

The *Far Above All* Translation of the Bible

2024 Edition

The Old Testament – Volume 1

Based on the Masoretic Text (Westminster Leningrad Codex)

as provided by The J. Alan Groves Center

Introduction, Translation and Notes by

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Personal Profile

Graham Thomason was born in Berkshire, England, in 1953 and lives in Surrey, England. He has always had a keen interest in languages, including French and Latin as school subjects and Spanish and Russian as self-study subjects to O-level while at school, while his A-level subjects were maths, physics and chemistry. He holds a B.A. and M.A. in natural sciences from the University of Cambridge. He spent much of his working life in the Netherlands where within 3 years of moving there he passed with a good grade the Dutch secondary education state examination in Dutch for Dutch nationals (MAVO). He also studied advanced French in Holland and passed the Dutch state examination (VWO) with a very good grade. When he became a Christian believer at the age of 33, he directed his attention to the Biblical languages, and he followed university courses in Greek, Hebrew and Aramaic in the evening at the Theological Department of Tilburg University, where he came top in his year in both Hebrew and Greek. (The Aramaic course was optional and was not examined.) His career was largely in software science research, initially at Post Office Telecommunications (now BT), and later with Philips Electronics, where he in 2004 completed a collaborative PhD at the Department of Computing at Surrey University entitled *The Design and Construction of a State Machine System that Handles Nondeterminism*. The program (a computer *language!*) is called Statecruncher, and it is used in validating the design and verifying the implementation of the state behaviour of advanced computer systems. While working, Graham used most of his free time (weekends, holidays) studying the Biblical languages and original texts in depth and working on the FarAboveAll translation of the Scriptures. After he retired, this became a full-time occupation.

Contents

Introduction	i
Genesis	1
Exodus	<placeholder>
Leviticus	<placeholder>
Numbers	<placeholder>
Deuteronomy	<placeholder>
Joshua	<placeholder>
Judges	<placeholder>
Ruth	<placeholder>
1 Samuel	<placeholder>
2 Samuel	<placeholder>

Corrigenda

We aim to maintain corrigenda on www.FarAboveAll.com. This page can be used to note them.

**An Introduction to the *Far Above All*
Translation of the Bible**

An English Translation alongside the Original Languages

Part 1: Introduction to the Old Testament / Tanakh Translation

Graham G. Thomason

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Part 1: Introduction to the Old Testament / Tanakh Translation

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- Lyn Rhodes and Lydia Aldridge for their invaluable reviews, Fiona Allison for her corrections and the design of the logo (FA), Roy Ginn for a correction, and many friends who have offered encouragement at various times.

We also acknowledge various Bible teachers from the past from whose works we have learned much affecting the translation, notably Charles H. Welch, Dr Ethelbert W. Bullinger, Dean John W. Burgon and David Baron.

Graham G. Thomason.

The Name of the Translation

The name of the translation is taken from Ephesians 1:21:

far above all rule and authority and power and dominion, and every name *which is named, not only in this age, but also in the one to come,*

this being the place where Christ is seated (Ephesians 1:20), and we with him (Ephesians 2:6) who identify ourselves with the Ephesians.

Contents of the Introduction

1. Summary	v
2. Copyright	v
3. About the Source Texts and Translation	vii
3.1 The Text.....	vii
3.2 The Translation	x
3.3 General Punctuation.....	xi
3.4 Verse Capitalization and Punctuation	xiii
3.5 Capitalization of Divine Pronouns and some Titles	xiii
3.6 Capitalization of some Other Words	xiv
3.7 Archaic Forms of Pronouns and Verbs	xiv
3.8 Typographic Conventions	xv
3.9 The Notes.....	xviii
3.10 Names	xviii
3.11 Divine Titles	xx
4. Features of the Digital Edition	xxi
4.1 Useful search strings	xxi
5. Abbreviations and References	xxiii

1. Summary

Let it be said at the outset that this is a Deity-of-Christ honouring translation (because the Hebrew is). So Zechariah 12:10 stands exactly as the Masoretic Hebrew has it – and note that it is יהוה (the LORD / Jehovah / Yahweh) speaking:

they will look on me whom they pierced, ...

It is vain to pretend, as in some modern translations¹, that אֵלַי (*elai*, on me) is wrong and that it should be re-pointed to אֵלָיו (*elai*, on), and then to supply “him”. The pretence is vain because the latter form is a rare and highly elevated poetical form, only occurring in Job 3:22, 5:26, 15:22 and 29:19. Similarly, we insist that the עַלְמָה (*almah*, virgin) of Isaiah 7:14 is a virgin, not just a young woman². There is no sign in a non-virgin conceiving, and the implied suggestion that Mary (Matthew 1:16) was not a virgin is unacceptable to us. And so the New Testament reads it: παρθένοσ (*parthenos*, virgin, in Matthew 1:23).

In brief, we offer a translation of the Old Testament / Tanakh aiming at accuracy and readability, and we release it into the public domain. The underlying text is the Masoretic Text as exhibited by *The Westminster Leningrad Codex*, version 4.18³, as digitized by The Groves Center. The translation is a companion to our translation of the New Testament based on the Robinson-Pierpont 2005 edition of the Greek Text of the New Testament. Although for the New Testament we are certain that the Greek text used is the best attested as representing the original, we cannot be certain that the Masoretic Text from one manuscript is of comparable quality. But it is the most widely available text, and we do not believe it is far from the mark. We consider more detailed aspects of the translation below.

2. Copyright

There are three areas of copyright to consider: the copyright of sources used, the copyright of suitable fonts, and the copyright of our own work. It will be seen that the Hebrew / Aramaic text and the English translation have been placed in the public domain.

Copyright of sources used

The Hebrew / Aramaic text as starting material is the *The Westminster Leningrad Codex* (WLC), as provided in digital form by The J. Alan Groves Center for Advanced Biblical Research. It was obtained from www.tanach.us/TextFiles, a page on a site which hosts the WLC text. The web page www.tanach.us/License.html reads (as of 28 October 2014):

¹ See the *Contemporary English Version* (when they see the one they pierced), *Good News Translation* (they will look at the one whom they stabbed to death), *New American Bible* (when they look on him whom they have thrust through), *New Revised Standard Version* (when they look on the one whom they have pierced).

² See the *Good News Translation*, *New American Bible*, *NET Bible*, *New Revised Standard Version* (all have “young woman”).

³ With 2 corrections, which we reported and which were accepted by the Groves Center: (1) at 2 Sam 9:13, removal of the dagesh in the pé at word 12, פִּטְוּ and (2) at Jer 44:19, where לְהַעֲצֹבֶה has a mappiq, giving לְהַעֲצֹבֶה. Further and future changes can be tracked at www.tanach.us, and the interested student may consult them and see whether they could affect the translation in any material way.

Documents without restrictions

All files in the main directory, except **Tanach.zip**, and all files in the following subdirectories may be used *without restriction*.

Subdirectory	Contents
<various omitted>	<various omitted>
TextFiles	Tanach books as zipped archives of text files.

The Groves Center has also informed us that “Since one cannot copyright an ancient manuscript, the Groves Center makes no claim on the use of the WLC.”⁴

We have also consulted various reference works, especially *The Companion Bible*. A full list is given under *References* below.

Font Copyright

The Hebrew text renders most accurately if the “SBL Hebrew” font is used. This is especially the case where vowel signs and Masoretic cantillation signs are tightly packed. The font is available from www.sbl-site.org/default.aspx. The actual selection of the font for our parallel Hebrew and English documents is determined by the style sheet which goes with the html/css document: `FAAStyleSheetTransl.css`. We have set it as follows

```
td.heb{                                /* Hebrew Unicode in OT */
    text-align: right;
    font-family: "SBL Hebrew"; /* Preferred font. */
    font-size: 150%;
}
```

If SBL Hebrew is not installed on the computer rendering the documents, the system default font will be used. Times New Roman renders reasonably well. From the following excerpt from the SBL Hebrew copyright notice, we note that the font may be used free of charge for all non-commercial purposes. But we also note that anyone intending to commercialize the *Far Above All* documents using SBL Hebrew must either obtain permission to use that font, or use another font which does not have the restriction.

Excerpt from the SBL Hebrew copyright notice

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Etc.

Our copyright

This Introduction, the English translation of the Old Testament / Tanakh and associated notes (all collectively referred to as “this text” below) are Copyright © 2012–2022 by Graham G. Thomason.

⁴ Email from Kirk Lowery at the Groves Center to the present author on Mon 13/06/2011 15:43.

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- end of quotation –

3. About the Source Texts and Translation

3.1 The Text

We regard the Bible as one consistent whole, but as the translation of the New Testament has been published separately, and as it preceded the work on the Old Testament / Tanakh, and as it has its own specific textual issues, we offer separate introductions to the New Testament and the Old Testament / Tanakh.

The Masoretic Text (MT) has been followed, reading the *ketiv* where it seems reasonable to do so, and the *qeré* otherwise. We are more inclined to accept a *qeré* reading where the issue is simply one of reading a *yod* or a *vav* than in other cases, but this is not a hard and fast rule. Examples of where the *qeré* is a euphemism for a less polite word are found in 2 Ki 6:25, 2 Ki 18:27, Isa 13:16; in such cases the *ketiv* will be the correct reading. Readings based on alternative vocalization may be remarked on in the notes. Even where we are inclined to disagree with MT vocalization, we retain it whenever conceivably possible in translation, but remark in the notes, e.g. Jer 38:23, Jer 51:2, Ezek 7:24, Ezek 30:18, Ezek 31:3, Dan 11:8, Ps 16:3, Ps 37:37, Ps 72:19, Ps 119:41, Ps 119:98, Job 12:18, Hos 14:7^{AV} (14:8^{MT}), Hagg 2:19, Mal 2:15 where the consonantal text would not naturally be MT. Also perhaps better re-pointed are Ezek 43:7, Hos 8:10, Hos 10:11, Job 33:16, Job 33:28, Job 39:16, Prov 2:22, Prov 13:9, Prov 20:9; see our notes at these verses. In Ps 44:14^{AV} (44:15^{MT}), we discard the second *maqgef*. Exceptions are Deut 2:9, where the vocalization is untranslatable, and where the word in question must be taken as equivalent to the normal vocalization in the context, and 1 Sam 25:8, 2 Sam 22:40 and 1 Chr 24:23 (see notes there).

We do not emend the consonantal text for the translation, but we would prefer an emendation in Ps 24:4 to *his soul*, almost required from the sense, and having support from many Hebrew manuscripts and ancient versions. We do give ourselves some freedom in how the words are grouped, which is reflected in punctuation. However, where the text had admittedly been altered by the *Sopherim*, the changes being known as the *Tiqqun soferim*, i.e. the *Amendment of the scribes*, we translate the unaltered text. The cases are as follows:

From the Companion Bible Appendix 32

THE 134 PASSAGES WHERE THE SOPHERIM ALTERED “JEHOVAH” TO “ADONAI”.

Out of extreme (but mistaken) reverence for the Ineffable Name “Jehovah”, the ancient custodians of the Sacred Text substituted in many places “Adonai” (see Ap. 4. Viii. 2). These, in the A.V. and R.V., are all printed “Lord”. In all these places we have printed it “LORD*”, marking the word with an asterisk in addition to the note in the margin, to inform the reader of the fact. The official list given in the Masorah (§§ 107-15, Ginsburg's edition) contains the 134.

(AV numbering)

Gen	18:3, 27, 30, 32; 19:18; 20:4	35:3 ^{†††} , 17, 22; 37:12; 38:9, 15,	
Ex	4:10, 13; 5:22; 15:17; 34:9, 9	22; 39:7; 40:17; 44:23; 51:15;	
Num	14:17	54:4; 55:9; 57:9; 59:11; 62:12;	
Josh	7:8	66:18; 68:11, 17, 19, 22, 26, 32;	
Judg	6:15; 13:8	73:20; 77:2, 7; 78:65; 79:12;	
1 Ki	3:10, 15; 22:6	86:3, 4, 5, 8, 9, 12, 15; 89:49,	
2 Ki	7:6; 19:23	50; 90:1, 17; 110:5; 130:2, 3, 6	
Isa	3:17, 18; 4:4; 6:1, 8, 11; 7:14,	Dan	1:2; 9:3, 4, 7, 9, 15, 16, 17, 19,
	10; 8:7; 9:8, 17; 10:12; 11:11;		19, 19
	21:6, 8, 16; 28:2; 29:13; 30:20;	Lam	1:14, 15, 15; 2:1, 2, 5, 7, 18, 19,
	37:24; 38:14, 16; 49:14		20; 3:31, 36, 37, 58
Ezek	18:25, 29; 21:13; 33:17, 29 [†]	Ezra	10:3
Amos	5:16; 7:7, 8; 9:1	Neh	1:11; 4:14
Zech.	9:4	Job	28:28
Mic	1:2	(See Ginsburg's ed. of The Masorah, §§	
Mal	1:12, 14	107-115.)	
Ps	2:4; 16:2; 22:19 ^{††} , 30; 30:8;		

† Ezek. 33:29 should read Ezek 33:20.

†† Ps 22:19 WLC and all the authors editions read יהוה , “Jehovah”.

††† Ps 35:3 Neither word is present in the verse.

This appendix adds the following (but see further below):

To these may be added the following, where “Elohim” was treated in the same way :--

(AV numbering)

Where the A.V. has "LORD." --	1 Chr	13:12	
2 Sam	5:19-25	1 Chr	14:10, 11, 14, 16
2 Sam	6:9-17	1 Chr	16:1
Where in A.V. and R.V. it still appears as "God". It is printed "GOD*" in the Companion Bible.	Ps	14:1, 2, 5	
	Ps	53:1, 2, 4, 5	

Reference to Ginsburg, [CDG-I], shows that these changes are only inferred, and not admitted by the Sopherim, so **we do not reverse these**. We ignore the 2 Samuel cases because our text reads יהוה, “Jehovah”, anyway (so we simply translate “LORD”), and we render the other cases as “God*”, with a note explaining the issue. Finally, we cannot accept the claimed emendation in 1 Ki 12:16 and 2 Chr 10:16, and we consider “to your tents” to be the original text, perhaps having a history of a scribal error to “to your gods” then a correction back to “to your tents” by the Sopherim.

From the Companion Bible Appendix 33

The Masorah (Ap. 30), i.e. the small writing in the margins of the standard Hebrew codices, as shown in the plate on p. 32, consists of a concordance of words and phrases, &c., safeguarding the Sacred Text. A note in the Masorah against several passages in the manuscripts of the Hebrew Bible states: “This is one of the Eighteen Emendations of the Sopherim,” or words to that effect.

Complete lists of these emendations are found in the Masorah of most of the model or standard codices of the Hebrew Bible, and these are not always identical; so that the total number exceeds eighteen: from which it would appear that these examples are simply typical. The Siphri (*1) adduces seven passages; the Yalkut (*2), ten; the Mechilta (*3), eleven; the Tanchuma (*4), seventeen; while the St. Petersburg Codex gives two passages not included in any other list (Mal. 1:12; 3:9; see below).

These emendations were made at a period long before Christ, before the Hebrew text had obtained its present settled form, and these emendations affect the Figure called anthropopatheia. See. Ap. 6.

The following is a list of the eighteen “Emendations,” together with eight others not included in the official lists. Particulars will be found on consulting the notes on the respective passages.

(AV numbering)

Gen 18:22 Num 11:15 Num 12:12 1 Sam 3:13 2 Sam 12:14 2 Sam 16:12 1 Ki 12:16	1 Ki 21:10 1 Ki 21:13 2 Chr 10:16 Job 1:5 Job 1:11 Job 2:5 Job 2:9	Job 7:20 Job 32:3 Ps 10:3 Ps 106:20 Eccl 3:21 Jer 2:11 Lam 3:20	Ezek 8:17 Hos 4:7 Hab 1:12 Zech 2:8 (12) Mal 1:13 ^{amended} Mal 3:9
---	--	---	---

Our translation reverses these emendations, using braces and square brackets as follows {P: the primitive text} [M: the Masoretic Text, i.e. the text as altered by the Sopherim]. Where we restore the text to *the LORD*, we render the word “the LORD*”.

Further issues

The Companion Bible also lists verses in the note at Ex 34:20, where the Sopherim altered the vowel pointing, but the alteration is accepted by the Companion Bible, as it reconciles the passages affected with Ex 33:20. The alterations are effectively from “*see God’s face*” to “*appear before God*”. The verses are:

Ex 23:15 Ex 34:20 Ex 34:23	Ex 34:24 Deut 16:16 Deut 31:11	Ps 11:7 Ps 17:15 Ps 42:2 (Ps 42:3 ^{AV})	Isa 1:12 Isa 38:11
----------------------------------	--------------------------------------	---	-----------------------

Exodus, Deuteronomy, Isa 1:12 and Ps 42:2 are pointing-only emendations, *qal* to *niphal*; Ex 34:23 provides a grammatical argument for accepting them (see our note there). In these, we restore the primitive text. We do not see any issue in Ps 11:7, Ps 17:15 and Isa 38:11 in our Hebrew text.

The Companion Bible, Appendix 31, lists verses where words are marked with extraordinary points (or, supralinear dots). We have corrected [CB]’s 2 Sam 19:20 to 2 Sam 19:19.

Gen 16:5 Gen 18:9 Gen 19:33 Gen 19:35	Gen 33:4 Gen 37:12 Num 3:39 Num 9:10	Num 21:30 Num 29:15 Deut 29:28 (Deut 29:29 ^{AV}) 2 Sam 19:20 (2 Sam 19:19 ^{AV})	Isa 44:9 Ezek 41:20 Ezek 46:22 Ps 27:13
--	---	--	--

We draw attention to these in the notes, and consider each case on its merits for inclusion in the translation or not. We do not adopt any other alternative consonantal readings.

Readers should also be aware that the verse numbering of the MT occasionally differs from that of the AV. On the www.FarAboveAll.com website, we offer (1) MT numbering with AV numbering given alongside, and (2) AV numbering only, which is the obvious choice for a printed edition.

3.2 The Translation

The translation given is our own, made without financial sponsorship (none being necessary) or any commissioning party. It is in no way an adaptation of an existing translation; it was made from the original text. We have made use of what we have learned from various reference works, but the translation is free from the influence of any translators' handbooks. Dictionaries consulted include [AnLx, BDB, ST, Ges-HCL] – [AnLx] on its lexicographic merits, and occasionally its morphological analysis. For the Aramaic, [FR] was additionally consulted both as a grammatical reference and as a dictionary.

We show the exact original text which we have translated (which many “translators” fail to do).

The translation is fairly literal, but not slavishly so. It is as close to the original as can be achieved while remaining suitable for public reading. Necessary ellipsis is supplied in italics. Occasionally, some Hebrew idiom is retained, e.g. “burn with fire”, “raise the horn” (raise his prestige), “kidneys” (as a seat of affection), “Israel” (and other personal names as demonyms, in the singular, but standing for the people). A few well-established turns of phrase have been adopted from the Authorized Version (though they may predate the AV), e.g. “Lord of hosts”, “it came to pass”.

We are free enough to vary the translation of וְ (ve, *and*, but of wider scope), more so than the Authorized Version, which generally translates *and*, *then*, *when* or *now*. The meaning can be adversative (*but*), or disjunctive (*or*), and we also translate by *at this*, *to which*, *so*, and *indeed*, and other words where appropriate. Sometimes the preposition *with* is appropriate, e.g. Numbers 13:23 (*with some pomegranates*). Occasionally the word is left untranslated, especially in paired clauses where no conjunction is required in English in one of them, e.g. if ... [then] (Gen 33:13), because ... [so] (Num 14:24), when ... [then] (Num 15:8-9).

We also give ourselves freedom in translating הִנֵּה (*hinneh*, behold), which in the AV is usually *behold*, but which occurs idiomatically, often in direct speech, and invites a more idiomatic translation, such as *there was* or *it so happened that*, or *what he saw was*. The word draws the reader's (or observer's) attention to an incident; it does not modify the description of the incident itself, which is why we do not translate by, for example, *suddenly*⁵. We do, however, retain a few instances of *behold* where the grandeur of the situation warrants it, but its high frequency in the Hebrew shows that it is often less elevated than the English *behold*.

Apart from these idiomatic cases, where too literal a translation leads to rather unnatural English, we are far more on the side of “formal equivalence” than “dynamic equivalence”. A certain consistency in translation is attempted, giving a measure of concordant translation of many words, but we do not constrain ourselves, as in some cases this would lead to stilted English — all the more so if verbs and nouns from the same Hebrew root were to be translated by words from the same English root. Moreover, many Hebrew words have several meanings, and the context determines which is applicable, e.g. חֵשֶׁב, which may be positive (*thoughtfulness*, *discretion*, *deliberation*) or negative (*scheming*, *machination*).

⁵ As in many modern translations at Genesis 37:7.

Our English is intended to be suitable for private study and public reading. We regard certain usage as acceptable where a traditionalist grammarian might object:

- split infinitives (where alternatives sound stilted), e.g.

הִמְלִיט אֶמְלִיט

to cleanly escape [1 Sam 27:1].

Compare also Isa 22:17 *to completely envelop* and Prov 20:25 *to rashly say*.

- accusative pronouns after comparison as, e.g.

אֵינְנוּ גָדוֹל בְּבַיִת הַזֶּה מִמְּנִי

There is no-one greater in this house than me [Gen 39:9]

- accusative pronouns as complements, as, e.g.

כִּי־לִי | אֵינִים יִקְוּ

For it is me whom the coastlands await [Isa 60:9].

We have not artificially mimicked inappropriate Hebrew syntax, e.g.

הַרְבּוּ עָלַי מְאֹד מְהֵרָה

Specify a large dowry [Gen 34:12]

and not

Make on me the dowry much.

Certain idioms require an idiomatic translation, e.g.

רְאֵה אֶת־שְׁלוֹם אֶחְיֶה

see how your brothers are doing [Gen 37:14]

rather than

see the peace of your brothers.

The Hebrew absolute infinitive covers a wide range of idiomatic expressions in English, e.g.

How *could* we possibly know [Gen 43:7]

Prolepsis may be retained, removed or enhanced. Prolepsis is colloquial in English, but common in written Aramaic and frequent in Hebrew, e.g. Psalm 23:4, literally: *Your rod and your staff — they comfort me*; with prolepsis removed: *Your rod and your staff comfort me*; with prolepsis enhanced: *It is your rod and your staff which comfort me*.

3.3 General Punctuation

We follow Wikipedia guidelines for American / British non-fiction style, as described in:

en.wikipedia.org/wiki/Quotation_mark

Last modified on 10 June 2012 at 20:19

en.wikipedia.org/wiki/Wikipedia:Manual_of_Style#Quotation_marks

Last modified on 10 June 2012 at 20:19

We illustrate various cases by biblical and artificial examples.

(1) Affirmative narrative, affirmative direct speech

“For,” *she said*, “God has appointed me another seed instead of Abel, because Cain killed him.” [Gen 4:25]

“Today I feel happy,” said the woman, “carefree, and well.” [Wikipedia example]

*The convention, British and American, puts the full stop **inside** the quotes. It is inconsistent with (2), but by convention we have to live with it. Commas come **outside** direct speech (British non-fiction), unless they are part of interrupted direct speech where the comma belongs to the direct speech (i.e. where direct speech is broken into parts by sections of narrative).*

(2) Interrogative narrative, affirmative direct speech

Narrative is not normally interrogative, because something normally has to be *said* for it to be interrogative. But occasionally the interrogative comes from the narrator.

Nested speech equivalents in the Old Testament/Tanakh are

“Did God really say, ‘You shall not eat of every tree of the garden?’” [Gen 3:1]

And David said to Saul, “Why do you listen to the words of a man who says, ‘Look, David is trying to harm you?’ [1 Sam 24:9^{AV} (1 Sam 24:10^{MT})]

*The question mark has to come **outside** the nested quotes for logical reasons, as it does not apply to the direct or outer layer of speech.*

(3) Affirmative narrative, interrogative direct speech

Then the LORD God called out to the man and said to him, “Where *are* you?” [Gen 3:9]

*No terminating full stop, though by analogy with (4) one might feel there ought to be one. The question mark has to come **before** the quotes for logical reasons.*

(4) Interrogative narrative, interrogative direct speech

“... what *is* this *that* you say to me, ‘What *is the matter* with you?’” [Judg 18:24]

There are two questions here. The inner question may be in the middle of the narrative:

Then Zebul said to him, “Where is your mouth now, with which you might say, ‘Who is Abimelech, that we should serve him?’? *Is this not the people whom you rejected? Come on out now and fight them!*” [Judg 9:38]

See also [Judg 18:24].

(5) Nested direct speech

And the man said, “They have moved on from here, for I heard *them* saying, ‘Let’s go to Dothan.’ ” [Gen 37:17]

And Abimelech called for Isaac and said, “Surely it is the case that she is your wife. So how *come* you said, ‘She is my sister?’” [Gen 26:9]

And it came to pass, as he got near entering Egypt that he said to Sarai his wife, “Look, I ask you, I know that you are a beautiful woman in appearance, and it will be the case that when the Egyptians see you, they will say, ‘This is his wife’, [Gen 12:11-12]

*The convention always puts the full stop **deep inside** the quotes, which we regard as unfortunate, being inconsistent with the positioning of question marks. A non-breaking (half) space is used between the*

*single and double closing quotes. A question mark has to be at the level of nesting which asks the question; we have examples at different levels. Commas come **outside** nested quotes unless they belong to interrupted nested direct speech as in (1). There is no terminating full stop after a question mark.*

(6) We no longer use quotation marks used for an explanatory name

Then Moses built an altar, and called it The Lord is my Banner. [Ex 17:15]

(7) Quotation marks used for emphasis in indirect speech

He said, “The French word ‘chaud’ means ‘hot’.” [Artificial – no OT example as currently punctuated].

*Even the full stop is now **between** the quotes.*

3.4 Verse Capitalization and Punctuation

Biblical punctuation is traditionally different to secular punctuation, under influence of the verse system, whereby the text is divided into numbered verses, where the first word is capitalized whether or not it is at the start of a verse. We do not maintain this tradition, but in poetry, we capitalize the first letter of each line, in accordance with standard English tradition.

3.5 Capitalization of Divine Pronouns and some Titles

We have decided against capitalization of divine pronouns, albeit with some regrets. Although we would like to honour the Lord with such capitalization, be it the Lord or God of the Old Testament or the same Lord as *God manifest in the flesh* (1 Timothy 3:16) in the New Testament, there is sometimes a question of interpretation involved, especially in messianic verses of the Old Testament. For example, we consider Psalm 40:7 to be clearly messianic, but we note that even the Companion Bible [CB] does not venture to capitalize the pronouns which refer to the Messiah

It reads:

Then said I, “Lo, I come:
In the volume of the book it is written of me, ...”
[Ps 40:7 AV, from the *Companion Bible*]

Compare the epistle to the Hebrews, where the application of the citation is unmistakably to Christ:

Then said I, “Lo, I come (in the volume of the book it is written of Me) to do Thy will, O God.”
[Hebrews 10:7 AV, from the *Companion Bible*]

Had the policy been to capitalize divine pronouns, the present author would have capitalized *me* in Psalm 40:7.

What about Psalm 80:17^{AV} (Ps 80:18^{MT})?

Let Thy hand be upon the man of Thy right hand,
Upon the son of man whom Thou madest strong for Thyself.
[Ps 80:17 AV, from the *Companion Bible*; *other editions do not capitalize the pronouns.*]

The present author regards *the man of Thy right hand* and *son of man* as messianic, and, if capitalizing divine references, would capitalize as *the Man of Thy right hand* and *Son of man*.

However, it is admitted that this is an interpretation, and in principle, interpretation belongs in comments, not the text itself.

Less clear (to the author) as to messianicity is Psalm 1:1-2:

Blessed *is* the man that walketh not in the counsel of the ungodly,
Nor standeth in the way of sinners,
Nor sitteth in the seat of the scornful.
But his delight *is* in the law of the LORD;
And in His law doth he meditate day and night.
[Psalm 1:1-2 AV, from the *Companion Bible*]

Is the man spoken of Christ, or is this psalm more widely applicable? Does it have a double reference? It is because of interpretation issues in such verses that we have opted not to capitalize divine pronouns at all.

However, we do capitalize a few prominent divine titles: *God*, *Lord* (in reference to God), *Messiah*, but only if we consider the title to refer to Christ, so not for Cyrus, Isa 45:1, though “anointed *one*” there, nor for those referred to in Ps 105:15 (anointed *ones*). But not *king* or *shepherd* or *prince* (interpretation required in, e.g. Gen 49:24, Ps 2:6, Ezek 34:23, 24), nor *holy spirit*, which is common in the New Testament, although the author considers it to be a title in some places but not others. This non-capitalization is just as in secular writing. However, we capitalize when the title is used with a name, e.g. King Solomon, as does Wikipedia (Queen Elizabeth).

3.6 Capitalization of some Other Words

In line with our sparse capitalization policy, we do not capitalize *scripture* [Dan 10:21]. However, we do capitalize proper nouns such as *Levite*, *Nazarite*, and *Sabbath* and *Sabbath day*, since the ordinary English names of the days of the week are capitalized. We capitalize *Mount Seir* as such since we regard both capitalized words as part of the name (as for *Mount of Olives* in the Wikipedia, 15 May 2009). We capitalize the single-letter word for the vocative *O*, as in the AV, e.g. Ps 25:2; this is to be distinguished from the exclamation *oh!*.

3.7 Archaic Forms of Pronouns and Verbs

The pronouns *thou* (accusative/prepositional *thee*) and *ye* (*ye* being nominative; *you* in archaic style is the accusative/prepositional) and their verbal forms (especially *shalt*) still have considerable currency in Standard English, though these forms are mostly used jocularly or insultingly. They have the advantage of differentiating between singular and plural (which the Hebrew, Aramaic and Greek do). Some people regard the use of *Thou* in reference to God as a polite form, as opposed to a familiar form, as in French with *vous/tu*, though the singular/plural custom here is in reverse. Despite all the above arguments in favour of the archaic pronouns, we have decided not to use them, as they are no longer the ordinary mode of expression, and we wish to remain ordinary. None of Greek or Hebrew or Aramaic distinguishes polite from familiar forms, but that does not of course mean that the speakers in those languages were using familiar language when a polite form would be more appropriate and respectful. We attempt to mitigate the singular/plural ambiguity with our notes where appropriate.

3.8 Typographic Conventions

3.8.1 Italics

Italics are used where a word is supplied to make normal English. Often it is the verb *to be* or *to have* that is supplied, since Hebrew does not generally use verbs here where English does. We only exceptionally extend this to italicizing the supplied word *the*, which in Hebrew is often implicit in the syntax where part of the construction is an inflected form of the noun (the construct state).

Now the LORD God had formed from the ground every wild animal and all birds of the sky, and he brought *them* to the man to see what he would call *them*, and whatever the man called *each* living being, that *was* its name. [Gen 2:19]

Another major exception to italicizing supplied words is where we provide a complete note where an idiom has been translated idiomatically and in some cases it would be misleading to italicize part of the idiom, though in other cases we italicize part.

We do not normally remark on the converse – the omission of a word in English to allow the English to conform to normal idiomatic usage. This is largely a matter of Hebrew and English usage. Compare French: *c'est la vie* = *that's life*, not (*that's the life*). But occasionally we do, e.g. as follows:

Nephilim ← *the Nephilim* [Gen 6:4]

We do not italicize a supplied definite article, except when it distinguishes *ketiv* from *qeré*, or when more than just the definite article is supplied, e.g. 2 Chr 26:6.

Detail of italicization of “to be”

We italicize the verb *to be*, unless it is represented by *יש*, *yesh*, or *היה*, *haya*, or *אולי*, *ulay* (where translated *it may be that*), or a verb (especially stative verbs such as *גָּדַל*, *gadal*, *to be great* [Gen 41:40], and *הָלָה*, *to be ill* [2 Ki 8:7]), including active and *hithpael* participles but not passive ones, which we treat like adjectives. Occasionally a passive form is considered stative, e.g. *נִצָּב*, *nitsav*, *standing*, so no italicization. But if an active participle is substantivized, we italicize the verb *to be*, as Esth 2:3, *שֹׁמֵר*, *keeper*. A verb in the infinitive used gerundially is considered to contain the verb *to be*, as in 1 Ki 8:35 *בְּהֶעָצֵר*, when ... are shut. We tend towards regarding forms which could be stative verbs or adjectives, as verbal forms. Examples are *טָמֵא*, *טהר*, *טָהַר*, *אָשָׁם*, *טָהַר*, *טָמֵא*.

So the verb *to be* is italicized even in the following situations:

- where a personal pronoun, e.g. *הוא*, *hu*, acts as a verb:

וְהַנְּהַר הָרְבִיעִי הוּא פָּרַת

And the fourth river *is* the Euphrates. [Gen 2:14]

- *אין*, *אינו*, *אֵינָה*, *ain*, *ayno*, *aynenna* etc. (it/he/she *is* not):

מִן־הַבְּהֵמָה הַטְּהוֹרָה וּמִן־הַבְּהֵמָה אֲשֶׁר אֵינָנָה טְהוֹרָה

Those from the clean beasts, and from the beasts which *are* not clean [Gen 7:8]

- passive participles, e.g. *cursed* :

כִּי עָשִׂיתָ זֹאת אַרְוֵר אֶתְּהָ מִכָּל־הַבְּהֵמָה

Because you have done this, you *are* more cursed than all the cattle [Gen 3:14]

Examples of a passive participle constructed with the verb *to be* are:

וְהִיְתָה לְפָשׁ אֲדָנִי צְרוּרָה | בְּצִרְוֹר הַחַיִּים

but my lord's life is wrapped up in the bundle of life [1 Sam 25:29]

וַתְּהִי נִבְלָתוֹ מִשְׁלֶכֶת בַּדֶּרֶךְ

and his corpse was discarded on the road [1 Ki 13:24]

וְהַמֶּלֶךְ הָיָה מְעֻמָּד
and the king was propped up [1 Ki 22:35]

Also in Neh 5:13 (be shaken out), Neh 13:26 (was loved).

- Example of a hithpolel participle constructed with the verb *to be*
מִתְבוֹטְסֶטֶת בְּדַמָּךְ הַיִּית
you were trodden under foot in your own blood [Ezek 16:22]
- negation by אֵין or לֹא without a verb or שׁוֹ:
וְאֵישׁ אֵין בְּאֶרֶץ
and *there is* not a man in the land [Gen 19:31]

An example of a negation constructed with שׁוֹ, so not italicized, is 1 Sam 21:8^{AV} (1 Sam 21:9^{MT}):

וְאֵין יָשׁוּפָה תַחַת-יָדְךָ תְּנִית אוֹ-חֶרֶב
And is there no spear or sword at your disposal here?

The construction also occurs in Ps 135:17. A similar construction with לֹא occurs in Job 9:33.

3.8.2 Other typographic conventions

- *Round brackets* in our translation contain text present in the scripture, where the parenthetical character of it militates for brackets in English. In other words, they have their ordinary meaning. The text in brackets is present in the original; it is not an interpolation or an ellipsis supplied.
... saw the whole tract of the Jordan – that all of it was a well-watered area – (before the Lord had brought Sodom and Gomorrah to ruin) like the garden of the Lord, [Gen 13:10]
- *Braces*, {*reading-symbol*: ...} are used to indicate our main text.
- *Square brackets*, [*reading-symbol*: ...] are used to indicate alternative readings.
- The *reading-symbol*: will be one of the following:
 - K for *ketiv* (as written).
 - Q for *qeré* (as read by the Masoretes).
 - P for the primitive text before the emendations of the Sopherim.
 - M for the Masoretic Text.
- In the Hebrew, we leave the asterisks, as supplied by *The Groves Center*, standing to indicate *ketiv* (*), and *qeré* (**).
- The use of *braces* and *square brackets* and *ketiv* and *qeré* are illustrated below:

Gen 24:33	וַיִּישֶׂם** לְפָנָיו לֶאֱכֹל וַיֹּאמֶר לֹא אֲכַל עַד אֶם-דִּבַּרְתִּי דִּבְרֵי וַיֹּאמֶר דַּבֵּר:	And {K: he set <i>a meal</i> before him} [Q: <i>a meal</i> was set before him] to eat, and he said, “I will not eat until I have explained my mission.” And he said, “Explain <i>it</i> .”	explained my mission ← <i>spoken my things, words.</i>
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- A thick dotted underline is to draw attention to a non-trivial textual issue in the English where more than one variant has been translated by the same English. We do not use braces and

square brackets in such cases. There is an example in Gen 8:17. Trivial issues are, e.g. the spelling of names, where the name is established and unambiguous.

- A dashed underline is to draw attention to a translation issue, explained in the notes.
- If two underline styles should logically be combined, the thick dotted line only is used, as combining underline styles does work well.
- The symbol ← can be read as *comes from the more literal, or, with the more common meaning of.*
- The symbol ≈ can be read as *is equivalent to but is not in the exact words of.*
- The symbol || refers to a parallel passage. We make great use of [RBG] in identifying parallel passages, but not exclusively so.
- Distinguish between the minus sign (-) and the dash (–) in variant text sections. The minus sign means *words absent*, whereas the dash is a punctuation symbol to be retained in the full verse text. Compare:

Ruth 3:12	וְעֵתָהּ כִּי אָמַנְתָּ כִּי *אִם גֹּאֵל אֲנִכִּי וְגַם יִשׁ גֹּאֵל קָרוֹב מִמֶּנִּי:	And although it <i>is</i> true that {K: indeed} [Q: -] I <i>am</i> a <i>kinsman</i> redeemer, yet there is a <i>kinsman</i> redeemer nearer than me.
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There is no example with just a dash in a variant text section, but note the dashes in the following:

2 Ki 7:13	וַיַּעַן אֶחָד מֵעֲבָדָיו וַיֹּאמֶר וַיִּקְחוּ-נָא חֲמֵשָׁה מִן-הַסּוּסִים הַנִּשְׁאָרִים אֲשֶׁר נִשְׁאָרוּ-בָּהּ הַיּוֹם כְּכֹל-הַהֶמּוֹן * *הַקָּמוֹן יִשְׂרָאֵל אֲשֶׁר נִשְׁאָרוּ-בָּהּ הַיּוֹם כְּכֹל-הַקָּמוֹן יִשְׂרָאֵל אֲשֶׁר-תָּמוּ וְנִשְׁלַחְתָּהּ וְנִרְאָה:	To this one of his servants answered and said, “Let them take five of the horses which remain – which remain in <i>the city</i> . Here they <i>are just</i> like {K: the whole population – Israel – } [Q: the whole population of Israel] which has remained in <i>the city</i> . Here they <i>are just</i> like the whole population of Israel who are perishing. Let us send <i>them</i> and see <i>what happens</i> .”
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- On www.FarAboveAll.com we have documents in various numbering schemes. Where the primary numbering is a Hebrew scheme, where MT and AV verse numbering differ, the main numbering is the MT one, and the AV numbering is given below. Where only part of a verse in one numbering scheme corresponds to a whole verse in the other scheme, the letters *a* and *b* indicate the first and second part of the verse respectively, e.g.

Gen 32:2 Gen 32:2a ^{AV}	וַיֵּצֵא יַעֲקֹב הַלֵּךְ לְדַרְכּוֹ וַיִּפְגְּעוּ-בּוֹ מַלְאֲכֵי אֱלֹהִים:	And Jacob went his way, and the angels of God met him.
Gen 32:3 Gen 32:2b ^{AV}	וַיֹּאמֶר יַעֲקֹב כַּאֲשֶׁר רָאָם מַחֲנֵה אֱלֹהִים זֶה וַיִּקְרָא שְׁם-הַמָּקוֹם הַהוּא מַחֲנַיִם: פ	And when he saw them, Jacob said, “This <i>is</i> God’s encampment”, and he called that place Mahanaim.
Gen 32:4 Gen 32:3 ^{AV}	וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים לְפָנָיו אֶל-עֵשָׂו אָחִיו אֶרְצָה שְׂעִיר שָׂדֵה אֲדוֹם:	Then Jacob sent messengers ahead of him to Esau his brother, to the land of Seir, the country of Edom.

- **Bold font** is reserved for quotations from elsewhere in scripture, mostly from the other Testament. As a basis we are guided by the Companion Bible [CB], but not exclusively so.

- *Direct speech* is denoted in a different way per level. Five levels are needed, as in the following artificial example: I said, “You said, ‘He said, «She said, ‹We said, “Hello.” › »’ ” We require five levels at Jer 34:5 and Jer 36:29, Jer 37:9, Ezek 28:9. Note that we avoid using the apostrophe (single quote) for direct speech, reserving it for contracted forms such as “*don't*”.

3.8.3 Superscriptions and subscriptions in the Psalms

We are informed by [CB], Appendix 64, based on an observation by Dr J.W. Thirtle, that what has long been considered (part of) a subscription to a psalm is actually a subscription to the previous psalm. This conclusion is drawn from the psalm ending at Hab 3:19. We indicate the distinction between subscriptions and superscriptions to the Psalms, not by re-verse renumbering, but by a blank line and upwards arrow, ↑, e.g.

Psalms Chapter 3

....

⁹Salvation is of the Lord;
Your blessing is on your people.
Selah.

Psalms Chapter 4

¹To the choirmaster, in songs set to stringed music.↑

A Psalm of David.

²When I call out, answer me, O God of my righteousness.
You have relieved me in adversity;
Have mercy on me and hear my prayer.

3.9 The Notes

The notes are used to draw attention to textual issues (but these are rare compared to the New Testament), cross references to other verses of Scripture, grammatical explanations, and exegetical explanations. We give equivalents of many units of measure, with imperial and metric equivalents. As the measures are not precisely known, a figure in imperial gallons is considered accurate enough even if it were to be mistaken for US gallons.

3.10 Names

The policy is to retain much of AV spelling where the text permits, the differences being described in the items below, despite many issues with it:

- The AV does not uniquely represent the original spelling (as a formal transliteration would), so an AV “z” may be a Hebrew *tsadé* or *zayin*, and an AV “h” may be a *hé* or a *heth*, an AV “t” may be a *teth* or a *taw*, an AV “s” may be *samech* or a *sin*. *Kaph* and *qof* are distinguished using “c” and “k”, but often “ch” must be introduced before an *e* or *i*, for an intended hard “c”. Also, *aleph* and *ayin* are either ignored or represented by an “e”, which possibly derives from a preceding silent shewa (e.g. Gilead), but more likely a lack of understanding of closed syllables. However, the basic English alphabet would struggle to represent some of these Hebrew letters uniquely without using special characters such as letters with underdots.
- An *ayin* is normally silent, but it is sometimes treated as an *h*, so *Uz* is AV’s *Huz* [Gen 22:21], and *Abida* is AV’s *Abidah* [Gen 25:3].
- The AV is inconsistent in some places (e.g. *Gaza* in Gen 10:19, *Azzah* in Deut 2:23; *Isui* in Gen 46:17, *Jesui* in Num 26:44; *Naashon* in Exodus 6:23, *Nahshon* in Ruth 4:20; *Shimi* in Ex 6:17, *Shimei* in Num 3:18); *Kirjath-arba* in Josh 14:15, city of *Arba* in Josh 15:13 — for the same Hebrew spelling. Sometimes this may be to distinguish different people of the same name; see next item.

- The AV sometimes seems to deliberately use a different transliteration for different people with the same name, e.g. *Zachariah* for the king of Israel, *Zechariah* for others; also *Ezekiel* and *Jehezkel*; *Hosea*, *Oshea* and *Hoshea*; *Jehoahaz* and *Joahaz*; *Rachel* and *Rahel*; *Simeon* and *Shimeon*. If the names are well known, we retain the distinction, e.g. *Enoch* and *Hanoch*.
- The AV has an arbitrary way of introducing an *h* after a *c*, the *h* being understandable before an *e* or an *i* (to prevent an *s* sound), but not otherwise, e.g. *Jeconiah* (1 Chr 3:17), but *Zechariah* (1 Chr 5:7) and *Nachon* (2 Sam 6:6), all these being a soft *kaph* in Hebrew. Also with a hard *kaph* in Hebrew are *Caleb* (1 Chr 2:46) but *Malcham* (1 Chr 8:9).
- Sometimes the AV does not recognize that a Hebrew word is “in pause”, giving *Jared* where *Jered* is the normal form, and similarly we have *Salah* for *Selah*, *Lamech* for *Lemech* etc.
- The AV does not always recognize the hard “p”, e.g. in *Arphaxad* and *Phares* (the latter also being the pausal form).
- The AV does not always recognize an initial closed syllable, giving, e.g. *Gilead* for *Gilad*, or *Gil’ad*, where an apostrophe would mark an *aleph* or *ayin*.
- The AV does not always recognize the Hebrew letter *sin*. The AV has *Enos* where the Hebrew has *Enosh*, and *Seth* where the Hebrew is *Sheth* [Gn 4:26]. As these are well-established names, we adopt them.
- The AV does not distinguish long and short forms of names, e.g. *Benaiah* for *Benaiahu* (2 Sam 8:18), *Adonijah* for *Adonijahu* (1 Ki 1:8), and it uses the short form. We also adopt this convention.
- Another variety of long and short form is e.g. *Jonathan* / *Jehonathan*. The AV is inconsistent, in 1 Chr 8:33 reading *Jonathan*, in 1 Chr 27:25 reading *Jehonathan*, for the long form in Hebrew in both cases. We adopt the shorter form throughout, with a note.
- The AV has an aversion to words and syllables beginning with a *yod*, which would be better represented by *y* or *i*, but it frequently uses *j* (e.g. *Jacob*, *Joshua*, *Jerusalem*), as does the English language as whole, especially with words of Latin origin, e.g. (*iudex*→judge, *iocus*→joke, *Iulius*→Julius). Neither Hebrew nor Greek has a letter equivalent to *j*. But sometimes the AV uses the letter *I*, as in *Isshiah* (1 Chr 24:21).

The rationale for retaining AV naming is that familiar names (in the Gentile world) would be all but unrecognizable if not retained. Names such as, e.g. *Avraham*, *Yitshak*, *Yaaqov* could be a distracting departure to some. Another advantage is that AV names are often used in biblical reference works such as atlases and expository books.

However, we depart from the AV in some situations:

- – Where the text has a plain consonantal difference to the AV rendering, e.g. Gen 25:15 *Hadad*, where the AV has *Hadar*. For other examples see Num 26:39 (our *Shephupham* for AV's *Shupham*), Josh 15:40 (our *Lahmas* for AV's *Lahmam*), Josh 15:52 (our *Rumah* for AV's *Dumah*), Josh 16:6 (our *Michmethath* for AV's *Michmethah*), 1 Chr 2:53 (our *Puthites* for AV's *Puhites*). The differences involve very similar letters, and can be explained by scribal errors leading to differing manuscripts, or possibly in misreading by an AV translator.
- – Where the text has a vowel difference to the AV reading, or where the AV has not recognized a closed syllable, e.g. AV's *Bezaleel* for our *Bezalel* (closed *-zal-*) [Ex 31:2].
- – Where the AV has used a pausal form. E.g. we have *Dabbesheth* for AV's *Dabbasheth* [Josh 19:11].
- – Where the AV is inconsistent across the same spelling of the word. We choose one spelling for all instances, generally the earlier occurrence, e.g. *Sibmah* (AV has *Shibmah* in Num 32:38, but *Sibmah* in Josh 13:19).

- Where AV harmonizes despite a significant difference in the Hebrew (though perhaps a manuscript issue). We retain two names, e.g. Gen 10:4 = *Dodanim* , 1 Chr 1:7 = *Rodanim*.
- Where the Hebrew has minor differences in different places. These could be a paragogic -ah (Gen 10:4 *Tarshish*, 1 Chr 1:7 *Tarshishah*); both we and AV harmonize to *Tarshish*. Aleph / hé differences (e.g. Gen 10:7 *Sabtah*, 1 Chr 1:9 *Sabta*), where we harmonize, or a vocalization change (e.g. *Obal* Gen 10:28 / *Ebal* 1 Chr 1:22) are noted in the notes (here we and AV distinguish). We have standardized on *Ezion-Geber* (AV sometimes having *Ezion-Gaber*, a pausal form).
- Where modern usage has superseded the AV, e.g. *Philistines* (AV has *Philistim* in Gen 10:13). We tend towards demonyms in *-ite* rather than *-im*, e.g. Caphtorites, Anakites, noting that Wikipedia uses these names.

We comment on names which diverge from the Hebrew, but for common names, only at the first occurrence. This applies to: names of the prophets who wrote a book; to Isaac, Rebekah, Jacob, Benjamin, Manasseh, Judah, Moses, Aaron, Samson, Saul, Jonathan, Jesse, Absalom, Solomon, Rehoboam, Jeroboam, Jezebel, Hezekiah, Sennacherib, Cyrus, Ahasuerus, Darius, Artaxerxes, Mordecai; and for places: Sodom, Gomorrah, Damascus, Jerusalem, Judaea, Jericho, Tyre. We do not always note variations on a name, e.g. Benaiah / Benaiahu; we usually standardize on the shorter form so as to agree with the AV, but an exception is Joram / Jehoram, where we follow the Hebrew, noting that the spelling does not distinguish between the one of Judah and the one of Israel.

In 1 and 2 Chronicles we omit some comments on names which elsewhere are always commented on. This is because the notes are more copious, identifying parallel passages.

3.11 Divine Titles

We largely follow the Companion Bible’s typography [CB, Appendix 4], but not exactly so (note *the LORD*** and how combinations are handled):

אֱלֹהִים אֱלֹהֵינָא (Aramaic)	Elohim	=	God /god	Uncapitalized when it is not the God of Israel.
יְהוָה	Jehovah	=	the LORD	
יְה	Jah	=	THE LORD	
אֵל אֱלִים אֱלִם	El	=	GOD / GOD GODS	Small capitals when the god is not the God of Israel. [CB] uses standard lower case. The plural is not used for the God of Israel.
אֱלֹהִים אֱלֵהָ	Eloah Elah (Aramaic)	=	GOD / GOD	Small capitals when the god is not the God of Israel. [CB] uses standard lower case.
אֲדֹנָי	Adonai	=	my/the Lord	Also for other pronominal suffixes when the reference is to God (Isa 51:22, Ps 45:12 ^{MT} (Ps 45:11 ^{AV})).
הָאֲדֹנָי	haAdon	=	the Lord	Used in combination with Jehovah in Ex 23:17. [CB] renders as THE Lord GOD.

אֲדֹנָי where the primitive text was יהוה, altered by the Sopherim	Adonai where the primitive text was Jehovah, altered by the Sopherim	=	the LORD*	
אֱלֹהִים where the primitive text was יהוה, altered by the Sopherim	Elohim where the primitive text was Jehovah, altered by the Sopherim	=	the LORD**	
אֲדֹנִים	Adonim	=	the LORD	
שַׁדַּי	Shaddai	=	ALMIGHTY	
עֲלִיוֹן	Elyon	=	MOST HIGH	
עַל	Al	=	Most High	Hos 7:16

Compound titles do not occasion any changes: the individual titles are used in the same way as they are when not compounded. (This is unlike in the AV / Companion Bible.) Also, the definite article, *the*, may be omitted, and the word *my* may be used when the title is in the vocative or it a prophet, not God, speaking.

This is illustrated by Gen 15:2

וַיֹּאמֶר אַבְרָם אֲדֹנָי יְהוִה

Then Abram said, “My Lord the LORD, ...” (The Companion Bible has “Lord GOD”).

The typographic properties are set in the CSS (Cascading Style Sheets) style sheet, e.g.

```
span.el{
  text-transform: uppercase;
}

span.shaddai{
  font-variant: small-caps;
}
```

4. Features of the Digital Edition

4.1 Useful search strings

The digital edition is by its nature searchable, using a browser, word processor or text editor. The following search strings should be applied without case sensitivity, in a browser-rendered text, but not the raw HTML, as that contains mark-up.

Search string	Purpose
Aramaic	Examples of an Aramaic form of a word in a Hebrew section.
AV differs	To find verses where the AV differs significantly from our translation.
behold	Examples of translations other than “behold”, but where the notes give the basic meaning as “behold”.

extreme quality	Use of the word for God to denote an extreme quality.
gerundial	Usually gerundial use of the infinitive.
gerundival	Usually gerundival use of the participle (passive, usually denoting necessity or imminence).
Hebraic	Hebraic genitives.
infinitive absolute	Examples of various uses of the infinitive absolute.
otiose	Examples of otiose use, where Hebrew repeats a word or phrase, where English expects a synonym.
subjective	To find subjective genitives.
objective	To find objective genitives.
Sopherim	To find changes by the Sopherim.
soul	Examples of translations other than “soul”, but where the notes give the primary conventional meaning as “soul”.
unexpected	An unexpected definite article in Hebrew, not required in English.
use of the vav	Finds disjunctive, adversative, concessive and purposive and other wider uses of the vav.
"VOS", "VSO", "OSV" "OVS", "VOS", "VSO"	Examples of sentences with a verb-object-subject etc. word order. Use the quotes, or find by searching for <i>an example of a Hebrew</i> .
wider use	Wider use of the construct state / of the vav.

5. Abbreviations and References

Abbreviations

AV	Authorized Version
LXX	Septuagint
NT	New Testament
OT	Old Testament (Tanakh)

Bible book abbreviations

Old Testament

Gen	Genesis	2 Chr	2 Chronicles	Dan	Daniel
Ex	Exodus	Ezra	Ezra	Hos	Hosea
Lev	Leviticus	Neh	Nehemiah	Joel	Joel
Num	Numbers	Esth	Esther	Amos	Amos
Deut	Deuteronomy	Job	Job	Obad	Obadiah
Josh	Joshua	Ps	Psalms	Jonah	Jonah
Judg	Judges	Prov	Proverbs	Mic	Micah
Ruth	Ruth	Eccl	Ecclesiastes	Nah	Nahum
1 Sam	1 Samuel	Song	Song of Solomon	Hab	Habakkuk
2 Sam	2 Samuel	Isa	Isaiah	Zeph	Zephaniah
1 Ki	1 Kings	Jer	Jeremiah	Hagg	Haggai
2 Ki	2 Kings	Lam	Lamentations	Zech	Zechariah
1 Chr	1 Chronicles	Ezek	Ezekiel	Mal	Malachi

New Testament

Matt	Matthew	Eph	Ephesians	Heb	Hebrews
Mark	Mark	Phil	Philippians	James	James
Luke	Luke	Col	Colossians	1 Pet	1 Peter
John	John	1 Thes	1 Thessalonians	2 Pet	2 Peter
Acts	Acts	2 Thes	2 Thessalonians	1 John	1 John
Rom	Romans	1 Tim	1 Timothy	2 John	2 John
1 Cor	1 Corinthians	2 Tim	2 Timothy	3 John	3 John
2 Cor	2 Corinthians	Titus	Titus	Jude	Jude
Gal	Galatians	Phmon	Philemon	Rev	Revelation

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The Far Above All Translation of the Old Testament

2024 Edition, Volume 1

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel

VERSE (AV numbering)	HEBREW/ARAMAIC	ENGLISH	NOTES
Gen 1:1	בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:	In the beginning God created heaven and the earth.	Rev 14:7. the beginning ← <i>a beginning.</i> God created: a plural noun with a singular verb. It is very rare for a plural verb to be used with <i>Elohim</i> , God, unless the word means (<i>other</i>) gods. Exceptions in Gen 20:13, Gen 35:7, 2 Sam 7:23, Ps 58:11. heaven: or <i>the heavens</i> , or <i>the sky</i> . It has a Hebrew dual ending.
Gen 1:2	וְהָאָרֶץ הָיְתָה תְהוֹ וּבְהוֹ וַחֲשֵׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם:	But the earth became desolate and deserted, and <i>there was</i> darkness over the surface of the deep. Now the spirit of God was hovering over the surface of the water,	but: adversative use of the <i>vav</i> . became: as in Gen 19:26 (and she became a pillar of salt). The word is <i>vav copulative</i> , not <i>vav consecutive</i> indicating an intrusion. The earth was →
Gen 1:3	וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי־אוֹר:	and God said, “Let there be light.” And there was light,	↳ not created desolate, Hebrew <i>tohu</i> , Isa 45:18; it must have <i>become</i> so. This implies a possible time-gap and a catastrophe between Gen 1:1 and Gen 1:2. AV differs (<i>was</i>).
Gen 1:4	וַיִּרְא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ:	and God saw that the light <i>was</i> <i>good</i> . Then God made a division between the light and the darkness,	and God saw: in a Hebrew “VSO” (verb-subject-object) sentence – by far the most common. It also applies to Gen 1:1. that the light <i>was</i> good ← <i>the light that (it was) good.</i>
Gen 1:5	וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וּלְחֹשֶׁךְ קָרָא לַיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד: פ	and God called the light day, <i>whereas</i> the darkness he called night. Then evening came to pass, and morning came to pass – day one.	whereas: wider use of the <i>vav</i> .
Gen 1:6	וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מַבְדִּיל בֵּין מַיִם לְמַיִם:	Then God said, “Let there be an expanse in the middle of the water, and let it divide <i>one mass</i> <i>of</i> water from <i>another mass of</i> water”,	

Gen 1:7	וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהִי־כֵן:	and God made the expanse and divided the water which <i>was</i> below the expanse from the water which <i>was</i> above the expanse. And so it came about,	
Gen 1:8	וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמַיִם וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שֵׁנִי: פ	and God called the expanse <u>sky</u> . Then evening came to pass, and morning came to pass – the second day.	sky: or <i>heaven</i> . See Gen 1:1.
Gen 1:9	וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מְקוֹם אֶחָד וַתֵּרָא הַיַּבְשָׁה וַיְהִי־כֵן:	Then God said, “Let the water under the sky be gathered into one place, and let the dry land appear.” And so it came about,	
Gen 1:10	וַיִּקְרָא אֱלֹהִים לַיַּבְשָׁה אֶרֶץ וּלְמִקְוֵה הַמַּיִם קָרָא יַמִּים וַיֵּרָא אֱלֹהִים כִּי־טוֹב:	and God called the dry land earth, <u>whereas</u> the accumulation of water he called seas. And God saw that <i>it was</i> good.	whereas: wider use of the <i>vav</i> .
Gen 1:11	וַיֹּאמֶר אֱלֹהִים תִּדְשָׂא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזְרִיעַ זֶרַע עֵץ פְּרִי עֹשֶׂה פְּרִי לְמִינוֹ אֲשֶׁר זֶרְעוֹבוֹ עַל־הָאָרֶץ וַיְהִי־כֵן:	Then God said, “Let the earth produce grass, herbaceous vegetation bearing seed, <i>and</i> the fruit-bearing tree which produces fruit according to its species, which <i>has</i> its own intrinsic seed, on the earth.” And so it came about,	produce ← “ <i>grassify</i> ”. bearing ← <i>seeding</i> .
Gen 1:12	וַתּוֹצֵא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזְרִיעַ זֶרַע לְמִינֵהוּ וְעֵץ עֹשֶׂה־פְּרִי אֲשֶׁר זֶרְעוֹבוֹ לְמִינֵהוּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב:	and the earth produced grass, herbaceous vegetation bearing seed according to its species, and the tree producing fruit, which <i>has</i> its own intrinsic seed according to its species. And God saw that <i>it was</i> good.	
Gen 1:13	וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שְׁלִישִׁי: פ	Then evening came to pass, and morning came to pass – the third day.	
Gen 1:14	וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֹת בְּרָקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וְהָיוּ לְאֹתוֹת וּלְמוֹעֲדִים וּלְיָמִים וּשְׁנָיִם:	Then God said, “Let there be lights in the expanse of the sky, to divide the day from the night, and let them be as signs and for appointed times and for days and years,	
Gen 1:15	וְהָיוּ לְמְאֹרֹת בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ וַיְהִי־כֵן:	and they will <u>serve</u> as lights in the expanse of the sky, to shine on the earth.” And so it came about,	serve ← <i>be, become</i> .

Gen 1:16	וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמָּאֹרֹת הַגְּדֹלִים אֶת־הַמָּאֹר הַגָּדֹל לְמַמְשֶׁלֶת הַיּוֹם וְאֶת־הַמָּאֹר הַקָּטָן לְמַמְשֶׁלֶת הַלַּיְלָה וְאֵת הַכּוֹכָבִים:	and God made the two great lights, the greater light as a ruler of the day and the smaller light as a ruler of the night, and <i>also</i> the stars.	
Gen 1:17	וַיִּתֵּן אֹתָם אֱלֹהִים בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ:	And God put them in the expanse of the sky to shine on the earth,	put: in a Hebrew “VOS” (verb-object-subject) sentence.
Gen 1:18	וּלְמַשֵּׁל בַּיּוֹם וּבַלַּיְלָה וּלְהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ וַיֵּרָא אֱלֹהִים כִּי־טוֹב:	and to rule by day and by night, and to divide light from darkness. And God saw that <i>it was</i> good.	
Gen 1:19	וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם רְבִיעִי: פ	Then evening came to pass, and morning came to pass – the fourth day.	
Gen 1:20	וַיֹּאמֶר אֱלֹהִים יִשְׂרְצוּ הַמַּיִם שָׂרָץ נֶפֶשׁ חַיָּה וְעוֹף יְעוֹפֵף עַל־הָאָרֶץ עַל־פְּנֵי רָקִיעַ הַשָּׁמַיִם:	Then God said, “Let the waters teem <i>with</i> aquatic animals, <i>with</i> living beings, and let birds fly above the earth, over the expanse of the sky”,	beings ← <i>soul</i> .
Gen 1:21	וַיִּבְרָא אֱלֹהִים אֶת־הַתַּנִּינִם הַגְּדֹלִים וְאֵת כָּל־נֶפֶשׁ הַחַיָּה הַרְמֵשֶׁת אֲשֶׁר שָׂרְצוּ הַמַּיִם לְמִינֵיהֶם וְאֵת כָּל־עוֹף כָּנָף לְמִינֵהוּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב:	and God created the great sea-monsters, and every living being that creeps, which the water teems <i>with</i> , according to their species, and all the winged fowl according to its species. And God saw that <i>it was</i> good.	being ← <i>soul</i> .
Gen 1:22	וַיְבָרֵךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הַמַּיִם בַּיָּמִים וְהָעוֹף יִרְבַּ בָּאָרֶץ:	And God blessed them and said, “Be fruitful and multiply and fill the water in the seas, and let the birds multiply on the earth.”	
Gen 1:23	וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם חֲמִישִׁי: פ	Then evening came to pass, and morning came to pass – the fifth day.	
Gen 1:24	וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וּרְמֵשׂ וְחַיֵּת־אָרֶץ לְמִינָהּ וַיְהִי־כֵן:	Then God said, “Let the earth bring forth living beings according to their species, cattle and reptiles and beasts of the earth, according to <u>their species</u> .” And so it came about,	beings ← <i>soul</i> . The Hebrew is a collective singular noun, as are the words for <i>cattle</i> , <i>reptiles</i> and <i>beasts</i> . <hr/> their species (2x) ← <i>its species</i> , referring to collective nouns.
Gen 1:25	וַיַּעַשׂ אֱלֹהִים אֶת־חַיֵּת הָאָרֶץ לְמִינָהּ וְאֶת־הַבְּהֵמָה לְמִינָהּ וְאֵת כָּל־רֶמֶשׂ הָאֲדָמָה לְמִינָהּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב:	and God made the beasts of the earth according to <u>their species</u> , and the cattle after <u>their species</u> , and all the reptiles of the ground according to <u>their species</u> . And God saw that <i>it was</i> good.	their species (3x) ← <i>its species</i> , referring to a collective noun in each case.

Gen 1:26	וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ וְיִרְדּוּ בַדְּגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל-הָאָרֶץ וּבְכָל-הָרֶמֶשׂ הַרֹמֵשׂ עַל-הָאָרֶץ:	Then God said, “Let us make man in our image, according to our likeness, and they will subdue the fish of the sea and the birds of the sky, and the cattle, and the whole earth, and every reptile that crawls on the earth.”	
Gen 1:27	וַיְבָרֵא אֱלֹהִים אֶת-הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם:	So God created man in his image. He created him in the image of God. Male and female he created them.	Mark 10:6. <hr/> <hr/> 1 Chr 1:1 (Adam). <hr/> <hr/> man ← <i>the Adam</i> .
Gen 1:28	וַיְבָרֵךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת-הָאָרֶץ וּכְבֹשׁוּ וְרִדּוּ בַדְּגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל-חַיַּה הַרֹמֶשֶׂת עַל-הָאָרֶץ:	And God blessed them, and God said to them, “Be fruitful and multiply and fill the earth, and subjugate it, and subdue the fish of the sea and the birds of the sky and every animal that creeps over the earth.”	
Gen 1:29	וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת-כָּל-עֵשֶׂב זֶרַע זֶרַע אֲשֶׁר עַל-פְּנֵי כָל-הָאָרֶץ וְאֶת-כָּל-הָעֵץ אֲשֶׁר-בּוֹ פְּרִי-עֵץ זֶרַע זֶרַע לָכֶם יִהְיֶה לְאֹכְלָה:	Then God said, “Look, I have given you all vegetation bearing seed which <i>is</i> on the surface of the whole earth, and every tree which <i>has</i> fruit of the tree in it bearing seed. It will be for food for you,	
Gen 1:30	וּלְכָל-חַיַּת הָאָרֶץ וּלְכָל-עוֹף הַשָּׁמַיִם וּלְכָל רוֹמֵשׂ עַל-הָאָרֶץ אֲשֶׁר-בּוֹ נֶפֶשׁ חַיָּה אֶת-כָּל-יֵרֶק עֵשֶׂב לְאֹכְלָה וַיְהִי-כֵן:	and for every beast of the earth, and for all birds of the sky, and for every reptile on the earth which <i>has</i> the <u>breath</u> of life in it; <u>all green vegetation is</u> for food.” And so it came about.	breath ← <i>soul</i> . <hr/> <hr/> all green vegetation: governed by the Hebrew accusative marker (’et), but this can just be used for emphasis. Compare [Ges-HG] §117i. Alternatively, supply <i>I have given</i> , as in the AV. So AV differs.
Gen 1:31	וַיִּרְא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה וְהִנֵּה-טוֹב מְאֹד וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם הַשִּׁשִּׁי: פ	And God saw everything that he had made, <u>and the result was that it was very good</u> . Then evening came to pass, and morning came to pass – the sixth day.	and the result <i>was</i> ← <i>behold</i> .
Gen 2:1	וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם:	So heaven and the earth were completed with all their array.	
Gen 2:2	וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל-מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה:	And on the seventh day God had finished his workmanship which he executed. Now he rested on the seventh day from all his work which he had done,	Heb 4:4.

Gen 2:3	וַיְבָרֵךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מִכָּל-מְלַאכְתּוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת: פ	and God blessed the seventh day and sanctified it, for on it he rested from all his workmanship which God had created in <u>making it</u> .	in making: gerundial use of the infinitive.
Gen 2:4	אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאם בְּיוֹם עֲשׂוֹת יְהוָה אֱלֹהִים אֶרֶץ וְשָׁמַיִם:	These <i>are</i> the genealogies of heaven and the earth when they were created, on the day when the <u>LORD</u> God made the earth and heaven,	the LORD: see Ex 6:3.
Gen 2:5	וְכָל שִׁיחַ הַשָּׂדֶה טָרָם יֵהְיֶה בְּאֶרֶץ וְכָל-עֵשֶׂב הַשָּׂדֶה טָרָם יֵצֵמַח כִּי לֹא הִמְטִיר יְהוָה אֱלֹהִים עַל-הָאָרֶץ וְאָדָם אֵין לְעַבֵּד אֶת-הָאֲדָמָה:	and every <u>wild shrub</u> before it was on the earth, and all <u>wild</u> <u>vegetation</u> before it had sprouted, for the LORD God had not sent rain onto the earth, and <i>there was</i> no man to till the ground.	wild shrub ← <i>shrub of the field</i> . wild vegetation ← <i>vegetation of the field</i> .
Gen 2:6	וְאֵד יֵעָלֶה מִן-הָאָרֶץ וְהִשְׁקָה אֶת-כָּל-פְּנֵי-הָאֲדָמָה:	But a vapour <u>would come up</u> from the earth, and it <u>watered</u> the whole surface of the ground.	would come up: future (tense) / imperfective (aspect) / emanative (perspective) [LMcF]. watered: perfect / perfective / attributive. Compare above.
Gen 2:7	וַיִּצְרֶה יְהוָה אֱלֹהִים אֶת-הָאָדָם עָפָר מִן-הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נְשֵׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:	So the LORD God formed <u>man</u> <i>from</i> the dust from the ground and blew the breath of life into his nostrils, and the man became a living soul .	1 Cor 15:45. man (2x) ← <i>Adam</i> . soul: or <i>being</i> . Adam did not <i>have</i> a soul; he <i>was</i> soul, and he died. The scriptural soul is not immortal, see Ezek 18:4, Ezek 18:20.
Gen 2:8	וַיִּטֵּעַ יְהוָה אֱלֹהִים גֶּן-בְּעֵדֶן מִקְדָּם וַיִּשֶׂם שֵׁם אֶת-הָאָדָם אֲשֶׁר יָצָר:	Then the LORD God planted a garden in Eden in the east, and he put the man there whom he had formed.	
Gen 2:9	וַיֵּצְמַח יְהוָה אֱלֹהִים מִן-הָאֲדָמָה כָּל-עֵץ נֹחַמֵד לְמַרְאֵה וְטוֹב לְמֵאֲכָל וְעֵץ הַחַיַּים בְּתוֹךְ הַגֵּן וְעֵץ הַדַּעַת טוֹב וְרָע:	And the LORD God caused to grow up from the ground every tree <i>that is</i> attractive to look at and good for food, and the tree of life in the middle of the garden, and the tree of knowledge of good and evil.	attractive to look at ← <i>desired for appearance</i> .
Gen 2:10	וְנָהָר יֵצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת-הַגֵּן וּמִשָּׁם יִפְרֹד וְהָיָה לְאַרְבַּעָה רִאשִׁים:	Now a river goes out from Eden to water the garden, and from there it divides itself and has become four <u>spring</u> sources.	spring sources ← <i>heads</i> .
Gen 2:11	שֵׁם הָאֶחָד פִּישׁוֹן הוּא הַסָּבִב אֶת כָּל-אֶרֶץ הַחַוִּילָה אֲשֶׁר-שָׁם הַזָּהָב:	The name of the first <i>is</i> <u>Pishon</u> ; it <i>is the one</i> which goes round the whole land of <u>Havilah</u> where <i>there is</i> gold.	Pishon: AV= <i>Pison</i> . Havilah ← <i>the Havilah</i> .

Gen 2:12	וַיִּזְהַב הָאָרֶץ הַהִוא טוֹב שָׁם הַבְּדֹלַח וְאַבְנֵי הַשֹּׁהַם: הַבְּדֹלַח וְאַבְנֵי הַשֹּׁהַם:	And the gold of that land <i>is</i> good; <i>there is</i> bdellium and onyx there <i>too</i> .	
Gen 2:13	וּשְׁמֵי-הַנְּהָר הַשֵּׁנִי גִיחוֹן הוּא הַסּוּבֵב אֶת כָּל-אֶרֶץ כּוּשׁ: הַסּוּבֵב אֶת כָּל-אֶרֶץ כּוּשׁ:	And the name of the second river <i>is</i> Gihon; it <i>is the one</i> which goes round all the land of <u>Cush</u> .	Cush: according to [CB], the Akkadian <i>Kas</i> , not AV's <i>Ethiopia</i> . So AV differs.
Gen 2:14	וּשְׁמֵי הַנְּהָר הַשְּׁלִישִׁי חִדְקֵל הוּא הַהֹלֵךְ קִדְמַת אַשּׁוּר וְהַנְּהָר הָרְבִיעִי הוּא פְּרָת: וְהַנְּהָר הָרְבִיעִי הוּא פְּרָת:	And the name of the third river <i>is</i> Hiddekel; it <i>is the one</i> which goes east to <u>Assyria</u> . And the fourth river <i>is</i> the Euphrates.	Hiddekel: Akkadian for <i>the Tigris</i> [CB]. See Dan 10:4. Assyria: [CB] says this is not Assyria, but the city of Assur, the primitive capital of Assyria.
Gen 2:15	וַיִּקַּח יְהוָה אֱלֹהִים אֶת-הָאָדָם וַיִּנְחֵהוּ בְּגֶן-עֵדֶן לְעִבְדָּהּ וּלְשָׁמְרָהּ: וַיִּנְחֵהוּ בְּגֶן-עֵדֶן לְעִבְדָּהּ וּלְשָׁמְרָהּ:	And the LORD God took the man and set him down in the garden of Eden to <u>tend</u> it and to keep it.	tend ← <i>work</i> so also <i>cultivate</i> .
Gen 2:16	וַיֹּצֵא יְהוָה אֱלֹהִים עַל-הָאָדָם לֵאמֹר מִכָּל עֵץ-הַגֶּן אָכַל תֹּאכְל: לֵאמֹר מִכָּל עֵץ-הַגֶּן אָכַל תֹּאכְל:	And the LORD God commanded the man and said, “ <u>You can</u> <u>freely eat</u> from every tree of the garden,	you <i>can</i> freely eat ← <i>to eat you will eat</i> , infinitive absolute.
Gen 2:17	וּמִעֵץ הַדַּעַת טוֹב וְרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בַיּוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּת: וּמִעֵץ הַדַּעַת טוֹב וְרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בַיּוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּת:	but you shall not eat from the tree of knowledge of good and evil, for on the day that you eat from it, <u>you will surely die</u> .”	you will surely die ← <i>to die you will die</i> , infinitive absolute. Perhaps translate <i>become mortal</i> .
Gen 2:18	וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא-טוֹב הֵיטִיב הָאָדָם לְבַדּוֹ אֶעֱשֶׂה-לּוֹ עֵזֶר כְּנֶגְדּוֹ: וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא-טוֹב הֵיטִיב הָאָדָם לְבַדּוֹ אֶעֱשֶׂה-לּוֹ עֵזֶר כְּנֶגְדּוֹ:	And the LORD God said, “ <i>It is</i> not right for man to be on his own. I will make him a helper as his counterpart.”	
Gen 2:19	וַיִּצְרֵף יְהוָה אֱלֹהִים מִן-הָאֲדָמָה כָּל-חַיַּת הַשָּׂדֶה וְאֵת כָּל-עוֹף הַשָּׁמַיִם וַיָּבֵא אֶל-הָאָדָם לְרִאֲוֹת מֵה-יִקְרָא-לּוֹ וְכָל אֲשֶׁר יִקְרָא-לּוֹ הָאָדָם נֶפֶשׁ חַיָּה הוּא שְׁמוֹ: וַיִּצְרֵף יְהוָה אֱלֹהִים מִן-הָאֲדָמָה כָּל-חַיַּת הַשָּׂדֶה וְאֵת כָּל-עוֹף הַשָּׁמַיִם וַיָּבֵא אֶל-הָאָדָם לְרִאֲוֹת מֵה-יִקְרָא-לּוֹ וְכָל אֲשֶׁר יִקְרָא-לּוֹ הָאָדָם נֶפֶשׁ חַיָּה הוּא שְׁמוֹ:	Now the LORD God had formed from the ground every wild animal and all birds of the sky, and he brought <i>them</i> to the man to see what he would <u>call</u> <i>them</i> , and <u>whatever</u> the man <u>called</u> <i>each</i> living <u>being</u> , that <i>was</i> its name.	call ... called ← <i>call for himself ... called for himself</i> . whatever ← <i>everything that</i> . being ← <i>soul</i> .
Gen 2:20	וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל-הַבְּהֵמָה וְלְעוֹף הַשָּׁמַיִם וּלְכָל חַיַּת הַשָּׂדֶה וּלְאָדָם לֹא-מָצָא עֵזֶר כְּנֶגְדּוֹ: וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל-הַבְּהֵמָה וְלְעוֹף הַשָּׁמַיִם וּלְכָל חַיַּת הַשָּׂדֶה וּלְאָדָם לֹא-מָצָא עֵזֶר כְּנֶגְדּוֹ:	And the man <u>gave</u> names to all the cattle and to the birds of the sky and to every wild animal, but no helper <u>was found</u> for man as his counterpart.	<u>gave</u> ← <i>called</i> . <u>was found</u> ← <i>one / he found</i> . Impersonal use.
Gen 2:21	וַיִּפֹּל יְהוָה אֱלֹהִים תְּרַדְמָה עַל-הָאָדָם וַיִּישָׁן וַיִּקַּח אֶחָת מִצַּלְעוֹתָיו וַיִּסְגֵּר בָּשָׂר תַּחַתָּנָה: וַיִּפֹּל יְהוָה אֱלֹהִים תְּרַדְמָה עַל-הָאָדָם וַיִּישָׁן וַיִּקַּח אֶחָת מִצַּלְעוֹתָיו וַיִּסְגֵּר בָּשָׂר תַּחַתָּנָה:	Then the LORD God caused a slumber to fall on the man, and he fell asleep, and he took one of his ribs and closed the flesh <u>after</u> it.	after it ← <i>under it</i> .

Gen 2:22	וַיִּבֶן יְהוָה אֱלֹהִים אֶת־הַצֶּלֶע אֲשֶׁר־לָקַח מִן־הָאָדָם לְאִשָּׁה וַיְבִאָהּ אֶל־הָאָדָם:	Then the LORD God built the rib which he had taken from the man into a woman, and he brought her to the man.	
Gen 2:23	וַיֹּאמֶר הָאָדָם זֹאת הִפְעַם עֵצִים מִעֲצָמִי וּבָשָׂר מִבָּשָׂרִי לְזֹאת יִקְרָא אִשָּׁה כִּי מֵאִישׁ לָקַחְתִּי זֹאת:	And the man said, “This time <i>it is</i> bone from my bones And flesh from my flesh. This <i>one</i> will be called woman, For from man <u>she</u> was taken.”	she ← <i>this</i> .
Gen 2:24	עַל־כֵּן יַעֲזֹב אִישׁ אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד:	On account of this a man will leave his father and his mother, and he will cleave to his wife, and they will become one flesh.	Matt 19:5, Mark 10:7-8, 1 Cor 6:16, Eph 5:31.
Gen 2:25	וַיְהִיו שְׁנֵיהֶם עֲרוּמִים הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבַּשְׂשׁוּ:	Now the two of them were naked – the man and his wife – but they were not ashamed.	
Gen 3:1	וְהַנָּחַשׁ הָיָה עָרוּם מִכָּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים וַיֹּאמֶר אֶל־הָאִשָּׁה אַף כִּי־אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִכָּל עֵץ הַגֶּן:	Now the serpent was more cunning than all the <i>other</i> wild animals which the LORD God had made, and he said to the woman, “Did God really say, ‘You shall <u>not</u> eat from <u>any</u> tree of the garden’?”	not ... any: this is the usual sense of the Hebrew construction. Apparently a major distortion by the serpent of the injunction. But perhaps <i>not ... every</i> , as AV. So AV differs.
Gen 3:2	וַתֹּאמֶר הָאִשָּׁה אֶל־הַנָּחַשׁ מִפְּרֵי עֵץ־הַגֶּן נֹאכָל:	Then the woman said to the serpent, “We may eat from the fruit of the trees of the garden,	
Gen 3:3	וּמִפְּרֵי הָעֵץ אֲשֶׁר בְּתוֹךְ־הַגֶּן אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תַגְעוּ בוֹ פֶן־תָּמוּתוּן:	but from the fruit of the tree which <i>is</i> in the middle of the garden God has said, ‘You shall not eat from it, and you shall not touch it, <u>lest you die.</u> ’ ”	but: adversative use of the <i>vav</i> . lest you die: a weaker statement than that of Gen 2:17 (you will surely die).
Gen 3:4	וַיֹּאמֶר הַנָּחַשׁ אֶל־הָאִשָּׁה לֹא־מוֹת תָּמוּתוּן:	Then the serpent said to the woman, “ <u>You</u> certainly will not die.	you: plural.
Gen 3:5	כִּי יֵדַע אֱלֹהִים כִּי בַיּוֹם אֲכַלְכֶם מִמֶּנּוּ וּנְפָקְחוּ עֵינֵיכֶם וְהִייתֶם כְּאֱלֹהִים יֹדְעֵי טוֹב וְרָע:	For God knows that on the day when <u>you</u> eat from it, your eyes will be opened, and you will become like God, knowing good and evil.”	you: plural.
Gen 3:6	וַתִּרְאֵהָ הָאִשָּׁה כִּי טוֹב הָעֵץ לְמֹאכָל וְכִי תֹאווֶה־הוּא לְעֵינָיִם וְנִחְמַד הָעֵץ לְהַשְׂכִּיל וַתִּקַּח מִפְּרִיָּו וַתֹּאכַל וַתִּתֵּן גַּם־לְאִישָׁהּ עִמָּהּ וַיֹּאכַל:	Then the woman saw that the tree <i>was</i> good for food, and that it <i>was</i> an <i>object of</i> pleasure to the eyes, and that the tree <i>was</i> desirable for imparting wisdom, and she took <i>some</i> of its fruit and ate <i>it</i> , and she gave <i>some</i> to her husband also, <i>who was</i> with her, and he ate <i>it</i> .	

Gen 3:7	וּתְפַקְחָנָה עֵינֵי שְׁנֵיהֶם וַיִּדְעוּ כִּי עֵרְמָם הֵם וַיִּתְּפְרוּ עֲלֵהָ תְּאַנְהוּ וַיַּעֲשׂוּ לָהֶם חִגְרֹת:	And the eyes of both of them were opened, and they became aware that <i>they were</i> naked. And they sewed fig <u>leaves together</u> , and they made themselves <u>aprons</u> .	leaves ← <i>leaf</i> , but collective usage, <i>foliage</i> . aprons: or <i>girdings</i> .
Gen 3:8	וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה אֱלֹהִים מִתְּהֵלֶדְךָ בְּגֶן לְרוּחַ הַיּוֹם וַיִּתְּחַבֵּא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים בְּתוֹךְ עֵץ הַגֶּזֶן:	Then they heard the voice of the LORD God <i>as he was</i> walking about in the garden in the breeze of the day. And the man hid himself, as <i>did</i> his wife, from the presence of the LORD God in the midst of the <u>trees</u> of the garden.	trees ← <i>tree</i> . Collective usage of the singular.
Gen 3:9	וַיִּקְרָא יְהוָה אֱלֹהִים אֶל־הָאָדָם וַיֹּאמֶר לוֹ אַיֶּכָּה:	Then the LORD God called out to the man and said to him, “Where <i>are</i> you?”	
Gen 3:10	וַיֹּאמֶר אֶת־קוֹלְךָ שָׁמַעְתִּי בְּגֶן וְאִירָא כִּי־עֵרָם אָנֹכִי וְאֶחָבֵּא:	And he said, “I heard your voice in the garden, and I was afraid, because I <i>am</i> naked, and I hid myself.”	
Gen 3:11	וַיֹּאמֶר מִי הִגִּיד לְךָ כִּי עֵרָם אֲתָה הַמִּן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לִבְלֹתִי אֲכַל־מִמֶּנּוּ אֲכַלְתָּ:	Then he said, “Who has told you that you <i>are</i> naked? Have you eaten from the tree which I commanded you not to eat from?”	
Gen 3:12	וַיֹּאמֶר הָאָדָם הַאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי הוּא נָתַתָּה־לִּי מִן־הָעֵץ וְאֶכְלָה:	Then the man said, “The woman whom you gave <i>to be</i> with me – she gave me <i>some fruit</i> from the tree, and I ate <i>it</i> .”	
Gen 3:13	וַיֹּאמֶר יְהוָה אֱלֹהִים לְאִשָּׁה מַה־זֹּאת עָשִׂית וְתֹאמְרִי הָאִשָּׁה הִנְחִישׁ הַשִּׂיָּאֲנִי וְאֶכְלָה:	Then the LORD God said to the woman, “What <i>is</i> this <i>that</i> you have done?” And the woman said, “The serpent deceived me, and I ate <i>it</i> .”	
Gen 3:14	וַיֹּאמֶר יְהוָה אֱלֹהִים אֶל־הַנָּחָשׁ כִּי עָשִׂיתָ זֹאת אֲרוּר אַתָּה מִכָּל־הַבְּהֵמָה וּמִכָּל־חַיַּת הַשָּׂדֶה עַל־גִּחְוֹנְךָ תֵּלֵךְ וְעָפָר תֹּאכַל כָּל־יְמֵי חַיֶּיךָ:	At <u>this</u> the LORD God said to the serpent, “Because you have done this, You <i>are</i> more cursed than all the cattle And than all the wild animals. You will go on your belly And eat dust all the days of your life.	at this: wider use of the <i>vav</i> .
Gen 3:15	וְאִיבָהּ אֲשִׁית בֵּינְךָ וּבֵין הָאִשָּׁה וּבֵין זְרַעֲךָ וּבֵין זְרַעֲהָ הוּא יְשׁוּפְךָ רֹאשׁ וְאַתָּה תְּשׁוּפֶנּוּ עֹקֵב: ס	And I will put enmity between you and the woman, And between your seed and her seed. It will crush your head, But you will crush <u>it</u> <i>in</i> the heel.”	it ... it: or <i>he ... him</i> .

Gen 3:16	אֶל-הָאִשָּׁה אָמַר הָרְבָה אֲרֵבָה עֲצָבוֹנְךָ וְהִרְנִדְךָ בְּעֵצָב תִּלְדִּי בָנִים וְאֶל-אִישְׁךָ תִּשְׁוֹקֶתְךָ וְהוּא יִמְשָׁל-בְּךָ: ס	To the woman he said, “I will greatly increase your labour pains And your childbirth. In pain you will give birth to sons, And your desire will be to your husband, And he will rule over you.”	Allusions to this verse in 1 Cor 14:34, 1 Tim 2:15 . I will greatly increase: or <i>I will certainly increase</i> , infinitive absolute. childbirth ← pregnancy, conception, standing for the outcome of it.
Gen 3:17	וּלְאָדָם אָמַר כִּי-שָׁמַעְתָּ לְקוֹל אִשְׁתְּךָ וְתֹאכַל מִן-הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ אֲרוּרָה הָאֲדָמָה בְּעֵבוּרְךָ בְּעֵצָבוֹן תֹּאכְלֶנָּה כָּל יְמֵי חַיֶּיךָ:	And to the man he said, “Because you have heeded the voice of your wife And eaten from the tree <i>About</i> which I commanded you <i>by saying</i> , ‘You shall not eat from it’, The ground <i>is</i> cursed because of you. In sorrow you will eat <i>from</i> it All the days of your life.	by saying: gerundial use of the infinitive.
Gen 3:18	וְקוֹץ וְדַרְדָּר תִּצְמִיחַ לָךְ וְאָכַלְתָּ אֶת-עֵשֶׂב הַשָּׂדֶה:	And it will cause thorns and brambles to spring up to you, And you will eat the vegetation of the field.	thorns and brambles ← thorn and bramble, collective usage.
Gen 3:19	בְּזַעַת אַפְּיֶךָ תֹאכַל לֶחֶם עֵד שׁוֹבֶכְךָ אֶל-הָאֲדָמָה כִּי מִמֶּנָּה לִקַּחְתָּ כִּי-עָפָר אַתָּה וְאֶל-עָפָר תִּשׁוּב:	By the sweat of your face you will eat bread, Until you return to the ground, For from it you were taken – For you <i>are</i> dust – And to dust you will return.”	bread: standing for food in general. See 1 Sam 28:22-24.
Gen 3:20	וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הוּא הִיטָה אִם כָּל-חַי:	And the man called his wife <u>Eve</u> , for she became the mother of everyone <u>living</u> .	called ← called the name of. Eve ... living: Hebrew <i>Havvah</i> ... <i>hai</i> . The respective roots חוה and חיה are essentially the same, denoting living.
Gen 3:21	וַיַּעַשׂ יְהוָה אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כִּתְנֹת עוֹר וַיִּלְבָּשֵׂם: פ	Then the LORD God made coats of skin for the man and for his wife, and he clothed them.	
Gen 3:22	וַיֹּאמֶר יְהוָה אֱלֹהִים הֵן הָאָדָם הָיָה כְּאֶחָד מִמֶּנּוּ לְדַעַת טוֹב וְרָע וְעַתָּה פְּנִי-יִשְׁלַח יָדוֹ וְלָקַח גַּם מֵעֵץ הַחַיִּים וְאָכַל וְחַי לְעֹלָם:	Then the LORD God said, “Behold, the man has become like one of us, <u>in knowing</u> good and evil, and now, lest he should stretch out his hand <i>and</i> also take <i>anything</i> from the tree of life, and eat <i>it</i> , and live age- abidingly ...”	in knowing: gerundial use of the infinitive.
Gen 3:23	וַיִּשְׁלַחְהוּ יְהוָה אֱלֹהִים מִגֶּן-עֵדֶן לְעַבְדַּת אֶת-הָאֲדָמָה אֲשֶׁר לָקַח מִשָּׁם:	And the LORD God sent him out of the Garden of Eden to till the ground <u>from which</u> he had been taken.	from which ← from where.

Gen 3:24	וַיִּגְרֹשׁ אֶת־הָאָדָם וַיִּשְׁכֵּן מִקְדָּם לְגַן־עֵדֶן אֶת־הַכְּרֻבִים וְאֵת לֶהֱט הַחֶרֶב הַמְתֵּהֲפֹכֶת לְשָׁמֹר אֶת־דֶּרֶךְ עֵץ הַחַיִּים: ס	So he drove the man out and stationed the cherubim and a flaming sword which rotated at the east of the Garden of Eden to guard the way to the tree of life.	a flaming sword ← <i>a flame of the sword</i> . Taken as a Hebraic genitive, the sense is a <i>fencing flame</i> (the word <i>fencing</i> being unfortunately ambiguous in English). the way to ← <i>the way of</i> .
Gen 4:1	וְהָאָדָם יָדַע אֶת־חַוָּה אִשְׁתּוֹ וַתְּהַר וַתֵּלֶד אֶת־קַיִן וַתֹּאמֶר קָנִיתִי אִישׁ אֶת־יְהוָה:	And Adam knew Eve his wife, and she conceived, and she bore Cain, and she said, “I have got a man – the LORD.”	Adam: or <i>the man</i> . a man – the LORD: thinking she had got the promised seed (Gen 3:15). See [CB]. AV differs (<i>a man from the LORD</i>), i.e. <i>a man with (the help of) the LORD</i> . The word <i>'et</i> can be an accusative marker, putting <i>the LORD</i> in apposition to <i>a man</i> , or sociative, with (<i>the help of</i>).
Gen 4:2	וַתִּסְּף לִלְדֹת אֶת־אָחִיו אֶת־הֶבֶל וַיְהִי־הֶבֶל רֹעֵה צֹאן וְקַיִן הָיָה עֹבֵד אֲדָמָה:	Then she gave birth again, to his brother, Abel. Now Abel became a shepherd of small cattle, whereas Cain became a tiller of the ground.	Abel ← <i>Hebel (Habel in pause)</i> . The pausal form is a special pronunciation when the word comes before a major break, e.g. at the half-way divider of a verse, or at the end of a verse. We retain the AV / traditional English name. whereas: wider use of the <i>vav</i> .
Gen 4:3	וַיְהִי מִקֵּץ יָמִים וַיָּבֵא קַיִן מִפְּרֵי הָאֲדָמָה מִנְחָה לַיהוָה:	And it came to pass, after a number of days, that Cain brought some fruit of the ground as an offering to the LORD.	after a number of days ← <i>from an end of days</i> .
Gen 4:4	וְהֶבֶל הֵבִיא גַם־הוּא מִבְּכֹרוֹת צֹאנוֹ וּמִחֻלְבֵּהֶן וַיִּשַׁע יְהוָה אֶל־הֶבֶל וְאֶל־מִנְחָתוֹ:	And Abel also brought an offering, from the firstlings of his small cattle, and from their fat. And the LORD looked upon Abel and his offering with favour.	Abel: see Gen 4:2. also: associate this with Abel. Not only did Cain bring an offering, but Abel did also. This is not a reference to an additional offering.
Gen 4:5	וְאֶל־קַיִן וְאֶל־מִנְחָתוֹ לֹא שָׁעָה וַיַּחַר לְקַיִן מְאֹד וַיִּפְּלוּ פָּנָיו:	But he did not look upon Cain and his offering with favour, and it infuriated Cain greatly, and he became crestfallen.	he became crestfallen ← <i>his face fell</i> .
Gen 4:6	וַיֹּאמֶר יְהוָה אֶל־קַיִן לָמָּה חָרָה לָךְ וְלָמָּה נָפְלוּ פָּנֶיךָ:	And the LORD said to Cain, “Why are you infuriated and why are you crestfallen?”	
Gen 4:7	הֲלוֹא אִם־תֵּיטִיב שְׂאֵת וְאִם לֹא תֵיטִיב לַפֶּתַח חַטָּאת רֹבֵץ וְאֵלֶיךָ תִּשׁוּקָתוֹ וְאַתָּה תִּמְשָׁל־בּוֹ:	If you do well, <i>is there</i> not exaltation? And if you do not do well, a <i>sin-offering</i> is lying at the door, and its desire <i>is</i> towards you, and you may rule over it.”	sin-offering: as in Ex 29:14, Lev 4:8, Ezek 40:39 etc. Constructed with a masculine participle (רֹבֵץ). Not the AV's <i>sin</i> here, so AV differs. See also 2 Cor 5:21.

Gen 4:8	וַיֹּאמֶר קַיִן אֶל-הֶבֶל אָחִיו וַיְהִי בַּהִיזוֹתָם בַּשָּׂדֶה וַיִּקָּם קַיִן אֶל-הֶבֶל אָחִיו וַיְהַרְגֵהוּ:	Then Cain spoke to <u>Abel</u> his brother, and it came to pass while they were in the field that Cain rose up against <u>Abel</u> his brother and killed him.	Abel (2x): see Gen 4:2. <hr/> The murder is referred to in 1 John 3:12 . Consider that Cain is <i>of the wicked one</i> and that there are two births in Gen 4:1-2, with no mention of twins, and only one “knowing” by Adam.
Gen 4:9	וַיֹּאמֶר יְהוָה אֶל-קַיִן אֵי הֶבֶל אָחִיךָ וַיֹּאמֶר לֹא יָדַעְתִּי הֲשֹׁמֵר אָחִי אָנֹכִי:	At this the LORD said to Cain, “Where <i>is Abel</i> your brother?” And he said, “I don't know. <i>Am I</i> my brother's keeper?”	at this: wider use of the vav. <hr/> Abel: see Gen 4:2.
Gen 4:10	וַיֹּאמֶר מַה עָשִׂיתָ קוֹל דְּמֵי אָחִיךָ צֹעֲקִים אֵלַי מִן-הָאֲדָמָה:	Whereupon he said, “What have you done? The voice of your brother's blood is crying out to me from the ground.	whereupon: wider use of the vav. <hr/> blood ← <i>bloods</i> . Also in the next verse.
Gen 4:11	וַעֲתָה אָרוּר אַתָּה מִן-הָאֲדָמָה אֲשֶׁר פָּצְתָה אֶת-פִּיהָ לְקַחַת אֶת-דַּמִּי אָחִיךָ מִיָּדְךָ:	So now you <i>are more</i> cursed than the ground which opened its mouth to receive the blood of your brother at your hand.	more cursed than the ground: AV differs (<i>cursed from the ground</i>).
Gen 4:12	כִּי תַעֲבֹד אֶת-הָאֲדָמָה לֹא-תִסְּף תִּתְכַחֵה לָךְ גַּע וְנָד תִּהְיֶה בְּאֶרֶץ:	When you till the ground, it will not give you its vigour any more; a nomad and a fugitive you will be on the earth.”	
Gen 4:13	וַיֹּאמֶר קַיִן אֶל-יְהוָה גְּדוֹל עוֹנִי מִנְשָׂא:	Then Cain said to the LORD, “My iniquity <i>is</i> too great to bear.	
Gen 4:14	הִן גֵּרְשִׁית אֹתִי הַיּוֹם מֵעַל פְּנֵי הָאֲדָמָה וּמִפְּנֵיךָ אֶסְתָּר וְהִיְתִי גַע וְנָד בְּאֶרֶץ וְהָיָה כָּל-מֹצְאֵי יְהַרְגֵנִי:	Look, you have driven me out today from the face of the ground, and I will be hiding from your presence. And I have become a nomad and a fugitive on the earth, and it will come to pass <i>that anyone</i> who finds me will kill me.”	anyone ← <i>everyone</i> .
Gen 4:15	וַיֹּאמֶר לוֹ יְהוָה לִכֵּן כָּל-הַרְג קַיִן שִׁבְעָתַיִם יִקָּם וַיִּשֶׂם יְהוָה לְקַיִן אוֹת לְבַלְתִּי הַכּוֹת-אֹתוֹ כָּל-מֹצְאָיו:	Then the LORD said to him, “That <i>is why anyone who</i> kills Cain will have vengeance taken on him seven times over.” And the LORD put a sign on Cain so that <i>no-one</i> who found him should strike him.	anyone ← <i>everyone</i> . <hr/> no-one ← <i>not ... everyone</i> .
Gen 4:16	וַיֵּצֵא קַיִן מִלְּפָנֵי יְהוָה וַיֵּשֶׁב בְּאֶרֶץ-נּוֹד קְדֻמַּת-עֵדֵן:	So Cain departed from the presence of the LORD and dwelt in the land of Nod to the east of Eden.	

Gen 4:17	וַיֵּדַע קַיִן אֶת־אִשְׁתּוֹ וַתַּהַר וַתֵּלֵד אֶת־חֲנוּךְ וַיְהִי בְנֵה עֵיר וַיִּקְרָא שֵׁם הָעֵיר כְּשֵׁם בְּנוֹ חֲנוּךְ:	And Cain knew his wife, and she conceived, and she bore Enoch, and he became a builder of a city, and he called the city after the name of his son, Enoch.	Enoch (2x) ← <i>Hanoch</i> , but we retain the AV / traditional English name. he ... he: i.e. in view of a <i>vav-consecutive verb</i> , <i>he (Cain) became a builder of a city, and he (Cain) called the city ... Enoch</i> . Contrast Gen 4:20.
Gen 4:18	וַיּוֹלֵד לְחֲנוּךְ אֶת־עִירָד וְעִירָד יָלַד אֶת־מְחֻיָּאֵל וּמְחֻיָּאֵל יָלַד אֶת־מֶתְוִשָּׂאֵל וּמֶתְוִשָּׂאֵל יָלַד אֶת־לָמֶךְ:	Then Irad was born to Enoch, and Irad begot Mehujael, and Mehujael begot Methushael, and Methushael begot Lamech.	Enoch: see Gen 4:17. Mehujael (<i>second occurrence in verse</i>) ← <i>Mehijael</i> . Methushael (2x): AV= <i>Methusael</i> . Lamech ← <i>Lemech</i> , but we retain the AV / traditional English name. AV's <i>Lamech</i> ↗
Gen 4:19	וַיִּקַּח־לּוֹ לָמֶךְ שְׁתֵּי נָשִׁים שֵׁם הָאֶחָת עָדָה וְשֵׁם הַשֵּׁנִית צִלָּה:	Now Lamech took for himself two wives; the name of one was Adah and the name of the other was Zillah.	↳ is the pausal form. See Gen 4:2. The name is not in pause in the next verse. Lamech: see Gen 4:18.
Gen 4:20	וַתֵּלֵד עָדָה אֶת־יָבֵל הוּא הָיָה אָבִי יֹשְׁבֵי אֹהֶל וּמִקְנָה:	And Adah bore Jabal. He became the father of those who live in tents and have cattle.	he: i.e. <i>Jabal</i> . There is no <i>vav-consecutive verb</i> . Contrast Gen 4:17. those who live ... and have ← <i>him who lives ... and (has)</i> .
Gen 4:21	וְשֵׁם אָחִיו יוֹבָל הוּא הָיָה אָבִי כָּל־תַּפֵּשׁ כְּנֹר וְעוּגָב:	And the name of his brother was Jubal. He became the father of all those who play the harp and flute.	
Gen 4:22	וַצִּלָּה גַם־הוּא יָלְדָה אֶת־תּוּבַל־קַיִן לֹטֵשׁ כָּל־חַרְשׁ נְחָשֶׁת וּבְרָזָל וְאָחֻזַּת תּוּבַל־קַיִן נַעֲמָה:	And Zillah also gave birth, to Tubal-Cain, a sharpener of all copper and iron cutters. And the sister of Tubal-Cain was Naamah.	
Gen 4:23	וַיֹּאמֶר לָמֶךְ לְנָשָׁיו עָדָה וְצִלָּה שְׁמַעְנָן קוֹלִי נָשִׁי לָמֶךְ הָאֲזֹנָה אִמַּרְתִּי כִּי אִישׁ הֲרַגְתִּי לְפָצְעֵי וַיֵּלֵד לְחִבְרָתִי:	And Lamech said to his wives, "Adah and Zillah, Hear my voice. You wives of Lamech, Listen to my saying, For I have killed a man to my wounding, And a youth to my scarring.	Lamech (2x): see Gen 4:18.
Gen 4:24	כִּי שִׁבְעָתַיִם יִקָּם־קַיִן וּלְמֶךְ שִׁבְעִים וְשִׁבְעָה:	Inasmuch as Cain will be avenged seven times over, So Lamech will be seventy-seven times."	Lamech: see Gen 4:18.

Gen 4:25	וַיֵּדַע אָדָם עוֹד אֶת־אִשְׁתּוֹ וַתֵּלֵד בֵּן וַתִּקְרָא אֶת־שְׁמוֹ שֵׁת כִּי שֵׁת־לִי אֱלֹהִים יָרַע אַחַר תַּחַת הַבַּל כִּי הָרְגוּ קַיִן:	Then Adam knew his wife again, and she bore a son, and she called him <u>Seth</u> , “For”, <i>she said</i> , “God has appointed me another <u>seed</u> instead of <u>Abel</u> , because Cain killed him.”	1 Chr 1:1. <hr/> Seth ← <i>Sheth</i> , but we retain the AV / traditional name. The meaning is <i>he appoints</i> , or <i>he has appointed</i> . <hr/> seed: the <i>seed of God</i> (Mal 2:15) and <i>seed of the woman</i> (Gen 3:13). <hr/> Abel: see Gen 4:2.
Gen 4:26	וּלְשֵׁת גַּם־הוּא יָלַד־בֵּן וַיִּקְרָא אֶת־שְׁמוֹ אֶנּוֹשׁ אַז הוּחַל לְקָרָא בְּשֵׁם יְהוָה: פ	And to <u>Seth</u> also a son was born, and he called him <u>Enos</u> . At that time <u>people began</u> to call on the name of the LORD.	1 Chr 1:1. <hr/> Seth: see Gen 4:25. <hr/> Enos ← <i>Enosh</i> , but we retain the AV / traditional English name. <hr/> people began: or <i>it was begun</i> .
Gen 5:1	זֶה סֵפֶר תּוֹלְדֹת אָדָם בְּיוֹם בָּרָא אֱלֹהִים אָדָם בְּדְמוּת אֱלֹהִים עָשָׂה אֹתוֹ:	This <i>is</i> the book of the genealogy of Adam, on the day God <u>created</u> Adam. In the likeness of God he made him.	created ← <i>to create</i> , gerundial use of the infinitive.
Gen 5:2	זָכָר וּנְקֵבָה בָּרָאם וַיְבָרֶךְ אֹתָם וַיִּקְרָא אֶת־שְׁמָם אָדָם בְּיוֹם הַבְּרָאָם: ס	Male and female he created them, and he blessed them, and <u>he called them Adam</u> on the day of their being created.	he called them ← <i>he called their name</i> . <hr/> Adam: or <i>man, mankind</i> . The Hebrew uses the word <i>name</i> , which is why we choose the name <i>Adam</i> .
Gen 5:3	וַיְחִי אָדָם שְׁלֹשִׁים וּמֵאָת שָׁנָה וַיּוֹלֵד בְּדְמוּתוֹ כְּצַלְמוֹ וַיִּקְרָא אֶת־שְׁמוֹ שֵׁת:	And Adam lived one hundred and thirty years, and he begot <i>a son</i> in his likeness, as an image of himself, and he called him <u>Seth</u> .	Seth: see Gen 4:25.
Gen 5:4	וַיְהִיו יְמֵי־אָדָם אַחֲרֵי הוֹלִידוֹ אֶת־שֵׁת שְׁמֹנֶה מֵאֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת:	Then the days of Adam after <u>begetting Seth</u> were eight hundred years, and he begot sons and daughters.	begetting ← <i>his begetting of</i> . <hr/> Seth: see Gen 4:25.
Gen 5:5	וַיְהִיו כָּל־יְמֵי אָדָם אֲשֶׁר־חָי תְּשַׁע מֵאוֹת שָׁנָה וּשְׁלֹשִׁים שָׁנָה וַיָּמָת: ס	So all the days that <u>Adam lived</u> were nine hundred and thirty years, and he died.	that Adam lived ← <i>of Adam which he lived</i> .
Gen 5:6	וַיְחִי־שֵׁת חֲמֵשׁ שָׁנִים וּמֵאָת שָׁנָה וַיּוֹלֵד אֶת־אֶנּוֹשׁ:	And <u>Seth</u> lived one hundred and five years and begot <u>Enos</u> .	Seth: see Gen 4:25. <hr/> Enos: see Gen 4:26.
Gen 5:7	וַיְחִי־שֵׁת אַחֲרֵי הוֹלִידוֹ אֶת־אֶנּוֹשׁ שִׁבְעַת שָׁנִים וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת:	Then <u>Seth</u> lived eight hundred and seven years after <u>begetting Enos</u> , and he begot sons and daughters.	Seth: see Gen 4:25. <hr/> begetting ← <i>his begetting of</i> . <hr/> Enos: see Gen 4:26.

Gen 5:8	וַיְהִי כָּל־יְמֵי־שֵׁת שְׁתַּיִם עָשָׂרָה שָׁנָה וּתְשַׁע מֵאוֹת שָׁנָה וַיָּמָת: ס	So all the days of <u>Seth</u> were nine hundred and twelve years, and he died.	Seth: see Gen 4:25.
Gen 5:9	וַיְחִי אֵנוֹשׁ תְּשַׁעִים שָׁנָה וַיֹּלֶד אֶת־קַיִן:	And <u>Enos</u> lived ninety years and begot <u>Cainan</u> .	Enos: see Gen 4:26.
Gen 5:10	וַיְחִי אֵנוֹשׁ אַחֲרֵי הוֹלִידוֹ אֶת־קַיִן חָמֵשׁ עָשָׂרָה שָׁנָה וַשְׂמָנָה מֵאוֹת שָׁנָה וַיֹּלֶד בָּנִים וּבָנוֹת:	Then <u>Enos</u> lived eight hundred and fifteen years after <u>begetting Cainan</u> , and he begot sons and daughters.	1 Chr 1:2. Enos: see Gen 4:26. begetting Cainan ← <i>his begetting of Cainan</i> .
Gen 5:11	וַיְהִי כָּל־יְמֵי אֵנוֹשׁ חָמֵשׁ שָׁנִים וּתְשַׁע מֵאוֹת שָׁנָה וַיָּמָת: ס	So all the days of <u>Enos</u> were nine hundred and five years, and he died.	Enos: see Gen 4:26.
Gen 5:12	וַיְחִי קַיִן שִׁבְעִים שָׁנָה וַיֹּלֶד אֶת־מְהֻלָּאֵל:	And <u>Cainan</u> lived seventy years and begot <u>Mahalalel</u> .	1 Chr 1:2. Mahalalel: AV= <i>Mahalaleel</i> , not recognizing that the syllable “lal” is closed. See Gen 31:21.
Gen 5:13	וַיְחִי קַיִן אַחֲרֵי הוֹלִידוֹ אֶת־מְהֻלָּאֵל אַרְבָּעִים שָׁנָה וַשְׂמָנָה מֵאוֹת שָׁנָה וַיֹּלֶד בָּנִים וּבָנוֹת:	Then <u>Cainan</u> lived eight hundred and forty years after <u>begetting Mahalalel</u> , and he begot sons and daughters.	begetting ← <i>his begetting of</i> . Mahalalel: see Gen 5:12.
Gen 5:14	וַיְהִי כָּל־יְמֵי קַיִן עֶשְׂרִים וּתְשַׁע מֵאוֹת שָׁנָה וַיָּמָת: ס	So all the days of <u>Cainan</u> were nine hundred and ten years, and he died.	
Gen 5:15	וַיְחִי מְהֻלָּאֵל חָמֵשׁ שָׁנִים וּשְׁשִׁים שָׁנָה וַיֹּלֶד אֶת־יָרֵד:	And <u>Mahalalel</u> lived sixty-five years and begot <u>Jared</u> .	1 Chr 1:2. Mahalalel: see Gen 5:12. Jared ← <i>Jered</i> , but we retain the AV / traditional name. <i>Jared</i> is the pausal form. See Gen 4:2. The name is not in pause in Gen 5:16.
Gen 5:16	וַיְחִי מְהֻלָּאֵל אַחֲרֵי הוֹלִידוֹ אֶת־יָרֵד שְׁלֹשִׁים שָׁנָה וַשְׂמָנָה מֵאוֹת שָׁנָה וַיֹּלֶד בָּנִים וּבָנוֹת:	Then <u>Mahalalel</u> lived eight hundred and thirty years after <u>begetting Jared</u> , and he begot sons and daughters.	Mahalalel: see Gen 5:12. begetting ← <i>his begetting of</i> . Jared: see Gen 5:15.
Gen 5:17	וַיְהִי כָּל־יְמֵי מְהֻלָּאֵל חָמֵשׁ וּתְשַׁעִים שָׁנָה וַשְׂמָנָה מֵאוֹת שָׁנָה וַיָּמָת: ס	So all the days of <u>Mahalalel</u> were eight hundred and ninety-five years, and he died.	Mahalalel: see Gen 5:12.
Gen 5:18	וַיְחִי־יָרֵד שְׁתַּיִם וּשְׁשִׁים שָׁנָה וּמֵאֵת שָׁנָה וַיֹּלֶד אֶת־חֲנוֹךְ:	And <u>Jared</u> lived one hundred and sixty-two years and begot <u>Enoch</u> .	1 Chr 1:3. Jared: see Gen 5:15. Enoch: see Gen 4:17.

Gen 5:19	וַיְחִי־יָרֵד אַחֲרֵי הוֹלִידוֹ אֶת־חֲנוּךְ שְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת:	Then <u>Jared</u> lived eight hundred years after <u>begetting</u> <u>Enoch</u> , and he begot sons and daughters.	Jared: see Gen 5:15. begetting ← <i>his begetting of</i> . Enoch: see Gen 4:17.
Gen 5:20	וַיְהִי כָּל־יְמֵי־יָרֵד שְׁתַּיִם וְשָׁשִׁים שָׁנָה וַתֵּשֶׁע מֵאוֹת שָׁנָה וַיָּמָת: פ	So all the days of <u>Jared</u> were nine hundred and sixty-two years, and he died.	Jared: see Gen 5:15.
Gen 5:21	וַיְחִי חֲנוּךְ חֲמֵשׁ וְשָׁשִׁים שָׁנָה וַיּוֹלֵד אֶת־מֶתוּשֶׁלַח:	And <u>Enoch</u> lived sixty-five years and begot <u>Methuselah</u> .	1 Chr 1:3. Enoch: see Gen 4:17. Methuselah ← <i>Methushelah</i> , but we retain the AV / traditional English name. The name ↗
Gen 5:22	וַיִּתְהַלֵּךְ חֲנוּךְ אֶת־הָאֱלֹהִים אַחֲרֵי הוֹלִידוֹ אֶת־מֶתוּשֶׁלַח שֶׁלֶשׁ מֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת:	Now <u>Enoch</u> walked with God for three hundred years after <u>begetting</u> <u>Methuselah</u> , and he begot sons and daughters.	↳ means (<i>when he is</i>) <i>dead then he (God) will send (the flood)</i> . Enoch: see Gen 4:17. begetting ← <i>his begetting of</i> . Methuselah: see Gen 5:21.
Gen 5:23	וַיְהִי כָּל־יְמֵי חֲנוּךְ חֲמֵשׁ וְשָׁשִׁים שָׁנָה וּשְׁלֹשׁ מֵאוֹת שָׁנָה:	So all the days of <u>Enoch</u> were three hundred and sixty-five years.	Enoch: see Gen 4:17.
Gen 5:24	וַיִּתְהַלֵּךְ חֲנוּךְ אֶת־הָאֱלֹהִים וַאֲיָנֹנוּ כִּי־לָקַח אֱתוֹ אֱלֹהִים: פ	And <u>Enoch</u> walked with God, and he <u>disappeared</u> , for God had taken him.	Enoch: see Gen 4:17. and he disappeared ← <i>and he (was) not (there)</i> .
Gen 5:25	וַיְחִי מֶתוּשֶׁלַח שִׁבְעֵי וְשָׁמֹנִים שָׁנָה וּמֵאֵת שָׁנָה וַיּוֹלֵד אֶת־לָמֶךְ:	And <u>Methuselah</u> lived one hundred and eighty-seven years and begot <u>Lamech</u> .	1 Chr 1:3. Methuselah: see Gen 5:21. Lamech: see Gen 4:18.
Gen 5:26	וַיְחִי מֶתוּשֶׁלַח אַחֲרֵי הוֹלִידוֹ אֶת־לָמֶךְ שְׁתַּיִם וְשָׁמוֹנִים שָׁנָה וּשְׁבַע מֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת:	Then <u>Methuselah</u> lived seven hundred and eighty-two years after <u>begetting</u> <u>Lamech</u> , and he begot sons and daughters.	Methuselah: see Gen 5:21. begetting ← <i>his begetting of</i> . Lamech: see Gen 4:18.
Gen 5:27	וַיְהִי כָּל־יְמֵי מֶתוּשֶׁלַח תֵּשַׁע וְשָׁשִׁים שָׁנָה וַתֵּשֶׁע מֵאוֹת שָׁנָה וַיָּמָת: פ	So all the days of <u>Methuselah</u> were <u>nine hundred and sixty-nine</u> years, and he died.	Methuselah: see Gen 5:21. nine hundred and sixty-nine years: no-one made it to a thousand years – a day in God's sight. See Gen 2:17 <i>on the day that you eat from it</i> ; Ps 90:4 <i>for a thousand years in</i> ↗
Gen 5:28	וַיְחִי־לָמֶךְ שְׁתַּיִם וְשָׁמֹנִים שָׁנָה וּמֵאֵת שָׁנָה וַיּוֹלֵד בֶּן:	And <u>Lamech</u> lived one hundred and eighty-two years, and he begot a son.	↳ <i>your eyes (are) as a day</i> ; 2 Pet 3:8 <i>with the Lord ... a thousand years (is) as one day</i> . Lamech: see Gen 4:18.

Gen 5:29	וַיִּקְרָא אֶת־שְׁמוֹ נֹחַ לֵאמֹר זֶה יִנְחַמְנוּ מִמַּעֲשֵׂנוּ וּמִעֲבֹן יְדֵינוּ מִן־הָאֲדָמָה אֲשֶׁר אַרְרָה יְהוָה:	And he called him Noah and said, “This <i>son</i> will give us relief from our labour and from the toil of our hands – from the ground which the LORD cursed.”	1 Chr 1:4.
Gen 5:30	וַיְחִי־לִמְדָּךְ אַחֲרֵי הוֹלִידוֹ אֶת־נֹחַ חֲמֵשׁ וְתִשְׁעִים שָׁנָה וַחֲמֵשׁ מֵאֹת שָׁנָה וַיֹּלֵד בָּנִים וּבָנוֹת:	Then <u>Lamech</u> lived five hundred and ninety-five years after <u>begetting</u> Noah, and he begot sons and daughters.	Lamech: see Gen 4:18. begetting Noah ← <i>his begetting of Noah</i> .
Gen 5:31	וַיְהִי כָּל־יְמֵי־לִמְדָּךְ שֶׁבַע וְשִׁבְעִים שָׁנָה וּשְׁבַע מֵאוֹת שָׁנָה וַיָּמָת: ס	So all the days of <u>Lamech</u> were seven hundred and seventy-seven years, and he died.	Lamech: see Gen 4:18.
Gen 5:32	וַיְהִי־נֹחַ בֶּן־חֲמֵשׁ מֵאוֹת שָׁנָה וַיֹּלֵד נֹחַ אֶת־שֵׁם אֶת־חָם וְאֶת־יָפֶת:	And Noah was five hundred years old when Noah begot Shem, Ham and <u>Japheth</u> .	1 Chr 1:4. Japheth ← <i>Jepheth</i> , but we retain the AV / traditional English name. <i>Japheth</i> is the pausal form. See Gen 4:2. The name is not in pause in Gen 7:13.
Gen 6:1	וַיְהִי כִּי־הִחֵל הָאָדָם לָרֹב עַל־פְּנֵי הָאֲדָמָה וּבָנוֹת יָלְדוּ לָהֶם:	And it came to pass when man began to increase on the surface of the ground that daughters were born to them,	
Gen 6:2	וַיִּרְאוּ בְנֵי־הָאֱלֹהִים אֶת־בָּנוֹת הָאָדָם כִּי טֹבֹת הָנָה וַיִּקְחוּ לָהֶם נָשִׁים מִכָּל אֲשֶׁר בָּחָרוּ:	and the <u>sons of God</u> saw man's daughters – <u>how good-looking</u> they <i>were</i> – and they took wives to themselves from everyone they chose.	the sons of God: here, <i>angels</i> , as in Job 1:6, Job 38:7. how ← <i>that</i> .
Gen 6:3	וַיֹּאמֶר יְהוָה לֹא־יִדּוֹן רוּחִי בָּאָדָם לְעֹלָם בְּשָׂגָם הוּא בֶּשֶׂר וְהָיוּ יָמָיו מֵאָה וְעֶשְׂרִים שָׁנָה:	And the LORD said, “My spirit will not strive with man age-abidingly <u>in his waywardness</u> . He is flesh, and his days will be one hundred and twenty years.”	in his waywardness ← <i>in their being-wayward</i> , from the verb <i>shagag</i> , in the form בְּשָׂגָם ([BHS-CA] many manuscripts). AV differs (<i>for that he</i>), from <i>be</i> + <i>sha</i> (=she) + <i>gam</i> .
Gen 6:4	הַנְּפִלִים הָיוּ בָאָרֶץ בַּיָּמִים הָהֵם וְגַם אַחֲרֵי־כֵן אֲשֶׁר יָבִאוּ בְנֵי הָאֱלֹהִים אֶל־בָּנוֹת הָאָדָם וַיִּלְדוּ לָהֶם הֵמָּה הַגִּבּוֹרִים אֲשֶׁר מֵעוֹלָם אֲנָשִׁי הֵשֵׁם: פ	There were <u>Nephilim</u> on the earth in those days, and after that too, when the sons of God went into the daughters of man who bore them <i>offspring</i> . They <i>are</i> the heroes who <u>since antiquity</u> <i>have been</i> men of renown.	Nephilim ← <i>the Nephilim</i> , the progeny of fallen angels. The Hebrew root נפל means <i>to fall</i> . Referred to in Num 13:33. Compare 1 Pet 3:19-20, 2 Pet 2:10, Jude 1:6 <i>angels who did not keep their own dominion</i> . See also Matt 24:37 <i>But as the days of Noah were etc</i> . See ↗ since antiquity ← <i>from the age</i> .
Gen 6:5	וַיִּרְא יְהוָה כִּי רַבָּה רָעַת הָאָדָם בָּאָרֶץ וְכָל־יֹצֵר מִחֻשְׁבֹת לְבָבוֹ רָע כָּל־הַיּוֹם:	And the LORD saw that man's evil on the earth <i>was</i> great, and <i>that</i> every conception of the thoughts of his heart <i>was</i> <u>nothing but</u> evil all day <i>long</i> .	↳ also 2 Pet 2:10 linking <i>spirits not from God</i> and <i>false prophets</i> . See note on James 4:5 , where this verse may be alluded to. nothing but ← <i>only</i> .

Gen 6:6	וַיִּנָּחַם יְהוָה כִּי־עָשָׂה אֶת־הָאָדָם בָּאָרֶץ וַיִּתְעַצֵּב אֶל־לְבוֹ:	And the LORD grieved over having made man on the earth, and he was distressed in his heart.	
Gen 6:7	וַיֹּאמֶר יְהוָה אֲמַחֶה אֶת־הָאָדָם אֲשֶׁר־בָּרָאתִי מֵעַל פְּנֵי הָאֲדָמָה מֵאָדָם עַד־בְּהֵמָה עַד־רֶמֶשׂ וְעַד־עוֹף הַשָּׁמַיִם כִּי נִחַמְתִּי כִּי עָשִׂיתִם:	And the LORD said, "I will wipe man that I created off the face of the earth – both man and beast, and reptile and birds of the sky, for I am grieved over having made them."	earth ← <i>ground</i> . both man and beast ← <i>from man up to beast</i> , but referring to discrete entities here. Elsewhere sometimes a range is applicable. Compare 1 Sam 15:3, 2 Ki 25:26, 2 Chr 15:13, Esth 1:5, Esth 1:20.
Gen 6:8	וַנֹּחַ מָצָא חֵן בְּעֵינֵי יְהוָה: פ	But Noah found grace in the eyes of the LORD.	
Gen 6:9	אֵלֶּה תּוֹלְדֹת נֹחַ נֹחַ אִישׁ צַדִּיק תָּמִים הָיָה בְּדֹרֹתָיו אֶת־הָאֱלֹהִים הִתְהַלָּךְ־נֹחַ:	This <i>is</i> the lineage of Noah. Noah <i>was</i> a righteous man; he was pure in his <u>genealogy</u> . Noah walked with God.	genealogy ← <i>generations</i> . Noah was of pure Adamic pedigree (not Nephilimic at all).
Gen 6:10	וַיּוֹלֵד נֹחַ שְׁלֹשָׁה בָנִים אֶת־שֵׁם אֶת־חָם וְאֶת־יָפֶת:	And Noah begot three sons: Shem, Ham and Japheth.	Japheth: see Gen 5:32.
Gen 6:11	וַתִּשְׁחַת הָאָרֶץ לִפְנֵי הָאֱלֹהִים וַתִּמְלֵא הָאָרֶץ חֲמָס:	Now the earth became corrupt before God, and the earth became full of violence.	
Gen 6:12	וַיִּרָא אֱלֹהִים אֶת־הָאָרֶץ וְהִנֵּה נִשְׁחַתָּה כִּי־הִשְׁחִית כָּל־בְּשָׂר אֶת־דְּרָכָו עַל־הָאָרֶץ: ס	And God looked at the earth and saw that it had become corrupt, for all flesh <u>had gone a corrupt way</u> on the earth.	and saw that ← <i>and behold</i> . had gone a corrupt way ← <i>corrupted its way</i> .
Gen 6:13	וַיֹּאמֶר אֱלֹהִים לְנֹחַ קַן כָּל־בְּשָׂר בָּא לִפְנֵי כִּי־מְלֵאָה הָאָרֶץ חֲמָס מִפְּנֵיהֶם וְהִנֵּנִי מִשְׁחִיתֶם אֶת־הָאָרֶץ:	Then God said to Noah, "The end of all flesh has come before me, for the earth is full of violence because of them. So I am about to bring ruin on them with the earth.	I am about to ← <i>behold me</i> . bring ruin on: the same word as for <i>had gone a corrupt way</i> in Gen 6:12.
Gen 6:14	עֲשֵׂה לְךָ תֵּבַת עֲצֵי־גֹפֶר קָנִים תַּעֲשֶׂה אֶת־הַתֵּבָה וְכִפַּרְתָּ אֹתָהּ מִבֵּית וּמִחוּץ בַּכֹּפֶר:	Make yourself an ark of <u>gopher wood</u> . You shall make the ark <i>in</i> cells, and you shall cover it inside and outside with pitch.	gopher wood: perhaps <i>cedar beams</i> , or beams of <i>cypress</i> , or <i>pine</i> . But there are other words for all these trees (<i>erez</i> =cedar, <i>berosh</i> =cypress, <i>oren</i> =pine / mountain ash).
Gen 6:15	זֹּה אֲשֶׁר תַּעֲשֶׂה אֹתָהּ שְׁלֹשׁ מֵאוֹת אַמָּה אָרְדָּה הַתֵּבָה חֲמֵשִׁים אַמָּה רָחְבָּהּ וּשְׁלֹשִׁים אַמָּה קוֹמָתָהּ:	And this <i>is</i> how you will make it: the length of the ark <i>will be</i> three hundred cubits. Its width <i>will be</i> fifty cubits, and its height <i>will be</i> thirty cubits.	cubit (3x): about 18 inches or 45 cm.

Gen 6:16	<p>צָהָר תַּעֲשֶׂה לַתְּבָה וְאֶל־אֹמֶת תְּכַלְכֵּנָה מִלְּמַעְלָה וּפְתַח הַתְּבָה בְּצַדָּהּ תַּשִּׂים תַּחְתִּים שְׁנַיִם וּשְׁלִישִׁים תַּעֲשֶׂה:</p>	<p>You will make a skylight for the ark and finish it one cubit projecting above, and you will make a door to the ark on the side of it. You will make it with a lower, a second and a third deck.</p>	<p>cubit: about 18 inches or 45 cm. <hr/> make: or place.</p>
Gen 6:17	<p>וְאֲנִי הֲנֹלֵךְ מִבֵּיא אֶת־הַמַּבּוּל מַיִם עַל־הָאָרֶץ לְשַׁחַת כָּל־בָּשָׂר אֲשֶׁר־בּוֹ רוּחַ חַיִּים מִתַּחַת הַשָּׁמַיִם כֹּל אֲשֶׁר־בָּאָרֶץ יָגוּעַ:</p>	<p>And as for me, I am about to bring a flood of water on the earth, to bring to ruin all flesh on it that has the breath of life in it under heaven. Everything that is on the earth will expire.</p>	<p>I am about to ← behold me. <hr/> a flood ← the flood.</p>
Gen 6:18	<p>וְהִקְמַתִּי אֶת־בְּרִיתִי אִתְּךָ וּבָאתָ אֵל־הַתְּבָה אַתָּה וּבְנֶיךָ וְאִשְׁתְּךָ וּנְשֵׁי־בְנֶיךָ אִתְּךָ:</p>	<p>And I will set up my covenant with you, and you will go into the ark – you, and your sons, and your wife, and your sons' wives with you.</p>	
Gen 6:19	<p>וּמִכָּל־הַחַי מִכָּל־בָּשָׂר שְׁנַיִם מִכָּל תָּבִיא אֵל־הַתְּבָה לְהַחֲיֹת אִתְּךָ זָכָר וּנְקֵבָה יְהִיוּ:</p>	<p>And you will bring two of every species of every living thing of all flesh into the ark to preserve them alive with you – male and female they shall be –</p>	
Gen 6:20	<p>מִהָעוֹף לְמִינֵהוּ וּמִן־הַבְּהֵמָה לְמִינֵהּ מִכָּל רֶמֶשׂ הָאֲדָמָה לְמִינֵהוּ שְׁנַיִם מִכָּל יָבֹאוּ אֵלֶיךָ לְהַחֲיֹת:</p>	<p>of birds according to their species, and of cattle according to their species, and of all reptiles of the ground according to their species. Two of everything will come to you to preserve them alive.</p>	
Gen 6:21	<p>וְאַתָּה קַח־לְךָ מִכָּל־מֵאֲכָל אֲשֶׁר יֵאָכֵל וְאַסְפַּת אֵלֶיךָ וְהָיָה לָּךְ וּלְהֵם לְאֹכְלָהּ:</p>	<p>And you are to take with you all kinds of food that are eaten, and gather it up, and it will be food for you and for them.”</p>	<p>gather it up ← gather (it) to you.</p>
Gen 6:22	<p>וַיַּעַשׂ נֹחַ כְּכֹל אֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים בְּכָל עֲשֵׂהוּ: ס</p>	<p>And Noah did it. Everything that God commanded him, he duly carried out.</p>	<p>everything ← according to everything. <hr/> duly ← thus.</p>
Gen 7:1	<p>וַיֹּאמֶר יְהוָה לְנֹחַ בֶּאֱתָתְךָ וּכְל־בֵּיתְךָ אֵל־הַתְּבָה כִּי־אֵתְךָ רְאִיתִי צַדִּיק לְפָנַי בְּדוֹר הַזֶּה:</p>	<p>And the LORD said to Noah, “Go, you and all your household, into the ark, for I have seen you as righteous before me in this generation.</p>	<p>seen: or regarded.</p>
Gen 7:2	<p>מִכָּל הַבְּהֵמָה הַטְּהוֹרָה תִּקַּח־לְךָ שְׁבָעָה שְׁבָעָה אִישׁ וְאִשְׁתּוֹ וּמִן־הַבְּהֵמָה אֲשֶׁר לֹא טְהוֹרָה הִוא שְׁנַיִם אִישׁ וְאִשְׁתּוֹ:</p>	<p>From every clean beast, take along seven and seven, the male and its mate. And from the beasts which are not clean, a pair, the male and its mate.</p>	<p>along ← to yourself.</p>

Gen 7:3	גַּם מֵעוֹף הַשָּׁמַיִם שִׁבְעָה שִׁבְעָה זָכָר וְנִקְבָּה לְחַיֹּת זָרַע עַל-פְּנֵי כָל-הָאָרֶץ:	Also from the birds of the sky, <i>take seven and seven</i> , male and female, to preserve seed alive on the face of all the earth.	
Gen 7:4	כִּי לַיָּמִים עוֹד שִׁבְעָה אָנֹכִי מִמָּטִיר עַל-הָאָרֶץ אַרְבָּעִים יּוֹם וְאַרְבָּעִים לַיְלָה וּמַחֲיִיתִי אֶת-כָּל-הַיְקוּם אֲשֶׁר עָשִׂיתִי מֵעַל פְּנֵי הָאָדָמָה:	For in seven days' <i>time</i> I will be sending rain over the earth, for forty days and forty nights, and I will wipe out every <u>living thing</u> which I made from the face of the earth.”	living thing ← <i>existing thing</i> , but here referring to what is alive.
Gen 7:5	וַיַּעַשׂ נֹחַ כְּכֹל אֲשֶׁר-צִוָּהוּ יְהוָה:	And Noah did <u>everything</u> that the LORD commanded him.	everything ← <i>according to</i> <i>everything</i> .
Gen 7:6	וְנֹחַ בֶּן-שֵׁשׁ מֵאוֹת שָׁנָה וְהַמְבּוּל הָיָה מִיָּם עַל-הָאָרֶץ:	Now Noah <i>was</i> six hundred years old when the flood took place <i>with</i> water over the earth.	
Gen 7:7	וַיָּבֵא נֹחַ וּבָנָיו וְאִשְׁתּוֹ וּנְשֵׁי-בָנָיו אִתּוֹ אֶל-הַתֵּבָה מִפְּנֵי מֵי הַמְבּוּל:	And Noah and his sons and his wife and his sons' wives went with him into the ark because of the water of the flood.	
Gen 7:8	מִזֵּה הַבְּהֵמָה הַטְּהוֹרָה וּמִזֵּה הַבְּהֵמָה אֲשֶׁר אֵינָנָה טְהוֹרָה וּמִזֵּה-הָעוֹף וְכֹל אֲשֶׁר-רָמַשׂ עַל-הָאָדָמָה:	<i>Those</i> from the clean beasts, and from the beasts which <i>are</i> not clean, and from the birds, and everything that creeps on the ground	
Gen 7:9	שְׁנַיִם שְׁנַיִם בָּאוּ אֵל-נֹחַ אֶל-הַתֵּבָה זָכָר וְנִקְבָּה כַּאֲשֶׁר צִוָּה אֱלֹהִים אֶת-נֹחַ:	came two <i>by</i> two to Noah into the ark, male and female, as God had instructed Noah.	
Gen 7:10	וַיְהִי לְשִׁבְעַת הַיָּמִים וּמֵי הַמְבּוּל הָיוּ עַל-הָאָרֶץ:	And it came to pass after seven days that the floodwater <u>came</u> over the earth.	came ← <i>became</i> .
Gen 7:11	בְּשָׁנַת שֵׁשׁ-מֵאוֹת שָׁנָה לְחַיֵּי-נֹחַ בַּחֹדֶשׁ הַשְּׁנִי בְּשִׁבְעָה-עָשָׂר יוֹם לַחֹדֶשׁ בַּיּוֹם הַזֶּה נִבְקְעוּ כָּל-מַעֲיִנֹת תְּהוֹם רַבָּה וְאַרְבַּת הַשָּׁמַיִם נִפְתָּחוּ:	In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month – on this day – all the founts of the great deep were split open, and the floodgates of heaven were opened.	
Gen 7:12	וַיְהִי הַגֶּשֶׁם עַל-הָאָרֶץ אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה:	And the rain <u>came</u> over the earth for forty days and forty nights.	came ← <i>became</i> .

Gen 7:13	בְּעֶצֶם הַיּוֹם הַזֶּה בָּא נֹחַ וְשֵׁם־וְחָם וְיֹפֶת בְּנֵי־נֹחַ וְאִשְׁתּוֹ נֹחַ וּשְׁלֹשֶׁת נְשֵׂי־בָנָיו אִתָּם אֶל־הַתֵּבָה:	On this very day Noah went into the ark, as <i>did</i> Shem and Ham and Japheth, Noah's sons, and Noah's wife, and the three wives of his sons with them –	Japheth: see Gen 5:32.
Gen 7:14	הֵמָּה וְכָל־הַחַיָּה לְמִינָהּ וְכָל־הַבְּהֵמָה לְמִינָהּ וְכָל־הַרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ לְמִינֵהוּ וְכָל־הָעוֹף לְמִינֵהוּ כֹּל צֹפֹר כָּל־כַּנְּף:	they and all the <i>wild</i> animals according to their species, and all the cattle according to their species, and all the reptiles which creep on the earth according to their species, and all the birds according to their species – all fowl of every wing.	
Gen 7:15	וַיָּבֹאוּ אֶל־נֹחַ אֶל־הַתֵּבָה שְׁנַיִם שְׁנַיִם מִכָּל־הַבְּשָׂר אֲשֶׁר־בּוֹ רוּחַ חַיִּים:	So they came to Noah, to the ark, two <i>by</i> two, from all the <i>kinds of</i> flesh in which <i>there is</i> the breath of life.	
Gen 7:16	וְהַבָּאִים זָכָר וּנְקֵבָה מִכָּל־בְּשָׂר בָּאוּ כַּאֲשֶׁר צִוָּה אֱתוֹ אֱלֹהִים וַיִּסְגֹּר יְהוָה בְּעֵדוֹ:	And those that came <i>were</i> male and female; from every <i>kind of</i> flesh they came, as God had instructed him. Then the LORD closed <i>up</i> after him.	
Gen 7:17	וַיְהִי הַמַּבּוּל אַרְבָּעִים יוֹם עַל־הָאָרֶץ וַיִּרְבּוּ הַמַּיִם וַיִּשְׂאוּ אֶת־הַתֵּבָה וַתָּרָם מֵעַל הָאָרֶץ:	And the flood took place for forty days on the earth, and the water increased and bore up the ark, and it was lifted up above the earth.	
Gen 7:18	וַיִּגְבְּרוּ הַמַּיִם וַיִּרְבּוּ מְאֹד עַל־הָאָרֶץ וַתֵּלֶךְ הַתֵּבָה עַל־פְּנֵי הַמַּיִם:	And the water gained strength and increased greatly over the earth, while the ark went on the surface of the water.	
Gen 7:19	וְהַמַּיִם גָּבְרוּ מְאֹד מְאֹד עַל־הָאָרֶץ וַיִּכְסּוּ כָּל־הַהָרִים הַגְּבוּהִים אֲשֶׁר־תַּחַת כָּל־הַשָּׁמַיִם:	And the water gained greater and greater strength over the earth, and all the high mountains which <i>are</i> below all the heavens were covered.	
Gen 7:20	חֲמִשׁ עֶשְׂרֵה אַמָּה מִלְּמַעְלָה גָּבְרוּ הַמַּיִם וַיִּכְסּוּ הַהָרִים:	The water grew to fifteen cubits upwards, and it covered the mountains.	cubit: about 18 inches or 45 cm.
Gen 7:21	וַיָּגוּעַ כָּל־בְּשָׂר הָרֹמֵשׂ עַל־הָאָרֶץ בְּעוֹף וּבַבְּהֵמָה וּבַחַיָּה וּבְכָל־הַשָּׂרֵץ הַשֹּׁרֵץ עַל־הָאָרֶץ וְכָל־הָאָדָם:	And all flesh which creeps over the earth expired, with birds and with beasts and with animals, and with all aquatic life which teems on the earth, and all <u>mankind</u> .	mankind ← <i>man</i> , or <i>Adam</i> .
Gen 7:22	כֹּל אֲשֶׁר נְשָׁמַתְלוּחַ חַיִּים בְּאֶפְיוֹ מִכָּל אֲשֶׁר בְּחַרְבָּה מֵתוּ:	Everything that <i>had</i> the breath of the spirit of life in its nostrils – <u>everything</u> which <i>was</i> on dry land – died.	everything ← <i>from everything</i> , perhaps meaning (<i>the bulk</i>) of <i>everything</i> , excepting what was in the ark.

Gen 7:23	וַיִּמַח אֶת-כָּל-הַיְקוּם אֲשֶׁר עַל-פְּנֵי הָאֲדָמָה מֵאָדָם עַד-בְּהֵמָה עַד-רֶמֶשׂ וְעַד-עוֹף הַשָּׁמַיִם וַיִּמָּחוּ מִן-הָאָרֶץ וַיִּשָּׂאֵר אֶדְנָח וְאֲשֶׁר אִתּוֹ בַּתֵּבָה:	And he wiped out every <u>living thing</u> which <i>was</i> on the surface of the <u>earth</u> , both man and beast, and reptile and the birds of the sky. And they were wiped out from the earth, and only Noah and those with him in the ark remained.	living thing: see Gen 7:4. earth ← <i>ground</i> .
Gen 7:24	וַיִּגְבְּרוּ הַמַּיִם עַל-הָאָרֶץ חֲמֵשִׁים וּמֵאֵת יוֹם:	And the water held sway over the earth for one hundred and fifty days.	
Gen 8:1	וַיִּזְכֹּר אֱלֹהִים אֶת-נֹחַ וְאֵת כָּל-הַחַיָּה וְאֶת-כָּל-הַבְּהֵמָה אֲשֶׁר אִתּוֹ בַּתֵּבָה וַיַּעֲבֵר אֱלֹהִים רוּחַ עַל-הָאָרֶץ וַיִּשְׁכּוּ הַמַּיִם:	And God remembered Noah and all the livestock and all the beasts that <i>were</i> with him in the ark, and God caused a <u>spirit</u> to pass over the earth, and the waters abated.	spirit: or <i>wind</i> .
Gen 8:2	וַיִּסְכְּרוּ מַעְיֵנֹת תְּהוֹם וְאֲרָבֹת הַשָּׁמַיִם וַיִּכְלָא הַגְּשָׁם מִן-הַשָּׁמַיִם:	And the founts of the deep were closed off, as <i>were</i> the floodgates of heaven, and the rain was held back from the heavens.	
Gen 8:3	וַיִּשְׁבוּ הַמַּיִם מֵעַל הָאָרֶץ הַלְוֹד וְשׁוּב וַיִּחְסְרוּ הַמַּיִם מִקְצֵה חֲמֵשִׁים וּמֵאֵת יוֹם:	And the water receded from the earth, <i>and</i> it kept receding, and the water diminished <u>after</u> one hundred and fifty days.	<i>and</i> it kept receding: with an infinitive absolute. after ← <i>at the end of</i> .
Gen 8:4	וַתָּנַח הַתֵּבָה בַּחֹדֶשׁ הַשְּׁבִיעִי בְּשִׁבְעָה-עָשָׂר יוֹם לַחֹדֶשׁ עַל הַרֵי אֲרָרָט:	Then the ark came to rest in the seventh month, on the seventeenth day of the month, on the mountains of Ararat.	
Gen 8:5	וְהַמַּיִם הָיוּ הַלְוֹד וְחֹסוֹר עַד הַחֹדֶשׁ הָעֲשִׂירִי בְּעֵשְׂרִי בְּאַחַד לַחֹדֶשׁ נִרְאוּ רֵאשֵׁי הַהָרִים:	And the water <u>kept on diminishing</u> until the tenth month. In the tenth <i>month</i> , on the first <i>day</i> of the month, the summits of the mountains were seen.	kept on diminishing: with an infinitive absolute.
Gen 8:6	וַיְהִי מִקַּץ אַרְבָּעִים יוֹם וַיִּפְתַּח נֹחַ אֶת-חַלּוֹן הַתֵּבָה אֲשֶׁר עָשָׂה:	Then it came to pass after forty days that Noah opened the window of the ark which he had made,	after ← <i>at the end of</i> .
Gen 8:7	וַיִּשְׁלַח אֶת-הָעֹרֵב וַיֵּצֵא יְצוּא וְשׁוּב עַד-יְבֹשֶׁת הַמַּיִם מֵעַל הָאָרֶץ:	and he sent <i>out</i> a raven, and it <u>kept going out</u> and coming back again until the water dried up on the earth.	a raven ← <i>the raven</i> , perhaps denoting the raven which had been appointed for this purpose beforehand. it kept going out: with an infinitive absolute.
Gen 8:8	וַיִּשְׁלַח אֶת-הַיּוֹנָה מֵאִתּוֹ לִרְאוֹת הַקְּלוֹי הַמַּיִם מֵעַל פְּנֵי הָאֲדָמָה:	And he <u>sent out</u> a dove to see if the water had ebbed away on the surface of the ground.	sent out ← <i>sent from with him</i> . a dove ← <i>the dove</i> .

Gen 8:9	<p>וְלֹא־מָצְאָהּ הַיּוֹנָה מְנוּחַ לְכַף־רַגְלָהּ וַתָּשֶׁב אֵלָיו אֶל־הַתְּבֵה בִּיַמִּים עַל־פְּנֵי כָּל־הָאָרֶץ וַיִּשְׁלַח יָדוֹ וַיִּקְחָהּ וַיָּבֵא אֹתָהּ אֵלָיו אֶל־הַתְּבֵה:</p>	<p>But the dove did not find a resting place for the sole of its foot, and it came back to him – to the ark – for <i>there was</i> water over the surface of the whole earth. And he stretched out his hand and took it and <u>brought it in</u>, into the ark.</p>	<p>brought it in ← <i>brought it to himself</i>.</p>
Gen 8:10	<p>וַיַּחַל עוֹד שִׁבְעַת יָמִים אַחֲרַיִם וַיִּסְף שַׁלַּח אֶת־הַיּוֹנָה מִן־הַתְּבֵה:</p>	<p>And he waited for <u>another</u> seven days, and again he sent out the dove from the ark.</p>	<p>another ← <i>yet another; still another</i>.</p>
Gen 8:11	<p>וַתָּבֹא אֵלָיו הַיּוֹנָה לִעֵת עֶרֶב וְהָיָה עָלֶיהָ־זֵית טָרֵף בִּפִּיהָ וַיֵּדַע נֹחַ בִּיִּקְלוֹ הַמַּיִם מֵעַל הָאָרֶץ:</p>	<p>And the dove came <i>back</i> to him in the <u>evening</u>, and behold, <i>there was</i> a fresh olive leaf in its mouth. So Noah knew that the water had ebbed away from the surface of the earth.</p>	<p>evening ← <i>evening time</i>.</p>
Gen 8:12	<p>וַיַּחַל עוֹד שִׁבְעַת יָמִים אַחֲרַיִם וַיִּשְׁלַח אֶת־הַיּוֹנָה וְלֹא־יָסְפָה שׁוּב־אֵלָיו עוֹד:</p>	<p>And he waited for <u>another</u> seven days, and he sent out the dove, and it did not come back to him <u>again</u>.</p>	<p>another ← <i>yet another; still another</i>. again ← <i>again ... any more</i>.</p>
Gen 8:13	<p>וַיְהִי בְאַחַת וּשְׁש־מֵאוֹת שָׁנָה בְּרֵאשׁוֹן בְּאַחַד לַחֹדֶשׁ חָרְבוּ הַמַּיִם מֵעַל הָאָרֶץ וַיִּסַּר נֹחַ אֶת־מִכְסֵה הַתְּבֵה וַיֵּרָא וְהָיָה חָרְבוּ פְּנֵי הָאֲדָמָה:</p>	<p>And it came to pass in the six hundred and first year, in the first <i>month</i>, on the first <i>day</i> of the month, that the water dried up from the earth, and Noah removed the covering of the ark and looked <i>around</i>, and <u>what he saw was that</u> the surface of the ground had become dry.</p>	<p>what <i>he saw was that</i> ← <i>behold</i>.</p>
Gen 8:14	<p>וּבַחֹדֶשׁ הַשֵּׁנִי בְשִׁבְעָה וְעֶשְׂרִים יוֹם לַחֹדֶשׁ יָבֹשָׁה הָאָרֶץ: ס</p>	<p>And in the second month on the twenty-seventh day of the month, the earth became dry.</p>	
Gen 8:15	<p>וַיְדַבֵּר אֱלֹהִים אֶל־נֹחַ לֵאמֹר:</p>	<p>And God spoke to Noah and said,</p>	
Gen 8:16	<p>צֵא מִן־הַתְּבֵה אַתָּה וְאִשְׁתְּךָ וּבָנֶיךָ וְנִשְׁי־בָנֶיךָ אִתְּךָ:</p>	<p>“Go out of the ark, you and your wife, and your sons, and your sons' wives with you.</p>	
Gen 8:17	<p>כָּל־הַחַיָּה אֲשֶׁר־אִתְּךָ מִכָּל־בֶּשֶׂר בְּעוֹף וּבְבֵהמָה וּבְכָל־הַרְמֵשׁ הַרְמֵשׁ עַל־הָאָרֶץ *הוּצֵא *הַיְצֵא אִתְּךָ וְשִׂרְצוּ בָאָרֶץ וּפְרוּ וּרְבוּ עַל־הָאָרֶץ:</p>	<p>Bring out with you all the <u>livestock</u> which <i>is</i> with you, <i>the specimens</i> from all <i>the kinds of flesh</i>, on the birds and on the beasts and on all the reptiles which creep on the earth, so that they may teem on the earth, and be fruitful and increase on the earth.”</p>	<p>bring out: this is the sense of both <i>ketiv</i> (הוּצֵא) and <i>qere</i> (הַיְצֵא). flesh, on ... on ... on: it is as if Hebrew sees the animals etc. in skeletal form with flesh <i>on</i> them. so that: purposive use of the <i>vav</i>.</p>
Gen 8:18	<p>וַיֵּצֵא־נֹחַ וּבָנָיו וְאִשְׁתּוֹ וּנִשְׁי־בָנָיו אִתּוֹ:</p>	<p>So Noah came out, as <i>did</i> his sons and his wife and his sons' wives with him.</p>	

Gen 8:19	כָּל־הַחַיָּה כָּל־הַרְמֵשׁ וְכָל־הָעוֹף כֹּל רוֹמֵשׁ עַל־הָאָרֶץ לְמִשְׁפַּחְתֵּיהֶם יֵצְאוּ מִן־הַתֵּבָה:	All the livestock, all the reptiles and all the birds, everything <i>that</i> creeps on the earth, according to their families, came out of the ark.	
Gen 8:20	וַיִּבֶן נֹחַ מִזְבֵּחַ לַיהוָה וַיִּקַּח מִכָּל הַבְּהֵמָה הַטְּהוֹרָה וּמִכָּל הָעוֹף הַטְּהוֹר וַיַּעַל עֹלֹת בַּמִּזְבֵּחַ:	Then Noah built an altar to the LORD, and he took <i>sacrificial</i> <i>victims</i> from all the clean beasts and from all the clean birds, and he made burnt offerings on the altar.	
Gen 8:21	וַיִּרַח יְהוָה אֶת־רִיחַ הַנִּיחֹחַ וַיֹּאמֶר יְהוָה אֶל־לְבֹו לֹא־אֶסֶף לְקַלֵּל עוֹד אֶת־הָאֲדָמָה בְּעֵבֹר הָאָדָם כִּי יֵצֵר לֵב הָאָדָם רַע מִנְעֻרָיו וְלֹא־אֶסֶף עוֹד לְהַכּוֹת אֶת־כָּל־חַי בְּאֲשֶׁר עָשִׂיתִי:	And the LORD smelled the sweet fragrance, and the LORD said in his heart, “I will not curse the ground again because of man, For the imagination of the heart of man <i>is</i> evil from his youth <i>on</i> , And I will not strike everything living <i>again</i> , As I have done,	See note on James 4:5 , where this verse may be alluded to. <hr/> again ← <i>yet again</i> .
Gen 8:22	עַד כָּל־יְמֵי הָאָרֶץ זֶרַע וְקָצִיר וְקָר וְחָם וְקִיץ וְחֹרֶף וַיּוֹם וְלַיְלָה לֹא יִשָּׁבְתוּ:	As long as all the days of the earth – Seed <i>time</i> and harvest <i>time</i> , And cold and hot, And summer and winter, And day and night – Do not cease.”	
Gen 9:1	וַיְבָרֵךְ אֱלֹהִים אֶת־נֹחַ וְאֶת־בָּנָיו וַיֹּאמֶר לָהֶם פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הָאָרֶץ:	And God blessed Noah and his sons, and he said to them, “Be fruitful and increase and fill the earth.	
Gen 9:2	וּמִרְאֵיכֶם וּחִתָּכֶם יְהִי עַל כָּל־חַיַּת הָאָרֶץ וְעַל כָּל־עוֹף הַשָּׁמַיִם בְּכֹל אֲשֶׁר תִּרְמָשׁ הָאֲדָמָה וּבְכָל־דְּגַי הַיָּם בְּיַדְכֶם נִתְּנוּ:	And <u>fear of you and dread of you</u> will be <u>innate</u> to all the animals of the earth, and to all the birds of the sky, <i>and</i> to everything that creeps <i>on</i> the ground, and to all the fish of the sea. They have been delivered into your hand.	fear of you and dread of you ← <i>your fear and your dread</i> , objective genitives. <hr/> <i>innate</i> to ← <i>upon</i> .
Gen 9:3	כָּל־רְמֵשׁ אֲשֶׁר הוּא־חַי לָכֶם יְהִי לְאֹכְלָה כְּיֵרֶק עֹשֵׂב נָתַתִּי לָכֶם אֶת־כָּל־:	Every reptile that lives will be food for you, like the green vegetables. I have given you everything.	
Gen 9:4	אֲדָבָר אֲשֶׁר בְּנַפְשׁוֹ דָּמוֹ לֹא תֹאכְלוּ:	But you shall not eat flesh with its <u>source of life</u> – its blood.	<i>source of life</i> ← <i>soul</i> .

Gen 9:5	וְאֵד אֶת־דַּמְכֶם לְנַפְשֵׁיכֶם אֶדְרֹשׁ מִיַּד כָּל־חַיָּה אֲדַרְשְׁנָה וּמִיַּד הָאָדָם מִיַּד אִישׁ אָחִיו אֶדְרֹשׁ אֶת־נַפְשׁ הָאָדָם:	And I will surely require the blood of your <u>lives</u> . At the <u>hand of every animal</u> I will require it, and at the <u>hand of man</u> , at the <u>hand of each man's brother</u> , I will require the <u>life</u> of man.	lives ... life ← <i>souls ... soul</i> . <hr/> at the hand of (3x): i.e. <i>through the agency of</i> . <hr/> This verse is clarified in the next.
Gen 9:6	שִׁפְךָ דַּם הָאָדָם בְּאָדָם דָּמוֹ יִשְׁפֹךְ כִּי בְצַלְמֵ אֱלֹהִים עָשָׂה אֶת־הָאָדָם:	<i>As for him who sheds the blood of man,</i> By man his blood will be shed, For in the image of God He made man.	Rev 13:10 (allusion).
Gen 9:7	וְאַתֶּם פְּרוּ וּרְבוּ שִׂרְצוּ בָאָרֶץ וּרְבוּ־בָהּ: ס	As for you, Be fruitful and increase; Teem on the earth And increase on it.”	
Gen 9:8	וַיֹּאמֶר אֱלֹהִים אֶל־נֹחַ וְאֶל־בָּנָיו אִתּוֹ לֵאמֹר:	Then God spoke to Noah and to his sons with him, and he said,	
Gen 9:9	וְאֲנִי הֲנִי מַקִּים אֶת־בְּרִיתִי אִתְּכֶם וְאִת־זֶרְעֲכֶם אַחֲרֵיכֶם:	“As for me, I am about to set up my covenant with you and with your seed after you,	I am about to ← <i>behold me</i> .
Gen 9:10	וְאֵת כָּל־נֶפֶשׁ הַחַיָּה אֲשֶׁר אִתְּכֶם בְּעוֹף בְּהֵמָה וּבְכָל־חַיַּת הָאָרֶץ אִתְּכֶם מִכָּל־ יִצְאֵי הַתְּבֹה לְכָל־חַיַּת הָאָרֶץ:	and with every <u>living thing</u> which <i>is</i> with you, with birds, with cattle and with all earthly life, with you, both everything that came out of the ark and <u>all earthly life</u> .	living thing ← <i>soul of life</i> . <hr/> and all earthly life: referring to life descended from what came out of the ark.
Gen 9:11	וְהִקְמַתִּי אֶת־בְּרִיתִי אִתְּכֶם וְלֹא־יִכָּרֵת כָּל־בָּשָׂר עוֹד מִמֶּנִּי הַמַּבּוּל וְלֹא־יְהִיָּה עוֹד מַבּוּל לְשַׁחַת הָאָרֶץ:	And I will set up my covenant with you, that no more will all flesh be cut off by the water of a flood, and there will not be a flood any more bringing the earth to ruin.”	
Gen 9:12	וַיֹּאמֶר אֱלֹהִים זֹאת אוֹת־הַבְּרִית אֲשֶׁר־אֲנִי נֹתֵן בֵּינִי וּבֵינֵיכֶם וּבֵין כָּל־נֶפֶשׁ חַיָּה אֲשֶׁר אִתְּכֶם לְדֹרֹת עוֹלָם:	And God said, “This <i>is</i> the sign of the covenant which I give between myself and you and with all <u>living beings</u> which <i>are</i> with you, for age-abiding generations:	living beings ← <i>living soul</i> .
Gen 9:13	אֶת־קִשְׁתִּי נָתַתִּי בַעֲנָן וְהִיְתָה לְאוֹת בְּרִית בֵּינִי וּבֵין הָאָרֶץ:	I put my <u>bow</u> in the <u>clouds</u> , and it will be a sign of a covenant between myself and the earth.	bow: i.e. <i>rainbow</i> . <hr/> clouds ← <i>cloud</i> .
Gen 9:14	וְהָיָה בְּעַנְנֵי עָנָן עַל־הָאָרֶץ וְנִרְאָתָה הַקִּשְׁתׁ בַּעֲנָן:	And it will come to pass, when I bring a cloud over the earth, that the bow will appear in the cloud.	

Gen 9:15	<p>וְזָכַרְתִּי אֶת־בְּרִיתִי אֲשֶׁר בֵּינִי וּבֵינֵיכֶם וּבֵין כָּל־נֶפֶשׁ חַיָּה בְּכָל־בֶּשֶׂר וְלֹא־יְהִי עוֹד הַמַּיִם לַמַּבּוּל לְשַׁחַת כָּל־בֶּשֶׂר:</p>	<p>And I will remember my covenant which <i>is</i> between myself and you, and with all <u>living beings</u> – with all flesh – and there will not be <i>any</i> floodwater any more to bring all flesh to ruin.</p>	<p>living beings ← <i>soul of life</i>.</p>
Gen 9:16	<p>וְהָיְתָה הַקֶּשֶׁת בַּעֲנַן וּרְאִיתֶיהָ לְזִכֹּר בְּרִית עוֹלָם בֵּין אֱלֹהִים וּבֵין כָּל־נֶפֶשׁ חַיָּה בְּכָל־בֶּשֶׂר אֲשֶׁר עַל־הָאָרֶץ:</p>	<p>And the bow will <u>be</u> in the cloud, and I will see it, so as to remember <u>the age-abiding covenant</u> between God and all <u>living beings</u> with all flesh that <i>is</i> on the earth.”</p>	<p>be ← <i>become</i>.</p> <hr/> <p>the age-abiding covenant ← <i>an age-abiding covenant</i>.</p> <hr/> <p>living beings ← <i>soul of life</i>.</p>
Gen 9:17	<p>וַיֹּאמֶר אֱלֹהִים אֶל־נֹחַ זֶאת אוֹת־הַבְּרִית אֲשֶׁר הִקְמַתִּי בֵּינִי וּבֵין כָּל־בֶּשֶׂר אֲשֶׁר עַל־הָאָרֶץ: פ</p>	<p>And God said to Noah, “This <i>is</i> the sign of the covenant which I have set up between myself and all flesh which <i>is</i> on the earth.”</p>	
Gen 9:18	<p>וַיְהִיו בְּנֵי־נֹחַ הַיִּצְאָאִים מִן־הַתֵּבָה שֵׁם וְחָם וַיִּפֹּת וְחָם הוּא אָבִי כְנַעַן:</p>	<p>Now the sons of Noah who came out of the ark were Shem and Ham and Japheth. And Ham <i>is</i> the father of Canaan.</p>	<p>Japheth: see Gen 5:32.</p>
Gen 9:19	<p>שְׁלֹשָׁה אֱלֹהֵי בְנֵי־נֹחַ וּמֵאֵלֶּה נִפְצְּהָ כָּל־הָאָרֶץ:</p>	<p>These three <i>were</i> the sons of Noah, and from these the whole earth was <u>populated</u>.</p>	<p>populated ← <i>scattered, strewn over</i>.</p>
Gen 9:20	<p>וַיַּחַל נֹחַ אִישׁ הָאֲדָמָה וַיִּטַע כַּרְם:</p>	<p>Then Noah <u>took up being</u> a <u>cultivator</u> of the ground, and he planted a vineyard.</p>	<p>took up being ← <i>began (as)</i>.</p> <hr/> <p>cultivator ← <i>man</i>.</p>
Gen 9:21	<p>וַיִּשְׂתֵּי מִן־הַיַּיִן וַיִּשְׂכַּר וַיִּתְּגַל בְּתוֹךְ אֹהֶלֶה:</p>	<p>And he drank from the wine and became drunk, and he uncovered himself inside his tent.</p>	
Gen 9:22	<p>וַיֵּרָא חָם אָבִי כְנַעַן אֶת עֶרְוַת אָבִיו וַיַּגִּד לְשְׁנֵי־אָחָיו בַּחוּץ:</p>	<p>Now Ham the father of Canaan <u>saw the nakedness of his father</u>, and he told his two brothers outside.</p>	<p>saw the nakedness of his father: an expression meaning <i>lying with his father's wife</i> (Lev 20:11). This could explain Noah's attitude towards Ham and Canaan in the following verses. The ↪</p>
Gen 9:23	<p>וַיִּקַּח שֵׁם וַיִּפֹּת אֶת־הַשְּׂמֹלָה וַיִּשְׁלִימוּ עַל־שִׁבְּם שְׁנֵיהֶם וַיִּלְכוּ אַחֲרָנִית וַיִּכְסּוּ אֶת עֶרְוַת אָבִיהֶם וּפְנֵיהֶם אֲחֲרָנִית וְעֶרְוַת אָבִיהֶם לֹא רָאוּ:</p>	<p>So Shem and Japheth <u>took a mantle</u> and put it on both of their shoulders and walked backwards and covered the nakedness of their father, while their faces <i>were directed</i> backwards, and they did not see the nakedness of their father.</p>	<p>↳ literal events here could have a deeper story to tell as well.</p> <hr/> <p>Japheth: see Gen 5:32.</p> <hr/> <p>a mantle ← <i>the mantle</i>. An unexpected definite article. See Gen 22:9.</p>
Gen 9:24	<p>וַיִּיקָץ נֹחַ מִיַּיִנו וַיֵּדַע אֶת אֲשֶׁר־עָשָׂה־לּוֹ בְּנוֹ הַקָּטָן:</p>	<p>Then Noah awoke from his wine <i>stupor</i> and knew what his youngest son had done to him.</p>	

Gen 9:25	וַיֹּאמֶר אָרְוֹר כְּנָעַן עֶבֶד עֲבָדִים יִהְיֶה לְאַחָיו:	And he said, “Cursed <i>be</i> Canaan. He shall be a servant of servants To his brothers.”	
Gen 9:26	וַיֹּאמֶר בְּרוּךְ יְהוָה אֱלֹהֵי שֵׁם וַיְהִי כְנָעַן עֶבֶד לָמוֹ:	And he said, “Blessed <i>be</i> the LORD God of Shem, And may Canaan be his servant.	
Gen 9:27	יַפֶּת אֱלֹהִים לִיַּפֶּת וַיִּשְׁכֵּן בְּאֶהֱלֵי־שֵׁם וַיְהִי כְנָעַן עֶבֶד לָמוֹ:	May God enlarge Japheth, And may he dwell in the tents of Shem, And may Canaan be his servant.”	enlarge Japheth: cognate words in Hebrew (<i>yafit ... yefet</i>). On the form <i>Japheth</i> , see Gen 5:32.
Gen 9:28	וַיְחִי־נֹחַ אַחַר הַמַּבּוּל שְׁלֹשׁ מֵאוֹת שָׁנָה וַחֲמִשִּׁים שָׁנָה:	And Noah lived for three hundred and fifty years after the flood.	
Gen 9:29	וַיְהִי כָל־יְמֵי־נֹחַ תְּשַׁע מֵאוֹת שָׁנָה וַחֲמִשִּׁים שָׁנָה וַיָּמָת: פ	So all the days of Noah were nine hundred and fifty years, and he died.	
Gen 10:1	וְאֵלֶּה תּוֹלְדֹת בְּנֵי־נֹחַ שֵׁם תָּם וַיַּפֶּת וַיִּוֹלְדוּ לָהֶם בְּנִים אַחַר הַמַּבּוּל:	Now this <i>is</i> the lineage of the sons of Noah, Shem, Ham and Japheth, and sons were born to them after the flood.	Japheth: see Gen 5:32.
Gen 10:2	בְּנֵי יַפֶּת גֹּמֶר וּמָגוֹג וּמְדַי וַיִּנּוּן וַחֲבֵל וּמְשֶׁךְ וַתִּירָס:	The sons of Japheth <i>were</i> Gomer and Magog and Madai and Javan and Tubal and Meshech and Tiras.	1 Chr 1:5. Japheth: see Gen 5:32.
Gen 10:3	וּבְנֵי גֹמֶר אֲשֶׁכְנַז וְרִיפַת וַתְּגַרְמָה:	And the sons of Gomer <i>were</i> Ashkenaz and Riphath and Togarmah.	1 Chr 1:6.
Gen 10:4	וּבְנֵי יוֹן אֵלִישָׁה וַתְּרִשִׁישׁ כִּתִּים וְדָדָנִים:	And the sons of Javan <i>were</i> Elishah and Tarshish, Kittim and Dodanim.	1 Chr 1:7.
Gen 10:5	מֵאֵלֶּה נִפְרְדּוּ אֵיִי הַגּוֹיִם בְּאַרְצֹתָם אִישׁ לְלִשְׁנֹו לְמִשְׁפַּחַתָּם בְּגוֹיָהֶם:	From these the coastlands of the Gentiles were separated into their lands, each <i>one</i> according to his language, by their families in their nations.	
Gen 10:6	וּבְנֵי חָם כּוּשׁ וּמִצְרַיִם וּפּוּט וּכְנָעַן:	And the sons of Ham <i>were</i> Cush and Mizraim and Put and Canaan.	1 Chr 1:8. Cush ... Mizraim ... Put: connected with <i>Ethiopia ... Egypt</i> ... <i>Libya</i> . See [CB] for more such connections. Put: AV= <i>Phut</i> , the lenited form (<i>ph</i> for <i>p</i>).

Gen 10:7	וּבְנֵי כוּשׁ סְבָא וְחַוִּילָה וְסַבְתָּחָה וְרַעְמָה וְסַבְתָּכָא וּבְנֵי רַעְמָה שְׁבָא וְדֵדָן:	And the sons of Cush <i>were</i> Seba and Havilah and Sabtah and Raamah and Sabtechah. And the sons of Raamah <i>were</i> Sheba and Dedan.	1 Chr 1:9. <hr/> Sabtechah ← <i>Sabtecha</i> , but we retain the AV / traditional English name. The word ends in <i>aleph</i> , not <i>hé</i> . Compare Gen 10:28, <i>Sheba</i> , and Gen 10:30, <i>Mesha</i> , where the AV correctly omits the <i>hé</i> .
Gen 10:8	וְכוּשׁ יָלַד אֶת־נִמְרוֹד הוּא הַחֵל לְהִיּוֹת גִּבּוֹר בְּאֶרֶץ:	And Cush begot Nimrod. He started to become mighty in the land.	1 Chr 1:10.
Gen 10:9	הוּא־הָיָה גִבּוֹר־צֹדֵד לְפָנֵי יְהוָה עַל־כֵּן יֵאמָר כְּנִמְרוֹד גִּבּוֹר צֹדֵד לְפָנֵי יְהוָה:	He became a <u>mighty hunter</u> before the LORD. On account of that <u>there is a saying</u> , “Like Nimrod the <u>mighty hunter</u> before the LORD.”	mighty hunter (2x) ← <i>mighty one of hunting</i> . <hr/> there is a saying ← <i>it is said</i> .
Gen 10:10	וּתְהִי רֵאשִׁית מַמְלַכְתּוֹ בָּבֶל וְאַרְדּוֹ וְאַכַּד וְכַלְנֶה בְּאֶרֶץ שִׁנְעָר:	And the beginning of his kingdom was <u>Babylon</u> and Erech and Accad and Calneh in the land of <u>Shinar</u> .	Babylon ← <i>Babel</i> . <hr/> Shinar: <i>Babylonia</i> .
Gen 10:11	מִן־הָאֶרֶץ הַהִוא יָצָא אֲשׁוּר וַיִּבֶן אֶת־נִינְוָה וְאֶת־רַחֲבֹת עִיר וְאֶת־כַּלַּח:	From that land <u>Ashshur</u> emerged, and he built <u>Nineveh</u> and <u>Rehoboth City</u> and <u>Calah</u> ,	Ashshur: AV= <i>Asshur</i> . <hr/> emerged: or <i>went out</i> .
Gen 10:12	וְאֶת־רֶסֶן בֵּין נִינְוָה וּבֵין כַּלַּח הוּא הָעִיר הַגְּדֹלָה:	and <u>Resen</u> between <u>Nineveh</u> and <u>Calah</u> . This <i>is</i> the <u>great</u> city.	great: perhaps <i>greatest</i> , as the definite article is used for the superlative in Hebrew, as in Gen 9:24 (<i>youngest son</i>).
Gen 10:13	וּמִצְרַיִם יָלַד אֶת־לוּדִים וְאֶת־עַנְמִים וְאֶת־לְהַבִּים וְאֶת־נַפְתְּחִים:	And Mizraim begot <u>Ludim</u> and <u>Anamim</u> and <u>Lehabim</u> and <u>Naphtuhim</u> ,	1 Chr 1:11.
Gen 10:14	וְאֶת־פְּתֹרְסִים וְאֶת־כַּסְלִיִּים אֲשֶׁר יָצְאוּ מִשֵּׁם פְּלִשְׁתִּים וְאֶת־כַּפְתֹּרִים: ס	and <u>Pathrusim</u> , and <u>Casluhim</u> from whom the <u>Philistines</u> emerged, and the <u>Caphtorites</u> .	1 Chr 1:12. <hr/> from whom ← <i>from where</i> . <hr/> Philistines ← <i>Pelishtim</i> , but we retain the traditional English name. AV here= <i>Philistim</i> ; later <i>Philistines</i> . <hr/> Caphtorites: AV= <i>Caphtorims</i> .
Gen 10:15	וּכְנַעַן יָלַד אֶת־צִידֹן בְּכוֹרוֹ וְאֶת־חֶת:	And Canaan begot <u>Sidon</u> his firstborn and <u>Heth</u> ,	1 Chr 1:13. <hr/> Sidon: the AV convention would be <i>Zidon</i> , as in the AV in Gen 49:13 and some other places, but we retain <i>Sidon</i> .
Gen 10:16	וְאֶת־הִיבּוּסִי וְאֶת־הָאֻמִּי וְאֶת־הַגִּרְגָּשִׁי:	and the <u>Jebusite</u> and the <u>Amorite</u> and the <u>Girgashite</u> ,	1 Chr 1:14. <hr/> Jebusite (and the other demonyms): the sense is plural, <i>Jebusites (etc.)</i> , but we retain the singular for its somewhat poetic effect. Compare Ex 15:1 (note). <hr/> Amorite ← <i>Emorite</i> .

Gen 10:17	וְאֶת־הַחִי וְאֶת־הָעַרְקִי וְאֶת־הַסִּינִי:	and the Hivite and the Arkite and the Sinite,	1 Chr 1:15.
Gen 10:18	וְאֶת־הָאַרְוָדִי וְאֶת־הַצְּמָרִי וְאֶת־הַחֲמָתִי וְאַחַר נִפְצוּ מִשְׁפְּחוֹת הַכְּנַעֲנִי:	and the Arvadite and the Zemarite and the Hamathite. Then afterwards the families of the Canaanites spread out.	1 Chr 1:16.
Gen 10:19	וַיְהִי גְבוּל הַכְּנַעֲנִי מִצִּדוֹן בְּאַכָּה גְרָרָה עַד־עֵזָה בְּאַכָּה סְדֹמָה וְעֹמְרָה וְאַדְמָה וְצֹבִים עַד־לָשָׁע:	And the border of the Canaanites was from <u>Sidon</u> as one goes to Gerar as far as Gaza, as one goes to <u>Sodom</u> and <u>Gomorrah</u> and Admah and Zeboim, as far as <u>Lasha</u> .	Sidon: see Gen 10:15. Sodom ... Gomorrah ... Lasha ← <i>Sedom ... Amorah ... Lesha</i> , but we retain the AV / traditional English names. <i>Lasha</i> is the pausal form. See Gen 4:2.
Gen 10:20	אֵלֶּה בְּנֵי־חָם לְמִשְׁפְּחוֹתָם לְלִשְׁנָתָם בְּאַרְצֹתָם בְּגוֹיֵיהֶם: ס	These <i>were</i> the sons of Ham by their families, by their languages, in their territories, in their nations.	
Gen 10:21	וְלִשְׁם יֶלֶד גַּם־הוּא אָבִי כָּל־בְּנֵי־עֶבֶר אָחִי יַפֶּת הַגָּדוֹל:	And to Shem also <i>offspring</i> were born. <i>He is</i> the father of all the sons of Eber the brother of <u>Japheth the elder</u> .	father: i.e. <i>forefather</i> . Japheth: see Gen 5:32. the elder: or <i>the great</i> .
Gen 10:22	בְּנֵי שֵׁם עֵילָם וְאַשּׁוּר וְאַרְפַּכְשָׁד וְלוּד וְאַרָם:	The sons of Shem <i>were</i> Elam and <u>Ashshur</u> and <u>Arphaxad</u> and Lud and Aram.	1 Chr 1:17. Ashshur: AV= <i>Asshur</i> . Arphaxad ← <i>Arpacshad</i> , but we retain the AV / traditional English name. <i>Arphaxad</i> is wrongly lenited (<i>ph</i> for <i>p</i>).
Gen 10:23	וּבְנֵי אָרָם עוּז וְחוּל וְגֶתֶר וּמָשׁ:	And the sons of Aram <i>were</i> Uz and Hul and Gether and Mash.	1 Chr 1:17.
Gen 10:24	וְאַרְפַּכְשָׁד יָלַד אֶת־שֶׁלַח וּשְׁלַח יָלַד אֶת־עֶבֶר:	And <u>Arphaxad</u> begot <u>Shelah</u> , and <u>Shelah</u> begot Eber.	1 Chr 1:18. Arphaxad: see Gen 10:22. Shelah (2x): AV= <i>Salah</i> , the pausal form (see Gen 4:2), and it has a <i>sin</i> for a <i>shin</i> .
Gen 10:25	וְלְעֶבֶר יָלַד שְׁנֵי בָנִים שֵׁם הָאֶחָד פֶּלֶג כִּי בְיָמָיו נִפְלְגָה הָאָרֶץ וְשֵׁם אָחִיו יֻקְטָן:	And by Eber two sons were begotten. The name of one <i>was</i> <u>Peleg</u> , for in his days the earth became divided, and the name of his brother <i>was</i> Joktan.	1 Chr 1:19. Peleg: the Hebrew (and Aramaic) root פֶּלַג means <i>to divide</i> , as in Ps 55:9 and Dan 2:41.
Gen 10:26	וַיֻּקְטָן יָלַד אֶת־אַלְמוֹדָד וְאֶת־שֶׁלֶף וְאֶת־חֲצַרְמוֹת וְאֶת־יֶרַח:	And Joktan begot <u>Almodad</u> and <u>Sheleph</u> and <u>Hazarmaveth</u> and <u>Jerah</u> .	1 Chr 1:20. Sheleph ... Jerah: the AV correctly normalizes the pausal forms here (<i>Shaleph</i> , <i>Jarah</i>) but not in Gen 4:2, Gen 4:18 etc.
Gen 10:27	וְאֶת־הַדּוֹרָם וְאֶת־אוּזַל וְאֶת־דִּקְלָה:	and Hadoram and Uzal and Diklah,	1 Chr 1:21.

Gen 10:28	וְאֶת־עוֹבַל וְאֶת־אַבִּימָאֵל וְאֶת־שֵׁבַא:	and Obal and Abimael and Sheba,	1 Chr 1:22.
Gen 10:29	וְאֶת־אוֹפִיר וְאֶת־חַוִּילָה וְאֶת־יוֹבָב כָּל־אֵלֶּה בְּנֵי יֶקְטָן:	and Ophir and Havilah and Jobab. All of these <i>were</i> the sons of Joktan,	1 Chr 1:23.
Gen 10:30	וַיְהִי מוֹשְׁבָם מִמֶּשָׂא בָאָה סִפְרָה הַר הַקֶּדֶם:	and their dwelling place was from Mesha <i>as</i> one goes to Sephar, the mountain of the east.	
Gen 10:31	אֵלֶּה בְּנֵי־שֵׁם לְמִשְׁפְּחֹתָם לְלִשְׁנֹתָם בְּאַרְצֹתָם לְגוֹיֵיהֶם:	These <i>were</i> the sons of Shem by their families, by their <u>languages</u> , in their territories, by their nations.	languages ← <i>tongues</i> .
Gen 10:32	אֵלֶּה מִשְׁפְּחֹת בְּנֵי־נֹחַ לְתוֹלְדֹתָם בְּגוֹיֵיהֶם וּמֵאֵלֶּה נִפְרְדוּ הַגּוֹיִם בְּאַרְץ אַחַר הַמְּבּוּל: פ	These <i>were</i> the families of the sons of Noah by their family histories in their nations, and from these the nations separated off on the earth after the flood.	
Gen 11:1	וַיְהִי כָּל־הָאָרֶץ שְׂפָה אַחַת וּדְבָרִים אַחָדִים:	Now the whole earth was of <u>one language</u> and <u>one vocabulary</u> .	one language ← <i>one lip</i> . <hr/> one vocabulary ← <i>one (in plural) words</i> , i.e. <i>one set of words</i> .
Gen 11:2	וַיְהִי בְּנִסְעָם מִקֶּדֶם וַיִּמְצְאוּ בְּקֵעָה בְּאַרְץ שִׁנְעָר וַיֵּשְׁבוּ שָׁם:	And it came to pass as they migrated eastwards that they found a valley in the land of Shinar and dwelt there.	eastwards: as [BDB]. The preposition <i>min</i> loses its force of <i>from</i> in this expression. <hr/> Shinar: <i>Babylonia</i> .
Gen 11:3	וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ הִבֵּה נֹלְבָנָה לְבָנִים וְנִשְׂרָפָה לְשִׂרְפָה וְתָהִי לָהֶם הַלְּבָנָה לְאַבֵּן וְהַחֲמֵר הִיָּה לָהֶם לְחֵמֶר:	And they said to each other, “Come on, let's make bricks and <u>fire them thoroughly</u> .” And they had bricks for stone, and they had bitumen for mortar.	fire <i>them</i> thoroughly ← <i>fire (them) to a firing</i> .
Gen 11:4	וַיֹּאמְרוּ הִבֵּה נִבְנֶה־לָּנוּ עִיר וּמִגְדָּל וְרֹאשׁוֹ בַשָּׁמַיִם וְנַעֲשֶׂה־לָּנוּ שֵׁם פֶּן־נִפְּוֶז עַל־פְּנֵי כָּל־הָאָרֶץ:	And they said, “Come on, let's build ourselves a city, and a tower with its top in <u>the sky</u> , and let's make ourselves a reputation, so that we are not scattered over the surface of all the earth.”	the sky: or <i>heaven</i> .
Gen 11:5	וַיֵּרֶד יְהוָה לִרְאוֹת אֶת־הָעִיר וְאֶת־הַמִּגְדָּל אֲשֶׁר בָּנוּ בְּנֵי הָאָדָם:	Then the LORD came down to see the city and the tower which the sons of Adam had built.	
Gen 11:6	וַיֹּאמֶר יְהוָה הֲזֵן עִם אֶחָד וּשְׂפָה אַחַת לְכֻלָּם וְזֶה הַחֲלֹם לַעֲשׂוֹת וְעַתָּה לֹא־יִבְצָר מֵהֶם כָּל אֲשֶׁר יִזְמוּ לַעֲשׂוֹת:	And the LORD said, “Behold, <i>there is</i> one people and one language for all of them, and <u>this is what they have undertaken to do</u> . Now nothing that they devise will be <u>infeasible</u> for them to do.	<i>this is what</i> they have undertaken to do ← <i>this (is) their beginning to do</i> . <hr/> infeasible for ← <i>cut off from</i> .

Gen 11:7	הָבֵה נִרְדָּה וְנִבְלָה שָׁם שְׁפָתָם אֲשֶׁר לֹא יִשְׁמְעוּ אִישׁ שְׁפַת רֵעֵהוּ:	Come now, let us go down and confound their language there, so that one will not understand the language of another.”	confound: from the Hebrew root בלל. See Gen 11:9. <hr/> understand ← <i>hear</i> .
Gen 11:8	וַיִּפֶץ יְהוָה אֹתָם מִשָּׁם עַל-פְּנֵי כָּל-הָאָרֶץ וַיַּחְדְּלוּ לִבְנֹת הָעִיר:	So the LORD scattered them from there over the surface of the whole earth, and they stopped building the city.	
Gen 11:9	עַל-כֵּן קָרָא שְׁמָהּ בָּבֶל כִּי-שָׁם בָּלְלָה יְהוָה שְׁפַת כָּל-הָאָרֶץ וּמִשָּׁם הִפְיֹצָם יְהוָה עַל-פְּנֵי כָּל-הָאָרֶץ: פ	For that reason they called it Babel, because the LORD confounded the language of the whole earth there, and from there the LORD scattered them over the surface of the whole earth.	Babel: from the Hebrew root בלל which means <i>to mix, to confound</i> (rather than בבל).
Gen 11:10	אֵלֶּה תּוֹלְדֹת שֵׁם שָׁם בְּזֶמְרָת שָׁנָה וַיּוֹלֵד אֶת-אַרְפַּכְשָׁד שְׁנַתַּיִם אַחַר הַמַּבּוּל:	This <i>is</i> the lineage of Shem. Shem was one hundred years old when he begot Arphaxad, two years after the flood.	Arphaxad: see Gen 10:22.
Gen 11:11	וַיְחִי-שָׁם אַחֲרֵי הוֹלִידוֹ אֶת-אַרְפַּכְשָׁד חֲמִשׁ מֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת: ס	Then after he begot Arphaxad, Shem lived for five hundred years, and he begot sons and daughters.	1 Chr 1:24. <hr/> he begot ← <i>his begetting</i> . Gerundial use of the infinitive, also in many verses following. <hr/> Arphaxad: see Gen 10:22.
Gen 11:12	וְאַרְפַּכְשָׁד חָי חֲמִשׁ וּשְׁלֹשִׁים שָׁנָה וַיּוֹלֵד אֶת-שֶׁלַח:	And Arphaxad lived for thirty-five years and begot Shelah.	1 Chr 1:24. <hr/> Arphaxad: see Gen 10:22. <hr/> Shelah: see Gen 10:24.
Gen 11:13	וַיְחִי אַרְפַּכְשָׁד אַחֲרֵי הוֹלִידוֹ אֶת-שֶׁלַח שְׁלֹשׁ שָׁנִים וְאַרְבַּע מֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת: ס	Then after he begot Shelah, Arphaxad lived for four hundred and three years, and he begot sons and daughters.	Shelah: see Gen 10:24. <hr/> Arphaxad: see Gen 10:22.
Gen 11:14	וּשְׁלַח חָי שְׁלֹשִׁים שָׁנָה וַיּוֹלֵד אֶת-עֵבֶר:	And Shelah lived for thirty years and begot Eber.	Shelah: see Gen 10:24.
Gen 11:15	וַיְחִי-שֶׁלַח אַחֲרֵי הוֹלִידוֹ אֶת-עֵבֶר שְׁלֹשׁ שָׁנִים וְאַרְבַּע מֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת: ס	Then after he begot Eber, Shelah lived for four hundred and three years, and he begot sons and daughters.	Shelah: see Gen 10:24.
Gen 11:16	וַיְחִי-עֵבֶר אַרְבַּע וּשְׁלֹשִׁים שָׁנָה וַיּוֹלֵד אֶת-פֶּלֶג:	And Eber lived for thirty-four years and begot Peleg.	1 Chr 1:25.

Gen 11:17	וַיְחִי-עֵבֶר אַחֲרֵי הוֹלִידוֹ אֶת-פֶּלֶג שְׁלֹשִׁים שָׁנָה וְאַרְבַּע מֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת: ס	Then after he begot Peleg, Eber lived for four hundred and thirty years, and he begot sons and daughters.	
Gen 11:18	וַיְחִי-פֶלֶג שְׁלֹשִׁים שָׁנָה וַיּוֹלֵד אֶת-רְעוּ: ס	And Peleg lived for thirty years and begot Reu.	1 Chr 1:25.
Gen 11:19	וַיְחִי-פֶלֶג אַחֲרֵי הוֹלִידוֹ אֶת-רְעוּ תִשַׁע שָׁנִים וּמֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת: ס	Then after he begot Reu, Peleg lived for two hundred and nine years, and he begot sons and daughters.	
Gen 11:20	וַיְחִי רְעוּ שְׁתַּיִם וּשְׁלֹשִׁים שָׁנָה וַיּוֹלֵד אֶת-שֶׁרוּג: ס	And Reu lived for thirty-two years and begot Serug.	1 Chr 1:26.
Gen 11:21	וַיְחִי רְעוּ אַחֲרֵי הוֹלִידוֹ אֶת-שֶׁרוּג שִׁבַע שָׁנִים וּמֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת: ס	Then after he begot Serug, Reu lived for two hundred and seven years, and he begot sons and daughters.	
Gen 11:22	וַיְחִי שֶׁרוּג שְׁלֹשִׁים שָׁנָה וַיּוֹלֵד אֶת-נַחְוֹר: ס	And Serug lived for thirty years and begot Nahor.	1 Chr 1:26.
Gen 11:23	וַיְחִי שֶׁרוּג אַחֲרֵי הוֹלִידוֹ אֶת-נַחְוֹר מֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת: ס	Then after he begot Nahor, Serug lived for two hundred years, and he begot sons and daughters.	
Gen 11:24	וַיְחִי נַחְוֹר תִּשְׁעֵי וְעֶשְׂרִים שָׁנָה וַיּוֹלֵד אֶת-תְּרַח: ס	And Nahor lived for twenty-nine years and begot Terah.	1 Chr 1:26.
Gen 11:25	וַיְחִי נַחְוֹר אַחֲרֵי הוֹלִידוֹ אֶת-תְּרַח תִּשְׁעֵי-עֶשְׂרֵה שָׁנָה וּמֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת: ס	Then after he begot Terah, Nahor lived for one hundred and nineteen years, and he begot sons and daughters.	
Gen 11:26	וַיְחִי-תְּרַח שִׁבְעִים שָׁנָה וַיּוֹלֵד אֶת-אַבְרָם אֶת-נַחְוֹר וְאֶת-הָרָן: ס	And Terah lived for seventy years and begot Abram, Nahor and Haran.	1 Chr 1:27.
Gen 11:27	וְאֵלֶּה תּוֹלְדֹת תְּרַח תְּרַח הוֹלִיד אֶת-אַבְרָם אֶת-נַחְוֹר וְאֶת-הָרָן וְהָרָן הוֹלִיד אֶת-לוֹט: ס	This <i>is</i> the lineage of Terah. Terah begot Abram, Nahor and Haran, and Haran begot Lot.	
Gen 11:28	וַיָּמָת הָרָן עַל-פְּנֵי תְּרַח אָבִיו בְּאֶרֶץ מוֹלְדֹתוֹ בְּאוּר כַּשְׁדִּים: ס	But Haran died before Terah his father in his native land, in Ur of the Chaldees.	

Gen 11:29	וַיִּקַּח אַבְרָם וְנַחֲוֹר לָהֶם נָשִׁים שֵׁם אִשְׁת־אַבְרָם שָׂרַי וְשֵׁם אִשְׁת־נַחֲוֹר מִלְכָּה בַת־הָרָן אֲבִי־מִלְכָּה וְאָבִי יִסְכָּה:	And Abram and Nahor <u>took</u> wives. The name of Abram's wife <i>was</i> Sarai and the name of Nahor's wife <i>was</i> Milcah, the daughter of Haran the father of Milcah and the father of Iscah.	took ← <i>took to themselves.</i>
Gen 11:30	וַתְּהִי שָׂרַי עֲקָרָה אֵין לָהּ וְלֹד:	Now Sarai was barren – she <i>did</i> not <i>have any</i> offspring.	
Gen 11:31	וַיִּקַּח תְּרַח אֶת־אַבְרָם בְּנוֹ וְאֶת־לוֹט בְּוֶהָרָן בְּוֶבְנֹו וְאֵת שָׂרַי כַּלְתּוֹ אִשְׁת־אַבְרָם בְּנוֹ וַיֵּצְאוּ אִתָּם מֵאוּר כַּשְׂדִּים לָלֶכֶת אֶרֶץ כְּנָעַן וַיָּבֹאוּ עַד־חָרָן וַיֵּשְׁבוּ שָׁם:	And Terah took Abram his son, and Lot Haran's son, his grandson, and Sarai his daughter-in-law, the wife of Abram his son, and they went out <u>together</u> from Ur of the Chaldees to go to the land of Canaan, and they went as far as Haran and dwelt there.	Haran ... Haran: the person is spelled with a <i>hé</i> ; the place with a <i>heth</i> . There is no connection between them. The place is mentioned in Acts 7:2 . together ← <i>with them.</i>
Gen 11:32	וַיְהִיו יְמֵי־תְרַח חֲמֵשׁ שָׁנִים וּמֵאָתַיִם שָׁנָה וַיָּמָת תְּרַח בְּחָרָן: ס	And the days of Terah were two hundred and five years. Then Terah died in Haran.	
Gen 12:1	וַיֹּאמֶר יְהוָה אֶל־אַבְרָם לֵךְ־לְךָ מֵאֶרֶץ־עֵבֶר וּמִמּוֹלֶדְתְּךָ וּמִבֵּית אָבִיךָ אֶל־הָאָרֶץ אֲשֶׁר אֲרָאֶךָ:	Then the LORD said to Abram, “ Get going out of your land And from your native country And from your father's house To the land which I will show you.	Acts 7:3. get going ← <i>go for yourself.</i>
Gen 12:2	וַאֲעֲשֶׂה לְגוֹי גָדוֹל וְאַבְרָכְךָ וְאֶגְדְּלָה שְׁמֶךָ וְהָיָה בְרָכָה:	And I will make you a great nation, And I will bless you And make your name great, And <u>you must become</u> a blessing.	you must become: imperative mood of the verb.
Gen 12:3	וְאַבְרָכָה מְבָרְכֶיךָ וּמְקַלְלֶיךָ אֲאָר וְנִבְרַכְו בְּךָ כָּל מִשְׁפַּחַת הָאָדָמָה:	And I will bless those who bless you, But I will curse him who reviles you. But all the families of the earth Will be blessed through you.”	Acts 3:25, Gal 3:8. earth ← <i>ground.</i>
Gen 12:4	וַיֵּלֶךְ אַבְרָם כַּאֲשֶׁר דִּבֶּר אֱלֹהִים יְהוָה וַיֵּלֶךְ אִתּוֹ לוֹט וְאַבְרָם בְּוֶחֶמֶשׁ שָׁנִים וְשִׁבְעִים שָׁנָה בְּצֵאתוֹ מִחָרָן:	Then Abram set off as the LORD had told him, and Lot went with him. Now Abram <i>was</i> seventy- five years old when he departed from Haran.	

Gen 12:5	<p>וַיִּקַּח אַבְרָם אֶת־שָׂרַי אִשְׁתּוֹ וְאֶת־לוֹט בֶּן־אָחִיו וְאֶת־כָּל־רְכוּשָׁם אֲשֶׁר רָכְשׁוּ וְאֶת־הַנֶּפֶשׁ אֲשֶׁר־עָשׂוּ בְּחָרָן וַיֵּצְאוּ לָלֶכֶת אֶרְצָה כְּנָעַן וַיָּבֹאוּ אֶרְצָה כְּנָעַן:</p>	<p>And Abram took Sarai his wife and Lot his brother's son, and all their property which they had accumulated, and the <u>livestock</u> which they had <u>acquired</u> in Haran, and they set off to go to the land of Canaan, and into the <u>land of Canaan</u> they came.</p>	<p>livestock ← <i>soul</i>. Perhaps standing for <i>servants</i>, e.g. the shepherds of Gen 13:7.</p> <hr/> <p>acquired ← <i>made</i>.</p> <hr/> <p>the land of Canaan ... the land of Canaan: so-called otiose usage, but perhaps elegant in Hebrew. The effect is ameliorated in English by a variation of word order.</p>
Gen 12:6	<p>וַיַּעֲבֹר אַבְרָם בְּאֶרֶץ עַד מְקוֹם שְׁכֵם עַד אֵלוֹן מוֹרֵה וְהַכְּנַעֲנִי אָז בְּאֶרֶץ:</p>	<p>And Abram crossed through the land to the place of <u>Shechem</u>, to the <u>oak</u> of Moreh, but the Canaanite <i>was</i> then in the land.</p>	<p>Shechem: AV= <i>Sichem</i> here, but elsewhere (e.g. Gen 33:18) <i>Shechem</i>.</p> <hr/> <p>oak: AV differs (<i>plain</i>).</p>
Gen 12:7	<p>וַיֵּרָא יְהוָה אֶל־אַבְרָם וַיֹּאמֶר לְזֶרְעֲךָ אֶתֶּן אֶת־הָאָרֶץ הַזֹּאת וַיְבַן שָׁם מִזְבֵּחַ לַיהוָה הַנִּרְאָה אֵלָיו:</p>	<p>Then the LORD appeared to Abram and said, “I will give this land to your seed.” At <u>this</u> he built an altar there to the LORD, who had appeared to him.</p>	<p>at this: wider use of the <i>vav</i>.</p>
Gen 12:8	<p>וַיַּעֲתֵק מִשָּׁם הַהָרָה מִקְדָּם לְבֵית־אֵל וַיֵּט אֶהְלֵה בֵּית־אֵל מִיַּם וְהָעֵי מִקְדָּם וַיְבַן־שָׁם מִזְבֵּחַ לַיהוָה וַיִּקְרָא בְּשֵׁם יְהוָה:</p>	<p>Then he moved from there to a <u>mountain</u> to the east of Beth-El and pitched his tent <i>with</i> Beth-El to the west and <u>Ai</u> to the east, and he built an altar there to the LORD and called on the name of the LORD.</p>	<p>a mountain ← <i>the mountain</i>.</p> <hr/> <p>Ai ← <i>the Ai</i>. AV= <i>Hai</i>, but AV elsewhere (e.g. Josh 7:2) <i>Ai</i>.</p>
Gen 12:9	<p>וַיִּסַּע אַבְרָם הַלּוֹךְ וְנֹסֵעַ הַנִּגְבָּה: פ</p>	<p>Then Abram moved on, and he <u>kept on moving</u> southwards.</p>	<p>kept on moving: with an infinitive absolute.</p>
Gen 12:10	<p>וַיְהִי רָעַב בְּאֶרֶץ וְיָרַד אַבְרָם מִצְרַיִמָּה לָגוֹר שָׁם כִּי־כָבֵד הָרָעַב בְּאֶרֶץ:</p>	<p>Then there was a famine in the land, and Abram went down to Egypt to stay there, for the famine in the land <i>was</i> severe.</p>	
Gen 12:11	<p>וַיְהִי כַּאֲשֶׁר הִקְרִיב לְבֹא מִצְרַיִמָּה וַיֹּאמֶר אֶל־שָׂרַי אִשְׁתּוֹ הִנֵּה־נָא יֹדַעְתִּי כִּי אִשָּׁה יִפְתַּח־מִרְאָה אֹתָּ:</p>	<p>And it came to pass, as he got near entering Egypt, that he said to Sarai his wife, “Look, I <u>ask you</u>, I know that you <i>are</i> a beautiful woman in appearance,</p>	<p>I ask you ← <i>please</i>; a particle of entreaty (Hebrew <i>na</i>).</p>
Gen 12:12	<p>וְהָיָה כִּי־יִרְאוּ אֶתְךָ הַמִּצְרַיִם וַאֲמָרוּ אִשְׁתּוֹ זֹאת וְהָרְגוּ אֹתִי וְאֶתְךָ יַחֲיֶיךָ:</p>	<p>and it will be <i>the case</i> that when the Egyptians see you, they will say, ‘This <i>is</i> his wife’, and they will kill me and keep you alive.</p>	
Gen 12:13	<p>אִמְרִי־נָא אַחְתִּי אַתְּ לְמַעַן יִיטַב־לִי בְּעִבּוֹרְךָ וְחַיִּיתָה נַפְשִׁי בְּגִלְלָךְ:</p>	<p>Say, <u>would you</u>, <i>that you are</i> my sister, so that it will go well with me on your account, and I <u>myself</u> will live because of you.”</p>	<p>would you: the particle of entreaty as in Gen 12:11.</p> <hr/> <p>I myself ← <i>my soul</i>.</p>

Gen 12:14	וַיְהִי כִּבּוֹא אַבְרָם מִצְרָיִם וַיִּרְאוּ הַמִּצְרַיִם אֶת־הָאִשָּׁה כִּי־יִפְהָה הִוא מְאֹד:	And it came to pass, when Abram went to Egypt, that the Egyptians saw that the woman <i>was</i> very beautiful.	
Gen 12:15	וַיִּרְאוּ אֶת־הָ שָׂרֵי פַרְעֹה וַיְהַלְלוּ אֹתָהּ אֶל־פַּרְעֹה וַתִּקַּח הָאִשָּׁה בֵּית פַּרְעֹה:	And Pharaoh's princes <u>saw</u> her, and they commended her to Pharaoh. And the woman was taken <i>to</i> Pharaoh's house.	saw: in a Hebrew “VOS” (verb-object-subject) sentence.
Gen 12:16	וּלְאַבְרָם הֵיטִיב בְּעִבּוּרָהּ וַיְהִי־לּוֹ צֹאן־וּבָקָר וְחֲמֹרִים וְעֲבָדִים וְשִׁפְחֹת וְאִתְּנָת וְגַמְלִים:	And it went well with Abram on her account, and he had sheep and cattle and donkeys and menservants and maidservants and she-asses and camels.	
Gen 12:17	וַיִּנְגַע יְהוָה אֶת־פַּרְעֹה נְגָעִים גְּדֹלִים וְאֶת־בֵּיתוֹ עַל־דְּבַר שָׂרֵי אִשְׁתּוֹ אַבְרָם:	Then the LORD afflicted Pharaoh <i>with</i> great plagues, <i>along</i> with his household, because of the matter of Sarai, Abram's wife.	
Gen 12:18	וַיִּקְרָא פַרְעֹה לְאַבְרָם וַיֹּאמֶר מַה־זֹּאת עָשִׂיתָ לִּי לָמָּה לֹא־הַגַּדְתָּ לִּי כִּי אִשְׁתְּךָ הִוא:	So Pharaoh called Abram and said, “What <i>is</i> this you have done to me? Why did you not tell me that she <i>was</i> your wife?”	
Gen 12:19	לָמָּה אָמַרְתָּ אֲחֹתִי הִוא וְאִקַּח אֹתָהּ לִי לְאִשָּׁה וְעַתָּה הִנֵּה אִשְׁתְּךָ קַח וְלֵךְ:	Why did you say, ‘She <i>is</i> my sister?’”, so that I took her <i>for her</i> to be my wife? So now, <u>here is</u> your wife. Take <i>her</i> and go.”	so that: consecutive (result) use of the <i>vav</i> . <hr/> here is ← behold.
Gen 12:20	וַיִּצַו עָלָיו פַּרְעֹה אֲנָשִׁים וַיִּשְׁלְחוּ אֹתוֹ וְאֶת־אִשְׁתּוֹ וְאֶת־כָּל־אֲשֶׁר־לוֹ:	And Pharaoh gave <i>his</i> men instructions concerning him, and he sent him off with his wife and everything that <i>was</i> his.	
Gen 13:1	וַיַּעַל אַבְרָם מִמִּצְרַיִם הִוא וְאִשְׁתּוֹ וְכָל־אֲשֶׁר־לוֹ וְלוֹט עִמּוֹ הַנְּגַבָּה:	So Abram went up from Egypt – he and his wife and <u>everything</u> that <i>was</i> his – as <i>did</i> Lot with him, <u>to the south</u> .	everything: including servants (Gen 13:7). <hr/> to the south: i.e. <i>to the south of Israel</i> . But it is possible to go predominantly ↴
Gen 13:2	וְאַבְרָם כָּבֵד מְאֹד בַּמִּקְנֵה בַּבָּסָף וּבַזָּהָב:	Now Abram <i>was</i> well-endowed with cattle, with silver and with gold.	↳ southwards from the north-east of Egypt to the south of Israel. <hr/> well-endowed ← <i>very heavy</i> .
Gen 13:3	וַיֵּלֶךְ לְמִסְעָיו מִנְּגַב וְעַד־בֵּית־אֵל עַד־הַמָּקוֹם אֲשֶׁר־הָיָה שָׁם *אֵהְלָה **אֵהְלוּ בְּתַחֲלָה בֵּין בֵּית־אֵל וּבֵין הָעֵי:	And he went on his journeys from the south as far as to Beth-El, to the place where <u>his tent</u> was at the start, between Beth-El and <u>Ai</u> ,	his tent: <i>qeré</i> ; the <i>ketiv</i> has a <i>hé</i> , usually a feminine pronominal suffix, but rarely a masculine suffix. <hr/> <hr/> Ai ← <i>the Ai</i> . See Gen 12:8.

Gen 13:4	אֶל-מְקוֹם הַמִּזְבֵּחַ אֲשֶׁר-עָשָׂה שָׁם בְּרֵאשִׁיטָה וַיִּקְרָא שֵׁם אַבְרָם בְּשֵׁם יְהוָה:	to the place of the altar which he had made at the start, and Abram called on the name of the LORD there.	
Gen 13:5	וְגַם-לְלוֹט הֵלֵךְ אֶת-אַבְרָם הָיָה צֹאן-וּבָקָר וְאֵהָלִים:	And Lot also, who went with Abram, had sheep and oxen and tents,	
Gen 13:6	וְלֹא-נִשְׂא אֹתָם הָאָרֶץ לְשִׁבְתָּ יַחְדוֹ כִּי-הָיָה רְכוּשָׁם רָב וְלֹא יָכְלוּ לְשִׁבְתָּ יַחְדוֹ:	and the land did not support them living together, for their property was considerable, and they could not live together.	support: in a Hebrew “VOS” (verb-object-subject) sentence.
Gen 13:7	וַיְהִי-רִיב בֵּין רֹעֵי מִקְנֵה-אַבְרָם וּבֵין רֹעֵי מִקְנֵה-לוֹט וְהַכְּנִיעָנִי וְהַפְּרִזִּי אֲזִי יֹשֵׁב בְּאֶרֶץ:	And there arose a dispute between the shepherds of Abram's livestock and the shepherds of Lot's livestock, while the Canaanite and the Perizzite were already dwelling in the land.	arose ← became. already ← then.
Gen 13:8	וַיֹּאמֶר אַבְרָם אֶל-לוֹט אַל-נָא תְּהִי מְרִיבָה בֵּינִי וּבֵינֶיךָ וּבֵין רֹעֵי וּבֵין רֹעֵיךָ כִּי-אַנְשֵׁים אַחִים אָנַחְנוּ:	Then Abram said to Lot, “Please don't let there be a dispute between me and you, or between my shepherds and your shepherds, for we are kinsmen.	kinsmen ← men brothers.
Gen 13:9	הֲלֹא כָל-הָאָרֶץ לְפָנֶיךָ הַפְּרָד נָא מֵעַלַי אִם-הִשְׂמָאל וְאִימָנָה וְאִם-הֵימִן וְאִשְׂמְאֵלָה:	Is not all the land before you? Separate yourself from me, would you. If you go to the left, then I will go to the right, and if you go to the right, then I will go to the left.”	
Gen 13:10	וַיִּשָׂא-לוֹט אֶת-עֵינָיו וַיִּרְא אֶת-כָּל-כַּבְּר הַיַּרְדֵּן כִּי כָלָה מִשְׁקָה לְפָנָי שְׂחַת יְהוָה אֶת-סֹדֶם וְאֶת-עֲמֹרָה כְּגֹן-יְהוָה כְּאֶרֶץ מִצְרַיִם בְּאֶבְרָה צָעַר:	At this Lot lifted up his eyes and saw the whole tract of the Jordan – that all of it was a well-watered area – (before the LORD had brought Sodom and Gomorrah to ruin) like the garden of the LORD, like the land of Egypt as one goes to Zoar.	at this: wider use of the vav. one goes ← you go.
Gen 13:11	וַיִּבְחַר-לוֹ לֹט אֶת כָּל-כַּבְּר הַיַּרְדֵּן וַיִּסַּע לֹט מִקְדָּם וַיִּפְרְדוּ אִישׁ מֵעַל אָחִיו:	So Lot chose the whole tract of the Jordan for himself, and Lot moved eastwards, and they separated from each other.	from each other ← from his brother.
Gen 13:12	אַבְרָם יָשָׁב בְּאֶרֶץ-כְּנָעַן וְלוֹט יָשָׁב בְּעָרֵי הַכַּבְּר וַיֵּאָהֵל עַד-סֹדֶם:	Abram dwelt in the land of Canaan whereas Lot dwelt among the cities of the tract of land and lived in tents as far as Sodom.	whereas: wider use of the vav.
Gen 13:13	וְאֲנָשֵׁי סֹדֶם רָעִים וְחַטָּאִים לִיהוָה מְאֹד:	Now the men of Sodom were evil and sinners against the LORD to a great degree.	

Gen 13:14	וַיְהִי־הָאֵלֹהִים אֵל־אַבְרָם אַחֲרַי הַפָּרֶד־לוֹט מֵעִמּוֹ שָׂא נָא עֵינֶיךָ וּרְאֵה מִן־הַמָּקוֹם אֲשֶׁר־אַתָּה שָׂם צַפְנָה וְנִגְבָּה וּקְדָמָה וַיִּמָּה:	And the LORD said to Abram, after Lot had been separated from him, “Raise your eyes now and look, from the place where you <i>are</i> , northwards and southwards and eastwards and westwards.	from him ← <i>from with him</i> .
Gen 13:15	כִּי אֶת־כָּל־הָאָרֶץ אֲשֶׁר־אַתָּה רֹאֵה לְךָ אֶתְנַנְנָה וְלִזְרַעְךָ עַד־עוֹלָם:	For all the land which you see I will give to you, and to your seed , age-abidingly.	Acts 7:5.
Gen 13:16	וְשִׁמְתִי אֶת־זְרַעְךָ כְּעֹפֶר הָאָרֶץ אֲשֶׁר אִם־יֹכֵל אִישׁ לְמִנּוֹת אֶת־עֹפֶר הָאָרֶץ גַּם־זְרַעְךָ יִמָּנֶה:	And I will make your seed like the dust of the earth, such that if a man can count the dust of the earth, <i>then</i> your seed will be <i>able to be</i> counted too.	
Gen 13:17	קוּם הִתְהַלֵּךְ בְּאֶרֶץ לְאַרְכָּה וּלְרַחְבָּהּ כִּי לְךָ אֶתְנַנְנָה:	Arise and walk about in the land, in its length and in its breadth, for I will give it to you.”	
Gen 13:18	וַיֵּאֵל אַבְרָם וַיָּבֹא וַיֵּשֶׁב בְּאֵלֶי מַמְרֵא אֲשֶׁר בְּחֶבְרוֹן וַיִּבֶן־שָׂם מִזְבֵּחַ לַיהוָה: פ	And Abram lived in a tent, and he arrived at, and dwelt in, the oak <i>woods</i> of Mamre, which <i>are</i> in Hebron, and he built an altar to the LORD there.	
Gen 14:1	וַיְהִי בַיָּמִי אֲמֶרְפֶּל מֶלֶךְ־שֹׁנְעֵר אֲרִיֹךְ מֶלֶךְ אֶלְסַר כְּדֹרְלַעְמֹר מֶלֶךְ עֵילָם וַתְּדַעַל מֶלֶךְ גּוֹיִם:	Now it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam and Tidal king of <u>nations</u> ,	Shinar: <i>Babylonia</i> . nations: Kurdish tribes, according [CB] quoting an Assyrian tablet.
Gen 14:2	עָשׂוּ מִלְחָמָה אֶת־בְּרַעַל מֶלֶךְ סֹדֶם וְאֶת־בְּרִשָׁע מֶלֶךְ עִמְרָה שִׁנְאָב מֶלֶךְ אַדְמָה וְשִׁמְאֵבֶר מֶלֶךְ *צַבִּיִּים **צַבּוּיִים וּמֶלֶךְ בֵּלַע הִיא־צֹעֵר:	<i>that</i> they made war on Bera king of Sodom, and Birsha king of Gomorrah, Shinab king of Admah, and Semeber king of Zeboiim, and the king of Bela, which <i>is</i> Zoar.	Zeboiim: <i>qeré</i> ; the <i>ketiv</i> is either <i>Zebiim</i> or <i>scriptio defectiva</i> spelling for <i>Zeboiim</i> .
Gen 14:3	כָּל־אֵלֶּה חִבְּרוּ אֶל־עַמֶּק הַשָּׂדִים הוּא יָם הַמֶּלַח:	All these joined <i>forces</i> at the Valley of Siddim, which <i>is</i> the Salt Sea.	Siddim ← <i>the Siddim</i> . Also applies to Gen 14:8, Gen 14:10.
Gen 14:4	שְׁתַּיִם עָשָׂרָה שָׁנָה עָבְדוּ אֶת־כְּדֹרְלַעְמֹר וּשְׁלֹש־עָשָׂרָה שָׁנָה מָרְדוּ:	For twelve years they served Chedorlaomer, and <i>in</i> the thirteenth year they rebelled.	

Gen 14:5	<p>וּבְאַרְבַּע עָשָׂר שָׁנָה בָּא כְּדָרְלַעְמֹר וְהַמְּלָכִים אֲשֶׁר אִתּוֹ וַיִּכּוּ אֶת־רִפְאִים בְּעִשְׂתָּרֶת קַרְנִים וְאֶת־הַזּוּזִים בְּהֵם וְאֵת הָאִמִּים בְּשׁוּה קִרְיָתַיִם:</p>	<p>And in the fourteenth year Chedorlaomer and the kings who were with him came and attacked the <u>Rephaim</u> in <u>Ashteroth-Karnaim</u>, and the <u>Zuzim</u> in Ham, and the <u>Emites</u> in Shaveh-Kiriathaim,</p>	<p>Rephaim: see [CB] App. 25.</p> <hr/> <p>Ashteroth-Karnaim ← <i>Astarte of / Venus with horns</i>. The planet Venus shows phases like the moon, and when near inferior conjunction, the thin crescent is perhaps sufficiently large to be discerned as such by a very sharp naked eye.</p> <hr/> <p>Emites: AV= <i>Emims</i>.</p>
Gen 14:6	<p>וְאֶת־הַחֲרִי בְּהַרְרִם שְׁעִיר עֵד אֵיל פֶּאֶרֶן אֲשֶׁר עַל־הַמִּדְבָּר:</p>	<p>and the <u>Horites</u> in their Mount Seir, up to El-Paran which <i>is</i> by the desert.</p>	<p>Horites ← <i>Horite</i>. Collective usage of the singular. This usage frequently applies, including in the next verse.</p>
Gen 14:7	<p>וַיָּשְׁבוּ וַיָּבֹאוּ אֶל־עֵין מִשְׁפָּט הוּא קָדֵשׁ וַיַּכּוּ אֶת־כָּל־שְׂדֵה הָעַמְלָקִי וְגַם אֶת־הָאֲמֹרִי הַיֹּשֵׁב בְּחֻצְצוֹן תַּמָּר:</p>	<p>Then they returned and came to En-Mishpat, which <i>is</i> Kadesh and attacked all the country of the Amalekites, and also the <u>Amorites</u> who were living in Hazezon-Tamar.</p>	<p>Amorites: see Gen 10:16.</p>
Gen 14:8	<p>וַיֵּצֵא מֶלֶךְ־סֹדֹם וּמֶלֶךְ עֲמֹרָה וּמֶלֶךְ אַדְמָה וּמֶלֶךְ *צַבִּיִּים **צָבוּיִם וּמֶלֶךְ בִּלְע הוּא־צֹעַר וַיַּעֲרְכוּ אִתָּם מִלְחָמָה בְּעֶמֶק הַשִּׁדִּים:</p>	<p>And the king of Sodom, and the king of Gomorrah, and the king of Admah and the king of <u>Zeboiim</u> and the king of Bela, which <i>is</i> Zoar, came out and arrayed <i>themselves</i> in battle <u>against</u> them in the Valley of Siddim,</p>	<p>Zeboiim: a similar situation to that of Gen 14:2.</p> <hr/> <p>against ← <i>with</i>. But <i>to fight with</i>, if without context, is ambiguous in many languages including English, Hebrew (this verse), Greek (Rev 12:17), Latin, Dutch and French, ↗</p>
Gen 14:9	<p>אֶת כְּדָרְלַעְמֹר מֶלֶךְ עֵילָם וְתִדְעָל מֶלֶךְ גּוֹיִם וְאַמְרָפֶל מֶלֶךְ שִׁנְעָר וְאַרְיוֹךְ מֶלֶךְ אֶלְסָר אַרְבַּעַה מְלָכִים אֶת־הַחֲמִשָּׁה:</p>	<p><u>against</u> Chedorlaomer king of Elam, and Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar – four kings <u>against</u> five.</p>	<p>↳ colloquially at least, since it may be taken as <i>to fight together with</i>.</p> <hr/> <p>against ... against ← <i>with ... with</i>, as in Gen 14:8.</p>
Gen 14:10	<p>וַעֲמַק הַשִּׁדִּים בְּאַרְתַּבְּרָת חֲמֹר וַיִּגְסוּ מֶלֶךְ־סֹדֹם וְעֲמֹרָה וַיִּפְּלוּ־שָׁמָּה וְהַנִּשְׂאָרִים הָרָה גָּסוּ:</p>	<p>Now the Valley of Siddim <i>consisted of</i> bitumen pit <i>after bitumen pit</i>, and the king of Sodom and <i>the king of</i> Gomorrah fled, and they fell there, and the rest fled to a <u>mountain</u>.</p>	<p>bitumen pit <i>after</i> bitumen pit ← <i>pits pits of bitumen</i>.</p> <hr/> <p>a mountain ← <i>the mountain</i>, perhaps standing for a range of mountains.</p>
Gen 14:11	<p>וַיִּקְחוּ אֶת־כָּל־רְכֻשׁ סֹדֹם וְעֲמֹרָה וְאֶת־כָּל־אֲכָלָם וַיֵּלְכוּ:</p>	<p>And they took all the property of Sodom and Gomorrah, and all their food, and they went <i>away</i>.</p>	
Gen 14:12	<p>וַיִּקְחוּ אֶת־לוֹט וְאֶת־רַבְשָׁו בְּנֵי־אָחִי אַבְרָם וַיֵּלְכוּ וְהוּא יָשַׁב בְּסֹדֹם:</p>	<p>And they took Lot, the son of Abram's brother who dwelt in Sodom, and his property, and they went <i>their way</i>.</p>	

Gen 14:13	וַיָּבֹא הַפְּלִיט וַיַּגֵּד לְאַבְרָם הָעֵבְרִי וְהוּא שָׁכַן בְּאֵלֵי מַמְרֵה הָאֱמֹרִי אֲחֵי אֶשְׁכּוֹל וְאֲחֵי עֶנְרִי וְהֵם בְּעֵלֵי בְרִית־אַבְרָם:	Now an <u>escapee</u> came and told Abram the Hebrew <i>about it</i> , while he was living in the oak woods of Mamre the <u>Amorite</u> , the brother of Eshcol and the brother of Aner, and they <i>were</i> party to a <u>covenant with Abram</u> .	an escapee ← <i>the escapee</i> . Amorite: see Gen 10:16. covenant with ← <i>covenant of</i> .
Gen 14:14	וַיִּשְׁמַע אַבְרָם כִּי נִשְׁבָּה אָחִיו וַיִּרְקַח אֶת־חַנְיָכָיו יְלִידֵי בֵיתוֹ שְׁמֹנֶה עָשָׂר וּשְׁלֹשׁ מֵאוֹת וַיִּרְדֹּף עַד־דָּן:	And when Abram heard that his <u>brother</u> had been taken captive, he led out his trained men, born in the household – three hundred and eighteen <i>of them</i> – and he pursued <i>them</i> as far as Dan.	brother: standing for <i>nephew</i> .
Gen 14:15	וַיַּחְלֶק עֲלֵיהֶם לַיְלָה הוּא וַעֲבָדָיו וַיִּבְּסוּ וַיִּרְדְּפֵם עַד־חֹבֹבָה אֲשֶׁר מִשְׁמָאל לְדַמְשֶׁק:	And he divided himself against them <i>at night</i> – he and his servants – and he attacked them and pursued them to Hobah which <i>is</i> to the left of Damascus.	
Gen 14:16	וַיִּשָׁב אֶת כָּל־הָרְכָשׁ וְגַם אֶת־לוֹט אָחִיו וְרֹכְשׁוֹ הַשֵּׁבִי וְגַם אֶת־הַנְּשִׁים וְאֶת־הָעָם:	And he recovered all the property, and he also recovered Lot his <u>brother</u> and his property, and also the women and the people.	brother: standing for <i>nephew</i> , as in Gen 14:14.
Gen 14:17	וַיֵּצֵא מֶלֶךְ־סֹדֶם לִקְרֹאתוֹ אֲחֵרֵי שׁוּבוֹ מֵהַכּוֹת אֶת־כְּדֹרְלָאוֹמֶר וְאֶת־הַמְּלָכִים אֲשֶׁר אִתּוֹ אֶל־עַמְקֵי שָׁוֵה הוּא עַמְקֵי הַמֶּלֶךְ:	Then the <u>king of Sodom</u> came out to confront him, after he had returned from attacking Chedorlaomer and the kings with him, to the Valley of Shaveh, which <i>is</i> the Valley of the King.	the king of Sodom: perhaps Bera's successor, or perhaps Bera did not die in the bitumen pits and escaped. See [PC].
Gen 14:18	וּמִלְכִּי־צֶדֶק מֶלֶךְ שָׁלֵם הוֹצִיא לֶחֶם וַיִּזֶן וְהוּא כַהֵן לַאֵל עֵלְיוֹן:	And <u>Melchizedek</u> king of <u>Salem</u> brought out bread and wine. Now he <i>is</i> a priest to the MOST HIGH GOD.	Ps 110:4, Heb 5:6, Heb 7:1, Heb 7:17, Heb 7:21. Melchizedek ← <i>Malchi-Zedek</i> , but we retain the AV / traditional English name. Salem ← <i>Shalem</i> , but we retain the AV / traditional English name.
Gen 14:19	וַיְבָרְכֵהוּ וַיֹּאמֶר בָּרוּךְ אַבְרָם לְאֵל עֵלְיוֹן קֹנֵה שָׁמַיִם וָאָרֶץ:	And he blessed him and said, “Blessed <i>be</i> Abram to the MOST HIGH GOD, <i>Who</i> possesses heaven and earth.	
Gen 14:20	וּבָרוּךְ אֵל עֵלְיוֹן אֲשֶׁר־מָגֵן צָרֶיךָ בְיָדְךָ וַיִּתֶּן־לוֹ מֵעֵשֶׂר מְכֹל:	And blessed <i>be</i> the MOST HIGH GOD, Who has <u>disarmed</u> your adversaries <u>by your hand</u> .” And he gave him a tithe of everything.	disarmed ... by your hand: as [AnLx]. AV differs somewhat (<i>delivered ... into thy hand</i>).

Gen 14:21	וַיֹּאמֶר מֶלֶךְ־סֹדֶם אֶל־אַבְרָם תְּזַלְלֵנִי הַנֶּפֶשׁ וְהָרֶכֶשׁ קַח־לָךְ:	And the king of Sodom said to Abram, “Give me the <u>people</u> but <u>keep</u> the property.”	people ← <i>soul</i> . <hr/> keep ← <i>take for yourself</i> .
Gen 14:22	וַיֹּאמֶר אַבְרָם אֶל־מֶלֶךְ־סֹדֶם הֲרִימְתִי יָדִי אֶל־יְהוָה אֵל עֲלִיזוֹן קִנְיַת שָׁמַיִם וָאָרֶץ:	But Abram said to the king of Sodom, “ <i>As</i> I raise my hand to the LORD, the MOST HIGH GOD, possessor of heaven and earth,	
Gen 14:23	אִם־מְחוּט וְעַד שְׂרוּד־זָנַעַל וְאִם־אֶקַּח מִכָּל־אֲשֶׁר־לָךְ וְלֹא תֹאמַר אֲנִי הֵעִשְׂרַתִּי אֶת־אַבְרָם:	I most certainly will not take as much as a thread or a shoe-latchet, or anything that <i>is</i> yours, so that you <i>cannot</i> say, ‘I made Abram rich’,	I most certainly will not take ← <i>if I take</i> , standing for <i>if I ... may God do this to me</i> . Strong denial using an abbreviation of the oath formula of 2 Sam 3:35. <hr/> as much as a thread or a shoe-latchet ← <i>from a thread to a shoe-latchet</i> . <hr/> so that: purposive use of the vav.
Gen 14:24	בְּלֶעָדֵי רֶק אֲשֶׁר אָכְלוּ הַנְּעָרִים וְחֵלֶק הָאֲנָשִׁים אֲשֶׁר הָלְכוּ אִתִּי עִנְרֵי אֲשָׁפֶל וּמִמָּוָא הֵם יִקְחוּ חֵלְקָם: ס	except for just what the lads have eaten, and the contingent of the men who went with me – Aner, Eshcol and Mamre – they may take their portion.”	except for ← <i>except for me</i> , unless re-pointed to בְּלֶעָדֵי. [BDB] → <i>not at all!</i>
Gen 15:1	אַחַר הַדְּבָרִים הָאֵלֶּה הָיָה דְּבַר־יְהוָה אֶל־אַבְרָם בְּמַחְזָה לֵאמֹר אֶל־תִּירָא אַבְרָם אֲנֹכִי מִגֵּן לְךָ שְׂכָרְךָ הַרְבֵּה מְאֹד:	After these things the word of the LORD <u>came</u> to Abram in a vision, and he said, “Do not fear, Abram. I <i>am</i> your shield <i>and</i> very much your reward.”	came ← <i>became</i> .
Gen 15:2	וַיֹּאמֶר אַבְרָם אֲדֹנָי יְהוִה מִה־תִּתְּנֵנִי לִי וְאֲנֹכִי הוֹלֵךְ עֲרִירִי וּבֶן־מֶשֶׁק בֵּיתִי הוּא דְּמֶשֶׁק אֱלִיעֶזֶר:	Then Abram said, “My Lord the LORD, what will you give me, for I go childless, and the <u>superintendent</u> of my house <i>is</i> Eliezer of <u>Damascus</u> .”	superintendent ← <i>son of possession</i> . <hr/> Damascus ← <i>Dammesek</i> , but we retain the AV / modern name.
Gen 15:3	וַיֹּאמֶר אַבְרָם הֲנִי לֵי לֹא נִתְּתָה זָרַע וְהִנֵּה בֶן־בֵּיתִי יִרְשָׁנִי:	And Abram said, “Look, you have not given me <i>any</i> seed, and look, a <u>member</u> of my household <i>staff</i> will inherit <i>from</i> me.”	member ← <i>son</i> .
Gen 15:4	וְהִנֵּה דְבַר־יְהוָה אֵלָיו לֵאמֹר לֹא יִרְשֶׁךָ זֶה כִּי־אִם אֲשֶׁר יֵצֵא מִמֶּעֶיךָ הוּא יִרְשֶׁךָ:	Then what <i>happened was</i> that the word of the LORD <i>came</i> to him and said, “This <i>man</i> will not inherit <i>from</i> you, but <i>it is</i> rather <i>he</i> who will come out of your inward parts who will inherit <i>from</i> you.”	what <i>happened was</i> that ← <i>behold</i> .
Gen 15:5	וַיּוֹצֵא אֹתוֹ הַחוּצָה וַיֹּאמֶר הַבִּטְּנָא הַשָּׁמַיְמָה וּסְפֹר הַכּוֹכָבִים אִם־תּוּכַל לְסַפֵּר אֲתָם וַיֹּאמֶר לוֹ כֹּה יִהְיֶה זִרְעֶךָ:	And he brought him outside and said, “Just look up to the sky and count the stars, if you can count them. ” And he said to him, “ So shall your seed be. ”	Rom 4:18, Heb 11:12. <hr/> This verse shows that the seed has a plural meaning “in the flesh”, as well as being the seed “as <i>speaking</i> of one” leading to Christ (Gal 3:16).

Gen 15:6	וַהֲאִמֵן בֵּיתוֹהָ וַיַּחְשְׁבֶהָ לוֹ צְדָקָה:	And he <u>believed</u> the LORD, and he <u>imputed</u> it to him <i>as</i> righteousness.	Rom 4:3, Rom 4:22, Gal 3:6, James 2:23. believed: constructed with the preposition ב, often <i>in</i> , but the verb for <i>believe</i> is נ
Gen 15:7	וַיֹּאמֶר אֵלָיו אֲנִי יְהוָה אֲשֶׁר הוֹצֵאתִיךָ מֵאוּר כַּשְׂדִּים לְתֶת לְךָ אֶת־הָאָרֶץ הַזֹּאת לְרִשְׁתָּהּ:	And he said to him, “I <i>am</i> the LORD who brought you out of Ur of the Chaldees, to give you this land, <i>for you</i> to inherit it.”	↳ never constructed with a Hebrew direct object, and the context here militates for prepositional linkage to the object, so effectively <i>believed (the words)</i> .
Gen 15:8	וַיֹּאמֶר אֲדֹנָי יְהוִה בְּמָה אֲדַע כִּי אִירְשֶׁנָּה:	At this he said, “My Lord the LORD, by what <i>token</i> will I know that I will inherit it?”	at this: wider use of the <i>vav</i> .
Gen 15:9	וַיֹּאמֶר אֵלָיו קַח־לִי עֶגְלָה מְשֻׁלֶּשֶׁת וְעֵז מְשֻׁלֶּשֶׁת וְאַיִל מְשֻׁלָּשׁ וְתֹר וְגֹזֵל:	And he said to him, “Take for me a three-year-old cow-calf and a three-year-old goat- <i>kid</i> , and a three-year-old ram, and a turtle-dove and a young pigeon.”	
Gen 15:10	וַיִּקַּח־לוֹ אֶת־כָּל־אֵלֶּה וַיְבַתֵּר אֹתָם בְּתוֹךְ וַיִּתֵּן אִישׁ־בְּתֵרוֹ לְקִרְיָתוֹ רֵעֵהוּ וְאֶת־הַעֲפָר לֹא בָתַר:	So he <u>took</u> all these <u>together</u> and cut them in pieces down the middle, and he put each piece opposite its <u>counterpart</u> , but he did not cut the birds up.	took ... together ← <i>took to himself</i> . counterpart ← <i>neighbour</i> .
Gen 15:11	וַיֵּרֶד הָעַיִט עַל־הַפְּגָרִים וַיֵּשֶׁב אֹתָם אַבְרָם:	Then the birds of prey descended on the carcasses, but Abram drove them away.	
Gen 15:12	וַיְהִי הַשֶּׁמֶשׁ לָבוֹא וַתִּרְדָּמָה נַפְלָה עַל־אַבְרָם וְהִנֵּה אֵימָה חֲשֵׁכָה גְדֹלָה נִפְלְתָ עָלָיו:	Now the sun was on the point of setting, and a slumber fell on Abram, and <u>what happened was that</u> dread – a great darkness – fell on him.	what <i>happened</i> was that ← <i>behold</i> .
Gen 15:13	וַיֹּאמֶר לְאַבְרָם יָדַע תְּדַע כִּי־גֵר יִהְיֶה זְרַעְךָ בְּאֶרֶץ לֹא לָהֶם וַעֲבָדוּם וְעָנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה:	And he said to Abram, “ <u>Know with certainty that your seed will be outsiders in a land which is not theirs, and they will serve them; and they will be afflicted for four hundred years.</u> ”	Acts 7:6. know with certainty: infinitive absolute. outsiders ← <i>a (temporary) resident</i> . Collective usage. they will be afflicted ← <i>they will afflict them</i> . Avoidance נ
Gen 15:14	וְגַם אֶת־הַגְּוִי אֲשֶׁר יַעֲבֹדוּ דָן אֲנִי וְאַחֲרֵי־כֵן יֵצְאוּ בְרַכְּשׁ גָּדוֹל:	But also <i>that</i> I will judge the people whom they serve, and after that they will go out with considerable property.	↳ of the passive. Acts 7:7.
Gen 15:15	וְאַתָּה תָּבוֹא אֶל־אֲבֹתֶיךָ בְּשָׁלוֹם תִּקְבָר בְּשִׁיבָה טוֹבָה:	And you will go to your <u>fathers</u> in peace – you will be buried in a <u>good old age</u> .	fathers: i.e. <i>forefathers</i> . old age ← <i>grey hair</i> .

Gen 15:16	וְדֹר רְבִיעִי יָשׁוּבוּ הֵנָּה כִּי לֹא־שָׁלַם עֹן הָאֱמֹרִי עַד־הֵנָּה:	And the fourth generation will return here, for the iniquity of the <u>Amorite</u> <i>is</i> not full so far.”	Amorite: see Gen 10:16.
Gen 15:17	וַיְהִי הַשֶּׁמֶשׁ בָּאָה וַעֲלָטָה הָיָה וְהֵנָּה תִנּוֹר עָשָׁן וְלֶפֶיד אֵשׁ אֲשֶׁר עָבַר בֵּין הַגְּזָרִים הָאֵלֶּה:	Then as the sun set, a thick darkness came on, and <u>then there appeared</u> a furnace of smoke and a <u>fiery flame</u> which passed between these pieces.	then there appeared ← <i>behold</i> . a fiery flame ← <i>a flame of fire</i> , a Hebrew genitive.
Gen 15:18	בַּיּוֹם הַהוּא כָּרַת יְהוָה אֶת־אַבְרָם בְּרִית לֵאמֹר לְזֶרְעוֹ נָתַתִּי אֶת־הָאָרֶץ הַזֹּאת מִנְּהַר מִצְרַיִם עַד־הַנְּהַר הַגָּדֹל נְהַר־פָּרָת:	On that day the LORD made a covenant with Abram and said, “To your seed I have given this land, from the River of Egypt to the great river, the River Euphrates:	
Gen 15:19	אֶת־הַקִּינִי וְאֶת־הַקְּנִזִּי וְאֶת־ הַקַּדְמֹנִי:	the Kenites and the Kenizzites and the Kadmonites	
Gen 15:20	וְאֶת־הַחִתִּי וְאֶת־הַפְּרִזִּי וְאֶת־הַרְפָּאִים:	and the Hittites and the Perizzites and the <u>Rephaim</u>	Rephaim: see [CB] App. 25.
Gen 15:21	וְאֶת־הָאֱמֹרִי וְאֶת־הַכְּנַעֲנִי וְאֶת־הַגִּרְגָּשִׁי וְאֶת־הַיְבוּסִי: ס	and the <u>Amorites</u> and the Canaanites and the Girgashites and the Jebusites.”	Amorites: see Gen 10:16.
Gen 16:1	וְשָׂרַי אֵשֶׁת אַבְרָם לֹא יָלְדָה לּוֹ וְלֶהָ שִׁפְחָה מִצְרַיִת וּשְׁמָהּ הָגָר:	Now Sarai, Abram's wife, had not given birth <i>of anyone</i> to him, and she <i>had</i> an Egyptian maidservant whose name <i>was</i> Hagar.	
Gen 16:2	וַתֹּאמֶר שָׂרַי אֶל־אַבְרָם הִנֵּה־נָא עָצַרְנִי יְהוָה מִלְּדוֹת בְּאִנָּא אֶל־שִׁפְחָתִי אוּלַי אֲבָנָה מִמֶּנָּה וַיִּשְׁמַע אַבְרָם לְקוֹל שָׂרַי:	And Sarai said to Abram, “Look now, the LORD has prevented me from giving birth. So go into my maidservant. Perhaps I will <u>be built up</u> from her.” And Abram <u>heeded</u> Sarai.	be built up: i.e. <i>have a family</i> . heeded ← <i>heard to the voice of</i> .
Gen 16:3	וַתִּקַּח שָׂרַי אֵשֶׁת־אַבְרָם אֶת־הָגָר הַמִּצְרַיִת שִׁפְחָתָהּ מִקֵּץ עֶשְׂרֵת שָׁנִים לְשִׁבַת אַבְרָם בְּאָרֶץ כְּנָעַן וַתִּתֵּן אֵתָהּ לְאַבְרָם אִשָּׁה לּוֹ לְאִשָּׁה:	So Sarai, Abram's wife, took Hagar the Egyptian, her maidservant, after the <u>passing</u> of ten years of Abram dwelling in the land of Canaan, and she gave her to Abram her husband <i>to be</i> his wife.	passing ← <i>end</i> .
Gen 16:4	וַיָּבֵא אֶל־הָגָר וַתְּהַר וַתֵּרָא כִּי הָרְתָה וַתִּקַּל גְּבִרְתָּהּ בְּעֵינֶיהָ:	And he went in to Hagar, and she conceived. And she saw that she had conceived, and her mistress was made light of in her eyes.	

Gen 16:5	וַתֹּאמֶר שָׂרַי אֶל-אַבְרָם חַמְסִי עָלַיְךָ אֲנֹכִי נָתַתִּי שִׁפְחָתִי בְּחִיקְךָ וַתֵּרָא בִּי הָרְתָה וְאֶקַּל בְּעֵינַיָהּ יִשְׁפֹּט יְהוָה בֵּינִי וּבֵינֶיךָ:	Then Sarai said to Abram, “My injuriousness <i>be</i> upon you. I gave my maidservant into your bosom, and she saw that she had conceived, and I am made light of in her eyes. May the LORD judge between me and <u>you</u> .”	you: with a supralinear dot. See [CB] App. 31. [CB] says this should read <i>her</i> .
Gen 16:6	וַיֹּאמֶר אַבְרָם אֶל-שָׂרַי הֲנֵה שִׁפְחָתְךָ בְּיָדְךָ עֲשִׂי-לָהּ הַטּוֹב בְּעֵינַיֶיךָ וַתַּעֲנֶנָּה שָׂרַי וַתִּבְרַח מִפְּנֵיהָ:	To <u>this</u> Abram said to Sarai, “Look, your maidservant <i>is</i> in your hand. Do to her what <i>is</i> right in your <u>sight</u> .” Then Sarai oppressed her, and she fled from her presence.	to this: wider use of the vav. sight ← eyes.
Gen 16:7	וַיִּמְצָאָהּ מַלְאָךְ יְהוָה עַל-עֵין הַמַּיִם בַּמִּדְבָּר עַל-הָעֵין בְּדֶרֶךְ שׁוּר:	But the angel of the LORD found her at a source of water in the desert, at the source on the <u>road</u> to Shur.	road to ← road of.
Gen 16:8	וַיֹּאמֶר הָגָר שִׁפְחַת שָׂרַי אֵי-מִזֶּה בָּאת וְאַנְהָ תֵלְכִי וַתֹּאמֶר מִפְּנֵי שָׂרַי גְּבַרְתִּי אֲנֹכִי בָרַחַת:	And he said, “Hagar, Sarai's maidservant, where have you come from and where are you going?” And she said, “I am fleeing <u>from</u> Sarai my mistress.”	from ← from the face of.
Gen 16:9	וַיֹּאמֶר לָהּ מַלְאָךְ יְהוָה שׁוּבִי אֶל-גְּבַרְתְּךָ וְהִתְעַנִּי תַחַת יָדֶיהָ:	Then the angel of the LORD said to her, “Go back to your mistress and submit yourself under her hands.”	
Gen 16:10	וַיֹּאמֶר לָהּ מַלְאָךְ יְהוָה הֲרַבָּה אַרְבֶּה אֶת-זֶרְעֶךָ וְלֹא יִסְפָּר מְרֹב:	Then the angel of the LORD said to her, “I will very much increase your seed, and <u>they</u> will not be able to be counted for <i>their</i> abundance.”	I will very much increase: infinitive absolute. they ← it.
Gen 16:11	וַיֹּאמֶר לָהּ מַלְאָךְ יְהוָה הֲנִדָּךְ הָרָה וְיִלְדֶתְךָ בֵּן וְקָרָאתְ שְׁמוֹ יִשְׁמָעֵאל כִּי-שָׁמַע יְהוָה אֶל-עֲנִיֶיךָ:	Then the angel of the LORD said to her, “You <u>see that</u> you <i>are</i> pregnant, And you will give birth to a son, And you will call him <u>Ishmael</u> , Because the LORD has heard your affliction.	you see that ← behold you. Ishmael ← God hears.
Gen 16:12	וְהוּא יִהְיֶה פָרָא אָדָם יָדוּ בְּכָל יוֹד כָּל בּוֹ וְעַל-פְּנֵי כָּל-אֲחָיו יִשְׁכֹּן:	And he will be a wild ass of a man; His hand <i>will be</i> against everyone, And everyone's hand <i>will be</i> against him, And he will dwell alongside all his brothers.”	

Gen 16:13	וּתְקַרָּא שֵׁם־יְהוָה הַדֹּבֵר אֵלֶיהָ אַתָּה אֵל רֹאֵי כִי אָמְרָה הַגַּם הֲלֹם רָאִיתִי אַחֲרַי רֹאֵי:	And she called the LORD who had been speaking to her, “You are the GOD of a vision.” For she said, “ <i>Can I still see, right here, after my vision?</i> ”	
Gen 16:14	עַל־כֵּן קָרָא לְבְּאֵר בְּאֵר לְחַי רֹאֵי הִנֵּה בֵּין־קַדְשׁ וּבֵין בְּרֶד:	That is why they call the well Beer-Lahai-Roi. <i>It is located between Kadesh and Bered.</i>	Beer-Lahai-Roi ← <i>(the) well of living (after) my seeing.</i> <i>it is located ← behold.</i>
Gen 16:15	וַתֵּלֶד הַגֵּר לְאַבְרָם בֶּן וַיִּקְרָא אַבְרָם שֵׁם־בְּנוֹ אִשְׁמָעֵל הַגֵּר יִשְׁמַעְאֵל:	And Hagar gave birth to a son to Abram, and Abram called his son whom Hagar had borne Ishmael.	1 Chr 1:28.
Gen 16:16	וְאַבְרָם בֶּן־שְׁמֹנִים שָׁנָה וְשֵׁשׁ שָׁנִים בְּלֶדֶת־הַגֵּר אֶת־יִשְׁמַעְאֵל לְאַבְרָם: ס	Now Abram was eighty-six years old when Hagar gave birth to Ishmael to Abram.	
Gen 17:1	וַיְהִי אַבְרָם בֶּן־תְּשַׁעִּים שָׁנָה וַתֵּשַׁע שָׁנִים וַיֵּרָא יְהוָה אֶל־אַבְרָם וַיֹּאמֶר אֵלָיו אֲנִי־אֵל שְׂדֵי הַתְּהֵלֶךְ לְפָנַי וְהָיָה תָּמִים:	And when Abram was ninety-nine years old, the LORD appeared to Abram and said to him, “I am GOD ALMIGHTY; walk before me and be with integrity,	with integrity ← <i>integrous, integral, whole, without defect.</i>
Gen 17:2	וְאַתָּנָה בְּרִיתִי בֵּינִי וּבֵינֶךָ וְאַרְבָּה אוֹתְךָ בְּמֵאֵד מְאֹד:	and I will perform my covenant between myself and you, and I will increase you very greatly.”	perform ← <i>give; put; do; make</i> (as in Gen 17:5).
Gen 17:3	וַיִּפֹּל אַבְרָם עַל־פָּנָיו וַיְדַבֵּר אֵתוֹ אֱלֹהִים לֵאמֹר:	Then Abram fell face down, and God spoke with him and said,	face down ← <i>on his face.</i>
Gen 17:4	אֲנִי הִנֵּה בְּרִיתִי אִתְּךָ וְהָיִיתָ לְאָב הַמּוֹן גּוֹיִם:	“As for me, behold, my covenant is with you, and you will become the father of a multitude of nations.	
Gen 17:5	וְלֹא־יִקְרָא עוֹד אֶת־שְׁמֶךָ אַבְרָם וְהָיָה שְׁמֶךָ אַבְרָהָם כִּי אַבְ־הַמּוֹן גּוֹיִם נִתְּתֶיךָ:	And you will no longer be called Abram, but your name will be Abraham, for I will make you the father of a multitude of nations.	Rom 4:17. you ← <i>your name.</i> Abraham ← <i>father of a multitude.</i>
Gen 17:6	וְהִפְרַתִּי אִתְּךָ בְּמֵאֵד מְאֹד וְנִתְּתֶיךָ לְגוֹיִם וּמְלָכִים מִמְּךָ יֵצְאוּ:	And I will make you extremely fruitful, and I will constitute you as nations, and kings will come out of you.	extremely ← <i>to very, very.</i>
Gen 17:7	וְהִקְמַתִּי אֶת־בְּרִיתִי בֵּינִי וּבֵינֶךָ וּבֵין זַרְעֶךָ אַחֲרַי לְדֹרֹתָם לְבְרִית עוֹלָם לְהִזְוֹת לְךָ לְאֱלֹהִים וּלְזַרְעֶךָ אַחֲרַי:	And I will set up my covenant between myself and you and your seed after you for their generations, as an age-abiding covenant, so as to be God to you, and to your seed after you.	

Gen 17:8	וְנָתַתִּי לְךָ וּלְזַרְעֶךָ אֶחְרִיךְ אֶת אֶרֶץ מְגֻרֶיךָ אֶת כָּל-אֶרֶץ בְּנֹעַן לְאַחֲזֹת עוֹלָם וְהָיִיתִי לָהֶם לֵאלֹהִים:	And I will give you and your seed after you the land in which you <u>are resident</u> – the whole of the land of Canaan – as an age-abiding possession, and I will be God to them.”	in which you <i>are</i> resident ← <i>of your residence</i> .
Gen 17:9	וַיֹּאמֶר אֱלֹהִים אֶל-אַבְרָהָם וְאַתָּה אֶת-בְּרִיתִי תִשְׁמֹר אַתָּה וְזַרְעֶךָ אֶחְרִיךְ לְדֹרֹתָם:	Then God said to Abraham, “And you shall keep my covenant, you and your seed after you, for their generations.	
Gen 17:10	זֹאת בְּרִיתִי אֲשֶׁר תִּשְׁמְרוּ בֵּינִי וּבֵינֵיכֶם וּבֵין זַרְעֶךָ אֶחְרִיךְ הַמּוֹל לָכֶם כָּל-זָכָר:	This <i>is</i> my covenant which you shall keep between myself and you, and with your seed after you: for all males <u>among you</u> to be circumcised.	among you ← <i>of yours, or for you</i> .
Gen 17:11	וְנִמְלֹתֶם אֶת בְּשַׂר עֶרְלֹתְכֶם וְהָיָה לְאוֹת בְּרִית בֵּינִי וּבֵינֵיכֶם:	And you will be circumcised in the flesh of your foreskin, and it will be a sign of a covenant between me and you.	
Gen 17:12	וּבֶן-שְׁמֹנֶת יָמִים יִמּוֹל לָכֶם כָּל-זָכָר לְדֹרֹתֵיכֶם יְלִיד בָּיִת וּמִקְנַת-כֶּסֶף מִכָּל בֶּן-גֵּזֶר אֲשֶׁר לֹא מִזַּרְעֶךָ הוּא:	And <i>at</i> eight days old, every male <u>among you</u> will be circumcised in your generations, <i>whether</i> born in the household <i>or</i> bought for money, <u>including any</u> foreigner who <i>is</i> not of your seed.	among you ← <i>of yours, or for you</i> . or: disjunctive use of the <i>vav</i> . including ← <i>from</i> , i.e. giving part of the range of people included. Compare Ex 11:5. any ← <i>every</i> .
Gen 17:13	הַמּוֹל יִמּוֹל יְלִיד בֵּיתְךָ וּמִקְנַת כֶּסֶף וְהָיְתָה בְרִיתִי בְּבִשְׂרְכֶם לְבְרִית עוֹלָם:	He who <i>is</i> born in your household and he who <i>is</i> bought for your money <u>absolutely must be circumcised</u> , and my covenant will be in your flesh as an age-abiding covenant.	absolutely must be circumcised: infinitive absolute.
Gen 17:14	וְעַרְלָן זָכָר אֲשֶׁר לֹא-יִמּוֹל אֶת-בְּשַׂר עֶרְלֹתוֹ וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא מֵעַמִּי אֶת-בְּרִיתִי הַפֶּר: ס	And <i>as for</i> any uncircumcised male, whose flesh of his foreskin is not circumcised – that <u>person</u> will be cut off from <u>his</u> people; he has broken my covenant.”	person ... his ← <i>soul (feminine) ... her (=its)</i> .
Gen 17:15	וַיֹּאמֶר אֱלֹהִים אֶל-אַבְרָהָם שָׂרִי אֲשֶׁתְּךָ לֹא-תִקְרָא אֶת-שְׁמָהּ שָׂרִי כִי שָׂרָה שָׁמָה:	Then God said to Abraham, “ <i>As for</i> Sarai your wife, you will not call her Sarai, but her name <i>will be</i> Sarah.	
Gen 17:16	וּבֵרַכְתִּי אֹתָהּ וְגַם נָתַתִּי מִמֶּנָּה לְךָ בֶן וּבֵרַכְתִּיהָ וְהָיְתָה לְגוֹיִם מְלֻכֵי עַמִּים מִמֶּנָּה יֵהְיוּ:	And I will bless her, and I will also give you a son by her, and I will bless her, and she <u>will give rise to nations</u> ; kings of peoples <u>will spring up</u> from her.”	will give rise to nations ← <i>will become for</i> . will spring up ← <i>will become</i> .

Gen 17:17	וַיִּפֹּל אַבְרָהָם עַל-פָּנָיו וַיִּצְחַק וַיֹּאמֶר בְּלִבּוֹ הֲלֵבֶן מֵאֵה-שָׁנָה יִוָּלֵד וְאִם-שָׂרָה הַבְּתוּלָה תִּשְׁעֵם שָׁנָה תֵּלֵד:	Then Abraham fell <u>face down</u> and laughed and said in his heart, “Will a <i>child</i> be born to a one- hundred-year-old, and will Sarah who <i>is</i> ninety years old give birth?”	face down ← <i>on his face</i> .
Gen 17:18	וַיֹּאמֶר אַבְרָהָם אֶל-הָאֱלֹהִים לֹא יִשְׁמַעְאֵל יַחִיָּה לְפָנָיִךְ:	And Abraham said to God, “If only Ishmael would live before you!”	
Gen 17:19	וַיֹּאמֶר אֱלֹהִים אֲבַל שָׂרָה אֲשֶׁתְּךָ יִלְדֵת לְךָ בֵּן וְקָרָאתָ אֶת-שְׁמוֹ יִצְחָק וְהִקְמַתִּי אֶת-בְּרִיתִי אִתּוֹ לְבְרִית עוֹלָם לְזָרְעוֹ אַחֲרָיו:	And God said, “Nevertheless, Sarah your wife will bear you a son, and you will call him <u>Isaac</u> , and I will set up my covenant with him, <i>as</i> an age-abiding covenant to his seed after him.	1 Chr 1:28. Isaac ← <i>Yizhak (he laughs, or he will laugh)</i> , but we retain the AV name.
Gen 17:20	וְלִישְׁמַעְאֵל שָׁמַעְתִּיךָ הִנֵּה בְּרַכְתִּי אֹתוֹ וְהִפְרִיתִי אֹתוֹ וְהִרְבִּיתִי אֹתוֹ בְּמֵאֵד מְאֹד שָׁנִים-עָשָׂר נְשִׂאִם יוֹלִיד וְנָתַתִּיו לְגוֹי גָּדוֹל:	But as for Ishmael, I have heard you. Behold, I have blessed him, and I will make him fruitful, and I will make him numerous to a very great degree. He will beget twelve princes, and I will make him a great nation.	
Gen 17:21	וְאֶת-בְּרִיתִי אֲקִים אֶת-יִצְחָק אֲשֶׁר תֵּלֵד לְךָ שָׂרָה לְמוֹעֵד הַזֶּה בְּשָׁנָה הָאַחֲרִית:	But I will set up my covenant with Isaac whom Sarah will bear to you, at this time <i>of year</i> in another year.”	
Gen 17:22	וַיִּכַּל לְדַבֵּר אִתּוֹ וַיַּעַל אֱלֹהִים מֵעַל אַבְרָהָם:	Then he finished <u>speaking</u> with him, and God went up away from Abraham.	speaking: gerundial use of the infinitive.
Gen 17:23	וַיִּקַּח אַבְרָהָם אֶת-יִשְׁמַעְאֵל בְּנוֹ וְאֵת כָּל-יְלִידֵי בֵיתוֹ וְאֵת כָּל-מִקְנֵת כֶּסֶףוֹ כָּל-זָכָר בְּאֲנָשֵׁי בֵית אַבְרָהָם וַיִּמַּל אֶת-בְּשָׂר עֶרְלָתָם בְּעֻצָּם הַיּוֹם הַזֶּה כַּאֲשֶׁר דִּבֶּר אִתּוֹ אֱלֹהִים:	So Abraham took Ishmael his son, and all those born in his household, and all those bought for his money – every male among the men of Abraham's household – and circumcised the flesh of their foreskin on that very day, as God had told him.	
Gen 17:24	וְאַבְרָהָם בֶּן-תְּשַׁעִים וְתִשְׁעִים שָׁנָה בְּהִמְלוֹ בְּשָׂר עֶרְלָתוֹ:	And Abraham <i>was</i> ninety-nine years old when he was circumcised <i>in</i> the flesh of his foreskin.	
Gen 17:25	וַיִּשְׁמַעְאֵל בְּנוֹ בֶּן-שְׁלֹשׁ עָשָׂר שָׁנָה בְּהִמְלוֹ אֶת בְּשָׂר עֶרְלָתוֹ:	And Ishmael his son <i>was</i> thirteen years old when he was circumcised <i>in</i> the flesh of his foreskin.	
Gen 17:26	בְּעֻצָּם הַיּוֹם הַזֶּה נִמְּוֹל אַבְרָהָם וַיִּשְׁמַעְאֵל בְּנוֹ:	On that very day Abraham and Ishmael his son were circumcised,	

Gen 17:27	וְכָל־אֲנָשֵׁי בֵּיתוֹ יָלִיד בְּיַד בָּיִת וּמִקְנַת־כֶּסֶף מֵאֶת בּוֹנֵנְכָר נִמְלְוּ אֹתוֹ: פ	as <i>were</i> all the men of his household – born in the household or bought for money from a foreigner – they were circumcised with him.	
Gen 18:1	וַיֵּרָא אֵלָיו יְהוָה בְּאֵלֶיךָ מִמְרָא וְהוּא יֹשֵׁב פְּתַח־הָאֹהֶל כְּחֹם הַיּוֹם:	Then the LORD appeared to him in the oak <i>woods</i> of Mamre, while he was sitting <i>at</i> the entrance of <i>his</i> tent in the heat of the day.	in the heat ← <i>as the heat</i> .
Gen 18:2	וַיִּשָּׂא עֵינָיו וַיֵּרָא וְהִנֵּה שְׁלֹשָׁה אֲנָשִׁים נֹצְבִים עָלָיו וַיֵּרָא וַיָּרַץ לִקְרֹאתָם מִפְּתַח הָאֹהֶל וַיִּשְׁתַּחוּ אֶרְצָה:	And he lifted up his eyes and looked, and what <i>he saw was</i> three men standing in his vicinity, and when he saw <i>them</i> , he ran from the entrance of the tent to meet them and bowed down to the ground.	what <i>he saw was</i> ← <i>behold</i> . in his vicinity ← <i>upon him</i> .
Gen 18:3	וַיֹּאמֶר אֲדֹנָי אִם־נָא מְצָאתִי חַן בְּעֵינֶיךָ אֶל־נָא תֵּעָבֵר מֵעַל עַבְדְּךָ:	And he said, “LORD*, please, if I have found grace in your eyes, please do not pass by, <i>away</i> from your servant.	LORD* ← <i>my lords</i> , but this is a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> [CB] App. 32, quoting Ginsburg's <i>Massorah</i> , §§107-15. Abraham addresses ↪
Gen 18:4	יִקַּח־נָא מֵעֵט־מַיִם וְרָחֲצוּ רַגְלֵיכֶם וְהִשְׁעֵנוּ תַּחַת הָעֵץ:	Do let a little water be fetched and wash your feet and recline under the tree,	↳ one person (seen from the verbal form and from the noun inflexion). But in subsequent verses Abraham addresses the three men.
Gen 18:5	וְאֶקְחָה פַת־לֶחֶם וְסַעְדֹו לְבַבְכֶם אַחַר תֵּעָבְרוּ כִּי־עַל־כֵּן עָבַרְתֶּם עַל־עַבְדְּכֶם וַיֹּאמְרוּ כֵּן תַּעֲשֶׂה כַּאֲשֶׁר דִּבַּרְתָּ:	and let me fetch a bit of <u>food</u> , and you refresh <u>your hearts</u> , and afterwards you <i>can</i> pass on, for that <i>is</i> why you came across to your servant.” Then they said, “Do so, as you have said.”	food ← <i>bread</i> , standing for <i>food</i> in general. See 1 Sam 28:22-24. your hearts ← <i>your heart</i> , but with the plural form of <i>your</i> .
Gen 18:6	וַיְמַהֵר אַבְרָהָם הָאֹהֶלָה אֶל־שָׂרָה וַיֹּאמֶר מַה־רֵי שְׁלֹשׁ סָאִים קִמַּח סֹלֶת לְוָשִׁי וַעֲשֵׂי עֲגוֹת:	So Abraham hurried to <i>his</i> tent, to Sarah, and he said, “Quickly <i>prepare</i> three <u>seahs</u> of fine flour, knead it, and <u>make bread-cake</u> .”	seah: about 2 imperial gallons or 9 litres. So Abraham prepared a large amount of food. make bread-cake: AV differs, adding <i>upon the hearth</i> .
Gen 18:7	וְאֶל־הַבָּקָר רָץ אַבְרָהָם וַיִּקַּח בֶּן־בָּקָר רָד וְטוֹב וַיִּתֵּן אֶל־הַנְּעָר וַיְמַהֵר לַעֲשׂוֹת אֹתוֹ:	Meanwhile Abraham ran to the cattle and took a calf that was tender and good and gave <i>it</i> to the <i>servant</i> -lad, and he quickly <u>cooked</u> it.	cooked ← <i>made</i> .
Gen 18:8	וַיִּקַּח חֲמָאָה וְחֵלֶב וּבֹן־הַבָּקָר אֲשֶׁר עָשָׂה וַיִּתֵּן לְפָנֵיהֶם וְהוּא־עֹמֵד עֲלֵיהֶם תַּחַת הָעֵץ וַיֹּאכְלוּ:	Then he took butter and milk and the calf which he had cooked, and he set <i>it</i> before them, and he stood by them under the tree, <u>while</u> they ate.	butter: or <i>buttermilk</i> . while: wider use of the <i>vav</i> .
Gen 18:9	וַיֹּאמְרוּ אֵלָיו אַיֵּה שָׂרָה אֲשֶׁתְּךָ וַיֹּאמֶר הִנֵּה בְּאֹהֶל:	And they said to <i>him</i> , “Where <i>is</i> Sarah your wife?” And he said, “ <u>Here she is</u> , in the tent.”	to him: with supralinear dots. See [CB] App. 31. here ← <i>behold</i> .

Gen 18:10	וַיֹּאמֶר שׁוּב אָשׁוּב אֵלַיְךָ כְּעֵת חַיָּה וְהִנְהִיבֶנּוּ לְשָׂרָה אֶשְׂתְּךָ וְשָׂרָה שִׁמְעֵת פֶּתַח הָאֹהֶל וְהוּא אַחֲרָיו:	Then he said, “I will certainly return to you at <i>this time next year</i> , and you will see that Sarah your wife <i>will have</i> a son.” Now Sarah was listening <i>at the entrance to the tent</i> , which was behind him.	at <i>this time next year</i> ← <i>at the season as the living time</i> (i.e. when reliving the same time of year). Compare 2 Ki 4:16. AV differs (<i>according to the time of life</i>), more literal and also possible. <hr/> you will see that ← <i>behold</i> .
Gen 18:11	וְאַבְרָהָם וְשָׂרָה זְקֵנִים בָּאִים בַּיָּמִים חֲדָלָה לְהֵיוֹת לְשָׂרָה אַרְחַ כַּנָּשִׁים:	And Abraham and Sarah <i>were</i> old, advanced in days, <i>and</i> it had ceased to be with Sarah the way <i>it is</i> with women.	
Gen 18:12	וַתִּצְחַק שָׂרָה בְּקִרְבָּהּ לֵאמֹר אַחֲרַי בִּלְתִּי הִיתָה־לִּי עַדְנָה וְאֵדְנִי זָקֵן:	And Sarah laughed inwardly and said, “Will I have the pleasure, having grown old, my lord <i>being</i> old too?”	
Gen 18:13	וַיֹּאמֶר יְהוָה אֶל־אַבְרָהָם לָמָּה זֶה צִחֲקָה שָׂרָה לֵאמֹר הֲאֵפֶה אֲמַנָּם אֵלֶּךָ וְאֲנִי זָקֵנָתִי:	And the LORD said to Abraham, “Why did Sarah laugh, saying, ‘Will I really give birth, when I am <i>so</i> old?’?”	
Gen 18:14	הֲיִפְלֵא מִיְהוָה דָּבָר לְמוֹעֵד אָשׁוּב אֵלַיְךָ כְּעֵת חַיָּה וְלְשָׂרָה בֵּן:	Is anything too stupendous for the LORD? At the appointed time I will return to you, at <i>this time next year</i> , and Sarah will have a son. ”	Rom 9:9. <hr/> at <i>this time next year</i> : see Gen 18:10. AV differs (<i>according to the time of life</i>), more literal and also possible.
Gen 18:15	וַתִּכְחַשׂ שָׂרָה לֵאמֹר לֹא צִחֲקָתִי כִּי יִרְאֶה וַיֹּאמֶר לֹא כִּי צִחֲקָתִי:	Then Sarah <i>spoke falsely</i> and said, “I did not laugh”, for she was afraid. But he said, “ No , you did laugh.”	spoke falsely: or <i>denied (it)</i> . <hr/> no ← <i>no, for</i> ; perhaps <i>no, on the contrary</i> , expressed by a conjunction of wide scope.
Gen 18:16	וַיִּקְמוּ מִשָּׁם הָאֲנָשִׁים וַיִּשְׁקְפוּ עַל־פְּנֵי סֹדֶם וְאַבְרָהָם הֵלֵךְ עִמָּם לְשַׁלְּחָם:	Then the men got up from there and peered down at the landscape of Sodom, and Abraham went with them <i>to escort them on their way</i> .	to escort them <i>on their way</i> ← <i>to send them (away)</i> .
Gen 18:17	וַיְהִי אָמַר הַמְכַסֶּה אֲנִי מֵאַבְרָהָם אֲשֶׁר אֲנִי עֹשֶׂה:	Then the LORD said, “Do I conceal from Abraham what I do,	
Gen 18:18	וְאַבְרָהָם הֵיוּ יְהִי לְגוֹי גָדוֹל וְעַצּוֹם וְנִבְרְכוּ בּוֹ כָּל גּוֹיֵי הָאָרֶץ:	considering Abraham will definitely be a great and powerful nation, and all the nations of the earth will be blessed through him?	considering ← <i>and</i> . A conjunction of reason, in a wider use of the <i>vav</i> . <hr/> will definitely be: infinitive absolute.
Gen 18:19	כִּי יָדַעְתִּיו לְמַעַן אֲשֶׁר יֵצֵא אֶת־בָּנָיו וְאֶת־בֵּיתוֹ אַחֲרָיו וְשִׁמְרוּ דֶרֶךְ יְהוָה לַעֲשׂוֹת צְדָקָה וּמִשְׁפָּט לְמַעַן הָבִיא יְהוָה עַל־אַבְרָהָם אֶת אֲשֶׁר־דִּבֶּר עִלָּיו:	For I know him, in that he will command his sons and his household after him to keep the way of the LORD, to exercise justice and judgment, in order that the LORD may bring over Abraham what he has told him.”	

Gen 18:20	וַיֹּאמֶר יְהוָה זַעֲקַת סְדֹם וְעִמֹרָה כִּי־רַבָּה וְחַטָּאתָם כִּי כְבֹדָה מְאֹד:	And the LORD said, “Because the cry of Sodom and Gomorrah <i>is</i> great, and because their sin <i>is</i> very serious,	
Gen 18:21	אֲרֹדֶה־נָּא וְאֶרְאֶה הַכַּצְעֻקְתָּהּ הַבָּאָה אֵלַי עָשׂוּ כֻּלָּה וְאִם־לֹא אֲדַעָה:	I will just go down and see whether <u>what they have done is</u> completely in accordance with <u>their cry</u> which has come to me, and if <i>it is not so</i> , I will know.”	<i>what they have done is</i> ← <i>they have acted.</i> their ← <i>its.</i>
Gen 18:22	וַיִּפְּנוּ מִשָּׁם הָאֲנָשִׁים וַיֵּלְכוּ סְדֹמָה וְאַבְרָהָם עֹדֵנּוּ עִמָּד לִפְנֵי יְהוָה:	Then the men wended <i>their way</i> from there and went to Sodom, while {P: the LORD was still standing in the presence of Abraham} [M: Abraham was still standing in the presence of the LORD].	An amendment by the Sopherim. We reverse the change. See [CB] App. 33. P= עֹדֵנּוּ עִמָּד לִפְנֵי וַיְהִי עֹדֵנּוּ עִמָּד לִפְנֵי אַבְרָהָם. AV differs.
Gen 18:23	וַיִּגַּשׁ אַבְרָהָם וַיֹּאמֶר הֲאֵף תִּסְפֶּה צְדִיק עִם־רָשָׁע:	Then Abraham approached and said, “Will you really destroy the righteous with the wicked?”	
Gen 18:24	אוּלֵי יֵשׁ חֲמִשִּׁים צְדִיקִים בְּתוֹךְ הָעִיר הֲאֵף תִּסְפֶּה וְלֹא־תִשָּׂא לַמָּקוֹם לְמַעַן חֲמִשִּׁים הַצְּדִיקִים אֲשֶׁר בְּקִרְבָּהּ:	Suppose there are fifty righteous inside the city. Would you really destroy <i>it</i> and not bear with the place for the sake of fifty righteous inside it?	
Gen 18:25	חַלְלָה לְךָ מַעֲשֵׂת כַּדָּבָר הַזֶּה לְהַמִּית צְדִיק עִם־רָשָׁע וְהָיָה כַּצְּדִיק כְּרָשָׁע חַלְלָה לְךָ הַשֹּׁפֵט כֹּל־הָאָרֶץ לֹא יַעֲשֶׂה מִשְׁפָּט:	Far <i>be it</i> from you to do such a thing, to kill the righteous with the wicked, <u>so that</u> it would be <u>the same for the righteous and the wicked</u> – far <i>be it</i> from you. Would the judge of the whole earth not execute justice?”	so that: consecutive (result) use of the <i>vav</i> . the same for ... and ← <i>as ... as.</i>
Gen 18:26	וַיֹּאמֶר יְהוָה אִם־אֶמְצָא בְּסֹדֶם חֲמִשִּׁים צְדִיקִים בְּתוֹךְ הָעִיר וְנִשְׂאתִי לְכָל־הַמָּקוֹם בְּעִבּוּרָם:	Then the LORD said, “If I find fifty righteous in Sodom, inside the city, then I will bear with the whole place for their sakes.”	
Gen 18:27	וַיַּעַן אַבְרָהָם וַיֹּאמֶר הֲנִהְיֶנָּה הוֹאֵלְתִי לְדַבֵּר אֶל־אֲדֹנָי וְאַנֹכִי עָפָר וְאַפָּר:	Then Abraham <u>responded</u> and said, “Look, now that I have undertaken to speak to the LORD*, although I <i>am but</i> dust and ashes,	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32. responded ← <i>answered</i> , but no question asked, the sense ↗
Gen 18:28	אוּלֵי יִחְסְרוּן חֲמִשִּׁים הַצְּדִיקִים חֲמִשָּׁה הַתְּשֻׁחִית בְּחַמְשָׁה אֶת־כָּל־הָעִיר וַיֹּאמֶר לֹא אֲשַׁחִית אִם־אֶמְצָא שָׁם אַרְבָּעִים וְחַמְשָׁה:	suppose that fifty righteous should fall short by five, would you bring the whole city to ruin for <i>want of</i> five?” And he said, “I will not bring <i>it</i> to ruin if I find forty-five <i>righteous</i> there.”	↳ being <i>reacted, responded</i> (to the situation). Compare Ex 15:21, Matt 11:25, Matt 22:1, Rev 17:13, and other verses where we note <i>no question asked</i> .

Gen 18:29	וַיִּסַּף עוֹד לְדַבֵּר אֵלָיו וַיֹּאמֶר אוּלַי יִמְצְאוּן שָׁם אַרְבָּעִים וַיֹּאמֶר לֹא אֶעֱשֶׂה בְּעִבּוֹר הָאַרְבָּעִים:	Then he spoke yet again to him and said, “Suppose forty are found there.” And he said, “I will not do <i>it</i> for the sake of the forty.”	
Gen 18:30	וַיֹּאמֶר אֶל־נָא יַחַר לֵאדֹנָי וְאִדְבַּרְהָ אוּלַי יִמְצְאוּן שָׁם שְׁלֹשִׁים וַיֹּאמֶר לֹא אֶעֱשֶׂה אִם־אֶמְצָא שָׁם שְׁלֹשִׁים:	Then he said, “Oh, do not let the LORD* be angry, and let me speak. Suppose thirty are found there.” And he said, “I will not do <i>it</i> if I find thirty there.”	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Gen 18:31	וַיֹּאמֶר הִנֵּה־נָא הוֹאֲלֹתִי לְדַבֵּר אֶל־אֲדֹנָי אוּלַי יִמְצְאוּן שָׁם עֶשְׂרִים וַיֹּאמֶר לֹא אֲשַׁחִית בְּעִבּוֹר הָעֶשְׂרִים:	Then he said, “Look, now that I have undertaken to speak to the LORD*, suppose twenty are found there.” And he said, “I will not bring <i>it</i> to ruin for the sake of the twenty.”	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Gen 18:32	וַיֹּאמֶר אֶל־נָא יַחַר לֵאדֹנָי וְאִדְבַּרְהָ אֶדְ־הַפְּעַם אוּלַי יִמְצְאוּן שָׁם עֶשְׂרֵה וַיֹּאמֶר לֹא אֲשַׁחִית בְּעִבּוֹר הָעֶשְׂרֵה:	Then he said, “Oh, do not let the LORD* be angry, and I will speak just <i>this one</i> time. Suppose ten are found there.” And he said, “I will not bring <i>it</i> to ruin for the sake of the ten.”	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Gen 18:33	וַיֵּלֶךְ יְהוָה כַּאֲשֶׁר כִּלְהָ לְדַבֵּר אֶל־אַבְרָהָם וְאַבְרָהָם שָׁב לְמִקְוֹ:	Then the LORD went <i>away</i> when he had finished speaking to Abraham, and Abraham went back to his place.	
Gen 19:1	וַיָּבֹאוּ שְׁנֵי הַמַּלְאָכִים סָדְמָה בְּעָרֵב וְלוֹט יָשֵׁב בְּשַׁעַר־סְדֹם וַיֵּרְא־לוֹט וַיָּקָם לִקְרֹאתָם וַיִּשְׁתַּחוּ אַפָּיִם אַרְצָה:	Then <u>two angels</u> came to Sodom in the evening, while Lot was sitting at Sodom's gate, and Lot saw <i>them</i> and got up to meet them, and he bowed <i>his</i> face to the ground.	two angels ← <i>the two angels</i> , but not necessarily with a specific reference. See <i>unexpected definite article</i> elsewhere in our notes and Gen 22:9.
Gen 19:2	וַיֹּאמֶר הִנֵּה נָא־אֲדֹנָי סוּרוּ נָא אֶל־בַּיִת עֲבַדְכֶם וְלִינֹ וְרַחְצוּ רַגְלֵיכֶם וְהִשְׁכַּמְתֶּם וְהִלַּכְתֶּם לְדַרְכְּכֶם וַיֹּאמְרוּ לֹא כִי בְּרַחוּב נִלְוִין:	And he said, “Look, if you would, my lords, turn aside, if you would, to the house of your servant and lodge <i>here</i> , and wash your feet and get up early and go your way.” But they said, “No, for we <i>can</i> lodge in the street.”	
Gen 19:3	וַיִּפְצַר־בָּם מְאֹד וַיִּסְרוּ אֵלָיו וַיָּבֹאוּ אֶל־בַּיִתוֹ וַיַּעַשׂ לָהֶם מִשְׁתֶּה וּמִצּוֹת אָפֶה וַיֹּאכְלוּ:	But he urged them strongly, and they turned aside to him and came to his house, and he prepared a <u>feast</u> and baked unleavened bread for them, and they ate <i>it</i> .	feast: or <i>drinks</i> , which might be wine, but this would go with a meal.
Gen 19:4	טָרַם יִשְׁכְּבוּ וְאֲנָשֵׁי הָעִיר אֲנָשֵׁי סְדֹם נִסְבּוּ עַל־הַבַּיִת מִנְעַר וְעַד־זִקֵּן כָּל־הָעָם מִקְצָה:	But before they reclined, men from the city – men from Sodom – surrounded the house, <u>both youths and old men</u> : all the people from <i>its</i> <u>limits</u> .	both youths and old men ← <i>from a youth and to an old (man)</i> , here including everything in the range. <hr/> limits ← <i>end</i> .

Gen 19:5	וַיִּקְרְאוּ אֶל-לוֹט וַיֹּאמְרוּ לוֹ אֵיךְ הָאֲנָשִׁים אֲשֶׁר-בָּאוּ אֵלֶיךָ הַלַּיְלָה הַזֶּה הוֹצִיאָם אֵלֵינוּ וַנֵּדְעָה אֹתָם:	And they called out to Lot and said to him, “Where <i>are</i> the men who came to you tonight? Bring them out to us <u>so that</u> we may <u>know</u> them.”	so that: purposive use of the vav. <hr/> know: used euphemistically.
Gen 19:6	וַיֵּצֵא אֱלֹהִים לוֹט הַפֶּתַח וַהֲדִלַת סָגַר אַחֲרָיו:	Then Lot went out to them, to the entrance, and he shut the door after him.	
Gen 19:7	וַיֹּאמֶר אֶל-נָא אַחֵי תִרְעוּ:	And he said, “My brothers, do not, please, do <i>any</i> wrong.	
Gen 19:8	הֲנֵה-נָא לִי שְׁתֵּי בָנוֹת אֲשֶׁר לֹא-יָדְעוּ אִישׁ אוֹצִיאָהֶנָּא אֶתְהֶן אֵלֵיכֶם וַעֲשׂוּ לָהֶן כְּטוֹב בְּעֵינֵיכֶם רַק לֹא תַעֲשׂוּ אֵלַי אֶל-תַּעֲשׂוּ דָבָר כִּי-עֹלְכֵן בָּאוּ בְּצֵל קַרְתִּי:	Look now, I <i>have</i> my two daughters who have not known a man. Let me bring them out to you, would you, and you do to them what <i>is</i> right in your eyes, but do not do anything to these men, for <u>there is</u> a reason why they have come to the <u>protection of my roof</u> .”	there <i>is</i> a reason why ← <i>on account of this</i> . <hr/> protection of my roof ← <i>shadow of my rafter</i> .
Gen 19:9	וַיֹּאמְרוּ גֹּשְׁהֲלָאָה וַיֹּאמְרוּ הָאִחַד בָּא-לְגוֹר וַיִּשְׁפֹּט שְׁפוֹט עִתָּה נִרְעָ לָךְ מֵהֶם וַיִּפְצְרוּ בְּאִישׁ בְּלוֹט מְאֹד וַיִּגְשׁוּ לְשֹׁבֵר הַדֶּלֶת:	But they said, “ <u>Move away</u> ”, and they said, “ <u>This one</u> came to stay and he is <u>determined to judge</u> . Now we will deal worse with you than <i>with</i> them.” Then they pressed the man – Lot – greatly and drew near so as to break down the door.	move away ← <i>approach further (away)</i> . <hr/> he is determined to judge: infinitive absolute.
Gen 19:10	וַיִּשְׁלְחוּ הָאֲנָשִׁים אֶת-יָדָם וַיָּבִיאוּ אֶת-לוֹט אֵלֵיהֶם הַבַּיְתָה וְאֶת-הַדֶּלֶת סָגְרוּ:	<u>At this</u> the men stretched out their hand and brought Lot <i>in</i> to them into the house, then they shut the door,	at this: wider use of the vav. <hr/> the men: i.e. <i>the angels</i> (Gen 19:1).
Gen 19:11	וְאֶת-הָאֲנָשִׁים אֲשֶׁר-פָּתַח הַבַּיְתָה הִכּוּ בַסִּנְוֹרִים מִקְטָן וְעַד-גָּדוֹל וַיִּלְאוּ לְמַצָּא הַפֶּתַח:	and they struck the men who <i>were at</i> the entrance to the house with blindness, <u>both small and great</u> , and they struggled to find the entrance.	both small and great ← <i>from small and to great</i> .
Gen 19:12	וַיֹּאמְרוּ הָאֲנָשִׁים אֶל-לוֹט עַד מִי-לָךְ פֶּה חָתָן וּבְנֵיךָ וּבָנֹתֶיךָ וְכָל אֲשֶׁר-לָךְ בְּעִיר הַזֹּאת מִן-הַמָּקוֹם:	Then the men said to Lot, “Who else <i>is</i> with you here? Get <i>any</i> son-in-law, or sons or daughters of yours and everyone whom you <i>have</i> in the city out of the place,	
Gen 19:13	כִּי-מִשְׁחַתִּים אֲנַחְנוּ אֶת-הַמָּקוֹם הַזֶּה כִּי-גְדֹלָה צָעַקְתֶּם אֶת-פְּנֵי יְהוָה וַיִּשְׁלַחַנוּ יְהוָה לְשַׁחֲתָהּ:	for we are about to bring this place to ruin, for their cry has become great before the LORD, and the LORD has sent us to bring it to ruin.”	

Gen 19:14	וַיֵּצֵא לוֹט וַיְדַבֵּר אֶל-חַתָּנָיו לִקְחֵי בְנֹתָיו וַיֹּאמֶר קוּמוּ צֵאוּ מִזֶּה-הַמָּקוֹם הַזֶּה כִּי-מִשְׁחִית יְהוָה אֶת-הָעִיר וַיְהִי כַמְצַחֵק בְּעֵינֵי חַתָּנָיו:	Then Lot went out and spoke to his sons-in-law, who had taken his daughters <i>in marriage</i> , and said, “Get up <i>and</i> get out of this place, for the LORD is about to bring the city to ruin.” But he was <i>regarded</i> as a joker in the eyes of his sons-in-law.	
Gen 19:15	וּכְמוֹ הַשָּׁחַר עָלָה וַיֹּאצְּרוּ הַמַּלְאָכִים בְּלוֹט לֵאמֹר קוּם לֶחַ אֶת-אִשְׁתְּךָ וְאֶת-שְׁתֵּי בְנֹתֶיךָ הַנִּמְצָאֹת פֶּן-תִּסָּפֵה בְּעֵזֶן הָעִיר:	And as dawn arose, the angels urged Lot and said, “Get up, take your wife and your two daughters who <u>are present here</u> so that you are not destroyed in the city's iniquity.”	are present ← <i>are found</i> .
Gen 19:16	וַיִּתְמַהֲמָה וַיַּחֲזִקוּ הָאֲנָשִׁים בְּיָדוֹ וּבִיד-אִשְׁתּוֹ וּבִיד שְׁתֵּי בְנֹתָיו בַּחֲמֶלֶת יְהוָה עָלָיו וַיֵּצֵאוּהוּ וַיִּנְחֵהוּ מִחוּץ לָעִיר:	But he took his time, and the men <u>took him by the hand, and his wife by the hand, and his two daughters by the hand</u> , in the LORD's mercy to him, and they brought him out, and they set him down outside the city.	took him by the hand, and his wife by the hand, and his two daughters by the hand ← <i>took by his hand, and by the hand of his wife, and by the hand of his two daughters</i> .
Gen 19:17	וַיְהִי כִהוֹצִיָאם אֹתָם הַחוּצָה וַיֹּאמֶר הַמַּלְטָה עַל-נַפְשְׁךָ אֶל-תִּבְיֵט אַחֲרֶיךָ וְאַל-תַּעֲמֹד בְּכָל-הַכְּפַר הַהָרָה הַמַּלְטָה פֶּן-תִּסָּפֵה:	And it came to pass as they took them outside that <i>one</i> said, “ <u>Escape to save your life</u> ; do not look behind you, <i>and</i> do not stay at any adjacent tract. Escape to the mountain so that you are not destroyed.”	<i>one</i> said ... escape: a masculine singular subject speaking to a masculine singular person. <u>to save your life</u> ← <i>for your soul</i> . any ← <i>every</i> .
Gen 19:18	וַיֹּאמֶר לוֹט אֱלֹהִים אֵל-נָא אֲדֹנָי:	Then Lot said to them, “May it not <i>be so</i> , LORD*.”	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Gen 19:19	הִנֵּה-נָא מָצָא עַבְדְּךָ חוֹן בְּעֵינֶיךָ וַתַּגִּדְלֵ חַסְדְּךָ אֲשֶׁר עָשִׂיתָ עִמָּדִי לְהַחֲיוֹת אֶת-נַפְשִׁי וְאֵנֹכִי לֹא אוֹכֵל לְהַמְלִיט הָהָרָה פֶּן-תִּדְבַקְנִי הָרָעָה וּמָתִי:	Look now, your servant has found grace in your sight, and <u>you have been very kind in how you have dealt with me, in keeping me alive</u> , but I cannot escape to the mountain, in case evil comes upon me and I die.	you have been very kind ← <i>you have increased your kindness</i> . in keeping me alive ← <i>preserving my soul alive</i> . A gerundial use of the infinitive. comes upon me ← <i>cleaves to me</i> .
Gen 19:20	הִנֵּה-נָא הָעִיר הַזֹּאת קְרִיבָה לְנוֹס שָׁמָּה וְהִיא מְצַעֵר אֲמַלְטָה נָא שָׁמָּה הֲלֹא מְצַעֵר הוּא וַתְּחִי נַפְשִׁי:	Look, please, this city <i>is</i> nearby to flee to, and it <i>is</i> small. Do let me escape there. <i>Is it not small, so that I will live?</i> ”	so that: consecutive (result) use of the <i>vav</i> . I will live ← <i>my soul will live</i> .
Gen 19:21	וַיֹּאמֶר אֵלָיו הִנֵּה נִשְׂאֵתִי פְּנֶיךָ גַם לְדַבֵּר הַזֶּה לְבַלְתִּי הַפְּכִי אֶת-הָעִיר אֲשֶׁר דִּבַּרְתָּ:	And he said to him, “ <u>Very well, I also grant you this by not overthrowing the city of which you have spoken</u> .”	very well ← <i>behold</i> . I also grant you this by not overthrowing ← <i>I have lifted your face also concerning this matter by me not overthrowing</i> . Gerundial use of the infinitive.

Gen 19:22	מֵהָרָה הִמְלִיט שְׂמָה כִּי לֹא אוּכַל לַעֲשׂוֹת דְּבַר עַד-בֹּאֲךָ שְׂמָה עַל-כֵּן קָרָא שֵׁם-הָעִיר צוּעַר:	Escape there quickly, for I cannot do anything until you arrive there.” This <i>is</i> why he called the city <u>Zoar</u> .	Zoar ← <i>little</i> .
Gen 19:23	הַשֶּׁמֶשׁ יָצָא עַל-הָאָרֶץ וְלוֹט בָּא צִעֲרָה:	The sun had risen on the land when Lot arrived in Zoar.	
Gen 19:24	וַיְהִי הַמָּטֵר עַל-סֹדֶם וְעַל-עֹמֶרָה גַּפְרִית וְאֵשׁ מֵאֵת יְהוָה מִן-הַשָּׁמַיִם:	Then the LORD rained sulphur and fire on Sodom and on Gomorrah, from the LORD from heaven.	
Gen 19:25	וַיִּהְיֶה אֶת-הָעָרִים הָאֵל וְאֵת כָּל-הַכְּפָר וְאֵת כָּל-יֹשְׁבֵי הָעָרִים וְצִמַּח הָאֲדָמָה:	And he overthrew those cities, and the whole adjacent tract, and all the inhabitants of the cities, and the vegetation of the ground.	
Gen 19:26	וַתִּבֶט אִשְׁתּוֹ מֵאַחֲרָיו וַתְּהִי נְצִיב מֶלַח:	But his wife looked <u>back</u> , and she became a pillar of salt.	back ← <i>from behind him</i> .
Gen 19:27	וַיִּשְׁכֶּם אַבְרָהָם בַּבֹּקֶר אֶל-הַמָּקוֹם אֲשֶׁר-עָמַד שָׁם אֶת-פָּנָיו יְהוָה:	And Abraham rose early in the morning <i>and went</i> to the place where he had stood in the presence of the LORD.	
Gen 19:28	וַיִּשְׁקֹף עַל-פָּנָיו סֹדֶם וְעֹמֶרָה וְעַל-כָּל-פְּנֵי אֶרֶץ הַכְּפָר וְיִרְא וַהֲגִה עָלָה קִיטָר הָאָרֶץ כְּקִיטָר הַכְּבֻשָׁן:	And he peered out over the landscape of Sodom and Gomorrah, and all the landscape of the adjacent tract, and he looked, and <u>what he saw was</u> the smoke of the land going up like the smoke of a furnace.	what <i>he saw was</i> ← <i>behold</i> .
Gen 19:29	וַיְהִי בְשַׁחַת אֱלֹהִים אֶת-עָרֵי הַכְּפָר וַיִּזְכֹּר אֱלֹהִים אֶת-אַבְרָהָם וַיִּשְׁלַח אֶת-לוֹט מִתּוֹךְ הַהִפְכָּה בְּהִפְּךָ אֶת-הָעָרִים אֲשֶׁר-יָשָׁב בָּהֶן לוֹט:	And it came to pass, after God had brought the cities of the tract <i>of land</i> to ruin, that God remembered Abraham, and he sent Lot from the <u>scene</u> of the overthrow, when he overthrew the cities in which Lot had lived.	scene ← <i>midst</i> .
Gen 19:30	וַיַּעַל לוֹט מִצוּעַר וַיֵּשֶׁב בְּהָר וּשְׁתֵּי בָנָתָיו עִמּוֹ כִּי יָרָא לְשֹׁבֵת בְּצוּעַר וַיֵּשֶׁב בְּמַעְרָה הוּא וּשְׁתֵּי בָנָתָיו:	And Lot went up from Zoar and lived in the mountain, as <i>did</i> his two daughters with him, for he was afraid to live in Zoar, and he lived in a <u>cave</u> – he and his two daughters.	a cave ← <i>the cave</i> . An unexpected definite article. See Gen 22:9.
Gen 19:31	וַתֹּאמֶר הַבְּכִירָה אֶל-הַצְּעִירָה אָבִינוּ זָקֵן וְאִישׁ אֵין בָּאָרֶץ לָבוֹא עָלֵינוּ כְּדָרֶךְ כָּל-הָאָרֶץ:	Then the firstborn <i>daughter</i> said to the younger, “Our father <i>is</i> old, and <i>there is</i> not a man in the land to come into us after the manner of the whole earth.	

Gen 19:32	לָכֵן נִשְׁקָה אֶת־אֲבִינוּ יִין וְנִשְׁכְּבָה עִמּוֹ וְנַחֲיָה מֵאֲבִינוּ זָרַע:	Come, let us give our father wine to drink and lie with him, and we will <u>preserve</u> seed from our father.”	preserve ← <i>preserve alive</i> .
Gen 19:33	וַתִּשְׁקִין אֶת־אֲבִיהֶן יִין בַּלַּיְלָה הוּא וַתְּבֹא הַבְּכִירָה וַתִּשְׁכַּב אֶת־אֲבִיהָ וְלֹא־יָדַע בְּשֹׁכְבָהּ וּבְקוּמָהּ:	So they gave their father wine to drink on that night, and the firstborn came and lay with her father, while he was unaware that she was lying <i>with him</i> or of her <u>getting up again</u> .	her getting up: with supralinear dots. See [CB] App. 31. [BHS] also marks <i>was unaware</i> with a dot, but it is not in [WLC].
Gen 19:34	וַיְהִי מִמָּחָרֹת וַתֹּאמֶר הַבְּכִירָה אֶל־הַצְעִירָה הַיּוֹשֶׁבֶת אִמִּי אֲמַשׁ אֶת־אָבִי נִשְׁקָנוּ יִין גַּם־הַלַּיְלָה וּבֹאִי שִׁכְבִי עִמּוֹ וְנַחֲיָה מֵאֲבִינוּ זָרַע:	And it came to pass on the next day that the firstborn <i>daughter</i> said to the younger, “Look, last night I lay with my father. Let us give him wine to drink tonight as well, and you come <i>and</i> lie with him, and we will <u>preserve</u> seed from our father.”	preserve ← <i>preserve alive</i> .
Gen 19:35	וַתִּשְׁקִין גַּם בַּלַּיְלָה הַהוּא אֶת־אֲבִיהֶן יִין וַתִּקַּם הַצְעִירָה וַתִּשְׁכַּב עִמּוֹ וְלֹא־יָדַע בְּשֹׁכְבָהּ וּבְקוּמָהּ:	So that night too they gave their father wine to drink and the younger <i>daughter</i> got up and lay with him, while he was unaware that she was lying <i>with him</i> or of her getting up <i>again</i> .	[CB] App. 31 lists this verse as having supralinear dots, but [WLC] does not appear to have them.
Gen 19:36	וַתְּהַרִין שְׁתֵּי בָנוֹת־לוֹט מֵאֲבִיהֶן:	And the two daughters of Lot conceived from their father,	
Gen 19:37	וַתֵּלֶד הַבְּכִירָה בֵן וַתִּקְרָא שְׁמוֹ מוֹאָב הוּא אֲבִי־מוֹאָב עַד־הַיּוֹם:	and the firstborn <i>daughter</i> gave birth to a son, and she called him Moab. He <i>is</i> the father of Moab to this day.	
Gen 19:38	וְהַצְעִירָה גַם־הוּא יָלְדָה בֵן וַתִּקְרָא שְׁמוֹ בֶן־עַמִּי הוּא אֲבִי בְנֵי־עַמּוֹן עַד־הַיּוֹם: ס	And the younger <i>daughter</i> also gave birth to a son, and she called him Ben-Ammi. He <i>is</i> the father of the sons of Ammon up to this day.	
Gen 20:1	וַיֵּסַע מִשָּׁם אַבְרָהָם אֶרְצָה הַנֶּגֶב וַיֵּשֶׁב בֵּין־קַדְשׁ וּבֵין שׁוּר וַיָּגֵר בְּגֵרָר:	When Abraham moved on from there to the land of the south, he dwelt between Kadesh and Shur and stayed in Gerar.	
Gen 20:2	וַיֹּאמֶר אַבְרָהָם אֶל־שָׂרָה אִשְׁתּוֹ אַחֲתִי הוּא וַיִּשְׁלַח אַבְיִמֶלֶךְ מֶלֶךְ־גֵּרָר וַיִּקַּח אֶת־שָׂרָה:	And Abraham said about Sarah his wife, “She <i>is</i> my sister.” Then Abimelech king of Gerar sent <i>servants</i> , and he took Sarah.	

Gen 20:3	וַיָּבֹא אֱלֹהִים אֶל-אַבְיִמֶלֶךְ בַּחֲלוֹם הַלַּיְלָה וַיֹּאמֶר לוֹ הֲנָנִךְ מִתּוֹ עַל-הָאִשָּׁה אֲשֶׁר-לָקַחְתָּ וְהוּא בָעֵלְתָּ בְּעַלְּ:	But God came to Abimelech in a dream at night and said to him, “Look, you <i>are as good as</i> dead on account of the woman whom you have taken, <i>for</i> she <i>is</i> married to a husband.”	for: causal use of the <i>vav</i> .
Gen 20:4	וַאֲבִימֶלֶךְ לֹא קָרַב אֵלֶיהָ וַיֹּאמֶר אֲדֹנָי הֲגֹי גַם-צַדִּיק תִּהְיֶה:	But Abimelech had not come near to her, and he said, “LORD*, will you kill a people even if <i>it is</i> righteous?”	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Gen 20:5	הֲלֹא הוּא אָמַר-לִי אָחֹתִי הוּא וְהִיא גַם-הוּא אָמַרָה אָחִי הוּא בְּתֵם-לִבִּי וּבְנִקְיוֹן כַּפֵּי עָשִׂיתִי זֹאת:	Did he not say to me, ‘She <i>is</i> my sister?’ And she herself also said, ‘He <i>is</i> my brother.’ I did this in the integrity of my heart and in the innocence of my hands.”	
Gen 20:6	וַיֹּאמֶר אֵלָיו הָאֱלֹהִים בַּחֲלוֹם גַּם אֲנֹכִי יָדַעְתִּי כִּי בְּתֵם-לִבְבְּךָ עָשִׂיתָ זֹאת וְאַחֲשֹׂךְ גַּם-אֲנֹכִי אוֹתָךְ מִחֲטוֹ-לִי עַל-כֵּן לֹא-נִתְּתִיךָ לְנִגַּע אֵלֶיהָ:	At <i>this</i> God said to him in a dream, “I too know that you did this in the integrity of your heart, so I – my very self – restrained you from sinning against me. That <i>is</i> why I did not let you touch her.	at this: wider use of the <i>vav</i> .
Gen 20:7	וְעַתָּה הֲשֵׁב אִשְׁתְּ-הָאִשׁ כִּי-נָבִיא הוּא וַיִּתְּפַלֵּל בְּעַדְךָ וַחַיָּה וְאִם-אֵינְךָ מְשִׁיב דָּע כִּי-מֹות תָּמוֹת אִתָּה וְכָל-אֲשֶׁר-לְךָ:	So now, return the man's wife <i>to him</i> , for he <i>is</i> a prophet, and he will pray for you, and <u>you shall live</u> , but if you do not return <i>her</i> , know that <u>you will certainly die</u> , <i>along</i> with everyone who <i>is</i> yours.”	you shall live ← <i>live</i> (imperative). <hr/> you will certainly die: infinitive absolute.
Gen 20:8	וַיִּשְׁכֹּם אַבְיִמֶלֶךְ בַּבֹּקֶר וַיִּקְרָא לְכָל-עַבְדָּיו וַיְדַבֵּר אֶת-כָּל-הַדְּבָרִים הָאֵלֶּה בְּאָזְנֵיהֶם וַיִּירָאוּ הָאֲנָשִׁים מְאֹד:	Then Abimelech got up early in the morning and called all his servants and related all these things <u>in their audience</u> , and the men became very fearful.	in their audience ← <i>in their ears</i> .
Gen 20:9	וַיִּקְרָא אַבְיִמֶלֶךְ לְאַבְרָהָם וַיֹּאמֶר לוֹ מַה-עָשִׂיתָ לָּנוּ וּמַה-חָטַאתִי לָּךְ כִּי-הִבֵּאתָ עָלַי וְעַל-מַמְלַכְתִּי חֲטָאָה גְּדֹלָה מֵעֲשִׂים אֲשֶׁר לֹא-יַעֲשׂוּ עָשִׂיתָ עִמָּדִי:	And Abimelech called for Abraham and said to him, “What have you done to us, and <i>in</i> what way have I sinned against you, that you should bring a great <i>punishment</i> for sin on me and my kingdom? You have done <u>things</u> to me which <u>ought not to be done</u> .”	things ← <i>deeds</i> . <hr/> ought not to be done ← <i>are not done</i> .
Gen 20:10	וַיֹּאמֶר אַבְיִמֶלֶךְ אֶל-אַבְרָהָם מַה רָאִיתָ כִּי עָשִׂיתָ אֶת-הַדְּבָר הַזֶּה:	Then Abimelech said to Abraham, “What did you have in view when you did this thing?”	

Gen 20:11	וַיֹּאמֶר אַבְרָהָם כִּי אָמַרְתִּי רַק אֵיזִירֶאתָ אֱלֹהִים בַּמָּקוֹם הַזֶּה וְהִרְגוּנִי עַל־דְּבַר אִשְׁתִּי:	And Abraham said, “ <i>It is</i> because I said <i>to myself</i> , ‘ <i>There is surely no fear of God in this place, and they will kill me because of my wife.</i> ’	
Gen 20:12	וְגַם־אֲמָנָה אַחְתִּי בַת־אָבִי הִוא אֵד לֹא בַת־אִמִּי וְתַהֲיִלִּי לְאִשָּׁה:	And she really <i>is</i> my sister; she <i>is</i> the daughter of my father but not the daughter of my mother. And she became my wife.	
Gen 20:13	וַיְהִי כַּאֲשֶׁר הִתְעוּ אֹתִי אֱלֹהִים מִבֵּית אָבִי וְאָמַר לָהּ זֶה חֶסֶדְךָ אֲשֶׁר תַּעֲשִׂי עִמָּדִי אֵל כָּל־הַמָּקוֹם אֲשֶׁר נִבְּוא שְׁמָה אֲמַר־לִי אָחִי הִוא:	And it came to pass when <u>God</u> <u>made</u> me move out of my father's house that I said to her, ‘ <i>This is a favour for you which you will do for me: in every place to which we go, say of me, «He is my brother.»</i> ’ ”	God made: a rare case of a plural verb with <i>Elohim</i> (God) as subject. See note on Gen 1:1.
Gen 20:14	וַיִּקַּח אַבִּימֶלֶךְ צֹאן וּבָקָר וְעֲבָדִים וְשִׁפְחֹת וַיִּתֵּן לְאַבְרָהָם וַיָּשֶׁב לוֹ אֶת שָׂרָה אִשְׁתּוֹ:	Then Abimelech took sheep and cattle and menservants and maidservants and gave <i>them</i> to Abraham, and he returned Sarah his wife to him.	
Gen 20:15	וַיֹּאמֶר אַבִּימֶלֶךְ הִנֵּה אֶרְצִי לְפָנֶיךָ בְּטוֹב בְּעֵינֶיךָ שֵׁב:	And Abimelech said, “Behold, my land <i>is</i> before you. Dwell where <i>it is</i> good in your sight.”	
Gen 20:16	וּלְשָׂרָה אָמַר הִנֵּה נָתַתִּי אֵלֶיךָ כֶּסֶף לְאַחִיךָ הִנֵּה הִוא־לְךָ כַּסּוֹת עֵינַיִם לְכֹל אֲשֶׁר אִתְּךָ וְאֵת כָּל וְנִכְחַת:	And to Sarah he said, “Look, I have given a thousand <i>pieces of</i> silver to your <u>brother</u> . Look, he <i>is</i> a covering of the eyes to all who <i>are</i> with you, and with everyone.” And <i>so</i> she was thoroughly reproved.	brother: a fine piece of irony to reprove Sarah, and Abraham through her.
Gen 20:17	וַיִּתְפַּלֵּל אַבְרָהָם אֶל־הָאֱלֹהִים וַיִּרְפָּא אֱלֹהִים אֶת־אַבִּימֶלֶךְ וְאֶת־אִשְׁתּוֹ וְאִמְהַתָּיו וַיִּלְדוּ:	Then Abraham prayed to God, and God healed <i>the breach with</i> Abimelech and his wife and his maidservants, and they gave birth.	
Gen 20:18	כִּי־עָצַר עָצַר יְהוָה בְּעַד כָּל־רַחֲם לְבַיִת אַבִּימֶלֶךְ עַל־דְּבַר שָׂרָה אִשְׁתְּ אַבְרָהָם: ס	For the LORD had <u>utterly shut up</u> every womb <u>in the house of</u> Abimelech because of the case of Sarah the wife of Abraham.	utterly shut up: infinitive absolute. <hr/> in the house ← <i>of the house</i> .
Gen 21:1	וַיְהוֶה פָקֵד אֶת־שָׂרָה כַּאֲשֶׁר אָמַר וַיַּעַשׂ יְהוָה לְשָׂרָה כַּאֲשֶׁר דִּבֶּר:	Then the LORD visited Sarah as he had said, and the LORD did for Sarah as he had spoken.	
Gen 21:2	וַתַּהַר וַתֵּלֵד שָׂרָה לְאַבְרָהָם בֶּן לְזִקְנָיו לְמוֹעֵד אֲשֶׁר־דִּבֶּר אֵתוֹ אֱלֹהִים:	And Sarah conceived and bore a son to Abraham in his old age, at the time <i>of year</i> which God had told him.	

Gen 21:3	וַיִּקְרָא אַבְרָהָם אֶת־שְׁם־בְּנוֹ הַנּוֹלָד־לוֹ אֶשְׂרָיִלְדָּה־לוֹ שָׂרָה יִצְחָק:	And Abraham called his son who was born to him, whom Sarah had borne to him, Isaac.	1 Chr 1:28.
Gen 21:4	וַיִּמַּל אַבְרָהָם אֶת־יִצְחָק בְּנוֹ בְּיָמָיו שְׁמֹנֶת יָמִים כַּאֲשֶׁר צִוָּה אֱתוֹ אֱלֹהִים:	And Abraham circumcised Isaac his son <i>when he was</i> eight days old, as God had commanded him.	
Gen 21:5	וְאַבְרָהָם בֶּן־מֵאָת שָׁנָה בְּהוֹלֵד לוֹ אֶת יִצְחָק בְּנוֹ:	Now Abraham <i>was</i> a hundred years old when Isaac his son was born to him.	
Gen 21:6	וּתְאֵמַר שָׂרָה צָחֵק עָשָׂה לִי אֱלֹהִים כָּל־הַשְּׂמֵעַ יִצְחָק־לִי:	And Sarah said, “God has made me a laughing <i>matter</i> . Everyone who hears will laugh about me.”	
Gen 21:7	וּתְאֵמַר מִי מִלֵּל לְאַבְרָהָם הַיִּנְיָקָה בָּנִים שָׂרָה כִּי־יִלְדָתִי בֶּן לְזִקְנָיו:	And she said, “Who would have said to Abraham <i>that</i> Sarah will suckle sons – for I have given birth to a son in his old age.”	
Gen 21:8	וַיִּגְדַּל הַיֶּלֶד וַיִּגְמַל וַיַּעַשׂ אַבְרָהָם מִשְׁתֵּה גָדוֹל בְּיוֹם הַגְּמֹל אֶת־יִצְחָק:	So the child grew up and was weaned, and Abraham <u>held</u> a great feast on the day when Isaac was weaned.	held ← <i>made</i> .
Gen 21:9	וּתְרָא שָׂרָה אֶת־בֶּן־הַגֵּר הַמִּצְרִית אֶשְׂרָיִלְדָּה לְאַבְרָהָם מִצְחָק:	Then Sarah saw the son of Hagar the Egyptian <i>woman</i> , whom she had borne to Abraham, <u>mocking</u> ,	mocking: agreeing with Hagar's son, Ishmael.
Gen 21:10	וּתְאֵמַר לְאַבְרָהָם גֵּרֶשׁ הָאִמָּה הַזֹּאת וְאֶת־בְּנָהּ כִּי לֹא יִרְשׁ בֶּן־הָאִמָּה הַזֹּאת עִם־בְּנֵי עַם־יִצְחָק:	and she said to Abraham, “ Drive this maidservant and her son out, for the son of this maidservant will not have <i>any</i> inheritance with my son – with Isaac. ”	Gal 4:30.
Gen 21:11	וַיִּרַע הַדָּבָר מְאֹד בְּעֵינָיו אַבְרָהָם עַל אֹדֶת בְּנוֹ:	But the matter was very hurtful in Abraham's eyes, because of his son.	
Gen 21:12	וַיֹּאמֶר אֱלֹהִים אֶל־אַבְרָהָם אַל־יִרַע בְּעֵינֶיךָ עַל־הַנְּעִר וְעַל־אִמָּתְךָ כֹּל אֲשֶׁר תֹּאמַר אֵלַיךָ שָׂרָה שָׂמַע בְּקוֹלָהּ כִּי בִּיצְחָק יִקְרָא לָךְ זֶרַע:	But God said to Abraham, “Don't let it be hurtful in your eyes concerning the lad or your maidservant. <i>As for</i> everything that Sarah says to you, <u>heed her</u> , for your seed will be called in Isaac .	Rom 9:7, Gal 3:16, Heb 11:18. <hr/> <hr/> heed her ← <i>hear her voice</i> . <hr/> <hr/> called: i.e. <i>acknowledged</i> .
Gen 21:13	וְגַם אֶת־בֶּן־הָאִמָּה לְגֹזֵי אֲשִׁימְנֶנּוּ כִּי זֶרַעְךָ הוּא:	But I will make the son of the maidservant a nation too, for he <i>is</i> your seed.”	

Gen 21:14	וַיִּשְׁכֶּם אַבְרָהָם בַּבֹּקֶר וַיִּקַּח-לֶחֶם וְחֵמֶת מַיִם וַיִּתֵּן אֶל-הָגָר שֵׁם עַל-שִׁכְמָהּ וְאֶת-הַיֶּלֶד וַיְשַׁלְּחָהּ וַתֵּלֶךְ וַתֵּתַע בַּמִּדְבָּר בְּאֶר שְׁבַע:	Then Abraham got up early in the morning and took bread and a skin-bottle of water and gave <i>them</i> to Hagar, putting <i>them</i> on her shoulder, and <i>he took and gave her</i> the child and sent her away. And she departed and wandered in the Desert of Beersheba.	Beersheba ← <i>Beer Sheba</i> . It is sometimes hyphenated (with a <i>maqef</i>) in Hebrew.
Gen 21:15	וַיִּכְלוּ הַמַּיִם מִן-הַחֶמֶת וַתִּשְׁלֹךְ אֶת-הַיֶּלֶד תַּחַת אֶחָד הַשִּׁיחִים:	Then the water from the skin-bottle ran out, and she threw the child under one of the shrubs.	
Gen 21:16	וַתֵּלֶךְ וַתָּשֵׁב לָהּ מִנְּגַד הַרְחֵק כַּמִּטְחָנִי קָשֶׁת כִּי אָמְרָה אֶל-אֶרְאָה בְּמוֹת הַיֶּלֶד וַתָּשֵׁב מִנְּגַד וַתִּשָּׂא אֶת-קוֹלָהּ וַתִּבְדֵּ:	And she went and sat down by herself opposite <i>at about a bow-shot's distance</i> , for she said, "Let me not see the death of the child." And she sat opposite and raised her voice and wept.	about a bow-shot's distance ← <i>distant about (what) shooters of the bow (achieve)</i> .
Gen 21:17	וַיִּשְׁמַע אֱלֹהִים אֶת-קוֹל הַנְּעָר וַיִּקְרָא מֵאֲדָם אֱלֹהִים אֶל-הָגָר מִן-הַשָּׁמַיִם וַיֹּאמֶר לָהּ מֵהַלֵּךְ הֲגַר אֶל-תִּירְאִי כִּי-שָׁמַע אֱלֹהִים אֶל-קוֹל הַנְּעָר בְּאֶשֶׁר הוּא-שָׁם:	But God heard the voice of the lad, and the angel of God called out to Hagar from heaven and said to her, "What <i>is the matter</i> with you, Hagar? Do not be afraid, because God has heard the voice of the lad, where he <i>is</i> ."	
Gen 21:18	קוּמִי שִׂאִי אֶת-הַנְּעָר וְהַחֲזִיקִי אֶת-יָדְךָ בּוֹ כִּי-לִגְוִי גָדוֹל אֲשִׁימְנוּ:	Get up and take the lad up and <u>take hold of him with your hand</u> , for I will make him a great nation."	take hold of him with your hand ← <i>hold your hand on him</i> .
Gen 21:19	וַיִּפְקַח אֱלֹהִים אֶת-עֵינֶיהָ וַתֵּרָא בְּאֶר מַיִם וַתֵּלֶךְ וַתִּמְלֵא אֶת-הַחֶמֶת מַיִם וַתִּשְׁקֵן אֶת-הַנְּעָר:	Then God opened her eyes, and she saw a well of water, and she went and filled the skin-bottle <i>with water</i> , and she gave the lad <i>some to drink</i> .	
Gen 21:20	וַיְהִי אֱלֹהִים אֶת-הַנְּעָר וַיִּגְדַּל וַיֵּשֶׁב בַּמִּדְבָּר וַיְהִי רֹבֵה קָשֶׁת:	And God was with the lad, and he grew up, and he dwelt in the desert, and he became <u>great</u> as an archer.	great: the Masoretic form is from root רבה, <i>to become great</i> , not רבב, <i>to shoot arrows</i> , despite the cognate meanings of <i>archer</i> and <i>to</i> →
Gen 21:21	וַיֵּשֶׁב בַּמִּדְבָּר פָּאֵרָן וַתִּקַּח-לוֹ אִמּוֹ אִשָּׁה מֵאֶרֶץ מִצְרַיִם: פ	And he dwelt in the Desert of Paran, and his mother took a wife from the land of Egypt for him.	↳ <i>shoot arrows</i> . Hebrew frequently employs a play on words.
Gen 21:22	וַיְהִי בַּעֲת הַהוּא וַיֹּאמֶר אַבִּימֶלֶךְ וּפִיכֹל שֶׁר-צָבָאֵן אֶל-אַבְרָהָם לֵאמֹר אֱלֹהִים עִמָּךְ בְּכֹל אֲשֶׁר-אַתָּה עֹשֶׂה:	And it came to pass at that time that Abimelech and <u>Phichol</u> the commander of his army spoke to Abraham and said, "God <i>is</i> with you in everything you do."	Phichol ← <i>Pichol</i> , but we retain the AV / traditional English name. <i>Phichol</i> is the lenited form (<i>ph</i> for <i>p</i>).

Gen 21:23	וְעַתָּה הִשָּׁבְעָה לִּי בֵּאלֹהִים הִנֵּה אִם־תִּשְׁקֹר לִי וּלְנִינִי וּלְנֹכְדֵי כַחֲסֵד אֲשֶׁר־עָשִׂיתִי עִמָּךְ תַּעֲשֶׂה עִמָּדִי וְעַם־הָאָרֶץ אֲשֶׁר־גָּרְתָה בָּהּ:	So now, swear to me by God here <i>that you most certainly will not act falsely</i> towards me or my progeny or my posterity, <i>and that</i> according to the kindness which I have <i>shown</i> you, you will <i>show</i> me <i>the same</i> , and with the land in which you dwelt.”	you most certainly will not act falsely ← <i>if you act falsely</i> , standing for <i>if you ... may God do this to you</i> . Strong denial using an abbreviation of the oath formula of 2 Sam 3:35. <hr/> shown ... show ← <i>done with ... do with</i> .
Gen 21:24	וַיֹּאמֶר אַבְרָהָם אֲנֹכִי אֲשָׁבֵעַ:	And Abraham said, “I swear <i>it</i> .”	
Gen 21:25	וְהוֹכִיחַ אַבְרָהָם אֶת־אֲבִימֶלֶךְ עַל־אֲדוּת בְּאֵר הַמַּיִם אֲשֶׁר גָּזְלוּ עַבְדֵי אֲבִימֶלֶךְ:	Then Abraham reproved Abimelech on the issue of a <u>well of water</u> which Abimelech's servants had seized possession of.	a well of water ← <i>the well of water</i> (with the article on the <i>nomen rectum</i>).
Gen 21:26	וַיֹּאמֶר אֲבִימֶלֶךְ לֹא יָדַעְתִּי מִי עָשָׂה אֶת־הַדָּבָר הַזֶּה וְגַם־אַתָּה לֹא־הִגַּדְתָּ לִּי וְגַם אֲנֹכִי לֹא שָׁמַעְתִּי בְלִתִּי הַיּוֹם:	And Abimelech said, “I don't know who did this thing, and you haven't told me either, and I didn't hear <i>about it</i> until today either.”	until ← <i>except</i> .
Gen 21:27	וַיִּקַּח אַבְרָהָם צֹאן וּבָקָר וַיִּתֵּן לְאֲבִימֶלֶךְ וַיִּכְרְתוּ שְׁנֵיהֶם בְּרִית:	Then Abraham took sheep and cattle, and he <i>gave</i> them to Abimelech, and the two of them <u>made a covenant</u> .	made ← <i>cut</i> .
Gen 21:28	וַיַּצֵּב אַבְרָהָם אֶת־שִׁבְעַת כִּבְשֹׁת הַצֹּאן לְבִדְהֹן:	And Abraham placed seven ewe-lambs of the flock on their own,	
Gen 21:29	וַיֹּאמֶר אֲבִימֶלֶךְ אֶל־אַבְרָהָם מָה הִנֵּה שִׁבְעַת כִּבְשֹׁת הָאֵלֶּה אֲשֶׁר הַצַּבְתָּ לְבִדְנָה:	at <u>which</u> Abimelech said to Abraham, “What <i>are</i> they – these seven ewe-lambs which you have placed on their own?”	at which: wider use of the <i>vav</i> .
Gen 21:30	וַיֹּאמֶר כִּי אֶת־שִׁבְעַת כִּבְשֹׁת תִּקַּח מִיָּדִי בְּעִבּוּל תְּהִי־לִי לְעֵדָה כִּי חִפְרִיתִי אֶת־הַבְּאֵר הַזֹּאת:	To <u>which</u> he said, “ <i>They are</i> so that you may take the seven ewe-lambs from my hand in order for it to be a testimony to me that I dug this well.”	to which: wider use of the <i>vav</i> .
Gen 21:31	עַל־כֵּן קָרָא לְמָקוֹם הַהוּא בְּאֵר שִׁבְעַת כִּי שָׁם נִשְׁבָּעוּ שְׁנֵיהֶם:	For this reason he called the place <u>Beersheba</u> , because the two of them swore there.	Beersheba ← <i>(the) well of swearing</i> .
Gen 21:32	וַיִּכְרְתוּ בְרִית בֵּבְאֵר שִׁבְעַת וַיָּקָם אֲבִימֶלֶךְ וּפִיכֹל שַׂר־צְבָאוֹ וַיָּשׁוּבוּ אֶל־אֶרֶץ פְּלִשְׁתִּים:	And they <u>made</u> a covenant in Beersheba, and Abimelech and <u>Phichol</u> the commander of his army arose and returned to the land of the Philistines.	made ← <i>cut</i> . <hr/> Phichol ← <i>Pichol</i> . See Gen 21:22.
Gen 21:33	וַיִּטֵּעַ אֲשֶׁל בְּבְאֵר שִׁבְעַת וַיִּקְרָא־שָׁם בְּשֵׁם יְהוָה אֵל עוֹלָם:	And he planted a <u>tamarisk tree</u> in Beersheba, and he called on the name of the LORD there – the age-abiding GOD.	tamarisk tree: AV differs somewhat (<i>grove</i>).

Gen 21:34	וַיָּגֵר אַבְרָהָם בְּאֶרֶץ פְּלִשְׁתִּים יָמִים רַבִּים: פ	And Abraham stayed in the land of the Philistines for many days.	
Gen 22:1	וַיְהִי אַחַר הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת-אַבְרָהָם וַיֹּאמֶר אֵלָיו אַבְרָהָם וַיֹּאמֶר הֲנִי:	Then it came to pass after these things that God tested Abraham, and he said to him, “Abraham”, and he said, “Here I <u>am</u> .”	here I <i>am</i> ← <i>behold me</i> .
Gen 22:2	וַיֹּאמֶר קַח-נָא אֶת-בְּנֶךְךָ אֶת-יִצְחָק וְאֶת-אֶהֱבָתְךָ אֶת-יִצְחָק וְלֶדְ-לְךָ אֶל-אֶרֶץ הַמֹּרְיָה וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל אֶחָד הַהָרִים אֲשֶׁר אָמַר אֱלֹהִים:	And he said, “Now take your son, your only <i>son</i> , whom you love, Isaac, and <u>get going</u> to the land of Moriah, and offer him up there as a burnt offering on one of the mountains which I will tell you.”	get going ← <i>go for yourself</i> .
Gen 22:3	וַיִּשָּׂם אַבְרָהָם בַּבֹּקֶר וַיַּחְבֵּשׁ אֶת-חֲמֹרוֹ וַיִּקַּח אֶת-שְׁנֵי נְעָרָיו אֹתוֹ וְאֵת יִצְחָק בְּנוֹ וַיִּבְקַע עֵצִי עֲלָה וַיֵּקָם וַיֵּלֶךְ אֶל-הַמָּקוֹם אֲשֶׁר-אָמַר-לוֹ הָאֱלֹהִים:	So Abraham got up early in the morning and saddled his donkey, and he took two <i>servant</i> -lads with him, and Isaac his son, and he chopped <i>pieces of</i> wood for the burnt offering, and he got up and went to the place which God had told him.	
Gen 22:4	בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם אֶת-עֵינָיו וַיִּרְא אֶת-הַמָּקוֹם מֵרְחֹק:	On the third day Abraham lifted up his eyes and saw the place from a distance.	
Gen 22:5	וַיֹּאמֶר אַבְרָהָם אֶל-נְעָרָיו שְׁבוּ-לִכֶּם פֹּה עִם-הַחֲמֹר וְאֲנִי וְהַנֶּזֶר נֵלְכָה עַד-כָּה וְנָשָׁתְחֹוה וְנָשׁוּבָה אֵלֵיכֶם:	Then Abraham said to his <i>servant</i> -lads, “You remain here with the donkey, but I and the lad will go over there and worship, and we will come back to you.”	
Gen 22:6	וַיִּקַּח אַבְרָהָם אֶת-עֵצֵי הָעֹלָה וַיִּשֶׂם עַל-יִצְחָק בְּנוֹ וַיִּקַּח בְּיָדוֹ אֶת-הָאֵשׁ וְאֶת-הַמַּאֲכָלֹת וַיֵּלְכוּ שְׁנֵיהֶם יַחַד:	And Abraham took <i>pieces of</i> wood for the burnt offering and loaded <i>them</i> onto Isaac his son, and he took <u>fire</u> and a <u>knife</u> in his hand. And the two of them went together.	fire and a knife ← <i>the fire and the knife</i> . Unexpected definite articles. See Gen 22:9.
Gen 22:7	וַיֹּאמֶר יִצְחָק אֶל-אַבְרָהָם אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הֲנִי בְּנִי וַיֹּאמֶר הִנֵּה הָאֵשׁ וְהַעֲצִים וְאֵיךְ הַשֶּׁה לְעֹלָה:	Then Isaac spoke to Abraham his father and said, “My father”, and he said, “Here I <u>am</u> , my son.” Then he said, “Here <u>are</u> the fire and the <i>pieces of</i> wood, but where <i>is</i> the lamb for the burnt offering?”	here I <i>am</i> ← <i>behold me</i> . here <i>are</i> ← <i>behold</i> .

Gen 22:8	וַיֹּאמֶר אַבְרָהָם אֱלֹהִים יִרְאֶה-לּוֹ הַשֶּׁה לְעֹלָה בְנִי וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו:	And Abraham said, “God will provide himself with the lamb for the burnt offering, my son.” And the two of them went together.	
Gen 22:9	וַיָּבֹאוּ אֶל-הַמָּקוֹם אֲשֶׁר אָמַר-לּוֹ הָאֱלֹהִים וַיְבִן שָׁם אַבְרָהָם אֶת-הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת-הָעֵצִים וַיַּעֲקֹד אֶת-יִצְחָק בְּנוֹ וַיִּשֶׂם אֹתוֹ עַל-הַמִּזְבֵּחַ מִמֶּטֶל לְעֵצִים:	And they came to the place which God had said to him, and Abraham built an altar there, and he arrayed the <i>pieces of wood</i> , and he bound Isaac his son and put him on the altar, on top of the <i>pieces of wood</i> .	an altar ← <i>the altar</i> . An unexpected definite article; compare 2 Ki 4:1, 2 Ki 8:15, 2 Ki 9:36, 2 Ki 14:14, 2 Ki 17:25, 2 Ki 23:3 and other references to this verse.
Gen 22:10	וַיִּשְׁלַח אַבְרָהָם אֶת-יָדוֹ וַיִּקַּח אֶת-הַמַּאֲכָלֶת לְשַׁחֵט אֶת-בְּנוֹ:	And Abraham stretched out his hand and took the knife to slay his son.	See note on Heb 11:17 .
Gen 22:11	וַיִּקְרָא אֵלָיו מִלְאָךְ יְהוָה מִן-הַשָּׁמַיִם וַיֹּאמֶר אַבְרָהָם אַבְרָהָם וַיֹּאמֶר הִנְנִי:	Then the angel of the LORD called out to him from heaven and said, “Abraham, Abraham.” And he said, “Here I <i>am</i> .”	here I <i>am</i> ← <i>behold me</i> .
Gen 22:12	וַיֹּאמֶר אַל-תִּשְׁלַח יָדְךָ אֶל-הַנְּעָר וְאֶל-תַּעֲשֵׂ לּוֹ מֵאִוְמָה כִּי עֵתָה יָדַעְתִּי כִּי-יִרְאֶה אֱלֹהִים אֶתָּה וְלֹא חָשַׁכְתָּ אֶת-בְּנֶךָ אֶת-יַחֲדָדְךָ מִמֶּנִּי:	And he said, “Do not stretch out your hand to the lad, and do not do anything to him, for now I know that you <i>are</i> a fearer of God, for you did not withhold your son – your only <i>son</i> – from me.”	for: causal use of the <i>vav</i> , perhaps under the influence of the previous causal conjunction, כִּי, <i>ki</i> .
Gen 22:13	וַיִּשָּׂא אַבְרָהָם אֶת-עֵינָיו וַיִּרְאֶה וְהִנֵּה-אֵיל אַחֵר נֶאֱחָז בַּסִּבְבָּךְ בְּקַרְנָיו וַיֵּלֶךְ אַבְרָהָם וַיִּקַּח אֶת-הָאֵיל וַיַּעֲלֵהוּ לְעֹלָה תַּחַת בְּנוֹ:	Then Abraham lifted up his eyes and looked, and <i>there was</i> a ram behind <i>him</i> caught in a <i>thicket</i> by its horns. And Abraham went and took the ram and offered it as a burnt offering instead of his son.	there <i>was</i> ← <i>behold</i> . a thicket ← <i>the thicket</i> . An unexpected definite article. See Gen 22:9.
Gen 22:14	וַיִּקְרָא אַבְרָהָם שֵׁם-הַמָּקוֹם הַהוּא יְהוָה יִרְאֶה אֲשֶׁר יֹאמַר הַיּוֹם בְּהַר יְהוָה יִרְאֶה:	And Abraham called that place Jehovah-Jireh, as it is said today, “In the mountain of the LORD, provision will be made.”	Jehovah-Jireh ← <i>Yhvh will provide</i> , or <i>the LORD will provide</i> . We retain the established name.
Gen 22:15	וַיִּקְרָא מִלְאָךְ יְהוָה אֶל-אַבְרָהָם שְׁנִית מִן-הַשָּׁמַיִם:	Then the angel of the LORD called out from heaven to Abraham a second time,	
Gen 22:16	וַיֹּאמֶר בִּי נִשְׁבַּעְתִּי נְאֻם-יְהוָה כִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת-הַדָּבָר הַזֶּה וְלֹא חָשַׁכְתָּ אֶת-בְּנֶךָ אֶת-יַחֲדָדְךָ:	and he said, “By myself I have sworn, says the LORD, because you have done this thing and did not withhold your son – your only <i>son</i> –	

Gen 22:17	כִּי־בָרַךְ אֲבָרְכֶךָ וְהִרְבָּה אֲרֵבָה אֶת־זַרְעֶךָ כְּכּוֹכְבֵי הַשָּׁמַיִם וְכִחוּל אֲשֶׁר עַל־שֵׁפֶת הַיָּם וִירַשׁ זַרְעֶךָ אֶת שְׂעַר אֵיבָיו:	that I will <u>greatly bless you and greatly increase your seed, like the stars of the sky</u> and like the sand which <i>is</i> on the sea-shore, and your seed will <u>inherit</u> the gate of <u>its enemies</u> .	Heb 6:14, Heb 11:12. <hr/> <hr/> greatly bless ... greatly increase: both infinitive absolute. <hr/> <hr/> inherit ... its enemies: singular verb and possessive pronoun (seed treated as grammatically singular).
Gen 22:18	וְהִתְבָּרְכוּ בְּזַרְעֶךָ כָּל גּוֹיֵי הָאָרֶץ לְעֵקֶב אֲשֶׁר שָׁמַעְתָּ בְּקוֹלִי:	And <u>all the nations of the earth will be blessed through your seed</u> , because you have <u>obeyed me</u> .”	Acts 3:25, Gal 3:8. <hr/> <hr/> obeyed me ← <i>heard my voice</i> .
Gen 22:19	וַיָּשָׁב אַבְרָהָם אֶל־נַעֲרָיו וַיִּקְמוּ וַיֵּלְכוּ יַחְדָּו אֶל־בְּאֵר שֶׁבַע וַיָּשָׁב אַבְרָהָם בְּבֵאֵר שֶׁבַע: פ	Then Abraham returned to his <u>servant-lads</u> , and they got up, and they went together to Beersheba. And Abraham <u>remained</u> in Beersheba.	remained: or <i>dwelt</i> .
Gen 22:20	וַיְהִי אַחֲרַי הַדְּבָרִים הָאֵלֶּה וַיִּגַד לְאַבְרָהָם לֵאמֹר הִנֵּה יִלְדָה מִלְכָּה גַם־הוּא בָנִים לְנָחֹר אָחִיד:	And it came to pass after these things that it was reported to Abraham <u>as follows</u> : “Behold, Milcah also has borne sons to Nahor your brother:	as follows ← <i>to say</i> , or more loosely, <i>saying</i> .
Gen 22:21	אֶת־עֹזֶן בְּכֹרוֹ וְאֶת־בּוּז אָחִיו וְאֶת־קִמּוּאֵל אָבִי אָרָם:	<u>Uz</u> his firstborn, and Buz his brother, and Kemuel the father of Aram,	Uz: AV= <i>Huz</i> , an irregular transliteration of the <i>ayin</i> as <i>hé</i> .
Gen 22:22	וְאֶת־כֶּשֶׁד וְאֶת־חִזּוֹ וְאֶת־פִּלְדָּשׁ וְאֶת־יִדְלָף וְאֶת בְּתוּאֵל:	and Chesed and Hazo and Pildash and Jidlaph and Bethuel.”	
Gen 22:23	וּבְתוּאֵל יָלַד אֶת־רִבְקָה שְׁמֹנֶה אֵלֶּה יִלְדָה מִלְכָּה לְנָחֹר אָחִי אַבְרָהָם:	Now Bethuel begot <u>Rebekah</u> . Milcah bore these eight to Nahor the brother of Abraham,	Rebekah ← <i>Ribkah</i> , but we retain the traditional spelling.
Gen 22:24	וּפִילְגָשׁוּ וְשִׁמָּה רְאוּמָה וְתֹלַד גַּם־הוּא אֶת־טֶבַח וְאֶת־גַּחַם וְאֶת־תַּחַשׁ וְאֶת־מַעֲכָה: ס	and his concubine, whose name <i>was</i> Reumah, also gave birth, to Tebah and Gaham and <u>Tahash</u> and <u>Maachah</u> .	Tahash: AV= <i>Thahash</i> , the lenited form (<i>th</i> for <i>t</i>). <hr/> <hr/> Maachah: AV= <i>Maachah</i> generally, but <i>Maacah</i> in 2 Sam 3:3, 2 Sam 10:6, 2 Sam 10:8.
Gen 23:1	וַיְהִי חַיֵּי שָׂרָה מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים שְׁנֵי חַיֵּי שָׂרָה:	Now Sarah's life was for one hundred and twenty-seven years; <i>these were</i> the years of the life of Sarah.	
Gen 23:2	וַתָּמָת שָׂרָה בְּקִרְיַת אַרְבַּע הוּא חֶבְרוֹן בְּאֶרֶץ כְּנָעַן וַיָּבֹא אַבְרָהָם לְסַפֵּד לְשָׂרָה וּלְבַכּוֹתָהּ:	And Sarah died in <u>Kiriath-Arba</u> , which <i>is</i> Hebron, in the land of Canaan, and Abraham came to mourn for Sarah and to weep for her.	Kiriath-Arba: AV= <i>Kirjath-arba</i> , but sometimes with an “i” in <i>Kiriathaim</i> .

Gen 23:3	וַיִּקָּם אַבְרָהָם מֵעַל פְּנֵי מֵתוֹ וַיְדַבֵּר אֶל־בְּנֵי־חֵת לֵאמֹר:	Then Abraham arose from <i>looking</i> at the <i>sight</i> of his deceased, and he spoke to the sons of Heth and said,	sight ← <i>face</i> , but also <i>what is seen</i> (surface, scene etc.).
Gen 23:4	גֵּר־וְתוֹשֵׁב אָנֹכִי עִמָּכֶם תָּנוּ לִי אַחְזַת־קֶבֶר עִמָּכֶם וְאֶקְבְּרָה מִתִּי מִלְּפָנַי:	“ I am an outsider and a temporary resident with you. Give me a burial <i>plot</i> amid you so that I may bury my dead out of my sight.”	Heb 11:13. plot ← <i>possession</i> . so that: purposive use of the <i>vav</i> .
Gen 23:5	וַיַּעֲנוּ בְנֵי־חֵת אֶת־אַבְרָהָם לֵאמֹר לוֹ:	At <i>this</i> the sons of Heth answered Abraham and said to him,	at this: wider use of the <i>vav</i> .
Gen 23:6	שְׁמַעְנוּ אֲדֹנָי נָשִׂיא אֱלֹהִים אִתָּהּ בְּתוֹכֵנוּ בְּמִבְחָר קֶבְרֵינוּ קֶבֶר אֶת־מִתְּדָד אִישׁ מִמֶּנּוּ אֶת־קֶבְרוֹ לֹא־יִכְלֶה מִמֶּדָּד מִקְבֵּר מִתְּדָד:	“Hear us, my lord. You <i>are</i> a <i>mighty prince</i> in our midst. Bury your dead in a <i>choice burial place of ours</i> . No-one among us will withhold his burial place from you, <i>stopping you</i> from burying your dead.”	a mighty prince ← <i>a prince of God</i> , but this is an idiom using <i>Elohim</i> , God, for an extreme quality. Compare Gen 30:8, Ex 9:28, 1 Sam 14:15, Job 1:16, Song 8:6, Jonah 3:3. In the NT similarly at Acts 7:20, 2 Cor 10:4, 2 Cor 11:2. a choice burial place of ours ← <i>the choice of our burial places</i> .
Gen 23:7	וַיִּקָּם אַבְרָהָם וַיִּשְׁתַּחוּ לְעַם־הָאָרֶץ לְבְנֵי־חֵת:	Then Abraham arose and bowed to the people of the land – to the sons of Heth.	
Gen 23:8	וַיְדַבֵּר אִתָּם לֵאמֹר אִם־יִישׁ אֶת־נַפְשְׁכֶם לְקַבֵּר אֶת־מִתִּי מִלְּפָנַי שְׁמַעְוֵנִי וּפְגַעוּ־לִי בְּעַפְרוֹן בֶּן־צַחַר:	And he spoke to them and said, “If you have the <i>willingness</i> to let me bury my dead out of my sight, hear me and make request on my behalf with Ephron the son of Zohar,	willingness ← <i>soul</i> .
Gen 23:9	וַיִּתֵּן־לִי אֶת־מַעְרַת הַמַּכְפֵּלָה אֲשֶׁר־לוֹ אֲשֶׁר בְּקֵצֵה שְׂדֵהוּ בְּכֶסֶף מָלֵא יִתְּנֶנָּה לִּי בְּתוֹכְכֶם לְאַחְזַת־קֶבֶר:	for him to give me the cave of <i>Machpelah</i> which he <i>has</i> , which <i>is</i> at the end of his field, for him to give it to me against full payment – a burial place as a possession in your midst.”	Machpelah ← <i>the Machpelah</i> .
Gen 23:10	וַעֲפְרוֹן יָשָׁב בְּתוֹד בְּנֵי־חֵת וַיַּעַן עַפְרוֹן הַחִתִּי אֶת־אַבְרָהָם בְּאָזְנֵי בְנֵי־חֵת לְכֹל בָּאֵי שַׁעֲרֵירוֹ לֵאמֹר:	Now Ephron was dwelling among the sons of Heth, and Ephron the Hittite answered Abraham in the audience of the sons of Heth – of all those who had come <i>to</i> the gate of his city – and he said,	
Gen 23:11	לֹא־אֲדֹנָי שְׁמַעְנִי הַשְּׂדֵה נְתַתִּי לָךְ וְהַמַּעְרָה אֲשֶׁר־בּוֹ לָךְ נְתַתִּיהָ לְעֵינֵי בְנֵי־עַמִּי נְתַתִּיהָ לָךְ קֶבֶר מִתְּדָד:	“No, my lord; hear me. I will give you the field and the cave which <i>is</i> in it. I will give it to you. In the <i>sight</i> of the sons of my people I <i>hereby</i> give <i>it</i> to you to <i>bury</i> your dead.”	sight ← <i>eyes</i> . to bury: or, as the imperative, <i>bury</i> .
Gen 23:12	וַיִּשְׁתַּחוּ אַבְרָהָם לְפָנָיו עַם הָאָרֶץ:	And Abraham bowed before the people of the land.	

Gen 23:13	וַיְדַבֵּר אֶל-עֶפְרוֹן בְּאָזְנוֹ עַם-הָאָרֶץ לֵאמֹר אֵד אִם-אַתָּה לֹו שְׁמַעְנִי נָתַתִּי כֶּסֶף הַשְּׂדֵה קַח מִמֶּנִּי וְאֶקְבְּרָה אֶת־מֵתִי שָׁמָּה:	Then he spoke to Ephron in the audience of the people of the land and said, “If only you would hear me, I will give <u>money</u> for the field. Take <i>it</i> from me and let me bury my dead there.”	money for ← <i>money of</i> . Wider use of the construct state.
Gen 23:14	וַיַּעַן עֶפְרוֹן אֶת־אַבְרָהָם לֵאמֹר לֹו:	Whereupon Ephron answered Abraham and said to him,	whereupon: wider use of the <i>vav</i> .
Gen 23:15	אֲדַנִּי שְׁמַעְנִי אָרֶץ אַרְבַּע מֵאֹת שֶׁקֶל־כֶּסֶף בֵּינִי וּבֵינֶךָ מֵה־הוּא וְאֶת־מֵתְךָ קַבֵּר:	“My lord, hear me. The land <i>is worth</i> four hundred <u>shekels</u> of silver. What <i>is</i> that between me and you? So bury your dead.”	shekels: a shekel was about 10 drams or 16 grams; it could apply to other metals and products.
Gen 23:16	וַיִּשְׁמַע אַבְרָהָם אֶל־עֶפְרוֹן וַיִּשְׁקַל אַבְרָהָם לְעֶפְרוֹן אֶת־הַכֶּסֶף אֲשֶׁר דִּבֶּר בְּאָזְנוֹ בְּנִי־חַת אַרְבַּע מֵאֹת שֶׁקֶל כֶּסֶף עֹבֵר לְסַחֵר:	Then Abraham <u>complied with</u> Ephron, and Abraham weighed out to Ephron the <u>money</u> which he had <u>specified</u> , in the audience of the sons of Heth: four hundred shekels of silver, current to the merchant.	complied with ← <i>hearkened to</i> . money: or <i>silver</i> . specified ← <i>spoken</i> .
Gen 23:17	וַיִּקָּם שְׂדֵה עֶפְרוֹן אֲשֶׁר בְּמַכְפֵּלָה אֲשֶׁר לְפָנֵי מַמְרָא הַשְּׂדֵה וְהַמְעָרָה אֲשֶׁר־בּוֹ וְכָל־הָעֵץ אֲשֶׁר בְּשְׂדֵה אֲשֶׁר בְּכָל־גְּבוּלוֹ סָבִיב:	So Ephron's field, which <i>is</i> at <u>Machpelah</u> , which <i>is</i> before Mamre – the field and the cave which <i>was</i> in it, and all the trees which <i>were</i> in the field, which <i>were</i> within all its boundary around <i>it</i> – was confirmed	Machpelah ← <i>the Machpelah</i> .
Gen 23:18	לְאַבְרָהָם לְמִקְנָה לְעֵינָי בְּנִי־חַת בְּכָל בְּאֵי שַׁעֲרֵי־עִירוֹ:	as Abraham's, as <i>his</i> purchase, in the eyes of the sons of Heth, with all those who had come <i>to</i> the gate of his city.	
Gen 23:19	וְאַחֲרֵי־כֵן קָבַר אַבְרָהָם אֶת־שָׂרָה אִשְׁתּוֹ אֶל־מְעָרַת שְׂדֵה הַמַּכְפֵּלָה עַל־פְּנֵי מַמְרָא הוּא חֶבְרוֹן בְּאֶרֶץ כְּנָעַן:	And after that, Abraham buried Sarah his wife in the cave of the field of <u>Machpelah</u> , before Mamre, which <i>is</i> Hebron, in the land of Canaan.	Machpelah ← <i>the Machpelah</i> .
Gen 23:20	וַיִּקָּם הַשְּׂדֵה וְהַמְעָרָה אֲשֶׁר־בוֹ לְאַבְרָהָם לְאַחֲזִיקָבֶר מֵאֵת בְּנֵי־חַת: ס	And the field was confirmed, including the cave which <i>is</i> in it, as Abraham's, as a <u>burial place</u> , as an <u>acquisition</u> from the sons of Heth.	as a burial place, as an acquisition ← <i>as an acquisition of a burial place</i> .
Gen 24:1	וְאַבְרָהָם זָקֵן בָּא בַיָּמִים וַיְהִי בִּרְךְ אֶת־אַבְרָהָם בְּכָל־	Now Abraham was old – he was advanced in days – and the LORD blessed Abraham in everything.	

Gen 24:2	וַיֹּאמֶר אַבְרָהָם אֶל-עַבְדּוֹ זֶקֶן בֵּיתוֹ הַמְּשָׁל בְּכָל-אֲשֶׁר-לוֹ שָׂיִם-נָא יָדְךָ תַּחַת יָרְכִי:	And Abraham said to his senior household servant who was in charge of everything that he <i>had</i> , “Please put your hand under my thigh,	
Gen 24:3	וְאֲשַׁבְּעֶיךָ בַּיהוָה אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ אֲשֶׁר לֹא-תִקַּח אִשָּׁה לְבָנִי מִבְּנוֹת הַכְּנַעֲנִי אֲשֶׁר אָנֹכִי יוֹשֵׁב בְּקִרְבּוֹ:	and I will adjure you by the LORD God of heaven and God of the earth, <u>not to get</u> a wife for my son from the daughters of the Canaanites in whose midst I dwell,	not to get ← <i>that you shall not get.</i>
Gen 24:4	כִּי אֶל-אֶרֶצִי וְאֶל-מִוְלַדְתִּי תֵּלֵךְ וְלִקְחָתָּ אִשָּׁה לְבָנִי לְיִצְחָק:	but <i>rather that</i> you will go to my land and my native place <u>to get</u> a wife for my son, for Isaac.”	to get ← <i>and you will get.</i>
Gen 24:5	וַיֹּאמֶר אֵלָיו הֲטֹבד אוֹלִי לֹא-תֵאבְּהָ הָאִשָּׁה לְלָכֶת אַחֲרַי אֶל-הָאָרֶץ הַזֹּאת הַהֶשֶׁב אָשִׁיב אֶת-בְּנִי אֶל-הָאָרֶץ אֲשֶׁר-יָצָאתָ מִשָּׁם:	And the servant said to him, “ <u>What if</u> the woman will not be willing to follow me to this land? Should I under any circumstances bring your son back to the land which you departed from?”	What if ← <i>perhaps, or it could be that.</i> Interrogative in Gen 24:39. <hr/> Should I under any circumstances bring ... back: infinitive absolute.
Gen 24:6	וַיֹּאמֶר אֵלָיו אַבְרָהָם הֲשָׁמַר לְךָ פֶּן-תָּשִׁיב אֶת-בְּנִי שָׁמָּה:	Then Abraham said to him, “Be careful not to bring my son back there.	
Gen 24:7	יְהוָה אֱלֹהֵי הַשָּׁמַיִם אֲשֶׁר לָקַחְנִי מִבֵּית אָבִי וּמֵאָרֶץ מִוְלַדְתִּי וְאֲשֶׁר דִּבֶּר-לִי וְאֲשֶׁר נִשְׁבַּע-לִי לֵאמֹר לְזָרְעֶךָ אֶתֵּן אֶת-הָאָרֶץ הַזֹּאת הוּא יִשְׁלַח מִלְאָכּוֹ לִפְנֶיךָ וְלִקְחָתָּ אִשָּׁה לְבָנִי מִשָּׁם:	The LORD God of heaven who took me from my father's house and from my native land, and who spoke to me and who swore to me, and who said, ‘To your seed I will give this land’ – he will send his angel before you, and you will get a wife for my son from there.	
Gen 24:8	וְאִם-לֹא תֵאבְּהָ הָאִשָּׁה לְלָכֶת אַחֲרַי וְנִקִּיתָ מִשְׁבַּעְתִּי זֹאת רַק אֶת-בְּנִי לֹא תָשִׁיב שָׁמָּה:	And if the woman is not willing to follow you, you will be <u>absolved</u> from this oath of mine, only you shall not bring my son back there.”	absolved ← <i>innocent.</i>
Gen 24:9	וַיִּשֶׂם הָעֶבֶד אֶת-יָדוֹ תַּחַת יָרֵךְ אַבְרָהָם אֲדֹנָיו וַיִּשְׁבַּע לוֹ עַל-הַדָּבָר הַזֶּה:	So the servant put his hand under the thigh of Abraham his master and swore to him on this matter.	

Gen 24:10	וַיִּקַּח הָעֶבֶד עֶשְׂרֵה גַמְלִים מִגַּמְלֵי אֲדֹנָיו וַיֵּלֶךְ וְכָל-טוֹב אֲדֹנָיו בְּיָדוֹ וַיֵּקָם וַיֵּלֶךְ אֶל-אֶרֶם נַחֲרָם אֶל-עִיר נַחֲוֹר:	Then the servant took ten camels from his master's camels and departed, with all his master's wealth in his hand, and he arose and went to Mesopotamia, to Nahor's city.	
Gen 24:11	וַיַּבְרֵךְ הַגַּמְלִים מִחוּץ לְעִיר אֶל-בְּאֵר הַמַּיִם לְעֵת עֶרֶב לְעֵת צֵאת הַשְּׂאֵבֹת:	And he made the camels kneel outside the city at the water well at evening time, at the time when the women who draw water come out.	
Gen 24:12	וַיֹּאמֶר יְהוָה אֱלֹהֵי אֲדֹנָי אֲבִרְהָם הַקְּרָה-נָא לִפְנֵי הַיּוֹם וַעֲשֵׂה-חֶסֶד עִם אֲדֹנָי אֲבִרְהָם:	And he said, "LORD God of my master Abraham, please bring it about before me today, that you act kindly with my master Abraham.	act kindly ← do a kindness.
Gen 24:13	הִנֵּה אֲנִכִּי נֹצֵב עַל-עַיִן הַמַּיִם וּבָנוֹת אַנְשֵׁי הָעִיר יֹצְאוֹת לְשָׂאֵב מַיִם:	Look, I am standing at a source of water, and the daughters of the men of the city are coming out to draw water.	
Gen 24:14	וְהָיָה הַנֶּעֱרָךְ אֲשֶׁר אָמַר אֵלַיָּה הַטִּי-נָא כַדָּךְ וְאַשְׁתֵּה וְאַמְרָה שְׂתֵה וְגַם-גַּמְלֵיךְ אֲשָׁקָה אֶתְּהָ הַלְּכַחַת לְעֶבְדְּךָ לְיִצְחָק וְבָה אֲדַע כִּי-עָשִׂיתָ חֶסֶד עִם-אֲדֹנָי:	So let it come to pass that the girl to whom I say, 'Please tilt your pitcher so that I may drink', and she says, 'Drink, and I will give your camels water to drink too', that you will have appointed her for your servant, for Isaac, and that by that I will know that you have acted kindly towards my master."	so that: purposive use of the vav. acted kindly ← done kindness.
Gen 24:15	וַיְהִי-הוּא טָרַם כִּלְה לְדַבֵּר וְהִנֵּה רַבֶּקָה יֹצְאָה אֲשֶׁר יִלְדָה לְבֵתוֹאֵל בֶּן-מִלְכָּה אִשְׁתֵּי נַחֲוֹר אֶחָי אֲבִרְהָם וְכַדָּה עַל-שִׁכְמָה:	And this came to pass before he had finished speaking, and what happened was that out came Rebekah, who was born to Bethuel the son of Milcah, the wife of Nahor, the brother of Abraham, with her pitcher on her shoulder.	what happened was that ← behold.
Gen 24:16	וְהַנֶּעֱרָךְ טַבַּת מְרֹאָה מְאֹד בְּתוּלָה וְאִישׁ לֹא יָדָעָה וַתֵּרֵד הָעַיִנָּה וַתְּמַלֵּא כַדָּה וַתַּעֲלֶה:	And the girl was very good-looking, a virgin, for no man had known her, and she came down to the source and filled her pitcher and came up.	for: causal use of the vav.
Gen 24:17	וַיָּרַץ הָעֶבֶד לִקְרֹאתָהּ וַיֹּאמֶר הַגְּמִיאֵינִי נָא מִעֵט-מַיִם מִכַּדָּךְ:	Then the servant ran to meet her and said, "Please give me a little water from your pitcher to drink."	
Gen 24:18	וַתֹּאמֶר שְׂתֵה אֲדֹנָי וַתִּמְהָר וַתֵּרֵד כַּדָּה עַל-יָדָהּ וַתִּשְׁקָהוּ:	And she said, "Drink, my lord." And she acted quickly and lowered her pitcher onto her hand and gave him water to drink.	

Gen 24:19	וּתְכַל לְהַשְׁקֹתוֹ וְתֹאמֶר גַּם לְגַמְלֵיךָ אֶשְׂאֵב עַד אִם-כָּלוּ לְשֵׁתָת:	Then when she had finished giving him <i>water</i> to drink, she said, “I will draw <i>water</i> for your camels too, until they finish drinking.”	
Gen 24:20	וְתַמְהָר וְתַעַר כַּדָּהָּ אֶל-הַשֵּׁקֶת וְתָרַץ עוֹד אֶל-הַבְּאֵר לְשֹׂאֵב וְתִשְׂאֵב לְכָל-גַּמְלָיו:	And she acted quickly and emptied her pitcher into the trough and ran to the well again to draw <i>water</i> , and she drew <i>it</i> for all his camels.	
Gen 24:21	וְהָאִישׁ מִשְׁתַּאֲהָ לָּהּ מִחֲרִישׁ לְדַעַת הַהֲצִלִיחַ יְהוָה דַּרְכּוֹ אִם-לֹא:	And the man was astonished at her <i>and</i> was dumbfounded <u>in knowing</u> whether the LORD had made his journey successful or not.	in knowing: gerundial use of the infinitive.
Gen 24:22	וַיְהִי כַּאֲשֶׁר כָּלוּ הַגַּמְלִים לְשִׁתוֹת וַיִּקַּח הָאִישׁ נֶזֶם זָהָב בְּקַע מִשְׁקָלוֹ וּשְׁנֵי צְמִידִים עַל-יָדָיָהּ עֶשְׂרֵה זָהָב מִשְׁקָלָם:	And it came to pass, when the camels had finished drinking, that the man took a golden <u>earring</u> of half a <i>shekel</i> in weight, and two bracelets <i>of</i> gold of ten <i>shekels</i> in weight for her hands.	earring: perhaps, <i>nosering</i> . See Gen 24:47.
Gen 24:23	וַיֹּאמֶר בֶּת-מִי אַתְּ הַגִּידִי נָא לִי הֲיֵשׁ בֵּית-אָבִיךָ מָקוֹם לָנוּ לָלוֹן:	And he said, “Whose daughter <i>are</i> you? Do tell me, is there room <i>in</i> your father's house for us to lodge <i>there</i> ?”	
Gen 24:24	וְתֹאמֶר אֵלָיו בֶּת-בְּתוּאֵל אֲנִכִּי בֶן-מִלְכָּה אֲשֶׁר יָלְדָהּ לְנַחוֹר:	And she said to him, “I <i>am</i> the daughter of Bethuel the son of Milcah whom she bore to Nahor.”	
Gen 24:25	וְתֹאמֶר אֵלָיו גַּם-תַּבֵּן גַּם-מִסְפּוֹא רַב עִמָּנוּ גַּם-מָקוֹם לָלוֹן:	And she said to him, “We also <i>have</i> plenty of straw and fodder <i>and</i> also room to lodge.”	
Gen 24:26	וַיִּקַּד הָאִישׁ וַיִּשְׁתַּחוּ לַיהוָה:	Then the man bowed <i>his</i> head and worshipped the LORD.	
Gen 24:27	וַיֹּאמֶר בָּרוּךְ יְהוָה אֱלֹהֵי אֲדָנִי אֲבִרָהֶם אֲשֶׁר לֹא-עָזַב חֶסְדּוֹ וְאִמְתּוֹ מֵעַם אֲדָנִי אֲנִכִּי בְּדַרְךְ נָחֵנִי יְהוָה בֵּית אֲחִי אֲדָנִי:	And he said, “Blessed <i>be</i> the LORD God of my master Abraham, who has not abandoned his kindness and truth <u>towards</u> my master. <i>As for</i> me, the LORD has led me along the way <i>to</i> the house of my master's brothers.”	towards ← <i>from with</i> .
Gen 24:28	וְתָרַץ הַנְּעִרָה וְתִגְדַּל לְבַיִת אִמָּהּ כַּדְּבָרִים הָאֵלֶּה:	Then the girl ran and told her mother's household <u>these things</u> .	these things ← <i>as these things</i> , the <i>ke</i> perhaps denoting precision. Compare [AnLx] ָ II (c), noting intensity.

Gen 24:29	וּלְרֵבְקָה אָח וּשְׁמוֹ לָבָן וַיֵּרָץ לָבָן אֶל־הָאִישׁ הַחוּצָה אֶל־הָעֵיץ:	Now Rebekah <i>had</i> a brother whose name <i>was</i> Laban, and Laban ran to the man outside, to the <i>water</i> -source.	
Gen 24:30	וַיְהִי בְּרֵאת אֶת־הַנְּזָם וְאֶת־הַצְּמַדִּים עַל־יְדֵי אָחִתּוֹ וּכְשִׁמְעוֹ אֶת־דְּבָרֵי רֵבְקָה אָחִתּוֹ לֵאמֹר כֹּה־דִבֶּר אֵלַי הָאִישׁ וַיָּבֵא אֶל־הָאִישׁ וְהִנֵּה עֹמֵד עַל־הַגְּמָלִים עַל־הָעֵיץ:	And it came to pass, when he saw the ring and the bracelets on his sister's hands, and when he heard the <u>account</u> of Rebekah his sister, who said, “The man spoke to me like this”, that he went to the man, and <u>there he was</u> , standing with the camels at the <i>water</i> -source.	account ← <i>words</i> . <hr/> there he <i>was</i> ← <i>behold</i> .
Gen 24:31	וַיֹּאמֶר בּוֹא בְרוּךְ יְהוָה לְמָה תַּעֲמֵד בַּחוּץ וְאַנְכִּי פְּנִיתִי הַבַּיִת וּמְקוֹם לְגַמְלִים:	And he said, “Come, <i>you</i> who <i>are</i> blessed of the LORD. Why should you stand outside, when I have prepared the house, and <i>there is</i> a place for the camels.”	
Gen 24:32	וַיָּבֵא הָאִישׁ הַבַּיְתָה וַיִּפְתַּח הַגְּמָלִים וַיִּתֵּן תָּבָן וּמִסְפּוֹא לְגַמְלִים וּמַיִם לְרַחֵץ רַגְלָיו וְרַגְלֵי הָאֲנָשִׁים אֲשֶׁר אִתּוֹ:	Then the man came to the house and untied the camels, and he gave straw and fodder to the camels, and water to wash his feet and the feet of the men who <i>were</i> with him.	
Gen 24:33	*וַיִּישֶׁם *וַיּוֹשֶׁם לְפָנָיו לֶאֱכֹל וַיֹּאמֶר לֹא אֲכַל עַד אִם־דִּבַּרְתִּי דְבָרֵי וַיֹּאמֶר דְּבַר:	And {K: he set <i>a meal</i> before him} [Q: <i>a meal</i> was set before him] to eat, and he said, “I will not eat until I have <u>explained my mission</u> .” And he said, “ <u>Explain it</u> .”	AV differs, following the <i>qeré</i> . <hr/> explained my mission ← <i>spoken my things, words</i> .
Gen 24:34	וַיֹּאמֶר עֶבֶד אַבְרָהָם אָנֹכִי:	And he said, “I <i>am</i> Abraham's servant.	
Gen 24:35	וַיְהִי בְרַךְ אֶת־אֲדֹנָי מְאֹד וַיִּגְדַּל וַיִּתְנַלְלוּ צֹאן וּבָקָר וְכֶסֶף וְזָהָב וְעֶבְדִּים וּשְׁפָחֹת וּגְמָלִים וְחֹמְרִים:	And the LORD has blessed my master very <i>much</i> , and he has become great, and he has given him sheep and cattle and silver and gold and menservants and maidservants and camels and donkeys.	
Gen 24:36	וַתֵּלֶד שָׂרָה אִשְׁתׁ אֲדֹנָי בֶּן לְאֲדֹנָי אַחֲרֵי זְקִנְתָּהּ וַיִּתֵּן־לָּו אֶת־כָּל־אֲשֶׁר־לוֹ:	And Sarah my master's wife has given birth to a son to my master, after her old age, and he has given him everything he <i>has</i> .	
Gen 24:37	וַיִּשְׁבַּעֵנִי אֲדֹנָי לֵאמֹר לֹא־תִקַּח אִשָּׁה לְבְנִי מִבְּנוֹת הַכְּנַעֲנִי אֲשֶׁר אָנֹכִי יֹשֵׁב בְּאֶרְצוֹ:	And my master has made me swear, and he said, ‘You shall not take a wife for my son from the daughters of the Canaanites, in whose land I dwell.	

Gen 24:38	אִם-לֹא אֶל-בֵּית-אָבִי תֵלֶךְ וְאֶל-מִשְׁפַּחְתִּי וְלִקְחַתְּ אִשָּׁה לְבָנִי:	You absolutely must go to the house of my father and to my family to get a wife for my son.'	you absolutely must go ← if you do not go, standing for if you do not ... may God do this to you. Asseveration using an abbreviation of the oath formula of 2 Sam 19:13.
Gen 24:39	וְאָמַר אֶל-אֲדֹנָי אֵלַי לֹא-תֵלֶךְ הָאִשָּׁה אַחֲרָי:	Then I said to my master, 'What if the woman will not follow me?'	what if: see Gen 24:5.
Gen 24:40	וַיֹּאמֶר אֵלַי יְהוָה אֲשֶׁר-הִתְהַלַּכְתִּי לְפָנָיו יִשְׁלַח מִלְאָכּוֹ אִתָּךְ וְהִצְלִיחַ דְרָכְךָ וְלִקְחַתְּ אִשָּׁה לְבָנִי מִמִּשְׁפַּחְתִּי וּמִבֵּית אָבִי:	And he said to me, 'The LORD before whom I walk will send his angel with you and will make your journey successful, and you will get a wife for my son from my family and the household of my father.'	journey ← way.
Gen 24:41	אִז תִּנָּקֶה מֵאֲלֹתַי כִּי תָבוֹא אֶל-מִשְׁפַּחְתִּי וְאִם-לֹא יִתְּנוּ לְךָ וְהָיִיתָ נָקִי מֵאֲלֹתַי:	Then you will be absolved from my oath – when you go to my family. For if they do not give you a wife, you will be absolved from my oath.'	
Gen 24:42	וְאָבִא הַיּוֹם אֶל-הָעַיִן וְאָמַר יְהוָה אֱלֹהֵי אֲדֹנָי אֲבָרְכֶם אִם-יִשְׁדָּךְ-נָא מִצְּלִיחַ דְרָכָי אֲשֶׁר אֲנִכִּי הֵלַךְ עָלָיָה:	When I came to the source today, I said, 'LORD God of my master Abraham, if you would make my journey which I am going on successful,	journey ← way.
Gen 24:43	הִנֵּה אֲנִכִּי נֹצֵב עַל-עַיִן הַמַּיִם וְהָיָה הָעַלְמָה הַיֹּצֵאת לְשֹׂאֵב וְאָמַרְתִּי אֵלָיָה הֲשִׁקִּינִי-נָא מִעֵט-מַיִם מִכַּדָּךְ:	when I am standing at a source of water, let it come to pass that the virgin who comes out to draw water, and I say to her, «Please give me a little water from your pitcher»,	when ← behold.
Gen 24:44	וְאָמְרָה אֵלַי גַּם-אַתָּה שְׂתֵה וְגַם לְגַמְלֶיךָ אֲשָׂאֵב הוּא הָאִשָּׁה אֲשֶׁר-הִכִּיחַ יְהוָה לְבֶן-אֲדֹנָי:	and she says to me, «Both you drink and I will also draw water for your camels», that she is the woman whom the LORD has appointed for my master's son.'	
Gen 24:45	אֲנִי טָרַם אֲכַלֶּה לְדַבֵּר אֶל-לִבִּי וְהִנֵּה רִבְקָה יֹצֵאת וּכְבֹּדָה עַל-שִׁכְמָהּ וַתֵּרֵד הָעַיִנָּה וַתִּשְׂאֵב וְאָמַר אֵלָיָה הֲשִׁקִּינִי נָא:	Then before I had finished speaking in my heart, behold, Rebekah came out with her pitcher on her shoulder, and she came down to the source and drew water, and I said to her, 'Please give me some water to drink.'	
Gen 24:46	וַתַּמְהָר וַתִּזְרַד כַּדָּהּ מֵעַלְיָהּ וַתֹּאמֶר שְׂתֵה וְגַם-גַּמְלֶיךָ אֲשָׂקֶה וְאִשְׂתִּי וְגַם הַגַּמְלִים הֲשִׁקְתָּה:	And she quickly lowered her pitcher from her shoulder and said, 'Drink, and I will also give your camels water to drink', so I drank, and she also gave the camels water to drink.	from her shoulder ← from on her.

Gen 24:47	וְאֶשְׁאַל אֶתָּהּ וְאֹמַר בְּתַמִּי אֵת וְתֹאמַר בְּתַבְתּוֹאֵל בֶּן־נָחוֹר אֲשֶׁר יָלְדָהּ לִי מִלְכָּה וְאֲשֶׁם הַגִּזּוֹם עַל־אֶפְהָ וְהִצַּמִּידִים עַל־יָדֶיהָ:	Then I asked her and said, ‘Whose daughter <i>are</i> you?’ And she said, ‘The daughter of Bethuel the son of Nahor whom Milcah bore to him.’ Then I put the <u>earring on her face</u> and the bracelets on her hands.	earring on her face: or <i>nosering on her nose</i> .
Gen 24:48	וְאֶקֶד וְאֶשְׁתַּחֲוֶה לַיהוָה וְאֶבְרַךְ אֶת־יְהוָה אֱלֹהֵי אֲדֹנָי אֲבֵרָהֶם אֲשֶׁר הִנְחֵנִי בְדַרְךְ אֲמַת לְקַחַת אֶת־בֵּת־אָחִי אֲדֹנָי לְבָנוֹ:	Then I bowed the head and worshipped the LORD, and I blessed the LORD God of my master Abraham, who has led me along the way of truth to get the daughter of my master's brother for his son.	
Gen 24:49	וְעַתָּה אִם־יִשְׁכַּם עִשִׂים חֶסֶד וְאֲמַת אֶת־אֲדֹנָי הִגִּידוּ לִי וְאִם־לֹא הִגִּידוּ לִי וְאִפְנֶה עַל־יְמִין אוֹ עַל־שְׂמָאל:	And now, if you will deal kindly and truly with my master, tell me, and if not, tell me, and I will turn to the right or to the left <i>accordingly</i> .”	
Gen 24:50	וַיַּעַן לָבָן וּבְתוֹאֵל וַיֹּאמְרוּ מִי־הוּא יֵצֵא הַדָּבָר לֹא נוֹכַל דַּבֵּר אֵלָיְךָ רַע אוֹ־טוֹב:	Then Laban and Bethuel answered and said, “The matter has <u>originated</u> from the LORD. We cannot speak bad or good to you.	originated ← <i>gone out</i> .
Gen 24:51	הִנֵּה־רֵבֶקָה לְפָנֶיךָ קַח וְלֵךְ וְתָהִי אִשָּׁה לְבֶן־אֲדֹנָיְךָ כַּאֲשֶׁר דִּבֶּר יְהוָה:	Look, Rebekah <i>is</i> before you. Take <i>her</i> and go, and she shall be the wife of your master's son, as the LORD has spoken.”	
Gen 24:52	וַיְהִי כַּאֲשֶׁר שָׁמַע עֶבֶד אֲבֵרָהֶם אֶת־דְּבָרֵיהֶם וַיִּשְׁתַּחוּ אֶרְצָה לַיהוָה:	And it came to pass, when Abraham's servant heard their words, that he worshipped the LORD <u>facing the ground</u> .	<i>facing the ground</i> ← <i>earthwards</i> .
Gen 24:53	וַיֹּצֵא הָעֶבֶד כְּלֵי־כֶסֶף וְכֵלֵי זָהָב וּבְגָדִים וַיִּתֵּן לְרֵבֶקָה וּמַגִּדָּנֹת נָתַן לְאָחִיהָ וּלְאִמָּהּ:	Then the servant brought out articles of silver and articles of gold, and clothes, and he gave <i>them</i> to Rebekah, and he gave valuable items to her brother and to her mother.	
Gen 24:54	וַיֹּאכְלוּ וַיִּשְׁתּוּ הוּא וְהָאֲנָשִׁים אֲשֶׁר־עִמּוֹ וַיִּלְּנוּ וַיִּקְוֹמוּ בַּבֹּקֶר וַיֹּאמֶר שְׁלַחֲנִי לְאֲדֹנָי:	Then they ate and drank – he and the men who <i>were</i> with him – and they lodged <i>there</i> , and they arose in the morning, and he said, “Send me off to my master.”	
Gen 24:55	וַיֹּאמֶר אָחִיהָ וְאִמָּהּ תֵּשֵׁב הַנַּעַר אִתָּנוּ יָמִים אוֹ עָשׂוֹר אַחַר תֵּלְךְ:	<u>But</u> her brother and her mother said, “Let the girl stay with us for ten days or <i>so</i> , and after <i>that</i> she <i>can</i> go.”	but: adversative use of the <i>vav</i> .

Gen 24:56	וַיֹּאמֶר אֱלֹהִים אֶל־תְּאַחְרוּ אֹתִי וַיהוָה הַצְלִיחַ דְרָכִי שְׁלַחוּנִי וְאַלְכֶה לְאֲדֹנָי:	Then he said to them, “Do not delay me, <u>considering</u> that the LORD has made my <u>journey</u> successful. Send me off and I will go to my master.”	considering: causal use of the <i>vav</i> . <hr/> journey ← <i>way</i> .
Gen 24:57	וַיֹּאמְרוּ נִקְרָא לְנַעֲרָה וְנִשְׂאֶלְהָ אֶת־פִּיהָ:	Then they said, “We will call the girl and ask her <u>opinion</u> .”	opinion ← <i>mouth</i> .
Gen 24:58	וַיִּקְרְאוּ לְרִבְקָה וַיֹּאמְרוּ אֵלֶיהָ הֲתֵלְכִי עִם־הָאִישׁ הַזֶּה וּתְאֹמַר אֵלָיו:	So they called Rebekah and said to her, “Will you go with this man?” And she said, “I will go.”	
Gen 24:59	וַיִּשְׁלְחוּ אֶת־רִבְקָה אֶחָתָם וְאֶת־מִנְקֻתָהּ וְאֶת־עֶבֶד אֲבְרָהָם וְאֶת־אֲנָשָׁיו:	So they sent Rebekah their sister off, and her nurse, and Abraham's servant, and his men.	
Gen 24:60	וַיְבָרְכוּ אֶת־רִבְקָה וַיֹּאמְרוּ לָהּ אֲחֹתֵנוּ אַתְּ הִי לְאַלְפֵי רִבְבָה וַיִּירֶשׁ זֶרְעֶךָ אֶת שַׁעַר שְׂנְאָיו:	And they blessed Rebekah and said to her, “You are our sister. Become <u>thousands times</u> ten thousand, And may your seed inherit The gate of those who hate it.”	thousands times ← <i>thousands of</i> .
Gen 24:61	וַתָּקָם רִבְקָה וַנְּעִרְתֶּיהָ וַתִּרְכַּבְנָה עַל־הַגְּמָלִים וַתִּלְכְּנָה אַחֲרֵי הָאִישׁ וַיִּקַּח הָעֶבֶד אֶת־רִבְקָה וַיֵּלֶךְ:	Then Rebekah arose, as <i>did</i> her maidservants, and they rode on the camels and followed the man. So the servant took Rebekah and departed.	
Gen 24:62	וַיֵּצֵא חֵטָן בֶּן־מִבְּזָא בְּאֵר לַחִי רֹאִי וְהוּא יוֹשֵׁב בְּאֶרֶץ הַנֶּגֶב:	Now Isaac was coming back from a trip <i>to</i> Beer-Lahai-Roi, for he dwelt in the land of the south.	from a trip <i>to</i> ← <i>from coming</i> .
Gen 24:63	וַיֵּצֵא יִצְחָק לְשׁוּחַ בַּשָּׂדֶה לְפָנֹת עָרֵב וַיִּשָּׂא עֵינָיו וַיִּרְא וְהִנֵּה גְמָלִים בָּאִים:	And Isaac went out to meditate in the field at the <u>approach</u> of evening, and he lifted up his eyes and looked, and <u>what he saw was</u> camels coming.	approach ← <i>turning</i> . <hr/> what <i>he</i> saw was ← <i>behold</i> .
Gen 24:64	וַתִּשָּׂא רִבְקָה אֶת־עֵינֶיהָ וַתִּרְא אֶת־יִצְחָק וַתִּפֹּל מֵעַל הַגְּמָל:	And Rebekah lifted up her eyes and saw Isaac, and she <u>dismounted</u> from the camel.	dismounted: or <i>fell</i> .
Gen 24:65	וּתְאֹמַר אֶל־הָעֶבֶד מִי־הָאִישׁ הַלֹּזֵה הַהֶלֶךְ בַּשָּׂדֶה לְקִרְאתָנוּ וַיֹּאמֶר הָעֶבֶד הוּא אֲדֹנָי וַתִּקַּח הַצִּטְעִיף וַתִּתְכַּס:	Then she said to the servant, “Who <i>is</i> <u>that man</u> coming across in the field towards us?” And the servant said, “He <i>is</i> my master.” Then she took <i>her</i> veil and covered herself.	that man ← <i>this man</i> .
Gen 24:66	וַיִּסְפַּר הָעֶבֶד לְיִצְחָק אֵת כָּל־הַדְּבָרִים אֲשֶׁר עָשָׂה:	And the servant recounted to Isaac all the things that he had done.	

Gen 24:67	וַיְבִיֵאֵהָ יִצְחָק הָאֵהָלָה שָׂרָה אָמּוֹ וַיִּקַּח אֶת־רֵבֶקָה וַתְּהִי־לוֹ לְאִשָּׁה וַיֵּאָהֱבָה וַיִּנְחֶם יִצְחָק אַחֲרֵי אָמּוֹ: פ	Then Isaac brought her to the tent of his mother Sarah, and he took Rebekah, and she became his wife, and he loved her, and Isaac was comforted after his mother <i>had gone</i> .	
Gen 25:1	וַיִּסֹּף אַבְרָהָם וַיִּקַּח אִשָּׁה וַשְׁמָה קְטוּרָה:	Then Abraham took a wife again, and her name <i>was</i> Keturah.	
Gen 25:2	וַתֵּלֶד לוֹ אֶת־זִמְרָן וְאֶת־יִקְשָׁן וְאֶת־מִדְּוִן וְאֶת־מִדְיָן וְאֶת־יִשְׁבָּק וְאֶת־שׁוּחַ:	And she bore him Zimran and Jokshan and Medan and Ishbak and Shuah.	1 Chr 1:32.
Gen 25:3	וַיִּקְשֵׁן יֶלֶד אֶת־שֶׁבָא וְאֶת־דִּדָן וּבְנֵי דָדָן הֵיוּ אֲשׁוּרִים וְלִטּוּשִׁים וְלֵאֲמִים:	And Jokshan begot Sheba and Dedan, and the sons of Dedan became the <u>Ashshurim</u> and the Letushim and Leummim.	1 Chr 1:32. Ashshurim: AV= <i>Asshurim</i> . See Gen 10:11.
Gen 25:4	וּבְנֵי מִדְיָן עֵיפָה וְעֶפְרָי וְחֲנֹךְ וְאֲבִידָע וְאֶלְדָּאָה כָּל־אֵלֶּה בְּנֵי קְטוּרָה:	And the sons of Midian <i>were</i> Ephah and Epher and <u>Hanoch</u> and Abida and Eldaah. All these <i>were</i> the sons of Keturah.	1 Chr 1:33. Hanoch: the same name as Enoch in Gen 4:17, but here the AV matches the Hebrew.
Gen 25:5	וַיִּתֵּן אַבְרָהָם אֶת־כָּל־אֲשֶׁר־לוֹ לְיִצְחָק:	But Abraham gave everything he <i>had</i> to Isaac.	
Gen 25:6	וּלְבָנָי הַפִּילִגְשִׁים אֲשֶׁר לְאַבְרָהָם נָתַן אַבְרָהָם מִתְּנֹת וַיִּשְׁלַחֵם מֵעַל יִצְחָק בְּנוֹ בְּעוֹדָנּוּ חַי קִדְמָה אֶל־אֶרֶץ קֶדֶם:	Nevertheless, to the sons of Abraham's concubines Abraham gave presents, and he sent them away from Isaac his son, while he <i>was</i> still alive, eastwards, to the land of the east.	nevertheless: concessive use of the <i>vav</i> .
Gen 25:7	וְאֵלֶּה יְמֵי שְׁנֵי־חַיֵּי אַבְרָהָם אֲשֶׁר־חַי מֵאֵת שָׁנָה וְשִׁבְעִים שָׁנָה וְחָמֵשׁ שָׁנִים:	And these <i>were</i> the days of the years of the life of Abraham which he lived: one hundred and seventy-five years.	
Gen 25:8	וַיָּגַע וַיָּמָת אַבְרָהָם בְּשִׁיבָה טוֹבָה זָקֵן וְשָׂבַע וַיֵּאָסֵף אֶל־עַמּוּיוֹ:	And Abraham expired and died at a good <u>old age</u> , old and satisfied, then he was gathered to his <u>people</u> .	old age ← <i>grey hair</i> . people ← <i>peoples</i> .
Gen 25:9	וַיִּקְבְּרוּ אֹתוֹ יִצְחָק וַיִּשְׁמַעְאֵל בְּנוֹי אֶל־מַעְרַת הַמַּכְפֵּלָה אֶל־שֵׂדֵה עֶפְרָן בֶּן־צַחֲרַ הַחִתִּי אֲשֶׁר עַל־פְּנֵי מַמְרֵא:	And Isaac and Ishmael his sons buried him in the <u>cave at Machpelah</u> , in the field of Ephron the son of Zohar the Hittite, which <i>is</i> before Mamre	cave at ← <i>cave of</i> . Machpelah ← <i>the Machpelah</i> .
Gen 25:10	הַשָּׂדֶה אֲשֶׁר־קָנָה אַבְרָהָם מֵאֵת בְּנֵי־חֵת שָׂמָה קִבְר אַבְרָהָם וְשָׂרָה אִשְׁתּוֹ:	– the field which Abraham bought from the sons of Heth. There Abraham was buried, as <i>was</i> Sarah his wife.	

Gen 25:11	וַיְהִי אַחֲרֵי מוֹת אַבְרָהָם וַיְבָרֶךְ אֱלֹהִים אֶת־יִצְחָק בְּנוֹ וַיֵּשֶׁב יִצְחָק עַם־בְּאֵר לַחִי רְאִי: ס	And it came to pass after the death of Abraham that God blessed Isaac his son, and Isaac dwelt near Beer-Lahai-Roi.	near ← <i>with</i> .
Gen 25:12	וְאֵלֶּה תְּלֻדַת יִשְׁמָעֵאל בֶּן־אַבְרָהָם אֲשֶׁר יָלְדָהּ הַגֵּר הַמִּצְרַיִת שִׁפְחַת שָׂרָה לְאַבְרָהָם:	This <i>is</i> the lineage of Ishmael the son of Abraham, whom Hagar the Egyptian, Sarah's maidservant, bore to Abraham.	
Gen 25:13	וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׁמָעֵאל בְּשִׁמְתָם לְתוֹלְדֹתָם בְּכֹר יִשְׁמָעֵאל נְבַיֹּת וְקֶדָר וְאַדְבֵּאֵל וּמִבְשָׁם:	Now these <i>are</i> the names of the sons of Ishmael, by their names, according to their genealogy: the firstborn of Ishmael <i>was</i> Nebaioth, then Kedar and Adbeel and Mibsam,	1 Chr 1:29. Nebaioth: AV= <i>Nebajoth</i> here, but not always for this name.
Gen 25:14	וּמִשְׁמַע וְדוּמָה וּמִשָּׂא:	and Mishma and Dumah and Massa,	1 Chr 1:30.
Gen 25:15	חֲדָד וְתִמָּא יְטוּר נָפִישׁ וְקֶדְמָה:	Hadad and Tema, Jetur, Naphish and Kedemah.	1 Chr 1:30, 1 Chr 1:31. Hadad: AV= <i>Hadar</i> . In this case of a consonantal discrepancy we do not adopt the AV rendering.
Gen 25:16	אֵלֶּה הֵם בְּנֵי יִשְׁמָעֵאל וְאֵלֶּה שְׁמֹתָם בְּחֻצְרוֹתָם וּבְטוּרֹתָם שְׁנַיִם־עָשָׂר נְשִׂאִים לְאַמְתָּם:	These <i>were</i> the sons of Ishmael, and those <i>were</i> their names by their villages and by their castles – twelve princes of their nations.	1 Chr 1:31.
Gen 25:17	וְאֵלֶּה שְׁנֵי חַיֵּי יִשְׁמָעֵאל מֵאֵת שָׁנָה וּשְׁלֹשִׁים שָׁנָה וְשִׁבְעַת שָׁנִים וַיָּגוּעַ וַיָּמָת וַיֵּאָסֶף אֶל־עַמּוּיוֹ:	And these <i>were</i> the years of the life of Ishmael: one hundred and thirty-seven years, and he expired and died, and he was gathered to his <u>people</u> .	people ← <i>peoples</i> .
Gen 25:18	וַיֵּשְׁבוּ מִחַוִּילָה עַד־שׁוּר אֲשֶׁר עַל־פְּנֵי מִצְרַיִם בְּאַכָּה אֲשׁוּרָה עַל־פְּנֵי כָל־אָחָיו נָפַל: פ	And they dwelt from Havilah to Shur, which <i>is</i> alongside Egypt as you go to Assyria, and <u>he fell</u> alongside all his brothers.	he fell: [CB] explains this as <i>he had an inheritance</i> , and from that: <i>he dwelt</i> . We would normally expect נָפַל with לְ + heir for inheriting.
Gen 25:19	וְאֵלֶּה תּוֹלְדַת יִצְחָק בֶּן־אַבְרָהָם אֲבִירָהם הוֹלִיד אֶת־יִצְחָק:	Now this <i>is</i> the lineage of Isaac the son of Abraham. Abraham begot Isaac,	
Gen 25:20	וַיְהִי יִצְחָק בֶּן־אַרְבָּעִים שָׁנָה בְּקַחְתּוֹ אֶת־רֵבֶקָה בַּת־בְּתוּאֵל הָאֲרָמִי מִפְּדָן אֲרָם אָחוֹת לְבִן הָאֲרָמִי לֹו לְאִשָּׁה:	and Isaac was forty years old when he took Rebekah the daughter of Bethuel the Aramaean from Paddan-Aram, the sister of Laban the Aramaean, as his wife.	Paddan-Aram: AV= <i>Padan-aram</i> , ignoring the <i>dagesh forte</i> in the <i>daleth</i> .

Gen 25:21	וַיַּעֲתָר יִצְחָק לַיהוָה לְנֹכַח אִשְׁתּוֹ כִּי עֲקָרָה הִוא וַיַּעֲתָר לֹא יְהוָה וַתֵּהָר רִבְקָה אִשְׁתּוֹ:	And Isaac entreated the LORD on behalf of his wife, for she <i>was</i> barren, and the LORD was entreated by him, and Rebekah his wife conceived.	
Gen 25:22	וַיִּתְרָצְצוּ הַבָּנִים בְּקֶרֶבָּהּ וַתֹּאמֶר אִם-כֵּן לָמָּה זֶה אֲנֹכִי וַתֵּלֶךְ לְדַרְשׁ אֶת-יְהוָה:	And the sons struggled together inside her, and she said, “If <i>it is</i> like this, why <i>is it</i> this way with me?” And she went to inquire of the LORD.	
Gen 25:23	וַיֹּאמֶר יְהוָה לָּהּ שְׁנֵי *גַיִּים *גַּיִם בְּבֶטְנֶךָ וּשְׁנֵי לְאֻמִּים מִמֶּעַיֶד יִפְרְדּוּ וְלֹאִם מִלְאָם יֵאָמֵץ וְרַב יַעֲבֹד צָעִיר:	And the LORD said to her, “There are two <u>nations</u> in your womb, And two peoples will be separated from your belly. And <i>one</i> people will prevail over <i>the other</i> people, And the elder will serve the younger. ”	nations: the <i>ketiv</i> is apparently an alternative spelling or a misspelling with a <i>yod</i> in place of a <i>vav</i> . Rom 9:12.
Gen 25:24	וַיִּמְלְאוּ יָמֶיהָ לִלְדֹת וְהִנֵּה תוֹמָם בְּבֶטְנָהּ:	And her days to <i>when she should</i> give birth were completed, and <i>it was the case that there were</i> twins in her womb.	it was the case that ← <i>behold</i> .
Gen 25:25	וַיֵּצֵא הָרִאשׁוֹן אֲדָמוֹנִי כָּלֹ כַּאֲדָרְתַּת שַׁעַר וַיִּקְרְאוּ שְׁמוֹ עֵשָׂו:	And the first came out red-haired – all over him was a cloak of hair – and they called him <u>Esau</u> .	Esau ← <i>hairy, rough</i> (Arabic; as Hebrew not attested elsewhere in the OT / Tanakh).
Gen 25:26	וְאַחֲרֵי-כֵן יָצָא אָחִיו וַיִּדּוּ אַחֲזֹת בַּעֲקֵב עֵשָׂו וַיִּקְרָא שְׁמוֹ יַעֲקֹב וַיִּצְחָק בֶּן-שָׁשִׁים שָׁנָה בְּלִדְתָּ אֹתָם:	And after that his brother came out, and his hand was holding on to Esau's heel, and they called him <u>Jacob</u> . And Isaac <i>was</i> sixty years old when <i>she</i> bore them.	1 Chr 1:34. Jacob ← <i>Ja'acob</i> , but we retain the AV / traditional name. The meaning is <i>he takes by the heel, he supplants</i> .
Gen 25:27	וַיִּגְדְּלוּ הַנְּעָרִים וַיְהִי עֵשָׂו אִישׁ יָדַע צֹד אִישׁ שָׂדֵה וַיַּעֲקֹב אִישׁ תָּם יָשֵׁב אֹהֲלִים:	And the boys grew up, and Esau became a man skilled in hunting, a man of the open land, <u>whereas</u> Jacob <i>was</i> a <u>straightforward</u> man, living <i>in</i> tents.	whereas: wider use of the <i>vav</i> . straightforward: the same root as for <i>pure</i> , used of Noah in his genealogy.
Gen 25:28	וַיֶּאֱהָב יִצְחָק אֶת-עֵשָׂו כִּי-צִיד בָּפִיו וְרִבְקָה אֲהָבַת אֶת-יַעֲקֹב:	Now Isaac loved Esau <u>because of his appetite for game</u> , but Rebekah loved Jacob.	because of his appetite for game ← <i>for hunting (was) in his mouth</i> .
Gen 25:29	וַיִּזַּד יַעֲקֹב נֹזֵד וַיָּבֵא עֵשָׂו מִן-הַשָּׂדֵה וְהוּא עָיָף:	On an occasion Jacob had made a broth, when along came Esau from the open land, and he <i>was</i> tired,	On an occasion ← <i>and</i> , but this is a wider use of the <i>vav</i> .
Gen 25:30	וַיֹּאמֶר עֵשָׂו אֶל-יַעֲקֹב הֲלֵעִיטֵנִי נָא מִן-הָאֵדָם הַזֶּה כִּי עָיָף אֲנִי עַל-כֵּן קָרָא שְׁמוֹ אֵדָוִם:	and Esau said to Jacob, “Please give me <i>some</i> of that very red <i>broth</i> to eat, for I <i>am</i> weary”, which <i>is</i> why he is called <u>Edom</u> .	Edom ← <i>red</i> .

Gen 25:31	וַיֹּאמֶר יַעֲקֹב מְכַרְהָ כִּיּוֹם אֶת־בְּכֻרְתִּי לִי:	Whereupon Jacob said, "Sell me today your birthright."	whereupon: wider use of the <i>vav</i> .
Gen 25:32	וַיֹּאמֶר עֵשָׂו הֲנֵה אֲנֹכִי הוֹלֵךְ לְמוֹת וּלְמַהֲיָה לִי בְכֻרָה:	Then Esau said, "Look, I am going to die. So what <i>good is</i> a birthright to me?"	what <i>good is</i> ← <i>why this</i> .
Gen 25:33	וַיֹּאמֶר יַעֲקֹב הֲשַׁבְּעָה לִּי כִּיּוֹם וַיִּשָּׁבַע לוֹ וַיִּמְכֹּר אֶת־בְּכֻרְתּוֹ לְיַעֲקֹב:	And Jacob said, "Swear to me this day." And he swore to him, and he sold his birthright to Jacob.	Heb 12:16.
Gen 25:34	וַיַּעֲקֹב נָתַן לְעֵשָׂו לֶחֶם וְגִזִּיד עֲדָשִׁים וַיֹּאכַל וַיִּשְׂתֵּי וַיֵּקָם וַיֵּלֶךְ וַיִּבֹז עֵשָׂו אֶת־הַבְּכֻרָה: ס	Then Jacob gave Esau bread and lentil broth, and he ate and drank, and he got up and went <i>off</i> . So Esau despised <i>his</i> birthright.	
Gen 26:1	וַיְהִי רָעַב בְּאֶרֶץ מִלְּבַד הָרָעַב הָרִאשׁוֹן אֲשֶׁר הָיָה בְיַמֵּי אַבְרָהָם וַיֵּלֶךְ יִצְחָק אֶל־אַבְיִמֶלֶךְ מֶלֶךְ־פְּלִשְׁתִּים גְּרָרָה:	Then a famine <u>came</u> in the land, besides the first famine which was in the days of Abraham, and Isaac went to Abimelech king of the Philistines <u>in Gerar</u> .	came ... was ← <i>became ... became</i> . <hr/> in Gerar ← <i>to Gerar</i> .
Gen 26:2	וַיֵּרָא אֵלָיו יְהוָה וַיֹּאמֶר אַל־תֵּרַד מִצְרַיִם שָׁכֵן בְּאֶרֶץ אֲשֶׁר אֹמַר אֵלֶיךָ:	And the LORD appeared to him and said, "Do not go down to Egypt. Dwell in the land which I tell you.	
Gen 26:3	גֹּר בְּאֶרֶץ הַזֹּאת וְאֵהְיָה עִמָּךְ וְאַבְרָכְךָ כִּי־לֶךְ וּלְזֶרְעֶךָ אֶתֵּן אֶת־כָּל־הָאֲרָצוֹת הָאֵל וְהִקְמַתִּי אֶת־הַשְּׁבָעָה אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְרָהָם אָבִיךָ:	Stay in this land, and I will be with you, and I will bless you, for I will give you and your seed all these lands, and I will establish my oath which I swore to Abraham your father.	
Gen 26:4	וְהִרְבִּיתִי אֶת־זֶרְעֶךָ כְּכּוֹכְבֵי הַשָּׁמַיִם וְנָתַתִּי לְזֶרְעֶךָ אֶת כָּל־הָאֲרָצוֹת הָאֵל וְהִתְבָּרְכוּ בְּזֶרְעֶךָ כָּל־גּוֹיֵי הָאֲרָץ:	And I will make your seed numerous like the stars of the sky , and I will give your seed all these lands, and all the nations of the earth will be blessed through your seed ,	Acts 3:25, Heb 11:12.
Gen 26:5	עָקַב אֲשֶׁר־שָׁמַע אֶבְרָהָם בְּקֹלִי וַיִּשְׁמַר מִשְׁמַרְתִּי מִצְוֹתַי חֻקֹּתַי וְתוֹרֹתַי:	because Abraham <u>obeyed me</u> and kept <u>my ordinance</u> , my commandments, my statutes and my laws."	my ordinance: singular, although it could be re-pointed as plural. The words following are plural. <hr/> <hr/> obeyed me ← <i>heard my voice</i> .
Gen 26:6	וַיֵּשֶׁב יִצְחָק בְּגָרָר:	So Isaac stayed in Gerar.	

Gen 26:7	וַיִּשְׁאַלוּ אַנְשֵׁי הַמָּקוֹם לְאִשְׁתּוֹ וַיֹּאמֶר אַחְתִּי הִוא כִּי יֵרָא לְאֹמֶר אִשְׁתִּי פֶן־יַהַרְגֵנִי אַנְשֵׁי הַמָּקוֹם עַל־רֵבְקָה כִּי־טוֹבַת מְרֵאָה הִיא:	Then the men of the place asked <i>him</i> about his wife, and he said, “She <i>is</i> my sister”, for he was afraid to say, “my wife”, in case, <i>he thought</i> , “the men of the place kill me for Rebekah, for she <i>is</i> good-looking.”	
Gen 26:8	וַיְהִי כִּי אָרְכוּ־לוֹ שָׁם הַיָּמִים וַיִּשְׁקֹף אַבְיִמֶלֶךְ מִלְּדָ פְּלִשְׁתִּים בְּעַד הַחַלּוֹן וַיֵּרָא וְהִנֵּה יֹצֵחַק מְצַחֵק אֶת רֵבְקָה אִשְׁתּוֹ:	Then it came to pass that a long time went by for him there, and Abimelech king of the Philistines peered out of a window and looked out, and what <i>he saw was</i> Isaac playing with Rebekah his wife.	a long time went by for him ← <i>days were long to him</i> . <hr/> a window ← <i>the window</i> . An unexpected definite article. See Gen 22:9. <hr/> what <i>he saw was</i> ← <i>behold</i> .
Gen 26:9	וַיִּקְרָא אַבְיִמֶלֶךְ לְיֹצֵחַק וַיֹּאמֶר אֵךְ הִנֵּה אִשְׁתְּךָ הִוא וְאֵיךְ אָמַרְתָּ אַחְתִּי הִוא וַיֹּאמֶר אֵלָיו יֹצֵחַק כִּי אָמַרְתִּי פֶן־אָמוֹת עָלַיָּה:	And Abimelech called for Isaac and said, “Surely <i>it is</i> the case that she <i>is</i> your wife. So how <i>come</i> you said, ‘She <i>is</i> my sister?’” And Isaac said to him, “Because I said <i>to myself</i> , ‘In case I die because of her.’ ”	it <i>is</i> the case that ← <i>behold</i> .
Gen 26:10	וַיֹּאמֶר אַבְיִמֶלֶךְ מַה־זֹּאת עָשִׂיתָ לָּנוּ כִּמְעַט שָׂכַב אֶחָד הָעָם אֶת־אִשְׁתְּךָ וְהִבֵּאתָ עָלֵינוּ אָשָׁם:	Then Abimelech said, “What <i>is</i> this you have done to us? One of the people nearly lay with your wife, and you would have brought guilt on us.”	
Gen 26:11	וַיִּצַו אַבְיִמֶלֶךְ אֶת־כָּל־הָעָם לֵאמֹר הַנֹּגֵעַ בְּאִישׁ הַזֶּה וּבְאִשְׁתּוֹ מוֹת יוֹמָת:	Then Abimelech gave commandment to all the people and said, “ <i>Anyone</i> who touches this man <i>or</i> his wife <i>will</i> certainly be put to death.”	or: disjunctive use of the <i>vav</i> . <hr/> will certainly be put to death: infinitive absolute.
Gen 26:12	וַיִּזְרַע יֹצֵחַק בְּאֶרֶץ הַהוּא וַיִּמְצָא בְּשָׁנָה הַהוּא מֵאָה שְׁעָרִים וַיְבָרְכֵהוּ יְהוָה:	Then Isaac sowed in that land and obtained in that year a hundredfold return, and the LORD blessed him.	obtained ← <i>found</i> . <hr/> return ← <i>measures</i> .
Gen 26:13	וַיִּגְדַּל הָאִישׁ וַיִּלְדָּ הַלֹּדֶז וַיִּגְדַּל עַד כִּי־גָדַל מְאֹד:	And the man became great, and he kept becoming greater, until he had become very great.	kept becoming greater: with an infinitive absolute of <i>to go / continue</i> .
Gen 26:14	וַיְהִי־לוֹ מִקְנֵה־צֹאן וּמִקְנֵה בָּקָר וְעֶבְדָּה רַבָּה וַיִּקְנְאוּ אֹתוֹ פְּלִשְׁתִּים:	And he had sheep in his possession, and cattle in <i>his</i> possession, and a large body of servants. And the Philistines envied him,	
Gen 26:15	וְכָל־הַבְּאֵרֹת אֲשֶׁר חָפְרוּ עֲבָדֵי אָבִיו בְּיָמֵי אַבְרָהָם אָבִיו סָתְמוּם פְּלִשְׁתִּים וַיִּמְלְאוּם עָפָר:	and the Philistines blocked up all the wells which his father's servants had dug in the days of Abraham his father, and they filled them <i>with</i> soil.	soil ← <i>dust</i> .

Gen 26:16	וַיֹּאמֶר אֲבִימֶלֶךְ אֶל־יִצְחָק לֵךְ מֵעִמָּנוּ כִּי־עַצְמַתְּמַמְנוּ מֵאָדָּם׃	Then Abimelech said to Isaac, “Depart from us, for you have become much stronger <u>than us</u> .”	than us: or, if the reader prefers, <i>than we</i> .
Gen 26:17	וַיֵּלֶךְ מִשָּׁם יִצְחָק וַיַּחַן בְּנַחַל־גֶּרָר וַיֵּשֶׁב שָׁם׃	So Isaac departed from there and encamped at the watercourse of Gerar and stayed there.	
Gen 26:18	וַיֵּשֶׁב יִצְחָק וַיַּחְפְּרוּ אֶת־בְּאֵרֹת הַמַּיִם אֲשֶׁר חָפְרוּ בַּיָּמִים אֲבֵרָהֶם אָבִיו וַיִּסְתְּמוּם פְּלִשְׁתִּים אַחֲרַי מוֹת אֲבֵרָהֶם וַיִּקְרָא לָהֶן שְׁמוֹת כַּשְׁמֹת אֲשֶׁר־קָרָא לָהֶן אָבִיו׃	Then Isaac again dug the wells of water which they had dug in the days of Abraham his father and which the Philistines had blocked up after the death of Abraham, to which he <u>gave</u> names, after the names which his father had <u>given</u> them.	gave ... given ← <i>called ... called</i> .
Gen 26:19	וַיַּחְפְּרוּ עַבְדֵי־יִצְחָק בְּנַחַל וַיִּמְצְאוּ־שָׁם בְּאֵר מַיִם חַיִּים׃	So Isaac's servants dug in the <i>dry</i> watercourse and found there a well of <u>running</u> water.	running ← <i>living</i> .
Gen 26:20	וַיְרִיבוּ רְעֵי גֶרָר עִם־רְעֵי יִצְחָק לֵאמֹר לָנוּ הַמַּיִם וַיִּקְרָא שֵׁם־הַבְּאֵר עֵשֶׂק כִּי הִתְעַשְׂקוּ עִמּוֹ׃	But the shepherds of Gerar quarrelled with Isaac's shepherds and said, “The water <i>is</i> ours”, and they called the well <u>Esek</u> , because they strove with him.	Esek ← <i>strife</i> .
Gen 26:21	וַיַּחְפְּרוּ בְּאֵר אַחֶרֶת וַיְרִיבוּ גַם־עָלֶיהָ וַיִּקְרָא שְׁמָהּ שִׁטְנָה׃	And they dug another well, and they quarrelled <u>over that one</u> too, and they called it <u>Sitnah</u> .	over that one ← <i>over it</i> . Sitnah ← <i>accusation</i> , from the same root as <i>Satan</i> .
Gen 26:22	וַיַּעֲתֶק מִשָּׁם וַיַּחְפֹּר בְּאֵר אַחֶרֶת וְלֹא רָבוּ עָלֶיהָ וַיִּקְרָא שְׁמָהּ רְחֹבוֹת וַיֹּאמֶר כִּי־עָתָה הִרְחִיב יְהוָה לָנוּ וּפְרִינוּ בְּאֶרֶץ׃	Then he moved from there and dug another well, which they did not quarrel over, and he called it <u>Rehoboth</u> and said, “For now the LORD has <u>given us room</u> , and we shall be fruitful in the land.”	Rehoboth ← <i>open spaces</i> . given us room ← <i>widened us</i> .
Gen 26:23	וַיַּעַל מִשָּׁם בְּאֵר שֶׁבַע׃	Then he went up from there <i>to</i> Beersheba.	
Gen 26:24	וַיֵּרָא אֵלָיו יְהוָה בַּלַּיְלָה הַהוּא וַיֹּאמֶר אֲנֹכִי אֱלֹהֵי אֲבֵרָהֶם אָבִיךָ אֶל־תִּירָא כִּי־אֲתִדְּ אֲנֹכִי וּבְרַכְתִּיךָ וְהִרְבִּיתִי אֶת־זַרְעֶךָ בְּעֵבוֹר אֲבֵרָהֶם עַבְדֵי׃	And the LORD appeared to him that night, and he said, “I <i>am</i> the God of Abraham your father. Do not be afraid, for I <i>am</i> with you, and I will bless you and I will increase your seed because of Abraham my servant.”	
Gen 26:25	וַיִּבֶן שָׁם מִזְבֵּחַ וַיִּקְרָא בְּשֵׁם יְהוָה וַיִּטֶּשׂ־שָׁם אֹהֶלוֹ וַיַּכְרוּ־שָׁם עַבְדֵי־יִצְחָק בְּאֵר׃	Then he built an altar there and called on the name of the LORD, and he pitched his tent there, and Isaac's servants dug a well there.	

Gen 26:26	וַאֲבִימֶלֶךְ הָלַךְ אֵלָיו מִגֶּרָר וַאֲחִזַּת מֵרַעְיָהוּ וּפִיכֹל שֵׁר־צָבָאוֹ:	Then Abimelech went to him from Gerar, with Ahuzzath his friend, and Phichol the commander of his army.	his friend: from מֵרַעְיָהוּ. AV differs (<i>one of his friends</i>), from רַעְיָהוּ with preposition -מֵ. Phichol ← <i>Pichol</i> . See Gen 21:22.
Gen 26:27	וַיֹּאמֶר אֱלֹהִים יִצְחָק מִדּוֹעַ בָּאתֶם אֵלָי וְאַתֶּם שְׂנֵאתֶם אֹתִי וְתִשְׁלַחוּנִי מֵאֶתְכֶם:	And Isaac said to them, “Why have you come to me, seeing you detest me, and you sent me away from you?”	seeing ← <i>and</i> . A conjunction of reason, in a wider use of the <i>vav</i> .
Gen 26:28	וַיֹּאמְרוּ רְאוּ רְאִינוּ כִּי־הָיָה יְהוָה עִמָּךְ וְנֹאמַר תְּהִי נָא אֵלֵהּ בֵּינוֹתֵינוּ בֵּינוֹ וּבֵינֶךָ וְנִכְרְתָה בְרִית עִמָּךְ:	To which they said, “We have clearly seen that the LORD was with you, and we said, ‘Let there be now an oath between us – between us and you – and let us make a covenant with you,	to which: wider use of the <i>vav</i> . we have clearly seen: infinitive absolute. make ← <i>cut</i> .
Gen 26:29	אִם־תַּעֲשֶׂה עִמָּנוּ רָעָה כַּאֲשֶׁר לֹא נִגַּעְנוּךָ וְכַאֲשֶׁר עָשִׂינוּ עִמָּךְ רַק־טוֹב וְנִשְׁלַחְךָ בְּשָׁלוֹם אֲתָה עִתָּה בְּרוּךְ יְהוָה:	that you absolutely won't do us any harm, as when we did you no injury, and that you will act as when we only did you good and when we sent you off in peace’, and now you are blessed by the LORD.”	you absolutely won't ← <i>if you do</i> , standing for <i>if you ... may God do this to you</i> . Strong denial using an abbreviation of the oath formula of 2 Sam 3:35. we did you no injury ← <i>we did not strike you</i> .
Gen 26:30	וַיַּעַשׂ לָהֶם מִשְׁתֵּה וַיֹּאכְלוּ וַיִּשְׂתּוּ:	Then he held a banquet for them, and they ate and drank.	held ← <i>made</i> .
Gen 26:31	וַיִּשְׁכְּמוּ בַבֶּקֶר וַיִּשְׁבְּעוּ אִישׁ לְאָחִיו וַיִּשְׁלַחֵם יִצְחָק וַיֵּלְכוּ מֵאֵתוֹ בְּשָׁלוֹם:	And they got up early in the morning, and they swore to each other, and Isaac sent them off, and they departed from him in peace.	to each other ← <i>each to his brother</i> .
Gen 26:32	וַיְהִי בַיּוֹם הַהוּא וַיָּבֹאוּ עַבְדֵי יִצְחָק וַיִּגְדּוּ לוֹ עַל־אֲדוֹת הַבְּאֵר אֲשֶׁר חָפְרוּ וַיֹּאמְרוּ לוֹ מִצְאָנוּ מַיִם:	Then it came to pass on that day that Isaac's servants came and told him about the well which they had dug, and they said to him, “We have found water.”	
Gen 26:33	וַיִּקְרָא אֹתָהּ שְׁבַעַה עַל־כֵּן שֵׁם־הָעִיר בְּאֵר שְׁבַע עַד הַיּוֹם הַזֶּה: ס	And he called it <i>Shibah</i> , which is why the name of the town is Beersheba up to this day.	Shibah: AV= <i>Shebah</i> . The meaning is <i>oath</i> .
Gen 26:34	וַיְהִי עָשׂוּ בֶן־אַרְבָּעִים שָׁנָה וַיִּקַּח אִשָּׁה אֶת־יְהוּדִית בַּת־בְּאֵרִי הַחִתִּי וְאֶת־בְּשֵׁמֶת בַּת־אֵילֹן הַחִתִּי:	Now Esau was forty years old when he took as a wife Judith the daughter of Beeri the Hittite, and Bosmath the daughter of Elon the Hittite.	Bosmath: AV= <i>Bashemath</i> . The first syllable is open here, but elsewhere (6x) always closed, so with <i>qamets hatuf</i> . The meaning is <i>Fragrance</i> .
Gen 26:35	וַתְּהִיֵּן מִרְתַּי רֹחַ לְיִצְחָק וּלְרֵבֶקָה: ס	But they became a source of grief to Isaac and Rebekah.	a source of grief ← <i>grief of spirit</i> .

Gen 27:1	וַיְהִי כִּי־זָקֵן יִצְחָק וַתְּכַהֵן עֵינָיו מִרְאֵת וַיִּקְרָא אֶת־עֵשָׂו בְּנוֹ הַגָּדֹל וַיֹּאמֶר אֵלָיו בְּנִי וַיֹּאמֶר אֵלָיו הֲגִנִי:	And it came to pass when Isaac was old that his eyesight was failing, and he called Esau his elder son and said to him, “My son”, and he said to him, “Here I am.”	his eyesight was failing ← his eyes had become dim from seeing. here I am ← behold me.
Gen 27:2	וַיֹּאמֶר הִנֵּה־נָא זָקַנְתִּי לֹא יָדַעְתִּי יוֹם מוֹתִי:	And he said, “Look now, I am old and I do not know the day of my death.	
Gen 27:3	וְעַתָּה שְׂאֵנָא כְלִיךָ תִּלְיֵךְ וְקִשְׁתְּךָ וְצֵא הַשָּׂדֶה וְצוּדָה לִי *צִידָה** *צִיד:	So now, take up your weapons – your quiver and your bow – and go out into the countryside and hunt game for me.	game: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning.
Gen 27:4	וַעֲשֵׂה־לִּי מִטְעָמִים כַּאֲשֶׁר אֲהַבְתִּי וְהִבֵּיָאָה לִּי וְאֶכְלָה בְּעֶבֶר תְּבָרְכֵךְ נַפְשִׁי בְּטֶרֶם אָמוֹת:	And make a tasty meal the way I like it and bring it to me for me to eat, so that my whole being can bless you before I die.”	for me to eat ← and I will eat (it). my whole being ← my soul.
Gen 27:5	וְרִבְקָה שָׁמְעַת בְּדַבַּר יִצְחָק אֶל־עֵשָׂו בְּנוֹ וַיֵּלֶךְ עֵשָׂו הַשָּׂדֶה לְצוּד צִיד לְהַבִּיאַ:	Now Rebekah was listening when Isaac was speaking to Esau his son. Then when Esau had gone to the countryside to hunt for game to bring,	
Gen 27:6	וְרִבְקָה אָמְרָה אֶל־יַעֲקֹב בְּנָה לֵאמֹר הִנֵּה שָׁמְעַתִּי אֶת־אָבִיךָ מְדַבֵּר אֶל־עֵשָׂו אַחִיךָ לֵאמֹר:	Rebekah spoke to Jacob her son and said, “Look, I have heard your father speaking to Esau your brother, saying,	
Gen 27:7	הַבִּיָּאָה לִּי צִיד וַעֲשֵׂה־לִּי מִטְעָמִים וְאֶבְרַכְכָּה לִפְנֵי יְהוָה לִפְנֵי מוֹתִי:	‘Bring me game and make a tasty meal for me to eat, and I will bless you before the LORD before my death.’	for me to eat ← and I will eat (it).
Gen 27:8	וְעַתָּה בְנִי שְׁמַע בְּקוֹלִי לֵאשֶׁר אֲנִי מְצַוֶּה אֹתְךָ:	So now, my son, obey me with what I am commanding you.	obey me ← hear my voice.
Gen 27:9	לֵךְ־נָא אֶל־הַצֹּאן וְקַח־לִּי מִשָּׁם שְׁנֵי גִדְיֵי עִזִּים טָבִים וְאֶעֱשֵׂה אֹתָם מִטְעָמִים לְאָבִיךָ כַּאֲשֶׁר אֲהַב:	Go now to the flock and get me two good kids of the goats from there, and I will make from them a tasty meal for your father the way he likes it.	
Gen 27:10	וְהִבֵּאתָ לְאָבִיךָ וְאֶכְלָה בְּעֶבֶר אֲשֶׁר יְבָרְכֵךְ לִפְנֵי מוֹתוֹ:	Then you will bring it to your father, and he will eat, so that he blesses you before his death.”	
Gen 27:11	וַיֹּאמֶר יַעֲקֹב אֶל־רִבְקָה אִמּוֹ הֲזֶה עֵשָׂו אַחִי שֵׁעָר וְאֲנִי אִישׁ חָלָק:	Then Jacob said to Rebekah his mother, “Look, Esau my brother is a hairy man, whereas I am a smooth man.	whereas: wider use of the <i>vav</i> .

Gen 27:12	אוֹלֵי יַמְשֻׁנִי אָבִי וְהָיִיתִי בְּעֵינָיו כְּמַתְעַתֵּעַ וְהִבֵּאתִי עָלַי קְלָלָה וְלֹא בְרָכָה:	Maybe my father will feel me, and I will be a mocker in his sight, and I will bring a curse on myself and not a blessing.”	
Gen 27:13	וַתֹּאמֶר לוֹ אִמּוֹ עָלַי קְלָלְתָּךְ בְּנֵי אָדָם שָׁמַע בְּקוֹלִי וְלֹדָה קַח-לִי:	Then his mother said to him, “May your curse <i>be</i> on me, my son, but <u>obey me</u> and go <i>and</i> get me <i>the goats</i> .”	obey me ← <i>hear my voice</i> .
Gen 27:14	וַיֵּלֶךְ וַיִּקַּח וַיָּבֵא לְאִמּוֹ וַתַּעַשׂ אִמּוֹ מִטְעָמִים כַּאֲשֶׁר אָהָב אָבִיו:	So he went and got <i>them</i> and brought <i>them</i> to his mother, and his mother made the tasty meal the way his father liked it.	
Gen 27:15	וַתִּקַּח רִבְקָה אֶת-בְּגָדֵי עֶשָׂו בְּנֵה הַגָּדֹל הַחֲמֹדֹת אֲשֶׁר אִתָּה בְּבֵית וַתַּלְבֵּשׂ אֶת-יַעֲקֹב בְּנֵה הַקָּטָן:	Then Rebekah took the finest clothes which she <i>had</i> in the house of Esau her elder son and clothed Jacob her younger son <i>with them</i> .	
Gen 27:16	וְאֵת עֹרֹת גְּדֵי הָעִזִּים הַלְבִּיֶשָׁה עַל-יָדָיו וְעַל חִלְקֹת צַוְאָרָיו:	And she <u>put</u> the skins of the kids of the goats on his <u>forearms</u> and around the smoothness of his neck.	put ← <i>clothed</i> . forearms: here probably including most of the hand. The word is often just translated <i>hand</i> .
Gen 27:17	וַתִּתֵּן אֶת-הַמִּטְעָמִים וְאֶת-הַלֶּחֶם אֲשֶׁר עָשָׂתָה בְּיַד יַעֲקֹב בְּנֵה:	And she put the tasty meal and bread, which she had made, in the hand of Jacob her son.	
Gen 27:18	וַיָּבֵא אֶל-אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הֲנִנִי מִי אַתָּה בְּנֵי:	And he went to his father and said, “My father”, and he said, “Here I <u>am</u> . Who <i>are</i> you, my son?”	here I <i>am</i> ← <i>behold me</i> .
Gen 27:19	וַיֹּאמֶר יַעֲקֹב אֶל-אָבִיו אָנֹכִי עָשָׂו בְּכֹרֶךָ עָשִׂיתִי כַּאֲשֶׁר דִּבַּרְתָּ אֵלַי קוּם-נָא שֹׁבָה וְאָכַלְתָּ מִצִּידִי בַעֲבוּר תְּבָרַכְנִי נַפְשָׁךְ:	And Jacob said to his father, “I am Esau your firstborn. I have done what you told me. Get up now, and sit and eat my game, so that your <u>whole being</u> <i>can</i> bless me.”	<i>whole being</i> ← <i>soul</i> .
Gen 27:20	וַיֹּאמֶר יִצְחָק אֶל-בְּנֵוֹ מֵהֲזֶה מַהֲרַת לְמַצֵּא בְּנֵי וַיֹּאמֶר כִּי הַקִּרְוָה יְהוָה אֱלֹהֶיךָ לְפָנַי:	Then Isaac said to his son, “How <i>come</i> you have been so quick <u>in</u> <u>finding it</u> , my son?” And he said, “Because the LORD your God made it <i>happen</i> before me.”	in finding: gerundial use of the infinitive.
Gen 27:21	וַיֹּאמֶר יִצְחָק אֶל-יַעֲקֹב גִּשְׁה־נָּא וְאִמְשָׁךְ בְּנֵי הֲאִתָּה זֶה בְּנֵי עָשָׂו אִם-לֹא:	Then Isaac said to Jacob, “Come near, would you, and I will feel you, my son, <i>to see</i> if you <u>really</u> <u>are</u> my son Esau or not.”	you really <i>are</i> ← <i>you (are) this</i> .

Gen 27:22	וַיִּגַשׁ יַעֲקֹב אֶל-יִצְחָק אָבִיו וַיִּמְשְׁהוּ וַיֹּאמֶר הַקֹּל קוֹל יַעֲקֹב וְהַיָּדַיִם יְדֵי עֵשָׂו:	So Jacob came near to Isaac his father, and he felt him, and he said, “The voice <i>is</i> Jacob's voice, but the forearms <i>are</i> Esau's forearms.”	
Gen 27:23	וְלֹא הִכִּירוֹ כִּי-הָיוּ יָדָיו כַּיְדֵי עֵשָׂו אָחִיו שְׂעֵרֹת וַיְבָרְכֵהוּ:	And he did not recognize him, for his forearms <i>were</i> like the hairy forearms of Esau his brother, and he blessed him,	
Gen 27:24	וַיֹּאמֶר אֶתָּה זֶה בְּנִי עֵשָׂו וַיֹּאמֶר אָנִי:	and he said, “ <i>Are you really</i> my son Esau”, and he said, “Yes, I <i>am</i> .”	<i>are you really</i> ← <i>(are) you this</i> .
Gen 27:25	וַיֹּאמֶר הַגִּשָּׁה לִּי וְאָכַלְהָ מִצֵּיד בְּנִי לְמַעַן תְּבָרְכֶךָ נַפְשִׁי וַיִּגַשׁ-לוֹ וַיֹּאכַל וַיָּבֵא לוֹ יַיִן וַיִּשָּׂת:	And he said, “Serve me <i>some</i> of my son's game, and I will eat <i>it</i> , so that my <u>whole being</u> <i>can</i> bless you.” So he served <i>it</i> to him, and he ate, and he brought him wine, and he drank.	<i>whole being</i> ← <i>soul</i> .
Gen 27:26	וַיֹּאמֶר אֵלָיו יִצְחָק אָבִיו גִּשְׁה־נָּא וּשְׁקֵה-לִּי בְּנִי:	And Isaac his father said to him, “Come close, would you, and kiss me, my son.”	
Gen 27:27	וַיִּגַשׁ וַיִּשְׁק-לוֹ וַיַּרַח אֶת-רִיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רְאֵה רִיחַ בְּנִי כְרִיחַ שָׂדֵה אֲשֶׁר בֵּרַכְוָה יְהוָה:	So he came close and kissed him, and he smelled the smell of his clothing, and he blessed him, and he said, “See, the smell of my son <i>Is</i> as the smell of countryside Which the LORD has blessed.	
Gen 27:28	וַיִּתֵּן-לְךָ הָאֱלֹהִים מִטַּל הַשָּׁמַיִם וּמִשְׂמַנֵּי הָאָרֶץ וְרֹב דָּגָן וְתִירֹשׁ:	So may God give you <u>the dew</u> of heaven And the fatness of the earth, And abundance of corn and new wine.	the dew ← <i>from the dew</i> .
Gen 27:29	יַעֲבֹדוּךָ עַמִּים *וַיִּשְׁתַּחוּ *וַיִּשְׁתַּחֲוּוּ לְךָ לְאֻמִּים הֵוָה גְּבִיר לְאֹחֶיךָ וַיִּשְׁתַּחֲוּוּ לְךָ בְּנֵי אִמְךָ אֲרָרֶיךָ אֲרוּר וּמְבָרְכֶיךָ בְּרוּךְ:	Nations will serve you, And <i>various</i> peoples will <u>bow down</u> to you; Be master over your brothers, And the sons of your mother will bow down to you. <u>Those who curse you will be</u> cursed, And those who bless you <i>will be</i> blessed.”	will bow down: the <i>ketiv</i> is a shorter form of the <i>qere</i> . <hr/> those who curse you (etc.): compare Num 24:9. Discordancies in number (or collective usage): Those who curse (<i>plural</i>) you <i>will be</i> cursed (<i>singular</i>), And those who bless (<i>plural</i>) you <i>will be</i> blessed (<i>singular</i>).
Gen 27:30	וַיְהִי כַּאֲשֶׁר כָּלָה יִצְחָק לְבָרֵךְ אֶת-יַעֲקֹב וַיְהִי אֵד יָצָא יָצָא יַעֲקֹב מֵאֵת פְּנֵי יִצְחָק אָבִיו וַעֲשׂו אָחִיו בָּא מִצֹּדוֹ:	And it came to pass, when Isaac had finished blessing Jacob, and Jacob had <u>only just</u> left the presence of Isaac his father, that Esau his brother came <i>back</i> from his hunting.	only just: infinitive absolute of <i>to go out</i> . <hr/> left the presence ← <i>gone out from with the face of</i> .

Gen 27:31	וַיַּעַשׂ גַּם־הוּא מִטְעָמִים וַיָּבֵא לְאָבִיו וַיֹּאמֶר לְאָבִיו יְקָם אָבִי וַיֹּאכַל מִצֵּיד בְּנֹו בַעֲבוּר תְּבָרַכְנִי נַפְשְׁךָ:	And he also made a tasty meal and brought <i>it</i> to his father, and he said to his father, “Let my father get up and eat his son's game, so that your <i>whole being</i> can bless me.”	<i>whole being</i> ← <i>soul</i> .
Gen 27:32	וַיֹּאמֶר לוֹ יִצְחָק אָבִיו מִי־אַתָּה וַיֹּאמֶר אֲנִי בְנֶךָ בְּכָרְךָ עֵשָׂו:	Then Isaac his father said to him, “Who <i>are</i> you?” And he said, “I <i>am</i> your son, your firstborn, Esau.”	
Gen 27:33	וַיִּחַרַד יִצְחָק חֲרָדָה גְדֹלָה עַד־מָאֵד וַיֹּאמֶר מִי־אַפּוֹא הוּא הַצֵּד־צִיד וַיָּבֵא לִי וְאָכַל מְכֹל בְּטֶרֶם תָּבוֹא וְאַבְרַכְהוּ גַם־בְּרוּךְ יִהְיֶה:	Then Isaac <u>trembled, trembling very greatly</u> , and he said, “Who <i>was</i> it then who hunted game and brought <i>it</i> to me, which I ate all <i>of</i> before you came, and I blessed him, <i>and</i> he will be <u>duly</u> blessed?”	trembled, trembling very greatly ← <i>trembled a very great trembling</i> . <u>duly</u> ← <i>also</i> .
Gen 27:34	כַּשְׁמַע עֵשָׂו אֶת־דְּבָרֵי אָבִיו וַיִּצְעַק צָעָקָה גְדֹלָה וּמָרָה עַד־מָאֵד וַיֹּאמֶר לְאָבִיו בְּרַכְנִי גַם־אֲנִי אָבִי:	When Esau heard his father's words, he <u>let out a very loud and bitter cry</u> and said to his father, “Bless me too, my father.”	he let out a very loud and bitter cry ← <i>he cried a very loud and bitter cry</i> .
Gen 27:35	וַיֹּאמֶר בָּא אַחִיךָ בְּמַרְמָה וַיִּקַּח בְּרַכְתְּךָ:	But he said, “Your brother came deceitfully and took your blessing.”	
Gen 27:36	וַיֹּאמֶר הֲכִי קָרָא שְׁמוֹ יַעֲקֹב וַיַּעֲקֹבֵנִי זֶה פַעַמַּיִם אֶת־בְּכֹרְתִי לָקַח וְהִנֵּה עַתָּה לָקַח בְּרַכְתִּי וַיֹּאמֶר הֲלֹא־אַצְלַתְּ לִי בְרָכָה:	And he said, “ <i>Isn't this why</i> he is called Jacob? For he has supplanted me twice now. He has taken my birthright, and now he has <u>gone and taken</u> my blessing.” And he said, “Haven't you reserved a blessing for me?”	<i>isn't this why</i> ← <i>(is) that</i> . for: causal use of the vav. he has gone and taken ← <i>behold he has taken</i> .
Gen 27:37	וַיַּעַן יִצְחָק וַיֹּאמֶר לְעֵשָׂו הֵן גִּבִּיר שָׂמַתִּיו לָךְ וְאֶת־כָּל־אָחָיו נָתַתִּי לוֹ לְעִבָדִים וְדָגָן וְתִירֹשׁ סִמְכַתִּיו וּלְכָה אִפּוֹא מָה אֶעֱשֶׂה בְנִי:	Then Isaac answered and said to Esau, “Look, I have appointed him master over you, and I have <u>assigned</u> all his brothers as servants to him, and I have sustained him <i>with</i> corn and new wine. So then, what <i>can</i> I do for you, my son?”	assigned ← <i>given, put</i> .
Gen 27:38	וַיֹּאמֶר עֵשָׂו אֶל־אָבִיו הַבְּרָכָה אֶחַת הוּא־לְךָ אָבִי בְרַכְנִי גַם־אֲנִי אָבִי וַיִּשָּׂא עֵשָׂו קוֹלוֹ וַיִּבֶךְ:	At <u>this</u> Esau said to his father, “ <i>Is</i> your blessing <i>just a single</i> one, my father? Bless me, me too, my father.” And Esau raised his voice and wept.	at this: wider use of the vav.

Gen 27:39	וַיַּעַן יִצְחָק אָבִיו וַיֹּאמֶר אֵלָיו הֲיֵה מְשֻׁמְנֵי הָאָרֶץ יְהִי מוֹשְׁבֶדָּךְ וּמִטַּל הַשָּׁמַיִם מֵעַל:	Then Isaac his father answered and said to him, “Behold, your dwelling place <i>will be</i> the fatness of the land And <i>benefiting</i> from the dew of heaven above.	<i>will be</i> the fatness: [CB] proposes (<i>far</i>) from the fatness. The issue is whether מְשֻׁמְנֵי is one word, <i>fatness</i> , or the preposition מ attached to the word שְׁמֵנִי (perhaps re-pointed as שְׁמֵנִי). [CB] also proposes (<i>far</i>) from the <i>dew</i> . But the words are as in Gen 27:28.
Gen 27:40	וְעַל-חֲרָבְךָ תַחֲיֶה וְאֶת-אַחֶיךָ תַעֲבֹד וְהָיָה כַּאֲשֶׁר תִּרְיֹד וּפְרַקְתָּ עָלָיו מֵעַל צְוֹאֲרֶךָ:	And you will live by your sword, And serve your brother, But it will come to pass That as you <u>roam</u> around, You will break off his yoke from your neck.”	roam around: root רוּד; AV differs, incorrectly taking the root as רדה, <i>to have dominion</i> .
Gen 27:41	וַיִּשְׁטֹם עֵשָׂו אֶת-יַעֲקֹב עַל-הַבְּרָכָה אֲשֶׁר בֵּרַכּוּ אָבִיו וַיֹּאמֶר עֵשָׂו בְּלִבּוֹ יִקְרְבוּ יָמֵי אָבְלִי אָבִי וְאֶהְרָגָה אֶת-יַעֲקֹב אָחִי:	At this Esau hated Jacob because of the blessing with which his father had blessed him, and Esau said in his heart, “The days of mourning for my father are approaching, and I will kill Jacob my brother.”	at this: wider use of the <i>vav</i> . said in his heart: an expression of resolving. In view of the next verse, the servants could either read his heart, or they heard about his intentions from other things he said out loud.
Gen 27:42	וַיַּגֵּד לְרַבֵּקָה אֶת-דְּבָרֵי עֵשָׂו בְּנֵה הַגָּדֹל וּתְשַׁלַּח וּתְקַרְא לְיַעֲקֹב בְּנֵה הַקָּטָן וּתֹאמֶר אֵלָיו הִנֵּה עֵשָׂו אָחִיךָ מְתַנַּחֵם לְךָ לְהַרְגֶּךָ:	But the words of Esau her elder son were told to Rebekah, so she sent for and called Jacob her younger son and said to him, “Look, Esau your brother is consoling himself over you, <i>plotting</i> to kill you.	
Gen 27:43	וְעַתָּה בְנֵי שְׁמַע בְּקוֹלִי וְקוּם בָּרַח-לְךָ אֶל-לָבָן אָחִי חַרְטָנָה:	So now, my son, <u>obey</u> me, and get up <i>and flee</i> to Laban my brother <u>in Haran</u> .	obey me ← <i>hear my voice</i> . flee ← <i>flee for yourself, so get fleeing</i> . in Haran ← <i>to Haran</i> .
Gen 27:44	וַיֵּשְׁבֶת עִמּוֹ יָמִים אַחַדִּים עַד אֲשֶׁר-תִּשׁוּב חַמַּת אָחִיךָ:	And stay with him for several days until your brother's fury subsides	
Gen 27:45	עַד-שׁוּב אַף-אָחִיךָ מִמֶּךָ וְשָׁכַח אֶת אֲשֶׁר-עָשִׂיתָ לוֹ וּשְׁלַחְתִּי וּלְקַחְתִּיךָ מִשָּׁם לָמָּה אֲשַׁבֵּל גַּם-שְׁנֵיכֶם יוֹם אֶחָד:	– until your brother's anger recedes from you, and he forgets what you did to him – and I will send <i>for you</i> and take you <i>back</i> from there. Why should I be bereaved of the two of you <i>on</i> one day.”	
Gen 27:46	וּתֹאמֶר רַבֵּקָה אֶל-יִצְחָק קִצְתִּי בְחַיֵּי מִפְּנֵי בָנוֹת חֵת אִם-לִקַּח יַעֲקֹב אִשָּׁה מִבְּנוֹת-חֵת כַּאֲלֵה מִבְּנוֹת הָאָרֶץ לָמָּה לִּי חַיִּים:	Then Rebekah said to Isaac, “I am fed up with my life because of the daughters of Heth. If Jacob were to take a wife from the daughters of Heth like these – from the daughters of the land – what <i>purpose</i> would my life <i>have</i> ?”	

Gen 28:1	וַיִּקְרָא יִצְחָק אֶל-יַעֲקֹב וַיְבָרֶךְ אֹתוֹ וַיְצַוְהוּ וַיֹּאמֶר לוֹ לֹא-תִקַּח אִשָּׁה מִבְּנוֹת כְּנָעַן:	Then Isaac called for Jacob and blessed him, and he gave him commandment, and he said to him, “You shall not take a wife from the daughters of Canaan.	
Gen 28:2	קוּם לֵךְ פְּדִינָה אֲרָם בֵּיתָה בְּתוֹאֵל אָבִי אִמְךָ וְקַח-לְךָ מִשָּׁם אִשָּׁה מִבְּנוֹת לְבָן אַחִי אִמְךָ:	Arise, go to Paddan-Aram, to the house of Bethuel your mother's father, and take a wife from there, from the daughters of Laban your mother's brother.	Paddan-Aram: see Gen 25:20.
Gen 28:3	וְאֵל שְׂדֵי יְבָרַךְ אֶתְךָ וַיִּפְרֹךְ וַיִּרְבֶּךָ וְהָיִיתָ לְקַהֲל עַמִּים:	And may GOD ALMIGHTY bless you, And make you fruitful and increase you, So that you become a people who are a convocation.	so that: purposive use of the vav. <hr/> a people <i>who are</i> a convocation ← a convocation of peoples.
Gen 28:4	וַיִּתֵּן-לְךָ אֶת-בְּרִכַּת אַבְרָהָם לְךָ וּלְזַרְעֶךָ אֲתָדָךְ לְרִשְׁתָּךְ אֶת-אֶרֶץ מִגְרִיד אֲשֶׁר-נָתַן אֱלֹהִים לְאַבְרָהָם:	And may he give the blessing of Abraham To you and to your seed with you So that you inherit the land you are staying in, Which God gave to Abraham.”	so that: purposive use of the vav. <hr/> you are staying in ← of your residence.
Gen 28:5	וַיִּשְׁלַח יִצְחָק אֶת-יַעֲקֹב וַיֵּלֶךְ פְּדִינָה אֲרָם אֶל-לְבָן בֶּן-בְּתוֹאֵל הָאֲרָמִי אֲחִי רִבְקָה אִם יַעֲקֹב וַעֲשׂוֹ:	Then Isaac sent Jacob off, and he went to Paddan-Aram, to Laban the son of Bethuel the Aramaean, the brother of Rebekah the mother of Jacob and Esau.	Paddan-Aram: see Gen 25:20.
Gen 28:6	וַיֵּרָא עֲשׂוֹ כִּי-בָרַךְ יִצְחָק אֶת-יַעֲקֹב וַשְׁלַח אֹתוֹ פְּדִינָה אֲרָם לְקַחַת-לוֹ מִשָּׁם אִשָּׁה בְּבָרְכוֹ אֹתוֹ וַיֹּצֵו עָלָיו לֵאמֹר לֹא-תִקַּח אִשָּׁה מִבְּנוֹת כְּנָעַן:	And Esau saw that Isaac had blessed Jacob and had sent him to Paddan-Aram to get himself a wife from there, when he blessed him and commanded him, saying, “You shall not take a wife from the daughters of Canaan”,	Paddan-Aram: see Gen 25:20.
Gen 28:7	וַיִּשְׁמַע יַעֲקֹב אֶל-אָבִיו וְאֶל-אִמּוֹ וַיֵּלֶךְ פְּדִינָה אֲרָם:	and that Jacob obeyed his father and his mother and went to Paddan-Aram.	Paddan-Aram: see Gen 25:20.
Gen 28:8	וַיֵּרָא עֲשׂוֹ כִּי רָעוֹת בְּנוֹת כְּנָעַן בְּעֵינָי יִצְחָק אָבִיו:	And Esau saw that the daughters of Canaan were considered bad in the eyes of Isaac his father,	Esau's wives: Gen 26:34 Judith d. of Beeri Gen 26:34, Gen 36:3 Bosmath d. of Elon (continued ↪)
Gen 28:9	וַיֵּלֶךְ עֲשׂוֹ אֶל-יִשְׁמָעֵאל וַיִּקַּח אֶת-מַחֲלַת בֵּת-יִשְׁמָעֵאל בֶּן-אַבְרָהָם אַחֹת נְבִיּוֹת עַל-נָשָׁיו לוֹ לְאִשָּׁה: ס	so Esau went to Ishmael and took Mahalath the daughter of Ishmael the son of Abraham, the sister of Nebaioth, to be his wife along with his other wives.	↳ (continuation) Gen 28:9 Mahalath d. of Ishmael Gen 36:2 Adah d. of Elon Gen 36:2 Aholibamah d. of Anab. <hr/> Nebaioth: AV= Nebajoth here, but not always for this name.

Gen 28:10	וַיֵּצֵא יַעֲקֹב מִבְּעֵר שָׁבַע וַיֵּלֶךְ חָרָנָה:	So Jacob went out from Beersheba and went to Haran.	
Gen 28:11	וַיַּפְגֵּעַ בַּמָּקוֹם וַיֵּלֶן שָׁם כִּי־בָא הַשֶּׁמֶשׁ וַיִּקַּח מֵאֲבְנֵי הַמָּקוֹם וַיִּשֶׂם מִרְאֲשֹׁתָיו וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא:	And he arrived at the place and lodged there, because the sun was setting, and he took <i>some</i> of the place's stones and placed <i>them as</i> his pillow, and he lay down in that place.	
Gen 28:12	וַיַּחְלֵם וְהִנֵּה סֹלֶם מַצֵּב אֶרֶצָה וְרֹאשׁוֹ מַגִּיעַ הַשָּׁמַיְמָה וְהִנֵּה מַלְאָכֵי אֱלֹהִים עֹלִים וַיֵּרְדוּ בּוֹ:	And he had a dream, and <u>what he saw was</u> a ladder placed on the earth, whose top reached to heaven, and he <i>also saw</i> angels of God ascending and descending by it.	what <i>he</i> saw was ← behold. he <i>also</i> saw ← behold.
Gen 28:13	וְהִנֵּה יְהוָה יְהוֹה נֹצֵב עָלָיו וַיֹּאמֶר אֲנִי יְהוָה אֱלֹהֵי אֲבֹרָהֶם אָבִיךָ וְאֱלֹהֵי יִצְחָק הָאָרֶץ אֲשֶׁר אַתָּה שֹׁכֵב עָלֶיהָ לְךָ אֶתְנַנָּה וּלְזֶרְעֶךָ:	And behold, the LORD was standing <u>by it</u> , and he said, “I <i>am</i> the LORD God of Abraham your <u>father</u> and the God of Isaac. I will give the land on which you are lying to you and to your seed.	by it: or <i>on it</i> , or <i>by him</i> . father: i.e. <i>forefather</i> .
Gen 28:14	וְהָיָה זֶרְעֶךָ כַּעֲפַר הָאָרֶץ וּפְרָצֶת יָמָה וּקְדָמָה וּצָפְנָה וּנְגִבָה וּנְבָרְכוּ בְךָ כָּל־מִשְׁפַּחַת הָאָדָמָה וּבְזֶרְעֶךָ:	And your seed will become as the dust of the earth, and you will forge <i>your way</i> westwards and eastwards, and northwards and southwards, and through you all the families of the earth will be blessed, and through your seed.	Acts 3:25. earth ← <i>ground</i> .
Gen 28:15	וְהִנֵּה אֲנֹכִי עִמָּךְ וּשְׁמַרְתִּיךָ בְּכָל אֲשֶׁר־תֵּלֵךְ וְהִשְׁבֹּתִיךָ אֶל־הָאָדָמָה הַזֹּאת כִּי לֹא אֶעֱזֹבְךָ עַד אֲשֶׁר אִם־עָשִׂיתִי אֵת אֲשֶׁר־דִּבַּרְתִּי לְךָ:	And look, I <i>am</i> with you, and I will guard you everywhere you go, and I will bring you back to this <u>land</u> , for I will not leave you until I have carried out what I have told you.”	land ← <i>ground</i> .
Gen 28:16	וַיִּיקֶץ יַעֲקֹב מִשְׁנָתוֹ וַיֹּאמֶר אָכֵן יֵשׁ יְהוָה בַּמָּקוֹם הַזֶּה וְאֲנֹכִי לֹא יָדַעְתִּי:	Then Jacob awoke from his sleep and said, “The LORD is certainly in this place, <u>yet</u> I did not know <i>it</i> .”	yet: adversative / concessive use of the <i>vav</i> .
Gen 28:17	וַיִּירָא וַיֹּאמֶר מִה־נּוֹרָא הַמָּקוֹם הַזֶּה אֵין זֶה כִּי אִם־בַּיִת אֱלֹהִים וְזֶה שַׁעַר הַשָּׁמַיִם:	And he was afraid, and he said, “How fearful this place <i>is</i> . This <i>is</i> nothing but the house of God, and this <i>is</i> the gate of heaven.”	
Gen 28:18	וַיִּשָּׂם יַעֲקֹב בְּבֹקֶר וַיִּקַּח אֶת־הָאֶבֶן אֲשֶׁר־שָׂם מִרְאֲשֹׁתָיו וַיִּשֶׂם אֹתָהּ מַצְבֵּה וַיִּצֹק שָׁמֶן עַל־רֹאשָׁהּ:	Then Jacob got up early in the morning and took the stone which he had placed <i>as</i> his pillow, and he set it up <i>as</i> a pillar and poured oil <u>on top of it</u> .	on top of it ← <i>on its top</i> .

Gen 28:19	וַיִּקְרָא אֶת־שֵׁם־הַמָּקוֹם הַהוּא בֵּית־אֵל וְאוּלַם לֹז; שֵׁם־הָעִיר לְרֵאשִׁיטָה:	And he called that place Beth-El, but the name of the city <i>was</i> initially Luz.	
Gen 28:20	וַיִּדַר יַעֲקֹב נֶדֶר לְאָמֹר אִם־יְהִיֶּה אֱלֹהִים עִמָּדִי וְשָׁמַרְנִי בַדֶּרֶךְ הַזֶּה אֲשֶׁר אֲנֹכִי הוֹלֵךְ וְנָתַתְּ לִי לֶחֶם לֶאֱכֹל וּבִגְד לְלַבֵּשׁ:	Then Jacob <i>made</i> a vow and said, “If God will be with me and keep me on this way which I am going and give me bread to eat and clothing to wear,	made ← <i>vowed</i> . if: this word introduces the protasis of the conditional sentence. The apodosis could theoretically be introduced by several of the <i>vavs</i> in the sentence. We, with AV, take the one translated <i>then</i> in Gen 28:21.
Gen 28:21	וְשָׁבְתִי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה יְהוָה לִי לֵאלֹהִים:	and I return in peace to the house of my father, then the LORD will be my God,	
Gen 28:22	וְהָאֲבֵן הַזֹּאת אֲשֶׁר־שָׁמַתִּי מִצְבָּה יְהִיֶּה בֵּית אֱלֹהִים וְכֹל אֲשֶׁר תִּתֶּן לִי עֲשֵׂר אֶעֱשֶׂרְנֹו לָךְ:	and this stone which I have set up <i>as</i> a pillar will be the house of God, and I will <u>rigorously give</u> <u>you a tenth</u> of everything you give me.”	rigorously give you a tenth: infinitive absolute.
Gen 29:1	וַיֵּשֶׂא יַעֲקֹב רַגְלָיו וַיֵּלֶךְ אֶרְצָה בְּנִי־קְדָם:	Then Jacob <u>got going</u> and went to the land of the easterners.	got going ← <i>lifted his feet</i> .
Gen 29:2	וַיֵּרָא וְהִנֵּה בְּאֵר בְּשָׂדֵה וְהִנֵּה־שָׁם שְׁלֹשָׁה עֲדָרֵי־צֹאן רֹבְצִים עָלֶיהָ כִּי מִן־הַבְּאֵר הַהוּא יִשְׁקוּ הָעֲדָרִים וְהָאֲבֵן גְּדֹלָה עַל־פִּי הַבְּאֵר:	And he looked, and what <i>he saw</i> <i>was</i> a well in the field, and <i>there</i> <i>were</i> three flocks of sheep <i>there</i> lying by it, because <i>it was</i> from that well <i>that</i> they gave the flocks to drink, and <i>there was</i> a <u>large stone</u> on the opening of the well.	what <i>he saw was</i> ← <i>behold</i> . there <i>were</i> ← <i>behold</i> . a large stone ← <i>the large stone</i> . An unexpected definite article. See Gen 22:9.
Gen 29:3	וּנְאֻסָּפוּ־שָׂמָה כָּל־הָעֲדָרִים וַיִּגְלְלוּ אֶת־הָאֲבֵן מֵעַל־פִּי הַבְּאֵר וְהִשְׁקוּ אֶת־הַצֹּאן וְהִשִּׁיבוּ אֶת־הָאֲבֵן עַל־פִּי הַבְּאֵר לְמַקְמָהּ:	When all the flocks had gathered there, <i>the shepherds</i> rolled away the stone from the opening of the well and gave the sheep drink, then they put the stone back on the opening of the well in its place.	
Gen 29:4	וַיֹּאמֶר לָהֶם יַעֲקֹב אַחֵי מֵאֵין אַתֶּם וַיֹּאמְרוּ מִחָרָן אֲנַחְנוּ:	And Jacob said to them, “My brothers, where <i>are</i> you from?” And they said, “We <i>are</i> from Haran.”	
Gen 29:5	וַיֹּאמֶר לָהֶם הֲיַדְעַתֶּם אֶת־לָבָן בְּן־נָחוֹר וַיֹּאמְרוּ יָדַעְנוּ:	Then he said to them, “Do you know Laban the son of Nahor?” And they said, “Yes, we know <i>him</i> .”	
Gen 29:6	וַיֹּאמֶר לָהֶם הֲשָׁלוֹם לוֹ וַיֹּאמְרוּ שָׁלוֹם וְהִנֵּה רַחֵל בָּתוּרָה בָּאָה עִם־הַצֹּאן:	He then said, “ <i>Is he well?</i> ” And they said, “Yes, <i>he is well</i> . And look, <u>Rachel</u> his daughter is coming with the sheep.”	<i>is he well</i> ← (<i>does he have</i>) <i>peace</i> . <i>he is well</i> ← (<i>he has</i>) <i>peace</i> . Rachel ← <i>Rahel</i> , with a <i>heth</i> , usually →

Gen 29:7	וַיֹּאמֶר הֵן עוֹד הַיּוֹם גָּדוֹל לֹא-עֵת הָאֲסֹף הַמְקַנֶּה הַשְּׂקוּ הַצֹּאן וּלְכוּ רְעוּ:	But he said, “Look, <i>it is</i> still high day. <i>It is</i> not the time for gathering the cattle. Give the sheep drink and go to tend them.”	↳ transliterated by <i>h</i> , but we retain the AV / traditional English name. But AV has <i>Rahel</i> in Jer 31:15. for gathering the cattle ← <i>for the cattle being gathered.</i>
Gen 29:8	וַיֹּאמְרוּ לֹא נוּכַל עַד אֲשֶׁר יֵאָסְפוּ כָּל-הָעֵדְרִים וַיִּגְלְלוּ אֶת-הָאֶבֶן מֵעַל פִּי הַבְּאֵר וְהִשְׁקִינוּ הַצֹּאן:	They then said, “We can't <i>do that</i> until all the flocks have been gathered, and they roll away the stone on the opening of the well; then we give the sheep drink.”	
Gen 29:9	עוֹדֵנוּ מְדַבֵּר עִמָּם וְרַחֵל בָּאָה עִם-הַצֹּאן אֲשֶׁר לְאָבִיהָ כִּי רֹעָה הִוא:	While he was still speaking with them, Rachel came with the sheep which her father <i>had</i> , for she was a shepherdess.	
Gen 29:10	וַיְהִי כַּאֲשֶׁר רָאָה יַעֲקֹב אֶת-רַחֵל בַּת-לָבָן אַחֵי אִמּוֹ וְאֶת-צֹאן לָבָן אַחֵי אִמּוֹ וַיִּגַּשׁ יַעֲקֹב וַיִּגַּל אֶת-הָאֶבֶן מֵעַל פִּי הַבְּאֵר וַיִּשְׁק אֶת-צֹאן לָבָן אַחֵי אִמּוֹ:	And it came to pass when Jacob saw Rachel, the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob approached and rolled the stone away from the opening of the well, and he gave drink to the sheep of Laban the brother of his mother.	
Gen 29:11	וַיִּשָּׁק יַעֲקֹב לְרַחֵל וַיִּשָּׂא אֶת-קוֹלוֹ וַיִּבְדֵּ:	Then Jacob kissed Rachel and raised his voice and wept,	
Gen 29:12	וַיִּגַּד יַעֲקֹב לְרַחֵל כִּי אַחֵי אָבִיהָ הִוא וְכִי בֶן-רֵבְקָה הִוא וַתָּרֶץ וַתִּגַּד לְאָבִיהָ:	and when Jacob told Rachel that he <i>was</i> the brother of her father, and that he <i>was</i> Rebekah's son, she ran and told her father.	brother: standing for <i>nephew</i> , as in Gen 14:14.
Gen 29:13	וַיְהִי כַשְּׂמַע לָבָן אֶת-שִׁמְעַ יַעֲקֹב בֶּן-אַחֲתוֹ וַיָּרַץ לְקָרְאוֹתוֹ וַיַּחְבֵּק-לוֹ וַיִּנְשָׁק-לוֹ וַיְבִיֵּאֵהוּ אֶל-בֵּיתוֹ וַיְסַפֵּר לְלָבָן אֵת כָּל-הַדְּבָרִים הָאֵלֶּה:	And it came to pass when Laban heard the report of Jacob his sister's son that he ran to meet him and embraced him and kissed him, and he brought him into his house. And he told Laban all these things.	
Gen 29:14	וַיֹּאמֶר לוֹ לָבָן אַךְ עַצְמִי וּבִשְׂרֵי אֶתָּה וַיֵּשֶׁב עִמּוֹ חֹדֶשׁ יָמִים:	Then Laban said to him, “You <i>are simply</i> my bone and my flesh.” And he stayed with him for a full month.	simply ← <i>only; but; surely.</i> a full month ← <i>a month of days.</i>
Gen 29:15	וַיֹּאמֶר לָבָן לִיעֲקֹב הֲכִי-אַחֵי אַתָּה וְעַבְדְּתָנִי חִנָּם הַגִּידָה לִּי מַה-מְשַׁכְּרֶתָּד:	Then Laban said to Jacob, “ <i>Are you not</i> my brother? So should you work for nothing? Tell me what your wages <i>should be.</i> ”	<i>are</i> you not: constructed with an interrogative particle pressuring for an answer of <i>yes.</i> brother: standing for <i>nephew</i> , as in Gen 29:12.
Gen 29:16	וּלְלָבָן שְׁתֵּי בָנוֹת שֵׁם הַגְּדֹלָה לֵאָה וְשֵׁם הַקְּטָנָה רַחֵל:	Now Laban <i>had</i> two daughters. The name of the elder <i>one</i> was Leah and the name of the younger <i>one</i> was Rachel.	

Gen 29:17	וַיֵּינִי לְאֵה רַכּוֹת וְרַחֵל הִיְתָה יִפְתָּתָאֵר וַיִּפְתַּ מְרֵאָה:	And Leah's eyes <i>were pale</i> , but Rachel was of an attractive figure and beautiful in appearance.	pale ← <i>soft, weak</i> .
Gen 29:18	וַיֶּאֱהָב יַעֲקֹב אֶת־רַחֵל וַיֹּאמֶר אֶעֱבֹדָךְ שִׁבְעַ שָׁנִים בְּרַחֵל בְּתָךְ הַקַּטְנָה:	Now Jacob loved Rachel, and he said, “I will serve you for seven years, for Rachel your younger daughter.”	
Gen 29:19	וַיֹּאמֶר לָבָן טוֹב תַּתִּי אֵתָה לְךָ מִתַּתִּי אֵתָה לְאִישׁ אַחֵר שָׁבָה עִמָּדִי:	And Laban said, “ <i>It is better</i> that I give her to you than that I give her to another man. Remain with me.”	
Gen 29:20	וַיַּעֲבֹד יַעֲקֹב בְּרַחֵל שִׁבְעַ שָׁנִים וַיְהִיּוּ בְעֵינָיו כְּיָמִים אַחָדִים בְּאַהֲבָתוֹ אֵתָה:	So Jacob worked for seven years for Rachel, and they were <i>only</i> like a few days in his sight, with his love for her.	
Gen 29:21	וַיֹּאמֶר יַעֲקֹב אֶל־לָבָן הֲבָה אֶת־אִשְׁתִּי כִּי מָלְאוּ יָמֵי וְאַבּוֹאָה אֵלֶיָהּ:	Then Jacob said to Laban, “Give <i>me</i> my wife, for my days have been fulfilled, <u>so that</u> I may go in to her.”	so that: purposive use of the <i>vav</i> .
Gen 29:22	וַיֹּאסֹף לָבָן אֶת־כָּל־אֲנָשֵׁי הַמָּקוֹם וַיַּעַשׂ מִשְׁתָּהּ:	Then Laban gathered all the men of the place and <u>gave</u> a banquet.	gave ← <i>made</i> .
Gen 29:23	וַיְהִי בְעֶרְבַּ וַיִּקַּח אֶת־לֵאָה בָּתּוֹ וַיָּבֵא אֵתָה אֵלָיו וַיָּבֵא אֵלֶיָהּ:	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.	
Gen 29:24	וַיִּתֵּן לָבָן לָהּ אֶת־זִלְפָּה שִׁפְחָתוֹ לְלֵאָה בָּתּוֹ שִׁפְחָהּ:	And Laban had given her Zilpah his maidservant – to Leah his daughter, <i>as</i> a maidservant.	
Gen 29:25	וַיְהִי בַבֹּקֶר וַהֲגִיָּהּ הָיָה לֵאָה וַיֹּאמֶר אֶל־לָבָן מַה־זֹּאת עָשִׂיתָ לִּי הֲלֹא בְרַחֵל עָבַדְתִּי עֲמֹךְ וְלָמָּה רָמִיתָנִי:	Then it transpired in the morning that <u>she was</u> in fact Leah. And he said to Laban, “What <i>is</i> this you have done to me? Did I not work for you for Rachel? So why have you deceived me?”	she <i>was</i> in fact ← <i>behold she (was)</i> .
Gen 29:26	וַיֹּאמֶר לָבָן לֹא־יַעֲשֶׂה כֵן בְּמִקוֹמָנוּ לְתַתּוֹ הַצְעִירָה לְפָנֵי הַבְּכִירָה:	To <u>which</u> Laban said, “It is not done like that in our place, to give the younger before the firstborn.	to which: wider use of the <i>vav</i> .
Gen 29:27	מָלֵא שִׁבְעַ זֹאת וְנִתְּנָה לְךָ גַּם־אֶת־זֹאת בְּעֵבֹדָה אֲשֶׁר תַּעֲבֹד עִמָּדִי עוֹד שִׁבְעַ־שָׁנִים אַחֲרוֹת:	Fulfil <u>seven years</u> and we will give you her as well in return for the work you will do for me, for another seven years besides.”	seven years ← <i>a week of this</i> . <hr/> we will give you her: or, as <i>niphal</i> , she will be given [Ges-HG] §121b. <hr/> Others read the first “seven” as referring to a ↻

Gen 29:28	וַיַּעַשׂ יַעֲקֹב כֵּן וַיִּמְלֵא שִׁבְעַת זָאת וַיִּתֵּן-לוֹ אֶת-רַחֵל בִּתּוֹ לְאִשָּׁה:	So Jacob did so, and he fulfilled these seven <i>years for her</i> , and he gave him Rachel his daughter as his wife.	↳ bridal week (of days), so that Jacob is given Rachel a week after he is given Leah, after which he fulfils the seven years. Compare Judg 14:12-18. But here ↪
Gen 29:29	וַיִּתֵּן לְבָן לְרַחֵל בִּתּוֹ אֶת-בִּלְהָה שִׁפְחָתוֹ לָהּ לְשִׁפְחָה:	Then Laban gave to Rachel his daughter Bilhah his maidservant, as a maidservant for her.	↳ the injunction for Jacob to fulfil another seven years (explicitly years ending v.27) is immediately followed by <i>vav consecutive</i> forms: <i>so Jacob did so, and he fulfilled ... and he (Laban) gave</i> , which ↪
Gen 29:30	וַיָּבֵא גַם אֶל-רַחֵל וַיֶּאֱהָב גַּם-אֶת-רַחֵל מִלֵּאָה וַיַּעֲבֹד עִמּוֹ עוֹד שִׁבְע־שָׁנִים אַחֲרוֹת:	And he also went in to Rachel, and he loved Rachel too, more than Leah, and he worked another seven years besides for him.	↳ implies Jacob's fulfilling was prior to Laban's giving. A consequence is that Leah was childless for seven years, but we have here God very explicitly ↪
Gen 29:31	וַיֵּרָא יְהוָה כִּי-שִׂנְאוּהָ לְאֵה וַיִּפְתַּח אֶת-רַחֲמֶיהָ וְרַחֵל עֲקָרָה:	Now <i>when</i> the LORD saw that Leah <i>was</i> hated, he opened her womb, but Rachel <i>was</i> barren.	↳ determining when wombs are closed and opened. We also feel that Laban was not the kind of man to give Rachel “on credit”.
Gen 29:32	וַתֵּהָרֵי לֵאָה וַתֵּלֶד בֶּן וַתִּקְרָא שְׁמוֹ רְאוּבֵן כִּי אָמְרָה כִּי-רָאָה יְהוָה בְּעַנְיִי כִּי עָתָה יֶאֱהָבֵנִי אִישִׁי:	And Leah conceived and bore a son, and she called him <u>Reuben</u> , for, she said, “Because the LORD has considered my affliction, for now my husband will love me.”	1 Chr 2:1. Reuben ← <i>see a son</i> .
Gen 29:33	וַתֵּהָרֵי עוֹד וַתֵּלֶד בֶּן וַתֹּאמֶר כִּי-שָׁמַע יְהוָה כִּי-שִׂנְאוּהָ אֲנֹכִי וַיִּתֵּן-לִי גַם-אֶת-זֶה וַתִּקְרָא שְׁמוֹ שִׁמְעוֹן:	And she conceived again and bore a son, and she said, “Because the LORD has heard that I <i>am</i> hated, and he has given me this one too.” And she called him <u>Simeon</u> .	1 Chr 2:1. Simeon ← <i>Shim'on</i> , meaning <i>hearing</i> , with a closed first syllable and a <i>shin</i> , but we retain the AV / traditional English name. See Gen 31:21.
Gen 29:34	וַתֵּהָרֵי עוֹד וַתֵּלֶד בֶּן וַתֹּאמֶר עָתָה הִפְעַם יִלְוֶה אִישִׁי אֵלַי כִּי-יִלְדֹתִי לוֹ שְׁלֹשָׁה בָנִים עַל-כֵּן קָרָאתִי שְׁמוֹ לְוִי:	And she conceived again and bore a son, and she said, “Now <i>this</i> time my husband will <u>bond</u> with me because I have borne him three sons”, which <i>is</i> why she called him <u>Levi</u> .	1 Chr 2:1. bond ← <i>be joined</i> . Levi ← <i>adhesion</i> .
Gen 29:35	וַתֵּהָרֵי עוֹד וַתֵּלֶד בֶּן וַתֹּאמֶר הִפְעַם אוֹדָה אֶת-יְהוָה עַל-כֵּן קָרָאתִי שְׁמוֹ יְהוּדָה וַתֵּעַמַּד מִלְדֹּת:	And she conceived again and bore a son, and she said, “ <i>This</i> time I will thank the LORD”, which <i>is</i> why she called him <u>Judah</u> . Then she stopped bearing.	1 Chr 2:1. Judah ← <i>Jehudah</i> , meaning <i>thanked</i> .
Gen 30:1	וַתֵּרָא רַחֵל כִּי לֹא יִלְדָה לִיעֲקֹב וַתִּקְנֶה רַחֵל בְּאֲחֻתָּהּ וַתֹּאמֶר אֶל-יעֲקֹב הִבְהֵלִי בָנִים וְאִם-אֵין מִתָּה אָנֹכִי:	And Rachel saw that she had not borne to Jacob, and Rachel became jealous of her sister, and she said to Jacob, “Give me sons, and if <i>there aren't any</i> , I <i>am</i> dead.”	

Gen 30:2	וַיִּחַר־אַף יַעֲקֹב בְּרַחֵל וַיֹּאמֶר הֲתַחַת אֱלֹהִים אָנֹכִי אֲשֶׁר־מִנַּע מִמֶּדָּ פְּרִי־בֶטֶן:	At this Jacob's anger was kindled against Rachel, and he said, “ <i>Am I</i> in place of God, who has held back fruit of the womb from you?”	at this: wider use of the <i>vav</i> .
Gen 30:3	וַתֹּאמֶר הִנֵּה אִמָּתִי בְלֵהָהּ בָּא אֵלַיהָ וְתִלְדַּעַל־בְּרַכְי וְאִבְנָה גַם־אֲנֹכִי מִמֶּנָּה:	Then she said, “Look, here is my maidservant Bilhah. Go in to her, and she shall bear on my knees, and I too will obtain sons through her.”	obtain sons ← <i>be built</i> . The word for <i>son</i> is from the same root as <i>to build</i> (בנה).
Gen 30:4	וַתִּתֶּן־לוֹ אֶת־בִּלְהָהּ שִׁפְחָתָהּ לְאִשָּׁה וַיָּבֵא אֵלַיהָ יַעֲקֹב:	And she gave him Bilhah her maidservant as a wife, and Jacob went in to her,	
Gen 30:5	וַתַּהַר בְּלֵהָהּ וַתֵּלֶד לְיַעֲקֹב בֶּן:	and Bilhah conceived and bore Jacob a son.	
Gen 30:6	וַתֹּאמֶר רַחֵל דָּנָנִי אֱלֹהִים וְגַם שָׁמַע בְּקוֹלִי וַיִּתֶּן־לִי בֶן עַל־בֶּן קָרָאָה שְׁמוֹ דָּן:	And Rachel said, “God has judged me and also heard my voice and given me a son”, which <i>is</i> why she called him Dan.	1 Chr 2:2. Dan ← <i>judge</i> .
Gen 30:7	וַתַּהַר עוֹד וַתֵּלֶד בְּלֵהָהּ שִׁפְחַת רַחֵל בֶּן שְׁנֵי לְיַעֲקֹב:	Then Bilhah, Rachel's maidservant, conceived again and bore a second son to Jacob.	
Gen 30:8	וַתֹּאמֶר רַחֵל נִפְתּוּלִי אֱלֹהִים נִפְתַּלְתִּי עִם־אֲחֹתִי גַם־יִכְלַתִּי וַתִּקְרָא שְׁמוֹ נִפְתָּלִי:	And Rachel said, “I have wrestled with mighty wrestlings with my sister, and I have also prevailed”, so she called him Naphtali.	1 Chr 2:2. mighty wrestlings ← <i>wrestlings of God</i> , but this is an idiom using <i>Elohim</i> , God, for an extreme quality. See Gen 23:6. Naphtali ← <i>my wrestling</i> .
Gen 30:9	וַתִּרְאֵה לֵאָה כִּי עָמְדָה מִלֵּדָת וַתִּקַּח אֶת־זִלְפָּה שִׁפְחָתָהּ וַתִּתֶּן אֹתָהּ לְיַעֲקֹב לְאִשָּׁה:	Then when Leah saw that she had stopped bearing, she took Zilpah her maidservant and gave her to Jacob as a wife.	
Gen 30:10	וַתֵּלֶד זִלְפָּה שִׁפְחַת לֵאָה לְיַעֲקֹב בֶּן:	And Zilpah, Leah's maidservant, bore Jacob a son.	
Gen 30:11	וַתֹּאמֶר לֵאָה *בגד *בָּא **גַּד וַתִּקְרָא אֶת־שְׁמוֹ גַּד:	And Leah said, “[K: <i>This is by good fortune</i>] [Q:Good fortune has come].” And she called him Gad.	1 Chr 2:2. good fortune (<i>ketiv / qeré</i>): AV differs (<i>troop</i>), a word derived from the same, or a homonymic, root (גדג).
Gen 30:12	וַתֵּלֶד זִלְפָּה שִׁפְחַת לֵאָה בֶּן שְׁנֵי לְיַעֲקֹב:	Then Zilpah, Leah's maidservant, bore a second son to Jacob.	
Gen 30:13	וַתֹּאמֶר לֵאָה בְּאִשְׁרֵי כִי אֲשֶׁרוּנִי בְּנוֹת וַתִּקְרָא אֶת־שְׁמוֹ אֲשֶׁר:	And Leah said, “ <i>This is</i> with my happiness, for the daughters will pronounce me happy.” And she called him Asher.	1 Chr 2:2. Asher ← <i>happy</i> .

Gen 30:14	וַיֵּלֶךְ רְאוּבֵן בְּיָמֵי קְצִיר־חֹטִים וַיִּמְצֵא דוֹדָאִים בַּשָּׂדֶה וַיָּבֵא אֹתָם אֶל־לֵאָה וַתֹּאמֶר רְחֵל אֶל־לֵאָה תִּנִּינָא לִי מִדוֹדָאֵי בְנֶיךָ:	Now Reuben went out in the days of the wheat harvest and found <i>some</i> mandrakes in a field and brought them to Leah his mother. And Rachel said to Leah, "Please give me <i>some</i> of your son's mandrakes."	
Gen 30:15	וַתֹּאמֶר לָהּ הֲמַעֲטַל קַחְתִּיךָ אֶת־אִישִׁי וְלָקַחְתְּ גַם אֶת־דוֹדָאֵי בְנֵי וַתֹּאמֶר רְחֵל לָכֵן יִשְׁכַּב עִמָּךְ הַלַּיְלָה תַּחַת דוֹדָאֵי בְנֶיךָ:	But she said to her, " <i>Is it</i> a small thing that you should take my husband and then take my son's mandrakes too?" And Rachel said, "Here <i>is</i> why he will lie with you tonight: in return for your son's mandrakes."	
Gen 30:16	וַיָּבֵא יַעֲקֹב מִן־הַשָּׂדֶה בְּעֶרְבַּי וַתֵּצֵא לֵאָה לִקְרָאתוֹ וַתֹּאמֶר אֵלַי תָּבוֹא כִּי שָׂכַר שְׂכָרְתִּיךָ בְּדוֹדָאֵי בְנֵי וַיִּשְׁכַּב עִמָּה בַּלַּיְלָה הַהוּא:	Then Jacob came <i>back</i> from the field in the evening, and Leah went out to meet him, and she said, "You will go in to me, for I have <u>expressly hired</u> you with my son's mandrakes." And he lay with her that night.	expressly hired: infinitive absolute.
Gen 30:17	וַיִּשְׁמַע אֱלֹהִים אֶל־לֵאָה וַתֵּהָרַ וַתֵּלֶד לְיַעֲקֹב בֶּן חַמִּישִׁי:	And God hearkened to Leah, and she conceived and bore Jacob <i>her</i> fifth son.	
Gen 30:18	וַתֹּאמֶר לֵאָה נָתַן אֱלֹהִים שְׂכָרִי אֲשֶׁר־נָתַתִּי שְׂפָחָתִי לְאִישִׁי וַתִּקְרָא שְׁמוֹ יִשָּׁשָׁכָר:	And Leah said, "God has given me my hire, because I gave my maidservant to my husband." And she called him <u>Issachar</u> .	1 Chr 2:1. Issachar ← <i>hired, or obtained by hire</i> .
Gen 30:19	וַתֵּהָרַ עוֹד לֵאָה וַתֵּלֶד בֶּן־שֵׁשִׁי לְיַעֲקֹב:	Then Leah conceived again, and she bore <i>her</i> sixth son to Jacob.	
Gen 30:20	וַתֹּאמֶר לֵאָה זָבַדְנִי אֱלֹהִים אֶתִּי זָבַד טוֹב הַפֶּעַם יִזְבְּלֵנִי אִישִׁי כִּי־יֵלְדֵתִי לוֹ שֵׁשָׁה בָּנִים וַתִּקְרָא אֶת־שְׁמוֹ זְבֻלוֹן:	And Leah said, "God has endowed me with a good dowry. <i>This</i> time my husband will dwell with me because I have borne him six sons." And she called him <u>Zebulun</u> .	1 Chr 2:1. Zebulun ← <i>dwelling</i> .
Gen 30:21	וַאֲחֵר יֵלְדָה בֵּת וַתִּקְרָא אֶת־שְׁמָהּ דִּינָה:	And after <i>that</i> she bore a daughter, whom she called <u>Dinah</u> .	Dinah ← <i>judged</i> .
Gen 30:22	וַיִּזְכֹּר אֱלֹהִים אֶת־רְחֵל וַיִּשְׁמַע אֶלֶיהָ אֱלֹהִים וַיִּפְתַּח אֶת־רַחְמָהּ:	Then God remembered Rachel, and God hearkened to her and opened her womb.	
Gen 30:23	וַתֵּהָרַ וַתֵּלֶד בֶּן וַתֹּאמֶר אֶסָּף אֱלֹהִים אֶת־חַרְפֹּתַי:	And she conceived and bore a son, and she said, "God has taken my reproach away."	

Gen 30:24	וַתִּקְרָא אֶת־שְׁמוֹ יוֹסֵף לֵאמֹר יֹסֵף יְהוָה לִי בֶן אַחֵר:	And she called him <u>Joseph</u> , and she said, “The LORD will add another son to me.”	1 Chr 2:2. Joseph ← <i>may he add</i> . The added son is <i>Benjamin</i> (Gen 35:18).
Gen 30:25	וַיְהִי כַּאֲשֶׁר יָלְדָה רָחֵל אֶת־יוֹסֵף וַיֹּאמֶר יַעֲקֹב אֶל־לְבֹן שְׁלַחְנִי וְאֶלְכָה אֶל־מְקוֹמִי וְלֹאֲרָצִי:	And it came to pass, when Rachel bore Joseph, that Jacob said to Laban, “Send me off, and I will go to my place and my land.	
Gen 30:26	תְּנֵה אֶת־נַשְׂי וְאֶת־יְלָדֵי אֲשֶׁר עֲבַדְתִּי אִתָּךְ בָּהֶן וְאֶלְכָה בִּי אִתָּה יָדַעְתָּ אֶת־עֲבַדְתִּי אֲשֶׁר עֲבַדְתִּיךָ:	Give <i>me</i> my wives and my children for whom I worked for you, and I will go, for you know the work I did for you.”	
Gen 30:27	וַיֹּאמֶר אֵלָיו לְבֹן אִם־נָא מִצָּאתַי חֵן בְּעֵינַיִךְ נִחַשְׁתִּי וַיְבָרַכְנִי יְהוָה בְּגִלְגָּלְךָ:	Then Laban said to him, “If now I have found grace in your eyes, <i>stay, for</i> I have <u>observed</u> how the LORD has blessed me because of you.”	observed: or <i>divined</i> .
Gen 30:28	וַיֹּאמֶר נָקֵבָה שְׂכָרְךָ עָלַי וְאִתָּנָה:	Then he said, “Specify your wages to me, and I will give <i>them</i> .”	
Gen 30:29	וַיֹּאמֶר אֵלָיו אַתָּה יָדַעְתָּ אֵת אֲשֶׁר עֲבַדְתִּיךָ וְאֵת אֲשֶׁר־הָיָה מִקְנֶךָ אִתִּי:	And he said to him, “You know how I have worked for you, and how your cattle was with me.	
Gen 30:30	כִּי מְעַט אֲשֶׁר־הָיָה לְךָ לִפְנֵי וַיִּפְרָץ לְרֹב וַיְבָרֶךְ יְהוָה אֶתְךָ לְרִגְלֵי וְעֵתָה מִתִּי אֵעֲשֶׂה גַם־אֲנֹכִי לְבֵיתִי:	For <i>it was</i> little that you had before my <i>time</i> , but it <u>increased greatly</u> , and the LORD blessed you in my <u>tracks</u> , but now, when will I <u>for my part gain anything</u> for my household?”	increased greatly ← <i>burst forth to the abundance</i> . tracks ← <i>foot</i> . for my part ← <i>also</i> . gain ← <i>do, make, acquire</i> .
Gen 30:31	וַיֹּאמֶר מָה אֶתֶּן־לְךָ וַיֹּאמֶר יַעֲקֹב לֹא־תִתְּנֵנִי מִאוֹמָה אִם־תַּעֲשֶׂה־לִּי הַדָּבָר הַזֶּה אֲשׁוּבָה אֶרְעָה צֹאנֶךָ אֲשָׁמְרָה:	Then he said, “What shall I give you.” And Jacob said, “Don't give me anything except do this thing for me, <i>and</i> I will again tend your sheep <i>and</i> guard <i>them</i> :	
Gen 30:32	אֶעֱבֹר בְּכָל־צֹאנֶךָ הַיּוֹם הַסֵּר מִשָּׁם כָּל־שֶׂה נִקְדוּ וְטָלוּא וְכָל־שֶׂה־חֹום בְּכַשְׂבִּים וְטָלוּא וְנִקְדוּ בְּעֵזִים וְהָיָה שְׂכָרִי:	I will go through all your small cattle today, removing <u>from them</u> all the speckled and spotted sheep, and all the brown sheep among the lambs, and the spotted and speckled <i>ones</i> among the goats, and <u>they</u> will be my wages.	from them ← <i>from there</i> . they ← <i>it</i> .

Gen 30:33	וְעִנְתָּה־בִּי צְדָקְתִּי בְיוֹם מָחָר כִּי־תָבוֹא עַל־שְׂכָרִי לִפְנֵיךָ כֹּל אֲשֶׁר־אֵינְנִי נֹקֵד וְטָלוֹא בְּעֵזִים וְחוּם בְּכֶשֶׁבִים גָּנוּב הוּא אֹתִי:	And <i>what is</i> my right will give <i>its</i> testimony to me <u>in the future</u> , when it comes before you concerning my wages. Everything that <i>is</i> not speckled or spotted among the goats, or brown among the lambs, <i>will be</i> <u>considered stolen by me.</u> "	in the future ← <i>on the day of</i> <i>tomorrow</i> . by me ← <i>with me</i> .
Gen 30:34	וַיֹּאמֶר לָבָן הֲזוֹ לוֹ יְהִי כְדַבְּרְךָ:	To <u>this</u> Laban said, "Agreed. <u>Let</u> <u>it be</u> according to your word."	to this: wider use of the vav. agreed ← <i>behold</i> . let it be ← <i>if (only) it may be</i> .
Gen 30:35	וַיִּסַּר בְּיוֹם הַהוּא אֶת־הַתֵּיּוֹשִׁים הַעֲקָדִים וְהַטְּלָאִים וְאֵת כָּל־הָעֵזִים הַנִּקְדוֹת וְהַטְּלֹאֹת כֹּל אֲשֶׁר־לָבָן בּוֹ וְכָל־חוּם בְּכֶשֶׁבִים וַיִּתֵּן בְּיַד־בָּנָיו:	Then on that day <u>he removed</u> the striped and spotted he-goats, and all the speckled and spotted she- goats, <i>and every one</i> that <i>had</i> <i>some white</i> on it, and all brown <i>ones</i> among the lambs, and he <u>put them</u> under his sons' care.	he removed: i.e. <i>Laban removed</i> . under his sons' care ← <i>in his</i> <i>sons' hand</i> .
Gen 30:36	וַיִּשֶׂם דָּרֶךְ שְׁלֹשֶׁת יָמִים בֵּינֵו וּבֵין יַעֲקֹב וַיַּעֲקֹב רֹעֶה אֶת־צֹאן לָבָן הַנוֹתְרֹת:	Then he fixed a <u>distance</u> of three days' <i>journey</i> between himself and Jacob, while Jacob tended Laban's sheep which <i>were</i> left over.	distance ← <i>way</i> .
Gen 30:37	וַיִּקַּח־לוֹ יַעֲקֹב מִקֵּל לְבָנָה לַח וְלוֹז וְעֶרְמוֹן וַיִּפְעֵל בָּהֶן פְּצָלוֹת לְבָנוֹת מִחֹשֶׁף הַלָּבָן אֲשֶׁר עַל־הַמְּקִלוֹת:	Then Jacob got himself a moist white-poplar rod, and an almond tree <i>one</i> , and a plane tree <i>one</i> , and he peeled off the white strippings <u>from them</u> , making the white <i>part</i> on the rods bare.	from them ← <i>on them</i> .
Gen 30:38	וַיִּצַּג אֶת־הַמְּקִלוֹת אֲשֶׁר פִּעֵל בְּרֵהָטִים בְּשִׁקְתוֹת הַמַּיִם אֲשֶׁר תָּבֹאוּ הַצֹּאן לְשִׁתּוֹת לְנֹכַח הַצֹּאן וַיַּחֲמֵנָה בְּבֹאֵן לְשִׁתּוֹת:	And he placed the rods which he had peeled in the channels, in the water-troughs, where the sheep came to drink, in front of the sheep, <u>so that they would</u> <u>become ruttish</u> when they came to drink.	so that: purposive use of the vav. would become ruttish ← <i>would</i> <i>be heated</i> ; compare the English <i>on heat</i> .
Gen 30:39	וַיַּחֲמוּ הַצֹּאן אֶל־הַמְּקִלוֹת וַתֵּלְדוּן הַצֹּאן עֲקָדִים נֹקֵדִים וְטָלָאִים:	So the sheep became ruttish at the rods, and the sheep gave birth to striped and speckled and spotted <i>young</i> .	
Gen 30:40	וַהֲכֶשֶׁבִים הִפְרִיד יַעֲקֹב וַיִּתֵּן פָּנֵי הַצֹּאן אֶל־עֵקֶד וְכָל־חוּם בְּצֹאן לָבָן וַיִּשְׁתֵּלּוּ עֲדָרִים לְבָדּוֹ וְלֹא שָׂתָם עַל־צֹאן לָבָן:	And Jacob separated the lambs, and he <u>matched</u> the sheep <i>with a</i> <i>view</i> to striped <i>young</i> , and he <i>matched</i> all the brown <i>ones</i> with <u>white</u> sheep, and he put his <i>own</i> flocks on their own, and he did not put them with Laban's sheep.	matched ← <i>put the faces of</i> . white: AV differs (<i>Laban</i>), taking the Hebrew word as a name, but Jacob is aiming for striped young from a white and a brown parent.

Gen 30:41	וְהָיָה בְּכָל־יָחִם הַצֹּאן הַמְּקֻשָּׁרוֹת וְשֵׁם יַעֲקֹב אֶת־הַמְּקֻלוֹת לְעֵינֵי הַצֹּאן בְּרֹהֲטִים לְיַחְמְנָה בַּמְּקֻלוֹת:	And it came to pass, whenever the strong sheep were to become ruttish, that Jacob put the rods before the eyes of the sheep in the channels, for them to become ruttish by the rods.	
Gen 30:42	וּבַהֶעֱטִיף הַצֹּאן לֹא יֵשִׁים וְהָיָה הָעֲטָפִים לְלָבָן וְהַקְּשָׁרִים לְיַעֲקֹב:	But with the sheep that were weak, he did not put <i>them out</i> , and the weak <i>sheep were</i> for Laban and the strong <i>ones</i> for Jacob.	
Gen 30:43	וַיִּפְרֹץ הָאִישׁ מְאֹד מְאֹד וַיְהִי־לוֹ צֹאן רַבּוֹת וּשְׁפָחוֹת וְעֲבָדִים וּגְמָלִים וַחֲמָרִים:	So the man gained wealth most exceedingly, and he acquired many sheep and maidservants and menservants and camels and donkeys.	
Gen 31:1	וַיִּשְׁמַע אֶת־דְּבָרֵי בְנֵי־לָבָן לְאֹמֶר לָקַח יַעֲקֹב אֶת כָּל־אֲשֶׁר לְאָבִינוּ וּמֵאֲשֶׁר לְאָבִינוּ עָשָׂה אֶת כָּל־הַכְּבֹד הַזֶּה:	Then he heard the words of Laban's sons, who said, "Jacob has taken everything that our father <i>had</i> , and he has <u>acquired</u> all this glory from what our father <i>had</i> ."	acquired ← <i>made</i> .
Gen 31:2	וַיֵּרָא יַעֲקֹב אֶת־פְּנֵי לָבָן וַהֲנִיחָה אֵינָנוּ עִמּוֹ כְּתַמּוֹל שְׁלֹשׁוֹם:	And when Jacob saw Laban's face, it <u>was clear that he was not favourable to him as he had been in the past</u> .	it was clear that he was ← <i>behold</i> . <hr/> favourable to him ← <i>with him</i> . <hr/> in the past ← <i>yesterday (and) the day before yesterday</i> .
Gen 31:3	וַיֹּאמֶר יְהוָה אֶל־יַעֲקֹב שׁוּב אֶל־אֶרֶץ אֲבוֹתֶיךָ וּלְמוֹלְדֹתֶיךָ וְאֵהְיָ עִמָּךְ:	And the LORD said to Jacob, "Return to the land of your fathers and to your native land, and I will be with you."	
Gen 31:4	וַיִּשְׁלַח יַעֲקֹב וַיִּקְרָא לְרַחֵל וּלְלֵאָה הַשֹּׂדֶה אֶל־צֹאֲנָיו:	Then Jacob sent <i>a messenger</i> and called for Rachel and Leah <i>to come to</i> the field, to his sheep.	
Gen 31:5	וַיֹּאמֶר לָהֶן רְאִיָּה אֲנִי אֶת־פְּנֵי אָבִיכֶן כִּי־אֵינָנוּ אֵלַי כְּתַמּוֹל שְׁלֹשׁוֹם וְאֱלֹהֵי אָבִי הָיָה עִמָּדִי:	And he said to them, "I <i>can see from</i> your father's face that he <i>is not favourable to me, as in the past</i> , but the God of my father has been with me.	in the past ← <i>yesterday (and) the day before yesterday</i> .
Gen 31:6	וְאַתָּנָה יָדַעְתָּן כִּי בְּכָל־כֹּחִי עָבַדְתִּי אֶת־אָבִיכֶן:	And you know that I have served your father with all my might,	
Gen 31:7	וְאַבִּיכֶן הִתֵּל בִּי וַהֲחִלֵּף אֶת־מִשְׁכָּרְתִּי עֶשְׂרֵת מִנִּים וְלֹא־נָתַנּוּ אֱלֹהִים לְהָרַע עִמָּדִי:	but your father deceived me and changed my wages ten times, but God has not allowed him <u>to be to my detriment</u> .	to be to my detriment ← <i>to do harm with me</i> .

Gen 31:8	אִם-כֹּה יֹאמֶר נִקְדִים יִהְיֶה שְׂכָרְךָ וְיִלְדוּ כָל-הַצֹּאן נִקְדִים וְאִם-כֹּה יֹאמֶר עֲקָדִים יִהְיֶה שְׂכָרְךָ וְיִלְדוּ כָל-הַצֹּאן עֲקָדִים:	If he said <u>this</u> : ‘Your wages will be the speckled <i>ones</i> ’, then all the small cattle gave birth to speckled <i>ones</i> , and if he said <u>this</u> : ‘Your wages will be the striped <i>ones</i> ’, then all the small cattle gave birth to striped <i>ones</i> .	this (2x) ← <i>thus</i> .
Gen 31:9	וַיַּצֵּל אֱלֹהִים אֶת-מִקְנֵה אָבִיכֶם וַיְתַן-לִי:	So God delivered your father's cattle and gave <i>it</i> to me.	
Gen 31:10	וַיְהִי בַעֲת יְתֵם הַצֹּאן וְאִשָּׁא עֵינַי וְאָרָא בַחְלוֹם וְהִנֵּה הָעֲתָדִים הָעֹלִים עַל-הַצֹּאן עֲקָדִים נִקְדִים וּבְרָדִים:	And it came to pass at the time of the small cattle becoming ruttish that I lifted up my eyes and saw in a dream, and <u>what I saw was that</u> the he-goats mounting the flock were striped, speckled and dappled.	what <i>I</i> saw was that ← <i>behold</i> .
Gen 31:11	וַיֹּאמֶר אֵלַי מַלְאָךְ הָאֱלֹהִים בַחְלוֹם יַעֲקֹב וְאָמַר הֲגִנִי:	And the angel of God said to me in the dream, ‘Jacob’, and I said, ‘ <u>Here I am.</u> ’	here I <i>am</i> ← <i>behold me</i> .
Gen 31:12	וַיֹּאמֶר שָׂא-נָא עֵינֶיךָ וּרְאֵה כָּל-הָעֲתָדִים הָעֹלִים עַל-הַצֹּאן עֲקָדִים נִקְדִים וּבְרָדִים כִּי רָאִיתִי אֶת כָּל-אֲשֶׁר לָבֵן עֹשֶׂה לָּךְ:	And he said, ‘Lift up your eyes now and look. All the he-goats mounting the flock <i>are</i> striped, speckled and dappled, for I have seen everything that Laban is doing to you.	
Gen 31:13	אֲנֹכִי הָאֵל בֵּית-אֵל אֲשֶׁר מָשַׁחְתָּ שָׁם מִצְבֵּה אֲשֶׁר נִדְרַתְ לִי שָׁם נִדְרֵךְ עֲתָה קוּם צֵא מִן-הָאָרֶץ הַזֹּאת וְשׁוּב אֶל-אָרֶץ מוֹלְדֹתְךָ:	I <i>am</i> the GOD of Beth-El where you anointed a pillar – where you <u>made a vow</u> to me. Now arise and depart from this land and return to your native land.’ ”	made a vow ← <i>vowed a vow</i> .
Gen 31:14	וַתַּעַן רָחֵל וְלֵאָה וַתֹּאמְרֵנָה לֹא הָעוֹד לָנוּ חֵלֶק וְנַחֲלָה בְּבַיִת אָבִינוּ:	Then Rachel and Leah answered and said to him, “Do we still <i>have</i> a portion or inheritance in our father's house?”	
Gen 31:15	הֲלוֹא נִכְרִיּוֹת נִחְשְׁבָנוּ לְךָ כִּי מָכַרְנוּ וַיֵּאכַל גַּם-אֶכּוֹל אֶת-כִּסְפֵּנוּ:	Aren't we considered foreigners to him, for he has sold us and has <u>completely spent</u> our money.	completely spent ← <i>devoured also to devour</i> , infinitive absolute.
Gen 31:16	כִּי כָל-הָעֶשֶׂר אֲשֶׁר הֵצִיל אֱלֹהִים מֵאֲבִינוּ לָנוּ הוּא וּלְבָנֵינוּ וְעַתָּה כָּל אֲשֶׁר אָמַר אֱלֹהִים אֵלֶיךָ עֲשֵׂה:	But all the wealth which God has transferred from our father <i>is</i> ours and our sons', so now, do everything which God said to you.”	
Gen 31:17	וַיָּקָם יַעֲקֹב וַיִּשָּׂא אֶת-בָּנָיו וְאֶת-נָשָׁיו עַל-הַגְּמָלִים:	So Jacob arose and lifted his sons and his wives onto the camels.	

Gen 31:18	וַיִּנְהַג אֶת־כָּל־מִקְנֵהוּ וְאֶת־כָּל־רְכֻשׁוֹ אֲשֶׁר רָכַשׁ מִקְנֵה קִנְיָנוֹ אֲשֶׁר רָכַשׁ בְּפָדָן אֲרָם לָבוֹא אֶל־יִצְחָק אָבִיו אֶרְצָה כְּנָעַן:	And he drove all his cattle and all his property that he had acquired – his acquisition of cattle which he acquired in Paddan-Aram – so as to go to Isaac his father in the land of Canaan.	acquisition of cattle ← <i>cattle of acquisition</i> . Paddan-Aram: see Gen 25:20. in the land ← <i>to the land</i> .
Gen 31:19	וּלְבָן הֵלֵךְ לִגְזֹז אֶת־צֹאֲנָיו וַתִּגְנֹב רָחֵל אֶת־הַתְּרָפִים אֲשֶׁר לְאָבִיהָ:	Now when Laban went to shear his sheep, Rachel stole the amulets which belonged to her father.	amulets: or <i>talismans</i> , or <i>teraphim</i> .
Gen 31:20	וַיִּגְנֹב יַעֲקֹב אֶת־לֵב לָבָן הָאַרְמֵי עַל־בְּלֵי הַגִּיד לֹא כִי בָרַח הוּא:	Then Jacob broke Laban the Aramaean's heart by not telling him that he was fleeing.	broke ← <i>stole</i> .
Gen 31:21	וַיִּבְרַח הוּא וְכָל־אֲשֶׁר־לָוֹ וַיֵּקַם וַיַּעֲבֹר אֶת־הַנָּהָר וַיֵּשֶׁם אֶת־פְּנֵי הַר הַגִּלְעָד:	So he fled, with all that were his, and he arose and crossed the river and made for Mount Gilead.	made for ← <i>set his face</i> . Gilead ← <i>the Gil'ad</i> , the first syllable being closed, but we retain the AV / traditional English name. AV sometimes has an “e” that could be explained by ↷
Gen 31:22	וַיִּגַּד לְלָבָן בַּיּוֹם הַשְּׁלִישִׁי כִי בָרַח יַעֲקֹב:	And it was reported to Laban on the third day that Jacob had fled,	↳ a guttural (<i>aleph</i>) or pharyngeal (<i>ayin</i>), but AV accepts the closed syllable without an “e” in, e.g., Ex 6:17, Josh 19:41, Judg 20:45, 1 Chr 4:37. So we take AV's “e” as an incorrect mobile <i>shewa</i> .
Gen 31:23	וַיִּקַּח אֶת־אָחִיו עִמּוֹ וַיִּרְדְּף אֶחָיו דְּרָדָּ שִׁבְעַת יָמִים וַיִּדְבֶּק אֹתוֹ בְּהַר הַגִּלְעָד:	at which he took his brothers with him and pursued him on a journey of seven days, and he caught up with him at Mount Gilead.	at which: wider use of the <i>vav</i> . Gilead: see Gen 31:21.
Gen 31:24	וַיָּבֹא אֱלֹהִים אֶל־לָבָן הָאַרְמֵי בַּחֹלֶם הַלַּיְלָה וַיֹּאמֶר לוֹ הֲשֹׁמֵר לְךָ פֶּן־תִּדְבֹּר עִם־יַעֲקֹב מִטּוֹב עַד־רָע:	Then God came to Laban the Aramaean in a dream at night and said to him, “Be careful in speaking with Jacob, whether what you say is good or bad.”	at night: or <i>that night</i> . in speaking: or <i>not to speak</i> . whether <i>what you say is good or bad</i> ← <i>from good to bad</i> .
Gen 31:25	וַיִּשָּׂג לָבָן אֶת־יַעֲקֹב וַיַּעֲקֹב תָּקַע אֶת־אָהָלוֹ בְּהָר וּלְבָן תָּקַע אֶת־אָחִיו בְּהַר הַגִּלְעָד:	And Laban caught up with Jacob. Now Jacob had pitched his tent at the mountain, and Laban pitched his with his brothers, at Mount Gilead.	Gilead: see Gen 31:21.
Gen 31:26	וַיֹּאמֶר לָבָן לְיַעֲקֹב מַה עָשִׂיתָ וַתִּגְנֹב אֶת־לִבִּי וַתִּנְהַג אֶת־בָּנֹתַי כְּשִׁבּוֹת חָרָב:	And Laban said to Jacob, “What have you done, breaking my heart by making off with my daughters like captives of the sword?”	breaking ← <i>stealing</i> . Gerundial use of the indicative (also by <i>making off</i>).

Gen 31:27	לָמָּה נִחַבְּאַתָּ לְבָרַח וּתְגַנֵּב אֹתִי וְלֹא־הִגַּדְתָּ לִּי וְאַשְׁלַחְךָ בְּשִׂמְחָה וּבְשִׂרִים בְּתוֹךְ וּבְכִנּוֹר:	Why did you flee secretly and act furtively towards me and not tell me, so that I could send you off in joy and with songs and with drum- and harp-music?	did you flee secretly ← were you hidden in fleeing. so that: purposive use of the vav.
Gen 31:28	וְלֹא נִשְׁתַּנֵּי לְנִשֵּׁק לְבָנַי וּלְבָנְתַי עִתָּה הִסְבַּלְתָּ עֲשׂוֹ:	And you did not let me kiss my sons and daughters. Now you have acted foolishly in so doing.	sons and daughters: standing for grandsons and granddaughters.
Gen 31:29	יֵשׁ-לְאֵל יָדַי לַעֲשׂוֹת עִמָּכֶם רַע וְאֱלֹהֵי אֲבִיכֶם אָמַשׁ אָמַר אֵלַי לֵאמֹר הַשְּׁמַר לְךָ מִדְּבַר עַם-יַעֲקֹב מְטוֹב עַד-רַע:	It is in my power to do you harm, but the God of your father spoke to me last night and said, 'Take care in speaking good or bad with Jacob.'	my power ← the power of my hand. in speaking: or not to speak. Gerundial use of the infinitive.
Gen 31:30	וְעִתָּה הֲלֵךְ הִלַּכְתָּ בִּי-נִכְסֶיךָ נִכְסֵפְתָּה לְבַיִת אָבִיךָ לָמָּה גָּנַבְתָּ אֶת-אֱלֹהָי:	But as it is, you have gone off without more ado, because you really longed for your father's household. But why have you stolen my gods?"	you have gone off without more ado ← to go you have gone, infinitive absolute. you really longed for: infinitive absolute.
Gen 31:31	וַיַּעַן יַעֲקֹב וַיֹּאמֶר לְלָבָן כִּי יָרֵאתִי כִּי אֲמַרְתִּי פֶן-תִּגְזֹל אֶת-בָּנוֹתַיךָ מֵעַמִּי:	Then Jacob answered and said to Laban, "I fled secretly because I was afraid, for I said to myself, 'I'll flee so that you don't snatch away your daughters from me.'	
Gen 31:32	עַם אֲשֶׁר תִּמְצָא אֶת-אֱלֹהֶיךָ לֹא יִחְיֶה נֶגֶד אַחֵינוּ הַכֹּרֶן-לְךָ מָה עִמָּדִי וְקַח-לְךָ וְלֹא-יָדַע יַעֲקֹב כִּי רָחַל גָּנַבְתֶּם:	Whoever you find your gods with shall not live. Ascertain for yourself before our brothers what I have here and take what is yours." Now Jacob did not know that Rachel had stolen them.	whoever: or whomever.
Gen 31:33	וַיָּבֹא לָבָן בְּאֹהֶל יַעֲקֹב וּבְאֹהֶל לֵאָה וּבְאֹהֶל שְׁתֵּי הָאִמָּהוֹת וְלֹא מָצָא וַיֵּצֵא מֵאֹהֶל לֵאָה וַיָּבֹא בְּאֹהֶל רָחֵל:	And Laban went into Jacob's tent, and into Leah's tent, and into the tent of the two maidservants, but he did not find anything. Then he came out of Leah's tent and went into Rachel's tent.	
Gen 31:34	וְרָחֵל לָקְחָה אֶת-הַתְּרָפִים וַתִּשְׂמֶם בְּכַר הַגָּמֹל וַתֵּשֶׁב עֲלֵיהֶם וַיִּמְשֹׁשׁ לָבָן אֶת-כָּל-הָאֹהֶל וְלֹא מָצָא:	Now Rachel had taken the amulets and put them in the saddle of the camel, and she sat on them, and Laban rummaged through the whole tent, but he did not find them.	amulets: see Gen 31:19.
Gen 31:35	וַתֹּאמֶר אֶל-אָבִיהָ אֵל-יָחַד בְּעֵינַי אֲדַנִּי כִּי לֹא אוּכַל לָקוּם מִפְּנֵיךָ כִּי-יִדְרֹךְ נָשִׁים לִּי וַיַּחְפֹּשׂ וְלֹא מָצָא אֶת-הַתְּרָפִים:	And she said to her father, "Do not let my lord be angry because I cannot rise in your presence, for it is the way of women with me." And he searched, but he did not find the amulets.	do not let my lord be angry ← do not let it kindle in the eyes of my lord. amulets: see Gen 31:19.

Gen 31:36	וַיַּחַר לַיַּעֲקֹב וַיִּרְבּוּ בָלְבָן וַיַּעֲקֹב וַיֹּאמֶר לְלָבָן מִה־פָּשְׁעֵי מָה חַטָּאתִי כִּי דָלַקְתָּ אַחֲרָי:	Then Jacob became angry, and he quarrelled with Laban, and Jacob reacted and said to Laban, “What <i>is</i> my transgression, and what <i>is</i> my sin that you should pursue me <i>so</i> ardently?”	reacted ← <i>answered</i> , but no question asked. The semantic scope is wider than just <i>answered</i> . pursue me <i>so</i> ardently ← <i>be ardent after me</i> .
Gen 31:37	כִּי־מִשְׁשַׁת אֶת־כָּל־כְּלִי מִה־מִּצְאָתָּ מִכָּל כְּלֵי־בֵיתְךָ שֵׁים כֹּה נִגַּד אַחִי וְאַחֲרָי וַיִּזְכִּיחוּ בֵּין שְׁנֵינוּ:	When you rummaged through all my baggage, what did you find of <u>any</u> of your household items? Put <i>it</i> here before my brothers and your brothers <i>so</i> they <i>can</i> arbitrate between the two of us.	any ← <i>all</i> . so: purposive use of the <i>vav</i> .
Gen 31:38	זֶה עֲשָׂרִים שָׁנָה אָנֹכִי עִמָּךְ רָחֳלִיךָ וְעֵזִיךָ לֹא שָׁכְלוּ וְאֵילַי צֹאנֶיךָ לֹא אָבִלְתִּי:	For <u>twenty</u> years I <i>was</i> with you. Your ewes and your goats did not miscarry, and I did not eat the rams of your flock.	twenty ← <i>these twenty</i> .
Gen 31:39	טָרְפָה לֹא־הֵבֵאתִי אֵלֶיךָ אָנֹכִי אֲחֻטָּנָה מִיָּדֵי תְּבַקְשָׁנָה גִּנְבְּתִי יוֹם וּגְנַבְּתִי לַיְלָה:	I didn't bring you <i>anything</i> savaged by wild animals – I suffered the loss of it. You demanded it of me, <i>whether anything with me got stolen by day or stolen by night</i> .	<i>anything</i> with me got stolen ← <i>my stolen by day and my stolen by night</i> .
Gen 31:40	הָיִיתִי בַיּוֹם אֲכַלְנִי חָרֵב וּקְרַח בַּלַּיְלָה וַתִּדְדַּד שְׁנָתִי מֵעֵינָי:	<u>My circumstances were that</u> by day dryness consumed me, and cold by night, and my sleep eluded my eyes.	my circumstances were that ← <i>I was</i> .
Gen 31:41	זֶה־לִּי עֲשָׂרִים שָׁנָה בְּבֵיתְךָ עֲבַדְתִּיךָ אַרְבַּע־עֶשְׂרֵה שָׁנָה בְּשֵׂתֵי בָנֹתֶיךָ וְשֵׁשׁ שָׁנִים בְּצֹאנֶיךָ וַתַּחֲלֵף אֶת־מִשְׁכָּרְתִּי עֲשָׂרַת מָנִים:	This <i>was</i> my <i>lot</i> for twenty years in your house. I worked for you for fourteen years for your two daughters and six years for your small cattle, and you changed my wages ten times.	
Gen 31:42	לוֹלִי אֱלֹהֵי אָבִי אֱלֹהֵי אַבְרָהָם וּפְתַח יִצְחָק הָיָה לִּי כִּי עָתָה רִיקָם שְׁלַחְתָּנִי אֶת־עֵנָי וְאֶת־יְגִיעַ כַּפָּי רָאָה אֱלֹהִים וַיִּזְכַּח אִמָּשׁ:	If I had not had the God of my father, the God of Abraham and the fear of Isaac, then you would have sent me <i>away</i> empty-handed now. God has seen my affliction and the weariness of my hands, and he censured <i>you</i> last night.”	
Gen 31:43	וַיַּעַן לָבָן וַיֹּאמֶר אֶל־יַעֲקֹב הַבָּנוֹת בָּנֹתַי וְהַבָּנִים בָּנֵי וְהַצֹּאן צֹאנִי וְכָל אֲשֶׁר־אַתָּה רֹאֶה לִי־הוּא וְלִבְנֹתַי מִה־אַעֲשֶׂה לְאֵלֶּה הַיּוֹם אוֹ לְבָנֵיהֶן אֲשֶׁר יִלְדוּ:	Then Laban answered and said to Jacob, “The daughters <i>are</i> my daughters and the sons <i>are</i> my sons, and the small cattle <i>is</i> my small cattle, and everything you see <i>is</i> mine. Now what <i>can</i> I do for these daughters of mine today, or for their sons whom they have borne?”	
Gen 31:44	וְעָתָה לָכֵה נִכְרְתָה בְרִית אֲנִי וְאַתָּה וְהָיָה לְעֵד בֵּינִי וּבֵינְךָ:	So now, come, let us make a covenant, <u>you and I</u> , and it will be a testimony between you and me.”	you and I ← <i>I and you</i> .

Gen 31:45	וַיִּקַּח יַעֲקֹב אֶבֶן וַיְרִימָהּ מִצְבֵּה:	Then Jacob took a stone and erected it <i>as</i> a pillar.	
Gen 31:46	וַיֹּאמֶר יַעֲקֹב לְאָחָיו לְקַטּוּ אֲבָנִים וַיִּקְחוּ אֲבָנִים וַיַּעֲשׂוּ-גֵל וַיֹּאכְלוּ שָׁם עַל-הַגֵּל:	And Jacob said to his brothers, “Gather <i>some</i> stones”, and they took stones and made a heap, and they ate there on the heap.	
Gen 31:47	וַיִּקְרָא-לוֹ לָבֶן יְגַר- שָׁהֲדוּתָא וַיַּעֲקֹב קָרָא לוֹ גַּלְעָד:	And Laban called it Jegar-Sahadutha, but Jacob called it Galeed.	Jegar-Sahadutha ← <i>the heap-of-stones of testimony</i> (in Aramaic). Galeed ← <i>Gal'ed</i> , the first syllable being closed, but →
Gen 31:48	וַיֹּאמֶר לָבֶן הַגֵּל הַזֶּה עֵד בֵּינִי וּבֵינְךָ הַיּוֹם עַל-כֵּן קָרָא-שְׁמוֹ גַּלְעָד:	And Laban said, “This heap <i>is</i> a testimony between you and me today.” That <i>is</i> why he called it Galeed,	↳ we retain the AV / traditional English name. See Gen 31:21. The meaning is as the Aramaic, but indefinite. Galeed: see Gen 31:47.
Gen 31:49	וְהַמִּצְפָּה אֲשֶׁר אָמַר יִצְחָק יְהוּה בֵּינִי וּבֵינְךָ כִּי נִסְתָּר אִישׁ מִרְעֵהוּ:	and Mizpah, in that he said, “May the LORD keep watch between you and me, for we shall be hidden from one another,	Mizpah ← <i>the Mizpah</i> , meaning <i>the watchtower</i> .
Gen 31:50	אִם-תִּעַנֶּה אֶת-בָּנֹתַי וְאִם-תִּקַּח נָשִׁים עַל-בָּנֹתַי אֵין אִישׁ עִמָּנוּ רֹאֵה אֱלֹהִים עֵד בֵּינִי וּבֵינְךָ:	that you <u>most certainly will not</u> oppress my daughters, and <u>that you most certainly will not take</u> wives in addition to my daughters. <i>There is</i> no man with us. See, God <i>is</i> a witness between you and me.”	that you most certainly will not oppress ... that you most certainly will not take ← <i>if you oppress</i> etc. standing for <i>if you ... may God do this to you</i> . Strong denial using an abbreviation of the oath formula of 2 Sam 3:35.
Gen 31:51	וַיֹּאמֶר לָבֶן לִיעֲקֹב הִנֵּה הַגֵּל הַזֶּה וְהִנֵּה הַמִּצְבָּה אֲשֶׁר יָרִיתִי בֵּינִי וּבֵינְךָ:	Then Laban said to Jacob, “ <u>Here is</u> this heap and <u>here is</u> the pillar, which I <i>hereby</i> set between you and me.	here <i>is</i> (2x) ← <i>behold</i> .
Gen 31:52	עַד הַגֵּל הַזֶּה וְעַד הַמִּצְבָּה אִם-אֲנִי לֹא-אֶעְבֵּר אֵלֶיךָ אֶת-הַגֵּל הַזֶּה וְאִם-אֶתָּה לֹא-תֵעָבֵר אֵלַי אֶת-הַגֵּל הַזֶּה וְאֶת-הַמִּצְבָּה הַזֹּאת לְרָעָה:	This heap <i>is</i> a testimony, and the pillar <i>is</i> a testimony, <u>that</u> I will not cross this heap to you and <u>that</u> you will not cross this heap to me, nor this pillar, <u>with harmful intentions</u> .	that ... that: unlike in Gen 31:50, אִם here is a plain subordinating conjunction, not part of an oath formula. with harmful intentions ← <i>for harm</i> .
Gen 31:53	אֱלֹהֵי אַבְרָהָם וְאֱלֹהֵי נָחוֹר יִשְׁפְּטוּ בֵּינֵינוּ אֱלֹהֵי אֲבִיהֶם וַיִּשָּׁבַע יַעֲקֹב בְּפַחַד אָבִיו יִצְחָק:	The God of Abraham and the God of Nahor judge between us – the God of their father.” And Jacob swore by the fear of his father Isaac.	
Gen 31:54	וַיִּזְבַּח יַעֲקֹב זֶבַח בְּהָר וַיִּקְרָא לְאָחָיו לְאָכַל-לֶחֶם וַיֹּאכְלוּ לֶחֶם וַיִּלְיֵנוּ בְּהָר:	And Jacob <u>offered</u> a sacrifice on the mountain, and he invited his brothers to eat <u>bread</u> , and they ate <u>bread</u> and spent the night on the mountain.	offered ← <i>sacrificed</i> . bread (2x): standing for all kinds of food. See 1 Sam 28:22-24.

Gen 31:55	וַיִּשְׂם לְבָן בְּבֹקֶר וַיִּנָּשֶׂק לְבָנָיו וּלְבָנוֹתָיו וַיְבָרֶךְ אֹתָהֶם וַיֵּלֶךְ וַיָּשָׁב לְבָן לְמִקְמוֹ: וַיֵּלֶךְ וַיָּשָׁב לְבָן לְמִקְמוֹ:	Then Laban got up early in the morning and kissed his sons and his daughters and blessed them. Laban then departed and returned to his place.	
Gen 32:1	וַיֵּקֶב הַלֵּךְ לְדַרְכּוֹ וַיִּפְגְּעוּ-בּוֹ מַלְאֲכֵי אֱלֹהִים:	And Jacob went his way, and the angels of God met him.	
Gen 32:2	וַיֹּאמֶר יַעֲקֹב כַּאֲשֶׁר רָאִם מַחֲנֵה אֱלֹהִים זֶה וַיִּקְרָא שֵׁם-הַמָּקוֹם הַהוּא מַחֲנֵיִם: פ	And when he saw them, Jacob said, “This <i>is</i> God's encampment”, and he called that place <u>Mahanaim</u> .	Mahanaim ← <i>two camps</i> .
Gen 32:3	וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים לְפָנָיו אֶל-עֵשָׂו אָחִיו אֶרְצֵה שְׂעִיר שֵׂדֵה אֱדוֹם:	Then Jacob sent messengers ahead of him to Esau his brother, to the land of Seir, the country of Edom.	
Gen 32:4	וַיִּצַו אֹתָם לֵאמֹר כֹּה תֹאמְרוּן לְאֲדֹנָי לַעֲשׂו כֹּה אָמַר עַבְדְּךָ יַעֲקֹב עִם-לְבָן גִּרְתִּי וְאֶחָד עַד-עַתָּה:	And he instructed them and said, “ <u>Here is what</u> you will say to my lord, to Esau: ‘ <u>This is what</u> your servant Jacob says: «I have dwelt with Laban and I stayed <i>there</i> until now.	here <i>is what</i> ← <i>thus</i> . this <i>is what</i> ← <i>thus</i> .
Gen 32:5	וַיְהִי-לִי שׂוֹר וַחֲמֹר צֹאן וְעֶבֶד וְשִׁפְחָה וְאֶשְׁלָחָה לְהַגִּיד לְאֲדֹנָי לְמִצְאֹחַן בְּעֵינַיִךְ:	And I have acquired oxen and donkeys, sheep and menservants and maidservants. And I have sent to inform my lord, to find grace in your eyes.» ’ ”	I have acquired ← <i>there became to me</i> . oxen and donkeys, sheep and menservants and maidservants: singular words in the Hebrew (collective usage).
Gen 32:6	וַיָּשָׁבוּ הַמַּלְאָכִים אֶל-יַעֲקֹב לֵאמֹר בָּאנוּ אֶל-אָחִיךָ אֶל-עֵשָׂו וְגַם הַלֵּךְ לִקְרֹאתָךְ וְאַרְבַּע-מֵאוֹת אִישׁ עִמּוֹ:	Then the messengers returned to Jacob and said, “We went to your brother, to Esau, and he also is coming to meet you, and <i>there are</i> four hundred men with him.”	
Gen 32:7	וַיִּירָא יַעֲקֹב מְאֹד וַיִּצַר לוֹ וַיִּחַץ אֶת-הָעָם אֲשֶׁר-אִתּוֹ וְאֶת-הַצֹּאן וְאֶת-הַבָּקָר וְהַגְּמָלִים לְשְׁנֵי מַחֲנֹת:	At this Jacob was very afraid, and he was in a strait, and he divided the people who <i>were</i> with him into two, and <i>also</i> the sheep and the oxen and the camels, into two detachments.	at this: wider use of the <i>vav</i> . he was in a strait ← <i>it straitened him</i> . detachments: or <i>encampments</i> .
Gen 32:8	וַיֹּאמֶר אִם-יָבֹא עֵשָׂו אֶל-הַמַּחֲנֵה הָאֶחָד וְהִכָּהוּ וְהָיָה הַמַּחֲנֵה הַנִּשְׁאָר לְפָלִיטָה:	And he said, “If Esau comes against one detachment and attacks it, then the remaining detachment will <i>be in a position</i> to escape.”	<i>be in a position</i> to escape ← <i>for escape</i> .
Gen 32:9	וַיֹּאמֶר יַעֲקֹב אֱלֹהֵי אָבִי אֲבְרָהָם וְאֱלֹהֵי אָבִי יִצְחָק יְהוָה הָאֵל אֲמַר אֵלַי שׁוּב לְאֶרְצְךָ וּלְמוֹלַדְתְּךָ וְאִיטִיבָה עִמָּךְ:	And Jacob said, “O God of my father Abraham and God of my father Isaac, the LORD, who said to me, ‘Return to your land and to your native country, and I will deal well with you’,	father (2x): the word can stand for <i>forefather</i> or <i>grandfather</i> .

Gen 32:10	קִטְנִיתִי מִכָּל הַחֲסָדִים וּמְכַל־הָאֱמֶת אֲשֶׁר עָשִׂיתָ אֶת־עַבְדְּךָ כִּי בַמַּקְלִי עָבַרְתִּי אֶת־הַיַּרְדֵּן הַזֶּה וְעַתָּה הִיִּיתִי לְשְׁנֵי מַחֲנוֹת:	I am <i>of little account compared</i> to all the acts of kindness and all the faithfulness which you have shown to your servant, for with my staff I have crossed this Jordan, but now I have become two <u>detachments</u> .	detachments ← <i>encampments</i> .
Gen 32:11	הַצִּילֵנִי נָא מִיַּד אָחִי מִיַּד עֵשָׂו כִּי־יִרָא אֲנֹכִי אֹתוֹ פֶּן־יִבֹּא וְהִכָּנִי אִם עַל־בָּנָיִם:	Please deliver me from the hand of my brother – from the hand of Esau – for I am afraid of him, that he comes and attacks me, and a mother with <i>her</i> sons.	with <i>her</i> sons: or <i>on her sons</i> .
Gen 32:12	וְאַתָּה אָמַרְתָּ הֵטֵב אֵיטִיב עִמָּךְ וְשִׁמְתִי אֶת־זֶרְעֶךָ כְּחוֹל הַיָּם אֲשֶׁר לֹא־יִסָּפֵר מְרֹב:	And you have said, ‘I <u>will certainly deal well</u> with you, and I will make your seed like the sand of the sea which <i>cannot</i> be counted for <i>its</i> abundance.’ ”	I will certainly deal well: infinitive absolute.
Gen 32:13	וַיֵּלֶן שָׁם בַּלַּיְלָה הַהוּא וַיִּקַּח מִן־הַבָּא בְיָדוֹ מִנְחָה לְעֵשָׂו אָחִיו:	And he lodged there that night, then he took from what he <i>could afford as</i> a gift to Esau his brother:	he <i>could</i> afford ← <i>came to his hand</i> .
Gen 32:14	עֲזִים מְאֹתִים וַתִּישִׁים עֶשְׂרִים רְחָלִים מְאֹתִים וְאַיִלִם עֶשְׂרִים:	two hundred goats and twenty he-goats, two hundred ewes and twenty rams,	
Gen 32:15	גְּמָלִים מִיִּנְיָקוֹת וּבְנֵיהֶם שְׁלֹשִׁים פָּרוֹת אַרְבָּעִים וּפָרִים עֶשְׂרֵה אֲתֹנֹת עֶשְׂרִים וְעִירִם עֶשְׂרֵה:	thirty milk-giving camels and their young, forty cows and ten bulls, twenty she-asses and ten ass-colts.	
Gen 32:16	וַיִּתֵּן בְּיַד־עַבְדָּיו עֵדֶר עֵדֶר לְבָדוֹ וַיֹּאמֶר אֶל־עַבְדָּיו עַבְרוּ לְפָנַי וְרוּחַ תְּשִׁימוּ בֵּין עֵדֶר וּבֵין עֵדֶר:	And he handed them over to his servants, each herd apart, and he said to his servants, “Cross over before me and leave a space between <i>one</i> herd and another.”	
Gen 32:17	וַיִּצֹו אֶת־הָרֵאשׁוֹן לֵאמֹר כִּי יִפְגַּשְׁךָ עֵשָׂו אָחִי וְשָׁאַלְךָ לֵאמֹר לְמִי־אַתָּה וְאַנְהָ תֵלֵךְ וּלְמִי אֵלֶּה לְפָנֶיךָ:	And <i>when</i> he instructed the first, he said, “When Esau my brother meets you and questions you, saying, ‘Who <i>do</i> you <i>belong</i> to and where are you going, and whose <i>are</i> these <i>animals</i> in front of you?’ –	
Gen 32:18	וְאָמַרְתָּ לְעַבְדְּךָ לֵיעֹקֵב מִנְחָה הוּא שְׁלוּחָה לְאֲדֹנָי לְעֵשָׂו וְהִנֵּה גַם־הוּא אַחֲרֵינוּ:	you will say, ‘ <i>They are</i> your servant's, Jacob's. It <i>is</i> a present sent to my lord, to Esau. And look, he himself <i>is</i> behind us.’ ”	

Gen 32:19	וַיִּצֹו גַם אֶת־הַשְּׁנַיִם גַּם אֶת־הַשְּׁלִישִׁי גַם אֶת־כָּל־הַהֲלֹכִים אַחֲרָי הָעֹדְרִים לֵאמֹר כַּדְּבַר הַזֶּה תִּדְבְּרוּן אֶל־עֵשָׂו בְּמִצְאָכֶם אֹתוֹ:	Then he instructed the second <i>one</i> too, and the third, and all those following the flocks, and he said, “With these words you will speak to Esau, when you encounter him.	with these words ← <i>according to this word.</i> to Esau ← <i>with Esau.</i>
Gen 32:20	וְאָמַרְתֶּם גַּם הִנֵּה עֹבְדֶךָ יַעֲקֹב אַחֲרֵינוּ כִּי־אָמַר אֲכַפְּרָה פָּנָיו בְּמִנְחָה הַהֲלֹכָת לְפָנָי וְאַחֲרֵי־כֵן אֶרְאֶה פָּנָיו אוּלַי יִשָּׂא פָּנָי:	And you will say, ‘Here <i>is</i> your servant Jacob too, behind us.’ ” For he said, “I will appease <u>him</u> with the gift going ahead of me, and after that I will see his face; maybe he will <u>treat me benevolently.</u> ”	here <i>is</i> ← <i>behold.</i> him ← <i>his face.</i> treat me benevolently ← <i>lift up my face.</i>
Gen 32:21	וַתַּעֲבֹר הַמִּנְחָה עַל־פָּנָיו וְהוּא לָן בַּלַּיְלָה־הַהוּא בְּמַחֲנֶה:	So the gift went across ahead of him, while he lodged that night in the encampment.	
Gen 32:22	וַיָּקָם בַּלַּיְלָה הוּא וַיִּקַּח אֶת־שְׁתֵּי נָשָׁיו וְאֶת־שְׁתֵּי שִׁפְחֹתָיו וְאֶת־אֶחָד עָשָׂר יְלָדָיו וַיַּעֲבֹר אֶת מַעְבַּר יַבֹּק:	Then he got up that night and took his two wives and his two maidservants and his eleven boys and crossed the ford of Jabbok.	
Gen 32:23	וַיִּקְחֵם וַיַּעֲבֹר אֶת־הַנָּחַל וַיַּעֲבֹר אֶת־אֲשֶׁר־לוֹ:	And he took them and brought them across the brook, and he took what he <i>had</i> across.	
Gen 32:24	וַיֹּתֵר יַעֲקֹב לְבַדּוֹ וַיֵּאבֶק אִישׁ עִמּוֹ עַד עֲלוֹת הַשָּׁחַר:	But Jacob remained alone, and a man <u>wrestled</u> with him, until dawn arose.	wrestled: from a root meaning <i>dust</i> . Compare English slang <i>to give someone a dusting</i> .
Gen 32:25	וַיֵּרָא כִּי לֹא יִכְלֹ לֹא וַיִּגַע בְּכַף־יָרְכוֹ וַתִּקַּע כַּף־יָרֶךְ יַעֲקֹב בְּהֶאֱבָקוֹ עִמּוֹ:	And he saw that he could not prevail over him; and he touched his <u>hip-bone</u> socket, so Jacob's <u>hip-bone</u> became dislocated as he wrestled with him.	hip-bone (<i>second occurrence in verse</i>) ← <i>hip socket.</i>
Gen 32:26	וַיֹּאמֶר שְׁלַחֲנִי כִּי עָלָה הַשָּׁחַר וַיֹּאמֶר לֹא אֶשְׁלַחְךָ כִּי אִם־בֵּרַכְתָּנִי:	And he said, “Let me go, for dawn has arisen.” But he said, “I will not let you go unless you bless me.”	
Gen 32:27	וַיֹּאמֶר אֵלָיו מַה־שִּׁמְךָ וַיֹּאמֶר יַעֲקֹב:	And he said to him, “What <i>is</i> your name?” <u>To this</u> he said, “Jacob.”	to this: wider use of the <i>vav</i> .
Gen 32:28	וַיֹּאמֶר לֹא יַעֲקֹב יֵאמָר עוֹד שִׁמְךָ כִּי אִם־יִשְׂרָאֵל כִּי־שָׂרִית עִם־אֱלֹהִים וְעִם־אֲנָשִׁים וַתִּוְכַל:	He then said, “You shall not be called Jacob any more, but Israel, for you <u>have wrestled</u> with God, and with men, and you have prevailed.”	1 Chr 1:34. Israel ← <i>wrestler with God.</i> From root שרה. you have wrestled: AV differs (<i>as a prince hast thou power</i>), ַ

Gen 32:29	וַיִּשְׂאֵל יַעֲקֹב וַיֹּאמֶר הֲגִידָה־נָא שְׁמֶךָ וַיֹּאמֶר לָמָּה זֶה תִּשְׂאֵל לְשָׁמִי וַיְבָרֵךְ אֹתוֹ שָׁם:	Then Jacob asked <i>him</i> and said, “Please tell <i>me</i> your name.” To this he said, “Why are you asking my name <i>like</i> this?” And he blessed him there.	↳ combining the sense of roots שרה (<i>to wrestle</i>) and שרר (<i>to be prince</i>). to this: wider use of the vav.
Gen 32:30	וַיִּקְרָא יַעֲקֹב שֵׁם הַמָּקוֹם פְּנִיאֵל כִּי־רָאִיתִי אֱלֹהִים פָּנִים אֶל־פָּנִים וַתִּנָּצַל נַפְשִׁי:	And Jacob called the place Peniel, “For”, <i>he said</i> , “I have seen God face to face, and my life was preserved.”	Peniel ← <i>face of God</i> . life ← <i>soul</i> . preserved ← <i>delivered</i> .
Gen 32:31	וַיַּזְרַח־לוֹ הַשֶּׁמֶשׁ כַּאֲשֶׁר עָבַר אֶת־פְּנוּאֵל וְהוּא צָלַע עַל־יָרְכוּ:	Then the sun rose on him, as he crossed through Penuel, and he limped on his thigh,	
Gen 32:32	עַל־כֵּן לֹא־יֹאכְלוּ בְנֵי־יִשְׂרָאֵל אֶת־גִּיד הַנֶּשֶׂה אֲשֶׁל עַל־כָּף הַיָּרֵךְ עַד הַיּוֹם הַזֶּה כִּי נָגַע בְּכַף־יָרֵךְ יַעֲקֹב בְּגִיד הַנֶּשֶׂה:	which <i>is</i> why the sons of Israel do not eat the thigh sinew which is on the thigh joint, up to this day, because he struck Jacob on the thigh joint in the thigh sinew.	thigh sinew (2x): perhaps the sciatic nerve. AV differs (<i>sinew which shrank</i>). struck Jacob on the thigh joint ← <i>struck on the thigh joint of Jacob</i> .
Gen 33:1	וַיִּשָּׂא יַעֲקֹב עֵינָיו וַיִּרְא וְהִנֵּה עֹשׂוּ בָּא וְעִמּוֹ אַרְבַּע מֵאוֹת אִישׁ וַיַּחֲצֵן אֶת־הַיְלָדִים עַל־לְאָה וְעַל־רָחֵל וְעַל שְׁתֵּי הַשֹּׁפְחוֹת:	Then Jacob lifted up his eyes and looked, and what <i>he saw was</i> Esau coming, and with him <i>were</i> four hundred men, and he divided the children among Leah and Rachel and the two maidservants.	what <i>he saw was</i> ← <i>behold</i> .
Gen 33:2	וַיִּשֶׂם אֶת־הַשֹּׁפְחוֹת וְאֶת־יְלָדֵיהֶן רְאִשָּׁנָה וְאֶת־לְאָה וַיְלַדְיָהּ אַחֲרָנִים וְאֶת־רָחֵל וְאֶת־יוֹסֵף אַחֲרָנִים:	And he put the maidservants and their children in front and Leah and her children behind, and Rachel and Joseph behind <i>them</i> .	in front ← <i>first</i> .
Gen 33:3	וְהוּא עָבַר לִפְנֵיהֶם וַיִּשְׁתַּחוּ אֶרְצָה שִׁבַע פְּעָמִים עַד־גִּשְׁתּוֹ עַד־אָחִיו:	And he crossed over before them, and he bowed down to the ground seven times, until he came near to his brother.	
Gen 33:4	וַיָּרֻץ עֹשׂו לִקְרֹאתוֹ וַיִּתְּבַקֶּהוּ וַיִּפֹּל עַל־צוּאוֹרֹו וַיִּשְׁקֶהוּ וַיִּבְכוּ:	And Esau ran to meet him, and he embraced him and fell around his neck and kissed him, and they wept.	and kissed him: with supralinear dots. See [CB] App. 31. [CB] says this indicates that the Masoretes thought ↗
Gen 33:5	וַיִּשָּׂא אֶת־עֵינָיו וַיִּרְא אֶת־הַנָּשִׁים וְאֶת־הַיְלָדִים וַיֹּאמֶר מִי־אַלֶּה לָּךְ וַיֹּאמֶר הַיְלָדִים אֲשֶׁר־חָנַן אֱלֹהִים אֶת־עַבְדְּךָ:	And he lifted up his eyes and saw the women and the children, and he said, “Who <i>are</i> these of yours?” And he said, “The children whom God has been so gracious <i>as to give</i> your servant.”	↳ the Hebrew word should be omitted.
Gen 33:6	וַתִּגְשְׁנָן הַשֹּׁפְחוֹת הַנָּה וַיְלַדְיָהֶן וַתִּשְׁתַּחוּיָן:	Then the maidservants approached – they and their children – and they bowed down.	

Gen 33:7	וַתִּגַּשׁ גַּם-לֵאָה וְיִלְדֶיהָ וַיִּשְׁתַּחֲוּוּ וְאַחַר נִגַּשׁ יוֹסֵף וְרָחֵל וַיִּשְׁתַּחֲוּוּ:	Then Leah approached too, with her children, and they bowed down, and after that Joseph and Rachel approached, and they bowed down.	
Gen 33:8	וַיֹּאמֶר מִי לָךְ כָּל-הַמַּחֲנֶה הַזֶּה אֲשֶׁר פָּגַשְׁתִּי וַיֹּאמֶר לְמַצְאֵחֹן בְּעֵינַי אֲדֹנָי:	And he said, “Who <i>are</i> all this <u>troop</u> of yours which I have met?” And he said, “ <i>They are</i> to find grace in the eyes of my lord.”	troop ← <i>encampment</i> .
Gen 33:9	וַיֹּאמֶר עֲשׂוּ יִשְׁ-לִי רַב אָחִי יְהִי לָךְ אֲשֶׁר-לָךְ:	Then Esau said, “I have plenty, my brother; <u>keep</u> what you have for yourself.”	keep ← <i>let be; have</i> .
Gen 33:10	וַיֹּאמֶר יַעֲקֹב אֶל-נָא אִם-נָא מָצָאתִי חַן בְּעֵינֶיךָ וְלִקְחַתָּ מִמֶּנִּי מִיָּדַי כִּי עַל-פְּנֵי רְאִיתִי פְּנֶיךָ כִּרְאֵת פְּנֵי אֱלֹהִים וַתִּרְצַנֵּי:	But Jacob said, “No, please, if now I have found grace in your eyes, then take my gift from my hand, for <i>it is</i> because <i>of it</i> that I saw your face <u>as if I saw</u> the face of God, when you were pleased with me.	as if I saw ← <i>as if to see</i> .
Gen 33:11	קַח-נָא אֶת-בְּרִכְתִּי אֲשֶׁר הֵבֵאתָ לָּךְ כִּי-חַנְּנִי אֱלֹהִים וְכִי יִשְׁ-לִי-כֹל וַיִּפְצַר-בּוֹ וַיִּקַּח:	Do take my <u>blessing</u> which <u>has been brought</u> to you, for God has been gracious to me, and because I have everything.” And he pressed him, and he accepted <i>it</i> .	blessing: the word often means a <i>gift</i> , as it could be translated here. <hr/> has been brought: in an Aramaic form.
Gen 33:12	וַיֹּאמֶר נִסְעָה וְנִלְכָה וְאֵלֵכָה לְנִגְדְּךָ:	And <u>he said</u> , “Let us move on and get going, and I will go in front of you.”	he said: i.e. <i>Esau said</i> .
Gen 33:13	וַיֹּאמֶר אֵלָיו אֲדֹנָי יִדְעַ כִּי-יְהִי-לִדְדִים רַבִּים וְהֵצֵאן וְהִבְקֵר עֲלוֹת עָלַי וּדְפְקוּם יוֹם אֶחָד וּמָתוּ כָּל-הֵצֵאן:	Then <u>he said</u> to him, “My lord knows that the children <i>are</i> tender, and that the flocks and dairy cattle <i>are</i> with me, and <u>if</u> they overdrive them for <i>just</i> one day, all the flocks will die.	he said: i.e. <i>Jacob said</i> . <hr/> if: conditional use of the <i>vav</i> .
Gen 33:14	יַעֲבֹר-נָא אֲדֹנָי לִפְנֵי עַבְדִּי וְאֲנִי אֶתְנַהֲלָה לְאַטִּי לְרִגְלִי הַמְּלֹאכָה אֲשֶׁר-לִפְנֵי וּלְרִגְלִי הַיְלָדִים עַד אֲשֶׁר-אָבֵא אֶל-אֲדֹנָי שְׁעִירָה:	Do let my lord go in front of his servant, and I will proceed at a <u>gentle pace</u> , at the <u>speed</u> of the cattle which <i>are</i> in front of me, and at the <u>speed</u> of the children, until I have come to my lord in <u>Seir</u> .”	at a gentle pace ← <i>at my gentleness</i> . <hr/> speed (2x) ← <i>foot</i> . <hr/> in Seir ← <i>to Seir</i> .
Gen 33:15	וַיֹּאמֶר עֲשׂוּ אֶצִּיגֶה-נָא עִמָּךְ מִן-הָעָם אֲשֶׁר אִתִּי וַיֹּאמֶר לָמָּה זֶה אָמַצְאֵחֹן בְּעֵינַי אֲדֹנָי:	And Esau said, “Let me station <i>some</i> of the people who <i>are</i> with me with you.” And he said, “Why have I found grace in the eyes of my lord <i>like</i> this?”	
Gen 33:16	וַיָּשֶׁב בַּיּוֹם הַהוּא עֲשׂוּ לְדַרְכּוֹ שְׁעִירָה:	Then Esau returned on that day, <u>taking</u> the road <u>back</u> to Seir,	<i>taking</i> the road ← <i>by his road</i> .

Gen 33:17	וַיַּעֲקֹב נָסַע סֹכְתָהּ וַיָּבֵן לָהּ בַּיִת וּלְמִקְנֶהָו עָשָׂה סֹכֶת עַל-בְּנוֹ קָרָא שְׁם-הַמָּקוֹם סֹכּוֹת: ס	while Jacob moved to Succoth and built himself a house <i>there</i> , and he made booths <i>there</i> for his cattle, which <i>is</i> why he called the place Succoth.	while: wider use of the vav. Succoth (2x) ← booths.
Gen 33:18	וַיָּבֹא יַעֲקֹב שָׁלֵם עִיר שָׁלֵם אֲשֶׁר בְּאֶרֶץ כְּנָעַן בְּבֵאוֹ מִפְּדָן אֲרָם וַיַּחַן אֶת-פְּנֵי הָעִיר:	Then Jacob arrived safely <i>in</i> the city of Shechem which <i>is</i> in the land of Canaan, when he came from Paddan-Aram. And he encamped in front of the city.	safely ← safe; whole; complete; peaceable. AV differs, taking the word as a place name, <i>Shalem</i> . Paddan-Aram: see Gen 25:20.
Gen 33:19	וַיִּקַּח אֶת-חֶלְקַת הַשָּׂדֶה אֲשֶׁר נָטָה-שָׁם אָהֳלוֹ מִיַּד בְּנֵי-חַמּוֹר אָבִי שָׁכֵם בְּמֵאָה קֶשִׁיטָה:	And he bought a parcel of land where he had pitched his tent, from the sons of Hamor the father of Shechem, for one hundred kesitahs.	land ← field; countryside. from ← from the hand of. Hamor the father of Shechem: see note on Acts 7:16. kesitahs: a kesitah was a coin →
Gen 33:20	וַיַּצֵּב-שָׁם מִזְבֵּחַ וַיִּקְרָא-לוֹ אֵל אֱלֹהֵי יִשְׂרָאֵל: ס	And he erected an altar there and called it El-Elohe-Israel.	↳ or weight, perhaps of silver. The word also occurs in Josh 24:32, Job 42:11. El-Elohe-Israel ← GOD, the God of Israel.
Gen 34:1	וַתֵּצֵא דִינָה בַת-לֵאָה אֲשֶׁר יָלְדָה לְיַעֲקֹב לְרֵאוֹת בְּבָנוֹת הָאֶרֶץ:	Now Dinah, Leah's daughter, whom she had borne to Jacob, went out to see the daughters of the land.	
Gen 34:2	וַיֵּרָא אֹתָהּ שָׁכֵם בֶּן-חַמּוֹר הַחִוִּי נָשִׂיא הָאֶרֶץ וַיִּקַּח אֹתָהּ וַיִּשְׁכַּב אֹתָהּ וַיַּעֲנֶהָ:	And Shechem the son of Hamor the Hivite, a prince of the land, saw her, and he took her and lay with her and violated her.	
Gen 34:3	וַתִּדְבַק נַפְשׁוֹ בְּדִינָה בַּת-יַעֲקֹב וַיֵּאָהֵב אֶת-הַנְּעָרָה וַיְדַבֵּר עַל-לֵב הַנְּעָרָה:	And his desire was fixed on Dinah, Jacob's daughter, and he was in love with the girl, and he spoke kindly to the girl.	desire ← soul. kindly ← to the heart. The same expression occurs in Isa 40:2.
Gen 34:4	וַיֹּאמֶר שָׁכֵם אֶל-חַמּוֹר אָבִיו לֵאמֹר קַח-לִי אֶת-הַיְלָדָה הַזֹּאת לְאִשָּׁה:	And Shechem spoke to Hamor his father and said, "Get me this girl for a wife."	
Gen 34:5	וַיַּעֲקֹב שָׁמַע כִּי טָמְאָה אֶת-דִּינָה בָתּוֹ וּבָנָיו הָיוּ אֶת-מִקְנֶהָו בַּשָּׂדֶה וְהִחְרֹשׁ יַעֲקֹב עַד-בָּאִם:	And Jacob heard that he had defiled Dinah his daughter while his sons were with his cattle in the field, and Jacob kept silence until they came <i>in</i> .	while: temporal use of the vav.
Gen 34:6	וַיֵּצֵא חַמּוֹר אָבִי-שָׁכֵם אֶל-יַעֲקֹב לְדַבֵּר אִתּוֹ:	Then Hamor the father of Shechem went out to Jacob to speak with him.	

Gen 34:7	וּבְנֵי יַעֲקֹב בָּאוּ מִן־הַשָּׂדֶה כְּשָׁמְעִים וַיִּתְעַצְבוּ הָאֲנָשִׁים וַיַּחַר לָהֶם מְאֹד כִּי־נִבְלָה עֲשָׂה בְיִשְׂרָאֵל לְשָׁכֵב אֶת־בַּת־יַעֲקֹב וְכֵן לֹא יַעֲשֶׂה:	Then Jacob's sons came <i>back</i> from the field when they heard <i>about it</i> , and the men were aggrieved, and they became very much incensed that he had done a dishonourable thing in Israel by <i>lying</i> with Jacob's daughter, for such <i>a thing</i> is not done.	by lying: gerundial use of the infinitive.
Gen 34:8	וַיְדַבֵּר חָמוֹר אִתָּם לֵאמֹר שְׁכֶם בְּנִי חָשָׁקָה נַפְשׁוֹ בְּבַתְּכֶם תִּנּוּ נָא אֶתָּה לוֹ לְאִשָּׁה:	And Hamor spoke with them and said, " <i>About</i> Shechem my son – his <i>whole being</i> craves for your daughter. <i>Be</i> so good as to give her to him as a wife.	whole being ← soul.
Gen 34:9	וְהִתְחַתְּנוּ אִתָּנוּ בְּנֹתֵיכֶם תִּתְּנוּ־לָנוּ וְאֶת־בְּנֹתֵינוּ תִקְחוּ לָכֶם:	And <i>let us</i> exchange in marriage. Give us your daughters, and take our daughters for yourselves.	
Gen 34:10	וְאִתָּנוּ תִשְׁבוּ וְהָאָרֶץ תְּהִיָּה לְפָנֵיכֶם שְׁבוּ וּסְחָרוּהָ וְהִיאֲחִזּוּ בָּהּ:	And dwell with us, and the land will be before you. <i>Live in it</i> and trade <i>in it</i> and <i>have your interest in it</i> .”	live ← sit; remain; dwell. have your interest in it ← be held in it.
Gen 34:11	וַיֹּאמֶר שְׁכֶם אֶל־אָבִיָּה וְאֶל־אֲחֵיהָ אֲמַצְאִיחֹן בְּעֵינֵיכֶם וְאֲשֶׁר תֹּאמְרוּ אֵלַי אֶתֶּן:	Then Shechem said to <i>Dinah's</i> father and her brothers, " <i>If I</i> find grace in your eyes, then I will give you whatever you say to me.	
Gen 34:12	הֲרַבּוּ עָלַי מְאֹד מְהֵרָה וּמִתֵּן וְאֶתְנָה כַּאֲשֶׁר תֹּאמְרוּ אֵלַי וּתְנוּ־לִי אֶת־הַנְּעָרָה לְאִשָּׁה:	Specify a large dowry and gift for me to give, and I will give it according to what you say to me, but give me the girl as a wife.”	specify a large dowry and gift for me ← make on me the dowry and gift much.
Gen 34:13	וַיַּעֲנוּ בְנֵי־יַעֲקֹב אֶת־שְׁכֶם וְאֶת־חָמוֹר אָבִיו בְּמַרְמָה וַיְדַבְּרוּ אֲשֶׁר טָמְא אֶת דִּינָה אֶחָתָם:	Then Jacob's sons answered Shechem and Hamor his father deceitfully, and they spoke so because he had defiled Dinah their sister.	
Gen 34:14	וַיֹּאמְרוּ אֵלֵיהֶם לֹא נוּכַל לַעֲשׂוֹת הַדָּבָר הַזֶּה לְתֵת אֶת־אֶחָתָנוּ לְאִישׁ אֲשֶׁר־לוֹ עָרְלָה כִּי־חֲרָפָה הוּא לָנוּ:	And they said to them, “We cannot do this thing, giving our sister to a man <i>who is not circumcised</i> , for it <i>is</i> a contemptible thing to us.	who is not circumcised ← who (has) foreskin.
Gen 34:15	אֲדִבְּזֹאת נֹאֲוֹת לָכֶם אִם תִּהְיוּ כַּמִּנּוּ לְהַמְלֹךְ לָכֶם כָּל־זָכָר:	But we <i>can</i> agree on this with you: if you become like us, in every male <i>among you</i> being circumcised,	among you ← of you.

Gen 34:16	וְנָתַנּוּ אֶת־בָּנֹתֵינוּ לָכֶם וְאֶת־בָּנֹתֵיכֶם נִקְחָלֵנוּ וְיֹשְׁבֵנו אִתְּכֶם וְהָיִינוּ לְעַם אֶחָד:	then we will give you our daughters, and we will take your daughters for ourselves, and we will dwell with you, and we will become one people.	
Gen 34:17	וְאִם־לֹא תִשְׁמָעוּ אֲלֵינוּ לְהַמּוֹל וְלִקְחָנוּ אֶת־בָּתְנוּ וְהִלְכָנוּ:	But if you do not <u>comply with us in being circumcised</u> , then we will take our daughter and go <i>our way</i> .”	comply with us ← <i>hear / hearken to us</i> . in being circumcised: gerundial use of the infinitive.
Gen 34:18	וַיִּטְבוּ דְבָרֵיהֶם בְּעֵינֵי חָמוֹר וּבְעֵינֵי שָׁכֵם בֶּן־חָמוֹר:	And their words were pleasing in Hamor's sight, and the sight of Shechem the son of Hamor.	
Gen 34:19	וְלֹא־אַחַר הִנְעַר לַעֲשׂוֹת הַדְּבָר כִּי חָפֵץ בְּבַת־יַעֲקֹב וְהוּא נִכְבָּד מִכָּל בֵּית אָבִיו:	And the lad did not delay in <u>doing</u> the thing, because he took delight in Jacob's daughter. Now he <i>was</i> held in more honour than all the household of his father.	in doing: gerundial use of the infinitive.
Gen 34:20	וַיָּבֹא חָמוֹר וּשְׁכָם בָּנוּ אֶל־שַׁעַר עִירָם וַיְדַבְּרוּ אֶל־אֲנָשֵׁי עִירָם לֵאמֹר:	Then Hamor and Shechem his son came to the gate of their city, and they spoke to the men of their city and said,	
Gen 34:21	הָאֲנָשִׁים הָאֵלֶּה שְׁלָמִים הֵם אֲתָנוּ וַיֹּשְׁבוּ בָאָרֶץ וַיִּסְחָרוּ אֹתָהּ וְהָאָרֶץ הִנֵּה רַחֲבַת־יָדַיִם לִפְנֵיהֶם אֶת־בָּנֹתֵם נִקְחָלֵנוּ לְנָשִׁים וְאֶת־בָּנֹתֵינוּ נָתַן לָהֶם:	“These men <i>are</i> peaceable towards us, and they will dwell in the land and trade <i>in</i> it. And <i>as for</i> the land, behold, <i>it is</i> very wide before them. We will take their daughters to ourselves as wives, and we will give our daughters to them.	
Gen 34:22	אֲדָבִיזָאת יֵאָתוּ לָנוּ הָאֲנָשִׁים לְשִׁבֹת אִתָּנוּ לְהִיזֹת לְעַם אֶחָד בְּהַמּוֹל לָנוּ כָּל־זָכָר כַּאֲשֶׁר הֵם נִמְלִים:	But the men have agreed this with us: to dwell with us, to become one people, if we have ourselves circumcised – every male – as they <i>are</i> circumcised.	
Gen 34:23	מִקְנֵיהֶם וּקְנִינָם וְכָל־בְּהֶמְתָּם הֲלוֹא לָנוּ הֵם אֲדָ נֹאוֹתָהּ לָהֶם וַיֹּשְׁבוּ אִתָּנוּ:	Their cattle and their possessions and all their livestock, <i>are</i> they not <i>then</i> ours? Just let us agree with them, and they will dwell with us.”	
Gen 34:24	וַיִּשְׁמָעוּ אֶל־חָמוֹר וְאֶל־שְׁכָם בָּנוּ כָּל־יֹצְאֵי שַׁעַר עִירוֹ וַיִּמְלֹוּ כָּל־זָכָר כָּל־יֹצְאֵי שַׁעַר עִירוֹ:	And all those who went out <i>to</i> the gate of his city heeded Hamor and Shechem his son, and all the males were circumcised – everyone who went out <i>to</i> the gate of his city.	

Gen 34:25	וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בְּהִיזְתָּם כָּאָבִים וַיִּקְחוּ שְׁנֵי־בְנֵי־יַעֲקֹב שְׁמֹעוֹן וְלֵוִי אֶחָי דִּינָה אִישׁ חֶרֶבּוֹ וַיָּבֹאוּ עַל־הָעִיר בְּטַח וַיַּהַרְגוּ כָּל־זָכָר:	And it came to pass on the third day, while they were sore, that two of Jacob's sons, Simeon and Levi, Dinah's brothers, each took his sword and went to the city confidently, and they killed every male.	Simeon ... Levi ... Dinah: all three have Leah as mother.
Gen 34:26	וְאֶת־חָמוֹר וְאֶת־שָׁכֶם בְּנוֹ הָרְגוּ לְפִי־חֶרֶב וַיִּקְחוּ אֶת־דִּינָה מִבַּיִת שָׁכֶם וַיֵּצְאוּ:	And they killed Hamor and Shechem his son with the edge of the sword, and they took Dinah out of Shechem's house and left.	
Gen 34:27	בְּנֵי יַעֲקֹב בָּאוּ עַל־הַחֲלָלִים וַיִּבְזוּ הָעִיר אֲשֶׁר טָמְאוּ אָחוֹתָם:	The sons of Jacob went to the slain <i>men</i> and stripped the city, because they had defiled their sister.	
Gen 34:28	אֶת־צֹאֲנָם וְאֶת־בָּקָרָם וְאֶת־חֲמֹרֵיהֶם וְאֶת־ אֲשֶׁר־בְּעִיר וְאֶת־אֲשֶׁר בַּשָּׂדֶה לָקְחוּ:	And they took their sheep and their oxen and their donkeys and whatever <i>was</i> in the city, and they took whatever <i>was</i> in the field.	
Gen 34:29	וְאֶת־כָּל־חֵילָם וְאֶת־כָּל־טַפָּם וְאֶת־נְשֵׂיהֶם שָׁבוּ וַיִּבְזוּ וְאֶת־ כָּל־אֲשֶׁר בַּבַּיִת:	And they captured and stripped all their wealth, and all their little ones, and their women, and everything that <i>was</i> in the house.	
Gen 34:30	וַיֹּאמֶר יַעֲקֹב אֶל־שְׁמֹעוֹן וְאֶל־לֵוִי עֲכַרְתֶּם אֹתִי לְהַבְאִישְׁנִי בִישָׁב הָאָרֶץ בְּכִנְעָנִי וּבַפְּרִזִּי וְאֲנִי מְתִי מִסָּפֵר וְנֶאֱסָפוּ עָלַי וְהִכּוּנִי וְנִשְׁמַדְתִּי אֲנִי וּבֵיתִי:	But Jacob said to Simeon and Levi, “You have caused me trouble, by making me odious to the inhabitants of the land, to the Canaanite and the Perizzite, whereas I <i>am few</i> in number, and they <i>could</i> gather together against me and attack me, and I and my household would be destroyed.”	by making me odious: gerundial use of the infinitive. <hr/> inhabitants ← <i>inhabitant</i> (collective usage). <hr/> few in number ← <i>men of number</i> .
Gen 34:31	וַיֹּאמְרוּ הַכּוֹזֵנָה יַעֲשֶׂה אֶת־אָחוֹתָנוּ: פ	But they said, “Should he treat our sister like a prostitute?”	
Gen 35:1	וַיֹּאמֶר אֱלֹהִים אֶל־יַעֲקֹב קוּם עֲלֵה בֵית־אֵל וְשָׁב־שָׁם וַעֲשֵׂה־שָׁם מִזְבֵּחַ לְאֵל הַנִּרְאָה אֵלַיךְ בְּבָרְחֶךָ מִפְּנֵי עֵשָׂו אָחִיךָ:	Then God said to Jacob, “Arise and go up to Beth-El and live there, and make an altar there to GOD, who appeared to you when you were fleeing from Esau your brother.”	from ← <i>from the face of</i> .

Gen 35:2	וַיֹּאמֶר יַעֲקֹב אֶל-בֵּיתוֹ וְאֶל כָּל-אֲשֶׁר עִמּוֹ הִסְרוּ אֶת-אֱלֹהֵי הַנִּכְרָא אֲשֶׁר בְּתַכְכֶּם וְהִטְהַרוּ וְהַחֲלִיפוּ שִׁמְלֹתֵיכֶם:	Then Jacob said to his household and to everyone who <i>was</i> with him, “Remove the <u>foreign gods</u> which <i>are</i> in your midst and cleanse yourselves and change your garments.	foreign gods ← <i>gods of foreignness</i> , a Hebraic genitive.
Gen 35:3	וְנִקּוּמָה וְנִעְלָה בֵּית-אֵל וְאֶעֱשֶׂה-שָׁם מִזְבֵּחַ לְאֵל הָעֵנָה אֲתִי בְיוֹם צָרָתִי וַיְהִי עִמָּדִי בַדֶּרֶךְ אֲשֶׁר הָלַכְתִּי:	Then let us arise and go up <i>to</i> Beth-El, and I will make an altar there to GOD, who answered me on the day <u>when I was in a strait</u> , but he was with me on the way I went.”	when I <i>was in</i> a strait ← <i>of my straitness</i> .
Gen 35:4	וַיִּתְּנוּ אֶל-יַעֲקֹב אֵת כָּל-אֱלֹהֵי הַנִּכְרָא אֲשֶׁר בְּיָדָם וְאֶת-הַנְּזָמִים אֲשֶׁר בְּאָזְנוֹהֶם וַיִּטְמֹן אֹתָם יַעֲקֹב תַּחַת הָאֵלֶּה אֲשֶׁר עַם-שֵׁכֶם:	So they gave Jacob all the strange gods which <i>were</i> in their possession, and the rings which <i>were</i> in their ears, and Jacob hid them under the terebinth tree which <i>was</i> near Shechem.	possession ← <i>hand</i> . near Shechem ← <i>with Shechem</i> .
Gen 35:5	וַיִּסָּעוּ וַיְהִי חֲתַת אֱלֹהִים עַל-הָעָרִים אֲשֶׁל סְבִיבֹתֵיהֶם וְלֹא רָדְפוּ אַחֲרַי בְּנֵי יַעֲקֹב:	And they moved on, and a <u>fear of God</u> came upon the cities which <i>were</i> around them, so they did not pursue the sons of Jacob.	a fear of God: perhaps a <i>mighty fear</i> . See Gen 23:6. came ← <i>became</i> .
Gen 35:6	וַיָּבֹא יַעֲקֹב לְזוּזָה אֲשֶׁל בְּאֶרֶץ כְּנָעַן הוּא בֵּית-אֵל הוּא וְכָל-הָעָם אֲשֶׁר-עִמּוֹ:	Then Jacob arrived <u>at</u> Luz, which <i>is</i> in the land of Canaan – it <i>is</i> Beth-El – he and all the people who <i>were</i> with him.	at ← <i>to</i> . Pregnant use of the locative of motion towards.
Gen 35:7	וַיְבִן שָׁם מִזְבֵּחַ וַיִּקְרָא לַמָּקוֹם אֵל בֵּית-אֵל כִּי שָׁם נִגְלוּ אֵלָיו הָאֱלֹהִים בְּבָרְחוֹ מִפְּנֵי אָחִיו:	And he built an altar there and called the place El-Beth-El, for God had revealed himself to him there when he was fleeing <u>from</u> his brother.	God had revealed himself: a rare case of a plural verb with <i>Elohim</i> (God) as subject. See note on Gen 1:1. A singular verb in the Samaritan, LXX, Syriac, Targum and Vulgate [BHS-CA]. from ← <i>from the face of</i> .
Gen 35:8	וַתָּמָת דְּבָרָה מִיַּנְקַת רֵבֶקָה וַתִּקְבֹּר מִתַּחַת לְבֵית-אֵל תַּחַת הָאֵלֹון וַיִּקְרָא שְׁמוֹ אֵלֹון בְּכוֹת: פ	Then Deborah, Rebekah's nurse, died, and she was buried under Beth-El, under the oak tree, and he called it <u>Allon-Bachuth</u> .	Allon-Bachuth ← <i>oak of weeping</i> .
Gen 35:9	וַיֵּרָא אֱלֹהִים אֶל-יַעֲקֹב עוֹד בְּבֹאוֹ מִפַּדָן אֶרֶם וַיְבָרֶךְ אֹתוֹ:	Now God had appeared to Jacob again as he was coming from Paddan-Aram, and he had blessed him.	Paddan-Aram: see Gen 25:20.
Gen 35:10	וַיֹּאמֶר-לוֹ אֱלֹהִים שְׁמֶךָ יַעֲקֹב לֹא-יִקְרָא שְׁמֶךָ עוֹד יַעֲקֹב כִּי אִם-יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ וַיִּקְרָא אֶת-שְׁמוֹ יִשְׂרָאֵל:	And God had said to him, “Your name <i>is</i> Jacob; your name will no longer be Jacob, but your name will be Israel.” And he called him <u>Israel</u> .	Israel: see Gen 32:28.

Gen 35:11	וַיֹּאמֶר לּוֹ אֱלֹהִים אֲנִי אֵל שְׂדֵי פְרָה וּרְבֵה גּוֹי וּקְהַל גּוֹיִם יְהִי מִמֶּךָ וּמְלָכִים מִחֲלָצֶיךָ יֵצְאוּ:	And God said to him, “ <i>I am</i> GOD ALMIGHTY. Be fruitful and increase. A nation and a convocation of nations will come from you, and kings will come out of your loins.	
Gen 35:12	וְאֶת־הָאָרֶץ אֲשֶׁר נָתַתִּי לְאַבְרָהָם וּלְיִצְחָק לְךָ אֶתְנַנֶּה וּלְזֶרְעֶךָ אַחֲרַיִךְ אֶתֶּן אֶת־הָאָרֶץ:	I will give you the land which I gave to Abraham and to Isaac, and I will give the land to your seed after you.”	
Gen 35:13	וַיַּעַל מֵעַלְיוֹ אֱלֹהִים בַּמָּקוֹם אֲשֶׁר־דִּבֶּר אִתּוֹ:	Then God ascended away from him, at the place where he spoke with him.	
Gen 35:14	וַיַּעַב יַעֲקֹב מִצִּבָּה בַּמָּקוֹם אֲשֶׁר־דִּבֶּר אִתּוֹ מִצִּבַּת אָבִן וַיִּסֹּךְ עָלֶיהָ נֹסֶךְ וַיִּצֶק עָלֶיהָ שֶׁמֶן:	Jacob then erected a pillar at the place where he spoke with him, a stone pillar, and he <u>poured</u> out a libation on it, and he <u>poured</u> oil on it.	poured ... poured: different verbs in Hebrew (<i>libated ... cast</i>).
Gen 35:15	וַיִּקְרָא יַעֲקֹב אֶת־שֵׁם הַמָּקוֹם אֲשֶׁר דִּבֶּר אִתּוֹ שֵׁם אֱלֹהִים בֵּית־אֵל:	And Jacob called the place where God had spoken to him Beth-El.	
Gen 35:16	וַיִּסְעוּ מִבֵּית אֵל וַיְהִי־עוֹד כְּבָרַת־הָאָרֶץ לָבוֹא אֶפְרָתָה וַתֵּלֶד רָחֵל וַתִּקַּשׁ בְּלִדְתָּהּ:	Then they moved on from Beth- El, and there was just a small stretch of land to go to <i>arrive at</i> Ephrath when Rachel gave birth, and she had difficulty in her labour.	
Gen 35:17	וַיְהִי בְהַקְשָׁתָהּ בְּלִדְתָּהּ וַתֹּאמֶר לָהּ הַמִּילֶדֶת אֶל־תִּירְאִי כִּי־גַם־זֶה לְךָ בֶּן:	And it came to pass, as she was having difficulty in her labour, that the midwife said to her, “Do not be afraid, for this <i>is</i> also a son of yours.”	
Gen 35:18	וַיְהִי בְצֵאת נַפְשָׁהּ כִּי מָתָה וַתִּקְרָא שְׁמוֹ בֶן־אוֹנִי וְאָבִיו קָרָא־לוֹ בְּנִימִין:	And it came to pass, as her <u>life</u> was departing – for she was dying – that she called him <u>Ben-</u> <u>Oni</u> , but his father called him <u>Benjamin</u> .	1 Chr 2:2. life ← <i>soul</i> . Ben-Oni ← <i>son of my vigour</i> , from און, but the word <i>on</i> can also mean <i>sorrow</i> , from און. Benjamin ← <i>Binjamin</i> , meaning <i>son of my right hand</i> .
Gen 35:19	וַתָּמָת רָחֵל וַתִּקְבַּל בְּדֶרֶךְ אֶפְרָתָה הוּא בֵּית לְחָם:	Then Rachel died, and she was buried at the road to Ephrath, which <i>is</i> <u>Bethlehem</u> .	Bethlehem ← <i>Beth Lehem</i> . Sometimes the words are hyphenated in Hebrew, as in Mic 5:2. Sometimes the name is given as ַר
Gen 35:20	וַיַּעַב יַעֲקֹב מִצִּבָּה עַל־קְבֻרָתָהּ הוּא מִצִּבַּת קְבֻרַת־רָחֵל עַד־הַיּוֹם:	And Jacob erected a pillar at her grave; it <i>is</i> the pillar of Rachel's grave to this day.	↳ Bethlehem-Judah, which in Hebrew is three words, <i>Beth</i> <i>Lehem Judah</i> .

Gen 35:21	וַיִּסַע יִשְׂרָאֵל וַיֵּט אֹהֶלָה מִהַלְאָה לְמַגְדֵּל־עֵדֶר:	Then Israel moved on and pitched his tent beyond the tower of <u>Eder</u> .	Eder: AV= <i>Edar</i> . <i>Edar</i> is not a pausal form. The meaning is <i>flock</i> .
Gen 35:22	וַיְהִי בְשָׁכֵן יִשְׂרָאֵל בְּאֶרֶץ הַהוּא וַיֵּלֶךְ רְאוּבֵן וַיִּשְׁכַּב אֶת־בִּלְהָה פִּילגֶשֶׁת אִבִּיו וַיִּשְׁמַע יִשְׂרָאֵל פּ וַיְהִי בְּנֵי־יַעֲקֹב שְׁנַיִם עָשָׂר:	And it came to pass, while Israel was dwelling in that land, that Reuben went and lay with Bilhah his father's concubine, and Israel heard <i>it</i> . Now Jacob's sons were twelve <i>in number</i> .	
Gen 35:23	בְּנֵי לֵאָה בְּכוֹר יַעֲקֹב רְאוּבֵן וְשִׁמְעוֹן וְלֵוִי וַיהוּדָה וַיִּשְׁשֹׁבֵר וְזִבּוּלֹן:	Leah's sons <i>were</i> Jacob's firstborn, Reuben, then Simeon and Levi and Judah and Issachar and Zebulun.	
Gen 35:24	בְּנֵי רָחֵל יוֹסֵף וּבְנִימִן:	Rachel's sons <i>were</i> Joseph and Benjamin.	
Gen 35:25	וּבְנֵי בִלְהָה שְׁפַחַת רָחֵל דָּן וְנַפְתָּלִי:	And the sons of Bilhah, Rachel's maidservant, <i>were</i> Dan and Naphtali.	
Gen 35:26	וּבְנֵי זִלְפָּה שְׁפַחַת לֵאָה גָד וְאָשֶׁר אֵלֶּה בְּנֵי יַעֲקֹב אֲשֶׁר יֵלְדוּ לוֹ בְּפַדַּן אַרָם:	And the sons of Zilpah, Leah's maidservant, <i>were</i> Gad and Asher. These <i>were</i> Jacob's sons who were born to him in <u>Paddan-Aram</u> .	Paddan-Aram: see Gen 25:20.
Gen 35:27	וַיָּבֹא יַעֲקֹב אֶל־יִצְחָק אָבִיו מִמָּרָא קַרְיַת הָאֲרָבָע הוּא חֶבְרוֹן אֲשֶׁר־גָּר־שָׁם אַבְרָהָם וַיִּצְחָק:	Then Jacob came to Isaac his father <i>in</i> Mamre at <u>Kiriath-Arba</u> – that <i>is</i> Hebron – where Abraham and Isaac dwelt.	Kiriath-Arba: AV differs somewhat, partly translating (<i>city of Arbah</i>). See Gen 23:2.
Gen 35:28	וַיְהִי יְמֵי יִצְחָק מֵאֵת שָׁנָה וּשְׁמֹנִים שָׁנָה:	And the days of Isaac amounted <u>to</u> one hundred and eighty years.	amounted to ← <i>were</i> .
Gen 35:29	וַיָּגוּעַ יִצְחָק וַיָּמָת וַיֵּאָסֶף אֶל־עַמּוּי זָקֵן וּשְׁבַע יָמִים וַיִּקְבְּרוּ אֹתוֹ עֵשָׂו וַיַּעֲקֹב בְּנָיו: פ	When Isaac expired and died, he was gathered to his <u>people</u> , <i>being</i> old and <u>full</u> of days, and Esau and Jacob his sons buried him.	people ← <i>peoples</i> . full ← <i>satiated</i> .
Gen 36:1	וְאֵלֶּה תְּלִדוֹת עֵשָׂו הוּא אֶדוֹם:	This <i>is</i> the lineage of Esau. He <i>is</i> Edom.	
Gen 36:2	עֵשָׂו לָקַח אֶת־נָשָׁיו מִבְּנוֹת כְּנָעַן אֶת־עֵדָה בַּת־אֵילֹון הַחִתִּי וְאֶת־אֹהֶל־יִבְמָה בַּת־עֵנָה בַּת־צִבְעוֹן הַחִוִּי:	Esau took his wives from the daughters of Canaan: Adah the daughter of Elon the Hittite and <u>Aholibamah</u> the daughter of Anah the daughter of <u>Zibeon</u> the Hivite,	Aholibamah ← <i>Oholibamah</i> , [AnLx], but not necessarily so, and we retain the AV / traditional English name. Zibeon ← <i>Zib'on</i> , the first syllable being closed, but we retain the AV / traditional English name. See Gen 31:21.

Gen 36:3	וְאֶת־בְּשֵׁמֶת בַּת־יִשְׁמָעֵאל אָחוֹת נְבִיּוֹת: :אָחוֹת נְבִיּוֹת:	and <u>Bosmath</u> , Ishmael's daughter, the sister of <u>Nebaioth</u> .	Bosmath: see Gen 26:34. Nebaioth: AV= <i>Nebajoth</i> here, but not always for this name.
Gen 36:4	וַתֵּלֶד עֲדָה לְעֵשָׂו אֶת־אֶלְיָפֹז וּבְשֵׁמֶת יִלְדָה אֶת־רְעוּאֵל: :וּבְשֵׁמֶת יִלְדָה אֶת־רְעוּאֵל:	And Adah bore to Esau Eliphaz, and <u>Bosmath</u> bore Reuel.	Bosmath: see Gen 26:34.
Gen 36:5	וְאֶהְלִיבָמָה יִלְדָה אֶת־יְעִישׁ יְעִישׁ וְאֶת־יַעֲלָם וְאֶת־קָרַח אֵלֶּה בְּנֵי עֵשָׂו אֲשֶׁר יִלְדוּ־לוֹ בְּאֶרֶץ כְּנָעַן: :בְּאֶרֶץ כְּנָעַן:	And Aholibamah bore {Q: <u>Jeush</u> } [K: <u>Jeish</u>] and <u>Jaalam</u> and <u>Korah</u> . Those <i>were</i> the sons of Esau who were born to him in the land of Canaan.	Jeush ... Jeish: in Gen 36:18, the reading is <i>Jeush</i> . Jaalam ← <i>Ja'lam</i> , but we retain the AV / traditional English name.
Gen 36:6	וַיִּקַּח עֵשָׂו אֶת־נָשָׁיו וְאֶת־בָּנָיו וְאֶת־בָּנֹתָיו וְאֶת־כָּל־נַפְשׁוֹת בֵּיתוֹ וְאֶת־מִקְנָהוּ וְאֶת־כָּל־בְּהֵמָתוֹ וְאֵת כָּל־קִנְיָנוֹ אֲשֶׁר רָכַשׁ בְּאֶרֶץ כְּנָעַן וַיֵּלֶךְ אֶל־אָרֶץ מִפְּנֵי יַעֲקֹב אָחִיו: :יַעֲקֹב אָחִיו:	And Esau took his wives and his sons and his daughters and all the <u>people</u> of his household, and his cattle and all his livestock and all his property which he had acquired in the land of Canaan, and he went to a land <u>away from</u> Jacob his brother.	people ← <i>souls</i> . away from ← <i>from the face of</i> .
Gen 36:7	כִּי־הָיָה רַב כּוֹשֶׁם רַב מְשֻׁבֵּת יַחֲדוֹ וְלֹא יָכְלָה אֶרֶץ מְגוּרֵיהֶם לְשִׂאת אֹתָם מִפְּנֵי מִקְנֵיהֶם: :מִקְנֵיהֶם:	For their property was too much for <i>them</i> to live together, and the land of their residence could not support them because of their cattle.	
Gen 36:8	וַיֵּשֶׁב עֵשָׂו בְּהַר שֵׁעִיר עֵשׂו הוּא אֱדוֹם: :הוּא אֱדוֹם:	And Esau dwelt at Mount Seir. Esau <i>is</i> Edom.	
Gen 36:9	וְאֵלֶּה תְּלִדּוֹת עֵשָׂו אָבִי אֱדוֹם בְּהַר שֵׁעִיר: :בְּהַר שֵׁעִיר:	Now this <i>is</i> the lineage of Esau, the father of Edom in Mount Seir.	
Gen 36:10	אֵלֶּה שְׁמוֹת בְּנֵי־עֵשָׂו אֶלְיָפֹז בֶּן־עֲדָה אִשְׁתּוֹ עֵשָׂו רְעוּאֵל בֶּן־בְּשֵׁמֶת אִשְׁתּוֹ עֵשָׂו: :בֶּן־בְּשֵׁמֶת אִשְׁתּוֹ עֵשָׂו:	These <i>are</i> the names of the sons of Esau: Eliphaz, the son of Adah the wife of Esau; Reuel, the son of <u>Bosmath</u> the wife of Esau.	1 Chr 1:35. Bosmath: see Gen 26:34.
Gen 36:11	וַיְהִיו בְּנֵי אֶלְיָפֹז תִּימָן אוֹמֵר צֶפּוֹ וְגַעְתָּם וְקִנְזִי: :צֶפּוֹ וְגַעְתָּם וְקִנְזִי:	And the sons of Eliphaz were Teman, Omar, Zepho and Gatam and Kenaz.	1 Chr 1:36.
Gen 36:12	וַתִּמְנַע הֵיְתָה פִּילֶגֶשׁ לְאֶלְיָפֹז בֶּן־עֵשָׂו וַתֵּלֶד לְאֶלְיָפֹז אֶת־עַמְלֵק אֵלֶּה בְּנֵי עֲדָה אִשְׁתּוֹ עֵשָׂו: :עֲדָה אִשְׁתּוֹ עֵשָׂו:	And Timna was a concubine to Eliphaz, Esau's son, and she bore Amalek to Eliphaz. Those <i>were</i> the sons of Adah the wife of Esau.	1 Chr 1:36.
Gen 36:13	וְאֵלֶּה בְּנֵי רְעוּאֵל נַחַת וְזֵרַח שַׁמָּה וּמִצָּח אֵלֶּה הָיוּ בְּנֵי בְּשֵׁמֶת אִשְׁתּוֹ עֵשָׂו: :בְּשֵׁמֶת אִשְׁתּוֹ עֵשָׂו:	And these <i>were</i> the sons of Reuel: Nahath and Zerah, Shammah and Mizzah. Those were the sons of <u>Bosmath</u> , Esau's wife.	1 Chr 1:37. Bosmath: see Gen 26:34.

Gen 36:14	וְאֵלֶּה הָיוּ בְנֵי אֲהֻלִּיבָמָה בַּת-עֵנָה בַת-צִבְעוֹן אִשְׁת עֵשָׂו וַתֵּלֶד לְעֵשָׂו אֶת-יְעִישׁ וְיָעוֹשׁ וְאֶת-יְעָלָם וְאֶת-קֹרַח:	And these were the sons of Aholibamah the daughter of Anah the daughter of Zibeon, Esau's wife. And she bore {Q: Jeush} [K: Jeish] and Jaalam and Korah to Esau.	Jeush ... Jeish: see Gen 36:5. <hr/> <hr/> 1 Chr 1:35. <hr/> Zibeon: see Gen 36:2.
Gen 36:15	אֵלֶּה אֱלוֹפֵי בְנֵי-עֵשָׂו בְנֵי אֱלִיפַז בְּכוֹר עֵשָׂו אֱלוֹף תִּימָן אֱלוֹף אוֹמֵר אֱלוֹף צֶפּוֹ אֱלוֹף קִנְזִי:	These were the chieftains of the sons of Esau. The sons of Eliphaz, Esau's firstborn, were Chieftain Teman, Chieftain Omar, Chieftain Zepho, Chieftain Kenaz,	
Gen 36:16	אֱלוֹף-קֹרַח אֱלוֹף גַּעְתָּם אֱלוֹף עַמְלֵק אֵלֶּה אֱלוֹפֵי אֱלִיפַז בְּאֶרֶץ אֲדוֹם אֵלֶּה בְנֵי עָדָה:	Chieftain Korah, Chieftain Gatam, Chieftain Amalek. Those were the chieftains descending from Eliphaz in the land of Edom; those were Adah's sons.	Korah: apparently not the same person as in Gen 36:5 (son of Esau and Aholibamah). <hr/> Amalek: apparently not the same person as in Gen 36:12 (mother is Timna, not Adah).
Gen 36:17	וְאֵלֶּה בְנֵי רְעוּאֵל בֶּן-עֵשָׂו אֱלוֹף נַחַת אֱלוֹף זֶרַח אֱלוֹף שָׁמָּה אֱלוֹף מִזָּה אֵלֶּה אֱלוֹפֵי רְעוּאֵל בְּאֶרֶץ אֲדוֹם אֵלֶּה בְנֵי בְשֻׁמַּת אִשְׁת עֵשָׂו:	And these were the sons of Reuel the son of Esau: Chieftain Nahath, Chieftain Zerach, Chieftain Shammah, Chieftain Mizzah. Those were the chieftains descending from Reuel in the land of Edom; those were the sons of Bosmath the wife of Esau.	Bosmath: see Gen 26:34.
Gen 36:18	וְאֵלֶּה בְנֵי אֲהֻלִּיבָמָה אִשְׁת עֵשָׂו אֱלוֹף יְעוֹשׁ אֱלוֹף יַעֲלָם אֱלוֹף קֹרַח אֵלֶּה אֱלוֹפֵי אֲהֻלִּיבָמָה בַּת-עֵנָה אִשְׁת עֵשָׂו:	And these were the sons of Aholibamah, Esau's wife: Chieftain Jeush, Chieftain Jaalam, Chieftain Korah. Those were the chieftains descending from Aholibamah the daughter of Anah, Esau's wife.	
Gen 36:19	אֵלֶּה בְנֵי-עֵשָׂו וְאֵלֶּה אֱלוֹפֵיהֶם הוּא אֲדוֹם: ס	Those were the sons of Esau, and those were their chieftains. He is Edom.	
Gen 36:20	אֵלֶּה בְנֵי-שַׁעִיר הַחֲרִי יִשְׁבִּי הָאֶרֶץ לוֹטָן וְשׁוֹבָל וְצִבְעוֹן וְעֵנָה:	These were the sons of Seir the Horite – the inhabitants of the land: Lotan and Shobal and Zibeon and Anah,	1 Chr 1:38. <hr/> Zibeon: see Gen 36:2.
Gen 36:21	וְדִשׁוֹן וְאֶצֶר וְדִישָׁן אֵלֶּה אֱלוֹפֵי הַחֲרִי בְנֵי שַׁעִיר בְּאֶרֶץ אֲדוֹם:	and Dishon and Ezer and Dishan. Those were the chieftains of the Horites, the sons of Seir in the land of Edom.	1 Chr 1:38.
Gen 36:22	וַיְהִיו בְנֵי-לוֹטָן חֲרִי וְהִימָם וַאֲחֹת לוֹטָן תַּמְנָע:	And Lotan's sons were Hori and Hemam, and Lotan's sister was Timna.	1 Chr 1:39.
Gen 36:23	וְאֵלֶּה בְנֵי שׁוֹבָל עֲלוֹן וּמְנַחַת וְעִיבָל שָׁפּוֹ וְאוֹנָם:	These were Shobal's sons: Alvan and Manahath and Ebal, Shepho and Onam.	1 Chr 1:40.

Gen 36:24	וְאֵלֶּה בְּנֵי־צִבְעֹן וְאִיהָ וְעֵנָה הוּא עֵנָה אֲשֶׁר מָצָא אֶת־הַיָּמִם בְּמִדְבַּר בְּרַעְתּוֹ אֶת־הַחֲמֹרִים לְצִבְעֹן אָבִיו:	And these <i>were</i> Zibeon's sons: Veajah and Anah – he <i>is</i> Anah who found the <u>hot springs</u> in the desert when he was tending the donkeys for Zibeon his father.	1 Chr 1:40. Zibeon (2x): see Gen 36:2. Veajah: AV differs, taking the <i>vav</i> as copulative (<i>both Ajah</i>), also possible. hot springs: AV differs (<i>mules</i>). Vulgate= <i>hot</i> ↗
Gen 36:25	וְאֵלֶּה בְּנֵי־עֵנָה דִּישׁוֹן וְאֶהֱלִיבָמָה בַּת־עֵנָה:	And these <i>were</i> the sons of Anah: Dishon; and Aholibamah the daughter of Anah.	↳ <i>waters</i> ; LXX transliterates as a name, <i>Jamein</i> . 1 Chr 1:41.
Gen 36:26	וְאֵלֶּה בְּנֵי דִישׁוֹן חֶמְדָּן וְאֶשְׁבָּן וְיִתְרָן וְכֶרָן:	And these <i>were</i> the sons of Dishon: Hemdan and Eshban and Ithran and Cheran.	1 Chr 1:41. Dishon: not <i>Dishan</i> (as it apparently appears), but a pausal form of <i>Dishon</i> ; see [Ges-HG] §29u and compare the last two Hebrew words of Gen 43:14. As <i>Dishon</i> , it fits the context and agrees with 1 Chr 1:41.
Gen 36:27	אֵלֶּה בְּנֵי־אֶצֶר בְּלָהָן וְזַעֲוֹן וְעֶקֶז:	These <i>were</i> the sons of Ezer: Bilhan and Zaavan and Akan.	1 Chr 1:42.
Gen 36:28	אֵלֶּה בְּנֵי־דִישָׁן עוּז וְאַרָּן:	These <i>were</i> the sons of Dishan: Uz and Aran.	1 Chr 1:42.
Gen 36:29	אֵלֶּה אֱלוֹפֵי הַחֲרִי אֶלּוֹף לוֹטָן אֶלּוֹף שׁוֹבָל אֶלּוֹף צִבְעֹן אֶלּוֹף עֵנָה:	These <i>were</i> the chieftains of the Horites: Chieftain Lotan, Chieftain Shobal, Chieftain Zibeon, Chieftain Anah,	Zibeon: see Gen 36:2.
Gen 36:30	אֶלּוֹף דִּישָׁן אֶלּוֹף אֶצֶר אֶלּוֹף דִּישָׁן אֵלֶּה אֱלוֹפֵי הַחֲרִי לְאֶלְפֵיהֶם בְּאֶרֶץ שַׁעִיר: פ	Chieftain Dishon, Chieftain Ezer, Chieftain Dishan. Those <i>were</i> the chieftains <i>descending</i> from Hori, <i>constituting</i> their chieftains in the land of Seir.	Hori ← <i>the Hori</i> .
Gen 36:31	וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מֶלֶךְ־מֶלֶךְ לְבָנֵי יִשְׂרָאֵל:	And these <i>were</i> the kings who reigned in the land of Edom, before <i>any</i> king reigned over the sons of Israel.	
Gen 36:32	וַיְמָלֶךְ בְּאֶדּוֹם בְּלַע בֶּן־בְּעוֹר וְשֵׁם עִירוֹ דִּנְהַבָּה:	Now Bela the son of Beor reigned in Edom, and the name of his city <i>was</i> Dinhabah.	1 Chr 1:43.
Gen 36:33	וַיָּמָת בְּלַע וַיְמָלֶךְ תַּחְתָּיו יוֹבָב בֶּן־זֶרַח מִבְּצֻרָה:	Then Bela died, and Jobab the son of Zerah from Bozrah reigned in place of him.	1 Chr 1:44.
Gen 36:34	וַיָּמָת יוֹבָב וַיְמָלֶךְ תַּחְתָּיו חֻשָׁם מֵאֶרֶץ הַתִּמְנִי:	Then Jobab died, and Husham from the land of the <u>Temanites</u> reigned in place of him.	1 Chr 1:45. the Temanites ← <i>the Temanite</i> .
Gen 36:35	וַיָּמָת חֻשָׁם וַיְמָלֶךְ תַּחְתָּיו הָדָד בֶּן־בְּדָד הַמִּכָּה אֶת־מִדְיָן בְּשָׂדֵה מוֹאָב וְשֵׁם עִירוֹ עֹוִית:	Then Husham died, and Hadad the son of Bedad, who struck Midian down in the countryside of Moab, reigned in place of him, and the name of his city <i>was</i> Avith.	1 Chr 1:46.

Gen 36:36	וַיָּמָת הַדָּד וַיִּמְלֹךְ תַּחְתָּיו שָׁמְלָה מִמַּשְׂרֵקָה:	Then Hadad died, and Samlah from Masrekah reigned in place of him.	1 Chr 1:47.
Gen 36:37	וַיָּמָת שָׁמְלָה וַיִּמְלֹךְ תַּחְתָּיו שָׁאוּל מִרְחֹבוֹת הַנָּהָר:	Then Samlah died, and Saul from Rehoboth-upon-the-River reigned in place of him.	1 Chr 1:48. Saul ← <i>Shaul</i> , or better <i>Sha'ul</i> , as for the first king of the united kingdom of Israel (1 Sam 9:2), but we ↪
Gen 36:38	וַיָּמָת שָׁאוּל וַיִּמְלֹךְ תַּחְתָּיו בְּעַל חֲנָן בֶּן־עֲכָבוֹר:	Then Saul died, and Baal-Hanan the son of Achbor reigned in place of him.	↳ regularize this name for other personages. AV= <i>Saul</i> here, but <i>Shaul</i> in 1 Chr 1:48. 1 Chr 1:49.
Gen 36:39	וַיָּמָת בְּעַל חֲנָן בֶּן־עֲכָבוֹר וַיִּמְלֹךְ תַּחְתָּיו הָדָר וְשֵׁם עִירוֹ פָּאוּ וְשֵׁם אִשְׁתּוֹ מְהֵיטָבַאֵל בַּת־מֵטְרַד בַּת מִי זָהָב:	Then Baal-Hanan the son of Achbor died, and Hadar reigned in place of him, and the name of his city was Pau, and the name of his wife was Mehetabel, the daughter of Matred, the daughter of Me-Zahab.	1 Chr 1:50. Me-Zahab: AV= <i>Mezahab</i> .
Gen 36:40	וְאֵלֶּה שְׁמוֹת אֱלוֹפֵי עֵשָׂו לְמִשְׁפַּחְתָּם לְמִקְמַתָּם בְּשִׁמְתָם אֱלוֹף תַּמְנַע אֱלוֹף עֵלֹוה אֱלוֹף יִתֶּת:	And these <i>are</i> the names of the chieftains of Esau by their families <i>and</i> by their places, by their names: Chieftain <u>Timna</u> , Chieftain Alvah, Chieftain Jetheth,	1 Chr 1:51. Timna: AV= <i>Timnah</i> , an irregular transliteration of the <i>ayin</i> as <i>hé</i> , perhaps to distinguish it from Timna in Gen 36:12, Gen 36:22.
Gen 36:41	אֱלוֹף אֶהְלִיבָמָה אֱלוֹף אֵלָה אֱלוֹף פִּינֹן:	Chieftain Aholibamah, Chieftain Elah, Chieftain Pinon,	1 Chr 1:52.
Gen 36:42	אֱלוֹף קִנְזָא אֱלוֹף תִּימָן אֱלוֹף מִבְּצָר:	Chieftain Kenaz, Chieftain Teman, Chieftain Mibzar,	1 Chr 1:53.
Gen 36:43	אֱלוֹף מַגְדִּיאֵל אֱלוֹף עִירָם אֵלָה אֱלוֹפֵי אֲדוֹם לְמִשְׁבְּתָתָם בְּאֶרֶץ אֲחֻזָּתָם הוּא עֵשָׂו אָבִי אֲדוֹם: פ	Chieftain Magdiel, Chieftain Iram. Those <i>were</i> the chieftains of Edom by their dwelling places in the land of their possession, which <i>is</i> Esau, the father of Edom.	1 Chr 1:54.
Gen 37:1	וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מִגּוּרֵי אָבִיו בְּאֶרֶץ כְּנָעַן:	And Jacob dwelt in the place of residence of his father in the land of Canaan.	
Gen 37:2	אֵלֶּה תְּלֻדוֹת יַעֲקֹב יוֹסֵף בֶּן־שִׁבְעֵ-עָשָׂרָה שָׁנָה הָיָה רָעָה אֶת־אָחִיו בְּצֹאֵן וְהוּא נָעַר אֶת־בְּנֵי בְלָהָה וְאֶת־בְּנֵי זְלִפְהָ נְשֵׂי אָבִיו וַיָּבֵא יוֹסֵף אֶת־דְּבַר רָעָה אֶל־אָבִיהֶם:	This <i>is</i> the genealogy of Jacob. Joseph was seventeen years old <i>and</i> was tending the <u>flock</u> with his brothers, and he was <i>just</i> a lad with the sons of Bilhah and the sons of Zilpah, his father's wives. And Joseph brought a <u>bad report</u> of them to their father.	flock: or <i>small cattle</i> . Usually sheep, but sometimes goats, as in Gen 27:9. a bad report ← <i>the bad report</i> . An unexpected definite article. See Gen 22:9.

Gen 37:3	וַיִּשְׂרָאֵל אֶהָב אֶת־יוֹסֵף מִכָּל־בָּנָיו כִּי־בָן־זָקֵנִים הוּא לוֹ וַעֲשָׂה לוֹ כְּתֹנֶת פָּסִים:	Now Israel loved Joseph <i>the most</i> of all his sons because he <i>was</i> the son of <i>his</i> old age to him, and he made him a long-sleeved gown.	long-sleeved: AV differs (<i>of many colours</i>), also possible.
Gen 37:4	וַיֵּרְאוּ אָחָיו כִּי־אָתּוֹ אָהָב אֲבֵיהֶם מִכָּל־אָחָיו וַיִּשְׁנְאוּ אֹתוֹ וְלֹא יָכְלוּ דַבְּרוּ לְשָׁלֵם:	And when his brothers saw that their father <u>loved</u> him more than all his brothers, they hated him, and they could not speak peaceably to him.	loved: in a Hebrew “OVS” (object-verb-subject) sentence.
Gen 37:5	וַיַּחְלֵם יוֹסֵף חֲלוֹם וַיַּגִּד לְאָחָיו וַיֹּסְפוּ עוֹד שְׂנֹא אֹתוֹ:	Then Joseph had a dream and told <i>it</i> to his brothers, and they hated him all the more.	had a dream ← <i>dreamt a dream</i> .
Gen 37:6	וַיֹּאמֶר אֲלֵיהֶם שְׁמְעוּ־נָא הַחֲלוֹם הַזֶּה אֲשֶׁר חָלַמְתִּי:	And he said to them, “Do listen to this dream which I have <u>had</u> .”	had ← <i>dreamt</i> .
Gen 37:7	וְהִנֵּה אֲנַחְנוּ מְאֻלָּמִים אֲלֻמִּים בְּתוֹךְ הַשָּׂדֶה וְהִנֵּה קָמָה אֲלֻמְתִּי וְגַם־נִצְבָה וְהִנֵּה תְּסַבִּינָה אֲלֻמְתֵיכֶם וַתִּשְׁתַּחֲוּיִן לְאֲלֻמְתִּי:	There we <i>were</i> binding sheaves in the middle of the field, and what <i>happened was</i> that my sheaf arose and stood up even, and there <i>were</i> your sheaves encircling <i>it</i> , and they bowed down to my sheaf.”	there we <i>were</i> ← <i>behold us</i> . what <i>happened was</i> that ← <i>behold</i> . there <i>were</i> ← <i>behold</i> .
Gen 37:8	וַיֹּאמְרוּ לוֹ אָחָיו הַמֶּלֶךְ תִּמְלֹךְ עָלֵינוּ אִם־מִשׁוֹל תִּמְשָׁל בָּנוּ וַיֹּסְפוּ עוֹד שְׂנֹא אֹתוֹ עַל־חֲלֻמֹתָיו וְעַל־דְּבָרָיו:	At which his brothers said to him, “Are you <u>really going to reign</u> over us, or <u>really going to rule</u> over us?” And they hated him still more because of his dreams and because of his words.	at which: wider use of the vav. really going to reign ... really going to rule: both infinitive absolute.
Gen 37:9	וַיַּחְלֵם עוֹד חֲלוֹם אַחֵר וַיִּסְפֹּר אֹתוֹ לְאָחָיו וַיֹּאמֶר הִנֵּה חָלַמְתִּי חֲלוֹם עוֹד וְהִנֵּה הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְאַחַד עָשָׂר כּוֹכָבִים מִשְׁתַּחֲוּיִם לִי:	Then he dreamt again <i>and had</i> another dream, and he told it to his brothers and said, “Look, I have <u>had a dream</u> again, and there <i>were</i> the sun and the moon and eleven stars bowing down to me.”	had a dream ← <i>dreamt a dream</i> . there <i>were</i> ← <i>behold</i> .
Gen 37:10	וַיִּסְפֹּר אֶל־אָבִיו וְאֶל־אָחָיו וַיִּגְעַר־בּוֹ אָבִיו וַיֹּאמֶר לוֹ מָה הַחֲלוֹם הַזֶּה אֲשֶׁר חָלַמְתָּ הֲבֹא נִבּוֹא אֲנִי וְאַמְךָ וְאָחֶיךָ לְהִשְׁתַּחֲוֹת לָךְ אֶרְצָה:	And he told it to his father and to his brothers, and his father rebuked him and said to him, “What <i>is</i> this <u>dream you have had</u> ? Am I and your mother and your brothers <u>really going to bow</u> down to you to the ground?”	dream you have had ← <i>dream you have dreamt</i> . really going to: infinitive absolute. ground ← <i>land</i> .
Gen 37:11	וַיִּקְנְאוּ־בּוֹ אָחָיו וְאָבִיו שָׁמַר אֶת־הַדָּבָר:	And his brothers were envious of him, but his father kept the account <i>under consideration</i> .	
Gen 37:12	וַיֵּלְכוּ אָחָיו לְרֻעוֹת אֶת־צֹאן אֲבֵיהֶם בְּשֶׁכֶם:	Then his brothers went to tend their father's flocks in Shechem.	their father's flocks: with supralinear dots over the sign of the accusative. See [CB] App. 31. [CB] says it indicates a doubtful reading, ↗

Gen 37:13	וַיֹּאמֶר יִשְׂרָאֵל אֶל-יוֹסֵף הֲלוֹא אֶחָיִךְ רְעִים בְּשֶׁכֶם לָכֶה וְאֶשְׁלַחְךָ אֲלֵיהֶם וַיֹּאמֶר לוֹ הֲגִנִי:	And Israel said to Joseph, “Are not your brothers tending flocks in Shechem? Come, and I'll send you to them.” And he said, “Here I am.”	↳ suggesting that they had gone to feed themselves and make merry. here I am ← behold me.
Gen 37:14	וַיֹּאמֶר לוֹ לֵךְ-נָא רְאֵה אֶת-שְׁלוֹם אֶחָיִךְ וְאֶת-שְׁלוֹם הַצֹּאן וְהַשְּׂבָנִי דַבֵּר וַיִּשְׁלַחְהוּ מֵעֵמֶק חֶבְרוֹן וַיָּבֵא שְׂכֵמָה:	And he said to him, “Please go and see how your brothers are doing, and how the flock are doing and report back to me.” And he sent him from the Valley of Hebron, and he went to Shechem.	how ... are doing (2x) ← the peace of.
Gen 37:15	וַיִּמְצָאֵהוּ אִישׁ וְהָנָה תַּעֲה בְּשָׂדֵה וַיִּשְׁאַלְהוּ הָאִישׁ לֵאמֹר מַה-תִּבְקֶשׁ:	And a man came across him seeing that he was wandering in a field, and the man asked him and said, “What are you looking for?”	came across ← found. seeing that ← and behold.
Gen 37:16	וַיֹּאמֶר אֶת-אֲחֵי אָנֹכִי מִבְּקֶשׁ הַגִּידֵה-נָא לִי אֵיפֹה הֵם רְעִים:	And he said, “I am looking for my brothers. Tell me, would you, where are they tending the flocks?”	I am looking: in a Hebrew “OSV” (object-subject-verb) sentence.
Gen 37:17	וַיֹּאמֶר הָאִישׁ נָסְעוּ מִזֶּה כִּי שָׁמַעְתִּי אֲמָרִים נִלְכָה דְתִינָה וַיֵּלֶךְ יוֹסֵף אַחַר אָחָיו וַיִּמְצָאֵם בְּדוּחַן:	And the man said, “They have moved on from here, for I heard them saying, ‘Let's go to Dothan.’” So Joseph went after his brothers and found them in Dothan.	
Gen 37:18	וַיִּרְאוּ אֹתוֹ מֵרָחֵק וּבְטָרֵם יִקְרַב אֲלֵיהֶם וַיִּתְנַבְּלוּ אֹתוֹ לְהַמִּיתוֹ:	And they saw him from a distance, and before he approached them, they plotted against him to kill him.	
Gen 37:19	וַיֹּאמְרוּ אִישׁ אֶל-אָחָיו הִנֵּה בָּעַל הַחֲלֻמוֹת הַלְזָה בָּא:	And they said to each other, “Look, Mister Dreamer himself is coming.”	to each other ← a man / each to his brother. Mister Dreamer himself ← this master of dreams.
Gen 37:20	וְעַתָּה לָכֵן וְנַהַרְגֵהוּ וְנִשְׁלַחְהוּ בְּאַחַד הַבְּרוֹת וְאִמְרָנוּ חִיָּה רָעָה אֲכָלְתָהוּ וְנִרְאָה מֵה־יְהִיו חֲלֻמֹתָיו:	So now, come on, let's kill him and throw him into one of the pits, and we will say, ‘A wild animal has eaten him’, and we will see what becomes of his dreams.”	what becomes of his dreams ← what his dreams become.
Gen 37:21	וַיִּשְׁמַע רְאוּבֵן וַיַּצִּילְהוּ מִיָּדָם וַיֹּאמֶר לֹא נִכְנֹנוּ נַפְשׁ:	But Reuben heard, and he delivered him from their hands and said, “Let us not fatally strike him.”	hands ← hand. fatally ← soul.

Gen 37:22	וַיֹּאמֶר אֲלֵהֶם רְאוּבֵן אֶל-תִּשְׁפְּכוּ-דָם הַשְּׁלִיכוּ אֹתוֹ אֶל-הַבּוֹר הַזֶּה אֲשֶׁר בַּמִּדְבָּר וַיֵּד אֶל-תִּשְׁלַחוּ-בּוֹ לְמַעַן הַצִּיל אֹתוֹ מִיָּדָם לְהַשִּׁיבּוֹ אֶל-אָבִיו:	And Reuben said to them, “Do not shed blood. Throw him in this pit which <i>is</i> in the desert, and do not lay hands on him”, so as to deliver him from their hands, to take him back to his father.	hands ← <i>hand</i> .
Gen 37:23	וַיְהִי כַּאֲשֶׁר-בָּא יוֹסֵף אֶל-אָחָיו וַיִּפְשִׁטוּ אֶת-יוֹסֵף אֶת-כֶּתְנֵתוֹ אֶת-כֶּתְנֵת הַפָּסִים אֲשֶׁר עָלָיו:	And it came to pass when Joseph came to his brothers that they stripped Joseph of his gown – his long-sleeved gown which <i>was</i> on him –	
Gen 37:24	וַיִּקְחֵהוּ וַיִּשְׁלֹכוּ אֹתוֹ הַבְּרֵה וְהַבּוֹר רֶק אֵין בּוֹ מַיִם:	and they took hold of him and threw him into the pit. Now the pit <i>was</i> empty – <i>there was</i> no water in it.	
Gen 37:25	וַיֵּשְׁבוּ לֶאֱכָל-לֶחֶם וַיִּשְׂאוּ עֵינֵיהֶם וַיִּרְאוּ וְהִנֵּה אַרְחַת יִשְׁמַעֲאֵלִים בָּאָה מִגִּלְעָד וּגְמָלֵיהֶם נֹשְׂאִים נֹכָאֵת וְצָרִי וְלֹט הוֹלְכִים לְהוֹרִיד מִצְרַיִמָּה:	And they sat down to eat bread, and they lifted up their eyes and looked <i>around</i> , and <u>what they saw was</u> a company of Ishmaelites coming from Gilead. And their camels were carrying spices and balsam and fine myrrh <u>on their way</u> to take <i>it</i> down to Egypt.	what <i>they saw was</i> ← <i>behold</i> . Ishmaelites: AV differs (<i>Ishmeelites</i>), as the Hebrew, but vowel-reduced from <i>Ishmaelites</i> . In Judg 8:24, AV uses <i>Ishmaelites</i> . Gilead: see Gen 31:21. <u>on their way</u> ← <i>going</i> .
Gen 37:26	וַיֹּאמֶר יְהוּדָה אֶל-אָחָיו מִה-בְּצַע כִּי נִהְרַג אֶת-אָחֵינוּ וְכִסִּינוּ אֶת-דָּמּוֹ:	And Judah said to his brothers, “What <u>good is it</u> if we kill our brother and conceal his blood?”	good ← <i>gain</i> .
Gen 37:27	לָכֵן וְנִמְכְּרֵנוּ לְיִשְׁמַעֲאֵלִים וַיִּדְנֹנוּ אֶל-תְּהִי-בּוֹ כִּי-אָחֵינוּ בְּשָׂרֵנוּ הוּא וַיִּשְׁמְעוּ אָחָיו:	Come, let's sell him to the Ishmaelites, and let our hand not be on him, for <i>he is</i> our brother – <i>he is</i> our flesh.” And his brothers <u>acquiesced</u> .	Ishmaelites: see Gen 37:25. acquiesced ← <i>heard</i> .
Gen 37:28	וַיַּעֲבְרוּ אַנְשֵׁי מִדְיָנִים סַחְרִים וַיִּמְשְׁכוּ וַיַּעֲלוּ אֶת-יוֹסֵף מִן-הַבּוֹר וַיִּמְכְּרוּ אֶת-יוֹסֵף לְיִשְׁמַעֲאֵלִים בְּעֶשְׂרִים כֶּסֶף וַיְבִיאוּ אֶת-יוֹסֵף מִצְרַיִמָּה:	And the Midianite merchants passed by, and they hauled <i>him up</i> and brought Joseph up out of the pit. And they sold Joseph to the Ishmaelites for twenty <i>pieces</i> of silver. They then brought Joseph to Egypt.	Ishmaelites: see Gen 37:25.
Gen 37:29	וַיָּשָׁב רְאוּבֵן אֶל-הַבּוֹר וְהִנֵּה אֵין-יוֹסֵף בַּבּוֹר וַיִּקְרַע אֶת-בְּגָדָיו:	Then Reuben returned to the pit, and when <i>he saw that</i> Joseph wasn't in the pit, he tore his clothes.	<i>he saw that</i> ← <i>behold</i> .
Gen 37:30	וַיָּשָׁב אֶל-אָחָיו וַיֹּאמֶר הֵילֵד אֵינֶנּוּ וְאַנִּי אֲנִי אֲנִי-בָּא:	And he returned to his brothers and said, “The lad <i>isn't there</i> . And <i>as for</i> me, where <i>can</i> I go?”	

Gen 37:31	וַיִּקְחוּ אֶת־כְּתֹנֶת יוֹסֵף וַיִּשְׁחֲטוּ שְׁעִיר עִזִּים וַיִּטְבְּלוּ אֶת־הַכְּתֹנֶת בַּדָּם:	Then they took Joseph's gown, and they killed a buck of the goats and dipped the gown in the blood.	
Gen 37:32	וַיִּשְׁלְחוּ אֶת־כְּתֹנֶת הַפְּטָיִם וַיָּבִיאוּ אֶל־אָבִיהֶם וַיֹּאמְרוּ זֹאת מַצְאָנוּ הִכְרֵנָּה הַכְּתֹנֶת בַּנֶּדֶךְ הוּא אִם־לֹא:	And they took the long-sleeved gown with them and brought it to their father and said, “We found this. So examine whether the gown is your son's or not.”	took ... with them ← <i>sent</i> , <i>delivered up</i> . examine ← <i>recognize</i> .
Gen 37:33	וַיְכִירָה וַיֹּאמֶר כְּתֹנֶת בְּנֵי חַיָּה רָעָה אֲכָלְתָּהּוּ טָרֵף טָרֵף יוֹסֵף:	And he identified it and said, “It is my son's gown. A wild animal has eaten him. Joseph must have been torn apart.”	identified ← <i>recognized</i> . must have been torn apart: <i>qal</i> infinitive absolute with a <i>pual</i> finite form.
Gen 37:34	וַיִּקְרַע יַעֲקֹב שְׂמֹלְתָיו וַיָּשֶׂם שָׂק בְּמַתְנָיו וַיִּתְאַבֵּל עַל־בְּנוֹ יָמִים רַבִּים:	And Jacob tore his clothes, and he put sackcloth on his loins and, he mourned for his son for many days.	
Gen 37:35	וַיִּקְמוּ כָּל־בָּנָיו וְכָל־בָּנֹתָיו לְנַחֲמוֹ וַיִּמְאֵן לְהִתְנַחֵם וַיֹּאמֶר כִּי־אֶרְדָּ אֶל־בְּנֵי אָבִי שְׂאֵלָה וַיִּבֶדְךָ אֶתּוֹ אָבִיו:	Then all his sons and all his daughters arose to comfort him, but he refused to be comforted, and he said, “I will go down to my son – to the grave – mourning.” And his father wept for him.	
Gen 37:36	וְהַמְדָּנִים מָכְרוּ אֹתוֹ אֶל־מִצְרַיִם לְפוֹטִיפָר סֵרִיס פְּרֹעָה שֵׁר הַטְּבַחִים: פ	And the Medanites sold him in Egypt to Potiphar, Pharaoh's courtier, the head executioner.	Medanites: a consonantal <i>yod</i> different in spelling to <i>Midianites</i> . [BHS] does not mention ↪ in ← <i>into</i> . Pregnant use of the locative of motion towards. head executioner ← <i>chief of the</i> <i>executioners</i> .
Gen 38:1	וַיְהִי בַּעֲת הַהוּא וַיֵּרֶד יְהוּדָה מֵאֵת אָחָיו וַיֵּט עַד־אִישׁ עַדְלָמִי וּשְׁמוֹ חִירָה:	And it came to pass at that time that Judah went down leaving his brothers, and he turned aside to an Adullamite man whose name was Hirah.	↳ variant readings. In Gen 25:2, Medan and Midian are distinct. Perhaps he was sold first by the Midianites to Medianite slave dealers, then by the Medanites to Potiphar. went down leaving ← <i>went down</i> <i>from</i> .
Gen 38:2	וַיֵּרָא־שָׂם יְהוּדָה בַּת־אִישׁ כְּנַעֲנִי וּשְׁמוֹ שׁוּעַ וַיִּקְחָהּ וַיָּבֵא אֵלֶיהָ:	And Judah saw the daughter of a Canaanite man there, his name being Shua. And he took her and went in to her,	Shua: AV= <i>Shuah</i> , an irregular transliteration of the <i>ayin</i> as <i>hé</i> . The name is spelled differently in Hebrew to the Shuah of Gen 25:2, which ends in <i>heth</i> .
Gen 38:3	וַתַּהַר וַתֵּלֶד בֶּן וַיִּקְרָא אֶת־שְׁמוֹ עֵר:	and she conceived and bore a son, and he called him Er.	1 Chr 2:3. he called: Judah names the firstborn; the mother names the next two.

Gen 38:4	וַתַּהַר עוֹד וַתֵּלֶד בֶּן וַתִּקְרָא אֶת־שְׁמוֹ אוֹנָן:	And she conceived again and bore a son, and she called him Onan.	1 Chr 2:3.
Gen 38:5	וַתִּסְפֶּי עוֹד וַתֵּלֶד בֶּן וַתִּקְרָא אֶת־שְׁמוֹ שֵׁלָה וְהָיָה בְּכוֹזִיב בְּלִדְתָּהּ אֹתוֹ:	And she <i>conceived</i> yet again and bore a son, and she called him Shelah, and he was in Chezib when she bore him.	1 Chr 2:3.
Gen 38:6	וַיִּקַּח יְהוּדָה אִשָּׁה לְעֵר בְּכוֹרוֹ וּשְׁמָהּ תָמָר:	And Judah took a wife for Er his firstborn, whose name was Tamar.	
Gen 38:7	וַיְהִי עֵר בְּכוֹר יְהוּדָה רָע בְּעֵינֵי יְהוָה וַיִּמְתְּהוּ יְהוָה:	Now Er Judah's firstborn was evil in the sight of the LORD and the LORD killed him.	
Gen 38:8	וַיֹּאמֶר יְהוּדָה לְאוֹנָן בְּאֵל אֶל־אִשְׁתִּי אֶחָיִד וַיְבִיט אֹתָהּ וְהָקָם זֶרַע לְאֶחָיִד:	And Judah said to Onan, “Go into your brother's wife and marry her as brother-in-law of the deceased and raise up seed to your brother.”	marry ... as brother-in-law of the deceased: all one word in Hebrew (root בָּם).
Gen 38:9	וַיַּדַע אוֹנָן כִּי לֹא לוֹ יִהְיֶה הַזֶּרַע וְהָיָה אִם־בָּא אֶל־אִשְׁתִּי אָחִיו וְשָׁחַת אֶרְצָה לְבִלְתִּי נִתְזַרַע לְאָחִיו:	But Onan knew that the seed would not be <i>counted as</i> his, and it came to pass, when he went to his brother's wife, that he <i>spilt it on the ground</i> , so as not to give seed to his brother.	spilt ← <i>corrupted</i> . on the ground ← <i>to the ground</i> .
Gen 38:10	וַיֵּרַע בְּעֵינֵי יְהוָה אֲשֶׁר עָשָׂה וַיִּמָּת גַּם־אֹתוֹ:	And what he did was evil in the eyes of the LORD, and he killed him too.	
Gen 38:11	וַיֹּאמֶר יְהוּדָה לְתָמָר כְּלֹתוֹ שְׁבִי אֶל־מִנְהָ בֵּית־אָבִיךָ עַד־יִגְדַל שֵׁלָה בְּנִי כִי אֲמַר פְּנֵי־יָמוֹת גַּם־הוּא כְּאָחִיו וַתֵּלֶךְ תָּמָר וַתֵּשֶׁב בֵּית אָבִיהָ:	Then Judah said to Tamar his daughter-in-law, “Remain a widow <i>in</i> the house of your father until my son Shelah is grown up”, for he said, “ <i>I am concerned</i> that he too may die like his brothers.” So Tamar went and stayed <i>in</i> the house of her father.	
Gen 38:12	וַיִּרְבוּ הַיָּמִים וַתָּמָת בַּת־שׁוּעַ אִשְׁת־יְהוּדָה וַיִּנְחָם יְהוּדָה וַיַּעַל עַל־גִּזְזֵי צֹאנוֹ הוּא וְחִירָה רֵעֵהוּ הָעֲדֻלְמִי תִּמְנָתָהּ:	And many days went by, and the daughter of Shua, Judah's wife, died. And Judah was comforted, and he went up to those who shear his sheep – he and Hirah his friend the Adullamite – to Timnah.	Shua: see Gen 38:2. Timnah: AV= <i>Timnath</i> , locative here, although in AV's defence the word is used non-locatively in Judg 14:1, Judg 14:2, Judg 14:5.
Gen 38:13	וַיִּגַּד לְתָמָר לֵאמֹר הִנֵּה חָמִיד עֹלָה תִּמְנָתָה לְגֹזֵי צֹאנוֹ:	And it was reported to Tamar as follows: “Look, your father-in-law is going up to Timnah to shear his sheep.”	as follows ← <i>to say</i> , or more loosely, <i>saying</i> . Timnah: see Gen 38:12.

Gen 38:14	וְתָסַר בְּגָדֵי אִלְמָנוּתָהּ מֵעַלֶּיהָ וְתָכַס בַּצְּעִיף וְתַתְּעֹלֶף וְתָשָׁב בַּפֶּתַח עֵינַיִם אֲשֶׁר עַל־דָּרֶךְ תִּמְנַנְתָּהּ כִּי רָאִתָּהּ כִּי־גִדְלָה שֵׁלָה וְהוּא לֹא־נָתַנָּהּ לוֹ לְאִשָּׁה:	And she took off her widow's clothes <i>which were</i> on her, and she screened <i>herself</i> with a veil and covered herself, and she sat at the entrance to Enaim, which is on the way to Timnah, for she had seen that Shelah had grown up but <i>that she had not been given to him as a wife</i> .	a veil ← <i>the veil</i> . An unexpected definite article. See Gen 22:9. Enaim: AV differs (<i>an open place</i>). See Gen 38:21. Timnah: see Gen 38:12. she had not been given to him: Tamar should ↗
Gen 38:15	וַיִּרְאֶה יְהוּדָה וַיַּחְשְׁבֶהָ לְזוֹנָה כִּי כִסְתָהּ פָּנֶיהָ:	And Judah saw her, and he thought she <i>was</i> a prostitute, for she had covered her face.	↳ have been given to Shelah to raise seed to Er. She seduces Judah so as to get seed in the same line.
Gen 38:16	וַיֵּט אֵלֶיהָ אֶל־הַדָּרֶךְ וַיֹּאמֶר הֲבֵה־נָא אֲבוֹא אֵלֶיךָ כִּי לֹא יָדַע כִּי כִלְתּוֹ הוּא וְתֹאמְרִי מִה־תִּתְּנֵנִי לְיָ כִּי תָבוֹא אֵלַי:	And he turned aside to her on the way and said, “Come on now, I will go in to you”, for he did not know that she <i>was</i> his daughter-in-law. And she said, “What will you give me if you go in to me.”	
Gen 38:17	וַיֹּאמֶר אָנֹכִי אֲשַׁלַּח גְּדִי־עֹזִים מִן־הַצֹּאן וְתֹאמְרִי אִם־תִּתְּנֵנִי עַד שְׁלַחְךָ:	And he said, “I will send <i>you</i> a kid from the flock.” Then she said, “ <i>All right</i> if you give me security until you have sent it.”	
Gen 38:18	וַיֹּאמֶר מַה הָעֶרְבוֹן אֲשֶׁר אֶתְּנֶלְךָ וְתֹאמְרִי חֲתָמְךָ וּפְתִילְךָ וּמַטְּךָ אֲשֶׁר בְּיָדְךָ וַיִּתְּנֶנָּהּ וַיָּבֵא אֵלֶיהָ וַתְּהַר לוֹ:	And he said, “What is the security that I should give you?” And she said, “Your seal and your cord and your staff that <i>is</i> in your hand.” Then he gave <i>them</i> to her and went in to her, and she conceived by him.	
Gen 38:19	וַתִּקַּם וַתֵּלֶךְ וַתִּסַּר צְעִיפָהּ מֵעַלֶּיהָ וְתָלַבַּשׁ בְּגָדֵי אִלְמָנוּתָהּ:	Then she got up and went <i>back</i> and took off her veil <i>that was</i> on her and put her widow's clothes on.	
Gen 38:20	וַיִּשְׁלַח יְהוּדָה אֶת־גְּדֵי הָעֹזִים בְּיַד רַעְהוֹ הַעֲדֻלְמִי לְקַחַת הָעֶרְבוֹן מִיַּד הָאִשָּׁה וְלֹא מָצָאָהּ:	And Judah sent the kid of the goats <i>via</i> his friend the Adullamite, to <i>recover the security from</i> the woman. But he <i>could</i> not find her.	via ← <i>by the hand of</i> . to recover the security from ← <i>take the security from the hand of</i> .
Gen 38:21	וַיִּשְׁאַל אֶת־אֲנָשֵׁי מְקוֹמָהּ לֵאמֹר אֵיךְ הִקְדַּשְׁתָּהּ הוּא בְּעֵינַיִם עַל־הַדָּרֶךְ וַיֹּאמְרוּ לֹא־הָיְתָה בְּזֵה קְדֻשָּׁה:	And he asked the men of her place and said, “Where <i>is</i> the prostitute who <i>was</i> in Enaim by the road?” And they said, “There hasn't been a prostitute around here.”	Enaim ← <i>two fountains</i> , which we with [AnLx] and [LHG] take as a place name, called <i>Enam</i> in Josh 15:34. AV differs (<i>openly</i>), reading as <i>with eyes</i> .
Gen 38:22	וַיָּשָׁב אֶל־יְהוּדָה וַיֹּאמֶר לֹא מָצָאתִיהָ וְגַם אֲנָשֵׁי הַמְּקוֹם אָמְרוּ לֹא־הָיְתָה בְּזֵה קְדֻשָּׁה:	So he returned to Judah and said, “I <i>could</i> not find her, and moreover the local men said, ‘There hasn't been a prostitute around here.’ ”	

Gen 38:23	וַיֹּאמֶר יְהוּדָה תִּקַּח-לָהּ פֶּן נִהְיֶה לְבוֹז הַנְּהָה שְׁלַחְתִּי הַגִּדִי הַזֶּה וְאַתָּה לֹא מָצָאתָּה:	Then Judah said, “Let her take <i>it any time</i> , so that we do not come to be <i>held in</i> disdain. After all, I sent this kid, but you <i>could</i> not find her.”	after all ← <i>behold</i> .
Gen 38:24	וַיְהִי כְּמִשְׁלֹשׁ חֳדָשִׁים וַיֵּגֵד לְיְהוּדָה לֵאמֹר זִנְתָה תַמָּר כְּלִתְךָ וְגַם הִנֵּה הָרָה לְזִנוּנָיִם וַיֹּאמֶר יְהוּדָה הוֹצִיאֶנָּה וּתְשָׂרֶף:	Then it came to pass after <u>three months</u> that it was reported to Judah as follows: “Tamar your daughter-in-law has played the harlot, and moreover <u>we have seen that she has become pregnant with her harlotry.</u> ” Then Judah said, “Bring her out and let her be burnt.”	three months: or <i>about three months</i> , but not necessarily so. as follows ← <i>to say</i> , or more loosely, <i>saying</i> . we have seen that ← <i>behold</i> .
Gen 38:25	הוּא מוֹצֵאת וְהִיא שְׁלַחָה אֶל-חַמְיָהָ לֵאמֹר לְאִישׁ אֲשֶׁר-אֵלֶּה לּוֹ אֲנֹכִי הִרָה וּתְאָמַר הַכֶּר-נָא לְמִי הַחֲתָמֹת וְהַפְּתִילִים וְהַמָּטָה הָאֵלֶּה:	She was brought out, and she sent for her father-in-law and said, “I <i>became</i> pregnant by the man to whom these <i>belong</i> .” And she said, “Please <u>identify</u> whose this seal and cords and staff <i>are</i> .”	identify ← <i>recognize</i> .
Gen 38:26	וַיִּכַּר יְהוּדָה וַיֹּאמֶר צְדָקָה מִמֶּנִּי כִּי-עַל-כֵּן לֹא-נָתַתִּיהָ לְשֵׁלָה בְנִי וְלֹא-יִסְרֹף עוֹד לְדַעְתָּהּ:	And Judah recognized <i>them</i> and said, “She is more righteous than I <i>am</i> , for this <i>is</i> because I did not give her to Shelah my son.” And Judah did not know her any more.	
Gen 38:27	וַיְהִי בַעֲת לְדָתָהּ וְהִנֵּה תְּאוֹמִים בְּבֶטְנָהּ:	And it came to pass at the time when she gave birth that <u>there were</u> twins in her womb.	there were ← <i>behold</i> .
Gen 38:28	וַיְהִי בְלִדְתָהּ וַיִּתְּוֶיֶד וַתִּקַּח הַמִּלְדָּת וַתִּקְשֶׁר עַל-יָדוֹ שָׁנִי לֵאמֹר זֶה יֵצֵא רִאשׁוֹנָה:	And it came to pass, when she gave birth, that <i>one</i> put out a hand, and the midwife took hold of <i>it</i> and tied a scarlet <i>band</i> round his hand and said, “This came out first.”	
Gen 38:29	וַיְהִי כְּמִשֵּׁיב יָדוֹ וְהִנֵּה יֵצֵא אָחִיו וַתֹּאמֶר מֵה-פֶּרֶצֶת עַלֶּיךָ פָּרִץ וַיִּקְרָא שְׁמוֹ פֶּרֶץ:	Then it came to pass as he withdrew his hand that <u>what happened was</u> that his brother came out, and she said, “How you broke out! May the breaking out <i>be</i> upon you!” And he called him <u>Perez</u> .	1 Chr 2:4. what <i>happened was</i> that ← <i>behold</i> . Perez: AV= <i>Pharez</i> , the pausal form. See Gen 4:2. Not in pause in Ruth 4:12. The AV has also left the name lenited (<i>ph</i> for <i>p</i>). The meaning is <i>breaking out</i> .
Gen 38:30	וְאַחַר יֵצֵא אָחִיו אֲשֶׁר עַל-יָדוֹ הַשָּׁנִי וַיִּקְרָא שְׁמוֹ זֶרַח: ס	And afterwards his brother came out, on whose hand the scarlet <i>band was</i> , and he called him <u>Zerah</u> .	1 Chr 2:4. Zerah: AV= <i>Zarah</i> , the pausal form. See Gen 4:2.

Gen 39:1	וְיֹסֵף הוּרַד מִצְרַיִם וּיְקַנְהוּ פּוֹטִיפָר סֹלִים פְּרֹעֶה שֶׁר הַטַּבָּחִים אִישׁ מִצְרַיִם מִיַּד הַיִּשְׁמְעֵאלִים אֲשֶׁר הוּרְדוּהוּ שָׁמָּה:	So Joseph was brought down to Egypt, and Potiphar, Pharaoh's official, the head executioner, an Egyptian, bought him from the Ishmaelites who had brought him down there.	official ← <i>eunuch</i> , but he is married (Gen 39:7). from ← <i>from the hand of</i> . Ishmaelites: see Gen 37:25.
Gen 39:2	וַיְהִי יְהוָה אֶת־יֹסֵף וַיְהִי אִישׁ מַצְלִיחַ וַיְהִי בְּבַיִת אֲדֹנָיו הַמִּצְרַיִם:	And the LORD was with Joseph, and he became a prosperous man, and he was in the house of his master the Egyptian.	his master ← <i>his masters</i> , but it is followed by a singular noun (the Egyptian). A plural of politeness or majesty.
Gen 39:3	וַיֵּרָא אֲדֹנָיו כִּי יְהוָה אִתּוֹ וְכֹל אֲשֶׁר־הוּא עֹשֶׂה יְהוָה מִצְלִיחַ בְּיָדוֹ:	And his master saw that the LORD was with him, and how the LORD made everything he did prosper in his hand.	
Gen 39:4	וַיִּמְצָא יֹסֵף חֵן בְּעֵינָיו וַיִּשְׁרַת אֹתוֹ וַיִּפְקְדֵהוּ עַל־בֵּיתוֹ וְכָל־יִשְׁלוֹ נָתַן בְּיָדוֹ:	So Joseph found grace in his eyes, and he served him, and he appointed him over his household, and he put everything he had under his charge.	charge ← <i>hand</i> . On the liberal use of the third person pronouns (<i>he, him, his</i>), see the note to Gen 41:13.
Gen 39:5	וַיְהִי מֵאֵן הַפְּקִיד אֹתוֹ בְּבֵיתוֹ וְעַל כָּל־אֲשֶׁר יֵשׁ־לוֹ וַיְבָרֶךְ יְהוָה אֶת־בֵּית הַמִּצְרַיִם בְּגִלְלַת יֹסֵף וַיְהִי בִרְכַת יְהוָה בְּכָל־אֲשֶׁר יֵשׁ־לוֹ בַּבַּיִת וּבַשָּׂדֶה:	And it came to pass, from when he had appointed him in his house and over everything he had, that the LORD blessed the Egyptian's household because of Joseph, and the blessing of the LORD was on everything that he had in the house and in the field.	
Gen 39:6	וַיַּעֲזֹב כָּל־אֲשֶׁר־לוֹ בְּיַד־יֹסֵף וְלֹא־יָדַע אֹתוֹ מֵאֹמֶה כִּי אִם־הִלָּחַם אֲשֶׁר־הוּא אוֹכֵל וַיְהִי יֹסֵף יָפֵה־תֵּאֵר וַיִּפֶּה מְרָאָה:	And he left everything he had in Joseph's hand, and he did not know anything about his personal affairs except the food he ate. Now Joseph was well-proportioned and good-looking,	his personal affairs ← (<i>what was</i>) with him. food ← <i>bread</i> , standing for <i>food</i> in general. See 1 Sam 28:22-24. well-proportioned ← <i>fair of form</i> .
Gen 39:7	וַיְהִי אַחַר הַדְּבָרִים הָאֵלֶּה וַתִּשָּׂא אִשְׁת־אֲדֹנָיו אֶת־עֵינֶיהָ אֶל־יֹסֵף וַתֹּאמֶר שְׁכַבְהָ עִמָּי:	and it came to pass after these things that his master's wife raised her eyes to Joseph and said, "Lie with me."	
Gen 39:8	וַיִּמָּאֵן וַיֹּאמֶר אֶל־אִשְׁת אֲדֹנָיו הֲנִי אֲדֹנִי לֹא־יָדַע אֶתִּי מֵהַבַּיִת וְכֹל אֲשֶׁר־יֵשׁ־לוֹ נָתַן בְּיָדִי:	But he refused and said to his master's wife, "Look, my master does not know what is in the house delegated to me, and he has put everything he has under my authority.	delegated to me ← <i>with me</i> . under my authority ← <i>in my hand</i> .

Gen 39:9	אִינְנוּ גָדוֹל בְּבַיִת הַזֶּה מִמֶּנִּי וְלֹא־חָשַׁךְ מִמֶּנִּי מְאוֹמָה כִּי אִם־אוֹתָךְ בְּאִשְׁרֵךְ אֶת־אִשְׁתּוֹ וְאִיךָ אֶעֱשֶׂה הַרְעָה הַגְּדוֹלָה הַזֹּאת וְחָטָאתִי לְאֱלֹהִים:	<i>There is</i> no-one greater in this house <u>than me</u> , and he has not withheld anything from me except you, because you <i>are</i> his wife, so how <i>can</i> I do this great evil and sin against God?"	than me: or, if the reader prefers, <i>than I</i> .
Gen 39:10	וַיְהִי כַּדְבָּרָה אֶל־יוֹסֵף יוֹם יּוֹם וְלֹא־שָׁמַע אֵלָיָהּ לְשֹׁכֵב אֶצְלָהּ לְהִיזוֹת עִמָּה:	And it kept happening that when she spoke to Joseph <i>by day</i> , he would not consent with her to lie with her <i>and</i> to be with her.	and it kept happening ← <i>and it was</i> . consent with her ← <i>hear / hearken to her</i> .
Gen 39:11	וַיְהִי כִּהְיוֹם הַזֶּה וַיָּבֵא הַבֵּיתָה לַעֲשׂוֹת מְלֶאכֶתוֹ וְאִין אִישׁ מֵאֲנָשֵׁי הַבַּיִת שָׁם בְּבַיִת:	And it came to pass around this <u>time</u> that he went to the house to carry out his business, and <u>there were none</u> of the men of the household there in the house.	time ← <i>day</i> . <i>there were none</i> ← <i>(there was) not a man</i> .
Gen 39:12	וַתִּתְפָּשֶׂהוּ בְּבִגְדוֹ לֵאמֹר שִׁכְבָה עִמִּי וַיַּעֲזֹב בְּגָדוֹ בְּיָדָהּ וַיֵּנֶס וַיֵּצֵא הַחוּצָה:	And she took hold of him by a garment of his and said, "Lie with me." And he left his garment in her hand and fled and went outside.	
Gen 39:13	וַיְהִי כִּרְאוֹתָהּ כִּי־עָזַב בְּגָדוֹ בְּיָדָהּ וַיֵּנֶס הַחוּצָה:	Then it came to pass when she saw that he had left a garment of his in her hand and had fled outside,	
Gen 39:14	וַתִּקְרָא לְאֲנָשֵׁי בֵיתָהּ וַתֹּאמֶר לָהֶם לֵאמֹר רְאוּ הֵבִיא לָנוּ אִישׁ עִבְרִי לְצַחֵק בָּנוּ בָּא אֵלַי לְשֹׁכֵב עִמִּי וְאֶקְרָא בְּקוֹל גָּדוֹל:	that she called the men of her household and spoke to them and said, "Look, he has brought a Hebrew man to us to mock us. He came to me to lie with me, and I shouted with a loud voice,	
Gen 39:15	וַיְהִי כִשְׁמָעוֹ כִּי־הִרִימֹתִי קוֹלִי וְאֶקְרָא וַיַּעֲזֹב בְּגָדוֹ אֶצְלִי וַיֵּנֶס וַיֵּצֵא הַחוּצָה:	and it happened that when he heard that I was raising my voice and calling out, that he left his garment with me and fled and went outside."	
Gen 39:16	וַתִּנַּח בְּגָדוֹ אֶצְלָהּ עַד־בּוֹא אֲדֹנָיו אֶל־בֵּיתוֹ:	And she kept his garment at <u>her side</u> until his master returned to his house.	at her side ← <i>with her</i> .
Gen 39:17	וַתְּדַבֵּר אֵלָיו כַּדְבָּרִים הָאֵלֶּה לֵאמֹר בָּא־אֵלַי הָעֶבֶד הַיְּעִבְדֵנִי אֲשֶׁר־הֵבִאתָ לָנוּ לְצַחֵק בִּי:	And she spoke to him with these words and said, "The Hebrew servant whom you brought to us came to me to mock me.	
Gen 39:18	וַיְהִי כִּהְרִימִי קוֹלִי וְאֶקְרָא וַיַּעֲזֹב בְּגָדוֹ אֶצְלִי וַיֵּנֶס הַחוּצָה:	And it came to pass when I raised my voice and called out that he left his garment with me and fled outside."	

Gen 39:19	וַיְהִי כַשְׁמַע אֲדֹנָיו אֶת־דְּבָרֵי אֲשֶׁתּוֹ אֲשֶׁר דִּבְרָה אֵלָיו לֵאמֹר כַּדְּבָרִים הָאֵלֶּה עָשָׂה לִי עֲבָדְךָ וַיַּחַר אָפוֹ:	And it came to pass, when his master heard his wife's words which she spoke to him, when she said, "These <i>are</i> the things which your servant did to me", that he became angry.	these <i>are</i> the things ← <i>according to these things</i> . he became angry ← <i>his anger was kindled</i> .
Gen 39:20	וַיִּקַּח אֲדֹנָי יוֹסֵף אֹתוֹ וַיִּתְּנֵהוּ אֶל־בַּיִת הַסֹּהַר מְקוֹם אֲשֶׁר־אֲסוּרֵי**אֲסִירֵי הַמֶּלֶךְ אֲסוּרִים וַיְהִי־שָׁם בְּבַיִת הַסֹּהַר:	And Joseph's master took hold of him and put him in prison – a place where the king's prisoners were imprisoned – and he was there in the prison.	prisoners: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning.
Gen 39:21	וַיְהִי יְהוָה אֶת־יוֹסֵף וַיְטַ אֵלָיו חֶסֶד וַיִּתֵּן חָזוֹ בְּעֵינֵי שָׂר בֵּית־הַסֹּהַר:	But the LORD was with Joseph, and he extended kindness to him, and he gave him <u>grace</u> in the eyes of the chief prison officer.	grace ← <i>his grace</i> .
Gen 39:22	וַיִּתֵּן שָׂר בַּיִת־הַסֹּהַר בְּיַד־יוֹסֵף אֶת כָּל־הָאֲסִירִים אֲשֶׁר בְּבַיִת הַסֹּהַר וְאֵת כָּל־אֲשֶׁר עֹשִׂים שָׁם הוּא הָיָה עוֹשֶׂה:	And the chief prison officer put all the prisoners who were in the prison under Joseph's authority. He was in control of everything that they did there.	under Joseph's authority ← <i>in Joseph's hand</i> . he was in control of ← <i>he was the doer of</i> .
Gen 39:23	אֵין שָׂר בַּיִת־הַסֹּהַר רָאָה אֶת־כָּל־מְאוּמָה בְּיָדוֹ בְּאֲשֶׁר יְהוָה אָתּוֹ וְאֲשֶׁר־הוּא עוֹשֶׂה יְהוָה מְצַלִּיחַ: ס	The chief prison officer didn't oversee anything that was in his charge, because the LORD was with him, and the LORD made whatever he did prosper.	oversee ← <i>see</i> . anything ← <i>everything</i> . charge ← <i>hand</i> .
Gen 40:1	וַיְהִי אַחַר הַדְּבָרִים הָאֵלֶּה חֲטָאוּ מִלְּךְ־מִצְרַיִם וְהָאֹפֶה לְאֲדֹנֵיהֶם לְמֶלֶךְ מִצְרַיִם:	And it came to pass after these things that the king of Egypt's butler and baker did wrong to their master, to the king of Egypt.	
Gen 40:2	וַיִּקְצֹף פְּרַעֲוָה עַל שְׁנֵי סְרִיסָיו עַל שָׂר הַמְּשָׁקִים וְעַל שָׂר הָאוֹפִים:	And Pharaoh became angry with his two courtiers, with the head butler and with the head baker.	courtiers: or <i>eunuchs</i> , but see Gen 39:1. head butler ... head baker ← <i>chief of the butlers ... chief of the bakers</i> .
Gen 40:3	וַיִּתֵּן אֹתָם בְּמִשְׁמַר בַּיִת שָׂר הַטְּבָחִים אֶל־בַּיִת הַסֹּהַר מְקוֹם אֲשֶׁר יוֹסֵף אֲסוּר שָׁם:	And he put them under guard, in the house of the head executioner, in the prison – the place where Joseph was imprisoned.	head executioner ← <i>chief of the executioners</i> .
Gen 40:4	וַיִּפְקֹד שָׂר הַטְּבָחִים אֶת־יוֹסֵף אֹתָם וַיִּשְׁרַת אֹתָם וַיְהִיו יָמִים בְּמִשְׁמַר:	And the head executioner put Joseph in charge of them. And he officiated over them, and they were under guard for many days.	the head executioner: presumably not the head executioner of Gen 39:1 who had Joseph put in prison in the first place.

Gen 40:5	וַיַּחְלְמוּ חֲלוֹם שְׁנֵיהֶם אִישׁ חָלְמוּ בַלַּיְלָה אֶחָד אִישׁ בְּפִתְרוֹן חֲלֹמוֹ הַמִּשְׁקָה וְהָאֶפֶה אֲשֶׁר לְמַלְךְ מִצְרַיִם אֲשֶׁר אֲסוּרִים בְּבַיִת הַסֶּהֶר:	And the two of them <u>had a dream</u> – each his <i>own</i> dream, on one night, each according to the interpretation of his dream – the king of Egypt's butler and baker who <i>were</i> imprisoned in the prison.	had a dream ← <i>dreamt a dream.</i>
Gen 40:6	וַיָּבֹא אֲלֵיהֶם יוֹסֵף בֶּבְקָר וַיֵּרָא אֹתָם וְהָנֶם זֹעֲפִים:	When Joseph came to them in the morning, he saw them, and there they <i>were</i> , <i>looking</i> gloomy.	there they <i>were</i> ← <i>behold them.</i>
Gen 40:7	וַיִּשְׂאֵל אֶת־סֹרִיסֵי פְרֹעָה אֲשֶׁר אִתּוֹ בְּמִשְׁמַר בֵּית אֲדֹנָיו לֵאמֹר מִדּוּעַ פְּנֵיכֶם רְעִים הַיּוֹם:	And he questioned Pharaoh's courtiers who <i>were</i> with him under guard <i>in</i> the house of his master, and he said, “Why <i>are</i> your expressions <i>so</i> downcast today?”	your expressions <i>so</i> downcast ← <i>your faces bad.</i>
Gen 40:8	וַיֹּאמְרוּ אֵלָיו חֲלוֹם חֲלַמְנוּ וּפְתָר אֵין אֵתוֹ וַיֹּאמֶר אֲלֵיהֶם יוֹסֵף הֲלוֹא לֵאלֹהִים פְּתָרָנִים סִפְרוּ־נָא לִי:	And they said to him, “We have <u>had</u> a dream, and <i>there is</i> no interpreter of it.” Then Joseph said to them, “ <i>Are</i> not interpretations <i>a matter</i> for God? Please tell me <i>them</i> .”	had ← <i>dreamt.</i>
Gen 40:9	וַיִּסְפֹּר שְׂרֵה־הַמִּשְׁקִים אֶת־חֲלֹמוֹ לְיוֹסֵף וַיֹּאמֶר לוֹ בְּחֻלּוֹמִי וְהִנֵּה־גִפְנוֹ לְפָנַי:	And the head butler told Joseph his dream and said to him, “In my dream, <u>there was</u> a vine before me.	there <i>was</i> ← <i>and behold.</i>
Gen 40:10	וּבְגִפְנוֹ שְׁלֹשָׁה שָׂרִיגִים וְהִיא כִּפְרֹחַת עֹלְתָה נֹצֵה הַבְּשִׁילוֹ אֲשֶׁבֶלְתֶּיהָ עֲנָבִים:	And on the vine <i>were</i> three branches, and as it bloomed, its blossom arose and <u>its fruit ripened into grapes</u> .	its fruit ripened into grapes ← <i>its bunches brought grapes to maturity.</i>
Gen 40:11	וְכֹס פְרֹעָה בְיָדִי וְאָקַח אֶת־הָעֲנָבִים וְאֲשַׁחַט אֹתָם אֶל־כּוֹס פְרֹעָה וְאָתַן אֶת־הַכּוֹס עַל־כַּף פְרֹעָה:	And Pharaoh's cup <i>was</i> in my hand, and I took the grapes, and I pressed them into Pharaoh's cup, and I put the cup in Pharaoh's <u>hand</u> .”	hand ← <i>palm.</i>
Gen 40:12	וַיֹּאמֶר לוֹ יוֹסֵף זֶה פְתָרָנוּ שְׁלֹשֶׁת הַשָּׂרִיגִים שְׁלֹשֶׁת יָמִים הֵם:	Then Joseph said to him, “This <i>is</i> the interpretation of it. The three branches <i>are</i> three days.	
Gen 40:13	בְּעוֹד שְׁלֹשֶׁת יָמִים יִשָּׂא פְרֹעָה אֶת־רֹאשׁוֹ וְהִשִּׁיבֵךְ עַל־כַּנְיֹךְ וְנָתַתְּ כּוֹס־פְרֹעָה בְיָדוֹ כַּמִּשְׁפָּט הָרִאשׁוֹן אֲשֶׁר הָיְתָ מִשְׁקָהוּ:	In three days' <i>time</i> , Pharaoh will lift your head and reinstate you in your <u>office</u> , and you will put Pharaoh's cup in his hand as <i>was</i> the former custom when you were his butler.	office ← <i>base.</i>

Gen 40:14	כִּי אִם־זָכַרְתָּנִי אֶתְךָ כְּאִשְׁרַי יֵיטֵב לָךְ וְעָשִׂיתָ־נָא עִמָּדִי חֶסֶד וְהִצַּרְתָּנִי אֶל־פַּרְעֹה וְהוֹצֵאתָנִי מִן־הַבַּיִת הַזֶּה:	Nevertheless, remember me <i>who was</i> with you, when it is going well for you, and do me a <u>favour</u> , would you, and mention me to Pharaoh, and bring me out of this house.	favour ← <i>kindness</i> .
Gen 40:15	כִּי־גָנַב גָּנַבְתִּי מֵאֶרֶץ הָעִבְרִים וְגַם־פֹּה לֹא־עָשִׂיתִי מְאוּמָה כִּי־שָׂמוּ אֹתִי בַּבּוֹר:	For I was brought here <u>most insidiously</u> from the land of the Hebrews, and even here I have not done anything <i>warranting</i> that they should put me in the pit.”	most insidiously: <i>pual</i> infinitive absolute.
Gen 40:16	וַיֵּרָא שַׂר־הָאֲפִים כִּי טוֹב פָּתַר וַיֹּאמֶר אֶל־יוֹסֵף אֶף־אֲנִי בַּחֲלוֹמָי וְהִנֵּה שְׁלֹשָׁה סִלֵּי חֲרִי עַל־רֹאשִׁי:	And when the chief baker saw that he had correctly interpreted <i>it</i> , he said to Joseph, “I too <i>was</i> in a dream of mine, and <u>there were</u> three baskets of white bread on my head.	there <i>were</i> ← <i>behold</i> . baskets of white bread: so [BDB]. [AnLx], [ST]; [MJ] has <i>of cakes</i> . [CB] has <i>wicker baskets</i> . [ST] also has <i>transparent baskets</i> .
Gen 40:17	וּבַסֵּל הָעֶלְיוֹן מִכֹּל מֵאֲכָל פַּרְעֹה מִעֲשֵׂה אִפֶּה וְהָעוֹף אָכַל אֹתָם מִן־הַסֵּל מֵעַל רֹאשִׁי:	In the upper basket <i>were</i> all <i>kinds of</i> food for Pharaoh – baker's fare – and the birds were eating them from the basket on my head.”	
Gen 40:18	וַיַּעַן יוֹסֵף וַיֹּאמֶר זֶה פְּתָרְנִי שְׁלֹשַׁת הַסֵּלִים שְׁלֹשַׁת יָמִים הֵם:	Then Joseph responded and said, “This <i>is</i> the interpretation of it. The three baskets <i>are</i> three days.	
Gen 40:19	בְּעוֹד שְׁלֹשַׁת יָמִים יִשָּׂא פַּרְעֹה אֶת־רֹאשׁוֹ מֵעֵלְיֶךָ וְתִלָּה אוֹתְךָ עַל־עֵץ וְאָכַל הָעוֹף אֶת־בְּשָׂרְךָ מֵעֵלְיֶךָ:	In three days' <i>time</i> Pharaoh will lift your head off you and hang you on a tree, and the birds will eat <i>away at</i> your flesh <u>on you</u> .”	on you ← <i>from you</i> .
Gen 40:20	וַיְהִי בַּיּוֹם הַשְּׁלִישִׁי יוֹם הַלֵּידָת אֶת־פַּרְעֹה וַיַּעַשׂ מִשְׁתֶּה לְכָל־עֲבָדָיו וַיִּשָּׂא אֶת־רֹאשׁוֹ שַׂר הַמְּשָׁקִים וְאֶת־רֹאשׁוֹ שַׂר הָאֲפִים בְּתוֹךְ עֲבָדָיו:	And it came to pass on the third day, Pharaoh's birthday, that he held a banquet for all his servants, and he <u>lifted the head</u> of the head butler and of the head baker among his servants.	lifted the head: a play on the expression, using it to mean <i>to restore to favour</i> in the case of the butler, but <i>to behead / execute</i> in the case of the baker.
Gen 40:21	וַיָּשֶׁב אֶת־שַׂר הַמְּשָׁקִים עַל־מִשְׁקָהוּ וַיִּתֵּן הַכּוֹס עַל־כַּף פַּרְעֹה:	And he restored the head butler to his office of butler, who put the cup in Pharaoh's hand.	
Gen 40:22	וְאֵת שַׂר הָאֲפִים תִּלָּה כְּאִשְׁרַי פָּתַר לָהֶם יוֹסֵף:	But he hanged the head baker, as Joseph had interpreted for them.	
Gen 40:23	וְלֹא־זָכַר שַׂר־הַמְּשָׁקִים אֶת־יוֹסֵף וַיִּשְׁכַּחְהוּ: פ	But the head butler did not remember Joseph but forgot him.	

Gen 41:1	וַיְהִי מִקַּץ שְׁנַתִּים יָמִים וּפְרָעָה חֲלֹם וְהִנֵּה עֹמֵד עַל-הַיָּאֵר:	And it came to pass <u>after two years' time</u> that Pharaoh had a dream, and <u>there he was</u> , standing at the river.	after two years' time ← <i>at the end of two years of days</i> . <hr/> there <i>he was</i> ← <i>behold</i> .
Gen 41:2	וְהִנֵּה מִן-הַיָּאֵר עֹלֹת שִׁבְעַת פְּרוֹת יְפוֹת מְרֹאֶה וּבְרִיאֹת בָּשָׂר וַתִּרְעֶינָה בְּאַחוּ:	And <u>what he saw was</u> seven cows coming up out of the river, of fine appearance and with healthy flesh, and they grazed on the reeds.	what <i>he saw was</i> ← <i>behold</i> .
Gen 41:3	וְהִנֵּה שִׁבְעַת פְּרוֹת אַחֲרוֹת עֹלֹת אַחֲרֵיהֶן מִן-הַיָּאֵר רַעוֹת מְרֹאֶה וְדַקּוֹת בָּשָׂר וַתַּעֲמִדְנָה אֶצְלַת הַפְּרוֹת עַל-שֵׁפֶת הַיָּאֵר:	And <u>he then saw</u> seven other cows coming up out of the river after them, of bad appearance and lean in flesh, and they stood alongside the <i>other</i> cows on the bank of the river.	he then saw ← <i>behold</i> .
Gen 41:4	וַתֹּאכְלֶנָה הַפְּרוֹת רַעוֹת הַמְרֹאֶה וְדַקַּת הַבָּשָׂר אֵת שִׁבְעַת הַפְּרוֹת יְפוֹת הַמְרֹאֶה וְהִבְרִיאֹת וַיִּקַּץ פְּרָעָה:	Then the cows of bad appearance and lean in flesh ate the seven cows <i>which were</i> of fine appearance and healthy. Then Pharaoh awoke.	
Gen 41:5	וַיִּישָׁן וַיַּחֲלֹם שְׁנִית וְהִנֵּה שִׁבְעַת שִׁבְלִים עֹלֹת בְּקִנְיָה אֶחָד בְּרִיאֹת וְטֹבוֹת:	Then he fell asleep and dreamt a second time, and <u>what he saw was</u> seven ears of corn coming up on one stalk, healthy and good.	what <i>he saw was</i> ← <i>behold</i> .
Gen 41:6	וְהִנֵּה שִׁבְעַת שִׁבְלִים דְּקוֹת וְשִׂדוּפֹת קָדִים צִמְחוֹת אַחֲרֵיהֶן:	Then <u>what he saw was</u> seven lean ears of corn <i>which were</i> blighted by the east wind, growing up after them.	what <i>he saw was</i> ← <i>behold</i> .
Gen 41:7	וַתִּבְלַעְנָה הַשִּׁבְלִים הַדְּקוֹת אֵת שִׁבְעַת הַשִּׁבְלִים הַבְּרִיאֹת וְהִמְלֵאוֹת וַיִּקַּץ פְּרָעָה וְהִנֵּה חֲלוֹם:	And the lean ears of corn swallowed up the seven healthy and full ears of corn. Then Pharaoh awoke and <u>realized that it was</u> a dream.	realized that <i>it was</i> ← <i>behold</i> .
Gen 41:8	וַיְהִי בַבֹּקֶר וַתִּפְּעֵם רוּחוֹ וַיִּשְׁלַח וַיִּקְרָא אֶת-כָּל-חֲרָטְמֵי מִצְרַיִם וְאֶת-כָּל-חֲכָמָיָהּ וַיְסַפֵּר פְּרָעָה לָהֶם אֶת-חֲלֹמוֹ וְאִין-פוֹתֵר אוֹתָם לְפְרָעָה:	And it came to pass in the morning that his spirit was disturbed, and he sent <i>for</i> and called all the <u>sacred scribes</u> of Egypt, and all its <i>wise men</i> . And Pharaoh related his <u>dreams</u> to them, but <i>there was</i> no interpreter of them to Pharaoh.	sacred scribes: or <i>magicians</i> . <hr/> dreams ← <i>dream</i> , but with a plural pronoun (<i>them</i>). In Gen 41:22, Pharaoh regards everything as one dream.
Gen 41:9	וַיְדַבֵּר שֵׁר הַמִּשְׁקִים אֶת-פְּרָעָה לֵאמֹר אֶת-חַטָּאֵי אַנִּי מִזְכִּיר הַיּוֹם:	Then the head butler spoke with Pharaoh and said, “I do <u>call to remembrance</u> my sins today.	call to remembrance: strictly speaking, the head butler is bringing Pharaoh to remembrance of his sins, but perhaps just <i>remembering</i> .

Gen 41:10	פָּרַעַה קָצַף עַל־עַבְדָּיו וַיִּתֵּן אֹתִי בְּמִשְׁמַר בַּיִת שֶׁר הַטְּבָחִים אֹתִי וְאֶת שֶׁר הָאֲפִים:	Pharaoh became angry with his servants, and he put <i>me</i> under guard in the house of the head executioner – me and the head baker.	
Gen 41:11	וַנְּחַלְמָה חֲלוֹם בַּלַּיְלָה אֶחָד אֲנִי וְהוּא אִישׁ כַּפְתָּרוֹן חֲלָמוֹ חֲלֻמָּנוּ:	And we had a dream one night, I and he. Each of us dreamt according to the interpretation of his dream.	had a dream ← <i>dreamt a dream</i> .
Gen 41:12	וְשָׁם אִתָּנוּ נָעַר עִבְרִי עֶבֶד לְשֶׁר הַטְּבָחִים וְנִסְפָּר־לוֹ וַיִּפְתָּר־לָנוּ אֶת־חֲלֻמֹּתֵינוּ אִישׁ כְּחֲלָמוֹ פָּתָר:	And <i>there was</i> with us there a Hebrew youth, a servant of the head executioner, and we told him our dreams, and he interpreted <i>them</i> for us. He gave the interpretation of each <i>one's</i> dream.	
Gen 41:13	וַיְהִי כַּאֲשֶׁר פָּתַר־לָנוּ כֵּן הָיָה אֹתִי הִשִּׁיב עַל־כַּנְּי וְאֹתוֹ תָּלָה:	And it came to pass, after he had interpreted for us, <i>that</i> so it came about. <i>Pharaoh</i> restored me to my office, but he hanged the <i>head baker</i> .”	Pharaoh ... the head baker ← <i>he</i> ... <i>him</i> . Hebrew makes liberal use of third person pronouns (<i>he, him, his etc.</i>), where the pronoun may only be implicit in the →
Gen 41:14	וַיִּשְׁלַח פָּרַעַה וַיִּקְרָא אֶת־יוֹסֵף וַיְרִיעֵהוּ מִן־הַבּוֹר וַיְגַלַּח וַיַּחְלֵף שְׂמֹלֵתוֹ וַיָּבֵא אֶל־פָּרַעַה:	Then Pharaoh sent <i>for</i> and called for Joseph, and he whisked him out of the pit. Then he shaved <i>himself</i> and changed his clothes, and he went to Pharaoh.	↳ verbal form, and sometimes with changes of antecedent to the various pronouns, where only the context makes it clear what the antecedent is in each case.
Gen 41:15	וַיֹּאמֶר פָּרַעַה אֶל־יוֹסֵף חֲלוֹם חֲלֻמָּתִי וּפְתָר אֵין אֹתוֹ וְאֲנִי שָׁמַעְתִּי עָלֶיךָ לֵאמֹר תִּשְׁמַע חֲלוֹם לִפְתָּר אֹתוֹ:	And Pharaoh said to Joseph, “I have had a dream and <i>there is</i> no interpreter of it, and I have heard about you, <i>that you know how to interpret a dream</i> .”	had a dream ← <i>dreamt a dream</i> . that you know how to interpret a dream ← <i>saying you hear / understand a dream to interpret it</i> .
Gen 41:16	וַיַּעַן יוֹסֵף אֶת־פָּרַעַה לֵאמֹר בְּלִעְדֵי אֱלֹהִים יַעֲנֶה אֶת־שְׁלוֹם פָּרַעַה:	Then Joseph answered Pharaoh and said, “ <i>It is</i> outside my competence. God will answer Pharaoh with peace.”	Pharaoh with peace ← <i>with Pharaoh's peace</i> .
Gen 41:17	וַיְדַבֵּר פָּרַעַה אֶל־יוֹסֵף בְּחֻלְמֵי הַנְּנִי עֵמֶד עַל־שִׁפְתַי הַיָּאֵר:	Then Pharaoh said to Joseph, “In my dream, <i>there I was</i> standing on the bank of the river,	there I was ← <i>behold</i> .
Gen 41:18	וַהֲנֵה מִן־הַיָּאֵר עֹלֹת שִׁבַע פָּרוֹת בְּרִיאֹת בָּשָׂר וַיִּפְתַּח תָּאֵר וַתִּרְעֵנָה בְּאָחוּ:	and <i>what I saw was</i> seven cows coming up out of the river, with healthy flesh and of fine appearance, and they grazed on the reeds.	what I saw was ← <i>behold</i> . with healthy flesh ← <i>healthy of flesh</i> .
Gen 41:19	וַהֲנֵה שִׁבַע־פָּרוֹת אַחֲרוֹת עֹלֹת אַחֲרֵיהֶן דְּלוֹת וְרַעוֹת תָּאֵר מְאֹד וְרַקוֹת בָּשָׂר לֹא־רָאִיתִי כַּהֲנֵה בְּכָל־אֶרֶץ מִצְרַיִם לְרַע:	Then <i>what I saw was</i> seven other cows coming up after them, weak and of very bad appearance and lean in flesh – I have never seen <i>anything</i> like them in the whole land of Egypt for badness.	what I saw was ← <i>behold</i> .

Gen 41:20	וּתְאָלְלֵנָה הַפְּרוֹת הַרְקוֹת וְהִרְעוֹת אֵת שִׁבְעַת הַפְּרוֹת הַרְאֵשׁוֹנוֹת הַבְּרִיאוֹת:	Then the lean and bad cows ate the seven former and healthy cows.	
Gen 41:21	וּתְבִאֵנָה אֶל-קִרְבָּנָהּ וְלֹא נוֹדַע כִּי-בָאוּ אֶל-קִרְבָּנָהּ וּמְרִיאֵיהֶן רָע כַּאֲשֶׁר בַּתְּחִלָּה וַאֲיָקֹץ:	And they went inside them, but it <i>could</i> not be perceived that they had gone inside them, and their appearance <i>was as bad as it was</i> at first. Then I awoke.	
Gen 41:22	וַאֲרָא בַחֲלֹמִי וְהִנֵּה שִׁבְעַת שִׁבְלִים עֹלֹת בְּקִנְיָה אֶחָד מְלֵאֹת וְטֹבוֹת:	And I saw in my dream <u>that there were</u> seven ears of corn coming up on one stalk, full and good.	that there were ← and behold.
Gen 41:23	וְהִנֵּה שִׁבְעַת שִׁבְלִים צְנֻמוֹת דְּקוֹת שְׂדֵפוֹת קִדְּיִם צִמְחוֹת אַחֲרֵיהֶם:	Then <u>what I saw was</u> seven hard and lean ears of corn which were blighted by the east wind growing up after them.	what I saw was ← behold.
Gen 41:24	וּתְבִלְעוּן הַשִּׁבְלִים הַדְּקוֹת אֵת שִׁבְעַת הַשִּׁבְלִים הַטֹּבוֹת וְאָמַר אֶל-הַחֲרֻטְמִים וְאִין מִגִּיד לִי:	And the lean ears of corn ate the seven good ears of corn. And I told <i>it</i> to the <u>sacred scribes</u> , but <i>there was</i> no-one who <i>could</i> explain <i>it</i> to me.”	sacred scribes: see Gen 41:8.
Gen 41:25	וַיֹּאמֶר יוֹסֵף אֶל-פַּרְעֹה חֲלוֹם פַּרְעֹה אֶחָד הוּא אֵת אֲשֶׁר הָאֱלֹהִים עֹשֶׂה הַגִּיד לְפַרְעֹה:	Then Joseph said to Pharaoh, “Pharaoh’s dream <i>is a unity</i> . God has told Pharaoh what he is about to do.	a unity ← one.
Gen 41:26	שִׁבְעַת פְּרֹת הַטֹּבוֹת שִׁבְעַת שָׁנִים הֵנָּה וְשִׁבְעַת הַשִּׁבְלִים הַטֹּבוֹת שִׁבְעַת שָׁנִים הֵנָּה חֲלוֹם אֶחָד הוּא:	The seven good cows <i>are</i> seven years, and the seven good ears of corn <i>are</i> seven years. The dream <i>is a unity</i> .	a unity ← one.
Gen 41:27	וְשִׁבְעַת הַפְּרוֹת הַרְקוֹת וְהִרְעוֹת הָעֹלֹת אַחֲרֵיהֶן שִׁבְעַת שָׁנִים הֵנָּה וְשִׁבְעַת הַשִּׁבְלִים הַרְקוֹת שְׂדֵפוֹת הַקִּדְּיִם יִהְיוּ שִׁבְעַת שָׁנֵי רָעָב:	The seven lean and bad cows coming up after them <i>are</i> seven years, and the seven lean ears of corn <i>which were</i> blighted by the east wind will be seven years of famine.	lean ← empty, but the word consonantly also means <i>thin</i> , and with a <i>daleth</i> for the <i>resh</i> , it reads <i>lean</i> , as in Gen 41:7, Gen 41:23.
Gen 41:28	הוּא הַדְּבָר אֲשֶׁר דִּבַּרְתִּי אֶל-פַּרְעֹה אֲשֶׁר הָאֱלֹהִים עֹשֶׂה הִרְאָה אֶת-פַּרְעֹה:	This <i>is</i> the account which I have spoken to Pharaoh. What God is about to do, he has shown Pharaoh.	
Gen 41:29	הִנֵּה שִׁבְעַת שָׁנִים בָּאוֹת שִׁבְעַת גְּדוֹל בְּכָל-אֶרֶץ מִצְרָיִם:	Behold, seven years of great abundance are coming in the whole land of Egypt.	

Gen 41:30	וְקָמוּ שִׁבַע שָׁנֵי רָעָב אַחֲרֵיהֶן וְנִשְׁכַּח כָּל־הַשְּׂבַע בְּאֶרֶץ מִצְרַיִם וְכָל־הָרָעָב אֶת־הָאָרֶץ:	Then seven years of famine will arise after them, and all the abundance will be forgotten in the land of Egypt, and the famine will waste away the land.	
Gen 41:31	וְלֹא־יֻדַע הַשְּׂבַע בְּאֶרֶץ מִצְרַיִם הָרָעָב הַהוּא אַחֲרֵי־כֵן כִּי־כָבֵד הוּא מְאֹד:	And the abundance will not be felt in the land on account of that famine afterwards, for it <i>will be</i> very severe.	felt ← <i>known</i> .
Gen 41:32	וְעַל הַשָּׁנוֹת הַחֲלוּם אֶל־פְּרֻעָה פִּעַמִּים כִּי־נִכְוֶן הַדְּבָר מֵעַם הָאֱלֹהִים וּמִמְהֵרָה הָאֱלֹהִים לַעֲשֹׂתוֹ:	And as for the dream being repeated to Pharaoh, <i>with him dreaming twice</i> , that is because the matter <i>is</i> fixed with God, and God is making haste to carry it out.	repeated ... twice: the words reinforce each other. There were not two repetitions. Compare John 21:16.
Gen 41:33	וְעַתָּה יִרְא פְּרֻעָה אִישׁ נָבוֹן וְחָכָם וְיִשִּׁיתָהוּ עַל־אֶרֶץ מִצְרַיִם:	So now let Pharaoh <u>discern</u> a wise and prudent man and appoint him over the land of Egypt.	discern ← <i>see</i> .
Gen 41:34	יַעֲשֶׂה פְּרֻעָה וַיִּפְקֹד פְּקָדִים עַל־הָאָרֶץ וְחִמֵּשׁ אֶת־אֶרֶץ מִצְרַיִם בְּשִׁבַע שָׁנֵי הַשְּׂבַע:	Let Pharaoh do <i>this</i> and appoint overseers over the land, and take a fifth of the yield of the land in the seven years of abundance.	
Gen 41:35	וַיִּקְבְּצוּ אֶת־כָּל־אֲכָל הַשָּׁנִים הַטֹּבֹת הַבָּאֹת הָאֵלֶּה וַיִּצְבְּרוּ־בָר תַּחַת יַד־פְּרֻעָה אֲכָל בְּעָרִים וְשָׁמְרוּ:	And let them gather all the food of <u>those</u> good years that are coming and store corn under Pharaoh's <u>administration</u> – food in the cities – and guard <i>it</i> .	those ← <i>these</i> . administration ← <i>hand</i> .
Gen 41:36	וְהָיָה הָאֲכָל לִפְקֻדוֹן לְאֶרֶץ לְשִׁבַע שָׁנֵי הָרָעָב אֲשֶׁר תִּהְיֶינָה בְּאֶרֶץ מִצְרַיִם וְלֹא־תִכָּרֵת הָאֶרֶץ בְּרָעָב:	And the food will be a stockpile for the land, for the seven years of famine which will take place in the land of Egypt, <u>so that</u> the land is not cut down in the famine.”	so that: purposive use of the <i>vav</i> .
Gen 41:37	וַיִּיטֵב הַדָּבָר בְּעֵינֵי פְּרֻעָה וּבְעֵינֵי כָּל־עַבְדָּיו:	And the procedure <i>was</i> good in the eyes of Pharaoh and in the eyes of all his servants.	
Gen 41:38	וַיֹּאמֶר פְּרֻעָה אֶל־עַבְדָּיו הֲנִמְצָא כֹּה־אִישׁ אֲשֶׁר רוּחַ אֱלֹהִים בּוֹ:	And Pharaoh said to his servants, “ <i>Can anyone else</i> like this be found – a man in whom the spirit of God <i>is</i> ?”	
Gen 41:39	וַיֹּאמֶר פְּרֻעָה אֶל־יֹסֵף אַחֲרָיו הֲוֹדִיעַ אֱלֹהִים אוֹתְךָ אֶת־כָּל־זֹאת אִין־נָבוֹן וְחָכָם כְּמוֹדְךָ:	And Pharaoh said to Joseph, “Consequent to God making all this known to you, there <i>cannot be</i> a prudent and wise <i>man</i> like you.	

Gen 41:40	אַתָּה תִּהְיֶה עַל־בֵּיתִי וְעַל־פִּיךָ יִשָּׁק כָּל־עַמִּי רַק הַכֶּסֶּא אֶגְדֹּל מִמֶּךָ:	You will be over my house, and at your <u>behest</u> the whole of my people will be regulated. Only <i>in</i> the throne will I be greater than you.”	behest ← <i>mouth</i> .
Gen 41:41	וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף רְאֵה נָתַתִּי אֶתְךָ עַל כָּל־אֶרֶץ מִצְרָיִם:	And Pharaoh said to Joseph, “See, I have appointed you over the whole land of Egypt.”	
Gen 41:42	וַיֹּסֶר פַּרְעֹה אֶת־טַבַּעְתּוֹ מֵעַל יָדוֹ וַיִּתֵּן אֹתָהּ עַל־יַד יוֹסֵף וַיִּלְבַּשׂ אֹתוֹ בְּגָדֵי־שֵׁשׁ וַיִּשֶׂם רֶבֶד הַזָּהָב עַל־צַוְאָרוֹ:	Then Pharaoh took his ring off his hand and put it on Joseph's hand, and he clothed him <i>in</i> garments of fine linen, and he put a <u>golden chain</u> round his neck.	a golden chain ← <i>the golden chain</i> . An unexpected definite article. See Gen 22:9.
Gen 41:43	וַיִּרְכַּב אֹתוֹ בְּמִרְכָּבַת הַמִּשְׁנָה אֲשֶׁר־לוֹ וַיִּקְרָאוּ לְפָנָיו אַבְרָהָם וְנַתָּן אֹתוֹ עַל כָּל־אֶרֶץ מִצְרָיִם:	And he had him ride in his second chariot, and they cried out before him, “ <u>Bow the knee.</u> ” And <i>he</i> appointed him over the whole land of Egypt.	bow the knee: the meaning can be justified from the Hebrew, though an Aramaism. [CB] regards it as Egyptian, with the same meaning. <hr/> he appointed: infinitive absolute in the role of a finite verb.
Gen 41:44	וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף אֲנִי פַרְעֹה וּבְלִעְדֶיךָ לְאִי־רִים אִישׁ אֶת־יָדוֹ וְאֶת־רַגְלוֹ בְּכָל־אֶרֶץ מִצְרָיִם:	And Pharaoh said to Joseph, “I <i>am</i> Pharaoh, and without your <i>consent</i> , no man in the whole land of Egypt will lift his hand or his foot.”	
Gen 41:45	וַיִּקְרָא פַרְעֹה שֵׁם־יוֹסֵף צְפֹנָת פְּעֻנָח וַיִּתֵּן־לוֹ אֶת־אֲסֵנַת בַּת־פּוֹטִי פִּרְעֹה כִּהֵן אֵן לְאִשָּׁה וַיֵּצֵא יוֹסֵף עַל־אֶרֶץ מִצְרָיִם:	And Pharaoh called Joseph Zaphenath-Paneah, and he gave him Asenath the daughter of Poti-Phera the priest of On as a wife. And Joseph went out over the land of Egypt.	Zaphenath-Paneah: AV= <i>Zaphnath-paaneah</i> , not ↗ <hr/> Poti-Phera: AV= <i>Poti-pherah</i> , an irregular transliteration of the <i>ayin</i> as <i>hé</i> . <hr/> On: <i>Heliopolis</i> to the Greeks.
Gen 41:46	וַיֹּסֶף בֶּן־שְׁלֹשִׁים שָׁנָה בְּעָמְדוֹ לְפָנֵי פַרְעֹה מִלֶּךְ־מִצְרָיִם וַיֵּצֵא יוֹסֵף מִלְפָּנֵי פַרְעֹה וַיַּעֲבֵר בְּכָל־אֶרֶץ מִצְרָיִם:	Now Joseph <i>was</i> thirty years old when he stood before Pharaoh king of Egypt, and Joseph went out from Pharaoh's presence and passed through the whole land of Egypt.	↳ recognizing the initial open syllable, as indicated by the <i>metheg</i> . [CB] explains it as Egyptian for <i>abundance of life</i> .
Gen 41:47	וַתַּעַשׂ הָאָרֶץ בְּשֶׁבַע שָׁנֵי הַשְּׁבַע לַקְמָצִים:	And the land <u>yielded</u> <i>produce</i> by handfuls in the seven years of abundance.	yielded ← <i>made</i> .
Gen 41:48	וַיִּקְבֹּץ אֶת־כָּל־אֹכֶל ׀ שְׁבַע שָׁנִים אֲשֶׁר הָיוּ בְּאֶרֶץ מִצְרָיִם וַיִּתֵּן־אֹכֶל בְּעָרִים אֹכֶל שְׂדֵה־הָעִיר אֲשֶׁר סְבִיבֹתֶיהָ נָתַן בְּתוֹכָהּ:	And he gathered all the food of the seven years which <u>elapsed</u> in the land of Egypt, and he put food in the cities. He put the food of the city fields, which <i>were</i> around it, inside <i>the city</i> itself.	elapsed ← <i>came</i> , or <i>became</i> .

Gen 41:49	וַיִּצְבֹּר יוֹסֵף כֶּהָחֹל הַיָּם הַרְבֵּה מְאֹד עַד כִּי־חָדַל לְסַפֵּר כִּי־אֵין מִסְפָּר:	And Joseph stored corn like the sand of the sea, a very large amount, until he stopped counting, for <i>there was no counting it</i> .	<i>there was no counting it</i> ← <i>there (was) no number</i> .
Gen 41:50	וּלְיוֹסֵף יָלְדוּ שְׁנֵי בָנִים בְּטָרִם תָּבוֹא שְׁנַת הָרָעֵב אֲשֶׁר יִלְדֶה-לוֹ אִסְנַת בַּת-פְּוֹטִי פָּרַע כַּהֵן אוֹן:	And before the years of famine came, two sons were born to Joseph, <i>sons</i> whom Asenath the daughter of Poti-Phera the priest of On bore to him.	years ← <i>year</i> . The consonantal text could be <i>scriptio defectiva</i> for years. Poti-Phera: see Gen 41:45.
Gen 41:51	וַיִּקְרָא יוֹסֵף אֶת־שֵׁם הַבְּכוֹר מְנַשֶּׁה כִּי־נִשְׁכַּח אֱלֹהִים אֶת־כָּל־עַמְלֵי וְאֵת כָּל־בֵּית אָבִי:	And Joseph called the first one Manasseh, “For”, <i>he said</i> , “God has caused me to forget all my sorrow and the whole household of my father.”	Manasseh ← <i>Menashsheh</i> , <i>causing to forget</i> , but we retain the AV / traditional English name.
Gen 41:52	וְאֵת שֵׁם הַשֵּׁנִי קָרָא אֶפְרָיִם כִּי־הִפְרִנִי אֱלֹהִים בְּאֶרֶץ עֲנִי:	And he called the second <i>one</i> Ephraim, “For”, he said, “God has made me fruitful in the land of my affliction.”	Ephraim ← <i>double fruitfulness</i> .
Gen 41:53	וַתִּכְלֶינָה שִׁבְעַת שָׁנֵי הַשָּׁבַע אֲשֶׁר הָיָה בְּאֶרֶץ מִצְרָיִם:	Then the seven years of abundance which came to pass in the land of Egypt came to an end.	
Gen 41:54	וַתַּחֲלִינָה שִׁבְעַת שָׁנֵי הָרָעֵב לָבוֹא כַּאֲשֶׁר אָמַר יוֹסֵף וַיְהִי רָעֵב בְּכָל־הָאֲרָצוֹת וּבְכָל־אֶרֶץ מִצְרָיִם הָיָה לֶחֶם:	And the seven years of famine started to come, as Joseph had said, and there was famine in all the lands, but in all the land of Egypt there was <u>bread</u> .	bread: standing for food in general. See 1 Sam 28:22-24. But perhaps here standing for basic staple food.
Gen 41:55	וַתִּרְעַב כָּל־אֶרֶץ מִצְרָיִם וַיִּצְעַק הָעָם אֶל־פַּרְעֹה לֶלֶחֶם וַיֹּאמֶר פַּרְעֹה לְכָל־מִצְרָיִם לָכוּ אֶל־יוֹסֵף אֲשֶׁר־יֹאמַר לָכֶם תַּעֲשׂוּ:	And when all the land of Egypt was hungry, the people cried out to Pharaoh for bread, and Pharaoh said to the whole of Egypt, “Go to Joseph <i>and do what he tells you</i> .”	do what he tells you: the same words are spoken in John 2:5.
Gen 41:56	וַהֲרָעֵב הָיָה עַל כָּל־פְּנֵי הָאֲרֶץ וַיִּפְתַּח יוֹסֵף אֶת־כָּל־אֲשֶׁר בָּהֶם וַיִּשְׁבֹּר לְמִצְרָיִם וַיַּחֲזֹק הָרָעֵב בְּאֶרֶץ מִצְרָיִם:	And the famine <u>came</u> over the whole face of the land, and Joseph opened up everything in it, and he sold <i>it</i> to Egypt. And the famine became severe in the land of Egypt.	came ← <i>became; came to pass</i> .
Gen 41:57	וְכָל־הָאֲרֶץ בָּאוּ מִצְרָיִמָּה לְשֹׁבֵר אֶל־יוֹסֵף כִּי־חָזַק הָרָעֵב בְּכָל־הָאֲרֶץ:	And the whole <u>continent</u> came to Egypt, to Joseph, to buy <i>grain</i> , for the famine was severe in the whole <u>continent</u> .	continent (2x) ← <i>land, or world</i> .

Gen 42:1	וַיֵּרָא יַעֲקֹב כִּי יֹשְׁבֵר בְּמִצְרַיִם וַיֹּאמֶר יַעֲקֹב לְבָנָיו לָמָּה תִּתְרָאוּ:	When <u>Jacob</u> saw that there was grain in Egypt, <u>Jacob</u> said to his sons, “Why are you staring at each other?”	Jacob ... Jacob: unlike Gen 41:13, the text here avoids using an obvious pronoun.
Gen 42:2	וַיֹּאמֶר הִנֵּה שָׁמַעְתִּי כִּי יֹשְׁבֵר בְּמִצְרַיִם רְדוֹ-שָׁמָּה וּשְׁבֵרוּ-לָנוּ מִשָּׁם וְנַחֲיָה וְלֹא נָמוּת:	And he said, “Look, I have heard that there is grain in Egypt. Go down there and buy us <i>some</i> from there, so we live and don't die.”	
Gen 42:3	וַיֵּרְדוּ אַחֲיָיוֹסֵף עִשְׂרֵה לְשֹׁבֵר בָּר מִמִּצְרַיִם:	So Joseph's brothers went down, ten <i>of them</i> , to buy corn from Egypt.	
Gen 42:4	וְאֶת-בְּנִימִין אָחִי יוֹסֵף לֹא-שָׁלַח יַעֲקֹב אֶת-אָחִיו כִּי אָמַר פֶּן-יִקְרָאנוּ אֶסּוּן:	But Jacob did not send Benjamin, Joseph's brother, with his brothers, for he said, “ <i>I am concerned</i> in case misfortune should befall him.”	
Gen 42:5	וַיָּבֹאוּ בְנֵי יִשְׂרָאֵל לְשֹׁבֵר בְּתוֹךְ הַבָּאִים כִּי-הָיָה הָרָעֵב בְּאֶרֶץ כְּנָעַן:	So Israel's sons came to buy grain among those who came, for the famine <u>came</u> to the land of Canaan.	came ← became.
Gen 42:6	וַיּוֹסֵף הוּא הַשְּׁלִיט עַל-הָאָרֶץ הוּא הַמְּשַׁבֵּיר לְכָל-עַם הָאָרֶץ וַיָּבֹאוּ אָחִי יוֹסֵף וַיִּשְׁתַּחֲוּ-לוֹ אִפְּיָם אֶרְצָה:	Now Joseph <i>was</i> the governor over the land; he <i>was</i> the seller of grain to all the people of the land. And Joseph's brothers came, and they bowed down to him <i>with</i> the face to the ground.	
Gen 42:7	וַיֵּרָא יוֹסֵף אֶת-אָחִיו וַיִּכְרַם וַיִּתְנַבֵּר אֲלֵיהֶם וַיְדַבֵּר אִתָּם קָשׁוֹת וַיֹּאמֶר אֲלֵיהֶם מֵאֵין בָּאתֶם וַיֹּאמְרוּ מֵאֶרֶץ כְּנָעַן לְשֹׁבֵר-אֶכֶל:	And Joseph saw his brothers, and he recognized them, but he <u>feigned not recognizing them</u> , and he spoke harshly with them, and he said to them, “Where have you come from?” And they said, “From the land of Canaan to buy food.”	he feigned not recognizing them: use of <i>hithpael</i> for feigning, as in Josh 9:4 <i>pretended to be travellers</i> , 2 Sam 14:2 <i>feign being mourners</i> , 2 Sam 22:45 <i>feign obedience</i> , 1 Ki 14:5 <i>feign to be another (person)</i> .
Gen 42:8	וַיִּכַּר יוֹסֵף אֶת-אָחִיו וְהֵם לֹא הִכְרָהוּ:	And Joseph recognized his brothers, <u>but</u> they did not recognize him.	but: adversative use of the <i>vav</i> .
Gen 42:9	וַיִּזְכֹּר יוֹסֵף אֶת הַחֲלֻמוֹת אֲשֶׁר חָלַם לָהֶם וַיֹּאמֶר אֲלֵיהֶם מְרַגְלִים אַתֶּם לְרֹאוֹת אֶת-עֵרוֹת הָאָרֶץ בָּאתֶם:	And Joseph remembered the dreams which he had had about them, and he said to them, “You <i>are</i> spies. You have come to look at the <u>vulnerability</u> of the land.”	dreams which he had had ← <i>dreams which he had dreamt</i> . vulnerability ← <i>nakedness</i> .
Gen 42:10	וַיֹּאמְרוּ אֵלָיו לֹא אֲדֹנָי וְעַבְדֶּיךָ בָּאוּ לְשֹׁבֵר-אֶכֶל:	And they said to him, “Not <i>so</i> , my lord, but your servants have come to buy food.	
Gen 42:11	כָּלָנוּ בְנֵי אִישׁ-אֶחָד נַחֲנוּ כְּנִים אֲנַחְנוּ לֹא-הֵיוּ עַבְדֶּיךָ מְרַגְלִים:	We are all the sons of one man; we <i>are</i> upright – your servants are not spies.”	

Gen 42:12	וַיֹּאמֶר אֱלֹהִים לֹא כִי־עָרֹת הָאָרֶץ בָּאתֶם לִרְאוֹת: אִינְנוּ:	Then he said to them, “No, for you have come to look at the <u>vulnerability</u> of the land.”	vulnerability: see Gen 42:9.
Gen 42:13	וַיֹּאמְרוּ שְׁנַיִם עָשָׂר עֲבָדֶיךָ אֲחִים אֲנַחְנוּ בְּנֵי אִישׁ־אֶחָד בְּאֶרֶץ כְּנָעַן וְהִנֵּה הַקָּטָן אֶת־אֲבִינוּ הַיּוֹם וְהָאֶחָד אִינְנוּ:	Then they said, “Your servants <i>are</i> twelve brothers; we <i>are</i> the sons of one man, in the land of Canaan, and <u>actually</u> the youngest <i>is</i> with our father today, and one of us <i>is not to be found</i> .”	actually ← <i>behold</i> .
Gen 42:14	וַיֹּאמֶר אֱלֹהִים יוֹסֵף הוּא אֲשֶׁר דִּבַּרְתִּי אֲלֵכֶם לֵאמֹר מְרַגְלִים אַתֶּם:	Then Joseph said to them, “ <i>As for</i> what I said to you when I said, ‘You <i>are</i> spies’,	
Gen 42:15	בְּזֹאת תִּבְחָנוּ חַי פְּרֹעָה אִם־תִּצְאוּ מִזֶּה כִּי אִם־בָּבוֹא אֲחִיכֶם הַקָּטָן הִנֵּה:	this is <i>the means</i> by which you will be put to the test: <i>by the life</i> of Pharaoh, you <u>certainly will not depart</u> from here unless your youngest brother comes here.	you certainly will not depart: strong denial using an abbreviation of the oath formula of 2 Sam 3:35.
Gen 42:16	שְׁלַחוּ מִכֶּם אֶחָד וַיִּקַּח אֶת־אֲחִיכֶם וְאִתֶּם הָאֲסוּרִים וַיִּבְחָנוּ דְבַרְיֵכֶם הָאֵמֶת אֲתֶכֶם וְאִם־לֹא חַי פְּרֹעָה כִּי מְרַגְלִים אַתֶּם:	Send one of you to bring your brother, but you will be <u>kept in prison</u> , and your words will be put to the test <i>to see if you are truthful</i> , and if not, <i>by the life</i> of Pharaoh, <i>it will show</i> that you <i>are</i> spies.”	you will be kept in prison ← <i>be imprisoned!</i> (imperative). <hr/> you are truthful ← <i>the truth (is) with you</i> .
Gen 42:17	וַיֹּאסֶף אֹתָם אֶל־מִשְׁמַר שְׁלֹשַׁת יָמִים:	And he rounded them up under guard for three days.	
Gen 42:18	וַיֹּאמֶר אֱלֹהִים יוֹסֵף בְּיוֹם הַשְּׁלִישִׁי זֹאת עֲשׂוּ וְחָיו אֶת־הָאֱלֹהִים אֲנִי יָרָא:	And Joseph said this to them on the third day: “Do this and live, <i>for</i> I fear God.	
Gen 42:19	אִם־כִּנְיָם אַתֶּם אֲחִיכֶם אֶחָד יֵאָסֵר בְּבַיִת מִשְׁמַרְכֶם וְאַתֶּם לְכוּ הִבִּיאוּ שֶׁבֶר רֶעֱבוֹן בְּתֵיכֶם:	If you <i>are</i> upright, let one of your brothers be kept imprisoned in the prison building you <i>are</i> in, while you go <i>and take</i> grain <i>for</i> the famine of your households.	the prison building you <i>are</i> in ← <i>the house of your custody</i> . <hr/> take ← <i>bring</i> .
Gen 42:20	וְאֶת־אֲחִיכֶם הַקָּטָן תָּבִיאוּ אֵלַי וַיֵּאמְרוּ דְבַרְיֵכֶם וְלֹא תָמוּתוּ וַיַּעֲשׂוּ־כֵן:	And bring your youngest brother to me, and your words will be proved true, and you will not die.” And they did so.	

Gen 42:21	וַיֹּאמְרוּ אִישׁ אֶל-אָחִיו אָבֹל־ אֲשָׁמִים אֲנַחְנוּ עַל-אָחִינוּ אֲשֶׁר רָאִינוּ צָרַת נַפְשׁוֹ בַּהֲתַחַנְנוּ אֵלָינוּ וְלֹא שָׁמְעֵנוּ עַל-כֵּן בָּאָה אֵלָינוּ הַצָּרָה הַזֹּאת:	And they said to one another, “Doubtless we are guilty concerning our brother, in that we saw <u>his impassioned distress</u> when he pleaded with us, and we did not take <i>any</i> notice. That <i>is</i> why this distress has come upon us.”	to one another ← <i>each / a man to his brother.</i> his impassioned distress ← <i>the distress of his soul.</i> take any notice ← <i>hear.</i>
Gen 42:22	וַיַּעַן רְאוּבֵן אֶתְּם לֵאמֹר הֲלוֹא אָמַרְתִּי אֵלֵיכֶם לֵאמֹר אֶל-תַּחֲטְאוּ בִילָד וְלֹא שָׁמַעְתֶּם וְגַם-דָּמּוּ הַנֶּה נִדְרָשׁ:	Then Reuben answered them and said, “Did I not say <i>this</i> to you when I said, ‘Do not sin against the lad’? But you did not listen, and look, his blood is <u>duly</u> required.”	duly ← <i>also.</i>
Gen 42:23	וְהֵם לֹא יָדְעוּ כִּי שָׁמַע יוֹסֵף כִּי הַמְּלִיץ בֵּינֵיהֶם:	And they did not know that Joseph was listening, for <i>there</i> was an <u>interpreter</u> between them.	an interpreter ← <i>the interpreter.</i> An unexpected definite article. See Gen 22:9.
Gen 42:24	וַיִּסַּב מֵעֲלֵיהֶם וַיִּבֶד וַיִּשֹׁב אֱלֹהִים וַיְדַבֵּר אֲלֵהֶם וַיִּקַּח מֵאֲתָם אֶת-שִׁמְעוֹן וַיִּאָסֶר אֹתוֹ לְעֵינֵיהֶם:	And he turned aside from them and wept, then he returned to them and spoke to them, and he took Simeon from them and bound him before their eyes.	
Gen 42:25	וַיִּצַו יוֹסֵף וַיִּמְלֵאוּ אֶת-כְּלֵיהֶם בָּרֶ וְלְהָשִׁיב כַּסְפֵּיהֶם אִישׁ אֶל-שָׁקוֹ וְלָתֵת לָהֶם צֹדָה לְדַרְדֹּר וַיַּעַשׂ לָהֶם כֵּן:	And Joseph gave orders to fill their vessels <i>with</i> corn, and to restore each <i>one's</i> money in his sack, and to give them provision for the <u>journey</u> . <i>This is what</i> he did with them.	journey ← <i>way.</i> this ← <i>thus.</i>
Gen 42:26	וַיִּשְׂאוּ אֶת-שִׁבְרָם עַל-חֲמֹרֵיהֶם וַיֵּלְכוּ מִשָּׁם:	So they lifted their grain onto their donkeys and departed from there.	
Gen 42:27	וַיִּפְתַּח הָאָחֵד אֶת-שָׁקוֹ לָתֵת מִסֹּפּוֹא לְחֲמֹרוֹ בַּמְּלוֹן וַיִּרְא אֶת-כֶּסֶפוֹ וְהִנֵּה-הוּא בְּפִי אֶמְתַּחֲתוֹ:	Then when one opened his sack to give fodder to his donkey at an inn, he saw his money, and <u>there it was</u> at the opening of his bag,	there it was ← <i>behold it.</i>
Gen 42:28	וַיֹּאמֶר אֶל-אָחִיו הוֹשֵׁב כַּסְפִּי וְגַם הִנֵּה בְּאֶמְתַּחֲתִי וַיֵּצֵא לִבָּם וַיִּחַרְדּוּ אִישׁ אֶל-אָחִיו לֵאמֹר מִה-זֹּאת עָשָׂה אֱלֹהִים לָנוּ:	and he said to his brothers, “My money has been returned <i>to me</i> , and <u>here it really is</u> , in my bag.” And their heart <u>fainted</u> , and they trembled and said <u>to each other</u> , “What <i>is</i> this <i>that</i> God has done to us?”	here it really is ← <i>also behold.</i> fainted ← <i>went out.</i> to each other ← <i>each / a man to his brother.</i>
Gen 42:29	וַיָּבֹאוּ אֶל-יַעֲקֹב אֲבִיהֶם אֶרְצָה כָּנָעַן וַיִּגִּדּוּ לוֹ אֵת כָּל-הַקְּרֹת אֲתָם לֵאמֹר:	And they came to Jacob their father <u>in</u> the land of Canaan, and they told him everything <u>that had</u> <u>happened</u> to them and said,	in ← <i>towards.</i> Pregnant use of the locative of motion towards. that had happened ← <i>(things) happening.</i>

Gen 42:30	דָּבַר הָאִישׁ אֲדֹנָי הָאָרֶץ אִתָּנוּ קָשׁוֹת וַיִּתֵּן אִתָּנוּ כַּמְרַגְלִים אֶת־הָאָרֶץ:	“The man <i>who is</i> the lord of the land spoke harshly with us and considered <u>us</u> spies on the land.	considered us ← <i>gave us; put us down as.</i>
Gen 42:31	וַנֹּאמֶר אֵלָיו בְּנִים אֲנַחְנוּ לֹא הֵינּוּ מְרַגְלִים:	And we said to him, ‘We <i>are</i> upright; we are not spies.	
Gen 42:32	שְׁנַיִם־עָשָׂר אֲנַחְנוּ אֲחִים בְּנֵי אָבִינוּ הָאֶחָד אֵינָנוּ וְהַקָּטָן הַיּוֹם אֶת־אָבִינוּ בְּאֶרֶץ כְּנַעַן:	We <i>are</i> twelve brothers, the sons of our father. One of us <i>is not to be found</i> , and the youngest <i>is</i> with our father in the land of Canaan today.’	
Gen 42:33	וַיֹּאמֶר אֵלֵינוּ הָאִישׁ אֲדֹנָי הָאָרֶץ בְּזֹאת אֲדַע כִּי בְנִים אַתֶּם אֲחֵיכֶם הָאֶחָד הַנִּיחוּ אִתִּי וְאֶת־רַעְבּוֹן בְּתֵיכֶם קְחוּ וּלְכוּ:	Then the man <i>who is</i> the lord of the land said to us, ‘Here <i>is</i> how I will know that you <i>are</i> upright. Leave one of your brothers with me, and take <i>relief</i> for the famine of your households and go,	here <i>is</i> how ← <i>by this.</i>
Gen 42:34	וְהָבִיאוּ אֶת־אֲחֵיכֶם הַקָּטָן אֵלָי וְאֲדַעָה כִּי לֹא מְרַגְלִים אַתֶּם כִּי בְנִים אַתֶּם אֶת־אֲחֵיכֶם אֶתֵּן לָכֶם וְאֶת־הָאָרֶץ תִּסְחָרוּ:	and bring your youngest brother to me <u>so that</u> I know that you <i>are</i> not spies – that you <i>are</i> upright. <i>Then</i> I will give you <i>back</i> your brother, and you <i>can</i> trade <i>in</i> the land.’ ”	so that: purposive use of the <i>vav</i> .
Gen 42:35	וַיְהִי הֵם מְרִיקִים שְׂקֵיהֶם וְהִנֵּה־אִישׁ צְרוּר־כֶּסֶף בְּשֶׁקוֹ וַיִּרְאוּ אֶת־צְרוּרוֹת כֶּסְפֵיהֶם הֵמָּה וְאָבִיהֶם וַיִּירָאוּ:	And it came to pass <i>when</i> they emptied their sacks that <i>for each one there was</i> his money-purse in his sack, and they saw their money-purses, they and their father, and they were afraid.	there <i>was</i> ← <i>behold.</i>
Gen 42:36	וַיֹּאמֶר אֲלֵהֶם יַעֲקֹב אָבִיהֶם אֵתִי שְׂכַלְתֶּם יוֹסֵף אֵינָנוּ וְשִׁמְעוֹן אֵינָנוּ וְאֶת־בְּנֵימִן תִּקְחוּ עָלַי הֲיִו כְּלָנָה:	Then Jacob their father said to them, “You have bereaved me: Joseph <i>is not to be found</i> , and Simeon <i>is not around</i> , and you <i>want to take Benjamin away</i> . All these <i>things</i> are against me.”	
Gen 42:37	וַיֹּאמֶר רְאוּבֵן אֶל־אָבִיו לֵאמֹר אֶת־שְׁנֵי בְנֵי תַמְיִת אִם־לֹא אָבִיאָנוּ אֵלֶיךָ תָּנָה אֶתוֹ עַל־יָדֵי וְאֲנִי אֲשִׁיבָנוּ אֵלֶיךָ:	Then Reuben spoke to his father and said, “You <i>can</i> kill my two sons if I do not bring him to you. Put him in my <u>charge</u> , and I will bring him back to you.”	charge ← <i>hand.</i>
Gen 42:38	וַיֹּאמֶר לֹא־יֵרֵד בְּנֵי עִמְכֶם כִּי־אֲחִיו מֵת וְהוּא לְבַדּוֹ נִשְׁאָר וּקְרָאָהוּ אֶסּוֹן בְּדַרְךְ אֲשֶׁר תֵּלְכוּ־בָהּ וְהוֹרַדְתֶּם אֶת־שִׁיבְתִי בִּיגוֹן שְׂאוּלָה:	But he said, “My son will not go down with you, for his brother is dead and he alone remains, and if misfortune were to befall him on the way you are going, then you would bring my old age down to the grave in grief.”	

Gen 43:1	וְהָרָעַב כָּבֵד בְּאֶרֶץ:	And the famine <i>was</i> severe in the land.	
Gen 43:2	וַיְהִי כַּאֲשֶׁר כָּלוּ לְאָכֵל אֶת־הַשֶּׁבֶר אֲשֶׁר הֵבִיאוּ מִמִּצְרַיִם וַיֹּאמֶר אֲלֵיהֶם אָבִיהֶם שׁוּבוּ שִׁבְרוּ־לָנוּ מֵעֵט־אֶכֶל:	And it came to pass, when they had finished eating the grain which they had brought from Egypt, that their father said to them, “Go back <i>and</i> buy us a little food.”	
Gen 43:3	וַיֹּאמֶר אֵלָיו יְהוּדָה לֵאמֹר הָעֵד הָעֵד בָּנוּ הָאִישׁ לֵאמֹר לֹא־תֵרְאוּ פָנַי בְּלֹתִי אֲחִיכֶם אֲתַכֶּם:	Then Judah spoke to him and said, “The man <u>solemnly testified</u> to us and said, ‘You will not see my face unless your brother <i>is</i> with you.’	solemnly testified: infinitive absolute.
Gen 43:4	אִם־יֵשֶׁךְ מְשַׁלַּח אֶת־אֲחִינוּ אֲתָנוּ נֵרְדָה וְנִשְׁבַּרְהָ לָךְ אֶכֶל:	If you let our brother go with us, we will go down and buy you food.	
Gen 43:5	וְאִם־אֵינְךָ מְשַׁלַּח לֹא נֵרְד כִּי־הָאִישׁ אָמַר אֲלֵינוּ לֹא־תֵרְאוּ פָנַי בְּלֹתִי אֲחִיכֶם אֲתַכֶּם:	But if you don't let <i>him</i> go, we will not go down, for the man said to us, ‘You will not see my face unless your brother <i>is</i> with you.’ ”	
Gen 43:6	וַיֹּאמֶר יִשְׂרָאֵל לָמָּה הִרְעַתֶּם לִי לְהַגִּיד לְאִישׁ הָעוֹד לָכֶם אָח:	Then Israel said, “Why have you treated me <i>so</i> badly by <u>telling</u> the man that you <i>had</i> another brother?”	by telling: gerundial use of the infinitive.
Gen 43:7	וַיֹּאמְרוּ שְׂאוֹל שְׂאוֹל הֲאִישׁ לָנוּ וּלְמוֹלְדֹתָנוּ לֵאמֹר הָעוֹד אֲבִיכֶם חַי הֲיֵשׁ לָכֶם אָח וְנִגְדַּלְוָ עַל־פִּי הַדְּבָרִים הָאֵלֶּה הִידוּעַ גִּדַּע כִּי יֹאמֶר הוֹרִידוּ אֶת־אֲחִיכֶם:	And they said, “The man <u>persistently asked</u> about us and our family and said, ‘ <i>Is</i> your father still alive? Have you got a brother?’ And we answered him in accordance with these things. How <u>could</u> we possibly know that he would say, ‘Bring your brother down’?”	persistently asked: infinitive absolute. <hr/> <i>could</i> we possibly know: infinitive absolute.
Gen 43:8	וַיֹּאמֶר יְהוּדָה אֶל־יִשְׂרָאֵל אָבִיו שְׁלַחָה הַנְּעָר אִתִּי וְנִקּוּמָה וְנִלְכָה וְנַחֲיָה וְלֹא נָמוּת גַּם־אֲנַחְנוּ גַם־אַתָּה גַּם־טַפָּנוּ:	Then Judah said to Israel his father, “Send the lad with me, and we will get up and go, and we will live and not die, neither us, nor you, nor our little ones.	
Gen 43:9	אֲנִכִּי אֶעֱרְבָנוּ מִיָּדִי תִבְקָשׁנוּ אִם־לֹא הֵבִיאתִיו אֵלֶיךָ וְהִצַּגְתִּיו לְפָנֶיךָ וְחָטַאתִי לָךְ כָּל־הַיָּמִים:	I will be security for him. You <i>can</i> require it from my hand if I do not bring him <i>back</i> to you and set him before you, <u>for</u> I would be in sin before you all <i>my</i> days.	for: causal use of the <i>vav</i> .

Gen 43:10	כִּי לֹא־הָיָה הַתְּמַהֲמָה־נּוּ כִּי־עָתָה שָׁבְנוּ זֶה פַּעַמַּיִם:	For if <i>it wasn't</i> for us delaying, then we would have been back by now twice over.”	
Gen 43:11	וַיֹּאמֶר אֲלֵהֶם יִשְׂרָאֵל אֲבִיהֶם אִם־כֵּן אִפּוֹא זֹאת עֲשׂוּ קַחוּ מִזֶּמֶרֶת הָאָרֶץ בְּכֵלֵיכֶם וְהוֹרִידוּ לְאִישׁ מִנְחָה מֵעֵט צָרִי וּמֵעֵט דְּבָשׁ נֹכָאת וְלֵט בְּטָנִים וּשְׂקָדִים:	Then Israel their father said to them, “If <i>it is</i> like this, then do this: take <i>some</i> of the <u>select</u> produce of the land in your vessels and take a gift down to the man – a little balsam and a little honey, spicery and fine myrrh, pistachio nuts and almonds.	select ← <i>sung of</i> .
Gen 43:12	וַכֶּסֶף מִשְׁנֵה קָחוּ בְיַדְכֶם וְאֶת־הַכֶּסֶף הַמּוֹשֵׁב בְּפִי אִמְתַּחֲתֵיכֶם תָּשִׁיבוּ בְיַדְכֶם אוֹלֵי מִשְׁנֵה הוּא:	And take double money in your hand, and take back in your hand the money that <i>was</i> restored in the opening of your bags – perhaps it <i>was</i> a mistake.	
Gen 43:13	וְאֶת־אֲחֵיכֶם קָחוּ וְקוּמוּ שׁוּבוּ אֶל־הָאִישׁ:	And take your brother and get up and go back to the man.	
Gen 43:14	וְאֵל שְׂדֵי יִתֵּן לָכֶם רַחֲמִים לִפְנֵי הָאִישׁ וְשַׁלַּח לָכֶם אֶת־אֲחֵיכֶם אַחֵר וְאֶת־בְּנֵימִן וְאֲנִי כַּאֲשֶׁר שָׁכַלְתִּי שְׂכַלְתִּי:	And may GOD ALMIGHTY give you <u>favour</u> before the man, and may he let you go with your other brother and with Benjamin. And <i>as for</i> me, if I am bereaved, I am bereaved.”	favour ← <i>mercy</i> .
Gen 43:15	וַיִּקְחוּ הָאֲנָשִׁים אֶת־הַמְּנַחָה הַזֹּאת וּמִשְׁנֵה־כֶּסֶף לָקְחוּ בְיָדָם וְאֶת־בְּנֵימִן וַיֵּלְכוּ וַיִּרְדּוּ מִצְרַיִם וַיַּעֲמְדוּ לִפְנֵי יוֹסֵף:	So the men took this present, and they took double money in their hand, and Benjamin, and they got up and went down <i>to</i> Egypt, and they stood before Joseph.	
Gen 43:16	וַיֵּרָא יוֹסֵף אֶתָם אֶת־בְּנֵימִן וַיֹּאמֶר לְאִשֶׁר עַל־בֵּיתוֹ הֵבֵא אֶת־הָאֲנָשִׁים הַבְּיָתָה וּטְבַח טֶבַח וְהָיָה כִּי אֲתִי יֵאָכְלוּ הָאֲנָשִׁים בַּצָּהֳרָיִם:	And Joseph saw Benjamin with them, and he said to him who <i>was</i> over his house, “Bring the men into the house, and butcher meat and prepare <i>it</i> , for the men will dine with me at noon.”	
Gen 43:17	וַיַּעַשׂ הָאִישׁ כַּאֲשֶׁר אָמַר יוֹסֵף וַיָּבֵא הָאִישׁ אֶת־הָאֲנָשִׁים בֵּיתָה יוֹסֵף:	Then the man did what Joseph had said, and the man brought the men into Joseph's house.	

Gen 43:18	וַיִּירָאוּ הָאֲנָשִׁים כִּי הוּבְאוּ בֵּית יוֹסֵף וַיֹּסֶף וַיֹּאמְרוּ עַל־דְּבַר הַכֶּסֶף הַשֶּׁב בְּאִמְתַּחַתֵּינוּ בַּתְּחִלָּה אֲנַחְנוּ מוֹבְאִים לְהַתְּגַלֵּל עָלֵינוּ וּלְהַתְּנַפֵּל עָלֵינוּ וּלְקַחַת אֶתְנוּ לְעֶבְדִּים וְאֶת־חֲמֹרֵינוּ:	And the men were afraid when they were brought <i>into</i> Joseph's house, and they said, “ <i>It is</i> because of the matter of the money <u>which was restored</u> in our bags at the start <i>that</i> we have been brought <i>in</i> , to rush upon us and fall upon us and take us as slaves, and our donkeys.”	which was restored ← <i>which came back</i> .
Gen 43:19	וַיִּגְשׁוּ אֶל־הָאִישׁ אֲשֶׁר עַל־בֵּית יוֹסֵף וַיְדַבְּרוּ אֵלָיו פֶּתַח הַבַּיִת:	And they approached the man who <i>was</i> over Joseph's house and spoke to him <i>at</i> the door of the house,	
Gen 43:20	וַיֹּאמְרוּ בִּי אֲדֹנָי יְרֵד יָרְדֵנוּ בַּתְּחִלָּה לְשִׁבְר־אֶכֶל:	and they said, “Please, my lord, we really only came down from the start to buy food.	we really only came down: infinitive absolute. from the start ← <i>in the start</i> .
Gen 43:21	וַיְהִי כִּי־בָאוּ אֶל־הַמְּלוֹן וַנִּפְתַּח אֶת־אִמְתַּחַתֵּינוּ וְהִנֵּה כֶּסֶף־אִישׁ בְּפִי אִמְתַּחַתוֹ כְּסָפְנוּ בְּמִשְׁקָלוֹ וַנִּשֵׁב אֹתוֹ בְּיָדֵנוּ:	And we came to an inn, and we opened our bags, and <u>what we saw</u> <i>was</i> that each <i>man's</i> money <i>was</i> in the opening of his bag – our money <i>in full weight</i> – and we have brought it back in our hand.	an inn ← <i>the inn</i> . An unexpected definite article. See Gen 22:9. what we saw was that ← <i>behold</i> . <i>in full weight</i> ← <i>in its weight</i> .
Gen 43:22	וּכְסֵף אַחַר הוֹרְדֵנוּ בְּיָדֵנוּ לְשִׁבְר־אֶכֶל לֹא יָדַעְנוּ מִי־שָׂם כְּסָפְנוּ בְּאִמְתַּחַתֵּינוּ:	And we have brought <u>more</u> money down in our hand to buy food. We don't know who put our money in our bags.”	more ← <i>other</i> .
Gen 43:23	וַיֹּאמֶר שְׁלוֹם לָכֶם אֶל־תִּירָאוּ אֱלֹהֵיכֶם וְאֱלֹהֵי אֲבִיכֶם נָתַן לָכֶם מִטְּמוֹן בְּאִמְתַּחַתֵּיכֶם כְּסָפְכֶם בָּא אֵלַי וַיּוֹצֵא אֱלֹהִים אֶת־שִׁמְעוֹן:	And he said, “Peace to you. Do not be afraid. Your God and the God of your father has given you treasure in your bags. Your money <u>was brought</u> to me.” Then he brought Simeon out to them.	was brought ← <i>came</i> . <i>Qal</i> for passive of <i>hiphil</i> . Compare Isa 10:34.
Gen 43:24	וַיָּבֵא הָאִישׁ אֶת־הָאֲנָשִׁים בֵּיתָהּ יוֹסֵף וַיִּתֵּן־מַיִם וַיִּרְחֲצוּ רַגְלֵיהֶם וַיִּתֵּן מִסְּפּוֹא לְחֲמֹרֵיהֶם:	Then the man brought the men into Joseph's house, and he gave <i>them</i> water, and they washed their feet, and he gave their donkeys fodder.	
Gen 43:25	וַיִּלְכְּדוּ אֶת־הַמְּנַחָה עַד־בּוֹא יוֹסֵף בְּצַהֲרִים כִּי שָׁמְעוּ כִּי־שָׂם יֹסֵף לֶחֶם:	Meanwhile they prepared their gift, until Joseph came out at noon, for they had heard that they would eat <u>bread</u> there.	meanwhile: wider use of the <i>vav</i> . bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.
Gen 43:26	וַיָּבֵא יוֹסֵף הַבֵּיתָה וַיָּבִיאוּ לוֹ אֶת־הַמְּנַחָה אֲשֶׁר־בְּיָדָם הַבֵּיתָה וַיִּשְׁתַּחוּ־לוֹ אַרְצָה:	Then when Joseph came home, they brought the present for him which <i>was</i> in their hand into the house, and they bowed down to him to the ground.	

Gen 43:27	וַיִּשְׂאֵל לָהֶם לְשָׁלוֹם וַיֹּאמֶר הַשָּׁלוֹם אֲבִיכֶם הַזֶּקֶן אֲשֶׁר אָמַרְתֶּם הָעוֹדֵנּוּ חַי:	And he asked them <u>how they were</u> and said, “ <u>Is your elderly father whom you spoke of well? Is he still alive?</u> ”	how they were ← about their peace.
Gen 43:28	וַיֹּאמְרוּ שָׁלוֹם לְעַבְדְּךָ לְאָבִינוּ עוֹדֵנּוּ חַי וַיִּקְדּוּ *וַיִּשְׁתַּחוּ *וַיִּשְׁתַּחֲוּוּ:	And they said, “Your servant our father <u>is well</u> ; he <u>is</u> still alive.” And they bowed the head and bowed down.	bowed down: <i>ketiv</i> and <i>qeré</i> as in Gen 27:29. is well ← (there is) peace to.
Gen 43:29	וַיִּשָּׂא עֵינָיו וַיֵּרֶא אֶת־בְּנֵימִין אָחִיו בֶּן־אִמּוֹ וַיֹּאמֶר הֲזֶה אֲחִיכֶם הַקָּטָן אֲשֶׁר אָמַרְתֶּם אֵלַי וַיֹּאמֶר אֱלֹהִים יַחַנְדְּךָ בְּנִי:	And he raised his eyes, and he saw Benjamin his brother, the son of his mother, and he said, “ <u>Is this your youngest brother about whom you spoke to me?</u> ” And he said, “God be gracious to you, my son.”	
Gen 43:30	וַיַּמְהַר יוֹסֵף בִּי־נִמְכְרוֹ רַחֲמָיו אֶל־אָחִיו וַיִּבְקֶשׁ לִבְכוֹת וַיָּבֵא הַחֲדָרָה וַיִּבַּד שָׁמָּה:	Then Joseph made haste, for he <u>burned with feelings of compassion</u> towards his brother, and he <u>needed</u> to weep, and he went into a room and wept there.	he burned with feelings of compassion ← his feelings of compassion burned. needed ← sought.
Gen 43:31	וַיִּרְחֹץ פָּנָיו וַיֵּצֵא וַיִּתְאַפֵּק וַיֹּאמֶר שִׁימוּ לַחֵם:	Then he washed his face and went out, and he restrained himself and said, “ <u>Serve bread.</u> ”	bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.
Gen 43:32	וַיִּשְׂימוּ לוֹ לִבְדּוֹ וְלָהֶם לִבְדָּם וְלַמִּצְרָיִם הָאֹכְלִים אִתּוֹ לִבְדָּם כִּי לֹא יוּכְלוּן הַמִּצְרָיִם לֶאֱכֹל אֶת־הָעֵבְרִים לָחֵם כִּי־תוֹעֵבָה הוּא לַמִּצְרָיִם:	And they served him on his own, and them on their own, and the Egyptians who ate with him on their own, for the Egyptians cannot eat bread with the Hebrews, for that <u>is</u> an abomination to the Egyptians.	the Egyptians (<i>third occurrence in verse</i>) ← Egypt, but see Gen 45:2.
Gen 43:33	וַיֵּשְׁבוּ לִפְנֵי הַבָּכֹר כְּבִכְרָתוֹ וְהַצְעִיר כְּצַעֲרָתוֹ וַיִּתְמְהוּ הָאֲנָשִׁים אִישׁ אֶל־רֵעֵהוּ:	And they sat before him, the firstborn in the <u>firstborn's place</u> , and the youngest in the <u>youngest's place</u> , and the men looked at each other with astonishment.	the firstborn's place ← his firstbornship. the youngest's place ← his “youngerbornship”.
Gen 43:34	וַיִּשָּׂא מִשָּׂאת מֵאֵת פָּנָיו אֱלֹהִים וַתְּרַב מִשָּׂאת בְּנֵימִין מִמִּשָּׂאת כָּל־חֲמֵשׁ יָדוֹת וַיִּשְׂתּוּ וַיִּשְׁכְּרוּ עִמּוֹ:	And he <u>had helpings served</u> to them in his presence, and Benjamin's helping was five times bigger than the helping of <u>any</u> of them, and they drank and became inebriated with him.	had helpings served ← presented helpings as a gift (<i>qal</i> for passive of <i>hiphil</i>). any ← all.
Gen 44:1	וַיִּצֹו אֶת־אֲשֶׁר עַל־בֵּיתוֹ לֵאמֹר מִלֵּא אֶת־אֲמֹתַחַת הָאֲנָשִׁים אֲכֹל כַּאֲשֶׁר יוּכְלוּן שָׂאת וְשִׂים בְּסֹף־אִישׁ בְּפִי אֲמֹתַחַתוֹ:	Then he instructed him who was over his house, and he said, “Fill the men's bags <u>with</u> food, as <u>much as</u> they can carry, and put money in each <u>one's</u> opening of his bag.	

Gen 44:2	וְאֶת־גְּבִיעִי גְּבִיעַ הַכֶּסֶף תְּשִׂים בְּפִי אֲמַתְחַת הַקֶּטֶן וְאֵת כֶּסֶף שִׁבְרוּ וַיַּעַשׂ כַּדְּבַר יוֹסֵף אֲשֶׁר דִּבֶּר:	But put my goblet, the silver goblet, in the opening of the bag of the youngest, and the money for his grain.” And he acted according to the <u>words which Joseph had spoken</u> .	words which Joseph had spoken ← <i>word of Joseph which he had spoken</i> .
Gen 44:3	הַבֶּקֶר אֹר וְהָאֲנָשִׁים שָׁלְחוּ הֵמָּה וְחֲמֹרֵיהֶם:	The morning <u>dawned</u> and the men were sent off – they and their donkeys.	dawned ← <i>became light</i> .
Gen 44:4	הֵם יֵצְאוּ אֶת־הָעִיר לֹא הִרְחִיקוּ וַיֹּסֵף אָמַר לְאֲשֶׁר עַל־בֵּיתוֹ קוּם רְדֹף אַחֲרַי הָאֲנָשִׁים וְהִשְׁגַּתֶּם וְאָמַרְתָּ אֲלֵהֶם לָמָּה שָׁלַמְתָּם רָעָה תַּחַת טוֹבָה:	They went out of the city, <i>and</i> they had not gone far, when Joseph said to him who <i>was</i> over his house, “Get up and pursue the men, and when you have caught up with them, say to them, ‘Why have you requited <i>me</i> bad for good?’	
Gen 44:5	הֲלוֹא זֶה אֲשֶׁר יִשְׁתֶּה אֲדֹנָי בּוֹ וְהוּא נֹחַשׁ וַיִּנְחַשׁ בּוֹ הֲרַעַתְתָּם אֲשֶׁר עָשִׂיתָם:	<i>Is</i> not this what my master drinks from? And doesn't he <u>keenly divine</u> with it? You have done wrong <i>in</i> what you have done.’ ”	keenly divine: infinitive absolute.
Gen 44:6	וַיִּשְׁגֹּם וַיִּדְבֶּר אֲלֵהֶם אֶת־הַדְּבָרִים הָאֵלֶּה:	So he caught up with them and said these things to them.	
Gen 44:7	וַיֹּאמְרוּ אֵלָיו לָמָּה יִדְבֶּר אֲדֹנָי כַּדְּבָרִים הָאֵלֶּה חֲלִילָה לְעַבְדֶּיךָ מַעֲשׂוֹת כַּדְּבַר הַזֶּה:	And they said to him, “Why does my lord say these things? Far <i>be it</i> from your servants to do such a thing as this.	
Gen 44:8	הֲזוֹ כֶּסֶף אֲשֶׁר מָצְאוּ בְּפִי אֲמַתְחַתֵּינוּ הִשִּׁיבְנוּ אֵלֶיךָ מֵאֶרֶץ כְּנָעַן וְאִיךָ נִגְנַב מִבַּיִת אֲדֹנֶיךָ כֶּסֶף אוֹ זָהָב:	Look, we brought the money which we found in the opening of our bags back to you from the land of Canaan, so how <i>could</i> we steal silver or gold from the house of your lord?	
Gen 44:9	אֲשֶׁר יִמָּצָא אִתּוֹ מֵעַבְדֶּיךָ וּמֵת וְגַם־אֲנַחְנוּ נִהְיֶה לְאֲדֹנָי לְעַבְדִּים:	Let him among your servants who is found with it die, and let <i>the rest of</i> us too become servants to my lord.”	
Gen 44:10	וַיֹּאמֶר גַּם־עַתָּה כַּדְּבָרֵיכֶם כִּן־הוּא אֲשֶׁר יִמָּצָא אִתּוֹ יִהְיֶה־לִּי עֶבֶד וְאַתֶּם תִּהְיוּ נְקִיִּם:	And he said, “ <i>Let it duly be</i> so now, according to your words. <i>He</i> who is found with it will be my servant, but <i>the rest of</i> you will be clear.”	duly ← <i>also</i> .
Gen 44:11	וַיַּמְהָרוּ וַיֹּרְדוּ אִישׁ אֶת־אֲמַתְחַתּוֹ אֲרָצָה וַיִּפְתְּחוּ אִישׁ אֲמַתְחַתּוֹ:	Then they made haste and each <i>one</i> brought his bag down to the ground, and each <i>one</i> opened his bag.	

Gen 44:12	וַיַּחְפֹּשׂ בַּגְדוֹל הַחֵל וּבִקְטָן כֻּלָּה וַיִּמְצָא הַגְּבִיעַ בְּאַמְתַּחַת בְּנִימִן:	And he searched, <u>starting</u> with the oldest, and <u>finishing</u> with the youngest, and the goblet was found in Benjamin's bag.	starting ← <i>he started</i> . finishing ← <i>he finished</i> .
Gen 44:13	וַיִּקְרְעוּ שְׂמֹלֹתָם וַיַּעֲמִסוּ אִישׁ עַל־חֲמֹרוֹ וַיָּשִׁבוּ הָעִירָה:	And they tore their clothes, and each loaded <i>his luggage</i> on his donkey, and they returned to the city.	
Gen 44:14	וַיָּבֹא יְהוּדָה וְאָחִיו בֵּיתָה יֹסֵף וְהוּא עֹדְנֵנו שָׁם וַיִּפְּלוּ לְפָנָיו אַרְצָה:	And Judah and his brothers returned to Joseph's house, and he <i>was</i> still there, and they fell down to the ground before him.	
Gen 44:15	וַיֹּאמֶר לָהֶם יֹסֵף מִה־הַמַּעֲשֶׂה הַזֶּה אֲשֶׁר עָשִׂיתֶם הֲלוֹא יָדַעְתֶּם כִּי־נַחֵשׁ יִנַּחֵשׁ אִישׁ אֲשֶׁר כְּמִנִּי:	And Joseph said to them, “What <i>is</i> this deed you have done? Were you not aware that a man like me <u>keenly divines</u> ?”	keenly divines: infinitive absolute.
Gen 44:16	וַיֹּאמֶר יְהוּדָה מִה־נֹּאמַר לְאֲדֹנָי מִה־נְדַבֵּר וּמִה־נִּצְטַדֵּק הָאֱלֹהִים מִצָּא אֶת־עֲוֹן עַבְדֶּיךָ הַנֶּנְנוּ עַבְדִּים לְאֲדֹנָי גַּם־אֲנַחְנוּ גַּם אֲשֶׁר־נִמְצָא הַגְּבִיעַ בִּידוֹ:	And Judah said, “What <i>can</i> we say to my lord? What <i>can</i> we speak and how <i>can</i> we justify ourselves? God has found the iniquity of your servants. <u>Here we are</u> as servants to my lord, both we and he in whose hand the goblet was found.”	here we are ← <i>behold us</i> .
Gen 44:17	וַיֹּאמֶר חֲלִילָה לִּי מִעֲשׂוֹת זֹאת הָאִישׁ אֲשֶׁר נִמְצָא הַגְּבִיעַ בִּידוֹ הוּא יִהְיֶה־לִּי עֶבֶד וְאַתֶּם עָלוּ לְשָׁלוֹם אֶל־אֲבִיכֶם: פ	Then he said, “Far <i>be it</i> from me to do that. The man in whose hand the goblet was found – he will be my servant, but you go up in peace to your father.”	
Gen 44:18	וַיִּגַּשׁ אֵלָיו יְהוּדָה וַיֹּאמֶר בִּי אֲדֹנָי יְדַבֵּר־נָא עַבְדְּךָ דְבַר בְּאָזְנֵי אֲדֹנָי וְאֶל־יָחַד אֶפְתֶּה בְּעַבְדְּךָ כִּי כְמוֹד כְּפָרְעָה:	Then Judah approached him and said, “Please, my lord, let your servant speak a word in my lord's ears. Do not become angry with your servant, for <u>you are</u> like Pharaoh.”	you are like Pharaoh ← <i>as you as Pharaoh</i> .
Gen 44:19	אֲדֹנָי שְׂאֵל אֶת־עַבְדֶּיךָ לֵאמֹר הֲיִשְׁלַחְכֶם אֵב אוֹ־אָח:	My lord asked his servants and said, ‘Have you got a father or brother?’	
Gen 44:20	וַנֹּאמֶר אֶל־אֲדֹנָי יֵשׁ־לָנוּ אֵב זָקֵן וַיֵּלֶד זְקִנִים קָטָן וְאָחִיו מֵת וַיִּנְתָּר הוּא לְבִדּוֹ לְאִמּוֹ וְאָבִיו אֲהָבּוֹ:	And we said to our lord, ‘We have an elderly father, and a small child of <i>his</i> old age, but his brother is dead, and he alone remains <u>to his mother</u> , and his father loves him.’	to his mother: i.e. <i>as a son of his mother</i> .
Gen 44:21	וַתֹּאמֶר אֶל־עַבְדֶּיךָ הוֹרְדֵהוּ אֵלַי וְאֲשִׁימָה עֵינִי עָלָיו:	And you said to your servants, ‘Bring him down to me, and let me set my eye on him.’	

Gen 44:22	וַנֹּאמֶר אֶל-אֲדֹנָי לֹא-יִוָּכַל הַנֶּעַר לְעָזֹב אֶת-אָבִיו וְעָזֹב אֶת-אָבִיו וּמָת׃	And we said to my lord, ‘The lad cannot leave his father. <u>If</u> he leaves his father, <u>his father</u> will die.’	if: conditional use of the <i>vav</i> . <hr/> his father ← he. On the liberal use of pronouns, see Gen 41:13.
Gen 44:23	וַתֹּאמֶר אֶל-עֲבָדַי אִם-לֹא יֵרֵד אֶחֱיִכֶם הַקָּטָן אִתְּכֶם לֹא תִסְפּוּן לִרְאוֹת פָּנָי׃	But you said to your servants, ‘If your youngest brother does not come down with you, you will not see my face again.’	
Gen 44:24	וַיְהִי כִי עָלִינוּ אֶל-עַבְדְּךָ אָבִי וַנִּגְדֹּלֹךָ אֶת דְּבָרֵי אֲדֹנָי׃	So it was that we went up to your servant our father and told him the words of my lord.	
Gen 44:25	וַיֹּאמֶר אָבִינוּ שָׁבוּ שְׁבוּ-לָנוּ מִעֵט-אֶכֶל׃	And our father said, ‘Go back and buy us a little food.’	
Gen 44:26	וַנֹּאמֶר לֹא נוּכַל לָרֶדֶת אִם-יֵשׁ אֶחֱיֵנוּ הַקָּטָן אִתָּנוּ וַיֵּרְדָנוּ כִּי-לֹא נוּכַל לִרְאוֹת פָּנָי הָאִישׁ וְאֶחֱיֵנוּ הַקָּטָן אִינָנוּ אִתָּנוּ׃	And we said, ‘We cannot go down. If our youngest brother is with us, then we will go down, because we cannot see the man's face <u>if</u> our youngest brother <u>is</u> not with us.’	if: conditional use of the <i>vav</i> .
Gen 44:27	וַיֹּאמֶר עַבְדְּךָ אָבִי אֵלֵינוּ אַתֶּם יְדַעְתֶּם כִּי שְׁנַיִם יָלְדָה-לִי אִשְׁתִּי׃	And your servant my father said to us, ‘You know that my wife bore two <i>sons</i> to me.’	
Gen 44:28	וַיֵּצֵא הָאֶחָד מֵאִתִּי וְאָמַר אֵךְ טָרַף טָרַף וְלֹא רָאִיתִיו עַד-הַנּוֹנָה׃	And one went out from me, and I said, « <u>He must have been torn apart</u> », and I have not seen him up to now.	he must have been torn apart: <i>qal</i> infinitive absolute with a <i>pual</i> finite verb.
Gen 44:29	וּלְקַחְתֶּם גַּם-אֶת-זֶה מֵעַם פָּנָי וְקָרְהוּ אֶסּוֹן וְהוֹרְדְתֶם אֶת-שִׁיבְתִי בְרָעָה שְׂאֵלָה׃	And you have taken this one too from my presence, and <u>if any</u> misfortune should befall him, you would bring my old age down to the grave in a bad way.’	if: conditional use of the <i>vav</i> .
Gen 44:30	וְעַתָּה כְּבָאִי אֶל-עַבְדְּךָ אָבִי וְהַנֶּעַר אִינָנוּ אִתָּנוּ וְנִפְשׁוֹ קְשׁוּרָה בְּנַפְשׁוֹ׃	So now, if I go to your servant my father, and the lad <u>is</u> not with us, while <u>one's life is</u> bound up with <u>the other's life</u> ,	one's ... the other's ← <i>his</i> (Jacob's) ... <i>his</i> (Benjamin's). <hr/> life (2x) ← <i>soul</i> .
Gen 44:31	וְהָיָה כִּרְאוֹתָיו כִּי-אֵין הַנֶּעַר וּמָת וְהוֹלִידוּ עַבְדֶּיךָ אֶת-שִׁיבְת עַבְדְּךָ אָבִינוּ בִּיגּוֹן שְׂאֵלָה׃	it would happen that when he saw that the lad <u>was</u> not there, he would die, and your servants would bring the old age of your servant our father down to the grave in grief,	
Gen 44:32	כִּי עַבְדְּךָ עָרַב אֶת-הַנֶּעַר מֵעַם אָבִי לֵאמֹר אִם-לֹא אָבִיאָנוּ אֵלֶיךָ וְחָטָאתִי לְאָבִי כָּל-הַיָּמִים׃	for your servant became security for the lad with my father and said, ‘If I do not bring him to you, I will be in sin to my father all <i>my</i> days.’	

Gen 44:33	וְעַתָּה יִשְׁבֶּנָּא עֲבָדְךָ תַּחַת הַנְּעָר עָבֵד לְאֲדֹנָי וְהַנְּעָר יַעַל עִם־אָחָיו:	So now, please let your servant stay instead of the lad, <i>as</i> a servant to my lord, and may the lad go up with his brothers.	
Gen 44:34	כִּי־אֵיךְ אֶעֱלֶה אֶל־אָבִי וְהַנְּעָר אֵינְנוּ אִתִּי פֶּן אֲרָאָה בְּרָע אֲשֶׁר יִמָּצָא אֶת־אָבִי:	For how <i>can</i> I go up to my father if the lad <i>is</i> not with me? Otherwise, I would see the harm that would <u>come upon</u> my father.”	come upon ← <i>find</i> .
Gen 45:1	וְלֹא־יָכַל יוֹסֵף לְהִתְאַפֵּק לְכָל הַנֹּצְבִים עָלָיו וַיִּקְרָא הוֹצִיאוּ כָל־אִישׁ מֵעָלָי וְלֹא־עָמַד אִישׁ אִתּוֹ בְּהִתְוַדַּע יוֹסֵף אֶל־אָחָיו:	Then Joseph could not restrain himself regarding all those standing <u>around</u> him, and he called out, “Have everyone go out from my <i>presence</i> .” Then no-one was standing with him when Joseph made himself known to his brothers.	around ← <i>at</i> .
Gen 45:2	וַיִּתֵּן אֶת־קוֹלוֹ בְּבָכִי וַיִּשְׁמְעוּ מִצְרַיִם וַיִּשְׁמַע בַּיִת פְּרַעֲוָה:	Then he <u>raised</u> his voice with weeping, and the <u>Egyptians</u> heard <i>it</i> , and Pharaoh's household heard <i>it</i> .	raised ← <i>gave</i> . <hr/> the Egyptians ← <i>Egypt</i> . But there is no difference in consonantal spelling between <i>Egypt</i> and <i>Egyptians</i> , and the word often takes a plural verb, as here.
Gen 45:3	וַיֹּאמֶר יוֹסֵף אֶל־אָחָיו אֲנִי יוֹסֵף הָעוֹד אָבִי חַי וְלֹא־יָכַלוּ אָחָיו לַעֲנוֹת אִתּוֹ כִּי נִבְהָלוּ מִפְּנֵיו:	And Joseph said to his brothers, “I <i>am</i> Joseph. <i>Is</i> my father still alive?” And his brothers could not answer him, for they were alarmed at his presence.	
Gen 45:4	וַיֹּאמֶר יוֹסֵף אֶל־אָחָיו גָּשׁוּ־נָא אֵלַי וַיִּגָּשׁוּ וַיֹּאמֶר אֲנִי יוֹסֵף אָחִיכֶם אֲשֶׁר־מָכַרְתֶּם אִתִּי מִצְרַיִמָּה:	Then Joseph said to his brothers, “Come close to me.” And they came close. Then he said, “I <i>am</i> Joseph your brother whom you sold to Egypt.	
Gen 45:5	וְעַתָּה אַל־תִּעַצְבוּ וְאַל־יֵחָר בְּעֵינֵיכֶם כִּי־מָכַרְתֶּם אִתִּי הִנֵּה כִּי לְמַחִיָּה שְׁלַחְנִי אֱלֹהִים לְפָנֵיכֶם:	So now, do not be grieved, and do not be angry with yourselves <u>for selling me here</u> , for God sent me <i>here</i> ahead of you as a means of preserving life.	do not be angry with yourselves ← <i>do not let it be kindled in your eyes</i> . <hr/> for selling me ← <i>that you sold me</i> .
Gen 45:6	כִּי־זֶה שְׁנַתִּים הָרַעַב בְּקֶרֶב הָאָרֶץ וְעוֹד חָמֵשׁ שָׁנִים אֲשֶׁר אֵין־חֲרִישׁ וְקָצִיר:	For it <i>has been</i> two years of famine <u>in</u> the land, and <i>there are</i> still five years <i>to go in</i> which <i>there is</i> no ploughing or harvest.	in ← <i>in the midst of</i> .
Gen 45:7	וַיִּשְׁלַחְנִי אֱלֹהִים לְפָנֵיכֶם לָשׂוּם לָכֶם שְׂאֲרִית בְּאָרֶץ וְלִהְיוֹת לָכֶם לְפָלִיטָה גְדוֹלָה:	And God sent me ahead of you to establish you <i>as</i> a remnant in the land and to preserve you alive with great deliverance.	

Gen 45:8	וְעַתָּה לֹא־אַתֶּם שְׁלַחְתֶּם אֹתִי הִנֵּה כִי הָאֱלֹהִים וַיְשִׁימֵנִי לְאָב לְפָרְעָה וְלֹאֲדוֹן לְכָל־בֵּיתוֹ וּמִשָּׁל בְּכָל־אֶרֶץ מִצְרָיִם:	So now, <i>it is</i> not you <i>who</i> sent me here, but God, and he appointed me <i>to be</i> a father to Pharaoh, and a master over all his house, and a ruler over all the land of Egypt.	
Gen 45:9	מְהֵרָה וְעָלוּ אֶל־אָבִי וְאָמַרְתֶּם אֵלָיו כֹּה אָמַר בְּנֵךְ יוֹסֵף שָׁמַנִי אֱלֹהִים לְאֲדוֹן לְכָל־מִצְרָיִם רְדֵה אֵלַי אֶל־תַּעֲמֹד:	Make haste and go up to my father and say to him, ‘ <u>This is what</u> your son Joseph says: «God has appointed me lord of all Egypt. Come down to me <i>and</i> do not <u>stay around</u> .’	this is what ← thus. stay around ← stand.
Gen 45:10	וַיֵּשְׁבֶת בְּאֶרֶץ־גֹּשֶׁן וְהָיִיתָ קָרוֹב אֵלַי אַתָּה וּבְנֵיךָ וּבְנֵי בְנֵיךָ וְצֹאֲנֶךָ וּבְקָרְדְּךָ וְכָל־אֲשֶׁר־לְךָ:	And you will live in the land of Goshen, and you will be near to me, you and your sons and your grandsons, and your sheep and your cattle and everything that <i>is</i> yours.	
Gen 45:11	וְכִלְכַּלְתִּי אִתְּךָ שָׁם כִּי־עוֹד חֲמֵשׁ שָׁנִים רָעַב פְּתוֹתוֹרֶשׁ אַתָּה וּבֵיתְךָ וְכָל־אֲשֶׁר־לְךָ:	And I will sustain you there, for <u>there are still five years of famine</u> , so that you don't become destitute – you and your household and <u>everyone belonging to you</u> .» ’	there are still five years of famine ← there will still (be) famine for five years. everyone: or everything.
Gen 45:12	וְהִנֵּה עֵינֵיכֶם רְאוֹת וְעֵינַי אֲחִי בְּנִימִן כִּי־פִי הַמְדַבֵּר אֵלֵיכֶם:	And look, your eyes see, as <i>do</i> my brother Benjamin's eyes, that <i>it is</i> my mouth that is speaking to you.	
Gen 45:13	וְהַגַּדְתֶּם לְאָבִי אֶת־כָּל־כְּבוֹדִי בְּמִצְרָיִם וְאֵת כָּל־אֲשֶׁר רָאִיתֶם וּמַהֲרֶתֶם וְהוֹרַדְתֶּם אֶת־אָבִי הִנֵּה:	And tell my father about all my glory in Egypt, and everything you have seen, and make haste to bring my father down here.”	
Gen 45:14	וַיִּפֹּל עַל־צוּאְרֵי בְּנִימִן־אָחִיו וַיִּבֶךְ וּבְנִימִן בָּכָה עַל־צוּאְרָיו:	And he fell <u>around</u> the neck of Benjamin his brother and wept, and Benjamin wept <u>around</u> his neck.	around (2x) ← on.
Gen 45:15	וַיִּנָּשֶׁק לְכָל־אָחִיו וַיִּבֶךְ עֲלֵיהֶם וְאַחֲרָיו כֵּן דִּבְרוּ אִתּוֹ:	And he kissed all his brothers, and he wept against them, and after that his brothers spoke with him.	
Gen 45:16	וְהַקֹּל נִשְׁמַע בֵּית פָּרְעָה לֵאמֹר בָּאוּ אֲחֵי יוֹסֵף וַיִּיטֵב בְּעֵינֵי פָרְעָה וּבְעֵינֵי עֲבָדָיו:	And the <u>report</u> was heard <i>in</i> Pharaoh's house, <i>where</i> they said, “Joseph's brothers have come.” And it was <i>a good thing</i> in Pharaoh's eyes and in the eyes of his servants.	report ← voice, but also report.

Gen 45:17	וַיֹּאמֶר פַּרְעֹה אֶל-יוֹסֵף אָמַר אֶל-אֶחָיִךְ זֹאת עֲשׂוּ טַעֲנוּ אֶת-בְּעִירְכֶם וּלְכוּ-בְאוּ אֶרֶץ כְּנָעַן:	And Pharaoh said to Joseph, “Tell your brothers to do this: ‘Load your beasts <i>of burden</i> and do a round trip to the land of Canaan,	do a round trip ← <i>go-come</i> .
Gen 45:18	וַיִּקְחוּ אֶת-אָבִיכֶם וְאֶת-בְּתִיכֶם וּבְאוּ אֵלַי וְאֶתְנַה לָּכֶם אֶת-טוֹב אֶרֶץ מִצְרַיִם וְאֶכְלוּ אֶת-חֶלֶב הָאָרֶץ:	and take your father, and your households, and come to me, and I will give you the goodness of the land of Egypt, and eat the fat of the land.’	
Gen 45:19	וְאַתָּה צִוִּיתָה זֹאת עֲשׂוּ קַחוּ-לָכֶם מֵאֶרֶץ מִצְרַיִם עֲגָלוֹת לְטַפְכֶם וְלְנִשְׁיֶכֶם וּנְשֵׂאתֶם אֶת-אָבִיכֶם וּבֹאתֶם:	And you are commanded to do this: get yourselves wagons from the land of Egypt, for your little ones, and your wives, and bring your father, and come <i>here</i> .	
Gen 45:20	וְעֵינֵיכֶם אַל-תִּחַס עַל-כְּלֵיכֶם כִּי-טוֹב כָּל-אֶרֶץ מִצְרַיִם לָכֶם הוּא:	And don't let your eye <u>grieve</u> <u>over your goods</u> , for the goodness of all the land of Egypt <i>is yours</i> .”	grieve over your goods ← <i>pity</i> <i>your utensils</i> . We take the sense to be <i>feeling regret for the items</i> <i>left behind</i> .
Gen 45:21	וַיַּעֲשׂוּ-כֵן בְּנֵי יִשְׂרָאֵל וַיִּתֵּן לָהֶם יוֹסֵף עֲגָלוֹת עַל-פִּי פַּרְעֹה וַיִּתֵּן לָהֶם צֹדָה לְדַרְדָּר:	So the sons of Israel did <u>this</u> , and Joseph gave them wagons according to Pharaoh's <u>bidding</u> , and he gave them provisions for the <u>journey</u> .	this ← <i>thus</i> . bidding ← <i>mouth</i> . journey ← <i>way</i> .
Gen 45:22	לְכֹלם נָתַן לְאִישׁ חֲלָפוֹת שְׂמָלֹת וּלְבִנְיָמִן נָתַן שְׁלֹשׁ מֵאוֹת כֶּסֶף וְחֲמִשׁ חֲלָפוֹת שְׂמָלֹת:	He gave all of them <u>individually</u> changes of clothing, but to Benjamin he gave three hundred <i>pieces of silver</i> and five changes of clothing.	individually ← <i>to each or to the</i> <i>man</i> .
Gen 45:23	וּלְאָבִיו שָׁלַח כְּזֹאת עֲשָׂרָה חֲמֹרִים נֹשְׂאִים מִטוֹב מִצְרַיִם וְעֶשֶׂר אֲתָנֹת נוֹשְׂאוֹת בָּרֶ וְלֶחֶם וּמְזוֹן לְאָבִיו לְדַרְדָּר:	And <u>this is what</u> he sent to his father: ten donkeys carrying <i>some</i> of the goodness of Egypt, ten she-asses carrying corn and bread and food for his father for the journey.	this is what ← <i>as this</i> .
Gen 45:24	וַיִּשְׁלַח אֶת-אֶחָיו וַיִּלְכוּ וַיֹּאמֶר אֲלֵהֶם אֶל-תְּרוֹגְזוֹ בְּדַרְדָּר:	So he sent his brothers off, and they departed, and he said to them, “Do not be <u>perturbed</u> on the way.”	be perturbed: see Eph 4:26, Ps 4:4.
Gen 45:25	וַיַּעֲלוּ מִמִּצְרַיִם וַיָּבֹאוּ אֶרֶץ כְּנָעַן אֶל-יַעֲקֹב אָבִיהֶם:	And they went up from Egypt, and they came <i>to</i> the land of Canaan, to Jacob their father.	
Gen 45:26	וַיִּגְדּוּ לוֹ לֵאמֹר עוֹד יוֹסֵף חַי וְכִי-הוּא מִשְׁלַל בְּכָל-אֶרֶץ מִצְרַיִם וַיִּפֶּגַע לְבָבוֹ כִּי לֹא-הֵאֱמִין לָהֶם:	And they told him <i>about it</i> and said, “Joseph <i>is still alive</i> ”, and that he <i>was</i> ruler over all the land of Egypt. <u>At this</u> his heart became frigid, for he did not believe them.	at this: wider use of the <i>vav</i> .

Gen 45:27	וַיְדַבְּרוּ אֵלָיו אֶת כָּל־דְּבָרֵי יוֹסֵף אֲשֶׁר דִּבֶּר אֲלֵהֶם וַיֵּרָא אֶת־הָעֲגֹלוֹת אֲשֶׁר־שָׁלַח יוֹסֵף לְשֵׂאת אֹתוֹ וַתַּחֲי רֹחַ יַעֲקֹב אֲבִיהֶם:	And they told him all Joseph's words which he had spoken to them, and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father <u>revived</u> .	revived ← <i>lived</i> . Repetition or restoration is not always expressed in Hebrew. Compare <i>built</i> for <i>rebuilt</i> in Isa 44:26 and many other places.
Gen 45:28	וַיֹּאמֶר יִשְׂרָאֵל רַב עוֹד־יוֹסֵף בְּנֵי חַי אֲלֵכֶה וְאֶרְאֶנּוּ בְּטָרֶם אָמוֹת:	And Israel said, "It <i>is</i> great <i>that</i> my son Joseph <i>is</i> still alive. I will go and see him before I die."	
Gen 46:1	וַיֵּסַע יִשְׂרָאֵל וְכָל־אֲשֶׁר־לוֹ וַיָּבֹא בְּאֶרֶז שֶׁבַע וַיִּזְבַּח זְבָחִים לַאלֹהֵי אָבִיו יִצְחָק:	So Israel travelled with all his <i>belongings</i> , and he arrived at Beersheba, and he <u>offered</u> sacrifices to the God of his father Isaac.	at ← <i>to</i> . Pregnant use of the locative of motion towards. <hr/> offered ← <i>sacrificed</i> .
Gen 46:2	וַיֹּאמֶר אֱלֹהִים לְיִשְׂרָאֵל בְּמִרְאֵת הַלַּיְלָה וַיֹּאמֶר יַעֲקֹב יַעֲקֹב וַיֹּאמֶר הֲנִי:	And God spoke to Israel in nightly visions, and he said, "Jacob, Jacob." And he said, "Here I <u>am</u> ."	here I <i>am</i> ← <i>behold me</i> .
Gen 46:3	וַיֹּאמֶר אָנֹכִי הָאֵל אֱלֹהֵי אָבִיךָ אֶל־תִּירָא מְרֹדָה מִצְרַיִמָּה כִּי־לִגְוֵי גְדוֹל אֲשִׁימְךָ שָׁם:	And he said, "I <i>am</i> GOD, the God of your father. Do not be afraid of <u>going down</u> to Egypt, for I will make you a great nation there.	going down: gerundial use of the infinitive.
Gen 46:4	אָנֹכִי אֶרְדּוּ עִמָּךְ מִצְרַיִמָּה וְאָנֹכִי אֶעֱלֶךָ גַּם־עֲלֶיהָ וַיֹּסֶף יִשִׁית יָדוֹ עַל־עֵינֶיךָ:	I will go down to Egypt with you, and I will bring you up <u>again without fail</u> . And Joseph will put his hand on your eyes."	I will bring you up ... without fail: infinitive absolute. <hr/> will put his hand on your eyes: i.e. <i>will close your eyes in peace</i> [CB].
Gen 46:5	וַיָּקָם יַעֲקֹב מִבְּאֵר שֶׁבַע וַיִּשְׂאוּ בְנֵי־יִשְׂרָאֵל אֶת־יַעֲקֹב אֲבִיהֶם וְאֶת־טַפָּם וְאֶת־נְשֵׂיהֶם בְּעֲגֹלוֹת אֲשֶׁר־שָׁלַח פַּרְעֹה לְשֵׂאת אֹתוֹ:	Then Jacob arose from Beersheba, and Israel's sons lifted Jacob their father and their little ones and their wives into the wagons which Pharaoh had sent to transport him.	
Gen 46:6	וַיִּקְחוּ אֶת־מִקְנֵיהֶם וְאֶת־רְכוּשָׁם אֲשֶׁר רָכְשׁוּ בְּאֶרֶץ כְּנָעַן וַיָּבֹאוּ מִצְרַיִמָּה יַעֲקֹב וְכָל־זֶרְעוֹ אִתּוֹ:	And they took their cattle and their property which they had acquired in the land of Canaan, and they came to Egypt – Jacob and all his seed with him.	
Gen 46:7	בָּנָיו וּבְנֵי בָנָיו אִתּוֹ בְּנֹתָיו וּבְנֹת בָּנָיו וְכָל־זֶרְעוֹ הַבֵּיא אִתּוֹ מִצְרַיִמָּה: ס	He brought <u>with him</u> his sons and his grandsons, his daughters and his granddaughters, and all his seed, to Egypt.	with him: the phrase occurs twice in the Hebrew.

Gen 46:8	וְאֵלֶּה שְׁמוֹת בְּנֵי־יִשְׂרָאֵל הַבָּאִים מִצְרַיִם יַעֲקֹב וּבָנָיו בְּכֹר יַעֲקֹב רְאוּבֵן:	And these <i>are</i> the names of the sons of Israel who came to Egypt – <i>of</i> Jacob and his sons. Jacob's firstborn <i>was</i> Reuben.	
Gen 46:9	וּבְנֵי רְאוּבֵן חֲנוּךְ וּפְלוּא וְחֶצְרוֹן וְכַרְמִי:	Reuben's sons <i>were</i> Hanoch and Pallu and Hezron and Carmi.	1 Chr 5:3. Hanoch: see Gen 25:4. Pallu: AV= <i>Phallu</i> here, but <i>Pallu</i> elsewhere, e.g. Num 26:5. <i>Phallu</i> is the lenited form (<i>ph</i> for <i>p</i>).
Gen 46:10	וּבְנֵי שִׁמְעוֹן יְמוּאֵל וַיִּמִּין וְאֶהֱד וַיִּכִּין וְצָחַר וְשָׂאֹל בְּיַד הַכְּנַעֲנִית:	And Simeon's sons <i>were</i> Jemuel and Jamin and Ohad and Jachin and Zohar and <u>Saul</u> the son of the Canaanite <i>woman</i> .	Saul ← <i>Shaul</i> , or better <i>Sha'ul</i> , as for the first king of the united kingdom of Israel (1 Sam 9:2), but we regularize this name for other personages. AV= <i>Shaul</i> here, but <i>Saul</i> in 1 Chr 4:24.
Gen 46:11	וּבְנֵי לֵוִי גֵרְשׁוֹן קָהַת וּמֵרָרִי:	And Levi's sons <i>were</i> Gershon, <u>Kohath</u> and Merari.	1 Chr 6:1, 1 Chr 6:16. Kohath ← <i>Kehath</i> , but we retain the AV / traditional English name.
Gen 46:12	וּבְנֵי יְהוּדָה עֵר וְאוֹנָן וְשֵׁלָה וּפְרִצֵּן וְזָרַח וַיָּמַת עֵר וְאוֹנָן בְּאֶרֶץ כְּנָעַן וַיְהִיו בְּנֵי־פְרִצֵּן חֶצְרוֹן וְחָמוּל:	And Judah's sons <i>were</i> Er and Onan and Shelah and <u>Zerah</u> , but Er and Onan died in the land of Canaan. And the sons of <u>Perez</u> were Hezron and Hamul.	Ruth 4:18, 1 Chr 2:5. Perez (2x): see Gen 38:29. Zerah: see Gen 38:30.
Gen 46:13	וּבְנֵי יִשָּׂשכָר תּוֹלַע וּפּוּבָה וַיּוֹב וְשִׁמְרוֹן:	And Issachar's sons <i>were</i> Tola and Puvvah and Job and Shimron.	1 Chr 7:1. Puvvah: AV= <i>Phuvah</i> here, the lenited form and not recognizing the <i>dagesh</i> in the <i>vav</i> . See Num 26:23 and 1 Chr 7:1, which have different Hebrew spellings.
Gen 46:14	וּבְנֵי זְבוּלֹן סֶרֶד וְאֵלֹן וַיַּחֲלָאֵל:	And Zebulun's sons <i>were</i> Sered and Elon and Jahleel.	
Gen 46:15	אֵלֶּה בְּנֵי לֵאָה אֲשֶׁר יָלְדָה לְיַעֲקֹב בְּפַדָּן אֲרָם וְאֵת דִּינָה בְּתוּ כָּל־נַפְשׁ בָּנָיו וּבָנוֹתָיו שְׁלֹשִׁים וְשָׁלֹשׁ:	Those <i>were</i> Leah's sons whom she bore to Jacob in Paddan-Aram, with Dinah his daughter. The total headcount of his sons and daughters <i>was</i> thirty-three.	those ← <i>these</i> . Paddan-Aram: see Gen 25:20. the total headcount ← <i>every soul</i> . sons (2x): including grandchildren.
Gen 46:16	וּבְנֵי גָד צַפְיוֹן וְחַגִּי שׁוּנִי וְאַצְבֵּן עֵרִי וְאַרְוֹדִי וְאַרְאֵלִי:	And Gad's sons <i>were</i> Ziphion and Haggi, Shuni and Ezbon, Eri and Arodi and Areli.	
Gen 46:17	וּבְנֵי אָשֶׁר יִמְנָה וַיִּשׁוּהָ וַיִּשׁוּי וּבְרִיעָה וְשֶׁרַח אַחֲתָם וּבְנֵי בְרִיעָה חֶבֶר וּמַלְכִּיאֵל:	And Asher's sons <i>were</i> Jimnah and <u>Jishvah</u> and <u>Jishvi</u> and Beriah, and Serah <i>was</i> their sister. And Beriah's sons <i>were</i> Heber and Malchiel.	Num 26:44, Num 26:45, 1 Chr 7:30, 1 Chr 7:31. Jishvah ... Jishvi: AV= <i>Ishuah</i> ... <i>Isui</i> here, but <i>Jesui</i> in Num 26:44.

Gen 46:18	אֵלֶּה בְּנֵי זִלְפָּה אֲשֶׁר־נָתַן לְבִן לְלֵאָה בְּתוֹ וַתֵּלֶד אֶת־אֵלֶּה לְיַעֲקֹב שֵׁשׁ עָשָׂר נַפְשׁ: וּבְנֵימָן:	Those <u>were</u> the sons of Zilpah whom Laban gave to Leah his daughter. And she bore these to Jacob – sixteen <u>people</u> .	those ← <i>these</i> . people ← <i>souls</i> .
Gen 46:19	בְּנֵי רָחֵל אִשְׁתּוֹ יַעֲקֹב יוֹסֵף וּבְנֵימָן:	The son's of Rachel, Jacob's wife, <u>were</u> Joseph and Benjamin.	
Gen 46:20	וַיֻּלְדוּ לְיוֹסֵף בְּאֶרֶץ מִצְרַיִם אֲשֶׁר יִלְדָהּ לֹא אֲסֵנַת בֶּת־פּוֹטִי פֶרַע כֹּהֵן אֵן אֶת־מְנַשֶּׁה וְאֶת־אֶפְרַיִם:	And <u>progeny</u> were born to Joseph in the land of Egypt, where Asenath the daughter of Poti-Phera the priest of On bore Manasseh and Ephraim to him.	where: AV differs (<i>whom</i>) (adapting the sentence), also possible. Poti-Phera: see Gen 41:45.
Gen 46:21	וּבְנֵי בְנִימִן בְּלַע וּבְכָר וְאֶשְׁבֵּל גְּרָא וְנַעֲמָן אַחֵי וְרֹאשׁ מַמְפִּים וְחַפִּים וְאַרְדִּי:	And Benjamin's sons <u>were</u> Bela and Becher and Ashbel, Gera and Naaman, Ehi and Rosh, Muppim and Huppim and Ard.	1 Chr 7:6. Bela: AV= <i>Belah</i> here, but elsewhere (e.g. Num 26:38) <i>Bela</i> .
Gen 46:22	אֵלֶּה בְּנֵי רָחֵל אֲשֶׁר יָלְדָה לְיַעֲקֹב כָּל־נַפְשׁ אַרְבָּעָה עָשָׂר:	Those <u>were</u> the sons of Rachel who were born to Jacob. The <u>total headcount</u> was fourteen.	those ← <i>these</i> . total headcount ← <i>every soul</i> .
Gen 46:23	וּבְנֵי־דָן חֻשִׁים:	And Dan's sons <u>were</u> Hushim <u>and his line</u> .	<i>and his line</i> : for a justification of our ellipsis supplied, see 1 Chr 3:22 and 1 Chr 7:3.
Gen 46:24	וּבְנֵי נַפְתָּלִי יַחְצִיאל וְגוּנִי וַיֵּצֵר וְשִׁלֵּם:	And Naphtali's sons <u>were</u> Jahzeel and Guni, and Jezer and Shillem.	
Gen 46:25	אֵלֶּה בְּנֵי בִלְהָה אֲשֶׁר־נָתַן לְבִן לְרָחֵל בְּתוֹ וַתֵּלֶד אֶת־אֵלֶּה לְיַעֲקֹב כָּל־נַפְשׁ שִׁבְעָה:	Those <u>were</u> the sons of Bilhah whom Laban gave to Rachel his daughter, and she bore <u>those</u> to Jacob. The <u>total headcount</u> was seven.	those (2x) ← <i>these</i> . total headcount ← <i>every soul</i> .
Gen 46:26	כָּל־הַנַּפְשׁ הַבָּאָה לְיַעֲקֹב מִצְרַיִמָּה יֵצְאוּ יָרְכוּ מִלִּבָּד נָשִׁי בְנֵי־יַעֲקֹב כָּל־נַפְשׁ שִׁשִּׁים וָשֵׁשׁ:	The <u>total headcount</u> of Jacob's <u>family</u> which came to Egypt – who issued from his thighs – excluding the wives of Jacob's sons – the <u>total headcount</u> – was sixty-six.	total headcount ← <i>every soul</i> . sixty-six: the 70 just listed - 4 (Er, Onan [died], Joseph, Simeon [already there]).
Gen 46:27	וּבְנֵי יוֹסֵף אֲשֶׁר־יָלְדוּ לוֹ בְּמִצְרַיִם נַפְשׁ שְׁנַיִם כָּל־הַנַּפְשׁ לְבֵית־יַעֲקֹב הַבָּאָה מִצְרַיִמָּה שִׁבְעִים: פ	And Joseph's sons who were born to him in Egypt <u>were</u> two <u>people</u> . The <u>total headcount</u> of the house of Jacob that came to Egypt <u>was</u> seventy.	people ← <i>souls</i> . seventy: the sixty-six plus Joseph, Simeon and Joseph's sons (brought in Joseph's loins, as it were). For an alternative explanation, see [CB].
Gen 46:28	וְאֶת־יְהוּדָה שָׁלַח לְפָנָיו אֶל־יוֹסֵף לְהוֹרֹת לְפָנָיו גֹּשֶׁן וַיָּבֹאוּ אֶרְצָה גֹּשֶׁן:	And <u>he sent</u> Judah on ahead of him to Joseph, so as to <u>direct</u> <u>him</u> to Goshen. And they came to the land of Goshen.	he sent: i.e. <i>Jacob sent</i> . to direct him ← <i>to instruct his face</i> .

Gen 46:29	וַיֹּאסֶר יוֹסֵף מְרֻכְבָּתוֹ וַיַּעַל לִקְרַאת־יִשְׂרָאֵל אָבִיו גְּשֵׁנָה וַיֵּרָא אֵלָיו וַיִּפֹּל עַל־צוּאָרָיו וַיִּבֶךְ עַל־צוּאָרָיו עוֹד:	Then Joseph harnessed his chariot and went up to meet Israel his father at Goshen, and he presented himself to him and fell around his neck, and he wept while still around his neck.	at ← <i>to</i> . Pregnant use of the locative of motion towards. <hr/> presented himself ← <i>appeared</i> .
Gen 46:30	וַיֹּאמֶר יִשְׂרָאֵל אֶל־יוֹסֵף אָמוּתָה הַפַּעַם אַחֲרַי רְאוּתִי אֶת־פָּנָיִךְ כִּי עוֹדִיךָ חַי:	And Israel said to Joseph, “I could die now, after seeing your face, for you are still alive.”	seeing ← <i>my seeing</i> .
Gen 46:31	וַיֹּאמֶר יוֹסֵף אֶל־אָחָיו וְאֶל־בֵּית אָבִיו אָעִלָּה וְאֶגִּידָה לְפָרְעָה וְאָמַרְתָּה אֵלָיו אַחִי וּבֵית־אָבִי אֲשֶׁר בְּאֶרֶץ־כְּנָעַן בָּאוּ אֵלָי:	Then Joseph said to his brothers and to his father's household, “I will go up and tell Pharaoh and say to him, ‘My brothers and the house of my father who were in the land of Canaan have come to me.’	
Gen 46:32	וְהָאֲנָשִׁים רְעֵי צֹאן כִּי־אֲנָשִׁי מִקְנֵה הָיוּ וְצֹאֲנָם וּבְקָרָם וְכָל־אֲשֶׁר לָהֶם הֵבִיאוּ:	And the men are shepherds, for they are cattle-farmers, and they have brought their sheep and their cattle and everything of theirs with them.’	cattle-farmers ← <i>men of cattle</i> .
Gen 46:33	וְהָיָה כִּי־יִקְרָא לָכֶם פָּרְעָה וְאָמַר מַה־מַּעֲשֵׂיכֶם:	And it will come to pass when Pharaoh calls you and says, ‘What are your occupations?’	
Gen 46:34	וְאָמַרְתֶּם אֲנָשִׁי מִקְנֵה הָיוּ עַבְדֵיךָ מִנְעוּרֵינוּ וְעַד־עַתָּה גַּם־אֲנַחְנוּ גַם־אֲבֹתֵינוּ בְּעִבּוֹר תֵּשְׁבוּ בְּאֶרֶץ גֹּשֶׁן כִּי־תוֹעֵבַת מִצְרַיִם כָּל־רְעָה צֹאן:	– that you will say, ‘Your servants have been cattle-farmers from our youth up to now, both we and our fathers’, so that you may dwell in the land of Goshen, for every shepherd is an abomination to the Egyptians.”	to the Egyptians ← <i>of Egypt</i> , but see Gen 45:2.
Gen 47:1	וַיָּבֹא יוֹסֵף וַיִּגֵּד לְפָרְעָה וַיֹּאמֶר אָבִי וְאָחָי וְצֹאֲנָם וּבְקָרָם וְכָל־אֲשֶׁר לָהֶם בָּאוּ מֵאֶרֶץ כְּנָעַן וְהֵנִם בְּאֶרֶץ גֹּשֶׁן:	So Joseph came and told Pharaoh and said, “My father and my brothers and their flocks and the oxen and all their belongings have arrived from the land of Canaan, and here they are in the land of Goshen.”	here they are ← <i>behold them</i> .
Gen 47:2	וּמִקְצֵה אָחָיו לָקַח חֲמֵשָׁה אֲנָשִׁים וַיִּצְגֵם לִפְנֵי פָרְעָה:	And he took five men from his collection of brothers, and he presented them to Pharaoh.	collection ← <i>end; whole</i> . <hr/> presented them to ← <i>placed them before</i> .
Gen 47:3	וַיֹּאמֶר פָּרְעָה אֶל־אָחָיו מַה־מַּעֲשֵׂיכֶם וַיֹּאמְרוּ אֶל־פָּרְעָה רְעָה צֹאן עַבְדֵיךָ גַּם־אֲנַחְנוּ גַם־אֲבוֹתֵינוּ:	And Pharaoh said to his brothers, “What are your occupations?” And they said to Pharaoh, “Your servants are shepherds, both we and our fathers.”	shepherds ← <i>a shepherd</i> .

Gen 47:4	וַיֹּאמְרוּ אֶל־פַּרְעֹה לָגֹר בְּאֶרֶץ בְּאֵנוּ כִּי־אֵין מְרֻעָה לְצֹאן אֲשֶׁר לְעַבְדֶּיךָ כִּי־כָבֵד הָרָעַב בְּאֶרֶץ כְּנָעַן וְעַתָּה יֵשְׁבוּ־נָא עַבְדֶּיךָ בְּאֶרֶץ גֹּשֶׁן:	And they said to Pharaoh, “We have come to stay temporarily in the land, for <i>there is</i> no pasture for your servants' flocks, for the famine <i>is</i> severe in the land of Canaan, so now, please, let your servants stay in the land of Goshen.”	
Gen 47:5	וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף לֵאמֹר אָבִיךָ וְאֶחָיֶךָ בָּאוּ אֵלֶיךָ:	Then Pharaoh spoke to Joseph and said, “Your father and your brothers have come to you.	
Gen 47:6	אֶרֶץ מִצְרַיִם לִפְנֵיךָ הִוא בְּמִיטֵב הָאָרֶץ הוֹשֵׁב אֶת־אָבִיךָ וְאֶת־אֶחָיֶיךָ יֵשְׁבוּ בְּאֶרֶץ גֹּשֶׁן וְאִם־יֹדַעַת וַיִּשְׁבָּם אֲנָשֵׁי־חֵיל וְשִׁמְתָם שָׂרֵי מִקְנֵה עַל־אֲשֶׁר־לִי:	The land of Egypt <i>is</i> before you. Install your father and your brothers in the best <i>part</i> of the land <i>and</i> let them stay in the land of Goshen, and if you know of <i>any</i> suitable men among them, appoint them <i>as</i> officials over the cattle that <i>is</i> mine.”	install ← <i>cause to dwell</i> . suitable ← <i>mighty, virtuous</i> .
Gen 47:7	וַיָּבֵא יוֹסֵף אֶת־יַעֲקֹב אָבִיו וַיַּעֲמֵדְהוּ לִפְנֵי פַרְעֹה וַיְבָרֶךְ יַעֲקֹב אֶת־פַּרְעֹה:	Then Joseph brought in Jacob his father and set him before Pharaoh, and Jacob blessed Pharaoh.	
Gen 47:8	וַיֹּאמֶר פַּרְעֹה אֶל־יַעֲקֹב כַּמָּה יָמֵי שְׁנֵי חַיֶּיךָ:	And Pharaoh said to Jacob, “How many <i>are</i> the days of the years of your life?”	
Gen 47:9	וַיֹּאמֶר יַעֲקֹב אֶל־פַּרְעֹה יָמֵי שְׁנֵי מְגוּרֵי שְׁלֹשִׁים וּמָאתַיִם שָׁנָה מַעֲט וְרַעִים הָיוּ יָמֵי שְׁנֵי חַיֵּי וְלֹא הִשִּׁיגוּ אֶת־יָמֵי שְׁנֵי חַיֵּי אֲבֹתַי בְּיָמֵי מְגוּרֵיהֶם:	And Jacob said to Pharaoh, “The days of the years of my <i>course of life</i> are one hundred and thirty years. The days of the years of my life have been few and bad, and they have not reached <u>the days of the years of the life of my fathers in comparison with the days of their course of life.</u> ”	course of life (2x) ← <i>sojournings; temporary residence</i> . the days of the years of the life of: a chain of three construct states of the nouns.
Gen 47:10	וַיְבָרֶךְ יַעֲקֹב אֶת־פַּרְעֹה וַיֵּצֵא מִלִּפְנֵי פַרְעֹה:	Then Jacob blessed Pharaoh and went out from Pharaoh's presence.	
Gen 47:11	וַיּוֹשֶׁב יוֹסֵף אֶת־אָבִיו וְאֶת־אֶחָיו וַיִּתֵּן לָהֶם אַחְזָה בְּאֶרֶץ מִצְרַיִם בְּמִיטֵב הָאָרֶץ בְּאֶרֶץ רַעַמְסֵס כַּאֲשֶׁר צִוָּה פַּרְעֹה:	And Joseph installed his father and his brothers, and he gave them a possession in the land of Egypt, in the best <i>part</i> of the land, in the land of Rameses, as Pharaoh had commanded.	
Gen 47:12	וַיְכַלֵּל יוֹסֵף אֶת־אָבִיו וְאֶת־אֶחָיו וְאֶת־כָּל־בֵּית אָבִיו לֶחֶם לִפְנֵי הַטָּף:	So Joseph sustained his father and his brothers and the whole household of his father, <i>with bread, taking account of the number of</i> little ones.	bread: standing for <i>food</i> in general. See 1 Sam 28:22-24. taking account of ← <i>according to</i> .

Gen 47:13	וְלֶחֶם אֵין בְּכָל־הָאָרֶץ כִּי־כָבֵד הָרָעַב מְאֹד וַתִּלְהַ אָרֶץ מִצְרַיִם וְאָרֶץ כְּנָעַן מִפְּנֵי הָרָעַב:	And <i>there</i> was no bread in the whole of the land, for the famine was very severe, and the land of Egypt and the land of Canaan became weary because of the famine.	
Gen 47:14	וַיִּלְקֹט יוֹסֵף אֶת־כָּל־הַכֶּסֶף הַנִּמְצָא בְּאֶרֶץ־מִצְרַיִם וּבְאֶרֶץ כְּנָעַן בְּשֶׁבֶר אֲשֶׁר־הֵם שִׁבְּרִים וַיָּבֵא יוֹסֵף אֶת־הַכֶּסֶף בֵּיתָה פְּרֹעָה:	And Joseph collected all the money that was <i>to be</i> found in the land of Egypt and in the land of Canaan, <i>in exchange</i> for the grain which they bought, and Joseph brought the money to Pharaoh's house.	
Gen 47:15	וַיִּתֵּם הַכֶּסֶף מֵאֶרֶץ מִצְרַיִם וּמֵאֶרֶץ כְּנָעַן וַיָּבֵאוּ כָּל־מִצְרַיִם אֶל־יוֹסֵף לֵאמֹר הִבֵּה־לָנוּ לֶחֶם וְלִמָּה נָמוֹת נִגְדָד כִּי אָפֶס בְּכֶסֶף:	Then the money from the land of Egypt and the land of Canaan came to an end, and all of Egypt came to Joseph and said, “Give us bread, <i>for</i> why should we die in your presence, when money has run out?”	for: causal use of the <i>vav</i> .
Gen 47:16	וַיֹּאמֶר יוֹסֵף הֵבוּ הִבּוּ מִקְנֵיכֶם וְאֶתְנֶה לָכֶם בְּמִקְנֵיכֶם אֶם־אָפֶס בְּכֶסֶף:	And Joseph said, “Give <i>me</i> your cattle, and I will give you <i>bread</i> <i>in exchange</i> for your cattle, if the money has run out.”	
Gen 47:17	וַיָּבִיאוּ אֶת־מִקְנֵיהֶם אֶל־יוֹסֵף וַיִּתֵּן לָהֶם יוֹסֵף לֶחֶם בְּסוּסִים וּבְמִקְנֵה הַצֹּאן וּבְמִקְנֵה הַבָּקָר וּבְחִמְרִים וַיְנַהֵלם בְּלֶחֶם בְּכָל־מִקְנֵיהֶם בְּשָׁנָה הַהוּא:	So they brought their cattle to Joseph, and Joseph gave them bread for horses and for small cattle and for bovine cattle and for donkeys, and he sustained them with <i>bread</i> <i>in exchange</i> for all their cattle in that year.	bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.
Gen 47:18	וַתֵּתֶם הַשָּׁנָה הַהוּא וַיָּבֵאוּ אֵלָיו בְּשָׁנָה הַשְּׁנִית וַיֹּאמְרוּ לֹא־נִכְתַּד מֵאֲדָנִי כִּי אֶם־תֵּתֶם הַכֶּסֶף וּמִקְנֵה הַבְּהֵמָה אֶל־אֲדֹנָי לֹא נִשְׂאֵר לִפְנֵי אֲדֹנָי בְּלֹתֵי אֶם־גּוֹיֵתָנוּ וְאֲדָמָתָנוּ:	Then that year came to an end, and they came to him in the second year and said to him, “We will not hide <i>the fact</i> from our <u>lord</u> that our money has run out, as have our stocks of cattle <i>which have gone</i> to our <u>lord</u> . <u>Nothing</u> remains before our <u>lord</u> except our body and our land.	our lord (3x) ← <i>my lord</i> , a stereotyped expression. <hr/> nothing ← <i>not</i> .
Gen 47:19	לָמָּה נָמוֹת לְעֵינֶיךָ גַּם־אֲנַחְנוּ גַּם אֲדָמָתָנוּ קָנָה־אֶתָנוּ וְאֶת־אֲדָמָתָנוּ בְּלֶחֶם וְנַהֵלָה אֲנַחְנוּ וְאֲדָמָתָנוּ עֲבָדִים לְפְרֹעָה וְתוֹן־זֶרַע וְנַחֲתִיה וְלֹא נָמוֹת וְהָאֲדָמָה לֹא תִשָּׁם:	Why should we die in your sight, both we and our land? Buy us and our land <i>in exchange</i> for bread so that we and our land become <u>subservient</u> to Pharaoh, and give <i>us</i> seed <u>so that</u> we live and do not die and the land does not become desolate.”	bread: standing for <i>food</i> in general. See 1 Sam 28:22-24. <hr/> so that (2x): purposive use of the <i>vav</i> . <hr/> subservient ← <i>slaves; servants</i> .

Gen 47:20	וַיִּקַּח יוֹסֵף אֶת-כָּל-אֲדָמַת מִצְרַיִם לְפָרֹעַה כִּי-מָכְרוּ מִצְרַיִם אִישׁ שָׂדֵהוּ כִּי-חָזַק עֲלֵהֶם הָרָעָב וַתְּהִי הָאָרֶץ לְפָרֹעַה:	Then Joseph bought all the land of Egypt for Pharaoh, for each <i>man in</i> Egypt sold his field, for the famine <i>was</i> severe over them, and the land became Pharaoh's.	
Gen 47:21	וְאֶת-הָעָם הֶעֱבִיר אֹתוֹ לְעָרִים מִקְצֵה גְבוּל-מִצְרַיִם וְעַד-קִצְהוֹ:	And <i>as for</i> the people, he moved them to the cities, from <i>one</i> end of the territory of Egypt to the <i>other</i> end,	
Gen 47:22	רַק אֲדָמַת הַכֹּהֲנִים לֹא קָנָה כִּי חֹק לַכֹּהֲנִים מֵאֵת פְּרֹעַה וַאֲכָלוּ אֶת-חֻקָּם אֲשֶׁר נָתַן לָהֶם פְּרֹעַה עַל-כֵּן לֹא מָכְרוּ אֶת-אֲדָמָתָם:	except <i>that</i> he did not buy the priests' land, for the priests <i>had</i> a statute from Pharaoh, and they ate <i>by virtue of</i> their statute which Pharaoh had given them, which <i>is</i> why they did not sell their land.	
Gen 47:23	וַיֹּאמֶר יוֹסֵף אֶל-הָעָם הֵן קָנִיתִי אֶתְכֶם הַיּוֹם וְאֶת-אֲדָמַתְכֶם לְפָרֹעַה הֵא-לְכֶם זֵרַע וּזְרַעְתֶּם אֶת-הָאֲדָמָה:	Then Joseph said to the people, "Look, today I have bought you and your land for Pharaoh. Here <i>is</i> seed for you, so sow the land.	
Gen 47:24	וְהָיָה בְּתִבּוּאָת וּנְתַתֶּם חֲמִישִׁית לְפָרֹעַה וְאַרְבַּע הַיָּדֹת יִהְיֶה לְכֶם לְזֵרַע הַשָּׂדֶה וְלֶאֱכֹלְכֶם וְלֶאֱשֶׁר בְּבֵתֵיכֶם וְלֶאֱכֹל לְטַפְפְּכֶם:	And it will be <i>the case that</i> you will give one fifth of the produce to Pharaoh, whilst <u>four fifths</u> will be for yourselves, as <u>seed for the field</u> , and for your food, and for those in your houses, and for your little ones to eat."	of the produce ← <i>in / with the produce.</i> four fifths ← <i>four parts.</i> seed for the field ← <i>seed of the field.</i>
Gen 47:25	וַיֹּאמְרוּ הֲחִייתָנוּ נְמַצָּא-חַן בְּעֵינֵי אֲדֹנָי וְהָייְנוּ עֲבָדִים לְפָרֹעַה:	And they said, "You have kept us alive. May we find grace in the eyes of <u>our lord</u> , and we will be servants to Pharaoh."	our lord ← <i>my lord</i> , a stereotyped expression.
Gen 47:26	וַיַּשֶּׂם אֹתָהּ יוֹסֵף לְחֹק עַד-הַיּוֹם הַזֶּה עַל-אֲדָמַת מִצְרַיִם לְפָרֹעַה לְחֻמֶּשׁ רַק אֲדָמַת הַכֹּהֲנִים לְבָדִים לֹא הָיְתָה לְפָרֹעַה:	So Joseph made it a statute up to this day over the land of Egypt: a fifth part <i>is</i> for Pharaoh, except that the priests' land alone was not Pharaoh's.	
Gen 47:27	וַיֵּשֶׁב יִשְׂרָאֵל בְּאֶרֶץ מִצְרַיִם בְּאֶרֶץ גֹּשֶׁן וַיֵּאָחֲזוּ בָּהּ וַיִּפְרוּ וַיִּרְבוּ מְאֹד:	And Israel remained in the land of Egypt in the land of Goshen, and <u>they had their interest in it</u> , and they were fruitful, and they increased greatly.	they had their interest in it ← <i>had possession; were possessed by it</i> (with a passive verb form).

Gen 47:28	וַיְחִי יַעֲקֹב בְּאֶרֶץ מִצְרַיִם שִׁבְעַת עָשָׂר שָׁנָה וַיְהִי יְמֵי-יַעֲקֹב שְׁנַיִם חִיָּו שִׁבְעַת שָׁנִים וְאַרְבָּעִים וּמֵאֵת שָׁנָה:	And Jacob lived for seventeen years in the land of Egypt, and the days of Jacob – the years of his life – were one hundred and forty-seven years.	
Gen 47:29	וַיִּקְרְבוּ יְמֵי-יִשְׂרָאֵל לְמוֹת וַיִּקְרָא לְבָנָו לְיוֹסֵף וַיֹּאמֶר לֹא אִם-נָא מָצָאתִי חַן בְּעֵינֶיךָ שִׁים-נָא יָדְךָ תַּחַת יָרְכִי וְעָשִׂיתָ עִמָּדִי חֶסֶד וְאֱמֶת אֶל-נָא תִקְבְּרֵנִי בְּמִצְרָיִם:	And when Israel's days were approaching when <i>he</i> would die, he called for his son, for Joseph, and he said to him, “If now I have found grace in your sight, put your hand now under my thigh and do with me <i>what is kind and true</i> : please do not bury me in Egypt.	kind and true ← <i>kindness and truth</i> .
Gen 47:30	וְשָׁכַבְתִּי עִם-אֲבֹתַי וְנִשְׂאָתָנִי מִמִּצְרַיִם וְקִבַּרְתָּנִי בְּקִבְרֹתָם וַיֹּאמֶר אָנֹכִי אֶעֱשֶׂה כְּדַבְּרֶךָ:	And I will lie with my fathers, so bring me out of Egypt and bury me in their tomb.” And he said, “I will act according to your words.”	On the liberal use of the third person pronouns (<i>he, him, his</i>), see the note to Gen 41:13. <hr/> words ← <i>word</i> .
Gen 47:31	וַיֹּאמֶר הַשְּׁבַע לִי וַיִּשְׁבַּע לוֹ וַיִּשְׁתַּחוּ יִשְׂרָאֵל עַל-רֹאשׁ הַמֶּטֶה: פ	And he said, “Swear to me.” And he swore to him, and Israel bowed on the head of <i>his</i> bed.	the head of <i>his</i> bed: or, if re-pointed as הַמֶּטֶה, <i>top of (his) staff</i> .
Gen 48:1	וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיֹּאמֶר לְיוֹסֵף הִנֵּה אָבִיךָ חָלָה וַיִּקַּח אֶת-שְׁנֵי בָנָיו עִמּוֹ אֶת-מְנַשֶּׁה וְאֶת-אֶפְרַיִם:	And it came to pass after these things that <i>they</i> said to Joseph, “Look, your father <i>is</i> ill.” And he took his two sons with him, Manasseh and Ephraim.	they ← <i>he, or one</i> .
Gen 48:2	וַיֵּגֵד לְיַעֲקֹב וַיֹּאמֶר הִנֵּה בָנְךָ יוֹסֵף בָּא אֵלֶיךָ וַיִּתְחַזַּק יִשְׂרָאֵל וַיֵּשֶׁב עַל-הַמֶּטֶה:	And <i>they</i> told Jacob and said, “Look, your son Joseph has come to you.” And Israel <i>perked up</i> and sat <i>up</i> on his bed.	they: see Gen 48:1. <hr/> perked up ← <i>strengthened himself</i> .
Gen 48:3	וַיֹּאמֶר יַעֲקֹב אֶל-יוֹסֵף אֵל שְׁדֵי נִרְאָה-אֵלַי בְּלוֹז בְּאֶרֶץ כְּנָעַן וַיְבָרֵךְ אֹתִי:	Then Jacob said to Joseph, “GOD ALMIGHTY appeared to me in Luz in the land of Canaan and blessed me,	
Gen 48:4	וַיֹּאמֶר אֵלַי הֲנִי מִפְרֹךְ וְהִרְבִּיתִּיךָ וְנִתְתִּיךָ לְקָהָל עַמִּים וְנִתְתִּי אֶת-הָאָרֶץ הַזֹּאת לְזֶרְעֶךָ אַחֲרַיִךְ אַחֲזֹת עוֹלָם:	and he said to me, ‘I am about to make you fruitful, and I will increase you and make you a convocation of people, and I will give this land to your seed after you <i>as</i> an age-abiding possession.’	I am about to ← <i>behold me</i> .
Gen 48:5	וְעַתָּה שְׁנֵי-בָנֶיךָ הַנוֹלָדִים לָךְ בְּאֶרֶץ מִצְרַיִם עַד-בָּאִי אֵלֶיךָ מִצְרַיִמָּה לִי-הֵם אֶפְרַיִם וּמְנַשֶּׁה כְּרֵאוּבֵן וְשִׁמְעוֹן יְהִיוּ-לִי:	And now, your two sons who were born to you in the land of Egypt, before I came to you in Egypt – Ephraim and Manasseh – are mine. They will be mine like Reuben and Simeon.	in ← <i>to</i> . Pregnant use of the locative of motion towards.

Gen 48:6	וּמוֹלֶדֶתְךָ אֲשֶׁר-הוֹלֵדְתָּ אֲחֵרֵיהֶם לְךָ יִהְיוּ עַל שֵׁם אֲחֵיהֶם יִקְרָאוּ בְּנַחֲלָתָם:	And your offspring that you beget after them will be yours. They will be called by the name of their brothers in their inheritance.	
Gen 48:7	וְאֲנִי בְּבֹאִי מִפָּדָן מָתָה עָלַי רָחֵל בְּאֶרֶץ כְּנָעַן בְּדֶרֶךְ בְּעוֹד כְּבֵרֶת-אֶרֶץ לְבָא אֶפְרָתָה וְאֶקְבְּרָהּ שָׁם בְּדֶרֶךְ אֶפְרָת הוּא בֵּית לָחֶם:	And <i>as for me</i> , when I came from Paddan, Rachel died <i>when with me</i> in the land of Canaan on the journey when <i>there was</i> just a little way to go to Ephrath, and I buried her there on the way to Ephrath, which <i>is Bethlehem</i> .”	Paddan: AV= <i>Padan</i> . See Gen 25:20. <hr/> with ← <i>at</i> . <hr/> Bethlehem: see Gen 35:19.
Gen 48:8	וַיֵּרָא יִשְׂרָאֵל אֶת-בְּנֵי יוֹסֵף וַיֹּאמֶר מִי-אֵלֶּה:	Then when Israel saw Joseph's sons, he said, “Who <i>are</i> these?”	
Gen 48:9	וַיֹּאמֶר יוֹסֵף אֶל-אָבִיו בְּנֵי הֵם אֲשֶׁר-נָתַן-לִי אֱלֹהִים בְּזֶה וַיֹּאמֶר קַח־סָנָא אֵלַי וְאֲבָרְכֵם:	And Joseph said to his father, “They <i>are</i> my sons whom God has given me here.” And he said, “Please bring them to me and I will bless them.”	
Gen 48:10	וַעֲיַיִן יִשְׂרָאֵל כִּבְדוֹ מִזְקֵן לֹא יֻכַּל לִרְאוֹת וַיִּגַּשׁ אֹתָם אֵלָיו וַיִּשַׁק לָהֶם וַיַּחְבֵּק לָהֶם:	Now Israel's eyes had become dim with old age, <i>and</i> he could not see, so he brought them near to him, and he kissed them and embraced them.	
Gen 48:11	וַיֹּאמֶר יִשְׂרָאֵל אֶל-יוֹסֵף רְאֵה פָּנֶיךָ לֹא פָלַלְתִּי וְהִנֵּה הִרְאָה אֹתִי אֱלֹהִים גַּם אֶת-זַרְעֶךָ:	And Israel said to Joseph, “I didn't think I would see your face, but look, God has shown me your seed too.”	
Gen 48:12	וַיּוּצֵא יוֹסֵף אֹתָם מֵעַם בְּרַכּוֹ וַיִּשְׁתַּחוּ לְאַפְּיוֹ אֶרְצָה:	Then Joseph took them off his knees and <i>Jacob</i> bowed with his face to the ground.	<i>Jacob</i> ← <i>he</i> . Supplying <i>Jacob</i> is in accordance with Joseph's dream (Gen 37:9-10). On the liberal use of the third person pronouns (<i>he, him, his</i>), see the note to Gen 41:13.
Gen 48:13	וַיִּקַּח יוֹסֵף אֶת-שְׁנֵיהֶם אֶת-אֶפְרַיִם בְּיַמִּינוֹ מִשְׁמָאל יִשְׂרָאֵל וְאֶת-מְנַשֶּׁה בְּשִׂמְאֵלוֹ מִיַּמִּין יִשְׂרָאֵל וַיִּגַּשׁ אֵלָיו:	Joseph then took the two of them, Ephraim on his right, to the left of Israel, and Manasseh on his left, to the right of Israel, and he brought <i>them</i> near him.	
Gen 48:14	וַיִּשְׁלַח יִשְׂרָאֵל אֶת-יְמִינוֹ וַיִּשֶׁת עַל-רֹאשׁ אֶפְרַיִם וְהוּא הַצְעִיר וְאֶת-שְׂמָאלוֹ עַל-רֹאשׁ מְנַשֶּׁה שְׂכֵל אֶת-יָדָיו כִּי מְנַשֶּׁה הַבְּכוֹר:	And Israel stretched out his right <i>hand</i> and put <i>it</i> on Ephraim's head, he <i>being</i> the younger, and his left <i>hand</i> on Manasseh's head, <u>acting discerningly with his hands</u> , for Manasseh <i>was</i> the firstborn.	acting discerningly with his hands: by deliberately crossing his arms, against Joseph's intention.

Gen 48:15	<p>וַיְבָרֶךְ אֶת־יוֹסֵף וַיֹּאמֶר הָאֱלֹהִים אֲשֶׁר הִתְהַלְכוּ אֲבֹתַי לִפְנֵי אַבְרָהָם וַיְצַחֵק הָאֱלֹהִים הָרַעָה אֹתִי מֵעוֹדִי עַד־הַיּוֹם הַזֶּה:</p>	<p>And he blessed Joseph and said, “God, before whom my fathers walked, Abraham and Isaac, The God who has been a shepherd to me From since ever I <i>was</i> Up to this day</p>	
Gen 48:16	<p>הַמַּלְאָךְ הַגָּאֵל אֹתִי מִכָּל־רָע יְבָרֶךְ אֶת־הַנְּעָרִים וַיִּקְרָא בָּהֶם שְׁמֵי וַיְשֵׂם אֲבֹתִי אַבְרָהָם וַיְצַחֵק וַיִּדְגֹּן לְרַב בְּקָרֵב הָאָרֶץ:</p>	<p>– The angel who redeems me from all evil – May he bless the lads, And may my name and the name of my fathers Abraham and Isaac Be what they are called after, And may they teem for abundance In the <u>heart</u> of the land.”</p>	<p>angel: or <i>messenger</i>. Note how the angel of the LORD speaks with all the authority of the LORD in, e.g., Gen 22:15-16.</p> <hr/> <p>be what they are called after ← <i>may ... be called by / in them</i>. Compare Amos 9:12, quoted in James 2:7.</p> <hr/> <p>heart ← <i>middle; inside</i>.</p>
Gen 48:17	<p>וַיֵּרָא יוֹסֵף כִּי־יָשִׁית אָבִיו יְדָיִמִינוּ עַל־רֹאשׁ אֶפְרַיִם וַיִּרַע בְּעֵינָיו וַיִּתְמַךְ יַד־אָבִיו לְהַסִּיר אֹתָהּ מֵעַל רֹאשׁ־אֶפְרַיִם עַל־רֹאשׁ מְנַשֶּׁה:</p>	<p>And Joseph saw that he had put his right hand on Ephraim's head, and it was wrong in his sight, and he took hold of his father's hand to remove it from Ephraim's head to Manasseh's head.</p>	
Gen 48:18	<p>וַיֹּאמֶר יוֹסֵף אֶל־אָבִיו לֹא־כֵן אָבִי כִי־זֶה הַבְּכֹר שָׁיִם יְמִינִךָ עַל־רֹאשׁוֹ:</p>	<p>And Joseph said to his father, “Not like that, my father, for this <i>one is</i> the firstborn. Put your right <i>hand</i> on his head.”</p>	
Gen 48:19	<p>וַיִּמָּאֵן אָבִיו וַיֹּאמֶר יָדַעְתִּי בְנִי יָדַעְתִּי גַם־הוּא יִהְיֶה־לְעָם וְגַם־הוּא יִגְדֹּל וְאוֹלָם אָחִיו הַקָּטָן יִגְדֹּל מִמֶּנּוּ וְזָרְעוֹ יִהְיֶה מְלֵא־הַגּוֹיִם:</p>	<p>But his father refused and said, “I know, my son, I know. He too will become a people, and he too will become great, and yet his younger brother will become greater <u>than him</u>, and his seed will become the fulness of the nations.”</p>	<p>than him: or, if the reader prefers, <i>than he</i>.</p>
Gen 48:20	<p>וַיְבָרְכֵם בַּיּוֹם הַהוּא לֵאמֹר בְּךָ יְבָרֶךְ יִשְׂרָאֵל לֵאמֹר יִשְׁמַךְ אֱלֹהִים כְּאֶפְרַיִם וּכְמְנַשֶּׁה וַיִּשֵׂם אֶת־אֶפְרַיִם לִפְנֵי מְנַשֶּׁה:</p>	<p>And he blessed them on that day, and he said, “Through <u>you</u>, Israel will give blessing and say, ‘May God make <u>you</u> like Ephraim and like Manasseh.’ ” And he put Ephraim before Manasseh.</p>	<p>you (2x): singular.</p>
Gen 48:21	<p>וַיֹּאמֶר יִשְׂרָאֵל אֶל־יוֹסֵף הִנֵּה אָנֹכִי מֹת וְהָיָה אֱלֹהִים עִמָּכֶם וְהֵשִׁיב אֶתְכֶם אֶל־אֶרֶץ אֲבֹתֵיכֶם:</p>	<p>And Israel said to Joseph, “Look, I am dying, but God will be with you, and he will bring you back to the land of your fathers.</p>	

Gen 48:22	וְאֲנִי נָתַתִּי לָךְ שֵׁכֶם אֶחָד עַל־אֶחָיִךְ אֲשֶׁר לָקַחְתִּי מִיַּד הָאֹמְרִי בַּחֶרֶב־וּבַקְשָׁתִי: פ	And I have given you one portion more than your brothers, which I took from the hand of the Amorite with my sword and with my bow.”	portion: the same word as <i>shoulder</i> and the city <i>Shechem</i> . See [CB]. <hr/> Amorite: see Gen 10:16.
Gen 49:1	וַיִּקְרָא יַעֲקֹב אֶל־בָּנָיו וַיֹּאמֶר הֵאֲסֹפּוּ וְאֶגִּידָה לָכֶם אֵת אֲשֶׁר־יִקְרָא אֶתְכֶם בְּאַחֲרֵית הַיָּמִים:	Then Jacob called his sons and said, “Gather <i>round</i> and I will tell you what will happen to you in the last days.	to you ← <i>with you</i> .
Gen 49:2	הִקְבְּצוּ וּשְׁמְעוּ בְנֵי יַעֲקֹב וּשְׁמְעוּ אֶל־יִשְׂרָאֵל אֲבִיכֶם:	Assemble and listen, You sons of Jacob, And listen to Israel your father.	
Gen 49:3	רְאוּבֵן בְּכֹרִי אֲתָה כָּחִי וְרֵאשִׁית אוֹנִי יִתֵּר שְׂאֵת וַיִּתֵּר עֹז:	Reuben, you <i>are</i> my firstborn, My strength and the beginning of my vigour – A profusion of high-standing And a profusion of power.	
Gen 49:4	פָּחוּ כַּמַּיִם אֶל־תּוֹתֵר כִּי עָלִיתָ מִשְׁכְּבֵי אָבִיךָ אֶז חִלְלָתָ יְצוּעֵי עֲלָה: פ	As <i>unrestrained</i> as water, Do not overflow, For you went up to your father's <i>bed</i> , Then you defiled it. He went up to my couch.	unrestrained ← <i>unrestrainedness</i> . <hr/> bed ← <i>beds</i> .
Gen 49:5	שִׁמְעוֹן וְלֵוִי אֲחָיִם כְּלֵי חָמָס מְכַרְתֵּיהֶם:	Simeon and Levi <i>are</i> brothers – Vessels of violence by their swords.	
Gen 49:6	בְּסֹדֶם אֶל־תָּבֵא נַפְשִׁי בְּקִהְלָם אֶל־תִּתְחַד כְּבֹדִי כִּי בְּאַפָּם הָרְגוּ אִישׁ וּבְרָצֹנָם עָקְרוּ־שׁוֹר:	Let my <i>being</i> not enter into their counsel. Let my honour not be united with their convocation, For in their anger they killed a man, And for their pleasure they <i>hamstrung</i> an ox.	being ← <i>soul</i> . <hr/> hamstrung an ox: AV differs (<i>digged down a wall</i>), reading שׁוֹר, <i>shur</i> , a wall.
Gen 49:7	אָרוּר אַפָּם כִּי עָז וְעִבְרָתָם כִּי קָשָׁתָה אֶחְלָקֵם בְּיַעֲקֹב וְאַפִּיצֵם בְּיִשְׂרָאֵל: ס	Cursed <i>be</i> their anger, For <i>it was</i> fierce, And their wrath, For it was harsh. I will divide them in Jacob And scatter them in Israel.	
Gen 49:8	יְהוּדָה אֲתָה יוֹדוּךָ אֶחָיִךְ יִדְּךָ בְּעַרְףְּ אִבִּיךָ יִשְׁתַּחֲוּוּ לָךְ בְּנֵי אָבִיךָ:	Judah, <i>as for</i> you, Your brothers will praise you. Your hand <i>will be</i> on your enemies' neck, And the sons of your father will bow down to you.	

Gen 49:9	גֹּר אַרְיֵה יְהוּדָה מִטְרֹף בְּנֵי עָלִיתָ כָּלֵע רֶבֶץ כְּאַרְיֵה וּכְלָבִיא מִי יִקְיָמוּנוּ:	Judah is a lion's cub. From the prey, my son, you went up. <u>He crouched,</u> He lay like a lion, And like a great lion – Who <i>dares</i> to arouse him?	Rev 5:5. <hr/> <hr/> he crouched (etc.): compare Num 24:9. <hr/> <hr/> <i>dares</i> to ← <i>will</i> , but the form admits other modal meanings.
Gen 49:10	לֹא-יִסּוֹר שֵׁבֶט מִיְהוּדָה וּמַחֲקֵק מִבֵּין רַגְלָיו עַד כִּי-יָבֵא *שִׁילָה *שִׁילֹו וְלוֹ יִקְהֵת עַמִּים:	The <u>sceptre</u> will not depart from Judah, Nor the statute maker from between his legs, Until Shiloh comes, And <u>obedience</u> of the nations <i>Will be</i> to him.	Shiloh (<i>qeré</i>): the <i>ketiv</i> is <i>Shilah</i> , but a <i>hé</i> may represent an <i>o</i> sound; see Gen 13:3. <hr/> <hr/> sceptre: or <i>staff</i> . A symbol of authority. See [CB]. <hr/> <hr/> obedience: from root יקה AV differs (<i>gathering</i>), root קהת. <hr/> <hr/> The verse prophesied that →
Gen 49:11	אֶסְרֵי לֶגְפָן *עִירָה *עִירוֹ וְלִשְׂרָקָה בְּנֵי אֶתְנֹו כֶּבֶס בֵּינָן לְבָשׁוֹ וּבָדָם-עֲנָבִים *סוֹתָה **סוֹתָו:	Binding his <u>ass-colt</u> to the vine, And his young of a she-ass to the choice vine, He washed his clothes in wine And his <u>garment</u> in the <u>juice</u> of grapes.	↳ Shiloh (the Messiah, Christ) – to whom nations will ultimately be obedient – would come from the tribe of Judah while that tribe has a visible authoritative presence. <hr/> <hr/> his ass-colt ... his garment: see Gen 13:3. <hr/> <hr/> juice ← <i>blood</i> .
Gen 49:12	חֶבְלֵי עֵינָיִם מִיַּיִן וּלְבָן-שֵׁנַיִם מִחֶלֶב: פ	The red of <i>his eyes</i> will be from wine, And the white of <i>his teeth</i> will be from milk.	
Gen 49:13	זְבוּלֹן לְחוּף יַמִּים יִשְׁכֵן וְהוּא לְחוּף אֲנָלוֹת וַיִּרְכָּתוּ עַל-צִידֹן: ס	Zebulun will dwell at the coast of the <u>sea</u> , And he <i>will be</i> a <u>coast-line</u> for ships. And his border <i>will be</i> up to <u>Sidon</u> .	sea ← <i>seas</i> . <hr/> <hr/> Sidon: see Gen 10:15.
Gen 49:14	יִשָּׂשְׁכָר חֲמֹר גָּרָם רֶבֶץ בֵּין הַמְּשָׁפְתַיִם:	Issachar <i>is</i> a <u>well-built</u> ass <u>Lying</u> between two folds.	well-built ← <i>of bone / strength</i> . <hr/> <hr/> lying between two folds: compare the English idiom <i>sitting on the fence</i> . AV differs (... <i>two burdens</i>).
Gen 49:15	וַיֵּרָא מְנוּחָה כִּי טוֹב וְאֶת-הָאָרֶץ כִּי נְעֻמָּה וַיֵּט שִׁכְמוֹ לְסִבְלָו וַיְהִי לְמַסְעָבֵד: ס	And he saw <i>that</i> the resting place <i>was</i> good, And that the land <i>was</i> <u>pleasant</u> . So he <u>set</u> his shoulder to bear <i>the burden</i> And became a tribute- <i>paying</i> servant.	was pleasant: we take it as a verbal form. AV differs, taking it as adjectival, italicizing <i>was</i> . <hr/> <hr/> set ← <i>stretched</i> .
Gen 49:16	דָן יִדְיִן עַמּוֹ כְּאַחַד שְׁבֵטֵי יִשְׂרָאֵל:	Dan will judge his people, As one of the tribes of Israel.	

Gen 49:17	יְהִי־דָן נָחֵשׁ עַל־דָּרֶךְ שְׂפִיפֹן עַל־אֲרֶחַ הַנֶּשֶׁךְ עַקְבֵי־סוֹס וַיִּפֹּל רֹכֵבוֹ אֶחָזֹר:	Dan will become a serpent on the way – An adder on the road – That bites the heels of a horse, So the rider falls <i>off</i> backwards.	
Gen 49:18	לִישׁוּעָתֶךָ קִוִּיתִי יְהוָה:	O LORD, I have put my hope in your salvation.	
Gen 49:19	גָּד גְּדוּד יְגוּדְנוּ וְהוּא יִגַּד עֲקֹב: ס	<i>As for</i> Gad, A troop will press on him, But he will <u>press on the</u> <u>heel</u> .	press on the heel: AV differs (<i>overcome the last</i>).
Gen 49:20	מֵאֲשֶׁר שָׂמְנָה לַחֲמוֹ וְהוּא יִתֵּן מִמֶּנִּי־מִלֶּךְ: ס	From Asher <i>comes</i> his <u>rich</u> bread, And he will <u>supply</u> royal delicacies.	rich ← <i>fat</i> . supply ← <i>give</i> .
Gen 49:21	נַפְתָּלִי אֵילָה שְׁלַחַה הַנְּתָן אִמְרֵי־שֹׁפָר: ס	Naphtali <i>is</i> a hind let loose, Who bears words of beauty.	
Gen 49:22	בֶּן פֶּרֶת יוֹסֵף בֶּן פֶּרֶת עַל־עֵין בְּנוֹת צַעְדָּה עַל־שׁוֹר:	Joseph <i>is</i> a fruitful <u>bough</u> , A fruitful <u>bough</u> at a <u>water-</u> <u>source</u> , <i>With</i> branches <i>where each</i> shoots over a wall.	bough (2x) ← <i>son</i> . Also applied to a plant in Ps 80:15.
Gen 49:23	וַיִּמְרָרוּהוּ וּרְבוּ וַיִּשְׁטְמֵהוּ בְּעֵלֵי חֲצִים:	The archers provoked him And shot <i>at him</i> And <u>hated</u> him.	hated: or <i>laid snares for</i> .
Gen 49:24	וַתִּשָּׁב בְּאֵיתָן קִשְׁתּוֹ וַיִּפְּזוּ זִרְעֵי יָדָיו מִיַּדֵּי אַבְרָם יַעֲקֹב מִשָּׁם רָעָה אֲבֹן יִשְׂרָאֵל:	But his bow remained <i>in</i> <i>place</i> firmly, And the <u>strength</u> of his hands was with agility, From the hands of the mighty one of Jacob, From where the shepherd <i>comes</i> – The stone of Israel.	strength ← <i>arms</i> , but also <i>strengths</i> .
Gen 49:25	מֵאֵל אָבִיךָ וַיַּעֲזֹרְךָ וְאֵת שְׂדֵי וַיְבָרְכֶךָ בְּרִכַּת שָׁמַיִם מִמַּעַל בְּרִכַּת תְּהוֹם רַבְּצָת תַּחַת בְּרִכַּת שְׂדֵי־וּרְחָם:	<i>This is</i> from the GOD of your father, Who will help you, And with the ALMIGHTY, Who will bless you <i>with</i> heavenly blessings above, Blessings <u>from the deep</u> <i>which</i> lies below – Blessings of the breasts and womb.	from the deep ← <i>of the deep</i> .

Gen 49:26	בְּרִכַּת אָבִיךָ גְּבְרוּ עַל-בְּרִכַּת הוֹרֵי עַד-תְּאֹת גְּבַעַת עוֹלָם תִּהְיֶינָה לְרֹאשׁ יוֹסֵף וְלִקְדָּד נְזִיר אָחִיו: פ	The blessings of your father Have been mightier than the blessings of my parents, <i>Extending to the limits of the age-old hills.</i> They will be for Joseph's head And for the crown of the head of the <u>Nazarite</u> Among his brothers.	limits ← <i>limit</i> ; also the word for <i>desire</i> . [BDB] offers roots אָוָה and תָּוָה and תָּוָה. <hr/> age-old: or <i>age-abiding</i> . <hr/> they will be for Joseph's head (etc.): compare Deut 33:16. <hr/> Nazarite: one set apart. <hr/> among ← <i>of</i> .
Gen 49:27	בְּנִימִין זֶאֱבִי יִטְרֹף בְּבֹקֶר יֹאכַל עַד וְלָעֶרֶב יַחְלֹק שָׁלָל:	Benjamin <i>is</i> a wolf <i>Which</i> will tear <i>quarry</i> apart. In the morning he will eat prey And in the evening he will divide spoil.”	
Gen 49:28	כָּל-אֵלֶּה שְׁבֹטֵי יִשְׂרָאֵל שְׁנַיִם עָשָׂר וְזֹאת אֲשֶׁר-דִּבֶּר לָהֶם אָבִיהֶם וַיְבָרֵךְ אוֹתָם אִישׁ אֲשֶׁר כִּבְרַכְתּוּ בְּרֹךְ אֹתָם:	All these <i>are</i> the twelve tribes of Israel, and this <i>is</i> what their father said to them. And he blessed them. He blessed them <i>individually</i> , each according to his blessing.	
Gen 49:29	וַיִּצַו אוֹתָם וַיֹּאמֶר אֲלֵהֶם אָנֹכִי נֹאֲסָף אֶל-עַמִּי קִבְרוּ אֹתִי אֶל-אֲבֹתַי אֶל-הַמְּעָרָה אֲשֶׁר בְּשֵׂדָה עֶפְרוֹן הַחִתִּי:	And he instructed them, and he said to them, “I am being gathered to my people. Bury me with my fathers in the cave which <i>is</i> in the field of Ephron the Hittite,	with ... in ← <i>to ... to</i> . Pregnant usage of the preposition.
Gen 49:30	בְּמְעָרָה אֲשֶׁר בְּשֵׂדָה הַמְּכַפְלָה אֲשֶׁר עַל-פְּנֵי-מַמְרֵא בְּאֶרֶץ כְּנָעַן אֲשֶׁר קָנָה אֲבִרְהָם אֶת-הַשְּׂדֵה מֵאֵת עֶפְרוֹן הַחִתִּי לְאַחֲזֵת-קֶבֶר:	in the cave which <i>is</i> in the field of <u>Machpelah</u> , which is before Mamre in the land of Canaan, which Abraham bought with the field from Ephron the Hittite as an acquisition for a burial ground.	Machpelah ← <i>the Machpelah</i> .
Gen 49:31	שָׁמָּה קִבְּרוּ אֶת-אֲבִרְהָם וְאֵת שָׂרָה אִשְׁתּוֹ שָׁמָּה קִבְּרוּ אֶת-יִצְחָק וְאֵת רִבְקָה אִשְׁתּוֹ וְשָׁמָּה קִבְּרָתִי אֶת-לֵאָה:	That <i>is</i> where they buried Abraham and Sarah his wife. That <i>is</i> where they buried Isaac and Rebekah his wife. And that <i>is</i> where I buried Leah.	
Gen 49:32	מִקְנֵה הַשְּׂדֵה וְהַמְּעָרָה אֲשֶׁר-בּוֹ מֵאֵת בְּנֵי-חֵת:	<i>It is the field</i> , and the cave which <i>is</i> in it, <i>which were acquired</i> from the sons of Heth.”	the field ... acquired ← <i>the acquisition of the field</i> .
Gen 49:33	וַיִּכַּל יַעֲקֹב לְצַוֹּת אֶת-בָּנָיו וַיֹּאסֹף רַגְלָיו אֶל-הַמֶּטֶה וַיָּגוּעַ וַיֹּאסֹף אֶל-עַמּוּיוֹ:	Then Jacob finished instructing his sons, and he drew back his feet into the bed, and he expired and was gathered to his <u>people</u> .	people ← <i>peoples</i> .
Gen 50:1	וַיִּפֹּל יוֹסֵף עַל-פְּנֵי אָבִיו וַיִּבֶד עָלָיו וַיִּשְׁקֵלּוּ:	And Joseph fell on his father's face and wept for him and kissed him.	

Gen 50:2	וַיִּצַו יוֹסֵף אֶת־עֲבָדָיו אֶת־הַרְפָּאִים לְחַנֹּט אֶת־אָבִיו וַיַּחַנְטוּ הַרְפָּאִים אֶת־יִשְׂרָאֵל:	Then Joseph instructed his servants the doctors to embalm his father. So the doctors embalmed Israel.	
Gen 50:3	וַיִּמְלְאוּ־לוֹ אַרְבָּעִים יוֹם כִּי בָן יִמְלְאוּ יְמֵי הַחַנְטִים וַיִּבְכוּ אֹתוֹ מִצְרַיִם שִׁבְעִים יוֹם:	And his forty days were fulfilled, for so the days of embalming are fulfilled, and the Egyptians wept for him for seventy days.	the Egyptians ← <i>Egypt</i> , but see Gen 45:2.
Gen 50:4	וַיַּעֲבְרוּ יְמֵי בְכִיתוֹ וַיְדַבֵּר יוֹסֵף אֶל־בֵּית פַּרְעֹה לֵאמֹר אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ דַּבְּרוּ־נָא בְּאָזְנִי פַרְעֹה לֵאמֹר:	Then when the days of his being wept for had passed, Joseph spoke to the house of Pharaoh and said, “If I have now found grace in your eyes, please have a word in Pharaoh's ear and say,	his being wept for: i.e. <i>Jacob's being wept for</i> . Alternatively, <i>his weeping</i> , i.e. <i>Joseph's weeping</i> . your: plural. have a word ← <i>speak</i> .
Gen 50:5	אָבִי הֲשִׁיעֵנִי לֵאמֹר הִנֵּה אָנֹכִי מֹת בְּקִבְרִי אֲשֶׁר כָּרַיתִי לִי בְּאֶרֶץ כְּנָעַן שָׁמָּה תִּקְבְּרֵנִי וְעַתָּה אֶעֱלֶה־נָּא וְאֶקְבְּרָה אֶת־אָבִי וְאָשׁוּבָה:	‘My father adjured me and said, «Look, I am dying. Bury me over there in my tomb which I dug for myself in the land of Canaan.» So now let me go up and bury my father, and I will come back.’”	
Gen 50:6	וַיֹּאמֶר פַּרְעֹה עֲלֶה וּקְבֹר אֶת־אָבִיךָ כַּאֲשֶׁר הֲשִׁיעָךָ:	Then Pharaoh said, “Go up and bury your father, as he adjured you.”	
Gen 50:7	וַיַּעַל יוֹסֵף לְקַבֵּר אֶת־אָבִיו וַיַּעֲלוּ אִתּוֹ כָּל־עֲבָדֵי פַרְעֹה זִקְנֵי בֵיתוֹ וְכָל זִקְנֵי אֶרֶץ־מִצְרָיִם:	So Joseph went up to bury his father, and all Pharaoh's servants went up with him – the elders of his household – and all the elders of the land of Egypt,	
Gen 50:8	וְכָל בֵּית יוֹסֵף וְאָחָיו וּבֵית אָבִיו רַק טַפָּם וְצֹאנָם וּבְקָרָם עָזְבוּ בְּאֶרֶץ גֹּשֶׁן:	as <i>did</i> all the household of Joseph, and his brothers, and the household of his father. They only left their little ones and their small cattle and their bovine cattle behind in the land of Goshen.	
Gen 50:9	וַיַּעַל עֲמֹז גַּם־רֶכֶב גַּם־פָּרָשִׁים וַיְהִי הַמַּחֲנֶה כְּבֹד מְאֹד:	And both chariots and horsemen went up with him, and the company was very large.	company ← <i>encampment</i> . large ← <i>heavy</i> .
Gen 50:10	וַיָּבֹאוּ עַד־גֶּזֶן הָאֶטָד אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן וַיִּסְפְּדוּ־שָׁם מִסְפַּד גָּדוֹל וְכִבֵּד מְאֹד וַיַּעַשׂ לְאָבִיו אֲבֵל שִׁבְעַת יָמִים:	And they came to the threshing floor in Atad, which is across the Jordan, and they mourned there with a great and very grave mourning, and he held lamentation for his father for seven days.	in Atad ← <i>of the Atad</i> . held ← <i>made</i> .

Gen 50:11	וַיֵּרָא יוֹשֵׁב הָאָרֶץ הַכְּנַעֲנִי אֶת־הָאֵבֶל בְּגֵרְוֹ הָאָטָד וַיֹּאמְרוּ אֵבֶל־כְּבֹד זֶה לְמִצְרַיִם עַל־כֵּן קָרָא שְׁמָהּ אֵבֶל מִצְרַיִם אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן:	And the inhabitants of the land – the <u>Canaanites</u> – saw the lamentation at the threshing floor of <u>Atad</u> , and they said, “This is a great lamentation for Egypt.” That is why they called it <u>Abel-Mizraim</u> , which is across the Jordan.	Canaanites ← <i>Canaanite</i> . Atad ← <i>the Atad</i> . they called ← <i>he called</i> , i.e. <i>the Canaanite(s) called</i> , or <i>one called</i> . Abel-Mizraim ← <i>mourning of Egypt</i> .
Gen 50:12	וַיַּעֲשׂוּ בָנָיו לּוֹ כֵּן כַּאֲשֶׁר צִוָּם:	So his sons did for him as he had instructed them.	
Gen 50:13	וַיִּשְׂאוּ אֹתוֹ בָּנָיו אֶרֶץ כְּנָעַן וַיִּקְבְּרוּ אֹתוֹ בְּמַעְרַת שְׂדֵה הַמְּכַפְלָה אֲשֶׁר קָנָה אַבְרָהָם אֶת־הַשְּׂדֵה לְאַחֲזֵת־קֹבֶר מֵאֵת עֶפְרָן הַחִתִּי עַל־פְּנֵי מַמְרָא:	And his sons carried him to the land of Canaan and buried him in the cave of the field of <u>Machpelah</u> , which Abraham had bought with the field as an acquisition for a burial place, from Ephron the Hittite, opposite Mamre.	Machpelah ← <i>the Machpelah</i> .
Gen 50:14	וַיָּשָׁב יוֹסֵף מִצְרַיִמָּה הוּא וְאָחָיו וְכָל־הָעֹלָיִם אֲתוֹ לְקַבֵּר אֶת־אָבִיו אַחֲרֵי קִבְרוֹ אֶת־אָבִיו:	Then Joseph returned to Egypt, he and his brothers, and all those who had gone up with him to bury his father, after he had buried his father.	
Gen 50:15	וַיִּרְאוּ אַחֲיֵי־יוֹסֵף בִּיַּמֹּת אָבִיהֶם וַיֹּאמְרוּ לוֹ יִשְׁטַמְנוּ יוֹסֵף וְהָשִׁב יָשִׁיב לָנוּ אֶת כָּל־הָרָעָה אֲשֶׁר גָּמַלְנוּ אֹתוֹ:	Then when Joseph's brothers saw that their father was dead, they said, “ <i>What</i> if Joseph hates us, and <u>fully requites</u> us for all the evil which we <u>did</u> to him?”	fully requites: infinitive absolute. did: a literary word, perhaps equating to <i>render</i> , often denoting reciprocity, <i>retribute</i> .
Gen 50:16	וַיִּצְווּ אֶל־יוֹסֵף לֵאמֹר אָבִיךָ צִוָּה לִפְנֵי מוֹתוֹ לֵאמֹר:	And they sent <i>messengers</i> to Joseph with a <u>commission</u> to say, “Your father gave a command before his death and said,	sent ... with a commission ← <i>commanded to / towards</i> .
Gen 50:17	כֹּה־תֹאמְרוּ לְיוֹסֵף אֲנָא שָׂא נָא פֶשַׁע אַחֲיֶיךָ וְחַטָּאתָם בִּי־רָעָה גָּמְלוּךָ וְעַתָּה שָׂא נָא לְפָשַׁע עַבְדֵי אֱלֹהֵי אָבִיךָ וַיִּבֶךְ יוֹסֵף בְּדַבְרָם אֵלָיו:	‘Say this to Joseph: «Please forgive now the transgression of your brothers and their sin, for they <u>did</u> you wrong.»’ So now, do forgive the transgression of the servants of the God of your father.” And Joseph wept when they spoke to him.	did: see Gen 50:15.
Gen 50:18	וַיֵּלְכוּ גַם־אָחָיו וַיִּפְּלוּ לִפְנָיו וַיֹּאמְרוּ הִנְנוּ לְךָ לְעַבְדִּים:	And his brothers also went and fell down before him and said, “Here <u>we are</u> as your servants.”	here we are ← <i>behold us</i> .
Gen 50:19	וַיֹּאמֶר אֲלֵהֶם יוֹסֵף אַל־תִּירְאוּ כִּי הִתַּחַת אֱלֹהִים אָנִי:	Then Joseph said to them, “Do not be afraid, for <i>am</i> I in the place of God?”	

Gen 50:20	וְאַתֶּם חֲשַׁבְתֶּם עָלַי רָעָה אֱלֹהִים חֲשַׁבָה לְטֹבָה לְמַעַן עֲשֶׂה בַיּוֹם הַזֶּה לְהַחֲיִית עַם־רַב:	While you were devising evil against me, God devised <i>that</i> it <i>should be</i> for good, so as to make <i>it a means</i> of preserving a great people alive, as <i>it is</i> this day.	
Gen 50:21	וַעֲתָה אֲלֹתֵיךָ אֶנְכִי אֲכַלְכֵּל אֶתְכֶם וְאֶת־טַפְכֶם וַיְנַחֵם אוֹתָם וַיְדַבֵּר עַל־לִבָּם:	So now, do not be afraid. I will sustain you and your little ones.” Then he comforted them and <u>spoke kindly to them.</u>	spoke kindly to them ← <i>spoke to their heart.</i> Compare Isa 40:2.
Gen 50:22	וַיֵּשֶׁב יוֹסֵף בְּמִצְרַיִם הוּא וּבֵית אָבִיו וַיְחִי יוֹסֵף מֵאָה וְעֶשְׂרֵת שָׁנִים:	Then Joseph dwelt in Egypt – he and his father's household – and Joseph lived for one hundred and ten years.	
Gen 50:23	וַיֵּרָא יוֹסֵף לְאֶפְרַיִם בְּנֵי שְׁלֹשִׁים גַּם בְּנֵי מַכִּיר בֶּן־מְנַשֶּׁה יְלִדוּ עַל־בְּרִכְי יוֹסֵף:	And Joseph saw the sons of the third <i>generation</i> of Ephraim. Also, the sons of Machir, Manasseh's son, were born at Joseph's knees.	
Gen 50:24	וַיֹּאמֶר יוֹסֵף אֶל־אֶחָיו אֲנֹכִי מָת וְאֱלֹהִים פָּקֹד יִפְקֹד אֶתְכֶם וְהֵעֲלָה אֶתְכֶם מִן־הָאָרֶץ הַזֹּאת אֶל־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב:	And Joseph said to his brothers, “I am dying, but God <u>will assuredly visit</u> you and bring you up from this land to the land which he swore <i>about</i> to Abraham, to Isaac and to Jacob.”	will assuredly visit: infinitive absolute.
Gen 50:25	וַיִּשְׁבַּע יוֹסֵף אֶת־בְּנֵי יִשְׂרָאֵל לֵאמֹר פָּקֹד יִפְקֹד אֱלֹהִים אֶתְכֶם וְהֵעֲלֶתֶם אֶת־עַצְמוֹתַי מִזֶּה:	And Joseph charged the sons of Israel solemnly and said, “God <u>will assuredly visit</u> you, and you shall carry up my bones from here.”	will assuredly visit: infinitive absolute.
Gen 50:26	וַיָּמָת יוֹסֵף בֶּן־מֵאָה וְעֶשְׂרֵת שָׁנִים וַיַּחְנְטוּ אוֹתוֹ וַיִּשֶׂם בְּאֶרֶז בְּמִצְרַיִם:	Then Joseph died, <i>being</i> one hundred and ten years old, and they embalmed him, and he was put in a coffin in Egypt.	
Ex 1:1	וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרַיִמָּה אֶת יַעֲקֹב אִישׁ וּבֵיתוֹ בָּאוּ:	Now these <i>are</i> the names of the sons of Israel who came to Egypt. Each <i>man</i> and his household came with Jacob:	
Ex 1:2	רְאוּבֵן שִׁמְעוֹן לֵוִי וַיהוּדָה:	Reuben, Simeon, Levi and Judah,	
Ex 1:3	יִשָּׂשכָר זְבוּלֹן וּבְנִימִן:	Issachar, Zebulun and Benjamin,	
Ex 1:4	דָּן וְנַפְתָּלִי גָד וְאַשֵּׁר:	Dan and Naphtali, Gad and Asher.	

Ex 1:5	וַיְהִי כָּל־נַפְשׁ יִצְחָק יֶרְדְּ-יַעֲקֹב שִׁבְעִים נֶפֶשׁ וַיֹּסֶף הָיָה בְּמִצְרַיִם:	And <i>the number</i> of all the people who came out of Jacob's <u>thighs</u> was seventy people, while Joseph was in Egypt.	all the people ... people ← <i>every soul ... soul</i> . thighs ← <i>thigh</i> .
Ex 1:6	וַיָּמָת יוֹסֵף וְכָל־אָחָיו וְכָל־הַדּוֹר הַהוּא:	And Joseph died, as <i>did</i> all his brothers and all that generation,	
Ex 1:7	וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׂרְצוּ וַיִּרְבוּ וַיַּעֲצְמוּ בְּמֵאֵד מְאֹד וַתִּמְלֵא הָאָרֶץ אֹתָם: פ	but the sons of Israel were fruitful, and they abounded and increased and became strong <i>in number</i> to a very great extent, and the land was filled with them.	to a very great extent ← <i>to very (much) very (much)</i> .
Ex 1:8	וַיָּקָם מֶלֶךְ־חָדָשׁ עַל־מִצְרַיִם אֲשֶׁר לֹא־יָדַע אֶת־יוֹסֵף:	And a new king arose over Egypt, who had not known Joseph,	
Ex 1:9	וַיֹּאמֶר אֶל־עַמּוֹ הִנֵּה עִם בְּנֵי יִשְׂרָאֵל רַב וְעָצוּם מִמֶּנּוּ:	and he said to his people, "Look, the people of the sons of Israel <i>is</i> more numerous and stronger than we <i>are</i> ."	
Ex 1:10	הֲבֵיאָה נִתְחַכְּמָה לּוֹ פִּן־יִרְבֶּה וְהָיָה כִּי־תִקְרָאנָה מִלְחָמָה וְנוֹסַף גַּם־הוּא עַל־שִׁנְאֵינוּ וְנִלְחַם־בָּנוּ וְעָלָה מִן־הָאָרֶץ:	Come on, let us act wisely with <u>them</u> so that they don't increase, for it might be that a war befalls <i>us</i> , and they might for their part be a reinforcement to those that hate us, and <i>that</i> fight us and go up from the land."	them ← <i>it</i> , referring to <i>the people</i> , as a whole. for their part ← <i>he also</i> . reinforcement ← <i>supplement</i> . go up: i.e. <i>go to war</i> . Compare Judg 20:18, 2 Sam 23:9, Isa 21:2.
Ex 1:11	וַיִּשְׂמְנוּ עֲלֵיו שָׂרֵי מִסִּים לְמַעַן עַנּוֹתוֹ בְּסִבְלָתָם וַיְבִנוּ עָרֵי מִסְכְּנוֹת לְפָרְעֹה אֶת־פִּתּוֹם וְאֶת־רַעַמְסֵס:	And they appointed tribute-masters over <u>them</u> in order to afflict <u>them</u> with <u>their burdens</u> , and <u>they</u> built cities of storehouses for Pharaoh: Pithom and <u>Rameses</u> .	them ... them ... they ← <i>it ... it ... it</i> , referring to <i>the people</i> , as a whole. their burdens: i.e. <i>the burdens which the Egyptians imposed</i> . Rameses: here <i>Raamses</i> but elsewhere <i>Rameses</i> .
Ex 1:12	וּכְאֲשֶׁר יַעֲנּוּ אֹתוֹ כֵּן יִרְבֶּה וּכֵן יִפְרָץ וַיִּקְצוּ מִפְּנֵי בְנֵי יִשְׂרָאֵל:	But <u>the more</u> they afflicted them, <u>the more</u> they increased and <u>the more</u> they expanded, and they felt revulsion at the sons of Israel.	the more ... the more ... the more ← <i>as ... so ... and so</i> . felt revulsion: or <i>feared</i> .
Ex 1:13	וַיַּעֲבֹדוּ מִצְרַיִם אֶת־בְּנֵי יִשְׂרָאֵל בְּפִרְדָּי:	Then the Egyptians made the sons of Israel serve with <u>rigour</u> ,	the Egyptians ← <i>Egypt</i> , but see Gen 45:2. <u>rigour</u> : or <i>oppression</i> .
Ex 1:14	וַיִּמְרְרוּ אֶת־חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה בְּחֹמֶל וּבִלְבָנִים וּבְכָל־עֲבֹדָה בְּשָׂדֵה אֶת כָּל־עֲבֹדָתָם אֲשֶׁר־עָבְדוּ בָהֶם בְּפִרְדָּי:	and they made their lives bitter with hard work, <i>work</i> with mortar and bricks and all <i>kinds of outdoor work</i> . All their work which they <u>imposed</u> on them was with <u>rigour</u> .	outdoor work ← <i>work of the field / countryside</i> . <u>imposed</u> ← <i>worked; put to work</i> .

Ex 1:15	וַיֹּאמֶר מֶלֶךְ מִצְרַיִם לְמִילְדוֹת הָעִבְרִית אֲשֶׁר שֵׁם הָאִחָת שִׁפְרָה וְשֵׁם הַשְּׁנִיית פּוּעָה:	Then the king of Egypt spoke to the Hebrew midwives, the name of one of whom was Shiphrah, and the name of the other was Puah,	the other ← <i>the second</i> .
Ex 1:16	וַיֹּאמֶר בְּיַלְדֹכֶן אֶת־הָעִבְרִיּוֹת וְרָאִיתֶן עַל־הָאֲבָנִים אִם־בֵּן הוּא וְהַמַּתָּן אֹתוֹ וְאִם־בַּת הִיא וְחִיָּה:	and he said, “When you deliver the Hebrew women, you will see the sex by the presence or absence of the testicles. If it is a son, you will kill him, but if it is a daughter, she will live.”	testicles ← <i>stones</i> . AV differs (<i>stools</i>). The consonants of the word are as for <i>stones</i> , and the vocalization is dual, but the vocalized word is from אֲבָן, <i>oben</i> , not אֶבֶן, <i>eben</i> , which [BDB] give as probably →
Ex 1:17	וַתִּירָאֵן הַמִּילְדוֹת אֶת־הָאֱלֹהִים וְלֹא עָשׂוּ כְּאֲשֶׁר דִּבֶּר אֲלֵיהֶן מֶלֶךְ מִצְרַיִם וַתְּחַיֶּינָן אֶת־הַיְלָדִים:	But the midwives feared God, and they did not do what the king of Egypt said to them, and they let the children live.	↳ referring to the <i>midwife's stool</i> . In Lev 21:20 אֶשְׁקֶה, <i>eshek</i> , is used for testicle, where AV= <i>stones</i> .
Ex 1:18	וַיִּקְרָא מֶלֶךְ־מִצְרַיִם לְמִילְדוֹת וַיֹּאמֶר לָהֶן מִדּוּעַ עֲשִׂיתֶן הַדָּבָר הַזֶּה וַתְּחַיֶּינָן אֶת־הַיְלָדִים:	Then the king of Egypt called for the midwives and said to them, “Why have you done this thing and let the children live?”	
Ex 1:19	וַתֹּאמְרוּן הַמִּילְדוֹת אֶל־פַּרְעֹה כִּי לֹא כַנְּשִׁים הַמִּצְרַיִת הָעִבְרִית כִּי־חַיּוֹת הֵנָּה בְּטֹרֶם תָּבוּא אֲלֵהֶן הַמִּילְדוֹת וַיֻּלְּדוּ:	And the midwives said to Pharaoh, “It is because the Hebrew women are not like the Egyptian women, for they are lively, and before the midwife comes to them, they have given birth.”	
Ex 1:20	וַיִּיטֵב אֱלֹהִים לְמִילְדוֹת וַיַּרְבּ הָעָם וַיַּעֲצְמוּ מְאֹד:	And God treated the midwives well, and the people increased and became very strong.	
Ex 1:21	וַיְהִי כִּי־יֵרָאוּ הַמִּילְדוֹת אֶת־הָאֱלֹהִים וַיַּעַשׂ לָהֶם בָּתִּים:	Then it came to pass, because the midwives feared God, that he built up the people into family house lines.	he built up <i>the people</i> into family house lines ← he made for them houses.
Ex 1:22	וַיִּצַו פַּרְעֹה לְכָל־עַמּוֹ לֵאמֹר כָּל־הַבֵּן הַיּוֹלֵד הַיְאֹרָה תִּשְׁלִיכוּהוּ וְכָל־הַבַּת תְּחַיֶּינָן: ס	Then Pharaoh commanded all his people and said, “As for every son born, cast him into the river, but let every daughter live.”	
Ex 2:1	וַיֵּלֶךְ אִישׁ מִבֵּית לֵוִי וַיִּקַּח אֶת־בַּת־לוֹוִי:	Now a man from the house of Levi went out and took Levi's daughter as a wife,	Levi's daughter: standing for a female descendant of Levi.
Ex 2:2	וַתַּהַר הָאִשָּׁה וַתֵּלֶד בֵּן וַתֵּרָא אֹתוֹ כִּי־טוֹב הוּא וַתַּצְפְּנָהוּ שְׁלֹשָׁה יָרְחִים:	and the woman conceived and bore a son, and she saw that he was fair, and she hid him for three months.	saw that he was fair ← saw him that he (was) fair.

Ex 2:3	<p>וְלֹא־יִכְלֶה עוֹד הַצְּפִינוֹ וְתִקַּח־לוֹ תַבַּת גִּמָּא וְתַחְמְרָהּ בַּחֹמֶר וּבַזָּפֶת וְתִשֶׂם בָּהּ אֶת־הַיֶּלֶד וְתִשֶׂם בְּסוּף עַל־שֹׁפֵת הַיָּאֵר:</p>	<p>But when she could no longer keep him hidden, she took a reed ark for him and impregnated <i>it</i> with bitumen and pitch, and she put the child in it, and she put <i>it</i> in the bulrushes by the bank of the river,</p>	<p>impregnated <i>it</i>: we, with [AnLx], take final <i>hé</i> of the word as paragogic, not as a pronominal suffix (because it lacks a <i>mappiq</i>), which the AV does. So AV differs slightly.</p>
Ex 2:4	<p>וְתִתְצַב אַחֲתוֹ מְרַחֵק לְדַעָה מִהַיַּעֲשֶׂה לוֹ:</p>	<p>while his sister stood at a distance to see what would be done to him.</p>	<p>see ← <i>know</i>.</p>
Ex 2:5	<p>וְתָרַד בַּת־פַּרְעֹה לְרַחֵץ עַל־הַיָּאֵר וְנַעֲרֹתֶיהָ הִלְכֹת עַל־יַד הַיָּאֵר וְתָרָא אֶת־הַתַּבָּה בְּתוֹךְ הַסּוּף וְתִשְׁלַח אֶת־אִמָּתָהּ וְתִקְחָהּ</p>	<p>Then Pharaoh's daughter came down to wash at the riverside, and her maidservants went to the riverside, and she saw the ark in among the bulrushes, and she sent a maidservant of hers to get it.</p>	
Ex 2:6	<p>וְתִפְתַּח וְתִרְאֶהוּ אֶת־הַיֶּלֶד וְהִנֵּה־נֹעֵר בֹּכֶה וְתַחְמַל עָלָיו וְתֹאמֶר מִי־לִדֵי הָעִבְרָיִם זֶה:</p>	<p>And she opened <i>it</i> and saw the child, and what <i>she</i> saw was a boy crying, and she had compassion on him, and she said, “This <i>is</i> one of the Hebrews' children.”</p>	<p>what <i>she</i> saw was ← <i>behold</i>.</p>
Ex 2:7	<p>וְתֹאמֶר אַחֲתוֹ אֶל־בַּת־פַּרְעֹה הֲאֵלֶּךְ וְקִרְאתִי לָךְ אִשָּׁה מִיִּנְקוֹת מִן הָעִבְרָיִת וְתִינֵק לָךְ אֶת־הַיֶּלֶד:</p>	<p>Then his sister said to Pharaoh's daughter, “Shall I go and call <i>for</i> a nurse for you from the Hebrew <i>women</i> to suckle the child for you?”</p>	
Ex 2:8	<p>וְתֹאמְרָלָה בַּת־פַּרְעֹה לְכִי וְתֵלְךְ הָעַלְמָה וְתִקְרָא אֶת־אִם הַיֶּלֶד:</p>	<p>And Pharaoh's daughter said to her, “Yes, go.” So the maiden went and called for the child's mother.</p>	
Ex 2:9	<p>וְתֹאמֶר לָהּ בַּת־פַּרְעֹה הֲיִלְכִי אֶת־הַיֶּלֶד הַזֶּה וְהִינַקְהוּ לִי וְאֲנִי אֶתֶּן אֶת־שְׂכָרְךָ וְתִקַּח הָאִשָּׁה הַיֶּלֶד וְתִינַקְהוּ:</p>	<p>And Pharaoh's daughter said to her, “Take this child away and suckle him for me, and I will give <i>you</i> your recompense.” So the woman took the child and suckled him.</p>	
Ex 2:10	<p>וַיִּגְדַּל הַיֶּלֶד וְתַבְּאֶהוּ לְבַת־פַּרְעֹה וַיְהִי־לָהּ לְבֵן וְתִקְרָא שְׁמוֹ מֹשֶׁה וְתֹאמֶר כִּי מִן־הַמַּיִם מְשִׁיתָהוּ:</p>	<p>And the child grew, and she brought him to Pharaoh's daughter, and he was a son to her, and she called him <i>Moses</i> and said, “For I drew him out of the water.”</p>	<p>Moses ← <i>Mosheh</i> (<i>drawing out</i>), but we retain the AV name.</p>
Ex 2:11	<p>וַיְהִי בַּיָּמִים הָהֵם וַיִּגְדַּל מֹשֶׁה וַיֵּצֵא אֶל־אֶחָיו וַיֵּרָא בְּסִבְלָתָם וַיֵּרָא אִישׁ מִצְרָיִ מַכֶּה אִישׁ־עִבְרָי מֵאֶחָיו:</p>	<p>And it came to pass in those days that Moses grew up and went out to his brothers, and he saw their burdens, and he saw an Egyptian man striking a Hebrew man – <i>one</i> of his brothers.</p>	

Ex 2:12	וַיִּפֶן כֹּה וְכֹה וַיֵּרָא כִּי אֵין אִישׁ וַיִּדֹ אֶת־הַמִּצְרִי וַיִּטְמְנֵהוּ בַחֹל:	Then he looked to <u>one side</u> and to the other side, and when he saw that <i>there was</i> no man <i>there</i> , he struck the Egyptian and <u>buried</u> him in the sand.	to one side and to the other side ← <i>thus and thus</i> . buried ← <i>hid</i> , but especially in the earth.
Ex 2:13	וַיֵּצֵא בַיּוֹם הַשֵּׁנִי וְהַנֶּה שְׁנַיִם־אֲנָשִׁים עֹבְרִים נֹצִים וַיֹּאמֶר לַרְשָׁע לָמָּה תִכֶּה רֵעֶךָ:	Then he went out on the second day, and <u>there were</u> two Hebrew men quarrelling, and he said to the <i>one in the wrong</i> , “Why are you striking your colleague?”	there were ← <i>behold</i> .
Ex 2:14	וַיֹּאמֶר מִי שָׂמְךָ לְאִישׁ שָׂר וְשֹׁפֵט עָלֵינוּ הֲלֹהֲרִגְנִי אַתָּה אֹמֵר כֹּאשֶׁר הֲרַגְתָּ אֶת־הַמִּצְרִי וַיִּירָא מֹשֶׁה וַיֹּאמֶר אָכֵן נֹדַע הַדָּבָר:	To which he said, “ Who appointed you a commander and a judge over us? Do you intend to kill me, as you killed the Egyptian? ” At this Moses was afraid, and he said <i>to himself</i> , “Obviously, the incident has become <i>well-known</i> .”	Acts 7:27, Acts 7:28, Acts 7:35. a commander ← <i>a man commanding</i> . intend ← <i>say</i> .
Ex 2:15	וַיִּשְׁמַע פַּרְעֹה אֶת־הַדְּבָר הַזֶּה וַיִּבְקֶשׁ לַהֲרֹג אֶת־מֹשֶׁה וַיִּבְרַח מֹשֶׁה מִפְּנֵי פַרְעֹה וַיֵּשֶׁב בְּאֶרֶץ־מִדְיָן וַיֵּשֶׁב עַל־הַבְּאֵר:	When Pharaoh heard <i>about</i> this incident, he <u>wanted</u> to kill Moses, but Moses fled from Pharaoh's presence, and he dwelt in the land of Midian, and he dwelt by the well.	wanted ← <i>sought</i> , or <i>demanded</i> .
Ex 2:16	וּלְכֹהֵן מִדְיָן שִׁבְעַת בָּנוֹת וַתָּבֹאנָה וַתִּדְלְנָה וַתִּמְלְאֵנָה אֶת־הַרְהָטִים לְהַשְׁקוֹת צֹאן אֲבִיהֶן:	Now the priest of Midian <i>had</i> seven daughters, and they came and drew <i>water</i> , and they filled the troughs to give their father's flocks drink.	
Ex 2:17	וַיָּבֹאוּ הָרֹעִים וַיִּגְרָשׁוּם וַיִּקָּם מֹשֶׁה וַיּוֹשִׁעֵם וַיִּשְׁקֵם אֶת־צֹאנָם:	Then the shepherds came and drove them away, but Moses arose and saved them, and he gave their flocks drink.	
Ex 2:18	וַתָּבֹאנָה אֶל־רְעוּאֵל אֲבִיהֶן וַיֹּאמֶר מִדּוּעַ מְהֵרָתָן בָּא הַיּוֹם:	And they went to Reuel their father, and he said, “ <u>How come</u> you have <u>come so quickly</u> today?”	how come ← <i>why</i> , but the word in Hebrew serves for cause (<i>why?</i>) and reason (<i>how come?</i>). come so quickly ← <i>hastened to come</i> .
Ex 2:19	וַתֹּאמְרֵן אִישׁ מִצְרִי הֲצִילָנוּ מִיַּד הָרֹעִים וְגַם־דָּלָה דָּלָה לָנוּ וַיִּשְׁקֵם אֶת־הַצֹּאן:	And they said, “An Egyptian man rescued us from the hand of the shepherds, and he also <u>went so far as to draw</u> <i>water</i> for us, and he gave <i>our</i> flocks water.”	went so far as to draw: infinitive absolute.
Ex 2:20	וַיֹּאמֶר אֶל־בָּנוֹתָיו וְאֵין לָמָּה זֶה עֹזְבֹתָן אֶת־הָאִישׁ קְרֹאֵן לוֹ וַיֹּאכַל לֶחֶם:	Then he said to his daughters, “So where <i>is</i> he? <u>Why</u> did you leave the man? Invite the man to <u>eat bread</u> .”	why ← <i>why this</i> , or <i>why then</i> . to eat ← <i>and let him eat</i> . bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.

Ex 2:21	וַיֹּאֵל מֹשֶׁה לְשֵׁבֶת אֶת־הָאִישׁ וַיִּתֵּן אֶת־צִפּוֹרָה בָּתּוֹ לְמִשְׁהָ:	And Moses was willing to dwell with the man, and he gave Zipporah his daughter to Moses as a wife.	
Ex 2:22	וַתֵּלֶד בֶּן וַיִּקְרָא אֶת־שְׁמוֹ גֶרְשׁוֹם כִּי אָמַר גֵּר הָיִיתִי בְּאֶרֶץ נְכַרְיָה: פ	And she bore <i>him</i> a son, and he called him Gershom, for he said, “I was a foreigner in a foreign land.”	Heb 11:13. <hr/> <hr/> Gershom ← a foreigner there.
Ex 2:23	וַיְהִי בַיָּמִים הָרַבִּים הָהֵם וַלְמַת מֶלֶךְ מִצְרַיִם וַיֵּאָנְחוּ בְנֵי־יִשְׂרָאֵל מִן־הָעֲבֹדָה וַיִּזְעֻקוּ וַתַּעַל שׁוֹעַתָם אֶל־הָאֱלֹהִים מִן־הָעֲבֹדָה:	And it came to pass in that long period that the king of Egypt died, but the sons of Israel sighed with the workload, and they cried out, and their outcry went up to God because of the workload.	in that long period ← in those many days.
Ex 2:24	וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקָתָם וַיִּזְכֹּר אֱלֹהִים אֶת־בְּרִיתוֹ אֶת־אַבְרָהָם אֶת־יִצְחָק וְאֶת־יַעֲקֹב:	And God heard their groaning, and God remembered his covenant with Abraham, with Isaac and with Jacob.	
Ex 2:25	וַיִּרְא אֱלֹהִים אֶת־בְּנֵי יִשְׂרָאֵל וַיַּדַּע אֱלֹהִים: ס	And God looked to the interests of the sons of Israel, and God acknowledged the situation.	
Ex 3:1	וּמֹשֶׁה הָיָה רֹעֵה אֶת־צֹאן יִתְרוֹ חֹתֵנוֹ כֹּהֵן מִדְיָן וַיִּנְהַג אֶת־הַצֹּאן אַחֲרֵי הַמִּדְבָּר וַיָּבֹא אֶל־הָר הָאֱלֹהִים חֹרֵבָה:	Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian, when he drove the flock to the hinder part of the desert and came to the mountain of God, Horeb,	Jethro ← Jithro, but we retain the AV / traditional English name. <hr/> Horeb: also known as Sinai.
Ex 3:2	וַיִּרְא מִלְּאֲךָ יְהוָה אֱלֹוֹ בְּלִבַת־אֵשׁ מִתּוֹךְ הַסִּנֵּה וַיִּרְא וַהֲנִה הַסִּנֵּה בְעֵר בָּאֵשׁ וְהַסִּנֵּה אֵינְנוֹ אֲכָל:	and the angel of the LORD appeared to him in a fiery flame from the middle of the bush. And he looked, and what he saw was a bush burning in the fire, but the bush was not being consumed.	fiery flame ← a flame of fire, a Hebrew genitive. <hr/> what he saw was ← behold. <hr/> a bush ← the bush.
Ex 3:3	וַיֹּאמֶר מֹשֶׁה אֶסְרֶה־נָּא וְאֶרְאֶה אֶת־הַמְרָאָה הַגָּדֹל הַזֶּה מִדּוּעַ לֹא־יִבְעַר הַסִּנֵּה:	And Moses said, “I will just turn aside and look at this great spectacle, so as to see why the bush isn't burnt up.”	
Ex 3:4	וַיִּרְא יְהוָה כִּי סָר לְרְאוֹת וַיִּקְרָא אֵלָיו אֱלֹהִים מִתּוֹךְ הַסִּנֵּה וַיֹּאמֶר מֹשֶׁה מֹשֶׁה וַיֹּאמֶר הֲנִי:	And the LORD saw that he had turned aside to look, and God called out to him from within the bush and said, “Moses, Moses.” And he said, “Here I am.”	
Ex 3:5	וַיֹּאמֶר אֶל־תִּקְרַב הָלֶם שְׁלֹנְעֵלֶיךָ מֵעַל רַגְלֶיךָ כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עוֹמֵד עָלָיו אֲדַמְתִּי־קֹדֶשׁ הוּא:	Then he said, “Do not come near here. Take your shoes off your feet, for the place which you are standing on is holy ground.”	Acts 7:33.

Ex 3:6	וַיֹּאמֶר אֲנֹכִי אֱלֹהֵי אָבִיךָ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב וַיִּסְתֵּר מִשֶּׁה פָּנָיו כִּי יָרָא מִהַבֵּית אֱלֹהֵי אֲלֵהִים:	And he said, “ I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob. ” Then Moses hid his face, for he was afraid of looking at God.	Matt 22:32, Mark 12:26, Luke 20:37, Acts 7:32.
Ex 3:7	וַיֹּאמֶר יְהוָה רָאָה רָאָה רְאִיתִי אֶת־עַנְי עַמִּי אֲשֶׁר בְּמִצְרַיִם וְאֶת־צַעֲקוֹתָם שְׁמַעְתִּי מִפְּנֵי נִגְשָׁיו כִּי יָדַעְתִּי אֶת־מַכְאֲבֵיו:	And the LORD said, “ I have clearly seen the affliction of my people who are in Egypt and heard their cry on account of their taskmasters, for I know their pains. ”	Acts 7:34. clearly seen: infinitive absolute. their ... their ... their ← <i>its ... its</i> ... <i>its</i> referring to the singular <i>people</i> .
Ex 3:8	וְאֵדָד לְהַצִּילוֹ מִיַּד מִצְרַיִם וּלְהַעֲלֹתוֹ מִן־הָאָרֶץ הַהִוא אֶל־אָרֶץ טוֹבָה וְרַחְבָּה אֶל־אָרֶץ זָבַת חֶלֶב וְדָבָשׁ אֶל־מְקוֹם הַכְּנַעֲנִי וְהַחִתִּי וְהָאֱמֹרִי וְהַפְּרִזִּי וְהַחִוִּי וְהַיְבוּסִי:	And I have come down to deliver them from Egypt's grip, to bring them up from that land to a good and wide land, to a land flowing with milk and honey, to the place of the Canaanite and the Hittite and the Amorite and the Perizzite and the Hivite and the Jebusite.	Acts 7:34. them (2x) ← <i>it</i> ; compare the previous verse. grip ← <i>hand</i> . flowing with ← <i>flowing of</i> . Wider use of the construct state. Amorite: see Gen 10:16.
Ex 3:9	וְעַתָּה הִנֵּה צַעֲקַת בְּנֵי־יִשְׂרָאֵל בָּאָה אֵלַי וְגַם־רְאִיתִי אֶת־הַלַּחַץ אֲשֶׁר מִצְרַיִם לֹחֲצִים אֹתָם:	So now, what <i>has happened is</i> that the cry of the sons of Israel has come to me, and I have seen the oppression <i>with</i> which the Egyptians are oppressing them.	what <i>has happened is</i> that ← <i>behold</i> . the Egyptians ← <i>Egypt</i> , but see Gen 45:2.
Ex 3:10	וְעַתָּה לֵךְ וְאֶשְׁלַחְךָ אֶל־פַּרְעֹה וְהוֹצֵא אֶת־עַמִּי בְּנֵי־יִשְׂרָאֵל מִמִּצְרַיִם:	So now, go, and I will send you to Pharaoh, and bring my people, the sons of Israel, out of Egypt.”	Acts 7:34.
Ex 3:11	וַיֹּאמֶר מֹשֶׁה אֶל־הָאֱלֹהִים מִי אָנֹכִי כִּי אֵלֶךְ אֶל־פַּרְעֹה וְכִי אוֹצִיא אֶת־בְּנֵי יִשְׂרָאֵל מִמִּצְרַיִם:	Then Moses said to God, “Who am I that I should go to Pharaoh and that I should bring the sons of Israel out of Egypt?”	
Ex 3:12	וַיֹּאמֶר כִּי־אֶהְיֶה עִמָּךְ וְזָה־לְךָ הָאוֹת כִּי אָנֹכִי שֹׁלְחֲתִיךָ בְּהוֹצִיאֲךָ אֶת־הָעָם מִמִּצְרַיִם תַּעֲבֹדוּן אֶת־הָאֱלֹהִים עַל הַהָר הַזֶּה:	And he said, “ <i>Be assured that I will be with you, and this will be a sign to you, that I have sent you: when you bring the people out of Egypt, you will serve God on this mountain.</i> ”	Acts 7:7. that I will be with you: or for “ <i>I am</i> ” (<i>is</i>) with you. See Ex 3:14. when you bring: you-singular. you will serve: you-plural.

Ex 3:13	וַיֹּאמֶר מֹשֶׁה אֱלֹהֵי אֲבוֹתַי הֵנָּה אֲנִי בֵּן אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתִּי לָהֶם אֱלֹהֵי אֲבוֹתֵיכֶם שְׁלַחְנִי אֵלֵיכֶם וְאָמְרוּ לִי מִה־שְּׁמוֹ מָה אֶמַר אֲלֵהֶם:	Then Moses said to God, “Look, <i>when</i> I go to the sons of Israel and I say to them, ‘The God of your <u>fathers</u> sent me to you’, they will say to me, ‘What <i>is</i> his name?’ What should I say to them?”	fathers: i.e. <i>forefathers</i> .
Ex 3:14	וַיֹּאמֶר אֱלֹהִים אֶל־מֹשֶׁה אֲהִיָּה אֲשֶׁר אֶהְיֶה וַיֹּאמֶר כֹּה תֹאמַר לְבְנֵי יִשְׂרָאֵל אֲהִיָּה שְׁלַחְנִי אֵלֵיכֶם:	And God said to Moses, “I <u>am</u> what I am”, and he said, “ <u>This is</u> <i>what</i> you shall say to the sons of Israel: ‘I <u>am</u> has sent me to you.’”	The verse is alluded to in Luke 22:70, John 4:26, John 6:20, John 18:5, Rev 1:4, Rev 1:8. I am (3x): or I will be. this is what ← thus.
Ex 3:15	וַיֹּאמֶר עוֹד אֱלֹהִים אֶל־מֹשֶׁה כֹּה־תֹאמַר אֶל־בְּנֵי יִשְׂרָאֵל יְהוָה אֱלֹהֵי אֲבוֹתֵיכֶם אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב שְׁלַחְנִי אֵלֵיכֶם זֶה־שְּׁמִי לְעֹלָם וְזֶה זְכוֹרִי לְדֹר דָּר:	Then God spoke again to Moses: “ <u>This is</u> <i>what</i> you will say to the sons of Israel: ‘The LORD God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob has sent me to you.’ This <i>is</i> my name age-abidingly, and this <i>is</i> my memorial from generation to generation.	this is what ← thus.
Ex 3:16	לֵךְ וְאַסְפֹּת אֶת־זִקְנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם יְהוָה אֱלֹהֵי אַבְתֵיכֶם נִרְאָה אֵלַי אֱלֹהֵי אַבְרָהָם יִצְחָק וַיַּעֲקֹב לֵאמֹר פִּקֹּד פְּקֹדְתִּי אֶתְכֶם וְאֶת־הָעֲשׂוּי לָכֶם בְּמִצְרַיִם:	Go, and gather the elders of Israel and say to them, ‘The LORD God of your fathers appeared to me, the God of Abraham, Isaac and Jacob, and he said, «I <u>will</u> certainly visit you and that which <i>has been</i> done to you in Egypt.	I will certainly visit: infinitive absolute.
Ex 3:17	וְאָמַר אֶעֱלֶה אֶתְכֶם מִמִּצְרַיִם מִצְרַיִם אֶל־אֶרֶץ הַכְּנַעֲנִי וְהַחִתִּי וְהָאֱמֹרִי וְהַפְּרִזִּי וְהַחִתִּי וְהַיְבוּסִי אֶל־אֶרֶץ זְבַת חֶלֶב וַדְּבַשׁ:	And I have said, «I will bring you up out of the affliction of Egypt to the land of the Canaanite and the Hittite and the <u>Amorite</u> and the Perizzite and the Hivite and the Jebusite, to a land <u>flowing with</u> milk and honey.» »	Amorite: see Gen 10:16. flowing with: see Ex 3:8.
Ex 3:18	וְשָׁמְעוּ לְקֹלְךָ וּבֵאתָ אִתָּהּ וְזָקְנֵי יִשְׂרָאֵל אֶל־מֶלֶךְ מִצְרַיִם וְאָמַרְתָּם אֵלָיו יְהוָה אֱלֹהֵי הָעִבְרָיִים נִקְרָה עָלֵינוּ וְעַתָּה נֵלְכָה־נָּא דֶרֶךְ שְׁלֹשֶׁת יָמִים בַּמִּדְבָּר וְנִזְבְּחָה לַיהוָה אֱלֹהֵינוּ:	And they will <u>comply with</u> you, and both you and the elders of Israel will go to the king of Egypt and say to him, ‘The LORD God of the Hebrews has met up with us, so now, kindly let us go three days’ journey into the desert <u>so</u> we <i>can</i> sacrifice to the LORD our God.’	comply with you ← <i>hear your voice</i> . so: purposive use of the vav.
Ex 3:19	וְאֲנִי יָדַעְתִּי כִּי לֹא־יֵתֵן אֶתְכֶם מֶלֶךְ מִצְרַיִם לְהֵלֶךְ וְלֹא בִיד חִזְקָה:	And I know that the king of Egypt will not permit you to go, and <u>not so</u> with a strong hand.	not so with a strong hand: i.e. <i>he will prevent you forcefully</i> .

Ex 3:20	וּשְׁלַחְתִּי אֶת־יָדִי וְהִכִּיתִי אֶת־מִצְרַיִם בְּכָל נִפְלְאוֹתַי אֲשֶׁר אֶעֱשֶׂה בְּקִרְבּוֹ וְאַחֲרֵי־כֵן יִשְׁלַח אֶתְכֶם:	But I will <u>stretch</u> out my hand and strike Egypt with all my wonders which I will do in its midst, and after that, he will let you go.	stretch ← <i>send</i> .
Ex 3:21	וְנָתַתִּי אֶת־חַן הָעֵסֶהֶזָה בְּעֵינֵי מִצְרַיִם וְהָיָה כִּי תֵלְכוּן לֹא תֵלְכוּ רִיקִים:	And I will <u>give</u> this people <u>grace</u> in the eyes of Egypt, and it will be <i>the case</i> that when you go, you will not go empty-handed.	give this people grace ← <i>give the grace of this people</i> .
Ex 3:22	וּשְׂאֵלָה אִשָּׁה מִשְׁכַּנְתָּהּ וּמִגְּנַת בֵּיתָהּ כְּלֵי־כֶסֶף וְכָלֵי זָהָב וְשִׁמְלֹת וְשִׁמְמוֹת עַל־בְּנֵיכֶם וְעַל־בָּנוֹתֵיכֶם וְנִצַּלְתֶּם אֶת־מִצְרַיִם:	And a woman will ask from her neighbour, and from her that is <u>staying</u> in her house, for items of silver and items of gold, and clothes, and you will put <i>them</i> on your sons and on your daughters, and you will despoil Egypt.”	staying in ← <i>staying of</i> .
Ex 4:1	וַיַּעַן מֹשֶׁה וַיֹּאמֶר וְהִן לֹא־יֵאֱמִינוּ לִי וְלֹא יִשְׁמְעוּ בְּקִלִּי כִּי יֹאמְרוּ לֹא־נִרְאָה אֵלֶיךָ יְהוָה:	Then Moses answered and said, “But <i>what</i> if they do not believe me, and they do not <u>comply</u> with me? For they will say, ‘The LORD did not appear to you.’ ”	comply with me ← <i>hear my voice</i> .
Ex 4:2	וַיֹּאמֶר אֵלָיו יְהוָה *מַזָּה **מַה**־יִהְיֶה בְּיָדְךָ וַיֹּאמֶר מִטָּה:	Then the LORD said to him, “What <i>is</i> that in your hand?” And he said, “A rod.”	what <i>is</i> that: the <i>ketiv</i> is an apocopated form of the <i>qeré</i> .
Ex 4:3	וַיֹּאמֶר הֲשַׁלִּיכֵהוּ אֶרְצָה וַיִּשְׁלִיכֵהוּ אֶרְצָה וַיְהִי לְנַחֵשׁ וַיִּנָּס מֹשֶׁה מִפְּנֵיו:	He then said, “Throw it onto the ground.” So he threw it onto the ground, and it became a serpent, and Moses fled from its presence.	
Ex 4:4	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה שְׁלַח יָדְךָ וַאֲחֹז בְּזַנְבּוֹ וַיִּשְׁלַח יָדוֹ וַיִּחְזַק בּוֹ וַיְהִי לְמִטָּה בְּכַפּוֹ:	Then the LORD said to Moses, “Stretch out your hand and seize <i>it</i> by its tail.” So he stretched out his hand and seized it, and it became a rod in his palm.	
Ex 4:5	לְמַעַן יֵאֱמִינוּ כִּי־נִרְאָה אֵלֶיךָ יְהוָה אֱלֹהֵי אֲבֹתֶם אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב:	“ <i>Do this</i> so that they may believe that the LORD God of their fathers – the God of Abraham, the God of Isaac, and the God of Jacob – has appeared to you.”	
Ex 4:6	וַיֹּאמֶר יְהוָה לוֹ עוֹד הֲבֵאֲנָא יָדְךָ בְּחִיקְךָ וַיָּבֵא יָדוֹ בְּחִיקוֹ וַיּוֹצֵאָהּ וְהִנֵּה יָדוֹ מִצְרַעַת כְּשֶׁלֶג:	And the LORD said furthermore to him, “Just put your hand in your bosom.” So he put his hand in his bosom, and he took it out, and <u>what he saw was</u> that his hand <i>was</i> leprous like snow.	what <i>he</i> saw was that ← <i>behold</i> .

Ex 4:7	וַיֹּאמֶר הַשֵּׁב יָדְךָ אֶל־חִיקֶךָ וַיִּשֶׁב יָדוֹ אֶל־חִיקוֹ וַיּוֹצֵאָהּ מִחִיקוֹ וְהִנֵּה־שָׁבָה כְּבָשָׂרוֹ:	And he said, “Put your hand back in your bosom.” So he put his hand back in his bosom, and he took it out of his bosom, and what <i>he</i> saw was that it was restored like his flesh.	what <i>he</i> saw was that ← <i>behold</i> .
Ex 4:8	וְהָיָה אִם־לֹא יֵאֱמִינוּ לָךְ וְלֹא יִשְׁמְעוּ לְקֹל הָאֵת הָרִאשׁוֹן וְהֵאֱמִינוּ לְקֹל הָאֵת הָאַחֲרוֹן:	“And it will come to pass, if they do not believe you, and they do not heed the first sign, then they will believe the last sign.	heed ← <i>hear the voice of</i> . The fact that signs do not have voices shows the wider semantic scope of the expression. believe ← <i>believe the voice of</i> .
Ex 4:9	וְהָיָה אִם־לֹא יֵאֱמִינוּ גַם לְשֵׁנֶי הָאֵתוֹת הָאֵלֶּה וְלֹא יִשְׁמְעוּן לְקֹלְךָ וְלִקְחַתָּ מִמִּימֵי הַיָּאֵר וּשְׂפַכְתָּ הַיְּבֵשָׁה וְהָיוּ הַמַּיִם אֲשֶׁר תִּקַּח מִן־הַיָּאֵר וְהָיוּ לְדָם בַּיְּבֵשֶׁת:	And it will come to pass that if they don't even believe these two signs, and they do not comply with you, that you will take some water from the river and pour it on dry land, and the water which you took from the river will become blood on the dry land.”	comply with you ← <i>hear your voice</i> . will become: expressed twice in the Hebrew.
Ex 4:10	וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה בִּי אֲדֹנָי לֹא אִישׁ דְּבָרִים אֲנֹכִי גַם מִתְּמוֹל גַּם מִשְׁלָשִׁם גַּם מֵאָז דִּבַּרְתָּ אֵל־עַבְדְּךָ כִּי כְבֹד־פֶּה וְכִבְדַּת לְשׁוֹן אֲנֹכִי:	Then Moses said to the LORD, “Please, LORD*, I am not eloquent, nor was I yesterday or the day before, nor have I been since you spoke to your servant, for I am inarticulate and tongue-tied.”	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32. eloquent ← <i>a man of words</i> . inarticulate and tongue-tied ← <i>heavy of mouth and heavy of tongue</i> . See also Ex 6:12.
Ex 4:11	וַיֹּאמֶר יְהוָה אֵלָיו מִי שָׂם פֶּה לְאָדָם אֹ אוֹ מִי־יָשׁוּם אֵלִים אֹ חֵרֶשׁ אֹ אוֹ פֶקֶח אֹ אוֹ עוֹר הָלֹא אֲנֹכִי יְהוָה:	But the LORD said to him, “Who put a mouth in man? Or who makes a man mute or deaf or sighted or blind? Do not I, the LORD?”	
Ex 4:12	וַעֲתָה לֵךְ וְאֲנֹכִי אֶהְיֶה עִם־פִּיךָ וְהוֹרִיתִיךָ אֲשֶׁר תְּדַבֵּר:	So now, go, and I will be with your mouth, and I will instruct you as to what you will say.”	
Ex 4:13	וַיֹּאמֶר בִּי אֲדֹנָי שְׁלַח־נָא בְיַד־תְּשַׁלַּח:	Then he said, “Please, LORD*, send, would you, someone suitable for you to send.”	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32. someone suitable for you to send ← <i>by the hand of (whom) you will send</i> .

Ex 4:14	וַיִּחַר־אַף יְהוָה בְּמֹשֶׁה וַיֹּאמֶר הֲלֹא אַהֲרֹן אֶחָיֶךָ הַלֵּוִי יִדְעָתִי כִּי־דַבֵּר יִדְבֹר הוּא וְגַם הִנֵּה־הוּא יֵצֵא לִקְרֹאתְךָ וּרְאֵךָ וְשָׂמַח בְּלִבּוֹ׃	At this the LORD's anger was kindled against Moses, and he said, "Is not Aaron your brother, the Levite? I know that he <i>can</i> speak fluently, and moreover here he <i>is</i> coming out to meet you, and when he sees you, he will be glad in his heart."	at this: wider use of the <i>vav</i> . <hr/> Aaron ← <i>Aharon</i> , but we retain the AV / traditional English name. <hr/> he <i>can</i> speak fluently: infinitive absolute. <hr/> here he <i>is</i> ← <i>behold him</i> .
Ex 4:15	וּדְבַרְתָּ אֵלָיו וְשַׂמְתָּ אֶת־הַדְּבָרִים בְּפִיו וְאֲנֹכִי אֶהְיֶה עִם־פִּיךָ וְעִם־פִּיהוּ וְהוֹרִיתִי אֶתְכֶם אֵת אֲשֶׁר תַּעֲשׂוּן׃	And you will speak to him, and you will put the words in his mouth, and I will be with your mouth and with his mouth, and I will instruct you <i>as to</i> what you <i>are to</i> do.	
Ex 4:16	וּדְבַר־הוּא לְךָ אֶל־הָעָם וְהִיא הוּא יְהִי־לְךָ לִפֶּה וְאַתָּה תְּהִי־לוֹ לֵאלֹהִים׃	And he will speak to the people for you, and he will be a mouth for you, and you will be to him as <i>if you are</i> God.	and he will be ← <i>and it will be (that) he will be</i> .
Ex 4:17	וְאַתְּ־הַמֶּטֶה הַזֶּה תִּקַּח בְּיָדְךָ אֲשֶׁר תַּעֲשֶׂה־בּוֹ אֶת־הָאֵתוֹת׃ פ	Now take this rod in your hand, with which you will perform the signs."	
Ex 4:18	וַיֵּלֶךְ מֹשֶׁה וַיָּשָׁב אֶל־יֶתֶר חָתָנוּ וַיֹּאמֶר לוֹ אֲלֹכָה נָא וְאֲשׁוּבָה אֶל־אֶחָי אֲשֶׁר־בְּמִצְרַיִם וְאַרְאֶה הַעוֹדִים חַיִּים וַיֹּאמֶר יֵתְרוֹ לְמֹשֶׁה לֵךְ לְשָׁלוֹם׃	Then Moses departed and returned to Jethro his father-in-law, and he said to him, "Let me go, would you, and I will return to my brothers who <i>are</i> in Egypt and see if they <i>are</i> still alive." Then Jethro said to Moses, "Go in peace."	Jethro: a variation on <i>Jethro</i> . <hr/> Jethro: see Ex 3:1.
Ex 4:19	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה בְּמִדְיָן לֵךְ שָׁב מִצְרַיִם כִּי־מָתוּ כָּל־הָאֲנָשִׁים הַמְּבַקְשִׁים אֶת־נַפְשְׁךָ׃	Then the LORD said to Moses in Midian, "Go <i>and</i> return to Egypt, for all the men who <i>tried</i> to kill you have died."	tried to kill you ← <i>sought your soul</i> .
Ex 4:20	וַיִּקַּח מֹשֶׁה אֶת־אִשְׁתּוֹ וְאֶת־בָּנָיו וַיִּרְכָּבֵם עַל־הַחֲמֹר וַיָּשָׁב אֶרְצָה מִצְרַיִם וַיִּקַּח מֹשֶׁה אֶת־מֶטֶה הָאֱלֹהִים בְּיָדוֹ׃	Then Moses took his wife and his sons, and he mounted them on a donkey and returned to the land of Egypt. And Moses took the rod of God in his hand.	a donkey ← <i>the donkey</i> . An unexpected definite article. See Gen 22:9.

Ex 4:21	<p>וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה בְּלִכְתּוֹךָ לָשׁוּב מִצְרַיִם רְאֵה כָּל־הַמִּפְתִּים אֲשֶׁר־שִׁמְתִי בְיָדְךָ וְעָשִׂיתָם לִפְנֵי פַרְעֹה וְאֲנִי אֶחְזַק אֶת־לְבָבוֹ וְלֹא יִשְׁלַח אֶת־הָעָם:</p>	<p>And the LORD said to Moses, “As you go to return to Egypt, have in view all the miracles which I have put in your <u>power</u> and perform them before Pharaoh, and I will <u>harden</u> his heart, and he will not let the people go.</p>	<p>power ← <i>hand</i>. harden ← <i>make firm</i>.</p>
Ex 4:22	<p>וְאָמַרְתָּ אֶל־פַּרְעֹה כֹּה אָמַר יְהוָה בְּנִי בְכֹרִי יִשְׂרָאֵל:</p>	<p>And you will say to Pharaoh, ‘<u>This is what</u> the LORD says: «Israel <i>is</i> my son, my firstborn.</p>	<p>this <i>is what</i> ← <i>thus</i>.</p>
Ex 4:23	<p>וְאָמַר אֵלַיְךָ שְׁלַח אֶת־בְּנִי וַיַּעֲבֹדֵנִי וְתִמְאַן לְשַׁלְּחוֹ הִנֵּה אֲנֹכִי הֹרֵג אֶת־בְּנֶךָ בְּכֹרֶךָ:</p>	<p>And I say to you, «Let my son go so that he <i>can</i> serve me.» And <i>if</i> you refuse to let him go, <u>be</u> aware that I will kill your son, your firstborn.» ’ ”</p>	<p>so that: purposive use of the <i>vav</i>. be aware that ← <i>behold</i>.</p>
Ex 4:24	<p>וַיְהִי בַדְרֹךְ בַּמַּלְּאָךְ וַיִּפְגְּשׂוּהוּ יְהוָה וַיִּבְקֶשׁ הַמִּיתוֹ:</p>	<p>And it came to pass, on the journey, at the inn, that the LORD met <u>him</u> and purposed to kill <u>him</u>.</p>	<p>him (2x): i.e. <i>Moses' and Zipporah's son</i>.</p>
Ex 4:25	<p>וַתִּקַּח צִפּוֹרָה עֵצָה וַתִּכְרֹת אֶת־עֶרְלַת בְּנֶהָ וַתַּגֵּעַ לְרַגְלָיו וַתֹּאמֶר כִּי חֲתַן־דָּמִים אַתָּה לִּי:</p>	<p>But Zipporah took a sharp stone and excised her son's foreskin and flung <i>it</i> at his feet, and she said, “What a bridegroom of blood you <i>are</i> to me!”</p>	
Ex 4:26	<p>וַיֵּרָף מִמֶּנּוּ אַז אָמְרָה חֲתַן דָּמִים לְמוֹלַת: פ</p>	<p>Then <i>the LORD</i> left off from him. Then she said, “A bridegroom of blood <i>in matters of</i> circumcision.”</p>	
Ex 4:27	<p>וַיֹּאמֶר יְהוָה אֶל־אַהֲרֹן לֵךְ לִקְרַאת מֹשֶׁה הַמַּדְבָּרָה וַיֵּלֶךְ וַיִּפְגְּשׂוּהוּ בְהַר הָאֱלֹהִים וַיִּשְׁקֶלּוּ:</p>	<p>Then the LORD said to Aaron, “Go to meet Moses <u>in</u> the desert.” So he went, and he met him at the mount of God, and he kissed him.</p>	<p>in ← <i>into</i>. Pregnant use of the locative of motion towards.</p>
Ex 4:28	<p>וַיַּגֵּד מֹשֶׁה לְאַהֲרֹן אֵת כָּל־דִּבְרֵי יְהוָה אֲשֶׁר שְׁלָחוֹ וְאֵת כָּל־הָאֵתֹת אֲשֶׁר צִוָּהוּ:</p>	<p>And Moses told Aaron all the words of the LORD, who had sent him, and all the signs <i>with</i> which he had <u>commissioned</u> him.</p>	<p>commissioned ← <i>commanded</i>.</p>
Ex 4:29	<p>וַיֵּלֶךְ מֹשֶׁה וְאַהֲרֹן וַיֵּאסְפוּ אֶת־כָּל־זִקְנֵי בְנֵי יִשְׂרָאֵל:</p>	<p>So Moses went, as <i>did</i> Aaron, and they gathered all the elders of the sons of Israel <i>together</i>.</p>	
Ex 4:30	<p>וַיְדַבֵּר אַהֲרֹן אֵת כָּל־הַדְּבָרִים אֲשֶׁר־דִּבֶּר יְהוָה אֶל־מֹשֶׁה וַיַּעַשׂ הָאֵתֹת לְעֵינֵי הָעָם:</p>	<p>And Aaron spoke all the words which the LORD had spoken to Moses, and he performed the signs in the sight of the people.</p>	

Ex 4:31	וַיֵּאֱמְנוּ הָעָם וַיִּשְׁמְעוּ כִּי־פָקַד יְהוָה אֶת־בְּנֵי יִשְׂרָאֵל וְכִי רָאָה אֶת־עַנְיֵיהֶם וַיִּקְדּוּ וַיִּשְׁתַּחֲוּוּ:	And the people believed, and they heard that the LORD had visited the sons of Israel, and that he had seen their affliction, and they bowed down and worshipped.	
Ex 5:1	וְאַחֲרַיִם בָּאוּ מֹשֶׁה וְאַהֲרֹן וַיֹּאמְרוּ אֶל־פַּרְעֹה כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל שְׁלַח אֶת־עַמִּי וַיְחַגּוּ לִי בַמִּדְבָּר:	And afterwards Moses and Aaron came and said to Pharaoh, "This <i>is what</i> the LORD God of Israel says: 'Let my people go <u>so</u> that they may celebrate a festival to me in the desert.' "	this <i>is what</i> ← <i>thus</i> . so that: purposive use of the <i>vav</i> .
Ex 5:2	וַיֹּאמֶר פַּרְעֹה מִי יְהוָה אֲשֶׁר אֲשַׁמְעֶנּוּ בְקִלְוֹ לְשַׁלַּח אֶת־יִשְׂרָאֵל לֹא יָדַעְתִּי אֶת־יְהוָה וְגַם אֶת־יִשְׂרָאֵל לֹא אֲשַׁלַּח:	To <u>this</u> Pharaoh said, "Who <i>is</i> the LORD that I should <u>take</u> notice of him in letting Israel go? I do not know the LORD, and I will not let Israel go either."	to this: wider use of the <i>vav</i> . take notice of him ← <i>hear his voice</i> . in letting: gerundial use of the infinitive.
Ex 5:3	וַיֹּאמְרוּ אֱלֹהֵי הָעִבְרִים נִקְרָא עָלֵינוּ גִלְכָּה זָא דַרְדָּךְ שְׁלֹשֶׁת יָמִים בַּמִּדְבָּר וְנִזְבַּחַהּ לַיהוָה אֱלֹהֵינוּ פֶּן־יִפְגְּעֵנוּ בַדָּבָר אֲוִ בַּחֶרֶב:	Then they said, "The God of the Hebrews has come into contact with us. Please let us go three days' journey into the desert for us to sacrifice to the LORD our God, so that he does not assail us with pestilence or with the sword."	
Ex 5:4	וַיֹּאמֶר אֱלֹהִים מַלְאָךְ מִצְרַיִם לָמָּה מֹשֶׁה וְאַהֲרֹן תִּפְרִיעוּ אֶת־הָעָם מִמַּעֲשֵׂיהֶם לָכוּ לְסַבְּלֹתֵיכֶם:	Whereupon the king of Egypt said to them, "Why should Moses and Aaron disrupt the people from <u>their</u> works? Go <i>back</i> to your tasks."	whereupon: wider use of the <i>vav</i> . their ← <i>its</i> .
Ex 5:5	וַיֹּאמֶר פַּרְעֹה הֲיִרְבִּים עֲתָה עַם הָאָרֶץ וְהִשְׁבַּתְתֶּם אֹתָם מִסַּבְּלֹתָם:	And Pharaoh said, "Look, the people of the land <i>are</i> now numerous, and you have made them stop their tasks."	
Ex 5:6	וַיִּצְוֶה פַרְעֹה בַּיּוֹם הַהוּא אֶת־הַנְּגִישִׁים בָּעָם וְאֶת־שֹׁטְרָיו לֵאמֹר:	And on that day Pharaoh gave orders to the taskmasters over the people, and his foremen, and he said,	
Ex 5:7	לֹא תֹאסְפוּן לָתֵת תְּבֹן לָעָם לְלֶבֶן הַלְּבָנִים כַּתְּמוּל שְׁלֹשָׁם הֵם יִלְכוּ וְקִשְׁשׁוּ לָהֶם תְּבֹן:	"You will <u>no longer</u> give the people straw for making the bricks as <u>previously</u> . They <i>must</i> go and gather straw for themselves.	no longer ← <i>not add to</i> . previously ← <i>yesterday (and) the day before yesterday</i> .

Ex 5:8	<p>וְאַתְּ-מִתְכַנֵּת הַלְבָּנִים אֲשֶׁר הֵם עֹשִׂים תְּמוּל שְׁלֶשֶׁם תְּשִׂימוּ עֲלֵיהֶם לֹא תִגְרְעוּ מִמֶּנּוּ כִּי-נִרְפִים הֵם עַל-כֵּן הֵם צֹעֲקִים לֵאמֹר נִלְכָה נִזְבַּחַה לֵאלֹהֵינוּ:</p>	<p>But you will impose on them the <u>same</u> quantity of bricks which they were making <u>previously</u>. Do not reduce it, for they <i>are</i> lazy, which <i>is</i> why they are shouting out, saying, ‘Let us go <i>and</i> sacrifice to our God.’</p>	<p>previously ← yesterday (and) the day before yesterday.</p>
Ex 5:9	<p>תְּכַבֵּד הָעֲבֹדָה עַל-הָאֲנָשִׁים וְיַעֲשׂוּ-בָהּ וְאַל-יִשְׁעוּ בְּדַבְרֵי-שָׁקֶר:</p>	<p>Let the <i>workload</i> on the men be heavy, and let them work on it, and do not let them pay attention to vain words.”</p>	
Ex 5:10	<p>וַיֵּצְאוּ נְגִשֵׁי הָעָם וְשֹׁטְרָיו וַיֹּאמְרוּ אֶל-הָעָם לֵאמֹר כֹּה אָמַר פַּרְעֹה אֵינְנִי נֹתֵן לָכֶם תִּבְנֶן:</p>	<p>Then the taskmasters of the people went out, as <i>did</i> their foremen, and they spoke to the people and said, “<u>This is what</u> Pharaoh says: ‘I am not giving you straw.</p>	<p>their ← its. <hr/>this is what ← thus.</p>
Ex 5:11	<p>אַתֶּם לָכוּ קַחוּ לָכֶם תִּבְנֶן מֵאֲשֶׁר תִּמְצְאוּ כִּי אֵין נִגְרַע מִעֲבֹדְתְכֶם דְּבַר:</p>	<p>You must go <i>and</i> get straw for yourselves from wherever you <i>can</i> find it, yet <u>none of your work is to be</u> reduced at all.’ ”</p>	<p>none of your work ← not a thing of your works.</p>
Ex 5:12	<p>וַיִּפֶץ הָעָם בְּכָל-אֶרֶץ מִצְרַיִם לְקַשֵּׁשׁ קֶשׁ לְתִבְנֶן:</p>	<p>Then the people dispersed all over the land of Egypt to gather stubble for straw.</p>	
Ex 5:13	<p>וְהַנְּגִשִׁים אָצִים לֵאמֹר בְּלוּ מִעֲשִׂיכֶם דְּבַר-יוֹם בְּיוֹמוֹ כְּאֲשֶׁר בְּהַיּוֹת הַתִּבְנֶן:</p>	<p>And the taskmasters pressed <i>them</i> and said, “Complete your work – the daily routine – as when there was <u>straw</u>.”</p>	<p>straw ← the straw.</p>
Ex 5:14	<p>וַיָּכוּ שֹׁטְרֵי בְנֵי יִשְׂרָאֵל אֲשֶׁר-שָׂמוּ עֲלֵהֶם נְגִשֵׁי פַרְעֹה לֵאמֹר מָדוּעַ לֹא כִלִּיתֶם חֻקְכֶם לְלַבֵּן בְּתִמּוּל שְׁלֶשֶׁם גַּם-תְּמוּל גַּם-הַיּוֹם:</p>	<p>And the foremen of the sons of Israel, whom Pharaoh's taskmasters had appointed over them, were beaten, while they said, “Why have you not completed your <u>assignment</u> to make bricks <u>today in the same way</u> as previously?”</p>	<p>assignment ← statute. <hr/>today in the same way as previously ← as the day before yesterday also yesterday also today.</p>
Ex 5:15	<p>וַיָּבֹאוּ שֹׁטְרֵי בְנֵי יִשְׂרָאֵל וַיִּצְעֲקוּ אֶל-פַּרְעֹה לֵאמֹר לָמָּה תַעֲשֶׂה כֹה לְעַבְדֶּיךָ:</p>	<p>Then the foremen of the sons of Israel came and cried out to Pharaoh and said, “Why are you dealing <u>this way</u> with your servants?”</p>	<p>this way ← thus.</p>
Ex 5:16	<p>תִּבְנֶן אֵין נֹתֵן לְעַבְדֶּיךָ וּלְבַנִּים אֲמַרִים לָנוּ עֲשׂוּ וְהִנֵּה עַבְדֶּיךָ מִכֵּים וְחֻטְאֵת עִמָּד:</p>	<p>Straw is not given to your servants, <u>yet</u> they say to us, ‘Make bricks’, and look, your servants <i>are</i> beaten, but <i>it is</i> your people's fault.”</p>	<p>yet: adversative use of the vav.</p>
Ex 5:17	<p>וַיֹּאמֶר נִרְפִים אַתֶּם נִרְפִים עַל-כֵּן אַתֶּם אֹמְרִים נִלְכָה נִזְבַּחַה לַיהוָה:</p>	<p>And he said, “You <i>are</i> lazy, lazy, which <i>is</i> why you say, ‘Let us go <i>and</i> sacrifice to the LORD.’</p>	

Ex 5:18	וְעֹתָהּ לָכֵן עֲבָדוּ וְתָבֹן לֹא־יִנָּתֶן לָכֶם וְתָכֹן לְבָנִים תִּתְּנֵנוּ:	So now, go <i>and</i> work, but straw will not be given to you, but you will deliver the <i>required</i> quantity of bricks.”	
Ex 5:19	וַיֵּרְאוּ שְׂטָרֵי בְנֵי־יִשְׂרָאֵל אֹתָם בִּרְעָה לֵאמֹר לֹא־תִגְרַעוּ מִלְּבַנֵיכֶם דְּבַר־יוֹם בְּיוֹמוֹ:	And the foremen of the sons of Israel saw <i>that they were</i> in a bad <i>light</i> when <i>they</i> said, “You will not reduce <i>the quantity</i> of your bricks <i>in the daily routine</i> .”	they: impersonal in Hebrew, so one could understand <i>the Egyptian taskmasters</i> or <i>the Hebrew foremen</i> or <i>Pharaoh</i> .
Ex 5:20	וַיִּפְגְּעוּ אֶת־מֹשֶׁה וְאֶת־אַהֲרֹן נֹצְבִים לְקִרְיָתָם בְּצֵאתָם מֵאֶת פְּרֻעָה:	Then they confronted Moses and Aaron, <i>who</i> were standing <i>where they would meet them</i> as they departed from Pharaoh,	
Ex 5:21	וַיֹּאמְרוּ אֲלֵהֶם יְיָהוָה עָלֵיכֶם וַיִּשְׁפֹּט אֲשֶׁר הִבְאִשְׁתֶּם אֶת־דִּרְיָחֵנוּ בְּעֵינֵי פְּרֻעָה וּבְעֵינֵי עַבְדֵי לְתַת־חַרֵּב בְּיָדָם לְהַרְגֵנוּ:	and they said to them, “May the LORD look <i>into</i> you and judge <i>you</i> , in that you have <i>made us odious</i> in Pharaoh's sight, and his servants' sight, <i>with him</i> putting a sword in their hand to kill us.”	into ← <i>over</i> . made us odious ← <i>made our odour stink</i> .
Ex 5:22	וַיָּשָׁב מֹשֶׁה אֶל־יְהוָה וַיֹּאמֶר אֲדֹנָי לָמָּה הִרְעַתָּה לְעַם הַזֶּה לָמָּה זֶה שְׁלַחְתָּנִי:	Then Moses returned to the LORD and said, “O LORD*, why have you brought harm on this people? Why have you sent me <i>like this</i> ?”	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Ex 5:23	וּמֵאִזְ בָּאתִי אֶל־פְּרֻעָה לְדַבֵּר בְּשִׁמְךָ הִרְעָה לְעַם הַזֶּה וְהִצַּל לֹא־הִצַּלְתָּ אֶת־עַמְּךָ:	For since I came to Pharaoh to speak in your name, he has brought harm on this people, and you haven't <i>by any means delivered</i> your people.”	for: causal use of the <i>vav</i> . by any means delivered: infinitive absolute.
Ex 6:1	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה עֲתָה תִּרְאֶה אֲשֶׁר אֶעֱשֶׂה לְפְרֻעָה כִּי בְיַד חֲזָקָה יִשְׁלַחֶם וּבְיַד חֲזָקָה יִגְרָשֶׁם מֵאֶרֶץ: ס	Then the LORD said to Moses, “You will now see what I will do to Pharaoh, for with a strong hand he will let them go, and with a strong hand he will drive them out of his land.”	
Ex 6:2	וַיְדַבֵּר אֱלֹהִים אֶל־מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי יְהוָה:	And God spoke to Moses and said to him, “I <i>am</i> the LORD,	
Ex 6:3	וַאֲרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שַׁדַּי וּשְׁמִי יְהוָה לֹא נֹדַעְתִּי לָהֶם:	and I appeared to Abraham, to Isaac and to Jacob <i>as</i> GOD ALMIGHTY, and my name <i>is the LORD</i> , but I was not known to them <i>in that character</i> .	as ← <i>in</i> . the LORD ← <i>Yhvh</i> , with vowels probably <i>Yahveh</i> , but always rendered <i>the Lord</i> in the New Testament where it quotes the OT. AV differs here and in Ps 83:18, Isa 12:2 and Isa 26:4 (<i>JEHOVAH</i>) with ↗

Ex 6:4	וְגַם הִקְמַתִּי אֶת־בְּרִיתִי אִתְּכֶם לָתֵת לָהֶם אֶת־אֶרֶץ כְּנָעַן אֶת־ אֶרֶץ מְגֹרֵיהֶם אֲשֶׁר־גָּרוּ בָּהּ:	And I will also set up my covenant with them, <u>by giving</u> them the land of Canaan – the land of their domicile where they were resident.	↳ the vowels, adapted, of <i>Adonai</i> , on the consonants <i>Yhvh</i> , because the Masoretes required, as a <i>qere</i> , the pronunciation <i>Adonai</i> . Our small capital typography indicates the original Hebrew. by giving: gerundial use of the infinitive.
Ex 6:5	וְגַם אֲנִי שָׁמַעְתִּי אֶת־נַאֲקַת בְּנֵי יִשְׂרָאֵל אֲשֶׁר מִצְרַיִם מִמְעַבְדֵּי אֲתָם וְאֶזְכֹּר אֶת־בְּרִיתִי:	And I have also heard the groaning of the sons of Israel whom the <u>Egyptians</u> are forcing to work, and I have remembered my covenant.	Egyptians ← <i>Egypt</i> , but see Gen 43:32.
Ex 6:6	לֵכֵן אֶמַר לְבְנֵי־יִשְׂרָאֵל אֲנִי יְהוָה וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סְבֻלַת מִצְרַיִם וְהִצַּלְתִּי אֶתְכֶם מִמְעַבְדֵּי אֲתָם וְגֹאֲלִי אֶתְכֶם בְּזְרוּעַ נְטוּיָה וּבְשִׁפְטִים גְּדֹלִים:	Say, therefore, to the sons of Israel, ‘I <i>am</i> the LORD, and I will bring you out from under the burdens of Egypt, and I will deliver you from their works, and I will redeem you with an outstretched arm and with great judgments.	
Ex 6:7	וְלִקְחֹתִי אֶתְכֶם לִי לְעָם וְהָיִיתִי לָכֶם לֵאלֹהִים וַיִּדְעֹתֶם כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם הַמוֹצִיא אֶתְכֶם מִתַּחַת סְבֻלֹת מִצְרַיִם:	And I will take you to myself as a people, and I will be God to you, and you will know that I <i>am</i> the LORD your God, who brought you out from <i>being</i> under the burdens of Egypt.	
Ex 6:8	וְהִבֵּאתִי אֶתְכֶם אֶל־הָאָרֶץ אֲשֶׁר נִשְׁאַתִּי אֶת־יָדִי לָתֵת אֹתָהּ לְאַבְרָהָם לְיִצְחָק וְלִיעֲקֹב וְנָתַתִּי אֹתָהּ לָכֶם מִוֹרֶשֶׁה אֲנִי יְהוָה:	And I will bring you to the land where I raised my hand <i>swearing</i> to give it to Abraham, to Isaac and to Jacob, and I will give it to you <i>as</i> a possession, <i>as I am</i> the LORD.’ ”	
Ex 6:9	וַיְדַבֵּר מֹשֶׁה כֵּן אֶל־בְּנֵי יִשְׂרָאֵל וְלֹא שָׁמְעוּ אֶל־מֹשֶׁה מִקְצֶר רוּחַ וּמִמְעַבְדָּה קָשָׁה: פ	So Moses spoke <u>like that</u> to the sons of Israel, but they did not listen to Moses on account of <u>their impatience</u> and the harsh work.	like that ← <i>thus</i> . impatience ← <i>shortness of spirit</i> .
Ex 6:10	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Ex 6:11	בֹּא דַבֵּר אֶל־פַּרְעֹה מֶלֶךְ מִצְרַיִם וַיִּשְׁלַח אֶת־בְּנֵי־יִשְׂרָאֵל מֵאֶרְצוֹ:	“Go <i>and</i> speak to Pharaoh the king of Egypt and <i>say that</i> he is to let the sons of Israel go from his land.”	

Ex 6:12	וַיְדַבֵּר מֹשֶׁה לִפְנֵי יְהוָה לֵאמֹר הֲזוֹ בְנֵי־יִשְׂרָאֵל לֹא־שָׁמְעוּ אֵלַי וְאִידֹךָ יִשְׁמְעֵנִי פֶרְעֹה וְאֲנִי עֶרְל שִׁפְתַּיִם: פ	Then Moses spoke in the presence of the LORD and said, “Look, the sons of Israel have not listened to me, so how will Pharaoh listen to me, and I <i>have</i> an impediment in my speech.”	I have an impediment in my speech ← I (am of) foreskin of lips. See also Ex 4:10.
Ex 6:13	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן וַיְצַוֶם אֶל־בְּנֵי יִשְׂרָאֵל וְאֶל־פֶּרְעֹה מֶלֶךְ מִצְרַיִם לְהוֹצִיא אֶת־בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם: ס	Then the LORD spoke to Moses and to Aaron, and he gave them instructions regarding the sons of Israel and Pharaoh the king of Egypt, so as to bring the sons of Israel out of the land of Egypt.	
Ex 6:14	אֵלֶּה רְאשֵׁי בֵית־אֲבֹתָם בְּנֵי רְאוּבֵן בְּכֹר יִשְׂרָאֵל חֲנוּךְ וּפְלוּא חֲצִרֹן וְכַרְמִי אֵלֶּה מִשְׁפַּחַת רְאוּבֵן:	These <i>are</i> the heads of the households of their fathers. The sons of Reuben Israel's firstborn were <u>Hanoch</u> and Pallu, Hezron and Carmi. Those <i>were</i> the families of Reuben.	Hanoch: see Gen 25:4.
Ex 6:15	וּבְנֵי שִׁמְעוֹן יְמוּאֵל וַיְמִין וְאֶהֱד וַיִּכִּין וְצֹחַר וְשָׂאוּל בְּנֵי־הַכְּנַעֲנִית אֵלֶּה מִשְׁפַּחַת שִׁמְעוֹן:	And the sons of Simeon <i>were</i> Jemuel and Jamin and Ohad and Jachin and Zohar and <u>Saul</u> the son of the Canaanite <i>woman</i> . Those <i>were</i> the families of Simeon.	Saul ← <i>Shaul</i> , or better <i>Sha'ul</i> . See Gen 46:10. AV= <i>Shaul</i> here.
Ex 6:16	וְאֵלֶּה שְׁמוֹת בְּנֵי־לֵוִי לְתֹלְדֹתָם גֵּרְשׁוֹן וְקָהַת וּמֵרָרִי וּשְׁנֵי חַיֵּי לֵוִי שִׁבְעַת וּשְׁלֹשִׁים וּמֵאֵת שָׁנָה:	And these <i>are</i> the names of the sons of Levi, by their genealogy: Gershon and <u>Kohath</u> and Merari. And the years of the life of Levi <i>were</i> one hundred and thirty-seven years.	Kohath: see Gen 46:11.
Ex 6:17	בְּנֵי גֵרְשׁוֹן לִבְנֵי וּשְׁמַעִי לְמִשְׁפַּחַתָּם:	The sons of Gershon <i>were</i> Libni and <u>Shimei</u> according to their families.	Shimei: AV= <i>Shimi</i> here, <i>Shimei</i> in Num 3:18. See Gen 31:21.
Ex 6:18	וּבְנֵי קָהַת עַמְרָם וַיְצָהָר וְחִבְרוֹן וְעִזִּיאֵל וּשְׁנֵי חַיֵּי קָהַת שָׁלֹשׁ וּשְׁלֹשִׁים וּמֵאֵת שָׁנָה:	And the sons of <u>Kohath</u> <i>were</i> Amram and Izhar and Hebron and Uzziel. And the years of <u>Kohath's</u> life <i>were</i> one hundred and thirty-three years.	1 Chr 6:2, 1 Chr 6:18. Kohath (2x): see Gen 46:11.
Ex 6:19	וּבְנֵי מֵרָרִי מַחְלִי וּמוּשִׁי אֵלֶּה מִשְׁפַּחַת הַלְוִי לְתֹלְדֹתָם:	And the sons of Merari <i>were</i> Mahli and Mushi. Those <i>were</i> the families of <u>the Levites</u> by their genealogies.	1 Chr 6:19. Mahli: AV= <i>Mahali</i> here, but <i>Mahli</i> in 1 Chr 6:19. the Levites ← <i>the Levi / Levite</i> .
Ex 6:20	וַיִּקַּח עַמְרָם אֶת־יֹכְבֵד וְדָתָהּ לֵוִי לְאִשָּׁה וַתֵּלֶד לּוֹ אֶת־אַהֲרֹן וְאֶת־מֹשֶׁה וּשְׁנֵי חַיֵּי עַמְרָם שִׁבְעַת וּשְׁלֹשִׁים וּמֵאֵת שָׁנָה:	And Amram took Jochebed his aunt as his wife, and she bore him Aaron and Moses. And the years of Amram's life <i>were</i> one hundred and thirty-seven years.	
Ex 6:21	וּבְנֵי יְצָהָר קֹרַח וְנַפְגִּי וְזִיחְרִי:	And the sons of Izhar <i>were</i> Korah and Nepheg and Zichri.	

Ex 6:22	וּבְנֵי עֲזִיָּאל מִיִּשָּׁאֵל וְאֶלְצָפָן וּסְתְרִי:	And the sons of Uzziel <i>were</i> Mishael and Elzaphan and <u>Sithri</u> .	Sithri: AV= <i>Zithri</i> .
Ex 6:23	וַיִּקַּח אֶהֱרֹן אֶת־אֵלִישֶׁבַע בַּת־עַמִּינָדָב אֲחֹת נַחֲשֹׁן לִוִּי לְאִשָּׁה וַתֵּלֶד לֹו אֶת־נָדָב וְאֶת־אֲבִיהוּא אֶת־אֶלְעָזָר וְאֶת־אִיתָמָר:	And Aaron took Elisheba the daughter of Amminadab, Nahshon's sister as his wife, and she bore him Nadab, and Abihu, Eleazar and Ithamar.	1 Chr 6:3. Nahshon: AV= <i>Naashon</i> here, perhaps to distinguish him from the Nahshon in Ruth 4:20. Eleazar ← <i>El'azar</i> , the first syllable being closed, but we retain the AV / traditional English name. See Gen 31:21.
Ex 6:24	וּבְנֵי קֹרַח אֶסִיר וְאֶלְקָנָה וְאֲבִיאֶסֶף אֵלֶּה מִשְׁפַּחַת הַקֹּרְחִי:	And the sons of Korah <i>were</i> Assir and Elkanah and Abiasaph. Those <i>were</i> the families of the Korhites.	
Ex 6:25	וְאֶלְעָזָר בֶּן־אֶהֱרֹן לָקַח־לִוִּי מִבָּנוֹת פּוּטִיָּאל לִוִּי לְאִשָּׁה וַתֵּלֶד לֹו אֶת־פִּינְחָס אֵלֶּה רֵאשֵׁי אֲבוֹת הַלְוִיִּם לְמִשְׁפַּחָתָם:	And Eleazar the son of Aaron took <i>one</i> of Putiel's daughters as his wife, and she bore him Phinehas. Those <i>were</i> the heads of the fathers of the Levites according to their families.	Eleazar: see Ex 6:23. Phinehas ← <i>Pinehas</i> . The AV has left the name lenited (<i>ph</i> for <i>p</i>), as in Gen 38:29 (AV's <i>Pharez</i>), but correctly has an open first syllable. We retain the AV / traditional English name.
Ex 6:26	הוּא אֶהֱרֹן וּמֹשֶׁה אֲשֶׁר אָמַר יְהוָה לָהֶם הוֹצִיאוּ אֶת־בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם עַל־צְבָאֵתָם:	They <i>are</i> the Aaron and Moses to whom the LORD said, “Bring the sons of Israel out of the land of Egypt by their <u>companies</u> .”	they are ← <i>this / he (is)</i> . companies: or <i>armies</i> .
Ex 6:27	הֵם הַמְּדַבְּרִים אֶל־פַּרְעֹה מִלֶּךְ־מִצְרַיִם לְהוֹצִיא אֶת־בְּנֵי־יִשְׂרָאֵל מִמִּצְרַיִם הוּא מֹשֶׁה וְאֶהֱרֹן:	They <i>are the ones</i> who told Pharaoh king of Egypt to bring out the sons of Israel from Egypt. <u>They are</u> Moses and Aaron.	they are ← <i>this / he (is)</i> .
Ex 6:28	וַיְהִי בַיּוֹם דִּבֶּר יְהוָה אֶל־מֹשֶׁה בְּאֶרֶץ מִצְרַיִם: פ	And it came to pass on the day when the LORD spoke to Moses in the land of Egypt,	
Ex 6:29	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר אֲנִי יְהוָה דִּבֶּר אֶל־פַּרְעֹה מִלֶּךְ מִצְרַיִם אֵת כָּל־אֲשֶׁר אֲנִי דֹבֵר אֲלֶיךָ:	that the LORD spoke to Moses and said, “I <i>am</i> the LORD. Tell Pharaoh the king of Egypt everything that I say to you.”	
Ex 6:30	וַיֹּאמֶר מֹשֶׁה לִפְנֵי יְהוָה הִן אֲנִי עֶרְל שְׁפָתַיִם וְאֵיךְ יִשְׁמַע אֵלַי פַּרְעֹה: פ	Then Moses said before the LORD, “Look, I <i>have an impediment in my speech</i> , so how will Pharaoh listen to me?”	I have an impediment in my speech ← <i>I (am of) foreskin of lips</i> .
Ex 7:1	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה רְאֵה נָתַתִּיךָ אֱלֹהִים לְפַרְעֹה וְאֶהֱרֹן אָחִיךָ יִהְיֶה נְבִיאֶךָ:	And the LORD said to Moses, “Look, I have appointed you <i>as</i> God to Pharaoh, and Aaron your brother will be your prophet.	

Ex 7:2	אֶתְּהָ תְדַבֵּר אֶת כָּל־אֲשֶׁר אֶצְוֶךָ וְאַהֲרֹן אֶחָיו יְדַבֵּר אֶל־פַּרְעֹה וְשַׁלַּח אֶת־בְּנֵי־יִשְׂרָאֵל מֵאֶרְצוֹ:	You will speak everything that I command you, and Aaron your brother will speak to Pharaoh, and he will let the sons of Israel go from his land.	
Ex 7:3	וְאֲנִי אֶקְשֶׁה אֶת־לֵב פַּרְעֹה וְהִרְבִּיתִי אֶת־אֹתוֹתַי וְאֶת־מוֹפְתֵי בְּאֶרֶץ מִצְרַיִם:	And I will <u>harden</u> Pharaoh's heart, and I will increase my signs and miracles in the land of Egypt,	harden: here the meaning really is <i>harden</i> . Elsewhere, words also translated as <i>harden</i> are literally <i>make heavy</i> and <i>make firm</i> .
Ex 7:4	וְלֹא־יִשְׁמַע אֲלֵכֶם פַּרְעֹה וְנִתַּתִּי אֶת־יָדֵי בְּמִצְרַיִם וְהוֹצֵאתִי אֶת־צְבָאוֹתַי אֶת־עַמִּי בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בְּשִׁפְטִים גְּדוֹלִים:	but Pharaoh will not hearken to you, and I will place my hand on Egypt, and I will bring my <u>companies</u> out – my people the sons of Israel – from the land of Egypt, with great judgments.	companies: see Ex 6:26.
Ex 7:5	וַיֵּדְעוּ מִצְרַיִם כִּי־אֲנִי יְהוָה בְּנִטְתִּי אֶת־יָדֵי עַל־מִצְרַיִם וְהוֹצֵאתִי אֶת־בְּנֵי־יִשְׂרָאֵל מִתּוֹכָם:	And the <u>Egyptians</u> will know that I <i>am</i> the LORD when I stretch out my hand over Egypt, and I bring the sons of Israel out from their midst.”	the Egyptians ← <i>Egypt</i> , but see Gen 43:32.
Ex 7:6	וַיַּעַשׂ מֹשֶׁה וְאַהֲרֹן כַּאֲשֶׁר צִוָּה יְהוָה אֹתָם בְּעֹשׂוֹ:	And Moses and Aaron did <i>this</i> . What the LORD commanded them, <u>they did</u> .	what ... they did ← <i>as ... so they did</i> .
Ex 7:7	וּמֹשֶׁה בֶּן־שְׁמֹנִים שָׁנָה וְאַהֲרֹן בֶּן־שְׁלֹשׁ וּשְׁמֹנִים שָׁנָה בְּדַבְּרָם אֶל־פַּרְעֹה: פ	Now Moses <i>was</i> eighty years old and Aaron <i>was</i> eighty-three years old when they spoke to Pharaoh.	
Ex 7:8	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר:	And the LORD spoke to Moses and to Aaron and said,	
Ex 7:9	כִּי יְדַבֵּר אֲלֵכֶם פַּרְעֹה לֵאמֹר תָּנוּ לָכֶם מוֹפֵת וְאָמַרְתָּ אֶל־אַהֲרֹן קַח אֶת־מַטְּךָ וְהִשְׁלַךְ לִפְנֵי־פַרְעֹה יְהִי לְתַנִּין:	“‘When Pharaoh speaks to you and says, ‘Produce a miracle <u>for yourselves</u> ’, you will say to Aaron, ‘Take your rod and throw <i>it</i> in front of Pharaoh’, <i>and</i> it will become a <u>serpent</u> .’”	for yourselves: i.e. <i>to legitimize yourselves</i> . <hr/> serpent: not the same word as in Ex 4:3, but probably with the same meaning here. Elsewhere it may mean <i>a crocodile</i> . See also Ex 7:15.
Ex 7:10	וַיָּבֹאוּ מֹשֶׁה וְאַהֲרֹן אֶל־פַּרְעֹה וַיַּעֲשׂוּ כֹן כַּאֲשֶׁר צִוָּה יְהוָה וַיִּשְׁלַךְ אַהֲרֹן אֶת־מַטְּהוֹ לִפְנֵי פַּרְעֹה וּלְפָנֵי עֲבָדָיו וַיְהִי לְתַנִּין:	So Moses and Aaron came to Pharaoh and did so – as the LORD had commanded – and Aaron threw his rod in front of Pharaoh and in front of his servants, and it became a <u>serpent</u> .	serpent: see Ex 7:9.

Ex 7:11	וַיִּקְרָא גַם־פַּרְעֹה לַחֲכָמִים וְלַמְכַשְׁפִּים וַיַּעֲשׂוּ גַם־הֵם חֲרֻטֵּי מִצְרַיִם בְּלִהְיֵיהֶם כֵּן:	Then Pharaoh for his part called for the wise <i>men</i> and the sorcerers, and they did <i>this</i> too – the magicians of Egypt with their enchantments – likewise.	for his part ← <i>also</i> , but with wider scope.
Ex 7:12	וַיִּשְׁלִיכוּ אִישׁ מִטֵּהוּ וַיְהִיו לְתַנִּינִים וַיִּבְלַע מִטֵּה־אֶהֱרֹן אֶת־מִטְּתָם:	And they each threw their rod, and they became <i>serpents</i> , but Aaron's rod swallowed up their rods.	serpents: see Ex 7:9.
Ex 7:13	וַיַּחְזֹק לֵב פַּרְעֹה וְלֹא שָׁמַע אֱלֹהִים כְּאֲשֶׁר דִּבֶּר יְהוָה: פ	And Pharaoh's heart <i>hardened</i> , and he would not hearken to them, as the LORD had said.	hardened ← <i>became firm</i> .
Ex 7:14	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה כְּבֹד לֵב פַּרְעֹה מֵאֵן לְשַׁלַּח הָעָם:	And the LORD said to Moses, “Pharaoh's heart <i>is unimpressionable</i> – he refuses to let the people go.	unimpressionable ← <i>heavy</i> .
Ex 7:15	לֵךְ אֶל־פַּרְעֹה בַּבֹּקֶר הַנֶּה יֵצֵא הַמַּיִמָּה וְנִצַּבְתָּ לְקִרְאתוֹ עַל־שֵׁפֶת הַיָּאֵר וְהִמַּטָּה אֲשֶׁר־נִהְפְּדָ לְנַחֲשׁ תִּקַּח בְּיָדְךָ:	Go to Pharaoh in the morning <i>and you will see that</i> he is going out to the water, and you will stand where <i>you</i> will meet him on the bank of the river, and take in your hand the rod which changed into a <i>serpent</i> .	you will see that ← <i>behold</i> . serpent: here the word is as in Ex 4:3.
Ex 7:16	וְאָמַרְתָּ אֵלָיו יְהוָה אֱלֹהֵי הָעִבְרִים שְׁלַחְנִי אֵלֶיךָ לֵאמֹר שְׁלַח אֶת־עַמִּי וַיַּעֲבֹדְנִי בַּמִּדְבָּר וְהִנֵּה לֹא־שָׁמַעְתָּ עַד־כֹּה:	And you will say to him, ‘The LORD God of the Hebrews sent me to you to say, «Let my people go <i>so</i> they <i>can</i> serve me in the desert», but look, you have not <i>complied</i> up to <i>now</i> .	so: purposive use of the <i>vav</i> . complied ← <i>heard, heeded</i> . now ← <i>here</i> .
Ex 7:17	כֹּה אָמַר יְהוָה בְּזֹאת תֵּדַע כִּי אֲנִי יְהוָה הַנֵּה אֲנֹכִי מִכָּה בַּמַּטֵּה אֲשֶׁר־בְּיָדִי עַל־הַמַּיִם אֲשֶׁר בַּיָּאֵר וְנִהְפְּכוּ לְדָם:	This <i>is what</i> the LORD says: « <i>Here is how</i> you will know that I <i>am</i> the LORD. I <i>am about to</i> strike the water which <i>is</i> in the river with the rod which <i>is</i> in my hand <i>so that</i> it turns to blood,	this <i>is what</i> ← <i>thus</i> . <i>here is how</i> ← <i>by this</i> . I am about to ← <i>behold me</i> . so that: purposive use of the <i>vav</i> .
Ex 7:18	וְהַדְּגָה אֲשֶׁר־בַּיָּאֵר תָּמוּת וּבֶאֱשׁ הַיָּאֵר וְנִלְאָו מִצְרַיִם לְשִׁתּוֹת מַיִם מִן־הַיָּאֵר: ס	and the fish that <i>are</i> in the river will die, and the river will stink, and Egypt will <i>be at a loss to</i> drink water from the river.» ’ ”	be at a loss ← <i>be weary</i> ; also <i>to labour in vain, to be grieved, to loathe</i> .
Ex 7:19	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה אָמַר אֶל־אֶהֱרֹן קַח מִטְּךָ וְנִטְהֵ־יָדְךָ עַל־מִימֵי מִצְרַיִם עַל־נְהַרְתָּם עַל־יְאֹרֵיהֶם וְעַל־אֲגַמֵּיהֶם וְעַל כָּל־מְקוֹה מִימֵיהֶם וַיְהִי־דָם בְּכָל־אֶרֶץ מִצְרַיִם וּבַעֲצִים וּבְאֲבָנִים:	Then the LORD said to Moses, “Say to Aaron, ‘Take your rod and stretch out your hand over the water of Egypt, over their rivers, over their channels, and over their pools and over every accumulation of their water, and they will become blood, and there will be blood in all the land of Egypt, and in <i>vessels of wood</i> and in <i>channels of stone</i> .’ ”	<i>channels</i> : perhaps supply <i>cisterns</i> or <i>troughs</i> .

Ex 7:20	וַיַּעֲשׂוּ כֵן מֹשֶׁה וְאַהֲרֹן כַּאֲשֶׁר צִוָּה יְהוָה וַיִּרָם בַּמַּטֵּה וַיִּדֹךְ אֶת־הַמַּיִם אֲשֶׁר בַּיָּאֵר לְעֵינֵי פַּרְעֹה וְלְעֵינֵי עַבְדָּיו וַיִּהְפְּכוּ כָּל־הַמַּיִם אֲשֶׁר־בַּיָּאֵר לְדָם:	And Moses and Aaron did so, as the LORD had commanded, and he <u>raised</u> his rod and struck the water which <i>was</i> in the river, in Pharaoh's sight, and his servants' sight, and all the water which <i>was</i> in the river turned to blood .	Rev 16:3. <hr/> <hr/> raised ← <i>raised with</i> .
Ex 7:21	וַהֲדָגָה אֲשֶׁר־בַּיָּאֵר מָתָה וַיִּבָּאֵשׁ הַיָּאֵר וְלֹא־יָכְלוּ מִצְרַיִם לְשָׁתוֹת מִיַּם מִן־הַיָּאֵר וַיְהִי הַדָּם בְּכָל־אֶרֶץ מִצְרַיִם:	And the fish which <i>were</i> in the river died, and the river stank, and the <u>Egyptians</u> could not drink water from the river, and there was <u>blood</u> in all the land of Egypt.	the Egyptians ← <i>Egypt</i> , but see Gen 45:2. <hr/> blood ← <i>the blood</i> . An unexpected definite article. See Gen 22:9.
Ex 7:22	וַיַּעֲשׂוּ כֵן חֲרָטְמֵי מִצְרַיִם בְּלִטְיָהֶם וַיַּחֲזִק לִב־פַּרְעֹה וְלֹא־שָׁמַע אֲלֵהֶם כַּאֲשֶׁר דִּבֶּר יְהוָה:	But the magicians of Egypt did likewise with their secret arts, and Pharaoh's heart was <u>hardened</u> , and he did not hearken to them, as the LORD had said.	hardened ← <i>made firm</i> .
Ex 7:23	וַיִּפֶן פַּרְעֹה וַיָּבֹא אֶל־בֵּיתוֹ וְלֹא־שָׁת לְבוֹ גַּם־לְזֹאת:	Pharaoh then turned and went <i>back</i> to his house, and he did not <u>pay attention</u> to this either.	pay attention ← <i>lay to his heart</i> .
Ex 7:24	וַיַּחְפְּרוּ כָּל־מִצְרַיִם סְבִיבֹת הַיָּאֵר מִיַּם לְשָׁתוֹת כִּי לֹא יָכְלוּ לְשָׁתֵת מִמֵּי הַיָּאֵר:	And all Egypt dug around the river <i>for</i> water to drink, because they could not drink from the river-water.	
Ex 7:25	וַיִּמָּלֵא שִׁבְעַת יָמִים אַחֲרֵי הַכּוֹת־יְהוָה אֶת־הַיָּאֵר: פ	And seven days <u>passed</u> after the LORD struck the river.	passed ← <i>were completed</i> .
Ex 8:1	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה בֹּא אֶל־פַּרְעֹה וְאָמַרְתָּ אֵלָיו כֹּה אָמַר יְהוָה שְׁלַח אֶת־עַמִּי וַיַּעֲבֹדֵנִי:	Then the LORD said to Moses, “Go to Pharaoh and say to him, ‘ <u>This is what</u> the LORD says: «Let my people go <u>so that</u> they <i>can</i> serve me.	this is what ← <i>thus</i> . <hr/> so that: purposive use of the vav.
Ex 8:2	וְאִם־מָאֵן אַתָּה לְשַׁלַּח הַנֶּה אֲנֹכִי נִגַּף אֶת־כָּל־גְּבוּלְךָ בַּצְּפָרְדָּעִים:	And if you refuse to let <i>them</i> go, look, I will strike all your <u>territory</u> with <u>frogs</u> .	territory ← <i>border</i> . <hr/> frogs ← <i>the frogs</i> . An unexpected definite article. See Gen 22:9.
Ex 8:3	וְשָׂרְץ הַיָּאֵר צְפָרְדָּעִים וְעָלוּ וַבָּאוּ בְּבֵיתְךָ וּבַחֲדָר מִשְׁכַּבְּךָ וְעַל־מִטָּתְךָ וּבְבַיִת עַבְדֶּיךָ וּבְעַמֶּךָ וּבַתְּנוּרֶיךָ וּבַמִּשְׁאֲרוֹתֶיךָ:	And the river will teem <i>with</i> frogs, and they will come up and come into your house and into your bedroom and into your bed and into the house of your servants and to your people and into your ovens and into your kneading-basins.	
Ex 8:4	וּבָכָה וּבְעַמְךָ וּבְכָל־עַבְדֶּיךָ וְעָלוּ הַצְּפָרְדָּעִים:	And the frogs will come up to you and to your people and to all your servants.» ’”	

Ex 8:5	<p>וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה אֲמַר אֶל־אַהֲרֹן נֹטֵה אֶת־יָדְךָ בְּמַטֵּךְ עַל־הַנְּהָרוֹת עַל־הַיְאֵרִים וְעַל־הָאֲגָמִים וְהֵעַל אֶת־הַצְּפַרְדֵּיִם עַל־אֶרֶץ מִצְרָיִם:</p>	<p>Then the LORD said to Moses, “Say to Aaron, ‘Stretch out your hand with your rod over the rivers, over the channels and over the pools and bring up frogs over the land of Egypt.’”</p>	
Ex 8:6	<p>וַיִּט אַהֲרֹן אֶת־יָדוֹ עַל מִימֵי מִצְרָיִם וְתֵעַל הַצְּפַרְדֵּעַ וְתִכַּס אֶת־אֶרֶץ מִצְרָיִם:</p>	<p>So Aaron stretched out his hand over the water of Egypt and the frogs came up and <u>they</u> covered the land of Egypt.</p>	<p>frogs ... they ← <i>frog ... it</i>. Collective usage.</p>
Ex 8:7	<p>וַיַּעֲשׂוּ־כֵן הַחֹרְטָמִים בְּלִטְיָהֶם וַיַּעֲלוּ אֶת־הַצְּפַרְדֵּיִם עַל־אֶרֶץ מִצְרָיִם:</p>	<p>And the magicians did likewise with their secret arts, and they brought up <u>frogs</u> over the land of Egypt.</p>	<p>frogs ← <i>the frogs</i>.</p>
Ex 8:8	<p>וַיִּקְרָא פַרְעֹה לְמֹשֶׁה וּלְאַהֲרֹן וַיֹּאמֶר הֶעֱתִירוּ אֵלַי־יְהוָה וַיִּסַּר הַצְּפַרְדֵּיִם מִמֶּנִּי וּמִעַמִּי וְאֲשַׁלַּח אֶת־הָעָם וַיִּזְבְּחוּ לַיהוָה:</p>	<p>Then Pharaoh called for Moses and for Aaron and said, “Entreat the LORD to remove the frogs from me and from my people, and I will let the people go, and they <i>can</i> sacrifice to the LORD.”</p>	
Ex 8:9	<p>וַיֹּאמֶר מֹשֶׁה לְפַרְעֹה הֲתִפְאַר עָלַי לְמַתִּי אֲעֹתִיר לָךְ וְלַעֲבָדֶיךָ וְלַעַמְּךָ לְהַכְרִית הַצְּפַרְדֵּיִם מִמֶּךָ וּמִבְּתוּיֶךָ רַק בַּיָּר תִּשָּׂאֲרָנָה:</p>	<p>Moses then said to Pharaoh, “Specify to me when I should entreat for you and for your servants and for your people, to eliminate the frogs from you and from your houses. Only in the river will they remain.”</p>	
Ex 8:10	<p>וַיֹּאמֶר לְמָחָר וַיֹּאמֶר כְּדַבְּרְךָ לְמַעַן תֵּדַע כִּי־אֵין כִּי־הוּא אֱלֹהֵינוּ:</p>	<p>And he said, “Tomorrow.” And he said, “<i>It will be</i> according to your word so that you will know that <i>there is</i> no-one like the LORD our God.</p>	
Ex 8:11	<p>וַיִּסְרוּ הַצְּפַרְדֵּיִם מִמֶּךָ וּמִבְּתוּיֶךָ וּמִעַבְדֶּיךָ וּמִעַמְּךָ רַק בַּיָּר תִּשָּׂאֲרָנָה:</p>	<p>And the frogs will depart from you and from your houses and from your servants and from your people. Only in the river will they remain.”</p>	
Ex 8:12	<p>וַיֵּצֵא מֹשֶׁה וְאַהֲרֹן מֵעַם פַּרְעֹה וַיִּצְעַק מֹשֶׁה אֶל־יְהוָה עַל־דְּבַר הַצְּפַרְדֵּיִם אֲשֶׁר־שָׂם לְפַרְעֹה:</p>	<p>Then Moses and Aaron departed from Pharaoh, and Moses cried out to the LORD about the matter of the frogs which he had imposed on Pharaoh.</p>	<p>from ← <i>from with</i>.</p>
Ex 8:13	<p>וַיַּעַשׂ יְהוָה כְּדַבְּרֵי מֹשֶׁה וַיָּמָתוּ הַצְּפַרְדֵּיִם מִן־הַבָּתִּים מִן־הַחֲצֵרוֹת וּמִן־הַשָּׂדֵת:</p>	<p>And the LORD acted according to Moses' <u>words</u>, and the frogs died off <u>in</u> the houses, <u>in</u> the courtyards and <u>in</u> the fields.</p>	<p>words ← <i>word</i>. in (3x) ← <i>from</i>.</p>

Ex 8:14	וַיִּצְבְּרוּ אֹתָם חֲמָרִים חֲמָרִים וַתִּבְאֵשׁ הָאָרֶץ:	And they piled them up in heaps <i>and</i> heaps, and the land stank.	
Ex 8:15	וַיֵּרָא פַרְעֹה כִּי הִיָּתְהָ הַרְוּחָה וַהֲכַבֵּד אֶת־לִבּוֹ וְלֹא שָׁמַע אֱלֹהִים כַּאֲשֶׁר דִּבֶּר יְהוָה: ס	But when Pharaoh saw that there was relief, he hardened his heart and would not hearken to them, as the LORD had said.	relief ← <i>the relief</i> . An unexpected definite article. See Gen 22:9. <hr/> hardened ← <i>weighted</i> .
Ex 8:16	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה אָמַר אֶל־אַהֲרֹן נִטֵּה אֶת־מִטְּךָ וְהִדֵּךְ אֶת־עַפְרַת הָאָרֶץ וְהָיָה לְכֹנָם בְּכָל־אֶרֶץ מִצְרָיִם:	And the LORD said to Moses, “Say to Aaron, ‘Stretch out your rod and strike the dust of the ground, and it will become lice over all the land of Egypt.’ ”	ground ← <i>land, or earth</i> .
Ex 8:17	וַיַּעֲשׂוּ־כֵן וַיִּטֵּ אַהֲרֹן אֶת־יָדוֹ בְּמִטְהוֹ וַיִּדֹךְ אֶת־עַפְרַת הָאָרֶץ וַתְּהִי הַכֹּנָם בְּאָדָם וּבַבְּהֵמָה כָּל־עַפְרַת הָאָרֶץ הָיָה כְּנִים בְּכָל־אֶרֶץ מִצְרָיִם:	So they did so, and Aaron stretched out his hand with his rod and struck the dust of the ground, and it became lice, on man and on the cattle. All the dust of the earth became lice over all the land of Egypt.	ground: see Ex 8:16. <hr/> lice ← <i>the lice</i> .
Ex 8:18	וַיַּעֲשׂוּ־כֵן הַחֲרֹטְמִים בְּלִטְיָהֶם לְהוֹצִיא אֶת־הַכֹּנָם וְלֹא יָכֻלוּ וַתְּהִי הַכֹּנָם בְּאָדָם וּבַבְּהֵמָה:	Then the magicians acted likewise with their secret arts, to produce lice, but they could not. And the lice were on man and on the cattle.	acted: or <i>did</i> , but in this case they failed to achieve “likewise”.
Ex 8:19	וַיֹּאמְרוּ הַחֲרֹטְמִים אֶל־פַּרְעֹה אֶצְבַּע אֱלֹהִים הוּא וַיַּחֲזֹק לִב־פַּרְעֹה וְלֹא־שָׁמַע אֱלֹהִים כַּאֲשֶׁר דִּבֶּר יְהוָה: ס	Then the magicians said to Pharaoh, “It is the finger of God.” But Pharaoh’s heart hardened, and he did not hearken to them, as the LORD had said.	hardened ← <i>became firm</i> .
Ex 8:20	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה הֲשִׁבֶם בְּבֹקֶר וְהִתְיַצַּב לִפְנֵי פַרְעֹה הִנֵּה יוֹצֵא הַמַּיִמָּה וְאָמַרְתָּ אֵלָיו כֹּה אָמַר יְהוָה שְׁלַח עָמִי וַיַּעֲבֹדְנִי:	And the LORD said to Moses, “Get up early in the morning and stand before Pharaoh – you will see that he is going out to the water – and say to him, ‘This is <i>what</i> the LORD says: «Let my people go so they can serve me.	you will see that ← <i>behold</i> . <hr/> say: singular. <hr/> this is what ← <i>thus</i> . <hr/> so: purposive use of the <i>vav</i> .
Ex 8:21	כִּי אִם־אֵינְךָ מְשַׁלַּח אֶת־עָמִי הֲנִי מְשַׁלֵּיחַ בְּךָ וּבַעֲבָדֶיךָ וּבַעַמְּךָ וּבְבֵתֶיךָ אֶת־הָעֶרֶב וּמְלֹאוֹ בְּתֵי מִצְרַיִם אֶת־הָעֶרֶב וְגַם הָאֲדָמָה אֲשֶׁר־הֵם עָלֶיהָ:	For if you don’t let my people go, I am ready to send the gadfly on you and on your servants and on your people and in your houses, and the houses of Egypt will be full with the gadfly, and also the ground they are on.	I am ready to ← <i>behold me</i> . <hr/> gadfly: perhaps the <i>horsefly</i> variety. But the LXX translates as <i>gnats</i> .
Ex 8:22	וְהַפְּלִיתִי בַיּוֹם הַהוּא אֶת־אֶרֶץ גֹּשֶׁן אֲשֶׁר עָמְדוּ עַמִּי עָלֶיהָ לְבַלְתִּי הִיזוֹת־שָׁם עֶרֶב לְמַעַן תֵּדַע כִּי אֲנִי יְהוָה בְּקִרְבֵי הָאָרֶץ:	But on that day I will set the land of Goshen apart, on which my people stand, so that there will be no gadfly there, so that you may know that I am the LORD in the midst of the land.	

Ex 8:23	וְשִׂמְתִי פֹדֶת בֵּין עַמִּי וּבֵין עַמֶּךָ לְמַחֵר יִהְיֶה הָאֵת הַזֶּה:	And I will put <i>a sign of redemption</i> between my people and your people. This sign will take place tomorrow.» ’”	
Ex 8:24	וַיַּעַשׂ יְהוָה כֵּן וַיָּבֵא עָרֹב כְּבֹד בֵּיתָה פְּרָעָה וּבֵית עַבְדָּיו וּבְכָל-אֶרֶץ מִצְרַיִם תִּשְׁחַת הָאֶרֶץ מִפְּנֵי הָעָרֹב:	And the LORD did so, and a heavy <i>swarm of gadflies</i> came on Pharaoh's house and on his servants' house and all over the land of Egypt. The land was ravaged because of the gadfly.	
Ex 8:25	וַיִּקְרָא פְּרָעָה אֶל-מֹשֶׁה וְלֵאמֹר לְכוּ זַבְחוּ לְאֱלֹהֵיכֶם בְּאֶרֶץ:	Then Pharaoh called for Moses and for Aaron and said, “Go. Sacrifice to your God in the land.”	
Ex 8:26	וַיֹּאמֶר מֹשֶׁה לֹא נִכּוֹן לַעֲשׂוֹת כֵּן כִּי תֹעֲבֶבֶת מִצְרַיִם נִזְבַּח לַיהוָה אֱלֹהֵינוּ הֲנִן נִזְבַּח אֶת-תֹּעֲבֹבֶת מִצְרַיִם לְעֵינֵיהֶם וְלֹא יִסְקְלוּנוּ:	But Moses said, “ <i>It is not right to do it</i> like that, for we will sacrifice <i>what is</i> an abomination to the Egyptians to the LORD our God. If we sacrifice <i>what is</i> an abomination to the Egyptians in their sight, will they not stone us?”	
Ex 8:27	דֶּרֶךְ שְׁלֹשֶׁת יָמִים נֵלְךְ בַּמִּדְבָּר וּזְבַחְנוּ לַיהוָה אֱלֹהֵינוּ כְּאֲשֶׁר יֹאמֵר אֵלֵינוּ:	We will go three days' journey into the desert and sacrifice to the LORD our God according to what he says to us.”	
Ex 8:28	וַיֹּאמֶר פְּרָעָה אֲנֹכִי אֲשַׁלַּח אֶתְכֶם וּזְבַחְתֶּם לַיהוָה אֱלֹהֵיכֶם בַּמִּדְבָּר רַק הֲרַחֵק לֹא-תִרְחִיקוּ לְלַכֵּת הֶעָתִידוּ בְעַדִּי:	Then Pharaoh said, “I will let you go <u>so</u> you <i>can</i> sacrifice to the LORD your God in the desert, but do not <u>go</u> all that far away. <i>And</i> entreat on my behalf.”	so: purposive use of the <i>vav</i> . <hr/> go all that far away: infinitive absolute.
Ex 8:29	וַיֹּאמֶר מֹשֶׁה הִנֵּה אֲנֹכִי יוֹצֵא מֵעַמְּךָ וְהֶעָתִידוּ אֶל-יְהוָה וְסָר הָעָרֹב מִפְּרָעָה מֵעַבְדָּיו וּמֵעַמּוֹ מִחֵר רַק אֶל-יִסָּף פְּרָעָה הִתֵּל לְבַלְתִּי שַׁלַּח אֶת-הָעָם לְזַבַּח לַיהוָה:	Then Moses said, “Behold, I <u>am about to</u> depart from you, and I will entreat the LORD and the gadfly will depart from Pharaoh, from his servants and from his people tomorrow, but don't let Pharaoh be deceptive any more <u>in not letting</u> the people go to sacrifice to the LORD.”	I am about to ← <i>behold me</i> . <hr/> in not letting: gerundial use of the infinitive.
Ex 8:30	וַיֵּצֵא מֹשֶׁה מֵעַם פְּרָעָה וַיַּעֲתָר אֶל-יְהוָה:	Then Moses departed <u>from</u> Pharaoh, and he entreated the LORD.	from ← <i>from with</i> .
Ex 8:31	וַיַּעַשׂ יְהוָה כְּדִבְרֵי מֹשֶׁה וַיִּסָּר הָעָרֹב מִפְּרָעָה מֵעַבְדָּיו וּמֵעַמּוֹ לֹא נִשְׁאַר אֶחָד:	And the LORD acted according to Moses' word, and <u>the gadfly</u> departed from Pharaoh, from his servants and from his people. Not one remained.	the gadfly departed: as <i>qal</i> ; or, with AV, as <i>hiphil</i> , removed the gadfly. The same form, but as <i>hiphil</i> , occurs in Gen 8:13. So AV differs.

Ex 8:32	וַיִּכְבֵּד פַּרְעֹה אֶת־לִבּוֹ גַם בַּפַּעַם הַזֹּאת וְלֹא שָׁלַח אֶת־הָעַמִּים: פ	But Pharaoh <u>hardened</u> his heart this time too, and he did not let the people go.	but: adversative use of the vav. <hr/> hardened ← <i>weighted</i> .
Ex 9:1	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה בֹּא אֶל־פַּרְעֹה וְדַבֵּרְתָּ אֵלָיו כֹּה־אָמַר יְהוָה אֱלֹהֵי הָעִבְרִים שְׁלַח אֶת־עַמִּי וַיַּעֲבֹדֵנִי:	And the LORD said to Moses, “Go to Pharaoh and say to him, ‘This <i>is what</i> the LORD God of the Hebrews says: «Let my people go <u>so that</u> they may serve me.	this <i>is what</i> ← <i>thus</i> . <hr/> so that: purposive use of the vav.
Ex 9:2	כִּי אִם־מֵאַן אַתָּה לְשַׁלַּח וְעוֹדֶדְךָ מִחַזִּיק בָּם:	For if you refuse to let <i>them</i> go, and you still hold on to them,	
Ex 9:3	הֲנֵה יִדְּיָהוָה הַזֶּה בְּמִקְנֶדְךָ אֲשֶׁר בַּשָּׂדֶה בְּסוֹסִים בַּחֲמֹרִים בַּגְּמָלִים בַּבָּקָר וּבְצֹאן דָּבָר כָּבֵד מְאֹד:	you will see the hand of the LORD <u>on</u> your cattle which <i>is</i> in the field – on the horses <i>and</i> on the donkeys, on the camels <i>and</i> on the oxen and on the sheep – a very severe pestilence.	you will see ← <i>behold</i> . <hr/> on ← <i>being on</i> .
Ex 9:4	וְהִפְלִיחַ יְהוָה בֵּין מִקְנֵה יִשְׂרָאֵל וּבֵין מִקְנֵה מִצְרַיִם וְלֹא יָמוּת מִכָּל־לִבְנֵי יִשְׂרָאֵל דָּבָר:	And the LORD will distinguish between Israel's cattle and Egypt's cattle, and <u>nothing at all</u> of <i>what belongs</i> to the sons of Israel will die.» ’ ”	nothing at all ← <i>nothing of all</i> .
Ex 9:5	וַיִּשֶׂם יְהוָה מוֹעֵד לֵאמֹר מָחָר יַעֲשֶׂה יְהוָה הַדָּבָר הַזֶּה בְּאֶרֶץ:	And the LORD fixed a time and said, “Tomorrow the LORD will do this thing in the land.”	
Ex 9:6	וַיַּעַשׂ יְהוָה אֶת־הַדָּבָר הַזֶּה מִמָּחָרֹת וַיָּמָת כָּל מִקְנֵה מִצְרַיִם וּמִמִּקְנֵה בְנֵי־יִשְׂרָאֵל לֹא־מָת אֶחָד:	And the LORD did this thing on the next day, and all the cattle of Egypt died, <u>but</u> of the sons of Israel's cattle, not one <i>animal</i> died.	but: adversative use of the vav.
Ex 9:7	וַיִּשְׁלַח פַּרְעֹה וְהֵנָּה לֹא־מָת מִמִּקְנֵה יִשְׂרָאֵל עַד־אֶחָד וַיִּכְבֵּד לֵב פַּרְעֹה וְלֹא שָׁלַח אֶת־הָעַמִּים: פ	And Pharaoh sent out <i>observers</i> , <u>who saw that</u> not as much as one <i>animal</i> of Israel's cattle had died. But Pharaoh's heart became <u>hardened</u> , and he did not let the people go.	who saw that ← <i>and behold</i> . <hr/> but: adversative use of the vav. <hr/> hardened ← <i>weighted</i> .
Ex 9:8	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאַל־אֲהַרֹן קַחוּ לָכֶם מְלֵא חַפְנֵיכֶם פִּיחַ כַּבָּשׂוּן וְזָרְקוּ מֹשֶׁה הַשְּׂמִימָה לְעֵינֵי פַרְעֹה:	And the LORD said to Moses and Aaron, “Take <u>along handfuls</u> of furnace soot and Moses will sprinkle it towards the sky in Pharaoh's sight.	take along ← <i>take to you</i> . <hr/> handfuls ← <i>the fulness of your fists</i> .
Ex 9:9	וְהָיָה לְאַבְקָה עַל כָּל־אֶרֶץ מִצְרַיִם וְהָיָה עַל־הָאָדָם וְעַל־הַבְּהֵמָה לְשַׁחִין פָּרַח אֲבַעֲבַעַת בְּכָל־אֶרֶץ מִצְרַיִם:	And it will become fine dust over all the land of Egypt, and it will become festering boil pustules on man and on the cattle in all the land of Egypt.”	Rev 16:2.

Ex 9:10	וַיִּקְחוּ אֶת־פִּיחַ הַכַּבֹּשֶׁן וַיַּעֲמְדוּ לִפְנֵי פַרְעֹה וַיִּזְרֹק אֹתוֹ מֹשֶׁה הַשָּׁמַיְמָה וַיְהִי שַׁחִין אֲבֵבֶעֱת פֶּרַח בְּאָדָם וּבַבְּהֵמָה:	So they took the furnace soot and stood before Pharaoh, and Moses sprinkled it towards the sky, and it became festering boil pustules on man and on the cattle.	
Ex 9:11	וְלֹא־יָכְלוּ הַחַרְטֻמִּים לַעֲמֹד לִפְנֵי מֹשֶׁה מִפְּנֵי הַשַּׁחִין כִּי־הָיָה הַשַּׁחִין בְּחַרְטֻמִּים וּבְכָל־מִצְרָיִם:	And the magicians could not stand in Moses' presence on account of the boils, because there were boils on the magicians and on all Egypt.	boils (2x) ← the boil.
Ex 9:12	וַיַּחֲזֶק יְהוָה אֶת־לֵב פַּרְעֹה וְלֹא שָׁמַע אֲלֵהֶם כְּאֲשֶׁר דִּבֶּר יְהוָה אֶל־מֹשֶׁה: ס	Then the LORD <u>hardened</u> Pharaoh's heart, and he didn't hearken to them, as the LORD has said to Moses.	hardened ← made firm.
Ex 9:13	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה הֲשִׁבֶם בִּבְקָר וְהִתְיַצֵּב לִפְנֵי פַרְעֹה וְאָמַרְתָּ אֵלָיו כֹּה־אָמַר יְהוָה אֱלֹהֵי הָעִבְרִים שְׁלַח אֶת־עַמִּי וַיַּעֲבֹדְנִי:	And the LORD said to Moses, “Get up early in the morning and stand before Pharaoh and say to him, ‘ <u>This is what</u> the LORD God of the Hebrews says: «Let my people go <u>so that</u> they may serve me.	this is what ← thus. <hr/> so that: purposive use of the vav.
Ex 9:14	כִּי בַּפֶּעַם הַזֹּאת אֲנִי שֹׁלֵחַ אֶת־כָּל־מַגְפָּתֵי אֶל־לְבָבְךָ וּבְעַבְדֶיךָ וּבְעַמֶּךָ בְּעִבּוֹר תִּדְעַ כִּי אֵין כָּמוֹנִי בְּכָל־הָאָרֶץ:	For this time I am about to send all my plagues into your heart and on your servants, and on your people, in order that you may know that <i>there is</i> no-one like me in all the world.	
Ex 9:15	כִּי עַתָּה שְׁלַחְתִּי אֶת־יָדִי וְאָדָּךְ אוֹתְךָ וְאֶת־עַמֶּךָ בַּדָּבָר וּתִכָּתֵד מִן־הָאָרֶץ:	For now I will put my hand out and strike you and your people with a pestilence, and you will be cut off from the earth.	
Ex 9:16	וְאוֹלָם בְּעִבּוֹר זֹאת הָעֲמֻדָתִיךָ בְּעִבּוֹר הָרֵאֲתֶךָ אֶת־כֹּחִי וּלְמַעַן סַפֵּר שְׁמִי בְּכָל־הָאָרֶץ:	But <i>it is for this purpose that I have put you in place, in order to show you my power, and in order to declare my name in all the earth.</i>	Rom 9:17.
Ex 9:17	עוֹדֶךָ מִסְתּוֹלֵל בְּעַמִּי לְבַלְתִּי שְׁלַחֶם:	Do you still set yourself in opposition to my people <u>in not letting</u> them go?	in not letting: gerundial use of the infinitive.
Ex 9:18	הֲנִי מִמָּטִיר כְּעַת מָחָר בְּרֹד כָּבֵד מְאֹד אֲשֶׁר לֹא־הָיָה כָּמֹהוּ בְּמִצְרָיִם לְמִן־הַיּוֹם הַזֶּה וְעַד־עַתָּה:	Look, at <i>this</i> time tomorrow I will rain down very heavy hail, such as there has never been in Egypt from the day when <u>it was founded</u> up to now.	it was founded ← its being-founded, including a feminine singular suffix. See [Ges-HG] §91e.

Ex 9:19	וּעֲתָה שְׁלַח הָעֹז אֶת־מִקְנֶךָ וְאֵת כָּל־אֲשֶׁר לָךְ בַּשָּׂדֶה כָּל־הָאָדָם וְהַבְּהֵמָה אֲשֶׁר־יִמְצָא בַשָּׂדֶה וְלֹא יֵאסֹף הַבַּיִתָּה וַיֵּרֶד עֲלֵיהֶם הַבָּרָד וּמָתוּ:	So now, send <i>servants and</i> bring your cattle to safety, and everything you <i>have</i> in the field. It will hail on every man and animal that is found in the field and is not gathered in, <u>indoors</u> , and they will die.» ’ ’	indoors ← <i>to the house</i> .
Ex 9:20	הִירָא אֶת־דַּבְּרֵי יְהוָה מֵעַבְדֵי פָּרַעַה הַנִּיס אֶת־עַבְדָּיו וְאֶת־מִקְנֵהוּ אֶל־הַבָּתִּים:	He who feared the word of the LORD <u>among</u> Pharaoh's servants made his <i>own</i> servants and his cattle take refuge <u>in</u> the houses,	among ← <i>from</i> . <hr/> in ← <i>into</i> . Pregnant use of the preposition.
Ex 9:21	וְאֲשֶׁר לֹא־שָׁם לְבֹו אֶל־דַּבְּרֵי יְהוָה וַיַּעֲזֹב אֶת־עַבְדָּיו וְאֶת־מִקְנֵהוּ בַשָּׂדֶה: פ	whereas he who did not heed the word of the LORD left his servants and his cattle in the field.	
Ex 9:22	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה נָטָה אֶת־יָדְךָ עַל־הַשָּׁמַיִם וַיְהִי בָרָד בְּכָל־אֶרֶץ מִצְרַיִם עַל־הָאָדָם וְעַל־הַבְּהֵמָה וְעַל כָּל־עֵשֶׂב הַשָּׂדֶה בְּאֶרֶץ מִצְרַיִם:	And the LORD said to Moses, “Stretch out your hand towards the sky, and there will be hail in all the land of Egypt, on man and on the cattle and on all the vegetation of the field in the land of Egypt.”	
Ex 9:23	וַיִּט מֹשֶׁה אֶת־מִטָּהוּ עַל־הַשָּׁמַיִם וַיְהוֶה נָתַן קֹלֹת וּבָרָד וַתִּהְלֶךְ אֵשׁ אֶרְצָה וַיִּמְטֵר יְהוָה בָּרָד עַל־אֶרֶץ מִצְרַיִם:	So Moses stretched out his rod towards the sky, and the LORD sent noises and hail, and fire came to the ground, and the LORD rained hail on the land of Egypt.	
Ex 9:24	וַיְהִי בָרָד וְאֵשׁ מְתַלַּקְחַת בְּתוֹךְ הַבָּרָד כִּבְד מְאֹד אֲשֶׁר לֹא־הָיָה כִּמְהוּ בְּכָל־אֶרֶץ מִצְרַיִם מֵאָז הָיְתָה לְגוֹי:	And there was hail, and fire taking hold in the hail. <i>It was</i> very heavy, and there had never been <i>anything</i> like it in all the land of Egypt since when it became a nation.	
Ex 9:25	וַיִּד הַבָּרָד בְּכָל־אֶרֶץ מִצְרַיִם אֵת כָּל־אֲשֶׁר בַּשָּׂדֶה מֵאָדָם וְעַד־בְּהֵמָה וְאֵת כָּל־עֵשֶׂב הַשָּׂדֶה הִכָּה הַבָּרָד וְאֶת־כָּל־עֵץ הַשָּׂדֶה שִׁבַּר:	And the hail struck all the land of Egypt – everything in the field, <u>both man and cattle</u> – and the hail struck all the vegetation of the field, and it broke every tree of the countryside.	both man and cattle ← <i>from man and to cattle</i> , but not in a continuum.
Ex 9:26	רַק בְּאֶרֶץ גֹּשֶׁן אֲשֶׁר־שָׂם בְּנֵי יִשְׂרָאֵל לֹא הָיָה בָרָד:	Only in the land of Goshen, where the sons of Israel <i>were</i> , was there no hail.	

Ex 9:27	וַיִּשְׁלַח פַּרְעֹה וַיִּקְרָא לְמֹשֶׁה וְלֵאֲהֲרֹן וַיֹּאמֶר אֲלֵהֶם חַטָּאתִי הַפַּעַם יְהוָה הַצַּדִּיק וְאֲנִי וְעַמִּי הָרָשָׁעִים:	And Pharaoh sent <i>servants</i> and called for Moses and for Aaron and said to them, “I have sinned <i>this</i> time; the LORD <i>is</i> righteous, and I and my people <i>are</i> the wicked <i>ones</i> .	
Ex 9:28	הַעֲתִירוּ אֶל־יְהוָה וְרַב מְהֵיט קָלַת אֱלֹהִים וּבְרַד וְאִשְׁלַחַה אֶתְכֶם וְלֹא תִסָּפֹן לַעֲמֹד:	Entreat the LORD that it should be enough of <u>almighty noises</u> and hail, and I will let you go, and you will not stay any longer.”	almighty noises: an idiom using <i>Elohim</i> , God, for an extreme quality. See Gen 23:6.
Ex 9:29	וַיֹּאמֶר אֵלָיו מֹשֶׁה כִּצְאֹתִי אֶת־הָעִיר אֶפְרָשׁ אֶת־כַּפְּי אֶל־יְהוָה הַקְּלוֹת יִחְדְּלוּ וְהַבְּרַד לֹא יִהְיֶה־עוֹד לְמַעַן תִּדְעַ כִּי לַיהוָה הָאָרֶץ:	Then Moses said to him, “When I go out of the city, I will stretch out my hands to the LORD. The noises will cease and the hail will be no more, so that you may know that the earth <i>is</i> the LORD's.	
Ex 9:30	וְאַתָּה וְעַבְדֶּיךָ יָדַעְתִּי כִּי טָרִם תִּירָאוּן מִפְּנֵי יְהוָה אֱלֹהִים:	But <i>as for</i> you and your servants, I know that you do not yet <u>fear</u> the LORD God.”	fear ← <i>fear the face / presence of</i> , but the latter word can be considered the prepositional linkage with <i>fear</i> .
Ex 9:31	וְהַפְּשִׁתָּה וְהַשְׁעָרָה נִכְתָּה כִּי הַשְׁעָרָה אָבִיב וְהַפְּשִׁתָּה גִּבְעָל:	And the flax and the barley were struck, for the barley <i>was showing</i> green ears <i>of corn</i> and the flax <i>was</i> in flower,	
Ex 9:32	וְהַחֲטָה וְהַכְּסָמַת לֹא נָכוּ כִּי אֶפְיֵלֶת הָנָה:	but the wheat and spelt were not struck, for they <i>were</i> late in growing.	
Ex 9:33	וַיֵּצֵא מֹשֶׁה מֵעַם פַּרְעֹה אֶת־הָעִיר וַיִּפְרָשׁ כַּפָּיו אֶל־יְהוָה וַיִּחְדְּלוּ הַקְּלוֹת וְהַבְּרַד וּמָטָר לֹא־נָתַד אֶרֶץ:	Then Moses departed from Pharaoh <i>and</i> the city, and he stretched out his hands to the LORD, and the noises and the hail stopped, and the rain was not poured down onto the earth.	
Ex 9:34	וַיֵּרָא פַּרְעֹה כִּי־חָדַל הַמָּטָר וְהַבְּרַד וְהַקְּלוֹת וַיִּסֹּף לַחֲטֹא וַיִּכְבַּד לְבוֹ הוּא וְעַבְדָּיו:	But when Pharaoh saw that the raining down had stopped, both the hail and the noises, he sinned again, and he <u>hardened</u> his heart – he and his servants.	hardened ← <i>weighted</i> .
Ex 9:35	וַיַּחֲזֵק לֵב פַּרְעֹה וְלֹא שָׁלַח אֶת־בְּנֵי יִשְׂרָאֵל כַּאֲשֶׁר דִּבֶּר יְהוָה בְּיַד־מֹשֶׁה: פ	So Pharaoh's heart became <u>hardened</u> , and he did not let the sons of Israel go, as the LORD had said, through the <u>intermediacy</u> of Moses.	became hardened ← <i>became firm</i> . intermediacy ← <i>hand</i> .
Ex 10:1	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה בֹּא אֶל־פַּרְעֹה כִּי־אֲנִי הִכְבַּדְתִּי אֶת־לְבוֹ וְאֶת־לֵב עַבְדָּיו לְמַעַן שׂוּתִי אֶתְתִּי אֵלָה בְּקִרְבּוֹ:	Then the LORD said to Moses, “Go to Pharaoh, for I have <u>hardened</u> his heart and his servants' <u>hearts</u> in order that I may <u>show</u> these signs of mine in his <u>full view</u> ,	hardened ← <i>weighted</i> . hearts ← <i>heart</i> . show ← <i>put</i> . full view ← <i>midst</i> .

Ex 10:2	<p>וּלְמַעַן תִּסְפָּר בְּאָזְנִי בְנֶךָ וּבֶן-בְּנֶךָ אֶת אֲשֶׁר הִתְעַלְלֹתִי בְּמִצְרַיִם וְאֶת-אֲתֹתַי אֲשֶׁר-שָׁמַתִּי בָם וַיִּדְעֹתֶם כִּי-אֲנִי יְהוָה:</p>	<p>and in order that you may relate in your son's and your grandson's ear what I have undertaken against Egypt, and my signs which I showed among them, so that you may know that I am the LORD.”</p>	<p>undertaken against Egypt: or performed in Egypt.</p> <hr/> <p>showed ← put.</p> <hr/> <p>so that: purposive use of the vav.</p>
Ex 10:3	<p>וַיָּבֹא מֹשֶׁה וְאַהֲרֹן אֶל-פַּרְעֹה וַיֹּאמְרוּ אֵלָיו כֹּה-אָמַר יְהוָה אֱלֹהֵי הָעִבְרִים עַד-מָתַי מֵאַנַּת לַעֲנֹת מִפְּנֵי שְׁלַח עַמִּי וַיַּעֲבֹדֵנִי:</p>	<p>So Moses and Aaron went to Pharaoh and said to him, “This is what the LORD God of the Hebrews says: ‘How long will you refuse to humble yourself before me? Let my people go so that they may serve me.</p>	<p>this is what ← thus.</p> <hr/> <p>so that: purposive use of the vav.</p>
Ex 10:4	<p>כִּי אִם-מָאֵן אַתָּה לְשַׁלַּח אֶת-עַמִּי הַנִּגִּי מִבְּיַד מַחֵר אַרְבֶּה בְּגִבְלֶךָ:</p>	<p>For if you refuse to let my people go, you will find me bringing locusts into your territory tomorrow.</p>	<p>you will find me ← behold me.</p> <hr/> <p>locusts ← locust. Collective usage.</p> <hr/> <p>territory ← border.</p>
Ex 10:5	<p>וַיִּכְסֹּה אֶת-עֵינֵי הָאָרֶץ וְלֹא יֻכַּל לִרְאוֹת אֶת-הָאָרֶץ וְאָכַל אֶת-יֵתֶר הַפְּלִטָּה הַנִּשְׁאַרֶת לָכֶם מִן-הַבָּרָד וְאָכַל אֶת-כָּל-הָעֵץ הַצֹּמֵחַ לָכֶם מִן-הַשָּׂדֶה:</p>	<p>And they will cover the landscape, and one will not be able to see the land, and they will devour the remainder of the remnant that remains to you from the hail, and they will devour every tree springing up to you in the countryside.</p>	<p>landscape ← eye of the land.</p> <hr/> <p>in the countryside ← from the countryside.</p>
Ex 10:6	<p>וּמְלֹאוּ בְתֻיְךָ וּבְתֵי כָל-עַבְדֶיךָ וּבְתֵי כָל-מִצְרַיִם אֲשֶׁר לְאֶרְצוֹ אֲבֹתֶיךָ וְאֲבוֹת אֲבֹתֶיךָ מִיּוֹם הָיוּתָם עַל-הָאֲדָמָה עַד הַיּוֹם הַזֶּה וַיִּפֶן וַיֵּצֵא מֵעַם פַּרְעֹה:</p>	<p>And they will fill your houses and all your servants' houses and the houses of the whole of Egypt, such as your fathers and your grandfathers never saw from the day they came into being on the earth up to this day.’” Then he turned and departed from Pharaoh.</p>	<p>all your servants' houses ← the houses of all your servants.</p> <hr/> <p>never saw ← did not see.</p> <hr/> <p>came into being ← became.</p> <hr/> <p>earth ← ground.</p>
Ex 10:7	<p>וַיֹּאמְרוּ עֲבָדֵי פַרְעֹה אֵלָיו עַד-מָתַי יְהִיָּה זֶה לָּנוּ לְמוֹקֵשׁ שְׁלַח אֶת-הָאֲנָשִׁים וַיַּעֲבֹדוּ אֶת-יְהוָה אֱלֹהֵיהֶם הַטֶּרֶם תֵּדַע כִּי אֲבָדָה מִצְרַיִם:</p>	<p>Then Pharaoh's servants said to him, “How long will we have this as a snare to us? Let the men go and serve the LORD their God. Do you still not acknowledge that Egypt is being destroyed?”</p>	<p>this: AV differs somewhat, supplying man, but one could equally well supply situation (of retaining the Hebrews).</p>
Ex 10:8	<p>וַיּוֹשִׁב אֶת-מֹשֶׁה וְאֶת-אַהֲרֹן אֶל-פַּרְעֹה וַיֹּאמְרוּ אֵלָיו לְכוּ עַבְדוּ אֶת-יְהוָה אֱלֹהֵיכֶם מִי וּמִי הֵהָלֵכִים:</p>	<p>Then Moses and Aaron were brought back to Pharaoh, and he said to them, “Go. Serve the LORD your God. But who exactly are those that are to go?”</p>	<p>who exactly ← who and who.</p>

Ex 10:9	וַיֹּאמֶר מֹשֶׁה בְּנֵעָרֵינוּ וּבִזְקֵנֵינוּ גֵלְדִּי וּבְבָנוֹתֵינוּ בְּצֹאֲנֵנוּ וּבְבָקָרֵנוּ גֵלְדִּי כִּי חַג־יְהוָה לָנוּ:	Then Moses said, “We will go with our young <i>ones</i> and with our old <i>ones</i> , with our sons and with our daughters. With our sheep and with our cattle we will go, for we <i>have</i> a festival to the LORD.”	
Ex 10:10	וַיֹּאמֶר אֱלֹהִים יְהִי כֵן יְהוָה עִמָּכֶם כַּאֲשֶׁר אֲשַׁלַּח אֶתְכֶם וְאֶת־טַפְכֶם רְאוּ כִּי רָעָה נֹגֵד פְּנֵיכֶם:	Then he said to them, “Let it be so. The LORD <i>be</i> with you when I let you and your little ones go. Look out, for evil <i>is</i> ahead of you.	ahead of you ← <i>opposite your faces</i> .
Ex 10:11	לֹא כֵן לְכוּ־נָא הַגְּבָרִים וְעַבְדוּ אֶת־יְהוָה כִּי אַתֶּה אַתָּם מִבְקָשִׁים וַיִּגְרַשׂ אֶתְּךָ מֵאֶת פְּנֵי פְרַעְה: פ	<i>But it will not be quite</i> like that. Just let the men go and serve the LORD, for that <i>is what</i> you are requesting.” Then <i>he</i> drove them out from Pharaoh's presence.	he drove them out: the [WLC] is clearly <i>piel</i> (folio 37r, col. 1). AV differs, reading the verb as passive.
Ex 10:12	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה נָטֵה יָדְךָ עַל־אֶרֶץ מִצְרַיִם בְּאַרְבֶּה וַיַּעַל עַל־אֶרֶץ מִצְרַיִם וַיֹּאכַל אֶת־כָּל־עֵשֶׂב הָאֶרֶץ אֲת כָּל־אֲשֶׁר הִשְׁאִיר הַבַּרָד:	Then the LORD said to Moses, “Stretch your hand out over the land of Egypt for the locusts <i>so</i> that they come up over the land of Egypt and devour all the vegetation of the land – everything that the hail has left.”	so that: purposive use of the <i>vav</i> .
Ex 10:13	וַיִּט מֹשֶׁה אֶת־מִטְהוֹ עַל־אֶרֶץ מִצְרַיִם וַיְהוֶה נִהַג רוּחַ קָדִים בְּאֶרֶץ כָּל־הַיּוֹם הַהוּא וְכָל־הַלַּיְלָה הַבֹּקֶר הָיָה וְרוּחַ הַקָּדִים נֹשָׂא אֶת־הָאַרְבֶּה:	So Moses stretched his rod out over the land of Egypt, and the LORD set an east wind in motion in the land, all that day and all night. <i>Then</i> morning <i>came</i> , and the east wind brought the locusts.	came ← <i>became</i> .
Ex 10:14	וַיַּעַל הָאַרְבֶּה עַל כָּל־אֶרֶץ מִצְרַיִם וַיֵּינַח בְּכָל גְּבוּל מִצְרַיִם כְּבָד מְאֹד לִפְנֵי לֹא־הָיָה כֵן אַרְבֶּה כָּמֹהוּ וַאֲחֵרָיו לֹא יִהְיֶה־כֵן:	And the locusts came up over the whole land of Egypt, and they settled on all the <u>territory</u> of Egypt. <i>It was</i> very severe; before it there had <u>never</u> been such a locust <i>plague</i> <u>as this</u> , and after it there <u>never</u> will be such a <i>one</i> .	territory ← <i>border</i> . never (2x) ← <i>not</i> . as this ← <i>like it</i> .
Ex 10:15	וַיִּכֹּס אֶת־עֵין כָּל־הָאֶרֶץ וַתְּחַשְׂךָ הָאֶרֶץ וַיֹּאכַל אֶת־כָּל־עֵשֶׂב הָאֶרֶץ וְאֵת כָּל־פְּרִי הָעֵץ אֲשֶׁר הוֹתִיר הַבַּרָד וְלֹא־נֹתַר כָּל־יֵרֶק בְּעֵץ וּבְעֵשֶׂב הַשָּׂדֶה בְּכָל־אֶרֶץ מִצְרַיִם:	And they covered the <u>landscape</u> of the whole land, and the land became dark, and they devoured all the vegetation of the land, and all the fruit of the trees which the hail had left, and no greenery remained on the trees at all, nor on the vegetation of the countryside in all the land of Egypt.	landscape ← <i>eye of the land</i> .

Ex 10:16	וַיַּמְהַר פַּרְעֹה לְקַרְא לְמֹשֶׁה וְלֵאחֶרָן וַיֹּאמֶר חַטָּאתִי לַיהוָה אֱלֹהֵיכֶם וְלָכֶם:	Then Pharaoh hastened to call for Moses and for Aaron, and he said, “I have sinned against the LORD your God, and against you.	
Ex 10:17	וְעַתָּה שָׂא נָא חַטָּאתִי אִדָּ הַפֶּעַם וְהַעֲתִירוּ לַיהוָה אֱלֹהֵיכֶם וַיִּסַּר מֵעָלַי רַק אֶת־הַמּוֹת הַזֶּה:	So now, forgive my sin, just <i>this</i> time, and entreat the LORD your God that he removes just this <u>deadly thing</u> from me.”	deadly thing ← <i>death</i> .
Ex 10:18	וַיֵּצֵא מֵעַם פַּרְעֹה וַיַּעֲתֶר אֶל־יְהוָה:	And he departed from Pharaoh and entreated the LORD.	
Ex 10:19	וַיִּהְיֶה כִּי הִפְּךָ יְהוָה רוּחַ־יָם חֲזָק מְאֹד וַיִּשָּׂא אֶת־הָאֲרָבָה וַיִּתְקַעְהוּ יָמָה סוּף לֹא נִשְׂאֵר אֲרָבָה אֶחָד בְּכָל גְּבוּל מִצְרַיִם:	At <u>which</u> the LORD turned <i>it</i> to a very strong westerly wind, and it carried away the locusts and drove them to the <u>Red Sea</u> . Not one locust remained in all the <u>territory</u> of Egypt.	at which: wider use of the vav. <hr/> Red Sea ← <i>Sedge Sea</i> . <hr/> territory ← <i>border</i> .
Ex 10:20	וַיַּחֲזֶק יְהוָה אֶת־לֵב פַּרְעֹה וְלֹא שָׁלַח אֶת־בְּנֵי יִשְׂרָאֵל: פ	Then the LORD hardened Pharaoh's heart, and he did not let the sons of Israel go.	
Ex 10:21	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה נֹטֵה יָדְךָ עַל־הַשָּׁמַיִם וַיְהִי חֹשֶׁךְ עַל־אֶרֶץ מִצְרַיִם וַיִּמַּשׁ חֹשֶׁךְ:	And the LORD said to Moses, “Stretch out your hand towards the sky and let there be darkness over the land of Egypt, and <u>they will have to grope in the dark</u> .”	they will <i>have to grope in the dark</i> ← <i>let them grope darkness</i> (jussive). AV differs (<i>darkness which may be felt</i>).
Ex 10:22	וַיִּט מֹשֶׁה אֶת־יָדוֹ עַל־הַשָּׁמַיִם וַיְהִי חֹשֶׁךְ־אֲפֹלָה בְּכָל־אֶרֶץ מִצְרַיִם שְׁלֹשֶׁת יָמִים:	So Moses stretched out his hand towards the sky and a thick darkness <u>came</u> over all the land of Egypt for three days.	came ← <i>became</i> .
Ex 10:23	לֹא־רָאוּ אִישׁ אֶת־אָחִיו וְלֹא־קָמוּ אִישׁ מִתַּחַתּוֹ שְׁלֹשֶׁת יָמִים וְלִכְל־בְּנֵי יִשְׂרָאֵל הָיָה אֹזֶר בְּמוֹשְׁבֹתָם:	One person <i>could</i> not see another, and no-one <i>could</i> get up from the <u>spot where he was</u> for three days, <u>but</u> all the sons of Israel had light in their dwelling places.	one person ... another ← <i>a man ... his brother</i> . <hr/> from the spot <i>where he was</i> ← <i>from under him(self)</i> . <hr/> but: adversative use of the vav.
Ex 10:24	וַיִּקְרָא פַרְעֹה אֶל־מֹשֶׁה וַיֹּאמֶר לְכוּ עִבְדוּ אֶת־יְהוָה רַק צִאֲנֹכֶם וּבְקִרְבְּכֶם יֵצֵג גַּם־טַפְּכֶם יִלְךְ עִמָּכֶם:	Then Pharaoh called for Moses and said, “Go. Serve the LORD, but let your sheep and oxen be left behind, <i>but</i> your little ones <i>can</i> also go with you.”	
Ex 10:25	וַיֹּאמֶר מֹשֶׁה גַם־אֲתָה תִתֵּן בְּיַדְנוּ זְבָחִים וְעֹלוֹת וְעָשִׂינוּ לַיהוָה אֱלֹהֵינוּ:	Then Moses said, “You <i>must</i> also <u>hand our animals over to us for sacrifices and burnt offerings</u> for us to perform <i>them</i> to the LORD our God.	hand ... over to us ← <i>give in our hands</i> .

Ex 10:26	וְגַם-מִקְנֵנוּ יֵלֶךְ עִמָּנוּ לֹא תִשָּׂאֵל פְּרִסָּה בִּי מִמֶּנּוּ נִקַּח לְעַבְד אֶת-יְהוָה אֱלֹהֵינוּ וְאִנְחֵנוּ לֹא-נֵדַע מִה-נֵעַבֵד אֶת-יְהוָה עַד-בֹּאֵנוּ שָׁמָּה:	And our cattle <i>must</i> also go with us: not a hoof shall remain, for we <i>must</i> take <i>some</i> from it to serve the LORD our God, and we won't know what to serve the LORD <i>with</i> until we arrive there.”	
Ex 10:27	וַיַּחֲזֶק יְהוָה אֶת-לֵב פַּרְעֹה וְלֹא אָבָה לְשַׁלְּחָם:	Then the LORD hardened Pharaoh's heart, and he was not willing to let them go.	
Ex 10:28	וַיֹּאמֶר-לוֹ פַּרְעֹה לֵךְ מֵעָלַי הֲשֹׁמֵר לִךְ אֶל-תִּסְפֶּה רְאוֹת פָּנַי כִּי בַיּוֹם רִאִיתָךְ פָּנַי תָּמוּת:	And Pharaoh said to him, “Go away from me. <u>Watch out</u> : do not see my face any more, for on the day when you see my face, you will die.”	watch out ← <i>be guarded for yourself</i> .
Ex 10:29	וַיֹּאמֶר מֹשֶׁה בֵּן דְּבָרְתָּ לֹא-אֶסְפֶּה עוֹד רְאוֹת פָּנֶיךָ: פ	To this Moses said, “Thus you have spoken. I will not see your face any more.”	to this: wider use of the <i>vav</i> .
Ex 11:1	וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה עוֹד נֵגַע אֶחָד אָבִיא עַל-פַּרְעֹה וְעַל-מִצְרַיִם אַחֲרָיִךְ יִשְׁלַח אֶתְכֶם מִזֶּה כְּשִׁלְחוֹ כְּלָה גֵּרֶשׁ יִגְרַשׁ אֶתְכֶם מִזֶּה:	Then the LORD said to Moses, “I will bring one more plague on Pharaoh and on Egypt. After that he will let you go from here. When he lets <i>you</i> go, he will <u>completely drive you right out</u> from here.	completely ← <i>completion</i> , but the word is also used as an adverb. drive you right out: infinitive absolute.
Ex 11:2	דַּבֵּר-נָא בְּאָזְנֵי הָעָם וַיִּשְׁאַלּוּ אִישׁ מֵאֵת רֵעֵהוּ וְאִשָּׁה מֵאֵת רֵעוּתָהּ כְּלֵי-כֶסֶף וְכְלֵי זָהָב:	Now speak in the audience of the people <u>to the intent that every</u> man asks from his neighbour, and <i>every</i> woman from her neighbour, for items of silver and items of gold.”	to the intent that: purposive use of the <i>vav</i> .
Ex 11:3	וַיִּתֵּן יְהוָה אֶת-חַן הָעָם בְּעֵינָי מִצְרַיִם גַּם הָאִישׁ מֹשֶׁה גָּדוֹל מְאֹד בְּאֶרֶץ מִצְרַיִם בְּעֵינֵי עַבְדֵי-פַרְעֹה וּבְעֵינֵי הָעָם: ס	And the LORD put <i>an attitude of grace towards</i> the people in Egypt's sight. Moreover Moses <i>was</i> a very great man in the land of Egypt, in the eyes of Pharaoh's servants and in the eyes of the people.	towards ← <i>of</i> . Wider use of the construct state.
Ex 11:4	וַיֹּאמֶר מֹשֶׁה כֹּה אָמַר יְהוָה כַּחֲצֹת הַלַּיְלָה אֲנִי יוֹצֵא בְּתוֹךְ מִצְרַיִם:	And Moses said, “ <u>This is what</u> the LORD says: ‘At about midnight I will go out into the midst of Egypt,	this is what ← <i>thus</i> .
Ex 11:5	וּמֵת כָּל-בְּכוֹר בְּאֶרֶץ מִצְרַיִם מִבְּכוֹר פַּרְעֹה הַיֹּשֵׁב עַל-כִּסְאוֹ עַד בְּכוֹר הַשִּׁפְחָה אֲשֶׁר אַחַר הָרִחִים וְכֹל בְּכוֹר בַּהֵמָה:	and every firstborn in the land of Egypt will die, from Pharaoh's firstborn, who sits on his throne, to the firstborn of the maidservant, who <i>sits at</i> the millstones, and every firstborn of the cattle.	at ← <i>behind</i> .

Ex 11:6	וְהִיְתָה צַעֲקָה גְדֹלָה בְּכָל-אֶרֶץ מִצְרַיִם אֲשֶׁר כָּמָהוּ לֹא נִהְיְתָה וְכָמָהוּ לֹא תִסָּף:	And there will be a great outcry in all the land of Egypt, such as there has not been <i>in the past</i> , and such as will not <i>take place</i> again.	
Ex 11:7	וְלִכְלֹל בְּנֵי יִשְׂרָאֵל לֹא יִחְרֹץ-כְּלָב לְשׂוֹנוֹ לְמֵאִישׁ וְעַד-בְּהֵמָה לְמַעַן תִּדְעוּן אֲשֶׁר יַפְלֶה יְהוָה בֵּין מִצְרַיִם וּבֵין יִשְׂרָאֵל:	But with all the sons of Israel, not a dog will point its tongue at <i>anything</i> whether man or cattle, in order that you may know that the LORD has made a distinction between Egypt and Israel.’	
Ex 11:8	וַיֵּרְדוּ כָל-עַבְדֵיךָ אֵלַי וְהִשְׁתַּחֲווּ-לִי לֵאמֹר צֵא אִתָּה וְכָל-הָעָם אֲשֶׁר-בְּרַגְלֶיךָ וְאַחֲרֵי-כֵן אֵצֵא וַיֵּצֵא מִמֶּסֶפְרַעַה בְּחַרְיֵאף: ס	And all these servants of yours will come down to me and pay homage to me, saying, ‘Go out, you and all the people who are <u>under your authority</u> .’ Then after that I will go out.” Then he <u>departed from</u> Pharaoh in furious anger.	under your authority ← <i>at your feet</i> . <hr/> departed from ← <i>went out from with</i> .
Ex 11:9	וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֹא-יִשְׁמַע אֵלֶיכֶם פְּרָעָה לְמַעַן רַבּוֹת מוֹפְתַי בְּאֶרֶץ מִצְרַיִם:	Then the LORD said to Moses, “Pharaoh will not hearken to <u>you</u> , in order that my miracles may be increased in the land of Egypt.”	you: plural, so including Aaron.
Ex 11:10	וּמֹשֶׁה וְאַהֲרֹן עָשׂוּ אֶת-כָּל-הַמִּפְתִּים הָאֵלֶּה לְפָנָי פְּרָעָה וַיַּחֲזִק יְהוָה אֶת-לֵב פְּרָעָה וְלֹא-שָׁלַח אֶת-בְּנֵי-יִשְׂרָאֵל מֵאֶרֶץ: פ	So Moses and Aaron performed all these miracles in Pharaoh's presence, and the LORD hardened Pharaoh's heart, and he did not let the sons of Israel go from his land.	
Ex 12:1	וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה וְאַל-אַהֲרֹן בְּאֶרֶץ מִצְרַיִם לֵאמֹר:	Then the LORD spoke to Moses and to Aaron in the land of Egypt and said,	
Ex 12:2	הַחֹדֶשׁ הַזֶּה לָכֶם רֵאשׁ חֳדָשִׁים רֵאשׁוֹן הוּא לָכֶם לְחֹדְשֵׁי הַשָּׁנָה:	“This month <i>is</i> the start of months to you. It <i>is</i> the first of the months of the year to you.	
Ex 12:3	דַּבְּרוּ אֶל-כָּל-עֵדַת יִשְׂרָאֵל לֵאמֹר בַּעֲשֹׂר לְחֹדֶשׁ הַזֶּה וַיִּקְחוּ לָהֶם אִישׁ שֶׁה לְבֵית-אָבִתָּה שֶׁה לְבַיִת:	Speak to the whole congregation of Israel and say <i>that</i> on the <i>tenth day</i> of this month they <i>must</i> each take their lamb – <i>one</i> per house of <i>their</i> fathers – a lamb per house.	

Ex 12:4	וְאִם-יִמְעַט הַבַּיִת מִהֵיֶת מִשֶּׁה וְלָקַח הוּא וּשְׂכֵנו הַקָּרֵב אֶל-בֵּיתוֹ בְּמִכְסַת נַפְשֹׁת אִישׁ לְפִי אֲכָלוּ תִכְסּוּ עַל-הַשֶּׁה:	And if the house is too small to afford a lamb, then it and its neighbour which <i>is most like that house</i> in headcount will take a lamb, and you will each be attributed to the <i>shared</i> lamb in accordance with <i>those</i> eating from it.	to afford a lamb ← <i>to be from a lamb</i> . most like ← <i>nearest to</i> . headcount ← <i>number of souls</i> .
Ex 12:5	שֶׁה תָּמִים זָכָר בֶּן-שָׁנָה יִהְיֶה לָכֶם מִן-הַכֹּבָשִׁים וּמִן-הָעִזִּים תִּקְחוּ:	It shall be a perfect one-year-old male of yours. You will take <i>it</i> from the lambs <i>or</i> from the goats.	or: disjunctive use of the <i>vav</i> .
Ex 12:6	וְהָיָה לָכֶם לְמִשְׁמֶרֶת עַד אַרְבַּעַת עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה וּשְׁחֲטוּ אֹתוֹ כָּל קֹהֵל עַד-תִּישָׂרְאֵל בֵּין הָעֶרְבָיִם:	And it will be an <i>animal kept</i> for you until the fourteenth day of this month, when the whole convocation of the congregation of Israel will slaughter <i>it</i> in the evening.	<i>animal kept</i> ← <i>guarding</i> . in the evening ← <i>between the two evenings</i> . [CB] quotes Lightfoot with “between the decline of the sun (after noon) and its setting”, but the context of Ex 16:12-13 suggests <i>the late evening</i> .
Ex 12:7	וְלָקְחוּ מִן-הַדָּם וְנָתְנוּ עַל-שְׁתֵּי הַמְּזוּזוֹת וְעַל-הַמְּשְׁקוּף עַל הַבַּתִּים אֲשֶׁר-יֹאכְלוּ אֹתוֹ בָּהֶם:	And they will take <i>some of its</i> blood and put <i>it</i> on the two doorposts and on the lintel of the houses in which they will eat it.	of the houses ← <i>at the houses</i> .
Ex 12:8	וְאָכְלוּ אֶת-הַבָּשָׂר בַּלַּיְלָה הַזֶּה צְלִי-אֵשׁ וּמִצּוֹת עַל-מְרִירִים יֹאכְלֶהוּ:	And they will eat the meat <i>on that night</i> , roasted <i>on</i> a fire, and unleavened bread, <i>and</i> they will eat it with bitter herbs.	on that night ← <i>on this night</i> .
Ex 12:9	אֲלֹתֵי-אֲכָלוּ מִמֶּנּוּ זָא וּבָשָׂל מִבָּשָׂל בַּמַּיִם כִּי אִם-צְלִי-אֵשׁ רֵאשׁוֹ עַל-כַּרְעֵיו וְעַל-קִרְבּוֹ:	Do not eat <i>any</i> of it raw, or boiled in water at all, but rather roasted <i>on</i> a fire, its head with its legs and with its innards.	boiled in water at all: infinitive absolute.
Ex 12:10	וְלֹא-תוֹתִירוּ מִמֶּנּוּ עַד-בֹּקֶר וְהַנֶּתֶר מִמֶּנּוּ עַד-בֹּקֶר בָּאֵשׁ תִּשְׂרְפוּ:	Do not leave <i>any</i> of it remaining until the morning, and whatever of it <i>would</i> remain until morning, burn up in <i>a fire</i> .	a fire ← <i>the fire</i> . An unexpected definite article. See Gen 22:9.
Ex 12:11	וְכִכָּהֵן תֹּאכְלוּ אֹתוֹ מִתְּנִיכֶם חֲגָרִים וְעַלְיֶיכֶם בְּרִגְלֵיכֶם וּמִקַּלְכֶם בְּיַדְכֶם וְאָכַלְתֶּם אֹתוֹ בְּחֶפְזוֹן פֶּסַח הוּא לִיהוָה:	And this <i>is</i> how you shall eat it: <i>with</i> your loins girded <i>and with</i> your shoes on your feet, and <i>with</i> your staff in your hand. And you shall eat it with haste. It <i>is</i> the LORD's Passover.	
Ex 12:12	וְעָבַרְתִּי בָאָרֶץ-מִצְרַיִם בַּלַּיְלָה הַזֶּה וְהִפִּיתִי כָּל-בְּכוֹר בָּאָרֶץ מִצְרַיִם מְאָדָּם וְעַד-בְּהֵמָה וּבְכָל-אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים אֲנִי יְהוָה:	And I will pass through the land of Egypt <i>on that night</i> , and I will strike every firstborn in the land of Egypt, both man and cattle, and I will execute judgments against all the gods of Egypt, <i>as I am</i> the LORD.	on that night ← <i>on this night</i> .

Ex 12:13	<p>וְהָיָה הַדָּם לְכֶם לְאֵת עַל הַבָּתִּים אֲשֶׁר אַתֶּם שָׁם וְרָאִיתִי אֶת־הַדָּם וּפָסַחְתִּי עֲלֵיכֶם וְלֹא־יְהִיָּה בְכֶם נִגְף לְמַשְׁחִית בְּהַכְתִּי בְּאֶרֶץ מִצְרַיִם:</p>	<p>And the blood will be a sign for you on the houses where you are, and I will see the blood, and I will pass over you, and there will not be <i>any</i> destructive blow on you when I strike in the land of Egypt.</p>	<p>destructive blow ← <i>blow to corrupt.</i></p>
Ex 12:14	<p>וְהָיָה הַיּוֹם הַזֶּה לְכֶם לְזִכְרוֹן וַחֲגֹתֶם אֹתוֹ חֵג לַיהוָה לְדֹרֹתֵיכֶם חֻקַּת עוֹלָם תִּחְגְּגֶהוּ:</p>	<p>And this day will be a memorial for you, and you will celebrate it as a festival to the LORD throughout your generations. You will celebrate it as an age-abiding statute.</p>	
Ex 12:15	<p>שִׁבְעַת יָמִים מִצּוֹת תֹּאכְלוּ אֶדְ בַּיּוֹם הָרִאשׁוֹן תִּשְׁבִּיתוּ שֶׁאֵר מִבֵּיתְכֶם כִּי כָּל־אֹכֵל חֶמֶץ וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא מִיִּשְׂרָאֵל מִיּוֹם הָרִאשׁוֹן עַד־יּוֹם הַשִּׁבְעִי:</p>	<p>You will eat unleavened bread for seven days. Right on the first day you will remove leaven from your houses, for if <u>anyone</u> eats leavened <i>bread</i>, then that <u>person</u> will be cut off from Israel, <i>this being in force</i> from the first day to the seventh day.</p>	<p>anyone ← <i>everyone.</i> person ← <i>soul.</i></p>
Ex 12:16	<p>וּבַיּוֹם הָרִאשׁוֹן מִקְרָא־קֹדֶשׁ וּבַיּוֹם הַשְּׁבִיעִי מִקְרָא־קֹדֶשׁ יְהִיָּה לְכֶם כָּל־מְלֶאכֶה לֹא־יַעֲשֶׂה בָהֶם אֶדְ אֲשֶׁר יֵאָכֵל לְכָל־נֶפֶשׁ הוּא לְבַדּוֹ יַעֲשֶׂה לְכֶם:</p>	<p>On the first day <i>you will hold</i> a holy convocation and on the seventh day <i>you will hold</i> a holy convocation. No work will be done on them, except that food <i>needs</i> to be eaten by <u>everyone</u>; that alone <i>is what can</i> be done by you.</p>	<p>you will hold ← <i>there will be to you.</i> everyone ← <i>every soul.</i></p>
Ex 12:17	<p>וּשְׁמַרְתֶּם אֶת־הַמִּצּוֹת כִּי בָּעֶצֶם הַיּוֹם הַזֶּה הוֹצֵאתִי אֶת־עַבְאֹתֵיכֶם מֵאֶרֶץ מִצְרַיִם וּשְׁמַרְתֶּם אֶת־הַיּוֹם הַזֶּה לְדֹרֹתֵיכֶם חֻקַּת עוֹלָם:</p>	<p>And you will keep the <i>days of</i> the unleavened bread, for on this very day I will have brought your <u>companies</u> out of the land of Egypt, and you will keep this day throughout your generations, as an age-abiding statute.</p>	<p>companies: see Ex 6:26.</p>
Ex 12:18	<p>בְּרִאשׁוֹן בְּאַרְבַּעָה עָשָׂר יוֹם לַחֹדֶשׁ בְּעֶרֶב תֹּאכְלוּ מִצַּת עַד יוֹם הָאֶחָד וְעֶשְׂרִים לַחֹדֶשׁ בְּעֶרֶב:</p>	<p>In the first <i>month</i>, on the fourteenth day of the month, in the evening, you will eat unleavened bread, until the twenty-first day of the month in the evening.</p>	
Ex 12:19	<p>שִׁבְעַת יָמִים שֶׁאֵר לֹא יִמָּצֵא בְּבֵיתְכֶם כִּי כָּל־אֹכֵל מִחֻמֶּצֶת וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא מֵעֵדֶת יִשְׂרָאֵל בְּגֵר וּבְאֶזְרַח הָאֶרֶץ:</p>	<p>For seven days no leaven will be found in your houses, for <i>if</i> <u>anyone</u> eats <i>anything</i> leavened, then that <u>person</u> will be cut off from the congregation of Israel, <i>this applying</i> to the foreigner and the native of the land.</p>	<p>anyone ← <i>everyone.</i> person ← <i>soul.</i></p>

Ex 12:20	כָּל־מַחְמֶצֶת לֹא תֹאכְלוּ בְּכָל־ מוֹשְׁבֵיכֶם תֹאכְלוּ מַצּוֹת: פ	You will eat nothing leavened; in all of the places where you live, you will eat unleavened bread.”	
Ex 12:21	וַיִּקְרָא מֹשֶׁה לְכָל־זִקְנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם מְשֹׁכֹו וְקַחוּ לָכֶם צֹאן לְמִשְׁפַּחְתֵּיכֶם וְשַׁחֲטוּ הַפֶּסַח:	Then Moses called for all the elders of Israel, and he said to them, “Select and take a lamb for yourselves according to your families, and slaughter the Passover.	then: the verse jumps ahead in time to the Passover itself. <hr/> select: supported by [ST] (<i>choisissez</i>). <hr/> lamb ← <i>sheep</i> , but including <i>lambs</i> .
Ex 12:22	וְלָקַחְתֶּם אֲגֻדַּת אֵזוֹב וְטַבַּלְתֶּם בָּדָם אֲשֶׁר־בַּסֶּף וְהִגַּעְתֶּם אֶל־הַמִּשְׁקוֹף וְאֶל־שְׁתֵּי הַמְּזוּזוֹת מִן־הַדֶּם אֲשֶׁר בַּסֶּף וְאַתֶּם לֹא תִצְאוּ אִישׁ מִפֶּתַח־בֵּיתוֹ עַד־בֹּקֶר:	And take a bundle of hyssop, and dip <i>it</i> in the blood which <i>is</i> in the drain pan, and apply <i>some</i> of the blood which <i>is</i> in the drain pan to the lintel and to the two doorposts. And <u>not one of you</u> will go out of the door of his house until the morning.	not one of you ← <i>you, not a man</i> .
Ex 12:23	וְעָבַר יְהוָה לְנִגְףִי אֶת־מִצְרַיִם וְרָאָה אֶת־הַדֶּם עַל־הַמִּשְׁקוֹף וְעַל שְׁתֵּי הַמְּזוּזוֹת וּפָסַח יְהוָה עַל־הַפֶּתַח וְלֹא יִתֵּן הַמַּשְׁחִית לְבֹא אֶל־בְּתֵיכֶם לְנִגְףִי:	And the LORD will pass through <i>so as</i> to strike Egypt, and he will see the blood on the lintel and on the two doorposts, and the LORD will <u>pass over</u> the door and will not allow the destroyer to come into your houses to strike <i>there</i> .	pass over: i.e. <i>skip</i> .
Ex 12:24	וְשָׁמַרְתֶּם אֶת־הַדְּבָר הַזֶּה לְחֻק־לֶךְ וּלְבִנְיָד עַד־עוֹלָם:	And you will observe this <u>injunction</u> as a statute of yours and of your sons, age-abidingly.	injunction ← <i>word, matter</i> .
Ex 12:25	וְהָיָה כִּי־תָבֹאוּ אֶל־הָאָרֶץ אֲשֶׁר יִתֵּן יְהוָה לָכֶם כְּאֲשֶׁר דִּבֶּר וְשָׁמַרְתֶּם אֶת־הָעֲבֹדָה הַזֹּאת:	And it will come to pass, when you come to the land which the LORD will give you, as he has said, that you will keep this service.	
Ex 12:26	וְהָיָה כִּי־יֹאמְרוּ אֲלֵיכֶם בְּנֵיכֶם מָה הָעֲבֹדָה הַזֹּאת לָכֶם:	And it will come to pass, when your sons say to you, ‘What <i>is</i> this service of yours?’ –	
Ex 12:27	וְאָמַרְתֶּם זָבַח־פֶּסַח הוּא לִיהוָה אֲשֶׁר פָּסַח עַל־בְּתֵי בְנֵי־יִשְׂרָאֵל בְּמִצְרַיִם בְּנִגְפוֹ אֶת־מִצְרַיִם וְאֶת־בְּתֵינֹו הִצִּיל וַיִּקַּד הָעָם וַיִּשְׁתַּחֲוּוּ:	that you will say, ‘It <i>is</i> the sacrifice of the Passover to the LORD, who passed over the houses of the sons of Israel in Egypt, when he struck Egypt <u>but</u> saved our houses.’” Then the people bowed and worshipped.	but: adversative use of the <i>vav</i> .
Ex 12:28	וַיֵּלְכוּ וַיַּעֲשׂוּ בְנֵי יִשְׂרָאֵל כְּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה וְאַהֲרֹן כִּן עָשׂוּ: ס	Then the sons of Israel departed and did <i>this</i> . As the LORD had commanded Moses and Aaron, so they carried <i>it</i> out.	

Ex 12:29	וַיְהִי בַּחֲצֵי הַלַּיְלָה וַיַּהַרֵם הַכֹּהֵן כָּל־בְּכוֹרֵי בְּאֶרֶץ מִצְרַיִם מִבְּכֹר פַּרְעֹה הַיֹּשֵׁב עַל־כִּסְאוֹ עַד בְּכוֹר הַשְּׂבִי אֲשֶׁר בְּבַיִת הַבּוֹר וְכָל בְּכוֹר בְּהֵמָה:	And it came to pass at midnight that the LORD struck every firstborn in the land of Egypt, from Pharaoh's firstborn, who sat on his throne, to the firstborn of the captive, who <i>was</i> in the dungeon, and all the firstborn of the cattle.	
Ex 12:30	וַיָּקָם פַּרְעֹה לַיְלָה הַזֶּה וְכָל־עַבְדָּיו וְכָל־מִצְרַיִם וַתְּהִי צִעֲקָה גְדֹלָה בְּמִצְרַיִם כִּי־אֵין בַּיִת אֲשֶׁר אֵין־שָׁם מֵת:	And Pharaoh got up <i>at</i> night – he and all his servants and all of Egypt – and there was loud shouting in Egypt, for <i>there was</i> no house where there <i>wasn't</i> someone dead.	
Ex 12:31	וַיִּקְרָא לְמֹשֶׁה וּלְאַהֲרֹן לַיְלָה וַיֹּאמֶר קוּמוּ צֵאוּ מִתּוֹךְ עַמִּי גַם־אַתֶּם גַּם־בְּנֵי יִשְׂרָאֵל וּלְכוּ עַבְדוּ אֶת־יְהוָה כַּדְּבַרְכֶם:	Then he called for Moses and for Aaron <i>at</i> night and said, “Get up <i>and</i> go away from my people, both you and the sons of Israel, and go <i>and</i> serve the LORD according to <i>what</i> you said.	
Ex 12:32	גַּם־צֹאֲנֵכֶם גַּם־בְּקֹרְכֶם קְחוּ כַּאֲשֶׁר דִּבַּרְתֶּם וּלְכוּ וּבְרַכְתֶּם גַּם־אֹתִי:	Take also your sheep and your cattle as you said, and go, and bless me too.”	
Ex 12:33	וַתַּחֲזֹק מִצְרַיִם עַל־הָעָם לְמַהֵר לְשַׁלְּחָם מִן־הָאָרֶץ כִּי אָמְרוּ בָלֵנוּ מֵתִים:	And Egypt <u>was resolved</u> concerning the people to be quick <u>in sending</u> them out of the land, for they said, “ <i>Otherwise, we are</i> all dead.”	was resolved ← <i>became strong / hard.</i> in sending: gerundial use of the infinitive.
Ex 12:34	וַיִּשֹׂא הָעָם אֶת־בָּצֵקוֹ טָרֵם יַחֲמֹץ מִשְׂאֵרֹתָם צִרְתָּה בְּשִׁמְלֹתָם עַל־שִׁכְמָם:	And the people carried their dough before it was leavened <i>in</i> their kneading-troughs, on their shoulder, bound up in their clothes.	
Ex 12:35	וּבְנֵי־יִשְׂרָאֵל עָשׂוּ כַּדְּבַר מֹשֶׁה וַיִּשְׂאֲלוּ מִמִּצְרַיִם כְּלֵי־כֶסֶף וְכְלֵי זָהָב וּשְׂמֹלֹת:	And when the sons of Israel acted according to Moses' word, and they asked Egypt for items of silver and items of gold, and clothes,	
Ex 12:36	וַיְהִי־הָיָה נָתַן אֶת־חַן הָעָם בְּעֵינֵי מִצְרַיִם וַיִּשְׂאֲלוּם וַיִּנְצְלוּ אֶת־מִצְרַיִם: פ	the LORD put favour <u>towards</u> the people in Egypt's sight, and they granted their <i>requests</i> , and they plundered Egypt.	towards ← <i>of</i> . Wider use of the construct state.
Ex 12:37	וַיִּסְעוּ בְנֵי־יִשְׂרָאֵל מִרַעַמְסֵס סִכְתָּה כֶּשֶׁשׁ־מֵאוֹת אָלֶף רַגְלֵי הַגְּבָרִים לְבַד מִטָּף:	And the sons of Israel moved from Rameses to Succoth. <i>There were</i> about six hundred thousand men on foot, excluding children.	
Ex 12:38	וְגַם־עֲרַב רַב עָלָה אִתָּם וְצֹאֵן וּבָקָר מְקֻנָּה כְּבֵד מְאֹד:	But a large number of mixed camp followers also went up with them, as <i>did</i> sheep and cattle – livestock <u>in a very considerable quantity</u> .	<i>in a very considerable quantity</i> ← <i>very heavy.</i>

Ex 12:39	וַיֹּאֲפוּ אֶת־הַבֶּצֶק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עִגְתַּת מִצּוֹת כִּי לֹא חָמֵץ בִּי־גִרְשׁוֹ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהִתְמַהֵמֶה וְגַם־צִדָּה לֹא־עָשׂוּ לָהֶם:	And they baked the dough which they had brought out of Egypt into unleavened cakes, for <i>it was</i> not leavened, for they had been driven out of Egypt and could not delay, and they had not prepared <i>any</i> provisions for themselves either.	
Ex 12:40	וּמוֹשֵׁב בְּנֵי יִשְׂרָאֵל אֲשֶׁר יָשְׁבוּ בְּמִצְרַיִם שְׁלֹשִׁים שָׁנָה וָאַרְבַּע מֵאוֹת שָׁנָה:	Now <i>the time of</i> the stay of the sons of Israel when they stayed in Egypt <i>was</i> four hundred and thirty years,	
Ex 12:41	וַיְהִי מִקֵּץ שְׁלֹשִׁים שָׁנָה וָאַרְבַּע מֵאוֹת שָׁנָה וַיְהִי בְּעֶלְצֶם הַיּוֹם הַזֶּה יֵצְאוּ כָּל־צְבָאוֹת יְהוָה מֵאֶרֶץ מִצְרַיִם:	and it came to pass, <u>after</u> four hundred and thirty years, and it was on <u>the very same day</u> , <i>that</i> all the <u>companies</u> of the LORD went out from the land of Egypt.	after ← <i>at the end of</i> . <hr/> the very same day: or <i>this very day</i> . <hr/> companies: see Ex 6:26.
Ex 12:42	לַיַּל שְׁמֵרִים הוּא לַיהוָה לְהוֹצִיאָם מֵאֶרֶץ מִצְרַיִם הוּא־הַלַּיְלָה הַזֶּה לַיהוָה שְׁמֵרִים לְכָל־בְּנֵי יִשְׂרָאֵל לְדֹרֹתָם: פ	It <i>is</i> a night of observance to the LORD when he brought them out of the land of Egypt. This very night of the LORD's <i>is</i> an observance to all the sons of Israel throughout their generations.	
Ex 12:43	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאַהֲרֹן זֹאת חֻקַּת הַפֶּסַח כָּל־בּוֹנֵגֶר לֹא־יֹאכַל בּוֹ:	And the LORD said to Moses and Aaron, “This <i>is</i> the statute of the Passover. No foreigner will <u>partake</u> of it.	partake ← <i>eat</i> .
Ex 12:44	וְכָל־עֶבֶד אִישׁ מִקְנֵת־כֶּסֶף וּמִלְתָּה אֹתוֹ אִזּוֹ יֹאכַל בּוֹ:	But <i>as for</i> every servant who <u>was bought</u> for money, and whom you have circumcised, in that case he shall <u>partake</u> of it.	bought for money ← <i>each a purchase of money</i> . <hr/> partake ← <i>eat</i> .
Ex 12:45	תּוֹשֵׁב וְשֹׁכֵר לֹא־יֹאכַל־בוֹ:	No <i>temporary</i> resident or hired servant shall <u>partake</u> of it.	partake ← <i>eat</i> .
Ex 12:46	בְּבַיִת אֶחָד יֹאכַל לֹא־תוֹצִיא מִן־הַבַּיִת מִן־הַבָּשָׂר חוּצָה וְעֹצֶם לֹא תִשְׁבְּרוּ־בוֹ:	It will be eaten in one house. You shall not bring <i>any</i> meat out from the house outside, and you shall not break <i>any</i> bone in it.	John 19:36.
Ex 12:47	כָּל־עֵדַת יִשְׂרָאֵל יַעֲשׂוּ אֹתוֹ:	Every congregation of Israel will <u>celebrate</u> it.	celebrate ← <i>do; perform</i> .
Ex 12:48	וְכִי־יָגוּר אִתְּךָ גֵר וְעָשָׂה פֶסַח לַיהוָה הַמּוֹל לּוֹ כָּל־זָכָר וְאִזּוֹ יִקְרַב לַעֲשׂוֹתוֹ וְהָיָה כְּאֶזְרָח הָאֶרֶץ וְכָל־עֶרְלָה לֹא־יֹאכַל בּוֹ:	And if a foreigner should stay with you and <u>celebrate</u> the LORD's Passover, every male <i>belonging</i> to him must be circumcised, and then he shall approach to <u>celebrate</u> it, and he will be like a native of the land, but no <u>uncircumcised person</u> shall <u>partake</u> of it.	celebrate (2x) ← <i>do; perform</i> . <hr/> uncircumcised ← <i>with foreskin</i> . <hr/> partake ← <i>eat</i> .

Ex 12:49	תֹּרֶה אֶחַת יִהְיֶה לְאַזְרָח וְלִגֵּר הַגֵּר בְּתוֹכְכֶם:	There will be one law for the native and the foreigner staying with you.	with you ← <i>in your midst</i> .
Ex 12:50	וַיַּעֲשׂוּ כָּל־בְּנֵי יִשְׂרָאֵל כְּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה וְאֶת־אַהֲרֹן בֶּן עֶשְׂוֹ: ס	And all the sons of Israel did what the LORD commanded Moses and Aaron – so they did.”	
Ex 12:51	וַיְהִי בַעֲצֵם הַיּוֹם הַזֶּה הוֹצִיא יְהוָה אֶת־בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם עַל־צְבָאוֹתָם: פ	And it came to pass on this very day that the LORD brought the sons of Israel out of the land of Egypt in their <u>companies</u> .	companies: see Ex 6:26.
Ex 13:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	And the LORD spoke to Moses and said,	
Ex 13:2	קִדְשִׁי לִי כָּל־בְּכוֹר פֶּטֶר כָּל־לֶחֶם בְּבֶן יִשְׂרָאֵל בְּאָדָם וּבְבַהֲמָה לִי הוּא:	“Sanctify to me every firstborn, that opens any womb , among the sons of Israel, among man and among cattle; he is for me.”	Luke 2:23. <hr/> any ← <i>every</i> .
Ex 13:3	וַיֹּאמֶר מֹשֶׁה אֶל־הָעָם זְכוֹר אֶת־הַיּוֹם הַזֶּה אֲשֶׁר יֵצְאוּ מִמִּצְרַיִם מִבֵּית עֲבָדִים כִּי בְּחֹזֶק יָד הוֹצִיא יְהוָה אֶתְכֶם מִזֶּה וְלֹא יֵאָכֵל חֶמֶץ:	So Moses said to the people, “Remember this day when you came out of Egypt, from a house of <u>slavery</u> , for by strength of hand the LORD brought you out from there. And nothing leavened is <i>to be</i> eaten.	remember: infinitive absolute in the role of an imperative. <hr/> slavery ← <i>slaves or servants</i> .
Ex 13:4	הַיּוֹם אַתֶּם יֹצְאִים בְּחֹדֶשׁ הָאָבִיב:	Today you are coming out, in the month of Abib.	
Ex 13:5	וְהָיָה כִּי־יָבִיאוּךָ יְהוָה אֶל־אֶרֶץ הַכְּנַעֲנִי וְהַחִתִּי וְהָאֱמֹרִי וְהַחִיטִּי וְהִיבּוֹסִי אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם לֵאמֹר לְךָ אֶרֶץ זָבַת חֶלֶב וְדָבַשׁ וְעָבַדְתָּ אֶת־הָעִבְדָּה הַזֹּאת בְּחֹדֶשׁ הַזֶּה:	And it will come to pass that the LORD will bring you to the land of the Canaanite and the Hittite and the <u>Amorite</u> and the Hivite and the Jebusite, <i>the land about</i> which he swore to your fathers that <i>he</i> would give <i>it</i> to you – a land flowing with milk and honey – and you will perform this service in this month.	Amorite: see Gen 10:16.
Ex 13:6	שִׁבְעַת יָמִים תֹּאכַל מִצַּת וּבַיּוֹם הַשְּׁבִיעִי חַג לַיהוָה:	You will eat unleavened bread for seven days, and on the seventh day <i>it is</i> a festival to the LORD.	
Ex 13:7	מִצוֹת יֵאָכֵל אֶת שִׁבְעַת הַיָּמִים וְלֹא־יֵרָאֶה לְךָ חֶמֶץ וְלֹא־יֵרָאֶה לְךָ שָׂאֵר בְּכָל־גְּבֻלְךָ:	Unleavened bread will be eaten for seven days, and nothing leavened will be seen in your <i>possession</i> , and no leaven will be seen in your <i>possession</i> in all your <u>territory</u> .	territory ← <i>border</i> .
Ex 13:8	וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בְּעִבּוֹר זֶה עָשָׂה יְהוָה לִי בְּצֵאתִי מִמִּצְרַיִם:	And you will explain <i>it</i> to your son on that day and say, ‘ <i>It is</i> for this reason: the LORD did <i>this</i> for me when I came out of Egypt.’	

Ex 13:9	וְהָיָה לָךְ לְאוֹת עַל־יָדְךָ וּלְזִכְרוֹן בֵּין עֵינֶיךָ לְמַעַן תִּהְיֶה תּוֹרַת יְהוָה בְּפִיךָ כִּי בְיַד חֲזָקָה הוֹצֵאתָ יְהוָה מִמִּצְרַיִם:	And it will be as a sign to you on your hand and as a memorial between your eyes, so that the LORD's law may be in your mouth, for the LORD brought you out of Egypt with a strong hand.	
Ex 13:10	וְשָׁמַרְתָּ אֶת־הַחֻקָּה הַזֹּאת לְמוֹעֲדָהּ מִיָּמִים יְמִימָה: ס	So you will keep this statute in its due time <u>on these days when they occur</u> .	on these days <i>when they occur</i> ← <i>from days to days</i> .
Ex 13:11	וְהָיָה כִּי־יָבֵאתָ יְהוָה אֶל־אֶרֶץ הַכְּנַעֲנִי כַּאֲשֶׁר נִשְׁבַּע לָךְ וּלְאֲבֹתֶיךָ וּנְתַנָּה לָךְ:	And it will come to pass that the LORD will bring you into the land of the Canaanite, as he swore to you and to your fathers, and he will give it to you.	
Ex 13:12	וְהֵעֵבַרְתָּ כָּל־פֶּטֶר־רֶחֶם לִיהוָה וְכָל־פֶּטֶר שֹׁגֵר בְּהֵמָה אֲשֶׁר יִהְיֶה לָךְ הַזְּכָרִים לִיהוָה:	And you will set <u>everyone who opens the womb</u> aside for the LORD, and <u>every first offspring</u> from cattle which you will have. The males <i>are</i> the LORD's.	everyone <i>who</i> opens the womb ← <i>every opening of the womb</i> . every first offspring ← <i>every opening of offspring</i> .
Ex 13:13	וְכָל־פֶּטֶר חֲמֹל תִּפְדֶּה בְּשֵׂה וְאִם־לֹא תִפְדֶּה וְעִרְפָּתוֹ וְכָל בְּכוֹר אָדָם בְּבִנְיָךְ תִּפְדֶּה:	You will redeem every first offspring from a donkey with a lamb. If you do not redeem it, you will break its neck. And you will redeem every human firstborn among your sons.	
Ex 13:14	וְהָיָה כִּי־יִשְׁאַלְךָ בְנֶךָ מָחָר לֵאמֹר מַה־זֹּאת וְאָמַרְתָּ אֵלָיו בְּחֻזֶק יָד הוֹצִיאָנוּ יְהוָה מִמִּצְרַיִם מִבֵּית עֲבָדִים:	And it will come to pass when your son asks you <u>in the future</u> and says, ‘What <i>is</i> this?’ that you will say to him, ‘With a <u>strong hand</u> the LORD brought us out of Egypt, out of a house of <u>slavery</u> .’	in the future ← <i>tomorrow</i> . a strong hand ← <i>strength of hand</i> . Translated as a reverse Hebraic genitive. slavery ← <i>slaves, or servants</i> .
Ex 13:15	וַיְהִי כִּי־הִקְשָׁה פַרְעֹה לְשַׁלְּחַנּוּ וַיַּהַרְגַּם יְהוָה כָּל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם מִבְּכוֹר אָדָם וְעַד־בְּכוֹר בְּהֵמָה עַל־כֵּן אָנֹכִי זֹבֵחַ לַיהוָה כָּל־פֶּטֶר רֶחֶם הַזְּכָרִים וְכָל־בְּכוֹר בְּנֵי אֲפֹדָה:	And it came to pass that he hardened Pharaoh <u>about letting us go</u> , and the LORD killed all the firstborn in the land of Egypt, both the firstborn of man and the firstborn of cattle, which <i>is</i> why I sacrifice to the LORD <u>everything that opens the womb</u> – the males – but I redeem <u>every firstborn of my sons</u> .’	about letting us go: gerundial infinitive. every firstborn of my sons: perhaps allowing for those with more than one wife, or speaking collectively.
Ex 13:16	וְהָיָה לְאוֹת עַל־יָדְכָה וּלְטוֹטְפֹת בֵּין עֵינֶיךָ כִּי בְחֻזֶק יָד הוֹצִיאָנוּ יְהוָה מִמִּצְרַיִם: ס	And it will be as a sign on your hand, and as phylacteries between your eyes, for the LORD brought us out of Egypt by the strength of <i>his</i> hand.”	

Ex 13:17	וַיְהִי בְשַׁלַּח פְּרָעָה אֶת־הָעָם וְלֹא־נָחַם אֱלֹהִים דֶּרֶךְ אֲרָץ פְּלִשְׁתִּים כִּי קָרֹב הוּא כִּי אָמַר אֱלֹהִים פְּנִי־נָחַם הָעָם בְּרֹאֲתָם מִלְחָמָה וְשָׁבוּ מִצְרַיִם: מְצַרִּימָה:	And it came to pass, when Pharaoh let the people go, that God did not lead them <i>through</i> the way of the Philistines (for that <i>was</i> nearby), but God said, “ <i>No</i> , in case the people have regrets when they see war, and they return to Egypt.”	
Ex 13:18	וַיִּסַּב אֱלֹהִים אֶת־הָעָם דֶּרֶךְ הַמִּדְבָּר יַם־סוּף וַחֲמִשִּׁים עָלוּ בְנֵי־יִשְׂרָאֵל מֵאֲרָץ מִצְרַיִם:	So God led the people round <i>through</i> the way <i>in</i> the desert – the Red Sea – and the sons of Israel went up from the land of Egypt <u>armed</u> .	Red Sea ← <i>Sedge Sea</i> . <hr/> armed: the AV margin has <i>by five in a rank</i> ; [CB] <i>marshalled by fives</i> . [AnLx], [BDB] and [ST] support <i>armed</i> .
Ex 13:19	וַיִּקַּח מֹשֶׁה אֶת־עַצְמוֹת יוֹסֵף עִמּוֹ כִּי הִשְׁבַּע הַשְּׂבִיעַ אֶת־בְּנֵי יִשְׂרָאֵל לֵאמֹר פֶּקֶד יִפְקֹד אֱלֹהִים אֶתְכֶם וְהֵעֲלִיתֶם אֶת־עַצְמוֹתַי מִזֶּה אִתְּכֶם:	And Moses took Joseph's bones with him, for <u>he had made a point of adjuring</u> the sons of Israel, when he said, “God <u>will definitely visit</u> you, and you will bring my bones with you from here.”	he had made a point of adjuring: infinitive absolute. <hr/> will definitely visit: infinitive absolute.
Ex 13:20	וַיִּסְעוּ מִסּוּכֹת וַיַּחֲנוּ בְּאֵתָם בְּקֶצֶה הַמִּדְבָּר:	Then they moved from Succoth and encamped at Etham, at the edge of the desert.	
Ex 13:21	וַיְהִי הַלֶּךְ לִפְנֵיהֶם יוֹמָם בְּעַמּוּד עָנָן לְנַחֲתָם הַדֶּרֶךְ וּלְיָלָה בְּעַמּוּד אֵשׁ לְהָאִיר לָהֶם לְלַכֵּת יוֹמָם וּלְיָלָה:	And the LORD would go in front of them, by day in a column of cloud to lead them <i>along</i> the way, and <i>by</i> night in a column of fire to give them light, for going by day and <i>by</i> night.	
Ex 13:22	לֹא־יָמִישׁ עַמּוּד הָעָנָן יוֹמָם וְעַמּוּד הָאֵשׁ לְיָלָה לִפְנֵי הָעָם: פ	He did not withdraw the column of cloud by day, nor the column of fire <i>by</i> night, in front of the people.	
Ex 14:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Ex 14:2	דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וַיָּשָׁבוּ וַיַּחֲנוּ לִפְנֵי פִי הַחִירוֹת בֵּין מִגְדֹל וּבֵין הַיָּם לִפְנֵי בַּעַל צְפֹן נִכְחוּ תַחְנוּ עַל־הַיָּם:	“Say to the sons of Israel that they <i>must</i> turn and encamp before Pi-Hahiroth between Migdol and the sea, before Baal-Zephon. You will encamp opposite it by the sea.	
Ex 14:3	וַאֲמַר פְּרָעָה לְבְנֵי יִשְׂרָאֵל נִבְכִּים הֵם בְּאֲרָץ סָגֹר עֲלֵיהֶם הַמִּדְבָּר:	And Pharaoh will say of the sons of Israel, ‘They <i>are</i> confused in the land; the desert has <u>cut them off</u> .’	cut them off ← <i>shut them off</i> .

Ex 14:4	<p>וְחִזְקֵתִי אֶת־לִב־פַּרְעֹה וְרָדְף אֲחֵרֵיהֶם וְאֶכְבְּדָה בַּפַּרְעֹה וּבְכָל־חֵילוֹ וַיֵּדְעוּ מִצְרַיִם כִּי־אֲנִי יְהוָה וַיַּעֲשׂוּ־כֵן׃</p>	<p>And I will <u>harden</u> Pharaoh's heart, and he will pursue them, and I will be glorified through Pharaoh and through all his army, and the <u>Egyptians</u> will know that I <i>am</i> the LORD.” And they did so.</p>	<p>harden ← <i>make firm</i>.</p> <hr/> <p>the Egyptians ← <i>Egypt</i>, but see Gen 45:2.</p>
Ex 14:5	<p>וַיִּגַּד לְמֶלֶךְ מִצְרַיִם כִּי בָרַח הָעָם וַיִּהְיֶה לִּב־פַּרְעֹה וַעֲבָדָיו אֶל־הָעָם וַיֹּאמְרוּ מַה־זֹּאת עָשִׂינוּ כִּי־שִׁלַּחְנוּ אֶת־יִשְׂרָאֵל מֵעֲבָדֵנוּ׃</p>	<p>And it was reported to the king of Egypt that the people had fled, and Pharaoh's heart and <i>that</i> of his servants was turned against the people, and they said, “What <i>is</i> this <i>that</i> we have done? For we have let Israel go from serving us.”</p>	
Ex 14:6	<p>וַיֹּאסֶר אֶת־רֶכְבוֹ וְאֶת־עַמּוֹ לָקַח עִמּוֹ׃</p>	<p>So he harnessed his chariot and took his people with him,</p>	
Ex 14:7	<p>וַיִּקַּח שֵׁשׁ־מֵאוֹת רֶכֶב בַּחֹר וְכָל רֶכֶב מִצְרַיִם וְשָׁלֹשׁ עַל־כָּלוּ׃</p>	<p>and he took six hundred choice chariots, and all the chariots of Egypt, with <u>crews of three</u> on <u>each</u> of them.</p>	<p>crews of three: AV differs (<i>captains</i>).</p> <hr/> <p>each ← <i>all</i>.</p>
Ex 14:8	<p>וַיִּחְזַק יְהוָה אֶת־לִב־פַּרְעֹה מֶלֶךְ מִצְרַיִם וַיִּרְדֹּף אַחֲרֵי בְנֵי יִשְׂרָאֵל וּבְנֵי יִשְׂרָאֵל יֹצְאִים בְּיַד רַמָּה׃</p>	<p>And the LORD <u>hardened</u> the heart of Pharaoh king of Egypt, and he pursued the sons of Israel, <u>while</u> the sons of Israel were going out by a high hand.</p>	<p>hardened ← <i>made firm</i>.</p> <hr/> <p>while: wider use of the <i>vav</i>.</p>
Ex 14:9	<p>וַיִּרְדְּפוּ מִצְרַיִם אַחֲרֵיהֶם וַיִּשְׂיֵגּוּ אוֹתָם חֲנִים עַל־הַיָּם כָּל־סוּס רֶכֶב פַּרְעֹה וּפָרָשָׁיו וְחֵילוֹ עַל־פִּי הַחִירוֹת לַפְּנֵי בַּעַל צֶפֶן׃</p>	<p>And the <u>Egyptians</u> pursued them, and they caught up with them <i>when they were</i> encamping by the sea. Every horse <i>and</i> chariot of Pharaoh and its riders and his army <i>was</i> in Pi-Hahiroth before Baal-Zephon.</p>	<p>the Egyptians ← <i>Egypt</i>, but see Gen 45:2.</p>
Ex 14:10	<p>וּפַרְעֹה הִקְרִיב וַיִּשְׂאוּ בְנֵי־יִשְׂרָאֵל אֶת־עֵינֵיהֶם וַהֲגִה מִצְרַיִם נִסַּע אַחֲרֵיהֶם וַיִּירָאוּ מְאֹד וַיִּצְעֲקוּ בְנֵי־יִשְׂרָאֵל אֶל־יְהוָה׃</p>	<p>And Pharaoh approached, and the sons of Israel lifted up their eyes, and <u>what they saw was</u> the <u>Egyptians coming</u> after them, and they were very afraid, and the sons of Israel cried out to the LORD.</p>	<p>what they saw was ← <i>behold</i>.</p> <hr/> <p>the Egyptians ← <i>Egypt</i>, but see Gen 45:2.</p> <hr/> <p>coming ← <i>travelling, moving</i>.</p>
Ex 14:11	<p>וַיֹּאמְרוּ אֶל־מֹשֶׁה הַמְּבִלִי אִי־קָבְרִים בְּמִצְרַיִם לָקַחְתָּנוּ לָמוֹת בַּמִּדְבָּר מַה־זֹּאת עָשִׂיתָ לָּנוּ לְהוֹצִיאָנוּ מִמִּצְרַיִם׃</p>	<p>And they said to Moses, “<i>Is it</i> for want of graves in Egypt <i>that</i> you have taken us to die in the desert? What <i>is</i> this you have done to us, bringing us out of Egypt?”</p>	

Ex 14:12	הֲלֹא־זֶה הַדְּבָר אֲשֶׁר דִּבַּרְנוּ אֵלֶיךָ בְּמִצְרַיִם לֵאמֹר חֲדַל מִמֶּנּוּ וְנַעֲבֹדָה אֶת־מִצְרַיִם כִּי טוֹב לָנוּ עֲבֹד אֶת־מִצְרַיִם מִמָּתְנוּ בַּמִּדְבָּר:	Isn't this the concern which we told you in Egypt, when we said, 'Leave us <i>alone</i> and let us serve Egypt, for <i>it is</i> better for us to serve Egypt than that we die in the desert.'	concern ← <i>thing</i> . leave us <i>alone</i> ← <i>cease from us</i> .
Ex 14:13	וַיֹּאמֶר מֹשֶׁה אֶל־הָעָם אַל־תִּירְאוּ הַתִּיצְבוּ וּרְאוּ אֶת־יְשׁוּעַת יְהוָה אֲשֶׁר־יַעֲשֶׂה לָכֶם הַיּוֹם כִּי אֲשֶׁר רָאִיתֶם אֶת־מִצְרַיִם הַיּוֹם לֹא תִסִּיפוּ לִרְאֹתָם עוֹד עַד־עוֹלָם:	At this Moses said to the people, "Do not be afraid. Stand up and observe the LORD's salvation, which he will effect for you today, for as for the Egyptians whom you have seen today, you will <u>never</u> see them again.	at this: wider use of the vav. stand up and observe (etc.): compare 2 Chr 20:17. the Egyptians ← <i>Egypt</i> , but see Gen 45:2. never ← <i>up to the age</i> .
Ex 14:14	יְהוָה יִלָּחֶם לָכֶם וְאַתֶּם תִּחְרְשׁוּ: פ	And the LORD will fight for you, and you will keep quiet."	
Ex 14:15	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה מַה־תִּצְעַק אֵלַי דְּבַר אֶל־בְּנֵי־יִשְׂרָאֵל וַיִּסְעוּ:	And the LORD said to Moses, "Why are you crying out to me? Say to the sons of Israel <u>that</u> they should move on.	that: wider use of the vav.
Ex 14:16	וְאַתָּה הֲרִם אֶת־מִטְּךָ וְנָטָה אֶת־יָדְךָ עַל־הַיָּם וּבִקַּעְהוּ וַיָּבֹאוּ בְנֵי־יִשְׂרָאֵל בְּתוֹךְ הַיָּם בַּיַּבֶּשֶׁה:	And you lift up your rod, and stretch your hand out over the sea, and divide it, <u>so that</u> the sons of Israel <i>can</i> go through the middle of the sea on dry ground.	so that: wider use of the vav.
Ex 14:17	וְאַנִּי הֲנִי מְחַזֵּק אֶת־לֵב מִצְרַיִם וַיָּבֹאוּ אַחֲרֵיהֶם וְאֶכְבְּדָה בְּפָרְעָה וּבְכָל־חֵילוֹ בְּרִכְבּוֹ וּבַפָּרָשָׁיו:	And <i>as for me</i> , I am about to harden the Egyptians' hearts, and they will come after them, and I will be glorified by <i>means of</i> Pharaoh and all his army, his chariot <i>fleet</i> and his horsemen.	I am about to ← <i>behold me</i> . harden ← <i>make firm</i> . the Egyptians' hearts ← <i>Egypt's heart</i> , but see Gen 45:2.
Ex 14:18	וַיֵּדְעוּ מִצְרַיִם כִּי־אַנִּי יְהוָה בְּהַכְּבֹדִי בְּפָרְעָה בְּרִכְבּוֹ וּבַפָּרָשָׁיו:	And Egypt will know that I <i>am</i> the LORD when I am glorified by <i>means of</i> Pharaoh, his chariot <i>fleet</i> and his horsemen."	
Ex 14:19	וַיֵּטֶע מַלְאָךְ הָאֱלֹהִים הַהַלֵּךְ לִפְנֵי מַחֲנֵה יִשְׂרָאֵל וַיֵּלֶךְ מֵאַחֲרֵיהֶם וַיֵּטֶע עִמּוֹד הָעָנָן מִפְּנֵיהֶם וַיַּעֲמֵד מֵאַחֲרֵיהֶם:	Then the angel of God, who goes ahead of Israel's camp, moved and went behind them, and the column of cloud moved from in front of them and stood behind them,	
Ex 14:20	וַיָּבֹא בֵּין מַחֲנֵה מִצְרַיִם וּבֵין מַחֲנֵה יִשְׂרָאֵל וַיְהִי הָעָנָן וְהַחֹשֶׁךְ וַיֹּאֶר אֶת־הַלַּיְלָה וְלֹא־קָרַב זֶה אֶל־זֶה כָּל־הַלַּיְלָה:	and it went between Egypt's camp and Israel's camp, and it became <u>cloud and darkness</u> , but it lit up the night. And one did not approach the other all night.	cloud and darkness ← <i>the cloud and the darkness</i> .

Ex 14:21	וַיִּט מֹשֶׁה אֶת־יָדוֹ עַל־הַיָּם וַיּוֹלֶךְ יְהוָה אֶת־הַיָּם בְּרוּחַ קָדִים עֶזְהָ כָּל־הַלַּיְלָה וַיִּשָּׁם אֶת־הַיָּם לַחֲרֻבָּה וַיִּבְקְעוּ הַמַּיִם:	Then Moses stretched his hand over the sea, and the LORD caused the sea to recede with a strong east wind all night, and he made the sea dry land. And the water was divided,	recede ← go.
Ex 14:22	וַיָּבֹאוּ בְנֵי־יִשְׂרָאֵל בְּתוֹךְ הַיָּם בַּיַּבֶּשֶׁה וְהַמַּיִם לָהֶם חֹמָה מִיְמִינָם וּמִשְׂמָאלָם:	and the sons of Israel went through the middle of the sea on dry ground, and the water was a wall to them on their right and on their left.	
Ex 14:23	וַיִּרְדְּפוּ מִצְרַיִם וַיָּבֹאוּ אֲחֵרֵיהֶם כָּל סוּס פְּרָעָה רֹכְבֵי וּפָרָשָׁיו אֶל־תּוֹךְ הַיָּם:	Meanwhile the Egyptians pursued them and came after them – every horse of Pharaoh's, his chariot fleet and his horsemen – into the middle of the sea.	meanwhile: wider use of the vav. the Egyptians ← Egypt, but see Gen 45:2.
Ex 14:24	וַיְהִי בְּאַשְׁמֶרֶת הַבֹּקֶר וַיִּשְׁקֹף יְהוָה אֶל־מַחֲנֵה מִצְרַיִם בְּעַמּוּד אֵשׁ וְעַנָּן וַיִּהְיֶה אֵת מַחֲנֵה מִצְרַיִם:	And it came to pass in the morning watch that the LORD peered at the Egyptian troops through the column of fire and cloud, and he routed the Egyptian troops.	troops (2x) ← camp.
Ex 14:25	וַיִּסַּר אֵת אַפְּנֵי מִרְכַּבְתָּיו וַיִּנְהָגוּ בְּכִבְדָּת וַיֹּאמֶר מִצְרַיִם אָנוּסָה מִפְּנֵי יִשְׂרָאֵל כִּי יְהוִה נֹלָחֵם לָהֶם בַּמִּצְרַיִם פ	And he caused their chariot-wheels to come off, so that they drove them with difficulty, and Egypt said, “I will flee from Israel's presence, for the LORD is fighting for them in Egypt.”	their ← its. The singular is used of Egypt (= the Egyptians) in the rest of this verse and the next.
Ex 14:26	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה נָטָה אֶת־יָדְךָ עַל־הַיָּם וַיָּשְׁבוּ הַמַּיִם עַל־מִצְרַיִם עַל־רֹכְבֵי וְעַל־פָּרָשָׁיו:	Then the LORD said to Moses, “Stretch your hand out over the sea, and the water will return over Egypt, over its chariot fleet and over its horsemen.”	
Ex 14:27	וַיִּט מֹשֶׁה אֶת־יָדוֹ עַל־הַיָּם וַיָּשָׁב הַיָּם לַפְּנוֹת בֹּקֶר לְאִיתָנוּ וּמִצְרַיִם נָסוּ לְקִרְאָתוֹ וַיִּנְעַר יְהוָה אֶת־מִצְרַיִם בְּתוֹךְ הַיָּם:	So Moses stretched his hand out over the sea, and the sea returned at the break of morning to its normal state, while the Egyptians were fleeing towards it, and the LORD tossed the Egyptians about in the middle of the sea.	normal state ← constancy; might. the Egyptians (2x) ← Egypt, but see Gen 45:2.
Ex 14:28	וַיָּשְׁבוּ הַמַּיִם וַיִּכְסּוּ אֶת־הַרְכָּב וְאֶת־הַפָּרָשִׁים לְכָל חֵיָל פְּרָעָה הַבָּאִים אַחֲרֵיהֶם בַּיָּם לֹא־נִשְׁאַר בָּהֶם עַד־אֶחָד:	Then the water returned and covered the chariot fleet and the horsemen in all Pharaoh's forces which came after them in the sea. Not a single one of them remained.	not a single one ← not up to one.

Ex 14:29	וּבְנֵי יִשְׂרָאֵל הִלְכוּ בִּיבֶשֶׁת בְּתוֹךְ הַיָּם וְהַיָּם לָהֶם חֹמָה מִיְמִינָם וּמִשְׂמָאלָם	But the sons of Israel went on dry land in the middle of the sea, and the water <i>was</i> a wall to them on their right and on their left.	
Ex 14:30	וַיֹּשַׁע יְהוָה בַּיּוֹם הַהוּא אֶת־יִשְׂרָאֵל מִיַּד מִצְרַיִם וַיֵּרָא יִשְׂרָאֵל אֶת־מִצְרַיִם מֵת עַל־שִׁפְתַי הַיָּם:	So the LORD saved Israel from Egypt's <u>grip</u> on that day, and Israel saw Egypt dead on the sea-shore.	grip ← <i>hand</i> .
Ex 14:31	וַיֵּרָא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה יְהוָה בְּמִצְרַיִם וַיִּירָאוּ הָעָם אֶת־יְהוָה וַיֵּאֱמְנוּ בִּיהוָה וּבְמֹשֶׁה עַבְדּוֹ: פ	And Israel saw the great <u>power</u> which the LORD exerted in Egypt, and the people feared the LORD, and they believed in the LORD and in Moses his servant.	power ← <i>hand</i> . exerted ← <i>did, made</i> .
Ex 15:1	אֲזַיִ שִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַיהוָה וַיֹּאמְרוּ לֵאמֹר אֲשִׁירָה לַיהוָה כִּי־גָאָה גָאָה סוֹס וּרְכָבוֹ רָמָה בַּיָּם:	Then Moses and the sons of Israel sang this song to the LORD, and they spoke and said, “I will sing to the LORD, For <u>he is highly exalted</u> . He has thrown <u>horse and its rider</u> into the sea.	he is highly exalted: infinitive absolute. horse and its rider: a poetic singular, technically <i>heterosis of number</i> , standing for <i>horses and their riders</i> . Also in Ex 15:21.
Ex 15:2	עָזִי וְזִמְרַתִּי זֶה וַיְהִי־לִי לִישׁוּעָה זֶה אֱלֹהֵי וְאֲנֹהוּ אֱלֹהֵי אָבִי וְאֶרְמְמֶנְהוּ:	The LORD <u>is my strength</u> and <u>my melody</u> , And he became salvation to me. This <u>is my GOD</u> , And I will <u>prepare a dwelling</u> for him – The God of my father – And I will extol him.	the LORD <i>is</i> my strength and <i>my</i> melody (etc.): compare Ps 118:14 and Isa 12:2. prepare a dwelling for: or <i>adorn</i> .
Ex 15:3	יְהוָה אִישׁ מִלְחָמָה יְהוָה שְׁמוֹ:	The LORD <i>is</i> a man of war; The LORD <i>is</i> his name.	
Ex 15:4	מִרְכַּבַּת פָּרְעֹה וַחֲיָלוֹ יָרָה בַּיָּם וּמִבְּחַר שְׁלֹשֵׁי טַבָּעוֹ בַּיָּם־סוּף:	He cast Pharaoh's chariots and his army into the sea, And the elite of his <u>crews of three</u> Sank in the Red Sea.	crews of three: AV differs (<i>captains</i>). sank: perhaps passive (the verb is <i>pual</i>), <i>were sunk</i> , though <i>hophal</i> is ↗
Ex 15:5	תְּהַמֹּת יַכְסִּימוּ יָרְדוּ בְּמַצּוֹלֹת כְּמוֹ־אֶבֶן:	The depths covered them; They descended into the depths like a stone.	↳ the usual stem-formation for the passive of this verb.
Ex 15:6	יְמִינֶךָ יְהוָה נְאֻדְרֵי בִפְחֵי יְמִינֶךָ יְהוָה תִּרְעַץ אוֹיְבֶיךָ:	Your right <i>hand</i> , O LORD, Has become glorious by power. Your right <i>hand</i> , O LORD, Has crushed the enemy.	

Ex 15:7	וּבְרַב גְּאוֹנֶךָ תִּהְיֶה קִמְיֶךָ תִּשְׁלַח חֲרֹנֶךָ יֹאכְלֵמוּ כֶּקֶשׁ:	And in the wealth of your splendour You demolished those rising up against you. You sent your fury <i>Which</i> consumed them like stubble.	
Ex 15:8	וּבְרוּחַ אַפִּיךָ נִעְרְמוּ מֵיִם נִצְבּוּ כְּמוֹ-גֵד נִזְלִים קִפְאוּ תְּהַמַּת בְּלִבַּיִם:	And by the breath of your nostrils The water heaped up, The liquid stood like a mound; The depths solidified in the heart of the sea.	
Ex 15:9	אָמַר אוֹיֵב אֶרְדֹּף אֲשִׁיג אֲחַלֵּק שָׁלַל תִּמְלֹאמוּ נַפְשֵׁי אֶרְיֹק חֲרָבִי תֹרִישְׁמוּ יָדַי:	The enemy said, 'I will pursue; I will catch up <i>with them</i> . I will share out the spoil; My <u>fervour</u> will be <u>satisfied</u> on them. I will draw my sword; My hand will disinherit them.'	fervour ← <i>soul</i> . satisfied ← <i>filled</i> .
Ex 15:10	נִשְׁפַּתְּ בְּרוּחֶךָ כִּסְמוּ יָם צָלְלוּ כְּעוֹפְרֹת בְּמַיִם אֲדִירִים:	You blew with your <u>wind</u> ; The sea covered them. They sank like lead In mighty waters.	wind: or <i>breath</i> .
Ex 15:11	מִי-כְמֹכָה בְּאֵלִים יְהוָה מִי כְּמֹכָה נְאֻדָּר בְּקֹדֶשׁ נוֹרָא תְּהַלֵּת עֲשֵׂה פְּלֵא:	<u>Who is like you</u> <u>Among the gods, O LORD?</u> <u>Who is like you?</u> Glorious in holiness, <u>Fearfully praiseworthy</u> , Performing wondrously.	who <i>is</i> like you ... among the gods (etc.): compare Ps 86:8, Ps 86:10. <u>fearfully praiseworthy</u> ← <i>fearful (as) to praises</i> ← <i>fearsome of praises</i> . A wider use of the construct state.
Ex 15:12	נִטִּיתָ יְמִינֶךָ תִּבְלַעְמוּ אֶרֶץ:	You stretched out your right <i>hand</i> ; The earth swallowed them up.	
Ex 15:13	נְחִיתָ בְּחַסְדֶּךָ עַם-זוֹ גְּאֻלְתָּ נְהַלְתָּ בְּעֹזֶךָ אֶל-נְוֵה קֹדְשֶׁךָ:	In your kindness you have led <u>the people</u> <u>Whom</u> you redeemed. You have guided <i>them</i> by your strength To <u>your holy dwelling place</u> .	the people whom: זֶה, <i>zu</i> , is a relative pronoun (→ <i>whom</i>), not demonstrative, <i>this</i> , here. <u>your holy dwelling place</u> ← <i>the dwelling place of your holiness</i> , a Hebrew genitive.
Ex 15:14	שָׁמְעוּ עַמִּים יְרַגְזוּן חֵיל אֲחֻז יִשְׁבִּי פְּלִשְׁתִּים:	The nations will hear <i>about</i> it <i>And</i> will be awestruck. Writhing has seized the inhabitants of <u>Philistia</u> .	Philistia: AV= <i>Palestina</i> here, but <i>Philistia</i> in Ps 108:9.
Ex 15:15	אֲזוּ נִבְהָלוּ אֱלוֹפֵי אֲדוֹם אֵילֵי מוֹאָב יִאֲחַזְמוּ רָעַד נִמְגּוּ כָּל יִשְׁבִּי כְּנָעַן:	Then the chieftains of Edom will be terrified; <i>As for</i> the mighty <i>ones</i> of Moab, Trembling will seize them. All the inhabitants of Canaan will melt away.	

Ex 15:16	תִּפְּלַ עֲלֵיהֶם אִימָתָה וּפְחָד בְּגֹדֹל זְרוּעֶיךָ יִדְמּוּ כְּאַבֵּן עַד-יַעֲבֹר עַמְךָ יְהוָה עַד-יַעֲבֹר עִסְוֹן קִנְיֹתָ:	Dread and fear will descend on them; By the magnificence of your arm They will be dumbfounded like a stone, Until your people cross over, O LORD, Until the people you have purchased cross over.	
Ex 15:17	תִּבְאֵמוּ וְתִטְעֲמוּ בְהָרַ בְּהַר נַחֲלֹתֶיךָ מִכּוֹז לְשִׁבְתֶּיךָ פְּעֻלַּת יְהוָה מִקְדָּשׁ אֲדָנִי כּוֹנֵנִי יְדִידִי:	You will bring them in and plant them At the mountain of your inheritance, A place established for you to dwell <i>in</i> , <i>Which</i> you, O LORD, have made, A sanctuary, O LORD*, <i>Which</i> your hands have established.	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Ex 15:18	יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:	The LORD will reign Age-abidingly and timelessly.	Rev 11:15. <hr/> <hr/> timelessly: or (to) eternity.
Ex 15:19	כִּי בָא סוּס פָּרְעֹה בְּרִכְבּוֹ וּבִפָּרְשָׁיו בַּיָּם וַיֵּשֶׁב יְהוָה עֲלֵהֶם אֶת-מֵי הַיָּם וּבָנֵי יִשְׂרָאֵל הִלְכוּ בִיבְשָׁה בְּתוֹךְ הַיָּם: פ	For Pharaoh's cavalry with his chariot <i>fleet</i> and his riders went into the sea, but the LORD caused the water of the sea to return over them, <i>whereas</i> the sons of Israel went on dry land in the middle of the sea.”	cavalry ← <i>horse</i> . <hr/> whereas: wider use of the <i>vav</i> .
Ex 15:20	וַתִּקַּח מִרְיָם הַנְּבִיאָה אֲחוֹת אַהֲרֹן אֶת-הַתֵּף בְּיָדָהּ וַתִּצְאֵן כָּל-הַנְּשִׂים אַחֲרֶיהָ בְּתַפִּים וּבְמַחֲלֹת:	Then Miriam the prophetess, Aaron's sister, took a <u>drum</u> in her hand, and all the women went out following her with drums and dancing.	a drum ← <i>the drum</i> . An unexpected definite article. See Gen 22:9.
Ex 15:21	וַתַּעַן לָהֶם מִרְיָם שִׁירוּ לַיהוָה כִּי-גָאָה גָאָה סוּס וּרְכָבוֹ רָמָה בַּיָּם: ס	And Miriam <u>intoned</u> to them, “Sing to the LORD For <u>he is most exalted</u> . He cast horse and its rider Into the sea.”	intoned ← <i>answered</i> , but no question was asked, and the sense is wider. Compare Matt 11:25, Matt 22:1, Rev 17:13. <hr/> he is most exalted: infinitive absolute.
Ex 15:22	וַיִּסַּע מֹשֶׁה אֶת-יִשְׂרָאֵל מִיַּם-סוּף וַיֵּצְאוּ אֶל-מִדְבַר-שׁוּר וַיֵּלְכוּ שְׁלֹשַׁת-יָמִים בְּמִדְבָר וְלֹא-מָצְאוּ מַיִם:	Then Moses moved Israel from the <u>Red Sea</u> , and they went out to the Desert of Shur, and they went for three days in the desert, but they did not find water.	Red Sea ← <i>Sedge Sea</i> .
Ex 15:23	וַיָּבֹאוּ מֵרָחַ וְלֹא יָכְלוּ לְשָׁתֵת מַיִם מֵמֵרָה כִּי מָרָה הֵם עַל-כֵּן קָרָא שְׁמָהּ מָרָה:	And they came to <u>Marah</u> , but they could not drink the water of Marah, for it <i>was</i> bitter, which <i>is</i> why it is called Marah.	Marah ← <i>bitterness</i> .

Ex 15:24	וַיִּלְנוּ הָעָם עַל־מֹשֶׁה לֵאמֹר מַה־נִּשְׁתָּה:	The people then complained about Moses, and they said, “What will we drink?”	
Ex 15:25	וַיִּצְעַק אֶל־יְהוָה וַיֹּרְהוּ יְהוָה עֵץ וַיִּשְׁלַךְ אֶל־הַמַּיִם וַיִּמְתְּקוּ הַמַּיִם שָׁם לֹא חָק וּמִשְׁפָּט וְשָׁם נִסָּהוּ:	And he cried out to the LORD, and the LORD pointed out a <i>piece of wood</i> to him, which he threw into the water, and the water became <i>freshwater</i> . He established for <u>them</u> a statute and a law there, and he tested <u>them</u> there,	freshwater ← <i>sweet</i> . Compare James 3:11-12. English says <i>freshwater</i> ; Hebrew, Greek and many modern languages (e.g. French, Dutch, German, Spanish) say <i>sweetwater</i> . them (2x) ← <i>it / him</i> , standing for <i>the people</i> .
Ex 15:26	וַיֹּאמֶר אֱ־סִמּוּעַ תִּשְׁמַע לְקוֹל יְהוָה אֱלֹהֶיךָ וְהִישָׁר בְּעֵינָיו תַּעֲשֶׂה וְהִאֲזַנְתָּ לְמִצְוֹתָיו וְשָׁמַרְתָּ כָּל־חֻקֵּי כָּל־הַמַּחֲלָה אֲשֶׁר־שָׁמַתִּי בְּמִצְרַיִם לֹא־אֲשִׁים עָלֶיךָ כִּי אֲנִי יְהוָה רֹפְאֶךָ: ס	and he said, “If you <u>carefully obey</u> the LORD your God, and do what <i>is right</i> in his sight, and <u>hearken</u> to his commandments and keep all his statutes, <i>then</i> I will not lay on you <u>any of the diseases</u> which I laid on Egypt, for I <i>am</i> the LORD your healer.”	you: singular, standing for <i>the people</i> . carefully obey ← <i>hearing hear the voice</i> , infinitive absolute. right ← <i>upright</i> . hearken ← <i>listen</i> . any of the diseases ← <i>all of the disease</i> .
Ex 15:27	וַיָּבֹאוּ אֵילִמָּה וְשָׁם שְׁתַּיִם עֲשָׂרָה עֵינַת מַיִם וְשִׁבְעִים תְּמָרִים וַיַּחֲנוּ־שָׁם עַל־הַמַּיִם:	Then they came to Elim, where <i>there were</i> twelve springs of water and seventy date palm trees, and they encamped there by the water.	
Ex 16:1	וַיִּסְעוּ מֵאֵילִם וַיָּבֹאוּ כָּל־עַדְת בְּנֵי־יִשְׂרָאֵל אֶל־מִדְבַר־סִין אֲשֶׁר בֵּין־אֵילִם וּבֵין סִינַי בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשֵּׁנִי לְצֵאתְכֶם מֵאֶרֶץ מִצְרָיִם:	Then they moved from Elim, and the whole congregation of the sons of Israel came to the Desert of <i>Sin</i> which <i>is</i> between Elim and Sinai, on the fifteenth day of the second month, after they had come out of the land of Egypt.	Sin ← <i>mire</i> , or a <i>thorn bush</i> . It is etymologically related to <i>Sinai</i> .
Ex 16:2	*וַיִּלְנוּ *וַיִּלְנוּ כָּל־עַדְת בְּנֵי־יִשְׂרָאֵל עַל־מֹשֶׁה וְעַל־אַהֲרֹן בַּמִּדְבָּר:	And the whole congregation of the sons of Israel complained about Moses and Aaron in the desert.	complained: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning.
Ex 16:3	וַיֹּאמְרוּ אֲלֵהֶם בְּנֵי יִשְׂרָאֵל מִי־יָתֵן מוֹתָנוּ בְּיַד־יְהוָה בְּאֶרֶץ מִצְרַיִם בְּשִׁבְתָנוּ עַל־סִיר הַבָּשָׂר בְּאֲכָלְנוּ לֶחֶם לְשַׁבַּע כִּי־הוֹצֵאתֶם אֹתָנוּ אֶל־הַמִּדְבָּר הַזֶּה לְהָמִית אֶת־כָּל־הַקָּהָל הַזֶּה בְּרָעַב: ס	And the sons of Israel said to them, “If <u>only we could die</u> at the LORD’s hand in the land of Egypt, when we sat at the meat pot, when we ate bread to <i>our</i> fill, for you have brought us out into this desert to kill the whole of this convocation by starvation.”	if only we <i>could</i> die ← <i>who will give us to die?</i>

Ex 16:4	וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה הֲנִי מִמָּטִיר לָכֶם לֶחֶם מִן-הַשָּׁמַיִם וַיֵּצֵא הָעָם וּלְקָטְוּ דְבַר-יוֹם בַּיּוֹמוֹ לְמַעַן אֲנִסְנוּ הַיִּלָּד בְּתוֹרָתִי אִם-לֹא:	Then the LORD said to Moses, “You will see <i>how</i> I rain down bread for you from heaven, and the people will go out and collect a day's worth per day so that I may test them <i>as to</i> whether they walk in my law or not.	you will see <i>how</i> I ← <i>behold me</i> . a day's worth per day ← <i>a thing of a day in its day</i> . This verse contains a mixture of 3 singular (translated <i>go out, them, they</i>) and 2 plural (<i>(for) you, collect</i>) pronouns and verb forms.
Ex 16:5	וְהָיָה בַּיּוֹם הַשְּׁשִׁי וְהֵכִינוּ אֶת אֲשֶׁר-יָבִיאוּ וְהָיָה מִשְׁנֵה עַל אֲשֶׁר-יִלְקְטוּ יוֹם יוֹם: ס	And it will come to pass on the sixth day that they will prepare what they bring <i>back</i> , and it will be double what they collect <i>on an ordinary day</i> .”	an ordinary day ← <i>day day</i> .
Ex 16:6	וַיֹּאמֶר מֹשֶׁה וְאַהֲרֹן אֶל-כָּל-בְּנֵי יִשְׂרָאֵל עֶרֶב וַיִּדְעֶתְם כִּי יְהוָה הוֹצִיא אֶתְכֶם מֵאֶרֶץ מִצְרַיִם:	Then Moses and Aaron said to all the sons of Israel, “ <i>When evening comes</i> , you will know that the LORD brought you out of the land of Egypt.	
Ex 16:7	וּבֹקֵר וּרְאִיתֶם אֶת-כְּבוֹד יְהוָה בְּשִׁמְעוֹ אֶת-תְּלַנְתֵּיכֶם עַל-יְהוָה וְנַחֲנוּ מָה כִּי *תְּלוֹנו **תְּלוֹנו עָלֵינוּ:	And <i>in the morning</i> you will see the LORD's glory, <u>because he has heard</u> your complaining about the LORD. But <i>as for us</i> , what <i>are</i> we that <u>you should complain about us?</u> ”	you should complain: the <i>ketiv</i> and <i>qere</i> are <i>niphal</i> and <i>hiphil</i> respectively, with the same meaning. because he has heard ← <i>at his hearing</i> .
Ex 16:8	וַיֹּאמֶר מֹשֶׁה בְּתַת יְהוָה לָכֶם בְּעֶרֶב בָּשָׂר לֶאֱכֹל וּלְחֶם בַּבֹּקֶר לְשַׂבֵּעַ בְּשִׁמְעַע יְהוָה אֶת-תְּלַנְתֵּיכֶם אֲשֶׁר-אַתֶּם מַלִּיגִים עָלָיו וְנַחֲנוּ מָה לֹא-עָלֵינוּ תְּלַנְתֵּיכֶם כִּי עַל-יְהוָה:	And Moses said, “ <i>You will see this</i> when the LORD gives you meat to eat in the evening, and bread in the morning to <i>your</i> fill, because the LORD has heard your <u>complaints</u> which you <u>bring</u> against him, but what <i>are</i> we? Your complaints <i>are</i> not against us, but against the LORD.”	complaints ... bring ← <i>complaints ... complain</i> (cognate noun and verb). The verb is partly in an Aramaic form.
Ex 16:9	וַיֹּאמֶר מֹשֶׁה אֶל-אַהֲרֹן אָמַר אֶל-כָּל-עֵדֻת בְּנֵי יִשְׂרָאֵל קִרְבוּ לִפְנֵי יְהוָה כִּי שָׁמַע אֶת תְּלַנְתֵּיכֶם:	Then Moses said to Aaron, “Say to the whole congregation of the sons of Israel, ‘Come near before the LORD, for he has heard your complaints.’”	
Ex 16:10	וַיְהִי כַּדְּבַר אֲהֲרֹן אֶל-כָּל-עֵדֻת בְּנֵי-יִשְׂרָאֵל וַיִּפְּנוּ אֶל-הַמִּדְבָּר וְהִנֵּה כְּבוֹד יְהוָה נִרְאָה בַּעֲנָן: פ	Then it came to pass, when Aaron was speaking to the whole congregation of the sons of Israel, that they turned <i>their gaze</i> to the desert, and <i>they</i> saw that the glory of the LORD had appeared in the cloud.	<i>they</i> saw that ← <i>behold</i> .
Ex 16:11	וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר:	And the LORD spoke to Moses and said,	

Ex 16:12	שָׁמַעְתִּי אֶת־תְּלֹונֹת בְּנֵי יִשְׂרָאֵל דִּבֶּר אֱלֹהִים לֵאמֹר בֵּין הָעֶרְבִים תֹּאכְלוּ בָשָׂר וּבבֹקֶר תִּשְׁבְּעוּ־לֶחֶם וַיִּדְעֹתֶם כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם:	“I have heard the complaints of the sons of Israel. Speak to them and say, ‘In the evening you will eat meat, and in the morning you will have <i>your</i> fill of bread, and you will know that I <i>am</i> the LORD your God.’ ”	in the evening ← <i>between the two evenings</i> . See Ex 12:6.
Ex 16:13	וַיְהִי בָעֶרֶב וַתֵּעַל הַשֶּׁלֶו וַתִּכַּס אֶת־הַמַּחֲנֶה וּבבֹקֶר הִיָּתָה שִׁכְבַת הַטֵּל סָבִיב לַמַּחֲנֶה:	And it came to pass in the evening that quails came up and covered the camp, and in the morning there was a layer of dew around the camp.	quails ← <i>the quail</i> . a layer of dew ← <i>the layer of dew</i> . An unexpected definite article. See Gen 22:9.
Ex 16:14	וַתֵּעַל שִׁכְבַת הַטֵּל וְהָיָה עַל־פְּנֵי הַמִּדְבָּר דֶּק מַחֲסֻפִּים דֶּק כַּפָּפֹר עַל־הָאָרֶץ:	Then the layer of dew evaporated and revealed a flaky dust on the surface of the desert, dust like a hoarfrost on the ground.	evaporated ← <i>went up</i> . revealed ← <i>behold</i> . ground ← <i>land</i> .
Ex 16:15	וַיִּרְאוּ בְנֵי־יִשְׂרָאֵל וַיֹּאמְרוּ אִישׁ אֶל־אָחִיו מִן הוּא כִּי לֹא יָדְעוּ מִה־הוּא וַיֹּאמֶר מֹשֶׁה אֱלֹהִים הוּא הַלֶּחֶם אֲשֶׁר נָתַן יְהוָה לָכֶם לֶאֱכֹלָה:	And when the sons of Israel saw it, they said one to another, “It <i>is</i> manna”, for they did not know what it was. Then Moses said to them, “This <i>is</i> the bread which the LORD has given you to eat.”	one to another ← <i>a man / each to his brother</i> . it is manna ← <i>man hu, = what (is) it?</i> in Aramaic, the word <i>man</i> probably being current as a foreign word in Hebrew. to eat: or for food.
Ex 16:16	זֶה הַדְּבָר אֲשֶׁר צִוָּה יְהוָה לְקַטֹּו מִמֶּנּוּ אִישׁ לְפִי אֲכָלוּ עֹמֶר לְגִלְגָּלַת מִסֹּפֶר נִפְשֹׁתֵיכֶם אִישׁ לְאִשׁוֹ בְּאֹהֶלוֹ תִקְחוּ:	This <i>is</i> what the LORD commands: ‘Collect it – each one according to his nutritional requirement – an omer per head for the number of people you are. Everyone is to take what is needed for those in his tent.’ ”	what ← <i>the thing which</i> . nutritional ← <i>food</i> . omer: about 5 pints or 2.7 litres. head ← <i>skull</i> . people you are ← <i>your souls</i> .
Ex 16:17	וַיַּעֲשׂוּ־כֵן בְּנֵי יִשְׂרָאֵל וַיִּלְקְטוּ הַמֵּרֶבֶה וְהַמִּמְעִיט:	So the sons of Israel did this and collected it – some a lot and some a little.	this ← <i>thus</i> . some a lot and some a little ← <i>the increaser and the reducer</i> .
Ex 16:18	וַיִּמְדוּ בְעֹמֶר וְלֹא הָעֲדִיף הַמֵּרֶבֶה וְהַמִּמְעִיט לֹא הֶחֱסִיר אִישׁ לְפִי־אֲכָלוּ לְקַטֹּו:	And they measured it in omers, and he who had gathered a lot had no surplus, and he who had gathered a little had no lack. Each man gathered according to his nutritional requirement.	2 Cor 8:15. in omers ← <i>by the omer</i> . An omer is about 5 pints or 2.7 litres.
Ex 16:19	וַיֹּאמֶר מֹשֶׁה אֱלֹהִים אִישׁ אַל־יֹתֵר מִמֶּנּוּ עַד־בֹּקֶר:	Then Moses said to them, “Let no-one keep any of it over until the morning.”	
Ex 16:20	וְלֹא־שָׁמְעוּ אֶל־מֹשֶׁה וַיֹּתְרוּ אֲנָשִׁים מִמֶּנּוּ עַד־בֹּקֶר וַיִּרְם תּוֹלְעִים וַיִּבְאֵשׁ וַיִּקְצַף עֲלֵהֶם מֹשֶׁה:	But they did not heed Moses, and some men kept some of it over until the morning, and it harboured worms, and it stank, and Moses became angry with them.	harboured ← <i>gave rise to</i> . It could be re-pointed as וַיִּרְם, from רָמַם, <i>to be wormy</i> .

Ex 16:21	וַיִּלְקְטוּ אֹתוֹ בַּבֶּקֶר בַּבֶּקֶר אִישׁ כַּפֵּי אֹכְלוֹ וְחֵם הַשֶּׁמֶשׁ וַנִּמָּס׃	So they collected it <u>every morning</u> , each <u>man</u> according to his nutritional <u>requirement</u> , then the sun would become hot, and it would melt.	every morning ← <i>in the morning in the morning</i> .
Ex 16:22	וַיְהִי בַּיּוֹם הַשְּׁשִׁי לִקְטוֹ לֶחֶם מִשְׁנֵה שְׁנֵי הָעֹמֶר לְאֶחָד וַיָּבֹאוּ כָּל-נְשֵׂי־אִי הָעֵדָה וַיִּגִּדּוּ לְמֹשֶׁה׃	And it came to pass on the sixth day <i>that</i> they collected double <u>the amount of bread</u> – two <u>omers</u> for one. And all the leading people of the congregation came and told Moses.	bread: standing for <i>food</i> in general, and in this case, <i>manna</i> . omer: about 5 pints or 2.7 litres.
Ex 16:23	וַיֹּאמֶר אֲלֵהֶם הוּא אֲשֶׁר דִּבֶּר יְהוָה שַׁבְּתוֹן שַׁבַּת-קֹדֶשׁ לִיהוָה מָחָר אֵת אֲשֶׁר-תֹּאפּוּ אָפוּ וְאֵת אֲשֶׁר-תִּבְשְׁלוּ בִשְׁלוּ וְאֵת כָּל-הָעֹדֹף הַנִּיחֹ לְכֶם לְמִשְׁמֶרֶת עַד-הַבֶּקֶר׃	And he said to them, “This <i>is</i> what the LORD has spoken: ‘Tomorrow <i>is</i> a high Sabbath – a holy Sabbath to the LORD.’ Bake what you <i>want to</i> bake; cook what you <i>want to</i> cook, and <u>store up</u> until morning <u>everything</u> that is left over as a <u>stock</u> .”	store up ← <i>deposit for yourselves</i> . everything: in the MT, but it is omitted by the AV and some other translations. So AV differs. stock ← <i>preservation</i> .
Ex 16:24	וַיִּנְיחוּ אֹתוֹ עַד-הַבֶּקֶר כַּאֲשֶׁר צִוָּה מֹשֶׁה וְלֹא הִבְאִישׁ וְרִמָּה לֹא-הָיְתָה בּוֹ׃	So they stored it until the morning, as Moses instructed <i>them</i> , and it did not become foul-smelling, nor were there <u>worms</u> in it.	worms ← <i>worm</i> . Collective usage.
Ex 16:25	וַיֹּאמֶר מֹשֶׁה אֲכַלְהוּ הַיּוֹם כִּי-שַׁבַּת הַיּוֹם לִיהוָה הַיּוֹם לֹא תִמְצָאֶהוּ בַשָּׂדֶה׃	And Moses said, “Eat it today, for <i>it is</i> the LORD's Sabbath. Today you will not find it in the countryside.	
Ex 16:26	שֵׁשֶׁת יָמִים תִּלְקְטֶהוּ וּבַיּוֹם הַשְּׁבִיעִי שַׁבַּת לֹא יִהְיֶה-בּוֹ׃	You will collect it for six days, but on the seventh day – the Sabbath – there will not be <u>any</u> there.”	be <i>any</i> there ← <i>be (any) on it</i> .
Ex 16:27	וַיְהִי בַּיּוֹם הַשְּׁבִיעִי יֵצְאוּ מִן-הָעָם לְלֶקֶט וְלֹא מָצְאוּ׃	And it came to pass on the seventh day <i>that some</i> people went out to collect <i>it</i> , but they did not find <u>any</u> .	
Ex 16:28	וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה עַד-אַנְהָ מֵאַנְתָּם לְשֹׁמֵר מִצְוֹתַי וְתוֹרֹתַי׃	Then the LORD said to Moses, “How long <i>will you</i> refuse to keep my commandments and my laws?	you: plural, so the criticism is not directed at Moses personally.
Ex 16:29	רְאוּ כִּי-יְהוָה נָתַן לָכֶם הַשַּׁבַּת עַל-כֵּן הוּא נָתַן לָכֶם בַּיּוֹם הַשְּׁשִׁי לֶחֶם יוֹמִים שְׁבוּ אִישׁ תַּחְתּוֹ אֶל-יְצֵא אִישׁ מִמְּקוֹמוֹ בַּיּוֹם הַשְּׁבִיעִי׃	See that the LORD has given you the Sabbath, which <i>is</i> why he is giving you <u>bread</u> for two days on the sixth day. Let everyone stay <u>in his place</u> ; let no-one go from his place on the seventh day.”	bread: standing for <i>food</i> in general. See 1 Sam 28:22-24. <u>in his place</u> ← <i>under himself</i> .
Ex 16:30	וַיִּשְׁבְּתוּ הָעָם בַּיּוֹם הַשְּׁבִיעִי׃	So the people rested on the seventh day.	

Ex 16:31	וַיִּקְרְאוּ בֵּית־יִשְׂרָאֵל אֶת־שְׁמוֹ מִן וְהוּא כְּזֵרַע גֹּדֹל לֶבֶן וְטַעְמוֹ כְּצַפִּיחַת בְּדָבֶשׁ:	And the house of Israel called it <u>manna</u> , and it <i>is</i> like coriander seed, <i>being</i> white, and its taste <i>is</i> like cake <i>kneaded</i> with honey.	manna: see Ex 16:15. But here just <i>man</i> .
Ex 16:32	וַיֹּאמֶר מֹשֶׁה זֶה הַדָּבָר אֲשֶׁר צִוָּה יְהוָה מְלֵא הַעֲמֹל מִמֶּנּוּ לְמִשְׁמֶרֶת לְדֹרֹתֵיכֶם לְמַעַן יֵרְאוּ אֶת־הַלֶּחֶם אֲשֶׁר הֵאֱכַלְתִּי אֶתְכֶם בַּמִּדְבָּר בְּהוֹצִיאִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם:	Then Moses said, “This <i>is</i> what the LORD commanded: ‘Fill an <u>omer</u> of it, as a <u>stock</u> for your <i>future</i> generations so that they may see the <u>bread</u> with which I fed you in the desert, when I brought you out of the land of Egypt.’ ”	what ← <i>the thing</i> . omer: about 5 pints or 2.7 litres. stock ← <i>preservation</i> . bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.
Ex 16:33	וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן קח צִנְצָנֹת אַחַת וְתֵן־שָׁמָּה מְלֵא־הָעֲמֹר מִן וְהִנַּח אֹתוֹ לִפְנֵי יְהוָה לְמִשְׁמֶרֶת לְדֹרֹתֵיכֶם:	And Moses said to Aaron, “Take an <u>urn</u> and put a full <u>omer</u> of <u>manna</u> in it, and place it before the LORD as a preserved item for your <i>future</i> generations.”	an urn ← <i>one urn</i> . omer: about 5 pints or 2.7 litres. manna: see Ex 16:31. in it ← <i>to there</i> .
Ex 16:34	כַּאֲשֶׁר צִוָּה יְהוָה אֶל־מֹשֶׁה וַיִּנְחֵהוּ אַהֲרֹן לִפְנֵי הָעֵדוּת לְמִשְׁמֶרֶת:	As the LORD commanded Moses, so Aaron placed it before the <u>testimony</u> as a preserved item.	the testimony: a forward reference to the ark [CB].
Ex 16:35	וּבְנֵי יִשְׂרָאֵל אָכְלוּ אֶת־הֶמֶן אַרְבָּעִים שָׁנָה עַד־בָּאִם אֶל־אֶרֶץ נוֹשֶׁבֶת אֶת־הֶמֶן אָכְלוּ עַד־בָּאִם אֶל־קִצֵּה אֶרֶץ כְּנָעַן:	And the sons of Israel ate the <u>manna</u> for forty years, until they came to inhabited land. They ate the <u>manna</u> until they came to the border of the land of Canaan.	manna (2x): see Ex 16:15.
Ex 16:36	וְהָעֹמֶר עֲשָׂרִית הָאִיפָה הוּא: פ	An <u>omer</u> <i>is</i> a tenth of an <u>ephah</u> .	omer: about 5 pints or 2.7 litres. ephah: about 6 imperial gallons or 27 litres.
Ex 17:1	וַיִּסְעוּ כָּל־עַדֹּת בְּנֵי־יִשְׂרָאֵל מִמִּדְבַר־סִין לְמִסְעֵיהֶם עַל־פִּי יְהוָה וַיַּחֲנוּ בְּרִפְדִּים וְאֵין מַיִם לְשִׁתּוֹת הָעָם:	Then the whole congregation of the sons of Israel moved from the Desert of <u>Sin</u> in their moves at the <u>instruction</u> of the LORD, and they encamped at Rephidim, but <i>there was</i> no water for the people to drink.	Sin: see Ex 16:1. instruction ← <i>mouth</i> .
Ex 17:2	וַיִּרֶב הָעָם עִם־מֹשֶׁה וַיֹּאמְרוּ תָּנוּ־לָנוּ מַיִם וְנִשְׁתֶּה וַיֹּאמֶר לָהֶם מֹשֶׁה מַה־תִּרְבִּיבוּן עִמָּדִי מַה־תִּנְסוּן אֶת־יְהוָה:	And the people argued with Moses and said, “Give us water to drink”, whereupon Moses said to them, “Why are you arguing with me? Why are you testing the LORD?”	to drink ← <i>and we will drink</i> , purposive use of the <i>vav</i> . whereupon: wider use of the <i>vav</i> .

Ex 17:3	וַיִּצְמָא שָׁם הָעָם לַמַּיִם וַיִּלֶן הָעָם עַל־מֹשֶׁה וַיֹּאמֶר לָמָּה זֶה הֵעֲלִיתֵנוּ מִמִּצְרַיִם לְהַמִּית אֹתִי וְאֶת־בְּנֵי וְאֶת־מִקְנֵי בְּצָמָא:	So the people thirsted for water there, and the people complained to Moses and said, “Why <i>is</i> it <i>that</i> you have brought us up out of Egypt to kill me and my sons and my <u>cattle</u> with thirst?”	us ... me ... my: AV differs (<i>us ... us ... our</i>), but our translation reflects the Hebrew original, and it makes sense. cattle ← <i>possession</i> , but mainly consisting of <i>cattle</i> .
Ex 17:4	וַיִּצְעַק מֹשֶׁה אֶל־יְהוָה לֵאמֹר מָה אֶעֱשֶׂה לָּעָם הַזֶּה עוֹד מַעַט וּסְקִלְנִי:	And Moses cried out to the LORD and said, “What should I do <u>with</u> this people? A little longer and they will be stoning me.”	with ← <i>to</i> .
Ex 17:5	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה עֲבַר לְפָנַי הָעָם וְקַח אֶתְךָ מִזְקַנֵי יִשְׂרָאֵל וּמִטְּוֶה אֲשֶׁר הַכִּיתָ בוֹ אֶת־הַיָּאֵר קַח בְּיָדְךָ וְהִלַּכְתָּ:	And the LORD said to Moses, “Go across in front of the people, and take <i>some</i> of the elders of Israel with you, and take in your hand your rod with which you struck the river. <u>So</u> go.	so: consecutive (result) use of the <i>vav</i> .
Ex 17:6	הֲנִי עֹמֵד לְפָנֶיךָ שָׁם עַל־הַצּוֹר בְּחָרֵב וְהַכִּיתָ בַּצּוֹר וַיֵּצְאוּ מִמֶּנּוּ מַיִם וּשְׁתָּה הָעָם וַיַּעַשׂ כֵּן מֹשֶׁה לְעֵינֵי זְקֵנֵי יִשְׂרָאֵל:	You will see that I am standing before you there on the rock at Horeb, and you will strike the rock, and water will come out of it, and the people will drink.” So Moses did <u>this</u> in the sight of the elders of Israel.	you will see that I ← <i>behold me</i> . this ← <i>thus</i> .
Ex 17:7	וַיִּקְרָא שֵׁם הַמָּקוֹם מַסָּה וּמְרִיבָה עַל־רִיב בְּנֵי יִשְׂרָאֵל וְעַל נִסְתָּם אֶת־יְהוָה לֵאמֹר הֲיֵשׁ יְהוָה בְּקִרְבָּנוּ אִם־אֵין: פ	And he called the place <u>Massah</u> and <u>Meribah</u> , on account of the arguing of the sons of Israel and on account of their testing the LORD, when they said, “Is the LORD in our midst or not?”	Massah and Meribah: i.e. <i>tempting and contention</i> .
Ex 17:8	וַיָּבֹא עַמְלֵק וַיִּלָּחֶם עִם־יִשְׂרָאֵל בְּרִפְדִים:	Then Amalek came and fought <u>against</u> Israel in Rephidim.	against ← <i>with</i> . See Gen 14:8.
Ex 17:9	וַיֹּאמֶר מֹשֶׁה אֶל־יְהוֹשֻׁעַ בְּחַר־לָנוּ אַנְשִׁים וְצֵא הִלָּחֶם בְּעַמְלֵק מִחֹר אֲנֹכִי נֹצֵב עַל־רֹאשׁ הַגְּבֻעָה וּמִטָּה הָאֱלֹהִים בְּיָדִי:	And Moses said to Joshua, “Select men for us and go out to fight against Amalek. Tomorrow I will be standing on the top of the hill <u>with</u> the rod of God in my hand.”	Joshua ← <i>Yehoshua, Jehovah / Yahveh will save</i> . Transliterated as Ἰησοῦς, <i>Jesus</i> , in the NT (Acts 7:45, Heb 4:8). with ← <i>and</i> .
Ex 17:10	וַיַּעַשׂ יְהוֹשֻׁעַ כַּאֲשֶׁר אָמַר־לוֹ מֹשֶׁה לְהִלָּחֶם בְּעַמְלֵק וּמֹשֶׁה אֶהְרֹן וְחֹוּר עָלוּ רֹאשׁ הַגְּבֻעָה:	And Joshua did as Moses had said to him, to fight against Amalek, while Moses and Aaron and Hur went up <i>to</i> the top of the hill.	
Ex 17:11	וְהָיָה כַּאֲשֶׁר יָרִים מֹשֶׁה יָדוֹ וְגָבַר יִשְׂרָאֵל וְכַאֲשֶׁר יִנִּיחַ יָדוֹ וְגָבַר עַמְלֵק:	And it was <i>the case that</i> when Moses lifted up his hand, Israel prevailed, but when he let his hand drop, Amalek prevailed.	

Ex 17:12	וַיְדִי מֹשֶׁה כְּבִדִים וַיִּקְחוּ-אֲבָן וַיִּשְׂימוּ תַּחְתָּיו וַיֵּשֶׁב עָלֶיהָ וְאַהֲרֹן וְחֹר וְתָמְכוּ בְיָדָיו מִזֶּה אֶחָד וּמִזֶּה אֶחָד וַיְהִי יָדָיו אֲמוּנָה עַד-בֹּא הַשָּׁמֶשׁ:	And Moses' hands <i>became</i> heavy, so they took a stone and put <i>it</i> under him, and he sat on it, and Aaron and Hur supported his hands, one on one <i>side</i> and one on the other <i>side</i> , so his hands were <u>steady</u> until the sun set.	steady ← <i>steadiness</i> or <i>faithfulness</i> .
Ex 17:13	וַיַּחֲלֹשׁ יְהוֹשֻׁעַ אֶת-עַמְלֶק וְאֶת-עַמּוֹ לְפִי-חֶרֶב: פ	So Joshua defeated Amalek and his people by the blade of the sword.	
Ex 17:14	וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה כְּתֹב זֹאת זִכְרוֹן בְּסֵפֶר וּשְׂמֵם בְּאָזְנוֹי יְהוֹשֻׁעַ כִּי-מָחָה אֶמְחָה אֶת-זִכְרֵ עַמְלֶק מִתַּחַת הַשָּׁמַיִם:	And the LORD said to Moses, “Write this down <i>as</i> a memorial in a book, and <u>recite</u> <i>it</i> in Joshua's ears, for I will <u>thoroughly wipe out</u> the memory of Amalek <u>under</u> heaven.”	recite ← <i>lay</i> . thoroughly wipe out: infinitive absolute. under ← <i>from under</i> . heaven: or <i>the sky</i> .
Ex 17:15	וַיִּבֶן מֹשֶׁה מִזְבֵּחַ וַיִּקְרָא שְׁמוֹ יְהוָה נְסִי:	Then Moses built an altar and called it <u>The LORD is my Banner</u> .	The LORD <i>is</i> my Banner: AV differs, transliterating (<i>Jehovah-nissi</i>).
Ex 17:16	וַיֹּאמֶר כִּי-יָד עַל-כִּסֵּי יְהוָה מִלְחָמָה לִיהוָה בְּעַמְלֶק מִדֹּר דָּר: פ	And he said, “Because <i>there is</i> a hand on the throne of the LORD, the LORD <i>will have</i> war with Amalek from generation <i>to</i> generation.”	a hand on the throne: AV differs somewhat, as do others, explicitly interpreting this as a sign of <i>swearing</i> .
Ex 18:1	וַיִּשְׁמַע יִתְרוֹ כֹּהֵן מִדִּין חֹתֵן מֹשֶׁה אֵת כָּל-אֲשֶׁר עָשָׂה אֱלֹהִים לְמֹשֶׁה וּלְיִשְׂרָאֵל עַמּוֹ כִּי-הוֹצִיא יְהוָה אֶת-יִשְׂרָאֵל מִמִּצְרַיִם:	When <u>Jethro</u> the priest of Midian, Moses' father-in-law, heard everything that God had done for Moses and for Israel his people – that the LORD had brought Israel out of Egypt –	Jethro: see Ex 3:1.
Ex 18:2	וַיִּקַּח יִתְרוֹ חֹתֵן מֹשֶׁה אֶת-צִפּוֹרָה אִשְׁתּוֹ מֹשֶׁה אַחֵר שְׁלוֹחִיהָ:	Jethro, Moses' father-in-law, then took Zipporah Moses' wife <i>back</i> , after her <i>being sent back</i> ,	Jethro, Moses' father-in-law: the repetition of the name (rather than using a pronoun) is otiose, but it is not necessarily inelegant in Hebrew. Compare Gen 12:5. On the rendering <i>Jethro</i> , see Ex 3:1.
Ex 18:3	וְאֵת שְׁנֵי בָנֶיהָ אֲשֶׁר שֵׁם הָאֶחָד גֵּרְשֹׁם כִּי אָמַר גֵּר הָיִיתִי בְּאֶרֶץ נֹכְרִיהָ:	and her two sons, <i>of whom</i> the name of one <i>was</i> Gershom, because he had said, “I was a foreigner in a foreign land”,	
Ex 18:4	וְשֵׁם הָאֶחָד אֱלִיעֶזֶר כִּי-אָלְהֵי אָבִי בְּעֶזְרִי וַיַּצֵּלְנִי מִחַרְבַּת פְּרַעֲוֹה:	and the name of the <u>other</u> <i>was</i> Eliezer, because <i>he had said</i> , “The God of my father <i>is present</i> as my help, and he delivered me from Pharaoh's sword.”	the other ← <i>the one</i> .

Ex 18:5	וַיָּבֹא יִתְרוֹ חֹתֵן מֹשֶׁה וּבָנָיו וְאִשְׁתּוֹ אֶל-מֹשֶׁה אֶל-הַמִּדְבָּר אֲשֶׁר-הוּא חֹנֶה שָׁם הַר הָאֱלֹהִים:	Then <u>Jethro</u> , Moses' father-in-law, came with his sons and his wife to Moses <u>in the desert</u> where he was encamped <u>at</u> the mountain of God,	Jethro: see Ex 3:1. in the desert ← <i>to the desert</i> .
Ex 18:6	וַיֹּאמֶר אֶל-מֹשֶׁה אֲנִי חֹתְנְךָ יִתְרוֹ בָּא אֵלַיךָ וְאִשְׁתְּךָ וּשְׁנֵי בָנֶיהָ עִמָּהּ:	and he said to Moses, “I, <u>Jethro</u> your father-in-law, <u>have come</u> to you, as <u>have</u> your wife and her two sons with her.”	Jethro: see Ex 3:1. have come ← <i>am coming</i> , but the journey is as good as complete.
Ex 18:7	וַיֵּצֵא מֹשֶׁה לִקְרֹאת חֹתְנוֹ וַיִּשְׁתַּחוּ וַיִּשְׁק-לוֹ וַיִּשְׁאַלוּ אִישׁ-לְרֵעֵהוּ לְשָׁלוֹם וַיָּבֹאוּ הָאֵהָלָה:	And Moses went out to meet his father-in-law, and he bowed and kissed him, and each asked <u>how</u> the other <u>was</u> , and they went to the tent.	how the other <i>was</i> ← <i>about peace</i> .
Ex 18:8	וַיִּסְפֹּר מֹשֶׁה לְחֹתְנוֹ אֵת כָּל-אֲשֶׁר עָשָׂה יְהוָה לְפָרְעֹה וּלְמִצְרַיִם עַל אוֹדֹת יִשְׂרָאֵל אֵת כָּל-הַתְּלָאָה אֲשֶׁר מָצְאתֶם בְּדַרְדָּר וַיֵּצֵאֵם יְהוָה:	And Moses told his father-in-law everything the LORD had done to Pharaoh and to Egypt for the sake of Israel, <i>and</i> all the hardship <u>which they had met with</u> on the way and <i>how</i> the LORD had delivered them.	which they had met with ← <i>which had found them</i> .
Ex 18:9	וַיִּחַדַּךְ יִתְרוֹ עַל כָּל-הַטּוֹבָה אֲשֶׁר-עָשָׂה יְהוָה לְיִשְׂרָאֵל אֲשֶׁר הֲצִילוֹ מִיַּד מִצְרַיִם:	And <u>Jethro</u> rejoiced at all the good which the LORD had done to Israel <u>in delivering them</u> from Egypt's grip.	Jethro: see Ex 3:1. in delivering ← <i>that he delivered</i> . them ← <i>it / him</i> . grip ← <i>hand</i> .
Ex 18:10	וַיֹּאמֶר יִתְרוֹ בְּרוּךְ יְהוָה אֲשֶׁר הֲצִיל אֶתְכֶם מִיַּד מִצְרַיִם וּמִיַּד פָּרְעֹה אֲשֶׁר הֲצִיל אֶת-הָעָם מִתַּחַת יַד-מִצְרַיִם:	And <u>Jethro</u> said, “Blessed <i>is</i> the LORD, who delivered you from Egypt's grip and from Pharaoh's grip – who delivered the people from <i>being in</i> the grip of Egypt.	Jethro: see Ex 3:1. grip (3x) ← <i>hand</i> . in ← <i>under</i> .
Ex 18:11	עַתָּה יָדַעְתִּי כִּי-גָדוֹל יְהוָה מִכָּל-הָאֱלֹהִים כִּי בַדְבָר אֲשֶׁר זָדוּ עֲלֵיהֶם:	Now I know that the LORD <i>is</i> greater than <u>any</u> of the gods, for <i>it is apparent</i> in the matter where they acted insolently against them.”	any ← <i>all</i> . they ... them: i.e. <i>Egypt ... Israel</i> . AV differs substantially.
Ex 18:12	וַיִּקַּח יִתְרוֹ חֹתֵן מֹשֶׁה עֹלָה וּזְבָחִים לְאֱלֹהִים וַיָּבֹא אֶהֱרֹן וְכָל זְקֵנֵי יִשְׂרָאֵל לֶאֱכֹל-לֶחֶם עִם-חֹתֵן מֹשֶׁה לִפְנֵי הָאֱלֹהִים:	And <u>Jethro</u> , Moses' father-in-law, took a burnt offering and sacrifices to God, and Aaron came, as <i>did</i> all the elders of Israel, to eat <u>bread</u> before God with Moses' father-in-law.	Jethro: see Ex 3:1. bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.

Ex 18:13	וַיְהִי מִמָּחָרֹת וַיָּשֶׁב מֹשֶׁה לְשֹׁפֵט אֶת־הָעָם וַיַּעֲמֵד הָעָם עַל־מֹשֶׁה מִזֶּה־בֶּקֶר עַד־הָעֶרֶב:	And it came to pass on the next day that Moses sat down to judge the people, and the people stood <u>before</u> Moses from the morning until the evening.	before ← <i>at</i> .
Ex 18:14	וַיֵּרָא חֹתֵן מֹשֶׁה אֵת כָּל־אֲשֶׁר־הוּא עֹשֶׂה לָעָם וַיֹּאמֶר מִה־הַדָּבָר הַזֶּה אֲשֶׁר אַתָּה עֹשֶׂה לָעָם מִדּוֹעַ אַתָּה יוֹשֵׁב לְבִדּוֹד וְכָל־הָעָם נֹצֵב עֲלֶיךָ מִזֶּבְקָר עַד־עֶרֶב:	And Moses' father-in-law saw everything that he was doing <u>with</u> the people, and he said, "What <i>is</i> this business that you are doing <u>with</u> the people? Why are you sitting on your own while all the people are standing <u>opposite</u> you from morning to evening?"	with (2x) ← <i>for, concerning</i> . opposite ← <i>at</i> .
Ex 18:15	וַיֹּאמֶר מֹשֶׁה לְחֹתְנוּ כִּי־בָא אֵלַי הָעָם לְדַרְשׁ אֱלֹהִים:	And Moses said to his father-in-law, "Because the people have come to me to consult God.	
Ex 18:16	כִּי־יְהִיֶּה לָהֶם דָּבָר בָּא אֵלַי וְשֹׁפֵטֹתַי בֵּין אִישׁ וּבֵין רֵעֵהוּ וְהוֹדַעְתִּי אֶת־חֻקֵי הָאֱלֹהִים וְאֶת־תּוֹרֹתָיו:	If they have an issue, <u>they come</u> to me and I judge between a man and his neighbour, and I make God's statutes and his laws known."	they come ← <i>it / he comes</i> , so perhaps referring to <i>the issue</i> . But <i>they</i> (individually) is justifiable.
Ex 18:17	וַיֹּאמֶר חֹתֵן מֹשֶׁה אֵלָיו לֹא־טוֹב הַדָּבָר אֲשֶׁר אַתָּה עֹשֶׂה:	Then Moses' father-in-law said to him, "The thing you are doing <u>isn't right</u> ."	right ← <i>good</i> .
Ex 18:18	נָבַל תִּבְלַגְּם אַתָּה גַם־הָעָם הַזֶּה אֲשֶׁר עִמָּךְ כִּי־כִבֵּד מִמְּךָ הַדָּבָר לֹא־תוּכַל עֲשׂוֹהוּ לְבִדּוֹד:	You will utterly exhaust yourself, both you and this people which <u>is</u> with you, for <u>the procedure is</u> too burdensome for you; you cannot do it on your own.	you will utterly exhaust yourself ← <i>to fade you will fade</i> . An infinitive absolute. the procedure <i>is</i> too burdensome ← <i>the thing (is) too heavy</i> .
Ex 18:19	עַתָּה שְׁמַע בְּקוֹלִי אֵינְעֶצְךָ וַיְהִי אֱלֹהִים עִמָּךְ הִיָּה אַתָּה לָעָם מוֹל הָאֱלֹהִים וְהִבֵּאתָ אֶתָּה אֶת־הַדְּבָרִים אֶל־הָאֱלֹהִים:	So now <u>listen to me</u> . I will advise you, and may God be with you. Be <i>in the service</i> of the people yourself opposite God, and bring the cases to God,	listen to me ← <i>hear at my voice</i> .
Ex 18:20	וְהִזְהַרְתָּה אֹתָהֶם אֶת־הַחֻקִּים וְאֶת־הַתּוֹרֹת וְהוֹדַעְתָּ לָהֶם אֶת־הַדְּרָכַי יֵלְכוּ בָּהֶן וְאֶת־הַמַּעֲשֵׂה אֲשֶׁר יַעֲשׂוּן:	and <u>instruct</u> them <i>in</i> the statutes and the laws, and make known to them the way which they should go, and the <u>things</u> which they should do.	instruct: or <i>admonish</i> . things ← <i>deed</i> .

Ex 18:21	<p>וּאֶתְהָ תַחְזֶה מִכָּל־הָעָם אֲנָשֵׁי־חַיִל יִרְאֵי אֱלֹהִים אֲנָשֵׁי אִמֶת שְׂנֵאֵי בַצַּע וְשִׁמְתַּ עֲלֵהֶם שָׂרֵי אֲלָפִים שָׂרֵי מֵאוֹת שָׂרֵי חֲמִשִּׁים וְשָׂרֵי עֲשָׂרֹת:</p>	<p>But <u>select</u> from all the people men of valour, who fear God, men of truth <i>who</i> hate dishonest gain, and appoint over <u>the people</u> men in charge of a <u>thousand</u>, men in charge of a <u>hundred</u>, men in charge of fifty and men in charge of <u>ten</u>.</p>	<p>select ← <i>see</i>, but also <i>select</i>.</p> <hr/> <p>the <i>people</i> ← <i>them</i>.</p> <hr/> <p>a thousand ... a hundred ...ten ← <i>thousands... hundreds ... tens</i>, attracted to the plural by the preceding word.</p>
Ex 18:22	<p>וְשִׁפְטוּ אֶת־הָעָם בְּכָל־עֵת וְהָיָה כָּל־הַדְּבָר הַגָּדוֹל יָבִיאוּ אֵלֶיךָ וְכָל־הַדְּבָר הַקָּטָן יִשְׁפְּטוּ־הֶם וְהִקַּל מֵעֲלֶיךָ וְנָשְׂאוּ אִתְּךָ:</p>	<p>And they will judge the people all the time, and it will be <i>the</i> <i>case that</i> they will bring every major issue to you, but these <i>men</i> will judge every minor matter, and it will relieve you, and they will bear <i>the burden</i> with you.</p>	
Ex 18:23	<p>אִם אֶת־הַדְּבָר הַזֶּה תַעֲשֶׂה וְצִוְךָ אֱלֹהִים וַיִּכְלַת עִמָּד וְגַם כָּל־הָעָם הַזֶּה עַל־מְקוֹמוֹ יָבֵא בְּשָׁלוֹם:</p>	<p>If you do this thing, and God <i>so</i> instructs you, you will be able to <u>cope</u>, and also all this people will <i>be able to</i> go to their place in peace.”</p>	<p>cope ← <i>stand</i>.</p>
Ex 18:24	<p>וַיִּשְׁמַע מֹשֶׁה לְקוֹל חַתָּנוֹ וַיַּעַשׂ כֹּל אֲשֶׁר אָמַר:</p>	<p>And Moses <u>concurred</u> with his father-in-law, and he did everything he said.</p>	<p>concurred with ← <i>heard the</i> <i>voice of</i>.</p>
Ex 18:25	<p>וַיִּבְחַר מֹשֶׁה אֲנָשֵׁי־חַיִל מִכָּל־יִשְׂרָאֵל וַיִּתֵּן אֹתָם רִאשִׁים עַל־הָעָם שָׂרֵי אֲלָפִים שָׂרֵי מֵאוֹת שָׂרֵי חֲמִשִּׁים וְשָׂרֵי עֲשָׂרֹת:</p>	<p>So Moses selected men of valour from the whole of Israel and appointed them <i>as</i> heads over the people: men in charge of a <u>thousand</u>, men in charge of a <u>hundred</u>, men in charge of fifty and men in charge of <u>ten</u>.</p>	<p>thousand ... hundred ... ten: plurals as in Ex 18:21.</p>
Ex 18:26	<p>וְשִׁפְטוּ אֶת־הָעָם בְּכָל־עֵת אֶת־הַדְּבָר הַקָּשֶׁה יָבִיאוּ אֶל־מֹשֶׁה וְכָל־הַדְּבָר הַקָּטָן יִשְׁפְּטוּ הֵם:</p>	<p>And they judged the people all the time, <i>but</i> they brought <i>any</i> difficult matter to Moses, whereas they judged every minor matter themselves.</p>	
Ex 18:27	<p>וַיִּשְׁלַח מֹשֶׁה אֶת־חַתָּנוֹ וַיֵּלֶךְ לְוַאֲל־אֶרְצוֹ: פ</p>	<p>Then Moses let his father-in-law go, and he went his <i>way</i> to his land.</p>	
Ex 19:1	<p>בַּחֹדֶשׁ הַשְּׁלִישִׁי לְצֵאת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרָיִם בַּיּוֹם הַזֶּה בָּאוּ מִדְּבַר סִינַי:</p>	<p>In the third month after the exodus of the sons of Israel from the land of Egypt, on <u>the same</u> day, they came <i>to</i> the Sinai Desert.</p>	<p>the same ← <i>this</i>.</p>
Ex 19:2	<p>וַיִּסְעוּ מִרֶפְדִּים וַיָּבֹאוּ מִדְּבַר סִינַי וַיַּחֲנוּ בְּמִדְבַר וַיַּחֲזִשׂוּ יִשְׂרָאֵל נֶגֶד הַהָר:</p>	<p>And they travelled from Rephidim and came <i>to</i> the Sinai Desert, and they encamped in the desert. And Israel encamped there opposite the mountain.</p>	

Ex 19:3	<p>וּמֹשֶׁה עָלָה אֶל־הָאֱלֹהִים וַיְקַרְא אֵלָיו יְהוָה מִן־הַהָר לֵאמֹר כֹּה תֹאמַר לְבֵית יַעֲקֹב וְתִגִּיד לְבָנֵי יִשְׂרָאֵל:</p>	<p>Then Moses went up to God, and the LORD called to him from the mountain and said, “<i>This is what</i> you will say to the house of Jacob and <i>what</i> you will tell the sons of Israel:</p>	<p>this is what ← thus.</p>
Ex 19:4	<p>אַתֶּם רִאִיתֶם אֲשֶׁר עָשִׂיתִי לְמִצְרַיִם וְאֲשָׂא אֶתְכֶם עַל־כַּנְּפֵי נְשָׁרִים וְאָבֵא אֶתְכֶם אֵלָי:</p>	<p>‘You have seen what I did to Egypt, when I lifted you up on the wings of eagles and brought you to me.</p>	
Ex 19:5	<p>וְעַתָּה אִם־שָׁמוּעַ תִּשְׁמָעוּ בְּקוֹלִי וּשְׁמַרְתֶּם אֶת־בְּרִיתִי וְהִיִּיתֶם לִי סִגְלָה מִכָּל־הָעַמִּים כִּי־לִי כָּל־הָאָרֶץ:</p>	<p>So now, if you will <u>rigorously obey me</u> and keep my covenant, you will be a special acquisition of mine above all the nations, for the whole earth <i>is</i> mine.</p>	<p>rigorously obey me: with an infinitive absolute.</p>
Ex 19:6	<p>וְאַתֶּם תְּהִיוּ־לִי מַמְלַכַת כֹּהֲנִים וְגוֹי קָדוֹשׁ אֵלֶּה הַדְּבָרִים אֲשֶׁר תִּדְבַּר אֶל־בָּנֵי יִשְׂרָאֵל:</p>	<p>And you will be a kingdom of priests to me, and a holy nation.’ Those <i>are</i> the things which you will speak to the sons of Israel.”</p>	<p>Rev 1:6, Rev 5:10, Rev 20:6.</p>
Ex 19:7	<p>וַיָּבֹא מֹשֶׁה וַיְקַרְא לְזִקְנֵי הָעָם וַיָּשֶׂם לִפְנֵיהֶם אֵת כָּל־הַדְּבָרִים הָאֵלֶּה אֲשֶׁר צִוָּהוּ יְהוָה:</p>	<p>Then Moses came <i>back</i> and called the elders of the people, and he set before them all these things which the LORD had commanded him.</p>	
Ex 19:8	<p>וַיַּעֲנוּ כָּל־הָעָם יַחְדָּו וַיֹּאמְרוּ כָּל־אֲשֶׁר־דִּבֶּר יְהוָה נַעֲשֶׂה וַיֹּשֶׁב מֹשֶׁה אֶת־דְּבָרֵי הָעָם אֶל־יְהוָה:</p>	<p>Then all the people answered together and said, “We will do everything that the LORD has said.” Moses then reported the words of the people to the LORD.</p>	
Ex 19:9	<p>וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה הִנֵּה אֲנֹכִי בָא אֵלֶיךָ בְּעָבַת הָעָנָן בְּעִבּוֹר יִשְׁמַע הָעָם בְּדַבְּרֵי עִמָּךְ וְגַם־בִּדְךָ יֶאֱמִינוּ לְעוֹלָם וַיַּגֵּד מֹשֶׁה אֶת־דְּבָרֵי הָעָם אֶל־יְהוָה:</p>	<p>And the LORD said to Moses, “Behold, I am about to come to you in a <u>thick cloud</u>, so that the people may hear when I speak with you, and <i>that</i> they may believe you age-abidingly.” Moses then told the words of the people to the LORD.</p>	<p>a thick cloud ← darkness / thickness of the cloud.</p>
Ex 19:10	<p>וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵךְ אֶל־הָעָם וְקִדְּשָׂתָם הַיּוֹם וּמָחָר וּכְבִּסוּ שְׂמֹלֹתָם:</p>	<p>And the LORD said to Moses, “Go to the people and sanctify them today and tomorrow, and they <i>must</i> wash their clothes.</p>	
Ex 19:11	<p>וְהָיוּ נְכֻנִים לַיּוֹם הַשְּׁלִישִׁי כִּי בַּיּוֹם הַשְּׁלִישִׁי יֵרֵד יְהוָה לְעִיְנֵי כָּל־הָעָם עַל־הַר סִינַי:</p>	<p>And be prepared for the third day, for on the third day, the LORD will descend in the sight of all the people to Mount Sinai.</p>	

Ex 19:12	וְהִגְבַּלְתָּ אֶת־הָעָם סָבִיב לְאָמַר הִשְׁמְרוּ לָכֶם עֲלוֹת בְּהָר וּנְגַע בְּקַצְּהוּ כָּל־הַנִּגַּע בְּהָר מוֹת יוֹמָת:	And restrict the people round about and say, ‘Be careful <i>not</i> to go up into the mountain or to touch its edge. Everyone who touches the mountain <u>will certainly be put to death</u> .	will certainly be put to death: infinitive absolute.
Ex 19:13	לֹא־תִגַּע בּוֹ יָד כִּי־סָקוֹל יִסְקֶל אוֹ־יִרָה יִירָה אִם־בְּהֵמָה אִם־אִישׁ לֹא יִחִיהַ בַּמִּשָּׁךְ הַיָּבֵל הַמָּה יַעֲלוּ בְּהָר:	Let no hand touch it, otherwise he will certainly be stoned or shot through; whether beast or man, he shall not live.’ When the <u>horn is sounded</u> <i>then</i> they will go up into the mountain.”	Heb 12:20. <hr/> will certainly be stoned ... or shot through: both infinitive absolute. <hr/> horn is sounded ← <i>protracted-sound (of the horn) is drawn out</i> .
Ex 19:14	וַיֵּרַד מֹשֶׁה מִן־הָהָר אֶל־הָעָם וַיְקַדֵּשׁ אֶת־הָעָם וַיְכַבְּסוּ שִׁמְלֹתָם:	Then Moses came down from the mountain to the people, and he sanctified the people, and they washed their clothes.	
Ex 19:15	וַיֹּאמֶר אֶל־הָעָם הָיוּ נֹכְחִים לְשִׁלֹּשַׁת יָמִים אֶל־תִּגְשׁוּ אֶל־אִשָּׁה:	And he said to the people, “Be prepared; do not approach <i>your</i> wife for three days.”	
Ex 19:16	וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בַּהֵיחֵד הַבֶּקֶר וַיְהִי קִלְת וּבְרָקִים וְעָנָן כָּבֵד עַל־הָהָר וְקוֹל שֹׁפָר חֲזָק מְאֹד וַיַּחֲרַד כָּל־הָעָם אֲשֶׁר בַּמַּחֲנֶה:	And it came to pass on the third day while it was morning that there were <u>sounds</u> and lightning flashes and a <u>dense</u> cloud at the mountain, and a very loud sound of a ramshorn, and all the people who <i>were</i> in the camp trembled.	sounds: or <i>voices</i> . Used further on in this verse of <i>the sound of a horn</i> . <hr/> dense ← <i>heavy</i> .
Ex 19:17	וַיּוֹצֵא מֹשֶׁה אֶת־הָעָם לְקִרְאֵת הָאֱלֹהִים מִן־הַמַּחֲנֶה וַיִּתְּצֻבוּ בַתְּחִתֵּי הָהָר:	Then Moses brought the people out from the camp to meet God, and they <u>stood</u> at the bottom of the mountain.	stood: or <i>stationed themselves</i> .
Ex 19:18	וְהָר סִינַי עָשָׁן כֻּלּוֹ מִפְּנֵי אֲשֶׁר יָרַד עָלָיו יְהוָה בְּאֵשׁ וַיַּעַל עֲשָׁנוֹ כַּעֲשָׁן הַכִּבְשָׁן וַיַּחֲרַד כָּל־הָהָר מְאֹד:	And Mount Sinai <i>was</i> smoke <u>all over</u> , because the LORD had descended onto it with fire, and its smoke ascended like the smoke of a furnace, and the whole mountain trembled greatly.	all over ← <i>all of it</i> .
Ex 19:19	וַיְהִי קוֹל הַשּׁוֹפָר הוֹלֵךְ וְחֲזָק מְאֹד מֹשֶׁה יְדַבֵּר וְהָאֱלֹהִים יַעֲנֶנּוּ בְּקוֹל:	And <i>when</i> the sound of the ramshorn <u>resounded very loudly</u> , Moses spoke, and God answered him with a voice.	resounded very loudly ← <i>went and (was) very strong</i> .
Ex 19:20	וַיֵּרַד יְהוָה עַל־הָהָר סִינַי אֶל־רֹאשׁ הָהָר וַיִּקְרָא יְהוָה לְמֹשֶׁה אֶל־רֹאשׁ הָהָר וַיַּעַל מֹשֶׁה:	And the LORD descended onto Mount Sinai, to the top of the mountain, and the LORD called Moses to the top of the mountain, and Moses went up.	

Ex 19:21	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה רֵד הַעֵד בְּעַם פְּנֵי־יְהֹרָסוּ אֶל־יְהוָה לְרֹאוֹת וְנָפְלוּ מִמֶּנּוּ רַב:	And the LORD said to Moses, “Go down and testify to the people not to break through to the LORD to see <i>him</i> , whereby many of <i>them</i> would fall <i>down</i> <i>dead</i> .”	whereby: wider use of the <i>vav</i> . <hr/> them ← <i>it</i> , referring to <i>the</i> <i>people</i> .
Ex 19:22	וְגַם הַכֹּהֲנִים הַנִּגְשִׁים אֶל־יְהוָה יִתְקַדְּשׁוּ פְּנֵי־יִפְרָץ בָּהֶם יְהוָה:	And let the priests who also approach the LORD sanctify themselves, in case the LORD breaks out against them.”	
Ex 19:23	וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה לֹא־יִוָּכַל הָעָם לָעֹלֵת אֶל־הָרַ סִינַי כִּי־אָמַרְתָּ הַעֵדְתָּהּ בְּנֹ לְאֹמֵר הַגְּבַל אֶת־הָהָר וְקִדְּשָׁתוּ:	Then Moses said to the LORD, “The people will not be able to come up to Mount Sinai, for you testified to us and said, ‘Delimit the mountain and sanctify it.’ ”	
Ex 19:24	וַיֹּאמֶר אֵלָיו יְהוָה לְדָוִד וְעָלִית אִתָּה וְאַהֲרֹן עִמָּךְ וְהַכֹּהֲנִים וְהָעָם אֶל־יְהֹרָסוּ לָעֹלֵת אֶל־יְהוָה פְּנֵי־יִפְרָץ־בָּם:	And the LORD said to him, “Go, go down and come up, you and Aaron with you, but do not let the priests and the people break through to come up to the LORD, in case he breaks out against them.”	
Ex 19:25	וַיֵּרַד מֹשֶׁה אֶל־הָעָם וַיֹּאמֶר אֲלֵהֶם: ס	So Moses went down to the people and spoke to them.	
Ex 20:1	וַיְדַבֵּר אֱלֹהִים אֶת כָּל־הַדְּבָרִים הָאֵלֶּה לְאֹמֵר: ס	Then God spoke all these things and said,	
Ex 20:2	אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:	“I <i>am</i> the LORD your God, who brought you out of the land of Egypt, out of a house of <u>slavery</u> .	Deut 5:6. <hr/> slavery ← <i>slaves</i> , or <i>servants</i> .
Ex 20:3	לֹא יִהְיֶה־לְךָ אֱלֹהִים אֲחֵרִים עַל־פְּנֵי	You shall not have <i>any</i> other gods <u>besides me</u> .	Deut 5:7. Commandment 1. <hr/> besides me ← <i>upon / alongside</i> <i>my face</i> .
Ex 20:4	לֹא תַעֲשֶׂה־לְךָ פֶסֶל וְכָל־תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל וְאֲשֶׁר בָּאָרֶץ מִתַּחַת וְאֲשֶׁר בַּמַּיִם מִתַּחַת לְאָרֶץ	You shall not make yourself <i>any</i> engraved image or <i>any</i> image <i>of</i> what <i>is</i> in heaven above or <i>of</i> what <i>is</i> on the earth below, or <i>of</i> what <i>is</i> in the water below <i>the</i> <i>surface</i> of the earth.	Deut 5:8. Commandment 2. <hr/> any ← <i>every</i> .
Ex 20:5	לֹא־תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֵל קַנָּא פֹקֵד עֹזֵן אֲבֹת עַל־בָּנִים עַל־שְׁלִשִׁים וְעַל־רִבְעִים לְשֹׂנְאָי:	You shall not worship them, and you shall not <u>serve</u> them, for I, the LORD your God, <i>am</i> a jealous GOD, visiting the iniquity of the fathers on the sons, <i>and</i> on <i>those</i> <i>of</i> the third generation, and on <i>those of</i> the fourth generation, of those who hate me,	Deut 5:9. <hr/> serve ← <i>be made to serve</i> <i>(hophal)</i> , but [ST] gives the same meaning as <i>qal</i> , <i>to serve</i> .

Ex 20:6	וְעָשָׂה חֶסֶד לְאַלְפִים לְאַהֲבֵי וּלְשֹׁמְרֵי מִצְוֹתַי: ס	and showing kindness to thousands, to those who love me and to those who keep my commandments.	Deut 5:10.
Ex 20:7	לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ לְשׂוּא כִּי לֹא יִנְקֶה יְהוָה אֶת אֲשֶׁר־יִשָּׂא אֶת־שְׁמוֹ לְשׂוּא: פ	You shall not take the name of the LORD your God in vain , for the LORD will not hold him who takes his name in <u>vain</u> innocent.	Matt 5:33. Deut 5:11. Commandment 3. vain (2x): or <i>falsity</i> .
Ex 20:8	זְכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ	Remember the Sabbath day, to sanctify it.	Deut 5:12. Commandment 4. remember: infinitive absolute in the role of an imperative.
Ex 20:9	שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל־מְלֶאכֶתֶךָ	For six days you shall work and carry out all your business,	Deut 5:13.
Ex 20:10	וַיּוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ לֹא־תַעֲשֶׂה כָּל־מְלֶאכֶה אַתָּה וּבְנֶךָ־וּבִתֶּךָ עַבְדְּךָ וְאַמְתֶּךָ וּבַהֶמְתָּד וּגְרֶדְךָ אֲשֶׁר בְּשַׁעְרֶיךָ	but the seventh day <i>is</i> the LORD your God's Sabbath. You shall not do <u>any</u> work <i>on it</i> – <i>neither</i> you nor your son nor your daughter, <i>neither</i> your manservant nor your maidservant, nor your cattle, nor your foreigner who <i>is</i> within your gates.	Deut 5:14. any ← <i>every</i> .
Ex 20:11	כִּי שֵׁשֶׁת־יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם וַיִּנַּח בַּיּוֹם הַשְּׁבִיעִי עַל־כֵּן בֵּרַךְ יְהוָה אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ: ס	For <i>in</i> six days the LORD made heaven and the earth and the sea, and everything that <i>is</i> in them, and on the seventh day he rested, which <i>is</i> why the LORD blessed the Sabbath day and sanctified it.	
Ex 20:12	כְּבֹד אֶת־אָבִיךָ וְאֶת־אִמְךָ לְמַעַן יָאָרְכוּךָ יְמֶיךָ עַל הָאָדָמָה אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לָךְ: ס	Honour your father and your mother, in order that your days may be long on the land which the LORD your God is giving you.	Matt 15:4, Matt 19:19, Mark 7:10, Mark 10:19, Luke 18:20, Eph 6:2, Eph 6:3. Deut 5:16. Commandment 5. be long ← <i>lengthen</i> . land ← <i>ground</i> .
Ex 20:13	לֹא תִרְצַח: ס	You shall not <u>commit murder</u>.	Matt 5:21, Matt 19:18, Mark 10:19, Luke 18:20, Rom 13:9, James 2:11. Deut 5:17. Commandment 6. commit murder: AV differs (<i>kill</i>), suggesting a wider application.
Ex 20:14	לֹא תִנְאָף: ס	You shall not commit adultery.	Matt 5:27, Matt 19:18, Mark 10:19, Luke 18:20, Rom 13:9, James 2:11. Deut 5:18. Commandment 7.

Ex 20:15	לֹא תִגְנֹב: ס	You shall not steal.	Matt 19:18, Mark 10:19, Luke 18:20, Rom 13:9. Deut 5:19. Commandment 8.
Ex 20:16	לֹא־תַעֲנֶה בְרַעַךְ עַד שֶׁקֶר: ס	You shall not give a false testimony against your neighbour.	Matt 19:18, Mark 10:19, Luke 18:20, Rom 13:9RP-marg,TR. Deut 5:20. Commandment 9. give ← testify.
Ex 20:17	לֹא תַחְמַד בֵּית רַעֲךָ לֹא־תַחְמַד אִשְׁתְּ רַעֲךָ וְעַבְדּוֹ וְאִמָּתוֹ וְשׁוֹרוֹ וְחֹמְרוֹ וְכֹל אֲשֶׁר לְרַעֲךָ: פ	You shall not covet your neighbour's house; you shall not covet your neighbour's wife, or his manservant, or his maidservant, or his ox, or his donkey, or anything which is your neighbour's."	Rom 7:7, Rom 13:9. Deut 5:21. Commandment 10. anything ← everything.
Ex 20:18	וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלְפִידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הַהָר עֹשֶׂן וַיֵּרָא הָעָם וַיִּזְעוּ וַיַּעֲמָדוּ מֵרָחֵק:	And all the people experienced the thunderings and the flames with the sound of the ramshorn and the mountain smoking, and when the people saw it, they were perturbed, and they stood at a distance.	experienced ← saw, but including hearing noises. thunderings ← noises, voices. with ← and.
Ex 20:19	וַיֹּאמְרוּ אֶל־מֹשֶׁה דַּבֵּר־אַתָּה עִמָּנוּ וְנִשְׁמָעָה וְאַל־יְדַבֵּר עִמָּנוּ אֱלֹהִים פֶּן־נָמוּת:	And they said to Moses, "You speak with us, and we will listen, but don't let God speak with us, so that we don't die."	
Ex 20:20	וַיֹּאמֶר מֹשֶׁה אֶל־הָעָם אַל־תִּירְאוּ כִּי לִבְעֹבוֹר נִסּוֹת אֶתְכֶם בָּא הָאֱלֹהִים וּבְעֹבוֹר תִּהְיֶה יְרֵאתוֹ עַל־פְּנֵיכֶם לְבַלְתִּי תַחֲטְאוּ:	Then Moses said to the people, "Don't be afraid, for God has come in order to test you, and so that fear of him should be prominent in your minds, so that you do not sin."	be afraid ... fear: the words are from the same root ירא, but there is no contradiction, as the semantic scope is wider, covering bad fear and good fear. prominent in your minds ← in front of your faces.
Ex 20:21	וַיַּעֲמֵד הָעָם מֵרָחֵק וּמֹשֶׁה נִגַּשׁ אֶל־הָעֶרְפֶּל אֲשֶׁר־שָׁם הָאֱלֹהִים: פ	So the people stood at a distance, but Moses approached the thick cloud where God was.	
Ex 20:22	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה כֹּה תֹאמַר אֶל־בְּנֵי יִשְׂרָאֵל אַתֶּם רֵאִיתֶם כִּי מִן־הַשָּׁמַיִם דִּבַּרְתִּי עִמָּכֶם:	And the LORD said to Moses, "This is what you will say to the sons of Israel: 'You have seen that I spoke with you from heaven.'	The direct speech ends at Ex 23:33. this is what ← thus. say: i.e. on behalf of God. with you: you plural.
Ex 20:23	לֹא תַעֲשׂוּן אֱלֹהִי לְכֶסֶף וְאֱלֹהִי זָהָב לֹא תַעֲשׂוּ לָכֶם:	You shall not make gods of silver competing with me, nor shall you make yourselves gods of gold.	you: plural. make ... make: in a Hebrew "VOOV" (verb object and object verb) sentence, typical of Hebrew but unnatural in English.

Ex 20:24	<p>מִזְבֵּחַ אֲדָמָה תַעֲשֶׂה-לִּי וּזְבַחַת עָלָיו אֶת-עֹלֹתֶיךָ וְאֶת-שְׁלָמֶיךָ אֶת-צֹאֲנֶךָ וְאֶת-בְּקָרְךָ בְּכָל-הַמָּקוֹם אֲשֶׁר אֶזְכֵּר אֶת-שְׁמִי אָבוֹא אֵלֶיךָ וּבֵרַכְתִּיךָ:</p>	<p>You shall make me an altar of earth, and you shall sacrifice your burnt offerings on it, and your peace-offerings, and your sheep, and your oxen. Everywhere where I cause my name to be remembered I will come to you and bless you.</p>	<p>you: singular (and so to the end of the chapter).</p>
Ex 20:25	<p>וְאִם-מִזְבֵּחַ אֲבָנִים תַעֲשֶׂה-לִּי לֹא-תִבְנֶה אֹתוֹן גִּזִּית כִּי חֲרַבְךָ הַנֹּפֶת עָלֶיהָ וַתְּחַלְלֶהָ:</p>	<p>And if you make me an altar of stone, you shall not build <i>it with</i> hewn stones, <i>for</i> if you apply your cutting blade to it, you defile it.</p>	<p>stone ← stones. <hr/> build it with ← build them (referring to stones) (as). <hr/> apply ← lift / wave / wield. <hr/> cutting blade: the word normally means a sword.</p>
Ex 20:26	<p>וְלֹא-תַעֲלֶה בְּמַעֲלֹת עַל-מִזְבְּחִי אֲשֶׁר לֹא-תִגָּלֶה עֶרְוַתְךָ עָלָיו: פ</p>	<p>And you shall not go up to my altar by steps, so that your nakedness is not exposed at it.'</p>	
Ex 21:1	<p>וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תָּשִׂים לִפְנֵיהֶם:</p>	<p>And these <i>are</i> the <i>principles of justice</i> which you will set out before them.</p>	<p>principles of justice ← judgments / justices / laws.</p>
Ex 21:2	<p>כִּי תִקְנֶה עֶבֶד עִבְרִי שֵׁשׁ שָׁנִים יַעֲבֹד וּבְשִׁבְעַת יֵצֵא לְחֻפְשֵׁי חָנָם:</p>	<p>If you acquire a Hebrew servant, he will serve for six years, then in the seventh year, he will go out free, <i>without any claim on him</i>.</p>	<p>without any claim ← gratis.</p>
Ex 21:3	<p>אִם-בָּגַפוּ יָבֹא בָגְפוֹ יֵצֵא אִם-בָּעַל אִשָּׁה הוּא וַיֵּצֵא אִשְׁתּוֹ עִמּוֹ:</p>	<p>If he comes on his own, he will go out on his own; if he <i>is</i> the husband of a wife, then his wife will go out with him.</p>	
Ex 21:4	<p>אִם-אֲדָנָיו יִתֵּן-לוֹ אִשָּׁה וַיִּלְדֶּה-לוֹ בָנִים אוֹ בָנוֹת הָאִשָּׁה וְיִלְדֶּיהָ תִּהְיֶה לְאֲדֹנָיָהּ וְהוּא יֵצֵא בָגְפוֹ:</p>	<p>If his master gives him a wife, and she bears him sons or daughters, the wife and her children will be her master's, and he will go out on his own.</p>	
Ex 21:5	<p>וְאִם-אָמַר יֹאמֵר הָעֶבֶד אֶהְבֵּתִי אֶת-אֲדֹנָי אֶת-אִשְׁתִּי וְאֶת-בָּנָי לֹא אֵצֵא חֻפְשִׁי:</p>	<p>If the servant <i>positively says</i>, 'I love my master, my wife and my sons; I will not go out free',</p>	<p>positively says: infinitive absolute.</p>
Ex 21:6	<p>וְהִגִּישׁוּ אֲדֹנָיו אֶל-הָאֱלֹהִים וְהִגִּישׁוּ אֶל-הַדֹּלֶת אוֹ אֶל-הַמְּזוּזָה וְרָצַע אֲדֹנָיו אֶת-אָזְנוֹ בַּמְרִצֵּעַ וַעֲבָדוּ לְעֹלָם: ס</p>	<p>then his master will bring him to the <i>representatives of God</i>, then he will bring him to the door or to the doorpost, and his master will bore through his ear with an awl, and he will serve him <i>indefinitely</i>.</p>	<p>the representatives of God: or God. AV differs somewhat (<i>the judges</i>). Compare Ex 22:8, and Ex 22:9 where the verb is plural. <hr/> indefinitely ← for an age.</p>

Ex 21:7	וְכִי־יִמְכַר אִישׁ אֶת־בִּתּוֹ לְאָמָה לֹא תֵצֵא כְצֵאת הָעֲבָדִים:	And if a man sells his daughter as a maidservant, she will not go out as menservants go out.	
Ex 21:8	אִם־רָעָה בְעֵינֵי אֲדֹנָיָהּ אֲשֶׁר־לֹא** לֹו יַעֲדָהּ וְהִפְדָּהּ לְעַם נֹכְרִי לֹא־יִמְשָׁל לְמַכְרָהּ בְּבִגְדוֹ־בָהּ:	If she <i>is</i> bad in the sight of her master who {Q: appointed her to himself} [K: did not appoint her], then he will have her redeemed. He shall not have authority to sell her to a foreign nation in his deceitful dealing with her.	to himself (<i>qeré</i>)... not (<i>ketiv</i>): the <i>ketiv</i> is probably a variant spelling of the <i>qeré</i> . appointed: simply <i>appointed as a servant</i> ? AV differs (<i>betrothed</i>), which is possible here, but that is not the meaning outside this chapter.
Ex 21:9	וְאִם־לְבָנוּ יִיעֲדָנָה כְּמִשְׁפַּט הַבְּנוֹת יַעֲשֶׂה־לָּהּ:	And if he appoints her for his son, he will deal with her according to the custom for daughters.	appoints: see Ex 21:8. for ← <i>of</i> . Wider use of the construct state.
Ex 21:10	אִם־אֶחְרָת יִקַּח־לָּהּ שְׂאֵרָה כְּסוּתָהּ וְעִנְיָתָהּ לֹא יִגְרַע:	If he takes another <i>woman to wife</i> , he shall not diminish her food and clothing and marital rights.	
Ex 21:11	וְאִם־שְׁלֹשׁ־אֵלֶּה לֹא יַעֲשֶׂה לָּהּ וַיֵּצֵאָה חֲנָם אֵין כֶּסֶף: ס	If he does not do these three things for her, she shall go out without claim on her, without financial consequences.	claim: see Ex 21:2. without financial consequences ← no money (comes into it).
Ex 21:12	מִכֶּה אִישׁ וְמָת מוֹת יוֹמָת:	He <i>who</i> strikes a man so that he dies shall certainly be put to death.	so that: purposive use of the <i>vav</i> (with a hint of result, but see the next verse). shall certainly be put to death: infinitive absolute.
Ex 21:13	וְאֲשֶׁר לֹא צָדָה וְהֵאֱלֵהִים אָנָּה לִידּוֹ וְשִׁמְתִי לְדָ מְקוֹם אֲשֶׁר יָנוּס שָׁמָּה: ס	But if he did not deliberately kill him, but God caused him to cross paths with him, then I will appoint you a place to which he can flee.	deliberately kill ← <i>lie in wait for</i> . caused him to cross paths with him ← <i>caused to happen to his hand</i> .
Ex 21:14	וְכִי־יִיָּד אִישׁ עַל־רֵעֵהוּ לְהַרְגּוֹ בְּעֵרְמָה מִעַם מִזְבְּחִי תִקַּחנּוּ לְמוֹת: ס	But when a man is incensed against his neighbour to the point of deliberately killing him, you will take him from my altar to be put to death.	deliberately: or by <i>craftiness</i> . [CB] suggests that the man is to be taken from the altar where he seeks refuge. be put to death ← <i>die</i> .
Ex 21:15	וּמִכֶּה אָבִיו וְאִמּוֹ מוֹת יוֹמָת:	And he who strikes his father or his mother will certainly be put to death.	or: disjunctive use of the <i>vav</i> . will certainly be put to death: infinitive absolute.
Ex 21:16	וְגִבַּב אִישׁ וּמְכָרוֹ וְנִמְצָא בְיָדוֹ מוֹת יוֹמָת: ס	And he <i>who</i> abducts a man and sells him, or <i>if the man</i> is found in his power, he will certainly be put to death.	power ← <i>hand</i> . will certainly be put to death: infinitive absolute.
Ex 21:17	וּמְקַלֵּל אָבִיו וְאִמּוֹ מוֹת יוֹמָת: ס	And he who curses his father or his mother will certainly be put to death.	Matt 15:4, Mark 7:10. will certainly be put to death: infinitive absolute.

Ex 21:18	וְכִי־יִרְיֹבֵן אֲנָשִׁים וְהִכָּה אִישׁ אֶת־רֵעֵהוּ בְּאֶבֶן אוֹ בְּאֶגְרֵף וְלֹא יָמוּת וְנָפַל לְמִשְׁכָּב:	And if men argue, and a man strikes his neighbour with a stone or with <i>his</i> fist, and he doesn't die, but <u>becomes bed-ridden</u> ,	becomes bed-ridden ← <i>falls to a bed</i> .
Ex 21:19	אִם־יִקְוֶם וְהִתְהַלֵּךְ בַּחוּץ עַל־מִשְׁעָנָתוֹ וְנָקָה הַמַּכֶּה רַק שְׁבֵתוֹ יִתֵּן וּרְפָא יִרְפָּא: ס	<i>then</i> if he recovers and <i>can</i> walk about outside with his stick, then he who struck <i>him</i> will be acquitted, except that he will compensate <i>him</i> for his <i>time</i> recovering, and he will see to a complete recovery.	<i>time</i> recovering ← <i>lying</i> . he will see to a complete recovery: infinitive absolute.
Ex 21:20	וְכִי־יִכֶּה אִישׁ אֶת־עַבְדּוֹ אוֹ אֶת־אֲמָתוֹ בִּשְׁבֵט וּמַת תַּחַת יָדוֹ נָקָם יִנָּקֵם:	And if a man strikes his manservant or his maidservant with a stick, and he <i>or she</i> dies <i>when</i> under his <u>charge</u> , he will certainly be avenged.	charge ← <i>hand</i> . he will certainly be avenged: infinitive absolute.
Ex 21:21	אֲךָ אִם־יִזְוֶם אוֹ יִזְמִים יַעֲמֹד לֹא יִקָּם כִּי כִסְפוֹ הוּא: ס	But if <i>after</i> a day or two he <i>can</i> stand, he will not be avenged, because he <i>is</i> his <i>source of</i> income.	income ← <i>money</i> .
Ex 21:22	וְכִי־יִנְצוּ אֲנָשִׁים וְנָגְפוּ אִשָּׁה הָרָה וַיֵּצְאוּ יְלָדֶיהָ וְלֹא יִהְיֶה אֲסוֹן עָנוּשׁ יַעֲנֹשׁ כַּאֲשֶׁר יִשִּׁית עָלָיו בְּעַל הָאִשָּׁה וְנָתַן בְּפָלְלִים:	And if men quarrel and strike a pregnant woman and <u>her unborn baby miscarries</u> , but there is no <i>further</i> injury, <u>he will certainly</u> be punished according to what the husband of the woman imposes on him, and he will <u>pay</u> in <i>the presence of</i> the judges.	her unborn baby miscarries ← <i>her children come out</i> . he will certainly be punished: infinitive absolute. pay ← <i>give</i> . in <i>the presence of</i> the judges: AV differs somewhat (<i>as the judges determine</i>).
Ex 21:23	וְאִם־אֲסוֹן יִהְיֶה וְנָתַתָּה נַפְשׁ תַּחַת נַפְשׁ:	If there is <i>further</i> injury, you will impose <u>life</u> for <u>life</u> ,	life (2x) ← <i>soul</i> .
Ex 21:24	עַיִן תַּחַת עַיִן שֵׁן תַּחַת שֵׁן יָד תַּחַת יָד רֶגֶל תַּחַת רֶגֶל:	an eye for an eye, a tooth for a tooth , a hand for a hand, a foot for a foot,	Matt 5:38.
Ex 21:25	כְּוִיָּה תַּחַת כְּוִיָּה פְּצַע תַּחַת פְּצַע חַבּוּרָה תַּחַת חַבּוּרָה: ס	a burn for a burn, a wound for a wound, <u>scarring</u> for <u>scarring</u> .	scarring (2x): or <i>a weal</i> .
Ex 21:26	וְכִי־יִכֶּה אִישׁ אֶת־עַיִן עַבְדּוֹ אוֹ־אֶת־עַיִן אֲמָתוֹ וְשִׁחַתָּהּ לַחֲפָשִׁי יִשְׁלַחְנוּ תַּחַת עֵינוֹ: ס	If a man strikes his manservant's eye or his maidservant's eye and ruins it, he shall let him go free as compensation for his eye.	
Ex 21:27	וְאִם־שֵׁן עַבְדּוֹ אוֹ־שֵׁן אֲמָתוֹ יִפֹּל לַחֲפָשִׁי יִשְׁלַחְנוּ תַּחַת שֵׁנוֹ: פ	If he <u>knocks out</u> a tooth of his manservant's or a tooth of his maidservant's, he will let him go free as compensation for his tooth.	knocks out ← <i>makes fall</i> .

Ex 21:28	וְכִי־יִגַּח שׁוֹר אֶת־אִישׁ אֹו אֶת־אִשָּׁה וּמָת סָקוֹל יִסְקָל הַשׁוֹר וְלֹא יֵאָכַל אֶת־בְּשָׂרוֹ וּבָעַל הַשׁוֹר נָקִי:	And if an ox butts a man or a woman and he <i>or she</i> dies, the ox <u>will certainly be stoned</u> and its flesh will not be eaten, and the owner of the ox <i>will be</i> innocent.	will certainly be stoned: infinitive absolute.
Ex 21:29	וְאִם שׁוֹר נִגַּח הוּא מִתְמַל שְׁלֵשׁם וְהוּעֵד בְּבַעְלָיו וְלֹא יִשְׁמְרֵנוּ וְהָמִית אִישׁ אֹו אִשָּׁה הַשׁוֹר יִסְקָל וְגַם־בְּעַלָיו יוּמָת:	But if the ox <i>had been</i> prone to butting for some time, and it had been <u>solemnly stated</u> to its owner, but he did not keep it <i>securely</i> , and the ox killed a man or a woman, it shall be stoned, and also its owner shall be put to death.	prone to butting ← a “butter”. for some time ← from yesterday (and) the day before yesterday. solemnly stated ← testified.
Ex 21:30	אִם־כֶּפֶר יוֹשֵׁת עָלָיו וְנָתַן פְּדִין נַפְשׁוֹ כְּכֹל אֲשֶׁר־יוֹשֵׁת עָלָיו:	If bail is imposed on him, then he <i>must</i> make the <u>bail payment</u> for his <u>life</u> according to everything that was imposed on him.	bail ← ransom. Perhaps translate damages here. bail payment ← redemption payment. life ← soul.
Ex 21:31	אֹו־בֶן יִגַּח אֹו־בַת יִגַּח כַּמִּשְׁפָּט הַזֶּה יַעֲשֶׂה לוֹ:	Whether it butts a son or butts a daughter, <i>the matter</i> will be dealt with for him according to this law.	
Ex 21:32	אִם־עֶבֶד יִגַּח הַשׁוֹר אֹו אַמָּה כֶּסֶף שְׁלֹשִׁים שֶׁקֶלִים יִתֵּן לְאֲדֹנָיו וְהַשׁוֹר יִסְקָל: ס	If the ox butts a manservant or a maidservant, <i>the owner</i> shall give thirty <u>shekels of silver</u> to <i>the servant's</i> master and the ox will be stoned.	On the need to supply nouns in English, compare Gen 41:13. shekels of silver ← silver of shekels.
Ex 21:33	וְכִי־יִפְתַּח אִישׁ בּוֹר אֹו כִּי־יִכְרֶה אִישׁ בָּר וְלֹא יִכְסֶנּוּ וְנָפַל־שָׁמָּה שׁוֹר אֹו חֲמֹר:	And if a man opens <i>up</i> a pit or a man digs a pit and does not cover it, and an ox or donkey falls <u>into it</u> ,	into it ← to there.
Ex 21:34	בָּעַל הַבּוֹר יִשְׁלֵם כֶּסֶף יִשְׁיב לְבָעַלָיו וְהָמִית יִהְיֶה־לוֹ: ס	the owner of the pit <u>shall pay money in compensation</u> to its owner, and the dead <i>animal</i> will be his.	shall pay money in compensation ← shall pay money shall restore.
Ex 21:35	וְכִי־יִגַּח שׁוֹר־אִישׁ אֶת־שׁוֹר רֵעֵהוּ וּמָת וּמָכְרוּ אֶת־הַשׁוֹר הַחַי וְחָצּוּ אֶת־כֶּסְפוֹ וְגַם אֶת־הַמֵּת יַחֲצוּן:	And if a man's ox butts a neighbour's ox, and it dies, they shall sell the ox that <i>is</i> alive, and they will <u>divide the proceeds of it</u> , and they will also share the <i>dead animal</i> .	butts ← strikes, root נגח, not נגח, the word used elsewhere in this chapter in this sense. the proceeds of it ← its money.
Ex 21:36	אֹו נֹדַע כִּי שׁוֹר נִגַּח הוּא מִתְמַל שְׁלֵשׁם וְלֹא יִשְׁמְרֵנוּ בְּעַלָיו שְׁלֵם יִשְׁלֵם שׁוֹר תַּחַת הַשׁוֹר וְהָמִית יִהְיֶה־לוֹ: ס	But if it was known that the ox <i>had been</i> prone to butting for <u>some time</u> , and its owner had not kept it <i>securely</i> , he <u>shall certainly pay</u> an ox for an ox, and the dead ox will be his.	prone to butting: see Ex 21:29. for some time: see Ex 21:29. he shall certainly pay: infinitive absolute.

Ex 22:1	כִּי יִגְנֹב אִישׁ שׁוֹר אוֹ-שֶׁה וּטְבַחוֹ אוֹ מְכָרוֹ חֲמִשָּׁה בָקָר יִשְׁלַם תַּחַת הַשׁוֹר וְאַרְבַּע־צֹאן תַּחַת הַשֶּׁה:	If a man steals an ox or sheep and slaughters it or sells it, he shall repay five <u>oxen</u> for the <u>ox</u> , and four <u>sheep</u> for the <u>sheep</u> .	oxen ... ox ... sheep ... sheep: the Hebrew uses four different words, which we could render <i>head of cattle ... ox ... head of small cattle ... sheep</i> .
Ex 22:2	אִם-בִּמְחַתְרֵת יִמָּצֵא הַגֵּנֵב וְהִכָּה וּמָת אִין לוֹ דָּמִים:	If a burglar is caught <u>breaking in</u> and is struck down and dies, <i>the striker has no <u>guilt of bloodshed</u></i> .	is caught ← <i>is found</i> . breaking in ← <i>in the digging in</i> . <i>guilt of bloodshed</i> ← <i>bloods</i> .
Ex 22:3	אִם-זָרְחָה הַשֶּׁמֶשׁ עָלָיו דָּמִים לוֹ שְׁלֵם יִשְׁלַם אִם-אִין לוֹ וְנִמְכַר בַּגֵּנֵבָתוֹ:	If the <i>striker</i> <u>does it in broad daylight</u> , he is <i>guilty of bloodshed</i> . <i>Otherwise</i> , the <i>burglar</i> must certainly <u>repay</u> , and if he <i>does not have the means</i> , he will be sold for his burglary.	<i>striker ... burglar</i> ← <i>he ... he</i> . The verse may be open to other interpretations. in broad daylight ← <i>the sun rises on him</i> . must certainly repay: infinitive absolute.
Ex 22:4	אִם-הִמָּצֵא תִמָּצֵא בְיָדוֹ הַגֵּנֵבָה מְשׁוֹר עַד-חֲמֹר עַד-שֶׁה חַיִּים שְׁנַיִם יִשְׁלַם: ס	If the stolen <i>goods</i> are <u>plainly found</u> in his <u>possession</u> , whether an ox or a donkey or a sheep, alive, he shall <u>repay</u> double.	are plainly found: infinitive absolute. possession ← <i>hand</i> . repay ← <i>pay</i> .
Ex 22:5	כִּי יִבְעֶר-אִישׁ שָׂדֵה אוֹ-כָרֶם וַיִּשְׁלַח אֶת-בְּעִירָה* בְּעִירוֹ וַיִּבְעֶר בְּשָׂדֵה אַחֵר מִיֵּטֵב שָׂדֵהוּ וּמִיֵּטֵב כָּרְמוֹ יִשְׁלַם: ס	If a man consumes <i>the produce of a field or vineyard</i> , or sends his cattle <i>in</i> , and it feeds in the fields of another <i>person</i> , on the best <i>part</i> of his field or on the best <i>part</i> of his vineyard, he shall pay <i>compensation</i> .	his cattle: <i>qeré</i> . The <i>ketiv</i> ending is a <i>hé</i> as in Gen 13:3. or sends ... or on: disjunctive use of the <i>vav</i> .
Ex 22:6	כִּי-תִצָּא אֵשׁ וּמְצָאָה קִצִּים וְנִאָּכַל גְּדִישׁ אוֹ הַקֶּמֶה אוֹ הַשָּׂדֵה שְׁלֵם יִשְׁלַם הַמִּבְעֵר אֶת-הַבְּעִירָה: ס	If a fire breaks out and <u>spreads to</u> thorns, and a stack of corn or the standing corn or the field is consumed, he who lit the fire will <u>certainly pay compensation</u> for the fire- <i>damage</i> .	spreads to ← <i>finds</i> . will certainly pay: infinitive absolute.
Ex 22:7	כִּי-יִתֵּן אִישׁ אֶל-רֵעֵהוּ כֶסֶף אוֹ-כֵלִים לְשֹׁמֵר וְגֵנֵב מִבַּיִת הָאִישׁ אִם-יִמָּצֵא הַגֵּנֵב יִשְׁלַם שְׁנַיִם:	If a man gives his neighbour money or goods to keep <i>for him</i> , and they are stolen from the man's house, if the thief is found, he shall <u>repay</u> double.	repay ← <i>pay</i> .
Ex 22:8	אִם-לֹא יִמָּצֵא הַגֵּנֵב וְנִקְרַב בְּעַל-הַבַּיִת אֶל-הָאֱלֹהִים אִם-לֹא שָׁלַח יָדוֹ בְּמִלְאֲכַת רֵעֵהוּ:	If the thief <i>cannot</i> be found, the owner of the house will approach the <i>representatives of God</i> to see <u>whether</u> he laid his hand on his neighbour's property <i>or not</i> .	the <i>representatives of God</i> : or <i>God</i> . Compare Ex 21:6, and Ex 22:9 where the verb is plural. whether ... or not ← <i>whether he did not</i>

Ex 22:9	עַל-כָּל-דְּבַר-פֶּשַׁע עַל-שׂוֹר עַל-חֲמוֹר עַל-שֶׁהָ עַל-שְׁלֵמָה עַל-כָּל-אֲבֹדָה אֲשֶׁר יֵאמַר כִּי-הוּא זֶה עַד הָאֱלֹהִים יָבֹא דְּבַר-שְׁנֵיהֶם אֲשֶׁר יִרְשִׁיעַן אֱלֹהִים יִשְׁלַם שְׁנַיִם לְרֵעֵהוּ: ס	For every criminal matter, for an ox, for a donkey, for a sheep, for an item of clothing, for any lost item which someone claims to be his, the dispute between the two of them will come to the representatives of God. The one the representatives of God condemn will pay double to his neighbour.	any ← every. dispute ← matter. the representatives of God ... the representatives of God: or God, but with a plural verb here. AV differs somewhat (judges).
Ex 22:10	כִּי-יִתֵּן אִישׁ אֶל-רֵעֵהוּ חֲמוֹר אוֹ-שׂוֹר אוֹ-שֶׁהָ וְכָל-בְּהֵמָה לְשֹׂמֵר וּמָת אוֹ-נִשְׁבֵּר אוֹ-נִשְׁבָּה אֵין רֹאֵה:	If a man gives his neighbour a donkey or an ox, or a sheep, or any cattle to keep for him, and it dies or is wounded, or it is rustled with no-one seeing it,	any ← every. wounded ← broken, or mauled, but not the same word as mauled in Ex 22:13.
Ex 22:11	שְׁבַעַת יְהוָה תְּהִיָּה בֵּין שְׁנֵיהֶם אִם-לֹא שָׁלַח יָדוֹ בְּמִלְאֲכַת רֵעֵהוּ וְלָקַח בְּעַלְיוֹ וְלֹא יִשְׁלַם:	an oath to the LORD will be made between the two of them, that he did not lay his hand on his neighbour's property, and its owner will accept it, and the other will not have to pay.	
Ex 22:12	וְאִם-גָּנַב יִגָּנַב מֵעַמּוֹ יִשְׁלַם לְבַעְלָיו:	But if it was evidently stolen from him, he will compensate its owner.	evidently stolen: infinitive absolute. compensate ← pay.
Ex 22:13	אִם-טָרַף יִטְרַף יְבֹאֵהוּ עֵד הֵטְרָפָה לֹא יִשְׁלַם: פ	If it has been badly mauled, let him bring the mauled animal as evidence, and he will not have to pay.	it has been badly mauled: infinitive absolute.
Ex 22:14	וְכִי-יִשְׁאַל אִישׁ מֵעַם רֵעֵהוּ וְנִשְׁבֵּר אוֹ-מָת בְּעַלְיוֹ אֵין-עַמּוֹ שְׁלַם יִשְׁלַם:	And if a man borrows anything from his neighbour, and it becomes wounded or dies, when the owner of it is not present, he will certainly pay compensation.	borrows ← asks. wounded ← broken. present ← with him. he will certainly pay: infinitive absolute.
Ex 22:15	אִם-בְּעַלְיוֹ עַמּוֹ לֹא יִשְׁלַם אִם-שָׂכִיר הוּא בָּא בְּשֹׂכְרוֹ: ס	If the owner of it is present, he shall not pay; if he is a hired labourer, it is a matter of his hire arrangements.	is present ← with him. hired labourer: AV differs (hired thing). it is a matter of his hire arrangements ← it comes in his wages.
Ex 22:16	וְכִי-יִפְתֶּה אִישׁ בְּתוּלָה אֲשֶׁר לֹא-אָרְשָׁה וְשָׁכַב עִמָּהּ מִהָר יִמְהַרְנֶה לָּו לְאִשָּׁה:	If a man seduces a virgin who is not betrothed and lies with her, he will certainly purchase her as his wife with a dowry.	he will certainly purchase ... with a dowry: infinitive absolute.
Ex 22:17	אִם-מָאֵן יִמָּאֵן אָבִיהָ לְתַתָּהּ לֹו בְּסֹף יִשְׁקַל כְּמִהָר הַבְּתוּלָת: ס	If her father resolutely refuses to give her to him, he shall weigh out silver according to the dowry of virgins.	resolutely refuses: infinitive absolute.
Ex 22:18	מְכַשְּׁפָה לֹא תַחֲיֶה: ס	You shall not let a sorceress live.	

Ex 22:19	כָּל־שֹׁכֵב עִם־בְּהֵמָה מוֹת יוֹמָת: ס	Everyone <i>who</i> lies with cattle <u>will certainly be put to death.</u>	will certainly be put to death: infinitive absolute.
Ex 22:20	זִבַּח לְאֱלֹהִים יַחֲרַם בְּלִתי לִיהוָה לְבַדּוֹ:	He <i>who</i> sacrifices to <i>any</i> gods except the LORD alone <u>will be</u> <u>solemnly executed.</u>	will be solemnly executed ← <i>will be devoted to destruction.</i>
Ex 22:21	וְגַר לֹא־תוֹנֶה וְלֹא תִלְחָצְנֶנּוּ כִּי־גֵרִים הֵייתֶם בְּאֶרֶץ מִצְרַיִם:	You shall not maltreat a foreigner or oppress him, for you were foreigners in the land of Egypt.	
Ex 22:22	כָּל־אִלְמָנָה וַיְתוּם לֹא תַעֲנוּן:	You shall not ill-treat <u>any</u> widow or orphan.	any ← <i>every</i> .
Ex 22:23	אִם־עֲנֶה תַעֲנֶה אֹתוֹ כִּי אִם־צָעַק יִצְעַק אֵלַי שְׁמַע אֲשָׁמַע צַעֲקָתוֹ:	If you <u>nevertheless ill-treat</u> him, considering <u>how he would</u> <u>doubtlessly cry out to me, I will</u> <u>certainly hear</u> his crying out,	nevertheless ill-treat ... he would doubtlessly cry out ... I will certainly hear: all are infinitive absolute.
Ex 22:24	וַחֲרָה אַפִּי וְהִרְגֹתִי אֶתְכֶם בְּחֶרֶב וְהָיוּ נְשֵׁיכֶם אִלְמָנוֹת וּבְנֵיכֶם יִתְּמִים: פ	and my anger will be kindled, and I will kill you by the sword, and your wives will become widows, and your sons orphans.	
Ex 22:25	אִם־כִּסְפוֹ תַּלְוֶה אֶת־עַמִּי אֶת־הָעֹנִי עִמָּךְ לֹא־תִהְיֶה לוֹ כְּנִשְׂיָה לְאִתְשִׁימוֹן עָלָיו נִשְׂדָּךְ:	If you lend money to my people – to the poor <u>in your society</u> – you shall not be as <i>it were</i> a lender at interest to him; you shall not impose interest on him.	in your society ← <i>with you</i> .
Ex 22:26	אִם־חָבַל תַּחְבֹּל שְׁלֵמַת רֵעֶךָ עַד־בָּא הַשֶּׁמֶשׁ תְּשִׁיבֵנּוּ לוֹ:	If you <u>take</u> your neighbour's clothing <u>in a pledge at all</u> , you shall return it to him by sunset.	take ... in a pledge at all: infinitive absolute.
Ex 22:27	כִּי הוּא *כְּסוּתָה* *כְּסוּתוֹ לְבִדָּה הוּא שְׂמֹלְתוֹ לְעָרוֹ בְּמָה יִשָּׁכַב וְהָיָה כִּי־יִצְעַק אֵלַי וְשָׁמַעְתִּי כִּי־חֲנוּן אָנִי: ס	For it <i>is</i> his <u>only covering</u> . It <i>is</i> his clothing for his skin. <i>Otherwise</i> , with what <i>can</i> he lie down? And it will be <i>the case</i> <i>that</i> if he cries out to me, I will hear <i>him</i> , for I <i>am</i> gracious.	his ... covering: <i>qeré</i> . The <i>ketiv</i> ending is a <i>hé</i> as in Gen 13:3.
Ex 22:28	אֱלֹהִים לֹא תִקְלַל וְנָשִׂיא בְּעַמְּךָ לֹא תָאָר:	You shall not despise <u>the</u> <u>representatives of God, nor</u> <u>curse a leader among your</u> <u>people.</u>	Acts 23:5. <hr/> <i>the representatives of God: or</i> <i>God.</i> Compare Ex 21:6, and Ex 22:9 where the verb is plural.
Ex 22:29	מִלֹּאֲתֶךָ וּדְמָעֶךָ לֹא תֵאָחֵר בְּכוֹר בְּנֶיךָ תִּתֶן־לִי:	You shall not be late <i>in offering</i> your full <i>produce</i> or your <u><i>extracted</i> liquids</u> . You shall <u>give</u> <u>me the firstborn</u> of your sons.	<i>extracted</i> liquids ← <i>juice</i> ← <i>tear</i> , covering oil and wine. <hr/> you shall give me the firstborn: compare Ex 13:13-15.
Ex 22:30	כִּן־תַּעֲשֶׂה לְשֹׂרֶךְ לְצֹאֲנֶךָ שִׁבְעַת יָמִים יִהְיֶה עִם־אִמּוֹ בֵּינָם הַשְּׁמִינִי תִתְּנוּ־לִי:	This <i>is what</i> you shall do with your ox <i>and</i> your sheep: it shall be seven days with its mother, <i>then</i> on the eighth day you shall give it to me.	this <i>is what</i> ← <i>thus</i> .

Ex 22:31	וְאַנְשֵׁי־קֹדֶשׁ תִּהְיוּ לִי וּבָשָׂר בִּשְׂדֵה טְרֵפָה לֹא תֹאכְלוּ לְכָל־בְּשָׂר תִּשְׁלֹכוּ אֹתוֹ: ס	And you will be holy men to me, and you shall not eat flesh mauled in the field; you shall throw it to the <u>dogs</u> .	dogs ← <i>dog</i> . Collective use.
Ex 23:1	לֹא תִשָּׂא שְׁמַע שׁוֹא אֶל־תִּשֶׁת יַדְךָ עִם־רָשָׁע לְהִיֵּת עֵד חָמָס: ס	You shall not raise a false report. Do not <u>join</u> the wicked in being a <u>false</u> witness.	join ← <i>put your hand with</i> . false ← <i>violent</i> , but here in the sense of <i>doing violence to the law</i> .
Ex 23:2	לֹא־תִהְיֶה אַחֲרֵי־רַבִּים לְרַעַת וְלֹא־תִעֲנֶה עַל־רֹב לְנֹטַת אַחֲרֵי רַבִּים לְהַטֹּת:	You shall not be a follower of the <u>powerful</u> in wicked <i>deeds</i> , and you shall not testify in a dispute by <u>leaning towards</u> the <u>powerful</u> , so <i>perverting the course of justice</i> .	the powerful (2x): AV differs (<i>a multitude ... many</i>), also possible. leaning towards ← <i>inclining after</i> .
Ex 23:3	וְדָל לֹא תִהְדָּר בְּרִיבוֹ: ס	Neither shall you <u>favour</u> the needy in his dispute.	favour ← <i>adorn; reverence</i> .
Ex 23:4	כִּי תִפְגַּע שׁוֹר אִיבֹךָ אוֹ חֲמֹרוֹ תָּעָה הָשִׁב תְּשִׁיבֵנוּ לוֹ: ס	If you come across your enemy's ox or donkey which is straying, you shall <u>return it</u> to him <u>without fail</u> .	return it ... without fail: infinitive absolute.
Ex 23:5	כִּי־תִרְאֶה חֲמֹר שֹׂנְאֶךָ רֹבֵץ תַּחַת מְשָׂאוֹ וְחָדַלְתָּ מֵעֲזֹב לוֹ עֲזַב תִּעְזֹב עִמּוֹ: ס	If you see the donkey of someone who hates you lying under its burden, and you <i>would</i> decline to <u>help</u> it, you shall certainly <u>help</u> it.	help ... certainly help: the more common meaning of the verb (עזב) is <i>to leave</i> . A homonym means <i>to help, restore</i> as in Deut 32:36, Neh 3:8, 1 Ki 14:10, Jer 49:25 [CB], but perhaps not [CB]'s 2 Ki 14:26. Infinitive absolute in the second occurrence. it (second occurrence in verse) ← <i>with it</i> .
Ex 23:6	לֹא תִטֶּה מִשְׁפַּט אֲבִינֶךָ בְּרִיבוֹ:	You shall not <u>pervert the course of justice</u> for the <u>poor man</u> among you in his dispute.	for ← <i>of</i> . the poor man among you ← <i>your poor</i> .
Ex 23:7	מְדַבְר־שֶׁקֶר תִּרְחֹק וְנָקִי וְצַדִּיק אֶל־תִּהְרֹג כִּי לֹא־אֶצְדִּיק רָשָׁע:	Avoid <u>false statements</u> , and do not kill the innocent and righteous, for I will not pronounce the wicked righteous.	avoid ← <i>be distant from</i> . statements ← <i>word; matter</i> .
Ex 23:8	וְשָׁחַד לֹא תִקַּח כִּי הַשָּׁחַד יַעֲוֶר פְּקֻחִים וַיְסַלֵּף דְּבָרֵי צַדִּיקִים:	And you shall not accept a bribe, for the bribe blinds the sighted and subverts the words of the righteous.	
Ex 23:9	וְגֵר לֹא תִלְחָץ וְאַתֶּם יִדְעֶתֶם אֶת־נַפְשׁ הַגֵּר כִּי־גֵרִים הֵייתֶם בְּאֶרֶץ מִצְרַיִם:	And you shall not oppress the foreigner, for you know the <u>feelings</u> of the foreigner, for you were foreigners in the land of Egypt.	for: causal use of the <i>vav</i> . feelings ← <i>soul</i> .
Ex 23:10	וְשֵׁשׁ שָׁנִים תִּזְרַע אֶת־אֲרָצְךָ וְאָסַפְתָּ אֶת־תְּבוּאָתָהּ:	Now for six years you shall sow your land and gather its produce,	

Ex 23:11	וְהִשְׁבִּיעַתָּ תְּשֻׁמְטָנָה וְנִטְשָׁתָּהּ וְאָכְלוּ אֲבִינֵי עַמְּךָ וַיִּתְּרִם תֹּאכַל חֵית הַשָּׂדֶה בְּוֹתְעֶשָׂה לְכַרְמֶךָ לְזִיתֶךָ:	but in the seventh <i>year</i> you shall leave it uncultivated and leave it <i>fallow</i> , so that the poor <u>among</u> your people may eat, and the wild animals <i>can</i> eat <u>what they leave</u> . So shall you <i>also</i> do with your vineyard <i>and</i> your olive grove.	among ← <i>of</i> . <hr/> what they leave ← <i>their remainder</i> .
Ex 23:12	שֵׁשֶׁת יָמִים תַּעֲשֶׂה מַעֲשֶׂיךָ וּבַיּוֹם הַשְּׁבִיעִי תִשְׁבֹּת לְמַעַן יָנוּחַ שׁוֹרְךָ וַחֲמֹרְךָ וַיִּנְפֹּשׁ בֶּן־אֻמָּתְךָ וְהַגֵּר:	For six days you <i>can</i> do your <u>business</u> , but on the seventh day you shall rest, in order that your ox and your donkey should rest, and the son of your maidservant and the foreigner should be refreshed.	business ← <i>works</i> .
Ex 23:13	וּבְכָל אֲשֶׁר־אָמַרְתִּי אֵלֵיכֶם תִּשְׁמְרוּ וְשֵׁם אֱלֹהִים אֲחֵרִים לֹא תִזְכְּרוּ לֹא יִשְׁמַע עַל־פִּיךָ:	And you shall take heed of everything that I have said to you, and you shall not make mention of the name of other gods – it shall not be heard from your mouth.	
Ex 23:14	שְׁלֹשׁ רְגָלִים תִּחַג לִי בַשָּׁנָה:	Three times per year you shall hold a festival to me.	The three festivals are (1) the Passover (Pesach, the Festival of the Unleavened Bread); (2) the Festival of Weeks (Shavuot, Pentecost, the Festival of the Firstfruits); (3) Tabernacles (Sukkot, the Festival of the Ingathering). The last two are a forward reference in the text.
Ex 23:15	אֶת־חַג הַמִּצּוֹת תִּשְׁמֹר שִׁבְעַת יָמִים תֹּאכַל מִצּוֹת כֶּאֱשֶׁר צִוִּיתֶךָ לְמוֹעֵד חֹדֶשׁ הָאָבִיב כִּי־בָו יֵצְאתָ מִמִּצְרַיִם וְלֹא־יֵרְאוּ פָנַי רִיקִים:	You shall keep the Festival of Unleavened Bread, <i>when</i> for seven days you shall eat unleavened bread as I commanded you, at the set time in the month of Abib, for in it you came out of Egypt, and {P: none shall see my face empty-handed}; [M: my presence will not be seen in vain];	An amendment to the pointing by the Sopherim. See [CB]. AV differs, reading the MT (<i>none shall appear before Me empty</i>). See Ex 34:23 for a grammatical argument in favour of the primitive reading. See also Deut 16:16. In Deut 31:11, [YLT] agrees with the primitive reading. See our Introduction. P= יֵרְאוּ.
Ex 23:16	וְחַג הַקִּצִּיר בְּכוֹרֵי מַעֲשֶׂיךָ אֲשֶׁר תִּזְרַע בַּשָּׂדֶה וְחַג הָאָסוֹף בְּצֵאת הַשָּׁנָה בְּאֶסְפֶּךָ אֶת־מַעֲשֶׂיךָ מִן־הַשָּׂדֶה:	and the Festival of the Harvest, the firstfruits of your labours, <i>that</i> which you sow in the field; and the Festival of the Ingathering, at the <u>end</u> of the year, when you gather your <u>produce</u> from the field.	end ← <i>going out</i> . <hr/> produce ← <i>works</i> , but also <i>produce</i> .
Ex 23:17	שְׁלֹשׁ פְּעָמִים בַּשָּׁנָה יֵרָאֶה כָּל־זְכוֹרְךָ אֶל־פְּנֵי הָאֲדֹנָי יְהוָה:	Three times per year all your male population shall appear in the presence of <u>the Lord</u> , the <u>LORD</u> .	the Lord, the LORD ← <i>haAdon Yhvh</i> .
Ex 23:18	לֹא־תִזְבַּח עַל־חֶמֶץ דָּם־זִבְחִי וְלֹא־יֵלִין חֶלְבֵי־חֵגִי עַד־בֹּקֶר:	You shall not <u>offer</u> the blood of my sacrifice with leavened <i>bread</i> , and the fat of my festival shall not remain until the morning.	offer ← <i>sacrifice</i> .

Ex 23:19	רֵאשִׁית בְּכוּרֵי אֲדָמָתְךָ תָּבִיא בֵּית יְהוָה אֱלֹהֶיךָ לֹא-תִבְשֹׁל גְּדֵי בַחֲלָב אִמּוֹ: ס	You shall bring the prime firstfruits of your land <i>to</i> the house of the LORD your God. You shall not cook a <i>goat</i> -kid in its mother's milk.	
Ex 23:20	הִנֵּה אֲנֹכִי שֹׁלַח מַלְאָךְ לִפְנֶיךָ לְשַׁמְרֶךָ בַּדֶּרֶךְ וְלִהְבִּיאֲךָ אֶל-הַמָּקוֹם אֲשֶׁר הִכְנַתִּי:	Behold, I am sending an angel out before you to keep you on the way and to bring you to the place which I have prepared.	
Ex 23:21	הִשְׁמַר מִפְּנֵי וּשְׁמַע בְּקוֹלוֹ אֶל-תִּמְרַבּוּ בּוֹ כִּי לֹא יִשָּׂא לְפָשַׁעְכֶם כִּי שְׁמִי בְּקִרְבּוֹ:	Be circumspect with him and <u>obey him</u> . Do not provoke him, for he will not pardon your transgression, for my name <i>is</i> central to him.	obey him ← <i>hear his voice</i> . central to him ← <i>in his interior</i> .
Ex 23:22	כִּי אִם-שָׁמַעַתְּ שִׁמְעַתְּ בְּקוֹלוֹ וַעֲשִׂיתָ כֹּל אֲשֶׁר אֶדְבַר וְאִיבַתִּי אֶת-אִיבֶיךָ וְצַרְתִּי אֶת-צָרְרֶיךָ:	But if you <u>diligently obey him</u> and do everything that I say, then I will be an enemy to your enemies, and I will be an adversary to your adversaries.	diligently obey him: with an infinitive absolute.
Ex 23:23	כִּי-יֵלֶךְ מַלְאָכִי לִפְנֶיךָ וְהִבִּיאֲךָ אֶל-הָאֱמֹרִי וְהַחִתִּי וְהַפְּרִזִּי וְהַכְּנַעֲנִי הַחֹוִי וְהִיבּוֹסִי וְהִכְחִידְתִּיו:	For my angel will go in front of you and bring you to the Amorite and the Hittite and the Perizzite and the Canaanite and the Hivite and the Jebusite, and I will annihilate <u>them</u> .	Amorite: see Gen 10:16. them ← <i>him</i> .
Ex 23:24	לֹא-תִשְׁתַּחֲוֶה לֵאלֹהֵיהֶם וְלֹא תַעֲבֹדֵם וְלֹא תַעֲשֶׂה כַּמַּעֲשֵׂיהֶם כִּי הָרַס תְּהַרְסֵם וְשִׁבַר תִּשְׁבַּר מִצְבַּתֵיהֶם:	You shall not worship their gods, and you shall not <u>serve</u> them, and you shall not <u>do what they do</u> , but you will <u>utterly demolish</u> them and <u>thoroughly shatter</u> their <i>idolatrous</i> statues.	serve: see Ex 20:5. do what they do ← <i>do according to their doings</i> . utterly demolish ... thoroughly shatter: both infinitive absolute.
Ex 23:25	וְעַבַדְתֶּם אֶת יְהוָה אֱלֹהֵיכֶם וּבִרְךְ אֶת-לֶחֶמְךָ וְאֶת-מִימֶיךָ וְהִסְרֵתִי מִחֲלָה מִקְּרַבְךָ:	Rather, you will serve the LORD your God, and he will bless your <u>bread</u> and your <u>water</u> , and I will remove <i>any</i> sickness from your <u>community</u> .	rather: wider use of the <i>vav</i> . bread ... water: standing for <i>food ... drink</i> . community ← <i>midst, interior</i> .
Ex 23:26	לֹא תִהְיֶה מְשַׁבְּלָה וְעַקְרָה בְּאַרְצֶךָ אֶת-מִסְפַּר יָמֶיךָ אֲמַלֵּא:	You will not miscarry or <i>be</i> infertile in your land; I will <u>fill</u> the number of your days.	fill the number of your days: i.e. <i>give you a full lifespan</i> .
Ex 23:27	אֶת-אִימָתִי אֲשַׁלַּח לִפְנֶיךָ וְהִמַּתִּי אֶת-כָּל-הָעַם אֲשֶׁר תָּבֹא בֵּהֶם וְנָתַתִּי אֶת-כָּל-אִיבֶיךָ אֵלַי עֶרְף:	I will send dread of myself ahead of you, and I will rout all of <i>any</i> nation which you come to, and I will <u>make</u> all your enemies <u>turn their backs</u> to you.	dread of myself: an objective genitive (they dread me). make ← <i>give; put; appoint</i> . backs ← <i>back, or back of neck</i> .
Ex 23:28	וְשַׁלַּחְתִּי אֶת-הַצְּרָעָה לִפְנֶיךָ וְגִרְשָׁה אֶת-הַחֹוִי אֶת-הַכְּנַעֲנִי וְאֶת-הַחִתִּי מִלְּפָנֶיךָ:	And I will send <u>wasps</u> in front of you, and <u>they</u> will drive out the Hivite, the Canaanite and the Hittite before you.	wasps ... they ← <i>the wasp ... it</i> .

Ex 23:29	לֹא אֶגְרֹשְׁנֵם מִפְּנֵי בְּשָׂנֵה אֶחָת פְּוֹת־תְּהִיָּה הָאָרֶץ שְׂמֵמָה וּרְבָה עָלֶיךָ חַיַּת הַשָּׂדֶה:	I will not drive them out before you in one year, so that the land does not become a desolation, and <u>wild animals</u> increase against you.	wild animals ← <i>the animal of the field</i> .
Ex 23:30	מְעַט מְעַט אֶגְרֹשְׁנֵם מִפְּנֵיךָ עַד אֲשֶׁר תִּפְרֹה וְנַחֲלַת אֶת־הָאָרֶץ:	Little <i>by little</i> I will drive them out before you, until you <u>increase in number</u> and inherit the land.	increase in number ← <i>become fruitful</i> .
Ex 23:31	וְשֵׂתִי אֶת־גְּבֻלְךָ מִיַּם־סוּף וְעַד־יַם פְּלִשְׁתִּים וּמִמְדְּבָר עַד־הַנָּהָר כִּי אֶתֶּן בְּיָדְכֶם אֶת יֹשְׁבֵי הָאָרֶץ וְגִרְשָׁתֶמוּ מִפְּנֵיךָ:	And I will set your border from the <u>Red Sea</u> to the <u>Sea of the Philistines</u> and from the desert up to <u>the river</u> , for I will deliver the inhabitants of the land into your hand, and you will drive them out before you.	Red Sea ← <i>Sedge Sea</i> . the Sea of the Philistines: i.e. <i>the Mediterranean Sea</i> . the river: according to [CB], <i>the Euphrates</i> .
Ex 23:32	לֹא־תִכְרַת לָהֶם וְלֵאלֹהֵיהֶם בְּרִית:	You shall not make a covenant with them <u>or</u> with their gods.	or: a good example of disjunctive use of the <i>vav</i> .
Ex 23:33	לֹא יֵשְׁבוּ בְּאֶרֶץְךָ פְּוֹי־חֲטִיאוֹ אֲתָךְ לִי כִּי תַעֲבֹד אֶת־אֱלֹהֵיהֶם כִּי־יְהִיָּה לְךָ לְמוֹקֵשׁ: פ	They will not dwell in your land, so that they do not make you sin against me, for if you were to serve their gods, it would be a snare to you.”	
Ex 24:1	וְאֶל־מֹשֶׁה אָמַר עֲלֵה אֶל־יְהוָה אִתָּהּ וְאַהֲרֹן נָדָב וְאַבְיָהוּא וְשִׁבְעִים מְזֻקְנֵי יִשְׂרָאֵל וְהִשְׁתַּחֲוִיתֶם מֵרֶחֶק:	Then he said to Moses, “Come up to the LORD, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and worship from a distance.	
Ex 24:2	וְנִגַּשׁ מֹשֶׁה לְבַדּוֹ אֶל־יְהוָה וְהֵם לֹא יִגָּשׁוּ וְהֵטֵם לֹא יַעֲלוּ עִמּוֹ:	And Moses alone shall approach the LORD, but they shall not approach. And the people shall not go up with him.”	
Ex 24:3	וַיָּבֹא מֹשֶׁה וַיְסַפֵּר לְעַם אֵת כָּל־דִּבְרֵי יְהוָה וְאֵת כָּל־הַמְּשָׁפָטִים וַיַּעַן כָּל־הָעָם קוֹל אֶחָד וַיֹּאמְרוּ כָּל־הַדְּבָרִים אֲשֶׁר־דִּבֶּר יְהוָה נַעֲשֶׂה:	Moses then came and told the people all the LORD's words and all the <u>injunctions</u> , and all the people answered <u>unanimously</u> and said, “We will do all the things which the LORD has said.”	injunctions ← <i>judgments</i> . unanimously ← <i>one voice</i> .
Ex 24:4	וַיִּכְתֹּב מֹשֶׁה אֵת כָּל־דִּבְרֵי יְהוָה וַיִּשְׁכֵּם בַּבֹּקֶר וַיָּבֵן מִזְבֵּחַ תַּחַת הָהָר וּשְׁתֵּים עָשָׂרָה מַצֵּבָה לְשִׁבְטֵי עֵשׂר שְׁבֻטֵי יִשְׂרָאֵל:	And Moses wrote down all the words of the LORD, and he got up early in the morning and built an altar <u>under</u> the mountain, and twelve pillars to the twelve tribes of Israel.	under: probably meaning <i>at the foot of</i> here.

Ex 24:5	וַיִּשְׁלַח אֶת־נְעָרֵי בְנֵי יִשְׂרָאֵל וַיַּעֲלוּ עֹלֹת וַיִּזְבְּחוּ זִבְחִים שְׁלָמִים לַיהוָה פָּרִים:	And he sent youths of the sons of Israel to offer burnt offerings and to offer peace-sacrifices of bulls to the LORD.	offer ← <i>sacrifice</i> .
Ex 24:6	וַיִּקַּח מֹשֶׁה חֲצֵי הַדָּם וַיִּשֶׂם בְּאַגְנֹת וַחֲצֵי הַדָּם זָרַק עַל־הַמִּזְבֵּחַ:	Then Moses took half of the blood and put <i>it</i> in basins, and he sprinkled half of the blood on the altar.	
Ex 24:7	וַיִּקַּח סֵפֶר הַבְּרִית וַיִּקְרָא בְּאָזְנֵי הָעָם וַיֹּאמְרוּ כָּל אֲשֶׁר־דִּבֶּר יְהוָה נַעֲשֶׂה וְנִשְׁמָע:	And he took the book of the covenant, and he read <i>it</i> in the audience of the people. And they said, “We will do and obey everything the LORD has said.”	audience ← <i>ears</i> . obey ← <i>hear; heed</i> .
Ex 24:8	וַיִּקַּח מֹשֶׁה אֶת־הַדָּם וַיִּזְרַק עַל־הָעָם וַיֹּאמֶר הִנֵּה דַם־הַבְּרִית אֲשֶׁר כָּרַת יְהוָה עִמָּכֶם עַל כָּל־הַדְּבָרִים הָאֵלֶּה:	Then Moses took the blood and sprinkled <i>it</i> on the people and said, “Behold the blood of the covenant which the LORD has made with you concerning all these things.”	Heb 9:20.
Ex 24:9	וַיַּעַל מֹשֶׁה וְאַהֲרֹן נָדָב וְאַבִּיהוּא וְשִׁבְעֵים מִזְקְנֵי יִשְׂרָאֵל:	Then Moses went up, as <i>did</i> Aaron, Nadab and Abihu, and seventy of the elders of Israel.	
Ex 24:10	וַיִּרְאוּ אֵת אֱלֹהֵי יִשְׂרָאֵל וַתַּחַת רַגְלָיו כְּמַעֲשֵׂה לְבַנֵּת הַסַּפִּיר וּכְעֶצֶם הַשָּׁמַיִם לְטָהָר:	And they saw the God of Israel, and under his feet was a kind of artefact of clear sapphire, and like the sky itself in purity.	clear sapphire ← <i>clearness of sapphire</i> . AV differs somewhat (a sapphire stone). [BDB]=pavement.
Ex 24:11	וְאֶל־אַצִּילֵי בְנֵי יִשְׂרָאֵל לֹא שָׁלַח יָדוֹ וַיַּחֲזוּ אֶת־הָאֱלֹהִים וַיֹּאכְלוּ וַיִּשְׁתּוּ: ס	And he did not lay his hand on the noble <i>men</i> of the sons of Israel, and they beheld God, and they ate and drank.	
Ex 24:12	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה עֲלֵה אֵלַי הַהָרָה וְהִיֵּה־שָׁם וְאֶתְנֵה לְךָ אֶת־לַחַת הָאֲבָן וְהַתּוֹרָה וְהַמִּצְוֹת אֲשֶׁר כָּתַבְתִּי לְהוֹרֹתָם:	Then the LORD said to Moses, “Come up the mountain to me and be there, and I will give you the slabs of stone and the law and the commandments which I have written so as to instruct them.”	commandments ← <i>commandment</i> . Collective usage.
Ex 24:13	וַיָּקָם מֹשֶׁה וַיְהוֹשֶׁעַ מְשֻׁרְתּוֹ וַיַּעַל מֹשֶׁה אֶל־הַר הָאֱלֹהִים:	And Moses arose, as <i>did</i> his servant Joshua, and Moses went up the mountain of God.	
Ex 24:14	וְאֶל־הַזְּקֵנִים אָמַר שְׁבוּ־לָנוּ בְּזֶה עַד אֲשֶׁר־נָשׁוּב אֵלֵיכֶם וְהִנֵּה אֲהַרְוֶה וְחוּר עִמָּכֶם מִי־בַעַל דְּבָרִים יִגַּשׁ אֲלֵהֶם:	But he said to the elders, “Wait for us here until we return to you, and look, Aaron and Hur are with you. Let whoever has an issue approach them.”	wait ← <i>stay</i> . an issue ← <i>words, things</i> .

Ex 24:15	וַיַּעַל מֹשֶׁה אֶל־הָהָר וַיִּכַס הָעָנָן אֶת־הָהָר:	Then Moses went up the <u>mountain</u> , and a cloud covered the <u>mountain</u> .	mountain ... mountain: otiose, but it is not necessarily inelegant in Hebrew. Compare Gen 12:5.
Ex 24:16	וַיִּשְׁכַּן כְּבוֹד־יְהוָה עַל־הָהָר סִינַי וַיִּכַסְהוּ הָעָנָן שֵׁשֶׁת יָמִים וַיִּקְרָא אֶל־מֹשֶׁה בַּיּוֹם הַשְּׁבִיעִי מִתּוֹךְ הָעָנָן:	And the glory of the LORD rested on Mount Sinai, and the cloud covered it for six days, then he called to Moses on the seventh day from within the cloud.	
Ex 24:17	וּמֵרָאִה כְּבוֹד יְהוָה כְּאֵשׁ אֹכֶלֶת בְּרֹאשׁ הָהָר לְעֵינֵי בְנֵי יִשְׂרָאֵל:	And the appearance of the glory of the LORD was as a consuming fire on the summit of the mountain, in the sight of the sons of Israel.	
Ex 24:18	וַיֵּבֵא מֹשֶׁה בְּתוֹךְ הָעָנָן וַיַּעַל אֶל־הָהָר וַיְהִי מֹשֶׁה בְּהָר אַרְבָּעִים יוֹם וְאַרְבָּעַיִם לַיְלָה: פ	And Moses went inside the cloud, and he went up the mountain, and Moses was on the mountain for forty days and forty nights.	
Ex 25:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	And the LORD spoke to Moses and said,	
Ex 25:2	דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ־לִי תְרוּמָה מֵאֵת כָּל־אִישׁ אֲשֶׁר יִדְבְּנוּ לִבּוֹ תִקְחוּ אֶת־תְּרוּמָתִי:	“Tell the sons of Israel to <u>bring</u> me a heave-offering. You shall take my <u>heave-offering</u> from every man whose heart wills it.	The direct speech ends at Ex 30:10. <hr/> bring ← take. <hr/> heave-offering ← <i>lifting-up offering</i> .
Ex 25:3	זֹאת הַתְּרוּמָה אֲשֶׁר תִּקְחוּ מֵאֵתם זָהָב וְכֶסֶף וְנַחְשֵׁת:	And this <i>is</i> the heave-offering which you shall take from them: gold and silver and copper,	
Ex 25:4	וּתְכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ וְעִזִּים:	and blue and purple and scarlet <i>material</i> , and fine linen and goat's <i>hair</i> ,	<i>hair</i> : not <i>skin</i> ; it is spun in Ex 35:26.
Ex 25:5	וְעֹרֹת אֵילִם מְאֻדָּמִים וְעֹרֹת תַּחֲשִׁים וְעֵצֵי שִׁטִּים:	and rams' skins dyed red, and badgers' skins and acacia wood,	
Ex 25:6	שֶׁמֶן לְמָאֵר בְּשָׂמִים לְשֶׁמֶן הַמְּשָׁחָה וְלִקְטֹרֶת הַסַּמִּים:	and lamp-oil, fragrances for anointing oil and for <u>aromatic incense</u> ,	aromatic incense ← <i>incense of aromatics</i> .
Ex 25:7	אֲבִנֵי־שֵׁהָם וְאֲבִנֵי מְלֵאִים לְאַפָּד וְלַחֲשׂוֹן:	onyx gemstones, and stones for setting in the ephod and the breastplate.	
Ex 25:8	וַעֲשׂוּ לִי מִקְדָּשׁ וְשָׁכְנָתִי בְּתוֹכְכֶם:	And they shall make me a sanctuary <u>so that</u> I may dwell in their midst,	so that: purposive use of the vav.
Ex 25:9	כְּכֹל אֲשֶׁר אָנֹכִי מֵרָאִה אוֹתְךָ אֵת תְּבִנַת הַמִּשְׁכָּן וְאֵת תְּבִנַת כָּל־כְּלָיו וְכֵן תַּעֲשׂוּ: ס	according to everything that I am about to show you – the model of the tabernacle and the model of all its <u>equipment</u> – and that <i>is how</i> you shall make it.	Acts 7:44, Heb 8:5. <hr/> equipment: or <i>accessories; articles</i> . <hr/> that <i>is how</i> ← <i>thus</i> .

Ex 25:10	וַעֲשׂוּ אֲרוֹן עֲצֵי שִׁטִּים אֲמָתַיִם וְחֹצֵי אַרְכּוֹ וְאִמָּה וְחֹצֵי רָחְבּוֹ וְאִמָּה וְחֹצֵי קִמְתּוֹ:	And make an ark of acacia wood, two and a half cubits in length and one and a half cubits in width and one and a half cubits in height.	cubit (3x): about 18 inches or 45 cm. in ... in ... in ← <i>its ... its ... its</i> .
Ex 25:11	וְצִפִּיתָ אֹתוֹ זָהָב טָהוֹר מִבַּיִת וּמִחוּץ תִּצְפְּנֵנּוּ וְעָשִׂיתָ עָלָיו זָר זָהָב סָבִיב:	And you will overlay it with pure gold; you will overlay it inside and outside, and you will make a golden edge on it all around.	
Ex 25:12	וַיַּצְקֶתָ לּוֹ אַרְבַּע טַבַּעֲתֵי זָהָב וְנָתַתָּהּ עַל אַרְבַּע פְּעֻמֹתָיו וּשְׁתֵּי טַבַּעֲתֵי עַל-צִלְעוֹ הָאֶחָת וּשְׁתֵּי טַבַּעֲתֵי עַל-צִלְעוֹ הַשֵּׁנִית:	And you will cast four golden rings for it, and you will put them on its four corner-posts, with two rings on one side of it, and two rings on the other side of it.	with ← <i>and</i> . side (2x) ← <i>rib</i> . other ← <i>second</i> .
Ex 25:13	וְעָשִׂיתָ בְּדֵי עֲצֵי שִׁטִּים וְצִפִּיתָ אֹתָם זָהָב:	And you shall make poles from acacia wood and overlay them with gold.	poles from ← <i>poles of</i> . Wider use of the construct state.
Ex 25:14	וְהִבַּאתָ אֶת-הַבַּדִּים בְּטַבַּעֲתֵי עַל צִלְעֵת הָאָרוֹן לְשֵׂאת אֶת-הָאָרוֹן בָּהֶם:	And you will pass the poles through the rings on the sides of the ark, to carry the ark by means of them.	sides ← <i>ribs</i> .
Ex 25:15	בְּטַבַּעֲתֵי הָאָרוֹן יִהְיוּ הַבַּדִּים לֹא יִסְרוּ מִמֶּנּוּ:	The poles will be through the rings of the ark; they shall not be removed from it.	removed ← <i>depart</i> . <i>Qal</i> for passive of <i>hiphil</i> .
Ex 25:16	וְנָתַתָּ אֶל-הָאָרוֹן אֶת הָעֵדוּת אֲשֶׁר אֶתֵּן אֵלֶיךָ:	And you will put the testimony which I will give you in the ark.	
Ex 25:17	וְעָשִׂיתָ כִּפְרֵת זָהָב טָהוֹר אֲמָתַיִם וְחֹצֵי אַרְכָּהּ וְאִמָּה וְחֹצֵי רָחְבָּהּ:	And you will make an atonement cover of pure gold, two and a half cubits in length and one and a half cubits in width.	atonement cover: AV differs somewhat (<i>mercy seat</i>). cubit (2x): about 18 inches or 45 cm. in ... in ← <i>its ... its</i> .
Ex 25:18	וְעָשִׂיתָ שְׁנַיִם כְּרֻבִים זָהָב מִקְשָׁה תַעֲשֶׂה אֹתָם מִשְׁנֵי קְצוֹת הַכִּפְרֵת:	And you will make two cherubim of gold; you will make them as beaten work at the two ends of the atonement cover.	beaten: or <i>turned</i> , but it is hard to see how turning (on a lathe) would be suitable.[BDB] has <i>hammered work (perhaps)</i> .
Ex 25:19	וְעָשָׂה כְּרוֹב אֶחָד מִקְצֵה מְזֵה וּכְרוֹב-אֶחָד מִקְצֵה מְזֵה מִן-הַכִּפְרֵת תַעֲשֶׂוּ אֶת-הַכְּרֻבִים עַל-שְׁנֵי קְצוֹתָיו:	And make one cherub at one end and one cherub at the other end. Make the cherubim from the atonement cover at its two ends.	one ... the other ← <i>here ... here</i> , or more literally, <i>from this ... from this</i> .

Ex 25:20	וְהָיוּ הַכְּרֻבִים פְּרָשֵׁי כְנָפַיִם לְמַעַל סְכָכִים בְּכַנְפֵיהֶם עַל־הַכַּפֹּרֶת וּפְנֵיהֶם אִישׁ אֶל־אָחִיו אֶל־הַכַּפֹּרֶת יִהְיוּ פְּנֵי הַכְּרֻבִים:	And the cherubim will be <i>with</i> wings spread <u>upwards</u> , covering the atonement cover with their wings, and they will face <u>each other</u> . The faces of the cherubim will be <i>directed</i> towards the atonement cover.	upwards: perhaps here <i>above</i> . each other ← <i>each to its brother</i> .
Ex 25:21	וְנָתַתָּ אֶת־הַכַּפֹּרֶת עַל־הָאָרוֹן מִלְמַעַל וְאֶל־הָאָרוֹן תִּתֵּן אֶת־הָעֵדוּת אֲשֶׁר אֶתֵּן אֵלֶיךָ:	And you will put the atonement cover on the ark from above, and you will put the testimony which I will give you in the ark.	
Ex 25:22	וְנוֹעַדְתִּי לָךְ שֵׁם וּדְבַרְתִּי אֵתְךָ מֵעַל הַכַּפֹּרֶת מִבֵּין שְׁנֵי הַכְּרֻבִים אֲשֶׁר עַל־אָרוֹן הָעֵדוּת אֵת כָּל־אֲשֶׁר אֶצְוֶה אוֹתְךָ אֶל־בְּנֵי יִשְׂרָאֵל: פ	And I will be known to you there, and I will speak with you from above the atonement cover, from between the two cherubim which <i>are</i> on the ark of the testimony, <i>and I will tell you</i> everything that I command you for the sons of Israel.	
Ex 25:23	וְעָשִׂיתָ שֻׁלְחָן עֵצֵי שִׁטִּים אֲמַתַּיִם אַרְכּוֹ וְאַמָּה רְחִבּוֹ וְאַמָּה וּחֲצֵי קִמָּתוֹ:	And you shall make a table from acacia wood, two cubits in length and a cubit in width, and one and a half cubits in height,	cubit (3x): about 18 inches or 45 cm. in ... in ... in ← <i>its ... its ... its</i> .
Ex 25:24	וְצִפִּיתָ אֹתוֹ זָהָב טָהוֹר וְעָשִׂיתָ לוֹ זֶרֶזָהָב סָבִיב:	and you will overlay it <i>with</i> pure gold, and you will make a golden edge for it <i>to go around it</i> .	
Ex 25:25	וְעָשִׂיתָ לוֹ מִסְגֶּרֶת טָפַח סָבִיב וְעָשִׂיתָ זֶרֶזָהָב לְמִסְגֶּרְתוֹ סָבִיב:	And you will make it a rim a handbreadth <i>wide, all</i> around, and you will make a golden edge for the rim <i>all</i> around.	
Ex 25:26	וְעָשִׂיתָ לוֹ אַרְבַּע טַבַּעֲתֵי זָהָב וְנָתַתָּ אֶת־הַטַּבַּעֲתֵי עַל אַרְבַּע הַפְּאֵת אֲשֶׁר לְאַרְבַּע רַגְלָיו:	And you will make four golden rings for it, and you will put the rings on the four corners which <i>are</i> at its four legs.	
Ex 25:27	לְעַמַּת הַמִּסְגֶּרֶת תִּהְיוּ הַטַּבַּעֲתֵי לְבָתַיִם לְבָדִים לְשֵׂאת אֶת־הַשֻּׁלְחָן:	And the rings will be joined to the rim, as receptacles for the poles <i>by which</i> to carry the table.	
Ex 25:28	וְעָשִׂיתָ אֶת־הַבָּדִים עֵצֵי שִׁטִּים וְצִפִּיתָ אֹתָם זָהָב וְנִשְׂאֵבָם אֶת־הַשֻּׁלְחָן:	And you will make the poles from acacia wood, and you will overlay them <i>with</i> gold, and the table will be carried <i>by means of</i> them.	
Ex 25:29	וְעָשִׂיתָ קְעֻרָתָיו וְכַפָּתָיו וְקִשּׁוֹתָיו וּמִנְקִיָּתָיו אֲשֶׁר יִסָּךְ בָּהֶן זָהָב טָהוֹר תַּעֲשֶׂה אֹתָם:	And you will make its dishes and spoons and bowls and vials by which <i>libations</i> are poured. You will make them <i>of</i> pure gold.	are poured: <i>hophal</i> future from root נסך, <i>to pour</i> . AV differs, translating from the root סכך, <i>to cover</i> , or a homonym of נסך.
Ex 25:30	וְנָתַתָּ עַל־הַשֻּׁלְחָן לֶחֶם פָּנִים לְפָנַי תָּמִיד: פ	And you will place <u>showbread</u> on the table before me always.	showbread ← <i>bread of the face</i> , i.e. <i>bread of divine presence</i> .

Ex 25:31	וַעֲשִׂיתָ מִנְרֵת זָהָב טָהוֹר מִקְשֵׁה תַעֲשֶׂה הַמִּנְרֵת יִרְכָּה וְקִנֵּיהָ גְבִיעֶיהָ כַּפְתָּרֶיהָ וּפְרָחֶיהָ מִמָּנֶה יִהְיוּ:	And you will make a lampstand of pure gold. The lampstand will be made <i>as</i> beaten work – its <u>main stem</u> and its <u>branches</u> . Its cups, its knobs and its flowers will <u>diverge from</u> it.	main stem ← <i>thigh</i> . branches ← <i>cane</i> . will diverge from ← <i>will be / come / become from</i> . AV differs (<i>shall be of the same</i>).
Ex 25:32	וְשֵׁשׁ קַנִּים יֵצְאוּ מִצְדָּיהָ שְׁלֹשָׁה קִנֵּי מִנְרֵת מִצְדָּה הָאַחַד וּשְׁלֹשָׁה קִנֵּי מִנְרֵת מִצְדָּה הַשְּׁנִי:	And <i>there will be</i> six branches coming out of its sides – three branches of the lampstand from one of its sides and three lampstand branches from the <u>other</u> side.	other ← <i>second</i> .
Ex 25:33	שְׁלֹשָׁה גְבַעִים מְשֻׁקָּדִים בְּקִנְיָה הָאַחַד כַּפְתָּר וּפְרָח וּשְׁלֹשָׁה גְבַעִים מְשֻׁקָּדִים בְּקִנְיָה הָאַחַד כַּפְתָּר וּפְרָח כֵּן לְשֵׁשׁת הַקַּנִּים הַיֵּצְאוּ מִן־הַמִּנְרֵת:	<i>There will be</i> three almond-shaped cups on <u>one</u> branch, <i>with</i> a knob and a flower, and three almond-shaped cups on <u>another</u> branch, <i>with</i> a knob and a flower. <i>This is how it will be</i> for the six branches coming out of the lampstand.	one ... another ← <i>one ... one</i> . this is how ← <i>thus</i> .
Ex 25:34	וּבַמִּנְרֵת אַרְבַּעַה גְבַעִים מְשֻׁקָּדִים כַּפְתָּרֶיהָ וּפְרָחֶיהָ:	And in the <i>main stem</i> of the lampstand <i>there will be</i> four almond-shaped cups <i>with</i> its knobs and its flowers.	
Ex 25:35	וּכְפָתֵר תַּחַת שְׁנֵי הַקַּנִּים מִמָּנֶה וּכְפָתֵר תַּחַת שְׁנֵי הַקַּנִּים מִמָּנֶה וּכְפָתֵר תַּחַת־שְׁנֵי הַקַּנִּים מִמָּנֶה לְשֵׁשׁת הַקַּנִּים הַיֵּצְאוּ מִן־הַמִּנְרֵת:	And <i>there will be</i> a knob under the two branches <i>where they diverge</i> from it and a knob under the two branches <i>where they diverge</i> from it and a knob under the two branches <i>where they diverge</i> from it, <i>this being</i> for the six branches which come out of the lampstand.	
Ex 25:36	כַּפְתָּרֶיהֶם וּקִנְתָּם מִמָּנֶה יִהְיוּ כְּלֵה מִקְשֵׁה אַחַת זָהָב טָהוֹר:	Their knobs and their branches will be <u>integral to it</u> . All of it <i>will be</i> work beaten <i>from</i> one piece of pure gold.	integral to it ← <i>from it</i> .
Ex 25:37	וַעֲשִׂיתָ אֶת־נִרְתֵּיהָ שִׁבְעָה וְהֵעֵלָה אֶת־נִרְתֵּיהָ וְהָאִיר עַל־עֵבֶר פָּנֶיהָ:	And you will make its seven lamps, and the lamps will be <u>lit</u> , and it will give light <u>straight forwards</u> .	lamps: or <i>candles</i> . the lamps will be lit ← <i>he / one will light the lamps</i> . straight forwards ← <i>over against its face</i> .
Ex 25:38	וּמִלְקַחְיָהּ וּמַחְתֵּיהָ זָהָב טָהוֹר:	And its snuffing-tongs and snuff-dishes <i>shall be of</i> pure gold.	
Ex 25:39	כִּכָּר זָהָב טָהוֹר יַעֲשֶׂה אֹתָהּ אֵת כְּלֵי־הַכֵּלִים הָאֵלֶּה:	<i>From</i> a <u>talent</u> of gold he shall make it, with all these <u>accessories</u> .	talent: [CB] gives this as 3000 shekels of the sanctuary (Ex 38:25, Ex 38:26), our <i>holy shekel</i> , but the metal in those verses is silver. accessories ← <i>vessels; equipment</i> .

Ex 25:40	וְרָאָה וַעֲשֵׂה בְּתַבְנִיתָם אֲשֶׁר־אַתָּה מָרָאָה בְּהָרִ: ס	And see that you make <i>them</i> according to the model of them which you were shown on the mountain.	Acts 7:44, Heb 8:5.
Ex 26:1	וְאֶת־הַמִּשְׁכָּן תַּעֲשֶׂה עֹשָׂר יְרִיעֹת שֵׁשׁ מְשֻׁזָּר וְתַבְּלֹת וְאַרְגָּמָן וְחֹלְעֹת שְׁנֵי כְּרָבִים מֵעֲשֵׂה חֹשֶׁב תַּעֲשֶׂה אֹתָם:	And you will make the tabernacle with ten curtains of fine twined linen, with blue and purple and scarlet dye; you will make them with cherubim, as the work of a damask weaver.	damask weaver ← weaver of figures in various colours.
Ex 26:2	אָרְךָ הַיְרִיעָה הָאֶחָת שְׁמֹנֶה וְעֵשָׂרִים בְּאַמָּה וְרוֹחַב אַרְבַּע בְּאַמָּה הַיְרִיעָה הָאֶחָת מִדָּה אֶחָת לְכָל־הַיְרִיעֹת:	The length of one curtain will be twenty-eight cubits, and the width will be four cubits per curtain. There will be one size for all the curtains.	cubit (2x): about 18 inches or 45 cm. per curtain ← for one curtain.
Ex 26:3	חֲמֵשׁ הַיְרִיעֹת תְּהִיֵּין חִבְרֹת אִשָּׁה אֶל־אַחֲתָהּ וְחֲמֵשׁ יְרִיעֹת חִבְרֹת אִשָּׁה אֶל־אַחֲתָהּ:	There will be five curtains joined one to another, then five curtains joined one to another.	one to another ← a female to its sister.
Ex 26:4	וַעֲשִׂיתָ לְלֹאֵת תְּכָלֵת עֵל שִׁפְתַּת הַיְרִיעָה הָאֶחָת מִקְצֵה בַּחִבְרֹת וְכֵן תַּעֲשֶׂה בְּשִׁפְתַּת הַיְרִיעָה הַקִּיצוֹנָה בַּמַּחְבְּרֹת הַשְּׁנִיֹּת:	And you will make loops of blue material on the hem of one curtain, at the edge with the adjoining one, and you will do likewise on the hem of the last curtain, at the second join.	hem (2x) ← lip. at the edge ← from the edge. the last curtain: the one at the corner of the tabernacle?
Ex 26:5	חֲמֵשִׁים לְלֹאֵת תַּעֲשֶׂה בַּיְרִיעָה הָאֶחָת וְחֲמֵשִׁים לְלֹאֵת תַּעֲשֶׂה בְּקֵצֵה הַיְרִיעָה אֲשֶׁר בַּמַּחְבְּרֹת הַשְּׁנִיֹּת מִקְבִּילַת הַלְּלֹאֵת אִשָּׁה אֶל־אַחֲתָהּ:	You will make fifty loops on one curtain, and you will make fifty loops on the edge of the curtain which is at the second join, so that the loops hold each other together.	hold each other together ← cause one to receive another ← causing one (female) to receive her sister.
Ex 26:6	וַעֲשִׂיתָ חֲמֵשִׁים קְרָסִי זָהָב וְחִבְרַתְּ אֶת־הַיְרִיעֹת אִשָּׁה אֶל־אַחֲתָהּ בְּקְרָסִים וְהָיָה הַמִּשְׁכָּן אֶחָד: פ	And you will make fifty clasps of gold, and you will join the curtains to each other by the clasps so that the tabernacle becomes a unity.	so that: purposive use of the vav. a unity ← one.
Ex 26:7	וַעֲשִׂיתָ יְרִיעֹת עֲזִים לְאַהֵל עַל־הַמִּשְׁכָּן עֲשִׂיתִי־עֹשְׂרָה יְרִיעֹת תַּעֲשֶׂה אֹתָם:	And you will make curtains of goat's hair, as a tent over the tabernacle. You will make eleven such curtains.	hair: or, here, skin, but in Ex 35:26, it is spun.

Ex 26:8	אַרְדָּךְ הַיְרִיעָה הָאֶחָת שְׁלֹשִׁים בְּאַמָּה וְרֹחַב אַרְבַּע בְּאַמָּה הַיְרִיעָה הָאֶחָת מִדָּה אֶחָת לְעֵשְׂתֵי עֶשְׂרֵה יְרִיעֹת:	The length of one curtain <i>will be</i> thirty cubits, and the width <i>will be</i> four cubits per curtain. There <i>will be</i> one size for the eleven curtains.	cubit (2x): about 18 inches or 45 cm.
Ex 26:9	וְחִבַּרְתָּ אֶת-חֲמֵשׁ הַיְרִיעֹת לְבַד וְאֶת-שֵׁשׁ הַיְרִיעֹת לְבַד וְכִפַּלְתָּ אֶת-הַיְרִיעָה הַשְּׁשִׁית אֶל-מֹול פְּנֵי הָאֹהֶל:	And you will join five curtains separately, and six curtains separately, and you will <i>fold</i> the sixth curtain double towards the front of the tent.	
Ex 26:10	וְעָשִׂיתָ חֲמֵשִׁים לְלֹאֵת עַל שֵׁפֶת הַיְרִיעָה הָאֶחָת הַקִּיצָנָה בַּחֲבֵרֹת וְחֲמֵשִׁים לְלֹאֵת עַל שֵׁפֶת הַיְרִיעָה הַחֲבֵרֹת הַשְּׁנִית:	And you will make fifty loops on the hem of one curtain – the last one to the adjoining one – and fifty loops on the hem of the other adjoining curtain.	hem (2x) ← lip. the other ← the second.
Ex 26:11	וְעָשִׂיתָ קְרָסֵי נְחֹשֶׁת חֲמֵשִׁים וְהִבַּאתָ אֶת-הַקְּרָסִים בְּלֹלֵאֵת וְחִבַּרְתָּ אֶת-הָאֹהֶל וְהָיָה אַחָד:	And you will make fifty copper clasps, and you will bring the clasps through the loops so that you join the tent up so that it becomes a unity.	so that ... so that: purposive and consecutive (result) use of the vav. a unity ← one.
Ex 26:12	וְסָרַח הָעֲדוּף בִּירִיעֹת הָאֹהֶל חֲצִי הַיְרִיעָה הָעֲדוּפָת תִּסָּרַח עַל אַחֲרֵי הַמִּשְׁכָּן:	And the superfluous part of the curtains of the tent which remains – the half curtain which remains – will be draped over at the back of the tabernacle.	
Ex 26:13	וְהָאֹמָה מִזָּה וְהָאֹמָה מִזָּה בְּעֲדוּף בְּאַרְדָּךְ יְרִיעֹת הָאֹהֶל יְהִי סְרוּחַ עַל-צַדֵי הַמִּשְׁכָּן מִזָּה וּמִזָּה לְכַסְתּוֹ:	And the cubit on one side and the cubit on the other side of what remains in the length of the curtains of the tent will be draped over at the side of the tabernacle on each side to cover it.	cubit (2x): about 18 inches or 45 cm. side ... side ... side ... side: apart from the third occurrence, דָּצ, tsad, the words here are adverbial rather than substantival. Elsewhere in this chapter are three other words for a side: צַלַע, tsela, a rib; רִבְעִי, rivi, a quarter.
Ex 26:14	וְעָשִׂיתָ מְכֶסֶה לְאֹהֶל עֹרֹת אֵילִם מֵאֲדָמִים וּמְכֶסֶה עֹרֹת תְּחָשִׁים מִלְּמַעְלָה: פ	And you will make the covering for the tent from rams' skins dyed red, with a covering from badgers' skins above it.	רִבְעִי, rivi, a quarter; יַרְקָאִים, yarkataim, an extremity. The next chapter includes כַּתֵּף, katef, a shoulder. with ← and.
Ex 26:15	וְעָשִׂיתָ אֶת-הַקְּרָשִׁים לְמִשְׁכָּן עֲצֵי שִׁטִּים עֹמְדִים:	And you will make the boards for the tabernacle from acacia wood, to be standing vertically.	
Ex 26:16	עֶשֶׂר אַמּוֹת אַרְדָּךְ הַקְּרָשׁ וְאַמָּה וְחֲצִי הָאֹמָה רֹחַב הַקְּרָשׁ הָאֶחָד:	The length of one board will be ten cubits, and the width of one board will be one and a half cubits.	

Ex 26:17	שְׁתֵּי יָדוֹת לְקָרֵשׁ הָאֶחָד מְשֻׁלְּבֹת אִשָּׁה אֶל-אֶחָתָהּ בֵּן תַּעֲשֶׂה לְכָל קָרְשֵׁי הַמִּשְׁכָּן:	Two tenons per board <i>will each be joined to its counterpart</i> . This is how you shall make <i>it</i> for all the boards of the tabernacle.	two tenons per board <i>will each be joined to its counterpart</i> ← <i>two tenons to one board joined a female to its sister</i> .
Ex 26:18	וַעֲשִׂיתָ אֶת-הַקָּרְשִׁים לַמִּשְׁכָּן עֶשְׂרִים קָרֵשׁ לַפָּאֵת נֹגְבָה תִּימָנָה:	And you will make twenty boards for the tabernacle on the south side, south-facing.	make twenty boards ← <i>make the boards twenty boards</i> . side ← <i>quarter, or region; corner</i> .
Ex 26:19	וְאַרְבַּעִים אֲדָנִי-כֶסֶף תַּעֲשֶׂה תַּחַת עֶשְׂרִים הַקָּרֵשׁ שְׁנֵי אֲדָנִים תַּחַת-הַקָּרֵשׁ הָאֶחָד לְשֵׁתֵי יָדָתָיו וּשְׁנֵי אֲדָנִים תַּחַת-הַקָּרֵשׁ הָאֶחָד לְשֵׁתֵי יָדָתָיו:	And you will make forty silver sockets <i>to go</i> under the twenty boards – two sockets under <u>one</u> board for its two tenons, and two sockets under <u>another</u> board for its two tenons.	sockets: or <i>plinths</i> , but giving a firm foundation. one ... another ← <i>one ... one</i> , meaning two sockets under <i>each</i> board.
Ex 26:20	וּלְצִלְעַת הַמִּשְׁכָּן הַשְּׁנִיית לַפָּאֵת צָפוֹן עֶשְׂרִים קָרֵשׁ:	And the second side of the tabernacle – the north side – will have twenty boards.	side ... side ← <i>rib ... quarter</i> .
Ex 26:21	וְאַרְבַּעִים אֲדָנִיהֶם כֶּסֶף שְׁנֵי אֲדָנִים תַּחַת הַקָּרֵשׁ הָאֶחָד וּשְׁנֵי אֲדָנִים תַּחַת הַקָּרֵשׁ הָאֶחָד:	And you will make forty silver sockets for them, two sockets under <u>one</u> board, and two sockets under <u>another</u> board.	one ... another ← <i>one ... one</i> , meaning two sockets under <i>each</i> board.
Ex 26:22	וּלְיָרֵכְתֵי הַמִּשְׁכָּן יָמָה תַּעֲשֶׂה שֵׁשׁ קָרְשִׁים:	And for the flank of the tabernacle to the west you will make six boards.	flank ← <i>extremity</i> . It is related to the word for a <i>thigh</i> .
Ex 26:23	וּשְׁנֵי קָרְשִׁים תַּעֲשֶׂה לְמַקְצַעַת הַמִּשְׁכָּן בִּירְכָתָיִם:	And you will make two boards for the corners of the tabernacle on its flanks,	flanks ← <i>extremities</i> .
Ex 26:24	וַיְהִיו תְּאֵמִים מִלְּמַטָּה וַיְחַדְּדוּ יְהִיו תְּמִים עַל-רֹאשׁוֹ אֶל-הַטְּבַעַת הָאֶחָת בֵּן יְהִיָּה לְשְׁנֵיהֶם לְשְׁנֵי הַמַּקְצַעַת יְהִיו:	and they will be coupled from below, and they will be perfectly aligned up to the top of it, to a ring. The two of them will be made this way; they will be at the two corners.	aligned ← <i>together</i> . a ring ← <i>one ring</i> .
Ex 26:25	וְהָיוּ שְׁמֹנֶה קָרְשִׁים וְאֲדָנֵיהֶם כֶּסֶף שֵׁשׁ עֶשְׂרֵי אֲדָנִים שְׁנֵי אֲדָנִים תַּחַת הַקָּרֵשׁ הָאֶחָד וּשְׁנֵי אֲדָנִים תַּחַת הַקָּרֵשׁ הָאֶחָד:	And there will be eight boards and their silver sockets – sixteen sockets – two sockets under <u>one</u> board, and two sockets under <u>another</u> board.	one ... another ← <i>one ... one</i> , meaning two sockets under <i>each</i> board.
Ex 26:26	וַעֲשִׂיתָ בְרִיחִים עֲצֵי שִׁטִּים חַמֶּשֶׁה לְקָרְשֵׁי צִלְעַת-הַמִּשְׁכָּן הָאֶחָד:	And you will make bolts of acacia wood: five bolts for the boards of one side of the tabernacle,	side ← <i>rib</i> .

Ex 26:27	וְחַמְשֵׁה בְּרִיחֵם לְקַרְשֵׁי צִלְעֵי-הַמִּשְׁכָּן הַשְּׁנַיִת וְחַמְשֵׁה בְּרִיחֵם לְקַרְשֵׁי צִלְעֵי הַמִּשְׁכָּן לְיִרְכְּתַיִם יָמָה:	and five bolts for the boards of the second <u>side</u> of the tabernacle, and five bolts for the boards of the <u>side</u> of the tabernacle on the west <u>flank</u> .	side ... side ... flank ← <i>rib ... rib</i> ... <i>extremity</i> .
Ex 26:28	וְהַבְּרִיחַ הַתִּיכוֹן בְּתוֹךְ הַקַּרְשִׁים מִבְּרַח מִן-הַקְּצֵה אֶל-הַקְּצֵה:	And the middle bolt inside the boards will pass from end to end.	
Ex 26:29	וְאֶת-הַקַּרְשִׁים תְּצַפֵּה זָהָב וְאֶת-טַבַּעְתֵיהֶם תַּעֲשֶׂה זָהָב בְּתַיִם לְבְּרִיחֵם וְצִפִּיתָ אֶת-הַבְּרִיחִים זָהָב:	You will overlay the boards <i>with</i> gold, and you will make their rings <i>from</i> gold, <i>as</i> receptacles for the bolts, and you will overlay the bolts <i>with</i> gold.	
Ex 26:30	וְהִקַּמְתָּ אֶת-הַמִּשְׁכָּן כְּמִשְׁפָּטוֹ אֲשֶׁר הִרְאִיתָ בְּהָרִ: ס	So you will set up the tabernacle according to its blueprint which you were shown on the mountain.	Acts 7:44, Heb 8:5. <hr/> <hr/> blueprint ← <i>judgment, custom</i> .
Ex 26:31	וַעֲשִׂיתָ פָּרֹכֶת תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מְשֻׁרָר מַעֲשֵׂה חֹשֶׁב יַעֲשֶׂה אֹתָהּ כְּרָבִים:	And you will make a veil of blue, purple and scarlet <i>thread</i> and fine twined linen – the work of a <u>damask weaver</u> . It will be made <i>with</i> cherubim.	damask weaver: see Ex 26:1. <hr/> <hr/> it will be made ← <i>one will make</i> <i>it</i> .
Ex 26:32	וְנָתַתָּה אֹתָהּ עַל-אַרְבָּעָה עַמֻּדֵי שֹׁטִים מְצֻפִים זָהָב וְוִיהֶם זָהָב עַל-אַרְבָּעָה אֲדָנֵי-כֶסֶף:	And you will put it on four acacia wood columns, overlaid <i>with</i> gold, <i>with</i> their golden hooks on four silver sockets.	
Ex 26:33	וְנָתַתָּה אֶת-הַפָּרֹכֶת תַּחַת הַקַּרְסִים וְהִבֵּאתָ שָׁמָּה מִבֵּית לְפָרֹכֶת אֵת אַרְזוֹן הָעֵדוּת וְהִבְדִּילָהּ הַפָּרֹכֶת לָכֶם בֵּין הַקֹּדֶשׁ וּבֵין קֹדֶשׁ הַקְּדוֹשִׁים:	And you will put the veil under the clasps, and you will bring the ark of the testimony there inside the veil, and the veil will be a demarcation for you between the holy <i>place</i> and the holy of holies.	
Ex 26:34	וְנָתַתָּ אֶת-הַכַּפֹּרֶת עַל אַרְזוֹן הָעֵדוּת בְּקֹדֶשׁ הַקְּדוֹשִׁים:	And you will put the atonement cover on the ark of the testimony in the holy of holies.	
Ex 26:35	וְשַׂמְתָּ אֶת-הַשְּׁלֶחַן מִחוּץ לְפָרֹכֶת וְאֶת-הַמְּנֹרֶה נֹכַח הַשְּׁלֶחַן עַל צִלְעֵי הַמִּשְׁכָּן תִּימָנָה וְהַשְּׁלֶחַן תִּתֵּן עַל-צִלְעֵי צָפוֹן:	And you will put the table outside the veil, and the lampstand opposite the table on the south <u>side</u> of the tabernacle, and you will put the table on the north <u>side</u> .	side (2x) ← <i>rib</i> .

Ex 26:36	וְעָשִׂיתָ מָסָךְ לִפְתַּח הָאֹהֶל תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְיָשׁ מְשֻׁזַּר מַעֲשֵׂה רֶקֶם:	And you will make a screen for the door of the tent <i>from</i> blue and purple and scarlet <i>thread</i> , and fine twined linen, the workmanship of an embroiderer.	
Ex 26:37	וְעָשִׂיתָ לַמָּסָךְ חֲמֵשָׁה עַמּוּדֵי שֹׁטִים וְצִפִּיתָ אֹתָם זָהָב וְוִיהֵם זָהָב וְיִצְקֶתָ לָהֶם חֲמֵשָׁה אֲדָנִי נְחֹשֶׁת: ס	And you will make five columns of acacia <i>wood</i> for the screen, and you will overlay them <i>with</i> gold, and their hooks <i>will be of</i> gold, and you will cast five copper sockets for them.	
Ex 27:1	וְעָשִׂיתָ אֶת־הַמִּזְבֵּחַ עֲצֵי שֹׁטִים חֲמֵשׁ אַמּוֹת אָרְדָּ וְחֲמֵשׁ אַמּוֹת רֹחַב רְבֹועַ יְהִי־הַמִּזְבֵּחַ וְשֵׁלֶשׁ אַמּוֹת קָמְתוֹ:	And you will make an altar <i>of</i> acacia wood, five cubits <i>in</i> length and five cubits <i>in</i> width. The altar will be square, and its height <i>will be</i> three cubits.	cubit (3x): about 18 inches or 45 cm.
Ex 27:2	וְעָשִׂיתָ קַרְנֹתָיו עַל אַרְבַּע פְּנֵיתָיו מִמְּנוֹ תְּהִיֵּין קַרְנֹתָיו וְצִפִּיתָ אֹתוֹ נְחֹשֶׁת:	And you shall make its horns on its four corners. The horns will be <i>integral</i> to it, and you will overlay it <i>with</i> copper.	integral to it ← <i>from it</i> .
Ex 27:3	וְעָשִׂיתָ סִירְתָיו לְדֹשְׁנוֹ וְיַעֲוִ וּמִזְרָקָתָיו וּמִזְלָגָתָיו וּמַחְתָּתָיו לְכָל־כֵּלָיו תַּעֲשֶׂה נְחֹשֶׁת:	And you shall make its pans for removing ashes from it, and its shovels, and its basins, and its forks, and its <i>firepans</i> . You shall make all its equipment <i>from</i> copper.	firepans: to hold the fire, we propose. The “pans” for removing the ashes have already been mentioned.
Ex 27:4	וְעָשִׂיתָ לוֹ מִכְבָּר מַעֲשֵׂה רֶשֶׁת נְחֹשֶׁת וְעָשִׂיתָ עַל־הָרֶשֶׁת אַרְבַּע טְבַעֲת נְחֹשֶׁת עַל אַרְבַּע קְצוֹתָיו:	And you will make it a grate, a meshed artefact of copper, and you shall make four copper rings on the mesh at its four corners.	
Ex 27:5	וְנָתַתָּה אֹתָהּ תַּחַת כַּרְכָּב הַמִּזְבֵּחַ מִלְּמַטָּה וְהִיָּתָה הָרֶשֶׁת עַד חֲצֵי הַמִּזְבֵּחַ:	And you shall put it below the ledge of the altar, underneath, and the mesh will <i>extend</i> up to half <i>the size</i> of the altar.	extend ← <i>be, become</i> . <i>the size</i> : perhaps the <i>height</i> , or the <i>area</i> .
Ex 27:6	וְעָשִׂיתָ בָּדִים לַמִּזְבֵּחַ בְּדֵי עֲצֵי שֹׁטִים וְצִפִּיתָ אֹתָם נְחֹשֶׁת:	And you shall make poles for the altar – poles of acacia wood – and you will overlay them <i>with</i> copper.	
Ex 27:7	וְהוּבֵא אֶת־בְּדָיו בְּטַבַּעַת וְהָיוּ הַבָּדִים עַל־שְׁתֵּי צַלְעוֹת הַמִּזְבֵּחַ בְּשֵׂאת אֹתוֹ:	And its poles will be brought through the rings <i>so that</i> the poles will be at the two <i>sides</i> of the altar <i>for carrying it</i> .	so that: purposive use of the <i>vav</i> . <i>sides</i> ← <i>ribs</i> . for carrying it ← <i>in carrying it</i> .
Ex 27:8	נְבוּב לַחֹת תַּעֲשֶׂה אֹתוֹ כְּאֲשֶׁר הִרְאָה אֶתְךָ בְּהַר כִּן יַעֲשׂוּ: ס	You shall make it hollow with panels. As <i>it was shown to you</i> on the mountain, so they shall make <i>it</i> .	it was shown to you ← <i>he (or, one) showed you</i> .

Ex 27:9	וְעָשִׂיתָ אֶת חֲצֵר הַמִּשְׁכָּן לְפָאֵת נֹגֵב־תֵּימָנָה קִלְעִים לְחֲצָר שֵׁשׁ מְשֹׁר מֵאָה בְּאֵמָה אַרְדָּ לְפָאֵה הָאֶחָת:	And you will make the courtyard of the tabernacle. On the south <u>side</u> , facing south, the courtyard <i>will have</i> drapes of fine twined linen. <i>It will be</i> one hundred cubits <i>in length</i> for one <u>side</u> .	side (2x) ← quarter. cubit: about 18 inches or 45 cm.
Ex 27:10	וְעַמֻּדָיו עֲשָׂרִים וְאֲדָנִיָּהם עֲשָׂרִים נְחֹשֶׁת וְוֵי הָעַמֻּדִים וְחֻשְׁקֵיהֶם בְּסָף:	And you will make its twenty columns and their twenty copper sockets, and hooks for the columns and their silver connectors.	connectors: rods or poles. The root of the word means <i>to be attached</i> .
Ex 27:11	וְכֹן לְפָאֵת צְפוֹן בְּאַרְדָּ קִלְעִים מֵאָה אַרְדָּ *וְעַמֻּדוֹ **וְעַמֻּדָיו עֲשָׂרִים וְאֲדָנִיָּהם עֲשָׂרִים נְחֹשֶׁת וְוֵי הָעַמֻּדִים וְחֻשְׁקֵיהֶם בְּסָף:	And similarly you shall make for the northern <u>side</u> over its length drapes for a length of one hundred cubits, and its twenty columns, and their twenty copper sockets, and their twenty copper sockets, and the hooks for the columns, and their silver connectors.	its ... columns: the <i>ketiv</i> could be regarded as a <i>scriptio defectiva</i> spelling of the <i>qere</i> ; otherwise, the <i>ketiv</i> reads <i>they will stand</i> . side ← quarter. cubit: about 18 inches or 45 cm.
Ex 27:12	וְרֹחַב הַחֲצֵר לְפָאֵת־יָם קִלְעִים חֲמִשִּׁים אַמָּה עַמֻּדֵיהֶם עֲשָׂרָה וְאֲדָנִיָּהם עֲשָׂרָה:	And the width of the courtyard on the western <u>side</u> with drapes will be fifty cubits, with their ten columns and their ten sockets.	side ← quarter.
Ex 27:13	וְרֹחַב הַחֲצֵר לְפָאֵת קִדְמָה מִזְרָחָה חֲמִשִּׁים אַמָּה:	And the width of the courtyard on the eastern <u>side</u> will be fifty cubits.	side ← quarter.
Ex 27:14	וְחֲמֵשׁ עֲשָׂרָה אַמָּה קִלְעִים לְכַתֵּף עַמֻּדֵיהֶם שְׁלֹשָׁה וְאֲדָנִיָּהם שְׁלֹשָׁה:	And there will be fifteen cubits of drapes on the <u>side</u> with their three columns and their three sockets.	side ← shoulder.
Ex 27:15	וְלְכַתֵּף הַשְּׂנִיית חֲמֵשׁ עֲשָׂרָה קִלְעִים עַמֻּדֵיהֶם שְׁלֹשָׁה וְאֲדָנִיָּהם שְׁלֹשָׁה:	And on the other <u>side</u> there will be fifteen cubits of drapes with their three columns and their three sockets.	other ← second. side ← shoulder. cubit: about 18 inches or 45 cm.
Ex 27:16	וְלַשְׁעַר הַחֲצֵר מָסָךְ עֲשָׂרִים אַמָּה תְּכֵלֶת וְאַרְגָּמָן וְתוֹלְעַת שָׁנִי וְשֵׁשׁ מְשֹׁר מֵעֹשֶׂה רִקְמָה עַמֻּדֵיהֶם אַרְבָּעָה וְאֲדָנִיָּהם אַרְבָּעָה:	And for the gate of the courtyard there will be a screen of twenty cubits of blue and purple and scarlet thread and fine twined linen, the work of an embroiderer, and their four columns and their four sockets.	
Ex 27:17	כָּל־עַמֻּדֵי הַחֲצֵר סָבִיב מְחֻשְׁקִים זָכָף וְוֵיהֶם בְּסָף וְאֲדָנִיָּהם נְחֹשֶׁת:	All the columns around the courtyard will be connected by silver. Their hooks will be of silver but their sockets will be of copper.	

Ex 27:18	אַרְךָ הַחֲצֵר מֵאָה בָּאַמָּה וְרָחֵב חֲמִשִּׁים בְּחֲמִשִּׁים וְקִמָּה חֲמִשׁ אַמּוֹת שֵׁשׁ מְשֻׁזָּר וְאַדְנִיָּהֶם נְחֹשֶׁת:	The length of the courtyard <i>will be</i> one hundred cubits, and <i>its</i> width <i>will be</i> fifty throughout, and <i>its</i> height <i>will be</i> five cubits of fine twined linen, and their sockets <i>will be</i> of copper.	fifty throughout ← <i>fifty by fifty</i> .
Ex 27:19	לְכֹל כְּלֵי הַמִּשְׁכָּן בְּכֹל עֲבֹדָתוֹ וְכֹל־יִתְדֹתָיו וְכֹל־יִתְדֵת הַחֲצֵר נְחֹשֶׁת: ס	All the equipment of the tabernacle <i>used</i> in all its service, and all its pegs and all the pegs of the courtyard <i>will be</i> of copper.	
Ex 27:20	וְאַתָּה תְצַוֶּה אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כֹּתִית לַמָּאֹר לְהַעֲלֹת נֵר תָּמִיד:	And you will command the sons of Israel, and they will bring you pure beaten olive oil for the lamp, <i>to be offered up</i> as a perpetual light.	to be offered up ← <i>to offer up</i> ← <i>to raise</i> .
Ex 27:21	בְּאֹהֶל מוֹעֵד מְחוּץ לַפָּרֹכֶת אֲשֶׁר עַל־הָעֵדוּת יַעֲרֹךְ אֹתוֹ אֶהְרֹן וּבָנָיו מֵעֶרֶב עַד־בֹּקֶר לִפְנֵי יְהוָה חֲקֵת עוֹלָם לְדֹרֹתָם מֵאַתְּ בְּנֵי יִשְׂרָאֵל: ס	In the tent of contact outside the veil which <i>is</i> at the ark of the testimony, Aaron and his sons will attend to it from evening to morning before the LORD. <i>It is</i> an age-abiding statute for their generations with the sons of Israel.	the tent of contact ← <i>a tent of contact</i> , but always without the definite article, a poetic ellipsis in a fixed concept. For <i>contact</i> one could read <i>appointment</i> , or <i>congregation</i> , or <i>meeting</i> . It is the appointed contact point for God to meet the priests and for the priests to serve.
Ex 28:1	וְאַתָּה הִקְרַב אֵלֶיךָ אֶת־אֶהְרֹן אָחִיךָ וְאֶת־בָּנָיו אֹתוֹ מִתּוֹךְ בְּנֵי יִשְׂרָאֵל לְכַהֲנֹלִי אֶהְרֹן נָדָב וְאַבִּיהוּא אֶלְעָזָר וְאִיתָמָר בְּנֵי אֶהְרֹן:	Have Aaron your brother <i>join</i> you, and his sons with him, <i>coming</i> from the sons of Israel, for him to serve as a priest to me: Aaron <i>with</i> Nadab, Abihu, Eleazar and Ithamar, Aaron's sons.	have ... join ← <i>have ... approach</i> . coming from ← <i>from inside</i> . Eleazar: see Ex 6:23.
Ex 28:2	וַעֲשִׂיתָ בְגָדֵי־קֹדֶשׁ לְאֶהְרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאֳרָת:	And you will make holy garments for Aaron your brother, for glory and for splendour.	
Ex 28:3	וְאַתָּה תְדַבֵּר אֶל־כָּל־חֲכָמֵי־לֵב אֲשֶׁר מִלְּאֵתִי רוּחַ חֵכְמָה וַעֲשׂוּ אֶת־בְּגָדֵי אֶהְרֹן לְקֹדֶשׁוֹ לְכַהֲנֹלִי:	And you will speak to all the skilled <i>men</i> whom I have filled with a spirit of wisdom, and they will make Aaron's garments, to sanctify him for him to serve as a priest to me.	skilled ← <i>wise-hearted</i> . whom: effectively singular (although the antecedent, skilled <i>men</i> , is plural). [CB] says that the Severus codex has the plural form.
Ex 28:4	וְאֵלֶּה הַבְּגָדִים אֲשֶׁר יַעֲשׂוּ חֹשֶׁן וְאַפֹּד וּמַעֲלִיל וּכְתָנֶת תְּשֻׁבָּץ מִצְנֶפֶת וְאַבְנֵט וַעֲשׂוּ בְגָדֵי־קֹדֶשׁ לְאֶהְרֹן אָחִיךָ וּלְבָנָיו לְכַהֲנֹלִי:	And these <i>are</i> the garments which they shall make: a breastplate and an ephod and a robe and a chequered tunic, a turban and a girdle. So they will make holy garments for Aaron your brother and for his sons, for him to serve as a priest to me.	ephod: a short coat without sleeves or sides.

Ex 28:5	וְהִם יִקְחוּ אֶת־הַזָּהָב וְאֶת־הַתְּכֵלֶת וְאֶת־הָאַרְגָּמָן וְאֶת־תּוֹלַעַת הַשָּׁנִי וְאֶת־הַשֵּׁשׁ: פ	And they will take the gold, and the blue and purple and scarlet <i>thread</i> , and the fine linen,	
Ex 28:6	וַעֲשׂוּ אֶת־הָאֶפֶד זָהָב תְּכֵלֶת וְאַרְגָּמָן תּוֹלַעַת שָׁנִי וְשֵׁשׁ מַשְׁזָר מַעֲשֵׂה חֹשֶׁב:	and they will make the ephod <i>from the</i> gold and blue and purple and scarlet <i>thread</i> and the fine twined linen, the work of a <u>damask weaver</u> .	damask weaver: see Ex 26:1.
Ex 28:7	שְׁתֵּי כְּתֻפֹת חִבְרֹת יִהְיֶה־לּוֹ אֶל־שְׁנֵי קְצוֹתָיו וְחִבְרָ:	It will have two shoulder- <i>pieces</i> joined to its two ends, so it will be joined up.	
Ex 28:8	וְחֹשֶׁב אֶפְדָּתוֹ אֲשֶׁר עָלָיו כַּמַּעֲשֵׂהוּ מִמֶּנּוּ יִהְיֶה זָהָב תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מַשְׁזָר:	And the embroidered belt of <u>his</u> ephod, which <i>goes</i> over it, will be of <u>similar workmanship to it</u> , of gold, blue and purple and scarlet <i>thread</i> and fine twined linen.	his: AV differs, omitting. of similar workmanship to it ← as its workmanship from it.
Ex 28:9	וְלָקַחְתָּ אֶת־שְׁתֵּי אַבְנֵי־שֹהַם וּפְתַחְתָּ עֲלֵיהֶם שְׁמוֹת בְּנֵי יִשְׂרָאֵל:	And you will take two onyx gemstones, and you will engrave the names of the sons of Israel on them,	
Ex 28:10	שֵׁשֶׁה מִשְׁמֹתָם עַל הָאַבֶּן הָאֶחָת וְאֶת־שְׁמוֹת הַשֵּׁשֶׁה הַנּוֹתָרִים עַל־הָאַבֶּן הַשֵּׁנִית כְּתוֹלְדֹתָם:	– six of their names on one gemstone and the six remaining names on the second gemstone according to their lineage.	
Ex 28:11	מַעֲשֵׂה חֶרֶשׁ אַבֶּן פְּתוּחֵי חֹתָם תִּפְתַּח אֶת־שְׁתֵּי הָאַבְנִים עַל־שְׁמֹת בְּנֵי יִשְׂרָאֵל מִסִּבַּת מִשְׁבְּצוֹת זָהָב תַּעֲשֶׂה אֹתָם:	You will engrave the two gemstones <i>with</i> the work of a gemstone engraver, <i>with</i> the engravings of a signet, with the names of the sons of Israel. You shall <u>enclose them</u> in golden bezels.	enclose them ← make them (as) enclosed.
Ex 28:12	וְשַׂמְתָּ אֶת־שְׁתֵּי הָאַבְנִים עַל כְּתֻפֹת הָאֶפֶד אַבְנֵי זִכְרוֹן לְבְנֵי יִשְׂרָאֵל וְנָשָׂא אֶהְרֹן אֶת־שְׁמוֹתָם לִפְנֵי יְהוָה עַל־שְׁתֵּי כְּתֻפֵּי לְזִכְרוֹן: ס	And you shall put the two gemstones on the shoulder- <i>pieces</i> of the ephod as memorial gemstones to the sons of Israel, and Aaron will <u>wear</u> their names in the presence of the LORD on his two shoulder- <i>pieces</i> as a memorial.	wear: or bear.
Ex 28:13	וַעֲשִׂיתָ מִשְׁבְּצֹת זָהָב:	And you shall make bezels of gold,	
Ex 28:14	וְשְׁתֵּי שְׁרָשְׁרוֹת זָהָב טָהוֹר מְגֻבְּלוֹת תַּעֲשֶׂה אֹתָם מַעֲשֵׂה עֵבֶת וְנָתַתָּה אֶת־שְׁרָשְׁרוֹת הָעֵבֶת עַל־הַמִּשְׁבְּצֹת: ס	and two chains of pure gold; you shall make them as edgings, as wreathed work, and you will put the wreathed chains <u>on</u> the bezels.	on: or around, [BDB] II.1.a.(a), but that is not a common meaning of the preposition.

Ex 28:15	וְעָשִׂיתָ חֹשֶׁן מִשְׁפָּט מְעֵשָׂה חֹשֶׁב כְּמְעֵשָׂה אֶפֶד תַּעֲשֶׂנוּ זָהָב תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מְשֻׁזָּר תַּעֲשֶׂה אֹתוֹ:	And you will make a breastplate of judgment, the work of a damask weaver. You shall make it like the work of the ephod. You shall make it of gold and blue and purple and scarlet thread, and fine twined linen.	damask weaver: see Ex 26:1.
Ex 28:16	רְבֹועַ יְהִיָּה כְּפֹול זֶרֶת אַרְכּוֹ וְזֶרֶת רְחִבּוֹ:	It shall be square and doubled; its length will be a span and its breadth will be a span.	span (2x): about 10 inches or 25 cm, but if it is a stretched hand's breadth, it is a bit less.
Ex 28:17	וּמְלֵאֲתָ בּוֹ מְלֵאֲתָ אֲבָן אַרְבַּעַה טּוֹרִים אֲבָן טוֹר אָדָם פְּטָדָה וּבִרְקַת הַטּוֹר הָאֶחָד:	And in it you will set the gemstones to be inserted as four rows of gemstones; there will be a row of ruby, topaz and emerald. That is the first row.	The identification of the minerals is uncertain. See also the minerals in Ezek 28:13 and Rev 21:19-20.
Ex 28:18	וְהַטּוֹר הַשֵּׁנִי נִפְדָּ סַפִּיר וְיַהֲלֹם:	And the second row will consist of chrysoprase, sapphire and diamond.	
Ex 28:19	וְהַטּוֹר הַשְּׁלִישִׁי לְשֵׁם שְׁבֻ וְאַחַלְמָה:	And the third row will consist of ligure, agate and amethyst.	
Ex 28:20	וְהַטּוֹר הָרְבִיעִי תְּרִשִׁישׁ וְשֵׁהָם וְיִשְׁפָּה מְשַׁבְּצִים זָהָב יְהִיוּ בְּמְלוֹאֲתָם:	And the fourth row will consist of chrysolite, onyx and jasper. They will be set in gold when they are set.	when they are set ← in their (cases of) being set.
Ex 28:21	וְהָאֲבָנִים תִּהְיֶינָה עַל־שְׁמֹת בְּנֵי־יִשְׂרָאֵל שְׁתֵּים עָשָׂרָה עַל־שְׁמֹתָם פְּתוּחֵי חוֹתָם אִישׁ עַל־שְׁמוֹ תִּהְיֶינָה לְשֵׁנֵי עֶשֶׂר שִׁבְטֹ:	And the gemstones will be with the names of the sons of Israel – twelve of them with their names – the engravings being as a signet. Each one will be with its name for the twelve tribes.	with (3x): or according to, or perhaps above.
Ex 28:22	וְעָשִׂיתָ עַל־הַחֹשֶׁן שְׁרֵשֶׁת גְּבֻלַת מְעֵשָׂה עֲבַת זָהָב טְהוֹר:	You will make edging chains on the breastplate, wreathed work of pure gold.	
Ex 28:23	וְעָשִׂיתָ עַל־הַחֹשֶׁן שְׁתֵּי טַבָּעוֹת זָהָב וְנָתַתָּ אֶת־שְׁתֵּי הַטַּבָּעוֹת עַל־שְׁנֵי קְצוֹת הַחֹשֶׁן:	And you will make two golden rings on the breastplate, and you will put the two rings on the two ends of the breastplate.	
Ex 28:24	וְנָתַתָּה אֶת־שְׁתֵּי עֲבֹתָת הַזָּהָב עַל־שְׁתֵּי הַטַּבָּעוֹת אֶל־קְצוֹת הַחֹשֶׁן:	And you will put the two golden wreaths on the two rings at the ends of the breastplate.	

Ex 28:25	<p>וְאֵת שְׁתֵּי קְצוֹת שְׁתֵּי הָעֵבֹתֹת תִּתֵּן עַל־שְׁתֵּי הַמְּשַׁבְּצוֹת וְנִתְּתָה עַל־כַּתְּפוֹת הָאֶפֶד אֶל־מֹול פָּנָיו:</p>	<p>And you will put the two ends – the two wreaths – in the two bezels, and you will put <i>them</i> on the shoulder-<i>pieces</i> of the ephod on the front of it.</p>	
Ex 28:26	<p>וְעָשִׂיתָ שְׁתֵּי טַבְּעוֹת זָהָב וְשַׂמְתָּ אֹתָם עַל־שְׁנֵי קְצוֹת הַחֹשֶׁן עַל־שְׂפָתוֹ אֲשֶׁר אֶל־עֵבֶר הָאֶפֶד בֵּיתָה:</p>	<p>And you will make two golden rings and put them on the two ends of the breastplate, on its hem which <i>is</i> on the <u>side</u> of the ephod <i>facing</i> inwards.</p>	<p>hem ← <i>lip</i>. The breastplate is woven (Ex 28:15), so it has a <i>hem</i>.</p> <hr/> <p>side ← <i>passage, region</i>.</p>
Ex 28:27	<p>וְעָשִׂיתָ שְׁתֵּי טַבְּעוֹת זָהָב וְנִתְּתָה אֹתָם עַל־שְׁתֵּי כַּתְּפוֹת הָאֶפֶד מִלְּמַטָּה מִמּוֹל פָּנָיו לְעַמַּת מַחְבְּרָתוֹ מִמַּעַל לְחֹשֶׁב הָאֶפֶד:</p>	<p>And you will make two golden rings and put them on the two shoulder-<i>pieces</i> of the ephod underneath, at the front of it, opposite its join, above the embroidered belt of the ephod.</p>	
Ex 28:28	<p>וַיִּרְכְּסוּ אֶת־הַחֹשֶׁן *מִטַּבְּעוֹתָם **מִטַּבְּעוֹתָיו אֶל־טַבְּעוֹת הָאֶפֶד בְּפִתְלֵי תְּכֵלֶת לְהִיּוֹת עַל־חֹשֶׁב הָאֶפֶד וְלֹא־יִזַּח הַחֹשֶׁן מֵעַל הָאֶפֶד:</p>	<p>And they shall bind the breastplate by {Q: its rings} [K: its ring] to the rings of the ephod with a thread of blue <i>yarn</i>, to be above the embroidered belt of the ephod, <u>so</u> the breastplate does not become displaced from the ephod.</p>	<p>The <i>ketiv</i> lacks the <i>yod</i> of the plural suffix.</p> <hr/> <p>so: purposive use of the <i>vav</i>.</p>
Ex 28:29	<p>וְנָשָׂא אֶהֱרֹן אֶת־שְׁמוֹת בְּנֵי־יִשְׂרָאֵל בְּחֹשֶׁן הַמִּשְׁפָּט עַל־לְבוֹ בְּבֹאוֹ אֶל־הַקֹּדֶשׁ לְזִכְרוֹן לִפְנֵי־יְהוָה תָּמִיד:</p>	<p>And Aaron will <u>wear</u> the names of the sons of Israel on the breastplate of judgment, over his heart, when he goes into the holy <i>place</i>, as a memorial before the LORD continually.</p>	<p>wear: or <i>bear</i>.</p>
Ex 28:30	<p>וְנִתְּתָ אֶל־חֹשֶׁן הַמִּשְׁפָּט אֶת־הָאוּרִים וְאֶת־הַתְּמִיִּם וְהָיוּ עַל־לֵב אֶהֱרֹן בְּבֹאוֹ לִפְנֵי יְהוָה וְנָשָׂא אֶהֱרֹן אֶת־מִשְׁפָּט בְּנֵי־יִשְׂרָאֵל עַל־לְבוֹ לִפְנֵי יְהוָה תָּמִיד: ס</p>	<p>And you will put the <u>Urim</u> and the <u>Thummim</u> on the breastplate of judgment, and they will be over Aaron's heart when he comes before the LORD, and Aaron will bear the judgment of the sons of Israel on his heart before the LORD continually.</p>	<p>the Urim and the Thummim: i.e. <i>lights and perfections</i>, standing for <i>guilt</i> (brought to light), and <i>innocence</i> (as [CB] note). Thummim ← <i>Tummim</i>, but we retain the AV / traditional English word.</p>
Ex 28:31	<p>וְעָשִׂיתָ אֶת־מַעֲלֵי הָאֶפֶד כְּלֵיל תְּכֵלֶת:</p>	<p>And you will make the robe of the ephod entirely <i>from</i> blue <i>material</i>.</p>	
Ex 28:32	<p>וְהָיָה פִּי־רֹאשׁוֹ בְּתוֹכוֹ שֹׁפָה יְהִי לְפִיו סָבִיב מַעֲשֵׂה אֵרֶג כְּפִי תַחְרָא יְהִי־לּוֹ לֹא יִקְרַע:</p>	<p>And there will be an opening for his head in the middle of it. There will be a <u>hem</u> to its opening around <i>it</i>, the workmanship of a weaver. It will be like the opening of a coat of mail, <i>so that</i> it does not tear.</p>	<p>hem ← <i>lip</i>.</p>

Ex 28:33	וְעָשִׂיתָ עַל-שׁוּלְיֵי רִמְנוֹי תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי עַל-שׁוּלְיֵי סָבִיב וּפַעֲמָנֵי זָהָב בְּתוֹכָם סָבִיב:	And you will make on its edges pomegranates of blue and purple and scarlet <i>thread</i> , on its edges <i>all</i> around, and golden bells inside them <i>all</i> around.	
Ex 28:34	פַּעֲמֹן זָהָב וְרִמְזֹן פַּעֲמֹן זָהָב וְרִמְזֹן עַל-שׁוּלְיֵי הַמַּעֲיֵל סָבִיב:	A golden bell and a pomegranate, a golden bell and a pomegranate, on the edges of the robe <i>all</i> around.	
Ex 28:35	וְהָיָה עַל-אַהֲרֹן לְשָׂרֵת וְנִשְׁמַע קוֹלוֹ בְּבֵאוֹ אֶל-הַקֹּדֶשׁ לְפָנָי יְהוָה וּבִצְאוֹתָיו וְלֹא יָמוּת: ס	And it will be on Aaron for <i>him</i> to minister <i>in</i> , and his voice will be heard when he comes into the holy <i>place</i> before the LORD, and when he goes out, he will not die.	
Ex 28:36	וְעָשִׂיתָ צִיץ זָהָב טָהוֹר וּפְתִיחַתָּ עָלָיו פְּתוּחֵי חֹתָם קֹדֶשׁ לַיהוָה:	And you will make a shining plate of pure gold, and you will engrave on it an engraving <i>as</i> for a signet, ‘Holiness to the LORD.’	
Ex 28:37	וְשָׂמַתָּ אֹתוֹ עַל-פְּתִיל תְּכֵלֶת וְהָיָה עַל-הַמְצַנְפֹת אֶל-מֹל פְּנֵי-הַמְצַנְפֹת יְהוָה:	And you will <u>display</u> it with a blue thread so that it is on the turban, and it will be on the front of the turban.	display ← <i>set, place, appoint.</i>
Ex 28:38	וְהָיָה עַל-מִצַּח אַהֲרֹן וְנָשָׂא אַהֲרֹן אֶת-עֹנֵן הַקֹּדְשִׁים אֲשֶׁר יְקַדִּישׁוּ בְנֵי יִשְׂרָאֵל לְכָל-מִתְנַת קֹדְשֵׁיהֶם וְהָיָה עַל-מִצְחוֹ תָּמִיד לְרִצּוֹן לָהֶם לְפָנָי יְהוָה:	And it will be on Aaron's forehead, and Aaron will carry <i>away</i> the iniquity of the holy <i>things</i> which the sons of Israel will sanctify with all their holy <u>gifts</u> , and it will always be on his forehead, so that they <i>may be</i> <u>pleasing</u> before the LORD.	their holy gifts ← <i>gifts of their holiness</i> , a Hebraic genitive. <hr/> may be pleasing ← <i>for their pleasing.</i>
Ex 28:39	וְשִׁבְצָתָּ הַכְּתָנֶת שֵׁשׁ וְעָשִׂיתָ מְצַנְפֹת שֵׁשׁ וְאַבְנֵי תַעֲשֶׂה מַעֲשֵׂה רִקְמָה:	And you will <u>weave</u> the fine linen tunic, and you will make a fine linen turban, and you will make a girdle, the workmanship of an embroiderer.	weave ← “ <i>checker-weave</i> ”.
Ex 28:40	וּלְבָנֵי אַהֲרֹן תַּעֲשֶׂה כְּתָנֹת וְעָשִׂיתָ לָהֶם אַבְנֵיטִים וּמִגְבְּעוֹת תַּעֲשֶׂה לָהֶם לְכָבוֹד וּלְתִפְאָרֶת:	And you will make tunics for Aaron's sons, and you will make them girdles, and you will make them high headgear for glory and splendour.	
Ex 28:41	וְהַלְבַּשְׁתָּ אֹתָם אֶת-אַהֲרֹן אֶחָיִךְ וְאֶת-בָּנָיו אִתּוֹ וּמָשַׁחְתָּ אֹתָם וּמְלֵאתָ אֶת-יָדָם וּקְדַשְׁתָּ אֹתָם וְכִהְנֹוּ לִי:	And you will <u>put</u> them on Aaron your brother, and his sons with him, and you will anoint them and <u>consecrate</u> them, and you will sanctify them so that they may serve as priests to me.	put ← <i>clothe.</i> <hr/> consecrate them ← <i>fill their hand.</i>

Ex 28:42	וַעֲשֵׂה לָהֶם מְכַנְסֵי-בָד לְכִסּוֹת בְּשָׂר עֲרוּהָ מִמֵּתְנַגִּים וְעַד-יָרְכָיִם יִהְיוּ:	And make them fine linen trousers to cover <u>naked flesh</u> . They will be from the loins to the thighs.	naked flesh ← <i>flesh of nakedness</i> , a Hebraic genitive.
Ex 28:43	וְהָיוּ עַל-אַהֲרֹן וְעַל-בָּנָיו בְּבֹאֵם אֶל-אֹהֶל מוֹעֵד אֹו בְּגִשְׁתָּם אֶל-הַמִּזְבֵּחַ לְשָׁרֵת בְּקֹדֶשׁ וְלֹא-יָשָׂאוּ עוֹן וּמָתוּ חֻקַּת עוֹלָם לּוֹ וְלִזְרָעוֹ אַחֲרָיו: ס	And they will be on Aaron and on his sons when they come into the tent of contact, or when they approach the altar to serve in the holy <i>place</i> , <u>so that</u> they do not bear iniquity and die. <i>It will be</i> an age-abiding statute for him and his seed after him.	so that: purposive use of the vav.
Ex 29:1	זֹה הַדְּבָר אֲשֶׁר-תַּעֲשֶׂה לָהֶם לְקַדֵּשׁ אֹתָם לְכַהֵן לִי לְקַח פָּר אֶחָד בֶּן-בָּקָר וְאֵילִם שְׁנַיִם תְּמִימִם:	And this <i>is</i> the <u>procedure</u> which you will carry out for them to sanctify them for serving as priests to me. Take a bull-calf of the oxen and two rams <u>without blemish</u> ,	procedure which you will carry out ← <i>thing which you will do</i> . without blemish ← <i>perfect</i> , so <i>immaculate</i> .
Ex 29:2	וְלֶחֶם מִצּוֹת וְחֹלֶת מִצַּת בָּלוּלֹת בְּשֶׁמֶן וְרִקִּיקֵי מִצּוֹת מְשֻׁחִים בְּשֶׁמֶן סֵלֶת חֲטָיִם תַּעֲשֶׂה אֹתָם:	and unleavened bread and unleavened thin cakes mixed with oil, and unleavened wafers <u>basted</u> with oil. You shall make them <i>from</i> fine wheat flour.	basted ← <i>anointed</i> , from the same root as <i>Messiah</i> .
Ex 29:3	וְנָתַתָּ אוֹתָם עַל-סֵל אֶחָד וְהִקְרַבְתָּ אֹתָם בְּסֵל וְאֶת-הַפָּר וְאֶת שְׁנֵי הָאֵילִם:	And you will put them in one basket, and you will offer them in the basket, <u>with</u> the bull and the two rams.	with ← <i>and</i> .
Ex 29:4	וְאֶת-אַהֲרֹן וְאֶת-בָּנָיו תִּקְרִיב אֶל-פֶּתַח אֹהֶל מוֹעֵד וְרָחַצְתָּ אֹתָם בַּמַּיִם:	And you will have Aaron and his sons approach the entrance to the tent of contact, and you will wash them with water.	
Ex 29:5	וְלָקַחְתָּ אֶת-הַבְּגָדִים וְהַלְבַּשְׁתָּ אֶת-אַהֲרֹן אֶת-הַכֹּהֲנֵת וְאֶת מְעִיל הָאֵפֹד וְאֶת-הָאֵפֹד וְאֶת-הַחֹשֶׁן וְאֶפְדֹתָ לוֹ בְּחֹשֶׁב הָאֵפֹד:	And you will take the garments, and you will clothe Aaron <i>in</i> the tunic and the robe of the ephod, and the ephod <i>itself</i> , and the breastplate, and you will <u>gird</u> it on him, with the embroidered belt of the ephod.	gird it on ← <i>“ephod” it on</i> .
Ex 29:6	וְשָׂמַתָּ הַמְצַנֶּפֶת עַל-רֹאשׁוֹ וְנָתַתָּ אֶת-גִּזְרֵי הַקֹּדֶשׁ עַל-הַמְצַנֶּפֶת:	And you will put the turban on his head, and you will put the holy <u>crown</u> on the turban.	crown ← <i>Nazariteship</i> , marking separation. Not one of the usual words for <i>crown</i> (עֶטְרָה or כִּתְרָה).
Ex 29:7	וְלָקַחְתָּ אֶת-שֶׁמֶן הַמְּשֻׁחָה וַיִּצְקֶתָ עַל-רֹאשׁוֹ וּמְשַׁחְתָּ אֹתוֹ:	And you will take the anointing oil and pour <i>it</i> on his head and <u>anoint</u> him.	anoint: <i>to anoint is to appoint</i> [Charles H. Welch].
Ex 29:8	וְאֶת-בָּנָיו תִּקְרִיב וְהַלְבַּשְׁתָּם בְּתֻנִיּוֹת:	And you will have his sons approach, and you will clothe them <i>in</i> tunics,	

Ex 29:9	<p>וְחָגַרְתָּ אֹתָם אֲבִיט אֹהֶרֶן וּבָנָיו וְחִבְשֶׁת לָהֶם מִגְבַּעַת וְהִיְתָה לָהֶם כְּהֵנָה לְחֻקַּת עוֹלָם וּמִלֵּאת יַד־אֹהֶרֶן וַיִּדְבְּנוּ:</p>	<p>and you will gird them <i>with</i> a girdle – Aaron and his sons – and you will bind high headgear on them, and it will be for their priesthood, as an age-abiding statute. So you will <u>consecrate</u> Aaron and his sons.</p>	<p>consecrate: see Ex 28:41.</p>
Ex 29:10	<p>וְהִקְרַבְתָּ אֶת־הַפָּר לִפְנֵי אֹהֶל מוֹעֵד וְסִמְדוּ אֹהֶרֶן וּבָנָיו אֶת־יְדֵיהֶם עַל־רֹאשׁ הַפָּר:</p>	<p>And you will bring up the bull in front of the tent of contact, and Aaron and his sons will <u>lay</u> their hands on the bull's head.</p>	<p>lay ← <i>lean</i>.</p>
Ex 29:11	<p>וְשַׁחֲטָתָ אֶת־הַפָּר לִפְנֵי יְהוָה פֶּתַח אֹהֶל מוֹעֵד:</p>	<p>And you will slaughter the bull before the LORD <i>at</i> the entrance to the tent of contact.</p>	
Ex 29:12	<p>וְלָקַחְתָּ מִדַּם הַפָּר וְנָתַתָּה עַל־קַרְנֹת הַמִּזְבֵּחַ בְּאֶצְבָּעְךָ וְאֶת־כָּל־הַדָּם תִּשְׁפֹּךְ אֶל־יְסוּד הַמִּזְבֵּחַ:</p>	<p>And you will take <i>some</i> of the blood of the bull, and you will put <i>it</i> on the horns of the altar with your finger, and you will pour all the blood onto the base of the altar.</p>	
Ex 29:13	<p>וְלָקַחְתָּ אֶת־כָּל־הַחֶלֶב הַמְכַסֶּה אֶת־הַקֶּרֶב וְאֵת הַיִּתְרֹת עַל־הַכֶּבֶד וְאֵת שְׁתֵּי הַכְּלָיִת וְאֶת־הַחֶלֶב אֲשֶׁר עֲלֵיהֶן וְהִקְטַרְתָּ הַמִּזְבֵּחַ:</p>	<p>And you will take all the fat covering the innards, and the caul of the liver, and the two kidneys and the fat which <i>is</i> on them, and you will <u>burn</u> <i>them</i> <u>on</u> the altar.</p>	<p>burn ← “<i>incense-burn</i>”, used for offerings on an altar, but not for destructive burning outside the camp, which is שָׂרַף, used in Lev 4:12.</p> <hr/> <p>on the altar ← <i>to the altar</i>. Pregnant use of the locative of motion towards.</p>
Ex 29:14	<p>וְאֶת־בֶּשֶׂר הַפָּר וְאֶת־עֲרוֹ וְאֶת־פְּרָשׁוֹ תִשְׂרֹף בָּאֵשׁ מִחוּץ לַמַּחֲנֶה חֻטְאת הוּא:</p>	<p>And you will burn the flesh of the bull and its hide and its dung with fire outside the camp. It <i>is</i> a <u>sin-offering</u>.</p>	<p>sin-offering: the same word is used in Gen 4:7.</p>
Ex 29:15	<p>וְאֶת־הָאֵיל הָאֶחָד תִּקַּח וְסִמְכוּ אֹהֶרֶן וּבָנָיו אֶת־יְדֵיהֶם עַל־רֹאשׁ הָאֵיל:</p>	<p>And you will take <u>the first</u> ram, and Aaron and his sons will lay their hands on the head of the ram.</p>	<p>the first ← <i>one</i>. The pair are mentioned in Ex 29:3. The second is offered in Ex 29:19.</p>
Ex 29:16	<p>וְשַׁחֲטָתָ אֶת־הָאֵיל וְלָקַחְתָּ אֶת־דָּמּוֹ וְזָרַקְתָּ עַל־הַמִּזְבֵּחַ סָבִיב:</p>	<p>And you will slaughter the ram, and you will take its blood, and you will sprinkle <i>it</i> on the altar <i>all</i> around,</p>	
Ex 29:17	<p>וְאֶת־הָאֵיל תִּנְתַּח לְנִתְחָיו וְרַחֲצָתָ קִרְבּוֹ וּכְרַעָיו וְנָתַתָּ עַל־נִתְחָיו וְעַל־רֹאשׁוֹ:</p>	<p>and you will divide the ram into its <u>sections</u>, and you will wash its innards and its legs, and you will put <i>them</i> on its <u>sections</u> and on its head.</p>	<p>sections (2x): reminiscent of Gen 15:10, Gen 15:17, but not the identical word there (בָּתֵּר and גִּזֵּר).</p>
Ex 29:18	<p>וְהִקְטַרְתָּ אֶת־כָּל־הָאֵיל הַמִּזְבֵּחַ עֲלֶיהָ הוּא לַיהוָה רִיחַ נִיחֹחַ אִשָּׁה לַיהוָה הוּא:</p>	<p>And you will <u>burn</u> the whole of the ram <u>on the altar</u>. It <i>is</i> a burnt offering to the LORD – a sweet fragrance. It <i>is</i> a fire-offering to the LORD.</p>	<p>burn ← “<i>incense-burn</i>”, as in Ex 29:13.</p> <hr/> <p>on the altar ← <i>to the altar</i>, as in Ex 29:13.</p>

Ex 29:19	וְלָקַחְתָּ אֶת הָאֵיל הַשֵּׁנִי וְסָמַדְתָּ אֹהֶרֶן וּבָנָיו אֶת־יְדֵיהֶם עַל־רֹאשׁ הָאֵיל:	And you will take the second ram, and Aaron and his sons will lay their hands on the head of the ram.	
Ex 29:20	וְשָׁחַטְתָּ אֶת־הָאֵיל וְלָקַחְתָּ מִדָּמּוֹ וְנָתַתָּה עַל־תְּנוּדָאָזְן אֹהֶרֶן וְעַל־תְּנוּדָאָזְן בְּנָיו הַיְמָנִית וְעַל־בִּהֶן יָדָם הַיְמָנִית וְעַל־בִּהֶן רַגְלָם הַיְמָנִית וְזָרַקְתָּ אֶת־הַדָּם עַל־הַמִּזְבֵּחַ סָבִיב:	And you will slaughter the ram, and you will take <i>some</i> of its blood and put <i>it</i> on Aaron's <i>right</i> ear lobe and on the right ear lobe of his sons, and on the thumb of their right hand and on the big toe of their right foot, and you will sprinkle the blood on the altar <i>all</i> around.	
Ex 29:21	וְלָקַחְתָּ מִן־הַדָּם אֲשֶׁר עַל־הַמִּזְבֵּחַ וּמִשֶּׁמֶן הַמִּשְׁחָה וְהִזִיתָ עַל־אֹהֶרֶן וְעַל־בְּגָדָיו וְעַל־בְּנָיו וְעַל־בְּגָדֵי בְנָיו אִתּוֹ וְקֹדֶשׁ הוּא וּבְגָדָיו וּבְנָיו וּבְגָדֵי בְּנָיו אִתּוֹ:	And you will take <i>some</i> of the blood which <i>is</i> on the altar, and <i>some</i> anointing oil, and you will sprinkle <i>it</i> on Aaron and on his garments and on his sons and on the garments of his sons with him, <i>so that</i> he, and his garments, and his sons, and the garments of his sons with him become holy.	so that: purposive use of the vav.
Ex 29:22	וְלָקַחְתָּ מִן־הָאֵיל הַחֹלֵב וְהָאֵלִיָּה וְאֶת־הַחֹלֵב הַמְכַסֶּה אֶת־הַקֶּרֶב וְאֵת יְתֵרַת הַכֶּבֶד וְאֵת שְׁתֵּי הַכַּלְיֹת וְאֶת־הַחֹלֵב אֲשֶׁר עֲלֵהֶן וְאֵת שׁוֹק הַיְמִינִי כִי אֵיל מִלְאִים הוּא:	And you will take from the ram the fat and the tail and the fat covering the innards and the caul of the liver and the two kidneys and the fat that is on them, and the right front leg, for it <i>is</i> a ram for the <i>sacrifice of consecration</i> ,	
Ex 29:23	וּכְבֹר לֶחֶם אַחַת וַחֲלֵת לֶחֶם שֶׁמֶן אַחַת וְרִיקִיק אֶחָד מִסַּל הַמִּצּוֹת אֲשֶׁר לִפְנֵי יְהוָה:	and one loaf of bread, and one thin cake of oiled bread, and one wafer, from the basket of unleavened <i>breadstuff</i> which <i>is</i> before the LORD,	oiled bread ← <i>bread of oil</i> , a Hebrew genitive.
Ex 29:24	וְשָׂמַתָּ הַכֹּל עַל כַּפֵּי אֹהֶרֶן וְעַל כַּפֵּי בְנָיו וְהִנַּפְתָּ אֹתָם תְּנוּפָה לִפְנֵי יְהוָה:	and you will put it all in the palms of Aaron's <i>hands</i> and the palms of his sons' <i>hands</i> , and you will wave them <i>as</i> a wave-offering before the LORD.	
Ex 29:25	וְלָקַחְתָּ אֹתָם מִיָּדָם וְהִקְטַרְתָּ הַמִּזְבֵּחַ עַל־הָעֹלָה לְרִיחַ נִיחֻיחַ לִפְנֵי יְהוָה אֲשֶׁה הוּא לִיהוָה:	And you will take them from their hands, and you will <u>burn</u> <u>them</u> on the altar with the burnt offering, as a sweet fragrance before the LORD. It <i>is</i> a fire-offering to the LORD.	burn ← “ <i>incense-burn</i> ”, as in Ex 29:13. on the altar ← <i>to the altar</i> , as in Ex 29:13. with ← <i>at, on</i> .

Ex 29:26	וְלָקַחְתָּ אֶת־הַחֹזֶה מֵאֵיל הַמִּלֵּאִים אֲשֶׁר לְאַהֲרֹן וְהִנַּפְתָּ אֹתוֹ תְּנוּפָה לִפְנֵי יְהוָה וְהָיָה לְךָ לְמִנְחָה:	And you will take the breast of the consecrated ram which Aaron <i>has</i> , and you will wave it <i>as</i> a wave-offering before the LORD, and it will be a portion for you.	
Ex 29:27	וְקִדַּשְׁתָּ אֶת חֹזֶה הַתְּנוּפָה וְאֵת שׁוֹק הַתְּרוּמָה אֲשֶׁר הוֹנֵף וְאֲשֶׁר הוֹרֵם מֵאֵיל הַמִּלֵּאִים מֵאֲשֶׁר לְאַהֲרֹן וּמֵאֲשֶׁר לְבָנָיו:	And you will sanctify the breast of the wave-offering and the leg of the heave-offering, which will be waved and which will be heaved, <i>taken</i> from the consecrated ram – <u>what is</u> Aaron's and <u>what is</u> his sons'.	what is ... what is ← <i>from what is</i> ... <i>from what is</i> . The extra prepositions are perhaps attracted from the word מֵאֵיל.
Ex 29:28	וְהָיָה לְאַהֲרֹן וּלְבָנָיו לְחֻק־עוֹלָם מֵאֵת בְּנֵי יִשְׂרָאֵל כִּי תְרוּמָה הוּא וְתְרוּמָה יְהִי מֵאֵת בְּנֵי־יִשְׂרָאֵל מִזְבְּחֵי שְׁלָמֵיהֶם תְּרוּמַתָּם לַיהוָה:	And it will be an age-abiding statute to Aaron and his sons, <i>an</i> <i>offering</i> from the sons of Israel, for it <i>is</i> a heave-offering, so there will be a heave-offering from the sons of Israel <u>among</u> their peace- sacrifices – their heave-offering to the LORD.	among ← <i>from</i> .
Ex 29:29	וּבְגָדֵי הַקֹּדֶשׁ אֲשֶׁר לְאַהֲרֹן יְהִיו לְבָנָיו אַחֲרָיו לְמִשְׁחָה בָּהֶם וּלְמִלֵּאֲבָם אֶת־יָדָם:	And Aaron's holy garments will be for his sons after him, in which <u>to be anointed</u> and in which <i>his sons are</i> to be <u>consecrated</u> .	to be anointed ← <i>to anoint</i> . <i>Qal</i> . [AnLx] admits reflexive use (<i>to</i> <i>anoint oneself</i>). Here it is reflexive or passive. <hr/> consecrated: see Ex 28:41.
Ex 29:30	שִׁבְעַת יָמִים יִלְבָּשׁם הַכֹּהֵן תַּחֲתָיו מִבְּנָיו אֲשֶׁר יָבֵא אֶל־אֹהֶל מוֹעֵד לְשֵׁרֵת בִּקְדֹשׁ:	For seven days the priest will wear them – after him <i>it being</i> <i>one</i> of his sons – when he goes into the tent of contact to serve in the holy <i>place</i> .	
Ex 29:31	וְאֵת אֵיל הַמִּלֵּאִים תִּקַּח וּבִשְׁלַת אֶת־בְּשָׂרוֹ בְּמָקוֹם קֹדֶשׁ:	And you will take the consecrated ram and cook its flesh in a <u>holy place</u> .	a holy place: perhaps read as <i>the</i> <i>holy place</i> .
Ex 29:32	וְאָכַל אַהֲרֹן וּבָנָיו אֶת־בְּשָׂר הָאֵיל וְאֶת־הַלֶּחֶם אֲשֶׁר בַּסֵּל פָּתַח אֹהֶל מוֹעֵד:	And Aaron and his sons will eat the ram's flesh and the bread that <i>is</i> in the basket, <i>at</i> the entrance to the tent of contact.	
Ex 29:33	וְאָכְלוּ אֹתָם אֲשֶׁר כִּפֹּר בָּהֶם לְמִלֵּא אֶת־יָדָם לְקַדֵּשׁ אֹתָם וְזָר לֹא־יֹאכַל כִּי־קֹדֶשׁ הֵם:	And they will eat them, because atonement is made by them, to <u>consecrate the priests</u> – to sanctify them – and no foreigner will eat <i>these things</i> , for they <i>are</i> <u>holy</u> .	consecrate: see Ex 28:41. <hr/> holy ← <i>holiness</i> , as in many places elsewhere.
Ex 29:34	וְאִם־יֹתֵר מִבְּשָׂר הַמִּלֵּאִים וּמִן־הַלֶּחֶם עַד־הַבֹּקֶר וְשָׂרְפָתָּ אֶת־הַנּוֹתֵר בָּאֵשׁ לֹא יֹאכַל כִּי־קֹדֶשׁ הוּא:	And if <i>any</i> flesh is left over from what <i>is</i> consecrated <u>or</u> from the bread by the morning, then you will <u>burn</u> what <i>is</i> left in fire. It shall not be eaten, for it <i>is</i> holy.	or: disjunctive use of the <i>vav</i> , after an affirmative clause. <hr/> burn: this is the usual word; contrast Ex 29:18, Ex 29:25.

Ex 29:35	וַעֲשִׂיתָ לְאַהֲרֹן וּלְבָנָיו כְּכֹה כְּכֹל אֲשֶׁר־צִוִּיתִי אֹתְכֶם שִׁבְעַת יָמִים תְּמַלְּא יָדָם:	And you will do <u>this</u> for Aaron and for his sons – according to everything that I have commanded you. You will <u>consecrate</u> them for seven days.	this ← <i>thus</i> . consecrate: see Ex 28:41.
Ex 29:36	וּפָר חֲטָאת תַּעֲשֶׂה לַיּוֹם עַל־הַכִּפָּרִים וְחִטָּאת עַל־הַמִּזְבֵּחַ בְּכַפֵּרְךָ עָלָיו וּמִשַּׁחְתָּ אֹתוֹ לְקַדְּשׁוֹ:	And you will <u>offer</u> a bull as a sin-offering each day for atonement, and you will expiate sin on the altar as you make atonement on it, and you will anoint it to sanctify it.	offer ← <i>do</i> .
Ex 29:37	שִׁבְעַת יָמִים תַּכִּיֵּר עַל־הַמִּזְבֵּחַ וְקִדַּשְׁתָּ אֹתוֹ וְהָיָה הַמִּזְבֵּחַ קֹדֶשׁ קְדוֹשִׁים כֹּל־הַנִּגַּע בַּמִּזְבֵּחַ יִקְדָּשׁ: ס	For seven days you will make atonement on the altar, and <i>you will</i> sanctify it, and the altar will be a holy of holies. <u>Anyone</u> who touches the altar <u>will be holy</u> .	anyone ← <i>everyone</i> . will be holy: perhaps to be translated <i>must be holy</i> .
Ex 29:38	זֹאת אֲשֶׁר תַּעֲשֶׂה עַל־הַמִּזְבֵּחַ כְּבָשִׂים בְּנֵי־שָׁנָה שְׁנַיִם לַיּוֹם תָּמִיד:	And this <i>is</i> what you shall <u>offer</u> on the altar: two one-year-old lambs per day <u>perpetually</u> .	offer ← <i>do</i> . perpetually: i.e. <i>as a perpetually recurring event</i> .
Ex 29:39	אֶת־הַכֶּבֶשׂ הָאֶחָד תַּעֲשֶׂה בִּבְקֹר וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַּעֲשֶׂה בֵּין הָעֶרְבִים:	One lamb you will offer in the morning and the second lamb you will offer <u>in the evening</u> ,	in the evening ← <i>between the two evenings</i> . See Ex 12:6.
Ex 29:40	וַעֲשִׂינָהּ סֹלֶת בָּלוּל בְּשֶׁמֶן כֶּתִיב רֶבַע הַחֵיז וְנִסְךְ רִבְעִית הַחֵיז יַיִן לַכֶּבֶשׂ הָאֶחָד:	<u>with a tenth measure</u> of fine flour mixed with beaten oil – a quarter of a <u>hin</u> – and a libation of a quarter of a <u>hin</u> of wine for the first lamb,	with ← <i>and</i> . tenth measure: about 5 pints or 2.7 litres. hin (2x): about 1 imperial gallon or 4.5 litres.
Ex 29:41	וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֶרְבִים כַּמִּנְחַת הַבֶּקֶר וּכְנִסְכָּהּ תַעֲשֶׂה־לָּהּ לְרִיחַ נִיחֹחַ אִשָּׁה לַיהוָה:	and you will offer the second lamb <u>in the evening</u> , <i>in the same way</i> as the offering of the morning, and you will offer it in accordance with its libation as a sweet fragrance, a fire-offering to the LORD.	in the evening ← <i>between the two evenings</i> . See Ex 12:6.
Ex 29:42	עֹלֹת תָּמִיד לְדֹרֹתֵיכֶם פֶּתַח אֹהֶל־מוֹעֵד לִפְנֵי יְהוָה אֲשֶׁר אוֹמֵד לָכֶם שָׁמָּה לְדַבֵּר אֵלַיךְ שָׁם:	<i>It is</i> a perpetual burnt offering for your generations <i>at</i> the entrance to the tent of contact before the LORD, which <i>is</i> where I will meet you to speak to you there.	
Ex 29:43	וְנִגַּדְתִּי שָׁמָּה לְבָנֵי יִשְׂרָאֵל וְנִקְדָּשׁ בְּכְבוֹדִי:	And I will meet the sons of Israel there, and it will be sanctified by my glory.	
Ex 29:44	וְקִדַּשְׁתִּי אֶת־אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ וְאֶת־אַהֲרֹן וְאֶת־בָּנָיו אֶקְדָּשׁ לְכַהֵן לִי:	And I will sanctify the tent of contact and the altar, and I will sanctify Aaron and his sons for serving as priests to me.	

Ex 29:45	וְשֹׁכְנֵי בְתוּךְ בְּנֵי יִשְׂרָאֵל וְהָיִיתִי לָהֶם לֵאלֹהִים:	And I will dwell among the sons of Israel, and I will be their God.	2 Cor 6:16.
Ex 29:46	וַיֵּדְעוּ כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְשֹׁכְנִי בְתוֹכְכֶם אֲנִי יְהוָה אֱלֹהֵיהֶם: פ	And they will know that I <i>am</i> the LORD their God, who brought them out of the land of Egypt, for me to dwell in their midst. I <i>am</i> the LORD their God.	
Ex 30:1	וְעָשִׂיתָ מִזְבֵּחַ מִקְטָר קְטָרֶת עֲצֵי שִׁטִּים תַּעֲשֶׂה אֹתוֹ:	And you will make an altar <i>for</i> burning incense. You will make it <i>from</i> acacia wood.	burning: the form matches an Aramaic infinitive.
Ex 30:2	אָמָה אָרְכוֹ וְאָמָה רָחְבוֹ רְבוע יהיה ואמתיים קמתו ממנו קרנתיו:	Its length <i>will be</i> one cubit, and its width <i>will be</i> one cubit; it will be square, and its height <i>will be</i> two cubits. Its horns <i>will be</i> integral to it.	cubit (3x): about 18 inches or 45 cm. <hr/> integral to it ← <i>from it</i> .
Ex 30:3	וְצִפִּיתָ אֹתוֹ זָהָב טָהוֹר אֶת־גִּגְוֹ וְאֶת־קִירְתָּיו סָבִיב וְאֶת־קִרְנָתָיו וְעָשִׂיתָ לוֹ זָר זָהָב סָבִיב:	And you will overlay it <i>with</i> pure gold – its top and its walls around <i>it</i> , and its horns – and you will make a golden edge for it <i>all</i> around.	top ← <i>roof</i> .
Ex 30:4	וּשְׁתֵּי טַבַּעֲתֵי זָהָב תַּעֲשֶׂה־לּוֹ מִתַּחַת לְזָרוֹ עַל שְׁתֵּי צַלְעֹתָיו תַּעֲשֶׂה עַל־שְׁנֵי צַדָּיו וְהָיָה לְבָתִּים לְבָדִים לְשֵׂאת אֹתוֹ בְּהֵמָה:	And you will make two golden rings for it below its edge on the two flanks. You will make <i>them</i> on the two sides, and <i>they will be</i> receptacles for the poles with which to carry it.	flanks ... sides ← <i>ribs ... sides</i> (the usual word). <hr/> they will be ← <i>it will be</i> .
Ex 30:5	וְעָשִׂיתָ אֶת־הַבָּדִים עֲצֵי שִׁטִּים וְצִפִּיתָ אֹתָם זָהָב:	And you will make poles <i>of</i> acacia wood, and you will overlay them <i>with</i> gold.	
Ex 30:6	וּנְתַתָּה אֹתוֹ לִפְנֵי הַפָּרֹכֶת אֲשֶׁר עַל־אֲרוֹן הָעֵדוּת לִפְנֵי הַכַּפֹּרֶת אֲשֶׁר עַל־הָעֵדוּת אֲשֶׁר אֹנֵקֵד לְךָ שָׁמָּה:	And you will put it in front of the veil which <i>is</i> at the ark of the testimony, before the atonement cover which <i>is</i> on the ark of the testimony, which <i>is</i> where I will meet you.	
Ex 30:7	וְהִקְטִיר עָלָיו אֶהְרֹן קְטָרֶת סָמִים בְּבֹקֶר בְּבֹקֶר בְּהִיטִיבוֹ אֶת־הַנֵּרוֹת יִקְטִירָנָה:	And Aaron will burn aromatic incense on it; <u>every morning</u> when he <u>adjusts</u> the lamps, he will burn it.	every morning ← <i>in the morning, in the morning</i> . <hr/> adjusts ← <i>makes good</i> .
Ex 30:8	וּבְהָעֶלֶת אֶהְרֹן אֶת־הַנֵּרוֹת בַּיּוֹם הָעֶרְבִים יִקְטִירָנָה קְטָרֶת תָּמִיד לִפְנֵי יְהוָה לְדֹרֹתֵיכֶם:	When Aaron lights the lamps <u>in the evening</u> , he will burn incense on it. <i>It is</i> a perpetual incense ordinance before the LORD for your generations.	in the evening ← <i>between the two evenings</i> . See Ex 12:6.
Ex 30:9	לֹא־תַעֲלוּ עָלָיו קְטָרֶת זָרָה וְעֹלָה וּמִנְחָה וְנִסְךְ לֹא תִסְכוּ עָלָיו:	You shall not offer extraneous incense, nor <i>such</i> a burnt offering or meal-offering, and you shall not pour a libation on it.	

Ex 30:10	<p>וְכַפֵּר אֶהְרֹן עַל־קַרְנֹתָיו אֶחַת בְּשָׁנָה מִדַּם חַטָּאת הַכֹּפְרִים אֶחַת בְּשָׁנָה יִכַּפֵּר עָלָיו לְדֹרֹתֵיכֶם קֹדֶשׁ־קֹדְשִׁים הוּא לַיהוָה: פ</p>	<p>And Aaron will make atonement on its horns once per year, with the blood of the sin-offering for atonements. Once per year he will make atonement on it for your generations. It is a holy of holies to the LORD.”</p>	<p>This direct speech started at Ex 25:2.</p> <hr/> <p>for atonements ← of atonements.</p>
Ex 30:11	<p>וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:</p>	<p>Then the LORD spoke to Moses and said,</p>	
Ex 30:12	<p>כִּי תִשָּׂא אֶת־רֹאשׁ בְּנֵי־יִשְׂרָאֵל לִפְקֻדֵיהֶם וְנִתְּנוּ אִישׁ כֹּפֶר נַפְשׁוֹ לַיהוָה בַּפְּקֹד אַתֶּם וְלֹא־יְהִי בָהֶם נֶגֶף בַּפְּקֹד אַתֶּם:</p>	<p>“When you hold a census of the sons of Israel according to the counting of them, let each one give an atonement-offering for his life to the LORD when they are counted, so that there is no plague among them when they are counted.</p>	<p>hold a census ← take the sum.</p> <hr/> <p>the counting of them ← them being counted.</p> <hr/> <p>for his life ← of his soul.</p> <hr/> <p>when they are counted (2x) ← at the counting of them.</p>
Ex 30:13	<p>זֶה יִתְּנוּ כָּל־הָעֶבֶר עַל־הַפְּקֻדִים מִחֻצֵי הַשֶּׁקֶל בַּשֶּׁקֶל הַקֹּדֶשׁ עֶשְׂרִים גֵּרָה הַשֶּׁקֶל מִחֻצֵי הַשֶּׁקֶל תְּרוּמָה לַיהוָה:</p>	<p>This is what everyone who passes through the counting will give: half a shekel according to the holy shekel. A shekel is twenty gerahs. The half shekel will be a heave-offering to the LORD.</p>	
Ex 30:14	<p>כָּל הָעֶבֶר עַל־הַפְּקֻדִים מִבְּן עֶשְׂרִים שָׁנָה וּמַעְלָה יִתְּנוּ תְּרוּמַת יְהוָה:</p>	<p>Everyone who passes through the counting from twenty years old and above will give the LORD's heave-offering.</p>	
Ex 30:15	<p>הָעָשִׂיר לֹא־יִרְבֶּה וְהַדָּל לֹא יִמְעִיט מִמִּחֻצֵי הַשֶּׁקֶל לְתֵת אֶת־תְּרוּמַת יְהוָה לְכַפֵּר עַל־נַפְשֹׁתֵיכֶם:</p>	<p>The rich man will not give more – and the poor man will not give less – than half a shekel, when you give the LORD's heave-offering to atone for your lives.</p>	<p>lives ← souls.</p>
Ex 30:16	<p>וְלָקַחְתָּ אֶת־כֶּסֶף הַכֹּפְרִים מֵאֵת בְּנֵי יִשְׂרָאֵל וְנָתַתָּ אֹתוֹ עַל־עֲבֹדַת אֹהֶל מוֹעֵד וְהָיָה לְבִנְיַיִשְׂרָאֵל לְזִכְרוֹן לִפְנֵי יְהוָה לְכַפֵּר עַל־נַפְשֹׁתֵיכֶם: פ</p>	<p>And you will receive the atonement money from the sons of Israel, and you will put it towards the work of the tent of contact, and it will be a memorial to the sons of Israel before the LORD to atone for your lives.”</p>	<p>lives ← souls.</p>
Ex 30:17	<p>וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:</p>	<p>Then the LORD spoke to Moses and said,</p>	
Ex 30:18	<p>וַעֲשִׂיתָ כִּיֹּר נְחֹשֶׁת וְכִנּוֹ נְחֹשֶׁת לְרַחֲצָהּ וְנָתַתָּ אֹתוֹ בֵּין־אֹהֶל מוֹעֵד וּבֵין הַמִּזְבֵּחַ וְנָתַתָּ שָׁמָּה מַיִם:</p>	<p>“And you will make a copper laver and its copper pedestal for washing, and you will put it between the tent of contact and the altar, and you will put water there.</p>	
Ex 30:19	<p>וְרָחֲצוּ אֶהְרֹן וּבָנָיו מִמֶּנּוּ אֶת־יְדֵיהֶם וְאֶת־רַגְלֵיהֶם:</p>	<p>And Aaron and his sons will wash their hands and their feet in it.</p>	<p>in it ← from it, referring to the laver, not the water (plural in Hebrew).</p>

Ex 30:20	בְּבֹאֵם אֶל־אֹהֶל מוֹעֵד יְרַחֲצוּ־מַיִם וְלֹא יָמָתוּ אוֹ בְּגִשְׁתֶּם אֶל־הַמִּזְבֵּחַ לְשֵׁרֵת לְהִקְטִיר אִשָּׁה לַיהוָה:	When they go to the tent of contact, they will wash <i>with</i> water <u>so that</u> they don't die, or when they approach the altar to serve <u>by burning incense</u> as a fire-offering to the LORD.	so that: purposive use of the <i>vav</i> . <hr/> by burning: gerundial use of the infinitive. The word implies burning <i>incense</i> , absent here, but not in, e.g., Num 16:40.
Ex 30:21	וְרַחֲצוּ יְדֵיהֶם וְרַגְלֵיהֶם וְלֹא יָמָתוּ וְהָיְתָה לָהֶם חֻק־עוֹלָם לְוֹ וְלִזְרָעוֹ לְדוֹרֹתָם: פ	So they will wash their hands and their feet <u>so that</u> they do not die, and it will be an age-abiding statute to them – to him and to his seed – in their generations.”	so that: purposive use of the <i>vav</i> .
Ex 30:22	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Ex 30:23	וְאַתָּה קַח־לָדָּב בְּשָׂמִים רֵאשִׁי מִרְדְּרוֹר חֲמֵשׁ מֵאוֹת וּקְנִיָּו־בַּשֵּׁם מִחֻצֵיתוֹ חֲמֵשִׁים וּמֵאוֹתָיִם וּקְנִיָּה־בַשֵּׁם חֲמֵשִׁים וּמֵאוֹתָיִם:	“And take some prime spices: five hundred <i>shekels</i> of fine myrrh, and half as much of cinnamon spice, two hundred and fifty <i>shekels</i> , and two hundred and fifty <i>shekels</i> of calamus fragrance,	
Ex 30:24	וּקְדָה חֲמֵשׁ מֵאוֹת בְּשֶׁקֶל הַקֹּדֶשׁ וְשֶׁמֶן זַיִת הַיָּזֵן:	and five hundred <i>shekels</i> of cassia, according to the holy shekel, and a <u>hin</u> of olive oil.	hin: about 1 imperial gallon or 4.5 litres.
Ex 30:25	וַעֲשִׂיתָ אֹתוֹ שֶׁמֶן מִשְׁחַת־קֹדֶשׁ רֶקַח מְרֻקַחַת מִעֲשֵׂה רֶקַח שֶׁמֶן מִשְׁחַת־קֹדֶשׁ יִהְיֶה:	And you will make it as a holy anointing oil, a <u>formulated ointment</u> , the pharmacist's product. It will be a holy anointing oil.	a formulated ointment ← <i>an ointment of preparation-of-ointments</i> .
Ex 30:26	וּמִשְׁחַת בּוֹ אֶת־אֹהֶל מוֹעֵד וְאֶת אָרוֹן הָעֵדוּת:	And you will anoint the tent of contact with it, and the ark of the testimony,	
Ex 30:27	וְאֶת־הַשְּׁלֶחַן וְאֶת־כְּלָיו וְאֶת־הַמִּנְרָה וְאֶת־כְּלָיָהּ וְאֶת מִזְבֵּחַ הַקְּטֹרֶת:	and the table and all its equipment, and the lampstand and its equipment, and the incense altar,	
Ex 30:28	וְאֶת־מִזְבֵּחַ הָעֹלָה וְאֶת־כְּלָיו וְאֶת־הַפִּיר וְאֶת־כַּנּוֹ:	and the burnt offering altar and all its equipment, and the laver and its pedestal.	
Ex 30:29	וּקְדַשְׁתָּ אֹתָם וְהָיוּ קְדָשׁ קְדָשִׁים כָּל־הַנִּגַּע בָּהֶם יִקְדָּשׁ:	And you will sanctify them, and they will be a holy of holies. <u>Anyone who touches them will be holy.</u>	anyone ← <i>everyone</i> . <hr/> will be holy: see Ex 29:37.
Ex 30:30	וְאֶת־אַהֲרֹן וְאֶת־בָּנָיו תִּמְשַׁח וּקְדַשְׁתָּ אֹתָם לְכַהֵן לִי:	And you will anoint Aaron and his sons and sanctify them for officiating as priests to me.	
Ex 30:31	וְאַל־בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר שֶׁמֶן מִשְׁחַת־קֹדֶשׁ יִהְיֶה זֶה לִי לְדוֹרֹתֵיכֶם:	And you will speak to the sons of Israel and say, ‘This will be a holy anointing oil to me for your generations.	

Ex 30:32	עַל־בֶּשֶׂר אָדָם לֹא יִסָּךְ וּבַמִּתְכַנְתּוֹ לֹא תַעֲשׂוּ כָמֹהוּ קֹדֶשׁ הוּא קֹדֶשׁ יְהִיֶה לָכֶם:	It shall not be poured on man's flesh, and you shall not make <i>anything</i> like it in its composition; it <i>is</i> holy; it will be holy to you.	it shall not be poured ← <i>one shall not pour it</i> , from קָסַךְ [ST]. Avoidance of the passive. [AnLx] defaults on its analytical reference to קָסַךְ. [BDB] derives the form from קָסַךְ, <i>to anoint</i> .
Ex 30:33	אִישׁ אֲשֶׁר יִרְקַח כָּמֹהוּ וְאֲשֶׁר יִתֵּן מִמֶּנּוּ עַל־זָר וְנִכְרַת מֵעַמּוֹ: ס	Anyone who prepares <i>anything</i> like it, or who puts <i>any</i> of it on a foreigner, will be cut off from his people.’”	people ← <i>peoples</i> .
Ex 30:34	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה קַח־לָךְ סָמִים נְטֹף וּשְׁחַלֵּת וְחַלְבֵּנָה סָמִים וּלְבִנָּה זָכָה בְּד בְּבַד יְהִיֶה:	Then the LORD said to Moses, “Get yourself <i>some</i> spices: resin and <i>onycha</i> and <i>galbanum</i> spices, and pure frankincense. They will be in <i>equal parts</i> .	onycha: perhaps the <i>operculum</i> , or closing flap, of the sea snail <i>strombus lentiginosus</i> [Wikipedia]. galbanum: an odiferous gum resin. in equal parts ← <i>part on part</i> .
Ex 30:35	וַעֲשִׂיתָ אֹתָהּ קְטֹרֶת רֶקַח מֵעֵשֶׂה רוֹקַח מִמֶּלַח טָהוֹר קֹדֶשׁ:	And you will make it as <i>unctuous incense</i> , the product of the pharmacist, salted, pure, and holy.	unctuous incense ← <i>incense, an ointment</i> . holy ← <i>holiness</i> .
Ex 30:36	וּשְׁחַקֶּתָּ מִמֶּנָּה הַדֵּק וְנִתְתָּהּ מִמֶּנָּה לִפְנֵי הָעֵדוּת בְּאֹהֶל מוֹעֵד אֲשֶׁר אֲוַעֵד לָךְ שָׁמָּה קֹדֶשׁ קֹדְשִׁים תְּהִיֶה לָכֶם:	And you will grind <i>some</i> of it very fine, and you will put <i>some</i> of it in front of the ark of the testimony in the tent of contact where I will meet you. It will be a holy of holies to you.	
Ex 30:37	וְהַקְטֹרֶת אֲשֶׁר תַּעֲשֶׂה בַּמִּתְכַנְתָּהּ לֹא תַעֲשׂוּ לָכֶם קֹדֶשׁ תְּהִיֶה לָךְ לַיהוָה:	And the incense which you will make, you will not make in its composition for yourselves. It will be your holiness to the LORD.	
Ex 30:38	אִישׁ אֲשֶׁר־יַעֲשֶׂה כְמוֹהוּ לְהָרִיחַ בָּהּ וְנִכְרַת מֵעַמּוֹ: ס	Anyone who makes <i>anything</i> like it to produce a scent with it will be cut off from his people.’”	anyone ← <i>a man</i> . people ← <i>peoples</i> .
Ex 31:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Ex 31:2	רֹאה קָרָאתִי בְשֵׁם בְּצַלְאֵל בֶּן־אוּרִי בֶן־חֹר וְלִמְטָה יְהוּדָה:	“Look, I have called Bezalel by name, the son of Uri, the son of Hur, of the tribe of Judah,	1 Chr 2:19, 1 Chr 2:20. Bezalel: AV= <i>Bezaleel</i> , not recognizing that the syllable <i>zal</i> is closed. See Gen 31:21.
Ex 31:3	וְאִמַּלְא אֹתוֹ רוּחַ אֱלֹהִים בְּחָכְמָה וּבְתַבּוּנָה וּבְדַעַת וּבְכָל־מְלָאכָה:	and I have filled him <i>with</i> the spirit of God in wisdom and in understanding and in knowledge, and in all craftsmanship,	
Ex 31:4	לְחַשֵּׁב מַחְשְׁבֹת לַעֲשׂוֹת בְּזָהָב וּבְכֶסֶף וּבְנַחְשָׁת:	to make designs, to work in gold and in silver and in copper,	to make designs ← <i>to design designs, or to think thoughts</i> . work ← <i>make</i> .

Ex 31:5	<p>וּבַחֲרֹשֶׁת אֲבֹן לְמַלְאֵת וּבַחֲרֹשֶׁת עֵץ לַעֲשׂוֹת בְּכָל־מְלָאכָה:</p>	<p>and in lapidary work, in setting gemstones, and in wood-sculpting, to make all kinds of artisanry.</p>	<p>in setting: gerundial use of the infinitive.</p>
Ex 31:6	<p>וְאֵי הִנֵּה נָתַתִּי אֵתוֹ אֶת אֶהֱלִיאֵב בֶּן־אֲחִיסָמָךְ לְמִטֵּה־דָן וּבִלְבַב כָּל־חָכֵם־לֵב נָתַתִּי חֲכָמָה וְעָשׂוּ אֵת כָּל־אֲשֶׁר צִוִּיתִךָ:</p>	<p>And as for me, look, I have appointed with him Aholiab the son of Ahisamach, of the tribe of Dan. And I have put wisdom in the heart of every skilled person, and they will make everything that I have commanded you to make –</p>	<p>Aholiab ← Oholiab, but we retain the AV / traditional English name. Aholiab does not recognize the <i>qamets hatuf</i> (indicated in [AnLx]), but not morphologically necessarily so).</p> <hr/> <p>skilled ← wise-hearted.</p>
Ex 31:7	<p>אֵת אֶהֱל מוֹעֵד וְאֶת־הָאָרֶן לְעֹדֹת וְאֶת־הַכַּפֹּרֶת אֲשֶׁר עָלָיו וְאֵת כָּל־כְּלֵי הָאֶהֱל:</p>	<p>the tent of contact and the ark for the testimony and the atonement cover which goes on it, and all the equipment of the tent,</p>	<p>goes ← is, understood, as no corresponding word is present in the Hebrew at all.</p>
Ex 31:8	<p>וְאֶת־הַשְּׁלֶחַן וְאֶת־כְּלָיו וְאֶת־הַמְּנֹרָה הַטְּהֹרָה וְאֶת־כָּל־כְּלֵיהָ וְאֵת מִזְבַּח הַקְּטֹרֶת:</p>	<p>and the table and its equipment and the pure lampstand and all its equipment and the incense altar,</p>	
Ex 31:9	<p>וְאֶת־מִזְבַּח הָעֹלָה וְאֶת־כָּל־כְּלָיו וְאֶת־הַכַּיִיז וְאֶת־כַּנּוֹ:</p>	<p>and the burnt offering altar and all its equipment, and the laver and its pedestal,</p>	
Ex 31:10	<p>וְאֵת בְּגָדֵי הַשָּׂרָד וְאֶת־בְּגָדֵי הַקֹּדֶשׁ לְאַהֲרֹן הַכֹּהֵן וְאֶת־בְּגָדֵי בָנָיו לְכַהֵן:</p>	<p>and the garments for officiating, and the holy garments for Aaron the priest, and the garments of his sons for officiating as priest,</p>	
Ex 31:11	<p>וְאֵת שֶׁמֶן הַמִּשְׁחָה וְאֶת־קְטֹרֶת הַסַּמִּים לְקֹדֶשׁ כְּכֹל אֲשֶׁר־צִוִּיתִךָ יַעֲשׂוּ: פ</p>	<p>and the anointing oil and the aromatic incense for the holy place. They will do according to everything that I have commanded you.”</p>	
Ex 31:12	<p>וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:</p>	<p>Then the LORD spoke to Moses and said,</p>	
Ex 31:13	<p>וְאַתָּה דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר אַךְ אֶת־שַׁבָּתוֹתַי תִּשְׁמְרוּ כִּי אוֹת הוּא בֵּינִי וּבֵינֵיכֶם לְדַרְתֵּיכֶם לְדַעַת כִּי אֲנִי יְהוָה מְקַדְּשְׁכֶם:</p>	<p>“And speak to the sons of Israel and say, ‘You will be sure to keep my Sabbaths, for it is a sign between me and you for your generations, to know that I am the LORD who sanctifies you.</p>	
Ex 31:14	<p>וּשְׁמַרְתֶּם אֶת־הַשַּׁבָּת כִּי קֹדֶשׁ הוּא לָכֶם מִחֻלְלֶיהָ מוֹת יוֹמָת כִּי כָל־הָעֹשֶׂה בָּהּ מְלָאכָה וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא מִקֶּרֶב עַמּוּהָ:</p>	<p>So you shall keep the Sabbath, for it is holy to you. He who profanes it will surely be put to death, for as for anyone who does work on it, that person will be cut off from the midst of his people.</p>	<p>will surely be put to death: infinitive absolute.</p> <hr/> <p>anyone ← everyone.</p> <hr/> <p>person ... his ← soul ... its.</p>

Ex 31:15	שֵׁשֶׁת יָמִים יַעֲשֶׂה מְלֶאכֶה וּבַיּוֹם הַשְּׁבִיעִי שַׁבַּת שַׁבְּתוֹן קֹדֶשׁ לַיהוָה כֹּל־הָעֲשִׂיהַ מְלֶאכֶה בַּיּוֹם הַשַּׁבָּת מוֹת יוֹמָת׃	For six days work may be done, but on the seventh day, <i>it is</i> a Sabbath of holy sabbatic observance to the LORD. <i>Anyone</i> who does work on the Sabbath day <i>shall surely be put to death.</i>	anyone ← <i>everyone</i> . shall surely be put to death: infinitive absolute.
Ex 31:16	וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדוֹרָתָם בְּרִית עוֹלָם׃	So the sons of Israel will keep the Sabbath, <i>in celebrating</i> the Sabbath, in their generations <i>as</i> an age-abiding covenant,	in celebrating ← <i>in doing</i> . Gerundial use of the infinitive.
Ex 31:17	בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הוּא לְעֹלָם כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹשׁ׃ ס	between me and the sons of Israel. <i>It is</i> an age-abiding sign, for <i>in</i> six days the LORD made heaven and the earth, then on the seventh day he rested and was refreshed.”	
Ex 31:18	וַיֵּתֶן אֶל־מֹשֶׁה כְּכֹל־אֲשֶׁר אָמַר יְהוָה בְּהַר סִינַי לְחַת הָעֵדוּת לְחַת אֲבֹן כְּתוּבִים בְּאֶצְבַּע אֱלֹהִים׃	Then when he had finished speaking with him on Mount Sinai, he gave Moses the two tablets of the testimony – tablets of stone – written on by the finger of God.	
Ex 32:1	וַיֵּרָא הָעָם כִּי־בִשְׁשׁ מִשָּׁה לָרֶדֶת מִן־הָהָר וַיִּקְהַל הָעָם עַל־אַהֲרֹן וַיֹּאמְרוּ אֵלָיו קוּם עֲשֵׂה־לָנוּ אֱלֹהִים אֲשֶׁר יִלְכוּ לְפָנֵינוּ כִּי־זָה מֹשֶׁה הָאִישׁ אֲשֶׁר הֶעֱלָנוּ מֵאֶרֶץ מִצְרַיִם לֹא יָדַעְנוּ מַה־הָיָה לוֹ׃	But when people saw that Moses had delayed <i>in coming down</i> from the mountain, the people assembled to Aaron and said to him, “Get up and make us gods which will go before us. For as for this man Moses – who brought us up out of the land of Egypt – we do not know what has become of him. ”	Acts 7:40. in coming down: gerundial use of the infinitive.
Ex 32:2	וַיֹּאמֶר אֲלֵהֶם אַהֲרֹן פָּרְקוּ נְזָמֵי הַזָּהָב אֲשֶׁר בְּאָזְנֵי נְשֵׁיכֶם בְּנִיכֶם וּבְנֹתֵיכֶם וְהָבִיאוּ אֵלַי׃	Then Aaron said to them, “Break off the golden earrings which <i>are</i> on the ears of your wives, your sons and your daughters, and bring <i>them</i> to me.”	
Ex 32:3	וַיִּתְּפְּקוּ כָּל־הָעָם אֶת־נְזָמֵי הַזָּהָב אֲשֶׁר בְּאָזְנֵיהֶם וַיָּבִיאוּ אֶל־אַהֲרֹן׃	So all the people broke off the golden rings which <i>were</i> on their ears, and they brought <i>them</i> to Aaron.	

Ex 32:4	וַיִּקַּח מִיָּדָם וַיַּצַּר אֹתוֹ בַּחֲרֹט וַיַּעֲשֶׂהוּ עֵגֶל מִסַּכָּה וַיֹּאמְרוּ אֵלֶּה אֱלֹהֵינוּ יִשְׂרָאֵל אֲשֶׁר הֵעֱלֹתָנוּ מֵאֶרֶץ מִצְרָיִם:	And he took <i>them</i> from their hands, and he fashioned <i>them</i> with an engraving tool, and he had them make them <i>into</i> a cast calf, and they said, “These <i>are</i> your gods, O Israel, which brought you up out of the land of Egypt.”	he took ... he fashioned ... he had them make: the last verbal form can be <i>hiphil</i> , i.e. causative, or <i>qal</i> , giving <i>he made</i> . But it is <i>qal</i> in Ex 32:35, although a causative sense may still be inferred. them <i>into</i> ← <i>it</i> , i.e. <i>the bulk of the gold (into)</i> . brought you up: the verb is plural.
Ex 32:5	וַיֵּרָא אֶהָרֶן וַיְבִן מִזְבֵּחַ לְפָנָיו וַיִּקְרָא אֶהָרֶן וַיֹּאמֶר חַג לַיהוָה מָחָר:	And Aaron saw it, and he built an altar in front of it, and Aaron called <i>out</i> and said, “Tomorrow <i>is</i> a festival to the LORD.”	Aaron saw it: as if it is someone else's work. Aaron ... Aaron: otiose, but it is not necessarily inelegant in Hebrew. Compare Gen 12:5.
Ex 32:6	וַיִּשְׁכְּבוּ מִמַּחֲרַת וַיַּעֲלוּ עֹלֹת וַיִּגִּשּׁוּ שְׁלָמִים וַיֵּשֶׁב הָעָם לֶאֱכֹל וּשְׂתוֹ וַיִּקְמוּ לְצַחֵק: פ	Then they got up early on the next day and made burnt offerings and presented peace-offerings, and the people sat to eat and to drink, and they arose to make sport.	1 Cor 10:7. to drink: infinitive absolute in the role of an infinitive construct.
Ex 32:7	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּדָרֹד כִּי שַׁחַת עֲמַדְךָ אֲשֶׁר הֵעֱלִיתָ מֵאֶרֶץ מִצְרָיִם:	And the LORD said to Moses, “Go, go down, for your people whom you brought up out of the land of Egypt have acted perversely.	
Ex 32:8	סָרוּ מִהָרַ מִזֶּה־דֶרֶךְ אֲשֶׁר צִוִּיתִם עֲשׂוֹ לָהֶם עֵגֶל מִסַּכָּה וַיִּשְׁתַּחֲוּוּ־לוֹ וַיִּזְבְּחוּ־לוֹ וַיֹּאמְרוּ אֵלֶּה אֱלֹהֵינוּ יִשְׂרָאֵל אֲשֶׁר הֵעֱלֹתָנוּ מֵאֶרֶץ מִצְרָיִם:	They have quickly departed from the way which I commanded them. They have made themselves a cast calf and have worshipped it and sacrificed to it, and they have said, ‘These <i>are</i> your gods, O Israel, which brought you up out of the land of Egypt.’ ”	
Ex 32:9	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה רְאִיתִי אֶת־הָעָם הַזֶּה וְהִנֵּה עַם־קָשֶׁה־עֲרֹף הוּא:	Then the LORD said to Moses, “I have seen this people, and <u>the conclusion is that it is a stiff-necked people.</u>	the conclusion <i>is</i> that ← <i>behold</i> .
Ex 32:10	וְעַתָּה הִנֵּחָה לִּי וַיִּחַר־אַפִּי בָּהֶם וְאֶכְלֵם וְאַעֲשֶׂה אוֹתָךְ לְגוֹי גָּדוֹל:	So now, leave me, and my anger will be kindled against them, and I will consume them, but I will make you a great people.”	
Ex 32:11	וַיַּחַל מֹשֶׁה אֶת־פָּנָיו יְהוָה אֱלֹהָיו וַיֹּאמֶר לָמָּה יְהוָה יִחַרָה אַפְּךָ בְּעַמֶּךָ אֲשֶׁר הוֹצֵאתָ מֵאֶרֶץ מִצְרָיִם בְּכַח גָּדוֹל וּבְיַד חֲזָקָה:	But Moses <u>pleaded with</u> the LORD his God and said, “Why, O LORD, should your anger be kindled against your people whom you brought up out of the land of Egypt with great power and with a strong hand?”	pleaded with ← <i>appeased the face of</i> .

Ex 32:12	לָמָּהּ יֹאמְרוּ מִצְרַיִם לֵאמֹר בְּרָעָה הוֹצִיאָם לְהַרְגֵם אֶתְכֶם בְּהָרִים וּלְכַלְתֶּם מֵעַל פְּנֵי הָאֲדָמָה שׁוּב מִחֲרוֹן אַפְּךָ וְהִנַּחַם עַל־הָרָעָה לְעַמֶּךָ:	Why should the Egyptians speak and say, ‘He brought them out malevolently, to kill them in the mountains and to obliterate them from the face of the earth’? Relent from the fury of your anger and forbear about the evil to your people.	the Egyptians ← <i>Egypt</i> , but see Gen 45:2. earth ← <i>ground</i> . relent ← <i>return</i> .
Ex 32:13	זָכֹר לְאַבְרָהָם לְיִצְחָק וּלְיִשְׂרָאֵל עֲבָדֶיךָ אֲשֶׁר נִשְׁבַּעְתָּ לָהֶם בְּךָ וּתְדַבֵּר אֲלֵהֶם אַרְבֵּה אֶת־זֶרְעֶכֶם כְּכּוֹכְבֵי הַשָּׁמַיִם וְכָל־הָאָרֶץ הַזֹּאת אֲשֶׁר אָמַרְתִּי אֲתָן לְזֶרְעֶכֶם וְנָחְלוּ לְעֹלָם:	Remember Abraham, Isaac and Israel your servants to whom you swore by yourself and said to them, ‘I will increase your seed like the stars of the sky, and I will give to your seed all this land of which I have spoken, and they will inherit it age-abidingly.’ ”	Heb 11:12.
Ex 32:14	וַיִּנַּחַם יְהוָה עַל־הָרָעָה אֲשֶׁר דִּבֶּר לַעֲשׂוֹת לְעַמּוֹ: פ	At this the LORD forbore about the evil which he had said he would do to his people.	at this: wider use of the <i>vav</i> .
Ex 32:15	וַיִּפֹּן וַיֵּרֵד מֹשֶׁה מִן־הָהָר וּשְׁנֵי לַחַת הָעֵדֻת בְּיָדוֹ לַחַת כְּתָבִים מִשְׁנֵי עֲבָרֵיהֶם מִזֶּה וּמִזֶּה הֵם כְּתָבִים:	Then Moses turned and went down from the mountain with the two tablets of the testimony in his hand – the tablets inscribed on both sides – on each side they were inscribed.	with ← <i>and</i> . both sides ← <i>both their sides</i> .
Ex 32:16	וְהַלַּחַת מַעֲשֵׂה אֱלֹהִים הֵמָּה וְהַמְּכָתֵב מִכְּתַב אֱלֹהִים הוּא חֲרוֹת עַל־הַלַּחַת:	And the tablets were the work of God, and the writing was the writing of God, engraved on the tablets.	
Ex 32:17	וַיִּשְׁמַע יְהוֹשֻׁעַ אֶת־קוֹל הָעָם בְּרָעָה וַיֹּאמֶר אֶל־מֹשֶׁה קוֹל מִלְחָמָה בַּמַּחֲנֶה:	Meanwhile Joshua heard the sound of the people as they shouted, and he said to Moses, “There is the sound of war in the camp.”	they shouted ← <i>in its shouting</i> . The ending is a <i>hé</i> as in Gen 13:3 <i>ketiv</i> .
Ex 32:18	וַיֹּאמֶר אֵין קוֹל עֲנֹת גְּבוּרָה וְאֵין קוֹל עֲנֹת חַלוּשָׁה קוֹל עֲנֹת אֲנָכִי שִׁמְע:	And he said, “It is not the sound of shouting in bravery, And it is not the sound of shouting in defeat; I hear the sound of singing.”	
Ex 32:19	וַיְהִי כַּאֲשֶׁר קָרַב אֶל־הַמַּחֲנֶה וַיֵּרָא אֶת־הָעֵגֹל וּמַחֲלֹת וַיַּחַר־אַף מֹשֶׁה וַיִּשְׁלֹךְ *מִיָּדוֹ **מִיָּדָיו אֶת־הַלַּחַת וַיִּשְׁבֵּר אֶתְכֶם תַּחַת הָהָר:	Then it came to pass as he was approaching the camp that he saw the calf and dancing, and Moses' anger was kindled, and he threw the tablets out of {Q: his hands,} [K: his hand,] and he broke them below the mountain.	The <i>ketiv</i> lacks the <i>yod</i> of the plural suffix, as in Ex 28:28.

Ex 32:20	וַיִּקַּח אֶת־הָעֶגְלָאֲשֶׁר עָשׂוּ וַיִּשְׂרֹף בָּאֵשׁ וַיִּטְחֵן עַד אֲשֶׁר־דָּק וַיִּזֹּר עַל־פְּנֵי הַמַּיִם וַיִּשְׂק אֶת־בְּנֵי יִשְׂרָאֵל:	And he took the calf which they had made and burnt <i>it</i> in fire, and he ground <i>it</i> to fine dust, and he sprinkled <i>it</i> on the surface of the water, and he gave <i>it</i> to the sons of Israel to drink.	
Ex 32:21	וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן מָה־עָשִׂיתָ לָּךְ הָעַם הַזֶּה כִּי־הִבֵּאתָ עֲלֵיו חַטָּאת גְּדֹלָה:	And Moses said to Aaron, “What did this people do to you? For you have brought a great sin on <u>them</u> .”	them ← <i>it</i> .
Ex 32:22	וַיֹּאמֶר אַהֲרֹן אֶל־יְיָ אֱלֹהֵי יִשְׂרָאֵל אַדְנִי אַתָּה יָדַעְתָּ אֶת־הָעַם כִּי בָרַע הוּא:	And Aaron said, “Do not let your anger be kindled, my lord. You know the people, how <u>they walk</u> in wickedness.	they walk ← <i>it (is)</i> .
Ex 32:23	וַיֹּאמְרוּ לִי עֲשֵׂה־לָּנוּ אֱלֹהִים אֲשֶׁר יֵלְכוּ לְפָנֵינוּ כִּי־זֶה מֹשֶׁה הָאִישׁ אֲשֶׁר הֶעֱלָנוּ מֵמִצְרָיִם לֹא יָדַעְנוּ מָה־הָיָה לוֹ:	And they said to me, ‘Make us gods who will go before us, for <i>as for</i> this man Moses – who brought us up out of the land of Egypt – we don't know what has become of him.’	
Ex 32:24	וַאֲמַר לָהֶם לְמִי זֶהָב הַתִּפְרָקוּ וַיִּתְּנוּ־לִי וְאֲשַׁלְכֶהוּ בָאֵשׁ וַיֵּצֵא הָעֶגְלָה הַזֹּאת:	And I said to them, ‘Whoever <i>has got</i> gold, let them break <i>it</i> off.’ And they gave <i>it</i> to me, and I threw it in the fire, and this calf came out.”	
Ex 32:25	וַיִּרְא מֹשֶׁה אֶת־הָעַם כִּי פָרַע הוּא כִּי־פָרְעָה אַהֲרֹן לְשִׁמְצָה בְּקַמְיָהֶם:	And Moses saw the people, how <u>they were</u> unrestrained, for Aaron had left <u>them to their devices</u> , to the detriment <i>caused</i> by those of them who rose up.	they were ← <i>it (was)</i> . <hr/> left them <i>to their devices</i> ← <i>left it wild / unrestrained</i> , where the ending is a <i>hé</i> as in Gen 13:3 <i>ketiv</i> .
Ex 32:26	וַיַּעֲמֵד מֹשֶׁה בְּשַׁעַר הַמַּחֲנֶה וַיֹּאמֶר מִי לַיהוָה אֵלַי וַיֵּאָסְפוּ אֵלָיו כָּל־בְּנֵי לֵוִי:	Then Moses stood at the camp gate and said, “Whoever is for the LORD, <i>come</i> to me.” And all the sons of Levi <u>gathered round</u> him.	gathered round ← <i>were gathered to</i> .
Ex 32:27	וַיֹּאמֶר לָהֶם כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל שִׁימוּ אִישׁ־חַרְבּוֹ עַל־יְרֵכּוֹ עִבְרוּ וְשׁוּבוּ מִשַּׁעַר לְשַׁעַר בַּמַּחֲנֶה וְהָרְגוּ אִישׁ־אֶת־אָחִיו וְאִישׁ אֶת־רֵעֵהוּ וְאִישׁ אֶת־קָרְבּוֹ:	And he said to them, “ <u>This is what</u> the LORD God of Israel says: ‘Let <u>every man</u> put his sword to his thigh, <i>and</i> pass through and come back, from gate to gate in the camp, and let <u>every man</u> kill his brother, and let <u>every man</u> kill his neighbour, and let <u>every man</u> kill his kin.’ ”	this is what ← <i>thus</i> . <hr/> every man (4x): translating אִישׁ as every.
Ex 32:28	וַיַּעֲשׂוּ בְנֵי־לֵוִי כַּדְבַר מֹשֶׁה וַיִּפֹּל מִן־הָעָם בַּיּוֹם הַהוּא כֶּשֶׁלֶשֶׁת אֲלָפֵי אִישׁ:	Then the sons of Levi acted according to Moses' word, and on that day about three thousand men of the people fell.	

Ex 32:29	וַיֹּאמֶר מֹשֶׁה מֵלֹא יִדְכּוּ הַיּוֹם לַיהוָה כִּי אִישׁ בָּבְנוּ וּבְאָחָיו וּלְתַת עֲלֵיכֶם הַיּוֹם בְּרַכָּה:	Then Moses said, “Consecrate yourselves today to the LORD, for a man <i>is</i> against his son and against his brother, so that <i>he</i> gives you a blessing today.”	consecrate yourselves ← <i>fill your hand</i> . gives you a blessing ← <i>gives / puts a blessing over you</i> .
Ex 32:30	וַיְהִי מִמָּחָרָת וַיֹּאמֶר מֹשֶׁה אֶל־הָעָם אַתֶּם חָטֵאתֶם חַטָּאתָה גְדֹלָה וְעַתָּה אֵעֲלֶה אֶל־יְהוָה אוֹלִי אֲכַפְּרָה בְּעַד חַטָּאתֵיכֶם:	And it came to pass on the next day that Moses said to the people, “You have committed a great sin, so now I will go up to the LORD – perhaps I <i>can</i> atone for your sin.”	committed a great sin ← <i>sinned a great sin</i> .
Ex 32:31	וַיָּשָׁב מֹשֶׁה אֶל־יְהוָה וַיֹּאמֶר אֲנִי חָטָאתִי הַזֶּה חַטָּאתָה גְדֹלָה וַיַּעֲשׂוּ לָהֶם אֱלֹהֵי זָהָב:	So Moses returned to the LORD and said, “Please, this people has committed a great sin, and they have made themselves gods of gold.	committed a great sin ← <i>sinned a great sin</i> .
Ex 32:32	וְעַתָּה אִם־תִּשָּׂא חַטָּאתֶם וְאִם־אֵין מַחְנִי נָא מִסִּפְרֶךָ אֲשֶׁר כָּתַבְתָּ:	And now, if you will forgive their sin ... ; but if not, please blot me out of your book which you have written .”	book which you have written: if we take this as the <i>book of life</i> , compare Phil 4:3, Rev 3:5, Rev 13:8, Rev 17:8, Rev 20:12, Rev 20:15, Rev 21:27. Some other references: Deut 9:14, Deut 25:19, Deut 29:21, Ps 56:8, Ps 69:28, Ps 139:16, Ezek 13:9. The conditional construction →
Ex 32:33	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה מִי אֲשֶׁר חָטָאתִי אֶמְחֶנּוּ מִסִּפְרֵי:	Then the LORD said to Moses, “ <i>It is</i> he who sins against me <i>whom</i> I will blot out of my book.	↳ is unfinished (ellipsis of the apodosis) for effect. For the ellipsis, one could supply <i>so much the better</i> , but the →
Ex 32:34	וְעַתָּה לֵךְ נַחֵה אֶת־הָעָם אֶל אֲשֶׁר־דִּבַּרְתִּי לְךָ הַנֶּה מִלְּאָכְבִּי יֵלֶךְ לִפְנֵיךָ וּבַיּוֹם פִּקְדֵי וּפְקַדְתִּי עֲלֵיהֶם חַטָּאתָם:	And now, go, lead the people to where I have told you. Behold, my angel will go before you, and on the day of my visitation, I will visit their sin on them.”	↳ matter is too grave for a hint of such a presumption in the text. [CB] calls the figure of speech <i>aposiopesis</i> , a sudden silence.
Ex 32:35	וַיִּגַּף יְהוָה אֶת־הָעָם עַל אֲשֶׁר עָשׂוּ אֶת־הַעֲגֹל אֲשֶׁר עָשָׂה אַהֲרֹן: ס	And the LORD struck the people because they had made the calf which Aaron <i>had let be</i> made.	had <i>let be</i> made ← <i>had made</i> , but we infer the causality, because Aaron is not accredited with artisanry skills, and the first half of the verse ascribes the work to <i>the people</i> .
Ex 33:1	וַיִּדְבֹר יְהוָה אֶל־מֹשֶׁה לֵּךְ עֲלֵה מִזֶּה אֶתָּה וְהָעָם אֲשֶׁר הֵעֵלִית מֵאֶרֶץ מִצְרַיִם אֶל־הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְרָהָם לְיִצְחָק וְלִיעֲקֹב לֵאמֹר לְזֶרְעֶךָ אֶתְנַנְּהָ:	Then the LORD said to Moses, “Depart, move up from here, you and the people which you brought up out of the land of Egypt to the land <i>about</i> which I swore to Abraham and to Isaac and to Jacob and said, ‘I will give it to your seed.’	

Ex 33:2	וְשַׁלַּחְתִּי לְפָנֶיךָ מִלְאָךְ וְגֵרְשָׁתִי אֶת־הַכְּנַעֲנִי הָאֹמֶרִי וְהַחִתִּי וְהַפְּרִזִּי הַחִוִּי וְהַיְבוּסִי:	And I will send an angel before you, and I will drive the Canaanite, the Amorite and the Hittite and the Perizzite <i>and</i> the Hivite and the Jebusite	Amorite: see Gen 10:16.
Ex 33:3	אֶל־אֶרֶץ זָבַת חֶלֶב וּדְבַשׁ כִּי לֹא אֶעֱלֶה בְּקִרְבְּךָ כִּי עַם־קָשֶׁה־עֲרֹף אָתָּה פֶּן־אֶכְלֶךָ בַּדֶּרֶךְ:	into a land flowing with milk and honey, for I will not go up in your midst, for you <i>are</i> a stiff-necked people, so that I do not obliterate you on the way.”	The LXX inserts <i>and I will lead you</i> , but no Hebrew manuscript known to [BHS] has this. The statement is bad news (see next verse).
Ex 33:4	וַיִּשְׁמַע הָעָם אֶת־הַדְּבַר הַרָּע הַזֶּה וַיִּתְאַבְּלוּ וְלֹא־שָׂתוּ אִישׁ עֲדִיו עָלָיו:	When the people heard this bad piece of news, they mourned, and no-one put <i>any</i> ornament on.	piece of news ← <i>word</i> . <hr/> any ornament on ← <i>his ornament on himself</i> .
Ex 33:5	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה אָמַר אֶל־בְּנֵי־יִשְׂרָאֵל אַתֶּם עַם־קָשֶׁה־עֲרֹף רַגַע אֶחָד אֶעֱלֶה בְּקִרְבְּךָ וְכִלִּיתִיךָ וְעַתָּה הוֹרֵד עֲדִיךָ מֵעַלְיָךְ וְאִדְעָה מָה אֶעֱשֶׂה־לָּךְ:	Then the LORD said to Moses, “Say to the sons of Israel, ‘You <i>are</i> a stiff-necked people. <i>In</i> one moment I will come up into your midst and obliterate you. So now, <u>take your ornaments off</u> , and I will know what I will do to you.’ ”	take your ornaments off ← <i>take your ornament off from yourself</i> .
Ex 33:6	וַיִּתְנַצְּלוּ בְנֵי־יִשְׂרָאֵל אֶת־עֲדֵימָם מִהַר חוֹרֵב:	So the sons of Israel stripped themselves of their ornaments <i>by</i> Mount Horeb.	by ← <i>from</i> , but also <i>at, in, by</i> [AnLx].
Ex 33:7	וּמֹשֶׁה יָקַח אֶת־הָאֹהֶל וַנִּטָּה־לוֹ מִחוּץ לַמַּחֲנֶה הֶרְחַק מִזֶּה־מַּחֲנֶה וְקָרָא לוֹ אֹהֶל מוֹעֵד וְהָיָה כָּל־מִבְּקֵשׁ יְהוָה יֵצֵא אֶל־אֹהֶל מוֹעֵד אֲשֶׁר מִחוּץ לַמַּחֲנֶה:	And Moses took the tent and pitched it outside the camp, far from the camp, and he called it the tent of contact, and it came to pass <i>that everyone</i> who was seeking the LORD would come out to the tent of contact, which <i>was</i> outside the camp.	everyone: the situation becomes much more restricted in Num 18:22.
Ex 33:8	וְהָיָה כַּצָּאת מֹשֶׁה אֶל־הָאֹהֶל יָקוּמוּ כָּל־הָעָם וַנִּצְבּוּ אִישׁ פֶּתַח אֹהֶלוֹ וְהִבִּיטוּ אַחֲרַי מֹשֶׁה עַד־בָּאוּ הָאֹהֶלָה:	And it came to pass, when Moses came out to the tent, <i>that</i> all the people arose, and everyone stood <i>at</i> the entrance to his <i>own</i> tent, and they <u>watched</u> Moses until he had gone into the tent.	watched ← <i>watched after</i> , i.e. <i>kept an eye on</i> .
Ex 33:9	וְהָיָה כַּבֹּא מֹשֶׁה הָאֹהֶלָה יֵרֵד עֹמֹד הָעֶנָן וְעָמַד פֶּתַח הָאֹהֶל וַדְּבַר עִם־מֹשֶׁה:	And it came to pass, when Moses had gone into the tent, <i>that</i> the column of cloud descended and stood <i>at</i> the entrance to the tent, and he spoke with Moses.	

Ex 33:10	וּרְאָה כָּל־הָעָם אֶת־עַמּוּד הָעָנָן עֹמֵד פֶּתַח הָאֹהֶל וְקָם כָּל־הָעָם וַהֲשִׁתַּחֲוּוּ אִישׁ פֶּתַח אֹהֶלוֹ:	And all the people saw the column of cloud standing <i>at</i> the entrance to the tent, and all the people arose and worshipped – each <i>one at</i> the entrance to his tent.	
Ex 33:11	וַדַּבֵּר יְהוָה אֶל־מֹשֶׁה פָּנִים אֶל־פָּנִים כַּאֲשֶׁר יְדַבֵּר אִישׁ אֶל־רֵעֵהוּ וּשְׁב אֶל־הַמַּחֲנֶה וּמִשְׁרָתוֹ יְהוֹשֻׁעַ בֶּן־נוּן זָעַר לֹא יָמִישׁ מִתּוֹךְ הָאֹהֶל: ס	And the LORD spoke to Moses face to face, as a man speaks to his neighbour, and he returned to the camp, <i>but</i> his attendant Joshua the son of Nun, a lad, did not move from the inside of the tent.	but: adversative use of the <i>vav</i> .
Ex 33:12	וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה רְאֵה אֶתָּה אָמַר אֵלַי הֵעַל אֶת־הָעָם הַזֶּה וְאַתָּה לֹא הוֹדַעְתָּנִי אֵת אֲשֶׁר־תִּשְׁלַח עִמִּי וְאַתָּה אָמַרְתָּ יִדְעִיתִיךָ בְּשֵׁם וּגְס־מִצָּאתָ חֵן בְּעֵינָי:	Then Moses said to the LORD, “Look, you say to me, ‘Bring this people up’, <i>but</i> you have not made known to me whom you will send with me, yet you said, ‘I know you by name, and also you have found grace in my sight.’”	but: adversative use of the <i>vav</i> .
Ex 33:13	וְעַתָּה אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ הוֹדַעְנִי נָא אֶת־דְּרָכְךָ וְאִדְעֶךָ לְמַעַן אֶמְצָא־חֵן בְּעֵינֶיךָ וּרְאֵה כִּי עֹמֵד הֲגוֹי הַזֶּה:	So now, please, if I have found grace in your sight, please make your way known to me <i>so that</i> I may know you, in order that I may find grace in your sight. And have in view that <u>this nation is your people.</u> ”	so that: purposive use of the <i>vav</i> . this nation <i>is</i> your people: in the Hebrew, the complement precedes the subject, with the verb <i>to be</i> understood.
Ex 33:14	וַיֹּאמֶר פָּנֵי יִלְכוּ וְהִנַּחְתִּי לָךְ:	And he said, “My presence will go <i>with you</i> , and I will give you rest.”	my presence ← <i>my face</i> .
Ex 33:15	וַיֹּאמֶר אֵלָיו אִם־אֵין פָּנֶיךָ הַלְכִים אֶל־תֵּעַלְנוּ מִזֶּה:	And he said to him, “If your presence does not go <i>with us</i> , do not lead us up from here,	
Ex 33:16	וּבַמָּה יוֹדַע אִפּוֹא כִּי־מָצָאתִי חֵן בְּעֵינֶיךָ אֲנִי וְעֹמֵד הֲלֹא בְלִכְתֶּךָ עִמָּנוּ וְנִפְלִינוּ אֲנִי וְעֹמֵד מִכָּל־הָעָם אֲשֶׁר עַל־פְּנֵי הָאָדָמָה: פ	for by what <i>means</i> would it be known then that I have found grace in your sight, I and your people? <i>Is it</i> not in that you go with us, and we are distinguished – I and your people – from every <i>other</i> people which <i>is</i> on the face of the <u>earth?</u> ”	earth ← <i>ground</i> .
Ex 33:17	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה גַם אֶת־הַדְּבָר הַזֶּה אֲשֶׁר דִּבַּרְתָּ אֶעֱשֶׂה כִּי־מָצָאתָ חֵן בְּעֵינֵי וְאִדְעֶךָ בְּשֵׁם:	And the LORD said to Moses, “I will do this thing also, which you have said, for you have found grace in my sight, and I know you by name.”	
Ex 33:18	וַיֹּאמֶר הֲרֵאֵנִי נָא אֶת־כְּבוֹדְךָ:	Then he said, “Please show me your glory.”	

Ex 33:19	וַיֹּאמֶר אֲנִי אֶעֱבִיר כָּל־טוֹבִי עַל־פָּנָיִךְ וְקִרְאתִי בְשֵׁם יְהוָה לְפָנֶיךָ וַחֲנַתִּי אֶת־אַשְׁרֵךְ אִחֹן וְרַחֲמֹתַי אֶת־אַשְׁרֵךְ אֲרַחֵם:	And he said, “I will bring all my goodness upon you, and I will make proclamation in the name of the LORD before you, and I will show grace to whom I will show grace, and I will have mercy on whom I will have mercy.”	Rom 9:15. <hr/> <hr/> upon you ← upon your face.
Ex 33:20	וַיֹּאמֶר לֹא תוּכַל לִרְאֹת אֶת־פָּנָיִךְ כִּי לֹא־יִרְאֶנִּי הָאָדָם וַחֲיִי:	But he said, “You will not be able to see my face, for man does not see me and live.”	
Ex 33:21	וַיֹּאמֶר יְהוָה הִנֵּה מָקוֹם אֶתִּי וְנִצַּבְתָּ עַל־הַצּוּר:	And the LORD said, “Here is a place with me, and you shall stand on the rock.	here is ← behold.
Ex 33:22	וְהָיָה בְּעֵבֶר כְּבֹדִי וּשְׁמֹתֶיךָ בְּנִקְרַת הַצּוּר וְשַׁכַּתִּי כַּפִּי עָלֶיךָ עַד־עֲבָרִי:	And it will come to pass, when my glory passes across, that I will place you on a cleft in the rock, and I will cover you with my hand, until I have passed through.	
Ex 33:23	וְהִסַּרְתִּי אֶת־כַּפֵּי וְרֵאִיתָ אֶת־אַחֲרָי וּפָנָי לֹא יִרְאוּ: ס	Then I will remove my hand, and you will see my back, but my face will not be seen.”	back ← back parts.
Ex 34:1	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה פָּסֵל־לָךְ שְׁנַי־לַחַת אֲבָנִים כְּרֵאשֹׁנִים וְכַתְּבַתִּי עַל־הֶלְחֹת אֶת־הַדְּבָרִים אֲשֶׁר הָיוּ עַל־הֶלְחֹת הַרְּאשֹׁנִים אֲשֶׁר שִׁבַּרְתָּ:	Then the LORD said to Moses, “Hew out for yourself two stone tablets like the first ones, and I will write on the tablets the words which were on the first tablets, which you broke.	
Ex 34:2	וְהָיָה נָכוֹן לַבֹּקֶר וְעָלִיתָ בַּבֹּקֶר אֶל־הָר סיני וְנִצַּבְתָּ לִּי שָׁם עַל־רֹאשׁ הָהָר:	And be ready in the morning and go up in the morning to Mount Sinai and present yourself to me there on the summit of the mountain.	in ← for. <hr/> present yourself ← be placed.
Ex 34:3	וְאִישׁ לֹא־יַעֲלֶה עִמָּךְ וְגַם־אִישׁ אֶל־יִרְאָ בְּכָל־הָהָר גַּם־הַצֹּאן וְהַבָּקָר אֶל־יִרְעוּ אֶל־מֹול הָהָר הַהוּא:	And no-one shall go up with you, and moreover let no-one be seen anywhere on the mountain, nor shall sheep or cattle graze near that mountain.”	anywhere ← on the whole of. <hr/> near ← opposite, over against.
Ex 34:4	וַיִּפְסֹל שְׁנַי־לַחַת אֲבָנִים כְּרֵאשֹׁנִים וַיִּשְׁלֶם מֹשֶׁה בַּבֹּקֶר וַיַּעַל אֶל־הָר סיני כְּאֲשֶׁר צִוָּה יְהוָה אֹתוֹ וַיִּקַּח בְּיָדוֹ שְׁנַי לַחַת אֲבָנִים:	So he hewed out two stone tablets like the first ones, and Moses got up early in the morning and went up to Mount Sinai, as the LORD had commanded him, and he took the two stone tablets in his hand.	

Ex 34:5	וַיֵּרֶד יְהוָה בְּעָנָן וַיִּתְיַצֵּב עִמּוֹ שֵׁם וַיִּקְרָא בְּשֵׁם יְהוָה:	Then the LORD descended in the cloud and stood with him there and made proclamation in the name of the LORD.	
Ex 34:6	וַיַּעֲבֵר יְהוָה עַל-פְּנֵי וַיִּקְרָא יְהוָה יְהוָה אֵל רַחוּם וְחַנּוּן אֲרֻךְ אַפַּיִם וְרַב-חֶסֶד וְאֱמֶת	And the LORD passed by alongside him and proclaimed, "The LORD, the LORD, merciful and gracious GOD, <u>slow to anger</u> and abundant in kindness and truth,	alongside him ← <i>over / at his face</i> . slow to anger ← <i>length of anger</i> .
Ex 34:7	נֹצֵר חֶסֶד לְאַלְפִים נֹשֵׂא עֲוֹן וּפֹשֵׁעַ וְחַטָּאָה וְנִקְהָ לֹא יִנְקָה פֶּקֶד עֲוֹן אֲבוֹת עַל-בָּנִים וְעַל-בָּנֵי בָנִים עַל-שְׁלֹשִׁים וְעַל-רִבְעִים:	maintaining kindness to thousands, forgiving iniquity and transgression and sin, but <i>who certainly does not pronounce innocent</i> , visiting the iniquity of the fathers on sons and grandsons up to the third and fourth generations."	certainly does not pronounce innocent: infinitive absolute.
Ex 34:8	וַיִּמְהַר מֹשֶׁה וַיִּקַּד אֶרְצָה וַיִּשְׁתַּחֲוֶה:	Then Moses was quick to bow down to the ground, and he worshipped.	
Ex 34:9	וַיֹּאמֶר אֶס-נָא מִצָּאתִי חַן בְּעֵינֶיךָ אֲדֹנָי יְיָ-נָא אֲדֹנָי בְּקִרְבָּנוּ כִּי עַם-קָשֶׁה-עֲרֹף הוּא וְסָלַחְתָּ לְעֹונָנוּ וּלְחַטֹּאתֵנוּ וּנְחַלְתָּנוּ:	And he said, "Please, if I have found grace in your sight, O LORD*, please let the LORD* go in our midst, for it <i>is</i> a stiff-necked people, but <u>pardon our iniquity and our sin and acquire us as an inheritance.</u> "	LORD* (2x): a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32. pardon ... acquire ← <i>you will pardon ... you will acquire</i> . Converse past as an imperative.
Ex 34:10	וַיֹּאמֶר הִנֵּה אֲנִי כֹרֵת בְּרִית נֶגֶד כָּל-עַמֶּךָ אֶעֱשֶׂה נִפְלְאוֹת אֲשֶׁר לֹא-נִבְרָאוּ בְּכָל-הָאָרֶץ וּבְכָל-הַגּוֹיִם וְרָאָה כָּל-הָעַם אֲשֶׁר-אִתָּה בְּקִרְבּוֹ אֶת-מַעֲשֵׂה יְהוָה כִּי-נֹרָא הוּא אֲשֶׁר אֲנִי עֹשֶׂה עִמָּךְ:	Then he said, "Look, I am about to make a covenant. In the presence of all your people, I will perform wonders which have not been <u>produced</u> in all the earth or among <u>any</u> of the nations, and all the people in whose midst you <i>are</i> will see the work of the LORD, for it <i>is</i> a fearful <i>thing</i> which I am about to do with <u>you</u> .	produced ← <i>created</i> . any ← <i>all</i> . you: singular.
Ex 34:11	שְׁמַר-לְךָ אֵת אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם הַנִּי גֵרֶשׁ מִפְּנֵיךָ אֶת-הָאֱמֹרִי וְהַכְּנַעֲנִי וְהַחִתִּי וְהַפְּרִזִּי וְהַחִוִּי וְהַיְבוּסִי:	Observe what I am about to command you today, and <u>you will see that</u> I will drive out the Amorite and the Canaanite and the Hittite and the Perizzite and the Hivite and the Jebusite <u>away from you</u> .	observe ← <i>keep for yourself</i> , but also <i>observe</i> . you will see that ← <i>behold</i> . Amorite: see Gen 10:16. away from you ← <i>from your presence</i> .
Ex 34:12	הִשָּׁמֵר לְךָ פִּן-תִּכְרֹת בְּרִית לְיוֹשְׁבֵי הָאָרֶץ אֲשֶׁר אִתָּה בָּא עָלֶיהָ פִּן-יְהִי לְמוֹקֵשׁ בְּקִרְבֶּךָ:	Beware that you do not make a covenant with the <u>inhabitants</u> of the land which you are going <u>into</u> , in case it becomes a snare in your midst.	inhabitants ← <i>inhabitant</i> . into ← <i>onto</i> .

Ex 34:13	כִּי אֶת־מִזְבְּחֹתָם תִּתְּצוּן וְאֶת־מִצְבֹּתָם תִּשְׁבְּרוּן וְאֶת־אֲשֵׁרֵי תִכְרֹתוֹן:	For you will demolish their altars and break up their <i>idolatrous</i> statues, and you will cut down their phallic parks.	their ← <i>its</i> .
Ex 34:14	כִּי לֹא תִשְׁתַּחֲוֶה לְאֵל אֲחֵר כִּי יְהוָה קַנָּא שְׂמוֹ אֵל קַנָּא הוּא:	For you shall not worship <i>any</i> other GOD, for the LORD <i>has</i> the name 'Jealous'. He <i>is</i> a jealous GOD.	
Ex 34:15	פֶּן־תִּכְרַת בְּרִית לְיוֹשְׁבֵי הָאָרֶץ וְזָנּוּ אַחֲרַי אֱלֹהֵיהֶם וְזָבְחוּ לְאֱלֹהֵיהֶם וְקָרָא לָךְ וְאָכַלְתָּ מִזְבָּחוֹ:	Beware that you do not make a covenant with the <u>inhabitants</u> of the land and <u>they go whoring</u> after their gods and sacrifice to their gods, or <i>someone</i> invites you, and you eat from his sacrifice,	inhabitants ← <i>inhabitant</i> . <hr/> they go whoring: i.e. <i>the sons of Israel go whoring</i> .
Ex 34:16	וְלִקַּחְתָּ מִבְּנֹתָיו לְבָנֶיךָ וְזָנּוּ בְּנֹתָיו אַחֲרַי אֱלֹהֵיהֶן וְהִזְנוּ אֶת־בָּנֶיךָ אַחֲרַי אֱלֹהֵיהֶן:	or you take <u>their daughters</u> for your sons, and <u>their daughters go</u> whoring after their gods, and they make your sons go whoring after their gods.	their daughters ... their daughters ← <i>from his daughters ... his daughters</i> .
Ex 34:17	אֱלֹהֵי מַסְכָּה לֹא תַעֲשֶׂה־לָּךְ:	You shall not make yourself <u>cast gods</u> .	cast gods ← <i>gods of casting</i> , a Hebrew genitive.
Ex 34:18	אֶת־חֹג הַמִּצּוֹת תִּשְׁמֹר שִׁבְעַת יָמִים תֹּאכַל מִצּוֹת אֲשֶׁר צִוִּיתִךָ לְמוֹעֵד חֹדֶשׁ הָאָבִיב כִּי בָחֹדֶשׁ הָאָבִיב יֵצְאֶת מִמִּצְרָיִם:	You shall observe the Festival of Unleavened Bread; for seven days you will eat unleavened bread <u>as</u> I commanded you, at the fixed time <i>in</i> the month of Abib, for you came out of Egypt in the month of Abib.	as ← <i>which</i> .
Ex 34:19	כָּל־פֶּטֶר רֶחֶם לִי וְכָל־מִקְנֶךָ תִּזְכָּר פֶּטֶר שׂוֹר וְשֵׂה:	Everyone <i>who</i> opens the womb <i>is</i> mine, as <i>is</i> all <u>male</u> cattle of yours <i>which</i> opens <i>the</i> womb, <i>whether</i> ox or sheep.	male ← <i>born a male</i> .
Ex 34:20	וּפֶטֶר חֲמוֹל תִּפְדֶּה בְשֵׂה וְאִם־לֹא תִפְדֶּה וְעִרְפָּתוֹ כָּל בְּכוֹר בְּנֶיךָ תִפְדֶּה וְלֹא־יֵרָאוּ פְּנֵי רִיקָם:	And you will redeem a donkey <i>which</i> opens <i>the</i> womb with a sheep, and if you do not redeem <i>it</i> , you will break its neck. You will redeem every firstborn of your sons, so that {P: none shall see my face empty-handed} [M: my presence will not be seen in vain].	An amendment by the Sopherim, as in Ex 23:15. P= יֵרָאוּ etc. AV differs.
Ex 34:21	שֵׁשֶׁת יָמִים תַּעֲבֹד וּבַיּוֹם הַשְּׁבִיעִי תִשְׁבֹּת בַּחֲרִישׁ וּבְקָצִיר תִּשְׁבֹּת:	For six days you shall work, but on the seventh day you will desist; <i>whether in time of</i> ploughing or in <i>time of</i> harvest, you will desist.	
Ex 34:22	וְחָג שִׁבְעַת תַּעֲשֶׂה לָּךְ בְּכוֹרֵי קָצִיר חֲטָיִם וְחָג הָאָסִיף תִּקְוֹפַת הַשָּׁנָה:	And you will <u>observe</u> the Festival of Weeks, <i>at</i> the firstfruits of the wheat harvest, and the Festival of the Ingathering <i>in</i> the <u>cycle</u> of the year.	observe ← <i>do for yourself</i> . <hr/> cycle: or <i>period</i> .

Ex 34:23	שְׁלֹשׁ פְּעָמִים בַּשָּׁנָה יֵרָאֶה כָּל־זְכוּרְךָ אֶת־פְּנֵי הָאֵדֹן יְהוָה אֱלֹהֵי יִשְׂרָאֵל:	Three times a year all your males {P: will see the face of} [M: will appear before] the Lord, the LORD God of Israel.	An amendment by the Sopherim, as in Ex 23:15. P= יֵרָאֶה etc. This is supported by the accusative marker, תָּ, et. AV differs.
Ex 34:24	כִּי־אֲרִישׁ גּוֹיִם מִפְּנֶיךָ וְהִרְחַבְתִּי אֶת־גְּבוּלְךָ וְלֹא־יַחַמְדוּ אִישׁ אֶת־אֶרְצְךָ בַּעֲלֹתְךָ לְרֵאוֹת אֶת־פְּנֵי יְהוָה אֱלֹהֶיךָ שְׁלֹשׁ פְּעָמִים בַּשָּׁנָה:	For I will dispossess nations before you, and I will broaden your border, and no-one will want your land when you go up {P: to see the face of} [M: to appear before] the LORD your God <u>three times per year</u> .	An amendment by the Sopherim, as in Ex 23:15. P= לְרֵאוֹת etc. AV differs. three times per year: see Ex 23:14.
Ex 34:25	לֹא־תִשְׁחַט עַל־חַמֶּץ דָּם־זִבְחִי וְלֹא־יִלֵּן לְבָקָר זֶבַח חַג הַפֶּסַח:	You shall not slaughter <i>anything</i> <i>for</i> the blood of my sacrifice with <i>anything</i> leavened, and the sacrifice of the Festival of the Passover shall not remain until the morning.	
Ex 34:26	רֵאשִׁית בְּכוּרֵי אֲדָמְתְךָ תָּבִיא בֵּית יְהוָה אֱלֹהֶיךָ לֹא־תִבְשֵׁל גְּדִי בַחֲלֵב אִמּוֹ: פ	You shall bring the beginning of the firstfruits of your land <i>to</i> the house of the LORD your God. You shall not cook a goat-kid in its mother's milk.”	
Ex 34:27	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה כְּתֹב־לְךָ אֶת־הַדְּבָרִים הָאֵלֶּה כִּי עַל־פִּי הַדְּבָרִים הָאֵלֶּה כָּרַתִּי אִתְּךָ בְרִית וְאֶת־יִשְׂרָאֵל:	Then the LORD said to Moses, “Write these things down for yourself, because <i>it is</i> according to these things <i>that</i> I have made a covenant with you and with Israel.”	
Ex 34:28	וַיְהִי־שָׁם עִם־יְהוָה אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה לֶחֶם לֹא אָכַל וּמַיִם לֹא שָׁתָה וַיִּכְתֹּב עַל־הַלְחֹת אֵת דְּבָרֵי הַבְּרִית עֲשֹׂרַת הַדְּבָרִים:	And he was there with the LORD for forty days and forty nights. He did not eat bread and he did not drink water, and he wrote the words of the covenant on the tablets – the ten <u>commandments</u> .	commandments ← words, but also <i>commandments</i> .
Ex 34:29	וַיְהִי בְרֹדֶת מֹשֶׁה מִהָר סִינַי וּשְׁנֵי לַחַת הָעֵדוּת בְּיַד־מֹשֶׁה בְּרֹדֶתוֹ מִן־הָהָר וּמֹשֶׁה לֹא־יָדַע כִּי קָרַן עוֹר פָּנָיו בְּדַבְּרוֹ אִתּוֹ:	And it came to pass, when <u>Moses</u> came down from Mount Sinai with the two tablets of the testimony in <u>Moses'</u> hand as he came down from the mountain, that <u>Moses</u> did not know that the skin of his face was shining from talking with him.	Moses ... Moses' ... Moses: the repetition of the name (rather than using a pronoun) is otiose, but it is not necessarily inelegant in Hebrew. Compare Gen 12:5.
Ex 34:30	וַיֵּרָא אֶהֱרֹן וְכָל־בְּנֵי יִשְׂרָאֵל אֶת־מֹשֶׁה וְהִנֵּה קָרַן עוֹר פָּנָיו וַיִּירָאוּ מִגֹּשֶׁת אֵלָיו:	And Aaron, and all the sons of Israel, saw Moses, and it <u>was</u> <u>apparent that</u> the skin of his face was shining, and they were afraid to approach him.	it was apparent that ← <i>behold</i> .
Ex 34:31	וַיִּקְרָא אֱלֹהִים מֹשֶׁה וַיָּשׁוּבוּ אֵלָיו אֶהֱרֹן וְכָל־הַנְּשֹׂאִים בַּעֲדָה וַיְדַבֵּר מֹשֶׁה אֲלֵהֶם:	And Moses called to them, and Aaron and all the leaders in the congregation returned to him, and Moses spoke to them.	

Ex 34:32	וְאַחֲרֵי־כֵן נִגְּשׁוּ כָּל־בְּנֵי יִשְׂרָאֵל וַיִּצְוֶם אֹתָם כָּל־אֲשֶׁר דִּבֶּר יְהוָה אִתּוֹ בְּהַר סִינַי:	And after that, all the sons of Israel approached, and he commanded them everything that the LORD had spoken with him on Mount Sinai.	
Ex 34:33	וַיְכַל מֹשֶׁה מִדַּבֵּר אִתָּם וַיִּתֵּן עַל־פָּנָיו מַסְוֶה:	Then Moses finished speaking with them, and he put a covering over his face.	then Moses finished: AV differs (And till Moses had done).
Ex 34:34	וּבָבֹא מֹשֶׁה לִפְנֵי יְהוָה לְדַבֵּר אִתּוֹ יָסַר אֶת־הַמָּסוּהָ עַד־צֵאתוֹ וַיֵּצֵא וְדַבֵּר אֶל־בְּנֵי יִשְׂרָאֵל אֵת אֲשֶׁר יִצְוֶה:	Then when Moses came before the LORD to speak with him, he removed the covering until he went out. Then he went out and spoke to the sons of Israel what he had been commanded.	
Ex 34:35	וַרְאוּ בְנֵי־יִשְׂרָאֵל אֶת־פָּנָיו מֹשֶׁה כִּי קָרַן עוֹר פָּנָיו מִמֶּשֶׁה וַהֲשִׁיב מֹשֶׁה אֶת־הַמָּסוּהָ עַל־פָּנָיו עַד־בֹּאוֹ לְדַבֵּר אִתּוֹ: ס	And the sons of Israel saw Moses' face, for the skin of Moses' face was shining. Then Moses put the cover back over his face, until he went to speak with him.	
Ex 35:1	וַיִּקְהַל מֹשֶׁה אֶת־כָּל־עֵדֶת בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם אֵלֶּה הַדְּבָרִים אֲשֶׁר־צִוָּה יְהוָה לַעֲשׂוֹת אִתְּכֶם:	Then Moses convened the whole congregation of the sons of Israel, and he said to them, “These <i>are</i> the words which the LORD commanded <i>us</i> to do.	
Ex 35:2	שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלָאכָה וּבַיּוֹם הַשְּׁבִיעִי יִהְיֶה לָכֶם קֹדֶשׁ שַׁבָּת שַׁבְּתוֹן לַיהוָה כָּל־הָעֹשֶׂה בּוֹ מְלָאכָה יוּמָת:	For six days you shall do work, but on the seventh day you will have a holy Sabbath of sabbatic observance to the LORD. Everyone who does work on it will be put to death.	shall: or <i>can</i> . Various modalities are covered by the verbal form.
Ex 35:3	לֹא־תִבְעֲרוּ אֵשׁ בְּכֹל מִשְׁבְּתֵיכֶם בַּיּוֹם הַשַּׁבָּת: פ	You shall not light a fire in <u>any</u> of your dwelling places on the Sabbath day.”	any ← <i>every</i> .
Ex 35:4	וַיֹּאמֶר מֹשֶׁה אֶל־כָּל־עֵדֶת בְּנֵי־יִשְׂרָאֵל לֵאמֹר זֶה הַדְּבָר אֲשֶׁר־צִוָּה יְהוָה לֵאמֹר:	Then Moses spoke to the whole congregation of the sons of Israel and said, “This <i>is</i> <u>what</u> the LORD commanded and said:	what ← <i>the thing which</i> .
Ex 35:5	קָחוּ מֵאַתְכֶם תְּרוּמָה לַיהוָה כָּל נָדִיב לְבָבוֹ יְבִיאֶהָ אֵת תְּרוּמַת יְהוָה זָהָב וְכֶסֶף וְנְחֹשֶׁת:	‘Take <u>from your company</u> a heave-offering to the LORD; let everyone who <i>is</i> <u>willing in his</u> <u>heart</u> bring it – the LORD's heave-offering – gold and silver and copper,	from your company ← <i>from with</i> <i>you</i> . willing in his heart ← <i>willing of</i> <i>his heart</i> .
Ex 35:6	וּתְכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ וְעִזִּים:	and blue and purple and scarlet <i>material</i> , and fine linen and goat's hair,	
Ex 35:7	וְעוֹר עִזִּים מְאֻדָּמִים וְעֵרְת תְּחָשִׁים וְעֵצֵי שִׁטִּים:	and rams' skins dyed red and badgers' skins and acacia wood,	

Ex 35:8	וְשֶׁמֶן לַמָּאֹר וּבְשָׂמִים לְשֶׁמֶן הַמִּשְׁחָה וְלִקְטֹרֶת הַסַּמִּים:	and oil for the lamp, and fragrances for anointing oil and for <u>aromatic incense</u> ,	aromatic incense ← <i>incense of (aromatic) spices</i> .
Ex 35:9	וְאַבְנֵי-שֹׁהַם וְאַבְנֵי מְלֵאִים לְאַפֹּד וְלַחֹשֶׁן:	and onyx gemstones and set gemstones for the ephod and for the breastplate.	
Ex 35:10	וְכָל-חֹכֵם-לֵב בְּכֶם יָבֹאוּ וַיַּעֲשׂוּ אֶת כָּל-אֲשֶׁר צִוָּה יְהוָה:	And let every <u>skilled man</u> among you come and make everything that the LORD commanded:	skilled ← <i>wise-hearted</i> .
Ex 35:11	אֶת-הַמִּשְׁכָּן אֶת-אֹהֶלוֹ וְאֶת-מִכְסֵהוּ אֶת-קַרְסָיו וְאֶת-קַרְשָׁיו אֶת-בְּרִיחָו אֶת-עַמֻּדָיו וְאֶת-אֲדָנָיו:	the tabernacle, its tent and its covering, its clasps and its boards, its <u>bolts</u> , its columns and its sockets,	its bolts: so pointed, but not the regular consonantal spelling, which is <i>its bolt</i> . A <i>ketiv / qere</i> issue in [BHS] but (deliberately) not [WLC]. In Ex 40:18 the regular plural form is used.
Ex 35:12	אֶת-הָאָרֹן וְאֶת-בַּדָּיו אֶת-הַכַּפֹּרֶת וְאֶת פְּרָכֶת הַמִּסָּדָּה:	the ark and its poles, the atonement cover and the <u>screening veil</u> ,	screening veil ← <i>veil of the screen</i> , a Hebraic genitive.
Ex 35:13	אֶת-הַשְּׁלֵחָן וְאֶת-בַּדָּיו וְאֶת-כָּל-כֵּלָיו וְאֶת לֶחֶם הַפָּנִים:	the table and its poles and all its equipment, and the showbread,	
Ex 35:14	וְאֶת-מִנְרַת הַמָּאֹר וְאֶת-כֵּלָיָהּ וְאֶת-נִרְתָּיהָ וְאֶת שֶׁמֶן הַמָּאֹר:	the lampstand <u>for</u> illumination and its equipment and its lamps, and the oil <u>for</u> light,	for (2x) ← <i>of</i> . Wider use of the construct state.
Ex 35:15	וְאֶת-מִזְבַּח הַקְּטֹרֶת וְאֶת-בַּדָּיו וְאֶת שֶׁמֶן הַמִּשְׁחָה וְאֶת קְטֹרֶת הַסַּמִּים וְאֶת-מִסָּד הַפֶּתַח לַפֶּתַח הַמִּשְׁכָּן:	and the incense altar and its poles, and the anointing oil, and the aromatic incense, and the <u>screen at the entrance</u> , for the <u>entrance</u> to the tabernacle,	screen at ... entrance to ← <i>screen of ... entrance of</i> . Wider use of the construct state.
Ex 35:16	אֶת מִזְבַּח הָעֹלָה וְאֶת-מִכְבַּר הַנְּחֹשֶׁת אֲשֶׁר-לֹ אֶת-בַּדָּיו וְאֶת-כָּל-כֵּלָיו אֶת-הַכִּיֹּר וְאֶת-כַּנּוֹ:	the altar for the burnt offering and the copper grate which <i>goes</i> with it, its poles and all its equipment, the laver and its pedestal,	
Ex 35:17	אֶת קַלְעֵי הַחֲצָר אֶת-עַמֻּדָיו וְאֶת-אֲדָנֶיהָ וְאֶת מִסָּד שַׁעַר הַחֲצָר:	the drapes for the courtyard, its columns and its sockets and the screen to the gate of the courtyard,	
Ex 35:18	אֶת-יִתְדֵי הַמִּשְׁכָּן וְאֶת-יִתְדֵי הַחֲצָר וְאֶת-מִיתְרֵיהֶם:	the pegs of the tabernacle and the pegs of the courtyard and their guylines,	

Ex 35:19	אֶת־בְּגְדֵי הַשָּׂרָד לְשָׂרָת בְּקֹדֶשׁ אֶת־בְּגְדֵי הַקֹּדֶשׁ לְאַהֲרֹן הַכֹּהֵן וְאֶת־בְּגְדֵי בָנָיו לְכַהֵן:	the garments of office so as to serve in the holy <i>place</i> – the <u>holy garments</u> of Aaron the priest and his sons' garments – so as to officiate as a priest.’ ”	holy garments ← <i>garments of holiness</i> , a Hebraic genitive.
Ex 35:20	וַיֵּצְאוּ כָּל־עֵדֶת בְּנֵי־יִשְׂרָאֵל מִלִּפְנֵי מֹשֶׁה:	Then all the congregation of the sons of Israel left Moses' presence,	
Ex 35:21	וַיָּבֵאוּ כָּל־אִישׁ אֲשֶׁר־נִשְׂאוֹ לְבָבוֹ וְכָל אִשׁ נִדְבָה רוּחוֹ אֹתוֹ הֵבִיאוּ אֶת־תְּרוּמַת יְהוָה לְמַלְאכַת אֹהֶל מוֹעֵד וּלְכָל־עֲבֹדָתוֹ וּלְבִגְדֵי הַקֹּדֶשׁ:	and every man who <u>so felt</u> moved in his heart and everyone whose spirit <u>so</u> impelled him brought the LORD's heave-offering for the artisanry of the tent of contact and for all <u>its</u> work and for the holy garments.	so felt moved in his heart ← <i>whose heart lifted him</i> . its: AV differs (<i>His</i>). Both are grammatically possible.
Ex 35:22	וַיָּבֵאוּ הָאֲנָשִׁים עַל־הַנְּשִׁים כָּל נְדִיב לֵב הֵבִיאוּ תַּח וְנָזָם וְטַבַּעַת וְכוּמָז כָּל־כְּלֵי זָהָב וְכָל־אִישׁ אֲשֶׁר הֵנִיף תְּנוּפֶת זָהָב לַיהוָה:	And the men came with the women – everyone <u>who was willing in his heart</u> – and brought a nosering or an earring or a <i>finger-ring</i> or a brooch or <u>any</u> item of gold. And <u>as for</u> every man who <u>made</u> a wave-offering of gold to the LORD,	willing in <i>his</i> heart ← <i>willing of heart</i> . any ← <i>every</i> . made ← <i>waved</i> .
Ex 35:23	וְכָל־אִישׁ אֲשֶׁר־נִמְצָא אֹתוֹ תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ וְעִזִּים וְעֹרֹת אֵילִם מְאָדָּמִים וְעֹרֹת תְּחָשִׁים הֵבִיאוּ:	and every man with whom blue, purple and scarlet <i>material</i> , and fine linen, and goat's <i>hair</i> and rams' skins dyed red and badgers' skins was <u>available</u> , he brought <i>these things</i> .	available ← <i>found</i> .
Ex 35:24	כָּל־מְרִים תְּרוּמַת כֶּסֶף וְנַחֲשֶׁת הֵבִיאוּ אֵת תְּרוּמַת יְהוָה וְכָל אֲשֶׁר נִמְצָא אֹתוֹ עֵצֵי שִׁטִּים לְכָל־מְלָאכַת הָעֲבֹדָה הֵבִיאוּ:	Everyone <u>who</u> made a heave-offering of silver or copper brought the LORD's heave-offering, and everyone with whom acacia wood was <u>available</u> for <u>any</u> artisanry in the work brought <i>it</i> .	available ← <i>found</i> . any ← <i>every</i> .
Ex 35:25	וְכָל־אִשָּׁה חֲכַמַת־לֵב בִּידָיָהּ טָווּ וַיָּבִיאוּ מִטּוֹה אֶת־הַתְּכֵלֶת וְאֶת־הָאַרְגָּמָן אֶת־תוֹלַעַת הַשָּׁנִי וְאֶת־הַשֵּׁשׁ:	And every woman <u>skilled in handiwork</u> spun and brought yarn – the blue and purple and scarlet <i>yarn</i> and the fine linen.	skilled in handiwork ← <i>wise-hearted in her hands</i> .
Ex 35:26	וְכָל־הַנְּשִׁים אֲשֶׁר נִשְׂא לְבָן אֶתְנָה בְּחָכְמָה טָווּ אֶת־הָעִזִּים:	And all the women <u>who felt</u> moved in their heart with <u>skill</u> spun the goat's <i>hair</i> .	who felt moved in their heart ← <i>whose heart lifted them</i> . skill ← <i>wisdom</i> .
Ex 35:27	וְהַנְּשִׂאִים הֵבִיאוּ אֵת אַבְנֵי הַשֵּׁהָם וְאֵת אַבְנֵי הַמְּלֵאָים לְאַפֹּד וּלְחֹשֶׁן:	And the leaders brought the onyx gemstones and the gemstones to be set, for the ephod and the breastplate,	

Ex 35:28	וְאֶת־הַבֶּשֶׂם וְאֶת־הַשֶּׁמֶן לְמָאוֹר וּלְשֶׁמֶן הַמִּשְׁחָה וּלְקֹטֶרֶת הַסַּמִּים:	and the fragrances, and the oil for the lamp, and the anointing oil, and the aromatic incense.	
Ex 35:29	כָּל־אִישׁ וְאִשָּׁה אֲשֶׁר נָדַב לְבָם אֶתֶם לְהָבִיא לְכָל־הַמְּלָאכָה אֲשֶׁר צִוָּה יְהוָה לַעֲשׂוֹת בְּיַד־מֹשֶׁה הֵבִיאוּ בְנֵי־יִשְׂרָאֵל נְדָבָה לַיהוָה: פ	Every man and woman whose heart impelled them to bring <u>any</u> of the <u>materials</u> which the LORD had commanded to make, through the <u>intermediacy</u> of Moses – <i>all such</i> sons of Israel brought a freewill-offering to the LORD.	any ← <i>all</i> . materials ← <i>work, business</i> . intermediacy ← <i>hand</i> .
Ex 35:30	וַיֹּאמֶר מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל רְאוּ קָרָא יְהוָה בְּשֵׁם בְּצַלְאֵל בֶּן־אוּרִי בֶן־חֹרֹר לְמַטֵּה יְהוּדָה:	Then Moses said to the sons of Israel, “Look, the LORD has called <u>Bezalel</u> , the son of <u>Uri</u> , the son of <u>Hur</u> , of the tribe of Judah, by name,	Bezalel: see Ex 31:2.
Ex 35:31	וַיִּמְלֵא אֹתוֹ רוּחַ אֱלֹהִים בְּחָכְמָה בְּתַבּוּנָה וּבְדַעַת וּבְכָל־מְלָאכָה:	and he has filled him <i>with</i> the spirit of God in wisdom <i>and</i> in understanding and in <u>competence</u> , and <i>these</i> in every kind of craftsmanship,	competence ← <i>knowledge</i> , but with a wider scope.
Ex 35:32	וּלְחַשֵּׁב מַחֲשָׁבֹת לַעֲשׂוֹת בַּזָּהָב וּבַכֶּסֶף וּבַנְּחֹשֶׁת:	and to devise designs to make in gold and in silver and in copper,	
Ex 35:33	וּבַחֲרֹשֶׁת אֲבָן לְמַלְאֲתָא וּבַחֲרֹשֶׁת עֵץ לַעֲשׂוֹת בְּכָל־מְלָאכֶת מַחֲשָׁבֹת:	and in <u>shaping</u> of gemstones to set and in <u>carving</u> wood to <u>use</u> in <u>any</u> craftsmanship <u>by design</u> .	shaping ← <i>sculpture</i> . use ← <i>make</i> . any ← <i>every</i> . by design ← <i>of design</i> .
Ex 35:34	וְלַהֲזֹרֵת נָתַן בְּלִבּוֹ הוּא וְאַהֲלִיאֵב בֶּן־אַחִיסַמַּךְ לְמַטֵּה־דָן:	And he has put <i>it</i> in his heart to teach, <i>in his</i> and <i>in that of</i> <u>Aholiab</u> the son of <u>Ahisamach</u> of the tribe of Dan.	Aholiab: see Ex 31:6.
Ex 35:35	מִלֵּא אֹתָם חָכְמַת־לֵב לַעֲשׂוֹת כָּל־מְלָאכֶת חָרָשׁ וְחָשֵׁב וְרֹקֵם בְּתַבְּלֹת וּבְאַרְגָּמָן בְּתוֹלַעַת הַשָּׁנִי וּבִשְׂשׁוּ וְאַרְגָּ עֲשֵׂי כָל־מְלָאכָה וְחָשְׁבֵי מַחֲשָׁבֹת:	He has filled them <i>with skill</i> to make all the artisanry – of the engraver and the <u>damask weaver</u> and the embroiderer in blue and purple and scarlet <i>material</i> and fine linen, and the weaver – the makers of all the artisanry and the producers of designs.”	skill ← <i>wisdom of heart</i> . damask weaver: see Ex 26:1.

Ex 36:1	<p>וַעֲשֶׂה בְּצִלְאֵל וְאַהֲלִיאֵב וְכָל אִישׁ חָכֶם-לֵב אֲשֶׁר נָתַן יְהוָה חָכְמָה וּתְבוּנָה בְּהִמָּה לַדַּעַת לַעֲשׂוֹת אֶת-כָּל-מְלֶאכֶת עֲבֹדַת הַקֹּדֶשׁ לְכָל אֲשֶׁר-צִוָּה יְהוָה:</p>	<p>Then <u>Bezalel</u> and <u>Aholiab</u> <u>started</u> work, as <u>did</u> every skilful man in whom the LORD had put wisdom and understanding, so that <i>they</i> would know <i>how</i> to make all the artisanry of the work of the holy <i>place</i>, according to everything that the LORD had commanded.</p>	<p>Bezalel: see Ex 31:2. Aholiab: see Ex 31:6. started work ← worked. skilful ← wise-hearted.</p>
Ex 36:2	<p>וַיִּקְרָא מֹשֶׁה אֶל-בְּצִלְאֵל וְאֶל-אַהֲלִיאֵב וְאֶל כָּל-אִישׁ חָכֶם-לֵב אֲשֶׁר נָתַן יְהוָה חָכְמָה בְּלִבּוֹ כֹּל אֲשֶׁר נִשְׂאוֹ לְבוֹ לְקַרְבָּה אֶל-הַמְּלָאכָה לַעֲשׂוֹת אֹתָהּ:</p>	<p>And Moses called for <u>Bezalel</u> and for <u>Aholiab</u> and for every skilful man in whose heart the LORD had put wisdom – everyone whose heart had impelled him to <u>launch into</u> the artisanry <i>and</i> to make it.</p>	<p>Bezalel: see Ex 31:2. Aholiab: see Ex 31:6. skilful ← wise-hearted. launch into ← approach.</p>
Ex 36:3	<p>וַיִּקְחוּ מִלִּפְנֵי מֹשֶׁה אֶת כָּל-הַתְּרוּמָה אֲשֶׁר הֵבִיאוּ בְנֵי יִשְׂרָאֵל לְמַלְאכֶת עֲבֹדַת הַקֹּדֶשׁ לַעֲשׂוֹת אֹתָהּ וְהֵם הֵבִיאוּ אֵלָיו עוֹד נְדָבָה בְּבִקְרָה בְּבִקְרָה:</p>	<p>And they took <u>from</u> Moses all the heave-offering which the sons of Israel had brought for the artisanry of the work of the holy <i>place</i>, with <i>which</i> to make it, and they brought an additional freewill-offering to him <u>each</u> morning.</p>	<p>from ← from before. each morning ← in the morning in the morning.</p>
Ex 36:4	<p>וַיָּבֵאוּ כָּל-הַחֲכָמִים הָעֹשִׂים אֶת כָּל-מְלֶאכֶת הַקֹּדֶשׁ אִישׁ-אִישׁ מִמְּלֶאכֶתוֹ אֲשֶׁר-הֵמָּה עֹשִׂים:</p>	<p>And all the <u>skilled</u> men who were making all the artisanry of the holy <i>place</i> came, each one from his work which they were doing.</p>	<p>skilled ← wise.</p>
Ex 36:5	<p>וַיֹּאמְרוּ אֶל-מֹשֶׁה לֵאמֹר מְרַבִּים הָעָם לְהֵבִיא מְדֵי הָעֲבֹדָה לְמַלְאכָה אֲשֶׁר-צִוָּה יְהוָה לַעֲשׂוֹת אֹתָהּ:</p>	<p>And they spoke with Moses and said, “The people are bringing more than enough for the work of the artisanry which the LORD commanded <i>them</i> to make.”</p>	<p>of the artisanry ← for the artisanry.</p>
Ex 36:6	<p>וַיִּצַו מֹשֶׁה וַיַּעֲבִירוּ קוֹל בְּמַחֲנֶה לֵאמֹר אִישׁ וְאִשָּׁה אֶל-יַעֲשׂוּ-עוֹד מְלָאכָה לְתְרוּמַת הַקֹּדֶשׁ וַיִּכְלָא הָעָם מִהֵבִיא:</p>	<p>Then Moses gave the commandment, and <u>they</u> caused word to be passed around in the camp and said, “Don't let <i>any</i> man or woman make any more contribution to the heave-offering of the holy <i>place</i>.” So the people were restrained from bringing <i>anything</i> more.</p>	<p>they caused word to be passed around ← they passed a voice. contribution ← artisanry.</p>
Ex 36:7	<p>וְהַמְּלָאכָה הֵייתָה דַּיִם לְכָל-הַמְּלָאכָה לַעֲשׂוֹת אֹתָהּ וְהוֹתֵר: ס</p>	<p>And the <u>materials</u> were sufficient for them, for all the artisanry, to make it, and <u>there</u> was surplus.</p>	<p>materials ← artisanry. there was surplus: infinitive absolute in the role of a finite verb. See [Ges-HG] §113z.</p>

Ex 36:8	וַיַּעֲשׂוּ כָּל-חֹכְמֵי-לֵב בְּעֵשִׂי הַמְּלָאכָה אֶת-הַמִּשְׁכָּן עֲשֶׂר יְרִיעֹת שֵׁשׁ מִשְׁזָר וְתַבְלֹת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי כְּרֻבִים מַעֲשֵׂה חֹשֶׁב עָשָׂה אֹתָם:	And all the <u>skilled men</u> among those making the <u>artisanry</u> made the <u>tabernacle</u> , ten <u>curtains</u> , <u>fine twined linen</u> , and <u>blue and purple and scarlet material</u> . <i>As for the cherubim, it was with the work of a damask weaver that he made them.</i>	Ex 26:1-26:37 describes the curtains and boards and related artefacts of the tabernacle. skilled ← <i>wise-hearted</i> . cherubim: apparently there are cherubim in the motifs in the curtains.
Ex 36:9	אֶרְדֵּי הַיְרִיעָה הָאֶחָת שְׁמֹנֶה וְעֶשְׂרִים בְּאַמָּה וְרוֹחַב אַרְבַּע בְּאַמָּה הַיְרִיעָה הָאֶחָת מִדָּה אֶחָת לְכֹל-הַיְרִיעֹת:	The length of one curtain <i>was</i> twenty-eight <u>cubits</u> , and the width <i>was</i> four <u>cubits</u> for one curtain. <i>There was one size for all the curtains.</i>	cubit (2x): about 18 inches or 45 cm. all the curtains ← <i>every curtain</i> .
Ex 36:10	וַיַּחְבֵּר אֶת-חֲמֵשׁ הַיְרִיעֹת אֶחָת אֶל-אֶחָת וְחֲמֵשׁ יְרִיעֹת חִבְּר אֶחָת אֶל-אֶחָת:	Then he <u>joined</u> the five curtains one to another, and he <u>joined another</u> five curtains one to another.	he: Bezalel; see Ex 38:22.
Ex 36:11	וַיַּעַשׂ לִלְאֹת תְּכֵלֶת עַל שְׂפַת הַיְרִיעָה הָאֶחָת מִקְצֵה בְּמַחְבְּרַת בֵּן עֲשָׂה בְּשְׂפַת הַיְרִיעָה הַקִּיצוֹנָה בְּמַחְבְּרַת הַשְּׁנִיית:	And he made loops of <u>blue material</u> on the <u>hem</u> of one curtain at the <u>joining edge</u> , and he did so at the <u>hem</u> of the last curtain, at the <u>second join</u> .	hem (2x) ← <i>lip</i> .
Ex 36:12	חֲמִשִּׁים לִלְאֹת עָשָׂה בַּיְרִיעָה הָאֶחָת וְחֲמִשִּׁים לִלְאֹת עָשָׂה בְּקִצֵּה הַיְרִיעָה אֲשֶׁר בְּמַחְבְּרַת הַשְּׁנִיית מִקְבִּילַת הַלְּאֹת אֶחָת אֶל-אֶחָת:	He made <u>fifty loops</u> in one curtain, and he made <u>fifty loops</u> on the edge of the curtain which <i>was</i> at the <u>second join</u> , and the loops <u>held each other together</u> .	held each other together ← <i>cause one to receive one</i> .
Ex 36:13	וַיַּעַשׂ חֲמִשִּׁים קְרָסֵי זָהָב וַיַּחְבֵּר אֶת-הַיְרִיעֹת אֶחָת אֶל-אֶחָת בְּקְרָסִים וַיְהִי הַמִּשְׁכָּן אֶחָד: ס	And he made <u>fifty golden clasps</u> , and he <u>joined one curtain to another</u> with the clasps, and the tabernacle became a <u>unity</u> .	a unity ← <i>one</i> .
Ex 36:14	וַיַּעַשׂ יְרִיעֹת עֲזִים לְאֹהֶל עַל-הַמִּשְׁכָּן עֲשֶׂתֵי-עֶשְׂרֵה יְרִיעֹת עָשָׂה אֹתָם:	And he made curtains of <u>goat's hair</u> for the tent over the tabernacle; he <u>made eleven of these curtains</u> .	he made eleven of <i>these</i> curtains ← <i>eleven curtains he made them</i> .
Ex 36:15	אֶרְדֵּי הַיְרִיעָה הָאֶחָת שְׁלֹשִׁים בְּאַמָּה וְאַרְבַּע אַמּוֹת רֹחַב הַיְרִיעָה הָאֶחָת מִדָּה אֶחָת לְעֵשְׂתֵי עֶשְׂרֵה יְרִיעֹת:	The length of one curtain <i>was</i> thirty cubits, and the width of one curtain <i>was</i> four cubits, and the eleven curtains <i>were</i> of one size.	
Ex 36:16	וַיַּחְבֵּר אֶת-חֲמֵשׁ הַיְרִיעֹת לְבַד וְאֶת-שֵׁשׁ הַיְרִיעֹת לְבַד:	And he <u>joined the five curtains</u> separately, and the six curtains separately.	

Ex 36:17	וַיַּעַשׂ לְלֵאָת חֲמִשִּׁים עַל שִׁפְת הַיְרִיעָה הַקִּיצָנָה בַּמַּחְבֵּרֶת וְחֲמִשִּׁים לְלֵאָת עָשָׂה עַל-שִׁפְת הַיְרִיעָה הַחֲבֵרֶת הַשְּׁנִיָּת:	And he made fifty loops on the hem of the last curtain at the join, and he made fifty loops on the hem of the other adjoining curtain.	hem (2x) ← lip. the other ← the second.
Ex 36:18	וַיַּעַשׂ קְרָסֵי נְחֹשֶׁת חֲמִשִּׁים לְחַבֵּר אֶת-הָאָהֶל לְהִיָּת אֶחָד:	And he made fifty copper clasps to join the tent up into a unity.	into a unity ← to be one.
Ex 36:19	וַיַּעַשׂ מְכֹסָה לְאָהֶל עֹרֹת אֵלִים מְאֻדָּמִים וּמְכֹסָה עֹרֹת תַּחֲשִׁים מִלְמַעְלָה: ס	And he made a covering for the tent from rams' skins dyed red, and a covering from badgers' skins above it.	covering from ← covering of.
Ex 36:20	וַיַּעַשׂ אֶת-הַקְּרָשִׁים לַמִּשְׁכָּן עֲצֵי שִׁטִּים עֹמְדִים:	And he made the boards for the tabernacle from acacia wood, standing vertically.	
Ex 36:21	עֶשֶׂר אַמָּת אַרְדָּ הַקְּרֶשׁ וְאַמָּה וַחֲצִי הָאֵמָה רָחֵב הַקְּרֶשׁ הָאֶחָד:	The length was ten cubits per board, and the width of one board was one and a half cubits.	
Ex 36:22	שְׁתֵּי יָדָת לְקְרֶשׁ הָאֶחָד מְשֻׁלְּבֹת אַחַת אֶל-אַחַת בֵּן עָשָׂה לְכָל קְרֶשֶׁי הַמִּשְׁכָּן:	Two tenons per board were each joined to its counterpart. That is how he made it for all the boards of the tabernacle.	each ... to its counterpart ← one to one. that is how ← thus.
Ex 36:23	וַיַּעַשׂ אֶת-הַקְּרָשִׁים לַמִּשְׁכָּן עֶשְׂרִים קְרָשִׁים לַפְּאֵת נֹגֵב תִּימָנָה:	So he made the boards for the tabernacle – twenty boards – on the south side, south-facing.	
Ex 36:24	וְאַרְבָּעִים אֲדָנִי-כֶסֶף עָשָׂה תַּחַת עֶשְׂרִים הַקְּרָשִׁים שְׁנֵי אֲדָנִים תַּחַת-הַקְּרֶשׁ הָאֶחָד לְשְׁתֵּי יָדָתָיו וּשְׁנֵי אֲדָנִים תַּחַת-הַקְּרֶשׁ הָאֶחָד לְשְׁתֵּי יָדָתָיו:	And he made forty silver sockets to go under the twenty boards – two sockets under one board for its two tenons, and two sockets under another board for its two tenons.	one ... another ← one ... one.
Ex 36:25	וּלְצִלְע הַמִּשְׁכָּן הַשְּׁנִיָּת לַפְּאֵת צָפוֹן עָשָׂה עֶשְׂרִים קְרָשִׁים:	And for the second side of the tabernacle, on the north side, he made twenty boards,	side ... side ← rib ... quarter.
Ex 36:26	וְאַרְבָּעִים אֲדָנִיהֶם בְּכֶסֶף שְׁנֵי אֲדָנִים תַּחַת הַקְּרֶשׁ הָאֶחָד וּשְׁנֵי אֲדָנִים תַּחַת הַקְּרֶשׁ הָאֶחָד:	and their forty silver sockets, two sockets under one board, and two sockets under another board.	one ... another ← one ... one.

Ex 36:27	וְלִירְכָתַי הַמִּשְׁכָּן יָמָה עָשָׂה שֵׁשֶׁה קָרְשִׁים:	And he made six boards for the flanks of the tabernacle on the west.	flanks: see Ex 26:22.
Ex 36:28	וּשְׁנֵי קָרְשִׁים עָשָׂה לְמַקְצַעַת הַמִּשְׁכָּן בִּירְכָתָיִם:	And he made two boards for the corners of the tabernacle on the flanks.	flanks: see Ex 26:22. perhaps <i>two flanks</i> , but the word has a dual form even when used as a plural.
Ex 36:29	וְהָיוּ תּוֹאֲמִם מְלֻמָּטָה וְיִחְדּוּ יִהְיוּ תַמִּים אֶל־רֵאשׁוֹ אֶל־הַטְּבַעַת הָאֶחָת בֶּן עָשָׂה לְשְׁנֵיהֶם לְשְׁנֵי הַמַּקְצַעַת:	And they were coupled from below, and they were perfectly aligned up to the top of it, to a ring. He made the two of them this way for the two corners.	aligned ← <i>together</i> . a ring ← <i>one ring</i> .
Ex 36:30	וְהָיוּ שְׁמֹנֶה קָרְשִׁים וְאֲדִינֵיהֶם כֶּסֶף שֵׁשֶׁה עָשָׂר אֲדָנִים שְׁנֵי אֲדָנִים שְׁנֵי אֲדָנִים תַּחַת הַקָּרֶשׁ הָאֶחָד:	And there were eight boards and their silver sockets – sixteen sockets – two sockets each time under one board.	two sockets each time ← <i>two sockets two sockets</i> . Not quite the same wording as Ex 26:25.
Ex 36:31	וַיַּעַשׂ בְּרִיחֵי עֵצֵי שִׁטִּים חֲמֵשֶׁה לְקָרְשֵׁי צַלְעֵי־הַמִּשְׁכָּן הָאֶחָת:	And he made bolts of acacia wood – five for the boards on one side of the tabernacle,	side ← <i>rib</i> .
Ex 36:32	וְחֲמֵשֶׁה בְּרִיחֵם לְקָרְשֵׁי צַלְעֵי־הַמִּשְׁכָּן הַשְּׁנִיית וְחֲמֵשֶׁה בְּרִיחֵם לְקָרְשֵׁי הַמִּשְׁכָּן לִירְכָתָיִם יָמָה:	and five bolts for the boards on the second side of the tabernacle, and five bolts for the boards of the tabernacle on the western flank.	side ... flank ← <i>rib ... extremity</i> .
Ex 36:33	וַיַּעַשׂ אֶת־הַבְּרִיחַ הַתִּיּוֹן לְבָרִיחַ בְּתוֹךְ הַקָּרְשִׁים מִן־הַקְּצָה אֶל־הַקְּצָה:	And he made the middle bolt to pass inside the boards from end to end.	
Ex 36:34	וְאֶת־הַקָּרְשִׁים צָפָה זָהָב וְאֶת־טְבַעְתֵּם עָשָׂה זָהָב בָּתִּים לְבְּרִיחֵם וַיִּצַּף אֶת־הַבְּרִיחֵם זָהָב:	And he overlaid the boards with gold, and he made their rings of gold, as receptacles for the bolts, and he overlaid the bolts with gold.	
Ex 36:35	וַיַּעַשׂ אֶת־הַפָּרֹכֶת תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מִשְׁזָר מְעֵשָׂה חֹשֶׁב עָשָׂה אֹתָהּ כְּרֻבִים:	And he made the veil in blue and purple and scarlet material and fine twined linen – the work of a damask weaver. He made it with cherubim.	damask weaver: see Ex 26:1. cherubim: see Ex 36:8.
Ex 36:36	וַיַּעַשׂ לָהּ אַרְבַּעַת עַמּוּדֵי שִׁטִּים וַיִּצְפֹּם זָהָב וְוִיָּהֶם זָהָב וַיִּצַק לָהֶם אַרְבַּעַת אֲדָנֵי־כֶסֶף:	And he made four acacia columns for it, and he overlaid them with gold, and he made their golden hooks, and he cast four silver sockets for them.	

Ex 36:37	וַיַּעַשׂ מָסָךְ לַפֶּתַח הָאֹהֶל תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מְשֻׁזָּר מַעֲשֵׂה רֶקֶם:	And he made a screen for the entrance to the tent, <i>from</i> blue and purple and scarlet <i>material</i> and fine twined linen, the work of an embroiderer,	
Ex 36:38	וְאֶת־עַמּוּדָיו חֲמֹשֶׁה וְאֶת־זְוִיָּיהֶם וְצִפָּה רָאשֵׁיהֶם וְחֻשְׁקֵיהֶם זָהָב וְאֲדָנִיָּהֶם חֲמֹשֶׁה נְחֹשֶׁת: פ	and its five columns and their hooks, and he overlaid their capitals and their connecting rods <i>with</i> gold, and <i>he made</i> their five sockets <i>of</i> copper.	
Ex 37:1	וַיַּעַשׂ בְּצִלְאֵל אֶת־הָאָרֹן עֲצֵי שִׁטִּים אֲמָתִים וְחֻצֵי אַרְכּוֹ וְאִמָּה וְחֻצֵי רְחִבּוֹ וְאִמָּה וְחֻצֵי קִמְתּוֹ:	And Bezalel made the ark <i>from</i> acacia wood; its length <i>was</i> two and a half cubits, and its width <i>was</i> one and a half cubits, and its height <i>was</i> one and a half cubits.	Bezalel: see Ex 31:2. cubit (3x): about 18 inches or 45 cm. The ark is described in Ex 25:10.
Ex 37:2	וַיִּצְפֹּהוּ זָהָב טָהוֹר מִבֵּית וּמְחוּץ וַיַּעַשׂ לוֹ זֶר זָהָב סָבִיב:	And he overlaid it <i>with</i> pure gold on the inside and on the outside, and he made an edge around <i>it</i> <i>from</i> gold.	
Ex 37:3	וַיִּצֶק לוֹ אַרְבַּע טַבַּעֲתַי זָהָב עַל אַרְבַּע פַּעֲמֹתָיו וּשְׁתֵּי טַבַּעֲתַי עַל־צִלְעוֹ הָאַחַת וּשְׁתֵּי טַבַּעֲוֹת עַל־צִלְעוֹ הַשְּׁנִיית:	And he cast four golden rings for it at its four corners, <i>with</i> two rings for one of its <i>sides</i> , and two rings for its second <i>side</i> .	with ← <i>and</i> . sides ... side ← <i>ribs ... rib</i> .
Ex 37:4	וַיַּעַשׂ בְּדֵי עֲצֵי שִׁטִּים וַיִּצַּף אֹתָם זָהָב:	And he made poles of acacia wood, and he overlaid them <i>with</i> gold.	
Ex 37:5	וַיָּבֵא אֶת־הַבָּדִים בְּטַבַּעֲתַי עַל צִלְעֹת הָאָרֹן לְשֵׂאת אֶת־הָאָרֹן:	And he brought the poles through the rings on the <i>sides</i> of the ark, to carry the ark.	sides ← <i>ribs</i> .
Ex 37:6	וַיַּעַשׂ כַּפֹּרֶת זָהָב טָהוֹר אֲמָתִים וְחֻצֵי אַרְכָּהּ וְאִמָּה וְחֻצֵי רְחִבָּהּ:	And he made the atonement cover <i>from</i> pure gold. Its length <i>was</i> two and a half cubits, and its width <i>was</i> one and a half cubits.	
Ex 37:7	וַיַּעַשׂ שְׁנֵי כְרֻבִים זָהָב מִקְשָׁה עָשָׂה אֹתָם מִשְׁנֵי קְצוֹת הַכַּפֹּרֶת:	And he made two cherubim <i>of</i> gold; he made them <i>as</i> beaten work at the two ends of the atonement cover.	
Ex 37:8	כְּרוֹב־אֶחָד מִקְצֵה מִזֶּה וּכְרוֹב־אֶחָד מִקְצֵה מִזֶּה מִן־הַכַּפֹּרֶת עָשָׂה אֶת־הַכְּרֻבִים מִשְׁנֵי *קְצוֹוֹתוֹ **קְצוֹתָיו:	<i>He made</i> one cherub on one end and one cherub on the other end. He made the cherubim <i>coming</i> from the atonement cover at its two <i>ends</i> .	its ... ends: the <i>ketiv</i> is a variant of the <i>qeré</i> .

Ex 37:9	וַיְהִיו הַכְּרֻבִּים פְּרָשֵׁי כַנָּפִים לְמַעַל סְכָכִים בְּכַנְפֵיהֶם עַל־הַכַּפֹּרֶת וּפְנֵיהֶם אִישׁ אֶל־אָחִיו אֶל־הַכַּפֹּרֶת הָיוּ פְּנֵי הַכְּרֻבִּים: פ	And the cherubim were <i>with</i> wings spread <u>upwards</u> , covering the atonement cover with their wings, and they faced <u>each other</u> . The faces of the cherubim were <i>directed</i> towards the atonement cover.	upwards: perhaps here <i>above</i> . each other ← <i>one / each to his</i> <i>brother</i> .
Ex 37:10	וַיַּעַשׂ אֶת־הַשְּׁלֶחַן עֲצֵי שִׁטִּים אֲמָתַיִם אַרְכּוֹ וְאַמָּה רָחְבּוֹ וְאַמָּה וַחֲצֵי קִמָּתוֹ:	And he made the table <i>of</i> acacia wood. Its length <i>was</i> two cubits, and its width <i>was</i> one cubit, and its height <i>was</i> one and a half cubits.	
Ex 37:11	וַיַּצֵּף אֹתוֹ זָהָב טָהוֹר וַיַּעַשׂ לוֹ זֶרֶזָהָב סָבִיב:	And he overlaid it <i>with</i> pure gold, and he made a golden edge around <i>it</i> .	
Ex 37:12	וַיַּעַשׂ לוֹ מִסְגֶּרֶת טֶפַח סָבִיב וַיַּעַשׂ זֶרֶזָהָב לְמִסְגֶּרְתּוֹ סָבִיב:	And he made a rim a handbreadth <i>high</i> around it, and he made a golden edge to the rim around it.	
Ex 37:13	וַיִּצֶק לוֹ אַרְבַּע טִבְעֹת זָהָב וַיִּתֵּן אֶת־הַטִּבְעֹת עַל אַרְבַּע הַפְּאֵת אֲשֶׁר לְאַרְבַּע רַגְלָיו:	And he cast four golden rings for it, and he put the rings on the four corners which <i>were</i> at its four legs.	
Ex 37:14	לְעֵמַת הַמִּסְגֶּרֶת הָיוּ הַטִּבְעֹת בָּתִּים לַבַּדִּים לְשֵׂאת אֶת־הַשְּׁלֶחַן:	The rings were joined to the rim <i>as</i> receptacles for the poles <i>by</i> <i>which</i> to carry the table.	
Ex 37:15	וַיַּעַשׂ אֶת־הַבַּדִּים עֲצֵי שִׁטִּים וַיַּצֵּף אֹתָם זָהָב לְשֵׂאת אֶת־הַשְּׁלֶחַן:	And he made the poles <i>of</i> acacia wood and he overlaid them <i>with</i> gold, <i>by which</i> to carry the table.	
Ex 37:16	וַיַּעַשׂ אֶת־הַכֵּלִים אֲשֶׁר עַל־הַשְּׁלֶחַן אֶת־קְעָרָתָיו וְאֶת־כַּפְתָּיו וְאֵת מִנְקִיתָיו וְאֶת־הַקְּשׁוֹת אֲשֶׁר יִסַּד בָּהֶן זָהָב טָהוֹר: פ	And he made the equipment which <i>goes</i> on the table – its dishes and its spoons and its vials and the bowls by which <i>libations</i> are <u>poured</u> . <i>They were</i> <i>of</i> pure gold.	are poured: see Ex 25:29.
Ex 37:17	וַיַּעַשׂ אֶת־הַמְּנֹרָה זָהָב טָהוֹר מִקְשֵׁה עָשָׂה אֶת־הַמְּנֹרָה יְרֵכָה וְקִנָּה גְּבִיעֶיהָ כַּפְתָּרֶיהָ וּפְרָחֶיהָ מִמְּנָה הָיוּ:	And he made <u>the lampstand from</u> pure gold; <i>as</i> beaten work he made <u>the lampstand</u> – its main stem and its branches. Its cups, its knobs and its flowers <u>diverged</u> from it.	The lampstand is described in Ex 25:30. the lampstand ... the lampstand: otiose, but see Gen 12:5. branches ← <i>cane</i> . diverged ← <i>were</i> .

Ex 37:18	וּשְׁשֵׁה קָנִים יֵצְאוּ מִצְדֵיהָ שְׁלֹשָׁה קִנֵי מְנֹרֶה מִצְדָּה הָאַחַד וּשְׁלֹשָׁה קִנֵי מְנֹרֶה מִצְדָּה הַשְּׁנִי:	And six branches came out of its sides – three branches of the lampstand from one side of it and three branches of the lampstand from the <u>other</u> side of it.	other ← <i>second</i> .
Ex 37:19	שְׁלֹשָׁה גְבַעִים מְשֻׁקָּדִים בְּקִנְיָה הָאַחַד כַּפְתָּר וּפְרָח וּשְׁלֹשָׁה גְבַעִים מְשֻׁקָּדִים בְּקִנְיָה אֶחָד כַּפְתָּר וּפְרָח בֵּן לְשֵׁשֶׁת הַקָּנִים הַיֵּצְאוּ מִן־הַמְּנֹרֶה:	There were three almond-shaped cups on one branch, <i>with</i> a knob and a flower, and three almond-shaped cups on another branch <i>with</i> a knob and a flower. That <i>is</i> how <i>it was</i> for the six branches coming out of the lampstand.	
Ex 37:20	וּבַמְּנֹרֶה אַרְבַּעַה גְבַעִים מְשֻׁקָּדִים כַּפְתָּרֶיהָ וּפְרָחֶיהָ:	And in the <i>main stem</i> of the lampstand <i>there were</i> four almond-shaped cups <i>with</i> its knobs and its flowers.	
Ex 37:21	וּכְפָתֵר תַּחַת שְׁנֵי הַקָּנִים מִמְּנֶה וּכְפָתֵר תַּחַת שְׁנֵי הַקָּנִים מִמְּנֶה וּכְפָתֵר תַּחַת־שְׁנֵי הַקָּנִים מִמְּנֶה לְשֵׁשֶׁת הַקָּנִים הַיֵּצְאוּ מִמְּנֶה:	And <i>he made</i> a knob under the two branches <i>where they diverge</i> from it, and a knob under the two branches <i>where they diverge</i> from it, and a knob under the two branches <i>where they diverge</i> from it, <i>this being</i> for the six branches which come out of it.	
Ex 37:22	כַּפְתָּרֶיהֶם וּקְנֹתָם מִמְּנֶה הָיוּ כְּלֵה מְקֻשָּׁה אַחַת זָהָב טָהוֹר:	Their knobs and branches were <u>integral to it</u> ; all of it <i>was</i> one <i>piece of</i> beaten work of pure gold.	integral to it ← <i>from it</i> .
Ex 37:23	וַיַּעַשׂ אֶת־נִרְתֵיהָ שִׁבְעָה וּמִלְקָחֶיהָ וּמִחֻתֵיהָ זָהָב טָהוֹר:	And he made its seven lamps and its snuffing-tongs and its snuff-dishes of pure gold.	
Ex 37:24	כִּכֹּר זָהָב טָהוֹר עָשָׂה אֹתָהּ וְאֵת כָּל־כְּלֵיהָ: פ	From a <u>talent</u> of pure gold he made it, with all its accessories.	talent: see Ex 25:39.
Ex 37:25	וַיַּעַשׂ אֶת־מִזְבַּח הַקְּטֹרֶת עֲצֵי שִׁטִּים אֲמָה אָרְכוֹ וְאַמָּה רָחְבּוֹ רְבֹוע וְאַמְתֵּים קִמְתּוֹ מִמְּנוֹ הָיוּ קַרְנֹתָיו:	And he made the incense altar <i>from</i> acacia wood. Its length <i>was</i> one cubit, and its width <i>was</i> one cubit. <i>It was</i> square, and its height <i>was</i> two cubits. Its horns <i>were integral to it</i> .	The incense altar is described in Ex 30:1-10. integral to it ← <i>from it</i> .
Ex 37:26	וַיִּצֹף אֹתוֹ זָהָב טָהוֹר אֶת־גִּגּוֹ וְאֶת־קִירָתוֹ סָבִיב וְאֶת־קַרְנֹתָיו וַיַּעַשׂ לוֹ זֶר זָהָב סָבִיב:	And he overlaid it <i>with</i> pure gold – its <u>top</u> and its walls around <i>it</i> and its horns. And he made a golden edge for it <i>all</i> around.	top ← <i>roof</i> .

Ex 37:27	וַיַּעַשׂ שְׁתֵּי טַבְעוֹת זָהָב עָשָׂה-לָּו מִתַּחַת לְזָרוּ עַל שְׁתֵּי צְלָעוֹתָיו עַל שְׁנֵי צַדָּיו לְבַתִּים לְבָדִים לְשֵׂאת אֹתוֹ בָּהֶם:	And he made two golden rings for it below its edge on its two flanks, on its two sides, as receptacles for the poles by which to carry it.	flanks ... sides ← ribs ... sides (the usual word).
Ex 37:28	וַיַּעַשׂ אֶת-הַבָּדִים עֲצֵי שִׁטִּים וַיִּצַף אֹתָם זָהָב:	And he made the poles of acacia wood, and he overlaid them with gold.	
Ex 37:29	וַיַּעַשׂ אֶת-שֶׁמֶן הַמִּשְׁחָה קֹדֶשׁ וְאֶת-קִטְרֹת הַסַּמִּים טָהוֹר מַעֲשֵׂה רִקְחָ: פ	And he made the holy anointing oil and the pure aromatic incense, the product of a pharmacist.	holy anointing oil ... aromatic incense: mentioned in Ex 31:11.
Ex 38:1	וַיַּעַשׂ אֶת-מִזְבַּח הָעֹלָה עֲצֵי שִׁטִּים חָמֵשׁ אַמּוֹת אָרְכוֹ וְחַמֵּשׁ-אַמּוֹת רָחְבוֹ רְבֹוע וְשֵׁלֶשׁ אַמּוֹת קָמְתוֹ:	And he made the burnt offering altar from acacia wood. Its length was five cubits, and its width was five cubits. It was square, and its height was three cubits.	cubit (3x): about 18 inches or 45 cm. The burnt offering altar is described in Ex 27:1-8.
Ex 38:2	וַיַּעַשׂ קַרְנֹתָיו עַל אַרְבַּע פְּנֵיתָיו מִמְּנוֹ הָיוּ קַרְנֹתָיו וַיִּצַף אֹתוֹ נְחֹשֶׁת:	And he made its horns on its four corners. Its horns were integral to it, and he overlaid it with copper.	were integral to ← were from.
Ex 38:3	וַיַּעַשׂ אֶת-כָּל-כְּלֵי הַמִּזְבֵּחַ אֶת-הַסִּירֹת וְאֶת-הַיָּעִים וְאֶת-הַמְזַרְקוֹת אֶת-הַמְזֻלְגֹת וְאֶת-הַמַּחְתֹּת כָּל-כְּלָיו עָשָׂה נְחֹשֶׁת:	And he made all the equipment for the altar – the pans and the shovels and the basins and the forks and the firepans. He made all its equipment from copper.	firepans: see Ex 27:3.
Ex 38:4	וַיַּעַשׂ לַמִּזְבֵּחַ מִכְבָּר מַעֲשֵׂה רֶשֶׁת נְחֹשֶׁת תַּחַת פְּרָכְבוֹ מִלְמָטָה עַד-חֻצְיוֹ:	And he made a grate for the altar – a meshed copper artefact – under its ledge, underneath, extending up to half way.	half way ← its half.
Ex 38:5	וַיִּצֹק אַרְבַּע טַבְעוֹת בְּאַרְבַּע הַקְּצוֹת לַמִּכְבָּר הַנְּחֹשֶׁת בַּתִּים לְבָדִים:	And he cast four rings on the four ends of the copper grate, as receptacles for the poles.	
Ex 38:6	וַיַּעַשׂ אֶת-הַבָּדִים עֲצֵי שִׁטִּים וַיִּצַף אֹתָם נְחֹשֶׁת:	And he made the poles of acacia wood, and he overlaid them with copper.	
Ex 38:7	וַיָּבֵא אֶת-הַבָּדִים בְּטַבְעוֹת עַל צְלָעוֹת הַמִּזְבֵּחַ לְשֵׂאת אֹתוֹ בָּהֶם נְבוֹב לְחַת עָשָׂה אֹתוֹ: ס	And he brought the poles through the rings on the sides of the altar in order to carry it by them. He made it hollow with panels.	sides ← ribs. made it: AV differs, interpreting “made the altar”, without italics.

Ex 38:8	וַיַּעַשׂ אֶת הַכִּיּוֹר נְחֹשֶׁת וְאֶת כַּנּוֹ נְחֹשֶׁת בְּמִרְאֵת הַצַּבָּאוֹת אֲשֶׁר צָבְאוּ פָתַח אֹהֶל מוֹעֵד: ס	And he made the copper laver and its copper pedestal, <u>from</u> the mirrors of the <i>women</i> -servants who served <i>at</i> the entrance to the tent of contact.	from ← <i>on, by, through</i> .
Ex 38:9	וַיַּעַשׂ אֶת־הַחֲצֵר לַפָּאֵת נֹגֵב תִּימָנָה קִלְעֵי הַחֲצֵר שֵׁשׁ מִשְׁזָר מֵאָה בָּאֲמָה:	And he made the courtyard on the southern <u>side</u> , facing south. The drapes of the courtyard <i>were</i> of fine twined linen, one hundred cubits <i>long</i> .	side ← <i>corner</i> .
Ex 38:10	עַמּוּדֵיהֶם עֶשְׂרִים וְאֲדָנֵיהֶם עֶשְׂרִים נְחֹשֶׁת וְוֵי הָעַמּוּדִים וְחֻשְׁקֵיהֶם כֶּסֶף:	Their columns <i>were</i> twenty <i>in</i> <i>number</i> , and their twenty sockets <i>were</i> of copper, and the hooks of the columns and their connecting rods <i>were</i> of silver.	their columns ... their twenty sockets: the antecedent appears to be <i>drapes</i> .
Ex 38:11	וּלְפָאֵת צְפוֹן מֵאָה בָּאֲמָה עַמּוּדֵיהֶם עֶשְׂרִים וְאֲדָנֵיהֶם עֶשְׂרִים נְחֹשֶׁת וְוֵי הָעַמּוּדִים וְחֻשְׁקֵיהֶם כֶּסֶף:	And on the northern <u>side</u> , <i>for</i> one hundred cubits, <i>there were</i> their twenty columns and their twenty sockets of copper, and the hooks of the columns and their connecting rods <i>were</i> of silver.	side ← <i>corner</i> . their ... their: see Ex 38:10.
Ex 38:12	וּלְפָאֵת־יָם קִלְעִים חֲמִשִּׁים בָּאֲמָה עַמּוּדֵיהֶם עֶשְׂרֵה וְאֲדָנֵיהֶם עֶשְׂרֵה וְוֵי הָעַמּוּדִים וְחֻשְׁוִקֵיהֶם כֶּסֶף:	And on the western <u>side</u> <i>there</i> <i>were</i> drapes for fifty cubits, and their ten columns and their ten sockets. And the hooks of the columns and their connecting rods <i>were</i> of silver.	side ← <i>corner</i> .
Ex 38:13	וּלְפָאֵת קִדְמָה מְזֻרְחָה חֲמִשִּׁים אֲמָה:	And the eastern <u>side</u> , facing east, <i>was</i> fifty cubits <i>long</i> .	side ← <i>corner</i> .
Ex 38:14	קִלְעִים חֲמִשֶׁ־עֶשְׂרֵה אֲמָה אֶל־הַכֶּתֶף עַמּוּדֵיהֶם שְׁלֹשָׁה וְאֲדָנֵיהֶם שְׁלֹשָׁה:	<i>There were</i> fifteen cubits of drapes on the <u>side</u> , and their three columns and their three sockets.	side ← <i>shoulder</i> . their (2x): see Ex 38:10.
Ex 38:15	וּלְכַתְּף הַשְּׁנִיית מְזֻה וּמְזֻה לְשַׁעַר הַחֲצֵר קִלְעִים חֲמִשׁ עֶשְׂרֵה אֲמָה עַמּוּדֵיהֶם שְׁלֹשָׁה וְאֲדָנֵיהֶם שְׁלֹשָׁה:	And on the second <u>side</u> , on each <u>side</u> of the gate of the courtyard, <i>were</i> fifteen cubits of drapes and their three columns and their three sockets.	side ... side ← <i>shoulder</i> ... (<i>an</i> <i>idiom</i> for "each side"). their (2x): see Ex 38:10.
Ex 38:16	כָּל־קִלְעֵי הַחֲצֵר סָבִיב שֵׁשׁ מִשְׁזָר:	All the drapes around the courtyard <i>were</i> of fine twined linen.	
Ex 38:17	וְהָאֲדָנִים לְעַמּוּדִים נְחֹשֶׁת וְוֵי הָעַמּוּדִים וְחֻשְׁוִקֵיהֶם כֶּסֶף וְצָפוּי רְאֻשֵׁיהֶם כֶּסֶף וְהֵם מִחֻשְׁקִים כֶּסֶף כָּל עַמּוּדֵי הַחֲצֵר:	And the sockets of the columns <i>were</i> of copper, and the hooks of the columns and their connecting rods <i>were</i> of silver, and the overlaying of their capitals <i>was</i> of silver, and all the columns of the courtyard <i>were</i> connected <i>by</i> silver.	

Ex 38:18	<p>וּמִסֹּךְ שַׁעַר הַחֲצַר מַעֲשֵׂה רִקְמָה תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מְשֻׁזָּר וְעֶשְׂרִים אַמָּה אֶרֶךְ וְקוֹמָה בְּרֹחַב חֲמֵשׁ אַמּוֹת לְעֹמֶת קִלְעֵי הַחֲצַר:</p>	<p>And the <u>screen</u> at the gate of the courtyard <i>was</i> the work of an embroiderer <i>in</i> blue and purple and scarlet <i>material</i> and fine twined linen. And <i>its</i> length <i>was</i> twenty cubits, and the height across its width <i>was</i> five cubits, agreeing with the drapes of the courtyard.</p>	<p>screen at ← <i>screen of</i>.</p>
Ex 38:19	<p>וְעַמֻּדֵיהֶם אַרְבַּעַה וְאַדְנֵיהֶם אַרְבַּעַה נְחֹשֶׁת וְוִיָּהֶם כֶּסֶף וְצַפְוֵי רִאשֵׁיהֶם וְחֻשְׁקֵיהֶם כֶּסֶף:</p>	<p>And <i>as for</i> their four <u>columns</u>, their four sockets <i>were of</i> copper, and their hooks <i>were of</i> silver, and the overlaying of their capitals and their connecting rods <i>was of</i> silver.</p>	<p>columns: made of acacia wood overlaid with gold (Ex 23:32, Ex 26:37, Ex 36:36).</p>
Ex 38:20	<p>וְכָל־הַיְתָדוֹת לְמִשְׁכָּן וְלַחֲצַר סָבִיב נְחֹשֶׁת: ס</p>	<p>And all the pegs of the tabernacle and of the courtyard around <i>it were of</i> copper.</p>	
Ex 38:21	<p>אֵלֶּה פְּקוּדֵי הַמִּשְׁכָּן מִשְׁכָּן הָעֵדוּת אֲשֶׁר פָּקַד עַל־פִּי מֹשֶׁה עֲבַדַת הַלְוִיִּם בְּיַד אִיתָמָר בֶּן־אַהֲרֹן הַכֹּהֵן:</p>	<p>These <i>are</i> the things appointed for the tabernacle – the tabernacle of the testimony – which was appointed <u>through</u> Moses' instruction <i>for</i> the work of the Levites, <u>through</u> the authority of Ithamar, the son of Aaron the priest.</p>	<p>through Moses' instruction ← <i>at the mouth of Moses</i>.</p> <hr/> <p>through the authority of ← <i>by the hand of</i>.</p>
Ex 38:22	<p>וּבְצִלְאֵל בֶּן־אוּרִי בֶן־חֹר לְמִטֵּה יְהוּדָה עָשָׂה אֵת כָּל־אֲשֶׁר־צִוָּה יְהוָה אֶת־מֹשֶׁה:</p>	<p>And <u>Bezalel</u>, the son of Uri, the son of Hur, of the tribe of Judah, made everything that the LORD commanded Moses.</p>	<p>Bezalel: see Ex 31:2.</p>
Ex 38:23	<p>וְאִתּוֹ אֶהְלִיאָב בֶּן־אַחִיסַמֵּךְ לְמִטֵּה־דָן חָרָשׁ וְחֹשֶׁב וְרִקְמָה בַּתְּכֵלֶת וּבְאַרְגָּמָן וּבַתוֹלַעַת הַשָּׁנִי וּבִשְׂשׁוֹ: ס</p>	<p>And with him <i>was</i> <u>Aholiab</u> the son of Ahisamach, of the tribe of Dan, an engraver and a <u>damask weaver</u> and an embroiderer in blue and purple and scarlet <i>material</i> and in fine linen.</p>	<p>Aholiab: see Ex 31:6.</p> <hr/> <p>damask weaver: see Ex 26:1.</p>
Ex 38:24	<p>כָּל־הַזָּהָב הָעָשׂוּי לְמִלְאכָה בְּכָל מְלָאכַת הַקֹּדֶשׁ וַיְהִי זָהָב הַתְּנוּפָה תִּשְׁעֵי וְעֶשְׂרִים כֶּכֶר וּשְׁבַע מֵאוֹת וּשְׁלֹשִׁים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ:</p>	<p><i>As for</i> all the gold that was <u>used</u> for the artisanry, in all the artisanry of the holy <i>place</i>, the gold of the wave-offering was twenty-nine <u>talents</u> and seven hundred and thirty shekels according to the holy shekel.</p>	<p>used ← <i>made, done</i>.</p> <hr/> <p>talents: see Ex 25:39.</p>
Ex 38:25	<p>וּכְסָף פְּקוּדֵי הָעֵדָה מֵאֵת כֶּכֶר וְאַלְף וּשְׁבַע מֵאוֹת וּחֲמִשָּׁה וּשְׁבַעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ:</p>	<p>And the silver of those who <i>were</i> counted in the congregation <i>amounted to</i> one hundred <u>talents</u> and one thousand seven hundred and seventy-five shekels according to the holy shekel.</p>	<p>counted: see Ex 30:12.</p> <hr/> <p>talents: see Ex 25:39.</p>

Ex 38:26	בְּקַע לַגְלִגְלֹת מִחֻצֵי הַשֶּׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ לְכֹל הָעֹבֵר עַל-הַפְּקָדִים מִבֶּן עֶשְׂרִים שָׁנָה וּמַעְלָה לְשֵׁשׁ-מֵאוֹת אֵלֶּף וּשְׁלֹשֵׁת אַלְפִים וַחֲמִשָּׁה מֵאוֹת וַחֲמִשִּׁים:	A <u>beka</u> per <u>head</u> – half a shekel – according to the holy shekel, for everyone who passes through to be counted, from twenty years old and above, for the six hundred and three thousand five hundred and fifty of them.	beka: AV= <i>bekah</i> , with an irregular transliteration of the <i>ayin</i> as <i>hé</i> . Half a shekel. head ← <i>skull</i> . to be counted ← <i>at the counted (ones)</i> or <i>at the appointed (ones)</i> .
Ex 38:27	וַיְהִי מֵאֵת כֶּכֶר הַכֶּסֶף לְצִקָּת אֵת אֲדָנֵי הַקֹּדֶשׁ וְאֵת אֲדָנֵי הַפְּרָכֶת מֵאֵת אֲדָנִים לְמֵאֵת הַכֶּכֶר כֶּכֶר לְאֶדָן:	And the one hundred talents of silver were for casting the sockets of the holy <i>place</i> and the sockets of the veil – one hundred sockets for one hundred talents – a talent per socket.	talents ... talents ... talent: see Ex 25:39.
Ex 38:28	וְאֶת-הָאֵלֶּף וּשְׁבַע הַמֵּאוֹת וַחֲמִשָּׁה וּשְׁבַעִים עָשָׂה וַיִּוּם לְעַמּוּדִים וְצִפָּה רָאשֵׁיהֶם וַחֲשָׁק אֹתָם:	And from the one thousand seven hundred and seventy-five <i>shekels</i> , he made hooks for the columns, and he overlaid their capitals, and he connected them together.	
Ex 38:29	וַנְּחַשֵׁת הַתְּנוּפָה שְׁבַעִים כֶּכֶר וְאַלְפִים וָאַרְבַּע-מֵאוֹת שֶׁקֶל:	And the copper for the wave-offering amounted to seventy talents and two thousand four hundred shekels.	talents: see Ex 25:39.
Ex 38:30	וַיַּעַשׂ בָּהּ אֶת-אֲדָנֵי פֶתַח אֹהֶל מוֹעֵד וְאֵת מִזְבַּח הַנְּחֹשֶׁת וְאֶת-מִכְבַּר הַנְּחֹשֶׁת אֲשֶׁר-לוֹ וְאֵת כָּל-כְּלֵי הַמִּזְבֵּחַ:	And from it he made the sockets of the entrance to the tent of contact and the copper altar and the copper grate which belonged to it, and all the equipment of the altar,	
Ex 38:31	וְאֶת-אֲדָנֵי הַחֲצֵר סָבִיב וְאֶת-אֲדָנֵי שַׁעַר הַחֲצֵר וְאֵת כָּל-יִתְדֵת הַמִּשְׁכָּן וְאֶת-כָּל-יִתְדֵת הַחֲצֵר סָבִיב:	and the sockets of the courtyard round about, and the sockets of the gate of the courtyard, and all the pegs for the tabernacle, and all the pegs for the courtyard round about.	
Ex 39:1	וּמִן-הַתְּכֵלֶת וְהָאַרְגָּמָן וְתוֹלַעַת הַשָּׁנִי עָשׂוּ בְגָדֵי-שָׂרָד לְשָׂרֵת בְּקֹדֶשׁ וַיַּעֲשׂוּ אֶת-בְּגַדֵי הַקֹּדֶשׁ אֲשֶׁר לְאַהֲרֹן כַּאֲשֶׁר צִוָּה יְהוָה אֶת-מֹשֶׁה: פ	And from the blue and purple and scarlet material they made the garments of office so as to serve in the holy <i>place</i> , and they made the holy garments which were for Aaron, as the LORD had commanded Moses.	The holy garments are described in Ex 28:2-43.
Ex 39:2	וַיַּעַשׂ אֶת-הָאֶפֶד זָהָב תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מְשֻׁזָּר:	And they made the ephod from gold, and from blue and purple and scarlet material and from fine twined linen.	

Ex 39:3	וַיִּרְקְעוּ אֶת־פְּתֵי הַזָּהָב וְקָצְצוּ פְּתִילִם לַעֲשׂוֹת בְּתוֹךְ הַתְּכֵלֶת וּבְתוֹךְ הָאַרְגָּמָן וּבְתוֹךְ תּוֹלַעַת הַשָּׁנִי וּבְתוֹךְ הַשֵּׁשׁ מַעֲשֵׂה חֹשֶׁב:	And they beat the plates of gold thin, and they cut <i>lengths of thread</i> to work into the blue <i>material</i> , and into the purple <i>material</i> , and into the scarlet <i>material</i> , and into the fine linen. <i>It was the work of a damask weaver.</i>	<i>lengths of thread ← threads.</i> damask weaver: see Ex 26:1.
Ex 39:4	כְּתִפַּת עָשׂוּ-לוֹ חִבְרַת עַל-שְׁנֵי *קַצּוֹתָיו *קַצּוֹתָיו חִבְרָ:	They made joined up shoulder- <i>pieces</i> for it. At <i>its</i> two <i>ends</i> it was joined up.	its ... ends: see Ex 37:8.
Ex 39:5	וַחֲשָׁב אֶפְדָּתוֹ אֲשֶׁר עָלָיו מִמֶּנּוּ הוּא כְּמַעֲשֵׂהוּ זָהָב תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מְשׂוֹר כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה:	And <i>they made</i> the embroidered belt of his ephod with which it <i>went</i> , with similar workmanship to it, of gold, and of blue and purple and scarlet <i>thread</i> and fine twined linen, as the LORD had commanded Moses.	with similar workmanship to it ← <i>as its workmanship from it.</i> Alternatively, perhaps, <i>it (was) integral to it as (regards) its workmanship</i> ; compare Ex 25:36.
Ex 39:6	וַיַּעֲשׂוּ אֶת־אַבְנֵי הַשֵּׁהָם מִמִּסְבַּת מִשְׁבָּצַת זָהָב מִפְּתַחַת פְּתוּחֵי חוֹתָם עַל־שְׁמוֹת בְּנֵי יִשְׂרָאֵל:	And they made the onyx gemstones enclosed <i>in</i> golden bezels, engraved <i>with</i> the engravings of a signet, with the names of the sons of Israel.	
Ex 39:7	וַיִּשֶׂם אֹתָם עַל כְּתִפַּת הָאֶפֶד אַבְנֵי זִכְרוֹן לְבְנֵי יִשְׂרָאֵל כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: פ	And he put them on the shoulder- <i>pieces</i> of the ephod, as memorial gemstones to the sons of Israel, as the LORD had commanded Moses.	
Ex 39:8	וַיַּעַשׂ אֶת־הַחֹשֶׁן מַעֲשֵׂה חֹשֶׁב כְּמַעֲשֵׂה אֶפֶד זָהָב תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מְשׂוֹר:	And he made the breastplate, the work of a <i>damask weaver</i> , like the workmanship of the ephod, <i>in</i> gold and blue and purple and scarlet <i>material</i> and fine twined linen.	damask weaver: see Ex 26:1.
Ex 39:9	רְבֹועַ הָיָה כְּפֹל עָשׂוּ אֶת־הַחֹשֶׁן זָרֶת אָרְכוֹ וְזָרֶת רְחִבּוֹ כְּפֹל:	It was square; they made the breastplate double. Its length was a <i>span</i> , and its width was a <i>span</i> , <i>folded</i> double.	span (2x): see Ex 28:16.
Ex 39:10	וַיַּמְלִאוּ-בּוֹ אַרְבַּעַת טוֹרֵי אֲבָן טוֹר אָדָם פְּטֹדָה וּבְרָקֶת הַטּוֹר הָאֶחָד:	And they set four rows of gemstones in it: a row of ruby, topaz and emerald. <i>That was</i> the first row.	
Ex 39:11	וְהַטּוֹר הַשֵּׁנִי נִפְדָּ סַפִּיר וַיְהִי־לָם:	And the second row <i>consisted of</i> chrysoprase, sapphire and diamond.	
Ex 39:12	וְהַטּוֹר הַשְּׁלִישִׁי לְשֵׁם שְׁבוּ וְאַחַלְמָה:	And the third row <i>consisted of</i> ligure, agate and amethyst.	

Ex 39:13	וְהַטּוֹר הַרְבִּיעִי תְּרִישֵׁי שֹׁהַם וַיִּשְׂפֹּה מוֹסְבֹת מִשְׁבָּצוֹת זָהָב בְּמִלְאָתָם:	And the fourth row <i>consisted of</i> chrysolite, onyx and jasper, enclosed <i>in</i> golden bezels for setting them.	
Ex 39:14	וְהָאֲבָנִים עַל־שְׁמֹת בְּנֵי־יִשְׂרָאֵל הֵנָּה שְׁתֵּים עָשָׂרָה עַל־שְׁמֹתָם פְּתוּחֵי חֹתָם אִישׁ עַל־שְׁמוֹ לְשֵׁנָיִם עָשָׂר שְׁבָט:	And the gemstones <i>were with</i> the names of the sons of Israel – twelve of them <i>with</i> their names – the engravings <i>being as on a</i> signet, each <i>one with</i> its name for the twelve tribes.	with (3x): see Ex 28:21.
Ex 39:15	וַיַּעֲשׂוּ עַל־הַחֹשֶׁן שְׂרָשֻׁרֹת גְּבֻלַת מַעֲשֵׂה עֶבֶת זָהָב טְהוֹר:	And they made edging chains on the breastplate – wreathed work <i>of</i> pure gold.	
Ex 39:16	וַיַּעֲשׂוּ שְׁתֵּי מִשְׁבָּצֹת זָהָב וּשְׁתֵּי טַבַּעֲתֵי זָהָב וַיִּתְּנוּ אֶת־שְׁתֵּי הַטַּבַּעֲתֵי עַל־שְׁנֵי קְצוֹת הַחֹשֶׁן:	And they made two golden insets, and two golden rings, and they put the two rings at the two ends of the breastplate,	insets: for gemstones, we translate <i>bezels</i> .
Ex 39:17	וַיִּתְּנוּ שְׁתֵּי הָעֲבֹתֹת הַזֹּהָב עַל־שְׁתֵּי הַטַּבַּעֲתֵי עַל־קְצוֹת הַחֹשֶׁן:	and they put the two golden wreaths on the two rings at the ends of the breastplate.	
Ex 39:18	וְאֵת שְׁתֵּי קְצוֹת שְׁתֵּי הָעֲבֹתֹת נָתְנוּ עַל־שְׁתֵּי הַמִּשְׁבָּצֹת וַיִּתְּנֵם עַל־כְּתֻפֹת הָאֶפֶד אֶל־מֹל פְּנָיו:	And they put the two ends – the two wreaths – on the two insets, and they put them on the shoulders of the ephod on the front of it.	
Ex 39:19	וַיַּעֲשׂוּ שְׁתֵּי טַבַּעֲתֵי זָהָב וַיִּשְׂימוּ עַל־שְׁנֵי קְצוֹת הַחֹשֶׁן עַל־שִׁפְתּוֹ אֲשֶׁר אֶל־עֵבֶר הָאֶפֶד בֵּיתָה:	And they made two golden rings, and they put <i>them</i> on the two ends of the breastplate on its edge which <i>was on the side</i> of the ephod <i>facing</i> inwards.	side ← <i>passage, region</i> .
Ex 39:20	וַיַּעֲשׂוּ שְׁתֵּי טַבַּעֲתֵי זָהָב וַיִּתְּנֵם עַל־שְׁתֵּי כְּתֻפֹת הָאֶפֶד מִלְּמַטָּה מִמּוֹל פְּנָיו לְעַמַּת מְחַבְּרָתוֹ מִמַּעַל לְחֻשָׁב הָאֶפֶד:	And they made two golden rings, and they put them on the two shoulder-pieces of the ephod underneath, at the front of it, opposite its join, above the embroidered belt of the ephod.	

Ex 39:21	וַיִּרְכְּסוּ אֶת־הַחֹשֶׁן מִטְּבַעְתָּיו אֶל־טְבַעַת הָאֶפֶד בַּפֶּתִיל תִּכְלַת לְהִיֵּת עַל־חֹשֶׁב הָאֶפֶד וְלֹא־יִזַּח הַחֹשֶׁן מֵעַל הָאֶפֶד כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה׃	And they bound the breastplate by its rings to the rings of the ephod with a thread of blue <i>yarn</i> so that <i>it</i> was above the embroidered belt of the ephod and so that the breastplate would not become displaced from the ephod, as the LORD had commanded Moses.	and so that: purposive use of the <i>vav</i> .
Ex 39:22	וַיַּעַשׂ אֶת־מַעֲלֵי הָאֶפֶד מִמְעָשָׂה אַרְגָּ כָּלִיל תִּכְלֹת׃	And he made the robe of the ephod – the workmanship of a weaver – entirely <i>from</i> blue <i>material</i> .	
Ex 39:23	וּפִי־הַמַּעֲלֵל בְּתוֹכוֹ כַּפֵּי תַחְרָא שִׁפָּה לְפָיו סָבִיב לֹא יִקְרַע׃	And the opening of the robe in the middle of it <i>was</i> like the opening of a coat of mail, <i>with</i> a <u>hem</u> to the opening <i>all</i> around, <i>so that</i> it would not tear.	hem ← <i>lip</i> .
Ex 39:24	וַיַּעֲשׂוּ עַל־שׁוּלֵי הַמַּעֲלֵל רְמוֹזֵי תִּכְלֹת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי מְשֻׁזָּר׃	And at the edges of the robe they made pomegranates of blue and purple and scarlet <i>thread</i> , finely twined.	
Ex 39:25	וַיַּעֲשׂוּ פְּעֻמֹּי זָהָב טָהוֹר וַיִּתְּנוּ אֶת־הַפְּעֻמֹּיִם בְּתוֹךְ הָרְמוֹזִים עַל־שׁוּלֵי הַמַּעֲלֵל סָבִיב בְּתוֹךְ הָרְמוֹזִים׃	And they made bells of pure gold, and they put the bells inside the pomegranates on the edges of the robe <i>all</i> around inside the pomegranates.	
Ex 39:26	פְּעֻמָּו וְרִמֹּן פְּעֻמָּו וְרִמֹּן עַל־שׁוּלֵי הַמַּעֲלֵל סָבִיב לְשֵׁרֶת כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה׃ ס	A bell and a pomegranate, a bell and a pomegranate on the edges of the robe <i>all</i> around, to serve <i>with</i> , as the LORD had commanded Moses.	
Ex 39:27	וַיַּעֲשׂוּ אֶת־הַכַּתְּנֹת שֵׁשׁ מִמְעָשָׂה אַרְגָּ לְאַהֲרֹן וּלְבָנָיו׃	And they made the tunics of fine linen – the workmanship of a weaver – for Aaron and his sons,	
Ex 39:28	וְאֵת הַמְּצַנְפֹת שֵׁשׁ וְאֶת־פְּאַרְיֵי הַמְּגַבְּעַת שֵׁשׁ וְאֶת־מְכַנְסֵי הַבַּד שֵׁשׁ מְשֻׁזָּר׃	and the turban of fine linen, and the <u>ornamental high headgear</u> of fine linen, and the linen trousers of fine twined linen,	ornamental high headgear ← <i>ornamental headdresses of high headgear</i> .
Ex 39:29	וְאֶת־הָאֲבִיט שֵׁשׁ מְשֻׁזָּר וְתִכְלֹת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי מִמְעָשָׂה רֶקֶם כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה׃ ס	and the girdle of fine twined linen and blue and purple and scarlet <i>material</i> – the workmanship of an embroiderer – as the LORD had commanded Moses.	
Ex 39:30	וַיַּעֲשׂוּ אֶת־צִיץ נֹזֵר־הַקֹּדֶשׁ זָהָב טָהוֹר וַיִּכְתְּבוּ עָלָיו מִכְתָּב פְּתוּחֵי חוֹתָם קֹדֶשׁ לְיְהוָה׃	And they made the shining plate of the <u>holy crown</u> , of pure gold, and they wrote on it <i>in</i> the engraved writing of a signet, “Holiness to the LORD”.	holy crown: see Ex 29:6. engraved writing ← <i>writing of engravings</i> .

Ex 39:31	וַיִּתְּנוּ עָלָיו פֶּתִיל תְּכֵלֶת לְתֵת עַל־הַמְצַנֶּפֶת מִלְּמַעְלָה כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: ס	And they put a blue thread on it to go on the turban, high up, as the LORD had commanded Moses.	put a blue thread on it: not the same wording as in Ex 28:37. to go ← to give; put.
Ex 39:32	וַתֵּכֵל כָּל־עֲבֹדֹת מִשְׁכַּן אֱהִל מוֹעֵד וַיַּעֲשׂוּ בְנֵי יִשְׂרָאֵל כְּכֹל אֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה בֶּן עָשׂוֹ: פ	And all the work of the tabernacle of the tent of contact was finished, and the sons of Israel made it according to everything that the LORD had commanded Moses – so they made it.	
Ex 39:33	וַיָּבִיאוּ אֶת־הַמִּשְׁכָּן אֶל־מֹשֶׁה אֶת־הָאֵהָל וְאֶת־כָּל־כֵּלָיו קַרְסָיו קַרְשָׁיו *בְּרִיחוֹ **בְּרִיחָיו וְעַמֻּדָיו וְאַדְנָיו:	And they brought the tabernacle to Moses – the tent and all its equipment – its clasps, its boards, its {Q: bolts} [K: bolt], and its columns and its sockets,	Here the [WLC] contains the <i>ketiv</i> and <i>qere</i> . Contrast Ex 35:11. In Ex 40:18 the regular plural form is used.
Ex 39:34	וְאֶת־מְכֹסֵה עוֹרֹת הָאֵילִם הַמְּאֲדָמִים וְאֶת־מְכֹסֵה עֹרֹת הַתְּחָשִׁים וְאֶת פְּרֻכַת הַמָּסָךְ:	and its covering of rams' skins dyed red, and the covering of badgers' skins and the screening veil,	screening veil ← veil of the screen, a Hebraic genitive.
Ex 39:35	אֶת־אֲרוֹן הָעֵדוּת וְאֶת־בַּדָּיו וְאֶת הַכַּפָּרֹת:	the ark of the testimony and its poles and the atonement cover,	
Ex 39:36	אֶת־הַשְּׁלֶחָן אֶת־כָּל־כֵּלָיו וְאֶת לֶחֶם הַפָּנִים:	the table and all its equipment, and the showbread,	
Ex 39:37	אֶת־הַמְּנֹרֶה הַטָּהוֹרָה אֶת־נִרְתְּיָהּ נֹרֹת הַמְּעֹרָכָה וְאֶת־כָּל־כֵּלֶיהָ וְאֶת שֶׁמֶן הַמָּאֹר:	the pure lampstand and its lamps – lamps in their arrangement – and all its equipment and oil for the light,	in ... for: wider use of the construct state.
Ex 39:38	וְאֶת מִזְבַּח הַזָּהָב וְאֶת שֶׁמֶן הַמִּשְׁחָה וְאֶת קְטֹרֶת הַסַּמִּים וְאֶת מָסַךְ פֶּתַח הָאֵהָל:	and the golden altar and anointing oil, and the aromatic incense, and the screen at the entrance to the tent,	screen at ... entrance to ← screen of ... entrance of. Wider use of the construct state.
Ex 39:39	אֶת מִזְבַּח הַנְּחֹשֶׁת וְאֶת־מְכַבְּר הַנְּחֹשֶׁת אֲשֶׁר־לוֹ אֶת־בַּדָּיו וְאֶת־כָּל־כֵּלָיו אֶת־הַכִּיֹּר וְאֶת־כַּנּוֹ:	the copper altar and the copper grate which belongs to it, its poles and all its equipment, and the laver and its pedestal,	
Ex 39:40	אֶת קַלְעֵי הַחֲצָר אֶת־עַמֻּדֶיהָ וְאֶת־אַדְנֶיהָ וְאֶת־הַמָּסָךְ לְשַׁעַר הַחֲצָר אֶת־מִיתָרָיו וַיִּתְּנֶיהָ וְאֶת כָּל־כֵּלֵי עֲבֹדֹת הַמִּשְׁכָּן לְאֱהִל מוֹעֵד:	the drapes for the courtyard, its columns and its sockets, and the screen to the gate of the courtyard, and its guylines and its pegs and all the equipment for the work of the tabernacle for the tent of contact,	

Ex 39:41	אֶת־בְּגְדֵי הַשָּׂרָד לְשָׂרֵת בְּקֹדֶשׁ אֶת־בְּגְדֵי הַקֹּדֶשׁ לְאַהֲרֹן הַכֹּהֵן וְאֶת־בְּגְדֵי בָנָיו לְכַהֵן:	the garments of office so as to serve in the holy <i>place</i> – the holy garments for Aaron the priest and the garments for his sons to officiate as priests.	
Ex 39:42	כָּכֹל אֲשֶׁר־צִוָּה יְהוָה אֶת־מֹשֶׁה בֶּן עֲשׂוֹ בְנֵי יִשְׂרָאֵל אֵת כָּל־הָעֲבֹדָה:	The sons of Israel did all the work <u>according to</u> everything that the LORD had commanded Moses.	according to ← <i>as ... so.</i>
Ex 39:43	וַיֵּרָא מֹשֶׁה אֶת־כָּל־הַמְּלָאכָה וְהִנֵּה עָשׂוֹ אֹתָהּ כַּאֲשֶׁר צִוָּה יְהוָה בֶּן עֲשׂוֹ וַיְבָרֵךְ אֹתָם מֹשֶׁה: פ	And Moses saw all the artisanry, and the <u>result</u> <i>was</i> that they had made it as the LORD had commanded – so they had made <i>it</i> . And Moses blessed them.	the result <i>was</i> that ← <i>behold.</i>
Ex 40:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Ex 40:2	בְּיוֹם־הַחֹדֶשׁ הָרִאשׁוֹן בְּאַחַד לַחֹדֶשׁ תָּקִים אֶת־מִשְׁכַּן אֹהֶל מוֹעֵד:	“On the first day of the first month, you will set up the tabernacle of the tent of contact,	
Ex 40:3	וְשַׂמְתָּ שָׁם אֶת אֲרוֹן הָעֵדוּת וְסִכַּתְךָ עַל־הָאָרֶץ אֶת־הַפְּרָכֶת:	and you will put the ark of the testimony there, and you will cover the ark <i>with</i> the veil.	
Ex 40:4	וְהֵבֵאתָ אֶת־הַשְּׁלֵחַן וְעָרַכְתָּ אֶת־עֲרֻכּוֹ וְהֵבֵאתָ אֶת־הַמְּנֹרָה וְהַעֲלִיתָ אֶת־נֵרֹתֶיהָ:	And you will bring the table and arrange <i>it in its proper</i> arrangement, and you will bring the lampstand, and you will light its lamps.	
Ex 40:5	וְנִתְּתָה אֶת־מִזְבַּח הַזָּהָב לְקִטְרֹת לִפְנֵי אֲרוֹן הָעֵדוּת וְשַׂמְתָּ אֶת־מִסְדָּ הַפֶּתַח לְמִשְׁכַּן:	And you will put the golden incense altar in front of the ark of the testimony, and you will put the <u>screen</u> at the entrance to the tabernacle <i>in place</i> .	screen at ← <i>screen of.</i>
Ex 40:6	וְנִתְּתָה אֶת מִזְבַּח הָעֹלָה לִפְנֵי פֶּתַח מִשְׁכַּן אֹהֶל־מוֹעֵד:	And you will put the burnt offering altar in front of the entrance to the tabernacle of the tent of contact.	
Ex 40:7	וְנִתְּתָה אֶת־הַכִּיֹּר בֵּין־אֹהֶל מוֹעֵד וּבֵין הַמִּזְבֵּחַ וְנִתְּתָה שָׁם מֵיִם:	And you will put the laver between the tent of contact and the altar, and you will put water <u>in it</u> .	in it ← <i>there.</i>
Ex 40:8	וְשַׂמְתָּ אֶת־הַחֹצֵר סָבִיב וְנִתְּתָה אֶת־מִסְדָּ שַׁעַר הַחֹצֵר:	And you will <u>lay</u> the courtyard <u>out</u> <i>all</i> around, and you will put <u>up</u> the <u>screen</u> at the gate of the courtyard.	lay ... out ← <i>put, give.</i> screen at ← <i>screen of.</i>

Ex 40:9	<p>וְלָקַחְתָּ אֶת־שֶׁמֶן הַמִּשְׁחָה וּמִשַּׁחְתָּ אֶת־הַמִּשְׁכָּן וְאֶת־כָּל־אֲשֵׁר־בּוֹ וְקִדְשַׁתָּ אֹתוֹ וְאֶת־כָּל־כֵּלָיו וְהָיָה קֹדֶשׁ:</p>	<p>And you will take the anointing oil, and you will anoint the tabernacle and everything that <i>is</i> in it, and you will sanctify it and all its equipment, and it will become <u>holy</u>.</p>	<p>holy ← <i>holiness</i>.</p>
Ex 40:10	<p>וּמִשַּׁחְתָּ אֶת־מִזְבֵּחַ הָעֹלָה וְאֶת־כָּל־כֵּלָיו וְקִדְשַׁתָּ אֶת־הַמִּזְבֵּחַ וְהָיָה הַמִּזְבֵּחַ קֹדֶשׁ קְדָשִׁים:</p>	<p>And you will anoint the burnt offering altar and all its equipment, and you will sanctify the altar, and the altar will become a holy of holies.</p>	
Ex 40:11	<p>וּמִשַּׁחְתָּ אֶת־הַכִּיֹּר וְאֶת־כַּנּוֹ וְקִדְשַׁתָּ אֹתוֹ:</p>	<p>And you will anoint the laver and its pedestal, and you will sanctify it.</p>	
Ex 40:12	<p>וְהִקְרַבְתָּ אֶת־אַהֲרֹן וְאֶת־בָּנָיו אֶל־פֶּתַח אֹהֶל מוֹעֵד וְרַחַצְתָּ אֹתָם בַּמַּיִם:</p>	<p>And you will <u>bring</u> Aaron and his sons to the entrance to the tent of contact, and you will wash them with water.</p>	<p>bring ← <i>make approach</i>.</p>
Ex 40:13	<p>וְהַלְבַשְׁתָּ אֶת־אַהֲרֹן אֶת בְּגָדֵי הַקֹּדֶשׁ וּמִשַּׁחְתָּ אֹתוֹ וְקִדְשַׁתָּ אֹתוֹ וְכָהֵן לִי:</p>	<p>And you will clothe Aaron <i>in</i> the holy garments, and you will anoint him and sanctify him, and he will officiate as a priest to me.</p>	
Ex 40:14	<p>וְאֶת־בָּנָיו תִּקְרִיב וְהַלְבַשְׁתָּ אֹתָם בְּתֻנֹת:</p>	<p>And you will <u>bring</u> his sons and clothe them <i>in</i> tunics.</p>	<p>bring ← <i>make approach</i>.</p>
Ex 40:15	<p>וּמִשַּׁחְתָּ אֹתָם כַּאֲשֶׁר מִשַּׁחְתָּ אֶת־אַבְיָהֶם וְכָהֵנוּ לִי וְהָיְתָה לְהִיֵּת לָהֶם מִשַּׁחְתָּם לְכַהֲנַת עוֹלָם לְדוֹרֹתָם:</p>	<p>And you will anoint them as you anointed their father, and they will officiate as priests to me, and their <u>anointing</u> will be for them to have an age-abiding priesthood in their generations.”</p>	<p>anointing: or <i>part, portion</i> [AnLx], i.e. <i>task, duty</i>.</p>
Ex 40:16	<p>וַיַּעַשׂ מֹשֶׁה כְּכֹל אֲשֶׁר צִוָּה יְהוָה אֹתוֹ כִּן עָשָׂה: ס</p>	<p>And Moses did <u>everything that</u> the LORD commanded him – so he did.</p>	<p>everything that ← <i>according to everything that</i>.</p>
Ex 40:17	<p>וַיְהִי בַּחֹדֶשׁ הָרִאשׁוֹן בַּשָּׁנָה הַשְּׁנִיָּת בְּאַחַד לַחֹדֶשׁ הַיּוֹמָם הַמִּשְׁכָּן:</p>	<p>And it came to pass in the first month, in the second year, on the first <i>day</i> of the month, <i>that</i> the tabernacle was set up.</p>	
Ex 40:18	<p>וַיִּקַּם מֹשֶׁה אֶת־הַמִּשְׁכָּן וַיִּתֵּן אֶת־אֲדָנָיו וַיִּשֵׂם אֶת־קַרְשָׁיו וַיִּתֵּן אֶת־בְּרִיחָיו וַיִּקַּם אֶת־עַמּוּדָיו:</p>	<p>So Moses set up the tabernacle, and he <u>installed</u> its sockets, and he inserted its boards and <u>inserted</u> its bolts, and he erected its columns.</p>	<p>installed ... inserted ← <i>put ... put</i>.</p>

Ex 40:19	וַיִּפְרֹשׂ אֶת־הָאֹהֶל עַל־הַמִּשְׁכָּן וַיָּשֶׂם אֶת־מִכְסֵה הָאֹהֶל עָלָיו מִלְּמַעְלָה כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: ס	And he pitched the tent over the tabernacle, and he put the covering of the tent over it – on top – as the LORD had commanded Moses.	
Ex 40:20	וַיִּקַּח וַיִּתֵּן אֶת־הָעֵדוּת אֶל־הָאָרוֹן וַיָּשֶׂם אֶת־הַבְּדִים עַל־הָאָרוֹן וַיִּתֵּן אֶת־הַכַּפֹּרֶת עַל־הָאָרוֹן מִלְּמַעְלָה:	And he took the testimony and put <i>it</i> in the ark, and he inserted the poles alongside the ark, and he put the atonement cover over the ark, on top.	
Ex 40:21	וַיָּבֵא אֶת־הָאָרוֹן אֶל־הַמִּשְׁכָּן וַיָּשֶׂם אֶת פְּרֻכַת הַמִּסְדָּה וַיִּסְדֵּךְ עַל אַרְוֹן הָעֵדוּת כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: ס	And he brought the ark to the tabernacle, and he put the <u>screening veil</u> <i>in place</i> , and he covered the ark of the testimony, as the LORD had commanded Moses.	screening veil ← <i>veil of the screen</i> , a Hebraic genitive.
Ex 40:22	וַיִּתֵּן אֶת־הַשְּׁלֵחַן בְּאֹהֶל מוֹעֵד עַל יָרֵךְ הַמִּשְׁכָּן צַפְנָה מִחוּץ לְפָרְכַת:	And he put the table in the tent of contact on the <u>side</u> of the tabernacle to the north, outside the veil.	side ← <i>thigh</i> .
Ex 40:23	וַיַּעֲרֹךְ עָלָיו עֶרֶךְ לֶחֶם לִפְנֵי יְהוָה כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: ס	And he arranged bread on it <i>in its proper</i> arrangement before the LORD, as the LORD had commanded Moses.	
Ex 40:24	וַיָּשֶׂם אֶת־הַמְּנֹרֶה בְּאֹהֶל מוֹעֵד נֹכַח הַשְּׁלֵחַן עַל יָרֵךְ הַמִּשְׁכָּן נֹגֵבָה:	And he placed the lampstand in the tent of contact opposite the table on the <u>side</u> of the tabernacle to the south.	side ← <i>thigh</i> .
Ex 40:25	וַיַּעַל הַנֵּרוֹת לִפְנֵי יְהוָה כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: ס	And he lit the lamps before the LORD, as the LORD had commanded Moses.	
Ex 40:26	וַיָּשֶׂם אֶת־מִזְבַּח הַזָּהָב בְּאֹהֶל מוֹעֵד לִפְנֵי הַפְּרָכַת:	And he placed the golden altar in the tent of contact in front of the veil.	
Ex 40:27	וַיִּקְטֹרַע עָלָיו קְטֹרֶת סַמִּים כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: פ	And he burnt aromatic incense on it, as the LORD had commanded Moses.	
Ex 40:28	וַיָּשֶׂם אֶת־מִסְדֵּי הַפֶּתַח לְמִשְׁכָּן:	And he put the <u>screen</u> at the entrance to the tabernacle.	screen at ← <i>screen of</i> .
Ex 40:29	וְאֵת מִזְבַּח הָעֹלָה שָׂם פֶּתַח מִשְׁכָּן אֹהֶל־מוֹעֵד וַיַּעַל עָלָיו אֶת־הָעֹלָה וְאֶת־הַמִּנְחָה כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: ס	And he put the burnt offering altar <i>at</i> the entrance to the tabernacle of the tent of contact, and he offered on it the burnt offering and the meal-offering, as the LORD had commanded Moses.	

Ex 40:30	וַיִּשֶׂם אֶת־הַכִּיֹּר בֵּין־אֹהֶל מוֹעֵד וּבֵין הַמִּזְבֵּחַ וַיִּתֵּן שָׁמָּה מַיִם לְרַחֲצָה:	And he placed the laver between the tent of contact and the altar, and he put water <u>in it</u> for washing.	in it ← <i>to there</i> .
Ex 40:31	וַרְחֲצוּ מִמֶּנּוּ מִשֵּׁה וְאֶהֱרֹן וּבָנָיו אֶת־יְדֵיהֶם וְאֶת־רַגְלֵיהֶם:	And Moses and Aaron and his sons washed their hands and their feet <u>with it</u> .	with it ← <i>from it</i> .
Ex 40:32	כַּבָּאֵם אֶל־אֹהֶל מוֹעֵד וּבִקְרַבְתֶּם אֶל־הַמִּזְבֵּחַ יִרְחֲצוּ כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה:	When they came to the tent of contact and when they approached the altar, they washed, as the LORD had commanded Moses.	
Ex 40:33	וַיִּקַּם אֶת־הַחֲצֵר סָבִיב לַמִּשְׁכָּן וּלְמִזְבֵּחַ וַיִּתֵּן אֶת־מָסַךְ שַׁעַר הַחֲצֵר וַיְכַל מֹשֶׁה אֶת־הַמְּלָאכָה: פ	And he set up the courtyard round about the tabernacle and the altar, and he put the <u>screen</u> at the gate of the courtyard <i>in place</i> , and Moses finished the work.	screen at ← <i>screen of</i> .
Ex 40:34	וַיִּכֶס הָעָנָן אֶת־אֹהֶל מוֹעֵד וַכְּבוֹד יְהוָה מָלֵא אֶת־הַמִּשְׁכָּן:	Then a cloud covered the tent of contact, and the glory of the LORD filled the tabernacle.	Rev 15:8. <hr/> <hr/> a cloud ← <i>the cloud</i> .
Ex 40:35	וְלֹא־יָכַל מֹשֶׁה לָּבוֹא אֶל־אֹהֶל מוֹעֵד כִּי־שָׁכַן עָלָיו הָעָנָן וַכְּבוֹד יְהוָה מָלֵא אֶת־הַמִּשְׁכָּן:	And Moses could not go into the tent of contact, because the cloud stayed on it. And the glory of the LORD filled the tabernacle.	
Ex 40:36	וּבַהֶעָלוֹת הָעָנָן מֵעַל הַמִּשְׁכָּן יִסְעוּ בְנֵי יִשְׂרָאֵל בְּכָל מַסְעֵיהֶם:	And when the cloud was taken up from the tabernacle, the sons of Israel moved in all their journeyings.	
Ex 40:37	וְאִם־לֹא יַעֲלֶה הָעָנָן וְלֹא יִסְעוּ עַד־יוֹם הָעֹלָתוֹ:	But if the cloud was not taken up, then they did not move, until the day when it was taken up.	
Ex 40:38	כִּי עָנָן יְהוָה עַל־הַמִּשְׁכָּן יוֹמָם וְאֵשׁ תִּהְיֶה לַיְלָה בּוֹ לְעֵינֵי כָל־בֵּית־יִשְׂרָאֵל בְּכָל־מַסְעֵיהֶם:	For the cloud of the LORD was on the tabernacle by day, and there was fire in it <i>by night</i> , in the sight of the whole house of Israel, in all their journeyings.	
Lev 1:1	וַיִּקְרָא אֶל־מֹשֶׁה וַיְדַבֵּר יְהוָה אֵלָיו מֵאֹהֶל מוֹעֵד לֵאמֹר:	And the LORD called out to Moses and spoke to him from the <u>tent of contact</u> and said,	the tent of contact: see Ex 27:21.

Lev 1:2	דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אָדָם כִּי־יִקְרִיב מִכֶּם קֶרְבַּן לַיהוָה מִן־הַבְּהֵמָה מִן־הַבָּקָר וּמִן־הַצֹּאן תִּקְרִיבוּ אֶת־קֶרְבַּנְכֶם:	“Speak to the sons of Israel and say to them, ‘If <i>any</i> of you bring an oblation to the LORD, you <i>can</i> bring your oblation from <i>your</i> cattle, from <i>your</i> oxen, or from <i>your</i> flock.	if <i>any</i> of you ← <i>a man if he offers from you</i> . bring (2x) ← <i>bring near</i> . The reader may prefer <i>brings</i> for the first instance.
Lev 1:3	אִם־עֹלָה קֶרְבָּנוּ מִן־הַבָּקָר זָכָר תָּמִים יִקְרִיבֵנוּ אֶל־פֶּתַח אֹהֶל מוֹעֵד יִקְרִיב אֹתוֹ לְרֹצְנוֹ לִפְנֵי יְהוָה:	If a <i>man's</i> oblation <i>is</i> a burnt offering from the oxen, <i>he will</i> offer a male <i>without blemish</i> ; he will offer it at the entrance to the tent of contact, <i>willingly</i> before the LORD.	a <i>man's</i> ← <i>his</i> . A change of grammatical person from the previous verse (not uncommon in Hebrew). he will offer ← <i>he will offer it</i> . without blemish ← <i>perfect</i> . willingly ← <i>for his will / delight</i> ; we take it as a ↗
Lev 1:4	וְסִמְךָ יָדוֹ עַל רֹאשׁ הָעֹלָה וְנִרְצָה לוֹ לְכַפֵּר עָלָיו:	And he will <i>lay</i> his hand on the head of the burnt offering, and it will be accepted on his behalf to atone for him.	↳ subjective genitive, i.e. with the offerer's will. lay ← <i>lean</i> .
Lev 1:5	וְשַחַט אֶת־בֶּן הַבָּקָר לִפְנֵי יְהוָה וְהִקְרִיבוּ בְנֵי אֹהֶלן הַכְּהֹנִים אֶת־הַדָּם וְזָרְקוּ אֶת־הַדָּם עַל־הַמִּזְבֵּחַ סָבִיב אֲשֶׁר־פֶּתַח אֹהֶל מוֹעֵד:	And he will slaughter the bull-calf before the LORD. And the sons of Aaron – the priests – will offer the blood, and they will sprinkle the blood <i>all</i> around on the altar which <i>is</i> at the entrance to the tent of contact.	
Lev 1:6	וְהִפְשִׁיט אֶת־הָעֹלָה וְנָתַח אֹתָהּ לְנִתְחֶיהָ:	Then he will skin the burnt offering and cut it in <i>pieces</i> .	pieces ← <i>its pieces</i> .
Lev 1:7	וְנָתְנוּ בְנֵי אֹהֶלן הַכְּהֹן אֵשׁ עַל־הַמִּזְבֵּחַ וְעָרְכוּ עֵצִים עַל־הָאֵשׁ:	And the sons of Aaron the priest will put fire on the altar, and they will arrange wood on the fire.	
Lev 1:8	וְעָרְכוּ בְנֵי אֹהֶלן הַכְּהֹנִים אֵת הַנְּתָחִים אֶת־הָרֹאשׁ וְאֶת־הַפָּדֵר עַל־הָעֵצִים אֲשֶׁר עַל־הָאֵשׁ אֲשֶׁר עַל־הַמִּזְבֵּחַ:	And the sons of Aaron – the priests – will arrange the pieces, the head and the fat, on the wood which <i>is</i> on the fire, which <i>is</i> on the altar.	
Lev 1:9	וְקָרְבוּ וּכְרַעְיוּ יְרֵחַץ בְּמַיִם וְהִקְטִיר הַכְּהֹן אֶת־הַכֹּל הַמִּזְבֵּחַהּ עֹלָה אִשָּׁה רִיח־נִיחֹחַ לַיהוָה: ס	And he will wash the innards and the legs with water, and the priest will <i>burn</i> the whole <i>on the altar</i> , <i>as</i> a burnt offering, a fire-offering of a sweet fragrance to the LORD.	burn ← “ <i>incense-burn</i> ”. Also in Lev 1:13, Lev 1:15 etc. See Ex 29:13. on the altar ← <i>to the altar</i> . Also in Lev 1:13, Lev 1:15 etc. See Ex 29:13.
Lev 1:10	וְאִם־מִן־הַצֹּאן קֶרְבָּנוֹ מִן־הַכְּשָׂבִים אוֹ מִן־הָעִזִּים לְעֹלָה זָכָר תָּמִים יִקְרִיבֵנוּ:	And if his oblation <i>is</i> from the flock, from the lambs or from the goats, for a burnt offering, he shall <i>offer a male without blemish</i> .	offer a male ← <i>offer it (as) a male</i> . without blemish ← <i>perfect</i> .

Lev 1:11	וְשָׁחַט אֹתוֹ עַל יָרֵךְ הַמִּזְבֵּחַ צָפֹנָה לְפָנֵי יְהוָה וְזָרְקוּ בְנֵי אַהֲרֹן הַכֹּהֲנִים אֶת־דָּמֹו עַל־הַמִּזְבֵּחַ סָבִיב:	And he shall slaughter it on the north <u>side</u> of the altar before the LORD, and Aaron's sons the priests will sprinkle its blood on the altar round about.	side ← <i>thigh</i> .
Lev 1:12	וְנָתַח אֹתוֹ לְנִתְחָיו וְאֶת־רֹאשׁוֹ וְאֶת־פִּדְרוֹ וְעֶרְדָּו הִכְהֵן אֹתָם עַל־הָעֵצִים אֲשֶׁר עַל־הָאֵשׁ אֲשֶׁר עַל־הַמִּזְבֵּחַ:	And he will cut it in <u>pieces</u> , including its head and its fat, and the priest will arrange them on the wood which <i>is</i> on the fire which <i>is</i> on the altar.	pieces ← <i>its pieces</i> .
Lev 1:13	וְהִקְרִיב וְהִפְרָעִים יְרַחֵץ בַּמַּיִם וְהִקְרִיב הִכְהֵן אֶת־הַכֹּל וְהִקְטִיר הַמִּזְבֵּחַה עֲלֶיהָ הוּא אִשָּׁה רִיחַ נִיחֹחַ לַיהוָה: פ	And he will wash the innards and the legs with water, and the priest will offer the whole, and he will burn <i>it</i> on the altar. It <i>is</i> a burnt offering – a fire-offering of a sweet fragrance to the LORD.	
Lev 1:14	וְאִם מִן־הָעוֹף עֲלֶיהָ קָרְבָּנוֹ לַיהוָה וְהִקְרִיב מִן־הַתּוֹרִים אֹו מִזְבֵּנֵי הַיּוֹנָה אֶת־קָרְבָּנוֹ:	And if the burnt offering <i>for</i> his oblation to the LORD <i>is</i> from birds, he will make his oblation from turtle-doves or from young pigeons.	
Lev 1:15	וְהִקְרִיבוּ הִכְהֵן אֶל־הַמִּזְבֵּחַ וּמָלַךְ אֶת־רֹאשׁוֹ וְהִקְטִיר הַמִּזְבֵּחַה וְנִמְצָה דָּמֹו עַל קִיר הַמִּזְבֵּחַ:	And the priest <u>will bring</u> it to the altar, and he will <u>wring</u> its head off and burn <i>it</i> on the altar, and its blood will be wrung out on the wall of the altar.	will bring: in a Hebrew “VOS” (verb-object-subject) sentence.
Lev 1:16	וְהִסִּיר אֶת־מְרֹאתָו בְּנֻצָּתָהּ וְהִשְׁלִיךְ אֹתָהּ אֶצְלַת הַמִּזְבֵּחַ קֹדְמָה אֶל־מְקוֹם הַדָּשָׁן:	And he will remove its <u>crop</u> with its feathers and cast it to the side of the altar on the east, to the place of the ashes.	crop: part of the oesophagus.
Lev 1:17	וְשָׁטַע אֹתוֹ בְּכַנְפָּיו לֹא יִבְדִּיל וְהִקְטִיר אֹתוֹ הִכְהֵן הַמִּזְבֵּחַה עַל־הָעֵצִים אֲשֶׁר עַל־הָאֵשׁ עֲלֶיהָ הוּא אִשָּׁה רִיחַ נִיחֹחַ לַיהוָה: ס	And he will split it at its wings, <i>but</i> he will not separate <i>the parts</i> , and the priest will burn it on the altar, on the wood which <i>is</i> on the fire. It <i>is</i> a burnt offering – a fire-offering of a sweet fragrance to the LORD.	
Lev 2:1	וְנִפְשׁ כִּי־תִקְרִיב קָרְבָּן מִנְחָה לַיהוָה סֶלֶת יִהְיֶה קָרְבָּנוֹ וַיִּצְקַ עָלֶיהָ שֶׁמֶן וְנָתַן עָלֶיהָ לְבָנָה:	And if <u>anyone</u> brings an oblation of a meal-offering to the LORD, his oblation shall be <i>of</i> fine flour, and he shall pour oil on it, and he shall put frankincense on it.	anyone ← <i>a soul</i> .
Lev 2:2	וְהֵבִיאה אֶל־בְּנֵי אַהֲרֹן הַכֹּהֲנִים וְקִמָּץ מִשֶּׁם מְלֹא קִמְצוֹ מִסֹּלֶתָהּ וּמִשֶּׁמֶנָּה עַל כָּל־לִבְנֹתָהּ וְהִקְטִיר הִכְהֵן אֶת־אֲזִכָּרְתָהּ הַמִּזְבֵּחַה אִשָּׁה רִיחַ נִיחֹחַ לַיהוָה:	And he will bring it to Aaron's sons – the priests – and he will <u>take a handful</u> of it, of its fine flour, and of its oil, with all its frankincense, and the priest will burn <i>it as</i> a memorial of it on the altar – a fire-offering of a sweet fragrance to the LORD.	take ← <i>grasp</i> , from the same root as <i>handful</i> , קִמָּץ. a handful ← <i>the fulness of his handful</i> .

Lev 2:3	וְהִנּוּתְרַת מִזֶּה־מִנְחָה לְאַהֲרֹן וּלְבָנָיו קֹדֶשׁ קֹדְשִׁים מֵאֲשֵׁי יְהוָה: ס	And the residue of the meal-offering <i>is</i> for Aaron and for his sons. <i>It is</i> a holy of holies of the LORD's fire-offerings.	
Lev 2:4	וְכִי־תִקְרַב קֶרְבַּן מִנְחָה מֵאֲפֵה תֵנוּר סֶלֶת חֲלוֹת מִצַּת בְּלוּלַת בֶּשֶׂמֶן וּרְקִיקֵי מִצּוֹת מְשֻׁחִים בֶּשֶׂמֶן: ס	And if you bring an oblation of a meal-offering <u>baked in an oven</u> , unleavened cakes of fine flour mixed with oil, or unleavened wafers coated with oil,	baked in an oven ← <i>thing baked of an oven</i> . Wider use of the construct state. <hr/> unleavened cakes of fine flour ← <i>fine flour of cakes of unleavened (things)</i> .
Lev 2:5	וְאִם־מִנְחָה עַל־הַמִּחְבֵּת קֶרְבַּנְךָ סֶלֶת בְּלוּלָה בֶּשֶׂמֶן מִצָּה תִהְיֶה:	or if your oblation <i>is</i> a meal-offering on the baking tray, it shall be <i>of</i> unleavened fine flour mixed with oil.	
Lev 2:6	פָּתוֹת אֶתָּה פְתִים וַיִּצְקֶתָ עָלֶיהָ שֶׁמֶן מִנְחָה הוּא: ס	You <u>will break</u> it <i>into</i> pieces, and you will pour oil on it. <i>It is</i> a meal-offering.	you will break: infinitive absolute in the role of an imperative.
Lev 2:7	וְאִם־מִנְחַת מִרְחֶשֶׁת קֶרְבַּנְךָ סֶלֶת בֶּשֶׂמֶן תַּעֲשֶׂה:	And if your oblation <i>is</i> a meal-offering of the frying pan, it will be made <i>from</i> fine flour with oil.	
Lev 2:8	וְהִבֵּאתָ אֶת־הַמִּנְחָה אֲשֶׁר יַעֲשֶׂה מֵאֵלֶּה לַיהוָה וְהִקְרִיבָהּ אֶל־הַכֹּהֵן וְהִגִּישָׁה אֶל־הַמִּזְבֵּחַ:	And you will bring the meal-offering which is made from these <i>things</i> to the LORD, and <u>you will bring it</u> to the priest, and he will bring it up to the altar.	<i>you will bring it</i> ← <i>he / one will bring it</i> . With different vocalization: <i>bring it (imperative)</i> . Change of grammatical person is not uncommon in Hebrew.
Lev 2:9	וְהַלִּים הַכֹּהֵן מִזֶּה־מִנְחָה אֶת־אִזְכָּרְתָּהּ וְהִקְטִיר הַמִּזְבֵּחַ אֲשֶׁה רִיחַ גִּיחָח לַיהוָה:	And the priest will take up <u>the memorial-offering</u> from the meal-offering, and he will burn <i>it</i> on the altar. <i>It is</i> a fire-offering, a sweet fragrance to the LORD.	the memorial-offering ← <i>its memorial-offering</i> . <hr/> on the altar ← <i>to the altar</i> . Pregnant use of the locative of motion towards. Compare Ex 29:13.
Lev 2:10	וְהִנּוּתְרַת מִזֶּה־מִנְחָה לְאַהֲרֹן וּלְבָנָיו קֹדֶשׁ קֹדְשִׁים מֵאֲשֵׁי יְהוָה:	And the residue of the meal-offering <i>is</i> for Aaron and his sons. <i>It is</i> a holy of holies of the LORD's fire-offerings.	
Lev 2:11	כֹּל־הַמִּנְחָה אֲשֶׁר תִּקְרִיבוּ לַיהוָה לֹא תַעֲשֶׂה חֶמֶץ בִּי כֹּל־שָׂאֵר וְכֹל־דָּבֵשׁ לֹא־תִקְטְרוּ מִמֶּנּוּ אֲשֶׁה לַיהוָה:	No meal-offering which you offer to the LORD may be made leavened, for you will not burn <i>any</i> fire-offering to the LORD with <u>any</u> leaven or any honey.	with ← <i>from it</i> , referring to the leaven and honey.
Lev 2:12	קֶרְבַּן רֵאשִׁית תִּקְרִיבוּ אֹתָם לַיהוָה וְאֶל־הַמִּזְבֵּחַ לֹא־יַעֲלוּ לְרִיחַ גִּיחָח:	<i>As regards</i> the oblation of the <u>firstfruits</u> , you shall offer them to the LORD, but they will not be burnt on the altar as a sweet fragrance.	firstfruits ← <i>first</i> . Not the same word as in Lev 2:14. <hr/> be burnt ← <i>go up</i> , i.e. <i>in flames</i> .

Lev 2:13	<p>וְכָל־קִרְבַּן מִנְחָתְךָ בַּמֶּלַח תִּמְלַח וְלֹא תִשְׁבֵּית מֶלַח בְּרִית אֱלֹהֶיךָ מֵעַל מִנְחָתְךָ עַל כָּל־קִרְבָנְךָ תִּקְרִיב מֶלַח: ס</p>	<p>And every oblation of your meal-offering will be <u>seasoned</u> with salt. For you shall not allow the salt of the covenant of your God to be <u>lacking</u> in your meal-offering. You shall offer salt in every oblation of yours.</p>	<p>seasoned ← <i>salted</i>. you shall not allow the salt of the covenant of your God to be lacking ← or, dividing the verse differently, <i>the covenant of your God does not allow salt to be lacking</i> ← ... <i>to cause to cease</i>.</p>
Lev 2:14	<p>וְאִם־תִּקְרִיב מִנְחַת בְּבוּרִים לִיהוָה אָבִיב קָלוּי בְּאֵשׁ גֵּרֶשׁ כִּרְמֵל תִּקְרִיב אֶת מִנְחַת בְּבוּרֶיךָ:</p>	<p>And if you bring an offering of the firstfruits to the LORD, you shall offer green ears of corn roasted in the fire, ground corn of the choice plantation, <i>as</i> the offering of your firstfruits.</p>	
Lev 2:15	<p>וְנָתַתָּ עָלֶיהָ שֶׁמֶן וְשִׁמְתָּ עָלֶיהָ לְבָנָה מִנְחָה הִוא:</p>	<p>And you will put oil on it, and you will put frankincense on it; it <i>is</i> a meal-offering.</p>	
Lev 2:16	<p>וְהַקְטִיר הַכֹּהֵן אֶת־אֲזִקְרָתָהּ מִגֵּרְשָׁהּ וּמִשְׁמֶנָּה עַל כָּל־לְבַנְתָּהּ אֲשֶׁה לִיהוָה: פ</p>	<p>And the priest will burn a memorial of it, from its ground corn and from its oil, with all its frankincense – a fire-offering to the LORD.</p>	
Lev 3:1	<p>וְאִם־זִבַּח שְׁלָמִים קָרְבָנוּ אִם מִזֶּ־הַבָּקָר הִוא מִקְרִיב אִם־זָכָר אִם־נְקֵבָה תָּמִים יִקְרִיבֵנוּ לִפְנֵי יְהוָה:</p>	<p>And if his oblation <i>is</i> a peace-sacrifice, <i>or</i> if he is offering from the oxen, whether it <i>is</i> male or female, <u>he will offer a specimen</u> without blemish before the LORD.</p>	<p>he will offer a <i>specimen</i> without blemish ← <i>perfect he will offer it</i>.</p>
Lev 3:2	<p>וְסָמַךְ יָדוֹ עַל־רֹאשׁ קָרְבָנוֹ וְשָׁחֲטוֹ פֶּתַח אֹהֶל מוֹעֵד וְזָרְקוּ בְנֵי אֹהֶלן הַכֹּהֲנִים אֶת־הַדָּם עַל־הַמִּזְבֵּחַ סָבִיב:</p>	<p>And he will <u>lay</u> his hand on the head of his oblation, and he will slaughter it <i>at</i> the entrance to the tent of contact, and Aaron's sons the priests will sprinkle the blood on the altar round about.</p>	<p>lay ← <i>lean</i>.</p>
Lev 3:3	<p>וְהַקְרִיב מִזִּבְּחַ הַשְּׁלָמִים אֲשֶׁה לִיהוָה אֶת־הַחֹלֶב הַמְכַסֶּה אֶת־הַקֶּרֶב וְאֵת כָּל־הַחֹלֶב אֲשֶׁר עַל־הַקֶּרֶב:</p>	<p>And he will make an offering from the peace-sacrifice – a fire-offering to the LORD. <i>As for</i> the fat which covers the innards, and all the fat that <i>is</i> on the innards,</p>	
Lev 3:4	<p>וְאֵת שְׁתֵּי הַכְּלָיִת וְאֶת־הַחֹלֶב אֲשֶׁר עֲלֵהֶן אֲשֶׁר עַל־הַכְּסָלִים וְאֶת־הַיִּתְרֹת עַל־הַכְּבֵד עַל־הַכְּלָיִת יִסְרָנָה:</p>	<p>and the two kidneys, and the fat which <i>is</i> on them, <i>which is</i> at the loins, and the caul which <i>is</i> on the liver <i>and</i> on the kidneys, he will remove <u>them</u>.</p>	<p>them ← <i>it</i>.</p>
Lev 3:5	<p>וְהַקְטִירוּ אֹתוֹ בְּנֵי־אֹהֶלן הַמִּזְבֵּחַ עַל־הָעֹלָה אֲשֶׁר עַל־הָעֵצִים אֲשֶׁר עַל־הָאֵשׁ אֲשֶׁה רִיחַ נִיחֹחַ לִיהוָה: פ</p>	<p>And Aaron's sons will burn it on the altar, on <i>top of</i> the burnt offering which <i>is</i> on the wood which <i>is</i> on the fire – a fire-offering of a sweet fragrance to the LORD.</p>	

Lev 3:6	וְאִם־מִן־הַצֹּאן קָרְבָּנוֹ לְזֶבַח שְׁלָמִים לַיהוָה זָכָר אֹו נְקֵבָה תָּמִים יִקְרִיבוּנוּ:	And if his oblation <i>is</i> from the flock, as a peace-sacrifice to the LORD, he will <u>offer</u> a male or female <u>without blemish</u> .	offer ← <i>offer it</i> . without blemish ← <i>perfect</i> .
Lev 3:7	אִם־כֶּשֶׁב הוּא־מִקְרִיב אֶת־קָרְבָּנוֹ וְהִקְרִיב אֹתוֹ לִפְנֵי יְהוָה:	If it <i>is</i> a lamb <i>that</i> he offers <i>as</i> his oblation, he shall offer it before the LORD.	
Lev 3:8	וְסָמַךְ אֶת־יָדוֹ עַל־רֹאשׁ קָרְבָּנוֹ וְשָׁחַט אֹתוֹ לִפְנֵי אֹהֶל מוֹעֵד וְזָרְקוּ בְנֵי אֹהֶל אֶת־דָּמוֹ עַל־הַמִּזְבֵּחַ סָבִיב:	And he will <u>lay</u> his hand on the head of his oblation, and he will slaughter it in front of the tent of contact, and Aaron's sons will sprinkle its blood on the altar round about.	lay ← <i>lean</i> .
Lev 3:9	וְהִקְרִיב מִזֵּבַח הַשְּׁלָמִים אִשָּׁה לַיהוָה חֶלְבֹו הָאֵלִיָּה תְּמִימָה לְעֵמֶת הָעֵצָה יִסְרְנָה וְאֶת־הַחֵלֶב הַמְכֻסָּה אֶת־הַקָּרֵב וְאֵת כָּל־הַחֵלֶב אֲשֶׁר עַל־הַקָּרֵב:	And he will make an offering from the peace-sacrifice – a fire-offering to the LORD. <i>As for</i> its fat <i>and</i> the whole of <i>its</i> tail at <i>its</i> spine, he will remove <u>them</u> and the fat covering the innards and all the fat that <i>is</i> on the innards,	them ← <i>it</i> .
Lev 3:10	וְאֵת שְׁתֵּי הַכְּלָיִת וְאֶת־הַחֵלֶב אֲשֶׁר עֲלֵהֶן אֲשֶׁר עַל־הַכְּסָלִים וְאֶת־הַיִּתְרֹת עַל־הַכְּבֵד עַל־הַכְּלָיִת יִסְרְנָה:	and the two kidneys and the fat that <i>is</i> on them, which <i>is</i> on the loins, and the caul on the liver <i>and</i> on the kidneys. He will remove <u>them</u> .	them ← <i>it</i> .
Lev 3:11	וְהִקְטִירוֹ הַכֹּהֵן הַמִּזְבֵּחַ לֶחֶם אִשָּׁה לַיהוָה: פ	And the priest will burn it <u>on</u> the altar – the <u>bread</u> of a fire-offering to the LORD.	on ← <i>to</i> . Pregnant use of the locative of motion towards. bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.
Lev 3:12	וְאִם עֵז קָרְבָּנוֹ וְהִקְרִיבוֹ לִפְנֵי יְהוָה:	And if his oblation <i>is</i> a goat, he will offer it before the LORD.	
Lev 3:13	וְסָמַךְ אֶת־יָדוֹ עַל־רֹאשׁוֹ וְשָׁחַט אֹתוֹ לִפְנֵי אֹהֶל מוֹעֵד וְזָרְקוּ בְנֵי אֹהֶל אֶת־דָּמוֹ עַל־הַמִּזְבֵּחַ סָבִיב:	And he will <u>lay</u> his hand on its head and slaughter it before the tent of contact, and Aaron's sons will sprinkle its blood on the altar round about.	lay ← <i>lean</i> .
Lev 3:14	וְהִקְרִיב מִמֶּנּוּ קָרְבָּנוֹ אִשָּׁה לַיהוָה אֶת־הַחֵלֶב הַמְכֻסָּה אֶת־הַקָּרֵב וְאֵת כָּל־הַחֵלֶב אֲשֶׁר עַל־הַקָּרֵב:	And he will offer his oblation from it – a fire-offering to the LORD. <i>As for</i> the fat covering the innards, and all the fat that <i>is</i> on the innards,	

Lev 3:15	וְאֵת שְׁתֵּי הַכְּלָיִת וְאֵת הַחֵלֶב אֲשֶׁר עֲלֵהֶן אֲשֶׁר עַל-הַכְּסָלִים וְאֵת-הַיִּתְּרֵת עַל-הַכֶּבֶד עַל-הַכְּלָיִת יִסְרְנָה:	and the two kidneys, and the fat that <i>is</i> on them, which <i>is</i> on the loins, and the caul on the liver <i>and</i> on the kidneys, he will remove <u>them</u> .	them ← <i>it</i> .
Lev 3:16	וְהַקְטִירֵם הִכֵּהֶן הַמִּזְבֵּחַ לֶחֶם אִשָּׁה לְרִיחַ נִיחֹחַ כָּל-חֵלֶב לַיהוָה:	And the priest will burn them <u>on</u> the altar – the <u>bread</u> of a fire-offering – as a sweet fragrance. All fat <i>is</i> the LORD's.	on ← <i>to</i> . Pregnant use of the locative of motion towards. <hr/> bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.
Lev 3:17	חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם בְּכֹל מוֹשְׁבֹתֵיכֶם כָּל-חֵלֶב וְכָל-דָּם לֹא תֹאכְלוּ: פ	<i>It is</i> an age-abiding statute for your generations, in all your dwellings; you shall not eat <u>any</u> fat or <u>any</u> blood.’ ”	any (2x) ← <i>all</i> .
Lev 4:1	וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר:	And the LORD spoke to Moses and said,	
Lev 4:2	דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל לֵאמֹר נֶפֶשׁ כִּי-תַחֲטָא בְשִׁגְגָה מִכֹּל מִצְוֹת יְהוָה אֲשֶׁר לֹא תַעֲשִׂינָה וְעָשָׂה מֵאֲחַת מֵהֵנָּה:	“Speak to the sons of Israel and say, ‘ <u>Anyone</u> who commits sin in a sin of ignorance in <u>any</u> of the LORD's commandments which <u>are prohibitions</u> , but he does <i>it</i> , in <i>respect</i> of <i>any</i> one of them,	anyone ← <i>a soul</i> . <hr/> any ← <i>all</i> . <hr/> are prohibitions ← <i>are not (to be) done</i> .
Lev 4:3	אִם הִכֵּהֶן הַמְּשִׁיחַ יַחֲטָא לְאַשְׁמַת הָעָם וְהִקְרִיב עַל חַטָּאתוֹ אֲשֶׁר חָטָא פָּר בֶּן-בָּקָר תָּמִים לַיהוָה לְחַטָּאת:	or if the anointed priest sins, incurring the guilt of the people, then he shall make <i>an offering</i> for his sin which he has <u>committed</u> , of a bull-calf of the oxen <u>without blemish</u> , to the LORD as a sin-offering,	incurring ← <i>to</i> . <hr/> committed ← <i>sinned</i> . <hr/> without blemish ← <i>perfect</i> .
Lev 4:4	וְהֵבִיא אֶת-הַפָּר אֶל-פֶּתַח אֹהֶל מוֹעֵד לִפְנֵי יְהוָה וְסָמַךְ אֶת-יָדוֹ עַל-רֹאשׁ הַפָּר וְשַׁחַט אֶת-הַפָּר לִפְנֵי יְהוָה:	and he will bring the bull to the entrance of the tent of contact before the LORD, and he will <u>lay</u> his hand on the head of the bull, and he will slaughter the bull before the LORD.	lay ← <i>lean</i> .
Lev 4:5	וְלָקַח הַכֹּהֵן הַמְּשִׁיחַ מִדָּם הַפָּר וְהֵבִיא אֹתוֹ אֶל-אֹהֶל מוֹעֵד:	And the anointed priest will take <i>some</i> of the blood of the bull and bring it to the tent of contact.	
Lev 4:6	וְטָבַל הַכֹּהֵן אֶת-אֶצְבָּעוֹ בְּדָם וְהִזָּה מִן-הַדָּם שִׁבְעַת פְּעָמִים לִפְנֵי יְהוָה אֶת-פְּנֵי פָרְכַת הַקֹּדֶשׁ:	And the priest will dip his finger in the blood, and he will sprinkle <i>some</i> of the blood seven times before the LORD in front of the veil of the holy <i>place</i> .	

Lev 4:7	<p>וְנָתַן הַכֹּהֵן מִן־הַדָּם עַל־קַרְנוֹת מִזְבֵּחַ קְטֹרֶת הַסַּמִּים לִפְנֵי יְהוָה אֲשֶׁר בְּאֹהֶל מוֹעֵד וְאֵת כָּל־דָּם הַפָּר יִשְׁפֹךְ אֶל־יְסוּד מִזְבֵּחַ הָעֹלָה אֲשֶׁר־פֶּתַח אֹהֶל מוֹעֵד:</p>	<p>And the priest will put <i>some</i> of the blood on the horns of the aromatic incense altar before the LORD which <i>is</i> at the tent of contact, and he will pour all the blood of the bull onto the base of the burnt offering altar which <i>is</i> at the entrance to the tent of contact.</p>	
Lev 4:8	<p>וְאֶת־כָּל־חֵלֶב פֶּר הַחֲטָאֹת יָרִים מִמֶּנּוּ אֶת־הַחֵלֶב הַמְכַסֶּה עַל־הַקָּרֵב וְאֵת כָּל־הַחֵלֶב אֲשֶׁר עַל־הַקָּרֵב:</p>	<p>And <i>as for</i> all the fat of the bull of the sin-offering, he will remove from <i>the bull</i> the fat covering the innards and all the fat that <i>is</i> on the innards.</p>	<p><i>the bull</i> ← <i>it</i>.</p>
Lev 4:9	<p>וְאֵת שְׁתֵּי הַכְּלָיִת וְאֶת־הַחֵלֶב אֲשֶׁר עָלֶיהֶן אֲשֶׁר עַל־הַכְּסָלִים וְאֶת־הַיִּתְרֹת עַל־הַכְּבֵד עַל־הַכְּלָיִת יְסִירָנָה:</p>	<p>And <i>as for</i> the two kidneys, and the fat which <i>is</i> on them, <i>and</i> which <i>is</i> on the loins, and the caul on the liver <i>and</i> on the kidneys, he will remove <i>it</i>.</p>	<p>it: i.e. <i>all these things</i>. Feminine singular, generalizing.</p>
Lev 4:10	<p>כַּאֲשֶׁר יוֹרֵם מִשּׁוֹר זֶבֶח הַשְּׁלָמִים וְהַקְטִירִם הַכֹּהֵן עַל מִזְבֵּחַ הָעֹלָה:</p>	<p>As they are removed from the ox of the peace-sacrifice, so the priest will burn them on the burnt offering altar.</p>	
Lev 4:11	<p>וְאֶת־עוֹר הַפָּר וְאֶת־כָּל־בְּשָׂרוֹ עַל־רַאשׁוֹ וְעַל־כַּרְעָיו וְקִרְבּוֹ וּפְרָשׁוֹ:</p>	<p>And <i>as for</i> the hide of the bull and all its flesh, on its head and on its legs, and its innards and its dung,</p>	
Lev 4:12	<p>וְהוֹצִיא אֶת־כָּל־הֶפֶר אֶל־מַחוּץ לַמַּחֲנֶה אֶל־מְקוֹם טָהוֹר אֶל־שֹׁפַד הַדָּשָׁן וְשָׂרַף אֹתוֹ עַל־עֵצִים בְּאֵשׁ עַל־שֹׁפַד הַדָּשָׁן וְשָׂרַף: פ</p>	<p>he will <u>bring</u> the whole bull out to outside the camp, to a clean place, to the deposition site for ashes, and he will burn it on wood with fire. <i>It is</i> at the deposition site for ashes <i>that</i> it shall be burned.</p>	<p>he will bring ← <i>and he will bring</i>.</p>
Lev 4:13	<p>וְאִם כָּל־עֵדֶת יִשְׂרָאֵל יִשְׁגּוּ וְנִעְלַם דְּבַר מֵעֵינֵי הַקְּהָל וְעָשׂוּ אֶחָת מִכָּל־מִצְוֹת יְהוָה אֲשֶׁר לֹא־תַעֲשִׂינָהּ וְאָשְׁמוּ:</p>	<p>And if the whole congregation of Israel commits a sin of ignorance, and the matter is kept hidden from the eyes of the convocation, and they commit <i>any</i> one of all the <u>prohibited acts</u> of the LORD – <i>things</i> which are not <i>to be done</i> – and <u>they</u> become guilty,</p>	<p>prohibited acts ← <i>commandments</i>. <hr/> they become guilty: perhaps <i>they realize their guilt</i>. Not <i>they are made aware of their guilt</i>, as that is given as a separate alternative in similar circumstances in Lev 4:23, Lev 4:28.</p>

Lev 4:14	וְנֹדַעַתְּ הַחֲטָאת אֲשֶׁר חָטְאוּ עָלֶיהָ וְהִקְרִיבוּ הַקֹּהֵל פֶּרֶךְ בֶּן־בָּקָר לַחֲטָאת וְהֵבִיאוּ אֹתוֹ לִפְנֵי אֹהֶל מוֹעֵד:	and the sin by which they have sinned becomes known, then the convocation will offer a bull-calf of the oxen as a sin-offering, and they will bring it before the tent of contact.	
Lev 4:15	וְסִמְכוּ זְקֵנֵי הָעֵדָה אֶת־יְדֵיהֶם עַל־רֹאשׁ הַפֶּר לִפְנֵי יְהוָה וְשָׁחַט אֶת־הַפֶּר לִפְנֵי יְהוָה:	And the elders of the congregation will lay their hands on the bull's head before the LORD, and the priest will slaughter the bull before the LORD.	lay ← lean.
Lev 4:16	וְהֵבִיא הַכֹּהֵן הַמְּשִׁיחַ מַדָּם הַפֶּר אֶל־אֹהֶל מוֹעֵד:	And the anointed priest will bring some of the bull's blood to the tent of contact.	
Lev 4:17	וְטָבַל הַכֹּהֵן אֶצְבָּעוֹ מִן־הַדָּם וְהִזָּה שֶׁבַע פְּעָמִים לִפְנֵי יְהוָה אֶת פְּנֵי הַפָּרֹכֶת:	And the priest will dip his finger in some of the blood, and he will sprinkle it seven times before the LORD, in front of the veil.	
Lev 4:18	וּמִן־הַדָּם יִתֵּן עַל־קַרְנֹת הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי יְהוָה אֲשֶׁר בְּאֹהֶל מוֹעֵד וְאֵת כָּל־הַדָּם יִשְׁפֹךְ אֶל־יְסוּד מִזְבֵּחַ הָעֹלָה אֲשֶׁר־פֶּתַח אֹהֶל מוֹעֵד:	And he will put some of the blood on the horns of the altar which is before the LORD, which is in the tent of contact, and he will pour all the blood onto the base of the altar of the burnt offering which is at the entrance to the tent of contact.	
Lev 4:19	וְאֵת כָּל־חֲלֵבֹו יָרִים מִמֶּנּוּ וְהִקְטִיר הַמִּזְבֵּחַה:	And he will remove all its fat from it and burn it on the altar.	on ← to. Pregnant use of the locative of motion towards.
Lev 4:20	וַעֲשֶׂה לְפָר כַּאֲשֶׁר עָשָׂה לְפָר הַחֲטָאת כֵּן יַעֲשֶׂה־לּוֹ וְכַפֵּר עֲלֵהֶם הַכֹּהֵן וְנִסְלַח לָהֶם:	And he will deal with the bull. As he deals with the bull of the sin-offering, so he will deal with it. And the priest will atone for them, and it will be forgiven them.	
Lev 4:21	וְהוֹצִיא אֶת־הַפֶּר אֶל־מַחוּץ לַמַּחֲנֶה וְשָׂרַף אֹתוֹ כַּאֲשֶׁר שָׂרַף אֵת הַפֶּר הָרִאשׁוֹן חֲטָאת הַקֹּהֵל הוּא: פ	And he will take the bull outside the camp, and he will burn it as he burns the first bull. It is the sin-offering for the convocation.	
Lev 4:22	אֲשֶׁר נָשִׂיא יַחֲטָא וְעָשָׂה אֶת־תְּמִימֵי מִכְּל־מִצְוֹת יְהוָה אֲלֵהִיו אֲשֶׁר לֹא־תַעֲשִׂינָהּ בְּשִׁגְגָה וְאָשָׁם:	If a leading man sins through ignorance and commits any one of all the prohibited acts of the LORD his God – things which are not to be done – and he becomes guilty,	prohibited acts ← commandments. he becomes guilty: see Lev 4:13.
Lev 4:23	אִז־הוֹדַעַתְּ אֵלָיו חֲטָאתוֹ אֲשֶׁר חָטָא בָּהּ וְהֵבִיא אֶת־קָרְבָּנוֹ שְׂעִיר עִזִּים זָכָר תָּמִים:	or his sin which he committed is made known to him, then he will bring as his oblation a kid of the goats, a male without blemish,	which he committed ← by which he sinned. without blemish ← perfect.

Lev 4:24	וְסָמַךְ יָדוֹ עַל־רֹאשׁ הַשְּׂעִיר וְשַׁחַט אֹתוֹ בַּמִּקְוֶה אֲשֶׁר־יִשַׁחַט אֶת־הָעֹלָה לְפָנָי יְהוָה חֲטָאת הוּא:	and he will <u>lay</u> his hand on the head of the goat, and he will slaughter it in the place where one slaughters the burnt offering before the LORD. It <i>is</i> a sin-offering.	lay ← <i>lean</i> .
Lev 4:25	וְלָקַח הַכֹּהֵן מִדַּם הַחֲטָאת בְּאֶצְבָּעוֹ וְנָתַן עַל־קַרְנֹת מִזְבַּח הָעֹלָה וְאֶת־דָּמָו יִשְׁפֹּךְ אֶל־יְסוֹד מִזְבַּח הָעֹלָה:	And the priest will take <i>some</i> of the blood of the sin-offering with his finger, and he will put <i>it</i> on the horns of the burnt offering altar, and he will pour its blood onto the base of the burnt offering altar.	
Lev 4:26	וְאֶת־כָּל־חֲלֵבֹו יִקְטִיר הַמִּזְבֵּחַ כְּחֵלֶב זֶבַח הַשְּׁלָמִים וְכִפֹּר עָלָיו הַכֹּהֵן מִחֲטָאתוֹ וְנִסְלַח לוֹ: פ	And he will burn all its fat <u>on</u> the altar like the fat of the peace-sacrifice, and the priest will atone for <i>it</i> – for his sin – and it will be forgiven him.	on ← <i>to</i> . Pregnant use of the locative of motion towards.
Lev 4:27	וְאִם־נֶפֶשׁ אַחַת תַּחֲטָא בְּשִׁגְגָה מֵעַם הָאָרֶץ בְּעִשְׂתָּהּ אַחַת מִמִּצְוֹת יְהוָה אֲשֶׁר לֹא־תַעֲשִׂינָהּ וְאָשָׁם:	And if <u>anyone</u> from the people of the land sins with a sin of ignorance by <u>him</u> committing <i>any</i> one of the <u>prohibited acts</u> of the LORD – <i>things</i> which are not <i>to be done</i> – and <u>he</u> becomes <u>guilty</u> ,	anyone ... him ← <i>one soul ... it (fem.)</i> . prohibited acts ← <i>commandments</i> . he becomes guilty: see Lev 4:13.
Lev 4:28	אוּ הוֹדַע אֵלָיו חֲטָאתוֹ אֲשֶׁר חָטָא וְהֵבִיא קָרְבָּנוֹ שְׂעִירַת עִזִּים תְּמִימָה נִקְיָה עַל־חֲטָאתוֹ אֲשֶׁר חָטָא:	or his sin by which he sinned is made known to him, then he will bring <i>as</i> his oblation a female kid of the goats <u>without blemish</u> , for his sin by which he sinned,	without blemish ← <i>perfect</i> .
Lev 4:29	וְסָמַךְ אֶת־יָדוֹ עַל רֹאשׁ הַחֲטָאת וְשַׁחַט אֶת־הַחֲטָאת בַּמִּקְוֶה הָעֹלָה:	and he will <u>lay</u> his hand on the head of the sin-offering, and he will slaughter the sin-offering in the place of the burnt offering.	lay ← <i>lean</i> .
Lev 4:30	וְלָקַח הַכֹּהֵן מִדָּמָהּ בְּאֶצְבָּעוֹ וְנָתַן עַל־קַרְנֹת מִזְבַּח הָעֹלָה וְאֶת־כָּל־דָּמָהּ יִשְׁפֹּךְ אֶל־יְסוֹד הַמִּזְבֵּחַ:	And the priest will take <i>some</i> of its blood on his finger, and he will put <i>it</i> on the horns of the burnt offering altar, and he will pour all its blood onto the base of the altar.	
Lev 4:31	וְאֶת־כָּל־חֲלֵבֶהּ יִסִּיר כַּאֲשֶׁר הוֹסֵר חֵלֶב מֵעַל זֶבַח הַשְּׁלָמִים וְהִקְטִיר הַכֹּהֵן הַמִּזְבֵּחַ לְרִיחַ גִּיחַח לַיהוָה וְכִפֹּר עָלָיו הַכֹּהֵן וְנִסְלַח לוֹ: פ	And he will remove all its fat, as the fat is removed from the peace-sacrifice, and the priest will burn <i>it</i> <u>on</u> the altar as a sweet fragrance to the LORD, and the priest will atone for him, and it will be forgiven him.	on ← <i>to</i> . Pregnant use of the locative of motion towards.
Lev 4:32	וְאִם־כֶּבֶשׂ יָבִיא קָרְבָּנוֹ לְחֲטָאת נִקְיָה תְּמִימָה יָבִיאנָה:	And if he brings a lamb <i>as</i> his oblation, as a sin-offering, he will <u>bring</u> a female <u>without blemish</u> .	bring ← <i>bring it</i> . without blemish ← <i>perfect</i> .

Lev 4:33	וְסָמַךְ אֶת־יָדוֹ עַל רֹאשׁ הַחֲטָאת וְשָׁחַט אֹתָהּ לְחֹטְאת בַּמָּקוֹם אֲשֶׁר יִשְׁחַט אֶת־הָעֹלָה:	And he will <u>lay</u> his hand on the head of the sin-offering, and he will slaughter it as a sin-offering in the place where he slaughters the burnt offering.	lay ← <i>lean</i> .
Lev 4:34	וְלָקַח הַכֹּהֵן מִדַּם הַחֲטָאת בְּאֶצְבָּעוֹ וְנָתַן עַל־קַרְנֹת מִזְבֵּחַ הָעֹלָה וְאֶת־כָּל־דָּמָהּ יִשְׁפֹּךְ אֶל־יְסוֹד הַמִּזְבֵּחַ:	And the priest will take <i>some</i> of the blood of the sin-offering on his finger, and he will put <i>it</i> on the horns of the burnt offering altar, and he will pour all its blood onto the base of the altar.	
Lev 4:35	וְאֶת־כָּל־חֲלֵבָהּ יֹסִיר כַּאֲשֶׁר יֹסִיר חֲלֵב־הַפֶּשֶׁבַּ מִזֶּבֶחַ הַשְּׁלָמִים וְהִקְטִיר הַכֹּהֵן אֹתָם הַמִּזְבֵּחַ עַל אֲשֵׁי יְהוָה וְכִפֹּר עָלָיו הַכֹּהֵן עַל־חֲטָאתוֹ אֲשֶׁר־חָטָא וְנִסְלַח לוֹ: פ	And he will remove all its fat, as the fat is removed from the lamb of the peace-sacrifice, and the priest will burn <u>it on</u> the altar with the LORD's fire-offerings. So the priest will atone for him – for his sin which he <u>committed</u> – and it will be forgiven him.	it ← <i>them</i> . on ← <i>to</i> . Pregnant use of the locative of motion towards. committed ← <i>sinned</i> .
Lev 5:1	וְנִפְשׁ כִּי־תַחֲטָא וְשָׁמְעָה קוֹל אֱלֹהִים וְהוּא עֵד אֹו רָאָה אֹו יָדַע אִם־לוֹא יִגִּיד וְנִשָּׂא עוֹנוֹ:	And a <u>person</u> who sins in that he hears the sound of cursing, and he <i>is</i> a witness, or he sees <i>it</i> , or he <u>learns of it</u> , if he does not report <i>it</i> , he shall bear his iniquity.	a person ← <i>a soul</i> . in that ← <i>and</i> . learns ← <i>knows</i> , or <i>comes to know</i> .
Lev 5:2	אֹו נִפְשׁ אֲשֶׁר תִּגַּע בְּכָל־דָּבָר טָמֵא אֹו בְּנִבְלַת חַיָּה טָמְאָה אֹו בְּנִבְלַת בְּהֵמָה טָמְאָה אֹו בְּנִבְלַת שָׂרִץ טָמֵא וְנִעְלַם מִמֶּנּוּ וְהוּא טָמֵא וְאָשָׁם:	Or a <u>person</u> who touches <u>any</u> unclean thing, either a carcass of an unclean animal, or a carcass of unclean cattle, or the carcass of an unclean reptile, and <u>it has escaped his notice</u> , then he is unclean and guilty,	a person ← <i>a soul</i> . any ← <i>every</i> . it has escaped his notice ← <i>it is hidden from him</i> .
Lev 5:3	אֹו כִּי יִגַּע בְּטָמְאֹת אָדָם לְכָל־ טָמְאָתוֹ אֲשֶׁר יִטְמָא בָּהּ וְנִעְלַם מִמֶּנּוּ וְהוּא יָדַע וְאָשָׁם:	or if he touches a man's uncleanness, in <u>any</u> uncleanness of his by which he is defiled, and <u>it has escaped his notice</u> , then he comes to know <u>that he is guilty</u> ,	any ← <i>every</i> . it has escaped his notice ← <i>it is hidden from him</i> . that he is guilty ← <i>and he is guilty</i> .
Lev 5:4	אֹו נִפְשׁ כִּי תִשָּׁבַע לְבָטָא בְּשִׁפְתָּיִם לְהַרְעַ אֹו לְהִיטִיב לְכָל־אֲשֶׁר יִבְטָא הָאָדָם בְּשִׁבְעָה וְנִעְלַם מִמֶּנּוּ וְהוּא יָדַע וְאָשָׁם לְאַחַת מֵאֵלֶּה:	or if a <u>person</u> who swears by <u>speaking rashly</u> with <i>his</i> lips about doing wrong or doing good, according to everything man rashly speaks with an oath, and he <u>is unaware of it</u> , then he comes to know <u>that he is guilty</u> of <i>any</i> one of these <i>offences</i> ,	a person ← <i>a soul</i> . by speaking rashly: gerundial use of the infinitive. is unaware of it ← <i>it is hidden from him</i> . that he is guilty ← <i>and he is guilty</i> .
Lev 5:5	וְהָיָה כִּי־יֵאָשָׁם לְאַחַת מֵאֵלֶּה וְהִתְוֹדָה אֲשֶׁר חָטָא עָלָיָהּ:	then it shall come to pass when he is <i>consciously</i> guilty of one of these <i>things</i> and confesses that he has sinned against it,	

Lev 5:6	וְהֵבִיא אֶת־אֲשָׁמוֹ לַיהוָה עַל חַטָּאתוֹ אֲשֶׁר חָטָא נִקְבָּה מִן־הַצֹּאן כְּשֶׁבֶה אִו־שְׂעִירַת עֲזִים לְחַטָּאת וּכְפָר עָלָיו הַכֹּהֵן מִחַטָּאתוֹ:	that he shall bring his guilt-offering to the LORD for his sin whereby he sinned: a female from the flock, a ewe or a she-goat kid, as a sin-offering, and the priest will make atonement for him <u>regarding</u> his sin.	regarding ← <i>from</i> .
Lev 5:7	וְאִם־לֹא תִגִּיעַ יָדוֹ דֵּי שֶׁהָ וְהֵבִיא אֶת־אֲשָׁמוֹ אֲשֶׁר חָטָא שְׁתֵּי תְרִים אִו־שְׁנֵי בְנֵי־יוֹנָה לַיהוָה אֶחָד לְחַטָּאת וְאֶחָד לְעֹלָה:	And if <u>the expense of a lamb is out of his reach</u> , then he shall bring <i>for</i> his guilt which he incurred two turtle-doves or two young pigeons to the LORD: one for a sin-offering and one for a burnt offering.	the expense of a lamb is out of his reach ← <i>his hand does not reach the sufficiency of a lamb</i> . incurred ← <i>sinned</i> .
Lev 5:8	וְהֵבִיא אֹתָם אֶל־הַכֹּהֵן וְהִקְרִיב אֶת־אֲשֶׁר לְחַטָּאת רִאשׁוֹנָה וּמָלַק אֶת־רֹאשׁוֹ מִמּוֹל עֲרָפוֹ וְלֹא יִבְדִּיל:	And he will bring them to the priest, and he will offer <i>the one</i> which <i>is</i> a sin-offering first, and he will wring its head <u>at its neck</u> , and he will not divide <i>it</i> .	at ← <i>opposite</i> .
Lev 5:9	וְהִזָּה מִדַּם הַחַטָּאת עַל־קִיר הַמִּזְבֵּחַ וְהִנְשָׂאָר בְּדָם יִמָּצֵה אֶל־יְסוֹד הַמִּזְבֵּחַ חַטָּאת הוּא:	He will then sprinkle <i>some</i> of the blood of the sin-offering on the wall of the altar, and the remainder of the blood will be wrung out onto the base of the altar. It <i>is</i> a sin-offering.	
Lev 5:10	וְאֶת־הַשְּׁנֵי יַעֲשֶׂה עֹלָה כַּמִּשְׁפָּט וּכְפָר עָלָיו הַכֹּהֵן מִחַטָּאתוֹ אֲשֶׁר־חָטָא וְנִסְלַח לּוֹ: ס	And he will perform the burnt offering with the second <i>one</i> according to the prescribed way, and the priest will make atonement for him, for his sin which he <u>committed</u> , and it will be forgiven him.	committed ← <i>sinned</i> .
Lev 5:11	וְאִם־לֹא תִשְׁיֵג יָדוֹ לְשְׁתֵּי תְרִים אִו־ לְשְׁנֵי בְנֵי־יוֹנָה וְהֵבִיא אֶת־קֶרְבָּנוֹ אֲשֶׁר חָטָא עֲשִׂירַת הָאֶפֶה סֹלֶת לְחַטָּאת לֹא־יִשִּׂים עָלֶיהָ שֶׁמֶן וְלֹא־יִתֵּן עָלֶיהָ לְבִנְיָה כִּי חַטָּאת הִיא:	And if <u>his means do not extend</u> to two turtle-doves or to two young pigeons, then <i>he</i> that sinned will bring as his oblation a tenth of an <u>ephah</u> of fine flour, as a sin-offering. He shall not put oil on it, and he shall not put frankincense on it, for it <i>is</i> a sin-offering.	his means do not extend ← <i>his hand does not reach</i> . ephah: about 6 imperial gallons or 27 litres.
Lev 5:12	וְהֵבִיאָהּ אֶל־הַכֹּהֵן וְקִמַּץ הַכֹּהֵן מִמֶּנָּה מְלֹא קִמְצוֹ אֶת־אֲזִכְרֹתָהּ וְהִקְטִיר הַמִּזְבֵּחַהּ עַל אֲשֵׁי יְהוָה חַטָּאת הוּא:	And he will bring it to the priest, and the priest will take a <u>handful</u> of it, <i>as a memorial of it</i> , and he will burn <i>it</i> <u>on</u> the altar, with the LORD's fire-offerings. It <i>is</i> a sin-offering.	a handful: see Lev 2:2. a memorial of it: we assume a possessive suffix, as in Lev 2:16, despite the lack of <i>dagesh</i> here. on ← <i>to</i> . Pregnant use of the locative of motion towards.

Lev 5:13	<p>וּכְפַר עָלָיו הַכֹּהֵן עַל־חַטָּאתוֹ אֲשֶׁר־חָטָא מֵאַחַת מֵאֵלֶּה וְנִסְלַח לוֹ וְהִיְתָה לְכֹהֵן כַּמִּנְחָה: ס</p>	<p>And the priest will make atonement for him, for the sin which he committed against one of these <i>things</i>, and it will be forgiven him, and it will be for the priest as a meal-offering. ’”</p>	<p>committed ← <i>sinned</i>.</p>
Lev 5:14	<p>וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:</p>	<p>And the LORD spoke to Moses and said,</p>	
Lev 5:15	<p>נֶפֶשׁ כִּי־תִמְעַל מֵעַל וְחָטְאָהּ בְּשִׁגְגָה מִקִּדְשֵׁי יְהוָה וְהֵבִיא אֶת־אֲשָׁמוֹ לַיהוָה אֵיל תָּמִים מִן־הַצֹּאן בְּעֵרְכָךְ כַּסְף־שֶׁקֶלִים בְּשֶׁקֶל־הַקֹּדֶשׁ לְאָשָׁם:</p>	<p>“If anyone commits a trespass and sins through ignorance against the LORD's holy <i>things</i>, then he will bring his guilt-offering to the LORD, a ram without blemish from the flock, according to your valuation, <i>in</i> silver shekels according to the holy shekel, as the guilt-offering.</p>	<p>anyone ← <i>a soul</i>. commits ← <i>trespasses</i>. without blemish ← <i>perfect</i>.</p>
Lev 5:16	<p>וְאֵת אֲשֶׁר חָטָא מִן־הַקֹּדֶשׁ יִשְׁלַם וְאֶת־חַמִּישְׁתּוֹ יוֹסֶף עָלָיו וְנָתַן אֹתוֹ לְכֹהֵן וְהַכֹּהֵן יִכְפַּר עָלָיו בְּאֵיל הָאָשָׁם וְנִסְלַח לוֹ: פ</p>	<p>And he will pay for having sinned <i>in respect of</i> the holy <i>thing</i>, and he will add a fifth to it, and he will give it to the priest, and the priest will make atonement for him with the ram of the guilt-offering, and it will be forgiven him.</p>	<p><i>in respect of</i> ← <i>from</i>.</p>
Lev 5:17	<p>וְאִם־נִפְשׁ כִּי תַחֲטָא וְעָשְׂתָהּ אֶחָת מִכָּל־מִצְוֹת יְהוָה אֲשֶׁר לֹא תַעֲשִׂינָהּ וְלֹא־יָדַע וְאָשָׁם וְנָשָׂא עֹנֹנוֹ:</p>	<p>And if a person sins and does <i>any</i> one of all the LORD's prohibited acts – <i>things</i> which are not <i>to be</i> done – and he did not know, and he becomes <i>consciously</i> guilty, then he will bear his iniquity.</p>	<p>a person ← <i>a soul</i>. prohibited acts ← <i>commandments</i>. he becomes <i>consciously</i> guilty: see Lev 4:13.</p>
Lev 5:18	<p>וְהֵבִיא אֵיל תָּמִים מִן־הַצֹּאן בְּעֵרְכָךְ לְאָשָׁם אֶל־הַכֹּהֵן וּכְפַר עָלָיו הַכֹּהֵן עַל שִׁגְגָתוֹ אֲשֶׁר־שָׁגָג וְהוּא לֹא־יָדַע וְנִסְלַח לוֹ:</p>	<p>And he will bring a ram <i>without blemish</i> from the flock, according to your valuation for a guilt-offering, to the priest, and the priest will make atonement for him, for his sin of ignorance which he committed in ignorance, and he was not aware <i>of it</i>, and it will be forgiven him.</p>	<p>without blemish ← <i>perfect</i>.</p>
Lev 5:19	<p>אָשָׁם הוּא אָשָׁם אָשָׁם לַיהוָה: פ</p>	<p>It is a guilt-offering <i>for whoever</i> has <i>in any way</i> incurred guilt with the LORD.”</p>	<p>in any way incurred guilt: infinitive absolute.</p>
Lev 6:1	<p>וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:</p>	<p>Then the LORD spoke to Moses and said,</p>	
Lev 6:2	<p>נֶפֶשׁ כִּי תַחֲטָא וּמְעַלָּה מֵעַל בֵּיהוָה וְכִחֵשׁ בַּעֲמִיתוֹ בְּפִקְדוֹן אֹזֶבֶת־שׂוּמַת יָד אֹ בְגֹזֵל אֹ עָשָׂק אֶת־עֲמִיתוֹ:</p>	<p>“If a person sins and commits a trespass against the LORD, and he lies <i>about something</i> to his neighbour in a <i>matter of</i> safe deposit or safe keeping with a <i>pledge</i>, or in a <i>matter of</i> plunder, or if he has oppressed his neighbour,</p>	<p>a person ← <i>a soul</i>. commits ← <i>trespasses</i>. pledge ← <i>hand</i> (which is raised in pledging).</p>

Lev 6:3	<p>אוֹמְצָא אֲבֵדָה וְכַחשׁ בָּהּ וְנִשְׁבַּע עַל־שִׁקָּר עַל־אֶחָת מִכָּל אֲשֶׁר־יַעֲשֶׂה הָאָדָם לְחַטָּא בְהִנָּה:</p>	<p>or <i>if he</i> finds a lost item and lies about it, or <i>if he</i> swears falsely about <i>any</i> one of all <i>the things</i> that a man does, so as to sin in them,</p>	
Lev 6:4	<p>וְהָיָה כִּי־יִחַטָּא וְאָשָׁם וְהָשִׁיב אֶת־הַגְּזוּלָה אֲשֶׁר גָּזַל אֹ אֶת־הָעֶשֶׂק אֲשֶׁר עָשָׂק אֹ אֶת־הַפְּקֻדֹן אֲשֶׁר הִפְקִד אֹתוֹ אֹ אוֹ אֶת־הָאֲבֵדָה אֲשֶׁר מָצָא:</p>	<p>then it shall come to pass, in that he sinned and is guilty, that he will return the booty which he plundered, or the gain which he gained by oppression, or the item in safe deposit which was deposited with him, or the lost item which he found.</p>	
Lev 6:5	<p>אֹ אוֹ מִכָּל אֲשֶׁר־יִשְׁבַּע עָלָיו לְשִׁקָּר וְשָׁלַם אֹתוֹ בְּרֵאשׁוֹ וְחִמְשָׁתָיו יִסֹּף עָלָיו לְאֲשֶׁר הוּא לוֹ יִתְּנֶנּוּ בַיּוֹם אֲשֶׁמָּתוֹ:</p>	<p>Or in <i>any matter</i> where he swore falsely, he will repay it, the <u>original sum</u>, adding a fifth to it, and he will give it to him whose it <i>is</i>, on the day of his guilt-offering.</p>	<p>any ← <i>every</i>. <hr/>original sum ← <i>in its head</i>.</p>
Lev 6:6	<p>וְאֶת־אֲשָׁמוֹ יָבִיא לַיהוָה אֵיל תָּמִים מִן־הַצֹּאן בְּעֶרְכָּךְ לְאֲשָׁם אֶל־הַכֹּהֵן:</p>	<p>And he will bring his guilt-offering to the LORD, a ram <u>without blemish</u> from the flock, by your valuation, as a guilt-offering, to the priest.</p>	<p>without blemish ← <i>perfect</i>.</p>
Lev 6:7	<p>וְכִפֶּר עָלָיו הַכֹּהֵן לִפְנֵי יְהוָה וְנִסְלַח לוֹ עַל־אֶחָת מִכָּל אֲשֶׁר־יַעֲשֶׂה לְאֲשָׁמָה בָּהּ: פ</p>	<p>And the priest will make atonement for him before the LORD, and it will be forgiven him, for <u>anything at all</u> that he does by which <i>he incurs</i> guilt.”</p>	<p>anything at all ← <i>at one (thing) from all</i>.</p>
Lev 6:8	<p>וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:</p>	<p>Then the LORD spoke to Moses and said,</p>	
Lev 6:9	<p>עֹ אֶת־אֶהְרֹן וְאֶת־בָּנָיו לֵאמֹר זֹאת תֹּרַת הָעֹלָה הוּא הָעֹלָה עַל מוֹקְדָה עַל־הַמִּזְבֵּחַ כָּל־הַלַּיְלָה עַד־הַבֹּקֶר וְאֵשׁ הַמִּזְבֵּחַ תֹּקֵד בּוֹ:</p>	<p>“Command Aaron and his sons, and say, ‘This <i>is</i> the <u>procedure</u> for the burnt offering. It <i>is</i> the burnt offering on the <u>hearth of the altar</u>, <i>kept alight</i> all night until the morning, <u>as the fire of the altar</u> burns on it.</p>	<p>procedure for ← <i>law of</i>. <hr/>on the hearth: AV differs (because of the burning). <hr/>of the altar ← <i>on the altar</i>. <hr/>as the fire ← <i>and the fire</i>.</p>
Lev 6:10	<p>וְלִבְשׁ הַכֹּהֵן מְדוּ בָד וּמְכַנְסֵי־בָד יִלְבַּשׁ עַל־בְּשָׂרוֹ וְהָרִים אֶת־הַדָּשָׁן אֲשֶׁר תֹּאכַל הָאֵשׁ אֶת־הָעֹלָה עַל־הַמִּזְבֵּחַ וְשָׂמוּ אֶצְלֵ הַמִּזְבֵּחַ:</p>	<p>And the priest will wear a <u>fine linen garment</u>, and he will wear <u>fine linen trousers</u> on his flesh. And he will take up the ashes <i>produced</i> when the fire consumes the burnt offering on the altar, and he will put <i>them</i> alongside the altar.</p>	<p>a fine linen garment ← <i>his garment fine linen</i>.</p>

Lev 6:11	וּפָשַׁט אֶת־בְּגָדָיו וְלָבַשׁ בְּגָדִים אֲחֵרִים וְהוֹצִיא אֶת־הַדָּשָׁן אֶל־מַחוּץ לַמַּחֲנֶה אֶל־מָקוֹם טָהוֹר:	Then he will take his clothes off and put other clothes on, and he will take the ashes outside the camp to a clean place.	
Lev 6:12	וְהָאֵשׁ עַל־הַמִּזְבֵּחַ תִּוְקַד־בוֹ לֹא תִכָּבֶה וּבֵעַר עָלֶיהָ הַכֹּהֵן עֵצִים בַּבֶּקֶר בַּבֶּקֶר וְעֵרֹךְ עָלֶיהָ הָעֹלָה וְהִקְטִיר עָלֶיהָ חֶלְבֵי הַשְּׁלָמִים:	And the fire of the altar will <i>be kept</i> burning on it – it will not be extinguished – and the priest will burn wood on it every morning, and he will arrange the burnt offering on it, and he will burn the <u>fat</u> of the peace-offering on it.	fat ← <i>fats</i> .
Lev 6:13	אֵשׁ תָּמִיד תִּוְקַד עַל־הַמִּזְבֵּחַ לֹא תִכָּבֶה: ס	A continual fire will burn on the altar; it shall not be extinguished.	
Lev 6:14	וְזֹאת תּוֹרַת הַמִּנְחָה הַקֶּלֶב אֲתָהּ בְּנֵי־אֶהֱרֹן לִפְנֵי יְהוָה אֶל־פְּנֵי הַמִּזְבֵּחַ:	And this <i>is</i> the <u>procedure</u> for the meal-offering: <i>that</i> Aaron's sons should offer it before the LORD, in front of the altar.	procedure for ← <i>law of</i> .
Lev 6:15	וְהָיָה מִמֶּנּוּ בְקִמְצוֹ מִסֹּלֶת הַמִּנְחָה וּמִשְׁמֶנֶה וְאֵת כָּל־הַלֶּבֶנָה אֲשֶׁר עַל־הַמִּנְחָה וְהִקְטִיר הַמִּזְבֵּחַ רִיחַ נִיחֹחַ אֲזַכָּרְתָהּ לַיהוָה:	And he will take up a <u>handful</u> of it – of the fine flour of the meal- offering including its oil – and all the frankincense, which <i>are to go</i> with the meal-offering, and he will burn <i>them</i> on the altar, a sweet fragrance, a memorial of it, to the LORD.	a handful ← <i>with his handful</i> .
Lev 6:16	וְהַנּוֹתֵרֶת מִמֶּנּוּ יֹאכְלוּ אֶהֱרֹן וּבָנָיו מִצֹּת תֹּאכַל בְּמָקוֹם קֹדֶשׁ בְּחֹצֵר אֶהֱל־מוֹעֵד יֹאכְלוּהָ:	And Aaron and his sons will eat the remainder of it. It will be eaten <i>as</i> unleavened loaves in a holy place; they will eat it in the courtyard of the tent of contact.	
Lev 6:17	לֹא תֵאָפֶה חֶמֶץ חֶלְקֶם נָתַתִּי אֲתָהּ מֵאֲשֵׁי קֹדֶשׁ קֹדְשִׁים הִוא כַּחַטָּאת וְכֹאֲשָׁם:	It will not be baked leavened. I have given it <i>as</i> their portion of my fire-offerings. It <i>is</i> a holy of holies like the sin-offering and the guilt-offering.	
Lev 6:18	כָּל־זָכָר בְּבֶנִי אֶהֱרֹן יֹאכְלֶנָה חֻק־עוֹלָם לְדֹרֹתֵיכֶם מֵאֲשֵׁי יְהוָה כֹּל אֲשֶׁר־יִגַע בָּהֶם יִקְדָּשׁ: פ	Every male among Aaron's <u>children</u> will eat it. <i>It is</i> an age- abiding statute for your generations concerning the LORD's fire-offerings. Everyone who touches them shall be holy.' ”	children ← <i>sons</i> .
Lev 6:19	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	And the LORD spoke to Moses and said,	

Lev 6:20	זֶה קִרְבַּן אֱהָרֹן וּבָנָיו אֲשֶׁר־יִקְרִיבוּ לַיהוָה בַּיּוֹם הַמָּשָׁח אֹתוֹ עֲשִׂיתָ הָאֵפָה סֹלֶת מִנְחָה תָמִיד מִחֲצִיתָהּ בַּבֹּקֶר וּמִחֲצִיתָהּ בָּעֶרֶב:	“This <i>is</i> the oblation of Aaron and his sons which they will offer to the LORD, on the day when <i>the man</i> is anointed: a tenth of an ephah of fine flour of the meal-offering, perpetually, half of it in the morning and half of it in the evening.	<i>the man</i> ← <i>he</i> , which would sound as though it referred to <i>the LORD</i> in the English. Accusative in Hebrew [Ges-HG] §121b. ephah: about 6 imperial gallons or 27 litres.
Lev 6:21	עַל־מַחְבֹּת בַּשֶּׁמֶן תַּעֲשֶׂה מִרְבֵּכַת תְּבִיאָנָה תִּפְיֵי מִנְחַת פְּתִים תִּקְרִיב רִיח־נִיחֹחַ לַיהוָה:	It will be made on a baking tray with oil; you will bring it when it has been <u>mixed</u> . You will offer baked items of the meal-offering <u>baked in pieces</u> as a sweet fragrance to the LORD.	mixed: AV differs (<i>baken</i>). <i>baked in pieces</i> ← <i>of pieces</i> .
Lev 6:22	וְהַפְּהֹן הַמָּשִׁיחַ תַּחֲתָיו מִבָּנָיו יַעֲשֶׂה אֹתָהּ חֻק־עוֹלָם לַיהוָה כֹּלִיל תִּקְטָר:	And the anointed priest in place of him, from his sons, will make it. <i>It is</i> an age-abiding statute of the LORD. It shall be completely burnt.	
Lev 6:23	וְכָל־מִנְחַת כֹּהֵן כֹּלִיל תִּהְיֶה לֹא תֵאָכֵל: פ	And every meal-offering of the priest will be a complete <i>burnt offering</i> ; it shall not be eaten.”	
Lev 6:24	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Lev 6:25	דַּבֵּר אֶל־אֱהָרֹן וְאֶל־בָּנָיו לֵאמֹר זֹאת תּוֹרַת הַחֲטָאֵת בַּמָּקוֹם אֲשֶׁר תִּשְׁחַט הָעֹלָה תִּשְׁחַט הַחֲטָאֵת לִפְנֵי יְהוָה קֹדֶשׁ קִדְשִׁים הוּא:	“Speak to Aaron and his sons and say, ‘This <i>is</i> the <u>procedure</u> for the sin-offering. At the place where the burnt offering is slaughtered, the sin-offering will be slaughtered before the LORD. <i>It is</i> a holy of holies.	procedure for ← <i>law of</i> .
Lev 6:26	הַפְּהֹן הַמְּחַטָּא אֹתָהּ יֹאכְלֶנָהּ בַּמָּקוֹם קֹדֶשׁ תֵּאָכֵל בַּחֲצֵר אֹהֶל מוֹעֵד:	The priest who offers it as a sin-offering will eat it. It will be eaten in a holy place, in the courtyard of the tent of contact.	
Lev 6:27	כָּל אֲשֶׁר־יִגַע בְּבִשְׂרָהּ יִקְדָּשׁ וְאֲשֶׁר יִזֶּה מִדָּמָהּ עַל־הַבְּגָד אֲשֶׁר יִזֶּה עָלֶיהָ תִכְבֶּס בַּמָּקוֹם קֹדֶשׁ:	Everyone who touches its flesh will be holy. And when <i>any</i> of its blood is splashed on the garment, you will wash <i>that</i> which was splashed on in a <u>holy place</u> .	everyone: AV differs (<i>everything</i>), which is also possible, but see Lev 6:29. a holy place: perhaps read as <i>the holy place</i> . This applies frequently in Leviticus.
Lev 6:28	וְכָל־יְחִירֶשׁ אֲשֶׁר תְּבַשְׁלֶנּוּ יִשְׁבֵּר וְאִם־בְּכֵלִי נִחֲשַׁת בְּשֻׁלָה וּמִרְק וְשֻׁטָף בַּמַּיִם:	And the earthenware vessel in which it is boiled will be broken, or if it is boiled in a copper vessel, then it will be <u>thoroughly scoured</u> and <u>thoroughly rinsed</u> with water.	thoroughly scoured ... thoroughly rinsed: uniquely to this verse, these verbs are <i>pual</i> , denoting intensity.
Lev 6:29	כָּל־זָכָר בְּפִהֶנּוּם יֹאכֵל אֹתָהּ קֹדֶשׁ קִדְשִׁים הוּא:	Every male among the priests will eat it. <i>It is</i> a holy of holies.	

Lev 6:30	<p>וְכָל־חַטָּאת אֲשֶׁר יִזְבָּא מִדָּמָהּ אֶל־אֹהֶל מוֹעֵד לְכַפֵּר בִּקְדֹשׁ לֹא תֹאכְל בָּאֵשׁ תִּשְׂרֹף: פ</p>	<p>But <u>no</u> sin-offering of which blood is brought to the tent of contact to make atonement in the holy <i>place</i> will be eaten; it will be burned by fire.</p>	<p>no ← <i>not every</i>.</p>
Lev 7:1	<p>זֹאת תּוֹרַת הָאֲשֶׁם קֹדֶשׁ קֹדְשִׁים הוּא:</p>	<p>And this <i>is</i> the <u>procedure</u> for the guilt-offering. It <i>is</i> a holy of holies.</p>	<p>procedure for ← <i>law of</i>.</p>
Lev 7:2	<p>בַּמָּקוֹם אֲשֶׁר יִשְׁחֲטוּ אֶת־הָעֹלָה יִשְׁחֲטוּ אֶת־הָאֲשֶׁם וְאֶת־דָּמֹו יִזְרַק עַל־הַמִּזְבֵּחַ סָבִיב:</p>	<p>In the place where they slaughter the burnt offering, they will slaughter the guilt-offering, and he will sprinkle its blood on the altar round about.</p>	
Lev 7:3	<p>וְאֵת כָּל־חֲלָבֹו יִקְרִיב מִמֶּנּוּ אֵת הָאֵלֶיָּהּ וְאֶת־הַחֲלֵב הַמְכַסֶּה אֶת־הַקֶּרֶב:</p>	<p>And he will offer all <u>its fat</u> – the tail and the fat covering the innards.</p>	<p>its fat ← <i>its fat from it</i>.</p>
Lev 7:4	<p>וְאֵת שְׁתֵּי הַכְּלָיִת וְאֶת־הַחֲלֵב אֲשֶׁר עָלֵיהֶן אֲשֶׁר עַל־הַכְּסָלִים וְאֶת־הַיִּתְרֹת עַל־הַכְּבֵד עַל־הַכְּלָיִת יִסְרֹנָה:</p>	<p>And <i>as for</i> the two kidneys, and the fat that <i>is</i> on them, which <i>is</i> on the loins, and the caul <i>that is</i> on the liver, <i>and</i> on the kidneys, he will remove <u>them</u>.</p>	<p>them ← <i>it</i>, as in Lev 4:9.</p>
Lev 7:5	<p>וְהַקְטִיר אֹתָם הִכְהֵן הַמִּזְבֵּחַ אֲשֶׁה לַיהוָה אֲשֶׁם הוּא:</p>	<p>And the priest will burn them <u>on</u> the altar <i>as</i> a fire-offering to the LORD. It <i>is</i> a guilt-offering.</p>	<p>on ← <i>to</i>. Pregnant use of the locative of motion towards.</p>
Lev 7:6	<p>כָּל־זָכָר בַּכֹּהֲנִים יֹאכְלֶנּוּ בַּמָּקוֹם קָדוֹשׁ יֹאכְל קֹדֶשׁ קֹדְשִׁים הוּא:</p>	<p>Every male among the priests will eat it. It will be eaten in a <u>holy place</u>. It <i>is</i> a holy of holies.</p>	<p>a holy place: perhaps read as <i>the</i> <i>holy place</i>.</p>
Lev 7:7	<p>כַּחַטָּאת כַּאֲשֶׁם תּוֹרָה אַחַת לָהֶם הִכְהֵן אֲשֶׁר יִכְפֹּרֶבּוּ לוֹ יְהִי:</p>	<p>As the sin-offering <i>is</i>, so <i>is</i> the guilt-offering. They <i>have</i> one <u>procedure</u>. The priest who makes atonement with it will have it.</p>	<p>procedure ← <i>law</i>.</p>
Lev 7:8	<p>וְהִכְהֵן הַמְּקַרֵּיב אֶת־עֹלֹת אִישׁ עֹזֵר הָעֹלָה אֲשֶׁר הִקְרִיב לִפְנֵי לֹו יְהִי:</p>	<p>And the priest who offers any man's burnt offering <i>will have</i> the skin of the burnt offering which he offers. It is for the priest.</p>	
Lev 7:9	<p>וְכָל־מִנְחָה אֲשֶׁר תִּאָּפֶה בַּתְּנֹור וְכָל־נֶעֱשֶׂה בַּמְרִחֶשֶׁת וְעַל־מַחְבֵּת לִפְנֵי הַמְּקַרֵּיב אֹתָהּ לֹו תְהִי:</p>	<p>And every meal-offering that is baked in an oven, and everything prepared in a frying pan or on a baking tray will be for the priest who offers it.</p>	

Lev 7:10	<p>וְכָל־מִנְחָה בְּלוּלָה־בְשֶׁמֶן וְחֶרְבָּה לְכָל־בְּנֵי אַהֲרֹן תִּהְיֶה אִישׁ כְּאָחִיו: פ</p>	<p>And every meal-offering mixed with oil, <u>or dry</u>, will be for all Aaron's sons, <u>one as another</u>.</p>	<p>or dry: disjunctive use of the <i>vav</i>. A dry meal-offering in Lev 5:11-13.</p> <hr/> <p>one as another ← <i>a man as his brother</i>, i.e. <i>in equal portions</i>.</p>
Lev 7:11	<p>וְזֹאת תּוֹרַת זֶבַח הַשְּׁלָמִים אֲשֶׁר יִקְרִיב לַיהוָה:</p>	<p>And this <i>is</i> the <u>procedure</u> for the sacrifice of the peace-offering which he will offer to the LORD.</p>	<p>procedure for ← <i>law of</i>.</p>
Lev 7:12	<p>אִם עַל־תּוֹדָה יִקְרִיבֶנּוּ וְהִקְרִיב עַל־זֶבַח הַתּוֹדָה חֲלֹת מִצּוֹת בְּלוּלֹת בְּשֶׁמֶן וּרְקִיקֵי מִצּוֹת מְשֻׁחִים בְּשֶׁמֶן וְסֹלֶת מְרֻבֶּכֶת חֲלֹת בְּלוּלֹת בְּשֶׁמֶן:</p>	<p>If he offers it as a thank-offering, he will offer with the thank-sacrifice unleavened cakes mixed with oil, and unleavened wafers <u>coated</u> with oil, and fine flour <u>well stirred</u> <i>for</i> cakes mixed with oil.</p>	<p>coated ← <i>anointed</i>.</p> <hr/> <p>well stirred: AV differs (<i>fried</i>).</p>
Lev 7:13	<p>עַל־חֲלֹת לֶחֶם חֲמֵץ יִקְרִיב קִרְבָּנוּ עַל־זֶבַח תּוֹדַת שְׁלָמָיו:</p>	<p>He will make his oblation with cakes of leavened bread with the sacrifice of <u>his thankful peace-offering</u>.</p>	<p>his thankful peace-offering ← <i>(the) thank (offering) of his peace (offering)</i>.</p>
Lev 7:14	<p>וְהִקְרִיב מִמֶּנּוּ אֶחָד מִכָּל־קִרְבָּן תְּרוּמָה לַיהוָה לִפְהֶן הַזֶּרֶק אֶת־דָּם הַשְּׁלָמִים לֹו יִהְיֶה:</p>	<p>And out of this he will offer one <i>particular part</i> of the whole oblation: a heave-offering to the LORD. It will be for the priest who sprinkles the blood of the peace-offering.</p>	
Lev 7:15	<p>וּבֶשֶׂר זֶבַח תּוֹדַת שְׁלָמָיו בַּיּוֹם קִרְבָּנוּ יֹאכַל לֹא־יִנָּיֵחַ מִמֶּנּוּ עַד־בֹּקֶר:</p>	<p>And the meat of his sacrifice of the thankful peace-offering will be eaten on the day of his oblation – he shall not <u>save any</u> of it until the morning.</p>	<p>save ← <i>deposit</i>.</p>
Lev 7:16	<p>וְאִם־נִדְרָה זֶבַח קִרְבָּנוּ בַּיּוֹם הִקְרִיבוּ אֶת־זֶבְחֹו יֹאכַל וּמִמָּחֳרַת וְהַנּוֹתֵר מִמֶּנּוּ יֹאכַל:</p>	<p>And if the sacrifice of his oblation <i>is</i> a vow or freewill-offering, it shall be eaten on the day when he offers his sacrifice, and on the next day, <u>when</u> the remainder of it shall be eaten.</p>	<p>when: temporal use of the <i>vav</i>.</p>
Lev 7:17	<p>וְהַנּוֹתֵר מִבֶּשֶׂר הַזֶּבַח בַּיּוֹם הַשְּׁלִישִׁי בְּאֵשׁ יִשָּׂרֵף:</p>	<p>And the remainder of the meat of the sacrifice will be burned by fire on the third day.</p>	
Lev 7:18	<p>וְאִם הָאָכַל יֹאכַל מִבֶּשֶׂר־זֶבַח שְׁלָמָיו בַּיּוֹם הַשְּׁלִישִׁי לֹא יִרְצֶה הַמִּקְרִיב אֹתוֹ לֹא יִחָשֵׁב לֹו פְגוּל יִהְיֶה וְהִנְפֵּשׁ הָאָכַל מִמֶּנּוּ עֲוֹנָה תִּשָּׂא:</p>	<p>And if <i>any</i> of the meat of his sacrifice of a peace-offering <u>is eaten at all</u> on the third day, it will not be accepted. It will not be imputed to the one offering it – it will be an abomination, and <u>any person</u> eating <i>any</i> of it will bear <u>his</u> iniquity.</p>	<p>is eaten at all: infinitive absolute.</p> <hr/> <p>person ... his ← <i>soul ... its</i>.</p>

Lev 7:19	וְהַבֶּשֶׂר אֲשֶׁר-יִגַּע בְּכָל-טָמֵא לֹא יֵאָכַל בְּאֵשׁ יִשְׂרָאֵל וְהַבֶּשֶׂר כָּל-טָהוֹר יֵאָכַל בְּשָׂר׃	And <i>any</i> meat that comes into contact with <i>any</i> unclean <i>thing</i> will not be eaten; it will be burned with fire. And <i>as for</i> meat <i>in general</i> , every clean <i>person</i> may eat meat.	any ← <i>every</i> . may eat: in a Hebrew “SVO” (subject-verb-object) sentence, the common order in English.
Lev 7:20	וְהַנֶּפֶשׁ אֲשֶׁר-תֹאכַל בְּשָׂר מִזֶּבַח הַשְּׁלָמִים אֲשֶׁר לַיהוָה וְטִמְאַתּוֹ עָלָיו וְנִכְרְתָה הַנֶּפֶשׁ הִוא מֵעַמִּיהָ׃	But <i>as for anyone</i> who eats <i>any</i> of the meat of the peace-sacrifice which <i>is</i> the LORD's, <i>while in a state of uncleanness</i> , <i>that person</i> will be cut off from <i>his people</i> .	anyone ... that person ... his people ← <i>the soul ... that soul ... its peoples</i> . while in a state of uncleanness ← <i>and his uncleanness (is) upon him</i> .
Lev 7:21	וְנִפֶּשׁ כִּי-תִגַּע בְּכָל-טָמֵא בְּטִמְאַת אָדָם אוֹ בְּבֵהֵמָה טָמְאָה אוֹ בְּכָל-שֶׁקֶץ טָמֵא וְאָכַל מִבֶּשֶׂר-זֶבַח הַשְּׁלָמִים אֲשֶׁר לַיהוָה וְנִכְרְתָה הַנֶּפֶשׁ הִוא מֵעַמִּיהָ׃ פ	And <i>anyone</i> who touches <i>anything</i> unclean, by the uncleanness of man, or unclean cattle, or <i>any</i> unclean abomination, and <i>then</i> eats <i>any</i> of the meat of the peace-sacrifice which <i>is</i> the LORD's, <i>that person</i> will be cut off from <i>his people</i> .’”	anyone ... that person ... his people ← <i>the soul ... that soul ... its peoples</i> . any ← <i>every</i> . anything ← <i>everything</i> .
Lev 7:22	וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר׃	And the LORD spoke to Moses and said,	
Lev 7:23	דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל לֵאמֹר כָּל-חֵלֶב שׁוֹר וְכֶשֶׂב וְעִז לֹא תֹאכְלוּ׃	“Speak to the sons of Israel and say, ‘You shall not eat <i>any</i> fat of an ox or a lamb or a goat.	any ← <i>all</i> .
Lev 7:24	וְחֵלֶב נְבִלָה וְחֵלֶב טְרֵפָה יַעֲשֶׂה לְכָל-מְלָאכָה וְאָכַל לֹא תֹאכְלוּהוּ׃	But the fat of a carcass and the fat of a savaged <i>animal</i> can be used for <i>any purpose</i> , but you <i>certainly</i> will not eat it.	used ... purpose ← <i>made ... work</i> . any ← <i>every</i> . certainly will not: infinitive absolute.
Lev 7:25	כִּי כָל-אָכַל חֵלֶב מִזֶּהֱבִיחָהּ אֲשֶׁר יִקְרִיב מִמֶּנָּה אִשָּׁה לַיהוָה וְנִכְרְתָה הַנֶּפֶשׁ הָאֹכֶלֶת מֵעַמִּיהָ׃	For <i>anyone who</i> eats fat from the animal which he offered <i>as a fire-offering</i> to the LORD – <i>that person</i> who <i>so</i> eats will be cut off from <i>his people</i> .	anyone ← <i>every soul</i> . animal ← <i>cattle of it</i> . that person ... his people ← <i>the soul... its peoples</i> .
Lev 7:26	וְכָל-דָּם לֹא תֹאכְלוּ בְּכָל מוֹשְׁבֵיכֶם לְעוֹף וְלִבְהֵמָה׃	And you will not eat <i>any</i> blood in <i>any</i> of your dwellings, <i>either</i> of birds or of cattle.	any (2x) ← <i>all</i> .
Lev 7:27	כָּל-נֶפֶשׁ אֲשֶׁר-תֹאכַל כָּל-דָּם וְנִכְרְתָה הַנֶּפֶשׁ הִוא מֵעַמִּיהָ׃ פ	<i>As for any person</i> who eats <i>any</i> blood – <i>that person</i> will be cut off from <i>his people</i> .’”	any person ← <i>every soul</i> . any blood ← <i>all blood</i> . that person ← <i>that soul</i> . his people ← <i>its peoples</i> .
Lev 7:28	וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר׃	And the LORD spoke to Moses and said,	

Lev 7:29	דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר הַמִּקְרִיב אֶת־זֶבַח שְׁלָמָיו לַיהוָה יָבִיא אֶת־קָרְבָּנוֹ לַיהוָה מִזִּבְחַ שְׁלָמָיו:	“Speak to the sons of Israel and say, ‘He who offers his peace-sacrifice to the LORD shall bring his oblation to the LORD from his peace-sacrifice <i>animal stock</i> .	
Lev 7:30	יָדָיו תְּבִיאֶנָּה אֶת אֲשֵׁי יְהוָה אֶת־הַחֶלֶב עַל־הַחֹזֶה יְבִיאֵנוּ אֶת הַחֹזֶה לְהַנִּיף אֹתוֹ תְּנוּפָה לִפְנֵי יְהוָה:	His hands shall bring the LORD's fire-offerings; he will bring the fat on the breast with the breast in order to wave it <i>as a wave-offering</i> before the LORD.	
Lev 7:31	וְהַקָּטִיר הִכֵּהוּ אֶת־הַחֶלֶב הַמִּזְבֵּחַ וְהָיָה הַחֹזֶה לְאַהֲרֹן וּלְבָנָיו:	And the priest will burn the fat <u>on</u> the altar, and the breast will be for Aaron and his sons.	on ← <i>to</i> . Pregnant use of the preposition.
Lev 7:32	וְאֵת שׁוֹק הַיְמִין תִּתְּנוּ תְּרוּמָה לִכְהֵן מִזִּבְחֵי שְׁלָמֵיכֶם:	And you will give the right leg to the priest <i>as a heave-offering</i> from your <u>peace-sacrifices</u> .	peace-sacrifices: or <i>peace-sacrifice</i> , but the <i>you</i> is plural here.
Lev 7:33	הַמִּקְרִיב אֶת־דָּם הַשְּׁלָמִים וְאֶת־הַחֶלֶב מִבְּנֵי אַהֲרֹן לוֹ תְּהִיָּה שׁוֹק הַיְמִין לְמִנְהָ:	He of the sons of Aaron who offers the blood of the <i>peace-sacrifice</i> and the fat will have the right leg <i>as a portion</i> .	
Lev 7:34	כִּי אֶת־חֹזֶה הַתְּנוּפָה וְאֵת שׁוֹק הַתְּרוּמָה לְקַחְתִּי מֵאֵת בְּנֵי־יִשְׂרָאֵל מִזִּבְחֵי שְׁלָמֵיהֶם וְאֶתְּנוּ אֹתָם לְאַהֲרֹן הַכֹּהֵן וּלְבָנָיו לְחֻק־עוֹלָם מֵאֵת בְּנֵי יִשְׂרָאֵל:	For <i>as regards</i> the breast of the wave-offering and the leg of the heave-offering, from the peace-sacrifices, I have <u>made an election</u> from the sons of Israel and given <u>these things</u> to Aaron the priest and his sons, as an age-abiding statute <u>with</u> the sons of Israel.	made an election ← <i>taken</i> , i.e. <i>taken out</i> . <hr/> these <i>things</i> ← <i>them</i> , i.e. <i>the offerings</i> . <hr/> with ← <i>from with</i> .
Lev 7:35	זֹאת מִשְׁחַת אַהֲרֹן וּמִשְׁחַת בָּנָיו מֵאֲשֵׁי יְהוָה בְּיוֹם הַקָּרִיב אֹתָם לְכַהֵן לַיהוָה:	That <i>is</i> the anointing of Aaron and the anointing of his sons, by the LORD's fire-offerings on the day when he had them approach, to serve as priests to the LORD,	
Lev 7:36	אֲשֶׁר צִוָּה יְהוָה לָתֵת לָהֶם בְּיוֹם מִשְׁחוֹ אֹתָם מֵאֵת בְּנֵי יִשְׂרָאֵל חֻקַּת עוֹלָם לְדוֹרֹתָם:	which the LORD commanded, that <u>they should be given</u> an age-abiding statute for their generations, on the day when he anointed them, <i>chosen</i> from the sons of Israel.	they should be given ← <i>to give them</i> .
Lev 7:37	זֹאת הַתּוֹרָה לַעֲלֹה לְמִנְחָה וְלַחֻטָּאת וְלָאֵשִׁים וְלַמְלוֹאִים וְלִזְבַּח הַשְּׁלָמִים:	That <i>is</i> the <u>procedure</u> for the burnt offering, the meal-offering, and the sin-offering, and the consecration, and the sacrifice of the peace-offering,	procedure for ← <i>law of</i> .

Lev 7:38	אֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה בְּהַר סִינַי בַּיּוֹם צִוָּתוֹ אֶת־בְּנֵי יִשְׂרָאֵל לְהַקְרִיב אֶת־קִרְבָּנֵיהֶם לַיהוָה בְּמִדְבַר סִינַי: פ	which the LORD commanded Moses on Mount Sinai on the day when he commanded the sons of Israel to offer their oblations to the LORD in the Sinai Desert.’ ”	
Lev 8:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Lev 8:2	קַח אֶת־אַהֲרֹן וְאֶת־בָּנָיו אִתּוֹ וְאֵת הַבְּגָדִים וְאֵת שֶׁמֶן הַמִּשְׁחָה וְאֵת פֶּר הַחֻטָּאת וְאֵת שְׁנֵי הָאֵילִים וְאֵת סֵל הַמִּצּוֹת:	“Take Aaron and his sons with him, and the clothes, and the anointing oil, and a bull for the sin-offering, and two rams, and the basket of unleavened bread,	
Lev 8:3	וְאֵת כָּל־הָעֵדָה הַקְהֵל אֶל־פֶּתַח אֹהֶל מוֹעֵד:	and assemble the whole congregation at the entrance to the tent of contact.”	at ← <i>to</i> .
Lev 8:4	וַיַּעַשׂ מֹשֶׁה כַּאֲשֶׁר צִוָּה יְהוָה אִתּוֹ וַתִּקְהַל הָעֵדָה אֶל־פֶּתַח אֹהֶל מוֹעֵד:	And Moses did as the LORD had commanded him, and the congregation was assembled at the entrance to the tent of contact.	at ← <i>to</i> .
Lev 8:5	וַיֹּאמֶר מֹשֶׁה אֶל־הָעֵדָה זֶה הַדְּבָר אֲשֶׁר־צִוָּה יְהוָה לַעֲשׂוֹת:	Then Moses said to the congregation, “This <i>is</i> the thing which the LORD commanded <i>us</i> to do.”	
Lev 8:6	וַיִּקְרַב מֹשֶׁה אֶת־אַהֲרֹן וְאֶת־בָּנָיו וַיִּרְחֹץ אֹתָם בַּמַּיִם:	And Moses brought Aaron and his sons forward and washed them with water.	forward ← <i>near</i> .
Lev 8:7	וַיִּתֵּן עָלָיו אֶת־הַכֹּתֶנֶת וַיַּחְגֹּר אִתּוֹ בְּאַבְנֵט וַיִּלְבַּשׂ אֹתוֹ אֶת־הַמְּעִיל וַיִּתֵּן עָלָיו אֶת־הָאֶפֶד וַיַּחְגֹּר אֹתוֹ בְּחֻשָּׁב הָאֶפֶד וַיֶּאֱפֹד לוֹ בּוֹ:	And he put the tunic on him, and he girded him with the girdle, and he clothed him <i>with</i> the robe, and he put the ephod on him, and he girded him with the embroidered belt of the ephod, and he <u>bound it on to him</u> .	bound it on to him ← <i>bound to him with it</i> ← “ephodded” to him with it.
Lev 8:8	וַיִּשֶׂם עָלָיו אֶת־הַחֹשֶׁן וַיִּתֵּן אֶל־הַחֹשֶׁן אֶת־הָאוּרִים וְאֶת־הַתְּמִימִם:	And he placed the breastplate on him, and he put the <u>Urim and the Thummim</u> on the breastplate.	the Urim and the Thummim: see Ex 28:30.
Lev 8:9	וַיִּשֶׂם אֶת־הַמִּצְנֶפֶת עַל־רֹאשׁוֹ וַיִּשֶׂם עַל־הַמִּצְנֶפֶת אֶל־מֹל פָּנָיו אֵת צִיָּן הַזָּהָב נֹזֵר הַקֹּדֶשׁ כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה:	And he put the turban on his head, and on the turban facing forwards he put the shining plate of gold – the <u>holy crown</u> – as the LORD had commanded Moses.	holy crown: see Ex 29:6.

Lev 8:10	וַיִּקַּח מֹשֶׁה אֶת־שֶׁמֶן הַמִּשְׁחָה וַיִּמָּשַׁח אֶת־הַמִּשְׁכָּן וְאֶת־כָּל־אֲשֵׁר־בּוֹ וַיְקַדְּשׁ אֹתָם:	And Moses took the anointing oil and anointed the tabernacle and everything that <i>was</i> in it, and he sanctified <u>those things</u> .	those <i>things</i> ← <i>them</i> .
Lev 8:11	וַיִּז מִמֶּנּוּ עַל־הַמִּזְבֵּחַ שֶׁבַע פְּעָמִים וַיִּמָּשַׁח אֶת־הַמִּזְבֵּחַ וְאֶת־כָּל־כֵּלָיו וְאֶת־הַכִּיֹּר וְאֶת־כַּנּוֹ לְקַדְּשָׁם:	And he sprinkled <i>some</i> of it on the altar, seven times, and he anointed the altar and all its equipment, and the laver, and its pedestal, so as to sanctify them.	
Lev 8:12	וַיִּצַק מִשֶׁמֶן הַמִּשְׁחָה עַל רֹאשׁ אַהֲרֹן וַיִּמָּשַׁח אֹתוֹ לְקַדְּשׁוֹ:	And he poured <i>some</i> of the anointing oil on Aaron's head, and he anointed him, so as to sanctify him.	
Lev 8:13	וַיִּקְרַב מֹשֶׁה אֶת־בְּנֵי אַהֲרֹן וַיִּלְבָּשֵׁם כִּתְנֹת וַיַּחְגֵּר אֹתָם אַבְנֹט וַיַּחְבֵּשׁ לָהֶם מַגְבָּעוֹת כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה:	And Moses brought Aaron's sons <u>forward</u> and clothed them <i>with</i> tunics, and he girded them <i>with</i> girdles, and he bound high headgear on them, as the LORD had commanded Moses.	forward ← <i>near</i> . <hr/> girdles ← <i>a girdle</i> , i.e. <i>a girdle each</i> .
Lev 8:14	וַיִּגִּשׂ אֵת פֶּרֶ הַחֲטָאת וַיִּסְמְדוּ אַהֲרֹן וּבָנָיו אֶת־יְדֵיהֶם עַל־רֹאשׁ פֶּרֶ הַחֲטָאת:	And he presented the bull of the sin-offering, and Aaron and his sons <u>laid</u> their hands on the head of the bull of the sin-offering.	laid ← <i>leant</i> .
Lev 8:15	וַיִּשְׁחֹט וַיִּקַּח מֹשֶׁה אֶת־הַדָּם וַיִּתֵּן עַל־קַרְנוֹת הַמִּזְבֵּחַ סָבִיב בְּאֶצְבָּעוֹ וַיַּחֲטֵא אֶת־הַמִּזְבֵּחַ וְאֶת־הַדָּם יִצַק אֶל־יְסוֹד הַמִּזְבֵּחַ וַיְקַדְּשֵׁהוּ לְכַפֵּר עָלָיו:	And he slaughtered <i>it</i> , and Moses took the blood and put <i>it</i> on the horns of the altar round about with his finger, and he <u>expiated</u> the altar, and he poured the blood onto the base of the altar, and he sanctified it to <u>atone</u> for it.	expiated ← <i>freed from sin</i> , <i>piel</i> of the verb with the root letters of sin, חטא. <hr/> atone for: or <i>atone on</i> .
Lev 8:16	וַיִּקַּח אֶת־כָּל־הַחֲלֵב אֲשֶׁר עַל־הַקֶּרֶב וְאֵת יִתְרַת הַכִּבְד וְאֶת־שְׁתֵּי הַכְּלִיֹּת וְאֶת־חֲלֵבֵהֶן וַיִּקְטֹר מֹשֶׁה הַמִּזְבֵּחַ:	And he took all the fat which <i>is</i> on the innards, and the caul of the liver, and the two kidneys, and their fat, and Moses burnt <i>it</i> on the altar.	
Lev 8:17	וְאֶת־הַפֶּר וְאֶת־עֲרוֹ וְאֶת־בָּשָׂרוֹ וְאֶת־פְּרָשׁוֹ שָׂרָף בְּאֵשׁ מִחוּץ לַמַּחֲנֶה כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה:	And he burnt the bull, and its hide, and its flesh, and its dung, with fire, outside the camp, as the LORD had commanded Moses.	
Lev 8:18	וַיִּקְרַב אֵת אֵיל הָעֹלָה וַיִּסְמְכוּ אַהֲרֹן וּבָנָיו אֶת־יְדֵיהֶם עַל־רֹאשׁ הָאֵיל:	And he brought the ram of the burnt offering <u>forward</u> , and Aaron and his sons laid their hands on the head of the ram.	forward ← <i>near</i> .

Lev 8:19	וַיִּשְׁחַט וַיִּזְרַק מִשֶּׁה אֶת־הַדָּם עַל־הַמִּזְבֵּחַ סָבִיב:	And Moses slaughtered <i>it</i> and sprinkled <i>its</i> blood on the altar round about.	
Lev 8:20	וְאֶת־הָאֵיל נָתַח לְנִתְחָיו וַיִּקְטֹר מִשֶּׁה אֶת־הֶרֶאֶשׁ וְאֶת־הַנְּתָחִים וְאֶת־הַפֶּדֶר:	And he cut the ram up into pieces, and Moses burnt the head, and the pieces, and the fat,	pieces ← <i>its pieces</i> .
Lev 8:21	וְאֶת־הַקֶּרֶב וְאֶת־הַכְּרָעִים רָחַץ בַּמַּיִם וַיִּקְטֹר מִשֶּׁה אֶת־כָּל־הָאֵיל הַמִּזְבֵּחַ עֲלֶיהָ הוּא לְרִיח־נִיחֹחַ אֲשֶׁה הוּא לִיהוָה כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה:	and he washed the innards and the legs with water, and Moses burnt the whole of the ram on the altar. It was a burnt offering as a sweet fragrance. It is a fire-offering to the LORD, as the LORD had commanded Moses.	on ← <i>to</i> . Pregnant use of the locative of motion towards.
Lev 8:22	וַיִּקְרַב אֶת־הָאֵיל הַשְּׁנִי אֵיל הַמְּלֵאִים וַיִּסְמְכוּ אֹהֶרֶן וּבָנָיו אֶת־יְדֵיהֶם עַל־רֹאשׁ הָאֵיל:	And he brought the second ram forward, the ram of the consecration, and Aaron and his sons laid their hands on the head of the ram.	forward ← <i>near</i> . laid ← <i>leant</i> .
Lev 8:23	וַיִּשְׁחַט וַיִּקַּח מִשֶּׁה מִדָּמוֹ וַיִּתֵּן עַל־תְּנוּדָא אֹזֶן־אֹהֶרֶן הַיְמָנִית וְעַל־בֶּהֶן יָדוֹ הַיְמָנִית וְעַל־בֶּהֶן רַגְלוֹ הַיְמָנִית:	And Moses slaughtered <i>it</i> and took <i>some</i> of its blood and put <i>it</i> on the lobe of Aaron's right ear and on his right thumb and on his right <i>hand</i> big toe.	
Lev 8:24	וַיִּקְרַב אֶת־בָּנֵי אֹהֶרֶן וַיִּתֵּן מִשֶּׁה מִן־הַדָּם עַל־תְּנוּדָא אֹזְנֵם הַיְמָנִית וְעַל־בֶּהֶן יָדָם הַיְמָנִית וְעַל־בֶּהֶן רַגְלָם הַיְמָנִית וַיִּזְרַק מִשֶּׁה אֶת־הַדָּם עַל־הַמִּזְבֵּחַ סָבִיב:	And he brought Aaron's sons forward, and Moses put <i>some</i> of the blood on the lobe of their right ears and on their right thumbs and on their right <i>hand</i> big toes, and Moses sprinkled the blood on the altar round about.	forward ← <i>near</i> . right ears ... thumbs ... big toes ← <i>right ear ... thumb ... big toe</i> . Singular in Hebrew because one item per person. Compare Ezek 33:26.
Lev 8:25	וַיִּקַּח אֶת־הַחֵלֶב וְאֶת־הָאֵלֶיָּה וְאֶת־כָּל־הַחֵלֶב אֲשֶׁר עַל־הַקֶּרֶב וְאֵת יִתְרַת הַכֶּבֶד וְאֶת־שְׁתֵּי הַכְּלָיִת וְאֶת־חִלְבֵּהֶן וְאֵת שׁוֹק הַיְמִינִי:	And he took the fat and the tail, and all the fat that <i>is</i> on the innards, and the caul of the liver, and the two kidneys, and their fat and the right <i>hand</i> front leg.	
Lev 8:26	וּמַסֵּל הַמִּצּוֹת אֲשֶׁר לֶפְנֵי יְהוָה לֶקַח חֲלֹת מִצָּה אַחַת וְחֲלֹת לֶחֶם שֶׁמֶן אַחַת וְרִקִּיק אֶחָד וַיִּשֶׂם עַל־הַחֵלְבִים וְעַל שׁוֹק הַיְמִינִי:	And he took one unleavened cake and one cake of oiled bread, and one wafer, from the basket of unleavened bread which <i>is</i> before the LORD, and he put <i>them</i> on the items of fat and on the right <i>hand</i> front leg,	items of fat ← <i>fats</i> .

Lev 8:27	וַיִּתֵּן אֶת־הַכֹּל עַל כַּפֵּי אַהֲרֹן וְעַל כַּפֵּי בָנָיו וַיַּנֵּף אֹתָם תְּנוּפָה לִפְנֵי יְהוָה:	and he put it all <u>in</u> Aaron's hands, and <u>in</u> his sons' hands, and he waved them <i>as</i> a wave-offering before the LORD.	in (2x) ← <i>on</i> .
Lev 8:28	וַיִּקַּח מִשֶּׁה אֹתָם מֵעַל כַּפֵּיהֶם וַיִּקְטֹר הַמִּזְבֵּחַ עַל־הָעֹלָה מִלֵּאִים הֵם לְרִיחַ נִיחֹחַ אֲשֶׁה הוּא לַיהוָה:	And Moses took them from their hands and burnt <i>them on</i> the altar with the burnt offering. They <i>were</i> a consecration as a sweet fragrance. It <i>was</i> a fire-offering to the LORD.	on ← <i>to</i> . Pregnant use of the locative of motion towards. <hr/> with: or <i>on</i> .
Lev 8:29	וַיִּקַּח מִשֶּׁה אֶת־הַחֹזֶה וַיַּנֵּפֶהוּ תְּנוּפָה לִפְנֵי יְהוָה מֵאֵיל הַמִּלֵּאִים לְמִשֶּׁה הִיָּה לְמִנְחָה כְּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה:	And Moses took the breast, and he waved it <i>as</i> a wave-offering before the LORD. Moses' portion was from the ram of consecration, as the LORD had commanded Moses.	
Lev 8:30	וַיִּקַּח מִשֶּׁה מִשְׁמֵן הַמִּשְׁחָה וּמִן־הַדָּם אֲשֶׁר עַל־הַמִּזְבֵּחַ וַיִּז עַל־אַהֲרֹן עַל־בְּגָדָיו וְעַל־בָּנָיו וְעַל־בְּגָדֵי בָנָיו אִתּוֹ וַיְקַדֵּשׁ אֶת־אַהֲרֹן אֶת־בְּגָדָיו וְאֶת־בָּנָיו וְאֶת־בְּגָדֵי בָנָיו אִתּוֹ:	And Moses took <i>some</i> of the anointing oil and <i>some</i> of the blood which <i>was</i> on the altar, and he sprinkled <i>it</i> on Aaron <i>and</i> on his garments, and on his sons and on his sons' garments with him, and he sanctified Aaron, his garments, and his sons, and his sons' garments with him.	
Lev 8:31	וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן וְאֶל־בָּנָיו בִּשְׁלוּ אֶת־הַבָּשָׂר פֶּתַח אֹהֶל מוֹעֵד וְשֵׁם תֹּאכְלוּ אֹתוֹ וְאֶת־הַלֶּחֶם אֲשֶׁר בַּסֵּל הַמִּלֵּאִים כְּאֲשֶׁר צִוִּיתִי לֵאמֹר אַהֲרֹן וּבָנָיו יֹאכְלֶהוּ:	And Moses said to Aaron and to his sons, “Boil the meat <i>at</i> the entrance to the tent of contact, and there you will eat it, and the bread which <i>is</i> in the consecration basket, as I commanded, when I said, ‘Aaron and his sons <u>will eat it</u> .’”	will eat: in a Hebrew “SVO” (subject-verb-object) sentence, the common order in English.
Lev 8:32	וְהִנֹּתֶר בַּבָּשָׂר וּבַלֶּחֶם בָּאֵשׁ תִּשְׂרְפוּ:	And you will burn the remainder of the meat and bread with fire.	
Lev 8:33	וּמִפֶּתַח אֹהֶל מוֹעֵד לֹא תֵצְאוּ שִׁבְעַת יָמִים עַד יוֹם מְלֵאת יְמֵי מִלֵּאֵיכֶם כִּי שִׁבְעַת יָמִים יִמְלֵא אֶת־יְדֵיכֶם:	And you will not go out of the entrance of the tent of contact for seven days, until the day of fulfilment of your consecration days, because for seven days he will <u>consecrate you</u> .”	consecrate you ← <i>fill your hand</i> . Compare Ex 32:29.
Lev 8:34	כְּאֲשֶׁר עָשָׂה בַּיּוֹם הַזֶּה צִוָּה יְהוָה לַעֲשׂוֹת לְכַפֵּר עֲלֵיכֶם:	The <u>way</u> he acted on this day <i>was what</i> the LORD had commanded to be done, so as to atone for you.	the way ← <i>as</i> . <hr/> to be done ← <i>to do</i> .

Lev 8:35	וּפְתַח אֶהֱל מוֹעֵד תִּשְׁבוּ יוֹמִם וְלַיְלָה שְׁבַעַת יָמִים וּשְׁמַרְתֶּם אֶת־מִשְׁמַרְתִּי יְהוָה וְלֹא תָמוּתוּ בִּי־כֵן צִוִּיתִי:	“And you will stay <i>at the</i> entrance to the tent of contact day and night for seven days, and you will keep the LORD's charge, so that you do not die, for so I have been commanded.”	
Lev 8:36	וַיַּעַשׂ אֶהֱרֹן וּבָנָיו אֵת כָּל־הַדְּבָרִים אֲשֶׁר־צִוָּה יְהוָה בְּיַד־מֹשֶׁה: ס	And Aaron and his sons did all the things which the LORD had commanded through the <u>intermediacy</u> of Moses.	intermediacy ← <i>hand</i> .
Lev 9:1	וַיְהִי בַיּוֹם הַשְּׁמִינִי קָרָא מֹשֶׁה לְאַהֲרֹן וּלְבָנָיו וּלְזִקְנֵי יִשְׂרָאֵל:	And it came to pass on the eighth day <i>that</i> Moses called for Aaron and his sons and the elders of Israel.	
Lev 9:2	וַיֹּאמֶר אֶל־אַהֲרֹן קַח־לָךְ עֵגֶל בֶּן־בָּקָר לְחַטָּאת וְאַיִל לְעֹלָה תְּמִימִם וְהִקְרַב לִפְנֵי יְהוָה:	And he said to Aaron, “ <u>Get</u> a calf, a young <i>bull</i> of the oxen as a sin-offering, and a ram as a burnt offering, <i>both</i> <u>without blemish</u> , and offer <i>them</i> before the LORD.	get ← <i>take for yourself</i> . without blemish ← <i>perfect</i> . Plural.
Lev 9:3	וְאֶל־בָּנָי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר קָחוּ שְׁעִיר־עִזִּים לְחַטָּאת וְעֵגֶל וּכְבֶּשֶׂת בְּנֵי־שָׁנָה תְּמִימִם לְעֹלָה:	And speak to the sons of Israel and say, “Take a buck from the goats as a sin-offering and a one-year-old calf and lamb, <i>both</i> <u>without blemish</u> , as a burnt offering,	without blemish ← <i>perfect</i> . Plural.
Lev 9:4	וְשׁוֹר וְאַיִל לְשִׁלְמִים לְזִבְחֶךָ לִפְנֵי יְהוָה וּמִנְחָה בָּלֶיְלֵהָ בְּשֶׁמֶן כִּי הַיּוֹם יְהוָה נֹרְאָה אֲלֵיכֶם:	and an ox and a ram as a <u>peace-offering</u> to sacrifice before the LORD, and a meal-offering, mixed with oil. For today the LORD will appear to you.’ ”	a peace-offering ← <i>peace-offerings</i> , but elsewhere (e.g. Lev 7:11) often constructed with the singular <i>sacrifice-of</i> .
Lev 9:5	וַיִּקְחוּ אֵת אֲשֶׁר צִוָּה מֹשֶׁה אֶל־פְּנֵי אֶהֱל מוֹעֵד וַיִּקְרְבוּ כָּל־הָעֵדָה וַיַּעֲמְדוּ לִפְנֵי יְהוָה:	And they took what Moses commanded to the front of the tent of contact, and the whole congregation drew near and stood before the LORD.	
Lev 9:6	וַיֹּאמֶר מֹשֶׁה זֶה הַדְּבָר אֲשֶׁר־צִוָּה יְהוָה תַּעֲשׂוּ וַיֵּרָא אֲלֵיכֶם כְּבוֹד יְהוָה:	And Moses said, “This <i>is</i> the thing that the LORD has commanded <u>you to do</u> . <u>And</u> the glory of the LORD <u>will appear</u> to you.”	you to do ← <i>you shall do</i> . and ... will appear: or, purposive, so that ... will appear.
Lev 9:7	וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן קְרַב אֶל־הַמִּזְבֵּחַ וַעֲשֵׂה אֶת־חַטָּאתְךָ וְאֶת־עֹלֹתְךָ וּכְפַר בְּעֵדְךָ וּבְעַד הָעָם וַעֲשֵׂה אֶת־קֶרְבַּן הָעָם וּכְפַר בְּעֵדָם כַּאֲשֶׁר צִוָּה יְהוָה:	And Moses said to Aaron, “Draw near to the altar and perform your sin-offering and your burnt offering, and atone for yourself and for the people, and perform the people's oblation and atone for them, as the LORD has commanded.”	

Lev 9:8	וַיִּקְרַב אֶהֱרֹן אֶל־הַמִּזְבֵּחַ וַיִּשְׁחַט אֶת־עֹגֶל הַחַטָּאת אֲשֶׁר־לוֹ:	And Aaron drew near to the altar, and he slaughtered the calf of the sin-offering which <i>was</i> for himself.	
Lev 9:9	וַיִּקְרְבוּ בְנֵי אֶהֱרֹן אֶת־הַדָּם אֵלָיו וַיִּטְבֵּל אֶצְבְּעוֹ בַדָּם וַיִּתֵּן עַל־קַרְנוֹת הַמִּזְבֵּחַ וְאֶת־הַדָּם יָצַק אֶל־יְסוֹד הַמִּזְבֵּחַ:	And Aaron's sons brought the blood to him, and he dipped his finger in the blood, and he put <i>it</i> on the horns of the altar, and he poured the blood onto the base of the altar.	
Lev 9:10	וְאֶת־הַחֵלֶב וְאֶת־הַכְּלָיִת וְאֶת־הַיִּתְרֵת מִן־הַכֶּבֶד מִן־הַחַטָּאת הַקָּטִיר הַמִּזְבֵּחַ כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה:	And he burned the fat and the kidneys and the caul from the liver from the sin-offering <u>on</u> the altar, as the LORD had commanded Moses.	on ← <i>to</i> . Pregnant use of the locative of motion towards.
Lev 9:11	וְאֶת־הַבָּשָׂר וְאֶת־הָעוֹר שָׂרָף בָּאֵשׁ מִחוּץ לַמַּחֲנֶה:	And he burned the flesh and the skin with fire outside the camp.	
Lev 9:12	וַיִּשְׁחַט אֶת־הָעֵלָה וַיִּמְצְאוּ בְנֵי אֶהֱרֹן אֵלָיו אֶת־הַדָּם וַיִּזְרְקוּהוּ עַל־הַמִּזְבֵּחַ סָבִיב:	And he slaughtered the burnt offering, and Aaron's sons presented the blood to him, and he sprinkled it on the altar round about.	
Lev 9:13	וְאֶת־הָעֵלָה הִמְצִיאוּ אֵלָיו לְנִתְחִיָּהּ וְאֶת־הָרֹאשׁ וַיִּקְטֹר עַל־הַמִּזְבֵּחַ:	And they presented the burnt offering to him, in its pieces, and the head, and he burnt <i>it</i> on the altar.	
Lev 9:14	וַיְרַחֵץ אֶת־הַקֶּרֶב וְאֶת־הַפְּרָעִים וַיִּקְטֹר עַל־הָעֵלָה הַמִּזְבֵּחַ:	And he washed the innards and the legs, and he burned <i>them</i> <u>with</u> the burnt offering <u>on</u> the altar.	with: or <i>on</i> . <hr/> on ← <i>to</i> . Pregnant use of the locative of motion towards.
Lev 9:15	וַיִּקְרֵב אֶת קָרְבַּן הָעָם וַיִּקַּח אֶת־שְׂעִיר הַחַטָּאת אֲשֶׁר לָעָם וַיִּשְׁחָטוּהוּ וַיַּחְטִיאוּהוּ כַּרְאשׁוֹן:	And he offered the people's oblation, and he took the goat of the sin-offering which <i>was</i> for the people, and he slaughtered it and offered it as a sin-offering like the first <i>one</i> .	
Lev 9:16	וַיִּקְרַב אֶת־הָעֵלָה וַיַּעֲשֶׂהָ כַּמְשָׁפֵט:	And he offered the burnt offering, and he performed it according to the prescribed way.	
Lev 9:17	וַיִּקְרַב אֶת־הַמִּנְחָה וַיְמַלֵּא כַּפּוֹ מִמֶּנָּה וַיִּקְטֹר עַל־הַמִּזְבֵּחַ מִלְבָּד עַל־תְּלַת הַבֶּקָר:	And he offered the meal-offering, and he filled his hand with it, and he burnt <i>it</i> on the altar, besides the burnt offering of the morning.	filled his hand: the expression is also used of <i>consecrating</i> , as in Lev 21:10, so perhaps here <i>consecrated himself</i> .

Lev 9:18	וַיִּשְׁחַט אֶת־הַשּׁוֹר וְאֶת־הָאֵיל זֶבַח הַשְּׁלָמִים אֲשֶׁר לָעָם וַיִּמְצְאוּ בְנֵי אֹהֶל מוֹעֵד אֶת־הַדָּם אֵלָיו וַיִּזְרְקוּהוּ עַל־הַמִּזְבֵּחַ סָבִיב:	And he slaughtered the ox and the ram, the peace-sacrifice, which <i>was</i> for the people. And Aaron's sons presented the blood to him, and he sprinkled it on the altar round about.	
Lev 9:19	וְאֶת־הַחֲלָבִים מִן־הַשּׁוֹר וּמִן־הָאֵיל הָאֵלֶּיהָ וְהַמְכָסָה וְהַכְּלִיֹּת וַיִּתֵּרֵת הַכֶּבֶד:	And <i>they presented</i> the <u>fatty parts</u> from the bull and from the ram, the tail and the <u>covering of the innards</u> and the kidneys and the caul of the liver.	fatty parts ← <i>fats</i> . <hr/> covering of the innards: explicitly <i>innards</i> in Lev 7:3.
Lev 9:20	וַיִּשִׂימוּ אֶת־הַחֲלָבִים עַל־הַחֲזוֹת וַיִּקְטֹר הַחֲלָבִים הַמִּזְבֵּחַ:	And he put the <u>fatty parts</u> on the breasts, and he burnt the <u>fatty parts</u> on the altar.	fatty parts (2x) ← <i>fats</i> . <hr/> on ← <i>to</i> . Pregnant use of the locative of motion towards.
Lev 9:21	וְאֵת הַחֲזוֹת וְאֵת שׁוֹק הַיָּמִין הַגֵּיף אֹהֶל מוֹעֵד לִפְנֵי יְהוָה כַּאֲשֶׁר צִוָּה מֹשֶׁה:	And Aaron waved the breasts and the right <i>hand</i> front leg <i>as</i> a wave-offering before the LORD, as Moses commanded.	
Lev 9:22	וַיִּשָּׂא אֹהֶל מוֹעֵד אֶת־יָדָיו אֶל־הָעָם וַיְבָרֶכֶם וַיֵּרֵד מֵעֲשֵׂת הַחֲטָאֹת וְהָעֹלָה וְהַשְּׁלָמִים:	And Aaron lifted up {K: his hand} [Q: his hands] to the people and blessed them, and he came down from performing the sin-offering and the burnt offering and the <u>peace-offering</u> .	the peace-offering ← <i>the peace-offerings</i> . See note on Lev 9:4.
Lev 9:23	וַיָּבֹאוּ מֹשֶׁה וְאַהֲרֹן מִן־הַמִּוֶּעֵד וַיְבָרְכוּ אֶת־הָעָם וַיֵּרָא כְבוֹד־יְהוָה אֶל־כָּל־הָעָם:	Then Moses and Aaron went to the tent of contact, then they came out and blessed the people. Then the glory of the LORD appeared to all the people.	
Lev 9:24	וַתֵּצֵא אֵשׁ מִלִּפְנֵי יְהוָה וַתֹּאכַל עַל־הַמִּזְבֵּחַ אֶת־הָעֹלָה וְאֶת־הַחֲלָבִים וַיֵּרָא כָּל־הָעָם וַיִּרְגְּזוּ וַיִּפְּלוּ עַל־פְּנֵיהֶם:	And fire went out <u>from</u> the LORD and consumed the burnt offering and the fatty parts on the altar, and all the people saw <i>it</i> , and they shouted, and they fell <u>face down</u> .	from ← <i>from before, or from the face of</i> . <hr/> fatty parts ← <i>fats</i> . <hr/> face down ← <i>on their faces</i> .
Lev 10:1	וַיִּקְחוּ בְנֵי־אֹהֶל מוֹעֵד וְאֵת־הָאֵשׁ אִישׁ מִחֲתָתוֹ וַיִּתְּנוּ בָּהֶן אֵשׁ וַיִּשִׂימוּ עָלֶיהָ קִטְרֹת וַיִּקְרְבוּ לִפְנֵי יְהוָה אֵשׁ זָרָה אֲשֶׁר לֹא צִוָּה אֲתֶם:	Subsequently, Aaron's sons Nadab and Abihu each took their censer, and they put fire in them, and they put incense on it, and they offered strange fire before the LORD, which he had not commanded them.	Nadab and Abihu: Aaron has two more sons, Eleazar and Ithamar; see Ex 28:1.
Lev 10:2	וַתֵּצֵא אֵשׁ מִלִּפְנֵי יְהוָה וַתֹּאכַל אוֹתָם וַיָּמָתוּ לִפְנֵי יְהוָה:	<u>At this</u> fire went out <u>from</u> the LORD and consumed them, and they died before the LORD.	at this: wider use of the <i>vav</i> . <hr/> from ← <i>from before</i> .

Lev 10:3	וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן הֲוֹאֵ אֲשֶׁר־דִּבֶּר יְהוָה לֵאמֹר בְּקִרְבִי אֶקְדֹּשׁ וְעַל־פָּנָי כָּל־הָעָם אֶכְבֹּד וַיִּדַם אַהֲרֹן:	Then Moses said to Aaron, “This is what the LORD spoke about when he said, ‘I will be sanctified among those who draw near to me, And I will be glorified in the presence of all the people.’ ” And Aaron was silent.	
Lev 10:4	וַיִּקְרָא מֹשֶׁה אֶל־מִישָׁאֵל וְאֶל אֶלְצָפָן בְּנֵי עֲזִיאֵל דָּד אַהֲרֹן וַיֹּאמֶר אֲלֵהֶם קְרִבוּ שָׂאוּ אֶת־אֲחֵיכֶם מֵאֵת פְּנֵי־הַקֹּדֶשׁ אֶל־מַחוּץ לַמַּחֲנֶה:	Then Moses called for Mishael and Elzaphan, the sons of Uzziel, Aaron's uncle, and he said to them, “Come near and carry your <u>brothers</u> from the front of the holy <i>place</i> to outside the camp.”	brothers: standing for <i>second nephews</i> .
Lev 10:5	וַיִּקְרְבוּ וַיִּשְׂאֵם בְּכַתְנֹתָם אֶל־מַחוּץ לַמַּחֲנֶה כַּאֲשֶׁר דִּבֶּר מֹשֶׁה:	So they came near and carried them in their tunics to outside the camp as Moses had told <i>them</i> .	
Lev 10:6	וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן וְלֹאֲלֶעֶזֶר וְלֹאִיתָמָר בְּנָיו רְאִשִׁיכֶם אֶל־תִּפְרְעוּ וּבְגְדֵיכֶם לֹא־תִפְרְמוּ וְלֹא תִמְתּוּ וְעַל כָּל־הָעֵדָה יִקְצֹף וְאֲחֵיכֶם כָּל־בֵּית יִשְׂרָאֵל יִבְכוּ אֶת־הַשְּׂרָפָה אֲשֶׁר שָׂרַף יְהוָה:	Then Moses said to Aaron, and to Eleazar and to Ithamar his sons, “Do not <u>shave</u> your heads, and do not <u>rip the seam of</u> your clothes, so that you do not die, and he becomes angry with the whole congregation. And <i>as for</i> your brothers, let the whole house of Israel bewail the conflagration <i>with</i> which the LORD burned <i>them</i> .	Eleazar: see Ex 6:23. <hr/> shave ← <i>make bare</i> . <hr/> rip the seam of: not the usual word for ripping קרע, and probably implying <i>at the seam</i> .
Lev 10:7	וּמִפֶּתַח אֹהֶל מוֹעֵד לֹא תֵצְאוּ פְּנֵי־תַמְתּוּ בִי־שֶׁמֶן מִשְׁחַת יְהוָה עֲלֵיכֶם וַיַּעֲשׂוּ כַּדְבָר מֹשֶׁה: פ	And you will not go out of the entrance to the tent of contact, so that you do not die, for the anointing oil of the LORD <i>is</i> upon you.” And they acted according to Moses' word.	
Lev 10:8	וַיְדַבֵּר יְהוָה אֶל־אַהֲרֹן לֵאמֹר:	Then the LORD spoke to Aaron and said,	
Lev 10:9	יַיִן וְשִׁכָּר אֶל־תִּשְׁתֵּן אַתָּה וּבְנֵיךָ אִתְּךָ בְּבָאֲכֶם אֶל־אֹהֶל מוֹעֵד וְלֹא תִמְתּוּ חֲקַת עוֹלָם לְדֹרֹתֵיכֶם:	“Do not drink wine or strong drink, <i>either</i> you or your sons with you, when you come to the tent of contact, so that you do not die. It <i>is</i> an age-abiding statute for your generations,	
Lev 10:10	וְלַהֲבַדִּיל בֵּין הַקֹּדֶשׁ וּבֵין הַחֵל וּבֵין הַטָּמֵא וּבֵין הַטָּהוֹר:	and to make a distinction between what <i>is</i> holy and what <i>is</i> profane, and between what <i>is</i> unclean and what <i>is</i> clean,	

Lev 10:11	וְלִהְיוּת אֶת־בְּנֵי יִשְׂרָאֵל אֵת כָּל־הַחֻקִּים אֲשֶׁר דִּבֶּר יְהוָה אֲלֵיהֶם בְּיַד־מֹשֶׁה: פ	and to teach the sons of Israel all the statutes which the LORD has spoken to them through the <u>intermediacy</u> of Moses.”	intermediacy ← <i>hand</i> .
Lev 10:12	וַיְדַבֵּר מֹשֶׁה אֶל־אַהֲרֹן וְאֶל אֶלְעָזָר וְאֶל־אִיתָמָר בְּנָיו הַנּוֹתָרִים קָחוּ אֶת־הַמִּנְחָה הַנּוֹתֶרֶת מֵאִשֵּׁי יְהוָה וְאִכְלוּהָ מִצֹּת אֲצֶל הַמִּזְבֵּחַ כִּי קֹדֶשׁ קֹדָשִׁים הוּא:	And Moses <u>said</u> to Aaron, and to Eleazar and to Ithamar his remaining sons, “Take the meal-offering which remains from the fire-offerings of the LORD and eat it, unleavened, beside the altar, for it <i>is</i> a holy of holies.	said ← <i>spoke</i> . Eleazar: see Ex 6:23.
Lev 10:13	וְאִכְלֹתֶם אֹתָהּ בְּמָקוֹם קֹדֶשׁ כִּי חֻקָּה וְחֻק־בְּנֵי־יָד הוּא מֵאִשֵּׁי יְהוָה כִּי־כֵן צִוִּיתִי:	And you will eat it in a holy place, for it <i>is</i> a statute for you and a statute for your sons – <i>one</i> of the fire-offerings of the LORD – for so I have been commanded.	
Lev 10:14	וְאֵת חֵזֶה הַתְּנוּפָה וְאֵת שׁוֹק הַתְּרוּמָה תֹּאכְלוּ בְּמָקוֹם טָהוֹר אִתָּהּ וּבְנֵי־יָד וּבְנֹתֶיךָ אִתְּךָ כִּי־חֻקָּה וְחֻק־בְּנֵי־יָד נָתַנּוּ מִזְבְּחֵי שְׁלָמֵי בְנֵי יִשְׂרָאֵל:	And you will eat the breast of the wave-offering and the <i>front</i> leg of the heave-offering in a clean place, you and your sons and your daughters with you, for they have been given <i>as</i> a statute for you and <i>as</i> a statute for your sons, <u>among</u> the sacrifices of peace-offerings of the sons of Israel.	among ← <i>from</i> .
Lev 10:15	שׁוֹק הַתְּרוּמָה וְחֵזֶה הַתְּנוּפָה עַל אִשֵּׁי הַחֲלָבִים יִבְיֹאוּ לְהִנִּיף תְּנוּפָה לְפָנֵי יְהוָה וְהִיא לָךְ וּלְבְנֵי־יָד אִתְּךָ לְחֻק־עוֹלָם כַּאֲשֶׁר צִוָּה יְהוָה:	They will bring the <i>front</i> leg of the heave-offering and the breast of the wave-offering, with the fire-offerings of <u>fatty parts</u> , to wave <i>as</i> a wave-offering before the LORD, and <u>it will be an age-abiding statute for you</u> and for your sons, as the LORD has commanded.”	fatty parts ← <i>fats</i> . it will be an age-abiding statute for you: AV differs (<i>it shall be ... by a statute for ever</i>).
Lev 10:16	וְאֵת שְׁעִיר הַחֲטָאת דָּרַשׁ דָּרַשׁ מֹשֶׁה וְהִנֵּה שָׂרָף וַיִּקְצַף עַל־אֶלְעָזָר וְעַל־אִיתָמָר בְּנֵי אַהֲרֹן הַנּוֹתָרִים לֵאמֹר:	And Moses <u>carefully sought</u> the goat for the sin-offering, but <u>he found out that</u> it had <i>already</i> been burned, and he became angry with Eleazar and with Ithamar, Aaron’s remaining sons, and he said,	carefully sought: infinitive absolute. he found out that ← <i>behold</i> . Eleazar: see Ex 6:23.
Lev 10:17	מִדּוּעַ לֹא־אִכְלֹתֶם אֶת־הַחֲטָאת בְּמָקוֹם הַקֹּדֶשׁ כִּי קֹדֶשׁ קֹדָשִׁים הוּא וְאִתָּהּ נָתַן לָכֶם לְשֹׂאת אֶת־עוֹן הָעֵדָה לְכַפֵּר עֲלֵיהֶם לְפָנֵי יְהוָה:	“Why did you not eat the sin-offering in the holy place? For it <i>is</i> a holy of holies. And he gave it to you to bear the iniquity of the congregation, to atone for them before the LORD.	

Lev 10:18	הֲזֶה לֹא־הוּבָא אֶת־דָּמָהּ אֶל־הַקֹּדֶשׁ פְּנִימָה אֲכֹל תֹאכְלוּ אֹתָהּ בַּקֹּדֶשׁ כַּאֲשֶׁר צִוִּיתִי:	Look, its blood has not been brought to within the holy <i>place</i> ; you must definitely eat it in the holy <i>place</i> as I commanded.”	you must definitely eat: infinitive absolute.
Lev 10:19	וַיְדַבֵּר אֶהֱרֹן אֶל־מֹשֶׁה הֲזֶה הַיּוֹם הַקְּרִיבוּ אֶת־חַטָּאתָם וְאֶת־עֹלֹתָם לִפְנֵי יְהוָה וַתִּקְרָאנָה אֹתִי בְּאֵלֶּה וְאֶכְלֹתִי חַטָּאת הַיּוֹם הַזֶּה טֵיב בְּעֵינֵי יְהוָה:	And Aaron said to Moses, “Look, they offered their sin-offering and their burnt offering before the LORD today, and <i>things</i> like this have befallen me. If I had eaten the sin-offering today, would it have been acceptable in the LORD's eyes?”	if ← <i>and</i> . Conditional use of the <i>vav</i> .
Lev 10:20	וַיִּשְׁמַע מֹשֶׁה וַיֵּיטֵב בְּעֵינָיו: פ	And Moses heard <i>it</i> , and it was accepted in his sight.	
Lev 11:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר אֲלֵהֶם:	Then the LORD spoke to Moses and to Aaron and said to them,	
Lev 11:2	דַּבְּרוּ אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר זֹאת הַחַיָּה אֲשֶׁר תֹאכְלוּ מִכָּל־הַבְּהֵמָה אֲשֶׁר עַל־הָאָרֶץ:	“Speak to the sons of Israel and say, ‘These <i>are</i> the animals which you may eat of all the fauna which <i>is</i> on the earth.	these <i>are</i> the animals ← <i>this (is) the animal-life</i> .
Lev 11:3	כָּל מִפְּרֹסֶת פְּרֹסָה וְשֹׁסְעַת שֹׁסַע פְּרֹסֶת מַעֲלַת גֶּרֶה בְּבַהֲמָה אֹתָהּ תֹאכְלוּ:	Everything among fauna <i>that</i> divides the hoof and <i>is</i> cloven-footed <i>and</i> chews the cud, <i>you</i> may eat.	is cloven-footed ← <i>cleaves a cleft of the hooves</i> . you may eat ← <i>you may eat it</i> .
Lev 11:4	אֲדָ אֶת־זֶה לֹא תֹאכְלוּ מִמַּעֲלֵי הַגֶּרֶה וּמִמְּפָרִיטֵי הַפְּרֹסָה אֶת־הַגִּמְלָה בִּי־מַעֲלָה גֶרֶה הוּא וּפְרֹסָה אֵינָנו מִפְּרִיטֵי טָמֵא הוּא לָכֶם:	But these <i>are</i> what you shall not eat of the cud-chewers, <i>or</i> of those that divide the hoof: the camel, for it chews the cud, <i>but</i> it does not divide the hoof; it is unclean to you.	these <i>are</i> ← <i>this (is)</i> . or: disjunctive use of the <i>vav</i> . but: adversative use of the <i>vav</i> .
Lev 11:5	וְאֶת־הַשָּׁפָן כִּי־מַעֲלָה גֶרֶה הוּא וּפְרֹסָה לֹא יִפְרִיט טָמֵא הוּא לָכֶם:	And the rock hyrax, for it <i>is</i> a chewer of the cud, <i>but</i> it does not divide the hoof; it is unclean to you.	rock hyrax: <i>or rabbit</i> . chewer of the cud: the process may also refer to refectation.
Lev 11:6	וְאֶת־הָאֲרֻנְבַת כִּי־מַעֲלַת גֶּרֶה הוּא וּפְרֹסָה לֹא הִפְרִיטָהּ טָמֵאָה הוּא לָכֶם:	And the hare, for it <i>is</i> a chewer of the cud, <i>but</i> it does not divide the hoof; it is unclean to you.	but: adversative use of the <i>vav</i> .
Lev 11:7	וְאֶת־הַחֲזִיר כִּי־מִפְּרִיטֵי פְרֹסָה הוּא וְשֹׁסַע שֹׁסַע פְּרֹסָה וְהוּא גֶרֶה לֹא־יִגְרַט טָמֵא הוּא לָכֶם:	And the pig, for it divides the hoof and is cloven-footed, <i>but</i> it does not chew the cud; it is unclean to you.	

Lev 11:8	מִבְּשָׂרָם לֹא תֹאכְלוּ וּבְנִבְלָתָם לֹא תִגְעוּ טְמֵאִים הֵם לָכֶם:	You shall not eat of their flesh, and you shall not touch their carcasses; they are unclean to you.	
Lev 11:9	אֵת־זֶה תֹאכְלוּ מִכֹּל אֲשֶׁר בַּיָּם כֹּל אֲשֶׁר־לוֹ סִנְפִיר וְקִשְׂקֶשֶׁת בַּיָּם בַּיָּם וּבְנַחְלִים אַתֶּם תֹּאכְלוּ:	This <i>is what</i> you may eat of everything that <i>is</i> in the water: everything that <i>has</i> <u>fins and</u> <u>scales</u> in the water – in the seas and in the <u>rivers</u> . You may eat them.	fins and scales ← <i>a fin and a</i> <i>scale</i> . Collective usage. rivers ← <i>brooks</i> .
Lev 11:10	וְכֹל אֲשֶׁר אֵין־לוֹ סִנְפִיר וְקִשְׂקֶשֶׁת בַּיָּם וּבְנַחְלִים מִכֹּל שְׂרָץ הַיָּם וּמִכֹּל נֶפֶשׁ הַחַיָּה אֲשֶׁר בַּיָּם שֶׁקֶץ הֵם לָכֶם:	But <i>as for</i> everything that <i>does</i> not <i>have</i> <u>fins and scales</u> in the seas and in the <u>rivers</u> , <u>both</u> everything that <i>teems</i> <i>in</i> the water, and every living being that <i>is</i> in the water, they <i>are</i> an abomination to you.	fins and scales: see Lev 11:9. rivers ← <i>brooks</i> . both ... and ← <i>from ... from</i> . being ← <i>soul</i> .
Lev 11:11	וְשֶׁקֶץ יִהְיוּ לָכֶם מִבְּשָׂרָם לֹא תֹאכְלוּ וְאַתֶּם־נִבְלָתָם תִּשְׂקֹצוּ:	And they will be an abomination to you; you shall not eat <i>any</i> of their flesh, and you will abhor their carcasses.	
Lev 11:12	כֹּל אֲשֶׁר אֵין־לוֹ סִנְפִיר וְקִשְׂקֶשֶׁת בַּיָּם שֶׁקֶץ הוּא לָכֶם:	Everything that <i>does</i> not <i>have</i> <u>fins and scales</u> in the water <i>is</i> an abomination to you.	fins and scales ← <i>a fin and a</i> <i>scale</i> . Collective usage.
Lev 11:13	וְאַת־אַלֶּה תִשְׂקֹצוּ מִן־הָעוֹף לֹא יֹאכְלוּ שֶׁקֶץ הֵם אֶת־הַנְּשֹׂר וְאֶת־הַפֶּרֶס וְאֶת־ הָעֲזֹנִיָּה:	And you will abhor <u>the</u> <u>following</u> from the bird <i>kingdom</i> ; they <i>must</i> not be eaten – they <i>are</i> an abomination: the eagle, the <u>ossifrage</u> and the osprey,	the following ← <i>these</i> . ossifrage: AV= <i>ossifrage</i> , [AnLx]= <i>osprey</i> , [BDB] + NH= <i>bearded vulture</i> (=ossifrage), LXX= ὀ γρύψ= <i>griffin</i> . osprey: AV= <i>ospray</i> , [AnLx]= <i>osprey</i> , [BDB]= (<i>some</i>) <i>vulture</i> , NH= <i>black vulture</i> , LXX= ὀ ἀλιαετός= <i>sea-eagle</i> .
Lev 11:14	וְאֶת־הַדָּאָה וְאֶת־הָאֵיָּה לְמִינָהּ:	and the <u>vulture</u> , and the <u>kite</u> , after its kind,	vulture: AV= <i>vulture</i> , [AnLx]= <i>kite, glede</i> , [BDB]= <i>kite</i> , NH= n/ a, LXX= ὀ γύψ= <i>vulture</i> . kite: AV= <i>kite</i> , [AnLx]= <i>some</i> <i>bird of prey</i> , [BDB]= <i>hawk</i> , <i>falcon</i> , NH= n/a, LXX (in Deut 14:13)= ὀ ἰκτίνοϝ= <i>kite</i> .
Lev 11:15	אֵת כָּל־עֹרֵב לְמִינוֹ:	and every raven after its kind,	
Lev 11:16	וְאֵת בֵּת הַיַּעֲנָה וְאֶת־הַתְּחִמָּס וְאֶת־הַשְּׂחָף וְאֶת־הַנֶּץ לְמִינָהּ:	and the ostrich, and the <u>nightjar</u> , and the sea-gull, and the hawk after its kind,	nightjar: AV= <i>night-hawk</i> , [AnLx]= <i>some unclean bird</i> , [BDB]= <i>male ostrich</i> , NH= n/a, LXX= ὀ λάρως= <i>cormorant</i> , Vulgate= <i>noctua</i> = <i>night hawk</i> .

Lev 11:17	וְאֶת־הַכּוֹס וְאֶת־הַשְּׁלִיף וְאֶת־הַיַּנְשׁוּף:	and the <u>little owl</u> , and the <u>cormorant</u> , and the <u>great owl</u> ,	little owl: AV= <i>little owl</i> , [AnLx]= <i>pelican</i> , [BDB]= <i>a kind of owl</i> , NH= <i>owl</i> , LXX= <i>ὁ νυκτικόραξ</i> = <i>night raven</i> . cormorant: AV= <i>cormorant</i> , [AnLx]= <i>gannet</i> , [BDB]= <i>cormorant</i> , NH= <i>n/a</i> , LXX= <i>ὁ καταράκτης</i> = <i>cormorant</i> . great owl: AV= <i>great owl</i> , [AnLx]= <i>an unclean bird</i> , [BDB]= <i>a bird</i> , NH= <i>owl</i> , LXX= <i>ἡ ἰβίς</i> = <i>ibis, stork</i> .
Lev 11:18	וְאֶת־הַתְּנִשְׁמֶת וְאֶת־הַקָּאֵת וְאֶת־הַרְחָם:	and the <u>common owl</u> , and the <u>pelican</u> , and the <u>black vulture</u> ,	common owl: AV= <i>swan</i> , [AnLx]= <i>swan, or seagull</i> , [BDB]= <i>unclean bird</i> , NH= <i>owl</i> , LXX= <i>ὁ πορφυρίων</i> = <i>red-bill</i> . So AV differs. black vulture: i.e. <i>cinereous vulture</i> . AV= <i>gier eagle</i> , [AnLx]= <i>aquiline vulture</i> , [BDB]= <i>carrion vulture</i> , NH= <i>n/a</i> , LXX= <i>ὁ κόκνος</i> = <i>swan</i> . So AV differs somewhat.
Lev 11:19	וְאֵת הַחֲסִידָה הָאֲנָפָה לְמִינָהּ וְאֶת־הַדּוּכִיפָת וְאֶת־הָעֵטְלֵף:	and the <u>stork</u> and the <u>heron</u> after its kind, and the <u>hoopoe</u> , and the <u>bat</u> .	
Lev 11:20	כָּל שָׂרָץ הָעוֹף הַהֹלֵךְ עַל־אַרְבַּע שֵׁקֶץ הוּא לָכֵם: ס	Every <u>teeming flying creature</u> which goes on four <u>feet</u> is an abomination to you.	teeming flying <i>creature</i> : presumably covering most insects (although they have six legs, <i>on four</i> being a fixed idiom for horizontal movers). AV differs somewhat (<i>fowls that creep</i>).
Lev 11:21	אֲךְ אֶת־זֶה תֹאכְלוּ מִכָּל שָׂרָץ הָעוֹף הַהֹלֵךְ עַל־אַרְבַּע אֲשֶׁר־לֹא כָרְעִים לְוָךְ מִמֶּעַל לְרַגְלָיו לְנִתֵּר בָּהֶן עַל־הָאָרֶץ:	But this <i>is what</i> you may <u>eat</u> : every teeming flying <i>creature</i> which goes on four <i>feet</i> , which {Q: <i>has</i> } [K: <i>does not have</i>] legs above its feet by which to leap over the <u>ground</u> .	On the <i>ketiv</i> , see Ex 21:8. eat ← <i>eat of</i> . ground ← <i>land</i> .
Lev 11:22	אֶת־אַלְהָה מִהֶם תֹאכְלוּ אֶת־הָאֲרָבָה לְמִינֹהּ וְאֶת־הַסְּלֵעַם לְמִינֹהּ וְאֶת־הַחֲרָגָל לְמִינֹהּ וְאֶת־הַחֲגָב לְמִינֹהּ:	The following of them you may eat: the <u>locust</u> after its kind, and the <u>migratory locust</u> after its kind, and the <u>short-horned grasshopper</u> after its kind and the <u>long-horned grasshopper</u> after its kind.	the following ← <i>these</i> . locust: AV= <i>locust</i> , [AnLx]= <i>a species of locust</i> , [BDB]= <i>locust</i> , NH= <i>locust</i> , LXX= <i>ὁ βροῦχος</i> = <i>caterpillar</i> . migratory locust: AV= <i>bald locust</i> , [AnLx]= <i>a species of locust</i> , [BDB]= <i>locust</i> , NH= <i>n/a</i> , LXX= <i>ὁ ἀττάκης</i> = <i>attacus (a moth)</i> . So AV differs somewhat. ↗

Lev 11:23	וְכָל־שָׂרָץ הָעוֹף אֲשֶׁר־לוֹ אַרְבַּע רַגְלַיִם שֶׁקֶץ הוּא לָכֶם:	And every <i>other</i> teeming flying creature which has four legs is an abomination to you,	↳ short-horned grasshopper: AV= beetle, [AnLx]= locust, [BDB]= a kind of locust, NH= grasshopper, LXX= ὀφιομάχης= beetle. So AV differs somewhat. long-horned grasshopper: AV= grasshopper, [AnLx]= locust, [BDB]= locust, grasshopper, NH= grasshopper, LXX= ἡ ἀκρίς= grasshopper.
Lev 11:24	וְלֹא־לָאָה תִּטְמָאוּ כָּל־הַנֹּגַע בְּנִבְלָתָם יִטְמָא עַד־הָעֶרֶב:	and you would make yourself unclean with those; anyone who touches their carcase becomes unclean until the evening.	anyone ← everyone.
Lev 11:25	וְכָל־הַנֶּשֶׂא מִנִּבְלָתָם יִכְבֹּס בְּגָדָיו וְיִטְמָא עַד־הָעֶרֶב:	And anyone who carries any carcase of theirs will wash his clothes, and he will be unclean until the evening.	anyone ← everyone.
Lev 11:26	לְכָל־הַבְּהֵמָה אֲשֶׁר הוּא מִפְרֹסֶת פְּרָסָה וְשִׁסַּע אֵינָנָה שֹׁסַעַת וְגֵרָה אֵינָנָה מִעֲלֵה טְמָאִים הֵם לָכֶם כָּל־הַנֹּגַע בָּהֶם יִטְמָא:	This applies to all cattle dividing the hoof yet not cloven-footed, or not chewing the cud. They are unclean to you; anyone touching them is unclean.	yet: adversative use of the vav. Perhaps there is a subtle distinction between <i>dividing the hoof</i> and <i>being cloven-footed</i> , not made elsewhere. or: disjunctive use of the vav. anyone ← everyone.
Lev 11:27	וְכָל הוֹלֵךְ עַל־כַּפָּיו בְּכָל־הַחִיָּה הַהֹלֶכֶת עַל־אַרְבַּע טְמָאִים הֵם לָכֶם כָּל־הַנֹּגַע בְּנִבְלָתָם יִטְמָא עַד־הָעֶרֶב:	And every animal that walks on its paws of all animals walking on four feet will be unclean to you. Anyone who touches their carcase will be unclean until the evening.	paws ← palms. anyone ← everyone.
Lev 11:28	וְהַנֶּשֶׂא אֶת־נִבְלָתָם יִכְבֹּס בְּגָדָיו וְיִטְמָא עַד־הָעֶרֶב טְמָאִים הֵמָּה לָכֶם: ס	And whoever holds their carcasses will wash his clothes, and he will be unclean until the evening; they are unclean to you.	holds ← bears or lifts.
Lev 11:29	זֶה לָכֶם הַטְּמָא בַּשָּׂרָץ הַשָּׂרָץ עַל־הָאָרֶץ הַחֹלֵד וְהַעֲכָבֵר וְהַצֶּב לְמִינֵהוּ:	And these are the unclean to you among creeping creatures which creep on the ground: the mole, the mouse, the tortoise after its kind.	ground ← land. mole: AV= weasel, [AnLx]= mole, [BDB]= weasel, NH= mole, LXX= ἡ γαλή= weasel. So AV differs.
Lev 11:30	וְהַאֲנָקָה וְהַכֹּחַ וְהַלְטָאָה וְהַחֲמָט וְהַתְּנִשְׁמָת:	The lesser lizard, the chameleon, the greater lizard, and the mole rat, the shrew.	lesser lizard: AV= ferret, [AnLx]= lizard, [BDB]= ferret, shrew-mouse, NH= n/a, LXX= ὁ χερσαῖος= ferret. So AV differs. chameleon: AV= chameleon, [AnLx] + [BDB]= lizard, NH= n/a, LXX= χαμαιλέον= chameleon. greater lizard: AV + [AnLx] + [BDB] + NH= lizard, LXX= ὁ χαλαβώτης= evet (=newt). ↗

Lev 11:31	אֵלֶּה הַטְּמָאִים לָכֶם בְּכָל־הַשָּׂרָץ כָּל־הַנִּגְעַת בָּהֶם בְּמָתָם יִטְמָא עַד־הָעֶרֶב:	They are unclean to you among every creeping <i>animal</i> . <u>Anyone</u> who touches them when they are dead will be unclean until the evening.	↳ mole rat: AV= <i>snail</i> , [AnLx] + [BDB] + NH= <i>lizard</i> , LXX= ἡ σαῦρα= <i>newt</i> . So AV differs. shrew: AV= <i>mole</i> , [AnLx]= <i>lizard</i> , [BDB]= <i>lizard</i> , <i>chameleon</i> , NH= <i>owl</i> , LXX= ὁ ἀσπάλαξ= <i>mole</i> . The same word occurs in Lev 11:18, where it flies, <i>the owl</i> . So AV differs. anyone ← everyone.
Lev 11:32	וְכָל אֲשֶׁר־יִפֹּל־עָלָיו מֵהֶם בְּמָתָם יִטְמָא מִכָּל־כְּלִי־עֵץ אוֹ בִגְד אוֹ־עוֹל אוֹ שֶׁקַּי כָּל־כְּלִי אֲשֶׁר־יַעֲשֶׂה מְלֹאכָה בָּהֶם בַּמַּיִם יוֹבֵא וְטָמָא עַד־הָעֶרֶב וְטָהַר:	And <i>as for anything</i> on which <i>any</i> of them fall when they are dead, it will become unclean, <u>whether it is any</u> wooden utensil or item of clothing or skin or sackcloth <i>or any</i> item that <u>is used for work</u> . It will be brought to water, and it will be unclean until evening, then it will be clean.	anything ← everything. whether it is any ← from every. any ← every. is used for work ← work is done by them.
Lev 11:33	וְכָל־כְּלִי־חֶרֶשׁ אֲשֶׁר־יִפֹּל מֵהֶם אֶל־תּוֹכּוֹ כֹּל אֲשֶׁר בְּתוֹכּוֹ יִטְמָא וְאַתּוֹ תִּשְׁבְּרוּ:	And <u>any</u> earthenware vessel into which <i>any</i> of them fall – everything that <i>has them</i> inside it – will be unclean, and you will break it.	any ← every.
Lev 11:34	מִכָּל־הָאֹכֵל אֲשֶׁר יֹאכַל אֲשֶׁר יִבּוֹא עָלָיו מִיַּם יִטְמָא וְכָל־מִשְׁקָה אֲשֶׁר יִשְׁתָּהּ בְּכָל־כְּלִי יִטְמָא:	<u>Any</u> food which is eaten on which <u>water comes</u> will be unclean, and <u>any</u> drink which is drunk from <u>any such</u> vessel will be unclean.	any ... any ... any ← from every ... every ... every. water comes: i.e. water from an unclean vessel, presumably. The verb is discordant in number.
Lev 11:35	וְכָל אֲשֶׁר־יִפֹּל מִנְּבֵלָתָם עָלָיו יִטְמָא תַּנּוּר וְכִירִים יִתָּץ טְמָאִים הֵם וְטְמָאִים יְהִיוּ לָכֶם:	And <u>anything</u> on which <i>any</i> of their <u>carcasses fall</u> will become unclean. <i>Whether</i> an oven or a stove, it <i>must</i> be broken up. They are unclean, and they will be unclean to you.	anything ← everything. carcasses fall ← carcase falls.
Lev 11:36	אֵד מַעַיִן וּבּוֹר מְקוּה־מַיִם יְהִי טָהוֹר וְנִגְעַת בְּנֵבֵלָתָם יִטְמָא:	But a fount and a cistern – a storage area for water – is clean. But <i>anyone who</i> touches their carcase will be unclean.	
Lev 11:37	וְכִי יִפֹּל מִנְּבֵלָתָם עַל־כָּל־זֶרַע זֵרֹעַ אֲשֶׁר יִזְרַע טָהוֹר הוּא:	And if <i>any</i> of their <u>carcasses fall</u> on <u>any</u> seed for sowing, which will be sown, it <i>is</i> clean.	carcasses fall ← carcase falls. any (second occurrence in verse) ← every.
Lev 11:38	וְכִי יִתּוּן־מַיִם עַל־זֶרַע וְנִפֹּל מִנְּבֵלָתָם עָלָיו טָמָא הוּא לָכֶם: ס	But if <i>any</i> water is put on the seed, and <i>any</i> of their <u>carcasses</u> have fallen on it, it is unclean to you.	carcasses ← carcase.
Lev 11:39	וְכִי יָמוּת מִן־הַבְּהֵמָה אֲשֶׁר־הִיא לָכֶם לֹא־כָלָה הַנִּגְעַת בְּנֵבֵלָתָהּ יִטְמָא עַד־הָעֶרֶב:	And if <i>any</i> of the cattle which <i>are</i> food for you dies, <i>anyone</i> who touches its carcase will be unclean until the evening.	

Lev 11:40	וְהָאֹכֵל מִנִּבְלָתָהּ יִכְבֵּס בְּגָדָיו וְטָמֵא עַד־הָעֶרֶב וְהַנֹּשֵׂא אֶת־נִבְלָתָהּ יִכְבֵּס בְּגָדָיו וְטָמֵא עַד־הָעֶרֶב:	And whoever eats from its carcase will wash his clothes, and he will be unclean until the evening, and whoever carries its carcase will wash his clothes and will be unclean until the evening.	
Lev 11:41	וְכֹל־הַשֹּׁרֵץ הַשֹּׁרֵץ עַל־הָאָרֶץ שֶׁקֶץ הוּא לֹא יֵאָכֵל:	And every creeping thing that creeps over the earth <i>is</i> an abomination. It is not <i>to be</i> eaten.	
Lev 11:42	כֹּל הַחַיָּה עַל־גְּחוֹזִים וְכֹל הַחַיָּה עַל־אַרְבַּע עַד כָּל־מִרְבֵּה רַגְלַיִם לְכֹל־הַשֹּׁרֵץ הַשֹּׁרֵץ עַל־הָאָרֶץ לֹא תֹאכְלוּם כִּי־שֶׁקֶץ הֵם:	<i>As for</i> everything <i>that</i> goes on its belly, and everything <i>that</i> goes on four <u>legs</u> , and <u>everything that</u> has many legs – every creeping thing that creeps on the earth – you shall not eat them, for they <i>are</i> an abomination.	and ← <i>up to</i> .
Lev 11:43	אַל־תִּשְׁקְצוּ אֶת־נַפְשֹׁתֵיכֶם בְּכֹל־הַשֹּׁרֵץ הַשֹּׁרֵץ וְלֹא תִטְמְאוּ בָהֶם וְנִטְמַתֶּם בָּם:	Do not make <u>yourselves</u> abominable by <u>any</u> creeping thing that creeps, and do not make yourselves unclean by them and <i>so</i> become unclean by them.	yourselves ← <i>your souls</i> . any ← <i>every</i> .
Lev 11:44	כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם וְהִתְקַדְּשֶׁתֶם וְהִיִּיתֶם קְדוֹשִׁים כִּי קְדוֹשׁ אֲנִי וְלֹא תִטְמְאוּ אֶת־נַפְשֹׁתֵיכֶם בְּכֹל־הַשֹּׁרֵץ הַרְמֵשׁ עַל־הָאָרֶץ:	For I <i>am</i> the LORD your God, and you will sanctify yourselves, and you shall be holy, for I <i>am</i> holy , and you will not <u>make</u> <u>yourselves unclean</u> with <u>any</u> creeping thing that crawls on the earth.	1 Pet 1:16. make yourselves unclean ← <i>pollute your souls</i> . any ← <i>every</i> .
Lev 11:45	כִּי אֲנִי יְהוָה הַמַּעֲלֶה אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לֵהִיֵּת לָכֶם לְאֱלֹהִים וְהִיִּיתֶם קְדוֹשִׁים כִּי קְדוֹשׁ אֲנִי:	For I <i>am</i> the LORD who <u>brought</u> you up out of the land of Egypt, to be God to you, and you shall be holy, for I <i>am</i> holy .	1 Pet 1:16. brought ← <i>brings</i> .
Lev 11:46	זֹאת תּוֹרַת הַבְּהֵמָה וְהָעוֹף וְכֹל נֶפֶשׁ הַחַיָּה הַרְמֵשֶׁת בַּמַּיִם וְלְכֹל־נֶפֶשׁ הַשֹּׁרֵץ עַל־הָאָרֶץ:	This <i>is</i> the law of cattle and birds and every <u>living thing</u> which moves in the water and of every <u>creature</u> that creeps on the earth,	living thing ← <i>soul</i> . creature ← <i>soul</i> .
Lev 11:47	לְהַבְדִּיל בֵּין הַטָּמֵא וּבֵין הַטָּהוֹר וּבֵין הַחַיָּה הַנֹּשְׂאָת וּבֵין הַחַיָּה אֲשֶׁר לֹא תֹאכָל: פ	so as to make a distinction between unclean and clean, and between the animal that may be eaten and the animal that shall not be eaten.’ ”	
Lev 12:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	And the LORD spoke to Moses and said,	

Lev 12:2	<p>דִּבֶּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר אִשָּׁה כִּי תִזְרִיעַ וַיֵּלֶדָה זָכָר וְטִמְאַה שִׁבְעַת יָמִים כִּימֵי נִדַת דֹּתָהּ תִטְמָא:</p>	<p>“Speak to the sons of Israel and say, ‘If a woman conceives and gives birth to a male, she will be unclean for seven days. She will be unclean as for the days of the <u>sickness of her menstrual impurity</u>.</p>	<p>the sickness of her menstrual impurity ← <i>the menstrual impurity of her sickness</i>.</p>
Lev 12:3	<p>וּבַיּוֹם הַשְּׁמִינִי יִמּוֹל בָּשָׂר עָרְלָתוֹ:</p>	<p>And on the eighth day, the flesh of his foreskin shall be circumcised.</p>	
Lev 12:4	<p>וּשְׁלֹשִׁים יוֹם וּשְׁלֹשֶׁת יָמִים תֵּשֵׁב בְּדַמֵּי טְהָרָה בְּכָל־קֹדֶשׁ לֹא־תִגַּע וְאֶל־הַמִּקְדָּשׁ לֹא תָבֹא עַד־מִלְאֵת יְמֵי טְהָרָה:</p>	<p>Then she shall remain for thirty-three days in the blood of <i>her</i> purification. She shall not touch <u>any</u> holy thing, and she shall not go to the sanctuary until the completion of the days of her purification.</p>	<p>any ← <i>every</i>.</p>
Lev 12:5	<p>וְאִם־נִקְבָּה תֵּלֵד וְטִמְאַה שִׁבְעִים כַּנִּדְתָּהּ וּשְׁשִׁים יוֹם וּשְׁשֶׁת יָמִים תֵּשֵׁב עַל־דַּמֵּי טְהָרָה:</p>	<p>And if she gives birth to a female, she will be unclean for two weeks, as in her menstrual impurity, and she will remain for sixty-six days in the blood of <i>her</i> purification.</p>	
Lev 12:6	<p>וּבְמִלְאֵת יְמֵי טְהָרָה לְבִן אֹ לִבַּת תָּבִיא כֶּבֶשׂ בֶּן־שָׁנָתוֹ לְעֹלָה וּבֶן־יוֹנָה אוֹ־תֹר לְחֻטָּאת אֶל־פֶּתַח אֹהֶל־מוֹעֵד אֶל־הַכְּהֵן:</p>	<p>And when the days of her purification have been completed, for a son or for a daughter, she will bring to the priest a one-year-old lamb as a burnt offering, and a young pigeon or a turtle-dove, as a sin-offering, at the entrance to the tent of contact.</p>	<p>Luke 2:24.</p>
Lev 12:7	<p>וְהִקְרִיבֹו לְפָנַי יְהוָה וּכְפַר עָלֶיהָ וְטָהַרָה מִמִּקְרַדְמֶיהָ זֹאת תּוֹרַת הַיִּלְדוֹת לְזָכָר אֹ לְנִקְבָּה:</p>	<p>And he will offer it in the presence of the LORD, and he will atone for her, and she shall be clean of the issue of her blood. This <i>is</i> the law of her who gives birth to a male or a female.</p>	
Lev 12:8	<p>וְאִם־לֹא תִמְצָא יָדָהּ דֵּי שֶׁהָ וּלְקַחָה שְׁתֵּי־תּוֹרִים אֹ שְׁנֵי בְּנֵי יוֹנָה אֶחָד לְעֹלָה וְאֶחָד לְחֻטָּאת וּכְפַר עָלֶיהָ הַכְּהֵן וְטָהַרָה: פ</p>	<p>And if she <i>cannot afford</i> a lamb, she will take two turtle-doves or two young pigeons, one for a burnt offering and one for a sin-offering, and the priest will atone for her, and she will be clean.’ ”</p>	<p>she cannot afford ← <i>her hand does not find sufficiency of</i>.</p>
Lev 13:1	<p>וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר:</p>	<p>Then the LORD spoke to Moses and to Aaron and said,</p>	

Lev 13:2	אָדָם כִּי־יְהִי בְעוֹר־בְּשָׂרוֹ שָׂאת אֹי־סִפְחַת אוֹ בְהָרַת וְהָיָה בְעוֹר־בְּשָׂרוֹ לְנֹגַע צָרַעַת וְהוּבֵא אֶל־אֶהֱרֹן הַכֹּהֵן אוֹ אֶל־אֶחָד מִבְּנָיו הַכֹּהֲנִים:	“A man who has in the skin of his flesh a swelling or scurf or a bright spot, or who has in the skin of his flesh an affliction of leprosy, will be brought to Aaron the priest, or to one of his sons, the priests.	or: disjunctive use of the <i>vav</i> .
Lev 13:3	וְרָאָה הַכֹּהֵן אֶת־הַנֹּגַע בְּעוֹר־הַבָּשָׂר וְשֹׁעַר בְּנֹגַע הַפֶּדָּה לְבָן וּמְרָאָה הַנֹּגַע עֲמֹק מֵעוֹר בְּשָׂרוֹ נֹגַע צָרַעַת הוּא וְרָאָהוּ הַכֹּהֵן וְטָמֵא אֹתוֹ:	And the priest will examine the affliction in the skin of <i>his</i> flesh, and <i>if</i> the hair of the afflicted <i>area</i> has turned white, and the <i>profile</i> of the afflicted <i>area</i> is deeper than the skin of his flesh, <i>then</i> it is an affliction of leprosy, and the priest will look at him and pronounce him unclean.	profile ← <i>appearance</i> .
Lev 13:4	וְאִם־בְּהָרַת לְבָנָה הוּא בְעוֹר בְּשָׂרוֹ וְעֲמֹק אֵין־מְרָאָה מִן־הָעוֹר וְשֹׁעַרָה לֹא־הַפֶּדָּה לְבָן וְהִסְגִּיר הַכֹּהֵן אֶת־הַנֹּגַע שִׁבְעַת יָמִים:	And if it is a white bright spot in the skin of his flesh, and the <i>profile</i> of it is not deeper than the skin, and <i>its</i> hair has not turned white, then the priest will <u>close the afflicted area up</u> for seven days.	profile ← <i>appearance</i> . will close the afflicted <i>area</i> up: meaning <i>seal up with a bandage</i> ? AV differs, translating <i>shut up him that hath the plague</i> , and similarly in the rest of the chapter. The “affliction” is also the direct ↪
Lev 13:5	וְרָאָהוּ הַכֹּהֵן בַּיּוֹם הַשְּׁבִיעִי וְהָיָה הַנֹּגַע עָמֵד בְּעֵינָיו לֹא־פָשָׂה הַנֹּגַע בְּעוֹר וְהִסְגִּירוֹ הַכֹּהֵן שִׁבְעַת יָמִים שְׁנִית:	Then on the seventh day the priest will examine him, and <i>if</i> the affliction is stable in his view, <i>and</i> the affliction has not spread in the skin, then the priest will close it up for a second <i>period</i> of seven days.	↳ object of <i>shut up</i> in Lev 13:31; elsewhere the object is a pronoun, admitting <i>him</i> or <i>it</i> . if ← <i>behold</i> , i.e. <i>if one beholds</i> .
Lev 13:6	וְרָאָה הַכֹּהֵן אֹתוֹ בַּיּוֹם הַשְּׁבִיעִי שְׁנִית וְהָיָה כֹּהֵן הַנֹּגַע וְלֹא־פָשָׂה הַנֹּגַע בְּעוֹר וְטָהַרוּ הַכֹּהֵן מִסִּפְחַת הִיא וּכְבַּס בְּגָדָיו וְטָהַר:	Then the priest will examine <i>him</i> on the seventh day a second time, and <i>if</i> the affliction is dull and the affliction has not spread in the skin, then the priest will pronounce him clean. It is <i>just</i> scurf, and he will wash his clothes and be clean.	him: or <i>it</i> . if ← <i>behold</i> . See Lev 13:5.
Lev 13:7	וְאִם־פָּשָׂה תִפְשָׂה הַמִּסְפַּחַת בְּעוֹר אַחֲרֵי הָרְאָתוֹ אֶל־הַכֹּהֵן לְטָהַרְתּוֹ וְנִרְאָה שְׁנִית אֶל־הַכֹּהֵן:	But if the scurvy <i>area</i> has a <u>definite spread</u> in the skin after it has been examined by the priest <i>as to whether</i> it is clean, then he will be examined <u>again</u> by the priest.	has a definite spread: infinitive absolute. <i>as to whether</i> it is clean ← <i>for its cleansing</i> . again ← (<i>a</i>) <i>second (time)</i> .
Lev 13:8	וְרָאָה הַכֹּהֵן וְהָיָה פָשָׂתָה הַמִּסְפַּחַת בְּעוֹר וְטָמֵא הַכֹּהֵן צָרַעַת הוּא: פ	And the priest will make an examination, and <i>if</i> the scurvy <i>area</i> has spread on the skin, then the priest will pronounce him unclean; it is leprosy.	if ← <i>behold</i> . See Lev 13:5.
Lev 13:9	נֹגַע צָרַעַת כִּי תִהְיֶה בְּאָדָם וְהוּבֵא אֶל־הַכֹּהֵן:	If there is an affliction of leprosy with a man, he shall be brought to the priest.	

Lev 13:10	<p>וְרָאָה הַכֹּהֵן וְהָיָה שְׂאֵת-לִבְנָה בְּעוֹר וְהָיָה הַפֶּכֶה שִׁעָר לֶבֶן וּמַחֲיֵת בְּשָׂר חֵי בְשָׂאֵת:</p>	<p>And the priest will look, and <u>if there is</u> a white swelling in the skin, and it has turned the hair white, and <u>there is</u> an indication of raw flesh in the swelling,</p>	<p>if ← <i>behold</i>. See Lev 13:5.</p>
Lev 13:11	<p>צָרְעַת נֹשְׁנֶת הוּא בְּעוֹר בְּשָׂרוֹ וְטִמְאֹו הַכֹּהֵן לֹא יִסְגְּרֶנּוּ כִּי טִמְאָ הוּא:</p>	<p><i>then it is</i> dormant leprosy in the skin of his flesh, and the priest will pronounce him unclean. He will not close it up, for he is unclean.</p>	
Lev 13:12	<p>וְאִם-פָּרֹוַח תִּפְרַח הַצָּרְעַת בְּעוֹר וְכִסְתָּהּ הַצָּרְעַת אֶת כָּל-עוֹר הַנִּגַּע מֵרֵאשׁוֹ וְעַד-רַגְלָיו לְכָל-מְרֵאָה עֵינָי הַכֹּהֵן:</p>	<p>And <u>if the leprosy spreads extensively</u> in the skin, and the leprosy covers all the skin with an affliction, from his head to his feet, at every visual examination by the priest,</p>	<p>if: the usual word for <i>if</i> (not the word for <i>behold</i>). <hr/>spreads extensively: infinitive absolute. <hr/>skin with an affliction ← <i>skin of affliction</i>. Wider use of the construct state. AV differs (<i>skin of him that hath the plague</i>).</p>
Lev 13:13	<p>וְרָאָה הַכֹּהֵן וְהָיָה כִּסְתָהּ הַצָּרְעַת אֶת-כָּל-בְּשָׂרוֹ וְטָהַר אֶת-הַנִּגַּע כִּלּוֹ הַפֶּדָּ לֶבֶן טָהוֹר הוּא:</p>	<p>then the priest will look, and <u>if the leprosy covers all his flesh</u>, then he will pronounce the affliction clean. It has all turned white <i>and</i> he is clean.</p>	<p>if ← <i>behold</i>. See Lev 13:5.</p>
Lev 13:14	<p>וּבְיֹוֹם הַרְאֹתָ בּוֹ בְּשָׂר חֵי יִטְמָא:</p>	<p>But on the day when raw flesh is seen on him, he will be unclean.</p>	
Lev 13:15	<p>וְרָאָה הַכֹּהֵן אֶת-הַבָּשָׂר הַחֵי וְטִמְאֹו הַבָּשָׂר הַחֵי טִמְאָ הוּא צָרְעַת הוּא:</p>	<p>And the priest will examine the raw flesh and pronounce him unclean. The raw flesh is unclean. It <i>is</i> leprosy.</p>	
Lev 13:16	<p>אוֹ כִּי יָשׁוּב הַבָּשָׂר הַחֵי וְנִהְפָּד לְלֶבֶן וּבָא אֶל-הַכֹּהֵן:</p>	<p>Or <u>if the raw flesh changes back</u> and turns white, then he will go to the priest.</p>	<p>if: neither the word in Lev 13:3 nor the word in Lev 13:12 for <i>if</i>. <hr/>changes back ← <i>returns</i>.</p>
Lev 13:17	<p>וְרָאָהוּ הַכֹּהֵן וְהָיָה נִהְפָּד הַנִּגַּע לְלֶבֶן וְטָהַר הַכֹּהֵן אֶת-הַנִּגַּע טָהוֹר הוּא: פ</p>	<p>And the priest will examine him, and <u>if the affliction turns white</u>, then the priest will pronounce the afflicted <i>area</i> clean; he <i>is</i> clean.</p>	<p>if ← <i>behold</i>. See Lev 13:5.</p>
Lev 13:18	<p>וּבָשָׂר כִּי-יְהִיָּה בּוֹ-בְעָרוֹ שְׁחִין וְנִרְפָּא:</p>	<p>And if there is <u>any ulcer in the skin of any flesh</u>, and it heals,</p>	<p>in the skin of <i>any</i> flesh ← <i>flesh in it in its skin</i>.</p>
Lev 13:19	<p>וְהָיָה בַּמָּקוֹם הַשְּׁחִין שְׂאֵת לְבָנָה אוֹ בְּהֵרֵת לְבָנָה אֲדַמְדָּמֶת וְנִרְאָה אֶל-הַכֹּהֵן:</p>	<p>and in the place of the ulcer there is a white swelling or a bright spot, reddish white, then it will be examined by the priest.</p>	

Lev 13:20	וְרָאָה הַכֹּהֵן וְהִנֵּה מְרֹאָה שֹׁפֵל מִן־הָעוֹר וְשַׁעֲרָה הַפֶּדֶד לָבֵן וְטִמְאֹו הַכֹּהֵן גִּגַע־צָרַעַת הוּא בְּשָׁחִין פָּרַחָה:	And the priest will examine <i>it</i> , and if its <u>profile</u> <i>is</i> lower than the skin and its hair has turned white, then the priest will pronounce him unclean. It <i>is</i> the affliction of leprosy <i>which has</i> flared up at the ulcer.	if ← <i>behold</i> . See Lev 13:5. <hr/> profile ← <i>appearance</i> .
Lev 13:21	וְאִם יִרְאֶנָּה הַכֹּהֵן וְהִנֵּה אֵין־בָּהּ שַׁעַר לָבֵן וְשֹׁפֵלָה אֵינְנָה מִן־הָעוֹר וְהִיא כְּהָה וְהִסְגִּירוּ הַכֹּהֵן שִׁבְעַת יָמִים:	And if the priest examines it, and if there <i>is</i> no white hair on it, and it <i>is</i> not lower than the skin, and it <i>is</i> dull, then the priest will close it up for seven days.	if there <i>is</i> ← <i>behold</i> .
Lev 13:22	וְאִם־פָּשְׂהָ תִפְשֶׂה בְּעוֹר וְטִמְאָה הַכֹּהֵן אֹתוֹ גִּגַע הוּא:	And if it <u>spreads extensively</u> in the skin, then the priest will pronounce him unclean; it <i>is</i> an affliction.	spreads extensively: infinitive absolute.
Lev 13:23	וְאִם־תִּחְתִּיָּהּ תִּעַמַּד הַבְּהֵרֶת לֹא פִשְׂתָּהּ צָרַבַת הַשָּׁחִין הוּא וְטִהְרוּ הַכֹּהֵן: ס	But if the bright spot remains <u>in its place</u> <i>and</i> does not spread, then it <i>is</i> an inflammation of the ulcer, and the priest will pronounce him clean.	if: the usual word for <i>if</i> (unlike Lev 13:5 and many other verses in Leviticus). <hr/> in its place ← <i>under itself</i> .
Lev 13:24	אֹו בְשׂוֹר כִּי־יְהִיָּה בְּעוֹרוֹ מִכּוֹת־אֵשׁ וְהִיָּתָה מַחִית הַמְּכוֹה בַּהֶרֶת לְבִנָּה אֲדַמְדַּמַּת אֹו לְבִנָּה:	Or if there is a <u>fiery burn</u> in the <u>skin of his flesh</u> , and there is an indication of the burn – a bright spot <i>that is</i> reddish white or <i>just</i> white –	fiery burn ← <i>burn of fire</i> , a Hebraic genitive. <hr/> the skin of his flesh ← <i>flesh ... in his / its skin</i> .
Lev 13:25	וְרָאָה אֹתָהּ הַכֹּהֵן וְהִנֵּה נִהְפֶדֶד שַׁעַר לָבֵן בַּבְּהֵרֶת וּמְרֹאָה עֵמֶק מִן־הָעוֹר צָרַעַת הוּא בַּמְּכוֹה פָּרַחָה וְטִמְאָה אֹתוֹ הַכֹּהֵן גִּגַע צָרַעַת הוּא:	then the priest will examine it, and if the hair has turned white at the bright spot, and its <u>profile</u> <i>is</i> deeper than the skin, <i>then</i> it <i>is</i> leprosy; it has flared up at the burn. And the priest will pronounce him unclean. It <i>is</i> an affliction of leprosy.	if ← <i>behold</i> . See Lev 13:5. <hr/> profile ← <i>appearance</i> .
Lev 13:26	וְאִם יִרְאֶנָּה הַכֹּהֵן וְהִנֵּה אֵין־בַּבְּהֵרֶת שַׁעַר לָבֵן וְשֹׁפֵלָה אֵינְנָה מִן־הָעוֹר וְהוּא כְּהָה וְהִסְגִּירוּ הַכֹּהֵן שִׁבְעַת יָמִים:	But if the priest examines it and if there <i>is</i> no white hair at the bright spot, and it <i>is</i> not lower than the skin, and it <i>is</i> dull, then the priest will close it up for seven days.	if there <i>is</i> ← <i>behold</i> .
Lev 13:27	וְרָאָהּ הַכֹּהֵן בַּיּוֹם הַשְּׁבִיעִי אִם־פָּשְׂהָ תִפְשֶׂה בְּעוֹר וְטִמְאָה הַכֹּהֵן אֹתוֹ גִּגַע צָרַעַת הוּא:	Then the priest will examine it on the seventh day. If it <u>has spread at all</u> in the skin then the priest will pronounce him unclean; it <i>is</i> an affliction of leprosy.	it has spread at all: infinitive absolute.

Lev 13:28	וְאִם־תִּחְתֶּיֶה תַעֲמַד הַבְּהֵרֶת לֹא־פָשְׂתָהּ בְּעוֹר וְהוּא כָהָה שִׁאת הַמְכוּה הוּא וְטָהְרוּ הַכֹּהֵן כִּי־צָרְבַת הַמְכוּה הוּא: פ	But if the bright spot remains in place, <i>and</i> it does not spread on the skin, and it <i>is</i> dull, it <i>is</i> a swelling of the burn, and the priest will pronounce him clean, for it <i>is</i> an inflammation of the burn.	
Lev 13:29	וְאִישׁ אִו אִשָּׁה כִּי־יְהִיֶה בּוֹ נִגַע בְּרֹאשׁ אִו בִּזְקוֹן:	Now if a man or woman has an affliction on the head or the chin,	
Lev 13:30	וְרָאָה הַכֹּהֵן אֶת־הַנֶּגַע וְהִנֵּה מִרְאֵהוּ עֵמֶק מִז־הָעוֹר וּבּוֹ שֵׁעַר צָהָב דָּק וְטָמֵא אֹתוֹ הַכֹּהֵן נִתְקַ הוּא צָרַעַת הָרֹאשׁ אִו הַזְּקוֹן הוּא:	then the priest <u>will examine</u> the afflicted <i>area</i> , and <u>if</u> its <u>profile</u> <i>is</i> deeper than the skin, and <i>there is</i> thin yellow hair in it, then the priest <u>will pronounce</u> him unclean; it <i>is</i> scall, a leprosy of the head or chin.	will examine: in a Hebrew “VSO” (verb-subject-object) sentence. <hr/> if ← <i>behold</i> . See Lev 13:5. <hr/> profile ← <i>appearance</i> . <hr/> will pronounce: in a Hebrew “VOS” (verb-object-subject) sentence.
Lev 13:31	וְכִי־יִרְאֶה הַכֹּהֵן אֶת־נִגַע הַנֶּתֶק וְהִנֵּה אִין־מִרְאֵהוּ עֵמֶק מִז־הָעוֹר וְשֵׁעַר שָׁחַר אִין בּוֹ וְהִסְגִּיר הַכֹּהֵן אֶת־נִגַע הַנֶּתֶק שִׁבְעַת יָמִים:	But if the priest looks at the affliction of the scall, and <u>if</u> its <u>profile</u> <i>is</i> not deeper than the skin, and <i>there is</i> no black hair in it, then the priest will close up the affliction of the scall for seven days.	if ← <i>behold</i> . See Lev 13:5. <hr/> profile ← <i>appearance</i> .
Lev 13:32	וְרָאָה הַכֹּהֵן אֶת־הַנֶּגַע בַּיּוֹם הַשְּׁבִיעִי וְהִנֵּה לֹא־פָשְׂהָ הַנֶּתֶק וְלֹא־הִיָּה בּוֹ שֵׁעַר צָהָב וּמִרְאֵה הַנֶּתֶק אִין עֵמֶק מִז־הָעוֹר:	Then the priest will examine the afflicted <i>area</i> on the seventh day, and <u>if</u> the scall has not spread, and there is no yellow hair in it, and the <u>profile</u> of the scall <i>is</i> not deeper than the skin,	if ← <i>behold</i> . See Lev 13:5. <hr/> profile ← <i>appearance</i> .
Lev 13:33	וְהִתְגַּלַּח וְאֶת־הַנֶּתֶק לֹא יִגְלַח וְהִסְגִּיר הַכֹּהֵן אֶת־הַנֶּתֶק שִׁבְעַת יָמִים שְׁנִית:	then he will shave himself, but he will not shave the scall, and the priest will close up the scall for seven days a second time.	
Lev 13:34	וְרָאָה הַכֹּהֵן אֶת־הַנֶּתֶק בַּיּוֹם הַשְּׁבִיעִי וְהִנֵּה לֹא־פָשְׂהָ הַנֶּתֶק בְּעוֹר וּמִרְאֵהוּ אִין עֵמֶק מִז־הָעוֹר וְטָהְרוּ אֹתוֹ הַכֹּהֵן וְכִבֵּס בְּגָדָיו וְטָהְרוּ:	Then the priest will examine the scall on the seventh day, and <u>if</u> the scall has not spread in the skin, and its <u>profile</u> <i>is</i> not deeper than the skin, then the priest will pronounce him clean, and <u>the man</u> will wash his clothes and be clean.	if ← <i>behold</i> . See Lev 13:5. <hr/> profile ← <i>appearance</i> . <hr/> <i>the man</i> ← <i>he</i> . We avoid association of the pronoun <i>he</i> with <i>the priest</i> . MT punctuation links <i>the washing</i> with <i>being clean</i> .
Lev 13:35	וְאִם־פָּשְׂהָ יִפְשֶׁה הַנֶּתֶק בְּעוֹר אַחֲרֵי טְהָרָתוֹ:	But if the scall <u>has spread at all</u> in the skin after his cleansing,	has spread at all: infinitive absolute.

Lev 13:36	וְרָאָהּ הַכֹּהֵן וְהִנֵּה פֶשֶׁה הַנֶּתֶק בְּעוֹר לֹא־יִבְקֹר הַכֹּהֵן לְשֹׁעַר הַצֹּהֵב טָמֵא הוּא:	then the priest will <u>examine it</u> , and if the scall has spread in the skin, then the priest will not look for the yellow hair; he is unclean.	examine it: AV differs (<i>examine him</i>), also possible. <hr/> if ← <i>behold</i> . See Lev 13:5.
Lev 13:37	וְאִם־בְּעֵינָיו עֵמֵד הַנֶּתֶק וְשֹׁעַר שָׁחַר צָמַח־בּוֹ נִרְפָּא הַנֶּתֶק טָהוֹר הוּא וְטִהְרוּ הַכֹּהֵן: ס	But if in his sight the scall is stable, and black hair grows on it, <i>then</i> the scall is healing; he <i>is</i> clean, and the priest will pronounce him clean.	
Lev 13:38	וְאִישׁ אִו־אִשָּׁה כִּי־יִהְיֶה בְּעוֹר־בְּשָׂרָם בְּהֶרֶת בְּהֶרֶת לְבָנֹת:	And if a man or woman has bright spots on the skin of their flesh – white bright spots –	
Lev 13:39	וְרָאָהּ הַכֹּהֵן וְהִנֵּה בְּעוֹר־בְּשָׂרָם בְּהֶרֶת כְּהוֹת לְבָנֹת כְּהֵן הוּא פָּרַח בְּעוֹר טָהוֹר הוּא: ס	then the priest will examine <i>them</i> , and if <i>there are</i> dull white bright spots in the skin of their flesh, then it <i>is a case of</i> freckles <i>that</i> grow in the skin; he <i>is</i> clean.	if <i>there are</i> ← <i>behold</i> .
Lev 13:40	וְאִישׁ כִּי יִמְרֹט רֹאשׁוֹ קִרְחַ הוּא טָהוֹר הוּא:	And if a man loses hair <i>on</i> the head, he <i>has become</i> bald; he <i>is</i> clean.	
Lev 13:41	וְאִם מִפְּאֵת פְּנָיו יִמְרֹט רֹאשׁוֹ גִּבַּח הוּא טָהוֹר הוּא:	And if his head loses hair from the <u>part of his head towards the front</u> , he <i>is</i> front-receding bald; he <i>is</i> clean.	if his head loses hair from the part of his head towards the front ← and if from the part of his face he loses hair (on) the head.
Lev 13:42	וְכִי־יִהְיֶה בְּקִרְחַת אִו בְּגִבַּחַת נִגַּע לְבָן אֲדַמְדָּם צֹרְעַת פִּרְחַת הוּא בְּקִרְחָתוֹ אִו בְּגִבַּחָתוֹ:	But if there is a reddish white affliction in his bald <i>area</i> or his front-receding bald <i>area</i> , it <i>is</i> leprosy developing on his bald <i>area</i> or his front-receding bald <i>area</i> .	
Lev 13:43	וְרָאָהּ אֹתוֹ הַכֹּהֵן וְהִנֵּה שְׂאֵת־הַנִּגַּע לְבָנָה אֲדַמְדָּמַת בְּקִרְחָתוֹ אִו בְּגִבַּחָתוֹ כְּמִרְאֵה צֹרְעַת עוֹר בְּבָשָׂר:	And the priest will examine him, and if <i>there is</i> a reddish white swelling of an affliction on his bald <i>area</i> or his front-receding <i>area</i> , with the <u>profile</u> of leprosy of the skin of the flesh,	if <i>there is</i> ← <i>behold</i> . <hr/> profile ← <i>appearance</i> .
Lev 13:44	אִישׁ־צָרוּעַ הוּא טָמֵא הוּא טָמֵא יִטְמְאֵנוּ הַכֹּהֵן בְּרֹאשׁוֹ נִגְעוֹ:	<i>then</i> he <i>is</i> a leprous man; he <i>is</i> unclean. The priest will <u>certainly</u> pronounce him unclean; his affliction <i>is</i> on his head.	will certainly pronounce: infinitive absolute.
Lev 13:45	וְהִצְרוּעַ אֲשֶׁר־בּוֹ הַנִּגַּע בְּגָדָיו יְהִי פָרְמִים וְרֹאשׁוֹ יִהְיֶה פָּרוּעַ וְעַל־שִׁפְמֵם יַעֲטֶה וְטָמֵא טָמֵא יִקְרָא:	The clothes of him who <i>is</i> leprous – who <i>has</i> an affliction – will be <u>ripped at the seam</u> , and his head will be made bare, and he will cover his <u>upper lip</u> , and he will call out, ‘Unclean, unclean.’	ripped at the seam: see Lev 10:6. <hr/> upper lip: or <i>moustache</i> .

Lev 13:46	כָּל־יְמֵי אֲשֶׁר הִנָּגַע בּוֹ יִטְמָא טָמֵא הוּא בְּדָד יֵשֵׁב מִחוּץ לְמַחֲנֵה מוֹשְׁבוֹ: ס	All the <u>time</u> that the affliction <i>is</i> on him, he will be unclean. He is unclean; he will live alone; his dwelling <i>will be</i> outside the camp.	time ← <i>days</i> .
Lev 13:47	וְהַבִּגְד כִּי־יְהִיָּה בּוֹ נִגַּע צֹרֶעַת בְּבִגְד צֹמֶר אִוּ בְּבִגְד פִּשְׁתִּים:	And <i>as for</i> the garment that has the affliction of leprosy – <i>either</i> in a woollen garment or in a flaxen garment –	
Lev 13:48	אִו בִּשְׁתִּי אִו בְּעֵרֵב לַפִּשְׁתִּים וְלִצְמֹר אִו בְּעוֹר אִו בְּכָל־מְלֹאכֶת עוֹר:	whether in the warp or the woof of the flax or the wool or in hide or in <u>any</u> processed hide,	any ← <i>every</i> . processed hide ← <i>(skilled) work of hide</i> .
Lev 13:49	וְהָיָה הַנִּגַּע יֶרֶקֶק אִו אֲדָמָדִם בְּבִגְד אִו בְּעוֹר אִו־בִּשְׁתִּי אִו־בְּעֵרֵב אִו בְּכָל־כְּלִי־עוֹר נִגַּע צֹרֶעַת הוּא וְהִרְאָה אֶת־הַכֹּהֵן:	if the affliction in the garment <i>is</i> greenish or reddish, whether in hide or warp or woof or <u>any</u> hide product, it <i>is</i> an affliction of leprosy, and it will be shown to the priest.	if ← <i>and if</i> . any ← <i>every</i> .
Lev 13:50	וְרָאָה הַכֹּהֵן אֶת־הַנִּגַּע וְהִסְגִּיר אֶת־הַנִּגַּע שִׁבְעַת יָמִים:	And the priest will examine the affliction, and he will close up the afflicted <i>item</i> for seven days,	
Lev 13:51	וְרָאָה אֶת־הַנִּגַּע בַּיּוֹם הַשְּׁבִיעִי כִּי־פָשָׁה הַנִּגַּע בְּבִגְד אִו־בִּשְׁתִּי אִו־בְּעֵרֵב אִו בְּעוֹר לְכֹל אֲשֶׁר־יַעֲשֶׂה הָעוֹר לְמִלְאכָה צֹרֶעַת מִמְּאֲרַת הַנִּגַּע טָמֵא הוּא:	then he will examine the afflicted <i>item</i> on the seventh day. If the affliction has spread in the garment, either in the warp or in the woof or in the hide <i>or</i> in <u>anything</u> which is made <i>from</i> hide into a product, the affliction <i>is</i> a rankling leprosy; it is unclean.	anything ← <i>everything</i> .
Lev 13:52	וְשָׂרַף אֶת־הַבִּגְד אִו אֶת־הַשְּׁתִי אִו אֶת־הָעֵרֵב בְּצֹמֶר אִו בַּפִּשְׁתִּים אִו אֶת־כָּל־כְּלִי הָעוֹר אֲשֶׁר־יְהִיָּה בּוֹ הַנִּגַּע כִּי־צֹרֶעַת מִמְּאֲרַת הוּא בְּאֵשׁ תִּשְׂרָף:	And he will burn the garment, whether <i>it is</i> in the warp or the woof <i>or</i> in the wool or in the flax or in <u>any</u> product of hide where the affliction <i>is</i> , for it <i>is</i> rankling leprosy; it will be burned by fire.	any ← <i>every</i> . affliction is ← <i>affliction is in it</i> .
Lev 13:53	וְאִם יִרְאָה הַכֹּהֵן וְהָיָה לֹא־פָשָׁה הַנִּגַּע בְּבִגְד אִו בִּשְׁתִּי אִו בְּעֵרֵב אִו בְּכָל־כְּלִי־עוֹר:	And if when the priest looks, <u>if</u> the affliction has not spread in the garment or in the warp or woof or in <u>any</u> hide product,	if ← <i>behold</i> . See Lev 13:5. any ← <i>every</i> .
Lev 13:54	וְצִוָּה הַכֹּהֵן וְכִבְּסוּ אֶת אֲשֶׁר־בּוֹ הַנִּגַּע וְהִסְגִּירוּ שִׁבְעַת־יָמִים שְׁנִית:	then the priest will command that they wash <i>the thing</i> which has the affliction in it, and <i>that</i> they shut it up for seven days a second time.	

Lev 13:55	<p>וְרָאָה הַכֹּהֵן אַחֲרֵי הַכֶּבֶס אֶת-הַנִּגַּע וְהָיָה לְאֵהֶפְדָּךְ הַנִּגַּע אֶת-עֵינוֹ וְהַנִּגַּע לֹא-פָשָׁה טָמֵא הוּא בְּאֵשׁ תִּשְׂרַפְנוּ פְּחָתָת הוּא בְּקִרְחָתוֹ אוֹ בְּגִבְחָתוֹ:</p>	<p>Then the priest will examine <i>it</i> after the afflicted <i>item</i> has been washed, and <u>if</u> the affliction has not changed its <u>profile</u> and the affliction has not spread, it is unclean. You will burn it with fire. It <i>is</i> inward ravaging as it <u>becomes worn thin or threadbare</u>.</p>	<p>if ← <i>behold</i>. See Lev 13:5. <hr/> profile ← <i>eye, appearance</i>. <hr/> becomes worn thin or threadbare ← <i>balds or recedes bare</i>.</p>
Lev 13:56	<p>וְאִם רָאָה הַכֹּהֵן וְהָיָה כִּהְיָה הַנִּגַּע אַחֲרֵי הַכֶּבֶס אִתּוֹ וְקִרַע אִתּוֹ מִן-הַבִּגְד אוֹ מִן-הָעוֹר אוֹ מִן-הַשֵּׁטִי אוֹ מִן-הָעֵרֶב:</p>	<p>And if when the priest examines it, <u>it is seen that</u> the afflicted <i>area</i> is dull after it has been washed, then he will tear it out from the garment or from the hide or from the warp or from the woof.</p>	<p><i>it is seen that</i> ← <i>and behold</i>.</p>
Lev 13:57	<p>וְאִם-תִּרְאָה עוֹד בְּבִגְד אוֹ-בִשְׂטֵי אוֹ-בְעֵרֶב אוֹ בְּכָל-כְּלֵי-עוֹר פִּרְחָת הוּא בְּאֵשׁ תִּשְׂרַפְנוּ אֶת אֲשֵׁר-בּוֹ הַנִּגַּע:</p>	<p>But if it still appears in the garment or in the warp or the woof or in <u>any</u> hide product, it is flaring up; you will <u>burn the thing</u> that <i>has</i> the affliction in it with fire.</p>	<p>any ← <i>every</i>. <hr/> burn the <i>thing</i> ← <i>burn it</i>.</p>
Lev 13:58	<p>וְהַבִּגְד אוֹ-הַשֵּׁטִי אוֹ-הָעֵרֶב אוֹ-כָל-כְּלֵי הָעוֹר אֲשֶׁר תְּכַבֵּס וְסָר מֵהֶם הַנִּגַּע וְכַבֵּס שְׁנֵית וְטָהַר:</p>	<p>And <i>as for</i> the garment or warp or woof or <u>any</u> hide product which you wash, where the affliction goes away from <u>it</u>, it will be washed a second time, and it will be clean.</p>	<p>any ... it ← <i>every ... them</i>.</p>
Lev 13:59	<p>זֹאת תּוֹרַת נִגַּע-צִרְעַת בִּגְד הַצֹּמֵר אוֹ הַפְּשֵׁטִים אוֹ הַשֵּׁטִי אוֹ הָעֵרֶב אוֹ כָּל-כְּלֵי-עוֹר לְטָהָרוֹ אוֹ לְטִמְאוֹ: פ</p>	<p>This <i>is</i> the <u>procedure</u> for the affliction of leprosy <i>in</i> a garment of wool or flax, either <i>in</i> the warp or <i>in</i> the woof or <i>in</i> <u>any</u> product from hide, for it being pronounced clean or unclean.”</p>	<p>procedure for ← <i>law of</i>. <hr/> any ← <i>every</i>.</p>
Lev 14:1	<p>וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר:</p>	<p>Then the LORD spoke to Moses and said,</p>	
Lev 14:2	<p>זֹאת תְּהִיָּה תּוֹרַת הַמִּצְוָה בְּיוֹם טְהָרָתוֹ וְהוּבָא אֶל-הַכֹּהֵן:</p>	<p>“This will be the <u>procedure</u> for him who <i>is</i> leprous, on the day of his cleansing. Now he will be brought to the priest,</p>	<p>the procedure ← <i>law</i>.</p>
Lev 14:3	<p>וַיֵּצֵא הַכֹּהֵן אֶל-מַחוּץ לַמַּחֲנֶה וְרָאָה הַכֹּהֵן וְהָיָה נִרְפָּא נִגַּע-הַצִּרְעַת מִן-הָעָרוֹעַ:</p>	<p>and the priest will go outside the camp, and the priest will examine <i>him</i>, and <u>if</u> the affliction of leprosy has healed <u>in the leper</u>,</p>	<p>if ← <i>behold</i>. See Lev 13:5. <hr/> in the leper ← <i>from the leper</i>.</p>

Lev 14:4	וְצִוָּה הַכֹּהֵן וּלְקַח לַמִּטְהָר שְׁתֵּי-צִפְרִים חַיִּים טְהוֹרוֹת וְעֵץ אֲרֵז וְשֵׁנִי תוֹלַעַת וְאַזְבִּי: :	then the priest will command that two birds are taken for him that is having himself cleansed, live and clean ones, and cedar wood, and scarlet dye and hyssop,	are taken ← one takes. is having himself cleansed ← cleansing himself, but reflexive-causative meanings are possible. scarlet dye: i.e. kermes dye, of the scarlet variety.
Lev 14:5	וְצִוָּה הַכֹּהֵן וְשָׁחַט אֶת-הַצִּפּוֹר הָאֶחָת אֶל-כָּלִי-חֶרֶשׁ עַל-מַיִם חַיִּים:	and the priest will command that one bird be killed in an earthenware vessel over running water.	killed ← slaughtered. running ← living.
Lev 14:6	אֶת-הַצִּפּוֹר הַחַיָּה יִקַּח אֹתָהּ וְאֶת-עֵץ הָאֲרֵז וְאֶת-שֵׁנִי הַתּוֹלַעַת וְאֶת-הָאֲזָבִי וְטָבַל אוֹתָם וְאֵת הַצִּפּוֹר הַחַיָּה בְּדַם הַצִּפּוֹר הַשָּׁחוּטָה עַל הַמַּיִם הַחַיִּים:	As for the living bird, he will take it and the cedar wood, and the scarlet dye and the hyssop, and he will dip them, and the bird that is alive, in the blood of the bird that was killed, above running water.	scarlet dye: see Lev 14:4. killed ← slaughtered. running ← living.
Lev 14:7	וְהִזָּה עַל הַמִּטְהָר מִן-הַצִּרְעָת שִׁבְעַת פְּעָמִים וְטִהְרוּ וְשָׁלַח אֶת-הַצִּפּוֹר הַחַיָּה עַל-פְּנֵי הַשָּׂדֶה:	And he will sprinkle it seven times on him who is having himself cleansed from the leprosy, and he will pronounce him clean, and he will release the bird that is alive into the open field.	is having himself cleansed: see Lev 14:4. into the open field ← on the surface of the field.
Lev 14:8	וְכִבֶּס הַמִּטְהָר אֶת-בְּגָדָיו וְגִלַּח אֶת-כָּל-שְׁעָרוֹ וְרָחַץ בַּמַּיִם וְטִהַר וְאַחֵר יָבֹא אֶל-הַמַּחֲנֶה וַיֵּשֶׁב מְחוּץ לְאֹהֶל שַׁבַּעַת יָמִים:	And he that is having himself cleansed will wash his clothes, and he will shave all his hair, and he will wash himself in water, and he will be clean. And after that he will go to the camp, and he will stay outside his tent for seven days.	is having himself cleansed: see Lev 14:4.
Lev 14:9	וְהָיָה בַּיּוֹם הַשְּׁבִיעִי יִגְלַח אֶת-כָּל-שְׁעָרוֹ אֶת-רֹאשׁוֹ וְאֶת-זִקְנוֹ וְאֵת גְּבַת עֵינָיו וְאֶת-כָּל-שְׁעָרוֹ יִגְלַח וְכִבֶּס אֶת-בְּגָדָיו וְרָחַץ אֶת-בְּשָׂרוֹ בַּמַּיִם וְטִהַר:	And it will come to pass on the seventh day that he will shave all his hair – his head and his chin and his eyebrows. So he will shave off all his hair, and he will wash his clothes and wash his body in water, and he will be clean.	body ← flesh.
Lev 14:10	וּבַיּוֹם הַשְּׁמִינִי יִקַּח שְׁנֵי-כִבְשִׂים תְּמִימִים וְכִבְשָׂה אֶחָת בֶּת-שָׁנָתָה תְּמִימָה וְשִׁלְשָׁה עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן וְלֹג אֶחָד שֶׁמֶן:	Then on the eighth day he will take two young lambs without blemish, and one young ewe, one-year-old, without blemish, and three tenths of an ephah of fine flour for the meal-offering, mixed with oil, and one log of oil.	without blemish (2x) ← perfect. tenths of an ephah: one word in Hebrew: a derivative of the word for tenth. No explicit word for ephah. An ephah is about 6 imperial gallons or 27 litres. log: about 0.7 pints or 0.4 litres.

Lev 14:11	וְהַעֲמִיד הַכֹּהֵן הַמְטַהֵר אֶת הָאִישׁ הַמְטַהֵר וְאֹתָם לִפְנֵי יְהוָה פֶּתַח אֹהֶל מוֹעֵד:	And the priest who performs the cleansing will place the man who is <u>having himself cleansed</u> and them before the LORD <i>at</i> the entrance to the tent of contact.	is having himself cleansed: see Lev 14:4.
Lev 14:12	וְלָקַח הַכֹּהֵן אֶת־הַכֶּבֶשׂ הָאֶחָד וְהִקְרִיב אֹתוֹ לְאַשֵׁם וְאֶת־לֹג הַשֶּׁמֶן וְהִנִּיף אֹתָם תְּנוּפָה לִפְנֵי יְהוָה:	And the priest will take one lamb, and he will offer it as a guilt-offering, and the <u>log</u> of oil, and he will wave them <i>as</i> a wave-offering before the LORD.	log: about 0.7 pints or 0.4 litres.
Lev 14:13	וְשַׁחַט אֶת־הַכֶּבֶשׂ בַּמְקוֹם אֲשֶׁר יִשְׁחַט אֶת־הַחֲטָאֹת וְאֶת־הָעֹלָה בַּמְקוֹם הַקֹּדֵשׁ כִּי כַחֲטָאֹת הָאֲשֵׁם הוּא לְכֹהֵן קֹדֵשׁ קִדְשִׁים הוּא:	And he will slaughter the lamb in the place where he slaughters the sin-offering and the burnt offering, in the holy place, for the guilt-offering <i>is</i> as the sin- offering to the priest. It <i>is</i> a holy of holies.	
Lev 14:14	וְלָקַח הַכֹּהֵן מִדָּם הָאֲשֵׁם וְנָתַן הַכֹּהֵן עַל־תְּנוּדָאֵזֶן הַמְטַהֵר הַיְמָנִית וְעַל־בֶּהֶן יָדוֹ הַיְמָנִית וְעַל־בֶּהֶן רַגְלוֹ הַיְמָנִית:	And the priest will take <i>some</i> of the blood of the guilt-offering, and the priest will put <i>it</i> on the lobe of the right ear of him who is <u>having himself cleansed</u> , and on his right thumb and on his right <i>hand</i> big toe,	is having himself cleansed: see Lev 14:4.
Lev 14:15	וְלָקַח הַכֹּהֵן מִלֹּג הַשֶּׁמֶן וַיִּצְקֵהוּ עַל־כַּף הַכֹּהֵן הַשְּׂמָאלִית:	and the priest will take <i>some</i> of the <u>log</u> of oil, and he will pour <i>it</i> in the palm of the priest's left hand.	log: about 0.7 pints or 0.4 litres.
Lev 14:16	וְטָבַל הַכֹּהֵן אֶת־אֶצְבָּעוֹ הַיְמָנִית מִן־הַשֶּׁמֶן אֲשֶׁר עַל־כַּפוֹ הַשְּׂמָאלִית וְהִזָּה מִן־הַשֶּׁמֶן בְּאֶצְבָּעוֹ שֶׁבַע פְּעָמִים לִפְנֵי יְהוָה:	And the priest will dip his right finger <u>in</u> the oil which <i>is</i> in his left palm, and he will sprinkle <i>some</i> of the oil with his finger seven times before the LORD.	in ← <i>from</i> .
Lev 14:17	וּמִיתֵר הַשֶּׁמֶן אֲשֶׁר עַל־כַּפוֹ יָתֵן הַכֹּהֵן עַל־תְּנוּדָאֵזֶן הַמְטַהֵר הַיְמָנִית וְעַל־בֶּהֶן יָדוֹ הַיְמָנִית וְעַל־בֶּהֶן רַגְלוֹ הַיְמָנִית עַל דָּם הָאֲשֵׁם:	And the priest will put <i>some</i> of the remainder of the oil which <i>is</i> in his palm on the lobe of the right ear of him who <u>is having himself cleansed</u> , and on his right thumb, and on his right <i>hand</i> big toe, with the blood of the guilt-offering.	is having himself cleansed: see Lev 14:4.
Lev 14:18	וְהִנּוֹתֵר בַּשֶּׁמֶן אֲשֶׁר עַל־כַּף הַכֹּהֵן יָתֵן עַל־רֹאשׁ הַמְטַהֵר וּכְפַר עָלָיו הַכֹּהֵן לִפְנֵי יְהוָה:	And <i>as for</i> the remainder of the oil in the priest's palm, he will put <i>it</i> on the head of him who <u>is having himself cleansed</u> , and the priest will atone for him before the LORD.	is having himself cleansed: see Lev 14:4.

Lev 14:19	וַעֲשֶׂה הַכֹּהֵן אֶת־הַחֲטָאתַת וּכְפָר עַל־הַמִּטְהָר מִטְּמֵאתוֹ וְאַחַר יִשְׁחַט אֶת־הָעֹלָה׃	And the priest will perform the sin-offering, and he will atone for him who <u>is having himself cleansed</u> from his uncleanness, and afterwards he will slaughter the burnt offering.	is having himself cleansed: see Lev 14:4.
Lev 14:20	וְהָעֹלָה הַכֹּהֵן אֶת־הָעֹלָה וְאֶת־הַמִּנְחָה הַמִּזְבֵּחַהּ וּכְפָר עָלָיו הַכֹּהֵן וְטָהַר׃ ס	And the priest will perform the burnt offering and the meal-offering on the altar, and the priest will atone for him, and he will become clean.	perform ← <i>raise, offer</i> . on the altar ← <i>to the altar</i> . Pregnant use of the locative of motion towards.
Lev 14:21	וְאִם־דָּל הוּא וְאֵין יָדוֹ מִשְׁנֵית וְלָקַח כֶּבֶשׂ אֶחָד אֲשֶׁם לְתַנוּפָה לְכַפֵּר עָלָיו וְעִשְׂרוֹן סֹלֶת אֶחָד בָּלוּל בְּשֶׁמֶן לְמִנְחָה וְלֹג שֶׁמֶן׃	But if he <i>is</i> poor and he <i>cannot afford it</i> , he will take one lamb as a guilt-offering, as a wave-offering, to atone for him, and one tenth of an ephah of fine flour mixed with oil as a meal-offering, and a log of oil,	he <i>cannot afford</i> ← <i>his hand does not reach</i> . tenth of an ephah: see Lev 14:10. log: about 0.7 pints or 0.4 litres.
Lev 14:22	וּשְׁתֵּי תוֹרִים אֹו שְׁנֵי בְּנֵי יוֹנָה אֲשֶׁר תִּשְׁיֵג יָדוֹ וְהָיָה אֶחָד חֲטָאתַת וְהָאֶחָד עֹלָה׃	and two turtle-doves or two young pigeons <u>as he is able to afford</u> , and one will be a sin-offering and the other a burnt offering.	as ← <i>which</i> . is able to afford ← <i>his hand reaches</i> .
Lev 14:23	וְהֵבִיא אֹתָם בַּיּוֹם הַשְּׁמִינִי לְטַהֲרָתוֹ אֶל־הַכֹּהֵן אֶל־פֶּתַח אֹהֶל־מוֹעֵד לִפְנֵי יְהוָה׃	And he will bring them on the eighth day of his cleansing to the priest at the entrance to the tent of contact before the LORD.	at ← <i>to</i> .
Lev 14:24	וְלָקַח הַכֹּהֵן אֶת־כֶּבֶשׂ הָאֲשֶׁם וְאֶת־לֹג הַשֶּׁמֶן וְהִנִּיף אֹתָם הַכֹּהֵן תְּנוּפָה לִפְנֵי יְהוָה׃	And the priest will take the lamb of the guilt-offering and the log of oil, and the priest will wave them <i>as</i> a wave-offering before the LORD.	log: about 0.7 pints or 0.4 litres.
Lev 14:25	וּשְׁחַט אֶת־כֶּבֶשׂ הָאֲשֶׁם וְלָקַח הַכֹּהֵן מִדַּם הָאֲשֶׁם וּנָתַן עַל־תְּנוּדָאֵזֶן הַמִּטְהָר הַיְמָנִית וְעַל־בִּהֶן יָדוֹ הַיְמָנִית וְעַל־בִּהֶן רַגְלוֹ הַיְמָנִית׃	And he will slaughter the lamb of the guilt-offering, and the priest will take <i>some</i> of the blood of the guilt-offering, and he will put <i>it</i> on the lobe of the right ear of him who <u>is having himself cleansed</u> , and on his right thumb, and on his right <i>hand</i> big toe.	is having himself cleansed: see Lev 14:4.
Lev 14:26	וּמִן־הַשֶּׁמֶן יִצַק הַכֹּהֵן עַל־כַּף הַכֹּהֵן הַשְּׂמָאלִית׃	And the priest will pour <i>some</i> of the oil into the priest's left palm.	
Lev 14:27	וְהָזָה הַכֹּהֵן בְּאֶצְבָּעוֹ הַיְמָנִית מִן־הַשֶּׁמֶן אֲשֶׁר עַל־כַּפוֹ הַשְּׂמָאלִית שִׁבַע פְּעָמִים לִפְנֵי יְהוָה׃	And the priest will with his right finger sprinkle <i>some</i> of the oil which <i>is</i> in his left palm seven times before the LORD.	

Lev 14:28	וְנָתַן הַכֹּהֵן מִן־הַשֶּׁמֶן אֲשֶׁר עַל־כַּפּוֹ עַל־תְּנוּדָאֵזֶן הַמִּטְהָר הַיְמָנִית וְעַל־בֶּהֶן יָדוֹ הַיְמָנִית וְעַל־בֶּהֶן רַגְלוֹ הַיְמָנִית עַל־מְקוֹם דָּם הָאֲשָׁם:	And the priest will put <i>some</i> of the oil which <i>is</i> in his palm on the lobe of the right ear of him who <i>is having himself cleansed</i> , and on his right thumb, and on his right <i>hand</i> big toe, at the place of the blood of the guilt-offering.	is having himself cleansed: see Lev 14:4.
Lev 14:29	וְהַנּוֹתֵר מִן־הַשֶּׁמֶן אֲשֶׁר עַל־כַּף הַכֹּהֵן יִתֵּן עַל־רֹאשׁ הַמִּטְהָר לְכַפֵּר עָלָיו לִפְנֵי יְהוָה:	And <i>as for</i> the remainder of the oil which <i>is</i> in the priest's palm, he will put <i>it</i> on the head of him who <i>is having himself cleansed</i> , to atone for him before the LORD.	is having himself cleansed: see Lev 14:4.
Lev 14:30	וְעָשָׂה אֶת־הָאֶחָד מִן־הַתּוֹרִים אוֹ מִזְּבֵיגֵי הַיּוֹנָה מֵאֲשֶׁר תִּשְׁיֵג יָדוֹ:	And he will perform <i>the offering</i> of one of the turtle-doves or young pigeons, whatever <i>he can afford</i> .	he <i>can afford</i> ← <i>from what his hand reaches</i> .
Lev 14:31	אֶת אֲשֶׁר־תִּשְׁיֵג יָדוֹ אֶת־הָאֶחָד חֲטָאֵת וְאֶת־הָאֶחָד עֹלָה עַל־הַמִּנְחָה וְכַפֵּר הַכֹּהֵן עַל הַמִּטְהָר לִפְנֵי יְהוָה:	<i>He will offer</i> whatever <i>he can afford</i> , one <i>as</i> a sin-offering and one <i>as</i> a burnt offering with a meal-offering, and the priest will atone for him who <i>is having himself cleansed</i> before the LORD.	he <i>can afford</i> ← <i>what his hand reaches</i> . is having himself cleansed: see Lev 14:4.
Lev 14:32	זֹאת תּוֹרַת אֲשֶׁר־בוֹ נִגַע צָרַעַת אֲשֶׁר לֹא־תִשְׁיֵג יָדוֹ בְּטָהֳרָתוֹ: פ	This <i>is</i> the <i>procedure</i> for him who <i>has</i> the affliction of leprosy who <i>cannot afford the animals of his cleansing procedure</i> .”	procedure for ← <i>law of</i> . who <i>cannot afford</i> ← <i>whose hand does not reach</i> .
Lev 14:33	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר:	Then the LORD spoke to Moses and to Aaron and said,	
Lev 14:34	כִּי תֵבֵאוּ אֶל־אֶרֶץ כְּנָעַן אֲשֶׁר אֲנִי נֹתֵן לָכֶם לְאֶחְזָה וְנָתַתִּי נִגַע צָרַעַת בְּבַיִת אֶרֶץ אֶחְזָתְכֶם:	“When you go into the land of Canaan which I am giving you as a possession, <i>if</i> I inflict an affliction of leprosy on a house <i>in the land</i> of your possession,	if ← <i>and</i> . Conditional use of the <i>vav</i> . <i>in the land</i> ← <i>of the land</i> .
Lev 14:35	וּבֵא אֲשֶׁר־לוֹ הַבַּיִת וְהִגִּיד לְכֹהֵן לֵאמֹר כְּנִגַע נִרְאָה לִי בְּבַיִת:	then he whose house <i>it is</i> will go and tell the priest and say, ‘An affliction seems to have appeared on my house.’	an affliction seems to have appeared on my house ← <i>(like) as an affliction has appeared to me in the house</i> .
Lev 14:36	וְצִוָּה הַכֹּהֵן וּפְנִי אֶת־הַבַּיִת בְּטָרָם יֵבֵא הַכֹּהֵן לְרְאוֹת אֶת־הַנִּגַע וְלֹא יִטְמָא כָּל־אֲשֶׁר בְּבַיִת וְאַחֵר כֵּן יֵבֵא הַכֹּהֵן לְרְאוֹת אֶת־הַבַּיִת:	And the priest will command that they empty the house before the priest comes to examine the affliction, so that <i>nothing</i> in the house <i>becomes unclean</i> , and after that the priest will come <i>and</i> examine the house.	that: purposive use of the <i>vav</i> , introducing a noun clause representing a command. <i>nothing ... becomes</i> ← <i>everything ... does not become</i> .

Lev 14:37	וְרָאָה אֶת־הַנִּגַּע וְהָיָה הַנִּגַּע בְּקִירַת הַבַּיִת שֶׁקְעָרוֹת יִרְקָקוּת אוֹ אֲדַמְדָּמֹת וּמְרֵאֵיהֶן שָׁפֵל מִן־הַקִּיר:	And he will examine the affliction, and <u>if</u> the affliction <i>is</i> in the walls of the house, <i>in</i> greenish or reddish hollows, and its <u>profile</u> <i>is</i> <u>recessed</u> in the wall,	if ← <i>behold</i> . See Lev 13:5. profile ← <i>appearance</i> . recessed in ← <i>lower than</i> .
Lev 14:38	וַיֵּצֵא הַכֹּהֵן מִן־הַבַּיִת אֶל־פֶּתַח הַבַּיִת וְהִסְגִּיר אֶת־הַבַּיִת שִׁבְעַת יָמִים:	then the priest will go out of the house to the entrance of the house, and he will close the house for seven days.	
Lev 14:39	וְשָׁב הַכֹּהֵן בַּיּוֹם הַשְּׁבִיעִי וְרָאָה וְהָיָה פֶשֶׁה הַנִּגַּע בְּקִירַת הַבַּיִת:	Then the priest will return on the seventh day, and he will examine <i>it</i> , and <u>if</u> the affliction has spread in the walls of the house,	if ← <i>behold</i> .
Lev 14:40	וַיְצַו הַכֹּהֵן וְחָלְצוּ אֶת־הָאֲבָנִים אֲשֶׁר בָּהֶן הַנִּגַּע וְהִשְׁלִיכוּ אֹתָהֶן אֶל־מְחוּץ לְעִיר אֶל־מְקוֹם טָמֵא:	then the priest will command that they remove the stones that <i>have</i> the affliction in them, and they will cast them out of the city in an unclean place.	that: purposive use of the <i>vav</i> . See Lev 14:36.
Lev 14:41	וְאֶת־הַבַּיִת יִקְצַע מִבַּיִת סָבִיב וְשָׁפְכוּ אֶת־הָעֶפֶר אֲשֶׁר הִקְצוּ אֶל־מְחוּץ לְעִיר אֶל־מְקוֹם טָמֵא:	And he will have the house scraped inside <i>all</i> around, and they will pour out the dust which they scrape off outside the city <u>in</u> an unclean place.	in ← <i>into</i> .
Lev 14:42	וְלָקְחוּ אֲבָנִים אַחֲרוֹת וְהִבִּיאוּ אֶל־תַּחַת הָאֲבָנִים וְעָפָר אַחֵר יִקַּח וְטַח אֶת־הַבַּיִת:	And they will take other stones, and they will bring <i>them</i> in place of <i>those</i> stones, and he will take other <u>powder</u> , and he will plaster the house.	powder ← <i>dust</i> , apparently including plastering powder, such as gypsum plaster.
Lev 14:43	וְאִם־יָשׁוּב הַנִּגַּע וּפָרַח בַּבַּיִת אַחַר חֲלָץ אֶת־הָאֲבָנִים וְאַחֲרֵי הַקְּצוֹת אֶת־הַבַּיִת וְאַחֲרֵי הַטּוּחַ:	And if the affliction returns, and it flares up in the house after he has removed the stones, and after the scraping of the house and after <u>application of the plaster</u> ,	<i>application of the plaster</i> ← <i>being plastered</i> .
Lev 14:44	וּבֵא הַכֹּהֵן וְרָאָה וְהָיָה פֶשֶׁה הַנִּגַּע בַּבַּיִת צֹלַעַת מִמְּאָרַת הוּא בַּבַּיִת טָמֵא הוּא:	then the priest will come, and he will examine <i>it</i> , and <u>if</u> the affliction has spread in the house, <i>it is</i> a rankling leprosy in the house. It is unclean.	if ← <i>behold</i> . See Lev 13:5.
Lev 14:45	וְנָתַן אֶת־הַבַּיִת אֶת־אֲבָנָיו וְאֶת־עֵצָיו וְאֶת־כָּל־עֶפֶר הַבַּיִת וְהוֹצִיא אֶל־מְחוּץ לְעִיר אֶל־מְקוֹם טָמֵא:	Then he will demolish the house, its stones and its beams, and all the <u>plaster</u> of the house, and he will take <i>it</i> outside the city to an unclean place.	plaster ← <i>dust</i> . See Lev 14:42.
Lev 14:46	וְהָבֵא אֶל־הַבַּיִת כָּל־יָמֵי הַסְּגִיר אֹתוֹ יִטְמָא עַד־הָעֶרֶב:	And whoever goes into the house all the <u>time</u> that he shut it up will be unclean until the evening.	time ← <i>days</i> .

Lev 14:47	וְהִשְׁכַּב בַּבַּיִת יְכַבֵּס אֶת־בְּגָדָיו וְהֵאֵכַל בַּבַּיִת יְכַבֵּס אֶת־בְּגָדָיו:	And whoever lies in the house will wash his clothes, and whoever eats in the house will wash his clothes.	
Lev 14:48	וְאִם־בָּא יָבֵא הַכֹּהֵן וְרָאָה וְהִנֵּה לֹא־פָשָׁה הַנִּגַּע בַּבַּיִת אַחֲרֵי הֵטַח אֶת־הַבַּיִת וְטִהַר הַכֹּהֵן אֶת־הַבַּיִת כִּי נִרְפָּא הַנִּגַּע:	But if the priest comes, as he must, and he examines it, and if the affliction has not spread in the house after the house has been plastered, then the priest will pronounce the house clean, for the affliction has been cured.	comes, as he must: infinitive absolute. if (second occurrence in verse) ← behold. See Lev 13:5.
Lev 14:49	וְלָקַח לְחַטָּא אֶת־הַבַּיִת שְׁתֵּי צִפְרִים וְעֵץ אֶרְזוֹ וְשָׁנִי תוֹלַעַת וְאַזְבִּ:	And to expiate the house he will take two birds and cedar wood, and scarlet dye, and hyssop.	scarlet dye: see Lev 14:4.
Lev 14:50	וְשָׁחַט אֶת־הַצִּפֹּר הָאֶחָת אֶל־כְּלִי־חַרְשׁ עַל־מִים חַיִּים:	And he will kill one bird in an earthenware vessel over running water.	kill ← slaughter. in ← to. Pregnant use of the preposition. running ← living.
Lev 14:51	וְלָקַח אֶת־עֵץ־הָאֶרְזוֹ וְאֶת־הָאַזְבִּ וְאֶת־שָׁנִי הַתּוֹלַעַת וְאֶת־הַצִּפֹּר הַחַיָּה וְטָבַל אֹתָם בְּדַם הַצִּפֹּר הַשְּׁחוּטָה וּבַמַּיִם הַחַיִּים וְהִזָּה אֶל־הַבַּיִת שֶׁבַע פְּעָמִים:	And he will take the cedar wood and the hyssop and the scarlet dye and the bird that is alive, and he will dip them in the blood of the bird that was killed, and in the running water, and he will sprinkle it on the house seven times.	scarlet dye: see Lev 14:4. killed ← slaughtered. running ← living.
Lev 14:52	וְחַטָּא אֶת־הַבַּיִת בְּדַם הַצִּפֹּר וּבַמַּיִם הַחַיִּים וּבַצִּפֹּר הַחַיָּה וּבְעֵץ הָאֶרְזוֹ וּבְאַזְבִּ וּבְשָׁנִי הַתּוֹלַעַת:	And he will expiate the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop and with the scarlet dye.	running ← living. scarlet dye: see Lev 14:4.
Lev 14:53	וְשָׁלַח אֶת־הַצִּפֹּר הַחַיָּה אֶל־מְחוּץ לְעִיר אֶל־פְּנֵי הַשָּׂדֶה וְכִפֶּר עַל־הַבַּיִת וְטִהַר:	And he will release the living bird outside the city in the open field, and he will atone for the house, and it will be clean.	
Lev 14:54	זֹאת הַתּוֹרָה לְכָל־נִגַּע הַצִּרְעָת וְלִנְתָק:	This is the procedure for every affliction of leprosy and of scall,	procedure for ← law of.
Lev 14:55	וּלְצִרְעַת הַבְּגָד וּלְבַיִת:	and of leprosy of a garment and of a house,	a garment ... a house ← the garment ... the house.
Lev 14:56	וּלְשֹׂאֵת וּלְסַפְחַת וּלְבַהֲרַת:	and of a swelling, and of scurf and of a bright spot,	

Lev 14:57	לְהוֹרֹת בַּיּוֹם הַטָּמֵא וּבַיּוֹם הַטָּהוֹר זֹאת תּוֹרַת הַצִּרְעָת: ס	to teach <u>when a thing is unclean</u> and <u>when a thing is clean</u> . This <u>is the procedure for leprosy.</u> ”	when ... when ← <i>on a day ... on a day.</i> procedure for ← <i>law of.</i>
Lev 15:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר:	And the LORD spoke to Moses and to Aaron and said,	
Lev 15:2	דַּבְּרוּ אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתֶּם אֲלֵהֶם אִישׁ אִישׁ כִּי יְהִי זָב מִבִּשְׂרוֹ זָבֹו טָמֵא הוּא:	“Speak to the sons of Israel and say to them, ‘ <u>As for every man</u> who has a discharge from his flesh, his discharge <i>means</i> he is unclean.	every man ← <i>a man, a man.</i>
Lev 15:3	וְזֹאת תְּהִי טְמֵאתוֹ בְּזָבֹו רַר בִּשְׂרוֹ אֶת־זָבֹו אוֹ־חֻתְמִים בִּשְׂרוֹ מִזָּבֹו טְמֵאתוֹ הוּא:	And this will be his uncleanness in his discharge, <i>whether</i> his flesh emits his discharge or his flesh seals up his discharge, it <i>is</i> his uncleanness.	
Lev 15:4	כָּל־הַמְּשָׁכָב אֲשֶׁר יִשְׁכַּב עָלָיו הֲזָב יִטְמָא וְכָל־הַכְּלִי אֲשֶׁר־יֵשֵׁב עָלָיו יִטְמָא:	Every bed on which he who has the discharge lies will be unclean, and every item <i>of</i> <i>furniture</i> on which he sits will be unclean.	
Lev 15:5	וְאִישׁ אֲשֶׁר יִגַּע בְּמִשְׁכָּבוֹ יִכְבֵּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָמֵא עַד־הָעֶרֶב:	And <u>anyone</u> who touches his bed will wash his clothes and wash <i>himself</i> with water, and he will be unclean until the evening.	anyone ← <i>a man.</i>
Lev 15:6	וְהִיֵּשֵׁב עַל־הַכְּלִי אֲשֶׁר־יֵשֵׁב עָלָיו הֲזָב יִכְבֵּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָמֵא עַד־הָעֶרֶב:	And <i>anyone</i> who sits on <i>any</i> item <i>of furniture</i> on which he who has a discharge sits will wash his clothes and wash <i>himself</i> with water, and he will be unclean until the evening.	
Lev 15:7	וְהִגַּע בְּבֶשֶׂר הֲזָב יִכְבֵּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָמֵא עַד־הָעֶרֶב:	And <i>anyone</i> who touches the flesh of him who has the discharge will wash his clothes and wash <i>himself</i> with water, and he will be unclean until the evening.	
Lev 15:8	וְכִי־יִרְק הֲזָב בְּטָהוֹר וְכִבֵּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָמֵא עַד־הָעֶרֶב:	And if he who has the discharge spits on <i>someone</i> clean, <u>the latter</u> will wash his clothes and wash <i>himself</i> with water, and he will be unclean until the evening.	the latter ← <i>he.</i>
Lev 15:9	וְכָל־הַמְּרֻכָּב אֲשֶׁר יֵרֶכֶב עָלָיו הֲזָב יִטְמָא:	And every carriage- <i>seat</i> on which he who has a discharge rides will be unclean.	

Lev 15:10	<p>וְכֹל־הַנִּגַּע בְּכֹל אֲשֶׁר יִהְיֶה תַחְתָּיו וְטָמֵא עַד־הָעֶרֶב וְהַנּוֹשֵׂא אוֹתָם יִכַּסּ בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָמֵא עַד־הָעֶרֶב:</p>	<p>And <u>anyone</u> who touches <u>anything</u> that has been under him will be unclean until the evening, and <i>anyone</i> who carries them will wash his clothes and wash <i>himself</i> with water, and he will be unclean until the evening.</p>	<p>anyone ← <i>everyone</i>. anything ← <i>everything</i>.</p>
Lev 15:11	<p>וְכֹל אֲשֶׁר יִגַּע־בּוֹ הַזָּב וְיָדָיו לֹא־שָׁטַף בַּמַּיִם וְכַבֵּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָמֵא עַד־הָעֶרֶב:</p>	<p>And everyone whom he that has the discharge touches, who does not rinse his hands with water, will wash his clothes and wash himself with water, and he will be unclean until the evening.</p>	
Lev 15:12	<p>וְכֹל־יִיְחָרֵשׁ אֲשֶׁר־יִגַּע־בּוֹ הַזָּב יִשָּׁבֵר וְכֹל־כְּלִי־עֵץ יִשָּׁטַף בַּמַּיִם:</p>	<p>And <i>any</i> earthenware object which he who has the discharge touches will be broken, and every wooden implement will be washed with water.</p>	
Lev 15:13	<p>וְכִי־יִטְהַר הַזָּב מִזֹּבּוֹ וְסָפַר לוֹ שִׁבְעַת יָמִים לְטַהֲרָתוֹ וְכַבֵּס בְּגָדָיו וְרָחַץ בְּשָׂרוֹ בַּמַּיִם חַיִּים וְטָהַר:</p>	<p>And when he with a discharge is cleansed of his discharge, he will <u>reserve</u> to himself seven days for his cleansing, and he will wash his clothes and he will wash his <u>body</u> with <u>running</u> water, and he will be clean.</p>	<p>reserve ← <i>number</i>. body ← <i>flesh</i>. running ← <i>living</i>.</p>
Lev 15:14	<p>וּבַיּוֹם הַשְּׁמִינִי יִקַּח־לוֹ שְׁתֵּי תֹרִים אוֹ שְׁנֵי בְּנֵי יוֹנָה וּבָא לִפְנֵי יְהוָה אֶל־פֶּתַח אֹהֶל מוֹעֵד וַנִּתְּנָם אֶל־הַכֹּהֵן:</p>	<p>And on the eighth day he will <u>get himself</u> two turtle-doves or two young pigeons, and he will come before the LORD at the entrance to the tent of contact, and he will give them to the priest.</p>	<p>get himself ← <i>take to him</i>. at ← <i>to</i>.</p>
Lev 15:15	<p>וַעֲשֵׂה אִתָּם הַכֹּהֵן אֶחָד חֲטָאת וְהָאֶחָד עֹלָה וְכִפֹּר עָלָיו הַכֹּהֵן לִפְנֵי יְהוָה מִזֹּבּוֹ: ס</p>	<p>And the priest will make <u>offerings with them</u>, one as a sin-offering and one as a burnt offering, and the priest will atone for him before the LORD <u>for</u> his discharge.</p>	<p>the priest will make <i>offerings with them</i>: in a Hebrew “VOS” (verb-object-subject) sentence. for ← <i>from</i>.</p>
Lev 15:16	<p>וְאִישׁ כִּי־תִצָּא מִמֶּנּוּ שִׁכְבַּת־זֶרַע וְרָחַץ בַּמַּיִם אֶת־כָּל־בְּשָׂרוֹ וְטָמֵא עַד־הָעֶרֶב:</p>	<p>And if <u>semen</u> is emitted from a man, he will wash all his <u>body</u> with water, and he will be unclean until the evening.</p>	<p>semen ← <i>a lying / layer of seed</i>, i.e. <i>seed through lying with someone carnally</i>. body ← <i>flesh</i>.</p>
Lev 15:17	<p>וְכֹל־בְּגָד וְכֹל־עוֹר אֲשֶׁר־יְהִי עָלָיו שִׁכְבַּת־זֶרַע וְכַבֵּס בַּמַּיִם וְטָמֵא עַד־הָעֶרֶב: פ</p>	<p>And every garment and every <u>hide product</u> which has <u>semen</u> on it will be washed with water, and it will be unclean until the evening.</p>	<p>semen: see Lev 15:16.</p>
Lev 15:18	<p>וְאִשָּׁה אֲשֶׁר יִשְׁכַּב אִישׁ אִתָּהּ שִׁכְבַּת־זֶרַע וְרָחַצוּ בַּמַּיִם וְטָמְאוּ עַד־הָעֶרֶב:</p>	<p>And <i>as for</i> a woman with whom a man lies <i>with an emission</i> of <u>semen</u>, they will wash <i>themselves</i> with water, and they will be unclean until the evening.</p>	<p>semen: see Lev 15:16.</p>

Lev 15:19	וְאִשָּׁה כִּי־תִהְיֶה זֹבַה דָּם יְהִיָּה זֹבַה בְּבִשְׂרָהּ שִׁבְעַת יָמִים תִּהְיֶה בְּנִדְתָּהּ וְכָל־הַנִּגָּע בָּהּ יִטְמָא עַד־הָעֶרֶב:	And if a woman has a discharge, and her discharge is of blood, in her flesh, she shall be in her menstrual separation for seven days, and <u>anyone</u> touching her will be unclean until the evening.	anyone ← everyone.
Lev 15:20	וְכָל־אֲשֶׁר תִּשְׁכַּב עָלָיו בְּנִדְתָּהּ יִטְמָא וְכָל־ אֲשֶׁר־תֵּשֵׁב עָלָיו יִטְמָא:	And everything that she lies on in her menstrual separation will be unclean, and everything she sits on will be unclean,	
Lev 15:21	וְכָל־הַנִּגָּע בְּמִשְׁכַּבָּהּ יִכְבֵּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְיִטְמָא עַד־הָעֶרֶב:	and <u>anyone</u> who touches her bed will wash his clothes, and he will wash <i>himself</i> with water, and he will be unclean until the evening.	anyone ← everyone.
Lev 15:22	וְכָל־הַנִּגָּע בְּכָל־כְּלִי אֲשֶׁר־תֵּשֵׁב עָלָיו יִכְבֵּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְיִטְמָא עַד־הָעֶרֶב:	And <u>anyone</u> who touches <u>any</u> item of <i>furniture</i> that she sits on will wash his clothes and he will wash <i>himself</i> with water, and he will be unclean until the evening.	anyone ← everyone. <hr/> any ← every.
Lev 15:23	וְאִם עַל־הַמִּשְׁכָּב הוּא אִוּ עַל־הַכְּלִי אֲשֶׁר־הוּא יִשְׁבֹּת־עָלָיו בְּנִגְעוֹ־בּוֹ יִטְמָא עַד־הָעֶרֶב:	And if it <i>is</i> the bed or the item of <i>furniture</i> on which she sits, when he touches the <i>item</i> , he will be unclean until the evening.	the bed ... the item ← on the bed ... on the item, pleonastically to English ears, since we have on which following. <hr/> the item ← it.
Lev 15:24	וְאִם שָׁכַב יִשְׁכַּב אִישׁ אֹתָהּ וְתִהְיֶה נִדְתָּהּ עָלָיו וְיִטְמָא שִׁבְעַת יָמִים וְכָל־הַמִּשְׁכָּב אֲשֶׁר־יִשְׁכַּב עָלָיו יִטְמָא: פ	And if a man <u>actually</u> lies with her, then her menstrual impurity will be upon him, and he will be unclean for seven days, and <u>all</u> the bed he lies on will be unclean.	actually lies: infinitive absolute. <hr/> all the bed: or every bed.
Lev 15:25	וְאִשָּׁה כִּי־יִזְוֹב זֹב דָּמָהּ יָמִים רַבִּים בְּלֹא עֵת־נִדְתָּהּ אִוּ כִּי־תִזְוֹב עַל־נִדְתָּהּ כָּל־יָמֵי זֹב טְמֵאתָהּ כִּי־יָמֵי נִדְתָּהּ תִּהְיֶה טְמֵאָה הוּא:	And if <i>with any</i> woman a discharge of her blood flows for many days not in the time of her menstrual separation, or if it discharges beyond <i>the time of</i> her menstrual separation, all the days of her <u>unclean discharge</u> will be as the days of her menstrual separation. She is unclean.	her unclean discharge ← the discharge of her uncleanness, a Hebraic genitive.
Lev 15:26	כָּל־הַמִּשְׁכָּב אֲשֶׁר־תִּשְׁכַּב עָלָיו כָּל־יָמֵי זֹבָהּ כְּמִשְׁכָּב נִדְתָּהּ יְהִי־לָהּ וְכָל־הַכְּלִי אֲשֶׁר תֵּשֵׁב עָלָיו טְמָא יְהִי כְּטִמְאֹת נִדְתָּהּ:	<u>Any</u> bed that she lies on <i>on any</i> of the days of her discharge will be as the bed of her menstrual separation to her, and every item of <i>furniture</i> on which she sits will be unclean, as <i>with</i> the uncleanness of her menstrual separation.	any (2x) ← every.
Lev 15:27	וְכָל־הַנִּגָּע בָּם יִטְמָא וְכָבֵס בְּגָדָיו וְרָחַץ בַּמַּיִם וְיִטְמָא עַד־הָעֶרֶב:	And <u>anyone</u> who touches them will become unclean, and he will wash his clothes and he will wash <i>himself</i> with water, and he will be unclean until the evening.	anyone ← everyone.

Lev 15:28	וְאִם־טָהְרָה מִזּוֹבָהּ וְסִפְרָה לָּהּ שִׁבְעַת יָמִים וְאַחֲרַיִךְ תִּטְהָרֶה:	And <u>when</u> she has been cleansed of her discharge, she will <u>reserve</u> herself seven days, and after <u>that</u> she will be clean.	when: the word usually means <i>if</i> , but [AnLx] also gives <i>when</i> . <hr/> reserve ← <i>count</i> .
Lev 15:29	וּבַיּוֹם הַשְּׁמִינִי תִקַּח־לָּהּ שְׁתֵּי תְּרִים אוֹ שְׁנֵי בְנֵי יוֹנָה וְהֵבִיֵּאָה אוֹתָם אֶל־הַכֹּהֵן אֶל־פֶּתַח אֹהֶל מוֹעֵד:	And on the eighth day, she will take two turtle-doves or two young pigeons, and she will bring them to the priest at the entrance to the tent of contact.	at ← <i>to</i> .
Lev 15:30	וְעָשָׂה הַכֹּהֵן אֶת־הָאֶחָד חֲטָאת וְאֶת־הָאֶחָד עֹלָה וּכְפָר עָלֶיהָ הַכֹּהֵן לִפְנֵי יְהוָה מִזּוֹב טִמְאַתָּהּ:	And the priest will offer <u>one of them</u> as a sin-offering and the <u>other</u> as a burnt offering. And the priest will atone for her before the LORD, for her <u>unclean discharge</u> .	offer ← <i>do</i> . <hr/> one ... the other ← <i>the one ... the one</i> . <hr/> unclean discharge ← <i>the discharge of her uncleanness, a Hebrew genitive</i> .
Lev 15:31	וְהִזְרַתֶּם אֶת־בְּנֵי־יִשְׂרָאֵל מִטִּמְאַתָּם וְלֹא יָמָתוּ בְּטִמְאַתָּם בְּטַבְּרָתָם אֶת־מִשְׁכְּנֵי אֲשֶׁר בְּתוֹכָם:	And <u>you</u> will separate the sons of Israel from their uncleanness so that they do not die in their uncleanness, by them making my tabernacle, which <i>is</i> in their midst, unclean.	you: plural. <hr/> so that: purposive use of the <i>vav</i> . <hr/> them making: gerundial use of the infinitive.
Lev 15:32	זֹאת תּוֹרַת הַזָּב וְאֲשֶׁר תֵּצֵא מִמֶּנּוּ שִׁכְבַּת־זֶרַע לְטִמְאַה־בָּהּ:	This <i>is</i> the procedure for him who has a discharge and <i>for</i> him from whom <u>semen</u> is emitted, so as to become unclean by it,	procedure for ← <i>law of</i> . <hr/> semen: see Lev 15:16.
Lev 15:33	וְהִדּוּהָ בְּנִדְתָּהּ וְהַזָּב אֶת־זוּבוֹ לְזָכָר וּלְנִקְבָּהּ וּלְאִישׁ אֲשֶׁר יִשְׁכַּב עִם־טִמְאַהּ: פ	and of her that <i>is</i> sick in her period, and of him who <u>has a discharge</u> , for male or female, and for the man who lies with an unclean <i>woman</i> .’ ”	has a discharge ← <i>discharges his discharge</i> .
Lev 16:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה אַחֲרַיִךְ מֵאוֹת שְׁנֵי בְנֵי אַהֲרֹן בְּקִרְבָּתָם לִפְנֵי־יְהוָה וַיָּמָתוּ:	And the LORD spoke to Moses after the death of the two sons of Aaron when they made an offering before the LORD and died,	
Lev 16:2	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה דַּבֵּר אֶל־אַהֲרֹן אַחִיךָ וְאַל־יָבֹא בְּכַל־עֵת אֶל־הַקֹּדֶשׁ מִבַּיִת לְפָרֹכֶת אֶל־פְּנֵי הַכַּפָּרֶת אֲשֶׁר עַל־הָאָרֶץ וְלֹא יָמוּת בִּי בַעֲוֹן אַרְאֶה עַל־הַכַּפָּרֶת:	and the LORD said to Moses, “Speak to Aaron your brother, and don’t let him come at <i>just any</i> time to the <u>holy place</u> inside the veil, into the presence of the atonement cover which <i>is</i> over the ark, so that he does not die, for I will appear over the atonement cover in the cloud.	any ← <i>every</i> . <hr/> holy place: as noted by [CB], the “holy place” in this chapter is the <i>holy of holies</i> , being inside the veil. <hr/> so that: purposive use of the <i>vav</i> .
Lev 16:3	בְּזֹאת יָבֹא אַהֲרֹן אֶל־הַקֹּדֶשׁ בְּפָר בֶּן־בָּקָר לְחֻטָּאת וְאֵיל לְעֹלָה:	Aaron will come to the sanctuary with this: with a bull-calf of the oxen for a sin-offering, and a ram for a burnt offering.	

Lev 16:4	<p>כְּתַנְתִּיבֹד קֹדֶשׁ יִלְבָּשׁ וּמְכַנְסֵי־בֶד יִהְיוּ עַל־בְּשָׂרוֹ וּבְאַבְנֵט בֶּד יַחְגֹּר וּבְמַצְנֶפֶת בֶּד יַצְנֹף בְּגָדֵי־קֹדֶשׁ הֵם וְרָחַץ בַּמַּיִם אֶת־בְּשָׂרוֹ וּלְבָשָׁם:</p>	<p>He will wear a holy fine linen tunic, and fine linen trousers will be over his <u>body</u>, and he will gird <i>himself</i> with a fine linen girdle, and he will wear a fine linen turban. They <i>are</i> holy garments, and he will wash his <u>body</u> with water, and he will put them on.</p>	<p>body (2x) ← <i>flesh</i>. <hr/> wear: the word specific to, and cognate with, <i>turban</i>.</p>
Lev 16:5	<p>וּמֵאֵת עֵדוּת בְּנֵי יִשְׂרָאֵל יִקַּח שְׁנֵי־שְׂעִירֵי עֲזִים לַחֲטָאת וְאֵיל אֶחָד לְעֹלָה:</p>	<p>And he will take from the congregation of the sons of Israel two goat bucks for a sin-offering and one ram for a burnt offering.</p>	
Lev 16:6	<p>וְהִקְרִיב אֹהֶלֶן אֶת־פָּר הַחֲטָאת אֲשֶׁר־לוֹ וּכְפָר בְּעֹדוֹ וּבְעֵד בֵּיתוֹ:</p>	<p>And Aaron will offer the bull of the sin-offering which <i>is</i> for himself, and he will atone for himself and for his household,</p>	
Lev 16:7	<p>וְלָקַח אֶת־שְׁנֵי הַשְּׂעִירִים וְהִעֲמִיד אֹתָם לִפְנֵי יְהוָה פֶּתַח אֹהֶל מוֹעֵד:</p>	<p>and he will take the two goat bucks and stand them before the LORD <i>at</i> the entrance <i>to</i> the tent of contact.</p>	
Lev 16:8	<p>וְנָתַן אֹהֶלֶן עַל־שְׁנֵי הַשְּׂעִירִים גּוֹרְלוֹת גּוֹרֵל אֶחָד לַיהוָה וּגּוֹרֵל אֶחָד לְעִזָּאוֹל:</p>	<p>And Aaron will cast lots for the two goat bucks. One lot <i>is</i> for the LORD, and one lot <i>is</i> for the scapegoat.</p>	<p>scapegoat ← <i>departure-goat</i>.</p>
Lev 16:9	<p>וְהִקְרִיב אֹהֶלֶן אֶת־הַשְּׂעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרֵל לַיהוָה וַעֲשֵׂהוּ חֲטָאת:</p>	<p>And Aaron will offer the goat buck on which the lot fell to the LORD, and he will perform <i>the sacrifice of it as</i> a sin-offering.</p>	
Lev 16:10	<p>וְהַשְּׂעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרֵל לְעִזָּאוֹל יַעֲמַד־חַי לִפְנֵי יְהוָה לְכַפֵּר עָלָיו לְשַׁלַּח אֹתוֹ לְעִזָּאוֹל הַמִּדְבָּרָה:</p>	<p>But the goat on which the lot fell <i>to be</i> the scapegoat will be stood before the LORD alive, to <u>atone for himself</u>, <u>by dismissing it</u> as a scapegoat into the desert.</p>	<p>atone for himself: <i>atone for</i> as in Ex 30:15, or <i>atone on</i>, as in Ex 29:37. <hr/> by dismissing: gerundial use of the infinitive.</p>
Lev 16:11	<p>וְהִקְרִיב אֹהֶלֶן אֶת־פָּר הַחֲטָאת אֲשֶׁר־לוֹ וּכְפָר בְּעֹדוֹ וּבְעֵד בֵּיתוֹ וְשַׁחַט אֶת־פָּר הַחֲטָאת אֲשֶׁר־לוֹ:</p>	<p>And Aaron will offer the bull of the sin-offering which <i>is</i> for himself, and he will atone for himself and for his household, and he will slaughter the bull of the sin-offering which <i>is</i> for himself.</p>	
Lev 16:12	<p>וְלָקַח מְלֵאֵה־מִחֶתֶת גַּחְלִי־אֵשׁ מֵעַל הַמִּזְבֵּחַ מִלִּפְנֵי יְהוָה וּמְלֵא חֲפָנָיו קִטְרֶת סָמִים דִּקָּה וְהֵבִיא מִבֵּית לַפָּרְכָת:</p>	<p>And he will take a censer full of <u>burning coals</u> from the altar before the LORD, <u>with his hands full</u> of aromatic incense <i>ground</i> fine, and he will bring <i>it</i> inside the veil,</p>	<p>burning coals ← <i>burning coals of fire</i>. <hr/> with his hands full ← <i>and fullness of his dual-fists</i>.</p>

Lev 16:13	וּנָתַן אֶת־הַקְּטֹרֶת עַל־הָאֵשׁ לִפְנֵי יְהוָה וְכֶסֶה עָנָן הַקְּטֹרֶת אֶת־הַכַּפֹּרֶת אֲשֶׁר עַל־הָעֵדוּת וְלֹא יָמוּת:	and he will put the incense on the fire before the LORD, and the cloud of the incense will cover the atonement cover which <i>is</i> above the testimony, <u>so that</u> he does not die.	so that: purposive use of the vav.
Lev 16:14	וְלָקַח מִדָּם הַפָּר וְהִזָּה בְּאֶצְבָּעוֹ עַל־פְּנֵי הַכַּפֹּרֶת קִדְמָה וּלְפָנָי הַכַּפֹּרֶת יִזֶּה שִׁבְעַ־פְּעָמִים מִן־הַדָּם בְּאֶצְבָּעוֹ:	And he will take <i>some</i> of the blood of the bull, and he will sprinkle <i>it</i> with his finger on the surface of the atonement cover towards the east, and he will sprinkle <i>some</i> of the blood in front of the atonement cover with his finger seven times.	
Lev 16:15	וְשָׁחַט אֶת־שְׂעִיר הַחֲטָאֹת אֲשֶׁר לָעָם וְהֵבִיא אֶת־דָּמוֹ אֶל־מִבֵּית לַפָּרֹכֶת וַעֲשֵׂה אֶת־דָּמוֹ כְּאֲשֶׁר עָשָׂה לְדָם הַפָּר וְהִזָּה אֹתוֹ עַל־הַכַּפֹּרֶת וּלְפָנָי הַכַּפֹּרֶת:	And he will slaughter the goat buck of the sin-offering which <i>is</i> for the people, and he will bring its blood inside the veil, and he will do with its blood as he did with the blood of the bull, and he will sprinkle it on the atonement cover and in front of the atonement cover.	
Lev 16:16	וּכְפַר עַל־הַקֹּדֶשׁ מִטְּמֵאֹת בְּנֵי יִשְׂרָאֵל וּמִפְּשָׁעֵיהֶם לְכָל־חַטָּאתָם וּכְן יַעֲשֶׂה לְאֹהֶל מוֹעֵד הַשֹּׁכֵן אֹתָם בְּתוֹךְ טְמֵאָתָם:	And he will atone for the holy <i>place</i> because of the uncleanness of the sons of Israel, and because of their transgressions with all their sins, and he will do likewise for the tent of contact which remains with them in the midst of their <u>uncleanness</u> .	uncleanness ← <i>uncleannesses</i> .
Lev 16:17	וְכָל־אָדָם לֹא־יְהִיֶּה בְּאֹהֶל מוֹעֵד בְּבָאוֹ לְכַפֵּר בַּקֹּדֶשׁ עַד־צֵאתוֹ וְכַפֵּר בְּעֵדוֹ וּבְעַד בֵּיתוֹ וּבְעַד כָּל־קְהַל יִשְׂרָאֵל:	And there will be <u>no-one</u> at the tent of contact when he goes to make atonement in the holy <i>place</i> until he comes out and has atoned for himself and for his household and for the whole convocation of Israel.	no-one ← <i>everyone ... not</i> .
Lev 16:18	וַיֵּצֵא אֶל־הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי־יְהוָה וְכַפֵּר עָלָיו וְלָקַח מִדָּם הַפָּר וּמִדָּם הַשְּׂעִיר וּנָתַן עַל־קַרְנֹת הַמִּזְבֵּחַ סָבִיב:	And he will go out to the altar which <i>is</i> before the LORD, and he will atone <u>for</u> it, and he will take <i>some</i> of the bull's blood and <i>some</i> of the goat buck's blood, and he will put <i>it</i> on the horns of the altar round about.	for: or <i>on</i> .
Lev 16:19	וְהִזָּה עָלָיו מִן־הַדָּם בְּאֶצְבָּעוֹ שִׁבְעַ פְּעָמִים וְטָהְרוּ וּקְדָשׁוּ מִטְּמֵאֹת בְּנֵי יִשְׂרָאֵל:	And he will sprinkle <i>some</i> of the blood on it with his finger seven times, and he will cleanse it and sanctify it from the uncleanness of the sons of Israel.	
Lev 16:20	וְכֹלָה מִכַּפֵּר אֶת־הַקֹּדֶשׁ וְאֶת־אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ וְהִקְרִיב אֶת־הַשְּׂעִיר הַחַי:	And he will finish atoning for the holy <i>place</i> and the tent of contact and the altar, and he will <u>bring up</u> the goat buck that <i>is</i> alive.	bring up ← <i>bring near</i> , frequently used for <i>offering</i> , e.g. Lev 3:7.

Lev 16:21	<p>וְסָמַךְ אֶהְרֹן אֶת־שְׁתֵּי יָדָיו עַל רֹאשׁ הַשְּׁעִיר הַחַי וְהִתְוַדָּה עָלָיו אֶת־כָּל־עֲוֹנוֹת בְּנֵי יִשְׂרָאֵל וְאֶת־כָּל־פְּשָׁעֵיהֶם לְכָל־חַטָּאתָם וְנָתַן אֹתָם עַל־רֹאשׁ הַשְּׁעִיר וְשָׁלַח בְּיַד־אִישׁ עֲתִי הַמִּדְבָּרָה:</p>	<p>And Aaron will lay both his {Q: hands} [K: hand] on the head of the goat buck that <i>is</i> alive, and he will confess over it all the iniquities of the sons of Israel, and all their transgressions, in all their sins, and he will put them on the head of the goat buck, then he will release <i>it</i> by the hand of a man fit <i>for it</i> into the desert.</p>	<p>The <i>ketiv</i> might be an apocopated spelling of the <i>qeré</i>, admissible since the plurality is fixed by the word for <i>both</i>.</p>
Lev 16:22	<p>וְנָשָׂא הַשְּׁעִיר עָלָיו אֶת־כָּל־עֲוֹנוֹתָם אֶל־אֶרֶץ גְּזֵרָה וְשָׁלַח אֶת־הַשְּׁעִיר בַּמִּדְבָּר:</p>	<p>And the goat buck will bear on itself all their iniquities to an isolated land. So he will release the goat buck <u>into the desert</u>.</p>	<p>into the desert ← <i>in the desert</i>. [AnLx] admits, but “rarely”, <i>into</i>.</p>
Lev 16:23	<p>וּבָא אֶהְרֹן אֶל־אֹהֶל מוֹעֵד וּפָשַׁט אֶת־בְּגָדֵי הַבַּד אֲשֶׁר לָבַשׁ בְּבָאוֹ אֶל־הַקֹּדֶשׁ וְהִנִּיחָם שָׁם:</p>	<p>And Aaron will come to the tent of contact, and he will take off the fine linen garments which he put on when he went into the holy <i>place</i>, and he will deposit them there.</p>	
Lev 16:24	<p>וְרָחַץ אֶת־בְּשָׂרוֹ בַּמַּיִם בְּמִקְוֵם קָדוֹשׁ וְלָבַשׁ אֶת־בְּגָדָיו וַיֵּצֵא וַעֲשָׂה אֶת־עֹלֹתָו וְאֶת־עֹלֹת הָעָם וַיִּכַּפֵּר בְּעֵדוֹ וּבְעֵד הָעָם:</p>	<p>And he will wash his <u>body</u> with water in a holy place, and he will put his clothes on, then he will go out, and he will perform <i>the sacrifice</i> of his burnt offering and the burnt offering <u>for</u> the people, and he will atone for himself and for the people.</p>	<p>body ← <i>flesh</i>. <hr/> for ← <i>of</i>. Wider use of the construct state.</p>
Lev 16:25	<p>וְאֵת חֵלֶב הַחַטָּאת יִקְטִיר הַמִּזְבֵּחַה:</p>	<p>And he will burn the fat of the sin-offering <u>on</u> the altar.</p>	<p>on ← <i>onto</i>.</p>
Lev 16:26	<p>וְהַמְשַׁלַּח אֶת־הַשְּׁעִיר לְעִזְאֵזֶל יִכְבֶּס בְּגָדָיו וְרָחַץ אֶת־בְּשָׂרוֹ בַּמַּיִם וְאַחֲרֵי־כֵן יָבוֹא אֶל־הַמַּחֲנֶה:</p>	<p>And he who releases the goat buck as a scapegoat will wash his clothes and wash his <u>body</u> with water, and after that he will come to the camp,</p>	<p>body ← <i>flesh</i>.</p>
Lev 16:27	<p>וְאֵת פֶּרֶךְ הַחַטָּאת וְאֵת שְׁעִיר הַחַטָּאת אֲשֶׁר הוּבָא אֶת־דָּמָם לְכַפֵּר בַּקֹּדֶשׁ יוֹצֵא אֶל־מַחוּץ לַמַּחֲנֶה וְשָׂרְפוּ בָּאֵשׁ אֶת־עֹרֹתָם וְאֶת־בְּשָׂרָם וְאֶת־פְּרָשָׁם:</p>	<p>and he will bring the bull of the sin-offering and the goat buck of the sin-offering, whose blood was brought to make atonement in the holy <i>place</i>, out to outside the camp, and they will burn their skin and their flesh and their dung with fire.</p>	
Lev 16:28	<p>וְהַשָּׂרֹף אֹתָם יִכְבֶּס בְּגָדָיו וְרָחַץ אֶת־בְּשָׂרוֹ בַּמַּיִם וְאַחֲרֵי־כֵן יָבוֹא אֶל־הַמַּחֲנֶה:</p>	<p>And he who burns them will wash his clothes, and he will wash his <u>body</u> with water, and after that he will come to the camp.</p>	<p>body ← <i>flesh</i>.</p>

Lev 16:29	וְהִיְתָה לָכֶם לְחֻקַּת עוֹלָם בַּחֹדֶשׁ הַשְּׁבִיעִי בְּעָשׂוֹר לַחֹדֶשׁ תַּעֲנֹוּ אֶת־נַפְשֹׁתֵיכֶם וְכֹל־מְלֶאכֶה לֹא תַעֲשׂוּ הָאֶזְרָח וְהַגֵּר הַגֵּר בְּתוֹכְכֶם:	And it will be an age-abiding statute to you in the seventh month, on the tenth <i>day</i> of the month. You will humble yourselves, and you will not do any work – <i>neither</i> a native <i>nor</i> the foreigner who is living among you.	the seventh month, on the tenth <i>day</i> : this is the day of atonement. humble yourselves ← <i>afflict your souls</i> . any ← <i>every</i> .
Lev 16:30	כִּי־בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְהוָה תִּטְהָרוּ:	For on this day <i>the priest</i> will make atonement for you, to cleanse you. You shall be clean from all your sins before the LORD.	
Lev 16:31	שַׁבַּת שַׁבְּתוֹן הִיא לָכֶם וְעֲנִיתֶם אֶת־נַפְשֹׁתֵיכֶם חֻקַּת עוֹלָם:	It <i>is</i> a Sabbath of sabbatic observance to you, and you will humble yourselves. <i>It is</i> an age-abiding statute.	Sabbath: a high Sabbath, not necessarily a Saturday. humble yourselves ← <i>afflict your souls</i> .
Lev 16:32	וְכִפֹּר הַכֹּהֵן אֲשֶׁר־יִמָּשַׁח אֹתוֹ וְאֲשֶׁר יִמְלֵא אֶת־יָדָיו לְכַהֵן תַּחַת אָבִיו וְלִבָּשׁ אֶת־בְּגָדֵי הַבָּד בְּגָדֵי הַקֹּדֶשׁ:	And the priest, whom he shall anoint, and whom he shall install to officiate as priest in place of his father, will make atonement, and he will put the fine linen garments on – the holy garments.	install ← <i>fill the hand of</i> .
Lev 16:33	וְכִפֹּר אֶת־מִקְדָּשׁ הַקֹּדֶשׁ וְאֶת־אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ יִכַּפֵּר וְעַל הַכֹּהֲנִים וְעַל־כָּל־עַם הַקָּהָל יִכַּפֵּר:	And he will atone for the holy sanctuary, and he will atone for the tent of contact and the altar, and he will atone for the priests, and for all the people of the convocation.	
Lev 16:34	וְהִיְתָה־זֹאת לָכֶם לְחֻקַּת עוֹלָם לְכַפֵּר עַל־בְּנֵי יִשְׂרָאֵל מִכָּל־חַטָּאתָם אַחַת בַּשָּׁנָה וְלַעֲשׂ כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: פ	And this will be an age-abiding statute to you, to atone for the sons of Israel – for all their sins – once a year.” And he did as the LORD commanded Moses.	
Lev 17:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	And the LORD spoke to Moses and said,	
Lev 17:2	דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו וְאֶל־ כָּל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם זֶה הַדְּבָר אֲשֶׁר־צִוָּה יְהוָה לֵאמֹר:	“Speak to Aaron and to his sons and to all the sons of Israel and say to them, ‘This <i>is</i> the word which the LORD commanded when he said,	
Lev 17:3	אִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל אֲשֶׁר יִשְׁחַט שׂוֹר אוֹ־כֶשֶׂב אוֹ־עֵז בְּמַחֲנֶה אוֹ אֲשֶׁר יִשְׁחַט מִחוּץ לַמַּחֲנֶה:	« <i>As for any man</i> of the house of Israel who slaughters an ox or lamb or goat in the camp, or who slaughters <i>one</i> outside the camp,	any man ← <i>a man, a man</i> . slaughters: i.e. in the context of sacrifice to the LORD, as is seen from the verses following.

Lev 17:4	וְאֶל־פֶּתַח אֹהֶל מוֹעֵד לֹא הֵבִיאוּ לְהִקְרִיב קִרְבָּן לַיהוָה לִפְנֵי מִשְׁכַּן יְהוָה דָּם יִחָשֵׁב לְאִישׁ הֵהוּא דָם שִׁפָּךְ וְנִכְרַת הָאִישׁ הֵהוּא מִקֶּרֶב עַמּוֹ:	and <i>who</i> does not bring it to the entrance of the tent of contact to offer <i>it as</i> an oblation to the LORD before the LORD's tabernacle, blood will be imputed to that man; he has shed blood, and that man will be cut off from the midst of his people,	
Lev 17:5	לְמַעַן אֲשֶׁר יָבִיאוּ בְנֵי יִשְׂרָאֵל אֶת־זִבְחֵיהֶם אֲשֶׁר הֵם זֹבְחִים עַל־פְּנֵי הַשֹּׁדֶה וְהֵבִיִּימ לַיהוָה אֶל־פֶּתַח אֹהֶל מוֹעֵד אֶל־הַכֹּהֵן וְזָבְחוּ זִבְחֵי שְׁלָמִים לַיהוָה אוֹתָם:	in order that the sons of Israel bring their sacrifices which they have been sacrificing <u>in the open field</u> , and they bring them to the LORD, to the entrance of the tent of contact, to the priest, and that they sacrifice them <i>as</i> peace-sacrifices to the LORD.	in the open field ← <i>on the surface of the field.</i>
Lev 17:6	וְזָרַק הַכֹּהֵן אֶת־הַדָּם עַל־מִזְבֵּחַ יְהוָה פֶּתַח אֹהֶל מוֹעֵד וְהִקְטִיר הַחֵלֶב לְרִיחַ נִיחֹחַ לַיהוָה:	Then the priest will sprinkle the blood on the LORD's altar <i>at</i> the entrance to the tent of contact, and he will burn the fat as a sweet fragrance to the LORD.	
Lev 17:7	וְלֹא־יִזְבְּחוּ עוֹד אֶת־זִבְחֵיהֶם לְשֵׁעִירִים אֲשֶׁר הֵם זֹנִים אַחֲרֵיהֶם חֻקַּת עוֹלָם תִּהְיֶה־זֹאת לָהֶם לְדֹרֹתָם:	And they will no longer <u>make</u> their sacrifices to the <u>demons</u> which they go whoring after. This will be an age-abiding statute to them in their generations.»	make ← <i>sacrifice.</i> demons: the word can also mean <i>goats and hairy.</i>
Lev 17:8	וְאַלְהֵם תֹּאמַר אִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל וּמִן־הַגֵּר אֲשֶׁר־יִגֹּר בְּתוֹכְכֶם אֲשֶׁר־יַעֲלֶה עֲלֶה אוֹזֵבַח:	And you will say to them, 'Any <u>man</u> from the house of Israel, and from the <u>foreigners</u> who dwell in their midst, who offers a burnt offering or a sacrifice,	any man ← <i>a man, a man.</i> foreigners ← <i>foreigner.</i>
Lev 17:9	וְאֶל־פֶּתַח אֹהֶל מוֹעֵד לֹא יָבִיִּימוּ לַעֲשׂוֹת אֹתוֹ לַיהוָה וְנִכְרַת הָאִישׁ הֵהוּא מֵעַמּוֹ:	but <i>who</i> does not bring it to the entrance of the tent of contact, for <u>it to be made</u> to the LORD, that man will be cut off from his <u>people</u> .	it to be made ← <i>to make it.</i> people ← <i>peoples.</i>
Lev 17:10	וְאִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל וּמִן־הַגֵּר הַגֵּר בְּתוֹכְכֶם אֲשֶׁר יֹאכַל כָּל־דָּם וְנָתַתִּי פָּנָי בְּנַפְשׁ הָאֹכֵלֶת אֶת־הַדָּם וְהִכַּרְתִּי אֹתָהּ מִקֶּרֶב עַמּוֹ:	And <i>as for</i> any <u>man</u> from the house of Israel, or from the <u>foreigners</u> who dwell in their midst, who consumes <u>any</u> blood, I will <u>oppose</u> that <u>person</u> who consumes blood, and I will cut <u>him</u> off from the midst of <u>his</u> people.	any man ← <i>a man, a man.</i> foreigners ← <i>foreigner.</i> any ← <i>all.</i> oppose ← <i>put my face to.</i> person ... him ... his ← <i>soul ... it ... its.</i>
Lev 17:11	כִּי נַפְשׁ הַבָּשָׂר בַּדָּם הִוא וְאֲנִי נָתַתִּיו לָכֶם עַל־הַמִּזְבֵּחַ לְכַפֵּר עַל־נַפְשׁוֹתֵיכֶם כִּי־הִוא הִוא בְּנַפְשׁ יְכַפֵּר:	For the <u>life</u> of the flesh <i>is</i> in the blood, and I have appointed it for you on the altar, to atone for your <u>lives</u> , for it <i>is</i> the blood which atones for the <u>life</u> .'	life ... lives ... life ← <i>soul ... souls ... soul.</i>

Lev 17:12	עַל-כֵּן אָמַרְתִּי לְבָנֵי יִשְׂרָאֵל כָּל-נֶפֶשׁ מִכֶּם לֹא-תֹאכַל דָּם וְהַגֵּר הַגֵּר בְּתוֹכְכֶם לֹא-יֹאכַל דָּם: ס	That <i>is</i> why I have said to the sons of Israel, ‘None of you will consume blood, nor will the foreigner who dwells among you consume blood.’	none ← <i>every soul ... not</i> .
Lev 17:13	וְאִישׁ אִישׁ מִבְּנֵי יִשְׂרָאֵל וּמִן-הַגֵּר הַגֵּר בְּתוֹכְכֶם אֲשֶׁר יֵצֵד צִיד חַיָּה אוֹ-עוֹף אֲשֶׁר יֹאכַל וְשִׁפְךָ אֶת-דָּמֹו וְכִסְהוּ בְּעָפָר:	So <i>as for</i> any man of the sons of Israel and of the foreigners who dwell in their midst, who hunts for a live catch, or birds which are eaten, he will pour out its blood and cover it with dust.	any man ← <i>a man, a man</i> . foreigners ← <i>foreigner</i> . live catch ← <i>hunting of an animal</i> .
Lev 17:14	כִּי-נֶפֶשׁ כָּל-בֶּשֶׂר דָּמוֹ בְּנֶפֶשׁוֹ הוּא וְאָמַר לְבָנֵי יִשְׂרָאֵל דָּם כָּל-בֶּשֶׂר לֹא תֹאכְלוּ כִּי נֶפֶשׁ כָּל-בֶּשֶׂר דָּמוֹ הוּא כָּל-אֲכָלֹו יִכָּרֵת:	For the <u>life</u> of all flesh <i>is</i> its blood <i>which is</i> for its <u>life</u> . So I said to the sons of Israel, ‘You will not consume the blood of any flesh, for the <u>life</u> of all flesh <i>is</i> its blood; anyone who consumes it will be cut off.’	life ... life ... life ← <i>soul ... soul ... soul</i> . any ← <i>all</i> . anyone ← <i>everyone</i> .
Lev 17:15	וְכָל-נֶפֶשׁ אֲשֶׁר תֹּאכַל נְבִלָה וְטֵרֶפֶה בְּאֶרֶץ וּבְגֵר וּכְבָשׁ בְּגִדָיו וְרִחַץ בַּמַּיִם וְטָמֵא עַד-הָעֶרֶב וְטָהַר:	And <i>as for</i> anyone who eats a carcass of natural death or a savaged carcass, among native people or foreigners, he will wash his clothes and wash himself with water, and he will be unclean until the evening. Then he will be clean.	anyone ← <i>every soul</i> . or (2x): disjunctive use of the <i>vav</i> . foreigners ← <i>the foreigner</i> .
Lev 17:16	וְאִם לֹא יִכְבֹּשׁ וּבִשְׂרוֹ לֹא יִרְחֹץ וְנִשָּׂא עוֹנוֹ: פ	But if he does not wash <i>his clothes</i> or does not wash his <u>body</u> , then he will bear his iniquity.”	body ← <i>flesh</i> .
Lev 18:1	וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵּאמֹר:	And the LORD spoke to Moses and said,	
Lev 18:2	דַּבֵּר אֶל-בָּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם:	“Speak to the sons of Israel and say to them, ‘I <i>am</i> the LORD your God.	
Lev 18:3	כַּמַּעֲשֵׂה אֶרֶץ-מִצְרַיִם אֲשֶׁר יִשְׁבַּתְּמָה לֹא תַעֲשׂוּ וּכַמַּעֲשֵׂה אֶרֶץ-כְּנָעַן אֲשֶׁר אֲנִי מְבִיא אֶתְכֶם שָׁמָּה לֹא תַעֲשׂוּ וּבַחֲקֵיהֶם לֹא תֵלְכוּ:	You will not act according to the practices of the land of Egypt in which you lived, and you will not act according to the practices of the land of Canaan to which I am bringing you. And you shall not walk in their statutes.	practices (2x) ← <i>doing</i> .
Lev 18:4	אֶת-מִשְׁפָּטֵי תַעֲשׂוּ וְאֶת-חֻקֹּתַי תִּשְׁמְרוּ לְלַכֵּת בָּהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם:	You will <u>act</u> in accordance with my regulations, and you will keep my statutes, <u>by walking</u> in them. I <i>am</i> the LORD your God.	act in accordance with ← <i>do</i> . by walking: gerundial use of the infinitive.

Lev 18:5	וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אַתֶּם הָאָדָם וְחַי בָּהֶם אֲנִי יְהוָה: ס	And you will keep my statutes and my regulations, which a man shall do and live by . I <i>am</i> the LORD.	Rom 10:5, Gal 3:12.
Lev 18:6	אִישׁ אִישׁ אֶל־כָּל־שָׂאֵר בְּשָׂרוֹ לֹא תִקְרְבוּ לְגִלּוֹת עֲרוּהָ אֲנִי יְהוָה: ס	No man will approach <u>any</u> kinsman of the flesh to uncover nakedness. I <i>am</i> the LORD.	no man will ← <i>a man, a man ... will not.</i> <hr/> any ← <i>every.</i>
Lev 18:7	עֲרוֹת אָבִיךָ וְעֲרוֹת אִמְךָ לֹא תִגְלֶה אִמְךָ הִוא לֹא תִגְלֶה עֲרוֹתֶיהָ: ס	You shall not uncover the nakedness of your father or the nakedness of your mother: she <i>is</i> your mother; you shall not uncover her nakedness.	
Lev 18:8	עֲרוֹת אִשְׁת־אָבִיךָ לֹא תִגְלֶה עֲרוֹת אָבִיךָ הִוא: ס	You shall not uncover the nakedness of the wife of your father: it <i>is</i> the nakedness of your father.	
Lev 18:9	עֲרוֹת אַחֻוֹתֶיךָ בַת־אָבִיךָ אוֹ בַת־אִמְךָ מוֹלְדֵת בַּיִת אוֹ מוֹלְדֵת חוּץ לֹא תִגְלֶה עֲרוֹתֶיךָ: ס	<i>As for</i> the nakedness of your sister, the daughter of your father or the daughter of your mother, <i>whether</i> born at home or born away from home, you shall not uncover <u>her</u> nakedness.	or: this is a specifically disjunctive conjunction, unlike the general-purpose <i>vav</i> of Lev 18:17. <hr/> her ← <i>their</i> . Hebrew uses a plural form after “or”, but the antecedent, <i>your sister</i> , is singular.
Lev 18:10	עֲרוֹת בַּת־בְּנֶיךָ אוֹ בַת־בִּתְּךָ לֹא תִגְלֶה עֲרוֹתֶיךָ כִּי עֲרוֹתֶיךָ הֵנָּה: ס	<i>As for</i> the nakedness of your son's daughter or your daughter's daughter, you shall not uncover <u>their</u> nakedness, for <u>they are</u> your nakedness.	or: this is a specifically disjunctive conjunction, unlike the general-purpose <i>vav</i> of Lev 18:17. <hr/> their ... they: here the forms can be taken as having a plural antecedent.
Lev 18:11	עֲרוֹת בַּת־אִשְׁת־אָבִיךָ מוֹלְדֵת אָבִיךָ אַחֻוֹתֶיךָ הִוא לֹא תִגְלֶה עֲרוֹתֶיהָ: ס	<i>As for</i> the nakedness of the daughter of your father's wife – your father's offspring – she <i>is</i> your sister; you shall not uncover her nakedness.	sister: standing for a half-sister, with a different mother.
Lev 18:12	עֲרוֹת אַחֻוֹת־אָבִיךָ לֹא תִגְלֶה שָׂאֵר אָבִיךָ הִוא: ס	You shall not uncover the nakedness of your father's sister: she <i>is</i> your father's kin.	
Lev 18:13	עֲרוֹת אַחֻוֹת־אִמְךָ לֹא תִגְלֶה כִּי־שָׂאֵר אִמְךָ הִוא: ס	You shall not uncover the nakedness of your mother's sister, for she <i>is</i> your mother's kin.	
Lev 18:14	עֲרוֹת אַחִי־אָבִיךָ לֹא תִגְלֶה אֶל־אִשְׁתּוֹ לֹא תִקְרַב דְּדָתָךְ הִוא: ס	You shall not uncover the nakedness of your father's brother; you shall not approach his wife: she <i>is</i> your aunt.	

Lev 18:15	עֲרוֹת כַּלְתָּךְ לֹא תִגְלֶה אִשָּׁת בְּנִךְ הוּא לֹא תִגְלֶה עֲרוֹתָהּ: ס	You shall not uncover the nakedness of your daughter-in-law: she <i>is</i> your son's wife; you shall not uncover her nakedness.	
Lev 18:16	עֲרוֹת אִשְׁת־אָחִיךָ לֹא תִגְלֶה עֲרוֹת אָחִיךָ הוּא: ס	You shall not uncover the nakedness of your brother's wife: it <i>is</i> your brother's nakedness.	
Lev 18:17	עֲרוֹת אִשָּׁה וּבִתָּהּ לֹא תִגְלֶה אֶת־בִּתְבִנָּהּ וְאֶת־בִּתְבִתָּהּ לֹא תִקַּח לְגִלוֹת עֲרוֹתָהּ שְׂאֵרָה הֵנָּה זְמָה הוּא	You shall not uncover the nakedness of a woman and her daughter, <i>nor</i> will you take her son's daughter <u>or</u> her daughter's daughter to uncover her nakedness: they <i>are</i> her kin; it <i>is</i> lewdness.	or: disjunctive use of the <i>vav</i> .
Lev 18:18	וְאִשָּׁה אֶל־אָחִתָּהּ לֹא תִקַּח לְצֶרֶר לְגִלוֹת עֲרוֹתָהּ עָלֶיהָ בְּחַיֶּיהָ:	And you will not take a woman <i>to wife</i> in addition to her sister, <i>which</i> would cause strife <u>in</u> uncovering her nakedness as well as the <i>first</i> one's, while she <i>is still</i> alive.	in uncovering: gerundial use of the infinitive.
Lev 18:19	וְאֶל־אִשָּׁה בְּנִדַת טְמֵאָתָהּ לֹא תִקְרַב לְגִלוֹת עֲרוֹתָהּ:	And you will not approach a woman in her <i>time of</i> being set apart for her menstrual impurity, <u>uncovering</u> her nakedness.	uncovering ← <i>to uncover</i> .
Lev 18:20	וְאֶל־אִשָּׁת עַמִּיתְךָ לֹא־תִתֵּן שְׂכִבְתָּךְ לְזָרַע לְטְמֵאָה־בָּהּ:	And you shall not <u>lie in</u> intercourse with your fellow citizen's wife, so being defiled by her.	lie in intercourse with ← <i>give your lying for seed to</i> .
Lev 18:21	וּמִזְרַעְךָ לֹא־תִתֵּן לְהַעֲבִיר לְמֹלֶךְ וְלֹא תַחַלֵּל אֶת־שֵׁם אֱלֹהֶיךָ אֲנִי יְהוָה:	And you shall not let <i>any</i> of your seed <u>impregnate prostitutes</u> of Molech, and you shall not profane the name of your God. I <i>am</i> the LORD.	impregnate <i>prostitutes</i> of: compare Job 21:10 (verb in <i>piel</i> there). [BDB] and AV translate <i>pass through (fire)</i> , which is possible, but out of context here and in Lev 20:5. So AV differs. <hr/> Molech ← <i>the Molech</i> , and similarly throughout Leviticus.
Lev 18:22	וְאֶת־זָכָר לֹא תִשְׁכַּב מִשְׁכְּבֵי אִשָּׁה תוֹעֵבָה הוּא:	You shall not lie with a male <i>as in the act</i> of lying <i>with</i> a woman. It <i>is</i> an abomination.	act ← <i>acts</i> .
Lev 18:23	וּבְכָל־בְּהֵמָה לֹא־תִתֵּן שְׂכִבְתָּךְ לְטְמֵאָה־בָּהּ וְאִשָּׁה לֹא־תִעַמַּד לִפְנֵי בְּהֵמָה לְרַבְעָה תִבָּל הוּא:	And you shall not let your <u>intercourse</u> be with <i>any</i> animal, so defiling <i>yourself</i> with it, and a woman shall not stand before an animal so that it copulates with her; it <i>is</i> a <u>perversion</u> .	intercourse ← <i>lying</i> . <hr/> any ← <i>every</i> . <hr/> perversion ← <i>mixture, confusion</i> .
Lev 18:24	אֶל־תִּטְמְאוּ בְּכָל־אֵלֶּה כִּי בְּכָל־אֵלֶּה נִטְמְאוּ הַגּוֹיִם אֲשֶׁר־אֲנִי מְשַׁלַּח מִפְּנֵיכֶם:	Do not defile yourselves with <u>any</u> of these, for the Gentiles are defiled by all of these, whom I am casting out before you.	any ← <i>all</i> .
Lev 18:25	וּתִטְמָא הָאָרֶץ וְאֶפְקַד עוֹנָהּ עָלֶיהָ וְתִקָּא הָאָרֶץ אֶת־יֹשְׁבֵיהָ:	And the land is defiled, and <u>I will visit it for its iniquity</u> , and the land will vomit up its inhabitants.	I will visit it for its iniquity ← <i>I will visit its iniquity on it</i> .

Lev 18:26	וּשְׁמַרְתֶּם אֹתָם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי וְלֹא תַעֲשׂוּ מִכֹּל הַתּוֹעֵבֹת הָאֵלֶּה הָאֲזֹרָח וְהַגֵּר הַגֵּר בְּתוֹכְכֶם:	And you will keep my statutes and my regulations, and you will not commit <u>any</u> of these abominations – <i>neither</i> the native nor the foreigner who is living in your midst –	any ← <i>all</i> .
Lev 18:27	כִּי אֶת־כָּל־הַתּוֹעֵבֹת הָאֵל עָשׂוּ אֲנֹשֵׁי־הָאָרֶץ אֲשֶׁר לִפְנֵיכֶם וַתִּטְמָא הָאָרֶץ:	for the men of the land who <i>were</i> before you <u>committed</u> all these abominations, and the land has become defiled,	committed: in a Hebrew “OVS” (object-verb-subject) sentence.
Lev 18:28	וְלֹא־תִקֵּא הָאָרֶץ אֶתְכֶם בְּטִמְאַכֶם אֹתָהּ כַּאֲשֶׁר קָאָה אֶת־הַגֵּוֹי אֲשֶׁר לִפְנֵיכֶם:	so that the land does not vomit you up for your <u>defiling</u> of it, as it vomited up the nation which <i>was</i> before you.	your defiling: gerundial use of the infinitive.
Lev 18:29	כִּי כָל־אִשָּׁר יַעֲשֶׂה מִכֹּל הַתּוֹעֵבוֹת הָאֵלֶּה וְנִכְרְתוּ הַנַּפְשׁוֹת הָעֹשֹׂת מִקֶּרֶב עַמָּם:	For <i>as for</i> <u>anyone</u> who commits <u>any</u> of the abominations, the <u>individuals</u> who commit <i>them</i> will be cut off from the midst of their people.	anyone ← <i>everyone</i> . <hr/> any ← <i>all</i> . <hr/> individuals ← <i>souls</i> .
Lev 18:30	וּשְׁמַרְתֶּם אֶת־מִשְׁמְרֹתַי לְבַלְתִּי עֲשׂוֹת מַחֲקוֹת הַתּוֹעֵבֹת אֲשֶׁר נַעֲשׂוּ לִפְנֵיכֶם וְלֹא תִטְמְאוּ בָהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם: פ	And you will keep my charge not to engage in <i>any</i> abominable statutes which were committed before you, and you will not defile yourselves with them. I <i>am</i> the LORD your God.’ ”	
Lev 19:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר	And the LORD spoke to Moses and said,	
Lev 19:2	דַּבֵּר אֶל־כָּל־עֵדֶת בְּנֵי־יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדוֹשִׁים תְּהִיוּ כִּי קְדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם:	“Speak to the whole congregation of the sons of Israel and say to them, ‘ You will be holy, for I, the LORD your God, am holy. ’ ”	1 Pet 1:16.
Lev 19:3	אִישׁ אָמוּ וְאָבִיו תִּירָאוּ וְאֶת־שַׁבְּתַתִּי תִשְׁמְרוּ אֲנִי יְהוָה אֱלֹהֵיכֶם:	Every <i>man</i> shall fear his mother and his father, and you shall keep my Sabbaths. I <i>am</i> the LORD your God.	every <i>man</i> ← <i>a man</i> , but with a plural verb. The word often means <i>each</i> .
Lev 19:4	אַל־תִּפְּנּוּ אֶל־הָאֱלֹהִים וְאֱלֹהֵי מִסְכָּה לֹא תַעֲשׂוּ לָכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם:	Do not turn to idols, nor make yourselves cast gods. I <i>am</i> the LORD your God.	
Lev 19:5	וְכִי תִזְבְּחוּ זֶבַח שְׁלָמִים לְיְהוָה לְרִצְוֹנְכֶם תִּזְבַּחְהוּ:	And if you <u>offer a peace-</u> <u>sacrifice</u> to the LORD, you will <u>offer it for your acceptance</u> .	offer (2x) ← <i>sacrifice</i> . <hr/> a peace-sacrifice ← <i>a sacrifice of “peaces”</i> . <hr/> for your acceptance: objective, with [CB], <i>for acceptance of you</i> ; or subjective, with AV, <i>of your goodwill</i> . So AV differs.

Lev 19:6	בַּיּוֹם זִבְחֵכֶם יֹאכַל וּמִמָּחֳרָת וְהַנּוֹתֵר עַד-יוֹם הַשְּׁלִישִׁי בְּאֵשׁ יִשָּׂרֶף:	It will be eaten on the day of your sacrifice, and on the next day. Then what remains up to <u>the third day</u> will be burned with fire.	the third day: compare Lev 7:17.
Lev 19:7	וְאִם הָאָכַל יֹאכַל בַּיּוֹם הַשְּׁלִישִׁי פְּגוּל הוּא לֹא יִרְצֶה:	And if it is eaten at all on the third day, it <i>is</i> a foul thing – it will not be accepted.	is eaten at all: infinitive absolute.
Lev 19:8	וְאֹכְלֵי עוֹנוֹ יִשָּׂא כִּי-אֶת-קֹדֶשׁ יְהוָה חָלַל וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא מֵעַמִּיהָ:	And he who eats it will bear his iniquity, for he has profaned the holiness of the LORD, and that person will be cut off from <u>his people</u> .	it ← <i>them</i> , referring to <i>peace-sacrifice(s)</i> . person ... his ← <i>soul ... its</i> . people ← <i>peoples</i> .
Lev 19:9	וּבִקְצֹרְכֶם אֶת-קְצִיר אֲרָצְכֶם לֹא תִכְלֶה פְּאֵת שְׂדֵךְ לְקַצֵּר וְלִקֹּט קְצִירְךָ לֹא תִלְקֹט:	And when you reap the harvest of your land, you will not <u>completely reap the corners of your field</u> , and you will not glean gleanings of your harvest.	completely reap the corners of your field ← <i>complete the corner of your field in reaping</i> .
Lev 19:10	וּכְרַמְךָ לֹא תֵעוֹלֵל וּפְרֹט כְּרַמְךָ לֹא תִלְקֹט לְעַנִּי וְלִגֵּר תַּעֲזֹב אֹתָם אֲנִי יְהוָה אֱלֹהֵיכֶם:	And you will not re-harvest your vineyard, and you will not glean fallen fruit of your vineyard; you will leave them for the poor and for the foreigner. I <i>am</i> the LORD your God.	
Lev 19:11	לֹא תִגְנֹבוּ וְלֹא-תִכְחָשׁוּ וְלֹא-תִשְׁקְרוּ אִישׁ בְּעַמִּיתוֹ:	You will not steal, and you will not deceive, and you will not lie to one another.	to one another ← <i>a man against his compatriot</i> .
Lev 19:12	וְלֹא-תִשָּׁבְעוּ בִשְׁמִי לִשְׁקֹר וְחָלַלְתָּ אֶת-שֵׁם אֱלֹהֶיךָ אֲנִי יְהוָה:	And you will not swear in my name falsely , so profaning the name of your God. I <i>am</i> the LORD.	Matt 5:33. so profaning ← <i>and you (would) profane</i> . AV differs (<i>neither shalt thou profane</i>), introducing another prohibition.
Lev 19:13	לֹא-תַעֲשֶׂק אֶת-רֵעֶךָ וְלֹא תִגְזֹל לֹא-תִלֵּין פְּעֻלַּת שְׂכִיר אֶתְךָ עַד-בֹּקֶר:	You shall not defraud your neighbour, and you will not plunder <u>him</u> , and <u>you will not keep the wages of a hired labourer with you until the morning</u> .	you will not keep the wages: or, with AV, taking תִּלֵּין as <i>qal</i> rather than <i>hiphil</i> , <i>the wages shall not pass the night</i> . So AV differs somewhat.
Lev 19:14	לֹא-תִקְלַל חֵרֵשׁ וּלְפָנֵי עוֹר לֹא תִתֵּן מִכְשָׁל וּיְרֵאתָ מֵאֱלֹהֶיךָ אֲנִי יְהוָה:	You shall not curse the deaf, and you shall not put a stumbling block before the blind. And you will fear your God. I <i>am</i> the LORD.	
Lev 19:15	לֹא-תַעֲשׂוּ עוֹל בַּמִּשְׁפָּט לֹא-תִשָּׂא פָנֶי-דָל וְלֹא תִהְדָּר פָּנֵי גָדוֹל בַּצֶּדֶק תִּשְׁפֹּט עַמִּיתְךָ:	You shall not commit injustice in judgment; you shall not <u>show partiality before the poor</u> , nor shall you show honour before the great; you shall judge your fellow citizen in righteousness.	show partiality before ← <i>lift the face of</i> .

Lev 19:16	לֹא־תֵלֵךְ רְכִיל בְּעַמֶּיךָ לֹא תַעֲמֹד עַל־דַּם רֵעֶךָ אֲנִי יְהוָה:	You shall not go <i>around</i> slandering among your <u>people</u> . You shall not <u>threaten to draw</u> your neighbour's blood. I <i>am</i> the LORD.	people ← <i>peoples</i> . threaten to draw your neighbour's blood ← <i>take a stand against the blood of your neighbour</i> .
Lev 19:17	לֹא־תִשְׂנֵא אֶת־אָחִיךָ בְּלִבְבְּךָ הוֹכַח תּוֹכִיחַ אֶת־עַמִּיתְךָ וְלֹא־תִשָּׂא עָלָיו חַטָּא:	You shall not hate your brother in your heart, you will <u>certainly</u> <u>reprove</u> your fellow citizen, and you will not countenance him <i>in</i> sin.	certainly reprove: infinitive absolute.
Lev 19:18	לֹא־תִקֶּם וְלֹא־תִטּוֹר אֶת־בְּנֵי עַמֶּיךָ וְאָהַבְתָּ לְרֵעֶךָ כַּמּוֹד אֲנִי יְהוָה:	You will not take revenge, and you will not <u>bear a grudge</u> against the sons of your people, and you shall love your neighbour as yourself . I <i>am</i> the LORD.	Matt 5:43, Matt 19:19, Matt 22:39, Mark 12:31, Mark 12:33, Luke 10:27, Rom 13:9, Gal 5:14, James 2:8. bear a grudge against ← <i>keep (anger implied)</i> , as in Ps 103:9, Jer 3:5.
Lev 19:19	אֶת־חֻקֹּתַי תִּשְׁמְרוּ בְהַמְתִּיךָ לֹא־תִרְבִּיעַ כְּלָאִים שָׂדֶךָ לֹא־תִזְרַע כְּלָאִים וּבְגָד כְּלָאִים שֶׁעֲטִיזוֹ לֹא יֵעָלֶה עָלֶיךָ: פ	You shall keep my statutes; you shall not breed your cattle across species; you shall not sow your field with diverse species, and no garment of diverse interwoven threads will come on you.	
Lev 19:20	וְאִישׁ כִּי־יִשְׁכַּב אֶת־אִשְׁהוֹ שִׁכְבַּת־זָרַע וְהוּא שִׁפְחָה נִחְרַפְתָּ לְאִישׁ וְהַפְּדָה לֹא נִפְדְּתָה אוֹ חֲפָשָׁה לֹא נִתְּזָלָה בְּקִרְתָּ תְהִיָּה לֹא יוֹמָתוֹ כִּי־לֹא חֲפָשָׁה:	And if a man <u>lies in intercourse</u> with a woman who <i>is</i> a <u>bondmaid acquired</u> for a man, and she has not <u>been redeemed at all</u> and no freedom has been granted to her, <i>then they will be scourged</i> . They shall not be put to death, for she has not been made free.	lies in intercourse ← <i>lies a lying of seed</i> . acquired for: AV differs somewhat, <i>betrothed to</i> . been redeemed at all: with a rare <i>hophal</i> infinitive absolute. <i>they will be scourged</i> ← <i>a scourging will come to pass</i> .
Lev 19:21	וְהֵבִיא אֶת־אֲשָׁמוֹ לַיהוָה אֶל־פֶּתַח אֹהֶל מוֹעֵד אֵיל אֲשָׁם:	And he will bring his guilt-offering to the LORD, to the entrance of the tent of contact – the ram of a guilt-offering.	
Lev 19:22	וּכְפַר עָלָיו הַכֹּהֵן בְּאֵיל הָאֲשָׁם לִפְנֵי יְהוָה עַל־חַטָּאתוֹ אֲשֶׁר חָטָא וְנִסְלַח לוֹ מִחַטָּאתוֹ אֲשֶׁר חָטָא: פ	And the priest will atone for him with the ram of the guilt-offering before the LORD for his sin which he <u>committed</u> , and his sin which he <u>committed</u> will be forgiven him.	committed (2x) ← <i>sinned</i> .
Lev 19:23	וּכְיִתְבְּאוּ אֶל־הָאָרֶץ וְנִטְעַתֶּם כָּל־עֵץ מֵאֲכָל וְעִרְלֹתֶם עִרְלֹתוֹ אֶת־פְּרִי שְׁלֹשׁ שָׁנִים יְהִיָּה לָכֶם עִרְלִים לֹא יֵאָכַל:	And when you go into the land, you will plant all <i>kinds of trees</i> for food, but you will <u>regard their fruit as uncircumcised</u> – you will <u>wait</u> three years <i>during which they will be</i> uncircumcised to you <i>and</i> not eaten.	trees ... their ... they ← <i>tree ... its ... it</i> . Collective usage. regard ... as uncircumcised ← <i>regard its foreskin as uncircumcised</i> . wait ← <i>have</i> .

Lev 19:24	ובשנה הרביעית יהיה כל־פְּרִי קֹדֶשׁ הַלְּוִיִּם לַיהוָה:	But in the fourth year all <u>their</u> fruit will be a <u>holy object of</u> <u>praise</u> to the LORD.	their ← <i>its</i> . holy <i>object of praise</i> ← <i>holiness of praises</i> , a Hebraic genitive.
Lev 19:25	ובשנה החמישית תאכלו את־פְּרִי לְהוֹסִיף לָכֶם תְּבוֹאָתוֹ אֲנִי יְהוָה אֱלֹהֵיכֶם:	And in the fifth year you will eat its fruit, and it will <u>increase</u> its produce to you. I <i>am</i> the LORD your God.	and it will increase ← <i>to increase</i> , the infinitive construct perhaps standing for the finite verb (common with the infinitive absolute).
Lev 19:26	לֹא תֹאכְלוּ עַל־הַדָּם לֹא תִנְחָשׁוּ וְלֹא תַעֲוֹנוּ:	You shall not eat <i>it</i> with blood; you shall not use enchantment, and you shall not <u>divine by</u> <u>clouds</u> .	divine by clouds: AV differs somewhat (<i>observe times</i>), missing the lexical connection with <i>clouds</i> .
Lev 19:27	לֹא תִקְפוּ פְּאֵת רֹאשְׁכֶם וְלֹא תִשְׁחִית אֶת פְּאֵת זְקָנְךָ:	You shall not <u>cut round</u> the <u>sides</u> of your head, and you shall not spoil the <u>sides</u> of your beard.	cut round ← <i>go round</i> . sides (2x) ← <i>side</i> .
Lev 19:28	וְשָׂרֵט לִנְפֶשׁ לֹא תִתְּנוּ בְּבִשְׂרֹכְכֶם וּכְתַבְתָּ קַעֲקַע לֹא תִתְּנוּ בְּכֶם אֲנִי יְהוָה:	And you shall not make a cutting in your flesh for <u>the soul</u> , and you shall not put an <u>incised mark</u> on yourselves. I <i>am</i> the LORD.	the soul: AV differs (<i>for the dead</i>), expanded on by [CB], which interprets as <i>a dead soul</i> . incised mark ← <i>engraving of a mark cut into the skin</i> . NH קַעֲקַע = <i>tattoo</i> .
Lev 19:29	אַל־תַּחֲלֵל אֶת־בִּתְּךָ לְהִזְנוֹתָהּ וְלֹא־תִזְנֶה הָאָרֶץ וּמְלֹאָהּ הָאָרֶץ זִמָּה:	Do not profane your daughter <u>by</u> <u>letting</u> her become a prostitute, and do not let the land fall into whoredom, whereby the land <i>would</i> be full of lewdness.	by letting: gerundial use of the infinitive.
Lev 19:30	אֶת־שַׁבְּתֹתַי תִּשְׁמְרוּ וּמִקְדָּשִׁי תִּירָאוּ אֲנִי יְהוָה:	Keep my Sabbaths, and fear my sanctuary. I <i>am</i> the LORD.	
Lev 19:31	אַל־תִּפְּנוּ אֶל־הָאֲבֹת וְאַל־הִידְעֹנִים אֶל־תִּבְקְשׁוּ לְטַמְּאָהּ בָּהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם:	Do not turn to the soothsayers, and do not seek wizards, <i>whereby you would be</i> defiled by them. I <i>am</i> the LORD your God.	
Lev 19:32	מִפְּנֵי שֵׁיבָה תִּקּוּם וְהִדְרַת פְּנֵי זָקֵן וִירֵאתָ מֵאֱלֹהֵיךָ אֲנִי יְהוָה: פ	You shall rise before <u>the aged</u> , and <u>respect</u> the old, and you will fear your God. I <i>am</i> the LORD.	the aged ← <i>grey hair</i> . respect ← <i>respect the face of</i> .
Lev 19:33	וְכִי־יָגוּר אִתְּךָ גֵר בְּאֶרְצְכֶם לֹא תוֹנוּ אֹתוֹ:	And if a foreigner is resident in your land, you shall not oppress him.	
Lev 19:34	כְּאֶזְרַח מִכֶּם יִהְיֶה לָכֶם הַגֵּר הַגֵּר אֶתְכֶם וְאַהֲבַתְּ לּוֹ כְּמוֹדֵךְ כִּי־גֵרִים הֵייתֶם בְּאֶרֶץ מִצְרַיִם אֲנִי יְהוָה אֱלֹהֵיכֶם:	The foreigner resident <u>among</u> you will be as a native among you, and you shall love him as yourself, for you were foreigners in the land of Egypt. I <i>am</i> the LORD your God.	among ← <i>from</i> .
Lev 19:35	לֹא־תַעֲשׂוּ עוֹל בַּמִּשְׁפָּט בַּמְדָּה בַּמִּשְׁקָל וּבַמְשׁוּרָה:	Do not commit injustice in judgment, <i>or</i> in <i>dry</i> measure, in weights <i>or</i> in <i>liquid</i> measure.	

Lev 19:36	מֵאֲזֵי צֶדֶק אֲבִי-צֶדֶק אֵיפֹת צֶדֶק וְהִינּוּ צֶדֶק יְהוָה לָכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר-הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם:	You shall have just balances, just weights, a just ephah and a just hin. I <i>am</i> the LORD your God, who brought you out of the land of Egypt.	ephah: about 6 imperial gallons or 27 litres. hin: about 1 imperial gallon or 4.5 litres.
Lev 19:37	וּשְׁמֵרְתֶם אֶת-כָּל-חֻקֹּתַי וְאֶת-כָּל-מִשְׁפָּטַי וַעֲשִׂיתֶם אֹתָם אֲנִי יְהוָה: פ	And you will keep all my statutes and all my regulations, and you will do them. I <i>am</i> the LORD.’ ”	
Lev 20:1	וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר:	And the LORD spoke to Moses and said,	
Lev 20:2	וְאֶל-בְּנֵי יִשְׂרָאֵל תֹּאמַר אִישׁ אִישׁ מִבְּנֵי יִשְׂרָאֵל וּמִן-הַגֵּר הַגֵּר בְּיִשְׂרָאֵל אֲשֶׁר יִתֵּן מִזְרְעוֹ לְמִלְךְ מֹזֵת יוֹמֵת עִם הָאָרֶץ יִרְגְּמֵהוּ בִּאֲבָן:	“And to the sons of Israel you will say, ‘Any man of the sons of Israel or of the foreigners who are dwelling in Israel who gives any of his seed to Molech will certainly be put to death. The people of the land will stone him.	any man ← a man, a man. will certainly be put to death: infinitive absolute. stone him ← “boulder” him with stone. Not the same word as in Deut 13:9.
Lev 20:3	וְאֲנִי אֶתֵּן אֶת-פָּנַי בְּאִישׁ הַהוּא וְהִכֵּרְתִי אֹתוֹ מִקֶּרֶב עַמּוֹ כִּי מִזְרְעוֹ נָתַן לְמִלְךְ לְמַעַן טַמֵּא אֶת-מִקְדָּשִׁי וּלְחַלֵּל אֶת-שֵׁם קֹדְשִׁי:	And I will set my face against that man, and I will cut him off from the midst of his people, because he has given some of his seed to Molech, so as to defile my sanctuary and to profane my holy name.	my holy name ← the name of my holiness, a Hebraic genitive.
Lev 20:4	וְאִם הָעָם יַעֲלִימוּ עִם הָאָרֶץ אֶת-עֵינֵיהֶם מִן-הָאִישׁ הַהוּא בְּתַתּוֹ מִזְרְעוֹ לְמִלְךְ לְבַלְתִּי הַמִּית אֹתוֹ:	And if the people of the land turn a blind eye to that man when he gives his seed to Molech, so that they do not put him to death,	turn a blind eye to ← conceal their eyes from, with an infinitive absolute.
Lev 20:5	וּשְׁמַתִּי אֲנִי אֶת-פָּנַי בְּאִישׁ הַהוּא וּבְמִשְׁפַּחְתּוֹ וְהִכֵּרְתִי אֹתוֹ וְאֵת כָּל-הַזָּנִים אַחֲרָיו לְזִנוֹת אַחֲרֵי הַמִּלְךְ מִקֶּרֶב עַמָּם:	then I will set my face against that man and his family, and I will cut him off, and all those libertines who follow him in committing prostitution in following the practices of Molech, from the midst of their people.	in committing prostitution: gerundial use of the infinitive.
Lev 20:6	וְהִנָּפֵשׁ אֲשֶׁר תִּפְגְּהוּ אֶל-הָאֵבֶת וְאֶל-הַיְדֻעִנִים לְזִנוֹת אַחֲרֵיהֶם וְנִתְתִּי אֶת-פָּנַי בְּנַפְשׁ הַהוּא וְהִכֵּרְתִי אֹתוֹ מִקֶּרֶב עַמּוֹ:	And as for any person who turns to the soothsayers or the wizards, to go whoring after them, I will set my face against that person, and I will cut him off from the midst of his people.	person (2x) ← soul. or: disjunctive use of the vav.
Lev 20:7	וְהִתְקַדְשִׁתֶם וְהִיִּיתֶם קְדוֹשִׁים כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם:	And you will sanctify yourselves, and you will be holy, for I <i>am</i> the LORD your God.	

Lev 20:8	וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי וְעַשִּׂיתֶם אֹתָם אֲנִי יְהוָה מְקַדְּשֵׁכֶם:	And you will keep my statutes, and you will do them. I <i>am</i> the LORD <i>who</i> sanctifies you.	
Lev 20:9	כִּי־אִישׁ אִישׁ אֲשֶׁר יִקְלַל אֶת־אָבִיו וְאֶת־אִמּוֹ מוֹת יוּמָת אָבִיו וְאִמּוֹ קָלַל דָּמָיו בּוֹ:	For <u>any man</u> who curses his father or his mother <u>will</u> <u>certainly be put to death</u> . He has cursed his father or his mother; his <u>blood will be</u> upon him.	any man ← <i>a man, a man</i> . or (2x): disjunctive use of the <i>vav</i> . will certainly be put to death: infinitive absolute. blood ← <i>bloods</i> .
Lev 20:10	וְאִישׁ אֲשֶׁר יִנְאַף אֶת־אִשְׁתּוֹ אִישׁ אֲשֶׁר יִנְאַף אֶת־אִשְׁתּוֹ רַעְהוּ מוֹת־יוּמָת הַנְּאֻף וְהַנְּאֻפֶת:	And <i>as for</i> a man who commits adultery with the wife of a man – who commits adultery with the wife of his neighbour – the adulterer and adulteress <u>will</u> <u>certainly be put to death</u> .	will certainly be put to death: infinitive absolute.
Lev 20:11	וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת־אִשְׁתּוֹ אָבִיו עֶרְוַת אָבִיו גִּלָּה מוֹת־יוּמָתוֹ שְׁנֵיהֶם דְּמֵיהֶם בָּם:	And a man who <u>sleeps</u> with his father's wife has uncovered the nakedness of his father. The two of them <u>will certainly be put to</u> <u>death</u> ; their blood <u>will be</u> upon them.	This verse offers light on Gen 9:22. sleeps ← <i>lies</i> . will certainly be put to death: infinitive absolute.
Lev 20:12	וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת־כַּלְתּוֹ מוֹת יוּמָתוֹ שְׁנֵיהֶם תָּבַל עָשׂוּ דְּמֵיהֶם בָּם:	And <i>as for</i> a man who <u>sleeps</u> with his daughter-in-law, the two of them <u>will certainly be put to</u> <u>death</u> ; they have committed a <u>perversion</u> . Their blood <u>will be</u> upon them.	sleeps ← <i>lies</i> . will certainly be put to death: infinitive absolute. perversion ← <i>mixture, confusion</i> .
Lev 20:13	וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת־זָכָר מִשְׁכַּבֵּי אִשָּׁה תוֹעֵבָה עָשׂוּ שְׁנֵיהֶם מוֹת יוּמָתוֹ דְּמֵיהֶם בָּם:	And <i>as for</i> a man who lies with a male <i>as in</i> the act of lying <i>with</i> a woman, they have both committed an abomination. <u>They</u> <u>will certainly be put to death</u> ; their blood <u>will be</u> upon them.	they will certainly be put to death: infinitive absolute.
Lev 20:14	וְאִישׁ אֲשֶׁר יִקַּח אֶת־אִשָּׁה וְאֶת־אִמָּהּ זִמָּה הוּא בְּאֵשׁ יִשְׂרְפוּ אֹתוֹ וְאֶתְהֵן וְלֹא־תִהְיֶה זִמָּה בְּתוֹכְכֶם:	And if a man takes a wife and her mother, it <i>is</i> lewdness; they will burn him and them with fire, so that there will be no lewdness in your midst.	
Lev 20:15	וְאִישׁ אֲשֶׁר יִתֵּן שְׁכָבְתּוֹ בְּבֵהֵמָה מוֹת יוּמָת וְאֶת־הַבְּהֵמָה תִּהְרַגוּ:	A man who <u>lies with</u> an animal <u>will certainly be put to death</u> , and you will kill the animal.	lies with ← <i>gives / puts his lying</i> <i>with</i> . will certainly be put to death: infinitive absolute.
Lev 20:16	וְאִשָּׁה אֲשֶׁר תִּקְרַב אֶל־כָּל־בְּהֵמָה לְרַבְּעָה אֹתָהּ וְהָרַגְתָּ אֶת־הָאִשָּׁה וְאֶת־הַבְּהֵמָה מוֹת יוּמָתוֹ דְּמֵיהֶם בָּם:	And if <i>any</i> woman approaches <u>any</u> animal so that it copulates with her, then you will kill the woman and the animal. <u>They</u> <u>will certainly be put to death</u> ; their blood <u>will be</u> upon them.	any ← <i>every</i> . they will certainly be put to death: infinitive absolute.

Lev 20:17	וְאִישׁ אֲשֶׁר יִקַּח אֶת־אָחֳתוֹ בִּתְּאָבִיו אוֹ בִּתְּאִמּוֹ וְרָאָה אֶת־עֲרוּתָהּ וְהִיא־תִּרְאֶה אֶת־עֲרוּתוֹ חֲסֹד הוּא וְנִכְרְתוּ לְעֵינֵי בְנֵי עַמָּם עֲרוֹת אָחִתוֹ גְּלָה עֲוֹנוֹ יִשָּׂא:	And if a man takes his sister – the daughter of his father or the daughter of his mother – and sees her nakedness, and she sees his nakedness, it <i>is</i> a disgrace, and they will be cut off in the sight of the sons of their people, <i>for</i> he has uncovered the nakedness of his sister; he will bear his iniquity.	
Lev 20:18	וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת־אִשָּׁה דּוֹה וְגִלָּה אֶת־עֲרוּתָהּ אֶת־מְקַרְהָ הַעֵרָה וְהִיא גִלְתָּה אֶת־מְקוֹר דַּמְיָהּ וְנִכְרְתוּ שְׁנֵיהֶם מִקְרַב עַמָּם:	And if a man lies with a woman ailing in her <i>menstrual</i> sickness, and he uncovers her nakedness, he has exposed her source of <i>bleeding</i> , and she has uncovered the source of her bleeding, and the two of them will be cut off from their people.	from ← <i>from the midst of</i> .
Lev 20:19	וְעֲרוֹת אָחֳתוֹ אִמָּךְ וְאָחֳתוֹ אָבִיךָ לֹא תִגְלֶה כִּי אֶת־שְׂאֵרוֹ הַעֵרָה עֲוֹנָם יִשָּׂאוּ:	And you will not uncover the nakedness of your mother's sister or your father's sister, for he would be making his kin bare; they will bear their iniquity.	
Lev 20:20	וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת־דֹּדָתוֹ עֲרוֹת דָּדוֹ גְּלָה חֲטָאִים יִשָּׂאוּ עֲרִירִים יָמָתוּ:	And <i>any</i> man who sleeps with his aunt- <i>in-law</i> has uncovered his uncle's nakedness; they will bear their sin; they will die childless.	
Lev 20:21	וְאִישׁ אֲשֶׁר יִקַּח אֶת־אִשְׁתּוֹ אָחִיו נָדָה הוּא עֲרוֹת אָחִיו גְּלָה עֲרִירִים יִהְיוּ:	And <i>any</i> man who takes his brother's wife – it <i>is</i> an unclean thing – he has uncovered his brother's nakedness; they will be childless.	
Lev 20:22	וּשְׁמַרְתֶּם אֶת־כָּל־חֻקֹּתַי וְאֶת־כָּל־מִשְׁפָּטַי וַעֲשִׂיתֶם אֹתָם וְלֹא־תִקִּיא אֶתְכֶם הָאָרֶץ אֲשֶׁר אָנִי מְבִיא אֶתְכֶם שָׁמָּה לְשֹׁבֵת בָּהּ:	And you shall keep all my statutes and all my regulations, and you will do them, <u>so that</u> the land, which I am bringing you to, to inhabit it, does not vomit you up.	so that: purposive use of the <i>vav</i> .
Lev 20:23	וְלֹא תֵלְכוּ בְּחֻקֹּת הַגּוֹי אֲשֶׁר־אָנִי מְשַׁלַּח מִפְּנֵיכֶם כִּי אֶת־כָּל־אֱלֹהֵי עֲשׂוֹ וְאֶקְצָ בָּם:	And do not walk in the statutes of the people whom I am <u>driving</u> <u>out</u> before you, for they do all these <i>things</i> , and I abhor them.	driving out ← <i>sending</i> , <i>dismissing</i> , but also <i>casting out</i> .
Lev 20:24	וְאָמַר לְכֶם אַתֶּם תִּירְשׁוּ אֶת־אֲדָמָתָם וְאָנִי אֶתְנַנֶּה לְכֶם לְרִשְׁתָּ אֹתָהּ אֶרֶץ זָבֹת חֶלֶב וּדְבַשׁ אָנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר־הִבְדַּלְתִּי אֶתְכֶם מִן־הָעַמִּים:	And I said to you, «You will inherit their <u>land</u> , and I will give it to you, to <u>inherit</u> it, a land <u>flowing with</u> milk and honey.» I <i>am</i> the LORD your God, who separated you from the <i>various</i> peoples.	land ← <i>ground</i> . flowing with ← <i>flowing of</i> . Wider use of the construct state.

Lev 20:25	וְהִבְדַּלְתֶּם בֵּין הַבְּהֵמָה הַטְּהוֹרָה לְטִמְאָה וּבֵין הָעוֹף הַטָּמֵא לְטָהוֹר וְלֹא־תִשְׁקְצוּ אֶת־נַפְשֹׁתֵיכֶם בַּבְּהֵמָה וּבְעוֹף וּבְכָל־אֲשֶׁר תֵּרַמַּשׁ הָאֲדָמָה אֲשֶׁר־הִבְדַּלְתִּי לָכֶם לְטִמְאָה:	And you will <u>make a distinction</u> between clean animals and unclean <i>ones</i> , and between unclean birds and clean <i>ones</i> , and you will not make <u>yourself</u> s abominable with animals or birds or with <u>anything</u> that creeps <i>on</i> the earth, which I have divided off for you to <u>regard as unclean</u> .	make a distinction ← <i>divide</i> . yourselfs ← <i>your souls</i> . anything ← <i>everything</i> . to regard as unclean: the verb is <i>piel</i> , but AV differs (<i>as unclean</i>), as do many others, translating as if <i>qal</i> or an adjective.
Lev 20:26	וְהִייתֶם לִי קְדוֹשִׁים כִּי קְדוֹשׁ אֲנִי יְהוָה וְאֲבַדְלֵ אֶתְכֶם מִן־הָעַמִּים לְהִיּוֹת לִי:	And you will be holy to me, for I, the LORD, <i>am</i> holy, and I have separated you from the <i>various</i> peoples to be mine.	
Lev 20:27	וְאִישׁ אִו־אִשָּׁה כִּי־יְהִיֶּה בָהֶם אוֹב אוֹ יִדְעוּנֵי מוֹת יוֹמָתוֹ בְּאֶבֶן יִרְגְּמוּ אֹתָם דְּמֵיהֶם בָּם: פ	And <i>any</i> man or woman among them who is a soothsayer or wizard will <u>certainly be put to</u> <u>death</u> . They will <u>stone</u> them; their blood <i>will be</i> upon them. ’ ”	will certainly be put to death: infinitive absolute. stone: see Lev 20:2.
Lev 21:1	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה אָמַר אֶל־הַכֹּהֲנִים בְּנֵי אַהֲרֹן וְאָמַרְתָּ אֲלֵהֶם לִגְפָשׁ לֹא־יִטְמָא בְּעַמּוּיוֹ:	And the LORD said to Moses, “Speak to the priests, the sons of Aaron, and say to them, ‘No-one shall defile himself by a <i>dead</i> person among his <u>people</u> ,	<i>dead</i> person ← <i>soul</i> . people ← <i>peoples</i> .
Lev 21:2	כִּי אִם־לְשֵׂאוֹ הַקָּרֵב אֵלָיו לְאִמּוֹ וּלְאָבִיו וּלְבָנוֹ וּלְבָתּוֹ וּלְאָחִיו:	except by his kin, closely related to him, by his mother and his father, and by his son and by his daughter and by his brother,	
Lev 21:3	וּלְאִחֹתוֹ הַבְּתוּלָה הַקְּרוּבָה אֵלָיו אֲשֶׁר לֹא־הָיְתָה לְאִישׁ לָהּ יִטְמָא:	and by his virgin sister, closely related to him, who has not had a <u>husband</u> ; by her he may be defiled.	husband ← <i>man</i> .
Lev 21:4	לֹא יִטְמָא בַּעַל בְּעַמּוּיוֹ לְהַחֲלוֹ:	A master of his <u>people</u> shall not defile himself, so as to <u>profane</u> himself.	people ← <i>peoples</i> .
Lev 21:5	לֹא־יִקְרַח וְיִקְרַחוּ קְרָחָה בְּרֹאשָׁם וּפְאֵת זָקָנָם לֹא יִגְלַחוּ וּבִבְשָׂרָם לֹא יִשְׂרְטוּ שְׂרָטָת:	{Q: They shall not shave <i>themselves</i> } [K: Do not let him shave <i>himself</i>] bald on their head, and they shall not shave the corner of their beard, and they shall not <u>make</u> any incision in their flesh.	make ← <i>incise</i> .
Lev 21:6	קְדוֹשִׁים יְהִיוּ לֵאלֹהֵיהֶם וְלֹא יַחֲלֹלוּ שֵׁם אֱלֹהֵיהֶם כִּי אֶת־אֲשֵׁי יְהוָה לֶחֶם אֱלֹהֵיהֶם הֵם מְקַרְיָבִים וְהִיוּ קְדוֹשׁ:	They shall be holy to their God, and they shall not profane the name of their God, for they offer the LORD's fire-offerings – the bread of their God – and they shall be <u>holy</u> .	holy ← <i>holiness</i> .

Lev 21:7	אִשָּׁה זֹנָה וְחַלְלָה לֹא יִקְחוּ וְאִשָּׁה גְרוּשָׁה מֵאִשָּׁה לֹא יִקְחוּ כִּי־קֹדֶשׁ הוּא לֵאלֹהֵיוּ:	They shall not take a prostitute or a profane woman <i>to wife</i> ; they shall not take a woman <i>who has been divorced</i> from her husband, for he <i>is</i> holy to his God.	divorced: or <i>cast out</i> . Not the same word as in Jer 3:1.
Lev 21:8	וְקִדְשֵׁתוֹ כִּי־אֶת־לֶחֶם אֱלֹהִיךָ הוּא מְקַרֵּיב קֹדֶשׁ יְהִי־לְךָ כִּי קָדוֹשׁ אֲנִי יְהוָה מִקְדָּשְׁכֶם:	And you will sanctify him, for he offers your God's bread. He will be holy to you, for I, the LORD, <i>who</i> am sanctifying you, <i>am</i> holy.	
Lev 21:9	וּבַת אִישׁ כֹּהֵן כִּי תַחַל לְזִנוּת אֶת־אָבִיהָ הִיא מְחַלֶּלֶת בָּאֵשׁ תִּשְׂרָף: ס	And <i>as for</i> the daughter of a man <i>who is</i> a priest, if she profanes <i>herself</i> by committing whoredom, she is profaning her father; she will be burned by fire.	by committing whoredom: gerundial use of the infinitive.
Lev 21:10	וְהִכְהֵן הַגָּדוֹל מֵאֶחָיו אֲשֶׁר־יוֹצֵק עַל־רֹאשׁוֹ שֶׁמֶן הַמִּשְׁחָה וּמִלֵּא אֶת־יָדָיו לְלִבֵּשׁ אֶת־הַבְּגָדִים אֶת־רֹאשׁוֹ לֹא יִפְרֹעַ וּבִגְדָיו לֹא יִפְרֹם:	And <i>as for</i> the high priest among his brothers on whose head anointing oil is poured, and whom he <u>consecrated</u> to wear the garments, he shall not lay his head bare, and he shall not rip the seam of his clothes.	among ← <i>from</i> . <hr/> consecrated ← <i>filled his hand</i> .
Lev 21:11	וְעַל כָּל־נַפְשׁוֹת מֵת לֹא יֵבֵא לְאָבָיו וּלְאִמּוֹ לֹא יִטְמָא:	And he will not go to <u>any</u> dead person. He shall not defile himself with his father or mother.	any ← <i>every</i> . <hr/> dead person ← <i>souls of (one) dead or dying</i> .
Lev 21:12	וּמִן־הַמִּקְדָּשׁ לֹא יֵצֵא וְלֹא יַחַלֵּל אֶת מִקְדָּשׁ אֱלֹהֵיוּ כִּי נִזְרָ שֶׁמֶן מִשְׁחַת אֱלֹהֵיוּ עָלָיו אֲנִי יְהוָה:	And he shall not go out of the sanctuary, and he shall not profane the sanctuary of his God, for the <u>consecration</u> of the anointing oil of his God <i>is</i> upon him. I <i>am</i> the LORD.	consecration: or <i>separation</i> , or, with AV and as in Ex 39:30, <i>crown</i> . So AV differs.
Lev 21:13	וְהוּא אִשָּׁה בְּתוּלִיָּה יִקַּח:	And he shall take a wife <i>who is</i> in her virginity.	
Lev 21:14	אֶלְמָנָה וְגְרוּשָׁה וְחַלְלָה זֹנָה אֶת־אֵלֶּה לֹא יִקַּח כִּי אִם־בְּתוּלָה מֵעַמּוּיֹו יִקַּח אִשָּׁה:	<i>As for</i> a widow, or a <u>divorced woman</u> or a profane prostitute, he will not take <i>any of</i> these, but he will take <i>to wife</i> a virgin from his <u>people</u> .	divorced: as in Lev 21:7. <hr/> people ← <i>peoples</i> .
Lev 21:15	וְלֹא־יַחַלֵּל זֶרְעוֹ בְּעַמּוּיֹו כִּי אֲנִי יְהוָה מְקַדְּשׁוֹ: פ	And he will not profane his seed among his <u>people</u> , for I <i>am</i> the LORD <i>who</i> sanctifies him.' ”	people ← <i>peoples</i> .
Lev 21:16	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	And the LORD spoke to Moses and said,	
Lev 21:17	דַּבֵּר אֶל־אַהֲרֹן לֵאמֹר אִישׁ מִזֶּרְעֶךָ לְדֹרֹתָם אֲשֶׁר יִהְיֶה בּוֹ מוֹם לֹא יִקְרֵב לְהִקְרִיב לֶחֶם אֱלֹהֵיוּ:	“Speak to Aaron and say, ‘ <i>Any</i> man of your seed in their generations who has a blemish shall not approach to offer the bread of his God.	

Lev 21:18	כִּי כָל־אִישׁ אֲשֶׁר־בּוֹ מוֹם לֹא יִקְרַב אִישׁ עוֹר אִו פֶּסַח אִו חָרָם אִו שְׂרוּעַ:	For <u>no man</u> who <i>has</i> a blemish shall approach, <i>neither</i> a blind man, nor a lame <i>man</i> , nor a <i>man</i> mutilated in the nose, nor with an overgrown <i>body part</i> ,	no man ← <i>every man ... (shall) not.</i>
Lev 21:19	אִו אִישׁ אֲשֶׁר־יְהִי בּוֹ שִׁבְרֵ רֶגֶל אִו שִׁבְרֵ יָד:	nor a man who has a fracture in the foot or a fracture in the hand,	
Lev 21:20	אִו־גִּבֹן אִו־דֹּק אִו תְּבַלְלֵ בְּעֵינָיו אִו גָּרֵב אִו יִלְפַת אִו מְרוּחַ אֲשָׁד:	nor <i>anyone</i> hunchbacked, or emaciated, or with cataracts in his eye, or scurvy or scabby or with crushed testicles.	emaciated: AV differs somewhat (<i>a dwarf</i>).
Lev 21:21	כָּל־אִישׁ אֲשֶׁר־בּוֹ מוֹם מִזֶּרַע אֲהַרֹן הַכֹּהֵן לֹא יִגַּשׁ לְהַקְרִיב אֶת־אֲשֵׁי יְהוָה מוֹם בּוֹ אֵת לֶחֶם אֱלֹהֵיו לֹא יִגַּשׁ לְהַקְרִיב:	No man of the seed of Aaron the priest who <i>has</i> a blemish shall approach to offer the LORD's fire-offerings: he <i>has</i> a blemish; he shall not approach to offer the bread of his God.	no ← <i>every ... not.</i>
Lev 21:22	לֶחֶם אֱלֹהֵיו מִקְדָּשֵׁי הַקְּדוֹשִׁים וּמִן־הַקְּדוֹשִׁים יֹאכַל:	He may eat the bread of his God, of the holy of holies, and of the holy <i>things</i> ,	
Lev 21:23	אֲדָאֵל־הַפָּרֹכֶת לֹא יֵבֵא וְאֶל־הַמִּזְבֵּחַ לֹא יִגַּשׁ כִּי־מוֹם בּוֹ וְלֹא יַחַלֵּל אֶת־מִקְדָּשֵׁי כִּי אֲנִי יְהוָה מְקַדְּשֵׁם:	but he will not go to the veil, and he will not approach the altar, for he <i>has</i> a blemish, and he <i>must</i> not profane my sacred <i>places</i> , for I <i>am</i> the LORD who sanctifies them.’ ”	
Lev 21:24	וַיְדַבֵּר מֹשֶׁה אֶל־אַהֲרֹן וְאֶל־בָּנָיו וְאֶל־כָּל־בְּנֵי יִשְׂרָאֵל: פ	Then Moses spoke to Aaron and to his sons and to all the sons of Israel.	
Lev 22:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Lev 22:2	דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו וַיִּנְזְרוּ מִקְדָּשֵׁי בְנֵי־יִשְׂרָאֵל וְלֹא יַחַלְלוּ אֶת־שְׁמִי קְדוֹשִׁי אֲשֶׁר הֵם מְקַדְּשִׁים לִי אֲנִי יְהוָה:	“Speak to Aaron and to his sons, and <i>tell them that they should</i> separate themselves from the holy <i>things</i> of the sons of Israel, and not profane my holy name, inasmuch as they are sanctifying <i>things</i> to me. I <i>am</i> the LORD.	
Lev 22:3	אָמַר אֲלֵהֶם לְדֹרֹתֵיכֶם כָּל־אִישׁ אֲשֶׁר־יִקְרַב מִכָּל־זֶרְעֵכֶם אֶל־הַקְּדוֹשִׁים אֲשֶׁר יִקְדִּישׁוּ בְנֵי־יִשְׂרָאֵל לַיהוָה וְטִמְאַתּוּ עָלָיו וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִלִּפְנֵי אֲנִי יְהוָה:	Say to them, ‘In your generations, every man of <u>any</u> of your seed <u>who is</u> in an unclean state, who approaches the holy <i>things</i> which the sons of Israel are sanctifying to the LORD, that <u>person</u> will be cut off from my presence. I <i>am</i> the LORD.	any ← <i>all.</i> <hr/> who <i>is</i> in an unclean state ← <i>and his uncleanness (is) upon him.</i> <hr/> person ← <i>soul.</i>

Lev 22:4	אִישׁ אִישׁ מִזֶּרַע אַהֲרֹן וְהוּא צָרוּעַ אוֹ זָב בִּקְדָשִׁים לֹא יֹאכַל עַד אֲשֶׁר יִטְהַר וְהִנָּגַע בְּכָל-טְמֵא-נֶפֶשׁ אוֹ אִישׁ אֲשֶׁר-תִּצָּא מִמֶּנּוּ שִׁכַּבְתָּ-זֶרַע:	Any <u>man</u> of the seed of Aaron who <i>is</i> leprous or with a discharge shall not eat in the holy <i>places</i> until he is clean, and whoever touches <u>any person</u> who is <u>unclean</u> , or a man from whom <u>semen</u> is emitted,	any man ← <i>a man, a man</i> . any ← <i>every</i> . person who is unclean ← <i>is unclean of soul</i> . AV differs (<i>thing ... unclean (by) the dead</i>), also possible. semen ← <i>lying of seed</i> .
Lev 22:5	אוֹ-אִישׁ אֲשֶׁר יִגַּע בְּכָל-שָׂרָץ אֲשֶׁר יְטַמְּאוּ לוֹ אוֹ בְּאָדָם אֲשֶׁר יְטַמְּאוּ לוֹ לְכָל טְמֵאתוֹ:	or a man who touches <u>any</u> reptile by which one is defiled, or a man by whom he is defiled – by <u>any</u> uncleanness of his –	any (2x) ← <i>every</i> .
Lev 22:6	נֶפֶשׁ אֲשֶׁר תִּגַּע-בָּהּ וְטַמְּאָה עַד-הָעֶרֶב וְלֹא יֹאכַל מִזֶּה־הַקְּדָשִׁים כִּי אִם-רָחַץ בְּשָׂרוֹ בַּמַּיִם:	the <u>person</u> who has touched him will be unclean until the evening, and he will not eat of the holy <i>things</i> , <u>but</u> he will wash his <u>body</u> with water.	the person ← <i>a soul</i> . but ← <i>but rather</i> . AV differs (<i>unless</i>), but inappropriate here; see next verse. body ← <i>flesh</i> .
Lev 22:7	וּבֹא הַשֶּׁמֶשׁ וְטָהַר וְאַחַר יֹאכַל מִזֶּה־הַקְּדָשִׁים כִּי לֶחֶמוֹ הוּא:	And when the sun has set, he will be clean, and after <i>that</i> he will <u>partake of</u> the holy <i>things</i> , for it <i>is</i> his <u>bread</u> .	partake of ← <i>eat from</i> . bread: standing for <i>food</i> in general. See 1 Sam 28:22-24. This applies throughout the chapter and more widely.
Lev 22:8	נִבְלָה וְטֶרֶף לֹא יֹאכַל לְטַמְּאֵה-בָּהּ אֲנִי יְהוָה:	He shall not eat from a carcase or savaged <i>animal</i> , which <i>would</i> defile him. I <i>am</i> the LORD.	
Lev 22:9	וּשְׁמָרוּ אֶת-מִשְׁמַרְתִּי וְלֹא-יִשְׂאוּ עָלָיו חֵטָא וּמָתוּ בּוֹ כִּי יַחֲלִלְהוּ אֲנִי יְהוָה מִקְדָּשִׁים:	And they will keep my charge, so as not to bear sin on its account, and they will die in it if they have profaned it. I <i>am</i> the LORD <i>who</i> sanctifies them.	
Lev 22:10	וְכָל-זָר לֹא-יֹאכַל קֹדֶשׁ תּוֹשֵׁב כְּתָן וְשֹׁכֵר לֹא-יֹאכַל קֹדֶשׁ:	And <u>no</u> <u>foreigner</u> will eat <u>any</u> holy <i>thing</i> ; no resident <u>with</u> the priest, nor a hired labourer will eat <u>any</u> holy <i>thing</i> .	no ... will eat ← <i>every ... will not</i> . with ← <i>of</i> . Wider use of the construct state. holy thing ← <i>holiness</i> . Also in the rest of this chapter.
Lev 22:11	וְכִהֵן כִּי-יִקְנֶה נֶפֶשׁ קִנְיָן כִּסְפוֹ הוּא יֹאכַל בּוֹ וְיֵלִיד בֵּיתוֹ הֵם יֹאכְלוּ בְלַחְמוֹ:	But if a priest buys a <u>person</u> as a purchase with his <i>own</i> money, that <u>person</u> may eat of it, as <i>may</i> <i>anyone</i> born in his house; they may partake of his bread.	a person ← <i>soul</i> . that <i>person</i> ← <i>he</i> .
Lev 22:12	וּבַת-כֹּהֵן כִּי תִהְיֶה לְאִישׁ זָר הִיא בְּתֵרוּמַת הַקְּדָשִׁים לֹא תֹאכַל:	Neither will a priest's daughter, if she is <i>wife</i> to a foreigner, partake of the heave-offering of the holy <i>things</i> .	

Lev 22:13	<p>וּבִתְכֹהֵן לִי תִהְיֶה אִלְמָנָה וּגְרוּשָׁה וְזָרַע אִין לָהּ וְשָׁבָה אֶל-בֵּית אָבִיהָ בְּנֻעוּרֶיהָ מִלֶּחֶם אָבִיהָ תֹאכַל וְכֹל־זֶר לֹא-יֹאכַל בּוֹ: ס</p>	<p>And <i>as for</i> the daughter of a priest who becomes a widow or <i>is divorced</i>, and <i>has no</i> offspring, she will return to the house of her father, as in her youth. She will partake of her father's bread, and <i>no</i> foreigner will eat it.</p>	<p>divorced: as in Lev 21:7.</p> <hr/> <p>offspring ← <i>seed</i>.</p> <hr/> <p>no ... will ← <i>not every ... will</i>.</p>
Lev 22:14	<p>וְאִישׁ כִּי-יֹאכַל קֹדֶשׁ בְּשִׁגְגָה וְיִסַּף חֲמִשִּׁיתוֹ עָלָיו וְנָתַן לְכֹהֵן אֶת-הַקֹּדֶשׁ:</p>	<p>And if a man eats a holy <i>thing</i> in ignorance, then he will add one fifth to it, and he will <i>give the holy thing</i> to the priest.</p>	<p>give the holy <i>thing</i>: AV differs (<i>give it with the holy thing</i>).</p>
Lev 22:15	<p>וְלֹא יַחְלְלוּ אֶת-קֹדְשֵׁי בְנֵי יִשְׂרָאֵל אֵת אֲשֶׁר-יְרִימוּ לַיהוָה:</p>	<p>And they will not profane the holy <i>things</i> of the sons of Israel which they heave to the LORD.</p>	
Lev 22:16	<p>וְהִשְׂיֵאוּ אוֹתָם עֲוֹן אֲשָׁמָה בְּאֹכְלֵם אֶת-קֹדְשֵׁיהֶם כִּי אֲנִי יְהוָה מְקַדְּשָׁם: פ</p>	<p>Nor shall they cause them to bear iniquity, <i>entailing</i> guilt, <i>which they would incur</i> if they were to eat their holy <i>things</i>, for I <i>am</i> the LORD <i>who</i> sanctifies them.’ ”</p>	<p>nor: negatory use of the <i>vav</i>, as in Deut 33:6.</p> <hr/> <p>entailing ← <i>of</i>. Wider use of the construct state.</p>
Lev 22:17	<p>וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר:</p>	<p>Then the LORD spoke to Moses and said,</p>	
Lev 22:18	<p>דַּבֵּר אֶל-אַהֲרֹן וְאֶל-בָּנָיו וְאֶל כָּל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל וּמִן-הַגֵּר בְּיִשְׂרָאֵל אֲשֶׁר יִקְרִיב קָרְבָּנוֹ לְכָל-נִדְרֵיהֶם וּלְכָל-נִדְבוֹתָם אֲשֶׁר-יִקְרִיבוּ לַיהוָה לְעֹלָה:</p>	<p>“Speak to Aaron and to his sons, and to all the sons of Israel, and say to them, ‘<i>Any man</i> of the house of Israel or of <i>foreign</i> residents in Israel who offers his oblation according to all their vows, or according to all their freewill-offerings which they <i>make</i> to the LORD as a burnt offering,</p>	<p>any man ← <i>a man, a man</i>.</p> <hr/> <p>make ← <i>offer</i>.</p>
Lev 22:19	<p>לְרִצְוֹנְכֶם תָּמִים זָכָר בְּבָקָר בְּכֹשֶׁבִים וּבְעִזִּים:</p>	<p><i>let him offer for your acceptance</i>, a male <i>without blemish</i>, among the oxen, lambs, <i>or</i> goats.</p>	<p>for your acceptance: see Lev 19:5. AV differs here too.</p> <hr/> <p>without blemish ← <i>perfect</i>.</p> <hr/> <p>or: disjunctive use of the <i>vav</i>.</p>
Lev 22:20	<p>כָּל אֲשֶׁר-בּוֹ מוֹם לֹא תִקְרִיבוּ כִּי-לֹא לְרִצּוֹן יִהְיֶה לָכֶם:</p>	<p>You shall not offer <i>any</i> animal that <i>has</i> a blemish, for it will not be <i>accepted</i> on your behalf.</p>	<p>any ← <i>every</i>.</p> <hr/> <p>accepted ← <i>for acceptance</i>.</p>
Lev 22:21	<p>וְאִישׁ כִּי-יִקְרִיב זִבְח־שְׁלָמִים לַיהוָה לְפִלְא־נֶדֶר אוֹ לְנִדְבָה בְּבָקָר אוֹ בְּעִזִּים יִהְיֶה לְרִצּוֹן כָּל-מוֹם לֹא יִהְיֶה-בּוֹ:</p>	<p>And if a man offers a peace-sacrifice to the LORD, to fulfil a vow or as a freewill-offering, it will be an <i>animal without blemish</i> from the oxen or the sheep <i>offered</i> for acceptance; there will not be <i>any</i> blemish in it.</p>	<p>without blemish ← <i>perfect</i>.</p> <hr/> <p>any ← <i>every</i>.</p>

Lev 22:22	עֹרֹתָ אֹ שְׁבוֹר אוֹ-חֲרוּץ אוֹ-יִבֹּלֶת אוֹ גָרֵב אוֹ יִלְפֹת לֹא-תִקְרִיבוּ אֵלָה לַיהוָה וְאִשָּׁה לֹא-תִתְּנוּ מֵהֶם עַל-הַמִּזְבֵּחַ לַיהוָה:	As for animals suffering blindness, or which are fractured or lacerated, or which have a festering sore, or scurvy, or scabs – you will not offer these to the LORD, and you will not make a fire-offering of <i>any</i> of them to the LORD on the altar.	
Lev 22:23	וְשׂוֹר וְשֶׂה שְׂרוּעַ וְקִלוֹט נִדְבָה תַעֲשֶׂה אֹתוֹ וּלְנֹדֶר לֹא יִרְצָה:	A bull or a lamb with <i>anything</i> overgrown or undergrown you may offer <i>as</i> a freewill-offering, but it will not be accepted for a vow.	offer ← do.
Lev 22:24	וּמַעֲוֹד וְכַתּוֹת וְנִתּוּק וְכָרוֹת לֹא תִקְרִיבוּ לַיהוָה וּבְאֲרָצְכֶם לֹא תַעֲשׂוּ:	And you will not offer to the LORD <i>any animal that is</i> bruised or crushed or castrated or <i>with anything</i> cut off, and you shall not offer <i>it</i> in your land.	offer ← do.
Lev 22:25	וּמִיַּד בֶּן-נֹכַר לֹא תִקְרִיבוּ אֶת-לֶחֶם אֱלֹהֵיכֶם מִכֹּל-אֵלֶּה כִּי מִשְׁחַתָּם בָּהֶם מוֹם בָּם לֹא יִרְצוּ לָכֵם: פ	And you will not offer the bread of your God from the hand of a foreigner, with <i>any</i> of these offerings, for <i>they are inherently defiled</i> – <i>there is</i> a blemish in them. They will not be accepted for you.’ ”	any ← all. <hr/> they are inherently defiled ← defilement (is) in them.
Lev 22:26	וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Lev 22:27	שׂוֹר אוֹ-כֶשֶׂב אוֹ-עֵז כִּי יוֹלֵד וְהָיָה שִׁבְעַת יָמִים תַּחַת אִמּוֹ וּמִיּוֹם הַשְּׁמִינִי וְהָלְאָה יִרְצָה לְקָרְבַן אִשָּׁה לַיהוָה:	“A bull or a lamb or a goat, when it is born, will be <i>kept</i> for seven days <i>with</i> its mother, but from the eighth day onwards it will be accepted as an oblation of a fire-offering to the LORD.	with ← under.
Lev 22:28	וְשׂוֹר אוֹ-שֶׂה אֹתוֹ וְאֶת-בָּנוֹ לֹא תִשְׁחַטּוּ בַיּוֹם אֶחָד:	And you shall not kill <i>both</i> a bull or a sheep and its young in one day.	
Lev 22:29	וּכְבִּי-תִזְבְּחוּ זִבְח־תּוֹדָה לַיהוָה לְרִצְוַנְכֶם תִּזְבְּחוּ:	And when you offer the sacrifice of a thank-offering to the LORD, you will make the sacrifice for <u>your acceptance</u> .	offer ← sacrifice. <hr/> for your acceptance: see Lev 19:5.
Lev 22:30	בַּיּוֹם הַהוּא יֵאָכַל לֹא-תוֹתִירוּ מִמֶּנּוּ עַד-בֹּקֶר אֲנִי יְהוָה:	It <i>must</i> be eaten on that <i>very</i> day; you shall not leave <i>any</i> of it until the morning. I <i>am</i> the LORD.	
Lev 22:31	וּשְׁמֵרְתֶם מִצְוֹתַי וְעִשִּׂיתֶם אֹתָם אֲנִי יְהוָה:	And you shall keep my commandments, and you shall carry them out. I <i>am</i> the LORD.	
Lev 22:32	וְלֹא תַחַלְלוּ אֶת-שֵׁם קִדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי יְהוָה מְקַדְּשֵׁכֶם:	And you will not profane <i>my holy name</i> , and I will be sanctified among the sons of Israel. I <i>am</i> the LORD <i>who</i> sanctifies you,	my holy name ← the name of my holiness, a Hebraic genitive.

Lev 22:33	הַמוֹצֵיא אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה: פ	who brought you out from the land of Egypt, to be God to you. I <i>am</i> the LORD.”	
Lev 23:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Lev 23:2	דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם מוֹעֲדֵי יְהוָה אֲשֶׁר־תִּקְרְאוּ אֹתָם מִקְרָאֵי קֹדֶשׁ אֵלֶּה הֵם מוֹעֲדָי:	“Speak to the sons of Israel and say to them, ‘The festival times of the LORD which you convoke – the <u>holy convocations</u> – these <i>are</i> my festival times.	holy convocations ← <i>convocations of holiness</i> , a Hebraic genitive.
Lev 23:3	שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלָאכָה וּבַיּוֹם הַשְּׁבִיעִי שַׁבַּת שַׁבְּתוֹן מִקְרָא־קֹדֶשׁ כָּל־מְלָאכָה לֹא תַעֲשׂוּ שַׁבַּת הוּא לַיהוָה בְּכֹל מוֹשְׁבֹתֵיכֶם: פ	For six days work may be done, but on the seventh day <i>it is</i> a Sabbath of sabbatic observance – a <u>holy convocation</u> . You shall do <u>no work</u> ; <i>it is</i> the LORD’s Sabbath in all your dwellings.	holy convocation ← <i>convocation of holiness</i> , a Hebraic genitive. Also elsewhere. <hr/> you shall do no work ← <i>you shall not do all work</i> .
Lev 23:4	אֵלֶּה מוֹעֲדֵי יְהוָה מִקְרָאֵי קֹדֶשׁ אֲשֶׁר־תִּקְרְאוּ אֹתָם בְּמוֹעֲדָם:	These <i>are</i> the LORD’s festival times – the holy convocations which you will convoke at their appointed time.	
Lev 23:5	בַּחֹדֶשׁ הָרִאשׁוֹן בְּאַרְבַּעַה עָשָׂר לַחֹדֶשׁ בֵּין הָעֶרְבִים פֶּסַח לַיהוָה:	In the first month, on the fourteenth <i>day</i> of the month, <u>in the evening</u> , <i>it is</i> the LORD’s Passover.	in the evening ← <i>between the two evenings</i> . See Ex 12:6.
Lev 23:6	וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה חַג הַמַּצּוֹת לַיהוָה שִׁבְעַת יָמִים מַצּוֹת תֹּאכְלוּ:	And on the fifteenth day of this month <i>it is</i> the LORD’s Festival of the Unleavened Bread. You shall eat unleavened bread for seven days.	
Lev 23:7	בַּיּוֹם הָרִאשׁוֹן מִקְרָא־קֹדֶשׁ יְהִי לָכֶם כָּל־מְלָאכָת עֲבָדָה לֹא תַעֲשׂוּ:	On the first day you will have a holy convocation; you shall not do <u>any kind of work</u> .	any ← <i>every</i> . <hr/> kind of work ← <i>artisanry of work</i> .
Lev 23:8	וְהִקְרַבְתֶּם אִשָּׁה לַיהוָה שִׁבְעַת יָמִים בַּיּוֹם הַשְּׁבִיעִי מִקְרָא־קֹדֶשׁ כָּל־מְלָאכָת עֲבָדָה לֹא תַעֲשׂוּ: פ	And you will offer a fire-offering to the LORD for seven days, <i>and</i> on the seventh day <i>there will be</i> a holy convocation; you shall not do <u>any kind of work</u> .’ ”	any ← <i>every</i> . <hr/> kind of work: see Lev 23:7.
Lev 23:9	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	

Lev 23:10	דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי־תָבֹאוּ אֶל־הָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן לָכֶם וּקְצַרְתֶּם אֶת־קְצִירָהּ וְהֵבֵאתֶם אֶת־עֹמֶר רֵאשִׁית קְצִירְכֶם אֶל־הַכֹּהֵן:	“Speak to the sons of Israel, and say to them, ‘When you come into the land which I am giving you, and you reap its harvest, then you will bring the <u>first</u> sheaf of your harvest to the priest.	first ← <i>first (of its kind)</i> , a noun in apposition to <i>sheaf</i> . AV differs (<i>firstfruits</i>), but this is not the usual word, בְּכוֹרִים, which occurs in Lev 23:17.
Lev 23:11	וְהִנִּיף אֶת־הָעֹמֶר לִפְנֵי יְהוָה לְרֹצְנֵיכֶם מִמַּחֲרַת הַשַּׁבָּת יִנִּיֶּפוּ הַכֹּהֵן:	And he will wave the sheaf before the LORD for <u>your</u> acceptance. On the day after the Sabbath the priest will wave it.	for your acceptance: see Lev 19:5.
Lev 23:12	וְעֲשִׂיתֶם בְּיוֹם הַנִּיפְכֶם אֶת־הָעֹמֶר כֶּבֶשׂ תָּמִים בֶּן־שָׁנָתוֹ לְעֹלָה לַיהוָה:	And on the day when you wave the sheaf, you will carry out <i>the sacrifice of a lamb without blemish</i> , one-year-old, as a burnt offering to the LORD,	without blemish ← <i>perfect</i> .
Lev 23:13	וּמִנְחָתוֹ שְׁנֵי עֶשְׂרֹנִים סֹלֶת בְּלוּלָה בְּשֶׁמֶן אִשָּׁה לַיהוָה רֵיחַ נִיחֹחַ וְנִסְכָּה יֵין רְבִיעֵת הַהִין:	and its meal-offering: two <u>tenths of an ephah</u> of fine flour, mixed with oil – a fire-offering to the LORD – a sweet fragrance, and its <u>wine libation</u> , a quarter of a <u>hin</u> .	tenths of an ephah: see Lev 14:10. its ... libation: with a feminine consonant <i>hé</i> and masculine vocalization. Compare Ex 22:5. hin: about 1 imperial gallon or 4.5 litres.
Lev 23:14	וְלֶחֶם וְקָלִי וְכֶרְמֶל לֹא תֹאכְלוּ עַד־עֲלֹצֶם הַיּוֹם הַזֶּה עַד הֵבִיאְכֶם אֶת־קֶרְבֶּן אֱלֹהֵיכֶם חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם בְּכָל מִשְׁבְּתֵיכֶם: ס	But you will not eat bread or parched corn, or <u>fresh grain</u> , until this very day – until you have brought the <u>oblation to your God</u> . <i>It is</i> an age-abiding statute for your generations in all your dwelling places.	fresh grain ← (<i>produce of</i>) a <i>choice plantation</i> . See Lev 2:14. oblation to ← <i>oblation of</i> . Wider use of the construct state.
Lev 23:15	וּסְפַרְתֶּם לָכֶם מִמַּחֲרַת הַשַּׁבָּת מִיּוֹם הֵבִיאְכֶם אֶת־עֹמֶר הַתְּנוּפָה שִׁבְעַת שַׁבָּתוֹת תְּמִימַת תְּהִינָה:	And you will <u>keep count</u> : from the day after the Sabbath, from the day you bring the sheaf for the wave-offering, there shall be seven complete Sabbaths.	keep count ← <i>count to yourselves</i> .
Lev 23:16	עַד מִמַּחֲרַת הַשַּׁבָּת הַשְּׁבִיעִת תִּסְפְּרוּ חֲמִשִּׁים יוֹם וְהִקְרַבְתֶּם מִנְחָה חֲדָשָׁה לַיהוָה:	Up to the day after the seventh Sabbath you will count fifty days, then you will offer a <u>new meal-offering</u> to the LORD.	new meal-offering: this is Pentecost / Shavuot.
Lev 23:17	מִמוֹשְׁבְּתֵיכֶם תִּבְיֹאוּ לֶחֶם תְּנוּפָה שְׁתֵּים שְׁנֵי עֶשְׂרֹנִים סֹלֶת תְּהִינָה חֻמָּץ תֹּאפִינָה בְּכוֹרִים לַיהוָה:	You will bring from your dwelling places bread for the wave-offering – two <i>loaves</i> – two <u>tenths of an ephah</u> . They will be of fine flour; they will be baked with leaven; <i>they are</i> the firstfruits for the LORD.	tenths of an ephah: see Lev 14:10.

Lev 23:18	וְהִקְרַבְתֶּם עַל־הַלֶּחֶם שְׁבַעַת כִּבְשִׂים תְּמִימִם בְּנֵי שָׁנָה וּפָר בֶּן־בֶּקָר אֶחָד וְאֵילִם שְׁנָיִם יְהִיו עִלָּה לַיהוָה וּמִנְחַתְם וְנִסְכֵיהֶם אִשָּׁה רִיחַ־נִיחָח לַיהוָה:	And you will offer with the bread seven lambs <u>without blemish</u> , one-year-olds, and one bull-calf of the oxen, and two rams. They will be a burnt offering to the LORD, with their meal-offerings and their libations. <i>It is</i> a fire-offering of a sweet fragrance to the LORD.	without blemish ← <i>perfect</i> .
Lev 23:19	וַעֲשִׂיתֶם שְׁעִיר־עִזִּים אֶחָד לְחַטָּאת וּשְׁנֵי כִבְשִׂים בְּנֵי שָׁנָה לְזִבְחַ שְׁלָמִים:	And you will perform <i>the sacrifice</i> of one buck of the goats as a sin-offering, and two one-year-old lambs as a peace-sacrifice.	
Lev 23:20	וְהִנִּיף הַכֹּהֵן אֹתָם עַל לֶחֶם הַבְּכוֹרִים תְּנוּפָה לִפְנֵי יְהוָה עַל־שְׁנֵי כִבְשִׂים קֹדֶשׁ יְהִיו לַיהוָה לַכֹּהֵן:	And the priest will wave them with the bread of the <u>firstfruits</u> as a wave-offering before the LORD, with the two lambs. They will be <u>holy</u> to the LORD for the priest.	firstfruits: here, " <i>firstgrains</i> ". holy ← <i>holiness</i> .
Lev 23:21	וּקְרֵאתֶם בְּעֶצְם הַיּוֹם הַזֶּה מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ חֻקַּת עוֹלָם בְּכָל־מוֹשְׁבֹתֵיכֶם לְדֹרֹתֵיכֶם:	And on this same day you will convoke <i>the festival</i> ; you will have a holy convocation. You will do <u>no kind of work</u> . <i>It is</i> an age-abiding statute in all your dwelling places for your generations.	no ← <i>not ... every</i> . kind of work: see Lev 23:7.
Lev 23:22	וּבְקַצְרְכֶם אֶת־קִצִּיר אֲרָצְכֶם לֹא־תִכְלֶה פֶּאֶת שְׂדֵךְ בְּקַצְרְךָ וְלִקַּט קִצִּירְךָ לֹא תִלְקַט לְעֵנִי וְלִגְרַ תַּעֲזֹב אֹתָם אֲנִי יְהוָה אֱלֹהֵיכֶם: ס	And when you reap the harvest of your land, you will not completely reap the <u>corners</u> of your field as you reap, and you will not glean gleanings of your harvest. You will leave them for the poor and the foreigner. <i>I am the LORD your God.</i> ’ ”	corners ← <i>corner</i> .
Lev 23:23	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Lev 23:24	דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר בַּחֹדֶשׁ הַשְּׁבִיעִי בְּאַחַד לַחֹדֶשׁ יִהְיֶה לָכֶם שַׁבָּתוֹן זִכְרוֹן תְּרוּעָה מִקְרָא־קֹדֶשׁ:	“Speak to the sons of Israel and say, ‘In the seventh month, on the first <i>day</i> of the month, you will have a high Sabbath – a memorial of <i>trumpet</i> blowing – a holy convocation.	
Lev 23:25	כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ וְהִקְרַבְתֶּם אִשָּׁה לַיהוָה: ס	You will do <u>no kind of work</u> , and you will offer a fire-offering to the LORD.’ ”	no ← <i>not ... every</i> . kind of work: see Lev 23:7.
Lev 23:26	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	And the LORD spoke to Moses and said,	

Lev 23:27	אֲדָבְעָשׂוֹר לַחֲדָשׁ הַשְּׁבִיעִי הַזֶּה יוֹם הַכִּפּוּרִים הוּא מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם וְעִנִּיתֶם אֶת־נַפְשֵׁיכֶם וְהִקְרַבְתֶּם אֶשָּׁה לַיהוָה:	“Now on the tenth <i>day</i> of this seventh month it <i>is</i> the day of atonement. You will hold a holy convocation, and you will humble yourselves, and you will offer a fire-offering to the LORD.	atonement ← <i>atonements</i> . Also elsewhere. <hr/> yourselves ← <i>your souls</i> .
Lev 23:28	וְכֹל־מְלָאכָה לֹא תַעֲשׂוּ בְּעֵצָם הַיּוֹם הַזֶּה כִּי יוֹם כִּפּוּרִים הוּא לְכַפֵּר עֲלֵיכֶם לִפְנֵי יְהוָה אֱלֹהֵיכֶם:	And you will not do <u>any</u> work on this particular day, for it <i>is</i> the day of atonement to atone for you before the LORD your God.	any ← <i>all</i> . <hr/> particular day ← <i>day itself</i> .
Lev 23:29	כִּי כֹל־הַנֶּפֶשׁ אֲשֶׁר לֹא־תַעֲנֶה בְּעֵצָם הַיּוֹם הַזֶּה וְנִכְרְתָהּ מֵעַמִּיהָ:	For <u>any</u> person who is not humbled on this particular day will be cut off from <u>his</u> people.	any ← <i>every</i> . <hr/> person ... his people ← <i>soul ... its peoples</i> .
Lev 23:30	וְכֹל־הַנֶּפֶשׁ אֲשֶׁר תַּעֲשֶׂה כָּל־מְלָאכָה בְּעֵצָם הַיּוֹם הַזֶּה וְהִאֲבַדְתִּי אֶת־הַנֶּפֶשׁ הַהוּא מִקְרַב עַמָּה:	And <i>as for</i> <u>any</u> person who does <u>any</u> work on this particular day, I will eradicate that <u>person</u> from the midst of <u>his</u> people.	any (2x) ← <i>every</i> . <hr/> person ... person ... his ← <i>soul ... soul ... its</i> .
Lev 23:31	כָּל־מְלָאכָה לֹא תַעֲשׂוּ חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם בְּכֹל מִשְׁבְּתֵיכֶם:	You shall not do <u>any</u> work. <i>It is</i> an age-abiding statute for your generations in all your dwelling places.	any ← <i>all</i> .
Lev 23:32	שִׁבְתַּת שַׁבָּתוֹן הוּא לָכֶם וְעִנִּיתֶם אֶת־נַפְשֵׁיכֶם בַּתְּשׁוּעָה לַחֲדָשׁ בְּעֶרֶב מֵעֶרֶב עַד־עֶרֶב תִּשְׁבְּתוּ שַׁבְּתֵיכֶם: פ	It <i>is</i> a Sabbath of sabbatic observance for you, and you will humble yourselves. On the ninth <i>day</i> of the month, in the evening, from evening to evening you will celebrate your Sabbath.”	yourselves ← <i>your souls</i> . <hr/> you will celebrate your Sabbath ← <i>you will “sabbath” your Sabbath</i> .
Lev 23:33	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Lev 23:34	דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֲדָשׁ הַשְּׁבִיעִי הַזֶּה חַג הַסֻּכּוֹת שִׁבְעַת יָמִים לַיהוָה:	“Speak to the sons of Israel and say, ‘On the fifteenth day of this seventh month, <i>it is</i> the Festival of Tabernacles for seven days to the LORD.	Tabernacles ← <i>booths</i> . Not the same word as the one for <i>the tabernacle</i> .
Lev 23:35	בַּיּוֹם הָרִאשׁוֹן מִקְרָא־קֹדֶשׁ כָּל־מְלָאכָת עֲבֹדָה לֹא תַעֲשׂוּ:	On the first day <i>there will be</i> a holy convocation. You shall not do <u>any</u> kind of work.	any ← <i>every</i> . <hr/> kind of work: see Lev 23:7.

Lev 23:36	שְׁבַעַת יָמִים תִּקְרְבוּ אֵשָׁה לַיהוָה בַּיּוֹם הַשְּׁמִינִי מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם וְהִקְרַבְתֶּם אֵשָׁה לַיהוָה עֲצֵרֶת הוּא כָּל־מְלָאכֶת עֲבֹדָה לֹא תַעֲשׂוּ:	For seven days you will make a fire-offering to the LORD. On the eighth day you will hold a holy convocation, and you will offer a fire-offering to the LORD. <i>It is</i> a solemn assembly; you shall do no kind of work.	no ← <i>not every</i> . kind of work: see Lev 23:7.
Lev 23:37	אֵלֶּה מוֹעֲדֵי יְהוָה אֲשֶׁר־תִּקְרְאוּ אֹתָם מִקְרָאֵי קֹדֶשׁ לְהִקְרִיב אֵשָׁה לַיהוָה עֹלָה וּמִנְחָה זֶבַח וְנִסְכִּים דְּבַר־יוֹם בַּיּוֹמוֹ:	These <i>are</i> the LORD's festival times which you will convoke – holy convocations – to offer a fire-offering to the LORD: a burnt offering and a meal-offering, a sacrifice and libations, the duty of a day on its day,	
Lev 23:38	מִלְבָּד שַׁבָּתֹת יְהוָה וּמִלְבָּד מִתְּנוּתֵיכֶם וּמִלְבָּד כָּל־נְדָרֵיכֶם וּמִלְבָּד כָּל־נְדָבוֹתֵיכֶם אֲשֶׁר תִּתְּנוּ לַיהוָה:	besides the LORD's Sabbaths, and besides your gifts, and besides all your vows, and besides all your freewill-offerings which you give to the LORD.	
Lev 23:39	אֲךָ בַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי בְּאַסְפְּכֶם אֶת־תְּבוּאֹת הָאָרֶץ תַּחֲגּוּ אֶת־חַג־יְהוָה שְׁבַעַת יָמִים בַּיּוֹם הָרִאשׁוֹן שַׁבָּתוֹן וּבַיּוֹם הַשְּׁמִינִי שַׁבָּתוֹן:	But on the fifteenth day of the seventh month, when you gather the produce of the land, you will celebrate the LORD's festival for seven days; on the first day <i>there will be</i> a high Sabbath and on the eighth day <i>there will be</i> a high Sabbath.	
Lev 23:40	וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן פְּרִי עֵץ הָדָר כַּפֹּת תְּמָרִים וְעֵנָף עֵץ־עֵבֶת וְעַרְבֵי־נַחַל וּשְׂמַחְתֶּם לִפְנֵי יְהוָה אֱלֹהֵיכֶם שְׁבַעַת יָמִים:	And on the first day, you will take for yourselves the <u>firstfruit growth</u> of a <u>tree of honour</u> : palm-branches, and a bough of a thick tree, and willows of the stream, and you will rejoice before the LORD your God for seven days.	firstfruit <i>growth</i> ← <i>fruit</i> . Not necessarily literal edible fruit, but standing for healthy growth. AV differs (<i>boughs</i>), perhaps reading a word from root פאר. tree of honour: NH= <i>citrus tree</i> .
Lev 23:41	וְחִגַּגְתֶּם אֹתוֹ חַג לַיהוָה שְׁבַעַת יָמִים בַּשָּׁנָה חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם בַּחֹדֶשׁ הַשְּׁבִיעִי תַחֲגּוּ אֹתוֹ:	And you will celebrate it <i>as</i> a festival to the LORD for seven days <u>of the year</u> . <i>It is</i> an age-abiding statute for your generations; you will celebrate it in the seventh month.	of the year ← <i>in the year</i> .
Lev 23:42	בַּסֹּכֹת תִּשְׁבוּ שְׁבַעַת יָמִים כָּל־הָאִזְרָח בְּיִשְׂרָאֵל יִשְׁבוּ בַּסֹּכֹת:	You will dwell in <u>tabernacles</u> for seven days; every native in Israel will dwell in tabernacles,	tabernacles: see Lev 23:34.

Lev 23:43	לְמַעַן יֵדְעוּ דֹרֹתֵיכֶם כִּי בְּסֻכּוֹת הוֹשַׁבְתִּי אֶת־בְּנֵי יִשְׂרָאֵל בְּהוֹצִיאִי אוֹתָם מֵאֶרֶץ מִצְרַיִם אֲנִי יְהוָה אֱלֹהֵיכֶם:	so that your generations know that I made the sons of Israel dwell in tabernacles when I brought them out of the land of Egypt. I <i>am</i> the LORD your God.’ ”	
Lev 23:44	וַיְדַבֵּר מֹשֶׁה אֶת־מַעֲדֵי יְהוָה אֶל־בְּנֵי יִשְׂרָאֵל: פ	And Moses related the festival times of the LORD to the sons of Israel.	
Lev 24:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Lev 24:2	צֹו אֶת־בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ אֵלַיִךְ שֶׁמֶן זַיִת זָךְ כִּתִּית לְמָאֹר לְהַעֲלֹת נֵר תָּמִיד:	“Command the sons of Israel to bring to you pure beaten olive oil for the <u>lamp</u> , to have a <u>lamp</u> burn continually,	lamp ... lamp ← (<i>the integral compound</i>) lamp ... a lamp (burner).
Lev 24:3	מִחוּץ לְפָרֹכֶת הָעֵדוּת בְּאֹהֶל מוֹעֵד יַעֲרֹךְ אֹתוֹ אֶהְרֹן מֵעֶרֶב עַד־בֹּקֶר לִפְנֵי יְהוָה תָּמִיד חֻקֹּת עוֹלָם לְדֹרֹתֵיכֶם:	outside the veil of the testimony in the tent of contact. Aaron will set it up, <i>to be</i> from evening to morning before the LORD continually. <i>It is</i> an age-abiding statute for your generations.	
Lev 24:4	עַל הַמְּנֹרָה הַטְּהַרָה יַעֲרֹךְ אֶת־הַנְּרוֹת לִפְנֵי יְהוָה תָּמִיד: פ	He will set up the lamps on the pure lampstand <i>to be</i> before the LORD continually.	
Lev 24:5	וְלָקַחְתָּ סֹלֶת וְאָפִיתָ אֹתָהּ שִׁתִּים עֲשֶׂרָה חֲלוֹת שְׁנֵי עֶשְׂרִים יֵהְיֶה הַחֲלָה הָאֶחָת:	And you will take fine flour, and you will bake it <i>making</i> twelve cakes. <u>Each</u> cake will <u>consist</u> of <u>two tenths of an ephah</u> .	each ← <i>one</i> . consist ← <i>be</i> . two tenths of an ephah: see Lev 14:10.
Lev 24:6	וּשְׂמַתָּ אוֹתָם שְׁתֵּים מֵעֲרֹכֹת שֵׁשׁ הַמְּעֲרֹכֶת עַל הַשֻּׁלְחָן הַטְּהַר לִפְנֵי יְהוָה:	And you will place them <i>in</i> two rows, six per row, on the pure table before the LORD.	
Lev 24:7	וּנְתַתָּ עַל־הַמְּעֲרֹכֶת לְבִנָּה זָכָה וְהִיְתָה לְלֶחֶם לְאִזְכָּרָה אִשָּׁה לַיהוָה:	And you will put pure frankincense on the row, and it will be bread of a memorial – a fire-offering to the LORD.	
Lev 24:8	בְּיוֹם הַשַּׁבָּת בְּיוֹם הַשַּׁבָּת יַעֲרֹכְנָו לִפְנֵי יְהוָה תָּמִיד מֵאֵת בְּנֵי־יִשְׂרָאֵל בְּרִית עוֹלָם:	On <u>every Sabbath day</u> he will set it up before the LORD perpetually; <i>it is</i> an age-abiding covenant <u>with</u> the sons of Israel.	on every Sabbath day ← <i>on the Sabbath day, on the Sabbath day</i> . with ← <i>from</i> . See Lev 10:14, Lev 19:34, Lev 21:10 for similar usage. AV differs (<i>being taken from</i>).
Lev 24:9	וְהִיְתָה לְאֹהֶרֶן וּלְבָנָיו וְאָכְלוּהוּ בְּמִקְוֹם קֹדֶשׁ כִּי קֹדֶשׁ קֹדְשִׁים הוּא לוֹ מֵאִשֵּׁי יְהוָה חֻק־עוֹלָם: ס	And it will be for Aaron and his sons, and they will eat it in a holy place, for it <i>is</i> a holy of holies to him <u>among</u> the LORD's fire-offerings. <i>It is</i> an age- abiding statute.”	among ← <i>from</i> .

Lev 24:10	וַיֵּצֵא בֶן־אִשָּׁה יִשְׂרָאֵלִית וְהוּא בֶן־אִישׁ מִצְרַיִם בְּתוֹךְ בְּנֵי יִשְׂרָאֵל וַיִּנָּצוּ בְּמַחֲנֶה בֶן הַיִּשְׂרָאֵלִית וְאִישׁ הַיִּשְׂרָאֵלִי:	Then a son of an Israelite woman, who <i>was</i> the son of an Egyptian man, went out into the midst of the sons of Israel, and the Israelite <i>woman's</i> son and an Israelite man quarrelled in the camp.	
Lev 24:11	וַיִּקַּב בֶּן־הָאִשָּׁה הַיִּשְׂרָאֵלִית אֶת־הַשֵּׁם וַיִּקְלַל וַיְבִיאוּ אֹתוֹ אֶל־מֹשֶׁה וְשֵׁם אִמּוֹ שְׁלֹמִית בַּת־דִּבְרֵי לְמַטֵּה־דָן:	And the son of the Israelite woman blasphemed the <u>name</u> and cursed <i>it</i> , and they brought him to Moses. Now the name of his mother <i>was</i> Shelomith, the daughter of Dibri of the tribe of Dan.	the name: i.e. <i>the name of the LORD</i> . See Lev 24:16.
Lev 24:12	וַיִּנְיְחוּהוּ בַּמִּשְׁמֶר לְפָרֶשׁ לָהֶם עַל־פִּי יְהוָה: פ	And they kept him in a guarded room, for <i>a verdict</i> to be determined for them according to the <u>pronouncement</u> of the LORD.	to be determined ← <i>to determine</i> . pronouncement ← <i>mouth</i> . AV differs somewhat, translating the verse loosely.
Lev 24:13	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Lev 24:14	הוֹצֵא אֶת־הַמְּקַלֵּל אֶל־מַחוּץ לְמַחֲנֶה וְסָמְכוּ כָּל־הַשְּׂמַעִים אֶת־יָדֵיהֶם עַל־רֹאשׁוֹ וְרָגְמוּ אֹתוֹ כָּל־הָעֵדָה:	“Bring him who <u>cursed</u> to outside the camp, and let all those who <u>heard</u> place their hands on his head. And the whole congregation will stone him.	cursed ... heard ← <i>curses ... hear</i> .
Lev 24:15	וְאֶל־בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר אִישׁ אִישׁ כִּי־יִקְלַל אֱלֹהֵיו וְנָשָׂא חֲטָאֹו:	And you will speak to the sons of Israel and say, ‘ <u>Any man</u> who curses his God will bear his sin.	any man ← <i>a man, a man</i> .
Lev 24:16	וְנִקְבַּ שֵׁם־יְהוָה מֵוֹת יוֹמָת רָגוּם יְרַגְמוּ־בּוֹ כָּל־הָעֵדָה כִּגְל כְּאֶזְרָח בְּנִקְבו־שֵׁם יוֹמָת:	And <i>any</i> blasphemer of the name of the LORD <u>will certainly be put to death</u> . The whole congregation <u>will certainly stone him</u> . <i>It is the same</i> for a foreigner as for a native: <u>if he blasphemes</u> the name he will be put to death.	will certainly be put to death: infinitive absolute. will certainly stone him: infinitive absolute. if he blasphemes: conditional use of ב + infinitive.
Lev 24:17	וְאִישׁ כִּי יִכֶּה כָּל־נַפְשׁ אָדָם מֵוֹת יוֹמָת:	And <i>any</i> man who <u>takes the life</u> of <u>any man</u> <u>will certainly be put to death</u> .	takes the life ← <i>strikes the soul</i> . any ← <i>every</i> . will certainly be put to death: infinitive absolute.
Lev 24:18	וּמִכֶּה נַפְשׁ־בְּהֵמָה יִשְׁלַמְנָה נַפְשׁ תַּחַת נַפְשׁ:	And <i>anyone</i> who takes the <u>life</u> of a <i>farm</i> animal will repay it: a <u>life</u> for a <u>life</u> .	life (3x) ← <i>soul</i> .
Lev 24:19	וְאִישׁ כִּי־יִתֵּן מִוִּם בְּעַמִּיתוֹ כְּאִשֶּׁר עָשָׂה בֶן יַעֲשֶׂה לוֹ:	And <i>as for</i> a man who <u>inflicts physical harm</u> on his fellow citizen: <i>as he did</i> , so it will be done to him.	inflicts physical harm ← <i>puts a blemish</i> .

Lev 24:20	שָׁבֵר תַּחַת שֹׁבֵר עֵין תַּחַת עֵין שֶׁן תַּחַת שֶׁן כְּאֲשֶׁר יִתֵּן מוֹם בְּאָדָם כֵּן יִנָּתֵן בּוֹ:	A fracture for a fracture, an eye for an eye, a tooth for a tooth. As he <u>inflicts physical harm</u> on a man, so <u>it will be inflicted</u> on him.	inflicts physical harm ... it will be inflicted: see Lev 24:19.
Lev 24:21	וּמִכָּה בַהֶמָּה יִשְׁלַמְנָה וּמִכָּה אָדָם יוּמָת:	And he <i>who</i> strikes a <i>farm</i> animal will repay it, and he <i>who</i> <i>fatally</i> strikes a man will be put to death.	
Lev 24:22	מִשְׁפָּט אֶחָד יִהְיֶה לָכֶם כִּגְר כְּאֲזַרְחָה יִהְיֶה כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם:	There will be one regulation for you – as for a foreigner, so it will be for a native, for I <i>am</i> the LORD your God.’ ”	
Lev 24:23	וַיְדַבֵּר מֹשֶׁה אֶל-בְּנֵי יִשְׂרָאֵל וַיּוֹצִיאוּ אֶת-הַמְּקַלִּל אֶל-מַחוּץ לַמַּחֲנֶה וַיִּרְגְּמוּ אֹתוֹ אָבֹן וּבְנֵי-יִשְׂרָאֵל עָשׂוּ כְּאֲשֶׁר צִוָּה יְהוָה אֶת-מֹשֶׁה: פ	So Moses spoke to the sons of Israel, and they brought him who had cursed to outside the camp, and they <u>stoned him</u> . And the sons of Israel did as the LORD had commanded Moses.	stoned him ← “bouldered” him (with) stone.
Lev 25:1	וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה בְּהַר סִינַי לֵאמֹר:	And the LORD spoke to Moses at Mount Sinai and said,	
Lev 25:2	דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תִבְאוּ אֶל-הָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן לָכֶם וְשַׁבְּתָה הָאָרֶץ שַׁבַּת לַיהוָה:	“Speak to the sons of Israel and say to them, ‘When <u>you</u> go to the land which I am giving <u>you</u> , the land <u>will rest</u> for a Sabbath for the LORD.	you (2x): plural. will rest ← will “sabbath”.
Lev 25:3	שֵׁשׁ שָׁנִים תִּזְרַע שָׂדֶךְ וְשֵׁשׁ שָׁנִים תִּזְמַר כַּרְמֶךָ וְאָסַפְתָּ אֶת-תְּבוּאָתָהּ:	For six years <u>you</u> will sow <u>your</u> field, and for six years <u>you</u> will prune your vineyard and gather its produce,	you ... your ... you: singular.
Lev 25:4	וּבִשְׁנַת הַשְּׁבִיעִית שַׁבַּת שַׁבְּתוֹן יִהְיֶה לְאָרֶץ שַׁבַּת לַיהוָה שָׂדֶךְ לֹא תִזְרַע וְכַרְמֶךָ לֹא תִזְמַר:	but in the seventh year, it will be a Sabbath of sabbatic observance for the land – the LORD's Sabbath. You shall not sow your field, and you will not prune your <u>vines</u> .	vines ← vineyard.
Lev 25:5	אֵת סִפִּיחַ קִצְרֶיךָ לֹא תִקְצֹר וְאֶת-עֲנָבֵי נִזְרֶיךָ לֹא תִבְצֹר שְׁנַת שַׁבְּתוֹן יִהְיֶה לְאָרֶץ:	You shall not reap the produce of spilt grain of your harvest, and you will not harvest the grapes of your unpruned vine. It will be a year of sabbatical observance for the land.	
Lev 25:6	וְהִיְתָה שַׁבַּת הָאָרֶץ לָכֶם לְאֹכְלָהּ לָךְ וּלְעַבְדְּךָ וּלְאִמְתְּךָ וּלְשִׁכְרֶיךָ וּלְתוֹשְׁבֵי הַגָּרִים עִמָּךְ:	And the Sabbath of the land will be <i>the means of food</i> for you – for you and for your servant and for your maidservant and for your hired servant and for your <u>lodger</u> who dwell with you.	lodger ← inhabitant.

Lev 25:7	וּלְבַהֲמֹתֶיךָ וְלַחֲיָה אֲשֶׁר בְּאַרְצְךָ תִּהְיֶה כָּל־תְּבוּאַתָּהּ לְאֹכְלֵ: ס	Also your cattle and the animals in your land will have all its produce to eat.	also ← <i>and</i> .
Lev 25:8	וּסְפַרְתָּ לָּךְ שִׁבְעַת שָׁבָתוֹת שָׁנִים שִׁבְעַת שָׁנִים שִׁבְעַת פְּעָמִים וְהָיוּ לָּךְ יָמֵי שִׁבְעַת שָׁבָתוֹת הַשָּׁנִים תִּשַׁע וְאַרְבָּעִים שָׁנָה:	And you will count yourself seven Sabbaths of years – seven years seven times over – and you will have the days of seven Sabbaths of years: forty-nine years.	
Lev 25:9	וְהִעֲבַרְתָּ שׁוֹפָר תְּרוּעָה בְּחֹדֶשׁ הַשְּׁבַעִי בְּעֶשְׂוֹר לְחֹדֶשׁ בְּיוֹם הַכִּפּוּרִים תִּעְבְּרוּ שׁוֹפָר בְּכָל־אַרְצְכֶם:	Then you will make proclamation <i>with</i> a ramshorn <i>as</i> a rallying sound in the seventh month on the tenth <i>day</i> of the month on the day of <u>atonement</u> . You will make a proclamation <i>with</i> a ramshorn in all your land.	atonement ← <i>atonements</i> . There is no word for <i>jubilee</i> in this verse (as introduced by AV, [CB]). So AV differs.
Lev 25:10	וּקְדַשְׁתֶּם אֶת שְׁנַת הַחֲמִשִּׁים שָׁנָה וּקְרַאתֶם דְּרוֹר בְּאַרְץ לְכָל־יֹשְׁבֵיהָ יוֹבֵל הוּא תִּהְיֶה לָכֶם וְשָׁבְתֶם אִישׁ אֶל־אֲחֻזָּתוֹ וְאִישׁ אֶל־מִשְׁפַּחְתּוֹ תָּשׁוּבוּ:	And you will sanctify the fiftieth year, and you will proclaim liberty in the land to all its inhabitants. It will be your Jubilee, and every <i>man among</i> <u>you will return</u> to his possession, and every <i>man among</i> you will <u>return</u> to his family.	<i>among</i> you will return (2x) ← <i>you will return</i> .
Lev 25:11	יוֹבֵל הוּא שְׁנַת הַחֲמִשִּׁים שָׁנָה תִּהְיֶה לָכֶם לֹא תִזְרְעוּ וְלֹא תִקְצְרוּ אֶת־סִפְיָחֶיהָ וְלֹא תִבְצְרוּ אֶת־גִּזְרֶיהָ:	It <i>is</i> Jubilee; it will be <i>in</i> the fiftieth year for you. You will not sow, you will not reap the produce of <u>spilt grain</u> in it, nor will you harvest <u>the unpruned</u> <u>vines</u> in it.	spilt grain in it ← <i>its spilt grain</i> . the unpruned vines in it ← <i>its</i> <i>unpruned vines</i> .
Lev 25:12	כִּי יוֹבֵל הוּא קֹדֶשׁ תִּהְיֶה לָכֶם מִזֶּה־הַשָּׂדֶה תֹאכְלוּ אֶת־תְּבוּאַתָּהּ:	For it <i>is</i> Jubilee. It will be <u>holy</u> to you; <u>in it</u> you will eat from <u>the</u> <u>produce</u> of the field.	holy ← <i>holiness</i> . in it ... the produce ← <i>its</i> <i>produce</i> , referring to <i>the produce</i> <i>of the Jubilee year</i> .
Lev 25:13	בְּשָׁנַת הַיּוֹבֵל הַזֹּאת תָּשׁוּבוּ אִישׁ אֶל־אֲחֻזָּתוֹ:	In this Jubilee year, every <i>man</i> <u>among</u> you will return to his possession.	<i>among</i> you will return ← <i>you</i> <i>will return</i> (intransitive).
Lev 25:14	וְכִי־תִמְכְּרוּ מִמֶּכֶר לְעַמִּיתְךָ אוֹ קָנָה מִיַּד עַמִּיתְךָ אֶל־תּוֹנוּ אִישׁ אֶת־אָחִיו:	And if you sell an <u>item</u> to your fellow citizen or <u>buy</u> <u>from</u> your fellow citizen, let no man extort his brother.	item ← <i>sale</i> . buy: infinitive absolute in the role of a finite verb. from ← <i>from the hand of</i> .
Lev 25:15	בְּמִסְפַּר שָׁנִים אַחֵר הַיּוֹבֵל תִּקְנֶה מֵאֵת עַמִּיתְךָ בְּמִסְפַּר שָׁנֵי־תְבוּאַת יִמְכְּרֶלָּךְ:	You will buy from your fellow citizen <i>at a value</i> in <i>inverse</i> <i>proportion</i> to the number of years after Jubilee; he will sell to you <i>at a value</i> in <i>direct</i> <i>proportion</i> to the number of years of income <i>to run</i> .	

Lev 25:16	לְפִי לְבַשְׁתָּם תְּרַבֶּה מִקְנֵתוֹ וּלְפִי מְעַט הַשָּׁנִים תִּמְעַיֵט מִקְנֵתוֹ בִּי מִסְפָּר תְּבוֹאֵת הוּא מִכָּר לְךָ:	The more the number of years, <i>the more</i> you may increase its price, and the less the number of years, <i>the more</i> you will reduce its price, for he will sell <i>it</i> to you <i>according to</i> the number of years of income to run.	
Lev 25:17	וְלֹא תִזְנוּ אִישׁ אֶת־עֲמִיתוֹ וַיִּרְאֵת מֵאֱלֹהֶיךָ כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם:	And no-one may extort his fellow citizen, and you will fear your God, for I <i>am</i> the LORD your God.	you ... your ... your: singular ... singular ... plural.
Lev 25:18	וַעֲשִׂיתֶם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אִתְּכֶם וַיִּשְׁבַּתֶּם עַל־הָאָרֶץ לְבֵטָח:	And you will observe my statutes, and you will keep my regulations and carry them out, and you will dwell in the land in safety.	observe ← do.
Lev 25:19	וַנִּתְּנָה הָאָרֶץ פְּרִיָּהּ וְאָכַלְתֶּם לְשֹׁבְעַת וַיִּשְׁבַּתֶּם לְבֵטָח עָלֶיהָ:	And the land will yield its fruit, and you will eat your fill, and you will dwell in safety in it.	
Lev 25:20	וְכִי תֹאמְרוּ מִה־נֹּאכַל בַּשָּׁנָה הַשְּׁבִיעִת הֵן לֹא נִזְרַע וְלֹא נִאֲסַף אֶת־תְּבוּאָתָנוּ:	And when you say, «What will we eat in the seventh year, seeing we won't be sowing, and we won't be reaping our produce?»	seeing ← behold.
Lev 25:21	וְצִוִּיתִי אֶת־בְּרַכְתִּי לָכֶם בַּשָּׁנָה הַשְּׁשִׁית וְעָשִׂיתָ אֶת־הַתְּבוּאָה לְשָׁלֹשׁ הַשָּׁנִים:	I will command my blessing for you in the sixth year, and it will produce the produce of three years.	I ← then I.
Lev 25:22	וַזְרַעְתֶּם אֶת הַשָּׁנָה הַשְּׁמִינִת וְאָכַלְתֶּם מִז־הַתְּבוּאָה יִשְׁן עַד הַשָּׁנָה הַתְּשִׁיעִת עַד־בּוֹא תְּבוּאָתָהּ תֹאכְלוּ יִשְׁן:	And you will sow in the eighth year and eat from the old produce, until the ninth year – until its produce comes. You will eat old stored produce.	
Lev 25:23	וְהָאָרֶץ לֹא תִמָּכַר לְצַמְתָּת כִּי־לִי הָאָרֶץ כִּי־גֵרִים וְתוֹשְׁבֵים אִתְּכֶם עִמָּדִי:	And the land will never be sold, for the land is mine, for you are foreigners and lodgers with me.	never ← not until extinction.
Lev 25:24	וּבְכָל אֶרֶץ אַחֲזַתְכֶם גְּאֻלָּה תִּתְּנוּ לָאָרֶץ: ס	And in all the land of your possession, you will exercise redemption of the land.	exercise ← give. redemption: [CB] explains as repurchase.
Lev 25:25	כִּי־יִמּוֹד אָחִיךָ וּמָכַר מֵאַחֲזָתוֹ וּבָא גֹאֲלוֹ הַקָּרֵב אֵלָיו וּגְאָל אֶת מִמְכָּר אָחִיו:	If your brother becomes poor and sells part of his possession, and his kinsman redeemer comes to him, then he can redeem the thing sold by his brother.	his ... redeemer: AV differs (to redeem it).
Lev 25:26	וְאִישׁ כִּי לֹא יִהְיֶה־לּוֹ גֹאֵל וְהִשְׁיֵגָה יָדוֹ וּמָצָא כֶּדִי גְאֻלָּתוֹ:	And if a man does not have a redeemer, but he can afford it, and he finds enough money for the redemption,	he can afford it ← his hand reaches. the redemption ← his redemption, a subjective genitive (he redeems).

Lev 25:27	וְחָשַׁב אֶת־שָׁנָיו מִמְכָרוֹ וְהָשִׁיב אֶת־הָעֶדְף לְאִישׁ אֲשֶׁר מָכַרְלוֹ וְשָׁב לְאֶחְזָתוֹ:	then he will calculate the years of the item he has sold, and he will return the outstanding value to the man to whom he sold <i>it</i> , and it will return to his possession.	
Lev 25:28	וְאִם לֹא־מָצְאָה יָדוֹ דֵּי הָשִׁיב לוֹ וְהָיָה מִמְכָרוֹ בְּיַד הַקֹּנֶה אֹתוֹ עַד שְׁנַת הַיּוֹבֵל וַיֵּצֵא בַּיּוֹבֵל וְשָׁב לְאֶחְזָתוֹ:	And if he <i>cannot</i> afford sufficient to have it returned to himself, then his item sold will be in the <u>possession</u> of him who bought it until the Jubilee year, then it will <u>expire</u> in the Jubilee and it will <u>return</u> to his possession.	he <i>cannot</i> afford ← <i>his hand does not find</i> . possession ← <i>hand</i> . expire ← <i>go out</i> . it will return: AV differs (<i>he shall return</i>).
Lev 25:29	וְאִישׁ כִּי־יִמְכֹר בֵּית־מוֹשָׁב עִיר חוֹמָה וְהִיְתָה גְּאֻלָּתוֹ עַד־תָּם שְׁנַת מִמְכָרוֹ יָמִים תִּהְיֶה גְּאֻלָּתוֹ:	And if a man sells a residential house in a walled city, then the <i>right of</i> redemption of it will be for a complete year from its sale. The <i>right of</i> redemption of it will be for <i>those</i> days.	house in ← <i>house of</i> . for a complete year ← <i>until the completion of a year</i> .
Lev 25:30	וְאִם לֹא־יִגְאָל עַד־מְלֵאת לוֹ שָׁנָה תְּמִימָה וְקָם הַבַּיִת אֲשֶׁר־בְּעִיר אֲשֶׁר־לֹא *לוֹ חֲמָה לְצִמְיַתָּת לְקִנְיָה אֹתוֹ לְדֹרֹתָיו לֹא יֵצֵא בַּיּוֹבֵל:	But if it is not redeemed within the <u>elapsing</u> of a complete year, then the house {Q: in the walled city} [K: in the city which <i>is not with</i> a wall] will be established indeterminately for him who bought it, for his generations. It will not <u>expire</u> in the Jubilee.	On the <i>ketiv</i> , see Ex 21:8. elapsing ← <i>fulfilment for it</i> , i.e. <i>for the item sold</i> . expire ← <i>go out</i> .
Lev 25:31	וּבָתֵּי הַחֲצֵרִים אֲשֶׁר אֵין־לָהֶם חֲמָה סָבִיב עַל־שְׂדֵה הָאָרֶץ יִחָשַׁב גְּאֻלָּה תִּהְיֶה־לוֹ וּבַיּוֹבֵל יֵצֵא:	But houses in villages which <i>do not have</i> a surrounding wall will be considered as the fields of the land: such will be <u>subject to</u> redemption and will <u>expire</u> in the Jubilee.	villages ← <i>courtyards</i> . be subject to ← <i>there will be to it</i> . expire ← <i>go out</i> .
Lev 25:32	וְעָרֵי הַלְוִיִּם בְּתֵי עָרֵי אֶחְזָתָם גְּאֻלָּת עוֹלָם תִּהְיֶה לְלוִיִּם:	But <i>as for</i> the cities of the Levites – the houses of the cities in their possession – the Levites have an age-abiding <i>right of</i> redemption.	
Lev 25:33	וְאֲשֶׁר יִגְאָל מִזֶּה־הַלְוִיִּם וַיֵּצֵא מִמְכַר־בַּיִת וְעִיר אֶחְזָתוֹ בַּיּוֹבֵל כִּי בְתֵי עָרֵי הַלְוִיִּם הוּא אֶחְזָתָם בְּתוֹךְ בְּנֵי יִשְׂרָאֵל:	And whoever of the Levites makes a redemptive <i>claim</i> on <i>anything</i> , then the sale of the house will <u>expire</u> , as <i>will</i> the city in his possession, in the Jubilee, for the houses of the cities of the Levites <i>are</i> their possession among the sons of Israel.	expire ← <i>go out</i> . AV differs, but the sense comes to the same thing (Levites recover their possessions).
Lev 25:34	וּשְׂדֵה מִגְרָשׁ עָרֵיהֶם לֹא יִמְכֹר כִּי־אֶחְזָת עוֹלָם הוּא לָהֶם: ס	And the pasture <u>fields</u> of their cities will not be sold, for <u>they are</u> their age-abiding possession.	fields ... they <i>are</i> ← <i>field ... it is</i> .

Lev 25:35	<p>וְכִי־יִמּוֹד אָחִיךָ וּמָטָה יָדוֹ עֲמֹד וְהִחַזְקֵתָּ בּוֹ גֵר וְתוֹשֵׁב וְחִי עִמָּךְ:</p>	<p>And if your brother becomes poor, and <u>loses his wealth</u>, <i>being</i> of your <i>community</i>, then you will <u>support him</u>: foreigner or lodger, he will live with you.</p>	<p>loses his wealth ← <i>his hand has tottered</i>. support ← <i>strengthen</i>.</p>
Lev 25:36	<p>אֲל־תִּקַּח מֵאֵתוֹ נֶשֶׁךְ וְתִרְבִּית וְיִרְאֵת מֵאֱלֹהֶיךָ וְחִי אִתְּךָ עִמָּךְ:</p>	<p>Do not take interest or profit from him, and fear your God, and <u>your brother will live among you</u>.</p>	<p>your brother will live among you ← <i>the life of your brother (is) with you</i>.</p>
Lev 25:37	<p>אֲת־כֶּסֶף לֹא־תִתֵּן לוֹ בְּנֶשֶׁךְ וּבְמִרְבִּית לֹא־תִתֵּן אֶכְלָךְ:</p>	<p>Do not <u>lend</u> him money at interest, nor give food for a profit.</p>	<p>lend ← <i>give</i>.</p>
Lev 25:38	<p>אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר־הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לָתֵת לָכֶם אֶת־אֶרֶץ כְּנָעַן לְהִיזֹת לָכֶם לֵאלֹהִים: ס</p>	<p>I <i>am</i> the LORD your God, who brought you out of the land of Egypt, to give you the land of Canaan, <i>and</i> to be your God.</p>	
Lev 25:39	<p>וְכִי־יִמּוֹד אִתְּךָ עִמָּךְ וְנִמְכַרְלָךְ לֹא־תַעֲבֹד בּוֹ עֲבַדְתָּ עִבֵד:</p>	<p>And if your brother among you becomes poor, and he is sold to you, you shall not make him do the work of a <u>servant</u>.</p>	<p>servant: or <i>slave</i>.</p>
Lev 25:40	<p>כְּשָׂכִיר כְּתוֹשֵׁב יִהְיֶה עִמָּךְ עַד־שְׁנַת הַיְבֻל יַעֲבֹד עִמָּךְ:</p>	<p>He will be as a hired worker <i>or</i> as a lodger with you. He will work for you until the Jubilee year.</p>	
Lev 25:41	<p>וַיֵּצֵא מֵעִמָּךְ הוּא וּבָנָיו עִמּוֹ וְשָׁב אֶל־מִשְׁפַּחְתּוֹ וְאֶל־אֲחֻזַּת אָבִיתּוֹ יָשׁוּב:</p>	<p>Then he will go out from you, he and his sons with him, and he will return to his family, and he will return to the possession of his fathers.</p>	
Lev 25:42	<p>כִּי־עֲבָדֵי הֵם אֲשֶׁר־הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לֹא יִמְכְּרוּ מִמְכַּרְתָּ עֵבֶד:</p>	<p>For they <i>are</i> my servants, whom I brought out from the land of Egypt. They will not be <u>sold as a servant is sold</u>.</p>	<p>sold as a servant is sold ← <i>sold the sale of a servant</i>.</p>
Lev 25:43	<p>לֹא־תִרְדֶּה בּוֹ בְּפֶרֶךְ וְיִרְאֵת מֵאֱלֹהֶיךָ:</p>	<p>You shall not rule over him with rigour, and you will fear your God.</p>	
Lev 25:44	<p>וְעֲבָדֶיךָ וְאִמָּתֶיךָ אֲשֶׁר יִהְיוּ־לָךְ מֵאֵת הַגּוֹיִם אֲשֶׁל סְבִיבֹתֶיכֶם מֵהֶם תִּקְנֶנּוּ עֵבֶד וְאָמָה:</p>	<p><i>As for</i> your manservant and your maidservant who will be yours, from the Gentiles who <i>are</i> around you, from them you may buy a manservant or a maidservant,</p>	
Lev 25:45	<p>וְגַם מִבְּנֵי הַתּוֹשְׁבִים הַגֵּרִים עִמָּכֶם מֵהֶם תִּקְנֶנּוּ וּמִמִּשְׁפַּחְתָּם אֲשֶׁר עִמָּכֶם אֲשֶׁר הוֹלִידוּ בְּאֶרְצְכֶם וְהָיוּ לָכֶם לְאִחֻזָּה:</p>	<p>and also from the sons of the lodgers who live with you. From them you <i>can</i> buy <i>servants</i>, and from their families which <i>are</i> with you, whom they beget in your land, and they will be your property.</p>	

Lev 25:46	והתנחלתם אתם לבניכם אחריכם לרשת אחזה לעלם בהם תעבדו ובאחיכם בני ישראל איש באחיו לא תרדה בו בפרך: ס	And you will receive them as an inheritance, for your sons after you, to inherit <i>them</i> as a possession. You will put them to work age-abidingly, but <i>as for</i> your brothers, the sons of Israel – a man in <i>relation to</i> his brother – you will not rule over him with rigour.	you will receive them: a rare <i>hithpael</i> taking a direct object.
Lev 25:47	וכי תשיג יד גר ותושב עמך ומך אחיך עמו ונמכר לגר תושב עמך או לעקר משפחת גר:	And if a foreigner – a <i>temporary</i> resident with you – becomes wealthy, and your brother alongside him becomes poor, and he sells himself to the foreigner, a <i>temporary</i> resident alongside you, or to the <u>household</u> of a foreign family,	becomes wealthy ← <i>his hand reaches</i> . <hr/> household ← <i>stock</i> .
Lev 25:48	אחרי נמכר גאלה תהיה לו אחד מאחיו יגאלנו:	after he has sold himself, he will have a right of redemption: one of his brothers may redeem him.	
Lev 25:49	או־דדו או בן־דדו יגאלנו או־משאר בשרו ממשפחתו יגאלנו או־השיגה ידו ונגאל:	Alternatively his uncle or his cousin may redeem him, or <i>anyone</i> of his kin in <u>blood relation to him</u> from his family may redeem him, or <i>if he can afford it</i> , he may redeem himself.	in blood relation to him ← <i>of his flesh</i> . <hr/> he <i>can</i> afford it ← <i>his hand reaches</i> .
Lev 25:50	וחשב עם־קנהו משנת המכרו לו עד שנת היבל והיה כסף ממכרו במספר שנים כימי שכיר יהיה עמו:	And he will calculate with him who bought him, from the year when he was sold to him to the year of the Jubilee, and the <u>price</u> of him being sold shall be according to the number of years. It will be with him as the <i>number of days</i> of a hired servant.	price ← <i>silver / money</i> .
Lev 25:51	אם־עוד רבות בשנים לפיהן ישׁיב גאלתו מכסף מקנתו:	If there are still many years <i>to run</i> , he will repay according to them <i>for</i> his redemption a <u>large part</u> of the <u>sum for which he was bought</u> .	the sum for which he was bought ← <i>his purchase</i> or ← <i>his price of purchase</i> .
Lev 25:52	ואם־מעט נשאר בשנים עד־שנת היבל וחשב־לו כפי שניו ישׁיב את־גאלתו:	But if there remain few years until the year of the Jubilee, then he will calculate for himself; he will repay for his redemption according to his years <i>to run</i> .	
Lev 25:53	כשכיר שנה בשנה יהיה עמו לא־ירדנו בפרך לעיניך:	He will be with him as a hired servant <i>from</i> year to year. He will not rule over him with rigour in your sight.	
Lev 25:54	ואם־לא יגאל בגאלה ויצא בשנת היבל הוא ובניו עמו:	And if he is not redeemed by these <i>means</i> , he will go out in the Jubilee year – he and his sons with him.	

Lev 25:55	כִּי־לִי בְנֵי־יִשְׂרָאֵל עֲבָדִים עֲבָדֵי הֵם אֲשֶׁר־הוֹצֵאתִי אוֹתָם מֵאֶרֶץ מִצְרַיִם אֲנִי יְהוָה אֱלֹהֵיכֶם:	For the sons of Israel <i>are</i> servants to me; they <i>are</i> my servants, whom I brought out from the land of Egypt. I <i>am</i> the LORD your God.	
Lev 26:1	לֹא־תַעֲשׂוּ לָכֶם אֱלִילִם וּפְסֵל וּמִצְבֵּה לֹא־תִקְיִמוּ לָכֶם וְאִבֹן מִשְׁכִּית לֹא תִתְּנוּ בְּאֶרְצְכֶם לְהִשְׁתַּחֲוֹת עָלֶיהָ כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם:	You shall not make idols for yourselves, and you shall not set up a fashioned image or a statue for yourselves, and you shall not place <i>any</i> stone sculpture in your land at which to worship, for I <i>am</i> the LORD your God.	or: disjunctive use of the <i>vav</i> .
Lev 26:2	אֶת־שַׁבְּתוֹתַי תִּשְׁמְרוּ וּמִקְדָּשִׁי תִּירָאוּ אֲנִי יְהוָה: ס	You shall keep my Sabbaths and fear my sanctuary. I <i>am</i> the LORD.	
Lev 26:3	אִם־בְּחֻקֹּתַי תֵּלְכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וְעִשִׂיתֶם אֹתָם:	If you walk in my statutes and keep my commandments and do them,	
Lev 26:4	וְנָתַתִּי גֶשְׁמִיכֶם בְּעִתָּם וְנָתְנָה הָאָרֶץ יְבוּלָה וְעֵץ הַשָּׂדֶה יִתֵּן פְּרִיֹו:	then I will give <i>you</i> your rain in its <u>seasons</u> , and the land will yield its produce, and the tree of the field will yield its fruit.	seasons ← <i>time</i> .
Lev 26:5	וְהִשִּׁיג לָכֶם דִּישׁ אֶת־בָּצִיר וּבָצִיר יִשִּׁיג אֶת־זֶרַע וְאָכַלְתֶּם לֶחְמֶכֶם לְשִׁבְעַת יָמֵי שְׁבֻתְכֶם לְבֹטַח בְּאֶרְצְכֶם:	And your threshing season will <u>last</u> until the vintage, and the vintage will last until the sowing <i>season</i> , and you will eat your bread to satiety, and you will dwell in safety in your land.	last ← <i>reach</i> .
Lev 26:6	וְנָתַתִּי שָׁלוֹם בְּאֶרֶץ וּשְׁכַבְתֶּם וְאִין מַחְרִיד וְהִשְׁבַּתִּי חִיָּה רָעָה מִן־הָאָרֶץ וְחָרֵב לֹא־תַעֲבֹר בְּאֶרְצְכֶם:	And I will give <i>you</i> peace in the land, and you will lie down, and <i>there will be</i> no-one to make you afraid, and I will <u>rid the land</u> of evil beasts, and the sword will not pass through your land.	rid the land of evil beasts ← <i>make an evil animal cease from the land</i> . Compare this verse with Job 11:19, Isa 17:2, Mic 4:4, Zeph 3:13, Ezek 34:28.
Lev 26:7	וְרָדַפְתֶּם אֶת־אֹיְבֵיכֶם וְנָפְלוּ לְפָנֵיכֶם לְחָרֵב:	And you will pursue your enemies, and they will fall to the sword before you.	
Lev 26:8	וְרָדְפוּ מֵכֶם חֲמֵשָׁה מְאֹה וּמֵאָה מֵכֶם רִבְבָה יִרְדְּפוּ וְנָפְלוּ אֹיְבֵיכֶם לְפָנֵיכֶם לְחָרֵב:	And five of you will pursue a hundred <i>of them</i> , and a hundred of you will pursue ten thousand <i>of them</i> , and your enemies will fall to the sword before you.	
Lev 26:9	וּפְנִיתִי אֵלֵיכֶם וְהִפְרִיתִי אֶתְכֶם וְהִרְבִּיתִי אֶתְכֶם וְהִקִּמְתִּי אֶת־בְּרִיתִי אִתְּכֶם:	And I will turn to you, and I will make you fruitful, and I will make you increase, and I will set up my covenant with you.	
Lev 26:10	וְאָכַלְתֶּם יֶשֶׁן נוֹשֵׂן וְיֶשֶׁן מִפְּנֵי חֲדָשׁ תּוֹצִיאֹו:	And you will eat old <i>produce</i> of a <u>previous season</u> , and you will bring out the old on account of the new <i>to go in</i> .	of a previous <i>season</i> ← <i>having become old</i> . [AnLx]= <i>dry</i> .

Lev 26:11	וְנָתַתִּי מִשְׁכְּנִי בְּתוֹכְכֶם וְלֹא־תִגְעַל נַפְשִׁי אֶתְכֶם:	And I will put my tabernacle in your midst, and my <u>being</u> will not loathe you.	being ← <i>soul</i> .
Lev 26:12	וְהִתְהַלַּכְתִּי בְּתוֹכְכֶם וְהִייתִי לָכֶם לֵאלֹהִים וְאַתֶּם תִּהְיוּ־לִי לְעַם:	And I will walk around in your midst, and I will be your God, and you will be my people.	2 Cor 6:16.
Lev 26:13	אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם מִהֵיטֵל לָהֶם עֲבָדִים וְאֲשַׁבֵּל מִטַּת עַלְכֶם וְאוֹלָךְ אֶתְכֶם קוֹמְמִיּוֹת: פ	I <i>am</i> the LORD your God, who brought you out of the land of Egypt, <i>saving you</i> from being their slaves, and I broke the bars of your yoke, and I <u>enabled</u> you to walk upright.	enabled: or <i>caused</i> .
Lev 26:14	וְאִם־לֹא תִשְׁמָעוּ לִי וְלֹא תַעֲשׂוּ אֶת כָּל־הַמִּצְוֹת הָאֵלֶּה:	But if you do not heed me, and do not do all these commandments,	
Lev 26:15	וְאִם־בַּחֲקֹתַי תִּמְאָסוּ וְאִם אֶת־מִשְׁפָּטַי תִּגְעַל נַפְשְׁכֶם לְבַלְתִּי עֲשׂוֹת אֶת־כָּל־מִצְוֹתַי לְהַפְרֹכֶם אֶת־בְּרִיתִי:	and if you reject my statutes, or if your <u>being</u> loathes my regulations, so as not to carry out all my commandments, so that you break my covenant,	being ← <i>soul</i> . loathes: in a Hebrew “OVS” (object-verb-subject) sentence.
Lev 26:16	אֲף־אֲנִי אֶעֱשֶׂה־זֹאת לָכֶם וְהִפְקַדְתִּי עֲלֵיכֶם בְּהִלָּה אֶת־הַשַּׁחֲפַת וְאֶת־הַקְדַּחַת מְכַלּוֹת עֵינַיִם וּמְדִיבַת נַפֶּשׁ וְזִרְעָתְכֶם לְרִיק וְזִרְעֹכֶם וְאָכְלָהוּ אִיבֵיכֶם:	then I for my part will do this to you: I will <u>visit you with dread</u> , with tuberculosis, and with burning fever, consuming the eyes and wasting the <u>body</u> , and you will sow your seed in vain, and your enemies will eat it.	visit you with dread ← <i>visit dread upon you</i> . body ← <i>soul</i> . Perhaps referring to a person's spirits.
Lev 26:17	וְנָתַתִּי פָנַי בְּכֶם וְנִגְפַתְכֶם לִפְנֵי אִיבֵיכֶם וְרָדוּ בְכֶם שְׂנְאֵיכֶם וְנָסַתֶּם וְאִין־רֹדֵף אֶתְכֶם: ס	And I will set my face against you, and you will be struck down before your enemies, and those who hate you will rule over you, and you will flee when no-one is pursuing you.	
Lev 26:18	וְאִם־עַד־אֵלֶּה לֹא תִשְׁמָעוּ לִי וְיִסְפַּתִּי לִיְסָרָה אֶתְכֶם שִׁבְעַ עַל־חַטֹּאתֵיכֶם:	And if you will not hear me even <u>after</u> these <i>things</i> , then I will <u>punish you more</u> – seven <i>times</i> for your sins.	after ← <i>up to</i> . punish you more ← <i>add to punish you</i> .
Lev 26:19	וְשִׁבַּרְתִּי אֶת־גְּאוֹן עֲזֹכֶם וְנָתַתִּי אֶת־שָׁמַיְכֶם כַּבָּרָז וְאֶת־אֲרָצְכֶם כַּנְּחֹשֶׁה:	And I will break your <u>stiff pride</u> , and I will make your sky as iron and your earth as copper.	stiff pride ← <i>pride of strength</i> , a Hebraic genitive.
Lev 26:20	וְתִם לְרִיק כַּחֲכֶם וְלֹא־תִתֶּן אֲרָצְכֶם אֶת־יְבוּלָהּ וְעֵץ הָאָרֶץ לֹא יִתֶּן פְּרִיָּו:	And your strength will be expended in vain, and your land will not yield its produce, and the <u>tree</u> of the land will not yield its fruit.	tree ... its: standing for <i>trees ... their</i> . Collective usage.

Lev 26:21	וְאִם-תֵּלְכוּ עִמִּי קָרִי וְלֹא תֹאבְדוּ לְשִׁמְעַתְי לִי וַיִּסְפַּתִּי עֲלֵיכֶם מִכָּה שֶׁבַע כַּחַטֹּאתֵיכֶם:	And if you walk <i>in</i> opposition to me, and you are not willing to hear me, then I will add a blow to you, seven <i>times</i> , according to your sins.	
Lev 26:22	וְהִשְׁלַחְתִּי בְכֶם אֶת-חַיַּת הַשָּׂדֶה וְשָׂכְלָה אֶתְכֶם וְהִכְרִיתָהּ אֶת-בְּהֵמַתְכֶם וְהִמְעִיטָה אֶתְכֶם וְנָשְׂמוּ דְרָכֵיכֶם:	And I will send the wild animals on to you, and they will bereave you of children, and they will destroy your cattle and reduce you, and your roads will be desolate.	
Lev 26:23	וְאִם-בְּאַלֶּה לֹא תִּוָּסְרוּ לִי וְהִלַּכְתֶּם עִמִּי קָרִי:	And if despite these <i>things</i> you will not be corrected by me, and you walk <i>in</i> opposition to me,	
Lev 26:24	וְהִלַּכְתִּי אַף-אֲנִי עִמָּכֶם בְּקָרִי וְהִכִּיתִי אֶתְכֶם גַּם-אֲנִי שֶׁבַע עַל-חַטֹּאתֵיכֶם:	then I too will walk in opposition to you, and I <u>for my part</u> will strike you seven <i>times</i> for your sins.	for my part ← <i>also</i> .
Lev 26:25	וְהִבֵּאתִי עֲלֵיכֶם חֶרֶב נִקְמַת נְקָם-בְּרִית וְנֹאסְפֹתֶם אֶל-עָרֵיכֶם וְשִׁלַּחְתִּי דָבָר בְּתוֹכְכֶם וְנָתַתֶּם בְּיַד-אוֹיֵב:	And I will bring a sword over you, avenging the <i>cause for</i> vengeance of the covenant, and when you are gathered in your cities, I will send a plague into your midst, and you will be given up into the hand of the enemy.	
Lev 26:26	בְּשִׁבְרֵי לֶכֶם מִטֶּהֱלַחְתֶּם וְאָפוּ עֶשֶׂר נָשִׁים לַחֲמֶכֶם בְּתַנּוּר אֶחָד וְהִשְׁבִּיבוּ לַחֲמֶכֶם בַּמֶּשְׁקָל וְאָכַלְתֶּם וְלֹא תִשְׂבְּעוּ: ס	When I break your <u>supply</u> of bread, and ten women bake your bread in one oven, and they <u>dispense</u> your bread by weight, you will eat, but you will not be satisfied.	supply ← <i>staff</i> . dispense ← <i>return, render</i> .
Lev 26:27	וְאִם-בְּזֹאת לֹא תִשְׁמָעוּ לִי וְהִלַּכְתֶּם עִמִּי בְּקָרִי:	And if despite this you will not hear me, and you walk in opposition to me,	
Lev 26:28	וְהִלַּכְתִּי עִמָּכֶם בְּחַמַּת-קָרִי וַיִּסְרַתִּי אֶתְכֶם אַף-אֲנִי שֶׁבַע עַל-חַטֹּאתֵיכֶם:	then I will walk in angry opposition to you, and I <u>for my part</u> will punish you seven <i>times</i> for your sins.	I for my part ← <i>indeed I</i> .
Lev 26:29	וְאָכַלְתֶּם בְּשָׂר בְּנֵיכֶם וּבְשָׂר בְּנֵיכֶם תֹּאכְלוּ:	And you will eat the flesh of your sons, and <u>you will eat</u> the flesh of your daughters,	you will eat (<i>second occurrence in verse</i>): the <i>vav</i> consecutive sequence is broken by a change of word order, because ↗
Lev 26:30	וְהִשְׁמַדְתִּי אֶת-בְּמֹתֵיכֶם וְהִכְרַתִּי אֶת-חַמְנֵיכֶם וְנָתַתִּי אֶת-פְּגָרֵיכֶם עַל-פְּגָרֵי גִלּוּלֵיכֶם וְגִעְלָה נַפְשִׁי אֶתְכֶם:	and I will destroy your <i>idolatrous</i> raised sites, and I will cut off your sun-images, and I will put your carcasses on the carcasses of your idols, and my <u>being</u> will abhor you.	↳ it is contemporaneous with the previous occurrence. being ← <i>soul</i> .

Lev 26:31	וְנָתַתִּי אֶת־עָרֵיכֶם חֲרָבָה וְהִשְׁמוֹתִי אֶת־מִקְדָּשֵׁיכֶם וְלֹא אֲרִיחַ בְּרִיחַ נִיחֻחַכֶם:	And I will make your cities a desolation, and I will devastate your sanctuaries, and I will not <u>smell</u> your sweet fragrance.	smell: standing for <i>acknowledge the smell of</i> .
Lev 26:32	וְהִשְׁמַתִּי אֲנִי אֶת־הָאָרֶץ וְשָׂמְמוּ עָלֶיהָ אֲיִבֵיכֶם הַיֹּשְׁבִים בָּהּ:	And I will devastate the land, and your enemies who inhabit it will <u>be astonished</u> at it,	be astonished ← <i>be desolated</i> , but also <i>astonished</i> .
Lev 26:33	וְאַתְּכֶם אֲזַרְהוּ בְּגוֹיִם וְהִרִיקֹתִי אֶתְרֵיכֶם חֲרָב וְהִיְתָה אֶרְצְכֶם שְׂמָמָה וְעָרֵיכֶם יִהְיוּ חֲרָבָה:	and I will scatter you among the Gentiles, and I will draw the sword after you, and your land will become a <i>scene of</i> devastation, and your cities will become a desolation.	
Lev 26:34	אִזְ תִּרְצֶה הָאָרֶץ אֶת־שַׁבְּתֹתֶיהָ כֹּל יְמֵי הַשְּׂמָה וְאַתֶּם בְּאֶרֶץ אֲיִבֵיכֶם אִזְ תִּשְׁבֹּת הָאָרֶץ וְהִרְצַת אֶת־שַׁבְּתֹתֶיהָ:	Then the land will take pleasure in its Sabbaths, all the days of <u>its devastation</u> , and you <i>will be</i> in a land of your enemies. Then the land will rest and <u>take pleasure</u> in its Sabbaths.	its devastation ← <i>its having been devastated</i> , a suffixed <i>hophal</i> infinitive. take pleasure in: in an Aramaic form.
Lev 26:35	כָּל־יְמֵי הַשְּׂמָה תִשְׁבֹּת אֶת אֲשֶׁר לֹא־שַׁבְּתָהּ בְּשַׁבְּתֹתֶיכֶם בְּשַׁבְּתֹתֶיכֶם עָלֶיהָ:	It will rest for all the days of <u>its devastation</u> – <u>the time for which</u> it didn't rest on your Sabbaths when you were dwelling in it.	its devastation: see Lev 26:34, though here pointed slightly differently. <u>the time for which</u> : AV differs (<i>because</i>), but militating against this is the particle <i>אֶת</i> .
Lev 26:36	וְהִנְשָׂאֲרִים בְּכֶם וְהִבְאֵתִי מִרְדָּךְ בְּלִבְכֶם בְּאֶרְצָת אֲיִבֵיהֶם וְרִדְף אֶתֶם קוֹל עֹלָה גִּדְף וְנָסוּ מִגִּסְת־חֶרֶב וְנָפְלוּ וְאִין רִדְף:	And <i>as for</i> those that remain among you, I will bring faintness into their <u>hearts</u> , in the lands of their enemies, and the sound of a leaf being driven about will pursue them, and they will flee <i>as when</i> fleeing from the sword, and they will fall when <i>there is</i> no-one pursuing.	hearts ← <i>heart</i> .
Lev 26:37	וְכָשְׁלוּ אִישׁ־בְּאָחִיו כַּמִּפְּנֵי־חֶרֶב וְרִדְף אִין וְלֹא־תִהְיֶה לָכֶם תְּקוּמָה לִפְנֵי אֲיִבֵיכֶם:	And a man will stumble against his brother as if <i>running away</i> from the sword, when no-one is pursuing, and you will not have <i>the ability</i> to make a stand before your enemies.	
Lev 26:38	וְאַבְדַּתֶּם בְּגוֹיִם וְאָכְלָה אֶתְכֶם אֶרֶץ אֲיִבֵיכֶם:	And you will perish among the nations, and the land of your enemies <u>will devour</u> you.	will devour: in a Hebrew “VOS” (verb-object-subject) sentence.
Lev 26:39	וְהִנְשָׂאֲרִים בְּכֶם יְמֵקוּ בְּעוֹנֵם בְּאֶרְצָת אֲיִבֵיכֶם וְאִף בְּעוֹנֵת אֲבֹתֶם אֶתֶם יְמָקוּ:	And those of you who remain will waste away in their iniquity in the lands of your enemies, and they will also waste away in the iniquities of their fathers with them.	

Lev 26:40	וְהִתְוֹדוּ אֶת־עֲוֹנֵם וְאֶת־עֲוֹן אֲבֹתְכֶם בְּמַעַלְמֵם אֲשֶׁר מָעְלוּ־בִי וְאֵף אֲשֶׁר־הִלְכוּ עִמִּי בְּקָרִי:	Then they will confess their iniquity and the iniquity of their fathers in their treachery, when they dealt treacherously against me, and also when they walked in opposition to me.	
Lev 26:41	אֶף־אֲנִי אֵלֶךְ עִמָּם בְּקָרִי וְהִבֵּאתִי אֹתָם בְּאֶרֶץ אֹיְבֵיהֶם אוֹ־אֲזוּ יִכְנַע לְבָבָם הָעֶרְלָ וְאֲזוּ יִרְצוּ אֶת־עֲוֹנֵם:	So I <u>in turn</u> will walk in opposition to them, and I will bring them into the land of their enemies, <i>to see</i> whether then their uncircumcised heart will be humbled, and whether they will accept their iniquity.	in turn ← <i>also</i> , but with wider scope. <hr/> AV differs, with verbs in the past tense, seemingly forgetting that this verse is still part of the condition of Lev 26:23 (<i>if ... then I will</i>).
Lev 26:42	וְזָכַרְתִּי אֶת־בְּרִיתִי יַעֲקֹב וְאֵף אֶת־בְּרִיתִי יִצְחָק וְאֵף אֶת־בְּרִיתִי אַבְרָהָם אֲזָכֹר וְהָאֶרֶץ אֲזָכֹר:	But I will remember my covenant <i>with</i> Jacob, and also my covenant <i>with</i> Isaac, and I will also remember my covenant <i>with</i> Abraham, and I will remember the land.	
Lev 26:43	וְהָאֶרֶץ תִּעָזֵב מֵהֶם וְתָרַץ אֶת־שַׁבְּתֹתֶיהָ בְּהִשְׁמָהּ מֵהֶם וְהֵם יִרְצוּ אֶת־עֲוֹנֵם יַעַן וּבְלִיעַן בְּמִשְׁפָּטֵי מֵאִסוּ וְאֶת־חֻקֹּתַי גָּעְלָה נַפְשָׁם:	So the land will be forsaken by them, and it will take pleasure in its Sabbaths, <u>while it is desolate</u> because of them, and they will accept their <u>iniquity</u> , because and for the reason that they rejected my regulations, and their <u>inner self</u> loathed my statutes.	while it is desolate: a rare <i>hophal</i> infinitive construct. <hr/> iniquity: perhaps standing for <i>punishment for iniquity</i> . <hr/> inner self ← <i>soul</i> .
Lev 26:44	וְאֶף־גַּם־זֹאת בְּהִיּוֹתָם בְּאֶרֶץ אֹיְבֵיהֶם לֹא־מֵאִסְתִּים וְלֹא־גָעְלֹתִים לְכַלְתָּם לְהַפֵּר בְּרִיתִי אִתְּם כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם:	But despite even this, when they are in the land of their enemies, I will not reject them, and I will not loathe them to <i>the point of</i> making an end of them, <i>so</i> breaking my covenant with them, for I <i>am</i> the LORD their God.	
Lev 26:45	וְזָכַרְתִּי לָהֶם בְּרִית רֵאשֵׁינִים אֲשֶׁר הוֹצֵאתִי־אֹתָם מֵאֶרֶץ מִצְרַיִם לְעֵינֵי הַגּוֹיִם לְהִית לָהֶם לֵאלֹהִים אֲנִי יְהוָה:	And for their sake I will remember the covenant with <i>their</i> ancestors when I brought them out of the land of Egypt in the sight of the Gentiles, to the intent that <i>I</i> would be God to them. I <i>am</i> the LORD.’ ”	
Lev 26:46	אֵלֶּה הַחֻקִּים וְהַמִּשְׁפָּטִים וְהַתּוֹרֹת אֲשֶׁר נָתַן יְהוָה בֵּינֵנו וּבֵין בְּנֵי יִשְׂרָאֵל בְּהַר סִינַי בְּיַד־מֹשֶׁה: פ	These are the statutes and the regulations and the laws which the LORD <u>instituted</u> between himself and the sons of Israel at Mount Sinai through the <u>intermediacy</u> of Moses.	instituted ← <i>gave, appointed</i> . <hr/> intermediacy ← <i>hand</i> .
Lev 27:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	

Lev 27:2	דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אִישׁ כִּי יִפְלֵא נִדָּר בְּעֶרְכָּךְ נַפְשׁוֹ לַיהוָה:	“Speak to the sons of Israel and say to them, ‘Concerning anyone who makes a special vow, when you value people dedicated to the LORD,	makes a special vow ← makes wonderful a vow. value: for a sum paid as redemption to make the person acceptable to the LORD. Compare the redemption of the firstborn, Ex 13:15. people ← souls.
Lev 27:3	וְהָיָה עֶרְכָּךְ הַזָּכָר מִבֶּן עֶשְׂרִים שָׁנָה וְעַד בֶּן־שֵׁשִׁים שָׁנָה וְהָיָה עֶרְכָּךְ חֲמִשִּׁים שֶׁקֶל כֶּסֶף בְּשֶׁקֶל הַקֹּדֶשׁ:	then as regards your valuation of a male from twenty years old to sixty years old, your valuation will be fifty silver shekels according to the holy shekel.	then ← then it will be.
Lev 27:4	וְאִם־נָקְבָה הִוא וְהָיָה עֶרְכָּךְ שְׁלֹשִׁים שֶׁקֶל:	And if it is for a female, your valuation will be thirty shekels.	
Lev 27:5	וְאִם מִבֶּן־חֲמִשׁ שָׁנִים וְעַד בֶּן־עֶשְׂרִים שָׁנָה וְהָיָה עֶרְכָּךְ הַזָּכָר עֶשְׂרִים שֶׁקֶלִים וְלַנְּקֵבָה עֶשְׂרֵת שֶׁקֶלִים:	And if it is for a five-year-old to a twenty-year-old, then your valuation for a male will be twenty shekels, and for a female ten shekels.	
Lev 27:6	וְאִם מִבֶּן־חֹדֶשׁ וְעַד בֶּן־חֲמִשׁ שָׁנִים וְהָיָה עֶרְכָּךְ הַזָּכָר חֲמִשָּׁה שֶׁקֶלִים כֶּסֶף וְלַנְּקֵבָה עֶרְכָּךְ שְׁלֹשֶׁת שֶׁקֶלִים כֶּסֶף:	And if the person is from a month old to five years old, then your valuation of a male will be five silver shekels, and for a female your valuation will be three silver shekels.	
Lev 27:7	וְאִם מִבֶּן־שֵׁשִׁים שָׁנָה וְמֵעַלָּה אִם־זָכָר וְהָיָה עֶרְכָּךְ חֲמִשָּׁה עָשָׂר שֶׁקֶל וְלַנְּקֵבָה עֶשְׂרֵה שֶׁקֶלִים:	And if the person is from sixty years upwards, if it is a male, then your valuation will be fifteen shekels, and for a female, ten shekels.	
Lev 27:8	וְאִם־מָדָד הִוא מִעֶרְכָּךְ וְהֵעֲמִידוֹ לִפְנֵי הַכֹּהֵן וְהֵעֲרִיף אֹתוֹ הַכֹּהֵן עַל־פִּי אֲשֶׁר תִּשְׁיג יַד הַנֹּדֵר יַעֲרִיכֵנו הַכֹּהֵן: ס	Now if he is too poor for your valuation, then he will be presented before the priest, and the priest will value him. The priest will value him according to what the vower can afford.	he will be presented ← one will present him. what the vower can afford ← what the vower's hand reaches.
Lev 27:9	וְאִם־בְּהֵמָה אֲשֶׁר יִקְרִיבוּ מִמֶּנָּה קָרְבָן לַיהוָה כֹּל אֲשֶׁר יִתֵּן מִמֶּנּוּ לַיהוָה יִהְיֶה־קֹדֶשׁ:	And if it is cattle from which men offer an oblation to the LORD, everything from which he gives to the LORD will be holy.	holy ← holiness.
Lev 27:10	לֹא יַחֲלִיפֵנוּ וְלֹא־יִמִּיר אֹתוֹ טוֹב בָּרַע אִוְרַע בְּטוֹב וְאִם־הִמִּיר יִמִּיר בְּהֵמָה בְּבְהֵמָה וְהָיָה־הִוא וְתַמּוּרָתוֹ יִהְיֶה־קֹדֶשׁ:	He shall not change it and he shall not exchange it – neither good for bad nor bad for good – and if he does after all exchange cattle for cattle, the original and its exchange will be holy.	he does after all exchange: infinitive absolute. the original ← it. holy ← holiness.

Lev 27:11	וְאִם כָּל־בְּהֵמָה טְמֵאָה אֲשֶׁר לֹא־יִקְרִיבוּ מִמֶּנָּה קָרְבָּן לַיהוָה וְהֶעֱמִיד אֶת־הַבְּהֵמָה לִפְנֵי הַכֹּהֵן:	And if <i>it is</i> any unclean cattle from which <u>no oblation</u> is made to the LORD, then he will <u>place</u> the cattle before the priest,	any ← <i>every</i> . no oblation is made ← <i>they do not offer an oblation</i> . place ← <i>stand</i> .
Lev 27:12	וְהֶעֱרִיךְ הַכֹּהֵן אֹתָהּ בֵּין טוֹב וּבֵין רָע כְּעֶרְכָּךְ הַכֹּהֵן כֵּן יְהִי:	and the priest will value it <i>as to</i> whether <i>it is</i> good or bad. According to your valuation, O priest, so it will be.	
Lev 27:13	וְאִם־גָּאֵל יִגְאֹלְנָה וְיִסַּף חֲמִישְׁתּוֹ עַל־עֶרְכָּךְ:	And if he <u>redeems it at all</u> , then he will add a <u>fifth</u> to your valuation.	redeems it at all: infinitive absolute. a fifth ← <i>its fifth</i> .
Lev 27:14	וְאִישׁ כִּי־יִקְדֹּשׁ אֶת־בֵּיתוֹ קֹדֶשׁ לַיהוָה וְהֶעֱרִיכוּ הַכֹּהֵן בֵּין טוֹב וּבֵין רָע כַּאֲשֶׁר יַעֲרִיךְ אֹתוֹ הַכֹּהֵן כֵּן יִקּוּם:	And if a man consecrates his house <i>to be holy</i> to the LORD, then the priest will value it, <i>as to</i> whether <i>it is</i> good or bad. As the priest <u>values</u> it, so it shall stand.	holy ← <i>holiness</i> . values: in a Hebrew “VOS” (verb-object-subject) sentence.
Lev 27:15	וְאִם־הַמְקֻדֵּשׁ יִגְאֹל אֶת־בֵּיתוֹ וְיִסַּף חֲמִישִׁית בְּסוֹף־עֶרְכָּךְ עָלָיו וְהָיָה לוֹ:	And if he who <u>consecrates it</u> redeems his house, then he will add a <u>fifth to the sum of your</u> <u>valuation</u> , and it will be his.	consecrates: in a Hebrew “SVO” (subject-verb-object) sentence, the common order in English. a fifth to the sum of your valuation ← <i>a fifth of the silver / money of your valuation to it</i> .
Lev 27:16	וְאִם מִשְׂדֵּה אַחֲזָתוֹ יִקְדֹּשׁ אִישׁ לַיהוָה וְהָיָה עֶרְכָּךְ לְפִי זֶרְעוֹ זֶרַע חֲמֵר שְׁעָרִים בַּחֲמִשִּׁים שֶׁקֶל בְּסוֹף:	And if a man consecrates <u>land he</u> <u>owns</u> to the LORD, then your valuation will be according to the seed <i>it yields</i> : a <u>homer</u> of barley seed to fifty shekels of silver.	land he owns ← <i>from the field of his possession</i> . homer: about 60 imperial gallons or 270 litres.
Lev 27:17	אִם־מִשְׁנַת הַיָּבֵל יִקְדֹּשׁ שָׂדֵהוּ כְּעֶרְכָּךְ יִקּוּם:	If he consecrates his <u>land</u> in the Jubilee year, it will stand according to your valuation.	land ← <i>field</i> , and so throughout this chapter.
Lev 27:18	וְאִם־אַחַר הַיָּבֵל יִקְדֹּשׁ שָׂדֵהוּ וְחִשְׁב־לוֹ הַכֹּהֵן אֶת־הַכֶּסֶף עַל־פִּי הַשָּׁנִים הַנּוֹתָרֹת עַד שְׁנַת הַיָּבֵל וְנִגְרַע מִעֶרְכָּךְ:	But if he consecrates his land after the Jubilee, then the priest will calculate for him the <u>sum</u> according to the remaining years up to the Jubilee year, and there will be a deduction from your valuation.	sum ← <i>silver; money</i> .
Lev 27:19	וְאִם־גָּאֵל יִגְאֹל אֶת־הַשָּׂדֶה הַמְקֻדֵּשׁ אֹתוֹ וְיִסַּף חֲמִישִׁית בְּסוֹף־עֶרְכָּךְ עָלָיו וְקָם לוֹ:	And if he who consecrates it <u>redeems the land at all</u> , he will add one fifth of the <u>sum</u> of your valuation to it, and it will be <u>confirmed</u> as his.	redeems ... at all: infinitive absolute. sum ← <i>silver; money</i> . be confirmed ← <i>stand; rise</i> .
Lev 27:20	וְאִם־לֹא יִגְאֹל אֶת־הַשָּׂדֶה וְאִם־מָכַר אֶת־הַשָּׂדֶה לְאִישׁ אַחַר לֹא יִגְאֹל עוֹד:	And if he does not redeem the land, and if he sells the land to another man, it will not be redeemed any more.	

Lev 27:21	וְהָיָה הַשָּׂדֶה בְּצֵאתוֹ בַּיָּבֵל קֹדֶשׁ לַיהוָה כְּשֵׁדֵה הַחֹרֵם לְכַהֵן תְּהִיָּה אֲחֻזָּתוֹ:	And the land will be <u>holy</u> to the LORD when it goes out in the Jubilee, as <u>dedicated land</u> : his possession will belong to the priest.	holy ← <i>holiness</i> . dedicated land ← <i>field of dedication</i> (to the sanctuary, [BDB]).
Lev 27:22	וְאִם אֶת־שָׂדֵה מִקְנָתוֹ אֲשֶׁר לֹא מִשָּׂדֵה אֲחֻזָּתוֹ יִקְדֹּשׁ לַיהוָה:	And if <i>anyone</i> consecrates to the LORD a <u>purchased field</u> which is not land <u>originally owned by him</u> ,	a purchased field ← <i>a field of his purchase</i> . land <i>originally</i> owned by him ← <i>of a field of his possession</i> .
Lev 27:23	וְחֹשֶׁב־לּוֹ הַכֹּהֵן אֶת מִכְסַּת הָעֶרְכָּךְ עַד שְׁנַת הַיָּבֵל וְנָתַן אֶת־הָעֶרְכָּךְ בַּיּוֹם הַהוּא קֹדֶשׁ לַיהוָה:	then the priest will calculate for him the amount of your valuation to the Jubilee year, and he <i>who consecrates it</i> will give your valuation on that day <i>as</i> a holy thing to the LORD.	he <i>who consecrates it</i> : on the liberal use of the third person pronouns (<i>he, him, his</i>) – here implicit in the verbal form, <i>he will give</i> – see the note to Gen 41:13.
Lev 27:24	בְּשַׁנַּת הַיָּבֵל יָשׁוּב הַשָּׂדֶה לְאִשֶׁר קָנָהּ מֵאִתּוֹ לְאִשֶׁר־לוֹ אֲחֻזַּת הָאָרֶץ:	In the Jubilee year the land will return to him from whom he bought it – to him whose possession <i>it is</i> in the land.	
Lev 27:25	וְכָל־עֶרְכָּכָּךְ יִהְיֶה בְּשֵׁקֶל הַקֹּדֶשׁ עֶשְׂרִים גֵּרָה יִהְיֶה הַשֵּׁקֶל: ס	And all your valuing will be according to the holy shekel; there will be twenty gerahs <i>to</i> the shekel.	
Lev 27:26	אֶדְ-בְּכוֹר אֲשֶׁר־יִבְכֹּר לַיהוָה בְּבַהֲמָה לֹא־יִקְדָּשׁ אִישׁ אֹתוֹ אִם־שׂוֹר אִם־שֶׂה לַיהוָה הוּא:	But <i>as for</i> a firstling that is <u>born</u> to the LORD among the cattle, no man will consecrate it, whether <i>it is</i> an ox or a lamb, <i>it is</i> the LORD's.	born ← <i>born (specifically as a firstborn)</i> .
Lev 27:27	וְאִם בְּבַהֲמָה הַטְּמֵאָה וּפְדָהּ בְּעֶרְכָּךְ וַיִּסַּף חֲמִשְׁתּוֹ עָלָיו וְאִם־לֹא יִגָּאֵל וְנִמְכַּר בְּעֶרְכָּךְ:	And if <i>it is</i> from unclean cattle, then he will <u>ransom</u> <i>it</i> according to your valuation, and he will add a fifth of it to it. And if it is not redeemed, it will be sold at your valuation.	from ← <i>in, among</i> . ransom: not the word for <i>redeem</i> in this chapter.
Lev 27:28	אֶדְ-כָּל־חֹרֵם אֲשֶׁר יִחְרַם אִישׁ לַיהוָה מִכָּל־אֲשֶׁר־לוֹ מֵאָדָם וּבַהֲמָה וּמִשָּׂדֵה אֲחֻזָּתוֹ לֹא יִמָּכַר וְלֹא יִגָּאֵל כָּל־חֹרֵם קֹדֶשׁ־קֹדְשִׁים הוּא לַיהוָה:	But every dedication that a man dedicates to the LORD, from <u>anything</u> he <i>has</i> , <u>whether</u> a man or cattle or land <u>in his possession</u> – it shall not be sold, and it shall not be redeemed. Every dedication <i>is</i> a holy of holies to the LORD.	anything ← <i>everything</i> . whether ← <i>from</i> , but here (and elsewhere) introducing alternatives. in his possession ← <i>of his possession</i> .
Lev 27:29	כָּל־חֹרֵם אֲשֶׁר יִחְרַם מִזֶּה־הָאָדָם לֹא יִפְדָּה מוֹת יוֹמָת:	No dedication which is dedicated by man will be redeemed, <u>under penalty of</u> <u>certainly being put to death</u> .	certainly being put to death: infinitive absolute.

Lev 27:30	וְכָל־מַעֲשֵׂר הָאָרֶץ מִזֶּרַע הָאָרֶץ מִפְּרֵי הָעֵץ לַיהוָה הוּא קֹדֶשׁ לַיהוָה:	And every tithe of the land, <i>whether</i> from seed of the land <i>or</i> from fruit of the tree <i>is</i> the LORD's. <i>It is holy</i> to the LORD.	holy ← holiness.
Lev 27:31	וְאִם־גָּאֵל יִגְאֹל אִישׁ מִמַּעֲשֵׂרוֹ חֲמִשִּׁיתוֹ יוֹסֵף עָלָיו:	And if a man redeems <i>anything</i> at <u>all</u> of his tithe, he will add a fifth to it.	redeems ... at all: infinitive absolute.
Lev 27:32	וְכָל־מַעֲשֵׂר בְּקֹר וְצֹאן כָּל אֲשֶׁר־יֵעֶבֶר תַּחַת הַשֶּׁבֶט הָעֵשִׂירִי יִהְיֶה־קֹדֶשׁ לַיהוָה:	And <i>as for</i> every tithe of oxen or sheep, everything that <u>passes</u> <u>under the staff</u> , a tenth of it will be <u>holy</u> to the LORD.	passes under the staff: i.e. <i>is</i> <i>counted</i> . holy ← holiness.
Lev 27:33	לֹא יִבְקַר בֵּין־טוֹב לְרַע וְלֹא יִמְרְנוּ וְאִם־הִמָּר יִמְרְנוּ וְהָיָה־הוּא וְתַמּוּרְתּוֹ יִהְיֶה־קֹדֶשׁ לֹא יִגְאֹל:	He shall not search out whether <i>it is</i> good or bad, and he will not exchange it. And if <u>he does after</u> <u>all exchange it</u> , then it will be <i>the</i> <i>case that</i> both it and the exchange will be <u>holy</u> . It will not be redeemed.’”	he does after all exchange it: infinitive absolute. holy ← holiness.
Lev 27:34	אֵלֶּה הַמִּצְוֹת אֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל בְּהַר סִינַי:	These <i>are</i> the commandments with which the LORD charged Moses concerning the sons of Israel at Mount Sinai.	
Num 1:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בְּמִדְבַּר סִינַי בְּאַהֲל מוֹעֵד בְּאַחַד לַחֹדֶשׁ הַשְּׁנִי בַשָּׁנָה הַשְּׁנִית לְצֵאתְכֶם מֵאֶרֶץ מִצְרַיִם לְאָמַר:	And the LORD spoke to Moses in the Sinai Desert in <u>the tent of</u> <u>contact</u> on the first <i>day</i> of the second month in the second year since they came out of the land of Egypt, and he said,	the tent of contact: see Ex 27:21.
Num 1:2	שָׂאוּ אֶת־רֹאשׁ כָּל־עֵדֹת בְּנֵי־יִשְׂרָאֵל לְמִשְׁפַּחְתָּם לְבֵית אֲבֹתָם בְּמִסְפַּר שְׁמוֹת כָּל־זָכָר לְגִלְגָּלְתָּם:	“Hold a <u>census</u> of all the congregation of the sons of Israel according to their families, according to their paternal house, for the number of the names of every male according to their <u>headcount</u> .”	hold a census ← <i>take the head /</i> <i>sum</i> . headcount ← <i>skulls</i> .
Num 1:3	מִבְּן עֶשְׂרִים שָׁנָה וּמַעְלָה כָּל־יֹצֵא צֶבֶא בְּיִשְׂרָאֵל תִּפְקְדוּ אֹתָם לְצִבְאוֹתֵיכֶם וְאֵהָרֹן:	From twenty years old and above – everyone <u>who could serve in</u> <u>the army</u> in Israel – you and Aaron will count them according to their armies.	<i>who could serve in the army</i> ← <i>who goes out army</i> . Perhaps <i>workforce</i> rather than <i>army</i> in the context of this chapter. See also Num 8:25.
Num 1:4	וְאִתְּכֶם יִהְיוּ אִישׁ אִישׁ לְמִטָּה אִישׁ רֹאשׁ לְבֵית־אֲבֹתָיו הוּא:	And <u>one man per tribe</u> will be with you: he <i>who is</i> the chief man of his paternal house.	one man per tribe ← <i>a man, a</i> <i>man for the tribe</i> .
Num 1:5	וְאֵלֶּה שְׁמוֹת הָאֲנָשִׁים אֲשֶׁר יַעֲמְדוּ אִתְּכֶם לְרֵאוּבֵן אֶלְיָצוֹר בֶּן־שִׁדְיָאוֹר:	And these <i>are</i> the names of the men who will stand with you: for Reuben, Elizur the son of Shedeur.	

Num 1:6	לְשִׁמְעוֹן שְׁלֹמִיאֵל בֶּן־צוּרִישַׁדָּי:	For Simeon, Shelumiel the son of <u>Zurishaddai</u> .	Zurishaddai: see Num 2:12.
Num 1:7	לְיְהוּדָה נַחֲשׁוֹן בֶּן־עַמִּינָדָב:	For Judah, Nahshon the son of Amminadab.	
Num 1:8	לְיִשָּׁשָׁר נֶתְנָאֵל בֶּן־צוּעָר:	For Issachar, <u>Nethaneel</u> the son of Zuar.	Nethaneel ← <i>Nethan'el</i> , the syllable <i>-than-</i> being closed, but we retain the AV / traditional English name. See Gen 31:21.
Num 1:9	לְזִבּוּלֹן אֱלִיאָב בֶּן־חֶלֶן:	For Zebulun, Eliab the son of Helon.	
Num 1:10	לְבָנֵי יוֹסֵף לְאֶפְרַיִם אֶלִישַׁמָּע בֶּן־עַמִּיהוּד לְמַנַּשֶּׁה גַּמְלִיאֵל בֶּן־פְּדָהצֹר:	For the sons of Joseph: for Ephraim, Elishama the son of Ammihud; for Manasseh, <u>Gamaliel</u> the son of Pedahzur.	Gamaliel ← <i>Gamliel</i> , but we retain the AV / traditional English name.
Num 1:11	לְבְנֵימֶן אַבִּידָן בֶּן־גִּדְעוֹנִי:	For Benjamin, Abidan the son of <u>Gideoni</u> .	Gideoni ← <i>Gid'oni</i> , the first syllable being closed, but we retain the AV / traditional English name. The same applies to <i>Gideon</i> . See Gen 31:21.
Num 1:12	לְדָן אַחִיעֶזֶר בֶּן־עַמִּישַׁדָּי:	For Dan, Ahiezer the son of Ammishaddai.	
Num 1:13	לְאַשֶׁר פַּגִּיעִיאֵל בֶּן־עֹכְרָן:	For Asher, Pagiel the son of <u>Ocran</u> .	Ocran ← <i>Ochran</i> , but we retain the AV / traditional English name. <i>Ocran</i> does not recognize the soft <i>kaph</i> (as in <i>Issachar</i>).
Num 1:14	לְגָד אֶלְיָסָף בֶּן־דְּעוּאֵל:	For Gad, Eliasaph the son of Deuel.	
Num 1:15	לְנַפְתָּלִי אַחִירָע בֶּן־עֵינָן:	For Naphtali, Ahira the son of Enan.”	
Num 1:16	אֵלֶּה *קְרִיאֵי *קְרוּאֵי הָעֵדָה נְשִׂאֵי מִטּוֹת אֲבוֹתָם רֵאשֵׁי אֲלֵפֵי יִשְׂרָאֵל הֵם:	These <i>are</i> those called out from the congregation, the leading <i>men</i> from the tribes of their fathers. They <i>are</i> the heads of the <u>families</u> of Israel.	those called out: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning. <hr/> <hr/> families: or, as AV, <i>thousands</i> . So AV differs.
Num 1:17	וַיִּקַּח מֹשֶׁה וְאַהֲרֹן אֶת הָאֲנָשִׁים הָאֵלֶּה אֲשֶׁר נִקְּבוּ בְשֵׁמוֹת:	So Moses and Aaron took those men who were specified by <i>their</i> names,	
Num 1:18	וְאֵת כָּל־הָעֵדָה הִקְהִילוּ בְּאַחַד לַחֲדָשׁ הַשֵּׁנִי וַיִּתְּלְדוּ עַל־מִשְׁפַּחָתָם לְבֵית אֲבֹתָם בְּמִסְפַּר שְׁמוֹת מִבְּן עֶשְׂרִים שָׁנָה וּמַעְלָה לְגַלְגְּלָתָם:	and they assembled the whole congregation on the first <i>day</i> of the second month, and they declared their genealogy according to their families, by their paternal house, according to the number of <i>their</i> names, from twenty years old and above, according to their <u>headcount</u> .	headcount ← <i>skulls</i> .
Num 1:19	כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה וַיִּפְקְדֵם בְּמִדְבַּר סִינַי: פ	As the LORD commanded Moses, so he counted them in the Sinai Desert.	

Num 1:20	וַיְהִי בְנֵי־רְאוּבֵן בְּכֹר יִשְׂרָאֵל תּוֹלְדֹתָם לְמִשְׁפַּחְתָּם לְבַיִת אֲבֹתָם בְּמִסְפַּר שְׁמוֹת לְגִלְגֹּתָם כָּל־זָכָר מִבֶּן עֶשְׂרִים שָׁנָה וּמַעְלָה כֹּל יֵצֵא צָבָא:	And <i>for</i> the sons of Reuben, the eldest son of Israel, <i>in</i> their genealogy according to their families, according to their paternal house, by the number of <i>their</i> names according to their headcount – every male from twenty years old and above, everyone <i>who could serve in the</i> <i>army</i> –	headcount ← <i>skulls</i> . <hr/> serve <i>in</i> the army ← <i>go out</i> <i>army</i> .
Num 1:21	פְּקֻדֵיהֶם לְמִטֵּה רְאוּבֵן שֵׁשָׁה וְאַרְבָּעִים אֶלֶף וַחֲמִשׁ מֵאוֹת: פ	those of them counted in the tribe of Reuben <i>came to</i> forty-six thousand five hundred.	came to ← <i>were</i> (the first word of the previous verse).
Num 1:22	לְבְנֵי שִׁמְעוֹן תּוֹלְדֹתָם לְמִשְׁפַּחְתָּם לְבַיִת אֲבֹתָם פְּקֻדָיו בְּמִסְפַּר שְׁמוֹת לְגִלְגֹּתָם כָּל־זָכָר מִבֶּן עֶשְׂרִים שָׁנָה וּמַעְלָה כֹּל יֵצֵא צָבָא:	For the sons of Simeon, <i>in</i> their genealogy according to their families, according to their paternal house, those of his <i>men</i> counted, by the number of <i>their</i> names according to their headcount – every male from twenty years old and above, everyone <i>who could serve in the</i> <i>army</i> –	headcount ← <i>skulls</i> . <hr/> serve <i>in</i> the army ← <i>go out</i> <i>army</i> .
Num 1:23	פְּקֻדֵיהֶם לְמִטֵּה שִׁמְעוֹן תִּשְׁעָה וַחֲמִשִּׁים אֶלֶף וּשְׁלֹשׁ מֵאוֹת: פ	those of them counted in the tribe of Simeon <i>came to</i> fifty- nine thousand three hundred.	
Num 1:24	לְבְנֵי גַד תּוֹלְדֹתָם לְמִשְׁפַּחְתָּם לְבַיִת אֲבֹתָם בְּמִסְפַּר שְׁמוֹת מִבֶּן עֶשְׂרִים שָׁנָה וּמַעְלָה כֹּל יֵצֵא צָבָא:	For the sons of Gad, <i>in</i> their genealogy according to their families, according to their paternal house, by the number of <i>their</i> names from twenty years old and above – everyone <i>who</i> <i>could serve in the army</i> –	serve <i>in</i> the army ← <i>go out</i> <i>army</i> .
Num 1:25	פְּקֻדֵיהֶם לְמִטֵּה גַד חֲמִשָּׁה וְאַרְבָּעִים אֶלֶף וּשְׁשׁ מֵאוֹת וַחֲמִשִּׁים: פ	those of them counted in the tribe of Gad <i>came to</i> forty-five thousand six hundred and fifty.	
Num 1:26	לְבְנֵי יְהוּדָה תּוֹלְדֹתָם לְמִשְׁפַּחְתָּם לְבַיִת אֲבֹתָם בְּמִסְפַּר שְׁמוֹת מִבֶּן עֶשְׂרִים שָׁנָה וּמַעְלָה כֹּל יֵצֵא צָבָא:	For the sons of Judah, <i>in</i> their genealogy according to their families, according to their paternal house, by the number of <i>their</i> names from twenty years old and above – everyone <i>who</i> <i>could serve in the army</i> –	serve <i>in</i> the army ← <i>go out</i> <i>army</i> .
Num 1:27	פְּקֻדֵיהֶם לְמִטֵּה יְהוּדָה אַרְבָּעָה וּשְׁבַעִים אֶלֶף וּשְׁשׁ מֵאוֹת: פ	those of them counted in the tribe of Judah <i>came to</i> seventy- four thousand six hundred.	

Num 1:28	<p>לְבָנֵי יִשָּׁשכָר תּוֹלְדֹתָם לְמִשְׁפַּחְתָּם לְבֵית אָבֹתָם בְּמִסְפַּר שְׁמֹת מִבֶּן עֶשְׂרִים שָׁנָה וּמַעְלָה כָּל יֵצֵא צָבָא:</p>	For the sons of Issachar, <i>in</i> their genealogy according to their families, according to their paternal house, by the number of <i>their</i> names from twenty years old and above – everyone <i>who could serve in the army</i> –	serve <i>in</i> the army ← <i>go out army</i> .
Num 1:29	<p>פְּקֻדֵיהֶם לְמִטָּה יִשָּׁשכָר אַרְבַּעַת וַחֲמִשִּׁים אֶלֶף וְאַרְבַּע מֵאוֹת: פ</p>	those of them counted in the tribe of Issachar <i>came to</i> fifty-four thousand four hundred.	
Num 1:30	<p>לְבָנֵי זְבוּלֹן תּוֹלְדֹתָם לְמִשְׁפַּחְתָּם לְבֵית אָבֹתָם בְּמִסְפַּר שְׁמֹת מִבֶּן עֶשְׂרִים שָׁנָה וּמַעְלָה כָּל יֵצֵא צָבָא:</p>	For the sons of Zebulun, <i>in</i> their genealogy according to their families, according to their paternal house, by the number of <i>their</i> names from twenty years old and above – everyone <i>who could serve in the army</i> –	serve <i>in</i> the army ← <i>go out army</i> .
Num 1:31	<p>פְּקֻדֵיהֶם לְמִטָּה זְבוּלֹן שִׁבְעָה וַחֲמִשִּׁים אֶלֶף וְאַרְבַּע מֵאוֹת: פ</p>	those of them counted in the tribe of Zebulun <i>came to</i> fifty-seven thousand four hundred.	
Num 1:32	<p>לְבָנֵי יוֹסֵף לְבָנֵי אֶפְרַיִם תּוֹלְדֹתָם לְמִשְׁפַּחְתָּם לְבֵית אָבֹתָם בְּמִסְפַּר שְׁמֹת מִבֶּן עֶשְׂרִים שָׁנָה וּמַעְלָה כָּל יֵצֵא צָבָא:</p>	For the sons of Joseph, for the sons of Ephraim, <i>in</i> their genealogy according to their families, according to their paternal house, by the number of <i>their</i> names from twenty years old and above – everyone <i>who could serve in the army</i> –	serve <i>in</i> the army ← <i>go out army</i> .
Num 1:33	<p>פְּקֻדֵיהֶם לְמִטָּה אֶפְרַיִם אַרְבַּעַת וַחֲמִשִּׁים אֶלֶף וְחָמֵשׁ מֵאוֹת: פ</p>	those of them counted in the tribe of Ephraim <i>came to</i> forty thousand five hundred.	
Num 1:34	<p>לְבָנֵי מְנַשֶּׁה תּוֹלְדֹתָם לְמִשְׁפַּחְתָּם לְבֵית אָבֹתָם בְּמִסְפַּר שְׁמֹת מִבֶּן עֶשְׂרִים שָׁנָה וּמַעְלָה כָּל יֵצֵא צָבָא:</p>	For the sons of Manasseh, <i>in</i> their genealogy according to their families, according to their paternal house, by the number of <i>their</i> names from twenty years old and above – everyone <i>who could serve in the army</i> –	serve <i>in</i> the army ← <i>go out army</i> .
Num 1:35	<p>פְּקֻדֵיהֶם לְמִטָּה מְנַשֶּׁה שְׁנַיִם וּשְׁלֹשִׁים אֶלֶף וּמֵאוֹתָיִם: פ</p>	those of them counted in the tribe of Manasseh <i>came to</i> thirty-two thousand two hundred.	
Num 1:36	<p>לְבָנֵי בִנְיָמִן תּוֹלְדֹתָם לְמִשְׁפַּחְתָּם לְבֵית אָבֹתָם בְּמִסְפַּר שְׁמֹת מִבֶּן עֶשְׂרִים שָׁנָה וּמַעְלָה כָּל יֵצֵא צָבָא:</p>	For the sons of Benjamin, <i>in</i> their genealogy according to their families, according to their paternal house, by the number of <i>their</i> names from twenty years old and above – everyone <i>who could serve in the army</i> –	serve <i>in</i> the army ← <i>go out army</i> .

Num 1:37	פְּקֻדֵיהֶם לְמִטָּה בְּנִימֵן חֲמִשָּׁה וּשְׁלֹשִׁים אַלְף וְאַרְבַּע מֵאוֹת: פ	those of them counted in the tribe of Benjamin <i>came to</i> thirty-five thousand four hundred.	
Num 1:38	לְבָנֵי דָן תּוֹלְדֹתָם לְמִשְׁפַּחְתָּם לְבֵית אֲבֹתָם בְּמִסְפַּר שְׁמֹת מִבֶּן עֶשְׂרִים שָׁנָה וּמַעְלָה כָּל יֵצֵא צָבָא:	For the sons of Dan, <i>in</i> their genealogy according to their families, according to their paternal house, by the number of <i>their</i> names from twenty years old and above – everyone <i>who could serve in the army</i> –	serve <i>in</i> the army ← <i>go out</i> army.
Num 1:39	פְּקֻדֵיהֶם לְמִטָּה דָן שְׁנַיִם וּשְׁשִׁים אַלְף וּשְׁבַע מֵאוֹת: פ	those of them counted in the tribe of Dan <i>came to</i> sixty-two thousand seven hundred.	
Num 1:40	לְבָנֵי אָשֶׁר תּוֹלְדֹתָם לְמִשְׁפַּחְתָּם לְבֵית אֲבֹתָם בְּמִסְפַּר שְׁמֹת מִבֶּן עֶשְׂרִים שָׁנָה וּמַעְלָה כָּל יֵצֵא צָבָא:	For the sons of Asher, <i>in</i> their genealogy according to their families, according to their paternal house, by the number of <i>their</i> names from twenty years old and above – everyone <i>who could serve in the army</i> –	serve <i>in</i> the army ← <i>go out</i> army.
Num 1:41	פְּקֻדֵיהֶם לְמִטָּה אָשֶׁר אַחַד וְאַרְבָּעִים אַלְף וַחֲמִשׁ מֵאוֹת: פ	those of them counted in the tribe of Asher <i>came to</i> forty-one thousand five hundred.	
Num 1:42	בְּנֵי נַפְתָּלִי תּוֹלְדֹתָם לְמִשְׁפַּחְתָּם לְבֵית אֲבֹתָם בְּמִסְפַּר שְׁמֹת מִבֶּן עֶשְׂרִים שָׁנָה וּמַעְלָה כָּל יֵצֵא צָבָא:	The sons of Naphtali, <i>in</i> their genealogy according to their families, according to their paternal house, by the number of <i>their</i> names from twenty years old and above – everyone <i>who could serve in the army</i> –	serve <i>in</i> the army ← <i>go out</i> army.
Num 1:43	פְּקֻדֵיהֶם לְמִטָּה נַפְתָּלִי שְׁלֹשָׁה וַחֲמִשִּׁים אַלְף וְאַרְבַּע מֵאוֹת: פ	those of them counted in the tribe of Naphtali <i>came to</i> fifty-three thousand four hundred.	
Num 1:44	אֵלֶּה הַפְּקוּדִים אֲשֶׁר פָּקַד מֹשֶׁה וְאַהֲרֹן וְנָשִׂיאי יִשְׂרָאֵל שְׁנַיִם עָשָׂר אִישׁ אִישׁ־אֶחָד לְבֵית־אֲבֹתָיו הָיוּ:	These <i>are</i> those who <i>were</i> counted, whom Moses and Aaron counted with the leading men of Israel. There were twelve <i>of these</i> men – one man for <u>each</u> paternal house.	for each ← <i>for his</i> .
Num 1:45	וַיְהִיו כָּל־פְּקוּדֵי בְנֵי־יִשְׂרָאֵל לְבֵית אֲבֹתָם מִבֶּן עֶשְׂרִים שָׁנָה וּמַעְלָה כָּל־יֵצֵא צָבָא בְּיִשְׂרָאֵל:	And they were all the sons of Israel who <i>were</i> counted, according to their paternal house, from twenty years old and above – everyone <i>who could serve in the army</i> in Israel –	serve <i>in</i> the army ← <i>go out</i> army.
Num 1:46	וַיְהִיו כָּל־הַפְּקוּדִים שְׁשִׁים־וּשְׁלֹשָׁת אַלְף וּשְׁלֹשָׁת אַלְפִים וַחֲמִשׁ מֵאוֹת וַחֲמִשִּׁים:	and all those counted <i>came to</i> six hundred and three thousand five hundred and fifty.	came to ← <i>were</i> .

Num 1:47	וְהַלְוִיִּם לְמִטָּה אֲבַתָּם לֹא הִתְפַּקְדוּ בְּתוֹכָם: פ	But the Levites, according to the tribe of their fathers, were not counted among them.	
Num 1:48	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Num 1:49	אֲךָ אֶת־מִטָּה לְוִי לֹא תִפְקֹד וְאֶת־רֹאשֵׁם לֹא תִשָּׂא בְּתוֹךְ בְּנֵי יִשְׂרָאֵל:	“Now you shall not count the tribe of Levi, and you shall not hold a census of them among the sons of Israel.	hold a census ← <i>take the head / sum</i> .
Num 1:50	וְאַתָּה הַפְּקֹד אֶת־הַלְוִיִּם עַל־מִשְׁכַּן הָעֵדוּת וְעַל כָּל־כְּלָיוֹ וְעַל כָּל־אֲשֶׁר־לוֹ הִמָּה יִשָּׂאוּ אֶת־הַמִּשְׁכָּן וְאֶת־כָּל־כְּלָיו וְהֵם יִשְׂרְתּוּהוּ וְסָבִיב לְמִשְׁכַּן יַחְנוּ:	But you shall appoint the Levites over the tabernacle of the testimony and over all its equipment and over everything that <i>belongs</i> to it. They will carry the tabernacle and all its equipment, and they will serve it, and they will encamp around the tabernacle.	
Num 1:51	וּבְנִסְעַת הַמִּשְׁכָּן יוֹרִידוּ אֹתוֹ הַלְוִיִּם וּבַחֲנֻת הַמִּשְׁכָּן יִקְיֻמוּ אֹתוֹ הַלְוִיִּם וְהַזֵּר הַקָּרֵב יוֹמָת:	And when the tabernacle is moved, the Levites will take it down, and when the tabernacle is pitched, the Levites will set it up, and <i>any</i> foreigner who comes near will be put to death.	is moved ← <i>travels</i> .
Num 1:52	וַיַּחֲנוּ בְּנֵי יִשְׂרָאֵל אִישׁ עַל־מַחֲנֵהוּ וְאִישׁ עַל־דִּגְלוֹ לְצַבָּאתָם:	And the sons of Israel will pitch their camp, <i>each one</i> at his <i>own</i> encampment, and <i>each one</i> at his <i>own</i> ensign, according to their armies.	each <i>one</i> ... each <i>one</i> ← <i>a man ... a man</i> , but the word can also mean <i>each</i> .
Num 1:53	וְהַלְוִיִּם יַחְנוּ סָבִיב לְמִשְׁכַּן הָעֵדוּת וְלֹא־יִהְיֶה קֶזֶף עַל־עֵדוּת בְּנֵי יִשְׂרָאֵל וְשָׁמְרוּ הַלְוִיִּם אֶת־מִשְׁמֶרֶת מִשְׁכַּן הָעֵדוּת:	But the Levites will encamp around the tabernacle of the testimony, so that there will be no wrath on the congregation of the sons of Israel, and the Levites will <u>keep the observance of the tabernacle of the testimony.</u> ”	keep the observance of ← <i>keep the “keeping” / guard of</i> .
Num 1:54	וַיַּעֲשׂוּ בְּנֵי יִשְׂרָאֵל כְּכֹל אֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה בְּן עֲשׂוֹ: פ	And the sons of Israel did <i>it</i> . They acted according to everything that the LORD commanded Moses.	they acted ← <i>accordingly they acted</i> .
Num 2:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר:	Then the LORD spoke to Moses and to Aaron and said,	
Num 2:2	אִישׁ עַל־דִּגְלוֹ בְּאֵתֶת לְבַיִת אֲבֹתָם יַחְנוּ בְּנֵי יִשְׂרָאֵל מִנֶּגֶד סָבִיב לְאַהֲל־מוֹעֵד יַחְנוּ:	“The sons of Israel will encamp each at his <i>own</i> ensign, at the insignia of their paternal house. They shall encamp <u>at a distance</u> around the tent of contact.	at a distance ← <i>from opposite</i> , but also, [AnLx], <i>aloof from</i> .

Num 2:3	וְהַחֲנִים קִדְמָה מִזְרְחָה דָגֵל מַחֲנֵה יְהוּדָה לְצַבְאֹתָם וְנָשִׂיא לְבְנֵי יְהוּדָה נַחֲשׁוֹן בֶּן־עַמִּינָדָב:	And those encamping towards the east, towards sunrise, <i>will be those of</i> the ensign of the camp of Judah, according to their armies, and the leader of the sons of Judah <i>will be</i> Nahshon the son of Amminadab.”	
Num 2:4	וּצְבָאוֹ וּפְקֻדֵיהֶם אַרְבַּעַה וּשְׁבַעִים אֶלֶף וּשְׁשׁ מֵאוֹת:	And his army and those of them who <i>were</i> counted <i>came to</i> seventy-four thousand six hundred.	
Num 2:5	וְהַחֲנִים עָלָיו מִטֵּה יִשָּׁשָׁכָר וְנָשִׂיא לְבְנֵי יִשָּׁשָׁכָר נֶתְנָאֵל בֶּן־צוּעָר:	“And those encamping next to him <i>will be</i> the tribe of Issachar, and the leader of the sons of Issachar <i>will be</i> <u>Nethaneel</u> the son of Zuar.”	Nethaneel: see Num 1:8.
Num 2:6	וּצְבָאוֹ וּפְקֻדָיו אַרְבַּעַה וּחֲמִשִּׁים אֶלֶף וְאַרְבַּע מֵאוֹת: ס	And his army and his <i>men</i> who <i>were</i> counted <i>came to</i> fifty-four thousand four hundred.	
Num 2:7	מִטֵּה זְבוּלֹן וְנָשִׂיא לְבְנֵי זְבוּלֹן אֱלִיאָב בֶּן־חֵלֹן:	“ <i>As for</i> the tribe of Zebulun, now the leader of the sons of Zebulun <i>will be</i> Eliab the son of Helon.”	
Num 2:8	וּצְבָאוֹ וּפְקֻדָיו שִׁבְעָה וּחֲמִשִּׁים אֶלֶף וְאַרְבַּע מֵאוֹת:	And his army and his <i>men</i> who <i>were</i> counted <i>came to</i> fifty-seven thousand four hundred.	
Num 2:9	כָּל־הַפְּקֻדִים לְמַחֲנֵה יְהוּדָה מֵאֵת אֶלֶף וּשְׁמֹנִים אֶלֶף וּשְׁשַׁת־אַלְפִים וְאַרְבַּע־מֵאוֹת לְצַבְאֹתָם רֵאשֹׁנָה יִסְעוּ: ס	All those counted of the camp of Judah <i>came to</i> one hundred and eighty-six thousand four hundred in their armies. “They will move <i>camp</i> first.	
Num 2:10	דָּגֵל מַחֲנֵה רְאוּבֵן תִּימָנָה לְצַבְאֹתָם וְנָשִׂיא לְבְנֵי רְאוּבֵן אֱלִיזוּר בֶּן־שִׁדְיָאוּר:	The ensign of the camp of Reuben <i>will be</i> to the south, according to their armies, and the leader of the sons of Reuben <i>will be</i> Elizur the son of Shedeur.”	
Num 2:11	וּצְבָאוֹ וּפְקֻדָיו שְׁשָׁה וְאַרְבַּעִים אֶלֶף וּחֲמִשׁ מֵאוֹת:	And his army and his <i>men</i> who <i>were</i> counted <i>came to</i> forty-six thousand five hundred.	
Num 2:12	וְהַחֲוֹנִים עָלָיו מִטֵּה שִׁמְעוֹן וְנָשִׂיא לְבְנֵי שִׁמְעוֹן שְׁלֹמִיאֵל בֶּן־צוּרִי־שִׁדְיָ:	“And those encamping next to him <i>will be</i> the tribe of Simeon, and the leader of the sons of Simeon <i>will be</i> Shelumiel the son of <u>Zurishaddai</u> .”	Zurishaddai: hyphenated in Hebrew here (<i>Zuri-Shaddai</i>), but not in Num 1:6, Num 7:36, Num 7:41. Two words in Num 10:19.
Num 2:13	וּצְבָאוֹ וּפְקֻדֵיהֶם תְּשָׁעָה וּחֲמִשִּׁים אֶלֶף וּשְׁלֹשׁ מֵאוֹת:	And his army and those of them who <i>were</i> counted <i>came to</i> fifty-nine thousand three hundred.	
Num 2:14	וּמִטֵּה גָד וְנָשִׂיא לְבְנֵי גָד אֱלִיסָפָה בֶּן־רְעוּאֵל:	“ <i>As for</i> the tribe of Gad, now the leader of the sons of Gad <i>will be</i> Eliasaph the son of Reuel.”	as for: wider use of the vav.

Num 2:15	וּצְבָאוֹ וּפְקֻדֵיהֶם חֲמֵשֶׁה וְאַרְבַּעִים אֶלֶף וְשֵׁשׁ מֵאוֹת וּחֲמִשִּׁים:	And his army and those of them who <i>were</i> counted <i>came to</i> forty-five thousand six hundred and fifty.	
Num 2:16	כָּל־הַפְּקֻדִים לְמַחֲנֵה רְאוּבֵן מֵאֵת אֶלֶף וְאַחַד וּחֲמִשִּׁים אֶלֶף וְאַרְבַּע־מֵאוֹת וּחֲמִשִּׁים לְצַבְאֹתָם וְשָׁנִים יִסְעוּ: ס	All those counted from the camp of Reuben <i>came to</i> one hundred and fifty-one thousand four hundred and fifty, according to their armies. “And they will move camp second <i>in line</i> .	
Num 2:17	וְנִסֵּעַ אֹהֶל־מוֹעֵד מַחֲנֵה הַלְוִיִּם בְּתוֹךְ הַמַּחֲנֵה כַּאֲשֶׁר יַחֲנוּ כֵן יִסְעוּ אִישׁ עַל־יָדוֹ לְדַגְלֵיהֶם: ס	And the tent of contact will move <i>with</i> the camp of the Levites in the middle of the camps. As they encamp, <i>that is how</i> they will be moved, <i>with</i> each <i>man</i> in his <i>place</i> according to their ensigns.	that <i>is how</i> ← <i>thus</i> . <hr/> place ← <i>hand</i> , but also, [AnLx] № VI, <i>place</i> .
Num 2:18	דָּגַל מַחֲנֵה אֶפְרַיִם לְצַבְאֹתָם יָמָה וְנֹשִׂיא לְבָנֵי אֶפְרַיִם אֵלִישָׁמַע בֶּן־עַמִּיהוּד:	The ensign of the camp of Ephraim according to their armies <i>will be</i> to the west, and the leader of the sons of Ephraim <i>will be</i> Elishama the son of Ammihud.”	
Num 2:19	וּצְבָאוֹ וּפְקֻדֵיהֶם אַרְבַּעִים אֶלֶף וּחֲמִשׁ מֵאוֹת:	And his army and those of them who <i>were</i> counted <i>came to</i> forty thousand five hundred.	
Num 2:20	וְעָלָיו מִטָּה מְנַשֶּׁה וְנֹשִׂיא לְבָנֵי מְנַשֶּׁה גַּמְלִיאֵל בֶּן־פְּדָהצֹר:	“And next to him <i>will be</i> the tribe of Manasseh, and the leader of the sons of Manasseh <i>will be</i> Gamaliel the son of Pedahzur.”	Gamaliel: see Num 1:10.
Num 2:21	וּצְבָאוֹ וּפְקֻדֵיהֶם שָׁנַיִם וּשְׁלֹשִׁים אֶלֶף וּמֵאוֹתָיִם:	And his army and those of them who <i>were</i> counted <i>came to</i> thirty-two thousand two hundred.	
Num 2:22	וּמִטָּה בְנִימִן וְנֹשִׂיא לְבָנָיו בְּנִימִן אַבִּידָן בֶּן־גִּדְעוֹנִי:	“As for the tribe of Benjamin, now the leader of the sons of Benjamin <i>will be</i> Abidan the son of Gideoni.”	Gideoni: see Num 1:11.
Num 2:23	וּצְבָאוֹ וּפְקֻדֵיהֶם חֲמֵשֶׁה וּשְׁלֹשִׁים אֶלֶף וְאַרְבַּע מֵאוֹת:	And his army and those of them who <i>were</i> counted <i>came to</i> thirty-five thousand four hundred.	
Num 2:24	כָּל־הַפְּקֻדִים לְמַחֲנֵה אֶפְרַיִם מֵאֵת אֶלֶף וּשְׁמֹנֶת־אֲלָפִים וּמֵאָה לְצַבְאֹתָם וּשְׁלֹשִׁים יִסְעוּ: ס	All those counted from the camp of Ephraim <i>came to</i> one hundred and eight thousand one hundred, according to their armies. “And they will move third <i>in line</i> .	
Num 2:25	דָּגַל מַחֲנֵה דָן צָפְנָה לְצַבְאֹתָם וְנֹשִׂיא לְבָנָיו דָּן אַחִיעֶזֶר בֶּן־עַמִּישַׁדָּי:	The ensign of the camp of Dan <i>will be</i> to the north, according to their armies, and the leader of the sons of Dan <i>will be</i> Ahiezer the son of Ammishaddai.”	

Num 2:26	וּצְבָאוֹ וּפְקֻדֵיהֶם שְׁנַיִם וּשְׁשִׁים אָלֶף וּשְׁבַע מֵאוֹת: וּשְׁשִׁים אָלֶף וּשְׁבַע מֵאוֹת:	And his army and those of them who <i>were</i> counted <i>came to</i> sixty- two thousand seven hundred.	
Num 2:27	וְהַחֲנִים עָלָיו מִטָּה אֲשֶׁר וְנָשִׂיא לְבָנֵי אֲשֶׁר פָּגְעִיאֵל בְּדֹעַכָּרָן:	“And those who encamp next to him <i>will be</i> the tribe of Asher, and the leader of the sons of Asher <i>will be</i> Pagiel the son of Ocran.”	Ocran: see Num 1:13.
Num 2:28	וּצְבָאוֹ וּפְקֻדֵיהֶם אַחַד וְאַרְבָּעִים אָלֶף וַחֲמֵשׁ מֵאוֹת: וְאַרְבָּעִים אָלֶף וַחֲמֵשׁ מֵאוֹת:	And his army and those of them who <i>were</i> counted <i>came to</i> forty- one thousand five hundred.	
Num 2:29	וּמִטָּה נִפְתָּלִי וְנָשִׂיא לְבָנֵי נִפְתָּלִי אַחִירָע בֶּן־עֵינָן:	“As for the tribe of Naphtali, now the leader of the sons of Naphtali <i>will be</i> Ahira the son of Enan.”	
Num 2:30	וּצְבָאוֹ וּפְקֻדֵיהֶם שְׁלֹשָׁה וַחֲמֵשִׁים אָלֶף וְאַרְבַּע מֵאוֹת: וַחֲמֵשִׁים אָלֶף וְאַרְבַּע מֵאוֹת:	And his army and those of them who <i>were</i> counted <i>came to</i> fifty- three thousand four hundred.	
Num 2:31	כָּל־הַפְּקֻדִים לְמַחֲנֵה דָן מֵאֵת אָלֶף וּשְׁבַעַתָּה וַחֲמֵשִׁים אָלֶף וּשְׁשֵׁ מֵאוֹת לְאַחֲרָנָה יִסְעוּ לְדֹגְלֵיהֶם: פ	All those counted from the camp of Dan <i>came to</i> one hundred and fifty-seven thousand six hundred. “They will move camp according to their ensigns last.”	
Num 2:32	אֵלֶּה פְּקוּדֵי בְנֵי־יִשְׂרָאֵל לְבֵית אֲבֹתָם כָּל־פְּקוּדֵי הַמַּחֲנֵה לְצַבָּאוֹתָם שְׁשֵׁ־מֵאוֹת אָלֶף וּשְׁלֹשָׁת אֲלָפִים וַחֲמֵשׁ מֵאוֹת וַחֲמֵשִׁים:	These <i>are</i> the <i>men</i> of the sons of Israel who <i>were</i> counted according to their paternal house. All those counted by the camps of their armies <i>came to</i> six hundred and three thousand five hundred and fifty.	
Num 2:33	וְהַלְוִיִּם לֹא הִתְּפַקְדוּ בְּתוֹךְ בְּנֵי יִשְׂרָאֵל כְּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה:	But the Levites were not counted among the sons of Israel, as the LORD had commanded Moses.	
Num 2:34	וַיַּעֲשׂוּ בְנֵי יִשְׂרָאֵל כְּכֹל אֲשֶׁר־צִוָּה יְהוָה אֶת־מֹשֶׁה כְּכֹל־חֲנֹו לְדֹגְלֵיהֶם וּכְכֹל־נִסְעוּ אִישׁ לְמִשְׁפַּחְתּוֹ עַל־בֵּית אָבִיתּוֹ:	And the sons of Israel acted according to everything that the LORD had commanded Moses. <u>That is how</u> they encamped according to their ensigns, and <u>that is how</u> they moved <i>camp</i> , each <i>man</i> according to his paternal house.	that is how (2x) ← thus.
Num 3:1	וְאֵלֶּה תוֹלְדֹת אֶהֱרֹן וּמֹשֶׁה בְּיוֹם דִּבֶּר יְהוָה אֶת־מֹשֶׁה בְּהַר סִינַי:	Now this <i>is</i> the genealogy of Aaron and Moses, on the day when the LORD spoke with Moses on Mount Sinai.	
Num 3:2	וְאֵלֶּה שְׁמוֹת בְּנֵי־אֶהֱרֹן הַבְּכוֹר נָדָב וְאַבִּיהוּא אֶלְעָזָר וְאִיתָמָר:	These <i>are</i> the names of the sons of Aaron. The firstborn <i>was</i> Nadab, then Abihu, <u>Eleazar</u> and Ithamar.	Eleazar: see Ex 6:23.

Num 3:3	אֵלֶּה שְׁמוֹת בְּנֵי אַהֲרֹן הַכֹּהֲנִים הַמְּשֻׁחִים אֲשֶׁר-מִלֵּא יָדָם לְכַהֵן:	These <i>are</i> the names of the sons of Aaron, the priests who <i>are</i> anointed, whom he appointed to serve as priests.	appointed ← <i>filled their hand</i> .
Num 3:4	וַיָּמָת נָדָב וַאֲבִיהוּא לִפְנֵי יְהוָה בְּהַקְרִיבָם אֵשׁ זָרָה לִפְנֵי יְהוָה בְּמִדְבַר סִינַי וּבָנָיִם לֹא-הָיוּ לָהֶם וַיְכַהֵן אֶלְעָזָר וְאִיתָמָר עַל-פְּנֵי אַהֲרֹן אֲבִיהֶם: פ	But Nadab and Abihu died before the LORD when they offered strange fire before the LORD in the Sinai Desert, and they had no sons, and Eleazar and Ithamar served as priests alongside Aaron their father.	Eleazar: see Ex 6:23. alongside ← <i>at the face of</i> .
Num 3:5	וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר:	And the LORD spoke to Moses and said,	
Num 3:6	הַקְרִיב אֶת-מִטֵּה לְוִי וְהַעֲמַדְתָּ אֹתוֹ לִפְנֵי אַהֲרֹן הַכֹּהֵן וְשֵׂרְתוּ אֹתוֹ:	“Bring the tribe of Levi near, and set them before Aaron the priest so that they serve him.	them ← <i>it</i> , i.e. <i>the tribe</i> . so that: purposive use of the <i>vav</i> .
Num 3:7	וְשָׂמְרוּ אֶת-מִשְׁמֶרְתּוֹ וְאֶת-מִשְׁמֶרֶת כָּל-הָעֵדָה לִפְנֵי אֹהֶל מוֹעֵד לְעֵבֵד אֶת-עֲבֹדַת הַמִּשְׁכָּן:	And they will discharge the duty he imposes, and the duty towards the whole congregation before the tent of contact, in performing the service of the tabernacle.	the duty he imposes ← <i>his duty</i> . in performing: gerundial use of the infinitive.
Num 3:8	וְשָׂמְרוּ אֶת-כָּל-כֵּלֵי אֹהֶל מוֹעֵד וְאֶת-מִשְׁמֶרֶת בְּנֵי יִשְׂרָאֵל לְעֵבֵד אֶת-עֲבֹדַת הַמִּשְׁכָּן:	And they will have charge over all the equipment of the tent of contact, and a duty to the sons of Israel, to perform the service of the tabernacle.	
Num 3:9	וְנָתַתָּה אֶת-הַלְוִיִּם לְאַהֲרֹן וּלְבָנָיו נְתוּנִים נְתוּנִים הֵמָּה לֹא מֵאֵת בְּנֵי יִשְׂרָאֵל:	And you will give the Levites to Aaron and to his sons. They are absolutely given to him from the sons of Israel.	absolutely given ← <i>given, given</i> .
Num 3:10	וְאֶת-אַהֲרֹן וְאֶת-בָּנָיו תִּפְקֹד וְשָׂמְרוּ אֶת-כְּהֹנְתָם וְהַזָּר הַקָּרֵב יוּמָת: פ	And you shall appoint Aaron and his sons, and they will be diligent in their priesthood, and any foreigner who approaches will be put to death.”	be diligent in ← <i>keep</i> .
Num 3:11	וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר:	And the LORD spoke to Moses and said,	
Num 3:12	וְאַנִּי הִנֵּה לִקְחָתִי אֶת-הַלְוִיִּם מִתּוֹךְ בְּנֵי יִשְׂרָאֵל תַּחַת כָּל-בְּכוֹר פֶּטֶר רֶחֶם מִבְּנֵי יִשְׂרָאֵל וְהָיוּ לִי הַלְוִיִּם:	“Note how I have taken the Levites from among the sons of Israel instead of every firstborn, who opens the womb from the sons of Israel, and the Levites will be mine.	note how I ← <i>And I, behold</i> .

Num 3:13	כִּי לִי כָל־בְּכוֹר בְּיוֹם הַכֹּתִי כָּל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם הַקֹּדֶשְׁתִּי לִי כָל־בְּכוֹר בְּיִשְׂרָאֵל מֵאָדָם עַד־בְּהֵמָה לִי יִהְיוּ אֲנִי יְהוָה: ס	For every firstborn <i>is</i> mine. On the day when I struck every firstborn in the land of Egypt, I sanctified to myself every firstborn in Israel, <u>both man and beast</u> . They will be mine. I <i>am</i> the LORD.”	both man and beast ← <i>from man to beast</i> . See 1 Sam 15:3.
Num 3:14	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בְּמִדְבַּר סִינַי לֵאמֹר:	And the LORD spoke to Moses in the Sinai Desert and said,	
Num 3:15	פָּקֹד אֶת־בְּנֵי לֵוִי לְבֵית אֲבֹתָם לְמִשְׁפַּחָתָם כָּל־זָכָר מִבֶּן־חֹדֶשׁ וּמַעְלָה תִּפְקְדֵם:	“Count the sons of Levi according to their paternal house, according to their families. <u>You shall count every male from a month old and above.</u> ”	you shall count ← <i>you shall count them</i> .
Num 3:16	וַיִּפְקֹד אֹתָם מֹשֶׁה עַל־פִּי יְהוָה כַּאֲשֶׁר צִוָּה:	So Moses counted them according to the <u>instruction</u> of the LORD, as he was commanded.	instruction ← <i>mouth</i> .
Num 3:17	וַיְהִיו־אֵלֶּה בְּנֵי־לֵוִי בְשֵׁמֹתָם גֵּרְשׁוֹן וְקָהַת וּמֵרָרִי:	And these were the sons of Levi by their names: Gershon and Kohath and Merari.	Kohath: see Gen 46:11.
Num 3:18	וְאֵלֶּה שְׂמוֹת בְּנֵי־גֵרְשׁוֹן לְמִשְׁפַּחָתָם לִבְנֵי וּשְׁמֵעִי:	And these <i>were</i> the sons of Gershon according to their families: Libni and Shimei.	Shimei: AV= <i>Shimei</i> here, <i>Shimi</i> in Ex 6:17.
Num 3:19	וּבְנֵי קָהַת לְמִשְׁפַּחָתָם עַמְרָם וַיְצָהָר חֶבְרוֹן וְעֻזִּיאֵל:	And the sons of Kohath according to their families <i>were</i> Amram and <u>Izhar</u> , Hebron and Uzziel.	Kohath: see Gen 46:11. Izhar: AV= <i>Izhar</i> , not recognizing that the first syllable is closed.
Num 3:20	וּבְנֵי מֵרָרִי לְמִשְׁפַּחָתָם מַחְלִי וּמוּשִׁי אֵלֶּה הֵם מִשְׁפַּחַת הַלְוִי לְבֵית אֲבֹתָם:	And the sons of Merari according to their families <i>were</i> Mahli and Mushi. These <i>were</i> of the families of Levi according to their paternal house.	
Num 3:21	לְגֵרְשׁוֹן מִשְׁפַּחַת הַלִּבְנִי וּמִשְׁפַּחַת הַשְּׁמֵעִי אֵלֶּה הֵם מִשְׁפַּחַת הַגֵּרְשׁוֹנִי:	Gershon <i>had</i> a family <i>branch</i> of Libni and a family <i>branch</i> of Shimei. These <i>are</i> those of the Gershonite families.	Shimei: see Num 3:18.
Num 3:22	פָּקְדֵיהֶם בְּמִסְפַּר כָּל־זָכָר מִבֶּן־חֹדֶשׁ וּמַעְלָה פָּקְדֵיהֶם שִׁבְעַת אֲלָפִים וַחֲמִשׁ מֵאוֹת:	Those of them counted in the <u>census</u> of every male from a month old and upwards – those of them counted – <i>came to</i> seven thousand five hundred.	census ← <i>number</i> .
Num 3:23	מִשְׁפַּחַת הַגֵּרְשׁוֹנִי אַחֲרֵי הַמִּשְׁכָּן יַחְנוּ יָמָה:	The Gershonite families will encamp behind the tabernacle to the west.	
Num 3:24	וּנְשִׂיא בֵּית־אָב לְגֵרְשׁוֹן אֱלִיסָפ בֶּן־לֵאל:	And the leader of the paternal house of the Gershonites <i>was</i> Eliasaph the son of Lael.	

Num 3:25	וּמִשְׁמֶרֶת בְּנֵי־גֵרְשׁוֹן בְּאֹהֶל מוֹעֵד הַמִּשְׁכָּן וְהָאֹהֶל מִכֹּסֵּהוּ וּמִסֹּד פֶּתַח אֹהֶל מוֹעֵד:	And the duty of the sons of Gershon <i>was</i> in the tent of contact – the tabernacle and the tent, its covering and the <u>screen</u> at the entrance to the tent of contact,	screen at ← <i>screen of</i> .
Num 3:26	וּקְלָעֵי הַחֲצָר וְאֶת־מִסְדֵּי פֶתַח הַחֲצָר אֲשֶׁר עַל־הַמִּשְׁכָּן וְעַל־הַמִּזְבֵּחַ סָבִיב וְאֶת מִיתְרָיו לְכָל עֲבֹדָתוֹ:	and the drapes of the courtyard, and the <u>screen</u> at the entrance to the courtyard which <i>is</i> at the tabernacle, and by the altar, round about, and its guylines, for all its service.	screen at ← <i>screen of</i> .
Num 3:27	וּלְקַהַת מִשְׁפַּחַת הַעַמְרָמִי וּמִשְׁפַּחַת הִיצְהָרִי וּמִשְׁפַּחַת הַחֶבְרֹנִי וּמִשְׁפַּחַת הָעֻזִּיאֵלִי אֵלֶּה הֵם מִשְׁפַּחַת הַקְּהָתִי:	And <u>from Kohath</u> <i>was</i> the Amramite family, and the Izharite family, and the Hebronite family, and the Uzzielite family. These <i>were</i> the Kohathite families,	from ← <i>to</i> . Kohath ... Kohathite: see Gen 46:11. Izharite: see Num 3:19.
Num 3:28	בְּמִסְפָּר כָּל־זָכָר מִבֶּן־חֹדֶשׁ וּמֵעֵלָּה שְׁמֹנֶת אֲלָפִים וְשֵׁשׁ מֵאוֹת שְׁמָרֵי מִשְׁמֶרֶת הַקֹּדֶשׁ:	<i>who were</i> in number – every male from one month old and above – eight thousand six hundred, <i>who were</i> the entrusted <u>stewards</u> of the operations of the holy <i>place</i> .	entrusted <i>stewards</i> of the operations of ← <i>keepers of the “keeping” / guard of</i> . Similar to Num 1:53.
Num 3:29	מִשְׁפַּחַת בְּנֵי־קַהַת יַחְנוּ עַל יַרְדֵּי הַמִּשְׁכָּן תִּימְנָה:	“The families of the sons of Kohath will encamp on the southern <u>side</u> of the tabernacle.”	Kohath: see Gen 46:11. side ← <i>thigh</i> .
Num 3:30	וְנָשִׂיא בֵּית־אָב לְמִשְׁפַּחַת הַקְּהָתִי אֵלִיצָפָן בֶּן־עֻזִּיאֵל:	And the leader of the paternal house of the Kohathite families <i>was</i> Elizaphan the son of Uzziel.	Kohathite: see Gen 46:11.
Num 3:31	וּמִשְׁמֶרֶתָם הָאָרוֹן וְהַשֻּׁלְחָן וְהַמִּנְרָה וְהַמִּזְבְּחֹת וְכָל־י הַקֹּדֶשׁ אֲשֶׁר יִשְׁרְתוּ בָּהֶם וְהַמִּסְדֵּי וְכָל עֲבֹדָתוֹ:	“And their duty <i>is to</i> the ark and the table and the lampstand and the altars and the equipment of the holy <i>place</i> , with which they serve, and the screen and all its service.”	
Num 3:32	וְנָשִׂיא נְשִׂיאֵי הַלְוִי אֶלְעָזָר בֶּן־אֶהֱרֹן הַכֹּהֵן פְּקֻדֵת שְׁמָרֵי מִשְׁמֶרֶת הַקֹּדֶשׁ:	And the leader of the leaders of the Levites, Eleazar the son of Aaron the priest, <i>had</i> oversight of the entrusted <u>stewards</u> of the operations of the holy <i>place</i> .	Eleazar: see Ex 6:23. entrusted <i>stewards</i> of the operations of: see Num 3:28.
Num 3:33	לְמֶרָרִי מִשְׁפַּחַת הַמַּחֲלִי וּמִשְׁפַּחַת הַמוּשִׁי אֵלֶּה הֵם מִשְׁפַּחַת מֶרָרִי:	And <u>from Merari</u> <i>was</i> the Mahlite family and the Mushite family. These <i>were</i> the families of Merari.	from ← <i>(belonging) to</i> , because descended <i>from</i> , Num 3:20.
Num 3:34	וּפְקֻדֵיהֶם בְּמִסְפָּר כָּל־זָכָר מִבֶּן־חֹדֶשׁ וּמֵעֵלָּה שֵׁשׁ אֲלָפִים וּמֵאוֹתָיִם:	And those of them counted, <u>the number</u> of all males, from a month old and above, <i>came to</i> six thousand two hundred.	the number ← <i>by number</i> .

Num 3:35	וּנְשִׂיא בֵּית־אָב לְמִשְׁפַּחַת מֶרְרִי צוּרִיָּאל בֶּן־אֲבִיחַיִל עַל יַרְדֵּי הַמִּשְׁכָּן יַחְנוּ צַפֹּנָה:	And the leader of the paternal house of the families of Merari was Zuriel the son of Abihail. "They will encamp on the northern <u>side</u> of the tabernacle.	side ← <i>thigh</i> .
Num 3:36	וּפְקֻדַת מִשְׁמֶרֶת בְּנֵי מֶרְרִי קַרְשֵׁי הַמִּשְׁכָּן וּבְרִיחָיו וְעַמֻּדָיו וְאֹדְגָיו וְכָל־כְּלָיו וְכָל עֲבֹדָתוֹ:	And the <u>duty</u> appointed to the sons of Merari <i>is</i> the boards of the tabernacle, and its bolts, and its columns and its sockets and all its equipment and all its service,	duty appointed ← <i>appointment of duty</i> .
Num 3:37	וְעַמֻּדֵי הַחֲצָר סָבִיב וְאֹדְנֵיהֶם וַיִּתְּדֵתָם וּמִיתְרֵיהֶם:	and the columns of the courtyard round about, and their sockets, and their pegs and their guylines.	
Num 3:38	וְהַחֲנִים לְפָנַי הַמִּשְׁכָּן קִדְמָה לְפָנַי אֶהְיֶה־מוֹעֵד מִזְרְחָה מֹשֶׁה וְאַהֲרֹן וּבְנֵי שְׁמֹרַיִם מִשְׁמֶרֶת הַמִּקְדָּשׁ לְמִשְׁמֶרֶת בְּנֵי יִשְׂרָאֵל וְהַזֵּר הַקָּרֵב יוֹמֵת:	Then those who encamp before the tabernacle on the east, to the eastern side in front of the tent of contact, <i>will be</i> Moses and Aaron and his sons, <u>keeping the observance</u> of the sanctuary, according to the duty of the sons of Israel. And any foreigner who approaches will be put to death."	keeping the observance of ← <i>keeping the "keeping" / guard of</i> .
Num 3:39	כָּל־פְּקוּדֵי הַלְוִיִּם אֲשֶׁר פָּקַד מֹשֶׁה וְאַהֲרֹן עַל־פִּי יְהוָה לְמִשְׁפַּחְתָּם כָּל־זָכָר מִבֶּן־חֹדֶשׁ וּמַעְלָה שְׁנַיִם וְעֶשְׂרִים אָלֶּף: ס	All those of the Levites who <i>were</i> counted, those whom Moses and Aaron counted according to the <u>instruction</u> of the LORD, according to their families, every male from a month old and above, <i>came to</i> twenty-two thousand.	and Aaron: with supralinear dots. See [CB] App. 31. [CB] considers the words to be extraneous. <hr/> <hr/> instruction ← <i>mouth</i> .
Num 3:40	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה פָּקַד כָּל־בְּכֹר זָכָר לְבְנֵי יִשְׂרָאֵל מִבֶּן־חֹדֶשׁ וּמַעְלָה וְשָׂא אֶת מִסְפַּר שְׁמֹתָם:	And the LORD said to Moses, "Count every male firstborn of the sons of Israel, from one month old and above, and take the number of their names.	
Num 3:41	וְלָקַחְתָּ אֶת־הַלְוִיִּם לִי אֲנִי יְהוָה תַּחַת כָּל־בְּכֹר בְּבְנֵי יִשְׂרָאֵל וְאֶת בְּהֵמַת הַלְוִיִּם תַּחַת כָּל־בְּכֹר בְּבֵהֶמַת בְּנֵי יִשְׂרָאֵל:	And you will take the Levites for me – I <i>am</i> the LORD – instead of every firstborn among the sons of Israel, and the Levites' cattle instead of every firstborn among the cattle of the sons of Israel."	
Num 3:42	וַיִּפְקַד מֹשֶׁה כַּאֲשֶׁר צִוָּה יְהוָה אֹתוֹ אֶת־כָּל־בְּכֹר בְּבְנֵי יִשְׂרָאֵל:	So Moses counted all the firstborn among the sons of Israel, as the LORD had commanded him.	

Num 3:43	וַיְהִי כָּל־בְּכוֹר זָכָר בְּמִסְפָּר שְׁמוֹת מִבֶּן־חֹדֶשׁ וּמַעֲלָה לְפָקְדֵיהֶם שְׁנַיִם וָעֶשְׂרִים אָלֶף שְׁלֹשָׁה וּשְׁבַעִים וּמֵאֵתַיִם: פ	And all the male firstborn, by the number of the names, from one month old and above of those of them counted, <u>came to</u> twenty-two thousand two hundred and seventy-three.	came to ← <i>were</i> .
Num 3:44	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Num 3:45	קַח אֶת־הַלְוִיִּם תַּחַת כָּל־בְּכוֹר בְּבִנְיֵי יִשְׂרָאֵל וְאֶת־בְּהֵמַת הַלְוִיִּם תַּחַת בְּהֵמַתָּם וְהִיוּ־לִי הַלְוִיִּם אֲנִי יְהוָה:	“Take the Levites instead of every firstborn among the sons of Israel, and the Levites' cattle instead of their cattle, and the Levites will be mine. I <i>am</i> the LORD.	
Num 3:46	וְאֵת פְּדוּיֵי הַשְּׁלֹשָׁה וְהַשְּׁבַעִים וְהַמֵּאֵתַיִם הָעֵדְפִים עַל־הַלְוִיִּם מִבְּכוֹר בְּנֵי יִשְׂרָאֵל:	And <i>as for</i> those <i>to be</i> redeemed, the two hundred and seventy-three who are in excess of the Levites, from the firstborn sons of Israel,	The round numbers of Num 3:33, Num 3:28, Num 3:34 show an excess of 300, to the nearest 100. The Levites were counted in Num 3:39, an exact figure.
Num 3:47	וְלָקַחְתָּ חֲמִשָּׁת חֲמִשָּׁת שֶׁקֶלִים לְגִלְגֶּלֶת בַּשֶּׁקֶל הַקֹּדֶשׁ תִּקַּח עֶשְׂרִים גֵּרָה הַשֶּׁקֶל:	you will take <u>five shekels for each</u> in the headcount. According to the holy shekel you will take <i>them</i> . <i>There are</i> twenty gerahs <i>to</i> the shekel.	five shekels for each in the headcount ← <i>five, five shekels for a skull</i> .
Num 3:48	וְנָתַתָּה הַכֶּסֶף לְאַהֲרֹן וּלְבָנָיו פְּדוּיֵי הָעֵדְפִים בָּהֶם:	And you will give the <u>money</u> to Aaron and to his sons, <i>for</i> those <i>to be</i> redeemed who are in excess.”	money: or <i>silver</i> .
Num 3:49	וַיִּקַּח מֹשֶׁה אֶת כֶּסֶף הַפְּדִיּוֹם מֵאֵת הָעֵדְפִים עַל פְּדוּיֵי הַלְוִיִּם:	And Moses took the redemption money from those who were in excess of those of the Levites who <i>were</i> redeemed.	
Num 3:50	מֵאֵת בְּכוֹר בְּנֵי יִשְׂרָאֵל לָקַח אֶת־הַכֶּסֶף חֲמִשָּׁה וְשִׁשִּׁים וּשְׁלֹשׁ מֵאוֹת וְאָלֶף בַּשֶּׁקֶל הַקֹּדֶשׁ:	He took the money from the firstborn of the sons of Israel – one thousand three hundred and sixty-five <i>shekels</i> according to the holy shekel.	
Num 3:51	וַיִּתֵּן מֹשֶׁה אֶת־כֶּסֶף הַפְּדִיּוֹם לְאַהֲרֹן וּלְבָנָיו עַל־פִּי יְהוָה כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: פ	And Moses gave the money of those redeemed to Aaron and to his sons, according to the <u>instruction</u> of the LORD, as the LORD had commanded Moses.	instruction ← <i>mouth</i> .
Num 4:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר:	Then the LORD spoke to Moses and to Aaron and said,	

Num 4:2	נָשָׂא אֶת־רֹאשׁ בְּנֵי קֹהַת מִתּוֹד בְּנֵי לֵוִי לְמִשְׁפַּחְתָּם לְבֵית אֲבֹתָם:	“Hold a census of the sons of Kohath among the sons of Levi according to their families, according to their paternal house,	hold a census: see Num 1:2. Here as an infinitive absolute in the role of an imperative. Kohath: see Gen 46:11.
Num 4:3	מִזֵּן שְׁלֹשִׁים שָׁנָה וּמֵעֵלָה וְעַד בְּן־חֲמִשִּׁים שָׁנָה כָּל־בָּא לְעֹבֵד לַעֲשׂוֹת מְלָאכָה בְּאֹהֶל מוֹעֵד:	of those from thirty years old and above up to fifty years old – everyone who could serve in the army – to do work in the tent of contact.	could serve in the army ← comes to the army. Different wording to Num 1:3; based on, but apocopated from, Num 4:23.
Num 4:4	זֹאת עֲבֹדַת בְּנֵי־קֹהַת בְּאֹהֶל מוֹעֵד קֹדֶשׁ הַקֹּדְשִׁים:	This is the work of the sons of Kohath in the tent of contact: to do work concerning the holy of holies.	Kohath: see Gen 46:11.
Num 4:5	וּבָא אֹהֶלֹן וּבְנָיו בְּנֹסַע הַמַּחֲנֶה וְהוֹרְדוּ אֶת פְּרֹכֶת הַמָּסָךְ וְכִסּוּ־בָהּ אֶת אֲרוֹן הָעֵדוּת:	And Aaron and his sons will come when the camp is moved, and they will take down the screening veil, and they will cover the ark of the testimony with it.	is moved ← moves. screening veil ← veil of the screen.
Num 4:6	וְנָתְנוּ עָלָיו כְּסוּי עוֹר תַּחֲשׁ וּפְרָשׁוּ בְּגַד־כְּלִיל תְּכֵלֶת מִלְמַעְלָה וְשָׂמוּ בְּדָיו:	And they will put on it a covering of badgers' skins, and they will spread out a cloth made entirely from blue material on top of it, and they will put its poles in position.	badgers' skins ← badger's skin (collective usage), and so throughout Numbers, but badgers' skins in Exodus. made entirely from blue material: compare Ex 28:31, Ex 39:22.
Num 4:7	וְעַל שְׁלַחַן הַפָּנִים יִפְרָשׁוּ בְּגַד תְּכֵלֶת וְנָתְנוּ עָלָיו אֶת־הַקְּעָרֹת וְאֶת־הַכַּפָּת וְאֶת־הַמְּנַקִּיֹת וְאֶת קִשׁוֹת הַנֶּסֶךְ וְלֶחֶם הַתָּמִיד עָלָיו יְהִי:	And on the display table they will spread out a cloth of blue material, and they will put on it the dishes and spoons and vials and bowls for libations, and there will be the perpetual bread on it.	bowls for libations ← bowls for the libation. AV differs (covers to cover), as in Ex 25:29.
Num 4:8	וּפְרָשׁוּ עֲלֵיהֶם בְּגַד תּוֹלַעַת שָׁנִי וְכִסּוּ אֹתוֹ בְּמַכְסֵה עוֹר תַּחֲשׁ וְשָׂמוּ אֶת־בְּדָיו:	And they will spread out over them a cloth of scarlet material, and then cover it with a cover of badgers' skins, and they will put its poles in position.	
Num 4:9	וְלָקְחוּ בְּגַד תְּכֵלֶת וְכִסּוּ אֶת־מְנַרְת הַמָּאוֹר וְאֶת־נֵרֹתֶיהָ וְאֶת־מְלַקְחֶיהָ וְאֶת־מַחְתֵּתֶיהָ וְאֶת כָּל־כְּלֵי שִׁמְנָה אֲשֶׁר יִשְׁרְתוּ־לָהּ בָּהֶם:	And they will take a cloth of blue material, and they will cover the lampstand for illumination, and its lamps and its snuffing-tongs and its snuff-dishes, and all the equipment for its oil with which they serve it.	
Num 4:10	וְנָתְנוּ אֹתָהּ וְאֶת־כָּל־כְּלֵיהָ אֶל־מַכְסֵה עוֹר תַּחֲשׁ וְנָתְנוּ עַל־הַמּוֹט:	And they shall put it and all its equipment in a covering of badgers' skins, and they will put that on a pole.	a pole ← the pole. Not the same word as in Num 4:6 and Num 4:8.

Num 4:11	וְעַל מְזַבַּח הַזָּהָב יִפְרָשׁוּ בְּגַד תְּכֵלֶת וְכֶסֶף אֹתוֹ בְּמַכְסֵה עוֹר תַּחַשׁ וְשָׂמוּ אֶת־בַּדָּיו:	And they will spread out a cloth of blue <i>material</i> on the golden altar, and they will cover it with a covering of badgers' skins, and they will put its poles <i>in position</i> .	
Num 4:12	וְלָקְחוּ אֶת־כָּל־כְּלֵי הַשֵּׁרֶת אֲשֶׁר יִשָּׁרְתוּבָם בַּקֹּדֶשׁ וְנָתְנוּ אֶל־בְּגַד תְּכֵלֶת וְכֶסֶף אוֹתָם בְּמַכְסֵה עוֹר תַּחַשׁ וְנָתְנוּ עַל־הַמּוֹט:	And they will take all the equipment for the service with which they officiate in the holy <i>place</i> , and they will put <i>it</i> in a cloth of blue <i>material</i> , and they will cover it in a covering of badgers' skins, and they will put <i>it</i> on a pole.	
Num 4:13	וְדָשְׁנוּ אֶת־הַמְּזַבֵּחַ וּפְרָשׁוּ עָלָיו בְּגַד אַרְגָּמָן:	And they will remove the ash from the altar and <i>then</i> spread a cloth of purple <i>material</i> on it.	
Num 4:14	וְנָתְנוּ עָלָיו אֶת־כָּל־כְּלֵי אֲשֶׁר יִשָּׁרְתוּ עָלָיו בָּהֶם אֶת־הַמַּחְתָּת אֶת־הַמְּזֻלָּגָת וְאֶת־הַיָּעִים וְאֶת־הַמְּזֻרְקֶת כָּל כְּלֵי הַמְּזַבֵּחַ וּפְרָשׁוּ עָלָיו כֶּסֶף עוֹר תַּחַשׁ וְשָׂמוּ בַדָּיו:	And they will put on it all the equipment with which they officiate for it – the firepans, the forks, the shovels, the basins – all the equipment of the altar – and they will spread out a covering of badgers' skins over it and put its poles <i>in position</i> .	
Num 4:15	וְכִלָּה אֶהְרֹן וּבָנָיו לַכֹּהֵן אֶת־הַקֹּדֶשׁ וְאֶת־כָּל־כְּלֵי הַקֹּדֶשׁ בְּנִסְעַת הַמַּחֲנֶה וְאַחֲרֵי־כֵן יָבֹאוּ בְנֵי־קִהָת לִשְׂאֵת וְלֹא־יָגֵעוּ אֶל־הַקֹּדֶשׁ וּמָתוּ אֵלֶּה מִשָּׂא בְנֵי־קִהָת בְּאֵהָל מוֹעֵד:	And Aaron and his sons will finish covering the holy <i>things</i> and all the equipment of the holy <i>place</i> when the camp <i>is moved</i> . And after that the sons of <u>Kohath</u> will come to carry <i>it</i> . Then they will not touch the holy <i>things</i> , <u>otherwise</u> they will die. These <i>charges</i> are the burden of the sons of <u>Kohath</u> in the tent of contact.	is moved ← <i>moves</i> . otherwise: wider use of the <i>vav</i> . Kohath (2x): see Gen 46:11.
Num 4:16	וּפְקֻדֹת אֶלְעָזָר בֶּן־אֶהֲרֹן הַכֹּהֵן שֶׁמֶן הַמָּאוֹל וְקִטְרֹת הַסַּמִּים וּמִנְחַת הַתָּמִיד וְשֶׁמֶן הַמְּשַׁחַה פְּקֻדֹת כָּל־הַמְּשָׁכָן וְכָל־אֲשֶׁר־בּוֹ בַּקֹּדֶשׁ וּבְכֻלָּיו: ס	And the duty of Eleazar the son of Aaron the priest <i>is</i> the oil of the light and the aromatic incense, and the perpetual meal-offering, and the anointing oil, the oversight of the whole tabernacle and everything in it – of the holy <i>place</i> and of its equipment.”	Eleazar: see Ex 6:23.
Num 4:17	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אֶהֲרֹן לֵאמֹר:	And the LORD spoke to Moses and to Aaron and said,	
Num 4:18	אַל־תִּכְרְתוּ אֶת־שִׁבְט מִשְׁפַּחַת הַקִּהָתִי מִתּוֹךְ הַלְוִיִּם:	“Do not cut off the tribe of the families of <u>Kohath</u> from among the Levites.	Kohath: see Gen 46:11.

Num 4:19	וְזָאת עֲשׂוּ לָהֶם וְחַיּוּ וְלֹא יָמָתוּ בְּגִשְׁתֶּם אֶת־קֹדֶשׁ הַקְּדוֹשִׁים אֲהַרֹן וּבָנָיו יָבֹאוּ וְשָׂמוּ אוֹתָם אִישׁ אִישׁ עַל־עֲבֹדָתוֹ וְאֶל־מִשְׁאָו:	But do this for them <u>so that</u> they live and do not die, when they approach the holy of holies: Aaron and his sons will enter, then you are to appoint each individually concerning his work and his burden.	so that: purposive use of the vav.
Num 4:20	וְלֹא־יָבֹאוּ לְרֹאוֹת כְּבֻלַּע אֶת־הַקְּדוֹשׁ וּמָתוּ: פ	But they will not enter to look <u>when the holy place is wrapped up</u> , whereby they would die.”	when ... is wrapped up ← <i>at the swallowing of</i> . [BDB]= <i>for an instant</i> .
Num 4:21	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר:	Then the LORD spoke to Moses and said,	
Num 4:22	נָשֵׂא אֶת־רֹאשׁ בְּנֵי גֵרְשׁוֹן גַּם־הֵם לְבֵית אֲבֹתָם לְמִשְׁפַּחָתָם:	“Hold a census of the sons of Gershon – them too – according to their paternal house, according to their families.	hold a census: see Num 1:2. Here it is an infinitive absolute in the role of an imperative.
Num 4:23	מִבֶּן שְׁלֹשִׁים שָׁנָה וּמֵעֵלָה עַד בְּן־חַמְשִׁים שָׁנָה תִּפְקַד אוֹתָם כָּל־הַבָּא לְצָבָא צָבָא לְעֵבֶד עֲבֹדָה בְּאֹהֶל מוֹעֵד:	You will count them from thirty years old and above up to fifty years old – everyone <u>who could serve in the army</u> – to perform service in the tent of contact.	who <i>could</i> serve in the army ← <i>who comes to battle a battle / an army</i> . So different wording to Num 1:3.
Num 4:24	זֹאת עֲבֹדַת מִשְׁפַּחַת הַגֵּרְשֹׁנִי לְעֵבֶד וּלְמִשְׁאָו:	This <i>is</i> the work of the Gershonite families, <i>for them</i> to perform, and as a burden:	
Num 4:25	וְנָשְׂאוּ אֶת־יְרִיעֵת הַמִּשְׁכָּן וְאֶת־אֹהֶל מוֹעֵד מְכֻסָּהוּ וּמְכֻסָּה הַתַּחַשׁ אֲשֶׁר־עָלָיו מִלְּמַעְלָה וְאֶת־מָסַךְ פֶּתַח אֹהֶל מוֹעֵד:	that they will carry the curtains of the tabernacle, and the tent of contact, its covering and the covering of badgers' <i>skins</i> which <i>is</i> on top of it, and the <u>screen at the entrance</u> to the tent of contact,	screen at ← <i>screen of</i> .
Num 4:26	וְאֵת קַלְעֵי הַחֲצֵר וְאֶת־מָסַךְ פֶּתַח שַׁעַר הַחֲצֵר אֲשֶׁר עַל־הַמִּשְׁכָּן וְעַל־הַמִּזְבֵּחַ סָבִיב וְאֵת מִיתְרֵיהֶם וְאֶת־כָּל־כְּלֵי עֲבֹדָתָם וְאֵת כָּל־אֲשֶׁר יַעֲשֶׂה לָהֶם וְעָבְדוּ:	and the drapes of the courtyard, and the <u>screen at the entrance</u> of the gate of the courtyard which <i>is</i> around the tabernacle and the altar, and their guylines, and all the <u>equipment</u> for their service, and everything that is made for them, so they <i>can</i> perform <i>it</i> .	screen at ← <i>screen of</i> . equipment for ← <i>equipment of</i> .
Num 4:27	עַל־פִּי אֲהַרֹן וּבָנָיו תְּהִיָּה כָּל־עֲבֹדַת בְּנֵי הַגֵּרְשֹׁנִי לְכָל־מִשְׁאָם וּלְכָל עֲבֹדָתָם וּפְקֻדָּתָם עֲלֵהֶם בְּמִשְׁמֶרֶת אֵת כָּל־מִשְׁאָם:	All the work of the sons of the Gershonites will be according to the <u>instructions</u> of Aaron and his sons. <i>It will be</i> according to all their burdens and according to all their service, and you will oversee them in the <u>discharging</u> of all their burdens.	instructions ← <i>mouth</i> . discharging ← <i>keeping, guarding</i> .

Num 4:28	זאת עבודת משפחת בני הגרשני באהל מועד ומשמרתם ביד איתמר בן־אהרן הכהן: פ	This <i>is</i> the work of the families of the sons of the Gershonites in the tent of contact, and their duty <u>under the control</u> of Ithamar the son of Aaron the priest.	under the control ← <i>in the hand</i> .
Num 4:29	בני מררי למשפחתם לבית־אבתם תפקד אתם:	<i>As for</i> the sons of Merari, you will count them according to their families, according to their paternal house.	
Num 4:30	מבן שלשים שנה ומעלה ועד בן־חמשים שנה תפקדם כל־הבא לצבא לעבד את־עבדת אהל מועד:	You will count them from thirty years old and above up to fifty years old – all who <u>could serve</u> <u>in the army</u> – to perform the service of the tent of contact.	<i>could serve</i> in the army: different wording to Num 1:3; based on, but apocopated from, Num 4:23.
Num 4:31	וזאת משמרת משאם לכל־עבדתם באהל מועד קרשלי המשכן ובריחיו ועמודיו ואדניו:	And this <i>is</i> the duty of their burden, <i>to see</i> to all their service in the tent of contact, the boards of the tabernacle and its bolts and its columns and its sockets,	
Num 4:32	ועמודי החצר סביב ואדניהם ויתדתם ומיתריהם לכל־כליהם ולכל עבדתם ובשממת תפקדו את־כלי משמרת משאם:	and the columns of the courtyard round about, and their sockets, and their pegs, and their guylines – <i>to see</i> to all their equipment, and <i>to see</i> to all their serviceability. And you will count by name the items of equipment for <i>doing</i> the duty of their burden.	
Num 4:33	זאת עבודת משפחת בני מררי לכל־עבדתם באהל מועד ביד איתמר בן־אהרן הכהן:	This <i>is</i> the service of the families of the sons of Merari, according to all their work in the tent of contact <u>under the control</u> of Ithamar the son of Aaron the priest.”	under the control ← <i>in the hand</i> .
Num 4:34	ויפקד משה ואהרן ונשיאי העדה את־בני הקהתי למשפחתם ולבית אבתם:	And Moses and Aaron and the leading men of the congregation counted the sons of the Kohathites according to their families and according to their paternal house,	Kohathites: see Gen 46:11.
Num 4:35	מבן שלשים שנה ומעלה ועד בן־חמשים שנה כל־הבא לצבא לעבדה באהל מועד:	from thirty years old and above up to fifty years old – everyone <u>who could serve in the army</u> – for service in the tent of contact.	who <i>could</i> serve in the army: see Num 4:30.
Num 4:36	ויהיו פקדיהם למשפחתם אלפים שבע מאות וחמשים:	And those of them counted according to their families <u>came</u> <u>to</u> two thousand seven hundred and fifty.	came to ← <i>were</i> .

Num 4:37	אֵלֶּה פְּקוּדֵי מִשְׁפַּחַת הַקְּהָתִי כָּל־הָעֹבֵד בְּאֹהֶל מוֹעֵד אֲשֶׁר פָּקַד מֹשֶׁה וְאַהֲרֹן עַל־פִּי יְהוָה בְּיַד־מֹשֶׁה: ס	These <i>are</i> those who <i>were</i> counted from the families of the Kohathites – everyone who served in the tent of contact – whom Moses and Aaron counted, according to the instruction of the LORD, through the intermediacy of Moses.	Kohathites: see Gen 46:11. <hr/> instruction ← <i>mouth</i> . <hr/> intermediacy ← <i>hand</i> .
Num 4:38	וּפְקוּדֵי בְנֵי גֵרְשׁוֹן לְמִשְׁפַּחֹתָם וּלְבֵית אֲבֹתָם:	And <i>as for</i> those of the sons of Gershon who <i>were</i> counted, according to their families and according to their paternal house,	
Num 4:39	מִבֶּן שְׁלֹשִׁים שָׁנָה וּמִמֶּלֶה וְעַד בְּן־חֲמִשִּׁים שָׁנָה כָּל־הַבָּא לְאַצְבָּא לְעִבְדָּה בְּאֹהֶל מוֹעֵד:	from thirty years old and above up to fifty years old – everyone who <i>could</i> serve in the army – for service in the tent of contact,	who <i>could</i> serve in the army: see Num 4:30.
Num 4:40	וַיְהִיו פְּקֻדֵיהֶם לְמִשְׁפַּחֹתָם לְבֵית אֲבֹתָם אֲלֵפִים וְשָׁשׁ מֵאוֹת וּשְׁלֹשִׁים:	those of them counted according to their families, according to their paternal house – came to two thousand six hundred and thirty.	came to ← <i>were</i> .
Num 4:41	אֵלֶּה פְּקוּדֵי מִשְׁפַּחַת בְּנֵי גֵרְשׁוֹן כָּל־הָעֹבֵד בְּאֹהֶל מוֹעֵד אֲשֶׁר פָּקַד מֹשֶׁה וְאַהֲרֹן עַל־פִּי יְהוָה:	These <i>are</i> those counted from the families of the sons of Gershon – everyone who serves in the tent of contact – whom Moses and Aaron counted according to the instruction of the LORD.	instruction ← <i>mouth</i> .
Num 4:42	וּפְקוּדֵי מִשְׁפַּחַת בְּנֵי מֵרָרִי לְמִשְׁפַּחֹתָם לְבֵית אֲבֹתָם:	And <i>as for</i> those counted from the families of the sons of Merari according to their families, according to their paternal house,	
Num 4:43	מִבֶּן שְׁלֹשִׁים שָׁנָה וּמִמֶּלֶה וְעַד בְּן־חֲמִשִּׁים שָׁנָה כָּל־הַבָּא לְאַצְבָּא לְעִבְדָּה בְּאֹהֶל מוֹעֵד:	from thirty years old and above up to fifty years old – everyone who <i>could</i> serve in the army – for service in the tent of contact –	who <i>could</i> serve in the army: see Num 4:30.
Num 4:44	וַיְהִיו פְּקֻדֵיהֶם לְמִשְׁפַּחֹתָם שְׁלֹשָׁת אֲלֵפִים וּמֵאתָיִם:	those of them counted according to their families came to three thousand two hundred.	came to ← <i>were</i> .
Num 4:45	אֵלֶּה פְּקוּדֵי מִשְׁפַּחַת בְּנֵי מֵרָרִי אֲשֶׁר פָּקַד מֹשֶׁה וְאַהֲרֹן עַל־פִּי יְהוָה בְּיַד־מֹשֶׁה:	These <i>are</i> those counted from the families of the sons of Merari, whom Moses and Aaron counted, according to the instruction of the LORD through the intermediacy of Moses.	instruction ← <i>mouth</i> . <hr/> intermediacy ← <i>hand</i> .
Num 4:46	כָּל־הַפְּקֻדִים אֲשֶׁר פָּקַד מֹשֶׁה וְאַהֲרֹן וְנֹשְׂאֵי יִשְׂרָאֵל אֶת־הַלְוִיִּם לְמִשְׁפַּחֹתָם וּלְבֵית אֲבֹתָם:	All those counted, whom Moses and Aaron and the leaders of Israel counted – the Levites according to their families, according to their paternal house,	

Num 4:47	מִבֶּן שְׁלֹשִׁים שָׁנָה וְיָמָּה וְעַד בֶּן־חַמְשִׁים שָׁנָה כָּל־הַבָּא לַעֲבֹד עֲבֹדַת עֲבֹדָה וְעֲבֹדַת מִשָּׂא בְּאֹהֶל מוֹעֵד:	from thirty years old and above up to fifty years old, everyone who <i>could</i> go to perform the service of the work, and the work of the burden in the tent of contact –	
Num 4:48	וַיְהִיו פְּקֻדֵיהֶם שְׁמֹנֶת אֲלָפִים וַחֲמֵשׁ מֵאוֹת וּשְׁמֹנִים:	those of them counted <u>came to</u> eight thousand five hundred and eighty.	came to ← <i>and they were</i> .
Num 4:49	עַל־פִּי יְהוָה פָּקַד אֹתָם בְּיַד־מֹשֶׁה אִישׁ אִישׁ עַל־עֲבֹדָתוֹ וְעַל־מִשְׁאָו וּפְקֻדָּיו אֲשֶׁר־צִוָּה יְהוָה אֶת־מֹשֶׁה: פ	He counted them according to the <u>instruction</u> of the LORD, through the <u>intermediacy</u> of Moses, each <i>man</i> according to his service and according to his burden. And those counted by him <i>were those</i> whom the LORD commanded Moses.	instruction ← <i>mouth</i> . intermediacy ← <i>hand</i> .
Num 5:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר:	Then the LORD spoke to Moses and said,	
Num 5:2	צַו אֶת־בְּנֵי יִשְׂרָאֵל וַיִּשְׁלְחוּ מִן־הַמַּחֲנֶה כָּל־צָרוּעַ וְכָל־זָב וְכָל טָמֵא לְנַפְשׁ:	“Command the sons of Israel that they should cast out from the camp every leper and everyone with a discharge, and everyone <i>who</i> has been defiled by <u>the dead</u> ,	the dead ← <i>the soul</i> . See Lev 21:11.
Num 5:3	מִזָּכָר עַד־נְקֵבָה תִּשְׁלְחוּ אֶל־מַחוּץ לַמַּחֲנֶה תִּשְׁלְחוּם וְלֹא יִטְמְאוּ אֶת־מַחֲנֵיהֶם אֲשֶׁר אֲנִי שׁוֹכֵן בְּתוֹכָם:	Whether male or female, you will cast <u>them</u> out. To outside the camp you will cast them out, so that they do not defile their <u>camp</u> where I dwell in their midst.”	them (<i>first occurrence in verse</i>) ← <i>him</i> . camp: or, theoretically, <i>camps</i> , but see [Ges-HG] §93ss.
Num 5:4	וַיַּעֲשׂוּ־כֵן בְּנֵי יִשְׂרָאֵל וַיִּשְׁלְחוּ אֹתָם אֶל־מַחוּץ לַמַּחֲנֶה כַּאֲשֶׁר דִּבֶּר יְהוָה אֶל־מֹשֶׁה כֵּן עָשׂוּ בְּנֵי יִשְׂרָאֵל: פ	And the sons of Israel did so, and they cast them <i>out</i> , to outside the camp. As the LORD had spoken to Moses, so the sons of Israel did.	
Num 5:5	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר:	Then the LORD spoke to Moses and said,	
Num 5:6	דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל אִישׁ אוֹ־אִשָּׁה כִּי יַעֲשֶׂה מִכָּל־חַטָּאת הָאָדָם לְמַעַל מַעַל בִּיהוָה וְאָשָׁמָה הַנַּפֵּשׁ הַהוּא:	“Speak to the sons of Israel <i>and say</i> , ‘When a man or woman commits <u>any</u> of mankind's sins, in <u>acting treacherously</u> against the LORD, and that <u>person</u> has become <i>consciously</i> guilty,	any ← <i>from all of</i> . in acting treacherously: gerundial use of the infinitive. person ← <i>soul</i> .
Num 5:7	וְהִתְוֹדוּ אֶת־חַטָּאתָם אֲשֶׁר עָשׂוּ וְהִשִּׁיב אֶת־אֲשָׁמוֹ בְּרֹאשׁוֹ וַחֲמִישְׁתּוֹ יִסֵּף עָלָיו וְנָתַן לְאִשֶּׁר אָשָׁם לוֹ:	and they confess their sin which they committed, then he shall compensate for <u>the damages he caused</u> to its full value, and he will add a fifth to it and give it to him whom he has offended.	The sentence switches number (plural to singular), which is not unusual in Hebrew. the damages he <i>caused</i> ← <i>his guilt</i> . to its full value ← <i>at its sum / head</i> .

Num 5:8	וְאִם-אִין לְאִישׁ גָּאֵל לְהָשִׁיב הָאָשָׁם אֵלָיו הָאָשָׁם הַמוּשָׁב לִיהוּהָ לִפְהֵן מִלְּבַד אֵיל הַכֹּפְרִים אֲשֶׁר יִכְפְּרֻבוּ עָלָיו:	And if an <i>offended man does</i> not <i>have a kinsman redeemer</i> to whom compensation for the damages <i>can</i> be made, <i>the</i> damages <i>will be</i> compensated to the LORD, to the priest, apart from the ram of atonement with which he atones for him.	a <i>kinsman redeemer</i> : suggesting that the offended man has died. compensation ... <i>can</i> be made ← to return (i.e. <i>to repay</i>) the guilt. the damages <i>will be</i> compensated ← <i>the returned guilt (will be</i> <i>paid)</i> .
Num 5:9	וְכָל-תְּרוּמָה לְכָל-קֹדְשֵׁי בְנֵי-יִשְׂרָאֵל אֲשֶׁר-יִקְרִיבוּ לִפְהֵן לֹא יִהְיֶה:	And every heave-offering, <i>as</i> <i>with</i> all the holy <i>things</i> of the sons of Israel which they <i>present</i> to the priest, will be his.	as with ← <i>for</i> . present: or <i>offer</i> .
Num 5:10	וְאִישׁ אֶת-קֹדְשָׁיו לֹא יִהְיֶה אִישׁ אֲשֶׁר-יִתֵּן לִפְהֵן לֹא יִהְיֶה: פ	And the holy <i>things</i> of each <i>man</i> will be his <i>own</i> , <i>but</i> when a man gives <i>anything</i> to the priest, <i>it</i> will be <i>the priest's</i> . ”	it will be <i>the priest's</i> ← <i>it will be</i> <i>his</i> . See notes to Gen 41:13-14.
Num 5:11	וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Num 5:12	דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אִישׁ אִישׁ כִּי-תִשָּׁטֵה אֶשְׁתּוֹ וּמַעַלָּה בּוֹ מֵעַל:	“Speak to the sons of Israel and say to them, ‘ <i>Anyone</i> at all whose wife turns aside and <i>is</i> unfaithful to him,	anyone at all ← <i>a man, a man</i> . <i>is</i> unfaithful ← “ <i>treachers</i> ” a <i>treachery</i> .
Num 5:13	וְשָׁכַב אִישׁ אִתָּהּ שְׁכַבַת-זֶרַע וְנִעְלָם מֵעֵינֵי אִשְׁתּוֹ וְנִסְתָּרָה וְהָיָה נִטְמָאָה וְעַד אֵין בָּהּ וְהוּא לֹא נִתְפָּשָׂה:	whereby a man lies with her in <i>sexual intercourse</i> , and it is hidden from the sight of her husband, and it is concealed, and she is defiled, and <i>there is</i> no witness against her, and she is not caught,	sexual intercourse ← <i>lying of</i> <i>seed</i> .
Num 5:14	וְעָבַר עָלָיו רוּחַ-קִנְיָה וְקִנְיָ אֶת-אִשְׁתּוֹ וְהוּא נִטְמָאָה אוֹ-עָבַר עָלָיו רוּחַ-קִנְיָה וְקִנְיָ אֶת-אִשְׁתּוֹ וְהָיָה לֹא נִטְמָאָה:	and a spirit of jealousy comes over him, and he is jealous of his wife, while she is defiled, or if a spirit of jealousy comes over him, and he is jealous of his wife while she is not defiled,	
Num 5:15	וְהָבִיא הָאִישׁ אֶת-אִשְׁתּוֹ אֶל-הַכֹּהֵן וְהָבִיא אֶת-קֶרְבָּנָהּ עָלֶיהָ עֲשִׂירֵת הָאֵיפָה קֶמַח שְׁעָרִים לֹא-יִצַק עָלָיו שֶׁמֶן וְלֹא-יִתֵּן עָלָיו לְבִנָּה כִּי-מִנְחַת קִנְיָת הוּא מִנְחַת זִכְרוֹן מִזְבַּחַת עֹזֶן:	then the man will bring his wife to the priest, and he will bring her oblation concerning herself, a tenth of an <i>ephah</i> of barley flour. He will not pour oil on it, and he will not put frankincense on it, for it <i>is</i> a meal-offering for jealousy, a meal-offering for remembrance, bringing iniquity to remembrance.	ephah: about 6 imperial gallons or 27 litres.
Num 5:16	וְהִקְרִיב אֹתָהּ הַכֹּהֵן וְהִעֲמָדָהּ לִפְנֵי יְהוָה:	And the priest will <i>bring her</i> <i>near</i> , and he will <i>have her stand</i> before the LORD.	bring her near ... have her stand: or <i>offer it ... set it</i> , referring to the meal-offering (a feminine word).

Num 5:17	וְלָקַח הַכֹּהֵן מֵיִם קֹדְשִׁים בְּכֵל־יֶחָרֵשׁ וּמִן־הָעֶפְרָא אֲשֶׁר יְהִיָּה בְּקִרְקַע הַמִּשְׁכָּן יִקַּח הַכֹּהֵן וְנָתַן אֶל־הַמַּיִם:	And the priest will take holy water in an earthenware container, and the priest will take <i>some</i> of the dust which is on the ground of the tabernacle, and he will put <i>it</i> in the water.	
Num 5:18	וְהֵעֵמִיד הַכֹּהֵן אֶת־הָאִשָּׁה לִפְנֵי יְהוָה וּפָרַע אֶת־רֹאשׁ הָאִשָּׁה וְנָתַן עַל־כַּפֶּיהָ אֶת מִנְחַת הַזִּכְרוֹן מִנְחַת קְנָאת הוּא וּבִיד הַכֹּהֵן יִהְיוּ מֵי הַמָּרִים הַמְאָרְרִים:	And the priest will set the woman before the LORD, and he will <u>uncover</u> the woman's head, and he will put the remembrance-offering in her hands – it <i>is</i> a jealousy-offering – and the priest will have in his hand the bitter water which causes a curse.	uncover: [AnLx] has a meaning of <i>to make bare</i> (especially by <i>cutting off the hair</i>).
Num 5:19	וְהִשְׁבִּיעַ אֹתָהּ הַכֹּהֵן וְאָמַר אֶל־הָאִשָּׁה אִם־לֹא שָׁכַב אִישׁ אִתְּךָ וְאִם־לֹא שָׁטִית טְמֵאָה תַּחַת אִישׁךָ הַנָּקִי מִמֵּי הַמָּרִים הַמְאָרְרִים הָאֵלֶּה:	And the priest will <u>adjure</u> her and say to the woman, «If no man has lain with you, and you have not turned aside <i>to</i> defilement instead of <i>being faithful to</i> your husband, <i>then</i> be innocent of this bitter water which causes a curse.	will adjure: in a Hebrew “VOS” (verb-object-subject) sentence.
Num 5:20	וְאִתְּ כִי שָׁטִית תַּחַת אִישׁךָ וְכִי נִטְמַאת וַיִּתֶּן אִישׁ בְּךָ אֶת־שְׁכַבְתּוֹ מִבְּלַעַד־י אִישׁךָ:	But if you have turned aside instead of <i>being faithful to</i> your husband, and if you have become defiled, and some man <u>has lain with you</u> , other than your husband»,	has lain with you ← <i>given his lying on you</i> .
Num 5:21	וְהִשְׁבִּיעַ הַכֹּהֵן אֶת־הָאִשָּׁה בְּשִׁבְעַת הָאֵלֶּה וְאָמַר הַכֹּהֵן לְאִשָּׁה יִתֵּן יְהוָה אוֹתְךָ לְאֵלֶּה וְלִשְׁבֻעָה בְּתוֹךְ עַמְּךָ בְּתַחַת יְהוָה אֶת־יָרְכֶךָ נִפְלֹת וְאֶת־בִּטְנְךָ צָבָה:	then the priest will adjure the woman with an imprecation of a curse, and the priest will say to the woman, «May the LORD <u>put you under</u> a curse and an imprecation among your people, when the LORD makes your thigh <u>waste away</u> and your belly swell,	put you under: or <i>make you</i> . waste away ← <i>falling</i> .
Num 5:22	וּבָאוּ הַמַּיִם הַמְאָרְרִים הָאֵלֶּה בְּמַעֲיָד לְצַבּוֹת בֶּטֶן וְלִנְפֹל יָרֵךְ וְאָמְרָה הָאִשָּׁה אָמֵן אָמֵן:	and this water which causes a curse will go into your bowels to swell the belly and <u>to cause the thigh to waste away</u> .» And the woman will say, «Amen, amen.»	to cause ... to waste away ← <i>to make fall</i> .
Num 5:23	וְכָתַב אֶת־הָאֵלֶּת הָאֵלֶּה הַכֹּהֵן בְּסֵפֶר וּמָחָה אֶל־מֵי הַמָּרִים:	And the priest will write these curses in a book , and he will blot <i>them</i> out with the bitter water.	Compare John 8:6 , where <i>Jesus ... inscribed on the ground</i> .
Num 5:24	וְהִשְׁקָה אֶת־הָאִשָּׁה אֶת־מֵי הַמָּרִים הַמְאָרְרִים וּבָאוּ בָּהּ הַמַּיִם הַמְאָרְרִים לְמָרִים:	And he will give the bitter water which causes a curse to the woman to drink, and the water which causes a curse will go into her <i>and become bitter</i> .	

Num 5:25	וְלָקַח הַכֹּהֵן מִיַּד הָאִשָּׁה אֶת מִנְחַת הַקְּנָאִת וְהִנְיָף אֶת־הַמִּנְחָה לִפְנֵי יְהוָה וְהִקְרִיב אֹתָהּ אֶל־הַמִּזְבֵּחַ:	Then the priest will take the jealousy-offering from the hand of the woman, and he will wave the offering before the LORD, and he will offer it on the altar.	
Num 5:26	וְקִמַּץ הַכֹּהֵן מִזֵּי הַמִּנְחָה אֶת־אֲזִכְרֹתֶיהָ וְהִקְטִיר הַמִּזְבֵּחַ וְאַחֵר יִשְׁקָה אֶת־הָאִשָּׁה אֶת־הַמַּיִם:	Then the priest will take a handful of the offering – her remembrance-offering – and burn <i>it</i> on the altar, and afterwards he will give the woman the water to drink.	on the altar ← <i>to the altar</i> . Pregnant use of the locative of motion towards.
Num 5:27	וְהִשְׁקָה אֶת־הַמַּיִם וְהִיְתָה אִם־נִטְמָאָה וְתִמְעַל מֵעַל בְּאִשָּׁה וּבָאוּ בָּהּ הַמַּיִם הַמְאָרְרִים לְמַרְיָם וְצָבְתָה בִּטְנָהּ וְנִפְלְתָה יָרְכָהּ וְהִיְתָה הָאִשָּׁה לְאַלֶּהָ בְּקִרְבַּ עַמָּהּ:	And he will give her the water to drink, and <u>it will be the case that</u> if she is defiled and has <u>dealt</u> <u>unfaithfully</u> with her husband, then the water which causes a curse will go into her <i>and it will</i> <i>become</i> bitter, and her belly will swell, and her thigh will <u>waste</u> <u>away</u> , and the woman will become a curse among her people.	it will be ← <i>she will be</i> . dealt unfaithfully ← “ <i>treachered</i> ” a <i>treachery</i> . waste away ← <i>fall</i> .
Num 5:28	וְאִם־לֹא נִטְמָאָה הָאִשָּׁה וְטַהֲרָה הוּא וְנִקְתָּה וְנִזְרַעָה זֶרַע:	But if the woman is not defiled, and she <i>is</i> clean, she will be pronounced innocent, and she will <u>conceive offspring</u> .	conceive offspring ← <i>be sown</i> (with) <i>seed</i> .
Num 5:29	זֹאת תּוֹרַת הַקְּנָאִת אֲשֶׁר תִּשְׁטֶה אִשָּׁה תַּחַת אִישָׁהּ וְנִטְמָאָה:	This <i>is</i> the law of <i>matters of</i> jealousy, when a woman turns aside instead of <i>being faithful to</i> her husband, and she becomes defiled,	
Num 5:30	אוֹ אִישׁ אֲשֶׁר תֵּעָבֵר עָלָיו רוּחַ קְנָאָה וְקָנָא אֶת־אִשְׁתּוֹ וְהִעֲמִיד אֶת־הָאִשָּׁה לִפְנֵי יְהוָה וַעֲשֵׂה לָּהּ כְּכֹל אֲשֶׁר כָּל־הַתּוֹרָה הַזֹּאת:	or when a spirit of jealousy comes over a man, and he is jealous of his wife, and he sets <i>his</i> wife before the LORD, and the priest deals with her according to all this law.	
Num 5:31	וְנִקָּה הָאִישׁ מֵעֲוֹן וְהָאִשָּׁה הִיא תִשָּׂא אֶת־עֲוֹנָהּ: פ	And the man will be pronounced innocent of iniquity, but <u>the</u> <u>woman in question</u> will bear her iniquity.”	the woman in question ← <i>this</i> <i>woman</i> .
Num 6:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Num 6:2	דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אִישׁ אוֹ־אִשָּׁה כִּי יִפְלֹא לְנַדֵּל גִּדְרָה נְזִיר לַיהוָה לִיהוָה:	“Speak to the sons of Israel and say to them, ‘If a man or woman commits to making the <u>special</u> <u>vow</u> of a <u>Nazarite</u> – to separate <i>himself</i> to the LORD –	commits ... special ← <i>acts</i> <i>wonderfully</i> . Nazarite ← <i>one separated and</i> <i>consecrated to God [AnLx]</i> .

Num 6:3	מִיַּיִן וְשִׁכָּר יִזְיֹר חֶמֶץ יַיִן וְחֶמֶץ שִׁבְרָ לֹא יִשְׁתֶּה וְכָל־מִשְׁרַת עֲנָבִים לֹא יִשְׁתֶּה וְעֲנָבִים לְחַיִּים וְיַבֻּשִׁים לֹא יֹאכַל:	he will abstain from wine and strong drink, and he will not drink wine vinegar or strong drink vinegar, nor will he drink <u>any</u> mashed grape <i>juice</i> , nor will he eat any fresh <u>or</u> dried grapes.	any ← <i>every</i> . <hr/> or: disjunctive use of the <i>vav</i> .
Num 6:4	כָּל יְמֵי נִזְרוֹ מִכֹּל אֲשֶׁר יַעֲשֶׂה מִגֶּפֶן הַיַּיִן מִחֲרָצִים וְעַד־זֶג לֹא יֹאכַל:	All the days of his separation, he will not eat <u>anything</u> that is made from the <u>grape vine</u> , from the pips to the skin.	anything ← <i>from everything</i> . <hr/> grape vine ← <i>vine of wine</i> .
Num 6:5	כָּל־יְמֵי גִדְרֵי נִזְרוֹ תֵּעָר לֹא־יַעֲבֹר עַל־רֹאשׁוֹ עַד־מְלֵאת הַיָּמִם אֲשֶׁר־יִזְיֹר לִיהוֹה קֹדֶשׁ יִהְיֶה גִדְלֵי פָּרַע שָׁעָר רֹאשׁוֹ:	All the days of the vow of his separation, no razor will pass over his head, until the days which he dedicated to the LORD are fulfilled; he will be holy; <u>he</u> will let the locks of the hair of his head <u>grow</u> .	he will let ... grow ← <i>let him let grow</i> . Infinitive absolute in the role of a jussive.
Num 6:6	כָּל־יְמֵי הַזִּירוֹ לִיהוֹה עַל־נַפְשׁ מֵת לֹא יָבֵא:	All the days of <u>his separation</u> to the LORD he will not go to <u>any</u> dead <u>body</u> .	his separation ← <i>to separate him</i> . <hr/> body ← <i>soul</i> .
Num 6:7	לְאָבִיו וּלְאִמּוֹ לְאָחִיו וּלְאֶחָתּוֹ לֹא־יִטְמָא לָהֶם בְּמָתָם כִּי גִזַּר אֱלֹהֵיו עַל־רֹאשׁוֹ:	He will not defile himself for his father or for his mother or for his brother or for his sister – for them – when they die, for the <u>separation</u> to his God <i>is</i> on his head.	separation to ← <i>separation of</i> . Wider use of the construct state.
Num 6:8	כָּל יְמֵי נִזְרוֹ קֹדֶשׁ הוּא לִיהוֹה:	All the days of his separation, he <i>is</i> holy to the LORD.	
Num 6:9	וְכִי־יָמוּת מֵת עָלָיו בְּפִתְעָה פְּתָאֵם וְטָמָא רֹאשׁ נִזְרוֹ וְגִלַּח רֹאשׁוֹ בַּיּוֹם טְהַרְתּוֹ בַּיּוֹם הַשְּׁבִיעִי יִגְלַחֲנוּ:	And if a dying <i>man</i> very suddenly dies in contact with him and defiles <u>his dedicated head</u> , then he will shave his head on the day of his cleansing: on the seventh day he will shave it.	his dedicated head ← <i>the head of his separation</i> .
Num 6:10	וּבַיּוֹם הַשְּׁמִינִי יָבֵא שְׁתֵּי תְּרִים אוֹ שְׁנֵי בְּנֵי יוֹנָה אֶל־הַכֹּהֵן אֶל־פֶּתַח אֹהֶל מוֹעֵד:	And on the eighth day he will bring two turtle-doves or two young pigeons to the priest at the entrance to the tent of contact.	
Num 6:11	וְעָשָׂה הַכֹּהֵן אֶחָד לְחֻטָּאת וְאֶחָד לְעֹלָה וְכִפֹּר עָלָיו מֵאֲשֶׁר חָטָא עַל־הַנֶּפֶשׁ וְקִדֵּשׁ אֶת־רֹאשׁוֹ בַּיּוֹם הַהוּא:	And the priest will <u>offer</u> one as a sin-offering and one as a burnt offering, and he will make atonement for him, because he sinned by the <u>dead person</u> , and he will sanctify his head on that day.	offer ← <i>do</i> . <hr/> person ← <i>soul</i> .

Num 6:12	וְהִזִּיר לַיהוָה אֶת־יָמֵי נִזְרוֹ וְהֵבִיא כֶּבֶשׂ בֶּן־שָׁנָתוֹ לְאַשָׁם וְהַיָּמִים הָרִאשׁוֹנִים יִפְּלוּ בֵּי טָמֵא נִזְרוֹ:	And he will <u>recommit</u> the days of his separation to the LORD, and he will bring a one-year-old lamb as a guilt-offering, and the prior days <u>will be forfeited</u> , for he has defiled his separation.	recommit ← <i>separate</i> . Hebrew often does not require an indication of repetition, such as the English <i>re-</i> . See examples of <i>rebuild</i> . <hr/> will be forfeited ← <i>will fall</i> .
Num 6:13	וְזֹאת תּוֹרַת הַנָּזִיר בְּיוֹם מְלֵאת יָמָיו נִזְרוֹ יָבִיא אֹתוֹ אֶל־פֶּתַח אֹהֶל מוֹעֵד:	And this <i>is</i> the law of the Nazarite: on the day of fulfilling the days of his separation he will <u>betake himself</u> to the entrance of the tent of contact.	betake himself ← <i>bring him</i> .
Num 6:14	וְהִקְרִיב אֶת־קָרְבָּנוֹ לַיהוָה כֶּבֶשׂ בֶּן־שָׁנָתוֹ תָּמִים אֶחָד לְעֹלָה וְכִבְשָׂה אַחַת בִּתְּשֻׁבָה תָּמִימָה לְחַטָּאת וְאֵיל־אֶחָד תָּמִים לְשִׁלְמִים:	And he will offer his oblation to the LORD, one one-year-old lamb without blemish as a burnt offering, and one one-year-old ewe-lamb <u>without blemish</u> as a sin-offering, and one ram <u>without blemish</u> as a peace-offering,	without blemish (3x) ← <i>perfect</i> .
Num 6:15	וְסֹל מִצּוֹת סֶלֶת חֲלֵת בְּלוֹלֹת בְּשֶׁמֶן וְרִקְיָקִי מִצּוֹת מְשֻׁחִים בְּשֶׁמֶן וּמִנְחָתָם וְנִסְכֵיהֶם:	and a basket of unleavened bread <i>from fine flour in</i> cakes mixed with oil, and wafers of unleavened bread <u>coated</u> with oil, and their meal-offering, and their libations.	fine flour <i>in</i> ← <i>fine flour of</i> . Wider use of the construct state. <hr/> coated ← <i>anointed</i> .
Num 6:16	וְהִקְרִיב הַכֹּהֵן לִפְנֵי יְהוָה וַעֲשֶׂה אֶת־חַטָּאתוֹ וְאֶת־עֹלֹתוֹ:	And the priest will make the offering before the LORD, and he will perform his sin-offering and his burnt offering.	
Num 6:17	וְאֶת־הָאֵיל יַעֲשֶׂה זֶבַח שְׁלָמִים לַיהוָה עַל סֵל הַמִּצּוֹת וַעֲשֶׂה הַכֹּהֵן אֶת־מִנְחָתוֹ וְאֶת־נִסְכּוֹ:	And he will offer the ram <i>as</i> a peace-sacrifice to the LORD, with the basket of unleavened bread, and the priest will perform his meal-offering and his libation.	
Num 6:18	וּגִלַּח הַנָּזִיר פֶּתַח אֹהֶל מוֹעֵד אֶת־רֹאשׁ נִזְרוֹ וְלָקַח אֶת־שֵׁעַר רֹאשׁ נִזְרוֹ וְנָתַן עַל־הָאֵשׁ אֲשֶׁר־תַּחַת זֶבַח הַשְּׁלָמִים:	And the Nazarite will shave <u>his dedicated head</u> at the entrance to the tent of contact, and he will take the hair of <u>his dedicated head</u> , and he will put <i>it</i> on the fire which <i>is</i> under the peace-sacrifice.	his dedicated head (2x) ← <i>his head of separation</i> .
Num 6:19	וְלָקַח הַכֹּהֵן אֶת־הַזֵּרֵעַ בְּשֵׁלָה מִן־הָאֵיל וְחֵלֶת מִצָּה אַחַת מִן־הַסֹּל וְרִקְיָק מִצָּה אֶחָד וְנָתַן עַל־כַּפְּי הַנָּזִיר אַחַר הַתְּגִלְחוֹ אֶת־נִזְרוֹ:	And the priest will take the boiled <u>shoulder</u> of the ram, and one cake of unleavened bread from the basket, and one wafer of unleavened bread, and he will put <i>them</i> in the hands of the Nazarite after he has shaved <u>his dedicated hair</u> .	shoulder ← (<i>upper</i>) <i>arm</i> or a <i>foreleg</i> . <hr/> his dedicated <i>hair</i> ← <i>his separation</i> .

Num 6:20	וְהִנִּיף אוֹתָם הַכֹּהֵן תְּנוּפָה לִפְנֵי יְהוָה קֹדֶשׁ הוּא לִכְהֵן עַל חֲזוּהַ תְּנוּפָה וְעַל שׁוֹק הַתְּרוּמָה וְאַחַר יִשְׁתֶּה הַנָּזִיר יַיִן:	And the priest <u>will wave</u> them <i>as</i> a wave-offering before the LORD. It <i>is</i> holy to the priest, with the breast of the wave-offering and with the leg of the heave-offering, and afterwards the Nazarite will drink wine.	will wave: in a Hebrew “VOS” (verb-object-subject) sentence.
Num 6:21	זֹאת תּוֹרַת הַנָּזִיר אֲשֶׁר יֵדֵר קָרְבָנוֹ לַיהוָה עַל-נִזְרוֹ מִלֶּבֶד אֲשֶׁר-תִּשְׁיֵג יָדוֹ כְּפִי נְדָרוֹ אֲשֶׁר יֵדֵר בֵּן יַעֲשֶׂה עַל תּוֹרַת נִזְרוֹ: פ	This <i>is</i> the law of the Nazarite who vows his oblation to the LORD, concerning his separation, apart from <u>whatever else he can</u> afford. According to the <u>statement</u> of his vow which he vows, so he shall do, according to the law of his separation.’ ”	whatever <i>else</i> he <i>can</i> afford ← <i>what his hand may reach</i> . statement ← <i>mouth</i> .
Num 6:22	וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Num 6:23	דַּבֵּר אֶל-אַהֲרֹן וְאֶל-בָּנָיו לֵאמֹר כֹּה תְבַרְכוּ אֶת-בָּנֵי יִשְׂרָאֵל אֲמֹר לָהֶם: ס	“Speak to Aaron and to his sons and say, ‘You will bless the sons of Israel in this way, <u>saying</u> to them,	saying: infinitive absolute in the role of a participle.
Num 6:24	יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ: ס	«May the LORD bless you and keep you.	
Num 6:25	יֵאָר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנְדֶּךָ: ס	May the LORD cause his face to shine on you, And may he be merciful to you.	
Num 6:26	יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שָׁלוֹם: ס	May the LORD lift up his face towards you And <u>give</u> you peace.» ’	give ← <i>appoint</i> , but also, [AnLx] XII, <i>give</i> .
Num 6:27	וְשָׂמוּ אֶת-שְׁמִי עַל-בָּנֵי יִשְׂרָאֵל וְאֲנִי אֲבָרְכֶם: פ	And they shall <u>propound</u> my name to the sons of Israel, and I will bless them.”	propound ← <i>put</i> .
Num 7:1	וַיְהִי בַיּוֹם בְּלוֹת מִשֶּׁה לְהַקְּיִם אֶת-הַמִּשְׁכָּן וַיִּמְשַׁח אֹתוֹ וַיִּקְדֹּשׁ אֹתוֹ וְאֶת-כָּל-כֵּלָיו וְאֶת-הַמִּזְבֵּחַ וְאֶת-כָּל-כֵּלָיו וַיִּמְשָׁחֵם וַיִּקְדֹּשׁ אֹתָם:	And it came to pass on the day when Moses had finished setting up the tabernacle and had anointed it and sanctified it and all its equipment, including the altar and all its equipment, having anointed and sanctified them,	
Num 7:2	וַיִּקְרִיבוּ נְשִׂאֵי יִשְׂרָאֵל רָאשֵׁי בֵּית אֲבֹתָם הֵם נְשִׂאֵי הַמִּטֹּת הֵם הָעֹמְדִים עַל-הַפְּקָדִים:	that the leaders of Israel, the heads of their paternal house – they <i>were</i> the leaders of the tribes who had <u>supervised</u> those who <i>were</i> counted – made an offering,	supervised ← <i>stood over</i> .

Num 7:3	וַיָּבִיאוּ אֶת־קִרְבָּנָם לִפְנֵי יְהוָה שֵׁשׁ־עֶגְלֹת צֶבֶד וּשְׁנַיִם עֶשְׂרִים בָּקָר עֶגְלָה עַל־שְׁנַיִם הַנְּשִׂאִים וְשׁוֹר לְאֶחָד וַיִּקְרִיבוּ אוֹתָם לִפְנֵי הַמִּשְׁכָּן:	and they brought their oblation before the LORD: six covered wagons and twelve oxen, one wagon for two leaders, so an ox for each one, and they offered them in front of the tabernacle.	covered wagons: the word for <i>wagons</i> could be read as <i>calves</i> , and in the context of offerings probably would be at first, but the word for <i>covering</i> , whose meaning is not certain, apparently precludes this, as does the Masoretic pointing of the word in the singular following (one wagon for two leaders).
Num 7:4	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Num 7:5	קַח מֵאֹתָם וְהִיוּ לְעֵבֶד אֶת־עֲבֹדַת אֹהֶל מוֹעֵד וְנָתַתָּה אוֹתָם אֶל־הַלְוִיִּם אִישׁ כְּפִי עֲבֹדָתוֹ:	“Take <i>the oblations</i> from them, and they will be for performing the service of the tent of contact, and you will give them to the Levites, <i>to each man</i> according to his work.”	
Num 7:6	וַיִּקַּח מֹשֶׁה אֶת־הָעֶגְלֹת וְאֶת־הַבָּקָר וַיִּתֵּן אוֹתָם אֶל־הַלְוִיִּם:	So Moses took the wagons and the oxen and gave them to the Levites.	
Num 7:7	אֵת שְׁתֵּי הָעֶגְלֹת וְאֵת אַרְבַּעַת הַבָּקָר נָתַן לְבָנֵי גֵרְשׁוֹן כְּפִי עֲבֹדָתָם:	He gave two wagons and four oxen to the sons of Gershon according to their work,	
Num 7:8	וְאֵת אַרְבַּע הָעֶגְלֹת וְאֵת שְׁמֹנֶת הַבָּקָר נָתַן לְבָנֵי מֵרָרִי כְּפִי עֲבֹדָתָם בְּיַד אֵיֶתְמָר בְּוֹאֵהָרֵן הַכֹּהֵן:	and he gave four wagons and eight oxen to the sons of Merari according to their work, <u>under the authority</u> of Ithamar the son of Aaron the priest.	under the authority ← <i>by the hand</i> .
Num 7:9	וּלְבָנֵי קֹהַת לֹא נָתַן כִּי־עֲבֹדַת הַקֹּדֶשׁ עֲלֵהֶם בַּכֶּתֶף יִשְׂאוּ:	But he did not give <i>any of these</i> to the sons of Kohath, because the work of the holy <i>place</i> was charged to them, <i>that</i> they should bear <i>it</i> on <i>their</i> shoulders.	but: adversative use of the <i>vav</i> . Kohath: see Gen 46:11.
Num 7:10	וַיִּקְרִיבוּ הַנְּשִׂאִים אֵת חֲנֻכַּת הַמִּזְבֵּחַ בַּיּוֹם הַמְּשֹׁחַ אֹתוֹ וַיִּקְרִיבוּ הַנְּשִׂאִים אֶת־קִרְבָּנָם לִפְנֵי הַמִּזְבֵּחַ:	Then the leaders made offerings for the dedication of the altar, when it was anointed, and the leaders offered their oblation in front of the altar.	
Num 7:11	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה נְשִׂיא אֶחָד לַיּוֹם נְשִׂיא אֶחָד לַיּוֹם יִקְרִיבוּ אֶת־קִרְבָּנָם לְחֻנֻּכַּת הַמִּזְבֵּחַ: ס	And the LORD said to Moses, “The leaders will offer their oblation each one on <i>his own day</i> for the dedication of the altar.”	the leaders will offer their oblation each one on <i>his own day</i> ← <i>one leader for the day, one leader for the day</i> .
Num 7:12	וַיְהִי הַמְּקַרֵּיב בַּיּוֹם הָרִאשׁוֹן אֶת־קִרְבָּנוֹ נַחֲשׁוֹן בֶּן־עַמִּינָדָב לְמִטֵּה יְהוּדָה:	And the one to offer his oblation on the first day was Nahshon the son of Amminadab of the tribe of Judah.	

Num 7:13	וְקָרְבָּנוֹ קַעֲרֵת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מְשֻׁקֶלֶת מִזְרָק אֶחָד זָסָף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם מִלֵּאִים סֶלֶת בְּלוּלָה בְּשֶׁמֶן לְמִנְחָה:	And his oblation <i>was</i> one silver dish whose weight <i>was</i> one hundred and thirty <i>shekels</i> , one silver basin <i>of</i> seventy shekels according to the holy shekel, both of them <i>being</i> full of fine flour mixed with oil, as a meal-offering,	
Num 7:14	כֶּף אַחַת עֲשָׂרָה זָהָב מִלֵּאָה קִטְרֵת:	one spoon <i>weighing</i> ten <i>shekels</i> of gold, filled <i>with</i> incense,	
Num 7:15	פָּר אֶחָד בֶּן־בָּקָר אֶיִל אֶחָד כֶּבֶשׂ־אֶחָד בֶּן־שָׁנָתוֹ לְעֹלָה:	one bull-calf of the oxen, one ram, one one-year-old lamb for a burnt offering,	
Num 7:16	שְׁעִיר־עִזִּים אֶחָד לַחֲטָאת:	one goat buck for a sin-offering,	
Num 7:17	וּלְזִבְחַ הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עֲתוּדִים חֲמִשָּׁה כֶּבֶשִׁים בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קָרְבַּן נְחֻשׁוֹן בֶּן־עַמִּינָדָב: פ	and for the peace-sacrifice, two oxen, five rams, five he-goats, <i>and</i> five one-year-old lambs. This <i>was</i> the oblation of Nahshon the son of Amminadab.	
Num 7:18	בַּיּוֹם הַשֵּׁנִי הַקָּרִיב נְתַנְאֵל בֶּן־צוּעַר נָשִׂיא יִשְׂשָׁכָר:	On the second day, <u>Nethaneel</u> the son of Zuar, the leader of the <i>sons</i> of Issachar, made <i>his</i> offering.	Nethaneel: see Num 1:8.
Num 7:19	הַקָּרִיב אֶת־קָרְבָּנוֹ קַעֲרֵת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מְשֻׁקֶלֶת מִזְרָק אֶחָד זָסָף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם מִלֵּאִים סֶלֶת בְּלוּלָה בְּשֶׁמֶן לְמִנְחָה:	<i>For</i> his oblation he offered one silver dish whose weight <i>was</i> one hundred and thirty <i>shekels</i> , one silver basin <i>of</i> seventy shekels according to the holy shekel, both of them <i>being</i> full of fine flour mixed with oil, as a meal-offering,	
Num 7:20	כֶּף אַחַת עֲשָׂרָה זָהָב מִלֵּאָה קִטְרֵת:	one spoon <i>weighing</i> ten <i>shekels</i> of gold, filled <i>with</i> incense,	
Num 7:21	פָּר אֶחָד בֶּן־בָּקָר אֶיִל אֶחָד כֶּבֶשׂ־אֶחָד בֶּן־שָׁנָתוֹ לְעֹלָה:	one bull-calf of the oxen, one ram, one one-year-old lamb for a burnt offering,	
Num 7:22	שְׁעִיר־עִזִּים אֶחָד לַחֲטָאת:	one goat buck for a sin-offering,	
Num 7:23	וּלְזִבְחַ הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עֲתוּדִים חֲמִשָּׁה כֶּבֶשִׁים בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קָרְבַּן נְתַנְאֵל בֶּן־צוּעַר: פ	and for the peace-sacrifice, two oxen, five rams, five he-goats, <i>and</i> five one-year-old lambs. This <i>was</i> the oblation of <u>Nethaneel</u> the son of Zuar.	he-goats: spelled in <i>scriptio plena</i> (only here of the twelve oblations). Nethaneel: see Num 1:8.
Num 7:24	בַּיּוֹם הַשְּׁלִישִׁי נָשִׂיא לְבִנֵי זְבוּלֹן אֵלִיאָב בֶּן־חֶלֶן:	On the third day the leader of the sons of Zebulun, Eliab the son of Helon, made <i>his</i> offering,	

Num 7:25	<p>קָרְבָּנוֹ קַעֲרֵת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מְשֻׁקֶּלֶת מִזֶּרֶק אֶחָד זָסֶף שְׁבַעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם מִלֵּאִים סֶלֶת בְּלוּלָה בַשֶּׁמֶן לְמִנְחָה:</p>	<p>His oblation was one silver dish whose weight was one hundred and thirty <i>shekels</i>, one silver basin of seventy shekels according to the holy shekel, both of them <i>being</i> full of fine flour mixed with oil, as a meal- offering,</p>	
Num 7:26	<p>כֶּף אַחַת עֲשָׂרָה זָהָב מִלֵּאָה קִטְרֵת:</p>	<p>one spoon weighing ten <i>shekels</i> of gold, filled with incense,</p>	
Num 7:27	<p>פָּר אֶחָד בֶּן־בָּקָר אֶיִל אֶחָד כֶּבֶשׂ־אֶחָד בֶּן־שָׁנָתוֹ לְעֹלָה:</p>	<p>one bull-calf of the oxen, one ram, one one-year-old lamb for a burnt offering,</p>	
Num 7:28	<p>שְׂעִיר־עִזִּים אֶחָד לַחֲטָאת:</p>	<p>one goat buck for a sin-offering,</p>	
Num 7:29	<p>וּלְזִבַּח הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עֶתְדִים חֲמִשָּׁה כֶּבֶשִׁים בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קָרְבַּן אֱלִיאָב בֶּן־חֶלֶן: פ</p>	<p>and for the peace-sacrifice, two oxen, five rams, five he-goats, and five one-year-old lambs. This was the oblation of Eliab the son of Helon.</p>	
Num 7:30	<p>בַּיּוֹם הָרְבִיעִי נָשִׂיא לְבִנֵי רְאוּבֵן אֱלִיצוּר בֶּן־שִׁדְיָאוּר:</p>	<p>On the fourth day the leader of the sons of Reuben, Elizur the son of Shedeur, made his <i>offering</i>.</p>	
Num 7:31	<p>קָרְבָּנוֹ קַעֲרֵת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מְשֻׁקֶּלֶת מִזֶּרֶק אֶחָד זָסֶף שְׁבַעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם מִלֵּאִים סֶלֶת בְּלוּלָה בַשֶּׁמֶן לְמִנְחָה:</p>	<p>His oblation was one silver dish whose weight was one hundred and thirty <i>shekels</i>, one silver basin of seventy shekels according to the holy shekel, both of them <i>being</i> full of fine flour mixed with oil, as a meal- offering,</p>	
Num 7:32	<p>כֶּף אַחַת עֲשָׂרָה זָהָב מִלֵּאָה קִטְרֵת</p>	<p>one spoon weighing ten <i>shekels</i> of gold, filled with incense,</p>	<p>The verse lacks a <i>sof pasuq</i> (end of verse dots) in [WLC].</p>
Num 7:33	<p>פָּר אֶחָד בֶּן־בָּקָר אֶיִל אֶחָד כֶּבֶשׂ־אֶחָד בֶּן־שָׁנָתוֹ לְעֹלָה:</p>	<p>one bull-calf of the oxen, one ram, one one-year-old lamb for a burnt offering,</p>	
Num 7:34	<p>שְׂעִיר־עִזִּים אֶחָד לַחֲטָאת:</p>	<p>one goat buck for a sin-offering,</p>	
Num 7:35	<p>וּלְזִבַּח הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עֶתְדִים חֲמִשָּׁה כֶּבֶשִׁים בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קָרְבַּן אֱלִיצוּר בֶּן־שִׁדְיָאוּר: פ</p>	<p>and for the peace-sacrifice, two oxen, five rams, five he-goats, and five one-year-old lambs. This was the oblation of Elizur the son of Shedeur.</p>	
Num 7:36	<p>בַּיּוֹם הַחֲמִישִׁי נָשִׂיא לְבִנֵי שִׁמְעוֹן שְׁלֵמִיאֵל בֶּן־צוּרִישַׁדָּי:</p>	<p>On the fifth day, the leader of the sons of Simeon, Shelumiel the son of Zurishaddai, made his <i>offering</i>.</p>	<p>Zurishaddai: see Num 2:12.</p>

Num 7:37	<p>קָרְבָּנוֹ קֶעֱרֶת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מְשֻׁקֶלֶה מִזֶּרֶק אֶחָד זָכָף שְׁבַעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם מִלֵּאִים סֹלֶת בְּלוּלָה בְּשֶׁמֶן לְמִנְחָה:</p>	<p>His oblation was one silver dish whose weight was one hundred and thirty <i>shekels</i>, one silver basin of seventy shekels according to the holy shekel, both of them <i>being</i> full of fine flour mixed with oil, as a meal-offering,</p>	
Num 7:38	<p>כֶּף אַחַת עֲשָׂרָה זָהָב מִלֵּאָה קִטְרֶת:</p>	<p>one spoon weighing ten <i>shekels</i> of gold, filled with incense,</p>	
Num 7:39	<p>פָּר אֶחָד בֶּן־בָּקָר אֵיל אֶחָד כֶּבֶשׂ־אֶחָד בֶּן־שָׁנָתוֹ לְעֹלָה:</p>	<p>one bull-calf of the oxen, one ram, one one-year-old lamb for a burnt offering,</p>	
Num 7:40	<p>שְׁעִיר־עִזִּים אֶחָד לַחֲטָאת</p>	<p>one goat buck for a sin-offering,</p>	<p>The verse lacks a <i>sof pasuq</i> (end of verse dots) in [WLC].</p>
Num 7:41	<p>וּלְזִבַּח הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עֶתְדִים חֲמִשָּׁה כֶּבֶשִׁים בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קָרְבַּן שְׁלֹמִיאֵל בֶּן־צֹרִישַׁדָּי: פ</p>	<p>and for the peace-sacrifice, two oxen, five rams, five he-goats, and five one-year-old lambs. This was the oblation of Shelumiel the son of <u>Zurishaddai</u>.</p>	<p>Zurishaddai: see Num 2:12.</p>
Num 7:42	<p>בַּיּוֹם הַשִּׁשִּׁי נָשִׂיא לְבִנֵי גָד אֶלְיָסָף בֶּן־דְּעוּאֵל:</p>	<p>On the sixth day, the leader of the sons of Gad, Eliasaph the son of Deuel, made his offering.</p>	
Num 7:43	<p>קָרְבָּנוֹ קֶעֱרֶת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מְשֻׁקֶלֶה מִזֶּרֶק אֶחָד זָכָף שְׁבַעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם מִלֵּאִים סֹלֶת בְּלוּלָה בְּשֶׁמֶן לְמִנְחָה:</p>	<p>His oblation was one silver dish whose weight was one hundred and thirty <i>shekels</i>, one silver basin of seventy shekels according to the holy shekel, both of them <i>being</i> full of fine flour mixed with oil, as a meal-offering,</p>	
Num 7:44	<p>כֶּף אַחַת עֲשָׂרָה זָהָב מִלֵּאָה קִטְרֶת:</p>	<p>one spoon weighing ten <i>shekels</i> of gold, filled with incense,</p>	
Num 7:45	<p>פָּר אֶחָד בֶּן־בָּקָר אֵיל אֶחָד כֶּבֶשׂ־אֶחָד בֶּן־שָׁנָתוֹ לְעֹלָה:</p>	<p>one bull-calf of the oxen, one ram, one one-year-old lamb for a burnt offering,</p>	
Num 7:46	<p>שְׁעִיר־עִזִּים אֶחָד לַחֲטָאת:</p>	<p>one goat buck for a sin-offering,</p>	
Num 7:47	<p>וּלְזִבַּח הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עֶתְדִים חֲמִשָּׁה כֶּבֶשִׁים בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קָרְבַּן אֶלְיָסָף בֶּן־דְּעוּאֵל: פ</p>	<p>and for the peace-sacrifice, two oxen, five rams, five he-goats, and five one-year-old lambs. This was the oblation of Eliasaph the son of Deuel.</p>	

Num 7:48	בַּיּוֹם הַשְּׁבִיעִי נָשִׂיא לְבָנֵי אֶפְרַיִם אֵלִישָׁמַע בֶּן־עַמִּיהוּד:	On the seventh day, the leader of the sons of Ephraim, Elishama the son of Ammihud, <i>made his offering</i> .	
Num 7:49	קָרְבָּנוֹ קַעֲרַת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מְשֻׁקְלָהּ מִזֶּרֶק אַחַד כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם מְלֵאִים סֹלֶת בְּלוּלָה בְּשֶׁמֶן לְמִנְחָה:	His oblation was one silver dish whose weight was one hundred and thirty <i>shekels</i> , one silver basin of seventy shekels according to the holy shekel, both of them <i>being</i> full of fine flour mixed with oil, as a meal-offering,	
Num 7:50	כַּף אַחַת עֲשָׂרָה זָהָב מְלֵאָה קִטְרֶת:	one spoon weighing ten <i>shekels</i> of gold, filled with incense,	
Num 7:51	פָּר אֶחָד בֶּן־בָּקָר אֶיִל אֶחָד כֶּבֶשׂ־אֶחָד בֶּן־שָׁנָתוֹ לְעֹלָה:	one bull-calf of the oxen, one ram, one one-year-old lamb for a burnt offering,	
Num 7:52	שְׂעִיר־עִזִּים אֶחָד לְחַטָּאת:	one goat buck for a sin-offering,	
Num 7:53	וּלְזִבַּח הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עֲתֻדִים חֲמִשָּׁה כֶּבֶשִׁים בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קָרְבַּן אֵלִישָׁמַע בֶּן־עַמִּיהוּד: פ	and for the peace-sacrifice, two oxen, five rams, five he-goats, and five one-year-old lambs. This was the oblation of Elishama the son of Ammihud.	
Num 7:54	בַּיּוֹם הַשְּׁמִינִי נָשִׂיא לְבָנֵי מְנַשֶּׁה גַּמְלִיאֵל בֶּן־פְּדָה־צוּר:	On the eighth day, the leader of the sons of Manasseh, <u>Gamaliel</u> the son of <u>Pedahzur</u> , <i>made his offering</i> .	Gamaliel: see Num 1:10. Pedahzur ← <i>Pedah-Zur</i> , but we align it with Num 1:10.
Num 7:55	קָרְבָּנוֹ קַעֲרַת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מְשֻׁקְלָהּ מִזֶּרֶק אַחַד כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם מְלֵאִים סֹלֶת בְּלוּלָה בְּשֶׁמֶן לְמִנְחָה	His oblation was one silver dish whose weight was one hundred and thirty <i>shekels</i> , one silver basin of seventy shekels according to the holy shekel, both of them <i>being</i> full of fine flour mixed with oil, as a meal-offering,	The verse lacks a <i>sof pasuq</i> (end of verse dots) in [WLC].
Num 7:56	כַּף אַחַת עֲשָׂרָה זָהָב מְלֵאָה קִטְרֶת:	one spoon weighing ten <i>shekels</i> of gold, filled with incense,	
Num 7:57	פָּר אֶחָד בֶּן־בָּקָר אֶיִל אֶחָד כֶּבֶשׂ־אֶחָד בֶּן־שָׁנָתוֹ לְעֹלָה:	one bull-calf of the oxen, one ram, one one-year-old lamb for a burnt offering,	
Num 7:58	שְׂעִיר־עִזִּים אֶחָד לְחַטָּאת:	one goat buck for a sin-offering,	

Num 7:59	<p>וּלְזִבַּח הַשְּׁלָמִים בְּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עֶתְדִים חֲמִשָּׁה כְּבָשִׂים בְּנֵי-שָׁנָה חֲמִשָּׁה זֶה קָרְבַּן גַּמְלִיאֵל בֶּן-פְּדָה צֹר: פ</p>	<p>and for the peace-sacrifice, two oxen, five rams, five he-goats, and five one-year-old lambs. This was the oblation of <u>Gamaliel</u> the son of <u>Pedahzur</u>.</p>	<p>Gamaliel: see Num 1:10. Pedahzur ← <i>Pedah-Zur</i>, but we align it with Num 1:10.</p>
Num 7:60	<p>בַּיּוֹם הַתְּשִׁיעִי נָשִׂיא לְבִנֵי בְּנִימֹן אֲבִידֹן בֶּן-גִּדְעֹנִי:</p>	<p>On the ninth day, the leader of the sons of Benjamin, Abidan the son of <u>Gideoni</u>, made his offering.</p>	<p>Gideoni: see Num 1:11.</p>
Num 7:61	<p>קָרְבָּנוֹ קְעֶרֶת-כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מְשֻׁקֶּלֶת מִזְרָק אֶחָד זָכָף שְׁבַעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם מְלֵאִים סֹלֶת בְּלוּלָה בַשֶּׁמֶן לְמִנְחָה:</p>	<p>His oblation was one silver dish whose weight was one hundred and thirty <i>shekels</i>, one silver basin of seventy shekels according to the holy shekel, both of them being full of fine flour mixed with oil, as a meal-offering,</p>	
Num 7:62	<p>כֶּף אַחַת עֲשָׂרָה זָהָב מְלֵאָה קְטֹרֶת:</p>	<p>one spoon weighing ten <i>shekels</i> of gold, filled with incense,</p>	
Num 7:63	<p>פָּר אֶחָד בֶּן-בְּקָר אֵיל אֶחָד כְּבִש־אֶחָד בֶּן-שָׁנָתוֹ לְעֹלָה:</p>	<p>one bull-calf of the oxen, one ram, one one-year-old lamb for a burnt offering,</p>	
Num 7:64	<p>שְׁעִיר-עִזִּים אֶחָד לַחֲטָאת:</p>	<p>one goat buck for a sin-offering,</p>	
Num 7:65	<p>וּלְזִבַּח הַשְּׁלָמִים בְּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עֶתְדִים חֲמִשָּׁה כְּבָשִׂים בְּנֵי-שָׁנָה חֲמִשָּׁה זֶה קָרְבַּן אֲבִידֹן בֶּן-גִּדְעֹנִי: פ</p>	<p>and for the peace-sacrifice, two oxen, five rams, five he-goats, and five one-year-old lambs. This was the oblation of Abidan the son of <u>Gideoni</u>.</p>	<p>Gideoni: see Num 1:11.</p>
Num 7:66	<p>בַּיּוֹם הָעֲשִׂירִי נָשִׂיא לְבִנֵי דָן אֲחִיעֶזֶר בֶּן-עַמִּישַׁדָּי:</p>	<p>On the tenth day, the leader of the sons of Dan, Ahiezer the son of Ammishaddai, made his offering.</p>	
Num 7:67	<p>קָרְבָּנוֹ קְעֶרֶת-כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מְשֻׁקֶּלֶת מִזְרָק אֶחָד זָכָף שְׁבַעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם מְלֵאִים סֹלֶת בְּלוּלָה בַשֶּׁמֶן לְמִנְחָה:</p>	<p>His oblation was one silver dish whose weight was one hundred and thirty <i>shekels</i>, one silver basin of seventy shekels according to the holy shekel, both of them being full of fine flour mixed with oil, as a meal-offering,</p>	
Num 7:68	<p>כֶּף אַחַת עֲשָׂרָה זָהָב מְלֵאָה קְטֹרֶת</p>	<p>one spoon weighing ten <i>shekels</i> of gold, filled with incense,</p>	<p>The verse lacks a <i>sof pasuq</i> (end of verse dots) in [WLC].</p>
Num 7:69	<p>פָּר אֶחָד בֶּן-בְּקָר אֵיל אֶחָד כְּבִש־אֶחָד בֶּן-שָׁנָתוֹ לְעֹלָה:</p>	<p>one bull-calf of the oxen, one ram, one one-year-old lamb for a burnt offering,</p>	

Num 7:70	שְׂעִיר־עִזִּים אֶחָד לְחַטָּאת:	one goat buck for a sin-offering,	
Num 7:71	וּלְזִבַּח הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עֶתְדִים חֲמִשָּׁה כִּבְשִׂים בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קָרְבַּן אַחִיעֶזֶר בֶּן־עַמִּישַׁדָּי: פ	and for the peace-sacrifice, two oxen, five rams, five he-goats, and five one-year-old lambs. This was the oblation of Ahiezer the son of Ammishaddai.	
Num 7:72	בְּיוֹם עֲשֵׂתִי עֶשֶׂר יוֹם נָשִׂיא לְבִנֵי אֲשֵׁר פִּגְעִיאֵל בֶּן־עֶכְרָן:	On the eleventh day, the leader of the sons of Asher, Pagiel the son of <u>Ocran</u> , made his offering.	Ocran: see Num 1:13.
Num 7:73	קָרְבָּנוֹ קְעֶרֶת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרָק אֶחָד זָסָף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם מְלֵאִים סֹלֶת בְּלוּלָה בְּשֶׁמֶן לְמִנְחָה:	His oblation was one silver dish whose weight was one hundred and thirty <i>shekels</i> , one silver basin of seventy shekels according to the holy shekel, both of them being full of fine flour mixed with oil, as a meal-offering,	
Num 7:74	כַּף אַחַת עֲשָׂרָה זָהָב מְלֵאָה קְטֹרֶת:	one spoon weighing ten <i>shekels</i> of gold, filled with incense,	
Num 7:75	פָּר אֶחָד בֶּן־בָּקָר אֵיל אֶחָד כִּבְשִׂ־אֶחָד בֶּן־שָׁנָתוֹ לְעֹלָה:	one bull-calf of the oxen, one ram, one one-year-old lamb for a burnt offering,	
Num 7:76	שְׂעִיר־עִזִּים אֶחָד לְחַטָּאת:	one goat buck for a sin-offering,	
Num 7:77	וּלְזִבַּח הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עֶתְדִים חֲמִשָּׁה כִּבְשִׂים בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קָרְבַּן פִּגְעִיאֵל בֶּן־עֶכְרָן: פ	and for the peace-sacrifice, two oxen, five rams, five he-goats, and five one-year-old lambs. This was the oblation of Pagiel the son of <u>Ocran</u> .	Ocran: see Num 1:13.
Num 7:78	בְּיוֹם שְׁנַיִם עֶשֶׂר יוֹם נָשִׂיא לְבִנֵי נַפְתָּלִי אַחִירָע בֶּן־עֵינָן:	On the twelfth day, the leader of the sons of Naphtali, Ahira the son of Enan, made his offering.	
Num 7:79	קָרְבָּנוֹ קְעֶרֶת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרָק אֶחָד זָסָף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם מְלֵאִים סֹלֶת בְּלוּלָה בְּשֶׁמֶן לְמִנְחָה:	His oblation was one silver dish whose weight was one hundred and thirty <i>shekels</i> , one silver basin of seventy shekels according to the holy shekel, both of them being full of fine flour mixed with oil, as a meal-offering,	
Num 7:80	כַּף אַחַת עֲשָׂרָה זָהָב מְלֵאָה קְטֹרֶת:	one spoon weighing ten <i>shekels</i> of gold, filled with incense,	
Num 7:81	פָּר אֶחָד בֶּן־בָּקָר אֵיל אֶחָד כִּבְשִׂ־אֶחָד בֶּן־שָׁנָתוֹ לְעֹלָה:	one bull-calf of the oxen, one ram, one one-year-old lamb for a burnt offering,	
Num 7:82	שְׂעִיר־עִזִּים אֶחָד לְחַטָּאת:	one goat buck for a sin-offering,	

Num 7:83	<p>וּלְזִבַּח הַשְּׁלָמִים בְּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עֲתֻדִים חֲמִשָּׁה כִּבְשִׂים בְּנֵי-שָׁנָה חֲמִשָּׁה זֶה קִרְבַּן אַחִירֵע בְּוַעֲיָנוּ: פ</p>	<p>and for the peace-sacrifice, two oxen, five rams, five he-goats, and five one-year-old lambs. This was the oblation of Ahira the son of Enan.</p>	
Num 7:84	<p>זֹאת חֲנֻכַּת הַמִּזְבֵּחַ בְּיוֹם הַמָּשַׁח אֹתוֹ מֵאֵת נְשִׂאֵי יִשְׂרָאֵל קְעֵרֹת כֶּסֶף שְׁתַּיִם עֲשָׂרָה מְזֻרְקֵי-כֶסֶף שְׁנַיִם עֲשָׂר כַּפּוֹת זָהָב שְׁתַּיִם עֲשָׂרָה:</p>	<p>This was the dedication of the altar on the day it was anointed by the leaders of Israel, with twelve silver dishes, twelve silver basins and twelve golden spoons.</p>	
Num 7:85	<p>שְׁלֹשִׁים וּמֵאָה הַקְּעָרָה הָאֶחָת כֶּסֶף וְשִׁבְעִים הַמְּזֻרְקָה הָאֶחָד כָּל כֶּסֶף הַכֵּלִים אֵלֶפֶים וָאַרְבַּע־מֵאוֹת בְּשֶׁקֶל הַקֹּדֶשׁ:</p>	<p>The weight of each silver dish was one hundred and thirty shekels, and each basin weighed seventy shekels. All the silver of the objects came to two thousand four hundred shekels according to the holy shekel.</p>	<p>each (2x) ← one.</p>
Num 7:86	<p>כַּפּוֹת זָהָב שְׁתַּיִם-עֲשָׂרָה מְלֵאֹת קְטֹרֶת עֲשָׂרָה עֲשָׂרָה הַכֶּף בְּשֶׁקֶל הַקֹּדֶשׁ כָּל-זָהָב הַכַּפּוֹת עֲשָׂרִים וּמֵאָה:</p>	<p>As for the twelve golden spoons full of incense, each spoon weighed ten shekels according to the holy shekel. All the gold of the spoons came to one hundred and twenty shekels.</p>	<p>each spoon weighed ten shekels ← ten, ten, the spoon.</p>
Num 7:87	<p>כָּל-הַבָּקָר לְעֹלָה שְׁנַיִם עֲשָׂר פָּרִים אֵילִם שְׁנַיִם-עֲשָׂר כִּבְשִׂים בְּנֵי-שָׁנָה שְׁנַיִם עֲשָׂר וּמִנְחָתָם וְשַׁעֲרֵי עֲזִים שְׁנַיִם עֲשָׂר לְחַטָּאת:</p>	<p>All the oxen for the burnt offering came to twelve bulls. There were twelve rams, twelve one-year-old lambs, with their meal-offering, and twelve goat bucks as a sin-offering.</p>	
Num 7:88	<p>וְכָל בְּקָר זִבַּח הַשְּׁלָמִים עֲשָׂרִים וָאַרְבַּעָה פָּרִים אֵילִם שְׁשִׁים עֲתֻדִים שְׁשִׁים כִּבְשִׂים בְּנֵי-שָׁנָה שְׁשִׁים זֹאת חֲנֻכַּת הַמִּזְבֵּחַ אַחֲרֵי הַמָּשַׁח אֹתוֹ:</p>	<p>And all the oxen of the peace-sacrifice came to twenty-four bulls, sixty rams, sixty he-goats, sixty one-year-old lambs. This was the dedication of the altar after it was anointed.</p>	
Num 7:89	<p>וּבָבֹא מֹשֶׁה אֶל-אֹהֶל מוֹעֵד לְדַבֵּר אִתּוֹ וַיִּשְׁמַע אֶת-הַקּוֹל מִדִּבְרַת אֱלֹהֵי מִעַל הַכַּפֹּרֶת אֲשֶׁר עַל-אֲרוֹן הָעֵדוּת מִבֵּין שְׁנֵי הַכְּרֻבִּים וַיְדַבֵּר אֵלָיו: פ</p>	<p>And when Moses went into the tent of contact to speak with him, he heard the voice speaking with him from the atonement cover – which is over the ark of the testimony between the two cherubim – when he spoke to him.</p>	
Num 8:1	<p>וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר:</p>	<p>Then the LORD spoke to Moses and said,</p>	

Num 8:2	דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהֶעֱלִיתָ אֶת־הַנֵּרוֹת אֶל־מֹול פְּנֵי הַמְּנוֹרָה יֵאִירוּ שִׁבְעַת הַנְּרוֹת:	“Speak to Aaron and say to him, ‘When you light the lamps, <i>do it</i> at the front of the lampstand, <i>and</i> the seven lamps will shine.’ ”	AV differs somewhat in syntactical structure. Our translation is supported by the next verse.
Num 8:3	וַיַּעַשׂ כֵּן אַהֲרֹן אֶל־מֹול פְּנֵי הַמְּנוֹרָה הֶעֱלָה נֵרֹתֶיהָ כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשה:	And Aaron did so, in front of the lampstand. He lit its lamps, as the LORD had commanded Moses.	
Num 8:4	זֶה מַעֲשֵׂה הַמְּנֶרֶת מִקְשֵׁה זָהָב עַד־יְרֵכָה עַד־פְּרֻחָהּ מִקְשֵׁה הִוא כַּמֵּרָאָה אֲשֶׁר הִרְאָה יְהוָה אֶת־מֹשה כֵּן עָשָׂה אֶת־הַמְּנֶרֶת: פ	And this <i>is the way</i> the lampstand <i>is made</i> : <i>it is</i> beaten gold. Up to its main stem <i>and</i> up to its flower it <i>is</i> beaten work. According to the vision which the LORD showed Moses, so he made the lampstand.	the way ... is made ← <i>the making</i> <i>of</i> .
Num 8:5	וַיְדַבֵּר יְהוָה אֶל־מֹשה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Num 8:6	קַח אֶת־הַלְוִיִּם מִתּוֹךְ בְּנֵי יִשְׂרָאֵל וְטַהַרְתָּ אֹתָם:	“Take the Levites from among the sons of Israel and cleanse them.	
Num 8:7	וְכֹה־תַעֲשֶׂה לָהֶם לְטַהֲרֵם הַזֶּה עֲלֵיהֶם מִי חֲטָאֵת וְהֶעֱבִירוּ תַעַר עַל־כָּל־בְּשָׂרָם וְכִבְּסוּ בְּגָדֵיהֶם וְהִטְהָרוּ:	And <i>this is how</i> you will act towards them to cleanse them: sprinkle sin-offering water over them, and they shall pass a razor over all their <u>body</u> , and they shall wash their clothes, and they shall cleanse themselves.	this <i>is how</i> ← <i>thus</i> . <hr/> body ← <i>flesh</i> .
Num 8:8	וְלָקַחוּ פָּר בֶּן־בָּקָר וּמִנְחָתוֹ סֵלֶת בָּלוּלָה בְּשֶׁמֶן וּפְרֹשֶׁן בֶּן־בָּקָר תִּקַּח לְחֲטָאֵת:	And they will take a bull-calf of the oxen and its meal-offering – fine flour mixed with oil – and you will take a second bull-calf of the oxen as a sin-offering.	
Num 8:9	וְהִקְרַבְתָּ אֶת־הַלְוִיִּם לִפְנֵי אַהֲל מוֹעֵד וְהִקְהַלְתָּ אֶת־כָּל־עַדְת בְּנֵי יִשְׂרָאֵל:	And you will have the Levites approach the tent of contact, and you will assemble the whole congregation of the sons of Israel.	
Num 8:10	וְהִקְרַבְתָּ אֶת־הַלְוִיִּם לִפְנֵי יְהוָה וְסִמְכוּ בְּנֵי־יִשְׂרָאֵל אֶת־יְדֵיהֶם עַל־הַלְוִיִּם:	And you will have the Levites come near before the LORD, and the sons of Israel will lay their hands on the Levites,	
Num 8:11	וְהִנִּיף אַהֲרֹן אֶת־הַלְוִיִּם תְּנוּפָה לִפְנֵי יְהוָה מֵאֵת בְּנֵי יִשְׂרָאֵל וְהָיוּ לַעֲבֹד אֶת־עַבְדַּת יְהוָה:	and Aaron will <u>wave</u> the Levites from the sons of Israel <i>as a</i> wave-offering before the LORD, and <u>their task</u> will be to do the LORD's service.	wave: AV differs somewhat (<i>offer</i>). <hr/> their <i>task</i> will be ← <i>they will be</i> .

Num 8:12	וְהַלְוִיִּם יִסְמְכוּ אֶת־יְדֵיהֶם עַל רֹאשׁ הַפָּרִים וְעָשָׂה אֶת־הָאֶחָד חֲטָאת וְאֶת־הָאֶחָד עֹלָה לַיהוָה לְכַפֵּר עַל־הַלְוִיִּם:	And the Levites will lay their hands on the head of the bulls, and you shall offer one <i>as</i> a sin-offering and one <i>as</i> a burnt offering to the LORD, to atone for the Levites.	you shall offer: imperative singular, but it would fit better if pointed as an infinitive absolute וְעָשָׂה, which can stand for a finite form matching the previous finite form, <i>they shall offer</i> .
Num 8:13	וְהֵעַמְדַתְּ אֶת־הַלְוִיִּם לְפָנַי אֶהְרֹן וְלִפְנֵי בָנָיו וְהִנַּפְתָּ אֹתָם תְּנוּפָה לַיהוָה:	And you will set the Levites before Aaron, and before his sons, and you will wave them <i>as</i> a wave-offering to the LORD.	
Num 8:14	וְהִבְדַּלְתָּ אֶת־הַלְוִיִּם מִתּוֹךְ בְּנֵי יִשְׂרָאֵל וְהָיוּ לִי הַלְוִיִּם:	And you will separate the Levites from among the sons of Israel, and the Levites <u>will be</u> mine.	will be: in a Hebrew “VCS” (verb-complement-subject) sentence.
Num 8:15	וְאַחֲרֵי־כֵן יָבֹאוּ הַלְוִיִּם לְעִבְד אֶת־אֹהֶל מוֹעֵד וְטַהַרְתָּ אֹתָם וְהִנַּפְתָּ אֹתָם תְּנוּפָה:	And after that the Levites will come to serve the tent of contact, and you will cleanse them and wave them <i>as</i> a wave-offering,	
Num 8:16	כִּי נִתְּנִים נִתְּנִים הֵמָּה לִי מִתּוֹךְ בְּנֵי יִשְׂרָאֵל תַּחַת פִּטְרֹת כָּל־רֶחֶם בְּכוֹר כָּל־ מִבְּנֵי יִשְׂרָאֵל לְקַחְתִּי אֹתָם לִי:	for they <i>are wholly given</i> to me from among the sons of Israel instead of those who open every womb. I have taken them <i>instead of</i> the firstborn of all the sons of Israel for myself.	<i>are wholly given</i> ← <i>given, given</i> .
Num 8:17	כִּי לִי כָל־בְּכוֹר בְּבְנֵי יִשְׂרָאֵל בְּאָדָם וּבַבְּהֵמָה בְּיוֹם הַכֹּתִי כָּל־בְּכוֹר בְּאַרְץ מִצְרַיִם הִקְדַּשְׁתִּי אֹתָם לִי:	For every firstborn among the sons of Israel <i>is</i> mine, among man and among cattle. On the day when I struck all the firstborn in the land of Egypt, I sanctified them to myself.	
Num 8:18	וְאָקַח אֶת־הַלְוִיִּם תַּחַת כָּל־בְּכוֹר בְּבְנֵי יִשְׂרָאֵל:	So I have taken the Levites instead of every firstborn among the sons of Israel,	
Num 8:19	וְאֶתְּנָה אֶת־הַלְוִיִּם נְתֻנִים לְאַהֲרֹן וּלְבָנָיו מִתּוֹךְ בְּנֵי יִשְׂרָאֵל לְעִבְד אֶת־עֲבֹדַת בְּנֵי־יִשְׂרָאֵל בְּאֹהֶל מוֹעֵד וּלְכַפֵּר עַל־בְּנֵי יִשְׂרָאֵל וְלֹא יְהִי בְּבְנֵי יִשְׂרָאֵל נֶגֶף בְּגִשְׁת בְּנֵי־יִשְׂרָאֵל אֶל־הַקֹּדֶשׁ:	and I have given the Levites <i>as people</i> given to Aaron and to his sons from among the sons of Israel, to do the work of the sons of Israel in the tent of contact, and to atone for the sons of Israel, <u>so that</u> there will be no plague among the sons of Israel when the sons of Israel approach the holy <i>place</i> .”	so that: purposive use of the <i>vav</i> .

Num 8:20	וַיַּעַשׂ מֹשֶׁה וְאַהֲרֹן וְכָל־עַדְתֹּת בְּנֵי־יִשְׂרָאֵל לַלְוִיִּם כְּכֹל אֲשֶׁר־צִוָּה יְהוָה אֶת־מֹשֶׁה לַלְוִיִּם בְּעָשׂוֹ לָהֶם בְּנֵי יִשְׂרָאֵל:	And Moses and Aaron and the whole congregation of the sons of Israel acted towards the Levites according to everything that the LORD had commanded Moses in respect of the Levites. The sons of Israel acted towards them <u>like that</u> .	like that ← <i>thus</i> .
Num 8:21	וַיִּתְחַטְּאוּ הַלְוִיִּם וַיִּכְבְּסוּ בְּגָדֵיהֶם וַיִּגַּף אַהֲרֹן אֹתָם תְּנוּפָה לִפְנֵי יְהוָה וַיִּכַּפֵּר עֲלֵיהֶם אַהֲרֹן לְטַהָרָם:	So the Levites had themselves propitiated for sins, and they washed their clothes, and Aaron waved them <i>as</i> a wave-offering before the LORD, and Aaron atoned for them to make them clean.	
Num 8:22	וְאַחֲרֵי־כֵן בָּאוּ הַלְוִיִּם לְעַבְדֹת אֶת־עֲבֹדְתָם בְּאֹהֶל מוֹעֵד לִפְנֵי אַהֲרֹן וּלְפָנָי בְּנֵי פְּאֶשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה עַל־הַלְוִיִּם כֵּן עָשׂוֹ לָהֶם: ס	Then after that the Levites came in order to carry out their duty in the tent of contact before Aaron and before his sons. As the LORD had commanded Moses concerning the Levites, so <u>they acted towards them</u> .	they acted towards them: i.e. <i>so Aaron and his sons acted with respect to the Levites (?)</i> . Perhaps reflexive, <i>so the Levites set themselves up</i> .
Num 8:23	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Num 8:24	זֹאת אֲשֶׁר לַלְוִיִּם מִבֶּן חָמֵשׁ וְעֶשְׂרִים שָׁנָה וּמַעְלָה יָבֹאוּ לְעֲבֹא צְבָא בְּעֲבֹדַת אֹהֶל מוֹעֵד:	“This <i>is</i> what the Levites <i>have to do</i> : from twenty-five years and above, <i>each</i> will go to engage in <u>service</u> , in the work of the tent of contact.	service ← <i>army, or workforce</i> .
Num 8:25	וּמִבֶּן חֲמִשִּׁים שָׁנָה יָשׁוּב מִצְבָּא הָעֲבֹדָה וְלֹא יַעֲבֹד עוֹד:	But from fifty years he will <u>retire</u> from the <u>workforce</u> , and he will not perform <i>the service</i> any more,	retire ← <i>return</i> . <hr/> workforce ← <i>army of work</i> .
Num 8:26	וְשָׂרְתָה אֶת־אָחִיו בְּאֹהֶל מוֹעֵד לְשֹׂמֵר מִשְׁמֶרֶת וְעֲבֹדָה לֹא יַעֲבֹד כִּכָּה תַעֲשֶׂה לַלְוִיִּם בְּמִשְׁמֶרֶתָם: פ	but he will serve with his brothers at the tent of contact, <u>to keep guard</u> , but he will not do any work. So you will act towards the Levites in their duties.”	to keep guard: elsewhere we translate <i>to keep the observance</i> , but perhaps here of <i>guarding</i> .
Num 9:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בְּמִדְבַר־סִינַי בַּשָּׁנָה הַשְּׁנִיית לְצֵאתָם מֵאֶרֶץ מִצְרָיִם בַּחֹדֶשׁ הָרִאשׁוֹן לֵאמֹר:	And the LORD spoke to Moses in the Sinai Desert in the second year since they came out of the land of Egypt, in the first month, and he said,	
Num 9:2	וַיַּעֲשׂוּ בְנֵי־יִשְׂרָאֵל אֶת־הַפֶּסַח בְּמוֹעֵדוֹ:	“And let the sons of Israel hold the <i>Passover festival</i> in its season.	

Num 9:3	בְּאַרְבַּעַה עָשָׂר יוֹם בַּחֹדֶשׁ הַזֶּה בֵּין הָעֲרֵבִים תַּעֲשׂוּ אֹתוֹ בְּמוֹעֲדוֹ כְּכָל־חֻקֹּתָיו וּכְכָל־מִשְׁפָּטָיו תַּעֲשׂוּ אֹתוֹ:	On the fourteenth day of this month in the evening you will hold it, in its season. You shall hold it according to all its statutes and according to all its regulations.”	in the evening ← <i>between the two evenings</i> . See Ex 12:6.
Num 9:4	וַיְדַבֵּר מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל לַעֲשׂוֹת הַפֶּסַח:	Then Moses told the sons of Israel to keep the Passover.	
Num 9:5	וַיַּעֲשׂוּ אֶת־הַפֶּסַח בְּרִאשׁוֹן בְּאַרְבַּעַה עָשָׂר יוֹם לַחֹדֶשׁ בֵּין הָעֲרֵבִים בְּמִדְבַּר סִינַי כְּכָל אֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה בֶּן עֶשְׂרִים בְּנֵי יִשְׂרָאֵל:	And they kept the Passover in the first month, on the fourteenth day of the month in the evening, in the Sinai Desert. According to everything the LORD had commanded Moses, so the sons of Israel did.	in the evening ← <i>between the two evenings</i> . See Ex 12:6. The sentence structure of this verse follows Masoretic tradition. We have a full stop at the <i>atnach</i> . Compare 2 Ki 16:11.
Num 9:6	וַיְהִי אַנְשִׁים אֲשֶׁר הָיוּ טְמֵאִים לְנֶפֶשׁ אָדָם וְלֹא־יָכְלוּ לַעֲשׂוֹת־הַפֶּסַח בַּיּוֹם הַהוּא וַיִּקְרְבוּ לִפְנֵי מֹשֶׁה וּלְפָנֵי אַהֲרֹן בַּיּוֹם הַהוּא:	But there were men who were unclean by the <i>dead</i> body of a man, and they could not keep the Passover on that day, and on that day they came before Moses and Aaron,	<i>dead</i> body ← <i>soul</i> .
Num 9:7	וַיֹּאמְרוּ הָאֲנָשִׁים הַהֵמָּה אֵלָיו אֲנַחְנוּ טְמֵאִים לְנֶפֶשׁ אָדָם לָמָּה נִגְרַע לְבַלְתִּי הַקָּרֵב אֶת־קִרְבָּן יְהוָה בְּמַעַדוֹ בְּתוֹךְ בְּנֵי יִשְׂרָאֵל:	and those men said to him, “We are unclean by the <i>dead</i> body of a man. Why are we prevented from offering the LORD's oblation in its season among the sons of Israel?”	<i>dead</i> body ← <i>soul</i> .
Num 9:8	וַיֹּאמֶר אֲלֵהֶם מֹשֶׁה עֲמְדוּ וְאִשְׁמַעְנָה מִה־צִּוְיָהּ יְהוָה לְכֶם: פ	At this Moses said to them, “Stand <i>still</i> and let me hear what the LORD commands for you.”	at this: wider use of the <i>vav</i> .
Num 9:9	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	And the LORD spoke to Moses and said,	
Num 9:10	דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר אִישׁ אִישׁ כִּי־יְהִי־טָמֵא לְנֶפֶשׁ אִוְ בְּדֶרֶךְ רַחֲקָה לְכֶם אִו לְדֶרֶת־יָכֶם וַעֲשֵׂה פֶסַח לִיהוָה:	“Speak to the sons of Israel and say, ‘If any man of your <i>company</i> or of your posterity is unclean by a <i>dead</i> body or is on distant travels, then he will keep the LORD's Passover, <i>but</i>	your ... distant: with supralinear dots. See [CB] App. 31. [CB] says it indicates that the words are to be omitted, so <i>all</i> not just <i>distant</i> travels. <i>dead</i> body ← <i>soul</i> . distant travels ← <i>a remote road</i> .
Num 9:11	בַּחֹדֶשׁ הַשֵּׁנִי בְּאַרְבַּעַה עָשָׂר יוֹם בֵּין הָעֲרֵבִים יַעֲשׂוּ אֹתוֹ עַל־מִצּוֹת וּמֵרָרִים יֹאכְלֶהוּ:	they will keep it in the second month on the fourteenth day in the evening. They will eat it with unleavened bread and bitter herbs.	in the evening ← <i>between the two evenings</i> . See Ex 12:6.

Num 9:12	לֹא־יִשְׁאַיְרוּ מִמֶּנּוּ עַד־בֹּקֶר וְעַצֶּם לֹא יִשְׁבְּרוּבוֹ בְּכָל־חֻקַּת הַפֶּסַח יַעֲשׂוּ אֹתוֹ:	They will not leave <i>any</i> of it until the morning, and they will not break a bone of it . They will keep it according to every statute of the Passover.	John 19:36. <hr/> <hr/> of it ← <i>in it</i> .
Num 9:13	וְהָאִישׁ אֲשֶׁר־הוּא טָהוֹר וּבְדַרְדֵּר לֹא־הָיָה וְחָדַל לַעֲשׂוֹת הַפֶּסַח וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא מִמַּעֲמִיָּה כִּי קָרְבַּן יְהוָה לֹא הִקְרִיב בְּמַעֲדוֹ חֲטָאוֹ יִשָּׂא הָאִישׁ הַהוּא:	But <i>as for</i> any man who <i>is</i> clean and is not on <u>travels</u> , who neglects to keep the Passover, that <u>person</u> will be cut off from his <u>people</u> because he did not offer the LORD's oblation in its season. That man will bear his sin.	travels ← <i>a road</i> . <hr/> person ← <i>soul</i> . <hr/> people ← <i>peoples</i> .
Num 9:14	וְכִי־יָגוּר אִתְּכֶם גֵּר וְעָשָׂה לִפְסַח לִיהוָה כְּחֻקַּת הַפֶּסַח וּכְמִשְׁפָּטוֹ כִּן יַעֲשֶׂה חֻקָּה אַחַת יְהִיָּה לָכֶם וְלַגֵּר וְלֹא־זָרַח הָאָרֶץ: פ	And if a foreigner is lodging with you, then he will keep the LORD's Passover. He will <u>keep it</u> according to the statute of the Passover and according to its regulation. There will be one statute for you, both for the foreigner and for the native of the land.' ”	keep it ← <i>do thus</i> .
Num 9:15	וּבַיּוֹם הַקִּיָּים אֶת־הַמִּשְׁכָּן בִּסְהָ הָעֶנָן אֶת־הַמִּשְׁכָּן לְאַהֲלֵ הָעֵדֻת וּבִבְעֹרֵב יְהִיָּה עַל־הַמִּשְׁכָּן כְּמִרְאֵה־אֵשׁ עַד־בֹּקֶר:	And on the day of setting up the tabernacle, a <u>cloud</u> covered the tabernacle, <u>at</u> the tent of the testimony, and in the evening there was <u>an appearance</u> of fire on the tabernacle until the morning.	a cloud ← <i>the cloud</i> . An unexpected definite article. See Gen 22:9. <hr/> at ← <i>to or for</i> . <hr/> an appearance ← <i>as an appearance</i> .
Num 9:16	כִּן יְהִיָּה תָמִיד הָעֶנָן יִכְסֶּנּוּ וּמִרְאֵה־אֵשׁ לַיְלָה:	So it was all the time – the cloud covered it, and <i>at night there was</i> an appearance of fire.	
Num 9:17	וּלְפִי הָעֹלֹת הָעֶנָן מֵעַל הָאֹהֶל וְאַחֲרֵי־כֵן יִסְעוּ בְנֵי יִשְׂרָאֵל וּבַמְּקוֹם אֲשֶׁר יִשְׁכֹּן־שָׁם הָעֶנָן שָׁם יַחֲנוּ בְנֵי יִשְׂרָאֵל:	And when the cloud was taken up from the tent, then after that the sons of Israel would move, and in the place where the cloud settled, there the sons of Israel would encamp.	
Num 9:18	עַל־פִּי יְהוָה יִסְעוּ בְנֵי יִשְׂרָאֵל וְעַל־פִּי יְהוָה יַחֲנוּ כָּל־יְמֵי אֲשֶׁר יִשְׁכֹּן הָעֶנָן עַל־הַמִּשְׁכָּן יַחֲנוּ:	At the <u>command</u> of the LORD the sons of Israel would move, and at the <u>command</u> of the LORD they would encamp. For all the days that the cloud settled on the tabernacle, they would be encamped.	command (2x) ← <i>mouth</i> .
Num 9:19	וּבִהְאָרִיךְ הָעֶנָן עַל־הַמִּשְׁכָּן יָמִים רַבִּים וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־מִשְׁמֶרֶת יְהוָה וְלֹא יִסְעוּ:	And if the cloud <u>stayed many days</u> on the tabernacle, then the sons of Israel kept the LORD's charge and did not move.	stayed many days ← <i>prolonged many days</i> .

Num 9:20	וַיֵּשׁ אֲשֶׁר יְהִיָּה הָעֲנָן יָמִים מִסְפָּר עַל־הַמִּשְׁכָּן עַל־פִּי יְהוָה יִחַנוּ וְעַל־פִּי יְהוָה יִסְעוּ:	And there were <i>occasions</i> when the cloud was on the tabernacle for few days, <i>when</i> they would encamp at the <u>command</u> of the LORD, and <i>when</i> they would move at the <u>command</u> of the LORD.	for few days ← <i>days a number</i> . The words are in apposition, [Ges-HG] §131e. <hr/> command (2x) ← <i>mouth</i> .
Num 9:21	וַיֵּשׁ אֲשֶׁר־יְהִיָּה הָעֲנָן מֵעֶרֶב עַד־בֹּקֶר וְנִעְלָה הָעֲנָן בְּבֹקֶר וְנִסְעוּ אִו יוֹמָם וְלַיְלָה וְנִעְלָה הָעֲנָן וְנִסְעוּ:	And there were <i>occasions</i> when the cloud was <i>there</i> from evening until morning. When the cloud was taken up in the morning, they would move. Whether <i>it was</i> by day or <i>by</i> night that the cloud was taken up, they would move.	
Num 9:22	אִו־יָמִים אִו־חֳדָשׁ אִו־יָמִים בְּהָאָרֶץ הָעֲנָן עַל־הַמִּשְׁכָּן לִשְׁכֹּן עֲלָיו יִחַנוּ בְּנֵי־יִשְׂרָאֵל וְלֹא יִסְעוּ וּבְהֶעֱלָתוֹ יִסְעוּ:	Whether <i>it was</i> two days or a month or <i>days on end</i> that the cloud <u>stayed</u> on the tabernacle, remaining on it, the sons of Israel would be encamped and would not move, and when it was taken up, they would move.	days <i>on end</i> that ... stayed ← <i>days in prolonging</i> . AV differs somewhat (<i>tarried a year</i>), which is also possible.
Num 9:23	עַל־פִּי יְהוָה יִחַנוּ וְעַל־פִּי יְהוָה יִסְעוּ אֶת־מִשְׁמַרְתּוֹ יְהוָה שָׁמְרוּ עַל־פִּי יְהוָה בְּיַד־מֹשֶׁה: פ	At the <u>command</u> of the LORD they would encamp, and at the <u>command</u> of the LORD they would move. They would keep the LORD's charge according to the <u>command</u> of the LORD through the <u>intermediacy</u> of Moses.	command (3x) ← <i>mouth</i> . <hr/> intermediacy ← <i>hand</i> .
Num 10:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Num 10:2	עֲשֵׂה לָךְ שְׁתֵּי חֲצוֹצְרוֹת כְּסָף מִקְשָׁה תַעֲשֶׂה אֹתָם וְהָיוּ לָךְ לְמִקְרָא הָעֵדָה וּלְמַסַּע אֶת־הַמַּחֲנֹת:	“Make two silver trumpets for yourself. You will make them <i>as</i> beaten work, and they will be for you for convoking the congregation and for moving the camps.	
Num 10:3	וְתִקְעוּ בָהֶן וְנוֹעְדוּ אֵלַי כָּל־הָעֵדָה אֶל־פֶּתַח אֹהֶל מוֹעֵד:	And when they blow them, all the congregation will <u>gather round you</u> at the entrance to the tent of contact.	gather round you at ← <i>gather you to</i> .
Num 10:4	וְאִם־בְּאַחַת יִתְקְעוּ וְנוֹעְדוּ אֵלַי הַנְּשִׂאִים רְאֵשֵׁי אֲלָפֵי יִשְׂרָאֵל:	And if they blow <i>just</i> one <i>trumpet</i> , then the leaders will <u>gather round you</u> – the heads of the thousands of Israel.	round ← <i>to</i> .
Num 10:5	וְתִקְעֶתֶם תְּרוּעָה וְנִסְעוּ הַמַּחֲנֹת הַחֲנָיִם קִדְמָה:	And when you sound a <u>signal to move</u> , the camps encamped on the east will move.	signal <i>to move</i> ← <i>blast</i> ; elsewhere, <i>alarm</i> .
Num 10:6	וְתִקְעֶתֶם תְּרוּעָה שְׁנִית וְנִסְעוּ הַמַּחֲנֹת הַחֲנָיִם תִּמְנָה תְּרוּעָה יִתְקְעוּ לְמַסְעֵיהֶם:	And when you sound a second <u>signal to move</u> , then the camps encamped to the south will move. They will sound a <u>signal to move</u> for their journeys.	signal <i>to move</i> (2x): see Num 10:5.

Num 10:7	וּבְהִקְהֵל אֶת־הַקָּהָל תִּתְקַעוּ וְלֹא תִרְיעוּ:	And when you convene the assembly, you will blow, but you will not sound a <u>signal to move</u> .	signal <i>to move</i> : see Num 10:5.
Num 10:8	וּבְנֵי אַהֲרֹן הַכֹּהֲנִים יִתְקַעוּ בַּחֲצֹצְרוֹת וְהָיוּ לָכֶם לְחֻקַּת עוֹלָם לְדֹרֹתֵיכֶם:	And the sons of Aaron – the priests – will blow the trumpets, and <i>these things</i> will be an age-abiding statute to you <i>and to</i> your descendants.	to your descendants ← <i>for your generations</i> .
Num 10:9	וּכִי־תָבֹאוּ מִלְחָמָה בְּאֶרְצְכֶם עַל־הַצָּר הַצָּרָר אֶתְכֶם וְהִרְעַתֶם בַּחֲצֹצְרוֹת וְנִזְכַּרְתֶּם לִפְנֵי יְהוָה אֱלֹהֵיכֶם וְנוֹשַׁעְתֶּם מֵאִיְבֵיכֶם:	And when you go to war in your land against the adversary who oppresses you, then you will sound the trumpets, and you will be remembered before the LORD your God, and you will be saved from your enemies.	
Num 10:10	וּבְיוֹם שְׂמֵחַתְכֶם וּבְמוֹעֲדֵיכֶם וּבְרֵאשֵׁי חֳדָשֵׁיכֶם וּתְקַעְתֶּם בַּחֲצֹצְרוֹת עַל עֲלֹתֵיכֶם וְעַל זְבָחֵי שְׁלָמֵיכֶם וְהָיוּ לָכֶם לְזִכְרוֹן לִפְנֵי אֱלֹהֵיכֶם אָנִי יְהוָה אֱלֹהֵיכֶם: פ	And on a <u>joyous day of yours</u> , and at your festivals, and on the <u>first day</u> of your months, you will blow the trumpets at your burnt offerings and at your peace-sacrifices, and they will be a memorial to you before your God. I <i>am</i> the LORD your God.”	a joyous day of yours ← <i>a day of your joy</i> , a Hebraic genitive. <hr/> first day ← <i>firsts</i> .
Num 10:11	וַיְהִי בַשָּׁנָה הַשְּׁנִיָּה בַחֹדֶשׁ הַשְּׁנַי בְּעֶשְׂרִים בַּחֹדֶשׁ נִעְלָה הָעַנָּן מֵעַל מִשְׁכַּן הָעֵדוּת:	And it came to pass in the second year, in the second month, on the twentieth <i>day</i> of the month, <i>that</i> the cloud was taken up from the tabernacle of the testimony.	
Num 10:12	וַיִּסְעוּ בְנֵי־יִשְׂרָאֵל לְמִסְעֵיהֶם מִמִּדְבַּר סִינַי וַיִּשְׁכְּנוּ הָעַנָּן בְּמִדְבַּר פָּאֲרָן:	So the sons of Israel moved <i>and went</i> on their travels from the Sinai Desert, and the cloud settled in the Desert of Paran.	
Num 10:13	וַיִּסְעוּ בְּרֵאשִׁיטָה עַל־פִּי יְהוָה בְּיַד־מֹשֶׁה:	And they moved for the first time at the LORD's <u>command</u> through the <u>intermediacy</u> of Moses.	command ← <i>mouth</i> . <hr/> intermediacy ← <i>hand</i> .
Num 10:14	וַיֵּטֶע דָּגֹל מַחֲנֵה בְנֵי־יְהוּדָה בְּרֵאשִׁיטָה לְצַבָּאתָם וְעַל־צִבְאֹו נַחֲשׁוֹן בֶּן־עַמִּינָדָב:	And the ensign of the camp of the sons of Judah moved first in their armies, and in charge of its army <i>was</i> Nahshon the son of Amminadab.	
Num 10:15	וְעַל־צִבְאֹו מִטֵּה בְנֵי יִשָּׂשכָר נִתְנַאֵל בֶּן־צֹוּעָר:	And in charge of the army of the tribe of the sons of Issachar <i>was</i> Nethaneel the son of Zuar.	Nethaneel: see Num 1:8.
Num 10:16	וְעַל־צִבְאֹו מִטֵּה בְנֵי זְבוּלוֹן אֱלִיאָב בֶּן־חֵלּוֹן:	And in charge of the army of the tribe of the sons of Zebulun <i>was</i> Eliab the son of Helon.	
Num 10:17	וַהֲוֹרַד הַמִּשְׁכָּן וְנִסְעוּ בְנֵי־גֵרְשׁוֹן וּבְנֵי מֵרָרִי נֹשְׂאֵי הַמִּשְׁכָּן: ס	And the tabernacle was taken down, and the sons of Gershon and the sons of Merari moved, bearing the tabernacle.	

Num 10:18	וְנֹסַע דָּגְלֵי מַחֲנֵה רְאוּבֵן לְצַבָּאתָם וְעַל־צִבְאוֹ אֶל־עִזֹּר בֶּן־שִׁדְיָאוּר:	And the ensign of the camp of Reuben moved according to their armies, and in charge of its army was Elizur the son of Shedeur.	
Num 10:19	וְעַל־צִבְאֵי מִטֵּה בְנֵי שִׁמְעוֹן שֶׁלְמִיאֵל בֶּן־צֹרִי שִׁדְיָ:	And in charge of the army of the tribe of the sons of Simeon was Shelumiel the son of Zurishaddai.	Zurishaddai: two words in Hebrew here (<i>Zuri shaddai</i>), but not in Num 1:6, Num 7:36, Num 7:41. Hyphenated in Num 2:12.
Num 10:20	וְעַל־צִבְאֵי מִטֵּה בְנֵי־גָד אֶלְיָסָף בֶּן־דְּעוּאֵל:	And in charge of the army of the tribe of the sons of Gad was Eliasaph the son of Deuel.	
Num 10:21	וְנֹסְעוּ הַקֹּהַתִּים נֹשְׂאֵי הַמִּקְדָּשׁ וְהִקִּימוּ אֶת־הַמִּשְׁכָּן עַד־בָּאֵם: ס	And the Kohathites moved – the bearers of the sanctuary – and they set the tabernacle up before the rest arrived.	Kohathites: see Gen 46:11. <hr/> they: i.e. <i>the Kohathites, the Gershonites and the Merarites</i> , Num 10:17. [CB] interprets somewhat differently. <hr/> before <i>the rest</i> arrived ← <i>up to their coming</i> .
Num 10:22	וְנֹסַע דָּגְלֵי מַחֲנֵה בְנֵי־אֶפְרַיִם לְצַבָּאתָם וְעַל־צִבְאוֹ אֶל־יִשְׁמַע בֶּן־עַמִּיהוּד:	And the ensign of the camp of the sons of Ephraim moved according to their armies, and in charge of its army was Elishama the son of Ammihud.	
Num 10:23	וְעַל־צִבְאֵי מִטֵּה בְנֵי מְנַשֶּׁה גַּמְלִיאֵל בֶּן־פְּדָה־צֹר:	And in charge of the army of the tribe of the sons of Manasseh was Gamaliel the son of Pedahzur.	Gamaliel: see Num 1:10. <hr/> Pedahzur ← <i>Pedah-Zur</i> , but we align it with Num 1:10.
Num 10:24	וְעַל־צִבְאֵי מִטֵּה בְנֵי בְנִימִן אֲבִידָן בֶּן־גִּדְעוֹנִי: ס	And in charge of the army of the tribe of the sons of Benjamin was Abidan the son of Gideoni.	Gideoni: see Num 1:11.
Num 10:25	וְנֹסַע דָּגְלֵי מַחֲנֵה בְנֵי־דָן מֵאַסָּף לְכָל־הַמַּחֲנֵת לְצַבָּאתָם וְעַל־צִבְאוֹ אַחִיעֶזֶר בֶּן־עַמִּישַׁדָּי:	And the ensign of the camp of the sons of Dan moved, keeping the rearguard of all the camps according to their armies. And in charge of his army was Ahiezer the son of Ammishaddai.	
Num 10:26	וְעַל־צִבְאֵי מִטֵּה בְנֵי אָשֶׁר פַּגִּיאֵל בֶּן־עֹרָן:	And in charge of the army of the tribe of the sons of Asher was Pagiel the son of Ocran.	Ocran: see Num 1:13.
Num 10:27	וְעַל־צִבְאֵי מִטֵּה בְנֵי נַפְתָּלִי אַחִירָע בֶּן־עֵינָן:	And in charge of the army of the tribe of the sons of Naphtali was Ahira the son of Enan.	
Num 10:28	אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל לְצַבָּאתָם וַיִּסְעוּ: ס	These were the removal operations of the sons of Israel according to their armies when they moved.	when: temporal use of the <i>vav</i> .

Num 10:29	<p>וַיֹּאמֶר מֹשֶׁה לְחֹבָב בֶּן־רְעוּיָאֵל הַמִּדְיָנִי חֹתֵן מֹשֶׁה נֹסְעִים אֲנַחְנוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר יְהוָה אֵתוֹ אֲתָן לָכֶם לֶכֶה אִתָּנוּ וְהִטַּבְנוּ לָךְ כִּי־יְהוּהוּ דְבַר־טוֹב עַל־יִשְׂרָאֵל:</p>	<p>And Moses said to Hobab the son of Reuel the Midianite, Moses' father-in-law, "We are moving to the place of which the LORD said, 'I will give it to you.' Come with us, and we will treat you well, for the LORD has spoken of well-being concerning Israel."</p>	<p>Reuel: AV= <i>Raguel</i> here, but not in Ex 2:18.</p>
Num 10:30	<p>וַיֹּאמֶר אֵלָיו לֹא אֵלֶיךָ כִּי אֶס־אֶל־אֶרְצִי וְאֶל־מִלְדָּתִי אֵלֶיךָ:</p>	<p>But he said to him, "I will not go. Rather, I will go to my land and to my native country."</p>	
Num 10:31	<p>וַיֹּאמֶר אֶל־נָא תַעֲזֹב אִתָּנוּ כִּי עַל־כֵּן יִדְעַתְּ חֲנִיתָנוּ בַּמִּדְבָּר וְהִייתָ לָנוּ לְעֵינָיִם:</p>	<p>Then he said, "Please do not leave us, for you know how we should encamp in the desert, and you will be our eyes."</p>	<p>for ← <i>for at thus</i>, a reinforced <i>for</i>.</p> <hr/> <p>how we should encamp ← <i>our encamping</i>.</p>
Num 10:32	<p>וְהָיָה כִּי־תֵלֵךְ עִמָּנוּ וְהָיָה הַטּוֹב הַהוּא אֲשֶׁר יִיטִיב יְהוָה עִמָּנוּ וְהִטַּבְנוּ לָךְ:</p>	<p>And it will come to pass if you go with us, that we will treat you well with the same goodness with which the LORD treats us well."</p>	<p>that ← <i>and it will be / will come to pass</i>.</p> <hr/> <p>the same goodness ← <i>that goodness</i>.</p>
Num 10:33	<p>וַיִּסְעוּ מִהַר יְהוָה דֶּרֶךְ שְׁלֹשֶׁת יָמִים וְאָרְזוֹן בְּרִית־יְהוָה נֹסֵעַ לִפְנֵיהֶם דֶּרֶךְ שְׁלֹשֶׁת יָמִים לְתוֹר לָהֶם מְנוּחָה:</p>	<p>And they moved from the mountain of the LORD, three days' journey, and the ark of the covenant of the LORD travelled in front of them for the three days' journey, to search out a resting place for them.</p>	<p>journey (2x) ← <i>way, road</i>.</p>
Num 10:34	<p>וַעֲנַן יְהוָה עָלֵיהֶם יוֹמָם בְּנֹסְעֵם מִן־הַמַּחֲנֶה: זס</p>	<p>And the LORD's cloud was over them by day as they travelled from the camp.</p>	<p>Num 10:34 and Num 10:36 end in an inverted <i>nun</i> (Hebrew <i>n</i>). [CB] says that v. 34 should follow v. 36.</p>
Num 10:35	<p>וַיְהִי בְּנֹסֵעַ הָאָרֶץ וַיֹּאמֶר מֹשֶׁה קוּמָה יְהוָה וַיִּפְּצוּ אֵיבֹיךָ וַיִּנְסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ:</p>	<p>And it came to pass, as the ark was travelling, that Moses said, "Arise, O LORD, And let your enemies be scattered, And let those who hate you Flee from your presence."</p>	<p>let your enemies be scattered (etc.): compare Ps 68:1.</p> <hr/> <p>presence ← <i>face</i>.</p>
Num 10:36	<p>וּבִנְחָה יֹאמַר שׁוּבָה יְהוָה רַבְבוֹת אֲלֵפֵי יִשְׂרָאֵל: זס</p>	<p>And when it rested, he said, "Return, O LORD, To the very many thousands of Israel."</p>	<p>The verse ends in an inverted <i>nun</i>. See note to Num 10:34.</p> <hr/> <p>very many ← <i>myriads</i>.</p>
Num 11:1	<p>וַיְהִי הָעַם כְּמִתְאַנְנִים רַע בְּאָזְנֵי יְהוָה וַיִּשְׁמַע יְהוָה וַיִּחַר אַפּוֹ וַתִּבְעַר־בָּם אֵשׁ יְהוָה וַתֹּאכַל בְּקֶצֶה הַמַּחֲנֶה:</p>	<p>Then the people started to murmur bad things in the ears of the LORD, and the LORD heard them, and his anger was kindled, and the LORD's fire burned among them and consumed at the end of the camp.</p>	<p>started to murmur ← <i>became as murmurers</i>.</p>

Num 11:2	וַיִּצְעַק הָעָם אֶל־מֹשֶׁה וַיִּתְפַּלֵּל מֹשֶׁה אֶל־יְהוָה וַתִּשְׁקַע הָאֵשׁ:	And the people cried out to Moses, and Moses prayed to the LORD. Then the fire subsided.	
Num 11:3	וַיִּקְרָא שְׁמֵהֶמְקוֹם הַהוּא תַּבְּעֵרָה כִּי־בִעַרָה בָּם אֵשׁ יְהוָה:	And he called that place Taberah, because the LORD's fire had burned among them <i>there</i> .	
Num 11:4	וְהָאִסְפָּסֶף אֲשֶׁר בְּקִרְבּוֹ הִתְאַוּוּ תַּאֲוָה וַיִּשְׁבוּ וַיִּבְכוּ גַם בְּנֵי יִשְׂרָאֵל וַיֹּאמְרוּ מִי יֵאכְלֵנוּ בָּשָׂר:	Then the mixed camp followers who were in their midst had a strong craving, and the sons of Israel also wept again, and they said, "Who will give us meat to eat?"	had a strong craving ← <i>craved a craving</i> .
Num 11:5	זָכַרְנוּ אֶת־הַדִּיגָה אֲשֶׁר־נֹאכַל בְּמִצְרַיִם חֲנָם אֶת הַקְּשָׁאִים וְאֵת הָאֲבִטְחִים וְאֶת־הַחֲצִיר וְאֶת־הַבָּצְלִים וְאֶת־הַשּׁוּמִים:	We remember the fish which we ate in Egypt freely, the cucumbers and the melons, and the leeks and the onions and the garlic.	
Num 11:6	וַעֲתָה נִפְשָׁנוּ יִבֶּשֶׂה אֵין כָּל בְּלִתי אֶל־הַמָּן עֵינֵינוּ:	And now our soul is dried up, and <i>there is</i> nothing but the manna <i>before</i> our eyes."	
Num 11:7	וְהַמָּן כְּזֵרַע־גֵּד הוּא וְעֵינֵנו כְּעֵין הַבְּדֵלָח:	Now the manna <i>was</i> like coriander seed, and its appearance <i>was</i> like the appearance of bdellium.	appearance (2x) ← <i>eye</i> . Compare Dan 10:6. bdellium: a semi-transparent brown tree-resin.
Num 11:8	שָׂטוּ הָעָם וּלְקָטוּ וּטְחָנוּ בְּרִחִים אֹז דָּכוּ בַמְדֻכָּה וּבִשְׁלוּ בַפָּרוֹר וַעֲשׂוּ אֹתוֹ עֲגוֹת וְהָיָה טַעְמוֹ כְּטַעַם לֶשֶׂד הַשָּׁמֶן:	The people went to and fro and gleaned <i>it</i> , and they ground <i>it</i> with a <i>handmill</i> or crushed <i>it</i> in a mortar and boiled it in a <i>pan</i> and made it <i>into</i> cakes, and its taste was like the taste of <i>oil cake</i> .	a pan ← <i>the pan</i> . An unexpected definite article. See Gen 22:9. oil cake: AV differs (<i>fresh oil</i>).
Num 11:9	וּבִרְדַּת הַטֵּל עַל־הַמַּחֲנֶה לַיְלָה יָרַד הַמָּן עָלָיו:	And when the dew came down on the camp <i>at</i> night, the manna came down onto it.	
Num 11:10	וַיִּשְׁמַע מֹשֶׁה אֶת־הָעָם בֹּכֶה לְמִשְׁפַּחְתּוֹ אִישׁ לְפִתְחֹ אָהָלוֹ וַיַּחֲרֵאֲף יְהוָה מְאֹד וּבְעֵינֵי מֹשֶׁה רָעַע:	And Moses heard the people weeping throughout their families, each <i>man</i> at the entrance to his tent, and the anger of the LORD was greatly kindled, and <i>it was also</i> an evil <i>matter</i> in Moses' eyes.	
Num 11:11	וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה לָמָּה הִרְעַלְתָּ לְעַבְדְּךָ וּלְמָה לֹא־מָצַיתִי חֵן בְּעֵינֶיךָ לָשׂוּם אֶת־מִשְׁאֵ כָּל־הָעָם הַזֶּה עָלָי:	And Moses said to the LORD, "Why are you afflicting your servant, and why have I not found grace in your eyes, <i>by</i> putting the burden of all this people on me?"	by putting: gerundial use of the infinitive.

Num 11:12	הָאֲנֹכִי הִרִיתִי אֶת כָּל־הָעַם הַזֶּה אִם־אֲנֹכִי יִלְדֹתֶיהוּ כִּי־תֹאמַר אֵלַי שְׂאֵהוּ בְּחִיקוֹךָ כַּאֲשֶׁר יִשָּׂא הָאָמֹן אֶת־הַיֶּנֶק עַל הָאָדָמָה אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְתָּיו:	Did I conceive all this people, or did I give birth to them? For you say to me, ‘Bear them in your bosom as a nursing father bears a <u>baby</u> ’, to the land <i>about</i> which you swore to their fathers.	baby ← <i>suckling</i> . AV closes the nested direct speech after <i>bosom</i> , also possible.
Num 11:13	מֵאֵיזוֹ לִי בֶּשֶׂר לֶתֶת לְכָל־הָעַם הַזֶּה כִּי־יִבְכוּ עָלַי לֵאמֹר תִּנְהַלְנוּ בֶּשֶׂר וְנֹאכְלָה:	For where should I <i>get</i> meat to give to all this people? For they weep to me and say, ‘Give us meat to eat.’	
Num 11:14	לֹא־אוּכַל אֲנֹכִי לִבְדִּי לִשְׂאת אֶת־כָּל־הָעַם הַזֶּה כִּי כָבֵד מִמֶּנִּי:	I cannot bear all of this people on my own, for <i>it is</i> too heavy for me.	
Num 11:15	וְאִם־כָּבַח אֶת־עֲשֵׂה לִּי הֲרַגְנִי נָא הֲרֹג אִם־מִצָּאתִי חֵן בְּעֵינֶיךָ וְאֶל־אַרְאֶה בְּרַעְתֶּי: פ	And if you deal with me in this way, <i>then kill me</i> , please, <u>without ado</u> , if I have found grace in your eyes, so that I do not see {P: the affliction you <i>cause</i> } [M: my affliction].”	An amendment by the Sopherim. We reverse the change. See [CB] App. 33. P= ברעתך. AV differs. kill me ... without ado: infinitive absolute.
Num 11:16	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה אֶסְפֶּה־לִּי שִׁבְעִים אִישׁ מִזְקְנֵי יִשְׂרָאֵל אֲשֶׁר יָדַעְתָּ כִּי־הֵם זְקֵנֵי הָעָם וְשִׁטְרֵיו וְלִקְחָתָּ אִתָּם אֶל־אֹהֶל מוֹעֵד וְהִתְיַצְּבוּ שָׁם עִמָּךְ:	Then the LORD said to Moses, “Gather for me seventy men from the elders of Israel whom you know <i>to be</i> elders of the people, and <u>their</u> foremen, and take them to the tent of contact, and they shall stand there with you.	their ← <i>its</i> , referring to the <i>people</i> .
Num 11:17	וַיְרַדְתִּי וּדְבַרְתִּי עִמָּךְ שָׁם וְאַצְלֹתִי מִן־הָרוּחַ אֲשֶׁר עָלֶיךָ וְשִׁמַּתִּי עֲלֵיהֶם וְנִשְׂאוּ אִתָּךְ בְּמִשְׂא הָעָם וְלֹא־תִשָּׂא אִתָּהּ לְבַדְּךָ:	And I will descend and speak with you there, and I will take back <i>some</i> of the spirit which <i>is</i> on you, and I will put <i>it</i> on them, and they will bear the burden of the people with you, and you will not bear <i>it</i> on your own.	
Num 11:18	וְאֶל־הָעָם תֹּאמַר הַתְּקַדְּשׁוּ לְמָחָר וְאֹכְלֹתֶם בֶּשֶׂר כִּי בְכִיתֶם בְּאָזְנֵי יְהוָה לֵאמֹר מִי יֹאכְלֵנוּ בֶּשֶׂר כִּי־טוֹב לָנוּ בְּמִצְרַיִם וְנָתַן יְהוָה לָכֶם בֶּשֶׂר וְאֹכְלֹתֶם:	And you will say to the people, ‘Sanctify yourselves for tomorrow, and you will eat meat, for you have wept in the ears of the LORD, saying, «Who will feed us meat, for we <i>fared</i> well in Egypt», and the LORD will give you meat, and you will eat <i>it</i> .	
Num 11:19	לֹא יוֹם אֶחָד תֹּאכְלוּן וְלֹא יוֹמִים וְלֹא חֲמִשָּׁה יָמִים וְלֹא עֶשְׂרֵה יָמִים וְלֹא עֶשְׂרִים יוֹם:	You will not eat <i>it</i> for one day, and not for two days, and not for five days, and not for ten days, and not for twenty days,	

Num 11:20	עַד חֲדָשׁ יָמִים עַד אֲשֶׁר-יֵצֵא מֵאַפְכֶם וְהָיָה לָכֶם לְזָרָא יַעַן כִּי-מָאַסְתֶּם אֶת-יְהוָה אֲשֶׁר בְּקִרְבְּכֶם וַתִּבְכּוּ לְפָנָיו לֵאמֹר לָמָּה זֶה יֵצְאוּ מִמִּצְרָיִם:	but for <u>as much as</u> a month of days, until it comes out of your nose, and it will be a loathsome thing to you, for you have rejected the LORD, who <i>is</i> in your midst, and you have wept to his face, saying, «Why ever did we come out of Egypt?» ’ ”	as much as ← <i>up to</i> .
Num 11:21	וַיֹּאמֶר מֹשֶׁה שֵׁשׁ-מֵאוֹת אֶלֶף רִגְלֵי הָעָם אֲשֶׁר אֲנִי בְקִרְבּוֹ וְאַתָּה אָמַרְתָּ בְשׂוֹל אֶתְּנֶן לָהֶם וְאָכְלוּ חֲדָשׁ יָמִים:	Then Moses said, “The people <i>consists of</i> six hundred thousand foot soldiers, in whose midst I <i>am</i> , and you have said, ‘I will give them meat, and they will eat <i>it</i> for a month of days.’	
Num 11:22	הֲצֹאֵן וּבָקָר יִשְׁחַט לָהֶם וּמִצֵּא לָהֶם אִם אֶת-כָּל-דְּגֵי הַיָּם יֵאָסֵף לָהֶם וּמִצֵּא לָהֶם: פ	Should sheep and oxen be slaughtered for them, to <u>suffice</u> for them, or should all the fish of the sea be gathered for them, to suffice for them?”	suffice ← <i>find, reach</i> , but also <i>suffice</i> .
Num 11:23	וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה הֲיָד יְהוָה תִּקְצָר עֵתָהּ תִּרְאֶה הֲיִקְרָךְ דְּבָרִי אִם-לֹא:	And the LORD said to Moses, “Is the hand of the LORD <i>too</i> short? Now you will see whether my word comes to pass for you or not.”	
Num 11:24	וַיֵּצֵא מֹשֶׁה וַיְדַבֵּר אֶל-הָעָם אֵת דְּבָרֵי יְהוָה וַיֹּאסֹף שִׁבְעִים אִישׁ מִזִּקְנֵי הָעָם וַיַּעֲמֵד אֹתָם סְבִיבֹת הָאֹהֶל:	Then Moses went out and told the people the words of the LORD, and he gathered seventy men from the elders of the people and stood them round the tent.	
Num 11:25	וַיֵּרֶד יְהוָה בְּעָנָן וַיְדַבֵּר אֵלָיו וַיֹּאצֵּל מִן-הַרוּחַ אֲשֶׁר עָלָיו וַיִּתֵּן עַל-שִׁבְעִים אִישׁ הַזְּקֵנִים וַיְהִי כִּנְזֹחַ עֲלֵיהֶם הַרוּחַ וַיִּתְנַבְּאוּ וְלֹא יִסְפוּ:	And the LORD came down in the cloud and spoke to him, and he took back <i>some</i> of the spirit which <i>was</i> on him, and he gave <i>it</i> to the seventy men of the elders. And it came to pass <i>that</i> as the spirit rested on them, they prophesied, but <u>they did not repeat it</u> .	they did not repeat: either from <i>יָסַף, yasaf, to repeat</i> , with MT pointing and [AnLx], or from <i>יָסַף, suf, re-pointing as יָסַפוּ, to come to an end</i> , the cognate Chaldee verb specifically applying to the context of prophecy, Dan 4:33. AV differs, taking the alternative.
Num 11:26	וַיִּשְׁאַרוּ שְׁנֵי-אֲנָשִׁים בְּמַחֲנֶה שֵׁם הָאֶחָד אֶלְדָּד וְשֵׁם הַשֵּׁנִי מֵדָד וַתָּנַח עֲלֵיהֶם הַרוּחַ וְהֵמָּה בְּכַתְּבִים וְלֹא יֵצְאוּ הָאֹהֶל וַיִּתְנַבְּאוּ בְּמַחֲנֶה:	And two men remained in the camp. The name of one <i>was</i> Eldad and the name of the <u>other</u> <i>was</i> Medad, and the spirit rested on them, and they <i>were</i> in the <u>records</u> , and they did not go out to the tent but prophesied in the camp.	other ← <i>second</i> . <hr/> records ← <i>(things) written</i> .
Num 11:27	וַיֵּרֶץ הַנְּעָר וַיִּגֵּד לְמֹשֶׁה וַיֹּאמֶר אֶלְדָּד וּמֵדָד מִתְנַבְּאִים בְּמַחֲנֶה:	And a <u>young boy</u> ran and told Moses and said, “Eldad and Medad are prophesying in the camp.”	a young boy ← <i>the young boy</i> . An unexpected definite article. See Gen 22:9.

Num 11:28	וַיַּעַן יְהוֹשֻׁעַ בֶּן־נֹון מִשְׁרַת מֹשֶׁה מִבְּחָרָיו וַיֹּאמֶר אֲדֹנָי מֹשֶׁה כִּלְאַם:	Then Joshua the son of Nun, a servant of Moses, <i>one</i> of his young men, answered and said, “My lord Moses, <u>forbid</u> them.”	forbid ← <i>restrain</i> .
Num 11:29	וַיֹּאמֶר לוֹ מֹשֶׁה הַמְקַנָּא אֶתָּה לִי וּמִי יִתֵּן כָּל־עַם יְהוָה נְבִיאִים כִּי־יִתֵּן יְהוָה אֶת־רוּחוֹ עֲלֵיהֶם:	And Moses said to him, “Are you envious on my behalf? If <u>only</u> all the LORD's people <i>were</i> prophets <i>and</i> that the LORD would put his spirit on them.”	if only ← <i>and who will give?</i>
Num 11:30	וַיֵּאסֶף מֹשֶׁה אֶל־הַמַּחֲנֶה הוּא וְזִקְנֵי יִשְׂרָאֵל:	Then Moses <u>joined the camp gathering</u> – he and the elders of Israel.	joined the camp gathering ← <i>was gathered to the camp</i> .
Num 11:31	וְרוּחַ נֹסַע מֵאֵת יְהוָה וַיָּגֵז שָׁלוּיִם מִן־הַיָּם וַיִּטֵּשׂ עַל־הַמַּחֲנֶה כְּדָרָךְ יוֹם כֹּה וּכְדָרָךְ יוֹם כֹּה סְבִיבוֹת הַמַּחֲנֶה וּכְאַמְתֵּיִם עַל־פְּנֵי הָאָרֶץ:	Then a wind <u>was brought into motion</u> by the LORD, and it brought quails from the sea, and it released <i>them</i> at the camp, at about a day's journey on one side and at about a day's journey on the other side, around the camp, and about two cubits <i>high</i> on the surface of the land.	was brought into motion by ← <i>moved from</i> . <i>Qal</i> for passive of <i>hiphil</i> . Compare Ex 20:5, Deut 5:9. cubit: about 18 inches or 45 cm.
Num 11:32	וַיִּקָּם הָעָם כָּל־הַיּוֹם הַהוּא וְכָל־הַלַּיְלָה וְכָל יוֹם הַמַּחֲרֹת וַיֵּאסְפוּ אֶת־הַשָּׁלוּ הַמְמַעֵיט אֶסְף עֲשָׂרָה חֲמֹרִים וַיִּשְׁטְחוּ לָהֶם שְׂטוּחַ סְבִיבוֹת הַמַּחֲנֶה:	And the people were up all that day and all the night and all the next day, and they gathered the quail, and he who <i>gathered</i> little gathered ten <i>homers</i> , and they <u>spread them out wholesale</u> around the camp.	homer: about 60 imperial gallons or 270 litres. spread ... out wholesale: infinitive absolute. them: we take לָהֶם, <i>lahem</i> , as the direct object. Compare Job 12:23 for ↗
Num 11:33	הַבָּשָׂר עוֹדְנָנוּ בֵּין שִׁנְיָהֶם טָרִם יִפְרַת וְאַף יְהוָה חָרָה בְּעַם וַיִּדֹּף יְהוָה בְּעַם מִכָּה רַבָּה מְאֹד:	The meat <i>was</i> already between their teeth before it was cut <i>up</i> , and the LORD's anger was kindled against the people, and the LORD struck <u>the people with a very great blow</u> .	↳ similar usage. AV differs (<i>for themselves</i>). the people <i>with</i> a very great blow ← <i>a very great blow on the people</i> .
Num 11:34	וַיִּקְרָא אֶת־שֵׁם־הַמָּקוֹם הַהוּא קִבְרוֹת הַתְּאֹוָה כִּי־שָׁם קִבְרוּ אֶת־הָעַם הַמְתַּאֲוִים:	And he named that place Kibroth-Hattaavah, for there they buried the people who had a craving.	
Num 11:35	מִקְבְּרוֹת הַתְּאֹוָה נָסְעוּ הָעַם חֲצֵרוֹת וַיְהִיו בְּחֲצֵרוֹת: פ	From Kibroth-Hattaavah the people moved on <i>to</i> Hazeroth, and in Hazeroth they stayed.	in Hazeroth they stayed ← <i>they were in Hazeroth</i> . Otiose, but compare Gen 12:5.
Num 12:1	וַתְּדַבֵּר מִרְיָם וְאַהֲרֹן בְּמֹשֶׁה עַל־אֲדוֹת הָאִשָּׁה הַכְּשִׁית אֲשֶׁר לָקַח כִּי־אִשָּׁה כְּשִׁית לָקַח:	Then Miriam and Aaron spoke against Moses because of the Ethiopian woman whom he had taken <i>in marriage</i> , because he had taken an Ethiopian woman.	

Num 12:2	וַיֹּאמְרוּ הֲרַק אֲדָבֶמְשֶׁה דְבָר יְהוָה הֲלֹא גַם-בָּנוּ דְבָר וַיִּשְׁמַע יְהוָה:	And they said, “Has the LORD only ever spoken to Moses? Has he not also spoken to us?” And the LORD heard <i>it</i> .	
Num 12:3	וְהָאִישׁ מֹשֶׁה *עָנוּ** עָנִיו מְאֹד מִכָּל הָאָדָם אֲשֶׁר עַל-פְּנֵי הָאֲדָמָה: ס	Now the man Moses <i>was</i> very meek, more <i>so</i> than <u>any</u> man on the face of the <u>earth</u> .	meek: we, with [AnLx], take the <i>qeré</i> as a (needless) variant spelling of the <i>ketiv</i> . <hr/> any ← <i>every</i> . <hr/> earth ← <i>ground</i> .
Num 12:4	וַיֹּאמֶר יְהוָה פְּתְאֹם אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן וְאֶל-מִרְיָם צֵאוּ שְׁלֹשְׁתֵּיכֶם אֶל-אֹהֶל מוֹעֵד וַיֵּצְאוּ שְׁלֹשָׁתָם:	Then the LORD said all of a sudden to Moses and to Aaron and to Miriam, “Go out, the three of you, to the tent of contact.” And the three of them went out.	then: wider use of the <i>vav</i> .
Num 12:5	וַיֵּרֶד יְהוָה בְּעַמּוּד עָנָן וַיַּעֲמֵד פְּתַח הָאֹהֶל וַיִּקְרָא אֶהֱרֹן וּמִרְיָם וַיֵּצְאוּ שְׁנֵיהֶם:	Then the LORD came down in a column of cloud and stood <i>at</i> the entrance to the tent, and he called Aaron and Miriam, and they both came out.	then: wider use of the <i>vav</i> .
Num 12:6	וַיֹּאמֶר שְׁמְעוּ-נָא דְבָרִי אִם-יְהִיֶּה נְבִיאֲכֶם יְהוָה בְּמִרְאָה אֵלָיו אֶתְוַדַּע בְּחִלּוֹם אֲדַבְּרֶבּוּ:	And he said, “Just hear my words. If there is a prophet of yours <i>here</i> , I, the LORD, will make myself known to him in a vision, And I will speak to him in a dream.	
Num 12:7	לֹא-כֵן עֲבָדֵי מֹשֶׁה בְּכָל-בֵּיתִי נֶאֱמָן הוּא:	<i>But</i> not so <i>with</i> my servant Moses. He <i>is</i> faithful over all my house.	
Num 12:8	פֶּה אֶל-פֶּה אֲדַבְּרֶבּוּ וּמִרְאָה וְלֹא בְּחִידָת וּתְמִנַת יְהוָה יִבִּיט וּמִדּוּעַ לֹא יֵרְאוּם לְדַבֵּר בְּעַבְדֵי בְּמֹשֶׁה:	I will speak with him mouth to mouth, And <i>in</i> an appearance, and not in riddles, And he will behold the likeness of the LORD. Now why were you not afraid To speak against my servant Moses?”	now: wider use of the <i>vav</i> .
Num 12:9	וַיַּחַר אַף יְהוָה בָּם וַיִּלְךְ:	And the LORD's anger was kindled against them, and he departed.	
Num 12:10	וְהָעָנָן סָר מֵעַל הָאֹהֶל וְהִנֵּה מִרְיָם מְצֻרַעַת כְּשֶׁלֶג וַיִּפֹּן אַהֲרֹן אֶל-מִרְיָם וְהִנֵּה מְצֻרַעַת:	And the cloud departed from the tent, and the next thing that <i>happened</i> was that Miriam became as leprous as snow, and Aaron looked at Miriam, and he saw that <i>she</i> was leprous.	the next thing that <i>happened</i> was that ← <i>behold</i> . <hr/> looked at ← <i>turned to</i> , but with connotations of <i>looking</i> . <hr/> he saw that ← <i>behold</i> .

Num 12:11	וַיֹּאמֶר אֶהְרֹן אֶל־מֹשֶׁה בִּי אֲדֹנָי אֵל־נָא תִשֶׁת עָלֵינוּ חַטָּאת אֲשֶׁר נִזְאַלְנוּ וְאֲשֶׁר חָטָאנוּ:	And Aaron said to Moses, “O my lord, please do not lay sin upon us, in that we have been foolish and in that we have sinned.	
Num 12:12	אֶל־נָא תְהִי כַּמֶּת אֲשֶׁר בְּצֵאתוֹ מִרְחֹם אִמּוֹ וַיֹּאכַל חֲצִי בְשָׂרוֹ:	Let her not be as <i>one</i> dead concerning whom, when he came out of {P: our} [M: his] mother's womb, half {P: our} [M: his] <u>flesh</u> was consumed.”	An amendment by the Sopherim. We reverse the change. See [CB] App. 33. P= בשרנו ... אמנו. AV differs. flesh: standing for <i>generation of siblings</i> .
Num 12:13	וַיִּצְעַק מֹשֶׁה אֶל־יְהוָה לֵאמֹר אֵל נָא רַפֵּא נָא לָהּ: פ	And Moses cried out to the LORD and said, “O GOD, please heal her, please.”	
Num 12:14	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאֶבְיָה יָרֵק יָרֵק בְּפָנֶיהָ הֲלֵא תִכְלֵם שִׁבְעַת יָמִים תִּסָּגֵר שִׁבְעַת יָמִים מִחוּץ לַמַּחֲנֶה וְאַחַר תֵּאָסֵף:	Then the LORD said to Moses, “If her father had <u>just spat</u> in her face, would she not have been ashamed for seven days? Let her be shut away for seven days outside the camp, and afterwards be <u>assimilated again</u> .”	if: conditional use of the <i>vav</i> . just spat: infinitive absolute. assimilated ← <i>gathered</i> .
Num 12:15	וַתִּסָּגֵר מִרְיָם מִחוּץ לַמַּחֲנֶה שִׁבְעַת יָמִים וְהָעָם לֹא נָסַע עַד־הָאָסֵף מִרְיָם:	So Miriam was shut away outside the camp for seven days, and the people did not move on until Miriam was <u>assimilated again</u> .	assimilated ← <i>gathered</i> .
Num 12:16	וְאַחַר נָסְעוּ הָעָם מִחֲצֵרוֹת וַיַּחֲנוּ בְּמִדְבַר פָּאֲרָן: פ	And afterwards the people moved from Hazeroth and encamped in the Desert of Paran.	
Num 13:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Num 13:2	שְׁלַח־לְךָ אַנְשִׁים וַיִּתְרוּ אֶת־אֶרֶץ כְּנָעַן אֲשֶׁר־אֲנִי נֹתֵן לְבְנֵי יִשְׂרָאֵל אִישׁ אֶחָד אִישׁ אֶחָד לְמִטָּה אֲבֹתָיו תִּשְׁלְחוּ כָּל נָשִׂיא בְּהֵם:	“Send men on your behalf to spy out the land of Canaan, which I am giving to the sons of Israel. They will send <u>one man</u> per tribe of his fathers. <u>They will each be</u> a leader in that <u>company</u> .”	one man ← <i>one man, one man</i> . each ← <i>all</i> . in that <i>company</i> ← <i>among them</i> .
Num 13:3	וַיִּשְׁלַח אֹתָם מֹשֶׁה מִמִּדְבַר פָּאֲרָן עַל־פִּי יְהוָה כָּלָם אַנְשִׁים רָאשֵׁי בְנֵי־יִשְׂרָאֵל הֵמָּה:	So Moses sent them from the Desert of Paran at the <u>command</u> of the LORD. All of them <u>were</u> men who <u>were</u> heads of the sons of Israel.	command ← <i>mouth</i> .
Num 13:4	וְאֵלֶּה שְׁמוֹתָם לְמִטָּה רְאוּבֵן שִׁמוֹעַ בֶּן־זַכּוּר:	And these <i>are</i> their names. For the tribe of Reuben, Shammua the son of Zaccur.	
Num 13:5	לְמִטָּה שִׁמְעוֹן שָׁפַט בֶּן־חֹרִי:	For the tribe of Simeon, Shaphat the son of Hori.	
Num 13:6	לְמִטָּה יְהוּדָה כָּלֵב בֶּן־יִפְנֶה:	For the tribe of Judah, Caleb the son of Jephunneh.	

Num 13:7	לְמַטֵּה יִשָּׁשכָר יִגָּאל בֶּן־יוֹסֵף:	For the tribe of Issachar, Igal the son of Joseph.	
Num 13:8	לְמַטֵּה אֶפְרַיִם הוֹשֵׁעַ בֶּן־נּוּן:	For the tribe of Ephraim, <u>Hoshea</u> the son of Nun.	Hoshea: AV= <i>Oshea</i> here. The same Hebrew spelling as <i>Hosea</i> of Hos 1:1. In Num 13:16, the man is renamed <i>Joshua</i> (the traditional English name).
Num 13:9	לְמַטֵּה בְנִימִן פִּלְטִי בֶן־רָפוּא:	For the tribe of Benjamin, Palti the son of Raphu.	
Num 13:10	לְמַטֵּה זְבוּלוּן גַּדִּיאל בֶּן־סוּדִי:	For the tribe of Zebulun, Gaddiel the son of Sodi.	
Num 13:11	לְמַטֵּה יוֹסֵף לְמַטֵּה מְנַשֶּׁה גַּדִּי בֶן־סוּסִי:	For the tribe of Joseph, for the tribe of Manasseh, Gaddi the son of Susi.	
Num 13:12	לְמַטֵּה דָן עַמִּיאל בֶּן־גַּמְלִי:	For the tribe of Dan, Ammiel the son of Gemalli.	
Num 13:13	לְמַטֵּה אָשֶׁר סֶתוּר בֶּן־מִיכָאֵל:	For the tribe of Asher, <u>Sethur</u> the son of Michael.	Sethur: the gematria of this name = 60 + 400 + 6 + 200 = 666.
Num 13:14	לְמַטֵּה נַפְתָּלִי נַחְבִּי בֶן־וּפְסִי:	For the tribe of Naphtali, Nahbi the son of Vophsi.	
Num 13:15	לְמַטֵּה גָד גְּאוּאֵל בֶּן־מָכִי:	For the tribe of Gad, Geuel the son of Machi.	
Num 13:16	אֵלֶּה שְׁמוֹת הָאֲנָשִׁים אֲשֶׁר־שָׁלַח מֹשֶׁה לְתוֹר אֶת־הָאָרֶץ וַיִּקְרָא מֹשֶׁה לְהוֹשֵׁעַ בֶּן־נּוּן יְהוֹשֻׁעַ:	Those <i>are</i> the names of the men whom Moses sent to spy out the land, and Moses called <u>Hoshea</u> the son of Nun <u>Joshua</u> .	Hoshea: see Num 13:8. Joshua: see Ex 17:9. AV= <i>Jehoshua</i> here, which is closer to the Hebrew, but <i>Joshua</i> for the same spelling in Num 14:6 and elsewhere.
Num 13:17	וַיִּשְׁלַח אֹתָם מֹשֶׁה לְתוֹר אֶת־אָרֶץ כְּנָעַן וַיֹּאמֶר אֲלֵהֶם עֲלוּ זֶה בְּנֹגֵב וְעֲלִיתֶם אֶת־הָהָר:	And Moses sent them to spy out the land of Canaan, and he said to them, “Go up here in the south and go up the mountain,	
Num 13:18	וּרְאִיתֶם אֶת־הָאָרֶץ מַה־הִיא וְאֶת־הָעָם הַיֹּשֵׁב עָלֶיהָ הֲחַזֵּק הוּא הֲרַפָּה הַמְעַט הוּא אִם־רַב:	and see what the land <i>is like</i> , and the people living on it, whether they <i>are</i> strong or weak, whether they <i>are</i> few or many,	
Num 13:19	וּמַה הָאָרֶץ אֲשֶׁר־הוּא יֹשֵׁב בָּהּ הֲטוֹבָה הוּא אִם־רָעָה וּמַה הָעָרִים אֲשֶׁר־הוּא יֹשֵׁב בָּהֶנָּה הֲבִמְחֻנִים אִם בְּמִבְצָרִים:	and what the land <i>is like</i> which they are living on, whether it <i>is</i> good or bad, and what the cities <i>are like</i> which they are living in, whether they <i>are</i> in encampments or in fortifications,	

Num 13:20	<p>וּמָה הָאָרֶץ הַשְּׂמֵנָה הוּא אִם-רְזָה הִישָׁבָה עַל אִם-אֵין וְהִתְחַזְּקוּתֶם וּלְקַחְתֶּם מִפְּרֵי הָאָרֶץ וְהַיָּמִים יָמֵי בְּכוּרֵי עֲנָבִים:</p>	<p>and what the land <i>is like as to</i> whether it <i>is</i> <u>fertile or barren</u>, whether there are trees in it or not. So take courage, and take <i>some</i> of the fruit of the land.” Now the days <i>were</i> the days of the firstfruits of the grapes.</p>	<p>fertile or barren ← <i>fat or lean</i>.</p>
Num 13:21	<p>וַיַּעֲלוּ וַיִּתְרוּ אֶת-הָאָרֶץ מִמִּדְבַּר-צִן עַד-רְחֹב לְבָא חַמַּת:</p>	<p>So they went up and spied out the land from the Desert of Zin to Rehob, as <i>one</i> goes to Hamath.</p>	
Num 13:22	<p>וַיַּעֲלוּ בְּנֵגֵב וַיָּבֹאוּ עַד-חֶבְרוֹן וְשֵׁם אַחִימָן שֵׁשַׁי וְתַלְמַי יְלִידֵי הָעֵנָק וְחֶבְרוֹן שִׁבַּע שָׁנִים נִבְנְתָה לִפְנֵי צֶעַן מִצְרַיִם:</p>	<p>And they went up in the south and came to Hebron, where Ahiman, Sheshai and Talmai <i>are</i> – <u>Anak's</u> offspring. And Hebron was built seven years before Zoan <u>in Egypt</u>.</p>	<p>Anak ← <i>the Anak</i>. in Egypt ← <i>of Egypt</i>. Wider use of the construct state.</p>
Num 13:23	<p>וַיָּבֹאוּ עַד-נַחַל אֶשְׁכּוֹל וַיִּכְרְתוּ מִשָּׁם זְמוּרָה וְאֶשְׁכּוֹל עֲנָבִים אֶחָד וַיִּשְׂאֶהוּ בַמּוֹט בְּשָׁנִים וּמִן-הָרְמָנִים וּמִן-הַתְּאֵנִים:</p>	<p>And they came to the Brook of Eshcol, and they cut down a branch from there, and one bunch of grapes, and they carried it by pole with two <i>of them</i>, <u>with</u> some pomegranates and some figs.</p>	<p>with ← <i>and</i>. Wider use of the <i>vav</i>.</p>
Num 13:24	<p>לְמָקוֹם הַהוּא קָרָא נַחַל אֶשְׁכּוֹל עַל אֲדוּת הָאֶשְׁכּוֹל אֲשֶׁר-כָּרְתוּ מִשָּׁם בְּנֵי יִשְׂרָאֵל:</p>	<p>They called that place the Brook of Eshcol because of the bunch of grapes which the sons of Israel cut down <u>there</u>.</p>	<p>there ← <i>from there</i>.</p>
Num 13:25	<p>וַיָּשׁוּבוּ מִתּוֹר הָאָרֶץ מִקֵּץ אַרְבָּעִים יוֹם:</p>	<p>Then they came back from spying out the land after forty days.</p>	
Num 13:26	<p>וַיֵּלְכוּ וַיָּבֹאוּ אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן וְאֶל-כָּל-עֵדֶת בְּנֵי-יִשְׂרָאֵל אֶל-מִדְבַּר פָּאֲרָן קָדְשָׁה וַיִּשִׁיבוּ אוֹתָם דְּבַר וְאֶת-כָּל-הָעֵדָה וַיִּרְאוּם אֶת-פְּרֵי הָאָרֶץ:</p>	<p>And they departed and came <i>back</i> to Moses and Aaron and the whole congregation of the sons of Israel, to the Desert of Paran, to Kadesh, and they reported back to them and the whole congregation, and they showed them the fruit of the land.</p>	
Num 13:27	<p>וַיְסַפְּרוּ-לוֹ וַיֹּאמְרוּ בָּאוּ אֶל-הָאָרֶץ אֲשֶׁר שְׁלַחְתָּנוּ וְגַם זָבַת חֶלֶב וּדְבַשׁ הוּא וְזֶה-פְּרִיָּהּ:</p>	<p>And they related <i>it</i> to him and said, “We came to the land to which you sent us, and indeed it is <u>flowing with</u> milk and honey, and this <i>is</i> its fruit.</p>	<p>flowing with ← <i>flowing of</i>. Wider use of the construct state.</p>

Num 13:28	אָפֶס כִּי־עַז הָעָם הַיֹּשֵׁב בְּאֶרֶץ וְהָעָרִים בְּצָרוֹת גְּדוֹלָה מְאֹד וְגַם־יְלָדֵי הָעַנֹּק רָאִינוּ שָׁם:	However, the people who live in the land <i>are</i> strong, and the cities are fortified <i>and are</i> very great, and we also saw the offspring of Anak there.	
Num 13:29	עַמְלֵק יוֹשֵׁב בְּאֶרֶץ הַנֶּגֶב וְהַחִתִּי וְהַיְבוּסִי וְהָאֱמֹרִי יוֹשֵׁב בְּהָר וְהַכְּנַעֲנִי יֹשֵׁב עַל־הַיָּם וְעַל יַד הַיַּרְדֵּן:	Amalek lives in the land to the south, and the Hittite and the Jebusite and the Amorite live in the mountainous <i>area</i> , and the Canaanite lives by the sea and by the side of the Jordan.”	Amorite: see Gen 10:16.
Num 13:30	וַיִּהְיֶה כָּל־בְּלִבְ אֶת־הָעָם אֶל־מֹשֶׁה וַיֹּאמֶר עָלָה נַעֲלֶה וְיִרְשָׁנוּ אַתָּה כִּי־יָכוֹל נוֹכַל לָהּ:	Then Caleb silenced the people before Moses, and he said, “We <i>can</i> certainly go up and inherit it, for we will certainly overpower it.”	we <i>can</i> certainly go up and inherit ... we will certainly overpower: both infinitive absolute.
Num 13:31	וְהָאֲנָשִׁים אֲשֶׁר־עָלוּ עִמּוֹ אָמְרוּ לֹא נוֹכַל לַעֲלוֹת אֶל־הָעָם כִּי־חֹזֵק הוּא מִמֶּנּוּ:	But the men who went up with him said, “We cannot go up to the people, for they <i>are</i> stronger than us.”	than us: or, if the reader prefers, <i>than we</i> .
Num 13:32	וַיֹּצִיאוּ דְבַת הָאָרֶץ אֲשֶׁר תָּרּוּ אֹתָהּ אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבְרָנוּ בָּהּ לְתוֹר אֹתָהּ אָרֶץ אֲכָלֶת יוֹשְׁבֶיהָ הוּא וְכָל־הָעָם אֲשֶׁר־רָאִינוּ בְּתוֹכָהּ אַנְשֵׁי מְדוֹת:	And they propounded a <u>slander</u> to the sons of Israel <u>concerning</u> the land which they had spied out, and they said, “The land which we crossed over to spy it out <i>is</i> a land which consumes its inhabitants, and all the people we saw in it <i>were</i> men of <u>great stature</u> .”	slander ... concerning ← <i>slander of</i> . Wider use of the construct state. <hr/> stature ← <i>measure</i> .
Num 13:33	וַשֵּׁם רָאִינוּ אֶת־הַנְּפִילִים בְּנֵי עַנֹּק מִן־הַנְּפִילִים וְנָהִי בְּעֵינֵינוּ כְּחַגְגָּבִים וְכֵן הָיִינוּ בְּעֵינֵיהֶם:	And we saw the Nephilim – the sons of Anak <i>who spring</i> from the Nephilim – and in our sight we were like grasshoppers, and so we were in their sight.”	Nephilim (2x): see Gen 6:4, and in the NT 1 Pet 3:20, 2 Pet 2:10, 1 John 4:1, Jude 1:6.
Num 14:1	וַתִּשָּׂא כָל־הָעֵדָה וַיִּתְּנוּ אֶת־קוֹלָם וַיִּבְכּוּ הָעָם בַּלַּיְלָה הַהוּא:	Then the whole congregation raised their voice and gave vent <i>to it</i> , and the people wept that night.	raised their voice and gave vent ← <i>raised and gave their voice</i> .
Num 14:2	וַיִּלְנְנוּ עַל־מֹשֶׁה וְעַל־אַהֲרֹן כָּל־ בְּנֵי יִשְׂרָאֵל וַיֹּאמְרוּ אֲלֵהֶם כָּל־הָעֵדָה לוֹ־מָתָנוּ בְּאֶרֶץ מִצְרַיִם אוֹ בַּמִּדְבָּר הַזֶּה לוֹ־מָתָנוּ:	And all the sons of Israel murmured against Moses and against Aaron, and all the congregation said to them, “If only we had died in the land of Egypt, or if only we had died in this desert.	
Num 14:3	וְלָמָּה יְהוָה מְבִיא אֹתָנוּ אֶל־הָאָרֶץ הַזֹּאת לְנַפֵּל בְּחַרְב נָשִׁינוּ וְטַפְּנוּ יִהְיוּ לְבֹז הָלוֹא טוֹב לָנוּ שׁוּב מִצְרָיִם:	Why is the LORD bringing us to this land to fall by the sword? Our wives and our children will be a spoil. Would it not <i>be</i> good for us to return to Egypt?”	

Num 14:4	וַיֹּאמְרוּ אִישׁ אֶל-אָחִיו נָתַנָּה רֹאשׁ וּנְשׁוּבָה מִצְרָיִם: :רֹאשׁ וּנְשׁוּבָה מִצְרָיִם:	And <i>one</i> man would say to another, “Let us appoint a head and return to Egypt.”	<i>one</i> man would say to another ← <i>each (man) said to his brother</i> , but the expression is idiomatic, as in Gen 26:31.
Num 14:5	וַיִּפְּלּוּ מֹשֶׁה וְאַהֲרֹן עַל-פְּנֵיהֶם לִפְנֵי כָל-קְהַל עֵדֶת בְּנֵי יִשְׂרָאֵל:	At this Moses and Aaron fell face down before the whole assembly of the congregation of the sons of Israel.	at this: wider use of the <i>vav</i> . face down ← <i>on their faces</i> . whole ... Israel: in a chain of four construct states.
Num 14:6	וַיְהוֹשֻׁעַ בֶּן-נֹון וְכָלֵב בֶּן-יִפְתָּה מִזֵּה הַתַּרְיִם אֶת-הָאָרֶץ קָרְעוּ בְּגָדֵיהֶם:	And Joshua the son of Nun and Caleb the son of Jephunneh, <i>who were</i> of those who spied out the land, tore their clothes,	
Num 14:7	וַיֹּאמְרוּ אֶל-כָּל-עֵדֶת בְּנֵי-יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבַרְנוּ בָּהּ לְתוֹר אֲתָהּ טוֹבָה הָאָרֶץ מְאֹד מְאֹד:	and they spoke to the whole congregation of the sons of Israel, and they said, “The land which we crossed to spy it out <i>is</i> a very, very good land.	
Num 14:8	אִם-חָפֵץ בָּנוּ יְהוָה וְהָבִיא אֶתְנוּ אֶל-הָאָרֶץ הַזֹּאת וּנְתַנָּה לָנוּ אָרֶץ אֲשֶׁר-הִיא זָבֵת חֶלֶב וְדָבָשׁ:	If the LORD takes delight in us, he will bring us to this land, and he will give it to us – a land which is flowing with milk and honey.	
Num 14:9	אַךְ בִּיהוָה אֶל-תִּמְרְדוּ וְאַתֶּם אֶל-תִּירְאוּ אֶת-עַם הָאָרֶץ כִּי לְחַמְנוּ הֵם סָר צֶלֶם מַעְלֵיהֶם וַיְהוֹה אֶתְנוּ אֶל-תִּירָאִים:	But do not rebel against the LORD and do not fear the people of the land, for they <i>are</i> our warfare, and their defence is departing from them, and the LORD <i>is</i> with us. Do not fear them.”	warfare: or <i>bread</i> , as AV, but we take the word as from <i>לחם</i> , as in Judg 5:8. So AV differs. defence ← <i>shadow</i> , metaphorically <i>covering, shelter</i> , so <i>protection, defence</i> ; see [AnLx].
Num 14:10	וַיֹּאמְרוּ כָל-הָעֵדָה לְרָגוּם אֲתֶם בְּאַבְנִים וּכְבוֹד יְהוָה נִרְאָה בְּאֵהָל מוֹעֵד אֶל-כָּל-בְּנֵי יִשְׂרָאֵל: פ	Then all the congregation spoke for stoning them, when the glory of the LORD appeared in the tent of contact to all the sons of Israel.	stoning: the expression is as in Lev 24:23.
Num 14:11	וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה עַד-אַנְהוּ יִנְאַצְנִי הָעַם הַזֶּה וְעַד-אַנְהוּ לֹא-יֵאֱמִינוּ בִּי בְּכָל הָאֵתוֹת אֲשֶׁר עָשִׂיתִי בְּקִרְבּוֹ:	And the LORD said to Moses, “How long will this people despise me? And how long will they not believe in me, despite all the signs which I have performed in <i>their</i> midst?”	despise: AV differs (<i>provoke</i>), not supported by [AnLx]. Similarly in Num 14:23, Num 16:30. their ← <i>its</i> , referring to <i>this people</i> . Similarly in the next verse.
Num 14:12	אֶכְנֶה בְּדַבָּר וְאוֹרְשָׁנוּ וְאַעֲשֶׂה אֹתְךָ לְגוֹי-גָּדוֹל וְעָצוּם מִמֶּנּוּ:	I will strike them with a plague, and I will disinherit them, and I will make <i>just you</i> a people greater and more powerful <i>than them</i> .”	you: singular. than them: or, if the reader prefers, <i>than they</i> .
Num 14:13	וַיֹּאמֶר מֹשֶׁה אֶל-יְהוָה וְשָׁמְעוּ מִצְרַיִם כִּי-הֵעֲלִיתָ בְּכַחֲךָ אֶת-הָעַם הַזֶּה מִקְרַבּוֹ:	Then Moses said to the LORD, “Then Egypt will hear that you brought this people up from its midst by your power,	

Num 14:14	<p>וְאָמְרוּ אֶל-יֹשְׁבֵי הָאָרֶץ הַזֹּאת שָׁמְעוּ כִּי-אַתָּה יְהוָה בְּקִרְבֵּי הָעָם הַזֶּה אֲשֶׁר-עֵין בְּעֵין נִרְאָה אַתָּה יְהוָה וְעַנְנְךָ עֹמֵד עֲלֵהֶם וּבַעֲמֹד עֵנָן אַתָּה הֹלֵךְ לִפְנֵיהֶם יוֹמָם וּבַעֲמֹד אֵשׁ לַיְלָה:</p>	<p>and they will tell <i>of it</i> to the inhabitants of this land, <i>who</i> have heard that you <i>are</i> the LORD in the midst of this people, <i>and</i> that you appeared, O LORD, eye to eye, and <i>how</i> your cloud would remain on them, and in the column of the cloud you would go before them by day, and in the column of fire <i>by</i> night.</p>	<p>inhabitants ← <i>inhabitant</i>. <hr/> you appeared: we take נִרְאָה אַתָּה as an uncontracted form of נִרְאִיתָ.</p>
Num 14:15	<p>וְהִמַּתָּה אֶת-הָעָם הַזֶּה כְּאִישׁ אֶחָד וְאָמְרוּ הַגּוֹיִם אֲשֶׁר-שָׁמְעוּ אֶת-שִׁמְעֶךָ לֵאמֹר:</p>	<p>If you kill this people <u>down to the last man</u>, the Gentiles who have heard of your fame will speak and say,</p>	<p>down to the last man ← <i>as one man</i>.</p>
Num 14:16	<p>מִבְּלֹתֵי יִכְלֹת יְהוָה לְהַבִּיאַ אֶת-הָעָם הַזֶּה אֶל-הָאָרֶץ אֲשֶׁר-נִשְׁבַּע לָהֶם וַיִּשְׁחָטֵם בַּמִּדְבָּר:</p>	<p>‘It is for lack of ability of the LORD to bring this people to the land which he promised by an oath to them that he slaughtered them in the desert.’</p>	
Num 14:17	<p>וְעַתָּה יַגְדֵּל-נָא כֹחַ אֲדֹנָי כְּאִשֶׁר דִּבַּרְתָּ לֵאמֹר:</p>	<p>So now, please let <i>your</i> power be great, O LORD*, as you have spoken and said,</p>	<p>LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i>, to אֲדֹנָי, <i>Adonai</i>. See Gen 18:3 and [CB] App. 32.</p>
Num 14:18	<p>יְהוָה אַרְךָ אֲפַיִם וּרְבִחֶסֶד נִשְׂא עֵון וּפְשָׁע וְנִקְהָ לֹא יִנְקָה פְקֹד עֵון אָבוֹת עַל-בָּנִים עַל-שְׁלֵשִׁים וְעַל-רִבְעִים:</p>	<p>‘The LORD <i>is</i> longsuffering and great in mercy, bearing iniquity and transgression, but <u>he</u> certainly will not declare <i>them</i> innocent, visiting the iniquity of the fathers on sons, on the third generation, and on the fourth generation.’</p>	<p>in mercy ← <i>of mercy</i>. Wider use of the construct state. <hr/> he certainly will not declare <i>them</i> innocent: infinitive absolute.</p>
Num 14:19	<p>סַלַּח-נָא לְעֵון הָעָם הַזֶּה כְּגִדְלֵי חֶסֶדְךָ וּכְאִשֶׁר נִשְׁאַתָּה לְעָם הַזֶּה מִמִּצְרַיִם וְעַד-הֵנָּה:</p>	<p>Please forgive the iniquity of this people according to <u>your great kindness</u>, and as you have borne with this people from Egypt to here.”</p>	<p>your great kindness ← <i>the greatness of your kindness</i>, a reverse Hebraic genitive.</p>
Num 14:20	<p>וַיֹּאמֶר יְהוָה סַלַּחְתִּי בְּדַבְרְךָ:</p>	<p>Then the LORD said, “I have forgiven <i>them</i> in accordance with your <u>request</u>.”</p>	<p>request ← <i>word</i>.</p>
Num 14:21	<p>וְאוֹלָם חִי-אַנִּי וַיִּמְלֵא כְבוֹד-יְהוָה אֶת-כָּל-הָאָרֶץ:</p>	<p>But, <i>as</i> I live, <u>the whole earth will be filled with the glory of the LORD</u>.</p>	<p>the whole earth will be filled <i>with</i> the glory of the LORD: compare Ps 72:19.</p>
Num 14:22	<p>כִּי כָל-הָאֲנָשִׁים הָרְאִים אֶת-כְּבוֹדִי וְאֶת-אֲתֹתַי אֲשֶׁר-עָשִׂיתִי בְּמִצְרַיִם וּבַמִּדְבָּר וַיִּנְסוּ אֹתִי זֶה עָשָׂר פְּעָמִים וְלֹא שָׁמְעוּ בְּקוֹלִי:</p>	<p>Nevertheless, all the men who, seeing my glory and my signs which I performed in Egypt and in the desert, <u>still</u> tempted me these ten times and did not <u>heed</u> <u>me</u></p>	<p>still ← <i>and</i>. Wider use of the <i>vav</i>, in conjunction with <i>nevertheless</i>. <hr/> heed me ← <i>hear my voice</i>.</p>

Num 14:23	אֲסִירָאוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְתָּם וְכָל־מִנְאֲצֵי לֹא יִרְאוּהָ:	will certainly not see the land <i>about</i> which I swore to their fathers, and all those who despise me will not see it.	will certainly not see: standing for <i>if they ... may God do this to me</i> . Strong denial using an abbreviation of the oath formula of 2 Sam 3:35. <hr/> despise: as in Num 14:11.
Num 14:24	וְעַבְדִּי כָלֵב עֶקֶב הִיְתָה רוּחַ אַחֲרָת עִמּוֹ וַיִּמְלֵא אַחֲרָי וְהִבִּיאֲתִיו אֶל־הָאָרֶץ אֲשֶׁר־בָּא שָׁמָּה וְזָרְעוּ יִרְשָׁנָה:	But <i>as for</i> my servant Caleb, because there was a different spirit with him, and he fully followed me, I will bring him into the land which he is going to, and his seed will inherit it.	
Num 14:25	וְהַעֲמִלְקִי וְהַכְּנַעֲנִי יוֹשֵׁב בְּעֵמֶק מִחֹר פְּנֵי וַיִּסְעוּ לָכֶם הַמִּדְבָּר דְּרֹךְ יַם־סוּף: פ	Yet the Amalekite and the Canaanite are living in the valley. Tomorrow turn and <u>move</u> on to the desert <i>in the direction</i> of the Red Sea.”	move on ← <i>move for yourselves</i> . <hr/> direction ← <i>way</i> . <hr/> Red Sea ← <i>Sedge Sea</i> .
Num 14:26	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר:	And the LORD spoke to Moses and to Aaron and said,	
Num 14:27	עַד־מַתִּי לְעֵדָה הָרַעָה הַזֹּאת אֲשֶׁר הִמָּה מְלִינִים עָלַי אֶת־תְּלִנּוֹת בְּנֵי יִשְׂרָאֵל אֲשֶׁר הִמָּה מְלִינִים עָלַי שְׁמַעְתִּי:	“How long <i>shall I suffer</i> this wicked congregation, who murmur against me? I have heard the murmurings of the sons of Israel <i>with</i> which they murmur against me.	murmur: partly in an Aramaic form. Compare Ex 16:8.
Num 14:28	אָמַר אֱלֹהִים חַי־אֲנִי נֹאֲמִי־יְהוָה אֲסִי־לֹא בְּאִשְׁר דִּבַּרְתֶּם בְּאָזְנִי כִּן אֶעֱשֶׂה לָכֶם:	Say to them, ‘ <i>As I live</i> , says the LORD, <i>I swear that</i> as you have spoken in my hearing, so I will deal with you.	<i>I swear that</i> ← <i>if not</i> , standing for <i>if I do not ... may God do this to me</i> . Asseveration using an abbreviation of the oath formula of 2 Sam 19:13.
Num 14:29	בַּמִּדְבָּר הַזֶּה יִפְּלוּ פְּגָרֵיכֶם וְכָל־פְּקֻדֵיכֶם לְכָל־מִסְפְּרָכֶם מִבֶּן עֶשְׂרִים שָׁנָה וּמֵעַלָּה אֲשֶׁר הִלִּינְתֶם עָלַי:	Your corpses will fall in this desert with all of those of you counted according to all your numbers, from twenty years old and above, because you murmured against me.	
Num 14:30	אֲסִי־אַתֶּם תָּבֹאוּ אֶל־הָאָרֶץ אֲשֶׁר נִשְׁאַתִּי אֶת־יָדִי לְשָׂכַן אֶתְכֶם בְּהֵ בִי אֲסִי־כָלֵב בְּדִי־פִנָּה וַיְהוֹשֶׁעַ בֶּן־נּוּן:	<i>I swear that</i> you will not go to the land which I swore to settle you in, except Caleb the son of Jephunneh and Joshua the son of Nun.	<i>I swear that</i> you will not ← <i>if</i> , standing for <i>if you ... may God do this to me</i> . Asseveration using an abbreviation of the oath formula of 2 Sam 19:13. <hr/> I swore ← <i>I lifted my hand</i> .
Num 14:31	וְטַפְּכֶם אֲשֶׁר אָמַרְתֶּם לְבָז יְהִי וְהִבִּיאֲתִי אֶתְּם וַיִּדְעוּ אֶת־הָאָרֶץ אֲשֶׁר מָאֲסִתֶּם בָּהּ:	Now <i>as for</i> your children, whom you said would be a spoil, I will bring them in, and they will know the land which you rejected.	

Num 14:32	<p>וּפְגָרֵיכֶם אֶתֶם יִפְּלוּ בַּמִּדְבָּר הַזֶּה:</p>	<p>But <i>as for</i> you, your corpses will fall in this desert.</p>	
Num 14:33	<p>וּבְנֵיכֶם יִהְיוּ רֹעִים בַּמִּדְבָּר אַרְבַּעַיִם שָׁנָה וְנִשְׂאוּ אֶת־זִנּוּתֵיכֶם עַד־תֶּם פְּגָרֵיכֶם בַּמִּדְבָּר:</p>	<p>And your sons will be shepherds in the desert for forty years, and they will bear your immoral practices until your corpses have been consumed in the desert,</p>	<p>will be shepherds: AV differs (<i>shall wander</i>), not supported by [AnLx].</p>
Num 14:34	<p>בְּמִסְפַּר הַיָּמִים אֲשֶׁר־תִּרְתֶּם אֶת־הָאָרֶץ אַרְבַּעַיִם יוֹם יוֹם לְשָׁנָה יוֹם לְשָׁנָה תִּשְׂאוּ אֶת־עֲוֹנוֹתֵיכֶם אַרְבַּעַיִם שָׁנָה וַיִּדְעֶתֶם אֶת־תְּנוּאַתִּי:</p>	<p>according with the number of days you spied out the land – for forty days. At a day to a year you will bear your iniquities, for forty years, and you will know <i>how</i> you hindered me.’</p>	<p>at a day to a year ← <i>a day to a year; a day to a year.</i> <i>how</i> you hindered me ← <i>my hindrance</i>, an objective genitive.</p>
Num 14:35	<p>אֲנִי יְהוָה דִּבַּרְתִּי אִם־לֹא זֹאת אֶעֱשֶׂה לְכָל־הָעֵדָה הָרַעָה הַזֹּאת הַנּוֹעֲדִים עָלַי בַּמִּדְבָּר הַזֶּה יָתֶמוּ וְשָׂם יָמָתוּ:</p>	<p>I, the LORD, have said, ‘I will certainly do this to all this wicked congregation which <i>is</i> gathered together against me. They will be consumed in this desert, and there they will die,</p>	<p>I will certainly do ← <i>if not</i>, standing for <i>if I do not ... may God do this to me</i>. Asseveration using an abbreviation of the oath formula of 2 Sam 19:13.</p>
Num 14:36	<p>וְהָאֲנָשִׁים אֲשֶׁר־שָׁלַח מֹשֶׁה לְתוֹר אֶת־הָאָרֶץ וַיָּשִׁבוּ *וַיִּלּוּנוּ *וַיִּלְיִינוּ עָלָיו אֶת־כָּל־הָעֵדָה לְהוֹצִיא דָבָה עַל־הָאָרֶץ:</p>	<p>as <i>will</i> the men whom Moses sent to spy out the land who, when they returned, murmured against him with all the congregation by propounding a slander about the land.’”</p>	<p>murmured against him with all the congregation: the <i>ketiv</i> has the same meaning as the <i>qere</i>. by propounding: gerundial use of the infinitive.</p>
Num 14:37	<p>וַיָּמָתוּ הָאֲנָשִׁים מוֹצְאֵי דְבַת־הָאָרֶץ רָעָה בַּמִּגַּפָּה לִפְנֵי יְהוָה:</p>	<p>And the men who propounded the evil slander about the land died in a plague before the LORD.</p>	
Num 14:38	<p>וַיְהוֹשֻׁעַ בֶּן־נֹון וְכָלֵב בֶּן־יִפְנֵה חָיו מִזֵּה־הָאֲנָשִׁים הָהֵם הַהֹלְכִים לְתוֹר אֶת־הָאָרֶץ:</p>	<p>But Joshua the son of Nun and Caleb the son of Jephunneh survived of those men who went to spy out the land.</p>	
Num 14:39	<p>וַיְדַבֵּר מֹשֶׁה אֶת־הַדְּבָרִים הָאֵלֶּה אֶל־כָּל־בְּנֵי יִשְׂרָאֵל וַיִּתְאַבְּלוּ הָעָם מְאֹד:</p>	<p>And Moses told these things to all the sons of Israel, and the people mourned greatly.</p>	
Num 14:40	<p>וַיִּשְׁכְּמוּ בַּבֹּקֶר וַיַּעֲלוּ אֶל־רֹאשׁ־הַהָר לְאֹמֶר הַנָּנוּ וַעֲלִינוּ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר יְהוָה כִּי חָטָאנוּ:</p>	<p>And they rose early in the morning, and they were going up to the summit of the mountain when they said, “Here we <i>are</i>, and we have come up to the place which the LORD spoke of, for we have sinned.”</p>	<p>Here we <i>are</i> ← <i>behold us</i>.</p>

Num 14:41	וַיֹּאמֶר מֹשֶׁה לָּמָּה זֶה אַתֶּם עֹבְרִים אֶת־פִּי יְהוָה וְהוּא לֹא תִצְלַח:	Then Moses said, “Why ever are you transgressing the LORD’s command? So this will not succeed.	command ← <i>mouth</i> .
Num 14:42	אַל־תַּעֲלוּ כִּי אִין יְהוָה בְּקִרְבְּכֶם וְלֹא תִנְגַּפוּ לְפָנַי אִיְבֵיכֶם:	Do not go up, for the LORD <i>is</i> not in your midst, so that you do not get struck down before your enemies.	so that: purposive use of the <i>vav</i> .
Num 14:43	כִּי הָעַמְלִקִּי וְהַכְּנַעֲנִי שָׁם לְפָנֵיכֶם וּנְפַלְתֶּם בַּחֶרֶב כִּי־עַל־כֵּן שָׁבַתֶם מֵאַחֲרַי יְהוָה וְלֹא־יְהִי יְהוָה עִמָּכֶם:	For the Amalekite and the Canaanite <i>are</i> there in front of you, and you will fall by the sword, because you have turned away from following the LORD, and the LORD will not be with you.”	because ← <i>because at thus</i> , a reinforced <i>because</i> . Compare Num 10:31. <hr/> from following ← <i>from after</i> .
Num 14:44	וַיַּעֲפְלוּ לַעֲלוֹת אֶל־רֹאשׁ הָהָר וְאָרוֹן בְּרִית־יְהוָה וּמֹשֶׁה לֹא־מָשׁוּ מִקֶּרֶב הַמַּחֲנֶה:	But they were presumptuous in going up to the summit of the mountain when the ark of the covenant of the LORD and Moses had not moved from the midst of the camp.	in going up: gerundial use of the infinitive.
Num 14:45	וַיֵּרֵד הָעַמְלִקִּי וְהַכְּנַעֲנִי הַיֹּשֵׁב בְּהַר הַהוּא וַיַּכּוּם וַיַּבְּתוּם עַד־הַחֲרָמָה: פ	And the Amalekite came down, as <i>did</i> the Canaanite who lived on that mountain, and they struck them and routed them as far as Hormah.	routed: in an Aramaic form. <hr/> Hormah ← <i>the Hormah</i> .
Num 15:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Num 15:2	דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תָבֹאוּ אֶל־אֶרֶץ מוֹשְׁבֹתֵיכֶם אֲשֶׁר אֲנִי נֹתֵן לָכֶם:	“Speak to the sons of Israel and say to them, ‘When you come to the land of your dwelling places which I am giving you,	
Num 15:3	וַעֲשִׂיתֶם אִשָּׁה לַיהוָה עֹלָה אוֹזֵבַח לְפִלֵּא־נֹדֶל אוֹ בְּנֹדֶבָה אוֹ בְּמַעֲדֵיכֶם לַעֲשׂוֹת רִיחַ נִיחַח לַיהוָה מִן־הַבֶּקָּר אוֹ מִן־הַצֹּאן:	you will perform a fire-offering to the LORD, a burnt offering, or a sacrifice, by committing yourself to a vow, or in a freewill-offering, or in your festivals by making a sweet fragrance to the LORD from the oxen or from the sheep.	by committing ... by making: gerundial use of the infinitive.
Num 15:4	וְהִקְרִיב הַמִּקְרִיב קֶרֶבְנוֹ לַיהוָה מִנְחָה סֹלֶת עֲשָׂרוֹן בְּלוּל בְּרַבְעִית הַהֵין שָׁמֶן:	And the offerer will offer his oblation to the LORD, a meal-offering of a tenth measure of fine flour mixed with a quarter of a hin of oil.	tenth measure: about 5 pints or 2.7 litres. <hr/> hin: about 1 imperial gallon or 4.5 litres.
Num 15:5	וַיִּזַּן לְנֹסֶף רְבִיעִית הַהֵין תַּעֲשֶׂה עַל־הָעֹלָה אוֹ לְזֵבַח לְכַבֵּשׁ הָאֶחָד:	And you will put wine on the burnt offering or the sacrifice as a libation – a quarter of a hin per lamb.	hin: about 1 imperial gallon or 4.5 litres.

Num 15:6	אֹז לְאֵיל תַּעֲשֶׂה מִנְחָה סֹלֶת שְׁנֵי עֶשְׂרִים בְּלוֹלָה בַּשֶּׁמֶן שְׁלִישִׁית הֵהָיוּ:	Or for a ram you will make a meal-offering of two tenth measures of fine flour mixed with a third of a hin of oil,	tenth measure: about 5 pints or 2.7 litres. <hr/> hin: about 1 imperial gallon or 4.5 litres.
Num 15:7	וַיִּזֶן לְנֶסֶךְ שְׁלִישִׁית הֵהָיוּ תִּקְרִיב רִיח־נִיחֹחַ לַיהוָה:	and wine for the libation – a third of a hin. You will offer a sweet fragrance to the LORD.	hin: about 1 imperial gallon or 4.5 litres.
Num 15:8	וְכִי־תַעֲשֶׂה בֶן־בְּקָר עֹלָה אוֹזֵבַח לְפִלְא־גֹדֶד אוֹ־שְׁלָמִים לַיהוָה:	And when you perform the burnt offering of a bull-calf, or a sacrifice, by committing yourself to a vow, or perform peace-offerings to the LORD,	by committing: gerundial use of the infinitive.
Num 15:9	וְהִקְרִיב עַל־בֶּן־הַבָּקָר מִנְחָה סֹלֶת שְׁלֹשָׁה עֶשְׂרִים בְּלוֹל בַּשֶּׁמֶן חֲצֵי הֵהָיוּ:	he will offer with the bull-calf a meal-offering of three tenth measures of fine flour mixed with half a hin of oil.	he: the change of grammatical person (<i>you</i> to <i>he</i>) is not uncommon in Hebrew. <hr/> tenth measure: about 5 pints or 2.7 litres. <hr/> hin: about 1 imperial gallon or 4.5 litres.
Num 15:10	וַיִּזֶן תִּקְרִיב לְנֶסֶךְ חֲצֵי הֵהָיוּ אִשָּׁה רִיח־נִיחֹחַ לַיהוָה:	And you will offer wine as a libation – half a hin, as a fire-offering as a sweet fragrance to the LORD.	hin: about 1 imperial gallon or 4.5 litres.
Num 15:11	כִּכָּהֵן יַעֲשֶׂה לְשׂוֹר הָאֶחָד אוֹ לְאֵיל הָאֶחָד אוֹ־לְשֶׂה בְּכַבָּשִׁים אוֹ בְּעִזִּים:	That <i>is how</i> it will be performed for one ox or for one ram or for a small cattle animal from the lambs or goats.	that <i>is how</i> ← <i>thus</i> . <hr/> from ← <i>among</i> .
Num 15:12	כַּמִּסְפָּר אֲשֶׁר תַּעֲשׂוּ כִּכָּהֵן תַּעֲשׂוּ לְאֶחָד כַּמִּסְפָּרם:	For whatever number you carry out, that <i>is how</i> you will perform the offering for each one – according to their number.	for whatever number ← <i>according to the number</i> . <hr/> that <i>is how</i> ← <i>thus</i> .
Num 15:13	כָּל־הָאֲזָרָח יַעֲשֶׂה־כִּכָּהֵן אֶת־אֹלָה לְהִקְרִיב אִשָּׁה רִיח־נִיחֹחַ לַיהוָה:	Every native citizen will perform these things this way by offering a fire-offering as a sweet fragrance to the LORD.	by offering: gerundial use of the infinitive.
Num 15:14	וְכִי־יָגוּר אִתְּכֶם גֵּר אוֹ אֲשֶׁר־בְּתוֹכְכֶם לְדֹרֹתֵיכֶם וַעֲשֶׂה אִשָּׁה רִיח־נִיחֹחַ לַיהוָה כַּאֲשֶׁר תַּעֲשׂוּ כֵן יַעֲשֶׂה:	And if a foreigner is dwelling with you, or whoever <i>is</i> in your midst, throughout your generations, he will perform a fire-offering as a sweet fragrance to the LORD. As you do, so shall he do.	
Num 15:15	הִקְהָל חֻקָּה אַחַת לָכֶם וְלַגֵּר הַגֵּר חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם כִּכֶּם כִּגֵּר יִהְיֶה לִפְנֵי יְהוָה:	Convocation, there will be one statute for you and for the foreigner who is temporarily resident. It is an age-abiding statute for your generations. As it is for you, so for the foreigner shall it be before the LORD.	

Num 15:16	תֹּרֶה אֶחַת וּמִשְׁפָּט אֶחָד יְהִי לָכֶם וּלְגֵר הַגֵּר אִתְּכֶם: פ	It will be one law and one regulation, for you and for the foreigner dwelling with you.’ ”	
Num 15:17	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Num 15:18	דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם בְּבֹאֲכֶם אֶל־הָאָרֶץ אֲשֶׁר אָנִי מְבִיא אֶתְכֶם שָׁמָּה:	“Speak to the sons of Israel and say to them, ‘When you come to the land to which I am bringing you,	
Num 15:19	וְהָיָה בְּאֲכַלְכֶם מִלֶּחֶם הָאָרֶץ תִּרְיֵמוּ תְרוּמָה לַיהוָה:	it will come to pass <i>that</i> when you partake of the bread of the land, you will offer a heave-offering to the LORD.	bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.
Num 15:20	רֵאשִׁית עֲרֹסֹתֵיכֶם חֻלָּה תִּרְיֵמוּ תְרוּמָה כְּתְרוּמַת גֶּרֶן כֵּן תִּרְיֵמוּ אֹתָהּ:	You will offer a heave-offering of cake <i>of</i> the first of your groats. As a heave-offering of <i>produce on</i> the threshing floor, so you will offer it.	
Num 15:21	מֵרֵאשִׁית עֲרֹסֹתֵיכֶם תִּתְּנוּ לַיהוָה תְרוּמָה לְדֹרֹתֵיכֶם: ס	You will give the LORD a heave-offering of the first of your groats throughout your generations.	
Num 15:22	וְכִי תִשְׁגּוּ וְלֹא תַעֲשׂוּ אֵת כָּל־הַמִּצְוֹת הָאֵלֶּה אֲשֶׁר־דִּבֶּר יְהוָה אֶל־מֹשֶׁה:	And if you go astray and do not carry out all these commandments which the LORD has spoken to Moses,	
Num 15:23	אֵת כָּל־אֲשֶׁר צִוָּה יְהוָה אֲלֵיכֶם בְּיַד־מֹשֶׁה מִן־הַיּוֹם אֲשֶׁר צִוָּה יְהוָה וְהָלָאָה לְדֹרֹתֵיכֶם:	everything that the LORD commanded you through the <u>intermediacy</u> of Moses from the day when the LORD gave commandment and <u>since then</u> for your generations,	intermediacy ← <i>hand</i> . since then ← <i>onwards</i> .
Num 15:24	וְהָיָה אִם מְעִינֵי הָעֵדָה נַעֲשֶׂתָה לְשִׁגְגָה וְעָשׂוּ כָל־הָעֵדָה פֶּר בֶּן־בִּקְרָא אֶחָד לְעֹלָה לְרִיחַ נִיחַח לַיהוָה וּמִנְחָתוֹ וְנִסְכּוֹ בַּמִּשְׁפָּט וּשְׁעִיר־עִזִּים אֶחָד לְחֹטֵת:	then it will come to pass, if it was done <i>hidden</i> from the eyes of the congregation in a sin through ignorance, then the whole congregation will carry out a burnt offering of one bull-calf of the oxen as a sweet fragrance to the LORD, <u>with its meal-offering</u> and its libation according to the regulation, and one kid of the goats as a sin-offering.	with its meal-offering ← <i>and its meal-offering</i> .

Num 15:25	<p>וְכַפֵּר הַכֹּהֵן עַל-כָּל-עֵדֻת בְּנֵי יִשְׂרָאֵל וְנִסְלַח לָהֶם כִּי-שָׁגְגָה הוּא וְהֵם הֵבִיאוּ אֶת-קֶרְבָּנָם אֲשֶׁה לַיהוָה וְחִטָּאתָם לִפְנֵי יְהוָה עַל-שִׁגְגָתָם:</p>	<p>And the priest will make atonement for the whole congregation of the sons of Israel, and it will be forgiven them, for <i>it was</i> a sin through ignorance, and they will bring their oblation – a fire-offering to the LORD, and their sin-offering – before the LORD for their sin through ignorance.</p>	
Num 15:26	<p>וְנִסְלַח לְכָל-עֵדֻת בְּנֵי יִשְׂרָאֵל וְלִגֵּר הַגֵּר בְּתוֹכְכֶם כִּי לְכָל-הָעָם בְּשָׁגְגָה: ס</p>	<p>And it will be forgiven the whole congregation of the sons of Israel and the foreigner who is temporarily resident in their midst, because all the people <i>were</i> in a sin of ignorance.</p>	
Num 15:27	<p>וְאִם-נִפְשׁ אַחַת תַּחֲטָא בְּשָׁגְגָה וְהִקְרִיבָה עֵז בֵּת-שָׁנָתָה לְחִטָּאת:</p>	<p>And if one <u>person</u> sins by a sin of ignorance, then he will offer a one-year-old she-goat as a sin-offering.</p>	<p>person ← <i>soul</i>.</p>
Num 15:28	<p>וְכַפֵּר הַכֹּהֵן עַל-הַנֶּפֶשׁ הַשֹּׁגְגָת בַּחֲטָאָה בְּשָׁגְגָה לִפְנֵי יְהוָה לְכַפֵּר עָלָיו וְנִסְלַח לוֹ:</p>	<p>And the priest will atone for the <u>person</u> who has sinned through ignorance, in a sin, in a sin of ignorance before the LORD, <u>by atoning</u> for him, and it will be forgiven him.</p>	<p>person ← <i>soul</i>.</p> <hr/> <p>by atoning: gerundial use of the infinitive.</p>
Num 15:29	<p>הָאִזְרָח בְּבְנֵי יִשְׂרָאֵל וְלִגֵּר הַגֵּר בְּתוֹכְכֶם תוֹרָה אַחַת יְהִיָּה לָכֶם לַעֲשׂוֹה בְּשָׁגְגָה:</p>	<p>There will be one law for you, <i>both for</i> the native of the sons of Israel and for the foreigner who is temporarily resident in their midst – for him who <u>commits a sin of ignorance</u>.</p>	<p>commits a sin of ignorance ← <i>acts in a sin of ignorance</i>.</p>
Num 15:30	<p>וְהַנֶּפֶשׁ אֲשֶׁר-תַּעֲשֶׂה בִּיד רָמָה מִן-הָאִזְרָח וּמִן-הַגֵּר אֶת-יְהוָה הוּא מְגַדֵּף וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא מִקֶּרֶב עַמָּה:</p>	<p>But <i>as for</i> any <u>person</u> who acts presumptuously, <i>whether</i> from the native citizens or the foreigners, reviling the LORD, that <u>person</u> will be cut off from the midst of his people.</p>	<p>person (2x) ← <i>soul</i>.</p> <hr/> <p>presumptuously ← <i>in a high / haughty hand</i>.</p>
Num 15:31	<p>כִּי דִבַּר-יְהוָה בְּזֹה וְאֶת-מִצְוֹתוֹ הִפְרָה כִּפְרָת תִּכְרַת הַנֶּפֶשׁ הַהוּא עֹנָה בָּה: פ</p>	<p>For he has despised the word of the LORD, and he has broken his commandment. That <u>person</u> will <u>certainly be cut off</u> – his iniquity <i>is</i> on him.”</p>	<p>person ← <i>soul</i>.</p> <hr/> <p>will certainly be cut off: infinitive absolute.</p>
Num 15:32	<p>וַיְהִיו בְּנֵי-יִשְׂרָאֵל בַּמִּדְבָּר וַיִּמְצְאוּ אִישׁ מְקַשֵּׁשׁ עֵצִים בְּיוֹם הַשַּׁבָּת:</p>	<p>Now when the sons of Israel were in the desert, they found a man collecting wood on the Sabbath day.</p>	
Num 15:33	<p>וַיִּקְרְבוּ אֹתוֹ הַמְצָאִים אֹתוֹ מְקַשֵּׁשׁ עֵצִים אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן וְאֶל-כָּל-עֵדֻתָהּ:</p>	<p>And those who found him gathering wood brought him to Moses and Aaron and to the whole congregation,</p>	

Num 15:34	וַיִּנְחֹוּ אֹתוֹ בַּמִּשְׁמֶר כִּי לֹא פָּרַשׁ מֵהַיַּעֲשֶׂה לוֹ: ס	and they put him in custody, for it had not been declared what should be done to him.	
Num 15:35	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה מוֹת יוּמַת הָאִישׁ רְגוּם אֹתוֹ בְּאֲבָנִים כָּל־הָעֵדָה מִחוּץ לַמַּחֲנֶה:	And the LORD said to Moses, “The man will <u>certainly</u> be put to death. The whole congregation will <u>stone him</u> outside the camp.”	certainly be put to death: infinitive absolute. stone him ← “boulder” him with stones. Infinitive absolute in the role of a finite verb.
Num 15:36	וַיֵּצִיאוּ אֹתוֹ כָּל־הָעֵדָה אֶל־מִחוּץ לַמַּחֲנֶה וַיִּרְגְּמוּ אֹתוֹ בְּאֲבָנִים וַיָּמָת כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: פ	So the whole congregation brought him outside the camp and <u>stoned</u> him, and he died, according to what the LORD had commanded Moses.	stoned: see Num 15:35.
Num 15:37	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Num 15:38	דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצֵת עַל־כַּנְּפֵי בְגֵדֵיהֶם לְדֹרֹתָם וְנָתַנּוּ עַל־צִיצֵת הַכֶּנָּף פְּתִיל תְּכֵלֶת:	“Speak to the sons of Israel and say to them that they are to make fringes on the edges of their clothes throughout their generations, and they are to put a cord of blue <i>material</i> on the fringes, on the edge.	fringes: see Matt 23:5.
Num 15:39	וְהָיָה לָכֶם לְצִיצֵת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתְרוּ אַחֲרֵי לִבְבְּכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אֵתֶם זָנִים אַחֲרֵיהֶם:	And it will be a fringe to you, and when you see it, you will remember all the LORD's commandments, and you will carry them out, and you will not go about after your <i>own</i> heart and after your <i>own</i> eyes, in which case you would be committing whoredom <i>going off</i> after them,	
Num 15:40	לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהִייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:	so that you remember to carry out all my commandments, and you will be holy to your God.	
Num 15:41	אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מִמִּצְרָיִם מִצְרַיִם לְהִיזֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם: פ	I <i>am</i> the LORD your God, who brought you out from the land of Egypt to be God to you. I <i>am</i> the LORD your God.”	
Num 16:1	וַיִּקַּח קֹרַח בֶּן־יִצְחָר בֶּן־קֵהָת בֶּן־לוֹי וְדָתָן וְאַבִּירָם בְּנֵי אֵלִיָּאב וְאוֹז בֶּן־פֶּלֶת בְּנֵי רְאוּבֵן:	Then Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram the sons of Eliab, and On the son of Peleth, sons of Reuben, took <i>matters into their own hands</i>	Korah: mentioned in Jude 1:11 . Izhar: see Num 3:19, but AV= <i>Izhar</i> here. Kohath: see Gen 46:11. The prefixed copula (י) to Dathan militates ↗

Num 16:2	וַיִּקְמוּ לִפְנֵי מֹשֶׁה וְאַנְשֵׁים מִבְּנֵי־יִשְׂרָאֵל חֲמִשִּׁים וּמֵאַתָּים נְשִׂאֵי עֵדָה קְרָאִי מוֹעֵד אַנְשֵׁי־שָׁם:	and rose up before Moses, with two hundred and fifty men from the sons of Israel, leaders of the congregation, selected men of the assembly, men of renown,	↳ against [CB]'s suggestion <i>Korah took Dathan and</i> But one could read <i>Korah took both Dathan and</i>
Num 16:3	וַיִּקְהָלוּ עַל־מֹשֶׁה וְעַל־אַהֲרֹן וַיֹּאמְרוּ אֲלֵהֶם רַב־לָכֶם כִּי כָל־הָעֵדָה כֻּלָּם קֹדְשִׁים וּבְתוֹכְכֶם יְהוָה וּמָדוּעַ תִּתְנַשְּׂאוּ עַל־קֹהֵל יְהוָה:	and they were convened against Moses and against Aaron, and they said to them, “ <i>It is too</i> much for you, <i>seeing</i> that the whole congregation <i>is</i> all holy, and the LORD <i>is</i> in their midst, so why do you elevate yourselves above the LORD's convocation?”	
Num 16:4	וַיִּשְׁמַע מֹשֶׁה וַיִּפֹּל עַל־פָּנָיו:	And when Moses heard <i>it</i> , he fell face down.	face down ← <i>on his face</i> .
Num 16:5	וַיְדַבֵּר אֶל־קֹרַח וְאֶל־כָּל־עֵדָתוֹ לֵאמֹר בֹּקֵר וַיֵּדַע יְהוָה אֶת־אֲשֶׁר־לוֹ וְאֶת־הַקְּדוֹשׁ וְהַקְּרִיב אֵלָיו וְאֵת אֲשֶׁר יִבְחַר־בוּ יִקְרִיב אֵלָיו:	And he spoke to Korah and to the whole of his <u>company</u> and said, “ <i>In the morning, let the LORD make known who are his</i> , and who <i>is</i> holy, and he will bring <i>them</i> near to him. So he will bring near to himself <u>him</u> <u>whom</u> he has chosen for himself.	2 Tim 2:19. <hr/> company ← <i>congregation</i> . <hr/> him whom: or <i>whoever</i> , so potentially plural in sense, as 2 Tim 2:19.
Num 16:6	זֹאת עֲשׂוּ קַחוּ־לָכֶם מַחְתֹּת קֶרֶחַ וְכָל־עֵדָתוֹ:	Do this: take your censers, Korah and all his <u>company</u> ,	company ← <i>congregation</i> .
Num 16:7	וּתְנֵנוּ בָהֶן אֵשׁ וְשִׂימוּ עֲלֵיהֶן קִטְרֶת לִפְנֵי יְהוָה מָחָר וְהָיָה הָאִישׁ אֲשֶׁר־יִבְחַר יְהוָה הוּא הַקְּדוֹשׁ רַב־לָכֶם בְּנֵי לֵוִי:	and put fire in them, and put incense in them before the LORD tomorrow, and it will come to pass <i>that</i> the man whom the LORD chooses <i>will be</i> the <i>one</i> who <i>is</i> holy. <i>It is too</i> much for you, <i>you</i> sons of Levi.”	<i>it is too</i> much for you, <i>you</i> sons of Levi: perhaps Moses is telling Korah (who was a Levite) and the other Levites with him, who were not authorized to burn incense, that it is they who are taking too much on themselves – more than ↗
Num 16:8	וַיֹּאמֶר מֹשֶׁה אֶל־קֹרַח שְׁמַעוּ־נָא בְנֵי לֵוִי:	Then Moses said to Korah, “Listen, please, you sons of Levi.	↳ the LORD authorizes. Or perhaps these are Korah's words, interrupting Moses' speech.
Num 16:9	הֲמַעֲטַת מַכֶּם כִּי־הִבְדִּיל אֱלֹהֵי יִשְׂרָאֵל אֶתְכֶם מֵעֵדַת יִשְׂרָאֵל לְהַקְרִיב אֶתְכֶם אֵלָיו לְעַבֹד אֶת־עֲבֹדַת מִשְׁכַּן יְהוָה וּלְעַמֹּד לִפְנֵי הָעֵדָה לְשָׁרְתָם:	<i>Is it</i> a small <i>matter</i> to you that the God of Israel has separated you from the congregation of Israel to bring you near to him, to do the work of the LORD's tabernacle, and to stand before the congregation to serve them?	
Num 16:10	וַיִּקְרַב אֹתָךְ וְאֶת־כָּל־אֶחָיֶךָ בְּנֵי־לֵוִי אֹתָךְ וּבִקְשַׁתֶּם גַּם־כֹּהֲנָה:	And he has brought you near, and all your brothers the sons of Levi with you, and <i>yet</i> you seek the priesthood too?	

Num 16:11	לָכֵן אַתָּה וְכָל־עַדְתְּךָ הַנֹּעְדִים עַל־יְהוָה וְאַהֲרֹן מֵהַיּוֹם כִּי *תִּלְוֶנוּ *תִּלְוֶנוּ עָלָיו:	Therefore, you and all your company which <i>is</i> gathered against the LORD – <i>as regards</i> Aaron, what <i>is</i> he that you should murmur against him?"	you should murmur: the <i>ketiv</i> and <i>qere</i> are different stem-formations of the same root verb with the same meaning. company ← <i>congregation</i> . as regards: wider use of the <i>vav</i> .
Num 16:12	וַיִּשְׁלַח מֹשֶׁה לְקַרְא לְדָתָן וְלֵאבִירָם בְּנֵי אֱלִיאָב וַיֹּאמְרוּ לֹא נֵעֲלֶה:	Then Moses sent for Dathan and Abiram, the sons of Eliab, but they said, “We will not come up.	sent for ← <i>sent to call</i> .
Num 16:13	הַמְעַט כִּי הֵעֲלִיתָנוּ מֵאֶרֶץ זָבַת חֶלֶב וְדָבָשׁ לְהַמִּיתָנוּ בַּמִּדְבָּר כִּי־תִשְׁתַּרְרַר עָלֵינוּ גַּם־הַשְׁתַּרְרַר:	<i>Is it</i> a small <i>matter</i> that you have brought us up from a land flowing with milk and honey to kill us in the desert? For you have <u>most definitely</u> set yourself up as a ruler over us.	you have most definitely set yourself up as a ruler: infinitive absolute, strengthened by the particle / adverb <i>גַּם</i> , <i>gam</i> .
Num 16:14	אֲפֹי לֹא אֶל־אֶרֶץ זָבַת חֶלֶב וְדָבָשׁ הֵבִיאָתָנוּ וְתַתֵּן־לָנוּ נַחֲלַת שָׂדֵה וְכַרְם הַעֵינִי הָאֲנָשִׁים הָהֵם תִּנְקֹר לֹא נֵעֲלֶה:	But you have not brought us to a land flowing with milk and honey, <i>nor</i> have you given us an inheritance of a field or a vineyard. Will you <u>poke out</u> the eyes of these men? We will not come up.”	<i>nor</i> : negatory use of the <i>vav</i> , after a preceding negation. <i>or</i> : disjunctive use of the <i>vav</i> . poke out ← <i>bore, pierce</i> .
Num 16:15	וַיַּחַר לְמֹשֶׁה מְאֹד וַיֹּאמֶר אֶל־יְהוָה אֶל־תִּפְּן אֶל־מִנְחֹתָם לֹא חָמַזְר אֶחָד מֵהֶם נִשְׁאַתִּי וְלֹא הִרְעַתִּי אֶת־אֶחָד מֵהֶם:	Then Moses became very angry, and he said to the LORD, “Do not <u>respect</u> their meal-offering. I have not taken one donkey from them, <i>nor</i> have I harmed <i>a single</i> one of them.”	respect ← <i>turn to</i> .
Num 16:16	וַיֹּאמֶר מֹשֶׁה אֶל־קֹרַח אַתָּה וְכָל־עַדְתְּךָ הָיוּ לִפְנֵי יְהוָה אַתָּה וְהֵם וְאַהֲרֹן מָחָר:	And Moses said to Korah, “You and all your company, <i>be present</i> before the LORD, you and they, and Aaron, tomorrow.	company ← <i>congregation</i> .
Num 16:17	וַיִּקְחוּ אִישׁ מִחֻתָּתוֹ וַנִּתְּתָם עֲלֵיהֶם קִטְרֹת וְהִקְרַבְתָּם לִפְנֵי יְהוָה אִישׁ מִחֻתָּתוֹ חֲמִשִּׁים וּמֵאֵתִים מִחֻתָּת וְאַתָּה וְאַהֲרֹן אִישׁ מִחֻתָּתוֹ:	And let each <i>man</i> take his censer, and you will put incense in them, and let each <i>man</i> bring his censer before the LORD – two hundred and fifty censers – both you and Aaron, each <i>man</i> with his censer.”	
Num 16:18	וַיִּקְחוּ אִישׁ מִחֻתָּתוֹ וַיִּתְּנוּ עֲלֵיהֶם אֵשׁ וַיִּשְׂמוּ עֲלֵיהֶם קִטְרֹת וַיַּעֲמֻדוּ פֶתַח אֹהֶל מוֹעֵד וּמֹשֶׁה וְאַהֲרֹן:	So each <i>man</i> took his censer, and they put fire in them, and they put incense in them, and they stood <i>at</i> the entrance to the tent of contact, as <i>did</i> Moses and Aaron.	

Num 16:19	וַיִּקְהַל עֲלֵיהֶם קֹרַח אֶת-כָּל-הָעֵדָה אֶל-פֶּתַח אֹהֶל מוֹעֵד וַיֵּרָא כְבוֹד-יְהוָה אֶל-כָּל-הָעֵדָה: פ	And Korah convened all the company against them, to the entrance to the tent of contact, and the glory of the LORD appeared to the whole congregation.	company ← congregation. congregation: perhaps more than Korah's company here.
Num 16:20	וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן לֵאמֹר:	Then the LORD spoke to Moses and Aaron and said,	
Num 16:21	הַבְּדִלּוּ מִתּוֹךְ הָעֵדָה הַזֹּאת וְאֲכַלְתֶּם אֹתָם כְּרִגְעָה:	“Be separated from the midst of this company, and I will <u>destroy</u> them in an instant.”	company ← congregation. destroy ← make an end of.
Num 16:22	וַיִּפְּלוּ עַל-פְּנֵיהֶם וַיֹּאמְרוּ אֵל אֱלֹהֵי הָרוּחַת לְכָל-בָּשָׂר הַאִישׁ אֶחָד יַחֲטֵא וְעַל כָּל-הָעֵדָה תִּקְצֹף: פ	And they fell face down and said, “O GOD, the God of the spirits of all flesh, one man has sinned, and will you be angry with the whole congregation?”	face down ← on their faces.
Num 16:23	וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Num 16:24	דַּבֵּר אֶל-הָעֵדָה לֵאמֹר הֶעֱלוּ מִסְבֵּיב לְמִשְׁכַּן-קֹרַח דָּתָן וְאַבִּירָם:	“Speak to the congregation and say, ‘Get away from the vicinity of the tabernacle of Korah, Dathan and Abiram.’ ”	get away ← get up.
Num 16:25	וַיָּקָם מֹשֶׁה וַיֵּלֶךְ אֶל-דָּתָן וְאַבִּירָם וַיִּלְכוּ אַחֲרָיו זִקְנֵי יִשְׂרָאֵל:	Then Moses got up and went to Dathan and Abiram, and the elders of Israel followed him.	
Num 16:26	וַיְדַבֵּר אֶל-הָעֵדָה לֵאמֹר סוּרוּ נָא מֵעַל אֹהֲלֵי הָאֲנָשִׁים הָרָשָׁעִים הָאֵלֶּה וְאַל-תִּגְעוּ בְּכָל-אֲשֶׁר לָהֶם פֶּן-תִּסָּפוּ בְּכָל-חַטֹּאתֵיכֶם:	And he spoke to the congregation and said, “Please depart from the tents of these wicked men, and do not touch <u>anything</u> that <i>is</i> theirs, in case you are destroyed in all their sins.”	anything ← everything. [CB] considers 2 Tim 2:19 possibly to be an allusion to this verse.
Num 16:27	וַיֵּעָלוּ מֵעַל מִשְׁכַּן-קֹרַח דָּתָן וְאַבִּירָם מִסְבֵּיב וְדָתָן וְאַבִּירָם יָצְאוּ נֹצְבִים פֶּתַח אֹהֲלֵיהֶם וּנְשֵׁיהֶם וּבְנֵיהֶם וְטַפָּם:	So they <u>withdrew</u> from the vicinity of the tabernacle of Korah, Dathan and Abiram, while Dathan and Abiram went out and stood <i>at</i> the entrance of their tents with their wives and their sons and their little ones.	withdrew ← were led up / away.
Num 16:28	וַיֹּאמֶר מֹשֶׁה בְּזֹאת תִּדְעוּן כִּי-יְהוָה שְׁלַחְנִי לַעֲשׂוֹת אֶת כָּל-הַמַּעֲשִׂים הָאֵלֶּה כִּי-לֹא מִלְּבָבִי:	Then Moses said, “By this you will know whether the LORD has sent me to do all these works, for <i>they are</i> not from my heart:	
Num 16:29	אִם-כָּמוֹת כָּל-הָאָדָם יָמָתוּן אֵלֶּה וּפְקֻדַת כָּל-הָאָדָם יִפְקֹד עֲלֵיהֶם לֹא יְהוָה שְׁלַחְנִי:	if these <i>men</i> die as all men <i>ordinarily</i> die, and <i>death</i> is <u>visited on them as on all men</u> , <i>then</i> the LORD did not send me.	death is visited on them as on all men ← the visitation of all men is visited on them.

Num 16:30	<p>וְאִם-בְּרִיאָה יִבְרָא יְהוָה וּפְצָתָהּ הָאֲדָמָה אֶת-פִּיהָ וּבָלְעָה אֹתָם וְאֶת-כָּל-אֲשֶׁר לָהֶם וַיֵּרְדוּ חַיִּים שְׂאֵלָה וַיִּדְעֶתְם כִּי נֶאֱצוּ הָאֲנָשִׁים הָאֵלֶּה אֶת-יְהוָה:</p>	<p>But if the LORD produces something entirely new, and the ground opens its mouth and swallows them up with everything that <i>is</i> theirs, and they go down alive to the grave, then you will know that these men despised the LORD.”</p>	<p>produces ← <i>creates</i>.</p> <hr/> <p>everything: or <i>everyone</i>.</p> <hr/> <p>despised: as in Num 14:11.</p>
Num 16:31	<p>וַיְהִי כְּכַלְתּוֹ לְדַבֵּר אֵת כָּל-הַדְּבָרִים הָאֵלֶּה וַתִּבָּקַע הָאֲדָמָה אֲשֶׁר תַּחְתֵּיהֶם:</p>	<p>And it came to pass, as he finished speaking all these words, that the ground under them split apart,</p>	
Num 16:32	<p>וַתִּפְתַּח הָאָרֶץ אֶת-פִּיהָ וַתִּבְלַע אֹתָם וְאֶת-בָּתֵּיהֶם וְאֶת כָּל-הָאָדָם אֲשֶׁר לְקָרַח וְאֶת כָּל-הָרְכוּשׁ:</p>	<p>and the earth opened its mouth and swallowed them up, and their dwellings, and every man who <i>was</i> of Korah's company, and all <i>their</i> property.</p>	
Num 16:33	<p>וַיֵּרְדוּ הֵם וְכָל-אֲשֶׁר לָהֶם חַיִּים שְׂאֵלָה וַתִּכְסֶה עֲלֵיהֶם הָאָרֶץ וַיִּאֲבְדוּ מִתּוֹךְ הַקְּהָל:</p>	<p>And they and all those who <i>were</i> of their company went down alive to the grave, and the earth covered them, and they were eliminated from the convocation.</p>	<p>were eliminated from ← <i>perished from among</i>.</p>
Num 16:34	<p>וְכָל-יִשְׂרָאֵל אֲשֶׁר סְבִיבֹתֵיהֶם נָסוּ לְקֹלָם כִּי אָמְרוּ: פֶּן-תִּבְלַעֵנוּ הָאָרֶץ:</p>	<p>And all of Israel that <i>was</i> round about them fled at their cry, for they said, “<i>Flee</i> so that the earth does not swallow us up.”</p>	
Num 16:35	<p>וְאֵשׁ יָצְאָה מֵאֵת יְהוָה וַתֹּאכַל אֶת הַחֲמִשִּׁים וּמֵאֲתַיִם אִישׁ מִקְרִיבֵי הַקְּטֹרֶת: פ</p>	<p>And fire went out from the LORD and consumed the two hundred and fifty men who offered incense.</p>	
Num 16:36	<p>וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר:</p>	<p>Then the LORD spoke to Moses and said,</p>	
Num 16:37	<p>אָמַר אֶל-אֶלְעָזָר בֶּן-אַהֲרֹן הַכֹּהֵן וַיִּרֶם אֶת-הַמִּחְתָּת מִבֵּין הַשְּׂרָפָה וְאֶת-הָאֵשׁ זָרַה-הֵלֵאָה כִּי קֹדֶשׁ:</p>	<p>“Say to Eleazar the son of Aaron the priest that he should lift <i>out</i> the censers from the blaze and scatter the fire further away, for they have become <i>holy</i>.</p>	<p>holy: with unusual vocalization, perhaps indicating that the Masoretes regarded it as a euphemism for <i>idolatrous</i>. Compare the noun קֹדֶשׁ, <i>idolatrous male prostitute</i>. But see <i>have become holy</i> in the next verse.</p> <hr/> <p>Eleazar: see Ex 6:23.</p>

Num 16:38	<p>אֵת מַחֲתוֹת הַחֹטָאִים הָאֵלֶּה בְּנַפְשֹׁתָם וַעֲשׂוּ אֹתָם רִקְעֵי פָּחִים צְפוּי לַמִּזְבֵּחַ כִּי־הִקְרִיבֶם לִפְנֵי־יְהוָה וַיִּקְדְּשׁוּ וַיְהִיו לְאוֹת לְבָנֵי יִשְׂרָאֵל:</p>	<p>As for the censers of these sinners against themselves, let them be made into beaten-out plates as an overlay for the altar, for they offered them before the LORD, so they have become holy, and they will serve as a sign to the sons of Israel.”</p>	<p>themselves ← <i>their souls</i>.</p> <hr/> <p>let them be made ← <i>let them make them</i>, impersonal active for passive.</p> <hr/> <p>serve ← <i>be</i>.</p>
Num 16:39	<p>וַיִּקַּח אֶלְעָזָר הַכֹּהֵן אֶת מַחֲתוֹת הַנְּחֹשֶׁת אֲשֶׁר הִקְרִיבוּ הַשָּׂרְפִים וַיִּרְקְעוּם צְפוּי לַמִּזְבֵּחַ:</p>	<p>So Eleazar the priest took the copper censers with which those who were burnt up had offered, and they beat them into an overlay for the altar,</p>	<p>Eleazar: see Ex 6:23.</p>
Num 16:40	<p>זָכְרוֹן לְבָנֵי יִשְׂרָאֵל לְמַעַן אֲשֶׁר לֹא־יִקְרַב אִישׁ זָר אֲשֶׁר לֹא מִזֶּרַע אֶהְרֹן הוּא לְהִקְטִיר קֶטֶר לִפְנֵי יְהוָה וְלֹא־יְהִיָּה כְקֹרַח וְכַעֲדָתוֹ כְּאֲשֶׁר דִּבֶּר יְהוָה בְּיַד־מֹשֶׁה לֹא:</p>	<p>and as a reminder to the sons of Israel that a foreigner who is not of the seed of Aaron must not approach to burn incense before the LORD, and he must not be like Korah and his company, as the LORD had said to him through the intermediacy of Moses.</p>	<p>company ← <i>congregation</i>.</p> <hr/> <p>intermediacy ← <i>hand</i>.</p>
Num 16:41	<p>וַיִּלְנוּ כָּל־עֵדֶת בְּנֵי־יִשְׂרָאֵל מִמַּחֲלֹת עַל־מֹשֶׁה וְעַל־אַהֲרֹן לֵאמֹר אַתֶּם הַמֵּתִים אֶת־עַם יְהוָה:</p>	<p>But the next day the whole congregation of the sons of Israel murmured against Moses and against Aaron and said, “You are killing the LORD’s people.”</p>	
Num 16:42	<p>וַיְהִי בְהִקְהָל הָעֵדָה עַל־מֹשֶׁה וְעַל־אַהֲרֹן וַיִּפְּנוּ אֶל־אַהֲלֵ מוֹעֵד וַהֲנֵה כֶּסֶהוּ הָעֲנָן וַיֵּרָא כְּבוֹד יְהוָה:</p>	<p>And it came to pass, when the congregation was convened against Moses and against Aaron, that they looked at the tent of contact, and what they saw was that the cloud had covered it and the glory of the LORD had appeared.</p>	<p>looked at ← <i>turned to</i>.</p> <hr/> <p>what they saw was that ← <i>behold</i>.</p>
Num 16:43	<p>וַיָּבֹא מֹשֶׁה וְאַהֲרֹן אֶל־פְּנֵי אַהֲלֵ מוֹעֵד: פ</p>	<p>Then Moses and Aaron went to the front of the tent of contact,</p>	
Num 16:44	<p>וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:</p>	<p>and the LORD spoke to Moses and said,</p>	
Num 16:45	<p>הֲרֵמוּ מִתּוֹךְ הָעֵדָה הַזֹּאת וְאֲכַלְהָ אֶתֶם כְּרַגַע וַיִּפְּלוּ עַל־פְּנֵיהֶם:</p>	<p>“Get away from this congregation, and I will consume them in an instant.” And they fell face down.</p>	<p>get away from ← <i>be lifted from among</i>.</p> <hr/> <p>face down ← <i>on their faces</i>.</p>

Num 16:46	וַיֹּאמֶר מֹשֶׁה אֶל־אֶהֱרֹן קַח אֶת־הַמִּחָתָה וְתֵן־עָלֶיהָ אֵשׁ מֵעַל הַמִּזְבֵּחַ וְשִׂים קֹטֶרֶת וְהוֹלֵךְ מְהֵרָה אֶל־הָעֵדָה וְכִפֵּר עֲלֵיהֶם כִּי־יָצָא הַקֶּץ מִלִּפְנֵי יְהוָה הַחֵל הַנִּגָּף:	And Moses said to Aaron, “Take the censer and put fire in it from the altar, and put incense <i>in it</i> and go quickly to the congregation and make atonement for them, for anger has gone out from the LORD. An <u>onslaught</u> has begun.”	an onslaught ← <i>the onslaught / striking / plague.</i>
Num 16:47	וַיִּקַּח אֶהֱרֹן כַּאֲשֶׁר דִּבֶּר מֹשֶׁה וַיֵּרָץ אֶל־תּוֹךְ הַקְהָל וְהִנֵּה הַחֵל הַנִּגָּף בָּעַם וַיִּתֵּן אֶת־הַקֹּטֶרֶת וַיְכַפֵּר עַל־הָעָם:	So Aaron took <i>it</i> as Moses had said, and he ran to the middle of the convocation, and <i>he</i> saw that the onslaught on the people had begun, and he took the incense, and he atoned for the people.	<i>he</i> saw that ← <i>behold.</i>
Num 16:48	וַיַּעֲמֵד בֵּין־הַמֵּתִים וּבֵין הַחַיִּים וַתֵּעָצַר הַמַּגֵּפָה:	And he stood between the dead and the living, and the onslaught stopped.	
Num 16:49	וַיְהִיו הַמֵּתִים בַּמַּגֵּפָה אַרְבַּעַה עָשָׂר אֲלָף וּשְׁבַע מֵאוֹת מִלִּבְדַּד הַמֵּתִים עַל־דִּבְר־קֹרַח:	And those who died in the onslaught <u>came to</u> fourteen thousand seven hundred, excluding those who died in the <u>incident with Korah.</u>	came to ← <i>were.</i> incident with ← <i>incident of.</i>
Num 16:50	וַיָּשָׁב אֶהֱרֹן אֶל־מֹשֶׁה אֶל־פֶּתַח אֹהֶל מוֹעֵד וְהַמַּגֵּפָה נִעְצְרָה: פ	Then Aaron returned to Moses at the entrance of the tent of contact, and the onslaught stopped.	
Num 17:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Num 17:2	דִּבֶּר אֶל־בְּנֵי יִשְׂרָאֵל וְקַח מֵאֵתָם מִטֵּה מִטֵּה לְבֵית אָב מֵאֵת כָּל־נְשִׂיאֵהֶם לְבֵית אֲבֹתָם שְׁנַיִם עָשָׂר מִטּוֹת אִישׁ אֶת־שְׁמוֹ תִּכְתֹּב עַל־מִטְהוֹ:	“Speak to the sons of Israel, and take <u>from each of them a rod</u> according to the paternal house, from all their leaders, according to their paternal house – twelve rods – and you will write each <i>one's</i> name on his rod.	from each of them a rod ← <i>from with them a rod a rod.</i> The Hebrew word for <i>rod</i> also means <i>tribe.</i>
Num 17:3	וְאֵת שֵׁם אֶהֱרֹן תִּכְתֹּב עַל־מִטְהַ לְוִי כִּי מִטְהַ אֶחָד לְרֹאשׁ בֵּית אֲבוֹתָם:	And you will write the name of Aaron on Levi's rod, for <i>there is</i> one rod for the head of their paternal house.	
Num 17:4	וְהִנַּחְתָּם בְּאֹהֶל מוֹעֵד לִפְנֵי הָעֵדוּת אֲשֶׁר אֹעֵד לָכֶם שָׁמָּה:	And you will deposit them in the tent of contact in front of the testimony, where I will meet with <u>you.</u>	you: plural.
Num 17:5	וְהָיָה הָאִישׁ אֲשֶׁר אֲבַחֲרֶבּוּ מִטְהוֹ יִפְרָח וְהִשְׁכַּחְתִּי מֵעָלַי אֶת־תַּלְנוּת בְּנֵי יִשְׂרָאֵל אֲשֶׁר הֵם מְלִינִים עֲלֵיכֶם:	And it will come to pass <i>that</i> the rod of the man whom I choose will sprout, and I will put a stop to the murmurings <u>against me</u> of the sons of Israel, which they murmur against <u>you.</u> ”	against me ← <i>from against me.</i> you: plural.

Num 17:6	וַיְדַבֵּר מֹשֶׁה אֶל-בְּנֵי יִשְׂרָאֵל וַיִּתְּנוּ אֵלָיו כָּל-נְשִׂיאֵיהֶם מִטָּה לְנָשִׂיא אֶחָד מִטָּה לְנָשִׂיא אֶחָד לְבַיִת אֲבֹתָם שָׁנַיִם עָשָׂר מִטּוֹת וּמִטָּה אֶהְרֹן בְּתוֹךְ מִטּוֹתָם:	And Moses spoke to the sons of Israel, and <u>each</u> of their leaders gave him a rod – for <u>each leader</u> , a rod for <u>that leader</u> – according to their paternal house, twelve rods, and Aaron's rod <i>was</i> among their rods.	each ← <i>all</i> . <hr/> each leader ... that leader ← <i>one leader ... one leader</i> .
Num 17:7	וַיִּנַּח מֹשֶׁה אֶת-הַמַּטֹּת לִפְנֵי יְהוָה בְּאֹהֶל הָעֵדוּת:	And Moses deposited the rods before the LORD at the tent of the testimony.	
Num 17:8	וַיְהִי מִמָּחָרֹת וַיָּבֵא מֹשֶׁה אֶל-אֹהֶל הָעֵדוּת וְהִנֵּה פָּרַח מִמִּטֵּה-אֶהְרֹן לְבַיִת לֵוִי וַיֵּצֵא פָּרַח וַיֵּצֵץ צִיץ וַיִּגְמַל שְׂקָדִים:	And it came to pass on the next day that Moses went to the tent of the testimony, and <u>what he saw was that</u> Aaron's rod had sprouted, for the house of Levi, and it had produced a sprout, and it had blossomed <i>with</i> a flower, and it had <u>yielded</u> almonds.	what <i>he</i> saw was that ← <i>behold</i> . <hr/> yielded ← <i>ripened</i> .
Num 17:9	וַיֵּצֵא מֹשֶׁה אֶת-כָּל-הַמַּטֹּת מִלִּפְנֵי יְהוָה אֶל-כָּל-בְּנֵי יִשְׂרָאֵל וַיֵּרְאוּ וַיִּקְחוּ אִישׁ מִטָּהוּ: ס	And Moses brought out all the rods from before the LORD to all the sons of Israel, and they each saw and took <u>their own</u> rod.	their ← <i>his</i> , but the verbs <i>saw</i> and <i>took</i> are plural.
Num 17:10	וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה הֲשִׁב אֶת-מִטָּה אֶהְרֹן לִפְנֵי הָעֵדוּת לְמַשְׁמֶרֶת לְאוֹת לְבְנֵי-מִרִי וְתִכַּל תְּלוֹנְתָם מֵעָלַי וְלֹא יָמָתוּ:	And the LORD said to Moses, “Bring Aaron's rod back before the testimony, as a retained item, as a sign about the <u>rebels</u> . And you will put an end to their murmurings against me <u>so that</u> they do not die.”	rebels ← <i>sons of rebellion</i> . <hr/> so that: purposive use of the <i>vav</i> .
Num 17:11	וַיַּעַשׂ מֹשֶׁה כַּאֲשֶׁר צִוָּה יְהוָה אֹתוֹ כִּן עָשָׂה: ס	And Moses did <i>it</i> . As the LORD commanded him, so he acted.	
Num 17:12	וַיֹּאמְרוּ בְּנֵי יִשְׂרָאֵל אֶל-מֹשֶׁה לֵאמֹר הִן גּוֹעֵנו אֲבָדְנוּ כָּלֵנוּ אֲבָדְנוּ:	And the sons of Israel spoke to Moses, and they said, “Look, we are expiring, we are perishing, we are all perishing.”	
Num 17:13	כָּל הַקָּרֵב הַקָּרֵב אֶל-מִשְׁכַּן יְהוָה יָמוּת הָאֵם תָּמְנוּ לְגֹעַ: ס	<u>Anyone</u> who approaches – who approaches the tabernacle of the LORD – will die. Will we <u>ever</u> <u>cease from</u> expiring?”	anyone ← <i>everyone</i> . <hr/> cease from: AV differs (<i>be consumed with</i>), also possible.
Num 18:1	וַיֹּאמֶר יְהוָה אֶל-אֶהְרֹן אַתָּה וּבְנֵיךָ וּבֵית-אֲבִיךָ אִתְּךָ תִּשְׂאוּ אֶת-עֲוֹן הַמִּקְדָּשׁ וְאַתָּה וּבְנֵיךָ אִתְּךָ תִּשְׂאוּ אֶת-עֲוֹן כֹּהֲנֵיכֶם:	Then the LORD said to Aaron, “You and your sons and your paternal house with you will bear the iniquity of the sanctuary, and you and your sons with you will bear the iniquity of your priesthood.”	

Num 18:2	וּגַם אֶת־אֶחָיִךָ מִטֵּה לְוֵי שִׁבְט אֲבִיךָ הַקָּרֵב אִתָּךְ וְיִלְווּ עִלֶיךָ וַיִּשְׂרְתוּךָ וְאַתָּה וּבְנֶיךָ אִתָּךְ לִפְנֵי אֹהֶל הָעֵדוּת:	And <u>bring</u> your brothers <u>up</u> also, the <u>tribe</u> of Levi, your father's stock, with you, and they will join with you and serve you, <u>as</u> you and your sons with you <u>serve</u> before the tent of the testimony.	bring ... up ← <i>bring near</i> . as: wider use of the vav.
Num 18:3	וְשָׂמְרוּ מִשְׁמֵרֹתֶיךָ וּמִשְׁמֵרֹת כָּל־הָאֹהֶל אֲדָּךְ אֶל־כָּל־יְהוָה וְאֶל־הַמִּזְבֵּחַ לֹא יִקְרְבוּ וְלֹא־יָמָתוּ גַם־הֵם גַּם־אַתָּם:	And they will discharge the duties <u>you</u> give them, and the duties of the whole tent, but they will not approach the <u>holy</u> <u>equipment</u> or the altar, <u>so that</u> neither they nor you die.	the duties you give them ← <i>your charge</i> , a subjective genitive. holy equipment: or <i>equipment of the holy (place)</i> . so that: purposive use of the vav.
Num 18:4	וְנִלְווּ עִלֶיךָ וְשָׂמְרוּ אֶת־מִשְׁמֵרֹת אֹהֶל מוֹעֵד לְכָל עֲבֹדַת הָאֹהֶל וְזָר לֹא־יִקְרַב אֲלֵיכֶם:	So they will join with you and discharge the duties of the tent of contact, in respect of all the work of the tent, and no foreigner will approach you.	
Num 18:5	וְשָׂמְרֹתֶם אֶת מִשְׁמֵרֹת הַקֹּדֶשׁ וְאֶת מִשְׁמֵרֹת הַמִּזְבֵּחַ וְלֹא־יְהִי עוֹד קֶצֶף עַל־בְּנֵי יִשְׂרָאֵל:	And you will discharge the duties of the holy <i>place</i> , and the duties of the altar, so that there will not be anger any more at the sons of Israel.	
Num 18:6	וְאַנִּי הִנֵּה לִקְחָתִי אֶת־אֶחֵיכֶם הַלְוִיִּם מִתּוֹךְ בְּנֵי יִשְׂרָאֵל לְכֶם מִתְּנָה נְתֻנִים לַיהוָה לַעֲבֹד אֶת־עֲבֹדַת אֹהֶל מוֹעֵד:	And <i>as for</i> me, look, I have taken your brothers the Levites from among the sons of Israel. <i>They are</i> for you a <u>gift</u> given to the <u>LORD</u> to do the work of the tent of contact.	a gift given to the LORD: perhaps <i>a gift given by the LORD</i> , as the preposition ל, <i>le</i> , can be the agent of the passive (Ezek 14:3, Ezek 20:3).
Num 18:7	וְאַתָּה וּבְנֶיךָ אִתָּךְ תִּשְׁמְרוּ אֶת־כֹּהֲנֻתְכֶם לְכָל־דָּבָר הַמִּזְבֵּחַ וּלְמִבֵּית לְפָרֹכֶת וְעֲבַדְתֶּם עֲבֹדַת מִתְּנָה אִתְּנוּ אֶת־כֹּהֲנֻתְכֶם וְהָזָר הַקָּרֵב יוֹמָת: ס	And you and your sons with you will keep your priesthood in every matter of the altar and of the inside of the veil, and you will perform <i>it</i> . I <u>am</u> giving you the <u>work</u> – your <u>priesthood</u> – <i>as</i> a <u>gift</u> . And <i>any</i> foreigner who approaches will be put to death.”	I am giving you the work – your priesthood – <i>as</i> a gift ← <i>I am giving your priesthood (as) a work of a gift</i> .
Num 18:8	וַיְדַבֵּר יְהוָה אֶל־אַהֲרֹן וְאָנֹכִי הִנֵּה נֹתְתִי לְךָ אֶת־מִשְׁמֵרֹת תְּרוֹמֹתַי לְכָל־קֹדְשֵׁי בְּנֵי־יִשְׂרָאֵל לְךָ נְתַתִּים לְמִשְׁחָה וּלְבִנְיָךְ לְחֻק־עוֹלָם:	Then the LORD spoke to Aaron <i>and said</i> , “And <u>for my part</u> look, I have given you the duties of my heave-offerings. Regarding all the holy matters of the sons of Israel, I have given them as an anointing to you and your sons, as an age-abiding statute.	for my part: an emphatic <i>I</i> .

Num 18:9	זֶה־יְהִי־לְךָ מִקֹּדֶשׁ הַקֹּדָשִׁים מִן־הָאֵשׁ כָּל־קָרְבָּנָם לְכֹל־מִנְחָתָם וְלְכֹל־חַטָּאתָם וְלְכֹל־אֲשָׁמָם אֲשֶׁר יָשִׁיבוּ לִי קֹדֶשׁ קֹדָשִׁים לְךָ הוּא וְלִבְנֶיךָ:	This <i>is what</i> will be yours from the holy of holies, from fire: every oblation of theirs, whether every meal-offering of theirs, or every sin-offering of theirs, or every guilt-offering of theirs which they render to me. It <i>is a matter of the</i> holy of holies to you and to your sons.	
Num 18:10	בְּקֹדֶשׁ הַקֹּדָשִׁים תֹּאכְלוּ כָּל־זָכָר יֹאכַל אֹתוֹ קֹדֶשׁ יְהִי־לְךָ:	In the <u>holy of holies</u> you will eat it. Every male will eat it. It will be holy to you.	holy of holies: this can hardly be inside the veil, but we translate as the Hebrew stands.
Num 18:11	וְזֶה־לְךָ תְּרוּמַת מִתְּנָם לְכֹל־תְּנוּפֹת בְּנֵי יִשְׂרָאֵל לְךָ נְתַתִּים וְלִבְנֵיךָ וְלִבְנֹתֶיךָ אֲתָן לְחֶק־עוֹלָם כָּל־טָהוֹר בְּבֵיתְךָ יֹאכַל אֹתוֹ:	And this <i>is</i> yours: the heave-offering of their gift with all the wave-offerings of the sons of Israel. I have given them to you and to your sons and your daughters with you, as an age-abiding statute. Everyone <i>who is</i> clean in your house will eat it.	
Num 18:12	כָּל חֵלֶב יִצְהָר וְכָל־חֵלֶב תִּירוֹשׁ וְדָגָן רֵאשִׁיתָם אֲשֶׁר־יִתְּנוּ לַיהוָה לְךָ נְתַתִּים:	All the <u>best</u> of the new oil, and all the <u>best</u> of the new wine and corn – the <u>firstfruits</u> of them which they give to the LORD – I have given to you.	the best (2x) ← <i>the fat</i> .
Num 18:13	בְּכוּרֵי כָּל־אֲשֶׁר בְּאֶרֶץ אֲשֶׁר־יָבִיאוּ לַיהוָה לְךָ יְהִי כָּל־טָהוֹר בְּבֵיתְךָ יֹאכְלוּ:	The firstfruits of everything in <u>their land</u> which they bring to the LORD will be <u>yours</u> . Every clean <i>person</i> in your house will eat it.	their land: AV differs (<i>the land</i>). yours: singular.
Num 18:14	כָּל־חֶרֶם בְּיִשְׂרָאֵל לְךָ יְהִי:	And every dedicated thing in Israel will be yours.	
Num 18:15	כָּל־פֶּטֶר רֶחֶם לְכֹל־בֶּשָׂר אֲשֶׁר־יִקְרִיבוּ לַיהוָה בְּאָדָם וּבְבֵהֵמָה יְהִי־לְךָ אֵד פְּדָה תְּפָדֶה אֶת בְּכוֹר הָאָדָם וְאֶת בְּכוֹר־הַבְּהֵמָה הַטְּמֵאָה תְּפָדֶה:	Everything <i>that</i> opens the womb of all flesh which they offer to the LORD, <i>whether</i> of men or cattle, will be yours, but you will <u>most definitely redeem</u> the firstborn of man, and you will redeem the firstborn of unclean cattle.	most definitely redeem: infinitive absolute.
Num 18:16	וּפְדוּיוֹ מִבֶּן־חֹדֶשׁ תְּפָדֶה בְּעֶרְכָּךְ כֶּסֶף חֲמִשָּׁת שֶׁקֶלִים בְּשֶׁקֶל הַקֹּדֶשׁ עֶשְׂרִים גֵּרָה הוּא:	And you will redeem those from one month old <u>who are to be redeemed to him</u> according to your valuation – money <i>to the value of</i> five shekels according to the holy shekel: it <i>is</i> twenty gerahs.	who <i>are to be</i> redeemed to him ← <i>his redeemed</i> . Gerundive (to be distinguished from <i>gerundial</i>) use of the passive participle, “needing to be ...”. AV differs, lacking <i>to him</i> .

Num 18:17	אֲךָ בְּכֹר־שׁוֹר אֹז־בְּכוֹר כְּשֶׁב אֹז־בְּכוֹר עֵז לֹא תִפְדֶּה קֹדֶשׁ הֵם אֶת־דָּמָם תִּזְרֹק עַל־הַמִּזְבֵּחַ וְאֶת־חֲלֶבֶם תִּקְטִיר אִשָּׁה לְרִיחַ נִיחַח לַיהוָה:	But you will not redeem the firstborn ox or the firstborn lamb or the firstborn goat – they <i>are</i> holy. You will sprinkle their blood on the altar, and you will burn their fat <i>as</i> a fire-offering as a sweet fragrance to the LORD.	holy ← <i>holiness</i> .
Num 18:18	וּבָשָׂרָם יִהְיֶה־לָּךְ כַּחֲזֵה הַתְּנוּפָה וּכְשׁוֹק הַיָּמִין לְךָ יִהְיֶה:	And their meat will be yours. <i>Just</i> like the breast of the wave-offering and the <u>right leg</u> , it will be yours.	yours (2x): singular. right leg: see Lev 7:32.
Num 18:19	כֹּל תְּרוּמַת הַקֹּדְשִׁים אֲשֶׁר יָרִימוּ בְנֵי־יִשְׂרָאֵל לַיהוָה נִתַּתִּי לָּךְ וּלְבָנֶיךָ וּלְבָנֹתֶיךָ אֶתֶּךָ לְחֶק־עוֹלָם בְּרִית מְלַח עוֹלָם הוּא לִפְנֵי יְהוָה לָּךְ וּלְזַרְעֶךָ אֶתֶּךָ:	All heave-offerings of holy things which the sons of Israel heave to the LORD I have given you and your sons and your daughters with you, as an age-abiding statute. <i>It is</i> an age-abiding covenant of salt before the LORD for you and your seed with you.”	
Num 18:20	וַיֹּאמֶר יְהוָה אֶל־אַהֲרֹן בְּאַרְצָם לֹא תִנְחַל וְחֵלֶק לֹא־יִהְיֶה לָּךְ בְּתוֹכָם אֲנִי חֵלֶקְךָ וְנִחַלְתָּ בְּתוֹךְ בְּנֵי יִשְׂרָאֵל: ס	Then the LORD said to Aaron, “You will not have an inheritance in their land, and you will have no portion in their midst – <i>I am</i> your portion and your inheritance among the sons of Israel.	
Num 18:21	וּלְבַנִּי לְוֵי הַנְּהַן נָתַתִּי כָּל־מַעֲשֵׂר בְּיִשְׂרָאֵל לְנַחֲלָה חֶלְפֵי עֲבֹדָתָם אֲשֶׁר־הֵם עֹבְדִים אֶת־עֲבֹדַת אֱהֵל מוֹעֵד:	And look, I have given every tithe in Israel to the sons of Levi as an inheritance, in exchange for their work which they do – the work of the tent of contact.	
Num 18:22	וְלֹא־יִקְרְבוּ עוֹד בְּנֵי יִשְׂרָאֵל אֶל־אֱהֵל מוֹעֵד לְשֵׂאת חַטָּא לְמוֹת:	And the sons of Israel will <u>no longer</u> approach the tent of contact, <i>which would mean that they would bear mortal sin</i> .	no longer: unlike the situation in Ex 33:7. would bear mortal sin ← <i>to bear sin to die</i> .
Num 18:23	וְעֹבְדֵי הַלְוִי הוּא אֶת־עֲבֹדַת אֱהֵל מוֹעֵד וְהֵם יִשְׂאוּ עוֹנָם חֶקֶת עוֹלָם לְדֹרֹתֵיכֶם וּבְתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנְחֲלוּ נַחֲלָה:	And the <u>Levites</u> will do the work of the tent of contact, and they will bear their iniquity. <i>It is</i> an age-abiding statute for their generations, but they will not inherit <i>any</i> inheritance among the sons of Israel.	Levites ← <i>Levite</i> , with a singular verb.

Num 18:24	כִּי אֶת־מַעֲשֵׂר בְּנֵי־יִשְׂרָאֵל אֲשֶׁר יְרִימוּ לַיהוָה תְּרוּמָה נָתַתִּי לְלוֹוִים לְנַחֲלָה עַל־בֶּן אֲמַרְתִּי לָהֶם בְּתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנְחָלוּ נַחֲלָה: פ	For I have given the tithe of the sons of Israel which they heave to the LORD as a heave-offering to the Levites as an inheritance, which <i>is</i> why I have said to them, ‘They will not <u>have an inheritance</u> among the sons of Israel.’ ”	have an inheritance ← <i>inherit an inheritance.</i>
Num 18:25	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Num 18:26	וְאֶל־הַלוֹוִים תְּדַבֵּר וְאָמַרְתָּ אֲלֵהֶם כִּי־תִקְחוּ מֵאֵת בְּנֵי־יִשְׂרָאֵל אֶת־הַמַּעֲשֵׂר אֲשֶׁר נָתַתִּי לָכֶם מֵאֵתְכֶם בְּנַחֲלַתְכֶם וְהֵרַמְתֶּם מִמֶּנּוּ תְּרוּמַת יְהוָה מַעֲשֵׂר מִזֶּה־הַמַּעֲשֵׂר:	“And you will speak to the Levites and say to them, ‘When you receive from the sons of Israel the tithe which I have given you from them as your inheritance, you will heave a <u>heave-offering to the LORD</u> from it, a tithe of a tithe.	heave-offering to ← <i>heave-offering of.</i>
Num 18:27	וְנִחְשַׁב לָכֶם תְּרוּמַתְכֶם כַּדָּגָן מִזֶּה־הַגֶּרֶן וּכְמִלְאָה מִזֶּה־הַיֶּקֶב:	And it will be counted for you <i>as</i> your heave-offering, as grain from the threshing floor and as the fulness of the wine vat.	
Num 18:28	כֵּן תְּרִימוּ גַם־אֲתֶם תְּרוּמַת יְהוָה מִכָּל מַעֲשֵׂרְתֵיכֶם אֲשֶׁר תִּקְחוּ מֵאֵת בְּנֵי יִשְׂרָאֵל וְנָתַתֶּם מִמֶּנּוּ אֶת־תְּרוּמַת יְהוָה לְאַהֲרֹן הַכֹּהֵן:	So you too will offer the LORD's heave-offering from all your tithes which you receive from the sons of Israel, and you will give from it the LORD's heave-offering to Aaron the priest.	
Num 18:29	מִכָּל מַתְּנֵיכֶם תְּרִימוּ אֵת כָּל־תְּרוּמַת יְהוָה מִכָּל־חֶלְבּוֹ אֶת־מִקְדָּשׁוֹ מִמֶּנּוּ:	You will offer all the LORD's heave-offering from all your gifts, from all the <u>best</u> of it – the <u>sacred part</u> of it.	best ← <i>fat.</i> the sacred <i>part</i> of it ← <i>its sanctuary from it.</i>
Num 18:30	וְאָמַרְתָּ אֲלֵהֶם בְּהַרְיַמְכֶם אֶת־חֶלְבּוֹ מִמֶּנּוּ וְנִחְשַׁב לְלוֹוִים כְּתְבוּאֵת גֶּרֶן וּכְתְבוּאֵת יֶקֶב:	And you will say to them, «When you offer the <u>best part</u> of it, it will be counted for the Levites as the produce of the threshing floor and as the produce of the wine vat.	the best <i>part</i> of it ← <i>its fat from it.</i>
Num 18:31	וְאָכַלְתֶּם אֹתוֹ בְּכָל־מְקוֹם אֲתֶם וּבֵיתְכֶם כִּי־שָׁכַר הוּא לָכֶם חֶלְף עֲבַדְתֶּם בְּאֶהֱל מוֹעֵד:	And you will eat it in every place, you and your household, for it <i>is</i> your wages in exchange for your work in the tent of contact.	
Num 18:32	וְלֹא־תִשְׂאוּ עָלֶיךָ חֹטָא בְּהַרְיַמְכֶם אֶת־חֶלְבּוֹ מִמֶּנּוּ וְאֶת־קֹדְשֵׁי בְּנֵי־יִשְׂרָאֵל לֹא תַחֲלָלוּ וְלֹא תָמוּתוּ: פ	And you will bear no sin on account of it, when you heave up the <u>best part</u> of it, and you will not profane the holy <i>things</i> of the sons of Israel, so that you do not die.» ’ ”	the best <i>part</i> of it ← <i>its fat from it.</i>

Num 19:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר:	Then the LORD spoke to Moses and Aaron and said,	
Num 19:2	זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר־צִוָּה יְהוָה לֵאמֹר דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ אֵלֶיךָ פֶּרֶה אֲדָמָה תְּמִימָה אֲשֶׁר אֵין־בָּהּ מוֹם אֲשֶׁר לֹא־עָלָה עָלֶיהָ עַל:	“This <i>is</i> the statute of the law which the LORD has commanded, saying, ‘Tell the sons of Israel to bring to you a perfect red heifer, which <i>has</i> no blemish, on which no yoke has gone,	bring ← take.
Num 19:3	וּנְתַתֶּם אֹתָהּ אֶל־אֶלְעָזָר הַכֹּהֵן וְהוֹצִיא אֹתָהּ אֶל־מַחֻוּץ לְמַחֲנֶה וְשָׁחַט אֹתָהּ לְפָנָיו:	and you will give it to Eleazar the priest, and he will bring it outside the camp, and he will have it slaughtered in his presence.	Eleazar: see Ex 6:23. have it slaughtered ← slaughter it. For the causative sense, compare Ex 32:4, Ex 32:35.
Num 19:4	וּלְקַח אֶלְעָזָר הַכֹּהֵן מִדָּמָה בְּאֶצְבָּעוֹ וְהִזָּה אֶל־נֹכַח פְּנֵי אֹהֶל־מוֹעֵד מִדָּמָה שֶׁבַע פְּעָמִים:	And Eleazar the priest will take some of its blood on his finger, and he will sprinkle some of its blood straight in front of the tent of contact seven times.	Eleazar: see Ex 6:23.
Num 19:5	וְשָׂרַף אֶת־הַפֶּרֶה לְעֵינָיו אֶת־עֹרָהּ וְאֶת־בְּשָׂרָהּ וְאֶת־דָּמָהּ עַל־פְּרֹשֶׁה יִשְׂרָף:	And he will burn the heifer before his eyes – its skin and its flesh – and he will burn its blood with its dung.	
Num 19:6	וּלְקַח הַכֹּהֵן עֵץ אֲרָז וְאֵזוֹב וְשֵׁנִי תוֹלַעַת וְהַשְּׁלִיךְ אֶל־תּוֹךְ שְׂרֵפֶת הַפֶּרֶה:	And the priest will take cedar wood and hyssop, and scarlet material, and he will throw them into the middle of the conflagration of the heifer.	
Num 19:7	וְכַבֵּס בְּגָדָיו הַכֹּהֵן וְרַחֵץ בְּשָׂרוֹ בַּמַּיִם וְאַחֵר יָבוֹא אֶל־הַמַּחֲנֶה וְטָמֵא הַכֹּהֵן עַד־הָעֶרֶב:	Then the priest will wash his clothes, and he will wash his body with water, and after that he will go to the camp, and the priest will be unclean until the evening.	will wash: in a Hebrew “VOS” (verb-object-subject) sentence. body ← flesh.
Num 19:8	וְהַשְׂרִיף אֹתָהּ יְכַבֵּס בְּגָדָיו בַּמַּיִם וְרַחֵץ בְּשָׂרוֹ בַּמַּיִם וְטָמֵא עַד־הָעֶרֶב:	So he who burns it will wash his clothes in water, and he will wash his body with water, and he will be unclean until the evening.	will wash: in a Hebrew “SVO” (subject-verb-object) sentence, the common order in English. body ← flesh.
Num 19:9	וְאִישׁ טָהוֹר אֶת אֲפֹרֹת הַפֶּרֶה וְהִנִּיחַ מַחוּץ לְמַחֲנֶה בְּמָקוֹם טָהוֹר וְהִיְתָה לְעֹדֶת בְּנֵי־יִשְׂרָאֵל לְמִשְׁמַרְתָּ לְמִי נִדָּה חֲטָאת הוּא:	And a man who is clean will collect the ashes of the heifer, and he will deposit them outside the camp in a clean place, and it will be a thing kept for the congregation of the sons of Israel, for water of impurity. It is a sin-offering.	it will be: feminine, discordant with ashes, so perhaps generalising, referring the rite as such. impurity: the word is used of menstrual impurity.

Num 19:10	<p>וְכִבֵּס הָאִשָּׁף אֶת־אֲפֹר הַפָּרָה אֶת־בְּגָדָיו וְטָמֵא עַד־הָעֶרֶב וְהִיְתָה לְבִנְיֵי יִשְׂרָאֵל וְלַגֵּר הַגֵּר בְּתוֹכְכֶם לְחֻקַּת עוֹלָם:</p>	<p>Then he who has collected the ashes of the heifer will wash his clothes, and he will be unclean until the evening, and it will be an age-abiding statute for the sons of Israel and for the foreigner who is temporarily resident in their midst.</p>	
Num 19:11	<p>הַנִּגָּע בְּמַת לְכָל־נֶפֶשׁ אָדָם וְטָמֵא שִׁבְעַת יָמִים:</p>	<p>He who touches the dead <i>body</i> of <u>any person</u> will be unclean for seven days.</p>	<p>any ← <i>every</i>. <hr/> person ← <i>soul of a man</i>.</p>
Num 19:12	<p>הוּא יִתְחַטָּא־בּוֹ בַּיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי יִטְהַר וְאִם־לֹא יִתְחַטָּא בַּיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי לֹא יִטְהַר:</p>	<p>He will have himself propitiated by <u>it</u> on the third day, and on the seventh day he will be clean, but if he does not have himself propitiated on the third day, then on the seventh day he will not be clean.</p>	<p>by it: presumably <i>by the water of impurity</i>, irregularly singular (water is plural in Hebrew), but also irregularly with a singular verb in Num 19:13 and Num 19:20 (<i>sprinkled</i>).</p>
Num 19:13	<p>כָּל־הַנִּגָּע בְּמַת בְּנֶפֶשׁ הָאָדָם אֲשֶׁר־יָמוּת וְלֹא יִתְחַטָּא אֶת־מִשְׁכַּן יְהוָה טָמֵא וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִיִּשְׂרָאֵל כִּי מִי נִדְּהָ לֹא־זָרַק עָלָיו טָמֵא יִהְיֶה עוֹד טָמֵא־תוֹ בּוֹ:</p>	<p>Everyone who touches the dead <u>body</u> of a man who has died and does not have himself propitiated defiles the LORD's tabernacle, and that <u>person</u> will be cut off from Israel, for the water of <u>impurity</u> has not been sprinkled on him. He will be unclean – his uncleanness will still be on him.</p>	<p>body ← <i>soul</i>. <hr/> person ← <i>soul</i>. <hr/> impurity: see Num 19:9.</p>
Num 19:14	<p>זֹאת הַתּוֹרָה אָדָם כִּי־יָמוּת בְּאֹהֶל כָּל־הַבָּא אֶל־הָאֹהֶל וְכָל־אֲשֶׁר בְּאֹהֶל יִטָּמֵא שִׁבְעַת יָמִים:</p>	<p>This <i>is</i> the law: if a man dies in a tent, everyone who comes into the tent and everyone who <i>is</i> in the tent will be unclean for seven days.</p>	
Num 19:15	<p>וְכָל־כֵּלִי פְתוּחַ אֲשֶׁר אֵין־צִמִּיד פְּתִיל עָלָיו טָמֵא הוּא:</p>	<p>And every vessel <i>that is</i> open, which <i>does not have</i> a <u>lid</u> screwed on to it, is unclean.</p>	<p>lid screwed ← <i>lid of twisting</i>, in a simple way, with locking lugs. AV differs (<i>covering bound</i>), also possible.</p>
Num 19:16	<p>וְכָל־אֲשֶׁר־יָנַע עַל־פְּנֵי הַשָּׂדֶה בְּחַלְל־חֶרֶב אוֹ בְּמַת אוֹ־בַעֲצָם אָדָם אוֹ בַקֶּבֶר יִטָּמֵא שִׁבְעַת יָמִים:</p>	<p>And <u>anyone</u> in an open field who touches <u>anyone</u> <u>fallen</u> by the sword or dead or a man's bone or a grave will be unclean for seven days.</p>	<p>anyone ← <i>everyone</i>. <hr/> fallen ← <i>wounded, killed or profaned</i>.</p>
Num 19:17	<p>וְלָקְחוּ לְטָמֵא מֵעֵפֶר שְׂרָפָת הַחַטָּאת וְנָתַן עָלָיו מֵיִם חַיִּים אֶל־כֵּלִי:</p>	<p>And they will take for him who is unclean <u>some dust from</u> the burnt sin-offering, and he will put <u>running</u> water on it in a vessel,</p>	<p>some dust from ← <i>from the dust of</i>. <hr/> burnt sin-offering ← <i>burning of the sin-offering</i>. <hr/> running ← <i>living</i>.</p>

Num 19:18	<p>וְלָקַח אִזּוֹב וְטָבַל בְּמִים אִישׁ טְהוֹר וְהִזָּה עַל-הָאֹהֶל וְעַל-כָּל-הַבְּלִיּוֹת וְעַל-הַנְּפֹשׁוֹת אֲשֶׁר הָיוּ-שָׁם וְעַל-הַנֶּגַע בַּעֲצָם אוֹ בַחֲלָל אוֹ בַמֵּת אוֹ בַקֶּבֶר:</p>	<p>and a clean man will take hyssop and dip <i>it</i> in the water and sprinkle <i>it</i> on the tent and on all the <u>furnishings</u> and on the <u>people</u> who were there, and on him who touched the bone or the fallen <i>man</i> or the dead or the grave.</p>	<p>furnishings ← <i>vessels</i>, or <i>equipment</i>.</p> <hr/> <p>people ← <i>souls</i>.</p>
Num 19:19	<p>וְהִזָּה הַטְּהַר עַל-הַטָּמֵא בַיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי וְחָטְאוּ בַיּוֹם הַשְּׁבִיעִי וְכִבֶּס בַּגָּדָיו וְרָחַץ בְּמִים וְטָהַר בַּעֲרָב:</p>	<p>And he who <i>is</i> clean will sprinkle <i>it</i> on him who is unclean, on the third day and on the seventh day, and he will <u>expiate him</u> on the seventh day, and he will wash his clothes and wash <i>himself</i> in water, and he will be clean in the evening.</p>	<p>expiate him: AV differs (<i>purify himself</i>). But the verb is <i>piel</i>, transitive, not <i>hithpael</i>, reflexive.</p>
Num 19:20	<p>וְאִישׁ אֲשֶׁר-יִטְמָא וְלֹא יִתְחַטֵּא וְנִכְרַתָּה הַנֶּפֶשׁ הַהוּא מִתּוֹד הַקֹּהֵל כִּי אֶת-מִקְדָּשׁ יְהוָה טָמָא מִי נִדְּהָ לֹא-זָרַק עָלָיו טָמֵא הוּא:</p>	<p>And <i>as for any</i> man who becomes unclean but does not have himself propitiated, that <u>person</u> will be cut off from the midst of the convocation, for he has defiled the LORD's sanctuary. The water of <u>impurity</u> was not sprinkled on him; he is unclean.</p>	<p>person ← <i>soul</i>.</p> <hr/> <p>impurity: see Num 19:9.</p>
Num 19:21	<p>וְהָיְתָה לָהֶם לְחֻקַּת עוֹלָם וּמִזֶּה מִי-הַנִּדְּהָ יִכַּבֵּס בַּגָּדָיו וְהִנְגַּע בְּמֵי הַנִּדְּהָ יִטְמָא עַד-הָעֶרֶב:</p>	<p>And it will be an age-abiding statute to them, and he who sprinkles the water of <u>impurity</u> will wash his clothes, and he who touches the water of <u>impurity</u> will be unclean until the evening.</p>	<p>impurity (2x): see Num 19:9.</p>
Num 19:22	<p>וְכֹל אֲשֶׁר-יִגַּע-בּוֹ הַטָּמֵא יִטְמָא וְהַנֶּפֶשׁ הַנִּגַּעַת תִּטְמָא עַד-הָעֶרֶב: פ</p>	<p>And <u>anyone</u> whom he who is unclean touches will become unclean, and <u>any person</u> who touches <i>him</i> will become unclean until the evening.’”</p>	<p>anyone ← <i>everyone</i>.</p> <hr/> <p>person ← <i>soul</i>.</p>
Num 20:1	<p>וַיָּבֹאוּ בְנֵי-יִשְׂרָאֵל כָּל-הָעֵדָה מִדְּבַר-צִן בְּחֹדֶשׁ הָרִאשׁוֹן וַיֵּשֶׁב הָעָם בְּקִדְשׁ וַתָּמָת שָׁם מִרְיָם וַתִּקָּבֵר שָׁם:</p>	<p>And the sons of Israel – the whole congregation – came <i>to</i> the Desert of Zin in the first month, and the people stayed in Kadesh, and Miriam died there and was buried there.</p>	
Num 20:2	<p>וְלֹא-הָיָה מַיִם לָעֵדָה וַיִּקְהָלוּ עַל-מֹשֶׁה וְעַל-אַהֲרֹן:</p>	<p>And there was no water for the congregation, and they convened together against Moses and against Aaron.</p>	
Num 20:3	<p>וַיִּרֶב הָעָם עִם-מֹשֶׁה וַיֹּאמְרוּ לְאַמֵּר וְלוֹ גִנַּעְנוּ בְּגוֹעַ אַחֵינוּ לִפְנֵי יְהוָה:</p>	<p>And the people contended with Moses and spoke and said, “If only we had expired when our brothers expired before the LORD.</p>	

Num 20:4	וְלָמָּה הֵבֵאתֶם אֶת־קֹהֶל יְהוָה אֶל־הַמִּדְבָּר הַזֶּה לָמוֹת שָׁם אֲנַחְנוּ וּבְעִירָנוּ:	Now why have <u>you</u> brought the LORD's convocation to this desert to die <u>here</u> – us and our cattle?	you: plural. <hr/> here ← <i>there</i> .
Num 20:5	וְלָמָּה הֵעֲלִיתָנוּ מִמִּצְרַיִם לְהֵבִיא אֹתָנוּ אֶל־הַמָּקוֹם הָרָע הַזֶּה לֹא מְקוֹם זֵרַע וּתְאֵנָה וְגִפְלוֹ וְרִמּוֹן וּמִים אֵין לְשִׁתּוֹת:	And why have <u>you</u> brought us up from Egypt to bring us to this bad place? <i>There is no place with seed or figs or vine or pomegranates, and there is no water to drink.</i> ”	you: plural.
Num 20:6	וַיָּבֹא מֹשֶׁה וְאַהֲרֹן מִפְּנֵי הַקֹּהֶל אֶל־פֶּתַח אֹהֶל מוֹעֵד וַיִּפְּלוּ עַל־פְּנֵיהֶם וַיֵּרָא כְבוֹד־יְהוָה אֲלֵיהֶם: פ	Then Moses and Aaron went <u>from</u> the convocation to the entrance to the tent of contact, and they fell <u>face down</u> , and the glory of the LORD appeared to them.	from ← <i>from before</i> . <hr/> face down ← <i>on their faces</i> .
Num 20:7	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	And the LORD spoke to Moses and said,	
Num 20:8	קַח אֶת־הַמַּטֵּה וְהַקְהֵל אֶת־הָעֵדָה אֹתָהּ וְאַהֲרֹן אָחִיךָ וְדַבַּרְתֶּם אֶל־הַסֶּלַע לְעֵינֵיהֶם וְנָתַן מִימּוֹ וְהוֹצֵאתָ לָהֶם מַיִם מִן־הַסֶּלַע וְהִשְׁקִיתָ אֶת־הָעֵדָה וְאֶת־בְּעִירָם:	“Take the rod and convene the congregation, you and Aaron your brother, and speak to the rock before their eyes, and it will yield its water, and you will extract water from the rock for them, and you will give the congregation drink, and their cattle.”	
Num 20:9	וַיִּקַּח מֹשֶׁה אֶת־הַמַּטֵּה מִלִּפְנֵי יְהוָה כַּאֲשֶׁר צִוָּהוּ:	So Moses took the rod from <i>its place</i> before the LORD as he had commanded him.	
Num 20:10	וַיִּקְהֵלוּ מֹשֶׁה וְאַהֲרֹן אֶת־הַקֹּהֶל אֶל־פְּנֵי הַסֶּלַע וַיֹּאמֶר לָהֶם שְׁמַעוּ־נָא הַמַּרְיָם הַמִּן־הַסֶּלַע הַזֶּה נּוֹצֵיא לָכֶם מַיִם:	And Moses and Aaron convened the convocation in <u>front of the rock</u> , and he said to them, “Hear please, you rebels. <i>Can we extract water from this rock for you?</i> ”	in front of the rock ← <i>to in front of the rock</i> .
Num 20:11	וַיִּרָם מֹשֶׁה אֶת־יָדוֹ וַיִּדָּךְ אֶת־הַסֶּלַע בְּמַטְהוֹ פַּעַמַיִם וַיֵּצְאוּ מִים רַבִּים וַתִּשְׁתְּ הָעֵדָה וּבְעִירָם: ס	Then Moses lifted up his hand and struck the rock with the rod twice, <u>whereupon</u> much water came out, and the congregation and their cattle drank.	whereupon: wider use of the <i>vav</i> .
Num 20:12	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאַל־אַהֲרֹן יַעַן לֹא־הִאֲמַנְתֶּם בִּי לְהַקְדִּישֵׁנִי לְעֵינֵי בְנֵי יִשְׂרָאֵל לָכֵן לֹא תָבִיאוּ אֶת־הַקֹּהֶל הַזֶּה אֶל־הָאָרֶץ אֲשֶׁר־נָתַתִּי לָהֶם:	Then the LORD said to Moses and Aaron, “Because you did not believe me, by <u>sanctifying</u> me in the eyes of the sons of Israel, you will not bring this convocation into the land which I have given them.”	by sanctifying: gerundial use of the infinitive.

Num 20:13	הָמָּה מִי מְרִיבָה אֲשֶׁר־רָבוּ בְּנֵי־יִשְׂרָאֵל אֶת־יְהוָה וַיִּקְדָּשׁ בָּם: ס	This <i>is</i> the water of <u>Meribah</u> because the sons of Israel contended with the LORD, and he was sanctified <u>by</u> it.	Meribah: <i>contention</i> . by it: referring to <i>the water</i> . Alternatively translate <i>through</i> <i>them</i> (the sons of Israel). AV differs, following the alternative, <i>in them</i> .
Num 20:14	וַיִּשְׁלַח מֹשֶׁה מְלָאכִים מִקְדָּשׁ אֶל־מֶלֶךְ אֲדוֹם כֹּה אָמַר אֶתִּיךָ יִשְׂרָאֵל אֵתָה יָדַעְתָּ אֵת כָּל־הַתְּלָאָה אֲשֶׁר מִצְּאָתָנוּ:	Then Moses sent messengers from Kadesh to the king of Edom, <i>saying</i> , “ <u>This is what</u> your brother Israel says: ‘You know all <u>the trouble</u> which has come our way,	this <i>is what</i> ← <i>thus</i> . the trouble which has come our way ← <i>the trouble which has</i> <i>found us</i> , so <i>the trouble which we</i> <i>have encountered</i> . N.B. for <i>trouble</i> , [CB]’s Bible text= <i>travel</i> for AV’s ↪
Num 20:15	וַיֵּרְדוּ אֲבֹתֵינוּ מִצְרָיִמָּה וַנֵּשֶׁב בְּמִצְרַיִם יָמִים רַבִּים וַיִּרְעוּ לָנוּ מִצְרַיִם וְלֹא־בָתִּינוּ:	how our fathers went down to Egypt and how we dwelt in Egypt for many days, and how Egypt afflicted us and our fathers,	↳ <i>travail</i> , from <i>trauaile</i> in the 1611 edition. how ... and how ← <i>and ... and</i> . Wider use of the <i>vav</i> , but the English idiom is not a relative conjunction of manner here.
Num 20:16	וַנִּצְעַק אֶל־יְהוָה וַיִּשְׁמַע קִלְנוּ וַיִּשְׁלַח מֶלְאָךְ וַיִּצְאָנוּ מִמִּצְרַיִם וְהִנֵּה אֲנַחְנוּ בְּקִדְשׁ עִיר קֶצֶה גְבוּלְךָ:	and how we cried out to the LORD and how he heeded us and sent an angel and led us out of Egypt, and so <u>here we are</u> in Kadesh, a town at the end of your <u>territory</u> .	and how (2x): see previous verse. he heeded us ← <i>he heard our</i> <i>voice</i> . here we <i>are</i> ← <i>behold us</i> . territory ← <i>border</i> .
Num 20:17	נַעֲבְרָה־נָּא בְּאַרְצֶךָ לֹא נַעֲבֹר בְּשָׂדֶה וּבְכַרְם וְלֹא נִשְׁתָּה מִי בְּאֵר דָּרֶךְ הַמֶּלֶךְ גֵּלְךָ לֹא נִטֶּה יָמִין וּשְׂמֹאל עַד אֲשֶׁר־נַעֲבֹר גְבוּלְךָ:	Please let us cross your country. We will not cross by fields or by vineyards, and we will not drink the water of the <u>wells</u> . We will take the royal route <i>and</i> we will not deviate <i>to</i> the right or <i>to</i> the left until we have crossed your territory.’ ”	wells ← <i>well</i> . territory ← <i>border</i> .
Num 20:18	וַיֹּאמֶר אֵלָיו אֲדוֹם לֹא תַעֲבֹר בִּי פֶן־בַּחֲרֹב אֵצֶא לְקִרְאֲתֶךָ:	But Edom said to him, “You may not <u>cross my country</u> , otherwise I will come out against you with the sword.”	cross my <i>country</i> ← <i>cross by /</i> <i>through me</i> .
Num 20:19	וַיֹּאמְרוּ אֵלָיו בְּנֵי־יִשְׂרָאֵל בְּמַסְלָה נַעֲלֶה וְאִם־מִמִּיָּד נִשְׁתָּה אֲנִי וּמִקְנֵי וְנָתַתִּי מִכְרָם רַק אִין־דָּבָר בְּרַגְלִי אֵעֲבֹרָה:	Then the sons of Israel said to him, “We will go up by the highway, and if we drink your water – I or my cattle – then I will pay the price of it, but <u>there</u> <u>is no alternative</u> : I will cross <u>on</u> <u>foot</u> .”	<i>there is no alternative</i> ← <i>just</i> <i>there (is) no thing / word (else)</i> . AV differs (<i>without doing any</i> <i>thing else</i>). [CB] proposes <i>without (saying) a word</i> . on foot ← <i>by my feet</i> .
Num 20:20	וַיֹּאמֶר לֹא תַעֲבֹר וַיֵּצֵא אֲדוֹם לְקִרְאֲתוֹ בְּעַם כָּבֵד וּבְיָד חֲזָקָה:	Then he said, “You may not cross.” And Edom came out against him with a <u>considerable</u> <u>number of people</u> and with a strong hand.	considerable ← <i>weighty</i> .

Num 20:21	וַיִּמָּאֵן אֲדוֹם נָתַן אֶת־יִשְׂרָאֵל עֲבַר בְּגִבְלוֹ וַיִּט יִשְׂרָאֵל מֵעָלָיו: פ	And Edom refused to give Israel passage through his <u>territory</u> , and Israel turned away <u>from it</u> .	territory ← <i>border</i> . from it: AV differs (<i>from him</i>), also possible.
Num 20:22	וַיִּסְעוּ מִקַּדֶּשׁ וַיָּבֹאוּ בְנֵי־יִשְׂרָאֵל כָּל־הָעֵדָה הָרַ הָהָר:	So they moved on from Kadesh, and the sons of Israel – the whole congregation – came <i>to</i> Mount Hor.	
Num 20:23	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן בְּהַר הָהָר עַל־גְּבוּל אֶרֶץ־אֲדוֹם לֵאמֹר:	Then the LORD spoke to Moses and Aaron at Mount Hor at the border of the land of Edom and said,	
Num 20:24	יֵאָסֵף אַהֲרֹן אֶל־עַמּוּיו כִּי לֹא יָבֹא אֶל־הָאָרֶץ אֲשֶׁר נָתַתִּי לְבְנֵי יִשְׂרָאֵל עַל אֲשֶׁר־מָרִיתֶם אֶת־פִּי לְמִי מִרִיבָה:	“Aaron will be gathered to his <u>people</u> , for he will not go into the land which I have given to the sons of Israel, because <u>you</u> rebelled against my <u>word</u> at the water of Meribah.	people ← <i>peoples</i> . you: plural. word ← <i>mouth</i> .
Num 20:25	קַח אֶת־אַהֲרֹן וְאֶת־אֶלְעָזָר בְּנָו וְהַעַל אֹתָם הָרַ הָהָר:	Take Aaron and <u>Eleazar</u> his son and bring them <u>up</u> Mount Hor.	Eleazar: see Ex 6:23. up: AV differs (<i>up unto</i>), so not actually <i>up the mountain</i> .
Num 20:26	וְהַפְּשֵׁט אֶת־אַהֲרֹן אֶת־בְּגָדָיו וְהַלְבִּשְׁתֶּם אֶת־אֶלְעָזָר בְּנָו וְאַהֲרֹן יֵאָסֵף וּמָת שָׁם:	And strip Aaron of his clothes, and clothe <u>Eleazar</u> his son <i>with</i> them, and Aaron will be gathered up and die there.”	Eleazar: see Ex 6:23.
Num 20:27	וַיַּעַשׂ מֹשֶׁה כַּאֲשֶׁר צִוָּה יְהוָה וַיַּעֲלוּ אֶל־הָרַ הָהָר לְעֵינָי כָּל־הָעֵדָה:	And Moses did as the LORD had commanded, and they went <u>up</u> into Mount Hor <u>in the sight</u> of the whole of the congregation.	in the sight ← <i>before the eyes</i> .
Num 20:28	וַיִּפְשֹׁט מֹשֶׁה אֶת־אַהֲרֹן אֶת־בְּגָדָיו וַיַּלְבִּשׁ אֹתָם אֶת־אֶלְעָזָר בְּנָו וַיָּמָת אַהֲרֹן שָׁם בְּרֹאשׁ הָהָר וַיֵּרַד מֹשֶׁה וְאֶלְעָזָר מִן־הָהָר:	And Moses stripped Aaron of his clothes, and he clothed <u>Eleazar</u> his son <i>with</i> them, and Aaron died there on the summit of the mountain. Then Moses and <u>Eleazar</u> came down from the mountain.	Eleazar (2x): see Ex 6:23.
Num 20:29	וַיֵּרְאוּ כָּל־הָעֵדָה כִּי גָוַע אַהֲרֹן וַיִּבְכוּ אֶת־אַהֲרֹן שְׁלֹשִׁים יוֹם כָּל בַּיִת יִשְׂרָאֵל: ס	And all the congregation saw that Aaron had expired, and the whole house of Israel wept for Aaron for thirty days.	
Num 21:1	וַיִּשְׁמַע הַכְּנַעֲנִי מֶלֶךְ־עֲרָד יֹשֵׁב הַנֶּגֶב כִּי בָא יִשְׂרָאֵל דָּרֶךְ הָאֲתָרִים וַיִּלְחֶם בְּיִשְׂרָאֵל וַיִּשְׁבּוּ מִמֶּנּוּ שְׁבִי:	Now King Arad the Canaanite, who lived <i>in</i> the south, heard that Israel was coming <i>by</i> the route of <u>Atharim</u> , and he waged war against Israel, and he took <i>some</i> of them prisoner.	Atharim: a place name ([AnLx], [ST], [BDB], LXX). AV differs (<i>spies</i>) (Syriac, Targum). As a Chaldee word, it means <i>places, sites</i> .

Num 21:2	וַיִּדְרֹךְ יִשְׂרָאֵל נֶדְרָה לַיהוָה וַיֹּאמֶר אֲסֹנְתָן תִּתֵּן אֶת־הָעָם הַזֶּה בְּיָדֵי וְהַחֲרַמְתִּי אֶת־עָרֵיהֶם:	Then Israel made a vow to the LORD and said, “If you decisively deliver this people into our hands, then we will destroy their cities.”	decisively deliver: infinitive absolute. <hr/> our hands, then we ← <i>my hand</i> , then I. Collective usage of Israel.
Num 21:3	וַיִּשְׁמַע יְהוָה בְּקוֹל יִשְׂרָאֵל וַיִּתֵּן אֶת־הַכְּנַעֲנִי וַיַּחֲרֶם אֹתָהֶם וְאֶת־עָרֵיהֶם וַיִּקְרָא שֵׁם־הַמָּקוֹם חֲרָמָה: פ	And the LORD heeded Israel, and he delivered up the Canaanites, and they destroyed them and their cities, and they named the place Hormah.	heeded Israel ← <i>heard Israel's voice</i> . <hr/> Canaanites ← <i>Canaanite</i> . Collective usage. <hr/> they (2x) ← <i>he</i> . Collective usage of Israel.
Num 21:4	וַיִּסְעוּ מֵהַר הָהָר דְּרֹךְ יַם־סוּף לְסַבֵּב אֶת־אֶרֶץ אֱדוֹם וַתִּקְצַר נַפְשֵׁי־הָעָם בַּדֶּרֶךְ:	Then they moved from Mount Hor by the route of the Red Sea, to go round the land of Edom, but the people became impatient on the way.	the people became impatient ← <i>the soul of the people became short</i> .
Num 21:5	וַיְדַבֵּר הָעָם בְּאֱלֹהִים וּבַמֹּשֶׁה לָמָּה הֵעֲלִיתָנוּ מִמִּצְרַיִם לָמוֹת בַּמִּדְבָּר כִּי אֵין לָחֶם וְאֵין מַיִם וְנַפְשֵׁנוּ קֹצֵה בַלֶּחֶם הַקָּלָקָל:	And the people spoke against God and Moses, saying, “Why have you brought us up from Egypt for us to die in the desert? For there is no bread and no water, and our being loathes this insubstantial bread.”	being ← <i>soul</i> .
Num 21:6	וַיִּשְׁלַח יְהוָה בָּעָם אֶת הַנְּחָשִׁים הַשָּׂרְפִים וַיִּנְשְׁכוּ אֶת־הָעָם וַיָּמָת עַם־רַב מִיִּשְׂרָאֵל:	At this the LORD sent fiery serpents on the people, and they bit the people, and many people of Israel died.	at this: wider use of the vav. <hr/> fiery serpents ← <i>the fiery serpents</i> .
Num 21:7	וַיָּבֹאוּ הָעָם אֶל־מֹשֶׁה וַיֹּאמְרוּ חָטָאנוּ כִּי־דַבַּרְנוּ בַיהוָה וּבָךְ הַתְּפִלָּה אֶל־יְהוָה וַיִּסַּר מֵעַלֵּינוּ אֶת־הַנְּחָשׁ וַיִּתְּפִלֵּל מֹשֶׁה בְּעַד הָעָם:	Then the people came to Moses and said, “We have sinned, for we have spoken against the LORD and against you. Pray to the LORD that he removes the serpents from us.” And Moses prayed for the people.	serpents ← <i>serpent</i> . Collective usage.
Num 21:8	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה עֲשֵׂה לָךְ שָׂרָף וְשִׂים אֹתוֹ עַל־גֹּסֶן וְהָיָה כָּל־הַנִּשְׁוֹד וְרָאָה אֹתוֹ וַחֲיָי:	Then the LORD said to Moses, “Make yourself a fiery serpent and put it on a standard, and it will come to pass that everyone who has been bitten but who looks at it, will live.”	
Num 21:9	וַיַּעַשׂ מֹשֶׁה נָחָשׁ נְחָשֶׁת וַיִּשְׁמְהוּ עַל־הַגֹּסֶן וְהָיָה אֲסֹנֶשֶׁד הַנְּחָשׁ אֶת־אִישׁ וְהִבִּיט אֶל־נְחָשׁ הַנְּחָשֶׁת וַחֲיָי:	So Moses made a copper serpent and put it on the standard, and it came to pass that if a serpent had bitten a man, and he beheld the copper serpent, he lived.	John 3:14. <hr/> copper serpent: the two words are from the same root, נחש, or from two homonymic roots.
Num 21:10	וַיִּסְעוּ בְנֵי יִשְׂרָאֵל וַיַּחֲנוּ בְּאֹבוֹת:	Then the sons of Israel moved on and encamped at Oboth.	

Num 21:11	וַיִּסְעוּ מֵאַבְרִים וַיַּחֲנוּ בְּעֵי הָעֲבָרִים בַּמִּדְבָּר אֲשֶׁר עַל-פְּנֵי מוֹאָב מִמִּזְרַח הַשָּׁמֶשׁ:	Then they moved on from Oboth and encamped at the ruins of Abarim in the desert which <i>is</i> alongside Moab, towards the sunrise.	ruins of Abarim: AV differs somewhat (<i>Ije-abarim</i>). the sunrise: i.e. <i>the east</i> .
Num 21:12	מִשָּׁם נָסְעוּ וַיַּחֲנוּ בְּנַחַל זֶרֶד:	From there they moved on and encamped at the Brook of Zered.	Zered: AV here = <i>Zared</i> , the pausal form. See Gen 4:2. But AV in Deut 2:13, Deut 2:14 has <i>Zered</i> .
Num 21:13	מִשָּׁם נָסְעוּ וַיַּחֲנוּ מֵעֵבֶר אַרְנוֹן אֲשֶׁר בַּמִּדְבָּר הַיָּצֵא מִגְּבוּל הָאֱמֹרִי כִּי אַרְנוֹן גְּבוּל מוֹאָב בֵּין מוֹאָב וּבֵין הָאֱמֹרִי:	From there they moved on and encamped at the other side of the Arnon, which <i>is</i> in the desert, which comes out of the territory of the Amorites, for the Arnon <i>is</i> the border of Moab, between Moab and the Amorites.	territory ← <i>border</i> . Amorites (2x): see Gen 10:16.
Num 21:14	עַל-כֵּן יֹאמֵר בְּסֵפֶר מִלְחָמַת יְהוָה אֶת-זֶהְבַּ בְּסוּפָה וְאֶת-הַנַּחֲלִים אַרְנוֹן:	This <i>is</i> why it relates in the Book of the Wars of the LORD, “Vaheb in the whirlwind And the brooks of Arnon,	Vaheb: AV differs (<i>what He did</i>). whirlwind: AV differs (<i>Red Sea</i>), which is <i>suph</i> , not <i>suphah</i> .
Num 21:15	וְאֲשֶׁד הַנַּחֲלִים אֲשֶׁר נָטָה לְשֵׁבֶת עַר וְנִשְׁעַן לְגְבוּל מוֹאָב:	And the outpouring of the brooks, Which turns to the dwelling of Ar And adjoins the border of Moab.”	
Num 21:16	וּמִשָּׁם בְּאֵרָה הוּא הַבְּאֵר אֲשֶׁר אָמַר יְהוָה לְמֹשֶׁה אֲסֹף אֶת-הָעָם וְאֶתַנָּה לָהֶם מַיִם: ס	And from there <i>they moved</i> to Beer, which <i>is</i> the well where the LORD said to Moses, “Gather the people and I will give them water.”	
Num 21:17	אִזּוֹ יִשְׂרָאֵל אֶת-הַשִּׁירָה הַזֹּאת עָלֶי בְּאֵר עֲנוּ-לָהּ:	Then Israel sang this song: “Spring up, O well; Sing in response to it.	
Num 21:18	בְּאֵר חֲפָרוּהָ שָׂרִים כְּרוּהָ נְדִיבֵי הָעָם בְּמַחֲקָק בְּמִשְׁעֲנֹתָם וּמִמִּדְבָּר מַתָּנָה:	<i>As for</i> the well, princes dug it; The nobles of the people excavated it, With lawgivers with their staffs.” And <i>they moved</i> from the desert to Mattanah.	
Num 21:19	וּמִמַּתָּנָה נַחְלִיאֵל וּמִנַּחְלִיאֵל בָּמוֹת:	Then <i>they moved</i> from Mattanah to Nahaliel, and from Nahaliel to Bamoth,	
Num 21:20	וּמִבָּמוֹת הַגִּיאֵ אֲשֶׁר בְּשֵׂדָה מוֹאָב רֹאשׁ הַפִּסְגָּה וְנִשְׁקָפָה עַל-פְּנֵי הַיְשִׁימוֹן: פ	and from the Valley of Bamoth which <i>is</i> in the open country of Moab to the summit of Pisgah, which overlooks the landscape of Jeshimon.	landscape ← <i>face, surface</i> .

Num 21:21	וַיִּשְׁלַח יִשְׂרָאֵל מַלְאָכִים אֶל-סִיחֹן מֶלֶךְ-הָאֲמֹרִי לֵאמֹר:	Then Israel sent messengers to Sihon king of the <u>Amorites</u> and said,	Amorites: see Gen 10:16.
Num 21:22	אָעֲבֹרָה בְּאַרְצְךָ לֹא נֹטָה בְּשָׂדֵה וּבְכַרְם לֹא נִשְׁתָּה מִי בְּאֵר בְּדֶרֶךְ הַמֶּלֶךְ נֵלֶךְ עַד אֲשֶׁר-נִעְבֵּר גְּבֻלְךָ:	“We would <i>like</i> to cross your country. We will not deviate through field or vineyard, <i>and</i> we will not drink well-water, <i>but</i> we will go by the royal road, until we have crossed your <u>territory</u> .”	we ← I, Israel being used collectively. territory ← border.
Num 21:23	וְלֹא-נָתַן סִיחֹן אֶת-יִשְׂרָאֵל עֲבַר בְּגִבְלוֹ וַיֵּאַסֹּף סִיחֹן אֶת-כָּל-עַמּוֹ וַיֵּצֵא לְקִרְאֵת יִשְׂרָאֵל הַמִּדְבָּרָה וַיִּבֹא יְהִצָּה וַיִּלָּחֶם בְּיִשְׂרָאֵל:	But Sihon did not allow Israel to cross his <u>territory</u> , and Sihon gathered all his people, and he went out against Israel into the desert. And he went to Jahaz and fought against Israel.	territory ← border.
Num 21:24	וַיַּכֵּהוּ יִשְׂרָאֵל לְפִי-חֶרֶב וַיִּירֶשׁ אֶת-אֲרָצוֹ מֵאֲרֹנֵן עַד-יַבֹּק עַד-בְּנֵי עַמּוֹן כִּי עָז גְּבֹול בְּנֵי עַמּוֹן:	But Israel struck him by the blade of the sword, and he came into possession of his land from the Arnon to the Jabbok, up to the sons of Ammon, for the <u>territory</u> of the sons of Ammon was strongly held.	territory ← border.
Num 21:25	וַיִּקַּח יִשְׂרָאֵל אֵת כָּל-הָעָרִים הָאֵלֶּה וַיֵּשֶׁב יִשְׂרָאֵל בְּכָל-עָרֵי הָאֲמֹרִי בְּחֶשְׁבֹּן וּבְכָל-בְּנֵי-הָ:	So Israel took all these cities, and Israel lived in all the cities of the <u>Amorites</u> , in Heshbon and all its <u>satellite towns</u> .	Amorites: see Gen 10:16. satellite towns ← daughters.
Num 21:26	כִּי חֶשְׁבֹּן עִיר סִיחֹן מֶלֶךְ הָאֲמֹרִי הוּא וְהוּא נִלָּחֵם בְּמֶלֶךְ מוֹאָב הֶרְאֵשׁוֹן וַיִּקַּח אֶת-כָּל-אֲרָצוֹ מִיַּדוֹ עַד-אֲרֹנֵן:	For Heshbon <i>is</i> the city of Sihon king of the <u>Amorites</u> , and he had fought against the first king of Moab, and he had taken all his land from his <u>control</u> as far as the Arnon.	Amorites: see Gen 10:16. control ← hand.
Num 21:27	עַל-כֵּן יֹאמְרוּ הַמְּשָׁלִים בָּאוּ חֶשְׁבֹּן תִּבְנֶה וְתִכּוֹנֵן עִיר סִיחֹן:	This <i>is</i> why those who speak in proverbs say, “Come to Heshbon; The city of Sihon Will be built up and established.	
Num 21:28	כִּי-אֵשׁ יֵצְאָה מִחֶשְׁבֹּן לְהִבָּה מִקִּרְיַת סִיחֹן אֲכָלָה עֵר מוֹאָב בְּעֵלֵי בְּמוֹת אֲרֹנֵן:	For fire went out from Heshbon; A flame from the town of Sihon. It consumed Ar of Moab And the lords of the heights of Arnon.	Jer 48:45.

Num 21:29	<p>אִי־לָךְ מוֹאָב אֲבֹדָתָּ עַם־כְּמוֹשׁ נָתַן בָּנָיו פְּלִיטִים וּבְנֹתָיו בַּשְּׁבִית לְמֶלֶךְ אַמְרִי סִיחֹן:</p>	<p>Woe to you, Moab; You have been ruined, O people of Chemosh. He has made its sons fugitives And <i>taken</i> its daughters into the captivity Of Sihon king of the Amorites.</p>	<p> Jer 48:46. <hr/> Amorites: see Gen 10:16.</p>
Num 21:30	<p>וַיִּרְם אֲבָד חֶשְׁבֹן עַד־דִּיבּוֹן וַנְּשִׂים עַד־נֹפַח אֲשֶׁר עַד־מִדְבָּא:</p>	<p>But we have shot them <i>down</i>; Heshbon has been ruined up to Dibon, And we have laid <i>them</i> waste As far as Nophah Which <i>extends</i> to Medeba.”</p>	<p>which: with a supralinear dot over the <i>resh</i>. See [CB] App. 31. [CB] then reads the word as <i>men</i>.</p>
Num 21:31	<p>וַיֵּשֶׁב יִשְׂרָאֵל בְּאֶרֶץ הָאֲמֹרִי:</p>	<p>Then Israel dwelt in the land of the Amorites.</p>	<p>Amorites: see Gen 10:16.</p>
Num 21:32	<p>וַיִּשְׁלַח מֹשֶׁה לְרַגֵּל אֶת־יַעֲזֹר וַיִּלְכְּדוּ בְנֹתָיָה *וַיִּירֶשׁ **וַיִּוֹרֶשׁ אֶת־הָאֲמֹרִי אֲשֶׁר־שָׁם:</p>	<p>Then Moses sent <i>spies</i> to spy out Jazer, and they captured its satellite towns, and he dispossessed the Amorites who were there.</p>	<p>he dispossessed: the <i>ketiv</i> (<i>qal</i>) and <i>qeré</i> (<i>hiphil</i>) are similar words with the same meaning. <hr/> Jazer ← <i>Ja'zer</i>. AV= <i>Jaazer</i> with the consonant <i>ayin</i> represented by an <i>a</i>. Sometimes AV= <i>Jazer</i>. <hr/> satellite towns ← <i>its daughters</i>. <hr/> Amorites: see Gen 10:16.</p>
Num 21:33	<p>וַיִּפְּנוּ וַיַּעֲלוּ דָרֶךְ הַבָּשָׁן וַיַּעֲצֹא עוֹג מֶלֶךְ־הַבָּשָׁן לִקְרֹאתָם הוּא וְכָל־עַמּוֹ לַמְּלַחְמָה אֶדְרַעִי:</p>	<p>Then they turned and went up the road to Bashan, and Og king of Bashan came out against them – he and all his people – to the battle at Edrei.</p>	<p>Bashan (2x) ← <i>the Bashan</i>.</p>
Num 21:34	<p>וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה אֲל־תִּירָא אֹתוֹ כִּי בְיָדִי נֹתְתִי אֹתוֹ וְאֶת־כָּל־עַמּוֹ וְאֶת־אֶרְצוֹ וְעָשִׂיתָ לוֹ כַּאֲשֶׁר עָשִׂיתָ לְסִיחֹן מֶלֶךְ הָאֲמֹרִי אֲשֶׁר יוֹשֵׁב בְּחֶשְׁבֹן:</p>	<p>And the LORD said to Moses, “Do not be afraid of him, for I will deliver him and all his people into your hand, and his land, and you will deal with him as you dealt with Sihon king of the Amorites who was living in Heshbon.”</p>	<p>Amorites: see Gen 10:16.</p>
Num 21:35	<p>וַיַּכּוּ אֹתוֹ וְאֶת־בָּנָיו וְאֶת־כָּל־עַמּוֹ עַד־בְּלֹתָי הַשְּׂאִיר־לוֹ שְׂרִיד וַיִּירְשׁוּ אֶת־אֶרְצוֹ:</p>	<p>And they struck him and his sons and all his people, so much so that he had no survivors left. And they took possession of his land.</p>	

Num 22:1	וַיִּסְעוּ בְנֵי יִשְׂרָאֵל וַיַּחֲנוּ בְּעֲרֵבוֹת מוֹאָב מֵעֵבֶר לַיַּרְדֵּן יֶרִיחוֹ: ס	Then the sons of Israel moved and encamped in the arid tracts of Moab, across the <u>Jordan</u> at <u>Jericho</u> .	Jordan at ← <i>Jordan of</i> . <hr/> Jericho ← <i>Jeriho</i> , with a <i>heth</i> , normally transliterated by <i>h</i> , but we retain the AV / traditional English name. Sometimes (as here?) ↪
Num 22:2	וַיֵּרָא בָלָק בֶּן־צִפּוֹר אֶת כָּל־אֲשֶׁר־עָשָׂה יִשְׂרָאֵל לְאֻמֵּי:	And Balak the son of Zippor saw everything that Israel had done to the <u>Amorites</u> ,	↳ <i>Jericho</i> seems to apply to a place east of the Jordan. See 1 Chr 6:78. <hr/> Amorites: see Gen 10:16.
Num 22:3	וַיִּגַר מוֹאָב מִפְּנֵי הָעָם מְאֹד כִּי רַב־הוּא וַיִּקַּץ מוֹאָב מִפְּנֵי בְנֵי יִשְׂרָאֵל:	and Moab was very afraid of the people, for it <i>was</i> great. And Moab felt revulsion at the sons of Israel,	
Num 22:4	וַיֹּאמֶר מוֹאָב אֶל־זִקְנֵי מִדְיָן עֲתָה יִלְחֲכוּ הַקְּהָל אֶת־כָּל־סְבִיבֹתֵינוּ בְּלַחֲךְ הַשּׁוֹר אֶת יֶרֶק הַשָּׂדֶה וּבְלֹק בֶּן־צִפּוֹר מֶלֶךְ לְמוֹאָב בַּעֲת הַהוּא:	and Moab said to the elders of Midian, “The convocation will now lick up all our surroundings as the ox licks up the greenery of the field.” Now Balak the son of Zippor <i>was</i> king of Moab at that time,	
Num 22:5	וַיִּשְׁלַח מְלָאכִים אֶל־בְּלַעַם בֶּן־בְּעוֹר פְּתוֹרָה אֲשֶׁר עַל־הַנָּהָר אֲרָץ בְּנֵי־עַמּוֹן לְקַרְאֵלּוֹ לֵאמֹר הִנֵּה עָם יֵצֵא מִמִּצְרַיִם הִנֵּה כֶסֶף אֶת־עֵין הָאָרֶץ וְהוּא יֹשֵׁב מִמְּלִי:	and he sent messengers to Balaam the son of Beor, to Pethor, which <i>is</i> on the river of the land of the sons of his people, to call for him, and they said, “Look, a people has come out of Egypt, <i>and</i> look, it has covered the <u>surface</u> of the land, and <u>they are living</u> opposite me.	Balaam ← <i>Bil'am</i> , the first syllable being closed, but we retain the AV / traditional English name. See Gen 31:21. <hr/> surface ← <i>eye</i> . <hr/> they are living ← <i>he is living</i> . Collective usage for <i>the people</i> , also elsewhere in this section.
Num 22:6	וְעַתָּה לְכֶ־נָּא אָרְה־לִּי אֶת־הָעָם הַזֶּה כִּי־עָצוּם הוּא מִמֶּנִּי אוּלַי אוּכַל נִכְהַבּוֹ וְאֶגְרֹשְׁנוּ מִן־הָאָרֶץ כִּי יֹדַעְתִּי אֶת אֲשֶׁר־תְּבָרַךְ מִבְּרָךְ וְאֲשֶׁר תִּאָּר יוֹאָר:	So now, please come <i>and</i> curse this people for me, for it <i>is</i> stronger <u>than me</u> , and maybe I will prevail <i>and</i> we <i>can</i> strike them, and I <i>can</i> drive them from the land, for I know <i>that</i> what you bless <i>is</i> blessed and what you curse is cursed.”	than me: or, if the reader prefers, <i>than I</i> .
Num 22:7	וַיֵּלְכוּ זִקְנֵי מוֹאָב וְזִקְנֵי מִדְיָן וּקְסָמִים בְּיָדָם וַיָּבֹאוּ אֶל־בְּלַעַם וַיְדַבְּרוּ אֵלָיו דְּבָרֵי בָלָק:	So the elders of Moab and the elders of Midian went with divining <i>payment</i> in their hand, and they came to <u>Balaam</u> and quoted Balak's words to him.	Balaam: see Num 22:5.
Num 22:8	וַיֹּאמֶר אֲלֵיהֶם לֵינוּ פֹה הַלַּיְלָה וְהִשְׁבַּתִּי אֶתְכֶם דְּבַר כַּאֲשֶׁר יְדַבֵּר יְהוָה אֵלַי וַיֵּשְׁבוּ שָׂרֵי־מוֹאָב עִם־בְּלַעַם:	And he said to them, “Lodge here tonight, and I will <u>report</u> to you according to what the LORD says to me.” So Moab's dignitaries stayed with <u>Balaam</u> .	report ← <i>return word</i> . <hr/> Balaam: see Num 22:5.

Num 22:9	וַיָּבֹא אֱלֹהִים אֶל-בְּלָעַם וַיֹּאמֶר מִי הָאֲנָשִׁים הָאֵלֶּה עִמָּךְ:	And God came to <u>Balaam</u> , and he <u>asked</u> , “Who <i>are</i> these men with you?”	Balaam: see Num 22:5. <hr/> asked ← <i>said</i> .
Num 22:10	וַיֹּאמֶר בְּלָעַם אֶל-הָאֱלֹהִים בָּלַק בֶּן-צִפּוֹר מֶלֶךְ מוֹאָב שָׁלַח אֵלַי:	And <u>Balaam</u> said to God, “Balak the son of Zippor, the king of Moab, sent <i>them</i> to me <i>and they said</i> ,	Balaam: see Num 22:5.
Num 22:11	הֲנֵה הָעַם הַיֵּצֵא מִמִּצְרַיִם וַיִּכַּס אֶת-עֵינַי הָאָרֶץ עִתָּה לָכֵה קְבֵה-לִּי אֹתוֹ אוּלַי אוּכַל לְהִלָּחֵם בּוֹ וְגִרְשָׁתִיו:	‘Look, the <u>people</u> who came out of Egypt have covered the surface of the land. Now please come and curse them for me, <i>then</i> maybe I will be able to fight them and drive them out.’ ”	the people: singular in Hebrew in this verse and the next, and in some other verses, but we often translate as plural. Collective usage.
Num 22:12	וַיֹּאמֶר אֱלֹהִים אֶל-בְּלָעַם לֹא תִלְדָּ עִמָּהֶם לֹא תֵאָר אֶת-הָעַם כִּי בְרוּךְ הוּא:	And God said to <u>Balaam</u> , “You shall not go with them. You shall not curse the people, for they <i>are</i> blessed.”	Balaam: see Num 22:5.
Num 22:13	וַיָּקָם בְּלָעַם בַּבֹּקֶר וַיֹּאמֶר אֶל-שָׂרֵי בָלַק לָכוּ אֶל-אֲרָצְכֶם כִּי מֵאֵן יְהוָה לְתַתִּי לְהֵלֶךְ עִמָּכֶם:	And <u>Balaam</u> arose in the morning and said to Balak's dignitaries, “Go to your <i>own</i> country, for the LORD refuses to allow me to go with you.”	Balaam: see Num 22:5.
Num 22:14	וַיִּקּוּמוּ שָׂרֵי מוֹאָב וַיָּבֹאוּ אֶל-בָּלַק וַיֹּאמְרוּ מֵאֵן בְּלָעַם הֵלֶךְ עִמָּנוּ:	So Moab's dignitaries arose and went to Balak and said, “ <u>Balaam</u> refuses to go with us.”	Balaam: see Num 22:5.
Num 22:15	וַיִּסַּף עוֹד בָּלַק שְׂלַח שָׂרִים רַבִּים וְנִכְבָּדִים מֵאֵלֶּה:	Then Balak sent dignitaries <u>again</u> , more <i>of them</i> , and more honourable <i>ones</i> , than those.	again ← <i>added ... again</i> . Pleonastic rather than multiplying the occurrences.
Num 22:16	וַיָּבֹאוּ אֶל-בְּלָעַם וַיֹּאמְרוּ לוֹ כֹּה אָמַר בָּלַק בֶּן-צִפּוֹר אֶל-נָא תִמְנַע מֵהֵלֶךְ אֵלַי:	And they came to <u>Balaam</u> , and they said to him, “ <u>This is what</u> Balak the son of Zippor says: ‘Do not, please, refrain from coming to me.	Balaam: see Num 22:5. <hr/> this is what ← <i>thus</i> .
Num 22:17	כִּי-כַבֵּד אֶכְבְּדֶךָ מְאֹד וְכֹל אֲשֶׁר-תֹּאמַר אֵלַי אֶעֱשֶׂה וּלְכֵה-נָא קְבֵה-לִּי אֶת הָעַם הַזֶּה:	For <u>I</u> will certainly honour you greatly, and I will carry out everything you say to me, so please come, <i>and</i> curse this people for me.’ ”	I will certainly honour you: infinitive absolute.
Num 22:18	וַיַּעַן בְּלָעַם וַיֹּאמֶר אֶל-עַבְדֵי בָּלַק אִם-יִתְּנוּ-לִי בָּלַק מְלֵא בֵּיתוֹ כֶּסֶף וְזָהָב לֹא אוּכַל לְעַבֵּר אֶת-פִּי יְהוָה אֱלֹהֵי לְעִשׂוֹת קִטְנָה אוּ גְדוּלָה:	Then <u>Balaam</u> answered and said to Balak's servants, “ <u>Even</u> if Balak gives me his house full of silver and gold, I cannot transgress the <u>word</u> of the LORD my God, <u>by doing anything</u> small or great.	Balaam: see Num 22:5. <hr/> word ← <i>mouth</i> . <hr/> by doing: gerundial use of the infinitive.

Num 22:19	וְעַתָּה שְׁבוּ נָא בְּזֶה גַם־אַתֶּם הַלַּיְלָה וְאִדְעָה מִה־יִסְּף יְהוָה דְּבַר עָמִי:	And now, please remain here, you also, tonight, and I will find out what else the LORD says to me.”	
Num 22:20	וַיָּבֹא אֱלֹהִים אֶל־בַּלְעָם לַיְלָה וַיֹּאמֶר לוֹ אִם־לִקְרָא לָךְ בָּאוּ הָאֲנָשִׁים קוּם לֵךְ אַתָּם וְאֵךְ אֶת־הַדָּבָר אֲשֶׁר־אֲדַבֵּר אֵלֶיךָ אֶתוֹ תַעֲשֶׂה:	And God came to Balaam by night and said to him, “If the men come and call for you, <u>arise</u> and <u>go</u> with them, but you will surely carry out the <u>words</u> which I will speak to you.”	Balaam: see Num 22:5. <hr/> arise and go: the verse is perhaps satirical, like 1 Ki 22:15, as if to say, “If you insist on sinning, go ahead, but things won't work out.” <hr/> words ← <i>word, speech, thing</i> .
Num 22:21	וַיִּקָּם בַּלְעָם בַּבֹּקֶר וַיַּחֲבֹשׁ אֶת־אַתְנֹו וַיֵּלֶךְ עִם־שָׂרֵי מוֹאָב:	So Balaam arose in the morning, and he saddled his <u>she-ass</u> , and he went with Moab's dignitaries.	Balaam: see Num 22:5. <hr/> she-ass: Balaam's ass is specifically a jenny, but we translate as <i>ass</i> further on.
Num 22:22	וַיַּחֲרֵ־אֵף אֱלֹהִים כִּי־הוֹלֵךְ הוּא וַיִּתִּיצֵב מִלְּאֲךָ יְהוָה בַּדֶּרֶךְ לְשֹׁטֵן לוֹ וְהוּא רֹכֵב עַל־אַתְנֹו וּשְׁנֵי נְעָרָיו עִמּוֹ:	Then God's anger was kindled because he went, and the angel of the LORD stationed himself on the road, <u>in opposition</u> to him, while he was riding on his ass, and his two <i>servant-lads</i> were with him.	God's anger was kindled: perhaps, as [CB], because Balaam went without the men calling for him (v.20). But see note to v.20. <hr/> in opposition ← <i>for an opponent</i> .
Num 22:23	וַתִּרְאֵהָ אֶת־מַלְאָךְ יְהוָה נֹצֵב בַּדֶּרֶךְ וְחֵרְבּוֹ שְׁלוּפָה בְּיָדוֹ וַתֵּט אֶת־הָאֶתְנֹו מִן־הַדֶּרֶךְ וַתִּלָּךְ בַּשָּׂדֶה וַיִּךְ בַּלְעָם אֶת־הָאֶתְנֹו לְהִטָּתָהּ הַדֶּרֶךְ:	And the ass saw the angel of the LORD standing in the way, with his sword drawn in his hand, and the ass turned aside from the way and went into the field. Then Balaam struck the ass to turn it <i>to</i> the road.	Balaam: see Num 22:5.
Num 22:24	וַיַּעֲמֵד מִלְּאֲךָ יְהוָה בְּמִשְׁעוֹל הַכְּרָמִים גָּדַר מְזָה וְגָדַר מְזָה:	But the angel of the LORD stood on the track of the vineyards, <u>there being a fence on each side</u> .	a fence on each side ← <i>a fence from here and a fence from here</i> .
Num 22:25	וַתִּרְאֵהָ אֶת־הָאֶתְנֹו אֶת־מַלְאָךְ יְהוָה וַתִּלְחֹץ אֶל־הַקִּיר וַתִּלְחֹץ אֶת־רַגְלָהּ בַּלְעָם אֶל־הַקִּיר וַיִּסְּף לְהַכֹּתָהּ:	And the ass saw the angel of the LORD, and it squeezed itself against the wall, and it squeezed Balaam's foot against the wall, and he struck it again.	Balaam: see Num 22:5.
Num 22:26	וַיּוֹסֶף מִלְּאֲךָ־יְהוָה עֹבֹר וַיַּעֲמֵד בְּמָקוֹם צָר אֲשֶׁר אֵין־דֶּרֶךְ לְנִטּוֹת יָמִין וּשְׂמֹאל:	Then the angel of the LORD came across again and stood in a narrow spot where <i>there</i> was no room to turn <i>to</i> the right or <i>to</i> the left.	
Num 22:27	וַתִּרְאֵהָ אֶת־הָאֶתְנֹו אֶת־מַלְאָךְ יְהוָה וַתִּרְבֵּץ תַּחַת בַּלְעָם וַיַּחֲרֵ־אֵף בַּלְעָם וַיִּךְ אֶת־הָאֶתְנֹו בְּמִקְלָהּ:	And the ass saw the angel of the LORD, and it lay down under Balaam, and Balaam's anger was kindled, and he struck the ass with <i>his</i> stick.	Balaam (2x): see Num 22:5.

Num 22:28	וַיִּפְתַּח יְהוָה אֶת־פִּי הָאֲתוֹן וַתֹּאמֶר לְבַלְעָם מַה־עָשִׂיתִי לָךְ כִּי הִכִּיתַנִּי זֶה שְׁלֹשׁ רָגְלִים:	Then the LORD opened the ass's mouth, and it said to Balaam, "What have I done to you, that you should strike me these three times?"	Balaam: see Num 22:5.
Num 22:29	וַיֹּאמֶר בַּלְעָם לְאֲתוֹן כִּי הִתְעַלְלָתָּ בִּי לוֹ יִשְׁחָרֵב בְּיָדִי כִּי עַתָּה הִרְגָתִיךָ:	And Balaam said to the ass, "Because you are fooling around with me. If only I had a sword in my hand, then I would kill you now."	Balaam: see Num 22:5.
Num 22:30	וַתֹּאמֶר הָאֲתוֹן אֶל־בַּלְעָם הֲלוֹא אָנֹכִי אֲתַנְךָ אֲשֶׁר־רִכַּבְתָּ עָלַי מֵעוֹדֶךָ עַד־הַיּוֹם הַזֶּה הֲהִסְבֵּן הִסְכַּנְתִּי לַעֲשׂוֹת לָךְ כֹּה וַיֹּאמֶר לֹא:	Then the ass said to Balaam, "Am I not your ass upon which you have ridden for as long as you have existed up to this day? Am I in any way accustomed to behave this way to you?" And he said, "No."	Balaam: see Num 22:5. upon which ← which upon me. am I in any way accustomed: infinitive absolute.
Num 22:31	וַיִּגַּל יְהוָה אֶת־עֵינָיו בַּלְעָם וַיִּרְא אֶת־מַלְאָךְ יְהוָה נֹצֵב בְּדַרְךָ וְחָרְבוֹ שְׁלֵפָה בְּיָדוֹ וַיִּקַּד וַיִּשְׁתַּחוּ לְאַפָּיו:	Then the LORD unveiled Balaam's eyes, and he saw the angel of the LORD standing in the way with his sword drawn in his hand. And he bowed down and prostrated himself face down.	Balaam: see Num 22:5. face down ← to his face.
Num 22:32	וַיֹּאמֶר אֵלָיו מַלְאָךְ יְהוָה עַל־מָה הִכִּיתָ אֶת־אֲתַנְךָ זֶה שְׁלוֹשׁ רָגְלִים הִנֵּה אָנֹכִי יֵצְאתִי לְשׂוֹן כִּי־יֵרֵט הַדָּרֶךְ לְנִגְדִי:	Then the angel of the LORD said to him, "Why did you strike your ass those three times? Look, I have come out in opposition, because your way is perverse before me.	
Num 22:33	וַתִּרְאֵנִי הָאֲתוֹן וַתֵּט לְפָנַי זֶה שְׁלֹשׁ רָגְלִים אוֹלֵי נִטְתָּה מִפְּנֵי כִי עַתָּה גַם־אֲתַכֶּה הִרְגָתִי וְאוֹתָהּ הִחַיִּיתִי:	And the ass saw me and turned aside before me those three times. Unless it had turned aside from me, it's you I would have killed by now, but I would have preserved it alive."	from me ← from before me. it's you: the emphasis is brought out by the object first word order and the adverb גם, which is the equivalent of the Modern Hebrew דווקא here.
Num 22:34	וַיֹּאמֶר בַּלְעָם אֶל־מַלְאָךְ יְהוָה חָטָאתִי כִּי לֹא יָדַעְתִּי כִּי אַתָּה נֹצֵב לְקִרְאתִי בְּדַרְךָ וְעַתָּה אִם־רַע בְּעֵינֶיךָ אֲשׁוּבָה לִי:	Then Balaam said to the angel of the LORD, "I have sinned, for I did not know that you were standing facing me on the road. So now, if this matter is wrong in your sight, I had better go back."	Balaam: see Num 22:5. I had better go back ← I will go back for myself. Idiomatic usage. Perhaps an ethic dative (attracting the attention of the person addressed, emphasizing involvement).
Num 22:35	וַיֹּאמֶר מַלְאָךְ יְהוָה אֶל־בַּלְעָם לֵךְ עִם־הָאֲנָשִׁים וְאַפְס אֶת־הַדָּבָר אֲשֶׁר־אָדַבֵּר אֵלֶיךָ אֲתוֹ תִּדְבֹּר וַיֵּלֶךְ בַּלְעָם עִם־שָׂרֵי בָלָק:	Then the angel of the LORD said to Balaam, "Go with the men; however, the word which I will speak to you is what you will speak." So Balaam went with Balak's dignitaries.	word: see Num 22:20. Balaam (2x): see Num 22:5.

Num 22:36	וַיִּשְׁמַע בָּלָק כִּי בָא בְלָעָם וַיֵּצֵא לִקְרָאתוֹ אֶל-עִיר מוֹאָב אֲשֶׁר עַל-גְּבוּל אֲרֹנָן אֲשֶׁר בְּקֶצֶה הַגְּבוּל:	Then when Balak heard that Balaam was coming, he went out to meet him at the City of Moab, which is on the border at the Arnon, which is at the end of his territory.	Balaam: see Num 22:5. at the City ← to the City. territory ← border.
Num 22:37	וַיֹּאמֶר בָּלָק אֶל-בְּלָעָם הֲלֹא שָׁלַח שְׁלַחְתִּי אֵלֶיךָ לִקְרֹא-לְךָ לָמָּה לֹא-הֵלַכְתָּ אֵלַי הֲאִמְנָם לֹא אוֹכַל כִּבְדְּךָ:	Then Balak said to Balaam, “Did I not specifically send men to you to call for you? Why did you not come to me? Is it credible that I should be unable to honour you?”	Balaam: see Num 22:5. specifically send: infinitive absolute. credible ← in truth.
Num 22:38	וַיֹּאמֶר בְּלָעָם אֶל-בָּלָק הֲנִי-בָּאֲתִי אֵלֶיךָ עֵתָּה הֲיָכוֹל אוֹכַל דִּבֶּר מֵאוֹמָה הַדְּבַר אֲשֶׁר יִשִּׂים אֱלֹהִים בְּפִי אֹתוֹ אֲדַבֵּר:	Then Balaam said to Balak, “Look, I have come to you now. Am I at all able to say anything of my own? The word which God puts in my mouth, that I will say.”	Balaam: see Num 22:5. am I at all able: infinitive absolute. word: see Num 22:20.
Num 22:39	וַיֵּלֶךְ בְּלָעָם עִם-בָּלָק וַיָּבֹאוּ קִרְיַת חֲצוֹת:	Then Balaam went with Balak, and they came to Kiriath-Huzoth.	Balaam: see Num 22:5. Kiriath-Huzoth: AV= Kirjath-huzoth, but sometimes with an “י” in Kiriathaim.
Num 22:40	וַיִּזְבַּח בָּלָק בָּקָר וְצֹאן וַיִּשְׁלַח לְבְּלָעָם וְלַשָּׂרִים אֲשֶׁר אִתּוֹ:	And Balak sacrificed oxen and sheep, and he sent for Balaam and for the dignitaries who were with him.	Balaam: see Num 22:5.
Num 22:41	וַיְהִי בַבֶּקֶר וַיִּקַּח בָּלָק אֶת-בְּלָעָם וַיַּעֲלֵהוּ בְּמֹת בָּעַל וַיִּרְא מִשָּׁם קֵצֶה הָעָם:	And it came to pass in the morning that Balak took Balaam and brought him up to the heights of Baal, and from there he showed him the extent of the people.	Balaam: see Num 22:5. he showed him: or he saw. extent ← end.
Num 23:1	וַיֹּאמֶר בְּלָעָם אֶל-בָּלָק בְּנֵה-לִי בָזָה שִׁבְעָה מִזְבְּחֹת וְהִכֵּן לִי בָזָה שִׁבְעָה פָּרִים וּשְׁבַעַה אֵילִים:	Then Balaam said to Balak, “Build me here seven altars, and prepare for me here seven bulls and seven rams.”	Balaam: see Num 22:5.
Num 23:2	וַיַּעַשׂ בָּלָק כַּאֲשֶׁר דִּבֶּר בְּלָעָם וַיַּעַל בָּלָק וּבְלָעָם פָּר וְאַיִל בְּמִזְבְּחֵי:	And Balak did what Balaam said, and Balak and Balaam offered up a bull and a ram on each altar.	Balaam (2x): see Num 22:5. on each altar ← on the altar.
Num 23:3	וַיֹּאמֶר בְּלָעָם לְבָלָק הֲתֵיָצֵב עַל-עֹלְתֶךָ וְאֵלֶכָּה אוֹלִי יִקְרָה יְהוָה לִקְרֹאתִי וּדְבַר מִה-יֵרְאֵנִי וְהִגִּדְתִּי לְךָ וַיֵּלֶךְ שָׁפִי:	Then Balaam said to Balak, “Stand at your burnt offering, and I will go. It may happen that the LORD will meet up with me, and I will tell you whatever he shows me.” And he went to a high place.	Balaam: see Num 22:5. whatever ← a thing of which.

Num 23:4	וַיִּקַּר אֱלֹהִים אֶל־בַּלְעָם וַיֹּאמֶר אֵלָיו אֶת־שִׁבְעַת הַמִּזְבְּחֹת עֲרֹכְתִי וְאֶעֱלֶה פָּר וְאִיל בַּמִּזְבֵּחַ:	And God came across to Balaam, and <i>Balaam</i> said to him, “I arranged seven altars, and I have made a burnt offering of a bull and a ram on <i>each</i> altar.”	Balaam: see Num 22:5. <hr/> Balaam ← <i>he</i> . On the liberal use of the third person pronouns (<i>he</i> , <i>him</i> , <i>his</i>), see the note to Gen 41:13.
Num 23:5	וַיִּשֶׂם יְהוָה דְּבַר בְּפִי בַלְעָם וַיֹּאמֶר שׁוּב אֶל־בָּלָק וְכֹה תִּדְבֹר:	Then the LORD put a word in Balaam's mouth and said, “Return to Balak, and you will speak <u>accordingly</u> .”	Balaam: see Num 22:5. <hr/> accordingly ← <i>thus</i> .
Num 23:6	וַיָּשָׁב אֵלָיו וְהִנֵּה נֹצֵב עַל־עֲלֹתוֹ הוּא וְכָל־שָׂרֵי מוֹאָב:	So he returned to him, and <u>what</u> <i>he saw was that</i> he was standing at his burnt offering – he and all the dignitaries of Moab.	and what <i>he saw was that</i> ← <i>and</i> <i>behold</i> .
Num 23:7	וַיִּשָּׂא מִשְׁלוֹ וַיֹּאמֶר מִן־אֲרָם יִנְחֵנִי בָלָק מֶלֶךְ־מוֹאָב מִהַרְרֵי־קָדִים לְכֹה אָרָה־לִּי יַעֲקֹב וְלֹכֶה זַעֲמָה יִשְׂרָאֵל:	And he delivered his discourse and said, “Balak king of Moab Led me from Aramaea, From the mountains of the east, <i>Saying</i> , ‘Come, please, and curse Jacob’, And, ‘Come <i>and</i> be insolent to Israel.’	
Num 23:8	מַה אֶקְבֵּל לֹא קָבָה אֵל וּמָה אֶזְעַם לֹא זָעַם יְהוָה:	How <i>can</i> I curse <i>him</i> <i>Whom</i> GOD has not cursed? And how <i>can</i> I be insolent <i>To him to whom</i> the LORD Has not been insolent?	
Num 23:9	כִּי־מֵרָאשׁ צָרִים אָרָאֲנִי וּמִגְּבֻעוֹת אֲשׁוּרֵנוּ הִזְעַם לְבַדָּד יִשְׁכֹּן וּבְגוֹיִם לֹא יִתְחַשֵּׁב:	For from the summit of the rocks I saw him, And from the hills I beheld him. Behold, a people will dwell on its own, And it will not <u>be reckoned</u> among the nations.	be reckoned: <i>hithpael</i> for passive, as often in Modern Hebrew.
Num 23:10	מִי מִנָּה עֲפָר יַעֲקֹב וּמִסְפֵּר אֶת־רֵבַע יִשְׂרָאֵל תָּמַת נַפְשִׁי מוֹת יִשְׂרָאֵל וְתָהִי אַחֲרֵיתִי כְּמָהוּ:	Who has counted the dust of Jacob, Or the number of a quarter of Israel? May my <u>soul</u> die the death of the upright, And may my end be like him.”	or the number: the particle <i>מִי</i> militates for Ginsburg's contention that this is an abbreviation of <i>מִי סֵפֵר</i> , <i>who has</i> <i>numbered?</i> ; see [CB]. <hr/> soul: i.e. <i>my being, my self</i> .
Num 23:11	וַיֹּאמֶר בָּלָק אֶל־בַּלְעָם מַה עָשִׂיתָ לִּי לְקַב אֲבִי לְקַח־תִּי וְהִנֵּה בִּרְכַתְּ בְּרָךְ:	Then Balak said to Balaam, “What are you doing to me? I took you to curse my enemies, and what you have done <i>is</i> you have thoroughly blessed <i>them</i> .”	Balaam: see Num 22:5. <hr/> and what you have done <i>is</i> ← <i>and behold</i> . <hr/> you have thoroughly blessed: infinitive absolute.

Num 23:12	וַיַּעַן וַיֹּאמֶר הֲלֹא אֶתְּ אָשֶׁר יְשִׁים יְהוָה בְּפִי אֶתּוֹ אֲשַׁמֵּר לְדַבֵּר:	Then he answered and said, “Am I not constrained to say what the LORD puts in my mouth?”	am I not constrained ← <i>shall I not keep / have charge</i> . [BDB] includes <i>restrain</i> (but active).
Num 23:13	וַיֹּאמֶר אֵלָיו בָּלָק *לֵךְ-לְכֹה־נָא אִתִּי אֶל-מְקוֹם אַחֵר אֲשֶׁר תִּרְאֶנּוּ מִשָּׁם אֶפֶס קִצְהוּ תִרְאֶה וְכֹלֹ לֹא תִרְאֶה וְקִבְּנוּ-לִי מִשָּׁם:	Then Balak said to him, “Please come with me to another place from where you will see them. You will see the extreme end of them, but you will not see all of them, and curse them for me from there.”	come: the <i>ketiv</i> is a plain imperative; the <i>qere</i> is a less direct form of the imperative.
Num 23:14	וַיִּקְחֵהוּ שָׂדֵה צִפִּים אֶל-רֹאשׁ הַפְּסִגָּה וַיִּבֶן שִׁבְעָה מִזְבְּחֹת וַיַּעֲלֶה פָּר וְאֵיל בַּמִּזְבֵּחַ:	And he took him <i>to</i> the area of the look-out <i>men</i> , at the summit of Pisgah, and he built seven altars, and he offered a bull and a ram on <i>each</i> altar.	the look-out <i>men</i> : AV differs, taking it as a name (<i>Zophim</i>).
Num 23:15	וַיֹּאמֶר אֶל-בָּלָק הֲתִיַּעַב כֹּה עַל-עֲלֹתֶיךָ וְאֶנְכִי אֶקְרָה כֹּה:	Then he said to Balak, “Stand here at your burnt offering while I will be met with over there.”	
Num 23:16	וַיִּקַּר יְהוָה אֶל-בִּלְעָם וַיִּשֶׂם דָּבָר בְּפִיו וַיֹּאמֶר שׁוּב אֶל-בָּלָק וְכֹה תִדְבָּר:	And the LORD met with Balaam, and he put a word in his mouth, and he said, “Go back to Balak, and you will speak accordingly.”	Balaam: see Num 22:5.
Num 23:17	וַיָּבֹא אֵלָיו וְהָנֹו נָצַב עַל-עֲלֹתוֹ וְשָׂרֵי מוֹאָב אִתּוֹ וַיֹּאמֶר לוֹ בָּלָק מַה-דִּבַּר יְהוָה:	So he went <i>back</i> to him, and <i>there he was</i> , standing at his burnt offering, and the dignitaries of Moab <i>were</i> with him. And Balak said to him, “What did the LORD say?”	there he <i>was</i> ← <i>behold him</i> .
Num 23:18	וַיִּשָּׂא מִשְׁלוֹ וַיֹּאמֶר קוּם בָּלָק וּשְׁמַע הָאֲזִינָה עָדֵי בְנֵי צִפּוֹר:	And he delivered his discourse and said, “Arise, Balak, and listen; Give ear to me, O son of Zippor.	
Num 23:19	לֹא אִישׁ אֵל וְיִכְזֹב וּבֶן-אָדָם וַיִּתְנַחֵם הֲהוּא אָמַר וְלֹא יַעֲשֶׂה וְדַבָּר וְלֹא יִקְיַמְנָה:	GOD <i>is</i> not a man who might lie, Nor a son of Adam who might change his mind. Does he speak and <i>then</i> not do <i>it</i> ? Or does he declare <i>something</i> And not <u>fulfil</u> it?	fulfil ← <i>establish, bring to existence</i> .
Num 23:20	הִנֵּה בָרַךְ לִקְחֹתִי וּבָרַךְ וְלֹא אֲשִׁיבָנָה:	Behold, I have received <i>A constraint</i> to bless. And he has blessed, And I <i>cannot</i> reverse it.	

Num 23:21	לֹא־הֵבִיט אֹן בְּיַעֲקֹב וְלֹא־רָאָה עֵמֶל בְּיִשְׂרָאֵל יְהוָה אֱלֹהָיו עִמּוֹ וּתְרוּעַת מֶלֶךְ בּוֹ:	He does not observe wickedness in Jacob, And he does not see <u>injustice</u> in Israel. The LORD his God <i>is</i> with him, And the shout of the king <i>is</i> among them.	injustice: the word more commonly means <i>toil</i> .
Num 23:22	אֵל מוֹצִיאָם מִמִּצְרַיִם כְּתוּעַפַת רֶאֶם לוֹ:	The GOD <i>who</i> brought them out of Egypt <i>Has strength</i> like that of a buffalo.	strength: with [BDB], [ST], AV, or <i>swiftness</i> , with [AnLx].
Num 23:23	כִּי לֹא־נִחַשׁ בְּיַעֲקֹב וְלֹא־קִסַּם בְּיִשְׂרָאֵל כְּעַת יֹאמֶר לְיַעֲקֹב וּלְיִשְׂרָאֵל מִה־פָּעַל אֵל:	For <i>there is</i> no enchantment against Jacob, And no divination against Israel. Now it will be told to Jacob, And to Israel, what GOD has done.	
Num 23:24	הִזְעֵם כְּלָבִיא יָקוּם וּכְאֲרִי יִתְנַשֵּׂא לֹא יִשְׁכַּב עַד־יֵאכַל טֹרֶף וְדַם־חַלְלִים יִשְׁתֶּה:	Behold, a people like a great lion is arising, And like a young lion it is lifting itself up. It does not lie down until it has eaten prey And has drunk the blood of the slain.”	
Num 23:25	וַיֹּאמֶר בָּלָק אֶל־בְּלַעַם גַּם־קֹב לֹא תִקְבְּנוּ גַם־בְּרַךְ לֹא תְבָרַכְנוּ:	Then Balak said to Balaam, “Neither <u>curse them at all</u> nor <u>bless them at all</u> .”	Balaam: see Num 22:5. <hr/> curse them at all ... bless them at all: both infinitive absolute.
Num 23:26	וַיַּעַן בְּלַעַם וַיֹּאמֶר אֶל־בָּלָק הֲלֹא דִבַּרְתִּי אֵלֶיךָ לֵאמֹר כָּל אֲשֶׁר־יִדְבֹר יְהוָה אֶתֹּ אֶעֱשֶׂה:	Then Balaam answered and said to Balak, “Did I not tell you and say, ‘Everything that the LORD says to me, that I will do?’ ”	Balaam: see Num 22:5.
Num 23:27	וַיֹּאמֶר בָּלָק אֶל־בְּלַעַם לְכֵה־נָא אֶקְחֶךָ אֶל־מְקוֹם אַחַר אוֹלֵי יִישׂר בְּעֵינַי הָאֱלֹהִים וְקִבַּתוּ לִי מִשָּׁם:	Then Balak said to Balaam, “Come, please, and let me take you to another place. Maybe it will be right in God's eyes for you to curse them for me from there.”	Balaam: see Num 22:5.
Num 23:28	וַיִּקַּח בָּלָק אֶת־בְּלַעַם רֹאשׁ הַפְּעֹז הַנִּשְׁקָף עַל־פְּנֵי הַיְשִׁימֹן:	So Balak took Balaam <i>to</i> the summit of Peor, which overlooks the landscape of Jeshimon.	Balaam: see Num 22:5.
Num 23:29	וַיֹּאמֶר בְּלַעַם אֶל־בָּלָק בְּנֵה־לִי בָזָה שִׁבְעָה מִזְבְּחֹת וְהִכֵּן לִי בָזָה שִׁבְעָה פָּרִים וְשִׁבְעָה אֵילִים:	And Balaam said to Balak, “Build me seven altars here, and prepare for me seven bulls and seven rams here.”	Balaam: see Num 22:5.

Num 23:30	וַיַּעַשׂ בָּלַק כַּאֲשֶׁר אָמַר בְּלַעַם וַיַּעַל פָּר וְאֵיל בַּמִּזְבֵּחַ:	And Balak did as Balaam had said, and he offered up a bull and a ram on <i>each</i> altar.	Balaam: see Num 22:5.
Num 24:1	וַיֵּרָא בְּלַעַם כִּי טוֹב בְּעֵינָי יְהוָה לְבָרֵךְ אֶת־יִשְׂרָאֵל וְלֹא־הֶלְךְ כַּפְּעִים־בַּפְּעַם לְקִרְאֵת נְחָשִׁים וַיִּשֶׂת אֶל־הַמִּדְבָּר פָּנָיו:	And Balaam saw that <i>it was</i> good in the eyes of the LORD to bless Israel, and he did not go as at other times to engage in enchantments, but he directed his face towards the desert.	Balaam: see Num 22:5. engage in ← <i>go to meet</i> . enchantments: the same word as for <i>serpents</i> .
Num 24:2	וַיִּשָּׂא בְּלַעַם אֶת־עֵינָיו וַיֵּרָא אֶת־יִשְׂרָאֵל שֹׁכֵן לְשִׁבְטָיו וַתְּהִי עָלָיו רוּחַ אֱלֹהִים:	And Balaam raised his eyes and saw Israel dwelling according to their tribes, and the spirit of God came upon him.	Balaam: see Num 22:5. their tribes ← <i>his tribes</i> . Collective usage of <i>Israel</i> . came ← <i>became</i> .
Num 24:3	וַיִּשָּׂא מִשְׁלוֹ וַיֹּאמֶר נְאֻם בְּלַעַם בְּנוֹ בְּעֵר וְנְאֻם הַגִּבּוֹר שֶׁתָּם הָעֵינַן:	And he delivered his discourse and said, “Balaam the son of Beor speaks, And the man <i>who has</i> an open eye declares,	Balaam: see Num 22:5. declares: same word as <i>speaks</i> above. Otiose, but see Gen 12:5.
Num 24:4	נְאֻם שָׁמַע אִמְרֵי־אֱלֹהִים מִחֲזֵה שְׂדֵי יַחֲזֵה נָפֵל וּגְלוּי עֵינָיו:	And he who heard the sayings of GOD, Who saw a vision from the ALMIGHTY, Who fell down and became of unveiled eyes, Pronounces,	pronounces: as <i>declares</i> in the previous verse.
Num 24:5	מִה־טָּבוּ אֹהֲלֶיךָ יַעֲקֹב מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל:	‘How fair are your tents, Jacob! Your dwellings, Israel!	dwellings ← <i>tabernacles</i> .
Num 24:6	כַּנְּחָלִים נְטִיּוֹ כַּנְּגַת עַלֵי נְהַר כַּבְּאֲהָלִים נְטַע יְהוָה בְּאַרְזִים עַל־מַיִם:	They are spread out like brooks, Like gardens at the river, Like aloes <i>which</i> the LORD planted, Like cedars at water.	
Num 24:7	יִזְלֶם־מַיִם מִדְּלִיּוֹ וְזָרְעוּ בְּמַיִם רַבִּים וַיֵּרָם מֵאַגַּג מְלִכּוֹ וַתִּשָּׂא מְלִכְתּוֹ:	He will distil water from his buckets, And his seed <i>will be</i> among much water. And his king will be exalted above Agag, And his kingdom will be set high up.	buckets: pointed as a dual form.
Num 24:8	אֵל מוֹצִיאֵם מִמִּצְרַיִם כְּתוֹעֶפֶת רֶאֶם לוֹ יֹאכַל גּוֹיִם צָרִיו וְעִצְמֹתֵיהֶם יִגְרַם וְחִצָּיו יִמְחֹץ:	The GOD who brought him out of Egypt, Who <i>has</i> strength like that of a buffalo, Will consume the nations <i>which are</i> his adversaries. He will gnaw their bones, And <i>with</i> his arrows he will pierce <i>them</i> .	strength: see Num 23:22. gnaw: AV differs (<i>break</i>).

Num 24:9	<p>פָּרַע שָׁכַב כַּאֲרֵי וּכְלָבִיא מִי יְקִיִּמְנוּ מִבְּרִכְיָךְ בְּרוּךְ וְאֲרִיךְ אָרוּר:</p>	<p>He crouches <i>and</i> lies down Like a young lion, And like a great lion, Who would arouse him? Those who bless you <i>are</i> blessed, But those who curse you <i>are</i> cursed.’ ”</p>	<p>he crouches (etc.): compare Gen 49:9.</p> <hr/> <p>those who bless you (etc.): compare Gen 27:29.</p>
Num 24:10	<p>וַיִּחַר-אַף בָּלַק אֶל-בַּלְעָם וַיִּסְפֹּק אֶת-כַּפָּיו וַיֹּאמֶר בָּלַק אֶל-בַּלְעָם לָקֵב אֵיבֵי קְרֹאתֶיךָ וְהִנֵּה בִּרְכַתְּ בְּרַךְ זֶה שְׁלֹשׁ פְּעָמִים:</p>	<p>At this Balak's anger was kindled against Balaam, and he struck his hands <i>together</i>, and Balak said to Balaam, “I called <i>for</i> you to curse my enemies, <i>and</i> what you have done <i>is</i> you have thoroughly blessed <i>them</i> these three times.</p>	<p>at this: wider use of the vav.</p> <hr/> <p>Balaam (2x): see Num 22:5.</p> <hr/> <p>and what you have done <i>is</i> ← <i>and behold</i>.</p> <hr/> <p>you have thoroughly blessed: infinitive absolute.</p>
Num 24:11	<p>וְעַתָּה בְּרַח-לֶךָ אֶל-מְקוֹמְךָ אֲמַרְתִּי כִּבְד אֲכַבְדְּךָ וְהִנֵּה מִנְעֶךָ יְהוָה מִכְּבוֹד:</p>	<p>So now, get away to your place. I said I would honour you <i>greatly</i>, and look, the LORD has <i>held</i> honour back from you.”</p>	<p>honour you greatly: infinitive absolute.</p> <hr/> <p>held honour back from you ← <i>held you back from honour</i>.</p>
Num 24:12	<p>וַיֹּאמֶר בַּלְעָם אֶל-בָּלַק הֲלֹא גַם אֶל-מַלְאָכֶיךָ אֲשֶׁר-שָׁלַחְתָּ אֵלַי דִּבַּרְתִּי לֵאמֹר:</p>	<p>Then Balaam said to Balak, “Did I not <i>expressly</i> speak to your messengers that you sent to me and say,</p>	<p>Balaam: see Num 22:5.</p> <hr/> <p>expressly ← <i>also</i>, but the semantic scope is wider.</p>
Num 24:13	<p>אִם-יִתֶּן-לִי בָלַק מְלֵא בֵּיתוֹ כֶּסֶף וְזָהָב לֹא אוּכַל לְעֵבֵר אֶת-פִּי יְהוָה לַעֲשׂוֹת טוֹבָה אוֹ רָעָה מִלְּבִי אֲשֶׁר-יִדְבֵּר יְהוָה אֵתוֹ אֲדַבֵּר:</p>	<p>‘<i>Even</i> if Balak gives me his house full of silver and gold, I cannot transgress the <i>word</i> of the LORD – <i>by doing</i> good or bad from my heart – <i>but that</i> which the LORD says, I will say.’</p>	<p>word ← <i>mouth</i>.</p> <hr/> <p>by doing: gerundial use of the infinitive.</p>
Num 24:14	<p>וְעַתָּה הִנְנִי הוֹלֵךְ לְעַמִּי לְכֹהֵן אֵיעֲצֶךָ אֲשֶׁר יַעֲשֶׂה הָעָם הַזֶּה לְעַמְּךָ בְּאַחֲרֵית הַיָּמִים:</p>	<p>And now, <i>here I am</i>, I am going to my people. Come, <i>and</i> I will <i>inform</i> you what this people will do to your people in the latter days.”</p>	<p>here I <i>am</i> ← <i>behold me</i>.</p> <hr/> <p>inform: [AnLx] has <i>instruct</i>. The usual meaning is <i>advise, counsel</i>.</p>
Num 24:15	<p>וַיִּשָּׂא מִשְׁלוֹ וַיֹּאמֶר נְאֻם בַּלְעָם בְּנוֹ בְּעֵר וְנְאֻם הַגָּבֵר שֵׁתָם הָעֵינָן:</p>	<p>And he delivered his discourse and said, “Balaam the son of Beor speaks, And the man <i>who has</i> an open eye declares,</p>	<p>Balaam: see Num 22:5.</p>
Num 24:16	<p>נְאֻם שִׁמְעֵ אֲמַר־יְהוָה וַיִּדַּע דָּעַת עֲלִיּוֹן מִחֻזָּה שְׂדֵי יַחֲזִיהָ נָפְלוּ וּגְלוּ עֵינָיִם:</p>	<p><i>And he who</i> heard the sayings of GOD, And <i>who is party to</i> the knowledge of the MOST HIGH, <i>Who</i> saw a vision of the ALMIGHTY, <i>Who</i> fell down and <i>became</i> of unveiled eyes, Pronounces,</p>	<p>is party to ← <i>knows</i>.</p>

Num 24:17	אֶרְאֶנּוּ וְלֹא עֲתָה אֲשׁוּרֶנּוּ וְלֹא קָרוֹב דֶּרֶךְ בּוֹכֵב מֵעֵקֶב וְקָם שֵׁבֶט מִיִּשְׂרָאֵל וּמַחֲזֵן פְּאֲתֵי מוֹאָב וְקִרְקַר כָּל־בְּנֵי־שֵׁת׃	‘I will see him, but not now; I will look upon him, but not shortly. A star from Jacob will set foot <i>here</i> , And a sceptre will arise from Israel Which will dash the quarters of Moab And <u>overturn</u> all the sons of <u>Seth</u> .	overturn: infinitive absolute (<i>pilpel</i> of קָוַר) in the role of a finite verb. Seth: see Gen 4:25. But here, AV= <i>Sheth</i> .
Num 24:18	וְהָיָה אֲדוֹם יְרֵשָׁה וְהָיָה יְרֵשָׁה שֵׁעִיר אֵיבּוֹ וַיִּשְׂרָאֵל עֹשֶׂה חֵיל׃	And Edom will become an inheritance, And an inheritance for its enemies <i>Is what</i> Seir will become When Israel acts valiantly.	
Num 24:19	וַיִּרְדֵּי מֵעֵקֶב וְהָאֲבִיד שְׂרִיד מֵעִיר׃	And <i>he who is</i> from Jacob will have dominion And will destroy <i>anyone</i> <i>who</i> escapes from the city.’ ”	
Num 24:20	וַיֵּרָא אֶת־עַמְלֵק וַיִּשָּׂא מְשָׁלוֹ וַיֹּאמֶר רֵאשִׁית גּוֹיִם עַמְלֵק וְאַחֲרֵיתוֹ עַד־י אָבָד׃	And when he saw Amalek, he delivered his discourse and said, “Amalek <i>is</i> the foremost of the nations, But his final <i>state is to</i> <u>perish</u> .”	to perish ← <i>up to perishing</i> .
Num 24:21	וַיֵּרָא אֶת־הַקֵּינִי וַיִּשָּׂא מְשָׁלוֹ וַיֹּאמֶר אֵיתָן מוֹשְׁבֶדָּךְ וְשֵׁים בְּסֹלֶעַ קַנָּז׃	And when he saw the Kenite, he delivered his discourse and said, “Your habitation <i>is</i> firm, And you have situated your nest on the rock.	
Num 24:22	כִּי אִם־יְהִיָּה לְבַעַר קִיז עַד־מָה אֲשׁוּר תִּשְׁבְּדָךְ׃	Yet the <u>Kenite</u> <i>is</i> <u>destined to</u> <u>be burnt up</u> Until Assyria takes you captive.”	Kenite ← <i>Cain</i> . to be burnt up ← <i>to burn up</i> .
Num 24:23	וַיִּשָּׂא מְשָׁלוֹ וַיֹּאמֶר אֹזִי מִי יַחֲיֶה מִשְׁמוֹ אֵל׃	And he delivered his discourse and said, “Woe to him <i>who</i> is living When GOD brings it about.	
Num 24:24	וְצִיִּים מִיַּד כְּתִים וְעָנּוּ אֲשׁוּר וְעָנּוּ־עֵבֶר וְגַם־הוּא עַד־י אָבָד׃	And ships <i>will come from</i> the Chittim, And they will afflict Assyria, And they will afflict <u>Eber</u> , But he <i>who does this</i> <i>is</i> also <u>destined to perish</u> .”	from ← <i>from the hand / side of</i> . Eber: i.e. <i>the Hebrews</i> . destined to perish ← <i>up to</i> <i>perishing</i> .
Num 24:25	וַיִּקָּם בַּלְעָם וַיִּלָּךְ וַיֵּשֶׁב לְמִקְוֵמוֹ וְגַם־בָּלַק הָלַךְ לְדַרְכוֹ׃ פ	Then <u>Balaam</u> got up and departed, and he returned to his place, and Balak too went his way.	Balaam: see Num 22:5.

Num 25:1	וַיֵּשֶׁב יִשְׂרָאֵל בְּשֵׁטִים וַיַּחֲל הָעָם לְזָנוֹת אֶל-בָּנוֹת מוֹאָב:	And Israel stayed in Shittim, but the people began to commit whoredom with the daughters of Moab,	
Num 25:2	וַתִּקְרְאוּ לָעָם לְזִבְחֵי אֱלֹהֵיהֶן וַיֹּאכְלוּ הָעָם וַיִּשְׁתַּחֲווּ לְאֱלֹהֵיהֶן:	and these <i>women</i> called the people to the sacrifices to their gods, and the people ate <i>them</i> , and they worshipped their gods.	these <i>women</i> ← <i>they</i> (feminine verbal form). <hr/> to their gods ← <i>of their gods</i> . Wider use of the construct state.
Num 25:3	וַיִּצְמַד יִשְׂרָאֵל לְבַעַל פְּעוֹר וַיַּחֲרֵאֲף יְהוָה בְּיִשְׂרָאֵל:	Then Israel adhered to Baal-Peor, and the LORD's anger was kindled against Israel.	
Num 25:4	וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה קַח אֶת-כָּל-רָאשֵׁי הָעָם וְהוֹקֵעַ אוֹתָם לַיהוָה נִגְדַּד הַשָּׁמֶשׁ וַיֵּשֶׁב חֲרוֹן אַף-יְהוָה מִיִּשְׂרָאֵל:	And the LORD said to Moses, “Take all the <u>leaders</u> of the people and hang them up before the LORD in the sun, so that the fury of the LORD's anger may recede from Israel.”	leaders ← <i>heads</i> . We take the sense as <i>leaders</i> here, avoiding the ambiguity of the word <i>head</i> in the present context.
Num 25:5	וַיֹּאמֶר מֹשֶׁה אֶל-שֹׁפְטֵי יִשְׂרָאֵל הֲרֹגוּ אִישׁ אֲנָשָׁיו הַנִּצְמָדִים לְבַעַל פְּעוֹר:	Then Moses said to the judges of Israel, “Let each <i>one</i> execute the <u>men under his jurisdiction</u> who adhered to Baal-Peor.”	the men <i>under his jurisdiction</i> ← <i>his men</i> .
Num 25:6	וְהִנֵּה אִישׁ מִבְּנֵי יִשְׂרָאֵל בָּא וַיִּקְרַב אֶל-אָחִיו אֶת-הַמְדִּינִית לְעֵינֵי מֹשֶׁה וּלְעֵינֵי כָל-עֵדֻת בְּנֵי-יִשְׂרָאֵל וְהָמָּה בָכִים פָּתַח אֹהֶל מוֹעֵד:	And <i>there was</i> a man of the sons of Israel <i>who</i> came and brought a Midianite <i>woman</i> to his brothers, in the sight of Moses and in the sight of the whole congregation of the sons of Israel, who were weeping <i>at</i> the entrance to the tent of contact.	there <i>was</i> ← <i>behold</i> .
Num 25:7	וַיֵּרָא פִּינְחָס בֶּן-אֶלְעָזָר בֶּן-אַהֲרֹן הַכֹּהֵן וַיִּקָּם מִתּוֹךְ הָעֵדָה וַיִּקַּח רֶמֶחַ בְּיָדוֹ:	And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw <i>it</i> , he arose from the midst of the congregation, taking a spear in his hand,	Phinehas: see Ex 6:25. <hr/> Eleazar: see Ex 6:23.
Num 25:8	וַיָּבֹא אַחַר אִישׁ-יִשְׂרָאֵל אֶל-הַקֶּבֶה וַיִּדְקֹר אֶת-שְׁנֵיהֶם אֶת אִישׁ יִשְׂרָאֵל וְאֶת-הָאִשָּׁה אֶל-קִבְתָּהּ וַתַּעֲצַר הַמַּגֵּפָה מֵעַל בְּנֵי יִשְׂרָאֵל:	and he went after the man of Israel into the vaulted tent and thrust both of them through – the man of Israel, and the woman, in her belly – and the plague <u>on the sons of Israel</u> ceased.	on the sons of Israel ceased ← <i>was stopped from on the sons of Israel</i> .
Num 25:9	וַיְהִיו הַמֵּתִים בַּמַּגֵּפָה אַרְבַּעַה וְעֶשְׂרִים אָלֶף: פ	Now those who died in the plague <u>came to</u> twenty-four thousand.	came to ← <i>were</i> .
Num 25:10	וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	

Num 25:11	פִּינְחָס בֶּן־אֱלֶעָזָר בֶּן־אַהֲרֹן הִכְהִין הַשֵּׁיב אֶת־חַמְתִּי מֵעַל בְּנֵי־יִשְׂרָאֵל בְּקִנְאוֹ אֶת־קִנְאָתִי בְּתוֹכְכֶם וְלֹא־כִלִּיתִי אֶת־בְּנֵי־יִשְׂרָאֵל בְּקִנְאָתִי:	“Phinehas, the son of Eleazar, the son of Aaron the priest, turned my fury back from the sons of Israel, when he was zealous with my zeal in their midst, so that I did not make an end of the sons of Israel in my zeal.	Phinehas: see Ex 6:25. Eleazar: see Ex 6:23. so that: purposive use of the <i>vav</i> .
Num 25:12	לָכֵן אֹמַר הַנְּנִי נָתַן לּוֹ אֶת־בְּרִיתִי שְׁלוֹם:	Therefore say, ‘Behold, I am giving him my covenant of peace.	
Num 25:13	וְהִיְתָה לוֹ וּלְזֶרְעוֹ אַחֲרָיו בְּרִית כְּהֵנָּה עוֹלָם תַּחַת אֲשֶׁר קִנָּא לְאֱלֹהָיו וַיַּכְפֹּר עַל־בְּנֵי יִשְׂרָאֵל:	And he and his seed after him will have the covenant of an age-abiding priesthood, because he was zealous for his God, and he made atonement for the sons of Israel.’”	atonement for ← <i>atonement on</i> .
Num 25:14	וְשֵׁם אִישׁ יִשְׂרָאֵל הַמָּכָה אֲשֶׁר הִכָּה אֶת־הַמְדִינִית זִמְרִי בֶן־סָלוּא נְשִׂיא בֵּית־אָב לְשִׁמְעוֹנִי:	And the name of the man of Israel who <i>was</i> struck down – who was struck down with the Midianite woman – <i>was</i> Zimri the son of Salu, a leader of the Simeonite paternal house.	
Num 25:15	וְשֵׁם הָאִשָּׁה הַמָּכָה הַמְדִינִית כְּזִבִּי בַת־צֹר רֵאשׁ אַמּוֹת בֵּית־אָב בְּמִדְיָן הוּא: פ	And the name of the Midianite woman who <i>was</i> struck down <i>was</i> Cozbi the daughter of Zur, who <i>was</i> head of the nations of his paternal house in Midian.	
Num 25:16	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר:	Then the LORD spoke to Moses and said,	
Num 25:17	צָרוּר אֶת־הַמְדִינִים וְהִכִּיתֶם אוֹתָם:	“Be hostile to the Midianites and strike them down,	be hostile: infinitive absolute in the role of an imperative.
Num 25:18	כִּי צָרוּרִים הֵם לָכֶם בְּנִכְלִיָּהֶם אֲשֶׁר־נִכְלוּ לָכֶם עַל־דְּבַר־פְּעוֹר וְעַל־דְּבַר כְּזִבִּי בַת־נְשִׂיא מְדִיָן אֲחֹתָם הַמָּכָה בְּיוֹם־הַמַּגֵּפָה עַל־דְּבַר־פְּעוֹר:	for they are hostile to you, in their deceit with which they were deceitful to you in the matter of Peor and in the matter of Cozbi the daughter of the leader of Midian, their sister who was struck down on the day of the plague in the matter of Peor.”	deceit ← <i>deceits</i> .
Num 26:1a	וַיְהִי אַחֲרֵי הַמַּגֵּפָה פ	And it came to pass after the plague,	This clause is incorporated in Num 26:1 in some editions of the Hebrew and in the AV.
Num 26:1b	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאֶל־ אֱלֶעָזָר בֶּן־אַהֲרֹן הַכֹּהֵן לֵאמֹר:	that the LORD spoke to Moses and to Eleazar the son of Aaron the priest, and he said,	Eleazar: see Ex 6:23.

Num 26:2	שָׂאוּ אֶת־רֹאשׁ כָּל־עֵדֻת בְּנֵי־יִשְׂרָאֵל מִבְּן עֶשְׂרִים שָׁנָה וּמֵעֵלָה לְבֵית אָבִתָּם כָּל־יֵצֵא צָבָא בְּיִשְׂרָאֵל:	“Hold a census of the whole congregation of the sons of Israel from twenty years old and above, according to their paternal house – everyone <i>who could serve in the army</i> in Israel.”	hold a census ← <i>take the head / sum</i> . <i>who could serve in the army</i> : see Num 1:3.
Num 26:3	וַיְדַבֵּר מֹשֶׁה וְאֶלְעָזָר הַכֹּהֵן אֵתְּם בְּעֶרְבַת מוֹאָב עַל־יַרְדֵּן יְרֵחוֹ לֵאמֹר:	So Moses and Eleazar the priest addressed them in the arid tracts of Moab, near the Jordan at Jericho, and he said,	Eleazar: see Ex 6:23. Jordan at ← <i>Jordan of</i> . Jericho: sometimes this seems to apply to a place east of the Jordan. See 1 Chr 6:78.
Num 26:4	מִבְּן עֶשְׂרִים שָׁנָה וּמֵעֵלָה כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל הַיֵּצְאִים מֵאֶרֶץ מִצְרַיִם:	“From twenty years old and above, as the LORD commanded Moses and the sons of Israel who came out of the land of Egypt.”	
Num 26:5	רְאוּבֵן בְּכוֹר יִשְׂרָאֵל בְּנֵי רְאוּבֵן חֲנוּךְ מִשְׁפַּחַת הַחֲנוּכִי לְפָלֹא מִשְׁפַּחַת הַפְּלֹאִי:	For Reuben the firstborn of Israel: the sons of Reuben were Hanoch with the family of the Hanochites, and belonging to Pallu, the family of the Palluites,	Hanoch ... Hanochites ← <i>Hanochite</i> . Collective usage, and so throughout the chapter. On the name itself, see Gen 25:4.
Num 26:6	לְחֶצְרֹן מִשְׁפַּחַת הַחֶצְרֹנִי לְכַרְמִי מִשְׁפַּחַת הַכַּרְמִי:	and belonging to Hezron, the family of the Hezronites, and belonging to Carmi, the family of the Carmites.	
Num 26:7	אֵלֶּה מִשְׁפַּחַת הָרְאוּבֵנִי וַיְהִיו פְּקֻדֵיהֶם שְׁלֹשָׁה וְאַרְבָּעִים אֶלֶף וּשְׁבַע מֵאוֹת וּשְׁלֹשִׁים:	Those were the families of the Reubenites, and those of them counted came to forty-three thousand seven hundred and thirty.	came to ← <i>were</i> .
Num 26:8	וּבְנֵי פָלֹא אֱלִיאָב:	And the sons of Pallu were Eliab and his line.	and his line: for a justification of our ellipsis supplied, see 1 Chr 3:22 and 1 Chr 7:3.
Num 26:9	וּבְנֵי אֱלִיאָב נְמוּאֵל וְדָתָן וְאַבִּירָם הוּא־דָתָן וְאַבִּירָם *קְרוּאִי *קְרִיאֵי הָעֵדָה אֲשֶׁר הָצִו עַל־מֹשֶׁה וְעַל־אֶהֱרֹן בְּעֵדֻת־קֹרַח בְּהִצָּתָם עַל־יְהוָה:	And the sons of Eliab were Nemuel and Dathan and Abiram. These were Dathan and Abiram who were recruited to the company which contended with Moses and Aaron, in the company of Korah, when they contended with the LORD,	recruited to ← <i>called of</i> . The <i>ketiv</i> and <i>qere</i> are similar words with the same meaning. company (2x) ← <i>congregation</i> .
Num 26:10	וַתִּפְתַּח הָאָרֶץ אֶת־פִּיהָ וַתִּבְלַע אֹתָם וְאֶת־קֹרַח בְּמֹות הָעֵדָה בֹּאֲכַל הָאֵשׁ אֵת חֲמִשִּׁים וּמֵאוֹת אִישׁ וַיְהִיו לְנֹס:	and the earth opened its mouth and swallowed them up, with Korah in the death of the company, when the fire consumed the two hundred and fifty men, and they became a warning sign.	company ← <i>congregation</i> .
Num 26:11	וּבְנֵי־קֹרַח לֹא־מָתוּ: ס	But the sons of Korah did not die.	

Num 26:12	בְּנֵי שִׁמְעוֹן לְמִשְׁפַּחְתָּם לְנִמְוֵאל מִשְׁפַּחַת הַנְּמֹוֵאֵלִי לְיָמִין מִשְׁפַּחַת הַיָּמִינִי לְיָכִין מִשְׁפַּחַת הַיָּכִינִי:	The sons of Simeon according to their families <i>were</i> : <i>belonging</i> to Nemuel <i>was</i> the family of the Nemuelites, <i>belonging</i> to Jamin <i>was</i> the family of the Jaminites, <i>belonging</i> to Jachin <i>was</i> the family of the Jachinites,	
Num 26:13	לְזֶרַח מִשְׁפַּחַת הַזְּרַחִי לְשָׂאוּל מִשְׁפַּחַת הַשָּׂאוּלִי:	<i>belonging</i> to Zerah <i>was</i> the family of the Zarhites, <i>and belonging</i> to Saul <i>was</i> the family of the Saulites.	Saul ... Saulites ← <i>Shaul</i> ... <i>Shaulites</i> , or better <i>Sha'ul</i> ... <i>Sha'ulites</i> . AV= <i>Shaul</i> ... <i>Shaulites</i> . See Gen 46:10.
Num 26:14	אֵלֶּה מִשְׁפַּחַת הַשְּׂמֵעֹנִי שְׁנַיִם וְעֶשְׂרִים אֶלֶף וּמֵאתַיִם: ס	Those <i>were</i> the families of the Simeonites; <i>they came</i> to twenty-two thousand two hundred.	
Num 26:15	בְּנֵי גָד לְמִשְׁפַּחְתָּם לְצִפּוֹן מִשְׁפַּחַת הַצִּפּוֹנִי לְחַגִּי מִשְׁפַּחַת הַחַגִּי לְשׁוּנִי מִשְׁפַּחַת הַשׁוּנִי:	The sons of Gad according to their families <i>were</i> : <i>belonging</i> to Zephon <i>was</i> the family of the Zephonites, <i>belonging</i> to Haggi <i>was</i> the family of the Haggites, <i>belonging</i> to Shuni <i>was</i> the family of the Shunites,	
Num 26:16	לְאֹזַי מִשְׁפַּחַת הָאֹזַי לְעֵרִי מִשְׁפַּחַת הָעֵרִי:	<i>belonging</i> to Ozni <i>was</i> the family of the Oznites, <i>belonging</i> to Eri <i>was</i> the family of the Erites,	
Num 26:17	לְאֶרֹד מִשְׁפַּחַת הָאֶרֹדִי לְאֶרְאֵלִי מִשְׁפַּחַת הָאֶרְאֵלִי:	<i>belonging</i> to Arod <i>was</i> the family of the Arodites, <i>and belonging</i> to Areli <i>was</i> the family of the Arelites.	
Num 26:18	אֵלֶּה מִשְׁפַּחַת בְּנֵי־גָד לְפַקְדֵיהֶם אַרְבָּעִים אֶלֶף וְחָמֵשׁ מֵאוֹת: ס	Those <i>were</i> the families of the sons of Gad according to those of them counted; <i>they came</i> to forty thousand five hundred.	
Num 26:19	בְּנֵי יְהוּדָה עֵר וְאֹנָן וַיָּמָת עֵר וְאֹנָן בְּאֶרֶץ כְּנָעַן:	The sons of Judah <i>were</i> Er and Onan, but Er and Onan died in the land of Canaan.	
Num 26:20	וַיְהִי בְנֵי־יְהוּדָה לְמִשְׁפַּחְתָּם לְשֵׁלָה מִשְׁפַּחַת הַשְּׁלָנִי לְפָרֶץ מִשְׁפַּחַת הַפְּרָצִי לְזֶרַח מִשְׁפַּחַת הַזְּרַחִי:	And the sons of Judah according to their families <i>were</i> : <i>belonging</i> to Shelah <i>was</i> the family of the Shelanites, <i>belonging</i> to Perez <i>was</i> the family of the Parzites, <i>and belonging</i> to Zerah <i>was</i> the family of the Zarhites.	Perez: see Gen 38:29. Parzites: AV= <i>Pharzites</i> .
Num 26:21	וַיְהִי בְנֵי־פָרֶץ לְחֶזְרוֹן מִשְׁפַּחַת הַחֶזְרוֹנִי לְחַמוּל מִשְׁפַּחַת הַחַמוּלִי:	And the sons of Perez <i>were</i> : <i>belonging</i> to Hezron <i>was</i> the family of the Hezronites, <i>and belonging</i> to Hamul <i>was</i> the family of the Hamulites.	Perez: see Gen 38:29.
Num 26:22	אֵלֶּה מִשְׁפַּחַת יְהוּדָה לְפַקְדֵיהֶם שֵׁשׁ וְשֵׁשׁ אֶלֶף וְחָמֵשׁ מֵאוֹת: ס	Those <i>were</i> the families of Judah according to those of them counted; <i>they came</i> to seventy-six thousand five hundred.	

Num 26:23	בְּנֵי יִשָּׁשכָר לְמִשְׁפַּחְתָּם תּוֹלַע מִשְׁפַּחַת הַתּוֹלָעִי לְפִיָּה מִשְׁפַּחַת הַפּוּנִי:	The sons of Issachar according to their families <i>were: belonging to Tola</i> was the family of the Tolaites, <i>belonging to Puvvah</i> was the family of the Punites,	Puvvah ← <i>Puvah</i> here, but <i>Puvvah</i> in Gen 46:13, with which we align it here. AV= <i>Pua</i> here. See Gen 46:13 and 1 Chr 7:1, which have different Hebrew spellings.
Num 26:24	לְיָשׁוּב מִשְׁפַּחַת הַיָּשׁוּבִי לְשִׁמְרֹן מִשְׁפַּחַת הַשִּׁמְרֹנִי:	<i>belonging to Jashub</i> was the family of the Jashubites, <i>and belonging to Shimron</i> was the family of the Shimronites.	
Num 26:25	אֵלֶּה מִשְׁפַּחַת יִשָּׁשכָר לְפָקְדֵיהֶם אַרְבַּעַה וּשְׁשִׁים אָלֶף וּשְׁלֹשׁ מֵאוֹת: ס	Those <i>were</i> the families of Issachar according to those of them counted; <i>they came to</i> sixty-four thousand three hundred.	
Num 26:26	בְּנֵי זְבוּלֹן לְמִשְׁפַּחְתָּם לְסֶרֶד מִשְׁפַּחַת הַסֶּרְדִּי לְאֵלֹן מִשְׁפַּחַת הָאֵלֹנִי לְיַחֲלָאֵל מִשְׁפַּחַת הַיַּחֲלָאֵלִי:	The sons of Zebulun according to their families <i>were: belonging to Sered</i> was the family of the Sardites, <i>belonging to Elon</i> was the family of the Elonites, <i>and belonging to Jahleel</i> was the family of the Jahleelites.	
Num 26:27	אֵלֶּה מִשְׁפַּחַת הַזְּבוּלֹנִי לְפָקְדֵיהֶם שְׁשִׁים אָלֶף וַחֲמִשׁ מֵאוֹת: ס	Those <i>were</i> the families of the Zebulunites according to those of them counted; <i>they came to</i> sixty thousand five hundred.	
Num 26:28	בְּנֵי יוֹסֵף לְמִשְׁפַּחְתָּם מְנַשֶּׁה וְאֶפְרַיִם:	The sons of Joseph according to their families <i>were</i> Manasseh and Ephraim.	
Num 26:29	בְּנֵי מְנַשֶּׁה לְמַכִּיר מִשְׁפַּחַת הַמַּכִּירִי וּמַכִּיר הַזֶּלֶד אֶת־גִּלְעָד לְגִלְעָד מִשְׁפַּחַת הַגִּלְעָדִי:	The sons of Manasseh <i>were: belonging to Machir</i> was the family of the Machirites, and Machir begot <u>Gilead</u> , <i>and belonging to Gilead</i> was the family of the <u>Gileadites</u> .	1 Chr 2:23. <hr/> Gilead ... Gilead ... Gileadites: see Gen 31:21.
Num 26:30	אֵלֶּה בְּנֵי גִלְעָד אִיעֶזֶר מִשְׁפַּחַת הָאִיעֶזְרִי לְחֶלֶק מִשְׁפַּחַת הַחֶלְקִי:	These <i>were</i> the sons of <u>Gilead</u> : <i>belonging to Jiezer</i> was the family of the <u>Jiezerites</u> , <i>belonging to Helek</i> was the family of the Helekites,	Gilead: see Gen 31:21. <hr/> Jiezer ... Jiezerites: AV= <i>Jeezer</i> ... <i>Jeezerites</i> not recognizing the <i>hireq</i> .
Num 26:31	וְאֶשְׂרִיאֵל מִשְׁפַּחַת הָאֶשְׂרָאֵלִי וְשֶׁכֶם מִשְׁפַּחַת הַשְּׁכֻמִּי:	<i>belonging to Asriel</i> was the family of the Asrielites, <i>belonging to Shechem</i> was the family of the <u>Shichmites</u> ,	Shichmites: AV= <i>Shechemites</i> , which conforms the demonym to the progenitor and toponym, but which is not AV's usual practice; see Num 26:49.
Num 26:32	וְשִׁמִּידָע מִשְׁפַּחַת הַשְּׁמִידָעִי וְחֶפֶר מִשְׁפַּחַת הַחֶפְרִי:	<i>belonging to Shemida</i> was the family of the Shemidaites, <i>and belonging to Hopher</i> was the family of the Hopherites.	

Num 26:33	וְזֶלּוֹפְחָד בֶּן־חֶפֶר לֹא־הָיוּ לוֹ בָּנִים כִּי אִם־בָּנוֹת וְשֵׁם בָּנוֹת זֶלּוֹפְחָד מַחֲלָה וְנוֹעָה חֻגְלָה מִלְכָּה וְתִרְצָח׃	Now <u>Zelophehad</u> the son of Hopher did not have <i>any</i> sons – only daughters – and the names of the daughters of <u>Zelophehad</u> were Mahlah and Noah, Hoglah, Milcah and Tirzah.	1 Chr 7:15. Zelophehad (2x) ← <i>Zelophhad</i> , but we retain the AV / traditional English name. Noah: a very different Hebrew spelling to the Noah of Noah's ark (Gen 5:29).
Num 26:34	אֵלֶּה מִשְׁפַּחַת מְנַשֶּׁה וּפְקֻדֵיהֶם שְׁנַיִם וַחֲמִשִּׁים אֶלֶף וְשִׁבְעַת מֵאוֹת׃ ס	Those <i>were</i> the families of Manasseh, and those of them counted <i>came to</i> fifty-two thousand seven hundred.	
Num 26:35	אֵלֶּה בְּנֵי־אֶפְרַיִם לְמִשְׁפַּחֹתָם לְשׁוּתֵלַח מִשְׁפַּחַת הַשְּׁתֻלְחִי לְבֶכֶר מִשְׁפַּחַת הַבְּכָרִי לְתַחַן מִשְׁפַּחַת הַתַּחְנִי׃	These <i>were</i> the sons of Ephraim according to their families: <i>belonging</i> to Shuthelah was the family of the Shuthalhites, <i>belonging</i> to Becher was the family of the Bachrites, and <i>belonging</i> to Tahan was the family of the Tahanites.	1 Chr 7:20.
Num 26:36	וְאֵלֶּה בְּנֵי שׁוּתֵלַח לְעֶרָן מִשְׁפַּחַת הָעֵרָנִי׃	These <i>were</i> the sons of Shuthelah: <i>belonging</i> to Eran was the family of the Eranites.	
Num 26:37	אֵלֶּה מִשְׁפַּחַת בְּנֵי־אֶפְרַיִם לְפְקֻדֵיהֶם שְׁנַיִם וּשְׁלֹשִׁים אֶלֶף וַחֲמִשׁ מֵאוֹת אֵלֶּה בְּנֵי־יוֹסֵף לְמִשְׁפַּחֹתָם׃ ס	Those <i>were</i> the families of the sons of Ephraim according to those of them counted; <i>they came to</i> thirty-two thousand five hundred. Those <i>were</i> the sons of Joseph according to their families.	
Num 26:38	בְּנֵי בְנִימֵן לְמִשְׁפַּחֹתָם לְבִלְעַ מִשְׁפַּחַת הַבְּלַעִי לְאַשְׁבֵּל מִשְׁפַּחַת הָאֲשְׁבֵּלִי לְאַחִירָם מִשְׁפַּחַת הָאֲחִירָמִי׃	The sons of Benjamin according to their families <i>were: belonging</i> to Bela was the family of the Belaites, <i>belonging</i> to Ashbel was the family of the Ashbelites, <i>belonging</i> to Ahiram was the family of the Ahiramites,	1 Chr 8:1.
Num 26:39	לְשֹׁפְחָם מִשְׁפַּחַת הַשׁוֹפְחִי לְחֹפְחָם מִשְׁפַּחַת הַחֹפְחִי׃	<i>belonging</i> to Shephupham was the family of the Shuphamites, and <i>belonging</i> to Hupham was the family of the Huphamites.	Shephupham: AV= <i>Shupham</i> , with LXX, Vulgate, Syriac, Targum, but not MT [BHS-CA].
Num 26:40	וַיְהִיו בְּנֵי־בִלְעַ אַרְדִּי וְנַעֲמָן מִשְׁפַּחַת הָאֲרָדִי לְנַעֲמָן מִשְׁפַּחַת הַנַּעֲמָנִי׃	And the sons of Bela were Ard and Naaman. <i>Belonging to Ard</i> was the family of the Ardites, and <i>belonging</i> to Naaman was the family of the Naamanites.	
Num 26:41	אֵלֶּה בְּנֵי־בְנִימֵן לְמִשְׁפַּחֹתָם וּפְקֻדֵיהֶם חֲמִשָּׁה וָאַרְבָּעִים אֶלֶף וְשֵׁשׁ מֵאוֹת׃ ס	Those <i>were</i> the sons of Benjamin according to their families, and those of them counted <i>came to</i> forty-five thousand six hundred.	

Num 26:42	אֵלֶּה בְּנֵי־דָן לְמִשְׁפְּחֹתָם לְשׁוֹתָם מִשְׁפַּחַת הַשׁוּחָמִי אֵלֶּה מִשְׁפַּחַת דָּן לְמִשְׁפְּחֹתָם:	These <i>were</i> the sons of Dan according to their families: <i>belonging</i> to Shuham was the family of the Shuhamites. Those <i>were</i> the families of Dan according to their families.	
Num 26:43	כָּל־מִשְׁפַּחַת הַשׁוּחָמִי לִפְקֻדֵיהֶם אַרְבַּעַּה וְשָׁשִׁים אַלְף וְאַרְבַּע מֵאוֹת: ס	All the families of the Shuhamites according to those of them counted <i>came to</i> sixty-four thousand four hundred.	
Num 26:44	בְּנֵי אָשֶׁר לְמִשְׁפְּחֹתָם לְיִמְנָה מִשְׁפַּחַת הַיִּמְנָה לְיִשְׁוִי מִשְׁפַּחַת הַיִּשְׁוִי לְבְרִיעָה מִשְׁפַּחַת הַבְּרִיעִי:	The sons of Asher according to their families <i>were: belonging</i> to Jimnah was the family of the Jimnites, <i>belonging</i> to Jishvi was the family of the Jishvites, <i>and belonging</i> to Beriah was the family of the Beriites.	Gen 46:17, 1 Chr 7:30. <hr/> Jimnah: AV= <i>Jimna</i> , but <i>Jimnah</i> in Gen 46:17. <i>Jimna</i> ignores the final <i>hé</i> . <hr/> Jishvi ... Jishvites: AV= <i>Jesui</i> ... <i>Jesuites</i> , but in Gen 46:17 <i>Ishvi</i> . <i>Jesui</i> has a vowel error, a <i>sin</i> for a <i>shin</i> , and it does not recognize the consonantal <i>vav</i> .
Num 26:45	לְבְנֵי בְרִיעָה לְחֶבֶר מִשְׁפַּחַת הַחֶבְרִי לְמַלְכִּיאֵל מִשְׁפַּחַת הַמַּלְכִּיאֵלִי:	Of the sons of Beriah <i>were: belonging</i> to Heber was the family of the Hebrites, and <i>belonging</i> to Malchiel was the family of the Malchielites.	Gen 46:17, 1 Chr 7:31. <hr/> Hebrites: AV= <i>Heberites</i> , which conforms the demonym to the progenitor, but which is not AV's usual practice; see Num 26:49.
Num 26:46	וְשֵׁם בֵּת־אָשֶׁר שָׂרַח:	And the name of Asher's daughter <i>was Sarah</i> .	Sarah: a different word than the <i>Sarah</i> of Gen 17:15 (<i>heth</i> , not <i>hé</i>).
Num 26:47	אֵלֶּה מִשְׁפַּחַת בְּנֵי־אָשֶׁר לִפְקֻדֵיהֶם שְׁלֹשָׁה וַחֲמִשִּׁים אַלְף וְאַרְבַּע מֵאוֹת: ס	Those <i>were</i> the families of the sons of Asher according to those of them counted; <i>they came to</i> fifty-three thousand four hundred.	
Num 26:48	בְּנֵי נַפְתָּלִי לְמִשְׁפְּחֹתָם לְיַחֲזֵאֵל מִשְׁפַּחַת הַיַּחֲזֵאֵלִי לְגֻנִי מִשְׁפַּחַת הַגֻּנִי:	The sons of Naphtali according to their families <i>were: belonging</i> to Jahzeel was the family of the Jahzeelites, <i>belonging</i> to Guni was the family of the Gunites,	1 Chr 7:13.
Num 26:49	לְיֵצֶר מִשְׁפַּחַת הַיֵּצְרִי לְשֵׁלֹם מִשְׁפַּחַת הַשְּׁלֹמִי:	<i>belonging</i> to Jezer was the family of the Jizrites, <i>and belonging</i> to Shillem was the family of the Shillemites.	Jizrites: AV= <i>Jezerites</i> , which conforms the demonym to the progenitor, but which is not AV's usual practice (e.g. <i>Zarhites</i> , <i>Sardites</i> , <i>Shuthalhites</i> , <i>Bachrites</i>).
Num 26:50	אֵלֶּה מִשְׁפַּחַת נַפְתָּלִי לְמִשְׁפְּחֹתָם וּפְקֻדֵיהֶם חֲמִשָּׁה וְאַרְבָּעִים אַלְף וְאַרְבַּע מֵאוֹת:	Those <i>were</i> the families of Naphtali according to their families, and those of them counted <i>came to</i> forty-five thousand four hundred.	
Num 26:51	אֵלֶּה פְּקוּדֵי בְּנֵי יִשְׂרָאֵל שֵׁשׁ־מֵאוֹת אַלְף וְאַלְף שְׁבַע מֵאוֹת וּשְׁלֹשִׁים: פ	These <i>were</i> those who <i>were</i> counted of the sons of Israel <i>and they came to</i> six hundred and one thousand seven hundred and thirty.	

Num 26:52	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	And the LORD spoke to Moses and said,	
Num 26:53	לְאֵלֶּהָ תִּחְלַק הָאָרֶץ בְּנִחְלָהּ בְּמִסְפַּר שְׁמוֹת:	“To these the land will be divided, with an inheritance according to the number of names.	
Num 26:54	לְרַב תַּרְבֵּה נִחְלָתוֹ וְלִמְעַט תַּמְעִיט נִחְלָתוֹ אִישׁ לְפִי פְקֻדָּיו יִתֶּן נִחְלָתוֹ:	To a large number you will give them a large inheritance, and to a small number you will give them a small inheritance. Each <i>tribe</i> will be given its inheritance according to those of it counted.	give them a large inheritance ← increase his inheritance. give them a small inheritance ← reduce his inheritance.
Num 26:55	אֲדַבְּרוּל יִחְלַק אֶת־הָאָרֶץ לְשֵׁמוֹת מִטּוֹת־אֲבֹתָם יִנְחִלוּ:	But by lot the land will be divided; they will inherit according to the names of the tribes of their fathers.	
Num 26:56	עַל־פִּי הַגּוֹזֵל תִּחְלַק נִחְלָתוֹ בֵּין רַב לְמְעַט: ס	According to lot their inheritance will be apportioned, between the many and the few.”	according to lot ← according to the lot. apportioned ← divided.
Num 26:57	וְאֵלֶּה פְּקוּדֵי הַלְוִיִּם לְמִשְׁפַּחְתָּם לְגֵרְשׁוֹן מִשְׁפַּחַת הַגֵּרְשׁוֹנִי לְקַהַת מִשְׁפַּחַת הַקַּהַתִּי לְמֵרָרִי מִשְׁפַּחַת הַמֵּרָרִי:	And these <i>were</i> those counted of the Levites according to their families: <i>belonging</i> to Gershon was the family of the Gershonites, <i>belonging</i> to Kohath was the family of the Kohathites, and <i>belonging</i> to Merari was the family of the Merarites.	Kohath ... Kohathites: see Gen 46:11.
Num 26:58	אֵלֶּה מִשְׁפַּחַת לְוִי מִשְׁפַּחַת הַלְבִּנִי מִשְׁפַּחַת הַחֶבְרֹנִי מִשְׁפַּחַת הַמַּחְלִי מִשְׁפַּחַת הַמוֹשִׁי מִשְׁפַּחַת הַקֹּרְחִי וְקַהַת הוֹלֵד אֶת־עַמְרָם:	These <i>were</i> the families of Levi: the family of Libnites, the family of Hebronites, the family of Mahlites, the family of Mushites, and the family of Korhites. And Kohath begot Amram.	Korhites: AV= Korathites, with an intrusive t, but often elsewhere Korhites. Kohath: see Gen 46:11.
Num 26:59	וְשֵׁם אִשְׁתַּ עַמְרָם יוֹכְבֵד בִּת־לוֹי אֲשֶׁר יָלְדָה אֶתָּה לְלוֹי בְּמִצְרַיִם וַתֵּלֶד לְעַמְרָם אֶת־אַהֲרֹן וְאֶת־מֹשֶׁה וְאֶת־ מִרְיָם אֲחֹתָם:	And the name of the wife of Amram was Jochebed, the daughter of Levi, whom <i>her mother</i> bore to Levi in Egypt. And she bore to Amram Aaron and Moses and Miriam their sister.	1 Chr 6:3.
Num 26:60	וַיֻּלְדוּ לְאַהֲרֹן אֶת־נָדָב וְאֶת־אַבִּיהוּא אֶת־אֵלְעָזָר וְאֶת־אִיתָמָר:	And there were born to Aaron Nadab, Abihu, Eleazar and Ithamar,	Eleazar: see Ex 6:23.
Num 26:61	וַיָּמָת נָדָב וְאַבִּיהוּא בְּהַקְרִיבֵם אֶש־זָרָה לְפָנֵי יְהוָה:	but Nadab and Abihu died when they offered strange fire before the LORD.	

Num 26:62	וַיְהִי וּפְקֻדֵיהֶם שְׁלֹשָׁה וּעֶשְׂרִים אֶלֶף כָּל-זָכָר מִבֶּן-חֹדֶשׁ וּמַעְלָה כִּי לֹא הָתַפְּקֻדוּ בְּתוֹךְ בְּנֵי יִשְׂרָאֵל כִּי לֹא-נָתַן לָהֶם נַחֲלָה בְּתוֹךְ בְּנֵי יִשְׂרָאֵל:	And those of them counted <u>came</u> to twenty-three thousand – all the males from one month old and above – for they are not counted among the sons of Israel, for no inheritance was given to them among the sons of Israel.	came to ← <i>were</i> .
Num 26:63	אֵלֶּה פְּקוּדֵי מֹשֶׁה וְאַלְעָזָר הַכֹּהֵן אֲשֶׁר פָּקְדוּ אֶת-בְּנֵי יִשְׂרָאֵל בְּעֶרְבַת מוֹאָב עַל יַרְדֵּן יְרִיחוֹ:	These <i>were</i> those counted by Moses and Eleazar the priest, who counted the sons of Israel in the arid tracts of Moab, near the Jordan at Jericho.	Eleazar: see Ex 6:23. Jordan at ← <i>Jordan of</i> . Jericho: sometimes this seems to apply to a place east of the Jordan. See 1 Chr 6:78.
Num 26:64	וּבְאֵלֶּה לֹא-הָיָה אִישׁ מִפְּקוּדֵי מֹשֶׁה וְאַהֲרֹן הַכֹּהֵן אֲשֶׁר פָּקְדוּ אֶת-בְּנֵי יִשְׂרָאֵל בְּמִדְבַר סִינַי:	And among these <i>there was</i> not a man of those counted by Moses and Aaron the priest, when they counted the sons of Israel in the Sinai Desert.	
Num 26:65	כִּי-אָמַר יְהוָה לָהֶם מוֹת יָמָתוּ בְּמִדְבַר וְלֹא-נֹתַר מֵהֶם אִישׁ כִּי אִם-כָּלֵב בֶּן-יִפְנֶה וַיְהוֹשֻׁעַ בֶּן-נּוּן: ס	For the LORD had said of them, “They will certainly die in the desert.” And there did not remain a <i>single</i> man of them, except Caleb the son of Jephunneh and Joshua the son of Nun.	they will certainly die: infinitive absolute.
Num 27:1	וַתְּקַרְבְּנָה בָּנוֹת צֶלְפַחָד בֶּן-חֶפְרָה בֶּן-גִּלְעָד בֶּן-מַכִּיר בֶּן-מְנַשֶּׁה לְמִשְׁפַּחַת מְנַשֶּׁה בֶּן-יוֹסֵף וְאֵלֶּה שְׁמוֹת בָּנוֹתָיו מַחֲלָה נֹחַ וְחֹגְלָה וּמִלְכָּה וּתִרְצָה:	Then the daughters of Zelophehad, the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh – <i>so</i> of the families of Manasseh the son of Joseph – approached, and these <i>are</i> the names of his daughters: Mahlah, Noah and Hoglah and Milcah and Tirzah.	Zelophehad: see Num 26:33. Gilead: see Gen 31:21.
Num 27:2	וַתַּעֲמֹדְנָה לִפְנֵי מֹשֶׁה וּלְפָנַי אֶלְעָזָר הַכֹּהֵן וּלְפָנַי הַנְּשִׂאִים וְכָל-הָעֵדָה פָּתַח אֹהֶל-מוֹעֵד לֵאמֹר:	And they stood before Moses and Eleazar the priest, and before the officials and the whole congregation <i>at</i> the entrance to the tent of contact, and they said,	Eleazar: see Ex 6:23.
Num 27:3	אָבִינוּ מָת בְּמִדְבַר וְהוּא לֹא-הָיָה בְּתוֹךְ הָעֵדָה הַנוֹעְדִים עַל-יְהוָה בְּעֵדַת-קָרַח כִּי-בָחַטְּאוּ מָת וּבָנִים לֹא-הָיוּ לוֹ:	“Our father died in the desert, but he was not among the <u>company</u> which gathered against the LORD in Korah's <u>company</u> , for he died in his <i>own</i> sin, and he had no sons.	company (2x): or <i>congregation</i> .

Num 27:4	לָמָּה יִגָּרַע שֵׁם־אֲבִינוּ מִתּוֹךְ מִשְׁפַּחְתּוֹ כִּי אֵין לוֹ בֵּן תְּנֵה־לָּנוּ אַחֲזָה בְּתוֹךְ אַחֵי אֲבִינוּ:	Why should the name of our father be suppressed among his family because he <i>had</i> no son? Give us a possession among our father's brothers.”	
Num 27:5	וַיִּקְרַב מֹשֶׁה אֶת־מִשְׁפָּטָן לִפְנֵי יְהוָה: ס	Then Moses brought their case before the LORD.	
Num 27:6	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	And the LORD spoke to Moses and said,	
Num 27:7	כֹּן בְּנוֹת צִלְפַּחֲדֹד דְּבַרְתָּ נָתַן תִּתֵּן לָהֶם אַחֲזַת נַחֲלָה בְּתוֹךְ אַחֵי אֲבֵיהֶם וְהֵעֲבַרְתָּ אֶת־נַחֲלַת אֲבֵיהֶן לָהֶן:	“Zelophehad's daughters speak rightly. You must certainly give them a possession as an inheritance among their father's brothers, and you will transfer their father's inheritance to them.	Zelophehad: see Num 26:33. <hr/> you must certainly give them: infinitive absolute. <hr/> possession as ← <i>possession of</i> . Wider use of the construct state.
Num 27:8	וְאֶל־בְּנֵי יִשְׂרָאֵל תִּדְבַר לֵאמֹר אִישׁ כִּי־יָמוּת וּבֵן אֵין לוֹ וְהֵעֲבַרְתֶּם אֶת־נַחֲלָתוֹ לְבָתּוֹ:	And you will speak to the sons of Israel and say, ‘If a man dies and <i>has</i> no son, you will transfer his inheritance to his daughter.	
Num 27:9	וְאִם־אֵין לוֹ בֵּת וּנְתָתֶם אֶת־נַחֲלָתוֹ לְאָחָיו:	And if he <i>has</i> no daughter, then you will give his inheritance to his brothers.	
Num 27:10	וְאִם־אֵין לוֹ אַחִים וּנְתָתֶם אֶת־נַחֲלָתוֹ לְאָחֵי אָבִיו:	And if he <i>has</i> no brothers, you will give his inheritance to his father's brothers.	
Num 27:11	וְאִם־אֵין אַחִים לְאָבִיו וּנְתָתֶם אֶת־נַחֲלָתוֹ לְשֹׂאֵרוֹ הַקָּרֵב אֵלָיו מִמִּשְׁפַּחְתּוֹ וַיִּרַשׁ אֹתָהּ וְהָיְתָה לְבְנֵי יִשְׂרָאֵל לְחֻקַּת מִשְׁפָּט כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: ס	And if his father <i>has</i> no brothers, you will give his inheritance to the nearest kinsman to him, in his family, and he will inherit it, and it will be a statute of the justice <i>system</i> for the sons of Israel, as the LORD commanded Moses.’ ”	
Num 27:12	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה עֲלֵה אֶל־הָהָר הָעֵבְרִים הַזֶּה וּרְאֵה אֶת־הָאָרֶץ אֲשֶׁר נָתַתִּי לְבְנֵי יִשְׂרָאֵל:	And the LORD said to Moses, “Go up into this Mount Abarim, and look at the land which I have given to the sons of Israel,	
Num 27:13	וּרְאִיתָהּ אֹתָהּ וּנְאֻסַּפְתָּ אֶל־עַמִּידָךְ גַּם־אֹתָהּ כַּאֲשֶׁר נְאֻסַּף אֶהְרֹן אָחִידָךְ:	and you will see it, and <i>then</i> you will be gathered to your <u>people</u> – you too – as Aaron your brother was gathered,	people ← <i>peoples</i> .
Num 27:14	כַּאֲשֶׁר מְרִיתֶם פִּי בַּמִּדְבָּר־צִן בְּמִרְיַבַּת הַעֵדָה לְהַקְדִּישֵׁנִי בַּמַּיִם לְעֵינֵיהֶם הֵם מִי־מִרְיַבַּת קַדְשׁ מִדְּבַר־צִן: פ	because you rebelled against my <u>word</u> in the Desert of Zin, in the rebellion of the congregation, <i>my word being to sanctify me</i> at the water before their eyes – that <i>is</i> the water of Meribah in Kadesh in the Desert of Zin.”	word ← <i>mouth</i> . <hr/> to sanctify me: rather than <i>by sanctifying me</i> , whence the preceding ellipsis supplied. Compare Deut 32:51. <hr/> Meribah in ← <i>Meribah of</i> .

Num 27:15	וַיְדַבֵּר מֹשֶׁה אֶל־יְהוָה לֵאמֹר:	Then Moses spoke to the LORD and said,	
Num 27:16	יִפְקֹד יְהוָה אֱלֹהֵי הַרוּחֹת לְכָל־בָּשָׂר אִישׁ עַל־הַעֲדָה:	“Let the LORD God of the spirits of all flesh appoint a man over the congregation	
Num 27:17	אֲשֶׁר־יֵצֵא לִפְנֵיהֶם וְאֲשֶׁר יָבֵא לִפְנֵיהֶם וְאֲשֶׁר יוֹצִיאֵם וְאֲשֶׁר יָבִיאֵם וְלֹא תִהְיֶה עֵדֶת יְהוָה כְּצֹאן אֲשֶׁר אֵין־לָהֶם רֹעֶה:	who will go out before them, and who will come in before them, and who will lead them out, and who will lead them in, so that the congregation of the LORD will not be like sheep who <i>have</i> no shepherd.”	so that: purposive use of the <i>vav</i> .
Num 27:18	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה קַח־לְךָ אֶת־יְהוֹשֻׁעַ בֶּן־נֹון אִישׁ אֲשֶׁר־רוּחַ בּוֹ וְסָמַכְתָּ אֶת־יָדְךָ עָלָיו:	And the LORD said to Moses, “Then take Joshua the son of Nun, a man with spirit in him, and lay your hand on him,	then take ← <i>take for yourself</i> . Perhaps an ethic dative; see Num 22:34.
Num 27:19	וְהִעַמְדַתָּ אֹתוֹ לִפְנֵי אֶלְעָזָר הַכֹּהֵן וְלִפְנֵי כָל־הָעֵדָה וְצִוִּיתָה אֹתוֹ לְעֵינֵיהֶם:	and set him before Eleazar the priest, and before the whole congregation, and command him in their sight.	Eleazar: see Ex 6:23.
Num 27:20	וְנָתַתָּה מִהוֹדְךָ עָלָיו לְמַעַן יִשְׁמְעוּ כָל־עַדְת בְּנֵי יִשְׂרָאֵל:	And confer on him <i>a share</i> of your honour so that the whole congregation of the sons of Israel will <i>obey</i> him.	obey ← <i>heed</i> .
Num 27:21	וְלִפְנֵי אֶלְעָזָר הַכֹּהֵן יַעֲמֵד וְשָׁאֵל לוֹ בְּמִשְׁפַּט הָאוּרִים לִפְנֵי יְהוָה עַל־פִּיו יֵצְאוּ וְעַל־פִּיו יָבֵאוּ הוּא וְכָל־בְּנֵי־יִשְׂרָאֵל אִתּוֹ וְכָל־הָעֵדָה:	And he will stand before Eleazar the priest, who will inquire for him <i>oracularly</i> by the <i>decision</i> of the <i>Urim</i> before the LORD. At his <i>word</i> they will go out, and at his <i>word</i> they will come in, he and all the sons of Israel with him, and the whole congregation.”	Eleazar: see Ex 6:23. decision ← <i>judgment</i> . Urim ← <i>lights</i> . See Ex 28:30. word (2x) ← <i>mouth</i> .
Num 27:22	וַיַּעַשׂ מֹשֶׁה כַּאֲשֶׁר צִוָּה יְהוָה אֹתוֹ וַיִּקַּח אֶת־יְהוֹשֻׁעַ וַיַּעֲמֵדְהוּ לִפְנֵי אֶלְעָזָר הַכֹּהֵן וְלִפְנֵי כָל־הָעֵדָה:	So Moses did as the LORD commanded him, and he took Joshua, and he set him before Eleazar the priest and before the whole congregation.	Eleazar: see Ex 6:23.
Num 27:23	וַיִּסְמְךָ אֶת־יָדָיו עָלָיו וַיְצַוְהוּ כַּאֲשֶׁר דִּבֶּר יְהוָה בְּיַד־מֹשֶׁה: פ	And he laid his hand on him, and he commanded him according to what the LORD had said, through the <i>intermediacy</i> of Moses.	intermediacy ← <i>hand</i> .
Num 28:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Num 28:2	צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם אֶת־קִרְבָּנִי לַחֲמִי לְאִשֵׁי רִיחַ נִיחֹחֵי תִשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ:	“Command the sons of Israel and say to them, ‘You <i>must</i> ensure to offer <i>my oblation</i> to me in its season – <i>my bread</i> for my fire-offerings <i>as my sweet fragrance</i> .’	my oblation: an example of an indirect-objective genitive (they offer to me). my sweet fragrance: AV differs (<i>a sweet savour</i>).

Num 28:3	וְאָמַרְתָּ לָהֶם זֶה הָאֵשֶׁה אֲשֶׁר תִּקְרִיבוּ לַיהוָה כִּבְשִׁים בְּנֵי-שָׁנָה תְּמִימִם שְׁנַיִם לַיּוֹם עֹלָה תָּמִיד:	And you will say to them, ‘This is the fire-offering which you will offer to the LORD: two one-year-old lambs without blemish per day as a perpetual burnt offering.	without blemish ← <i>perfect</i> .
Num 28:4	אֶת-הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בַּבֹּקֶר וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַּעֲשֶׂה בֵּין הָעֶרְבִים:	You will offer one lamb in the morning, and you will offer the second lamb in the evening,	offer (2x) ← <i>do, make</i> . in the evening ← <i>between the two evenings</i> . See Ex 12:6.
Num 28:5	וְעִשִּׂירִית הָאִיֶּפֶה סֹלֶת לְמִנְחָה בְּלוּלָה בְּשֶׁמֶן כֶּתִית רְבִיעֵת הַהֵיזֵן:	with a tenth of an ephah of fine flour as a meal-offering, mixed with a quarter of a hin of beaten oil.	ephah: about 6 imperial gallons or 27 litres. hin: about 1 imperial gallon or 4.5 litres.
Num 28:6	עֹלֹת תָּמִיד הָעֹשֶׂיָהּ בְּהַר סִינַי לְרִיחַ נִיחֹחַ אֲשֶׁה לַיהוָה:	You will make a perpetual burnt offering as ordained at Mount Sinai as a sweet fragrance of a fire-offering to the LORD,	ordained ← <i>made</i> .
Num 28:7	וְנִסְכּוֹ רְבִיעֵת הַהֵיזֵן לְכֶבֶשׂ הָאֶחָד בִּקְדֹשׁ הַסֹּדֵף נִסְדֵף שֶׁכֶר לַיהוָה:	with its libation, a quarter of a hin per lamb. Pour out the libation of strong wine to the LORD in the holy place.	hin: about 1 imperial gallon or 4.5 litres.
Num 28:8	וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֶרְבִים כְּמִנְחַת הַבֹּקֶר וְכִנְסֹכּוֹ תַעֲשֶׂה אֲשֶׁה רִיחַ נִיחֹחַ לַיהוָה: פ	And you will offer the second lamb in the evening. You will offer it like the meal-offering of the morning and like its libation. It is a fire-offering of a sweet fragrance to the LORD.	offer (2x) ← <i>do</i> . in the evening ← <i>between the two evenings</i> . See Ex 12:6.
Num 28:9	וּבַיּוֹם הַשַּׁבָּת שְׁנֵי-כִבְשִׁים בְּנֵי-שָׁנָה תְּמִימִם וּשְׁנֵי עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן וְנִסְכּוֹ:	And on the Sabbath day offer two one-year-old lambs without blemish and two tenth measures of fine flour as a meal-offering, mixed with oil, and its libation –	without blemish ← <i>perfect</i> . tenth measure: about 5 pints or 2.7 litres.
Num 28:10	עֹלֹת שַׁבָּת בְּשַׁבְּתוֹ עַל-עֹלֹת הַתָּמִיד וְנִסְכָּהּ: ס	a burnt offering on every Sabbath, besides the perpetual burnt offering and its libation.	on every Sabbath ← <i>a Sabbath on its Sabbath</i> .
Num 28:11	וּבְרֵאשֵׁי חֳדְשֵׁיכֶם תִּקְרִיבוּ עֹלָה לַיהוָה פָּרִים בְּנֵי-בָקָר שְׁנַיִם וְאֵיל אֶחָד כִּבְשִׁים בְּנֵי-שָׁנָה שִׁבְעָה תְּמִימִם:	And at the start of your months, you will offer a burnt offering to the LORD: two bull-calves of the oxen, and one ram, and seven one-year-old lambs without blemish,	start ← <i>starts, heads</i> . without blemish ← <i>perfect</i> .
Num 28:12	וּשְׁלֹשָׁה עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן לְפָר הָאֶחָד וּשְׁנֵי עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן לְאֵיל הָאֶחָד:	and three tenth measures of fine flour, as a meal-offering, mixed with oil, per bull, and two tenth measures of fine flour for the meal-offering, mixed with oil, per ram,	tenth measure (2x): about 5 pints or 2.7 litres. per bull ... per ram ← <i>for the one bull ... for the one ram</i> .

Num 28:13	וְעִשְׂרוֹן עֶשְׂרוֹן סֹלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן לִכְבֹּשׁ הָאֶחָד עָלָה רֵיחַ גִּיחַח אֲשֶׁה לַיהוָה:	and a tenth measure of fine flour each time for the meal-offering, mixed with oil, per lamb. <i>It is</i> a burnt offering of a sweet fragrance – a fire-offering to the LORD.	a tenth measure ... each time ← <i>a tenth measure, a tenth measure.</i> About 5 pints or 2.7 litres. per lamb ← <i>for the one lamb.</i>
Num 28:14	וְנִסְכֵיהֶם חֲצִי הַהֵיזֵר יְהִי לַפָּר וְשְׁלִישֵׁת הַהֵיזֵר לְאֵיל וּרְבִיעֵת הַהֵיזֵר לִכְבֹּשׁ יַיִן זֹאת עֹלֹת חֹדֶשׁ בְּחֹדְשׁוֹ לְחֹדְשֵׁי הַשָּׁנָה:	And their libations will be half a hin of wine per bull, and a third of a hin per ram and a quarter of a hin per lamb. This is the burnt offering of each month throughout the months of the year.	libations: the Hebrew is plural, but it is constructed with a singular verb. hin (3x): about 1 imperial gallon or 4.5 litres.
Num 28:15	וְשִׁעִיר עֲזִים אֶחָד לְחֹטָאת לַיהוָה עַל-עֹלֹת הַתָּמִיד יַעֲשֶׂה וְנִסְכּוֹ: ס	And one buck of the goats will be offered as a sin-offering to the LORD besides the perpetual burnt offering and its libation.	
Num 28:16	וּבַחֹדֶשׁ הָרִאשׁוֹן בְּאַרְבַּעַה עָשָׂר יוֹם לְחֹדֶשׁ פֶּסַח לַיהוָה:	And in the first month, on the fourteenth day of the month, <i>it is</i> the LORD's Passover.	
Num 28:17	וּבַחֲמִשָּׁה עָשָׂר יוֹם לְחֹדֶשׁ הַזֶּה חֹג שִׁבְעַת יָמִים מִצּוֹת יֵאָכְלוּ:	And on the fifteenth day of this month <i>it is</i> a festival. For seven days unleavened bread will be eaten.	
Num 28:18	בַּיּוֹם הָרִאשׁוֹן מִקְרָא-קֹדֶשׁ כָּל-מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ:	On the first day <i>it is</i> a holy convocation. You will not engage in <u>any kind</u> of work.	any ← <i>every.</i> kind ← <i>craft.</i>
Num 28:19	וְהִקְרַבְתֶּם אֲשֶׁה עָלָה לַיהוָה פָּרִים בְּנֵי-בָקָר שְׁנַיִם וְאֵיל אֶחָד וְשִׁבְעָה כְּבָשִׂים בְּנֵי שָׁנָה תְּמִימִם יִהְיוּ לָכֶם:	And you will offer a fire-offering – a burnt offering to the LORD. You will use two bull-calves of the oxen, and one ram, and seven one-year-old lambs <u>without</u> <u>blemish</u> .	you will use ← <i>there will be to you.</i> without blemish ← <i>perfect.</i>
Num 28:20	וּמִנְחָתָם סֹלֶת בְּלוּלָה בְּשֶׁמֶן שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר וּשְׁנַיִ עֶשְׂרֹנִים לְאֵיל תַעֲשׂוּ:	And their meal-offering <i>will be</i> fine flour mixed with oil. You will offer three <u>tenth measures</u> per bull and two <u>tenth measures</u> per ram.	tenth measure (2x): about 5 pints or 2.7 litres.
Num 28:21	עִשְׂרוֹן עֶשְׂרוֹן תַעֲשֶׂה לִכְבֹּשׁ הָאֶחָד לְשִׁבְעַת הַכְּבָשִׂים:	You will offer a <u>tenth measure</u> <u>each time</u> per lamb, for the seven lambs,	tenth measure: about 5 pints or 2.7 litres. each time: see Num 28:13.
Num 28:22	וְשִׁעִיר חֹטָאת אֶחָד לְכַפֵּר עֲלֵיכֶם:	and one goat <u>as</u> a sin-offering, to atone for you.	as: wider use of the construct state.
Num 28:23	מִלְבָּד עֹלֹת הַבָּקָר אֲשֶׁר לְעֹלֹת הַתָּמִיד תַעֲשׂוּ אֶת-אֵלֶּה:	You will carry these out apart from the burnt offering <u>in the</u> <u>morning</u> which <i>is</i> the perpetual burnt offering.	in the morning ← <i>of the morning.</i>

Num 28:24	כָּאֵלֶּה תַעֲשׂוּ לַיּוֹם שִׁבְעַת יָמִים לֶחֶם אִשֶּׁה רִיח־נִיחֹחַ לַיהוָה עַל-עוֹלַת הַתָּמִיד יַעֲשֶׂה וְנִסְכּוֹ:	You will act according to these <i>instructions</i> each day for seven days, <i>as</i> bread of a fire-offering, as a sweet fragrance to the LORD. It will be done in addition to the perpetual burnt offering and its libation.	a fire-offering, as a sweet fragrance ← a fire-offering of a sweet fragrance.
Num 28:25	וּבַיּוֹם הַשְּׁבִיעִי מִקְרָא-קֹדֶשׁ יִהְיֶה לָכֶם כָּל-מְלֶאכֶת עֲבָדָה לֹא תַעֲשׂוּ: ס	And on the seventh day you will hold a holy convocation, and you will not engage in <u>any kind</u> of work.	any ← every. kind ← craft.
Num 28:26	וּבַיּוֹם הַבְּכוּרִים בְּהַקְרִיבְכֶם מִנְחַה חֲדָשָׁה לַיהוָה בְּשִׁבְעַתִּיכֶם מִקְרָא-קֹדֶשׁ יִהְיֶה לָכֶם כָּל-מְלֶאכֶת עֲבָדָה לֹא תַעֲשׂוּ:	And on the day of the firstfruits, when you offer a new meal-offering to the LORD, on your <i>Festival of Weeks</i> , you will hold a holy convocation, and you will not engage in <u>any kind</u> of work.	any ← every. kind ← craft.
Num 28:27	וְהִקְרַבְתֶּם עוֹלָה לְרִיחַ נִיחֹחַ לַיהוָה פָּרִים בְּנֵי-בָקָר שְׁנַיִם אֵיל אֶחָד שְׁבַעַה כְּבָשִׂים בְּנֵי שָׁנָה:	And you will offer a burnt offering as a sweet fragrance to the LORD: two bull-calves of the oxen, one ram, and seven one-year-old lambs,	
Num 28:28	וּמִנְחַתָּם סֹלֶת בָּלוּלָה בְּשֶׁמֶן שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר הָאֶחָד שְׁנֵי עֶשְׂרֹנִים לְאֵיל הָאֶחָד:	with their meal-offering of fine flour mixed with oil: three <u>tenth measures</u> per bull, two <u>tenth measures</u> per ram,	tenth measure (2x): about 5 pints or 2.7 litres.
Num 28:29	עֶשְׂרוֹן עֶשְׂרוֹן לְכַבֵּשׁ הָאֶחָד לְשִׁבְעַת הַכְּבָשִׂים:	and one <u>tenth measure</u> each time per lamb for <i>each of</i> the seven lambs,	tenth measure: about 5 pints or 2.7 litres. each time: see Num 28:13.
Num 28:30	שְׁעִיר עִזִּים אֶחָד לְכַפֵּר עֲלֵיכֶם:	and one buck of the goats to atone for you.	
Num 28:31	מִלֵּבַד עֲלֵת הַתָּמִיד וּמִנְחַתוֹ תַעֲשׂוּ תְּמִימִם יְהִי-וְלָכֶם וְנִסְכֵיהֶם: פ	You will do <i>this</i> apart from the perpetual burnt offering and its meal-offering. You will use <u>animals without blemish</u> with their libations.	you will use ← there will be to you. without blemish ← perfect.
Num 29:1	וּבַחֹדֶשׁ הַשְּׁבִיעִי בְּאֶחָד לַחֹדֶשׁ מִקְרָא-קֹדֶשׁ יִהְיֶה לָכֶם כָּל-מְלֶאכֶת עֲבָדָה לֹא תַעֲשׂוּ יוֹם תְּרוּעָה יִהְיֶה לָכֶם:	And in the seventh month, on the first <i>day</i> of the month, you will hold a holy convocation. You will not engage in <u>any kind</u> of work; it will be a day of blowing of ramshorns to you.	any ← every. kind ← craft.
Num 29:2	וַעֲשִׂיתֶם עוֹלָה לְרִיחַ נִיחֹחַ לַיהוָה פֶּר בֶּן-בָּקָר אֶחָד אֵיל אֶחָד כְּבָשִׂים בְּנֵי-שָׁנָה שִׁבְעָה תְּמִימִם:	And you will perform a burnt offering as a sweet fragrance to the LORD: one bull-calf of the oxen, one ram, and seven one-year-old lambs <u>without blemish</u> ,	without blemish ← perfect.

Num 29:3	וּמִנְחָתָם סֹלֶת בְּלוּלָה בְּשֶׁמֶן שְׁלֹשָׁה עֶשְׂרִינָיִם לֶפֶר שְׁנֵי עֶשְׂרִינָיִם לְאֵיל:	with their meal-offering of fine flour mixed with oil: three <u>tenth</u> <u>measures</u> per bull, two <u>tenth</u> <u>measures</u> per ram,	tenth measure (2x): about 5 pints or 2.7 litres.
Num 29:4	וְעֶשְׂרוֹן אֶחָד לִכְבֵּשׂ הָאֶחָד לְשִׁבְעַת הַכִּבְשִׁים:	and one <u>tenth</u> measure per lamb for <i>each of</i> the seven lambs,	tenth measure: about 5 pints or 2.7 litres.
Num 29:5	וְשְׂעִיר־עִזִּים אֶחָד חֲטָאת לְכַפֵּר עֲלֵיכֶם:	and one buck of the goats <i>as a</i> sin-offering to atone for you,	
Num 29:6	מִלִּבְדֹּעַלֹת הַחֹדֶשׁ וּמִנְחָתָהּ וְעֹלֹת הַתָּמִיד וּמִנְחָתָהּ וְנִסְכֵיהֶם כַּמְשֻׁפָּטִים לְרִיחַ נִיחֹחַ אֲשֶׁה לַיהוָה: ס	apart from the burnt offering of the month and its meal-offering and the perpetual burnt offering and its meal-offering and their libations according to their regulation, as a sweet fragrance – a fire-offering to the LORD.	
Num 29:7	וּבַעֲשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם וְעִנִּיתֶם אֶת־נַפְשֵׁיכֶם כֹּל־מְלָאכָה לֹא תַעֲשׂוּ:	And on the tenth <i>day</i> of this seventh month you will hold a holy convocation, and you will afflict <u>yourselves</u> , <i>and</i> you will not do <u>any</u> work.	yourselves ← <i>your souls</i> . any ← <i>every</i> .
Num 29:8	וְהִקְרַבְתֶּם עֹלָה לַיהוָה רִיחַ נִיחֹחַ פֶּר בֶּן־בָּקָר אֶחָד אֵיל אֶחָד כִּבְשִׁים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם יִהְיוּ לָכֶם:	And you will offer a burnt offering to the LORD, a sweet fragrance: one bull-calf of the oxen, one ram, <i>and</i> seven one- year-old lambs. You will use <u>animals</u> without blemish.	you will use ← <i>there will be to</i> <i>you</i> . without blemish ← <i>perfect</i> .
Num 29:9	וּמִנְחָתָם סֹלֶת בְּלוּלָה בְּשֶׁמֶן שְׁלֹשָׁה עֶשְׂרִינָיִם לֶפֶר שְׁנֵי עֶשְׂרִינָיִם לְאֵיל הָאֶחָד:	And their meal-offering <i>will be</i> fine flour mixed with oil: three <u>tenth</u> <u>measures</u> per bull, two <u>tenth</u> <u>measures</u> per ram,	tenth measure (2x): about 5 pints or 2.7 litres.
Num 29:10	עֶשְׂרוֹן עֶשְׂרוֹן לִכְבֵּשׂ הָאֶחָד לְשִׁבְעַת הַכִּבְשִׁים:	<i>and</i> one <u>tenth</u> measure for <i>each</i> <u>lamb</u> for <i>each of</i> the seven lambs,	tenth measure: about 5 pints or 2.7 litres. each lamb ← <i>one lamb</i> , the distributive sense being reinforced in Hebrew by the repetition of “tenth measure”.
Num 29:11	שְׂעִיר־עִזִּים אֶחָד חֲטָאת מִלִּבְדֹּעַלֹת הַכִּפּוּרִים וְעֹלֹת הַתָּמִיד וּמִנְחָתָהּ וְנִסְכֵיהֶם: פ	<i>and</i> one buck of the goats <i>as a</i> sin-offering, apart from the sin- offering of the atonement, and the perpetual burnt offering and its meal-offering and their libations.	
Num 29:12	וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כֹּל־מְלָאכָת עֲבֹדָה לֹא תַעֲשׂוּ וַחֲגִתֶם חֵג לַיהוָה שִׁבְעַת יָמִים:	And on the fifteenth day of the seventh month you will hold a holy convocation. You will not engage in <u>any</u> <u>kind</u> of work, and you will celebrate the festival to the LORD for seven days.	any ← <i>every</i> . kind ← <i>craft</i> .

Num 29:13	וְהִקְרַבְתָּם עֹלָה אִשָּׁה רִיחַ נִיחֹחַ לַיהוָה פָּרִים בְּנֵי-בָקָר שְׁלֹשָׁה עָשָׂר אֵילִם שְׁנָיִם כִּבְשִׂים בְּנֵי-שָׁנָה אַרְבַּעַה עָשָׂר תְּמִימִם יְהִיוּ:	And you will offer a burnt offering, a fire-offering of a sweet fragrance to the LORD: thirteen bull-calves of the oxen, two rams <i>and</i> fourteen one-year-old lambs. They will be <u>without blemish</u> ,	without blemish ← <i>perfect</i> .
Num 29:14	וּמִנְחַתָּם סֵלֶת בָּלוּלָה בַשֶּׁמֶן שְׁלֹשָׁה עֶשְׂרִים לֶפֶר הָאֶחָד לְשֹׁלֶשָׁה עָשָׂר פָּרִים שְׁנֵי עֶשְׂרִים לְאֵיל הָאֶחָד לְשְׁנֵי הָאֵילִם:	and their meal-offering: fine flour mixed with oil, three <u>tenth measures</u> per bull for the thirteen bulls, two <u>tenth measures</u> per ram for <i>each of</i> the two rams,	tenth measure (2x): about 5 pints or 2.7 litres.
Num 29:15	וְעֶשְׂרוֹן עֶשְׂרוֹן לִכְבֹּשׁ הָאֶחָד לְאַרְבַּעַה עָשָׂר כִּבְשִׂים:	and a <u>tenth measure</u> for <u>each</u> lamb, for the fourteen lambs,	a tenth measure: with supralinear dots. See [CB] App. 31. [CB] says it means omit the words. About 5 pints or 2.7 litres. <hr/> <hr/> each: see Num 29:10.
Num 29:16	וְשַׁעֲרֵי-עִזִּים אֶחָד חֲטָאֵת מִלֵּבַד עֹלֶת הַתָּמִיד מִנְחַתָּהּ וְנִסְכָּהּ: ס	and one buck of the goats <i>as</i> a sin-offering, apart from the perpetual burnt offering, <i>and</i> its meal-offering and its libation.	
Num 29:17	וּבַיּוֹם הַשְּׁנִי פָּרִים בְּנֵי-בָקָר שְׁנָיִם עָשָׂר אֵילִם שְׁנָיִם כִּבְשִׂים בְּנֵי-שָׁנָה אַרְבַּעַה עָשָׂר תְּמִימִם:	And on the <u>second day</u> , <i>you will offer</i> twelve bull-calves of the oxen, two rams, <i>and</i> fourteen one-year-old lambs <u>without blemish</u> ,	second day: i.e. of the seven days of Num 29:12. <hr/> without blemish ← <i>perfect</i> .
Num 29:18	וּמִנְחַתָּם וְנִסְכֵיהֶם לְפָרִים לְאֵילִם וְלִכְבָּשִׂים בְּמִסְפָּרָם כַּמִּשְׁפָּט:	and their meal-offering and their libations, <i>to go</i> with the bulls, with the rams, and with the lambs, by their number, according to the regulation,	
Num 29:19	וְשַׁעֲרֵי-עִזִּים אֶחָד חֲטָאֵת מִלֵּבַד עֹלֶת הַתָּמִיד וּמִנְחַתָּהּ וְנִסְכֵיהֶם: ס	and one buck of the goats <i>as</i> a sin-offering, apart from the perpetual burnt offering, and its meal-offering and their libations.	
Num 29:20	וּבַיּוֹם הַשְּׁלִישִׁי פָּרִים עֲשָׂרָה עָשָׂר אֵילִם שְׁנָיִם כִּבְשִׂים בְּנֵי-שָׁנָה אַרְבַּעַה עָשָׂר תְּמִימִם:	And on the third day, <i>you will offer</i> eleven bulls, two rams, <i>and</i> fourteen one-year-old lambs <u>without blemish</u> ,	without blemish ← <i>perfect</i> .
Num 29:21	וּמִנְחַתָּם וְנִסְכֵיהֶם לְפָרִים לְאֵילִם וְלִכְבָּשִׂים בְּמִסְפָּרָם כַּמִּשְׁפָּט:	and their meal-offering and their libations, <i>to go</i> with the bulls, with the rams, and with the lambs, by their number, according to the regulation,	

Num 29:22	וּשְׁעִיר חַטָּאת אֶחָד מִלֶּבֶד עֹלֹת הַתָּמִיד וּמִנְחָתָהּ וְנִסְכָּהּ: ס	and one goat as a sin-offering, apart from the perpetual burnt offering, and its meal-offering and its libation.	
Num 29:23	וּבַיּוֹם הָרְבִיעִי פָרִים עֶשְׂרֵה אֵילִם שְׁנָיִם כְּבָשִׂים בְּגִי-שָׁנָה אַרְבַּעַה עָשָׂר תְּמִימִם:	And on the fourth day, <i>you will</i> <i>offer</i> ten bulls, two rams, and fourteen one-year-old lambs without blemish,	without blemish ← <i>perfect</i> .
Num 29:24	מִנְחָתָם וְנִסְכֵיהֶם לַפָּרִים לְאֵילִם וְלִכְבָּשִׂים בְּמִסְפָּרָם כַּמְשֻׁפֵּט:	and their meal-offering and their libations, <i>to go</i> with the bulls, with the rams, and with the lambs, by their number, according to the regulation,	
Num 29:25	וּשְׁעִיר-עִזִּים אֶחָד חַטָּאת מִלֶּבֶד עֹלֹת הַתָּמִיד מִנְחָתָהּ וְנִסְכָּהּ: ס	and one buck of the goats as a sin-offering, apart from the perpetual burnt offering, and its meal-offering and its libation.	
Num 29:26	וּבַיּוֹם הַחֲמִישִׁי פָרִים תְּשֻׁעָה אֵילִם שְׁנָיִם כְּבָשִׂים בְּגִי-שָׁנָה אַרְבַּעַה עָשָׂר תְּמִימִם:	And on the fifth day, <i>you will</i> <i>offer</i> nine bulls, two rams, and fourteen one-year-old lambs without blemish,	without blemish ← <i>perfect</i> .
Num 29:27	וּמִנְחָתָם וְנִסְכֵיהֶם לַפָּרִים לְאֵילִם וְלִכְבָּשִׂים בְּמִסְפָּרָם כַּמְשֻׁפֵּט:	and their meal-offering and their libations, <i>to go</i> with the bulls, with the rams, and with the lambs, by their number, according to the regulation,	
Num 29:28	וּשְׁעִיר חַטָּאת אֶחָד מִלֶּבֶד עֹלֹת הַתָּמִיד וּמִנְחָתָהּ וְנִסְכָּהּ: ס	and one goat as a sin-offering, apart from the perpetual burnt offering, and its meal-offering and its libation.	
Num 29:29	וּבַיּוֹם הַשִּׁשִּׁי פָרִים שְׁמֹנֶה אֵילִם שְׁנָיִם כְּבָשִׂים בְּגִי-שָׁנָה אַרְבַּעַה עָשָׂר תְּמִימִם:	And on the sixth day, <i>you will</i> <i>offer</i> eight bulls, two rams, and fourteen one-year-old lambs without blemish,	without blemish ← <i>perfect</i> .
Num 29:30	וּמִנְחָתָם וְנִסְכֵיהֶם לַפָּרִים לְאֵילִם וְלִכְבָּשִׂים בְּמִסְפָּרָם כַּמְשֻׁפֵּט:	and their meal-offering and their libations, <i>to go</i> with the bulls, with the rams, and with the lambs, by their number, according to the regulation,	
Num 29:31	וּשְׁעִיר חַטָּאת אֶחָד מִלֶּבֶד עֹלֹת הַתָּמִיד מִנְחָתָהּ וְנִסְכָּיהָ: פ	and one goat as a sin-offering, apart from the perpetual burnt offering, and its meal-offering and its libations.	libations: AV differs (<i>drink</i> <i>offering</i>), singular.
Num 29:32	וּבַיּוֹם הַשְּׁבִיעִי פָרִים שִׁבְעָה אֵילִם שְׁנָיִם כְּבָשִׂים בְּגִי-שָׁנָה אַרְבַּעַה עָשָׂר תְּמִימִם:	And on the seventh day, <i>you will</i> <i>offer</i> seven bulls, two rams, and fourteen one-year-old lambs without blemish,	without blemish ← <i>perfect</i> .

Num 29:33	וּמִנְחֹתָם וְנִסְכֵיהֶם לְפָרִים לְאֵילִם וְלִכְבָּשִׁים בְּמִסְפָּרָם בְּמִשְׁפָּטָם:	and their meal-offering and their libations, <i>to go</i> with the bulls, with the rams, and with the lambs, by their number, according to the regulation,	
Num 29:34	וְשִׁעִיר חַטָּאת אֶחָד מִלְבָד עֹלֹת הַתָּמִיד מִנְחָתָהּ וְנִסְכָּהּ: פ	and one goat as a sin-offering, apart from the perpetual burnt offering, <i>and</i> its meal-offering and its libation.	
Num 29:35	בַּיּוֹם הַשְּׁמִינִי עֲצַרְתָּ תְהִיָּה לָכֶם כָּל־מְלֶאכֶת עֲבָדָה לֹא תַעֲשׂוּ:	And on the eighth day you will hold a solemn assembly. You will not engage in <u>any kind</u> of work.	any ← <i>every</i> . kind ← <i>craft</i> .
Num 29:36	וְהִקְרַבְתֶּם עֹלָה אִשָּׁה רִיחַ נִיחֹחַ לַיהוָה פֶּר אֶחָד אֵיל אֶחָד כְּבָשִׁים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם:	And you will offer a burnt offering, a fire-offering of a sweet fragrance to the LORD: one bull, one ram, and seven one-year-old lambs <u>without blemish</u> ,	without blemish ← <i>perfect</i> .
Num 29:37	מִנְחֹתָם וְנִסְכֵיהֶם לְפָר לְאֵיל וְלִכְבָּשִׁים בְּמִסְפָּרָם בְּמִשְׁפָּט: וְשִׁעִיר חַטָּאת אֶחָד מִלְבָד עֹלֹת הַתָּמִיד וּמִנְחָתָהּ וְנִסְכָּהּ:	<i>and</i> their meal-offering and their libations <i>to go</i> with the bull, with the ram and with the lambs, by their number according to the regulation,	
Num 29:38	וְשִׁעִיר חַטָּאת אֶחָד מִלְבָד עֹלֹת הַתָּמִיד וּמִנְחָתָהּ וְנִסְכָּהּ:	and one goat as a sin-offering, apart from the perpetual burnt offering, and its meal-offering and its libation.	
Num 29:39	אֵלֶּה תַעֲשׂוּ לַיהוָה בְּמוֹעֲדֵיכֶם לְבַד מִנְדְרֵיכֶם וּנְדָבְתֵיכֶם לְעֹלֹתֵיכֶם וּלְמִנְחֹתֵיכֶם וּלְנִסְכֵיכֶם וּלְשַׁלְמֵיכֶם:	You will do these <i>things</i> for the LORD at your appointed times, apart from your vows and your freewill-offerings, your burnt offerings and your meal-offerings, and your libations and your peace-offerings.’ ”	
Num 29:40	וַיֹּאמֶר מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל כְּכֹל אֲשֶׁר־צִוָּה יְהוָה אֶת־מֹשֶׁה: פ	And Moses told the sons of Israel <u>everything</u> that the LORD had commanded <u>Moses</u> .	everything ← <i>according to everything</i> . Moses (<i>second occurrence in verse</i>): the repetition of פ
Num 30:1	וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמִּטּוֹת לְבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדְּבָר אֲשֶׁר צִוָּה יְהוָה:	And Moses spoke to the heads of the tribes of the sons of Israel and said, “This <i>is</i> the matter which the LORD has commanded.	↳ the name (rather than using a pronoun) is otiose, but it is not necessarily inelegant in Hebrew. Compare Gen 12:5.
Num 30:2	אִישׁ כִּי־יָדָר נָדָר לַיהוָה אוֹ־הִשָּׁבַע שְׁבַע לְאַסֵּר אֶסֶר עַל־נַפְשׁוֹ לֹא יַחַל דְּבָרוֹ כְּכֹל־הֵיטָא מִפִּי יַעֲשֶׂה:	If a man <u>makes a vow</u> to the LORD or swears an oath, <i>so</i> imposing an obligation on <u>himself</u> , he shall not break his word – he shall act according to everything that comes out of his mouth.	Matt 5:33. makes a vow ← <i>vows a vow</i> . himself ← <i>his soul</i> .

Num 30:3	וְאִשָּׁה כִּי־תָדַר נָדַר לַיהוָה וְאָסְרָה אָסֶר בְּבֵית אָבִיהָ בַּנְעוּרֶיהָ:	And if a woman makes a vow to the LORD, and she imposes an obligation <i>on herself</i> in her father's house in her youth,	
Num 30:4	וּשְׁמַע אָבִיהָ אֶת־נִדְוָהָ וְאָסְרָה אֲשֶׁר אָסְרָה עַל־נַפְשָׁהּ וְהַחֲרִישׁ לָהּ אָבִיהָ וְקָמוּ כָּל־נִדְוֶיהָ וְכָל־אָסֶר אֲשֶׁר־אָסְרָה עַל־נַפְשָׁהּ יִקּוּם:	and her father hears her vow and her obligation which she imposed on <i>herself</i> , and her father remains silent with her, then all her vows will stand, and the whole of her obligation which she imposed on <i>herself</i> will stand.	herself (2x) ← <i>her soul</i> .
Num 30:5	וְאִם־הִנִּיא אָבִיהָ אֶתְּהָ בַּיּוֹם שָׁמְעוּ כָּל־נִדְוֶיהָ וְאָסְרֶיהָ אֲשֶׁר־אָסְרָה עַל־נַפְשָׁהּ לֹא יִקּוּם וַיְהוּהוּ יִסְלַח־לָהּ כִּי־הִנִּיא אָבִיהָ אֶתְּהָ:	But if her father disallows her on the day when he hears <i>it</i> , <u>none</u> of her vows and obligations which she imposed on <i>herself</i> will stand, and the LORD will pardon her, for her father has disallowed her.	none ← <i>not every</i> . <hr/> herself ← <i>her soul</i> .
Num 30:6	וְאִם־הִזָּו תְּהִיָּה לְאִישׁ וְנִדְרֶיהָ עָלֶיהָ אוֹ מִבֶּטֶא שִׁפְתֶיהָ אֲשֶׁר אָסְרָה עַל־נַפְשָׁהּ:	And if it is the case that she has a husband, and <i>she has</i> vows <i>self-imposed</i> on her, or an utterance of her lips which she has imposed on <i>herself</i> ,	it is the case that she has: infinitive absolute of the verb <i>to be</i> . <hr/> herself ← <i>her soul</i> .
Num 30:7	וּשְׁמַע אִישָׁהּ בַּיּוֹם שָׁמְעוּ וְהַחֲרִישׁ לָהּ וְקָמוּ נִדְוֶיהָ וְאָסְרָה אֲשֶׁר־אָסְרָה עַל־נַפְשָׁהּ יִקּוּמוּ:	and her husband hears <i>it</i> , and on the day he hears <i>it</i> he remains silent with her, then her vows will stand, and her obligations which she imposed on <i>herself</i> will stand.	herself ← <i>her soul</i> .
Num 30:8	וְאִם בַּיּוֹם שָׁמַע אִישָׁהּ יִנִּיא אוֹתָהּ וְהִפָּר אֶת־נִדְרָהּ אֲשֶׁר עָלֶיהָ וְאֵת מִבֶּטֶא שִׁפְתֶיהָ אֲשֶׁר אָסְרָה עַל־נַפְשָׁהּ וַיְהוּהוּ יִסְלַח־לָהּ:	But if on the day when her husband hears <i>it</i> , he disallows her, then he will abrogate her vow which <i>is</i> on her, and the utterance of her lips <i>with</i> which she bound <i>herself</i> , and the LORD will pardon her.	herself ← <i>her soul</i> .
Num 30:9	וְנָדַר אֶלְמָנָה וְגֵרוּשָׁה כָּל אֲשֶׁר־אָסְרָה עַל־נַפְשָׁהּ יִקּוּם עָלֶיהָ:	And <i>as for</i> the vow of a widow or a divorcee, everything that she has imposed on <i>herself</i> will stand <i>imposed</i> on her.	herself ← <i>her soul</i> .
Num 30:10	וְאִם־בֵּית אִישָׁהּ נִדְרָהּ אוֹ־אָסְרָה אָסֶר עַל־נַפְשָׁהּ בְּשִׁבְעָהּ:	And if <i>in</i> the house of her husband she vowed or imposed an obligation on <i>herself</i> by an oath,	herself ← <i>her soul</i> .
Num 30:11	וּשְׁמַע אִישָׁהּ וְהַחֲרִישׁ לָהּ לֹא הִנִּיא אֶתְּהָ וְקָמוּ כָּל־נִדְוֶיהָ וְכָל־אָסֶר אֲשֶׁר־אָסְרָה עַל־נַפְשָׁהּ יִקּוּם:	and her husband heard <i>it</i> and remained silent with her and did not disallow her, then all her vows and all the obligation which she imposed on <i>herself</i> will stand.	herself ← <i>her soul</i> .

Num 30:12	וְאִם־הִפִּיר יִפֵּר אֶתֶם אִישָׁהּ בְּיוֹם שָׁמְעוֹ כָּל־מוֹצָא שְׁפִתֶיהָ לְנִדְרֶיהָ וּלְאִסָּר נַפְשָׁהּ לֹא יִקּוּם אִישָׁהּ הַפְּרִים וַיהוָה יִסְלַח־לָהּ:	But if <i>it is</i> the case that her husband <u>abrogated</u> them on the day he heard <i>it</i> – all the utterance of her lips in respect of her vows and the obligation on <u>herself</u> – <i>then</i> it will not stand: her husband abrogated them and the LORD will pardon her.	it <i>is</i> the case that ... abrogated: infinitive absolute, in a Hebrew “VOS” (verb-object-subject) sentence. herself ← <i>her soul</i> .
Num 30:13	כָּל־נִדָּר וְכָל־שְׁבַעַת אִסָּר לְעֵנַת נַפְשׁ אִישָׁהּ יִקִּימוּ וְאִישָׁהּ יִפְרֶנּוּ:	As regards every vow and every oath of an obligation to afflict <u>oneself</u> , her husband may let it stand <u>or</u> her husband may abrogate it.	oneself ← <i>a soul</i> . or: disjunctive use of the <i>vav</i> .
Num 30:14	וְאִם־הִחְרַשׁ יַחְרִישׁ לָהּ אִישָׁהּ מִיוֹם אֶל־יוֹם וְהַקִּים אֶת־כָּל־נִדְרֶיהָ אוֹ אֶת־כָּל־אִסְרֶיהָ אֲשֶׁר עָלֶיהָ הַקִּים אֶתֶם כִּי־הִחְרַשׁ לָהּ בְּיוֹם שָׁמְעוֹ:	But if <i>it is</i> the case that her husband <u>remains</u> silent with her from day to day, then he has let all her vows stand, or he has let all her obligations on <u>herself</u> stand, for he remained silent with her on the day he heard <i>them</i> .	it <i>is</i> the case that ... remains silent: infinitive absolute. herself ← <i>her soul</i> .
Num 30:15	וְאִם־הִפִּיר יִפֵּר אֶתֶם אַחֲרַי שָׁמְעוֹ וְנָשָׂא אֶת־עוֹנָהּ:	But if <u>on the contrary</u> he abrogates them <i>a while</i> after he heard <i>them</i> , then he will bear her iniquity.”	on the contrary he abrogates them: infinitive absolute.
Num 30:16	אֵלֶּה הַחֻקִּים אֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה בֵּין אִישׁ לְאִשְׁתּוֹ בֵּין־אָב לְבִתּוֹ בְּנַעֲרֶיהָ בֵּית אָבִיהָ: פ	These <i>are</i> the statutes which the LORD commanded Moses, between a man and his wife, between a father and his daughter in her youth, <i>in</i> the house of her father.	
Num 31:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	And the LORD spoke to Moses and said,	
Num 31:2	נָקָם נִקְמַת בְּנֵי יִשְׂרָאֵל מֵאֵת הַמִּדְיָנִים אַחַר תֵּאָסֶף אֶל־עַמִּיךָ:	“Take vengeance for the sons of Israel on the Midianites, <i>and</i> afterwards you will be gathered to your people.”	take vengeance for ← <i>avenge vengeance of</i> . Wider use of the construct state. Similarly in the next verse.
Num 31:3	וַיְדַבֵּר מֹשֶׁה אֶל־הָעָם לֵאמֹר הִחַלְצוּ מֵאִתְכֶם אֲנָשִׁים לְצַבָּא וַיְהִי עַל־מִדְיָן לְתֵת נִקְמַת־יְהוָה בְּמִדְיָן:	So Moses spoke to the people and said, “Let <u>a group</u> of your <u>men</u> be armed for war, and <u>confront</u> Midian, to take the LORD's vengeance on Midian.	<i>a group</i> of your men ← <i>men from with you</i> . confront ← <i>be at / against</i> .
Num 31:4	אֵלֶּךָ לְמִטָּה אֵלֶּךָ לְמִטָּה לְכָל מִטּוֹת יִשְׂרָאֵל תִּשְׁלַחוּ לְצַבָּא:	You will send a thousand <i>men</i> <u>for each tribe</u> – for all the tribes of Israel – to war.”	for each tribe ← <i>for the tribe ... for the tribe</i> .
Num 31:5	וַיִּמְסְרוּ מֵאֶלְפֵי יִשְׂרָאֵל אֵלֶּךָ לְמִטָּה שְׁנַיִם־עָשָׂר אֵלֶּךָ חֲלוּצֵי צַבָּא:	So one thousand <i>men</i> per tribe, from the thousands of Israel, were handed over – twelve thousand <i>men</i> armed for war.	

Num 31:6	וַיִּשְׁלַח אֹתָם מֹשֶׁה אֶלֶף לְמִטָּה לְצַבָּא אֹתָם וְאֶת־פִּינְחָס בֶּן־אֶלְעָזָר הַכֹּהֵן לְצַבָּא וְכֹלֵי הַקְּדָשׁ וְחֻצְצֹרוֹת הַתְּרוּעָה בְיָדוֹ:	And Moses sent them to war – a thousand per tribe, with <u>Phinehas</u> the son of <u>Eleazar</u> the priest, to war. And <i>he had</i> the holy instruments and the trumpets <u>for</u> sounding in his hand.	Phinehas: see Ex 6:25. Eleazar: see Ex 6:23. for ← <i>of</i> . Wider use of the construct state.
Num 31:7	וַיֵּצְבְּאוּ עַל־מִדְיָן כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה וַיַּהַרְגוּ כָּל־זָכָר:	And they went to war against Midian, as the LORD had commanded Moses, and they killed all males.	
Num 31:8	וְאֶת־מַלְכֵי מִדְיָן הָרְגוּ עַל־חֲלָלֵיהֶם אֶת־אֲוִי וְאֶת־רֵקֶם וְאֶת־צֹר וְאֶת־חֹר וְאֶת־רִבְעַת חֲמִשָּׁת מַלְכֵי מִדְיָן וְאֵת בַּלְעָם בֶּן־בְּעֹר הָרְגוּ בְּחֶרֶב:	And they killed the kings of Midian among those defeated by them, Evi and Rekem and Zur and Hur and Reba – the five kings of Midian – and they killed <u>Balaam</u> the son of Beor with the sword.	Balaam: see Num 22:5.
Num 31:9	וַיִּשְׁבּוּ בְנֵי־יִשְׂרָאֵל אֶת־נָשֵׁי מִדְיָן וְאֶת־טַפָּם וְאֵת כָּל־בְּהֵמָתָם וְאֶת־כָּל־מִקְנֵיהֶם וְאֶת־כָּל־חֵילָם בְּזָזוּ:	And the sons of Israel took the women of Midian captive, and their children, and they plundered all their cattle and all their property and all their wealth.	
Num 31:10	וְאֵת כָּל־עָרֵיהֶם בְּמוֹשְׁבֹתָם וְאֵת כָּל־טִירָתָם שָׂרְפוּ בָאֵשׁ:	And they burned with fire all their cities in their inhabited areas, and all their palaces.	
Num 31:11	וַיִּקְחוּ אֶת־כָּל־הַשָּׁלָל וְאֵת כָּל־הַמְּלֻקּוֹחַ בְּאָדָם וּבְבְהֵמָה:	And they took all the spoil and all the booty by <i>way of</i> people and cattle.	
Num 31:12	וַיָּבֹאוּ אֶל־מֹשֶׁה וְאֶל־אֶלְעָזָר הַכֹּהֵן וְאֶל־עֵדֻת בְּנֵי־יִשְׂרָאֵל אֶת־הַשְּׂבִי וְאֶת־הַמְּלֻקּוֹחַ וְאֶת־הַשָּׁלָל אֶל־הַמַּחֲנֶה אֶל־עַרְבַת מוֹאָב אֲשֶׁר עַל־יַרְדֵּן יְרֵחוֹ: ס	And they brought the captives and the booty and the spoil to Moses and <u>Eleazar</u> the priest and to the congregation of the sons of Israel <u>at the camp in the arid tracts of Moab, which were near the Jordan at Jericho</u> .	Eleazar: see Ex 6:23. at the camp in the arid tracts ← <i>to the camp to the arid tracts</i> . Jordan at ← <i>Jordan of</i> . Jericho: see 1 Chr 6:78.
Num 31:13	וַיֵּצְאוּ מֹשֶׁה וְאֶלְעָזָר הַכֹּהֵן וְכָל־נְשִׂאֵי הָעֵדָה לִקְרֹאתָם אֶל־מַחוּץ לַמַּחֲנֶה:	And Moses and <u>Eleazar</u> the priest and all the leaders of the congregation went out to meet them, <u>outside</u> the camp.	Eleazar: see Ex 6:23. outside ← <i>to outside</i> .
Num 31:14	וַיִּקְצַף מֹשֶׁה עַל פְּקוּדֵי הַחֵיל שָׂרֵי הָאֲלָפִים וְשָׂרֵי הַמֵּאוֹת הַבָּאִים מִצִּבְּא הַמִּלְחָמָה:	But Moses was angry with the <u>officers in the army</u> – the commanders of a thousand and the commanders of a hundred – who came from the <u>army which fought the war</u> .	officers in the army ← <i>officers of the army</i> . army which fought the war ← <i>army of the war</i> .

Num 31:15	וַיֹּאמֶר אֲלֵיהֶם מֹשֶׁה הֲחַיִּיתֶם כָּל־נְקֵבָה׃	And Moses said to them, “Have you kept all the females alive?”	
Num 31:16	הֲזוֹ הִנֵּה הָיוּ לְבָנֵי יִשְׂרָאֵל בְּדַבֵּר בְּלֹעַם לְמָסֹר־מַעַל בִּיהוָה עַל־דְּבַר־פְּעֹר וְתָהִי הַמִּגַּפָּה בַעֲדַת יְהוָה׃	Look, they <u>came</u> to the sons of Israel in the incident with Balaam, to stir up treachery against the LORD in the affair of Peor, and there was a plague in the LORD's congregation.	came ← <i>were, became</i> . Balaam: see Num 22:5.
Num 31:17	וְעַתָּה הַרְגוּ כָל־זָכָר בְּטוֹף וְכָל־אִשָּׁה יָדְעַת אִישׁ לְמִשְׁכַּב זָכָר הַרְגוּ׃	So now, kill all the males among the children, and kill every woman who has known a man in <u>lying with</u> a male.	lying with ← <i>lying of</i> .
Num 31:18	וְכָל־הַטּוֹף בְּנָשִׁים אֲשֶׁר לֹא־יָדְעוּ מִשְׁכַּב זָכָר הַחַיִּי לָכֶם׃	But keep all the <u>female children</u> who have not known lying with a male, alive, for yourselves.	female children ← <i>children among the women</i> .
Num 31:19	וְאַתֶּם חָנוּ מְחוּץ לַמַּחֲנֶה שִׁבְעַת יָמִים כָּל־הַרְגַּ נָפֶשׁ וְכָל־נֹגֵעַ בַּחֲלָל תִּתְחַטָּא בַּיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי אַתֶּם וְשִׁבְיֵיכֶם׃	And encamp outside the camp for seven days, everyone <i>who</i> kills a <u>person</u> and everyone <i>who</i> touches those slain. Have yourselves propitiated, you and your captives, on the third day and on the seventh day.	person ← <i>soul</i> .
Num 31:20	וְכָל־בְּגָד וְכָל־כְּלִי־עֹר וְכָל־מַעֲשֵׂה עֹזִים וְכָל־כְּלִי־עֵץ תִּתְחַטָּאוּ׃	And have every garment and every <u>leather item</u> , and every product of goats and every wooden article propitiated.”	leather item ← <i>skin, hide</i> .
Num 31:21	וַיֹּאמֶר אֶלְעָזָר הַכֹּהֵן אֶל־אֲנָשֵׁי הַצָּבָא הַבָּאִים לְמַלְחָמָה זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר־צִוָּה יְהוָה אֶת־מֹשֶׁה׃	Then Eleazar the priest said to the men of the army who went to war, “This <i>is</i> the statute of the law which the LORD commanded Moses.	Eleazar: see Ex 6:23.
Num 31:22	אֲדָ אֶת־הַזָּהָב וְאֶת־הַכֶּסֶף אֶת־הַנְּחָשֶׁת אֶת־הַבְּרָזֶל אֶת־הַבַּדִּיל וְאֶת־הָעֹפֶרֶת׃	But <i>as for</i> the gold and the silver, the copper, the iron, the tin and the lead –	
Num 31:23	כָּל־דָּבָר אֲשֶׁר־יָבֵא בָאֵשׁ תִּעֲבְרוּ בָאֵשׁ וְטָהַר אֲדָ בְּמִי נָדָה יִתְחַטָּא וְכָל־אֲשֶׁר לֹא־יָבֵא בָאֵשׁ תִּעֲבְרוּ בַּמַּיִם׃	every item that <i>can</i> go through fire – pass <i>it</i> through fire, and it will be clean, but it will be propitiated by water of <u>impurity</u> , and pass everything that <i>cannot</i> go through fire through the water.	impurity: see Num 19:9.
Num 31:24	וְכַבֵּסְתֶּם בְּגְדֵיכֶם בַּיּוֹם הַשְּׁבִיעִי וְטָהַרְתֶּם וְאַחֵר תָּבֹאוּ אֶל־הַמַּחֲנֶה׃	And you will wash your clothes on the seventh day, and you will be clean, and afterwards you <i>can</i> come to the camp.”	
Num 31:25	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃	Then the LORD spoke to Moses <i>and said</i> ,	

Num 31:26	שָׂא אֶת רֹאשׁ מִלְּקוּחַ הַשְּׂבִי בְּאָדָם וּבְבֵהֶמָּה אֹתָהּ וְאֶלְעָזָר הַכֹּהֵן וְרֹאשֵׁי אָבוֹת הָעֵדָה:	“Hold a census of the captives taken – of the people and the cattle – you and Eleazar the priest, and the paternal heads of the congregation,	hold a census ← <i>take the head / sum</i> . captives taken ← <i>taking of captivity</i> . people: Hebrew <i>adam</i> , but here <i>women</i> . See Num 31:35. Eleazar: see Ex 6:23.
Num 31:27	וְחָצִיתָ אֶת־הַמִּלְּקוּחַ בֵּין תְּפֹשֵׁי הַמִּלְחָמָה הַיִּצְאִים לְצָבָא וּבֵין כָּל־הָעֵדָה:	and divide what was taken into two, between those who undertook the war, who went out in the army, and the whole congregation.	undertook ← <i>were skilled in</i> , so who actually fought.
Num 31:28	וְהִרַמְתָּ מִכֶּסֶּ לַיהוָה מֵאֵת אֲנָשֵׁי הַמִּלְחָמָה הַיִּצְאִים לְצָבָא אֶחָד נֶפֶשׁ מִחֲמֹשׁ הַמֵּאוֹת מִן־הָאָדָם וּמִן־הַבָּקָר וּמִן־הַחֲמֹרִים וּמִן־הַצֹּאן:	And you will raise a levy for the LORD from the men of war who went out to battle: one individual in five hundred, from the people and from the oxen, and from the donkeys and from the sheep.	individual ← <i>soul</i> . people: see Num 31:26.
Num 31:29	מִמַּחְצִיתָם תִּקְחוּ וְנָתַתָּה לְאֶלְעָזָר הַכֹּהֵן תְּרוּמַת יְהוָה:	You will take <i>them</i> from their half and give <i>them</i> to Eleazar the priest, as a heave-offering to the LORD.	Eleazar: see Ex 6:23.
Num 31:30	וּמִמַּחְצֵת בְּנֵי־יִשְׂרָאֵל תִּקַּח אֶחָד אֶחָד מִן־הַחֲמֹשִׁים מִן־הָאָדָם מִן־הַבָּקָר מִן־הַחֲמֹרִים וּמִן־הַצֹּאן מִכָּל־הַבְּהֵמָה וְנָתַתָּה אֹתָם לְלוֹיִם שְׂמֹרֵי מִשְׁמַרְת מִשְׁכַּן יְהוָה:	And from the half for the sons of Israel you will take one part in fifty from the people, from the oxen, from the donkeys and from the sheep – from all the cattle – and give them to the Levites, who keep the observance of the LORD's tabernacle.”	part ← <i>taken out</i> . people: see Num 31:26. keep the observance of: see Num 1:53.
Num 31:31	וַיַּעַשׂ מֹשֶׁה וְאֶלְעָזָר הַכֹּהֵן כְּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה:	And Moses and Eleazar the priest acted according to what the LORD had commanded Moses.	Eleazar: see Ex 6:23.
Num 31:32	וַיְהִי הַמִּלְּקוּחַ יְתֵר הַבָּז אֲשֶׁר בָּזְזוּ עִם הַצָּבָא צֹאן שֵׁשׁ־מֵאוֹת אֶלֶף וּשְׁבַע־עִים אֶלֶף וַחֲמִשְׁת־אַלְפִים:	And what was taken – the remainder of the plunder which the people of the army plundered – amounted to six hundred and seventy-five thousand sheep,	amounted to ← <i>was</i> . 675,000 is the basis of a division in subsequent verses.
Num 31:33	וּבָקָר שְׁנַיִם וּשְׁבַע־עִים אֶלֶף:	and seventy-two thousand oxen,	72,000 is the basis of a division in subsequent verses.
Num 31:34	וַחֲמֹרִים אֶחָד וּשְׁשִׁים אֶלֶף:	and sixty-one thousand donkeys,	61,000 is the basis of a division in subsequent verses.
Num 31:35	וּנְפֹשׁ אָדָם מִן־הַנָּשִׁים אֲשֶׁר לֹא־יָדְעוּ מִשְׁכַּב זָכָר כָּל־נְפֹשׁ שְׁנַיִם וּשְׁלֹשִׁים אֶלֶף:	and people, from the women who had not known lying with a male: thirty-two thousand people in all.	people ... people ← <i>soul of man (Hebrew adam) ... soul</i> , here explicitly <i>women</i> . 32,000 is the basis of a division in subsequent verses.

Num 31:36	וְתֵהִי הַמִּחְצָה חֶלֶק הַיִּצְאִים בַּצֹּבֵא מִסֵּפֶר הַצֹּאֵן שְׁלֹש־מֵאוֹת אֶלֶף וּשְׁלֹשִׁים אֶלֶף וְשִׁבְעַת אֲלָפִים וַחֲמִשׁ מֵאוֹת:	And <i>of</i> the half for the part which went out to battle, the number of sheep <u>amounted to</u> three hundred and thirty-seven thousand five hundred.	$337,500 = 675,000 \div 2$. <hr/> amounted to ← <i>was</i> .
Num 31:37	וַיְהִי הַמְּכֹס לַיהוָה מִן־הַצֹּאֵן שֵׁשׁ מֵאוֹת חֲמִשׁ וְשִׁבְעִים:	And the levy for the LORD from the sheep was six hundred and seventy-five.	$675 = 337,500 \div 500$. See Num 31:28.
Num 31:38	וְהַבָּקָר שְׁשָׁה וּשְׁלֹשִׁים אֶלֶף וּמְכֹסָם לַיהוָה שְׁנַיִם וְשִׁבְעִים:	And the oxen <i>amounted to</i> thirty-six thousand, and their levy for the LORD <i>was</i> seventy-two.	$36,000 = 72,000 \div 2$. <hr/> $72 = 36,000 \div 500$.
Num 31:39	וַחֲמֹרִים שְׁלֹשִׁים אֶלֶף וַחֲמִשׁ מֵאוֹת וּמְכֹסָם לַיהוָה אֶחָד וְשִׁשִּׁים:	And the donkeys <i>amounted to</i> thirty thousand five hundred, and their levy for the LORD <i>was</i> sixty-one.	$30,500 = 61,000 \div 2$. <hr/> $61 = 30,500 \div 500$.
Num 31:40	וַנִּפְשׁ אָדָם שְׁשָׁה עָשָׂר אֶלֶף וּמְכֹסָם לַיהוָה שְׁנַיִם וּשְׁלֹשִׁים נִפְשׁ:	And the <u>people</u> <i>amounted to</i> sixteen thousand, and their levy for the LORD <i>was</i> thirty-two <u>people</u> .	people ... people ← <i>soul of man (Hebrew adam) ... soul</i> . <hr/> $16,000 = 32,000 \div 2$. <hr/> $32 = 16,000 \div 500$.
Num 31:41	וַיִּתֵּן מֹשֶׁה אֶת־מְכֹס תְּרוּמַת יְהוָה לְאַלְעָזָר הַכֹּהֵן כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה:	And Moses gave the levy <i>as</i> a heave-offering for the LORD to Eleazar the priest, as the LORD had commanded Moses.	Eleazar: see Ex 6:23.
Num 31:42	וּמִמִּחְצֵית בְּנֵי יִשְׂרָאֵל אֲשֶׁר חָצְפָה מֹשֶׁה מִן־הָאֲנָשִׁים הַצֹּבֵאִים:	And from the half for the sons of Israel which Moses <u>divided</u> from <i>the spoil of</i> the men who fought,	divided ← <i>halved</i> .
Num 31:43	וְתֵהִי מִחְצֵת הָעֵדָה מִן־הַצֹּאֵן שְׁלֹש־מֵאוֹת אֶלֶף וּשְׁלֹשִׁים אֶלֶף שִׁבְעַת אֲלָפִים וַחֲמִשׁ מֵאוֹת:	the half for the congregation: of the sheep <i>the number</i> <u>amounted to</u> three hundred and thirty-seven thousand five hundred,	amounted to ← <i>was</i> . <hr/> 337,500 as in v.36.
Num 31:44	וּבָקָר שְׁשָׁה וּשְׁלֹשִׁים אֶלֶף:	and the oxen <i>amounted to</i> thirty-six thousand,	36,000 as in v.38.
Num 31:45	וַחֲמֹרִים שְׁלֹשִׁים אֶלֶף וַחֲמִשׁ מֵאוֹת:	and the donkeys <i>amounted to</i> thirty thousand five hundred,	30,500 as in v.39.
Num 31:46	וַנִּפְשׁ אָדָם שְׁשָׁה עָשָׂר אֶלֶף:	and the <u>people</u> <i>amounted to</i> sixteen thousand.	people ← <i>soul of man (Hebrew adam)</i> . <hr/> 16,000 as in v.40.

Num 31:47	וַיִּקַּח מֹשֶׁה מִמַּחְצֵת בְּנֵי־יִשְׂרָאֵל אֶת־הָאֵחָז אֶחָד מִן־הַחֲמִשִּׁים מִן־הָאָדָם וּמִן־הַבְּהֵמָה וַיִּתֵּן אֹתָם לְלוֹוִים שָׁמְרֵי מִשְׁמֶרֶת מִשְׁכַּן יְהוָה כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה:	And Moses took from the half for the sons of Israel one part in fifty from the <u>people</u> and from the cattle, and he gave them to the Levites who kept the observance of the LORD's tabernacle, as the LORD had commanded Moses.	people: see Num 31:26.
Num 31:48	וַיִּקְרְבוּ אֶל־מֹשֶׁה הַפְּקָדִים אֲשֶׁר לְאַלְפֵי הַצָּבָא שָׂרֵי הָאַלְפִים וְשָׂרֵי הַמְּאוֹת:	Then the officers who <i>were</i> over the thousands of the army – the commanders of a thousand and the commanders of a hundred – approached Moses	
Num 31:49	וַיֹּאמְרוּ אֶל־מֹשֶׁה עֲבָדֶיךָ נִשְׂאוּ אֶת־רֹאשׁ אַנְשֵׁי הַמְּלַחְמָה אֲשֶׁר בְּיָדֵנו וְלֹא־נִפְקַד מִמֶּנּוּ אִישׁ:	and said to Moses, “Your servants have <u>held a census</u> of the men of war who <i>were</i> under our <u>authority</u> , and not a man of us is missing.	held a census ← <i>taken the sum</i> . authority ← <i>hand</i> .
Num 31:50	וַנִּקְרַב אֶת־קָרְבַּן יְהוָה אִישׁ אֲשֶׁר מָצָא כְּלִי־זָהָב אֶצְעָדָה וְצִמִּיד טַבַּעַת עָגִיל וְכוּמָז לְכַפֵּר עַל־נַפְשֹׁתֵינוּ לִפְנֵי יְהוָה:	And we have performed the LORD's oblation, each <i>one</i> who found an item of gold – a bangle <u>or</u> a bracelet, a ring <u>or</u> an earring <u>or</u> a brooch – to atone for <u>ourselves</u> before the LORD.”	or ... or: disjunctive use of the <i>vav</i> , here in an affirmative sentence. ourselves ← <i>our souls</i> .
Num 31:51	וַיִּקַּח מֹשֶׁה וְאַלְעָזָר הַכֹּהֵן אֶת־הַזָּהָב מֵאֹתָם כֹּל כְּלֵי מַעֲשֵׂה:	And Moses and Eleazar the priest received the gold from them – <u>all the items</u> of craftsmanship.	Eleazar: see Ex 6:23. all the items ← <i>every item</i> .
Num 31:52	וַיְהִי כָּל־זָהָב הַתְּרוּמָה אֲשֶׁר הֵרִימוּ לַיהוָה שֵׁשָׁה עָשָׂר אַלְף שְׁבַע־מֵאוֹת וַחֲמִשִּׁים שֶׁקֶל מֵאֵת שָׂרֵי הָאַלְפִים וּמֵאֵת שָׂרֵי הַמְּאוֹת:	And all the gold of the heave-offering which they heaved to the LORD <u>amounted to</u> sixteen thousand seven hundred and fifty shekels, from the commanders of a thousand and from the commanders of a hundred.	amounted to ← <i>was</i> .
Num 31:53	אֲנָשֵׁי הַצָּבָא בָּזְזוּ אִישׁ לוֹ:	The men of the army took spoil – each for himself.	
Num 31:54	וַיִּקַּח מֹשֶׁה וְאַלְעָזָר הַכֹּהֵן אֶת־הַזָּהָב מֵאֵת שָׂרֵי הָאַלְפִים וְהַמְּאוֹת וַיָּבִיאוּ אֹתוֹ אֶל־אֹהֶל מוֹעֵד זִכְרוֹן לְבְנֵי־יִשְׂרָאֵל לִפְנֵי יְהוָה: פ	And Moses and Eleazar the priest took the gold from the commanders of a thousand and <i>the commanders</i> of a hundred and brought it to the tent of contact, <i>as</i> a memorial to the sons of Israel before the LORD.	Eleazar: see Ex 6:23.

Num 32:1	<p>וּמִקְנֵהוּ רַב הָיָה לְבָנֵי רְאוּבֵן וּלְבְנֵי־גַד עֲצוּם מְאֹד וַיִּרְאוּ אֶת־אֶרֶץ יַעֲזֵר וְאֶת־אֶרֶץ גִּלְעָד וְהָיָה הַמָּקוֹם מְקוֹם מִקְנָה:</p>	<p>Now the sons of Reuben and the sons of Gad had a lot of cattle – a very great <i>quantity</i> – and when they saw the land of Jazer and the land of Gilead, <i>they saw that</i> the place <i>was</i> a place for cattle.</p>	<p>Jazer: see Num 21:32. <hr/> Gilead: see Gen 31:21. <hr/> <i>they saw that</i> ← <i>behold</i>.</p>
Num 32:2	<p>וַיָּבֹאוּ בְנֵי־גַד וּבְנֵי רְאוּבֵן וַיֹּאמְרוּ אֶל־מֹשֶׁה וְאֶל־אֶלְעָזָר הַכֹּהֵן וְאֶל־נְשִׂיאֵי הָעֵדָה לֵאמֹר:</p>	<p>And the sons of Gad and the sons of Reuben came and spoke to Moses and to Eleazar the priest, and to the leaders of the congregation, and they said,</p>	<p>Eleazar: see Ex 6:23.</p>
Num 32:3	<p>עַטְרוֹת וְדִיבֹן וַיַּעֲזֵר וְנַמְרָה וְחֶשְׁבֹּן וְאֶלְעָלָה וּשְׁבָם וְנֶבֹן וּבְעֹן:</p>	<p>“Ataroth and Dibon and Jazer and Nimrah and Heshbon and Elealeh and Sebam and Nebo and Beon –</p>	<p>Jazer: see Num 21:32. <hr/> Elealeh ← <i>El'aleh</i>, the first syllable being closed, but we retain the AV / traditional English name. See Gen 31:21. <hr/> Sebam: AV= <i>Shebam</i>.</p>
Num 32:4	<p>הָאֶרֶץ אֲשֶׁר הִכָּה יְהוָה לְפָנָי עַד־תִּישָׂא אֶרֶץ מִקְנָה הִיא וּלְעַבְדֵיךָ מִקְנָה: ס</p>	<p>the land which the LORD struck before the congregation of Israel – <i>is</i> a land of cattle, and your servants <i>have</i> cattle.”</p>	
Num 32:5	<p>וַיֹּאמְרוּ אִם־מָצָאנוּ חֵן בְּעֵינֶיךָ יִתֵּן אֶת־הָאֶרֶץ הַזֹּאת לְעַבְדֵיךָ לְאֶחְזָה אֶל־תַּעֲבֵרְנוּ אֶת־הַיַּרְדֵּן:</p>	<p>And they said, “If we have found grace in your eyes, let this land be given to your servants as a possession, <i>and</i> do not have us cross the Jordan.”</p>	
Num 32:6	<p>וַיֹּאמֶר מֹשֶׁה לְבְנֵי־גַד וּלְבְנֵי רְאוּבֵן הֲאֶחְיִיכֶם יָבֹאוּ לְמַלְחָמָה וְאַתֶּם תֵּשְׁבוּ פֹה:</p>	<p>Then Moses said to the sons of Gad and the sons of Reuben, “Should your brothers go to war, <u>while</u> you stay here?”</p>	<p>while: wider use of the <i>vav</i>, here contrastive.</p>
Num 32:7	<p>וְלָמָּה *תְּנוֹאוּ *תִּנְיָאוּ אֶת־לֵב בְּנֵי יִשְׂרָאֵל מֵעַבְרָה אֶל־הָאֶרֶץ אֲשֶׁר־נָתַן לָהֶם יְהוָה:</p>	<p>Now why should you <u>discourage</u> the sons of Israel from crossing to the land which the LORD has given them?</p>	<p>discourage ← <i>restrain the heart</i>. The <i>ketiv</i> (<i>hiphil</i> stem-formation) is a variant of the <i>qeré</i> (<i>qal</i> stem-formation).</p>
Num 32:8	<p>כֹּה עָשׂוּ אֲבֹתֵיכֶם בְּשַׁלְּחִי אֹתָם מִקַּדְשׁ בְּרַנֶּעַ לְרֹאשׁוֹת אֶת־הָאֶרֶץ:</p>	<p>Your fathers <u>behaved the same way</u> when I sent them from Kadesh-Barnea to see the land,</p>	<p>behaved the same way ← <i>acted thus</i>.</p>
Num 32:9	<p>וַיַּעֲלוּ עַד־נַחַל אֶשְׁכּוֹל וַיִּרְאוּ אֶת־הָאֶרֶץ וַיִּנְיָאוּ אֶת־לֵב בְּנֵי יִשְׂרָאֵל לְבַלְתִּיבֹא אֶל־הָאֶרֶץ אֲשֶׁר־נָתַן לָהֶם יְהוָה:</p>	<p>when they went up to the Brook of Eshcol and saw the land, but they discouraged the sons of Israel so that <i>they</i> wouldn't go to the land which the LORD has given them,</p>	<p>discouraged: see Num 32:7. The stem-formation here is <i>hiphil</i>.</p>

Num 32:10	וַיִּחַר־אַף יְהוָה בַּיּוֹם הַהוּא וַיִּשָּׁבַע לֵאמֹר:	so that the LORD's wrath was kindled on that day, and he swore and said,	so that: consecutive (result) use of the <i>vav</i> .
Num 32:11	אִם־יֵרְאוּ הָאֲנָשִׁים הָעֲלִים מִמַּצְרַיִם מִזֶּן עֲשָׂרִים שָׁנָה וּמֵעַלָּה אֶת הָאֲדָמָה אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְרָהָם לְיִצְחָק וְלְיַעֲקֹב כִּי לֹא־מָלְאוּ אַחֲרָי:	'The men who came up from Egypt, from twenty years old and above, will certainly not see the land about which I swore to Abraham, to Isaac and to Jacob, for they have not fully followed me,	will certainly not see ← <i>if they see</i> , standing for <i>if they ... may God do this to me</i> . Strong denial using an abbreviation of the oath formula of 2 Sam 3:35. land ← <i>ground</i> . fully followed ← <i>filled after</i> .
Num 32:12	בִּלְתִּי כָּלֵב בֶּן־יִפְנֵה הַקִּנְזִי וַיְהוֹשֻׁעַ בֶּן־נֹון כִּי מָלְאוּ אַחֲרָי יְהוָה:	except Caleb the son of Jephunneh the Kenizzite and Joshua the son of Nun, for they have fully followed the LORD.'	Kenizzite: AV= <i>Kenezite</i> , which roughly conforms the demonym to the progenitor, <i>Kenaz</i> , but which is not AV's usual practice; see Num 26:49. fully followed ← <i>filled after</i> .
Num 32:13	וַיִּחַר־אַף יְהוָה בְּיִשְׂרָאֵל וַיִּנְעַם בַּמִּדְבָּר אַרְבָּעִים שָׁנָה עַד־תֵּם כָּל־הַדּוֹר הָעֹשֶׂה הָרַע בְּעֵינֵי יְהוָה:	And the LORD's wrath was kindled against Israel, and he caused them to wander in the desert for forty years, until the whole generation which had done wrong in the eyes of the LORD had come to an end.	
Num 32:14	וַהֲנִיָּה קִמַּתֶּם תַּחַת אֲבֹתֵיכֶם תַּרְבוֹת אֲנָשִׁים חַטָּאִים לְסַפּוֹת עוֹד עַל חַרוֹן אַף־יְהוָה אֶל־יִשְׂרָאֵל:	And look, you have risen up in place of your fathers – the progeny of sinful men – to add more to the angry fury of the LORD towards Israel.	angry fury ← <i>fury of anger</i> , a Hebrew genitive.
Num 32:15	כִּי תִשׁוּבוּ מֵאַחֲרָיו וַיֹּסֶף עוֹד לְהִנְיָחוֹ בַּמִּדְבָּר וְשַׁחַתְתֶּם לְכָל־הָעָם הַזֶּה: ס	If you turn away from following him, then he will leave them again in the desert, and you will bring the whole of this people to ruin."	following him ← <i>after him</i> . them ← <i>him</i> , a collective reference to Israel. again ← <i>add ... again</i> . Pleonastic rather than multiplying the occurrences. Compare Num 22:15.
Num 32:16	וַיִּגָּשׁוּ אֵלָיו וַיֹּאמְרוּ גְדַרְתָּ צֹאן נִבְנֶה לְמִקְנֵנוּ פָּה וְעָרִים לְטַפָּנוּ:	But they approached him and said, "We will build sheepfolds for our livestock here, and cities for our little ones.	
Num 32:17	וְאִנְחֵנוּ נִחְלֹץ חַשְׁמִים לְפָנֵי בְנֵי יִשְׂרָאֵל עַד אֲשֶׁר אִם־הִבִּיאֵנָם אֶל־מְקוֹמָם וַיֵּשֶׁב טַפָּנוּ בְּעָרֵי הַמְּבֻצָּר מִפְּנֵי יֹשְׁבֵי הָאָרֶץ:	And we will arm ourselves swiftly before the sons of Israel, until we have brought them to their place, while our little ones remain in fortified cities, because of the inhabitants of the land.	
Num 32:18	לֹא נָשׁוּב אֶל־בְּתֵינוּ עַד הִתְנַחֵל בְּנֵי יִשְׂרָאֵל אִישׁ נַחֲלָתוֹ:	We will not return to our houses until the sons of Israel have received their inheritance – each <i>man</i> his inheritance.	

Num 32:19	כִּי לֹא נִנְחַל אִתָּם מֵעֵבֶר לַיַּרְדֵּן וְהִלָּאָה כִּי בְּאֵה נִחְלָתָנוּ אֵלֵינוּ מֵעֵבֶר הַיַּרְדֵּן מִזְרָחָה: פ	For we will not inherit with them on the far side of the Jordan, for our inheritance has come to us on the eastern side of the Jordan.”	on the far side of the Jordan ← across the Jordan and beyond. on the eastern side of the Jordan ← across the Jordan eastwards.
Num 32:20	וַיֹּאמֶר אֲלֵיהֶם מֹשֶׁה אִם־תַּעֲשׂוּן אֶת־הַדְּבָר הַזֶּה אִם־תִּחְלְצוּ לִפְנֵי יְהוָה לַמְּלַחְמָה:	Then Moses said to them, “If you do this thing, if you arm yourselves before the LORD for war,	
Num 32:21	וְעָבַר לְכֶם כָּל־חִלּוּץ אֶת־הַיַּרְדֵּן לִפְנֵי יְהוָה עַד הוֹרִישׁוּ אֶת־אֵיבֵיו מִפְּנֵיו:	and every armed man of yours crosses the Jordan before the LORD until he has dispossessed his enemies before him,	
Num 32:22	וְנִכְבְּשָׁה הָאָרֶץ לִפְנֵי יְהוָה וְאַחַר תָּשָׁבוּ וְהִייתֶם נְקִיִּים מִיְהוָה וּמִיִּשְׂרָאֵל וְהִיְתָה הָאָרֶץ הַזֹּאת לְכֶם לְאֻחֲזָה לִפְנֵי יְהוָה:	and the land is subdued before the LORD, and afterwards you return, then you will be guiltless with the LORD and with Israel, and this land will be yours as a possession before the LORD.	then: this is the apodosis to the condition started in Num 32:20. AV differs as to the start of the apodosis.
Num 32:23	וְאִם־לֹא תַעֲשׂוּן כֵּן הִנֵּה חַטָּאתֶם לִיהוָה וְדַעוּ חַטָּאתְכֶם אֲשֶׁר תִּמְצָא אֶתְכֶם:	But if you were not to act this way, then in that case you would be sinning against the LORD. And be aware that as for your sin, it would find you out.	then in that case ← behold.
Num 32:24	בְּנוּ־לְכֶם עָרִים לְטַפְּכֶם וּגְדֵרֹת לְצִנְאָכֶם וְהִיצֵא מִפִּיְכֶם תַּעֲשׂוּ:	Build yourselves cities for your little ones, and folds for your sheep, and do what you have pronounced.”	what you have pronounced ← what proceeds from your mouth.
Num 32:25	וַיֹּאמֶר בְּנֵי־גָד וּבְנֵי רְאוּבֵן אֶל־מֹשֶׁה לֵאמֹר עֲבָדֶיךָ יַעֲשׂוּ כַּאֲשֶׁר אָדָּנִי מִצִּוָּה:	Then the sons of Gad and the sons of Reuben spoke to Moses and said, “Your servants will do as my lord commands.	
Num 32:26	טַפְּנוּ נְשֵׁינוּ מִקְּנֵנוּ וְכָל־בְּהֵמָתָנוּ יְהִיוּ־שָׁם בְּעָרֵי הַגִּלְעָד:	Our little ones, our wives, our cattle and all our livestock will be there in the cities of Gilead,	Gilead: see Gen 31:21.
Num 32:27	וְעֲבָדֶיךָ יַעֲבְרוּ כָּל־חִלּוּץ צָבָא לִפְנֵי יְהוָה לַמְּלַחְמָה כַּאֲשֶׁר אָדָּנִי דִּבֶּר:	and your servants will cross, every one in the army, armed for battle before the LORD, as my lord says.”	in the army, armed for battle ← armed of the army ... for the battle.
Num 32:28	וַיִּצַו לָהֶם מֹשֶׁה אֶת אֶלְעָזָר הַכֹּהֵן וְאֶת יְהוֹשֻׁעַ בֶּן־נּוּן וְאֶת־רָאשֵׁי אֲבוֹת הַמִּטּוֹת לְבְנֵי יִשְׂרָאֵל:	And concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the paternal heads of the tribes of the sons of Israel,	Eleazar: see Ex 6:23.

Num 32:29	וַיֹּאמֶר מֹשֶׁה אֲלֵהֶם אִם-יַעֲבְרוּ בְנֵי-גַד וּבְנֵי-רְאוּבֵן אֲתֶכֶם אֶת-הַיַּרְדֵּן כָּל-חִלּוּץ לְמַלְחָמָה לִפְנֵי יְהוָה וְנִכְבְּשָׁה הָאָרֶץ לִפְנֵיכֶם וְנָתַתֶּם לָהֶם אֶת-אֶרֶץ הַגִּלְעָד לְאֶחְזָה:	and Moses said to them, “If the sons of Gad and the sons of Reuben cross the Jordan with you – every <i>one</i> armed for war before the LORD – and the land is subdued before you, then you will give them the land of <u>Gilead</u> as a possession.	Gilead: see Gen 31:21.
Num 32:30	וְאִם-לֹא יַעֲבְרוּ חִלּוּצִים אֲתֶכֶם וְנִאֶחְזוּ בְתַכְכֶּם בְּאֶרֶץ כְּנָעַן:	But if they do not cross armed with you, then they will <u>have a possession</u> among you in the land of Canaan.”	have a possession: so [AnLx]. The usual meaning is <i>be caught / held</i> .
Num 32:31	וַיַּעֲנוּ בְנֵי-גַד וּבְנֵי רְאוּבֵן לֵאמֹר אֵת אֲשֶׁר דִּבֶּר יְהוָה אֶל-עַבְדֶּיךָ כֵּן נַעֲשֶׂה:	And the sons of Gad and the sons of Reuben answered and said, “What the LORD said to your servants, <u>we will do</u> .	we will do ← <i>so we will do</i> .
Num 32:32	נַחֲנוּ נַעֲבֹר חִלּוּצִים לִפְנֵי יְהוָה אֶרֶץ כְּנָעַן וְאֶתְנוּ אֶחְזָת נַחֲלָתְנוּ מֵעַבְרַת לַיַּרְדֵּן:	We will cross armed before the LORD <i>into</i> the land of Canaan, and we <i>will have</i> the possession of our inheritance on the other side of the Jordan <i>from there</i> .”	
Num 32:33	וַיִּתֵּן לָהֶם מֹשֶׁה לְבְנֵי-גַד וְלְבְנֵי רְאוּבֵן וְלַחֲצִי שֵׁבֶט מְנַשֶּׁה בֶן-יֹסֵף אֶת-מַמְלַכַת סִיחֹן מֶלֶךְ הָאֲמֹרִי וְאֶת-מַמְלַכַת עֹג מֶלֶךְ הַבָּשָׁן הָאָרֶץ לְעָרֶיהָ בְּגִבְלֹת עָרֵי הָאָרֶץ סָבִיב:	And Moses gave them – the sons of Gad and the sons of Reuben and <u>half of the tribe of Manasseh</u> the son of Joseph – the kingdom of Sihon king of the <u>Amorites</u> , and the kingdom of Og king of <u>Bashan</u> , the land with its cities, in the territories of the cities of the land round about.	half of the tribe of Manasseh: Moses could only give inheritance on the east of the Jordan. We see from Josh 22:7 that half of this tribe received an inheritance to the west of the Jordan. <hr/> Amorites: see Gen 10:16. <hr/> Bashan ← <i>the Bashan</i> . <hr/> territories ← <i>borders</i> .
Num 32:34	וַיְבִנוּ בְנֵי-גַד אֶת-דִּיבּוֹן וְאֶת-עֵטְרוֹת וְאֶת עֲרֹעֵר:	And the sons of Gad built Dibon and <u>Ataroth</u> and Aroer,	Ataroth ... Ataroth-Shophan (<i>next verse</i>): AV differs, <i>Ataroth ... Atroth, Shophan (3 cities)</i> . <i>Ataroth-Shophan</i> is pointed as a construct state with the conjunctive ↷
Num 32:35	וְאֶת-עֵטְרוֹת שׁוֹפָן וְאֶת-יַעְזֵר וַיִּגְבְּהָהּ:	and <u>Ataroth-Shophan</u> and <u>Jazer</u> and <u>Jogbehah</u> ,	↳ accent <i>merkha</i> , giving <i>Atroth-Shophan</i> , as AV, but AV does not ↷ <hr/> Jazer: see Num 21:32. <hr/> Jogbehah ← <i>Jogbohah</i> , but we retain the AV / traditional English name.
Num 32:36	וְאֶת-בֵּית נִמְרָה וְאֶת-בֵּית הָרָן עָרֵי מְבָצָר וְגִדְרוֹת צֹאן:	and Beth-Nimrah, and Beth-Haran – fortified cities – and sheepfolds.	↳ do this in Josh 16:5, Josh 18:13. We always regularize to the ground form <i>Ataroth</i> . On compound names, compare the English <i>Sutton</i> and <i>Sutton Coldfield</i> .

Num 32:37	וּבְנֵי רְאוּבֵן בָּנוּ אֶת־חֶשְׁבֹן וְאֶת־אֵלְעָלָא וְאֵת קִרְיַתַּיִם:	And the sons of Reuben built Heshbon and Elealeh and Kiriathaim,	Elealeh: see Num 32:3. Kiriathaim: AV= Kirjathaim here.
Num 32:38	וְאֶת־נֶבֹו וְאֶת־בְּעַל מְעוֹן מוֹסֶבֶת שֵׁם וְאֶת־שִׁבְמָה וַיִּקְרְאוּ בְשֵׁמֹת אֶת־שְׁמוֹת הָעָרִים אֲשֶׁר בָּנוּ:	and Nebo and Baal-Meon (the names being changed) and Sibmah, and they called the cities which they had built by changed names.	the names being changed ← they being changed (in respect of) name. Sibmah: AV= Shibmah, not recognizing the sin. But in Josh 13:19, AV= Sibmah.
Num 32:39	וַיֵּלְכוּ בְנֵי מַכִּיר בֶּן־מְנַשֶּׁה גִּלְעָדָה וַיִּלְכְּדוּהָ וַיֹּרְשׁוּ אֶת־הָאֱמֹרִי אֲשֶׁר־בָּהּ:	And the sons of Machir the son of Manasseh went to Gilead and captured it and dispossessed the Amorite who was in it.	Gilead: see Gen 31:21. Amorite: see Gen 10:16.
Num 32:40	וַיִּתֵּן מֹשֶׁה אֶת־הַגִּלְעָד לְמַכִּיר בֶּן־מְנַשֶּׁה וַיֵּשֶׁב בָּהּ:	And Moses gave Gilead to Machir the son of Manasseh, and he lived in it.	Deut 3:15, 1 Chr 2:21. Gilead: see Gen 31:21.
Num 32:41	וַיֵּאֵר בֶּן־מְנַשֶּׁה הַלֵּד וַיִּלְכְּדוּ אֶת־חֹתְמֵיהֶם וַיִּקְרָא אֶתְהֶן חֹתֵי יֵאִיר:	Then Jair the son of Manasseh went out and captured their villages and called them the Villages of Jair.	Villages of Jair: AV differs somewhat, transliterating (Havoth-jair).
Num 32:42	וַנִּבַח הַלֵּד וַיִּלְכְּדוּ אֶת־קִנְתָּ וְאֶת־בְּנֵיהָ וַיִּקְרָא לָהּ נִבַח בְּשֵׁמוֹ: פ	And Nobah went out and captured Kenath and its satellite villages, and he called it Nobah after his own name.	satellite villages ← daughters.
Num 33:1	אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצִבְאוֹתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן:	These are the moves of the sons of Israel who came out of the land of Egypt according to their armies through the agency of Moses and Aaron.	agency ← hand.
Num 33:2	וַיִּכְתֹּב מֹשֶׁה אֶת־מוֹצְאֵיהֶם לְמַסְעֵיהֶם עַל־פִּי יְהוָה וְאֵלֶּה מַסְעֵיהֶם לְמוֹצְאֵיהֶם:	For Moses recorded their departures per move of theirs according to the instruction of the LORD. And these are their moves by their departures.	for: causal use of the vav. recorded ← wrote. instruction ← mouth.
Num 33:3	וַיִּסְעוּ מֵרַעְמֶסֶס בַּחֹדֶשׁ הָרִאשׁוֹן בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הָרִאשׁוֹן מִמַּחֲרַת הַפֶּסַח יָצְאוּ בְנֵי־יִשְׂרָאֵל בְּיַד רָמָה לְעֵינֵי כָל־מִצְרַיִם:	Now they moved from Rameses in the first month on the fifteenth day of the first month. On the first day after the Passover, the sons of Israel departed with a high hand in the eyes of all Egypt.	
Num 33:4	וּמִצְרַיִם מִקְבָּרִים אֵת אֲשֶׁר הִכָּה יְהוָה בָּהֶם כָּל־בְּכוֹר וּבְאֵלֵהֶם עָשָׂה יְהוָה שְׁפָטִים:	And Egypt buried those among their own whom the LORD struck down – all the firstborn – and the LORD executed judgments on their gods.	
Num 33:5	וַיִּסְעוּ בְנֵי־יִשְׂרָאֵל מֵרַעְמֶסֶס וַיַּחֲנוּ בְּסוּכֹת:	And the sons of Israel moved from Rameses and encamped at Succoth.	

Num 33:6	וַיִּסְעוּ מִסֻּכּוֹת וַיַּחֲנוּ בְּאֵתָם אֲשֶׁר בְּקֶצֶה הַמִּדְבָּר:	Then they moved from Succoth and encamped at Etham which <i>is</i> at the <u>edge</u> of the desert.	edge ← <i>end</i> .
Num 33:7	וַיִּסְעוּ מֵאֵתָם וַיָּשֻׁב עַל-פִּי הַחִירֹת אֲשֶׁר עַל-פְּנֵי בַעַל צִפּוֹן וַיַּחֲנוּ לִפְנֵי מִגְדּוֹל:	Then they moved from Etham, and they returned to Pi-Hahiroth which <i>is</i> alongside Baal-Zephon, and they encamped in front of Migdol.	they returned ← <i>he returned</i> .
Num 33:8	וַיִּסְעוּ מִפְּנֵי הַחִירֹת וַיַּעֲבְרוּ בְּתוֹךְ-הַיָּם הַמִּדְבָּרָה וַיֵּלְכוּ דֶּרֶךְ שְׁלֹשֶׁת יָמִים בְּמִדְבַר אֵתָם וַיַּחֲנוּ בְּמָרָה:	Then they moved from the <u>proximity of Hahiroth</u> and crossed through the middle of the sea into the desert, and they went three days' journey in the Desert of Etham, and they encamped at Marah.	the proximity of Hahiroth: AV differs (<i>Pi-hahiroth</i>), taken from the previous verse, but the Hebrew reads <i>pne</i> not <i>pi</i> .
Num 33:9	וַיִּסְעוּ מִמָּרָה וַיָּבֹאוּ אֵילָמָה וּבְאֵילָם שְׁתַּיִם עֶשְׂרֵה עֵינֹת מַיִם וְשִׁבְעִים תְּמָרִים וַיַּחֲנוּ-שָׁם:	Then they moved from Marah and came to Elim, and in Elim <i>were</i> twelve sources of water and seventy palm trees, and they encamped there.	
Num 33:10	וַיִּסְעוּ מֵאֵילָם וַיַּחֲנוּ עַל-יַם-סוּף:	Then they moved from Elim and encamped at the Red Sea.	
Num 33:11	וַיִּסְעוּ מִיַּם-סוּף וַיַּחֲנוּ בְּמִדְבַר-סִין:	Then they moved from the Red Sea and encamped at the Desert of Sin.	
Num 33:12	וַיִּסְעוּ מִמִּדְבַר-סִין וַיַּחֲנוּ בְּדֹפְקָה:	Then they moved from the Desert of Sin and encamped at Dophkah.	
Num 33:13	וַיִּסְעוּ מִדֹּפְקָה וַיַּחֲנוּ בְּאַלוֹשׁ:	Then they moved from Dophkah and encamped at Alush.	
Num 33:14	וַיִּסְעוּ מֵאַלוֹשׁ וַיַּחֲנוּ בְּרִפְדִּים וְלֹא-הָיָה שָׁם מַיִם לָעָם לְשִׁתּוֹת:	Then they moved from Alush and encamped at Rephidim, but there was no water there for the people to drink.	
Num 33:15	וַיִּסְעוּ מִרִּפְדִּים וַיַּחֲנוּ בְּמִדְבַר סִינַי:	Then they moved from Rephidim and encamped in the Sinai Desert.	
Num 33:16	וַיִּסְעוּ מִמִּדְבַר סִינַי וַיַּחֲנוּ בְּקִבְרוֹת הַתְּאֹוָה:	Then they moved from the Sinai Desert and encamped at <u>Kibroth-Hattaavah</u> .	Kibroth-Hattaavah: the AV correctly identifies the <i>dagesh forte</i> in the <i>tav</i> , but compare Num 33:32.
Num 33:17	וַיִּסְעוּ מִקִּבְרוֹת הַתְּאֹוָה וַיַּחֲנוּ בְּחֲצֹרֹת:	Then they moved from Kibroth-Hattaavah and encamped at Hazeroth.	
Num 33:18	וַיִּסְעוּ מִחֲצֹרֹת וַיַּחֲנוּ בְּרִתְמָה:	Then they moved from Hazeroth and encamped at Rithmah.	
Num 33:19	וַיִּסְעוּ מִרִּתְמָה וַיַּחֲנוּ בְּרִמּוֹן פְּרִיץ:	Then they moved from Rithmah and encamped at <u>Rimmon-Perez</u> .	Rimmon-Perez: AV= <i>Rimmon-parez</i> , the pausal form.

Num 33:20	וַיִּסְעוּ מִרִּמּוֹן פֶּרֶץ וַיַּחֲנוּ בְּלִבְנָה:	Then they moved from <u>Rimmon-Perez</u> and encamped at <u>Libnah</u> .	Rimmon-Perez: see Num 33:19.
Num 33:21	וַיִּסְעוּ מִלִּבְנָה וַיַּחֲנוּ בְּרִסָּה:	Then they moved from <u>Libnah</u> and encamped at <u>Rissah</u> .	
Num 33:22	וַיִּסְעוּ מִרִּסָּה וַיַּחֲנוּ בְּקֵה־לָתָה:	Then they moved from <u>Rissah</u> and encamped at <u>Khelathah</u> .	
Num 33:23	וַיִּסְעוּ מִקֵּה־לָתָה וַיַּחֲנוּ בְּהַר־שֹׁפֵר:	Then they moved from <u>Khelathah</u> and encamped at <u>Mount Shepher</u> .	Shepher: AV= <i>Shapher</i> , the pausal form. See Gen 4:2.
Num 33:24	וַיִּסְעוּ מִהַר־שֹׁפֵר וַיַּחֲנוּ בְּחָרְדָּה:	Then they moved from <u>Mount Shepher</u> and encamped at <u>Haradah</u> .	Shepher: see Num 33:23.
Num 33:25	וַיִּסְעוּ מִחָרְדָּה וַיַּחֲנוּ בְּמַקְהֵלֹת:	Then they moved from <u>Haradah</u> and encamped at <u>Makheloth</u> .	
Num 33:26	וַיִּסְעוּ מִמַּקְהֵלֹת וַיַּחֲנוּ בְּתַחַת:	Then they moved from <u>Makheloth</u> and encamped at <u>Tahath</u> .	
Num 33:27	וַיִּסְעוּ מִתַּחַת וַיַּחֲנוּ בְּתָרַח:	Then they moved from <u>Tahath</u> and encamped at <u>Terah</u> .	Terah: AV= <i>Tarah</i> , the pausal form. See Gen 4:2.
Num 33:28	וַיִּסְעוּ מִתָּרַח וַיַּחֲנוּ בְּמִתְּכָה:	Then they moved from <u>Terah</u> and encamped at <u>Mithcah</u> .	Terah: see Num 33:27.
Num 33:29	וַיִּסְעוּ מִמִּתְּכָה וַיַּחֲנוּ בְּחַשְׁמוֹנָה:	Then they moved from <u>Mithcah</u> and encamped at <u>Hashmonah</u> .	
Num 33:30	וַיִּסְעוּ מִחַשְׁמוֹנָה וַיַּחֲנוּ בְּמוֹסֵרוֹת:	Then they moved from <u>Hashmonah</u> and encamped at <u>Moseroth</u> .	
Num 33:31	וַיִּסְעוּ מִמוֹסֵרוֹת וַיַּחֲנוּ בְּבִנֵי יַעֲקֹב:	Then they moved from <u>Moseroth</u> and encamped at <u>Bene-Jaakan</u> .	
Num 33:32	וַיִּסְעוּ מִבְּנֵי יַעֲקֹב וַיַּחֲנוּ בְּחֹר הַחֲגִידָד:	Then they moved from <u>Bene-Jaakan</u> and encamped at <u>Hor-Haggidgad</u> .	Hor-Haggidgad: AV= <i>Horhagidgad</i> ignoring the <i>dagesh forte</i> in the <i>gimel</i> .
Num 33:33	וַיִּסְעוּ מִחֹר הַחֲגִידָד וַיַּחֲנוּ בְּיֹטְבָתָה:	Then they moved from <u>Hor-Haggidgad</u> and encamped at <u>Jotbathah</u> .	Hor-Haggidgad: see Num 33:32.
Num 33:34	וַיִּסְעוּ מִיֹּטְבָתָה וַיַּחֲנוּ בְּעִבְרֹנָה:	Then they moved from <u>Jotbathah</u> and encamped at <u>Abronah</u> .	Abronah: AV= <i>Ebronah</i> .
Num 33:35	וַיִּסְעוּ מִעִבְרֹנָה וַיַּחֲנוּ בְּעִזְיוֹן גִּבְר:	Then they moved from <u>Abronah</u> and encamped at <u>Ezion-Geber</u> .	Abronah: see Num 33:34. Ezion-Geber: AV= <i>Ezion-gaber</i> , the pausal form, here and in Num 33:36 and Deut 2:8, but <i>Eziongeber</i> , which we adopt throughout, in 1 Ki 9:26, 1 Ki 22:47, 2 Chr 8:17 and 1 Chr 20:36.

Num 33:36	וַיִּסְעוּ מֵעִזְיוֹן גְּבֵר וַיַּחֲנוּ בְּמִדְבַר־צֵן הוּא קַדְשׁ:	Then they moved from <u>Ezion-Geber</u> and encamped in the Desert of Zin, which <i>is</i> Kadesh.	Ezion-Geber: see Num 33:35.
Num 33:37	וַיִּסְעוּ מִקַּדְשׁ וַיַּחֲנוּ בְּהַר הַהָר בְּקֶצֶה אֶרֶץ אֲדוֹם:	Then they moved from Kadesh and encamped at Mount Hor, at the <u>edge</u> of the land of Edom.	edge ← <i>end</i> .
Num 33:38	וַיַּעַל אַהֲרֹן הַכֹּהֵן אֶל־הָר הַהָר עַל־פִּי יְהוָה וַיָּמָת שָׁם בְּשָׁנַת הָאָרְבָּעִים לְצֵאת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בַּחֹדֶשׁ הַחֲמִישִׁי בְּאֶחָד לְחֹדֶשׁ:	And Aaron the priest went up Mount Hor according to the <u>instruction</u> of the LORD, and he died there, in the fortieth year after the exodus of the sons of Israel from the land of Egypt, in the fifth month, on the first <i>day</i> of the month.	instruction ← <i>mouth</i> .
Num 33:39	וְאַהֲרֹן בֶּן־שְׁלֹשׁ וְעֶשְׂרִים וּמֵאֵת שָׁנָה בָּמָתוֹ בְּהַר הַהָר: ס	And Aaron <i>was</i> one hundred and twenty-three years old when he died at Mount Hor.	
Num 33:40	וַיִּשְׁמַע הַכְּנַעֲנִי מִלֶּדְ עַרְדַּ וְהוּא יֹשֵׁב בְּנֶגֶב בְּאֶרֶץ כְּנַעַן בָּבֹא בְנֵי יִשְׂרָאֵל:	And the Canaanite heard <i>it</i> – King Arad – when he was living in the south, in the land of Canaan, when the sons of Israel came.	
Num 33:41	וַיִּסְעוּ מֵהַר הַהָר וַיַּחֲנוּ בְּצַלְמוֹנָה:	Then they moved from Mount Hor and encamped at Zalmonah.	
Num 33:42	וַיִּסְעוּ מִצַּלְמוֹנָה וַיַּחֲנוּ בְּפוּנוֹן:	Then they moved from Zalmonah and encamped at Punon.	
Num 33:43	וַיִּסְעוּ מִפוּנוֹן וַיַּחֲנוּ בְּאַבְתָּ:	Then they moved from Punon and encamped at Oboth.	
Num 33:44	וַיִּסְעוּ מֵאַבְתָּ וַיַּחֲנוּ בְּעֵי הָעֵבְרִים בְּגְבוּל מוֹאָב:	Then they moved from Oboth and encamped at the <u>ruins</u> of Abarim in the <u>territory</u> of Moab.	ruins of Abarim: AV differs (<i>lje-abarim</i>). territory ← <i>border</i> .
Num 33:45	וַיִּסְעוּ מֵעֵיִם וַיַּחֲנוּ בְּדִבּוֹן גָּד:	Then they moved from “The Ruins” and encamped at Dibon-Gad.	
Num 33:46	וַיִּסְעוּ מִדִּבּוֹן גָּד וַיַּחֲנוּ בְּעַלְמֹן דְּבַלְתַּיִמָּה:	Then they moved from Dibon-Gad and encamped at Almon-Diblathaim.	
Num 33:47	וַיִּסְעוּ מֵעַלְמֹן דְּבַלְתַּיִמָּה וַיַּחֲנוּ בְּהַרֵי הָעֵבְרִים לְפָנֵי נְבוֹ:	Then they moved from Almon-Diblathaim and encamped in the mountains of Abarim, before Nebo.	
Num 33:48	וַיִּסְעוּ מֵהַרֵי הָעֵבְרִים וַיַּחֲנוּ בְּעַרְבַת מוֹאָב עַל יַרְדֵּן יֶרִיכוֹ:	Then they moved from the mountains of Abarim and encamped in the arid tracts of Moab, near the <u>Jordan</u> at Jericho.	Jordan at ← <i>Jordan of</i> . Jericho: sometimes this seems to apply to a place east of the Jordan. See 1 Chr 6:78.

Num 33:49	וַיִּחַנּוּ עַל־הַיַּרְדֵּן מִבֵּית הַיְשֻׁמֹּת עַד אֲבֵל הַשִּׁטִּים בְּעֶרְבַת מוֹאָב: ס	Then they encamped at the Jordan, from Beth-Jeshimoth to Abel-Shittim, in the arid tracts of Moab.	
Num 33:50	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בְּעֶרְבַת מוֹאָב עַל־יַרְדֵּן יְרִיחוֹ לֵאמֹר:	Then the LORD spoke to Moses in the arid tracts of Moab, near the Jordan at Jericho, and he said,	Jordan at ← <i>Jordan of.</i> <hr/> Jericho: sometimes this seems to apply to a place east of the Jordan. See 1 Chr 6:78.
Num 33:51	דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי אַתֶּם עֹבְרִים אֶת־הַיַּרְדֵּן אֶל־אֶרֶץ כְּנָעַן:	“Speak to the sons of Israel and say to them, ‘When you have crossed the Jordan into the land of Canaan,	
Num 33:52	וְהוֹרַשְׁתֶּם אֶת־כָּל־יֹשְׁבֵי הָאָרֶץ מִפְּנֵיכֶם וְאַבְדֹתֶם אֶת כָּל־מִשְׁכֵּי־תָמִים וְאֵת כָּל־צִלְמֵי מִסְכַּתָּם תִּאֲבְדוּ וְאֵת כָּל־בְּמֹתָם תִּשְׁמִידוּ:	you will dispossess all the inhabitants of the land in front of you, and you will destroy all their effigies, and you will destroy all their cast images, and you will demolish all their <i>idolatrous</i> raised sites.	
Num 33:53	וְהוֹרַשְׁתֶּם אֶת־הָאָרֶץ וַיֵּשְׁבֹתֶם־בָּהּ כִּי לָכֵן נָתַתִּי אֶת־הָאָרֶץ לְרִשְׁתָּ אֹתָהּ:	And you will dispossess the land, and you will dwell in it, for I have given you the land, to inherit it.	
Num 33:54	וְהִתְנַחַלְתֶּם אֶת־הָאָרֶץ בְּגֹרֶל לְמִשְׁפַּחְתֵּיכֶם לְרֹב תִּרְבּוּ אֶת־נַחְלָתוֹ וְלִמְעַט תִּמְעִיט אֶת־נַחְלָתוֹ אֶל אֲשֶׁר־יֵצֵא לוֹ שָׂמָּה הַגּוֹרֵל לוֹ יִהְיֶה לְמִטּוֹת אֲבֹתֵיכֶם תִּתְנַחֲלוּ:	And you will inherit the land by lot, according to your families. To a large <i>one</i> you will give a <u>large inheritance</u> , and to a small <i>one</i> you will give a small <u>inheritance</u> . Wherever his lot falls, he will have it. You will inherit according to your paternal tribes.	give a large inheritance ← <i>increase its inheritance.</i> <hr/> give a small inheritance ← <i>reduce its inheritance.</i>
Num 33:55	וְאִם־לֹא תוֹרִישׁוּ אֶת־יֹשְׁבֵי הָאָרֶץ מִפְּנֵיכֶם וְהָיָה אֲשֶׁר תּוֹתִירוּ מֵהֶם לְשָׂבִים בְּעֵינֵיכֶם וּלְצִנִּינִים בְּצַדֵּיכֶם וְצָרְרוּ אֹתְכֶם עַל־הָאָרֶץ אֲשֶׁר אַתֶּם יֹשְׁבִים בָּהּ:	But if you do not dispossess the <u>inhabitants</u> of the land before you, then it will come to pass that <i>those</i> of them that you let remain <i>will be</i> thorns in your eyes and spikes in your sides, and they will be hostile to you in the land in which you live.	inhabitants ← <i>inhabitant.</i>
Num 33:56	וְהָיָה כַּאֲשֶׁר דִּמְיִתִּי לַעֲשׂוֹת לָהֶם אֲעֲשֶׂה לָכֵם: פ	And it will come to pass, <i>that</i> as I thought to do to them, I will do to you.’ ”	
Num 34:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	

Num 34:2	<p>וְצַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי־אֲתֶם בָּאִים אֶל־הָאָרֶץ כְּנָעַן זֹאת הָאָרֶץ אֲשֶׁר תִּפְּל לָכֶם בְּנַחֲלָה אֶרֶץ כְּנָעַן לְגַבְלֹתֶיהָ:</p>	<p>“Command the sons of Israel and say to them, ‘When you come into the land of Canaan – this <i>is</i> the land which falls to you as an inheritance – the land of Canaan according to its borders,</p>	
Num 34:3	<p>וְהָיָה לָכֶם פְּאֵת־נֶגֶב מִמַּדְבַּר־צֹן עַל־יְדֵי אֲדוֹם וְהָיָה לָכֶם גְּבוּל נֶגֶב מִקְצֵה יַם־הַמֶּלַח קִדְמָה:</p>	<p>you will have the southern quarter of the Desert of Zin alongside Edom, and your southern border will be from the edge of the <u>Dead Sea</u> eastward.</p>	<p>Dead Sea ← <i>Salt Sea</i>.</p>
Num 34:4	<p>וְנֹסֵב לָכֶם הַגְּבוּל מִנֶּגֶב לְמַעַלָּה עַקְרָבִים וְעָבַר צָנָה *וְהָיָה *וְהָיוּ תוֹצְאֹתָיו מִנֶּגֶב לְקֹדֶשׁ בְּרִנְעָה וַיֵּצֵא חֲצַר־אֲדָר וְעָבַר עַצְמֹנָה:</p>	<p>And your border will turn from the south, to the ascent of <u>Akrabbim</u>, and it will cross to Zin, and its extremities at the south will be at Kadesh-Barnea, and it will excurse to Hazar-Addar and cross to Azmon.</p>	<p>will be: the <i>ketiv</i> is as the <i>qere</i> except that the <i>ketiv</i> is discordant in number.</p> <hr/> <p>Akrabbim ← <i>scorpions</i>.</p>
Num 34:5	<p>וְנֹסֵב הַגְּבוּל מֵעַצְמֹן נַחֲלָה מִצְרַיִם וְהָיוּ תוֹצְאֹתָיו הַיָּמָה:</p>	<p>And the border will turn from Azmon to the <u>Brook of Egypt</u>, and its extremities will be to the sea.</p>	<p>Brook of Egypt: [CB] identifies it as <i>Sihor</i> (= <i>Shihor</i>). Wikipedia offers alternatives.</p>
Num 34:6	<p>וְגְבוּל יָם וְהָיָה לָכֶם הַיָּם הַגָּדוֹל וְגְבוּל זֶה־יְהִיָּה לָכֶם גְּבוּל יָם:</p>	<p>And <i>as for your western</i> border, your border will be the <u>Great Sea</u>, as a <i>natural</i> border, and this will be your western border.</p>	<p>western: or <i>sea</i>.</p> <hr/> <p>the Great Sea: i.e. <i>the Mediterranean</i>.</p> <hr/> <p>as a <i>natural</i> border: see Josh 13:23.</p>
Num 34:7	<p>זֶה־יְהִיָּה לָכֶם גְּבוּל צָפוֹן מִן־הַיָּם הַגָּדוֹל תִּתְּאוּ לָכֶם הָר הָהָר:</p>	<p>And this will be your northern border: from the Great Sea you will mark out <i>a line</i> for yourselves to Mount Hor.</p>	
Num 34:8	<p>מִהָר הָהָר תִּתְּאוּ לְבָא חַמַּת וְהָיוּ תוֹצְאֹת הַגְּבֹל צִדְדָה:</p>	<p>From Mount Hor you will mark out the route to Hamath, and the extremities of the border will be to Zedad.</p>	<p>route ← <i>coming</i>.</p>
Num 34:9	<p>וַיֵּצֵא הַגְּבֹל זִפְרֹנָה וְהָיוּ תוֹצְאֹתָיו חֲצֵר עֵינָן זֶה־יְהִיָּה לָכֶם גְּבוּל צָפוֹן:</p>	<p>And the border will excurse to Ziphron, and its extremities will be at Hazar-Enan. This will be your northern border.</p>	
Num 34:10	<p>וְהִתְּאוּיֹתֶם לָכֶם לְגְבוּל קִדְמָה מִחֲצֵר עֵינָן שִׁפְמָה:</p>	<p>And you will mark out for yourselves the border eastwards from Hazar-Enan to Shepham.</p>	

Num 34:11	וַיֵּרֶד הַגְּבֹל מִשֶּׁפְּחַם הַרְבִּלָּה מִקֶּדֶם לְעֵיִן וַיֵּרֶד הַגְּבֹל וּמִחָה עַל־כַּנְרֶתַי יִסְכְּנֶנָּה קִדְמָה:	And the border will go down from Shepham <i>to</i> Riblah to the east of Ain, and the border will go down and encompass Lake Kinnereth to the east.	Riblah ← <i>the Riblah</i> . Ain: or <i>the (water) source</i> . encompass ← <i>reach the shoulder of</i> . Lake Kinnereth: AV= <i>sea of Chinnereth</i> , also known as <i>Lake Galilee / Kinneret</i> .
Num 34:12	וַיֵּרֶד הַגְּבֹל הַיַּרְדֵּינָה וְהַיּוֹ תּוֹצְאֹתָיו יַם הַמֶּלַח זֹאת תְּהִיָּה לְכֶם הָאָרֶץ לְגַבְלֹתֶיהָ סָבִיב:	And the border will go down the Jordan, and its extremities will be the Dead Sea. This will be your land according to its borders around <i>it</i> .”	
Num 34:13	וַיִּצַו מֹשֶׁה אֶת־בְּנֵי יִשְׂרָאֵל לֵאמֹר זֹאת הָאָרֶץ אֲשֶׁר תִּתְנַחֲלוּ אֹתָהּ בְּגוֹרָל אֲשֶׁר צִוָּה יְהוָה לָתֵת לְתֵשֶׁעַת הַמִּטּוֹת וְחֻצֵי הַמִּטָּה:	And Moses commanded the sons of Israel and said, “This <i>is</i> the land which you will inherit by lot which the LORD has commanded, <i>to be given</i> to the nine and a half tribes.	to be given ← <i>to give</i> .
Num 34:14	כִּי לְקַחֻּ מִטָּה בְּנֵי הָרְאוּבֵנִי לְבַיִת אֲבֹתָם וּמִטָּה בְּנֵי־הַגָּדִי לְבַיִת אֲבֹתָם וְחֻצֵי מִטָּה מִנְּשֵׂה לְקַחֻּ נַחֲלָתָם:	For the tribe of the sons of the Reubenites, according to their paternal house, and the tribe of the sons of the Gadites, according to their paternal house, had received <i>their inheritance</i> , and <i>half of the tribe of Manasseh</i> had received their inheritance.	half of the tribe of Manasseh: rather than <i>the half-tribe of Manasseh</i> . Josh 22:7 shows when this sense is intended. But the <i>tribe of Manasseh</i> must often stand for the <i>tribe of Joseph</i> , a rare term (see Num 13:11 and Deut 27:12). The phrase <i>tribe of Ephraim</i> is also comparatively rare.
Num 34:15	שְׁנַיִם הַמִּטּוֹת וְחֻצֵי הַמִּטָּה לְקַחֻּ נַחֲלָתָם מֵעֵבֶר לַיַּרְדֵּן יֵרְחוֹ קִדְמָה מִזְרָחָה: פ	Two and a half tribes had received their inheritance on the other side of the Jordan <i>from the rest, from Jericho eastwards, to the sunrise</i> .”	Jericho: sometimes this seems to apply to a place east of the Jordan. See 1 Chr 6:78.
Num 34:16	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	And the LORD spoke to Moses and said,	
Num 34:17	אֵלֶּה שְׁמוֹת הָאֲנָשִׁים אֲשֶׁר־יִנְחֲלוּ לְכֶם אֶת־הָאָרֶץ אֶלְעָזָר הַכֹּהֵן וַיהוֹשֻׁעַ בֶּן־נּוּן:	“These <i>are</i> the names of the men who will allot the land to you as an inheritance: Eleazar the priest and Joshua the son of Nun.	Eleazar: see Ex 6:23.
Num 34:18	וְנָשִׂיא אֶחָד נָשִׂיא אֶחָד מִמִּטָּה תִּקְחוּ לְנַחֵל אֶת־הָאָרֶץ:	And you will take one leader per tribe <i>to allot the land</i> .	to allot the land: the consonantal text could be <i>piel</i> , as [BHS-CA] and Num 34:29, <i>to distribute as a possession</i> .
Num 34:19	וְאֵלֶּה שְׁמוֹת הָאֲנָשִׁים לְמִטָּה יְהוּדָה כָּלֵב בֶּן־יִפְנֵה:	And these <i>are</i> the names of the men: for the tribe of Judah, Caleb the son of Jephunneh.	
Num 34:20	וּלְמִטָּה בְּנֵי שִׁמְעוֹן שְׁמוּאֵל בֶּן־עַמִּיהוּד:	And for the tribe of the sons of Simeon: Samuel the son of Ammihud.	Samuel ← <i>Shemuel</i> , as AV, but we align the name with the better-known homonym <i>Samuel</i> of 1 Sam 1:20.

Num 34:21	לְמַטֵּה בְנֵימִן אֶלִידָד בֶּן־כְּסִלּוֹן:	And for the tribe of Benjamin: Elidad the son of Chislon.	
Num 34:22	וּלְמַטֵּה בְנֵי־דָן נְשִׂיא בֻקִי בֶּן־יֹגְלִי:	And for the tribe of the sons of Dan, the leader <i>is</i> Bukki the son of Jogli.	
Num 34:23	לְבָנֵי יוֹסֵף לְמַטֵּה בְנֵי־מְנַשֶּׁה נְשִׂיא חַנְיָאֵל בֶּן־אֶפְדֹּ:	For the sons of Joseph, for the tribe of the sons of Manasseh, the leader <i>is</i> Hanniel the son of Ephod.	
Num 34:24	וּלְמַטֵּה בְנֵי־אֶפְרַיִם נְשִׂיא קִמּוּאֵל בֶּן־שִׁפְטָן:	And for the tribe of the sons of Ephraim, the leader <i>is</i> Kemuel the son Shiptan.	
Num 34:25	וּלְמַטֵּה בְנֵי־זְבֻלֹן נְשִׂיא אֶלִיצָפָן בֶּן־פָּרְנַח:	And for the tribe of the sons of Zebulun, the leader <i>is</i> Elizaphan the son of Parnach.	
Num 34:26	וּלְמַטֵּה בְנֵי־יִשָּׁשָׁכָר נְשִׂיא פַּלְטִיאֵל בֶּן־עֶזָן:	And for the tribe of the sons of Issachar, the leader <i>is</i> Paltiel the son of Azzan.	
Num 34:27	וּלְמַטֵּה בְנֵי־אָשֶׁר נְשִׂיא אָחִיהוּד בֶּן־שֶׁלֹמִי:	And for the tribe of the sons of Asher, the leader <i>is</i> Ahihud the son of Shelomi.	
Num 34:28	וּלְמַטֵּה בְנֵי־נַפְתָּלִי נְשִׂיא פְּדַהֵל בֶּן־עַמִּיהוּד:	And for the tribe of the sons of Naphtali, the leader <i>is</i> Pedahel the son of Ammihud.”	
Num 34:29	אֵלֶּה אֲשֶׁר צִוָּה יְהוָה לְנַחַל אֶת־בְּנֵי־יִשְׂרָאֵל בְּאֶרֶץ כְּנָעַן: פ	These <i>are those</i> whom the LORD commanded to allot the inheritance to the sons of Israel in the land of Canaan.	
Num 35:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בְּעֶרְבַת מוֹאָב עַל־יַרְדֵּן יְרִחוֹ לְאֶמְרָ:	And the LORD spoke to Moses in the arid tracts of Moab, near the Jordan at Jericho, and he said,	Jordan at ← <i>Jordan of.</i> <hr/> Jericho: sometimes this seems to apply to a place east of the Jordan. See 1 Chr 6:78.
Num 35:2	צֹוּ אֶת־בְּנֵי יִשְׂרָאֵל וְנָתַנּוּ לְלוֹיִם מִנַּחֲלַת אַחֲזָתָם עָרִים לְשֹׁבֵת וּמִגְרָשׁ לָעָרִים סְבִיבֹתֵיהֶם תִּתְּנוּ לְלוֹיִם:	“Command the sons of Israel that they <i>must</i> give to the Levites <i>a contribution</i> from the inheritance <i>which comes into</i> their possession, cities to dwell <i>in</i> , and you <i>must</i> give pasture for the cities around them to the Levites.	which <i>comes into</i> ← <i>of.</i>
Num 35:3	וְהָיוּ הָעָרִים לָהֶם לְשֹׁבֵת וּמִגְרָשֵׁיהֶם יִהְיוּ לְבֹהֶמָתָם וּלְרֹכֶשׁם וּלְכָל חֵיִתָּם:	And the cities will be for them to dwell <i>in</i> , and the pasture lands will be for their cattle and for their property and for all their livestock.	
Num 35:4	וּמִגְרָשֵׁי הָעָרִים אֲשֶׁר תִּתְּנוּ לְלוֹיִם מִקִּיר הָעִיר וְחֹצֵהָ אַלֶּף אַמָּה סְבִיב:	And the pastures of the cities which you will give to the Levites <i>will measure</i> one thousand <u>cubits</u> from the wall of the city outwards round about <i>it</i> .	cubit: about 18 inches or 45 cm.

Num 35:5	<p>וּמִדַּתְּם מִחוּץ לְעִיר אֶת־פְּאֵת־קִדְמָה אֲלֵפִים בְּאַמָּה וְאֶת־פְּאֵת־נֹגֵב אֲלֵפִים בְּאַמָּה וְאֶת־פְּאֵת־יָם אֲלֵפִים בְּאַמָּה וְאֵת פְּאֵת צָפוֹן אֲלֵפִים בְּאַמָּה וְהָעִיר בְּתוֹךְ זֶה יְהִיָּה לְהֵם מִגְרָשֵׁי הָעָרִים:</p>	<p>And you will measure from outside the city <i>on</i> the eastern side two thousand cubits, and <i>on</i> the southern side two thousand cubits, and <i>on</i> the western side two thousand cubits, and <i>on</i> the northern side two thousand cubits, with the city in the centre. This will be <i>for</i> their city pastures.</p>	
Num 35:6	<p>וְאֵת הָעָרִים אֲשֶׁר תִּתְּנוּ לְלוֹיִם אֵת שֵׁשׁ־עָרֵי הַמִּקְלָט אֲשֶׁר תִּתְּנוּ לְנֹס שָׁמָּה הָרֹצֵחַ וְעֲלֵיהֶם תִּתְּנוּ אַרְבַּעִים וּשְׁתַּיִם עִיר:</p>	<p>And <i>as for</i> the cities which you will give to the Levites, <i>there are</i> six cities of refuge which you will give for the manslayer to flee to, and in addition to them you will give forty-two cities.</p>	
Num 35:7	<p>כָּל־הָעָרִים אֲשֶׁר תִּתְּנוּ לְלוֹיִם אַרְבַּעִים וּשְׁמֹנֶה עִיר אֶתְהֶן וְאֶת־מִגְרָשֵׁיהֶן:</p>	<p>All the cities which you will give to the Levites <i>amount to</i> forty- eight cities – them with their pasture lands.</p>	
Num 35:8	<p>וְהָעָרִים אֲשֶׁר תִּתְּנוּ מֵאֲחֻזַּת בְּנֵי־יִשְׂרָאֵל מֵאֵת הַרֵב תִּרְבּוּ וּמֵאֵת הַמְעַט תִּמְעִיטוּ אִישׁ כְּפִי נַחֲלָתוֹ אֲשֶׁר יִנְחָלוּ יִתֵּן מֵעָרָיו לְלוֹיִם: פ</p>	<p>And <i>as for</i> the cities which you will give from the possessions of the sons of Israel, you will <u>give</u> <u>more</u> from him who <i>has</i> many, and <u>give less</u> from him who <i>has</i> few. Each will give from his cities to the Levites according to his inheritance which they inherit.”</p>	<p>give more ← <i>increase</i>. <hr/> give less ← <i>decrease</i>.</p>
Num 35:9	<p>וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:</p>	<p>And the LORD spoke to Moses and said,</p>	
Num 35:10	<p>דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם כִּי אַתֶּם עֹבְרִים אֶת־הַיַּרְדֵּן אֶרְצָה כְּנָעַן:</p>	<p>“Speak to the sons of Israel and say to them, ‘When you cross the Jordan to the land of Canaan,</p>	
Num 35:11	<p>וְהִקְרִיתֶם לָכֶם עָרִים עָרֵי מִקְלָט תִּהְיֶינָה לָכֶם וְנָס שָׁמָּה רֹצֵחַ מִכַּה־נַּפֶּשׁ בְּשֹׁגְגָה:</p>	<p>you will <u>select suitable cities</u> for yourselves. They will be your cities of refuge, and a manslayer – one who strikes a <u>person</u> by accident – will flee there.</p>	<p>select suitable cities ← <i>select-as-</i> <i>suitable cities</i>. <hr/> person ← <i>soul</i>.</p>
Num 35:12	<p>וְהָיוּ לָכֶם הָעָרִים לְמִקְלָט מִגֹּאֵל וְלֹא יָמוּת הָרֹצֵחַ עַד־עֲמֹדוֹ לִפְנֵי הָעֵדָה לְמִשְׁפָּט:</p>	<p>And they will be your cities of refuge <u>so that</u> the manslayer does not die before he stands before the congregation for judgment.</p>	<p>so that: purposive use of the <i>vav</i>.</p>
Num 35:13	<p>וְהָעָרִים אֲשֶׁר תִּתְּנוּ שֵׁשׁ־עָרֵי מִקְלָט תִּהְיֶינָה לָכֶם:</p>	<p>And the cities which you give will be your six cities of refuge.</p>	

Num 35:14	את שלש הערים תתנו מעבר לירדן ואת שלש הערים תתנו בארץ כנען ערי מקלט תהיינה:	You will give three cities on the far side of the Jordan, and you will give three cities in the land of Canaan. They will be cities of refuge.	
Num 35:15	לבני ישראל ולגר ולתושב בתוכם תהיינה ששה ערים האלה למקלט לנוס שמה כל-מכה-נפש בשגגה:	These six cities will be for refuge – for the sons of Israel and for the foreigner and the <i>temporary</i> resident among them – for everyone <i>who</i> strikes a person by accident, to flee there.	person ← <i>soul</i> .
Num 35:16	ואם-בכלי ברזל הכהו וימת רצח הוא מות יומת הרצח:	But if he strikes him with an iron implement, and he dies, he <i>is</i> a manslayer. The manslayer will certainly be put to death.	manslayer (2x): here, <i>murderer</i> , but it is not a separate word in the Hebrew of this chapter. will certainly be put to death: infinitive absolute.
Num 35:17	ואם באבן יד אשר-ימות בה הכהו וימת רצח הוא מות יומת הרצח:	And if <i>it is</i> the throwing of a stone by which he <i>is</i> killed – he strikes him, and he dies – he <i>is</i> a manslayer. The manslayer will certainly be put to death.	the throwing of a stone ← <i>stone of hand</i> . is killed ← <i>dies</i> . will certainly be put to death: infinitive absolute.
Num 35:18	או בכלי עץ-יד אשר-ימות בו הכהו וימת רצח הוא מות יומת הרצח:	Or <i>if it is</i> a wooden hand-instrument by which he <i>is</i> killed – he strikes him, and he dies – then he <i>is</i> a manslayer. The manslayer will certainly be put to death.	is killed ← <i>dies</i> . will certainly be put to death: infinitive absolute.
Num 35:19	גאל הדם הוא ימית את-הרצח בפגועו-בו הוא ימיתנו:	The avenger of blood <i>is</i> the one <i>who</i> will kill the manslayer. When he meets with him, he will kill him.	
Num 35:20	ואם-בשנאה יהדפנו או-השליך עליו בצדיה וימת:	And if he thrusts him through out of hatred or casts <i>something</i> at him <u>on purpose</u> , and he dies,	on purpose: AV differs somewhat (by laying of wait).
Num 35:21	או באיבה הכהו בידו וימת מות-יומת המכה רצח הוא גאל הדם ימית את-הרצח בפגועו-בו:	or he strikes him with his hand out of enmity, and he dies, then the striker will <u>certainly be put to death</u> – he <i>is</i> a manslayer. The avenger of blood will kill the manslayer when he meets with him.	certainly be put to death: infinitive absolute.
Num 35:22	ואם-בפתע בלא-איבה הדפו או-השליך עליו כל-כלי בלא צדיה:	But if he <u>accidentally</u> without enmity thrusts him through or casts <u>any</u> item at him not <u>on purpose</u> ,	accidentally: as [AnLx], or, as AV, <i>suddenly</i> . So AV differs. any ← <i>every</i> . on purpose: as Num 35:20.

Num 35:23	אוּ בְכָל-אֶבֶן אֲשֶׁר-יָמוּת בָּהּ בְּלֹא רְאוּת וַיִּפֹּל עָלָיו וַיָּמָת וְהוּא לֹא-אֹיֵב לוֹ וְלֹא מִבְּקֵשׁ רָעָתוֹ:	or <i>if it is</i> by <u>any</u> stone that he is killed, not seeing <i>him</i> when he throws <i>it</i> on him, and he dies, and he is not at enmity with him, and he did not <u>mean him harm</u> ,	any ← <i>every</i> . is killed ← <i>dies</i> . mean him harm ← <i>seek his harm</i> .
Num 35:24	וּשְׁפָטוּ הָעֵדָה בֵּין הַמִּכֶּה וּבֵין גֹּאֵל הַדָּם עַל הַמְשַׁפְּטִים הָאֵלֶּה:	then the congregation will judge between the striker and the avenger of blood according to these <u>principles</u> .	principles ← <i>judgments</i> .
Num 35:25	וְהִצִּילוּ הָעֵדָה אֶת-הַרֹצֵחַ מִיַּד גֹּאֵל הַדָּם וְהִשִּׁיבוּ אֹתוֹ הָעֵדָה אֶל-עִיר מִקְלָטוֹ אֲשֶׁר-נָס שָׁמָּה וַיֵּשֶׁב בָּהּ עַד-מֹות הַכֹּהֵן הַגָּדֹל אֲשֶׁר-מָשַׁח אֹתוֹ בְּשֶׁמֶן הַקֹּדֶשׁ:	And the congregation may save the manslayer from the hand of the avenger of blood, and the congregation may refer him to his city of refuge where he fled to, and he will live in it until the death of the high priest <u>who was anointed with holy oil</u> .	who was anointed ← <i>whom he / one anointed</i> . Avoidance of the passive. holy oil ← <i>oil of holiness</i> , a Hebrew genitive.
Num 35:26	וְאִם-יֵצֵא יֵצֵא הָרֹצֵחַ אֶת-גְּבוּל עִיר מִקְלָטוֹ אֲשֶׁר יָנוּס שָׁמָּה:	But if the manslayer <u>goes out at all from</u> the boundary of his city of refuge to where he fled,	goes out at all: infinitive absolute.
Num 35:27	וּמֵצֵא אֹתוֹ גֹּאֵל הַדָּם מִחוּץ לְגְבוּל עִיר מִקְלָטוֹ וְרָצַח גֹּאֵל הַדָּם אֶת-הַרֹצֵחַ אִין לוֹ דָּם:	and the avenger of blood finds him, outside the boundary of his city of refuge, and the avenger of blood kills the manslayer, <i>then</i> he <i>will not be guilty of</i> blood.	
Num 35:28	כִּי בְעִיר מִקְלָטוֹ יֵשֶׁב עַד-מֹות הַכֹּהֵן הַגָּדֹל וְאַחֲרֵי מֹות הַכֹּהֵן הַגָּדֹל יָשׁוּב הָרֹצֵחַ אֶל-אֶרֶץ אֲחֻזָּתוֹ:	For he <i>must</i> stay in his city of refuge until the death of the high priest, and after the death of the high priest, the manslayer may return to the land of his possession.	
Num 35:29	וְהָיוּ אֵלֶּה לָכֶם לְחֻקַּת מִשְׁפָּט לְדֹרֹתֵיכֶם בְּכָל מוֹשְׁבֹתֵיכֶם:	And these <i>things</i> will be a statute of justice to you for your generations in all your dwelling places.	
Num 35:30	כָּל-מִכְּהֵ-נֶפֶשׁ לְפִי עֵדִים יִרְצַח אֶת-הָרֹצֵחַ וְעַד אֶחָד לֹא-יַעֲנֶה בְּנֶפֶשׁ לְמֹות:	<i>As for anyone</i> who strikes a person: on the <u>testimony</u> of witnesses one will execute the manslayer, but <i>just</i> one witness will not <u>provide testimony</u> against a <u>person for conviction for him to be put to death</u> .	anyone ← <i>everyone</i> . testimony (<i>first occurrence in verse</i>) ← <i>mouth</i> . provide testimony ← <i>answer</i> . person ← <i>soul</i> . to be put to death ← <i>to die</i> .
Num 35:31	וְלֹא-תִקַּחוּ כֹפֶר לְנַפְשׁ רֹצֵחַ אֲשֶׁר-הוּא רָשָׁע לְמֹות כִּי-מֹות יוֹמָת:	And you will not take a ransom for the <u>life</u> of the manslayer, who <u>is punishable by death</u> , for he <u>will certainly be put to death</u> .	life ← <i>soul</i> . punishable by death ← <i>wicked to die</i> . will certainly be put to death: infinitive absolute.

Num 35:32	וְלֹא־תִקְחוּ כֹפֶר לָנוּס אֶל־עִיר מִקְלוֹטוֹ לָשׁוּב לְשִׁבְתָּ בְּאֶרֶץ עַד־מוֹת הַכֹּהֵן:	And you will not take a ransom from anyone in exchange for fleeing to his city of refuge, so as to live in the land again, before the death of the priest.	before ← up to.
Num 35:33	וְלֹא־תַחַנְּפוּ אֶת־הָאָרֶץ אֲשֶׁר אַתֶּם בָּהּ כִּי הַדָּם הוּא יַחַנְּף אֶת־הָאָרֶץ וְלֹא־יִכָּפֵר לְדָם אֲשֶׁר שִׁפְדָהּ בָּהּ כִּי־אִם בְּדָם שִׁפְכוּ:	And you will not defile the land which you are in, for it is the blood that defiles the land, and there is no expiation for the land of the blood which was shed on it, except by the blood of him who shed it.	
Num 35:34	וְלֹא תִטְמֵא אֶת־הָאָרֶץ אֲשֶׁר אַתֶּם יֹשְׁבִים בָּהּ אֲשֶׁר אָנֹכִי שׁוֹכֵן בְּתוֹכָהּ כִּי אָנֹכִי יְהוָה שׁוֹכֵן בְּתוֹךְ בְּנֵי יִשְׂרָאֵל: פ	And you will not make the land which you are living in unclean, in the midst of which I dwell. For I, the LORD, dwell in the midst of the sons of Israel.’ ”	
Num 36:1	וַיִּקְרְבוּ רֵאשֵׁי הָאָבוֹת לְמִשְׁפַּחַת בְּנֵי־גִלְעָד בֶּן־מַכִּיר בֶּן־מְנַשֶּׁה מִמִּשְׁפַּחַת בְּנֵי יוֹסֵף וַיְדַבְּרוּ לִפְנֵי מֹשֶׁה וּלְפְנֵי הַנְּשָׂאִים רֵאשֵׁי אָבוֹת לְבְנֵי יִשְׂרָאֵל:	Then the heads of the fathers of the family of the sons of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, approached and spoke before Moses and before the leaders – the paternal heads of the sons of Israel.	Gilead: see Gen 31:21.
Num 36:2	וַיֹּאמְרוּ אֶת־אֲדֹנָי צְוָה יְהוָה לָתֵת אֶת־הָאָרֶץ בְּנַחֲלָה בְּגֹרֶל לְבְנֵי יִשְׂרָאֵל וְאֲדֹנָי צְוָה בִּיהוָה לָתֵת אֶת־נַחֲלַת צֶלְפַחַד אָחִינוּ לְבָנֹתָיו:	And they said, “The LORD commanded my lord to give the land as an inheritance by lot to the sons of Israel, and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother to his daughters.	commanded: in a Hebrew “OVS” (object-verb-subject) sentence. as an inheritance ← in inheritance. Zelophehad: see Num 26:33.
Num 36:3	וְהָיוּ לְאִחָד מִבְּנֵי שְׁבֵטִי בְּנֵי־יִשְׂרָאֵל לְנָשִׁים וְנִגְרָעָה נַחֲלַתָּן מִנַּחֲלַת אֲבֹתֵינוּ וְנוֹסָף עַל נַחֲלַת הַמַּטֵּה אֲשֶׁר תִּהְיֶינָה לָהֶם וּמִגִּרְלָן נַחֲלַתָּנוּ יִגְרַע:	And if they become wives to any of the sons of the tribes of the sons of Israel, then their inheritance is a reduction of the inheritance of our fathers, and it is added to the inheritance of the tribe of which they become part, and there is a reduction in the allotment of our inheritance.	any ← one.
Num 36:4	וְאִם־יְהִי הַיָּבֵל לְבְנֵי יִשְׂרָאֵל וְנוֹסְפָה נַחֲלַתָּן עַל נַחֲלַת הַמַּטֵּה אֲשֶׁר תִּהְיֶינָה לָהֶם וּמִנַּחֲלַת מַטֵּה אֲבֹתֵינוּ יִגְרַע נַחֲלַתָּן:	And if it is the Jubilee of the sons of Israel, then their inheritance is added to the tribe of which they become part, and their inheritance is a reduction of the inheritance of the tribe of our fathers.”	

Num 36:5	וַיִּצַו מֹשֶׁה אֶת־בְּנֵי יִשְׂרָאֵל עַל־פִּי יְהוָה לֵאמֹר בֶּן מִטֵּה בְּנֵי־יוֹסֵף דַּבְּרִים:	Then Moses commanded the sons of Israel according to the instruction of the LORD, and he said, “The tribe of the sons of Joseph speaks well.	instruction ← <i>mouth</i> .
Num 36:6	זֶה הַדְּבָר אֲשֶׁר־צִוָּה יְהוָה לְבָנוֹת צֶלְפַחַד לֵאמֹר לְטוֹב בְּעֵינֵיהֶם תְּהִינָה לְנָשִׁים אֲדָ לְמִשְׁפַּחַת מִטֵּה אָבִיהֶם תְּהִינָה לְנָשִׁים:	This <i>is</i> the word which the LORD commands the daughters of Zelophehad, and he says, ‘Let them be wives to <u>whomever they like</u> , but let them be wives to the family of the tribe of their father.	Zelophehad: see Num 26:33. to whomever they like ← <i>to the good in their eyes</i> .
Num 36:7	וְלֹא־תִסַּב נַחֲלָה לְבְנֵי יִשְׂרָאֵל מִמִּטֵּה אֶל־מִטֵּה כִּי אִישׁ בְּנַחֲלַת מִטֵּה אֲבֹתָיו יִדְבְּקוּ בְּנֵי יִשְׂרָאֵל:	And the inheritance of the sons of Israel will not go round from tribe to tribe. For everyone of the sons of Israel will stick to the inheritance of the tribe of his fathers.	
Num 36:8	וְכָל־בֵּית יִרְשֶׁת נַחֲלָה מִמִּטּוֹת בְּנֵי יִשְׂרָאֵל לְאֶחָד מִמִּשְׁפַּחַת מִטֵּה אָבִיהָ תְהִי לְאִשָּׁה לְמַעַן יִרְשׁוּ בְנֵי יִשְׂרָאֵל אִישׁ נַחֲלַת אָבִיתּוֹ:	And every daughter who inherits an inheritance from the tribes of the sons of Israel will be a wife to someone from a family of the tribe of her father, so that the sons of Israel all inherit the inheritance of <u>their fathers</u> .	their fathers ← <i>his fathers</i> .
Num 36:9	וְלֹא־תִסַּב נַחֲלָה מִמִּטֵּה לְמִטֵּה אַחֵר כִּי־אִישׁ בְּנַחֲלָתוֹ יִדְבְּקוּ מִטּוֹת בְּנֵי יִשְׂרָאֵל:	And the inheritance will not go round from <i>one</i> tribe to another tribe, for each <i>member of</i> the tribes of the sons of Israel will stick to his inheritance.’ ”	
Num 36:10	כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה בֶּן עָשׂוּ בָנוֹת צֶלְפַחַד:	As the LORD commanded Moses, so the daughters of Zelophehad did.	Zelophehad: see Num 26:33.
Num 36:11	וּתְהִינָה מַחֲלָה תַרְצָה וְחַגְלָה וּמִלְכָּה וְנוֹעָה בָנוֹת צֶלְפַחַד לְבְנֵי דְדִיהֶן לְנָשִׁים:	And Mahlah, Tirzah and Hoglah and Milcah and Noah, the daughters of Zelophehad, became wives of <u>the sons of their uncles</u> .	Zelophehad: see Num 26:33. the sons of their uncles: including distant cousins.
Num 36:12	מִמִּשְׁפַּחַת בְּנֵי־מְנַשֶּׁה בֶּן־יוֹסֵף הָיוּ לְנָשִׁים וּתְהִי נַחֲלָתָן עַל־מִטֵּה מִשְׁפַּחַת אָבִיהֶן:	And they became wives to <i>husbands</i> from the families of the sons of Manasseh the son of Joseph, and their inheritance was in the tribe of the family of their father.	
Num 36:13	אֵלֶּה הַמִּצְוֹת וְהַמְשָׁפְטִים אֲשֶׁר צִוָּה יְהוָה בְּיַד־מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל בְּעַרְבַת מוֹאָב עַל יַרְדֵּן יַרְחוֹ:	These <i>were</i> the commandments and the injunctions which the LORD commanded the sons of Israel through the <u>intermediacy</u> of Moses in the arid tracts of Moab, near the <u>Jordan at Jericho</u> .	intermediacy ← <i>hand</i> . Jordan at ← <i>Jordan of</i> . Jericho: sometimes this seems to apply to a place east of the Jordan. See 1 Chr 6:78.

Deut 1:1	<p>אֵלֶּה הַדְּבָרִים אֲשֶׁר דִּבֶּר מֹשֶׁה אֶל-כָּל-יִשְׂרָאֵל בְּעֵבֶר הַיַּרְדֵּן בַּמִּדְבָּר בְּעֵרְבֵהּ מִזֶּלֶם סוּף בֵּין-פָּאֲרָן וּבֵין-תֹּפֶל וְלָבָן וְחִצְרַת וְדֵי זָהָב:</p>	<p>These <i>are</i> the words which Moses spoke to the whole of Israel across the Jordan in the desert, in the arid tract opposite Suph, between Paran and Tophel, and Laban and Hazeroth and Di- Zahab,</p>	<p>Suph: AV differs (<i>the Red Sea</i>), “Sea” italicized, as there is no word for <i>sea</i> in the Hebrew. But halfway between Paran and Tophel would be near Kadesh- Barnea, 30 miles (50 km.) north- west of the Red Sea.</p>
Deut 1:2	<p>אֶחָד עָשָׂר יוֹם מִחֲרֵב דְרָדָד הַר-שֵׁעִיר עַד קָדֵשׁ בַּרנֶע:</p>	<p>it being eleven days' journey from Horeb, by the route of Mount Seir to Kadesh-Barnea.</p>	<p>Horeb: also known as <i>Sinai</i>.</p>
Deut 1:3	<p>וַיְהִי בְּאַרְבָּעִים שָׁנָה בְּעֶשְׂתֵּי-עָשָׂר חֹדֶשׁ בְּאַחַד לַחֹדֶשׁ דִּבֶּר מֹשֶׁה אֶל-בְּנֵי יִשְׂרָאֵל כְּכֹל אֲשֶׁר צִוָּה יְהוָה אֹתוֹ אֱלֹהִים:</p>	<p>Now it came to pass in the fortieth year, in the eleventh month, on the first <i>day</i> of the month, <i>that</i> Moses spoke to the sons of Israel, according to everything that the LORD had commanded him <i>to pass on</i> to them,</p>	
Deut 1:4	<p>אֲחֵרֵי הַכְּתוּבָה אֵת סִיחֹן מֶלֶךְ הָאֲמֹרִי אֲשֶׁר יוֹשֵׁב בְּחֶשְׁבוֹן וְאֵת עֹג מֶלֶךְ הַבָּשָׁן אֲשֶׁר-יוֹשֵׁב בְּעֶשְׂתָּרֶת בְּאֲדָרְעִי:</p>	<p>after he had defeated Sihon king of the <u>Amorites</u> who lived in Heshbon, and Og king of <u>Bashan</u> who lived in Ashtaroth in Edrei.</p>	<p>Amorites: see Gen 10:16. <hr/> Bashan ← <i>the Bashan</i>.</p>
Deut 1:5	<p>בְּעֵבֶר הַיַּרְדֵּן בְּאֶרֶץ מוֹאָב הוֹאִיל מֹשֶׁה בָּאָרֶץ אֶת-הַתּוֹרָה הַזֹּאת לֵאמֹר:</p>	<p>Across the Jordan in the land of Moab, Moses started to expound this law, and he said,</p>	
Deut 1:6	<p>יְהוָה אֱלֹהֵינוּ דִּבֶּר אֵלֵינוּ בְּחֶרֶב לֵאמֹר רַב-לָכֶם שָׁבֶת בְּהָר הַזֶּה:</p>	<p>“The LORD our God spoke to us at Horeb and said, ‘You have dwelt <u>long enough</u> at this mountain.</p>	<p>Moses' speech ends at Deut 4:40. <hr/> long enough ← <i>enough / much</i> for you.</p>
Deut 1:7	<p>פָּנוּ וּסְעוּ לָכֶם וּבְאוּ הָרִ הָאֲמֹרִי וְאֶל-כָּל-שְׂכֵנֵי בְּעֵרְבֵהּ בְּהָר וּבְשִׁפְלָהּ וּבְגִבֹת וּבְחֹזֵף הַיָּם אֶרֶץ הַכְּנַעֲנִי וְהַלְבָּנוֹן עַד-הַנָּהָר הַגָּדֹל נְהַר-פְּרָת:</p>	<p>Wend <i>your way</i> and get yourselves moving and go to the mount of the <u>Amorites</u> and all its neighbouring <i>areas</i> in the arid tract, on the mountain, and in the lowland, and in the south and at the coast of the sea – the land of the Canaanite, and <u>Lebanon</u> – as far as the great river, the River Euphrates.</p>	<p>get yourselves moving ← <i>move</i> for yourselves. <hr/> Amorites: see Gen 10:16. <hr/> Lebanon ← <i>the Lebanon</i>; also frequently elsewhere.</p>
Deut 1:8	<p>רָאֵה נָתַתִּי לְפָנֶיכֶם אֶת-הָאָרֶץ בָּאוּ וְרָשׁוּ אֶת-הָאָרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתָּיִכֶם לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לָתֵת לָהֶם וּלְזֶרְעָם אַחֲרֵיהֶם:</p>	<p>Look, I have put the land in front of you. Come and take possession of the land <i>about</i> which the LORD swore to your fathers – to Abraham, to Isaac and to Jacob – that <i>he</i> would give <i>it</i> to them and to their seed after them.’</p>	

Deut 1:9	וְאָמַר אֲלֵכֶם בְּעֵת הַהוּא לֵאמֹר לֹא-אוּכַל לְבַדִּי שְׂאֵת אֶתְכֶם:	And I spoke to you at that time and said, 'I cannot bear you on my own.	
Deut 1:10	יְהוָה אֱלֹהֵיכֶם הִרְבָּה אֶתְכֶם וְהִנֵּכֶם הַיּוֹם כְּכּוֹכְבֵי הַשָּׁמַיִם לְרֹב:	The LORD your God has increased you, and <u>here you are</u> today like the stars of the sky in abundance.'	here you <i>are</i> ← <i>behold you</i> .
Deut 1:11	יְהוָה אֱלֹהֵי אֲבוֹתֵכֶם יִסֹּף עֲלֵיכֶם כָּכֶם אֶלֶף פְּעָמִים וַיְבָרֶךְ אֶתְכֶם כַּאֲשֶׁר דִּבֶּר לָכֶם:	(May the LORD, the God of your fathers, increase you <i>to be</i> a thousand times <u>what you are</u> , and may he bless you, as he has said to you.)	what you <i>are</i> ← <i>as you</i> .
Deut 1:12	אֵיכָה אֶשָּׂא לְבַדִּי טְרַחְכֶם וּמִשְׂאָכֶם וְרִיבֵכֶם:	'How <i>can</i> I bear your vexatiousness and your burdensomeness and your strife on my own?	
Deut 1:13	הָבּוּ לָכֶם אַנְשִׁים חֲכָמִים וְנִבְנִים וַיִּדְעִים לְשִׁבְטֵיכֶם וְאִשִּׁימָם בְּרָאשֵׁיכֶם:	Appoint for yourselves wise, intelligent and knowledgeable men according to your tribes, and I will set them up as your heads.'	
Deut 1:14	וַתַּעֲנֵנִי אֲתִי וַתֹּאמְרוּ טוֹב הַדְּבָר אֲשֶׁר-דִּבַּרְתָּ לַעֲשׂוֹת:	And you answered me and said, 'The matter which you have spoken <i>is</i> right to do.'	
Deut 1:15	וְאָקַח אֶת-רָאשֵׁי שִׁבְטֵיכֶם אַנְשִׁים חֲכָמִים וַיִּדְעִים וְאֶתֶּן אִתָּם רָאשִׁים עֲלֵיכֶם שְׁלֹשִׁי אַלְפִים וְשָׁרֵי מֵאוֹת וְשָׁרֵי חֲמִשִּׁים וְשָׁרֵי עֶשְׂרֵת וְשֹׁטְרִים לְשִׁבְטֵיכֶם:	So I took the heads of your tribes, wise and knowledgeable men, and I appointed them <i>as</i> heads over you, commanders of a thousand and commanders of a hundred and commanders of fifty and commanders of ten, and officers, according to your tribes.	
Deut 1:16	וְאֶצְוֶה אֶת-שֹׁפְטֵיכֶם בְּעֵת הַהוּא לֵאמֹר שִׁמְעוּ בֵּין-אֲחֵיכֶם וּשְׁפֹטֶתֶם צְדָק בֵּין-אִישׁ וּבֵין-אָחִיו וּבֵין גֵּרוֹ:	And I instructed your judges at that time, and I said, 'Hear <i>the</i> <i>case</i> between your brothers and <u>judge justly</u> between a man and his brother and <u>the foreigner</u> <u>with him</u> .	hear: infinitive absolute in the role of an imperative. <hr/> judge justly ← <i>judge justice</i> . <hr/> the foreigner with him ← <i>his</i> <i>foreigner</i> .
Deut 1:17	לֹא-תִכְרֹו פָנִים בַּמִּשְׁפָּט כְּקֹטָן כַּגָּדֹל תִּשְׁמָעוּן לֹא תִגְוְרוּ מִפְּנֵי-אִישׁ כִּי הַמִּשְׁפָּט לֵאלֹהִים הוּא וְהַדָּבָר אֲשֶׁר יִקְשֶׁה מִכֶּם תִּקְרְבוּן אֵלַי וּשְׁמַעְתִּיו:	You shall not <u>show partiality</u> in judgment: you shall hear the small <i>in the same way</i> as the great; you shall not be afraid of <i>any</i> man, for judgment <i>is of</i> <i>concern</i> to God, and if a case is too hard for you, bring <i>it</i> to me, and I will hear it.'	show partiality ← <i>recognize</i> <i>faces</i> .

Deut 1:18	וְאֶצְוָה אֶתְכֶם בְּעַת הַהוּא אֵת כָּל־הַדְּבָרִים אֲשֶׁר תַּעֲשׂוּן:	Then I commanded you at that time <i>as to</i> all the things that you should do.	
Deut 1:19	וַנָּסַע מִחֹרֵב וַנֵּלֶךְ אֵת כָּל־הַמִּדְבָּר הַגָּדוֹל וְהַנּוֹרָא הַהוּא אֲשֶׁר רָאִיתֶם דְּרֹךְ הַר הָאֱמֹרִי כַּאֲשֶׁר צִוָּה יְהוָה אֱלֹהֵינוּ אֲתָנוּ וַנָּבֵא עַד קַדְשׁ בְּרַנֶּע:	Then we moved from Horeb, and we went <i>through</i> all that great and fearful desert which you have seen – the way of the mount of the <u>Amorites</u> – as the LORD our God commanded us, and we came to Kadesh-Barnea.	Amorites: see Gen 10:16.
Deut 1:20	וְאָמַר אֲלֵכֶם בְּאַתֶּם עַד־הָר הָאֱמֹרִי אֲשֶׁר־יְהוָה אֱלֹהֵינוּ נָתַן לָנוּ:	And I said to you, ‘You have come to the mount of the <u>Amorites</u> which the LORD our God is giving us.	Amorites: see Gen 10:16.
Deut 1:21	רְאֵה נָתַן יְהוָה אֱלֹהֶיךָ לְפָנֶיךָ אֶת־הָאָרֶץ עֲלֶיהָ רֵשׁ כַּאֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵי אֲבֹתֶיךָ לֵאמֹר אֲלֹתֶיךָ וְאַל־תַּחַת:	See, the LORD your God has put the land in front of <u>you</u> . Go up and take possession <i>of it</i> as the LORD God of your fathers has said to <u>you</u> . Do not fear and do not be afraid.’	you (2x): singular. The verbal forms are also singular.
Deut 1:22	וַתִּקְרְבוּן אֵלַי כְּלֵכֶם וַתֹּאמְרוּ נִשְׁלַח אַנְשִׁים לְפָנֵינוּ וַיַּחְפְּרוּ־לָנוּ אֶת־הָאָרֶץ וַיָּשִׁבוּ אֵתְנוּ דְבַר אֶת־הַדֶּרֶךְ אֲשֶׁר נִעְלַח־בָּהּ וְאֵת הָעָרִים אֲשֶׁר נָבֵא אֵלֵינוּ:	And <u>you</u> all approached me and said, ‘We will send men on ahead of us, and they will investigate the land for us and report back to us <i>on</i> the way by which we should go up, and <i>on</i> the cities to which we should go.’	you: plural.
Deut 1:23	וַיִּיטֵב בְּעֵינַי הַדָּבָר וְאָקַח מִכֶּם שְׁנַיִם עָשָׂר אַנְשִׁים אִישׁ אֶחָד לְשִׁבְט:	And I <u>approved</u> of the matter, and I took twelve of your men, one man per tribe.	I approved of ← <i>it was good in my eyes</i> .
Deut 1:24	וַיִּפְּנוּ וַיַּעֲלוּ הַהָרָה וַיָּבֹאוּ עַד־נַחַל אֶשְׁכּוֹל וַיִּרְגְּלוּ אֹתָהּ:	And they wended <i>their way</i> , and they went up to the mountain, and they came to the Brook of Eshcol, and they spied it out.	
Deut 1:25	וַיִּקְחוּ בְיָדָם מִפְּרֵי הָאָרֶץ וַיֹּרְדוּ אֵלֵינוּ וַיָּשִׁבוּ אֵתְנוּ דְּבַר וַיֹּאמְרוּ טוֹבָה הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֵינוּ נָתַן לָנוּ:	And they took <i>some</i> of the fruit of the land in their hand, and they brought <i>it</i> down to us, and they reported back to us, and they said, ‘The land which the LORD our God is giving us <i>is</i> good.’	
Deut 1:26	וְלֹא אָבִיתֶם לַעֲלֹת וַתִּמְרוּ אֶת־פִּי יְהוָה אֱלֹהֵיכֶם:	But you were not willing to go up, and you resisted the <u>instruction</u> of the LORD your God.	instruction ← <i>mouth</i> .

Deut 1:27	וּתְרַגְנֶנּוּ בְּאַהֲלֵיכֶם וּתְאַמְרוּ בְּשִׁנְאֵת יְהוָה אֲתָנוּ הוֹצִיאָנוּ מֵאֶרֶץ מִצְרַיִם לְתֵת אֶתְנוּ בְּיַד הָאֲמֹרִי לְהַשְׁמִידֵנוּ:	And you rebelled in your tents, and you said, ‘In his hatred of us the LORD has brought us out of the land of Egypt to deliver us into the hand of the <u>Amorite</u> to destroy us.	Amorite: see Gen 10:16.
Deut 1:28	אָנָּה אֲנַחְנוּ עֲלִים אַחֲנֵנוּ הִמָּסוּ אֶת־לִבָּבֵנוּ לֵאמֹר עִם גְּדוֹל וָרֶם מִמֶּנּוּ עָרִים גְּדֹלֹת וּבְצוּרֹת בְּשָׁמַיִם וְגַם־בָּנֵי עֲנָקִים רָאִינוּ שָׁם:	To where <i>can</i> we go up? Our brothers have <u>made us faint-</u> <u>hearted</u> , and they said, «The people <i>are</i> greater and more powerful than we <i>are</i> , the cities <i>are</i> large and fortified to the sky, and we have also seen the sons of the <u>Anakites</u> there.» ’	made us faint-hearted ← <i>melted our hearts</i> (so not in the English idiomatic sense of making one feel tender-hearted). Anakites: AV= <i>Anakims</i> .
Deut 1:29	וְאָמַר אֲלֵכֶם לֹא־תִרְצֹן וְלֹא־תִירָאוּן מֵהֶם:	But I said to you, ‘Do not be terrified and do not fear them.	
Deut 1:30	יְהוָה אֱלֹהֵיכֶם הֵלֵךְ לִפְנֵיכֶם הוּא יִלָּחֵם לְכֶם כְּכֹל אֲשֶׁר עָשָׂה אֶתְכֶם בְּמִצְרַיִם לְעֵינֵיכֶם:	The LORD your God, who goes before you – he will fight for you, <i>just</i> as everything that he did with you in Egypt before your eyes,	
Deut 1:31	וּבַמִּדְבָּר אֲשֶׁר רָאִיתָ אֲשֶׁר נִשְׁאַף יְהוָה אֱלֹהֶיךָ כְּאֲשֶׁר יִשָּׂא־אִישׁ אֶת־בְּנוֹ בְּכָל־הַדֶּרֶךְ אֲשֶׁר הִלַּכְתֶּם עַד־בָּאֵכֶם עַד־הַמָּקוֹם הַזֶּה:	and in the desert, where you have seen that the LORD your God put up with you as a man puts up with his <i>own</i> son, in all the way you went, as far as you arriving at this place.’	
Deut 1:32	וּבְדַבַּר הַזֶּה אֵינְכֶם מֵאֲמִינִם בִּיהוָה אֱלֹהֵיכֶם:	Yet in this matter you do not <u>believe</u> the LORD your God,	believe ← <i>believe in</i> . They believed the LORD existed, but not his promise or his ability to deliver.
Deut 1:33	הֵלֵךְ לִפְנֵיכֶם בְּדֶרֶךְ לְתוֹר לְכֶם מָקוֹם לְחַנְתְּכֶם בַּאֵשׁ לַיְלָה לְרֹאשֵׁיכֶם בְּדֶרֶךְ אֲשֶׁר תֵּלְכוּ־בָּהּ וּבַעֲנַן יוֹמָם:	who goes before you on the way, to search out a place for you, for you to encamp, in fire <i>at</i> night to show you the way you <i>must</i> go, and in the cloud by day.	
Deut 1:34	וַיִּשְׁמַע יְהוָה אֶת־קוֹל דְּבָרֵיכֶם וַיִּקְצֹף וַיִּשְׁבַּע לֵאמֹר:	Now when the LORD heard the sound of your words, he became angry, and he swore and said,	
Deut 1:35	אִם־יִרְאֶה אִישׁ בְּאֲנָשִׁים הָאֵלֶּה הַדּוֹר הַרְעָה הַזֶּה אֵת הָאָרֶץ הַטּוֹבָה אֲשֶׁר נִשְׁבַּעְתִּי לְתֵת לְאֲבֹתֵיכֶם:	‘ <u>Assuredly</u> not a man among these men – this evil generation – <u>will see</u> the good land which I swore to give your fathers,	assuredly not a man ... will see ← <i>if a man will see</i> , standing for <i>if a man ... may God do this to me</i> . Strong denial using an abbreviation of the oath formula of 2 Sam 3:35.

Deut 1:36	<p>זולתי כלב בן-יפנה הוא יראנה ולוא אתן את-הארץ אשר דרד-בה ולבנו יען אשר מלא אחרי יהוה:</p>	<p>except Caleb the son of Jephunneh. He will see it, and I will give him the land which he has trodden on, and his sons, because he has been fully committed to the LORD.’</p>	<p>he has been fully committed ← <i>he has fulfilled after.</i></p>
Deut 1:37	<p>גם-בלי התאנף יהוה בגללכם לאמר גם-אתה לא-תבא שם:</p>	<p>The LORD also became angry with me, because of you, and he said, ‘Neither will you go there.</p>	
Deut 1:38	<p>יהושע בן נון העמד לפניך הוא יבא שמה אתו חזק בי-הוא ינחלנה את-ישראל:</p>	<p>Joshua the son of Nun, who is standing before you – he will go there. Strengthen him, because he will enable Israel to inherit it.</p>	
Deut 1:39	<p>וטפכם אשר אמרתם לבן יהיה ובניכם אשר לא-ידעו היום טוב ורע המה יבאו שמה ולהם אתננה והם יירשוה:</p>	<p>But your little ones, whom you said would be spoil, and your sons who do not currently know good and evil – they will go in there, and I will give it to them, and they will take possession of it.</p>	<p>would be spoil: see Num 14:13. currently ← <i>today</i> ← <i>the day</i>.</p>
Deut 1:40	<p>ואתם פנו לכם וסעו המדברה דרך ים-סוף:</p>	<p>But <i>as for</i> you, wend your way and move to the desert <i>by</i> the way of the Red Sea.’</p>	
Deut 1:41	<p>ותענו ותאמרו אלי חטאנו ליהוה אנחנו נעלה ונלחמנו ככל אשר-צונו יהוה אלהינו ותחגרו איש את-כלי מלחמתו ותהינו לעלת ההרה:</p>	<p>Then you answered and said to me, ‘We have sinned against the LORD; we will go up and fight according to everything that the LORD our God commands us.’ And each of you girded on his weapons of war, and you presumed to go up the mountain.</p>	
Deut 1:42	<p>ולאמר יהוה אלי אמר להם לא תעלו ולא-תלחמו כי אינני בקרבכם ולא תנגפו לפני איביכם:</p>	<p>And the LORD said to me, ‘Say to them, «You shall not go up, and you shall not fight, for I <i>am</i> not in your midst, <u>so that</u> you do not get struck down by your enemies.»’</p>	<p>so that: purposive use of the <i>vav</i>.</p>
Deut 1:43	<p>ואדבר אליכם ולא שמעתם ותמרו את-פי יהוה ותזדו ותעלו ההרה:</p>	<p>So I spoke to you, but you would not listen, and you rebelled against the <u>instruction</u> of the LORD, and you acted insolently and went up the mountain.</p>	<p>instruction ← <i>mouth</i>.</p>
Deut 1:44	<p>ויצא האמרי הישב בהר ההוא לקראתכם וירדפו אתכם כאשר תעשינה הדברים ויכתו אתכם בשעיר עד-חרמה:</p>	<p>And the <u>Amorite</u> who lives on that mountain came out against you and pursued you as bees do, and they routed you in Seir <i>and</i> as far as Hormah.</p>	<p>Amorite: see Gen 10:16.</p>

Deut 1:45	וַתָּשׁוּבוּ וַתִּבְכּוּ לִפְנֵי יְהוָה וְלֹא־שָׁמַע יְהוָה בְּקוֹלְכֶם וְלֹא הִאֲזִין אֲלֵיכֶם:	Then you came back and wept before the LORD, but the LORD did not heed you and did not hearken to you.	heed you ← <i>listen to your voice</i> .
Deut 1:46	וַתִּשְׁבוּ בְּקַדְשׁ יָמִים רַבִּים כַּיָּמִים אֲשֶׁר יִשְׁבַּתֶּם:	And you dwelt in Kadesh for many days; such were the days you dwelt there.	
Deut 2:1	וַנִּפְּן וַנֵּסַע הַמִּדְבָּרָה דֶּרֶךְ יַם־סוּף כַּאֲשֶׁר דִּבֶּר יְהוָה אֵלַי וַנָּסֶב אֶת־הַר־שֵׁעִיר יָמִים רַבִּים: ס	Then we turned and moved to the desert by the way of the Red Sea, as the LORD had said to me, and we went round Mount Seir for many days.	Red Sea ← <i>Sedge Sea</i> .
Deut 2:2	וַיֹּאמֶר יְהוָה אֵלַי לֵאמֹר:	And the LORD spoke to me and said,	
Deut 2:3	רַב־לָכֶם סָב אֶת־הָהָר הַזֶּה פָּנוּ לָכֶם צָפֹנָה:	‘You have gone round this mountain long enough. Take a turn northwards.	you ... long enough ← <i>much / enough for you</i> . take a turn ← <i>turn for yourselves</i> .
Deut 2:4	וְאֶת־הָעָם צֹו לֵאמֹר אַתֶּם עֲבָרִים בְּגְבוּל אַחֵיכֶם בְּנֵי־עִשָׂו הַיֹּשְׁבִים בְּשֵׁעִיר וַיִּירָאוּ מִכֶּם וַנִּשְׁמַרְתֶּם מְאֹד:	And command the people and say, «You will be crossing the territory of your brothers – the sons of Esau who live in Seir – and they will be afraid of you, so you will be very much on your guard.	territory ← <i>border</i> , but also what is inside it, <i>the territory</i> .
Deut 2:5	אַל־תִּתְּגֶרּוּ בָּם כִּי לֹא־אֶתֶּן לָכֶם מֵאַרְצָם עַד מִדְּרָךְ כַּף־רֶגֶל כִּי־יִרְשָׁה לְעִשָׂו נַתַּתִּי אֶת־הָר שֵׁעִיר:	Do not engage them, for I will not give you any of their land, not even the print of a footstep, for I have given Mount Seir as a possession to Esau.	
Deut 2:6	אֶכֶל תִּשְׁבְּרוּ מֵאֲתָם בַּכֶּסֶף וְאַכְלֹתֶם וְגַם־מַיִם תִּכְרוּ מֵאֲתָם בַּכֶּסֶף וּשְׁתִּיתֶם:	You may buy food for money from them and eat it, and you may also procure water for money from them and drink it.	
Deut 2:7	כִּי יְהוָה אֱלֹהֶיךָ בֵּרַכְךָ בְּכֹל מַעֲשֵׂה יָדְךָ יָדַע לְכַתֹּךָ אֶת־הַמִּדְבָּר הַגָּדֹל הַזֶּה זֶה אַרְבָּעִים שָׁנָה יְהוָה אֱלֹהֶיךָ עִמָּךְ לֹא חָסְרָת דָּבָר:	For the LORD your God has blessed you in every work of your hands. He knows your walk in this great desert. For forty years now the LORD your God has been with you; you have lacked nothing.»	hands ← <i>hand</i> .
Deut 2:8	וַנַּעֲבֹר מֵאֵת אַחֵינוּ בְּנֵי־עִשָׂו הַיֹּשְׁבִים בְּשֵׁעִיר מִדְּרָךְ הָעֲרָבָה מֵאֵילַת וּמֵעֲצִין גְּבֵר ס וַנִּפְּן וַנַּעֲבֹר דֶּרֶךְ מִדְּבָר מוֹאָב:	And we crossed through the territory of our brothers – the sons of Esau – who live in Seir, by the way of the arid tract from Elath and Ezion-Geber, and we turned and crossed by the way of the Desert of Moab.	Ezion-Geber: see Num 33:35.

Deut 2:9	וַיֹּאמֶר יְהוָה אֵלַי אַל־תִּצְרֹךְ אֶת־מוֹאָב וְאֶל־תִּתְגַּר בָּם מִלְחָמָה כִּי לֹא־אֶתֶּן לְךָ מֵאֶרְצוֹ יְרֵשָׁה כִּי לְבָנֵי־לוֹט נָתַתִּי אֶת־עַר יְרֵשָׁה:	Then the LORD said to me, ‘Do not cause distress to Moab and do not engage them <i>in</i> war, for I will not give you <i>any</i> of his land as a possession, for I have given Ar to the sons of Lot as a possession.	do not: we, and all 27 translations on biblehub.com, read אַל not [WLC]’s אָל, which is classified as “unexpected”.
Deut 2:10	הָאֵמִים לְפָנִים יֹשְׁבוּ בָּהּ עַם גָּדוֹל וְרַב וְרַם כְּעַנְקִיקִים:	The <u>Emites</u> inhabited it in times past. <i>They were</i> as great and numerous and powerful as the <u>Anakites</u> .	Emites: AV= <i>Emims</i> . powerful: or <i>tall</i> . Anakites: AV= <i>Anakims</i> .
Deut 2:11	רֵפָאִים יַחְשְׁבוּ אֲפֵיהֶם כְּעַנְקִיקִים וְהַמֹּאבִּים יִקְרְאוּ לָהֶם אֵמִים:	They too are considered <u>Rephaim</u> , like the <u>Anakites</u> , and the Moabites call them <u>Emites</u> .	Rephaim: see [CB] App. 25. AV differs (<i>giants</i>). Anakites: AV= <i>Anakims</i> . Emites: AV= <i>Emims</i> .
Deut 2:12	וּבְשֵׁעִיר יֹשְׁבוּ הַחֲרִים לְפָנִים וּבְנֵי עֵשָׂו יִירְשׁוּם וַיִּשְׁמִדוּם מִפְּנֵיהֶם וַיֵּשְׁבוּ תַּחְתָּם כְּאִשֵּׁר עָשָׂה יִשְׂרָאֵל לְאֶרֶץ יִרְשָׁתוֹ אֲשֶׁר־נָתַן יְהוָה לָהֶם:	And the <u>Horites</u> dwelt in Seir in times past, but the sons of Esau dispossessed them and destroyed them <i>in their advance</i> , and they dwelt there instead of them, <i>just</i> as Israel did to the land of its possession which the LORD gave them.	Horites: AV= <i>Horims</i> . But in Gen 14:6 and elsewhere in Genesis, AV= <i>Horites</i> . in their advance ← <i>from before</i> them.
Deut 2:13	עָתָה קוּמוּ וְעַבְרוּ לְכֶם אֶת־נַחַל זֶרֶד וְנַעֲבֹר אֶת־נַחַל זֶרֶד:	Now get up and get crossing the Zered Brook.’ And we <i>duly</i> crossed the Zered Brook.	get crossing ← <i>cross for yourselves</i> . Idiomatic.
Deut 2:14	וְהַיָּמִים אֲשֶׁר־הִלְכְּנוּ מִקַּדֶּשׁ בְּרַנֶּעַ עַד אֲשֶׁר־עָבַרְנוּ אֶת־נַחַל זֶרֶד שְׁלֹשִׁים וּשְׁמֹנֶה שָׁנָה עַד־תָּם כָּל־הַדּוֹר אֲנָשֵׁי הַמִּלְחָמָה מִקְרֵב הַמַּחֲנֶה כְּאִשֵּׁר נִשְׁבַּע יְהוָה לָהֶם:	And the <u>time</u> <i>in</i> which we went from Kadesh-Barnea until we had crossed the Zered Brook was thirty-eight years – until the whole generation <i>of</i> the men of war had come to an end <i>and was not in</i> the camp, as the LORD had sworn to them.	time ← <i>days</i> . <i>and was not in</i> ← <i>from the midst of</i> .
Deut 2:15	וְגַם יַד־יְהוָה הָיְתָה בָּם לְהַמֵּם מִקְרֵב הַמַּחֲנֶה עַד תָּמָם:	Moreover the hand of the LORD was against them, to drive them out of the midst of the camp until they had come to an end.	moreover ← <i>and also</i> .
Deut 2:16	וַיְהִי כְּאֲשֶׁר־תָּמוּ כָּל־אֲנָשֵׁי הַמִּלְחָמָה לְמוֹת מִקְרֵב הָעָם: ס	And it came to pass when all the men of war had come to an end, <i>by dying</i> <i>in</i> the midst of the people,	by dying: gerundial use of the infinitive. in ← <i>from</i> .
Deut 2:17	וַיְדַבֵּר יְהוָה אֵלַי לֵאמֹר:	that the LORD spoke to me and said,	
Deut 2:18	אֲתָה עֹבֵר הַיּוֹם אֶת־גְּבוּל מוֹאָב אֶת־עַר:	‘You are crossing the <u>territory</u> of Moab today, <i>that is</i> , Ar,	territory: see Deut 2:4.

Deut 2:19	<p>וְקִרְבַּתְּ מוֹל בְּנֵי עַמּוֹן אֶל-תִּצְרָם וְאַל-תִּתְגַּר בָּם כִּי לֹא-אֶתֶן מֵאֶרֶץ בְּנֵי-עַמּוֹן לְךָ יְרֵשָׁה כִּי לְבְנֵי-לוֹט נָתַתִּיהָ יְרֵשָׁה:</p>	<p>and you will go near, <i>but</i> opposite, the sons of Ammon. Do not cause them distress and do not engage them, for I will not give you <i>any</i> of the land of the sons of Ammon as a possession, because I have given <i>it</i> to the sons of Lot as a possession.'</p>	
Deut 2:20	<p>אֶרֶץ-רֶפְאִים תַּחֲשַׁב אֶף-הִוא רֶפְאִים יִשְׁבוּ-בָהּ לְפָנַי וְהַעֲמֹנִים יִקְרְאוּ לָהֶם זַמְזֻמִּים:</p>	<p>This is also considered the land of the <u>Rephaim</u>. The <u>Rephaim</u> lived there in times past, and the Ammonites call them <u>Zamzummites</u></p>	<p>Rephaim (2x): see [CB] App. 25. AV differs (<i>giants</i>).</p> <hr/> <p>Zamzummites: AV= <i>Zamzummits</i>.</p>
Deut 2:21	<p>עַם גָּדוֹל וְרַב וְרַם כְּעַנְקִים וַיִּשְׁמַדֵם יְהוָה מִפְּנֵיהֶם וַיִּירָשׁוּם וַיִּשְׁבוּ תַּחְתָּם:</p>	<p>– a people as great and numerous and <u>powerful</u> as the <u>Anakites</u> – but the LORD destroyed them at <u>their advance</u>, and they dispossessed them, and they dwelt <i>there</i> instead of them,</p>	<p>powerful: or <i>tall</i>.</p> <hr/> <p>Anakites: AV= <i>Anakims</i>.</p> <hr/> <p>at their advance ← <i>from before them</i>.</p>
Deut 2:22	<p>כַּאֲשֶׁר עָשָׂה לְבְנֵי עֵשָׂו הַיֹּשְׁבִים בְּשֵׁעִיר אֲשֶׁר הִשְׁמִיד אֶת-הַחֲרִי מִפְּנֵיהֶם וַיִּירָשׁוּם וַיִּשְׁבוּ תַּחְתָּם עַד הַיּוֹם הַזֶּה:</p>	<p><i>just</i> as he did for the sons of Esau who dwelt in Seir, when he destroyed the <u>Horites</u> at their <u>advance</u> and dispossessed them, and they have been living <i>there</i> instead of them up to this day.</p>	<p>Horites: AV= <i>Horims</i>. But in Gen 14:6 and elsewhere in Genesis, AV= <i>Horites</i>.</p> <hr/> <p>at their advance ← <i>from before them</i>.</p>
Deut 2:23	<p>וְהַעֲוִים הַיֹּשְׁבִים בְּחֶזְרִים עַד-עֵזָה כַּפְתּוֹרִים הַיִּצְאִים מִכַּפְתּוֹר הִשְׁמִידֵם וַיִּשְׁבוּ תַּחְתָּם:</p>	<p>And <i>as for</i> the <u>Avites</u> who dwelt in Hazerim <i>and</i> as far as <u>Gaza</u>, the <u>Caphtorites</u> who came from Caphtor destroyed them and dwelt <i>there</i> instead of them.</p>	<p>Avites: AV= <i>Avims</i>. But in Josh 13:3, AV= <i>Avites</i>.</p> <hr/> <p>Gaza ← <i>Azzah</i>. AV= <i>Azzah</i> here, but <i>Gaza</i> elsewhere, except 1 Ki 4:24, Jer 25:20.</p> <hr/> <p>Caphtorites: AV= <i>Caphtorims</i>.</p>
Deut 2:24	<p>קוּמוּ סָעוּ וְעָבְרוּ אֶת-נְחַל אֲרֹנוֹן רְאֵה נָתַתִּי בְיָדְךָ אֶת-סִיחֹן מֶלֶךְ-חֶשְׁבּוֹן הָאֲמֹרִי וְאֶת-אֲרִצּוֹ הַחַל רָשׁ וְהִתְגַּר בּוֹ מִלְחָמָה:</p>	<p>'Get up and move on and cross the Arnon Brook. Look, I have put Sihon king of Heshbon, the <u>Amorite</u>, in your <u>power</u>, so begin to possess his land and engage him in battle.</p>	<p>Amorite: see Gen 10:16.</p> <hr/> <p>power ← <i>hand</i>.</p>
Deut 2:25	<p>הַיּוֹם הַזֶּה אֶחַל תֵּת פַּחַדְךָ וַיִּרְאֲתוּךָ עַל-פְּנֵי הָעַמִּים תַּחַת כָּל-הַשָּׁמַיִם אֲשֶׁר יִשְׁמְעוּן שִׁמְעֶךָ וְרָגְזוּ וַחֲלוּ מִפְּנֵיךָ:</p>	<p>This day I will begin to put <u>dread of you</u> and <u>fear of you</u> among the nations under the whole of heaven when they hear your reputation and are awestruck, and they reel in front of you.'</p>	<p>dread of you ... fear of you ← <i>your dread ... your fear</i>, objective genitives.</p>
Deut 2:26	<p>וְאִשְׁלַח מְלָאכִים מִמִּדְבַּר קִדְמוֹת אֶל-סִיחֹן מֶלֶךְ חֶשְׁבּוֹן דְּבַרִי שְׁלוֹם לֵאמֹר:</p>	<p>And I sent messengers from the Desert of Kedemoth to Sihon king of Heshbon <i>with</i> peaceful words, saying,</p>	

Deut 2:27	אֶעְבְּרָה בְּאַרְצֶךָ בְּדֶרֶךְ בְּדֶרֶךְ אֵלֶיךָ לֹא אֶסּוּר יְמִין וְשְׂמֹאל: אֵלֶיךָ לֹא אֶסּוּר יְמִין וְשְׂמֹאל:	'Let me cross your land. I will <u>only</u> go by the <u>main</u> roads; I will not deviate <u>to</u> the right or <u>to</u> the left.	<i>only</i> go by the <i>main</i> roads ← <i>by the road, by the road.</i>
Deut 2:28	אֶכַּל בֶּכֶסֶף תִּשְׁבְּרֵנִי וְאֶכְלֵתִי וּמַיִם בֶּכֶסֶף תִּתְּנֵנִי לִי וְשִׁתִּיתִי רַק אֶעְבְּרָה בְּרַגְלִי: רַק אֶעְבְּרָה בְּרַגְלִי:	Sell me food for money so that I <u>can</u> eat, and <u>give</u> me water for money so that I <u>can</u> drink, but let me cross <u>on</u> foot,	sell ... give ← <i>you will sell ... you will give.</i> Future / imperfective for imperative, common in informal Modern Hebrew. on foot ← <i>by my foot.</i>
Deut 2:29	כַּאֲשֶׁר עָשׂוּ-לִי בְנֵי עֵשׂוּ הַיִּשְׁבִּים בְּשֵׁעִיר וְהַמּוֹאָבִים הַיִּשְׁבִּים בְּעַר עַד אֲשֶׁר-אֶעְבֹּר אֶת-הַיַּרְדֵּן אֶל-הָאָרֶץ אֲשֶׁר-יְהוָה אֱלֹהֵינוּ נָתַן לָנוּ: כַּאֲשֶׁר עָשׂוּ-לִי בְנֵי עֵשׂוּ הַיִּשְׁבִּים בְּשֵׁעִיר וְהַמּוֹאָבִים הַיִּשְׁבִּים בְּעַר עַד אֲשֶׁר-אֶעְבֹּר אֶת-הַיַּרְדֵּן אֶל-הָאָרֶץ אֲשֶׁר-יְהוָה אֱלֹהֵינוּ נָתַן לָנוּ:	as the sons of Esau did for me, who live in Seir, and the Moabites who live in Ar, until I have crossed the Jordan into the land which the LORD our God is giving us.'	
Deut 2:30	וְלֹא אָבָה סִיחֹן מֶלֶךְ חֶשְׁבּוֹן הָעֵבְרָנוּ בּוֹ כִּי-הִקְשָׁה יְהוָה אֱלֹהֶיךָ אֶת-רוּחוֹ וְאָמַן אֶת-לִבּוֹ לִמְעַן תִּתְּנוּ בְּיָדְךָ כִּי־יִם הַזֶּה: ס וְלֹא אָבָה סִיחֹן מֶלֶךְ חֶשְׁבּוֹן הָעֵבְרָנוּ בּוֹ כִּי-הִקְשָׁה יְהוָה אֱלֹהֶיךָ אֶת-רוּחוֹ וְאָמַן אֶת-לִבּוֹ לִמְעַן תִּתְּנוּ בְּיָדְךָ כִּי־יִם הַזֶּה: ס	But Sihon king of Heshbon was not willing to let us pass <u>through</u> his <u>land</u> , for the LORD your God had hardened his spirit, and he had made his heart obstinate, so that he <u>could</u> put him in your power, as <i>it is to</i> this day.	through his <i>land</i> ← <i>through him.</i>
Deut 2:31	וַיֹּאמֶר יְהוָה אֵלַי רְאֵה הַחֲלֵתִי תֵּת לְפָנֶיךָ אֶת-סִיחֹן וְאֶת-אֶרְצוֹ הַחֵל רֹשׁ לְרִשְׁתָּ אֶת-אֶרְצוֹ: וַיֹּאמֶר יְהוָה אֵלַי רְאֵה הַחֲלֵתִי תֵּת לְפָנֶיךָ אֶת-סִיחֹן וְאֶת-אֶרְצוֹ הַחֵל רֹשׁ לְרִשְׁתָּ אֶת-אֶרְצוֹ:	And the LORD said to me, 'Look, I have <u>started</u> to put Sihon and his land in front of you. Make a start <u>and</u> possess <u>it</u> – to possess his land.'	I have started: with Aramaic pointing (הָ for הַ), as in Esth 6:13.
Deut 2:32	וַיֵּצֵא סִיחֹן לִקְרַאתָנוּ הוּא וְכָל-עַמּוֹ לְמִלְחָמָה יַהֲצֵה: וַיֵּצֵא סִיחֹן לִקְרַאתָנוּ הוּא וְכָל-עַמּוֹ לְמִלְחָמָה יַהֲצֵה:	Then Sihon came out to confront us – he and all his people – to battle <u>at</u> <u>Jahaz</u> .	at Jahaz ← <i>to Jahaz.</i>
Deut 2:33	וַיִּתְּנֵהוּ יְהוָה אֱלֹהֵינוּ לְפָנֵינוּ וַנִּדְּ אֹתוֹ וְאֶת-בָּנָיו *בָּנָיו וְאֶת-כָּל-עַמּוֹ: וַיִּתְּנֵהוּ יְהוָה אֱלֹהֵינוּ לְפָנֵינוּ וַנִּדְּ אֹתוֹ וְאֶת-בָּנָיו *בָּנָיו וְאֶת-כָּל-עַמּוֹ:	And the LORD our God put him in front of us, and we defeated him and {K: his son} [Q: his sons] and all his people.	
Deut 2:34	וַנִּלְכֹּד אֶת-כָּל-עָרָיו בַּעַת הַהוּא וַנַּחֲרֵם אֶת-כָּל-עִיר מֵתָם וְהַנָּשִׁים וְהַיְּתָם לֹא הִשְׁאֲרָנוּ שְׂרִיד: וַנִּלְכֹּד אֶת-כָּל-עָרָיו בַּעַת הַהוּא וַנַּחֲרֵם אֶת-כָּל-עִיר מֵתָם וְהַנָּשִׁים וְהַיְּתָם לֹא הִשְׁאֲרָנוּ שְׂרִיד:	And we captured all his cities at that time, and we <u>utterly</u> destroyed the men and the women and the children <u>in</u> every city. We did not leave a <u>single</u> survivor,	we utterly destroyed the men and the women and the children <i>in</i> every city ← <i>we utterly destroyed every city of men, and the women and the children.</i>
Deut 2:35	רַק הַבְּהֵמָה בָּזַזְנוּ לָנוּ וְשִׁלְל הָעָרִים אֲשֶׁר לָכַדְנוּ: רַק הַבְּהֵמָה בָּזַזְנוּ לָנוּ וְשִׁלְל הָעָרִים אֲשֶׁר לָכַדְנוּ:	except that we took cattle as spoil for ourselves, and the booty of the cities which we had captured,	

Deut 2:36	מֵעֲרֹעֵר אֲשֶׁר עַל־שְׂפַת־נַחַל אֲרָזָן וְהָעִיר אֲשֶׁר בְּנַחַל וְעַד־הַגִּלְעָד לֹא הָיְתָה קִרְיָה אֲשֶׁר שָׂגְבָה מִמֶּנּוּ אֶת־הַכָּל נָתַן יְהוָה אֱלֹהֵינוּ לְפָנֵינוּ:	from Aroer which <i>is</i> on the bank of the Arnon Brook, and the city which <i>is</i> at the brook, and as far as Gilead. There was no town that was too strong for us – the LORD our God placed everything in front of us,	Gilead: see Gen 31:21. Often, as here, <i>the Gilead</i> .
Deut 2:37	רַק אֶל־אֲרָזָן בְּנֵי־עַמּוֹן לֹא קָרַבְתָּ כָּל־יַד נַחַל יַבְבֹּק וְעָרֵי הַהָר וְכָל אֲשֶׁר־צִוָּה יְהוָה אֱלֹהֵינוּ:	except that you did not approach the sons of Ammon, <i>nor</i> any place on the Jabbok Brook, nor the cities of the mountain <i>range</i> , nor anything that the LORD our God <u>forbade</u> us.	any ← <i>every</i> . place ← <i>hand</i> . anything ← <i>everything</i> . forbade ← <i>commanded</i> , but also <i>commanded not to</i> . Compare Lev 4:2, Lev 4:13.
Deut 3:1	וַנִּפְּן וַנֵּעַל דֶּרֶךְ הַבָּשָׁן וַיֵּצֵא עוֹג מֶלֶךְ־הַבָּשָׁן לִקְרַאתֵנוּ הוּא וְכָל־עַמּוֹ לְמַלְחָמָה אֲדָרְעִי:	Then we turned and went up <i>by</i> the way of Bashan, and Og king of Bashan came out to confront us – he and all his people – to battle <i>at</i> Edrei.	Bashan (2x) ← <i>the Bashan</i> . Also elsewhere.
Deut 3:2	וַיֹּאמֶר יְהוָה אֵלַי אֶל־תִּירָא אֹתוֹ כִּי בְיָדִי נָתַתִּי אֹתוֹ וְאֶת־כָּל־עַמּוֹ וְאֶת־אֲרָצוֹ וְעָשִׂיתָ לוֹ כַּאֲשֶׁר עָשִׂיתָ לְסִיחֹן מֶלֶךְ הָאֲמֹרִי אֲשֶׁר יֹשֵׁב בְּחֶשְׁבֹן:	And the LORD said to me, ‘Do not fear him, for I have handed him over to you, and all his people, and his land. And you will do to him what you did to Sihon king of the Amorites who lived in Heshbon.’	Amorites: see Gen 10:16.
Deut 3:3	וַיִּתֵּן יְהוָה אֱלֹהֵינוּ בְּיַדְנוּ גֹם אֶת־עוֹג מֶלֶךְ־הַבָּשָׁן וְאֶת־כָּל־עַמּוֹ וַנִּכְהֹו עַד־בְּלֹתֵי הַשָּׂאִיר־לוֹ שָׂרִיד:	And the LORD our God also handed Og king of Bashan over to us, and all his people, and we defeated him to <i>the extent that</i> no survivor remained to him.	Bashan ← <i>the Bashan</i> .
Deut 3:4	וַנִּלְכַּד אֶת־כָּל־עָרָיו בְּעֵת הַהוּא לֹא הָיְתָה קִרְיָה אֲשֶׁר לֹא־לָקַחְנוּ מֵאַתָּם שְׂשִׁים עִיר כָּל־חֶבֶל אֲרָגָב מִמְּלַכַת עוֹג בְּבָשָׁן:	And we captured all his cities at that time – there was no town that we did not capture from them – sixty cities, the whole region of Argob, the kingdom of Og in Bashan.	Bashan ← <i>the Bashan</i> , and in the rest the chapter (and elsewhere).
Deut 3:5	כָּל־אֵלֶּה עָרִים בְּצֻרוֹת חוֹמָה גְּבוּהָה דְלָתִים וּבָרִיחַ לְבַד מֵעָרֵי הַפְּרָזִי הַרְבֵּה מְאֹד:	All of these <i>were</i> cities fortified with a high wall, gates and bolts, apart from the very many open rural towns,	bolts ← <i>a bolt</i> . Collective usage, “bolting”.
Deut 3:6	וַנַּחֲרֵם אוֹתָם כַּאֲשֶׁר עָשִׂינוּ לְסִיחֹן מֶלֶךְ חֶשְׁבֹן הַחֲרָם כָּל־עִיר מֵתָם הַנָּשִׁים וְהַטָּף:	and we utterly destroyed them, as we did to Sihon king of Heshbon, <i>in utterly destroying in</i> every city the men, the women, and the little ones.	in utterly destroying: gerundial use of the infinitive absolute.

Deut 3:7	וְכָל-הַבְּהֵמָה וְשָׁלַל הָעָרִים בְּזוֹנוֹ לָנוּ:	And we took all the cattle and booty of the towns as spoil for ourselves.	
Deut 3:8	וּנְקָח בְּעֵת הַהוּא אֶת-הָאָרֶץ מִיַּד שְׁנֵי מַלְכֵי הָאֱמֹרִי אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן מִנַּחַל אַרְנוֹן עַד-הַר חֶרְמוֹן:	And at that time we took the land from the two Amorite kings who were across the Jordan, from the Arnon Brook to Mount Hermon.	from ← <i>from the hand of</i> . Amorite: see Gen 10:16.
Deut 3:9	צִידֹנִים יִקְרְאוּ לְחֶרְמוֹן שְׂרִין וְהָאֱמֹרִי יִקְרְאוּ-לוֹ שֵׁנִיר:	(The Sidonians call Hermon Sirion, and the Amorites call it Senir.)	Sidonians: see Gen 10:15. Amorites: see Gen 10:16. Senir: AV= <i>Shenir</i> , also in Song 4:8, but elsewhere AV= <i>Senir</i> .
Deut 3:10	כָּל עָרֵי הַמִּישָׁר וְכָל-הַגְּלֵעָד וְכָל-הַבָּשָׁן עַד-סַלְחָה וְאֶדְרֵי עָרֵי מַמְלַכַת עֹוג בְּבָשָׁן:	We took all the cities of the plain and all Gilead and all Bashan as far as Salchah and Edrei, cities of the kingdom of Og in Bashan.	Gilead: see Gen 31:21. Often, as here, <i>the Gilead</i> . Salchah: or <i>Salcah</i> . MT ambiguous (closed syllable but no <i>dagesh lene</i>).
Deut 3:11	כִּי רַק-עֹוג מֶלֶךְ הַבָּשָׁן נִשְׂאָר מֵיֹתֵר הַרְפָּאִים הַנֶּהָ עָרְשׁוֹ עָרֵשׁ בְּרִזָּל הַלָּה הוּא בְּרַבַּת בְּנֵי עַמּוֹן תִּשַׁע אַמּוֹת אַרְכָּה וְאַרְבַּע אַמּוֹת רְחֹבָהּ בְּאַמַּת-אִישׁ:	For only Og king of Bashan remained of the remnant of the Rephaim. Note how his bed was a bed of iron – <i>is</i> it not in Rabbath of the sons of Ammon? Its length <i>is</i> nine cubits, and its width <i>is</i> four cubits, according to the common cubit.	Rephaim: see [CB] App. 25. AV differs (<i>giants</i>). note how ← <i>behold</i> . cubit (2x): about 18 inches or 45 cm. common cubit ← <i>cubit of man</i> .
Deut 3:12	וְאֶת-הָאָרֶץ הַזֹּאת יְרִשְׁנוּ בְּעֵת הַהוּא מֵעֵרְעֵר אֲשֶׁר-עַל-נַחַל אַרְנוֹן וְחֻצֵי הַר-הַגְּלֵעָד וְעָרָיו נָתַתִּי לְרֵאֻבֵנִי וּלְגָדִי:	And we took possession of this land at that time, from Aroer which <i>is</i> on the Arnon Brook, and half of Mount Gilead and its cities, and I gave them to the Reubenites and the Gadites.	Gilead: see Gen 31:21.
Deut 3:13	וְיֹתֵר הַגְּלֵעָד וְכָל-הַבָּשָׁן מִמְּלַכַת עֹוג נָתַתִּי לְחֻצֵי שֵׁבֶט הַמְּנַשֶּׁה כָּל חֻבַּל הָאֲרָגָב לְכָל-הַבָּשָׁן הַהוּא יִקְרָא אֲרָץ רְפָאִים:	And I gave the remainder of Gilead and all of Bashan, the kingdom of Og, to half of the tribe of Manasseh – all the region of Argob with all of Bashan. That is called the land of the Rephaim.	Gilead: see Gen 31:21. half of the tribe of Manasseh: rather than <i>the half-tribe of Manasseh</i> . Josh 22:7 shows when this sense is intended. Argob ← <i>the Argob</i> . Rephaim: see [CB] App. 25. AV differs (<i>giants</i>).
Deut 3:14	יָאִיר בֶּן-מְנַשֶּׁה לָקַח אֶת-כָּל-חֻבַּל אֲרָגָב עַד-גְּבוּל הַגִּשּׁוּרִי וְהַמַּעֲכָתִי וַיִּקְרָא אֹתָם עַל-שְׁמוֹ אֶת-הַבָּשָׁן חַוּוֹת יָאִיר עַד הַיּוֹם הַזֶּה:	Jair the son of Manasseh captured the whole of the region of Argob as far as the border with the Geshurites and Maachathites, and he called the villages after his own name: <i>he called</i> Bashan the Villages of Jair, as it is up to this day.	Maachathites: AV= <i>Maachathi</i> . <i>he called</i> Bashan the Villages of Jair: or (<i>he called</i>) Bashan <i>Havvoth-Jair</i> . AV differs (<i>Bashan-havoth-jair</i>), all part of the new name, in apposition to <i>them</i> .

Deut 3:15	וּלְמַכִּיר נָתַתִּי אֶת־הַגִּלְעָד:	And I gave <u>Gilead</u> to Machir.	Num 32:40, 1 Chr 2:21. Gilead: see Gen 31:21.
Deut 3:16	וּלְרְאוּבֵנִי וּלְגָדִי נָתַתִּי מִן־הַגִּלְעָד וְעַד־נַחַל אַרְנוֹן תּוֹךְ הַנַּחַל וְגַבְלֹו עַד יַבֵּק הַנַּחַל גְּבוּל בְּנֵי עַמּוֹן:	And I gave <i>the region</i> from Gilead to the Arnon Brook to the Reubenites and the Gadites, the <i>mid-line</i> of the brook <i>being</i> a border up to the Jabbok Brook, the border of the sons of Ammon,	Gilead: see Gen 31:21.
Deut 3:17	וְהָעֲרָבָה וְהַיַּרְדֵּן וְגַבְלֹו מִכְּנֶרֶת וְעַד יַם הָעֲרָבָה יַם הַמֶּלַח תַּחַת אֲשְׁדוֹת הַפִּסְגָּה מִזְרָחָה:	and the arid tract and the Jordan, <i>whose border is from Kinnereth to the sea of the arid tract, the Salt Sea, under Ashdoth-Pisgah to the east.</i>	Kinnereth: see Num 34:11. sea of the arid tract, the Salt Sea: i.e. <i>the Dead Sea</i> .
Deut 3:18	וְאָצְו אֶתְכֶם בַּעַת הַהוּא לֵאמֹר יְהוָה אֱלֹהֵיכֶם נָתַן לָכֶם אֶת־הָאָרֶץ הַזֹּאת לְרִשְׁתָּהּ חִלּוּצִים תַּעֲבֹרוּ לִפְנֵי אַחֵיכֶם בְּנֵי־יִשְׂרָאֵל כָּל־בְּנֵי־חַיִל:	And I commanded you at that time and said, ‘The LORD your God has given you this land to possess. You will cross <i>it</i> armed before your brothers the sons of Israel – all <i>those who are soldiers</i> .	soldiers ← <i>sons of force</i> .
Deut 3:19	רַק נְשִׁיכֶם וְטַפְּכֶם וּמִקְנֵיכֶם יִדְעוּתִי כִּי־מְקַנְהָ רַב לָכֶם יֵשְׁבוּ בְעָרֵיכֶם אֲשֶׁר נָתַתִּי לָכֶם:	But your wives and your children and your cattle – I know that you <i>have</i> a lot of cattle – will stay in your cities which I have given you,	
Deut 3:20	עַד אֲשֶׁר־יָנִיחַ יְהוָה לְאַחֵיכֶם כְּכֶם וַיִּרְשׁוּ גַם־הֵם אֶת־הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֵיכֶם נָתַן לָהֶם בְּעֵבֶר הַיַּרְדֵּן וְשַׁבְתָּם אִישׁ לִרְשָׁתוֹ אֲשֶׁר נָתַתִּי לָכֶם:	until the LORD <u>settles</u> your brothers like you, and they too have taken possession of the land which the LORD your God is giving them across the Jordan, and each <i>man</i> will return to his possession which I will have given you.’	settles ← <i>sets down, gives rest to</i> .
Deut 3:21	וְאֶת־יְהוֹשֻׁעַ צִוִּיתִי בָּעֵת הַהוּא לֵאמֹר עֵינֶיךָ הֲרֵאתָ אֵת כָּל־אֲשֶׁר עָשָׂה יְהוָה אֱלֹהֵיכֶם לְשְׁנֵי הַמְּלָכִים הָאֵלֶּה בְּכִן־יַעֲשֶׂה יְהוָה לְכָל־הַמְּמַלְכוֹת אֲשֶׁר אַתָּה עֹבֵר שָׁמָּה:	And I commanded Joshua at that time, and I said, ‘Your eyes <u>have seen</u> everything the LORD your God has done to these two kings. The LORD will do likewise to all the kingdoms to which you cross.	have seen ← <i>see</i> .
Deut 3:22	לֹא תִירָאוּם כִּי יְהוָה אֱלֹהֵיכֶם הוּא הַנֹּלָחֵם לָכֶם: ס	Do not fear them, for <i>it is</i> the LORD your God himself who <i>will be</i> fighting for you.’	

Deut 3:23	וְאֶתְחַנַּן אֶל־יְהוָה בְּעַת הַהוּא לֵאמֹר:	And I pleaded with the LORD at that time, and I said,	
Deut 3:24	אֲדַנִּי יְהוָה אַתָּה הַחֲלוּתָ לְהִרְאוֹת אֶת־עֲבֹדְךָ אֶת־גְּדֻלָּתְךָ וְאֶת־יָדְךָ הַחֲזָקָה אֲשֶׁר מִי־אֵל בַּשָּׁמַיִם וּבָאָרֶץ אֲשֶׁר־יַעֲשֶׂה כַּמַּעֲשִׂיךָ וּכְגִבּוֹרְתְךָ:	‘My Lord the LORD, you have begun to show your servant your greatness and your strong hand, so who <i>else is</i> GOD in heaven or on earth who <i>can</i> do <i>anything</i> comparable to your works and your mighty deeds?	you have begun: with Aramaic pointing (ה for ה), as in Deut 2:31. <hr/> strong hand: i.e. <i>mighty power</i> .
Deut 3:25	אֶעְבְּרָה־נָּא וְאָרָאָה אֶת־הָאָרֶץ הַטּוֹבָה אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן הַהַר הַטּוֹב הַזֶּה וְהַלְבַּנּוּן:	Please let me cross <u>so that</u> I may see the good land which <i>is</i> across the Jordan, this good mountain, and Lebanon.’	so that: purposive use of the <i>vav</i> .
Deut 3:26	וַיִּתְעַבֵּר יְהוָה בִּי לְמַעַנְכֶם וְלֹא שָׁמַע אֵלַי וַיֹּאמֶר יְהוָה אֵלַי רַב־לָךְ אֶל־תּוֹסֹף דַּבֵּר אֵלַי עוֹד בַּדְּבָר הַזֶּה:	But the LORD was angry with me for your sakes, and he did not hear me, and the LORD said to me, ‘ <i>It is</i> sufficient for you. Do not speak to me any more about this matter.	
Deut 3:27	עֲלֵה רֹאשׁ הַפְּסֻגָה וּשְׂא עֵינֶיךָ יָמָה וְצָפְנָה וְתִימְנָה וּמִזְרָחָה וּרְאֵה בְעֵינֶיךָ כִּי־לֹא תַעְבֵּר אֶת־הַיַּרְדֵּן הַזֶּה:	Go up <i>to</i> the summit of Pisgah and lift up your eyes westward and northward and southward and eastward, and see with your eyes, for you will not cross this Jordan.	
Deut 3:28	וְצַו אֶת־יְהוֹשֻׁעַ וְחִזְקֵהוּ וְאַמְצָהוּ כִּי־הוּא יַעְבֵּר לִפְנֵי הָעָם הַזֶּה וְהוּא יִנְחִיל אוֹתָם אֶת־הָאָרֶץ אֲשֶׁר תִּרְאֶה:	And command Joshua and strengthen him, and encourage him, because he will cross in front of this people, and he will cause them to inherit the land which you will see.’	
Deut 3:29	וַנָּשָׁב בְּגִיא מוֹל בֵּית פְּעוֹר: פ	Then we stayed in the valley opposite Beth-Peor.	
Deut 4:1	וַעֲתָה יִשְׂרָאֵל שְׁמַע אֶל־הַחֻקִּים וְאֶל־הַמִּשְׁפָּטִים אֲשֶׁר אֲנִי מְלַמֵּד אֶתְכֶם לַעֲשׂוֹת לְמַעַן תַּחֲיוּ וּבְאֵתְם וִירְשִׁתֶּם אֶת־הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֵי אֲבֹתֵיכֶם נָתַן לָכֶם:	So now, Israel, <u>listen</u> to the statutes and the regulations which I am teaching you to do, so that you may live and come and possess the land which the LORD God of your fathers is giving you.	listen: singular, but all second person forms following are plural.

Deut 4:2	<p>לֹא תֹסֵפוּ עַל־הַדְּבָר אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם וְלֹא תִגְרְעוּ מִמֶּנּוּ לְשֹׁמֵר אֶת־מִצְוֹת יְהוָה אֱלֹהֵיכֶם אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם:</p>	<p>You shall not add to the <u>injunction which I am commanding you</u>, and you shall not take anything out of it, so that <i>you</i> keep the commandments of the LORD your God <i>with</i> which I am commanding you.</p>	<p>Rev 22:18, Rev 22:19.</p> <hr/> <p>injunction ← <i>word, matter.</i></p>
Deut 4:3	<p>עֵינֵיכֶם הִרְאִיתֶם אֵת אֲשֶׁר־עָשָׂה יְהוָה בְּבַעַל פְּעֹר כִּי כָל־הָאִישׁ אֲשֶׁר הִלֵּךְ אַחֲרַי בְּעַל־פְּעֹר הַשְּׂמִידוֹ יְהוָה אֱלֹהֵיךָ מִקְרָבָךְ:</p>	<p>Your eyes have seen what the LORD has done in <u>Baal-Peor</u>, for the LORD your God eradicated from your midst every man who followed <u>Baal-Peor</u>.</p>	<p>Baal-Peor (2x): apparently both the god and his shrine.</p>
Deut 4:4	<p>וְאַתֶּם הַדְּבָקִים בִּיהוָה אֱלֹהֵיכֶם חַיִּים כְּלַכֶּם הַיּוֹם:</p>	<p>But you who adhere to the LORD your God <i>are</i> all alive today.</p>	
Deut 4:5	<p>רְאֵה לְמַדְתִּי אֶתְכֶם חֻקִּים וּמִשְׁפָּטִים כַּאֲשֶׁר צִוִּי יְהוָה אֱלֹהֵי לַעֲשׂוֹת כִּן בְּקֶרֶב הָאָרֶץ אֲשֶׁר אַתֶּם בָּאִים שָׁמָּה לְרִשְׁתָּהּ:</p>	<p>Look, I have taught you statutes and regulations according to what the LORD my God commanded me, <i>namely</i> that <i>you</i> should act accordingly inside the land to which you are going, to possess it.</p>	
Deut 4:6	<p>וּשְׁמַרְתֶּם וְעִשִׂיתֶם כִּי הוּא חִכְמַתְכֶם וּבִינַתְכֶם לְעֵינֵי הָעַמִּים אֲשֶׁר יִשְׁמְעוּן אֵת כָּל־הַחֻקִּים הָאֵלֶּה וְאָמְרוּ רַק עַם־חָכְמָם וְנִבְּזוֹן הַגְּזוֹי הַגָּדוֹל הַזֶּה:</p>	<p>So you <i>must</i> keep <i>them</i> and do <i>them</i>, for it <i>is</i> your wisdom and understanding in the eyes of the nations which will hear all these statutes and say, ‘Only this great nation <i>is</i> a wise and understanding people.’</p>	
Deut 4:7	<p>כִּי מִי־גֹזֵי גְדוֹל אֲשֶׁר־לוֹ אֱלֹהִים קְרָבִים אֵלָיו בִּיהוָה אֱלֹהֵינוּ בְּכָל־קְרָאֵנוּ אֵלָיו:</p>	<p>For what great nation <i>is there</i> that has <u>gods</u> close to it, as the LORD our God <i>is</i> in all our calling out to him?</p>	<p>gods: AV differs (<i>God</i>), but the plural adjective for <i>close</i> militates against this.</p>
Deut 4:8	<p>וּמִלִּי גֹזֵי גְדוֹל אֲשֶׁר־לוֹ חֻקִּים וּמִשְׁפָּטִים צְדִיקִים כְּכֹל הַתּוֹרָה הַזֹּאת אֲשֶׁר אֲנִי נֹתֵן לְפָנֵיכֶם הַיּוֹם:</p>	<p>And what great nation <i>is there</i> that <i>has</i> righteous statutes and regulations according to all this law which I am placing before you today?</p>	
Deut 4:9	<p>רַק הִשָּׁמֶר לָךְ וּשְׁמַר נַפְשְׁךָ מְאֹד פֶּן־תִּשְׁכַּח אֶת־הַדְּבָרִים אֲשֶׁר־רָאוּ עֵינֶיךָ וּפְנֵי־יָסוּרוּ מִלְּבַבְךָ כֹּל יְמֵי חַיֶּיךָ וְהוֹדַעְתָּם לְבָנֶיךָ וּלְבָנֵי בָנֶיךָ:</p>	<p>But be on your guard and watch out for your <u>life</u> very <i>alertly</i>, so that you do not forget the things which your eyes have seen, and so that they do not depart from your heart <u>any</u> of the days of your life. And you shall make them known to your sons and to your grandsons.</p>	<p>life ← <i>soul.</i></p> <hr/> <p>any ← <i>all.</i></p>

Deut 4:10	<p>יּוֹם אֲשֶׁר עָמַדְתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ בְּחֹרֵב בְּאָמַר יְהוָה אֵלַי הִקְהֵל-לִי אֶת-הָעָם וְאִשְׁמַעְם אֶת-דְּבָרֵי אֲשֶׁר יִלְמְדוּן לִירְאָה אֹתִי כָּל-הַיָּמִים אֲשֶׁר הֵם חַיִּים עַל-הָאָדָמָה וְאֶת-בְּנֵיהֶם יִלְמְדוּן:</p>	<p>On the day when you stood before the LORD your God at Horeb, when the LORD said to me, ‘Assemble the people to me, and I will cause them to hear my words, so that they may learn to fear me all the days that they live on the earth, and to teach their sons’,</p>	<p>earth ← ground.</p>
Deut 4:11	<p>וּתְקַרְבוּן וּתַעֲמִדוּן תַּחַת הַהָר וְהָהָר בָּעַר בְּאֵשׁ עַד-לֵב הַשָּׁמַיִם חֹשֶׁךְ עָנָן וְעָרְפָל:</p>	<p>you approached and stood below the mountain while the mountain was burning with fire up to the heart of heaven – it was darkness and cloud and gloom.</p>	
Deut 4:12	<p>וַיְדַבֵּר יְהוָה אֲלֵיכֶם מִתּוֹךְ הָאֵשׁ קוֹל דְּבָרִים אַתֶּם שָׁמַעְתֶּם וּתְמוּנָה אֵינְכֶם רֹאִים זוֹלָתִי קוֹל:</p>	<p>And the LORD spoke to you from the middle of the fire, and you heard the sound of the words, but you did not see the image – there was just the sound.</p>	
Deut 4:13	<p>וַיֹּאמֶר לָכֵן אֶת-בְּרִיתוֹ אֲשֶׁר צִוָּה אֶתְכֶם לַעֲשׂוֹת עֲשִׂיתָ הַדְּבָרִים וַיִּכְתְּבֵם עַל-שְׁנֵי לְחוֹת אֲבָנִים:</p>	<p>And he told you his covenant which he commanded you to do – the ten <u>commandments</u> – and he wrote them on two stone tablets.</p>	<p>commandments ← words, but also <i>commandments</i>.</p>
Deut 4:14	<p>וְאֹתִי צִוָּה יְהוָה בְּעַת הַהוּא לְלַמֵּד אֶתְכֶם חֻקִּים וּמִשְׁפָּטִים לַעֲשׂוֹתָם אֲתֶם בְּאֶרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ:</p>	<p>And at that time the LORD <u>commanded</u> me to teach you statutes and regulations, for you to carry them out, in the land to which you are crossing in order to take possession of it.</p>	<p>commanded: in a Hebrew “OVS” (object-verb-subject) sentence.</p>
Deut 4:15	<p>וּנְשַׁמְרֶתֶם מְאֹד לְנַפְשֵׁיכֶם כִּי לֹא רִאִיתֶם כָּל-תְּמוּנָה בְּיוֹם דְּבַר יְהוָה אֲלֵיכֶם בְּחֹרֵב מִתּוֹךְ הָאֵשׁ:</p>	<p>And take great care for your <u>lives</u>, for you did not see <u>any</u> image on the day when the LORD spoke to you at Horeb from the middle of the fire,</p>	<p>lives ← souls. any ← every.</p>
Deut 4:16	<p>פְּזוֹתֶיךָ תִּשְׁחָתוּן וְעֲשִׂיתֶם לָכֶם פֶּסֶל תְּמוּנַת כָּל-סִמָּל תְּבַנִּית זָכָר אוֹ נְקֵבָה:</p>	<p>not to act corruptly or make yourselves an idol, an image of <u>any</u> figure, a likeness of <i>anything</i> male or female,</p>	<p>any ← every.</p>
Deut 4:17	<p>תְּבַנִּית כָּל-בְּהֵמָה אֲשֶׁר בְּאֶרֶץ תְּבַנִּית כָּל-צִפּוֹר כָּנָף אֲשֶׁר תָּעוֹף בַּשָּׁמַיִם:</p>	<p>a likeness of <u>any</u> cattle that is on earth, a likeness of <u>any</u> winged bird which flies in the sky,</p>	<p>any (2x) ← every.</p>

Deut 4:18	תְּבִיט כְּלֹרֶמֶשׁ בְּאֲדָמָה תְּבִיט כְּדָגָה אֲשֶׁר־בַּמַּיִם מִתַּחַת לְאָרֶץ:	a likeness of <u>any</u> creeping animal on the ground, <i>or</i> a likeness of <u>any</u> fish that <i>is</i> in the water below <i>the surface</i> of the earth.	any (2x) ← <i>every</i> .
Deut 4:19	וּפְנֵי־תִשָּׂא עֵינֶיךָ הַשָּׁמַיְמָה וְרָאִיתָ אֶת־הַשֶּׁמֶשׁ וְאֶת־הַיָּרֵחַ וְאֶת־הַכּוֹכָבִים כֹּל צָבֵא הַשָּׁמַיִם וְנִדְחָתָה וְהִשְׁתַּחֲוִיתָ לָהֶם וְעַבַדְתָּם אֲשֶׁר חָלַק יְהוָה אֱלֹהֶיךָ אֹתָם לְכֹל הָעַמִּים תַּחַת כָּל־הַשָּׁמַיִם:	And <i>take great care</i> not to lift up your eyes towards the sky and see the sun and the moon and the stars – the whole array of the sky – and you are induced to worship them and to serve them, which the LORD your God apportioned to all nations under the whole sky.	
Deut 4:20	וְאֶתְכֶם לָקַח יְהוָה וַיּוֹצֵא אֶתְכֶם מִכּוּר הַבְּרֹזֶל מִמִּצְרַיִם לִהְיוֹת לוֹ לְעָם נַחֲלָה בַיּוֹם הַזֶּה:	And the LORD took you, and he brought you out of the iron furnace – out of Egypt – to be a people to him, an inheritance, as <i>you are</i> today.	
Deut 4:21	וַיְהוֹה הַתְּאַנְּפֵי־בִי עַל־דְּבָרֵיכֶם וַיִּשָּׁבַע לְבַלְתִּי עֲבָרִי אֶת־הַיַּרְדֵּן וּלְבַלְתִּי־בֹא אֶל־הָאָרֶץ הַטּוֹבָה אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ נַחֲלָה:	But the LORD became angry with me <u>because of you</u> , and he swore that I would not cross the Jordan, and that <i>I</i> would not go to the good land which the LORD your God is giving you <i>as</i> an inheritance.	because of you: as [AnLx]. In Deut 3:26 a different wording, <i>for your sakes</i> .
Deut 4:22	כִּי אֲנֹכִי מֵת בְּאָרֶץ הַזֹּאת אֵינְנִי עֹבֵר אֶת־הַיַּרְדֵּן וְאַתֶּם עֹבְרִים וַיִּרְשְׁתֶּם אֶת־הָאָרֶץ הַטּוֹבָה הַזֹּאת:	For I <i>am to die</i> in this land. I will not be crossing the Jordan, but you will be crossing, and you will take possession of <u>that good land</u> .	that good land ← <i>this good land</i> .
Deut 4:23	הִשְׁמְרוּ לָכֶם פְּנֵי־תִשְׁכַּחוּ אֶת־בְּרִית יְהוָה אֱלֹהֵיכֶם אֲשֶׁר כָּרַת עִמָּכֶם וַעֲשִׂיתֶם לָכֶם פְּסֶל תְּמוּנַת כָּל אֲשֶׁר צִוָּךְ יְהוָה אֱלֹהֶיךָ:	Take care not to forget the covenant of the LORD your God which he made with you, by you making for yourselves an idol, an image of <u>anything</u> that the LORD your God has <u>forbidden</u> you.	anything ← <i>everything</i> . forbidden ← <i>commanded</i> , but also <i>commanded not</i> . Compare Deut 2:37.
Deut 4:24	כִּי יְהוָה אֱלֹהֶיךָ אֵשׁ אֹכֵלָה הוּא אֵל קַנָּא: פ	For the LORD your God <i>is</i> a consuming fire, a jealous GOD.	
Deut 4:25	כִּי־תוֹלִיד בָּנִים וּבָנֵי בָנִים וְנוֹשְׁנֶתֶם בְּאָרֶץ וְהִשְׁחַתְתֶּם וַעֲשִׂיתֶם פְּסֶל תְּמוּנַת כָּל וַעֲשִׂיתֶם הָרַע בְּעֵינֵי יְהוָה־אֱלֹהֶיךָ לְהַכְעִיסוֹ:	If when you have <u>begotten</u> sons and grandsons and have <u>grown old</u> in the land, you cause corruption, or you make an idol – an image of <u>anything</u> – or do wrong in the eyes of the LORD your God, so as to provoke him to anger,	begotten: includes <i>being a forefather of here</i> . grown old: AV differs somewhat (<i>remained long</i>). anything ← <i>everything</i> .

Deut 4:26	הַעִידֹתִי בְכֶם הַיּוֹם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ כִּי־אֲבַד תֵּאבְדוּן מִהַר מֵעַל הָאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים אֶת־הַיַּרְדֵּן שָׁמָּה לְרִשְׁתָּהּ לֹא־תֵאָרִיכוּן יָמִים עָלֶיהָ כִּי הַשָּׂמַד תִּשְׂמַדוּן:	I call heaven and earth to witness against you <u>today</u> that you will <u>certainly perish</u> <u>swiftly</u> in the <u>land</u> which you are crossing the Jordan to inherit – you will not have a <u>long time</u> in it, but be <u>utterly destroyed</u> .	today: adding solemnity, which is also its function in Luke 23:43 . See also Deut 8:19. <hr/> you will certainly perish: infinitive absolute. <hr/> in the land ← <i>from the land</i> . <hr/> have a long time ← <i>prolong days</i> . <hr/> be utterly destroyed: infinitive absolute.
Deut 4:27	וְהִפִּיץ יְהוָה אֶתְכֶם בְּעַמִּים וְנִשְׂאֲרֹתֶם מְתֵי מִסְפָּר בְּגוֹיִם אֲשֶׁר יִנְהַג יְהוָה אֶתְכֶם שָׁמָּה:	And the LORD will scatter you among the nations, and you will remain few in number among the nations to which the LORD will drive you.	you: plural, remaining so until verse 30.
Deut 4:28	וְעַבַדְתֶּם־שָׁם אֱלֹהִים מַעֲשֵׂה יְדֵי אָדָם עֵץ וָאֶבֶן אֲשֶׁר לֹא־יִרְאוּן וְלֹא יִשְׁמְעוּן וְלֹא יֵאכְלוּן וְלֹא יִרְיַחוּן:	And you will serve gods there, the work of men's hands, wood and stone which do not see and do not hear, and <i>which</i> do not eat and <i>cannot</i> smell.	
Deut 4:29	וּבְקִשְׁתֶּם מִשָּׁם אֶת־יְהוָה אֱלֹהֵיךָ וּמְצֵאתָ כִּי תִדְרֹשְׁנֻךָ בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשְׁךָ:	And you will seek from there the LORD your God, and you will find <i>him</i> if you search him out with all your heart and all your soul.	
Deut 4:30	בְּצָר לָךְ וּמְצָאוּךָ כָּל הַדְּבָרִים הָאֵלֶּה בְּאַחֲרֵית הַיָּמִים וְשִׁבַּתָּ עַד־יְהוָה אֱלֹהֵיךָ וְשָׁמַעְתָּ בְּקוֹל:	When you are in adversity, and all these things will <u>come upon</u> you in the last days, you will <u>return</u> to the LORD your God, and you will <u>heed</u> him.	come upon ← <i>find</i> . <hr/> you: singular. <hr/> you will return: AV differs (<i>if thou turn</i>), which is possible, but the conjunction is just a <i>vav</i> . <hr/> heed him ← <i>hear his voice</i> .
Deut 4:31	כִּי אֵל רַחוּם יְהוָה אֱלֹהֵיךָ לֹא יִרְפָּךָ וְלֹא יִשְׁחִיתֶךָ וְלֹא יִשְׁכַּח אֶת־בְּרִית אֲבוֹתֶיךָ אֲשֶׁר נִשְׁבַּע לָהֶם:	For the LORD your God <i>is</i> a merciful GOD; he will not abandon you, and he will not let you go to ruin, and he will not forget the covenant of your fathers which he swore to them.	
Deut 4:32	כִּי שֶׁא־לִנְאֹ לִיָּמִים רִאשׁוֹנִים אֲשֶׁר־הָיוּ לְפָנֶיךָ לְמִן־הַיּוֹם אֲשֶׁר בָּרָא אֱלֹהִים אָדָם עַל־הָאָרֶץ וְלִמְקַצֵּה הַשָּׁמַיִם וְעַד־קַצֵּה הַשָּׁמַיִם הַנִּהְיָה כַּדְּבַר הַגָּדוֹל הַזֶּה אִוּ הַנִּשְׁמַע כְּמָהוּ:	So <u>ask</u> , please, <u>about</u> the <u>former</u> days which were before you, from the day when God created man on the earth, and from <i>one</i> end of the sky to the <i>other</i> end of the sky, whether <u>such a great thing</u> <i>as this</i> has <i>ever</i> taken place, or whether <i>anything</i> like it has been heard of.	ask ... about: also constructed with the preposition <i>le</i> in Gen 26:7, Gen 43:7. <hr/> former ← <i>first</i> . <hr/> such a great thing <i>as this</i> ← <i>as this great thing</i> .

Deut 4:33	הַשְׁמַע עִם קוֹל אֱלֹהִים מִדְּבַר מִתּוֹךְ-הָאֵשׁ כַּאֲשֶׁר-שָׁמַעְתָּ אֹתָהּ וַיְחִי:	Has <i>any</i> people heard the voice of God speaking from the middle of fire, as you have heard, and have they lived?	have they lived ← <i>has it lived</i> .
Deut 4:34	אוּ הִנֵּסָה אֱלֹהִים לָבוֹא לְקַחַת לּוֹ גּוֹי מִקְרֹב גּוֹי בְּמִסַּת בְּאֹתוֹת וּבְמוֹפְתִים וּבְמִלְחָמָה וּבְיַד חֲזָקָה וּבְזִרְעוֹ נְטוּיָהּ וּבְמוֹרָאִים גְּדֹלִים כְּכֹל אֲשֶׁר-עָשָׂה לְכֶם יְהוָה אֱלֹהֵיכֶם בְּמִצְרַיִם לְעֵינֶיךָ:	Or has God ventured to go <i>and</i> take to himself <i>any other</i> nation from the middle of a nation, with trials <i>and</i> signs and wonders, and by war, with a strong hand and an outstretched arm and with great awesome things, as everything that the LORD your God has done with you in Egypt before your eyes?	ventured: or <i>tried</i> .
Deut 4:35	אֹתָהּ הִרְאֵתָ לְדַעַת כִּי יְהוָה הוּא הָאֱלֹהִים אֵין עוֹד מִלְבָּדוֹ:	You have been shown, so as to know, that the LORD <i>is</i> God; <i>there is</i> no other besides him.	
Deut 4:36	מִן-הַשָּׁמַיִם הִשְׁמִיעַךָ אֶת-קוֹלוֹ לְיִסְרָךְ וְעַל-הָאָרֶץ הִרְאֶךָ אֶת-אֲשׁוֹ הַגְּדוֹלָה וּדְבָרָיו שָׁמַעְתָּ מִתּוֹךְ הָאֵשׁ:	From heaven he has caused you to hear his voice, to <u>instruct</u> you, and on the earth he has shown you his great fire, and you have heard his words from the middle of the fire.	instruct: the word can also mean <i>chasten</i> .
Deut 4:37	וַתַּחַת כִּי אָהַב אֶת-אֲבֹתֶיךָ וַיִּבְחַר בְּזִרְעוֹ אַחֲרָיו וַיּוֹצֵאֲךָ בְּפָנָיו בְּכַחוֹ הַגָּדוֹל מִמִּצְרַיִם:	And because he loved your fathers, he chose <u>his seed after him</u> , and he brought you out of Egypt in front of him by his great power,	his seed after him: perhaps a reference to God's seed as chosen to be through and after Abraham. Compare Mal 2:15 (<i>seed of God</i>). AV differs (<i>their seed after them</i>).
Deut 4:38	לְהוֹרִישׁ גּוֹיִם גְּדֹלִים וְעַצְמִים מִמֶּךָ מִפְּנֵיךָ לְהַבְיֵאֲךָ לְתַת־לְךָ אֶת-אֲרָצָם נַחֲלָה כִּיּוֹם הַזֶּה:	so that <i>you</i> might dispossess nations greater and more powerful than yourself <u>at your advance</u> , to bring you <i>in</i> , <i>and</i> to give you their land <i>as</i> an inheritance, as <i>it is</i> this day.	at your advance ← <i>from before you</i> .
Deut 4:39	וַיְדַעְתָּ הַיּוֹם וְהִשְׁבַּתָּ אֶל-לִבְבְּךָ כִּי יְהוָה הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל-הָאָרֶץ מִתַּחַת אֵין עוֹד:	And you shall know today, and you will reflect in your heart, that the LORD <i>is</i> God in heaven above and on the earth below – <i>there is</i> no other.	
Deut 4:40	וּשְׁמַרְתָּ אֶת-חֻקָּיו וְאֶת-מִצְוֹתָיו אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם אֲשֶׁר יִיטֵב לְךָ וּלְבָנֶיךָ אַחֲרָיִךָ וּלְמַעַן תֹּארוּךָ יָמִים עַל-הָאָדָמָה אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ כָּל-הַיָּמִים: פ	And you shall keep his statutes and his commandments which I command you today, so that <i>things</i> may go well with you, and with your sons after you, and in order that you may <u>have a long time</u> on the <u>land</u> which the LORD your God is giving you <u>for all time</u> .”	have a long time ← <i>prolong days</i> . land ← <i>ground</i> . for all time ← <i>all the days</i> . This verse closes the direct speech which opened at Deut 1:6.
Deut 4:41	אִז יִבְדִּיל מֹשֶׁה שְׁלֹשׁ עָרִים בְּעֵבֶר הַיַּרְדֵּן מִזְרַחָה שָׁמֶשׁ:	Then Moses allocated three cities across the Jordan on the east,	east ← <i>rising of the sun</i> .

Deut 4:42	לְנֶס שָׁמָּה רוּצַח אֲשֶׁר יִרְצַח אֶת־רֵעֵהוּ בְּבִלְיַדְעַת וְהוּא לֹא־שָׂנֵא לוֹ מִתְמוּל שְׁלֹשׁוֹם וְנֶס אֶל־אֶחָת מִן־הָעָרִים הָאֵל וְחָי:	for the manslayer who has killed his neighbour unintentionally to flee to, when he had not hated him in the past, so that he may flee to one of these cities and live:	in the past ← <i>from yesterday (and) the day before yesterday.</i> so that: purposive use of the vav.
Deut 4:43	אֶת־בֶּצֶר בַּמִּדְבָּר בְּאֶרֶץ הַמִּישֵׁר לְרֵאוּבֵנִי וְאֶת־רָאֵמֶת בְּגֹלְעַד לְגַדִּי וְאֶת־גּוֹלָן בְּבִשָּׁן לְמַנַּשֵּׁי:	Bezer in the desert, in the plain country for the Reubenites, and Ramoth in Gilead for the Gadites, and Golan in Bashan for the Manassites.	Gilead: see Gen 31:21. Bashan ← <i>the Bashan.</i>
Deut 4:44	זֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל:	And this <i>is</i> the law which Moses put before the sons of Israel.	
Deut 4:45	אֵלֶּה הַעֲדוֹת וְהַחֲקִים וְהַמְשָׁפְטִים אֲשֶׁר דִּבֶּר מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל בְּצֵאתָם מִמִּצְרַיִם:	These <i>are</i> the testimonies and the statutes and the regulations which Moses told the sons of Israel when they came out of Egypt,	
Deut 4:46	בְּעֶבֶר הַיַּרְדֵּן בְּגֵיאַ מוֹל בֵּית פְּעוֹר בְּאֶרֶץ סִיחֹן מֶלֶךְ הָאֱמֹרִי אֲשֶׁר יוֹשֵׁב בְּחֶשְׁבּוֹן אֲשֶׁר הִכָּה מֹשֶׁה וּבְנֵי יִשְׂרָאֵל בְּצֵאתָם מִמִּצְרַיִם:	across the Jordan in the valley opposite Beth-Peor in the land of Sihon king of the Amorites, who lived in Heshbon, whom Moses and the sons of Israel defeated when they came out of Egypt.	Amorites: see Gen 10:16.
Deut 4:47	וַיִּירְשׁוּ אֶת־אֲרָצוֹ וְאֶת־אֶרֶץ עוֹג מֶלֶךְ־הַבְּשָׁן שְׁנֵי מַלְכֵי הָאֱמֹרִי אֲשֶׁר בְּעֶבֶר הַיַּרְדֵּן מִזְרַח שֶׁמֶשׁ:	And they took possession of his land, and of the land of Og king of Bashan – two kings of the Amorites who <i>were</i> across the Jordan on the east,	Bashan ← <i>the Bashan.</i> Amorites: see Gen 10:16. east ← <i>rising of the sun.</i>
Deut 4:48	מֵעֲרֹעֵר אֲשֶׁר עַל־שְׂפַת־נַחַל אֲרָנוֹן וְעַד־הַר שִׂיאֵן הוּא חֶרְמוֹן:	from Aroer which <i>is</i> on the bank of the Arnon Brook to Mount Sion, which <i>is</i> Hermon,	Sion: the <i>Sirion</i> of Deut 3:9. Not <i>Zion</i> , which is spelled with a <i>tsadé</i> .
Deut 4:49	וְכָל־הָעֲרָבָה עֲבַר הַיַּרְדֵּן מִזְרְחָהּ וְעַד יַם הָעֲרָבָה תַּחַת אֲשֶׁדֶת הַפִּסְגָּה: פ	and the whole arid tract across the Jordan on the east, and to the sea of the arid tract under Ashdoth-Pisgah.	the sea of the arid tract: i.e. <i>the Dead Sea.</i> Ashdoth-Pisgah: AV differs (<i>springs of Pisgah</i>) here, but not in Deut 3:17, Josh 12:3, Josh 13:20.

Deut 5:1	וַיִּקְרָא מֹשֶׁה אֶל-כָּל-יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם שְׁמַע יִשְׂרָאֵל אֶת-הַחֻקִּים וְאֶת-הַמִּשְׁפָּטִים אֲשֶׁר אֲנֹכִי דֹבֵר בְּאָזְנֵיכֶם הַיּוֹם וּלְמַדְתֶּם אֹתָם וּשְׁמַרְתֶּם לַעֲשׂוֹתָם:	Then Moses called the whole of Israel and said to them, “Hear, O Israel, the statutes and the regulations which I am speaking in your ears today. And you shall learn them, and you will <u>ensure</u> that <i>you</i> carry them out.	ensure ← <i>guard</i> . The direct speech starting here ends at Deut 26:19.
Deut 5:2	יְהוָה אֱלֹהֵינוּ כָּרַת עִמָּנוּ בְּרִית בְּחֹרֵב:	The LORD our God made a covenant with us at Horeb.	
Deut 5:3	לֹא אֶת-אֲבוֹתֵינוּ כָּרַת יְהוָה אֶת-הַבְּרִית הַזֹּאת כִּי אִתָּנוּ אֲנַחְנוּ אֵלֶּה פֹה הַיּוֹם כָּלֵנוּ חַיִּים:	<i>It is not with our fathers that the LORD made this covenant, but with us – those of us who are all alive here today.</i>	
Deut 5:4	פָּנִים בְּפָנַיִם דִּבֶּר יְהוָה עִמָּכֶם בְּהָר מִתּוֹךְ הָאֵשׁ:	The LORD spoke face to face with you, at the mountain, from the middle of the fire.	
Deut 5:5	אֲנֹכִי עֹמֵד בֵּין-יְהוָה וּבֵינֵיכֶם בַּעֲת הַהוּא לְהַגִּיד לָכֶם אֶת-דְּבַר יְהוָה כִּי יִרְאתֶם מִפְּנֵי הָאֵשׁ וְלֹא-עֲלִיתֶם בְּהָר לֵאמֹר: ס	I was standing between the LORD and you at that time to <u>tell</u> you the word of the LORD (for you were afraid of the fire, and you did not go up the mountain), and he said,	tell: AV differs somewhat (<i>show</i>), the word used in Deut 1:33, Deut 3:24, Deut 4:36, Deut 5:24, but here the word is <i>to tell</i> .
Deut 5:6	אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:	<i>I am</i> the LORD your God, who brought you out of the land of Egypt, out of a house of <u>slavery</u> .	Ex 20:2. slavery ← <i>slaves, or servants</i> .
Deut 5:7	לֹא יִהְיֶה-לְךָ אֱלֹהִים אֲחֵרִים עַל-פָּנָי:	You shall not have <i>any</i> other gods <u>besides me</u> .	Ex 20:3. Commandment 1. besides me ← <i>upon / alongside my face</i> .
Deut 5:8	לֹא-תַעֲשֶׂה-לְךָ פֶסֶל כָּל-תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם מִמֶּעַל וְאֲשֶׁר בָּאָרֶץ מִתַּחַת וְאֲשֶׁר בַּמַּיִם מִתַּחַת לָאָרֶץ:	You shall not make yourself <i>any</i> engraved image <i>or any</i> image of what <i>is</i> in heaven above or of what <i>is</i> on the earth below, or of what <i>is</i> in the water below <i>the surface</i> of the earth.	Ex 20:4. Commandment 2. any ← <i>every</i> .
Deut 5:9	לֹא-תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֵל קַנָּא פֹקֵד עֹון אֲבוֹת עַל-בָּנָיִם וְעַל-שְׁלֵשִׁים וְעַל-רִבְעִים לְשֹׂנְאֵי:	You shall not worship them, and you shall not <u>serve</u> them, for I, the LORD your God, <i>am</i> a jealous GOD, visiting the iniquity of the fathers on the sons, <i>and on those of the third generation</i> , and on <i>those of the fourth generation</i> , of those who hate me,	Ex 20:5. serve ← <i>be made to serve (hophal)</i> , but [ST] gives the same meaning as <i>qal, to serve</i> .

Deut 5:10	וְעָשָׂה חֶסֶד לְאַלְפִים לְאַהֲבֵי וּלְשֹׂמְרֵי *מִצְוֹתוֹ *מִצְוֹתָיו: ס	and showing kindness to thousands, to those who love me and to those who keep {Q: my commandments} [K: his body of commandments].	The <i>ketiv</i> is irregular and has a <i>vav</i> where the <i>qere</i> has a <i>yod</i> . Interchange of these (similar) letters is a common reason for a <i>qere</i> reading. See further Deut 7:9. Ex 20:6.
Deut 5:11	לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ לְשׂוּא כִּי לֹא יִנְקֶה יְהוָה אֶת אֲשֶׁר־יִשָּׂא אֶת־שְׁמוֹ לְשׂוּא: ס	You shall not take the name of the LORD your God in <u>vain</u> , for the LORD will not hold him who takes his name in <u>vain</u> innocent.	Ex 20:7. Commandment 3. vain (2x): or <i>falsity</i> .
Deut 5:12	שָׁמֹר אֶת־יְוֹם הַשַּׁבָּת לְקַדְּשׁוֹ כַּאֲשֶׁר צִוָּךְ יְהוָה אֱלֹהֶיךָ	Keep the Sabbath day, to sanctify it, as the LORD your God has commanded you.	Ex 20:8. Commandment 4. Ex 20:8 has <i>remember</i> where this verse has <i>keep</i> . keep: infinitive absolute in the role of an imperative.
Deut 5:13	שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל־מְלַאכְתֶּךָ:	For six days you shall work and carry out all your business,	Ex 20:9.
Deut 5:14	וַיּוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ לֹא תַעֲשֶׂה כָּל־מְלַאכָּה אַתָּה וּבִנְךָ־וּבִתְךָ וְעַבְדְּךָ־וְאִמָּתְךָ וְשׂוֹרֶךָ וְחֹמְרֶךָ וְכָל־בְּהֵמַתְךָ וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ לְמַעַן יָנוּחַ עַבְדְּךָ וְאִמָּתְךָ כַּמִּוֶּדָּה:	but the seventh day <i>is</i> the LORD your God's Sabbath. You shall not do <u>any</u> work <i>on it</i> – <i>neither</i> you nor your son nor your daughter, <i>neither</i> your manservant nor your maidservant, nor your ox, nor your donkey, nor <u>any</u> of your cattle, nor your foreigner who <i>is</i> within your gates, so that your manservant and maidservant may have rest, as you <i>do</i> .	Ex 20:10. any (2x) ← <i>every</i> .
Deut 5:15	וּזְכַרְתָּ כִּי־עַבְד הָיִיתָ בְּאֶרֶץ מִצְרַיִם וַיֹּצֵאֲךָ יְהוָה אֱלֹהֶיךָ מִשָּׁם בְּיַד חֲזָקָה וּבְזֵרַע נְטוּיָה עַל־כֵּן צִוָּךְ יְהוָה אֱלֹהֶיךָ לְעֲשׂוֹת אֶת־יְוֹם הַשַּׁבָּת: ס	And remember that you were a servant in the land of Egypt, but the LORD your God brought you out of there with a strong hand and with an outstretched arm. On account of this the LORD your God commands you to <u>keep</u> the Sabbath day.	to keep ← <i>to do</i> .
Deut 5:16	כְּבָד אֶת־אָבִיךָ וְאֶת־אִמְךָ כַּאֲשֶׁר צִוָּךְ יְהוָה אֱלֹהֶיךָ לְמַעַן יֵאָרִיכוּ יָמֶיךָ וּלְמַעַן יֵיטֵב לָךְ עַל הָאֲדָמָה אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ: ס	Honour your father and your mother, according to what the LORD your God has commanded you, in order that your days may be long, and in order that it may go well with you on the land which the LORD your God is giving you.	Matt 15:4, Matt 19:19, Mark 7:10, Mark 10:19, Luke 18:20, Eph 6:2, Eph 6:3. Ex 20:12. Commandment 5. be long ← <i>lengthen</i> . land ← <i>ground</i> .

Deut 5:17	לֹא תִרְצַח: ס	You shall not <u>commit murder</u>.	Matt 5:21, Matt 19:18, Mark 10:19, Luke 18:20, Rom 13:9, James 2:11. Ex 20:13. Commandment 6. commit murder: AV differs (<i>kill</i>), suggesting a wider application.
Deut 5:18	וְלֹא תִנְאָף: ס	You shall not <u>commit adultery</u>.	Matt 5:27, Matt 19:18, Mark 10:19, Luke 18:20, Rom 13:9, James 2:11. Ex 20:14. Commandment 7.
Deut 5:19	וְלֹא תִגְנוֹב: ס	You shall not <u>steal</u>.	Matt 19:18, Mark 10:19, Luke 18:20, Rom 13:9. Ex 20:15. Commandment 8.
Deut 5:20	וְלֹא־תַעֲנֶה בְרַעְדָּךְ עַד שְׂוֵא: ס	You shall not <u>give a false testimony</u> against your neighbour.	Matt 19:18, Mark 10:19, Luke 18:20, Rom 13:9RP-marg,TR. Ex 20:16. Commandment 9. give ← <i>testify</i> .
Deut 5:21	וְלֹא תַחְמַד אִשְׁתִּי רַעֲדָךְ ס וְלֹא תַתְאֲוֶה בֵּית רַעֲדָךְ שְׂדֵהוּ וְעַבְדּוֹ וְאִמָּתוֹ שׂוֹרוֹ וְחֹמְרוֹ וְכֹל אֲשֶׁר לְרַעֲדָךְ: ס	You shall not <u>covet</u> your neighbour's wife, and you shall not be <u>desirous</u> of your neighbour's house, his field or his manservant, or his maidservant, or his ox, or his donkey, or <u>anything</u> which is your neighbour's.	Rom 7:7. Ex 20:17. Commandment 10. desirous: or <i>envious</i> . anything ← <i>everything</i> .
Deut 5:22	אֶת־הַדְּבָרִים הָאֵלֶּה דִּבֶּר יְהוָה אֶל־כָּל־קְהֵלְכֶם בְּהָר מִתּוֹךְ הָאֵשׁ הַעֲנָן וְהָעֲרָפֶל קוֹל גָּדוֹל וְלֹא יָסַף וַיִּכְתְּבֵם עַל־שְׁנֵי לַחַת אֲבָנִים וַיִּתֵּןם אֵלַי:	The LORD spoke these words to the whole of your convocation at the mountain from the middle of the fire, the cloud and the thick darkness, <i>with</i> a loud voice. And he did not add <i>to them</i> , and he wrote them on two tablets of stone, and he gave them to me.	
Deut 5:23	וַיְהִי כִשְׁמַעְכֶּם אֶת־הַקּוֹל מִתּוֹךְ הַחֹשֶׁךְ וְהָהָר בֹּעֵר בְּאֵשׁ וַתִּקְרְבוּן אֵלַי כָּל־רֵאשֵׁי שְׁבִיטֵיכֶם וְזִקְנֵיכֶם:	And it came to pass, when you heard the sound from the middle of the darkness, and <i>that</i> the mountain was burning with fire, that you came near to me, all <i>you who are</i> heads of your tribes, and your elders.	
Deut 5:24	וַתֹּאמְרוּ הֵן הִרְאָנוּ יְהוָה אֱלֹהֵינוּ אֶת־כְּבוֹדוֹ וְאֶת־גְּדֻלּוֹ וְאֶת־קוֹל שְׁמַעְנוּ מִתּוֹךְ הָאֵשׁ הַיּוֹם הַזֶּה רָאִינוּ כִּי־יְדַבֵּר אֱלֹהִים אֶת־הָאָדָם וְחַי:	And you said, ‘Behold, the LORD our God has shown us his glory and his greatness, and we have heard his voice from the middle of the fire. This day, we have seen that God speaks with man, and he lives.	

Deut 5:25	וְעַתָּה לָמָּה נָמוּת כִּי תֹאכְלֵנוּ הָאֵשׁ הַגְּדֹלָה הַזֹּאת אִם-יִסְפְּקִים אֲנַחְנוּ לְשִׁמְעַ אֶת-קוֹל יְהוָה אֱלֹהֵינוּ עוֹד וּמָתָנוּ:	So now, why should we die? For this great fire will consume us. If we <u>hear</u> the voice of the LORD our God <u>any more</u> , then we will die.	hear ... any more ← <i>add to hear ... any more.</i>
Deut 5:26	כִּי מִי כָל-בֶּשֶׂר אֲשֶׁר שָׁמַע קוֹל אֱלֹהִים חַיִּים מִדְּבַר מִתּוֹךְ-הָאֵשׁ כְּמָנוּ וַיְחִי:	For who <i>is there</i> of all flesh who has heard the voice of the living God speaking from the middle of the fire as we <i>have</i> , and has lived?	
Deut 5:27	קָרַב אֶתָּה וּשְׁמַע אֶת כָּל-אֲשֶׁר יֹאמַר יְהוָה אֱלֹהֵינוּ וְאַתָּה תְּדַבֵּר אֵלֵינוּ אֶת כָּל-אֲשֶׁר יְדַבֵּר יְהוָה אֱלֹהֵינוּ אֵלֶיךָ וּשְׁמַעְנוּ וְעָשִׂינוּ:	You go near and listen to everything that the LORD our God says, then you <i>can</i> tell us everything that the LORD our God says to you, and we will hear <i>it</i> and do <i>it</i> .’	you go near: singular, i.e. <i>Moses</i> .
Deut 5:28	וַיִּשְׁמַע יְהוָה אֶת-קוֹל דְּבָרֵיכֶם בְּדַבְּרְכֶם אֵלַי וַיֹּאמֶר יְהוָה אֵלַי שָׁמַעְתִּי אֶת-קוֹל דְּבָרֵי הָעָם הַזֶּה אֲשֶׁר דִּבְּרוּ אֵלַיךָ הֵיטִיבוּ כָּל-אֲשֶׁר דִּבְּרוּ:	And the LORD heard the <u>sound</u> of your words when you spoke to me, and the LORD said to me, ‘I have heard the <u>sound</u> of the words of this people who spoke to you. They have done well <i>in</i> all that they have spoken.	sound (2x) ← <i>voice</i> .
Deut 5:29	מִי-יִתֵּן וְהָיָה לְבַבְכֶם זֶה לָהֶם לִירְאָה אֹתִי וּלְשַׁמֵּר אֶת-כָּל-מִצְוֹתַי כָּל-הַיָּמִים לְמַעַן יִיטֵב לָהֶם וּלְבָנֵיהֶם לְעֹלָם:	If <u>only</u> they had a heart <i>like</i> this: to fear me and to keep all my commandments <u>all the time</u> , so that it would go well with them and with their sons, age-abidingly.	if only ← <i>who will give?</i> <hr/> all the time ← <i>all days</i> .
Deut 5:30	לֵךְ אֲמַר לָהֶם שׁוּבוּ לְכֶם לְאֹהֲלֵיכֶם:	Go <i>and</i> say to them, «Now go <u>back</u> to your tents.»	now go back ← <i>go back for yourselves</i> . Idiomatic, drawing attention, and perhaps toning the imperative down.
Deut 5:31	וְאַתָּה פַּה עֹמֵד עִמָּדִי וְאֲדַבְּרָה אֵלֶיךָ אֶת כָּל-הַמִּצְוָה וְהַחֻקִּים וְהַמְשָׁפְטִים אֲשֶׁר תִּלְמַדְם וְעָשׂוּ בָאָרֶץ אֲשֶׁר אֲנִכִּי נָתַן לָהֶם לְרִשְׁתָּהּ:	But <u>you</u> , stand here with me, and I will tell you the whole <u>body</u> of <u>commandments</u> and the <u>statutes</u> and the regulations which you shall teach them to do in the land which I am giving them, so that <i>they</i> take possession of it.’	you: singular. <hr/> body of commandments ← <i>commandment</i> . Collective usage.
Deut 5:32	וּשְׁמַרְתֶּם לַעֲשׂוֹת כְּאֲשֶׁר צִוָּה יְהוָה אֱלֹהֵיכֶם אֶתְכֶם לֹא תִסְרוּ יָמִין וּשְׂמָאל:	And <u>you</u> will ensure that you act as the LORD your God has commanded you. You shall not deviate <i>to</i> the right or <i>to</i> the left.	you: plural.

Deut 5:33	בְּכָל-הַדֶּרֶךְ אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵיכֶם אֲתַכֶּם תֵּלְכוּ לְמַעַן תַּחְיוּ וְטוֹב לָכֶם וְהֶאֱרַכְתֶּם יָמִים בְּאֶרֶץ אֲשֶׁר תִּירְשׁוּ:	You shall walk in every way which the LORD your God commands you, so that you may live, and <i>it may go well</i> with you, and <i>you may live long</i> in the land which you will be taking possession of.	live long ← <i>prolong (your) days</i> .
Deut 6:1	זֹאת הַמִּצְוָה הַחֲקִים וְהַמְשַׁפְּטִים אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵיכֶם לְלַמֵּד אֶתְכֶם לַעֲשׂוֹת בְּאֶרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ:	And this <i>is</i> the <u>body of</u> <u>commandments</u> , and <i>these are</i> the statutes and regulations which the LORD <u>your</u> God has commanded <i>me</i> to teach you, <i>for</i> <i>you</i> to do <i>them</i> in the land which you are crossing over to take possession of,	body of commandments ← <i>commandment</i> . Collective usage. your: plural.
Deut 6:2	לְמַעַן תִּירָא אֶת-יְהוָה אֱלֹהֶיךָ לְשֹׁמֵר אֶת-כָּל-חֻקֹּתָיו וּמִצְוֹתָיו אֲשֶׁר אֲנִי מְצַוֶּה אֹתְךָ וּבְנֶךָ וּבְנֵי בְנֶךָ כָּל יְמֵי חַיֶּיךָ וּלְמַעַן יֶאֱרַכְוּ יָמֶיךָ:	so that <u>you</u> may fear the LORD your God, <u>in keeping</u> all his statutes and his commandments which I am commanding you – you and your son and your son's son – all the days of your life, so that your days are prolonged.	you: singular. in keeping: gerundial use of the infinitive.
Deut 6:3	וּשְׁמַעְתָּ יִשְׂרָאֵל וּשְׁמַרְתָּ לַעֲשׂוֹת אֲשֶׁר יִיטֵב לָךְ וְאֲשֶׁר תִּרְבּוּן מְאֹד כַּאֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵי אֲבֹתֶיךָ לֵאמֹר אֶרֶץ זָבַת חֶלֶב וּדְבַשׁ: פ	So hear, O Israel, and <u>ensure</u> you do <i>them</i> , so that it goes well with you, and so that you may increase greatly, as the LORD God of your fathers said to you, <i>in a land flowing with</i> milk and honey.	ensure ← <i>guard</i> . flowing with ← <i>flowing of</i> . Wider use of the construct state.
Deut 6:4	שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:	Hear, O Israel, the LORD our God <i>is one</i> LORD.	Mark 12:29, Mark 12:32.
Deut 6:5	וְאָהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:	And you shall love the LORD your God with all your heart and with all your soul and with all your might.	Matt 22:37, Mark 12:30, Mark 12:33, Luke 10:27.
Deut 6:6	וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוֶּה הַיּוֹם עַל-לִבְבְּךָ:	And these things which I am commanding you today shall be on your heart.	
Deut 6:7	וּשְׁנַנְתֶּם לְבָנֵיךָ וּדְבַרְתָּ בָּם בְּשֹׁבְתְךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ:	And you will diligently <u>teach</u> them to your sons, and you will talk about them when you sit down in your house, and when you walk on the road, and when you lie down, and when you get up.	diligently teach ← <i>sharpen (the wits)</i> .
Deut 6:8	וּקְשַׁרְתֶּם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ:	And you shall bind them on your hand as a sign, and they will be phylacteries between your eyes.	
Deut 6:9	וּכְתַבְתֶּם עַל-מְזוּזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: ס	And you shall write <i>them</i> on the doorposts of your house and on your gates.	

Deut 6:10	וְהָיָה כִּי יְבִיאֲךָ יְיָ אֱלֹהֶיךָ אֶל-הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְתָּיִךְ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לֵאמֹר לְךָ עָרִים גְּדוֹלוֹת וְטֹבֹת אֲשֶׁר לֹא-בִנִיתָ:	And it will come to pass that the LORD your God will bring you to the land which he swore to your fathers – to Abraham, to Isaac, and to Jacob – to give to you, great and fine cities which you did not build,	
Deut 6:11	וּבָתִּים מְלֵאִים כָּל-טוֹב אֲשֶׁר לֹא-מָלֵאתָ וּבְרֹת חֲצוּבִים אֲשֶׁר לֹא-חָצַבְתָּ בְּרָמִים וְזֵיתִים אֲשֶׁר לֹא-נִטַּעְתָּ וְאָכַלְתָּ וְשָׂבַעְתָּ:	and houses full of all <i>kinds of</i> good <i>things</i> which you did not fill <i>them with</i> , and cisterns hewn out which you did not hew, vineyards and olive <i>groves</i> which you did not plant, and you will eat and be satisfied.	
Deut 6:12	הִשָּׁמֵר לְךָ פֶּן-תִּשְׁכַּח אֶת-יְיָ אֱלֹהֶיךָ אֲשֶׁר הוֹצִיאֲךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:	Be on your guard not to forget the LORD, who brought you out of the land of Egypt – out of a house of <u>slavery</u> .	slavery ← <i>slaves, or servants.</i>
Deut 6:13	אֶת-יְיָ אֱלֹהֶיךָ תִירָא וְאֵתוֹ תַעֲבֹד וּבְשֵׁמוֹ תִשָּׁבַע:	You shall fear the LORD your God and serve him , and you shall swear by his name.	Matt 4:10, Luke 4:8.
Deut 6:14	לֹא תֵלְכוּן אַחֲרֵי אֱלֹהִים אַחֲרַיִם מֵאֱלֹהֵי הָעַמִּים אֲשֶׁר סְבִיבוֹתֵיכֶם:	You shall not go after other gods – <i>any</i> of the gods of the nations which <i>are</i> round about you,	
Deut 6:15	כִּי אֵל קָנָא יְיָ אֱלֹהֶיךָ בְּקִרְבְּךָ פֶּן-יִחַרְהוּ אֶף-יְיָ אֱלֹהֶיךָ בְּךָ וְהִשְׁמִידֲךָ מֵעַל פְּנֵי הָאֲדָמָה: ס	for the LORD your God in your midst <i>is</i> a jealous GOD, so that the anger of the LORD your God is not kindled against you, and he obliterates you from the face of the <u>earth</u> .	earth ← <i>ground.</i>
Deut 6:16	לֹא תִנְסֹו אֶת-יְיָ אֱלֹהֵיכֶם כַּאֲשֶׁר נִסִּיתֶם בְּמַסָּה:	You shall not tempt the LORD your God , as you tempted <i>him</i> in <u>Massah</u> .	Matt 4:7, Luke 4:12. <hr/> <hr/> Massah: i.e. <i>temptation</i> .
Deut 6:17	שָׁמֹר תִּשְׁמְרוּן אֶת-מִצְוֹת יְיָ אֱלֹהֵיכֶם וְעֵדוּתָיו וְחֻקָּיו אֲשֶׁר צִוָּךְ:	You shall <u>absolutely</u> keep the commandments of the LORD your God, and his testimonies, and his statutes, which he has commanded you.	absolutely keep: infinitive absolute.
Deut 6:18	וְעָשִׂיתָ הַיָּשָׁר וְהַטּוֹב בְּעֵינֵי יְיָ לְמַעַן יֵיטֵב לְךָ וּבָאתָ וַיִּרְשֶׁתָּ אֶת-הָאָרֶץ הַטֹּבָה אֲשֶׁר-נִשְׁבַּע יְיָ לְאַבְתָּיִךְ:	And you shall do what <i>is</i> upright and good in the eyes of the LORD, so that it goes well with you, and you come and take possession of the good land which the LORD swore to your fathers,	
Deut 6:19	לְהִדְרֹף אֶת-כָּל-אֹיְבֶיךָ מִפְּנֵיךָ כַּאֲשֶׁר דִּבֶּר יְיָ הַטּוֹב: ס	driving out all your enemies before you, as the LORD has said.	

Deut 6:20	כִּי־יִשְׁאַלְךָ בְּנֶךָ מָחָר לֵאמֹר מָה הָעֵדוּת וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵינוּ אֶתְכֶם:	For your son will ask you tomorrow, saying, ‘What <i>are</i> the testimonies and the statutes and the regulations which the LORD our God commanded you?’	tomorrow: standing for <i>in the future</i> .
Deut 6:21	וְאָמַרְתָּ לְבְנֶךָ עֲבָדִים הָיִינוּ לְפָרְעָה בְּמִצְרַיִם וַיּוֹצֵאֲנוּ יְהוָה מִמִּצְרַיִם בְּיַד חֲזָקָה:	And you will say to your son, ‘We were slaves to Pharaoh in Egypt, and the LORD brought us out of Egypt with a strong hand.	
Deut 6:22	וַיִּתֵּן יְהוָה אוֹתוֹת וּמוֹפְתִים גְּדֹלִים וְרָעִים בְּמִצְרַיִם בְּפָרְעָה וּבְכָל־בֵּיתוֹ לְעֵינֵינוּ:	And the LORD gave signs and wonders, great and noxious <i>ones</i> in Egypt, against Pharaoh and against all his house in our sight.	
Deut 6:23	וְאוֹתָנוּ הוֹצִיא מִשָּׁם לְמַעַן הָבִיא אֹתָנוּ לָתֵת לָנוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ:	And he brought us out of there in order to bring us in, to give us the land which he swore to our fathers.	
Deut 6:24	וַיִּצְוֵנוּ יְהוָה לַעֲשׂוֹת אֶת־כָּל־הַחֻקִּים הָאֵלֶּה לִירְאָה אֶת־יְהוָה אֱלֹהֵינוּ לְטוֹב לָנוּ כָּל־הַיָּמִים לְחַיֵּינוּ כְּהַיּוֹם הַזֶּה:	And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good, all <i>our</i> days, so that <i>he</i> might preserve us alive, as <i>it is</i> this day.	
Deut 6:25	וְצָדִיקָה תְהִי־לָנוּ כִּי־נִשְׁמָר לַעֲשׂוֹת אֶת־כָּל־הַמִּצְוָה הַזֹּאת לִפְנֵי יְהוָה אֱלֹהֵינוּ כְּאֲשֶׁר צִוָּנוּ: ס	And we shall have righteousness if we <u>ensure</u> we keep all this <u>body of commandments</u> before the LORD our God, as he has commanded us.’	ensure ← <i>guard</i> . body of commandments: see v.1.
Deut 7:1	כִּי יביאֶךָ יְהוָה אֱלֹהֶיךָ אֶל־הָאָרֶץ אֲשֶׁר־אַתָּה בֹּא־שָׂמָה לְרִשְׁתָּהּ וְנָשְׁלוּ גוֹיִם־רַבִּים מִפְּנֵיךָ הַחֲתִי וְהַגְּרִזִּי וְהָאֱמֹרִי וְהַכְּנַעֲנִי וְהַפְּרִזִּי וְהַחִוִּי וְהַיְבוּסִי שִׁבְעָה גוֹיִם רַבִּים וְעַצוּמִים מִמֶּךָ:	When the LORD your God brings you to the land to which you are going in order to take possession of it, he will drive out many nations before you, the Hittite, the Girgashite and the <u>Amorite</u> and the Canaanite and the Perizzite and the Hivite and the Jebusite – seven nations more populous and stronger than you.	Amorite: see Gen 10:16.
Deut 7:2	וְנָתַנְם יְהוָה אֱלֹהֶיךָ לְפָנֶיךָ וְהִכִּיתָם הַחֶרֶם תַּחְרִים אֹתָם לֹא־תַכְרֵת לָהֶם בְּרִית וְלֹא תַחֲנֶם:	And the LORD your God will put them in front of you, and you will conquer them, and you shall <u>completely obliterate</u> them. You shall not make a covenant with them, and you shall not show them mercy.	completely obliterate: infinitive absolute.

Deut 7:3	<p>וְלֹא תִתְחַתֵּן בָּם בְּתוּךְ לֹא־תִתֵּן לְבָנְךָ וּבְתוּךְ לֹא־תִקַּח לְבַנְךָ:</p>	<p>And you shall not intermarry with them. You shall not give your daughter to a son of theirs, and you shall not take a daughter of theirs for your son.</p>	<p>a son of theirs ← <i>his son</i>.</p> <hr/> <p>a daughter of theirs ← <i>his daughter</i>.</p>
Deut 7:4	<p>כִּי־יִסִיר אֶת־בְּנֶךָ מֵאַחֲרַי וְעָבְדוּ אֱלֹהִים אֲחֵרִים וַחֲרָה אִף־יְהוָה בְּכֶם וְהִשְׁמִידֶךָ מְהֵרָה:</p>	<p>For <i>this</i> would cause your son to depart from following me, and they would serve other gods, and the anger of the LORD would be kindled against you, and he would quickly destroy you.</p>	<p>from following me ← <i>from after me</i>.</p>
Deut 7:5	<p>כִּי־אִם־כֹּה תַעֲשׂוּ לָהֶם מִזְבַּחַתֵּיהֶם תִּתְּצוּ וּמִצְבֹּתָם תִּשְׁבְּרוּ וְאֲשִׁירֵיהֶם תִּגְדְּעוּן וּפְסִילֵיהֶם תִּשְׂרֹפוּן בְּאֵשׁ:</p>	<p>But you shall rather deal this way with them: you shall tear down their altars, and you will smash their statues, and you will cut down their phallic parks, and you will burn their carved images with fire.</p>	<p>you: plural.</p>
Deut 7:6	<p>כִּי עַם קָדוֹשׁ אָתָּה לַיהוָה אֱלֹהֶיךָ בָּרָךְ בְּחַר יְהוָה אֱלֹהֶיךָ לְהִיזֹת לּוֹ לְעַם סְגֻלָּה מִכָּל הָעַמִּים אֲשֶׁר עַל־פְּנֵי הָאֲדָמָה: ס</p>	<p>For you <i>are</i> a holy people to the LORD your God. The LORD your God chose you to be to him a people <i>who are</i> a special acquisition, out of all the <i>various</i> peoples that <i>are</i> on the face of the <u>earth</u>.</p>	<p>you: singular.</p> <hr/> <p>earth ← <i>ground</i>.</p>
Deut 7:7	<p>לֹא מֵרַבְּכֶם מִכָּל־הָעַמִּים חָשַׁק יְהוָה בְּכֶם וַיִּבְחַר בְּכֶם כִּי־אַתֶּם הַמְּעַט מִכָּל־הָעַמִּים:</p>	<p>Not because of your greater population than all the nations did the LORD desire you, but he chose you because you <i>are</i> the fewest of all the nations.</p>	
Deut 7:8	<p>כִּי מֵאַהֲבַת יְהוָה אֶתְכֶם וּמִשְׁמֵרוֹ אֶת־הַשְּׁבֻעָה אֲשֶׁר נִשְׁבַּע לְאַבְתֵּיכֶם הוֹצִיא יְהוָה אֶתְכֶם בְּיַד חֲזָקָה וַיִּפְדֶּךָ מִבֵּית עַבְדִּים מִיַּד פַּרְעֹה מִלְּדַם־מִצְרַיִם:</p>	<p>For <i>it was</i> because of the LORD's <u>love</u> for you, and because of his <u>keeping</u> the oath which he swore to your fathers, <i>that</i> the LORD brought you out with a strong hand, and he redeemed you from a house of <u>slavery</u> – from the hand of Pharaoh king of Egypt,</p>	<p>his keeping: we read this as וּמִשְׁמֵרוֹ. [WLC] 4.20 remarks “unclear”.</p> <hr/> <p>the LORD's love ← <i>the love of the LORD</i>, a subjective genitive.</p> <hr/> <p>slavery ← <i>slaves</i>, or <i>servants</i>.</p>
Deut 7:9	<p>וַיִּדְעַתְּ כִּי־יְהוָה אֱלֹהֶיךָ הוּא הָאֱלֹהִים הָאֵל הַנֶּאֱמָן שֹׁמֵר הַבְּרִית וְהַחֶסֶד לְאַהֲבָיו וּלְשֹׁמְרֵי *מִצְוֹתוֹ *מִצְוֹתָיו לְאַלְפֵי דוֹר:</p>	<p>and so that you will know that the LORD your God <i>is</i> God, the faithful GOD, keeping the covenant and <i>maintaining</i> mercy to those that love him and to those who keep his {Q: commandments} [K: <u>body of commandments</u>] for a thousand generations,</p>	<p>body of commandments (<i>ketiv</i>) ← <i>commandment</i>, reading מִצְוֹתָיו. Collective usage.</p>
Deut 7:10	<p>וּמִשְׁלֵם לְשׂוֹנְאָיו אֶל־פְּנָיו לְהֶאֱבִידוֹ לֹא יֵאָחַר לְשׂוֹנְאוֹ אֶל־פְּנָיו יִשְׁלֵם־לוֹ:</p>	<p>but requiting those who hate him to <u>their face</u>, <u>destroying them</u>. He will not be slow with him who hates him; he will requite him to his face.</p>	<p>to their face ← <i>to his face</i>.</p> <hr/> <p>them ← <i>him</i>.</p>

Deut 7:11	<p>וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אֲנִי מְצַוֶּה הַיּוֹם לַעֲשׂוֹתָם: פ</p>	<p>So you shall keep the <u>body of</u> <u>commandments</u> and the <u>statutes</u> and the <u>regulations</u> which I command you this day to do.</p>	<p>body of commandments ← <i>commandment</i>. Collective usage.</p>
Deut 7:12	<p>וְהָיָה עֵקֶב תִּשְׁמָעוּן אֶת הַמִּשְׁפָּטִים הָאֵלֶּה וְשָׁמַרְתֶּם וַעֲשִׂיתֶם אֹתָם וְשָׁמַר יְהוָה אֱלֹהֵיךָ לְךָ אֶת־הַבְּרִית וְאֶת־הַחֶסֶד אֲשֶׁר נִשְׁבַּע לְאֲבֹתֶיךָ:</p>	<p>And it will come to pass, <u>provided</u> you <u>obey</u> these regulations and keep <i>them</i>, and you do them, that the LORD your God will keep the covenant with you and <i>maintain</i> the mercy which he swore to your fathers.</p>	<p>provided: neither [AnLx] nor [BDB] gives this sense, but [ST] does (<i>si</i>).</p> <hr/> <p>obey ← <i>heed, hear</i>.</p>
Deut 7:13	<p>וְאֶהְבֶּךָ וְיִבְרַכְךָ וְהִרְבֶּךָ וְיִבְרַכְךָ פְּרִי־בִטְנְךָ וּפְרִי־אֲדָמְתְךָ דִּגְגֹנְךָ וְתִירֹשֶׁךָ וְיִצְהָרְךָ שִׁגְר־אֶלְפִיךָ וְעֵשֶׂתְתָרְתָּ צֹאנְךָ עַל הָאֲדָמָה אֲשֶׁר־נִשְׁבַּע לְאֲבֹתֶיךָ לָתֵת לְךָ:</p>	<p>And he will love you and bless you and multiply you, and he will bless the fruit of your womb and the fruit of your ground – your corn and your new wine and your new oil, the offspring of your oxen and the issue of your flock on the <u>land</u> which he swore to your fathers to give to you.</p>	<p>land ← <i>ground</i>.</p>
Deut 7:14	<p>בָּרוּךְ תִּהְיֶה מִכָּל־הָעַמִּים לֹא־יִהְיֶה בְּךָ עֵקֶר וְעִקְרָה וּבְבֵה־מִתְךָ:</p>	<p>You will be more blessed than <u>any</u> of the nations. There will not be <i>anyone</i> <u>sterile</u> or <u>barren</u> among you or among your cattle.</p>	<p>any ← <i>all</i>.</p> <hr/> <p>sterile ... barren: in the masculine ... feminine singular.</p>
Deut 7:15	<p>וְהִסִּיר יְהוָה מִמֶּנִּי כָּל־חֲלִי וְכָל־מַדּוּי מִצְרַיִם הָרָעִים אֲשֶׁר יָדַעְתָּ לֹא יִשְׂיִמֵם בְּךָ וְנָתַנָּם בְּכָל־שֹׂנְאֵיךָ:</p>	<p>And the LORD will remove from you every illness and every evil disease of Egypt which you have known. He will not lay them on you, but he will put them on all those who hate you.</p>	<p>AV differs in syntactical arrangement. We take the <i>revia</i> on <i>you have known</i> as strongly disjunctive (our full stop).</p>
Deut 7:16	<p>וְאָכַלְתָּ אֶת־כָּל־הָעַמִּים אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ לֹא־תַחֵס עֵינֶיךָ עֲלֵיהֶם וְלֹא תַעֲבֹד אֶת־אֱלֹהֵיהֶם כִּי־מִקֵּשׁ הוּא לְךָ: ס</p>	<p>And you will devour all the nations which the LORD your God gives to you. Your eye will not show pity to them, and you will not serve their gods, for that <i>is</i> a snare to you.</p>	
Deut 7:17	<p>כִּי תֹאמַר בְּלִבְבְּךָ רַבִּים הַגּוֹיִם הָאֵלֶּה מִמֶּנִּי אֵיכָּה אוּכָל לְהוֹרִישָׁם:</p>	<p>If you say in your heart, ‘These nations <i>are</i> more numerous <u>than</u> <u>me</u>. How will I be able to dispossess them?’ –</p>	<p>than me: or, if the reader prefers, <i>than I</i>.</p>
Deut 7:18	<p>לֹא תִירָא מֵהֶם זָכַר תִּזְכֹּר אֶת אֲשֶׁר־עָשָׂה יְהוָה אֱלֹהֶיךָ לְפָרְעֹה וּלְכָל־מִצְרַיִם:</p>	<p>you shall not fear them. You shall <u>plainly</u> remember what the LORD your God did to Pharaoh and to all Egypt.</p>	<p>plainly remember: infinitive absolute.</p>

Deut 7:19	הַמַּסֹּת הַגְּדֹלֹת אֲשֶׁר־רָאוּ עֵינֶיךָ וְהָאֵתוֹת וְהַמִּפְתִּים וְהַיָּד הַחֲזוּקָה וְהַזְרֹעַ הַנְּטוּיָה אֲשֶׁר הוֹצֵאָךָ יְהוָה אֱלֹהֶיךָ כְּזֵעַשָׁה יְהוָה אֱלֹהֶיךָ לְכָל־הָעַמִּים אֲשֶׁר־אַתָּה יִרְאֶה מִפְּנֵיהֶם:	As with the great <u>trials</u> which your eyes saw, and the signs and the wonders, and the strong hand and the outstretched arm, when the LORD your God brought you out, so the LORD your God will do to all the people you are afraid of.	trials: i.e. occasions where the LORD's faithfulness was put to the test and miracles followed.
Deut 7:20	וְגַם אֶת־הַצְּרָעָה יִשְׁלַח יְהוָה אֱלֹהֶיךָ בָּם עַד־אָבֵד הַנִּשְׁאָרִים וְהַנִּסְתָּרִים מִפְּנֶיךָ:	And the LORD your God will also send the hornet against them, until those that remain and those that hide from you have perished.	
Deut 7:21	לֹא תִירָאן מִפְּנֵיהֶם כִּי־יְהוָה אֱלֹהֶיךָ בְּקִרְבְּךָ אֵל גָּדוֹל וְנוֹרָא:	You will not be terrified of them, for the LORD your God <i>is</i> in your midst – a great and fearsome GOD.	
Deut 7:22	וְנִשְׁלֹו יְהוָה אֱלֹהֶיךָ אֶת־הַגּוֹיִם הָאֵל מִפְּנֶיךָ מְעַט מְעַט לֹא תוּכַל כְּלַתֵּם מִהֵר פֶּן־תִּרְבֶּה עֲלֶיךָ חַיַּת הַשָּׂדֶה:	And the LORD your God will drive out those nations before you little <i>by</i> little. You will not be able to make an end of them quickly, in case the <u>wild animals</u> increase against you.	wild animals ← <i>animal / fauna of the field.</i>
Deut 7:23	וְנִתְּנָם יְהוָה אֱלֹהֶיךָ לְפָנֶיךָ וְהִמָּם מִהוֹמָה גְּדֹלָה עַד הַשְׁמָדָם:	And the LORD your God will place them before you, and he will rout them <i>with</i> a great rout, until they have been destroyed.	
Deut 7:24	וְנָתַן מְלִכֵיהֶם בְּיָדְךָ וְהָאֲבֹדָתָ אֶת־שְׁמֵם מִתַּחַת הַשָּׁמַיִם לֹא־יִתְיַצֵּב אִישׁ בְּפָנֶיךָ עַד הַשְׁמָדָךְ אַתֶּם:	And he will deliver their kings into your hand, and you will obliterate their name from under heaven. No man shall stand <u>to face you</u> until you have destroyed them.	to face you ← <i>against your face.</i> <hr/> until: i.e. <i>all the time leading up to when (you have destroyed them).</i>
Deut 7:25	פְּסִילֵי אֱלֹהֵיהֶם תִּשְׂרֹפוּן בְּאֵשׁ לֹא־תַחְמַד כֶּסֶף וְזָהָב עֲלֵיהֶם וּלְקַחְתָּ לָּךְ פֶּן תִּוְקַשׁ בּוֹ כִּי תוֹעֵבַת יְהוָה אֱלֹהֶיךָ הוּא:	You will burn the carved images of their gods <u>with fire</u> . You shall not desire the silver and gold on them, or take <i>it</i> for yourself, in case you are ensnared by it, for it <i>is</i> an <u>abomination to</u> the LORD your God.	with fire ← <i>with the fire.</i> An unexpected definite article. See Gen 22:9. <hr/> abomination to ← <i>abomination of.</i> Wider use of the construct state.
Deut 7:26	וְלֹא־תָבִיא תוֹעֵבָה אֶל־בֵּיתְךָ וְהָיִיתָ חָרָם כְּמָהוּ שִׁקָּץ תִּשְׂקָצְנוּ וְתַעֲב תִּתְעַבְּנוּ כִּי־חָרָם הוּא: פ	You shall not bring an abomination into your house <u>in case</u> you become an accursed thing like it. You shall <u>utterly</u> abhor it and <u>thoroughly</u> abominate it, for it <i>is</i> an accursed thing.	in case: purposive use of the <i>vav</i> . <hr/> utterly abhor ... thoroughly abominate: both infinitive absolute.

Deut 8:1	כָּל־הַמִּצְוָה אֲשֶׁר אֶנְכִי מְצַוְךָ הַיּוֹם תִּשְׁמְרוּן לַעֲשׂוֹת לְמַעַן תִּחְיִין וּרְבִיתֶם וּבִאתֶם וּיְרַשְׁתֶּם אֶת־הָאָרֶץ אֲשֶׁר־נִשְׁבַּע יְהוָה לְאַבְתִּיכֶם:	You shall <u>ensure</u> that you do the whole <u>body of commandments</u> which I am commanding you today, so that you live and increase, and you enter in and take possession of the land which the LORD swore to your fathers.	ensure ← <i>guard</i> . <hr/> body of commandments ← <i>commandment</i> . Collective usage.
Deut 8:2	וְזָכַרְתָּ אֶת־כָּל־הַדֶּרֶךְ אֲשֶׁר הִלַּכְךָ יְהוָה אֱלֹהֶיךָ זֶה אַרְבָּעִים שָׁנָה בַּמִּדְבָּר לְמַעַן עֲנֹתְךָ לְנִסְתָּךְ לְדַעַת אֶת־אֲשֶׁר בְּלִבְבְּךָ הִתְשַׁמֵּר *מִצְוֹתוֹ *מִצְוֹתָיו אִם־לֹא:	And you shall remember the whole of the way the LORD your God made you go for these forty years in the desert, in order to humble you, <i>and</i> to test you, so as to know what <i>is</i> in your heart, whether you will keep his {Q: commandments} [K: body of commandments] or not.	On the <i>ketiv</i> , see Deut 7:9.
Deut 8:3	וַיַּעַנְךָ וַיִּרְעַבְךָ וַיֹּאכְלֶךָ אֶת הַמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדְעוּן אֲבֹתֶיךָ לְמַעַן הוֹדַעְךָ כִּי לֹא עַל־הַלֶּחֶם לִבְדּוֹ יַחִיָּה הָאָדָם כִּי עַל־כָּל־מוֹצֵא פִי־יְהוָה יַחִיָּה הָאָדָם:	And he humbled you, and he allowed you to hunger, then he fed you with manna which you did not know, nor have your fathers known <i>it</i> , so as to make <i>it</i> known to you that man shall not live by bread alone, but man shall live by every utterance of the mouth of the LORD.	Matt 4:4, Luke 4:4.
Deut 8:4	שִׁמְלֹתֶיךָ לֹא בָלְתָה מֵעֲלֶיךָ וְרַגְלֶיךָ לֹא בָצְקָה זֶה אַרְבָּעִים שָׁנָה:	Your clothing did not wear out <u>on you</u> , and your feet did not swell, for these forty years,	on you ← <i>from on you</i> . <hr/> feet ← <i>foot</i> .
Deut 8:5	וַיְדַעְתָּ עִם־לִבְבְּךָ כִּי כַּאֲשֶׁר יִיָּסֵר אִישׁ אֶת־בְּנוֹ יְהוָה אֱלֹהֶיךָ מִיִּסְרֶךָ:	so that you should acknowledge with your heart that as a man disciplines his son, <i>so</i> the LORD your God has been disciplining you.	so that: purposive use of the <i>vav</i> .
Deut 8:6	וּשְׁמַרְתָּ אֶת־מִצְוֹת יְהוָה אֱלֹהֶיךָ לְלַכֵּת בְּדַרְכָּיו וּלְיִרְאָה אֹתוֹ:	And you shall keep the commandments of the LORD your God, <u>by walking</u> in his ways and <u>fearing</u> him.	by walking ... fearing: gerundial use of the infinitive.
Deut 8:7	כִּי יְהוָה אֱלֹהֶיךָ מְבִיאֶךָ אֶל־אָרֶץ טוֹבָה אָרֶץ נַחֲלִי מַיִם עֵינַת וְתַהֲמַת יִצְאִים בְּבִקְעָה וּבְהָרִ:	For the LORD your God is bringing you to a good land, a land of brooks of water, springs and <u>underground water</u> issuing in the valley and <u>mountains</u> ,	<u>underground water</u> ← <i>depths</i> . <hr/> mountains ← <i>mountain</i> . Collective usage.
Deut 8:8	אָרֶץ חִטָּה וּשְׂעֵרָה וְגִבְן וְתַאֲנָה וְרִמּוֹן אָרֶץ־זֵית שָׁמֶן וְדַבְּשׁ:	a land of wheat and barley and <u>vines</u> and <u>figs</u> and <u>pomegranates</u> , a land of oil-bearing <u>olives</u> and honey,	vines ... figs ... pomegranates ... olives: singular in Hebrew; collective usage.

Deut 8:9	אֶרֶץ אֲשֶׁר לֹא בְּמַסְכֶּנֶת תֹּאכַלְבָּה לֶחֶם לֹא־תַחֲסֹר כֹּל בָּהּ אֶרֶץ אֲשֶׁר אֲבָנֶיהָ בְּרִזָּל וּמִהַרְרֵיהָ תַחְצֹב נְחֹשֶׁת:	a land that <i>knows</i> no scarcity. You will eat bread in it, you will lack <u>nothing</u> in it – a land whose stones are <u>iron-bearing</u> , and from whose hills you <u>can mine</u> copper.	nothing ← <i>not everything</i> . mine ← <i>hew</i> . AV differs somewhat in syntactical arrangement.
Deut 8:10	וְאָכַלְתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ אֶת־יְהוָה אֱלֹהֶיךָ עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לְךָ:	And you will eat and be satisfied, and you shall bless the LORD your God on the good land which he has given you.	
Deut 8:11	הִשָּׁמֵר לְךָ פֶּן־תִּשְׁכַּח אֶת־יְהוָה אֱלֹהֶיךָ לְבַלְתִּי שְׁמֹר מִצְוֹתָיו וּמִשְׁפָּטָיו וְחֻקֹּתָיו אֲשֶׁר אֲנִי מְצַוְּךָ הַיּוֹם:	Be on your guard not to forget the LORD your God, <u>by not</u> <u>keeping</u> his commandments and his regulations and his statutes which I am commanding you today,	by not keeping: gerundial use of the infinitive.
Deut 8:12	פֶּן־תֹּאכַל וְשָׂבַעְתָּ וּבָתִּים טוֹבִים תִּבְנֶה וְיִשְׁבַּתָּ:	lest you eat and are satisfied, and you build fine houses and live <i>in</i> <i>them</i> ,	
Deut 8:13	וּבָקָרְךָ וּצְאֵנְךָ יִרְבּוּ וְכֶסֶף וְזָהָב יִרְבֶּה־לְךָ וְכֹל אֲשֶׁר־לְךָ יִרְבֶּה:	and your cattle and flocks increase, and your silver and gold increase, and everything you <i>have</i> increases,	
Deut 8:14	וְרָם לְבַבְךָ וְשָׁכַחְתָּ אֶת־יְהוָה אֱלֹהֶיךָ הַמוֹצִיאֲךָ מֵאֶרֶץ מִצְרַיִם מִבַּיִת עֲבָדִים:	and your heart becomes haughty, and you forget the LORD your God, who brought you out of the land of Egypt – out of a house of <u>slavery</u> .	slavery ← <i>slaves</i> , or <i>servants</i> .
Deut 8:15	הַמוֹלִיכְךָ בַּמִּדְבָּר הַגָּדֹל וְהַנּוֹרָא נָחָשׁ שָׂרָף וְעַקְרָב וְצִמְאֹן אֲשֶׁר אֵין־מַיִם הַמוֹצִיא לְךָ מַיִם מִצּוֹר הַחֲלָמִישׁ:	<i>He it is</i> who made you go in the great and fearsome desert <i>of</i> the <u>fiery serpent</u> and the scorpion, <i>in</i> a thirsty land where <i>there is</i> no water, who produced water for you from a rock of flint,	fiery serpent: perhaps two creatures (<i>the snake and the fiery</i> <i>serpent</i>), since נָחָשׁ and שָׂרָף are nouns in the absolute state.
Deut 8:16	הַמֵּאֲכִלְךָ מִן־בַּמִּדְבָּר אֲשֶׁר לֹא־יָדְעוּן אֲבֹתֶיךָ לְמַעַן עֲנֹתְךָ וּלְמַעַן נִסְתָּךָ לְהִיטִיבְךָ בְּאַחֲרִיתְךָ:	who fed you with manna in the desert, which your fathers did not know, so as to humble you and so as to test you, to make <i>things</i> go well for you in your latter <i>time</i> .	
Deut 8:17	וְאָמַרְתָּ בְּלִבְּךָ כְּחִי וְעַצְם יָדִי עָשָׂה לִי אֶת־הַחֵיל הַזֶּה:	<u>Yet</u> you say in your heart, ‘My <i>own</i> power and the strength of my hand made me this wealth.’	yet: adversative / concessive use of the <i>vav</i> .

Deut 8:18	<p>וּזְכַרְתָּ אֶת־יְהוָה אֱלֹהֶיךָ כִּי הוּא הִנְתֵּן לְךָ כֹּחַ לַעֲשׂוֹת חַיִּל לְמַעַן הִקִּים אֶת־בְּרִיתוֹ אֲשֶׁר־נִשְׁבַּע לְאֲבֹתֶיךָ כִּי־וּ הֵזֶה: פ</p>	<p>But you shall remember the LORD your God. For <i>it is</i> he who gives you the power to generate wealth, so that he sets up his covenant which he swore to your fathers, as <i>it stands</i> this day.</p>	
Deut 8:19	<p>וְהָיָה אִם־שָׁכַח תִּשְׁכַּח אֶת־יְהוָה אֱלֹהֶיךָ וְהִלַּכְתָּ אַחֲרֵי אֱלֹהִים אֲחֵרִים וְעַבַדְתָּם וְהִשְׁתַּחֲוִיתָ לָהֶם הֵעֵדְתִי בְּכֶם הַיּוֹם כִּי אָבִד תֵּאבְדוּן:</p>	<p>But it will come to pass, if you <u>clean forget</u> the LORD your God, and you follow after other gods, and you serve them and worship them – I testify against you today – you will <u>certainly</u> perish.</p>	<p>clean forget: infinitive absolute. Perhaps to be read <i>in any way</i> forget. <hr/>today: see Deut 4:26 and Luke 23:43. <hr/>certainly perish: infinitive absolute.</p>
Deut 8:20	<p>כַּגֹּזִים אֲשֶׁר יְהוָה מַאֲבִיד מִפְּנֵיכֶם בֵּן תֵּאבְדוּן עַקֵּב לֹא תִשְׁמְעוּן בְּקוֹל יְהוָה אֱלֹהֵיכֶם: פ</p>	<p>As <i>with</i> the nations which the LORD is destroying in front of you, so you will perish, because you didn't <u>heed</u> the LORD your God.</p>	<p>heed ← <i>hear the voice of</i>.</p>
Deut 9:1	<p>שִׁמַּע יִשְׂרָאֵל אֶתְּהָ עֹבֵר הַיּוֹם אֶת־הַיַּרְדֵּן לְבֹא לָרֶשֶׁת גֹּזִים גְּדֹלִים וְעִצְמִים מִמֶּךָ עָרִים גְּדֹלֹת וּבְצֻרֹת בַּשָּׁמַיִם:</p>	<p>Hear, O Israel, you are crossing the Jordan today, to enter to dispossess nations greater and stronger than yourself <i>with</i> cities <i>which are</i> large and fortified to the sky.</p>	
Deut 9:2	<p>עַם־גְּדוֹל וָרֵם בְּנֵי עֲנָקִים אֲשֶׁר אַתָּה יְדַעְתָּ וְאַתָּה שָׁמַעְתָּ מִי יְתִיב לִפְנֵי בְנֵי עֲנָק:</p>	<p>The sons of the <u>Anakites</u> are a large and tall people whom you know, and <i>of whom</i> you have heard <i>it said</i>, ‘Who can stand in the face of the sons of Anak?’</p>	<p>Anakites: AV= <i>Anakims</i>.</p>
Deut 9:3	<p>וַיְדַעְתָּ הַיּוֹם כִּי יְהוָה אֱלֹהֶיךָ הוּא־הָעֹבֵר לְפָנֶיךָ אֵשׁ אֹכֵלָה הוּא יִשְׁמִדֵם וְהוּא יִכְנִיעֵם לְפָנֶיךָ וְהוֹרֵשְׁתָם וְהֵאבַדְתָם מְהֵרָ כַּאֲשֶׁר דִּבֶּר יְהוָה לְךָ:</p>	<p>So know today that the LORD your God <i>is</i> he who is crossing in front of you – a consuming fire. He will destroy them and he will subdue them <u>at your advance</u>, and you will dispossess them and destroy them quickly as the LORD has told you.</p>	<p>at your advance ← <i>before you</i>.</p>
Deut 9:4	<p>אַל־תֹּאמַר בְּלִבְבְּךָ בְּהַדָּף יְהוָה אֱלֹהֶיךָ אַתֶּם מִלְּפָנֶיךָ לֵאמֹר בְּצַדִּיקוֹתֵי הַבִּיאֲנִי יְהוָה לָרֶשֶׁת אֶת־הָאָרֶץ הַזֹּאת וּבְרִשְׁעַת הַגֹּזִים הָאֵלֶּה יְהוָה מוֹרִישָׁם מִפְּנֵיךָ:</p>	<p>Do not say in your heart when the LORD your God drives them out <u>at your advance</u>, saying, ‘Because of my righteousness the LORD brought me to take possession of this land’; rather <i>it is</i> because of the wickedness of these nations <i>that</i> the LORD is dispossessing them <u>at your advance</u>.</p>	<p>at your advance (2x) ← <i>from before you</i>. <hr/>rather: adversative use of the vav.</p>

Deut 9:5	<p>לֹא בְצִדְקֹתֶיךָ וּבִישׁוּר לְבַבְךָ אֲתָהּ בָּא לְרִשֵּׁת אֶת־אֲרָצָם כִּי בְרִשְׁעוֹת הַגּוֹיִם הָאֵלֶּה יְהוָה אֱלֹהֶיךָ מוֹרִישָׁם מִפְּנֵיךָ וּלְמַעַן הִקִּים אֶת־הַדְּבָר אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְרָהָם לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב:</p>	<p><i>It is not because of your righteousness or the uprightness of your heart that you are entering in to possess their land, but it is because of the wickedness of these nations that the LORD your God is dispossessing them at your advance, and in order to establish the word which the LORD swore to your fathers – to Abraham, to Isaac and to Jacob.</i></p>	<p>at your advance ← <i>from before you.</i></p>
Deut 9:6	<p>וַיִּדְעֶתָ כִּי לֹא בְצִדְקֹתֶיךָ יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ אֶת־הָאָרֶץ הַטּוֹבָה הַזֹּאת לְרִשְׁתָּהּ כִּי עַם־קָשֶׁה־עֲרָף אַתָּה:</p>	<p>And you will know that <i>it is not because of your righteousness that the LORD your God is giving you this good land to possess, for you are a stiff-necked people.</i></p>	
Deut 9:7	<p>זְכֹר אֶל־תְּשׁוּבָת אֶת אֲשֶׁר־הִקְצַפְתָּ אֶת־יְהוָה אֱלֹהֶיךָ בַּמִּדְבָּר לְמוֹת־הַיּוֹם אֲשֶׁר־יִצְאָתָּ מֵאֶרֶץ מִצְרַיִם עַד־בְּאֶמְכֶם עַד־הַמָּקוֹם הַזֶּה מִמְרִים הָיִיתֶם עִם־יְהוָה:</p>	<p>Remember – do not forget – that <i>by which you provoked the LORD your God to anger in the desert. From the day when you came out of the land of Egypt up to your coming to this place, you have been rebelling against the LORD.</i></p>	<p>your coming: gerundial use of the infinitive.</p>
Deut 9:8	<p>וּבַחֲרֹב הִקְצַפְתָּם אֶת־יְהוָה וַיִּתְאַנֶּף יְהוָה בְּכֶם לְהַשְׁמִיד אֶתְכֶם:</p>	<p>At Horeb you provoked the LORD to anger, and the LORD became angry with you to <i>the point of destroying</i> you.</p>	<p>destroying: gerundial use of the infinitive.</p>
Deut 9:9	<p>בְּעֹלְתִי הַהָרָה לָקַחְתָּ לְוַחַת הָאֲבָנִים לְוַחַת הַבְּרִית אֲשֶׁר־כָּרַת יְהוָה עִמָּכֶם וָאֲשַׁב בְּהָר אַרְבָּעִים יוֹם וָאֲרַבְּעִים לַיְלָה לֶחֶם לֹא אָכַלְתִּי וּמַיִם לֹא שָׁתִיתִי:</p>	<p>When I went up the mountain to receive the stone tablets – the tablets of the covenant which the LORD made with you – I remained in the mountain for forty days and forty nights. I ate no bread and I drank no water.</p>	
Deut 9:10	<p>וַיִּתֵּן יְהוָה אֵלַי אֶת־שְׁנֵי לְוַחַת הָאֲבָנִים כְּתוּבִים בְּאֶצְבַּע אֱלֹהִים וְעָלִיהֶם כָּכָל־הַדְּבָרִים אֲשֶׁר דִּבֶּר יְהוָה עִמָּכֶם בְּהָר מִתּוֹךְ הָאֵשׁ בַּיּוֹם הַהוּא:</p>	<p>And the LORD gave me the two tablets of stone, written by the finger of God, and on them <i>was a record of</i> all the words which the LORD spoke with you at the mountain from the middle of the fire on the day of the convocation.</p>	<p>a record of ← <i>according to.</i></p>
Deut 9:11	<p>וַיְהִי מִקֵּץ אַרְבָּעִים יוֹם וָאֲרַבְּעִים לַיְלָה נָתַן יְהוָה אֵלַי אֶת־שְׁנֵי לְוַחַת הָאֲבָנִים לְוַחַת הַבְּרִית:</p>	<p>And it came to pass at the end of forty days and forty nights <i>that</i> the LORD gave me the two stone tablets – the tablets of the covenant.</p>	

Deut 9:12	וַיֹּאמֶר יְהוָה אֵלַי קוּם רַד מִהֵר מִזֶּה כִּי שָׁחַת עִמָּךְ אֲשֶׁר הוֹצֵאתָ מִמִּצְרַיִם סָרוּ מִהֵר מִן־הַדֶּרֶךְ אֲשֶׁר צִוִּיתֶם עֲשׂוּ לָהֶם מַסְכָּה:	And the LORD said to me, ‘Arise <i>and</i> go down from here quickly, for your people whom you brought out of Egypt have acted corruptly. They have quickly departed from the way which I commanded them. They have made themselves a cast image.’	
Deut 9:13	וַיֹּאמֶר יְהוָה אֵלַי לֵאמֹר רְאִיתִי אֶת־הָעָם הַזֶּה וְהִנֵּה עַם־קָשֶׁה־עֲרָף הוּא:	And the LORD spoke to me and said, ‘I have seen this people, and look, it <i>is</i> a stiff-necked people.	
Deut 9:14	הֲרַף מִמְּנִי וְאַשְׁמִידֵם וְאַמְחָה אֶת־שֵׁמֶם מִתַּחַת הַשָּׁמַיִם וְאַעֲשֶׂה אוֹתְךָ לְגוֹי־עָצוּם וְרַב מִמְּנוּ:	Leave off me, and I will destroy them, and I will blot out their name from under heaven, and I will make you into a more powerful and numerous people than them.’	leave off me ← <i>desist from me.</i> <hr/> than them ← <i>than it.</i>
Deut 9:15	וְאַפֹּן וְאֵרַד מִן־הַהָר וְהָהָר בָּעַר בְּאֵשׁ וּשְׁנֵי לַחַת הַבְּרִית עַל שְׁתֵּי יָדַי:	Then I turned and went down from the mountain, while the mountain was burning with fire, and <i>I had</i> the two tablets of the covenant in my two hands.	
Deut 9:16	וְאֵרָא וְהִנֵּה חָטֵאתֶם לַיהוָה אֱלֹהֵיכֶם עֲשִׂיתֶם לָכֶם עֲגוּל מַסְכָּה סָרַתֶם מִהֵר מִן־הַדֶּרֶךְ אֲשֶׁר־צִוָּה יְהוָה אֶתְכֶם:	And I looked, and <u>what I saw</u> was that you had sinned against the LORD your God – you had made yourselves a cast calf. You had quickly departed from the way which the LORD commanded you.	what <i>I saw</i> was that ← <i>behold.</i>
Deut 9:17	וְאַתְפַּשׁ בְּשְׁנֵי הַלַּחַת וְאֲשַׁלְּכֶם מֵעַל שְׁתֵּי יָדַי וְאֲשַׁבְּרֶם לְעֵינֵיכֶם:	Then I took hold of the two tablets and threw them out of my two hands and broke them in your sight,	
Deut 9:18	וְאַתְנַפֵּל לִפְנֵי יְהוָה כְּרֵאשֹׁנָה אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה לֶחֶם לֹא אָכַלְתִּי וּמַיִם לֹא שָׁתִיתִי עַל כָּל־חַטֹּאתֵיכֶם אֲשֶׁר חָטֵאתֶם לַעֲשׂוֹת הָרַע בְּעֵינֵי יְהוָה לְהַכְעִיסוֹ:	and I fell down before the LORD as at first, for forty days and forty nights. I did not eat bread and I did not drink water for all your sin <i>by</i> which you sinned <u>in doing</u> wrong in the eyes of the LORD, so as to provoke him to anger.	in doing: gerundial use of the infinitive.
Deut 9:19	כִּי יִגְרַתִּי מִפְּנֵי הָאֵף וְהַחֲמָה אֲשֶׁר קָצַף יְהוָה עֲלֵיכֶם לְהַשְׁמִיד אֶתְכֶם וַיִּשְׁמַע יְהוָה אֵלַי גַּם בַּפַּעַם הַהוּא:	For I was afraid because of the anger and fury <i>by</i> which the LORD had become irate over you to <i>the point of</i> destroying you, <u>but</u> the LORD listened to me that time too.	but: adversative use of the <i>vav</i> .
Deut 9:20	וּבְאַהֲרֹן הִתְאַנַּף יְהוָה מְאֹד לְהַשְׁמִידוֹ וְאַתְפַּלֵּל גַּם־בְּעַד אַהֲרֹן בְּעֵת הַהוּא	Nevertheless, the LORD became very angry with Aaron, to <i>the point of</i> destroying him, but I prayed for Aaron too at that time.	destroying: gerundial use of the infinitive.

Deut 9:21	<p>וְאֶת־חַטָּאתְכֶם אֲשֶׁר־עָשִׂיתֶם אֶת־הַעֲגֹל לְקַחְתִּי וְאֶשְׂרֵף אֹתוֹ בְּאֵשׁ וְאַכַּת אֹתוֹ טָחוֹן הַיֵּטֵב עַד אֲשֶׁר־דָּק לְעָפָר וְאֶשְׂלַךְ אֶת־עָפָרוֹ אֶל־הַנָּחַל הַיֵּרֵד מִן־הָהָר:</p>	<p>And <i>as for</i> your sin in that you made the calf, I took <i>it</i> and burnt it in fire and crushed it <i>and ground it down</i> until <i>it was as fine as dust</i>, then I cast its dust into the brook which went down the mountain.</p>	<p>ground <i>it</i> down: infinitive absolute in the role of a finite verb.</p>
Deut 9:22	<p>וּבְתַבְעֵרָה וּבְמִסָּה וּבְקַבְרֹת הַתְּאוּהָ מִקְצָפִים הֵייתֶם אֶת־יְהוָה:</p>	<p>And in Taberah and in Massah and in Kibroth-Hattaavah you provoked the LORD to anger,</p>	
Deut 9:23	<p>וּבְשִׁלַּח יְהוָה אֶתְכֶם מִקַּדְשׁ בְּרִנֵּעַ לֵאמֹר עֲלוּ וְרִשׁוּ אֶת־הָאָרֶץ אֲשֶׁר נָתַתִּי לָכֶם וּתְמָרוּ אֶת־פִּי יְהוָה אֱלֹהֵיכֶם וְלֹא הֵאֱמַנְתֶּם לוֹ וְלֹא שָׁמַעְתֶּם בְּקוֹלוֹ:</p>	<p>and when the LORD sent you from Kadesh-Barnea, saying, ‘Go up and take possession of the land which I have given you’, you rebelled against the <u>word</u> of the LORD your God, and you did not believe him, nor did you <u>obey him</u>.</p>	<p>word ← <i>mouth</i>. obey him ← <i>hear his voice</i>.</p>
Deut 9:24	<p>מִמְרִים הֵייתֶם עִם־יְהוָה מִיּוֹם דַּעַתִּי אֶתְכֶם:</p>	<p>You have been rebelling against the LORD since the day I <i>first</i> knew you.</p>	
Deut 9:25	<p>וְאֶתְנַפֵּל לִפְנֵי יְהוָה אֶת אַרְבָּעִים הַיּוֹם וְאֶת־אַרְבָּעִים הַלַּיְלָה אֲשֶׁר הֵתַנְפַּלְתִּי כִּי־אָמַר יְהוָה לְהַשְׁמִיד אֶתְכֶם:</p>	<p>So I fell down before the LORD for the forty days and forty nights, <u>during which</u> I was fallen down, for the LORD had said that <u>he was on the point of destroying</u> you.</p>	<p><i>during which</i>: AV differs (<i>as at the first</i>). <i>of destroying</i>: gerundial use of the infinitive.</p>
Deut 9:26	<p>וְאֶתְפַּלֵּל אֶל־יְהוָה וְאָמַרְ אֲדֹנָי יְהוִה אֱלֹהֵי־תְשַׁחַת עַמִּי וְנַחֲלַתְךָ אֲשֶׁר פָּדִיתָ בְּגִדְלֶךָ אֲשֶׁר־הוֹצָאתָ מִמִּצְרַיִם בְּיַד חַזְקָה:</p>	<p>And I prayed to the LORD, and I said, ‘My Lord the LORD, do not destroy your people and your inheritance whom you redeemed by your greatness when you brought <i>them</i> out of Egypt with a strong hand.</p>	
Deut 9:27	<p>זְכוֹר לְעַבְדֶּיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב אֶל־תִּפְּן אֶל־קְשִׁי הָעַם הַזֶּה וְאֶל־רָשָׁעוֹ וְאֶל־חַטָּאתוֹ:</p>	<p>Remember your servants Abraham, Isaac and Jacob. Do not <u>pay attention</u> to the stubbornness of this people or to their wickedness or to their sin,</p>	<p>pay attention ← <i>turn</i>.</p>

Deut 9:28	<p>פְּרִיאֲמָרוּ הָאָרֶץ אֲשֶׁר הוֹצֵאתָנוּ מִשָּׁם מִבְּלִי יָכֹלֶת יְהוָה לְהַבְיֵאֵם אֶל־הָאָרֶץ אֲשֶׁר־דִּבֶּר לָהֶם וּמִשְׁנֵאתָו אוֹתָם הוֹצִיאָם לְהַמָּתָם בַּמִּדְבָּר:</p>	<p>so that <i>people</i> do not say <i>that it is</i> because the LORD <i>is</i> not able to bring them <i>from</i> the land out of which you brought us, to the land which he told them, and <i>that</i> because of his <u>hatred</u> of them he brought them out to kill them in the desert.</p>	<p>so that <i>people</i> do not say: AV differs (<i>lest the land whence thou broughtest us out say</i>).</p> <hr/> <p>hatred of them ← <i>hatred of it</i>. Elsewhere in this verse the pronoun is plural.</p>
Deut 9:29	<p>וְהֵם עַמֶּךָ וְנַחֲלָתְךָ אֲשֶׁר הוֹצֵאתָ בְּכַחֲךָ הַגָּדֹל וּבְזִרְעֶךָ הַנְּטוּיָה: פ</p>	<p>And they <i>are</i> your people and your inheritance whom you brought out by your great strength and with your outstretched arm.’</p>	
Deut 10:1	<p>בָּעֵת הַהוּא אָמַר יְהוָה אֵלַי פִּסְלֵ־לִי שְׁנֵי־לוּחֹת אֲבָנִים כְּרֵאשֵׁנִים וְעֵלֵה אֵלַי הַהָרָה וְעֲשֵׂיתָ לִּי אֲרוֹן עֵץ:</p>	<p>At that time the LORD said to me, ‘Hew yourself two stone tablets like the first <i>ones</i>, and come up the mountain to me, and make yourself an ark of wood,</p>	
Deut 10:2	<p>וְאָכַתְבָּ עַל־הַלְּחֹת אֶת־הַדְּבָרִים אֲשֶׁר הָיוּ עַל־הַלְּחֹת הָרֵאשֵׁנִים אֲשֶׁר שִׁבַּרְתָּ וּשְׂמַתָּם בָּאֲרוֹן:</p>	<p>and I will write on the tablets the words which were on the first tablets, which you <u>broke</u>, and you will put them in the ark.’</p>	<p>broke: <i>piel</i>, giving a suggestion of intensity or perhaps anger.</p>
Deut 10:3	<p>וְאָעַשׂ אֲרוֹן עֵצִי שְׁטִים וְאִפְסַל שְׁנֵי־לֹחֹת אֲבָנִים כְּרֵאשֵׁנִים וְאָעַל הַהָרָה וּשְׁנֵי הַלְּחֹת בְּיָדַי:</p>	<p>So I made an ark of acacia wood, and I hewed two tablets of stone like the first <i>ones</i>, and I went up the mountain with the two tablets in my <u>hands</u>.</p>	<p>hands ← <i>hand</i>, but it could be re-pointed to the plural.</p>
Deut 10:4	<p>וַיִּכְתֹּב עַל־הַלְּחֹת כַּמִּכְתָּב הָרֵאשֹׁן אֶת עֲשֶׂר־הַדְּבָרִים אֲשֶׁר דִּבֶּר יְהוָה אֵלַיכֶם בְּהָר מִתּוֹךְ הָאֵשׁ בְּיוֹם הַקָּהָל וַיִּתֵּן יְהוָה אֵלַי:</p>	<p>And he wrote on the tablets – as <i>was</i> the first writing – the ten <u>commandments</u> which the LORD spoke to you at the mountain from the middle of the fire on the day of the convocation, and the LORD gave them to me.</p>	<p>commandments ← <i>words</i>, but also <i>commandments</i>.</p>
Deut 10:5	<p>וְאָפַן וָאֵרַד מִן־הָהָר וְאָשַׁם אֶת־הַלְּחֹת בָּאֲרוֹן אֲשֶׁר עָשִׂיתִי וַיְהִיו שָׁם כְּאֲשֶׁר צֻוֵּי יְהוָה:</p>	<p>Then I turned round and went down from the mountain, and I put the tablets in the ark which I had made, and they were there, as the LORD had commanded me.</p>	
Deut 10:6	<p>וּבְנֵי יִשְׂרָאֵל נָסְעוּ מִבְּאֵרֹת בְּנֵי־יַעֲקֹב מוֹסֵרָה שָׁם מֵת אַהֲרֹן וַיִּקְבְּר שָׁם וַיִּכְהֵן אֶלְעָזָר בְּנוֹ תַּחֲתָיו:</p>	<p>Then the sons of Israel moved from Beeroth of the sons of Jaakan to <u>Moserah</u>. Aaron died there, and he was buried there, and <u>Eleazar</u> his son carried out the office of priest instead of him.</p>	<p>Moserah: AV= <i>Mosera</i>, ignoring the final <i>hé</i> (which is not pointed as a locative case ending).</p> <hr/> <p>Eleazar: see Ex 6:23.</p>

Deut 10:7	מִשָּׁם נִסְעוּ הַגִּדְגָדָה וּמִן־הַגִּדְגָדָה יִטְבַּתְהָ אֶרֶץ נַחְלֵי מַיִם:	From there they removed to Gudgodah, and from Gudgodah to Jotbathah, a land of brooks of water.	Gudgodah (2x) ← <i>the Gudgod</i> , in recessive stress, with a locative ending, but we retain the AV / traditional English name.
Deut 10:8	בַּעֲתָה הַהִוא הִבְדִּיל יְהוָה אֶת־שֵׁבֶט הַלְוִי לְשֵׂאת אֶת־אֲרוֹן בְּרִית־יְהוָה לְעַמֹּד לִפְנֵי יְהוָה לְשִׁרְתוֹ וּלְבָרֵךְ בְּשֵׁמוֹ עַד הַיּוֹם הַזֶּה:	At that time the LORD separated the Levite tribe to bear the ark of the covenant of the LORD, to stand before the LORD, to serve him and to bless in his name, up to this day.	
Deut 10:9	עַל־כֵּן לֹא־הָיָה לְלוֹוִי חֵלֶק וְנַחֲלָה עִם־אֶחָיו יְהוָה הוּא נַחֲלָתוֹ כַּאֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֶיךָ לוֹ:	For this reason Levi did not have a share and an inheritance with his brothers – <i>it is</i> the LORD who <i>is</i> his inheritance, as the LORD your God said to him.	
Deut 10:10	וְאֲנֹכִי עָמַדְתִּי בַהָר כְּיָמִים הָרְאשִׁימִים אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה וַיִּשְׁמַע יְהוָה אֵלַי גַּם בַּפֶּעַם הַהִוא לֹא־אַבָּהּ יְהוָה הַשְׁחִיתֶךָ:	Then I <u>stayed</u> on the mountain for the same <i>number of days</i> as previously – forty days and forty nights – and the LORD heard me that time too; the LORD <u>was willing not to destroy you</u> .	stayed ← <i>stood</i> . for the same <i>number of days</i> ← <i>as the days</i> . was willing not to destroy you ← <i>was not willing to destroy you</i> . A negated verb can have an unexpected sense; compare Greek οὐ φημι, <i>I deny</i> .
Deut 10:11	וַיֹּאמֶר יְהוָה אֵלַי קוּם לָךְ לְמַסַּע לִפְנֵי הָעָם וַיָּבֵאוּ וַיִּרְשׁוּ אֶת־הָאָרֶץ אֲשֶׁר־נִשְׁבַּעְתִּי לְאֲבֹתָם לָתֵת לָהֶם: פ	Then the LORD said to me, ‘Arise, go on <i>your</i> journey before the people, and they shall enter and take possession of the land <i>about</i> which I swore to their fathers that <i>I</i> would give <i>it</i> to them.’	
Deut 10:12	וַעֲתָה יִשְׂרָאֵל מָה יְהוָה אֱלֹהֶיךָ שִׂאֵל מֵעַמְּךָ כִּי אִם־לִירְאָה אֶת־יְהוָה אֱלֹהֶיךָ לָלֶכֶת בְּכָל־דְּרָכָיו וּלְאַהֲבָה אֹתוֹ וּלְעַבֵּד אֶת־יְהוָה אֱלֹהֶיךָ בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשְׁךָ:	So now, O Israel, what does the LORD your God ask of you, but to fear the LORD your God, to walk in all his paths and to love him, and to serve the LORD your God with all your heart and with all your soul,	
Deut 10:13	לְשָׁמֵר אֶת־מִצְוֹת יְהוָה וְאֶת־חֻקֹּתָיו אֲשֶׁר אֲנֹכִי מְצַוֶּךָ הַיּוֹם לְטוֹב לָךְ:	to keep the LORD's commandments and his statutes which I am commanding you today, for your well-being?	
Deut 10:14	הֲזוֹ לִיהוָה אֱלֹהֶיךָ הַשָּׁמַיִם וּשְׁמֵי הַשָּׁמַיִם הָאָרֶץ וּכְל־אֲשֶׁר־בָּהּ:	Behold, heaven and the heaven of heavens, the earth and everything in it <i>are</i> the LORD your God's.	

Deut 10:15	רַק בְּאַבְתִּיךָ חָשַׁק יְהוָה לְאַהֲבָה אוֹתָם וַיִּבְחַר בְּזֵרַעַם אַחֲרֵיהֶם בְּכֶם מִכָּל־הָעַמִּים כִּיּוֹם הַזֶּה:	But the LORD <u>fixed upon</u> your fathers to love them, and he chose their seed after them – you – above all nations, as <i>it is</i> this day.	fixed upon: AV differs somewhat (<i>had a delight</i>).
Deut 10:16	וּמְלִתָּם אֵת עֶרְלַת לִבְבְּכֶם וְעֶרְפְּכֶם לֹא תִקְשׁוּ עוֹד:	So circumcise the foreskin of your <u>hearts</u> and no longer stiffen your <u>necks</u> .	hearts ... necks ← <i>heart ... neck</i> . Singular in Hebrew because one item per person. Compare Ezek 33:26. The imperative is plural.
Deut 10:17	כִּי יְהוָה אֱלֹהֵיכֶם הוּא אֱלֹהֵי הָאֱלֹהִים וְאֲדֹנֵי הָאֲדֹנִים הָאֵל הַגָּדֹל הַגִּבּוֹר וְהַנּוֹרָא אֲשֶׁר לֹא־יִשָּׂא פָנָיִם וְלֹא יִקַּח שֹׁחַד:	For the LORD your God <i>is</i> the God of gods and Lord of lords, the most great and mighty and fearsome GOD, who does not <u>show partiality</u> and does not accept a bribe,	show partiality ← <i>lift the face</i> .
Deut 10:18	עֹשֶׂה מִשְׁפָּט יְתוּס וְאַלְמָנָה וְאַהֲבֵ גֵר לִתְּ לוֹ לֶחֶם וְשִׂמְלָה:	<i>who</i> executes justice for the orphan and the widow, and <i>who</i> loves the foreigner <u>in giving him bread</u> and clothing.	in giving: gerundial use of the infinitive. bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.
Deut 10:19	וְאַהֲבַתֶּם אֶת־הַגֵּר כִּי־גֵרִים הֵיִיתֶם בְּאֶרֶץ מִצְרָיִם:	So you shall love the foreigner, for you were foreigners in the land of Egypt.	
Deut 10:20	אֶת־יְהוָה אֱלֹהֶיךָ תִירָא אַתּוּ תַעֲבֹד וּבוֹ תִדְבָּק וּבִשְׁמוֹ תִשָּׁבַע:	You shall fear the LORD your God; you shall serve him and cleave to him and swear by his name.	Luke 4:8.
Deut 10:21	הוּא תְהִלָּתְךָ וְהוּא אֱלֹהֶיךָ אֲשֶׁר־עָשָׂה אִתְּךָ אֶת־הַגְּדֹלֹת וְאֶת־הַנּוֹרָאֹת הָאֵלֶּה אֲשֶׁר רָאוּ עֵינֶיךָ:	He <i>is</i> your praise and he <i>is</i> your God, who performed these great and fearsome <i>things</i> with you <i>present</i> , which your eyes saw.	
Deut 10:22	בְּשִׁבְעִים זָנַף יָרְדוּ אֲבֹתֶיךָ מִצְרָיִמָּה וְעַתָּה שִׁמְךָ יְהוָה אֱלֹהֶיךָ כְּכּוֹכְבֵי הַשָּׁמַיִם לָרֹב:	Your fathers <i>who</i> went down to Egypt <i>were</i> seventy <u>persons</u> , but now the LORD your God has made you like the stars of the sky in multitude.	persons ← <i>souls</i> .
Deut 11:1	וְאַהֲבַתְּ אֵת יְהוָה אֱלֹהֶיךָ וְשָׁמַרְתָּ מִשְׁמֵרָתוֹ וְחֻקֹּתָיו וּמִשְׁפָּטָיו וּמִצְוֹתָיו כָּל־הַיָּמִים:	And you shall love the LORD your God, and you shall keep his charge and his statutes and his regulations and his commandments <u>all the time</u> .	all the time ← <i>all the days</i> .
Deut 11:2	וַיִּדְעַתֶּם הַיּוֹם כִּי לֹא אֶת־בְּנֵיכֶם אֲשֶׁר לֹא־יָדְעוּ וְאֲשֶׁר לֹא־רָאוּ אֶת־מוֹסַר יְהוָה אֱלֹהֵיכֶם אֶת־גְּדֻלּוֹ אֶת־יָדוֹ הַחֲזֻקָה וְזִרְעוֹ הַנְּטוּיָה:	And you shall know today that <i>it is not</i> with your sons <i>that he was active</i> , who do not know and who did not see the discipline of the LORD your God, his greatness, his strong hand and his outstretched arm,	<i>it is not</i> : the balancing clause is in verse 7.

Deut 11:3	וְאֶת־אֲתָתָיו וְאֶת־מַעֲשָׂיו אֲשֶׁר עָשָׂה בְּתוֹךְ מִצְרַיִם לְפָרְעָה מֶלֶךְ־מִצְרַיִם וּלְכָל־אֶרְצוֹ:	and his signs and his deeds which he did in the midst of Egypt to Pharaoh king of Egypt and to all his land,	
Deut 11:4	וְאֲשֶׁר עָשָׂה לְחֵיל מִצְרַיִם לְסוּסָיו וּלְרֶכֶבּוֹ אֲשֶׁר הִצִּיף אֶת־מַי יַם־סוּף עַל־פְּנֵיהֶם בְּרֹדְפָם אַחֲרֵיכֶם וַיֹּאבְדֵם יְהוָה עַד הַיּוֹם הַזֶּה:	and what he did to the army of Egypt, to its horses and to its chariot <i>fleet</i> , when he made the water of the Red Sea overflow on top of them, when they were pursuing you, and the LORD destroyed them, <i>as it stands up</i> to this day,	
Deut 11:5	וְאֲשֶׁר עָשָׂה לָכֶם בַּמִּדְבָּר עַד־בְּאֵבֶם עַד־הַמָּקוֹם הַזֶּה:	and what he did for you in the desert, until you came to this place,	
Deut 11:6	וְאֲשֶׁר עָשָׂה לְדָתָן וּלְאָבִירָם בְּנֵי אֵילִיָּאב בֶּן־רְאוּבֵן אֲשֶׁר פָּצְתָה הָאָרֶץ אֶת־פִּיהָ וַתִּבְלַעֵם וְאֶת־בְּתִיָּהֶם וְאֶת־אֹהֲלֵיהֶם וְאֶת כָּל־הַיְקוּם אֲשֶׁר בְּרַגְלֵיהֶם בְּקָרֵב כָּל־יִשְׂרָאֵל:	and what he did to Dathan and to Abiram, the sons of Eliab the son of Reuben, when the earth opened its mouth and swallowed them up, and their houses and their tents and all the property that <i>was</i> at their feet in the midst of all Israel,	
Deut 11:7	כִּי עֵינֵיכֶם הֵרְאִיתָ אֶת־כָּל־מַעֲשֵׂה יְהוָה הַגָּדֹל אֲשֶׁר עָשָׂה:	for <i>it is</i> your eyes that have seen all the great work of the LORD which he has done.	
Deut 11:8	וּשְׁמַרְתֶּם אֶת־כָּל־הַמִּצְוָה אֲשֶׁר אֲנֹכִי מִצְוֶה הַיּוֹם לְמַעַן תַּחֲזִקוּ וּבִאתֶם וּרְשַׁתֶּם אֶת־הָאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ:	So keep the whole <u>body of</u> <u>commandments</u> which I am commanding you today, so that you may be strong, and you enter in and take possession of the land to which you are crossing over, in order to take possession of it,	body of commandments ← <i>commandment</i> . Collective usage.
Deut 11:9	וּלְמַעַן תִּאָּרְכוּ יָמִים עַל־הָאָדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאֲבֹתֵיכֶם לָתֵת לָהֶם וּלְזֵרַעַם אֶרֶץ זָבַת חֶלֶב וּדְבַשׁ: ס	and so that you prolong <i>your</i> days on the <u>land</u> <i>about</i> which the LORD swore to your fathers that <i>he</i> would give <i>it</i> to them and to their seed – a land flowing with milk and honey.	land ← <i>ground</i> .
Deut 11:10	כִּי הָאָרֶץ אֲשֶׁר אַתָּה בֹּא־שָׁמָּה לְרִשְׁתָּהּ לֹא כְאֶרֶץ מִצְרַיִם הִוא אֲשֶׁר יִצְאֶתֶם מִשָּׁם אֲשֶׁר תִּזְרַע אֶת־זֵרְעֶךָ וְהִשְׁקִיתָ בְּרַגְלֶךָ כַּגֵּן הַיֵּרֻק:	For the land to which you are going, to take possession of it, <i>is</i> not like the land of Egypt from where you came out, where you sowed your seed and watered <i>it</i> on foot like a <u>vegetable garden</u> ,	a vegetable garden ← <i>the</i> <i>vegetable garden</i> . An unexpected definite article. See Gen 22:9.

Deut 11:11	וְהָאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ אֶרֶץ הָרִים וּבִקְעֹת לְמִטְרַת הַשָּׁמַיִם תִּשְׁתַּהֲמִים:	but the land to which you are crossing over to take possession of <i>is</i> a land of mountains and valleys. It drinks water by rain from the sky,	
Deut 11:12	אֶרֶץ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ דֹרֵשׁ אֹתָהּ תָּמִיד עֵינֵי יְהוָה אֱלֹהֶיךָ בָּהּ מִרְשִׁית הַשָּׁנָה וְעַד אַחֲרֵית שָׁנָה: ס	a land which the LORD your God <u>cares for</u> . The eyes of the LORD your God <i>are</i> continually on it, from the start of the year to the end of the year.	cares for ← <i>seeks</i> , i.e. <i>seeks the interests of</i> .
Deut 11:13	וְהָיָה אִם־שָׁמַעַתְּ תִשְׁמָעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם:	And it shall come to pass, if you <u>diligently obey</u> my commandments which I am commanding you today, to love the LORD your God and to serve him with all your heart and with all your soul,	Apparently Moses is now speaking on behalf of the LORD. Moses was speaking at Deut 10:11, and it is not clear where, if at all, direct speech from the LORD commences between there and here. diligently obey ← <i>diligently hear</i> , with an infinitive absolute to give <i>diligently</i> .
Deut 11:14	וְנָתַתִּי מִטְר־אֲרָצְכֶם בְּעִתּוֹ יֹרֵה וּמִלְקוֹשׁ וְאִסְפֹּת דָגָנְךָ וְתִירְשֶׁךָ וַיִּצְהַרְךָ:	then I will give <u>rain on</u> your land in its season, the early rain and the latter rain, and you will gather your grain, and your new wine, and your new oil.	rain on ← <i>rain of</i> . Wider use of the construct state. Alternatively one could translate <i>rain for</i> .
Deut 11:15	וְנָתַתִּי עֵשֶׂב בְּשִׂדְךָ לְבַהֲמֹתֶיךָ וְאָכַלְתָּ וְשָׂבַעְתָּ:	And I will put grass in your field for your cattle, and you will eat and be satisfied.	
Deut 11:16	הִשְׁמְרוּ לָכֶם פֶּן יִפְתָּה לְבַבְכֶם וְסָרְתֶם וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם:	Be on your guard that your heart is not deceived, and you turn aside and serve other gods and worship them,	
Deut 11:17	וְחָרָה אַף־יְהוָה בְּכֶם וְעָצָר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מִטְר וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וְאַבְדַּתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם:	and the LORD's anger is kindled against you, and he <u>restrains</u> the sky so that there will be no rain, and the soil does not yield its produce, and you quickly <u>perish on</u> the good land which the LORD is giving you.	restrains: or <i>shuts up</i> . perish on ← <i>perish from</i> .
Deut 11:18	וְשִׁמַּתֶּם אֶת־דְּבָרַי אֵלֶּה עַל־לִבְבְּכֶם וְעַל־נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם:	And you shall <u>impress</u> these words of mine on your heart and on your soul, and you will bind them as a sign on your hand, and they will be phylacteries between your eyes.	impress ← <i>place</i> .

Deut 11:19	וּלְמַדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ:	And you will teach them to your sons, <u>by speaking</u> about them when you sit down in your house, and when you walk on the road, and when you lie down and when you get up.	by speaking: gerundial use of the infinitive. This verse contains plural and singular “you” forms.
Deut 11:20	וּכְתַבְתֶּם עַל־מְזוּזוֹת בַּיִתְךָ וּבְשַׁעְרֶיךָ:	And you will write them on the doorposts of your house and on your gates,	
Deut 11:21	לְמַעַן יִרְבוּ יְמֵיכֶם וְיְמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאֲבֹתֵיכֶם לֵאמֹר לְהֵם כִּי־יָמֵי הַשָּׁמַיִם עַל־הָאָרֶץ: ס	in order that your days may be many, and the days of your sons, on the <u>land</u> <i>about</i> which the LORD swore to your fathers that <i>he</i> would give <i>it</i> to them, as the days of heaven on the earth.	land ← <i>ground</i> .
Deut 11:22	כִּי אִם־שָׁמַר תִּשְׁמְרוּן אֶת־כָּל־הַמִּצְוָה הַזֹּאת אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם לַעֲשׂוֹתָהּ לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם לָלֶכֶת בְּכָל־דַּרְכָיו וּלְדַבְּקָה־בּוֹ:	For if you <u>diligently keep</u> this whole <u>body of commandments</u> which I am commanding you to carry out: to love the LORD your God, to walk in all his ways, and to cleave to him,	diligently keep: infinitive absolute. body of commandments ← <i>commandment</i> . Collective usage.
Deut 11:23	וְהוֹרִישׁ יְהוָה אֶת־כָּל־הַגּוֹיִם הָאֵלֶּה מִלְּפָנֵיכֶם וִירְשַׁתֶּם גּוֹיִם גְּדֹלִים וְעֲצָמִים מִכֶּם:	then the LORD will dispossess all these nations <u>at your advance</u> , and you will take possession of nations greater and more powerful than yourselves.	at your advance ← <i>from before you</i> .
Deut 11:24	כָּל־הַמָּקוֹם אֲשֶׁר תִּדְרֹךְ כַּף־רַגְלְךָ בּוֹ לְכֶם יְהִי מִן־הַמִּדְבָּר וְהַלְּבָנוֹן מִן־הַנָּהָר נְהַר־פָּרָת וְעַד הַיָּם הַיְאֹחֲרוֹן יְהִי גְבֻלְכֶם:	All the space which the sole of your foot treads on will be yours. Your border will be from the desert and Lebanon, from the river – the River Euphrates – to the <u>Western Sea</u> .	the Western Sea ← <i>the Hinder Sea</i> , i.e. <i>the Mediterranean</i> .
Deut 11:25	לֹא־יִתְיַעַב אִישׁ בְּפָנֵיכֶם פַּחַדְכֶם וּמֹרָאֲכֶם יִתֵּן יְהוָה אֱלֹהֵיכֶם עַל־פְּנֵי כָל־הָאָרֶץ אֲשֶׁר תִּדְרֹכּוּ־בָּהּ כַּאֲשֶׁר דִּבֶּר לְכֶם: ס	No man will <i>be able to</i> stand before you. The LORD your God will <u>put fear of you</u> and awe of you on the face of the whole land on which you will tread, as he has told you.	will put: in a Hebrew “OVS” (object-verb-subject) sentence. fear of you ← <i>your fear</i> , an objective genitive (they fear you).
Deut 11:26	רְאֵה אֲנִי נֹתֵן לְפָנֵיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה:	Behold, I set before you today a blessing and a curse –	
Deut 11:27	אֶת־הַבְּרָכָה אֲשֶׁר תִּשְׁמְעוּ אֶל־מִצְוֹת יְהוָה אֱלֹהֵיכֶם אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם הַיּוֹם:	the blessing provided you <u>obey</u> the commandments of the LORD your God, which I command you today,	obey ← <i>hear</i> .

Deut 11:28	וְהַקְלָלָה אִם-לֹא תִשְׁמָעוּ אֶל-מִצְוֹת יְהוָה אֱלֹהֵיכֶם וְסַרְתֶּם מִזֶּה-דְרֹךְ אֲשֶׁר אִנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לֵלַכְתָּ אֲחֵרֵי אֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא-יָדַעְתֶּם: ס	but the curse if you do not <u>obey</u> the commandments of the LORD your God, and you depart from the way which I command you today, in <u>following</u> other gods which you have not known.	obey ← <i>hear</i> . <hr/> in following: gerundial use of the infinitive.
Deut 11:29	וְהָיָה כִּי יְבִיאֲךָ יְהוָה אֱלֹהֶיךָ אֶל-הָאָרֶץ אֲשֶׁר-אַתָּה בֹּא-שָׁמָּה לְרִשְׁתָּהּ וְנָתַתָּה אֶת-הַבְּרָכָה עַל-הַר גְּרִזִים וְאֶת-הַקְלָלָה עַל-הַר עִיבָל:	And it will come to pass that the LORD your God will bring you to the land to which you are coming, to take possession of it, and you will place the blessing on Mount Gerizim and the curse on Mount Ebal.	
Deut 11:30	הֲלֹא-הֵמָּה בְּעֵבֶר הַיַּרְדֵּן אֲחֵרֵי דְרֹךְ מְבֹוא הַשֶּׁמֶשׁ בְּאֶרֶץ הַכְּנַעֲנִי הַיֹּשֵׁב בְּעֵרְבָה מוֹל הַגִּלְגָּל אֶצֶל אֵלוֹנֵי מֹרֶה:	<i>Are</i> they not across the Jordan, behind the road of the setting of the sun, in the land of the Canaanites who live in the arid tract opposite <u>Gilgal</u> beside the oak woods of Moreh?	Gilgal ← <i>the Gilgal</i> .
Deut 11:31	כִּי אַתֶּם עֹבְרִים אֶת-הַיַּרְדֵּן לְבֹא לְרִשֹׁת אֶת-הָאָרֶץ אֲשֶׁר-יְהוָה אֱלֹהֵיכֶם נָתַן לָכֶם וַיִּרְשַׁתֶּם אֹתָהּ וַיִּשְׁבַּתֶּם-בָּהּ:	When you cross the Jordan to enter <i>and</i> take possession of the land which the LORD your God is giving you, and you take possession of it and dwell in it,	
Deut 11:32	וְשִׁמַּרְתֶּם לַעֲשׂוֹת אֵת כָּל-הַחֻקִּים וְאֶת-הַמִּשְׁפָּטִים אֲשֶׁר אִנֹכִי נָתַן לִפְנֵיכֶם הַיּוֹם:	then you shall <u>ensure</u> that you carry out all the statutes and regulations which I am placing before you today.	ensure ← <i>guard</i> .
Deut 12:1	אֵלֶּה הַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר תִּשְׁמְרוּן לַעֲשׂוֹת בְּאֶרֶץ אֲשֶׁר נָתַן יְהוָה אֱלֹהֵי אֲבֹתֵיךָ לָךְ לְרִשְׁתָּהּ כָּל-הַיָּמִים אֲשֶׁר-אַתֶּם חַיִּים עַל-הָאָדָמָה:	These <i>are</i> the statutes and the regulations which you <i>must</i> <u>ensure</u> you carry out in the land which the LORD God of your fathers has given you to take possession of, for all the days you live on the <u>land</u> .	ensure ← <i>guard</i> . <hr/> land ← <i>ground</i> .
Deut 12:2	אֲבַד תִּאֲבֹדוּן אֶת-כָּל-הַמִּקְמוֹת אֲשֶׁר עִבְדוּ-שָׁם הַגּוֹיִם אֲשֶׁר אַתֶּם יֹרְשִׁים אֹתָם אֶת-אֱלֹהֵיהֶם עַל-הָרִים הַרְמִים וְעַל-הַגְּבְעוֹת וְתַחַת כָּל-עֵץ רֵעָן:	You will <u>completely destroy</u> all the places where the nations which you dispossess served their gods – on the high mountains, on the hills and under every luxuriant tree.	completely destroy: infinitive absolute.

Deut 12:3	<p>וְנִתְצַתֶּם אֶת־מִזְבְּחֹתָם וְשִׁבְרֹתֶם אֶת־מַצְבְּבֹתָם וְאֲשִׁרְיֵיהֶם תִּשְׂרֹפוּן בְּאֵשׁ וּפְסִילֵי אֱלֹהֵיהֶם תִּגְדְּעוּן וְאִבַּדְתֶּם אֶת־שְׁמֵם מִן־הַמָּקוֹם הַהוּא:</p>	<p>And you will demolish their altars and break up their statues and burn their phallic parks with fire, and you will cut up the idols of their gods and eradicate their <u>name</u> from that place.</p>	<p>name: singular in Hebrew, with a sense of <i>fame / notoriety</i>, but optionally read <i>names</i> as an alternative.</p>
Deut 12:4	<p>לֹא־תַעֲשׂוּן כֵּן לַיהוָה אֱלֹהֵיכֶם:</p>	<p>You will not do so to the LORD your God,</p>	
Deut 12:5	<p>כִּי אִם־אֶל־הַמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה אֱלֹהֵיכֶם מִכָּל־שְׁבִטֵיכֶם לְשׁוֹם אֶת־שְׁמוֹ שָׁם לְשַׁכְּנֹו תִדְרְשׁוּ וּבָאתָ שָׁמָּה:</p>	<p>but <u>in the place</u> which the LORD your God has chosen from all your tribes to establish his name there, you will seek his dwelling, and you will go there.</p>	<p>in the place ← <i>to the place</i>.</p>
Deut 12:6	<p>וְהֵבֵאתֶם שָׁמָּה עֹלֹתֵיכֶם וְזִבְחֵיכֶם וְאֵת מַעֲשֵׂרְתֵיכֶם וְאֵת תְּרוּמַת יָדְכֶם וְנִדְרֵיכֶם וְנִדְבְּתֵיכֶם וּבְכֹרֹת בְּקֹרְבָנְכֶם וּצְאֻנְכֶם:</p>	<p>And you will bring your burnt offerings there, and your sacrifices, and your tithes, and the heave-offering of your hand, and your vows, and your freewill-offerings, and the firstlings of your oxen and your flocks.</p>	
Deut 12:7	<p>וְאִכַּלְתֶּם־שָׁם לִפְנֵי יְהוָה אֱלֹהֵיכֶם וּשְׂמַחְתֶּם בְּכָל־ מַשְׁלַח יָדְכֶם אֲתֶם וּבְתֵיבֹתֵיכֶם אֲשֶׁר בְּרַכָּךְ יְהוָה אֱלֹהֵיךָ:</p>	<p>And you will eat there before the LORD your God, and you will rejoice <u>in everything you turn your hand to</u> – you and your households – because the LORD your God will bless you.</p>	<p>in everything you turn your hand to ← <i>in every sending of your hand</i>.</p>
Deut 12:8	<p>לֹא תַעֲשׂוּן כְּכֹל אֲשֶׁר אֲנַחֲנוּ עֹשִׂים פֹּה הַיּוֹם אִישׁ כְּל־הַיֵּשֶׁר בְּעֵינָיו:</p>	<p>You shall not do <u>anything</u> that we are doing here today, each <i>man doing whatever is</i> right in his <i>own</i> eyes.</p>	<p>anything ← <i>as everything</i>. <hr/> whatever ← <i>everything</i>.</p>
Deut 12:9	<p>כִּי לֹא־בָאתֶם עַד־עַתָּה אֶל־הַמְּנוּחָה וְאֶל־הַנַּחֲלָה אֲשֶׁר־יְהוָה אֱלֹהֵיךָ נֹתֵן לָךְ:</p>	<p>For up to now you have not come to the rest and to the inheritance which the LORD your God is giving you,</p>	
Deut 12:10	<p>וְעָבַרְתֶּם אֶת־הַיַּרְדֵּן וַיִּשְׁבְּתֶם בְּאֶרֶץ אֲשֶׁר־יְהוָה אֱלֹהֵיכֶם מִנְחִיל אֲתֶכֶם וְהִנִּיחַ לְכֶם מִכָּל־אִיְבֵיכֶם מִסָּבִיב וַיִּשְׁבְּתֶם־בְּטָח:</p>	<p>but you will cross the Jordan, and you will dwell in the land which the LORD your God is giving you as an inheritance. And he will give you rest from all your enemies round about, and you will dwell <i>in</i> safety.</p>	

Deut 12:11	<p>וְהָיָה הַמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה אֱלֹהֵיכֶם בּוֹ לְשֹׁבַן שְׁמוֹ שָׁם שָׁמָּה תָבִיאוּ אֶת כָּל־אֲשֶׁר אָנֹכִי מִצְוֶה אֶתְכֶם עוֹלֹתֵיכֶם וְזִבְחֵיכֶם מִמְּשֹׁרְתֵיכֶם וְתִרְמַת יְדָכֶם וְכֹל מִבְּחַר נְדָרֵיכֶם אֲשֶׁר תִּדְרֹו לַיהוָה:</p>	<p>And it will come to pass <i>that</i> you will bring everything that I command you to the place where the LORD your God has chosen to have his name seated: your burnt offerings and your sacrifices, your tithes and the heave-offering of your hand, and your whole selection of <u>vows which you make to the LORD.</u></p>	<p>command: in a Hebrew “SVO” (subject-verb-object) sentence, the common order in English.</p> <hr/> <p>to the place ← <i>the place ... to there.</i></p> <hr/> <p>seated ← <i>to cause to dwell, to settle.</i></p> <hr/> <p>vows which you make ← <i>vows which you vow.</i></p>
Deut 12:12	<p>וּשְׂמַחְתֶּם לִפְנֵי יְהוָה אֱלֹהֵיכֶם אַתֶּם וּבְנֵיכֶם וּבָנֹתֵיכֶם וְעַבְדֵיכֶם וְאִמָּהֲתֵיכֶם וְהַלְוִי אֲשֶׁר בְּשַׁעְרֵיכֶם כִּי אֵין לוֹ חֶלֶק וְנַחֲלָה אִתְּכֶם:</p>	<p>And you will rejoice before the LORD your God, you and your sons and your daughters and your menservants and your maidservants, and the Levite who <i>is</i> within your gates, for he <i>has</i> no part or inheritance with you.</p>	
Deut 12:13	<p>הִשָּׁמֶר לָךְ פְּנֵי־תַעֲלָה עֲלֵתֶיךָ בְּכָל־מָקוֹם אֲשֶׁר תִּרְאֶה:</p>	<p>Be on your guard not to offer your burnt offerings in <u>any arbitrary</u> place you see,</p>	<p>any ← <i>every.</i></p>
Deut 12:14	<p>כִּי אִם־בַּמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה בְּאַחַד שְׁבֻטֶיךָ שָׁם תַּעֲלֶה עֲלֵתֶיךָ וְשָׁם תַּעֲשֶׂה כָּל אֲשֶׁר אָנֹכִי מִצְוֶה:</p>	<p>but in the place that the LORD chooses in the <i>territory of</i> one of your tribes – there you will offer your burnt offerings, and there you will perform everything that I command you.</p>	
Deut 12:15	<p>רַק בְּכָל־אֹת נַפְשֶׁךָ תִּזְבַּח וְאָכַלְתָּ בֶּשֶׂר כְּבִרְכַת יְהוָה אֱלֹהֶיךָ אֲשֶׁר נָתַן־לָךְ בְּכָל־שַׁעְרֵיךָ הַטָּמֵא וְהַטָּהוֹר יֵאכְלֶנּוּ כַּצִּבִּי וְכַאֵיל:</p>	<p>However, for everything your soul desires, you may sacrifice and eat meat as a blessing of the LORD your God which he has given you within <u>any</u> of your gates. The unclean and the clean may eat it, <i>if it is</i> such as the gazelle and the roebuck.</p>	<p>any ← <i>all.</i></p>
Deut 12:16	<p>רַק הַדָּם לֹא תֹאכְלוּ עַל־הָאָרֶץ תִּשְׁפְּכֶנּוּ כַּמַּיִם:</p>	<p>But you shall not consume the blood. You will pour it out on the <u>ground</u> like water.</p>	<p>ground ← <i>land.</i></p>
Deut 12:17	<p>לֹא־תוּכַל לֶאֱכֹל בְּשַׁעְרֵיךָ מִמְּשֹׁרְ דִגְגָנְךָ וְתִירֹשֶׁךָ וְיִצְהָרְךָ וּבְכֹרֶת בְּקֹרְךָ וְצֹאנְךָ וְכָל־נְדָרֶיךָ אֲשֶׁר תִּדְרֹו וְנִדְבַחֶיךָ וְתִרְוַמַת יְדָךְ:</p>	<p>You shall not be able to eat within your gates the tithe of your corn or your new wine or your new oil or the firstlings of your oxen or your sheep, or <u>any</u> of your <u>vows which you have made</u>, or your freewill-offerings or the heave-offering of your hand.</p>	<p>any ← <i>all.</i></p> <hr/> <p>vows which you have made ← <i>vows which you have vowed.</i></p>

Deut 12:18	<p>כִּי אִם-לִפְנֵי יְהוָה אֱלֹהֶיךָ תֹאכְלֶנּוּ בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ אֶתָּה וּבְנֶךָ וּבִתְּךָ וְעַבְדְּךָ וְאִמָּתְךָ וְהַלְוִי אֲשֶׁר בְּשַׁעְרֶיךָ וְשִׂמְחֶתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ בְּכֹל מַשְׁלַח יָדְךָ:</p>	<p>But you will eat it before the LORD your God in the place which the LORD your God chooses – you and your son and your daughter and your manservant and your maidservant and the Levite who <i>is</i> within your gates – and you will rejoice before the LORD your God in everything you turn your hand to.</p>	
Deut 12:19	<p>הִשָּׁמֵר לְךָ פֶּן-תִּעְזֹב אֶת-הַלְוִי כָּל-יְמֶיךָ עַל-אֲדָמָתְךָ: ס</p>	<p>Be on your guard not to forsake the Levite all your days on your <u>land</u>.</p>	<p>land ← <i>ground</i>.</p>
Deut 12:20	<p>כִּי-יִרְחִיב יְהוָה אֱלֹהֶיךָ אֶת-גְּבוּלְךָ כַּאֲשֶׁר דִּבַּר-לְךָ וְאָמַרְתָּ אֲכַלָּה בֶּשָׂר כִּי-תֵאָוֶה נַפְשְׁךָ לֶאֱכֹל בֶּשָׂר בְּכָל-אֹת נַפְשְׁךָ תֹאכַל בֶּשָׂר:</p>	<p>When the LORD your God widens your <u>territory</u>, as he has said to you, and you say, ‘I will eat meat’ – for your <u>being</u> longs to eat meat – <i>then every time your being so longs</i>, you shall eat meat.</p>	<p>territory ← <i>border</i>. being ← <i>soul</i>. every time your being so longs ← <i>at every longing of your soul</i>.</p>
Deut 12:21	<p>כִּי-יִרְחַק מִמֶּךָ הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ לְשׁוֹם שְׁמוֹ שֶׁם וּזְבַחְתָּ מִבְּקָרְךָ וּמִצֹּאֲנֶה אֲשֶׁר נָתַן יְהוָה לְךָ כַּאֲשֶׁר צִוִּיתָךָ וְאָכַלְתָּ בְּשַׁעְרֶיךָ בְּכֹל אֹת נַפְשְׁךָ:</p>	<p>If the place which the LORD your God has chosen to establish his name is too far for you, then you will sacrifice <i>animals</i> from your oxen and your sheep which the LORD has given you, as I have commanded you, and you will eat within your gates <u>whatever your being desires</u>.</p>	<p>whatever your being desires ← <i>in all the desire of your soul</i>.</p>
Deut 12:22	<p>אֵךְ כַּאֲשֶׁר יֹאכַל אֶת-הַצִּבִּי וְאֶת-הָאֵיל בֵּן תֹּאכְלֶנּוּ הַטָּמֵא וְהַטְּהוֹר יַחְדָּו יֹאכְלֶנּוּ:</p>	<p>But as the gazelle and the roebuck are eaten, so shall you eat <u>them</u>. The unclean and the clean shall eat <u>them alike</u>.</p>	<p>them (2x) ← <i>it</i>. alike ← <i>together</i>. Clean and unclean people would keep their distance.</p>
Deut 12:23	<p>רַק חֲזֹק לִבְלֹתִי אֲכַל הַדָּם כִּי הַדָּם הוּא הַנֶּפֶשׁ וְלֹא-תֹאכַל הַנֶּפֶשׁ עִם-הַבֶּשָׂר:</p>	<p>But be <u>steadfast</u> not to consume the blood, for the blood <i>is</i> the <u>soul</u>, and you shall not consume the <u>soul</u> with the meat.</p>	<p>be steadfast ← <i>be strong</i>. soul (2x): or <i>life</i>.</p>
Deut 12:24	<p>לֹא תֹאכְלֶנּוּ עַל-הָאָרֶץ תִּשְׁפְּכֶנּוּ כַּמַּיִם:</p>	<p>You shall not consume it; you must pour it out on the <u>ground</u> like water.</p>	<p>ground ← <i>land, earth</i>.</p>
Deut 12:25	<p>לֹא תֹאכְלֶנּוּ לְמַעַן יֵיטֵב לְךָ וּלְבָנֶיךָ אַחֲרֶיךָ כִּי-תַעֲשֶׂה הַיֵּשֶׁר בְּעֵינֵי יְהוָה:</p>	<p>You shall not consume it, so that <i>things</i> go well for you and your sons after you, for you will do what <i>is</i> upright in the eyes of the LORD.</p>	
Deut 12:26	<p>רַק קִדְשֶׁיךָ אֲשֶׁר-יְהִיוּ לְךָ וּנְדָרֶיךָ תִּשָּׂא וּבָאתָ אֶל-הַמָּקוֹם אֲשֶׁר-יִבְחַר יְהוָה:</p>	<p>But <i>as for</i> your holy things which you have, and your vows, you shall take <i>them</i> and come to the place which the LORD has chosen.</p>	

Deut 12:27	וְעָשִׂיתָ עֲלֵיהֶם הַבֶּשֶׂר וְהַדָּם עַל־מִזְבֵּחַ יְהוָה אֱלֹהֶיךָ וְדַם־זִבְחֶיךָ יִשְׁפָּךְ עַל־מִזְבֵּחַ יְהוָה אֱלֹהֶיךָ וְהַבֶּשֶׂר תֹּאכַל:	And you shall perform your burnt offerings – the flesh and the blood – on the altar of the LORD your God. And the blood of your sacrifices will be poured out on the altar of the LORD your God, whereas you may eat the meat.	
Deut 12:28	שָׁמַר וְשָׁמַעְתָּ אֵת כָּל־הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ לַמַּעַן יִיטֵב לָךְ וּלְבָנֶיךָ אַחֲרֶיךָ עַד־עוֹלָם כִּי תַעֲשֶׂה הַטּוֹב וְהַיָּשָׁר בְּעֵינֵי יְהוָה אֱלֹהֶיךָ: ס	Ensure you obey all these things which I am commanding you, so that it goes well with you and with your sons after you, age-abidingly – that you do what <i>is</i> good and upright in the eyes of the LORD your God.	ensure ← <i>guard</i> .
Deut 12:29	כִּי־יִכְרִית יְהוָה אֱלֹהֶיךָ אֶת־הַגּוֹיִם אֲשֶׁר אַתָּה בֹּא־שָׁמָּה לְרִשְׁתָּ אוֹתָם מִפְּנֵיךָ וּיְרִשְׁתָּ אֹתָם וַיִּשְׁבְּתָ בְּאֶרְצָם:	For the LORD your God will cut off the nations to which you are going, to dispossess them <u>at your advance</u> , and you will dispossess them, and you will dwell in their land.	at your advance ← <i>from before you</i> .
Deut 12:30	הִשָּׁמַר לָךְ פֶּן־תִּנְקַשׁ אַחֲרֵיהֶם אַחֲרֵי הַשְּׂמֹדִם מִפְּנֵיךָ וּפֶן־תִּדְרֹשׁ לְאֱלֹהֵיהֶם לֵאמֹר אֵיכָּה יַעֲבֹדוּ הַגּוֹיִם הָאֵלֶּה אֶת־אֱלֹהֵיהֶם וְאֶעֱשֶׂה־כֵּן גַּם־אֲנִי:	Be on your guard not to be ensnared into following them, after they have been destroyed in front of you, and not to seek their gods, saying, ‘How these nations served their gods! So I too will do likewise.’	
Deut 12:31	לֹא־תַעֲשֶׂה כֹּן לַיהוָה אֱלֹהֶיךָ כִּי כָל־תּוֹעֵבֹת יְהוָה אֲשֶׁר שָׂנֵא עָשׂוּ לְאֱלֹהֵיהֶם כִּי גַם אֶת־בָּנֵיהֶם וְאֶת־בָּנוֹתֵיהֶם יִשְׂרְפוּ בָאֵשׁ לְאֱלֹהֵיהֶם:	You shall not do likewise to the LORD your God, for they did for their gods everything <i>that is an abomination</i> to the LORD, <i>things</i> which he hates, for they even burnt their sons and their daughters with fire for their gods.	abomination to ← <i>abomination of</i> .
Deut 12:32	אֵת כָּל־הַדְּבָר אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם אֹתוֹ תִשְׁמְרוּ לֹעֲשׂוֹת לֹא־תִסַּף עָלָיו וְלֹא תִגָּרַע מִמֶּנּוּ: פ	<i>As regards</i> the whole <u>injunction</u> which I am commanding you, you will <u>ensure</u> you carry it out. You shall not add to it, and you shall not take <i>anything</i> from it.	Rev 22:18, Rev 22:19. <hr/> <hr/> injunction ← <i>word, matter</i> . <hr/> <hr/> ensure ← <i>guard</i> .
Deut 13:1	כִּי־יִקּוּם בְּקִרְבְּךָ נְבִיא אוֹ חֵלֶם חֲלוֹם וְנָתַן אֵלֶיךָ אוֹת אוֹ מוֹפֵת:	If a prophet arises in your midst , or one who <u>has a dream</u> , and he gives you a sign or a wonder ,	Mark 13:22. <hr/> <hr/> has a dream ← <i>dreams a dream</i> .

Deut 13:2	<p>וּבֹא הָאוֹת וְהַמוֹפְתִים אֲשֶׁר־דִּבֶּר אֵלֶיךָ לֵאמֹר גִּלְכָּה אֶחָדִי אֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא־יָדַעְתֶּם וְנִעַבְדֵם:</p>	<p>and the sign or the wonder <u>takes</u> <u>place</u>, which he told you, when he said, ‘Let us follow other gods which you have not known, and <u>serve</u> them’,</p>	<p>serve ← <i>be made to serve</i> (<i>hophal</i>), but it could be re- pointed to just <i>serve</i> (וְנִעַבְדֵם).</p> <hr/> <p>takes place ← <i>comes (to pass)</i>.</p>
Deut 13:3	<p>לֹא תִשְׁמַע אֶל־דִּבְרֵי הַנְּבִיא הַהוּא אִם אֶל־חֹלֵם הַחֲלוֹם הַהוּא כִּי מִנְּסֹה יְהוָה אֱלֹהֵיכֶם אֶתְכֶם לְדַעַת הַיִּשְׁכֶּם אֶהְיֶה אֶת־יְהוָה אֱלֹהֵיכֶם בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם:</p>	<p>then you will not hearken to the words of that prophet, or to that dreamer of the dream, for the LORD your God is testing you, so as to know whether you love the LORD your God with all your heart and with all your soul.</p>	
Deut 13:4	<p>אֶחָדִי יְהוָה אֱלֹהֵיכֶם תִּלְכוּ וְאֵתוֹ תִירָאוּ וְאֶת־מִצְוֹתָיו תִשְׁמְרוּ וּבְקִלּוֹ תִשְׁמְעוּ וְאֵתוֹ תַעֲבֹדוּ וְבוֹ תִדְבְּקוּן:</p>	<p>You will follow the LORD your God, and you will fear him, and you will keep his commandments, and you will <u>obey him</u> and serve him and cleave to him.</p>	<p>obey him ← <i>hear his voice</i>.</p>
Deut 13:5	<p>וְהַנְּבִיא הַהוּא אִם חֹלֵם הַחֲלוֹם הַהוּא יוּמָת כִּי דִבֶּר־סִרְיָה עַל־יְהוָה אֱלֹהֵיכֶם הַמוֹצִיא אֶתְכֶם מֵאֶרֶץ מִצְרַיִם וְהַפְדֶּךָ מִבֵּית עֲבָדִים לְהִדְיָחֶךָ מִזֶּה־הָדָר אֲשֶׁר צִוְּךָ יְהוָה אֱלֹהֶיךָ לִלְכֹת בָּהּ וּבְעֶרְתָּ הָרַע מִקִּרְבְּךָ:</p>	<p>And that prophet or that dreamer of the dream will be put to death, for he has <u>propounded</u> apostasy against the LORD your God, who brought you out of the land of Egypt and redeemed you from a house of <u>slavery</u>, <u>by driving</u> you from the way which the LORD your God commanded you to go on. So you will <u>eradicate</u> the evil out of your midst.</p>	<p>propounded ← <i>spoken</i>.</p> <hr/> <p>slavery ← <i>slaves, or servants</i>.</p> <hr/> <p>by driving: gerundial use of the infinitive.</p> <hr/> <p>eradicate ← <i>burn</i>.</p>
Deut 13:6	<p>כִּי יִסִּיתְךָ אֶחָיִךְ בֶּן־אִמְךָ אוֹ־בִנְךָ אוֹ־בִתְּךָ אוֹ אִשְׁתְּ חִיקְךָ אוֹ רֵעֶךָ אֲשֶׁר כִּנְפֹשֶׁךָ בִּסְתֵר לֵאמֹר גִּלְכָּה וְנִעַבְדָּה אֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא יָדַעְתָּ אֶתָּה וְאֲבֹתֶיךָ:</p>	<p>If your brother – your mother's son – or your son or your daughter, or the wife of your bosom, or a neighbour who <i>is</i> like <u>yourself</u>, secretly entices you, saying, ‘Let us go and serve other gods’, which you have not known, <i>neither</i> you nor your fathers,</p>	<p>yourself ← <i>your soul</i>.</p>
Deut 13:7	<p>מֵאֱלֹהֵי הָעַמִּים אֲשֶׁר סְבִיבֹתֶיכֶם הַקְּרֹבִים אֵלֶיךָ אוֹ הַרְחֻקִים מִמֶּךָ מִקְצֵה הָאָרֶץ וְעַד־קְצֵה הָאָרֶץ:</p>	<p>– <i>any</i> of the gods of the nations which <i>are</i> around you, near to you or far from you, from <i>one</i> end of the earth to the <i>other</i> end of the earth –</p>	
Deut 13:8	<p>לֹא־תֵאָבֶה לוֹ וְלֹא תִשְׁמַע אֵלָיו וְלֹא־תַחֲוֶם עֵינֶיךָ עָלָיו וְלֹא־תַחְמַל וְלֹא־תִכְסֶה עָלָיו:</p>	<p>you shall not hold him dear, and you shall not hearken to him, and your eye will not pity him, and you shall not have compassion on him, and you shall not <u>cover</u> him,</p>	<p>cover: i.e. <i>keep the matter secret</i>, <i>provide him with a cover</i>.</p>

Deut 13:9	כִּי הִרְגַּתְּ תִּהְיֶה יָדְךָ תִּהְיֶה-בְּיָדְךָ בְּרֵאשׁוֹנָה לְהַמִּיתוֹ וְיָד כָּל-הָעָם בְּאַחֲרָנָה:	but you will <u>without fail</u> kill him; your hand will be the first <i>to be</i> on him, to put him to death, and the hand of all the people <i>will follow</i> afterwards.	without fail kill: infinitive absolute.
Deut 13:10	וּסְקַלְתוּ בְּאֲבָנִים וּמָת כִּי בִקֵּשׁ לְהַדְיִיחַ מֵעַל יְהוָה אֱלֹהֶיךָ הַמוֹצִיאֲךָ מֵאֶרֶץ מִצְרַיִם מִבַּיִת עֲבָדִים:	And you will <u>stone</u> him so that he dies, for he <u>tried</u> to drive you from <i>being</i> with the LORD your God, who brought you out of the land of Egypt – out of a house of slaves.	stone him ← <i>pelt him with stones</i> . Not the same word as in Lev 20:2. so that: purposive use of the <i>vav</i> . tried ← <i>sought</i> .
Deut 13:11	וְכָל-יִשְׂרָאֵל יִשְׁמְעוּ וְיִרְאוּ וְלֹא-יִוָּסְפוּ לַעֲשׂוֹת כַּדָּבָר הַזֶּה בְּקִרְבְּךָ: ס	And all Israel will hear and <u>fear</u> , and they will not do such a wicked thing as this again in its midst.	fear: the consonantal spelling admits <i>see (it)</i> .
Deut 13:12	כִּי-תִשְׁמָע בְּאַחַת עָרֶיךָ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ לְשִׁבְתָּ שָׁם לֵאמֹר:	If you hear it said in one of your cities which the LORD your God is giving you, to dwell there,	
Deut 13:13	יָצְאוּ אֲנָשִׁים בְּנֵי-בְלִיעַל מִקִּרְבְּךָ וַיְדִיחוּ אֶת-יִשְׁבֵי עִירָם לֵאמֹר גִּלְכָה וְנַעֲבֹדָה אֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא-יָדַעְתֶּם:	‘Some <u>worthless</u> men have come out from your midst and have subverted the inhabitants of their city, saying, «Let us go and serve other gods <u>which</u> you have not <u>known</u> » ’,	worthless ← <i>useless / good-for-nothing</i> sons. which you have not known: included in the direct speech by analogy with Deut 13:2.
Deut 13:14	וְדַרְשַׁתָּ וְחִקַּרְתָּ וּשְׁאַלְתָּ הֵיטֵב וְהִנֵּה אָמַת נְכוֹן הַדָּבָר נַעֲשֶׂתָה הַתּוֹעֵבָה הַזֹּאת בְּקִרְבְּךָ:	then you will seek and search and inquire diligently, and <u>if it is true</u> – <u>if the matter is established</u> – <i>that</i> this abomination has been committed in your midst,	if <i>it is true</i> ← <i>behold (it is) truth</i> . if the matter <i>is</i> established: or (then) the matter (is) established.
Deut 13:15	הִכָּה תִּכָּה אֶת-יִשְׁבֵי הָעִיר *הֵהוּא* **הֵהוּא לְפִי-חֶרֶב הַחֶרֶס אֹתָהּ וְאֶת-כָּל-אֲשֶׁר-בָּהּ וְאֶת-בְּהֵמָתָהּ לְפִי-חֶרֶב:	you will <u>without fail</u> <u>strike</u> the inhabitants of <u>that</u> city with the edge of the sword. Obliterate it and <u>everyone</u> in it, and its cattle, with the edge of the sword.	that: the <i>ketiv</i> is an explicit form of what is a <i>qeré perpetuum</i> anyway in the Pentateuch. The <i>ketiv</i> is the masculine form; the <i>qeré</i> feminine (agreeing with <i>city</i>). without fail strike: infinitive absolute. everyone: or <i>everything</i> .
Deut 13:16	וְאֶת-כָּל-שְׁלָלָהּ תִּקְבֹּץ אֶל-תּוֹךְ רְחֹבָהּ וְשָׂרַפְתָּ בָּאֵשׁ אֶת-הָעִיר וְאֶת-כָּל-שְׁלָלָהּ כָּלִיל לִיהוָה אֱלֹהֶיךָ וְהִיְתָה תֵּל עוֹלָם לֹא תִבְנֶה עוֹד:	And you will gather all its spoil onto the middle of its street and burn the city and all its spoil with fire completely, to the LORD your God, and it will be an age-abiding mound <i>of ruins</i> ; it will not be built again.	

Deut 13:17	וְלֹא־יִדְבֶק בְּיָדְךָ מְאוּמָה מִן־הַחֲרֹם לְמַעַן יָשׁוּב יְהוָה מִחֲרוֹן אַפּוֹ וְנָתַן־לְךָ רַחֲמִים וְרַחֲמֶךָ וְהִרְבָּךָ כַּאֲשֶׁר נִשְׁבַּע לְאַבְתֵּיךָ:	And nothing of the condemned <i>place</i> shall cleave to your hand, so that the LORD returns from the fury of his anger and shows you mercy, and he is merciful to you, and he multiplies you, as he swore to your fathers.	
Deut 13:18	כִּי תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לְשׁוּמֵר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אֲנֹכִי מִצְוֶה הַיּוֹם לַעֲשׂוֹת הַיִּשָּׁר בְּעֵינֵי יְהוָה אֱלֹהֶיךָ: ס	For you shall <u>obey</u> the LORD your God, by <u>keeping</u> all his commandments which I am commanding you today, by <u>doing</u> what <i>is</i> upright in the eyes of the LORD your God.	obey ← <i>hear the voice</i> . by keeping ... by doing: gerundial use of the infinitive.
Deut 14:1	בָּנִים אַתֶּם לַיהוָה אֱלֹהֵיכֶם לֹא תַתְגַּדְדוּ וְלֹא־תִשְׂיִמוּ קַרְחָה בֵּין עֵינֵיכֶם לְמַת:	You <i>are</i> sons of the LORD your God. You shall not make incisions on yourselves, and you shall not make a bald patch between your eyes for the dead.	
Deut 14:2	כִּי עַם קְדוֹשׁ אַתָּה לַיהוָה אֱלֹהֶיךָ וּבָרָךְ בָּחַר יְהוָה לְהִיְוֹת לּוֹ לְעַם סְגֻלָּה מִכָּל־הָעַמִּים אֲשֶׁר עַל־פְּנֵי הָאָדָמָה: ס	For you <i>are</i> a holy people to the LORD your God, and the LORD has chosen you to be a people <i>who are</i> a special acquisition for himself from all the nations which <i>are</i> on the face of the earth.	
Deut 14:3	לֹא תֹאכַל כָּל־תּוֹעֵבָה:	You shall not eat <u>any</u> abominable thing.	any ← <i>every</i> .
Deut 14:4	זֵאת הַבְּהֵמָה אֲשֶׁר תֹּאכְלוּ שׁוֹר שֶׁה כְּשָׂבִים וְשֵׂה עֲזִים:	These <i>are</i> the cattle which you may eat: the ox, the herded lamb, the herded goat,	
Deut 14:5	אֵיל וַצְבִי וַיַּחְמוֹר וְאִקּוּ וְדִישָׁן וְתֹאוּ וְזֹמֶר:	the roebuck, the gazelle, the <u>fallow deer</u> , the wild goat, the antelope, the oryx, the <u>dorcas</u> <u>gazelle</u> ,	fallow deer: scientific name <i>dama</i> . dorcas gazelle: or, with [ST] but questioned, the <i>giraffe</i> .
Deut 14:6	וְכָל־בְּהֵמָה מִפְּרֹסֶת פְּרֹסָה וְשֹׁסְעַת שְׁסַע שְׁתֵּי פְּרֹסוֹת מֵעֶלֶת גְּרָה בְּבֵהֶמָה אַתָּה תֹּאכְלוּ:	and all cattle that divides the hoof and is cloven-footed with two hoof <i>divisions</i> and <i>which</i> chews the cud amongst the cattle. <u>Such</u> you may eat.	Such ← <i>it</i> .
Deut 14:7	אֲדָאֵת־זֶה לֹא תֹאכְלוּ מִמַּעֲלֵי הַגְּרָה וּמִמְּפָרִיטֵי הַפְּרֹסָה הַשּׁוֹעֵה אֶת־הַגְּמֹל וְאֶת־הָאַרְנָבֶת וְאֶת־הַשֶּׁפָּן כִּי־מַעֲלֵה גְרָה הֵמָּה וּפְרֹסָה לֹא הִפְרִיטוּ טְמֵאִים הֵם לָכֶם:	But you shall not eat <u>the</u> <u>following</u> of those that chew the cud or of those that divide the cloven hoof: the camel and the hare and the <u>rock hyrax</u> , for they chew the cud, but they do not divide the hoof; they are unclean to you.	the following ← <i>this</i> . rock hyrax: see Lev 11:5.

Deut 14:8	וְאֶת־הַחֲזִיר כִּי־מִפְּרִי־סַרְסָה הוא וְלֹא גֵרָה טָמֵא הוּא לָכֶם מִבְּשָׂרָם לֹא תֹאכְלוּ וּבְנִבְלָתָם לֹא תִגְעוּ: ס	And the pig, for it divides the hoof, but <i>it does</i> not <i>chew</i> the cud; it is unclean to you. You shall not eat their flesh, and you shall not touch their carcase.	
Deut 14:9	אֶת־זֶה תֹאכְלוּ מִכֹּל אֲשֶׁר בַּמַּיִם כֹּל אֲשֶׁר־לוֹ סִנְפִיר וְקִשְׁקֶשֶׁת תֹאכְלוּ:	You may eat the following of everything in water: everything that <i>has</i> a fin and scales you may eat.	the following ← <i>this</i> .
Deut 14:10	וְכֹל אֲשֶׁר אֵין־לוֹ סִנְפִיר וְקִשְׁקֶשֶׁת לֹא תֹאכְלוּ טָמֵא הוּא לָכֶם: ס	But everything that <i>does</i> not <i>have</i> a fin <u>and</u> scales you shall not eat. It is unclean to you.	and: conjunctive use of the <i>vav</i> . The creature must have both a fin and scales.
Deut 14:11	כָּל־צִפּוֹר טְהוֹרָה תֹאכְלוּ:	You may eat every clean bird,	
Deut 14:12	זֶה אֲשֶׁר לֹא־תֹאכְלוּ מֵהֶם הַנְּשָׁר וְהַפֶּרֶס וְהַעֲזַיְיָה:	but the following <i>birds are</i> those you shall not eat: the eagle, the ossifrage, the osprey,	but the following ← <i>this</i> . <hr/> birds ← <i>of them</i> , i.e. <i>species of birds</i> .
Deut 14:13	וְהַרְאָה וְאֶת־הָאֵיָהּ וְהַדִּיָּה לְמִינָהּ:	the vulture and the kite and the scavenger vulture, according to its kind,	scavenger vulture: also known as the <i>Egyptian vulture</i> .
Deut 14:14	וְאֵת כָּל־עֶרֶב לְמִינֹו:	and every raven, according to its kind,	
Deut 14:15	וְאֵת בֵּת הַיַּעֲנָה וְאֶת־הַתְּחֻמָּס וְאֶת־הַשֶּׁחַף וְאֶת־הַנֶּץ לְמִינֵהוּ:	and the ostrich, and the nightjar, and the sea-gull, and the hawk, according to its kind,	
Deut 14:16	אֶת־הַכּוֹס וְאֶת־הַיִּנְשׁוּף וְהַתְּנִשְׁמַת:	the little owl and the great owl and the common owl,	
Deut 14:17	וְהַקָּאָת וְאֶת־הַרְחֻמָּה וְאֶת־הַשְּׁלֵד:	the pelican, the <u>black vulture</u> and the cormorant,	black vulture: i.e. <i>cinereous vulture</i> .
Deut 14:18	וְהַחֲסִידָה וְהָאֲנָפָה לְמִינָהּ וְהַדּוֹכִיפֶת וְהָעֵטְלָף:	and the stork, and the heron, after its kind, and the hoopoe and the bat,	
Deut 14:19	וְכֹל שָׂרֵץ הָעוֹף טָמֵא הוּא לָכֶם לֹא יֵאָכְלוּ:	and all swarming <i>insects</i> that fly – they are unclean to you; they shall not be eaten.	
Deut 14:20	כָּל־עוֹף טְהוֹר תֹאכְלוּ:	You may eat <u>any</u> clean bird.	any ← <i>every</i> .
Deut 14:21	לֹא תֹאכְלוּ כָל־נִבְלָה לְגֵר אֲשֶׁר־בְּשַׁעְרֵיךָ תִּתְּנֶנָּה וְאָכְלָהּ אֹו מִכֹּל לְנִכְרֵי כִי עַם קָדוֹשׁ אַתָּה לַיהוָה אֱלֹהֶיךָ לֹא־תִבְשֹׁל גְּדִי בַחֲלֵב אִמּוֹ: פ	You shall not eat <u>any</u> carcass. You may give it to the foreigner who <i>is</i> in your gates, and he may eat it, or <u>you may sell it</u> to the foreigner, for you <i>are</i> a holy people to the LORD your God. You shall not boil a kid in its mother's milk.	any ← <i>every</i> . <hr/> you may sell: infinitive absolute in the role of a finite verb.

Deut 14:22	עֲשֹׂר תַעֲשֹׂר אֶת כָּל־תְּבוּאֹת זֶרְעֶךָ הַיֵּצֵא הַשָּׂדֶה שָׁנָה שָׁנָה:	You will <u>make a point of tithing</u> all the produce of your seed which <u>comes up</u> <i>in</i> the field year <i>by</i> year.	make a point of tithing: infinitive absolute. comes up ← <i>comes out</i> . <i>Qal</i> . AV differs (<i>bringeth forth</i>), as <i>hiphil</i> , also possible. The <i>qal</i> reading →
Deut 14:23	וְאָכַלְתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר־יִבְחַר לְשִׁכְּנֹ שְׁמוֹ שָׁם מִעֲשֹׂר דִּגְגָנְךָ תִּירֹשֶׁךָ וַיִּצְהָרְךָ וּבְכֹרֹת בְּקֹרְךָ וּצְאֹנְךָ לְמַעַן תִּלְמַד לִירְאָה אֶת־יְהוָה אֱלֹהֶיךָ כָּל־הַיָּמִים:	And you will eat before the LORD your God, in the place where he chooses to <u>seat</u> his name, the tithe of your corn, your new wine, and your new oil, and the firstlings of your oxen and your sheep, in order that you learn to fear the LORD your God <u>at all times</u> .	↳ has discordant gender, and the <i>hiphil</i> reading has the article irregularly attached to a finite verb, so neither reading is decisive. seat ← <i>cause to dwell</i> . at all times ← <i>all the days</i> .
Deut 14:24	וְכִי־יִרְבֶּה מִמֶּךָ הַדֶּרֶךְ כִּי לֹא תוּכַל שְׂאתוֹ כִּי־יִרְחַק מִמֶּךָ הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ לָשׂוּם שְׁמוֹ שָׁם כִּי יְבָרְכֶךָ יְהוָה אֱלֹהֶיךָ:	Now if the way is too much for you, because you are not able to <u>carry it</u> , if the place where the LORD your God has chosen to place his name is too far away for you (for the LORD your God blesses you),	carry it: i.e. <i>transport the tithe</i> .
Deut 14:25	וְנִתְּתָה בַכֶּסֶף וְצִרְתָּ הַכֶּסֶף בְּיָדְךָ וְהִלַּכְתָּ אֶל־הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ:	then you will <u>exchange it</u> for money, and you will bind the money to your hand, and you will go to the place which the LORD your God has chosen.	exchange ← <i>give; put</i> .
Deut 14:26	וְנִתְּתָה הַכֶּסֶף בְּכֹל אֲשֶׁר־תִּאֶוְהַ נִפְשֶׁךָ בַּבָּקָר וּבַצֹּאן וּבַיַּיִן וּבַשֶּׂכֶר וּבְכֹל אֲשֶׁר תִּשְׁאַלְךָ נִפְשֶׁךָ וְאָכַלְתָּ שָׁם לִפְנֵי יְהוָה אֱלֹהֶיךָ וְשִׂמְחֶתָ אִתָּהּ וּבֵיתְךָ:	And you will exchange the money for <u>anything</u> that your <u>being</u> desires – for oxen and sheep and wine and strong drink, and everything your <u>being</u> asks for – and you will eat <i>it</i> there before the LORD your God, and you and your house will rejoice.	anything ← <i>everything</i> . being (2x) ← <i>soul</i> .
Deut 14:27	וְהַלְוִי אֲשֶׁר־בְּשַׁעְרֶיךָ לֹא תַעֲזֹבֵנּוּ כִּי אֵין לוֹ חֶלֶק וְנַחֲלָה עִמָּךְ: ס	And <i>as for</i> the Levite who <i>is</i> within your gates, you will not desert him, for he <i>has</i> no share or inheritance with you.	
Deut 14:28	מִקְצֵה שְׁלֹשׁ שָׁנִים תּוֹצִיא אֶת־כָּל־מְעֹשֶׂר תְּבוּאֹתֶיךָ בַּשָּׁנָה הַהִוא וְהִנַּחְתָּ בְּשַׁעְרֶיךָ:	At the end of three years you will bring out the whole tithe of your produce in that year and deposit <i>it</i> at your gates.	

Deut 14:29	<p>וּבֹא הַלֵּוִי כִּי אֵין-לוֹ חֵלֶק וְנַחֲלָה עִמָּךְ וְהַגֵּר וְהַיְתוּם וְהָאֹלְמֹנָה אֲשֶׁר בְּשַׁעְרֶיךָ וְאָכְלוּ וְשָׂבְעוּ לְמַעַן יְבָרְכֶךָ יְהוָה אֱלֹהֶיךָ בְּכָל-מַעֲשֵׂה יָדְךָ אֲשֶׁר תַּעֲשֶׂה: ס</p>	<p>And the Levite will come, because he <i>has</i> no share or inheritance with you, and the foreigner, and the orphan, and the widow, who <i>are</i> within your gates, and they will eat and be satisfied, so that the LORD your God may bless you in all the work of your <u>hands</u> that you undertake.</p>	<p>hands ← <i>hand</i>.</p>
Deut 15:1	<p>מִקֵּץ שִׁבְע־שָׁנִים תַּעֲשֶׂה שְׁמִטָּה:</p>	<p>At the end of seven years you will hold a remission.</p>	
Deut 15:2	<p>זֹה דְבַר הַשְּׁמִטָּה שְׁמוֹט כָּל-בַּעַל מִשָּׂה יָדוֹ אֲשֶׁר יִשֶׂה בְּרַעְיָהוּ לֹא-יִגֹּשׁ אֶת-רַעְיָהוּ וְאֶת-אָחִיו כִּי-קָרָא שְׁמִטָּה לְיְהוָה:</p>	<p>And this <i>is</i> the <u>nature</u> of the remission. Every creditor who has lent to his neighbour will cancel the debt. He shall not exact <u>payment from</u> his neighbour or his brother, because the LORD's remission <u>has been called</u>.</p>	<p>nature ← <i>matter, thing, word</i>.</p> <hr/> <p>cancel the debt ← <i>release his hand</i>, with an infinitive absolute in the role of a finite verb.</p> <hr/> <p>has been called ← <i>(one) has called</i>. Avoidance the passive.</p>
Deut 15:3	<p>אֶת-הַנִּכְרִי תִגָּשׁ וְאֲשֶׁר יִהְיֶה לְךָ אֶת-אָחִיךָ תִשְׁמֹט יָדְךָ:</p>	<p>You may exact <u>payment from</u> a foreigner, but you shall cancel the <u>debt</u> of whatever your brother has of yours,</p>	<p>you shall cancel the debt ← <i>you shall release your hand</i>, or <i>your hand shall release</i>.</p>
Deut 15:4	<p>אֶפְסֹס כִּי לֹא יִהְיֶה-בְּךָ אֶבְיוֹן כִּי-יִבְרַךְ יְבָרְכֶךָ יְהוָה בְּאֶרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן-לְךָ נַחֲלָה לְרִשְׁתָּהּ:</p>	<p>to the end that there will be no poor among you, for the LORD will <u>certainly bless</u> you in the land which the LORD your God is giving you <i>as</i> an inheritance to take possession of,</p>	<p>to the end that: AV differs (<i>save when</i>). The noun means <i>end</i>.</p> <hr/> <p>certainly bless: infinitive absolute.</p>
Deut 15:5	<p>רַק אִם-שָׁמַעַתְּ תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לְשַׁמֵּר לַעֲשׂוֹת אֶת-כָּל-הַמִּצְוֹת הַזֹּאת אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם:</p>	<p><i>but</i> only if you <u>diligently obey</u> the LORD your God by <u>ensuring</u> to do this whole <u>body of commandments</u> <i>with</i> which I am commanding you today.</p>	<p>diligently obey ← <i>hear the voice</i>, with an infinitive absolute.</p> <hr/> <p>by ensuring: gerundial use of the infinitive.</p> <hr/> <p>body of commandments ← <i>commandment</i>. Collective usage.</p>
Deut 15:6	<p>כִּי-יְהוָה אֱלֹהֶיךָ בָּרַכְךָ בְּאֲשֶׁר דִּבַּר-לְךָ וְהִעֲבַטְתָּ גוֹיִם רַבִּים וְאַתָּה לֹא תַעֲבֹט וּמִשְׁלַת בְּגוֹיִם רַבִּים וּבָךְ לֹא יִמְשְׁלוּ: ס</p>	<p>For the LORD your God has blessed you, as he has spoken to you, and you shall lend to many nations, but you shall not borrow, so you shall rule many nations, but they shall not rule you.</p>	
Deut 15:7	<p>כִּי-יְהִיֶּה בְּךָ אֶבְיוֹן מֵאֶחָד אֶחָיֶךָ בְּאֶחָד שַׁעְרֶיךָ בְּאֶרֶץ אֲשֶׁר-יְהוָה אֱלֹהֶיךָ נָתַן לְךָ לֹא תִאֲמַן אֶת-לִבְבְּךָ וְלֹא תִקְפֹּץ אֶת-יָדְךָ מֵאֶחָד הָאֶבְיוֹן:</p>	<p>If <i>any</i> one of your brothers is poor in <i>any</i> one of your gates in your land which the LORD your God is giving you, you will not harden your heart, and you will not shut your hand to your <u>poor brother</u>.</p>	<p>to your poor brother ← <i>from your poor brother</i>.</p>

Deut 15:8	כִּי־פָתַח תִּפְתָּח אֶת־יָדְךָ לּוֹ וְהֶעֱבַט תַּעֲבִיטְנוּ דִּי מַחְסָרוֹ אֲשֶׁר יַחְסֵר לוֹ:	Rather, you will <u>definitely open</u> your hand to him, and you will <u>definitely lend</u> him sufficient for his need which he suffers.	definitely open ... definitely lend: both infinitive absolute. his need which he suffers ← <i>his lack which lacks to him.</i>
Deut 15:9	הִשָּׁמֶר לְךָ פֶּן־יִהְיֶה דְבָר עַם־לִבְבְּךָ בְּלִיעַל לֵאמֹר קָרְבָה שְׁנַת־הַשְּׁבַע שְׁנַת הַשְּׁמִטָּה וְרַעַה עֵינְךָ בְּאֶחִיךָ הָאֲבִיּוֹן וְלֹא תִתֵּן לוֹ וְקָרָא עָלֶיךָ אֶל־יְהוָה וְהָיָה בְּךָ חֵטָא:	Be on your guard that there should be no <u>thought</u> in a <u>base-</u> <u>minded</u> heart of yours whereby <i>you</i> say, ‘The seventh year has come near, the year of the remission’ and your eye <i>is</i> ill- <i>disposed</i> towards your poor brother, and you do not give him <i>anything</i> , and he calls out to the LORD against you, and a sin will be <i>counted</i> against you.	thought ← <i>word, thing.</i> base-minded ← <i>useless.</i>
Deut 15:10	נָתַן תִּתֵּן לוֹ וְלֹא־יִרַע לְבַבְךָ בְּתַתֵּךְ לוֹ כִּי בִגְלָל הַדָּבָר הַזֶּה יְבָרְכֶךָ יְהוָה אֱלֹהֶיךָ בְּכָל־מַעֲשֶׂיךָ וּבְכָל מְשַׁלַּח יָדְךָ:	You will <u>definitely give</u> him <i>what he needs</i> ; your heart will not be in bad <i>grace</i> when you give it to him, for <i>it is</i> on account of this matter <i>that</i> the LORD your God will bless you in all your work and in all <u>your</u> <u>undertaking</u> .	definitely give: infinitive absolute. your undertaking ← <i>the sending out of your hand.</i>
Deut 15:11	כִּי לֹא־יִחְדַּל אֲבִיּוֹן מִקְרָב הָאָרֶץ עַל־כֵּן אֲנִי מְצַוְךָ לֵאמֹר פָּתַח תִּפְתָּח אֶת־יָדְךָ לְאֶחִיךָ לְעִנִּיךָ וּלְאֲבִינְךָ בְּאֶרֶץ־ס:	For there will <u>never</u> be a lack of poor in the midst of the land, which <i>is</i> why I am commanding you, saying, ‘You shall <u>definitely</u> <u>open</u> your hand to your brother, to your poor and to your needy in your land.’	never ← <i>not.</i> definitely open: infinitive absolute.
Deut 15:12	כִּי־יִמְכַר לְךָ אֶחִיךָ הָעִבְרָי אוֹ הָעִבְרָיָה וְעַבַּדְךָ שֵׁשׁ שָׁנִים וּבִשְׁנָה הַשְּׁבִיעִת תְּשַׁלְּחֵנוּ חֲפָשִׁי מֵעִמְךָ:	If a Hebrew brother of yours, or a Hebrew <i>woman</i> is sold to you, and he serves you for six years, then in the seventh year you will let him go free from you,	
Deut 15:13	וְכִי־תְשַׁלְּחֵנוּ חֲפָשִׁי מֵעִמְךָ לֹא תְשַׁלְּחֵנוּ רִיקָם:	and when you let him go free from you, you shall not release him <i>empty-handed</i> .	
Deut 15:14	הֶעֱנִיק תַּעֲנִיק לוֹ מִצֹּאֲנֶךָ וּמִגֵּרְנֶךָ וּמִיִּקְבֶּךָ אֲשֶׁר בִּרְכָךָ יְהוָה אֱלֹהֶיךָ תִתֵּן־לוֹ:	You will <u>make a point of</u> <u>generously bestowing</u> on him <i>some</i> of your flock and your threshing floor <i>produce</i> , and your wine vat <i>produce</i> . You will give him <i>from</i> what the LORD your God has blessed you with.	make a point of generously bestowing: infinitive absolute.
Deut 15:15	וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרַיִם וַיִּפְדֶּךָ יְהוָה אֱלֹהֶיךָ עַל־כֵּן אֲנִי מְצַוְךָ אֶת־הַדָּבָר הַזֶּה הַיּוֹם:	And you will remember that you were a slave in the land of Egypt, but the LORD your God redeemed you, which <i>is</i> why I am commanding you this thing today.	

Deut 15:16	וְהָיָה כִּי־יֹאמֶר אֵלֶיךָ לֹא אֶצְאָ מֵעִמָּךְ כִּי אֶהְבֶּךָ וְאֶת־בֵּיתְךָ כִּי־טוֹב לוֹ עִמָּךְ:	And it shall come to pass, if he says to you, ‘I shall not go away from you’ because he loves you and your house, because <i>it was</i> fine for him with you,	
Deut 15:17	וְלָקַחְתָּ אֶת־הַמַּרְצֵעַ וְנָתַתָּהּ בְּאָזְנוֹ וּבִדְלֹת וְהָיָה לְךָ עֶבֶד עוֹלָם וְאָף לְאִמָּתְךָ תַּעֲשֶׂה־כֵּן:	then you will take <u>an awl</u> , and apply <i>it</i> to his ear and to the door, and he will be your permanent servant. And you will also do likewise in respect of your maidservant.	an awl ← <i>the awl</i> . An unexpected definite article. See Gen 22:9. <hr/> permanent ← <i>of the age</i> .
Deut 15:18	לֹא־יִקְשֶׁה בְּעֵינֶיךָ בְּשַׁלְּחֶךָ אֹתוֹ חֲפָשִׁי מֵעִמָּךְ כִּי מִשְׁנֵה שְׂכָר שְׂכִיר עֶבְדְּךָ שֵׁשׁ שָׁנִים וּבְרַכְךָ יְהוָה אֱלֹהֶיךָ בְּכֹל אֲשֶׁר תַּעֲשֶׂה: פ	It will not be hard in your sight when you let him go free from you, for <i>it is</i> replacement wages of a hired servant – he has served six years – and the LORD your God will bless you in everything you do.	replacement ← <i>second, duplicate</i> . <hr/> <i>it is</i> replacement wages of a hired servant: AV differs (<i>for he hath been worth a double hired servant to thee</i>).
Deut 15:19	כָּל־הַבְּכוֹר אֲשֶׁר יוֹלֵד בְּבָקְרְךָ וּבְצֹאֲנֶךָ הַזָּכָר תִּקְדָּישׁ לַיהוָה אֱלֹהֶיךָ לֹא תַעֲבֹד בְּבָכָר שׁוֹרְךָ וְלֹא תִגְזוּ בְכוֹר צֹאֲנֶךָ:	You shall sanctify to the LORD your God every male firstling that is given birth to among your cattle and your sheep. You shall not work with the firstborn of your oxen, and you shall not shear the firstborn of your sheep.	
Deut 15:20	לִפְנֵי יְהוָה אֱלֹהֶיךָ תֹאכְלֶנּוּ שָׁנָה בְּשָׁנָה בַּמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה אֶתָּה וּבֵיתְךָ:	You will eat it before the LORD your God year by year in the place which the LORD chooses – you and your household.	
Deut 15:21	וְכִי־יְהִיָּה בּוֹ מוֹם פֶּסֶחַ אִו עוֹר כֹּל מוֹם רָע לֹא תִזְבְּחֶנּוּ לַיהוָה אֱלֹהֶיךָ:	If it has <i>any</i> blemish – <i>being</i> lame or blind – <u>any bad feature</u> , you shall not sacrifice it to the LORD your God.	any ← <i>every</i> . <hr/> bad feature ← <i>bad blemish</i> .
Deut 15:22	בְּשַׁעֲרֶיךָ תֹאכְלֶנּוּ הַטָּמֵא וְהַטְּהוֹר יַחְדָּו כַּצִּבְי וְכַאֲיִל:	You – the unclean and the clean <i>person</i> alike – shall eat it within your gates, as <i>with</i> the gazelle or roebuck.	
Deut 15:23	רַק אֶת־דָּמּוֹ לֹא תֹאכַל עַל־הָאָרֶץ תִּשְׁפֹּכֶנּוּ כַּמַּיִם: פ	But you shall not consume its blood; you shall pour it on the ground like water.	
Deut 16:1	שָׁמֹר אֶת־חֹדֶשׁ הָאָבִיב וַעֲשִׂיתָ פֶּסַח לַיהוָה אֱלֹהֶיךָ כִּי בְּחֹדֶשׁ הָאָבִיב הוֹצִיאָךְ יְהוָה אֱלֹהֶיךָ מִמִּצְרַיִם לַיְלָה:	Keep the month of Abib, and <u>celebrate</u> the LORD your God's Passover, for in the month of Abib the LORD your God brought you out of Egypt <i>by</i> night.	keep: infinitive absolute in the role of an imperative. <hr/> celebrate ← <i>do</i> .

Deut 16:2	וְזָבַחְתָּ פֶּסַח לַיהוָה אֱלֹהֶיךָ צֹאן וּבָקָר בַּמָּקוֹם אֲשֶׁר-יִבְחַר יְהוָה לְשִׁבְן שְׁמוֹ שָׁם:	And you shall sacrifice the Passover to the LORD your God, sheep and oxen, in the place where the LORD chooses to seat his name.	
Deut 16:3	לֹא-תֹאכַל עָלָיו חֶמֶץ שִׁבְעַת יָמִים תֹּאכַל-עָלָיו מִצּוֹת לֶחֶם עֲנִי כִּי בַחֲפוּזוֹן יֵצְאתָ מֵאֶרֶץ מִצְרַיִם לִמְעַן תִּזְכֹּר אֶת-יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כָּל יְמֵי חַיֶּיךָ:	And you shall not eat <i>anything</i> leavened with it. For seven days you shall eat unleavened bread with it, bread of affliction, for you went out of the land of Egypt in haste, so that you remember the day of your exodus from the land of Egypt all the days of your life.	
Deut 16:4	וְלֹא-יֵרָאָה לְךָ שָׂאֵר בְּכָל-גְּבֻלְךָ שִׁבְעַת יָמִים וְלֹא-יֵלִין מִזֶּה-בֶּשֶׂר אֲשֶׁר תִּזְבַּח בְּעֶרֶב בַּיּוֹם הָרִאשׁוֹן לְבָקָר:	And no leaven will be seen by you in all your <u>territory</u> for seven days, and none of the flesh which you sacrifice in the evening on the first day will <u>remain</u> until morning.	territory ← <i>border</i> . remain: or <i>lodge, pass the night</i> .
Deut 16:5	לֹא תֹכַל לִזְבַּח אֶת-הַפֶּסַח בְּאַחַד שְׁעָרֶיךָ אֲשֶׁר-יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ:	You shall <u>not</u> sacrifice the Passover in <i>any arbitrary</i> one of your gates which the LORD your God is giving you,	shall not ← <i>can not</i> .
Deut 16:6	כִּי אִם-אֶל-הַמָּקוֹם אֲשֶׁר-יִבְחַר יְהוָה אֱלֹהֶיךָ לְשִׁבְן שְׁמוֹ שָׁם תִּזְבַּח אֶת-הַפֶּסַח בְּעֶרֶב כְּבוֹא הַשֶּׁמֶשׁ מוֹעֵד צֵאתְךָ מִמִּצְרַיִם:	but <u>in the place</u> where the LORD your God chooses to seat his name. That <i>is</i> where you will sacrifice the Passover in the evening at sunset, <i>in</i> the season of your exodus from Egypt.	in the place ← <i>to the place</i> .
Deut 16:7	וּבִשְׁלַת וְאָכַלְתָּ בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ וּפְגִיטָתְךָ בַּבֶּקֶר וְהִלַכְתָּ לְאֹהֲלֶיךָ:	And you will boil <i>it</i> and eat <i>it</i> in the place which the LORD your God chooses, and in the morning you will wend <i>your way</i> and go to your tents.	
Deut 16:8	שֵׁשֶׁת יָמִים תֹּאכַל מִצּוֹת וּבַיּוֹם הַשְּׁבִיעִי עֲצַרְתָּ לַיהוָה אֱלֹהֶיךָ לֹא תַעֲשֶׂה מְלָאכָה: ס	For six days you will eat unleavened bread, and on the seventh day <i>there will be</i> a solemn assembly to the LORD your God. You will not carry out <i>any</i> work.	
Deut 16:9	שִׁבְעָה שָׁבְעַת תִּסְפְּרֶנּוּ-לָךְ מִהַחֵל חֲרֹמֶשׁ בְּקַמְהָ תַחֵל לְסַפֵּר שִׁבְעָה שָׁבְעוֹת:	You will <u>count out</u> seven weeks. From the start of the sickle <i>going</i> in the corn, you will start counting seven weeks.	count out ← <i>count for yourself</i> .

Deut 16:10	<p>וְעָשִׂיתָ חַג שִׁבְעוֹת לַיהוָה אֱלֹהֶיךָ מִסֹּת נְדָבַת יָדְךָ אֲשֶׁר תִּתֵּן כַּאֲשֶׁר יְבָרְכֶךָ יְהוָה אֱלֹהֶיךָ:</p>	<p>And you will celebrate the Festival of Weeks to the LORD your God, <i>with a quantity of</i> freewill-offering from your <u>resources</u> which you may give, according as the LORD your God blesses you.</p>	<p>quantity: AV differs (<i>tribute</i>), as [AnLx]; [BDB]= <i>sufficiency</i>, the two meanings differing in derivation (roots כסס and מסת respectively). resources ← <i>hand</i>.</p>
Deut 16:11	<p>וּשְׂמַחְתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ אַתָּה וּבְנֶךָ וּבִתְּךָ וְעַבְדְּךָ וְאִמָּתְךָ וְהַלְוִי אֲשֶׁר בְּשַׁעְרֶיךָ וְהַגֵּר וְהִיתוֹם וְהָאֲלֻמְנָה אֲשֶׁר בְּקִרְבְּךָ בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ לְשִׁבְן שְׁמוֹ שָׁם:</p>	<p>And you will rejoice before the LORD your God, you, and your son, and your daughter, and your manservant, and your maidservant, and the Levite who <i>is</i> within your gates, and the foreigner, and the orphan, and the widow, who <i>are</i> in your midst, in the place where the LORD your God chooses to seat his name.</p>	
Deut 16:12	<p>זָכַרְתָּ כִּי־עַבַּד הָיִיתָ בְּמִצְרַיִם וּשְׁמַרְתָּ וְעָשִׂיתָ אֶת־הַחֻקִּים הָאֵלֶּה: פ</p>	<p>And you will remember that you were a slave in Egypt, so you will keep and perform these statutes.</p>	
Deut 16:13	<p>חַג הַסֹּכֶת תַּעֲשֶׂה לָּךְ שִׁבְעַת יָמִים בְּאֶסְפֹּךְ מִגֶּרְנֶךָ וּמִקִּבְּךָ:</p>	<p>You will <u>celebrate</u> your Festival of Tabernacles for seven days when you gather in from your threshing floor and your wine vat.</p>	<p>celebrate ← <i>do</i>.</p>
Deut 16:14	<p>וּשְׂמַחְתָּ בַחֲגֶךָ אַתָּה וּבְנֶךָ וּבִתְּךָ וְעַבְדְּךָ וְאִמָּתְךָ וְהַלְוִי וְהַגֵּר וְהִיתוֹם וְהָאֲלֻמְנָה אֲשֶׁר בְּשַׁעְרֶיךָ:</p>	<p>And you will rejoice in your festival, you, and your son, and your daughter, and your manservant, and your maidservant, and the Levite, and the foreigner, and the orphan, and the widow, who <i>are</i> within your gates.</p>	
Deut 16:15	<p>שִׁבְעַת יָמִים תַּחַג לַיהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה כִּי יְבָרְכֶךָ יְהוָה אֱלֹהֶיךָ בְּכָל תְּבוּאָתְךָ וּבְכָל מַעֲשֵׂה יָדֶיךָ וְהָיִיתָ אִךְ שְׂמֵחַ:</p>	<p>For seven days you will celebrate <i>the festival</i> to the LORD your God, in the place which the LORD chooses, for the LORD your God will bless you in all your produce and in all the work of your hands, and you will <u>be joyful in all respects</u>.</p>	<p>be joyful in all respects ← <i>be (nothing) but joyful</i>.</p>
Deut 16:16	<p>שְׁלֹשׁ פְּעָמִים בַּשָּׁנָה יֵרָאֶה כָּל־זְכוּרָךְ אֶת־פָּנָי יְהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחַר בַּחַג הַמִּצּוֹת וּבַחַג הַשִּׁבְעוֹת וּבַחַג הַסֹּכֹת וְלֹא יֵרָאֶה אֶת־פָּנָי יְהוָה רִיקָם:</p>	<p>Three times per year all your male <i>population</i> {P: will see the face of} [M: will appear before] the LORD your God in the place which he chooses at the Festival of Unleavened Bread and at the Festival of Weeks and at the Festival of Tabernacles. And <i>they</i> shall not {P: see} [M: appear in] the presence of the LORD empty-handed.</p>	<p>Amendments by the Sopherim, as in Ex 23:15. P= יָרָאוּ etc. AV differs.</p>

Deut 16:17	אִישׁ כַּמְתַּנֵּת יָדוֹ כְּבִרְכַּת יְהוָה אֱלֹהֶיךָ אֲשֶׁר נָתַן-לָךְ: ס	Each <u>man</u> will come with a <u>gift</u> according to his resources, according to the blessing of the LORD your God which he has given you.	a gift according to his resources ← according to the gift of his hand.
Deut 16:18	שֹׁפְטִים וְשֹׁטְרִים תִּתֵּן-לָךְ בְּכָל-שַׁעְרֶיךָ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ לְשִׁבְטֶיךָ וְשִׁפְטוּ אֶת-הָעָם מִשִּׁפְט-צֶדֶק:	You will appoint yourselves judges and officials at all your gates, which the LORD your God is giving you by your tribes, and they will judge the people <i>with</i> righteous judgment.	
Deut 16:19	לֹא-תִטֶּה מִשְׁפָּט לֹא תִכָּר פָּנִים וְלֹא-תִקַּח שֹׁחַד כִּי הַשֹּׁחַד יַעְוֵל עֵינֵי חֲכָמִים וַיְסַלֵּף דְּבַרֵי צְדִיקִים:	You shall not pervert judgment, you shall not <u>show partiality</u> , and you shall not accept a bribe, for a bribe blinds the eyes of the wise and subverts the words of the righteous.	show partiality ← <i>acknowledge faces</i> .
Deut 16:20	צֶדֶק צֶדֶק תִּרְדֹּף לְמַעַן תַּחֲיֶה וַיִּרְשֶׁת אֶת-הָאָרֶץ אֲשֶׁר-יְהוָה אֱלֹהֶיךָ נָתַן לָךְ: ס	You shall pursue justice <i>and nothing but</i> justice, so that you may live and possess the land which the LORD your God is giving you.	
Deut 16:21	לֹא-תִטַּע לָךְ אֲשֶׁרָה כָּל-עֵץ אֲצֶל מִזְבֵּחַ יְהוָה אֱלֹהֶיךָ אֲשֶׁר תַּעֲשֶׂה-לָּךְ: ס	You shall not plant phallic parks of <u>any</u> tree for yourself alongside the altar of the LORD your God, which you might make for yourself,	any ← <i>every</i> .
Deut 16:22	וְלֹא-תִקֵּים לָךְ מַצֵּבָה אֲשֶׁר שָׂנֵא יְהוָה אֱלֹהֶיךָ: ס	and you shall not set up any <i>idolatrous</i> statue for yourself, which the LORD your God hates.	
Deut 17:1	לֹא-תִזְבַּח לַיהוָה אֱלֹהֶיךָ שֹׂזֵר וְשֵׂה אֲשֶׁר יְהִיָּה בּוֹ מוֹם כֹּל דָּבָר רָע כִּי תוֹעֵבֶת יְהוָה אֱלֹהֶיךָ הוּא: ס	You shall not sacrifice to the LORD your God an ox or a sheep which has a blemish – <u>any bad feature</u> – for that <i>is</i> an <u>abomination</u> to the LORD your God.	any ← <i>every</i> . bad feature ← <i>bad matter</i> . abomination to ← <i>abomination of</i> .
Deut 17:2	כִּי-יִמְצָא בְּקִרְבְּךָ בְּאֶחָד שַׁעְרֶיךָ אֲשֶׁר-יְהוָה אֱלֹהֶיךָ נָתַן לָךְ אִישׁ אוֹ-אִשָּׁה אֲשֶׁר יַעֲשֶׂה אֶת-הָרַע בְּעֵינֵי יְהוָה-אֱלֹהֶיךָ לְעֵבֵר בְּרִיתוֹ:	If a man or a woman is found in your midst within <u>any</u> of your gates which the LORD your God is giving you, who does what <i>is</i> wrong in the eyes of the LORD your God, <u>by transgressing</u> his covenant,	any ← <i>one</i> . by transgressing: gerundial use of the infinitive.
Deut 17:3	וַיֵּלֶךְ וַיַּעֲבֹד אֱלֹהִים אֲחֵרִים וַיִּשְׁתַּחֲוּ לָהֶם וְלַשֶּׁמֶשׁ אוֹ לַיָּרֵחַ אוֹ לְכָל-צָבָא הַשָּׁמַיִם אֲשֶׁר לֹא-צִוִּיתִי:	and <i>if</i> he departs and serves other gods and worships them, either the sun or the moon, or <u>any</u> of the array of heaven, which I have not commanded,	any ← <i>all</i> .

Deut 17:4	וְהִגַּדְתָּ לָּךְ וּשְׁמַעְתָּ וּדְרַשְׁתָּ הֵיטֵב וְהִנֵּה אָמַת נִכּוֹן הַדָּבָר נַעֲשֶׂיתָה הַתּוֹעֵבָה הַזֹּאת בְּיִשְׂרָאֵל:	and if <i>a case</i> is reported to you, and you hear <i>it</i> , and you inquire diligently, and if <i>it is true</i> – if the matter <i>is</i> established – that this abomination has been committed in Israel,	and if <i>it is true</i> ← and behold (<i>it is</i>) truth. if the matter <i>is</i> established: or (then) the matter (<i>is</i>) established.
Deut 17:5	וְהוֹצֵאתָ אֶת־הָאִישׁ הַהוּא אֹ אֶת־הָאִשָּׁה הַהוּא אֲשֶׁר עָשׂוּ אֶת־הַדָּבָר הַרָע הַזֶּה אֶל־שַׁעְרֵיךָ אֶת־הָאִישׁ אֹ אֶת־הָאִשָּׁה וּסְקַלְתֶּם בְּאֲבָנִים וּמָתוּ:	then you will bring out to your gates that man or that woman who did this evil thing – the man or the woman – and you will stone them so that they die.	stone them ← pelt them with stones. See Deut 13:10. so that: purposive use of the <i>vav</i> . them ... they: Hebrew uses a plural form after two singular nouns connected by <i>or</i> . In 21st century English, the plural pronoun is used for a gender- neutral singular – a useful coincidence here.
Deut 17:6	עַל־פִּי שְׁנַיִם עֵדִים אֹ שְׁלֹשָׁה עֵדִים יוֹמַת הַמֵּת לֹא יוֹמַת עַל־פִּי עֵד אֶחָד:	On the attestation of two witnesses or three witnesses, he who is on a capital charge will be put to death. He shall not be put to death on the attestation of one witness.	attestation (2x) ← mouth. is on a capital charge ← dies.
Deut 17:7	יַד הָעֵדִים תְּהִיָּה־בּוֹ בְּרֵאשִׁיטָה לְהַמִּיתוֹ וַיֵּד כָּל־הָעָם בְּאַחֲרָנָה וּבַעֲרַת הָרָע מִקִּרְבֶּךָ: פ	The hand of the witnesses will be on him first, to put him to death, and the hand of all the people afterwards, and you will eradicate the evil out of your midst.	eradicate ← burn.
Deut 17:8	כִּי יִפְלֹא מִמֶּךָ דְבָר לַמִּשְׁפָּט בֵּין־דָּם לְדָם בֵּין־דָּוִן לְדָוִן וּבֵין נֹגַע לְנֹגַע דְּבַר־י רִיבָת בְּשַׁעְרֵיךָ וּקְמַת וְעָלִיתָ אֶל־הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֲלֵהֶיךָ בּוֹ:	If a case is too difficult for you in judgment between blood shed <i>by the parties</i> , between accusations <i>made by the parties</i> , or between violence <i>committed</i> <i>by the parties</i> – the words of the contentions at your gates – then you will arise and go up to the place which the LORD your God chooses.	blood shed by the parties ← blood for blood. accusations made by the parties ← accusation for accusation. violence committed by the parties ← blow for blow.
Deut 17:9	וּבָאתָ אֶל־הַכֹּהֲנִים הַלְוִיִּם וְאֶל־הַשֹּׁפֵט אֲשֶׁר יִהְיֶה בַּיָּמִים הָהֵם וּדְרַשְׁתָּ וְהִגִּידוּ לָּךְ אֵת דְּבַר הַמִּשְׁפָּט:	And you will go to the Levite priests and to the judge who is <i>in</i> <i>office</i> in those days, and you will inquire, and they will tell you the judicial verdict.	judicial verdict ← matter of judgment.
Deut 17:10	וַעֲשִׂיתָ עַל־פִּי הַדָּבָר אֲשֶׁר יִגִּידוּ לָּךְ מִזֵּה־הַמָּקוֹם הַהוּא אֲשֶׁר יִבְחַר יְהוָה וּשְׁמַרְתָּ לַעֲשׂוֹת כְּכֹל אֲשֶׁר יוֹרֶדְךָ:	And you will act according to the verdict which they tell you from that place, which the LORD chooses, and you will ensure that you do everything that they instruct you.	ensure ← guard. everything ← according to everything.

Deut 17:11	עַל־פִּי הַתּוֹרָה אֲשֶׁר יִזְרֹךְ וְעַל־הַמִּשְׁפָּט אֲשֶׁר־יֹאמְרוּ לָךְ תַּעֲשֶׂה לֹא תִסּוּר מִן־הַדְּבָר אֲשֶׁר־יִגִּידוּ לָךְ יָמִין וּשְׂמָאל:	You shall act according to the law <i>about</i> which they instruct you, and according to the judgment which they tell you. You shall not deviate <i>either to the right or to the left</i> from the pronouncement which they tell you.	or: disjunctive use of the <i>vav</i> .
Deut 17:12	וְהָאִישׁ אֲשֶׁר־יַעֲשֶׂה בְזִדּוֹן לְבַלְתִּי שָׁמַע אֶל־הַכֹּהֵן הָעֹמֵד לְשָׁרֵת שָׁם אֶת־יְהוָה אֱלֹהֶיךָ אוֹ אֶל־הַשֹּׁפֵט וּמֵת הָאִישׁ הַהוּא וּבְעֵרַת הָרַע מִיִּשְׂרָאֵל:	And <i>as for</i> the man who acts defiantly, <u>by not obeying</u> the priest who stands <i>ready</i> to serve the LORD your God there, or the judge, that man shall die, and you will <u>eradicate</u> the evil from Israel.	by not obeying: gerundial use of the infinitive. <hr/> eradicate ← <i>burn</i> .
Deut 17:13	וְכָל־הָעָם יִשְׁמְעוּ וַיִּירָאוּ וְלֹא יִזְדוֹן עוֹד: ס	And all the people will hear <i>it</i> , and <u>fear</u> , and they will not act defiantly any more.	fear: see Deut 13:11.
Deut 17:14	כִּי־תָבֹא אֶל־הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ וַיִּרְשָׁתָהּ וַיִּשְׁבְּתָהּ בָּהּ וְאָמַרְתָּ אֲשִׁימָה עָלַי מֶלֶךְ כְּכָל־הַגּוֹיִם אֲשֶׁר סָבִיבְתִי:	When you come to the land which the LORD your God is giving you, and you take possession of it, and you live in it, and you say, ‘Let me appoint a king over me like all the nations which <i>are</i> around me’,	
Deut 17:15	שׁוֹם תִּשְׂיָם עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ מִקְרֵב אֶחָיֶךָ תִּשְׂיָם עָלֶיךָ מֶלֶךְ לֹא תֹכַל לִתֵּת עָלֶיךָ אִישׁ נָכְרִי אֲשֶׁר לֹא־אֶחָיֶךָ הוּא:	you will <u>certainly</u> appoint a king over you whom the LORD your God chooses. You will appoint a king over you from the midst of your brothers. You cannot appoint a foreign man, who <i>is</i> not your brother, over you.	certainly appoint: infinitive absolute.
Deut 17:16	רֶק לֹא־יִרְבֶּה־לוֹ סוּסִים וְלֹא־יָשִׁיב אֶת־הָעָם מִצְרַיִם לְמַעַן הַרְבֹּת סוּס וַיְהוֶה אָמַר לָכֶם לֹא תִסְפּוּן לָשׁוּב בְּדַרְךְ הַזֶּה עוֹד:	But he shall not acquire masses of horses, and he shall not make the people return to Egypt in order to increase <i>the number of</i> horses, <u>for</u> the LORD has said to you, ‘You shall not return by that way <u>any more</u> .’	for: causal use of the <i>vav</i> . <hr/> any more ← <i>again any more</i> , which is pleonastic in English, but acceptable in Hebrew.
Deut 17:17	וְלֹא יִרְבֶּה־לוֹ נָשִׁים וְלֹא יִסּוּר לְבָבוֹ וַיִּכְסֹף וְזָהָב לֹא יִרְבֶּה־לוֹ מְאֹד:	And he shall not acquire a large number of wives for himself, <u>so that</u> his heart does not swerve, and he shall not acquire a vast amount of silver and gold for himself.	so that: purposive use of the <i>vav</i> .
Deut 17:18	וְהָיָה כְּשִׁבְתוֹ עַל כִּסֵּא מִמְלַכְתּוֹ וְכָתַב לוֹ אֶת־מִשְׁנֵה הַתּוֹרָה הַזֹּאת עַל־סֵפֶר מִלְפְּנֵי הַכֹּהֲנִים הַלְוִיִּם:	And it shall come to pass, as he sits on the throne of his kingdom, that he shall write out for himself a copy of this law in a book <u>in the presence of</u> the Levite priests.	in the presence of ← <i>from the presence of</i> . AV differs somewhat (<i>out of that which is before</i>).

Deut 17:19	וְהִיְתָה עִמּוֹ וְקָרָא בּוֹ כְּלֵי־יָמָיו חַיָּיו לְמַעַן יִלְמַד לְיִרְאָה אֶת־יְהוָה אֱלֹהָיו לְשֹׁמֵר אֶת־כָּל־דְּבָרֵי הַתּוֹרָה הַזֹּאת וְאֶת־הַחֻקִּים הָאֵלֶּה לַעֲשׂוֹתָם:	And it will be with him, and he will <u>read from it</u> all the days of his life, in order to learn to fear the LORD his God, to keep all the words of this law and these statutes, <u>by carrying them out</u> ,	read from ← <i>read in</i> . <hr/> by carrying them out: gerundial use of the infinitive.
Deut 17:20	לְבַלְתִּי רוּם־לִבְבוֹ מֵאֶחָיו וּלְבַלְתִּי סוּר מִן־הַמִּצְוָה יְמִין וּשְׂמֹאל לְמַעַן יֵאָרִיךְ יָמָיו עַל־מַמְלַכְתּוֹ הוּא וּבָנָיו בְּקִרְב יִשְׂרָאֵל: ס	so that his heart does not become haughtier than <i>that of</i> his brothers, and so that he does not deviate from the <u>body of commandments</u> <i>to the right or to the left</i> , so that he may prolong <i>his</i> days over his kingdom – he and his sons in the midst of Israel.	body of commandments ← <i>commandment</i> . Collective usage. <hr/> Exemplifying the conciseness of Hebrew, the first 4 words of the verse translate into 13 in English.
Deut 18:1	לֹא־יִהְיֶה לְכֹהֲנִים הַלְוִיִּם כָּל־שֵׁבֶט לְוֵי חֶלֶק וְנַחֲלָה עִם־יִשְׂרָאֵל אֲשֶׁי יְהוָה וְנַחֲלָתוֹ יֹאכְלוּ:	The Levite priests – the whole tribe of Levi – will have no share or <u>inheritance</u> with Israel. They will eat the LORD's fire-offerings and his inheritance.	or: disjunctive use of the <i>vav</i> .
Deut 18:2	וְנַחֲלָה לֹא־יִהְיֶה־לוֹ בְּקִרְב אֶחָיו יְהוָה הוּא נַחֲלָתוֹ כַּאֲשֶׁר דִּבֶּר־לוֹ: ס	So <i>Levi</i> will have no inheritance in the midst of his brothers. <i>It is</i> the LORD who <i>is</i> his inheritance, in accordance with what he has said to him.	<i>Levi</i> : standing for the tribe of Levi.
Deut 18:3	זֶה יִהְיֶה מִשְׁפֵּט הַכֹּהֲנִים מֵאֵת הָעָם מֵאֵת זִבְחֵי הַזֶּבֶח אִם־שׂוֹר אִם־שֶׂה וְנָתַן לִכְהֵן הַזֶּרַע וְהַלְחִיִּים וְהַקֶּבֶה:	And this will be the priest's right from the people – from those who <u>offer</u> a sacrifice, whether <i>it is</i> an ox or a sheep – they will give the priest a <u>shoulder</u> and the cheeks and the stomach.	offer ← <i>sacrifice</i> . <hr/> a shoulder ← <i>an (upper) arm or a foreleg</i> .
Deut 18:4	רֵאשִׁית דִּגְגָנְךָ תִירֹשֶׁךָ וְיִצְהָרְךָ וְרֵאשִׁית גֶּזַז צֹאנֶךָ תִתֵּן־לוֹ:	You will give him the firstfruit of your corn, of your new wine, and of your new oil, and the <u>first fleeces</u> of your sheep.	first fleeces ← <i>first of fleece</i> . Collective usage in this combination.
Deut 18:5	כִּי בּוֹ בָחַר יְהוָה אֱלֹהֶיךָ מִכָּל־שִׁבְטֵיךָ לְעַמְד לְשֵׁרֶת בְּשֵׁם־יְהוָה הוּא וּבָנָיו כָּל־הַיָּמִים: ס	For the LORD your God chose him of all your tribes, to stand <i>and</i> serve in the name of the LORD – him and his sons, <u>day after day</u> .	day after day ← <i>all the days</i> .
Deut 18:6	וְכִי־יָבֵא הַלְוִי הַלְוִי מֵאֶחָד שְׁעָרֶיךָ מִכָּל־יִשְׂרָאֵל אֲשֶׁר־הוּא גָר שָׁם וּבָא בְּכָל־אֹת נַפְשׁוֹ אֶל־הַמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה:	And if a Levite comes from any of your gates, from <i>anywhere in</i> all Israel where he lives, and he comes <u>with all enthusiasm</u> to the place which the LORD chooses,	with all enthusiasm ← <i>with all desire of his soul</i> .

Deut 18:7	וְשָׂרַת בְּשֵׁם יְהוָה אֱלֹהָיו בְּכָל-אֶחָיו הַלְוִיִּם הַעֹמְדִים שָׁם לִפְנֵי יְהוָה:	and he serves in the name of the LORD his God, as <i>do</i> all his brothers the Levites who stand there before the LORD,	
Deut 18:8	חֵלֶק כְּחֵלֶק יֵאָבְלוּ לְבַד מִמְכָּרָיו עַל-הָאָבוֹת: ס	they will eat <u>similar portions</u> , besides the <u>proceeds</u> of his paternal <i>property</i> .	similar portions ← <i>portion as portion</i> . proceeds ← <i>sale, value</i> .
Deut 18:9	כִּי אָתָּה בָּא אֶל-הָאָרֶץ אֲשֶׁר-יְהוָה אֱלֹהֶיךָ נָתַן לָךְ לֹא-תִלְמַד לַעֲשׂוֹת כְּתוֹעֵבֹת הַגּוֹיִם הָהֵם:	When you come into the land which the LORD your God is giving you, you shall not learn to do <i>anything</i> like the abominations of those nations.	
Deut 18:10	לֹא-יִמָּצָא בְּךָ מַעֲבִיר בְּנוֹ וּבִתּוֹ בָּאֵשׁ קֶסֶם קְסָמִים מְעוֹנֵן וּמְנַחֵשׁ וּמְכַשֵּׁף:	There will not be found among you <i>anyone</i> making his son or daughter pass through fire, <i>anyone</i> practising occult arts, or a <u>fortune-teller from clouds</u> , or a <u>diviner</u> , or a sorcerer,	fortune-teller from clouds: AV differs (<i>observer of times</i>). Also in Deut 18:14.
Deut 18:11	וְחֹבֵר חֶבֶר וְשֹׂאֵל אוֹב וַיִּדְעָנִי וְדָרַשׁ אֶל-הַמֵּתִים:	or a spellbinder, or a <u>consulter of a medium of spirits</u> , or a wizard, or <i>anyone</i> seeking <i>contact</i> with the dead.	consulter of a medium of spirits: perhaps <i>the medium</i> himself.
Deut 18:12	כִּי-תוֹעֵבֹת יְהוָה כָּל-עֲשֵׂה אֵלֶּה וּבְגַלְלַת הַתוֹעֵבֹת הָאֵלֶּה יְהוָה אֱלֹהֶיךָ מוֹרִישׁ אוֹתָם מִפְּנֵיךָ:	For everyone <i>who</i> does these <i>things</i> is an <u>abomination</u> to the LORD, and <i>it is</i> on account of these abominations <i>that</i> the LORD your God is dispossessing them in front of you.	abomination to ← <i>abomination of</i> .
Deut 18:13	תָּמִים תְּהִיָּה עִם יְהוָה אֱלֹהֶיךָ: ס	You will <u>have integrity</u> with the LORD your God.	have integrity ← <i>be integrous</i> .
Deut 18:14	כִּי הַגּוֹיִם הָאֵלֶּה אֲשֶׁר אָתָּה יורֵשׁ אוֹתָם אֶל-מְעַנְנִים וְאֶל-קְסָמִים יִשְׁמְעוּ וְאָתָּה לֹא כֵן נָתַן לְךָ יְהוָה אֱלֹהֶיךָ:	For these nations which you are dispossessing <u>heed</u> the <u>fortune-tellers from clouds</u> and those <i>who</i> practice occult arts, but <i>as for</i> you, the LORD your God has not permitted you <i>to do</i> so.	heed: in a Hebrew “SOV” (subject-object-verb) sentence, albeit with prepositional linkage. fortune-tellers from clouds: see Deut 18:10.
Deut 18:15	נָבִיא מִקִּרְבְּךָ מֵאֶחָיֶךָ כְּמִנִּי יָקִים לְךָ יְהוָה אֱלֹהֶיךָ אֵלָיו תִּשְׁמָעוּן:	The LORD your God will raise up for you a prophet like me from your midst, from your brothers. Him you will hear,	John 1:21, Acts 3:22, Acts 7:37.
Deut 18:16	כָּל אֲשֶׁר-שָׂאֵלְתָּ מֵעַם יְהוָה אֱלֹהֶיךָ בְּחֹרֵב בְּיוֹם הַקָּהָל לֵאמֹר לֹא אֶסָּף לִשְׁמֹעַ אֶת-קוֹל יְהוָה אֱלֹהֵי וְאֶת-הָאֵשׁ הַגְּדֹלָה הַזֹּאת לֹא-אֶרְאֶה עוֹד וְלֹא אָמוּת:	in accordance with everything that you asked for from the LORD your God at Horeb on the day of the convocation, when you said, ‘Let me not hear the voice of the LORD my God again, nor see this great fire any longer, <u>so that</u> I do not die’,	so that: purposive use of the <i>vav</i> .

Deut 18:17	וַיֹּאמֶר יְהוָה אֵלַי הֵיטִיבוּ אֲשֶׁר דִּבְרוּ:	after <i>which</i> the LORD said to me, 'They have done well <i>with</i> what they have spoken.'	after <i>which</i> : wider use of the <i>vav</i> .
Deut 18:18	נָבִיא אֲקִים לָהֶם מִקֶּרֶב אֲחֵיהֶם כְּמוֹד וְנָתַתִּי דְבָרִי בְּפִיו וְדִבֶּר אֲלֵיהֶם אֵת כָּל-אֲשֶׁר אֶצְוֶנּוּ:	I will raise up to them a prophet from the midst of their brothers like you, and I will put my words in his mouth, and he will speak to them everything that I command him.	a prophet: John 1:21, Acts 3:22, Acts 7:37 refer to this, showing that the prophet referred to is the Messiah.
Deut 18:19	וְהָיָה הָאִישׁ אֲשֶׁר לֹא-יִשְׁמַע אֶל-דְּבָרֵי אֲשֶׁר יְדַבֵּר בְּשִׁמִּי אֲנִי אֲדַרְשׁ מֵעֵמוּ:	And it will come to pass for any man who does not listen to my words which he shall speak in my name, that I will require justice from him.	Acts 3:23.
Deut 18:20	אֲךָ הַנְּבִיא אֲשֶׁר יִזִּיד לְדַבֵּר דְּבָר בְּשִׁמִּי אֵת אֲשֶׁר לֹא-צִוִּיתִיו לְדַבֵּר וְאֲשֶׁר יְדַבֵּר בְּשֵׁם אֱלֹהִים אֲחֵרִים וּמָת הַנְּבִיא הַהוּא:	But <i>as for</i> any prophet who is presumptuous <i>by speaking</i> in my name anything that I did not command him to speak, <i>or</i> who speaks in the name of other gods – then that prophet shall die.	by speaking: gerundial use of the infinitive. <hr/> or: disjunctive use of the <i>vav</i> .
Deut 18:21	וְכִי תֹאמַר בְּלִבְבְּךָ אֵיכָה נִדְעַ אֶת-הַדְּבָר אֲשֶׁר לֹא-דִבְרוּ יְהוָה:	And if you say in your heart, 'How shall we know <i>whether it</i> <i>is</i> a word which the LORD did not speak to him?' <i>the answer is</i> <i>this</i> :	
Deut 18:22	אֲשֶׁר יְדַבֵּר הַנְּבִיא בְּשֵׁם יְהוָה וְלֹא-יְהִי הַדְּבָר וְלֹא יָבֹא הוּא הַדְּבָר אֲשֶׁר לֹא-דִבְרוּ יְהוָה בְּזִדּוֹן דִּבְרוּ הַנְּבִיא לֹא תִגּוֹר מִמֶּנּוּ: ס	when the prophet speaks in the name of the LORD and the matter does not come to pass, and it does not come about, <i>then it is</i> something that the LORD did not speak, <i>and</i> the prophet spoke it in presumption, <i>and</i> you shall not fear him.	
Deut 19:1	כִּי-יִכְרִית יְהוָה אֱלֹהֶיךָ אֶת-הַגּוֹלִים אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ אֶת-אֶרֶצָם וַיְרַשְׁתֶּם וַיֵּשְׁבֹת בְּעָרֵיהֶם וּבְבֵתֵיהֶם:	When the LORD <u>your</u> God cuts off the nations whose land the LORD your God is giving you, so that you dispossess them and dwell in their cities and in their houses,	your: singular, as in most of this chapter, but plural in verse 19.
Deut 19:2	שְׁלוֹשׁ עָרִים תִּבְדֹּל לְךָ בְּתוֹךְ אֶרֶצְךָ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ לְרִשְׁתָּהּ:	you will separate out three cities for yourself inside your land which the LORD your God is giving you to take possession of.	
Deut 19:3	תַּכְיִן לְךָ הַדֶּרֶךְ וְשַׁלְשֶׁת אֶת-גְּבוּל אֶרֶצְךָ אֲשֶׁר יִנְחִילְךָ יְהוָה אֱלֹהֶיךָ וְהָיָה לָנוֹס שָׁמָּה כָּל-רֹצֵחַ:	You will prepare the way for yourself, and you will divide in three parts the <u>territory</u> of your land which the LORD your God will give you as an inheritance, and it will be <i>for any</i> manslayer to flee to.	territory ← <i>border</i> . <hr/> any ← <i>every</i> .

Deut 19:4	<p>וְזֶה דְבַר הַרְצַח אֲשֶׁר-יָנוּס שָׁמָּה וְחִי אֲשֶׁר יִכֶּה אֶת-רֵעֵהוּ בְּבִלְיַדְעַת וְהוּא לֹא-שָׂנָא לוֹ מִתְּמַל שְׁלֹשָׁם:</p>	<p>And these <u>are</u> the <u>circumstances</u> when the manslayer may flee there and live: when he strikes his neighbour unintentionally, and he did not hate him <u>in the</u> <u>past</u>,</p>	<p>the circumstances ← <i>the word / matter of.</i></p> <hr/> <p>in the past ← <i>from yesterday (and) the day before yesterday.</i></p>
Deut 19:5	<p>וְאֲשֶׁר יָבֹא אֶת-רֵעֵהוּ בֵיעַר לְחֹטֵב עֵצִים וְנִדְחָה יָדוֹ בַּגִּרְזֵן לְכַרְתַּת הַעֵץ וְנִשְׁלַח הַבְּרִזָּל מִזֶּה-הָעֵץ וּמָצָא אֶת-רֵעֵהוּ וּמָת הוּא יָנוּס אֶל-אַחַת הָעָרִים-הָאֵלֶּה וְחִי:</p>	<p>or when he goes into a forest with his neighbour to cut wood, and his hand <u>drives</u> the axe to cut the wood and the iron <u>head</u> comes off the <u>handle</u> and <u>hits</u> his neighbour, and he dies, <u>then</u> he will flee to one of these cities and may live,</p>	<p>drives ← <i>is driven on.</i></p> <hr/> <p>handle ← <i>wood.</i></p> <hr/> <p>hits ← <i>finds.</i></p>
Deut 19:6	<p>פֶּן-יִרְדֹּף גֹּאֵל הַדָּם אַחֲרָי הַרְצַח כִּי-יִחַם לְבָבוֹ וְהִשִּׁיגוּ כִּי-יִרְבֶּה הַדֶּרֶךְ וְהִכְהוּ נַפְשׁ וְלֹא אֵין מִשְׁפַּט-מוֹת כִּי לֹא שָׂנָא הוּא לוֹ מִתְּמַל שְׁלֹשׁוֹם:</p>	<p>lest the <u>avenger</u> of blood pursues the manslayer, because his heart has <u>flared up</u>, and he catches up with him, because the way is long, and he <u>strikes him dead</u>, whereas he <u>deserved</u> no sentence of death, because he had not hated him <u>in the past</u>.</p>	<p>avenger ← <i>redeemer.</i></p> <hr/> <p>flared up ← <i>become hot.</i></p> <hr/> <p>he strikes him dead ← <i>and he strikes him (in respect of the) soul.</i></p> <hr/> <p>in the past ← <i>from yesterday (and) the day before yesterday.</i></p>
Deut 19:7	<p>עַל-כֵּן אֲנִי מְצַוְךָ לֵאמֹר שְׁלֹשׁ עָרִים תִּבְדִּיל לָךְ: ס</p>	<p>That <i>is</i> why I am commanding you, saying, ‘You shall separate out three cities for yourself.’</p>	
Deut 19:8	<p>וְאִם-יִרְחִיב יְהוָה אֶלְהֵיךָ אֶת-גְּבֻלְךָ כְּאֲשֶׁר נִשְׁבַּע לְאֲבֹתֶיךָ וְנָתַן לָךְ אֶת-כָּל-הָאָרֶץ אֲשֶׁר דִּבֶּר לָתֵת לְאֲבֹתֶיךָ:</p>	<p>And <u>when</u> the LORD your God broadens your <u>territory</u> as he swore to your fathers, and he gives you all the land which he said he would give to your fathers,</p>	<p>when: or <i>if.</i></p> <hr/> <p>territory ← <i>border.</i></p>
Deut 19:9	<p>כִּי-תִשְׁמַר אֶת-כָּל-הַמִּצְוָה הַזֹּאת לַעֲשׂוֹתָהּ אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם לְאַהֲבָה אֶת-יְהוָה אֶלְהֵיךָ וּלְלַכֵּת בְּדַרְכָּיו כָּל-הַיָּמִים וַיִּסְפַּתְךָ לָךְ עוֹד שְׁלֹשׁ עָרִים עַל הַשְּׁלֹשׁ הָאֵלֶּה:</p>	<p>if you keep this whole <u>body of</u> <u>commandments</u>, by <u>carrying it</u> <u>out</u> – what I am commanding you today – to love the LORD your God and to walk in his ways <u>day after day</u>, then you will <u>add</u> three more cities to these three.</p>	<p>body of commandments ← <i>commandment. Collective usage.</i></p> <hr/> <p>by carrying it out: gerundial use of the infinitive.</p> <hr/> <p>day after day ← <i>all days.</i></p> <hr/> <p>add ← <i>add for yourself.</i></p>
Deut 19:10	<p>וְלֹא יִשְׁפֹךְ דָּם נָקִי בְּקֶרֶב אֶרֶץְךָ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ נַחֲלָה וְהָיָה עָלֶיךָ דָּמִים: ס</p>	<p>And no innocent blood shall be shed in the midst of your land which the LORD your God is giving you <i>as</i> an inheritance, so that blood <i>guilt</i> would be on you.</p>	

Deut 19:11	<p>וְכִי־יְהִי אִישׁ שֹׂנֵא לְרֵעֵהוּ וְאַרְב לֹו וְקָם עָלָיו וְהִכָּהוּ נֶפֶשׁ וּמָת וְנָס אֶל־אֶחַת הָעָרִים הָאֵל:</p>	<p>But if there is a man who hates his neighbour, and he ambushes him and rises up against him, and he strikes him lethally, and he dies, and <i>the man</i> flees to one of these cities,</p>	<p>strikes him lethally ← <i>strikes him (in respect of) the soul.</i></p>
Deut 19:12	<p>וּשְׁלַחוּ זְקֵנֵי עִירוֹ וּלְקָחוּ אֹתוֹ מִשָּׁם וְנָתְנוּ אֹתוֹ בְּיַד גֹּאֲלֵ הַדָּם וּמָת:</p>	<p>then the elders of his city will send <i>for him</i>, and they will take him from there and deliver him into the hands of the avenger of blood, and he will die.</p>	
Deut 19:13	<p>לֹא־תַחֹס עֵינֶיךָ עָלָיו וּבְעַרְתָּ דַּם־הַנֶּקִי מִיִּשְׂרָאֵל וְטוֹב לָךְ: ס</p>	<p>Your eye will not show pity on him, and you will eradicate <i>the guilt of innocent blood</i> from Israel, so that <i>things go well</i> for you.</p>	<p>eradicate ← <i>burn.</i> so that: purposive use of the vav.</p>
Deut 19:14	<p>לֹא תִסֵּג גְּבוּל רֵעֶיךָ אֲשֶׁר גָּבְלוּ רֵאשֻׁנִים בְּנַחֲלַתְךָ אֲשֶׁר תִּנְחַל בְּאֶרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ לְרִשְׁתָּהּ: ס</p>	<p>You shall not move the boundary with your neighbour, which will be marked out initially in your inheritance which you will inherit in the land which the LORD your God is giving you to take possession of.</p>	<p>will be marked out initially ← <i>they will bound first.</i> Avoidance of the passive.</p>
Deut 19:15	<p>לֹא־יָקוּם עֵד אֶחָד בְּאִישׁ לְכַל־עוֹן וּלְכַל־חַטָּאת בְּכַל־חַטָּא אֲשֶׁר יַחֲטֵא עַל־פִּי שְׁנֵי עֵדִים אֹו עַל־פִּי שְׁלֹשָׁה־עֵדִים יָקוּם דָּבָר:</p>	<p>One witness against a man shall not stand for any iniquity or any sin – for any sinfulness by which he sins. A case will stand at the attestation of two witnesses or at the attestation of three witnesses.</p>	<p>Matt 18:16, John 8:17, 2 Cor 13:1. any (3x) ← <i>all.</i> attestation (2x) ← <i>mouth.</i></p>
Deut 19:16	<p>כִּי־יָקוּם עַד־חָמָס בְּאִישׁ לְעִנּוֹת בּוֹ סָרָה:</p>	<p>If a false witness against a man rises up, to testify against him deviously,</p>	<p>false ← <i>violent</i>, but here in the sense of <i>doing violence to the law.</i> deviously ← <i>turning aside, falsehood, apostasy.</i> Adverbial use of a noun, but perhaps (<i>charge him with</i>) <i>apostasy.</i></p>
Deut 19:17	<p>וְעָמְדוּ שְׁנֵי־הָאָנָשִׁים אֲשֶׁר־לָהֶם הָרִיב לִפְנֵי יְהוָה לִפְנֵי הַכֹּהֲנִים וְהַשֹּׁפְטִים אֲשֶׁר יְהִיוּ בַיָּמִים הָהֵם:</p>	<p>then the two men who <i>have</i> a quarrel will stand before the LORD, before the priests and the judges who are <i>in office</i> in those days,</p>	
Deut 19:18	<p>וְדָרְשׁוּ הַשֹּׁפְטִים הַיָּטִב וְהַנָּה עַד־שֶׁקֶר הָעֵד שֶׁקֶר עָנָה בְּאָחִיו:</p>	<p>and the judges will investigate thoroughly, and if the witness is a false witness – he has testified falsely against his brother –</p>	<p>and if ← <i>and behold.</i> The words for <i>if</i>, הֵן, <i>hen</i>, and <i>behold</i>, הִנֵּה, <i>hinneh</i>, are closely related. falsely ← <i>falsity.</i> Adverbial use of a noun.</p>
Deut 19:19	<p>וַעֲשִׂיתָם לוֹ כַּאֲשֶׁר זָמַם לַעֲשׂוֹת לְאָחִיו וּבְעַרְתָּ הָרָע מִקִּרְבְּךָ:</p>	<p>then you will deal with him as he planned to deal with his brother, and so you will eradicate the evil from your midst.</p>	<p>eradicate ← <i>burn.</i></p>

Deut 19:20	וְהַנִּשְׁאָרִים יִשְׁמְעוּ וַיִּרְאוּ וְלֹא-יִסְפוּ לַעֲשׂוֹת עוֹד כַּדָּבָר הַרַע הַזֶּה בְּקִרְבְּךָ:	And those who remain will hear and <u>fear</u> , and they will not do such an evil thing as this <u>again</u> in your midst.	fear: see Deut 13:11. <hr/> again ← <i>again any more</i> . Pleonastic in Hebrew.
Deut 19:21	וְלֹא תַחֲוֶה עֵינֶיךָ גִּפְשׁ בְּגִפְשׁ עֵין בְּעֵין שֵׁן בְּשֵׁן יָד בְּיָד רֵגֶל בְּרֵגֶל: ס	And your eye will show no pity. A <u>life for a life</u> , an eye for an eye, a tooth for a tooth, a hand for a hand, a foot for a foot.	a life for a life ← <i>a soul for a soul</i> .
Deut 20:1	כִּי-תֵצֵא לְמִלְחָמָה עַל-אִיבֶיךָ וְרָאִיתָ סוּס וְרֶכֶב עִם רַב מִמֶּךָ לֹא תִירָא מֵהֶם כִּי-יְהוּהוּ אֱלֹהֶיךָ עִמָּךְ הַמֵּעִלְךָ מֵאֶרֶץ מִצְרַיִם:	When you go out to war against your enemies, and you see <u>horses and chariots</u> – a people greater than you – you shall not fear them, for the LORD your God, who brought you up out of the land of Egypt, <i>is</i> with you.	horses and chariots ← <i>horse and chariot</i> . Collective usage.
Deut 20:2	וְהָיָה בְּקִרְבְּכֶם אֶל-הַמִּלְחָמָה וְנָגַשׁ הַכֹּהֵן וְדִבֶּר אֶל-הָעָם:	And it will come to pass, when you engage in battle, that the priest will approach and speak to the people,	
Deut 20:3	וְאָמַר אֲלֵהֶם שְׁמַע יִשְׂרָאֵל אַתֶּם קֹרְבִים הַיּוֹם לְמִלְחָמָה עַל-אִיבֵיכֶם אֶל-יָרֵךְ לִבְבְּכֶם אֶל-תִּירְאוּ וְאֶל-תַּחֲפֹזוּ וְאֶל-תַּעֲרָצוּ מִפְּנֵיהֶם:	and he will say to them, ‘Hear, O Israel, you are engaging in battle against your enemies today. Do not let your heart be faint, do not be afraid, and do not be alarmed, and do not be terrified in the face of them.	
Deut 20:4	כִּי יְהוּהוּ אֱלֹהֵיכֶם הַהֲלֹךְ עִמָּכֶם לְהִלָּחֵם לָכֶם עַם-אִיבֵיכֶם לְהוֹשִׁיעַ אֶתְכֶם:	For <i>it is</i> the LORD your God who goes with you, to fight for you <u>against</u> your enemies, to save you.’	against ← <i>with</i> . See Gen 14:8.
Deut 20:5	וְדִבְרוּ הַשְּׂטָרִים אֶל-הָעָם לֵאמֹר מִי-הָאִישׁ אֲשֶׁר בָּנָה בֵּית-חֲדָשׁ וְלֹא חָנְכוֹ יֵלֵךְ וַיָּשָׁב לְבֵיתוֹ פְּנֵי-יָמוֹת בַּמִּלְחָמָה וְאִישׁ אַחֵר יַחְנֹכֶנּוּ:	And the officers will speak to the people and say, ‘ <u>What man</u> builds a new house and does not dedicate it? Let him go and return to his house, so that he does not die in battle and another man dedicates it.	what man ← <i>who (is) the man who</i> .
Deut 20:6	וּמִי-הָאִישׁ אֲשֶׁר-נָטַע כְּרֶמַּל וְלֹא חָלְלוֹ יֵלֵךְ וַיָּשָׁב לְבֵיתוֹ פְּנֵי-יָמוֹת בַּמִּלְחָמָה וְאִישׁ אַחֵר יַחְלִלֶנּוּ:	And <u>what man</u> plants a vineyard and does not <u>gather its vintage</u> ? Let him go and return to his house, so that he does not die in battle and another man <u>gathers its vintage</u> .	what man ← <i>who (is) the man who</i> . <hr/> gather its vintage ... gathers its vintage ← <i>treat it as profane</i> . [BDB] interprets as <i>by beginning to use its fruit</i> . Other meanings are <i>dance</i> and <i>play the flute</i> .
Deut 20:7	וּמִי-הָאִישׁ אֲשֶׁר-אָרְשׁ אִשָּׁה וְלֹא לָקַחָהּ יֵלֵךְ וַיָּשָׁב לְבֵיתוֹ פְּנֵי-יָמוֹת בַּמִּלְחָמָה וְאִישׁ אַחֵר יִקַּחנָה:	And what man betroths a wife and does not take her <i>in marriage</i> ? Let him go and return to his house, so that he does not die in battle and another man takes her <i>in marriage</i> .’	

Deut 20:8	וַיִּסְפוּ הַשּׁוֹטְרִים לְדַבֵּר אֶל־הָעָם וַאֲמָרוּ מִי־הָאִישׁ הַיָּרֵא וְרַךְ הַלֵּבָב יֵלֶךְ וְיָשָׁב לְבֵיתוֹ וְלֹא יִמָּס אֶת־לֵבָב אָחִיו כְּלִבָּבוֹ:	And the officers will further speak to the people, and they will say, ‘What man is fearful and faint-hearted? Let him go and return to his house, so that his brothers' hearts should not become faint like his heart.’	what man ← <i>who (is) the man who</i> . hearts ← <i>heart</i> .
Deut 20:9	וְהָיָה כְּכֹלֵת הַשּׁוֹטְרִים לְדַבֵּר אֶל־הָעָם וּפָקְדוּ שָׂרֵי צְבָאוֹת בְּרֹאשׁ הָעָם: ס	And it will come to pass, when the officers have finished speaking to the people, that they shall appoint the commanders of the armies at the head of the people.	
Deut 20:10	כִּי־תִקְרַב אֶל־עִיר לְהִלָּחֵם עָלֶיהָ וּקְרֹאתָ אֵלֶיהָ לְשָׁלוֹם:	When you approach a city to do battle against it, you will proclaim peace to it.	
Deut 20:11	וְהָיָה אִם־שָׁלוֹם תִּעֲנֶנָּךְ וּפְתַחְתָּ לָּךְ וְהָיָה כָּל־הָעָם הַנִּמְצָא־בָּהּ יִהְיוּ לְךָ לְמָס וַעֲבָדוּךָ:	And it will be <i>the case that</i> if it answers you with peace and opens up to you, <u>that all</u> the people <u>present</u> in it will be yours under tribute, and they will serve you.	that all ← <i>and it will be all</i> . present ← <i>found</i> .
Deut 20:12	וְאִם־לֹא תִשְׁלַח עִמָּךְ וַעֲשֶׂתָה עִמָּךְ מִלְחָמָה וְצָרָתָ עָלֶיהָ:	But if it does not submit in peace to you, but wages war on you, then you will besiege it.	
Deut 20:13	וַיִּתְּנֶנָּה יְהוָה אֱלֹהֶיךָ בְיָדְךָ וְהִכִּיתָ אֶת־כָּל־זְכוֹרָהּ לְפִי־חָרֶב:	And the LORD your God will deliver it into your hand, and you will strike down all its male population by the edge of the sword.	
Deut 20:14	רַק הַנָּשִׁים וְהַטָּף וְהַבְּהֵמָה וְכָל־אֲשֶׁר יִהְיֶה בְּעִיר כָּל־שְׁלָלָהּ תִּבְזוּ לָךְ וְאָכַלְתָּ אֶת־שְׁלָל אֲיִבֶיךָ אֲשֶׁר נָתַן יְהוָה אֱלֹהֶיךָ לָּךְ:	But you will take for yourselves as booty the women and children and cattle and everything in the city – all its spoil – and you will eat the spoil of your enemies which the LORD your God has given you.	but: the Hebrew word can also be taken as restrictive (<i>only the women etc.</i>), although the list is long, or it can be taken as asseverative (<i>you will certainly take ...</i>).
Deut 20:15	כִּן תַּעֲשֶׂה לְכָל־הָעָרִים הַרְחֹקֹת מִמֶּנּוּ מֵאֲד אֲשֶׁר לֹא־מֵעָרֵי הַגּוֹיִם־הָאֵלֶּה הֵנָּה:	You will act like this with all the cities which <i>are</i> very remote from you, which <i>are</i> not of <u>the following peoples</u>	the following peoples ← <i>these peoples</i> . The reference is to the peoples listed in Deut 20:17.
Deut 20:16	רַק מֵעָרֵי הָעַמִּים הָאֵלֶּה אֲשֶׁר יִהְיֶה אֱלֹהֶיךָ נָתַן לָּךְ נַחֲלָה לֹא תַחֲיֶיהָ כָּל־נַשְׁמָה:	(<i>and</i> you will certainly not allow any living thing from the cities to live – <i>the cities</i> of these peoples which the LORD your God is giving you <i>as</i> an inheritance),	any ← <i>every</i> . living thing ← <i>breath</i> .

Deut 20:17	בִּי־הַחֲרִים תַּחֲרִימֵם הַחַיִּי וְהָאֱמֹרִי הַכְּנַעֲנִי וְהַפְּרִזִּי הַחִוִּי וְהַיְבוּסִי כַּאֲשֶׁר צִוָּךְ יְהוָה אֱלֹהֶיךָ:	for you will <u>completely</u> <u>obliterate</u> them: the Hittite and the Amorite, the Canaanite and the Perizzite, the Hivite and the Jebusite, as the LORD your God has commanded you,	completely obliterate: infinitive absolute. Amorite: see Gen 10:16.
Deut 20:18	לִמְעַן אֲשֶׁר לֹא־יִלְמְדוּ אֶתְכֶם לַעֲשׂוֹת כְּכֹל תּוֹעֲבֹתֵם אֲשֶׁר עָשׂוּ לְאֱלֹהֵיהֶם וַחֲטֹאתֵם לִיהוָה אֱלֹהֵיכֶם: ס	so that they do not teach you to do the same as <u>any</u> of their abominations, which they perform for their gods, whereby you would be sinning against the LORD your God.	any ← <i>all</i> .
Deut 20:19	כִּי־תִצּוֹר אֶל־עִיר יָמִים רַבִּים לְהִלָּחֵם עָלֶיהָ לְתַפְשָׁהּ לֹא־תִשְׁחִית אֶת־עֵצֶיהָ לְנֹדַח עָלֶיו גְּרֹזֶן בִּי מִמֶּנּוּ תֹאכַל וְאִתּוֹ לֹא תִכְרֹת בִּי הָאָדָם עֵץ הַשָּׂדֶה לְבֹא מִפְּנֵיךָ בַּמָּצוֹר:	For you will besiege the city for many days doing battle against it, to capture it. You will not destroy its trees <u>by applying</u> an axe to them, for you will eat from them. So you will not cut them down, <u>for is the wild tree a man who can confront you in the siege?</u>	by applying ← <i>by thrusting</i> . Gerundial use of the infinitive. for <i>is</i> the wild tree a man who can confront you in the siege?: AV differs ((for the tree of the field is man's life) to employ them in the siege).
Deut 20:20	כִּי־עֵץ אֲשֶׁר־תֵּדַע כִּי־לֹא־עֵץ מִאֲכָל הוּא אִתּוֹ תִשְׁחִית וְכָרַת וּבְנִית מְצוֹר עַל־הָעִיר אֲשֶׁר־הוּא עֹשֶׂה עִמָּךְ מִלְחָמָה עַד רִדְתָּהּ: פ	But <i>as for</i> a tree which you know not <i>to be</i> a <u>fruit tree</u> , you may destroy it and cut <i>it</i> down, and you may build a siege <i>engine</i> against the city which is waging war with you, until its <u>fall</u> .	fruit tree ← <i>food tree</i> . fall ← <i>descent</i> . Gerundial use of the infinitive.
Deut 21:1	כִּי־יִמָּצָא חָלָל בְּאֲדָמָה אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ לְרִשְׁתָּהּ נָפֵל בַּשָּׂדֶה לֹא נֹדַע מִי הִכָּהוּ:	If a slain <i>man</i> is found on the ground which the LORD your God is giving you to inherit, having fallen in the field, <i>and</i> it is not known who struck him,	
Deut 21:2	וַיֵּצְאוּ זְקֵנֶיךָ וְשֹׁפְטֶיךָ וּמִדְּדוּ אֶל־הָעָרִים אֲשֶׁר סְבִיבֹת הַחָלָל:	then your elders and your judges will come out and measure <i>the</i> <i>distance</i> to the cities which <i>are</i> around the slain <i>man</i> .	
Deut 21:3	וְהָיָה הָעִיר הַקְּרִיבָה אֶל־הַחָלָל וְלִקְחוּ זֶקֶן הָעִיר הַהוּא עֹגֶלֶת בָּקָר אֲשֶׁר לֹא־עָבַד בָּהּ אֲשֶׁר לֹא־מְשָׁכָה בְּעֹל:	And it will take place <i>in</i> the nearest city to the slain <i>man</i> that the elders of that city will take a calf of the oxen <u>which has not been put to work</u> – which has not drawn <i>anything</i> in a yoke –	which has not been put to work ← <i>on which labour has not been imposed</i> .
Deut 21:4	וְהוֹרְדוּ זְקֵנֵי הָעִיר הַהוּא אֶת־הָעֹגֶלֶת אֶל־נַחַל אִיתָן אֲשֶׁר לֹא־יֵעָבֵד בּוֹ וְלֹא יִזְרַע וְעָרְפוּ־שֵׁם אֶת־הָעֹגֶלֶת בְּנַחַל:	and the elders of that city will bring the calf down to <i>an area</i> <u>with a constantly flowing brook</u> , which is neither tilled nor sown, and there they will break the neck of the calf – at the brook,	constantly flowing brook: AV differs somewhat (<i>rough valley</i>).

Deut 21:5	וּנְגָשׁוּ הַכֹּהֲנִים בְּנֵי לֵוִי כִי בָם בָּחַר יְהוָה אֱלֹהֶיךָ לְשָׂרְתּוֹ וּלְבָרֶךְ בְּשֵׁם יְהוָה וְעַל־פִּיהֶם יְהִי כָל־רִיב וְכָל־נִגְעָה:	and the priests – the sons of Levi – will approach, for <i>it is</i> they <i>whom</i> the LORD your God has chosen to serve him and to bless in the name of the LORD, and according to their pronouncement every quarrel and every <i>case of</i> violence will be <i>resolved</i> .	pronouncement ← <i>word</i> .
Deut 21:6	וְכָל זְקֵנֵי הָעִיר הַהוּא הַקְּרֹבִים אֶל־הַחֹלֶל יְרַחֲצוּ אֶת־יְדֵיהֶם עַל־הַעֲגֹלָה הָעְרוּפָה בַּנַּחַל:	And all the elders of that city who <i>are</i> closely related to the slain <i>man</i> will wash their hands over the calf which has had its neck broken at the brook,	
Deut 21:7	וְעָנוּ וְאָמְרוּ יָדֵינוּ לֹא *שִׁפְכָה **שָׁפְכוּ אֶת־הַדָּם הַזֶּה וְעֵינֵינוּ לֹא רָאוּ:	and they will testify and say, 'Our hands did not shed this blood, and our eyes did not see <i>anything</i> .	our hands did not shed: the <i>ktiv</i> has a singular verb; its subject could, though irregularly, be read as <i>our hand</i> . The <i>qeré</i> is the normal form of a dual noun and plural verb.
Deut 21:8	כַּפֹּר לְעַמּוֹךְ יִשְׂרָאֵל אֲשֶׁר־פָּדִיתָ יְהוָה וְאַל־תִּתֵּן דָּם נָקִי בְּקֶרֶב עַמּוֹךְ יִשְׂרָאֵל וּנְכַפֵּר לָהֶם הַדָּם:	Make atonement for your people Israel, O LORD, whom you redeemed, and do not lay innocent blood <i>to their charge</i> in the midst of your people Israel.' And the blood-guilt <u>will be</u> <u>atoned for</u> for them.	will be atoned for: a rare <i>nithpaal</i> stem-formation.
Deut 21:9	וְאַתָּה תִּבְעֵר הַדָּם הַנָּקִי מִקֶּרְבֶּךָ כִּי־תַעֲשֶׂה הַיָּשָׁר בְּעֵינֵי יְהוָה: ס	And you will <u>eradicate</u> <i>the</i> <i>shedding of</i> innocent blood from your midst, for you will do what <i>is</i> upright in the eyes of the LORD.	eradicate ← <i>burn</i> .
Deut 21:10	כִּי־תֵצֵא לְמִלְחָמָה עַל־אֵיבֶיךָ וּנְתַנּוּ יְהוָה אֱלֹהֶיךָ בְּיָדְךָ וְשָׁבִיתָ שְׁבוּיָיו:	If you go out to war against your enemies, and the LORD your God delivers them into your hand, and you take <i>them into</i> their captivity,	
Deut 21:11	וְרָאִיתָ בַּשְּׁבוּיָה אִשָּׁה יִפְתַּתָּאָר וְחָשַׁקְתָּ בָּהּ וּלְקַחְתָּ לָּךְ לְאִשָּׁה:	and you see in the body of captives a beautiful woman, and you desire her, and you <i>wish to</i> take her as your wife,	beautiful ← <i>fair of form</i> .
Deut 21:12	וְהֵבֵאתָהּ אֶל־תּוֹךְ בֵּיתְךָ וְגִלַּחַהּ אֶת־רֹאשָׁהּ וְעָשְׂתָהּ אֶת־צַפְרָנֶיהָ:	then you will bring her into your house, and she will shave her head and <u>attend to</u> her nails,	attend to ← <i>do</i> .
Deut 21:13	וְהִסִּירָהּ אֶת־שִׁמְלַת שְׁבוּיָהּ מֵעָלֶיהָ וַיִּשְׁבַּח בְּבֵיתְךָ וּבְכִתָּהּ אֶת־אָבִיהָ וְאֶת־אִמָּהּ יָרַח יָמִים וְאַחַר כֵּן תָּבוֹא אֵלֶיהָ וּבַעֲלֹתָהּ וְהִיְתָה לָּךְ לְאִשָּׁה:	and she will <u>take</u> her captive's garment <u>off</u> , and she shall dwell in your house, and she will weep for her father and her mother for a month of days, then after that you may go to her and marry her, and she will be your wife.	take ... off ← <i>remove ... from</i> <i>herself</i> .

Deut 21:14	וְהָיָה אִם-לֹא חִפְצָתָּ בָּהּ וּשְׁלַחְתָּהּ לְנַפְשָׁהּ וּמָכַר לֹא-תִמְכְּרָנָהּ בַּבֶּסֶף לֹא-תִתְעַמְרָ בָּהּ תַּחַת אֲשֶׁר עֲנִיתָהּ: ס	And it will come to pass, if you are not pleased with her, that you will send her <i>away</i> as she wishes. And you will <u>certainly not sell</u> her for money. You shall not trade her, since you have ravished her.	as she wishes ← (<i>according</i>) to her soul. certainly not sell: infinitive absolute. trade: an option in [ST] (<i>en faire le trafic</i>). Or harbour rancour towards. ravished: or <i>afflicted</i> .
Deut 21:15	כִּי-תִהְיֶינָה לְאִישׁ שְׁתֵּי נָשִׁים הָאֶחָת אֲהוּבָה וְהָאֶחָת שְׂנוּאָה וַיִּלְדוּ-לָוּ בָנִים הָאֲהוּבָה וְהַשְּׂנוּאָה וְהָיָה הַבֵּן הַבְּכוֹר לְשִׁנְיָאָה:	If a man has two wives, one loved and one hated , and they bare him sons – the one loved and the one hated – and the firstborn son is of the one hated,	Compare the linguistic usage with Rom 9:13 .
Deut 21:16	וְהָיָה בַּיּוֹם הַנִּחְלִילוֹ אֶת-בָּנָיו אֶת אֲשֶׁר-יִהְיֶה לוֹ לֹא יוּכַל לְבַכֵּר אֶת-בֶּן-הָאֲהוּבָה עַל-פְּנֵי בֶן-הַשְּׂנוּאָה הַבְּכוֹר:	then it shall come to pass <i>that</i> on the day when he leaves his inheritance to his sons – what he possesses – he will not be able to designate as firstborn the son of the one loved in preference to the firstborn son of the one hated,	
Deut 21:17	כִּי אֶת-הַבְּכוֹר בֶּן-הַשְּׂנוּאָה יִכִּיר לָתֵת לוֹ פִּי שְׁנַיִם בְּכֹל אֲשֶׁר-יִמָּצֵא לוֹ כִּי-הוּא רִאשִׁית אָזְנוֹ לוֹ מִשִּׁפְט הַבְּכֹרָה: ס	but he shall recognize the firstborn – the son of the <i>one</i> hated – <u>by giving</u> him a double share of whatever he happens to have, for that <i>man is</i> the first <i>child</i> of his vigour; he <i>has</i> the right of the firstborn.	by giving: gerundial use of the infinitive. he happens to have ← <i>is found of his</i> .
Deut 21:18	כִּי-יִהְיֶה לְאִישׁ בֶּן סוֹרֵר וּמוֹרֵה אִינּוֹ שְׁמֵעַ בְּקוֹל אָבִיו וּבְקוֹל אִמּוֹ וַיִּסְרוּ אֹתוֹ וְלֹא יִשְׁמַע אֲלֵיהֶם:	If a man has a refractory and rebellious son, <i>who</i> does not obey his father or his mother, and they chasten him, but he does not listen to them,	obey ← <i>hear the voice of</i> .
Deut 21:19	וּתְפָשׂוּ בּוֹ אָבִיו וְאִמּוֹ וְהוֹצִיאוּ אֹתוֹ אֶל-זִקְנֵי עִירוֹ וְאֶל-שַׁעַר מְקוֹמוֹ:	then his father and his mother will take hold of him and bring him out to the elders of his city and to the gate of his locality,	
Deut 21:20	וְאָמְרוּ אֶל-זִקְנֵי עִירוֹ בְּגֵנוּ זֶה סוֹרֵר וּמוֹרֵה אִינּוֹ שְׁמֵעַ בְּקוֹלֵנוּ זֹלָל וְסָבָא:	and they will say to the elders of his city, ‘This son of ours <i>is</i> refractory and rebellious; he does not <u>obey us</u> . <i>He is</i> profligate and dissolute.’	obey us ← <i>hear our voice</i> . profligate and dissolute: or <i>gluttonous and drunken</i> , a charge made against Christ in Matt 11:19.
Deut 21:21	וְרָגְמָהּ כָּל-אֲנָשֵׁי עִירוֹ בְּאֲבָנִים וּמָת וּבִעֲרַת הָרָע מִקִּרְבֶּךָ וְכָל-יִשְׂרָאֵל יִשְׁמְעוּ וַיִּרְאוּ: ס	Then all the men of the city will <u>stone</u> him, and he will die, and you will <u>eradicate</u> the evil from your midst, and all Israel will hear and <u>fear</u> .	stone: see Lev 20:2. eradicate ← <i>burn</i> . fear: see Deut 13:11.

Deut 21:22	<p>וְכִי־יְהִי בְאִישׁ חֲטָא מִשְׁפָּט־מוֹת וְהוּמַת וְתָלִית אֹתוֹ עַל־עֵץ:</p>	<p>If there is a <u>conviction</u> against a man – a <u>capital charge</u> – and he is put to death, then you will hang him on a <u>tree</u>.</p>	<p>conviction ← <i>sin</i>.</p> <hr/> <p>a capital charge ← <i>a judgment of death</i>.</p> <hr/> <p>tree: or <i>wood</i>.</p>
Deut 21:23	<p>לֹא־תָלִין נִבְלָתוֹ עַל־הָעֵץ כִּי־קָבֹר תִּקְבְּרֶנּוּ בַיּוֹם הַהוּא כִּי־קָלַלְתָּ אֱלֹהִים תָּלוּי וְלֹא תִטְמָא אֶת־אֲדָמְתְּךָ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ נַחֲלָה: ס</p>	<p>His corpse will not remain on the tree all night, but you will make a point of <u>burying</u> him on that day, for a person hanging is an object of curse to God, and you will not defile your <u>land</u> which the LORD your God is giving you <i>as</i> an inheritance.</p>	<p>Gal 3:13.</p> <hr/> <p>make a point of burying: infinitive absolute.</p> <hr/> <p>curse to God ← <i>curse of God</i>. Wider use of the construct state.</p> <hr/> <p>land ← <i>ground</i>.</p>
Deut 22:1	<p>לֹא־תִרְאֶה אֶת־שׁוֹר אָחִיךָ אֹ אֶת־שׁוֹ נִדְחִים וְהִתְעַלְמַתָּ מֵהֶם הֲשִׁב תְּשִׁיבֵם לְאָחִיךָ:</p>	<p>You shall not see your brother's ox or his sheep <u>going astray</u> and ignore it. You will <u>make a point of returning</u> it to your brother.</p>	<p>going astray ← <i>being driven or being induced</i>.</p> <hr/> <p>it (2x) ← <i>them</i>, but Hebrew uses a plural form after the disjunctive <i>or</i>.</p> <hr/> <p>make a point of returning: infinitive absolute.</p>
Deut 22:2	<p>וְאִם־לֹא קָרוֹב אָחִיךָ אֵלֶיךָ וְלֹא יָדַעְתָּו וְאִם־סָפַתָּו אֶל־תּוֹךְ בֵּיתְךָ וְהָיָה עִמָּךְ עַד דְּרֹשׁ אָחִיךָ אֹתוֹ וְהִשְׁבַּתָּ לּוֹ:</p>	<p>And if your brother <i>is</i> not a near relation to you, and you do not know him, then you will <u>accommodate the animal in</u> your household, and it will be with you until your brother searches for it, when you will return it to him.</p>	<p>accommodate <i>the animal in</i> ← <i>gather it into</i>.</p>
Deut 22:3	<p>וְכֵן תַּעֲשֶׂה לְחִמְרוֹ וְכֵן תַּעֲשֶׂה לְשִׂמְלֹתָו וְכֵן תַּעֲשֶׂה לְכָל־אֲבֹדֹת אָחִיךָ אֲשֶׁר־תֵּאבֹד מִמֶּנּוּ וּמִצְאָתָהּ לֹא תוּכַל לְהִתְעַלֵּם: ס</p>	<p>And you will do likewise with his donkey, and you will do likewise with his garment, and you will do likewise with every lost item of your brother's which he has lost and which you find. You are not permitted to <u>feign ignorance</u>.</p>	<p>he has lost ← <i>perishes / goes missing from him</i>.</p> <hr/> <p>are not permitted ← <i>are not able</i>.</p> <hr/> <p>feign ignorance: <i>hithpael</i> for feigning. Compare Gen 42:7. Alternatively, translate <i>ignore</i>, as in Deut 22:1, Deut 22:4.</p>
Deut 22:4	<p>לֹא־תִרְאֶה אֶת־חִמּוֹר אָחִיךָ אוֹ שׁוֹרוֹ נִפְלִים בַּדֶּרֶךְ וְהִתְעַלְמַתָּ מֵהֶם הֲקָם תִּקְוִים עִמּוֹ: ס</p>	<p>You shall not see your brother's donkey or his ox fall by the way and ignore it. You will <u>make a point of getting it up</u> with him.</p>	<p>it ← <i>them</i>. See Deut 22:1.</p> <hr/> <p>make a point of getting <i>it up</i>: infinitive absolute.</p>
Deut 22:5	<p>לֹא־יְהִי כְלִי־גִבּוֹר עַל־אִשָּׁה וְלֹא־יִלְבַּשׁ גִּבּוֹר שִׂמְלַת אִשָּׁה כִּי תוֹעֵבַת יְהוָה אֱלֹהֶיךָ כָּל־עֲשֵׂה אֵלֶּה: פ</p>	<p>There shall be no item of men's kit on a woman, and a man shall not wear a woman's clothing, for <u>anyone</u> doing these <i>things</i> is an abomination to the LORD your God.</p>	<p>anyone ← <i>everyone</i>.</p> <hr/> <p>abomination to ← <i>abomination of</i>, a subjective genitive (the LORD abominates).</p>

Deut 22:6	<p>כִּי יִקְרָא קוֹרְצָפוֹר לְפָנָיִךְ בְּדָרֶךְ בְּכָל־עֵץ אִו עַל־הָאָרֶץ אֶפְרָחִים אִו בַּיָּעִים וְהָאִם רֹבֶצֶת עַל־הָאֶפְרָחִים אִו עַל־הַבֵּיצִים לֹא־תִקַּח הָאִם עַל־הַבָּנִים:</p>	<p>If, when outdoors, you come across a bird's nest in any tree or on the ground – a brood or eggs – and the mother <i>bird</i> is lying on the brood or on the eggs, you shall not take the mother with the young.</p>	<p>when outdoors ← <i>on the way</i>.</p> <hr/> <p>you come across ← <i>it meets before you</i>.</p> <hr/> <p>any ← <i>every</i>.</p>
Deut 22:7	<p>שִׁלַּח תְּשַׁלַּח אֶת־הָאִם וְאֶת־הַבָּנִים תִּקַּח־לָךְ לְמַעַן יֵיטֵב לָךְ וְהֶאָרַכְתָּ יָמִים: ס</p>	<p>You will be sure to let the mother go, but you <i>can</i> take the young away, so that <i>things</i> go well with you, and you prolong your days.</p>	<p>be sure to let the mother go: infinitive absolute.</p> <hr/> <p>but: adversative use of the <i>vav</i>.</p>
Deut 22:8	<p>כִּי תִבְנֶה בַּיִת חֲדָשׁ וְעָשִׂיתָ מִמְּקָה לְגַגְּךָ וְלֹא־תִשִּׂים דָּמִים בְּבֵיתְךָ כִּי־יִפֹּל הַנֶּפֶל מִמֶּנּוּ: ס</p>	<p>If you build a new house, then you shall make a parapet for your roof so that you do not incur blood-guilt in your house if anyone falls from it.</p>	<p>so that: purposive use of the <i>vav</i>.</p> <hr/> <p>anyone falls ← <i>a faller falls</i>.</p>
Deut 22:9	<p>לֹא־תִזְרַע כְּרִמְךָ בְּלֵאִים פֶּן־תִּקְדָּשׁ הַמְּלֵאָה הַזֹּרַע אֲשֶׁר תִּזְרַע וּתְבוֹאֵת הַכֶּרֶם: ס</p>	<p>You shall not sow your vineyard with diverse species, so that the <u>fulness</u> of the seed which you sow and the produce of the vineyard are not profaned.</p>	<p>fulness: perhaps meaning the <i>purity of the species</i>.</p> <hr/> <p>profaned ← <i>sanctified</i>. Ironic; compare the irreverent use of <i>holy</i> in English, and <i>sacré</i> in French. Here the meaning may be <i>to contaminate a pure seed</i>.</p>
Deut 22:10	<p>לֹא־תַחַרֵּשׁ בְּשׂוֹר־וּבַחֲמֹר יַחְדָּו: ס</p>	<p>You shall not plough with an ox and a donkey together.</p>	
Deut 22:11	<p>לֹא תִלְבַּשׁ שְׁעֵטָנוֹ עִמָּךְ וּפְשָׁתִים יַחְדָּו: ס</p>	<p>You shall not wear compositely threaded material – wool and flax together.</p>	
Deut 22:12	<p>גְּדָלִים תַּעֲשֶׂה־לָּךְ עַל־אַרְבַּע כַּנְפוֹת כְּסוּתְךָ אֲשֶׁר תִּכְסֶּה־בָּהּ: ס</p>	<p>You shall make yourself tassels on the four <u>sides</u> of your vesture with which you cover <i>yourself</i>.</p>	<p>sides ← <i>wings</i>.</p>
Deut 22:13	<p>כִּי־יִקַּח אִישׁ אִשָּׁה וּבָא אֵלֶיהָ וּשְׂנְאָהּ:</p>	<p>If a man takes a wife, and he goes in to her, but he hates her,</p>	
Deut 22:14	<p>וְשֵׁם לָהּ עֲלִילַת דְּבָרִים וְהוֹצִיא עָלֶיהָ שֵׁם רָע וְאָמַר אֶת־הָאִשָּׁה הַזֹּאת לָקַחְתִּי וְאָקְרַב אֵלֶיהָ וְלֹא־מָצָאתִי לָהּ בְּתוּלִים:</p>	<p>and he fabricates pretexts against her, and publicizes a scandal against her, and says, ‘I took this wife, and I went close to her, but I found her not <i>to be a virgin</i>’,</p>	<p>fabricates pretexts ← <i>puts treatments of words</i>.</p> <hr/> <p>publicizes a scandal ← <i>brings out a bad name</i>.</p> <hr/> <p>a virgin ← <i>virginity</i>.</p>

Deut 22:15	וְלָקַח אָבִי הַנַּעֲרָה * וְהוֹצִיאוּ אֶת־בְּתוּלִי הַנַּעֲרָה * אֶל־זִקְנֵי הָעִיר הַשְּׂעָרָה:	then the father of the girl and her mother will take and bring out evidence of the virginity of the girl to the elders of the city at the gate.	girl (2x): the <i>ketiv</i> has a masculine word, perhaps to be regarded as neuter, like <i>Mädchen</i> in German; the <i>qere</i> has the feminine form. at the gate ← to the gate. “Gate” perhaps standing for a courtroom at the gate.
Deut 22:16	וְאָמַר אָבִי הַנַּעֲרָה * אֶל־הַזִּקְנִים אֶת־בְּתִי נָתַתִּי לְאִישׁ הַזֶּה לְאִשָּׁה וַיִּשְׂנְאֶהּ:	And the father of the girl shall say to the elders, ‘I gave my daughter to this man as a wife, but he hates her.	girl: see v.15.
Deut 22:17	וְהִנֵּה־הוּא שָׁם עֲלִילַת דְּבָרִים לְאָמַר לֹא־מָצָאתִי לְבַתְּךָ בְּתוּלִים וְאֵלֶּה בְּתוּלֵי בְּתִי וּפָרְשׂוּ הַשְּׂמֹלֶה לִפְנֵי זִקְנֵי הָעִיר:	And look, he has fabricated pretexts, saying, «I did not find your daughter to be a virgin, and this is the evidence of the virginity of my daughter.» And they will spread the cloth before the elders of the city.	fabricated pretexts: see v.14. a virgin ← virginity. cloth ← garment.
Deut 22:18	וְלָקְחוּ זִקְנֵי הָעִיר־הַהוּא אֶת־הָאִישׁ וַיִּסְרוּ אֹתוֹ:	And the elders of the city will take the man and chastise him,	
Deut 22:19	וְעִנְשׂוּ אֹתוֹ מֵאָה כֶּסֶף וְנָתְנוּ לְאָבִי הַנַּעֲרָה כִּי הוֹצִיא שֵׁם רָע עַל בְּתוּלַת יִשְׂרָאֵל וְלוֹתְתֶיהָ לְאִשָּׁה לֹא־יִוָּכַל לְשַׁלְּחָהּ כָּל־יְמֵיוֹ: ס	and they will fine him a hundred pieces of silver, and they will give them to the father of the girl, for he publicized a scandal against a virgin of Israel. And she shall be his wife; he shall not be able to divorce her all his days.	girl: the normal feminine form, unlike various <i>ketiv</i> forms in this chapter. publicized a scandal: see v.14.
Deut 22:20	וְאִם־אָמַת הָיָה הַדָּבָר הַזֶּה לֹא־נִמְצְאוּ בְּתוּלִים * לְנַעֲרָה * לְנַעֲרָה:	But if this matter is true – the evidence of the girl's virginity is not found –	girl's: see v.15.
Deut 22:21	וְהוֹצִיאוּ אֶת־הַנַּעֲרָה * הַנַּעֲרָה אֶל־פֶּתַח בֵּית־אָבִיהָ וְסִקְלוּהָ אַנְשֵׁי עִירָהּ בְּאֲבָנִים וּמָתָהּ כִּי־עָשְׂתָה נְבִלָה בְּיִשְׂרָאֵל לְזָנוֹת בֵּית אָבִיהָ וּבְעֵרַתָּ הָרָע מִקִּרְבְּךָ: ס	then they will take the girl out to the door of her father's house, and the men of her city will stone her, and she will die, because she committed a folly in Israel by fornicating in her father's house, and you will eradicate the evil from your midst.	girl: see v.15. stone: see Deut 13:10. by fornicating: gerundial use of the infinitive. eradicate ← burn.
Deut 22:22	כִּי־יִמָּצָא אִישׁ שֹׁכֵב עִם־אִשָּׁה בְּעֵלְתָּ־בַעַל וּמְלוֹתוֹ גַּם־שְׁנֵיהֶם הָאִישׁ הַשֹּׁכֵב עִם־הָאִשָּׁה וְהָאִשָּׁה וּבְעֵרַתָּ הָרָע מִיִּשְׂרָאֵל: ס	If a man is found lying with a woman who is married to a husband, then they shall die – strictly both of them – the man lying with the woman, and the woman, and you will eradicate the evil from Israel.	strictly ← also, but with wider, intensifying scope. eradicate ← burn.

Deut 22:23	כִּי יְהִיָּה *נַעֲרָה *נִשְׁבָּה בְּתוֹלָה מֵאֶרֶץ אִישׁ וּמִצָּאָהּ אִישׁ בְּעִיר וְשָׁכַב עִמָּה:	If a virgin girl is betrothed to a man, and <i>another</i> man finds her in the city and lies with her,	girl: see v.15. Here the verb is masculine (or to be regarded as neuter) without emendation. The masculine noun is used with a feminine participle in vv.25,27.
Deut 22:24	וְהוֹצֵאתָם אֶת־שְׁנֵיהֶם אֶל־שַׁעַר הָעִיר הַהוּא וְסָקַלְתָם אֹתָם בְּאֲבָנִים וּמָתוּ אֶת־הַנָּעִר *הַנִּשְׁבָּה עַל־דְּבַר אֲשֶׁר לֹא־צִעֲקָה בְּעִיר וְאֶת־הָאִישׁ עַל־דְּבַר אֲשֶׁר־עָנָה אֶת־אִשְׁתּוֹ רַעְהוּ וּבְעִרְתָּ הָרַע מִקִּרְבְּךָ: ס	then you will bring both of them out to the gate of that city and stone them, and they will die: the girl because she did not cry out in the city, and the man because he ravished his neighbour's <i>future</i> wife, and you will eradicate the evil from your midst.	girl: see v.15. John 8:5. stone: see Deut 13:10. eradicate ← burn.
Deut 22:25	וְאִם־בִּשְׂדֵה יִמְצָא הָאִישׁ אֶת־הַנָּעִר *הַנִּשְׁבָּה הַמֵּאֲרָשָׁה וְהַחֲזִיקָבָהּ הָאִישׁ וְשָׁכַב עִמָּהּ וּמָת הָאִישׁ אֲשֶׁר־שָׁכַב עִמָּהּ לְבִדּוֹ:	But if the man finds the betrothed girl in the field, and the man overpowers her and lies with her, then only the man who lay with her will die,	girl: see v.15.
Deut 22:26	*וְלֹנֵעַר *וְלֹנֵעֶרָה לֹא־תַעֲשֶׂה דְבַר אֵין *לִנְעַר *לִנְעֶרָה חֲטָא מוֹת כִּי בְּאִשׁוֹ יִקּוּם אִישׁ עַל־רַעְהוּ וּרְצָחוֹ נֹפֵשׁ בֵּין הַדְּבָר הַזֶּה:	and you will not do anything to the girl. The girl has not committed a capital sin, for as a man rises up against his neighbour and strikes him dead , so <i>is</i> this matter.	girl (2x): see v.15. strikes him dead ← murders him (in respect of the) soul.
Deut 22:27	כִּי בִשְׂדֵה מִצָּאָהּ צִעֲקָה *הַנָּעִר *הַנִּשְׁבָּה הַמֵּאֲרָשָׁה וְאֵין מוֹשִׁיעַ לָּהּ: ס	For he found her in the field, <i>and</i> the betrothed girl cried out, but she <i>did</i> not have a deliverer.	girl: see v.15.
Deut 22:28	כִּי־יִמְצָא אִישׁ *נַעֲרָה *נִשְׁבָּה בְּתוֹלָה אֲשֶׁר לֹא־אֲרָשָׁהּ וְתִפְסָהּ וְשָׁכַב עִמָּהּ וּנְמִצָּאוּ:	If a man finds a virgin girl who <i>is</i> not betrothed, and he seizes her and lies with her, and they are found,	girl: see v.15.
Deut 22:29	וְנָתַן הָאִישׁ הַשֹּׁכֵב עִמָּהּ לְאָבִי *הַנָּעִר *הַנִּשְׁבָּה חֲמִשִּׁים כֶּסֶף וְלוֹ־תִהְיֶה לְאִשָּׁה תַּחַת אֲשֶׁר עָנָה לֹא־יִכָּל שְׁלַחָהּ כָּל־יְמֵיו: ס	then the man lying with her will give the girl's father fifty <i>pieces</i> of silver, and she will be his wife, because he ravished her. He will not be allowed to divorce her all his days.	girl's: see v.15. be allowed to ← be able to.
Deut 22:30	לֹא־יִקַּח אִישׁ אֶת־אִשְׁתּוֹ אָבִיו וְלֹא יִגְלֶה בְּנֶגְףָּ אָבִיו: ס	A man shall not take his father's wife, and he shall not uncover his father's skirt.	uncover his father's skirt: i.e. take his father's wife. See Deut 27:20.

Deut 23:1	לְאִיבָא פְצוּעֵ־דְכָא וְכָרוֹת שְׁפָכָה בְקֹהֶל יְהוָה: ס	No man who <i>is</i> wounded by crushing or cutting off of the male organs shall enter into the LORD's convocation.	
Deut 23:2	לְאִיבָא מִמֶּזֶר בְּקֹהֶל יְהוָה גַּם דּוֹר עֲשִׂירֵי לְאִיבָא לוֹ בְּקֹהֶל יְהוָה: ס	No illegitimate offspring shall enter into the LORD's convocation. Even the tenth generation shall not take it upon themselves to enter into the convocation of the LORD.	shall not take it upon themselves to enter ← <i>shall not enter for itself</i> . Idiomatic.
Deut 23:3	לְאִיבָא עַמּוֹנִי וּמוֹאָבִי בְּקֹהֶל יְהוָה גַּם דּוֹר עֲשִׂירֵי לְאִיבָא לָהֶם בְּקֹהֶל יְהוָה עַד־עוֹלָם:	No Ammonite or Moabite shall enter into the LORD's convocation. Even the tenth generation shall not take it upon themselves to enter into the LORD's convocation, <u>ever</u> ,	shall not take it upon themselves to enter: see Deut 23:2. <hr/> ever ← <i>up to the age</i> .
Deut 23:4	עַל־דָּבָר אֲשֶׁר לֹא־קִדְמֹו אֶתְכֶם בַּלְחָם וּבַמַּיִם בְּדַרְדָּךְ בְּצִאתְכֶם מִמִּצְרַיִם וְאֲשֶׁר שָׂכַר עָלֶיךָ אֶת־בַּלְעָם בְּזַבְעוֹר מִפְתּוֹר אֲרָם נִהְרַם לְקַלְלֶךָ:	because they did not meet you with bread and water on the way when you came out of Egypt, and because they hired Balaam the son of Beor from Pethor in Mesopotamia against you to curse you.	Balaam: see Num 22:5. <hr/> Pethor in ← <i>Pethor of</i> .
Deut 23:5	וְלֹא־אָבָה יְהוָה אֱלֹהֶיךָ לְשַׁמֵּעַ אֶל־בַּלְעָם וַיִּהְפֹּךְ יְהוָה אֱלֹהֶיךָ לָךְ אֶת־הַקְּלָלָה לְבִרְכָה כִּי אָהַבְךָ יְהוָה אֱלֹהֶיךָ:	But the LORD your God was not willing to listen to Balaam, and the LORD your God changed the curse into a blessing for you, for the LORD your God loves you.	Balaam: see Num 22:5.
Deut 23:6	לֹא־תִדְרֹשׁ שְׁלָמָם וְטַבְתָּם כָּל־יְמֶיךָ לְעוֹלָם: ס	You shall not seek their peace or their welfare <u>at any time</u> , <u>ever</u> .	at any time ← <i>all your days</i> . <hr/> ever ← <i>for the age</i> .
Deut 23:7	לֹא־תִתְעַב אֲדָמִי כִּי אָחִיךָ הוּא ס לֹא־תִתְעַב מִצְרִי כִּי־גֵר הָיִיתָ בְּאֶרֶצוֹ:	You shall not regard the Edomite as abominable, for he <i>is</i> your brother. You shall not regard the Egyptian as abominable, because you were a foreigner in his land.	
Deut 23:8	בָּנִים אֲשֶׁר־יּוֹלְדוּ לָהֶם דּוֹר שְׁלִישִׁי יָבֹא לָהֶם בְּקֹהֶל יְהוָה: ס	Any sons that are born to them <i>in</i> the third generation may <u>take it upon themselves</u> to enter into the LORD's convocation.	take it upon themselves: see Deut 23:2.
Deut 23:9	כִּי־תֵצֵא מִחֲנֵה עַל־אִיבֶיךָ וְנִשְׁמַרְתָּ מִכָּל דְּבַר רָע:	When you go out of your camp against your enemies, you will keep yourself from every evil <u>thing</u> .	thing: or <i>word</i> .
Deut 23:10	כִּי־יִהְיֶה בְּךָ אִישׁ אֲשֶׁר לֹא־יִהְיֶה טָהוֹר מִקְרָה־לַּיְלָה וַיֵּצֵא אֶל־מַחוּץ לַמַּחֲנֶה לֹא יָבֹא אֶל־תּוֹךְ הַמַּחֲנֶה:	If there is a man among you who becomes not clean, <u>by chance at night</u> , he shall go out to the exterior of the camp; he shall not come <i>straight back</i> into the interior of the camp.	chance at night ← <i>chance of night</i> .

Deut 23:11	וְהָיָה לַפְּנוֹת־עֶרֶב יִרְחַץ בַּמַּיִם וּכְבָּא הַשֶּׁמֶשׁ יָבֹא אֶל־תּוֹךְ הַמַּחֲנֶה:	And it shall come to pass at the approach of evening <i>that</i> he shall wash <i>himself</i> with water, and when the sun sets, he may come into the interior of the camp.	approach ← <i>turning</i> .
Deut 23:12	וַיֵּד תִּהְיֶה לְךָ מַחוּץ לַמַּחֲנֶה וַיֵּצֵאתָ שָׁמָּה חוּץ:	And you will have a place outside the camp, and you will go there – outside –	place ← <i>hand</i> . Compare Isa 56:5.
Deut 23:13	וַיֵּתֵד תִּהְיֶה לְךָ עַל־אַזְנוֹךְ וְהָיָה בְּשִׁבְתְּךָ חוּץ וְחִפְרָתָהּ בָּהּ וְשִׁבַּת וּכְסִיתָ אֶת־צִאֲתָךְ:	and you will have a spade with your equipment, and it will be <i>the case that</i> when you sit outside, you will dig with it and <i>then</i> turn and cover your excrement.	spade: this is the word for the pegs of the tabernacle. [CB]=blade. It was probably like a garden trowel.
Deut 23:14	כִּי יֵהוּהוּ אֱלֹהֶיךָ מִתְּהַלֵּךְ בְּקֶרֶב מַחֲנֶיךָ לְהִצִּילְךָ וְלִתֵּת אִבְיָיִךָ לְפָנֶיךָ וְהָיָה מַחֲנֶיךָ קְדוֹשׁ וְלֹא־יִרְאֶה בְּךָ עֲרוֹת דְּבַר וְשָׁב מֵאַחֲרֶיךָ: ס	When the LORD your God walks up and down in the midst of your camp, to deliver you and to set your enemies before you, your camp will be holy, and he shall not see the nakedness of anything with you and turn aside from you.	set: or <i>deliver</i> . the nakedness of anything: AV differs somewhat (<i>unclean thing</i>).
Deut 23:15	לֹא־תִסְגֵּיר עֶבֶד אֶל־אֲדֹנָיו אֲשֶׁר־יִנָּצֵל אֵלֶיךָ מֵעַם אֲדֹנָיו:	You shall not deliver back to his master a servant who has escaped to you from his master.	escaped ← <i>delivered himself</i> .
Deut 23:16	עִמָּךְ יֵשֵׁב בְּקֶרְבְּךָ בַּמָּקוֹם אֲשֶׁר־יִבְחַר בְּאַחַד שַׁעְרֶיךָ בְּטוֹב לוֹ לֹא תוֹנְנוּ: ס	He will remain with you in your midst, in a place which he chooses at one of your gates, for his welfare. You shall not afflict him.	
Deut 23:17	לֹא־תִהְיֶה קְדֻשָּׁה מִבָּנוֹת יִשְׂרָאֵל וְלֹא־יִהְיֶה קְדֻשׁ מִבְּנֵי יִשְׂרָאֵל:	There shall be no prostitute among the daughters of Israel, and there shall be no male prostitute among the sons of Israel.	
Deut 23:18	לֹא־תָבִיא אֶתְנֵן זוֹנָה וּמִתִּיר כָּלֵב בֵּית יְהוָה אֱלֹהֶיךָ לְכָל־נֶדֶר כִּי תוֹעֵבֶת יְהוָה אֱלֹהֶיךָ גַּם־שְׁנֵיהֶם:	You shall not bring a harlot's immoral earnings or the proceeds of the sale of a dog to the house of the LORD your God for any vow, for <i>decidedly</i> both of these <i>are</i> an abomination to the LORD your God.	proceeds of the sale ← <i>price</i> . any ← <i>every</i> . decidedly ← <i>also</i> , but with wider, emphasizing scope.
Deut 23:19	לֹא־תַשִּׁיךְ לְאַחֶיךָ גִּשְׁחָר גִּשְׁחָר אֶכֶל גִּשְׁחָר כָּל־דְּבַר אֲשֶׁר יִשָּׁךְ:	You shall not lend to your brother at interest – interest <i>in terms</i> of money, interest <i>in terms</i> of food, or interest <i>in terms</i> of anything that one might exact as interest.	anything ← <i>everything</i> .
Deut 23:20	לְנֹכְרֵי תַשִּׁיךְ וְלֹא־חֵידָה לֹא תַשִּׁיךְ לְמַעַן יְבָרְכֶךָ יְהוָה אֱלֹהֶיךָ בְּכָל־מַשְׁלַח יָדְךָ עַל־הָאָרֶץ אֲשֶׁר־אַתָּה בֹּא־שָׁמָּה לְרִשְׁתָּהּ: ס	You may lend at interest to the foreigner, but you shall not lend at interest to your brother, so that the LORD your God blesses you in every <i>undertaking of yours</i> on the land which you are coming to, to take possession of it.	undertaking of yours: see Deut 15:10.

Deut 23:21	כִּי־תִדָּר נָדָר לַיהוָה אֱלֹהֶיךָ לֹא תֵאָחֵר לְשִׁלְמוֹ כִּי־דָרַשׁ יְדַרְשֵׁנוּ יְהוָה אֱלֹהֶיךָ מֵעַמּוּךָ וְהָיָה בְּךָ חַטָּא:	When you make a vow to the LORD your God, you shall not be tardy in fulfilling it, for the LORD your God will certainly claim it from you, otherwise there will be sin in you.	Matt 5:33. <hr/> <hr/> in fulfilling: gerundial use of the infinitive. <hr/> <hr/> certainly claim: infinitive absolute. <hr/> <hr/> otherwise: contrastive use of the vav.
Deut 23:22	וְכִי תִחְדָּל לְנָדָר לֹא־יְהִי בְּךָ חַטָּא:	But if you refrain from vowing, there will be no sin in you.	
Deut 23:23	מוֹצֵא שְׂפִתֶיךָ תִשְׁמַר וְעָשִׂיתָ כַּאֲשֶׁר נָדַרְתָּ לַיהוָה אֱלֹהֶיךָ נִדְבָה אֲשֶׁר דִּבַּרְתָּ בְּפִיךָ: ס	Keep the utterance of your lips, and carry it out, in accordance with having vowed a freewill-offering to the LORD your God – that which you spoke with your mouth.	
Deut 23:24	כִּי תֵבֵא בְּכֶרֶם רֵעֶךָ וְאָכַלְתָּ עֲנָבִים כְּנִפְשֶׁךָ שְׂבַעְךָ וְאֶל־כְּלִיךָ לֹא תִתֵּן: ס	When you go into your neighbour's vineyard, you may eat grapes as you desire – your fill – but you shall not put them in any container of yours.	as you desire ← according to your soul.
Deut 23:25	כִּי תֵבֵא בְּקִמַּת רֵעֶךָ וְקָטַפְתָּ מְלִילַת בִּידֶךָ וְחָרַמְשׁ לֹא תִנְיֶיף עַל קִמַּת רֵעֶךָ: ס	If you go into your neighbour's standing corn, you may pluck ears of corn in your hand, but you shall not swing the sickle into your neighbour's standing corn.	
Deut 24:1	כִּי־יִקַּח אִישׁ אִשָּׁה וּבָעִלָּהּ וְהָיָה אִם־לֹא תִמְצָא־חֵן בְּעֵינָיו כִּי־מָצָא בָּהּ עֲרוּת דָּבָר וְכָתַב לָּהּ סֵפֶר כְּרִיתוֹת וְנָתַן בְּיָדָהּ וְשִׁלְחָהּ מִבֵּיתוֹ:	If a man takes a wife and marries her, it will be the case that if she does not find grace in his eyes, because he finds something shameful about her, then he shall write her a deed of divorce and place it in her hand, and he shall dismiss her from his house.	Matt 5:31, Matt 19:7, Mark 10:4. <hr/> <hr/> something shameful about her ← nakedness of a matter in her. <hr/> <hr/> deed ← book.
Deut 24:2	וַיֵּצֵאָהּ מִבֵּיתוֹ וְהִלְכָהּ וְהָיָתָה לְאִישׁ־אַחֵר:	And she will depart from his house and go away and become the wife of another man.	
Deut 24:3	וְשִׁנְאָהּ הָאִישׁ הָאֲחֵרוֹן וְכָתַב לָּהּ סֵפֶר כְּרִיתוֹת וְנָתַן בְּיָדָהּ וְשִׁלְחָהּ מִבֵּיתוֹ אוֹ כִּי יָמוּת הָאִישׁ הָאֲחֵרוֹן אֲשֶׁר־לָקַחָהּ לֹא לְאִשָּׁה:	And if the subsequent husband hates her, he shall write her a statement of divorce and place it in her hand, and he shall dismiss her from his house. Or if the subsequent husband who took her to be his wife dies,	statement ← book.

Deut 24:4	<p>לֹא-יִוּכַל בְּעֵלָהּ הָרִאשׁוֹן אֲשֶׁר-שָׁלַחָה לָשׁוּב לְקַחְתָּהּ לְהִיזֹת לּוֹ לְאִשָּׁה אַחֲרֵי אֲשֶׁר הִטְמָאָה כִּי-תֹעֲבָה הוּא לִפְנֵי יְהוָה וְלֹא תַחֲטִיא אֶת-הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ נַחֲלָה: ס</p>	<p>then the first husband, who dismissed her, cannot take her again to be his wife, after she has been defiled, for that is an abomination before the LORD, and you shall not bring sin on the land which the LORD your God is giving you as an inheritance.</p>	<p>she has been defiled: in a rare <i>hothpael</i> stem-formation.</p> <hr/> <p>bring sin on the land ← <i>cause the land to sin</i>.</p>
Deut 24:5	<p>כִּי-יִקַּח אִישׁ אִשָּׁה חֲדָשָׁה לֹא יֵצֵא בְּצִבָּא וְלֹא-יִעֲבֹר עָלָיו לְכָל-דְּבַר נָקִי יִהְיֶה לְבֵיתוֹ שָׁנָה אַחַת וְשָׂמַח אֶת-אִשְׁתּוֹ אֲשֶׁר-לָקַח: ס</p>	<p>When a man takes a wife and is newly wed, he shall not go out in the army, and no duty will be imposed on him. He will remain free for his household for one year, and he will please his wife whom he has taken.</p>	<p>a wife and is newly wed ← <i>a new wife</i>.</p> <hr/> <p>no duty will be imposed on him ← <i>there will not pass over him for any matter</i>.</p>
Deut 24:6	<p>לֹא-יִחַבֵּל רַחִים וְרָכָב כִּי-נַפֵּשׁ הוּא חֲבָל: ס</p>	<p>No-one shall bind another with a lower and an upper millstone as security, for that would be binding him <i>by his livelihood</i>.</p>	<p>livelihood ← <i>soul</i>. Also modern laws do not permit taking a man's tools of his trade.</p>
Deut 24:7	<p>כִּי-יִמְצָא אִישׁ גֹּנֵב נֶפֶשׁ מֵאֲחֵיו מִבְּנֵי יִשְׂרָאֵל וְהִתְעַמְרֵבּוּ וּמְכָרוּ וּמָת הַגֹּנֵב הַהוּא וּבְעֵרְתָה הָרַע מִקִּרְבְּךָ:</p>	<p>If a man is found stealing a person from his brothers – from the sons of Israel – and he makes merchandise of him, and he sells him, then that thief shall die. And so you will eradicate the evil from your midst.</p>	<p>person ← <i>soul</i>.</p> <hr/> <p>makes merchandise: see Deut 21:14 (<i>trade</i>).</p> <hr/> <p>eradicate ← <i>burn</i>.</p>
Deut 24:8	<p>הִשָּׁמֶר בְּנִגְעַ-הַצָּרַעַת לְשָׁמֶר מְאֹד וְלַעֲשׂוֹת כְּכֹל אֲשֶׁר-יֹאמְרוּ אֵתְכֶם הַכֹּהֲנִים הַלְוִיִּם בְּאִשֶׁר צִוִּיתֶם תִּשְׁמְרוּ לַעֲשׂוֹת: ס</p>	<p>Beware of the plague of leprosy; be very much on your guard, also to do everything that the Levite priests instruct you. As I have commanded them, so you will ensure you act.</p>	
Deut 24:9	<p>זְכוֹר אֵת אֲשֶׁר-עָשָׂה יְהוָה אֱלֹהֶיךָ לְמִרְיָם בְּדֶרֶךְ בְּצֵאתְכֶם מִמִּצְרַיִם: ס</p>	<p>Remember what the LORD your God did to Miriam, on the way when you were coming out of Egypt.</p>	<p>remember: infinitive absolute in the role of an imperative.</p> <hr/> <p>Miriam: see Num 12:10.</p>
Deut 24:10	<p>כִּי-תִשֶׂה בְרֵעֶךָ מִשְׁאֵת מֵאוֹמָה לֹא-תָבֵא אֶל-בֵּיתוֹ לְעִבֹט עִבְטוֹ:</p>	<p>If you lend anything to your neighbour as a secured loan, you shall not go into his house to take security for it.</p>	
Deut 24:11	<p>בַּחוּץ תִּעֲמַד וְהָאִישׁ אֲשֶׁר אָתָּה נוֹשֶׂה בּוֹ יוֹצִיא אֵלֶיךָ אֶת-הָעִבּוֹט הַחוּצָה:</p>	<p>You shall stand outside, and the man to whom you are lending with security will bring out the security to you outside.</p>	
Deut 24:12	<p>וְאִם-אִישׁ עָנִי הוּא לֹא תִשְׁכַּב בְּעִבְטוֹ:</p>	<p>And if he is a poor man, do not go to bed <i>having his security</i>.</p>	<p>having his security ← <i>with his security</i>. Explained by the next verse.</p>

Deut 24:13	הָשִׁיב תְּשִׁיב לוֹ אֶת־הַעֲבוֹט כִּבְּאֵ הַשֶּׁמֶשׁ וְשָׁכַב בְּשַׁלְמָתוֹ וּבְרַכְךָ וְלֹא תִהְיֶה צְדָקָה לְפָנַי יְהוָה אֱלֹהֶיךָ: ס	You will <u>make a point of</u> <u>returning</u> his security when the sun sets, and he will go to bed with his garment, and he will bless you, and you will have righteousness before the LORD your God.	make a point of returning: infinitive absolute.
Deut 24:14	לֹא־תַעֲשֶׂק שָׂכִיר עֲנִי וְאֶבְיֹן מֵאַחֶיךָ אוֹ מִגֵּרְךָ אֲשֶׁר בְּאַרְצְךָ בְּשַׁעְרֶיךָ:	You shall not defraud a hired labourer, <i>who is</i> poor and needy, <i>whether he is</i> of your brothers or of your <u>foreigners</u> who <i>are</i> in your land within your gates.	foreigners ← <i>foreigner</i> , collective usage.
Deut 24:15	בְּיוֹמוֹ תִתֶּן שְׂכָרוֹ וְלֹא־תָבוֹא עָלָיו הַשֶּׁמֶשׁ כִּי עֲנִי הוּא וְאֵלָיו הוּא נָשָׂא אֶת־נַפְשׁוֹ וְלֹא־יִקְרָא עָלֶיךָ אֶל־יְהוָה וְהָיָה בְּךָ חַטָּא: ס	You will give <i>him</i> his wages <u>on</u> <u>the day due</u> , and the sun will not set on him <i>not having received</i> <i>them</i> , for he <i>is</i> poor, and he <u>sets</u> <u>his heart</u> on them, <u>so</u> he does not cry out to the LORD against you, and there is sin against you.	on the day due ← <i>on their day</i> . sets his heart ← <i>raises his soul</i> . so: purposive use of the vav.
Deut 24:16	לֹא־יוֹמְתוּ אָבוֹת עַל־בָּנִים וּבָנִים לֹא־יוֹמְתוּ עַל־אָבוֹת אִישׁ בְּחַטָּאוֹ יוֹמְתוֹ: ס	The fathers shall not be put to death because of the sons, and the sons shall not be put to death because of the fathers. A man shall be put to death for his <i>own</i> sin.	
Deut 24:17	לֹא תִטֶּה מִשְׁפַּט גֵּר יְתוֹם וְלֹא תַחַבֵּל בְּגַד אִלְמָנָה:	You shall not pervert the <i>course</i> <i>of</i> justice of the foreigner, <i>nor</i> of the orphan, and you shall not bind a widow on the security of <i>her</i> clothing.	
Deut 24:18	וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּמִצְרַיִם וַיִּפְדֶּךָ יְהוָה אֱלֹהֶיךָ מִשָּׁם עַל־כֵּן אֲנֹכִי מְצַוְךָ לַעֲשׂוֹת אֶת־הַדָּבָר הַזֶּה: ס	And you will remember that you were a slave in Egypt, and the LORD your God redeemed you from there, which <i>is</i> why I am commanding you to do this thing.	
Deut 24:19	כִּי תִקְצֹר קְצִירְךָ בְּשָׂדֶךָ וְשָׁכַחְתָּ עֹמֵר בְּשָׂדֶה לֹא תָשׁוּב לְקַחְתּוֹ לְגֵר לִיתוֹם וְלִאִלְמָנָה יְהוָה לְמַעַן יְבָרְכֶךָ יְהוָה אֱלֹהֶיךָ בְּכֹל מַעֲשֵׂה יְדֶיךָ:	When you reap your harvest in your field, and you forget a sheaf in the field, you shall not return to get it. It will be for the foreigner, for the orphan, and for the widow, so that the LORD your God blesses you in every <u>undertaking of yours</u> .	undertaking of yours: see Deut 15:10, but here <i>hands</i> .
Deut 24:20	כִּי תַחַבֵּט זֵיתֶךָ לֹא תִפְאַר אַחֲרָיֶךָ לְגֵר לִיתוֹם וְלִאִלְמָנָה יְהוָה: ס	When you beat your olive tree, you shall not glean the boughs after you. They will be for the foreigner, for the orphan, and for the widow.	
Deut 24:21	כִּי תִבְצֹר כִּרְמֶיךָ לֹא תַעֲלֹל אַחֲרָיֶךָ לְגֵר לִיתוֹם וְלִאִלְמָנָה יְהוָה:	When you gather the vintage of your vineyard, you shall not glean after you. It will be for the foreigner, for the orphan, and for the widow.	

Deut 24:22	וּזְכַרְתָּ כִּי־עַבַד הָיִיתָ בְּאֶרֶץ מִצְרַיִם עַל־כֵּן אֲנֹכִי מְצַוֶּה לַעֲשׂוֹת אֶת־הַדָּבָר הַזֶּה: ס	And you will remember that you were a slave in the land of Egypt, which <i>is</i> why I am commanding you to do this thing.	
Deut 25:1	כִּי־יְהִיָּה רִיב בֵּין אַנְשִׁים וְנָגְשׁוּ אֶל־הַמְּשַׁפֵּט וּשְׁפָטוּם וְהִצְדִּיקוּ אֶת־הַצְּדִיק וְהִרְשִׁיעוּ אֶת־הַרְשָׁע: וְהָיָה אִם־בֶּן הַכּוֹת הִרְשָׁע וְהִפִּילוּ הַשֹּׁפֵט וְהִכּוּ לִפְנֵי כַּדֵּי רִשְׁעוֹ בַּמִּסְפָּר:	If there is a quarrel between men, they shall present themselves at the judiciary, and <i>the judges</i> will judge them, and they will justify the one in the right and condemn the one in the wrong.	
Deut 25:2	וְהָיָה אִם־בֶּן הַכּוֹת הִרְשָׁע וְהִפִּילוּ הַשֹּׁפֵט וְהִכּוּ לִפְנֵי כַּדֵּי רִשְׁעוֹ בַּמִּסְפָּר:	And it will be <i>the case</i> , if the one in the wrong <i>is deserving of</i> a beating, that the judge will make him fall down, and he will beat him in front of him, in number according to his wrongdoing.	deserving of ← <i>a son of</i> .
Deut 25:3	אַרְבַּעִים יִכּוּ לֹא יִסֹּף פָּן־יִסֹּף לְהַכְתּוֹ עַל־אֵלֶּה מִכָּה רַבָּה וְנִקְלָה אֲחִיד לְעֵינֶיךָ: ס	He may beat him with forty strokes, <i>but</i> he shall not exceed <i>that</i> , so that he does not <u>beat more than this number</u> – a great beating – and your brother is made light of in your sight.	beat more than this <i>number</i> ← <i>add to beat above this</i> .
Deut 25:4	לֹא־תִחַסֵּם שׂוֹר בְּדִישׁוֹ: ס	You shall not muzzle the ox when it is threshing.	1 Cor 9:9, 1 Tim 5:18.
Deut 25:5	כִּי־יֵשְׁבוּ אַחִים יַחְדָּו וּמֵת אֶחָד מֵהֶם וּבֶן אֵין־לוֹ לֹא־תִהְיֶה אֲשֶׁת־הַמֵּת הַחוּצָה לְאִישׁ זָר יִבְמָה יָבֵא עָלֶיהָ וּלְקַחְתָּ לָּו לְאִשָּׁה וּיְבַמָּה:	If <i>some</i> brothers live together and one of them dies, and he <i>has no son</i> , the wife of the deceased shall not become <i>the wife</i> of a foreigner outside. Her brother-in-law will go in to her and take her as his wife, and he will marry her in the capacity of the deceased husband's brother.	Matt 22:24, Mark 12:19, Luke 20:28. and he will marry her in the capacity of the deceased husband's brother: one word in Hebrew.
Deut 25:6	וְהָיָה הַבְּכוֹר אֲשֶׁר תֵּלֵד יִקְוֶם עַל־שֵׁם אָחִיו הַמֵּת וְלֹא־יִמָּחַה שְׁמוֹ מִיִּשְׂרָאֵל:	And it will be <i>the case that</i> the firstborn whom she bears <u>will be raised</u> in the name of his deceased brother, so his name shall not be blotted out from Israel.	will be raised ← <i>will rise</i> . <i>Qal</i> for passive of <i>hiphil</i> .
Deut 25:7	וְאִם־לֹא יִחַפֵּץ הָאִישׁ לְקַחַת אֶת־יְבַמְתּוֹ וְעָלְתָהּ יְבַמְתּוֹ הַשְּׂעֵרָה אֶל־הַזְּקֵנִים וְאָמְרָה מֵאִין יְבָמִי לְהָקִים לְאָחִיו שֵׁם בְּיִשְׂרָאֵל לֹא אָבָה יְבָמִי:	But if the man is not willing to take his sister-in-law, then let his sister-in-law go up to the <u>gate</u> , to the elders, and say, ‘My brother-in-law refuses to raise a name in Israel to his brother – he is not willing as the deceased husband's brother to marry me.’	refuses: [WLC] can be read as <i>refuses</i> , whether with an irregular spelling, or a scribal error in this manuscript (many manuscripts having the regular spelling מָצָן [BHS-CA]). Alternatively, the sense → gate: standing for <i>court</i> .
Deut 25:8	וְקָרְאוּ־לוֹ זְקֵנֵי־עִירוֹ וּדְבְרוּ אֵלָיו וְעָמַד וְאָמַר לֹא חָפְצָתִי לְקַחְתָּהּ:	Then the elders of his city will call him and speak to him, and <i>if</i> he stands <i>his ground</i> and says, ‘I do not wish to take her’,	↳ <i>is for lack of</i> , i.e. <i>for lack of my brother-in-law raising ... in Israel</i> , which yields essentially the same meaning.

Deut 25:9	וּנְגָשָׁה יְבִמְתּוֹ אֵלָיו לְעֵינָיו הַזְקֵנִים וְחָלְצָה נֶעְלָז מֵעַל רַגְלוֹ וַיִּרְקַהּ בְּפָנָיו וְעָנְתָהּ וְאָמְרָה בְּכֹה יַעֲשֶׂה לְאִישׁ אֲשֶׁר לֹא־יִבְנֶה אֶת־בַּיִת אָחִיו	then his sister-in-law will approach him in the sight of the elders, and she will pull his shoe off his foot and spit in his face, and she will answer and say, 'May it so be done to the man who does not build up his brother's house.'	
Deut 25:10	וְנִקְרָא שְׁמוֹ בְּיִשְׂרָאֵל בַּיֵּת חָלוּץ הַנֶּעְלָז: ס	And his name shall be known in Israel <i>as</i> , 'The house of the one with the shoe pulled off.'	be known ... <i>as</i> ← <i>called</i> .
Deut 25:11	כִּי־יִנָּצוּ אֲנָשִׁים יַחְדָּו אִישׁ וְאָחִיו וְקָרְבָה אִשְׁתּוֹ הָאֶחָד לְהַצִּיל אֶת־אִישָׁהּ מִיַּד מַכְּהוּ וְשָׁלְחָה יָדָהּ וְהִחְזִיקָה בְּמַבְשָׁיו:	If <i>two</i> men are striving together – a man and his brother – and the wife of one approaches to deliver her husband from the hand of the one striking him, and she stretches out her hand and takes hold of his private parts,	
Deut 25:12	וְקָצַתָּהּ אֶת־כַּפְּפָהּ לֹא תַחֹס עֵינֶיךָ: ס	then you shall cut her hand off. Your eye shall not have pity.	
Deut 25:13	לֹא־יְהִיֶּה לְךָ בְּכִיסֶּךָ אֶבֶן וְאֶבֶן גְּדוֹלָה וְקֹטְנָה: ס	You shall not have in your bag <u>two kinds of weight</u> – <i>one</i> large and <i>one</i> small.	two kinds of weight ← <i>stone and stone</i> .
Deut 25:14	לֹא־יְהִיֶּה לְךָ בְּבֵיתְךָ אֵיפָה וְאֵיפָה גְּדוֹלָה וְקֹטְנָה:	You shall not have in your house <u>two kinds of ephah</u> , <i>one</i> large and <i>one</i> small.	two kinds of ephah ← <i>ephah and ephah</i> . An ephah is about 6 imperial gallons or 27 litres.
Deut 25:15	אֶבֶן שְׁלֵמָה וְצֶדֶק יְהִיֶּה־לְךָ אֵיפָה שְׁלֵמָה וְצֶדֶק יְהִיֶּה־לְךָ לְמַעַן יֵאָרִיכוּ יָמֶיךָ עַל הָאֲדָמָה אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לְךָ:	You shall have a full and just weight, you shall have a full and just ephah, so that your days may be prolonged on the <u>land</u> which the LORD your God is giving you.	ephah: about 6 imperial gallons or 27 litres. <hr/> land ← <i>ground</i> .
Deut 25:16	כִּי תוֹעֵבַת יְהוָה אֱלֹהֶיךָ כָּל־עֲשֵׂה אֱלֹהִים כָּל עֲשֵׂה עוֹל: פ	For everyone <i>who</i> does those <u>things</u> is an abomination to the LORD your God – everyone <i>who</i> commits injustice.	an abomination to ← <i>an abomination of</i> . Wider use of the construct state.
Deut 25:17	זְכוֹר אֵת אֲשֶׁר־עָשָׂה לְךָ עַמְלֶךְ בְּדַרְךָ בְּצֵאתְכֶם מִמִּצְרַיִם:	Remember what Amalek did to you on the way when you were coming out of Egypt,	
Deut 25:18	אֲשֶׁר קָרַף בְּדַרְךָ וַיִּזְנֹב בְּךָ כָּל־הַנְּחָשָׁלִים אַחֲרֶיךָ וְאַתָּה עָיַף וַיִּגַע וְלֹא יָרָא אֱלֹהִים:	what befell you on the way, when he attacked you in the rear – all those weak <i>at</i> your rear – when you <i>were</i> tired and weary, and he did not fear God.	what befell you: AV differs (<i>how he met you</i>), also possible.

Deut 25:19	וְהָיָה בְּהֵנִיחַ יְהוָה אֱלֹהֶיךָ לְךָ מִכָּל-אֹיְבֶיךָ מִסָּבִיב בְּאֶרֶץ אֲשֶׁר יְהוָה-אֱלֹהֶיךָ נָתַן לְךָ נַחֲלָה לְרִשְׁתָּהּ תִּמְחָה אֶת-זִכְרֵ עַמְלֵק מִתַּחַת הַשָּׁמַיִם לֹא תִשְׁכַּח: פ	And it shall come to pass when the LORD your God gives you rest from all your enemies round about in the land which the LORD your God is giving you <i>as</i> an inheritance, to take possession of it, <i>that</i> you will wipe the memory of Amalek out from under the sky. You shall not forget.	
Deut 26:1	וְהָיָה כִּי-תָבוֹא אֶל-הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ נַחֲלָה וּרְשִׁתָּהּ וַיִּשְׁבַּתָּ בָּהּ:	And it will come to pass when you enter into the land which the LORD your God is giving you <i>as</i> an inheritance, and you take possession of it and dwell in it,	
Deut 26:2	וְלִקְחָתָּ מֵרֵאשִׁית כָּל-פְּרִי הָאֲדָמָה אֲשֶׁר תָּבִיא מֵאֶרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ וְשָׂמְתָּ בַטֵּנָא וְהִלַכְתָּ אֶל-הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ לְשִׁכְן שְׁמוֹ שָׁם:	that you will take <i>some</i> of the firstfruit of every fruit of the <u>land</u> which you bring in from your land which the LORD your God is giving you, and you will put <i>it</i> in a basket, and you will go to the place in which the LORD your God chooses to seat his name.	land (<i>first occurrence in verse</i>) ← ground.
Deut 26:3	וּבֵאתָ אֶל-הַכֹּהֵן אֲשֶׁר יִהְיֶה בַּיָּמִים הָהֵם וְאָמַרְתָּ אֵלָיו הַגִּדְתִּי הַיּוֹם לַיהוָה אֱלֹהֶיךָ כִּי-בֵאתִי אֶל-הָאָרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה לְאֲבֹתֵינוּ לָתֵת לָנוּ:	And you will go to the priest who is <i>in office</i> in those days, and you will say to him, ‘I declare today to the LORD your God that I have entered into the land <i>about</i> which the LORD swore to our fathers that <i>he</i> would give <i>it</i> to us.’	
Deut 26:4	וְלָקַח הַכֹּהֵן הַטֵּנָא מִיָּדְךָ וְהִנִּיחוֹ לִפְנֵי מִזְבַּח יְהוָה אֱלֹהֶיךָ:	And the priest will take the basket from your hand, and he will place it in front of the altar of the LORD your God.	
Deut 26:5	וְעָנִיתָ וְאָמַרְתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ אֲרָמִי אֲבִד אָבִי וַיֵּרֶד מִצְרַיִמָּה וַיֵּגֶר שָׁם בְּמֵתִי מֵעָט וַיְהִי-שָׁם לְגוֹי גָּדוֹל עָצוּם וְרַב:	And you will respond and say before the LORD your God, ‘ <u>My father</u> was an Aramaean who <i>was</i> perishing, and he went down to Egypt and dwelt there with few men, but he became a great people there, powerful and numerous.	my father: i.e. <i>Jacob</i> .
Deut 26:6	וַיִּרְעוּ אֶתְנוּ הַמִּצְרָיִם וַיַּעֲנוּנוּ וַיִּתְּנוּ עָלֵינוּ עֲבָדָה קָשָׁה:	And the Egyptians treated us badly and oppressed us and imposed harsh work on us.	
Deut 26:7	וַנִּצְעַק אֶל-יְהוָה אֱלֹהֵי אֲבֹתֵינוּ וַיִּשְׁמַע יְהוָה אֶת-קוֹלֵנוּ וַיִּרְא אֶת-עֲנִיָּנוּ וְאֶת-עֲמָלָנוּ וְאֶת-לַחְצָנוּ:	And we cried out to the LORD God of our fathers, and the LORD heard our voice and saw our affliction and our toil and our distress.	

Deut 26:8	וַיּוֹצֵאֵנוּ יְהוָה מִמִּצְרַיִם בְּיַד חֲזָקָה וּבְזֵרַע נְטוּיָה וּבְמִרְא גְּדֹל וּבְאֹתוֹת וּבְמִפְתָּיִם:	And the LORD brought us out of Egypt with a strong hand and an outstretched arm and with great awe, and with signs and miracles.	
Deut 26:9	וַיְבִאֵנוּ אֶל־הַמָּקוֹם הַזֶּה וַיִּתֵּן־לָנוּ אֶת־הָאָרֶץ הַזֹּאת אָרֶץ זָבַת חֶלֶב וּדְבָשׁ:	And he brought us to this place, and he gave us this land – a land flowing with milk and honey.	
Deut 26:10	וְעַתָּה הִנֵּה הֵבֵאתִי אֶת־רֵאשִׁית פְּרֵי הָאֲדָמָה אֲשֶׁר־נָתַתָּה לִּי יְהוָה וְהִנַּחְתּוּ לִפְנֵי יְהוָה אֱלֹהֶיךָ וְהִשְׁתַּחֲוִיתָ לִפְנֵי יְהוָה אֱלֹהֶיךָ:	And now look, I have brought the firstfruit of the <u>land</u> which you, O LORD, have given me.’ And you shall place it before the LORD your God, and you shall worship before the LORD your God.	land ← <i>ground</i> .
Deut 26:11	וּשְׂמַחְתָּ בְּכָל־הַטּוֹב אֲשֶׁר נָתַן־לְךָ יְהוָה אֱלֹהֶיךָ וּלְבֵיתְךָ אִתָּה וְהַלְוִי וְהַגֵּר אֲשֶׁר בְּקִרְבְּךָ: ט	And you will rejoice at all the goodness which the LORD your God has given you and your household – you and the Levite and the foreigner who <i>is</i> in your midst.	
Deut 26:12	כִּי תִכְלֶה לְעֹשֶׂר אֶת־כָּל־מַעֲשֶׂר תְּבוּאָתְךָ בַּשָּׁנָה הַשְּׁלִישִׁת שָׁנַת הַמַּעֲשֶׂר וְנָתַתָּה לְלוֹי לִגְר לִיתּוֹם וְלֹאֲלֻמָּנָה וְאָכְלוּ בְשִׂעֲרִיךָ וּשְׂבָעוּ:	When you have finished tithing the whole tithe of your produce in the third year – the year of the tithe – and you have given <i>it</i> to the Levite, to the foreigner, to the orphan, and to the widow, <u>so</u> that they <i>can</i> eat at your gates and be satisfied,	so that: purposive use of the <i>vav</i> .
Deut 26:13	וְאָמַרְתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ בְּעֵרְתִי הַקֹּדֶשׁ מִן־הַבַּיִת וְגַם נָתַתִּיו לְלוֹי וְלִגְר לִיתּוֹם וְלֹאֲלֻמָּנָה כְּכָל־מִצְוֹתֶיךָ אֲשֶׁר צִוִּיתָנִי לֹא־עֲבַרְתִּי מִמִּצְוֹתֶיךָ וְלֹא שָׁכַחְתִּי:	you shall say before the LORD your God, ‘I have <u>conveyed</u> the holy <i>requirement</i> from <i>my</i> house, and I have indeed given it to the Levite, and to the foreigner, to the orphan, and to the widow, according to the whole of your <u>body of commandments</u> which you commanded me. I have not transgressed your commandments, and I have not forgotten <i>anything</i> .	conveyed ← <i>burned</i> ← <i>removed</i> (from my possession), with a sense of <i>utterness</i> . <hr/> body of commandments ← <i>commandment</i> . Collective usage.
Deut 26:14	לֹא־אֲכַלְתִּי בְּאֲנִי מִמֶּנּוּ וְלֹא־בְעֵרְתִי מִמֶּנּוּ בְּטָמֵא וְלֹא־נָתַתִּי מִמֶּנּוּ לְמַת שְׂמֵעֵתִי בְּקוֹל יְהוָה אֱלֹהֵי עֲשִׂיתִי כְּכָל אֲשֶׁר צִוִּיתָנִי:	I have not eaten from it in my <u>frivolity</u> , nor have I <u>conveyed</u> <i>any</i> of it in a <i>state of</i> uncleanness, nor have I appointed <i>any</i> of it for the dead. I have <u>obeyed</u> the LORD my God; I have acted according to everything you have commanded me.	frivolity: or <i>sorrow</i> , which does not fit the context very well. The ground form is אָוֶן. The root meaning is <i>lightness</i> , <i>nothingness</i> . <hr/> conveyed: see Deut 26:13. <hr/> obeyed ← <i>heard the voice of</i> .

Deut 26:15	<p>הַשְׂקִיפָה מִמַּעוֹן קֹדֶשְׁךָ מִן־הַשָּׁמַיִם וּבֵרַךְ אֶת־עַמְּךָ אֶת־יִשְׂרָאֵל וְאֵת הָאֲדָמָה אֲשֶׁר נָתַתָּה לָּנוּ כַּאֲשֶׁר נִשְׁבַּעְתָּ לְאֲבוֹתֵינוּ אֶרֶץ זָבַת חֶלֶב וּדְבַשׁ: ס</p>	<p>Look down from <u>your holy dwelling place</u>, from heaven, and bless your people – Israel – and the ground which you have given us, according to what you swore to our fathers, a land flowing with milk and honey.’</p>	<p>your holy dwelling place ← <i>the dwelling place of your holiness</i>, a Hebraic genitive.</p>
Deut 26:16	<p>הַיּוֹם הַזֶּה יְהוָה אֱלֹהֶיךָ מְצִוְךָ לַעֲשׂוֹת אֶת־הַחֻקִּים הָאֵלֶּה וְאֶת־הַמִּשְׁפָּטִים וּשְׁמַרְתָּ וְעָשִׂיתָ אוֹתָם בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשְׁךָ:</p>	<p>This day the LORD your God commands you to carry out these statutes and <i>these</i> regulations, and you shall keep and perform them, with all your heart and with all your soul.</p>	
Deut 26:17	<p>אֶת־יְהוָה הָאֱמֹרְתָּ הַיּוֹם לְהִיוֹת לְךָ לְאֱלֹהִים וּלְלַכֵּת בְּדַרְכָיו וּלְשָׁמֵר חֻקָיו וּמִצְוֹתָיו וּמִשְׁפָּטָיו וּלְשָׁמַע בְּקוֹלוֹ:</p>	<p>You have affirmed today that the LORD is your God, and that <i>you</i> will walk in his ways, and that <i>you</i> will keep his statutes and his commandments and his regulations and <u>obey him</u>.</p>	<p>obey him ← <i>hear his voice</i>.</p>
Deut 26:18	<p>וַיְהוָה הָאֱמִירְךָ הַיּוֹם לְהִיוֹת לוֹ לְעַם סְגֻלָּה כַּאֲשֶׁר דִּבַּרְתָּ לְךָ וּלְשָׁמֵר כָּל־מִצְוֹתָיו:</p>	<p>And the LORD has affirmed to you today that <i>you</i> will be his people as a special acquisition, as he has said to you, and <i>for you</i> to keep all his commandments,</p>	
Deut 26:19	<p>וּלְתַתֵּךְ עֲלִיוֹן עַל כָּל־הַגּוֹיִם אֲשֶׁר עָשָׂה לְתִהְלָה וּלְשֵׁם וּלְתִפְאֳרָת וּלְהִיטֵךְ עִם־קֹדֶשׁ לִיהוָה אֱלֹהֶיךָ כַּאֲשֶׁר דִּבַּר: ס</p>	<p>and to place you above all the nations which he has made, <u>to be</u> praise and renown and splendour, and for you to be a holy people to the LORD your God, as he has spoken.”</p>	<p><i>to be</i> praise ← <i>for</i> praise. <hr/> The direct speech ending here started at Deut 5:1.</p>
Deut 27:1	<p>וַיִּצְוּ מֹשֶׁה וְזִקְנֵי יִשְׂרָאֵל אֶת־הָעָם לֵאמֹר שָׁמַר אֶת־כָּל־הַמִּצְוֹת אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם:</p>	<p>Then Moses and the elders of Israel commanded the people and said, “Keep the whole <u>body of commandments</u> which I am commanding you today.</p>	<p>body of commandments ← <i>commandment</i>. Collective usage.</p>
Deut 27:2	<p>וְהָיָה בַיּוֹם אֲשֶׁר תַּעֲבְרוּ אֶת־הַיַּרְדֵּן אֶל־הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ וְהִקְמַתָּ לְךָ אֲבָנִים גְּדֹלוֹת וּשְׂדַתְּ אֹתָם בַּשִּׂיד:</p>	<p>And it will be <i>the case that</i> on the day when you cross the Jordan into the land which the LORD your God is giving you, that you will set up <i>some</i> large stones and plaster them over <u>with gypsum</u>.</p>	<p>gypsum ← <i>the gypsum</i>. An unexpected definite article. See Gen 22:9.</p>

Deut 27:3	<p>וְכָתַבְתָּ עֲלֵיהֶן אֶת־כָּל־דְּבָרֵי הַתּוֹרָה הַזֹּאת בְּעֶבְרֶיךָ לְמַעַן אֲשֶׁר תָּבֵא אֶל־הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לְךָ אָרֶץ זָבַת חֶלֶב וְדִבְשׁ כַּאֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵי־אֲבֹתֶיךָ לְךָ:</p>	<p>And you shall write on them all the words of this law when you cross, so that you go into the land which the LORD your God is giving you – a land flowing with milk and honey – as the LORD God of your fathers has said to you.</p>	
Deut 27:4	<p>וְהָיָה בְּעֶבְרַכֶּם אֶת־הַיַּרְדֵּן תִּקְיִמוּ אֶת־הָאֲבָנִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם בְּהַר עֵיבָל וְשִׂדְתָּ אוֹתָם בְּשִׂיד:</p>	<p>And it shall be <i>the case</i> when you cross the Jordan <i>that</i> you will set up these stones <i>about</i> which I am commanding you today, at Mount Ebal, and you will plaster them over <i>with</i> gypsum.</p>	
Deut 27:5	<p>וּבְנִיתָ שָׁם מִזְבֵּחַ לַיהוָה אֱלֹהֶיךָ מִזְבַּח אֲבָנִים לֹא־תִנֶּיף עֲלֵיהֶם בְּרֹזֶל:</p>	<p>And you will build there an altar to the LORD your God – an altar of stones. You shall not <u>use</u> an iron <i>tool</i> on them.</p>	use ← <i>wield, lift, wave</i> .
Deut 27:6	<p>אֲבָנִים שְׁלֵמוֹת תִּבְנֶה אֶת־מִזְבַּח יְהוָה אֱלֹהֶיךָ וְהֵעַלְתָּ עָלָיו עֹלֹת לַיהוָה אֱלֹהֶיךָ:</p>	<p>You will build the altar to the LORD your God <i>made with</i> whole stones, and you will offer burnt offerings on it to the LORD your God.</p>	
Deut 27:7	<p>וּזְבַחְתָּ שְׁלָמִים וְאָכַלְתָּ שֶׁם וְשִׂמַּחְתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ:</p>	<p>And you will sacrifice peace-offerings, and you will eat there, and you will rejoice before the LORD your God.</p>	
Deut 27:8	<p>וְכָתַבְתָּ עַל־הָאֲבָנִים אֶת־כָּל־דְּבָרֵי הַתּוֹרָה הַזֹּאת בְּאֵר הַיֵּטֵב: ס</p>	<p>And you will write on the stones all the words of this law. Engrave <i>them</i> meticulously.”</p>	engrave <i>them</i> meticulously: AV differs (<i>very plainly</i>), omitting <i>engrave</i> .
Deut 27:9	<p>וַיְדַבֵּר מֹשֶׁה וְהַכֹּהֲנִים הַלְוִיִּם אֶל כָּל־יִשְׂרָאֵל לֵאמֹר הִסָּכֶת וּשְׁמַע יִשְׂרָאֵל הַיּוֹם הַזֶּה נְהִייתָ לְעַם לַיהוָה אֱלֹהֶיךָ:</p>	<p>Then Moses and the Levite priests spoke to the whole of Israel and said, “<u>Be quiet</u> and listen, O Israel. This day you have become a people to the LORD your God.</p>	be quiet: AV differs somewhat (<i>take heed</i>).
Deut 27:10	<p>וּשְׁמַעְתָּ בְּקוֹל יְהוָה אֱלֹהֶיךָ וַעֲשִׂיתָ אֶת־מִצְוֹתָיו וְאֶת־חֻקָּיו אֲשֶׁר אֲנֹכִי מְצַוֶּה הַיּוֹם: ס</p>	<p>And you will <u>obey</u> the voice of the LORD your God, and you will carry out his <u>commandments</u> and his statutes which I am commanding you today.”</p>	commandments: the consonantal text reads <i>commandment</i> , i.e. <i>body of commandments</i> . <hr/> <hr/> obey ← <i>hear</i> .
Deut 27:11	<p>וַיִּצַו מֹשֶׁה אֶת־הָעָם בַּיּוֹם הַהוּא לֵאמֹר:</p>	<p>Then Moses commanded the people, on that day, and he said,</p>	

Deut 27:12	אֵלֶּה יַעֲמְדוּ לְבָרֵךְ אֶת־הָעָם עַל־הַר גְּרִזִים בְּעַבְרֹכֶם אֶת־הַיַּרְדֵּן שְׁמֵעוֹן וְלוֹי וַיהוּדָה וַיִּשְׁשָׁכֶר וַיִּזְבִּיחַ וּבִנְיָמִן:	“The following <i>tribes</i> shall stand to bless the people on Mount Gerizim when you cross the Jordan: Simeon and Levi and Judah and Issachar and Joseph and Benjamin.	The following <i>tribes</i> ← <i>these</i> .
Deut 27:13	וְאֵלֶּה יַעֲמְדוּ עַל־הַקְּלָלָה בְּהַר עֵיבָל רְאוּבֵן גָּד וְאַשֶׁר וְזִבְלוֹן דָּן וְנַפְתָּלִי:	And the following shall stand for the curse on Mount Ebal: Reuben, Gad and Asher and Zebulun, Dan and Naphtali.	
Deut 27:14	וְעָנוּ הַלְוִיִּם וְאָמְרוּ אֶל־כָּל־אִישׁ יִשְׂרָאֵל קוֹל רָם: ס	And the Levites shall respond and say to every man of Israel <i>in</i> a loud voice,	
Deut 27:15	אָרוּר הָאִישׁ אֲשֶׁר יַעֲשֶׂה פֶּסֶל וּמִסַּכָּה תּוֹעֵבַת יְהוָה מֵעֲשֵׂה יְדֵי חָרָשׁ וְשָׁם בְּסֵתֶר וְעָנוּ כָּל־הָעָם וְאָמְרוּ אָמֵן: ס	‘Cursed <i>is</i> the man who makes an idol or a cast image. The work of the hands of a craftsman, which he puts in a secret <i>place</i> , <i>is</i> an abomination to the LORD.’ And all the people shall respond and say, ‘Amen.’	or: disjunctive use of the vav.
Deut 27:16	אָרוּר מִקְלָה אָבִיו וְאִמּוֹ וְאָמַר כָּל־הָעָם אָמֵן: ס	‘Cursed <i>is</i> he <i>who</i> despises his father and his mother.’ And all the people shall say, ‘Amen.’	
Deut 27:17	אָרוּר מַסִּיג גְּבוּל רֵעֵהוּ וְאָמַר כָּל־הָעָם אָמֵן: ס	‘Cursed <i>is</i> he <i>who</i> moves his neighbour's boundary.’ And all the people shall say, ‘Amen.’	
Deut 27:18	אָרוּר מְשַׁגֵּה עוֹר בַּדְּרָךְ וְאָמַר כָּל־הָעָם אָמֵן: ס	‘Cursed <i>is</i> he <i>who</i> lets the blind go astray on the way.’ And all the people shall say, ‘Amen.’	
Deut 27:19	אָרוּר מְטֵה מִשְׁפַּט גְּרִי־תוֹם וְאַלְמָנָה וְאָמַר כָּל־הָעָם אָמֵן: ס	‘Cursed <i>is</i> he <i>who</i> perverts <i>the course of</i> justice with a foreigner, an orphan or a widow.’ And all the people shall say, ‘Amen.’	justice with ← <i>justice of</i> . Wider use of the construct state. or: disjunctive use of the vav.
Deut 27:20	אָרוּר שֹׁכֵב עִם־אִשְׁתֵּי אָבִיו כִּי גִלָּה בְּנֶגְף אָבִיו וְאָמַר כָּל־הָעָם אָמֵן: ס	‘Cursed <i>is</i> he <i>who</i> lies with his father's wife, for he has uncovered his father's skirt.’ And all the people shall say, ‘Amen.’	Compare Deut 22:30.
Deut 27:21	אָרוּר שֹׁכֵב עִם־כָּל־בְּהֵמָה וְאָמַר כָּל־הָעָם אָמֵן: ס	‘Cursed <i>is</i> he <i>who</i> lies with any cattle.’ And all the people shall say, ‘Amen.’	any ← <i>all</i> .
Deut 27:22	אָרוּר שֹׁכֵב עִם־אָחִתּוֹ בִּת־אָבִיו אוֹ בִּת־אִמּוֹ וְאָמַר כָּל־הָעָם אָמֵן: ס	‘Cursed <i>is</i> he <i>who</i> lies with his sister – his father's daughter or his mother's daughter.’ And all the people shall say, ‘Amen.’	
Deut 27:23	אָרוּר שֹׁכֵב עִם־חַתָּנָתּוֹ וְאָמַר כָּל־הָעָם אָמֵן: ס	‘Cursed <i>is</i> he <i>who</i> lies with his mother-in-law.’ And all the people shall say, ‘Amen.’	

Deut 27:24	אָרוֹר מִכֶּה רֵעֵהוּ בְּסֵתֶר וְאָמַר כָּל־הָעַם אָמֵן: ס	‘Cursed <i>is</i> he who strikes his neighbour in secret.’ And all the people shall say, ‘Amen.’	
Deut 27:25	אָרוֹר לִקַּח שֹׁחַד לְהַכּוֹת נַפְשׁ דָּם נָקִי וְאָמַר כָּל־הָעַם אָמֵן: ס	‘Cursed <i>is</i> he <i>who</i> accepts a bribe to strike <i>and shed</i> the blood of an innocent person.’ And all the people shall say, ‘Amen.’	to strike <i>and shed</i> the blood of an innocent person ← <i>to strike the soul of innocent blood</i> .
Deut 27:26	אָרוֹר אֲשֶׁר לֹא־יָקִים אֶת־דְּבָרֵי הַתּוֹרָה־הַזֹּאת לַעֲשׂוֹת אוֹתָם וְאָמַר כָּל־הָעַם אָמֵן: פ	‘Cursed <i>is he</i> who does not establish the words of this law, by doing them. ’ And all the people shall say, ‘Amen.’	Gal 3:10. <hr/> by doing: gerundial use of the infinitive.
Deut 28:1	וְהָיָה אִם־שָׁמַעַתְּ תִשְׁמַעַתְּ בְּקוֹל־ יְהוָה אֱלֹהֶיךָ לְשַׁמֵּר לַעֲשׂוֹת אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְנֶךָ הַיּוֹם וְנִתְּנָךָ יְהוָה אֱלֹהֶיךָ עָלְיוֹן עַל כָּל־גּוֹיֵי הָאָרֶץ:	And it will be <i>the case</i> , if you rigorously obey the voice of the LORD your God by ensuring to carry out all his commandments which I am commanding you today, that the LORD your God will set you above all the nations of the earth.	rigorously obey ← <i>rigorously hear</i> . Infinitive absolute. <hr/> by ensuring ← <i>by guarding</i> . Gerundial use of the infinitive. <hr/> This chapter employs mainly singular second person pronouns and verbal forms (exceptions at Deut 28:62-63).
Deut 28:2	וּבָאוּ עָלֶיךָ כָּל־הַבְּרָכוֹת הָאֵלֶּה וְהִשְׁיִגְךָ כִּי תִשְׁמַעַתְּ בְּקוֹל יְהוָה אֱלֹהֶיךָ:	And all the following blessings will come upon you and overtake you, if you obey the voice of the LORD your God.	the following ← <i>these</i> . <hr/> obey ← <i>hear</i> .
Deut 28:3	בָּרוּךְ אַתָּה בְּעִיר וּבְרֹדֶף אַתָּה בְּשָׂדֶה:	Blessed you <i>will be</i> in the town, and blessed you <i>will be</i> in the country.	
Deut 28:4	בָּרוּךְ פְּרִי־בִטְנֶךָ וּפְרִי אֲדָמָתֶךָ וּפְרִי בְהֵמָתֶךָ שֹׁגֵר אֲלֵפֶיךָ וְעִשְׂתָּרוֹת צֹאנֶךָ:	Blessed <i>will be</i> the fruit of your womb and the fruit of your land and the fruit of your cattle – the offspring of your oxen and the issue of your flock animals.	
Deut 28:5	בָּרוּךְ טַנְאֶךָ וּמִשְׁאֲרֹתֶיךָ:	Blessed <i>will be</i> your basket and your store.	store: as [ST] (<i>la huche</i>). AV differs (<i>kneading-trough</i>), which is our translation in Ex 12:34, but here we take the etymology from שָׂאָר, in <i>hiphil</i> = <i>to retain</i> .
Deut 28:6	בָּרוּךְ אַתָּה בְּבֹאֶךָ וּבְרוּךְ אַתָּה בְּצֵאתֶךָ:	Blessed you <i>will be</i> in your coming, and blessed you <i>will be</i> in your going.	in your coming ... in your going: gerundial use of the infinitive.
Deut 28:7	יִתֵּן יְהוָה אֶת־אֹיְבֶיךָ הַקָּמִים עָלֶיךָ נִגְפִים לְפָנֶיךָ בְּדַרְךָ אֶחָד יֵצְאוּ אֵלֶיךָ וּבִשְׁבָעָה דַּרְכִּים יִנוֹסוּ לְפָנֶיךָ:	The LORD will grant <i>that</i> your enemies who rise up against you will be struck down before you. They will come out towards you in one direction, and they will flee in seven directions before you.	direction ... directions ← <i>way</i> ... ways. Compare 2 Chr 6:34.

Deut 28:8	יִצְוֶה יְהוָה אֶתְּךָ אֶת־הַבְּרָכָה בְּאֶסְמֶיךָ וּבְכֹל מַשְׁלַח יָדְךָ וּבְבִרְכֶךָ בְּאֶרֶץ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ:	The LORD will command the blessing <i>to be</i> with you in your storehouses and in every undertaking of yours, and he will bless you in the land which the LORD your God is giving you.	undertaking of yours: see Deut 15:10.
Deut 28:9	יְקִימֶךָ יְהוָה לֹא לְעַם קְדוֹשׁ כַּאֲשֶׁר נִשְׁבַּע־לָךְ כִּי תִשְׁמַר אֶת־מִצְוֹת יְהוָה אֱלֹהֶיךָ וְהִלַּכְתָּ בְּדַרְכָיו:	The LORD will raise you up <i>to be</i> a holy people to him, as he has sworn to you, if you keep the commandments of the LORD your God, and you walk in his ways.	
Deut 28:10	וְרָאוּ כָּל־עַמֵּי הָאָרֶץ כִּי שֵׁם יְהוָה נִקְרָא עָלֶיךָ וַיִּרְאוּ מִמֶּךָ:	And all the <i>various</i> peoples of the earth will see that the name of the LORD <i>is what you are called after</i> , and they will be afraid of you.	<i>is what you are called after</i> ← <i>is called on over you</i> . Compare Amos 9:12, James 2:7.
Deut 28:11	וְהוֹתִרְךָ יְהוָה לְטוֹבָה בְּפִרְי בְּטִנְיָךְ וּבְפִרְי בְּהֵמָתְךָ וּבְפִרְי אֲדָמָתְךָ עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאֲבֹתֶיךָ לָתֵת לָךְ:	And the LORD will cause you to abound in good <i>things</i> – in the fruit of your womb, and in the fruit of your cattle, and in the fruit of your ground on the ground <i>about</i> which the LORD swore to your fathers that <i>he</i> would give <i>it</i> to you.	
Deut 28:12	יִפְתַּח יְהוָה אֶת־אֹזְרוֹ הַטּוֹב אֶת־הַשָּׁמַיִם לָתֵת מִטַּר־אֲרָצְךָ בְּעֵתוֹ וּלְבָרְךָ אֶת כָּל־מַעֲשֵׂה יָדְךָ וְהָלִיטָה גוֹיִם רַבִּים וְאַתָּה לֹא תִלְוֶה:	The LORD will open his good treasury to you – the heavens to give <i>rain to</i> your land in its season and to bless every work of your <i>hands</i> – and you will lend to great nations, but you shall not borrow.	rain to ← <i>rain of</i> . hands ← <i>hand</i> .
Deut 28:13	וְנִתְּנָךְ יְהוָה לְרֹאשׁ וְלֹא לְזָנָב וְהָיִיתָ רַק לְמַעַלָּה וְלֹא תִהְיֶה לְמַטָּה כִּי־תִשְׁמָע אֶל־מִצְוֹת יְהוָה אֱלֹהֶיךָ אֲשֶׁר אָנֹכִי מִצְוֶיךָ הַיּוֹם לִשְׁמֹר וּלְעָשׂוֹת:	And the LORD will make you the head and not the tail, and you will be only high up, and you will not be low down, if you <i>obey</i> the commandments of the LORD your God which I am commanding you today to keep and to carry out.	obey ← <i>hear</i> .
Deut 28:14	וְלֹא תִסּוּר מִכָּל־הַדְּבָרִים אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְּכֶם הַיּוֹם יָמִין וּשְׂמָאוֹל לְלַכֵּת אַחֲרַי אֱלֹהִים אֲחֵרִים לְעַבְדָּם: ס	And you shall not depart from <i>any</i> of the words which I am commanding you today, <i>neither to the right nor to the left</i> , <i>in going</i> after other gods to serve them.	any ← <i>all</i> . in going: gerundial use of the infinitive.

Deut 28:15	וְהָיָה אִם-לֹא תִשְׁמַע בְּקוֹלִי יְהוָה אֱלֹהֶיךָ לְשִׁמְרֵי לְעֲשׂוֹת אֶת-כָּל-מִצְוֹתָיו וְחֻקֹּתָיו אֲשֶׁר אֲנִי מְצַוֶּה הַיּוֹם וּבָאוּ עֲלֶיךָ כָּל-הַקְּלָלוֹת הָאֵלֶּה וְהִשְׁיִגּוּךָ:	But it will come to pass, if you do not <u>obey</u> the voice of the LORD your God, in <u>ensuring</u> to carry out all his commandments and his statutes which I am commanding you today, then all the following curses will come upon you, and they will overtake you.	but: adversative use of the vav. <hr/> obey ← <i>hear</i> . <hr/> in ensuring ← <i>in keeping</i> . Gerundial use of the infinitive. <hr/> the following ← <i>these</i> .
Deut 28:16	אָרוּר אַתָּה בְּעִיר וְאָרוּר אַתָּה בַּשָּׂדֶה:	Cursed you <i>will be</i> in the town, and cursed you <i>will be</i> in the country.	
Deut 28:17	אָרוּר טַנְאֶךָ וּמִשְׂאֲרֹתֶיךָ:	Cursed <i>will be</i> your basket and your <u>store</u> .	store: see Deut 28:5.
Deut 28:18	אָרוּר פְּרִי-בִטְנֶךָ וּפְרִי אֲדָמָתְךָ שֶׁגַר אֲלַפֶּיךָ וְעִשְׂתָרוֹת צֹאנֶיךָ:	Cursed <i>will be</i> the fruit of your womb and the fruit of your ground – the offspring of your oxen and the issue of your flock animals.	
Deut 28:19	אָרוּר אַתָּה בְּבֹאֶךָ וְאָרוּר אַתָּה בְּצֵאתְךָ:	Cursed you <i>will be</i> in your coming, and cursed you <i>will be</i> in your going.	
Deut 28:20	יִשְׁלַח יְהוָה אֶת-הַמְּאָרָה וְאֶת-הַמְּגֵרָתָהּ בְּכָל-מַשְׁלַח יָדְךָ אֲשֶׁר תַּעֲשֶׂה עַד הַשְׁמִדְךָ וְעַד-אַבְדֶּךָ מִהָרַע מִפְּנֵי רָע מַעַלְלֶיךָ אֲשֶׁר עָזַבְתָּנִי:	The LORD will send the curse on you – turbulence and rebuke at every <u>undertaking of yours</u> which you do, until you are destroyed and until you perish swiftly on account of the wickedness of your deeds, in that you abandoned me.	undertaking of yours: see Deut 15:10.
Deut 28:21	יִדְבֶּק יְהוָה בְּךָ אֶת-הַדָּבָר עַד כָּלְתוֹ אֶתְךָ מֵעַל הָאֲדָמָה אֲשֶׁר-אַתָּה בֹּאֲשָׁמָה לְרִשְׁתָּהּ:	The LORD will cause a plague to keep a hold on you <u>until it</u> finishes you off in the <u>land</u> to which you are going, to take possession of it.	until it: or, as AV, <i>until he</i> . So AV differs. Compare the plural verb in the next verse, which militates against <i>he</i> here. <hr/> in the land ← <i>from off the ground</i> .
Deut 28:22	יִכְבֶּה יְהוָה בְּשַׁחֲפַת וּבִקְדַחַת וּבִדְלֹקַת וּבַחֲרָחֵל וּבַחֲרָב וּבִשְׂדֵפוֹן וּבִירְקוֹן וּרְדִפוֹן עַד אַבְדְּךָ:	The LORD will strike you with tuberculosis and with fever and with inflammation and with burning and with <u>dehydration</u> , and with blight and with mildew, and they will pursue you until you perish.	dehydration: AV differs (<i>sword</i>), which is also possible, but the primary root meaning is <i>dryness</i> , which fits the context of plagues rather than military battle.
Deut 28:23	וְהָיוּ שָׁמַיִךְ אֲשֶׁר עַל-רֹאשְׁךָ נְחֹשֶׁת וְהָאָרֶץ אֲשֶׁר-תַּחְתֶּיךָ בְּרִזָּל:	And your <u>sky</u> that <i>is</i> over your head will be <u>copper</u> , and the <u>land</u> that <i>is</i> underneath you <i>will be</i> <u>iron</u> .	sky ... copper ... land ... iron: i.e. <i>a bleak outlook and a daily struggle</i> .
Deut 28:24	יִתֵּן יְהוָה אֶת-מִטְרֵי אֲרָצְךָ אֲבָק וְעָפָר מִן-הַשָּׁמַיִם יֵרֵד עָלֶיךָ עַד הַשְׁמִדְךָ:	The LORD will make the rain of your land powder and dust. It will come down on you from the sky until you have been destroyed.	

Deut 28:25	יִתְנֶה יְהוָה נִגְף לִפְנֵי אֹיְבֶיךָ בְּדֶרֶךְ אֶחָד תֵּצֵא אֵלָיו וּבִשְׁבַע דְּרָכִים תִּנּוֹס לִפְנֵי וְהָיִיתָ לְזַעֲוָה לְכָל מַמְלָכוֹת הָאָרֶץ:	The LORD will <u>arrange that you are struck down</u> before your enemies. You will go out in one direction towards <u>them</u> , but you will flee in seven directions before <u>them</u> , and you will be a <i>target of atrocity</i> to all the kingdoms of the earth.	arrange that you <i>are</i> struck down ← <i>give / put you struck down</i> . them (2x) ← <i>him</i> . See Deut 28:1. atrocity: taking וְזָעָה to be a transposition of וְזָעָה, with [AnLx]. AV differs (<i>removed</i>).
Deut 28:26	וְהָיְתָה נְבִלְתְּךָ לְמֵאֲכָל לְכָל-עוֹף הַשָּׁמַיִם וּלְבֵהֱמַת הָאָרֶץ וְאִין מַחְרִיד:	And your corpse will be food for all the birds of the sky and the beasts of the earth, and <i>there will be no-one</i> to frighten <i>them</i> away.	
Deut 28:27	יִכְבֶּה יְהוָה בְּשַׁחֲיוֹ מִצְרִים *וּבַעֲפָלִים *וּבִטְחָרִים וּבִגְרָב וּבַחֲרָס אֲשֶׁר לֹא-תוּכַל לְהַרְפֹּא:	The LORD will strike you with the ulcers of Egypt and with {K: haemorrhoids} [Q: tumours], and with scurvy and with an itch, which you will not be able to be cured of.	The <i>ketiv</i> specifically means <i>tumours in the anus</i> ; the <i>qere</i> reads <i>tumours, swellings</i> [BDB], but not [AnLx]. The Masoretes considered the <i>ketiv</i> unseemly or obscene.
Deut 28:28	יִכְבֶּה יְהוָה בְּשִׁגְעוֹן וּבְעוֹרוֹן וּבְתַמְהוֹן לִבָּב:	The LORD will strike you with madness and blindness and a <u>bewildered heart</u> .	bewildered heart ← <i>bewilderment of heart</i> , a reverse Hebrew genitive.
Deut 28:29	וְהָיִיתָ מְמַשֵּׁשׁ בַּצְּהָרִים כְּאִשֶּׁר יִמְשֵׁשׁ הָעוֹר בְּאִפְלָה וְלֹא תִצְלִיחַ אֶת-דְּרָכֶיךָ וְהָיִיתָ אֶד עֲשׂוּק וְגִזּוֹל כָּל-הַיָּמִים וְאִין מוֹשִׁיעַ:	And you will be groping around at noon, as a blind <i>man</i> gropes around in thick darkness, and you will not <u>prosper in your ways</u> , and you will be <i>nothing</i> but oppressed and spoiled <u>every day</u> , and <i>there will be no-one</i> to save <i>you</i> .	prosper in your ways ← <i>cause your ways to prosper</i> . every day ← <i>all the days</i> .
Deut 28:30	אִשָּׁה תֵאָרֵשׁ וְאִישׁ אַחֵר *יִשְׁגַּלְנָה *יִשְׁכַּבְנָה בֵּית תְּבִנָּה וְלֹא-תֵשֵׁב בּוֹ כֶּרֶם תִּטֵּעַ וְלֹא תַחֲלִלְנוּ:	You will betroth a woman, but another man will {K: ravish} [Q: lie with] her; you will build a house but not live in it; you will plant a vineyard, but you will not <u>gather its vintage</u> .	The Masoretes considered the <i>ketiv</i> obscene [BDB]. Compare Zech 14:2. gather its vintage ← <i>treat it as profane</i> . [BDB] interprets as <i>by beginning to use its fruit</i> . Other meanings are <i>dance</i> and <i>play the flute</i> .
Deut 28:31	שׁוֹרְךָ טְבוּחַ לְעֵינֶיךָ וְלֹא תֹאכַל מִמֶּנּוּ חֶמְרֶךָ גִּזּוֹל מִלִּפְנֵיךָ וְלֹא יָשׁוּב לָךְ צֹאנְךָ נִתְּנוֹת לְאֹיְבֶיךָ וְאִין לָךְ מוֹשִׁיעַ:	Your ox <i>will be</i> slaughtered before your eyes, but you will not eat <i>any</i> of it; your donkey <i>will be</i> snatched away in front of you, and it will not return to you; your sheep <i>will be</i> given to your enemies, and <i>there will be no-one</i> to save <i>them</i> for you.	
Deut 28:32	בְּנֵיךָ וּבְנֹתֶיךָ נִתְּנוּם לְעַם אַחֵר וְעֵינֶיךָ רֹאוֹת וְכָלוֹת אֲלֵיהֶם כָּל-הַיּוֹם וְאִין לְאֵל יָדְךָ:	Your sons and your daughters <i>will be</i> given to another people, and your eyes will look and pine for them all day <i>long</i> , and <i>there will be nothing</i> in the power of your hand.	

Deut 28:33	פְּרֵי אֲדָמָתְךָ וְכָל־יְגִיעֶךָ יֹאכְלוּ עִם אֲשֶׁר לֹא־יַדְעֶתָ וְהָיִיתָ רַק עָשׂוּק וְרָצוּץ כָּל־הַיָּמִים:	A people whom you have not known will eat the fruit of your ground, and all your toil, and you will be <i>nothing</i> but oppressed and crushed every day.	your toil: i.e. <i>the produce of your toil</i> .
Deut 28:34	וְהָיִיתָ מְשֻׁגָּע מִמַּרְאֵה עֵינֶיךָ אֲשֶׁר תִּרְאֶה:	And you will become mad at the sight <i>in front</i> of your eyes which you will see.	
Deut 28:35	יִכְבֶּה יְהוָה בְּשִׁחִין רָע עַל־הַבְּרָכִים וְעַל־הַשְּׁקִים אֲשֶׁר לֹא־תוּכַל לְהַרְפֹּא מִכָּף רִגְלֶךָ וְעַד קִדְקֹדֶךָ:	The LORD will strike you with a severe ulcer on the knees and on the legs, which you will not be able to be cured of, from the sole of your foot to the crown of your head.	
Deut 28:36	יֹלֶךְ יְהוָה אִתְּךָ וְאֶת־מֶלֶכְךָ אֲשֶׁר תָּקַמְתָּ עָלֶיךָ אֱלֹהֵי אֲשֶׁר לֹא־יַדְעֶתָ אֶתָּה וְאֲבֹתֶיךָ וְעַבְדֶּתָ שָׁם אֱלֹהִים אֲחֵרִים עֵץ וְאֶבֶן:	The LORD will lead <i>both</i> you and the king whom you set up over you, to a people whom you and your fathers have not known, and you will serve other gods there – wood and stone.	
Deut 28:37	וְהָיִיתָ לְשִׂמָּה לְמַשָּׁל וְלִשְׁנִינָה בְּכָל־הָעַמִּים אֲשֶׁר־יִנְהַגְךָ יְהוָה שָׂמָה:	And you will be an <i>object of astonishment, the butt of proverbs and taunts</i> among all the <i>various</i> peoples where the LORD will lead you.	proverbs and taunts ← <i>a proverb and a taunt</i> .
Deut 28:38	זָרַע רַב תּוֹצִיא הַשָּׂדֶה וּמַעֲט תִּצְאָסוּף כִּי יַחְסְלוּנוּ הָאֲרָבָה:	You will take out much seed <i>to</i> the field, <i>but</i> you will gather little, because the swarming locust will devour it.	but: adversative use of the vav.
Deut 28:39	כִּרְמִים תִּטַּע וְעַבְדֶּתָ וַיֵּין לֹא־תִשְׁתֶּה וְלֹא תִצְאָר כִּי תֹאכְלוּנוּ הַתְּלַעֲת:	You will plant vineyards and cultivate <i>them</i> , <i>but</i> you will not drink the wine, and you will not gather <i>the vintage</i> , for the grub will eat it.	but: adversative use of the vav.
Deut 28:40	זֵיתִים יִהְיוּ לְךָ בְּכָל־גְּבוּלְךָ וְשֶׁמֶן לֹא תִסּוּף כִּי יִשָּׁל זִיתְךָ:	You will have olive trees throughout your territory, <i>but</i> you will not anoint <i>yourself</i> with the oil, for your <i>olives</i> will <i>fall off prematurely</i> .	throughout ← <i>in all</i> . olives ← <i>olive</i> . Collective usage. fall off <i>prematurely</i> : or, as <i>niphāl</i> of שָׁלַל, <i>be plundered</i> .
Deut 28:41	בָּנִים וּבָנוֹת תּוֹלִיד וְלֹא־יְהִינוּ לְךָ כִּי יֵלְכוּ בְּשִׁבִי:	You will beget sons and daughters, <i>but they will not be with you</i> , for they will go into captivity.	they will not be with you ← <i>they will not be to / for / belonging to you</i> . AV differs somewhat (<i>thou shalt not enjoy them</i>), translating very freely.
Deut 28:42	כָּל־עֵצֶךָ וּפְרֵי אֲדָמָתְךָ יִירָשׁ הַצִּלְצָל:	The chirping locust will take possession of all your trees and the fruit of the land.	will take possession: in a Hebrew “OVS” (object-verb-subject) sentence.
Deut 28:43	הַגֵּר אֲשֶׁר בְּקִרְבְּךָ יַעֲלֶה עָלֶיךָ מֵעֵלָה מֵעֵלָה וְאַתָּה תִּרְדַּ מִּטָּה מִטָּה:	The foreigner who <i>is</i> among you will rise above you higher <i>and</i> higher, but you will descend lower <i>and</i> lower.	

Deut 28:44	הוא ילוֹךְ וְאַתָּה לֹא תִלְוֶנּוּ הוא יִהְיֶה לְרֹאשׁ וְאַתָּה תִּהְיֶה לְזָנָב:	He will lend to you, <u>but</u> you will not lend to him. He will become the head, and you will become the tail.	but: adversative use of the <i>vav</i> .
Deut 28:45	וּבָאוּ עֲלֶיךָ כָּל-הַקְּלָלוֹת הָאֵלֶּה וּרְדָפוּךָ וְהִשְׁגִּיחוּךָ עַד הַשְׁמָדָךְ כִּי-לֹא שָׁמַעְתָּ בְּקוֹל יְהוָה אֱלֹהֶיךָ לְשָׁמֵר מִצְוֹתָיו וּחְקֹתָיו אֲשֶׁר צִוָּךְ:	And all these curses will come upon you, and they will pursue you and overtake you, until you are destroyed, because you did not <u>obey</u> the voice of the LORD your God <u>by keeping</u> his commandments and his statutes which he commanded you.	obey ← <i>hear</i> . by keeping: gerundial use of the infinitive.
Deut 28:46	וְהָיוּ בָךְ לְאוֹת וּלְמוֹפֵת וּבְזִרְעֶךָ עַד-עוֹלָם:	And they will be a sign and a wonder against you, and against your seed, age-abidingly,	
Deut 28:47	תַּחַת אֲשֶׁר לֹא-עֲבַדְתָּ אֶת-יְהוָה אֱלֹהֶיךָ בְּשִׂמְחָה וּבְטוֹב לֵבָב מְרַב כָּל:	because you did not serve the LORD your God, with joy and <u>cheerfulness</u> at the abundance of everything.	cheerfulness ← <i>goodness of heart</i> .
Deut 28:48	וְעַבַּדְתָּ אֶת-אֹיְבֶיךָ אֲשֶׁר יִשְׁלַחְנוּ יְהוָה בְּךָ בְּרָעָב וּבְצָמָא וּבְעִירָם וּבְחָסֶר כָּל וְנָתַן עָלַי בְּרִזְלִי עַל-צַוְאַרְךָ עַד הַשְׁמִידוֹ אֶתְךָ:	And you will serve your enemies whom the LORD will send against you, in hunger and in thirst and in nakedness and in need of everything, and he will put a yoke of iron on your neck until <u>he has destroyed</u> you.	he has destroyed you ← <i>his destroying of you</i> . A suffixed subjective genitive followed by the object, <i>you</i> .
Deut 28:49	יֵשָׂא יְהוָה עֲלֶיךָ גְּזֵי מִרְחוֹק מִקְצֵה הָאָרֶץ כַּאֲשֶׁר יִדָּאָה הַנְּשֹׂר גְּזֵי אֲשֶׁר לֹא-תִשְׁמַע לְשִׁנּוֹ:	The LORD will <u>mobilize</u> a people from afar against you, from the end of the earth, as the eagle <u>flies</u> – a people whose language you will not <u>understand</u> –	mobilize ← <i>raise; bear</i> . flies: perhaps <i>swoops</i> . NH= <i>glides</i> . understand ← <i>hear</i> .
Deut 28:50	גְּזֵי עַז פָּנִים אֲשֶׁר לֹא-יִשָּׂא פָּנִים לְזָקֵן וְנָעַר לֹא יִחֹן:	a people of fierce appearance who do not <u>respect</u> the aged, nor do they show compassion to a boy.	respect ← <i>raise the face</i> .
Deut 28:51	וְאָכַל פְּרִי בְהֵמָתְךָ וּפְרִי-אֲדָמָתְךָ עַד הַשְׁמָדָךְ אֲשֶׁר לֹא-יִשְׁאִיר לְךָ דָּגָן תִּירוֹשׁ וְיִצְהָר שֶׁגֶר אֶלְפִיד וְעִשְׂתָּרֶת צֹאנֶךָ עַד הָאֲבִידוֹ אֶתְךָ:	And <u>they</u> will eat the fruit of your cattle and the fruit of your <u>land</u> until you have been destroyed, and <u>they</u> will not leave you corn or new wine or new oil, offspring of your oxen or issue of your sheep, until <u>they</u> have destroyed you.	they (3x) ← <i>he, i.e. the fierce people</i> . land ← <i>ground</i> .

Deut 28:52	<p>וְהִצֵּר לָךְ בְּכָל-שַׁעְרֶיךָ עַד רִדְתָּ חֻמֹּתַיִךְ הַגְּבוּהוֹת וְהִבְצִרוֹת אֲשֶׁר אַתָּה בֹטָח בָּהֶן בְּכָל-אַרְצֶךָ וְהִצֵּר לָךְ בְּכָל-שַׁעְרֶיךָ בְּכָל-אַרְצֶךָ אֲשֶׁר נָתַן יְהוָה אֱלֹהֶיךָ לָךְ:</p>	<p>And they will <u>besiege</u> you at all your gates until your high and fortified walls come down in which you trust <u>throughout</u> your land, and they will <u>besiege</u> you at all your gates <u>throughout</u> your land which the LORD your God has given you.</p>	<p>they (2x) ← <i>he</i>, i.e. <i>the fierce people</i>.</p> <hr/> <p>besiege (2x): from root צָרַר. [AnLx] and [BDB] admit no more than <i>distress</i>, but [ST] has <i>besiege (assiéger)</i>. The noun <i>siege</i> from root צוּר is admitted by all in the next verse.</p> <hr/> <p>throughout (2x) ← <i>in all</i>.</p>
Deut 28:53	<p>וְאָכַלְתָּ פְרִי-בִטְנֶךָ בְּשֵׂר בְנֶיךָ וּבְנֹתֶיךָ אֲשֶׁר נָתַן-לָךְ יְהוָה אֱלֹהֶיךָ בְּמָצוֹר וּבְמָצוֹק אֲשֶׁר-יֵצִיךָ לָךְ אִיבֶךָ:</p>	<p>And you will eat the fruit of your womb, the flesh of your sons and your daughters whom the LORD your God has given you, in the siege and in the oppression with which your enemy will oppress you.</p>	
Deut 28:54	<p>הָאִישׁ הַרַךָּ בֶּךָ וְהֶעֱנַג מְאֹד תִּרְעַע עֵינָיו בְּאָחִיו וּבְאִשְׁתּוֹ חִיקוֹ וּבֵיתוֹ בְּנֵיו אֲשֶׁר יוֹתִיר:</p>	<p>The tender man among you, and the very delicate <i>man</i>, will be <u>malevolently disposed</u> towards his brother, and towards the wife of his bosom, and towards the remnant of his sons whom <u>he has remaining</u>,</p>	<p>be malevolently disposed ← <i>have an evil eye</i>.</p> <hr/> <p>he has remaining: or <i>he lets remain</i>.</p>
Deut 28:55	<p>מִתַּת לֹא תִתֵּן מֵהֶם מִבְּשָׂר בְּנֵיו אֲשֶׁר יֹאכְל מִבְּלֵי הַשָּׂאִיר-לוֹ כֹּל בְּמָצוֹר וּבְמָצוֹק אֲשֶׁר יֵצִיךָ לָךְ אִיבֶךָ בְּכָל-שַׁעְרֶיךָ:</p>	<p>so that he will not give to any of them <i>any</i> of the flesh of the sons whom he eats, because he will not have <u>anything</u> remaining in the siege and in the oppression with which your enemy will oppress you at all your gates.</p>	<p>anything ← <i>everything</i>.</p>
Deut 28:56	<p>הַרַכָּה בֶּךָ וְהֶעֱנָה אֲשֶׁר לֹא-נִסְתָּה כַּף-רַגְלָהּ הַצֵּג עַל-הָאָרֶץ מִהֲתַעֲנַג וּמִרָדָה תִּרְעַע עֵינָהּ בְּאִישׁ חִיקָהּ וּבְבִתָּהּ וּבְבִתּוֹ:</p>	<p>The tender <i>woman</i> among you, and the delicate <i>woman</i> who does not venture to set the sole of her foot on the ground on account of <i>her</i> being delicate <u>or</u> because of <i>her</i> softness, will be <u>malevolently disposed</u> towards the husband of her bosom and towards her son and towards her daughter,</p>	<p>or: we take this as a disjunctive use of the <i>vav</i>.</p> <hr/> <p>be malevolently disposed ← <i>have an evil eye</i>.</p>
Deut 28:57	<p>וּבְשִׁלְיֹתֶיהָ הַיּוֹצֵת מִבֵּין רַגְלֶיהָ וּבְבִנֶיהָ אֲשֶׁר תֵּלֵד כִּי-תֹאכְלֶם בְּחֶסֶר-כֹּל בְּסֻתָּר בְּמָצוֹר וּבְמָצוֹק אֲשֶׁר יֵצִיךָ לָךְ אִיבֶךָ בְּשַׁעְרֶיךָ:</p>	<p>and towards her <u>placenta</u> which comes out from between her legs, and towards her sons whom she bears, because she will eat them in a lack of everything, in secret, in the siege and in the oppression with which your enemy will oppress you at your gates,</p>	<p>placenta: AV differs (<i>young one</i>).</p>

Deut 28:58	אם-לא תשמר לעשות את-כל-דברי התורה הזאת הכתובים בספר הזה ליראה את-השם הנכבד והנורא הזה את יהוה אלהיך:	if you do not ensure to carry out all the words of this law, which are written in this book, in fearing this glorious and awesome name, the LORD your God.	in fearing: gerundial use of the infinitive. <hr/> name: perhaps the origin of the custom in Judaism of referring to God as HaShem, <i>the Name</i> .
Deut 28:59	והפלא יהוה את-מכתך ואת מכות זרעך מכות גדלות ונאמנות וחלים רעים ונאמנים:	And the LORD will go to extraordinary lengths in striking you and in striking your seed – with great and firm striking and with harmful and tenacious diseases.	will go to extraordinary lengths in striking you ← <i>will make amazing your beatings</i> . <hr/> tenacious ← <i>firm</i> .
Deut 28:60	והשיב בך את כל-מדינה מצרים אשר יגרת מפניהם ודבקו בך:	And he will bring on you all the ailments of Egypt, of which you are fearful, and they will cling to you.	bring ← <i>bring back</i> . <hr/> ailments ← <i>ailment</i> , but with a plural verb. Collective usage.
Deut 28:61	גם כל-חלי וכל-מכה אשר לא כתוב בספר התורה הזאת יעלם יהוה עליך עד השמדך:	Moreover the LORD will bring on you every disease and every blow which is not written in the book of this law, until you have been destroyed.	the book of this law: [CB] differs <i>this book of the law</i> , but the grammatical genders militate against this.
Deut 28:62	ונשארתם במתי מעט תחת אשר הייתם ככוכבי השמים לרב כי-לא שמעת בקול יהוה אלהיך:	And you will be left with few people, instead of being like the stars of the sky in multitude, because you did not obey the voice of the LORD your God.	obey ← <i>hear</i> .
Deut 28:63	והיה באשר-שש יהוה עליכם להיטיב אתכם ולהרבות אתכם בן ישיש יהוה עליכם להאביד אתכם ולהשמיד אתכם ונסחתם מעל האדמה אשר-אתה בא-שמה לרשתה:	And it shall come to pass that as the LORD rejoices over you in doing you good and in increasing you, so shall the LORD rejoice over you in causing you to perish and in destroying you, and you will be plucked up off the land to which you are going, to inherit it.	in doing you good ... in increasing you ... in causing you to perish ... in destroying: gerundial infinitives. <hr/> land ← <i>ground</i> .
Deut 28:64	והפיצך יהוה בכל-העמים מקצה הארץ ועד-קצה הארץ ועבדת שם אלהים אחרים אשר לא-ידעת אתה ואבתך עץ ואבן:	And the LORD will scatter you among all the various peoples, from one end of the earth to the other end of the earth, and you will serve other gods there which you and your fathers have not known – wood and stone.	
Deut 28:65	ובגוים ההם לא תרגיע ולא-יהיה מנוח לכף-רגלך ונתן יהוה לך שם לב רגז וכליון עינים ודאבון נפש:	And you will not have quiet among those nations, and the sole of your foot will not have rest, and the LORD will give you a trembling heart there, and failing eyes, and a fainting spirit.	spirit ← <i>soul</i> .

Deut 28:66	וְהָיוּ חַיֵּיךָ תְּלָאִים לְךָ מִגֶּגֶד וּפְחַדְתָּ לַיְלָה וְיוֹמָם וְלֹא תֵאֱמִין בְּחַיֵּיךָ:	And your life will hang in suspense before you, and you will be in fear <i>by</i> night and by day, and you will not be sure of your life.	
Deut 28:67	בְּבֹקֶר תֹּאמַר מִיֵּיתָן עֶרֶב וּבְעֶרֶב תֹּאמַר מִיֵּיתָן בֹּקֶר מִפֶּחַד לְבָבְךָ אֲשֶׁר תִּפְחֹד וּמִמְרֹאָה עֵינֶיךָ אֲשֶׁר תִּרְאֶה:	In the morning you will say, ‘If <u>only it were evening!</u> ’ and in the evening you will say, ‘If <u>only it were morning!</u> ’ because of fear in your heart <i>with</i> which you will be afraid, and for the <u>sight of</u> your eyes which you will see.	if only it were (2x) ← who will give? sight of: i.e. <i>sight seen by</i> .
Deut 28:68	וְהִשִּׁיבְךָ יְהוָה מִצְרַיִם בְּאֲנִיּוֹת בְּדֶרֶךְ אֲשֶׁר אָמַרְתִּי לְךָ לֹא-תִסִּיף עוֹד לִרְאֹתָהּ וְהִתְמַכְרְתֶם שָׁם לְאִיבֵיךָ לְעִבָדִים וְלִשְׁפָחוֹת וְאִין קִנְיָה: ס	And the LORD will bring you back <i>to</i> Egypt in ships, by the route <i>about</i> which I said to you, ‘You will not see it again’, and you will sell yourselves there to your enemies as menservants and maidservants, and no-one will <u>buy you out</u> .”	buy you out: [AnLx] includes a meaning of <i>redeem</i> .
Deut 29:1	אֵלֶּה דְבָרֵי הַבְּרִית אֲשֶׁר-צִוָּה יְהוָה אֶת-מֹשֶׁה לַכָּתוּב אֶת-בְּנֵי יִשְׂרָאֵל בְּאֶרֶץ מוֹאָב מִלְבַּד הַבְּרִית אֲשֶׁר-כָּרַת אַתָּם בְּחָרֵב: פ	These <i>are</i> the words of the covenant which the LORD commanded Moses to make with the sons of Israel in the land of Moab, in addition to the covenant which he made with them at Horeb.	
Deut 29:2	וַיִּקְרָא מֹשֶׁה אֶל-כָּל-יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם אַתֶּם רְאִיתֶם אֵת כָּל-אֲשֶׁר עָשָׂה יְהוָה לְעֵינֵיכֶם בְּאֶרֶץ מִצְרַיִם לְפָרְעֹה וּלְכָל-עַבְדָּיו וּלְכָל-אֶרְצוֹ:	Then Moses called the whole of Israel <i>together</i> , and he said to them, “You have seen everything that the LORD did before your eyes in the land of Egypt to Pharaoh and to all his servants and to all his land –	
Deut 29:3	הַמְּסוֹת הַגְּדֹלֹת אֲשֶׁר רָאוּ עֵינֶיךָ הָאֵתֶת וְהַמִּפְתִּיּוֹת הַגְּדֹלִים הָהֵם:	the great trials which your eyes have seen – those <u>great</u> signs and wonders.	great (<i>second occurrence in verse</i>): AV differs somewhat, construing the word with <i>wonders</i> only, which is also possible.
Deut 29:4	וְלֹא-נָתַן יְהוָה לָכֶם לֵב לְדַעַת וְעֵינַיִם לִרְאוֹת וְאָזְנוֹת לִשְׁמָע עַד הַיּוֹם הַזֶּה:	But the LORD has not given you a heart to know or eyes to see or ears to hear up to this day.	
Deut 29:5	וְאוּלַּךְ אֶתְכֶם אַרְבַּעִים שָׁנָה בְּמִדְבָּר לֹא-בָלוּ שַׁלְמַתֵיכֶם מֵעַלְיֶכֶם וְנַעֲלָךְ לֹא-בָלְתָה מֵעַל רַגְלֶךָ:	‘When I led you in the desert for forty years, your clothes on you did not wear out, and your <u>sandals</u> did not wear out on your feet.	sandals ← <i>sandal</i> , standing for <i>shoewear</i> .

Deut 29:6	לֶחֶם לֹא אָכַלְתֶּם וַיַּיֵּן וְשָׁכַר לֹא שָׁתִיתֶם לְמַעַן תֵּדְעוּ כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם:	You did not eat bread or drink wine or strong drink, in order that you might know that I <i>am</i> the LORD your God.’	
Deut 29:7	וַתָּבֹאוּ אֶל-הַמְּקוֹם הַזֶּה וַיֵּצֵא סִיחֹן מֶלֶךְ-חֶשְׁבוֹן וְעוֹג מֶלֶךְ-הַבָּשָׁן לִקְרַאתְנוּ לְמַלְחָמָה וַנִּבֶּם:	And you came to this place, and Sihon king of Heshbon and Og king of <u>Bashan</u> came out to confront us in war, and we defeated them,	Bashan ← <i>the Bashan</i> .
Deut 29:8	וַנִּקַּח אֶת-אֲרָצָם וַנִּתְּנָה לְנַחֲלָה לְרֵאוּבֵנִי וּלְגַדִּי וּלְחֻצֵי שֵׁבֶט הַמְּנַשִּׁי:	and we captured their land, and we gave it as an inheritance to the Reubenites and to the Gadites and to the Manassite half-tribe.	
Deut 29:9	וְשָׁמַרְתֶּם אֶת-דְּבַר־הַבְּרִית הַזֹּאת וַעֲשִׂיתֶם אֹתָם לְמַעַן תִּשְׁכְּלוּ אֵת כָּל-אֲשֶׁר תַּעֲשׂוּן: פ	<u>Now you shall keep</u> the words of this covenant, and you shall carry them out, so that you <u>act wisely</u> in everything you do.	now you shall keep: a copulative <i>vav</i> breaking the sequence of consecutive <i>vavs</i> in the previous two verses. act wisely: AV differs (<i>prosper</i>), also given in [AnLx].
Deut 29:10	אַתֶּם נֹצְבִים הַיּוֹם כְּלָכֶם לִפְנֵי יְהוָה אֱלֹהֵיכֶם רְאִישֵׁיכֶם שְׂבִיטֵיכֶם זְקֵנֵיכֶם וְשֹׁטְרֵיכֶם כָּל אִישׁ יִשְׂרָאֵל:	You are all standing today before the LORD your God – your heads of your tribes, your elders, and your officers, <i>and</i> every man of Israel,	
Deut 29:11	טַפְּכֶם נְשִׁיכֶם וְגֵרְךָ אֲשֶׁר בְּקִרְבְּ מַחֲנֶיךָ מַחֲטֵב עֵצִיךָ עַד שֹׂאֵב מִיַּמֶּיךָ:	your little ones, your wives, and your foreigner who <i>is</i> in the midst of your camp, <u>both</u> the hewer of your wood <u>and</u> the drawer of your water –	both ... and ← <i>from ... to</i> . See 1 Sam 15:3.
Deut 29:12	לְעַבְרְךָ בְּבְרִית יְהוָה אֱלֹהֶיךָ וּבְאֹתוֹ אֲשֶׁר יְהוָה אֱלֹהֶיךָ כֹּרֵת עִמָּךְ הַיּוֹם:	for you to enter into the covenant of the LORD your God and into his oath which the LORD your God is making with you today,	
Deut 29:13	לְמַעַן הַקִּים-אִתָּךְ הַיּוֹם לֹא לְעַם וְהוּא יְהִי־לְךָ לֵאלֹהִים כְּאֲשֶׁר דִּבֶּר-לְךָ וּכְאֲשֶׁר נִשְׁבַּע לְאַבְתָּיִךְ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב:	in order to set you up today as a people to himself, and he will be God to you, as he has said to you, and as he swore to your fathers – to Abraham, to Isaac and to Jacob.	
Deut 29:14	וְלֹא אִתְּכֶם לְבַדְכֶם אֲנִי כֹּרֵת אֶת-הַבְּרִית הַזֹּאת וְאֶת-הָאֱלֹהִים הַזֹּאת:	‘And <i>it is</i> not with you alone <i>that</i> I am making this covenant and this oath’,	

Deut 29:15	כִּי אֶת־אֲשֶׁר יִשְׁנוּ פֹה עִמָּנוּ עִמַּד הַיּוֹם לִפְנֵי יְהוָה אֱלֹהֵינוּ וְאֵת אֲשֶׁר אֵינָנוּ פֹה עִמָּנוּ הַיּוֹם:	but with whoever is here with us standing today before the LORD our God, and with whoever <i>is</i> not here with us today,	
Deut 29:16	כִּי־אַתֶּם יַדַּעְתֶּם אֵת אֲשֶׁר־יִשְׁבְּנוּ בְּאֶרֶץ מִצְרַיִם וְאֵת אֲשֶׁר־עָבְרָנוּ בְּקֶרֶב הַגּוֹיִם אֲשֶׁר עָבַרְתֶּם:	for you know how we dwelt in the land of Egypt, and how we passed through the middle of the nations which you have passed through.	
Deut 29:17	וַתִּרְאוּ אֶת־שְׁקוּצֵיהֶם וְאֵת גִּלְלֵיהֶם עֵץ וְאֶבֶן כֶּסֶף וְזָהָב אֲשֶׁר עִמָּהֶם:	And you saw their abominations and their idols – the wood and stone, silver and gold, which they <i>had</i> –	
Deut 29:18	פֹּזֵי־שֵׁם בְּכֶם אִישׁ אוֹ־אִשָּׁה אוֹ מִשְׁפָּחָה אוֹ־שִׁבְטָה אֲשֶׁר לִבּוֹ פָּנָה הַיּוֹם מֵעַם יְהוָה אֱלֹהֵינוּ לְלַכֵּת לְעַבְדֹת אֱלֹהֵי הַגּוֹיִם הָהֵם פֹּזֵי־שֵׁם בְּכֶם שֹׂרֵשׁ פְּרִיָּה רָאשׁ וּלְעֵנָה:	<i>being careful</i> in case there is among you a man or woman or family or tribe whose heart is turning away today from <i>being</i> with the LORD our God, <u>by going</u> to serve the gods of those nations, in case there is a root among you bearing poison and wormwood,	by going: gerundial use of the infinitive.
Deut 29:19	וְהָיָה בְּשִׁמְעוֹ אֶת־דְּבָרֵי הָאֱלֹהִים הַזֵּאת וְהִתְבָּרַךְ בְּלִבּוֹ לֵאמֹר שְׁלוֹם יִהְיֶה־לִּי כִּי בְשִׁרְרוֹת לִבִּי אֵלֶּךְ לִמְעַן סִפּוֹת הַרְוֶה אֶת־הַצִּמְאָה:	and it comes to pass, when he hears the words of this <u>curse</u> , and he blesses himself in his heart and says, ‘I will have peace, for I will walk in the <u>obstinacy</u> of my heart, so as to <u>add drunkenness</u> to <u>thirst</u> ’,	curse: or <i>oath</i> , as in Deut 29:12. obstinacy ← <i>firmness of heart</i> . AV differs somewhat (<i>imagination</i>). to add drunkenness to thirst ← <i>to</i> <i>add (or destroy) satiated with</i> <i>thirsty</i> . An ↗
Deut 29:20	לֹא־יֵאבֶה יְהוָה סְלַח לוֹ כִּי אָז יַעֲשֶׂן אַף־יְהוָה וְקִנְאָתוֹ בְּאִישׁ הַהוּא וְרִבְצָה בּוֹ כָּל־הָאֱלֹהִים הַכְּתוּבִים בְּסֵפֶר הַזֶּה וּמַחַה יְהוָה אֶת־שְׁמוֹ מִתַּחַת הַשָּׁמַיִם:	<i>that</i> the LORD will not be willing to forgive him, for then the LORD's anger and his jealousy will fume against that man, and all the <u>curse</u> written in this book will <u>rest</u> on him, and the LORD will blot his name out from under heaven.	↳ idiom for <i>to add insult to</i> <i>injury</i> ? curse: or <i>oath</i> , as in Deut 29:12. rest ← <i>lie</i> , as sheep do in pasture.
Deut 29:21	וְהִבְדִּילוּ יְהוָה לְרַעַה מִכָּל שְׁבִטֵי יִשְׂרָאֵל כְּכֹל אֲלוֹת הַבְּרִית הַכְּתוּבָה בְּסֵפֶר הַתּוֹרָה הַזֶּה:	And the LORD will separate him from all the tribes of Israel to evil, according to all the oaths of the covenant which <i>is</i> written in this book of the law.	<i>is</i> written: grammatically referring to <i>the covenant</i> , not <i>the</i> <i>oaths</i> , or as in AV <i>the curses</i> . So AV differs.

Deut 29:22	<p>וְאָמַר הַדּוֹר הַאֲחֵרוֹן בְּנֵיכֶם אֲשֶׁר יָקוּמוּ מֵאַחֲרֵיכֶם וְהִנְכִּירִי אֲשֶׁר יָבֹא מֵאַרְץ רְחוֹקָה וְרָאוּ אֶת־מַכּוֹת הָאָרֶץ הַהִוא וְאֶת־תַּחֲלָאִיהָ אֲשֶׁר־חָלָה יְהוָה בָּהּ:</p>	<p>And the latter generation – your sons who will arise after you – and the foreigner who comes from a far land, shall speak, when they see the blows on this land, and its sicknesses with which the LORD made it sick –</p>	<p>blows on ← <i>blows of</i>, an objective genitive.</p>
Deut 29:23	<p>גַּפְרִית וּמֶלַח שְׂרָפָה כָּל־אַרְצָהּ לֹא תִזְרַע וְלֹא תִצְמַח וְלֹא־יַעֲלֶה בָּהּ כָּל־עֵשֶׂב כַּמְהִפְכֹּת סֹדִם וְעַמְרָה אֲדַמָּה * וְצַבִּיִּים ** וְצַבּוּיִם אֲשֶׁל הַפֶּדֶי יְהוָה בְּאִפּוֹ וּבַחֲמָתוֹ:</p>	<p>sulphur and salt, the whole land a conflagration. It shall not be sown, and it will not support growth, and no grass will come up in it, as in the overthrow of Sodom and Gomorrah, Admah and Zeboim, which the LORD overthrew in his anger and in his fury.</p>	<p>Zeboim: the <i>ketiv</i> is a spelling variation of the <i>qere</i>.</p> <hr/> <p>salt: perhaps standing for <i>saltpetre</i> (potassium nitrate).</p> <hr/> <p>the whole land ← <i>its (fem.) whole land</i>.</p> <hr/> <p>no grass ← <i>not ... all grass</i>.</p>
Deut 29:24	<p>וְאָמְרוּ כָל־הַגּוֹיִם עַל־מָה עָשָׂה יְהוָה כִּכָּה לְאָרֶץ הַזֹּאת מָה חֲרֵי הָאֵף הַגָּדוֹל הַזֶּה:</p>	<p>And all the nations will say, ‘Why did the LORD act so towards this land? What was the reason for the kindling of this great anger?’</p>	
Deut 29:25	<p>וְאָמְרוּ עַל אֲשֶׁר עָזְבוּ אֶת־בְּרִית יְהוָה אֱלֹהֵי אֲבֹתָם אֲשֶׁל כָּרַת עִמָּם בְּהוֹצִיאֹ אֹתָם מֵאֶרֶץ מִצְרַיִם:</p>	<p>And they will say, ‘Because they forsook the covenant of the LORD God of their fathers which he made with them when he brought them out of the land of Egypt.</p>	
Deut 29:26	<p>וַיֵּלְכוּ וַיַּעֲבֹדוּ אֱלֹהִים אֲחֵרִים וַיִּשְׁתַּחֲוּוּ לָהֶם אֱלֹהִים אֲשֶׁר לֹא־יָדְעוּם וְלֹא חָלַק לָהֶם:</p>	<p>And they went <i>their way</i> and served other gods and worshipped them – gods they did not know and which he had not apportioned to them.</p>	
Deut 29:27	<p>וַיַּחַר־אָף יְהוָה בְּאָרֶץ הַהִוא לְהַבִּיאַ עָלֶיהָ אֶת־כָּל־הַקְּלָלָה הַכְּתוּבָה בְּסֵפֶר הַזֶּה:</p>	<p>And the anger of the LORD was kindled against that land, in bringing on it the whole curse which is written in this book.</p>	<p>in bringing: gerundial use of the infinitive.</p>
Deut 29:28	<p>וַיִּתְּשֵׁם יְהוָה מֵעַל אֲדָמָתָם בְּאָף וּבַחֲמָה וּבִקְצָף גָּדוֹל וַיִּשְׁלַכְם אֶל־אַרְץ אַחֶרֶת כַּיּוֹם הַזֶּה:</p>	<p>And the LORD uprooted them from their land, in anger and in fury and in great wrath, and he cast them into another land, as it is at this day.’</p>	<p>land ← <i>ground</i>.</p>
Deut 29:29	<p>הַנְּסֻתֹת לַיהוָה אֲלֵהֵינוּ וְהַנְּגֻלֹת לָנוּ וְלִבְנֵינוּ עַד־עוֹלָם לַעֲשׂוֹת אֶת־כָּל־דְּבָרֵי הַתּוֹרָה הַזֹּאת: ס</p>	<p>The hidden <i>things</i> of the LORD our God, and the <i>things</i> revealed to us and to our sons for the age, <i>are</i>: to carry out all the words of this law.</p>	<p>to us and to our sons: with supralinear dots. See [CB] App. 31. But [CB] referring to Ginsburg says that the dots belong to <i>of the LORD our God</i>, as sublinear dots, and that those words are spurious. In [WLC] the dots are supralinear as in our text.</p>

Deut 30:1	וְהָיָה כִּי־יָבֹאוּ עָלֶיךָ כָּל־הַדְּבָרִים הָאֵלֶּה הַבְּרָכָה וְהַקְּלָלָה אֲשֶׁר נָתַתִּי לְפָנֶיךָ וְהִשְׁבַּתְתָּ אֶל־לִבְבְּךָ בְּכָל־הַגּוֹיִם אֲשֶׁר הִדִּיחָךְ יְהוָה אֱלֹהֶיךָ שָׁמָּה:	And it will be <i>the case</i> , when all these <u>things</u> come upon you – the blessing and the curse which I have put in front of you – that you will recall <i>them</i> in your heart, <i>being</i> among all the nations to which the LORD your God has driven you.	things: or <i>words</i> .
Deut 30:2	וּשְׁבַתְתָּ עַד־יְהוָה אֱלֹהֶיךָ וּשְׁמַעְתָּ בְּקוֹלִי כָּל־ אֲשֶׁר־אֲנֹכִי מְצַוְךָ הַיּוֹם אֹתָהּ וּבְנִיךָ בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשְׁךָ:	And you will return to the LORD your God, and you will <u>obey</u> his voice, according to everything that I am commanding you today – you and your sons – with all your heart and with all your soul.	obey ← <i>hear</i> .
Deut 30:3	וְשָׁב יְהוָה אֱלֹהֶיךָ אֶת־שְׁבוּתֶךָ וְרַחֲמֶךָ וְשָׁב וּקִבְּצֶךָ מִכָּל־הָעַמִּים אֲשֶׁר הִפִּיצֶךָ יְהוָה אֱלֹהֶיךָ שָׁמָּה:	And the LORD your God will <u>restore your fortunes</u> , and he will have mercy on you, and he will return and gather you from all the <i>various</i> peoples where the LORD your God scattered you.	restore your fortunes ← <i>turn your captivity</i> .
Deut 30:4	אִם־יְהִיֶה נִדְחָךְ בְּקִצֵּה הַשָּׁמַיִם מִשָּׁם יִקְבָּצֶךָ יְהוָה אֱלֹהֶיךָ וּמִשָּׁם יִקְחֶךָ:	If <i>one</i> of you has been driven to the end of the sky, the LORD your God will gather you from there, and he will fetch you from there.	Matt 24:31. <hr/> <i>one</i> of you has been driven ← <i>your driven one</i> .
Deut 30:5	וְהֵבִיאֲךָ יְהוָה אֱלֹהֶיךָ אֶל־הָאָרֶץ אֲשֶׁר־יְרָשׁוּ אֲבֹתֶיךָ וִירְשָׁתָהּ וְהִיטִבְךָ וְהִרְבֶּךָ מֵאֲבֹתֶיךָ:	And the LORD your God will bring you to the land which your fathers took in possession, and you will inherit it, and he will treat you well, and he will increase you more than your fathers.	
Deut 30:6	וּמָלֵךְ יְהוָה אֱלֹהֶיךָ אֶת־לִבְבְּךָ וְאֶת־לִבְבֵי זְרַעֲךָ לְאַהֲבָה אֶת־יְהוָה אֱלֹהֶיךָ בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשְׁךָ לְמַעַן חַיֶּיךָ:	And the LORD your God will <u>circumcise your heart</u> , and the heart of your <u>progeny</u> , <i>with a view</i> to you loving the LORD your God with all your heart and with all your soul, for the sake of your life.	progeny ← <i>seed</i> .
Deut 30:7	וּנָתַן יְהוָה אֱלֹהֶיךָ אֵת כָּל־הָאֲלֹתֹת הָאֵלֶּה עַל־אֵיבֶיךָ וְעַל־שֹׂנְאֶיךָ אֲשֶׁר רָדְפוּךָ:	And the LORD your God will place all these <u>curses</u> on your enemies and on those that hate you – <i>those</i> who persecuted you.	curses: or <i>oaths</i> .
Deut 30:8	וְאַתָּה תָּשׁוּב וּשְׁמַעְתָּ בְּקוֹל יְהוָה וְעָשִׂיתָ אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם:	And you will return and <u>obey</u> the voice of the LORD, and you will carry out all his commandments which I am commanding you today.	obey ← <i>hear</i> .

Deut 30:9	וְהוֹתִירָךְ יְהוָה אֱלֹהֶיךָ בְּכֹל מַעֲשֵׂה יָדְךָ בְּפִרְי בְּטֶנְךָ וּבְפִרְי בְּהַמְתֶּךָ וּבְפִרְי אֲדָמָתְךָ לְטוֹבָה כִּי יָשׁוּב יְהוָה לְשׂוֹשׁ עֲלֶיךָ לְטוֹב כַּאֲשֶׁר-שָׂשׂ עַל-אֲבֹתֶיךָ:	And the LORD your God will cause you to abound in every work of your <u>hands</u> , in the fruit of your womb and in the fruit of your cattle, and in the fruit of your land, for <i>your</i> welfare, for the LORD will again rejoice over you in goodness, as he rejoiced over your fathers,	hands ← <i>hand</i> .
Deut 30:10	כִּי תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לְשָׁמֵר מִצְוֹתָיו וְחֻקֹּתָיו הַכְּתוּבָה בְּסֵפֶר הַתּוֹרָה הַזֹּאת כִּי תָשׁוּב אֶל-יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ: פ	when you <u>obey</u> the voice of the LORD your God, <u>by keeping</u> his commandments and his statutes, which <i>are</i> written in this book of the law, <u>when</u> you return to the LORD your God with all your heart and with all your soul.	when (2x): or <i>if</i> . In the context of the previous two verses, <i>when</i> fits better. obey ← <i>hear</i> . by keeping: gerundial use of the infinitive.
Deut 30:11	כִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם לֹא-נִפְלְאָת הוּא מִמֶּךָ וְלֹא רְחֹקָה הוּא:	For this <u>body of commandments</u> which I am commanding you today <i>is</i> not too <u>extraordinary</u> for you, and <i>it is</i> not far <u>from</u> you.	body of commandments ← <i>commandment</i> . Collective usage. extraordinary: or <i>difficult</i> . AV differs (<i>hidden</i>).
Deut 30:12	לֹא בַשָּׁמַיִם הוּא לֵאמֹר מִי יַעֲלֶה-לָנוּ הַשָּׁמַיְמָה וְיִקַּח לָנוּ וְיִשְׁמַעְנוּ אֹתָהּ וְנַעֲשֶׂנָה:	It <i>is</i> not in heaven, with you saying , ‘ Who will go up to heaven for us and fetch it for us, and <u>proclaim it to us</u> so that we <i>can</i> carry it out?’	Rom 10:6. proclaim it to us: AV differs somewhat (<i>that we may hear it</i>), translating loosely.
Deut 30:13	וְלֹא-מֵעֵבֶר לַיָּם הוּא לֵאמֹר מִי יַעֲבֹר-לָנוּ אֶל-עֵבֶר הַיָּם וְיִקַּח לָנוּ וְיִשְׁמַעְנוּ אֹתָהּ וְנַעֲשֶׂנָה:	And it <i>is</i> not across the sea, with you saying , ‘ Who will go across to the other side of the sea for us, to fetch it for us, and <u>proclaim it to us</u> , so that we <i>can</i> carry it out?’	Rom 10:7. proclaim it to us: as in Deut 30:12.
Deut 30:14	כִּי-קְרוֹב אֵלֶיךָ הַדְּבָר מְאֹד בְּפִיךָ וּבְלִבְבְּךָ לַעֲשׂוֹתוֹ: ס	For the word is very near you, in your mouth and in your heart , for <i>you</i> to carry it out.	Rom 10:8.
Deut 30:15	רְאֵה נָתַתִּי לְפָנֶיךָ הַיּוֹם אֶת-הַחַיִּים וְאֶת-הַטּוֹב וְאֶת-הַמּוֹת וְאֶת-הָרָע:	Look, I have put before you today life and prosperity, and death and adversity,	
Deut 30:16	אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם לְאַהֲבָה אֶת-יְהוָה אֱלֹהֶיךָ לְלַכֵּת בְּדַרְכָּיו וּלְשָׁמֵר מִצְוֹתָיו וְחֻקֹּתָיו וּמִשְׁפָּטָיו וְחַיִּית וּרְבִית וּבִרְכָךְ יְהוָה אֱלֹהֶיךָ בְּאָרֶץ אֲשֶׁר-אַתָּה בֹּא-שָׁמָּה לְרִשְׁתָּהּ:	in view of which I am commanding you today to love the LORD your God, to walk in his ways, and to keep his commandments, and his statutes, and his regulations, so that you live and multiply, and the LORD your God blesses you in the land to which you are going, to inherit it.	
Deut 30:17	וְאִם-יִפְגַּע לְבַבְךָ וְלֹא תִשְׁמַע וְנִדְחַת וְהִשְׁתַּחֲוִית לְאֱלֹהִים אֲחֵרִים וְעַבַּדְתָּם:	But if your heart turns <i>aside</i> , and you do not <u>obey</u> , and you are <u>drawn away</u> , and you worship other gods and serve them,	obey ← <i>hear</i> . drawn away ← <i>induced, incited</i> , but also <i>cast out</i> .

Deut 30:18	הַגִּדְתִּי לָכֶם הַיּוֹם כִּי אֲבֹד תֵּאבְדוּן לֹא־תֵאָרִיכּוּ יָמִים עַל־הָאָדָמָה אֲשֶׁר אַתֶּה עֹבֵר אֶת־הַיַּרְדֵּן לְבֹא שָׁמָּה לְרִשְׁתָּהּ:	I tell you today that you will <u>certainly perish</u> – you will not prolong <i>your</i> days on the ground which you are crossing the Jordan <u>to go to</u> , to inherit it.	certainly perish: infinitive absolute. to go to ← to come to there.
Deut 30:19	הַעִידְתִּי בְכֶם הַיּוֹם אֶת־הַשְּׁמַיִם וְאֶת־הָאָרֶץ הַחַיִּים וְהַמּוֹת נִתְּתִי לְפָנֶיךָ הַבְּרָכָה וְהַקְּלָלָה וּבַחֲרָתָּ בְּחַיִּים לְמַעַן תַּחֲיֶה אֶתֶּה וְזָרַעְךָ:	I <u>testify</u> to you today by heaven and earth: I have put life and death, the blessing and the curse, before you, so choose life, in order that you and your seed may live,	testify: showing that this is an oath. Compare Deut 29:12.
Deut 30:20	לְאַהֲבָה אֶת־יְהוָה אֱלֹהֶיךָ לְשִׁמְעַת בְּקוֹלוֹ וּלְדַבְּקָה־בּוֹ כִּי הוּא חַיִּיךָ וְאַרְדֶּךָ יָמֶיךָ לְשִׁבְתָּ עַל־הָאָדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לֵתֶת לָהֶם: פ	by <u>loving</u> the LORD your God, by <u>obeying</u> his voice and <u>clinging</u> to him, for he <i>is</i> your life and the prolongation of your days, <u>in living</u> on the ground which the LORD swore to your fathers – to Abraham, to Isaac and to Jacob – that <i>he</i> would give <i>it</i> to them.”	by loving ... by obeying ... clinging ... in living ← to love ... to hear ... to cling ... to sit / dwell. Gerundial use of the infinitive.
Deut 31:1	וַיֵּלֶךְ מֹשֶׁה וַיְדַבֵּר אֶת־הַדְּבָרִים הָאֵלֶּה אֶל־כָּל־יִשְׂרָאֵל:	Then Moses came and spoke these words to the whole of Israel,	
Deut 31:2	וַיֹּאמֶר אֲלֵהֶם בֶּן־מֵאָה וְעֶשְׂרִים שָׁנָה אֲנִכִּי הַיּוֹם לֹא־אוּכַל עוֹד לָצֵאת וּלְבֹא וַיְהוֹה אָמַר אֵלַי לֹא תַעֲבֹר אֶת־הַיַּרְדֵּן הַזֶּה:	and he said to them, “I <i>am</i> one hundred and twenty years old today. I cannot go out and come <i>in</i> any more, and the LORD has said to me, ‘You shall not cross this Jordan.’”	
Deut 31:3	יְהוָה אֱלֹהֶיךָ הוּא עֹבֵר לְפָנֶיךָ הוּא יִשְׁמִיד אֶת־הַגּוֹיִם הָאֵלֶּה מִלְּפָנֶיךָ וַיִּרְשָׁתָם יְהוֹשֻׁעַ הוּא עֹבֵר לְפָנֶיךָ כְּאֲשֶׁר דִּבֶּר יְהוָה:	The LORD your God is crossing before you. He will destroy these nations in front of you, and you will dispossess them. <i>It is</i> Joshua who will cross over before you, as the LORD has said.	
Deut 31:4	וַעֲשֵׂה יְהוָה לָהֶם כְּאֲשֶׁר עָשָׂה לְסִיחֹזַן וּלְעוֹג מְלֹכֵי הָאֲמֹרִי וּלְאַרְצָם אֲשֶׁר הִשְׁמִיד אֹתָם:	And the LORD will deal with them as he dealt with Sihon and with Og, kings of the <u>Amorites</u> , and their land, whom he destroyed.	Amorites: see Gen 10:16.

Deut 31:5	וַנִּתְּנֶם יְהוָה לְפָנֵיכֶם וַעֲשִׂיתֶם לָהֶם כְּכָל־הַמִּצְוָה אֲשֶׁר צִוִּיתִי אֶתְכֶם:	And the LORD will deliver them before you, and you will deal with them according to the whole <u>body of commandments</u> which I have commanded you.	body of commandments ← <i>commandment</i> . Collective usage.
Deut 31:6	חֲזָקוּ וְאַמְצוּ אֶל־תִּירָאוּ וְאַל־תַּעֲרָצוּ מִפְּנֵיהֶם כִּי יְהוָה אֱלֹהֵיךָ הוּא הַהֲלֹךְ עִמָּךְ לֹא יִרְפָּךְ וְלֹא יַעֲזֹבְךָ: פ	Be strong and take courage; do not fear and do not be terrified of them, for <i>it is</i> the LORD your God who is going with you. He will not desert you nor forsake you. ”	Heb 13:5.
Deut 31:7	וַיִּקְרָא מֹשֶׁה לַיהוֹשֻׁעַ וַיֹּאמֶר אֵלָיו לְעֵינַי כָּל־יִשְׂרָאֵל חֲזָק וְאַמֶּץ כִּי אִתָּה תְּבוֹא אֶת־הָעָם הַזֶּה אֶל־הָאָרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתָּם לָתֵת לָהֶם וְאִתָּה תִּנְחִילֵנָה אוֹתָם:	Then Moses called out to Joshua and said to him in the sight of the whole of Israel, “Be strong and take courage, for you will go with this people to the land <i>about</i> which the LORD swore to their fathers that <i>he</i> would give <i>it</i> to them, and you will cause them to inherit it.	
Deut 31:8	וַיְהִי הוּא הַהֲלֹךְ לְפָנֶיךָ הוּא יְהִי עִמָּךְ לֹא יִרְפָּךְ וְלֹא יַעֲזֹבְךָ לֹא תִירָא וְלֹא תַחַת:	And <i>it is</i> the LORD who is going in front of you. He will be with you. He will not desert you nor forsake you. Do not fear and do not be afraid.”	
Deut 31:9	וַיִּכְתֹּב מֹשֶׁה אֶת־הַתּוֹרָה הַזֹּאת וַיִּתְּנָהּ אֶל־הַכֹּהֲנִים בְּנֵי לֵוִי הַנְּשָׂאִים אֶת־אֲרוֹן בְּרִית יְהוָה וְאֶל־כָּל־זִקְנֵי יִשְׂרָאֵל:	And Moses wrote this law, and he gave it to the priests – the sons of Levi – who carry the ark of the covenant of the LORD, and to all the elders of Israel.	
Deut 31:10	וַיִּצַּו מֹשֶׁה אוֹתָם לֵאמֹר מִקֵּץ שִׁבְעַת שָׁנִים בְּמַעַד שְׁנַת הַשְּׁמִטָּה בַּחַג הַסֻּכּוֹת:	And Moses commanded them and said, “At the completion of seven years, at the time of the year of remission, at the Festival of Tabernacles,	
Deut 31:11	בְּבוֹא כָל־יִשְׂרָאֵל לִרְאוֹת אֶת־פְּנֵי יְהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחַר תִּקְרָא אֶת־הַתּוֹרָה הַזֹּאת נֹגֵד כָּל־יִשְׂרָאֵל בְּאָזְנֵיהֶם:	when all Israel comes {P: to see the face of} [M: to appear before] the LORD your God in the place which he chooses, you shall read this law in the presence of the whole of Israel, <u>with them hearing</u> .	An amendment by the Sopherim, as in Ex 23:15. P= לראות etc. which is even what [YLT] reads. The Samaritan reads <i>to show the face</i> . AV differs. <hr/> <hr/> with them hearing ← <i>in their ears</i> .
Deut 31:12	הִקְהֵל אֶת־הָעָם הָאֲנָשִׁים וְהַנְּשִׁים וְהַטָּף וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ לְמַעַן יִשְׁמְעוּ וּלְמַעַן יִלְמְדוּ וַיִּרְאוּ אֶת־יְהוָה אֱלֹהֵיכֶם וְשָׁמְרוּ לַעֲשׂוֹת אֶת־כָּל־דְּבָרֵי הַתּוֹרָה הַזֹּאת:	Convene the people, the men and the women and the children and your foreigner who <i>is</i> within your gates, so that they hear and so that they learn, and they fear the LORD your God, and they <u>ensure</u> to carry out all the words of this law.	ensure ← <i>guard</i> .

Deut 31:13	<p>וּבְנֵיהֶם אֲשֶׁר לֹא־יָדְעוּ יִשְׁמְעוּ וְלָמְדוּ לִירְאָה אֶת־יְהוָה אֱלֹהֵיכֶם כָּל־הַיָּמִים אֲשֶׁר אַתֶּם חַיִּים עַל־הָאָדָמָה אֲשֶׁר אַתֶּם עֹבְרִים אֶת־הַיַּרְדֵּן שָׁמָּה לְרִשְׁתָּהּ: פ</p>	<p>And their sons who have not known will hear and learn to fear the LORD your God, all the days that you <i>are</i> alive on the ground which you are crossing the Jordan <i>to go to</i>, to take possession of it.”</p>	<p><i>to go to</i> ← <i>to there</i>.</p>
Deut 31:14	<p>וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה הֵן קָרְבוּ יָמֶיךָ לְמוֹת קְרָא אֶת־יְהוֹשֻׁעַ וְהִתְיַצְבוּ בְּאֹהֶל מוֹעֵד וְאַצִּינֵנוּ וְיֵלֶךְ מֹשֶׁה וְיְהוֹשֻׁעַ וַיִּתְיַצְבוּ בְּאֹהֶל מוֹעֵד:</p>	<p>And the LORD said to Moses, “Look, the days are approaching for you to die. Call for Joshua and <i>both of you stand in the tent of contact</i>, and I will command him.” So Moses and Joshua went and stood in <i>the tent of contact</i>.</p>	<p>the days ... for you to die ← <i>your days ... to die</i>.</p> <hr/> <p><i>both of you stand</i>: the verb is plural.</p> <hr/> <p>the tent of contact (2x): see Ex 27:21.</p>
Deut 31:15	<p>וַיֵּרָא יְהוָה בְּאֹהֶל בְּעַמּוּד עָנָן וַיַּעֲמֵד עַמּוּד הָעָנָן עַל־פֶּתַח הָאֹהֶל: ס</p>	<p>And the LORD appeared in the tent in a column of cloud, and the column of cloud stood at the entrance to the tent.</p>	
Deut 31:16	<p>וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה הֲנִיךָ שָׁכַב עִם־אֲבֹתֶיךָ וְקָם הָעָם הַזֶּה וְזוֹנָה אַחֲרַי אֱלֹהֵי נְכַר־הָאָרֶץ אֲשֶׁר הוּא בְּא־שָׁמָּה בְּקִרְבוֹ וַעֲזָבוּנִי וְהִפְּלוּ אֶת־בְּרִיתִי אֲשֶׁר כָּרַתִּי אִתּוֹ:</p>	<p>And the LORD said to Moses, “You are about to lie down with your fathers, but the people will rise up and go whoring after the gods of the foreigner of the land who has come there in their midst, and <i>they</i> will forsake me and break my covenant which I made with <i>them</i>.”</p>	<p>you are about to ← <i>behold you</i>.</p> <hr/> <p>they ... them ← <i>he ... him</i>, referring to <i>the people</i>. Similarly in the next verses.</p>
Deut 31:17	<p>וַחֲרָה אַפִּי בּוֹ בַיּוֹם־הַהוּא וְעִזְבֹתֵימִי וְהִסְתַּרְתִּי מִפְּנֵי מֵהֶם וְהָיָה לָאֵכָל וּמִצָּאָהוּ רָעוֹת רַבּוֹת וְצָרוֹת וְאָמַר בַּיּוֹם הַהוּא הֲלֹא עָלַי כִּי־אֵין אֱלֹהֵי בְּקִרְבִּי מִצָּאוֹנִי הָרָעוֹת הָאֵלֶּה:</p>	<p>And my anger will be kindled against them on that day, and I will leave them and hide my face from them, and they will be for devouring, and many distressful evils will befall them, and they will say on that day, ‘<i>Is it not because my God is not in my midst that these evils have befallen me?</i>’</p>	<p>for devouring: gerundial use of the infinitive.</p>
Deut 31:18	<p>וְאַנְכִי הִסְתַּר אֶסְתִּיר פָּנַי בַּיּוֹם הַהוּא עַל כָּל־הָרָעָה אֲשֶׁר עָשָׂה כִּי פָּנָה אֶל־אֱלֹהִים אַחֲרָיִם:</p>	<p>But I will <i>definitely hide</i> my face on that day, because of all the evil which they will have done, for they will have turned to other gods.</p>	<p>definitely hide: infinitive absolute.</p>

Deut 31:19	<p>וְעַתָּה כְּתֹבוּ לָכֶם אֶת־הַשִּׁירָה הַזֹּאת וְלַמִּדְּבָר אֶת־בְּנֵי־יִשְׂרָאֵל שִׁמְרָהּ בְּפִיהֶם לְמַעַן תִּהְיֶה־לִּי הַשִּׁירָה הַזֹּאת לְעֵד בְּבִנְי יִשְׂרָאֵל:</p>	<p>So now, write this song for yourselves and teach it to the sons of Israel. Put it in their <u>mouths</u> so that I <i>have</i> this song as a testimony <u>among</u> the sons of Israel.</p>	<p>mouths ← <i>mouth</i>.</p> <hr/> <p>among: or, as AV, <i>against</i>. So AV differs.</p>
Deut 31:20	<p>כִּי־אָבִיאֲנִי אֶל־הָאָדָמָה אֲשֶׁר־נִשְׁבַּעְתִּי לְאַבְתָּיו זִבַת חֶלֶב וּדְבַשׁ וְאָכַל וְשָׂבַע וּדְשַׁן וּפָנָה אֶל־אֱלֹהִים אֲחֵרִים וַעֲבָדוּם וְנִאֲצוּנִי וְהִפָּר אֶת־בְּרִיתִי:</p>	<p>For I will bring them into the land <i>about</i> which I swore to <u>his</u> fathers, flowing with milk and honey, but they will eat and be satisfied, and they will grow fat, and they will turn to other gods and serve them, and they will despise me and break my covenant.</p>	<p>land ← <i>ground</i>.</p> <hr/> <p>his: i.e. <i>Israel (the man's)</i>. AV differs (<i>their</i>).</p>
Deut 31:21	<p>וְהָיָה כִּי־תִמְצָאֵן אֹתוֹ רַעוֹת רְבוֹת וְצָרוֹת וְעִנְיָתָהּ הַשִּׁירָה הַזֹּאת לְפָנָיו לְעֵד כִּי לֹא תִשְׁכַּח מִפִּי זִרְעוֹ כִּי יִדְעֵתִי אֶת־יִצְרוֹ אֲשֶׁר הוּא עֹשֶׂה הַיּוֹם בְּטַרְסָם אָבִיאֲנִי אֶל־הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי:</p>	<p>And it will come to pass that many distressful evils will befall them, and this song will give testimony in their presence as a witness, for it shall not be forgotten from the mouth of their <u>progeny</u>, for I know their <u>scheming</u> which they are <u>devising</u> today, before I bring them into the land <i>about</i> which I swore.”</p>	<p>progeny ← <i>seed</i>.</p> <hr/> <p>devising ← <i>doing</i>.</p>
Deut 31:22	<p>וַיִּכְתֹּב מֹשֶׁה אֶת־הַשִּׁירָה הַזֹּאת בַּיּוֹם הַהוּא וַיְלַמְּדָהּ אֶת־בְּנֵי יִשְׂרָאֵל:</p>	<p>And Moses wrote this song on that day, and he taught it to the sons of Israel.</p>	
Deut 31:23	<p>וַיֹּצֵו אֶת־יְהוֹשֻׁעַ בֶּן־נּוּן וַיֹּאמֶר חֲזַק וְאַמֵּץ כִּי אִתְּךָ תָּבִיא אֶת־בְּנֵי יִשְׂרָאֵל אֶל־הָאָרֶץ אֲשֶׁר־נִשְׁבַּעְתִּי לָהֶם וְאֲנִי אֵהְיֶה עִמָּךְ:</p>	<p>And he commanded Joshua the son of Nun and said, “Be strong and take courage, for you will bring the sons of Israel to the land <i>about</i> which I swore to them, and I will be with you.”</p>	
Deut 31:24	<p>וַיְהִי כַּכְּלוֹת מֹשֶׁה לְכַתֵּב אֶת־דִּבְרֵי הַתּוֹרָה־הַזֹּאת עַל־סֵפֶר עֵד תָּמִים:</p>	<p>And it came to pass when Moses had finished writing the words of this law in a book, in their entirety,</p>	
Deut 31:25	<p>וַיֹּצֵו מֹשֶׁה אֶת־הַלְוִיִּם נְשֹׂאֵי אֲרוֹן בְּרִית־יְהוָה לֵאמֹר:</p>	<p>that Moses commanded the Levites, who carry the ark of the covenant of the LORD, and he said,</p>	
Deut 31:26	<p>לָקַח אֶת סֵפֶר הַתּוֹרָה הַזֶּה וּשְׂמַתָּם אֹתוֹ מֵצַד אֲרוֹן בְּרִית־יְהוָה אֱלֹהֵיכֶם וְהָיָה־שָׁם בְּךָ לְעֵד:</p>	<p>“Take this book of the law, and put it beside the ark of the covenant of the LORD your God, and it will be there as a testimony <u>to you</u>.</p>	<p>to you: or, ≈ as AV, <i>against you</i>. So AV differs.</p>

Deut 31:27	כִּי אָנֹכִי יִדְעֹתִי אֶת־מְרִיָּדְךָ וְאֶת־עֲרֹפֶךָ הַקָּשָׁה הֵן בְּעוֹדֵנִי חַי עִמָּכֶם הַיּוֹם מִמְּרִים הַיּוֹם עַם־יְהוָה וְאִם בְּיֶאֱחָרֵי מוֹתִי:	For I know your recalcitrance and your stiff neck. Look, with me <i>being</i> still alive with you today, you have been recalcitrant with the LORD, so how much more after my death?	
Deut 31:28	הַקְהִילוּ אֵלַי אֶת־כָּל־זְקֵנֵי שְׁבֵטֵיכֶם וְשֹׁטְרֵיכֶם וְאֲדָבְרָה בְּאָזְנֵיהֶם אֶת הַדְּבָרִים הָאֵלֶּה וְאֶעֱיֵדָה בָּם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ:	Convene <u>around</u> me all the elders of your tribes, and your officers, and I will speak these words <u>with them hearing</u> , and I will cause heaven and earth to testify <u>to them</u> ,	around ← <i>to</i> . with them hearing ← <i>in their ears</i> . to them: or <i>against them</i> .
Deut 31:29	כִּי יִדְעֹתִי אַחֲרַי מוֹתִי כִּי־הִשְׁחַתְתָּ תִּשְׁחַתּוּן וְסָרְתָם מִזֶּה־הַדָּרֶךְ אֲשֶׁר צִוִּיתִי אֶתְכֶם וְקִרְאתֶם אֶתְכֶם הָרָעָה בְּאַחֲרֵית הַיָּמִים כִּי־תַעֲשׂוּ אֶת־הָרָע בְּעֵינֵי יְהוָה לְהַכְעִיסוֹ בְּמַעֲשֵׂה יָדֵיכֶם:	for I know <i>that</i> after my death you will <u>certainly act corruptly</u> and depart from the way which I have commanded you, and evil will befall you in the latter days, for you will do evil in the eyes of the LORD, so as to provoke him to anger with the work of your hands.”	certainly act corruptly: infinitive absolute.
Deut 31:30	וַיְדַבֵּר מֹשֶׁה בְּאָזְנוֹ כָּל־קֶהֱל יִשְׂרָאֵל אֶת־דְּבָרֵי הַשִּׁירָה הַזֹּאת עַד תָּמָם: פ	Then Moses spoke the words of this song in their entirety in the <u>audience</u> of the whole convocation of Israel.	audience ← <i>ears</i> .
Deut 32:1	הֶאֱזִינוּ הַשָּׁמַיִם וְאֲדָבְרָה וּתְשָׁמַע הָאָרֶץ אִמְרֵי־פִי:	“Give ear, O heaven, And let me speak. And hear, O earth, The words of my mouth.	
Deut 32:2	יַעֲרֹף כַּמָּטָר לְקַחֵי תִזְל כַּטֵּל אִמְרֹתַי כְּשֹׁעִירִים עַל־יַדְּשָׂא וּכְרִבִּיּוֹת עַל־יַעֲשָׂב:	My instruction will condense like rain – My discourse will distil like dew – Like showers on grass And like fine rain on herbage,	
Deut 32:3	כִּי שֵׁם יְהוָה אֶקְרָא הָבוּ גִדְל לְאֵלֵהֵינוּ:	For I will proclaim the name of the LORD. Attribute greatness to our God!	
Deut 32:4	הַצּוֹר תָּמִים פִּעְלוֹ כִּי כָּל־דַּרְכָּיו מִשְׁפָּט אֵל אֱמוּנָה וְאֵין עוֹל צְדִיק וַיֵּשֶׁר הוּא:	<i>He is</i> the rock; <i>His work is</i> perfect, For all his ways <i>Are</i> justice <i>itself</i> . A GOD of faithfulness And without iniquity, Righteous and upright <i>Is</i> he.	<i>he is</i> the rock: proleptic. We could translate as <i>The rock – his work (is) perfect</i> .

Deut 32:5	שַׁחַת לֹו לֹא בָנָיו מוֹמֵם דֹּר עֲקָשׁ וּפְתִלְתֵּל:	A perverse and crooked generation Has corrupted itself. <i>With</i> their blemish, <i>They are</i> not his sons.	
Deut 32:6	הֲלִיְהוֹה תִגְמְלוּ-זֹאת עִם נְבִל וְלֹא חָכֵם הֲלוֹא-הוּא אֲבִיךָ קִנְיֶךָ הוּא עֲשֶׂךָ וַיְכַנְּנֶךָ:	Do you recompense the LORD <i>with</i> this, <i>O</i> foolish and unwise people? <i>Is</i> not he your father, Who purchased you? – <u>The <i>one</i></u> who made you And fashioned you?	the <i>one</i> who ← <i>he</i> .
Deut 32:7	זְכֹר יָמוֹת עוֹלָם בֵּינוּ שָׁנוֹת דֹּר-וְדֹר שֶׁאֵל אֲבִיךָ וַיְגִדֶךָ זְקֵנֶיךָ וַיֹּאמְרוּ לָךְ:	<u>Remember the days of old;</u> Discern the years Of generation <u>after</u> generation. Ask your father, And let him inform you – Your elders, And let them tell you –	remember the days of old (etc.): compare Ps 77:5. <hr/> of old ← <i>of the age</i> . <hr/> after ← <i>and</i> .
Deut 32:8	בַּהֲנַחֵל עֲלֵיוֹן גּוֹיִם בַּהֲפָרִידוֹ בְּנֵי אָדָם יַצַּב גְּבֻלֹת עַמִּים לְמִסְפַּר בְּנֵי יִשְׂרָאֵל:	<i>Of</i> when the MOST HIGH gave the nations their inheritance, <i>Of</i> when he separated the sons of Adam <i>And</i> appointed the borders of the <i>various</i> peoples According to the number of the sons of Israel.	
Deut 32:9	כִּי חֶלֶק יְהוָה עִמּוֹ יַעֲקֹב חֵבֶל נַחֲלָתוֹ:	For the portion of the LORD <i>is</i> his people. Jacob <i>is</i> the <u>legacy</u> of his inheritance.	legacy ← <i>portion measured out</i> .
Deut 32:10	יִמְצְאֵהוּ בְּאַרְצֵי מִדְבָּר וּבְתֵהוּ יִלֵּל יִשְׁמֹן יִסְבְּבֵנְהוּ יְבוֹנְנֵהוּ יִצְרְנֵהוּ כְּאִישׁוֹן עֵינָיו:	He found him in a desert land And in the <u>howling desolation of a wasteland</u> . He <u>encircled him</u> <i>and</i> instructed him; He guarded him as the apple of his eye,	howling desolation of a wasteland ← <i>a desolation, a howling of wasteland</i> . <hr/> encircled: AV differs somewhat (<i>led about</i>), not sanctioned by [AnLx] or [BDB].
Deut 32:11	כְּנֶשֶׁת יַעִיר קָנָה עַל-גּוֹזְלָיו יִרְחֹף יִפְרֹשׁ כַּנְּפָיו יִקְחֵהוּ יִשְׂאֵהוּ עַל-אַבְרָתוֹ:	As an eagle stirs up its nest <i>And</i> flutters over its young <i>And</i> spreads its wings <i>And</i> takes <u>them</u> <i>And</i> carries <u>them</u> on its pinion.	them (2x) ← <i>him</i> .
Deut 32:12	יְהוָה בַּדָּד יִנְחֵנוּ וְאֵין עִמּוֹ אֱלֹ נֶכֶר:	The LORD alone leads him, And <i>there is</i> no foreign GOD with him.	

Deut 32:13	<p>יִרְכַּבְהוּ עַל-בְּמוֹתַי *בְּמַתִּי אָרֶץ וַיֹּאכַל תְּנוּבַת שְׂדֵי וַיִּנְקְהוּ דָבֶשׁ מִסֹּלֶעַ וְשֶׁמֶן מִחֲלָמִישׁ צוּר:</p>	<p>He made him ride on the heights of the earth, And he ate the produce of the field, And he gave him honey To suck from the rock, And oil from the flinty outcrop,</p>	<p>on the heights: the <i>ketiv</i> and <i>qere</i> are different spellings of the same word.</p> <hr/> <p>flinty outcrop ← <i>flint of rock / outcrop</i>, a reverse Hebraic genitive.</p>
Deut 32:14	<p>חֶמְאָת בָּקָר וְחֵלֶב צֹאן עִם-חֵלֶב כְּרִים וְאֵילִים בְּנִי-בֶשֶׁן וְעֵתוּדִים עִם-חֵלֶב כִּלְיוֹת חֹטֵה וְדָם-עֵגֶב תִּשְׁתֶּה-חֶמֶר:</p>	<p>And butter from cattle, And milk from sheep, With the fat of fatted lambs, And rams of the Bashan breed, And goats with fat, And choice wheat. And from the juice of the grape One may drink wine.</p>	<p>of the Bashan breed ← <i>sons of Bashan</i>.</p> <hr/> <p>with fat: AV differs in association of the words.</p> <hr/> <p>choice wheat ← <i>kidneys of wheat</i>.</p> <hr/> <p>juice ← <i>blood</i>.</p> <hr/> <p>one ← <i>you</i>.</p>
Deut 32:15	<p>וַיִּשְׁמַן יִשְׂרוּן וַיִּבְעֹט שְׂמִנָּת עָבִית כַּשֵּׁית וַיִּטֵּשׁ אֱלֹהֵי עֲשָׂהוּ וַיִּנְבֵּל צוּר יִשְׁעָתוֹ:</p>	<p>But Jeshurun became fat and recalcitrant – You became fat, you became indifferent; You became apathetic. And he forsook GOD Who made him, And he despised The rock of his salvation.</p>	<p>Jeshurun: i.e. <i>Israel</i>. See [CB].</p> <hr/> <p>became ... recalcitrant ← <i>kicked</i>.</p> <hr/> <p>indifferent ← <i>thick</i>.</p> <hr/> <p>apathetic ← <i>fat-covered</i>.</p>
Deut 32:16	<p>יִקְנְאוּהוּ בְּזָרִים בְּתוֹעֵבֹת יִכְעִיסוּהוּ:</p>	<p>They provoked him to jealousy With foreign customs. They provoked him to anger With abominations.</p>	<p>foreign customs: AV differs, supplying <i>gods</i>.</p>
Deut 32:17	<p>יִזְבְּחוּ לְשֵׂדִים לֹא אֱלֹהֵי אֱלֹהִים לֹא יִדְעוּם חֲדָשִׁים מִקֶּרֶב בָּאוּ לֹא שְׁעָרוּם אַבְתִּיכֶם:</p>	<p>They sacrificed to demons, – Not to GOD – To gods that they had not known – New ones that had recently arrived – Whom your fathers never revered.</p>	<p>1 Cor 10:20.</p> <hr/> <p>never revered ← <i>did not reverence</i>.</p>
Deut 32:18	<p>צוּר יִלְדָּךָ תִּשִׂי וְתִשְׁכַּח אֱלֹהֶיךָ מִחֲלִלְךָ:</p>	<p>You became oblivious to the rock That begot you, And you forgot the GOD Who brought you forth.</p>	<p>became oblivious: the possible roots שָׁחַ, שָׁחַ and נָשַׁח all mean <i>to forget or to neglect</i>.</p>
Deut 32:19	<p>וַיִּרְא יְהוָה וַיִּנְאֹץ מִכַּעַס בְּנָיו וּבְנֹתָיו:</p>	<p>And the LORD saw it And despised it Because of the provocation to anger Of his sons and daughters.</p>	

Deut 32:20	וַיֹּאמֶר אֶסְתֵּי־רָה פָּנַי מֵהֶם אֶרְאֶה מָה אַחֲרֵי־תֶם כִּי דֹר תִּהְיֶה־כֶּתֶל הֵמָּה בְּנֵי לֹא־אֱמֹן בָּם:	And he said, 'I will hide my face from them; I will see what their final state <i>is</i> , For they <i>are</i> a generation of perversities – Sons in whom <i>there is</i> no faithfulness.	
Deut 32:21	הֵם קִנְאוּנִי בְּלֹא־אֵל בְּעֵסוּנִי בְּהַבְלִיָּהֶם וְאֲנִי אֶקְנִיאֶם בְּלֹא־עֵם בְּגוֹי נָבֵל אֶכְעִיסֵם:	They have provoked me to jealousy With <i>that which is</i> not GOD. They have provoked me to anger With their idols. So I shall provoke them to jealousy With those who are not a people. By a foolish nation I will provoke them to anger.	Rom 10:19.
Deut 32:22	כִּי־אֵשׁ קִדְחָהּ בְּאַפִּי וְתִקַּד עַד־שָׂאוֹל תַּחֲתִית וְתֹאכַל אֶרֶץ וַיִּבְלָה וְתִלְהֵט מוֹסְדֵי הָרִים:	For a fire has been kindled in my anger, And it is burning Down to the lower underworld, And it will consume The earth and its produce, And it will ignite The foundations of mountains.	
Deut 32:23	אֶסְפֶּה עָלֵימוֹ רַעוֹת חֲצָי אֶכְלֶה־בָּם:	I will heap evils on them; I will expend my arrows on them.	
Deut 32:24	מִזֵּי רָעַב וּלְחָמֵי רָשָׁף וּקְטָב מְרִירֵי וְשׁוֹדֵבָה־מוֹת אֲשַׁלְּחֶנְכֶם עִם־חַמַּת זֹחֲלֵי עָפָר:	When <i>they are</i> exhausted by famine And consumed by inflammation And a bitter pestilence, I will send against them the tooth of beasts With the venom of the reptiles of the dust.	when: this comes from the <i>vav</i> in the word for <i>tooth</i> .
Deut 32:25	מִחוּץ תִּשְׁכַּל־חֶרֶב וּמִחֲדָרִים אֵימָה גַם־בְּחוּל גַּם־בְּתוֹלָה יוֹנֵק עִם־אִישׁ שִׁיבָה:	Out of doors the sword And indoors terror Will bereave <i>them</i> – Both the young man and the young maiden, <i>And</i> the baby With the grey-haired <i>old</i> man.	

Deut 32:26	אָמַרְתִּי אֶפְאַיֵּהֶם אֲשֶׁבִיתָהּ מֵאַנּוּשׁ זְכָרָם:	I would have said <i>That</i> I would blow them away; I would have made the memory of them Cease <u>among</u> mankind,	among mankind ← <i>from</i> mankind.
Deut 32:27	לֹאִי כְעֵס אוֹיֵב אֲגֹר פְּנֵי־יִנְכְרוּ צָרֵימוּ פְּנֵי־אֲמָרוּ יִדְּיֵנוּ רָמָה וְלֹא יְהוָה פָּעַל כָּל־זֹאת:	Except that I feared the provocation of the enemy, That their adversaries would <u>mistake the situation</u> – That they would say, «Our <u>power is great</u> And <i>it is</i> not the LORD <i>Who</i> did all this.»	mistake <i>the situation</i> : AV differs (<i>behave themselves strangely</i>). power ← <i>hand</i> . is great ← <i>is high</i> .
Deut 32:28	בִּיגְוֵי אֲבָד עֲצוֹת הַמָּה וְאֵין בָּהֶם תְּבוּנָה:	For they <i>are</i> a people devoid of counsel, And <i>there is</i> no understanding among them.’	
Deut 32:29	לֹא חָכְמוּ יִשְׁכִּילוּ זֹאת יִבִּינוּ לְאַחֲרֵיתָם:	If only they would become wise And prudent <i>in this respect</i> , That they would understand their final state.	
Deut 32:30	אֵיכָּה יִרְדֹּף אֶחָד אֶלֶף וּשְׁנָיִם יִנְסוּ רַבְּבָה אֶם־לֹא בִי־צוּרָם מִכָּרָם וַיְהוֶה הַסִּגִּירָם:	How <i>can</i> one pursue a thousand And two put ten thousand to flight, If <i>it is</i> not that their rock has sold them, And <i>that</i> the LORD has delivered them up?	
Deut 32:31	כִּי לֹא כְצוּרָנוּ צוּרָם וְאֵיבֵינוּ פְּלִילִים:	For their rock <i>Is</i> not like our rock, <u>Even</u> our enemies <i>Are</i> judges <i>of that</i> .	even: adverbial use of the vav.
Deut 32:32	כִּי־מִגֶּפֶן סֹדֶם גִּפְנִים וּמִשְׁדָּמַת עֵמֶרָה עֲנַבְמוֹ עֲנַב־רוֹשׁ אֲשֶׁפֶלֶת מְרֹרֶת לָמוֹ:	For their vine <i>is</i> a vine from Sodom And from blasted <i>vineyards</i> of Gomorrah. Their grapes <i>are</i> grapes of hemlock. Grape-bunches of bitter taste <i>Are what</i> they have.	
Deut 32:33	חֲמַת תַּנִּינִים יִיגַם וְרֹאשׁ פְּתָנִים אֲכָזָר:	Their wine is venom from <u>serpents</u> And cruel poison from vipers.	serpents: not the same word as in Gen 3:1. The word may also mean <i>crocodile</i> [AnLx].
Deut 32:34	הֲלֹא־הוּא כְּמִסַּע עִמָּדֵי חֲתָם בְּאוֹצְרוֹתַי:	<i>Is</i> it not laid up in store with me, Sealed up in my treasuries?	

Deut 32:35	לִי נִקְמָה וְשִׁלְמִים לְעַתְּ תִּמְוֹט רַגְלֵם בְּיַד קָרוֹב יוֹם אִיְדָם וְחֵשׁ עֲתִידָת לָמוֹ:	Vengeance and retribution are mine. Their foot will totter in due course, For the day of their calamity <i>is</i> near, And their future hastens on.	Rom 12:19, Heb 10:30.
Deut 32:36	כִּי־יִדְּיִן יְהוָה עִמּוֹ וְעַל־עֲבָדָיו יִתְנַחֵם בְּיַד יְרָאָה בְּיִאֲזֹלֶת יָד וְאָפֶס עָצוֹר וְעֲזוּב:	For the LORD will judge his people , And he will have compassion on his servants, For he will see that <i>their power has gone</i> , And <i>that they are nothing but shut in</i> And abandoned.	Heb 10:30. <hr/> the LORD will judge his people (etc.): compare Ps 135:14. <hr/> power ← <i>hand</i> . <hr/> has gone: in an Aramaic form. <hr/> nothing but shut in and abandoned: or <i>not defended and protected</i> . See ↗
Deut 32:37	וְאָמַר אֵי אֱלֹהֵימוֹ צוֹר חָסִיו בוֹ:	And he will say, 'Where <i>are</i> their gods – The rock in which they trusted –	↳ [CB] and Ex 23:5. AV differs (<i>there is none shut up</i>).
Deut 32:38	אֲשֶׁר חָלַב זִבְחֵימוֹ יֹאכְלוּ יִשְׁתּוּ יַיִן נְסִיכָם יִקְוּמוּ וַיַּעֲזְרֶכֶם יְהִי עֲלֵיכֶם סִתְרָה:	<i>Their gods</i> who consumed the fat of their sacrifices And drank the wine of their <u>libations?</u> Let them arise and help you; Let there be protection over you.'	libations ← <i>libation</i> .
Deut 32:39	רְאוּ עֵתָהּ כִּי אֲנִי אֲנִי הוּא וְאִין אֱלֹהִים עִמָּדִי אֲנִי אֲמִית וְאֲחִיָּה מִחַצְתִּי וְאֲנִי אֲרַפָּא וְאִין מִיָּדִי מִצִּיל:	See now that I myself <i>am</i> he, And <i>there is</i> no god with me. I put to death, and I give life. <u>I dash to pieces, and I heal,</u> And <i>there is</i> no-one <i>Who</i> delivers from my hand.	I dash to pieces, and I heal: compare with Job 5:18.
Deut 32:40	כִּי־אָשָׂא אֶל־שָׁמַיִם יָדִי וְאִמַּרְתִּי חֵי אֲנֹכִי לְעֹלָם:	For I have <u>raised my hand</u> to heaven, And I have stated <i>That</i> I live age-abidingly.	raised my hand: i.e. <i>sworn</i> .
Deut 32:41	אִם־שִׁנּוֹתֵי בָרֶק חֲרָבִי וְתֹאחֲזוּ בְּמִשְׁפַּט יָדִי אֲשִׁיב נִקְמָה לְצָרִי וְלִמְשֻׁנָּי אֲשַׁלֵּם:	If I sharpen my <u>glittering sword</u> , And my hand <u>takes hold of it</u> in judgment, I will <u>take</u> vengeance on my adversaries, And I will repay those who hate me.	my glittering sword ← <i>the glitter / lightning of my sword</i> . A reverse Hebraic genitive. <hr/> takes hold of <i>it</i> : AV differs, not supplying " <i>it</i> ". <hr/> take ← <i>return</i> .

Deut 32:42	אֲשֶׁכִּיר חֲצִי מַדָּם וְחֶרְבִי תֹאכַל בְּשָׂר מַדָּם חָלָל וְשִׁבְיָהּ מִרֹאשׁ פְּרָעוֹת אוֹיֵב:	I will make my arrows Drunk with blood, And my sword will consume flesh With the blood of the slain, And of captives, And from the chief of the leaders of the enemy.	leaders: as [CB]. AV differs (<i>revenges</i>). [AnLx] offers both meanings.
Deut 32:43	הֲרִנְנוּ גוֹיִם עִמּוֹ כִּי דָם-עֲבָדָיו יִקּוּם וְנִקָּם יֵשִׁיב לְצָרָיו וְכִפֹּר אֶדְמָתוֹ עִמּוֹ: פ	Shout for joy, O nations and his people, For he will avenge The blood of his servants, And he will retribute vengeance On his adversaries, And he will reconcile his land, And his people.”	Rom 15:10, Rev 19:2. The LXX includes <i>let all the angels of God worship him</i> in this verse, which is present in Heb 1:6 .
Deut 32:44	וַיָּבֹא מֹשֶׁה וַיְדַבֵּר אֶת-כָּל-דִּבְרֵי הַשִּׁירָה-הַזֹּאת בְּאָזְנוֹ הָעָם הוּא וְהוֹשִׁעַ בְּדָנוֹן:	Then Moses came and spoke all the words of this song with the people hearing – he and Joshua the son of Nun.	with the people hearing ← <i>in the ears of the people.</i> Joshua: AV= <i>Hoshea</i> here, as the Hebrew, which is a shortened form of <i>Joshua</i> .
Deut 32:45	וַיִּכַּל מֹשֶׁה לְדַבֵּר אֶת-כָּל-הַדְּבָרִים הָאֵלֶּה אֶל-כָּל-יִשְׂרָאֵל:	And Moses finished speaking all these words to the whole of Israel.	
Deut 32:46	וַיֹּאמֶר אֲלֵהֶם שִׁימוּ לִבְבְּכֶם לְכָל-הַדְּבָרִים אֲשֶׁר אֲנֹכִי מַעֲיֵד בְּכֶם הַיּוֹם אֲשֶׁר תֵּצְאוּ אֶת-בְּנֵיכֶם לְשֹׁמֵר לַעֲשׂוֹת אֶת-כָּל-דִּבְרֵי הַתּוֹרָה הַזֹּאת:	And he said to them, “Be attentive to all the words which I am testifying to you today, in that you shall command your sons to ensure to carry out all the words of this law.	be attentive ← <i>set your heart.</i> ensure ← <i>guard.</i>
Deut 32:47	כִּי לֹא-דָבָר רַק הוּא מִכֶּם כִּי-הוּא חַיֵּיכֶם וּבְדַבְרֵי הַזֶּה תִּאָּרְכוּ יָמִים עַל-הָאָדָמָה אֲשֶׁר אַתֶּם עֹבְרִים אֶת-הַיַּרְדֵּן שָׁמָּה לְרִשְׁתָּהּ: פ	For it <i>is</i> not a <u>trivial</u> matter for you, for it <i>is</i> your life, and by this matter you will prolong <i>your</i> days on the <u>land</u> which you are crossing the Jordan <i>to go</i> to, so as to take possession of it.”	trivial ← <i>empty, vain; worthless.</i> land ← <i>ground.</i>
Deut 32:48	וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה בְּעֶצֶם הַיּוֹם הַזֶּה לֵאמֹר:	And the LORD spoke to Moses on this same day and said,	
Deut 32:49	עֲלֵה אֶל-הַר הָעֵבְרָיִם הַזֶּה הַר-נֶבֹז אֲשֶׁל בְּאֶרֶץ מוֹאָב אֲשֶׁר עַל-פְּנֵי יַרְחוֹ וּרְאֵה אֶת-אֶרֶץ כְּנָעַן אֲשֶׁר אֲנִי נֹתֵן לְבְנֵי יִשְׂרָאֵל לְאֶחָזָה:	“Go to this Mount Abarim, Mount Nebo, which <i>is</i> in the land of Moab, which <i>is</i> opposite Jericho, and see the land of Canaan which I am giving the sons of Israel as a possession,	

Deut 32:50	<p>וּמַת בְּהָר אֲשֶׁר אַתָּה עֹלֶה שָׁמָּה וְהֶאֱסַף אֶל-עַמּוּדָי כַּאֲשֶׁר-מָת אַהֲרֹן אֶחָיֶךָ בְּהַר הַהָר וַיֵּאֱסֹף אֶל-עַמּוּיוֹ:</p>	<p>and die on the mountain which you are going up to, and be gathered to your <u>people</u>, as Aaron your brother died on Mount Hor, and he was gathered to his <u>people</u>,</p>	<p>people (2x) ← <i>peoples</i>.</p>
Deut 32:51	<p>עַל אֲשֶׁר מְעַלְתֶּם בִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל בְּמִי-מְרִיבַת קִדְשׁ מִדְּבַר-צֶן עַל אֲשֶׁר לֹא-קִדְשַׁתֶּם אוֹתִי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל:</p>	<p>because <u>you</u> dealt treacherously with me among the sons of Israel at the waters of Meribah-Kadesh, <i>in</i> the Desert of Zin, because <u>you</u> did not sanctify me among the sons of Israel.</p>	<p>you (2x): plural.</p>
Deut 32:52	<p>כִּי מִנְּגִד תִּרְאֶה אֶת-הָאָרֶץ וְשָׁמָּה לֹא תָבֹא אֶל-הָאָרֶץ אֲשֶׁר-אֲנִי נֹתֵן לְבְנֵי יִשְׂרָאֵל: פ</p>	<p>So you will see the land ahead, but you will not go there, to the land which I am giving the sons of Israel.</p>	
Deut 33:1	<p>זֹאת הַבְּרָכָה אֲשֶׁר בֵּרַךְ מֹשֶׁה אִישׁ הָאֱלֹהִים אֶת-בְּנֵי יִשְׂרָאֵל לִפְנֵי מוֹתוֹ:</p>	<p>And this <i>is</i> the blessing <i>with</i> which Moses, a man of God, blessed the sons of Israel before his death.</p>	
Deut 33:2	<p>וַיֹּאמֶר יְהוָה מְסִינֵי בָּא וְזָרַח מִשְׁעִיר לָמוֹ הוֹפִיעַ מִהַר פָּאֲרוֹן וְאַתָּה מֵרַבְּבַת קִדְשׁ מִימִינֹ *אֲשַׁדַּת *אֲש *דָּת לָמוֹ:</p>	<p>And he said, The LORD came from Sinai, And he arose to them from Seir. He shone from Mount Paran, And he came from tens of thousands of holy ones. On his right <i>hand side</i> <i>Was</i> a <u>fiery mandate</u> for them.</p>	<p>fiery mandate ← <i>a fire of a mandate</i>, a reverse Hebraic genitive. The <i>ketiv</i> writes this as one word, the <i>qeré</i> as two.</p> <hr/> <p>Jude 1:14.</p>
Deut 33:3	<p>אִף חִבֵּב עַמִּים כָּל-קִדְשָׁיו בְּיַדָּךָ וְהֵם תָּבוֹ לְרַגְלֶךָ יִשָּׂא מִדְּבַרְתֶּיךָ:</p>	<p>He very much loves the <i>various</i> peoples; All his holy <i>ones are</i> in your hand. And they are set down at your <u>feet</u>, <i>Where one is elevated by</i> your discourses.</p>	<p>feet ← <i>foot</i>.</p> <hr/> <p>is elevated by: AV differs (<i>shall receive of</i>).</p>
Deut 33:4	<p>תּוֹרָה צְוֵה-לָנוּ מֹשֶׁה מוֹרֶשֶׁה קִהְלַת יַעֲקֹב:</p>	<p>Moses commanded us a law – A legacy of the convocation of Jacob.</p>	
Deut 33:5	<p>וַיְהִי בִישְׁרוֹן מֶלֶךְ בְּהַתְּאֵסֵף רָאשֵׁי עַם יַחַד שְׁבֻטֵי יִשְׂרָאֵל:</p>	<p>And <u>he</u> became king in <u>Jeshurun</u>, Where the heads of the people were gathered Together <i>with</i> the tribes of Israel.</p>	<p>he: i.e. <i>the LORD</i>.</p> <hr/> <p>Jeshurun: see Deut 32:15.</p>

Deut 33:6	יְחִי רְאוּבֵן וְאֶל־יָמָת וְיֵהִי מִתְּיוֹ מִסַּפֵּר: ס	‘May Reuben live and not die, And may his men <u>not</u> be few in number.’	and ... not: negatory use of the <i>vav</i> , after a preceding negation.
Deut 33:7	וְזָאת לְיְהוּדָה וַיֹּאמֶר שְׁמַע יְהוָה קוֹל יְהוּדָה וְאֶל־עַמּוֹ תְּבִיאֵנוּ יְדֵיו רַב לוֹ וְעֶזְרָה מִצָּרָיו תִּהְיֶה: ס	Now this <i>is</i> concerning Judah, and he said, ‘Hear, O LORD, the voice of Judah, And bring him to his people. <i>May</i> his <u>abilities</u> <i>be</i> of great <i>service</i> to him, And may you be a help from his <u>adversaries</u> .’	concerning: or <i>to</i> or <i>for</i> . Applicable to the other tribes in this chapter. The preposition לְ means <i>concerning / about</i> in, e.g., Judg 9:54, Ps 3:2, Ps 41:5. abilities ← <i>hands</i> . adversaries: or <i>adversities</i> .
Deut 33:8	וּלְלוֹי אָמַר תְּמִיד וְאוּרִיךָ לְאִישׁ חֲסִידְךָ אֲשֶׁר נִסִּיתוֹ בְּמַסָּה תְּרִיבָהוּ עַל־מֵי מְרִיבָה:	And concerning Levi he said, ‘ <i>May</i> your <u>Thummim</u> and <u>Urim</u> <i>be</i> with your <u>gracious man</u> Whom you tested at Massah, With whom you contended At the waters of Meribah.	Thummim and Urim: see Ex 28:30. your gracious man: i.e. <i>the high priest</i> [CB].
Deut 33:9	הָאָמַר לְאָבִיו וּלְאִמּוֹ לֹא רָאִיתוֹ וְאֶת־אָחָיו לֹא הִפִּיר וְאֶת־*בְּנָיו לֹא יָדַע כִּי שָׁמְרוּ אִמְרֹתֶיךָ וּבְרִיתֶיךָ יִנְצְרוּ:	And he said concerning his father and his mother, «I have not seen him», And he did not recognize his brothers, Nor know his {K: son} [Q: sons]. For they kept your word And maintained your covenant.	
Deut 33:10	יִזְרוּ מִשְׁפָּטֶיךָ לְיַעֲקֹב וְתוֹרֹתֶיךָ לְיִשְׂרָאֵל יִשְׂמוּ קְטוֹרֶה בְּאַפֶּיךָ וּכְלִיל עַל־מִזְבְּחֶיךָ:	They will teach your judgments to Jacob And your law to Israel. They will put incense <u>to</u> your <u>nose</u> And a complete <i>burnt offering</i> on your altar.	to your nose: AV differs somewhat (<i>before thee</i>), also possible by metonymy.
Deut 33:11	בָּרַךְ יְהוָה חֵילוֹ וּפְעָלֵי יָדָיו תִּרְצֶה מְחַץ מִתְּנַיִם קָמָיו וּמִשְׁנֵאָיו מִן־יְקוּמוֹן: ס	Bless, O LORD, his wealth, And accept the works of his hands. Crush the loins of those Who rise up against him And those who hate him, <u>So that they cannot rise up</u> .’	so that they <i>cannot</i> rise up ← <i>from (that) they shall rise up</i> .
Deut 33:12	לְבִנְיָמִן אָמַר יְדִיד יְהוָה יִשְׁכֵּן לְבִטָּח עָלָיו חֲפָף עָלָיו כָּל־הַיּוֹם וּבֵין כַּתְּפָיו שָׁכֵן: ס	Concerning Benjamin he said, ‘The beloved of the LORD Will dwell in safety with him, <i>As he</i> protects him all day, And he dwells between his shoulders.’	

Deut 33:13	<p>וּלְיוֹסֵף אָמַר מְבֹרָכַת יְהוָה אֲרָצוֹ מִמְּגֵד שָׁמַיִם מִטָּל וּמִתְהוֹם רִבְצַת תַּחַת:</p>	<p>And concerning Joseph he said, ‘May his land be blessed by the LORD With the preciousness of heaven – with dew – And with the depth <i>which</i> lies underneath,</p>	<p>by ← <i>of</i>. Wider use of the construct state.</p>
Deut 33:14	<p>וּמִמְּגֵד תְּבוּאֹת שֶׁשֶׁשׁ וּמִמְּגֵד גִּרְשׁ יִרְחִים:</p>	<p>And with the preciousness Of the produce of the sun, And with the preciousness Of the yield of <i>many</i> moons,</p>	
Deut 33:15	<p>וּמִרֹאשׁ הַרְרֵי־קָדִים וּמִמְּגֵד גְּבֻעוֹת עוֹלָם:</p>	<p>From the peak of the mountains of <u>olden time</u>, And from the preciousness Of the age-old hills,</p>	<p>olden time: or <i>the east</i>.</p>
Deut 33:16	<p>וּמִמְּגֵד אֲרֶץ וּמִלְאָה וּרְצוֹן שֶׁכְּנֵי סִנֵּה תְּבוּאֹתָהּ לְרֹאשׁ יוֹסֵף וּלְקַדְקֹד גִּיּוֹר אֶחָיו:</p>	<p>And with the preciousness Of the earth and its fulness, And acceptance by him <i>Who dwelt in the bush</i>. Let <i>this</i> come upon Joseph's head, And on the Nazarite crown of the head of his brothers.</p>	<p>let <i>this</i> come: the verb is in an anomalous form, See [Ges-HG] §76h, 48d. Re-pointed as תְּבוּאֹתָהּ it means (<i>let</i>) its produce (<i>be</i>).</p> <hr/> <p>by ← <i>of</i>. Wider use of the construct state.</p> <hr/> <p>upon Joseph's head (etc.): compare Gen 49:26.</p>
Deut 33:17	<p>בְּכוֹר שׁוֹרוֹ הֶדְרָ לֹו וְקַרְנֵי רֵאשׁ קַרְנָיו בָּהֶם עַמִּים יִנְגַח יַחֲדוּ אַפְסֵי־אֲרֶץ וְהֵם רִבְבוֹת אַפְרָיִם וְהֵם אֲלֵפֵי מְנַשֶּׁה: ס</p>	<p>May the firstlings of his oxen Be to his glory, And may his horns Be as the horns of the buffalo. With them he shall butt Various peoples all at once At the ends of the earth. And they are the tens of thousands of Ephraim And they are the thousands of Manasseh.’</p>	<p>Ephraim: the larger number accords with the meaning of his name, <i>fruitful</i>, or <i>double fruit</i>.</p>
Deut 33:18	<p>וּלְזִבּוּלָן אָמַר שְׂמַח זְבוּלָן בְּצֵאתְךָ וַיִּשְׁשַׁכֵּר בְּאֵהָלֶיךָ:</p>	<p>And concerning Zebulun he said, ‘Rejoice, Zebulun, when you go out, And Issachar, in your tents.</p>	
Deut 33:19	<p>עַמִּים הַרְרֵי־קְרָאוּ שֵׁם יִזְבְּחוּ זְבַח־צֶדֶק כִּי שָׁפַע יַמִּים יִיָּקוּ וּשְׁפוּנֵי טְמוּנֵי חוֹל: ס</p>	<p>They shall call <i>various</i> peoples to the mountain; There they will offer righteous sacrifices, For they will ingest the abundance of the seas, And the hidden treasures of the sand.’</p>	<p>offer ← <i>sacrifice</i>.</p> <hr/> <p>ingest ← <i>suck</i>.</p> <hr/> <p>hidden treasures ← <i>hidden</i> (things) of buried (things), where <i>buried</i> has connotations of treasure.</p>

Deut 33:20	וּלְגַד אָמַר בְּרוּךְ מֵרְחִיב גָּד כְּלָבִיא שִׁכֹּן וְטָרַף זְרוּעַ אֶף-קִדְקֹד:	And concerning Gad he said, 'Blessed is he who enlarges Gad. He dwells like a lion, And he tears off an arm, <i>Or</i> even the crown of the head.	<i>or</i> even: AV differs (<i>with</i>).
Deut 33:21	וַיֵּרָא רֵאשִׁית לוֹ בֵּי-שָׁמַיִם חֵלֶקֶת מִחֻקֵּי סֶפֶן וַיֵּתֵא רֵאשִׁי עִם צְדָקַת יְהוָה עֲשֵׂה וּמִשְׁפָּטָיו עִם-יִשְׂרָאֵל: ס	And he provided the first part for himself, For there a share for the lawgiver was reserved. And he went to the heads of the people And carried out the LORD's justice And his judgments with Israel.'	for ← <i>of</i> . Wider use of the construct state. <hr/> reserved: this is a similar word to <i>hidden</i> in Deut 33:19. AV differs (<i>was he seated</i>), avoiding a discordance, but discordance is tolerated in Hebrew. Otherwise, translate <i>a share for the hidden lawgiver</i> .
Deut 33:22	וּלְדָן אָמַר דָּן גִּוֹר אֲרִיָּה יִזְנֹק מִזֶּה-בָּשָׁן:	And concerning Dan he said, 'Dan is a lion's whelp; He shall leap from <u>Bashan</u> .'	Bashan ← <i>the Bashan</i> .
Deut 33:23	וּלְנַפְתָּלִי אָמַר נַפְתָּלִי שִׁבְעַת רְצוֹן וּמְלֵא בְרַבַּת יְהוָה יָם וּדְרוֹם יִרְשֶׁה: ס	And concerning Naphtali he said, 'Naphtali is abounding in favour And is full of the LORD's blessing. Inherit the west and the south.'	
Deut 33:24	וּלְאַשֶׁר אָמַר בְּרוּךְ מִבְּנֵי אַשֶׁר יְהִי רְצוֹן אֶחָיו וְטָבַל בְּשֶׁמֶן רַגְלוֹ:	And concerning Asher he said, 'Asher is blessed with sons. May he be favourably accepted by his brothers As he dips his foot in oil.	with sons: or <i>more than (other) sons</i> . <hr/> by ← <i>of</i> . Wider use of the construct state.
Deut 33:25	בְּרִזְלֵי וְנַחֲשֶׁת מִנְּעֻלָּיִךְ וּכְיִמִּיךְ דְּבִאָּךְ:	Your bolts are of iron and copper, And as your days are, So shall your strength be.'	your bolts are of iron and copper: AV differs (<i>thy shoes shall be iron and brass</i>). [CB]= <i>under thy shoes</i> etc., referring to rich ores. But AV and [CB] require re-pointing to מְנַעֲלִיךְ (dagesh in nun). <hr/> strength: or <i>rest</i> .
Deut 33:26	אֵין כָּאֵל יִשְׂרוּן רַב־שָׁמַיִם בְּעֶזְרָךְ וּבְגִאֲוֹתוֹ שְׁחָקִים:	There is none like GOD, O <u>Jeshurun</u> , Riding on heaven to your help, And in his majesty on the sky.	Jeshurun: see Deut 32:15.

Deut 33:27	מְעֵנָה אֱלֹהֵי קֹדֶם וּמִתְחַת זִרְעַת עוֹלָם וַיִּגְרֶשׁ מִפְּנֵיךָ אוֹיֵב וַיֹּאמֶר הַשִּׁמְד:	The age-old God <i>is</i> a refuge, And beneath <i>are</i> age-abiding arms. And he will drive out the enemy <u>at your advance</u> , And he has said, ‘Destroy <i>them.</i> ’	arms: i.e. <i>the limbs</i> , put for <i>strength and defence</i> . at your advance ← <i>from before</i> <i>you</i> .
Deut 33:28	וַיֵּשְׁבוּ יִשְׂרָאֵל בְּטַח בְּדָד עֵין יַעֲקֹב אֶל-אֶרֶץ דָּגָן וְתִירוֹשׁ אֶף-שָׁמַיִם יַעֲרִפוּ טָל:	Then Israel will dwell safely alone, The <u>eye</u> of Jacob <i>will be</i> on a land of corn and new wine, <i>And</i> his skies will also distil dew.	eye: or <i>water-source</i> .
Deut 33:29	אַשְׁרֵיךָ יִשְׂרָאֵל מִי כָמוֹךָ עַם נוֹשָׁע בִּיהוָה מִגֵּן עֲזָרְךָ וְאַשְׁרֵי-חֶרֶב גְּאוֹתֶךָ וַיִּכְחָשׁוּ אֵיבֵיךָ לְךָ וְאַתָּה עַל-בְּמוֹתֵימוֹ תִּדְרֹךְ: ס	Happy <i>is</i> Israel – Who <i>is</i> like you? A people saved by the LORD, Your helping shield, Who <i>is</i> also <u>your majestic</u> sword. And your enemies will <u>feign</u> obedience to you, And you will trample on their <i>idolatrous</i> raised sites.”	feign obedience: <i>niphal</i> for feigning, but it could be re- pointed as <i>hithpael</i> , which is more common for feigning, וַיִּכְחָשׁוּ. See [AnLx] §12.3 for assimilation of the <i>tav</i> . See Josh 8:15 and Gen 42:7. AV differs somewhat (<i>be found liars</i>). your helping shield ... your majestic sword ← <i>the shield of</i> <i>your help ... the sword of your</i> <i>majesty</i> . Hebraic genitives.
Deut 34:1	וַיַּעַל מֹשֶׁה מִמֵּעֲרַבַת מוֹאָב אֶל-הַר נְבוֹ רֹאשׁ הַפְּסִגָה אֲשֶׁר עַל-פְּנֵי יְרִיחוֹ וַיְרְאֶהוּ יְהוָה אֶת-כָּל-הָאָרֶץ אֶת-הַגִּלְעָד עַד-דָּן:	Then Moses went up from the arid tracts of Moab to Mount Nebo, <i>to</i> the summit of Pisgah, which <i>is</i> opposite Jericho, and the LORD showed him all the land, <i>from</i> Gilead to Dan,	Gilead: see Gen 31:21.
Deut 34:2	וְאֵת כָּל-נַפְתָּלִי וְאֶת-אֶרֶץ אֶפְרַיִם וּמְנַשֶּׁה וְאֵת כָּל-אֶרֶץ יְהוּדָה עַד הַיָּם הָאֲחֵרֹן:	and all Naphtali and the land of Ephraim and Manasseh and all the land of Judah as far as <u>the</u> Western Sea,	the Western Sea ← <i>the Hinder</i> <i>Sea</i> , i.e. <i>the Mediterranean Sea</i> .
Deut 34:3	וְאֶת-הַנֶּגֶב וְאֶת-הַכְּפָר בְּקַעַת יְרִיחוֹ עִיר הַתְּמָרִים עַד-צֹעַר:	and the <u>south</u> , and the tract of land <i>in</i> the Valley of Jericho, the City of Palm Trees, as far as Zoar.	south: or <i>Negev</i> , the modern <i>Negev</i> .
Deut 34:4	וַיֹּאמֶר יְהוָה אֵלָיו זֹאת הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְרָהָם לְיִצְחָק וְלִיעֲקֹב לֵאמֹר לְזֶרְעֶךָ אֶתְנַנְּהָ הִרְאִיתִיךָ בְּעֵינֶיךָ וְשָׁמָּה לֹא תַעֲבֹר:	And the LORD said to him, “This <i>is</i> the land <i>about</i> which I swore to Abraham, to Isaac and to Jacob, and I said, ‘I will give it to your seed.’ I have shown <i>it</i> to you with your eyes, <u>but</u> you will not go across to there.”	but: adversative use of the <i>vav</i> .
Deut 34:5	וַיָּמָת שָׁם מֹשֶׁה עַבְד־יְהוָה בְּאֶרֶץ מוֹאָב עַל-פִּי יְהוָה:	And Moses the LORD's servant died there, in the land of Moab, according to the LORD's <u>pronouncement</u> .	pronouncement ← <i>mouth</i> .

Deut 34:6	וַיִּקְבֹּר אֹתוֹ בְּגִל בְּאֶרֶץ מוֹאָב מִוֶּלֶת בֵּית פְּעוֹר וְלֹא יָדַע אִישׁ אֶת־קְבֻרָתוֹ עַד הַיּוֹם הַזֶּה:	And he buried him in the valley, in the land of Moab, opposite Beth-Peor, and no man knows his grave, <i>as it is up to this day.</i>	he buried: i.e. <i>the LORD buried.</i>
Deut 34:7	וּמֹשֶׁה בְּזִמְמָה וְעֶשְׂרִים שָׁנָה בָּמָתוֹ לֹא־כָהָתָה עֵינָיו וְלֹא־נָס לִחָה:	And Moses was one hundred and twenty years old at his death. His eye had not become dim and his vigour had not <u>deserted him</u> .	deserted him ← <i>fled.</i>
Deut 34:8	וַיִּבְכּוּ בְנֵי יִשְׂרָאֵל אֶת־מֹשֶׁה בְּעַרְבַת מוֹאָב שְׁלֹשִׁים יוֹם וַיִּתְּמּוּ יָמֵי בְכִי אֲבֵל מֹשֶׁה:	And the sons of Israel wept for Moses in the arid tracts of Moab for thirty days, and the days of weeping were completed – <i>of</i> mourning for Moses.	
Deut 34:9	וַיְהוֹשֻׁעַ בֶּן־נֹון מָלֵא רוּחַ חָכְמָה כִּי־סָמַךְ מֹשֶׁה אֶת־יָדָיו עָלָיו וַיִּשְׁמְעוּ אֵלָיו בְּנֵי־יִשְׂרָאֵל וַיַּעֲשׂוּ כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה:	Now Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands on him, and the sons of Israel listened to him, and they acted according to what the LORD had commanded Moses.	
Deut 34:10	וְלֹא־קָם נָבִיא עוֹד בְּיִשְׂרָאֵל כְּמֹשֶׁה אֲשֶׁר יָדָעוּ יְהוָה פָּנִים אֶל־פָּנִים:	But no prophet arose again in Israel like Moses, whom the LORD knew face to face,	no prophet arose again ← <i>a prophet did not yet arise.</i>
Deut 34:11	לְכָל־הָאֵתוֹת וְהַמוֹפְתִים אֲשֶׁר שָׁלַח יְהוָה לַעֲשׂוֹת בְּאֶרֶץ מִצְרַיִם לַפְּרָעָה וּלְכָל־עַבְדָּיו וּלְכָל־אֶרְצוֹ:	with all the signs and wonders which the LORD sent him to do in the land of Egypt, to Pharaoh and to all his servants and to all his land,	
Deut 34:12	וּלְכָל־הַיָּד הַחֲזָקָה וּלְכָל הַמוֹרָא הַגָּדוֹל אֲשֶׁר עָשָׂה מֹשֶׁה לְעֵינֵי כָל־יִשְׂרָאֵל:	and with all the <u>mighty power</u> and all the great fearfulness <i>with</i> which Moses acted in the sight of the whole of Israel.	mighty power ← <i>strong hand.</i>
Josh 1:1	וַיְהִי אַחֲרֵי מוֹת מֹשֶׁה עֶבֶד יְהוָה וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ בֶּן־נֹון מִשְׁרֵת מֹשֶׁה לֵאמֹר:	And it came to pass, after the death of Moses the servant of the LORD, that the LORD spoke to Joshua the son of Nun, Moses' servant, and he said,	
Josh 1:2	מֹשֶׁה עַבְדִּי מָת וְעַתָּה קוּם עֲבַר אֶת־הַיַּרְדֵּן הַזֶּה אַתָּה וְכָל־הָעָם הַזֶּה אֶל־הָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן לָהֶם לְבְנֵי יִשְׂרָאֵל:	“Moses my servant is dead. So now, arise, cross this Jordan, you and the whole of this people, <i>to</i> <i>go</i> into the land which I am giving to them – to the sons of Israel.	
Josh 1:3	כָּל־מְקוֹם אֲשֶׁר תִּדְרֹךְ כַּף־רַגְלְכֶם בּוֹ לָכֶם נָתַתִּיו כַּאֲשֶׁר דִּבַּרְתִּי אֶל־מֹשֶׁה:	Every place that the sole of your foot is going to step on, I have given to you, as I said to Moses.	

Josh 1:4	<p>מֵהַמִּדְבָּר וְהַלְבָּנוֹן הַזֶּה וְעַד־הַנָּהָר הַגָּדוֹל נְהַר־פָּרַת כָּל אֶרֶץ הַחִיטִּים וְעַד־הַיָּם הַגָּדוֹל מְבֹאֵה הַשָּׁמֶשׁ יִהְיֶה גְּבוּלְכֶם:</p>	<p>From the desert and this Lebanon as far as the great river – the River Euphrates – all the land of the Hittites, and as far as the Great Sea <i>in the west</i>, shall be your <u>territory</u>.</p>	<p>west ← <i>entering of the sun</i>.</p> <hr/> <p>territory ← <i>border</i>.</p>
Josh 1:5	<p>לֹא־יִתְיַצֵּב אִישׁ לִפְנֵיךָ כָּל יְמֵי חַיֶּיךָ כַּאֲשֶׁר הָיִיתִי עִם־מֹשֶׁה אֲהִיָּה עִמָּךְ לֹא אֶרְפָּךְ וְלֹא אֶעֱזֹבְךָ:</p>	<p>No man will <i>be able to</i> stand <u>confronting</u> you for all the days of your life. As I was with Moses, <i>so</i> I shall be with you: I will not desert you, and I will not forsake you.</p>	<p>Heb 13:5.</p> <hr/> <p>confronting ← <i>before</i>.</p>
Josh 1:6	<p>חֲזַק וְאַמֵּץ כִּי אֲתָה תִּנְחַל אֶת־הָעָם הַזֶּה אֶת־הָאָרֶץ אֲשֶׁר־נִשְׁבַּעְתִּי לְאֲבוֹתֶם לָתֵת לָהֶם:</p>	<p>Be strong and take courage, for you will enable this people to inherit the land <i>about</i> which I swore to their fathers that <i>I</i> would give <i>it</i> to them.</p>	
Josh 1:7	<p>רַק חֲזַק וְאַמֵּץ מְאֹד לְשָׁמֵר לְעֲשׂוֹת כְּכֹל־הַתּוֹרָה אֲשֶׁר צִוָּךְ מֹשֶׁה עַבְדִּי אֶל־תִּסּוֹר מִמֶּנּוּ יְמִין וּשְׂמֹאל לְמַעַן תִּשְׁכִּיל בְּכֹל אֲשֶׁר תֵּלֵךְ:</p>	<p>Just be strong and take great courage to ensure to do all the law which Moses my servant commanded you. Do not deviate from it <i>to the right</i> or <i>to the left</i>, so that you <u>act wisely</u> in every <i>place</i> you go.</p>	<p>act wisely: AV differs somewhat (<i>prosper</i>). Also in the next verse.</p>
Josh 1:8	<p>לֹא־יָמוּשׁ סֵפֶר הַתּוֹרָה הַזֶּה מִפִּיךָ וְהִגִּיתָ בּוֹ יוֹמָם וּלְיָלֵה לְמַעַן תִּשְׁמַר לְעֲשׂוֹת כְּכֹל־הַכְּתוּב בּוֹ כִּי־אֲזַ תִּצְלִיחַ אֶת־דְּרָכְךָ וְאֲזַ תִּשְׁכִּיל:</p>	<p>This <u>book of the law</u> shall not recede from your mouth, and <u>you will meditate on it day and night</u>, so that you ensure to act according to everything written in it, for then you will cause your way to prosper, and then you will act wisely.</p>	<p>book of the law ... you will meditate on it day and night: compare Ps 1:2.</p>
Josh 1:9	<p>הֲלוֹא צִוִּיתִיךָ חֲזַק וְאַמֵּץ אֶל־תִּעְרָץ וְאֶל־תִּחַת כִּי עִמָּךְ יְהוָה אֱלֹהֶיךָ בְּכֹל אֲשֶׁר תֵּלֵךְ: פ</p>	<p>Have I not commanded you? Be strong and take courage. Do not be terrified and do not be afraid, for the LORD your God <i>is</i> with you in every <i>place</i> you go.”</p>	
Josh 1:10	<p>וַיִּצַו יְהוֹשֻׁעַ אֶת־שֹׁטְרֵי הָעָם לֵאמֹר:</p>	<p>Then Joshua commanded the officers of the people and said,</p>	
Josh 1:11	<p>עֲבְרוּ בְּקֶרֶב הַמַּחֲנֶה וַצִּוּוּ אֶת־הָעָם לֵאמֹר הִכְיֵנוּ לָכֶם צִידָה כִּי בְעוֹד שְׁלֹשֶׁת יָמִים אַתֶּם עֹבְרִים אֶת־הַיַּרְדֵּן הַזֶּה לְבֹאֵה לְרִשְׁתָּה אֶת־הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֵיכֶם נֹתֵן לָכֶם לְרִשְׁתָּהּ: ס</p>	<p>“Pass through the middle of the camp, and command the people, and say, ‘Prepare provisions for yourselves, for in three days’ <i>time</i> you will be crossing this Jordan to go <i>and</i> take possession of the land which the LORD your God is giving you, to take possession of it.’ ”</p>	

Josh 1:12	וְלִרְאוּבֵנִי וְלִגָּדִי וְלַחֲצִי שֵׁבֶט הַמְנַשֶּׁה אָמַר יְהוֹשֻׁעַ לֵאמֹר:	And Joshua spoke to the Reubenites and the Gadites, and <u>half of the tribe of Manasseh</u> , and he said,	half of the tribe of Manasseh: rather than <i>the half-tribe of Manasseh</i> . Josh 22:7 shows when this sense is intended.
Josh 1:13	זְכוֹר אֶת־הַדְּבָר אֲשֶׁר צִוָּה אֶתְכֶם מֹשֶׁה עֶבְד־יְהוָה לֵאמֹר יְהוָה אֱלֹהֵיכֶם מְנִיחַ לָכֶם וְנָתַן לָכֶם אֶת־הָאָרֶץ הַזֹּאת:	“Remember the word which Moses the servant of the LORD commanded you, when he said, ‘The LORD your God is giving you rest, and he has given you this land.’”	
Josh 1:14	נְשִׂיכֶם טַפְּכֶם וּמִקְנֵיכֶם יֵשְׁבוּ בָאָרֶץ אֲשֶׁר נָתַן לָכֶם מֹשֶׁה בְּעֵבֶר הַיַּרְדֵּן וְאַתֶּם תַּעֲבְרוּ חַמְשִׁים לַפָּנִי אַחֵיכֶם כָּל גְּבוּרֵי הַחֵיל וְעִזַּרְתֶּם אוֹתָם:	Your women, your little ones and your cattle will remain in the land which Moses gave you on this side of the Jordan, but you will cross over armed before your brothers – all warriors <u>in the army</u> – and you will help them,	in the army ← <i>of the army</i> . Wider use of the construct state.
Josh 1:15	עַד אֲשֶׁר־יָנִיחַ יְהוָה לְאַחֵיכֶם כְּכֶם וַיֵּרְשׁוּ גַם־הַמָּה אֶת־הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֵיכֶם נָתַן לָהֶם וּשְׁבַתְּם לְאָרֶץ יְרֻשַׁתְכֶם וַיֵּרְשֶׁתֶם אוֹתָהּ אֲשֶׁר נָתַן לָכֶם מֹשֶׁה עֶבֶד יְהוָה בְּעֵבֶר הַיַּרְדֵּן מִזְרַח הַשָּׁמֶשׁ:	until the LORD gives rest to your brothers, as <i>to</i> you, and they too take possession of the land which the LORD your God is giving them, and you return to the land of your possession, and you <u>take possession</u> of it, which Moses the servant of the LORD gave you on this side of the Jordan <i>in the east</i> .”	take possession: AV differs somewhat, to modern ears at least (<i>enjoy</i>). east ← <i>rising of the sun</i> .
Josh 1:16	וַיַּעֲנוּ אֶת־יְהוֹשֻׁעַ לֵאמֹר כָּל אֲשֶׁר־צִוִּיתָנוּ נַעֲשֶׂה וְאֵל־כָּל־אֲשֶׁר תִּשְׁלַחַנוּ גִלְדָּךְ:	And they answered Joshua and said, “Everything you have commanded us, we will do, and everywhere you send us, we will go.	
Josh 1:17	כְּכֹל אֲשֶׁר־שָׁמַעְנוּ אֶל־מֹשֶׁה כִּן נִשְׁמָע אֵלֶיךָ רַק יְהוָה יְהוָה אֱלֹהֶיךָ עִמָּךְ כַּאֲשֶׁר הָיָה עִם־מֹשֶׁה:	<i>Just</i> as we <u>obeyed</u> Moses <i>in</i> everything, so we will <u>obey</u> you, but let the LORD your God be with you, as he was with Moses.	obeyed ... obey ← <i>heard / hearkened to ... hear / hearken to</i> .
Josh 1:18	כָּל־אִישׁ אֲשֶׁר־יִמְרָה אֶת־פִּיךָ וְלֹא־יִשְׁמָע אֶת־דְּבָרֶיךָ לְכֹל אֲשֶׁר־תִּצְוֶנוּ יוּמַת רַק חֲזַק וְאַמְץ: פ	<u>Any</u> man who rebels against your <u>pronouncement</u> and does not hear your words in <u>anything</u> you command us will be put to death, but be strong and take courage.”	any ← <i>every</i> . pronouncement ← <i>mouth</i> . anything ← <i>everything</i> .

Josh 2:1	<p>וַיִּשְׁלַח יְהוֹשֻׁעַ בְּנֹן־נֹון מִן־הַשְּׂטִיִּים שְׁנַיִם־אָנָשִׁים מִרְגָלִים תָּרַשׁ לֵאמֹר לְכוּ רְאוּ אֶת־הָאָרֶץ וְאֶת־יְרִיחוֹ וַיֵּלְכוּ וַיָּבֹאוּ בֵּית־אִשָּׁה זֹנָה וּשְׁמָהּ רַחַב וַיִּשְׁכְּבוּ־שָׁמָּה:</p>	<p>And Joshua the son of Nun sent out two spies secretly from Shittim, and he said, “Go and look at the land, and Jericho.” And they departed and came to the house of a prostitute woman whose name was Rahab, and they lodged there.</p>	<p>Shittim ← <i>the Shittim</i>. lodged ← <i>lay</i>. Compare 2 Ki 9:16.</p>
Josh 2:2	<p>וַיֹּאמֶר לְמֶלֶךְ יְרִיחוֹ לֵאמֹר הִנֵּה אָנָשִׁים בָּאוּ הַנֶּה הַלַּיְלָה מִבְּנֵי יִשְׂרָאֵל לַחְפֹּר אֶת־הָאָרֶץ:</p>	<p>And it was reported to the king of Jericho, and they said, “Look, some men from the sons of Israel came here tonight, to investigate the land.”</p>	
Josh 2:3	<p>וַיִּשְׁלַח מֶלֶךְ יְרִיחוֹ אֶל־רַחַב לֵאמֹר הוֹצִיָּאִי הָאָנָשִׁים הַבָּאִים אֵלַיךְ אֲשֶׁר־בָּאוּ לְבֵיתְךָ כִּי לַחְפֹּר אֶת־כָּל־הָאָרֶץ בָּאוּ:</p>	<p>And the king of Jericho sent men to Rahab, who said, “Bring out the men who came to you – who came to your house – because they came to investigate all the land.”</p>	
Josh 2:4	<p>וַתִּקַּח הָאִשָּׁה אֶת־שְׁנֵי הָאָנָשִׁים וַתַּצְפֵּנּוּ וַתֹּאמֶר אֲנִי בָּאוּ אֵלַי הָאָנָשִׁים וְלֹא יָדַעְתִּי מֵאִן הֵמָּה:</p>	<p>But the woman had taken the two men and hidden them, and she said this: “The men came to me, but I did not know where they were from.</p>	<p>them ← <i>him</i>, i.e. <i>each of them</i>. this ← <i>thus</i>.</p>
Josh 2:5	<p>וַיְהִי הַשַּׁעַר לְסָגוֹר בַּחֹשֶׁךְ וְהָאָנָשִׁים יָצְאוּ לֹא יָדַעְתִּי אָנָה הָלְכוּ הָאָנָשִׁים רְדָפוּ מֵהָר אַחֲרֵיהֶם כִּי תִשְׁיֹגּוּם:</p>	<p>When the gate was about to close in the dark, the men went out. I do not know where the men went. Pursue them quickly, because you will catch up with them.”</p>	
Josh 2:6	<p>וְהִיא הֵעֲלֵתָם הַגָּגָה וַתִּטְמַנֵּם בְּפִשְׁתֵּי הָעֵץ הָעֹרְכוֹת לָהּ עַל־הַגָּג:</p>	<p>Then she brought them up onto the roof and hid them with flax stalks which had been laid out by her on the roof.</p>	<p>flax stalks: or <i>cotton</i> [AnLx].</p>
Josh 2:7	<p>וְהָאָנָשִׁים רְדָפוּ אַחֲרֵיהֶם דֶּרֶךְ הַיַּרְדֵּן עַל הַמַּעְבְּרוֹת וְהַשַּׁעַר סָגְרוּ אַחֲרַי כַּאֲשֶׁר יָצְאוּ הַרְדָּפִים אַחֲרֵיהֶם:</p>	<p>So the men pursued them on the road to the Jordan, at the fords, and the gate was closed after the pursuers had gone out after them.</p>	<p>the gate was closed ← <i>they closed the gate</i>. Avoidance of the passive. To translate actively in English would tentatively look as if the pursuers closed the gate personally, until the rest of the sentence was read.</p>
Josh 2:8	<p>וְהִמָּה טָרַם יִשְׁכְּבוּן וְהִיא עָלְתָה עֲלֵיהֶם עַל־הַגָּג:</p>	<p>Then before they lay down, she came up to them on the roof,</p>	

Josh 2:9	<p>וְתֹאמַר אֶל־הָאֲנָשִׁים יְדַעְתִּי כִּי־נָתַן יְהוָה לָכֶם אֶת־הָאָרֶץ וְכִי־נָפְלָה אִימַתְכֶם עָלֵינוּ וְכִי נִמְגּוּ כָל־יֹשְׁבֵי הָאָרֶץ מִפְּנֵיכֶם:</p>	<p>and she said to the men, “I know that the LORD has given you the land, and that <u>dread of you</u> has fallen on us, and that all the inhabitants of the land <u>have become disheartened</u> before you.</p>	<p>dread of you ← <i>your dread</i>, an objective genitive.</p> <hr/> <p>have become disheartened ← <i>have melted</i>.</p>
Josh 2:10	<p>כִּי שָׁמַעְנוּ אֶת אֲשֶׁר־הוֹבִישׁ יְהוָה אֶת־מֵי יַם־סוּף מִפְּנֵיכֶם בְּצֵאתְכֶם מִמִּצְרַיִם וְאֲשֶׁר עָשִׂיתֶם לְשְׁנֵי מַלְכֵי הָאֲמֹרִי אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן לְסִיחֹן וּלְעוֹג אֲשֶׁר הִחְרַמְתֶּם אוֹתָם:</p>	<p>For we have heard <u>how</u> the LORD dried up the water of the Red Sea in front of you when you came out of Egypt, and what you did to the two kings of the <u>Amorites</u> who <i>were</i> across the Jordan – to Sihon and to Og – whom you obliterated.</p>	<p>how ← <i>that</i>.</p> <hr/> <p>Amorites: see Gen 10:16.</p>
Josh 2:11	<p>וּנְשָׁמַע וַיִּמַּס לְבַבְנוּ וְלֹא־קָמָה עוֹד רוּחַ בְּאִישׁ מִפְּנֵיכֶם כִּי יְהוָה אֱלֹהֵיכֶם הוּא אֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת:</p>	<p>When we heard <i>it</i>, our hearts <u>fainted</u> and no man's spirit held up in him any more because of you, for the LORD your God <i>is</i> God in heaven above and on the earth beneath.</p>	<p>fainted ← <i>melted</i>. See Deut 1:28.</p>
Josh 2:12	<p>וְעַתָּה הִשָּׁבְעוּ־נָא לִי בִיהוָה כִּי־עָשִׂיתִי עִמָּכֶם חֶסֶד וְעָשִׂיתֶם גַּם־אֵתָם עִם־בֵּית אָבִי חֶסֶד וּנְתַתֶּם לִי אוֹת אֱמֶת:</p>	<p>So now, please swear to me by the LORD, since I have <u>acted kindly</u> to you, that <u>you in turn</u> will <u>act kindly</u> to the house of my father, and <i>that</i> you will give me a sign of truth,</p>	<p>acted kindly ... act kindly ← <i>done kindness ... do kindness</i>.</p> <hr/> <p>you in turn ← <i>you also</i>.</p>
Josh 2:13	<p>וְהַחַיִּיתֶם אֶת־אָבִי וְאֶת־אִמִּי וְאֶת־אֶחָי וְאֶת־*אָחוֹתִי **אֶחָיוֹתַי וְאֵת כָּל־אֲשֶׁר לָהֶם וְהִצַּלְתֶּם אֶת־נַפְשֹׁתֵינוּ מִמּוֹת:</p>	<p>and <i>that</i> you will let my father and my mother live, and my brothers and my {K: sister} [Q: sisters], and all that they <i>have</i>, and <i>that</i> you will save <u>us</u> from death.”</p>	<p>us ← <i>our souls</i>.</p>
Josh 2:14	<p>וַיֹּאמְרוּ לָהּ הָאֲנָשִׁים נַפְשֵׁנוּ תַּחְתִּיכֶם לָמוֹת אִם לֹא תִגִּידוּ אֶת־דְּבָרֵנוּ זֶה וְהָיָה בְּתֵת־יְהוָה לָנוּ אֶת־הָאָרֶץ וְעָשִׂינוּ עִמָּךְ חֶסֶד וְאֱמֶת:</p>	<p>And the men said to her, “May our <u>life</u> <i>take</i> the place of yours to die, providing you do not <u>betray</u> this affair of ours, and it will come to pass, when the LORD gives us the land, that we will <u>act kindly and truly</u> to you.”</p>	<p>life ← <i>soul</i>.</p> <hr/> <p>betray ← <i>tell</i>.</p> <hr/> <p>act kindly and truly ← <i>do kindness and truth</i>.</p>
Josh 2:15	<p>וַתוֹרְדֵם בַּחֶבֶל בְּעֵד הַחַלּוֹן כִּי בֵּיתָהּ בְּקִיר הַחוֹמָה וּבַחוֹמָה הִיא יוֹשֶׁבֶת:</p>	<p>Then she let them down by a rope through the window, for her house <i>was built</i> into the wall of circumvallation, as she lived in the circumvallation.</p>	

Josh 2:16	<p>וַתֹּאמֶר לָהֶם הֲרָרָה לָכֹוּ פְּנֵי־יִפְגְּעוּ בְכֶם הַרְדָּפִים וְנִחַבְתֶּם שָׁמָּה שְׁלֹשַׁת יָמִים עַד שׁוּב הַרְדָּפִים וְאַחַר תֵּלְכוּ לְדַרְכְּכֶם:</p>	<p>And she said to them, “Go to the mountain, so that those pursuing you do not come across you, and hide there for three days until the pursuers return, and afterwards you <i>can</i> go your way.”</p>	
Josh 2:17	<p>וַיֹּאמְרוּ אֵלֶיהָ הָאֲנָשִׁים נְקִים אֲנַחְנוּ מִשְׁבַּעְתְּךָ הַזֶּה אֲשֶׁר הִשְׁבַּעְתָּנוּ:</p>	<p>Then the men said to her, “We <i>are in the clear</i> with this oath of yours which you had us swear.</p>	<p>in the clear ← <i>innocent</i>.</p>
Josh 2:18	<p>הִנֵּה אֲנַחְנוּ בָּאִים בָּאָרֶץ אֶת־תְּקוֹת חוּטֵי הַשָּׁנִי הַזֶּה תִּקְשְׁרֵי בַחֲלוֹן אֲשֶׁר הוֹרַדְתָּנוּ בּוֹ וְאֶת־אֲבִיךָ וְאֶת־אִמְךָ וְאֶת־אֶחָיִךְ וְאֶת כָּל־בֵּית אֲבִיךָ תֹאסֶפֶי אֵלֶיךָ הַבַּיְתָּה:</p>	<p>Look, we are coming into the land. Bind this line of scarlet thread to the window by which you let us down and gather your father and your mother and your brothers, and the whole household of your father <u>with you</u> into the house.</p>	<p>with you ← <i>to you</i>.</p>
Josh 2:19	<p>וְהָיָה כָּל אֲשֶׁר־יֵצֵא מִדְּלֵתִי בַּיְתָךְ הַחוּצָה דָּמּוּ בְּרֹאשׁוֹ וְאֲנַחְנוּ נְקִים וְכֹל אֲשֶׁר יִהְיֶה אִתְּךָ בַּבַּיִת דָּמּוּ בְּרֹאשׁוֹ אִם־יָד תִּהְיֶה־בּוֹ:</p>	<p>And it will be <i>the case that</i> <u>anyone</u> who comes out of the doors of your house to the outside <u>will have his blood on his head</u>, but we <i>will be</i> in the clear, but the blood of <u>anyone</u> who is with you indoors <u>will be on our head if we lay a hand on him</u>.</p>	<p>anyone (2x) ← <i>everyone</i>.</p> <hr/> <p><i>will have his blood on his head: i.e. will be responsible for his death.</i></p> <hr/> <p><i>we lay a hand on him ← a hand will be on him.</i></p>
Josh 2:20	<p>וְאִם־תִּגִּידֵי אֶת־דְּבָרֵנוּ זֶה וְהָיִינוּ נְקִים מִשְׁבַּעְתְּךָ אֲשֶׁר הִשְׁבַּעְתָּנוּ:</p>	<p>But if you inform about this matter of ours, we will be clear from your oath which you had us swear.”</p>	
Josh 2:21	<p>וַתֹּאמֶר כְּדַבְרֵיכֶם כֹּן־הוּא וַתִּשְׁלַחֵם וַיֵּלְכוּ וַתִּקְשֶׁר אֶת־תְּקוֹת הַשָּׁנִי בַחֲלוֹן:</p>	<p>And she said, “As your words <i>are</i>, so <i>shall it be</i>.” And she sent them off, and they departed, and she bound the scarlet line to the window.</p>	
Josh 2:22	<p>וַיֵּלְכוּ וַיָּבֹאוּ הַרְרָה וַיֵּשְׁבוּ שָׁם שְׁלֹשַׁת יָמִים עַד־שָׁבוּ הַרְדָּפִים וַיִּבְקְשׂוּ הַרְדָּפִים בְּכָל־הַדֶּרֶךְ וְלֹא מָצְאוּ:</p>	<p>So they departed and came to the mountain, and they remained there for three days, until the pursuers had returned. And the pursuers searched on all the route, but they did not find <i>them</i>.</p>	
Josh 2:23	<p>וַיָּשְׁבוּ שְׁנֵי הָאֲנָשִׁים וַיֵּרְדּוּ מִהָרָר וַיַּעֲבְרוּ וַיָּבֹאוּ אֶל־יְהוֹשֻׁעַ בֶּן־נֹון וַיִּסְפְּרוּ־לּוֹ אֵת כָּל־הַמַּצָּאוֹת אוֹתָם:</p>	<p>Then the two men returned and came down from the mountain, and they crossed over, and they came to Joshua the son of Nun, and they recounted to him all the <i>things</i> that had <u>befallen</u> them.</p>	<p>befallen ← <i>found</i>.</p>

Josh 2:24	וַיֹּאמְרוּ אֶל־יְהוֹשֻׁעַ כִּי־נָתַן יְהוָה בְּיַדְנוּ אֶת־כָּל־הָאָרֶץ וְגַם־נִמְגְּוּ כָּל־יֹשְׁבֵי הָאָרֶץ מִפְּנֵינוּ: ס	And they said to Joshua, “Because <i>for his part</i> the LORD has given us the whole land in our hand, so <i>for their part</i> all the inhabitants melted away at our presence.”	for their part ← <i>also</i> , but with wider scope.
Josh 3:1	וַיִּשְׁכֶּם יְהוֹשֻׁעַ בְּבֹקֶר וַיִּסְעוּ מִהַשְּׁטִים וַיָּבֹאוּ עַד־הַיַּרְדֵּן הוּא וְכָל־בְּנֵי יִשְׂרָאֵל וַיִּלְּנוּ שָׁם טָרֶם יַעֲבְרוּ:	Then Joshua got up early in the morning, and they moved from Shittim, and they came to the Jordan – he and all the sons of Israel – and they lodged there before they crossed over.	Shittim ← <i>the Shittim</i> .
Josh 3:2	וַיְהִי מִקְצֵה שְׁלֹשֶׁת יָמִים וַיַּעֲבְרוּ הַשְּׂטָרִים בְּקֶרֶב הַמַּחֲנֶה:	And it came to pass, <i>after</i> three days, that the officers passed through the camp.	after ← <i>at the end of</i> .
Josh 3:3	וַיִּצְווּ אֶת־הָעָם לֵאמֹר כִּרְאוּתְכֶם אֵת אַרְוֹן בְּרִית־יְהוָה אֱלֹהֵיכֶם וְהִכְהַנִּים הַלְוִיִּים נֹשְׂאִים אֹתוֹ וְאַתֶּם תִּסְעוּ מִמְּקוֹמְכֶם וְהִלַּכְתֶּם אַחֲרָיו:	And they commanded the people and said, “When you see the ark of the covenant of the LORD your God, and the Levite priests bearing it, you will move from your place and follow it.	
Josh 3:4	אָדָּה רְחוֹק יְהִי בֵּינֵיכֶם *וּבֵינוּ* *וּבֵינָיו כְּאַלְפִים אַמָּה בַּמַּדָּה אֶל־תִּקְרְבוּ אֵלָיו לְמַעַן אֲשֶׁר־תִּדְעוּ אֶת־הַדֶּרֶךְ אֲשֶׁר תֵּלְכוּ־בָהּ כִּי לֹא עֲבַרְתֶּם בַּדֶּרֶךְ מִתְּמוֹל שְׁלֹשׁוֹם: ס	But there will be a <i>distance</i> of about two thousand <i>cubits</i> between you and it. Do not approach it. <i>Do this</i> so that you know the route you are taking, for you have not crossed by <i>this</i> route <i>in times past</i> .”	and ← <i>and between</i> . The <i>ketiv</i> and <i>qere</i> are different declined forms of the same word, with the same meaning. <hr/> <i>distance</i> ← <i>remoteness by measurement</i> . <hr/> <i>cubit</i> : about 18 inches or 45 cm. <hr/> <i>in times past</i> ← <i>from yesterday (and) the day before yesterday</i> .
Josh 3:5	וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־הָעָם הַתְּקַדְּשׁוּ כִּי מָחָר יַעֲשֶׂה יְהוָה בְּקֶרְבְּכֶם נִפְלְאוֹת:	And Joshua said to the people, “Sanctify yourselves, for tomorrow the LORD will perform wonders in your midst.”	
Josh 3:6	וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־הַכֹּהֲנָיִם לֵאמֹר שָׂאוּ אֶת־אֲרוֹן הַבְּרִית וַעֲבְרוּ לִפְנֵי הָעָם וַיִּשְׂאוּ אֶת־אֲרוֹן הַבְּרִית וַיֵּלְכוּ לִפְנֵי הָעָם: ס	Then Joshua spoke to the priests and said, “Bear the ark of the covenant, and cross over ahead of the people.” So they bore the ark of the covenant and went ahead of the people.	

Josh 3:7	וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ הַיּוֹם הַזֶּה אֶחְלֶיךָ גָּדֹלְךָ בְּעֵינַי כָּל־יִשְׂרָאֵל אֲשֶׁר יִדְעוּן כִּי כַּאֲשֶׁר הָיִיתִי עִם־מֹשֶׁה אֶהְיֶה עִמָּךְ:	Then the LORD said to Joshua, “This day I shall begin making you great in the eyes of the whole of Israel, so that they know that as I was with Moses, so I will be with you.	
Josh 3:8	וְאַתָּה תְצַוֶּה אֶת־הַכֹּהֲנִים נֹשְׂאֵי אֲרוֹן־הַבְרִית לֵאמֹר כַּבְּאֲכֶם עַד־קִצֵּה מִי הַיַּרְדֵּן בִּירְדֵן תַּעֲמְדוּ: פ	And you will command the priests who bear the ark of the covenant, and say, ‘When you arrive at the edge of the water of the Jordan, stand in the Jordan.’ ”	
Josh 3:9	וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־בְּנֵי יִשְׂרָאֵל גָּשׁוּ הֵנָּה וּשְׁמְעוּ אֶת־דְּבָרֵי יְהוָה אֱלֹהֵיכֶם:	And Joshua said to the sons of Israel, “Come near, <u>this way</u> , and hear the words of the LORD your God.”	this way ← <i>to here</i> .
Josh 3:10	וַיֹּאמֶר יְהוֹשֻׁעַ בְּזֹאת תִּדְעוּן כִּי אֵל חַי בְּקִרְבְּכֶם וְהוֹרֵשׁ יִזְרִישׁ מִפְּנֵיכֶם אֶת־הַכְּנַעֲנִי וְאֶת־הַחִתִּי וְאֶת־הַחִוִּי וְאֶת־הַפְּרִזִּי וְאֶת־הַגִּרְגָּשִׁי וְהָאֱמֹרִי וְהַיְבוּסִי:	And Joshua said, “ <u>This is how</u> you will know that the living GOD <i>is</i> in your midst, and <i>that</i> he will definitely dispossess the Canaanite and the Hittite and the Hivite and the Perizzite and the Girgashite and the Amorite and the Jebusite <u>at your advance</u> .	this is how ← <i>by this</i> . he will definitely dispossess: infinitive absolute. Amorite: see Gen 10:16. at your advance ← <i>from before</i> you.
Josh 3:11	הִנֵּה אֲרוֹן הַבְּרִית אֲדוּן כָּל־הָאָרֶץ עֹבֵר לִפְנֵיכֶם בִּירְדֵן:	Behold the ark of the covenant. The Lord of the whole earth is crossing before you in the Jordan.	AV differs in syntactical arrangement, ignoring the absolute state of <i>the covenant</i> .
Josh 3:12	וְעַתָּה קְחוּ לְכֶם שְׁנַי עָשָׂר אִישׁ מִשְׁבְּטֵי יִשְׂרָאֵל אִישׁ־אֶחָד אִישׁ־אֶחָד לְשִׁבְטוֹ:	And now, take for yourselves twelve men from the tribes of Israel – <u>one man for each</u> tribe.	one man for <i>each</i> tribe ← <i>one</i> <i>man, one man for the tribe</i> .
Josh 3:13	וְהָיָה כִּנְנוּחַ כַּפְּוֹת רַגְלֵי הַכֹּהֲנִים נֹשְׂאֵי אֲרוֹן יְהוָה אֲדוּן כָּל־הָאָרֶץ בְּמֵי הַיַּרְדֵּן מִי הַיַּרְדֵּן יִכְרְתוּן הַמַּיִם הַיַּרְדֵּים מִלְּמַעְלָה וַיַּעֲמְדוּ גֵד אֶחָד:	And it will come to pass, when the soles of the feet of the priests who bear the ark of the LORD – the Lord of the whole earth – come to rest in the water of the Jordan, <i>that</i> the water of the Jordan will be cut off – the water coming down from <u>upstream</u> – and it will stand still <i>as one</i> <u>mass</u> .”	upstream ← <i>above</i> . mass ← <i>mound</i> .
Josh 3:14	וַיְהִי בְּנִסְעַת הָעָם מֵאֶחְלֵיהֶם לְעֹבֵר אֶת־הַיַּרְדֵּן וְהַכֹּהֲנִים נֹשְׂאֵי הָאֲרוֹן הַבְּרִית לִפְנֵי הָעָם:	And it came to pass, when the people moved from their tents to cross the Jordan, with the priests bearing the ark of the covenant ahead of the people,	

Josh 3:15	<p>וּכְבוֹא נְשֵׂאֵי הָאָרוֹן עַד־הַיַּרְדֵּן וְרַגְלֵי הַכֹּהֲנִים נְשֵׂאֵי הָאָרוֹן נִטְבְּלוּ בַקַּיֶה הַמַּיִם וְהַיַּרְדֵּן מָלֵא עַל־כָּל־גְּדוֹתָיו כֹּל יְמֵי קְצִיר:</p>	<p>and when the bearers of the ark came to the Jordan, and the feet of the priests bearing the ark were dipped in the edge of the water, while the Jordan was full up to all its banks – <i>as it was</i> all the days of the harvest-time –</p>	<p>was full up to: AV differs (<i>overfloweth</i>).</p>
Josh 3:16	<p>וַיַּעֲמְדוּ הַמַּיִם הַיַּרְדִּים מִלְמַעְלָה קָמוּ גַד־אֶחָד הַרְחֵק מְאֹד *בְּאֵדָם **מֵאֵדָם הָעִיר אֲשֶׁל מִצְד צָרְתָן וְהַיַּרְדִּים עַל יַם הָעֲרָבָה יַם־הַמֶּלַח תָּמוּ נִכְרְתוּ וְהָעַם עָבְרוּ נֶגֶד יְרִיחוֹ:</p>	<p>that the water which came down from upstream stood still. It rose <i>as</i> one mass, very far away {K: in} [Q: from] the city of Adam, which <i>is</i> beside Zarethan, and the water that descended into the Arid Sea – the Dead Sea – failed and was cut off. And the people crossed over opposite Jericho.</p>	<p>Zarethan: according to AV's normal transcription, but AV= Zaretan here and Zartanah in 1 Ki 4:12 and Zarthan in 1 Ki 7:46.</p> <hr/> <p>the Arid Sea ← the Arid-Tract Sea, i.e. the Dead Sea.</p> <hr/> <p>the Dead Sea ← the Salt Sea.</p> <hr/> <p>AV differs, reading the <i>qeré</i>.</p>
Josh 3:17	<p>וַיַּעֲמְדוּ הַכֹּהֲנִים נְשֵׂאֵי הָאָרוֹן בְּרִית־יְהוָה בַּחֲרֻבָה בְּתוֹךְ הַיַּרְדֵּן הַכֵּן וְכָל־יִשְׂרָאֵל עָבְרִים בַּחֲרֻבָה עַד אֲשֶׁר־תָּמוּ כָל־הַגּוֹי לַעֲבֹר אֶת־הַיַּרְדֵּן:</p>	<p>Then the priests who were bearing the ark of the covenant of the LORD stood still on the dry land in the middle of the Jordan, firmly, and all Israel crossed on dry land, until the whole of the people had completed crossing the Jordan.</p>	
Josh 4:1	<p>וַיְהִי כִּאֲשֶׁר־תָּמוּ כָל־הַגּוֹי לַעֲבֹר אֶת־הַיַּרְדֵּן פ וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ לֵאמֹר:</p>	<p>And it came to pass, when all the people had finished crossing the Jordan, that the LORD spoke to Joshua and said,</p>	
Josh 4:2	<p>קַחוּ לָכֶם מִן־הָעָם שְׁנַיִם עָשָׂר אַנְשִׁים אִישׁ־אֶחָד אִישׁ־אֶחָד מִשִּׁבְט:</p>	<p>“Take for yourselves twelve men from the people, <u>one man from each tribe</u>,</p>	<p>one man from <i>each</i> tribe ← <i>one man, one man from a tribe</i>.</p>
Josh 4:3	<p>וַצַּו אוֹתָם לֵאמֹר שְׂאוּ־לָכֶם מִזֶּה מִתּוֹךְ הַיַּרְדֵּן מִמִּצֵּב רַגְלֵי הַכֹּהֲנִים הַכֵּן שְׁתִּים־עָשָׂרָה אַבְנִים וְהַעֲבַרְתֶּם אוֹתָם עִמָּכֶם וְהִנַּחְתֶּם אוֹתָם בַּמְּלוֹן אֲשֶׁר־תָּלִינוּ בוֹ הַלַּיְלָה: ס</p>	<p>and command them, and say, ‘Take for yourselves from here – from the middle of the Jordan, from the standing place of the priests' feet – twelve stones to set up. So take them across with you, and set them down in the <u>lodging place</u> where you <u>lodge</u> tonight.’”</p>	<p>to set up: Hebrew הִכִּין. AV differs (<i>firm</i>).</p> <hr/> <p>lodging place ... lodge: probably just <i>camping</i> here, but usually lodging in an inn.</p>
Josh 4:4	<p>וַיִּקְרָא יְהוֹשֻׁעַ אֶל־שְׁנַיִם הָעָשָׂר אִישׁ אֲשֶׁר הֵכִין מִבְּנֵי יִשְׂרָאֵל אִישׁ־אֶחָד אִישׁ־אֶחָד מִשִּׁבְט:</p>	<p>Then Joshua called for the twelve men whom he had appointed from the sons of Israel, <u>one man from each tribe</u>,</p>	<p>one man from <i>each</i> tribe: see v.2.</p>

Josh 4:5	<p>וַיֹּאמֶר לָהֶם יְהוֹשֻׁעַ עֲבְרוּ לְפָנַי אַרְזוֹן יְהוָה אֱלֹהֵיכֶם אֶל-תְּוֹךְ הַיַּרְדֵּן וְהָרִימוּ לָכֶם אִישׁ אֶבֶן אַחַת עַל-שִׁכְמוֹ לְמִסְפַּר שְׁבֻטֵי בְנֵי-יִשְׂרָאֵל:</p>	<p>and Joshua said to them, “Cross in the presence of the ark of the LORD your God to the middle of the Jordan, and let each <i>man</i> lift up one stone on his shoulder, according to the number of the tribes of the sons of Israel,</p>	
Josh 4:6	<p>לְמַעַן תְּהִיָּה זֹאת אוֹת בְּקִרְבְּכֶם כִּי-יִשְׁאַלּוּן בְּנֵיכֶם מִחַל לֵאמֹר מַה הָאֲבָנִים הָאֵלֶּה לָכֶם:</p>	<p>so that this will be a sign in your community, for your sons will ask <i>about it</i> in the future and say, ‘What is the <i>significance</i> of these stones to you?’</p>	<p>community ← <i>midst</i>. in the future ← <i>tomorrow</i>.</p>
Josh 4:7	<p>וַאֲמַרְתֶּם לָהֶם אֲשֶׁר נִכְרְתוּ מִיַּמי הַיַּרְדֵּן מִפְּנֵי אַרְזוֹן בְּרִית-יְהוָה בְּעָבְרוֹ בַּיַּרְדֵּן נִכְרְתוּ מִי הַיַּרְדֵּן וְהָיוּ הָאֲבָנִים הָאֵלֶּה לְזִכְרוֹן לְבְנֵי יִשְׂרָאֵל עַד-עוֹלָם:</p>	<p>And you will say to them that the water of the Jordan was cut off ahead of the ark of the covenant of the LORD. When it crossed the Jordan, the water of the Jordan was cut off, and these stones are a memorial to the sons of Israel, age-abidingly.”</p>	
Josh 4:8	<p>וַיַּעֲשׂוּ-כֵן בְּנֵי-יִשְׂרָאֵל כְּאֲשֶׁר צִוָּה יְהוֹשֻׁעַ וַיִּשְׂאוּ שְׁתֵּי-עֶשְׂרֵה אֲבָנִים מִתּוֹךְ הַיַּרְדֵּן כְּאֲשֶׁר דִּבֶּר יְהוָה אֶל-יְהוֹשֻׁעַ לְמִסְפַּר שְׁבֻטֵי בְּנֵי-יִשְׂרָאֵל וַיַּעֲבְרוּם עִמָּם אֶל-הַמְּלֹאֵן וַיִּנְחֹם שָׁם:</p>	<p>And the sons of Israel did so, as Joshua had commanded, and they took twelve stones from the middle of the Jordan, as the LORD had said to Joshua, corresponding to the number of the tribes of the sons of Israel, and they took them across with them to the <u>lodging place</u>, and they set them down there.</p>	<p>lodging place: see Josh 4:3.</p>
Josh 4:9	<p>וַשְׁתִּים עֶשְׂרֵה אֲבָנִים הָקִים יְהוֹשֻׁעַ בְּתוֹךְ הַיַּרְדֵּן תַּחַת מַצַּב רַגְלֵי הַכֹּהֲנִים נֹשְׂאֵי אַרְזוֹן הַבְּרִית וַיְהִיו שָׁם עַד הַיּוֹם הַזֶּה:</p>	<p>And Joshua set up twelve stones in the middle of the Jordan, at the standing place of the feet of the priests who bore the ark of the covenant, and they have been there up to this day.</p>	<p>at ← <i>below</i>, but also of a <i>place where</i>.</p>
Josh 4:10	<p>וְהַכֹּהֲנִים נֹשְׂאֵי הָאֲרוֹן עִמָּדִים בְּתוֹךְ הַיַּרְדֵּן עַד תָּם כָּל-הַדָּבָר אֲשֶׁר-צִוָּה יְהוָה אֶת-יְהוֹשֻׁעַ לְדַבֵּר אֶל-הָעָם כְּכֹל אֲשֶׁר-צִוָּה מֹשֶׁה אֶת-יְהוֹשֻׁעַ וַיְמַהְרּוּ הָעָם וַיַּעֲבְרוּ:</p>	<p>And the priests who bore the ark stood in the middle of the Jordan until the whole <u>event</u> was finished which the LORD had commanded Joshua to say to the people, according to everything that Moses had commanded Joshua. And the people hastened and crossed over.</p>	<p>event ← <i>word, matter</i>.</p>

Josh 4:11	וַיְהִי כַּאֲשֶׁר־תָּם כָּל־הָעָם לְעֹבֹר וַיַּעֲבֹר אַרְוֹן־יְהוָה וְהַכֹּהֲנִים לִפְנֵי הָעָם:	And it came to pass, when all the people had finished crossing, that the ark of the LORD and the priests crossed over in the presence of the people.	
Josh 4:12	וַיַּעֲבְרוּ בְנֵי־רְאוּבֵן וּבְנֵי־גָד וְחֻצֵי שֵׁבֶט הַמְּנַשֶּׁה חֲמִשִּׁים לִפְנֵי בְנֵי יִשְׂרָאֵל כַּאֲשֶׁר דִּבֶּר אֲלֵיהֶם מֹשֶׁה:	And the sons of Reuben and the sons of Gad and half of the tribe of Manasseh crossed over armed in the presence of the sons of Israel, as Moses had said to them.	half of the tribe of Manasseh: rather than <i>the half-tribe of Manasseh</i> . Josh 22:7 shows when this sense is intended.
Josh 4:13	כְּאַרְבָּעִים אֲלֹף חֲלוּצֵי הַצָּבָא עָבְרוּ לִפְנֵי יְהוָה לַמְּלַחְמָה אֶל עַרְבֹת יְרִיחוֹ: ס	About forty thousand armed <i>men</i> in the army crossed over before the LORD, to war, to the arid tracts of Jericho.	
Josh 4:14	בַּיּוֹם הַהוּא גִדְּלָהּ יְהוָה אֶת־יְהוֹשֻׁעַ בְּעֵינֵי כָל־יִשְׂרָאֵל וַיִּרְאוּ אֹתוֹ כַּאֲשֶׁר יִרְאוּ אֶת־מֹשֶׁה כָּל־יְמֵי חַיָּו: פ	On that day the LORD magnified Joshua in the eyes of the whole of Israel, and they feared him as they feared Moses, all the days of his life.	
Josh 4:15	וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ לֵאמֹר:	And the LORD spoke to Joshua, and he said,	
Josh 4:16	צַוָּה אֶת־הַכֹּהֲנִים נְשֵׂאֵי אֲרוֹן הָעֵדוּת וַיַּעֲלוּ מִן־הַיַּרְדֵּן:	“Command the priests, who bear the ark of the testimony, that they are to come up out of the Jordan.”	
Josh 4:17	וַיִּצַו יְהוֹשֻׁעַ אֶת־הַכֹּהֲנִים לֵאמֹר עָלוּ מִן־הַיַּרְדֵּן:	So Joshua commanded the priests, and he said, “Come up out of the Jordan.”	
Josh 4:18	וַיְהִי *בַּעֲלוֹת *כְּעֵלוֹת הַכֹּהֲנִים נְשֵׂאֵי אֲרוֹן בְּרִית־יְהוָה מִתּוֹךְ הַיַּרְדֵּן נִתְקוּ כַּפּוֹת רַגְלֵי הַכֹּהֲנִים אֶל הַחֲרָבָה וַיֵּשְׁבוּ מִיַּהֲרֹדֵן לְמִקְוָמָם וַיֵּלְכוּ כַּתְּמוֹל־שָׁלְשׁוֹם עַל־כָּל־גְּדוֹתָיו:	And it came to pass, {K: when} [Q: as] the priests who bore the ark of the covenant of the LORD came up out of the Jordan, and the soles of the priests' feet retired onto dry land, that the water of the Jordan returned to its place, and it ran as in times past on all its banks.	came up: the word is combined with <i>when (ketiv) / as (qeré)</i> . <hr/> <hr/> retired ← <i>were plucked up</i> . <hr/> <hr/> in times past ← <i>as yesterday (and) the day before yesterday</i> .
Josh 4:19	וְהָעָם עָלוּ מִן־הַיַּרְדֵּן בַּעֲשׂוֹר לַחֹדֶשׁ הָרִאשׁוֹן וַיַּחֲנוּ בְּגִלְגָּל בְּקֶצֶה מִזְרַח יְרִיחוֹ:	And the people came up out of the Jordan on the tenth <i>day</i> of the first month, and they encamped in Gilgal, at the eastern end of Jericho.	Gilgal ← <i>the Gilgal</i> .
Josh 4:20	וְאֵת שְׁתֵּים עָשָׂר הָאֲבָנִים הָאֵלֶּה אֲשֶׁר לָקְחוּ מִן־הַיַּרְדֵּן הַקִּים יְהוֹשֻׁעַ בְּגִלְגָּל:	And Joshua set up in Gilgal those twelve stones which they had taken from the Jordan.	Gilgal ← <i>the Gilgal</i> .

Josh 4:21	וַיֹּאמֶר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר אֲשֶׁר יִשְׁאַלוּ בְּנֵיכֶם מִחַר אֶת־אֲבוֹתֵיכֶם לֵאמֹר מָה הָאֲבָנִים הָאֵלֶּה:	And he spoke to the sons of Israel, and he said, “When your sons ask their fathers <u>in the future</u> , and they say, ‘What <u>do</u> those stones <u>signify</u> ?’ –	in the future ← <i>tomorrow</i> .
Josh 4:22	וְהוֹדַעְתֶּם אֶת־בְּנֵיכֶם לֵאמֹר בַּיַּבְשָׁה עָבַר יִשְׂרָאֵל אֶת־הַיַּרְדֵּן הַזֶּה:	you will inform your sons and say, ‘Israel crossed this Jordan on dry land,	
Josh 4:23	אֲשֶׁר־הוֹבִישׁ יְהוָה אֱלֹהֵיכֶם אֶת־מֵי הַיַּרְדֵּן מִפְּנֵיכֶם עַד־עָבַרְכֶם כַּאֲשֶׁר עָשָׂה יְהוָה אֱלֹהֵיכֶם לְיַם־סוּף אֲשֶׁר־הוֹבִישׁ מִפְּנֵינוּ עַד־עָבַרְנוּ:	because the LORD your God dried up the water of the Jordan in front of you until you had crossed, as the LORD your God did to the Red Sea, which he dried up before us until we had crossed,	
Josh 4:24	לְמַעַן דָּעַת כָּל־עַמֵּי הָאָרֶץ אֶת־יַד יְהוָה כִּי חֲזָקָה הִיא לְמַעַן יִרְאוּ אֶת־יְהוָה אֱלֹהֵיכֶם כָּל־הַיָּמִים: ס	so that all the <i>various</i> peoples of the world would know the <u>power</u> of the LORD, that it <i>was</i> strong, so that you might fear the LORD your God <u>always</u> .’ ”	power ← <i>hand</i> . always ← <i>all the days</i> .
Josh 5:1	וַיְהִי כַשְׁמַע כָּל־מְלְכֵי הָאֱמֹרִי אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן יָמָה וְכָל־מְלְכֵי הַכְּנַעֲנִי אֲשֶׁר עַל־הַיָּם אֵת אֲשֶׁר־הוֹבִישׁ יְהוָה אֶת־מֵי הַיַּרְדֵּן מִפְּנֵי בְּנֵי־יִשְׂרָאֵל עַד־*עַבְרָנוּ **עָבְרוּ וַיִּמָּס לְבָבָם וְלֹא־הָיָה בָּם עוֹז רוּחַ מִפְּנֵי בְּנֵי־יִשְׂרָאֵל: ס	And it came to pass, when all the kings of the Amorites who <i>were</i> on the western side of the Jordan, and all the kings of the Canaanites who <i>were</i> beside the sea, heard that the LORD had dried up the water of the Jordan in the presence of the sons of Israel until {K: we} [Q: they] had crossed, that their <u>hearts</u> melted away, and they no longer had any <u>inward mettle</u> in them in the face of the sons of Israel.	Amorites: see Gen 10:16. hearts ← <i>heart</i> . inward mettle ← <i>spirit</i> .
Josh 5:2	בַּעַת הַהִיא אָמַר יְהוָה אֶל־יְהוֹשֻׁעַ עֲשֵׂה לְךָ חַרְבֹּת צָרִים וְשׁוֹב מִלְּ אֶת־בְּנֵי־יִשְׂרָאֵל שְׁנִית:	At that time the LORD said to Joshua, “Make yourselves <u>knives of rock</u> , and <u>circumcise</u> again the sons of Israel – a second <i>round</i> .”	knives ← <i>swords</i> . of rock ← <i>of rocks</i> . AV differs somewhat (<i>sharp</i>). circumcise: i.e. <i>have a programme of circumcision on the new uncircumcised generation</i> .
Josh 5:3	וַיַּעַשׂ־לוֹ יְהוֹשֻׁעַ חַרְבֹּת צָרִים וַיִּמַּל אֶת־בְּנֵי יִשְׂרָאֵל אֶל־גְּבַעַת הָעֵרְלוֹת:	So Joshua made himself <u>knives of rock</u> , and he circumcised the sons of Israel at the Hill of Foreskins.	knives ← <i>swords</i> . of rock ← <i>of rocks</i> . AV differs somewhat (<i>sharp</i>).

Josh 5:4	וְזֶה הַדָּבָר אֲשֶׁר־מָלַיְהוֹשֻׁעַ כָּל־הָעָם הַיָּצֵא מִמִּצְרַיִם הַזְּכָרִים כֹּל אֲנָשֵׁי הַמִּלְחָמָה מָתוּ בַּמִּדְבָּר בְּדֶרֶךְ בְּצֵאתָם מִמִּצְרַיִם:	And this <i>is</i> the <u>circumstance</u> of Joshua circumcising: all the people who came out of Egypt, the males, all the men of war, had died in the desert on the way when they had come out of Egypt,	circumstance ← <i>word, matter</i> . <hr/> the men: i.e. <i>the previous generation</i> .
Josh 5:5	כִּי־מְלִים הָיוּ כָל־הָעָם הַיָּצֵאִים וְכָל־הָעָם הַיְלֵדִים בַּמִּדְבָּר בְּדֶרֶךְ בְּצֵאתָם מִמִּצְרַיִם לֹא־מָלוּ:	because all the people who came out had been circumcised, but they had not circumcised any of the people born in the desert on the way when they had come out of Egypt.	
Josh 5:6	כִּי אַרְבַּעִים שָׁנָה הָלְכוּ בְּנֵי־יִשְׂרָאֵל בַּמִּדְבָּר עַד־תָּם כָּל־הַגֹּזֵי אֲנָשֵׁי הַמִּלְחָמָה הַיָּצֵאִים מִמִּצְרַיִם אֲשֶׁר לֹא־שָׁמְעוּ בְּקוֹל יְהוָה אֲשֶׁר נִשְׁבַּע יְהוָה לָהֶם לְבִלְתִּי הַרְאוֹתָם אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה לְאֲבוֹתָם לָתֵת לָנוּ אֶרֶץ זָבַת חֶלֶב וּדְבַשׁ:	For the sons of Israel went for forty years in the desert until all the people – the men of war who came out of Egypt, who did not <u>obey</u> the voice of the LORD – were finished off, <i>those</i> to whom the LORD swore that he would not show them the land <i>about</i> which the LORD had sworn to their fathers that <i>he</i> would give <i>it</i> to us, a land <u>flowing with</u> milk and honey.	obey ← <i>hear</i> . <hr/> flowing with ← <i>flowing of</i> . Wider use of the construct state.
Josh 5:7	וְאֶת־בְּנֵיהֶם הַקִּים תַּחְתָּם אַתֶּם מִלְיָהוֹשֻׁעַ כִּי־עִרְלִים הָיוּ כִּי לֹא־מָלוּ אוֹתָם בְּדֶרֶךְ:	And he raised up their sons in their place, and <i>it was</i> they whom Joshua circumcised, because they were <u>uncircumcised</u> , because they did not circumcise them on the way.	uncircumcised ← <i>with foreskin</i> .
Josh 5:8	וַיְהִי כַּאֲשֶׁר־תָּמוּ כָל־הַגֹּזֵי לְהַמּוֹל וַיֵּשְׁבוּ תַּחְתָּם בַּמַּחֲנֶה עַד חֵיוֹתָם: פ	And it came to pass, when all the people had finished being circumcised, that they remained <u>in their place</u> in the camp until they had recovered.	in their place ← <i>under them</i> .
Josh 5:9	וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ הַיּוֹם גִּלּוֹתִי אֶת־חֶרְפַּת מִצְרַיִם מֵעַל־יְכַם וַיִּקְרָא שֵׁם הַמָּקוֹם הַהוּא גִלְגָּל עַד הַיּוֹם הַזֶּה:	And the LORD said to Joshua, “Today I rolled the reproach of Egypt <u>away from</u> you.” And he called that place Gilgal, <i>as it is called</i> up to this day.	away from ← <i>from (being) on</i> .
Josh 5:10	וַיַּחֲנוּ בְנֵי־יִשְׂרָאֵל בְּגִלְגָּל וַיַּעֲשׂוּ אֶת־הַפֶּסַח בְּאַרְבַּעַת עָשָׂר יוֹם לַחֹדֶשׁ בְּעָרֵב בְּעֲרֵבוֹת יְרִיחוֹ:	And the sons of Israel encamped in <u>Gilgal</u> , and they held the Passover on the fourteenth day of the month in the evening, in the arid tracts of Jericho.	Gilgal ← <i>the Gilgal</i> .
Josh 5:11	וַיֹּאכְלוּ מֵעֵבֹר הָאָרֶץ מִמַּחֲרַת הַפֶּסַח מִצּוֹת וּקְלוֹי בַּעֲצָם הַיּוֹם הַזֶּה:	And they ate, from the past produce of the land, on the day after the Passover, unleavened bread and roasted <i>corn</i> , on this very day.	

Josh 5:12	וַיִּשְׁבֹּת הַמָּן מִמַּחֲרַת בְּאַכְלָם מֵעֵבֹר הָאָרֶץ וְלֹא־הָיָה עוֹד לְבָנֵי יִשְׂרָאֵל מִן וַיֹּאכְלוּ מִתְּבוֹאֵת אֶרֶץ כְּנָעַן בַּשָּׁנָה הַהִיא: ס	And the manna ceased on the day after when they ate from the past produce of the land, and the sons of Israel had no more manna, and they ate from the produce of the land of Canaan in that year.	
Josh 5:13	וַיְהִי בַּהַיּוֹת יְהוֹשֻׁעַ בִּירִיחוֹ וַיִּשָּׂא עֵינָיו וַיֵּרָא וְהִנֵּה־אִישׁ עֹמֵד לְנֹגְדוֹ וְחַרְבּוֹ שְׁלוּפָה בְּיָדוֹ וַיֵּלֶךְ יְהוֹשֻׁעַ אֵלָיו וַיֹּאמֶר לֹא הֲלָנוּ אַתָּה אִם־לְצָרֵינוּ:	And when Joshua was in Jericho, he lifted up his eyes and looked, and what <i>he saw was</i> a man standing opposite him, with his sword unsheathed in his hand. And Joshua went up to him and said to him, “Are you for us or for our adversaries?”	what <i>he saw was</i> ← behold.
Josh 5:14	וַיֹּאמֶר לֹא כִי אֲנִי שָׂר־צְבָא־יְהוָה עִתָּה בְּאֵתִי וַיִּפֹּל יְהוֹשֻׁעַ אֶל־פְּנֵי אֶרְצָה וַיִּשְׁתָּחוּ וַיֹּאמֶר לוֹ מָה אֲדֹנָי מְדַבֵּר אֶל־עַבְדּוֹ:	And he said, “Not <i>the latter</i> , because I have come now <i>as</i> the commander of the army of the LORD.” Then Joshua fell with his face to the ground and worshipped, and he said to him, “What does my <u>Lord</u> say to his servant?”	Lord: we take the “man” to be the angel of the LORD, since Joshua worships him and is not rebuked for doing so. So we capitalize as “Lord”, not “lord”.
Josh 5:15	וַיֹּאמֶר שָׂר־צְבָא יְהוָה אֶל־יְהוֹשֻׁעַ שַׁל־נְעֻלְךָ מֵעַל רַגְלְךָ כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עֹמֵד עָלָיו קֹדֶשׁ הוּא וַיַּעַשׂ יְהוֹשֻׁעַ כֵּן:	And the commander of the army of the LORD said to Joshua, “Take your <u>shoe</u> off your <u>foot</u> , for the place which you are standing on <i>is</i> holy.” And Joshua did so.	shoe ... foot: both words are singular, but they may well stand for the plural.
Josh 6:1	וַיִּרְיַחוּ סְגֻרָת וּמִסְגֻרָת מִפְּנֵי בְנֵי יִשְׂרָאֵל אֵין יוֹצֵא וְאֵין בָּא: ס	Now Jericho <i>was</i> shut and closed up because of the sons of Israel. No-one came out and no-one went in.	
Josh 6:2	וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ רְאֵה נָתַתִּי בְיָדְךָ אֶת־יְרִיחוֹ וְאֶת־מַלְכָּהּ גִּבּוֹרֵי הַחַיִּל:	And the LORD said to Joshua, “Look, I have delivered Jericho, and its king, into your hand, <u>valiant warriors though they be</u> .”	valiant warriors <i>though they be</i> : AV differs somewhat (<i>and the mighty men of valour</i>).
Josh 6:3	וּסְבַתֶּם אֶת־הָעִיר כָּל אַנְשֵׁי הַמַּלְחָמָה הִקִּיף אֶת־הָעִיר פַּעַם אַחַת כֹּה תַעֲשֶׂה שֵׁשֶׁת יָמִים:	And you will <u>circle round</u> the city – all the men of war. Go around the city once, <i>and</i> so you will do for six days.	circle round: rather than <i>encircle, surround</i> . In v.11, the ark does this.
Josh 6:4	וּשְׁבַעַה כַּהֲנָיִם יִשְׂאוּ שְׁבַעַה שׁוֹפְרוֹת הַיּוֹבְלִים לִפְנֵי הָאָרוֹן וּבַיּוֹם הַשְּׁבִיעִי תִסְבּוּ אֶת־הָעִיר שִׁבַע פְּעָמִים וְהַכַּהֲנָיִם יִתְקְעוּ בַשׁוֹפְרוֹת:	And seven priests will bear seven far-sounding ramshorns before the ark, and on the seventh day you will circle round the city seven times, and the priests will blow the ramshorns.	

Josh 6:5	וְהָיָה בְּמִשְׁדָּךְ בְּקֶרֶן הַיּוֹבֵל *בְּשִׁמְעֶכֶם* *כְּשִׁמְעֶכֶם אֶת־קוֹל הַשּׁוֹפָר יִרְעוּ כָּל־הָעָם תְּרוּעָה גְדוֹלָה וְנָפְלָה חוֹמַת הָעִיר תַּחְתֵּיהָ וְעָלוּ הָעָם אִישׁ נִגְדָּו:	And it will come to pass, when <u>you</u> draw out a far-reaching sound on the horn, {K: when} [Q: as] you hear the sound of the ramshorn, <i>that</i> all the people will utter a great shout, and the wall of the city will collapse, and the people will go up, each <i>man</i> forwards.”	draw out a far-reaching sound on the horn ← draw out on the horn of the far reaching sound. collapse ← fall under itself.
Josh 6:6	וַיִּקְרָא יְהוֹשֻׁעַ בְּזִנּוֹן אֶל־הַכֹּהֲנִים וַיֹּאמֶר אֲלֵהֶם שָׂאוּ אֶת־אֲרוֹן הַבְּרִית וְשִׁבְעָה כֹהֲנִים יִשָּׂאוּ שִׁבְעָה שׁוֹפְרוֹת יוֹבְלִים לִפְנֵי אֲרוֹן יְהוָה:	Then Joshua the son of Nun called for the priests, and he said to them, “Take up the ark of the covenant, and let seven priests take up seven far-sounding ramshorns before the ark of the LORD.”	
Josh 6:7	*וַיֹּאמְרוּ* *וַיֹּאמֶר אֶל־הָעָם עֲבְרוּ וְסָבּוּ אֶת־הָעִיר וְהַחֲלוּץ יַעֲבֹר לִפְנֵי אֲרוֹן יְהוָה:	And {K: they} [Q: he] said to the people, “Cross over and encircle the city, and let <i>every</i> armed man cross over before the ark of the LORD.”	AV differs, reading the <i>qeré</i> .
Josh 6:8	וַיְהִי כַּאֲמַר יְהוֹשֻׁעַ אֶל־הָעָם וְשִׁבְעָה הַכֹּהֲנִים נֹשְׂאִים שִׁבְעָה שׁוֹפְרוֹת הַיּוֹבְלִים לִפְנֵי יְהוָה עָבְרוּ וְתַקְעוּ בַּשׁוֹפְרוֹת וְאֲרוֹן בְּרִית יְהוָה הִלְךְ אַחֲרֵיהֶם:	And it came to pass, as Joshua spoke to the people, that the seven priests bearing the seven far-sounding ramshorns, before the LORD, crossed over and sounded the ramshorns, and the ark of the covenant of the LORD followed them.	
Josh 6:9	וְהַחֲלוּץ הִלְךְ לִפְנֵי הַכֹּהֲנִים *תַּקְעוּ* *תַּקְעוּ הַשׁוֹפְרוֹת וְהַמְּאַסֵּף הִלְךְ אַחֲרֵי הָאֲרוֹן הַלּוֹךְ וְתַקְעוּ בַּשׁוֹפְרוֹת:	And he who <i>was</i> armed went before the priests {K: <i>who</i> sounded} [Q: <i>who</i> sounded] the ramshorns. And the rearguard followed the ark, and <u>they went</u> <u>sounding</u> the ramshorns.	they went sounding: with the infinitive absolute of <i>to go</i> .
Josh 6:10	וְאֶת־הָעָם צִוָּה יְהוֹשֻׁעַ לֵאמֹר לֹא תִרְעוּ וְלֹא־תִשְׁמִיעוּ אֶת־קוֹלְכֶם וְלֹא־יֵצֵא מִפִּיכֶם דְּבַר עַד יוֹם אֲמַרְי אֲלֵיכֶם הָרִיעוּ וְהִרְיעַתֶם:	Then Joshua commanded the people, and he said, “Do not shout, and do not let your voices be heard, and let nothing be uttered from your mouth until the day when I say to you, ‘Shout’, then you will shout.”	
Josh 6:11	וַיִּסֵּב אֲרוֹן־יְהוָה אֶת־הָעִיר הַקֶּף פַּעַם אַחַת וַיָּבֹאוּ הַמַּחֲנֶה וַיִּלְּנוּ בַּמַּחֲנֶה: פ	So the ark of the LORD circled round the city <u>by going round</u> once, and they came <u>back to</u> the <u>camp</u> , and they lodged at the <u>camp</u> .	by going round: gerundial use of the infinitive absolute. camp ... camp: otiose, but see Gen 12:5.
Josh 6:12	וַיִּשְׁכֶּם יְהוֹשֻׁעַ בְּבֹקֶר וַיִּשָּׂאוּ הַכֹּהֲנִים אֶת־אֲרוֹן יְהוָה:	Then Joshua rose early in the morning, and the priests took up the ark of the LORD,	

Josh 6:13	<p>וְשִׁבְעָה הַכֹּהֲנִים נֹשְׂאִים שִׁבְעָה שׁוֹפְרוֹת הַיְבֻלִים לִפְנֵי אַרְוֹן יְהוָה הַלְכִים הַלֹּדֶךְ וְתִקְעוּ בַשׁוֹפְרוֹת וְהַחֲלוּץ הַלֵּךְ לִפְנֵיהֶם וְהַמְאֹסֵף הַלֵּךְ אַחֲרַי אַרְוֹן יְהוָה *הוֹלֵךְ **הַלֹּדֶךְ וְתִקְעוּ בַשׁוֹפְרוֹת:</p>	<p>while seven priests were bearing seven far-sounding ramshorns before the ark of the LORD, walking continually and sounding the ramshorns, and whoever <i>was</i> armed went before them, and the rearguard followed the ark of the LORD, and they sounded the ramshorns <i>as they</i> went. </p>	<p>they went: the <i>ketiv</i> is a singular participle, suggesting literally <i>as it was going</i>, whereas the <i>qere</i> is an infinitive absolute. <hr/> walking continually: with an infinitive absolute.</p>
Josh 6:14	<p>וַיֵּסְבוּ אֶת־הָעִיר בַּיּוֹם הַשֵּׁנִי פַּעַם אַחַת וַיָּשׁוּבוּ הַמַּחֲנֶה כֹּה עָשׂוּ שֵׁשֶׁת יָמִים:</p>	<p>And they circled round the city on the second day once, then they returned <i>to</i> the camp. So they did for six days.</p>	
Josh 6:15	<p>וַיְהִי בַּיּוֹם הַשְּׁבִיעִי וַיִּשְׁכְּמוּ בַּעֲלֹת הַשָּׁחַר וַיֵּסְבוּ אֶת־הָעִיר כַּמִּשְׁפָּט הַזֶּה שִׁבְעַת פְּעָמִים רַק בַּיּוֹם הַהוּא סָבְבוּ אֶת־הָעִיר שִׁבְעַת פְּעָמִים:</p>	<p>And it came to pass on the seventh day that they rose early at the break of dawn and circled round the city seven times, as was this custom, except that on that day <i>it was</i> seven times <i>that</i> they circled round the city.</p>	
Josh 6:16	<p>וַיְהִי בַפַּעַם הַשְּׁבִיעִית תִּקְעוּ הַכֹּהֲנִים בַּשׁוֹפְרוֹת וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־הָעָם הָרִיעוּ כִּי־נָתַן יְהוָה לָכֶם אֶת־הָעִיר:</p>	<p>And it came to pass the seventh time, <i>that</i> the priests sounded the ramshorns, and Joshua said to the people, “Shout! For the LORD has given you the city.</p>	
Josh 6:17	<p>וְהָיְתָה הָעִיר חָרָם הִיא וְכָל־אֲשֶׁר־בָּהּ לַיהוָה רַק רַחֵב הַזּוֹנָה תַחֲיָה הִיא וְכָל־אֲשֶׁר אִתָּהּ בְּבַיִת כִּי הִחְבְּאָתָּה אֶת־הַמְּלָאכִים אֲשֶׁר שָׁלַחְנוּ:</p>	<p>And the city shall become a cursed <i>place</i> to the LORD, it and everyone in it, except <i>that</i> Rahab the prostitute shall live – she and all those with her at home – because she hid the two scouts whom we sent.</p>	
Josh 6:18	<p>וְרַק־אַתֶּם שָׁמְרוּ מִן־הַחָרָם פְּנֵי־תַחְרִימוּ וּלְקַחְתֶּם מִן־הַחָרָם וּשְׂמַתֶּם אֶת־מַחֲנֶה יִשְׂרָאֵל לְחָרָם וַעֲבַרְתֶּם אוֹתוֹ:</p>	<p>And indeed, you must be on your guard with the cursed <i>place</i>, so that you do not become a cursed <i>person</i>, and you take anything from the cursed <i>place</i>, and you make the camp of Israel become a cursed <i>site</i>, and you cause it sorrow.</p>	
Josh 6:19	<p>וְכָל כֶּסֶף וְזָהָב וְכָלִי נְחֹשֶׁת וּבְרִזָּל קֹדֶשׁ הוּא לַיהוָה אוֹצֵר יְהוָה יָבוֹא:</p>	<p>And all silver and gold and articles of copper and iron <i>are</i> holy to the LORD. They will go into the LORD's treasury.”</p>	

Josh 6:20	<p>וַיִּרַע הָעָם וַיִּתְקְעוּ בַשִּׁפְרוֹת וַיְהִי כְשָׁמַע הָעָם אֶת־קוֹל הַשּׁוֹפָר וַיִּרְעוּ הָעָם תְּרוּעָה גְּדוֹלָה וַתִּפֹּל הַחוֹמָה תַּחֲתֶיהָ וַיַּעַל הָעָם הָעִירָה אִישׁ נֶגְדוֹ וַיִּלְכְּדוּ אֶת־הָעִיר:</p>	<p>Then the people shouted, and <u>the</u> ramshorns were sounded, and it came to pass <i>that</i> when the people heard the sound of the ramshorn, the people shouted with a great shout, and the wall collapsed, and the people went up into the city, each <i>man</i> forwards, and they captured the city.</p>	<p>the ramshorns were sounded ← <i>they sounded the ramshorns</i>. Avoidance of the passive by an impersonal <i>qal</i> for <i>niphal</i>. We wish to avoid the suggestion that it was <i>the people</i> who sounded the ramshorn; it was <i>the priests</i>, as described in Josh 6:4.</p> <hr/> <p>collapsed: see v.5.</p>
Josh 6:21	<p>וַיַּחֲרִימוּ אֶת־כָּל־אֲשֶׁר בְּעִיר מֵאִישׁ וְעַד־אִשָּׁה מִנַּעַר וְעַד־זֶקֶן וְעַד שׁוֹר וְשֵׂה וַחֲמֹר לְפִי־חֶרֶב:</p>	<p>And they obliterated everything in the city, <u>both</u> man <u>and</u> woman, <u>both</u> child <u>and</u> old <i>man</i>, including oxen and sheep and donkeys, with the edge of the sword.</p>	<p>both ... and (2x) ← <i>from ... to</i>.</p>
Josh 6:22	<p>וְלִשְׁנַיִם הָאֲנָשִׁים הַמְּרַגְלִים אֶת־הָאָרֶץ אָמַר יְהוֹשֻׁעַ בָּאוּ בֵּית־הָאִשָּׁה הַזֹּנָה וְהוֹצִיאוּ מִשָּׁם אֶת־הָאִשָּׁה וְאֶת־כָּל־אֲשֶׁר־לָּהּ כַּאֲשֶׁר נִשְׁבַּעְתֶּם לָּהּ:</p>	<p>But Joshua had said to the two men who spied on the land, “Go <i>to</i> the house of the prostitute woman and bring the woman out from there with all those <i>belonging</i> to her, as you swore to her.”</p>	
Josh 6:23	<p>וַיָּבֹאוּ הַנְּעָרִים הַמְּרַגְלִים וַיֹּצִיאוּ אֶת־רַחַב וְאֶת־אֲבִיהָ וְאֶת־אִמָּהּ וְאֶת־אָחֶיהָ וְאֶת־כָּל־אֲשֶׁר־לָּהּ וְאֶת כָּל־מִשְׁפַּחֹתֶיהָ הוֹצִיאוּ וַיַּנִּיחוּם מִחוּץ לַמַּחֲנֶה יִשְׂרָאֵל:</p>	<p>So the young men who did the spying went in and brought Rahab out, and her father and her mother, and her brothers, and all that <i>belonged</i> to her. And they brought out all her family members and set them down outside the camp of Israel.</p>	
Josh 6:24	<p>וְהָעִיר שָׂרְפוּ בָאֵשׁ וְכָל־אֲשֶׁר־בָּהּ רַק הַכֶּסֶף וְהַזָּהָב וְכָל־יְצֵאתֵיהָ וְהַבְּרֹזֶל נִתְּנוּ אוֹצָר בֵּית־יְהוָה:</p>	<p>Then they burnt the city with fire, and everything that <i>was</i> in it, except <i>that</i> they put the silver and gold and the articles of copper and iron <i>in</i> the treasury of the house of the LORD.</p>	
Josh 6:25	<p>וְאֶת־רַחַב הַזֹּנָה וְאֶת־בֵּית אָבִיהָ וְאֶת־כָּל־אֲשֶׁר־לָּהּ הֶחְיָה יְהוֹשֻׁעַ וַתָּשָׁב בְּקֶרֶב יִשְׂרָאֵל עַד הַיּוֹם הַזֶּה כִּי הֶחְבְּיָאָה אֶת־הַמְּלָאכִים אֲשֶׁר־שָׁלַח יְהוֹשֻׁעַ לְרַגֵּל אֶת־יְרִיחוֹ: פ</p>	<p>And Joshua let Rahab the prostitute live, and the household of her father, and everyone that <i>belonged</i> to her, and she has been living in the midst of Israel to this day, because she hid the scouts whom Joshua sent out to spy out Jericho.</p>	

Josh 6:26	וַיִּשְׁבַּע יְהוֹשֻׁעַ בְּעֵת הַהִיא לְאמֹר אֲרוּר הָאִישׁ לִפְנֵי יְהוָה אֲשֶׁר יִקוּם וּבְנָה אֶת־הָעִיר הַזֹּאת אֶת־יְרִיחוֹ בְּבַכְרוֹ וַיִּסְדֹּנָה וּבְצַעֲרוֹ יֵצֵב דִּלְתֶיהָ:	And Joshua adjured <i>them</i> at that time, and he said, “Cursed before the LORD <i>is</i> the man who arises and builds this city – Jericho. He will lay the foundations at <i>the cost of</i> his firstborn, and he will install gates at <i>the cost of</i> his younger son.”	
Josh 6:27	וַיְהִי יְהוָה אֶת־יְהוֹשֻׁעַ וַיְהִי שְׁמֹעוֹ בְּכָל־הָאָרֶץ:	And the LORD was with Joshua, and his fame was <i>spread</i> all over the land.	
Josh 7:1	וַיִּמְעְלוּ בְנֵי־יִשְׂרָאֵל מֵעַל בְּחָרִם וַיִּקַּח עֲכָן בֶּן־פְּרָמִי בֶן־זַבְדִּי בֶן־זֶרַח לְמַטֵּה יְהוּדָה מִן־הַחָרִם וַיַּחֲרֹאף יְהוָה בְּבָנֵי יִשְׂרָאֵל:	But the sons of Israel acted treacherously in the cursed <i>place</i> , and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took <i>goods</i> from the cursed <i>place</i> , and the anger of the LORD was kindled against the sons of Israel.	1 Chr 2:7.
Josh 7:2	וַיִּשְׁלַח יְהוֹשֻׁעַ אַנְשִׁים מִיְּרִיחוֹ הָעִי אֲשֶׁר עַם־בֵּית אֹנוֹן מִקְדָּם לְבֵית־אֵל וַיֹּאמֶר אֲלֵיהֶם לְאמֹר עֲלוּ וְרַגְלוּ אֶת־הָאָרֶץ וַיַּעֲלוּ הָאֲנָשִׁים וַיִּרְגְּלוּ אֶת־הָעִי:	Then Joshua sent men from Jericho to <u>Ai</u> which is <i>conglomerate</i> with Beth-Aven to the east of Beth-El, and he spoke to them and said, “Go up and spy out the land.” So the men went up and spied out Ai.	Ai ← <i>the Ai</i> , also in other verses.
Josh 7:3	וַיָּשׁוּבוּ אֶל־יְהוֹשֻׁעַ וַיֹּאמְרוּ אֵלָיו אֶל־יַעֲלֵ כָל־הָעָם כְּאַלְפִים אִישׁ אִו כְּשִׁלְשֹׁת אַלְפִים אִישׁ יַעֲלוּ וַיִּבּוּ אֶת־הָעִי אֶל־תִּיגַע־שָׁמָּה אֶת־כָּל־הָעָם כִּי מְעַט הֵמָּה:	Then they returned to Joshua and said to him, “Do not have all the people go up. Have <u>about</u> two thousand or <u>about</u> three thousand men go up and strike Ai. Do not weary all the people there, for they <i>are</i> few.”	about (2x): the preposition may have no approximating force and be simply idiomatic with numerals. Compare Josh 7:5, Luke 9:28.
Josh 7:4	וַיַּעֲלוּ מִן־הָעָם שְׁמָה כְּשִׁלְשֹׁת אַלְפִים אִישׁ וַיִּנָּסוּ לִפְנֵי אַנְשֵׁי הָעִי:	So about three thousand men from the people went up, <u>but</u> they fled from the men of Ai.	but: adversative use of the <i>vav</i> .
Josh 7:5	וַיַּכּוּ מֵהֶם אַנְשֵׁי הָעִי כְּשִׁלְשִׁים וּשְׁשָׁה אִישׁ וַיִּרְדְּפוּם לִפְנֵי הַשַּׁעַר עַד־הַשְּׁבָרִים וַיִּכּוּם בַּמֶּוֹרֵד וַיִּמָּס לְבַב־הָעָם וַיְהִי לַמַּיִם:	And the men of Ai struck down <u>about</u> thirty-six men, and they pursued them <i>from</i> the front of the gate as far as <u>Shebarim</u> , and they struck them on the way down, and the heart of the people melted away and became water.	about: the preposition may have no approximating force and be simply idiomatic with numerals. Compare Josh 7:3, Luke 9:28. <hr/> Shebarim ← <i>the Shebarim</i> .

Josh 7:6	<p>וַיִּקְרַע יְהוֹשֻׁעַ שְׂמֹלְתָיו וַיִּפֹּל עַל-פָּנָיו אֶרְצָה לִפְנֵי אֲרוֹן יְהוָה עַד-הָעֶרֶב הוּא וְזִקְנֵי יִשְׂרָאֵל וַיַּעֲלוּ עָפָר עַל-רֵאשָׁם:</p>	<p>Then Joshua tore his clothes and fell <u>face down</u> to the ground before the ark of the LORD until the evening – he and the elders of Israel – and they cast up dust onto their heads.</p>	<p>face down ← <i>on his face</i>.</p>
Josh 7:7	<p>וַיֹּאמֶר יְהוֹשֻׁעַ אֲהֵה אֲדֹנָי יְהוָה לָמָּה הֶעֱבַרְתָּ הַעֲבִיר אֶת־הָעָם הַזֶּה אֶת־הַיַּרְדֵּן לְתַת אֶתְנֹנוּ בְיַד הָאֲמֹרִי לְהֶאֱבִידֵנוּ וְלֹא הוֹאֲלָנוּ וְנָשֵׁב בְּעֵבֶר הַיַּרְדֵּן:</p>	<p>And Joshua said, “Alas, my Lord the LORD, why did you so <u>specially have</u> this people <u>cross over</u> the Jordan to deliver us into the hand of the Amorite to destroy us? So if only we had been contented to live on the other side of the Jordan.</p>	<p>so specially have ... cross over: infinitive construct in form, but used as if an infinitive absolute. Amorite: see Gen 10:16.</p>
Josh 7:8	<p>בִּי אֲדֹנָי מָה אֲמַר אַחֲרַי אֲשֶׁר הִפְדָּ יִשְׂרָאֵל עָרַף לִפְנֵי אֵיבָיו:</p>	<p>Please, LORD*, what shall I say, <u>now that</u> Israel has <u>retreated</u> at the presence of its enemies?</p>	<p>LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i>, to אֲדֹנָי, <i>Adonai</i>. See Gen 18:3 and [CB] App. 32. now that ← <i>after that</i>. retreated ← <i>turned its neck</i>.</p>
Josh 7:9	<p>וַיִּשְׁמְעוּ הַכְּנַעֲנִי וְכָל יִשְׂבֵי הָאָרֶץ וַנְּסָבוּ עָלֵינוּ וְהַכְרִיתוּ אֶת־שְׁמֵנוּ מִן־הָאָרֶץ וּמִה־תַּעֲשֶׂה לְשִׁמְךָ הַגָּדוֹל: ס</p>	<p>And the Canaanites and all the inhabitants of the land have heard, and they will surround us and cut off our name from the earth. Then what will you do about your great name?”</p>	
Josh 7:10	<p>וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ קֹם לָךְ לָמָּה זֶה אַתָּה נָפַל עַל-פָּנֶיךָ:</p>	<p>At this the LORD said to Joshua, “Get yourself up. Why <i>is it</i> that you have fallen <u>face down</u>?”</p>	<p>at this: wider use of the <i>vav</i>. face down ← <i>on your face</i>.</p>
Josh 7:11	<p>חָטָא יִשְׂרָאֵל וְגַם עָבְרוּ אֶת־בְּרִיתִי אֲשֶׁר צִוִּיתִי אוֹתָם וְגַם לָקְחוּ מִן־הַחֶרֶם וְגַם גָּנְבוּ וְגַם כָּחֲשׂוּ וְגַם שָׁמוּ בְכֻלֵּיהֶם:</p>	<p>Israel has sinned, and they have also transgressed my covenant which I commanded them, and they have also taken <i>goods</i> from the cursed <i>place</i>, and they have also stolen, and they have also lied, and they have put <i>them</i> in their <u>boxes</u>.</p>	<p>boxes ← <i>vessels</i>.</p>
Josh 7:12	<p>וְלֹא יָכִיזוּ בְנֵי יִשְׂרָאֵל לָקוֹם לִפְנֵי אֵיבֵיהֶם עָרַף יָפְנוּ לִפְנֵי אֵיבֵיהֶם כִּי הָיוּ לְחֶרֶם לֹא אוֹסִיף לְהֵיוֹת עִמָּכֶם אִם־לֹא תִשְׁמִידוּ הַחֶרֶם מִקִּרְבְּכֶם:</p>	<p>So the sons of Israel will not be able to stand in the presence of their enemies, <u>and they will retreat</u> in the presence of their enemies, because they have been made an <i>object of cursing</i>. I will not be with you any more if you do not eradicate the <u>cursed object</u> from your midst.</p>	<p>will retreat ← <i>will turn the neck</i>. cursed <i>object</i>: perhaps referring to the perpetrator, so <i>cursed (person)</i>.</p>

Josh 7:13	<p>קָם קַדְשׁ אֶת־הָעָם וְאָמַרְתָּ הַתְּקַדְּשׁוּ לְמָחָר כִּי כֹה אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל חָרָם בְּקִרְבְּךָ יִשְׂרָאֵל לֹא תֹכֵל לְקוּם לִפְנֵי אֹיְבֶיךָ עַד־הִסִּירְכֶם הַחָרָם מִקִּרְבְּכֶם:</p>	<p>Arise, sanctify the people and say, ‘Sanctify yourselves for tomorrow, for <i>this is what</i> the LORD God of Israel says: «<i>There is a cursed object</i> in your midst, O Israel. You will not be able to stand against your enemies until you have removed the cursed <i>object</i> from your midst.</p>	<p><i>this is what</i> ← <i>thus</i>.</p>
Josh 7:14	<p>וְנִקְרַבְתֶּם בַּבֹּקֶר לְשִׁבְטֵיכֶם וְהָיָה הַשִּׁבֵט אֲשֶׁר־יִלְכְּדֵנוּ יְהוָה יִקְרַב לְמִשְׁפַּחֹת וְהַמִּשְׁפָּחָה אֲשֶׁר־יִלְכְּדָנָה יְהוָה תִּקְרַב לְבָתִּים וְהַבַּיִת אֲשֶׁר יִלְכְּדֵנוּ יְהוָה יִקְרַב לְגַבְרִים:</p>	<p>Now you will approach in the morning by your tribes, and it will be <i>the case that</i> the tribe which the LORD <u>convicts</u> will approach by families, and the family which the LORD <u>convicts</u> will approach by households, and the household which the LORD <u>convicts</u> will approach by men.</p>	<p>convicts (3x) ← <i>captures, takes</i>.</p>
Josh 7:15	<p>וְהָיָה הַנִּלְכָד בַּחָרָם יִשְׂרָף בְּאֵשׁ אֲתוֹ וְאֶת־כָּל־אֲשֶׁר־לוֹ כִּי עָבַר אֶת־בְּרִית יְהוָה וְכִי־עָשָׂה נְבִלָה בְּיִשְׂרָאֵל:</p>	<p>And it will be <i>the case that</i> he who <i>is</i> convicted of the cursed <i>object</i> will be burned with fire – he and everything he <i>has</i> – because he has transgressed the LORD's covenant, and because he has committed a foolish act in Israel.» ’ ”</p>	
Josh 7:16	<p>וַיִּשְׁכֶם יְהוֹשֻׁעַ בַּבֹּקֶר וַיִּקְרַב אֶת־יִשְׂרָאֵל לְשִׁבְטָיו וַיִּלְכַּד שִׁבֵט יְהוּדָה:</p>	<p>So Joshua arose early in the morning, and he gathered Israel together by their tribes, and the tribe of Judah was convicted.</p>	
Josh 7:17	<p>וַיִּקְרַב אֶת־מִשְׁפַּחַת יְהוּדָה וַיִּלְכַּד אֶת מִשְׁפַּחַת הַזִּרְחִי וַיִּקְרַב אֶת־מִשְׁפַּחַת הַזִּרְחִי לְגַבְרִים וַיִּלְכַּד זַבְדִּי:</p>	<p>So he had the family of Judah approach, and he convicted the family of Zarhi. Then he had the family of Zarhi approach by men, and Zabdi was convicted.</p>	<p>family: the consonantal text could read <i>families</i>.</p>
Josh 7:18	<p>וַיִּקְרַב אֶת־בֵּיתוֹ לְגַבְרִים וַיִּלְכַּד עָכָו בֶּן־כַּרְמִי בֶן־זַבְדִּי בֶּן־זֶרַח לְמַטֵּה יְהוּדָה:</p>	<p>Then he had his household approach by men, and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was convicted.</p>	
Josh 7:19	<p>וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־עָכָו בְּנִי שִׁים־נָא כְבוֹד לַיהוָה אֱלֹהֵי יִשְׂרָאֵל וְתוֹלֵוּ תוֹדָה וְהִגַּדְנָא לִי מָה עָשִׂיתָ אֶל־תַּכְחֹד מִמֶּנִּי:</p>	<p>Then Joshua said to Achan, “My son, do accord honour to the LORD God of Israel and make confession to him and tell me, please, what you have done. Do not conceal <i>anything</i> from me.”</p>	

Josh 7:20	וַיַּעַן עָכָן אֶת־יְהוֹשֻׁעַ וַיֹּאמֶר אִמְנָה אֲנִי חָטָאתִי לַיהוָה אֱלֹהֵי יִשְׂרָאֵל וְכִזָּאת וְכִזָּאת עָשִׂיתִי:	Then Achan answered Joshua and said, “Indeed I have sinned against the LORD God of Israel, and I did such and such.	
Josh 7:21	*וַאֲרָא בְשָׁלָל אֲדָרַת שְׁנַעַר אַחַת טוֹבָה וּמֵאֲתִים שְׁקָלִים כֶּסֶף וְלִשׁוֹן זָהָב אֶחָד חֲמִשִּׁים שְׁקָלִים מִשְׁקָלוֹ וְאֶחָד־מִדָּם וְאֶקְחֵם וְהֵנָּם טְמוּנִים בְּאָרֶץ בְּתוֹךְ הָאֵהָלָי וְהַכֶּסֶף תַּחְתֵּיהָ:	When I saw among the spoil a fine mantle from Shinar, and two hundred shekels of silver, and a bar of gold whose weight was fifty shekels, I coveted them, and I took them, and now they are hidden in the ground inside my tent, with the silver under it.”	I saw: the <i>qeré</i> is an apocopated form of the <i>ketiv</i> , with no change in meaning. a fine mantle ... a bar ← one fine mantle ... one tongue. now they are ← behold them. ground ← land.
Josh 7:22	וַיִּשְׁלַח יְהוֹשֻׁעַ מְלָאכִים וַיָּרְצוּ הָאֵהָלָה וְהִנֵּה טְמוּנָה בְּאֵהָלוֹ וְהַכֶּסֶף תַּחְתֵּיהָ:	Then Joshua sent out messengers, and they ran to the tent, and there it was hidden in his tent, with the silver under it.	there it was ← behold. with ← and.
Josh 7:23	וַיִּקְחוּם מִתּוֹךְ הָאֵהָל וַיְבִאוּם אֶל־יְהוֹשֻׁעַ וְאֵל כָּל־בְּנֵי יִשְׂרָאֵל וַיִּצְקוּם לִפְנֵי יְהוָה:	Then they took the goods from the interior of the tent, and they brought them to Joshua and to all the sons of Israel, and they laid them out before the LORD.	
Josh 7:24	וַיִּקַּח יְהוֹשֻׁעַ אֶת־עָכָן בֶּן־זֶרַח וְאֶת־הַכֶּסֶף וְאֶת־הָאֲדָרַת וְאֶת־לִשׁוֹן הַזָּהָב וְאֶת־בָּנָיו וְאֶת־בְּנֹתָיו וְאֶת־שׂוֹרוֹ וְאֶת־חֲמֹרוֹ וְאֶת־צֹאֲנוֹ וְאֶת־אֵהָלוֹ וְאֶת־כָּל־אֲשֶׁר־לוֹ וְכָל־יִשְׂרָאֵל עִמּוֹ וַיַּעֲלוּ אֹתָם עַמֶּק עֶכּוֹר:	And Joshua took Achan the great grandson of Zerah, and the silver, and the mantle, and the bar of gold, and his sons, and his daughters, and his ox and his donkey and his sheep and his tent and everything he had, while all Israel was present with him, and they brought them up to the Valley of Achor.	bar ← tongue.
Josh 7:25	וַיֹּאמֶר יְהוֹשֻׁעַ מָה עֲכַרְתֶּנוּ יַעֲבֹרֶךָ יְהוָה בַּיּוֹם הַזֶּה וַיִּרְגְּמוּ אֹתוֹ כָּל־יִשְׂרָאֵל אֲבָן וַיִּשְׂרְפוּ אֹתָם בָּאֵשׁ וַיִּסְקְלוּ אֹתָם בְּאֲבָנִים:	And Joshua said, “Why have you caused us trouble? The LORD will cause you trouble this day.” Then all Israel stoned him, and they burned them with fire, and they stoned them.	stoned ... stoned ← “bouldered” him (with) stone ... pelted them with stones.
Josh 7:26	וַיִּקְיֵמוּ עָלָיו גֹּל־אֲבָנִים גָּדוֹל עַד הַיּוֹם הַזֶּה וַיֵּשֶׁב יְהוָה מִחֲרוֹן אַפּוֹ עַל־כֵּן קָרָא שֵׁם הַמָּקוֹם הַהוּא עַמֶּק עֶכּוֹר עַד הַיּוֹם הַזֶּה: פ	And they raised a great heap of stones over him, which is there up to this day, and the LORD relented from the fury of his anger. For this reason he called that place the Valley of Achor, as it is up to this day.	

Josh 8:1	<p>וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ אֶל־תִּירָא וְאֶל־תַּחַת קַח עִמָּךְ אֵת כָּל־עַם הַמִּלְחָמָה וְקוּם עֲלֵה הָעִי רֹאֵה נָתַתִּי בְיָדְךָ אֶת־מֶלֶךְ הָעִי וְאֶת־עַמּוֹ וְאֶת־עִירוֹ וְאֶת־אֶרְצוֹ:</p>	<p>Then the LORD said to Joshua, “Do not fear and do not be afraid. Take all the military people with you, and arise and go up <i>to</i> Ai. Look, I have delivered the king of Ai into your hand, with his people and his city and his land.</p>	
Josh 8:2	<p>וַעֲשִׂיתָ לָעִי וּלְמֶלְכָּהּ כַּאֲשֶׁר עָשִׂיתָ לִירִיחוֹ וּלְמֶלְכָּהּ רַק־שָׁלְלָהּ וּבְהִמָּתָהּ תִּבְזְזוּ לָכֶם שִׁים־לָךְ אַרְבַּ לְעִיר מֵאַחֲרֶיהָ:</p>	<p>So do to Ai and its king as you did to Jericho and its king, but you may take as booty its spoils and its cattle for yourselves. <u>Ambush</u> the city behind it.”</p>	<p>ambush ← <i>place yourself (as) an ambusher of.</i></p>
Josh 8:3	<p>וַיָּקָם יְהוֹשֻׁעַ וְכָל־עַם הַמִּלְחָמָה לַעֲלוֹת הָעִי וַיִּבְחַר יְהוֹשֻׁעַ שְׁלֹשִׁים אַלְפֵי אִישׁ גִּבּוֹרֵי הַחַיִל וַיִּשְׁלַחֵם לַיְלָה:</p>	<p>So Joshua arose with all the military people to go up <i>to</i> Ai, and Joshua selected thirty thousand men, valiant warriors, and he sent them out <i>by</i> night.</p>	<p>to go up: the verb is often used of <i>attacking.</i></p>
Josh 8:4	<p>וַיִּצְוֵם אֹתָם לֵאמֹר רְאוּ אַתֶּם אַרְבָּים לְעִיר מֵאַחֲרֵי הָעִיר אֶל־תִּרְחִיקוּ מִן־הָעִיר מְאֹד וְהִייתֶם כָּלְכֶם נְכֻנִים:</p>	<p>And he commanded them, and he said, “Look, you are ambushing the city behind the city. Do not go very far from the city, but all of you be prepared.</p>	
Josh 8:5	<p>וְאֲנִי וְכָל־הָעָם אֲשֶׁר אִתִּי נִקְרָב אֶל־הָעִיר וְהָיָה כִּי־יֵצְאוּ לְקִרְאתָנוּ כַּאֲשֶׁר בְּרִאשֹׁנָה וְנָסְנוּ לִפְנֵיהֶם:</p>	<p>And I and all the people who <i>are</i> with me will approach the city, and it will be <i>the case</i> that they will come out against us as the first time, and we will flee before them.</p>	
Josh 8:6	<p>וַיֵּצְאוּ אַחֲרֵינוּ עַד הַתִּיקְנוּ אוֹתָם מִן־הָעִיר כִּי יֹאמְרוּ נָסִים לִפְנֵינוּ כַּאֲשֶׁר בְּרִאשֹׁנָה וְנָסְנוּ לִפְנֵיהֶם:</p>	<p>And they will come after us until we have drawn them away from the city, for they will say, ‘They are fleeing before us as the first time’, and we will flee before them.</p>	
Josh 8:7	<p>וְאַתֶּם תִּקְמוּ מֵהָאֹרֵב וְהוֹרִשְׁתֶּם אֶת־הָעִיר וְנִתְּנָה יְהוָה אֱלֹהֵיכֶם בְּיַדְכֶם:</p>	<p>Then you will arise from the ambush and <u>take possession of</u> the city, and the LORD your God will deliver it into your hand.</p>	<p>take possession of: with connotations of <i>inheriting.</i></p>
Josh 8:8	<p>וְהָיָה כַּתְּפֹשְׁכֶם אֶת־הָעִיר תִּצְיִתוּ אֶת־הָעִיר בְּאֵשׁ כַּדְּבַר יְהוָה תַּעֲשׂוּ רְאוּ צִוִּיתִי אֶתְכֶם:</p>	<p>And it will be <i>the case that</i> when you capture the city, you will set the city on fire. You will act according to the word of the LORD. Look, I have commanded you.”</p>	

Josh 8:9	וַיִּשְׁלַחֵם יְהוֹשֻׁעַ וַיֵּלְכוּ אֶל־הַמַּאֲרָב וַיֵּשְׁבוּ בֵּין בֵּית־אֵל וּבֵין הָעֵי מִיָּם לָעֵי וַיֵּלֶן יְהוֹשֻׁעַ בְּלִילָה הַהוּא בְּתוֹךְ הָעָם:	So Joshua sent them off, and they went to the ambush, and they remained between Beth-El and Ai to the west of Ai, while Joshua lodged that night among the people.	
Josh 8:10	וַיִּשְׁבֶּם יְהוֹשֻׁעַ בַּבֹּקֶר וַיִּפְקֹד אֶת־הָעָם וַיַּעַל הוּא וְזִקְנֵי יִשְׂרָאֵל לִפְנֵי הָעָם הָעֵי:	Then Joshua got up early in the morning, and he reviewed the people, then he and the elders of Israel went up before the people to Ai.	reviewed: or <i>counted</i> , as AV (<i>numbered</i>). So AV differs.
Josh 8:11	וְכָל־הָעָם הַמְּלַחְמָה אֲשֶׁר אָתּוֹ עָלוּ וַיִּגְשׁוּ וַיָּבֹאוּ נֶגֶד הָעֵיר וַיַּחֲנוּ מִצְפּוֹן לָעֵי וְהָיָה *בֵּינוּ *בֵּינֵינוּ וּבֵין־הָעֵי:	And all the military people who were with him went up and approached it, and they came opposite the city, and they encamped to the north of Ai. Now <i>there was</i> a valley between them and Ai.	them: the <i>ketiv</i> and <i>qere</i> are different declined forms of the same word, with the same meaning. The suffix is singular in both cases, referring to <i>the military people</i> , a collective noun.
Josh 8:12	וַיִּקַּח כַּחֲמֵשֶׁת אַלְפִים אִישׁ וַיִּשֶׂם אוֹתָם אַרְבֵּי בֵּין בֵּית־אֵל וּבֵין הָעֵי מִיָּם לָעֵיר:	And he took about five thousand men and stationed them <i>as</i> an ambush between Beth-El and Ai to the west of the city.	
Josh 8:13	וַיִּשְׁיִמוּ הָעָם אֶת־כָּל־הַמַּחֲנֶה אֲשֶׁר מִצְפּוֹן לָעֵיר וְאֶת־עַקְבוֹ מִיָּם לָעֵיר וַיֵּלֶךְ יְהוֹשֻׁעַ בְּלִילָה הַהוּא בְּתוֹךְ הָעֵמֶק:	And they stationed the people – the whole camp which was to the north of the city – and their trap to the west of the city, while Joshua went into the valley that night.	trap ← <i>heel</i> ; <i>rearguard</i> (of an army); <i>supplanter</i> etc. The root can mean <i>fraud, deceit</i> .
Josh 8:14	וַיְהִי כִּרְאוֹת מַלְךְ־הָעֵי וַיִּמְהָרוּ וַיִּשְׁכְּיִמוּ וַיֵּצְאוּ אֲנָשֵׁי־הָעֵיר לִקְרַאת־יִשְׂרָאֵל לְמַלְחָמָה הוּא וְכָל־עַמּוֹ לְמוֹעֵד לִפְנֵי הָעֵרְבָה וְהוּא לֹא יָדַע כִּי־אַרְבֵּי לוֹ מֵאַחֲרֵי הָעֵיר:	And it came to pass, when the king of Ai saw it, that the men of the city quickly got up and went out to confront Israel in war – he and all his people at the appointed time, before the arid tract – but he did not know that there was an ambush for him behind the city.	got up ← <i>got up early</i> .
Josh 8:15	וַיִּנְגְּעוּ יְהוֹשֻׁעַ וְכָל־יִשְׂרָאֵל לִפְנֵיהֶם וַיִּנְסוּ דְרֹךְ הַמִּדְבָּר:	Then Joshua and all Israel acted as if beaten by them, and they fled in the direction of the desert.	acted as if beaten: pointed as <i>niphal</i> for feigning, but it could be re-pointed as <i>hithpael</i> , which is ↗
Josh 8:16	וַיִּזְעֻקוּ כָּל־הָעָם אֲשֶׁר *בְּעֵיר *בְּעֵי לְרֹדְף אַחֲרֵיהֶם וַיִּרְדְּפוּ אַחֲרֵי יְהוֹשֻׁעַ וַיִּנְתְּקוּ מִזֶּה־הָעֵיר:	Then all the people who were {K: in the city} [Q: in Ai] were called upon to pursue them. So they pursued Joshua, and they were drawn out of the city.	↵ more common for feigning, וַיִּנְגְּעוּ. See [AnLx] §12.3 for assimilation of the <i>tav</i> before <i>kaph</i> and <i>nun</i> . See Deut 33:29 for a similar issue.

Josh 8:17	וְלֹא־נִשְׁאַר אִישׁ בְּעֵי וּבֵית אַי אֲשֶׁר לֹא־יָצְאוּ אַחֲרֵי יִשְׂרָאֵל וַיַּעֲזְבוּ אֶת־הָעִיר פְּתוּחָהּ וַיִּרְדְּפוּ אַחֲרֵי יִשְׂרָאֵל: פ	And not a man remained in Ai or Beth-El who did not come out after Israel, and they left the city open, and they pursued Israel.	
Josh 8:18	וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ נָטֵה בְּכַיִּדּוֹן אֲשֶׁר־בְּיָדְךָ אֶל־הָעִי כִּי בְיָדְךָ אֶתְנַנֶּה וַיֵּט יְהוֹשֻׁעַ בְּכַיִּדּוֹן אֲשֶׁר־בְּיָדוֹ אֶל־הָעִיר:	And the LORD said to Joshua, “Point the spear in your hand towards Ai, for I will deliver it into your hand.” So Joshua pointed the spear in his hand towards the city.	
Josh 8:19	וְהָאוֹרֵב קָם מְהֵרָה מִמְּקוֹמוֹ וַיִּרְוּצוּ כַּנְטוֹת יָדוֹ וַיָּבֹאוּ הָעִיר וַיִּלְכְּדוּהָ וַיִּמְהָרוּ וַיַּצִּיתוּ אֶת־הָעִיר בָּאֵשׁ:	Then the ambush arose quickly from its place, and they <i>started to run</i> as he pointed his hand, and they came <i>to</i> the city and captured it, and they quickly set the city on fire.	
Josh 8:20	וַיִּפְּנוּ אַנְשֵׁי הָעִי אַחֲרֵיהֶם וַיִּרְאוּ וְהִנֵּה עֹלָה עֹשֵׂן הָעִיר הַשָּׁמַיְמָה וְלֹא־הָיָה בְּהֶם יָדַיִם לָנוּס הִנֵּה וְהִנֵּה וְהָעַם הִנָּס הַמְדַבֵּר נֶהְפֵּךְ אֶל־הַרוֹדְף:	And the men of Ai turned <u>round</u> and looked, and <u>what they saw was</u> the smoke of the city rising into the sky, and they did not have the <u>ability</u> to flee <u>one way or another</u> , and the people who were fleeing <i>to</i> the desert turned on the pursuer.	round ← <i>behind them</i> . what they saw was ← <i>behold</i> . ability ← <i>hands</i> . one way or another ← <i>to here and to here</i> .
Josh 8:21	וַיַּהֲוִיעַ וְכָל־יִשְׂרָאֵל רָאוּ כִּי־לָכַד הָאֹרֵב אֶת־הָעִיר וְכִי עֹלָה עֹשֵׂן הָעִיר וַיָּשְׁבוּ וַיַּכּוּ אֶת־אֲנָשֵׁי הָעִי:	And Joshua and all Israel saw that the ambush had captured the city, and that the smoke of the city was rising, and they turned round and attacked the men of the city.	
Josh 8:22	וְאַלֶּה יָצְאוּ מִן־הָעִיר לִקְרֹאתָם וַיְהִיוּ לְיִשְׂרָאֵל בְּתוֹךְ אֶלֶּה מִזֶּה וְאַלֶּה מִזֶּה וַיַּכּוּ אוֹתָם עַד־בְּלֹתֵי הַשְּׂאִיר־לוֹ שְׂרִיד וּפְלִיט:	Then the others came out of the city towards them, and Israel had them <u>in a pincer</u> , with some on one side and some on the other side, and they struck them down until they had not left a remnant or escapee.	in a pincer ← <i>in the middle</i> .
Josh 8:23	וְאֶת־מֶלֶךְ הָעִי תָּפְסוּ חַי וַיִּקְרְבוּ אֹתוֹ אֶל־יְהוֹשֻׁעַ:	But they took the king of Ai alive and brought him to Joshua.	
Josh 8:24	וַיְהִי כְּכַלּוֹת יִשְׂרָאֵל לַהֲרֹג אֶת־כָּל־יֹשְׁבֵי הָעִי בַשָּׂדֶה בַּמִּדְבָּר אֲשֶׁר רָדְפוּם בּוֹ וַיִּפְּלוּ כָּלָם לְפִי־חֶרֶב עַד־תָּמָם וַיָּשְׁבוּ כָּל־יִשְׂרָאֵל הָעִי וַיַּכּוּ אֹתָהּ לְפִי־חֶרֶב:	And it came to pass, when Israel had finished killing all the inhabitants of Ai in the open land in the desert in which they had chased them, and they had all fallen by the edge of the sword until they had been destroyed, that all Israel returned <i>to</i> Ai, and they struck it with the edge of the sword.	

Josh 8:25	וַיְהִי כָּל־הַנִּפְּלִים בַּיּוֹם הַהוּא מֵאִישׁ וְעַד־אִשָּׁה שְׁנַיִם עָשָׂר אַלְף כָּל אַנְשֵׁי הָעִי: And all those that fell on that day, both men and women, were twelve thousand – the whole population of Ai.	population ← <i>men, people</i> .
Josh 8:26	וַיְהוֹשֻׁעַ לֹא־הֵשִׁיב יָדוֹ אֲשֶׁר נָטָה בְּכִידּוֹן עַד אֲשֶׁר הִחְרִים אֶת כָּל־יֹשְׁבֵי הָעִי: And Joshua did not retract his hand <i>with</i> which he pointed the spear until he had obliterated all the inhabitants of Ai,	
Josh 8:27	רַק הִבֵּהֶמָה וּשְׁלַל הָעִיר הָהִיא בְּזוֹן לָהֶם יִשְׂרָאֵל כַּדְבַר יְהוָה אֲשֶׁר צִוָּה אֶת־יְהוֹשֻׁעַ: except that Israel took the spoils of the cattle and the booty of that city, according to the word of the LORD <i>with</i> which he had commanded Joshua.	
Josh 8:28	וַיִּשְׂרֹף יְהוֹשֻׁעַ אֶת־הָעִי וַיִּשְׂימָהּ תַּל־עוֹלָם שְׁמָמָה עַד הַיּוֹם הַזֶּה: Then Joshua burned Ai and made it an age-abiding mound – a desolation up to this day.	
Josh 8:29	וְאֶת־מֶלֶךְ הָעִי תָלָה עַל־הָעֵץ עַד־עֵת הָעֶרֶב וּכְבֹּא הַשֶּׁמֶשׁ צִוָּה יְהוֹשֻׁעַ וַיִּרְידוּ אֶת־נַבְלָתוֹ מִן־הָעֵץ וַיִּשְׁלִיכוּ אוֹתָהּ אֶל־פֶּתַח שַׁעַר הָעִיר וַיִּקְימוּ עָלָיו גֹּל־אֲבָנִים גְּדוֹל עַד הַיּוֹם הַזֶּה: פ And he hanged the king of Ai on a tree until evening time, and as the sun set, Joshua gave commandment, and they took his corpse down from the tree, and they cast it into the entrance of the gate of the city, and they raised up on it a great heap of stones, which is there up to this day.	tree: or <i>wood</i> . Perhaps <i>gallows</i> . and they took: or <i>that they take</i> , as purposive use of the <i>vav</i> . Similarly in the clauses following.
Josh 8:30	אִזּוּ יִבְנֶה יְהוֹשֻׁעַ מִזְבֵּחַ לַיהוָה אֱלֹהֵי יִשְׂרָאֵל בְּהַר עֵיבָל: Then Joshua built an altar to the LORD God of Israel at Mount Ebal,	
Josh 8:31	כַּאֲשֶׁר צִוָּה מֹשֶׁה עֶבֶד־יְהוָה אֶת־בְּנֵי יִשְׂרָאֵל כְּכָתוּב בְּסֵפֶר תּוֹרַת מֹשֶׁה מִזְבֵּחַ אֲבָנִים שְׁלֵמוֹת אֲשֶׁר לֹא־הִנְיָף עָלֶיהֶן בְּרִזָּל וַיַּעֲלוּ עָלָיו עֹלוֹת לַיהוָה וַיִּזְבְּחוּ שְׁלָמִים: as Moses the servant of the LORD had commanded the sons of Israel, as <i>it is</i> written in the book of the law of Moses – an altar of pure stones, which no-one has used iron on – and they offered burnt offerings to the LORD on it, and they sacrificed peace-offerings.	used ← <i>wielded</i> .
Josh 8:32	וַיִּכְתֹּב־שָׁם עַל־הָאֲבָנִים אֵת מִשְׁנֵה תּוֹרַת מֹשֶׁה אֲשֶׁר כָּתַב לְפָנָיו בְּנֵי יִשְׂרָאֵל: And he wrote there on the stones a copy of the law of Moses, which he wrote in the presence of the sons of Israel.	

Josh 8:33	<p>וְכָל־יִשְׂרָאֵל וְזִקְנָיו וְשׁוֹטְרִים וְשֹׁפְטָיו עֹמְדִים מִזֶּה וּמִזֶּה לְאַרְוֶן נֶגֶד הַכְּהֹנִים הַלְוִיִּם נֹשְׂאֵי אַרְוֶן בְּרִית־יְהוָה כַּגֵּר כַּאֲזָח חֲצִי אֶל־מֹול הַר־גְּרִזִים וְחֲצִי אֶל־מֹול הַר־עֵיבָל כַּאֲשֶׁר צִוָּה מֹשֶׁה עַבְד־יְהוָה לְבָרֵךְ אֶת־הָעָם יִשְׂרָאֵל בְּרֵאשִׁיטָה:</p>	<p>And all Israel and its elders and officers and its judges stood on either side of the ark, opposite the Levite priests who bear the ark of the covenant of the LORD – the foreigner as well as the native citizen, half of them facing Mount Gerizim and half of them facing Mount Ebal, as Moses the servant of the LORD had commanded at the start, so as to bless the people of Israel.</p>	<p>on either side ← <i>from this and from this.</i></p>
Josh 8:34	<p>וְאַחֲרֵי־כֵן קָרָא אֶת־כָּל־דְּבָרֵי הַתּוֹרָה הַבְּרָכָה וְהַקְּלָלָה כְּכָל־הַכְּתוּב בְּסֵפֶר הַתּוֹרָה:</p>	<p>And after that he read all the words of the law, the blessing and the curse, according to everything that <i>was</i> written in the book of the law.</p>	
Josh 8:35	<p>לֹא־הָיָה דָבָר מִכָּל אֲשֶׁר־צִוָּה מֹשֶׁה אֲשֶׁר לֹא־קָרָא יְהוֹשֻׁעַ נֶגֶד כָּל־קְהַל יִשְׂרָאֵל וְהַנְּשִׂים וְהַטָּף וְהַגֵּר הַהֹלֵךְ בְּקִרְבָּם: פ</p>	<p>There was no word in everything which Moses commanded which Joshua did not read in the presence of the whole convocation of Israel, including the women and the children and the foreigner who walked in their midst.</p>	
Josh 9:1	<p>וַיְהִי כִשְׁמַע כָּל־הַמְּלָכִים אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן בְּהַר וּבְשִׁפְלָה וּבְכָל־חֹוף הַיָּם הַגָּדוֹל אֶל־מֹול הַלְּבָנוֹן הַחֲתִי וְהָאֱמֹרִי הַכְּנַעֲנִי הַפְּרִזִי הַחִוִּי וְהַיְבוּסִי:</p>	<p>And it came to pass <i>that</i> when all the kings who <i>were</i> across the Jordan heard <i>it</i>, in the mountain ranges and the low lying land, and along all the coast of the Great Sea opposite Lebanon – the Hittite and the Amorite, the Canaanite, the Perizzite, the Hivite and the Jebusite –</p>	<p>the Great Sea: i.e. <i>the Mediterranean Sea.</i> <hr/> Amorite: see Gen 10:16.</p>
Josh 9:2	<p>וַיִּתְקַבְּצוּ יַחְדָּו לְהִלָּחֵם עִם־יְהוֹשֻׁעַ וְעִם־יִשְׂרָאֵל פֶּה אֶחָד: פ</p>	<p>that they joined up together to wage war on Joshua and on Israel <u>unanimously</u>.</p>	<p>unanimously ← <i>one mouth.</i></p>
Josh 9:3	<p>וַיִּשְׁבִּי גִבְעוֹן שְׁמֵעוּ אֵת אֲשֶׁר עָשָׂה יְהוֹשֻׁעַ לִירִיחוֹ וְלָעִי:</p>	<p>And the inhabitants of Gibeon heard what Joshua had done to Jericho and Ai,</p>	<p>Gibeon ← <i>Gib'on</i>, the first syllable being closed, but we retain the AV / traditional English name. See Gen 31:21.</p>
Josh 9:4	<p>וַיַּעֲשׂוּ גַם־הֵמָּה בְּעֵרְמָה וַיִּלְכוּ וַיִּצְטָרוּ וַיִּקְחוּ שַׁקִּים בָּלִים לְחַמּוֹרֵיהֶם וְנֹאדוֹת יַיִן בָּלִים וּמְבַקְעִים וּמְצַרְרִים:</p>	<p>and they <u>for their part</u> acted craftily, and they set out and pretended to be travellers, and they took worn-out sacks for the donkeys, and worn-out skin bottles for the wine, which <i>were</i> torn and mended,</p>	<p>for their part ← <i>they too</i>, but the sense can be wider than this. <hr/> pretended to be travellers: <i>hithpael</i> for feigning. Compare Gen 42:7. <hr/> mended ← <i>bound up.</i></p>

Josh 9:5	וּנְעָלוֹת בָּלוֹת וּמְטֹלָאוֹת בְּרַגְלֵיהֶם וּשְׁלֵמוֹת בָּלוֹת עֲלֵיהֶם וְכָל לֶחֶם צִידָם יָבֵשׁ הָיָה נִקְדָּיִם:	and <i>they wore shoes that were worn out and patched up on their feet, and they had worn-out clothes on them, and all the bread of their provisions was stale and speckled with mould.</i>	speckled ← <i>specks</i> .
Josh 9:6	וַיָּלְכוּ אֶל-יְהוֹשֻׁעַ אֶל-הַמַּחֲנֶה הַגִּלְגָּל וַיֹּאמְרוּ אֵלָיו וְאֶל-אִישׁ יִשְׂרָאֵל מֵאֶרֶץ רְחוֹקָה בָּאנוּ וְעַתָּה בְּרַתּוּ-לָנוּ בְרִית:	And they came to Joshua at the camp <i>in Gilgal</i> , and they said to him and to the <u>men</u> of Israel, “We have come from a distant land, so <u>make</u> a covenant with us now.”	Gilgal ← <i>the Gilgal</i> . men ← <i>man</i> . Collective usage. Also in Josh 9:7. make ← <i>cut</i> (plural).
Josh 9:7	*וַיֹּאמְרוּ *וַיֹּאמֶר אִישׁ-יִשְׂרָאֵל אֶל-הַחַוִּי אוֹלִי בְּקִרְבִי אֵתָהּ יוֹשֵׁב וְאֵיךְ *אֶכְרַת-לָךְ *אֶכְרַת-לָךְ בְּרִית:	And the men of Israel <u>said</u> to the Hivite, “It could be that you dwell in my midst. So how <i>can</i> I <u>make</u> a covenant with you?”	said: the <i>ketiv</i> is plural, whereas the <i>qeré</i> is singular. I make ← <i>I cut</i> . The <i>ketiv</i> and <i>qeré</i> are different spellings of the same word.
Josh 9:8	וַיֹּאמְרוּ אֶל-יְהוֹשֻׁעַ עֲבָדֶיךָ אֲנַחְנוּ וַיֹּאמֶר אֲלֵהֶם יְהוֹשֻׁעַ מִי אַתֶּם וּמֵאֵין תָּבֹאוּ:	And they said to Joshua, “We <i>are</i> your servants”, and Joshua said to them, “Who are you and where do you come from?”	
Josh 9:9	וַיֹּאמְרוּ אֵלָיו מֵאֶרֶץ רְחוֹקָה מְאֹד בָּאוּ עֲבָדֶיךָ לְשֵׁם יְהוָה אֱלֹהֶיךָ כִּי-שָׁמַעְנוּ שְׁמֵעוֹ וְאֵת כָּל-אֲשֶׁר עָשָׂה בְּמִצְרָיִם:	And they said to him, “Your servants have come from a very distant land, because of the name of the LORD your God, for we have heard of his fame and everything that he did in Egypt,	
Josh 9:10	וְאֵת כָּל-אֲשֶׁר עָשָׂה לְשֵׁנֵי מַלְכֵי הָאֲמֹרִי אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן לְסִיחֹן מֶלֶךְ חֶשְׁבוֹן וְלַעֹג מֶלֶךְ-הַבָּשָׁן אֲשֶׁר בְּעַשְׂתָּרוֹת:	and everything he did to the two kings of the <u>Amorites</u> who <i>were</i> across the Jordan, to Sihon king of Heshbon and Og king of <u>Bashan</u> , who <i>was</i> in Ashtaroth.	Amorites: see Gen 10:16. Bashan ← <i>the Bashan</i> .
Josh 9:11	וַיֹּאמְרוּ אֵלֵינוּ זְקֵינֵינוּ וְכָל-יֹשְׁבֵי אֶרֶצְנוּ לֵאמֹר קָחוּ בְיָדְכֶם צִידָהּ לְדַרְךְ וּלְכוּ לְקַרְאוֹתָם וְאָמַרְתֶּם אֲלֵיהֶם עֲבָדֵיכֶם אֲנַחְנוּ וְעַתָּה בְּרַתּוּ-לָנוּ בְרִית:	And our elders and all the inhabitants of our land spoke to us and said, ‘Take provisions in your hand for the journey, and go and meet them, and say to them, «We <i>are</i> your servants, so now <u>make</u> a covenant with us.» ’	make ← <i>cut</i> .
Josh 9:12	זֶה לַחֲמֵנוּ חֹם הַצֶּטִּינָנוּ אֲתוֹ מִבְּתֵינוּ בְּיוֹם צֵאתָנוּ לְלַכֵּת אֲלֵיכֶם וְעַתָּה הִנֵּה יָבֵשׁ וְהָיָה נִקְדָּיִם:	This <i>is</i> our bread. We stocked up with it hot from our houses <u>when</u> we departed to go to you, but now look, it is dry, and it has become <u>speckled with mould</u> .	when ← <i>on the day</i> . speckled ← <i>specks</i> .

Josh 9:13	וְאֵלֶּה נִאֲדוֹת הַיַּיִן אֲשֶׁר מִלֵּאנוּ חֲדָשִׁים וְהִנֵּה הִתְבַּקְּעוּ וְאֵלֶּה שַׁלְמוֹתֵינוּ וְנִעְלֵינוּ בְּלוּ מֵרַב הַדֶּרֶךְ מְאֹד:	And these <i>are our</i> wine bottles which we filled <i>when they were</i> new, but look, they have become torn, and these clothes and shoes of ours are worn out from the great length of the journey.”	
Josh 9:14	וַיִּקְחוּ הָאֲנָשִׁים מִצִּידָם וְאֶת־פִּי יְהוָה לֹא שָׁאֲלוּ:	And the men took <i>some</i> of their provisions, <u>but</u> they did not ask for the LORD's pronouncement.	but: adversative use of the vav. pronouncement ← <i>mouth</i> .
Josh 9:15	וַיַּעַשׂ לָהֶם יְהוֹשֻׁעַ שָׁלוֹם וַיַּכְרֹת לָהֶם בְּרִית לְחַיֹּתָם וַיִּשָּׁבְעוּ לָהֶם נְשִׂאֵי הָעֵדָה:	And Joshua made peace with them, and he made a covenant with them to let them live, and the chiefs of the congregation swore <i>it</i> to them.	made ← <i>cut</i> .
Josh 9:16	וַיְהִי מִקְצֵה שְׁלֹשֶׁת יָמִים אֲחֵרַי אֲשֶׁר־כָּרְתוּ לָהֶם בְּרִית וַיִּשְׁמְעוּ כִּי־קִרְבָּיִם הֵם אֵלָיו וּבְקִרְבּוֹ הֵם יֹשְׁבִים:	Then it transpired <u>after</u> three days, after they had made a covenant with them, that they heard that they <i>were</i> their neighbours, and <i>that</i> they lived in <u>their</u> midst.	after ← <i>at the end of</i> . made ← <i>cut</i> . they ... their ← <i>he ... his</i> .
Josh 9:17	וַיִּסְעוּ בְנֵי־יִשְׂרָאֵל וַיָּבֹאוּ אֶל־עִרְיָהֶם בַּיּוֹם הַשְּׁלִישִׁי וְעִרְיָהֶם גְּבֻעוֹן וְהַכְּפִירָה וּבְאֲרוֹת וְקִרְיַת יַעֲרִים:	Then the sons of Israel travelled and came to their cities on the third day. Now their cities <i>were</i> Gibeon, and Chephirah and Beeroth and Kiriath-Jearim.	Gibeon: see Josh 9:3. Chephirah ← <i>the Chephirah</i> . Kiriath-Jearim: AV= <i>Kirjath-</i> <i>jearim</i> , but sometimes with an “i” in <i>Kiriathaim</i> .
Josh 9:18	וְלֹא הִכּוּם בְּנֵי יִשְׂרָאֵל כִּי־נִשְׁבְּעוּ לָהֶם נְשִׂאֵי הָעֵדָה בְּיהוָה אֱלֹהֵי יִשְׂרָאֵל וַיִּלְנוּ כָּל־הָעֵדָה עַל־הַנְּשִׂאִים:	So the sons of Israel did not attack them, because the chiefs of the congregation had sworn to them by the LORD God of Israel. And the whole congregation complained about the chiefs.	
Josh 9:19	וַיֹּאמְרוּ כָל־הַנְּשִׂאִים אֶל־כָּל־הָעֵדָה אֲנַחְנוּ נִשְׁבַּעְנוּ לָהֶם בְּיהוָה אֱלֹהֵי יִשְׂרָאֵל וְעַתָּה לֹא נוּכָל לִנְגַע בָּהֶם:	And all the chiefs said to the whole congregation, “We have sworn to them by the LORD God of Israel, so now we cannot touch them.	
Josh 9:20	זֹאת נַעֲשֶׂה לָהֶם וְהָחִיָּה אוֹתָם וְלֹא־יְהִיָּה עָלֵינוּ קֶצֶף עַל־הַשְּׁבוּעָה אֲשֶׁר־נִשְׁבַּעְנוּ לָהֶם:	This <i>is what</i> we will do with them, as <i>we</i> let them live, so that there will not be anger on us on account of the oath which we swore to them ...”	<i>we</i> let them live: infinitive absolute in the role of a finite verb. The ellipsis is clarified in the next verse.
Josh 9:21	וַיֹּאמְרוּ אֲלֵיהֶם הַנְּשִׂאִים יְחִיו וַיְהִיו חֹטְבֵי עֵצִים וְשֹׂאֲבֵי מַיִם לְכָל־הָעֵדָה כַּאֲשֶׁר דִּבְּרוּ לָהֶם הַנְּשִׂאִים:	And the chiefs said to them, “They shall live ...” And they became hewers of wood and drawers of water for the whole congregation, as the chiefs told them.	they shall live ... they became: AV differs somewhat (<i>let them</i> <i>live... let them be</i>), within the direct speech, but the pointing of וַיְהִיו militates against a jussive.

Josh 9:22	וַיִּקְרָא לָהֶם יְהוֹשֻׁעַ וַיֹּדְבַר אֲלֵיהֶם לֵאמֹר לָמָּה רָמִיתֶם אֶתְנוּ לֵאמֹר רְחוּקִים אָנַחְנוּ מִכֶּם מְאֹד וְאַתֶּם בְּקִרְבָּנוּ יֹשְׁבִים:	So Joshua called them and spoke to them, and he said, “Why did you deceive us, saying, ‘We are very distant from you’, whilst you live in our midst?	
Josh 9:23	וְעַתָּה אָרוּרִים אַתֶּם וְלֹא־יִכָּרֵת מִכֶּם עֶבֶד וְחֹטְבֵי עֵצִים וְשֹׂאבֵי־מַיִם לְבַיִת אֱלֹהֵי:	So now, you are cursed, and none of you shall be discharged from being a servant or hewers of wood or drawers of water for the house of my God.”	discharged ← cut off.
Josh 9:24	וַיַּעֲנוּ אֶת־יְהוֹשֻׁעַ וַיֹּאמְרוּ כִּי הִגַּד הַגִּד לְעַבְדֶיךָ אֵת אֲשֶׁר צִוָּה יְהוָה אֱלֹהֶיךָ אֶת־מֹשֶׁה עַבְדּוֹ לָתֵת לָכֶם אֶת־כָּל־הָאָרֶץ וְלְהַשְׁמִיד אֶת־כָּל־יֹשְׁבֵי הָאָרֶץ מִפְּנֵיכֶם וַנִּירָא מְאֹד לְנַפְשֹׁתֵינוּ מִפְּנֵיכֶם וַנַּעֲשֶׂה אֶת־הַדָּבָר הַזֶּה:	Then they answered Joshua and said, “It is because it was definitely told to your servants what the LORD your God commanded Moses his servant, that he would give you all the land and destroy all the inhabitants of the land before you, and we were very afraid of you for our lives, so we did this thing.	it was definitely told: infinitive absolute. lives ← souls.
Josh 9:25	וְעַתָּה הֲנֵנוּ בְיָדְךָ כְּטוֹב וְכִי־יִשָּׁר בְּעֵינֶיךָ לַעֲשׂוֹת לָנוּ עֲשֵׂה:	So now, here we are in your hands. Do what is right and proper in your sight to do to us.”	here we are ← behold us. hands ← hand.
Josh 9:26	וַיַּעַשׂ לָהֶם כִּן וַיַּצֵּל אוֹתָם מִיָּד בְּנֵי־יִשְׂרָאֵל וְלֹא הָרְגוּם:	So he did so to them, and he spared them from the hand of the sons of Israel, and they did not kill them.	spared ← delivered, rescued.
Josh 9:27	וַיִּתְּנֵם יְהוֹשֻׁעַ בַּיּוֹם הַהוּא חֹטְבֵי עֵצִים וְשֹׂאבֵי מַיִם לְעֵדָה וּלְמִזְבֵּחַ יְהוָה עַד־הַיּוֹם הַזֶּה אֶל־הַמָּקוֹם אֲשֶׁר יִבְחַר: פ	And Joshua appointed them hewers of wood and drawers of water on that day, to the congregation and for the altar of the LORD, as it is up to this day, at the place which he would yet choose.	
Josh 10:1	וַיְהִי כַשְׂמַע אֲדֹנֵי־צָדֵק מֶלֶךְ יְרוּשָׁלַם כִּי־לָכַד יְהוֹשֻׁעַ אֶת־הָעִיר וַיַּחְרִימָהּ כַּאֲשֶׁר עָשָׂה לְיִרְיָחוֹ וּלְמִלְכָּהּ כִּן־עָשָׂה לְעֵי וּלְמִלְכָּהּ וְכִי הַשְׁלִימוּ יֹשְׁבֵי גִבְעוֹן אֶת־יִשְׂרָאֵל וַיְהִיו בְּקִרְבָּם:	And it came to pass when Adoni-Zedek king of Jerusalem heard that Joshua had captured Ai and had obliterated it – that as he did to Jericho and its king, so he did to Ai and its king – and that the inhabitants of Gibeon had made peace with Israel, and they were in their midst,	Adoni-Zedek: [CB]= Adoni-zedek, but other editions of the AV have Adoni-zedek. Also in Josh 10:3. Jerusalem ← Jerushalaim, or in modern pronunciation, Yerushalaim. Gibeon: see Josh 9:3.

Josh 10:2	וַיִּירָאוּ מְאֹד כִּי עִיר גְּדוֹלָה גְּבֻעוֹן כְּאַחַת עָרֵי הַמַּמְלָכָה וְכִי הִיא גְּדוֹלָה מִן־הָעֵי וְכָל־אֲנָשֶׁיהָ גִּבּוֹרִים:	that they were very afraid, for <u>Gibeon</u> was a great city, as one of the royal cities, and it was larger than Ai, and all its men were warriors.	Gibeon: see Josh 9:3.
Josh 10:3	וַיִּשְׁלַח אֲדוֹנִי־צֶדֶק מַלְאָךְ יְרוּשָׁלַם אֶל־הוֹהָם מַלְאָךְ־חֶבְרוֹן וְאֶל־פִּרְאָם מַלְאָךְ־יֶרְמוֹת וְאֶל־יָפִיעַ מַלְאָךְ־לִכְיֹשׁ וְאֶל־דְּבִיר מַלְאָךְ־עֵגְלוֹן לֵאמֹר:	So Adoni-Zedek king of Jerusalem sent <i>messengers</i> to Hoham king of Hebron, and to Piram king of Jarmuth, and to Japhia king of Lachish, and to Debir king of Eglon and said,	
Josh 10:4	עֲלוּ־אֵלַי וְעִזְרָנִי וְנָכַח אֶת־גְּבֻעוֹן כִּי־הִשְׁלִימָה אֶת־יְהוֹשֻׁעַ וְאֶת־בְּנֵי יִשְׂרָאֵל:	“Come up to me and help me, and we will attack <u>Gibeon</u> , because it has made peace with Joshua and the sons of Israel.”	Gibeon: see Josh 9:3.
Josh 10:5	וַיֵּאֲסֹפוּ וַיַּעֲלוּ חֲמֻשָׁת מַלְכֵי הָאֲמֹרִי מַלְאָךְ יְרוּשָׁלַם מַלְאָךְ־חֶבְרוֹן מַלְאָךְ־יֶרְמוֹת מַלְאָךְ־לִכְיֹשׁ מַלְאָךְ־עֵגְלוֹן הֵם וְכָל־מַחְנֵיהֶם וַיַּחֲנוּ עַל־גְּבֻעוֹן וַיִּלַּחֲמוּ עָלֶיהָ:	So five kings of the <u>Amorites</u> , the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon gathered together and went up – they and all their companies – and they encamped against <u>Gibeon</u> and waged war on it.	Amorites: see Gen 10:16. went up: the word often implies going to war. companies ← camps. Gibeon: see Josh 9:3.
Josh 10:6	וַיִּשְׁלְחוּ אֲנָשִׁי גְבֻעוֹן אֶל־יְהוֹשֻׁעַ אֶל־הַמַּחֲנֶה הַגִּלְגָּלָה לֵאמֹר אֶל־תִּרְרֵף יָדֶיךָ מִעֲבָדֶיךָ עָלֵה אֵלֵינוּ מְהֵרָה וְהוֹשִׁיעָה לָנוּ וְעִזְרָנוּ כִּי נִקְבְּצוּ אֵלֵינוּ כָּל־מַלְכֵי הָאֲמֹרִי יֹשְׁבֵי הָהָר:	Then the men of <u>Gibeon</u> sent <i>messengers</i> to Joshua, to the camp in <u>Gilgal</u> , and they said, “Do not let your support for your servants fail. Come up to us quickly and save us and help us, because all the kings of the <u>Amorites</u> – the inhabitants of the mountain range – are gathered up against us.”	Gibeon: see Josh 9:3. in Gilgal ← to the Gilgal. support ← hand. Amorites: see Gen 10:16.
Josh 10:7	וַיַּעַל יְהוֹשֻׁעַ מִן־הַגִּלְגָּל הוּא וְכָל־עַם הַמִּלְחָמָה עִמּוֹ וְכָל גִּבּוֹרֵי הַחַיִּל: פ	So Joshua went up from <u>Gilgal</u> – he and all the military people with him – and all the valiant warriors.	Gilgal ← the Gilgal.
Josh 10:8	וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ אֶל־תִּירָא מֵהֶם כִּי בְיָדֶךָ נִתְּתִים לֹא־יַעֲמֵד אִישׁ מֵהֶם בְּפָנֶיךָ:	And the LORD said to Joshua, “Do not be afraid of them, for I have delivered them into your hand. Not a man of them will stand before you.”	
Josh 10:9	וַיָּבֹא אֵלֵיהֶם יְהוֹשֻׁעַ פְּתָאִם כָּל־הַלַּיְלָה עָלָה מִן־הַגִּלְגָּל:	And Joshua immediately went to them; he went up from <u>Gilgal</u> all night.	immediately ← suddenly. Gilgal ← the Gilgal.

Josh 10:10	וַיְהִי כִּי יָרְדָם יְהוָה לִפְנֵי יִשְׂרָאֵל וַיִּכֶם מַכָּה־גְדוֹלָה בְּגִבְעוֹן וַיִּרְדָּם דֶּרֶךְ מַעְלֵה בֵּית־חֹרֹן וַיִּכֶם עַד־עֶזְקָה וְעַד־מַקְדָּה:	And the LORD routed them before Israel, and he struck them with a great blow in Gibeon, and he pursued them on the ascent road to Beth-Horon, and he struck them down as far as Azekah and as far as Makkedah.	Gibeon: see Josh 9:3. ascent road to ← ascent road of.
Josh 10:11	וַיְהִי בְּנַסִּים מִפְּנֵי יִשְׂרָאֵל הֵם בְּמוֹרֵד בֵּית־חֹרֹן וַיְהוֶה הַשְּׁלִיךְ עֲלֵיהֶם אֲבָנִים גְּדֹלוֹת מִן־הַשָּׁמַיִם עַד־עֶזְקָה וַיָּמָתוּ רַבִּים אֲשֶׁר־מָתוּ בְּאֲבָנֵי הַבָּרָד מֵאֲשֶׁר הֲרָגוּ בְּנֵי יִשְׂרָאֵל בַּחֶרֶב: ס	And it came to pass, as they fled from Israel, while they were on the descent of Beth-Horon, that the LORD cast great stones at them from heaven, as far as Azekah, and they died. There were more that died by the hailstones than they whom the sons of Israel killed with the sword.	
Josh 10:12	אָז יִדְבַר יְהוֹשֻׁעַ לַיהוָה בַּיּוֹם תָּת יְהוָה אֶת־הָאָמְרִי לִפְנֵי בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר לְעֵינֵי יִשְׂרָאֵל שְׁמֹשׁ בְּגִבְעוֹן דּוֹם וַיֵּרָח בְּעֵמֶק אַיְלֹון:	Then Joshua spoke to the LORD on the day when the LORD delivered up the Amorite before the sons of Israel, and he said in the sight of Israel, “Sun in Gibeon, stand still, And moon too, At the Valley of Aijalon.	Amorite: see Gen 10:16. Gibeon: see Josh 9:3. Aijalon: AV= Ajalon here and Josh 19:42; elsewhere Aijalon.
Josh 10:13	וַיֵּדֶם הַשֶּׁמֶשׁ וַיֵּרַח עֹמֵד עַד־יָקֹם גּוֹי אֹיְבָיו הֲלֹא־הִיא כְּתוּבָה עַל־סֵפֶר הַיְשָׁר וַיַּעֲמֵד הַשֶּׁמֶשׁ בַּחֲצֵי הַשָּׁמַיִם וְלֹא־אָץ לָבוֹא בַּיּוֹם תָּמִים:	And the sun stood still, And the moon stood in place, Until a people had taken vengeance on their enemy.” Is it not written in the Book of the Upright? “And the sun stood in place Half way across the sky And did not hasten to set For a complete day.”	the Upright ← the Jasher. AV differs (Jasher), taking the word as a name. Compare 2 Sam 1:18. for: or about.
Josh 10:14	וְלֹא הָיָה כַּיּוֹם הַהוּא לִפְנֵינוּ וְאַחֲרָיו לְשִׁמְעַ יְהוָה בְּקוֹל אִישׁ כִּי יְהוָה נִלְחָם לְיִשְׂרָאֵל: פ	And there was nothing like that day, before it or after it, in that the LORD obeyed man, for the LORD fought for Israel.	obeyed ← heard the voice of.
Josh 10:15	וַיָּשָׁב יְהוֹשֻׁעַ וְכָל־יִשְׂרָאֵל עִמּוֹ אֶל־הַמַּחֲנֶה הַגִּלְגָּל:	Then Joshua returned, as did all Israel with him, to the camp in Gilgal.	Gilgal ← the Gilgal.
Josh 10:16	וַיָּנָסוּ חֲמֵשֶׁת הַמְּלָכִים הָאֵלֶּה וַיִּחְבְּאוּ בַּמְעָרָה בְּמַקְדָּה:	And those five kings fled, and they hid in a cave at Makkedah.	
Josh 10:17	וַיִּגַּד לַיהוֹשֻׁעַ לֵאמֹר נִמְצְאוּ חֲמֵשֶׁת הַמְּלָכִים נִחְבְּאִים בַּמְעָרָה בְּמַקְדָּה:	But it was reported to Joshua as follows: “The five kings have been found hiding in a cave at Makkedah.”	as follows ← to say, or more loosely, saying.

Josh 10:18	<p>וַיֹּאמֶר יְהוֹשֻׁעַ גְּלוּ אֲבָנִים גְּדֹלוֹת אֶל־פִּי הַמְּעָרָה וְהַפְקִידוּ עָלֶיהָ אַנְשִׁים לְשָׁמְרָם:</p>	<p>Then Joshua said, “Roll large stones across the <u>entrance</u> to the cave and appoint men over it to guard <u>them</u>.”</p>	<p>entrance ← <i>mouth</i>.</p> <hr/> <p>them: grammatically agreeing with <i>the kings</i>, not <i>the stones</i>.</p>
Josh 10:19	<p>וְאַתֶּם אַל־תַּעֲמְדוּ רִדְפוּ אֲחֵרַי אִיבֵיכֶם וְזַנְבְּתֶם אוֹתָם אַל־תִּתְּנוּם לְבוֹא אֶל־עָרֵיהֶם כִּי נָתַנְם יְהוָה אֱלֹהֵיכֶם בְּיַדְכֶם:</p>	<p>But don't you stay. Pursue your enemies and attack them at the rear. Do not let them go to their cities, for the LORD your God has delivered them into your hand.”</p>	
Josh 10:20	<p>וַיְהִי כְכֹלוֹת יְהוֹשֻׁעַ וּבְנֵי יִשְׂרָאֵל לְהַכּוֹתָם מִכָּה גְּדוֹלָה־מְאֹד עַד־תָּמָם וְהַשְּׂרִידִים שָׂרְדוּ מֵהֶם וַיָּבֹאוּ אֶל־עָרֵי הַמְּבֻצָּר:</p>	<p>And it came to pass, when Joshua and the sons of Israel had finished striking them down <i>with</i> a very great blow, until they had been finished off, that the remnant escaped from them and went to the <u>fortified cities</u>.</p>	<p>fortified cities ← <i>cities of fortification</i>, a Hebraic genitive.</p>
Josh 10:21	<p>וַיָּשְׁבוּ כָּל־הָעָם אֶל־הַמַּחֲנֶה אֶל־יְהוֹשֻׁעַ מִקֵּדָה בְּשָׁלוֹם לֹא־חָרַץ לְבַנֵּי יִשְׂרָאֵל לְאִישׁ אֶת־לְשׁוֹנוֹ:</p>	<p>Then all the people returned to the camp – to Joshua – Makkedah <i>being secure</i>, and no-one <u>criticized any</u> of the sons of Israel.</p>	<p>secure ← <i>in peace / in security</i>.</p> <hr/> <p>criticized ← <i>sharpened his tongue</i>. Perhaps the sense is <i>snapped at</i>.</p> <hr/> <p>any ← <i>a man</i>.</p>
Josh 10:22	<p>וַיֹּאמֶר יְהוֹשֻׁעַ פְּתֹחוּ אֶת־פִּי הַמְּעָרָה וְהוֹצִיאוּ אֵלַי אֶת־חַמֶּשֶׁת הַמְּלָכִים הָאֵלֶּה מִן־הַמְּעָרָה:</p>	<p>Then Joshua said, “Open the entrance to the cave and bring out to me those five kings from the cave.”</p>	
Josh 10:23	<p>וַיַּעֲשׂוּ כֵן וַיֹּצִיאוּ אֵלָיו אֶת־חַמֶּשֶׁת הַמְּלָכִים הָאֵלֶּה מִן־הַמְּעָרָה אֶת מֶלֶךְ יְרוּשָׁלַם אֶת־מֶלֶךְ חֶבְרוֹן אֶת־מֶלֶךְ יֶרְמוֹת אֶת־מֶלֶךְ לָכִישׁ אֶת־מֶלֶךְ עֶגְלוֹן:</p>	<p>And they did so, and they <u>brought</u> those five kings to him from the cave – the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, <i>and</i> the king of Eglon.</p>	<p>brought ← <i>brought out</i>.</p>

Josh 10:24	<p>וַיְהִי כִּהּוֹצִיָאם אֶת־הַמְּלָכִים הָאֵלֶּהָ אֶל־יְהוֹשֻׁעַ וַיִּקְרָא יְהוֹשֻׁעַ אֶל־כָּל־אִישׁ יִשְׂרָאֵל וַיֹּאמֶר אֶל־קְצֵי־יְנִי אַנְשֵׁי הַמִּלְחָמָה הִהָלְכוּ אִתּוֹ קִרְבוּ שִׁימוּ אֶת־רַגְלֵיכֶם עַל־צוּאְרֵי הַמְּלָכִים הָאֵלֶּהָ וַיִּקְרְבוּ וַיִּשִׁימוּ אֶת־רַגְלֵיהֶם עַל־צוּאְרֵיהֶם:</p>	<p>And it came to pass, when they had brought these kings out to Joshua, that Joshua called for every man of Israel and said to the leaders of the men of war who had gone with him, “Approach, place your feet on the necks of these kings.” So they approached and placed their feet on their necks.</p>	
Josh 10:25	<p>וַיֹּאמֶר אֲלֵיהֶם יְהוֹשֻׁעַ אֲל־תִּירְאוּ וְאֲל־תַּחַתּוּ חִזְקוּ וְאַמְצוּ כִּי זָכָה יַעֲשֶׂה יְהוָה לְכָל־אֹיְבֵיכֶם אֲשֶׁר אַתֶּם נֹלְחָמִים אוֹתָם:</p>	<p>Then Joshua said to them, “Do not fear and do not be afraid. Be strong and take courage, for so the LORD will do to all your enemies with whom you are waging war.”</p>	
Josh 10:26	<p>וַיִּזְכּוּ יְהוֹשֻׁעַ אַחֲרֵי־כֵן וַיְמִיתֵם וַיִּתְּלֵם עַל חַמְשֵׁה עֵצִים וַיְהִיוּ תְּלוּיִם עַל־הָעֵצִים עַד־הָעֶרֶב:</p>	<p>And after that Joshua struck them and killed them, and he hung them on five trees, and they were hanging on the trees until the evening.</p>	trees (2x): see Josh 8:29.
Josh 10:27	<p>וַיְהִי לְעֵת בּוֹא הַשֶּׁמֶשׁ צֹוּהָ יְהוֹשֻׁעַ וַיִּרְיֹדוּם מֵעַל הָעֵצִים וַיִּשְׁלֹכֵם אֶל־הַמְּעֵרָה אֲשֶׁר נִחְבְּאוּ־שָׁם וַיִּשְׂמוּ אֲבָנִים גְּדוֹלוֹת עַל־פִּי הַמְּעֵרָה עַד־עַצְם הַיּוֹם הַזֶּה: פ</p>	<p>And it came to pass, at the time of sunset, <i>that</i> Joshua gave command, and they took them down from the trees, and they cast them into the cave where they had hidden, and they placed large stones at the cave entrance, <i>which are there to this very day.</i></p>	
Josh 10:28	<p>וְאֶת־מַקְדָּה לָכַד יְהוֹשֻׁעַ בַּיּוֹם הַהוּא וַיַּכֶּהָ לְפִי־חֶרֶב וְאֶת־מַלְכָּהּ הֶחְרַם אוֹתָם וְאֶת־כָּל־הַנֶּפֶשׁ אֲשֶׁר־בָּהָ לֹא הִשְׁאִיר שָׂרִיד וַיַּעַשׂ לְמַלְךְ מַקְדָּה כַּאֲשֶׁר עָשָׂה לְמַלְךְ יֶרִיחוֹ:</p>	<p>And Joshua captured Makkedah that day, and he struck it with the edge of the sword, including its king. He obliterated them, <i>along</i> with every person in it. He did not leave a remnant remaining, and he did to the king of Makkedah as he had done to the king of Jericho.</p>	person ← <i>soul</i> . Perhaps including animals, <i>living thing</i> . See Josh 10:40 <i>every breathing (creature)</i> .
Josh 10:29	<p>וַיַּעֲבֹר יְהוֹשֻׁעַ וְכָל־יִשְׂרָאֵל עִמּוֹ מִמַּקְדָּה לְבִנָּה וַיִּלָּחֶם עִם־לְבִנָּה:</p>	<p>Then Joshua and all Israel with him crossed from Makkedah <i>to</i> Libnah, and he fought <u>against</u> Libnah.</p>	against ← <i>with</i> . See Gen 14:8.

Josh 10:30	וַיִּתֵּן יְהוָה גַּם־אוֹתָהּ בְּיַד יִשְׂרָאֵל וְאֶת־מַלְכָּהּ וַיַּיִבֶּה לְפִי־חֶרֶב וְאֶת־כָּל־הַנֶּפֶשׁ אֲשֶׁר־בָּהּ לֹא־הִשְׁאִיר בָּהּ שָׂרִיד וַיַּעַשׂ לְמַלְכָּהּ כַּאֲשֶׁר עָשָׂה לְמֶלֶךְ יְרִיחוֹ: ס	And the LORD delivered that too into Israel's hand, and its king, and he struck it with the edge of the sword, <i>along</i> with every person in it. He did not leave a remnant remaining in it, and he did to its king as he did to the king of Jericho.	he struck: referring to Israel collectively, or Joshua representing the troops he led. Also below and in subsequent verses. <hr/> person ← <i>soul</i> . See Josh 10:28.
Josh 10:31	וַיַּעֲבֹר יְהוֹשֻׁעַ וְכָל־יִשְׂרָאֵל עִמּוֹ מִלִּבְנָה לְכִישָׁה וַיַּחֲזוּ עָלֶיהָ וַיִּלָּחֶם בָּהּ:	Then Joshua and all of Israel with him crossed from Libnah to Lachish, and he encamped against it, and he fought against it.	
Josh 10:32	וַיִּתֵּן יְהוָה אֶת־לְכִישׁ בְּיַד יִשְׂרָאֵל וַיִּלְכְּדֶהּ בַּיּוֹם הַשֵּׁנִי וַיַּיִבֶּה לְפִי־חֶרֶב וְאֶת־כָּל־הַנֶּפֶשׁ אֲשֶׁר־בָּהּ כְּכָל אֲשֶׁר־עָשָׂה לְלִבְנָה: פ	And the LORD delivered Lachish into the hand of Israel, and he captured it on the second day, and he struck it with the edge of the sword, <i>along</i> with every person in it, <i>just</i> as everything he did to Libnah.	person ← <i>soul</i> . See Josh 10:28.
Josh 10:33	אָז עָלָה הָרָם מֶלֶךְ גִּזְרִי לְעֹזֵר אֶת־לְכִישׁ וַיַּיִבֶּהוּ יְהוֹשֻׁעַ וְאֶת־עַמּוֹ עַד־בְּלֹתָי הַשְּׂאִיר־לוֹ שָׂרִיד:	Then Horam king of Gezer went up to help Lachish, but Joshua struck him and his people, not leaving him a remnant remaining.	
Josh 10:34	וַיַּעֲבֹר יְהוֹשֻׁעַ וְכָל־יִשְׂרָאֵל עִמּוֹ מִלְּכִישׁ עַגְלוֹנָה וַיַּחֲזוּ עָלֶיהָ וַיִּלָּחֲמוּ עָלֶיהָ:	Then Joshua and all Israel with him crossed from Lachish to Eglon, and they encamped against it, and they fought against it.	
Josh 10:35	וַיִּלְכְּדוּהָ בַּיּוֹם הַהוּא וַיַּיִבֶּהוּ לְפִי־חֶרֶב וְאֶת־כָּל־הַנֶּפֶשׁ אֲשֶׁר־בָּהּ בַּיּוֹם הַהוּא הִחָרִים כְּכָל אֲשֶׁר־עָשָׂה לְלְכִישׁ: פ	And they captured it on that day, and they struck it with the edge of the sword, <i>along</i> with every person in it. On that day he obliterated <i>it</i> , <i>just</i> as everything he did to Lachish.	person ← <i>soul</i> . See Josh 10:28.
Josh 10:36	וַיַּעֲלֵ יְהוֹשֻׁעַ וְכָל־יִשְׂרָאֵל עִמּוֹ מִעַגְלוֹנָה חֶבְרוֹנָה וַיִּלָּחֲמוּ עָלֶיהָ:	Then Joshua and all Israel with him went up from Eglon to Hebron, and they fought against it,	
Josh 10:37	וַיִּלְכְּדוּהָ וַיַּיִבֶּהוּ לְפִי־חֶרֶב וְאֶת־מַלְכָּהּ וְאֶת־כָּל־עָרֶיהָ וְאֶת־כָּל־הַנֶּפֶשׁ אֲשֶׁר־בָּהּ לֹא־הִשְׁאִיר שָׂרִיד כְּכָל אֲשֶׁר־עָשָׂה לְעַגְלוֹן וַיַּחָרֵם אוֹתָהּ וְאֶת־כָּל־הַנֶּפֶשׁ אֲשֶׁר־בָּהּ: ס	and they captured it, and they struck it with the edge of the sword, and its king, and all its cities, and every person in it. He did not leave a remnant remaining, <i>just</i> as everything he did to Eglon. And he obliterated it <i>along</i> with every person who was in it.	cities: i.e. <i>satellite towns</i> . <hr/> person (2x) ← <i>soul</i> . See Josh 10:28.

Josh 10:38	וַיָּשָׁב יְהוֹשֻׁעַ וְכָל־יִשְׂרָאֵל עִמּוֹ דְּבַרְהָ וַיִּלָּחֶם עָלֶיהָ:	Then Joshua and the whole of Israel with him returned to Debir, and he fought against it.	
Josh 10:39	וַיִּלְכְּדֶהָ וְאֶת־מְלָכֶיהָ וְאֶת־כָּל־עָרֶיהָ וַיַּכּוּם לְפִי־חֶרֶב וַיַּחְרִימוּ אֶת־כָּל־נַפְשׁ אֲשֶׁר־בָּהּ לֹא הָשְׁאִיר שְׂרִיד בְּאֲשֶׁר עָשָׂה לְחִבְרוֹן כִּן־עָשָׂה לְדְבִרָה וּלְמְלָכֶיהָ וְכַאֲשֶׁר עָשָׂה לְלִבְנָה וּלְמְלָכֶיהָ:	And he captured it and its king, and all its cities, and they struck them with the edge of the sword, and they obliterated every person in it. He did not leave a remnant remaining. <i>Just</i> as he did to Hebron, so he did to Debir and its king, and as he did to Libnah and its king.	cities: i.e. <i>satellite towns</i> . person ← <i>soul</i> . See Josh 10:28.
Josh 10:40	וַיַּיִכֶה יְהוֹשֻׁעַ אֶת־כָּל־הָאָרֶץ הָהָר וְהַנָּגֶב וְהַשְּׁפֵלָה וְהָאֲשָׁדוֹת וְאֵת כָּל־מְלִכֵיהֶם לֹא הָשְׁאִיר שְׂרִיד וְאֵת כָּל־הַנְּשָׁמָה הַחַיִּים כַּאֲשֶׁר צִוָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל:	And Joshua struck the whole land – the mountain range and the south and the low lying land and the ravines – and all their kings. He did not leave a remnant remaining, and he obliterated every breathing creature, as the LORD God of Israel had commanded.	
Josh 10:41	וַיַּיִכֶם יְהוֹשֻׁעַ מִקַּדֵּשׁ בְּרִנֶּעַ וְעַד־עֲזָה וְאֵת כָּל־אָרֶץ גֹּשֶׁן וְעַד־גִּבְעוֹן:	And Joshua struck them from Kadesh-Barnea to Gaza, and all the land of Goshen to Gibeon.	Gibeon: see Josh 9:3.
Josh 10:42	וְאֵת כָּל־הַמְּלָכִים הָאֵלֶּה וְאֶת־אֲרָצָם לָכֵד יְהוֹשֻׁעַ פָּעַם אֶחָת כִּי יְהוָה אֱלֹהֵי יִשְׂרָאֵל נָלָחַם לְיִשְׂרָאֵל:	And Joshua captured all these kings and their land <i>in one go</i> , because the LORD God of Israel fought for Israel.	
Josh 10:43	וַיָּשָׁב יְהוֹשֻׁעַ וְכָל־יִשְׂרָאֵל עִמּוֹ אֶל־הַמַּחֲנֶה הַגִּלְגָּלָה: פ	Then Joshua and all Israel with him returned to the camp in Gilgal.	Gilgal ← <i>the Gilgal</i> .
Josh 11:1	וַיְהִי כִשְׁמַע יַבִּין מֶלֶךְ־חֲצוֹר וַיִּשְׁלַח אֶל־יֹזָבָב מֶלֶךְ מָדוֹן וְאֶל־מֶלֶךְ שִׁמְרוֹן וְאֶל־מֶלֶךְ אַחֲשָׁפ:	And it came to pass, when Jabin king of Hazor heard of <i>this</i> , that he sent <i>messengers</i> to Jobab king of Madon, and to the king of Shimron and to the king of Achshaph,	
Josh 11:2	וְאֶל־הַמְּלָכִים אֲשֶׁר מִצְפּוֹן בְּהָר וּבַעֲרָבָה נֶגֶב כְּנָרוֹת וּבַשְּׁפֵלָה וּבַנְּפוֹת דּוֹר מִיָּם:	and to the kings to the north, in the mountain range, and to those in the arid tract to the south of Kinnereth and in the low lying land, and in the heights of Dor to the west,	Kinnereth ← <i>Kinaroth</i> with AV= <i>Chinneroth</i> here (a plural form which we singularize and regularize). Mainly <i>Kinnereth</i> elsewhere. See Num 34:11. heights: AV differs somewhat (<i>borders</i>).

Josh 11:3	הַכְּנַעֲנִי מִמְזֻרְחַ וּמִיָּם וְהָאֱמֹרִי וְהַחִתִּי וְהַפְּרִזִּי וְהַיְבוּסִי בְּהָר וְהַחִוִּי תַחַת חֶרְמוֹן בְּאֶרֶץ הַמְּצַפָּה:	and to the Canaanite to the east and to the west, and the Amorite and the Hittite and the Perizzite and the Jebusite in the mountain range, and the Hivite under Hermon in the land of Mizpah.	Amorite: see Gen 10:16. Mizpah: AV differs (<i>Mizpeh</i>). Both forms occur in the Hebrew, which we follow, but the AV does not always follow it.
Josh 11:4	וַיֵּצְאוּ הֵם וְכָל־מַחֲנֵיהֶם עִמָּם עַם־רָב כַּחֲלוֹ אֲשֶׁר עַל־שֵׁפֶת־הַיָּם לָרֹב וְסוֹס וְרֶכֶב רַב־מְאֹד:	And they came out, as <i>did</i> all their companies with them – a numerous people <i>which is</i> like the sand on the sea-shore in multitude – with horses and chariots <i>in very great number</i> .	companies ← <i>camp</i> s.
Josh 11:5	וַיִּוָּעְדוּ כָּל הַמְּלָכִים הָאֵלֶּה וַיָּבֹאוּ וַיַּחְנּוּ יַחְדָּו אֶל־מִי מֵרוֹם לְהִלָּחֵם עִם־יִשְׂרָאֵל: פ	And all these kings met, and they departed and encamped together at the waters of Merom, to fight <u>against</u> Israel.	against ← <i>with</i> . See Gen 14:8.
Josh 11:6	וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ אֲל־תִּירָא מִפְּנֵיהֶם כִּי־מָחָר כַּעֲת הַזֹּאת אֲנֹכִי נֹתֵן אֶת־כָּל־סוּסֵיהֶם לְפָנַי יִשְׂרָאֵל אֶת־סוּסֵיהֶם תַּעֲקֹר וְאֶת־מְרֻכְבֹּתֵיהֶם תִּשְׂרֹף בְּאֵשׁ:	And the LORD said to Joshua, “Do not be afraid of them, for tomorrow at about <i>this</i> time I will be making all of them fallen <i>men</i> before Israel. You will hamstring their horses, and you will burn their chariots with fire.”	
Josh 11:7	וַיָּבֹא יְהוֹשֻׁעַ וְכָל־עַם הַמִּלְחָמָה עִמּוֹ עָלֵיהֶם עַל־מִי מֵרוֹם פְּתָאִים וַיַּפְּלוּ בָהֶם:	Then Joshua and all the military people with him came against them suddenly at the waters of Merom, and they attacked them.	
Josh 11:8	וַיִּתְּנֵם יְהוָה בְּיַד־יִשְׂרָאֵל וַיַּכּוּם וַיִּרְדְּפוּם עַד־צִידוֹן רַבָּה וְעַד מִשְׁרֵפּוֹת מַיִם וְעַד־בְּקַעַת מְצַפָּה מִזְרָחָה וַיִּכּוּם עַד־בִּלְתִּי הַשְּׂאִיר־לָהֶם שְׂרִיד:	And the LORD delivered them into Israel's hand, and they struck them, and they pursued them as far as Great Sidon and Misrephoth-Maim, and as far as the Valley of Mizpeh in the east. And they struck them without leaving them a remnant remaining.	Sidon: see Gen 10:15.
Josh 11:9	וַיַּעַשׂ לָהֶם יְהוֹשֻׁעַ כַּאֲשֶׁר אָמַר־לוֹ יְהוָה אֶת־סוּסֵיהֶם עָקַר וְאֶת־מְרֻכְבֹּתֵיהֶם שָׂרַף בְּאֵשׁ: ס	And Joshua did to them as the LORD had told him. He hamstrung their horses, and he burned their chariots with fire.	
Josh 11:10	וַיָּשָׁב יְהוֹשֻׁעַ בָּעֵת הַהִיא וַיִּלְכַּד אֶת־חָצוֹר וְאֶת־מֶלֶכָהּ הִכָּהּ בַּחֶרֶב כִּי־חָצוֹר לְפָנַיִם הִיא רֹאשׁ כָּל־הַמְּמַלְכוֹת הָאֵלֶּה:	Then at that time Joshua turned back and captured Hazor. And he struck its king with the sword, for Hazor in the past <i>was</i> the head of all these kingdoms.	

Josh 11:11	וַיִּכּוּ אֶת־כָּל־הַנְּפֹשׁ אֲשֶׁר־בָּהּ לְפִי־חֶרֶב הַחֶרֶם לֹא נֹתַר כָּל־נִשְׁמָה וְאֶת־חֶצְרוֹ שָׂרָף בְּאֵשׁ:	And they struck every <u>person</u> that <i>was</i> in it with the edge of the sword. <i>He</i> obliterated <i>it</i> . No breathing <i>creature</i> remained, and he burned Hazor with fire.	person ← <i>soul</i> . <i>he</i> obliterated: infinitive construct in the role of a finite verb or participle (<i>obliterating</i>).
Josh 11:12	וְאֶת־כָּל־עָרֵי הַמְּלָכִים־הָאֵלֶּה וְאֶת־כָּל־מַלְכֵיהֶם לָכַד יְהוֹשֻׁעַ וַיַּכֵּם לְפִי־חֶרֶב הַחֶרֶם אוֹתָם כַּאֲשֶׁר צִוָּה מֹשֶׁה עֶבֶד יְהוָה:	And Joshua captured all the cities of those kings, and all their kings, and he struck them with the edge of the sword. He obliterated them as Moses the servant of the LORD had commanded.	
Josh 11:13	רַק כָּל־הָעָרִים הָעֹמְדוֹת עַל־תְּלָם לֹא שָׂרַפָם יִשְׂרָאֵל זוֹלָתִי אֶת־חֶצְרוֹ לְבַדָּה שָׂרָף יְהוֹשֻׁעַ:	But Israel did not burn <u>any</u> of the cities which stood on their <u>mound</u> , except for Hazor alone, <i>which</i> Joshua burned.	any ← <i>all</i> . mound: AV differs (<i>strength</i>).
Josh 11:14	וְכָל־שָׁלַל הָעָרִים הָאֵלֶּה וְהַבְּהֵמָה בָּזְזוּ לָהֶם בְּנֵי יִשְׂרָאֵל רַק אֶת־כָּל־הָאָדָם הָכּוּ לְפִי־חֶרֶב עַד־הַשְּׂמַדִּים אוֹתָם לֹא הִשְׁאִירוּ כָּל־נִשְׁמָה:	And the sons of Israel took as spoil for themselves all the booty of these cities, and the cattle, but they struck every <u>person</u> with the edge of the sword until they had destroyed them. They did not leave <u>any</u> breathing <i>creature</i> remaining.	person ← <i>man</i> . Hebrew <i>Adam</i> . any ← <i>every</i> .
Josh 11:15	כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה עֶבְדּוֹ בְּנֵי־צִוְיָה מֹשֶׁה אֶת־יְהוֹשֻׁעַ וְכֹן עָשָׂה יְהוֹשֻׁעַ לְאִי־סִיר דְּבָר מְכֹל אֲשֶׁר־צִוָּה יְהוָה אֶת־מֹשֶׁה:	As the LORD had commanded Moses his servant, so Moses had commanded Joshua, and so Joshua did. He did not <u>omit</u> anything of all that the LORD commanded Moses.	omit ← <i>remove</i> .
Josh 11:16	וַיִּקַּח יְהוֹשֻׁעַ אֶת־כָּל־הָאָרֶץ הַזֹּאת הַהָר וְאֶת־כָּל־הַגְּבֹל וְאֵת כָּל־אָרֶץ הַגִּישׁוֹן וְאֶת־הַשְּׁפֵלָה וְאֶת־הָעֲרָבָה וְאֶת־הָר יִשְׂרָאֵל וְשְׁפֵלָתָהּ:	And Joshua took all this land – the mountain <i>range</i> and all the south and all the land of Goshen, and the low lying land and the arid tract and the mountain <i>range</i> of Israel and its low lying land,	Goshen ← <i>the Goshen</i> .
Josh 11:17	מִן־הָהָר הַחֲלֹק הָעוֹלָה שְׁעִיר וְעַד־בַּעַל גַּד בְּבִקְעַת הַלְּבָנוֹן תַּחַת הַר־חֶרְמוֹן וְאֵת כָּל־מַלְכֵיהֶם לָכַד וַיַּכֵּם וַיְמִיתֵם:	from <u>Mount Halak</u> which goes up to Seir, as far as Baal-Gad in the Valley of Lebanon under Mount Hermon – and he captured all their kings, and he struck them and killed them.	Mount Halak ← <i>the smooth mountain</i> .
Josh 11:18	יָמִים רַבִּים עָשָׂה יְהוֹשֻׁעַ אֶת־כָּל־הַמְּלָכִים הָאֵלֶּה מִלְחָמָה:	Joshua waged war with all these kings for many days.	

Josh 11:19	לֹא־הָיְתָה עִיר אֲשֶׁר הַשְּׁלִימָהּ אֶל־בְּנֵי יִשְׂרָאֵל בְּלִתי הַחַיִּי יִשְׁבִּי גִבְעוֹן אֶת־הַכֹּל לְקַחוּ בַּמִּלְחָמָה:	There was no city which made peace with the sons of Israel except the Hivites – the inhabitants of Gibeon. They took everything in the war.	Gibeon: see Josh 9:3.
Josh 11:20	כִּי מֵאֵת יְהוָה הָיְתָה לְחִזֹּק אֶת־לְבָבְךָ לְקַרְאֵת הַמִּלְחָמָה אֶת־יִשְׂרָאֵל לְמַעַן הַחְרִימֵם לְבַלְתִּי הַיּוֹת־לָהֶם תַּחֲנֹה כִּי לְמַעַן הַשְּׁמִידֵם כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: ס	For it was from the LORD that their hearts should be hardened to engage in battle with Israel, so as to obliterate them, so that they should not be shown any mercy, for it was so as to destroy them, as the LORD had commanded Moses.	that their hearts should be hardened ← to harden their heart. be shown ← have.
Josh 11:21	וַיָּבֹא יְהוֹשֻׁעַ בַּעֲת הַהִיא וַיִּכְרֹת אֶת־הָעֲנָקִים מִן־הַהָר מִן־חֶבְרוֹן מִן־דְּבִיר מִן־עֵינָב וּמִכָּל הָר יְהוּדָה וּמִכָּל הָר יִשְׂרָאֵל עַם־עֲרִיָּהִם הַחְרִימֵם יְהוֹשֻׁעַ:	And Joshua came at that time and cut the Anakites off from the mountain range, from Hebron, from Debir, from Anab and from every mountain of Judah, and from every mountain of Israel. Joshua obliterated them with their cities.	Anakites: AV= Anakims.
Josh 11:22	לֹא־נִוְתַר עֲנָקִים בְּאֶרֶץ בְּנֵי יִשְׂרָאֵל רֶק בְּעֵזָה בְּגַת וּבְאַשְׁדּוֹד נִשְׁאָרוּ:	No Anakites remained in the land of the sons of Israel, except that they remained in Gaza, in Gath and in Ashdod.	Anakites: AV= Anakims.
Josh 11:23	וַיִּקַּח יְהוֹשֻׁעַ אֶת־כָּל־הָאָרֶץ כְּכֹל אֲשֶׁר דִּבֶּר יְהוָה אֶל־מֹשֶׁה וַיִּתְּנָהּ יְהוֹשֻׁעַ לְנַחֲלָה לְיִשְׂרָאֵל כַּמַּחְלָקֹתָם לְשִׁבְטֵיהֶם וְהָאָרֶץ שָׁקֵטָה מִמִּלְחָמָה: פ	And Joshua took all the land according to everything the LORD had said to Moses. And Joshua gave it as an inheritance to Israel according to their divisions by their tribes. Then the land rested from war.	
Josh 12:1	וְאַלֶּה מַלְכֵי הָאָרֶץ אֲשֶׁר הִכּוּ בְנֵי־יִשְׂרָאֵל וַיִּרְשׁוּ אֶת־אֲרָצָם בְּעֶבֶר הַיַּרְדֵּן מִזְרַחַת הַשְּׁמֶשׁ מִנַּחַל אַרְנוֹן עַד־הָר חֶרְמוֹן וְכָל־הָעֲרָבָה מִזְרַחָה:	Now these are the kings of the land whom the sons of Israel struck and whose land they took possession of across the Jordan on the east, from the Arnon Brook up to Mount Hermon and all the arid tract in the east:	east ← sunrise.
Josh 12:2	סִיחוֹן מֶלֶךְ הָאֲמֹרִי הַיּוֹשֵׁב בְּחֶשְׁבוֹן מִשְׁלַל מֵעֲרוֹעֵר אֲשֶׁר עַל־שְׂפַת־נַחַל אַרְנוֹן וְתוֹךְ הַנַּחַל וְחֶצְי הַגִּלְעָד וְעַד יַבֹּק הַנַּחַל גְּבוּל בְּנֵי עַמּוֹן:	Sihon king of the Amorites who lived in Heshbon, who ruled from Aroer, which is on the bank of the Arnon Brook, and from the brook, and from half of Gilead to the Jabbok Brook, the border of the sons of Ammon,	Amorites: see Gen 10:16. from ← the middle of. Perhaps standing for (from) the middle (section) or (line) of. Compare Josh 13:9, Josh 13:16. Gilead: see Gen 31:21.

Josh 12:3	וְהָעֲרָבָה עַד־יַם כְּנָרוֹת מִזְרַחָה וְעַד יַם הָעֲרָבָה יַם־הַמֶּלַח מִזְרַחָה דְרֹךְ בֵּית הַיְשָׁמוֹת וּמִתֵּימָן תַּחַת אֲשֶׁדּוֹת הַפְּסָגָה:	and the arid tract up to the Sea of Kinnereth to the east, and as far as the Arid Sea – the Dead Sea – to the east, the road to Beth-Jeshimoth, and to the south below Ashdoth-Pisgah,	Kinnereth ← <i>Kinroth</i> with AV= <i>Chinneroth</i> here. See Num 34:11, Josh 11:2. the Arid Sea ← <i>the Arid-Tract Sea</i> , i.e. <i>the Dead Sea</i> . the Dead Sea ← <i>the Salt Sea</i> .
Josh 12:4	וּגְבוּל עֹג מֶלֶךְ הַבָּשָׁן מִיַּתַר הָרֶפְאִים הַיּוֹשֵׁב בְּעַשְׂתָרוֹת וּבְאֲדֵרַעִי:	and the territory of Og king of Bashan, who was of the remnant of the Rephaim, who lived in Ashtaroth and in Edrei,	Bashan ← <i>the Bashan</i> . Rephaim: see [CB] App. 25. AV differs (<i>giants</i>).
Josh 12:5	וּמִשַׁל בְּהַר חֶרְמוֹן וּבְסֹלְכָה וּבְכָל־הַבָּשָׁן עַד־גְּבוּל הַגִּישׁוּרִי וְהַמַּעֲכָתִי וְחֻצֵי הַגִּלְעָד גְּבוּל סִיחֹן מֶלֶךְ־חֶשְׁבוֹן:	and who ruled at Mount Hermon and in Salcah and in all Bashan up to the border with the Geshurites and the Maachathites, and half of Gilead, to the border of Sihon king of Heshbon.	Bashan ← <i>the Bashan</i> . Gilead: see Gen 31:21.
Josh 12:6	מֹשֶׁה עֶבֶד־יְהוָה וּבְנֵי יִשְׂרָאֵל הַכּוֹס וַיִּתְּנָה מֹשֶׁה עֶבֶד־יְהוָה יְרֵשָׁה לְרֵאוּבֵנִי וּלְגָדִי וּלְחֻצֵי שֵׁבֶט הַמְּנַשֶּׁה: ס	Moses the servant of the LORD and the sons of Israel struck them, and Moses the servant of the LORD gave it as a possession to the Reubenites and the Gadites and half of the tribe of Manasseh.	half of the tribe of Manasseh: rather than <i>the half-tribe of Manasseh</i> . Josh 22:7 shows when this sense is intended.
Josh 12:7	וְאֵלֶּה מַלְכֵי הָאָרֶץ אֲשֶׁר הָכָה יְהוֹשֻׁעַ וּבְנֵי יִשְׂרָאֵל בְּעֶבֶר הַיַּרְדֵּן יָמָּה מִבְּעַל גָּד בְּבִקְעַת הַלְּבָנוֹן וְעַד־הַהָר הַחֲלֹק הָעֵלְיָה שְׁעִירָה וַיִּתְּנָה יְהוֹשֻׁעַ לְשִׁבְטֵי יִשְׂרָאֵל יְרֵשָׁה כַּמְּחֻלְקָתָם:	And these are the kings of the land, whom Joshua and the sons of Israel struck across the Jordan to the west, from Baal-Gad in the Valley of Lebanon to Mount Halak, which goes up to Seir, land which Joshua gave to the tribes of Israel as a possession, according to their divisions,	Mount Halak: see Josh 11:17.
Josh 12:8	בְּהָר וּבְשִׁפְלָה וּבְעֲרָבָה וּבְאֲשֻׁדּוֹת וּבְמַדְבָּר וּבְגִבּוֹב הַחֲתִי הָאֲמֹרִי וְהַכְּנַעֲנִי הַפְּרִזִּי הַחִוִּי וְהַיְבוּסִי: פ	in the mountain range and in the low lying land, and in the arid tracts and in the ravines, and in the desert, and in the south – the land of the Hittite, the Amorite, the Canaanite, the Perizzite, the Hivite and the Jebusite:	Amorite: see Gen 10:16.
Josh 12:9	מֶלֶךְ יְרִיחוֹ אֶחָד מֶלֶךְ הָעֵי אֲשֶׁר־מֵצַד בֵּית־אֵל אֶחָד:	the king of Jericho, one, the king of Ai which is alongside Beth-El, one,	
Josh 12:10	מֶלֶךְ יְרוּשָׁלַם אֶחָד מֶלֶךְ חֶבְרוֹן אֶחָד:	the king of Jerusalem, one, the king of Hebron, one,	
Josh 12:11	מֶלֶךְ יַרְמוּת אֶחָד מֶלֶךְ לָכִישׁ אֶחָד:	the king of Jarmuth, one, the king of Lachish, one,	
Josh 12:12	מֶלֶךְ עִגְלוֹן אֶחָד מֶלֶךְ גֶּזֶר אֶחָד:	the king of Eglon, one, the king of Gezer, one,	

Josh 12:13	מֶלֶךְ דְּבִיר אֶחָד מֶלֶךְ גֶּדֶר :אֶחָד	the king of Debir, one, the king of Geder, one,	
Josh 12:14	מֶלֶךְ חֶרְמָה אֶחָד מֶלֶךְ עָרָד :אֶחָד	the king of Hormah, one, the king of Arad, one,	
Josh 12:15	מֶלֶךְ לִבְנָה אֶחָד מֶלֶךְ עַדְלָם :אֶחָד	the king of Libnah, one, the king of Adullam, one,	
Josh 12:16	מֶלֶךְ מַקְדָּה אֶחָד מֶלֶךְ בֵּית־אֵל אֶחָד:	the king of Makkedah, one, the king of Beth-El, one,	
Josh 12:17	מֶלֶךְ תַּפּוּחַ אֶחָד מֶלֶךְ חֶפֶר :אֶחָד	the king of Tappuah, one, the king of Hopher, one,	
Josh 12:18	מֶלֶךְ אַפֶּק אֶחָד מֶלֶךְ לַשָּׁרוֹן :אֶחָד	the king of Aphek, one, the king of Lasharon, one,	
Josh 12:19	מֶלֶךְ מַדּוֹן אֶחָד מֶלֶךְ חָצוֹר :אֶחָד	the king of Madon, one, the king of Hazor, one,	
Josh 12:20	מֶלֶךְ שִׁמְרוֹן מְרַאוֹן אֶחָד מֶלֶךְ אַחְשָׁף אֶחָד:	the king of Shimron-Meron, one, the king of Achshaph, one,	
Josh 12:21	מֶלֶךְ תַּעֲנָךְ אֶחָד מֶלֶךְ מִגְדּוֹ :אֶחָד	the king of Taanach, one, the king of Megiddo, one,	Taanach: although the first syllable is closed, we regard the second <i>a</i> as standing for the <i>ayin</i> . But see Gen 31:21.
Josh 12:22	מֶלֶךְ קִדְשׁ אֶחָד מֶלֶךְ יֹקְנָעִים לְבַרְמֵל אֶחָד:	the king of Kedesh, one, the king of Jokneam of Carmel, one,	Carmel ← <i>the Carmel</i> .
Josh 12:23	מֶלֶךְ דּוֹר לְנִפְתַּיִם דּוֹר אֶחָד מֶלֶךְ גּוֹיִם לְגִלְגַל אֶחָד:	the king of Dor of the heights of Dor, one, the king of the nations of Gilgal, one,	heights: AV differs (<i>coast</i>). Compare Josh 11:2.
Josh 12:24	מֶלֶךְ תִּרְצָה אֶחָד כָּל־מְלָכִים שְׁלֹשִׁים וְאַחַד: פ	the king of Tirzah, one. All the kings came to thirty-one.	
Josh 13:1	וַיְהִי־שָׁעָה זָקֵן בָּא בַיָּמִים וַיֹּאמֶר יְהוָה אֱלֹהֵי אֶתְהָ זָקֵנְתָהּ בְּאֶת בַּיָּמִים וְהָאָרֶץ נִשְׁאַרָה הַרְבֵּה־מְאֹד לְרִשְׁתָּהּ:	Now Joshua was old and advanced in years, and the LORD said to him, "You have become old and advanced in years, but very much of the land remains to be taken possession of."	years (2x) ← days. to be taken possession of ← to take possession of it.
Josh 13:2	זֹאת הָאָרֶץ הַנִּשְׁאַרְתָּ כָּל־גְּלִילוֹת הַפְּלִשְׁתִּים וְכָל־הַגִּשּׁוּרִי:	This is the land which remains: all the regions of the Philistines, and all Geshuri,	Geshuri ← <i>the Geshuri</i> .

Josh 13:3	מִן־הַשִּׁיחֹר אֲשֶׁר עַל־פְּנֵי מִצְרַיִם וְעַד גְּבוּל עֶקְרוֹן צְפוֹנָה לְכַנְעַנֵי תַחֲשֹׁב חֲמִשָּׁת סְרְנֵי פְלִשְׁתִּים הַעֲזָתִי וְהָאֲשְׁדּוּדֵי הָאֲשְׁקְלוֹנֵי הַגְּתִי וְהָעֶקְרוֹנֵי וְהָעֵימִים:	from <u>Shihor</u> which <i>is</i> before Egypt up to the border of Ekron to the north, <i>which</i> is reckoned to the Canaanites, five barons of the Philistines: the Gazathites and the <u>Ashdodites</u> , the <u>Ashkelonites</u> , the Gittites and the <u>Ekronites</u> ; also the <u>Avites</u> .	Shihor ← <i>the Shihor</i> . AV= <i>Sihor</i> . Ashdodites: AV= <i>Ashdothites</i> . Ashkelonites ← <i>Eshkelonites</i> , but for the city MT is always <i>Ashkelon</i> . AV= <i>Eshkalonites</i> , but for the city it is mixed with <i>Ashkelon / Askelon</i> . also the Avites ← <i>and the Avites</i> , plural. The ↗
Josh 13:4	מִתֵּימָן כָּל־אֶרֶץ הַכְּנַעֲנִי וּמִעֲרָה אֲשֶׁר לְצִידֹנִים עַד־אֲפֶקָה עַד גְּבוּל הָאֲמֹרִי:	From the south: all the land of the Canaanites and Mearah of the <u>Sidonians</u> to Aphek, to the border of the <u>Amorites</u> ,	↳ other five are in the singular. This justifies considering the Avites separately. Sidonians: see Gen 10:15. Amorites: see Gen 10:16.
Josh 13:5	וְהָאֶרֶץ הַגְּבִלִי וְכָל־הַלְּבָנוֹן מִזְרַח הַשֶּׁמֶשׁ מִבְּעַל גַּד תַּחַת הַר־חֶרְמוֹן עַד לְבוֹא חַמַּת:	and the land of the Giblites, and all Lebanon to the east, from Baal-Gad under Mount Hermon to the approach of Hamath.	east ← <i>sunrise</i> .
Josh 13:6	כָּל־יֹשְׁבֵי הָהָר מִן־הַלְּבָנוֹן עַד־מִשְׁרֵפֹת מַיִם כָּל־צִידֹנִים אֲנֹכִי אוֹרִישׁם מִפְּנֵי בְנֵי יִשְׂרָאֵל רַק הַפְּלָה לְיִשְׂרָאֵל בְּנַחְלָה כַּאֲשֶׁר צִוִּיתִיךָ:	<i>As for</i> all the inhabitants of the mountain <i>range</i> , from Lebanon to Misrephoth-Maim – all the <u>Sidonians</u> – I will dispossess them before the sons of Israel. You just assign it to Israel as an inheritance, as I have commanded you.	Sidonians: see Gen 10:15.
Josh 13:7	וְעַתָּה חַלֵּק אֶת־הָאֶרֶץ הַזֹּאת בְּנַחְלָה לְחִשְׁעַת הַשְּׁבָטִים וְחֻצֵי הַשְּׁבֵט הַמְּנַשֶּׁה:	And now, divide this land <i>to be</i> an inheritance for the nine tribes and <i>half</i> of the tribe of <u>Manasseh</u> .	half of the tribe of Manasseh: rather than <i>the half-tribe of Manasseh</i> . Josh 22:7 shows when this sense is intended.
Josh 13:8	עִמּוֹ הָרְאוּבֵנִי וְהַגָּדִי לְקַחוּ נַחֲלָתָם אֲשֶׁר נָתַן לָהֶם מֹשֶׁה בְּעֶבֶר הַיַּרְדֵּן מִזְרָחָה כַּאֲשֶׁר נָתַן לָהֶם מֹשֶׁה עֶבֶד יְהוָה:	With them the Reubenites and the Gadites received their inheritance which Moses gave them across the Jordan on the east, as Moses the servant of the LORD gave them,	
Josh 13:9	מִעֲרוֹעֵר אֲשֶׁר עַל־שִׁפְתֵי־נַחַל אֲרֹנוֹן וְהָעִיר אֲשֶׁר בְּתוֹךְ־הַנַּחַל וְכָל־הַמִּישֹׁר מִדִּבְעָא עַד־דִּיבּוֹן:	from Aroer which <i>is</i> on the bank of the Arnon Brook and the city which <i>is</i> at the <i>middle section</i> of the brook, and all the plain of Medeba to Dibon,	the middle <i>section</i> of the brook: compare Josh 12:2, Josh 13:16.
Josh 13:10	וְכָל עָרֵי סִיחֹן מֶלֶךְ הָאֲמֹרִי אֲשֶׁר מֶלֶךְ בַּחֲשֹׁבּוֹן עַד־גְּבוּל בְּנֵי עַמּוֹן:	and all the cities of Sihon king of the <u>Amorites</u> , who reigned in Heshbon <i>and</i> as far as the border of the sons of Ammon,	Amorites: see Gen 10:16.

Josh 13:11	וְהַגְלָעַד וּגְבוּל הַגִּשּׁוּרִי וְהַמַּעֲכָתִי וְכָל הַר חֶרְמוֹן וְכָל-הַבָּשָׁן עַד-סֹלְכָה:	and Gilead and the territory of the Geshurites and the Maachathites and all of Mount Hermon and all Bashan as far as Salcah,	Gilead: see Gen 31:21. <hr/> territory ← border. <hr/> Bashan ← <i>the Bashan</i> , also in the rest of the chapter, and often elsewhere.
Josh 13:12	כָּל-מַמְלָכוֹת עֹזַג בְּבָשָׁן אֲשֶׁר-מָלְךְ בְּעַשְׂתָּרוֹת וּבְאֶדְרַעִי הוּא נִשְׂאָר מִיָּתֵר הַרְפָּאִים וַיִּכֶם מֹשֶׁה וַיִּרְשָׁם:	and all the kingdom of Og in Bashan who reigned in Ashtaroth and in Edrei. <i>It is he who</i> was left from the remainder of the Rephaim, whom Moses struck and dispossessed.”	Rephaim: see [CB] App. 25. AV differs (<i>giants</i>).
Josh 13:13	וְלֹא הוֹרִישׁוּ בְנֵי יִשְׂרָאֵל אֶת-הַגִּשּׁוּרִי וְאֶת-הַמַּעֲכָתִי וַיֵּשְׁבוּ גִשּׁוּר וּמַעֲכָת בְּקֶרֶב יִשְׂרָאֵל עַד הַיּוֹם הַזֶּה:	But the sons of Israel did not dispossess the Geshurite and the Maachathite, and Geshur and Maachath dwell in the midst of Israel up to this day.	Maachathite ... Maachath: AV= <i>Maachathites</i> ... <i>Maachathites</i> .
Josh 13:14	רַק לְשֵׁבֶט הַלְוִי לֹא נָתַן נַחֲלָה אֲשֵׁי יְהוָה אֱלֹהֵי יִשְׂרָאֵל הוּא נַחֲלָתוֹ כְּאֲשֶׁר דִּבֶּר-לוֹ: ס	But he did not give an inheritance to the tribe of Levi. The fire-offerings of the LORD God of Israel <i>are their inheritance</i> , as he has said to them.	their inheritance ← <i>its inheritance</i> .
Josh 13:15	וַיִּתֵּן מֹשֶׁה לְמַטֵּה בְנֵי-רְאוּבֵן לְמִשְׁפַּחֲתָם:	And Moses gave the tribe of the sons of Reuben <i>their inheritance</i> according to their families.	
Josh 13:16	וַיְהִי לָהֶם הַגְּבוּל מֵעֲרוֹזֵר אֲשֶׁר עַל-שִׁפְתֵי-נַחַל אַרְנוֹן וְהָעִיר אֲשֶׁר בְּתוֹךְ-הַנַּחַל וְכָל-הַמִּישֵׁר עַל-מִדְבָּא:	And they had the territory from Aroer, which <i>is</i> on the bank of the Arnon Brook, and the city which is at the middle section of the brook, and all the plain as far as Medeba,	territory ← border. <hr/> the middle section of the brook: compare Josh 12:2, Josh 13:9.
Josh 13:17	חֶשְׁבּוֹן וְכָל-עָרֶיהָ אֲשֶׁר בְּמִישֵׁר דִּיבּוֹן וּבְמֹזַת בְּעַל וּבֵית בְּעַל מְעֹן:	<i>namely</i> Heshbon and all its cities which <i>are</i> on the plain, Dibon and Bamoth-Baal and Beth-Baal-Meon,	
Josh 13:18	וַיְהִי זָחָה וְקִדְמוֹת וּמִפְּעֵת:	and Jahzah and Kedemoth and Mephaath,	Jahzah: AV= <i>Jahazah</i> here, not recognizing the closed syllable. Elsewhere MT AV often have <i>Jahaz</i> , e.g. 1 Chr 6:78. See Gen 31:21.
Josh 13:19	וְקִרְיָתַיִם וְשִׁבְמָה וְצָרַת הַשְּׁחָר בְּהַר הָעֵמֶק:	and Kiriathaim and Sibmah and Zereth-Shahar in the mountain range of the valley,	Kiriathaim: AV= <i>Kirjathaim</i> here. <hr/> Zereth-Shahar ← <i>the Zereth-Shahar</i> or <i>Zereth-Hashshahar</i> . AV= <i>Zareth-shahar</i> .
Josh 13:20	וּבֵית פְּעוֹר וְאַשְׁדּוֹת הַפְּסָגָה וּבֵית הַיִּשְׁמוֹת:	and Beth-Peor and Ashdoth-Pisgah and Beth-Jeshimoth,	

Josh 13:21	<p>וְכָל־עָרֵי הַמִּישֹׁר וְכָל־מַמְלְכוֹת סִיחֹן מֶלֶךְ הָאֲמֹרִי אֲשֶׁר מָלַךְ בְּחֶשְׁבֹן אֲשֶׁר הָכָה מֹשֶׁה אֹתוֹ וְאֶת־נְשִׂאֵי מִדְיָן אֶת־אֹנִי וְאֶת־רְקֵם וְאֶת־צֹר וְאֶת־חֹר וְאֶת־רֹבַע נְסִיכֵי סִיחֹן יֹשְׁבֵי הָאָרֶץ:</p>	<p>and all the cities of the plain, and all the kingdom of Sihon king of the Amorites who reigned in Heshbon, whom Moses struck, with the chiefs of Midian – Evi and Rekem, and Zur and Hur and Reba, princes of Sihon – inhabiting the land.</p>	<p>Amorites: see Gen 10:16.</p>
Josh 13:22	<p>וְאֶת־בָּלַעַם בֶּן־בְּעֹר הַקּוֹסֵם הָרְגוּ בְנֵי־יִשְׂרָאֵל בַּחֶרֶב אֶל־חַלְלֵיהֶם:</p>	<p>And the sons of Israel killed by the sword Balaam the son of Beor, the diviner, among those who were defeated by them.</p>	<p>killed: in a Hebrew “OVS” (object-verb-subject) sentence. Balaam: see Num 22:5.</p>
Josh 13:23	<p>וַיְהִי גְבוּל־בְּנֵי רְאוּבֵן הַיַּרְדֵּן וְגְבוּל זֹאת נַחֲלַת בְּנֵי־רְאוּבֵן לְמִשְׁפַּחַתָּם הָעָרִים וְחֻצְרֵיהֶן: פ</p>	<p>And the border of the sons of Reuben was the Jordan – as a natural border. This was the inheritance of the sons of Reuben according to their families – their cities with their villages.</p>	<p>as a natural border ← and a border. Apparently pleonastic; it is also used in Num 34:6, Josh 15:12, Josh 15:47. In all cases, water is part of the border.</p>
Josh 13:24	<p>וַיִּתֵּן מֹשֶׁה לְמַטֵּה־גָד לְבְנֵי־גָד לְמִשְׁפַּחַתָּם:</p>	<p>And Moses gave an inheritance to the tribe of Gad – to the sons of Gad – according to their families.</p>	
Josh 13:25	<p>וַיְהִי לָהֶם הַגְּבוּל יַעֲזֹר וְכָל־עָרֵי הַגִּלְעָד וְחֻצֵי אָרֶץ בְּנֵי עַמּוֹן עַד־עֲרוֹעֵר אֲשֶׁר עַל־פְּנֵי רַבָּה:</p>	<p>And their territory was at Jazer and all the cities of Gilead, and half of the land of the sons of Ammon as far as Aroer which is before Rabbah,</p>	<p>territory ← border. Jazer: see Num 21:32. AV here = Jazer, but in Num 21:32, Jaazer. Gilead: see Gen 31:21.</p>
Josh 13:26	<p>וּמִחֶשְׁבֹן עַד־רָמַת הַמַּצְפָּה וּבִטְנַיִם וּמִמַּחְנֵי־עַד־גְּבוּל לְדִבְרִי:</p>	<p>and from Heshbon to Ramath-Mizpeh and Betonim, and from Mahanaim up to the border of Debir,</p>	
Josh 13:27	<p>וּבְעֵמֶק בֵּית הָרֶם וּבֵית נִמְרָה וְסִכּוֹת וְצֹפּוֹן יְתָר מִמְּלְכוֹת סִיחֹן מֶלֶךְ חֶשְׁבֹן הַיַּרְדֵּן וְגַבְלֵי עַד־קֶצֶה יַם־כִּנְרֶת עַבְרֵי הַיַּרְדֵּן מִזְרָחָה:</p>	<p>and in the valley, Beth-Haram and Beth-Nimrah, and Succoth and Zaphon – the remainder of the kingdom of Sihon king of Heshbon – with the Jordan as a natural border up to the end of the Sea of Kinnereth across the Jordan, to the east.</p>	<p>Beth-Haram: AV= Beth-aram. Kinnereth: see Num 34:11.</p>
Josh 13:28	<p>זֹאת נַחֲלַת בְּנֵי־גָד לְמִשְׁפַּחַתָּם הָעָרִים וְחֻצְרֵיהֶם:</p>	<p>This was the inheritance of the sons of Gad according to their families – the cities and the villages.</p>	

Josh 13:29	וַיִּתֵּן מֹשֶׁה לַחֲצֵי שֵׁבֶט מְנַשֶּׁה וַיְהִי לַחֲצֵי מַטֵּה בְנֵי־מְנַשֶּׁה לְמִשְׁפְּחוֹתָם:	And Moses gave <i>inheritance</i> to half of the tribe of Manasseh, and to the half-tribe of the sons of Manasseh it <i>belonged</i> , according to their families.	half of the tribe of Manasseh ... the half-tribe of the sons of Manasseh: different words for <i>tribe</i> in the Hebrew. <hr/> belonged ← <i>became</i> .
Josh 13:30	וַיְהִי גְבוּלָם מִמַּחְנֵים כָּל־הַבָּשָׁן כָּל־מַמְלְכוֹת עֹג מִלְדֵּי־הַבָּשָׁן וְכָל־חַזְתֵּי יַאֲרִי אֲשֶׁר בַּבָּשָׁן שְׁשִׁים עִיר:	And their border was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the villages of Jair which <i>were</i> in Bashan: sixty <i>cities</i> .	cities: it appears that villages could be given city status. In the 2011 census, St Davids, a city in Wales, had a population of 1841 [Wikipedia]. There is a separate word for <i>town</i> : קְרִיָּה.
Josh 13:31	וַחֲצֵי הַגִּלְעָד וְעִשְׂתָּרוֹת וְאֶדְרָעֵי עָרֵי מַמְלְכוֹת עֹג בַּבָּשָׁן לְבְנֵי מַכִּיר בֶּן־מְנַשֶּׁה לַחֲצֵי בְנֵי־מַכִּיר לְמִשְׁפְּחוֹתָם:	And half of <u>Gilead</u> and Ashtaroth and Edrei, cities of the kingdom of Og in Bashan <i>were given</i> to the sons of Machir the son of Manasseh – to one half of the sons of Machir by their families.	Gilead: see Gen 31:21.
Josh 13:32	אֵלֶּה אֲשֶׁר־נָחַל מֹשֶׁה בְּעֵרְבוֹת מוֹאָב מֵעֵבֶר לְיַרְדֵּן יְרִיחוֹ מִזְרָחָה: ס	These <i>are</i> what Moses gave as an inheritance in the arid tracts of Moab across the Jordan, east of Jericho.	
Josh 13:33	וּלְשֵׁבֶט הַלְוִי לֹא־נָתַן מֹשֶׁה נַחֲלָה יְהוָה אֱלֹהֵי יִשְׂרָאֵל הוּא נַחֲלָתָם כַּאֲשֶׁר דִּבֶּר לָהֶם:	But to the tribe of Levi Moses did not give <i>any</i> inheritance. The LORD God of Israel <i>is</i> their inheritance, as he said to them.	
Josh 14:1	וְאֵלֶּה אֲשֶׁר־נָחְלוּ בְנֵי־יִשְׂרָאֵל בְּאֶרֶץ כְּנָעַן אֲשֶׁר נָחְלוּ אוֹתָם אֶלְעָזָר הַכֹּהֵן וַיְהוֹשֻׁעַ בֶּן־נּוּן וְרֵאשֵׁי אֲבוֹת הַמַּטֹּט לְבְנֵי יִשְׂרָאֵל:	And these <i>are the places</i> which the sons of Israel inherited in the land of Canaan, <u>which Eleazar</u> the priest and Joshua the son of Nun distributed as an inheritance, with the paternal heads of the tribes of the sons of Israel.	which: we take אוֹתָם as a (typically Hebraic) redundant object pronoun in apposition to the relative pronoun. AV differs (<i>to them</i>). <hr/> Eleazar: see Ex 6:23.
Josh 14:2	בְּגֹרֶל נַחֲלָתָם כַּאֲשֶׁר צִוָּה יְהוָה בְּיַד־מֹשֶׁה לְתַשְׁעַת הַמַּטֹּט וַחֲצֵי הַמַּטֵּה:	Their inheritance <i>was</i> by lot, as the LORD had commanded through the <i>intermediacy</i> of Moses, <i>it being</i> for the nine and a half tribes.	intermediacy ← <i>hand</i> .
Josh 14:3	כִּי־נָתַן מֹשֶׁה נַחֲלַת שְׁנֵי הַמַּטֹּט וַחֲצֵי הַמַּטֵּה מֵעֵבֶר לְיַרְדֵּן וְלַלְוִיִּם לֹא־נָתַן נַחֲלָה בְּתוֹכָם:	For Moses gave the inheritance of the two and a half tribes <u>across the Jordan</u> , but he did not give the Levites any inheritance among them.	across the Jordan: on the east, the perspective being from the west, where Joshua was.
Josh 14:4	כִּי־הָיוּ בְנֵי־יוֹסֵף שְׁנֵי מַטֹּט מְנַשֶּׁה וְאֶפְרַיִם וְלֹא־נָתַנוּ חֶלֶק לַלְוִיִּם בְּאֶרֶץ כִּי אִם־עָרִים לְשִׁבְתָּ וּמִגְרָשֵׁיהֶם לְמִקְנֵיהֶם וּלְקִנְיָנָם:	For Joseph's sons became two tribes – Manasseh and Ephraim. But they did not give a portion to the Levites in the land, except cities to inhabit and pasture lands <i>belonging</i> to them, for their cattle and for their property.	<i>belonging</i> to them ← <i>of them</i> , referring to the Levites (masculine), not the cities (feminine).

Josh 14:5	כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה כֵּן עָשׂוּ בְנֵי יִשְׂרָאֵל וַיַּחְלְקוּ אֶת־הָאָרֶץ: פ	As the LORD commanded Moses, so the sons of Israel did, and they divided up the land.	
Josh 14:6	וַיִּגְשׂוּ בְנֵי־יְהוּדָה אֶל־יְהוֹשֻׁעַ בְּגִלְגָל וַיֹּאמֶר אֵלָיו כָּלֵב בֶּן־יִפְנֶה הַקְּנִיזִי אֶתָּה יָדַעְתָּ אֶת־הַדְּבָר אֲשֶׁר־דִּבֶּר יְהוָה אֶל־מֹשֶׁה אִישׁ־הָאֱלֹהִים עַל אֲדוֹתַי וְעַל אֲדוֹתַיִךְ בְּקַדְשׁ בְּרַנֶּע:	Then the sons of Judah approached Joshua in Gilgal, and Caleb the son of Jephunneh the Kenizzite said to him, “You know the word which the LORD spoke to Moses the man of God concerning me and concerning you in Kadesh-Barnea.	Gilgal ← <i>the Gilgal</i> . Kenizzite: see Num 32:12.
Josh 14:7	בֶּן־אַרְבָּעִים שָׁנָה אָנֹכִי בְּשִׁלַּח מֹשֶׁה עֶבְד־יְהוָה אֹתִי מִקַּדְשׁ בְּרַנֶּע לְרַגֵּל אֶת־הָאָרֶץ וְאָשֵׁב אֹתוֹ דִּבֶּר כַּאֲשֶׁר עִם־לִבִּי:	I was forty years old when Moses the servant of the LORD sent me from Kadesh-Barnea to spy out the land, and I reported back to him, in accordance with my heart.	
Josh 14:8	וְאֶחָי אֲשֶׁר עָלוּ עִמִּי הִמְסִיוּ אֶת־לֵב הָעָם וְאֹנֹכִי מִלֵּאתִי אַחֲרֵי יְהוָה אֱלֹהֵי:	But my brothers who went up with me caused the heart of the people to melt away, but I followed the LORD my God fully.	caused ... to melt away: with an Aramaic termination. followed ... fully ← <i>filled after</i> .
Josh 14:9	וַיִּשְׁבַּע מֹשֶׁה בַּיּוֹם הַהוּא לֵאמֹר אִם־לֹא הָאָרֶץ אֲשֶׁר דָּרַכְתָּ רַגְלֶךָ בָּהּ לְךָ תִּהְיֶה לְנַחֲלָה וּלְבָנֶיךָ עַד־עוֹלָם כִּי מִלֵּאתָ אַחֲרַי יְהוָה אֱלֹהֵי:	And Moses swore on that day and said, ‘The land which your foot has trodden on will certainly be yours as an inheritance, and your sons’, age-abidingly, for you have fully followed the LORD my God.’	will certainly be ← <i>if it will not be</i> , standing for <i>if it is not ... may God do this to me</i> . Asseveration using an abbreviation of the oath formula of 2 Sam 19:13. fully followed ← <i>filled after</i> .
Josh 14:10	וְעַתָּה הִנֵּה הִחֲיָה יְהוָה אוֹתִי כַּאֲשֶׁר דִּבֶּר זֶה אַרְבָּעִים וְחָמֵשׁ שָׁנָה מֵאָז דִּבֶּר יְהוָה אֶת־הַדְּבָר הַזֶּה אֶל־מֹשֶׁה אֲשֶׁר־הִלֵּךְ יִשְׂרָאֵל בְּמִדְבָּר וְעַתָּה הִנֵּה אָנֹכִי הַיּוֹם בֶּן־חָמֵשׁ וּשְׁמוֹנִים שָׁנָה:	And now, look, the LORD has kept me alive, as he said forty- five years ago, since when the LORD spoke this word to Moses, when Israel was walking in the desert, and now, look, I <i>am</i> eighty-five years old today.	
Josh 14:11	עוֹדֵנִי הַיּוֹם חָזַק כַּאֲשֶׁר בַּיּוֹם שִׁלַּח אוֹתִי מֹשֶׁה כְּכַחִּי אָז וּכְכַחִּי עַתָּה לְמִלְחָמָה וְלִצְאֹת וְלָבוֹא:	Today I <i>am</i> still <i>as</i> strong as on the day when Moses sent me. As my strength <i>was</i> then, so my strength <i>is</i> now, in battle and in <u>ordinary affairs</u> .	in ordinary affairs ← <i>to go out and to come in</i> .

Josh 14:12	וְעַתָּה תִּנְהַלֵּי אֶת־הַהָר הַזֶּה אֲשֶׁר־דִּבֶּר יְהוָה בַּיּוֹם הַהוּא כִּי אֶת־הַשְּׂמֵטָה בַּיּוֹם הַהוּא כִּי־עַנְקִים שָׁם וְעָרִים גְּדֹלוֹת בְּצִרּוֹת אוֹלֵי יְהוָה אוֹתִי וְהוֹרִשְׁתִּים כַּאֲשֶׁר דִּבֶּר יְהוָה:	So now, give me this mountain, of which the LORD spoke on that day, for you heard on that day that the <u>Anakites</u> were there, with great fortified cities, <i>but</i> that if the LORD was to be with me, I would dispossess them, as the LORD had said.”	Anakites: AV= <i>Anakims</i> .
Josh 14:13	וַיְבָרְכֵהוּ יְהוֹשֻׁעַ וַיִּתֵּן אֶת־חֶבְרוֹן לְכָלֵב בֶּן־יִפְנֵה לְנַחֲלָה:	Then Joshua blessed him, and he gave Hebron to Caleb the son of Jephunneh as an inheritance,	
Josh 14:14	עַל־כֵּן הָיְתָה־חֶבְרוֹן לְכָלֵב בֶּן־יִפְנֵה הַקְּנִזִּי לְנַחֲלָה עַד הַיּוֹם הַזֶּה יַעַן אֲשֶׁר מָלֵא אֶחָרֵי יְהוָה אֱלֹהֵי יִשְׂרָאֵל:	which <i>is</i> why Hebron came to belong to Caleb the son of Jephunneh the <u>Kenizzite</u> as an inheritance, up to this day – because he <u>fully followed</u> the LORD God of Israel.	came ← <i>became</i> . Kenizzite: see Num 32:12. fully followed ← <i>filled after</i> .
Josh 14:15	וְשֵׁם חֶבְרוֹן לְפָנִים קִרְיַת אַרְבַּע הָאָדָם הַגָּדוֹל בְּעַנְקִים הוּא וְהָאָרֶץ שָׁקֵטָה מִמְלַחְמָה: פ	And the name of Hebron was previously <u>Kiriath-Arba</u> , <i>after</i> <i>Arba</i> , who was the great man of the <u>Anakites</u> . And the land rested from war.	Kiriath-Arba: see Gen 23:2. Anakites: AV= <i>Anakims</i> .
Josh 15:1	וַיְהִי הַגּוֹזֵל לְמִטָּה בְּנֵי יְהוּדָה לְמִשְׁפַּחְתָּם אֶל־גְּבוּל אֲדוֹם מִדְּבַר־צֹן נִגְבָּה מִקְצֵה תִימָן:	And the lot of the tribe of the sons of Judah, according to their families, was to the border of Edom – the Desert of Zin to the south, at the southern end.	
Josh 15:2	וַיְהִי לָהֶם גְּבוּל נֹגֵב מִקְצֵה יָם הַמֶּלַח מִן־הַלְּשׁוֹן הַפְּנִי נִגְבָּה:	And their border to the south was from the end of the <u>Dead</u> <u>Sea</u> , from the <u>inlet</u> which faces south.	Dead Sea ← <i>Salt Sea</i> . inlet ← <i>tongue</i> . Perhaps <i>promontory</i> .
Josh 15:3	וַיֵּצֵא אֶל־מִנְגֵּב לְמַעְלָה עַקְרָבִים וְעָבַר צָנָה וְעָלָה מִנְגֵּב לְקָדֵשׁ בַּרנֶעַ וְעָבַר חֶצְרוֹן וְעָלָה אֲדָרָה וְנָסַב הַקְּרָקָעָה:	And it went out from the south to the <u>ascent of Akrabbim</u> , and it crossed over towards Zin, and it went up from the south to Kadesh-Barnea, and it crossed Hezron and went up to <u>Addar</u> , and it went round to <u>Karkaa</u> .	the ascent of Akrabbim: AV differs, transliterating the whole (<i>Maaleh-acrabbim</i>). Compare Num 34:4, Judg 1:36. The meaning is <i>ascent of scorpions</i> . Addar: AV= <i>Adar</i> , ignoring the <i>dagesh forte</i> in the <i>daleth</i> . Karkaa ← <i>the Karkaa</i> .
Josh 15:4	וְעָבַר עַצְמוֹנָה וַיֵּצֵא נַחַל מִצְרַיִם *וְהָיָה *וְהָיָה תַּצְאוֹת הַגְּבוּל יָמָה זֶה־יְהִיָּה לְכֶם גְּבוּל נֹגֵב:	And it crossed to Azmon and went out to the <u>Brook of Egypt</u> , and {K: the border at the sea was its <u>extreme end</u> } [Q: the <u>extreme</u> <u>end</u> of the border was at the sea]. This will be your southern border.	Brook of Egypt: see Num 34:5. extreme end ← <i>extremities</i> .

Josh 15:5	וּגְבוּל קְדֹמָהּ יַם הַמֶּלַח עַד-קֶצֶה הַיַּרְדֵּן וּגְבוּל לְפֶאת צְפוֹנָה מִלְשׁוֹן הַיָּם מִקֶּצֶה הַיַּרְדֵּן:	And the border to the east <i>was</i> the Dead Sea, up to the end of the Jordan, and the border in the northern corner <i>is</i> from the sea <u>inlet</u> at the end of the Jordan.	inlet ← <i>tongue</i> . See Josh 15:2.
Josh 15:6	וְעָלָה הַגְּבוּל בֵּית חֲגֹלָה וְעָבַר מִצְפּוֹן לְבֵית הָעֶרְבָה וְעָלָה הַגְּבוּל אֶבֶן בְּהַן בֶּן-רְאוּבֵן:	And the border went up <i>to</i> Beth-Hoglah, and it crossed over in the north to Beth-Arabah, and the border went up <i>to</i> the stone of Bohan the son of Reuben.	Beth-Hoglah: AV= <i>Beth-hogla</i> , ignoring the final <i>hé</i> . Beth-Arabah ← <i>the Beth-Arabah</i> .
Josh 15:7	וְעָלָה הַגְּבוּל דְּבֵרָה מֵעֵמֶק עֶכוֹר וְצְפוֹנָה פְּנֵה אֶל-הַגִּלְגָּל אֲשֶׁר-נֹכַח לְמַעְלָה אַדְמִים אֲשֶׁר מִנְּגֵב לַנַּחַל וְעָבַר הַגְּבוּל אֶל-מִי-עֵין שְׁמֶשׁ וְהָיוּ תְּצִאתָיו אֶל-עֵין רֹגֵל:	And the border went up to Debir from the Valley of Achor, and northwards, turning towards Gilgal, which <i>is</i> opposite the ascent of Adummim, which <i>is</i> to the south of the brook, and the border crossed to the water of En-Shemesh, and its extremities were at En-Rogel.	Gilgal ← <i>the Gilgal</i> .
Josh 15:8	וְעָלָה הַגְּבוּל גַּי בֶּן-הַנֶּם אֶל-כֶּתֶף הַיְבוּסִי מִנְּגֵב הִיא ירוּשָׁלַם וְעָלָה הַגְּבוּל אֶל-רֹאשׁ הַהָר אֲשֶׁר עַל-פְּנֵי גַי-הַנֶּם לְמָה אֲשֶׁר בְּקֶצֶה עֵמֶק-רִפְאִים צְפֹנָה:	And the border went up the <u>Valley of the Son of Hinnom</u> , to the <u>slope</u> of the Jebusite to the south, that <i>is</i> Jerusalem. And the border went up to the summit of the mountain which faces the Valley of Hinnom on the west, which <i>is</i> at the northern end of the Valley of the <u>Rephaim</u> .	the Valley of the Son of Hinnom: from which via Greek, <i>Gehenna</i> . slope ← <i>shoulder</i> . Rephaim: see [CB] App. 25. AV differs (<i>giants</i>).
Josh 15:9	וְתֹאֵר הַגְּבוּל מִרֹאשׁ הַהָר אֶל-מַעֲיָן מִי נַפְתָּוֶח וַיֵּצֵא אֶל-עָרֵי הַר-עֶפְרוֹן וְתֹאֵר הַגְּבוּל בְּעָלָה הִיא קְרִית יְעָרִים:	And the border was drawn from the summit of the mountain to the source of the water of Nephtoah, and it went out to the cities of Mount Ephron, and the border was drawn <i>to</i> Baalah, that <i>is</i> Kiriath-Jearim.	Baalah: <i>Kiriath-Baal</i> of Josh 15:60. MT's ultimate stress shows it is not locative (<i>to Baal</i>). Kiriath-Jearim: see Josh 9:17.
Josh 15:10	וַיִּסַּב הַגְּבוּל מִבְּעָלָה לְמָה אֶל-הָר שֵׁעִיר וְעָבַר אֶל-כֶּתֶף הַר-יְעָרִים מִצְפּוֹנָה הִיא כְּסֹלוֹן וַיֵּרֵד בֵּית-שֶׁמֶשׁ וְעָבַר תִּמְנָה:	Then the border went round from Baalah westwards to Mount Seir, and it crossed to the <u>side</u> of Mount Jearim on the north, that <i>is</i> Chesalon, and it went down <i>to</i> Beth-Shemesh, and it crossed over <i>to</i> Timnah.	side ← <i>shoulder</i> .
Josh 15:11	וַיֵּצֵא הַגְּבוּל אֶל-כֶּתֶף עֶקְרוֹן צְפוֹנָה וְתֹאֵר הַגְּבוּל שְׁכֵרוֹנָה וְעָבַר הַר-בְּעָלָה וַיֵּצֵא יַבְנֵאֵל וְהָיוּ תְּצִאוֹת הַגְּבוּל יָמָה:	And the border went out to the side of Ekron towards the north, then the border was drawn to Shicron, and it crossed over <i>to</i> Mount Baalah, and it went out <i>to</i> Jabneel, and the extremities of the border were at the sea.	

Josh 15:12	וּגְבוּל יָם הַיָּמָה הַגָּדוֹל וּגְבוּל זֶה גְבוּל בְּנֵי־יְהוּדָה סָבִיב לְמִשְׁפַּחְתָּם:	And the border to the west <i>went</i> to the Great Sea – <i>as a natural</i> border. This <i>is</i> the border of the sons of Judah round about, according to their families.	as a <i>natural</i> border: see Josh 13:23.
Josh 15:13	וּלְכָלֵב בֶּן־יִפְנֶה נָתַן חֶלֶק בְּתוֹךְ בְּנֵי־יְהוּדָה אֶל־פִּי יְהוָה לִיהוֹשֶׁעַ אֶת־קִרְיַת אַרְבַּע אָבִי הָעֵנָק הִיא חֶבְרוֹן:	And to Caleb the son of Jephunneh he gave a share in the midst of the sons of Judah according to the pronouncement of the LORD to Joshua: <u>Kiriath-Arba</u> (<i>Arba</i> being the father of Anak), that <i>is</i> Hebron.	Judg 1:20. pronouncement ← <i>mouth</i> . Kiriath-Arba: AV differs (<i>city of Arba</i>), but not in Josh 14:15. See Gen 23:2.
Josh 15:14	וַיִּרֶשׁ מִשָּׁם כָּלֵב אֶת־שְׁלוֹשָׁה בְּנֵי הָעֵנָק אֶת־שֵׁשַׁי וְאֶת־אַחִימָן וְאֶת־תַּלְמֵי יְלִידֵי הָעֵנָק:	And Caleb dispossessed the three sons of Anak of <u>that place</u> : Sheshai and Ahiman and Talmai – the offspring of Anak.	Judg 1:20. of that place ← <i>of there</i> .
Josh 15:15	וַיַּעַל מִשָּׁם אֶל־יִשְׁבֵי דְבִיר וַשֵּׁם־דְּבִיר לְפָנַיִם קִרְיַת־סֶפֶר:	Then he went up from there to the inhabitants of Debir. Now the name of Debir <i>was</i> previously <u>Kiriath-Sepher</u> .	Judg 1:11. Kiriath-Sepher: AV= <i>Kirjath-sepher</i> , but sometimes with an “i” in <i>Kiriathaim</i> .
Josh 15:16	וַיֹּאמֶר כָּלֵב אֲשֶׁר־יִכֶּה אֶת־קִרְיַת־סֶפֶר וּלְכָדָהּ וְנָתַתִּי לָּו אֶת־עַכְסָה בְּתִי לְאִשָּׁה:	And Caleb said, “Whoever attacks <u>Kiriath-Sepher</u> and captures it, to him I will give Achsah my daughter as a wife.”	Judg 1:12. Kiriath-Sepher: see Josh 15:15.
Josh 15:17	וַיִּלְכְּדֶהָ עֹתְנִיָּאל בֶּן־קִנְזִי אָחִי כָּלֵב וַיִּתֵּן־לוֹ אֶת־עַכְסָה בְּתוֹ לְאִשָּׁה:	Then Othniel the son of Kenaz, Caleb's brother, captured it, and he gave him Achsah his daughter as a wife.	Judg 1:13, 1 Chr 4:13.
Josh 15:18	וַיְהִי בְּבוֹאָהּ וַתְּסִיתָהּ לְשֹׂאֵל מֵאֵת־אָבִיהָ שָׂדֵה וַתַּצְנַח מֵעַל הַחֲמֹר וַיֹּאמֶר־לָּהּ כָּלֵב מַה־לָּךְ:	And it came to pass when she came <i>to him</i> that <i>she</i> persuaded <u>him</u> to ask for a field from her father. So she dismounted from <i>her</i> donkey, and Caleb said to her, “ <u>What is the matter?</u> ”	Judg 1:14. she persuaded him to ask: see Judg 1:14. what <i>is</i> the matter? ← <i>what to you?</i>
Josh 15:19	וַתֹּאמֶר תְּנֶה־לִּי בְרָכָה כִּי אָרְץ הַנְּגֹב נָתַתָּנִי וְנָתַתָּה לִּי גִלְתַּי מִיָּם וַיִּתֵּן־לָּהּ אֶת גִּלְתַּי עֲלִיּוֹת וְאֶת גִּלְתַּי תַּחְתִּיּוֹת: פ	And she said, “Give me a blessing, for you have given me the land of the south, so give me springs of water.” Then he gave her the upper springs and the lower springs.	Judg 1:15.
Josh 15:20	זֹאת נַחֲלַת מְטֵה בְּנֵי־יְהוּדָה לְמִשְׁפַּחְתָּם:	This <i>was</i> the inheritance of the tribe of the sons of Judah, according to their families.	
Josh 15:21	וַיְהִיו הָעָרִים מִקְצֵה לְמִטָּה בְּנֵי־יְהוּדָה אֶל־גְּבוּל אֲדוֹם בְּנִגְבָּה קַבְצֵאל וְעֵדֶר וַיְגֹר: וְקִינָה וְדִמּוֹנָה וְעֵדְעָדָה:	And the cities from the boundary of the tribe of the sons of Judah to the border of Edom in the south were: Kabzeel and Eder and Jagur, and Kinah and Dimonah and Adadah,	
Josh 15:22	וְקִינָה וְדִמּוֹנָה וְעֵדְעָדָה:		

Josh 15:23	וְקִדְשׁ וְחָצוֹר וַיְתַנּוּ:	and Kedesh and Hazor and Ithnan,	Perhaps the “cities” of verses 23 - 25 form <i>Hazor</i> .
Josh 15:24	זִיף וְטֵלֶם וּבְעָלוֹת:	Ziph and Telem and Bealoth,	
Josh 15:25	וְחָצוֹר חֲדַתָּה וְקֵרְיֹת חֲצֵרוֹן הִיא חָצוֹר:	and <u>Hazor-Hadattah</u> and <u>Kerioth</u> and <u>Hezron</u> which <i>is</i> Hazor,	Hazor-Hadattah: AV differs, regarding this as two towns, but <i>Hazor</i> has already been mentioned (Josh 15:23). Kerioth and Hezron: perhaps one town, <i>Kerioth-Hezron</i> .
Josh 15:26	אָמָם וְשִׁמְעַ וּמוֹלָדָה:	Amam and Shema and Moladah,	
Josh 15:27	וְחָצֵר גַּדָּה וְחֶשְׁמוֹן וּבֵית פֶּלֶט:	and Hazar-Gaddah and Heshmon and Beth-Pelet,	Beth-Pelet: AV= <i>Beth-palet</i> , the pausal form. Compare Neh 11:26. See Gen 4:2.
Josh 15:28	וְחָצֵר שׁוּעַל וּבְאֵר שֶׁבַע וּבְזִיּוֹתְיָהּ:	and Hazar-Shual and Beersheba and Bizjothjah,	
Josh 15:29	בַּעֲלָה וְעֵיִם וְעֶזֶם:	Baalah and Iim and <u>Ezem</u> ,	Ezem: AV= <i>Azem</i> , the pausal form. See Gen 4:2.
Josh 15:30	וְאֶלְתוֹלָד וּכְסִיל וְחֶרְמָה:	and Eltolad and Chesil and Hormah,	
Josh 15:31	וְצִקְלָג וּמַדְמָנָה וְסַנְסָנָה:	and <u>Ziklag</u> and Madmannah and Sansannah,	Ziklag ← <i>Zikelag</i> here, the first syllable being open; see 1 Chr 4:30.
Josh 15:32	וּלְבָאוֹת וְשִׁלְחִים וְעֵיִן וְרִמּוֹן כָּל-עָרִים עָשְׂרִים וַחֲשֵׁעַ וְחָצְרֵיהֶן: ס	and Lebaoth and Shilhim and Ain and Rimmon – all the cities <i>came to twenty-nine in number</i> , with their villages.	
Josh 15:33	בְּשַׁפְּלָה אֲשַׁתְּאוֹל וְצֹרְעָה וְאֲשָׁנָה:	In the lowland: Eshtaol and Zorah and Ashnah,	Zorah ← <i>Zor'ah</i> , the first syllable being closed. AV= <i>Zoreah</i> . See Gen 31:21.
Josh 15:34	זִנּוּחַ וְעֵיִן גַּנִּים תַּפּוּחַ וְהַעֲיָנִים:	and Zanoah and En-Gannim, Tappuah and <u>Enam</u> ,	Enam ← <i>the Enam</i> .
Josh 15:35	יֶרְמוֹת וְעַדְלָם שׁוֹכָה וְעֶזְקָה:	Jarmuth and Adullam, <u>Sochoh</u> and Azekah,	Sochoh: AV= <i>Socoh</i> here. See 1 Sam 17:1.
Josh 15:36	וְשַׁעֲרַיִם וְעַדִּיתַיִם וְהַגְּדֵרָה וְגַדְרֹתַיִם עָרִים אַרְבַּע-עָשָׂרָה וְחָצְרֵיהֶן:	and <u>Shaaraim</u> and Adithaim and <u>Gederah</u> and Gederothaim – fourteen cities with their villages;	Shaaraim: AV= <i>Sharaim</i> . Gederah ← <i>the Gederah</i> .
Josh 15:37	צָנָן וְחַדְשָׁה וּמִגְדַל-גָּד:	Zenan and Hadashah and Migdal-Gad,	
Josh 15:38	וּדְלָעַן וְהַמְצַפָּה וַיְקַתְּאוֹל:	and <u>Dilan</u> and <u>Mizpeh</u> and <u>Joktheel</u> ,	Dilan ← <i>Dil'an</i> . AV= <i>Dilean</i> , not recognizing that the first syllable is closed. See Gen 31:21. Mizpeh ← <i>the Mizpeh</i> . Joktheel: ambiguously ↗
Josh 15:39	לָכִישׁ וּבְצַקָּת וְעִגְלוֹן:	Lachish and Bozkath and Eglon,	↳ spelled in Hebrew (closed syllable but no <i>metheg</i>). We retain the AV / traditional English name. See Gen 31:21.

Josh 15:40	וּכְבוֹן וְלַחֲמָס וְכַתְּלִישׁ:	and Cabbon and <u>Lahmas</u> and Kithlish,	Lahmas: AV= <i>Lahmam</i> , as in some manuscripts.
Josh 15:41	וּגְדֵרוֹת בֵּית־דָּגוֹן וְנַעֲמָה וּמְקַדָּה עָרִים שֵׁשׁ־עָשָׂרָה וְחֲצָרֵיהֶן: ס	and Gederoth, Beth-Dagon and Naamah and Makkedah – sixteen cities with their villages;	
Josh 15:42	לִבְנָה וְעֶתֶר וְעָשָׂן:	Libnah and Ether and Ashan,	
Josh 15:43	וַיִּפְתַּח וְאַשְׁנָה וְנֶזִיב:	and <u>Jephthah</u> and Ashnah and Nezeb,	Jephthah ← <i>Jiptah</i> , as AV, but elsewhere the AV uses <i>Jephthah</i> for this name, to which we conform here. See Judg 11:1, but we allow <i>Jiptah-El</i> .
Josh 15:44	וְקַעֲלָה וְאַחְזִיב וּמְרַאשָׁה עָרִים תְּשַׁע וְחֲצָרֵיהֶן:	and Keilah and Achzib and Mareshah – nine cities with their villages;	
Josh 15:45	עֶקְרוֹן וּבְנֹתֶיהָ וְחֲצָרֶיהָ:	Ekron with its <u>satellites</u> and its villages;	satellites ← <i>daughters</i> . Similarly in other verses.
Josh 15:46	מֵעֶקְרוֹן וַיִּמָּה כָּל אֲשֶׁר־עַל־יַד אֲשְׁדוֹד וְחֲצָרֵיהֶן:	from Ekron <u>westwards</u> : all that were next to Ashdod with their villages,	westwards: AV differs (<i>to the sea</i>), from which the direction is derived, because the sea is the Mediterranean. So the sense is not affected.
Josh 15:47	אֲשְׁדוֹד בְּנוֹתֶיהָ וְחֲצָרֶיהָ עֲזָה בְּנוֹתֶיהָ וְחֲצָרֶיהָ עַד־נַחַל מִצְרַיִם וְהַיָּם *הַגְּבוּל **הַגְּדוֹל וְהַגְּבוּל: ס	Ashdod, its satellites, and its villages, Gaza, its satellites and its villages, as far as the <u>Brook of Egypt</u> and {K: the sea – the border} [Q: the Great Sea] – as a <u>natural border</u> ;	Brook of Egypt: see Num 34:5. as a <i>natural</i> border: see Josh 13:23.
Josh 15:48	וּבְהַר שָׁמִיר וַיִּתִּיר וְשׁוֹכָה:	and in the mountain <u>area</u> : Shamir and Jattir and <u>Sochoh</u> ,	Sochoh: AV= <i>Socoh</i> here. See 1 Sam 17:1.
Josh 15:49	וַדְּנָה וְקִרְיַת־סָנָה הִיא דְּבִיר:	and Dannah and <u>Kiriath-Sannah</u> , which <i>is</i> Debir,	Kiriath-Sannah: AV= <i>Kirjath-sannah</i> , but sometimes with an “י” in <i>Kiriathaim</i> .
Josh 15:50	וְעַנְב וְאַשְׁתְּמוֹה וְעָנִים:	and Anab and Eshtemoh and Anim,	
Josh 15:51	וְגֹשֶׁן וְחֹלֹן וְגִלָּה עָרִים אַחַת־עָשָׂרָה וְחֲצָרֵיהֶן:	and Goshen and Holon and Giloh – eleven cities with their villages;	
Josh 15:52	אַרְב וְרוּמָה וְאַשְׁעוֹן:	Arab and <u>Rumah</u> and <u>Eshan</u> ,	Rumah: AV= <i>Dumah</i> . Eshan ← <i>Esh'an</i> . AV= <i>Eshean</i> , not recognizing that the first syllable is closed. See Gen 31:21.
Josh 15:53	*וַיִּנּוּם וּבֵית־תַּפּוּחַ וְאַפְקָה:	{K: Janim} [Q: Janum] and Beth-Tappuah and Aphekah,	
Josh 15:54	וְחַמְטָה וְקִרְיַת אַרְבַּע הִיא חֵבְרוֹן וְצִיֹּר עָרִים תְּשַׁע וְחֲצָרֵיהֶן: ס	and Humtah and <u>Kiriath-Arba</u> , which <i>is</i> Hebron, and Zior – nine cities with their villages;	Kiriath-Arba: see Gen 23:2.
Josh 15:55	מָעוֹן כַּרְמֵל וְזִיף וַיִּזְטָה:	Maon, Carmel and Ziph and Juttah,	

Josh 15:56	וַיִּזְרְעָאֵל וַיִּקְדַּעַם וַזְנוּחַ:	and <u>Jezreel</u> and <u>Jokdeam</u> and <u>Zanoah</u> ,	Jezreel ← <i>Jizreel</i> , but we retain the conventional spelling.
Josh 15:57	הַקֵּיזִן גִּבְעָה וְתַמְנָה עָרִים עָשָׂר וַחֲצָרִיהֶן:	<u>Cain</u> , <u>Gibeah</u> and <u>Timnah</u> – ten cities with their villages;	Cain ← <i>the Cain</i> . Gibeah ← <i>Gib'ah</i> , the first syllable being closed, but we retain the AV / traditional English name. See Gen 31:21.
Josh 15:58	חַלְחֹל בֵּית־צֹר וְגֶדוֹר:	<u>Halhul</u> , <u>Beth-Zur</u> and <u>Gedor</u> ,	
Josh 15:59	וּמַעֲרַת וּבֵית־עֲנוֹת וְאֶלְתֶּקֶן עָרִים שֵׁשׁ וַחֲצָרִיהֶן:	and <u>Maarath</u> and <u>Beth-Anoth</u> and <u>Eltekon</u> – six cities with their villages;	
Josh 15:60	קִרְיַת־בַּעַל הִיא קִרְיַת יַעֲרִים וְהַרְבָּה עָרִים שְׁתַּיִם וַחֲצָרִיהֶן: ס	<u>Kiriath-Baal</u> which <i>is</i> <u>Kiriath-Jearim</u> and <u>Rabbah</u> – two cities with their villages;	Kiriath-Baal ... Kiriath-Jearim: AV= <i>Kirjath-baal</i> ... <i>Kirjath-jearim</i> , but sometimes with an “i” in <i>Kiriathaim</i> . Rabbah ← <i>the Rabbah</i> .
Josh 15:61	בְּמִדְבַּר בַּיִת הָעֲרָבָה מִדִּין וּסְכָכָה:	in the desert: <u>Beth-Arabah</u> , <u>Middin</u> and <u>Sechachah</u> ,	Beth-Arabah ← <i>the Beth-Arabah</i> . Sechachah: AV= <i>Secacah</i> , but we follow ↪
Josh 15:62	וְהַנְּבִשָׁן וְעִיר־הַמֶּלַח וְעֵין גִּדִּי עָרִים שֵׁשׁ וַחֲצָרִיהֶן:	and <u>Nibshan</u> and the City of Salt and <u>En-Gedi</u> – six cities with their villages.	↳ AV's usual transliteration of a soft <i>kaph</i> as <i>ch</i> , as in <i>Achan</i> (Josh 7:1). Nibshan ← <i>the Nibshan</i> .
Josh 15:63	וְאֶת־הַיְבוּסִי יוֹשְׁבֵי יְרוּשָׁלַם לֹא־*יֹכְלוּ בְנֵי־יְהוּדָה לְהוֹרִישָׁם וַיֵּשֶׁב הַיְבוּסִי אֶת־בְּנֵי יְהוּדָה בִּירוּשָׁלַם עַד הַיּוֹם הַזֶּה: פ	But <i>as for</i> the Jebusites – the inhabitants of Jerusalem – the sons of Judah {K: <u>are not able</u> } [Q: <u>were not able</u>] to dispossess them, and the Jebusites have been dwelling with the sons of Judah in Jerusalem up to this day.	are not able (<i>ketiv</i>): or <i>will not be able</i> , but the present tense is justifiable; compare Deut 14:24, Deut 22:3. Judg 1:21.
Josh 16:1	וַיֵּצֵא הַגּוֹרֵל לְבְנֵי יוֹסֵף מִיַּרְדֵּן יְרִיחוֹ לְמִי יְרִיחוֹ מִזְרָחָה הַמִּדְבָּר עֲלֶיהָ מִיְרִיחוֹ בְּהָר בֵּית־אֵל:	And the lot of Joseph's sons came out <i>as</i> from the Jordan <i>at</i> Jericho to the water of Jericho to the east – the desert <i>which</i> rises from Jericho at Mount Beth-El.	
Josh 16:2	וַיֵּצֵא מִבֵּית־אֵל לֹזָה וְעֶבֶר אֶל־גְּבוּל הָאֲרָכִי עַטְרוֹת:	And it came out <i>as</i> from Beth-El to Luz, and it crossed over to the border of <u>Archi</u> , <i>to</i> Ataroth.	Archi ← <i>the Archi</i> .
Josh 16:3	וַיֵּרֶד־יָמָּה אֶל־גְּבוּל הַיַּפְלֵטִי עַד גְּבוּל בֵּית־חֹרֹן תַּחְתּוֹן וְעַד־גֶּזֶר וְהָיוּ *תְּצֵאתוּ *תְּצֵאתִיו יָמָּה:	And it went down to the west, to the border of <u>Japhleti</u> as far as the border of Lower Beth-Horon, and as far as Gezer, and its <u>limits</u> were at the sea.	limits: the <i>ketiv</i> reads <i>limit</i> , but it is perhaps an admissible <i>scriptio defectiva</i> spelling of <i>limits</i> . Japhleti ← <i>the Japhleti</i> .
Josh 16:4	וַיִּנְחְלוּ בְנֵי־יוֹסֵף מְנַשֶּׁה וְאֶפְרַיִם:	And the sons of Joseph, <i>of</i> Manasseh and Ephraim, inherited <i>it</i> .	

Josh 16:5	וַיְהִי גְבוּל בְּנֵי־אֶפְרַיִם לְמִשְׁפַּחְתָּם וַיְהִי גְבוּל נַחֲלָתָם מִזְרָחָה עֲטָרוֹת אֲדָר עַד־בֵּית חֹרֶן עָלְיוֹן:	And the border of the sons of Ephraim according to their families was <i>assigned</i> , and the border of their inheritance was to the east, <i>in Ataroth-Addar</i> as far as Upper Beth-Horon.	Ataroth-Addar ← <i>Atroth-Addar</i> . See Num 32:34.
Josh 16:6	וַיֵּצֵא הַגְּבוּל הַיְמָה הַמְּכַמְתָּת מִצְפּוֹן וְנָסַב הַגְּבוּל מִזְרָחָה תַּאנַּת שִׁלֹּה וְעָבַר אוֹתוֹ מִמִּזְרָח יַנּוּחָה:	And the border went out westwards to <i>Michmethath</i> in the north, and the border went round to the east to <i>Taanath-Shiloh</i> , and it passed it on the east, <i>proceeding to Janohah</i> .	Michmethath: AV= <i>Michmethah</i> .
Josh 16:7	וַיֵּרַד מִיַּנּוּחָה עֲטָרוֹת וְנַעֲרָתָה וּפְגַע בִּירִיחוֹ וַיֵּצֵא הַיַּרְדֵּן:	And it went down from <i>Janohah</i> to <i>Ataroth</i> and to <i>Naarath</i> , and it reached <i>Jericho</i> , and it went out to the <i>Jordan</i> .	
Josh 16:8	מִתְּפוּחַ יַלְדֵי הַגְּבוּל לְמַה נָּחַל קָנָה וְהָיוּ תְצִאֲתָיו הַיְמָה זֹאת נַחֲלַת מַטֵּה בְנֵי־אֶפְרַיִם לְמִשְׁפַּחְתָּם:	The border goes from <i>Tappuah</i> westwards to the <i>Kanah Brook</i> , and its limits are at the sea. This was the inheritance of the tribe of the sons of Ephraim according to their families.	
Josh 16:9	וְהָעָרִים הַמְּבֻדָּלוֹת לְבְנֵי אֶפְרַיִם בְּתוֹךְ נַחֲלַת בְּנֵי־מְנַשֶּׁה כָּל־הָעָרִים וְחִצְרֵיהֶן:	And the separate cities of the sons of Ephraim were among the inheritance of the sons of <i>Manasseh</i> – all the cities with their villages.	
Josh 16:10	וְלֹא הוֹרִישׁוּ אֶת־הַכְּנַעֲנִי הַיּוֹשֵׁב בְּגֶזֶר וַיֹּשֶׁב הַכְּנַעֲנִי בְּקֶרֶב אֶפְרַיִם עַד־הַיּוֹם הַזֶּה וַיְהִי לְמַס־עֶבֶד: פ	But they did not dispossess the <i>Canaanite</i> who was living in <i>Gezer</i> , and the <i>Canaanite</i> lived in the midst of <i>Ephraim</i> , as it is up to this day, and they were under tribute service.	Judg 1:29.
Josh 17:1	וַיְהִי הַגּוֹרֵל לְמַטֵּה מְנַשֶּׁה כִּי־הוּא בְּכוֹר יוֹסֵף לְמַכִּיר בְּכוֹר מְנַשֶּׁה אָבִי הַגַּלְעָד כִּי הוּא הָיָה אִישׁ מְלַחְמָה וַיְהִי־לוֹ הַגַּלְעָד וְהַבָּשָׁן:	And there was the lot for the tribe of <i>Manasseh</i> , because he was <i>Joseph's</i> firstborn, the lot for <i>Machir</i> <i>Manasseh's</i> firstborn, the father of <i>Gilead</i> , for he was a man of war, and he had <i>Gilead</i> and <i>Bashan</i> .	<i>Gilead (2x)</i> : see Gen 31:21. <hr/> <i>Bashan</i> ← <i>the Bashan</i> .
Josh 17:2	וַיְהִי לְבְנֵי מְנַשֶּׁה הַנוֹתָרִים לְמִשְׁפַּחְתָּם לְבְנֵי אַבִּיעֶזֶר וּלְבְנֵי־חֶלֶק וּלְבְנֵי אֲשֵׁרִיאֵל וּלְבְנֵי־שֶׁכֶם וּלְבְנֵי־חֶפֶר וּלְבְנֵי שְׁמִידָע אֵלֶּה בְנֵי מְנַשֶּׁה בְּיֹסֵף הַזְּכָרִים לְמִשְׁפַּחְתָּם:	And the sons of <i>Manasseh</i> who remained had a lot according to their families: for the sons of <i>Abiezer</i> and for the sons of <i>Helek</i> , and for the sons of <i>Asriel</i> , and for the sons of <i>Shechem</i> , and for the sons of <i>Hepher</i> , and for the sons of <i>Shemida</i> . These were the sons of <i>Manasseh</i> the son of <i>Joseph</i> – the males – according to their families.	

Josh 17:3	וּלְצִלְפְּחָד בֶּן־חֶפֶר בֶּן־גִּלְעָד בֶּן־מַכִּיר בֶּן־מְנַשֶּׁה לֹא־הָיוּ לוֹ בָּנִים כִּי אִם־בָּנוֹת וְאֵלֶּה שְׁמוֹת בָּנָתָיו מַחֲלָה וְנוֹחַ חֲגִלָּה מִלְכָּה וְתִרְצָח׃	But <u>Zelophehad</u> , the son of <u>Hepher</u> , the son of <u>Gilead</u> , the son of <u>Machir</u> , the son of <u>Manasseh</u> , did not have <i>any</i> sons, but <i>only</i> daughters, and these <i>are</i> the names of his daughters: <u>Mahlah</u> and <u>Noah</u> , <u>Hoglah</u> , <u>Milcah</u> and <u>Tirzah</u> .	<u>Zelophehad</u> : see Num 26:33. <hr/> <u>Gilead</u> : see Gen 31:21.
Josh 17:4	וַתָּקֹרְבֵנָה לִפְנֵי אֱלֶעָזָר הַכֹּהֵן וּלְפִנָּי יְהוֹשֻׁעַ בֶּן־נֹון וּלְפִנָּי הַנְּשִׂיאִים לֵאמֹר יְהוָה צִוָּה אֶת־מֹשֶׁה לְתַת־לָנוּ נַחֲלָה בְּתוֹךְ אַחֵינוּ וַיִּתֵּן לָהֶם אֶל־פִּי יְהוָה נַחֲלָה בְּתוֹךְ אַחֵי אֲבֵיהֶן׃	And they came into the presence of <u>Eleazar</u> the priest and of <u>Joshua</u> the son of <u>Nun</u> , and of the leaders, and they said, “The LORD commanded <u>Moses</u> to give us an inheritance among our brothers.” And he gave them an inheritance according to the <u>pronouncement</u> of the LORD, among their father's brothers.	<u>Eleazar</u> : see Ex 6:23. <hr/> pronouncement ← <i>mouth</i> .
Josh 17:5	וַיִּפְּלוּ חֲבַל־מְנַשֶּׁה עֶשְׂרֵה לְבַד מֵאֶרֶץ הַגִּלְעָד וְהַבָּשָׁן אֲשֶׁר מֵעֵבֶר לַיַּרְדֵּן׃	And the portions of <u>Manasseh</u> fell, ten <i>of them in number</i> , apart from the land of <u>Gilead</u> and <u>Bashan</u> which <i>are</i> across the <u>Jordan</u> .	<u>Gilead</u> : see Gen 31:21. <hr/> <u>Bashan</u> ← <i>the Bashan</i> .
Josh 17:6	כִּי בָנוֹת מְנַשֶּׁה נָחְלוּ נַחֲלָה בְּתוֹךְ בָּנָיו וְאֶרֶץ הַגִּלְעָד הִיְתָה לְבָנֵי־מְנַשֶּׁה הַנּוֹתָרִים׃	For the daughters of <u>Manasseh</u> received an inheritance among his sons, and the land of <u>Gilead</u> was for the remaining sons of <u>Manasseh</u> .	<u>Gilead</u> : see Gen 31:21.
Josh 17:7	וַיְהִי גְבוּל־מְנַשֶּׁה מֵאֲשֶׁר הַמְּכַמֶּתֶת אֲשֶׁר עַל־פְּנֵי שֶׁכֶם וְהַלָּךְ הַגְּבוּל אֶל־הַיַּמִּין אֶל־יֹשְׁבֵי עֵין תַּפּוּחַ׃	And the border of <u>Manasseh</u> was from <u>Asher</u> to <u>Michmethath</u> , which <i>is</i> in front of <u>Shechem</u> , and the border went to the right, to the inhabitants of <u>En-Tappuah</u> .	<u>Michmethath</u> : AV= <i>Michmethah</i> .
Josh 17:8	לְמְנַשֶּׁה הִיְתָה אֶרֶץ תַּפּוּחַ וְתַפּוּחַ אֶל־גְּבוּל מְנַשֶּׁה לְבָנֵי אֶפְרַיִם׃	<u>Manasseh</u> had the land of <u>Tappuah</u> , but <u>Tappuah</u> <i>itself</i> up to <u>Manasseh's</u> border <i>was</i> for the sons of <u>Ephraim</u> .	
Josh 17:9	וַיֵּרֶד הַגְּבוּל לְנַחַל קָנָה נֹגֶבָה לְנַחַל עָרִים הָאֵלֶּה לְאֶפְרַיִם בְּתוֹךְ עָרֵי מְנַשֶּׁה וּגְבוּל מְנַשֶּׁה מֵצָפוֹן לְנַחַל וַיְהִי תְּצִאתָיו הַיָּמָה׃	And the border went down <i>to</i> the <u>Kanah Brook</u> southwards – towards the brook. These cities <i>were</i> for <u>Ephraim</u> in the midst of the cities of <u>Manasseh</u> , and <u>Manasseh's</u> border <i>was</i> to the north of the brook, and its limits <i>were</i> at the sea.	were ← <i>was</i> (so discordant). In Josh 18:12 etc. there are <i>ketiv / qere</i> variations of this expression.
Josh 17:10	נֹגֶבָה לְאֶפְרַיִם וְצָפוֹנָה לְמְנַשֶּׁה וַיְהִי הַיָּם גְּבוּלוֹ וּבְאֲשֶׁר יִפְגְּעוּן מֵצָפוֹן וּבִישָׁכָר מִמִּזְרָח׃	To the south <i>it was</i> <u>Ephraim's</u> and to the north <i>it was</i> <u>Manasseh's</u> . And the sea was its border, and they met with <i>the territory of</i> <u>Asher</u> in the north, and with <i>that of</i> <u>Issachar</u> in the east.	

Josh 17:11	וַיְהִי לַמְּנַשֶּׁה בְּיִשָּׁשכָר וּבְאַשֶׁר בֵּית־שֵׁאן וּבְנוֹתֶיהָ וּבִבְלֵאִם וּבְנוֹתֶיהָ וְאֶת־יֹשְׁבֵי דָּאָר וּבְנוֹתֶיהָ וְיֹשְׁבֵי עֵין־דֹּר וּבְנוֹתֶיהָ וְיֹשְׁבֵי תַעֲנָן וּבְנוֹתֶיהָ וְיֹשְׁבֵי מִגְדוֹ וּבְנוֹתֶיהָ שְׁלֹשַׁת הַנָּפְתִּים:	And Manasseh had in Issachar's <i>territory</i> and in Asher's <i>territory</i> : Beth-Shean and its <u>satellites</u> , and Ibleam and its <u>satellites</u> , and the inhabitants of Dor and its <u>satellites</u> , and the inhabitants of En-Dor and its <u>satellites</u> , and the inhabitants of Taanach and its <u>satellites</u> , and the inhabitants of Megiddo and its <u>satellites</u> – the three highlands.	Judg 1:27. <hr/> satellites (6x) ← <i>daughters</i> . <hr/> Taanach ← <i>Ta'nach</i> , but we retain the AV / traditional English name.
Josh 17:12	וְלֹא יָכְלוּ בְנֵי מְנַשֶּׁה לְהוֹרִישׁ אֶת־הָעָרִים הָאֵלֶּה וְלִזְאֹל הַכְּנַעֲנִי לְשִׁבְתָּ בְּאֶרֶץ הַזֹּאת:	But the sons of Manasseh could not dispossess these cities, and the Canaanites <u>resolved</u> to dwell in this land.	Judg 1:27. <hr/> resolved: or <i>were willing</i> , or, as in Gen 18:27, <i>undertook</i> .
Josh 17:13	וַיְהִי כִּי חִזְקוּ בְנֵי יִשְׂרָאֵל וַיִּתְּנוּ אֶת־הַכְּנַעֲנִי לַמָּס וְהוֹרִישׁ לֹא הוֹרִישׁוּ: ס	And it came about that, when the sons of Israel became strong, they put the Canaanites under tribute, but they did not <u>dispossess them at all</u> .	Judg 1:28. <hr/> dispossess <i>them</i> at all: infinitive absolute.
Josh 17:14	וַיְדַבְּרוּ בְנֵי יוֹסֵף אֶת־יְהוֹשֻׁעַ לֵאמֹר מַדּוּעַ נָתַתָּה לִּי נַחֲלָה גּוֹרֵל אֶחָד וַחֶבֶל אֶחָד וְאֲנִי עִם־רַב עַד אֲשֶׁר־עֲדָכָה בְּרַכְּנִי יְהוָה:	Then the sons of Joseph spoke with Joshua and said, “Why have you given me <i>as</i> an inheritance one lot and one portion, whilst I <i>am</i> a numerous people inasmuch as so far the LORD has blessed me?”	
Josh 17:15	וַיֹּאמֶר אֲלֵיהֶם יְהוֹשֻׁעַ אִם־עִם־רַב אַתָּה עֲלֶיךָ לָךְ הַיְעָרָה וּבִרְאֵת לָךְ שָׁם בְּאֶרֶץ הַפְּרָזִי וְהַרְפָּאִים כִּי־אֵץ לָךְ הַר־אֶפְרָיִם:	And Joshua said to them, “If you <i>are</i> a numerous people, <u>get moving up</u> into the woodland and <u>reclaim land</u> for yourself there, in the land of the Perizzite and the <u>Rephaim</u> , for Mount Ephraim is <i>too</i> confined for you.”	get moving up ← <i>go up for yourself</i> . Idiomatic. <hr/> Rephaim: see [CB] App. 25. AV differs (<i>giants</i>).
Josh 17:16	וַיֹּאמְרוּ בְנֵי יוֹסֵף לֹא־יִמָּצָא לָנוּ הָהָר וּרְכָב בְּרִזָּל בְּכָל־הַכְּנַעֲנִי הַיֹּשֵׁב בְּאֶרֶץ־הָעֵמֶק לְאַשֶׁר בְּבֵית־שֵׁאן וּבְנוֹתֶיהָ וּלְאַשֶׁר בְּעֵמֶק יִזְרְעֵאל:	Then the sons of Joseph said, “The mountain is not <u>sufficient</u> for us, but all the Canaanites who live in the valley area <i>have</i> iron chariots, <i>both</i> they of Beth-Shean and its satellites, and they of the Valley of <u>Jezeel</u> .”	sufficient: or <i>at hand</i> . <hr/> Jezeel: see Josh 15:56.
Josh 17:17	וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־בֵּית יוֹסֵף לְאֶפְרָיִם וּלְמְנַשֶּׁה לֵאמֹר עִם־רַב אַתָּה וְכַח גְּדוֹל לָךְ לֹא־יְהִי לָךְ גּוֹרֵל אֶחָד:	Then Joshua spoke to the house of Joseph – to Ephraim and to Manasseh – and he said, “You <i>are</i> a numerous people, and you <i>have</i> great strength. You will not have <i>just</i> one lot.	

Josh 17:18	כִּי הֵר יִהְיֶה־לְךָ כִּי־יַעַר הוּא וּבְרֵאֲתוֹ וְהָיָה לְךָ תִצְאָתוֹ כִּי־תוֹרִישׁ אֶת־הַכְּנַעֲנִי כִּי רָכַב בְּרִזְלֹ לֹו כִּי חֲזָק הוּא: פ	For you will have a mountain, for it <i>is</i> woodland, and you will reclaim it, and its <u>limits will</u> <u>belong</u> to you, for you will dispossess the Canaanite, although they <i>have</i> iron chariots <i>and</i> although they <i>are</i> strong.”	limits will belong ← <i>limits will</i> <i>be; become</i> . Discordant in number. Compare Josh 17:9.
Josh 18:1	וַיִּקְהָלוּ כָּל־עֵדֶת בְּנֵי־יִשְׂרָאֵל שִׁלֹה וַיִּשְׁכְּבוּ שָׁם אֶת־אֹהֶל מוֹעֵד וְהָאָרֶץ נִכְבְּשָׁה לִפְנֵיהֶם:	Then the whole congregation of the sons of Israel was convened <i>at</i> Shiloh, and they set up <u>the</u> <u>tent of contact</u> there. And the land was subdued before them.	the tent of contact: see Ex 27:21.
Josh 18:2	וַיֹּתְרוּ בְּבִנֵי יִשְׂרָאֵל אֲשֶׁר לֹא־חִלְקוּ אֶת־נַחֲלָתָם שְׁבַע שִׁבְטִים:	Now there remained among the sons of Israel those who <u>had not</u> <u>been apportioned</u> their inheritance – seven tribes.	had not been apportioned ← <i>whom they had not apportioned</i> . Avoidance of the passive.
Josh 18:3	וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־בְּנֵי יִשְׂרָאֵל עַד־אַנְהָ אַתֶּם מֵתְרַפִּים לְבוֹא לְרִשֵׁת אֶת־הָאָרֶץ אֲשֶׁר נָתַן לָכֶם יְהוָה אֱלֹהֵי אֲבוֹתֵיכֶם:	And Joshua said to the sons of Israel, “How long will you be slack <u>in going</u> to take possession of the land which the LORD God of your fathers has given you?”	in going: gerundial use of the infinitive.
Josh 18:4	הָבּוּ לָכֶם שְׁלֹשָׁה אַנְשִׁים לְשִׁבְט וְאֶשְׁלַחֵם וַיֵּקְמוּ וַיִּתְהַלְכוּ בָּאָרֶץ וַיִּכְתְּבוּ אוֹתָהּ לְפִי נַחֲלָתָם וַיָּבֹאוּ אֵלַי:	Appoint yourselves three men per tribe, and I will send them, and they will get up and walk around the land, and <u>document it</u> according to their inheritance, and <i>then</i> they will come to me.	document ← <i>write</i> .
Josh 18:5	וְהִתְחַלְקוּ אֹתָהּ לְשִׁבְעָה חִלְקִים יְהוּדָה יַעֲמֹד עַל־גְּבוּלֹו מִנֹּגֵב וּבֵית יוֹסֵף יַעֲמְדוּ עַל־גְּבוּלָם מִצָּפוֹן:	And they will divide it into seven portions. Judah will remain in his <u>territory</u> in the south, and the house of Joseph will remain in their <u>territory</u> to the north.	territory (2x) ← <i>border</i> .
Josh 18:6	וְאַתֶּם תִּכְתְּבוּ אֶת־הָאָרֶץ שְׁבַעָה חִלְקִים וְהִבֵּאתֶם אֵלַי הֵנָּה וַיִּרְיֵתִי לָכֶם גּוֹרָל פֶּה לִפְנֵי יְהוָה אֱלֹהֵינוּ:	And you will <u>document</u> the land <i>as</i> seven portions, and you will <u>report</u> to me here, and I will cast lots for you here before the LORD our God.	document ← <i>write</i> . report ← <i>bring (word)</i> .
Josh 18:7	כִּי אִין־חֵלֶק לְלוֹיִם בְּקִרְבְּכֶם כִּי־כֹהֲנֵת יְהוָה נַחֲלָתוֹ וְגַד וְרֵאוּבֵן וְחֻצֵי שִׁבְט הַמְּנַשֶּׁה לָקְחוּ נַחֲלָתָם מֵעֵבֶר לַיַּרְדֵּן מִזְרְחָהּ אֲשֶׁר נָתַן לָהֶם מֹשֶׁה עֶבֶד יְהוָה:	For the Levites <i>do not have</i> a portion in your midst, for the LORD's priesthood <i>is</i> <u>their</u> <u>inheritance</u> , and Gad and Reuben and <u>half of the tribe of Manasseh</u> received their inheritance across the Jordan on the east, which Moses the servant of the LORD gave them.”	their inheritance ← <i>his</i> <i>inheritance</i> . half of the tribe of Manasseh: rather than <i>the half-tribe of</i> <i>Manasseh</i> . Josh 22:7 shows when this sense is intended.

Josh 18:8	וַיִּקְמוּ הָאֲנָשִׁים וַיֵּלְכוּ וַיֵּצְאוּ יְהוֹשֻׁעַ אֶת־הַלְּכִים לְכַתֵּב אֶת־הָאָרֶץ לְאֹמֵר לָכֵן וְהִתְהַלְכוּ בָאָרֶץ וְכִתְבוּ אוֹתָהּ וְשׁוּבוּ אֵלַי זֶה אֲשֶׁלֶּיךָ לָכֵן גִּזְרֵל לִפְנֵי יְהוָה בְּשִׁילֹה׃	Then the men got up and departed, and Joshua commanded those who went to <u>document</u> the land, and he said, “Go and walk around the land and <u>document</u> it, then return to me, and I will cast lots for you here in the presence of the LORD in Shiloh.”	document (2x) ← write.
Josh 18:9	וַיֵּלְכוּ הָאֲנָשִׁים וַיַּעֲבְרוּ בָאָרֶץ וַיִּכְתְּבוּהָ לְעָרִים לְשִׁבְעָה חֻלְקִים עַל־סֵפֶר וַיָּבֹאוּ אֶל־יְהוֹשֻׁעַ אֶל־הַמַּחֲנֶה שִׁלֹה׃	So the men departed and crossed the land and <u>documented</u> it by cities in seven portions in a book. Then they came <i>back</i> to Joshua at the camp <i>at</i> Shiloh,	documented ← wrote.
Josh 18:10	וַיִּשְׁלַךְ לָהֶם יְהוֹשֻׁעַ גִּזְרֵל בְּשִׁלֹה לִפְנֵי יְהוָה וַיַּחֲלֶק־שָׂם יְהוֹשֻׁעַ אֶת־הָאָרֶץ לְבְנֵי יִשְׂרָאֵל כַּמְחֻלְקָתָם׃ פ	and Joshua cast lots for them in Shiloh, in the presence of the LORD, and Joshua apportioned the land there to the sons of Israel according to their divisions.	
Josh 18:11	וַיַּעַל גִּזְרֵל מִטֵּה בְנֵי־בִנְיָמִן לְמִשְׁפַּחָתָם וַיֵּצֵא גְבוּל גִּזְרֵלִם בֵּין בְּנֵי יְהוּדָה וּבֵין בְּנֵי יוֹסֵף׃	And the lot of the sons of Benjamin came up according to their families, and the <u>territory</u> of their lot came out <i>as</i> between the sons of Judah and the sons of Joseph.	territory ← border.
Josh 18:12	וַיְהִי לָהֶם הַגְּבוּל לְפָאֵת צְפוֹנָה מִן־הַיַּרְדֵּן וְעָלָה הַגְּבוּל אֶל־כַּתְּף יְרִיחוֹ מִצְפוֹן וְעָלָה בְּהַר יָמָה *וְהָיָה *וְהָיוּ תְּצַאֲתֵיו מִדְּבָרָה בֵּית אֲוֵן׃	And their border in the northern quarter was from the Jordan, and the border went up to the side of Jericho in the north, then it went up <i>to</i> the mountain <i>range</i> westwards, and {Q: its limits were} [K: it was <i>the case that</i> its limits <i>were</i>] at the Desert of Beth-Aven.	
Josh 18:13	וַעֲבַר מִשָּׁם הַגְּבוּל לְזוֹהַ אֶל־כַּתְּף לְזוֹהַ נִגְבָּה הִיא בֵּית־אֵל וַיֵּרַד הַגְּבוּל עֲטָרוֹת אֲדָר עַל־הָהָר אֲשֶׁר מִנְּגַב לְבֵית־חֶרוֹן תַּחְתּוֹן׃	The border then crossed over from there to Luz, to the <u>slope</u> of Luz, going south, that <i>is to</i> Beth-El, then the border went down <i>to</i> Ataroth-Addar at the mountain which <i>is</i> south of Lower Beth-Horon.	slope ← shoulder. Ataroth-Addar ← <i>Atroth-Addar</i> . AV= <i>Ataroth-adar</i> . See Josh 15:3, Num 32:34.
Josh 18:14	וַתֵּאָר הַגְּבוּל וַנֹּסֵב לְפָאֵת־ים נִגְבָּה מִן־הָהָר אֲשֶׁר עַל־פְּנֵי בֵּית־חֶרוֹן נִגְבָּה *וְהָיָה *וְהָיוּ תְּצַאֲתֵיו אֶל־קִרְיַת־בַּעַל הִיא קִרְיַת יַעֲרִים עִיר בְּנֵי יְהוּדָה זֹאת פְּאֵת־ים׃	And the border was drawn, and it went round the western quarter southwards from the mountain which <i>is</i> before Beth-Horon, southwards, and {Q: its limits were} [K: it was <i>the case that</i> its limits <i>were</i>] at <u>Kiriath-Baal</u> , that <i>is</i> <u>Kiriath-Jearim</u> , a city of the sons of Judah. This <i>is</i> the western quarter.	Kiriath-Baal ... Kiriath-Jearim: see Josh 15:60.

Josh 18:15	וּפְאֵת־נְגֻבָה מִקְצֵה קְרִיַת יַעֲרִים וַיֵּצֵא הַגְּבוּל יָמָה וַיֵּצֵא אֶל־מַעַיִן מִי נַפְתּוֹחַ:	And the southern quarter <i>was</i> from the end of <u>Kiriath-Jearim</u> , and the border went out westwards, and it went out to the water-source of <u>Nephtoah</u> .	Kiriath-Jearim: see Josh 9:17.
Josh 18:16	וַיֵּרֵד הַגְּבוּל אֶל־קֵצֵה הַהָר אֲשֶׁר עַל־פְּנֵי גַי בֶּן־הַנֶּם אֲשֶׁר בְּעֵמֶק רֶפְחַיִם צְפוֹנָה וַיֵּרֵד גַּי הַנֶּם אֶל־כַּתְּף הַיְבוּסִי נְגֻבָה וַיֵּרֵד עַיִן רֹגֵל:	And the border went down to the end of the mountain <i>range</i> which <i>is</i> by the <u>Valley of the Son of Hinnom</u> , which <i>is</i> in the <u>Valley of the Rephaim</u> to the north. And it went down the <u>Valley of Hinnom</u> to the <u>side</u> of <u>Jebusi</u> on the south, and it went down <i>to</i> <u>En-Rogel</u> .	Valley of the Son of Hinnom: see Josh 15:8. Rephaim: see [CB] App. 25. AV differs (<i>giants</i>). side ← <i>shoulder</i> .
Josh 18:17	וּתְאָר מִצְפּוֹן וַיֵּצֵא עַיִן שֶׁמֶשׁ וַיֵּצֵא אֶל־גְּלִילוֹת אֲשֶׁר־נֹכַח מֵעֵלָה אַדְמִים וַיֵּרֵד אֶבְן בְּהַן בֶּן־רְאוּבֵן:	And it was drawn from the north, and it went out <i>to</i> <u>En-Shemesh</u> , and it went out to <u>Geliloth</u> , which <i>is</i> opposite the ascent to <u>Adummim</u> , then it went down <i>to</i> the stone of <u>Bohan</u> the son of <u>Reuben</u> .	
Josh 18:18	וַעֲבַר אֶל־כַּתְּף מוֹל־הָעֲרָבָה צְפוֹנָה וַיֵּרֵד הָעֲרָבָתָה:	And it crossed over to the <u>side</u> opposite <u>Arabah</u> to the north, and <i>then</i> descended to <u>Arabah</u> <i>itself</i> .	<u>Arabah</u> (2x) ← <i>the Arabah</i> , or <i>the arid tract</i> .
Josh 18:19	וַעֲבַר הַגְּבוּל אֶל־כַּתְּף בֵּית־חֹגְלָה צְפוֹנָה *וְהִיא **וְהָיוּ *תְּצַאֲוֹתַי **תְּצַאֲוֹת הַגְּבוּל אֶל־לְשׁוֹן יַם־הַמֶּלַח צְפוֹנָה אֶל־קֵצֵה הַיַּרְדֵּן נְגֻבָה זֶה גְּבוּל נְגֻבָה:	And the border crossed the <u>side</u> of <u>Beth-Hoglah</u> northwards, and {Q: the limits of the border were} [K: it was <i>the case that</i> its limits – the border – <i>were</i>] at the <u>inlet</u> of the <u>Dead Sea</u> to the north <i>and</i> at the southern end of the <u>Jordan</u> . This <i>is</i> the southern border.	side ← <i>shoulder</i> . inlet: see Josh 15:2. Dead Sea ← <i>Salt Sea</i> .
Josh 18:20	וְהַיַּרְדֵּן יִגְבַּל־אֶתּוֹ לְפִאֲת־קְדָמָה זֹאת נַחֲלַת בְּנֵי בְנֵימִן לְגְבוּלֹתֵיהֶם סָבִיב לְמִשְׁפַּחָתָם:	And the <u>Jordan</u> formed its border in the eastern quarter. This <i>was</i> the inheritance of the sons of <u>Benjamin</u> according to their <u>enclosing</u> borders, according to their families.	enclosing ← <i>round about</i> .
Josh 18:21	וְהָיוּ הָעָרִים לְמַטֵּה בְנֵי בְנֵימִן לְמִשְׁפַּחֹתֵיהֶם יְרִיחוֹ וּבֵית־חֹגְלָה וְעֵמֶק קִצִּיץ:	And the cities <i>which belonged</i> to the tribe of the sons of <u>Benjamin</u> according to their families were: <u>Jericho</u> and <u>Beth-Hoglah</u> and the <u>Valley of Keziz</u> ,	
Josh 18:22	וּבֵית הָעֲרָבָה וְצִמְרַיִם וּבֵית־אֵל:	and <u>Beth-Arabah</u> and <u>Zemaraim</u> and <u>Beth-El</u> ,	<u>Beth-Arabah</u> ← <i>the Beth-Arabah</i> .
Josh 18:23	וְהָעָוִים וְהַפְּרָה וְעַפְרָה:	and <u>Avim</u> and <u>Parah</u> and <u>Ophrah</u> ,	<u>Avim</u> ... <u>Parah</u> ← <i>the Avim</i> ... <i>the Parah</i> .

Josh 18:24	וּכְפָר *הַעֲמֹנִי *הַעֲמֹנָה וְהַעֲפְנִי וְגֵבֵעַ עָרִים שְׁתֵּים-עָשָׂרָה וְחֻצְרֵיהֶן:	and {K: Chephar-Haammoni} [Q: Chephar-Haammonah] and Ophni and Geba – twelve cities with their villages;	Ophni ← <i>the Ophni</i> . Geba: AV differs, having the pausal form <i>Gaba</i> here and in Ezra 2:26, but elsewhere, for this consonantal word, <i>Geba</i> or <i>Gibeah</i> . Geba is distinct from <i>Gibeah</i> in [LHG]. See Josh 15:57.
Josh 18:25	גִּבְעוֹן וְהַרְמָה וּבְאֵרוֹת:	Gibeon and Ramah and Beeroth,	Gibeon: see Josh 9:3. Ramah ← <i>the Ramah</i> .
Josh 18:26	וְהַמִּצְפָּה וְהַכְּפִירָה וְהַמִּצָּה:	and Mizpeh and Chephirah and Mozah,	Mizpeh ... Chephirah ... Mozah ← <i>the Mizpeh ... the Chephirah</i> ... <i>the Mozah</i> .
Josh 18:27	וּרְקֵם וִירְפָאֵל וְתַרְאֵלָה:	and Rekem and Irpeel and Tarah,	
Josh 18:28	וְצֵלַע הָאֵלֶף וְהַיְבוּסִי הֵיא יְרוּשָׁלַם גִּבְעַת קְרִיַת עָרִים אַרְבַּע-עָשָׂרָה וְחֻצְרֵיהֶן זֹאת נַחֲלַת בְּנֵי-בְנִימָן לְמִשְׁפַּחְתָּם: פ	and Zela, Eleph and Jebusi – that <i>is</i> Jerusalem – Gibeath, Kiriath – fourteen cities with their villages. This was the inheritance of the sons of Benjamin according to their families.	Zela: AV= <i>Zelah</i> . Eleph ... Jebusi ← <i>the Eleph ...</i> <i>the Jebusi</i> . Gibeath ← <i>Gib'ath</i> , the first syllable being closed, but we retain the AV / traditional English name. See Gen 31:21. Kiriath: AV= <i>Kirjath</i> , but ↗
Josh 19:1	וַיֵּצֵא הַגּוֹרֵל הַשְּׁנִי לְשִׁמְעוֹן לְמִטָּה בְּנֵי-שִׁמְעוֹן לְמִשְׁפַּחֹתָם וַיְהִי נַחֲלָתָם בְּתוֹךְ נַחֲלַת בְּנֵי-יְהוּדָה:	And the second lot came out for Simeon – for the tribe of the sons of Simeon according to their families – and their inheritance was within the inheritance of the sons of Judah.	↳ sometimes with an “י” in <i>Kiriathaim</i> .
Josh 19:2	וַיְהִי לָהֶם בְּנַחֲלָתָם בְּאֶרֶץ-שֵׁבַע וְשֵׁבַע וּמוֹלָדָה:	And they had as their inheritance Beersheba and Sheba and Moladah,	as their inheritance ← <i>in their</i> <i>inheritance</i> . Beersheba and Sheba: AV differs (<i>Beer-sheba</i> or <i>Sheba</i>), which allows for a total of 13 in Josh 19:6. Perhaps these or other cities were a conurbation counted as one.
Josh 19:3	וְחֻצְרַי שׁוּעַל וּבָלָה וְעֶזֶם:	and Hazar-Shual and Balah and Ezem,	Ezem: AV= <i>Azem</i> . See Josh 15:29.
Josh 19:4	וְאֵלְתוֹלַד וּבְתוּל וְחֶרְמָה:	and Eltolad and Bethul and Hormah,	
Josh 19:5	וְצִקְלָג וּבֵית-הַמַּרְכָּבוֹת וְחֻצְרַי סוּסָה:	and Ziklag and Beth-Marcaboth and Hazar-Susah,	
Josh 19:6	וּבֵית לְבָאוֹת וְשָׂרוּחַן עָרִים שְׁלֹשׁ-עָשָׂרָה וְחֻצְרֵיהֶן:	and Beth-Lebaoth and Sharuhen – thirteen cities with their villages;	
Josh 19:7	עֵין אֶרְמוֹן וְעֵתֶר וְעֵשֶׂן עָרִים אַרְבַּע וְחֻצְרֵיהֶן:	and Ain, Rimmon, and Ether and Ashan – four cities with their villages;	Rimmon: AV= <i>Remmon</i> .

Josh 19:8	וְכָל-הַחֲצֵרִים אֲשֶׁר סְבִיבוֹת הָעָרִים הָאֵלֶּה עַד-בְּעֵלֶת בְּאֵר רָאֲמַת נֶגֶב זֹאת נַחֲלַת מִטָּה בְנֵי-שִׁמְעוֹן לְמִשְׁפְּחֹתָם:	and all the villages that <i>are</i> around these cities, up to Baalath-Beer <i>and</i> Ramath of the south. This <i>was</i> the inheritance of the tribe of the sons of Simeon according to their families.	
Josh 19:9	מִחֶבְלַי בְּנֵי יְהוּדָה נַחֲלַת בְּנֵי שִׁמְעוֹן כִּי-הָיָה חֶלֶק בְּנֵי-יְהוּדָה רַב מֵהֶם וַיִּנְחְלוּ בְנֵי-שִׁמְעוֹן בְּתוֹךְ נַחֲלָתָם: פ	The inheritance of the sons of Simeon <i>came</i> from the portion of the sons of Judah, for the portion of the sons of Judah was too great for them, and the sons of Simeon received an inheritance within their inheritance.	
Josh 19:10	וַיַּעַל הַגּוֹרֵל הַשְּׁלִישִׁי לְבְנֵי זְבוּלֹן לְמִשְׁפְּחֹתָם וַיְהִי גְבוּל נַחֲלָתָם עַד-שָׂרִיד:	Then the third lot came up, for the sons of Zebulun, according to their families, and the border of their inheritance was up to Sarid.	
Josh 19:11	וְעֵלָה גְבוּלָם לַיְמָה וּמְרַעְלָה וּפְגַע בְּדַבְשֶׁת וּפְגַע אֶל-הַנַּחַל אֲשֶׁר עַל-פְּנֵי יוֹקְנֵאִם:	And their border went up to the west, and <i>to</i> Maralah, and it reached Dabbesheth, and it reached the brook which <i>is</i> before Jokneam.	Dabbesheth: AV= <i>Dabbasheth</i> , the pausal form.
Josh 19:12	וַיָּשָׁב מִשָּׂרִיד קִדְמָה מִזְרַח הַשֶּׁמֶשׁ עַל-גְּבוּל כְּסִלּוֹת תָּבוֹר וַיֵּצֵא אֶל-הַדְּבָרַת וְעֵלָה יַפְיָע:	And it came back from Sarid eastwards, <i>towards</i> the sunrise, to the border of Chisloth-Tabor, and it went out to Daberath, and it went up <i>to</i> Japhia.	Daberath ← <i>the Daberath</i> .
Josh 19:13	וּמִשָּׁם עָבַר קִדְמָה מִזְרָחָה גִּתָּה חֶפְר עֵתָה קָצִין וַיֵּצֵא רִמּוֹן הַמֵּתָאָר הַנֶּעֱהָ:	And from there it crossed eastwards, towards the sunrise, <i>to</i> Gittah-Hepher <i>and</i> Ittah- Kazin, and it went out <i>to</i> Rimmon-Methoar, <i>and to</i> Neah.	Rimmon-Methoar: AV= <i>Remmon-methoar</i> . Neah ← <i>the Neah</i> .
Josh 19:14	וַיִּסָּב אֹתוֹ הַגְּבוּל מִצְפוֹן חַנְתָּן וְהָיוּ תְּצִיאָתָיו גִּי יַפְתָּח-אֵל:	And the border went round it to the north <i>at</i> Hannathon and its limits were at the Valley of Jiphtah-El,	Jiphtah-El: AV= <i>Jiphthah-el</i> , not recognizing the <i>dagesh lene</i> .
Josh 19:15	וּקְטַת וְנַהֲלָל וְשִׁמְרוֹן וַיְדָאֵלָה וּבֵית לַחֵם עָרִים שְׁתַּיִם-עֶשְׂרֵה וַחֲצָרֵיהֶן:	and Kattath and Nahalal and Shimron, and Idalah, and Bethlehem – twelve cities with their villages.	Nahalal: AV= <i>Nahallal</i> , but in Josh 21:35 AV= <i>Nahalal</i> . Bethlehem: see Gen 35:19.
Josh 19:16	זֹאת נַחֲלַת בְּנֵי-זְבוּלֹן לְמִשְׁפְּחוֹתָם הָעָרִים הָאֵלֶּה וַחֲצָרֵיהֶן: פ	This <i>was</i> the inheritance of the sons of Zebulun according to their families – these cities with their villages.	
Josh 19:17	לְיִשָּׁשָׁכָר יָצָא הַגּוֹרֵל הָרְבִיעִי לְבְנֵי יִשָּׁשָׁכָר לְמִשְׁפְּחוֹתָם:	The fourth lot came out for Issachar – for the sons of Issachar according to their families.	
Josh 19:18	וַיְהִי גְבוּלָם יִזְרְעֵאלָה וְהַכְּסוּלֹת וְשׁוֹנֵם:	And their border was towards Jezreel and Chesuloth and Shunem,	Jezreel: see Josh 15:56. Chesuloth ← <i>the Chesuloth</i> (with one el). AV= <i>Chesulloth</i> .

Josh 19:19	וּחִפְרַיִם וְשִׂיאָן וְאַנְחֶרֶת:	and Hapharaim and <u>Shion</u> and Anaharath,	Shion ← <i>Shi'on</i> . AV ([CB] edition)= <i>Shihon</i> .
Josh 19:20	וְהַרְבִּית וְקִשְׁיוֹן וְאַבֶּז:	and <u>Rabbith</u> and <u>Kishion</u> and <u>Ebez</u> ,	Rabbith ← <i>the Rabbith</i> . Ebez: AV= <i>Abez</i> , the pausal form. See Gen 4:2.
Josh 19:21	וְרֵמֶת וְעֵין־גַּנִּים וְעֵין חַדָּה וּבֵית פַּצֶּז:	and Remeth and En-Gannim and En-Haddah and Beth-Pazzez.	
Josh 19:22	וּפָגַעַתְּ הַגְּבוּל בְּתַבּוֹר *וּשְׁחֻצוֹמָה *וּשְׁחֻצִימָה וּבֵית שֶׁמֶשׁ וְהָיוּ תְּצֻאוֹת גְּבוּלָם הַיַּרְדֵּן עָרִים שֵׁשׁ־עָשָׂרָה וְחֻצְרֵיהֶן:	And the border reached Tabor and {K: Shahazumah} [Q: Shahazimah] and Beth-Shemesh, and the limits of their border were <i>at the Jordan</i> – sixteen cities with their villages.	
Josh 19:23	זֹאת נַחֲלַת מַטֵּה בְנֵי־יִשְׁשַׁכָּר לְמִשְׁפַּחְתָּם הָעָרִים וְחֻצְרֵיהֶן: פ	This <i>was</i> the inheritance of the tribe of the sons of Issachar according to their families – the cities with their villages.	
Josh 19:24	וַיֵּצֵא הַגּוֹרֵל הַחֲמִישִׁי לְמַטֵּה בְנֵי־אָשֶׁר לְמִשְׁפַּחְוֹתָם:	Then the fifth lot came out, for the tribe of the sons of Asher, according to their families.	
Josh 19:25	וְהָיוּ גְבוּלָם חֶלְקַת וְחָלִי וּבֶטָן וְאַכְשָׁף:	And their border was <i>at</i> Helkath and Hali and Beten and Achshaph,	
Josh 19:26	וְאַלְמֶלֶךְ וְעַמְמֶד וּמִשְׁאֵל וּפָגַעַתְּ בְּכַרְמֵל הַיַּמָּה וּבְשִׁיחֹר לְבַנָּת:	and Alammelech and Amad and <u>Mishal</u> , and it reached Carmel to the west, and to Shihor-Libnath.	Mishal ← <i>Mish'al</i> . AV= <i>Misheal</i> , not recognizing that the first syllable is closed. See Gen 31:21.
Josh 19:27	וְשָׁב מִזְרַח הַשֶּׁמֶשׁ בֵּית דָּגוֹן וּפָגַעַתְּ בְּזִבְלוֹן וּבְגֵי יַפְתָּח־אֵל צְפוֹנָה בֵּית הָעֵמֶק וְנֵיעַל וַיֵּצֵא אֶל־כַּבּוּל מִשְׁמָאל:	And it came back <i>eastwards to</i> Beth-Dagon, and it reached <i>the territory of</i> Zebulun and the Valley of Jiphtah-El to the north of Beth-Emek and Neiel, and it went out to Cabul on the <i>left hand side</i> ,	eastwards ← <i>the rising of the sun</i> . Jiphtah-El: see Josh 19:14.
Josh 19:28	וְעֵבְרוֹן וְרֵחָב וְחַמּוֹן וְקָנָה עַד צִידוֹן רַבָּה:	and <u>Ebron</u> and Rehob and Hammon and Kanah, as far as Great <u>Sidon</u> .	Ebron: AV= <i>Hebron</i> . Not the same Hebrew spelling as <i>Hebron</i> of Josh 20:7. Sidon: see Gen 10:15. Here, AV= <i>Zidon</i> .
Josh 19:29	וְשָׁב הַגְּבוּל הָרָמָה וְעַד־עֵיר מְבַצְר־צָר וְשָׁב הַגְּבוּל חֲסָה *וְיָהוּ *וְהָיוּ תְּצֻאוֹתָיו הַיַּמָּה מִחֻבַל אַכְזִיבָה:	And the border returned <i>to</i> Ramah and to the fortified city of Tyre, then the border returned <i>to</i> Hosah. And its limits to the west were from the region of Achzib.	were: we take the <i>ketiv</i> as a <i>vav conversive</i> form. Ramah ← <i>the Ramah</i> . Tyre ← <i>Zor</i> , but we retain the AV / traditional English name.
Josh 19:30	וְעַמָּה וְאַפֶּק וְרֵחָב עָרִים עֶשְׂרִים וּשְׁתַּיִם וְחֻצְרֵיהֶן:	And <u>Umah</u> and Apehek and Rehob – twenty-two cities with their villages.	Umah ← <i>'Umah</i> . AV= <i>Ummah</i> .

Josh 19:31	זֹאת נַחֲלַת מֵטֵה בְּנֵי־אָשֶׁר לְמִשְׁפַּחְתָּם הָעָרִים הָאֵלֶּה וְחִצְרֵיהֶן: פ	This was the inheritance of the tribe of the sons of Asher according to their families – these cities with their villages.	
Josh 19:32	לְבִנֵי נַפְתָּלִי יָצָא הַגּוֹרֵל הַשֵּׁשִׁי לְבִנֵי נַפְתָּלִי לְמִשְׁפַּחְתָּם:	The sixth lot came out for the sons of Naphtali – for the sons of Naphtali according to their families.	
Josh 19:33	וַיְהִי גְבוּלָם מִחֶלֶף מְאֵלֹן בְּצַעֲנַנִּים וְאָדָמִי הַנֶּקֶב וַיִּבְנְאֵל עַד־לָקוּם וַיְהִי תְצַאֲתוֹ הַיַּרְדֵּן:	And their border was from Heleph and from <u>Elon</u> at Zaanannim and <u>Adami</u> , <u>Nekeb</u> and <u>Jabneel</u> , up to <u>Lakkum</u> . And its limits were at the <u>Jordan</u> .	Elon: AV= <i>Allon</i> . Nekeb ← <i>the Nekeb</i> . Lakkum: AV= <i>Lakum</i> . were ← <i>was</i> . See Josh 17:9.
Josh 19:34	וַשֹּׁב הַגְּבוּל לִמָּה אֲזֹנוֹת תָּבוֹר וַיֵּצֵא מִשָּׁם חוֹקְקָה וּפְגַע בְּזִבְלוֹן מִנְּגֵב וּבְאֶשֶׁר פְּגַע מִיָּם וּבִיהוּדָה הַיַּרְדֵּן מִזְרַח הַשָּׁמֶשׁ:	And the border returned westwards to Aznoth-Tabor, and it went out from there to <u>Hukok</u> , and it adjoined the territory of Zebulun in the south, and it adjoined the territory of Asher in the west, and of Judah at the Jordan towards the east.	Hukok: AV= <i>Hukkok</i> here, but <i>Hukok</i> in 1 Chr 6:75. east ← <i>rising of the sun</i> .
Josh 19:35	וְעָרֵי מְבָצָר הַצְּדִים זֵר וְחַמַּת רַקַּת וְכִנְרֶת:	And it took in the fortified cities of <u>Ziddim</u> , <u>Zer</u> and <u>Hammath</u> , <u>Rakkath</u> and <u>Kinnereth</u> ,	Ziddim ← <i>the Ziddim</i> . Hammath: distinguished from <i>Hamath</i> in [LWG]. Kinnereth: see Num 34:11.
Josh 19:36	וְאָדָמָה וְהָרָמָה וְחָצוֹר:	and <u>Adamah</u> and <u>Ramah</u> and <u>Hazor</u> ,	Ramah ← <i>the Ramah</i> .
Josh 19:37	וְקִדְשׁ וְאֶדְרַעִי וְעֵין חָצוֹר:	and <u>Kedesh</u> and <u>Edrei</u> and <u>En-Hazor</u> ,	
Josh 19:38	וַיִּרְאוּן וּמִגְדַּל־אֵל חָרָם וּבֵית־עֵנַת וּבֵית שֶׁמֶשׁ עָרִים תְּשַׁע־עֶשְׂרֵה וְחִצְרֵיהֶן:	and <u>Iron</u> and <u>Migdal-El</u> , <u>Horem</u> and <u>Beth-Anath</u> and <u>Beth-Shemesh</u> – nineteen cities with their villages.	
Josh 19:39	זֹאת נַחֲלַת מֵטֵה בְּנֵי־נַפְתָּלִי לְמִשְׁפַּחְתָּם הָעָרִים וְחִצְרֵיהֶן: פ	This was the inheritance of the tribe of the sons of Naphtali according to their families – the cities with their villages.	
Josh 19:40	לְמֵטֵה בְּנֵי־דָן לְמִשְׁפַּחְתָּם יָצָא הַגּוֹרֵל הַשְּׁבִיעִי:	The seventh lot came out for the tribe of the sons of Dan according to their families,	
Josh 19:41	וַיְהִי גְבוּל נַחֲלָתָם צְרָה וְאֶשְׁתָּאוֹל וְעִיר שֶׁמֶשׁ:	and the territory of their inheritance was <u>Zorah</u> and <u>Eshtaol</u> and <u>Ir-Shemesh</u> ,	territory ← <i>border</i> . Zorah: as AV, correctly identifying the initial closed syllable and <i>qamets hatuf</i> . We could bring out the force of the pharyngeal, the <i>ayin</i> , with <i>Zor'ah</i> . See Gen 31:21.

Josh 19:42	וְשַׁעֲלַבִּין וְאֵיֶלֹן וְיִתְלָה:	and Shaalabbin and <u>Aijalon</u> and <u>Jithlah</u> ,	Aijalon: AV= <i>Ajalon</i> here and Josh 10:12; elsewhere <i>Aijalon</i> . Jithlah: AV= <i>Jethlah</i> .
Josh 19:43	וְאֵיֶלֹן וְתִמְנַתָּה וְעֶקְרוֹן:	and Elon and <u>Timnah</u> and Ekron,	Timnah: AV= <i>Thimnathah</i> , a lenited form (<i>th</i> for <i>t</i>), and it is apparently a locative form, but often used non-locatively. See Gen 38:12.
Josh 19:44	וְאֶלְתֵּקָה וְגִבְתָּז וְבַעֲלָת:	and Eltekeh and Gibbethon and Baalath,	
Josh 19:45	וַיְהִי וּבְנֵי־בֶרֶק וְגַת־רִמּוֹן:	and Jehud and Bene-Berak and Gath-Rimmon,	
Josh 19:46	וּמֵי הַיַּרְקוֹן וְהַרְקוֹן עַם־הַגְּבוּל מִוֶּל יָפוֹ:	and <u>Me-Jarkon</u> and <u>Rakkon</u> with the border opposite Japho.	Me-Jarkon ← <i>the Me-Jarkon</i> . Rakkon ← <i>the Rakkon</i> .
Josh 19:47	וַיֵּצֵא גְבוּל־בְּנֵי־דָן מֵהֶם וַיַּעֲלוּ בְנֵי־דָן וַיִּלְחָמוּ עִם־לֶשֶׁם וַיִּלְכְּדוּ אוֹתָהּ וַיִּכּוּ אוֹתָהּ לְפִי־חֶרֶב וַיִּרְשׁוּ אוֹתָהּ וַיֵּשְׁבוּ בָּהּ וַיִּקְרְאוּ לְלֶשֶׁם דָּן כְּשֵׁם דָּן אֲבֵיהֶם:	And the border of the sons of Dan went out <u>from them</u> , and the sons of Dan went up and <u>fought against</u> Leshem and captured it, and they struck it with the edge of the sword, and they took possession of it and dwelt in it, and they called it Leshem Dan, after the name of Dan their father.	from them: unclear, <i>from these places</i> ? AV differs (<i>too little</i>) for <i>them</i> . Perhaps the sense is that some territory was temporarily lost. fought against ← <i>fought with</i> . See Gen 14:8.
Josh 19:48	זֹאת נַחֲלַת מַטֵּה בְנֵי־דָן לְמִשְׁפַּחַתָּם הָעָרִים הָאֵלֶּה וְחִצְרֵיהֶן: פ	This <i>was</i> the inheritance of the tribe of the sons of Dan according to their families – these cities with their villages.	
Josh 19:49	וַיִּכְלוּ לְנַחֵל־אֶת־הָאָרֶץ לְגְבוּלֹתֶיהָ וַיִּתְּנוּ בְנֵי־יִשְׂרָאֵל נַחֲלָה לַיהוֹשֻׁעַ בֶּן־נּוּן בְּתוֹכָם:	And they finished inheriting the land according to its borders, and the sons of Israel gave an inheritance to Joshua the son of Nun in their midst.	
Josh 19:50	עַל־פִּי יְהוָה נָתַנוּ לוֹ אֶת־הָעִיר אֲשֶׁר שָׁאַל אֶת־תְּמַנַּת־סֶרַח בַּהָר אֶפְרַיִם וַיִּבְנֶה אֶת־הָעִיר וַיֵּשֶׁב בָּהּ:	They gave him the city which he had asked for, according to the <u>pronouncement</u> of the LORD: Timnath-Serah on Mount Ephraim, and he built the city and dwelt in it.	pronouncement ← <i>mouth</i> .
Josh 19:51	אֵלֶּה הַנַּחֲלֹת אֲשֶׁר נָחֲלוּ אֶלְעָזָר הַכֹּהֵן וַיְהוֹשֻׁעַ בֶּן־נּוּן וְרֵאשֵׁי הָאָבוֹת לְמִטּוֹת בְּנֵי־יִשְׂרָאֵל בְּגֹרֶל בְּשִׁלָּה לְפָנֵי יְהוָה פָּתַח אֶהָל מוֹעֵד וַיִּכְלוּ מִחֲלֹק אֶת־הָאָרֶץ: פ	These <i>were</i> the inheritances which <u>Eleazar</u> the priest and Joshua the son of Nun, and the chief <i>men</i> of the <u>fathers</u> caused the tribes of the sons of Israel to <u>inherit</u> by lot in Shiloh before the LORD <i>at</i> the entrance to the tent of contact, and they finished dividing the land.	Eleazar: see Ex 6:23. fathers caused the tribes ... to inherit: AV differs (<i>fathers of the tribes etc.</i>), also possible. Supporting our translation, נחל in <i>qal</i> and <i>piel</i> can have prepositional linkage with ל [AnLx]. Josh 21:1 has different Hebrew linkage of these same words.
Josh 20:1	וַיְדַבֵּר יְהוָה אֶל־יְהוֹשֻׁעַ לֵאמֹר:	Then the LORD spoke to Joshua and said,	

Josh 20:2	דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר תָּנוּ לָכֶם אֶת־עָרֵי הַמְּקֹלֵט אֲשֶׁר־דִּבַּרְתִּי אֵלֵיכֶם בְּיַד־מֹשֶׁה:	“Speak to the sons of Israel and say, ‘Appoint for yourselves the cities of refuge, <i>about</i> which I have told you through the <u>intermediacy</u> of Moses,	intermediacy ← <i>hand</i> .
Josh 20:3	לָנוֹס שָׁמָּה רוֹצֵחַ מִכֶּה־נַפֶּשׁ בְּשִׁגְגָה בְּבִלְיַדְעַת וְהָיוּ לָכֶם לְמִקְלֵט מִגְּאֹל הַדָּם:	so that a manslayer <i>can</i> flee there – one who strikes a <u>person</u> by accident, <u>unintentionally</u> – and they will be a refuge for you from the avenger of blood.	person ← <i>soul</i> . unintentionally ← <i>not to know</i> .
Josh 20:4	וְנָס אֶל־אַחַת מֵהָעָרִים הָאֵלֶּה וְעָמַד פֶּתַח שַׁעַר הָעִיר וְדִבֵּר בְּאָזְנֵי זְקֵנֵי־הָעִיר הָהִיא אֶת־דִּבְרָיו וְאָסְפוּ אֹתוֹ הָעִירָה אֵלֵיהֶם וְנָתְנוּ־לוֹ מְקוֹם וַיֵּשֶׁב עִמָּם:	And he will flee to one of these cities, and he will stand <i>at</i> the entrance of the gate of the city and relate his case in the audience of the elders of that city, and they will absorb him <u>in the city</u> with them, and they will give him a place, and he will dwell with them.	in the city ← <i>to the city</i> .
Josh 20:5	וְכִי יִרְדֹּף גְּאֹל הַדָּם אַחֲרָיו וְלֹא־יִסְגְּרוּ אֶת־הָרוֹצֵחַ בְּיָדוֹ כִּי בְּבִלְיַדְעַת הִכָּה אֶת־רֵעֵהוּ וְלֹא־שָׂנֵא הוּא לוֹ מִתְּמוֹל שִׁלְשׁוֹם:	And if the avenger of blood pursues him, they will not deliver the manslayer into his hand, because he struck his neighbour <u>unintentionally</u> not having hated him <u>in the past</u> .	unintentionally: see Josh 20:3. in the past ← <i>from yesterday (and) the day before yesterday</i> .
Josh 20:6	וַיֵּשֶׁב בְּעִיר הָהִיא עַד־עֲמֻדוֹ לִפְנֵי הָעֵדָה לְמִשְׁפַּט עַד־מוֹת הַכֹּהֵן הַגָּדוֹל אֲשֶׁר יִהְיֶה בַּיָּמִים הָהֵם אֲזִי יָשׁוּב הָרוֹצֵחַ וּבָא אֶל־עִירוֹ וְאֶל־בֵּיתוֹ אֶל־הָעִיר אֲשֶׁר־נָס מִשָּׁם:	And he shall dwell in that city until he stands before the congregation in judgment, until the death of the high priest who is <i>in office</i> in those days. Then the manslayer will return and go to his city and to his house – to the city from which he fled.’ ”	
Josh 20:7	וַיִּקְדְּשׁוּ אֶת־קִדְשׁ בְּגִלְיָל בְּהַר נַפְתָּלִי וְאֶת־שֵׁכֶם בְּהַר אֶפְרַיִם וְאֶת־קִרְיַת אַרְבַּע הִיא חֶבְרוֹן בְּהַר יְהוּדָה:	So they <u>sanctified</u> Kedesh in Galilee at Mount Naphtali, and Shechem at Mount Ephraim, and Kiriath-Arba – that <i>is</i> Hebron – at the mountain of Judah.	sanctified: AV differs (<i>appointed</i>), losing the religious import. Galilee ← <i>Galil</i> . Kiriath-Arba: see Gen 23:2.
Josh 20:8	וּמֵעֵבֶר לַיַּרְדֵּן יְרִיחוֹ מִזְרְחָה נָתְנוּ אֶת־בֶּצֶר בְּמִדְבָּר בְּמִישֵׁר מִמְטֵה רְאוּבֵן וְאֶת־רַאמֹת בְּגִלְעָד מִמְטֵה־גָד וְאֶת־גִּלְוֹן* גִּלְוֹן* בְּבָשָׁן מִמְטֵה מְנַשֶּׁה:	And across the Jordan east of Jericho they appointed Bezer in the desert, in the plains of the tribe of Reuben, and Ramoth in Gilead, of the tribe of Gad, and {Q: Golan} [K: Galon] in Bashan of the tribe of Manasseh.	Gilead: see Gen 31:21. Bashan ← <i>the Bashan</i> .

Josh 20:9	אֵלֶּה הָיוּ עָרֵי הַמּוֹעֵדָה לְכֹל בְּנֵי יִשְׂרָאֵל וְלִגְרֵי הַגֵּר בְּתוֹכְכֶם לְנוֹס שָׁמָּה כָּל־מַכֵּה־נַפֶּשׁ בְּשִׁגְגָה וְלֹא יָמוּת בְּיַד גֹּאֵל הַדָּם עַד־עֲמֻדוֹ לִפְנֵי הָעֵדָה: פ	These were the cities appointed for all the sons of Israel and for the foreigner temporarily resident in their midst, <i>for them</i> to flee there – <u>anyone</u> striking a <u>person</u> accidentally – so that he does not die at the hand of the avenger of blood, up to when he stands before the congregation.	anyone ← <i>everyone</i> . <hr/> person ← <i>soul</i> .
Josh 21:1	וַיִּגְשׁוּ רָאשֵׁי אֲבוֹת הַלְוִיִּם אֶל־אֶלְעָזָר הַכֹּהֵן וְאֶל־יְהוֹשֻׁעַ בֶּן־נֹון וְאֶל־רָאשֵׁי אֲבוֹת הַמִּטָּוֹת לִבְנֵי יִשְׂרָאֵל:	Then the paternal heads of the Levites approached Eleazar the priest and Joshua the son of Nun, and the paternal heads of the tribes of the sons of Israel.	Eleazar: see Ex 6:23.
Josh 21:2	וַיְדַבְּרוּ אֵלֵיהֶם בְּשִׁלֹּה בְּאֶרֶץ כְּנָעַן לֵאמֹר יְהוָה צִוָּה בְּיַד־מֹשֶׁה לְתַת־לָנוּ עָרִים לְשִׁבֹת וּמִגְרָשֵׁיהֶן לְבִהְמֹתֵינוּ:	And they spoke to them in Shiloh in the land of Canaan, and they said, “The LORD gave commandment through the <u>intermediacy</u> of Moses to give us cities to inhabit with their pasture lands for our cattle.”	intermediacy ← <i>hand</i> .
Josh 21:3	וַיִּתְּנוּ בְּנֵי־יִשְׂרָאֵל לְלוִוִים מִנְחַלָּתָם אֶל־פִּי יְהוָה אֶת־הָעָרִים הָאֵלֶּה וְאֶת־מִגְרָשֵׁיהֶן:	So the sons of Israel gave the Levites <i>their due</i> from their <i>own</i> inheritance, according to the <u>instruction</u> of the LORD – these cities with their pasture lands.	instruction ← <i>mouth</i> .
Josh 21:4	וַיֵּצֵא הַגּוּרָל לְמִשְׁפַּחַת הַקְּהָתִי וַיְהִי לְבְנֵי אֶהֱרֹן הַכֹּהֵן מִזֵּה־הַלְוִיִּם מִמַּטֵּה יְהוּדָה וּמִמַּטֵּה הַשִּׁמְעוֹנִי וּמִמַּטֵּה בְּנִימִן בְּגוּרָל עָרִים שְׁלֹשׁ עָשָׂרָה: ס	And the lot came out for the families of the <u>Kohathites</u> , and the sons of Aaron the priest – <i>members</i> of the Levites – had from the tribe of Judah and from the tribe of the Simeonites and from the tribe of Benjamin, by lot, thirteen cities.	Kohathites: see Gen 46:11.
Josh 21:5	וּלְבְנֵי קֵהָת הַנוֹתָרִים מִמִּשְׁפַּחַת מַטֵּה־אֶפְרַיִם וּמִמַּטֵּה־דָן וּמִחֲצִי מַטֵּה מְנַשֶּׁה בְּגוּרָל עָרִים עָשָׂר: ס	And to the sons of <u>Kohath</u> who remained <i>were given</i> – from the families of the tribe of Ephraim and from the tribe of Dan and from the half-tribe of Manasseh – ten cities by lot.	1 Chr 6:61. <hr/> Kohath: see Gen 46:11.
Josh 21:6	וּלְבְנֵי גֵרְשׁוֹן מִמִּשְׁפַּחַת מַטֵּה־יִשָּׁשׁכָר וּמִמַּטֵּה־אָשֵׁר וּמִמַּטֵּה נַפְתָּלִי וּמִחֲצִי מַטֵּה מְנַשֶּׁה בְּבָשָׁן בְּגוּרָל עָרִים שְׁלֹשׁ עָשָׂרָה: ס	And to the sons of Gershon <i>were given</i> – from the families of the tribe of Issachar and from the tribe of Asher and from the tribe of Naphtali, and from the half-tribe of Manasseh in <u>Bashan</u> – thirteen cities by lot.	1 Chr 6:62. <hr/> Bashan ← <i>the Bashan</i> , also in the rest of the chapter, and often elsewhere.

Josh 21:7	לְבָנֵי מֵרָרִי לְמִשְׁפַּחָתָם מִמַּטֵּה רְאוּבֵן וּמִמַּטֵּה גָד וּמִמַּטֵּה זְבוּלֹן עָרִים שְׁתַּיִם עָשְׂרָה:	To the sons of Merari, according to their families <i>were given</i> – from the tribe of Reuben and from the tribe of Gad and from the tribe of Zebulun – twelve cities.	1 Chr 6:63.
Josh 21:8	וַיִּתְּנוּ בְנֵי־יִשְׂרָאֵל לְלוֹוִיִּם אֶת־הָעָרִים הָאֵלֶּה וְאֶת־מִגְרָשֵׁיהֶן כַּאֲשֶׁר צִוָּה יְהוָה בְּיַד־מֹשֶׁה בְּגֹזְרָל: פ	So the sons of Israel gave the Levites these cities with their pasture lands, as the LORD had commanded through the <u>intermediacy</u> of Moses, by lot.	1 Chr 6:64. intermediacy ← <i>hand</i> .
Josh 21:9	וַיִּתְּנוּ מִמַּטֵּה בְנֵי יְהוּדָה וּמִמַּטֵּה בְנֵי שִׁמְעוֹן אֶת הָעָרִים הָאֵלֶּה אֲשֶׁר־יִקְרָא אֶתְהֶן בְּשֵׁם:	And from the tribe of the sons of Judah and from the tribe of the sons of Simeon, they gave these cities which he <u>specified</u> by name.	1 Chr 6:65. specified ← <i>called</i> .
Josh 21:10	וַיְהִי לְבָנֵי אַהֲרֹן מִמִּשְׁפַּחֹת הַקְּהָתִי מִבְּנֵי לֹוִי כִי לָהֶם הָיָה הַגֹּזְרָל רִיאֲשֹׁנָה:	And the sons of Aaron, of the families of the <u>Kohathites</u> , of the sons of Levi, had <i>what follows</i> , because they had the first lot,	1 Chr 6:54. Kohathites: see Gen 46:11.
Josh 21:11	וַיִּתְּנוּ לָהֶם אֶת־קִרְיַת אַרְבַּע אֲבִי הָעֲנוֹק הִיא חֶבְרוֹן בְּהַר יְהוּדָה וְאֶת־מִגְרָשָׁהּ סְבִיבֹתֶיהָ:	and they were given Kiriath-Arba (<i>Arba being</i> the father of Anak), that <i>is</i> Hebron, in the mountain <i>range</i> of Judah, and its pasture lands around it,	1 Chr 6:55. they were given ← <i>they gave them</i> . Avoidance of the passive. Kiriath-Arba: see Gen 23:2. Anak: MT= <i>Anok</i> here, elsewhere <i>Anak</i> , as some manuscripts here.
Josh 21:12	וְאֶת־שָׂדֵה הָעִיר וְאֶת־חֲצֵרֶיהָ נָתַנוּ לְכָלֵב בֶּן־יִפְנֵה בְּאֶחָזְתוֹ: ס	but the <u>fields</u> of the city and its courtyards <u>were given</u> to Caleb the son of Jephunneh as his possession.	1 Chr 6:56. fields ← <i>field; countryside</i> . were given ← <i>they gave them</i> . Avoidance of the passive.
Josh 21:13	וּלְבָנֵי אַהֲרֹן הַכֹּהֵן נָתַנוּ אֶת־עִיר מִקְלַט הָרֹצֵחַ אֶת־חֶבְרוֹן וְאֶת־מִגְרָשָׁהּ וְאֶת־לִבְנָה וְאֶת־מִגְרָשָׁהּ:	So they gave the sons of Aaron the priest <i>as</i> a city of refuge for the manslayer Hebron and its pasture lands, and Libnah and its pasture lands,	1 Chr 6:57.
Josh 21:14	וְאֶת־יַתֵּר וְאֶת־מִגְרָשָׁהּ וְאֶת־אֶשְׁתֵּמוֹעַ וְאֶת־מִגְרָשָׁהּ:	and Jattir and its pasture lands, and Eshtemoa and its pasture lands,	1 Chr 6:57.
Josh 21:15	וְאֶת־חֹלֹן וְאֶת־מִגְרָשָׁהּ וְאֶת־דְּבִיר וְאֶת־מִגְרָשָׁהּ:	and Holon and its pasture lands, and Debir and its pasture lands,	1 Chr 6:58.

Josh 21:16	וְאֶת־עֵין וְאֶת־מְגֵרֶשֶׁהָ וְאֶת־יִטָּה וְאֶת־מְגֵרֶשֶׁהָ אֶת־בֵּית שֹׁמֶשׁ וְאֶת־מְגֵרֶשֶׁהָ עָרִים תְּשַׁע מֵאֵת שְׁנֵי הַשְּׁבֻטִים הָאֵלֶּה: פ	and Ain and its pasture lands, and Juttah and its pasture lands, and Beth-Shemesh and its pasture lands – nine cities from these two tribes.	1 Chr 6:59.
Josh 21:17	וּמִמַּטֵּה בְנֵי־מִן אֶת־גִּבְעוֹן וְאֶת־מְגֵרֶשֶׁהָ אֶת־גִּבְעָה וְאֶת־מְגֵרֶשֶׁהָ:	And from the tribe of Benjamin: Gibeon and its pasture lands, Geba and its pasture lands,	1 Chr 6:60. Gibeon: see Josh 9:3.
Josh 21:18	אֶת־עֲנָתוֹת וְאֶת־מְגֵרֶשֶׁהָ וְאֶת־עֲלִמּוֹן וְאֶת־מְגֵרֶשֶׁהָ עָרִים אַרְבַּע:	Anathoth and its pasture lands and Almon and its pasture lands – four cities.	1 Chr 6:60.
Josh 21:19	כָּל־עָרֵי בְנֵי־אֶהֱרֹן הַכֹּהֲנִים שְׁלֹש־עֶשְׂרֵה עָרִים וּמְגֵרֶשֶׁיהֶן: ס	All the cities of the sons of Aaron, the priests, <i>came to</i> thirteen cities with their pasture lands.	1 Chr 6:60.
Josh 21:20	וּלְמִשְׁפַּחֹת בְּנֵי־קָהָת הַלְוִיִּם הַנּוֹתָרִים מִבְּנֵי קָהָת וַיְהִי עָרֵי גֹרְלָם מִמַּטֵּה אֶפְרָיִם:	And the families of the sons of Kohath – the remaining Levites of Kohath's sons – had cities by their lot from the tribe of Ephraim.	1 Chr 6:66. Kohath (2x): see Gen 46:11.
Josh 21:21	וַיִּתְּנוּ לָהֶם אֶת־עִיר מִקְלָט הַרְצֵחַ אֶת־שֶׁכֶם וְאֶת־מְגֵרֶשֶׁהָ בְּהַר אֶפְרָיִם וְאֶת־גֶּזֶר וְאֶת־מְגֵרֶשֶׁהָ:	And they gave them <i>as</i> a city of refuge for the manslayer Shechem and its pasture lands at Mount Ephraim, and Gezer and its pasture lands,	1 Chr 6:67, 1 Chr 7:28.
Josh 21:22	וְאֶת־קִבְצַיִם וְאֶת־מְגֵרֶשֶׁהָ וְאֶת־בֵּית חוֹרֹן וְאֶת־מְגֵרֶשֶׁהָ עָרִים אַרְבַּע: ס	and Kibzaim and its pasture lands, and Beth-Horon and its pasture lands – four cities.	1 Chr 6:68.
Josh 21:23	וּמִמַּטֵּה־דָן אֶת־אֶלְתֵּקָא וְאֶת־מְגֵרֶשֶׁהָ אֶת־גִּבְתּוֹן וְאֶת־מְגֵרֶשֶׁהָ:	And from the tribe of Dan: Eltekeh and its pasture lands, Gibbethon and its pasture lands,	Eltekeh ← <i>Elteké</i> here, <i>Eltekeh</i> in Josh 19:44.
Josh 21:24	אֶת־אֵילֹן וְאֶת־מְגֵרֶשֶׁהָ אֶת־גַּת־רִמּוֹן וְאֶת־מְגֵרֶשֶׁהָ עָרִים אַרְבַּע: ס	Aijalon and its pasture lands, and Gath-Rimmon and its pasture lands – four cities.	1 Chr 6:69.
Josh 21:25	וּמִמַּחְצִית מַטֵּה מְנַשֶּׁה אֶת־תַּעֲנָן וְאֶת־מְגֵרֶשֶׁהָ וְאֶת־גַּת־רִמּוֹן וְאֶת־מְגֵרֶשֶׁהָ עָרִים שְׁתֵּי:	And from the half-tribe of Manasseh: Taanach and its pasture lands, and Gath-Rimmon and its pasture lands – two cities.	1 Chr 6:70. Taanach: AV= <i>Tanach</i> here, but elsewhere <i>Taanach</i> . See Josh 12:21, Josh 17:11.

Josh 21:26	כָּל־עָרִים עָשָׂר וּמִגְרָשֵׁיהֶן לְמִשְׁפְּחוֹת בְּנֵי־קַהַת הַנּוֹתָרִים: ס	All <i>these</i> cities <i>amount to</i> ten, with their pasture lands, <i>given to</i> the families of the sons of <u>Kohath</u> who remained.	1 Chr 6:70. <hr/> Kohath: see Gen 46:11.
Josh 21:27	וּלְבְנֵי גֵרְשׁוֹן מִמִּשְׁפַּחַת הַלְוִיִּם מִחֲצִי מַטֵּה מְנַשֶּׁה אֶת־עִיר מְקַלַּט הָרֵצֶחַ אֶת־*גָּלוֹן** גּוֹלָן בְּבָשָׁן וְאֶת־מִגְרָשָׁהּ וְאֶת־בְּעֵשְׁתֵּרָה וְאֶת־מִגְרָשָׁהּ עָרִים שְׁתַּיִם: ס	And to the sons of Gershon from the families of the Levites, <i>they</i> <i>gave</i> from the half-tribe of Manasseh, <i>as</i> a city of refuge for the manslayer, {Q: Golan} [K: Galon] in Bashan and its pasture lands, and Beeshterah and its pasture lands – two cities –	1 Chr 6:71.
Josh 21:28	וּמִמַּטֵּה יִשָּׂשכָר אֶת־קִישִׁיֹן וְאֶת־מִגְרָשָׁהּ אֶת־דַּבְּרַת וְאֶת־מִגְרָשָׁהּ:	and from the tribe of Issachar: <u>Kishion</u> and its pasture lands, <u>Daberath</u> and its pasture lands,	1 Chr 6:72. <hr/> Kishion: AV= <i>Kishon</i> . The brook, <i>Kishon</i> , has a different Hebrew spelling. <hr/> Daberath: AV= <i>Dabareh</i> .
Josh 21:29	אֶת־יַרְמוּת וְאֶת־מִגְרָשָׁהּ אֶת־עֵיִן גַּנִּים וְאֶת־מִגְרָשָׁהּ עָרִים אַרְבַּע: ס	Jarmuth and its pasture lands, En-Gannim and its pasture lands – four cities.	1 Chr 6:73.
Josh 21:30	וּמִמַּטֵּה אָשֵׁר אֶת־מִשְׁאֵל וְאֶת־מִגְרָשָׁהּ אֶת־עַבְדּוֹן וְאֶת־מִגְרָשָׁהּ:	And from the tribe of Asher: Mishal and its pasture lands, Abdon and its pasture lands,	1 Chr 6:74.
Josh 21:31	אֶת־חֶלְקַת וְאֶת־מִגְרָשָׁהּ וְאֶת־רְחֹב וְאֶת־מִגְרָשָׁהּ עָרִים אַרְבַּע: ס	Helkath and its pasture lands, and Rehob and its pasture lands – four cities.	1 Chr 6:75.
Josh 21:32	וּמִמַּטֵּה נַפְתָּלִי אֶת־עִיר מְקַלַּט הָרֵצֶחַ אֶת־קֶדֶשׁ בְּגַלִּיל וְאֶת־מִגְרָשָׁהּ וְאֶת־חַמַּת דָּאֵר וְאֶת־מִגְרָשָׁהּ וְאֶת־קָרְתָן וְאֶת־מִגְרָשָׁהּ עָרִים שְׁלֹשׁ:	And from the tribe of Naphtali, <i>as</i> a city of refuge for the manslayer: Kedesh in <u>Galilee</u> and its pasture lands, and Hammoth-Dor and its pasture lands, and Kartan and its pasture lands – three cities.	1 Chr 6:76. <hr/> Galilee ← <i>Galil</i> .
Josh 21:33	כָּל־עָרֵי הַגֵּרְשׁוֹנִי לְמִשְׁפַּחְתָּם שְׁלֹשׁ־עֶשְׂרֵה עִיר וּמִגְרָשֵׁיהֶן: ס	All the cities of the Gershonites according to their families <i>amount to</i> thirteen cities with their pasture lands.	
Josh 21:34	וּלְמִשְׁפְּחוֹת בְּנֵי־מֶרָרִי הַלְוִיִּם הַנּוֹתָרִים מֵאֵת מַטֵּה זְבוּלֹן אֶת־יֹקְנֵעַם וְאֶת־מִגְרָשָׁהּ אֶת־קָרְתָהּ וְאֶת־מִגְרָשָׁהּ:	And to the families of the sons of Merari – the remaining Levites – <i>they gave</i> from the tribe of Zebulun Jokneam and its pasture lands, Kartah and its pasture lands,	1 Chr 6:77.

Josh 21:35	אֶת־דִּמְנָה וְאֶת־מְגֵרֶשֶׁתָּהּ אֶת־נְהַלָּל וְאֶת־מְגֵרֶשֶׁתָּהּ עָרִים אַרְבַּע:	Dimnah and its pasture lands, Nahalal and its pasture lands – four cities.	
Josh 21:36	וּמִמַּטֵּה רְאוּבֵן אֶת־בְּצֶר וְאֶת־מְגֵרֶשֶׁתָּהּ וְאֶת־יַחְזָח וְאֶת־מְגֵרֶשֶׁתָּהּ:	And from the tribe of Reuben: Bezer and its pasture lands, and Jahzah and its pasture lands,	Josh 21:36 and Josh 21:37 are absent in [WLC], but, [BHS- CA], present in many manuscripts. 1 Chr 6:78. Jahzah: AV= <i>Jahazah</i> here. See Josh 13:8.
Josh 21:37	אֶת־קִדְמוֹת וְאֶת־מְגֵרֶשֶׁתָּהּ וְאֶת־מִיפְעַת וְאֶת־מְגֵרֶשֶׁתָּהּ עָרִים אַרְבַּע: ס	Kedemoth and its pasture lands, and Mephaath and its pasture lands – four cities.	Josh 21:36 and Josh 21:37 are absent in [WLC], but, [BHS- CA], present in many manuscripts. 1 Chr 6:79.
Josh 21:38	וּמִמַּטֵּה־גָד אֶת־עִיר מְקַלָּת הַרְלֵצָח אֶת־רָמֹת בְּגִלְעָד וְאֶת־מְגֵרֶשֶׁתָּהּ וְאֶת־מַחְנֵי וְאֶת־מְגֵרֶשֶׁתָּהּ:	And from the tribe of Gad, <i>as</i> a city of refuge for the manslayer: Ramoth in Gilead and its pasture lands, and Mahanaim and its pasture lands,	1 Chr 6:80. Gilead: see Gen 31:21.
Josh 21:39	אֶת־חֶשְׁבוֹן וְאֶת־מְגֵרֶשֶׁתָּהּ אֶת־יַעְזֹר וְאֶת־מְגֵרֶשֶׁתָּהּ כָּל־עָרִים אַרְבַּע:	Heshbon and its pasture lands, Jazer and its pasture lands – all the cities <i>amount to</i> four.	1 Chr 6:81. Jazer: see Num 21:32. AV here = <i>Jazer</i> , but in Num 21:32, <i>Jaazer</i> .
Josh 21:40	כָּל־הָעָרִים לְבְנֵי מֵרָרִי לְמִשְׁפַּחֹתָם הַנּוֹתָרִים מִמִּשְׁפַּחֹת הַלְוִיִּם וַיְהִי גֹרְלָם עָרִים שְׁתַּיִם עֶשְׂרֵה:	All the cities of the sons of Merari according to their families – those who remained from the families of the Levites – had <i>as</i> their lot twelve cities.	
Josh 21:41	כָּל עָרֵי הַלְוִיִּם בְּתוֹךְ אֲחֻזַּת בְּנֵי־יִשְׂרָאֵל עָרִים אַרְבַּעִים וּשְׁמֹנֶה וּמְגֵרֶשֶׁתָּהֶן:	All the cities of the Levites among the possessions of the sons of Israel <i>amounted to</i> forty- eight cities with their pasture lands.	possessions ← <i>possession</i> .
Josh 21:42	תְּהִי־יָנָה הָעָרִים הָאֵלֶּה עִיר לְעִיר וּמְגֵרֶשֶׁתָּהּ סְבִיבֹתֶיהָ כֵּן לְכָל־הָעָרִים הָאֵלֶּה: ס	These cities were city <i>by</i> city with their pasture lands around each – so <i>it was</i> for all these cities.	
Josh 21:43	וַיִּתֵּן יְהוָה לְיִשְׂרָאֵל אֶת־כָּל־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לָתֵת לְאֲבוֹתָם וַיְרִשׁוּהָ וַיֵּשְׁבוּ בָּהּ:	And the LORD gave Israel all the land <i>about</i> which he had sworn that <i>he</i> would give <i>it</i> to their fathers, and they took possession of it, and they dwelt in it.	

Josh 21:44	וַיִּנַח יְהוָה לָהֶם מִסָּבִיב כָּל־ אֲשֶׁר־נִשְׁבַּע לְאֲבוֹתָם וְלֹא־עָמַד אִישׁ בְּפָנֵיהֶם מִכָּל־אֹיְבֵיהֶם אֶת כָּל־אֹיְבֵיהֶם נָתַן יְהוָה בְּיָדָם:	And the LORD gave them rest round about, according to everything he had sworn to their fathers, and no man <i>could</i> stand before them from <u>any</u> of their enemies; the LORD delivered all their enemies into their hand.	any ← <i>all</i> .
Josh 21:45	לֹא־נִפְלָ דְבַר מִכָּל הַדְּבָר הַטּוֹב אֲשֶׁר־דִּבֶּר יְהוָה אֶל־בֵּית יִשְׂרָאֵל הַכֹּל בָּא: פ	And <u>not</u> a word failed of all the good words which the LORD had spoken to the house of Israel – it all came <i>about</i> .	not a word failed (etc.): compare Josh 23:14 and 1 Ki 8:56. failed ← <i>fell</i> . words ← <i>word</i> .
Josh 22:1	אָז יִקְרָא יְהוֹשֻׁעַ לְרֵאוּבֵנִי וּלְגַדִּי וּלְחֻצֵי מִטֵּה מְנַשֶּׁה:	Then Joshua called for the Reubenites and the Gadites and <u>half of the tribe of Manasseh</u> ,	half of the tribe of Manasseh: rather than <i>the half-tribe of Manasseh</i> . Josh 22:7 shows when this sense is intended.
Josh 22:2	וַיֹּאמֶר אֲלֵיהֶם אַתֶּם שְׁמַרְתֶּם אֶת כָּל־אֲשֶׁר צִוָּה אֶתְכֶם מֹשֶׁה עֶבֶד יְהוָה וּתְשַׁמְעוּ בְּקוֹלִי לְכֹל אֲשֶׁר־צִוִּיתִי אַתֶּם:	and he said to them, “You have kept everything Moses the servant of the LORD commanded you, and you have <u>obeyed me</u> in everything I have commanded you.	obeyed me ← <i>heard my voice</i> .
Josh 22:3	לֹא־עֲזַבְתֶּם אֶת־אֲחֵיכֶם זֶה יָמִים רַבִּים עַד הַיּוֹם הַזֶּה וּשְׁמַרְתֶּם אֶת־מִשְׁמַרְתֵּי מִצְוֹת יְהוָה אֱלֹהֵיכֶם:	You did not forsake your brothers during these many days up to this day, and you have kept the charge of the <u>body of commandments of the LORD</u> your God.	body of commandments ← <i>commandment</i> . Collective usage.
Josh 22:4	וְעַתָּה הִנֵּי יְהוָה אֱלֹהֵיכֶם לְאֲחֵיכֶם כַּאֲשֶׁר דִּבֶּר לָהֶם וְעַתָּה פָּנוּ וּלְכוּ לְכֶם לְאֶהְלֵיכֶם אֶל־אֶרֶץ אַחֲזַתְכֶם אֲשֶׁר נָתַן לָכֶם מֹשֶׁה עֶבֶד יְהוָה בְּעֶבֶר הַיַּרְדֵּן:	And now the LORD your God has given your brothers rest, as he told them, and now, turn and <u>get going</u> to your tents <i>and</i> to the land of your possession which Moses the servant of the LORD has given you across the Jordan.	get going ← <i>go for yourselves</i> . Idiomatic.
Josh 22:5	רַק שְׁמְרוּ מְאֹד לַעֲשׂוֹת אֶת־הַמִּצְוָה וְאֶת־הַתּוֹרָה אֲשֶׁר צִוָּה אֶתְכֶם מֹשֶׁה עֶבֶד־יְהוָה לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְלַכֵּת בְּכָל־דְּרָכָיו וּלְשָׁמֵר מִצְוֹתָיו וּלְדַבְּקָה־בּוֹ וּלְעַבְדּוֹ בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם:	But be <i>very</i> much on your guard to carry out the <u>body of commandments and the law</u> which Moses the servant of the LORD commanded you – to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cling to him, and to serve him with all your heart and with all your soul.”	body of commandments ← <i>commandment</i> . Collective usage.
Josh 22:6	וַיְבָרֶכֶם יְהוֹשֻׁעַ וַיִּשְׁלַחֵם וַיֵּלְכוּ אֶל־אֶהְלֵיהֶם: ס	And Joshua blessed them and dismissed them, and they went to their tents.	

Josh 22:7	<p>וְלַחֲצֵי שֶׁבֶט הַמְּנַשֶּׁה נָתַן מִשֶּׁה בְּבִשְׁן וְלַחֲצֵי נָתַן יְהוֹשֻׁעַ עִם־אֶחְיָהֶם *מֵעֵבֶר **בְּעֵבֶר הַיַּרְדֵּן יָמָה וְגַם כִּי שָׁלַח יְהוֹשֻׁעַ אֶל־אֶהֱלִיָּהֶם וַיְבָרֶכֶם:</p>	<p>Now Moses had given <i>an inheritance</i> to half of the tribe of Manasseh in <u>Bashan</u>, and Joshua gave the <i>other</i> half of it <i>an inheritance</i> with their brothers, across the Jordan to the west. And also when Joshua sent them off to their tents, he blessed them.</p>	<p>across: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning.</p> <hr/> <p>Bashan ← <i>the Bashan</i>.</p>
Josh 22:8	<p>וַיֹּאמֶר אֲלֵיהֶם לֵאמֹר בְּנֹכְסִים רְבִים שׁוּבוּ אֶל־אֶהֱלִיכֶם וּבַמְקַנָּה רַב־מְאֹד בְּכֶסֶף וּבַזָּהָב וּבַנְּחֹשֶׁת וּבַבְּרֹזָל וּבְשִׁלְמוֹת הַרְבֵּה מְאֹד חֲלֻקוּ שְׁלַל־אֵיבֵיכֶם עִם־אֶחְיֵיכֶם: פ</p>	<p>And he spoke to them and said, “Return to your tents with great riches and very much cattle, with silver and gold and copper and iron and very many clothes. Divide the spoil of your enemies with your brothers.”</p>	
Josh 22:9	<p>וַיָּשׁוּבוּ וַיָּלְכוּ בְּנֵי־רְאוּבֵן וּבְנֵי־גָד וְחֲצֵי שֶׁבֶט הַמְּנַשֶּׁה מֵאֵת בְּנֵי יִשְׂרָאֵל מִשְׁלָה אֲשֶׁר בְּאֶרֶץ־כְּנָעַן לְלַכַּת אֶל־אֶרֶץ הַגִּלְעָד אֶל־אֶרֶץ אֲחֻזַּתֶּם אֲשֶׁר נֶאֱחָזְזוּ־בָּהּ עַל־פִּי יְהוָה בְּיַד־מֹשֶׁה:</p>	<p>So the sons of Reuben and the sons of Gad and <u>half of the tribe of Manasseh</u> returned and departed from the sons of Israel, from Shiloh which <i>is</i> in the land of Canaan, to go to the land of Gilead, to the land of their possession which they became possessors of, according to the <u>pronouncement</u> of the LORD through the <u>intermediacy</u> of Moses.</p>	<p>half of the tribe of Manasseh: rather than <i>the half-tribe of Manasseh</i>. Josh 22:7 shows when this sense is intended. Also in the rest of this chapter.</p> <hr/> <p>Gilead: see Gen 31:21. Often, as here, <i>the Gilead</i>.</p> <hr/> <p>pronouncement ← <i>mouth</i>.</p> <hr/> <p>intermediacy ← <i>hand</i>.</p>
Josh 22:10	<p>וַיָּבֹאוּ אֶל־גְּלִילֹת הַיַּרְדֵּן אֲשֶׁר בְּאֶרֶץ כְּנָעַן וַיִּבְנוּ בְּנֵי־רְאוּבֵן וּבְנֵי־גָד וְחֲצֵי שֶׁבֶט הַמְּנַשֶּׁה שָׁם מִזְבֵּחַ עַל־הַיַּרְדֵּן מִזְבֵּחַ גָּדוֹל לְמִרְאָה:</p>	<p>And they came to the regions of the Jordan which <i>are</i> in the land of Canaan. And the sons of Reuben and the sons of Gad, and half of the tribe of Manasseh built an altar there – at the Jordan – an altar of grand appearance.</p>	
Josh 22:11	<p>וַיִּשְׁמְעוּ בְּנֵי־יִשְׂרָאֵל לֵאמֹר הִנֵּה בָנוּ בְּנֵי־רְאוּבֵן וּבְנֵי־גָד וְחֲצֵי שֶׁבֶט הַמְּנַשֶּׁה אֶת־הַמִּזְבֵּחַ אֶל־מֹול אֶרֶץ כְּנָעַן אֶל־גְּלִילֹת הַיַּרְדֵּן אֶל־עֵבֶר בְּנֵי יִשְׂרָאֵל:</p>	<p>And the sons of Israel heard <i>it</i> and said, “Look, the sons of Reuben and the sons of Gad, and half of the tribe of Manasseh have built <u>an altar</u> opposite the land of Canaan in the regions of the Jordan, opposite the sons of Israel.”</p>	<p>an altar ← <i>the altar</i>.</p>
Josh 22:12	<p>וַיִּשְׁמְעוּ בְּנֵי יִשְׂרָאֵל וַיִּקְהָלוּ כָּל־עַדַּת בְּנֵי־יִשְׂרָאֵל שְׁלָה לְעֹלוֹת עֲלֵיהֶם לְצָבָא: פ</p>	<p>And when the sons of Israel heard <i>it</i>, the whole congregation of the sons of Israel assembled <i>at</i> Shiloh to go up against them in battle.</p>	

Josh 22:13	וַיִּשְׁלְחוּ בְנֵי־יִשְׂרָאֵל אֶל־בְּנֵי־רְאוּבֵן וְאֶל־בְּנֵי־גָד וְאֶל־חֲצֵי שִׁבְט־מְנַשֶּׁה אֶל־אֶרֶץ הַגִּלְעָד אֶת־פִּינְחָס בֶּן־אֶלְעָזָר הַכֹּהֵן:	And the sons of Israel sent Phinehas the son of Eleazar the priest to the sons of Reuben and to the sons of Gad and to half of the tribe of Manasseh, to the land of Gilead,	Phinehas: see Ex 6:25. <hr/> Eleazar: see Ex 6:23. <hr/> Gilead: see Gen 31:21.
Josh 22:14	וַעֲשָׂרָה נְשָׂאִים עִמּוֹ נָשִׂיא אֶחָד נְשִׂיא אֶחָד לְבֵית אָב לְכָל מִטּוֹת יִשְׂרָאֵל וְאִישׁ רֹאשׁ בֵּית־אָבוֹתָם הֵמָּה לְאַלְפֵי יִשְׂרָאֵל:	and ten leading people with him – one leading person individually per paternal house – for each of the tribes of Israel, and each was a head of their paternal house, which the thousands of Israel have.	each (first occurrence in verse) ← every.
Josh 22:15	וַיָּבֹאוּ אֶל־בְּנֵי־רְאוּבֵן וְאֶל־בְּנֵי־גָד וְאֶל־חֲצֵי שִׁבְט־מְנַשֶּׁה אֶל־אֶרֶץ הַגִּלְעָד וַיְדַבְּרוּ אִתָּם לֵאמֹר:	And they came to the sons of Reuben and to the sons of Gad and to half of the tribe of Manasseh, to the land of Gilead, and they spoke with them and said,	Gilead: see Gen 31:21. Often, as here, the Gilead.
Josh 22:16	כֹּה אָמְרוּ כָל עַדְתַּת יְהוָה מִה־הַמַּעַל הַזֶּה אֲשֶׁר מַעַלְתֶּם בְּאֱלֹהֵי יִשְׂרָאֵל לָשׁוּב הַיּוֹם מֵאַחֲרֵי יְהוָה בַּבְּנוֹתְכֶם לָכֶם מִזְבֵּחַ לְמַרְדְּכֶם הַיּוֹם בֵּיהוָה:	“This is what the whole congregation of the LORD says: ‘What is this treacherous thing that you have treacherously done against the God of Israel, in turning away today from following the LORD, in building yourselves an altar – in rebelling today against the LORD?’	this is what ← thus. <hr/> in building ... in rebelling: gerundial use of the infinitive.
Josh 22:17	הַמַּעֲט־לָנוּ אֶת־עֵוֹן פְּעוֹר אֲשֶׁר לֹא־הִטְהַרְנוּ מִמֶּנּוּ עַד הַיּוֹם הַזֶּה וַיְהִי הַנֶּגֶף בְּעַדְתַּת יְהוָה:	Is the iniquity of Peor a small matter to us, from which we have not cleansed ourselves up to this day, when there was a plague in the congregation of the LORD?	
Josh 22:18	וְאַתֶּם תָּשׁבוּ הַיּוֹם מֵאַחֲרֵי יְהוָה וְהָיָה אַתֶּם תִּמְרְדוּ הַיּוֹם בֵּיהוָה וּמָחָר אֶל־כָּל־עַדְתַּת יִשְׂרָאֵל יִקְצֹף:	But you have turned away today from following the LORD, and it has come about that you are rebelling against the LORD today, and tomorrow he will become angry with the whole congregation of Israel.	
Josh 22:19	וְאִדָּ אִם־טִמְאָה אֶרֶץ אֲחֻזַּתְכֶם עָבְרוּ לָכֶם אֶל־אֶרֶץ אֲחֻזַּת יְהוָה אֲשֶׁר שָׁכַן־שָׁם מִשְׁכַּן יְהוָה וְהֶאֱחִזּוּ בְתוֹכֵנוּ וּבִיהוָה אֶל־תִּמְרְדוּ וְאַתָּנוּ אֶל־תִּמְרְדוּ בַּבְּנוֹתְכֶם לָכֶם מִזְבֵּחַ מִבְּלַעֲדֵי מִזְבֵּחַ יְהוָה אֱלֹהֵינוּ:	And even if the land of your possession is unclean, do cross over to the land of the LORD's possession where the LORD's tabernacle dwells, and come into a possession in our midst, and do not rebel against the LORD, and do not rebel against us, by building yourselves an altar other than the altar to the LORD our God.	do cross over ← cross over for yourselves. <hr/> by building ← by your building. Gerundial use of the infinitive.

Josh 22:20	הָלוֹא עָכֹן בְּזֶרַח מְעַל מְעַל בְּחָרֶם וְעַל-כָּל-עֵדֶת יִשְׂרָאֵל הִיָּה קֶצֶף וְהוּא אִישׁ אֶחָד לֹא גֹעַ בְּעוֹנוֹ: פ	Did not Achan the <u>son</u> of Zerah deal treacherously with an accursed thing, <u>so that</u> there was anger on the whole congregation of Israel? And he did not die in his iniquity <u>on his own</u> .' ”	son: here standing for great-grandson; see Josh 7:18. <hr/> so that: consecutive (result) use of the vav. <hr/> on his own ← <i>one man</i> .
Josh 22:21	וַיַּעֲנוּ בְנֵי-רְאוּבֵן וּבְנֵי-גָד וַחֲצִי שֵׁבֶט הַמְּנַשֶּׁה וַיֹּדְבֹרוּ אֶת-רָאשֵׁי אֲלָפֵי יִשְׂרָאֵל:	Then the sons of Reuben and the sons of Gad and half of the tribe of Manasseh answered and said to the heads of thousands of Israel,	
Josh 22:22	אֵל אֱלֹהִים יְהוָה אֵל אֱלֹהִים יְהוָה הוּא יֵדַע וַיִּשְׂרָאֵל הוּא יֵדַע אִם-בְּמַרְד וְאִם-בְּמַעַל בִּיהוָה אֶל-תּוֹשִׁיעֵנו הַיּוֹם הַזֶּה:	“The LORD GOD of gods – the LORD GOD of gods – he knows, and he will know Israel, whether <i>they are</i> in rebellion or whether <i>they are</i> in treachery against the LORD (do not save us <i>on this day</i>)	
Josh 22:23	לְבָנוֹת לָנוּ מִזְבֵּחַ לְשׁוּב מֵאֲחֵרֵי יְהוָה וְאִם-לְהַעֲלוֹת עָלָיו עֹלָה וּמִנְחָה וְאִם-לְעֹשׂוֹת עָלָיו זְבָחִי שְׁלָמִים יְהוָה הוּא יִבְקֹשׁ:	in <u>building</u> ourselves an altar, in <u>turning</u> away from following the LORD. And whether <i>it was</i> to offer on it a burnt offering and a meal-offering, or whether <i>it was</i> to sacrifice peace-offerings on it, the LORD will inquire,	in building ... in turning: gerundial use of the infinitive.
Josh 22:24	וְאִם-לֹא מִדְּאָגָה מְדַבֵּר עֲשִׂינוּ אֶת-זֹאת לֵאמֹר מָחָר יֹאמְרוּ בְּנֵיכֶם לְבָנֵינוּ לֵאמֹר מִה-לָּכֶם וְלִיהוָה אֱלֹהֵי יִשְׂרָאֵל:	or whether <i>it is</i> not out of concern, for a <u>reason</u> , <i>that</i> we made this thing and said, ‘ <u>In the future</u> your sons will speak to our sons and say, «What <i>is the connection</i> between you and the LORD God of Israel?’	reason ← <i>word</i> , but also <i>reason</i> ([AnLx] V). <hr/> in the future ← <i>tomorrow</i> .
Josh 22:25	וַגִּבּוֹל גָּתוֹ יְהוָה בֵּינֵנוּ וּבֵינֵיכֶם בְּנֵי-רְאוּבֵן וּבְנֵי-גָד אֶת-הַיַּרְדֵּן אִין-לָכֶם חֶלֶק בִּיהוָה וְהִשְׁבִּיתוּ בְּנֵיכֶם אֶת-בָּיְנוּ לְבַלְתִּי יֵרָא אֶת-יְהוָה:	For the LORD has put a border between us and you, <i>you</i> sons of Reuben and <i>you</i> sons of Gad – the Jordan. You have no part in the LORD.» ’ So your sons will stop our sons <u>from fearing</u> the LORD.	from fearing: gerundial use of the infinitive.
Josh 22:26	וַנֹּאמֶר נַעֲשֶׂה-נָּא לָנוּ לְבָנוֹת אֶת-הַמִּזְבֵּחַ לֹא לְעֹלָה וְלֹא לְזָבַח:	So we said, ‘Let us now undertake to build <u>an altar</u> , <i>but</i> not for a burnt offering and not for sacrifice.	an altar ← <i>the altar</i> .
Josh 22:27	כִּי עֵד הוּא בֵּינֵנוּ וּבֵינֵיכֶם וּבֵין דְּרוֹתֵינוּ אַחֲרֵינוּ לְעֵבֶד אֶת-עַבְדְּתָהּ יְהוָה לְפָנָיו בְּעֹלוֹתֵינוּ וּבְזָבָחֵינוּ וּבְשָׁלְמֵינוּ וְלֹא-יֹאמְרוּ בְּנֵיכֶם מָחָר לְבָנֵינוּ אִין-לָכֶם חֶלֶק בִּיהוָה:	For it <i>is</i> a testimony between us and you and our generations after us to carry out the LORD's service before him with our burnt offerings and with our sacrifices and with our peace-offerings, <u>so that</u> your sons will not say <u>in the future</u> to our sons, «You <i>have</i> no part in the LORD.» ’	so that: consecutive (result) use of the vav. <hr/> in the future ← <i>tomorrow</i> .

Josh 22:28	<p>וַנֹּאמֶר וְהָיָה כִּי־יֹאמְרוּ אֵלֵינוּ וְאֵל־דֹּרֹתֵינוּ מִחֵר וּמֵאֲמָרֵנוּ רְאוּ אֶת־תִּבְנִיתִי מִזֶּבֶחַ יְהוָה אֲשֶׁר־עָשׂוּ אֲבוֹתֵינוּ לֹא לְעוֹלָה וְלֹא לְזֶבַח כִּי־עֵד הוּא בֵּינֵינוּ וּבֵינֵיכֶם:</p>	<p>So we said, ‘It will be <i>the case</i> that when they speak to us and to our generations in the future, that we will say, «See the edifice – an altar to the LORD – which our fathers made, not for a burnt offering and not for sacrifice, but it <i>is</i> a testimony between us and you.»’</p>	<p>in the future ← <i>tomorrow</i>.</p>
Josh 22:29	<p>חָלִילָה לָּנוּ מִמְּנוֹנוּ לְמַרְד בְּיְהוָה וּלְשׁוֹב הַיּוֹם מֵאַחֲרֵי יְהוָה לְבָנוֹת מִזֶּבֶחַ לְעֹלָה לְמִנְחָה וּלְזֶבַח מִלֶּבֶד מִזֶּבֶחַ יְהוָה אֱלֹהֵינוּ אֲשֶׁר לִפְנֵי מִשְׁכְּנֵנוּ: פ</p>	<p><i>May it be</i> far from us to rebel against the LORD, and to turn away today from following the LORD in building an altar for a burnt offering, for a meal-offering or for a sacrifice other than the altar to the LORD our God which <i>is</i> before his tabernacle.”</p>	<p><i>may it be</i> far from us ← <i>profanity</i> for us from us.</p> <hr/> <p>in building: gerundial use of the infinitive.</p> <hr/> <p>or: disjunctive use of the <i>vav</i>.</p>
Josh 22:30	<p>וַיִּשְׂמְעוּ פִּינְחָס הַכֹּהֵן וּנְשֵׂי־אֵי הָעֵדָה וְרֵאשֵׁי אֲלֵפֵי יִשְׂרָאֵל אֲשֶׁר אִתּוֹ אֶת־הַדְּבָרִים אֲשֶׁר דִּבְּרוּ בְנֵי־רְאוּבֵן וּבְנֵי־גָד וּבְנֵי מְנַשֶּׁה וַיִּיטֹב בְּעֵינֵיהֶם:</p>	<p>Then Phinehas the priest and the leaders of the congregation and the heads of thousands of Israel who <i>were</i> with him heard the words which the sons of Reuben and the sons of Gad and the sons of Manasseh said, and <i>they were</i> happy <i>with it</i>.</p>	<p>Phinehas: see Ex 6:25.</p> <hr/> <p>they were happy <i>with it</i> ← <i>it was good</i> in their eyes.</p>
Josh 22:31	<p>וַיֹּאמֶר פִּינְחָס בֶּן־אֶלְעָזָר הַכֹּהֵן אֶל־בְּנֵי־רְאוּבֵן וְאֶל־בְּנֵי־גָד וְאֶל־בְּנֵי מְנַשֶּׁה הַיּוֹם יָדַעְנוּ כִּי־בִתּוֹכֵנוּ יְהוָה אֲשֶׁר לֹא־מַעַלְתֶּם בְּיְהוָה הַמַּעַל הַזֶּה אִזּוֹ הִצַּלְתֶּם אֶת־בְּנֵי יִשְׂרָאֵל מִיַּד יְהוָה:</p>	<p>Then Phinehas the son of Eleazar the priest said to the sons of Reuben and to the sons of Gad and to the sons of Manasseh, “Today we know that the LORD <i>is</i> in our midst, <i>and</i> that you have not committed such a treacherous act against the LORD. You have now delivered the sons of Israel from the hand of the LORD.”</p>	<p>Phinehas: see Ex 6:25.</p> <hr/> <p>Eleazar: see Ex 6:23.</p> <hr/> <p>committed such a treacherous act ← “<i>treachered</i>” <i>this treachery</i>.</p>
Josh 22:32	<p>וַיָּשָׁב פִּינְחָס בֶּן־אֶלְעָזָר הַכֹּהֵן וְהַנְּשִׂאִים מֵאֵת בְּנֵי־רְאוּבֵן וּמֵאֵת בְּנֵי־גָד מֵאֶרֶץ הַגִּלְעָד אֶל־אֶרֶץ כְּנָעַן אֶל־בְּנֵי יִשְׂרָאֵל וַיִּשְׁבוּ אוֹתָם דְּבָר:</p>	<p>Then Phinehas the son of Eleazar the priest, and the leaders, came back from the sons of Reuben and from the sons of Gad, from the land of Gilead to the land of Canaan, to the sons of Israel, and they reported back to them.</p>	<p>Phinehas: see Ex 6:25.</p> <hr/> <p>Eleazar: see Ex 6:23.</p> <hr/> <p>Gilead: see Gen 31:21.</p>
Josh 22:33	<p>וַיִּיטֹב הַדְּבָר בְּעֵינֵי בְנֵי יִשְׂרָאֵל וַיְבָרְכוּ אֱלֹהִים בְּנֵי יִשְׂרָאֵל וְלֹא אָמְרוּ לְעֹלוֹת עֲלֵיהֶם לְצָבָא לְשַׁחַת אֶת־הָאָרֶץ אֲשֶׁר בְּנֵי־רְאוּבֵן וּבְנֵי־גָד יֹשְׁבִים בָּהּ:</p>	<p>And the sons of Israel <i>were</i> happy <i>with</i> the matter, and the sons of Israel blessed God, and they did not speak of going up against them in battle to ruin the land which the sons of Reuben and the sons of Gad were living in.</p>	<p>were happy with ← <i>it was good</i> in their eyes.</p> <hr/> <p>the sons of Israel blessed God: in a Hebrew “VOS” (verb-object-subject) sentence.</p>

Josh 22:34	וַיִּקְרְאוּ בְנֵי־רְאוּבֵן וּבְנֵי־גָד לְמִזְבֵּחַ כִּי עַד הוּא בִּינְתֵינוּ כִּי יְהוָה הָאֱלֹהִים: פ	And the sons of Reuben and the sons of Gad called the altar <i>Testimony</i> , for <i>it was</i> a testimony between us, that the LORD <i>is</i> God.	<i>Testimony</i> : AV differs, transliterating (<i>Ed</i>).
Josh 23:1	וַיְהִי מִיָּמִים רַבִּים אַחֲרֵי אֲשֶׁר־הִנִּיחַ יְהוָה לְיִשְׂרָאֵל מִכָּל־אִיְבֵיהֶם מִסָּבִיב וַיְהוֹשֻׁעַ זָקֵן בָּא בַּיָּמִים:	And it was <i>the case</i> after many days, after the LORD had given Israel rest from all their enemies round about, that Joshua had become old <i>and</i> advanced in years,	years ← <i>days</i> .
Josh 23:2	וַיִּקְרָא יְהוֹשֻׁעַ לְכָל־יִשְׂרָאֵל לְזִקְנָיו וּלְרָאשָׁיו וּלְשֹׁפְטָיו וּלְשֹׁטְרָיו וַיֹּאמֶר אֲלֵהֶם אֲנִי זָקֵנְתִי בָּאתִי בַיָּמִים:	and Joshua called all Israel – its elders and its heads and its judges and its officers – and he said to them, “I have become old; I am advanced in years,	years ← <i>days</i> .
Josh 23:3	וְאַתֶּם רְאִיתֶם אֵת כָּל־אֲשֶׁר עָשָׂה יְהוָה אֱלֹהֵיכֶם לְכָל־הַגּוֹיִם הָאֵלֶּה מִפְּנֵיכֶם כִּי יְהוָה אֱלֹהֵיכֶם הוּא הַנִּלְחָם לָכֶם:	and you have seen everything that the LORD your God has done to all these nations before you, for <i>it is</i> the LORD your God who fights for you.	
Josh 23:4	רְאוּ הִפַּלְתִּי לָכֶם אֶת־הַגּוֹיִם הַנִּשְׁאָרִים הָאֵלֶּה בְּנַחְלָה לְשִׁבְטֵיכֶם מִן־הַיַּרְדֵּן וּכְל־הַגּוֹיִם אֲשֶׁר הִכֹּתִי וְהִים הַגְּדוֹל מְבֹא הַשָּׁמֶשׁ:	See <i>how</i> I have assigned these remaining nations to you as an inheritance to your tribes, from the Jordan, with all the nations which I cut off, <u>with the Great Sea</u> <i>in the west</i> .	with (<i>second occurrence in verse</i>) ← <i>and</i> . <hr/> the Great Sea: i.e. <i>the Mediterranean</i> . <hr/> west ← <i>setting of the sun</i> .
Josh 23:5	וַיְהוָה אֱלֹהֵיכֶם הוּא יְהַדְּפֶם מִפְּנֵיכֶם וְהוֹרִישׁ אֹתָם מִלְּפָנֵיכֶם וִירְשָׁתֶם אֶת־אֲרָצָם כַּאֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵיכֶם לָכֶם:	And <i>it is</i> the LORD your God who drives them back at your presence and <i>who</i> dispossesses them in front of you, <i>so that</i> you inherit their land as the LORD your God has said to you.	so that: consecutive (result) or purposive use of the <i>vav</i> .
Josh 23:6	וְחִזַּקְתֶּם מְאֹד לְשָׁמֵר וּלְעֲשׂוֹת אֵת כָּל־הַכְּתוּב בְּסֵפֶר תּוֹרַת מֹשֶׁה לְבַלְתִּי סוּר־מִמֶּנּוּ יָמִין וּשְׂמֹאל:	So be of very good courage to keep and do everything that <i>is</i> written in the book of the law of Moses, <i>so</i> not to depart from it <i>to</i> the right or <i>to</i> the left,	
Josh 23:7	לְבַלְתִּי־בֹא בְּגוֹיִם הָאֵלֶּה הַנִּשְׁאָרִים הָאֵלֶּה אִתְּכֶם וּבְשֵׁם אֱלֹהֵיהֶם לֹא־תִזְכְּרוּ וְלֹא תִשְׁבַּיעוּ וְלֹא תַעֲבֹדוּם וְלֹא תִשְׁתַּחֲוּוּ לָהֶם:	<i>and</i> not to go among these nations – these that remain with you – and you shall not mention the name of their gods, and you shall not adjure <i>by them</i> , and you shall not serve them, and you shall not worship them.	

Josh 23:8	כִּי אִם־בִּיהוָה אֱלֹהֵיכֶם תִּדְבְּקוּ כַּאֲשֶׁר עַשִׂיתֶם עַד הַיּוֹם הַזֶּה:	But rather, cling to the LORD your God, as you have done <u>so</u> <u>far</u> .	so far ← <i>up to this day</i> .
Josh 23:9	וַיֹּרֶשׁ יְהוָה מִפְּנֵיכֶם גּוֹיִם גְּדֹלִים וְעַצוּמִים וְאַתֶּם לֹא־עָמַד אִישׁ בְּפְנֵיכֶם עַד הַיּוֹם הַזֶּה:	For the LORD has dispossessed great and powerful nations before you, and <i>as for</i> you, no man has <u>withstood</u> you up to this day.	withstood ← <i>stood at before you</i> .
Josh 23:10	אִישׁ־אֶחָד מִכֶּם יִרְדֹּף־אֹלֶף כִּי יְהוָה אֱלֹהֵיכֶם הוּא הַנִּלְחָם לָכֶם כַּאֲשֶׁר דִּבֶּר לָכֶם:	One man from you will pursue a thousand, for <i>it is</i> the LORD your God who is fighting for you, as he has said to you.	
Josh 23:11	וְנִשְׁמַרְתֶּם מְאֹד לְנַפְשֵׁיכֶם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם:	So be very much on your guard for your <u>lives</u> to love the LORD your God.	lives ← <i>souls</i> .
Josh 23:12	כִּי אִם־שׁוּב תָּשׁוּבוּ וַדְּבַקְתֶּם בְּיִתְרֵי הַגּוֹיִם הָאֵלֶּה הַנִּשְׁאָרִים הָאֵלֶּה אִתְּכֶם וְהִתְחַתַּנְתֶּם בָּהֶם וּבְאַתְּם בָּהֶם וְהֵם בָּכֶם:	For if <u>you turn back</u> at <u>all</u> and cling to the remnant of these nations – these that remain with you – and intermarry with them, and you go into them, and they into you,	you turn back at all: infinitive absolute.
Josh 23:13	יָדוּעַ תִּדְעוּ כִּי לֹא יוֹסִיף יְהוָה אֱלֹהֵיכֶם לְהוֹרִישׁ אֶת־הַגּוֹיִם הָאֵלֶּה מִלְּפָנֵיכֶם וְהָיוּ לָכֶם לְפָח וּלְמוֹקֵשׁ וּלְשִׁטְט בְּעֵינֵיכֶם וּלְצַנְנִים בְּעֵינֵיכֶם עַד־אֲבַדְכֶם מֵעַל הָאֲדָמָה הַטּוֹבָה הַזֹּאת אֲשֶׁר נָתַן לָכֶם יְהוָה אֱלֹהֵיכֶם:	<i>then</i> <u>know for certain</u> that the LORD your God will not continue to dispossess these nations before you, and <i>that</i> they will be a trap and a snare and a scourge to you in your sides, and as thorns in your eyes, until you perish from this good land which the LORD your God has given you.	know for certain: infinitive absolute.
Josh 23:14	וְהִנֵּה אֲנִי הוֹלֵךְ הַיּוֹם בְּדַרְדָּר כָּל־הָאָרֶץ וַיִּדְעַתֶּם בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם כִּי לֹא־נָפַל דָּבָר אֶחָד מִכֶּל הַדְּבָרִים הַטּוֹבִים אֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵיכֶם עֲלֵיכֶם הַכֹּל בָּאוּ לָכֶם לֹא־נָפַל מִמֶּנּוּ דָּבָר אֶחָד:	And look, I am <u>going the way of</u> <u>the whole of the earth</u> today, but you have known with all your heart and with all your soul that <u>not one word has failed</u> from all the good words which the LORD your God has spoken concerning you – everything has come about for you; not one word of it has failed,	going the way of the whole of the earth: i.e. <i>dying</i> . not one word has failed (etc.): compare Josh 21:45 and 1 Ki 8:56.

Josh 23:15	<p>וְהָיָה כִּאֲשֶׁר-בָּא עֲלֵיכֶם כָּל-הַדְּבַר הַטּוֹב אֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵיכֶם אֲלֵיכֶם כִּן יָבִיא יְהוָה עֲלֵיכֶם אֶת כָּל-הַדְּבַר הַרָע עַד-הַשְּׁמִידוֹ אוֹתְכֶם מֵעַל הָאֲדָמָה הַטּוֹבָה הַזֹּאת אֲשֶׁר נָתַן לָכֶם יְהוָה אֱלֹהֵיכֶם:</p>	<p>and it will come to pass, <i>that just</i> as every good word that the LORD your God spoke to you has come about with you, so shall the LORD bring upon you every bad word until he has destroyed you in this good land which the LORD your God has given you,</p>	<p>in this good land ← <i>from this good ground.</i></p>
Josh 23:16	<p>בְּעִבְרַתְכֶם אֶת-בְּרִית יְהוָה אֱלֹהֵיכֶם אֲשֶׁר צִוָּה אֶתְכֶם וְהִלַּכְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם וַחֲרָה אַף-יְהוָה בְּכֶם וְאַבְדַּתֶּם מִהָרָה מֵעַל הָאָרֶץ הַטּוֹבָה אֲשֶׁר נָתַן לָכֶם: פ</p>	<p>in your transgression of the covenant of the LORD your God, which he commanded you, <i>if</i> you depart and serve other gods and bow down to them, <i>so that</i> the LORD's anger is kindled against you, and you quickly perish from the good land which he has given you.”</p>	<p>if: conditional use of the <i>vav</i>. so that: consecutive (result) use of the <i>vav</i>.</p>
Josh 24:1	<p>וַיֵּאסֹף יְהוֹשֻׁעַ אֶת-כָּל-שִׁבְטֵי יִשְׂרָאֵל שְׂכֵמָה וַיִּקְרָא לְזִקְנֵי יִשְׂרָאֵל וּלְרָאשָׁיו וּלְשֹׁפְטָיו וּלְשֹׁטְרָיו וַיִּתְיַצְּבוּ לִפְנֵי הָאֱלֹהִים:</p>	<p>Then Joshua gathered all the tribes of Israel in Shechem, and he called for the elders of Israel and for its heads and for its judges and for its officers, and they stood before God.</p>	<p>in Shechem ← <i>to Shechem.</i> stood ← <i>set themselves.</i></p>
Josh 24:2	<p>וַיֹּאמֶר יְהוֹשֻׁעַ אֶל-כָּל-הָעָם כֹּה-אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל בְּעֵבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם תָּרַח אָבִי אַבְרָהָם וְאָבִי נַחֹר וַיַּעֲבֹדוּ אֱלֹהִים אֲחֵרִים:</p>	<p>And Joshua said to all the people, “<i>This is what</i> the LORD God of Israel says: ‘Your fathers dwelt across the river in time past – Terah the father of Abraham and the father of Nahor – and they served other gods,</p>	<p>this <i>is what</i> ← <i>thus.</i> the river: i.e. <i>the Euphrates</i> [CB]. in time past ← <i>from an age.</i> Nahor: AV= <i>Nachor</i>, distinguishing him from נ</p>
Josh 24:3	<p>וָאֶקַח אֶת-אֲבִיכֶם אֶת-אַבְרָהָם מֵעֵבֶר הַנָּהָר וְאוֹלַדְךָ אוֹתוֹ בְּכָל-אֶרֶץ כְּנָעַן *וְאָרַב *וְאַרְבֵּה אֶת-זִרְעוֹ וְאֶתְּנֶלּוֹ אֶת-יִצְחָק:</p>	<p>but I took your father Abraham from the far side of the river, and I led him through all the land of Canaan, and I multiplied his seed, and I gave him Isaac.</p>	<p>↳ Terah's father here, but no distinction in Gen 11:24, Gen 11:27. MT= נַחֹר everywhere. I multiplied: the <i>ketiv</i> is an apocoped form of the <i>qeré</i>, with no difference in meaning.</p>
Josh 24:4	<p>וְאֶתְּנֶלּוֹ לְיִצְחָק אֶת-יַעֲקֹב וְאֶת-עֵשָׂו וְאֶתְּנֶלּוֹ לְעֵשָׂו אֶת-הַר שֵׁעִיר לְרֵשֶׁת אוֹתוֹ וַיַּעֲקֹב וּבְנָיו יָרְדוּ מִצְרָיִם:</p>	<p>And to Isaac I gave Jacob and Esau, and to Esau I gave Mount Seir to possess, while Jacob and his sons went down to Egypt.</p>	

Josh 24:5	וְאֶשְׁלַח אֶת־מֹשֶׁה וְאֶת־אַהֲרֹן וְאֶנְגַּף אֶת־מִצְרַיִם כַּאֲשֶׁר עָשִׂיתִי בְקִרְבּוֹ וְאַחַר הוֹצֵאתִי אֶתְכֶם:	And I sent Moses and Aaron, and I plagues Egypt with what I did in their midst, and afterwards I brought you out.	with ← (<i>according</i>) <i>as</i> .
Josh 24:6	וְאֶנְצִיָּא אֶת־אֲבוֹתֵיכֶם מִמִּצְרַיִם וַתָּבֹאוּ הַיָּמָה וַיִּרְדְּפוּ מִצְרַיִם אַחֲרַי אֲבוֹתֵיכֶם בְּרֶכֶב וּבַפָּרָשִׁים יַם־סוּף:	And I brought your fathers out of Egypt, and you came to the sea, whereupon Egypt pursued your fathers with chariots and horsemen at the Red Sea.	whereupon: wider use of the <i>vav</i> .
Josh 24:7	וַיִּצְעֲקוּ אֶל־יְהוָה וַיִּשֶׁם מְאֹד בֵּינֵיכֶם וּבֵין הַמִּצְרַיִם וַיָּבֵא עָלָיו אֶת־הַיָּם וַיִּכְסֶהוּ וַתִּרְאֶינָה עֵינֵיכֶם אֵת אֲשֶׁר־עָשִׂיתִי בְּמִצְרַיִם וַתִּשְׁבּוּ בַמִּדְבָּר יָמִים רַבִּים:	And they cried out to the LORD, and he put darkness between you and the Egyptians, and he brought the sea over them, and it covered them, and your eyes saw what I did in Egypt, and you dwelt in the desert for many days.	
Josh 24:8	*וַאֲבֵיָא אֶתְכֶם אֶל־אֶרֶץ הָאֱמֹרִי הַיּוֹשֵׁב בְּעֵבֶר הַיַּרְדֵּן וַיִּלְחַמוּ אֶתְכֶם וְאַתֶּן אוֹתָם בְּיַדְכֶם וַתִּירְשׁוּ אֶת־אֶרֶץ וְאֲשֶׁמִּידָם מִפְּנֵיכֶם:	And I brought you to the land of the Amorite who dwelt across the Jordan, and they fought you, and I delivered them into your hand, and you took possession of their land, and I destroyed them before you.	I brought: the <i>ketiv</i> is a <i>scriptio defectiva</i> spelling of the <i>qere</i> , and it also has a paragogic <i>hé</i> . Amorite: see Gen 10:16.
Josh 24:9	וַיָּקָם בָּלָק בֶּן־צִפּוֹר מֶלֶךְ מוֹאָב וַיִּלָּחֶם בְּיִשְׂרָאֵל וַיִּשְׁלַח וַיִּקְרָא לְבַלְעָם בֶּן־בְּעוֹר לְקַלֵּל אֶתְכֶם:	Then Balak the son of Zippor, the king of Moab, rose up and fought against Israel, and he sent <i>men</i> and called for Balaam the son of Beor to curse you.	Balaam: see Num 22:5.
Josh 24:10	וְלֹא אָבִיתִי לִשְׁמַע לְבַלְעָם וַיְבָרֵךְ בְּרוּךְ אֶתְכֶם וְאַעֲלֶה אֶתְכֶם מִיַּדוֹ:	But I was not willing to hear Balaam, and he thoroughly blessed you, and I delivered you out of his hand.	Balaam: see Num 22:5. he thoroughly blessed: with an infinitive absolute, with mixed stem-formations (<i>qal</i> and <i>piel</i>).
Josh 24:11	וַתַּעֲבְרוּ אֶת־הַיַּרְדֵּן וַתָּבֹאוּ אֶל־יְרִיחוֹ וַיִּלְחַמוּ בְּכֶם בְּעַלְיִרְיָחוֹ הָאֱמֹרִי וְהַפְּרִזִּי וְהַכְּנַעֲנִי וְהַחִתִּי וְהַגִּרְגָּשִׁי הַחִוִּי וְהַיְבוּסִי וְאַתֶּן אוֹתָם בְּיַדְכֶם:	Then you crossed the Jordan and went to Jericho, and the lords of Jericho fought against you – the Amorites and the Perizzites and the Canaanites and the Hittites and the Girgashites and the Hivites and the Jebusites – and I delivered them into your hand.	Amorites: see Gen 10:16.

Josh 24:12	וְאֶשְׁלַח לְפָנֶיכֶם אֶת־הַצְּרָעָה וְהִגַּרְשׁ אוֹתָם מִפְּנֵיכֶם שְׁנֵי מַלְכֵי הָאֱמֹרִי לֹא בַחֶרֶב וְלֹא בַקֶּשֶׁת׃	And I sent out wasps before you, and they drove them out before you – two kings of the <u>Amorites</u> – not by your sword and not by your bow.	Amorites: see Gen 10:16.
Josh 24:13	וְאֶתֵּן לָכֶם אֲרָץ אֲשֶׁר לֹא־יִגְעַתְּ בָּהּ וְעָרִים אֲשֶׁר לֹא־בִנִיתֶם וַתֵּשְׁבוּ בָהֶם כְּרָמִים וְזֵיתִים אֲשֶׁר לֹא־נִטְעַתֶם אִתְּם אֲכָלִים׃	And I gave you land which you did not toil on, and cities which you did not build, and you dwell in them, <i>and</i> you are eating <i>from</i> vineyards and olive trees which you did not plant.’	
Josh 24:14	וְעַתָּה יְרֵאוּ אֶת־יְהוָה וְעַבְדוּ אֹתוֹ בְּתָמִים וּבִאֱמֻנָה וְהִסִּירוּ אֶת־אֱלֹהֵים אֲשֶׁר עָבְדוּ אֲבוֹתֵיכֶם בְּעֵבֶר הַנָּהָר וּבְמִצְרַיִם וְעַבְדוּ אֶת־יְהוָה׃	So now, fear the LORD and serve him in sincerity and in truth, and put away the gods which your fathers served on the other side of the river, and in Egypt, and serve the LORD.	
Josh 24:15	וְאִם רָע בְּעֵינֵיכֶם לַעֲבֹד אֶת־יְהוָה בַּחֲרוּ לָכֶם הַיּוֹם אֶת־מִי תַעֲבֹדוּן אִם אֶת־אֱלֹהֵים אֲשֶׁר־עָבְדוּ אֲבוֹתֵיכֶם אֲשֶׁר *בְּעֵבֶר **מִעֵבֶר הַנָּהָר וְאִם אֶת־אֱלֹהֵי הָאֱמֹרִי אֲשֶׁר אִתְּם יֹשְׁבֵים בְּאֶרֶץ וְאֲנֹכִי וּבֵיתִי נִעֲבָד אֶת־יְהוָה׃ פ	And if <i>it is</i> bad in your sight to serve the LORD, choose for yourselves today whom you will serve, whether the gods which your fathers served, which <i>were</i> on the other side of the river, or the gods of the <u>Amorites</u> in whose land you are dwelling, but <i>as for</i> me and my household, we will serve the LORD.”	on the other side of: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning. <hr/> the river: i.e. <i>the Euphrates</i> , as in Josh 24:2. <hr/> Amorites: see Gen 10:16.
Josh 24:16	וַיַּעַן הָעָם וַיֹּאמְרוּ חֲלִילָה לָנוּ מֵעֹזב אֶת־יְהוָה לַעֲבֹד אֱלֹהִים אֲחֵרִים׃	And the people answered and said, “Far <i>be it</i> from us to forsake the LORD, to serve other gods.	
Josh 24:17	כִּי יְהוָה אֱלֹהֵינוּ הוּא הַמַּעֲלֶה אֶתְנוּ וְאֶת־אֲבוֹתֵינוּ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים וְאֲשֶׁר עָשָׂה לְעֵינֵינוּ אֶת־הָאֹתוֹת הַגְּדֹלוֹת הָאֵלֶּה וַיִּשְׁמְרֵנוּ בְּכָל־הַדְרֹךְ אֲשֶׁר הָלַכְנוּ בָּהּ וּבְכָל־הָעַמִּים אֲשֶׁר עָבְרָנוּ בְּקִרְבָּם׃	For the LORD <i>is</i> our God, who brought us and our fathers up out of the land of Egypt, from a house of <u>slavery</u> , and who performed in our sight these great signs, and <i>who</i> guarded us along all the way we went, and among all the <i>various</i> peoples through whose midst we crossed.	slavery ← <i>slaves</i> , or <i>servants</i> .

Josh 24:18	וַיִּגְרֹשׁ יְהוָה אֶת־כָּל־הָעַמִּים וְאֶת־הָאֱמֹרִי יֹשֵׁב הָאָרֶץ מִפְּנֵינוּ גַם־אֲנַחְנוּ נַעֲבֹד אֶת־יְהוָה כִּי־הוּא אֱלֹהֵינוּ: ס	And the LORD drove out all the nations before us, including the Amorites inhabiting the land, so we in turn will serve the LORD, for he <i>is</i> our God.”	including ← <i>and</i> . Amorites: see Gen 10:16. in turn ← <i>also</i> , but with wider scope.
Josh 24:19	וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־הָעָם לֵאמֹר תּוֹכְלוּ לַעֲבֹד אֶת־יְהוָה כִּי־אֱלֹהִים קְדוֹשִׁים הוּא אֶל־קְנוֹא הוּא לֹא־יֵשָׂא לְפִשְׁעֵכֶם וּלְחַטֹּאתֵיכֶם:	Then Joshua said to the people, “You are not able to serve the LORD, for he <i>is</i> a holy God, and he <i>is</i> a jealous GOD; he will not endure your transgressions or your sins.	holy God: a rare case of an adjective agreeing with <i>Elohim</i> (God) and taking a plural ending. See note on Gen 1:1. The appositional expressions following are all singular. transgressions ← <i>transgression</i> . or: disjunctive use of the <i>vav</i> .
Josh 24:20	כִּי תַעֲזֹבוּ אֶת־יְהוָה וְעַבַּדְתֶּם אֱלֹהֵי נָכַר וְשָׁב וְהָרַע לָכֶם וְכָלְהָ אֶתְכֶם אַחֲרָי אֲשֶׁר־הֵיטִיב לָכֶם:	If you forsake the LORD and serve strange gods, he will turn and do you harm and make an end of you, after doing you good.”	strange gods ← <i>gods of strangeness</i> , a Hebraic genitive.
Josh 24:21	וַיֹּאמֶר הָעָם אֶל־יְהוֹשֻׁעַ לֵאמֹר כִּי אֶת־יְהוָה נַעֲבֹד:	Then the people said to Joshua, “Not <i>that</i> , for we will serve the LORD.”	
Josh 24:22	וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־הָעָם עֲדִים אַתֶּם בְּכֶם כִּי־אַתֶּם בְּחַרְתֶּם לָכֶם אֶת־יְהוָה לַעֲבֹד אוֹתוֹ וַיֹּאמְרוּ עֲדִים:	Then Joshua said to the people, “You <i>are</i> witnesses to yourselves, for you have chosen the LORD, to serve him.” And they said, “ <i>We are</i> witnesses.”	chosen ← <i>chosen for yourselves</i> .
Josh 24:23	וַעֲתָה הִסִּירוּ אֶת־אֱלֹהֵי הַנָּכַר אֲשֶׁר בְּקִרְבְּכֶם וְהִטּוּ אֶת־לְבַבְכֶם אֶל־יְהוָה אֱלֹהֵי יִשְׂרָאֵל:	Joshua said, “And now, put away the strange gods which <i>are</i> in your midst, and extend your heart to the LORD God of Israel.”	strange gods ← <i>gods of strangeness</i> , a Hebraic genitive.
Josh 24:24	וַיֹּאמְרוּ הָעָם אֶל־יְהוֹשֻׁעַ אֶת־יְהוָה אֱלֹהֵינוּ נַעֲבֹד וּבְקוֹלוֹ נִשְׁמָע:	And the people said to Joshua, “We will serve the LORD our God, and we will obey him.”	obey him ← <i>hear his voice</i> .
Josh 24:25	וַיַּכְרֵת יְהוֹשֻׁעַ בְּרִית לָעָם בַּיּוֹם הַהוּא וַיִּשֶׂם לוֹ חֹק וּמִשְׁפָּט בְּשֵׁכֶם:	Then Joshua made a covenant with the people on that day, and he set up for them a statute and a judicial system in Shechem.	
Josh 24:26	וַיִּכְתֹּב יְהוֹשֻׁעַ אֶת־הַדְּבָרִים הָאֵלֶּה בְּסֵפֶר תּוֹרַת אֱלֹהִים וַיִּקַּח אֶבֶן גְּדוֹלָה וַיְקִימָהּ שָׁם תַּחַת הָאֵלֶּה אֲשֶׁר בְּמִקְדָּשׁ יְהוָה: ס	And Joshua wrote these words in the book of the law of God, and he took a large stone, and he set it up there under the oak tree at the sanctuary of the LORD.	

Josh 24:27	וַיֹּאמֶר יְהוֹשֻׁעַ אֶל-כָּל-הָעָם הִנֵּה הָאֶבֶן הַזֹּאת תִּהְיֶה-בָּנוּ לְעֵדָה כִּי-יְהִי שִׁמְעָה אֶת כָּל-אֲמָרֵי יְהוָה אֲשֶׁר דִּבֶּר עִמָּנוּ וְהִיָּתָה בְּכֶם לְעֵדָה פֶּן-תִּכְחַשׁוּן בְּאֱלֹהֵיכֶם:	Then Joshua said to all the people, “Look, this stone will be a witness to us, for it has heard all the words of the LORD which he spoke with us, and it will be a witness to you, lest you deny your God.”	
Josh 24:28	וַיִּשְׁלַח יְהוֹשֻׁעַ אֶת-הָעָם אִישׁ לְנַחֲלָתוֹ: פ	Then Joshua sent the people away – each <i>one</i> to his inheritance.	Judg 2:6.
Josh 24:29	וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיָּמָת יְהוֹשֻׁעַ בֶּן-נּוּן עֶבֶד יְהוָה בְּזֶמְרָאָה וָעֶשֶׂר שָׁנַיִם:	And it came to pass after these things that Joshua the son of Nun, the servant of the LORD, died, aged one hundred and ten years.	Judg 2:8.
Josh 24:30	וַיִּקְבְּרוּ אֹתוֹ בְּגִבּוֹל נַחֲלָתוֹ בְּתַמְנַת-סֶרַח אֲשֶׁר בְּהַר-אֶפְרַיִם מִצְפּוֹן לְהַר-גַּעַשׁ:	And they buried him in the territory of his inheritance at Timnath-Serah, which <i>is</i> at Mount Ephraim, to the north of Mount Gaash.	Judg 2:9. territory ← <i>border</i> .
Josh 24:31	וַיַּעֲבֹד יִשְׂרָאֵל אֶת-יְהוָה כָּל יְמֵי יְהוֹשֻׁעַ וְכָל יְמֵי הַזְּקֵנִים אֲשֶׁר הָאָרִיכוּ יָמִים אַחֲרֵי יְהוֹשֻׁעַ וְאֲשֶׁר יָדְעוּ אֶת כָּל-מַעֲשֵׂה יְהוָה אֲשֶׁר עָשָׂה לְיִשְׂרָאֵל:	And Israel served the LORD all the days of Joshua, and all the days of the elders who <u>outlived</u> Joshua and who knew all the work of the LORD which he had done for Israel.	Judg 2:7. outlived ← <i>prolonged days after</i> .
Josh 24:32	וְאֶת-עַצְמוֹת יוֹסֵף אֲשֶׁר-הֶעֱלוּ בְנֵי-יִשְׂרָאֵל מִמִּצְרַיִם קָבְרוּ בְּשֵׂכֶם בְּחֻלְקַת הַשָּׂדֶה אֲשֶׁר קָנָה יַעֲקֹב מֵאֵת בְּנֵי-חַמּוֹר אֲבֵי-שֵׁכֶם בְּמֵאָה קֶשִׁיטָה וַיְהִיו לְבְנֵי-יוֹסֵף לְנַחֲלָה:	And they buried Joseph's bones, which the sons of Israel had brought up from Egypt, in Shechem, in the parcel of <u>land</u> which Jacob had bought from the sons of Hamor the father of Shechem for a hundred <u>kesitahs</u> , and they became an inheritance of the sons of Joseph.	land ← <i>field</i> . kesitahs: see Gen 33:19.
Josh 24:33	וְאֶלְעָזָר בֶּן-אַהֲרֹן מָת וַיִּקְבְּרוּ אֹתוֹ בְּגִבְעַת פִּינְחָס בְּנוֹ אֲשֶׁר נָתַן-לוֹ בְּהַר אֶפְרַיִם:	Then Eleazar the son of Aaron died, and they buried him at the hill of <u>Phinehas</u> his son which had been given to him at Mount Ephraim.	Eleazar: see Ex 6:23. Phinehas: see Ex 6:25.
Judg 1:1	וַיְהִי אַחֲרֵי מוֹת יְהוֹשֻׁעַ וַיִּשְׁאַלוּ בְנֵי יִשְׂרָאֵל בִּיהוָה לֵאמֹר מִי יַעֲלֶה-לָּנוּ אֶל-הַכְּנַעֲנִי בַתְּחִלָּה לְהִלָּחֵם בּוֹ:	And it came to pass after the death of Joshua that the sons of Israel <u>inquired</u> of the LORD and said, “Who will go up for us against the <u>Canaanite</u> first, to fight against them?”	inquired of the LORD ← <i>asked at the LORD</i> . the Canaanite: i.e. <i>the Canaanites</i> . Collective usage.

Judg 1:2	וַיֹּאמֶר יְהוָה יְהוּדָה יַעֲלֶה הִנֵּה נָתַתִּי אֶת־הָאָרֶץ בְּיָדוֹ:	And the LORD said, “Judah will go up. Behold, I have delivered the land into his hand.”	
Judg 1:3	וַיֹּאמֶר יְהוּדָה לְשִׁמְעוֹן אָחִיו עֲלֵה אִתִּי בְּגוֹרְלִי וְנִלְחַמָּה בְּכַנְעַנִי וְהִלַּכְתִּי גַם־אֲנִי אִתְּךָ בְּגוֹרְלֶךָ וַיֵּלֶךְ אִתּוֹ שִׁמְעוֹן:	Then Judah said to Simeon his brother, “Go up with me into my lot, and we will fight against the Canaanite, and I in turn will go with you into your lot.” And Simeon went with him.	Judah ... Simeon: i.e. <i>the tribe of Judah ... the tribe of Simeon</i> . Collective usage. <hr/> in turn ← <i>also</i> , but the sense can be wider.
Judg 1:4	וַיַּעַל יְהוּדָה וַיִּתֵּן יְהוָה אֶת־הַכְּנַעֲנִי וְהַפְּרִזִּי בְיָדָם וַיַּכּוּם בְּבֶזֶק עֶשְׂרֵת אֲלָפִים אִישׁ:	So Judah went up, and the LORD delivered the Canaanite and the Perizzite into their hand, and they struck them down in Bezek – ten thousand men.	
Judg 1:5	וַיִּמְצְאוּ אֶת־אֲדֹנֵי בֶזֶק בְּבֶזֶק וַיִּלְחֲמוּ בּוֹ וַיַּכּוּ אֶת־הַכְּנַעֲנִי וְאֶת־הַפְּרִזִּי:	And they found Adoni-Bezek in Bezek, and they fought against him, and they struck the Canaanites and the Perizzites down.	
Judg 1:6	וַיָּנֶס אֲדֹנֵי בֶזֶק וַיִּרְדְּפוּ אַחֲרָיו וַיִּאָּחֲזוּ אֹתוֹ וַיִּקְצְצוּ אֶת־בְּהֵנוֹת יָדָיו וְרַגְלָיו:	And Adoni-Bezek fled, but they pursued him and captured him, and they cut off his thumbs and big toes.	
Judg 1:7	וַיֹּאמֶר אֲדֹנֵי־בֶזֶק שְׁבַעִים מְלָכִים בְּהֵנוֹת יְדֵיהֶם וְרַגְלֵיהֶם מְקַצְצִים הָיוּ מִלְּקָטִים תַּחַת שְׁלֹחַנִי כַּאֲשֶׁר עָשִׂיתִי כֵן שְׁלֹם־לִי אֱלֹהִים וַיָּבִיאהוּ יְרוּשָׁלַם וַיָּמָת שָׁם: פ	And Adoni-Bezek said, “Seventy kings have had their thumbs and their big toes cut off, and they have picked up <i>the pieces</i> under my table. As I did, so God has requited me.” And they brought him to Jerusalem, and he died there.	
Judg 1:8	וַיִּלְחֲמוּ בְנֵי־יְהוּדָה בִּירוּשָׁלַם וַיִּלְכְּדוּ אוֹתָהּ וַיַּכּוּהָ לְפִי־חַרֵּב וְאֶת־הָעִיר שָׁלְחוּ בָאֵשׁ:	Then the sons of Judah fought in Jerusalem and captured it, and they struck it with the edge of the sword, and they set the city on fire.	
Judg 1:9	וְאַחֵר יָרְדוּ בְנֵי יְהוּדָה לְהִלָּחֵם בְּכַנְעַנִי יוֹשֵׁב הַהָר וְהַנֶּגֶב וְהַשְּׁפֵלָה:	And afterwards the sons of Judah came down to fight the Canaanite, <i>who</i> inhabited the mountain <i>range</i> , and the south, and the lowland.	
Judg 1:10	וַיֵּלֶךְ יְהוּדָה אֶל־הַכְּנַעֲנִי הַיּוֹשֵׁב בְּחֶבְרוֹן וְשֵׁם־חֶבְרוֹן לְפָנָיִם קָרִית אַרְבַּע וַיַּכּוּ אֶת־שֵׁשִׁי וְאֶת־אַחִימָן וְאֶת־תַּלְמַי:	And Judah went against the Canaanite who was living in Hebron (now the name of Hebron was previously Kiriath-Arba) and they struck down Sheshai and Ahiman and Talmai.	Judah ... they ← <i>Judah ... he</i> , i.e. <i>the tribe of Judah</i> . Collective usage. <hr/> Kiriath-Arba: see Gen 23:2.

Judg 1:11	וַיֵּלֶךְ מִשָּׁם אֶל־זוֹשְׁבֵי דְבִיר וַיִּשְׂם דְּבִיר לְפָנָיִם קִרְיַת־סֶפֶר:	Then he went from there to the inhabitants of Debir. Now the name of Debir <i>was</i> previously Kiriath-Sepher.	Josh 15:15. Kiriath-Sepher: see Josh 15:15.
Judg 1:12	וַיֹּאמֶר כָּלֵב אֲשֶׁר־יִכָּה אֶת־קִרְיַת־סֶפֶר וְלָכְדָהּ וְנָתַתִּי לּוֹ אֶת־עַכְסָה בְּתִי לְאִשָּׁה:	And Caleb said, “Whoever attacks Kiriath-Sepher and captures it, to him I will give Achsah my daughter as a wife.”	Josh 15:16. Kiriath-Sepher: see Josh 15:15.
Judg 1:13	וַיִּלְכְּדָהּ עֲתַנְיָאֵל בֶּן־קִנּוּז אָחִי כָּלֵב הַקָּטָן מִמֶּנּוּ וַיִּתֵּן־לּוֹ אֶת־עַכְסָה בְּתוֹ לְאִשָּׁה:	Then Othniel the son of Kenaz, Caleb's younger brother, captured it, and he gave him Achsah his daughter as a wife.	Josh 15:17, 1 Chr 4:13. younger brother ← <i>brother younger than he</i> .
Judg 1:14	וַיְהִי בְּבוֹאָהּ וַתְּסִיְתֶהּ לְשֹׂאֵל מֵאֵת־אָבִיהָ הַשְּׂדֵה וַתַּצְנַח מֵעַל הַחֲמֹר וַיֹּאמֶר־לָהּ כָּלֵב מַה־לָּךְ:	And it came to pass, when she came to him, that she persuaded him to ask for a field from her father. So she dismounted from her donkey, and Caleb said to her, “What <i>is</i> the matter?”	Josh 15:18. she persuaded him to ask: in view of the next verse, this may seem to be the wrong way round, and LXX reads <i>he persuaded her</i> , but read it as <i>she persuaded him (that she should) ask</i> . what <i>is</i> the matter? ← <i>what to you</i> .
Judg 1:15	וַתֹּאמֶר לּוֹ הִבֵּה־לִּי בְרָכָה כִּי אָרַץ הַנְּגֹב נָתַתָּנִי וְנָתַתָּה לִּי גִלְתַּי מִיָּם וַיִּתֵּן־לָהּ כָּלֵב אֵת גִּלְתַּי עֲלִיתַי וְאֵת גִּלְתַּי תַּחְתִּית: פ	And she said to him, “Give me a blessing, for you have given me the land of the south, so give me springs of water.” Then Caleb gave her the upper springs and the lower springs.	Josh 15:19.
Judg 1:16	וּבְנֵי קִינִי חָתָן מֹשֶׁה עָלוּ מֵעִיר הַתְּמָרִים אֶת־בְּנֵי יְהוּדָה מִדְּבַר יְהוּדָה אֲשֶׁר בְּנִגְבַּ עָרָד וַיֵּלֶךְ וַיֵּשֶׁב אֶת־הָעָם:	And the sons of the Kenite, Moses' father-in-law, went up from the City of Palm Trees with the sons of Judah to the Judaeen Desert which <i>is</i> in the south of Arad, and they departed and dwelt with the people.	City of Palm Trees: i.e. <i>Jericho</i> . See Deut 34:3, 2 Chr 28:15.
Judg 1:17	וַיֵּלֶךְ יְהוּדָה אֶת־שִׁמְעוֹן אָחִיו וַיַּכּוּ אֶת־הַכְּנַעֲנִי יוֹשֵׁב צְפַת וַיַּחְרִימוּ אוֹתָהּ וַיִּקְרָא אֶת־שֵׁם־הָעִיר חֲרָמָה:	Then Judah went with Simeon his brother, and they struck the Canaanite who dwelt in Zephath, which they obliterated, and they called the city Hormah.	
Judg 1:18	וַיִּלְכְּדוּ יְהוּדָה אֶת־עֲזָה וְאֶת־גְּבוּלָהּ וְאֶת־אֲשְׁקֶלוֹן וְאֶת־גְּבוּלָהּ וְאֶת־עֶקְרוֹן וְאֶת־גְּבוּלָהּ:	And Judah captured Gaza and its territory, and Ashkelon and its territory and Ekron and its territory.	territory (3x) ← <i>border</i> . Ashkelon: AV= <i>Askelon</i> .

Judg 1:19	וַיְהִי יְהוָה אֶת־יְהוּדָה וַיִּרְשׁ אֶת־הַהָר כִּי לֹא לְהוֹרִישׁ אֶת־יֹשְׁבֵי הַעֲמֻק כִּי־רַכָּב בְּרָזָל לָהֶם:	And the LORD was with Judah, and he gained possession of the mountain, but <i>he could</i> not dispossess the inhabitants of the valley, because they <i>had</i> iron chariots.	
Judg 1:20	וַיִּתְּנוּ לְכָלֵב אֶת־חֶבְרוֹן כַּאֲשֶׁר דִּבֶּר מֹשֶׁה וַיִּוֹרֶשׁ מִשָּׁם אֶת־שְׁלֹשָׁה בְנֵי הָעֲנָק:	And they gave Caleb Hebron, as Moses had said, and they dispossessed the three sons of Anak <u>of that place</u> .	Josh 15:13, Josh 15:14. <hr/> of that place ← <i>of there</i> .
Judg 1:21	וְאֶת־הַיְבוּסִי יֹשֵׁב יְרוּשָׁלַם לֹא הוֹרִישׁוּ בְנֵי בְנִימֵן וַיֹּשֶׁב הַיְבוּסִי אֶת־בְּנֵי בְנִימֵן בִּירוּשָׁלַם עַד הַיּוֹם הַזֶּה: ס	But the sons of Benjamin did not dispossess the Jebusite – the inhabitant of Jerusalem – and the Jebusite has been dwelling with the sons of Benjamin in Jerusalem up to this day.	Josh 15:63.
Judg 1:22	וַיַּעֲלוּ בֵית־יוֹסֵף גַּם־הֵם בֵּית־אֵל וַיְהוֶה עִמָּם:	And the house of Joseph also went up <i>against</i> Beth-El, and the LORD <i>was</i> with them.	
Judg 1:23	וַיִּתְּרוּ בֵית־יוֹסֵף בְּבֵית־אֵל וַשֵּׁם־הָעִיר לְפָנַיִם לוֹז:	And the house of Joseph spied out Beth-El. Now the name of the city <i>was</i> previously Luz.	
Judg 1:24	וַיִּרְאוּ הַשֹּׁמְרִים אִישׁ יוֹצֵא מִן־הָעִיר וַיֹּאמְרוּ לוֹ הֲרָאֵנוּ נָא אֶת־מַבּוֹא הָעִיר וְעָשִׂינוּ עִמָּךְ חֶסֶד:	And the observers saw a man coming out of the city, and they said to him, “Please show us the entrance to the city, and we will deal with you graciously.”	
Judg 1:25	וַיִּרְאֵם אֶת־מַבּוֹא הָעִיר וַיַּכּוּ אֶת־הָעִיר לְפִי־חֶרֶב וְאֶת־הָאִישׁ וְאֶת־כָּל־מִשְׁפַּחְתּוֹ שָׁלְחוּ:	And he showed them the entrance to the city, <u>whereupon</u> they struck the city with the edge of the sword, but they let the man and all his family go.	whereupon: wider use of the <i>vav</i> .
Judg 1:26	וַיֵּלֶךְ הָאִישׁ אֶרֶץ הַחִתִּים וַיְבֹנֵן עִיר וַיִּקְרָא שְׁמָהּ לוֹז הוּא שְׁמָהּ עַד הַיּוֹם הַזֶּה: פ	Then the man went <i>to</i> the land of the Hittites, and he built a city, and he called it Luz – that <i>is</i> its name up to this day.	
Judg 1:27	וְלֹא־הוֹרִישׁ מְנַשֶּׁה אֶת־בֵּית־שֵׁאֵן וְאֶת־בְּנוֹתֶיהָ וְאֶת־תַּעֲנָךְ וְאֶת־בְּנֹתֶיהָ וְאֶת־*יֹשְׁבֵי דוֹר וְאֶת־בְּנוֹתֶיהָ וְאֶת־יֹשְׁבֵי יְבֻלְעָם וְאֶת־בְּנֹתֶיהָ וְאֶת־יֹשְׁבֵי מְגִדוֹ וְאֶת־בְּנוֹתֶיהָ וַיֹּאֲלֵ הַכְּנַעֲנִי לְשֹׁבֵת בְּאֶרֶץ הַזֹּאת:	And Manasseh did not dispossess Beth-Shean and its <u>satellites</u> , or Taanach and its <u>satellites</u> , or the <u>inhabitants</u> of Dor and its <u>satellites</u> , or the inhabitants of Ibleam and its <u>satellites</u> , or the inhabitants of Megiddo and its <u>satellites</u> . And the Canaanites <u>resolved</u> to dwell in this land.	inhabitants: the <i>ketiv</i> reads <i>inhabitant</i> (collective usage). <hr/> Josh 17:11, Josh 17:12, 1 Chr 7:29. <hr/> satellites (5x) ← <i>daughters</i> . <hr/> Taanach: see Josh 17:11. <hr/> resolved: see Josh 17:12.

Judg 1:28	וַיְהִי כִּי־חָזַק יִשְׂרָאֵל וַיֵּשֶׁם אֶת־הַכְּנַעֲנִי לְמַסּוֹ וְהוֹרִישׁ לֹא הוֹרִישׁוּ: ס	And it came about that, when Israel became strong, they put the Canaanite under tribute, but they <u>did not dispossess them</u> at all.	Josh 17:13. <hr/> did not dispossess <i>them</i> at all: or <i>did not completely dispossess them</i> , as AV's sense. So AV differs. Infinitive absolute.
Judg 1:29	וְאֶפְרַיִם לֹא הוֹרִישׁ אֶת־הַכְּנַעֲנִי הַיּוֹשֵׁב בְּגֶזֶר וַיֵּשֶׁב הַכְּנַעֲנִי בְּקִרְבּוֹ בְּגֶזֶר: פ	And Ephraim did not dispossess the Canaanite who was living in Gezer, and the Canaanite dwelt in their midst in Gezer.	Josh 16:10.
Judg 1:30	זְבֻלֹן לֹא הוֹרִישׁ אֶת־יוֹשְׁבֵי קֶטְרוֹן וְאֶת־יוֹשְׁבֵי נְהַלָּל וַיֵּשֶׁב הַכְּנַעֲנִי בְּקִרְבּוֹ וַיְהִיו לְמַסּוֹ: ס	Zebulun did not dispossess the inhabitants of Kitron or the inhabitants of Nahalal, and the Canaanite dwelt in their midst, and they <u>came</u> under tribute.	Nahalal ← <i>Nahalol</i> , as AV here, a pausal form, but <i>Nahalal</i> in Josh 19:15, Josh 21:35. The same consonantal spelling throughout. So AV differs. <hr/> came ← <i>became</i> .
Judg 1:31	אֲשֶׁר לֹא הוֹרִישׁ אֶת־יוֹשְׁבֵי עֲכוֹ וְאֶת־יוֹשְׁבֵי צִדּוֹן וְאֶת־אֲחֻלַּב וְאֶת־אֲחֻזַּיִב וְאֶת־חֶלְבָּה וְאֶת־אֲפִיק וְאֶת־רְחֹב:	Asher did not dispossess the inhabitants of Akko or the inhabitants of Sidon, or of Ahlab or of Achzib or of Helbah, or of Aphik or of Rehob.	Akko: AV= <i>Accho</i> , now also known as <i>Acre</i> or <i>Acco</i> . <hr/> Sidon: see Gen 10:15. Here, AV= <i>Zidon</i> .
Judg 1:32	וַיֵּשֶׁב הָאֲשֵׁרִי בְּקִרְבַּי הַכְּנַעֲנִי יֹשְׁבֵי הָאָרֶץ כִּי לֹא הוֹרִישׁוּ: ס	And the Asherites dwelt among the Canaanites – inhabitants of the land – because they did not dispossess them.	
Judg 1:33	נַפְתָּלִי לֹא־הוֹרִישׁ אֶת־יוֹשְׁבֵי בֵּית־שֶׁמֶשׁ וְאֶת־יוֹשְׁבֵי בֵּית־עֲנַת וַיֵּשֶׁב בְּקִרְבַּי הַכְּנַעֲנִי יֹשְׁבֵי הָאָרֶץ וַיֵּשֶׁב בֵּית־שֶׁמֶשׁ וּבֵּית עֲנַת הָיוּ לָהֶם לְמַסּוֹ: ס	Naphtali did not dispossess the inhabitants of Beth-Shemesh or the inhabitants of Beth-Anath, and they dwelt among the Canaanites – inhabitants of the land – but the inhabitants of Beth-Shemesh and Beth-Anath <u>came</u> under tribute to them.	came ← <i>became</i> .
Judg 1:34	וַיִּלְחָצוּ הָאֲמֹרִי אֶת־בְּנֵי־דָן הַהָרָה כִּי־לֹא נָתְנוּ לָרֶדֶת לְעֵמֶק:	And the Amorites squeezed the sons of Dan into the mountain <i>range</i> , for they did not let them come down into the valley.	Amorites: see Gen 10:16.
Judg 1:35	וַיִּזְאָל הָאֲמֹרִי לְשֶׁבֶת בְּהַר־חֶרֶס בְּאֵילֹן וּבְשַׁעֲלִיבִים וַתִּכְבַּד יַד בֵּית־יוֹסֵף וַיְהִיו לְמַסּוֹ:	And the Amorites resolved to dwell on Mount Heres, in Aijalon and in Shaalvim, but the <u>power</u> of the house of Joseph was greater, and they <u>came</u> under tribute.	Amorites: see Gen 10:16. <hr/> power ← <i>hand</i> . <hr/> came ← <i>became</i> .
Judg 1:36	וּגְבוּל הָאֲמֹרִי מִמַּעַלָּה עֲקֻרְבִּים מֵהַסֵּלַע וּמִמַּעַלָּה: פ	And the border of the Amorites <u>was</u> from the ascent of Akrabbim, from the rock and above.	Amorites: see Gen 10:16.

Judg 2:1	וַיַּעַל מֵאֶלְיָהוּ מִן־הַגִּלְגָּל אֶל־הַבְּכִים פ וַיֹּאמֶר אֶעֱלֶה אֶתְכֶם מִמִּצְרַיִם וְאָבִיא אֶתְכֶם אֶל־הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְתִּיכֶם וְאָמַר לֹא־אֶפְרָר בְּרִיתִי אֶתְכֶם לְעוֹלָם:	Then the angel of the LORD went up from Gilgal to Bochim and said, “I am bringing you up from Egypt, and I have brought you to the land about which I swore to your fathers, for I said, ‘I shall never break my covenant with you.	the angel of the LORD: AV differs (<i>an angel of the LORD</i>) but the phrase is made grammatically definite by the proper noun for the LORD. Gilgal ← <i>the Gilgal</i> . and said: repeating the → never ← <i>not ... to the age</i> .
Judg 2:2	וְאַתֶּם לֹא־תַכְרֹתוּ בְרִית לְיוֹשְׁבֵי הָאָרֶץ הַזֹּאת מִזְבַּחֹתֵיהֶם תִּתְצוּן וְלֹא־שָׁמַעְתֶּם בְּקוֹלִי מֵהַזֹּאת עֲשִׂיתֶם:	And you shall not make a covenant with the inhabitants of this land. You will demolish their altars.’ But you have not obeyed me. What is this you have done?	↳ words of Gen 46:4, Ex 3:17 etc. for effect. AV differs, with the direct speech in the past tense (<i>I made you go up etc.</i>), losing the effect. obeyed me ← <i>heard my voice</i> .
Judg 2:3	וְגַם אֲמַרְתִּי לֹא־אֶגְרֹשׁ אוֹתָם מִפְּנֵיכֶם וְהָיוּ לְכֶם לְצִדִּים וְאֵלֵהֶם יִהְיוּ לְכֶם לְמוֹקֵשׁ:	So I also said, ‘I shall not drive them out before you, and they will be snares to you, and their gods will be a trap to you.’ ”	snares: see [BDB] (root צדד, p.841). <i>Snares</i> is supported by a cognate Assyrian root, but [BDB] probably reads the context as Num 33:55, as does AV (<i>as thorns</i>) in your sides. →
Judg 2:4	וַיְהִי כַדְבָּר מֵאֶלְיָהוּ אֶת־הַדְּבָרִים הָאֵלֶּה אֶל־כָּל־בְּנֵי יִשְׂרָאֵל וַיִּשְׂאוּ הָעָם אֶת־קוֹלָם וַיִּבְכוּ:	And it came about, as the angel of the LORD spoke these words to all the sons of Israel, that the people lifted up their voice and wept.	↳ So AV differs. [YLT]’s and [AnLx]’s <i>adversaries</i> read as if a <i>resh</i> for a <i>daleth</i> .
Judg 2:5	וַיִּקְרְאוּ שֵׁם־הַמָּקוֹם הַהוּא בְּכִים וַיִּזְבְּחוּ־שָׁם לַיהוָה: פ	And they called that place Bochim, and they made a sacrifice there to the LORD.	
Judg 2:6	וַיִּשְׁלַח יְהוֹשֻׁעַ אֶת־הָעָם וַיֵּלְכוּ בְּנֵי־יִשְׂרָאֵל אִישׁ לְנַחֲלָתוֹ לְרִשְׁתׁ אֶת־הָאָרֶץ:	Then Joshua dismissed the people, and the sons of Israel each went to their inheritance to take possession of the land.	Josh 24:28.
Judg 2:7	וַיַּעֲבְדוּ הָעָם אֶת־יְהוָה כָּל יְמֵי יְהוֹשֻׁעַ וְכָל יְמֵי הַזְּקֵנִים אֲשֶׁר הָאָרִיכוּ יָמִים אַחֲרָי יְהוֹשֻׁעַ אֲשֶׁר רָאוּ אֶת כָּל־מַעֲשֵׂה יְהוָה הַגְּדוֹל אֲשֶׁר עָשָׂה לְיִשְׂרָאֵל:	And the people served the LORD all the days of Joshua, and all the days of the elders who outlived Joshua, who had seen all the great work of the LORD which he had done for Israel.	Josh 24:31. outlived ← <i>prolonged days after</i> .
Judg 2:8	וַיָּמָת יְהוֹשֻׁעַ בֶּן־נֹון עֶבֶד יְהוָה בְּזִמְאָה וָעֶשְׂרִים שָׁנָיִם:	Then Joshua the son of Nun, the servant of the LORD, died, aged one hundred and ten years.	Josh 24:29.
Judg 2:9	וַיִּקְבְּרוּ אוֹתוֹ בְּגִבּוֹל נַחֲלָתוֹ בְּתַמְנַת־חֶרֶס בְּהַר אֶפְרַיִם מִצְפּוֹן לְהַר־גַּעַשׁ:	And they buried him in the territory of his inheritance, in Timnath-Heres at Mount Ephraim to the north of Mount Gaash.	Josh 24:30. territory ← <i>border</i> .

Judg 2:10	וְגַם כָּל־הַדּוֹר הָהוּא נֶאֱסָפוּ אֶל־אֲבוֹתָיו וַיִּקֶם דּוֹר אַחֵר אֲחֵרֵיהֶם אֲשֶׁר לֹא־יָדְעוּ אֶת־יְהוָה וְגַם אֶת־הַמַּעֲשֵׂה אֲשֶׁר עָשָׂה לְיִשְׂרָאֵל: ס	And also all that generation were gathered to <u>their fathers</u> , and another generation arose after them, who had not known the LORD, nor the work that he had done for Israel either.	their fathers ← <i>its fathers</i> , referring to <i>generation</i> .
Judg 2:11	וַיַּעֲשׂוּ בְנֵי־יִשְׂרָאֵל אֶת־הָרַע בְּעֵינֵי יְהוָה וַיַּעֲבֹדוּ אֶת־הַבְּעָלִים:	And the sons of Israel did wrong in the sight of the LORD, and they served the Baalim.	
Judg 2:12	וַיַּעֲזְבוּ אֶת־יְהוָה אֱלֹהֵי אֲבוֹתָם הַמוֹצִיא אוֹתָם מֵאֶרֶץ מִצְרַיִם וַיִּלְכוּ אַחֲרַי אֱלֹהִים אַחֲרַיִם מֵאֱלֹהֵי הָעַמִּים אֲשֶׁר סָבִיבוֹתֵיהֶם וַיִּשְׁתַּחֲווּ לָהֶם וַיִּכְעֲסוּ אֶת־יְהוָה:	And they forsook the LORD God of their fathers who brought them out of the land of Egypt, and they followed other gods, from the gods of the <i>various</i> peoples which <i>were</i> around them, and they bowed down to them, and they provoked the LORD to anger.	
Judg 2:13	וַיַּעֲזְבוּ אֶת־יְהוָה וַיַּעֲבֹדוּ לְבַעַל וְלַעֲשֻׁתָּרוֹת:	And they forsook the LORD, and they served Baal and <u>images of Astarte</u> .	<i>images of Astarte</i> ← <i>Ashtaroth</i> , i.e. <i>Venuses</i> .
Judg 2:14	וַיַּחַר־אַף יְהוָה בְּיִשְׂרָאֵל וַיִּתֶּנֶם בְּיַד־שׂוֹטִים וַיִּשְׁסוּ אוֹתָם וַיִּמְכְּרֵם בְּיַד אוֹיְבֵיהֶם מִסָּבִיב וְלֹא־יָכְלוּ עוֹד לַעֲמֹד לִפְנֵי אוֹיְבֵיהֶם:	And the LORD's anger was kindled against Israel, and he delivered them into the hand of plunderers, and they plundered them, and he sold them into the hand of their enemies round about, and they could no longer stand against their enemies.	
Judg 2:15	בְּכֹל אֲשֶׁר יֵצְאוּ יַד־יְהוָה הַיִּתְּהֶבְם לְרָעָה כַּאֲשֶׁר דִּבֶּר יְהוָה וְכַאֲשֶׁר נִשְׁבַּע יְהוָה לָהֶם וַיִּצַּר לָהֶם מְאֹד:	Everywhere they <u>went</u> , the hand of the LORD was against them, to <i>their</i> detriment, as the LORD had said, and as the LORD had sworn to them, and they were greatly straitened.	went ← <i>went out into</i> .
Judg 2:16	וַיִּקֶם יְהוָה שֹׁפְטִים וַיִּזְשִׁיעוּם מִיַּד שׂוֹטֵיהֶם:	But the LORD raised up judges, who saved them from those who were plundering them.	
Judg 2:17	וְגַם אֶל־שֹׁפְטֵיהֶם לֹא שָׁמְעוּ כִּי זָנוּ אַחֲרַי אֱלֹהִים אַחֲרַיִם וַיִּשְׁתַּחֲווּ לָהֶם סָרוּ מִהַר מִן־הַדֶּרֶךְ אֲשֶׁר הָלְכוּ אֲבוֹתָם לְשִׁמְעַת מִצְוֹת־יְהוָה לֹא־עָשׂוּ כֵן:	But they did not <u>obey</u> their judges either, for they played the harlot with other gods, and they bowed down to them, <i>and</i> they quickly departed from the way their fathers had gone, <u>in that those obeyed</u> the LORD's commandments, <i>but</i> <u>these</u> did not do so.	obey ← <i>hear</i> . in that those obeyed ← <i>to hear</i> . these ← <i>they</i> .

Judg 2:18	<p>וְכִי־הָקִים יְהוָה לָהֶם שְׁפָטִים וְהָיָה יְהוָה עִם־הַשֹּׁפֵט וְהוֹשִׁיעֵם מִיַּד אֲיֻבֵיהֶם כֹּל יְמֵי הַשּׁוֹפֵט כִּי־יִנָּחֵם יְהוָה מִנְּאֻקָתָם מִפְּנֵי לְחֻצֵיהֶם וּדְחֻקֵיהֶם:</p>	<p>And when the LORD raised up judges to them, the LORD was with the judge, and he saved them from the hands of their enemies all the days of the judge, because the LORD had pity, because of their lamentation on account of those who oppressed them and those who tyrannized them.</p>	
Judg 2:19	<p>וְהָיָה בְּמוֹת הַשּׁוֹפֵט יֵשְׁבוּ וְהִשְׁחִיתוּ מֵאֲבוֹתָם לְלַכֵּת אַחֲרַי אֱלֹהִים אֲחֵרִים לְעַבְדָּם וְלִהְשֹׁתָנוֹת לָהֶם לֹא הִפִּילוּ מִמַּעַלְלֵיהֶם וּמִדְרָכָם הַקָּשָׁה:</p>	<p>And it would come to pass at the death of the judge, <i>that</i> they would revert and corruptly deviate <u>from the way of their fathers</u>, in following other gods, in serving them and in bowing down to them. They did not desist from their deeds or their stubborn way,</p>	<p>from <i>the way of</i> their fathers: AV differs (<i>more than their fathers</i>), also possible, but in Judg 2:17 and Judg 2:22, the fathers are shown in a good light.</p> <hr/> <p>in following ... in serving ... in bowing down: gerundial use of the infinitive.</p> <hr/> <p>stubborn ← <i>hard, unyielding</i>, ↗</p>
Judg 2:20	<p>וַיַּחֲרֹאֲף יְהוָה בְּיִשְׂרָאֵל וַיֹּאמֶר יְעֹן אֲשֶׁר עָבְרוּ הַגּוֹי הַזֶּה אֶת־בְּרִיתִי אֲשֶׁר צִוִּיתִי אֶת־אֲבוֹתָם וְלֹא שָׁמְעוּ לְקוֹלִי:</p>	<p>so the LORD's anger was kindled against Israel, and he said, "Since this people has transgressed my covenant which I commanded their fathers, and they have not <u>obeyed me</u>,</p>	<p>↳ <i>grievous</i>. With <i>neck</i> the words mean <i>stiff-necked</i>, i.e. <i>stubborn</i>.</p> <hr/> <p>obeyed me ← <i>heard my voice</i>.</p>
Judg 2:21	<p>גַּם־אֲנִי לֹא אוֹסִיף לְהוֹרִישׁ אִישׁ מִפְּנֵיהֶם מִן־הַגּוֹיִם אֲשֶׁר־עָזַב יְהוֹשֻׁעַ וַיָּמָת:</p>	<p>I <u>in turn</u> will not continue to dispossess anyone before them, from the nations which Joshua left <u>when</u> he died,</p>	<p>in turn ← <i>also</i>, but with wider scope.</p> <hr/> <p>when: wider use of the <i>vav</i>.</p>
Judg 2:22	<p>לְמַעַן נִסּוֹת בָּם אֶת־יִשְׂרָאֵל הַשֹּׁמְרִים הֵם אֶת־דֶּרֶךְ יְהוָה לְלַכֵּת בָּם כַּאֲשֶׁר שָׁמְרוּ אֲבוֹתָם אִם־לֹא:</p>	<p>in order to test Israel through them, <i>as to</i> whether they are keeping the way of the LORD, <u>by walking</u> in these <i>ways</i> as their fathers kept <i>them</i>, or not."</p>	<p>by walking: gerundial use of the infinitive.</p>
Judg 2:23	<p>וַיַּנַּח יְהוָה אֶת־הַגּוֹיִם הָאֵלֶּה לְבַלְתִּי הוֹרִישָׁם מִהָרָה וְלֹא נָתַנְם בְּיַד־יְהוֹשֻׁעַ: פ</p>	<p>For the LORD had left those nations alone, not quickly dispossessing them. And he had not delivered them into Joshua's hand.</p>	<p>for: causal use of the <i>vav</i>.</p>
Judg 3:1	<p>וְאֵלֶּה הַגּוֹיִם אֲשֶׁר הֵנִיחַ יְהוָה לְנִסּוֹת בָּם אֶת־יִשְׂרָאֵל אֵת כָּל־אֲשֶׁר לֹא־יָדְעוּ אֵת כָּל־מִלְחָמוֹת כְּנָעַן:</p>	<p>And these <i>are</i> the nations which the LORD left alone, in order to test Israel through them – all those who did not know all the wars of Canaan –</p>	
Judg 3:2	<p>רַק לְמַעַן דַּעַת דְּרוֹת בְּנֵי־יִשְׂרָאֵל לְלַמְּדָם מִלְחָמָה רַק אֲשֶׁר־לִפְנֵים לֹא יָדְעוּם:</p>	<p>but in order for the generations of the sons of Israel to know – to teach them war – just <i>those</i> who had not known <u>them</u> previously, <i>they are</i>:</p>	<p>them: i.e. <i>the adversaries in past wars</i>.</p>

Judg 3:3	חֲמֵשֶׁת סְרֵנֵי פְּלִשְׁתִּים וְכָל־הַכְּנַעֲנִי וְהַצִּידֹנִי וְהַחִוִּי יָשָׁב הַר הַלְּבָנוֹן מֵהַר בַּעַל חֶרְמוֹן עַד לְבוֹא חֲמַת:	five barons of the Philistines, and all the Canaanites and the Sidonians and the Hivites who lived <i>at</i> the mountain <i>range</i> of Lebanon, from Mount Baal-Hermon to the approach to Hamath.	Sidonians: see Gen 10:15. AV= Sidonians, but often Zidonians in this book.
Judg 3:4	וַיְהִיו לְנִסּוֹת בָּם אֶת־יִשְׂרָאֵל לְדַעַת הִישְׁמְעוּ אֶת־מִצְוֹת יְהוָה אֲשֶׁר־צִוָּה אֶת־אֲבוֹתָם בְּיַד־מֹשֶׁה:	Now they were to test Israel, by <i>means of</i> them, so as to know whether they would <u>obey</u> the LORD's commandments which he commanded their fathers through the <u>intermediacy</u> of Moses.	obey ← <i>hear</i> . intermediacy ← <i>hand</i> .
Judg 3:5	וּבְנֵי יִשְׂרָאֵל יָשְׁבוּ בְּקֶרֶב הַכְּנַעֲנִי הַחִתִּי וְהָאֱמֹרִי וְהַפְּרִזִּי וְהַחִוִּי וְהַיְבוּסִי:	And the sons of Israel dwelt in the midst of the Canaanites, the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites.	Amorites: see Gen 10:16.
Judg 3:6	וַיִּקְחוּ אֶת־בָּנוֹתֵיהֶם לָהֶם לְנָשִׁים וְאֶת־בָּנוֹתֵיהֶם נָתְנוּ לְבָנֵיהֶם וַיַּעֲבְדוּ אֶת־אֱלֹהֵיהֶם: פ	And they took their daughters for themselves as wives, and they gave their daughters to their sons, and they served their gods.	
Judg 3:7	וַיַּעֲשׂוּ בְנֵי־יִשְׂרָאֵל אֶת־הָרַע בְּעֵינֵי יְהוָה וַיִּשְׁכַּחוּ אֶת־יְהוָה אֱלֹהֵיהֶם וַיַּעֲבְדוּ אֶת־הַבְּעָלִים וְאֶת־הָאֲשֵׁרוֹת:	And the sons of Israel did wrong in the eyes of the LORD, and they forgot the LORD their God, and they served the Baalim and the phallic parks.	
Judg 3:8	וַיַּחַר־אַף יְהוָה בְּיִשְׂרָאֵל וַיִּמְכְּרֵם בְּיַד כּוּשָׁן רִשְׁתַּיִם מֶלֶךְ אַרֶם נַהֲרַיִם וַיַּעֲבְדוּ בְנֵי־יִשְׂרָאֵל אֶת־כּוּשָׁן רִשְׁתַּיִם שְׁמֹנֶה שָׁנִים:	And the LORD's anger was kindled against Israel, and he sold them into the hand of Chushan-Rishathaim king of Aramaea of Mesopotamia, and the sons of Israel served Chushan-Rishathaim for <u>eight</u> years.	eight years: part of the missing 93 years where Israel is <i>lo-ammi</i> (<i>not my people</i>), explaining the apparent discrepancy between 1 Ki 6:1 (480 years) and Acts 13:17-21 + 2 Sam 5:4 (573 years) for the same period. The missing 93 years are accounted ↻
Judg 3:9	וַיִּזְעֻקוּ בְנֵי־יִשְׂרָאֵל אֶל־יְהוָה וַיִּקַּם יְהוָה מוֹשִׁיעַ לְבְנֵי יִשְׂרָאֵל וַיּוֹשִׁיעֵם אֶת עֲתַנְיָאֵל בֶּן־קְנָז אֲחֵי כָלֵב הַקָּטָן מִמָּנּוּ:	And the sons of Israel cried out to the LORD, and the LORD raised up a saviour to the sons of Israel, who delivered them: Othniel the son of Kenaz, Caleb's younger brother.	↳ for in Judg 3:8, Judg 3:14, Judg 4:3, Judg 6:1 and Judg 13:1 (8+18+20+7+40=93).
Judg 3:10	וַתְּהִי עָלָיו רוּחַ־יְהוָה וַיִּשְׁפֹּט אֶת־יִשְׂרָאֵל וַיֵּצֵא לְמִלְחָמָה וַיִּתֵּן יְהוָה בְּיָדוֹ אֶת־כּוּשָׁן רִשְׁתַּיִם מֶלֶךְ אַרֶם וַתַּעַז יָדוֹ עַל כּוּשָׁן רִשְׁתַּיִם:	And the spirit of the LORD <u>came</u> on him, and he judged Israel, and he went out to battle, and the LORD delivered Chushan-Rishathaim king of Aramaea into his hand, and his hand prevailed against Chushan-Rishathaim.	came ← <i>became</i> .
Judg 3:11	וַתִּשְׁקֵט הָאָרֶץ אַרְבַּעַיִם שָׁנָה וַיָּמָת עֲתַנְיָאֵל בֶּן־קְנָז: פ	Then the land was quiet for forty years, then Othniel the son of Kenaz died.	

Judg 3:12	וַיִּסְפוּ בְנֵי יִשְׂרָאֵל לַעֲשׂוֹת הָרַע בְּעֵינֵי יְהוָה וַיַּחֲזֶק יְהוָה אֶת־עֲגִלּוֹן מֶלֶךְ־מוֹאָב עַל־יִשְׂרָאֵל עַל כִּי־עָשׂוּ אֶת־הָרַע בְּעֵינֵי יְהוָה:	The sons of Israel then did wrong in the sight of the LORD again, and the LORD strengthened Eglon king of Moab against Israel, because they had done wrong in the sight of the LORD.	
Judg 3:13	וַיֹּאסֶף אֵלָיו אֶת־בְּנֵי עַמּוֹן וְעַמְלֵק וַיִּלְךְ וַיִּדּוּ אֶת־יִשְׂרָאֵל וַיִּירְשׁוּ אֶת־עִיר הַתְּמָרִים:	And he recruited the sons of Ammon and Amalek, and they set off and struck Israel, and they took possession of the City of Palm Trees.	recruited ← gathered to himself. City of Palm Trees: i.e. <i>Jericho</i> . See Deut 34:3, 2 Chr 28:15.
Judg 3:14	וַיַּעֲבְדוּ בְנֵי־יִשְׂרָאֵל אֶת־עֲגִלּוֹן מֶלֶךְ־מוֹאָב שְׁמוֹנֶה עָשָׂר שָׁנָה: ס	Then the sons of Israel served Eglon king of Moab for eighteen years.	eighteen years: part of the 93 years where Israel is <i>lo-ammi</i> . See Judg 3:8.
Judg 3:15	וַיִּזְעֻקוּ בְנֵי־יִשְׂרָאֵל אֶל־יְהוָה וַיִּקַּם יְהוָה לָהֶם מוֹשִׁיעַ אֶת־אֶהוּד בֶּן־גֵּרָא בֶּן־הַיְמִינִי אִישׁ אֲטָר יַד־יְמִינֹו וַיִּשְׁלְחוּ בְנֵי־יִשְׂרָאֵל בִּידּוֹ מִנְחָה לְעֲגִלּוֹן מֶלֶךְ מוֹאָב:	And the sons of Israel cried out to the LORD, and the LORD raised up a saviour to them, Ehud the son of Gera, the Benjaminite, a left-handed man, and the sons of Israel sent a gift through his agency to Eglon king of Moab.	Benjaminite: AV differs somewhat (<i>Benjamite</i>), throughout the Bible. a left-handed man ← a man bound of his right hand. Left-handed given by [AnLx], [BDB], [ST]. agency ← hand.
Judg 3:16	וַיַּעַשׂ לוֹ אֶהוּד חֶרֶב וְלָהּ שְׁנֵי פְּיּוֹת גְּמָד אַרְבֵּה וַיַּחְגֵּר אוֹתָהּ מִתַּחַת לְמַדְיוֹ עַל יָרֵךְ יְמִינֹו:	And Ehud made himself a sword with two edges, a short-cubit in length, and he girded it under his garments at his right thigh.	short-cubit: as [BDB]. A cubit is about 18 inches or 45 cm; a short cubit may be half that.
Judg 3:17	וַיִּקְרַב אֶת־הַמְּנַחָה לְעֲגִלּוֹן מֶלֶךְ מוֹאָב וְעֲגִלּוֹן אִישׁ בָּרִיא מְאֹד:	And he offered the gift to Eglon king of Moab. Now Eglon was a very fat man.	
Judg 3:18	וַיְהִי כַּאֲשֶׁר כָּלָה לְהַקְרִיב אֶת־הַמְּנַחָה וַיִּשְׁלַח אֶת־הָעָם נְשָׂאֵי הַמְּנַחָה:	And it came to pass, when he had finished offering the gift, that he sent the people who bore the gift out.	
Judg 3:19	וְהוּא שָׁב מִן־הַפְּסִילִים אֲשֶׁר אֶת־הַגִּלְגָּל וַיֹּאמֶר דְּבַר־סֵתֶר לִי אֵלֶיךָ הַמֶּלֶךְ וַיֹּאמֶר הֵם וַיֵּצְאוּ מֵעָלָיו כָּל־הָעַמְדִים עָלָיו:	And he returned from the quarry which was in Gilgal, and he said, "I have a secret message for you, O king." And he said, "Shush." And all the people standing around him went out away from him.	quarry: or carved images. Perhaps a carved image park. Gilgal ← the Gilgal.

Judg 3:20	וַאֲהוּד בָּא אֵלָיו וְהוּא יֹשֵׁב בְּעֵלִית הַמְּקָרָה אֲשֶׁר-לוֹ לְבַדּוֹ וַיֹּאמֶר אֲהוּד דְּבַר-אֱלֹהִים לִי אֵלֶיךָ וַיָּקָם מֵעַל הַכִּסֵּא:	Then Ehud went to him. Now he was sitting in an <u>upper cool room</u> which <i>was</i> for himself only, and Ehud said, “I have a <u>message</u> from God to you.” And he got up from <i>his</i> seat.	upper cool room ← <i>upper room of coolness</i> . <hr/> message ← <i>word</i> .
Judg 3:21	וַיִּשְׁלַח אֲהוּד אֶת-יָד שְׁמֵאלוֹ וַיִּקַּח אֶת-הַחֶרֶב מֵעַל יָרֵךְ יְמִינוֹ וַיִּתְקַעָהּ בְּבִטְנוֹ:	Then Ehud shot out his left hand and took <i>his</i> sword from his right thigh and thrust it into his belly.	
Judg 3:22	וַיָּבֹא גַם-הַנֹּצֵב אַחַר הַלֶּהָב וַיִּסְגֹּר הַחֶלֶב בְּעַד הַלֶּהָב כִּי לֹא שָׁלַף הַחֶרֶב מִבִּטְנוֹ וַיֵּצֵא הַפְּרִשְׁדָּנָה:	And even the handle went in after the blade, and the fat closed in around the blade, because he did not draw the sword out of his belly, and it came out at <i>his</i> <u>rectum</u> .	at <i>his</i> rectum: AV differs, or it is euphemistic (<i>dirt</i>).
Judg 3:23	וַיֵּצֵא אֲהוּד הַמַּסְדֵּרוֹנָה וַיִּסְגֹּר דִּלְתוֹת הָעֲלִיָּה בְּעֵדוֹ וַנֶּעַל:	Then Ehud went out through the porch, and he closed the doors to the upper room behind him and locked <i>them</i> .	
Judg 3:24	וְהוּא יָצָא וַעֲבָדָיו בָּאוּ וַיִּרְאוּ וְהֵנָּה דִּלְתוֹת הָעֲלִיָּה נִעְלוֹת וַיֹּאמְרוּ אִךְ מִסִּיד הוּא אֶת-רַגְלָיו בַּחֲדָר הַמְּקָרָה:	And when he had gone out, his servants came and looked, and <u>they found</u> the doors of the upper room locked, and they said, “Surely he is covering his feet in the <u>upper cool room</u> .”	they found ← <i>behold</i> . <hr/> upper cool room: AV differs slightly, <i>summer chamber</i> , losing the root meaning <i>cool</i> .
Judg 3:25	וַיַּחֲלוּ עַד-בֹּשׁ וְהֵנָּה אֵינָנו פָּתַח דִּלְתוֹת הָעֲלִיָּה וַיִּקְחוּ אֶת-הַמִּפתָח וַיִּפְתְּחוּ וְהֵנָּה אֲדֹנֵיהֶם נָפַל אֶרְצָה מֵת:	And they waited until <i>they were</i> ashamed, and <u>contrary to expectation</u> , he didn't open the doors to the upper room, so they took the key and opened <i>it</i> , and <u>what they saw was</u> that their master had fallen to the ground dead.	contrary to expectation ← <i>behold</i> . <hr/> what <i>they</i> saw <i>was</i> that ← <i>behold</i> .
Judg 3:26	וַאֲהוּד נִמְלֹט עַד הַתְּמָהְמָה וְהוּא עָבַר אֶת-הַפְּסִילִים וַיִּמְלֹט הַשְּׁעִירָתָה:	And Ehud escaped while they delayed, and he crossed over the <u>quarry</u> and escaped to <u>Seirah</u> .	quarry: or <i>carved images</i> . <hr/> Seirah: AV= <i>Seirath</i> , taking part of the locative ending as belonging to the name.
Judg 3:27	וַיְהִי כַּבּוֹאוֹ וַיִּתְקַע בְּשׁוֹפָר בְּהַר אֶפְרַיִם וַיֵּרְדוּ עִמּוֹ בְּנֵי-יִשְׂרָאֵל מִן-הַהָר וְהוּא לִפְנֵיהֶם:	And it came to pass, when he arrived, that he sounded the ramshorn at Mount Ephraim, and the sons of Israel came down with him from the mountain, and he <i>was</i> in front of them.	

Judg 3:28	וַיֹּאמֶר אֲלֵהֶם רִדְפוּ אַחֲרַי כִּי־נָתַן יְהוָה אֶת־אֹיְבֵיכֶם אֶת־מוֹאָב בְּיַדְכֶם וַיִּרְדּוּ אַחֲרָיו וַיִּלְכְּדוּ אֶת־מַעְבְּרוֹת הַיַּרְדֵּן לְמוֹאָב וְלֹא־נָתַנּוּ אִישׁ לְעֹבֵר:	And he said to them, “Pursue following me, because the LORD has delivered your enemies – Moab – into your hand.” So they went down following him, and they captured the fords of the Jordan for crossing to Moab, and they did not allow any man to cross.	following me ... following him ← after me ... after him.
Judg 3:29	וַיִּכּוּ אֶת־מוֹאָב בַּעֲתַת הַהַיָּא כְּעֹשֶׁרֶת אֲלָפִים אִישׁ כָּל־שָׁמֶן וְכָל־אִישׁ חָיִל וְלֹא נִמְלֹט אִישׁ:	And they struck Moab at that time – about ten thousand men – all brawny and all valiant men, and not a man escaped.	brawny: AV differs, to modern ears at least (<i>lusty</i>).
Judg 3:30	וַתִּכְנַע מוֹאָב בַּיּוֹם הַהוּא תַּחַת יַד יִשְׂרָאֵל וַתִּשְׁקֵט הָאָרֶץ שְׁמוֹנִים שָׁנָה: ס	So Moab was humiliated on that day by the power of Israel, and the land was quiet for eighty years.	humiliated: or <i>subdued</i> . power ← hand.
Judg 3:31	וְאַחֲרָיו הָיָה שָׁמְגָר בֶּן־עֲנָת וַיִּדֹּ אֶת־פְּלִשְׁתִּים שֵׁשׁ־מֵאוֹת אִישׁ בַּמִּלְחָמָה הַבְּקָר וַיִּשַׁע גַּם־הוּא אֶת־יִשְׂרָאֵל: ס	And after him was Shamgar the son of Anath, and he struck the Philistines – six hundred men – with an ox-goad. And he too saved Israel.	
Judg 4:1	וַיִּסְפוּ בְנֵי יִשְׂרָאֵל לַעֲשׂוֹת הָרַע בְּעֵינֵי יְהוָה וְאַהֲוִיד מָת:	Then the sons of Israel did what was wrong in the eyes of the LORD again, but Ehud was dead.	
Judg 4:2	וַיִּמְכְּרֵם יְהוָה בְּיַד יַבִּין מֶלֶךְ־כְּנַעַן אֲשֶׁר מָלַךְ בַּחֲצוֹר וְשֶׁר־צָבָאוּ סִיסְרָא וְהוּא יוֹשֵׁב בַּחֲרֹשֶׁת הַגּוֹיִם:	And the LORD sold them into the hand of Jabin king of Canaan, who reigned in Hazor, the commander of whose army was Sisera, who lived in Harosheth of the Gentiles.	
Judg 4:3	וַיִּצְעֲקוּ בְנֵי־יִשְׂרָאֵל אֶל־יְהוָה כִּי תִשַׁע מֵאוֹת רֶכֶב־בְּרִזְלִי לֹא וְהוּא לָחֵץ אֶת־בְּנֵי יִשְׂרָאֵל בַּחֲזָקָה עֶשְׂרִים שָׁנָה: ס	And the sons of Israel cried out to the LORD, for he had nine hundred iron chariots, and he oppressed the sons of Israel severely for twenty years.	twenty years: part of the 93 years where Israel is <i>lo-ammi</i> . See Judg 3:8.
Judg 4:4	וַדְּבוֹרָה אִשָּׁה נְבִיאָה אִשָּׁת לְפִידוֹת הִיא שֹׁפְטָה אֶת־יִשְׂרָאֵל בַּעֲתַת הַהַיָּא:	Now Deborah was a prophetess, the wife of Lappidoth, and she was judging Israel at that time,	a prophetess ← a prophetess lady. Lappidoth: AV= <i>Lapidoth</i> .
Judg 4:5	וְהִיא יוֹשֶׁבֶת תַּחַת־תְּמָר דְּבוֹרָה בֵּין הַרְמָה וּבֵין בֵּית־אֵל בְּהַר אֶפְרַיִם וַיַּעֲלוּ אֵלֶיהָ בְנֵי יִשְׂרָאֵל לְמִשְׁפָּט:	and she was sitting under the palm tree of Deborah – between Ramah and Beth-El at Mount Ephraim – and the sons of Israel went up to her for justice.	Ramah ← the Ramah.

Judg 4:6	<p>וּתְשִׁלַח וּתְקַרְא לְבָרַק בֶּן־אֲבִינֵעַם מִקְדֵּשׁ נַפְתָּלִי וּתְאָמֶר אֵלָיו הֲלֹא צִוִּיהָ יְהוָה אֱלֹהֵי־יִשְׂרָאֵל לֵאמֹר וּמִשְׁכַּתְּ בְּהַר תַּבּוֹר וּלְקַחְתָּ עִמָּךְ עֶשְׂרֵת אֲלָפִים אִישׁ מִבְּנֵי נַפְתָּלִי וּמִבְּנֵי זְבֻלוֹן:</p>	<p>And she sent for and called for Barak the son of Abinoam in Kedesh-Naphtali, and she said to him, “Did not the LORD God of Israel command <i>you and say</i>, ‘Go and seize Mount Tabor, and take with you ten thousand men from the sons of Naphtali and from the sons of Zebulun.</p>	<p>in Kedesh-Naphtali ← <i>from Kedesh-Naphtali</i>.</p> <hr/> <p>AV differs as to where the question ends.</p>
Judg 4:7	<p>וּמִשְׁכַּתִּי אֵלַיךְ אֶל־נַחַל קִישׁוֹן אֶת־סִיסְרָא שֶׁר־צָבָא יָבִין וְאֶת־רֶכֶבוֹ וְאֶת־הַמּוֹנֵג וְנָתַתִּיהוּ בְיָדְךָ:</p>	<p>And I will draw Sisera, the commander of Jabin's army, to you at the Kishon Brook, with his chariot <i>fleet</i> and his multitude, and I will deliver him into your hands’?”</p>	<p>at the Kishon Brook ← <i>to the Kishon Brook</i>.</p>
Judg 4:8	<p>וַיֹּאמֶר אֵלֶיהָ בָּרַק אִם־תֵּלְכִי עִמִּי וְהִלַּכְתִּי וְאִם־לֹא תֵלְכִי עִמִּי לֹא אֵלַיךְ:</p>	<p>Then Barak said to her, “If you go with me, I will go, but if you don't go with me, I won't go.”</p>	<p>I will go ... I won't go: interesting “tenses” – <i>vav</i> consecutive of perfect (tone not shifted in pause, [Ges-HG] §49m) ... plain imperfect.</p>
Judg 4:9	<p>וּתְאָמֶר הֲלֹךְ אֵלַיךְ עִמָּךְ אָפֶס כִּי לֹא תִהְיֶה תַפְאֲרָתְךָ עַל־הַדֶּרֶךְ אֲשֶׁר אַתָּה הוֹלֵךְ כִּי בִיד־אִשָּׁה יִמָּכֵר יְהוָה אֶת־סִיסְרָא וְתָקַם דְּבוֹרָה וַתֵּלֶךְ עִם־בָּרַק קְדֻשָּׁה:</p>	<p>Then she said, “I will willingly go with you, but you will not have the honour of the expedition which you are going on, for the LORD will sell Sisera into the hand of a woman.” Then Deborah arose and went with Barak to Kedesh.</p>	<p>I will willingly go: infinitive absolute.</p> <hr/> <p>you will not have the honour ← <i>there will not be your honour</i>.</p> <hr/> <p>expedition ← <i>road</i>.</p>
Judg 4:10	<p>וַיִּזְעַק בָּרַק אֶת־זְבֻלוֹן וְאֶת־נַפְתָּלִי קְדֻשָּׁה וַיַּעַל בְּרַגְלָיו עִשְׂרֵת אֲלָפֵי אִישׁ וַתַּעַל עִמּוֹ דְּבוֹרָה:</p>	<p>Then Barak called Zebulun and Naphtali together in Kedesh, and ten thousand men went up in his footsteps, and Deborah went up with him.</p>	<p>in Kedesh ← <i>to Kadesh</i>.</p> <hr/> <p>in his footsteps ← <i>at his feet</i>.</p>
Judg 4:11	<p>וַחֲבֵר הַקֵּינִי נִפְרָד מִמֶּנּוּ מִבְּנֵי חֲבֵב חֲתָן מֹשֶׁה וַיֵּט אֹהֶלוֹ עַד־אֵלוֹן *בְּצַעֲנִים **בְּצַעֲנַיִם אֲשֶׁר אֶת־קְדֵשׁ:</p>	<p>And Heber the Kenite, who had parted from the Kenites, one of the sons of Hobab, Moses' father-in-law, pitched his tent at the oak at {Q: Zaanannim} [K: Zaanaim] which is next to Kedesh.</p>	<p>Zaananim (<i>qeré</i>) ... Zaanaim (<i>ketiv</i>): in Josh 19:33 Zaananim.</p> <hr/> <p>next to ← <i>with</i>.</p>
Judg 4:12	<p>וַיִּגְדוּ לְסִיסְרָא כִּי עָלָה בָרַק בֶּן־אֲבִינֵעַם הַר־תַּבּוֹר: ס</p>	<p>And it was reported to Sisera that Barak the son of Abinoam had gone up to Mount Tabor.</p>	<p>it was reported ← <i>they reported</i>. Avoidance of the passive.</p>
Judg 4:13	<p>וַיִּזְעַק סִיסְרָא אֶת־כָּל־רֶכֶבוֹ תְּשַׁע מֵאוֹת רֶכֶב בְּרִזָּל וְאֶת־כָּל־הָעָם אֲשֶׁר אִתּוֹ מִחַרְשֶׁת הַגּוֹיִם אֶל־נַחַל קִישׁוֹן:</p>	<p>So Sisera called up the whole of his chariot <i>fleet</i> – nine hundred iron chariots – and all the people who were with him, from Harosheth of the Gentiles to the Kishon Brook.</p>	

Judg 4:14	<p>וַתֹּאמֶר דְּבֹרָה אֶל־בָּרַק קוּם כִּי זֶה הַיּוֹם אֲשֶׁר נָתַן יְהוָה אֶת־סִיסְרָא בְיַדְּךָ הֲלֹא יְהוָה יֵצֵא לְפָנֶיךָ וַיֵּרֶד בָּרַק מֵהַר תְּבוֹר וְעֶשְׂרֵת אֲלָפִים אִישׁ אַחֲרָיו:</p>	<p>Then Deborah said to Barak, “Arise, for this <i>is</i> the day <i>on</i> which the LORD has delivered Sisera into your hand. Will not the LORD go out before you?” So Barak went down from Mount Tabor with ten thousand men following him.</p>	<p>following ← <i>after</i>.</p>
Judg 4:15	<p>וַיַּהֲרֹם יְהוָה אֶת־סִיסְרָא וְאֶת־כָּל־הָרֶכֶב וְאֶת־כָּל־הַמַּחֲנֶה לְפִי־חֶרֶב לְפָנֵי בָרַק וַיֵּרֶד סִיסְרָא מֵעַל הַמָּרְכָבָה וַיֵּנֶס בְּרַגְלָיו:</p>	<p>And the LORD routed Sisera and all <i>his</i> chariot <i>fleet</i> and the whole of <i>his</i> camp, by the edge of the sword before Barak, but Sisera descended from <i>his</i> chariot and fled on foot.</p>	
Judg 4:16	<p>וּבָרַק רָדְף אַחֲרֵי הָרֶכֶב וְאַחֲרֵי הַמַּחֲנֶה עַד חַרְשֶׁת הַגּוֹיִם וַיִּפֹּל כָּל־מַחֲנֶה סִיסְרָא לְפִי־חֶרֶב לֹא נִשְׁאַר עַד־אַחַד:</p>	<p>And Barak pursued the chariot <i>fleet</i> and the camp as far as Harosheth of the Gentiles, and the whole of Sisera's camp fell at the edge of the sword – not <u>even</u> one remained.</p>	<p>even ← <i>up to</i>.</p>
Judg 4:17	<p>וּסִיסְרָא נָס בְּרַגְלָיו אֶל־אֹהֶל יַעַל אִשְׁתׁ חֶבֶר הַקֵּינִי כִּי שָׁלוֹם בֵּין יַבִּין מֶלֶךְ־חָצוֹר וּבֵין בֵּית חֶבֶר הַקֵּינִי:</p>	<p>And Sisera fled on foot to the tent of Jael the wife of Heber the Kenite, for <i>there</i> was peace between Jabin king of Hazor and the house of Heber the Kenite.</p>	
Judg 4:18	<p>וַתֵּצֵא יַעַל לִקְרַאת סִיסְרָא וַתֹּאמֶר אֵלָיו סוּרָה אֲדֹנָי סוּרָה אֵלַי אֶל־תִּירָא וַיָּסֵר אֵלָיָהּ הָאֹהֶל וַתִּכְסֶהוּ בְּשִׁמְכָה:</p>	<p>And Jael went out to meet Sisera, and she said to him, “Turn in, my lord, turn in to me. Do not be afraid.” So he turned in to her, into <i>her</i> tent, and she covered him with a <u>blanket</u>.</p>	<p>a blanket ← <i>the blanket</i>. An unexpected definite article. See Gen 22:9.</p>
Judg 4:19	<p>וַיֹּאמֶר אֵלָיָהּ הַשְׁקִינִי־נָא מֵעֵט־מַיִם כִּי צָמָאתִי וַתִּפְתָּח אֶת־נְאוֹד הַחֶלֶב וַתִּשְׁקֶהוּ וַתִּכְסֶהוּ:</p>	<p>And he said, “Please give me a little water to drink, for I am thirsty.” And she opened a <u>flask</u> of milk and let him drink, and she covered him.</p>	<p>a flask ← <i>the flask</i>, made grammatically definite by the <i>nomen rectum</i> following. An unexpected definite article. See Gen 22:9.</p>
Judg 4:20	<p>וַיֹּאמֶר אֵלָיָהּ עֲמַד פֶּתַח הָאֹהֶל וְהָיָה אִם־אִישׁ יָבֹוא וּשְׂאֵלְךָ וְאָמַר הֲיֵשׁ־פֹה אִישׁ וְאָמַרְתָּ אֵין:</p>	<p>And he said to her, “Stand <i>at</i> the entrance to the tent, and <u>make</u> <u>sure</u> if a man comes and asks you, and says, ‘Is there a man here?’, that you will say, ‘No.’”</p>	<p>make sure ← <i>it shall be</i>.</p>

Judg 4:21	<p>וּתְקַח יַעֲלֵ אֶשְׁת־חֶבֶר אֶת־יַתֵד הָאֹהֶל וּתָשֶׂם אֶת־הַמַּקְבֵּת בַּיָּדָהּ וּתְבוֹא אֵלָיו בְּלֵאט וּתְתַקֵּעַ אֶת־הַיָּתֵד בְּרִקְתּוֹ וּתִצָּנַח בְּאַרְץ וְהוּא־נִרְדָּם וַיַּעַף וַיָּמָת:</p>	<p>Then Jael Heber's wife took a tent peg, and she took a mallet in her hand, and she went to him stealthily, and she drove the peg into his temple, and it penetrated the ground, while he was slumbering and was weary. And he died.</p>	<p>a tent peg ... a mallet ← <i>the tent peg ... the mallet</i>. Unexpected definite articles. See Gen 22:9.</p> <hr/> <p>stealthily: or <i>softly</i>.</p>
Judg 4:22	<p>וְהִנֵּה בָרַק רֹדֵף אֶת־סִיסְרָא וּתִצֵּא יַעֲלֵ לְקִרְאָתוֹ וּתֹאמֶר לֹא לָךְ וְאֶרְאֶךָ אֶת־הָאִישׁ אֲשֶׁר־אַתָּה מְבַקֵּשׁ וַיָּבֹא אֵלֶיהָ וְהִנֵּה סִיסְרָא נָפֵל מִת וְהִיָּתֵד בְּרִקְתּוֹ:</p>	<p>And what <i>happened was that</i> when Barak was pursuing Sisera, Jael came out to meet him, and she said to him, “Come and I will show you the man you are looking for.” So he went to her and <i>there was</i> Sisera fallen down dead, with the peg in his temple.</p>	<p>what <i>happened was that</i> ← <i>behold</i>.</p> <hr/> <p>there <i>was</i> ← <i>behold</i>.</p>
Judg 4:23	<p>וַיִּכְנַע אֱלֹהִים בַּיּוֹם הַהוּא אֶת יָבִין מֶלֶךְ־כְּנָעַן לִפְנֵי בְנֵי יִשְׂרָאֵל:</p>	<p>So God humiliated Jabin king of Canaan on that day before the sons of Israel.</p>	
Judg 4:24	<p>וּתְלַךְ יַד בְּנֵי־יִשְׂרָאֵל הַלּוֹדֵךְ וְקָשָׁה עַל יָבִין מֶלֶךְ־כְּנָעַן עַד אֲשֶׁר הִכְרִיתוּ אֶת יָבִין מֶלֶךְ־כְּנָעַן: פ</p>	<p>And the <i>force</i> of the sons of Israel was <i>ongoing and severe</i> against Jabin king of Canaan, until they had destroyed Jabin king of Canaan.</p>	<p>force ← <i>hand</i>.</p> <hr/> <p>was ongoing and severe ← <i>went going and (being) hard</i>, with infinitive absolute. AV differs somewhat (<i>prospered and prevailed</i>).</p>
Judg 5:1	<p>וּתָשֶׁר דְּבוּרָהּ וּבָרַק בְּנֹ-אֲבִינָעַם בַּיּוֹם הַהוּא לֵאמֹר:</p>	<p>And Deborah and Barak the son of Abinoam sang on that day, and they said,</p>	
Judg 5:2	<p>בַּפְּרָע פְּרָעוֹת בְּיִשְׂרָאֵל בְּהַתְנַדֵּב עִם בָּרַכּוֹ יְהוָה:</p>	<p>“For the effecting of deliverance in Israel, When the people were willing, Bless the LORD.</p>	<p>for the effecting: gerundial use of the infinitive. AV differs (<i>for the avenging</i>), from the Chaldee meaning.</p>
Judg 5:3	<p>שִׁמְעוּ מְלָכִים הֶאֱזִינוּ רֹזְנִים אֲנֹכִי לַיהוָה אֲנֹכִי אֲשִׁירָה אֲזַמֵּר לַיהוָה אֱלֹהֵי יִשְׂרָאֵל:</p>	<p>Hear, O kings; Give ear, O princes. I myself shall sing to the LORD; I shall sing psalms to the LORD God of Israel.</p>	
Judg 5:4	<p>יְהוָה בְּצֵאתְךָ מִשְׁעִיר בְּצַעֲדֶךָ מִשְׁדֵּה אֲדוֹם אַרְץ רְעֵשָׁה גַם־שָׁמַיִם נָטְפוּ גַם־עֵבָיִם נָטְפוּ מַיִם:</p>	<p>LORD, when you went out from Seir, When you marched from the open country of Edom, The earth trembled, <i>And not only</i> did the heavens drip, <i>But</i> the thick clouds also precipitated water.</p>	<p>drip ... precipitated ← <i>drip ... dripped</i>. So-called otiose usage, but perhaps elegant in Hebrew. Compare Gen 12:5.</p> <hr/> <p>not only ... <i>but</i> ... also ← <i>also ... also</i>.</p>

Judg 5:5	הָרִים נָזְלוּ מִפְּנֵי יְהוָה זֶה סִינַי מִפְּנֵי יְהוָה אֱלֹהֵי יִשְׂרָאֵל:	Mountains flowed on account of the LORD – Sinai here <i>did</i> On account of the LORD God of Israel.	
Judg 5:6	בַּיָּמִי שִׁמְגַר בֶּן-עֲנַת בַּיָּמִי יָעַל חָדְלוּ אַרְחוֹת וְהַלְכִי נְתִיבוֹת יִלְכוּ אַרְחוֹת עֶקְלָקְלוֹת:	In the days of Shamgar The son of Anath, In the days of Jael, They avoided the highways, And those <i>that</i> went on <u>travels</u> Went <i>by</i> twisting ways.	they avoided the highways: or <i>the highways were avoided</i> . AV differs somewhat (<i>the highways</i> <i>were unoccupied</i>). travels ← <i>beaten paths</i> .
Judg 5:7	חָדְלוּ פְּרוֹזוֹן בְּיִשְׂרָאֵל חָדְלוּ עַד שֶׁקָּמְתִי דְבוֹרָה שֶׁקָּמְתִי אִם בְּיִשְׂרָאֵל:	<u>Leadership</u> ceased in Israel – It ceased – Until I, Deborah, arose, When I arose <i>as</i> a mother in Israel.	leadership: or, as the sense of the AV (but less fitting in the context), <i>village life</i> . Collective usage, taking a plural verb. So AV differs.
Judg 5:8	יִבְחַר אֱלֹהִים חֲדָשִׁים אֲזַ לָחֵם שְׁעָרִים מִגֵּן אִם-יִרְאֶה וְרִמַּח בְּאַרְבָּעִים אֶלֶף בְּיִשְׂרָאֵל:	It chose new gods, Then <i>there was</i> war <i>at</i> the gates. Was a shield seen – Or a spear – Among the forty thousand in Israel?	or: disjunctive use of the <i>vav</i> .
Judg 5:9	לְבִי לְחֹזְקֵי יִשְׂרָאֵל הִמְתַּנְדְּבִים בָּעַם בָּרְכוּ יְהוָה:	My heart <i>turned</i> to the legislators of Israel, Those who were willing among the people. Bless the LORD.	
Judg 5:10	רֹכְבֵי אֲתָנֹת צְחָרוֹת יֹשְׁבֵי עַל-מִדְּיָן וְהַלְכִי עַל-דֶּרֶךְ שִׁיחוּ:	Riders on white she-asses, <i>You who sit in judgment</i> , And <i>you who</i> walk on the road, Speak!	in judgment: as AV, we derive the word from דִּין (<i>judgment</i>). [AnLx], [BDB], [Ges-HCL] all derive as an Aramaic plural of מִד, translating <i>carpet</i> (for sitting on).
Judg 5:11	מִקּוֹל מְחַצְצִים בֵּין מִשְׁאָבִים שָׁם יִתְנֹוּ צְדָקוֹת יְהוָה צְדָקַת פְּרוֹזוֹן בְּיִשְׂרָאֵל אֲזַ יִרְדּוּ לְשִׁעָרִים עִם-יְהוָה:	At the sound of archers, Between water troughs, There they celebrate The righteous deeds of the LORD – The righteous deeds Of his <u>leadership</u> in Israel. That <i>is</i> when the people of the LORD Went down to the gates.	leadership: AV differs (<i>villages</i>).
Judg 5:12	עוֹרֵי עוֹרֵי דְבוֹרָה עוֹרֵי עוֹרֵי דְּבַר-יִשִׁיר קוֹם בָּרַק וְשָׁבָה שְׁבִיךְ בֶּן-אֲבִינוֹעַם:	Awake, awake, Deborah! Awake, awake; utter a song. Arise, Barak! And <u>make your captivity</u> <u>captive</u> , O son of Abinoam.	make your captivity captive: i.e. <i>throw off your servitude</i> . The expression is used in Ps 68:18 and Eph 4:8.

Judg 5:13	אִז יָרַד שָׂרִיד לְאֲדִירִים עִם יְהוָה יִרְדְּ-לִי בַגְּבוּרִים:	At that time he gave dominion Over the nobility of the people To a survivor. The LORD gave me dominion Over warriors.	he gave dominion: an apocoped <i>piel</i> future from יָרַד rather than the <i>qal</i> imperative of יָרַד.
Judg 5:14	מִנֵּי אֶפְרַיִם שָׂרָשָׁם בְּעַמְלֶק אֲחֵרֶיךָ בְּנִימִין בְּעַמְמִידָה מִנֵּי מָכִיר יִרְדּוּ מְחַקְקִים וּמִזְבוּלָן מִשְׁכֵּימ בְּשִׁבְטֵי סֹפֵר:	From Ephraim came their root Against Amalek. And after you came Benjamin, Among your people. From Machir, legislators came down, And from Zebulun, They that hold out the rod of the recording scribe.	people ← <i>peoples</i> . rod: for counting, according to [CB]. AV differs (<i>pen</i>). The most common meanings are <i>tribe</i> and <i>rod / sceptre</i> .
Judg 5:15	וְשָׂרֵי בִישָׁשְׁכָר עִם-דְּבֹרָה וְיִישָׁשְׁכָר כֵּן בָּרַק בְּעַמְקֵי שְׁלַח בְּרִגְלָיו בְּפִלְגֹת רְאוּבֵן גְּדוּלִים חֲקַר־לֵב:	But my princes among Issachar were with Deborah. And as was Issachar, so was Barak. He was sent to the valley on foot. Among the divisions of Reuben, Great were the impressions on the heart.	impressions on the heart: (objective genitive), or <i>imaginings of the heart</i> (subjective genitive).
Judg 5:16	לָמָּה יִשְׁבֶּתֶ בֵּין הַמְּשֻׁפְתִּים לְשִׁמְעַת שְׂרָקוֹת עֲדָרִים לְפִלְגֹת רְאוּבֵן גְּדוּלִים חֲקַר־לֵב:	Why did you dwell between the sheepfolds, So as to hear the bleating of the flocks? Among the divisions of Reuben, Great were the searchings of the heart.	the searchings of the heart: a similar sounding, but different, word to that of Judg 5:15, in a subjective genitive construction.
Judg 5:17	גִּלְעָד בְּעֵבֶר הַיַּרְדֵּן שָׁכַן וְדָן לָמָּה יָגוּר אֲנִיזוֹת אֲשֶׁר יֹשֵׁב לְחֻוף יַמִּים וְעַל מִפְרָצָיו יִשְׁכּוּן:	Gilead dwelt across the Jordan, And why did Dan inhabit ships? Asher stayed on the coast of the seas And dwelt in its creeks.	Gilead: see Gen 31:21.
Judg 5:18	זְבוּלוֹן עִם חֲרָף נִפְשׁוּ לָמוֹת וְנַפְתָּלִי עַל מְרוֹמֵי שָׂדֵה:	Zebulun is a people <i>Who despised mortal danger</i> . Naphtali likewise In the heights of the open countryside.	who despised mortal danger ← <i>despised its soul for dying</i> . Naphtali likewise ← <i>and</i> <i>Naphtali</i> .
Judg 5:19	בָּאוּ מְלָכִים גְּלָחְמוּ אִז גְּלָחְמוּ מְלָכֵי כְנָעַן בְּתַעְנַךְ עַל-מֵי מִגְדוֹ בַצֵּעַ כֶּסֶף לֹא לָקְחוּ:	Kings came and fought, Then the kings of Canaan fought In Taanach by the water of Megiddo. They did not take any spoils of silver.	Taanach: see Judg 1:27.

Judg 5:20	מִן־שָׁמַיִם נִלְחָמוּ הַכּוֹכָבִים מִמְּסֻלוֹתָם נִלְחָמוּ עַם־סִיסְרָא:	They fought from heaven; The stars fought Against Sisera from their courses.	fought against ← <i>fought with</i> . See Gen 14:8.
Judg 5:21	נַחַל קִישׁוֹן גָּרַפָּם נַחַל קְדוּמִים נַחַל קִישׁוֹן תְּדַרְכֵי נַפְשִׁי עָז:	The Kishon Brook swept them away – The brook of the ancients, The Kishon Brook. My <i>own</i> self was to tread <i>there in strength</i> .	my <i>own</i> self was to tread ← <i>tread, my soul</i> . <i>in strength</i> : or, objective, <i>on strength (of the enemy)</i> , as the sense of AV. So AV differs.
Judg 5:22	אֲזַ הִלְמוּ עֲקֵבֵי־סוּס מְדַהְרוֹת דְּהָרוֹת אַבְיָרָיו:	Then the tracks of cavalry were imprinted at the prancing – The prancing of his mighty <i>ones</i> .	tracks of cavalry ... imprinted: AV differs (<i>horsehoofs broken</i>).
Judg 5:23	אָזָרוּ מְרוֹז אָמַר מֶלֶאֲךָ יְהוָה אָרוּ אָרוּר יִשְׁבִּיָה כִּי לֹא־בָאוּ לְעֹזְרַת יְהוָה לְעֹזְרַת יְהוָה בְּגִבּוֹרִים:	'Curse Meroz', Said the angel of the LORD; 'Curse its inhabitants vehemently, For they did not come To the LORD's help – To the LORD's help Against the warriors.'	curse ... vehemently: infinitive absolute. to the LORD's help (2x): i.e. to join in the battle, in which the LORD was helping. Subjective genitive.
Judg 5:24	תְּבָרַךְ מְנַשִּׁים יֵלֵל אִשָּׁת חֶבֶר הַקֵּינִי מְנַשִּׁים בְּאֵהָל תְּבָרַךְ:	May Jael be the most blessed of women – The wife of Heber the Kenite – May she be the most blessed Of women in the tent.	
Judg 5:25	מִים שָׁאֵל חֶלֶב נָתַנָּה בְּסִפֵּל אֲדִירִים הַקְרִיבָה חֲמָאָה:	He asked for water; She gave <i>him</i> milk. In a bowl for the nobility, She offered buttermilk.	
Judg 5:26	יָדָהּ לִיתֵד תְּשַׁלְּחָנָה וַיְמִינָה לְהִלְמוֹת עַמְלִים וְהִלְמָה סִיסְרָא מִחֻקָּה רֹאשׁוֹ וּמִחֻצָּה וַחֲלָפָה רִקְתּוֹ:	Her hand reached for the peg And her right <i>hand</i> for the workmen's hammer, And she hammered Sisera. She crushed his head And dashed and pierced his temple.	
Judg 5:27	בֵּין רַגְלֶיהָ כָּרַע נָפַל שָׁכַב בֵּין רַגְלֶיהָ כָּרַע נָפַל בְּאִשֶּׁר כָּרַע שָׁם נָפַל שָׁדוּד:	He sank down <i>and</i> fell <i>And</i> lay between her feet. He sank down <i>and</i> fell between her feet. Where he sank down, There he fell, Slain.	slain ← <i>plundered, spoiled</i> , but also <i>destroyed, dead</i> .
Judg 5:28	בְּעֵד הַחַלּוֹן נִשְׁקָפָה וַתִּיבֵב אִם סִיסְרָא בְּעֵד הָאֲשָׁנָב מִדּוּעַ בִּשְׁשׁ רִכְבוֹ לָבוֹא מִדּוּעַ אַחֲרוֹ פַעְמֵי מְרַכְבוֹתָיו:	Sisera's mother peered through the window And cried aloud through the latticework, 'Why is his chariot delayed <i>in coming</i> ? Why is the clattering noise of his chariots late?'	<i>in coming</i> : gerundial use of the infinitive.

Judg 5:29	חַכְמוֹת שְׂרוּתֶיהָ תִּעֲנֶנָּה אֶף־הִיא תִּשָּׁב אֲמַרֶיהָ לָהּ:	Her princesses <i>in their</i> wisdom answered; She even responded <i>in her</i> <u>own words</u> ,	<i>in her own words</i> : AV differs somewhat (<i>to herself</i>).
Judg 5:30	הֲלֹא יִמְצְאוּ יַחֲלְקוּ שָׁלַל רַחֵם רַחֲמַתִּים לְרֹאשׁ גָּבֵר שָׁלַל צְבָעִים לְסִיסָא שָׁלַל צְבָעִים רַקְמָה צָבַע רַקְמַתִּים לְצוּאֲרֵי שָׁלַל:	‘Have they not found, <i>And</i> are they <i>not</i> dividing, the spoil? A <u>maiden</u> or two per headcount of a man, Spoil of dyed garments for Sisera, Spoil of dyed garments <i>with</i> embroidery, Dyed double-sided embroidery For the necks of the spoil- <i>takers</i> .’	maiden: or <i>womb</i> , from which [BDB] derives <i>womb-man</i> , <i>woman</i> , as a slave.
Judg 5:31	כִּן יֵאבְדוּ כָּל־אוֹיְבֵיךָ יְהוָה וְאַהֲבִיזוּ כְצֹאת הַשֶּׁמֶשׁ בְּגִבְרַתּוֹ וְתִשְׁקַט הָאָרֶץ אַרְבָּעִים שָׁנָה: פ	May all your enemies perish that way, O LORD, But <i>let</i> those who love him <i>Be</i> like the rising of the sun In its strength.” And the land was quiet for forty years.	
Judg 6:1	וַיַּעֲשׂוּ בְנֵי־יִשְׂרָאֵל הָרַע בְּעֵינֵי יְהוָה וַיִּתְּנֵם יְהוָה בְּיַד־מִדְיָן שִׁבַע שָׁנִים:	Then the sons of Israel did wrong in the sight of the LORD, and the LORD delivered them into the hand of <u>Midian</u> for <u>seven years</u> .	Midian: i.e. <i>the Midianites</i> . Collective usage. <hr/> seven years: part of the 93 years where Israel is <i>lo-ammi</i> . See Judg 3:8.
Judg 6:2	וַתִּטְעַז יַד־מִדְיָן עַל־יִשְׂרָאֵל מִפְּנֵי מִדְיָן עָשׂוּ לָהֶם בְּנֵי יִשְׂרָאֵל אֶת־הַמְּנַהֲרוֹת אֲשֶׁר בְּהָרִים וְאֶת־הַמְּעֻרוֹת וְאֶת־הַמְּצָדוֹת:	And Midian's grip on Israel tightened. Because of Midian, the sons of Israel made themselves tunnels in the mountains, and caves, and fortresses.	
Judg 6:3	וְהָיָה אִם־זָרַע יִשְׂרָאֵל וְעָלָה מִדְיָן וְעַמְלָק וּבְנֵי־קֶדֶם וְעָלוּ עָלָיו:	And it came to pass, when Israel had sown <i>seed</i> , that Midian came up, as <i>did</i> Amalek and the <u>easterners</u> , and they came up against <u>them</u> .	easterners ← <i>sons of the east</i> . <hr/> them ← <i>him</i> , i.e. <i>Israel</i> . Collective usage.
Judg 6:4	וַיַּחֲנּוּ עֲלֵיהֶם וַיִּשְׁחִיתוּ אֶת־יְבוֹל הָאָרֶץ עַד־בּוֹאֵךְ עֲזָה וְלֹא־יִשְׁאִירוּ מַחִיָּה בְּיִשְׂרָאֵל וְשׂוֹר וְחִמּוֹר:	And they encamped against them, and they destroyed the produce of the land as far as when you come <i>to</i> Gaza. And they did <u>not</u> leave <i>any</i> means of livelihood in Israel, <u>neither</u> sheep, <u>nor</u> oxen, <u>nor</u> donkeys.	not ... neither ... nor ... nor: negatory use of the <i>vav</i> , from one negation in the Hebrew. Compare Deut 33:6.

Judg 6:5	כִּי הֵם וּמִקְנֵיהֶם יַעֲלוּ וְאֶהְלִיחֶם *יִבְאוּ *וַיָּבֹאוּ כְּדֵי-אַרְבֵּה לָרֹב וְלָהֶם וְלִגְמֻלֵיהֶם אֵין מִסְפָּר וַיָּבֹאוּ בְּאַרְץ לְשַׁחֲתָהּ:	For they and their cattle would come up, with their tents. {K: They would come} [Q: And they came] like locusts in multitude, they and their camels <i>being</i> innumerable, and they came to the land to destroy it.	
Judg 6:6	וַיִּדַּל יִשְׂרָאֵל מְאֹד מִפְּנֵי מִדְיָן וַיִּזְעֻקוּ בְנֵי-יִשְׂרָאֵל אֶל-יְהוָה: פ	And Israel was brought very low on account of Midian, and the sons of Israel cried out to the LORD.	
Judg 6:7	וַיְהִי כִּי-יִזְעֻקוּ בְנֵי-יִשְׂרָאֵל אֶל-יְהוָה עַל אַדּוֹת מִדְיָן:	And it came to pass, when the sons of Israel cried out to the LORD because of Midian,	
Judg 6:8	וַיִּשְׁלַח יְהוָה אִישׁ נָבִיא אֶל-בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר לָהֶם כֹּה-אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲנֹכִי הֶעֱלִיתִי אֶתְכֶם מִמִּצְרַיִם וְאַצִּיא אֶתְכֶם מִבַּיִת עֲבָדִים:	that the LORD sent a prophet to the sons of Israel, and he said to them, “This <i>is what</i> the LORD God of Israel says: ‘I brought you up out of Egypt, and I brought you out of a house of slavery.’”	a prophet ← a prophet man. this is what ← thus. slavery ← slaves, or servants.
Judg 6:9	וְאַצֵּל אֶתְכֶם מִיַּד מִצְרַיִם וּמִיַּד כָּל-לֹחֲצֵיכֶם וְאַגְרַשׁ אוֹתָם מִפְּנֵיכֶם וְאַתְנַה לָּכֶם אֶת-אַרְצָם:	And I delivered you from Egypt's grip and from the grip of all who were oppressing you, and I drove them out before you, and I gave you their land.	grip (2x) ← hand.
Judg 6:10	וַאֲמַרְהָ לָּכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם לֹא תִירָאוּ אֶת-אֱלֹהֵי הָאֲמֹרִי אֲשֶׁר אַתֶּם יוֹשְׁבֵים בְּאַרְצָם וְלֹא שָׁמַעְתֶּם בְּקוֹלִי: פ	And I said to you, «I am the LORD your God. Do not fear the gods of the Amorites in whose land you are living», but you did not obey me.’”	Amorites: see Gen 10:16. obey me ← hear my voice.
Judg 6:11	וַיָּבֹא מִלְאָכְדִּי יְהוָה וַיֹּשֶׁב תַּחַת הָאֵלֶּה אֲשֶׁר בְּעֹפְרָה אֲשֶׁר לְיוֹאֵשׁ אָבִי הָעֹזְרִי וְגִדְעוֹן בְּנוֹ חָבַט חֲטִיִּם בַּגֶּת לְהַגִּישׁ מִפְּנֵי מִדְיָן:	Then the angel of the LORD came and sat under the terebinth tree which was in Ophrah, which belonged to Joash the Abi-Ezrite, while Gideon his son was threshing wheat in the wine press, to hide it from the Midianites.	the angel of the LORD: see Judg 2:1. Gideon: see Num 1:11. Midianites ← Midian. Collective usage.
Judg 6:12	וַיֵּרָא אֵלָיו מִלְאָכְדִּי יְהוָה וַיֹּאמֶר אֵלָיו יְהוָה עִמָּךְ גִּבּוֹר הַחַיִּל:	And the angel of the LORD appeared to him and said to him, “The LORD is with you, you valiant warrior.”	

Judg 6:13	וַיֹּאמֶר אֵלָיו גִּדְעוֹן בִּי אֲדֹנָי וַיֵּשׁ יְהוָה עִמָּנוּ וְלָמָּה מִצָּאֲתָנוּ כָּל־זֹאת וְאֵיךְ כָּל־נִפְלְאוֹתָיו אֲשֶׁר סִפְרוּ־לָנוּ אֲבוֹתֵינוּ לֵאמֹר הֲלֹא מִמִּצְרַיִם הֶעֱלָנוּ יְהוָה וְעַתָּה נִטְשָׁנוּ יְהוָה וַיִּתְּנֵנוּ בְּכַף־מִדְיָן:	And Gideon said to him, “O my Lord, please, if the LORD is present with us, then why has all this befallen us? And where are all his wonders which our fathers told us about, when they said, ‘Did the LORD not bring us up out of Egypt?’ And now the LORD has forsaken us and delivered us into the hand of Midian.”	Gideon: see Num 1:11. <hr/> befallen ← <i>found</i> .
Judg 6:14	וַיִּפֶן אֵלָיו יְהוָה וַיֹּאמֶר לֵךְ בְּכַחַךְ זֶה וְהוֹשַׁעַתְּ אֶת־יִשְׂרָאֵל מִכַּף מִדְיָן הֲלֹא שָׁלַחְתִּיךָ:	And the LORD turned to him and said, “Go in this strength of yours, and save Israel from Midian's grip. Have I not sent you?”	grip ← <i>palm</i> .
Judg 6:15	וַיֹּאמֶר אֵלָיו בִּי אֲדֹנָי בְּמָה אוֹשִׁיעַ אֶת־יִשְׂרָאֵל הֲנִה אֶלְפִי הַדָּל בְּמִנְשֵׁה וְאֲנֹכִי הַצָּעִיר בְּבֵית אָבִי:	Then he said to him, “Please, LORD*, by what means shall I save Israel? Look, my family is the most reduced in the tribe of Manasseh, and I am the youngest in my father's house.”	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Judg 6:16	וַיֹּאמֶר אֵלָיו יְהוָה בִּי אֶהְיֶה עִמָּךְ וְהִכִּיתָ אֶת־מִדְיָן כְּאִישׁ אֶחָד:	And the LORD said to him, “When I am with you, you will be able to strike Midian as one man.”	
Judg 6:17	וַיֹּאמֶר אֵלָיו אִם־נָא מָצָאתִי חַן בְּעֵינֶיךָ וְעָשִׂיתָ לִּי אוֹת שֶׁאֲתָה מְדַבֵּר עִמִּי:	And he said to him, “If now I have found grace in your sight, do perform a sign for me, to show that it is you talking to me.	
Judg 6:18	אֶל־נָא תִמָּשׁ מִזֶּה עַד־בָּאִי אֵלַיךָ וְהִצַּאתִי אֶת־מִנְחֹתַי וְהִנַּחְתִּי לְפָנֶיךָ וַיֹּאמֶר אֲנֹכִי אֵשֵׁב עַד שׁוֹבֶךָ:	Please do not depart from here until I come to you and bring out my meal-offering, and I deposit it before you.” And he said, “I will stay until you return.”	
Judg 6:19	וַגִּדְעוֹן בָּא וַיַּעַשׂ גְּדֵי־עִזִּים וַאִי־פֶתֶק־מַח מִצֹּת הַבָּשָׂר שֵׁם בַּסֵּל וְהִמְרִק שֵׁם בַּפָּרוֹר וַיּוֹצֵא אֵלָיו אֶל־תַּחַת הָאֵלֶּה וַיִּגַּשׁ: ס	Then Gideon departed and prepared a kid of the goats and an ephah of flour's worth of unleavened loaves. He put the meat in a basket, and he put the broth in a pot, and he brought it out to him under the terebinth tree, and he offered it.	Gideon: see Num 1:11. <hr/> ephah: about 6 imperial gallons or 27 litres. <hr/> a pot ← <i>the pot</i> . An unexpected definite article. See Gen 22:9.
Judg 6:20	וַיֹּאמֶר אֵלָיו מְלֶאֶךָ הָאֱלֹהִים קַח אֶת־הַבָּשָׂר וְאֶת־הַמִּצּוֹת וְהִנַּח אֶל־הַסֵּלַע הַלֵּז וְאֶת־הִמְרִק שְׁפוֹךְ וַיַּעַשׂ כֵּן:	Then the angel of God said to him, “Take the meat and the unleavened loaves, and deposit them on this rock, and pour out the broth.” And he did so.	pour out: or <i>spill</i> . Pouring into something is a different word (יָצַק).

Judg 6:21	וַיִּשְׁלַח מֶלֶאךָ יְהוָה אֶת־קַצֵּה הַמִּשְׁעָנָה אֲשֶׁר בְּיָדוֹ וַיַּגַּע בַּבָּשָׂר וּבַמִּצּוֹת וַתֵּעַל הָאֵשׁ מִן־הַצּוּר וַתֹּאכַל אֶת־הַבָּשָׂר וְאֶת־הַמִּצּוֹת וּמֶלֶאךָ יְהוָה הִלָּךְ מֵעֵינָיו:	And the angel of the LORD held out the end of the staff which <i>was</i> in his hand, and he touched the meat and the unleavened loaves, and fire went up from the rock and consumed the meat and the unleavened loaves. Then the angel of the LORD departed out of his sight.	
Judg 6:22	וַיֵּרָא גִדְעוֹן כִּי־מֶלֶאךָ יְהוָה הוא ס וַיֹּאמֶר גִּדְעוֹן אֵהָה אֲדַנִּי יְהוָה כִּי־עַל־כֵּן רָאִיתִי מֶלֶאךָ יְהוָה פָּנִים אֶל־פָּנִים:	And Gideon saw that it <i>was</i> the angel of the LORD, and Gideon said, “Alas, my Lord the LORD, because I have seen the angel of the LORD face to face.”	Gideon (2x): see Num 1:11. <hr/> the angel of the LORD (2x): see Judg 2:1.
Judg 6:23	וַיֹּאמֶר לוֹ יְהוָה שְׁלוֹם לָךְ אֶל־תִּירָא לֹא תָמוּת:	And the LORD said to him, “Peace <i>be</i> to you, do not be afraid, you shall not die.”	
Judg 6:24	וַיִּבֶן שָׁם גִּדְעוֹן מִזְבֵּחַ לַיהוָה וַיִּקְרָא־לוֹ יְהוָה שְׁלוֹם עַד הַיּוֹם הַזֶּה עוֹדָנוּ בְּעַפְרַת אַבִּי הָעֶזְרִי: פ	Then Gideon built an altar to the LORD there, and he called it <u>Jehovah-Shalom</u> , as it is up to this day, still <i>there</i> in Ophrah of the Abi-Ezrites.	Gideon: see Num 1:11. <hr/> Jehovah-Shalom ← <i>Yhvh-Shalom</i> , or <i>the Lord of peace</i> . We retain the established name.
Judg 6:25	וַיְהִי בַלַּיְלָה הַהוּא וַיֹּאמֶר לוֹ יְהוָה קַח אֶת־פֶּרֶה־הַשּׁוֹר אֲשֶׁר לְאָבִיךָ וּפֶר הַשָּׁנִי שֶׁבַע שָׁנִים וְהַרְסֵת אֶת־מִזְבַּח הַבַּעַל אֲשֶׁר לְאָבִיךָ וְאֶת־הָאֲשֵׁרָה אֲשֶׁר־עָלָיו תִּכְרֹת:	And it came to pass that night that the LORD said to him, “Take your father's bull of the oxen, and the second bull <i>which is</i> seven years <i>old</i> , and demolish the altar of Baal which your father <i>has</i> , and cut down the phallic park which <i>goes</i> with it.	
Judg 6:26	וּבְנִית מִזְבֵּחַ לַיהוָה אֱלֹהֶיךָ עַל רֹאשׁ הַמְּעוֹז הַזֶּה בַּמַּעֲרָכָה וּלְקַחְתָּ אֶת־הַפֶּר הַשָּׁנִי וְהַעֲלִיתָ עוֹלָה בַּעֲצֵי הָאֲשֵׁרָה אֲשֶׁר תִּכְרֹת:	And build an altar to the LORD your God on the top of this fortress <u>at the pile of material</u> , and take the second bull and make a burnt offering with the wood of the phallic park which you cut down.”	at the pile of material: [MJ] gives <i>arrangement, order</i> , especially a <i>pile of wood on the altar in the Temple</i> . The context suggests expiating the idolatrous material, so perhaps the pile is of <i>rubble</i> .
Judg 6:27	וַיִּקַּח גִּדְעוֹן עֲשָׂרָה אַנְשִׁים מִמֶּעַבְדָּיו וַיַּעַשׂ כַּאֲשֶׁר דִּבֶּר אֵלָיו יְהוָה וַיְהִי כַּאֲשֶׁר יָרָא אֶת־בֵּית אָבִיו וְאֶת־אֲנָשָׁי הָעִיר מַעֲשׂוֹת יוֹמָם וַיַּעַשׂ לַיְלָה:	Then Gideon took ten men from his servants, and he did what the LORD had said to him, and it <i>so</i> happened <i>that</i> as he was afraid of the house of his father and the men of the city – <u>of doing it</u> by day – that he did <i>it</i> by night.	Gideon: see Num 1:11. <hr/> of doing: gerundial use of the infinitive.

Judg 6:28	וַיִּשְׁלִימוּ אַנְשֵׁי הָעִיר בַּבֶּקֶר וְהִנֵּה נִתְּץ מִזְבַּח הַבַּעַל וְהָאֲשֵׁרָה אֲשֶׁר-עָלָיו כָּרְתָהּ וְאֵת הַפָּר הַשֵּׁנִי הֶעֱלָה עַל-הַמִּזְבֵּחַ הַבְּנוּי:	Then when the men of the city got up early in the morning, <u>what they saw was that</u> the altar of Baal had been demolished, and the phallic park which <i>went</i> with it had been cut down, and the second bull had been offered as a burnt offering on the altar which <i>had been</i> built.	what <i>they</i> saw was ← <i>behold</i> .
Judg 6:29	וַיֹּאמְרוּ אִישׁ אֶל-רֵעֵהוּ מִי עָשָׂה הַדָּבָר הַזֶּה וַיִּדְרְשׁוּ וַיִּבְקְשׁוּ וַיֹּאמְרוּ גִדְעוֹן בֶּן-יֹאָשׁ עָשָׂה הַדָּבָר הַזֶּה:	And they said to each other, “Who has done this thing?” And they looked into <i>it</i> and inquired, and they said, “ <u>Gideon</u> the son of Joash has done this thing.”	Gideon: see Num 1:11.
Judg 6:30	וַיֹּאמְרוּ אַנְשֵׁי הָעִיר אֶל-יֹאָשׁ הוֹצֵא אֶת-בְּנֶךָ וּמָת כִּי נִתְּץ אֶת-מִזְבַּח הַבַּעַל וְכִי כָרַת הָאֲשֵׁרָה אֲשֶׁר-עָלָיו:	And the men of the city said to Joash, “Bring your son out, and he will die, because he has demolished the altar of Baal and because he has cut down the phallic park which <i>went</i> with it.”	
Judg 6:31	וַיֹּאמֶר יֹאָשׁ לְכֹל אֲשֶׁר-עִמָּדוֹ עָלָיו הָאֵתֶם תִּרְיִבֹן לְבַעַל אִם-אַתֶּם תּוֹשִׁיעִים אוֹתוֹ אֲשֶׁר יִרְיֵב לוֹ יוֹמַת עַד-הַבֶּקֶר אִם-אֱלֹהִים הוּא יִרְבֵּ לֹא כִּי נִתְּץ אֶת-מִזְבְּחוֹ:	But Joash said to everyone who was standing against him, “Will you defend Baal? Or will you save him? Let <i>him</i> who would defend him be put to death <u>while it is morning</u> . If he <i>is</i> a god, let him defend himself, because <i>someone</i> has demolished his altar.”	while <i>it is</i> morning ← <i>until / up to the morning</i> .
Judg 6:32	וַיִּקְרָא-לוֹ בְּיוֹם-הַהוּא יִרְבֵּעַל לֵאמֹר יִרְבֵּ בֹא הַבַּעַל כִּי נִתְּץ אֶת-מִזְבְּחוֹ: פ	And <u>he</u> called him Jerubbaal on that day, and he said, “Let Baal defend himself, because <i>that man</i> has demolished his altar.”	he called him: i.e. <i>Joash called Gideon</i> . See Judg 7:1.
Judg 6:33	וְכָל-מִדְיָן וְעַמְלֵק וּבְנֵי-קֵדָם נֶאֱסְפוּ יַחְדָּו וַיַּעֲבְרוּ וַיַּחֲנּוּ בְּעַמְקַת יְזֻרְעֵאל:	Then all the Midianites and Amalekites and the <u>easterners</u> gathered together, and they went across and encamped in the Valley of Jezreel.	easterners ← <i>sons of the east</i> . Jezreel: see Josh 15:56.
Judg 6:34	וְרוּחַ יְהוָה לְבָשָׂה אֶת-גִּדְעוֹן וַיִּתְקַע בְּשׁוֹפָר וַיִּזְעַק אַבְיָעֶזֶר אַחֲרָיו:	And the spirit of the LORD clothed <u>Gideon</u> , and he sounded the ramshorn, and Abiezer was called <i>to assembly</i> after him.	Gideon: see Num 1:11.
Judg 6:35	וּמַלְאָכִים שָׁלַח בְּכָל-מְנַשֶּׁה וַיִּזְעַק גַּם-הוּא אַחֲרָיו וּמַלְאָכִים שָׁלַח בְּאַשֶׁר וּבְזִבְלוֹן וּבְנַפְתָּלַי וַיַּעֲלוּ לִקְרֹאתָם:	And he sent messengers throughout all <i>the territory of</i> Manasseh, and <i>they</i> too were called <i>to assembly</i> , following him. And he sent messengers to Asher and Zebulun and Naphtali, and they went up to meet them.	they ← <i>he</i> , i.e. <i>the tribe</i> .

Judg 6:36	וַיֹּאמֶר גִּדְעוֹן אֶל־הָאֱלֹהִים אִם־יִשָּׁפֵךְ מוֹשִׁיעַ בְּיָדִי אֶת־יִשְׂרָאֵל כַּאֲשֶׁר דִּבַּרְתָּ׃	Then <u>Gideon</u> said to God, “If you are about to save Israel through my <u>intermediacy</u> , as you have said,	Gideon: see Num 1:11. intermediacy ← <i>hand</i> .
Judg 6:37	הִנֵּה אֲנִכִּי מַצִּיג אֶת־גִּזְתִּי הַצֹּמֵר בְּגֵרֶן אִם טֵל יִהְיֶה עַל־הַגִּזָּה לְבִדָּה וְעַל־כָּל־הָאָרֶץ חָרֵב וְיָדַעְתִּי כִּי־תוֹשִׁיעַ בְּיָדִי אֶת־יִשְׂרָאֵל כַּאֲשֶׁר דִּבַּרְתָּ׃	here I <i>am</i> ready to put the fleece of wool on the threshing floor, <i>to see</i> whether there will be dew on the fleece only and dryness on all the ground, <i>so that</i> I know that <i>it is</i> through my <u>intermediacy</u> that you will save Israel, as you have said.”	here I <i>am</i> ready to put ← <i>behold me putting</i> . so that: purposive use of the <i>vav</i> . intermediacy ← <i>hand</i> .
Judg 6:38	וַיְהִי־כֵן וַיִּשְׁכַּם מִמַּחֲרַת וַיִּזֶר אֶת־הַגִּזָּה וַיִּמָּץ טֵל מִן־הַגִּזָּה מְלֹא הַסֶּפֶל מִמַּיִם׃	And it was so, and he rose early on the next day, and he wrung the fleece out and extracted dew from the fleece – a full bowl of water.	
Judg 6:39	וַיֹּאמֶר גִּדְעוֹן אֶל־הָאֱלֹהִים אַל־יַחַר אַפֶּךָ בִּי וְאִדְבַּרְהָ אִךְ הַפֶּעַם אֶנְסָה נֶאֱדַרְק־הַפֶּעַם בַּגִּזָּה יִהְיֶנָּה חָרֵב אֶל־הַגִּזָּה לְבִדָּה וְעַל־כָּל־הָאָרֶץ יִהְיֶה־טֵל׃	Then <u>Gideon</u> said to God, “Do not let your anger be kindled against me, and I will speak just once. Please let me do the test just once with the fleece. Let the fleece only be dry, and let there be dew on all the <u>ground</u> .”	Gideon: see Num 1:11. ground ← <i>land</i> .
Judg 6:40	וַיַּעַשׂ אֱלֹהִים כֵּן בַּלַּיְלָה הַהוּא וַיְהִי־חָרֵב אֶל־הַגִּזָּה לְבִדָּה וְעַל־כָּל־הָאָרֶץ הָיָה טֵל׃ פ	And God did so on that night, and there was dryness for the fleece only, and on all the <u>ground</u> there was dew.	ground ← <i>land</i> .
Judg 7:1	וַיִּשְׁכַּם יִרְבָּעֵל הוּא גִדְעוֹן וְכָל־הָעָם אֲשֶׁר אִתּוֹ וַיַּחֲנוּ עַל־עֵיִן חָרֹד וּמַחֲנֵה מְדִין הָיְתָה־לוֹ מִצָּפוֹן מִגְּבַעַת הַמִּזְרָה בְּעַמְק׃	Then <u>Jerubbaal</u> – that <i>is</i> <u>Gideon</u> – and all the people who <i>were</i> with him arose early and encamped at the source of Harod, while Midian had his camp to the north, by the hill of Moreh, in the valley.	Gideon: see Num 1:11.
Judg 7:2	וַיֹּאמֶר יְהוָה אֶל־גִּדְעוֹן רַב הָעָם אֲשֶׁר אִתְּךָ מִתְּתִי אֶת־מְדִין בְּיָדָם פֶּן־יִתְפָּאֵר עָלַי יִשְׂרָאֵל לֵאמֹר יָדִי הוֹשִׁיעָה לִּי׃	And the LORD said to <u>Gideon</u> , “The people who <i>are</i> with you <i>are</i> too many for me to deliver Midian into their hands, in case Israel vaunt themselves against me, and they say, ‘My <i>own</i> <u>ability</u> saved me.’	Gideon: see Num 1:11. ability ← <i>hand</i> .
Judg 7:3	וְעַתָּה קְרָא נָא בְּאָזְנֵי הָעָם לֵאמֹר מִי־יִרָא וְחָרַד יָשׁוּב וַיִּצְפֹּר מִהַר הַגִּלְעָד וַיָּשׁוּב מִן־הָעָם עֶשְׂרִים וּשְׁנַיִם אֶלְפֵי וְעֶשְׂרֵת אֶלְפִים נִשְׁאַרוּ׃ ס	So now, please proclaim in the <u>audience</u> of the people and say, ‘Whoever is fearful or trembling should return and go back quickly from Mount <u>Gilead</u> .’ ” And twenty-two thousand of the people returned, but ten thousand remained.	audience ← <i>ears</i> . Gilead: see Gen 31:21.

Judg 7:4	<p>וַיֹּאמֶר יְהוָה אֶל-גִּדְעֹזֶן עוֹד־ הָעָם רַב הוֹרֵד אוֹתָם אֶל-הַמַּיִם וְאֶצְרַפְנֵנוּ לְךָ שָׁם וְהָיָה אֲשֶׁר אֹמַר אֵלֶיךָ זֶה יֵלֶךְ אִתָּךְ הוּא יֵלֶךְ אִתָּךְ וְכָל אֲשֶׁר-אֹמַר אֵלֶיךָ זֶה לֹא-יֵלֶךְ עִמָּךְ הוּא לֹא יֵלֶךְ:</p>	<p>And the LORD said to Gideon, “The people <i>are</i> still <i>too</i> many. Bring them down to the water, and I will <u>filter</u> them out for you there. And it will be <i>the case that</i> <i>of</i> whomever I say to you, ‘This <i>man</i> will go with you’, he will go with you, and everyone <i>of</i> whom I say to you, ‘This <i>man</i> will not go with you’, he will not go.”</p>	<p>Gideon: see Num 1:11. filter them out ← <i>refine it</i>, i.e. <i>the people</i>, collectively.</p>
Judg 7:5	<p>וַיּוֹרֵד אֶת-הָעָם אֶל-הַמַּיִם ס וַיֹּאמֶר יְהוָה אֶל-גִּדְעֹזֶן כָּל אֲשֶׁר-יִלֹּק בְּלִשְׁוֹנוֹ מִן-הַמַּיִם כַּאֲשֶׁר יִלֹּק הַכֶּלֶב תִּצְיֵג אוֹתוֹ לִבְדֹּ וְכָל אֲשֶׁר-יִכְרַע עַל-בְּרַכְיֹו לִשְׁתּוֹת:</p>	<p>So he led the people down to the water, and the LORD said to Gideon, “Everyone who laps the water with his tongue as a dog laps, set him <u>aside</u>, and <i>also</i> everyone who kneels down to drink.”</p>	<p>Gideon: see Num 1:11. aside ← <i>alone</i>.</p>
Judg 7:6	<p>וַיְהִי מִסְפַּר הַמְּלַקְקִים בְּיָדָם אֶל-פִּיהֶם שְׁלֹשׁ מֵאוֹת אִישׁ וְכָל יֵתֵר הָעָם כָּרְעוּ עַל-בְּרַכְיֵיהֶם לִשְׁתּוֹת מַיִם: ס</p>	<p>And the number of those who lapped with their hands to their mouth was three hundred men, and all the rest of the people knelt down to drink the water.</p>	
Judg 7:7	<p>וַיֹּאמֶר יְהוָה אֶל-גִּדְעֹזֶן בְּשִׁלְשׁ מֵאוֹת הָאִישׁ הַמְּלַקְקִים אוֹשִׁיעַ אֶתְכֶם וְנָתַתִּי אֶת-מִדְיָן בְּיָדְךָ וְכָל-הָעָם יֵלְכוּ אִישׁ לְמִקְמוֹ:</p>	<p>Then the LORD said to Gideon, “I will save you by the three hundred men who lapped, and I will deliver Midian into your hand. So let all the people go to their <i>own</i> place.”</p>	<p>Gideon: see Num 1:11.</p>
Judg 7:8	<p>וַיִּקְחוּ אֶת-צִדָּה הָעָם בְּיָדָם וְאֵת שׁוֹפְרֹתֵיהֶם וְאֵת כָּל-אִישׁ יִשְׂרָאֵל שָׁלַח אִישׁ לְאֹהֲלָיו וּבְשִׁלְשׁ-מֵאוֹת הָאִישׁ הֶחָזֵק וּמַחְנֵה מִדְיָן הָיָה לוֹ מִתְחַת בְּעַמְקֵי פ:</p>	<p>So the people took provisions in their hand, with their ramshorns, and he sent every man of Israel <i>away</i> to his tent, but he kept hold of the three hundred men. Now Midian had his camp below in the valley.</p>	<p>his tent ← <i>his tents</i>, the plural attracted by <i>every</i>.</p>
Judg 7:9	<p>וַיְהִי בַלַּיְלָה הַהוּא וַיֹּאמֶר אֵלָיו יְהוָה קוּם רֵד בְּמַחְנֵה כִּי נָתַתִּיו בְּיָדְךָ:</p>	<p>And it came to pass that night that the LORD said to him, “Get up <i>and</i> go down to the camp, for I have delivered it into your hand.</p>	
Judg 7:10	<p>וְאִם-יִרָא אֶתְּךָ לָרֶדֶת רֵד אֶתְּךָ וּפְרָה נַעֲרָךְ אֶל-הַמַּחְנֵה:</p>	<p>But if you are afraid to go down, you and <u>Purah</u> your servant-boy go down to the camp,</p>	<p>Purah: AV= <i>Phurah</i>, the lenited form (<i>ph</i> for <i>p</i>).</p>

Judg 7:11	<p>וְשָׁמַעְתָּ מֵה־יְדַבְּרוּ וְאַחַר תַּחֲזֹקְנָה יְדֶיךָ וַיֵּרְדָתָּ בְּמַחֲנֵה וַיֵּרַד הוּא וּפְרָה נַעֲרוֹ אֶל־קֶצֶה הַחֲמֻשִּׁים אֲשֶׁר בְּמַחֲנֵה:</p>	<p>and you will hear what they are saying, and afterwards your hands will be strengthened, and you will go down to the camp.” So he and Purah his servant-boy went down to the edge of the armed <i>men</i> who <i>were</i> in the camp.</p>	<p>Purah: see Judg 7:10.</p>
Judg 7:12	<p>וּמִדְיָן וְעַמְלֵק וְכָל־בְּנֵי־קֶדֶם נִפְלִים בְּעֵמֶק כְּאַרְבֵּה לָרֹב וְלִגְמַלֵּיהֶם אֵין מִסָּפֵר כְּחוֹל שְׁעַל־שִׁפְתַּת הַיָּם לָרֹב:</p>	<p>And Midian and Amalek and all the easterners were lying in the valley, like locusts in multitude, and their camels <i>were</i> countless, like the sand which <i>is</i> on the sea-shore in abundance.</p>	
Judg 7:13	<p>וַיָּבֹא גִדְעוֹן וְהִנֵּה אִישׁ מִסִּפְרָ לְרֵעֵהוּ חִלּוֹם וַיֹּאמֶר הִנֵּה חִלּוֹם חִלְמֹתַי וְהִנֵּה *צֶלֶל *צֶלֶל לֶחֶם שְׁעָרִים מִתְהַפֵּךְ בְּמַחֲנֵה מִדְיָן וַיָּבֹא עַד־הָאֹהֶל וַיִּכְהוּ וַיִּפֹּל וַיִּהְפְּכֵהוּ לְמַעַלָּה וַנִּפֹּל הָאֹהֶל:</p>	<p>Then Gideon came, and what he heard <i>was</i> a man telling his colleague a dream, and he said, “<u>Look</u>, I have had a dream, and what <i>I</i> saw <i>was</i> a loaf of barley bread tumbling into Midian's camp, and it came up to the tent and struck it, and it fell down, and it turned it upside down, so the tent fell down.”</p>	<p>loaf: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning.</p> <hr/> <p>Gideon: see Num 1:11.</p> <hr/> <p>what he heard <i>was</i> ← <i>behold</i>.</p> <hr/> <p>look ← <i>behold</i>.</p> <hr/> <p>what <i>I</i> saw <i>was</i> ← <i>behold</i>.</p>
Judg 7:14	<p>וַיַּעַן רֵעֵהוּ וַיֹּאמֶר אֵין זֹאת בְּלִתי אִם־חֶרֶב גִּדְעוֹן בְּנִי־יֹאשׁ אִישׁ יִשְׂרָאֵל נָתַן הָאֱלֹהִים בְּיָדוֹ אֶת־מִדְיָן וְאֶת־כָּל־הַמַּחֲנֵה: פ</p>	<p>And his colleague answered and said, “This <i>is</i> nothing other than the sword of Gideon the son of Joash, a man of Israel. God has delivered Midian and all <i>his</i> camp into his hand.”</p>	<p>Gideon: see Num 1:11.</p>
Judg 7:15	<p>וַיְהִי כִשְׁמַע גִּדְעוֹן אֶת־מִסְפָּר הַחֲלוֹם וְאֶת־שִׁבְרוֹ וַיִּשְׁתַּחוּ וַיָּשָׁב אֶל־מַחֲנֵה יִשְׂרָאֵל וַיֹּאמֶר קוּמוּ כִּי־נָתַן יְהוָה בְּיַדְכֶם אֶת־מַחֲנֵה מִדְיָן:</p>	<p>And it came to pass, when Gideon heard the account of the dream, and its interpretation, that he worshipped and went back to Israel's camp and said, “Arise, for the LORD has delivered Midian's camp into your hand.”</p>	<p>Gideon: see Num 1:11.</p>
Judg 7:16	<p>וַיַּחֲצֵן אֶת־שְׁלֹשׁ־מֵאוֹת הָאִישׁ שְׁלֹשָׁה רָאשִׁים וַיִּתֵּן שׁוֹפְרוֹת בְּיַד־כָּלֶם וְכַדָּיִם רִקְיִים וּלְפָדִים בְּתוֹךְ הַכַּדָּיִם:</p>	<p>Then he divided the three hundred men into three contingents, and he put ramshorns in <i>each</i> one's hand, and empty jars, with lamps inside the jars,</p>	<p>contingents ← <i>heads</i>, but also <i>companies</i> [AnLx].</p> <hr/> <p>each ← <i>every</i>.</p>
Judg 7:17	<p>וַיֹּאמֶר אֲלֵיהֶם מִמֶּנִּי תִרְאוּ וְכֵן תַּעֲשׂוּ וְהִנֵּה אֲנִי בָּא בְּקֶצֶה הַמַּחֲנֵה וְהָיָה כְּאֲשֶׁר־אֶעֱשֶׂה כֵן תַּעֲשׂוּן:</p>	<p>and he said to them, “<u>Look at me</u> and act accordingly, and <u>when</u> I come to the edge of the camp, <u>whatever</u> I do, so you do.</p>	<p>at me ← <i>from me</i>. Idiomatic.</p> <hr/> <p>when ← <i>behold</i>.</p> <hr/> <p>whatever ← <i>it shall be (the case that) whatever</i>.</p>

Judg 7:18	וְתִקְעֵתִי בְשׁוֹפָר אֲנֹכִי וְכָל־אֲשֶׁר אִתִּי וְתִקְעֵתֶם בְּשׁוֹפְרוֹת גַּם־אַתֶּם סְבִיבוֹת כָּל־הַמַּחֲנֶה וְאַמַּרְתֶּם לַיהוָה וּלְגִדְעוֹן: פ	When I sound the ramshorn – I and everyone who <i>is</i> with me – then you also sound the ramshorns yourselves, all around the camp, and say, ‘For the LORD and for <u>Gideon</u> .’”	Gideon: see Num 1:11.
Judg 7:19	וַיָּבֹא גִדְעוֹן וּמֵאה־אִישׁ אֲשֶׁר־אָתּוֹ בְּקֶצֶה הַמַּחֲנֶה רָאשׁ הָאֲשֻׁמֶרֶת הַתִּיכוּנָה אֶדְן הֶקֶם הֶקִּימוּ אֶת־הַשְּׁמֶרִים וַיִּתְקְעוּ בְּשׁוֹפְרוֹת וְנִפְּצוּ הַכִּדָּיִם אֲשֶׁר בְּיָדָם:	Then <u>Gideon</u> and the one hundred men who <i>were</i> with him came to the edge of the camp <i>at</i> the start of the middle night-watch – they had only <u>just put</u> the watchmen <u>on duty</u> – and they sounded the ramshorns and <u>broke</u> the jars which <i>were</i> in their hands.	Gideon: see Num 1:11. just put ... on duty: infinitive absolute. broke: infinitive absolute in the role of a finite verb.
Judg 7:20	וַיִּתְקְעוּ שְׁלֹשֶׁת הָרֵאשִׁים בְּשׁוֹפְרוֹת וַיִּשְׁבְּרוּ הַכִּדָּיִם וַיַּחֲזִיקוּ בְּיַד־שְׂמֹאלָם בְּלַפְדִּים וּבְיַד־יְמִינָם הַשׁוֹפְרוֹת לְתִקְוֵעַ וַיִּקְרְאוּ חֶרֶב לַיהוָה וּלְגִדְעוֹן:	So the three contingents sounded the ramshorns and broke the jars, and they held the lamps in their left hand and the ramshorns to sound in their right hand, and they shouted, “A sword for the LORD and for <u>Gideon</u> .”	Gideon: see Num 1:11.
Judg 7:21	וַיַּעֲמְדוּ אִישׁ תַּחְתָּיו סָבִיב לְמַחֲנֶה וַיִּרְץ כָּל־הַמַּחֲנֶה וַיִּרְעוּ* וַיִּנְסוּ** וַיִּנְסוּ:	And each <i>man</i> stood <u>on the spot</u> round about the camp, but all the camp <i>itself</i> ran shouting out and {Q: fled} [K: they put <i>each other</i> to flight].	on the spot ← <i>under him</i> .
Judg 7:22	וַיִּתְקְעוּ שְׁלֹש־מֵאוֹת הַשׁוֹפְרוֹת וַיִּשֶׁם יְהוָה אֶת חֶרֶב אִישׁ בְּרֵעֵהוּ וּבְכָל־הַמַּחֲנֶה וַיָּנֶס הַמַּחֲנֶה עַד־בֵּית הַשְּׁטָה צָרְרָתָה עַד שַׁפְת־אֲבֵל מְחֹלָה עַל־טַבַּת:	And the three hundred men sounded <i>their</i> ramshorns, and the LORD set every man's sword against his colleague, and <i>this</i> <u>throughout</u> the camp, and the camp fled to Beth-Shittah of <u>Zererah</u> , to the border of Abel-Meholah, as far as Tabbath.	throughout ← <i>in all</i> . Zererah: AV= <i>Zererath</i> . We take the form as locative.
Judg 7:23	וַיִּצְעַק אִישׁ־יִשְׂרָאֵל מִנַּפְתָּלַי וּמִן־אָשֶׁר וּמִן־כָּל־מְנַשֶּׁה וַיִּרְדְּפוּ אַחֲרֵי מִדְיָן:	Then the men of Israel and Naphtali and Asher and all of Manasseh were <u>drawn together</u> , and they pursued Midian.	drawn together ← <i>called together</i> .
Judg 7:24	וּמִלְאָכִים שָׁלַח גִּדְעוֹן בְּכָל־הָר אֶפְרָיִם לֵאמֹר רְדוּ לְקִרְאֵת מִדְיָן וּלְכַדּוּ לָהֶם אֶת־הַמַּיִם עַד בֵּית בָּרָה וְאֶת־הַיַּרְדֵּן וַיִּצְעַק כָּל־אִישׁ אֶפְרָיִם וּלְכַדּוּ אֶת־הַמַּיִם עַד בֵּית בָּרָה וְאֶת־הַיַּרְדֵּן:	Then <u>Gideon</u> sent messengers <u>throughout</u> Mount Ephraim, who said, “Go down against Midian, and capture their water-rich <i>area</i> as far as Beth-Barah and the Jordan.” Then every man of Ephraim was <u>drawn together</u> , and they captured the water-rich <i>area</i> as far as Beth-Barah and the Jordan.	Gideon: see Num 1:11. throughout ← <i>in all</i> . drawn together ← <i>called together</i> .

Judg 7:25	וַיִּלְכְּדוּ שְׁנֵי־שָׂרֵי מִדְיָן אֶת־עֹרֵב וְאֶת־זֵאֵב וַיַּהַרְגוּ אֶת־עֹרֵב בְּצוּר־עֹרֵב וְאֶת־זֵאֵב הָרְגוּ בְּיַקְבֹּזֵאֵב וַיִּרְדְּפוּ אֶל־מִדְיָן וְרֹאשׁ־עֹרֵב וְזֵאֵב הֵבִיאוּ אֶל־גִּדְעוֹן מֵעֵבֶר לַיַרְדֵּן:	And they captured two of Midian's commanders, Oreb and Zeeb, and they killed Oreb on the rock of Oreb, and they killed Zeeb in the wine vat of Zeeb, and they pursued Midian, and they brought the head of Oreb and of Zeeb to Gideon across the Jordan.	Gideon: see Num 1:11.
Judg 8:1	וַיֹּאמְרוּ אֵלָיו אִישׁ אֶפְרַיִם מִה־הַדְּבָר הַזֶּה עָשִׂיתָ לָּנוּ לְבַלְתִּי קָרָאוֹת לָנוּ כִּי הִלַּכְתָּ לְהִלָּחֵם בְּמִדְיָן וַיְרִיבוּן אִתּוֹ בְּחִזְקָה:	And the men of Ephraim said to him, "What <i>is</i> this thing you have done to us <u>in not calling us</u> , because you went to fight against Midian." And they argued with him vehemently.	in not calling: gerundial use of the infinitive.
Judg 8:2	וַיֹּאמֶר אֲלֵיהֶם מִה־עָשִׂיתִי עִתָּה כִּכֶּם הֲלוֹא טוֹב עַלְלוֹת אֶפְרַיִם מִבְּצִיר אֲבִיעֶזֶר:	And he said to them, "What have I done now <u>compared to you</u> ? <i>Are not the gleanings of Ephraim better than the whole wine crop of Abiezer?</i> "	compared to ← <i>like, as</i> . Abiezer: standing for the half-tribe of Manasseh. See Josh 7:3, Judg 6:11. Gideon is appealing the Ephraimites.
Judg 8:3	בְּיַדְכֶם נָתַן אֱלֹהִים אֶת־שָׂרֵי מִדְיָן אֶת־עֹרֵב וְאֶת־זֵאֵב וּמִה־יִכְלַתִּי עֲשׂוֹת כִּכֶּם אֲז רָפְתָה רוּחַם מֵעָלָיו בְּדַבְּרוֹ הַדְּבָר הַזֶּה:	God delivered Midian's commanders into your hands – Oreb and Zeeb – and what was I able to do <u>compared to you</u> ?" Then <u>their temper against him subsided</u> , when he said <u>these words</u> .	compared to ← <i>like, as</i> . their temper against him subsided ← <i>their spirit desisted from against him</i> . these words ← <i>this word</i> . Collective usage.
Judg 8:4	וַיָּבֹא גִדְעוֹן הַיַּרְדֵּנָה עֹבֵר הוּא וּשְׁלֹש־מֵאוֹת הָאִישׁ אֲשֶׁר אִתּוֹ עֵיפִים וְרֹדְפִים:	Then Gideon came to the Jordan. He and the three hundred men who <i>were</i> with him crossed over, weary <u>but</u> pursuing.	Gideon: see Num 1:11. but: adversative use of the <i>vav</i> .
Judg 8:5	וַיֹּאמֶר לְאֲנָשֵׁי סְכוֹת תְּנוּנָא כִּפְרוֹת לֶחֶם לַעֲמֹס אֲשֶׁר בְּרַגְלֵי כִי־עֵיפִים הֵם וְאֲנֹכִי רֹדֵף אַחֲרֵי זֶבַח וְזַלְמוּנָא מְלַכֵּי מִדְיָן:	And he said to the men of Succoth, "Please give loaves of bread to the people who <i>are following</i> in my footsteps, for they <i>are</i> weary, and I am pursuing Zebah and Zalmunna, kings of Midian."	
Judg 8:6	וַיֹּאמְרוּ שָׂרֵי סְכוֹת הֲכֵף זֶבַח וְזַלְמוּנָע עִתָּה בְּיַדְךָ כִּי־נָתַן לְצַבְאֵךָ לֶחֶם:	But the commanders of Succoth said, " <i>Are</i> the palms of the hands of Zebah and Zalmunna now in your hands, so that we should give your army bread?"	
Judg 8:7	וַיֹּאמֶר גִּדְעוֹן לָכֵן בָּתַת יְהוָה אֶת־זֶבַח וְאֶת־זַלְמוּנָע בְּיַדִּי וְדַשְׁתִּי אֶת־בְּשָׂרְכֶם אֶת־קוֹצֵי הַמִּדְבָּר וְאֶת־הַבְּרֻקָּנִים:	Then Gideon said, "That <i>presumption is</i> why, when the LORD delivers Zebah and Zalmunna into my hand, I will <u>thrash</u> your flesh with the desert thorn bushes and with the <u>briars</u> ."	Gideon: see Num 1:11. thrash ← <i>thresh</i> . briars: [AnLx]= <i>threshing sledges</i> .

Judg 8:8	וַיַּעַל מִשָּׁם פְּנוּאֵל וַיְדַבֵּר אֲלֵיהֶם כְּזֹאת וַיַּעֲנוּ אוֹתוֹ אֲנָשֵׁי פְנוּאֵל כַּאֲשֶׁר עָנוּ אֲנָשֵׁי סֻכוֹת:	Then he went up from there <i>to</i> Penuel and spoke similarly to them, and the men of Penuel answered him <i>in the same way</i> as the men of Succoth answered.	
Judg 8:9	וַיֹּאמֶר גַּם-לְאֲנָשֵׁי פְנוּאֵל לֵאמֹר בְּשׁוּבִי בְשָׁלוֹם אֶתֶן אֶת-הַמְּגִדָּל הַזֶּה: פ	And he also spoke to the men of Penuel and said, “When I return in peace, I will demolish this tower.”	
Judg 8:10	וְזִבַּח וְצַלְמֻנָּע בְּקַרְקֹר וּמַחְנֵיהֶם עִמָּם כַּחֲמִשָּׁת עָשָׂר אֲלָף כֹּל הַנּוֹתָרִים מִכָּל מַחֲנֵה בְּנֵי-קֶדֶם וְהַנְּפֹלִים מֵאָה וְעֶשְׂרִים אֲלָף אִישׁ שֶׁלַף חָרַב:	Now Zebah and Zalmunna <i>were</i> in Karkor, and their camps <i>were</i> with them – about fifteen thousand <i>men</i> – all those who remained from the whole camp of the easterners. And those who fell <i>were</i> one hundred and twenty thousand men <i>who</i> drew the sword.	
Judg 8:11	וַיַּעַל גִּדְעוֹן דְּרֹךְ הַשְּׂכּוּנִי בְּאֶהֱלִים מִקֶּדֶם לְנֹבַח וַיַּגִּבְהָה וַיַּד אֶת-הַמַּחֲנֶה וְהַמַּחֲנֶה הָיָה בְּטֹחַ:	And Gideon went up the road to the tent-dwellers to the east of Nobah and Jogbehah, and he attacked the camp, <u>although</u> the camp <i>was</i> secure.	Gideon: see Num 1:11. <hr/> Jogbehah ← <i>Jogbohah</i> , but we retain the AV / traditional English name. <hr/> although: concessive use of the <i>vav</i> .
Judg 8:12	וַיִּנּוּסוּ זִבַּח וְצַלְמֻנָּע וַיִּרְדֹּף אֲחֵרֵיהֶם וַיִּלְכְּדוּ אֶת-שְׁנֵי מַלְכֵי מִדְיָן אֶת-זִבַּח וְאֶת-צַלְמֻנָּע וְכָל-הַמַּחֲנֶה הֶחְרִיד:	And Zebah and Zalmunna fled, and he pursued them, and he captured the two kings of Midian, Zebah and Zalmunna, and he <u>routed</u> the whole camp.	routed ← <i>made fear</i> , but also, with [BDB], <i>routed</i> .
Judg 8:13	וַיָּשָׁב גִּדְעוֹן בְּנֵי-יוֹאָשׁ מִן-הַמִּלְחָמָה מִלְּמַעְלָה הַחֲרָס:	Then Gideon the son of Joash returned from the battle before sunrise.	Gideon: see Num 1:11.
Judg 8:14	וַיִּלְכְּד-נַעַר מֵאֲנָשֵׁי סֻכוֹת וַיִּשְׁאַלְהוּ וַיִּכְתָּב אֵלָיו אֶת-שְׂרָי סֻכוֹת וְאֶת-זִקְנֵיהָ שִׁבְעִים וְשִׁבְעָה אִישׁ:	And he took a boy- <i>servant</i> of the men of Succoth, and he questioned him, and <i>the boy</i> described the chief men of Succoth to him, and its elders – seventy-seven men.	<i>the boy</i> ← <i>he</i> . On the liberal use of the third person pronouns (<i>he, him, his</i>), see the note to Gen 41:13.
Judg 8:15	וַיָּבֵא אֶל-אֲנָשֵׁי סֻכוֹת וַיֹּאמֶר הִנֵּה זִבַּח וְצַלְמֻנָּע אֲשֶׁר חָרַפְתֶּם אוֹתִי לֵאמֹר הֲכֹף זִבַּח וְצַלְמֻנָּע עִתָּה בְיָדְךָ כִּי נָתַן לְאֲנָשֶׁיךָ הַיְעִפִים לֶחֶם:	Then Gideon went to the men of Succoth, and he said, “Here <u>are</u> Zebah and Zalmunna, <i>about</i> whom you reproached me and said, ‘ <i>Are</i> the palms of the hands of Zebah and Zalmunna now in your hands, so that we should give your weary men bread?’ ”	Gideon ← <i>he</i> . On the liberal use of the third person pronouns (<i>he, him, his</i>), see the note to Gen 41:13. On Gideon, see Num 1:11. <hr/> here are ← <i>behold</i> .

Judg 8:16	וַיִּקַּח אֶת־זִקְנֵי הָעִיר וְאֶת־קוֹצֵי הַמִּדְבָּר וְאֶת־הַבְּרִקָּנִים וַיַּדַּע בָּהֶם אֵת אֲנָשֵׁי סְכוֹת:	And he took the elders of the city, and the desert thorn bushes, and the <u>briars</u> , with which he gave the men of Succoth a lesson.	briars: see Judg 8:7. <hr/> with which ← <i>and with them</i> .
Judg 8:17	וְאֶת־מִגְדַּל פְּנוּאֵל נָתַץ וַיַּהַרֵג אֶת־אֲנָשֵׁי הָעִיר:	And he demolished the tower of Penuel, and he killed the men of the city.	
Judg 8:18	וַיֹּאמֶר אֶל־זִבְחָ וְאֶל־צַלְמֻנֶּעַ אֵיפֹה הָאֲנָשִׁים אֲשֶׁר הָרַגְתֶּם בְּתַבּוֹר וַיֹּאמְרוּ כַּמּוֹדֶךָ כַּמּוֹהֶם אֶחָד כְּתֹאֵר בְּנֵי הַמֶּלֶךְ:	And he said to Zebah and Zalmunna, “What kind of men <i>were</i> they that you killed at Tabor?” And they answered, “As you <i>are</i> , so <i>were</i> they. <i>Each one had</i> the appearance of the king's sons.”	
Judg 8:19	וַיֹּאמֶר אַחֵי בְנֵי־אִמִּי הֵם חַי־יְהוָה לֹו הַחַיִּיתֶם אוֹתָם לֹא הָרַגְתִּי אֶתְכֶם:	Then he said, “They <i>were</i> my brothers – my mother's sons. <i>As</i> the LORD lives, if you had let them live, I would not kill you.”	
Judg 8:20	וַיֹּאמֶר לַיִּתֵּר בְּכוֹרֹו קוּם הָרֵג אוֹתָם וְלֹא־שָׁלַף הַנְּעָר חֶרְבּוֹ כִּי יָרֵא כִּי עוֹדָנֹו נְעָר:	And he said to Jether his firstborn, “Arise <i>and</i> kill them.” But the lad did not draw his sword, for he was afraid, for he <i>was</i> still <i>only</i> a lad.	
Judg 8:21	וַיֹּאמֶר זִבְחָ וְצַלְמֻנֶּעַ קוּם אִתָּה וּפְגַע־בָּנוּ כִּי כָאִישׁ גְּבוּרָתוֹ וַיִּקַּם גְּדֵעוֹן וַיַּהַרֵג אֶת־זִבְחָ וְאֶת־צַלְמֻנֶּעַ וַיִּקַּח אֶת־הַשְּׁהֲרָנִים אֲשֶׁר בְּצוּאֵרֵי גְּמְלֵיהֶם:	Then Zebah and Zalmunna said, “You arise and fall on us. For as a man <i>is</i> , so <i>is</i> his valour.” Then <u>Gideon</u> arose and killed Zebah and Zalmunna, and he took the crescent ornaments which <i>were</i> on the camels' necks.	Gideon: see Num 1:11.
Judg 8:22	וַיֹּאמְרוּ אִישׁ־יִשְׂרָאֵל אֶל־גְּדֵעוֹן מְשָׁל־בָּנוּ גַם־אַתָּה גַּם־בְּנֶךָ גַּם בְּזֶבְנֶךָ כִּי הוֹשַׁעְתָּנוּ מִיַּד מִדְיָן:	And the men of Israel said to <u>Gideon</u> , “You rule over us – <u>in turn</u> you and your son and your grandson – for you have saved us from the hand of Midian.”	Gideon: see Num 1:11. <hr/> in turn ← <i>also ... also ... also</i> , but the semantic scope is wider.
Judg 8:23	וַיֹּאמֶר אֱלֹהִים גְּדֵעוֹן לֹא־אֶמְשַׁל אֲנִי בָכֶם וְלֹא־יִמְשַׁל בְּנֵי בָכֶם יְהוָה יִמְשַׁל בָּכֶם:	But <u>Gideon</u> said to them, “I shall not rule over you, neither shall my son rule over you. The LORD will rule over you.”	Gideon: see Num 1:11.
Judg 8:24	וַיֹּאמֶר אֱלֹהִים גְּדֵעוֹן אֶשְׂאַלְהָ מִכֶּם שְׂאֵלָה וַתֵּנוּ־לִי אִישׁ נָזָם שְׁלָלוֹ כִּי־נִזְמִי זָהָב לָהֶם כִּי יִשְׁמְעֵאלִים הֵם:	And <u>Gideon</u> said to them, “Let me ask you a request. Give me every man's <u>earring</u> which he has as his spoil.” For they had golden earrings, for the <u>Midianites</u> were <u>Ishmaelites</u> .	Gideon: see Num 1:11. <hr/> earring ... earrings: perhaps, noserings. See Gen 24:47. <hr/> the Midianites ← <i>they</i> . <hr/> Ishmaelites: see Gen 37:25.

Judg 8:25	וַיֹּאמְרוּ נָתַזְנוּ וַיִּפְרְשׁוּ אֶת־הַשְּׂמֹלֶה וַיִּשְׁלִיכוּ שָׁמָּה אִישׁ גִּזְמוֹ שְׁלָלוֹ:	And they said, “We will certainly <u>give them</u> .” And they spread out a <u>garment</u> , and each <i>man</i> cast there his earring <i>which he had as his spoil</i> .	we will certainly give: infinitive absolute. <hr/> a garment ← <i>the garment</i> . An unexpected definite article. See Gen 22:9.
Judg 8:26	וַיְהִי מִשְׁקַל נִזְמֵי הַזָּהָב אֲשֶׁר שָׁאַל אֶלֶף וּשְׁבַע־מֵאוֹת זָהָב לְבַד מִן־הַשְּׁהַרְנִים וְהַנְּטָפוֹת וּבְגָדֵי הָאֲרָגְמָן שֶׁעַל מַלְכֵי מִדְיָן וּלְבַד מִן־הָעֲנָקוֹת אֲשֶׁר בְּצוּאֵרֵי גְמְלֵיהֶם:	And the weight of the golden earrings which he requested was one thousand seven hundred <i>shekels of gold</i> , apart from the crescent ornaments and the pendants and the purple clothes which <i>were</i> on the kings of Midian, and apart from the necklaces which <i>were</i> on the camels' necks.	
Judg 8:27	וַיַּעַשׂ אוֹתוֹ גְּדֵעוֹן לְאַפֹּד וַיִּצַּג אוֹתוֹ בְּעִירוֹ בְּעַפְרָה וַיִּזְנוּ כָּל־יִשְׂרָאֵל אַחֲרָיו שָׁם וַיְהִי לְגִדְעוֹן וּלְבֵיתוֹ לְמוֹקֵשׁ:	And Gideon made <u>these things</u> into an ephod, and he put it in his city, in Ophrah, and the whole of Israel went whoring after it there, and it became a snare to Gideon and his household.	Gideon (2x): see Num 1:11. <hr/> these things ← <i>it</i> .
Judg 8:28	וַיִּכְנַע מִדְיָן לִפְנֵי בְנֵי יִשְׂרָאֵל וְלֹא יִסְפוּ לְשֹׂאת רֹאשׁם וַתִּשְׁקֵט הָאָרֶץ אַרְבָּעִים שָׁנָה בְּיַמֵּי גְדֵעוֹן: פ	So Midian was subdued before the sons of Israel, and they did not <u>assert themselves</u> any more, and the land was quiet for forty years in the days of Gideon.	assert themselves ← <i>raise their head</i> . <hr/> Gideon: see Num 1:11.
Judg 8:29	וַיֵּלֶךְ יִרְבֵּעֵל בֶּן־יוֹאֵשׁ וַיָּשֶׁב בְּבֵיתוֹ:	Then Jerubbaal the son of Joash departed, and he dwelt in his house.	Jerubbaal: i.e. <i>Gideon</i> . See Judg 6:32, Judg 7:1.
Judg 8:30	וּלְגִדְעוֹן הָיוּ שִׁבְעִים בָּנִים יִצְאֵי יָרְכוּ כִּי־נָשִׂים רַבּוֹת הָיוּ לוֹ:	And Gideon had seventy sons – those who came from his thighs – for he had many wives.	Gideon: see Num 1:11.
Judg 8:31	וּפִילָגְשׁוֹ אֲשֶׁר בְּשֶׁחֶם יָלְדָה־לוֹ גַּם־הִיא בֶן וַיִּשֶׂם אֶת־שְׁמוֹ אַבִּימֶלֶךְ:	And his concubine who <i>was</i> in Shechem also bore him a son, and he gave him the name Abimelech.	
Judg 8:32	וַיָּמָת גְּדֵעוֹן בֶּן־יוֹאֵשׁ בְּשִׁיבָה טוֹבָה וַיִּקְבֹּר בְּקִבְרֵי יוֹאֵשׁ אָבִיו בְּעַפְרָה אָבִי הָעֲזְרִי: פ	And Gideon the son of Joash died at a good <u>old age</u> , and he was buried in the grave of Joash his father, the <u>Abi-Ezrite</u> , in Ophrah.	Gideon: see Num 1:11. <hr/> old age ← <i>grey hair</i> . <hr/> Joash ... Abi-Ezrite: AV differs, linking <i>Abi-Ezrite</i> to <i>Ophrah</i> , but the singular noun and Judg 6:11 support linking with <i>Joash</i> .
Judg 8:33	וַיְהִי כַּאֲשֶׁר מָת גְּדֵעוֹן וַיִּשׁוּבוּ בְנֵי יִשְׂרָאֵל וַיִּזְנוּ אַחֲרָי הַבְּעָלִים וַיִּשְׁימוּ לָהֶם בְּעַל בְּרִית לְאֱלֹהִים:	And it came to pass, when Gideon died, that the sons of Israel went whoring after the Baalim again, and they made Baal-Berith their god.	Gideon: see Num 1:11.

Judg 8:34	וְלֹא זָכְרוּ בְנֵי יִשְׂרָאֵל אֶת־יְהוָה אֱלֹהֵיהֶם הַמַּצִּיל אוֹתָם מִיַּד כָּל־אֹיְבֵיהֶם מִסָּבִיב:	And the sons of Israel did not remember the LORD their God, who saved them from the hand of all their enemies round about.	
Judg 8:35	וְלֹא־עָשׂוּ חֲסֵד עִם־בַּיִת יְרֻבְעֵל גְּדֵעוֹן כְּכֹל־הַטּוֹבָה אֲשֶׁר עָשָׂה עִם־יִשְׂרָאֵל: פ	Nor did they deal kindly with the house of Jerubbaal – Gideon – for all the good which he did with Israel.	Gideon: see Num 1:11.
Judg 9:1	וַיֵּלֶךְ אַבִּימֶלֶךְ בֶּן־יְרֻבְעֵל שָׁכְמָה אֶל־אָחִי אָמּוֹ וְיַדְבָּר אֵלֵיהֶם וְאֶל־כָּל־מִשְׁפַּחַת בֵּית־אָבִי אָמּוֹ לֵאמֹר:	Then Abimelech the son of Jerubbaal went to Shechem, to his mother's brothers, and he spoke to them and to the whole family of his mother's father's house, and he said,	
Judg 9:2	דַּבְּרוּ־נָא בְּאָזְנֵי כָל־בַּעְלֵי שַׁכְּמָה מִה־טוֹב לָכֶם הַמְּשָׁל בְּכֶם שִׁבְעִים אִישׁ כָּל בְּנֵי יְרֻבְעֵל אִם־מְשָׁל בְּכֶם אִישׁ אֶחָד וּזְכַרְתֶּם כִּי־עַצְמֹכֶם וּבְשָׂרְכֶם אָנִי:	“Please speak in the audience of all the lords of Shechem, <i>and say</i> , ‘What <i>is</i> better for you: seventy men to rule over you – all of Jerubbaal's sons – or for one man to rule over you? And remember that I <i>am</i> your bone and your flesh.’”	audience ← ears. your bone and your flesh: in the English idiom, <i>your flesh and blood</i> .
Judg 9:3	וַיַּדְּבְרוּ אָחֵי־אָמּוֹ עָלָיו בְּאָזְנֵי כָל־בַּעְלֵי שַׁכְּמָה אֵת כָּל־הַדְּבָרִים הָאֵלֶּה וַיִּטּ לִבָּם אֶחָדִי אַבִּימֶלֶךְ כִּי אָמְרוּ אָחִינוּ הוּא:	So his mother's brothers spoke concerning him all these words in the audience of all the lords of Shechem, and their heart inclined towards Abimelech, for they said, “He <i>is</i> our brother.”	audience ← ears.
Judg 9:4	וַיִּתְּנוּ־לוֹ שִׁבְעִים כֶּסֶף מִבַּיִת בַּעַל בְּרִית וַיִּשְׂכֹּר בָּהֶם אַבִּימֶלֶךְ אַנְשִׁים רִיקִים וּפְחָזִים וַיִּלְכוּ אַחֲרָיו:	And they gave him seventy pieces of silver from the house of Baal-Berith, with which Abimelech hired <i>some</i> idle and reckless men, and they followed him.	
Judg 9:5	וַיָּבֹא בֵּית־אָבִיו עֶפְרָתָה וַיַּהַרְגֵם אֶת־אָחָיו בְּנֵי־יְרֻבְעֵל שִׁבְעִים אִישׁ עַל־אֶבֶן אַחַת וַיּוֹתֵר יוֹתָם בֶּן־יְרֻבְעֵל הַקָּטָן כִּי נֶחְבֵּא: ס	And he went <i>to</i> his father's house, to Ophrah, and he killed his brothers – the sons of Jerubbaal, seventy men – on one stone, but Jotham, Jerubbaal's youngest son, was left remaining, because he <i>hid</i> himself.	brothers: standing for <i>half-brothers</i> , having Gideon as their father. hid himself: or <i>was hidden</i> , but <i>niphal</i> can be reflexive, and [AnLx] gives <i>conceal oneself</i> .
Judg 9:6	וַיֵּאסְפוּ כָל־בַּעְלֵי שַׁכְּמָה וְכָל־בַּיִת מְלוֹא וַיִּלְכוּ וַיִּמְלִיכוּ אֶת־אַבִּימֶלֶךְ לְמֶלֶךְ עִם־אֵלּוֹן מִצֵּב אֲשֶׁר בְּשַׁכְּמָה:	And all the lords of Shechem, and the whole house of Millo gathered together, and they departed and made Abimelech king <i>by</i> the oak which <i>had been</i> set up in Shechem.	by ← <i>with</i> . oak ... set up: AV differs somewhat (<i>plain of the pillar</i>). Compare Judg 9:37.

Judg 9:7	וַיִּגְדּוּ לְיוֹתָם וַיֵּלֶךְ וַיַּעֲמֵד בְּרֹאשׁ הַר־גְּרִזִים וַיִּשָּׂא קוֹלוֹ וַיִּקְרָא וַיֹּאמֶר לָהֶם שְׁמְעוּ אֵלַי בְּעֲלֵי שִׁכְם וַיִּשְׁמַע אֱלֹהִים אֶתְכֶם:	And it was reported to Jotham, and he departed and stood on the summit of Mount Gerizim, and he raised his voice and called out and said to them, “Listen to me, you lords of Shechem, <u>so that</u> God may listen to you.	it was reported ← <i>they reported</i> . Avoidance of the passive. Those reporting would not be the people in the previous verse, which is what would be suggested by the active in English (<i>And they reported ...</i>). <hr/> so that: purposive use of the vav.
Judg 9:8	הַלֹּדֶף הִלְכוּ הָעֵצִים לְמַשַּׁח עֲלֵיהֶם מֶלֶךְ וַיֹּאמְרוּ לְזֵית *מְלוּכָה *מֶלֶכְךָ עָלֵינוּ:	The trees went purposefully to anoint a king over them, and they said to the olive tree, ‘Reign over us.’	reign: the <i>ketiv</i> and <i>qere</i> are similar forms of the same verb, with the same meaning. <hr/> went purposefully: infinitive absolute. Alternatively, the infinitive absolute is a formula for introducing the parable: <i>Once upon a time the trees went ...</i>
Judg 9:9	וַיֹּאמֶר לָהֶם הַזֵּית הַחֲדִלְתִּי אֶת־דְּשְׁנִי אֲשֶׁר־בִּי יִכְבְּדוּ אֱלֹהִים וְאֲנָשִׁים וְהִלְכֹתִי לְנוֹעַ עַל־הָעֵצִים:	But the olive tree said to them, ‘Should I give up my fatness, by which through me they honour God and men, and <i>should I</i> go to <u>hold sway</u> over the trees?’	hold sway: perhaps by coincidence, both the Hebrew and our English use a word meaning <i>swing about</i> and, [Ges-HCL], <i>rule over</i> .
Judg 9:10	וַיֹּאמְרוּ הָעֵצִים לְתַאֲנָה לְכִי־אַתָּה מֶלְכִי עָלֵינוּ:	Then the trees said to the fig tree, ‘You come <i>and</i> reign over us.’	
Judg 9:11	וַתֹּאמֶר לָהֶם הַתַּאֲנָה הַחֲדִלְתִּי אֶת־מִתְקֵי וְאֶת־תְּנוּבֹתֵי הַטּוֹבָה וְהִלְכֹתִי לְנוֹעַ עַל־הָעֵצִים:	But the fig tree said to them, ‘Should I give up my sweetness and my good produce, and should I go to <u>hold sway</u> over the trees?’	hold sway: see Judg 9:9.
Judg 9:12	וַיֹּאמְרוּ הָעֵצִים לְגַפְנֵי לְכִי־אַתָּה *מְלוּכִי *מֶלְכִי עָלֵינוּ:	Then the trees said to the vine, ‘You come <i>and</i> reign over us.’	reign: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning.
Judg 9:13	וַתֹּאמֶר לָהֶם הַגֶּפֶן הַחֲדִלְתִּי אֶת־תִּירוּשֵׁי הַמְּשַׁמֵּחַ אֱלֹהִים וְאֲנָשִׁים וְהִלְכֹתִי לְנוֹעַ עַל־הָעֵצִים:	But the vine said to them, ‘Should I give up my new wine which cheers up God and men, and should I go to <u>hold sway</u> over the trees?’	hold sway: see Judg 9:9.
Judg 9:14	וַיֹּאמְרוּ כָּל־הָעֵצִים אֶל־הָאֶטָּד לֵךְ אַתָּה מֶלֶךְ־עָלֵינוּ:	Then all the trees said to the blackthorn, ‘You come <i>and</i> reign over us.’	
Judg 9:15	וַיֹּאמֶר הָאֶטָּד אֶל־הָעֵצִים אִם בְּאֵמַת אַתֶּם מְשַׁחִים אֹתִי לְמַלְךְ עָלֵיכֶם בָּאוּ חֶסֶד בְּצִלִּי וְאִם־אֵין תֵּצֵא אֵשׁ מִן־הָאֶטָּד וְתֹאכַל אֶת־אֲרוֹזֵי הַלְּבָנוֹן:	And the blackthorn said to the trees, ‘If you truly anoint me as king over you, come <i>and</i> put your trust in my shadow; and if <i>you do not</i> , let fire come out of the blackthorn and devour the cedars of Lebanon.’	

Judg 9:16	וְעַתָּה אִם־בְּאֵמֶת וּבְתָמִים עָשִׂיתֶם וּתְמַלִּיכוּ אֶת־אַבְיִמֶלֶךְ וְאִם־טוֹבָה עָשִׂיתֶם עִם־יִרְבֵּעֵל וְעִם־בֵּיתוֹ וְאִם־כְּגִמּוֹל יָדָיו עָשִׂיתֶם לוֹ:	So now, if you acted truthfully and with integrity when you made Abimelech king, and if you acted correctly with Jerubbaal and with his house, and if you dealt with him according to <u>his just deserts</u> ,	his just deserts ← <i>the recompense of his hands</i> .
Judg 9:17	אֲשֶׁר־נָלַחַם אָבִי עֲלֵיכֶם וַיִּשְׁלַךְ אֶת־נַפְשׁוֹ מִנְּגַד וַיַּצֵּל אֶתְכֶם מִיַּד מִדְיָן:	in that my father fought for you, and he put his <u>life in jeopardy</u> and saved you from Midian's grip.	life ← <i>soul</i> . in jeopardy ← <i>at the front</i> . grip ← <i>hand</i> .
Judg 9:18	וְאַתֶּם קָמַתֶם עַל־בֵּית אָבִי הַיּוֹם וּתְהַרְגוּ אֶת־בָּנָיו שִׁבְעִים אִישׁ עַל־אַבְן אַחַת וּתְמַלִּיכוּ אֶת־אַבְיִמֶלֶךְ בֶּן־אִמְתּוֹ עַל־בְּעֻלֵי שְׁכָם כִּי אֲחִיכֶם הוּא:	(and you have risen up against the house of my father today, and you have killed his sons – seventy men – on one stone, and you have made Abimelech, his maid's son, king over the lords of Shechem, because he <i>is</i> your brother),	
Judg 9:19	וְאִם־בְּאֵמֶת וּבְתָמִים עָשִׂיתֶם עִם־יִרְבֵּעֵל וְעִם־בֵּיתוֹ הַיּוֹם הַזֶּה שִׂמְחוּ בְּאַבְיִמֶלֶךְ וַיִּשְׂמַח גַּם־הוּא בְּכֶם:	so if you have dealt truthfully and with integrity with Jerubbaal and with his house this day, rejoice in Abimelech and let him also rejoice in you.	
Judg 9:20	וְאִם־אֵין תֵּצֵא אֵשׁ מֵאַבְיִמֶלֶךְ וּתֹאכַל אֶת־בְּעֻלֵי שְׁכָם וְאֶת־בֵּית מִלּוֹא וְתֵצֵא אֵשׁ מִבְּעֻלֵי שְׁכָם וּמִבֵּית מִלּוֹא וּתֹאכַל אֶת־אַבְיִמֶלֶךְ:	But if not, let fire come out from Abimelech and consume the lords of Shechem and the house of Millo, and let fire come from the lords of Shechem and the house of Millo and consume Abimelech.”	
Judg 9:21	וַיִּנְס יוֹתָם וַיִּבְרַח וַיֵּלֶךְ בְּאֶרֶז וַיָּשָׁב שָׁם מִפְּנֵי אַבְיִמֶלֶךְ אָחִיו: פ	Then Jotham fled and bolted, and he went to Beer, and he lived there because of Abimelech his brother.	
Judg 9:22	וַיִּשָׂר אַבְיִמֶלֶךְ עַל־יִשְׂרָאֵל שְׁלֹשׁ שָׁנִים:	And Abimelech was prince over Israel for three years.	
Judg 9:23	וַיִּשְׁלַח אֱלֹהִים רוּחַ רָעָה בֵּין אַבְיִמֶלֶךְ וּבֵין בְּעֻלֵי שְׁכָם וַיִּבְגְּדוּ בְּעֻלֵי־שְׁכָם בְּאַבְיִמֶלֶךְ:	Then God sent an untoward spirit between Abimelech and the lords of Shechem, and the lords of Shechem acted treacherously against Abimelech,	

Judg 9:24	<p>לְבוֹא חֲמֵס שְׁבָעִים בְּנֵי־יִרְבֵּעַל וּדְמָם לְשׂוֹם עַל־אֲבִימֶלֶךְ אַחִיהֶם אֲשֶׁר הָרַג אֹתָם וְעַל בְּעָלֵי שְׁכָם אֲשֶׁר־חִזְקוּ אֶת־יָדָיו לְהָרַג אֶת־אֶחָיו:</p>	<p>so that the violence against the seventy sons of Jerubbaal should come <i>to a head</i>, and to lay their blood on Abimelech their brother, because he killed them, and on the lords of Shechem, because they abetted him in <u>killing</u> his brothers.</p>	<p>abetted him ← <i>strengthened his hands</i>.</p> <hr/> <p>in killing: gerundial use of the infinitive.</p>
Judg 9:25	<p>וַיִּשְׂימוּ לוֹ בַּעֲלֵי שְׁכָם מְאָרְבִים עַל רְאֵשֵׁי הַהָרִים וַיִּגְזְלוּ אֶת כָּל־אֲשֶׁר־יַעֲבֹר עֲלֵיהֶם בַּדֶּרֶךְ וַיִּגֵּד לְאֲבִימֶלֶךְ: פ</p>	<p>And the lords of Shechem set up men in ambush against him on the summits of the mountains, and they robbed everyone who came across them on the road, and it was reported to Abimelech.</p>	
Judg 9:26	<p>וַיָּבֹא גַעַל בֶּן־עֶבֶד וְאֶחָיו וַיַּעֲבְרוּ בְּשַׁכָּם וַיִּבְטְחוּ־בּוֹ בַּעֲלֵי שְׁכָם:</p>	<p>Then Gaal the son of Ebed and his brothers came and crossed over to Shechem, and the lords of Shechem put their trust in him.</p>	
Judg 9:27	<p>וַיֵּצְאוּ הַשָּׂדֵה וַיִּבְצְרוּ אֶת־כַּרְמֵיהֶם וַיִּדְרְכוּ וַיַּעֲשׂוּ הַלֹּלִים וַיָּבֹאוּ בֵּית אֱלֹהֵיהֶם וַיֹּאכְלוּ וַיִּשְׁתּוּ וַיִּקְלְלוּ אֶת־אֲבִימֶלֶךְ:</p>	<p>And they went out into the <u>fields</u> and harvested their vineyards and trod <i>the grapes</i>, and they held thanksgiving celebrations, and they went <i>to</i> the house of their god, and they ate and drank, and they cursed Abimelech.</p>	<p>fields ← <i>field</i>, but also <i>countryside, fields</i>.</p>
Judg 9:28	<p>וַיֹּאמֶר גַּעַל בֶּן־עֶבֶד מִי־אֲבִימֶלֶךְ וּמִי־שַׁכָּם כִּי נַעֲבֹדְנוּ הֲלֹא בֶן־יִרְבֵּעַל וּזְבֻל פְּקִידוֹ עֲבָדוּ אֶת־אֲנָשֵׁי חַמּוֹר אָבִי שְׁכָם וּמָדוּעַ נַעֲבֹדְנוּ אֲנַחְנוּ:</p>	<p>And Gaal the son of Ebed said, “Who <i>is</i> Abimelech and who <i>is</i> Shechem that we should serve him? <i>Is he</i> not the son of Jerubbaal? And <i>is not</i> Zebul his officer? Serve the men of Hamor the father of Shechem. So why should we serve <u>this one</u>?”</p>	<p>this one ← <i>him</i>.</p>
Judg 9:29	<p>וּמִי יִתֵּן אֶת־הָעַם הַזֶּה בְּיָדִי וְאֶסְרֶה אֶת־אֲבִימֶלֶךְ וַיֹּאמֶר לְאֲבִימֶלֶךְ רַבָּה צְבָאָךְ וּצְאָה:</p>	<p>And <u>if only</u> this people <i>was</i> in my power! Then I would remove Abimelech.” And he said to <u>Abimelech</u>, “Increase your army and come out!”</p>	<p>if only ← <i>who will give?</i></p> <hr/> <p>And he said to Abimelech: perhaps said ironically as if calling from a distance, knowing that he will not actually be heard.</p>
Judg 9:30	<p>וַיִּשְׁמַע זְבֻל שְׂרֵה־הָעִיר אֶת־דְּבָרֵי גַעַל בֶּן־עֶבֶד וַיַּחַר אָפוֹ:</p>	<p>And when Zebul the chief officer of the city heard the words of Gaal the son of Ebed, his anger was kindled.</p>	
Judg 9:31	<p>וַיִּשְׁלַח מְלָאכִים אֶל־אֲבִימֶלֶךְ בְּתַרְמָה לֵאמֹר הִנֵּה גַעַל בֶּן־עֶבֶד וְאֶחָיו בָּאִים שְׁכֵמָה וְהֵנָּם צָרִים אֶת־הָעִיר עֲלֶיךָ:</p>	<p>And he sent messengers to Abimelech <u>clandestinely</u> and said, “<u>Look</u>, Gaal the son of Ebed and his brothers are coming to Shechem, and <u>what they are doing</u> <i>is</i> stirring up the city against you.</p>	<p>clandestinely: rather than <i>craftily</i>, because the craft is against Gaal.</p> <hr/> <p>look ← <i>behold</i>.</p> <hr/> <p>what they are doing <i>is</i> ← <i>behold them</i>.</p>

Judg 9:32	וְעַתָּה קוּם לַיְלָה אַתָּה וְהָעָם אֲשֶׁר־אִתְּךָ וְאַרְבַּ בַּשְּׂדֵה: So now, arise <i>by</i> night, you and the people who <i>are</i> with you, and set an ambush in the countryside.	
Judg 9:33	וְהָיָה בַבֹּקֶר כַּזְרִיחַ הַשֶּׁמֶשׁ תִּשְׁבְּעוּ וּפָשְׁטוּ עַל־הָעִיר וְהִנֵּה־הוּא וְהָעָם אֲשֶׁר־אִתּוֹ יֵצְאוּ אֵלֶיךָ וְעָשִׂיתָ לוֹ כַּאֲשֶׁר תִּמְצָא יָדְךָ: ס So what you should do is, in the morning, when the sun rises, get up early and invade the city, and when <u>he</u> and the people with <u>him</u> come out against you, do to him whatever is fitting.”	so what you should do is ← <i>and</i> <i>it will be</i> . Idiomatic. when ← <i>behold</i> . he ... him: i.e. <i>Gaal</i> . whatever is fitting ← <i>as your</i> <i>hand finds</i> .
Judg 9:34	וַיָּקָם אַבִּימֶלֶךְ וְכָל־הָעָם אֲשֶׁר־עִמּוֹ לַיְלָה וַיֵּאָרְבוּ עַל־שְׁכֵם אַרְבַּעַת רֵאשִׁים: So Abimelech and all the people who <i>were</i> with him arose <i>at</i> night and lay in ambush against Shechem, in four <u>contingents</u> .	contingents ← <i>heads</i> , but also <i>companies</i> [AnLx].
Judg 9:35	וַיֵּצֵא גָעַל בֶּן־עֶבֶד וַיֵּצֵא פָּתַח שַׁעַר הָעִיר וַיָּקָם אַבִּימֶלֶךְ וְהָעָם אֲשֶׁר־אִתּוֹ מִן־הַמְּאָרְבִּים: Then when Gaal the son of Ebed came out and stood <i>at</i> the entrance of the gate of the city, Abimelech and the people with him arose from the ambush.	
Judg 9:36	וַיֵּרֶא־גָעַל אֶת־הָעָם וַיֹּאמֶר אֶל־זֶבּוּל הִנֵּה־עַם יוֹרֵד מִרְאשֵׁי הַהָרִים וַיֹּאמֶר אֵלָיו זֶבּוּל אֵת צֶל הַהָרִים אַתָּה רָאָה כְּאֲנָשִׁים: ס And when Gaal saw the people, he said to Zebul, “Look, a people is coming down from the summits of the mountains.” But Zebul said to him, “You are <u>mistaking</u> the shadow of the mountain for men.”	mistaking ← <i>seeing</i> .
Judg 9:37	וַיִּסַּף עוֹד גָּעַל לְדַבֵּר וַיֹּאמֶר הִנֵּה־עַם יוֹרְדִים מֵעַם טֶבּוּר הָאָרֶץ וְרֵאש־אֶחָד בָּא מִדֶּרֶךְ אֵלּוּן מְעוֹנָנִים: Then Gaal spoke yet again and said, “Look, a people is coming down from the height of the land, and one <u>contingent</u> is coming by the way of the <u>oak</u> of Meonenim.”	contingent ← <i>head</i> , but also <i>company</i> [AnLx]. oak: AV differs somewhat (<i>plain</i>). Compare Judg 9:6.
Judg 9:38	וַיֹּאמֶר אֵלָיו זֶבּוּל אַיֵּה אֶפּוֹא כִּיךָ אֲשֶׁר תֹּאמַר מִי אַבִּימֶלֶךְ כִּי נִעְבַּדְנוּ הֲלֹא זֶה הָעָם אֲשֶׁר מָאָסְתָה בּוֹ צֹאֲנָא עַתָּה וְהִלַּחַם בּוֹ: ס Then Zebul said to him, “ <u>Where</u> <i>is</i> your mouth now, with which you might say, ‘ <u>Who</u> is Abimelech, that we should serve him?’? <i>Is</i> this not the people whom you rejected? Come on out now and fight them!”	where ... who: two questions asked, one in nested direct speech, whence the unusual conjunction of question marks.
Judg 9:39	וַיֵּצֵא גָעַל לִפְנֵי בְעֵלֵי שְׁכֵם וַיִּלָּחֶם בְּאַבִּימֶלֶךְ: Then Gaal came out in the presence of the lords of Shechem, and he fought against Abimelech.	
Judg 9:40	וַיִּרְדְּפֵהוּ אַבִּימֶלֶךְ וַיִּנָּס מִפְּנֵיו וַיִּפְּלוּ חֲלָלִים רַבִּים עַד־פֶּתַח הַשַּׁעַר: And Abimelech pursued him, and he fled before him, and many fell <u>wounded</u> up to the entrance of the gate.	wounded: or <i>slain</i> .

Judg 9:41	וַיֵּשֶׁב אַבִּימֶלֶךְ בְּאַרְוֹמָה וַיִּגְרֹשׁ זְבֻל וְאֶת-אֶתְגַּעֲלָ וְאֶת-אֶחָיו מִשֹּׁבֵת בְּשָׂכָם:	And Abimelech lived in Arumah, and Zebul drove out Gaal and his brothers, <i>stopping them</i> from living in Shechem.	from living: gerundial use of the infinitive.
Judg 9:42	וַיְהִי מִמָּחָרֹת וַיֵּצֵא הָעָם הַשָּׂדֶה וַיִּגְדּוּ לְאַבִּימֶלֶךְ:	And it came to pass on the next day when the people went out <i>into</i> the fields that it was reported to Abimelech.	fields ← <i>field</i> , but also wider usage, <i>countryside, fields</i> . it was reported to ← <i>they told</i> . Avoidance of the passive, but the passive is useful in English to indicate a change of subject (the people ... those who reported).
Judg 9:43	וַיִּקַּח אֶת-הָעָם וַיַּחְצֵם לְשָׁלוֹשָׁה רֵאשִׁים וַיֵּאָרֵב בְּשָׂדֶה וַיִּרְא וְהִנֵּה הָעָם יֹצֵא מִן-הָעִיר וַיִּקָּם עֲלֵיהֶם וַיִּכָּם:	And he took <i>his</i> people and divided them into three contingents, and he lay in ambush in the fields, and he looked, and <i>what he saw was</i> the people coming out of the city. And he rose up against them and struck them.	contingents ← <i>heads</i> , but also <i>companies</i> [AnLx]. fields ← <i>field</i> , but also wider usage, <i>countryside, fields</i> . <i>what he saw was</i> ← <i>behold</i> .
Judg 9:44	וַאֲבִימֶלֶךְ וְהָרֵאשִׁים אֲשֶׁר עִמּוֹ פָּשְׁטוּ וַיַּעֲמֵדוּ פֶתַח שַׁעַר הָעִיר וּשְׁנֵי הָרֵאשִׁים פָּשְׁטוּ עַל-כָּל-אֲשֶׁר בְּשָׂדֶה וַיִּכּוּם:	And Abimelech and the contingents which <i>were</i> with him made an onslaught, and they took up position <i>at</i> the entrance of the gate of the city, and two contingents made an onslaught against everyone in the fields and struck them down.	contingents: AV differs somewhat (<i>company</i>), singular. The AV also supplies <i>other</i> with the two “companies” mentioned.
Judg 9:45	וַאֲבִימֶלֶךְ נִלְחַם בְּעִיר כָּל הַיּוֹם הַהוּא וַיִּלְכֹּד אֶת-הָעִיר וְאֶת-הָעָם אֲשֶׁר-בָּהּ הָרַג וַיִּתֵּן אֶת-הָעִיר וַיִּזְרְעֶהָ מֶלַח: פ	And Abimelech fought in the city all that day, and he took the city, and he killed the people who <i>were</i> in it, and he demolished the city and sowed it <i>with</i> salt.	
Judg 9:46	וַיִּשְׁמְעוּ כָּל-בְּעָלֵי מְגַד־לְשָׂכָם וַיָּבֹאוּ אֶל-צִרְיָח בֵּית אֵל בְּרִית:	Then when all the lords of the tower of Shechem heard <i>it</i> , they went to the watchtower of the house of El-Berith.	El-Berith: AV differs (<i>the god Berith</i>), which is also possible.
Judg 9:47	וַיִּגַּד לְאַבִּימֶלֶךְ כִּי הִתְקַבְּצוּ כָּל-בְּעָלֵי מְגַד־לְשָׂכָם:	And it was reported to Abimelech that all the lords of the tower of Shechem had gathered together.	
Judg 9:48	וַיַּעַל אַבִּימֶלֶךְ הַר-צֶלְמוֹן הוּא וְכָל-הָעָם אֲשֶׁר-אִתּוֹ וַיִּקַּח אַבִּימֶלֶךְ אֶת-הַקֶּרֶדְמוֹת בְּיָדוֹ וַיִּכְרֹת שׁוֹכֵת עֵצִים וַיִּשְׁאָהָ וַיִּשֶׂם עַל-שִׁכְמוֹ וַיֹּאמֶר אֶל-הָעָם אֲשֶׁר-עִמּוֹ מָה רָאִיתֶם עֹשִׂיתִי מֵהָרוּ עֲשׂוּ כְמוֹנִי:	Then Abimelech went up <i>to</i> Mount Zalmon – he and all the people who <i>were</i> with him – and Abimelech took axes in his hand and cut off a bough from <i>one of</i> the trees, and he lifted it up and put <i>it</i> on his shoulder, and he said to the people who <i>were</i> with him, “What you have seen me do, hurry up <i>and</i> do the same <i>as</i> me.”	as me: or, if the reader prefers, <i>as I</i> .

Judg 9:49	<p>וַיִּכְרְתוּ גַם־כָּל־הָעָם אִישׁ שׁוֹכֵה וַיִּלְכוּ אַחֲרֵי אַבִּימֶלֶךְ וַיִּשְׂימוּ עַל־הַצֹּרֵיחַ וַיִּצְיִתוּ עֲלֵיהֶם אֶת־הַצֹּרֵיחַ בָּאֵשׁ וַיָּמָתוּ גַם כָּל־אֲנָשֵׁי מִגְדַל־שֶׁכֶם בְּאֶלֶף אִישׁ וְאִשָּׁה: פ</p>	<p>So all the people also each cut off a bough, and they followed Abimelech, and they put <i>them</i> against the watchtower, and with them they set fire to the watchtower, and all the men of the tower of Shechem also died – about a thousand men and women.</p>	<p>a bough: MT pointing reads <i>his bough</i>, but the consonantal text does not support that, the basic form of the word being שׁוֹכֵה, <i>sochah</i>; compare the previous verse.</p>
Judg 9:50	<p>וַיֵּלֶךְ אַבִּימֶלֶךְ אֶל־תֶּבֶז וַיַּחַן בְּתֶבֶז וַיִּלְכְּדָהּ:</p>	<p>Then Abimelech went to <u>Thebez</u>, and he encamped at <u>Thebez</u>, and he captured it.</p>	<p>Thebez (2x) ← <i>Tebez</i>, but we retain the AV / traditional English name.</p>
Judg 9:51	<p>וּמִגְדַל־עֹז הָיָה בְּתוֹךְ־הָעִיר וַיָּנְסוּ שָׁמָּה כָּל־הָאֲנָשִׁים וְהַנָּשִׁים וְכָל בְּעֲלֵי הָעִיר וַיִּסָּגְרוּ בַעֲדָם וַיַּעֲלוּ עַל־גֹּגֶז הַמִּגְדָּל:</p>	<p>Now there was a strong tower inside the city, and all the men and women and all the lords of the city fled there, and they closed <i>it</i> behind them, and they went up onto the roof of the tower.</p>	
Judg 9:52	<p>וַיָּבֹא אַבִּימֶלֶךְ עַד־הַמִּגְדָּל וַיִּלָּחֶם בּוֹ וַיִּגַּשׁ עַד־פֶּתַח הַמִּגְדָּל לְשַׂרְפוֹ בָּאֵשׁ:</p>	<p>And Abimelech went to the tower, and he attacked it, and he approached the entrance of the tower to <u>set it on fire</u>.</p>	<p>set it on fire ← <i>burn it with fire</i>.</p>
Judg 9:53	<p>וַתִּשְׁלֹךְ אִשָּׁה אַחַת פְּלַח רֶכֶב עַל־רֹאשׁ אַבִּימֶלֶךְ וַתִּרְץ אֶת־גִּלְגָּלָתוֹ:</p>	<p>And a certain woman threw an upper millstone on Abimelech's head, and it crushed his skull.</p>	
Judg 9:54	<p>וַיִּקְרָא מְהֵרָה אֶל־הַנָּעַר נֹשֵׂא כֶּלָיו וַיֹּאמֶר לוֹ שְׁלֵף חֶרֶבְךָ וּמוֹתֵתְנִי פֶן־יֹאמְרוּ לִי אִשָּׁה הִרְגָתָהוּ וַיִּדְקָרְהוּ נָעָרוּ וַיָּמָת:</p>	<p>And he quickly called the <i>servant</i>-lad carrying his equipment, and he said to him, “Draw your sword and kill me, so that they do not say about me, ‘A woman killed him.’ ” So his servant thrust him through, and he died.</p>	
Judg 9:55	<p>וַיִּרְאוּ אִישׁ־יִשְׂרָאֵל כִּי מָת אַבִּימֶלֶךְ וַיִּלְכוּ אִישׁ לְמִקְמוֹ:</p>	<p>And when the men of Israel saw that Abimelech was dead, each <i>man</i> went to his place.</p>	
Judg 9:56	<p>וַיֵּשֶׁב אֱלֹהִים אֶת רָעַת אַבִּימֶלֶךְ אֲשֶׁר עָשָׂה לְאָבִיו לְהַרְגוֹ אֶת־שִׁבְעִים אָחָיו:</p>	<p>So God requited Abimelech's wickedness which he committed against his father, <u>in killing</u> his seventy brothers.</p>	<p>in killing: gerundial use of the infinitive.</p>
Judg 9:57	<p>וְאֵת כָּל־רָעַת אֲנָשֵׁי שֶׁכֶם הֵשִׁיב אֱלֹהִים בְּרֹאשָׁם וַתָּבֹא אֲלֵיהֶם קָלְלַת יוֹתָם בְּיַרְבֵּעַל: פ</p>	<p>And God requited all the wickedness of the men of Shechem on their head, and the curse of Jotham the son of Jerubbaal came upon them.</p>	

Judg 10:1	וַיָּקָם אַחֲרָיו אַבִּימֶלֶךְ לְהוֹשִׁיעַ אֶת־יִשְׂרָאֵל תּוֹלַע בֶּן־פּוּאָה בֶּן־דּוֹדוֹ אִישׁ יִשְׁשַׁכַּר וְהוּא־יָשָׁב בְּשָׁמִיר בְּהַר אֶפְרַיִם:	Then <u>after Abimelech was gone</u> , Tola, the son of Puah, the son of Dodo, arose to save Israel – a man of Issachar – and he lived in Shamir at Mount Ephraim.	after Abimelech was gone: without the ellipsis supplied, the English sounds as though Abimelech had arisen to save Israel.
Judg 10:2	וַיִּשְׁפֹּט אֶת־יִשְׂרָאֵל עֶשְׂרִים וּשְׁלֹשׁ שָׁנָה וַיָּמָת וַיִּקָּבֵר בְּשָׁמִיר: פ	And he judged Israel for twenty- three years, then he died and was buried in Shamir.	
Judg 10:3	וַיָּקָם אַחֲרָיו יָאִיר הַגִּלְעָדִי וַיִּשְׁפֹּט אֶת־יִשְׂרָאֵל עֶשְׂרִים וּשְׁתַּיִם שָׁנָה:	And after him Jair the <u>Gileadite</u> arose, and he judged Israel for twenty-two years.	Gileadite: see Gen 31:21.
Judg 10:4	וַיְהִי־לּוֹ שְׁלֹשִׁים בָּנִים רֹכְבִים עַל־שְׁלֹשִׁים עִירִים וּשְׁלֹשִׁים עִירִים לָהֶם לָהֶם יִקְרָאוּ חֲזוֹת יָאִיר עַד הַיּוֹם הַזֶּה אֲשֶׁר בְּאֶרֶץ הַגִּלְעָד:	And he had thirty sons who rode on thirty ass-colts, and they <i>had</i> thirty cities, and they call them the Villages of Jair up to this day, which <i>are</i> in the land of <u>Gilead</u> .	Gilead: see Gen 31:21.
Judg 10:5	וַיָּמָת יָאִיר וַיִּקָּבֵר בְּקַמּוֹן: פ	Then Jair died, and he was buried in Camon.	
Judg 10:6	וַיִּסְפּוּ בְּנֵי יִשְׂרָאֵל לַעֲשׂוֹת הָרַע בְּעֵינֵי יְהוָה וַיַּעֲבְדוּ אֶת־הַבְּעָלִים וְאֶת־הָעִשְׁתָּרוֹת וְאֶת־אֱלֹהֵי אַרָם וְאֶת־אֱלֹהֵי צִידוֹן וְאֶת אֱלֹהֵי מוֹאָב וְאֶת אֱלֹהֵי בְנֵי־עַמּוֹן וְאֶת אֱלֹהֵי פְּלִשְׁתִּים וַיַּעֲזְבוּ אֶת־יְהוָה וְלֹא עֲבָדוּהוּ:	Then the sons of Israel again did what <i>was</i> wrong in the eyes of the LORD, and they served the Baalim, and <i>images of Astarte</i> , and the gods of Aramaea, and the gods of Sidon, and the gods of Moab, and the gods of the sons of Ammon, and the gods of the Philistines. But they forsook the LORD, and they did not serve him.	<i>images of Astarte</i> ← <i>Ashtaroth</i> , i.e. <i>Venuses</i> . Sidon: see Gen 10:15. Here, AV= <i>Zidon</i> .
Judg 10:7	וַיַּחַר־אַף יְהוָה בְּיִשְׂרָאֵל וַיִּמְכָּרֵם בְּיַד־פְּלִשְׁתִּים וּבְיַד בְּנֵי עַמּוֹן:	And the anger of the LORD was kindled against Israel, and he sold them into the hand of the Philistines and into the hand of the sons of Ammon.	
Judg 10:8	וַיִּרְעֲצוּ וַיִּרְצְצוּ אֶת־בְּנֵי יִשְׂרָאֵל בְּשָׁנָה הַהִיא שְׁמֹנֶה עֶשְׂרֵה שָׁנָה אֶת־כָּל־בְּנֵי יִשְׂרָאֵל אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן בְּאֶרֶץ הָאֱמֹרִי אֲשֶׁר בְּגִלְעָד:	And they crushed and oppressed the sons of Israel in that year – for <u>eighteen years</u> all the sons of Israel who <i>were</i> on the other side of the Jordan in the land of the <u>Amorites</u> who <i>were</i> in <u>Gilead</u> .	eighteen years: not part of the missing 93 years where Israel is <i>lo-ammi</i> (Judg 3:8), perhaps because only a small part of Israel is involved. Amorites: see Gen 10:16. Gilead: see Gen 31:21.

Judg 10:9	וַיַּעֲבְרוּ בְנֵי-עַמּוֹן אֶת-הַיַּרְדֵּן לְהִלָּחֵם גַּם-בְּיְהוּדָה וּבְבִנְיָמִן וּבְבֵית אֶפְרַיִם וּתְצַר לְיִשְׂרָאֵל מְאֹד:	Then the sons of Ammon crossed the Jordan to fight against both Judah and Benjamin, as well as the house of Ephraim, and Israel was in a serious strait.	
Judg 10:10	וַיִּזְעֻקוּ בְנֵי יִשְׂרָאֵל אֶל-יְהוָה לֵאמֹר חָטֵאנוּ לָךְ וְכִי עָזַבְנוּ אֶת-אֱלֹהֵינוּ וַנַּעֲבֹד אֶת-הַבְּעָלִים: פ	And the sons of Israel cried out to the LORD and said, “We have sinned against you, because we have both forsaken our God and we have served the Baalim.”	
Judg 10:11	וַיֹּאמֶר יְהוָה אֶל-בְּנֵי יִשְׂרָאֵל הֲלֹא מִמִּצְרַיִם וּמִן-הָאֱמֹרִי וּמִן-בְּנֵי עַמּוֹן וּמִן-פְּלִשְׁתִּים:	Then the LORD said to the sons of Israel, “ <i>Is it</i> not from Egypt and from the <u>Amorites</u> and from the sons of Ammon and from the Philistines <i>that I saved you?</i> ”	Amorites: see Gen 10:16.
Judg 10:12	וַצִּידוֹנִים וְעַמְלָק וּמַעֲזַן לְחָצוֹ אֶתְכֶם וַתִּצְעַקוּ אֵלַי וְאוֹשִׁיעָה אֶתְכֶם מִיָּדָם:	And when the <u>Sidonians</u> and Amalek and Maon oppressed you, you cried out to me, and I saved you from their hand.	Sidonians: see Gen 10:15. Here, AV= <i>Zidonians</i> .
Judg 10:13	וְאַתֶּם עָזַבְתֶּם אוֹתִי וַתַּעֲבֹדוּ אֱלֹהִים אֲחֵרִים לְכֹן לֹא-אוֹסִיף לְהוֹשִׁיעַ אֶתְכֶם:	But you forsook me, and you served other gods. That <i>is</i> why I shall not save you again.	
Judg 10:14	לָכוּ וּזַעֲקוּ אֶל-הָאֱלֹהִים אֲשֶׁר בְּחַרְתֶּם בָּם הַמָּה יוֹשִׁיעוּ לָכֶם בְּעֵת צָרַתְכֶם:	Go and cry out to the gods that you have chosen. Let them save you in the time of your distress.”	
Judg 10:15	וַיֹּאמְרוּ בְנֵי-יִשְׂרָאֵל אֶל-יְהוָה חָטֵאנוּ עֲשֵׂה-אֲתָהּ לָנוּ כְּכָל-הַטּוֹב בְּעֵינֶיךָ אֲדָּ הַצִּילֵנוּ נָא הַיּוֹם הַזֶּה:	Then the sons of Israel said to the LORD, “We have sinned. Deal with us in <u>whatever</u> way <i>is</i> right in your sight, but please deliver us this day.”	in whatever ← <i>according to every</i> .
Judg 10:16	וַיִּסְרוּ אֶת-אֱלֹהֵי הַנֹּכַח מִקִּרְבָּם וַיַּעֲבֹדוּ אֶת-יְהוָה וַתִּקְצַר נַפְשׁוֹ בְּעַמַּל יִשְׂרָאֵל: פ	Then they removed the <u>foreign gods</u> from their midst, and they served the LORD, and <u>he became impatient</u> over Israel's suffering.	foreign gods ← <i>gods of foreignness</i> , a Hebraic genitive. he became impatient ← <i>his soul became short</i> .
Judg 10:17	וַיִּצְעַקוּ בְנֵי עַמּוֹן וַיִּחַנּוּ בְּגִלְעָד וַיֵּאָסְפוּ בְנֵי יִשְׂרָאֵל וַיִּחַנּוּ בַּמִּצְפָּה:	Then the sons of Ammon were <u>mobilized</u> , and they encamped at Gilead. And the sons of Israel gathered and encamped in Mizpah.	mobilized ← <i>called together</i> . Gilead: see Gen 31:21. Mizpah: AV differs (<i>Mizpeh</i>). See Josh 11:3.
Judg 10:18	וַיֹּאמְרוּ הָעָם שָׂרֵי גִלְעָד אִישׁ אֶל-רֵעֵהוּ מִי הָאִישׁ אֲשֶׁר יִחַל לְהִלָּחֵם בְּבִנְי עַמּוֹן יִהְיֶה לְרֹאשׁ לְכָל יֹשְׁבֵי גִלְעָד: פ	And the people – the officers of Gilead – said to each other, “Who <i>is</i> the man who will start fighting the sons of Ammon? He will be the head of all the inhabitants of <u>Gilead</u> .”	Gilead (2x): see Gen 31:21.

Judg 11:1	וַיִּפְתַּח הַגִּלְעָדִי הָיָה גִבּוֹר חַיִּל וְהוּא בֶן־אִשָּׁה זֹנָה וַיּוֹלֵד גִּלְעָד אֶת־יִפְתָּח:	Now <u>Jephthah</u> the <u>Gileadite</u> was a valiant warrior, and he <i>was</i> the son of a harlot woman, and <i>it was</i> <u>Gilead</u> who begot Jephthah.	Jephthah ← <i>Jiphtah</i> , but we retain the AV / traditional English name. <hr/> Gileadite ... Gilead: see Gen 31:21.
Judg 11:2	וַתֵּלֶד אִשְׁת־גִּלְעָד לּוֹ בָנִים וַיַּגְדְּלוּ בְנֵי־הָאִשָּׁה וַיִּגְרְשׁוּ אֶת־יִפְתָּח וַיֹּאמְרוּ לוֹ לֹא־תִנְחַל בְּבֵית־אָבִינוּ כִּי בֶן־אִשָּׁה אַחֲרַת אָתָּה:	And <u>Gilead's</u> wife bore him sons, and <i>his</i> wife's sons grew up and drove <u>Jephthah</u> out, and they said to him, “You will not inherit <i>anything</i> in our father's house, for you <i>are</i> the son of another woman.”	Gilead: see Gen 31:21. <hr/> Jephthah: see Judg 11:1.
Judg 11:3	וַיִּבְרַח יִפְתָּח מִפְּנֵי אָחָיו וַיֵּשֶׁב בְּאֶרֶץ טוֹב וַיִּתְּלַקְטוּ אֶל־יִפְתָּח אַנְשֵׁים רִיקִים וַיֵּצְאוּ עִמּוֹ: פ	At this <u>Jephthah</u> fled from his brothers, and he dwelt in the land of Tob, and some idle men gathered around <u>Jephthah</u> and went out with him.	at this: wider use of the vav. <hr/> Jephthah (2x): see Judg 11:1.
Judg 11:4	וַיְהִי מִיָּמִים וַיִּלְחֲמוּ בְנֵי־עַמּוֹן עַם־יִשְׂרָאֵל:	And it came to pass after <i>a number of days</i> that the sons of Ammon fought against Israel.	fought against ← <i>fought with</i> . See Gen 14:8.
Judg 11:5	וַיְהִי כַּאֲשֶׁר־נִלְחֲמוּ בְנֵי־עַמּוֹן עַם־יִשְׂרָאֵל וַיֵּלְכוּ זָקְנֵי גִלְעָד לְקַחַת אֶת־יִפְתָּח מֵאֶרֶץ טוֹב:	And it <i>so</i> happened as the sons of Ammon were fighting against Israel, that the elders of <u>Gilead</u> went to fetch <u>Jephthah</u> from the land of Tob.	fighting against ← <i>fighting with</i> . See Gen 14:8. <hr/> Gilead: see Gen 31:21. <hr/> Jephthah: see Judg 11:1.
Judg 11:6	וַיֹּאמְרוּ לְיִפְתָּח לָכֵּה וְהָיִיתָ לָנוּ לְקַצֵּין וְנִלְחַמָּה בְּבָנֵי עַמּוֹן:	And they said to <u>Jephthah</u> , “Come and be our leader, and let us fight against the sons of Ammon.”	Jephthah: see Judg 11:1.
Judg 11:7	וַיֹּאמֶר יִפְתָּח לְזָקְנֵי גִלְעָד הֲלֹא אַתֶּם שָׂנֵאתֶם אוֹתִי וַתִּגְרְשׁוּנִי מִבֵּית אָבִי וּמָדוּעַ בָּאתֶם אֵלַי עַתָּה כַּאֲשֶׁר צָר לָכֶם:	Then <u>Jephthah</u> said to the elders of <u>Gilead</u> , “Have you not hated me and driven me out of my father's house? So why have you come to me now that you are in a strait?”	Jephthah: see Judg 11:1. <hr/> Gilead: see Gen 31:21.
Judg 11:8	וַיֹּאמְרוּ זָקְנֵי גִלְעָד אֶל־יִפְתָּח לָכֵן עַתָּה שָׁבָנוּ אֵלֶיךָ וְהִלַּכְתָּ עִמָּנוּ וְנִלְחַמְתָּ בְּבָנֵי עַמּוֹן וְהָיִיתָ לָנוּ לְרֹאשׁ לְכָל יִשְׂבֵי גִלְעָד:	And the elders of <u>Gilead</u> said to <u>Jephthah</u> , “This <i>is</i> why we have now turned to you: for you to come with us and fight against the sons of Ammon, and you will be our head over all the inhabitants of <u>Gilead</u> .”	Gilead (2x): see Gen 31:21. <hr/> Jephthah: see Judg 11:1.
Judg 11:9	וַיֹּאמֶר יִפְתָּח אֶל־זָקְנֵי גִלְעָד אִם־מְשִׁיבִים אַתֶּם אוֹתִי לְהִלָּחֵם בְּבָנֵי עַמּוֹן וְנָתַן יְהוָה אוֹתָם לְפָנַי אֲנִכִּי אֶהְיֶה לָכֶם לְרֹאשׁ:	Then <u>Jephthah</u> said to the elders of <u>Gilead</u> , “If you are bringing me back to fight against the sons of Ammon, when the LORD has delivered them before me, <i>then</i> I will be your head.”	Jephthah: see Judg 11:1. <hr/> Gilead: see Gen 31:21.

Judg 11:10	וַיֹּאמְרוּ זְקֵנֵי-גִלְעָד אֶל-יִפְתָּח יְהוָה יִהְיֶה שֹׁמֵעַ בֵּינוֹתֵינוּ אִם-לֹא כַדְבָרְךָ בֵּן נַעֲשֶׂה:	Then the elders of <u>Gilead</u> said to <u>Jephthah</u> , “May the <u>LORD</u> hold us to account if we do not act according to your <u>words</u> .”	<u>Gilead</u> : see Gen 31:21. <u>Jephthah</u> : see Judg 11:1. hold us to account ← <i>hear between us</i> . words ← <i>word</i> .
Judg 11:11	וַיֵּלֶךְ יִפְתָּח עִם-זְקֵנֵי גִלְעָד וַיִּשְׁימוּ הָעָם אוֹתוֹ עֲלֵיהֶם לְרֹאשׁ וּלְקַצֵּין וַיְדַבֵּר יִפְתָּח אֶת-כָּל-דְּבָרָיו לִפְנֵי יְהוָה בְּמִצְפָּה: פ	Then <u>Jephthah</u> went with the elders of <u>Gilead</u> , and the people appointed him to be head over them and a leader, and <u>Jephthah</u> spoke all his words before the <u>LORD</u> in <u>Mizpah</u> .	<u>Jephthah (2x)</u> : see Judg 11:1. <u>Gilead</u> : see Gen 31:21. <u>Mizpah</u> : AV differs (<i>Mizpeh</i>). See Josh 11:3.
Judg 11:12	וַיִּשְׁלַח יִפְתָּח מְלָאכִים אֶל-מֶלֶךְ בְּנֵי-עַמּוֹן לֵאמֹר מַה-לִּי וְלָךְ כִּי-בִאתָ אֵלַי לְהִלָּחֵם בְּאַרְצִי:	Then <u>Jephthah</u> sent messengers to the king of the sons of <u>Ammon</u> and said, “What <i>is the issue</i> between me and you that you should come to me to fight in my land?”	<u>Jephthah</u> : see Judg 11:1.
Judg 11:13	וַיֹּאמֶר מֶלֶךְ בְּנֵי-עַמּוֹן אֶל-מְלָאכֵי יִפְתָּח כִּי-לָקַח יִשְׂרָאֵל אֶת-אַרְצִי בְּעֹלוֹתָיו מִמִּצְרַיִם מֵאֲרָגוֹן וְעַד-הַיַּבֶּק וְעַד-הַיַּרְדֵּן וְעַתָּה הִשְׁיבָה אֶתָּהּ בְּשָׁלוֹם:	And the king of the sons of <u>Ammon</u> said to <u>Jephthah's</u> messengers, “Because <u>Israel</u> took <u>my land</u> when it came up from <u>Egypt</u> , from the <u>Arnon</u> to the <u>Jabbok</u> and up to the <u>Jordan</u> . So now, give <u>it</u> back in peace.”	<u>my land</u> : this could be re-pointed to <i>my lands</i> ; see below. <u>Jephthah</u> : see Judg 11:1. <u>it</u> ← <i>them</i> , referring to <i>land</i> , which could be re-pointed to <i>lands</i> .
Judg 11:14	וַיֹּסֶף עוֹד יִפְתָּח וַיִּשְׁלַח מְלָאכִים אֶל-מֶלֶךְ בְּנֵי עַמּוֹן:	Then <u>Jephthah</u> sent messengers again to the king of the sons of <u>Ammon</u> ,	<u>Jephthah</u> : see Judg 11:1.
Judg 11:15	וַיֹּאמֶר לוֹ כֹּה אָמַר יִפְתָּח לֹא-לָקַח יִשְׂרָאֵל אֶת-אַרְץ מוֹאָב וְאֶת-אַרְץ בְּנֵי עַמּוֹן:	and he said to him, “ <u>This is what</u> <u>Jephthah</u> says: ‘ <u>Israel</u> did not take the land of <u>Moab</u> or the land of the sons of <u>Ammon</u> ,	<u>this is what</u> ← <i>thus</i> . <u>Jephthah</u> : see Judg 11:1.
Judg 11:16	כִּי בְּעֹלוֹתָם מִמִּצְרַיִם וַיֵּלֶךְ יִשְׂרָאֵל בַּמִּדְבָּר עַד-יַם-סוּף וַיָּבֹא קַדְשָׁה:	for when it came up from <u>Egypt</u> , <u>Israel</u> went into the desert, to the <u>Red Sea</u> , and it came to <u>Kadesh</u> .	
Judg 11:17	וַיִּשְׁלַח יִשְׂרָאֵל מְלָאכִים אֶל-מֶלֶךְ אֱדוֹם לֵאמֹר אָעֲבֹרָה-נָא בְּאַרְצְךָ וְלֹא שָׁמַע מֶלֶךְ אֱדוֹם וְגַם אֶל-מֶלֶךְ מוֹאָב שָׁלַח וְלֹא אָבָה וַיֵּשֶׁב יִשְׂרָאֵל בְּקַדְשׁ:	Then <u>Israel</u> sent messengers to the king of <u>Edom</u> and said, «Please let me cross your land.» But the king of <u>Edom</u> did not consent. And it also sent <u>messengers</u> to the king of <u>Moab</u> , but he was not willing, and <u>Israel</u> stayed in <u>Kadesh</u> .	consent ← <i>hear</i> .

Judg 11:18	וַיֵּלֶךְ בַּמִּדְבָּר וַיָּסֹב אֶת־אֶרֶץ אֲדוֹם וְאֶת־אֶרֶץ מוֹאָב וַיָּבֹא מִמְזֶרֶח־שֶׁמֶשׁ לְאֶרֶץ מוֹאָב וַיַּחֲנּוּ בְעֵבֶר אַרְנוֹן וְלֹא־בָאוּ בְּגִבּוֹל מוֹאָב כִּי אַרְנוֹן גְּבוּל מוֹאָב:	And it went into the desert, and it went round the land of Edom and the land of Moab, and it came to the land of Moab from the sunrise <i>direction</i> , and they encamped across the Arnon, but they did not enter the <u>territory</u> of Moab, for the Arnon <i>is</i> the border of Moab.	territory ← <i>border</i> .
Judg 11:19	וַיִּשְׁלַח יִשְׂרָאֵל מְלָאָכִים אֶל־סִיחֹן מֶלֶךְ־הָאֱמֹרִי מֶלֶךְ חֶשְׁבּוֹן וַיֹּאמֶר לוֹ יִשְׂרָאֵל נִעְבְּרָה־נָא בְּאַרְצְךָ עַד־מְקוֹמִי:	Then Israel sent messengers to Sihon king of the <u>Amorites</u> – the king of Heshbon – and Israel said to him, «Please let us cross through your land to <u>our place</u> .»	Amorites: see Gen 10:16. <hr/> our place ← <i>my place</i> .
Judg 11:20	וְלֹא־הֶאֱמִין סִיחֹן אֶת־יִשְׂרָאֵל עָבַר בְּגִבּוֹלוֹ וַיַּאֲסֹף סִיחֹן אֶת־כָּל־עַמּוֹ וַיַּחֲנֶה בִּיהֻצָה וַיִּלָּחֶם עִם־יִשְׂרָאֵל:	But Sihon did not trust Israel to cross its <u>territory</u> , and Sihon gathered all his people, and they encamped at <u>Jahaz</u> , and he did battle with Israel.	territory ← <i>border</i> . <hr/> at Jahaz ← <i>to Jahaz</i> , or (<i>at</i>) <i>Jahzah</i> . See Josh 13:18.
Judg 11:21	וַיִּתֵּן יְהוָה אֱלֹהֵי־יִשְׂרָאֵל אֶת־סִיחֹן וְאֶת־כָּל־עַמּוֹ בְּיַד יִשְׂרָאֵל וַיִּכּוּם וַיִּירֶשׁ יִשְׂרָאֵל אֶת כָּל־אֶרֶץ הָאֱמֹרִי יוֹשֵׁב הָאֶרֶץ הַהִיא:	And the LORD God of Israel delivered Sihon and all his people into Israel's hand, and they struck them, and Israel took possession of all the land of the <u>Amorites</u> <i>who lived in</i> that land.	Amorites: see Gen 10:16.
Judg 11:22	וַיִּירֶשׁוּ אֶת כָּל־גְּבוּל הָאֱמֹרִי מֵאַרְנוֹן וְעַד־הַיַּבֹּק וּמִן־הַמִּדְבָּר וְעַד־הַיַּרְדֵּן:	So they took possession of all the <u>territory</u> of the <u>Amorites</u> , from the Arnon to the Jabbok, and from the desert to the Jordan.	territory ← <i>border</i> . <hr/> Amorites: see Gen 10:16.
Judg 11:23	וְעַתָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל הוֹרִישׁ אֶת־הָאֱמֹרִי מִפְּנֵי עַמּוֹ יִשְׂרָאֵל וְאַתָּה תִּירָשֶׁנּוּ:	So now <i>that</i> the LORD God of Israel has dispossessed the <u>Amorites</u> before his people Israel, will you then take possession of it?	Amorites: see Gen 10:16.
Judg 11:24	הֲלֹא אַתָּה אֲשֶׁר יוֹרִישֶׁךָ כְּמוֹשׁ אֱלֹהֶיךָ אוֹתוֹ תִּירֶשׁ וְאַתָּה כָּל־אֲשֶׁר הוֹרִישׁ יְהוָה אֱלֹהֵינוּ מִפְּנֵינוּ אוֹתוֹ נִירֶשׁ:	<i>Is it not so, that</i> whatever Chemosh your god dispossesses for you, you take possession of? And <i>that</i> everything that the LORD our God dispossesses before us, we take possession of?	Chemosh your god: the Amorites would attribute any battle success to their god Chemosh. Jephthah uses that to make his argument.
Judg 11:25	וְעַתָּה הֲטוֹב טוֹב אַתָּה מִבָּלָק בֶּן־צִפּוֹר מֶלֶךְ מוֹאָב הַרּוֹב רַב עִם־יִשְׂרָאֵל אִם־נִלָּחֶם נִלָּחֶם בָּם:	So now, are you really any better than Balak the son of Zippor, the king of Moab? Did he strive <u>vehemently</u> with Israel, or did he <u>fight fiercely</u> against them?	are you really any better ... did he strive vehemently ... did he fight fiercely: all infinitive absolute (taking the forms in the first case as verbal, not adjectival). AV differs in the first clause (<i>did he ever strive against Israel</i>).

Judg 11:26	בְּשֶׁבֶת יִשְׂרָאֵל בְּחֶשְׁבֹן וּבְבְנוֹתֶיהָ וּבְעָרֶיהָ וּבְכָל־הָעָרִים אֲשֶׁר עַל־יַד־ אֲרֹנוֹן שְׁלֹשׁ מֵאוֹת שָׁנָה וּמִדְּוַע לֹא־הִצַּלְתֶּם בְּעֵת הַהִיא:	When Israel dwelt in Heshbon and its satellites, and in <u>Aroer</u> and its satellites, and in all the cities alongside the Arnon, for three hundred years, why did you not deliver <i>these places</i> , at that time?	Aroer ← <i>Ar'or</i> (here).
Judg 11:27	וְאֲנֹכִי לֹא־חָטָאתִי לָךְ וְאַתָּה עוֹשֶׂה אִתִּי רָעָה לְהִלָּחֵם בִּי יִשְׁפֹּט יְהוָה הַשִּׁפְטֵי הַיּוֹם בֵּין בְּנֵי יִשְׂרָאֵל וּבֵין בְּנֵי עַמּוֹן:	And I have not committed <i>any</i> offence against you, but you are doing wrong with me in <u>fighting</u> me. May the LORD, the judge, judge today between the sons of Israel and the sons of Ammon.’ ”	in fighting: gerundial use of the infinitive.
Judg 11:28	וְלֹא שָׁמַע מֶלֶךְ בְּנֵי עַמּוֹן אֶל־דְּבָרַי יִפְתָּח אֲשֶׁר שָׁלַח אֵלָיו: פ	But the king of the sons of Ammon did not <u>favourably receive</u> the words of <u>Jephthah</u> which he had sent to him.	favourably receive ← <i>hear, hearken to</i> . Jephthah: see Judg 11:1.
Judg 11:29	וַתְּהִי עַל־יִפְתָּח רוּחַ יְהוָה וַיַּעֲבֵר אֶת־הַגִּלְעָד וְאֶת־מִנְשֵׁה וַיַּעֲבֵר אֶת־מִצְפָּה גִּלְעָד וּמִמִּצְפָּה גָּלַעַד עָבַר בְּנֵי עַמּוֹן:	Then the spirit of the LORD <u>came</u> on <u>Jephthah</u> , and he crossed <u>Gilead</u> and <u>Manasseh</u> , and he crossed <u>Mizpeh</u> of <u>Gilead</u> , and from <u>Mizpeh</u> of <u>Gilead</u> he crossed over <i>to</i> the sons of Ammon.	came ← <i>became</i> . Jephthah: see Judg 11:1. Gilead (3x): see Gen 31:21.
Judg 11:30	וַיִּדַר יִפְתָּח נְדָר לַיהוָה וַיֹּאמֶר אִם־נָתַתָּן תַּתֶּן אֶת־בְּנֵי עַמּוֹן בְּיָדִי:	Then <u>Jephthah</u> made a vow to the LORD, and he said, “If you will <u>make a point of delivering</u> the sons of Ammon into my hand,	Jephthah: see Judg 11:1. make a point of delivering: infinitive absolute.
Judg 11:31	וְהָיָה הַיּוֹצֵא אֲשֶׁר יֵצֵא מִדְּלַתִּי בֵּיתִי לְקִרְאתִי בְּשׂוֹבִי בְּשָׁלוֹם מִבְּנֵי עַמּוֹן וְהָיָה לַיהוָה וְהָעֲלִיתָהּ עֹלָה: פ	then it will be <i>the case that</i> <u>whatever</u> comes out of the doors of my house to meet me when I return in peace from the sons of Ammon will be the LORD's, <u>or</u> I will offer it <i>as</i> a burnt offering.”	whatever: masculine, applicable to animals or people. For a person, if that was Jephthah's intention, the vow would certainly involve redeeming that person. See Ex 34:20, Num 18:15. or: disjunctive use of the <i>vav</i> . We ↪
Judg 11:32	וַיַּעֲבֵר יִפְתָּח אֶל־בְּנֵי עַמּוֹן לְהִלָּחֵם בָּם וַיִּתְּנֵם יְהוָה בְּיָדוֹ:	Then <u>Jephthah</u> crossed over to the sons of Ammon to fight against them, and the LORD delivered them into his hand.	↪ have noted many examples of such use, e.g. Gen 17:12. Jephthah: see Judg 11:1.
Judg 11:33	וַיִּכֹּם מֵעָרוֹעֵר וְעַד־בּוֹאֵךְ מִנֵּי־עֶשְׂרִים עִיר וְעַד אָבֶל כְּרָמִים מַכָּה גְדוֹלָה מְאֹד וַיִּכְנְעוּ בְּנֵי עַמּוֹן מִפְּנֵי בְּנֵי יִשְׂרָאֵל: פ	And he struck them from <u>Aroer</u> to where one approaches <u>Minnith</u> – twenty cities – and as far as <u>Abel-Keramim</u> , <i>with</i> a very great blow, and the sons of Ammon were <u>humiliated</u> before the sons of Israel.	Abel-Keramim: AV differs, translating, <i>the plain of the vineyards</i> . humiliated: or <i>subdued</i> .

Judg 11:34	וַיָּבֹא יִפְתָּח הַמְצַפָּה אֶל-בֵּיתוֹ וְהִנֵּה בָתוֹ יֹצֵאת לִקְרָאתוֹ בְּתַפְּסִים וּבַמַּחְלוֹת וְרֹקַח הִיא יְחִידָה אֵין-לָּוּ מִמֶּנּוּ בֶן אוֹבֶת:	Then Jephthah went <i>to Mizpah</i> , to his house, and <u>what should happen</u> but his daughter came out to meet him, with timbrels and dancing, and moreover, she <i>was</i> an only <i>child</i> – besides her he <i>had</i> neither son nor daughter.	Jephthah: see Judg 11:1. Mizpah ← <i>the Mizpah</i> . AV differs (<i>Mizpeh</i>). See Josh 11:3. what should happen but ← <i>behold</i> .
Judg 11:35	וַיְהִי כִּרְאוֹתוֹ אוֹתָהּ וַיִּקְרַע אֶת-בְּגָדָיו וַיֹּאמֶר אֵהָא בַּתִּי הַכְרַעַת הַכְרַעְתָּנִי וְאַתְּ הֵייתְ בְּעַכְרִי וְאַנְכִי פָּצִיתִי-פִּי אֶל-יְהוָה וְלֹא אוּכַל לָשׁוּב:	And it came to pass when he saw her that he tore his clothes, and he said, “Alas, my daughter, <u>you have brought me very low</u> , and you have <u>joined</u> those who cause me sorrow, for I have opened my mouth to the LORD, and I cannot reverse <i>it</i> .”	you have brought me very low: infinitive absolute. joined ← <i>become at</i> .
Judg 11:36	וּתְאֹמֶר אֵלָיו אָבִי פָּצִיתָה אֶת-פִּיךָ אֶל-יְהוָה עֲשֵׂה לִּי כְּאֲשֶׁר יֵצֵא מִפִּיךָ אַחֲרַי אֲשֶׁר עָשָׂה לְךָ יְהוָה נִקְמוֹת מֵאֲבִיךָ מִבְּנֵי עַמּוֹן:	Then she said to him, “My father, have you opened your mouth to the LORD? Do to me according to what was uttered from your mouth, since the LORD has taken vengeance for you on your enemies, on the sons of Ammon.”	
Judg 11:37	וּתְאֹמֶר אֶל-אָבִיהָ יַעֲשֵׂה לִּי הַדְּבַר הַזֶּה הַרְפָּה מִמֶּנִּי שְׁנַיִם חֳדָשִׁים וְאַלְכֶה וַיִּרְדַּתִּי עַל-הַהָרִים וְאַבְכֶּה עַל-בְּתוּלִי אֲנֹכִי *וְרַעִיתִי * *וְרַעוּתַי:	And she said to her father, “Let this thing be done for me – leave me alone for two months, and I will go <i>up</i> and down on the mountains and bewail my virginity, I and my {Q: companions} [K: companionship].”	The sense of the <i>ketiv</i> is <i>the companions collectively</i> , so it is equivalent to the <i>qere</i> .
Judg 11:38	וַיֹּאמֶר לָכִי וַיִּשְׁלַח אוֹתָהּ שְׁנֵי חֳדָשִׁים וַתֵּלֶךְ הִיא וְרַעוּתֶיהָ וַתִּבְךְ עַל-בְּתוּלֶיהָ עַל-הַהָרִים:	And he said, “Go.” And he sent her off for two months. So she went – she and her companions – and she bewailed her virginity on the mountains.	
Judg 11:39	וַיְהִי מִקֵּץ שְׁנַיִם חֳדָשִׁים וַתָּשׁוּב אֶל-אָבִיהָ וַיַּעַשׂ לָּהּ אֶת-נִדְרוֹ אֲשֶׁר נָדָר וְהִיא לֹא-יָדְעָה אִישׁ וַתְּהִי-חֹק בְּיִשְׂרָאֵל:	Then it came to pass after two months that she returned to her father, and <u>he performed with her his vow</u> which he had made, and she did not know a man, and it became a statute in Israel.	he performed with her his vow: there is no hint of a burnt offering here as many contend. On the contrary, Jephthah's daughter became dedicated to the LORD and remained a virgin. See Judg 11:31.
Judg 11:40	מִיָּמִים יְמִימָה תִּלְכְּנָה בְּנוֹת יִשְׂרָאֵל לְתַנּוֹת לְבַת-יִפְתָּח הַגִּלְעָדִי אַרְבַּעַת יָמִים בַּשָּׁנָה: ס	On these days, as they recur, the daughters of Israel go to <u>commemorate</u> the daughter of Jephthah the Gileadite, for four days per year.	commemorate: the word is also used in Judg 5:11 (celebrate) and nowhere else. Jephthah: see Judg 11:1. Gileadite: see Gen 31:21.

Judg 12:1	וַיִּצְעַק אִישׁ אֶפְרַיִם וַיַּעֲבֹר צָפוֹנָה וַיֹּאמְרוּ לִיפְתָח מְדוּעַ עָבַרְתָּ לְהִלָּחֵם בְּבָנֵי-עַמּוֹן וְלָנוּ לֹא קָרָאתָ לָלֶכֶת עִמָּךְ בֵּיתְךָ נִשְׂרֵף עֲלֶיךָ בְּאֵשׁ:	Then the <u>men</u> of Ephraim were called together, and they crossed over to the north, and they said to <u>Jephthah</u> , “Why did you cross over to fight the sons of Ammon, <u>without calling us</u> to go with you? We will burn your house with fire on you.”	men ← <i>man</i> . Jephthah: see Judg 11:1. without calling us ← <i>but you did not call us</i> .
Judg 12:2	וַיֹּאמֶר יִפְתָּח אֲלֵיהֶם אִישׁ רִיב הָיִיתִי אֲנִי וְעַמִּי וּבְנֵי-עַמּוֹן מְאֹד וְאַזְעַק אֶתְכֶם וְלֹא-הוֹשַׁעְתֶּם אוֹתִי מִיָּדָם:	Then <u>Jephthah</u> said to them, “I was a man in contention – I and my people – with the sons of Ammon, to a great extent, and I called out to you, but you did not deliver me out of their hand.	Jephthah: see Judg 11:1.
Judg 12:3	וְאַרְאֶה כִּי-אֵינְךָ מוֹשִׁיעַ וְאַשְׁיִמָּה נַפְשִׁי בְכַפִּי וְאַעֲבֹרָה אֶל-בְּנֵי עַמּוֹן וַיִּתְּנִם יְהוָה בְּיָדִי וְלָמָּה עָלִיתָ אֵלַי הַיּוֹם הַזֶּה לְהִלָּחֵם בִּי:	And when I saw that you were not delivering <i>me</i> , I <u>risked by life</u> , and I went across to the sons of Ammon, and the LORD delivered them into my hand. So why have you come up this day to fight against me?”	I risked by life ← <i>I put my soul in my palm</i> .
Judg 12:4	וַיִּקְבֹּץ יִפְתָּח אֶת-כָּל-אֲנָשֵׁי גִלְעָד וַיִּלָּחֶם אֶת-אֶפְרַיִם וַיִּכּוּ אֲנָשֵׁי גִלְעָד אֶת-אֶפְרַיִם כִּי אָמְרוּ פְּלִיטֵי אֶפְרַיִם אַתֶּם גִּלְעָד בְּתוֹךְ אֶפְרַיִם בְּתוֹךְ מְנַשֶּׁה:	Then <u>Jephthah</u> gathered all the men of <u>Gilead</u> and <u>fought against</u> Ephraim, and the men of <u>Gilead</u> struck Ephraim down, for the <u>latter</u> had said, “You <i>are</i> fugitives of Ephraim, <u>Gilead</u> within Ephraim <i>and</i> within Manasseh.”	Jephthah: see Judg 11:1. Gilead (3x): see Gen 31:21. fought against ← <i>fought with</i> . See Gen 14:8. the <i>latter</i> ← <i>they</i> .
Judg 12:5	וַיִּלְכְּדוּ גִלְעָד אֶת-מַעְבְּרוֹת הַיַּרְדֵּן לְאֶפְרַיִם וְהָיָה כִּי יֹאמְרוּ פְּלִיטֵי אֶפְרַיִם אֶעֱבֹרָה וַיֹּאמְרוּ לוֹ אֲנָשֵׁי-גִלְעָד הֲאֶפְרַתִּי אַתָּה וַיֹּאמֶר לֹא:	And <u>Gilead</u> captured Ephraim's fords of the Jordan, and it came to pass that <i>when</i> the fugitives of Ephraim said, “Let me cross”, the men of <u>Gilead</u> said, “ <i>Are you an Ephraimite?</i> ” If he said, “No”,	Gilead (2x): see Gen 31:21. if: conditional use of the <i>vav</i> .
Judg 12:6	וַיֹּאמְרוּ לוֹ אֶמְרָנָא שִׁבְלֵת וַיֹּאמֶר סִבְלֵת וְלֹא יָכִין לְדַבֵּר כֵּן וַיֹּאחֲזוּ אוֹתוֹ וַיִּשְׁחָטוּהוּ אֶל-מַעְבְּרוֹת הַיַּרְדֵּן וַיִּפֹּל בְּעֵת הַהִיא מֵאַפְרַיִם אַרְבַּעִים וּשְׁנַיִם אָלֶף:	then they said to him, “Kindly say, ‘ <u>Shibboleth</u> ’”, <i>and if</i> he said, “ <u>Sibboleth</u> ”, and he did not <u>articulate</u> to pronounce <i>it</i> correctly, then they took him and killed him at the fords of the Jordan. And at that time <u>forty-two thousand</u> men of Ephraim fell.	if: conditional use of the <i>vav</i> . articulate ← <i>fashion, form</i> . forty-two thousand: [CB] translates as two thousand and forty, but it is in a standard format for forty-two thousand. See Judg 7:3, 1 Chr 7:2.
Judg 12:7	וַיִּשְׁפֹּט יִפְתָּח אֶת-יִשְׂרָאֵל שֵׁשׁ שָׁנִים וַיָּמָת יִפְתָּח הַגִּלְעָדִי וַיִּקְבֹּר בְּעָרֵי גִלְעָד: פ	And <u>Jephthah</u> judged Israel for six years, then <u>Jephthah</u> the <u>Gileadite</u> died, and he was buried in the <u>cities of Gilead</u> .	Jephthah (2x): see Judg 11:1. Gileadite ... Gilead: see Gen 31:21. the cities: perhaps in a conurbation.

Judg 12:8	וַיִּשְׁפֹּט אַחֲרָיו אֶת־יִשְׂרָאֵל אֲבָצָן מִבֵּית לָחֶם:	Then after him, Ibzan of Bethlehem judged Israel.	Bethlehem: see Gen 35:19. judged: in a Hebrew “VOS” (verb-object-subject) sentence. Similarly Judg 12:11, Judg 12:13.
Judg 12:9	וַיְהִי־לֹו שְׁלֹשִׁים בָּנִים וּשְׁלֹשִׁים בָּנוֹת שֶׁלַח הַחוּצָה וּשְׁלֹשִׁים בָּנוֹת הֵבִיא לְבָנָיו מִן־הַחוּץ וַיִּשְׁפֹּט אֶת־יִשְׂרָאֵל שִׁבַע שָׁנִים:	And he had thirty sons and thirty daughters <i>whom</i> he sent out. And he brought thirty daughters from outside for his sons, and he judged Israel for seven years.	
Judg 12:10	וַיָּמָת אֲבָצָן וַיִּקָּבֵר בְּבֵית לָחֶם: פ	Then Ibzan died, and he was buried in Bethlehem.	Bethlehem: see Gen 35:19.
Judg 12:11	וַיִּשְׁפֹּט אַחֲרָיו אֶת־יִשְׂרָאֵל אֵילֹון הַזְּבוּלוֹנִי וַיִּשְׁפֹּט אֶת־יִשְׂרָאֵל עֶשֶׂר שָׁנִים:	And after him Elon the Zebulonite judged Israel, and he judged Israel for ten years.	
Judg 12:12	וַיָּמָת אֵילֹון הַזְּבוּלוֹנִי וַיִּקָּבֵר בְּאֵילֹון בְּאֶרֶץ זְבוּלוֹן: פ	Then Elon the Zebulonite died, and he was buried in Aijalon in the land of Zebulun.	
Judg 12:13	וַיִּשְׁפֹּט אַחֲרָיו אֶת־יִשְׂרָאֵל עַבְדֹון בֶּן־הִלֵּל הַפִּרְעָתוֹנִי:	Then after him Abdon the son of Hillel the Pirathonite judged Israel.	
Judg 12:14	וַיְהִי־לֹו אַרְבָּעִים בָּנִים וּשְׁלֹשִׁים בָּנֵי רֶכֶב עַל־שִׁבְעִים עֵרָם וַיִּשְׁפֹּט אֶת־יִשְׂרָאֵל שְׁמֹנֶה שָׁנִים:	And he had forty sons and thirty grandsons <i>who</i> rode on seventy ass-colts, and he judged Israel for eight years.	
Judg 12:15	וַיָּמָת עַבְדֹון בֶּן־הִלֵּל הַפִּרְעָתוֹנִי וַיִּקָּבֵר בְּפִרְעָתוֹן בְּאֶרֶץ אֶפְרַיִם בְּהַר הָעֲמֹלְקִי: פ	Then Abdon the son of Hillel the Pirathonite died, and he was buried in Pirathon in the land of Ephraim at the mount of the Amalekite.	
Judg 13:1	וַיִּסְפוּ בְנֵי יִשְׂרָאֵל לַעֲשׂוֹת הָרַע בְּעֵינֵי יְהוָה וַיִּתְּנֵם יְהוָה בְּיַד־פְּלִשְׁתִּים אַרְבָּעִים שָׁנָה: פ	Then the sons of Israel again did what <i>was</i> wrong in the eyes of the LORD, and the LORD delivered them into the hand of the Philistines for <u>forty years</u> .	forty years: part of the 93 years where Israel is <i>lo-ammi</i> . See Judg 3:8.
Judg 13:2	וַיְהִי אִישׁ אֶחָד מִצָּרְעָה מִמִּשְׁפַּחַת הַדָּנִי וּשְׁמוֹ מָנוּחַ וְאִשְׁתּוֹ עֲקָרָה וְלֹא יִלְדָה:	And there was a certain man of Zorah, of the Danite family, and his name <i>was</i> Manoah, and his wife <i>was</i> barren, and she had not given birth.	

Judg 13:3	וַיֵּרָא מַלְאֲכֵי־יְהוָה אֶל־הָאִשָּׁה וַיֹּאמֶר אֵלֶיהָ הֲנֵה־נָנְא אֶת־עַקְרָהּ וְלֹא יִלְדֹת וְהָרִית וְיִלְדֹת בֶּן׃	And the angel of the LORD appeared to the woman and said to her, “Look now, you <i>are</i> barren, and you have not given birth, but you will conceive and bear a son.	
Judg 13:4	וְעַתָּה הֲשָׁמְרִי נָא וְאַל־תִּשְׁתֵּי יַיִן וְשִׁכָר וְאַל־תֹּאכְלִי כֹּל־טָמֵא׃	So now, please be on your guard, and do not drink wine or strong drink, and do not eat <u>anything</u> unclean.	or: disjunctive use of the <i>vav</i> . <hr/> anything ← <i>everything</i> .
Judg 13:5	כִּי הֲנִדָּה הָרָה וְיִלְדֹת בֶּן וּמוֹרָה לֹא־יַעֲלֶה עַל־רֹאשׁוֹ כִּי־נָזִיר אֱלֹהִים יִהְיֶה הַנֶּעַר מִן־הַבֶּטֶן וְהוּא יַחֲלֵל לְהוֹשִׁיעַ אֶת־יִשְׂרָאֵל מִיַּד פְּלִשְׁתִּים׃	For you are about to conceive, and you will bear a son, and no razor will pass over his head, for the boy will be a <u>Nazarite</u> of God from the womb, and he will begin to save Israel from the hand of the Philistines.”	you are about to conceive ← <i>behold you pregnant</i> . Perhaps better pointed as a participle (הַרְה), as a participle commonly follows הֵנָּה, denoting the near future. <hr/> <hr/> Nazarite: i.e. <i>separated</i> . Not connected ↪
Judg 13:6	וַתֵּבֵא הָאִשָּׁה וַתֹּאמֶר לְאִישָׁהּ לֵאמֹר אִישׁ הָאֱלֹהִים בָּא אֵלַי וּמְרָאֵהוּ כַּמְרָאָה מִלְאֲכֵי הָאֱלֹהִים נֹרָא מְאֹד וְלֹא שָׁאַלְתִּיהוּ אֵי־מִזֶּה הוּא וְאֶת־שְׁמוֹ לֹא־הִגִּיד לִי׃	Then the woman went and spoke to her husband, and she said, “A man of God has come to me, and his appearance <i>was</i> as the appearance of an angel of God – most awesome – and I did not ask him where he <i>was</i> from, and he did not tell me his name.	↳ with <i>Nazareth</i> , where the <i>z</i> stands for a <i>tsadé</i> , whereas in <i>Nazarite</i> it stands for a <i>zayin</i> .
Judg 13:7	וַיֹּאמֶר לִי הֲנִדָּה הָרָה וְיִלְדֹת בֶּן וְעַתָּה אֶל־תִּשְׁתֵּי יַיִן וְשִׁכָר וְאַל־תֹּאכְלִי כֹּל־טָמֵאָה כִּי־נָזִיר אֱלֹהִים יִהְיֶה הַנֶּעַר מִן־הַבֶּטֶן עַד־יוֹם מוֹתוֹ׃ פ	And he said to me, ‘You are about to conceive, and you will bear a son. So now, do not drink wine or strong drink, and do not eat <u>anything</u> unclean, for the boy will be a Nazarite of God from the womb to the day of his death.’ ”	you are about to conceive ← <i>behold you pregnant</i> . See Judg 13:5. <hr/> anything ← <i>everything</i> .
Judg 13:8	וַיַּעֲתֵר מָנוּחַ אֶל־יְהוָה וַיֹּאמֶר בִּי אֲדוֹנָי אִישׁ הָאֱלֹהִים אֲשֶׁר שָׁלַחְתָּ יְבוֹאֲנָא עוֹד אֵלַינוּ וַיֹּרְנוּ מִה־נַּעֲשֶׂה לְנֶעַר הַיּוֹלֵד׃	Then Manoah entreated the LORD and said, “O LORD*, please – the man of God whom you sent – may he please come to us again and teach us what we are to do with the boy who is to be born.”	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדוֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Judg 13:9	וַיִּשְׁמַע הָאֱלֹהִים בְּקוֹל מָנוּחַ וַיָּבֵא מַלְאֲכֵי הָאֱלֹהִים עוֹד אֶל־הָאִשָּׁה וְהִיא יוֹשֶׁבֶת בְּשָׂדֶה וּמָנוּחַ אִישָׁה אֵין עִמָּה׃	And God <u>heeded</u> Manoah, and the angel of God came again to the woman while she was sitting down in a field, when Manoah her husband <i>was</i> not with her.	heeded Manoah ← <i>heard Manoah's voice</i> .

Judg 13:10	<p>וּתְמַהֵר הָאִשָּׁה וּתְרַץ וּתְגַד לְאִישָׁהּ וּתְאָמַר אֵלָיו הֲנִה נִרְאָה אֵלַי הָאִישׁ אֲשֶׁר-בָּא בַּיּוֹם אֵלַי:</p>	<p>And the woman hastened and ran and told her husband, and she said to him, “Look, the man who came to me <u>the other day</u> has appeared to me <i>again</i>.”</p>	<p>the other day ← <i>on the day</i>.</p>
Judg 13:11	<p>וַיִּקַּם וַיֵּלֶךְ מִנּוּחַ אַחֲרֵי אִשְׁתּוֹ וַיָּבֹא אֶל-הָאִישׁ וַיֹּאמֶר לוֹ הֲאֵתָה הָאִישׁ אֲשֶׁר-דִּבַּרְתָּ אֶל-הָאִשָּׁה וַיֹּאמֶר אָנִי:</p>	<p>So Manoah got up and followed his wife, and he came to the man, and he said to him, “<i>Are</i> you the man who spoke to the woman?” And he said, “<i>Yes I am</i>.”</p>	
Judg 13:12	<p>וַיֹּאמֶר מִנּוּחַ עֲתָה יָבֹא דְבָרֶיךָ מִה-יְהִיָּה מִשְׁפַּט-הַנְּעַר וּמַעֲשָׂהוּ:</p>	<p>Then Manoah said, “May your words now come <i>to pass</i>. <u>What is the boy's duty to be, and his function?</u>”</p>	<p>what is the boy's duty to be, and his function?: AV differs somewhat (<i>how shall we order the child, and how shall we do unto him?</i>).</p>
Judg 13:13	<p>וַיֹּאמֶר מְלֹאךְ יְהוָה אֶל-מִנּוּחַ מְכַל אֲשֶׁר-אֶמְרָתִי אֶל-הָאִשָּׁה תִּשְׁמַר:</p>	<p>And the angel of the LORD said to Manoah, “Let her be on her guard about everything I have said <u>to her</u>.”</p>	<p>to her ← <i>to the woman</i>.</p>
Judg 13:14	<p>מְכַל אֲשֶׁר-יֵצֵא מִגֶּפֶן הַיַּיִן לֹא תֹאכַל וַיַּיִן וְשִׁכָר אֶל-תִּשְׁתֵּן וְכֹל-טְמֵאָה אֶל-תֹּאכַל כֹּל אֲשֶׁר-צִוִּיתִיָּהּ תִּשְׁמַר:</p>	<p>She shall not consume <u>anything</u> that comes from the <u>grape vine</u>, nor drink any wine or strong drink, nor eat <u>anything</u> unclean. Let her keep everything I have commanded her.”</p>	<p>anything (2x) ← <i>everything</i>. <hr/> grape vine ← <i>wine vine</i>.</p>
Judg 13:15	<p>וַיֹּאמֶר מִנּוּחַ אֶל-מְלֹאךְ יְהוָה נַעֲצְרֵה-נָא אוֹתְךָ וְנַעֲשֵׂה לְפָנֶיךָ גְּדֵי עֲזִים:</p>	<p>Then Manoah said to the angel of the LORD, “Please let us detain you, and we will prepare a kid of the goats <u>for</u> you.”</p>	<p>for ← <i>before</i>, with the idea of <i>servicing it to (him)</i>.</p>
Judg 13:16	<p>וַיֹּאמֶר מְלֹאךְ יְהוָה אֶל-מִנּוּחַ אִם-תִּעֲצְרֵנִי לֹא-אֲכַל בְּלֶחְמְךָ וְאִם-תִּעֲשֶׂה עֲלַי לַיהוָה תִּעֲלֶנָּה כִּי לֹא-יָדַע מִנּוּחַ כִּי-מְלֹאךְ יְהוָה הוּא:</p>	<p>But the angel of the LORD said to Manoah, “If you detain me, I shall not eat your food, but if you would offer a burnt offering, you shall offer it to the LORD.” For Manoah did not know that he <u>was the angel of the LORD</u>.</p>	<p>food ← <i>bread</i>, standing for <i>food</i> in general. See 1 Sam 28:22-24. <hr/> the angel of the LORD (<i>second occurrence in verse</i>): see Judg 2:1.</p>
Judg 13:17	<p>וַיֹּאמֶר מִנּוּחַ אֶל-מְלֹאךְ יְהוָה מִי שְׁמֶךָ כִּי-יָבֹא *דְּבָרֶיךָ **דְּבָרְךָ וְכִבְדְּנוּךָ:</p>	<p>Then Manoah said to the angel of the LORD, “What <i>is</i> your name, so that when your <u>words</u> come to pass, we <i>can</i> honour you.”</p>	<p>words: the <i>qeré</i> is <i>word</i>, standing for the whole speech.</p>
Judg 13:18	<p>וַיֹּאמֶר לוֹ מְלֹאךְ יְהוָה לָמָּה זֶה תִּשְׁאַל לְשְׁמִי וְהוּא-פְּלֵאִי: ס</p>	<p>Then the angel of the LORD said to him, “Why do you ask me my name, when it <u>is Wonderful?</u>”</p>	<p>Wonderful: AV differs (<i>secret</i>). See Isa 9:6.</p>

Judg 13:19	וַיִּקַּח מָנוּחַ אֶת־גִּדְי הָעִזִּים וְאֶת־הַמִּנְחָה וַיַּעַל עַל־הַצֹּר לַיהוָה וּמִפְּלֵא לַעֲשׂוֹת וּמִנּוּחַ וְאִשְׁתּוֹ רֹאִים:	Then Manoah took a kid of the goats and a meal-offering, and he offered <i>them</i> on the rock to the LORD, and a wondrous <i>thing</i> was done while Manoah and his wife were watching.	a wondrous <i>thing</i> was done ← acting wondrously to do.
Judg 13:20	וַיְהִי בַעֲלוֹת הַלֶּהָב מֵעַל הַמִּזְבֵּחַ הַשָּׁמַיְמָה וַיַּעַל מִלְאֲדֵי־יְהוָה בְּלֶהָב הַמִּזְבֵּחַ וּמִנּוּחַ וְאִשְׁתּוֹ רֹאִים וַיִּפְּלוּ עַל־פְּנֵיהֶם אֶרְצָה:	And it came to pass, as the flame went up from the altar towards heaven, that the angel of the LORD went up in the flame of the altar, while Manoah and his wife were watching, and they fell <i>face down</i> to the ground.	face down ← on their faces.
Judg 13:21	וְלֹא־יָסַף עוֹד מִלְאֲדֵי יְהוָה לְהִרְאֹה אֶל־מָנוּחַ וְאֶל־אִשְׁתּוֹ אֲזִי יָדַע מָנוּחַ כִּי־מִלְאֲדֵי יְהוָה הוּא:	And the angel of the LORD did not appear again to Manoah or to his wife, so Manoah knew that he was the angel of the LORD.	or: disjunctive use of the <i>vav</i> . the angel of the LORD (<i>second occurrence in verse</i>): see Judg 2:1.
Judg 13:22	וַיֹּאמֶר מָנוּחַ אֶל־אִשְׁתּוֹ מוֹת נָמוּת כִּי אֱלֹהִים רָאִינוּ:	And Manoah said to his wife, “We will <i>certainly</i> die, for we have seen God.”	certainly die: infinitive absolute.
Judg 13:23	וּתְאֹמֶר לוֹ אִשְׁתּוֹ לוֹ חָפֵץ יְהוָה לְהַמִּיתֵנוּ לֹא־לָקַח מִיָּדֵנוּ עֹלָה וּמִנְחָה וְלֹא הִרְאָנוּ אֶת־כָּל־אֱלֹהִים וְכַעַת לֹא הִשְׁמִיעֵנוּ כְּזֹאת:	But his wife said to him, “If it had pleased the LORD to kill us, he would not have accepted a burnt offering or a meal-offering from our hand, and he would not have shown us all these <i>things</i> , and at <i>this</i> time he would not have informed us of such <i>things</i> .”	
Judg 13:24	וַתֵּלֶד הָאִשָּׁה בֶּן וַתִּקְרָא אֶת־שְׁמוֹ שִׁמְשׁוֹן וַיִּגְדַּל הַנְּעָר וַיְבָרְכֵהוּ יְהוָה:	And the woman bore a son, and she called him <i>Samson</i> , and the boy grew up, and the LORD blessed him.	Samson ← <i>Shimshon</i> .
Judg 13:25	וַתְּחַלֵּ רֹחַ יְהוָה לְפַעֲמוֹ בְּמַחְגַּה־דָן בֵּין צֹרְעָה וּבֵין אֶשְׁתָּאֵל: פ	And the spirit of the LORD began to motivate him in the camp of Dan, between Zorah and Eshtaol.	
Judg 14:1	וַיֵּרֵד שִׁמְשׁוֹן תַּמְנַתָּה וַיִּרְא אִשָּׁה בְּתַמְנַתָּה מִבְּנוֹת פְּלִשְׁתִּים:	Then Samson went down to Timnah, and he saw a woman in Timnah, <i>one</i> of the daughters of the Philistines.	Timnah (2x): AV= <i>Timnath</i> . See Gen 38:12.
Judg 14:2	וַיַּעַל וַיִּגְדַּל לְאָבִיו וּלְאִמּוֹ וַיֹּאמֶר אִשָּׁה רָאִיתִי בְּתַמְנַתָּה מִבְּנוֹת פְּלִשְׁתִּים וְעַתָּה קַחוּ־אוֹתָהּ לִי לְאִשָּׁה:	And he went up and told his father and his mother, and he said, “I have seen a woman in Timnah, <i>one</i> of the daughters of the Philistines, so now, get her for me <i>to be my wife</i> .”	Timnah: AV= <i>Timnath</i> . See Gen 38:12. <i>to be my wife</i> ← for a wife.

Judg 14:3	וַיֹּאמֶר לוֹ אָבִיו וְאִמּוֹ הֲאִין בְּבָנוֹת אַחֶיךָ וּבְכָל־עַמֵּי אִשָּׁה כִּי־אַתָּה הוֹלֵךְ לִקְחַת אִשָּׁה מִפְּלִשְׁתִּים הָעֲרֻלִים וַיֹּאמֶר שְׁמֹשׁוֹן אֶל־אָבִיו אוֹתָהּ קַח־לִי כִּי־הִיא יְשָׁרָה בְּעֵינָי:	But his father and his mother said to him, “ <i>Is there</i> not a woman among the daughters of your brothers and all my people, that you should go and take a wife from the uncircumcised Philistines?” But Samson said to his father, “Get her for me, for she is right in my eyes.”	
Judg 14:4	וְאָבִיו וְאִמּוֹ לֹא יָדְעוּ כִּי מִיְהוָה הִיא כִּי־תֹאנָה הוּא־מִבְקֵשׁ מִפְּלִשְׁתִּים וּבָעֵת הַהִיא פְּלִשְׁתִּים מְשָׁלִים בְּיִשְׂרָאֵל: פ	Now his father and his mother did not know that <u>this was</u> from the LORD, for he was seeking an occasion against the Philistines, <u>for</u> at that time the Philistines were ruling over Israel.	this ← <i>it / she</i> . for: causal use of the vav.
Judg 14:5	וַיֵּרֵד שְׁמֹשׁוֹן וְאָבִיו וְאִמּוֹ תְּמַנְתָּה וַיָּבֵאוּ עַד־כַּרְמֵי תְּמַנְתָּה וְהִנֵּה כְּפִיר אַרְיוֹת שׂוֹאֵג לִקְרֹאתוֹ:	Then Samson and his father and his mother went down to Timnah, and they came to the vineyards of Timnah, and <u>what he came across was</u> a lion cub roaring at him.	Timnah (2x): AV= Timnath. See Gen 38:12. what he came across was ← behold.
Judg 14:6	וַתִּצְלַח עָלָיו רוּחַ יְהוָה וַיִּשְׁסַעְהוּ כְּשֹׁסַע הַגְּדִי וּמֵאוֹמָה אֵין בְּיָדוֹ וְלֹא הִגִּיד לְאָבִיו וְלֵאִמּוֹ אֵת אֲשֶׁר עָשָׂה:	But the spirit of the LORD descended on him, and he tore it apart <u>as one</u> tears a kid of the goats apart, yet <u>there was</u> nothing in his hand, but he did not tell his father or mother what he had done.	as one tears ← as the tearing of.
Judg 14:7	וַיֵּרֵד וַיְדַבֵּר לְאִשָּׁה וַתִּישֶׁר בְּעֵינָי שְׁמֹשׁוֹן:	Then he went down and spoke to the woman, and she was right in Samson's eyes.	
Judg 14:8	וַיָּשָׁב מִיָּמִים לִקְחָתָהּ וַיִּסֶּר לְרֹאוֹת אֵת מַפְּלַת הָאֲרִיָּה וְהִנֵּה עֵדֶת דְּבוּרִים בְּגוּיֹת הָאֲרִיָּה וּדְבָשׁ:	Then after <i>a number of</i> days he returned to take her, and he turned aside to see the carcass of the lion, and <u>what he saw was</u> a colony of bees and honey in the carcass of the lion.	what he saw was ← behold.
Judg 14:9	וַיִּרְדֶּהוּ אֶל־כַּפְּאֵי וַיִּלְךְ הָלוֹךְ וְאָכַל וַיִּלְךְ אֶל־אָבִיו וְאֶל־אִמּוֹ וַיִּתֵּן לָהֶם וַיֹּאכְלוּ וְלֹא־הִגִּיד לָהֶם כִּי מִגּוּיֹת הָאֲרִיָּה רָדָה הַדְּבָשׁ:	And he took <i>some of</i> it in his palms, and he went <u>eating as he was walking</u> , and he went to his father and mother, and he gave them <i>some</i> , and they ate <i>it</i> , but he did not tell them that he had taken the honey from the carcass of the lion.	eating as he was walking: infinitives absolute for contemporaneous actions.
Judg 14:10	וַיֵּרֵד אָבִיהוּ אֶל־הָאִשָּׁה וַיַּעַשׂ שָׁם שְׁמֹשׁוֹן מִשְׁתֵּה כִּי בֶן יַעֲשׂוּ הַבַּחֲוָרִים:	Then his father went down to the woman, and Samson held a feast there, for so the young men would do.	

Judg 14:11	וַיְהִי כִּרְאוֹתָם אוֹתוֹ וַיִּקְחוּ שְׁלֹשִׁים מְרֵעִים וַיְהִיו אִתּוֹ:	And it came to pass, when <u>they</u> saw him, that <u>they</u> took thirty friends, <u>who accompanied him</u> .	they (2x): apparently, in view of the subsequent verses, the Philistines. who accompanied him ← <i>and</i> <i>they were with him</i> .
Judg 14:12	וַיֹּאמֶר לָהֶם שְׂמֹשׁוֹן אֲחֻדָּה־נָּא לָכֶם חִידָה אִם־הֵגֵד תִּגִּידוּ אוֹתָהּ לִי שְׁבַעַת יְמֵי הַמְּשֻׁתָּה וּמִצָּאתָם וְנָתַתִּי לָכֶם שְׁלֹשִׁים סְדִינִים וְשְׁלֹשִׁים חֲלָפֹת בְּגָדִים:	Then Samson said to them, “Let me pose you a riddle. If you <i>can</i> plainly tell me the <i>solution</i> in the seven days of the feast, and <i>solve</i> <i>it</i> , then I will give you thirty linen undergarments and thirty <i>suits</i> of clothing.”	plainly tell: infinitive absolute. the <i>solution</i> ← <i>it</i> . solve ← <i>find</i> . suits ← <i>changes</i> .
Judg 14:13	וְאִם־לֹא תוּכְלוּ לְהִגִּיד לִי וְנָתַתָּם אִתָּם לִי שְׁלֹשִׁים סְדִינִים וְשְׁלֹשִׁים חֲלִיפֹת בְּגָדִים וַיֹּאמְרוּ לוֹ תוֹדָה חִידָתְךָ וְנִשְׁמָעָנָה:	But if you cannot tell me, then you <i>must</i> give me thirty linen undergarments and thirty <i>suits</i> of clothing.” And they said to him, “Pose your riddle, and we will listen to it.”	suits ← <i>changes</i> .
Judg 14:14	וַיֹּאמֶר לָהֶם מֵהָאֵכָל יֵצֵא מֵאֵכָל וּמֵעַז יֵצֵא מְתוֹק וְלֹא יָכֹלוּ לְהִגִּיד הַחִידָה שְׁלֹשֶׁת יָמִים:	And he said to them, “Food came out of that which eats, And out of that <i>which is</i> strong Came out sweetness.” And they could not <i>solve</i> the riddle for three days.	solve ← <i>tell</i> .
Judg 14:15	וַיְהִי בַּיּוֹם הַשְּׁבִיעִי וַיֹּאמְרוּ לְאִשְׁת־שְׂמֹשׁוֹן פְּתִי אֶת־אִישׁךָ וַיְגִד־לָנוּ אֶת־הַחִידָה פֶּן־נִשְׂרֹף אוֹתְךָ וְאֶת־בַּיִת אָבִיךָ בָּאֵשׁ הַלִּירְשָׁנוּ קְרֹאתָם לָנוּ הֲלֹא:	Then it came to pass on the <u>seventh</u> day that they said to Samson's wife, “Entice your husband to tell us <i>the solution</i> to the riddle, or else we will burn you and your father's house with fire. Did you <i>invite</i> us so as to dispossess us or not?”	seventh: as in all Hebrew manuscripts; translations with <i>fourth</i> take it from the LXX and some Syriac manuscripts [BHS- CA]. These are days leading up to the seven day feast (Judg 14:17). you invite ← <i>you (plural) call</i> . Presumably the reference is to Samson and →
Judg 14:16	וַתִּבְדֹּךְ אִשְׁת־שְׂמֹשׁוֹן עָלָיו וַתֹּאמֶר רַק־שָׂנֵאתָנִי וְלֹא אַהֲבָתָנִי הַחִידָה חֲדָתָ לְבָנַי עִמִּי וְלִי לֹא הֵגִדְתָּה וַיֹּאמֶר לָהּ הֲנִי לְאָבִי וְלְאִמִּי לֹא הֵגִדְתִּי וְלָךְ אֲגִיד:	Then Samson's wife wept at him, and she said, “You just hate me, and you do not love me. You posed the riddle to the sons of my people, but you have not told me <i>its solution</i> .” Then he said to her, “Look, I have not told my father or my mother, <i>so</i> am I <i>supposed</i> to tell you?”	↳ his wife inviting the Philistines to the wedding feast. so: consecutive use of the <i>vav</i> .

Judg 14:17	וּתְבַדָּ עָלָיו שִׁבְעַת הַיָּמִים אֲשֶׁר־הָיָה לָהֶם הַמְּשֵׁתָה וַיְהִי בַּיּוֹם הַשְּׁבִיעִי וַיִּגְדַּלְהָ כִּי הִצִּיקְתָּהּ וַתִּגַּד הַחִידָה לְבָנָי עִמָּה:	Then she wept at him in the <u>week</u> in which they held the feast, and it came to pass on the seventh day that he told her, because she distressed him. Then she told the sons of her people.	week ← <i>seven days</i> .
Judg 14:18	וַיֹּאמְרוּ לוֹ אַנְשֵׁי הָעִיר בַּיּוֹם הַשְּׁבִיעִי בְּטָרֶם יָבֹא הַחֶרֶסָה מִה־מְתוֹק מִדְּבַשׁ וּמָה עוֹ מֵאָרִי וַיֹּאמֶר לָהֶם לוֹלֵא חֶרְשֵׁתֶם בְּעִגְלָתִי לֹא מִצְאֶתֶם חִידָתִי:	Then on the seventh day the men of the city said to him before the sun set, “What <i>is</i> sweeter than honey, And what <i>is</i> stronger than a lion?” Then he said to them, “If you had not <u>ploughed my heifer</u> , you would not have <u>solved my riddle</u> .”	ploughed my heifer: i.e. <i>nagged at my lady-love</i> . <hr/> solved ← <i>found</i> .
Judg 14:19	וַתִּצְלַח עָלָיו רוּחַ יְהוָה וַיֵּרֶד אֲשַׁקְלוֹן וַיִּדָּ מֵהֶם שְׁלֹשִׁים אִישׁ וַיִּקַּח אֶת־חֲלִיצוֹתָם וַיִּתֵּן הַחֲלִיפוֹת לְמַגִּידֵי הַחִידָה וַיַּחַר אָפוֹ וַיַּעַל בֵּית אָבִיהוּ: פ	Then the spirit of the LORD descended on him, and he went down <i>to</i> Ashkelon and struck down <u>thirty of its men</u> , and he took their spoil, and he gave the <u>suits</u> of clothing to those who had solved the riddle, and his anger was kindled, and he went up <i>to</i> his father's house.	thirty of its men ← <i>thirty men of them</i> . <hr/> suits ← <i>changes</i> .
Judg 14:20	וַתְּהִי אִשֶּׁת שְׁמֹשׁוֹן לְמֵרְעָהוּ אֲשֶׁר רָעָה לוֹ:	And a friend of his, who had befriended him, had Samson's wife.	
Judg 15:1	וַיְהִי מִיָּמִים בַּיָּמִי קִצִּיר־חֹטִים וַיִּפְקֹד שְׁמֹשׁוֹן אֶת־אִשְׁתּוֹ בְּגִדֵי עֲזִים וַיֹּאמֶר אָבָאָה אֶל־אִשְׁתִּי הַחֲדָרָה וְלֹא־נָתַנּוּ אָבִיהָ לָבוֹא:	Then it came to pass after <i>many</i> days, in the days of the wheat harvest, that Samson visited his wife with a kid of the goats, and he said, “I will go to my wife, into the room.” But her father would not let him go in.	
Judg 15:2	וַיֹּאמֶר אָבִיהָ אָמַר אִמְרָתִי כִּי־שָׂנֵא שָׂנֵאתָהּ וְאֶתְנַנָּה לְמֵרְעָדָה הֲלֹא אַחֲתָהּ הַקְּטָנָה טוֹבָה מִמֶּנָּה תְּהִי־נָא לָךְ תַּחֲתֶיהָ:	And her father said, “I have <u>solemnly declared</u> that you <u>definitely hated</u> her, and I gave her to your friend. <i>Is</i> not her younger sister prettier than she? Please have <i>her</i> instead of her.”	solemnly declared ... definitely hated: both infinitive absolute.
Judg 15:3	וַיֹּאמֶר לָהֶם שְׁמֹשׁוֹן נִקִּיתִי הַפְּעַם מִפְּלִשְׁתִּים כִּי־עָשָׂה אֲנִי עִמָּם רָעָה:	Then Samson said <u>concerning</u> them, “ <i>This</i> time I am more innocent than the Philistines, although I am doing them harm.”	concerning: a more common meaning of the word is <i>to</i> , but [AnLx] also gives <i>concerning</i> . Samson seems to be speaking to himself.

Judg 15:4	וַיֵּלֶךְ שָׁמְשׁוֹן וַיִּלְכֹּד שְׁלֹש־מֵאוֹת שׁוּעָלִים וַיִּקַּח לְפָדִים וַיִּפֶן זָנָב אֶל-זָנָב וַיִּשֶׂם לְפִיד אֶחָד בֵּין-שְׁנֵי הַזָּנָבוֹת בַּתְּוֹךְ:	Then Samson went and took three hundred foxes, and he took torches, and he orientated <i>them</i> tail to tail, and he put one torch between the two tails in between <i>them</i> .	orientated ← <i>turned</i> .
Judg 15:5	וַיִּבְעַר-אֵשׁ בַּלְּפִידִים וַיִּשְׁלַח בְּקִמּוֹת פְּלִשְׁתִּים וַיִּבְעַר מִגְדִּישׁ וְעַד-קָמָה וְעַד-כְּרָם זֵית:	And he set the torches on fire and released <i>them</i> in the Philistines' cornfields, and he burnt both a stack of corn and standing corn, and also an olive grove.	olive grove ← <i>olive vineyard</i> , but with wider usage; [AnLx]= <i>olive yard</i> . AV differs (<i>vineyards and olives</i>).
Judg 15:6	וַיֹּאמְרוּ פְּלִשְׁתִּים מִי עָשָׂה זֹאת וַיֹּאמְרוּ שָׁמְשׁוֹן חֲתָן הַתַּמְנִי בִי לָקַח אֶת-אִשְׁתּוֹ וַיִּתְּנָה לְמַרְעָהּ וַיַּעֲלוּ פְּלִשְׁתִּים וַיִּשְׂרְפוּ אוֹתָהּ וְאֶת-אָבִיהָ בָּאֵשׁ:	And the Philistines said, “Who did this?” And they said, “Samson the son-in-law of the Timnite, for he took his wife and gave her to his friend.” Then the Philistines went up and burnt her and her father with fire.	he took his wife and gave her to his friend: i.e. <i>Samson's father-in-law took Samson's wife and gave her to Samson's friend</i> .
Judg 15:7	וַיֹּאמֶר לָהֶם שָׁמְשׁוֹן אִם-תַּעֲשׂוּן כִּזֹּאת בִּי אִם-נִקְמָתִי בְכֶם וְאֶחָר אֶחְדָּל:	And Samson said to them, “As you have done this, I will surely avenge myself on you, and <i>only</i> afterwards will I cease.”	as ← <i>if</i> , but used idiomatically, as in the English “if that's your game”, where no condition is implied.
Judg 15:8	וַיִּךְ אוֹתָם שׁוֹק עַל-יָרֵךְ מִכָּה גְּדוּלָּה וַיֵּרֵד וַיֵּשֶׁב בְּסֶעִיף סֹלֶעַ עֵיטִים: ס	And he struck them down <i>in</i> the leg <i>and in</i> the thigh with a great assault, and he went down and sat in a cleft in the rock of Etam.	sat: or <i>dwelt</i> . cleft: AV differs (<i>top</i>).
Judg 15:9	וַיַּעֲלוּ פְּלִשְׁתִּים וַיִּחַנּוּ בִיהוּדָה וַיִּנְטְשׂוּ בַלְחִי:	And the Philistines came up and encamped in Judah and spread out in Lehi.	Judah: i.e. <i>the territory of the tribe of Judah</i> .
Judg 15:10	וַיֹּאמְרוּ אִישׁ יְהוּדָה לָמָּה עָלִיתֶם עָלֵינוּ וַיֹּאמְרוּ לְאַסּוֹר אֶת-שָׁמְשׁוֹן עָלֵינוּ לַעֲשׂוֹת לוֹ כַּאֲשֶׁר עָשָׂה לָנוּ:	And the men of Judah said, “Why have you come up against us?” And they said, “We have come up to bind Samson up, to do to him what he has done to us.”	
Judg 15:11	וַיֵּרְדוּ שְׁלֹשָׁת אֲלָפִים אִישׁ מִיהוּדָה אֶל-סֶעִיף סֹלֶעַ עֵיטִים וַיֹּאמְרוּ לְשָׁמְשׁוֹן הֲלֹא יָדַעְתָּ כִּי-מִשְׁלִים בָּנוּ פְּלִשְׁתִּים וּמַה-זֹּאת עָשִׂיתָ לָנוּ וַיֹּאמֶר לָהֶם כַּאֲשֶׁר עָשׂוּ לִי בֵן עָשִׂיתִי לָהֶם:	Then three thousand men from Judah went down to the cleft in the rock of Etam, and they said to Samson, “Do you not know that the Philistines rule over us? What <i>is</i> this <i>that</i> you have done to us?” And he said to them, “As they have done to me, so I have done to them.”	cleft in ← <i>cleft of</i> . Wider use of the construct state.

Judg 15:12	וַיֹּאמְרוּ לוֹ לְאַסְרֶךָ יָרְדְּנוּ לְתַתֶּךָ בְּיַד־פְּלִשְׁתִּים וַיֹּאמֶר לָהֶם שְׁמֵשׁוּן הַשְּׁבָעוּ לִי פְּוֹת־פְּגָעוֹן בִּי אַתֶּם:	And they said to him, “We have come down to bind you up <i>and</i> to deliver you into the hands of the Philistines.” Then Samson said to them, “Swear to me that you will not attack me yourselves.”	
Judg 15:13	וַיֹּאמְרוּ לוֹ לֹא־לֹא־כִי־אָסֵר נֶאֱסַרְךָ וְנִתְּנָוָה בְּיָדָם וְהָמַת לֹא נִמִּיתְךָ וַיֹּאסְרוּהוּ בְּשָׁנִים עֲבֹתִים חֲדָשִׁים וַיַּעֲלוּהוּ מִזֶּה־הַסֶּלַע:	But they spoke to him and said, “No, rather we will <u>certainly</u> bind you up and deliver you into their hand, but we will <u>certainly</u> not kill you.” And they bound him with two new ropes, and they brought him up out of the rock.	certainly bind you up: infinitive absolute. <hr/> certainly ... kill you: infinitive absolute.
Judg 15:14	הוּא־בָּא עַד־לְחִי וּפְלִשְׁתִּים הֲרִיעוּ לְקִרְאָתוֹ וַתִּצְלַח עָלָיו רוּחַ יְהוָה וַתְּהִינָה הָעֲבֹתִים אֲשֶׁר עַל־זְרוּעוֹתָיו כַּפְּשָׁתִים אֲשֶׁר בָּעָרוּ בְּאֵשׁ וַיִּמָּסוּ אֶסּוּרָיו מֵעַל יָדָיו:	He came to Lehi, and the Philistines sounded an alarm to confront him, but the spirit of the LORD descended on him, and the ropes which <i>were</i> around his arms became like flax burning in a fire, and his bonds melted from around his hands.	
Judg 15:15	וַיִּמְצָא לְחִי־חֲמֹר טְרִיה וַיִּשְׁלַח יָדוֹ וַיִּקְחָהּ וַיִּדְבְּבָהּ אֶלֶף אִישׁ:	Then he found a fresh donkey's jawbone, and he stretched out his hand and took hold of it, and he struck down one thousand men with it.	
Judg 15:16	וַיֹּאמֶר שְׁמֵשׁוּן בְּלַחֵי הַחֲמֹר חֲמֹר חֲמֹרֹתַיִם בְּלַחֵי הַחֲמֹר הַכִּיתִי אֶלֶף אִישׁ:	Then Samson said, “With an ass's jawbone – <u>A heap, a pair of heaps</u> – With an ass's jawbone I struck down a thousand men.”	a heap, a pair of heaps: there is a play on words, as the same word means <i>ass</i> or <i>heap</i> . Translating more loosely: <i>heaping them up</i> .
Judg 15:17	וַיְהִי כְּכַלְתּוֹ לְדַבֵּר וַיִּשְׁלַךְ הַלְּחִי מִיָּדוֹ וַיִּקְרָא לַמָּקוֹם הַהוּא רַמַּת לַחִי:	And then, when he had finished speaking, <u>he threw the jawbone away</u> , and he called that place <u>Ramath-Lehi</u> .	he threw the jawbone away ← <i>cast from his hand</i> . <hr/> Ramath-Lehi: i.e. <i>Height of the jawbone</i> .
Judg 15:18	וַיִּצְמָא מְאֹד וַיִּקְרָא אֶל־יְהוָה וַיֹּאמֶר אַתָּה נָתַתָּ בְּיַד־עַבְדְּךָ אֶת־הַתְּשׁוּעָה הַגְּדֹלָה הַזֹּאת וְעַתָּה אָמוֹת בַּצְּמָא וְנִפְלֵיתִי בְּיַד הָעֵרְלִים:	And he was very thirsty, and he called on the LORD and said, “You have now put this great salvation in the hand of your servant, but now I will die of thirst, and I will fall into the hands of the uncircumcised.”	The verse does not contain an interrogative particle, but it could be read as a question (<i>will I die etc.</i>).
Judg 15:19	וַיִּבְלַע אֱלֹהִים אֶת־הַמְּכַתֵּשׁ אֲשֶׁר־בְּלַחֵי וַיִּצְאוּ מִמֶּנּוּ מַיִם וַיִּשֶׁת׃ וַתָּשָׁב רוּחוֹ וַיַּחֲיֵ עַל־כֵּן קָרָא שְׁמָהּ עֵין הַקּוֹרָא אֲשֶׁר בְּלַחֵי עַד הַיּוֹם הַזֶּה:	Then God split open the hollow which <i>is</i> in <u>Lehi</u> , and water came out, and he drank, and his spirit returned, and he revived, and for that reason he called it En-Hakkore, which <i>is</i> in Lehi, up to this day.	Lehi (<i>first occurrence in verse</i>): AV differs, translating, <i>the jaw</i> .

Judg 15:20	וַיִּשְׁפֹּט אֶת־יִשְׂרָאֵל בְּיָמָיו פְּלִשְׁתִּים עֶשְׂרִים שָׁנָה: פ	And he judged Israel in the days of the Philistines for twenty years.	
Judg 16:1	וַיֵּלֶךְ שֹׁמְשׁוֹן עִזְתָּהּ וַיְרֹא־שָׁם אִשָּׁה זֹנָה וַיָּבֵא אֵלֶיהָ:	Then Samson went to Gaza, and he saw a harlot there, and he went in to her.	harlot ← <i>harlot woman</i> .
Judg 16:2	לְעִזְתָּיִם לֵאמֹר בָּא שֹׁמְשׁוֹן הִנֵּה וַיִּסְבּוּ וַיִּאָּרְבוּ־לוֹ כָּל־הַלַּיְלָה בְּשַׁעַר הָעִיר וַיִּתְחַרְשׁוּ כָּל־הַלַּיְלָה לֵאמֹר עַד־אֹר הַבֹּקֶר וְהִרְגָּנָהּ:	<i>It was reported to the Gazans as follows:</i> “Samson has come here.” Then they surrounded and ambushed him all night at the city gate, and they <u>kept quiet</u> all night and said, “At morning light we will kill him.”	as follows ← <i>to say</i> , or more loosely, <i>saying</i> . kept quiet: or <i>plotted</i> .
Judg 16:3	וַיִּשְׁכַּב שֹׁמְשׁוֹן עַד־חֲצִי הַלַּיְלָה וַיָּקָם בַּחֲצִי הַלַּיְלָה וַיִּאָּחֵז בְּדַלְתוֹת שַׁעַר־הָעִיר וּבִשְׁתֵּי הַמְּזוּזוֹת וַיִּסָּעֵם עַם־הַבְּרִיחַ וַיִּשֶׂם עַל־כַּתְּפוֹ וַיַּעֲלֵם אֶל־רֹאשׁ הַהָר אֲשֶׁר עַל־פְּנֵי חֶבְרוֹן: פ	And Samson lay down until midnight, then he arose at midnight, and he seized the doors of the gate of the city and the two gateposts, and he wrenched them out with the bolt, and he put <i>them</i> on his shoulders, and he brought them up to the top of the mountain which <i>is</i> adjacent to Hebron.	
Judg 16:4	וַיְהִי אַחֲרֵי־כֵן וַיֵּאֱהָב אִשָּׁה בְּנַחַל שֹׁרֵק וּשְׁמָהּ דִּלְיָלָה:	And it came to pass after that, that he fell in love with a woman at the Brook of Sorek, and her name was Delilah.	
Judg 16:5	וַיַּעֲלוּ אֵלֶיהָ סַרְנֵי פְּלִשְׁתִּים וַיֹּאמְרוּ לָהּ פַּתִּי אוֹתוֹ וְרֹאִי בַמָּה כַּחַז גְּדוֹל וּבַמָּה נוֹכַח לֹא וְאַסְרֵנָהּ לְעַנְתָּהּ וְאַנְחֵנוּ נִתְּנוּ־לָךְ אִישׁ אֶלֶף וּמֵאָה כֶּסֶף:	Then the barons of the Philistines went up and said to her, “Entice him and see what his great strength <i>is</i> due to, and by what <i>means</i> we can prevail over him, so that we <i>can</i> bind him to subdue him, and we will each give you one thousand one hundred <i>pieces of silver</i> .”	
Judg 16:6	וַתֹּאמֶר דִּלְיָלָה אֶל־שֹׁמְשׁוֹן הַגִּידָה־נָא לִּי בַמָּה כַּחַז גְּדוֹל וּבַמָּה תֵּאָסֵר לְעַנּוֹתִי:	So Delilah said to Samson, “Do tell me what your great strength <i>is</i> due to, and by what <i>means</i> you <i>can</i> be bound to subdue you.”	
Judg 16:7	וַיֹּאמֶר אֵלֶיהָ שֹׁמְשׁוֹן אִם־יֹאסְרֵנִי בְּשִׁבְעָה יְתָרִים לַחִים אֲשֶׁר לֹא־חָרְבוּ וְחִלְיָתִי וְהָיִיתִי כְּאַחַד הָאָדָם:	And Samson said to her, “If they bind me with seven fresh cords which have not dried up, then I will become weak, and I will become like <u>any other man</u> .”	any other man ← <i>one of man / mankind</i> .
Judg 16:8	וַיַּעֲלוּ־לָהּ סַרְנֵי פְּלִשְׁתִּים שִׁבְעָה יְתָרִים לַחִים אֲשֶׁר לֹא־חָרְבוּ וַתֵּאָסְרָהּ בָּהֶם:	Then the barons of the Philistines brought up to her seven fresh cords which had not dried, and she bound him with them.	

Judg 16:9	וְהָאֲרָב יָשֵׁב לָהּ בַּחֲדָר וַתֹּאמֶר אֵלָיו פְּלִשְׁתִּים עָלֶיךָ שִׁמְשֹׁן וַיִּנְתֵּק אֶת־הַיְתָרִים כַּאֲשֶׁר יִנְתֵּק פְּתִיל־הַנְּעֹרֹת בְּהִרְיָחוֹ אֵשׁ וְלֹא נֹדַע כִּחּוֹ:	And an ambush was <u>present in collusion</u> with her in the room, and she said to him, “The Philistines <i>are</i> upon you, Samson!” But he broke the cords as one breaks a thread of hemp when one makes it <u>touch</u> fire, and <i>the cause of</i> his strength was not known.	present ← <i>sitting</i> . touch ← <i>smell</i> , but also, with [AnLx], <i>touch</i> .
Judg 16:10	וַתֹּאמֶר דְּלִילָה אֶל־שִׁמְשֹׁן הִנֵּה הַתְּלָתָּ בִּי וַתְּדַבֵּר אֵלַי כְּזָבִים עַתָּה הַגִּידָה־נָא לִּי בַמָּה תִאָּסֵר:	Then Delilah said to Samson, “Look, you have mocked me, and you have told me lies. Now do tell me how you <i>can</i> be bound.”	
Judg 16:11	וַיֹּאמֶר אֵלֶיהָ אִם־אֶסְאָרוּ יֶאֱסְרוּנִי בְּעֵבְתַיִם חֲדָשִׁים אֲשֶׁר לֹא־נַעֲשָׂה בָּהֶם מְלֶאכֶה וְחִלֵּיתִי וְהִיִּיתִי כְּאַחַד הָאָדָם:	Then he said to her, “If <u>indeed they bind</u> me with new ropes with which no work has been done, then I will become weak and become like <u>any other man</u> .”	indeed they bind: infinitive absolute. any <i>other</i> man: see Judg 16:7.
Judg 16:12	וַתִּקַּח דְּלִילָה עֲבָתִים חֲדָשִׁים וַתֹּאסְרֶהוּ בָּהֶם וַתֹּאמֶר אֵלָיו פְּלִשְׁתִּים עָלֶיךָ שִׁמְשֹׁן וְהָאֲרָב יָשֵׁב בְּחֲדָר וַיִּנְתֵּקֵם מֵעַל זְרַעְתָּיו כַּחוֹט:	So Delilah took new ropes and bound him with them, and she said to him, “The Philistines <i>are</i> upon you, Samson!” And the ambush was <u>present in</u> the room, but he broke them from around his arms like <u>a thread</u> .	present ← <i>sitting</i> . a thread ← <i>the thread</i> . An unexpected definite article. See Gen 22:9.
Judg 16:13	וַתֹּאמֶר דְּלִילָה אֶל־שִׁמְשֹׁן עַד־הַנְּהַתְּלָתָּ בִּי וַתְּדַבֵּר אֵלַי כְּזָבִים הַגִּידָה לִּי בַמָּה תִאָּסֵר וַיֹּאמֶר אֵלֶיהָ אִם־תִּאָּרְגִי אֶת־שֵׁבַע מַחְלְפוֹת רֹאשִׁי עִם־הַמַּסְכָּת:	Then Delilah said to Samson, “Up to now you have mocked me and told me lies. Tell me how you <i>can</i> be bound.” And he said to her, “If you weave the seven braids of my head with a <u>web</u> .”	a web ← <i>the web</i> . An unexpected definite article. See Gen 22:9.
Judg 16:14	וַתִּתְקַע בַּיָּתֵד וַתֹּאמֶר אֵלָיו פְּלִשְׁתִּים עָלֶיךָ שִׁמְשֹׁן וַיִּיקָץ מִשְׁנָתוֹ וַיִּסַּע אֶת־הַיָּתֵד הָאָרְג וְאֶת־הַמַּסְכָּת:	<i>She did so</i> , and she fastened <i>it</i> with a peg. And she said to him, “The Philistines <i>are</i> upon you, Samson!” Then he awoke from his sleep and pulled out the peg for the woven work and the web.	
Judg 16:15	וַתֹּאמֶר אֵלָיו אֵיךְ תֹּאמַר אֶהְבֶּתִּיךָ וּלְבָבְךָ אִין אֵתִי זֶה שָׁלֹשׁ פְּעָמִים הַתְּלָתָּ בִּי וְלֹא־הַגִּידָתָּ לִּי בַמָּה כִּחֲךָ גָּדוֹל:	Then she said to him, “How <i>can</i> you say, ‘I love you’, when your heart <i>is</i> not with me? That <i>is</i> three times you have mocked me and not told me what your great strength <i>is</i> due to.”	

Judg 16:16	וַיְהִי כִּי־הִצִּיקָהּ לוֹ בְּדַבְרֶיהָ כָּל־הַיָּמִים וַתֹּאמְרָהוּ וַתִּקְצֹר נַפְשׁוֹ לָמוֹת׃	And it came to pass that she distressed him with her words every day, and she urged him, <u>so that he was inwardly grieved to death.</u>	so that he was inwardly grieved ← <i>and his soul was cut short.</i> Purposeful use of the vav. <hr/> to death ← <i>to die.</i>
Judg 16:17	וַיֹּגֵד־לָהּ אֶת־כָּל־לְבוֹ וַיֹּאמֶר לָהּ מוֹרָה לֹא־עָלָה עַל־רֹאשִׁי כִּי־נָזִיר אֱלֹהִים אָנִי מִבֶּטֶן אִמִּי אִם־גָּלַחְתִּי וְסָר מִמֶּנִּי כֹּחִי וְחִלְיָתִי וְהָיִיתִי כְּכָל־הָאָדָם׃	And he told her all his heart, and he said to her, “No razor has gone over my head, for I <i>have been</i> a Nazarite of God from my mother's womb. If I am shaved, then my strength will depart from me, and I will become weak, and I will become like <u>any other man.</u> ”	any ← <i>every.</i>
Judg 16:18	וַתֵּרָא דְלִילָה כִּי־הִגִּיד לָהּ אֶת־כָּל־לְבוֹ וַתִּשְׁלַח וַתִּקְרָא לְסַרְנֵי פְּלִשְׁתִּים לְאֵמֹל עָלוּ הַפַּעַם כִּי־הִגִּיד *לָהּ *לִּי אֶת־כָּל־לְבוֹ וְעָלוּ אֵלֶיהָ סַרְנֵי פְּלִשְׁתִּים וַיַּעֲלוּ הַכֶּסֶף בְּיָדָם׃	And Delilah saw that he had told her all his heart, and she sent <i>word</i> and called for the barons of the Philistines, and she said, {K: “Come up <i>this</i> time.” For he had told her all his heart.} [Q: “Come up <i>this</i> time, for he has told me all his heart.”] And the barons of the Philistines came up to her, and they brought up the silver in their <u>hands.</u>	hands ← <i>hand.</i>
Judg 16:19	וַתִּישָׁנֶהוּ עַל־בְּרָכֶיהָ וַתִּקְרָא לְאִישׁ וַתִּגְלַח אֶת־שֵׁבַע מַחְלָפוֹת רֹאשׁוֹ וַתְּחַלֵּל לְעֲנוּתוֹ וַיִּסַּר כָּחוֹ מֵעָלָיו׃	And she made him sleep on her knees, and she called for the man, and she had him shave the seven braids of his head, then she began to oppress him, and his strength departed from him.	
Judg 16:20	וַתֹּאמֶר פְּלִשְׁתִּים עָלֶיךָ שָׁמְשׁוֹן וַיִּקֶּץ מִשְׁנָתוֹ וַיֹּאמֶר אֲצֵא כַּפַּעַם בַּפַּעַם וְאֲנַעַר וְהוּא לֹא יָדַע כִּי יְהוָה סָר מֵעָלָיו׃	And she said, “The Philistines <i>are</i> upon you, Samson!” And he awoke from his sleep, and he said, “I will go out as at other times and rouse myself.” But he did not know that the LORD had departed from him.	
Judg 16:21	וַיִּחְזְזוּהוּ פְּלִשְׁתִּים וַיִּנְקְרוּ אֶת־עֵינָיו וַיּוֹרִידוּ אוֹתוֹ עַזְתָּה וַיֹּאסְרוּהוּ בַּנְּחֹשְׁתִּים וַיְהִי טוֹחַן בַּבַּיִת *הָאֲסִירִים **הָאֲסוּרִים׃	Then the Philistines seized him, and they gouged out his eyes, and they brought him down to Gaza, and they bound him in fetters, and he became a <u>millstone worker</u> in the prison.	prison: the <i>ketiv</i> is <i>house of prisoners</i> ; the <i>qere</i> is <i>house of imprisoned (ones)</i> . <hr/> <hr/> millstone worker ← <i>grinder.</i>
Judg 16:22	וַיַּחֲלֵ שְׁעַר־רֹאשׁוֹ לְצִמּוֹ כַּאֲשֶׁר גָּלַח׃ פ	And the hair of his head began to grow after he had been shaven.	

Judg 16:23	<p>וּסְרְנֵי פְלִשְׁתִּים נֶאֱסְפוּ לְזִבְחַ זֶבַח־גָּדוֹל לְדָגוֹן אֱלֹהֵיהֶם וּלְשִׂמְחָה וַיֹּאמְרוּ נָתַן אֱלֹהֵינוּ בְּיָדֵנוּ אֶת שְׂמִשׁוֹן אוֹיְבֵינוּ:</p>	<p>Then the barons of the Philistines gathered to <u>offer</u> a great sacrifice to Dagon their god, and for rejoicing, and they said, “Our god has delivered Samson our enemy into our hands.”</p>	<p>offer ← <i>sacrifice</i>.</p> <hr/> <p>hands ← <i>hand</i>.</p>
Judg 16:24	<p>וַיִּרְאוּ אֹתוֹ הָעָם וַיְהַלְלוּ אֶת־אֱלֹהֵיהֶם כִּי אָמְרוּ נָתַן אֱלֹהֵינוּ בְּיָדֵנוּ אֶת־אוֹיְבֵנוּ וְאֵת מַחְרִיב אֶרְצֵנוּ וְאִשֶּׁר הִרְבָּה אֶת־חַלְלֵינוּ:</p>	<p>And the people saw him, and they praised their god, for they said, “Our god has delivered our enemy into our <u>hands</u> – The one who made our land desolate And who increased <i>the number</i> of our casualties.”</p>	<p>hands ← <i>hand</i>.</p>
Judg 16:25	<p>וַיְהִי *כִּי *טוֹב **כְּטוֹב לְבָם וַיֹּאמְרוּ קְרָאוּ לְשִׂמְשׁוֹן וַיִּשְׁחַק־לָנוּ וַיִּקְרָאוּ לְשִׂמְשׁוֹן מִבַּיִת *הַאֲסִירִים **הָאֲסוּרִים וַיִּצְחַק לְפָנֵיהֶם וַיַּעֲמִדוּ אוֹתוֹ בֵּין הָעַמּוּדִים:</p>	<p>And it came to pass, {K: because} [Q: when] their heart was cheerful, that they said, “Call for Samson, and he will be <u>sport</u> for us.” So they called for Samson from <u>prison</u>, and he <u>was sport</u> before them, and they placed him between the columns.</p>	<p>prison: see Judg 16:21.</p> <hr/> <p>be sport ... was sport: different but similar sounding verbs.</p>
Judg 16:26	<p>וַיֹּאמֶר שְׂמִשׁוֹן אֶל־הַנַּעַר הַמַּחֲזִיק בְּיָדוֹ הַנִּיחָה אוֹתִי *וְהִימִשְׁנִי *וְהִמְשִׁנִּי אֶת־הָעַמּוּדִים אֲשֶׁר הִבִּית נְכוֹן עֲלֵיהֶם וְאִשְׁעֵן עֲלֵיהֶם:</p>	<p>And Samson said to the boy who held <i>him</i> by the hand, “Let me <u>feel</u> the columns by which the building is held up, so that I <i>can</i> lean on them.”</p>	<p>feel: the <i>ketiv</i> is from a verb cognate to that of the <i>qere</i>.</p>
Judg 16:27	<p>וְהַבַּיִת מְלֵא הָאֲנָשִׁים וְהַנְּשִׁים וְשָׂמָה כָּל סְרְנֵי פְלִשְׁתִּים וְעַל־הַגָּג כְּשִׁלְשַׁת אֲלָפִים אִישׁ וְאִשָּׁה הָרְאִים בְּשִׂחּוֹק שְׂמִשׁוֹן:</p>	<p>And the building was full of men and women, and all the barons of the Philistines <i>were</i> there, and <i>there were</i> about three thousand men and women on the roof, watching the <u>sport with</u> Samson.</p>	<p>sport with ← <i>sport of</i>.</p>
Judg 16:28	<p>וַיִּקְרָא שְׂמִשׁוֹן אֶל־יְהוָה וַיֹּאמֶר אֲדֹנָי יְהוִה זְכֹרְנִי נָא וַחֲזַקְנִי נָא אֲדָּהּ הַפְּעַם הַזֶּה הָאֵלֹהִים וְאִנְקָמָה נִקֵּם־אֶחָת מִשְׁתֵּי עֵינַי מִפְּלִשְׁתִּים:</p>	<p>And Samson called out to the LORD, and he said, “My Lord the LORD, do remember me and strengthen me just this once, O God, so that I will be avenged <i>with</i> one act of vengeance on the Philistines for my two eyes.”</p>	
Judg 16:29	<p>וַיִּלְפַּת שְׂמִשׁוֹן אֶת־שִׁנָּיו עַמּוּדֵי הַתּוֹךְ אֲשֶׁר הִבִּית נְכוֹן עֲלֵיהֶם וַיִּסְמָךְ עֲלֵיהֶם אֶחָד בְּיָמֵינוּ וְאֶחָד בְּשִׂמְאָלוֹ:</p>	<p>And Samson <u>took hold round</u> the two central columns to which the building fixed, and <u>he exerted force against them</u>, one by his right <i>hand</i>, and one by his left <i>hand</i>.</p>	<p>took hold round: with his hands widely opened, we suggest.</p> <hr/> <p>he exerted force against them ← <i>rested heavily on</i>. Or, with AV's sense, <i>by which it was held up</i>. So AV differs. The ↗</p>

Judg 16:30	וַיֹּאמֶר שָׁמְשׁוֹן תָּמוּת נַפְשִׁי עִם־פְּלִשְׁתִּים וַיֵּט בְּכַח וַיִּפֹּל הַבַּיִת עַל־הַסָּרְנַיִם וְעַל־כָּל־הָעָם אֲשֶׁר־בּוֹ וַיְהִי הַמָּתִים אֲשֶׁר הָמִית בְּמוֹתוֹ רַבִּים מֵאֲשֶׁר הָמִית בְּחַיָּיו:	And Samson said, “I <u>myself</u> will die with the Philistines.” And he stretched out in strength, and the building fell on the barons and on all the people in it, and those who died – whom he killed in his death – were more than <i>those</i> whom he killed in his life.	↳ root meanings are <i>leaning</i> and <i>supporting</i> . I myself ← <i>my soul</i> .
Judg 16:31	וַיֵּרְדוּ אָחָיו וְכָל־בֵּית אָבִיהוּ וַיִּשְׂאוּ אֹתוֹ וַיַּעֲלוּ וַיִּקְבְּרוּ אוֹתוֹ בֵּין צָרְעָה וּבֵין אֲשֶׁתָּאֵל בְּקִבְר מָנוּחַ אָבִיו וְהוּא שָׁפֵט אֶת־יִשְׂרָאֵל עֶשְׂרִים שָׁנָה: פ	Then his brothers and the whole household of his father went down and took him and brought <i>him</i> up, and they buried him between Zorah and Eshtaol in the grave of Manoah his father. And he had judged Israel for twenty years.	
Judg 17:1	וַיְהִי־אִישׁ מִהַר־אֶפְרַיִם וּשְׁמוֹ מִיכָהוּ:	Now there was a man from Mount Ephraim, and his name <u>was</u> Micah.	Micah ← <i>Micayehu</i> , the AV / traditional English name being the short form here. In Judg 17:5 the short form is used in the Hebrew.
Judg 17:2	וַיֹּאמֶר לְאִמּוֹ אֵלָּהּ וּמֵאָה הַכֶּסֶף אֲשֶׁר לָקַח־לְךָ *וְאֵתִי **וְאֵת אֵלִית וְגַם אִמְרַת בְּאָזְנֵי הַגָּה־הַכֶּסֶף אֵתִי אָנִי לָקַחְתִּיו וְתֹאמַר אִמּוֹ בְּרוּךְ בְּנֵי לַיהוָה:	And he said to his mother, “ <i>Regarding</i> the one thousand one hundred <i>pieces of</i> silver which were taken from you, when <u>you</u> <i>then</i> cursed and also spoke in my ears: <u>here is</u> the silver; <i>I have it with me</i> – I took it.” And his mother said, “Blessed <i>are you</i> , my son, by the LORD.”	you: the <i>ketiv</i> is an Aramaic form of the <i>qeré</i> . here <i>is</i> ← <i>behold</i> .
Judg 17:3	וַיִּשֶׁב אֶת־אֶלְפֵי־וּמַאָה הַכֶּסֶף לְאִמּוֹ וְתֹאמַר אִמּוֹ הַקֹּדֶשׁ הַקֹּדֶשׁתִּי אֶת־הַכֶּסֶף לַיהוָה מִיָּדִי לַבְּנֵי לַעֲשׂוֹת פְּסֵל וּמִסְכָּה וְעֵתָה אֲשִׁיבֶנּוּ לְךָ:	And he gave the one thousand one hundred <i>pieces of</i> silver back to his mother, and his mother said, “I <u>had specifically</u> dedicated the silver to the LORD from my <u>own</u> resources for my son, to make an engraved image and a cast image. But now I will give it back to you.”	I had specifically dedicated: infinitive absolute. More literally, <i>to sanctify I had sanctified</i> . resources ← <i>hand</i> .
Judg 17:4	וַיִּשֶׁב אֶת־הַכֶּסֶף לְאִמּוֹ וְתִקַּח אִמּוֹ מֵאֲתִים כֶּסֶף וְתַתְּנֶהוּ לְצוּרָף וַיַּעֲשֶׂהוּ פְּסֵל וּמִסְכָּה וַיְהִי בְּבַיִת מִיכָהוּ:	But he returned the silver to his mother. And his mother took two hundred <i>pieces of</i> silver, and she gave them to the <u>silversmith</u> , and he made them into an engraved image and a cast image, and they were in Micah's house.	silversmith ← <i>refiner</i> , but also a worker in precious metals generally.
Judg 17:5	וְהָאִישׁ מִיכָה לֹו בַיִת אֱלֹהִים וַיַּעַשׂ אֶפֹד וְתַרְפִּים וַיְמַלֵּא אֶת־יָד אֶחָד מִבְּנָיו וַיְהִי־לֹו לְכֹהֵן:	And the man Micah <i>had</i> a house of gods, and he made an ephod and <u>amulets</u> , and he <u>appointed</u> one of his sons to be his priest.	amulets: see Gen 31:19. appointed ← <i>filled the hand of</i> .

Judg 17:6	בַּיָּמִים הָהֵם אֵין מֶלֶךְ בְּיִשְׂרָאֵל אִישׁ הַיֵּשֶׁר בְּעֵינָיו יַעֲשֶׂה: פ	In those days <i>there was</i> no king in Israel – <u>each man did what was right in his own eyes.</u>	each <i>man</i> did what <i>was</i> right in his <i>own</i> eyes: a very negative statement. Compare Deut 12:18, Judg 21:25, Prov 16:2, Prov 26:12 and an extreme case in Judg 19:24.
Judg 17:7	וַיְהִי־נֶעֱר מִבֵּית לָחֶם יְהוּדָה מִמְשַׁפַּחַת יְהוּדָה וְהוּא לְוִי וְהוּא גֵר־שָׁם:	And there was a lad from Bethlehem-Judah of the family of Judah, and he <i>was</i> a Levite, and he was staying there.	Bethlehem-Judah: see Gen 35:19. of the family of Judah: perhaps referring the <i>Bethlehem</i> rather than <i>the lad</i> , as one could not be both ↪
Judg 17:8	וַיֵּלֶךְ הָאִישׁ מִהָעִיר מִבֵּית לָחֶם יְהוּדָה לָגוֹר בְּאֶשֶׁר יִמְצָא וַיָּבֵא הַרְאֵפָרַיִם עַד־בֵּית מִיכָה לַעֲשׂוֹת דְּרָכּוֹ:	And the man went from the city – from Bethlehem-Judah – to stay wherever he <i>could</i> find a <i>livelihood</i> , and he came <i>to</i> Mount Ephraim, to Micah's house, <u>in making</u> his way.	↳ a Levite and of the tribe of Judah, paternally at least. Bethlehem-Judah: see Gen 35:19. in making: gerundial use of the infinitive.
Judg 17:9	וַיֹּאמֶר־לוֹ מִיכָה מֵאַיִן תָּבוֹא וַיֹּאמֶר אֵלָיו לְוִי אָנֹכִי מִבֵּית לָחֶם יְהוּדָה וְאָנֹכִי הֵלֵךְ לָגוֹר בְּאֶשֶׁר אֶמְצָא:	And Micah asked him, “Where have you come from?” And he said to him, “I <i>am</i> a Levite from Bethlehem-Judah, and I am moving <i>around</i> to stay wherever I find a <i>livelihood</i> .”	Bethlehem-Judah: see Gen 35:19.
Judg 17:10	וַיֹּאמֶר לוֹ מִיכָה שְׁבֵה עִמָּדִי וְהָיָה־לִּי לְאָב וּלְכֹהֵן וְאָנֹכִי אֶתֶן־לְךָ עֶשְׂרֵת כֶּסֶף לַיָּמִים וְעֵרֶךְ בְּגָדִים וּמַחֲיִתָּךְ וַיֵּלֶךְ הַלְוִי:	Then Micah said to him, “Stay with me and be a father and a priest to me, and I will give you ten <i>pieces of silver per year</i> and a suit of clothes and your food.” And the Levite went <i>in</i> .	father: in a religious sense. The roles are the opposite in an everyday sense in the next verse. per year ← <i>for the days</i> .
Judg 17:11	וַיִּזְאָל הַלְוִי לְשִׁבֹּת אֶת־הָאִישׁ וַיְהִי הַנֶּעֱר לוֹ כְּאֶחָד מִבְּנָיו:	And the Levite was willing to stay with the man, and the lad became to him like one of his sons.	
Judg 17:12	וַיִּמְלֵא מִיכָה אֶת־יַד הַלְוִי וַיְהִי־לוֹ הַנֶּעֱר לְכֹהֵן וַיְהִי בְּבֵית מִיכָה:	And Micah appointed the Levite, and the lad became his priest, and he was in Micah's house.	appointed ← <i>filled the hand of</i> .
Judg 17:13	וַיֹּאמֶר מִיכָה עַתָּה יָדַעְתִּי כִּי־יִיטֵיב יְהוָה לִּי כִּי הָיָה־לִּי הַלְוִי לְכֹהֵן:	And Micah said, “Now I know that the LORD will be favourable to me, because I have the Levite as a priest.”	
Judg 18:1	בַּיָּמִים הָהֵם אֵין מֶלֶךְ בְּיִשְׂרָאֵל וּבַיָּמִים הָהֵם שָׁבַט הַדָּנִי מִבְּקֶשְׁלוֹ נִחְלָה לְשִׁבֹּת כִּי לֹא־נִפְלָה לוֹ עַד־הַיּוֹם הַהוּא בְּתוֹךְ־שְׁבֹטֵי יִשְׂרָאֵל בְּנִחְלָה: ס	In those days <i>there was</i> no king in Israel, and in those days the Danite tribe was looking for an inheritance to dwell <i>in</i> , because up to that <u>time no inheritance</u> had fallen to it among the tribes of Israel.	time ← <i>day</i> . no inheritance ← <i>no (thing) in inheritance</i> .

Judg 18:2	<p>וַיִּשְׁלְחוּ בְנֵי-דָן מִמִּשְׁפַּחְתָּם חֲמִשָּׁה אַנְשִׁים מִקְצוֹתָם אַנְשִׁים בְּנֵי-חֵיל מִצָּרְעָה וּמֵאֶשְׁתָּאֵל לְרַגְלֵ אֶת-הָאָרֶץ וּלְחַקְרָהּ וַיֹּאמְרוּ אֵלֶיהֶם לְכוּ חַקְרוּ אֶת-הָאָרֶץ וַיָּבֹאוּ הָרֶאֱפָלִים עַד-בַּיִת מִיכָה וַיֵּלִינוּ שָׁם:</p>	<p>And the sons of Dan sent five men from their family – from their borders, valiant men – from Zorah and Eshtaol to spy out the land and to search it out, and they said to them, “Go <i>and</i> search out the land.” And they came <i>to</i> Mount Ephraim, to Micah's house, and they lodged there.</p>	
Judg 18:3	<p>הָמָּה עַם-בַּיִת מִיכָה וְהָמָּה הִכִּירוּ אֶת-קוֹל הַנְּעָר הַלְוִי וַיִּסּוּרוּ שָׁם וַיֹּאמְרוּ לוֹ מִי-הֵבִיאָךְ הֵלֵם וּמַה-אַתָּה עוֹשֶׂה בְּזֶה וּמַה-לְךָ פֹּה:</p>	<p>They <i>were</i> with Micah's household, and they recognized the voice of the Levite lad, and they went aside there and said to him, “Who brought you here, and what are you doing in this <i>place</i>, and what <i>is</i> your <i>business</i> here?”</p>	
Judg 18:4	<p>וַיֹּאמֶר אֵלֵיהֶם כֹּזֵה וְכֹזֵה עָשָׂה לִי מִיכָה וַיִּשְׁכְּרְנִי וְאַהֲיִלּוּ לְכֹהֵן:</p>	<p>And he said to them, “Micah offered <i>me</i> this and <i>that</i> and hired me, and I became his priest.”</p>	<p>offered me this and that ← <i>did for me like this and like this.</i></p>
Judg 18:5	<p>וַיֹּאמְרוּ לוֹ שְׂאֵל-נָא בַאלֹהִים וְנִדְעָה הֲתִצְלִיחַ דְרָכֵנוּ אֲשֶׁר אֲנַחְנוּ הֹלְכִים עָלֶיהָ:</p>	<p>Then they said to him, “Kindly ask God so that we may know whether our way on which we are going will be prosperous.”</p>	
Judg 18:6	<p>וַיֹּאמֶר לָהֶם הֲכֵהֶן לְכוּ לְשִׁלוֹם נִכַח יְהוָה דְרָכְכֶם אֲשֶׁר תֵּלְכוּ-בָהּ: פ</p>	<p>And the priest said to them, “Go in peace. Your way on which you are going <i>is</i> before the LORD.”</p>	
Judg 18:7	<p>וַיֵּלְכוּ חֲמִשַּׁת הָאֲנָשִׁים וַיָּבֹאוּ לַיִּשָּׁה וַיִּרְאוּ אֶת-הָעָם אֲשֶׁר-בְּקִרְבָּהּ יוֹשְׁבֵת-לְבֶטַח כְּמִשְׁפַּט צְדָנִים שָׁקֵט וּבִטְחָה וְאִין-מְכָלִים דָּבָר בְּאָרֶץ יוֹרֵשׁ נֹעֵר וּרְחֻקִים הָמָּה מִצְדָּנִים וּדְבַר אִין-לָהֶם עִם-אָדָם:</p>	<p>And the five men departed, and they came to Laish, and they saw the people inside it, dwelling in security, in the manner of the <u>Sidonians</u>, being quiet and secure, with no-one who possessed authority accusing <i>anyone of</i> any shame in the land. Now they <i>were</i> far from the <u>Sidonians</u>, and they <i>had</i> no business with <i>any</i> man.</p>	<p>Sidonians (2x): see Gen 10:15. Here, AV= <i>Zidonians</i>.</p>
Judg 18:8	<p>וַיָּבֹאוּ אֶל-אַחֵיהֶם צָרְעָה וְאֶשְׁתָּאֵל וַיֹּאמְרוּ לָהֶם אַחֵיהֶם מָה אַתֶּם:</p>	<p>Then they <i>went back</i> to their brothers <i>in</i> Zorah and Eshtaol, and their brothers said to them, “What <i>news have</i> you?”</p>	<p>went ← <i>came</i>.</p>

Judg 18:9	וַיֹּאמְרוּ קוּמָה וְנַעֲלֶה עֲלֵיהֶם כִּי רָאִינוּ אֶת־הָאָרֶץ וְהִנֵּה טוֹבָה מְאֹד וְאַתֶּם מְחֹשִׁים אֶל־תַּעֲצְלוּ לָלֶכֶת לְבֹא לְרִשֵׁת אֶת־הָאָרֶץ:	And they said, “Arise, and let us go up against them, for we have seen the land, and we have seen that <i>it is</i> very good. But you are silent. Do not be slack in going to enter in <i>and</i> to take possession of the land.	we have seen that ← <i>behold</i> . <hr/> in going: gerundial use of the infinitive.
Judg 18:10	כַּבְּאֲכֶם תָּבֹאוּ אֶל־עַם בְּטֹחַ וְהָאָרֶץ רַחֲבַת יָדַיִם כִּי־נִתְּנָה אֱלֹהִים בְּיַדְכֶם מְקוֹם אֲשֶׁר אֵין־שָׁם מַחְסוֹר כָּל־דָּבָר אֲשֶׁר בָּאָרֶץ:	As you arrive, you will come to a <i>self</i> -confident people. And the land <i>is</i> very wide, for God has delivered it into your hands – a place where <i>there is</i> no lack of anything in the land.”	very wide ← <i>wide of hands</i> . <hr/> hands ← <i>hand</i> . <hr/> anything ← <i>everything</i> .
Judg 18:11	וַיִּסְעוּ מִשָּׁם מִמִּשְׁפַּחַת הַדָּנִי מִצֹּרָעָה וּמֵאֶשְׁתָּאֵל שֵׁשׁ־מֵאוֹת אִישׁ חָגוֹר כְּלֵי מִלְחָמָה:	Then six hundred men of the Danite family, girded <i>with</i> weapons of war, moved from there – from Zorah and Eshtaol –	
Judg 18:12	וַיַּעֲלוּ וַיַּחֲנוּ בְקִרְיַת יְעָרִים בְּיְהוּדָה עַל־כֵּן קָרְאוּ לַמְּקוֹם הַהוּא מַחֲנֵה־דָן עַד הַיּוֹם הַזֶּה הִנֵּה אַחֲרֵי קִרְיַת יְעָרִים:	and they went up and encamped at Kiriath-Jearim in Judah, which <i>is</i> why they call that place Mahaneh-Dan up to this day. <i>Its</i> location <i>is</i> behind Kiriath-Jearim.	Kiriath-Jearim (2x): see Josh 9:17. <hr/> Mahaneh-Dan: i.e. <i>Camp of Dan</i> . <hr/> <i>its</i> location <i>is</i> ← <i>behold</i> .
Judg 18:13	וַיַּעֲבְרוּ מִשָּׁם הַר־אֶפְרַיִם וַיָּבֹאוּ עַד־בַּיִת מִיכָה:	And they crossed from there <i>to</i> Mount Ephraim, and they went up to Micah's house.	
Judg 18:14	וַיַּעֲנוּ חֲמִשָּׁת הָאֲנָשִׁים הַהֹלְכִים לְרַגְלֵי אֶת־הָאָרֶץ לֵישׁ וַיֹּאמְרוּ אֶל־אֲחֵיהֶם הַיֹּדְעֹתֵם כִּי יֵשׁ בַּבָּתִּים הָאֵלֶּה אֶפֹּד וְתַרְפִּים וּפְסָל וּמִסְכָּה וְעֵתָה דַּעוּ מַה־תַּעֲשׂוּ:	Then the five men who had gone to spy out the land of Laish spoke and said to their brothers, “Did you know that there is an ephod and amulets in these houses, and an engraved image and a cast image? So now, <i>decide</i> what you are going to do.”	spoke ← <i>answered</i> , but no question asked. Compare Gen 18:27, Gen 31:36. <hr/> amulets: see Gen 31:19. <hr/> decide ← <i>know</i> .
Judg 18:15	וַיִּסּוּרוּ שָׁמָּה וַיָּבֹאוּ אֶל־בֵּית־הַנַּעַר הַלְוִי בֵּית מִיכָה וַיִּשְׁאַל־לוֹ לְשָׁלוֹם:	Then they turned aside to there, and they went to the house of the Levite lad – to Micah's house – and they asked him <i>how he was</i> .	how <i>he was</i> ← <i>about peace</i> .
Judg 18:16	וּשֵׁשׁ־מֵאוֹת אִישׁ חָגוֹרִים כְּלֵי מִלְחָמָתָם נִצְבִים פָּתַח הַשַּׁעַר אֲשֶׁר מִבְּנֵי־דָן:	And the six hundred men, girded <i>with</i> their weapons of war, who <i>were</i> from the sons of Dan, stood <i>at</i> the entrance of the gate.	

Judg 18:17	וַיַּעֲלוּ חֲמִשָּׁת הָאֲנָשִׁים הַהֹלְכִים לְרַגֵּל אֶת־הָאָרֶץ בָּאוּ שָׁמָּה לְקַחוּ אֶת־הַפֶּסֶל וְאֶת־הָאֵפוֹד וְאֶת־הַתְּרָפִים וְאֶת־הַמַּסְכָּה וְהִכְהִין נָצַב פְּתַח הַשַּׁעַר וְשִׁש־מֵאוֹת הָאִישׁ הַחֲגֹר כְּלֵי הַמִּלְחָמָה:	And the five men who had gone to spy out the land went up <i>and</i> went in there. They took the engraved image and the ephod and the amulets and the cast image, while the priest stood <i>at</i> the entrance of the gate, with the six hundred men girded <i>with</i> weapons of war.	amulets: see Gen 31:19.
Judg 18:18	וְאֵלֶּה בָּאוּ בֵּית מִיכָה וַיִּקְחוּ אֶת־פֶּסֶל הָאֵפוֹד וְאֶת־הַתְּרָפִים וְאֶת־הַמַּסְכָּה וַיֹּאמֶר אֵלֵיהֶם הִכְהִין מָה אַתֶּם עֹשִׂים:	So these men went <i>to</i> Micah's house, and they took <u>the engraved image, the ephod and the amulets and the cast image.</u> And the priest said to them, "What are you doing?"	the engraved image, the ephod: MT punctuation suggests <i>the engraved image of the ephod</i> , but that is hardly consistent with the rest of the narrative. amulets: see Gen 31:19.
Judg 18:19	וַיֹּאמְרוּ לוֹ הַחֲרֹשׁ שִׁים־יָדְךָ עַל־פִּיךָ וְלֵךְ עִמָּנוּ וְהָיָה־לָנוּ לְאָב וּלְכֹהֵן הַטּוֹב הֲיִוְתָךְ כֹּהֵן לְבַיִת אִישׁ אֶחָד אֹו הֲיִוְתָךְ כֹּהֵן לְשֵׁבֶט וּלְמִשְׁפָּחָה בְּיִשְׂרָאֵל:	And they said to him, "Be silent, and put your hand to your mouth, and come with us, and be a father and a priest to us. <i>Is it</i> better for you to be a priest to the house of one man or for you to be a priest to a tribe and family in Israel?"	
Judg 18:20	וַיִּיטֵב לֵב הַכֹּהֵן וַיִּקַּח אֶת־הָאֵפוֹד וְאֶת־הַתְּרָפִים וְאֶת־הַפֶּסֶל וַיָּבֵא בְּקִרְב הָעָם:	Then the priest's heart was glad, and he took the ephod and the amulets and the engraved image, and <u>he went among the people.</u>	amulets: see Gen 31:19. he went among ← <i>he entered into the midst of.</i>
Judg 18:21	וַיִּפְּנוּ וַיֵּלְכוּ וַיְשִׁימוּ אֶת־הַטָּף וְאֶת־הַמְּקִנָּה וְאֶת־הַכְּבוֹדָה לְפָנֵיהֶם:	Then they turned around and departed, and they put the little ones and the cattle and the <u>precious things</u> before them.	precious things: AV differs (<i>carriage, i.e. goods</i>).
Judg 18:22	הִמָּה הִרְחִיקוּ מִבַּיִת מִיכָה וְהָאֲנָשִׁים אֲשֶׁר בְּבָתִּים אֲשֶׁר עִם־בַּיִת מִיכָה גָזְעָקוּ וַיִּדְבְּקוּ אֶת־בְּנֵי־דָן:	When they had moved away from Micah's house, the men who <i>were</i> in the houses which <i>were associated</i> with Micah's house <u>mobilized themselves and caught up with the sons of Dan.</u>	mobilized themselves ← <i>were called out, or called themselves out.</i> Micah goes with the men (next verse).
Judg 18:23	וַיִּקְרְאוּ אֶל־בְּנֵי־דָן וַיִּסְבוּ פְּנֵיהֶם וַיֹּאמְרוּ לְמִיכָה מַה־לָּךְ כִּי גָזְעָקָתָ:	And they called out to the sons of Dan, who <u>turned round</u> and said to Micah, "What <i>is the matter</i> with you that you should <u>mobilize yourself like this?</u> "	turned round ← <i>turned their faces.</i> mobilize yourself: see Judg 18:22.
Judg 18:24	וַיֹּאמֶר אֶת־אֱלֹהֵי אֲשֶׁר־עָשִׂיתִי לְקַחְתֶּם וְאֶת־הַכֹּהֵן וּתְלַכּוּ וּמַה־לִּי עוֹד וּמַה־זֶּה תֹּאמְרוּ אֵלַי מַה־לָּךְ:	And he said, "You have taken my gods which I made, and the priest, and you have departed. So what <u>remains</u> for me, and <u>what is this that</u> you say to me, 'What <i>is the matter</i> with you?'"	remains ← <i>(is) still.</i> what ... what: two questions asked, nested. Compare Judg 9:38.

Judg 18:25	<p>וַיֹּאמְרוּ אֲלָיו בְּנֵי־דָן אֶל־תִּשְׁמַע קוֹלְךָ עִמָּנוּ פֶּן־יִפְגְּעוּ בָּכֶם אַנְשֵׁים מִרֵי זָפֶשׁ וְאַסְפֹּתָה נַפְשֶׁךָ וְנַפְשׁ בֵּיתְךָ:</p>	<p>And the sons of Dan said to him, “Do not let your voice be heard with us in case <i>any</i> embittered men attack you and you gather yourself and the people of your household <i>with the dead</i>.”</p>	<p>embittered ← <i>bitter of soul</i>. <hr/> you gather yourself and the people of your household ← <i>you gather your soul and the soul of your household</i>.</p>
Judg 18:26	<p>וַיֵּלְכוּ בְנֵי־דָן לְדַרְכָּם וַיֵּרָא מִיכָה כִּי־חֲזָקִים הָמָּה מִמֶּנּוּ וַיִּפֹּן וַיָּשָׁב אֶל־בֵּיתוֹ:</p>	<p>Then the sons of Dan went their way and Micah saw that they <i>were</i> stronger than he, so he turned round and went back to his house.</p>	
Judg 18:27	<p>וְהָמָּה לָקְחוּ אֶת אֲשֶׁר־עָשָׂה מִיכָה וְאֶת־הַכֹּהֵן אֲשֶׁר הָיָה־לוֹ וַיָּבֵאוּ עַל־לֵישׁ עַל־עַם שֶׁקֵט וּבֵטַח וַיִּכּוּ אוֹתָם לְפִי־חֶרֶב וְאֶת־הָעִיר שָׂרְפוּ בָאֵשׁ:</p>	<p>So they took what Micah had had made, and the priest whom he had, and they came to Laish, to a quiet and <i>self</i>-confident people, and they struck them down with the edge of the sword, and they burnt the city with fire.</p>	<p>had had made ← <i>had made</i>. Causative use; compare Ex 32:4, Ex 32:35. Num 19:3.</p>
Judg 18:28	<p>וְאֵין מַצִּיל כִּי רְחוֹקָה־הִיא מִצִּידוֹן וְדָבָר אֵין־לָהֶם עִם־אָדָם וְהִיא בְּעֵמֶק אֲשֶׁר לְבֵית־רְחוֹב וַיִּבְנוּ אֶת־הָעִיר וַיֵּשְׁבוּ בָּהּ:</p>	<p>And <i>there was</i> no deliverer, because it was far from Sidon, and they had no dealings with <i>any</i> man, and it <i>was</i> in the valley which <i>belongs</i> to Beth-Rehob. Then they built up the city and dwelt in it.</p>	<p>Sidon: see Gen 10:15.</p>
Judg 18:29	<p>וַיִּקְרָאוּ שֵׁם־הָעִיר דָּן בְּשֵׁם דָּן אָבִיהֶם אֲשֶׁר יוֹלָד לְיִשְׂרָאֵל וְאוֹלָם לֵישׁ שֵׁם־הָעִיר לְרֵאשֻׁנָּה:</p>	<p>And they called the city Dan after their father Dan who was born to Israel, but the name of the city at first <i>was</i> Laish.</p>	<p>after ← <i>in the name of</i>.</p>
Judg 18:30	<p>וַיִּקְיֵמוּ לָהֶם בְּנֵי־דָן אֶת־הַפֶּסֶל וַיְהִי־וַנִּתֵּן בְּנֵי־גֵרְשֹׁם בְּנֵי־מְנַשֶּׁה הוּא וּבָנָיו הֵיוּ כַהֲנָיִם לְשִׁבְט הַדָּנִי עַד־יוֹם גְּלוֹת הָאָרֶץ:</p>	<p>And the sons of Dan set up the engraved image for themselves, whilst Jonathan, the son of Gershom, the son of Manasseh – he and his sons – became priests to the Danite tribe up to the day when the land became captive.</p>	<p>Jonathan ← <i>Jehonathan</i>, but elsewhere it is often just <i>Jonathan</i>.</p>
Judg 18:31	<p>וַיִּשְׁיֵמוּ לָהֶם אֶת־פֶּסֶל מִיכָה אֲשֶׁר עָשָׂה כָּל־יְמֵי הַיּוֹם בֵּית־הָאֱלֹהִים בְּשִׁלּוֹ: פ</p>	<p>And they set up for themselves Micah's engraved image which he had had made <i>for</i> all the time when the house of God was in Shiloh.</p>	<p>he had had made ← <i>he made</i>. Causative sense, and pluperfect tense, inferred. <hr/> time ← <i>days</i>.</p>
Judg 19:1	<p>וַיְהִי בַיָּמִים הָהֵם וּמֶלֶךְ אֵין בְּיִשְׂרָאֵל וַיְהִי אִישׁ לְוִי גֵר בִּירְכַתֵי הַר־אֶפְרַיִם וַיִּקַּח־לוֹ אִשָּׁה פִּלְגֶשֶׁת מִבֵּית לָחֶם יְהוּדָה:</p>	<p>And it came to pass in those days, when <i>there was</i> no king in Israel, that there was a Levite man staying on the far side of Mount Ephraim, and he took for himself a concubine woman from Bethlehem-Judah.</p>	<p>Bethlehem-Judah: see Gen 35:19.</p>

Judg 19:2	<p>וּתְזַנֶּה עָלָיו פִּילְגָּשׁוֹ וּתְלַךְ מֵאֵתוֹ אֶל־בֵּית אָבִיהָ אֶל־בֵּית לָחֵם יְהוּדָה וּתְהִי־שָׁם יָמִים אַרְבַּעַת חֳדָשִׁים:</p>	<p>And his concubine played the harlot on him, and she went from him to her father's house, to Bethlehem-Judah, and she was there for a year and four months.</p>	<p>Bethlehem-Judah: see Gen 35:19.</p> <p>a year and four months ← days, four months. Compare Judg 17:10 where we take days to mean a year, and 1 Sam 27:7, which reads days and four months. Alternatively, the sense here ↪</p>
Judg 19:3	<p>וַיָּקָם אִישָׁהּ וַיֵּלֶךְ אַחֲרֶיהָ לְדַבֵּר עַל־לִבָּהּ *לְהַשִּׁיבוּ *לְהַשִּׁיבָהּ וְנָעְרוּ עִמּוֹ וַצְּמַד חֲמֹרִים וּתְבִיאֶהוּ בֵּית אָבִיהָ וַיִּרְאֶהוּ אָבִי הַנְּעִרָה וַיִּשְׂמַח לְקִרְאָתוֹ:</p>	<p>Then her husband-as-it-were arose and went after her to speak kindly to her, {Q: to bring her back} [K: to bring him back], and his servant-lad was with him, with a pair of donkeys. And she brought him into her father's house, and when the young lady's father saw him, he was pleased at meeting him.</p>	<p>↳ is a period of four months, as AV. So AV differs.</p> <p>The ketiv could be an older usage where the masculine pronoun does duty for both genders.</p> <p>to speak kindly to her ← to speak on her heart.</p>
Judg 19:4	<p>וַיַּחְזֹק־בּוֹ חֲתָנֹה אָבִי הַנְּעִרָה וַיֵּשֶׁב אִתּוֹ שְׁלֹשֶׁת יָמִים וַיֹּאכְלוּ וַיִּשְׁתּוּ וַיִּלְּינוּ שָׁם:</p>	<p>And his father-in-law as it were – the father of the young lady – prevailed upon him, and he stayed with him for three days, and they ate and drank, and they lodged there.</p>	
Judg 19:5	<p>וַיְהִי בַיּוֹם הָרְבִיעִי וַיִּשְׁכְּמוּ בְּבֹקֶר וַיָּקָם לָלֶכֶת וַיֹּאמֶר אָבִי הַנְּעִרָה אֶל־חֲתָנֹה סַעֲד לִבְךָ פַת־לֶחֶם וְאַחַר תֵּלְכוּ:</p>	<p>And it came to pass on the fourth day that they got up early, and he arose to go, but the father of the young lady said to his son-in-law, “Refresh your heart with a bit of food, and afterwards you can go.”</p>	<p>food ← bread, standing for food in general. See 1 Sam 28:22-24.</p>
Judg 19:6	<p>וַיֵּשְׁבוּ וַיֹּאכְלוּ שְׁנֵיהֶם יַחְדָּו וַיִּשְׁתּוּ וַיֹּאמֶר אָבִי הַנְּעִרָה אֶל־הָאִישׁ הַזֶּה וַאֲלֵ־נָא וְלִין וַיִּטֵּב לְבָבְךָ:</p>	<p>So they stayed and ate – both of them together – and they drank, and the father of the young lady said to the man, “Please be willing to lodge and let your heart be cheerful.”</p>	
Judg 19:7	<p>וַיָּקָם הָאִישׁ לָלֶכֶת וַיִּפְצַר־בּוֹ חֲתָנֹה וַיֵּשֶׁב וַיִּלֵּן שָׁם:</p>	<p>But the man got up to go, but his father-in-law put pressure on him, and he lodged there again.</p>	
Judg 19:8	<p>וַיִּשְׁכֵּם בְּבֹקֶר בַּיּוֹם הַחֲמִישִׁי לָלֶכֶת וַיֹּאמֶר אָבִי הַנְּעִרָה סַעֲד־נָא לְבָבְךָ וְהִתְמַהֲמְהוּ עַד־נֹטוֹת הַיּוֹם וַיֹּאכְלוּ שְׁנֵיהֶם:</p>	<p>And he arose early to go on the fifth day, but the father of the young lady said, “Do refresh your heart. And they tarried until the day turned noon.” And the two of them ate.</p>	<p>the day turned noon ← the declining of the day.</p>

Judg 19:9	<p>וַיִּקָּם הָאִישׁ לָלֶכֶת הוּא וּפִילִגְשׁוֹ וְנַעֲרוֹ וַיֵּאמֶר לוֹ חַתְנָנוּ אָבִי הַנְּעִרָה הַזֶּה נָא רְפָה הַיּוֹם לְעֶרֶב לִינוּ-נָא הַזֶּה חַנּוּת הַיּוֹם לִין פֹּה וַיֵּיטֵב לְבַבָּךְ וְהִשְׂכַּמְתָּם מִחֵר לְדַרְכְּכֶם וְהִלַּכְתָּ לְאֵהָלֶךָ:</p>	<p>Then the man got up to go – he and his concubine and his <i>servant-lad</i> – but his father-in-law, the father of the young lady, said to him, “<u>Look</u>, the day is declining so as to draw towards evening. Please lodge; see <i>how</i> the day is drawing in. Lodge here, and let your heart be cheerful, and get up early tomorrow for your journey, and go to your tent.”</p>	<p>look ← <i>look, please.</i></p>
Judg 19:10	<p>וְלֹא-אָבָה הָאִישׁ לָלוֹן וַיִּקָּם וַיֵּלֶךְ וַיָּבֹא עַד-נֹכַח יְבוּס הַיֵּא יְרוּשָׁלַם וְעִמּוֹ צֶמֶד חֲמוֹרִים חֲבוּשִׁים וּפִילִגְשׁוֹ עִמּוֹ:</p>	<p>But the man was not willing to lodge, and he got up and departed and came to opposite Jebus – that <i>is</i> Jerusalem – and with him <i>were</i> the pair of donkeys, saddled, and his concubine <i>was also</i> with him.</p>	
Judg 19:11	<p>הֵם עִם-יְבוּס וְהַיּוֹם רַד מְאֹד וַיֵּאמֶר הַנְּעִר אֶל-אֲדָנָיו לְכֵה-נָא וְנִסּוּרָה אֶל-עִיר-הַיְבוּסִי הַזֹּאת וְנָלִין בָּהּ:</p>	<p>They <i>were near</i> Jebus when the day was very much in decline, and the <i>servant-lad</i> said to his master, “Please go and let us turn aside to this city of the Jebusites and lodge in it.”</p>	<p>near ← <i>with.</i></p>
Judg 19:12	<p>וַיֵּאמֶר אֵלָיו אֲדָנָיו לֹא נִסּוּר אֶל-עִיר נֹכְרִי אֲשֶׁר לֹא-מִבְּנֵי יִשְׂרָאֵל הֵנָּה וְעָבְרָנוּ עַד-גִּבְעָה:</p>	<p>But his master said to him, “We will not turn aside to a foreigner's city where <i>there aren't</i> any sons of Israel, but we will cross to <u>Gibeah</u>.”</p>	<p>Gibeah: see Josh 15:57.</p>
Judg 19:13	<p>וַיֵּאמֶר לְנַעֲרוֹ לֵךְ וְנִקְרְבָה בְּאַחַד הַמְּקוֹמוֹת וְלִנּוּ בְּגִבְעָה אוּ בְרַמָּה:</p>	<p>And he said to his <i>servant-lad</i>, “Come, and we will approach one of the places, and we will lodge in <u>Gibeah</u> or in <u>Ramah</u>.”</p>	<p>Gibeah: see Josh 15:57.</p>
Judg 19:14	<p>וַיַּעֲבְרוּ וַיֵּלְכוּ וַתָּבֹא לָהֶם הַשֶּׁמֶשׁ אֶצֶל הַגִּבְעָה אֲשֶׁר לְבְנֵימִן:</p>	<p>Then they crossed over, and they proceeded, and the sun set on them beside <u>Gibeah</u>, which <i>is</i> Benjamin's.</p>	<p>Gibeah: see Josh 15:57. Here, <i>the Gibeah</i>.</p>
Judg 19:15	<p>וַיִּסְרוּ שָׁם לְבֹא לָלוֹן בְּגִבְעָה וַיָּבֹא וַיֵּשֶׁב בְּרְחוֹב הָעִיר וְאִין אִישׁ מֵאִסְף-אוֹתָם הַבַּיְתָה לָלוֹן:</p>	<p>And they turned aside there to go and lodge in <u>Gibeah</u>. When he arrived <i>there</i>, he sat in a city street, for no-one would receive them indoors to lodge.</p>	<p>Gibeah: see Josh 15:57.</p>
Judg 19:16	<p>וְהֵנָּה אִישׁ זָקֵן בָּא מִן-מַעֲשָׂהוּ מִן-הַשָּׂדֶה בְּעֶרֶב וְהָאִישׁ מֵהַר אֶפְרַיִם וְהוּא אָגַר בְּגִבְעָה וְאֲנָשֵׁי הַמָּקוֹם בְּנֵי יְמִינֵי:</p>	<p>Now <i>there was</i> an old man coming from his work – from the field – in the evening, and the man <i>was</i> from Mount Ephraim, and he was staying in <u>Gibeah</u>, but the men of the place <i>were</i> Benjaminites.</p>	<p>there <i>was</i>: behold. Gibeah: see Josh 15:57.</p>

Judg 19:17	וַיִּשָּׂא עֵינָיו וַיֵּרָא אֶת-הָאִישׁ הָאֶרֶח בְּרֶחֶב הָעִיר וַיֹּאמֶר הָאִישׁ הַזֶּה הַזֶּה אֵנָה תֵּלֵךְ וּמֵאֵין תָּבוֹא:	And he raised his eyes, and he saw the traveller in a city street, and the old man said, “Where are you going, and where do you come from?”	traveller ← <i>travelling man</i> .
Judg 19:18	וַיֹּאמֶר אֵלָיו עֲבָרִים אֲנַחְנוּ מִבֵּית-לָחֶם יְהוּדָה עַד-יִרְכַּתִּי הַר-אֶפְרַיִם מִשָּׁם אָנֹכִי וְאֵלֶיךָ עַד-בֵּית לָחֶם יְהוּדָה וְאֶת-בֵּית יְהוָה אֲנִי הֹלֵךְ וְאֵין אִישׁ מֵאִסְף אוֹתִי הַבַּיְתָה:	And he said to him, “We are crossing from Bethlehem-Judah to the far side of Mount Ephraim. I <i>am</i> from there. And I went to Bethlehem-Judah, and I am going to the house of the LORD, but no-one will receive me in <i>their</i> house.	Bethlehem-Judah (2x): see Gen 35:19.
Judg 19:19	וְגַם-תָּבֵן גַּם-מִסְפּוֹא יֵשׁ לְחַמּוֹרֵינוּ וְגַם לֶחֶם וַיֵּין יֵשׁ-לִי וְלֹא-מִתְדַּךְ וְלִנְעָר עַם-עַבְדֶּיךָ אֵין מִחֶסֶר כָּל-דָּבָר:	Yet <i>we</i> have <u>not only</u> straw <i>and</i> also fodder for our donkeys, <u>but</u> I <u>also</u> have bread and wine, including for your maidservant and the <i>servant-lad</i> , <i>whom you can reckon</i> with <u>your</u> servants. <i>There is no lack of anything.</i> ”	not only ... <i>and</i> also ... but ... also ← <i>and also ... also ... and also</i> . your servants: Micah politely calls his concubine and his servant “servants” of the old man. anything ← <i>everything</i> .
Judg 19:20	וַיֹּאמֶר הָאִישׁ הַזֶּה שְׁלוֹם לָךְ רַק כָּל-מִחְסוֹרְךָ עָלַי רַק בְּרֶחֶב אֶל-תֵּלֵן:	And the old man said, “Peace to you. Only <i>let</i> all your needs <i>be</i> my responsibility, and do not lodge in the street.”	my responsibility ← <i>on me</i> . and ← <i>only</i> .
Judg 19:21	וַיְבִיאֵהוּ לְבֵיתוֹ וַיִּבּוֹל לְחַמּוֹרִים וַיְרַחְצוּ רַגְלֵיהֶם וַיֵּאָכְלוּ וַיִּשְׁתּוּ:	And he brought him into his house, and he fed the donkeys, and they washed their feet, and they ate and drank.	fed: other editions have <i>ketiv</i> = וַיִּבּוֹל, <i>qeré</i> =וַיִּבּוֹל, from בלל, where the <i>ketiv</i> has rare long vowel in the <i>vav consecutive</i> form of essentially the same word.
Judg 19:22	הִמָּה מִיִּטְיָבִים אֶת-לִבָּם וְהִנֵּה אֲנָשֵׁי הָעִיר אֲנָשֵׁי בְנֵי-בְלִיעַל נִסְבּוּ אֶת-הַבַּיִת מִתְדַּפְּקִים עַל-הַדֶּלֶת וַיֹּאמְרוּ אֶל-הָאִישׁ בְּעַל הַבַּיִת הַזֶּה לָאֵמֶר הוֹצֵא אֶת-הָאִישׁ אֲשֶׁר-בָּא אֶל-בַּיְתְּךָ וְנִדְעֵנּוּ:	<i>While</i> they were making their hearts merry, what <i>happened</i> was some men of the city – good-for-nothing men – surrounded the house, <i>and</i> they knocked on the door and spoke to the old man who <i>was</i> master of the house, and they said, “Bring out the man who went into your house <i>so that</i> we may know him.”	hearts ← <i>heart</i> . what <i>happened</i> was ← <i>behold</i> . good-for-nothing men ← <i>sons of without use</i> . so that: purposive use of the <i>vav</i> .
Judg 19:23	וַיֵּצֵא אֵלֵיהֶם הָאִישׁ בְּעַל הַבַּיִת וַיֹּאמֶר אֲלֵהֶם אֶל-אֲחֵי אֶל-תִּרְעוּ נָא אַחֲרַי אֲשֶׁר-בָּא הָאִישׁ הַזֶּה אֶל-בַּיְתִּי אֶל-תַּעֲשׂוּ אֶת-הַנְּבִלָה הַזֹּאת:	And the man who <i>was</i> master of the house came out and said to them, “No, my brothers, please do not act wickedly, because this man has come into my house. Do not do this disgraceful thing.	

Judg 19:24	הִנֵּה בְּתִי הַבְּתוּלָה וּפִילְגָּשָׁהּ אוֹצִיָּא-הֵנָּא אוֹתָם וְעַנּוּ אוֹתָם וְעָשׂוּ לָהֶם הַטּוֹב בְּעֵינֵיכֶם וְלֹאִישׁ הַזֶּה לֹא תַעֲשׂוּ דְבַר הַנְּבִלָה הַזֹּאת:	Here <i>is</i> my virgin daughter, and this <i>man's</i> concubine. Let me bring them out. Then rape them and do to them what <i>is</i> right in your eyes, but do not do this <u>immoral thing</u> to this man.”	here <i>is</i> ← <i>behold</i> . this <i>man's</i> ← <i>his</i> . immoral thing ← <i>thing of</i> <i>immorality</i> , a Hebraic genitive.
Judg 19:25	וְלֹא-אָבּוּ הָאֲנָשִׁים לְשָׁמַע לוֹ וַיִּחְזַק הָאִישׁ בְּפִילְגָּשׁוֹ וַיֵּצֵא אֵלֵיהֶם הַחוּץ וַיִּדְעוּ אוֹתָהּ וַיִּתְעַלְלוּ-בָּהּ כָּל-הַלַּיְלָה עַד-הַבֹּקֶר וַיִּשְׁלְחוּהָ *בַּעֲלוֹת **כְּבַעֲלוֹת הַשָּׁחַר:	But the men were not willing to listen to him, and the man took hold of his concubine and brought <i>her</i> outside to them, and they knew her, and they abused her all night until morning, and they let her go {K: when dawn came} [Q: as dawn was coming].	
Judg 19:26	וַתָּבֵא הָאִשָּׁה לַפְּנֹת הַבֹּקֶר וַתִּפֹּל פְּתַח בֵּית-הָאִישׁ אֲשֶׁר-אֲדוֹנֶיהָ שָׁם עַד-הָאֹר: אֲשֶׁר-אֲדוֹנֶיהָ שָׁם עַד-הָאֹר:	And the woman came at daybreak and fell down <i>at</i> the door of the house of the man where her master <i>was</i> , until <i>daylight</i> .	
Judg 19:27	וַיִּקָּם אֲדוֹנֶיהָ בַּבֹּקֶר וַיִּפְתַּח דְּלֹתוֹת הַבַּיִת וַיֵּצֵא לָלֶכֶת לְדַרְכוֹ וְהִנֵּה הָאִשָּׁה פִּילְגָּשׁוֹ נִפְּלָת פְּתַח הַבַּיִת וַיָּדִיהָ עַל-הַסֶּף:	And her master rose in the morning and opened the doors of the house and went out to go his way, and <u>what he saw was</u> the woman who <i>was</i> his concubine fallen down <i>at</i> the entrance to the house with her hands on the threshold.	what <i>he</i> saw was ← <i>behold</i> .
Judg 19:28	וַיֹּאמֶר אֵלֶיהָ קוּמִי וְנִלְכֶה וְאִין עֲנֶה וַיִּקְחָהּ עַל-הַחֲמֹר וַיִּקָּם הָאִישׁ וַיֵּלֶךְ לְמִקְמוֹ:	And he said to her, “Get up and let's go.” But no-one answered. Then he took her on <i>his</i> donkey. Then the man got up and went back home.	back home ← <i>to his place</i> .
Judg 19:29	וַיָּבֵא אֶל-בֵּיתוֹ וַיִּקַּח אֶת-הַמָּאֲכָלֹת וַיִּחְזַק בְּפִילְגָּשׁוֹ וַיִּנְתְּחָהּ לְעֶצְמֶיהָ לְשָׁנַיִם עָשָׂר נִתְחָחַם וַיִּשְׁלַחַהּ בְּכָל גְּבוּל יִשְׂרָאֵל:	And when he came to his house, he took <u>a knife</u> , and he took hold of his concubine, and he cut her in pieces by her bones – into twelve pieces – and he <u>dispersed</u> her into every <u>territory</u> of Israel.	a knife ← <i>the knife</i> . An unexpected definite article. See Gen 22:9. dispersed ← <i>sent</i> . territory ← <i>border</i> .
Judg 19:30	וְהָיָה כָּל-הָרְאָה וְאָמַר לֹא-נִהְיִיתָה וְלֹא-נִרְאָתָה כַּזֹּאת לְמִיּוֹם עֲלוֹת בְּנֵי-יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם עַד הַיּוֹם הַזֶּה שִׁימוּ-לָכֶם עָלֶיהָ עֲצוּ וּדְבְרוּ: פ	And it came to pass that everyone who saw <i>it</i> said, “Nothing like this has happened or has been seen from the day the sons of Israel came up out of the land of Egypt, up to this day. Consider it, deliberate, and speak <i>out</i> .”	

Judg 20:1	וַיֵּצְאוּ כָּל־בְּנֵי יִשְׂרָאֵל וַתִּקְהַל הָעֵדָה כָּאִישׁ אֶחָד לְמִדָּן וְעַד־בְּאֵר שֶׁבַע וְאֶרֶץ הַגִּלְעָד אֶל־יְהוָה הַמִּצְפָּה:	Then all the sons of Israel went out, and the congregation assembled in <u>unanimity</u> from Dan to Beersheba and the land of Gilead, to the LORD in <u>Mizpah</u> .	in unanimity ← <i>as one man</i> . Gilead: see Gen 31:21. Mizpah: AV differs (<i>Mizpeh</i>). See Josh 11:3.
Judg 20:2	וַיִּתְיַצְּבוּ פְּנֹת כָּל־הָעָם כָּל שְׁבִטֵי יִשְׂרָאֵל בְּקֹהֶל עִם הָאֱלֹהִים אַרְבַּע מֵאוֹת אַלְפֵי אִישׁ רִגְלֵי שֶׁלֶף חָרֵב: פ	And the <u>key men</u> of all the people – <i>of</i> all the tribes of Israel – stood up in the convocation of the people of God, four hundred thousand infantrymen <i>who</i> drew the sword.	key men ← <i>corners</i> .
Judg 20:3	וַיִּשְׁמְעוּ בְּנֵי בְנִימִן כִּי־עָלוּ בְנֵי־יִשְׂרָאֵל הַמִּצְפָּה וַיֹּאמְרוּ בְּנֵי יִשְׂרָאֵל דַּבְּרוּ אֵיכָה נְהִיְתָה הָרָעָה הַזֹּאת:	Now the sons of Benjamin heard that the sons of Israel had gone up to <u>Mizpah</u> . And the sons of Israel said, “ <u>Explain</u> how this wickedness came about.”	Mizpah: AV differs (<i>Mizpeh</i>). See Josh 11:3. explain ← <i>speak</i> .
Judg 20:4	וַיַּעַן הָאִישׁ הַלְוִי אִישׁ הָאִשָּׁה הַנִּרְצָחָה וַיֹּאמֶר הַגְּבֵעָתָה אֲשֶׁר לְבְנִימִן בְּאֶתִי אֲנִי וּפְלִגְשִׁי לְלוּז:	And the <u>Levite</u> , the husband of the murdered woman, answered and said, “I and my concubine arrived in <u>Gibeah</u> , which <i>belongs</i> to Benjamin, to lodge <i>there</i> .”	the Levite ← <i>the Levite man</i> , the subject of the previous chapter. Gibeah: see Josh 15:57.
Judg 20:5	וַיִּקְמוּ עָלַי בְּעֵלֵי הַגְּבֵעָה וַיִּסְבּוּ עָלַי אֶת־הַבַּיִת לַיְלָה אוֹתִי דָמּוּ לְהָרֹג וְאֶת־פְּלִגְשִׁי עָנּוּ וַתָּמּוּת:	And the <u>inhabitants of Gibeah</u> rose up against me and surrounded the house on me <i>by</i> night. They intended to kill me, and they raped my concubine, and she died.	inhabitants ← <i>masters, owners</i> . Gibeah: see Josh 15:57.
Judg 20:6	וָאֲחִזּוּ בְּפִלְגְשִׁי וְאֲנִתְחָהּ וְאֲשַׁלְּחָהּ בְּכָל־שְׂדֵה נַחֲלַת יִשְׂרָאֵל כִּי עָשׂוּ זָמָה וּנְבִלָה בְּיִשְׂרָאֵל:	So I took hold of my concubine, and I cut her in pieces, and I dispersed her into all the country of the inheritance of Israel, for they committed depravity and immorality in Israel.	dispersed ← <i>sent</i> .
Judg 20:7	הִנֵּה כָּלְכֶם בְּנֵי יִשְׂרָאֵל הָבוּ לְכֶם דְּבַר וְעֲצָה הַלֵּם:	Behold, you <i>are</i> all sons of Israel. Give your <u>verdict</u> and counsel here.”	verdict ← <i>word</i> .
Judg 20:8	וַיִּקָּם כָּל־הָעָם כָּאִישׁ אֶחָד לֵאמֹר לֹא גִלְדִּי אִישׁ לְאָהֳלוֹ וְלֹא נָסוּר אִישׁ לְבֵיתוֹ:	And all the people arose <u>unanimously</u> and said, “Not one <i>of us</i> will go to his tent, and not one <i>of us</i> will turn in to his house.”	unanimously ← <i>as one man</i> .
Judg 20:9	וְעַתָּה זֶה הַדְּבָר אֲשֶׁר נַעֲשֶׂה לְגַבְעָה עָלֶיהָ בְּגוֹרֵל:	For now this <i>is</i> the thing which we will do to <u>Gibeah</u> , against it, by lot:	Gibeah: see Josh 15:57.

Judg 20:10	וְלָקַחְנוּ עִשָּׂרָה אַנְשִׁים לְמֵאָה לְכָל שְׁבִטֵי יִשְׂרָאֵל וּמֵאָה לְאֶלֶף וְאֶלֶף לְרִבְבָּה לְקַחַת צָדָה לָעַם לַעֲשׂוֹת לְבוֹאֵם לְגִבְעַ בְּנֵימָן כְּכֹל־הַנִּבְּלָה אֲשֶׁר עָשָׂה בְּיִשְׂרָאֵל:	we will take ten men per hundred from all the tribes of Israel, and one hundred per thousand, and one thousand per ten thousand, to take provisions for the people, <i>for them</i> to do to Geba of Benjamin when they arrive <i>there what they deserve</i> for all the immorality which they did in Israel.”	from ← <i>for; according to.</i> Geba: AV differs (<i>Gibeah</i>). See Josh 15:57, Josh 18:24. But it is the same place as <i>Gibeah</i> in Judg 19:12 and elsewhere in this narrative.
Judg 20:11	וַיֵּאָסֹף כָּל־אִישׁ יִשְׂרָאֵל אֶל־הָעִיר כְּאִישׁ אֶחָד חֻבְרִים: פ	So every man of Israel gathered against the city, <u>unanimously</u> , <u>in league</u> .	unanimously ← <i>as one man.</i> in league ← (<i>as</i>) <i>associates.</i>
Judg 20:12	וַיִּשְׁלְחוּ שְׁבִטֵי יִשְׂרָאֵל אֲנָשִׁים בְּכָל־שְׁבִטֵי בְנֵימָן לֵאמֹר מָה הָרָעָה הַזֹּאת אֲשֶׁר נְהִיתָה בְּכֶם:	And the tribes of Israel sent men throughout all the tribes of Benjamin, and they said, “What <i>is</i> this evil act which has taken place among you?”	tribes of Benjamin: presumably sub-groups or clans of the tribe of Benjamin. The men of Gibeah / Geba were Benjaminites (Judg 19:16).
Judg 20:13	וַעֲתָה תָנוּ אֶת־הָאֲנָשִׁים בְּנֵי־בִלְעֵל אֲשֶׁר בַּגְּבֵעָה וּנְמִיתֵם וּנְבַעְרָה רָעָה מִיִּשְׂרָאֵל וְלֹא אָבוּ *בְּנֵי בְנֵימָן לְשָׁמֹעַ בְּקוֹל אַחֵיהֶם בְּנֵי־יִשְׂרָאֵל:	So now, hand over the good-for-nothing men who <i>are</i> in Gibeah so that we <i>can</i> put them to death and eradicate evil from Israel.” But {K: <i>the sons of</i> } [Q: the sons of] Benjamin were not willing to <u>comply with</u> their brothers, the sons of Israel.	Gibeah: see Josh 15:57. so that: purposive use of the <i>vav</i> . eradicate ← <i>burn away.</i> comply with ← <i>hear the voice of.</i>
Judg 20:14	וַיֵּאָסְפוּ בְנֵי־בְנֵימָן מִן־הָעָרִים הַגְּבֵעָתָה לָצֵאת לְמִלְחָמָה עַם־בְּנֵי יִשְׂרָאֵל:	Then the sons of Benjamin gathered together in Gibeah from the cities so as to go out to war <u>against</u> the sons of Israel.	Gibeah: see Josh 15:57. against ← <i>with.</i> See Gen 14:8.
Judg 20:15	וַיִּתְּפְקְדוּ בְנֵי בְנֵימָן בַּיּוֹם הַהוּא מִהָעָרִים עֶשְׂרִים וּשְׁשָׁה אֶלֶף אִישׁ שֶׁלֶף חָרֵב לְבַד מִיִּשְׁבֵי הַגְּבֵעָה הַתְּפֻקְדוֹ שִׁבְעַ מֵאוֹת אִישׁ בַּחֹר:	And the sons of Benjamin were counted on that day, from the cities, <i>as</i> twenty-six thousand men <i>who</i> drew the sword, apart from the inhabitants of Gibeah <i>who</i> were counted: seven hundred choice men.	Gibeah: see Josh 15:57.
Judg 20:16	מִכָּל הָעָם הַזֶּה שִׁבְעַ מֵאוֹת אִישׁ בַּחֹר אֶטֶר יַד־יְמִינֹו כָּל־זֶה קָלַע בְּאַבָּן אֶל־הַשְּׂעָרָה וְלֹא יַחֲטֵא: פ	From all this people <i>there were</i> seven hundred choice men <i>who were</i> left-handed. Each of these <i>could</i> sling a stone at a hair and not <u>miss</u> .	miss: pointed as <i>hiphil</i> , though the consonantal text suggests <i>qal</i> , which would make the word identical to <i>sin</i> . left-handed ← <i>bound (in) his right hand.</i> each ← <i>every.</i>

Judg 20:17	וְאִישׁ יִשְׂרָאֵל הִתְפַּקְדוּ לְבַד מִבְּנֵימָן אַרְבַּע מֵאוֹת אָלֶף אִישׁ שִׁלְף חֶרֶב כָּל־זֶה אִישׁ מִלְחָמָה:	And each <i>man</i> of Israel was counted, apart from Benjamin: four hundred thousand men <i>who</i> drew the sword. All these <i>were</i> men of war.	
Judg 20:18	וַיִּקְמוּ וַיַּעֲלוּ בֵּית־אֵל וַיִּשְׁאַלוּ בְּאֱלֹהִים וַיֹּאמְרוּ בְּנֵי יִשְׂרָאֵל מִי יַעֲלֶה־לָּנוּ בַּתְּחִלָּה לְמִלְחָמָה עִם־בְּנֵי בְנֵימָן וַיֹּאמֶר יְהוָה יְהוּדָה בַּתְּחִלָּה:	And they arose and went up <i>to</i> Beth-El, and they inquired of God, and the sons of Israel said, “Which of us should go up first into battle against the sons of Benjamin?” And the LORD said, “Judah <i>will go up</i> first.”	Beth-El: or <i>house of God</i> , as AV, but we take it as the place name. We have <i>house of God</i> in Gen 28:17, Gen 28:22, Judg 18:31, from <i>Beth-Elohim</i> . So AV differs.
Judg 20:19	וַיִּקְוּמוּ בְנֵי־יִשְׂרָאֵל בַּבֹּקֶר וַיַּחֲנוּ עַל־הַגְּבֵעָה: פ	Then the sons of Israel arose in the morning and encamped against Gibeah.	Gibeah: see Josh 15:57.
Judg 20:20	וַיֵּצֵא אִישׁ יִשְׂרָאֵל לְמִלְחָמָה עִם־בְּנֵימָן וַיַּעֲרֹכוּ אֹתָם אִישׁ־יִשְׂרָאֵל מִלְחָמָה אֶל־הַגְּבֵעָה:	And the <u>men</u> of Israel went out to battle <u>against</u> Benjamin, and the <u>men</u> of Israel drew <i>themselves</i> up <i>for</i> battle <u>against</u> them in Gibeah.	men (2x) ← <i>man</i> . Collective usage. The second occurrence takes a plural verb. against (2x) ← <i>with</i> . See Gen 14:8. Gibeah: see Josh 15:57.
Judg 20:21	וַיֵּצְאוּ בְנֵי־בְנֵימָן מִן־הַגְּבֵעָה וַיִּשְׁחִיתוּ בְּיִשְׂרָאֵל בַּיּוֹם הַהוּא שְׁנַיִם וְעֶשְׂרִים אָלֶף אִישׁ אֶרְצָה:	And the sons of Benjamin went out from Gibeah and dispatched twenty-two thousand men of Israel to the ground on that day.	Gibeah: see Josh 15:57.
Judg 20:22	וַיִּתְחַזְקוּ הָעָם אִישׁ יִשְׂרָאֵל וַיִּסְפּוּ לַעֲרֹךְ מִלְחָמָה בַּמָּקוֹם אֲשֶׁר־עָרְכוּ שָׁם בַּיּוֹם הַרְאֲשׁוֹן:	But the people – the men of Israel – encouraged themselves and drew up for battle again in the place where they had drawn up on the first day.	
Judg 20:23	וַיַּעֲלוּ בְנֵי־יִשְׂרָאֵל וַיִּבְכוּ לִפְנֵי־יְהוָה עַד־הָעֶרֶב וַיִּשְׁאַלוּ בַּיהוָה לֵאמֹר הֲאֹסִיף לִגְשֹׁת לְמִלְחָמָה עִם־בְּנֵי בְנֵימָן אַחִי וַיֹּאמֶר יְהוָה עָלוּ אֵלָיו: פ	And the sons of Israel went up and wept before the LORD until evening, and they inquired of the LORD and said, “Should I again engage in battle the sons of Benjamin my brother?” And the LORD said, “Go up against him.”	
Judg 20:24	וַיִּקְרְבוּ בְנֵי־יִשְׂרָאֵל אֶל־בְּנֵי בְנֵימָן בַּיּוֹם הַשֵּׁנִי:	And the sons of Israel engaged the sons of Benjamin on the second day.	
Judg 20:25	וַיֵּצֵא בְנֵימָן לְקִרְאתָם מִן־הַגְּבֵעָה בַּיּוֹם הַשֵּׁנִי וַיִּשְׁחִיתוּ בְּבְנֵי יִשְׂרָאֵל עוֹד שְׁמֹנֶת עָשָׂר אָלֶף אִישׁ אֶרְצָה כָּל־אֵלֶּה שִׁלְפֵי חֶרֶב:	And Benjamin came out from Gibeah to confront them on the second day, and they dispatched another eighteen thousand men among the sons of Israel to the ground, all these drawing the sword.	Gibeah: see Josh 15:57.

Judg 20:26	וַיַּעֲלוּ כָּל־בְּנֵי יִשְׂרָאֵל וְכָל־הָעָם וַיָּבֹאוּ בֵּית־אֵל וַיִּבְכוּ וַיֵּשְׁבוּ שָׁם לִפְנֵי יְהוָה וַיִּצְוּמוּ בַיּוֹם־הַהוּא עַד־הָעֶרֶב וַיַּעֲלוּ עֹלוֹת וּשְׁלָמִים לִפְנֵי יְהוָה:	Then all the sons of Israel went up with all the people, and they came <i>to</i> Beth-El, and they wept, and they sat there before the LORD, and they fasted on that day until evening, and they offered burnt offerings and peace-offerings before the LORD.	Beth-El: see Judg 20:18.
Judg 20:27	וַיִּשְׁאַלוּ בְנֵי־יִשְׂרָאֵל בִּיהוָה וְשֵׁם אַרְזֹן בְּרִית הָאֱלֹהִים בַּיָּמִים הָהֵם:	Then the sons of Israel inquired of the LORD, for the ark of the covenant of God <i>was</i> there in those days,	for: causal use of the <i>vav</i> .
Judg 20:28	וּפִינְחָס בֶּן־אֶלְעָזָר בֶּן־אֶהֱרֹן עָמַד לִפְנֵי בַיָּמִים הָהֵם לְאֹמֵר הָאוֹסֵף עוֹד לִצָּאת לְמַלְחָמָה עִם־בְּנֵי־בִנְיָמִן אֲחִי אִם־אֶחָדֶל וַיֹּאמֶר יְהוָה עָלוּ כִּי מַחַר אֶתְנַנְנוּ בְיָדְךָ:	and Phinehas, the son of Eleazar, the son of Aaron, was standing before it in those days, and he said, “Should I yet again go out to battle against the sons of Benjamin my brother, or should I cease?” And the LORD said, “Go up, for tomorrow I will deliver him into your hand.”	Phinehas: see Ex 6:25. Eleazar: see Ex 6:23. against ← <i>with</i> . See Gen 14:8.
Judg 20:29	וַיִּשֶׂם יִשְׂרָאֵל אַרְבִּים אֶל־הַגְּבֵעָה סָבִיב: פ	Then Israel placed men in an ambush around Gibeah.	Gibeah: see Josh 15:57.
Judg 20:30	וַיַּעֲלוּ בְנֵי־יִשְׂרָאֵל אֶל־בְּנֵי בִנְיָמִן בַּיּוֹם הַשְּׁלִישִׁי וַיַּעֲרְכוּ אֶל־הַגְּבֵעָה כַּפְּעַם כַּפְּעַם:	And the sons of Israel went up against the sons of Benjamin on the third day, and they drew up against Gibeah as on previous occasions.	Gibeah: see Josh 15:57. as on previous occasions ← <i>as time on time</i> .
Judg 20:31	וַיֵּצְאוּ בְנֵי־בִנְיָמִן לִקְרֹאת הָעָם הַנִּתְקָו מִן־הָעִיר וַיַּחֲלוּ לְהַכּוֹת מֵהָעָם חֲלָלִים כַּפְּעַם כַּפְּעַם בַּמְּסֻלוֹת אֲשֶׁר אַחַת עָלָה בֵּית־אֵל וְאַחַת גְּבֻעָתָה בַּשָּׂדֶה כְּשָׁלְשִׁים אִישׁ בְּיִשְׂרָאֵל:	And the sons of Benjamin came out to confront the people, and they were drawn away from the city, and they began to strike down <i>some</i> of the people dead as on previous occasions, on the highways, one of which goes up to Beth-El, and one to Gibeah in the field – about thirty men of Israel.	as on previous occasions: see Judg 20:30. Gibeah: see Josh 15:57.
Judg 20:32	וַיֹּאמְרוּ בְנֵי בִנְיָמִן נִגְפִים הֵם לִפְנֵינוּ כְּבָרֵאשֶׁנָּה וּבְנֵי יִשְׂרָאֵל אָמְרוּ נָנוּסָה וְנִתְקַנְהוּ מִן־הָעִיר אֶל־הַמְּסֻלוֹת:	Then the sons of Benjamin said, “They <i>are</i> defeated at our advance as at first.” But the sons of Israel said, “Let us flee and draw <i>them</i> away from the city to the highways.”	them ← <i>him</i> . Collective usage.
Judg 20:33	וְכָל אִישׁ יִשְׂרָאֵל קָמוּ מִמְּקוֹמוֹ וַיַּעֲרְכוּ בְּבַעַל תָּמָר וְאַרְבַּי יִשְׂרָאֵל מִגֵּיַח מִמְּקוֹמוֹ מִמְּעַרְה־גְּבֵעָה:	And every man of Israel arose from his place, and they drew up in Baal-Tamar, and Israel's ambush burst out of its place – out of the scrubland of Geba.	Geba: AV differs (<i>Gibeah</i>). See Josh 18:24, Judg 20:10.

Judg 20:34	וַיָּבֹאוּ מֵנִגְד לַגְּבֵעָה עֶשְׂרֵת אֲלָפִים אִישׁ בַּחֹר מִכָּל־יִשְׂרָאֵל וְהַמְלַחְמָה כְּבִדָּה וְהֵם לֹא יָדְעוּ כִּי־נִגְעַת עֲלֵיהֶם הָרָעָה: פ	And ten thousand choice men from all Israel came opposite Gibeah, and the battle was heavy, but they did not know that a calamity was about to hit them.	Gibeah: see Josh 15:57. <hr/> a calamity ← <i>the calamity</i> . The definite article here is not entirely unexpected.
Judg 20:35	וַיִּגַּף יְהוָה אֶת־בְּנֵימִן לִפְנֵי יִשְׂרָאֵל וַיִּשְׁחִיתוּ בְנֵי יִשְׂרָאֵל בְּבְנֵימִן בַּיּוֹם הַהוּא עֶשְׂרִים וַחֲמִשָּׁה אֶלֶף וּמֵאָה אִישׁ כָּל־אֵלֶּה שָׁלַף חֶרֶב:	And the LORD struck Benjamin before Israel, and the sons of Israel dispatched twenty-five thousand one hundred men of Benjamin on that day – all these drew the sword.	of Benjamin ← <i>in Benjamin</i> .
Judg 20:36	וַיִּרְאוּ בְנֵי־בְנֵימִן כִּי נִגְּפוּ וַיִּתְּנוּ אִישׁ־יִשְׂרָאֵל מְקוֹם לְבְנֵימִן כִּי בָטְחוּ אֶל־הָאֲרֵב אֲשֶׁר שָׂמוּ אֶל־הַגְּבֵעָה:	And the sons of Benjamin saw that they had been defeated, and <i>that</i> the men of Israel had <i>only</i> given way to Benjamin because they relied on the ambush which they had placed in Gibeah.	Gibeah: see Josh 15:57.
Judg 20:37	וְהָאֲרֵב הַחִישׁוּ וַיִּפְּשְׁטוּ אֶל־הַגְּבֵעָה וַיִּמְשְׁךְ הָאֲרֵב וַיִּדָּךְ אֶת־כָּל־הָעִיר לְפִי־חֶרֶב:	And the ambush hastened and invaded Gibeah, and the ambush drew up and struck all the city with the edge of the sword.	Gibeah: see Josh 15:57.
Judg 20:38	וְהַמוֹעֵד הָיָה לְאִישׁ יִשְׂרָאֵל עַם־הָאֲרֵב הָרֵב לְהַעֲלוֹתָם מִשְׁאֵת הָעֵשָׂן מִן־הָעִיר:	Now there was an agreed signal between the men of Israel and the ambush: <u>they would make smoke rise profusely</u> from the city.	they would make smoke rise profusely ← <i>make much their raising the lifting of the smoke</i> .
Judg 20:39	וַיִּהְיֶה אִישׁ־יִשְׂרָאֵל בַּמְלַחְמָה וּבְנֵימִן הֵחֵל לְהַכּוֹת חֲלָלִים בְּאִישׁ־יִשְׂרָאֵל כְּשִׁלְשִׁים אִישׁ כִּי אָמְרוּ אִדָּךְ נִגְּוָף נִגְּוָף הוּא לִפְנֵינוּ כַּמְלַחְמָה הָרֵאשֶׁנָּה:	When the men of Israel retreated in the battle, Benjamin began to strike <i>some</i> dead among the men of Israel, about thirty men, for they said, “ <u>Surely he has been defeated</u> before us, as in the first battle.”	surely he has been defeated: infinitive absolute, strengthened by a particle.
Judg 20:40	וְהַמִּשְׁאֵת הַחֲלָה לַעֲלוֹת מִן־הָעִיר עֲמוּד עֵשָׂן וַיִּפּוּ בְנֵימִן אַחֲרָיו וְהִנֵּה עֹלָה כְּלִיל־הָעִיר הַשָּׁמַיְמָה:	But when the rising <i>signal</i> began to rise from the city – a column of smoke – Benjamin turned round, and <u>what they saw was that</u> the whole city was going up into the sky.	what <i>they saw was that</i> ← <i>behold</i> .
Judg 20:41	וְאִישׁ יִשְׂרָאֵל הִפָּךְ וַיִּבְהַל אִישׁ בְּנֵימִן כִּי רָאָה כִּי־נִגְעָה עֲלָיו הָרָעָה:	Then the <u>men</u> of Israel turned round, and the <u>men</u> of Benjamin <u>were</u> terrified, because <u>they saw</u> that a calamity had struck <u>them</u> .	men ... men ... were ... they ... them ← <i>man ... man ... was ... he ... him</i> .

Judg 20:42	וַיִּפְּנוּ לִפְנֵי אִישׁ יִשְׂרָאֵל אֶל-דֶּרֶךְ הַמִּדְבָּר וְהַמְּלַחְמָה הַדְּבִיקָתָהּ וְאִשׁ מֵהָעָרִים מִשְׁחִיתִים אוֹתָם בְּתוֹכָם:	And they turned in front of the men of Israel to the road to the desert, but the battle caught up with <u>them</u> , and <i>Israel</i> dispatched whoever <i>was</i> from the cities in their midst.	them ← <i>him</i> . <i>Israel</i> ← <i>they</i> . On the liberal use of the third person pronouns (<i>he, him, his</i>), see the note to Gen 41:13.
Judg 20:43	כִּתְרוּ אֶת-בְּנֵימִן הַרְדִּיפֹהוּ מִנוּחָה הַדְּרִיבָהוּ עַד נֹכַח הַגְּבֵעָה מִמִּזְרַח-שֶׁמֶשׁ:	They surrounded Benjamin, they pursued <u>them</u> , they trod <u>them</u> down <i>with ease all the way</i> to just outside <u>Gibeah</u> on the east.	them (2x): <i>him</i> . ease ← <i>rest, quiet</i> . Gibeah: see Josh 15:57.
Judg 20:44	וַיִּפְּלוּ מִבְּנֵימִן שְׁמֹנֶה-עָשָׂר אֶלֶף אִישׁ אֶת-כָּל-אֵלֶּה אֲנָשֵׁי-חַיִּל:	And eighteen thousand men of Benjamin fell – all of these <i>being</i> valiant men.	
Judg 20:45	וַיִּפְּנוּ וַיִּגְּסוּ הַמִּדְבָּרָה אֶל-סֹלֶעַ הַרְמוֹן וַיַּעֲלֶלְהוּ בַּמְּסָלוֹת חֲמִשָּׁת אֲלָפִים אִישׁ וַיִּדְּבִיקוּ אֶחָרָיו עַד-גִּדְעֹם וַיָּכוּ מִמֶּנּוּ אֲלָפִים אִישׁ:	Then they turned and fled to the desert, to the rock of Rimmon, and <i>Israel</i> gleaned five thousand of their men on the highways, and they pursued <u>them</u> to <u>Gidom</u> , and they struck down two thousand of their men.	them ← <i>him</i> . Gidom: as AV, correctly identifying the initial closed syllable. We could bring out the force of the pharyngeal, the <i>ayin</i> , with <i>Gid'om</i> . See Gen 31:21.
Judg 20:46	וַיְהִי כָּל-הַנְּפֹלִים מִבְּנֵימִן עָשָׂרִים וַחֲמִשָּׁה אֶלֶף אִישׁ שֶׁלֶף חָרַב בַּיּוֹם הַהוּא אֶת-כָּל-אֵלֶּה אֲנָשֵׁי-חַיִּל:	And all the fallen of Benjamin amounted to twenty-five thousand men <i>who</i> drew the sword on that day – all of these <i>being</i> valiant men.	amounted to ← <i>were</i> .
Judg 20:47	וַיִּפְּנוּ וַיִּגְּסוּ הַמִּדְבָּרָה אֶל-סֹלֶעַ הַרְמוֹן שֵׁשׁ מֵאוֹת אִישׁ וַיֵּשְׁבוּ בְּסֹלֶעַ רְמוֹן אַרְבַּעַה חֳדָשִׁים:	And they turned and fled to the desert, to the rock of Rimmon – six hundred men – and they stayed at the rock of Rimmon for four months.	
Judg 20:48	וְאִישׁ יִשְׂרָאֵל שָׁבוּ אֶל-בְּנֵי בְּנֵימִן וַיַּכּוּם לְפִי-חֶרֶב מֵעִיר מֵתָם עַד-בְּהֵמָה עַד כָּל-הַנִּמְצָא גַם כָּל-הָעָרִים הַנִּמְצָאוֹת שָׁלְחוּ בָאֵשׁ: פ	So the men of Israel turned on the sons of Benjamin and struck them down with the edge of the sword from the <u>entire</u> city, including the cattle and everything found <i>there</i> . <i>And</i> they also set all the cities <i>they</i> found on fire.	entire: as [BDB]. AV differs (<i>men of</i>). [AnLx] gives <i>soundness</i> for the word, which occurs in Ps 38:3 (<i>nothing unscathed</i>), Isa 1:6 (<i>health</i>).
Judg 21:1	וְאִישׁ יִשְׂרָאֵל נִשְׁבַּע בַּמִּצְפָּה לֵאמֹר אִישׁ מִמֶּנּוּ לֹא-יִתֵּן בֵּיתוֹ לְבַנְיָמִן לְאִשָּׁה:	And the men of Israel swore in <u>Mizpah</u> and said, “None of our men will give his daughter to Benjamin as a wife.”	Mizpah: AV differs (<i>Mizpeh</i>). See Josh 11:3.
Judg 21:2	וַיָּבֹא הָעָם בֵּית-אֵל וַיֵּשְׁבוּ שָׁם עַד-הָעֶרֶב לִפְנֵי הָאֱלֹהִים וַיִּשְׂאוּ קוֹלָם וַיִּבְכוּ בְּכִי גָדוֹל:	And the people came <i>to</i> <u>Beth-El</u> and stayed there until the evening, before God, and they lifted up their <u>voices</u> and wept with great weeping.	Beth-El: see Judg 20:18. voices ← <i>voice</i> .

Judg 21:3	וַיֹּאמְרוּ לָמָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל הֵיטָה זֹאת בְּיִשְׂרָאֵל לְהַפְקֵד הַיּוֹם מִיִּשְׂרָאֵל שֵׁבֶט אֶחָד:	And they said, “Why, O LORD God of Israel, did this happen in Israel, for one tribe of Israel to be <u>visited</u> today?”	visited: with connotations of <i>punishment</i> in this context. AV differs (<i>lacking</i>), which is also possible.
Judg 21:4	וַיְהִי מִמָּחָרֶת וַיִּשְׁכְּמוּ הָעָם וַיְבַנּוּ־שָׁם מִזְבֵּחַ וַיַּעֲלוּ עֹלוֹת וּשְׁלָמִים: פ	And it came to pass on the next day that the people got up early and built an altar there and offered burnt offerings and peace-offerings.	
Judg 21:5	וַיֹּאמְרוּ בְנֵי יִשְׂרָאֵל מִי אֲשֶׁר לֹא־עָלָה בִקְהֵל מְכֹל־שִׁבְטֵי יִשְׂרָאֵל אֶל־יְהוָה כִּי הִשְׁבוּעָה הַגְּדוֹלָה הֵיטָה לְאֲשֶׁר לֹא־עָלָה אֶל־יְהוָה הַמִּצְפָּה לְאמֹר מוֹת יוֹמָת:	And the sons of Israel said, “Who <i>is there</i> in the convocation of all the tribes of Israel who has not come up to the LORD?” For a great oath had taken place against whoever did not come up to the LORD in <u>Mizpah</u> , namely, that <u>he should certainly be put to death</u> .	Mizpah: AV differs (<i>Mizpeh</i>). See Josh 11:3. he should certainly be put to death: infinitive absolute.
Judg 21:6	וַיִּנְחַמוּ בְנֵי יִשְׂרָאֵל אֶל־בְּנֵימִן אָחִיו וַיֹּאמְרוּ נִגְדַע הַיּוֹם שֵׁבֶט אֶחָד מִיִּשְׂרָאֵל:	And the sons of Israel felt compassion for Benjamin their brother, and they said, “Today, one tribe of Israel was cut off.	
Judg 21:7	מַה־נַּעֲשֶׂה לָהֶם לְנוֹתָרִים לְנָשִׁים וְאֵנְחָנוּ נִשְׁבַּעְנוּ בַּיהוָה לְבַלְתִּי תִתֶּן לָהֶם מִבְּנוֹתֵינוּ לְנָשִׁים:	What shall we do for wives for them that remain? <u>For</u> we have sworn by the LORD not to give them <i>any</i> of our daughters as wives.”	for: causal use of the infinitive.
Judg 21:8	וַיֹּאמְרוּ מִי אֶחָד מִשְׁבְּטֵי יִשְׂרָאֵל אֲשֶׁר לֹא־עָלָה אֶל־יְהוָה הַמִּצְפָּה וְהִנֵּה לֹא בֶּאֱאִישׁ אֶל־הַמַּחֲנֶה מִיַּבֵּשׁ גִּלְעָד אֶל־הַקְּהֵל:	And they said, “What single <i>person is there</i> in the tribes of Israel who did not come up to the LORD in <u>Mizpah</u> ?” And <u>they ascertained that no-one</u> had come up to the camp from <u>Jabesh-Gilead</u> to the convocation.	Mizpah: AV differs (<i>Mizpeh</i>). See Josh 11:3. they ascertained that ← <i>behold</i> . no-one ← <i>no man</i> . Jabesh-Gilead: see Gen 31:21.
Judg 21:9	וַיִּתְּפַקֵּד הָעָם וְהִנֵּה אִין־שָׁם אִישׁ מִיוֹשְׁבֵי יַבֵּשׁ גִּלְעָד:	<u>For</u> the people had been counted, and <u>it was seen that there was</u> no man there of the inhabitants of <u>Jabesh-Gilead</u> .	for: causal use of the infinitive. it was seen that ← <i>behold</i> . Jabesh-Gilead: see Gen 31:21.
Judg 21:10	וַיִּשְׁלְחוּ־שָׁם הָעֵדָה שְׁנַיִם־עָשָׂר אֶלְף אִישׁ מִבְּנֵי הַחֵיִל וַיִּצְווּ אוֹתָם לֵאמֹר לְכוּ וְהַכִּיתֶם אֶת־יוֹשְׁבֵי יַבֵּשׁ גִּלְעָד לְפִי־חָרֶב וְהַנָּשִׁים וְהַטָּף:	Then the congregation sent twelve thousand of the valiant men there, and they commanded them and said, “Go and strike down the inhabitants of <u>Jabesh-</u> <u>Gilead</u> with the edge of the sword, including the women and little ones.	Jabesh-Gilead: see Gen 31:21.
Judg 21:11	זֹה הַדְּבָר אֲשֶׁר תַּעֲשׂוּ כָּל־זָכָר וְכָל־אִשָּׁה יִדְעַת מִשְׁכַּב־זָכָר תַּחֲרִימוּ:	And this <i>is what you will do</i> : you will destroy every male and every woman who has known <u>intercourse</u> with a male.”	what you will do ← <i>the thing which you will do</i> . intercourse ← <i>lying</i> .

Judg 21:12	וַיִּמְצְאוּ מִיַּבֶּשֶׁת גִּלְעָד אַרְבַּע מֵאוֹת נַעֲרָה בְּתוּלָה אֲשֶׁר לֹא־יָדְעָה אִישׁ לְמִשְׁכַּב זָכָר וַיָּבִיאוּ אוֹתָם אֶל־הַמַּחֲנֶה שֶׁלָּה אֲשֶׁר בְּאֶרֶץ כְּנָעַן: ס	And of the inhabitants of <u>Jabesh-Gilead</u> they found four hundred virgin girls who had not known a man by <u>intercourse</u> with a male, and they brought them to the camp at Shiloh which <i>is</i> in the land of Canaan.	Jabesh-Gilead: see Gen 31:21. <hr/> intercourse ← <i>lying</i> .
Judg 21:13	וַיִּשְׁלְחוּ כָּל־הָעֵדָה וַיְדַבְּרוּ אֶל־בְּנֵי בִנְיָמִן אֲשֶׁר בְּסֹלֶע רִמּוֹן וַיִּקְרְאוּ לָהֶם שָׁלוֹם:	And the whole congregation sent <i>word</i> and spoke to the sons of Benjamin, who <i>were</i> at the rock of Rimmon, and they proclaimed peace to them.	
Judg 21:14	וַיָּשָׁב בִּנְיָמִן בַּעֲת הַהִיא וַיִּתְּנוּ לָהֶם הַנָּשִׁים אֲשֶׁר חָיוּ מִנְּשֵׁי יַבֶּשׁ גִּלְעָד וְלֹא־מָצְאוּ לָהֶם כֹּן:	And Benjamin returned at that time, and they gave them the women whom they had let live from the women of <u>Jabesh-Gilead</u> , but <u>that was not sufficient</u> for them.	Jabesh-Gilead: see Gen 31:21. <hr/> that was not sufficient for them ← <i>they were not sufficient for them like that</i> .
Judg 21:15	וְהָעָם נָחַם לְבִנְיָמִן כִּי־עָשָׂה יְהוָה פֶּרֶץ בְּשִׁבְטֵי יִשְׂרָאֵל:	And the people had compassion on Benjamin, for the LORD had caused a rupture in the tribes of Israel.	
Judg 21:16	וַיֹּאמְרוּ זִקְנֵי הָעֵדָה מַה־נַּעֲשֶׂה לְנוֹתְרִים לְנָשִׁים כִּי־נִשְׁמְדָה מִבְּנֵימִן אִשָּׁה:	And the elders of the congregation said, “What shall we do for wives for those who remain? For the women have been obliterated from Benjamin.”	
Judg 21:17	וַיֹּאמְרוּ יִרְשֶׁת פְּלִיטָה לְבִנְיָמִן וְלֹא־יִמָּחָה שִׁבְט מִיִּשְׂרָאֵל:	And they said, “Benjamin <i>must have</i> an inheritance for the escaped remnant <u>so that</u> a tribe is not wiped out from Israel.	so that: purposive use of the <i>vav</i> .
Judg 21:18	וְאֵנְחָנוּ לֹא נוֹכֵל לְתַת־לָהֶם נָשִׁים מִבְּנוֹתֵינוּ כִּי־נִשְׁבָּעוּ בְּנֵי־יִשְׂרָאֵל לֵאמֹר אֲרוּר נִתָּן אִשָּׁה לְבִנְיָמִן: ס	But we cannot give them wives from our daughters, because the sons of Israel have sworn and said, ‘Cursed <i>is he who</i> gives a wife to Benjamin.’ ”	
Judg 21:19	וַיֹּאמְרוּ הִנֵּה חַג־יְהוָה בְּשִׁלּוֹ מִיָּמִים יְמִימָה אֲשֶׁר מִצְפּוֹנָה לְבֵית־אֵל מִזְרְחָה הַשָּׁמֶשׁ לְמִסְלָה הָעֹלָה מִבֵּית־אֵל שְׁכֵמָה וּמִנְּגַב לְלִבְנָה:	And they said, “Look, <i>there is</i> a festival to the LORD <u>on these days when they occur</u> , in Shiloh, which <i>is</i> north of Beth-El to the east of the highway which goes up from Beth-El to Shechem, and to the south of Lebonah.”	on these days when they occur ← <i>from days to days</i> . AV differs in wording (<i>yearly</i>).
Judg 21:20	*וַיִּצְוּ *וַיִּצְוּ אֶת־בְּנֵי בִנְיָמִן לֵאמֹר לָכוּ וְאַרְבַּתְּם בְּכַרְמִים:	And {Q: they} [K: he] commanded the sons of Benjamin and said, “Go and set an ambush in the vineyards.	

Judg 21:21	<p>וּרְאִיתֶם וְהִנֵּה אִם-יֵצְאוּ בָנוֹת-שִׁילוֹ לְחֹל בַּמַּחְלוֹת וַיֵּצְאתֶם מִן-הַכְּרָמִים וַחֲטַפְתֶּם לָכֶם אִישׁ אִשְׁתּוֹ מִבָּנוֹת שִׁילוֹ וְהִלַּכְתֶּם אֶרֶץ בְּנִימֵן:</p>	<p>And watch, and <u>this is the plan</u>: when the daughters of Shiloh come out to dance in the dances, then you come out of the vineyards and seize each <i>one</i> a wife for yourselves from the daughters of Shiloh, and go <i>to</i> the land of Benjamin.</p>	<p>this is the plan ← <i>behold</i>.</p>
Judg 21:22	<p>וְהָיָה כִּי-יָבֹאוּ אָבוֹתֶם אֹ אֲחֵיהֶם *לְרוֹב *לְרִיב אֲלֵינוּ וְאָמְרֵנוּ אֲלֵיהֶם חָנּוּנוּ אוֹתָם כִּי לֹא לָקַחְנוּ אִישׁ אִשְׁתּוֹ בַּמַּלְחָמָה כִּי לֹא אַתֶּם נִתַּתֶּם לָהֶם כְּעַת תִּאֲשָׁמוּ: ס</p>	<p>And it will come to pass <i>that</i> if their fathers or their brothers come to <u>contest this</u> with us, we will say to <u>them</u>, ‘Be gracious to us with them, because we did not take <i>for each man</i> his wife in battle, <i>and</i> because you are <i>by no</i> <i>means</i> giving <i>them</i> to them now, <i>whereby</i> you <u>incur</u> <u>guilt</u>.’ ”</p>	<p>contest: the <i>ketiv</i> and <i>qere</i> are from similar words (רִיב and רִיב) with the same meaning.</p> <hr/> <p>you would incur guilt: because of the oath of Judg 21:1.</p>
Judg 21:23	<p>וַיַּעֲשׂוּ-כֵן בְּנֵי בְנִימֵן וַיִּשְׂאוּ נָשִׁים לְמִסְפָּרָם מִן-הַמַּחְלוֹת אֲשֶׁר גָּזְלוּ וַיֵּלְכוּ וַיֵּשְׁבוּ אֶל-נַחֲלָתָם וַיִּבְנוּ אֶת-הָעָרִים וַיֵּשְׁבוּ בָהֶם:</p>	<p>And the sons of Benjamin did so, and they took wives according to their number from the dancers whom they snatched away, and they departed and returned to their inheritance, and they <u>built</u> <u>cities</u> and lived in them.</p>	<p>built: or <i>rebuilt</i>.</p> <hr/> <p>cities ← <i>the cities</i>. An unexpected definite article. See Gen 22:9.</p>
Judg 21:24	<p>וַיִּתְהַלְכוּ מִשָּׁם בְּנֵי-יִשְׂרָאֵל בְּעַת הַהִיא אִישׁ לְשִׁבְטוֹ וּלְמִשְׁפַּחְתּוֹ וַיֵּצְאוּ מִשָּׁם אִישׁ לְנַחֲלָתוֹ:</p>	<p>And the sons of Israel <u>walked</u> <u>away</u> from there at that time – each <i>man</i> to his tribe and his family – and each <i>man</i> went out from there to his inheritance.</p>	<p>walked away ← <i>walked around</i>.</p>
Judg 21:25	<p>בַּיָּמִים הָהֵם אֵין מֶלֶךְ בְּיִשְׂרָאֵל אִישׁ הֵיטֵר בְּעֵינָיו יַעֲשֶׂה:</p>	<p>In those days <i>there was</i> no king in Israel; each <i>man</i> did what <i>was</i> right in his <i>own</i> eyes.</p>	
Ruth 1:1	<p>וַיְהִי בַיָּמֵי שְׁפֹט הַשְּׁפֹטִים וַיְהִי רָעַב בְּאֶרֶץ וְיִלְדָּה אִישׁ מִבֵּית לָחֶם יְהוּדָה לְגֹרֶל בְּשָׂדֵי מוֹאָב הוּא וְאִשְׁתּוֹ וּשְׁנֵי בָנָיו:</p>	<p>And it came to pass in the days when the judges were judging that <u>there was a famine</u> in the land, and a man went from Bethlehem-Judah to live in the plains of Moab – he and his wife and his two sons.</p>	<p>there was a famine ← <i>a famine</i> <i>came</i>.</p> <hr/> <p>Bethlehem-Judah: see Gen 35:19.</p>
Ruth 1:2	<p>וְשֵׁם הָאִישׁ אֱלִימֶלֶךְ וְשֵׁם אִשְׁתּוֹ נְעֹמִי וְשֵׁם שְׁנֵי-בָנָיו מַחֲלוֹן וְכִלְיוֹן אֶפְרַתִּים מִבֵּית לָחֶם יְהוּדָה וַיָּבֹאוּ שְׂדֵי-מוֹאָב וַיְהִיו-שָׁם:</p>	<p>Now the name of the man <i>was</i> Elimelech, and the name of his wife <i>was</i> Naomi, and the names of his two sons <i>were</i> Mahlon and Chilion, Ephrathites of Bethlehem-Judah. And they came <i>to</i> the plains of Moab and <u>stayed</u> there.</p>	<p>Bethlehem-Judah: see Gen 35:19.</p> <hr/> <p>stayed ← <i>were</i>.</p>
Ruth 1:3	<p>וַיָּמָת אֱלִימֶלֶךְ אִישׁ נְעֹמִי וַתִּשָּׂאֵר הִיא וּשְׁנֵי בָנֶיהָ:</p>	<p>Then Elimelech the husband of Naomi died, and she was left <u>with</u> her two sons.</p>	<p>with ← <i>and</i>.</p>

Ruth 1:4	וַיִּשְׂאוּ לָהֶם נָשִׁים מִאֲבוֹת שֵׁם הָאֶחָת עֲרַפָּה וְשֵׁם הַשְּׁנִית רֹת וַיָּשְׁבוּ שָׁם כְּעֶשֶׂר שָׁנִים:	And they <u>took</u> Moabitess wives. The name of one <i>was</i> Orpah, and the name of the <u>other</u> <i>was</i> Ruth, and they dwelt there for about ten years.	took ← <i>took for themselves</i> . other ← <i>second</i> . Ruth: Ruth was Mahlon's wife (Ruth 4:10).
Ruth 1:5	וַיָּמוּתוּ גַם־שְׁנֵיהֶם מִחִלּוֹן וּכְלִיזֹן וַתִּשָּׂאֵל הָאִשָּׁה מִשְׁנֵי יְלָדֶיהָ וּמֵאִשָּׁהּ:	Then <u>both</u> Mahlon and Chilion died too, and the woman was left <i>bereaved</i> of her two children and her husband.	both ← <i>both of them</i> .
Ruth 1:6	וַתָּקָם הִיא וְכַלְתֶּיהָ וַתָּשָׁב מִשְׂדֵי מוֹאָב כִּי שָׁמְעָה בְּשָׂדֵה מוֹאָב כִּי־פָקַד יְהוָה אֶת־עַמּוֹ לְתֹת לָהֶם לֶחֶם:	So she got up, she and her daughters-in-law, and she returned from the plains of Moab, for she had heard in the plain of Moab that the LORD had visited his people <u>by giving</u> them bread.	by giving: gerundial use of the infinitive.
Ruth 1:7	וַתֵּצֵא מִן־הַמָּקוֹם אֲשֶׁר הָיְתָה־שָׁמָּה וּשְׁתֵּי כַלְתֶּיהָ עִמָּהּ וַתֵּלְכֶנָּה בְּדֶרֶךְ לָשׁוּב אֶל־אֶרֶץ יְהוּדָה:	And she departed from the place where she had been, <i>together</i> <u>with</u> her two daughters-in-law, and they went on the way to return to the land of Judah.	with: and ... with her.
Ruth 1:8	וַתֹּאמֶר נְעֻמִי לְשְׁתֵּי כַלְתֶּיהָ לָכֶנָּה שִׁבְנָה אִשָּׁה לְבֵית אִמָּה *יַעֲשֶׂה *יַעֲשֶׂה יְהוָה עִמָּכֶם חֶסֶד כַּאֲשֶׁר עֲשִׂיתֶם עִם־הַמֵּתִים וְעִמָּדִי:	Then Naomi said to her two daughters-in-law, “Go <i>and</i> return, each to <u>your</u> mother's house. <u>May</u> the LORD <u>act</u> kindly with you, as you have done with the dead and with me.	may ... act: the <i>qeré</i> is an apocopated form of the <i>ketiv</i> , perhaps emphasizing the jussive force. your ← <i>her</i> . Hebrew <i>each</i> takes the third person pronoun.
Ruth 1:9	יִתֵּן יְהוָה לָכֶם וּמְצֹאן מְנוּחָה אִשָּׁה בֵּית אִשָּׁה וַתִּשָּׁק לָהֶן וַתִּשָּׂאנָה קוֹלָן וַתִּבְכִּינָה:	May the LORD grant that you find rest, each <i>in your</i> husband's house.” And she kissed them, and they raised their voice and wept.	your ← <i>her</i> . See Ruth 1:8.
Ruth 1:10	וַתֹּאמְרֶנָּה־לָּהּ כִּי־אֵתְּךָ נָשׁוּב לְעַמֶּד:	But they said to her, “ <i>It is</i> <u>with</u> <u>you</u> <i>that</i> we will return – to your people.”	<i>it is</i> with you <i>that</i> : this brings out the mildly adversative force of <i>כי</i> , <i>ki</i> . Alternatively, <i>ki</i> is simply ↪
Ruth 1:11	וַתֹּאמֶר נְעֻמִי שִׁבְנָה בְּנֹתַי לָמָּה תֵּלְכֶנָּה עִמִּי הָעוֹד־לִי בָּנִים בְּמִעֵי וְהָיוּ לָכֶם לְאִנָּשִׁים:	But Naomi said, “Go back, my daughters. Why should you go with me? Do I <i>have</i> any more sons in my womb, to be your husbands?	↳ a marker of direct speech, like our inverted commas, with no translational import.
Ruth 1:12	שִׁבְנָה בְּנֹתַי לָכֵן כִּי זָקַנְתִּי מִהַיּוֹת לְאִישׁ כִּי אָמַרְתִּי יֵשׁ־לִי תִקְוָה גַם הָיִיתִי הַלַּיְלָה לְאִישׁ וְגַם יְלָדְתִי בָּנִים:	Go back, my daughters, go, for I am too old for a husband to have me, for I have said, ‘Is there hope for me, even if a husband had me tonight, and even if I gave birth to sons,	

Ruth 1:13	הֲלֹהֶן תִּשְׁבְּרֶנָּה עַד אֲשֶׁר יִגְדְּלוּ הֲלֹהֶן תִּעְגְּנָה לְבַלְתִּי הֵינִית לְאִישׁ אֶל בְּנֹתַי כִּי־מֵר־לִי מְאֹד מִכֶּם כִּי־יֵצֵאָה בִּי יַד־יְהוָה:	would you wait for them until they grew up? Would you refrain from belonging to <i>another</i> husband for them?’ No, my daughters. For <i>it is</i> much more bitter for me than you, because the hand of the LORD has gone out against me.”	for them (2x): discordant in gender (but that is common in Hebrew), or alternatively it is Aramaic for <i>therefore</i> – see [Ges-HG] §103f note 4. Aramaic also in the <i>ketiv</i> of Ruth 3:3, Ruth 3:4, Ruth 4:5.
Ruth 1:14	וַתִּשְׁנֶנָּה קוֹלָן וַתְּבַכֶּינָה עוֹד וַתִּשְׁק עֲרַפָּה לְחֻמוֹתָהּ וְרוֹת דָּבְקָה בָּהּ:	And they raised their voice and wept again, and Orpah kissed her mother-in-law, <u>but</u> Ruth clung to her.	but: adversative use of the <i>vav</i> .
Ruth 1:15	וַתֹּאמֶר הִנֵּה שָׁבָה יְבַמְתְּךָ אֶל־עַמִּי וְאֶל־אֱלֹהֵיהָ שׁוּבִי אַחֲרַי יְבַמְתְּךָ:	Then she said, “Look, your <u>sister-in-law</u> has returned to her people, and to her gods. Go back after your sister-in-law.”	sister-in-law ← <i>co-sister-in-law</i> , i.e. <i>husband's brother's wife</i> , but modern English usage permits <i>sister-in-law</i> .
Ruth 1:16	וַתֹּאמֶר רוֹת אֶל־תִּפְגַּעֵי־בִי לְעִזְבֹךָ לָשׁוּב מֵאַחֲרֶיךָ כִּי אֶל־אֲשֶׁר תֵּלְכִי אֵלַיךָ וּבְאֲשֶׁר תָּלִינִי אֵלַיִן עַמְּךָ עַמִּי וְאֱלֹהֶיךָ אֱלֹהֵי:	But Ruth said, “Do not press me into leaving you – into giving up following you – for wherever you go, I will go, and wherever you lodge, I will lodge. Your people <i>are</i> my people, and your God <i>is</i> my God.	
Ruth 1:17	בְּאֲשֶׁר תָּמוּתִי אָמוּת וְשָׁם אֶקְבֹּר כֹּה יַעֲשֶׂה יְהוָה לִי וְכֵה יִסֹּף בִּי הַמָּוֶת יִפְרִיד בֵּינִי וּבֵינְךָ:	Where you die, I will die, and that <i>is</i> where I will be buried. <u>May the LORD so do to me</u> and more still <i>otherwise</i> , for <i>only</i> death will separate you from me.”	may the LORD so do to me: asseveration using the oath formula of 2 Sam 19:13, here only containing the apodosis of the condition.
Ruth 1:18	וַתֵּרֶא כִּי־מֵתְאַמְצָת הִיא לִלְכֹת אִתָּהּ וַתַּחֲדֹל לְדַבֵּר אֵלֶיהָ:	And she saw that she had resolved to go with her, and she stopped speaking to her.	
Ruth 1:19	וַתֵּלְכֶנָּה שְׁתֵּיָהֶם עַד־בֶּאֱנָה בַּיִת לַחֶם וַיְהִי כְּבֹאֲנָה בַּיִת לַחֶם וַתְּהֶם כָּל־הָעִיר עָלֵיהֶן וַתֹּאמְרֶנָּה הַזֹּאת נָעָמִי:	And the two of them journeyed until they had come <i>to</i> <u>Bethlehem</u> , and it came to pass when they came <i>to</i> <u>Bethlehem</u> that the whole city went into commotion over them, and they said, “ <i>Is</i> this Naomi?”	Bethlehem (2x): see Gen 35:19.
Ruth 1:20	וַתֹּאמֶר אֵלֵיהֶן אֶל־תִּקְרְאוּנִי לִי נָעָמִי קְרְאוּ לִי מָרָא כִּי־הֵמֶר שָׁדִי לִי מְאֹד:	But she said to them, “Do not call me Naomi. Call me Mara, for the ALMIGHTY has dealt with me very bitterly.	
Ruth 1:21	אָנִי מְלֵאָה הֵלַכְתִּי וְרִיקָם הֵשִׁיבֵנִי יְהוָה לָמָּה תִּקְרְאוּנִי לִי נָעָמִי וַיְהוּהָ עָנָה בִּי וְשָׁדִי הִרְעָ לִי:	I went <i>away</i> full, but the LORD has brought me back empty. Why should you call me Naomi when the LORD <u>has testified against me</u> , and the ALMIGHTY has brought harm on me.”	has testified against me: the <i>qal</i> pointing (rather than <i>piel</i>), and the preposition <i>א</i> militate against translating <i>has afflicted me</i> .

Ruth 1:22	וַתָּשָׁב נְעָמִי וְרוּת הַמּוֹאֲבִיָּה כִּלְתָּהּ עִמָּהּ הַשְּׂבֵה מִשְׂדֵי מוֹאָב וְהָמָּה בָּאוּ בֵּית לָחֶם בְּתַחֲלַת קַצִּיר שְׁעָרִים:	Then Naomi returned, Ruth the Moabitess her daughter-in-law <i>being</i> with her, having returned from the plains of Moab, and they arrived <i>in</i> Bethlehem at the start of the barley harvest.	Bethlehem: see Gen 35:19.
Ruth 2:1	וּלְנַעֲמִי *מִידַע *מִדַּע מוֹדַע לְאִישָׁה אִישׁ גִּבּוֹר חֵיל מִמִּשְׁפַּחַת אֱלִימֶלֶךְ וּשְׁמוֹ בְּעוֹז:	Now Naomi <i>had</i> a <u>kinsman</u> <u>through</u> her husband, a man mighty in wealth, of Elimelech's family, and his name <i>was</i> Boaz.	kinsman: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning. <hr/> <hr/> through ← <i>of</i> .
Ruth 2:2	וַתֹּאמֶר רוּת הַמּוֹאֲבִיָּה אֶל-נְעָמִי אֲלֶכֶה-נָּא הַשָּׂדֶה וְאֶלְקָטָה בַּשִּׁבְלִים אַחֲרַי אֲשֶׁר אֶמְצָא-חֵן בְּעֵינָיו וַתֹּאמֶר לָהּ לְכִי בְתִי:	And Ruth the Moabitess said to Naomi, “Let me go <i>into</i> the field and glean ears of corn after <i>him</i> in whoever's eyes I find grace.” And she said to her, “Go, my daughter.”	
Ruth 2:3	וַתֵּלֶךְ וַתָּבֹא וַתִּלְקֹט בַּשָּׂדֶה אַחֲרֵי הַקֹּצְרִים וַיָּקֶר מִקֶּרֶה חֶלְקַת הַשָּׂדֶה לְבְעוֹז אֲשֶׁר מִמִּשְׁפַּחַת אֱלִימֶלֶךְ:	So she departed and came <i>there</i> and gleaned in the field after the reapers. And her venture happened to be <i>in</i> a part of the <u>field</u> <i>belonging</i> to Boaz, of the family of Elimelech.	the field: this can be a large swathe of countryside. Alternatively <i>a field</i> ; see Ruth 3:14 and Gen 22:9 for how a definite article in Hebrew may require an indefinite article in English.
Ruth 2:4	וַהֲנֵה-בְעוֹז בָּא מִבֵּית לָחֶם וַיֹּאמֶר לְקוֹצְרִים יְהוָה עִמָּכֶם וַיֹּאמְרוּ לוֹ יְבָרְכֶךָ יְהוָה:	And what should happen but Boaz came from Bethlehem and said to the reapers, “The LORD <i>be</i> with you.” And they said to him, “The LORD bless you.”	and what should happen but ← <i>behold</i> . <hr/> Bethlehem: see Gen 35:19.
Ruth 2:5	וַיֹּאמֶר בְּעוֹז לְנַעֲרוֹ הַנֹּעֵב עַל-הַקּוֹצְרִים לְמִי הַנֹּעֵרָה הַזֹּאת:	Then Boaz said to his servant who was in charge of the reapers, “To whom does this young woman <i>belong</i> ?”	
Ruth 2:6	וַיַּעַן הַנֹּעֵר הַנֹּעֵב עַל-הַקּוֹצְרִים וַיֹּאמֶר נֹעֵרָה מוֹאֲבִיָּה הִיא הַשְּׂבֵה עִם-נְעָמִי מִשְׂדֵה מוֹאָב:	And the servant in charge of the reapers replied and said, “She <i>is</i> a Moabitess, who came back with Naomi from the plain of Moab.	
Ruth 2:7	וַתֹּאמֶר אֶלְקָטָה-נָּא וְאֶסְפְּתִי בְּעֵמָרִים אַחֲרֵי הַקּוֹצְרִים וַתָּבֹא וַתַּעֲמֹד מֵאֶז הַבֹּקֶר וְעַד-עֹתָה זֶה שְׁבִתָּה הַבַּיִת מְעַט:	And she said, ‘Let me glean and gather among the sheaves after the reapers’, and she came and has continued <i>doing it</i> from the morning until now. <u>That</u> <i>leaves</i> little rest for her at home.”	that <i>leaves</i> little rest ← <i>whereby her sitting (at) home (is) little</i> . AV differs somewhat (<i>that she tarried a little</i>).

Ruth 2:8	וַיֹּאמֶר בָּעֵז אֶל־רוּת הַלּוֹא שָׁמַעַתְּ בְּתִי אֶל־תִּלְכִי לְלֶקֶט בְּשָׂדֵה אַחֵר וְגַם לֹא תֵעָבְרִי מִזֶּה וְכֹה תִדְבְּקִין עִם־נַעֲרָתִי:	Then Boaz said to Ruth, “Did you not hear, my daughter? Do not go to glean in <i>any</i> other field, and do not move across from here, and in this way you will stay attached to my maidservants.	you will stay attached: in an Aramaic form.
Ruth 2:9	עֵינֶיךָ בְּשָׂדֵה אֲשֶׁר־יִקְצְרוּן וְהִלַּכְתְּ אַחֲרֵיהֶן הַלּוֹא צְוִיתִי אֶת־הַנְּעָרִים לְבִלְתִּי נִגְעֶךָ וְצָמְתְּ וְהִלַּכְתְּ אֶל־הַכְּלָיִם וְשָׁתִית מֵאֲשֶׁר יִשָּׂאבוּן הַנְּעָרִים:	Your eyes <i>will be</i> on the field that they are reaping, and you will follow <u>the maidservants</u> . Have I not ordered my menservants not to touch you? <u>If</u> you are thirsty, go to the pots and drink from what the servants draw.”	the maidservants ← <i>them</i> , in a feminine form. if: conditional use of the vav.
Ruth 2:10	וַתִּפֹּל עַל־פָּנֶיהָ וַתִּשְׁתַּחוּ אֶרְצָה וַתֹּאמֶר אֵלָיו מִדַּעַ מָצָאתִי חַן בְּעֵינֶיךָ לְהַכִּירָנִי וְאַנְכִי נְכָרִיָּה:	Then she fell <u>face down</u> and bowed to the ground and said to him, “Why have I found grace in your eyes, in that <i>you</i> have been concerned about me, when I <i>am</i> a foreigner?”	face down ← <i>on her face</i> .
Ruth 2:11	וַיַּעַן בָּעֵז וַיֹּאמֶר לָהּ הֲגֵד הֲגֵד לִי כָּל אֲשֶׁר־עָשִׂית אֶת־חֲמוֹתְךָ אַחֲרֵי מוֹת אִישֶׁךָ וַתַּעֲזְבִי אָבִיךָ וְאִמְךָ וְאֶרֶץ מּוֹלַדְתְּךָ וַתֵּלְכִי אֶל־עַם אֲשֶׁר לֹא־יָדַעְתָּ תְּמוֹל שְׁלֹשׁוֹם:	Then Boaz answered and said to her, “ <u>It has been told me in full</u> – everything you have done with your mother-in-law after the death of your husband, and <i>how</i> you left your father and mother and the land of your birth and went to a people which you did not know <u>in times past</u> .	it has been told me in full: a rare <i>hophal</i> infinitive absolute. in times past ← <i>yesterday (and) the day before yesterday</i> .
Ruth 2:12	יְשִׁלֵּם יְהוָה פְּעֻלָּךְ וְתִהְיֶה מִשְׁכַּרְתְּךָ שְׁלֹמָה מֵעַם יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר־בָּאת לְחַסּוֹת תַּחַת־כְּנָפָיו:	May the LORD reward your work, and may your recompense from the LORD God of Israel be in full, under whose wings you have come to trust.”	
Ruth 2:13	וַתֹּאמֶר אֲמַצָּאֲחֹן בְּעֵינֶיךָ אֲדַנִּי כִּי נִחַמְתָּנִי וְכִי דִבַּרְתָּ עַל־לֵב שִׁפְחָתְךָ וְאַנְכִי לֹא אֶהְיֶה כְּאַחַת שִׁפְחָתֶיךָ:	And she said, “Let me find grace in your eyes, my lord, for you have shown compassion on me, and because you have spoken <u>kindly</u> to your maidservant, while I am not like any of your maidservants.”	kindly ← <i>to or at the heart</i> .
Ruth 2:14	וַיֹּאמֶר לָהּ בָּעֵז לֵעֵת הָאֵכָל גִּשְׁי הָלֶם וְאַכְלָת מִן־הַלֶּחֶם וְטַבַּלְתְּ פִּתָּךְ בַּחֲמֶץ וַתֵּשֶׁב מִצַּד הַקּוֹצְרִים וַיַּצְבֹּט־לָהּ קִלְי וַתֹּאכַל וַתִּשְׂבַּע וַתֵּתֶר:	Then Boaz said to her at the time of the meal, “Come here, and you <i>can</i> eat some bread and dip your piece in the vinegar.” So she sat beside the reapers, and he handed her roasted corn, and she ate and was satisfied and had <i>some</i> left over.	Our direct speech covers less of the verse than the AV. The MT punctuation supports our stance (<i>geresh</i> , a weak disjunctive, on <i>Boaz</i>). So AV differs.

Ruth 2:15	וַתָּקָם לְלַקֵּט וַיֵּצֵא בְּעֵז אֶת־נַעֲרָיו לֵאמֹר גַּם בֵּין הָעִמָּרִים תִּלְקֹט וְלֹא תִכְלִימוּהָ:	Then she got up to go gleaning, and Boaz instructed his servants and said, “Let her glean between the sheaves too, and do not treat her ignominiously.	
Ruth 2:16	וְגַם שֶׁל־תִּשְׁלֹו לָהּ מִן־הַצִּבְתִּים וְעֲזַבְתֶּם וְלִקְטָה וְלֹא תִגְעְרוּ־בָהּ:	And <u>deliberately spill</u> <i>some</i> from the <u>sheaves</u> for her too, and leave <i>it</i> so she <i>can</i> glean <i>it</i> , and do not rebuke her.”	deliberately spill: infinitive absolute. sheaves: not the same word as in Ruth 2:15. Perhaps <i>handfuls</i> .
Ruth 2:17	וַתִּלְקֹט בַּשָּׂדֶה עַד־הָעֶרֶב וַתַּחֲבֹט אֶת־אֲשֶׁר־לָקְטָה וַיְהִי כְּאִיפָה שְׁעָרִים:	So she gleaned in the field until the evening, and she threshed what she had gleaned, and it <u>amounted to</u> about an <u>ephah</u> of barley.	amounted to ← <i>was</i> . ephah: about 6 imperial gallons or 27 litres.
Ruth 2:18	וַתִּשָּׂא וַתָּבֹא הָעִיר וַתֵּרָא חֲמוּזָהּ אֶת־אֲשֶׁר־לָקְטָה וַתּוֹצֵא וַתִּתֵּן־לָהּ אֶת־ אֲשֶׁר־הוֹתֵרָה מִשְׁבְּעָהּ:	And she took <i>it</i> and came <i>to</i> the city, and her mother-in-law saw what she had gleaned, and she <u>emptied <i>it</i> out</u> , and she gave her what she had left over after <i>taking</i> what was enough for her.	emptied <i>it</i> out ← <i>brought (it) out</i> .
Ruth 2:19	וַתֹּאמֶר לָהּ חֲמוּזָהּ אֵיפָה לָקַטְתְּ הַיּוֹם וְאַנָּה עָשִׂיתְּ יְהִי מִבִּירְךָ בְּרוּךְ וַתַּגֵּד לַחֲמוּזָהּ אֶת־אֲשֶׁר־עָשִׂתָּהּ עִמּוֹ וַתֹּאמֶר שֵׁם הָאִישׁ אֲשֶׁר עָשִׂיתִי עִמּוֹ הַיּוֹם בְּעֵז:	And her mother-in-law said to her, “Where did you glean today, and where did you <u>work</u> ? May he who is showing concern for you be blessed.” And she told her mother-in-law with whom she had <u>worked</u> , and she said, “The name of the man with whom I worked today <i>is</i> Boaz.”	work ... worked ← <i>do / make ... done / made</i> .
Ruth 2:20	וַתֹּאמֶר נְעָמִי לְכֻלָּתָהּ בְּרוּךְ הוּא לַיהוָה אֲשֶׁר לֹא־עָזַב חַסְדּוֹ אֶת־הַחַיִּים וְאֶת־הַמֵּתִים וַתֹּאמֶר לָהּ נְעָמִי קְרוֹב לָנוּ הָאִישׁ מִגְּאֻלָּנוּ הוּא:	Then Naomi said to her daughter-in-law, “May he <i>be</i> blessed by the LORD, who has not abandoned his kindness to the living and the dead.” And Naomi said to her, “The man <i>is</i> a near relative of ours. He <i>is one</i> of our <i>kinsman</i> redeemers.”	
Ruth 2:21	וַתֹּאמֶר רֹות הַמּוֹאָבִיָּה גַם כִּי־אָמַר אֵלַי עַם־הַנְּעָרִים אֲשֶׁר־לִי תִדְבְּקִין עַד אִם־כָּלוּ אֶת־כָּל־הַקְצִיר אֲשֶׁר־לִי:	And Ruth the Moabitess said, “He also said to me, ‘You <i>must</i> stay attached to my servants until they have finished the whole of my harvest.’ ”	
Ruth 2:22	וַתֹּאמֶר נְעָמִי אֶל־רוּת כָּלָתָהּ טוֹב בְּתִי כִי תֵצֵא עִם־נַעֲרוֹתָיו וְלֹא יִפְגְּעוּ־בָךְ בַּשָּׂדֶה אַחֵר:	Then Naomi said to Ruth her daughter-in-law, “ <i>It is</i> a good <i>thing</i> , my daughter, that you go out with his maidservants, so that no-one will molest you in another field.”	

Ruth 2:23	<p>וּתְדַבֵּק בְּנַעֲרוֹת בְּעֵז לְלֶקֶט עד־כְּלוֹת קַצִּיר־הַשְּׁעָרִים וּקַצִּיר הַחֲטָיִים וַתָּשָׁב אֶת־חֲמוּתָהּ:</p>	<p>So she stayed attached to Boaz's maidservants to glean until the end of the barley harvest, and <i>the end of</i> the wheat harvest, and she stayed with her mother-in law.</p>	
Ruth 3:1	<p>וַתֹּאמֶר לָהּ נַעֲמִי חֲמוּתָהּ בְּתִי הֲלֹא אֲבַקֶּשׁ־לְךָ מָנוּחַ אֲשֶׁר יִטֵּב־לְךָ:</p>	<p>Then Naomi her mother-in-law said to her, “My daughter, will I not seek rest for you, so that it will go well for you?”</p>	
Ruth 3:2	<p>וַעֲתָה הֲלֹא בְעֵז מְדַעְתָּנוּ אֲשֶׁר הָיִית אֶת־נַעֲרוֹתַי הַנֶּהֱהוּא זֶרֶה אֶת־גֶּרֶן הַשְּׁעָרִים הַלַּיְלָה:</p>	<p>Well now, <i>is</i> not Boaz, with whose maidservants you were, our relation? Look, he will be winnowing the barley <i>in</i> the threshing floor tonight.</p>	<p>in ← <i>with, by,</i> or perhaps an accusative marker, with the object, <i>threshing floor</i>, standing for what is threshed.</p>
Ruth 3:3	<p>וְרַחֲצֵתְךָ וְסִכֵּתְךָ וְשִׁמְתְךָ *שְׂמַלְתֶּךָ *שְׂמַלְתֶּיךָ עָלֶיךָ *וַיִּרְדְּתִי *וַיִּרְדֶּתְךָ הַגֶּרֶן אֶל־תְּוֹדְעִי לְאִישׁ עַד כְּלוֹתוֹ לֶאֱכֹל וְלִשְׁתּוֹת:</p>	<p>Now wash and anoint <i>yourself</i> and put your dress on and go down to the threshing floor. Do not make yourself known to the man until he has finished eating and drinking.</p>	<p>dress: the <i>qeré</i> has a plural or dual (שְׂמַלְתֶּיךָ) form whereas the <i>ketiv</i> is singular, perhaps indicating a two-piece or one-piece garment respectively.</p> <hr/> <p>go down: the <i>ketiv</i> is an Aramaic form. Compare Ruth 1:13.</p>
Ruth 3:4	<p>וַיְהִי בְשֹׁכְבוֹ וַיִּדְעַתְךָ אֶת־הַמָּקוֹם אֲשֶׁר יִשְׁכַּב־שָׁם וּבָאת וְגִלִית מְרַגְלֶתְךָ *וּשְׁכַבְתִּי *וּשְׁכַבְתְּךָ וְהוּא יִגִּיד לְךָ אֵת אֲשֶׁר תַּעֲשִׂין:</p>	<p>And it will come to pass when he lies down that you <i>must</i> note the place where he lies, then go in and uncover his feet-end and lie down, and he will tell you what <i>you must</i> do.”</p>	<p>lie down: the <i>ketiv</i> is an Aramaic form. Compare Ruth 1:13.</p> <hr/> <p>note ← <i>know</i>.</p> <hr/> <p>you <i>must</i> do: in an Aramaic form.</p>
Ruth 3:5	<p>וַתֹּאמֶר אֵלֶיהָ כֹּל אֲשֶׁר־תֹּאמְרִי *אֵלַי אֶעֱשֶׂה:</p>	<p>And she said to her, “I will do everything you say {K: - } [Q: to me].”</p>	
Ruth 3:6	<p>וַתֵּרַד הַגֶּרֶן וַתַּעַשׂ כְּכֹל אֲשֶׁר־צִוְּתָהּ חֲמוּתָהּ:</p>	<p>And she went down to the threshing floor, and she acted according to everything her mother-in-law had instructed her.</p>	
Ruth 3:7	<p>וַיֹּאכַל בְּעֵז וַיִּישֶׁת וַיִּיטֵב לִבּוֹ וַיָּבֵא לְשֹׁכֵב בְּקֵצֵה הָעֵרְמָה וַתָּבֵא בַלַּט וַתִּגַּל מְרַגְלֶתְךָ וַתִּשְׁכַּב:</p>	<p>So Boaz ate and drank, and his heart was merry, and he went to lie down at the end of the heap. Then she came secretly and uncovered his feet-end and lay down.</p>	
Ruth 3:8	<p>וַיְהִי בַחֲצֵי הַלַּיְלָה וַיִּחַרְד הָאִישׁ וַיִּלְפַּת וְהִנֵּה אִשָּׁה שֹׁכֶבֶת מְרַגְלֶתְךָ:</p>	<p>And it came to pass at midnight that the man had a shock and turned round, and <i>what he</i> saw <i>was</i> that a woman was lying at his feet-end.</p>	<p>what <i>he</i> saw was that ← <i>behold</i>.</p>
Ruth 3:9	<p>וַיֹּאמֶר מִי־אַתְּ וַתֹּאמֶר אֲנִי רוֹת אֲמָתְךָ וּפְרִשְׁתְּ כַנְּפֶיךָ עַל־אֲמָתְךָ כִּי גֹאֵל אֶתְּךָ:</p>	<p>And he said, “Who <i>are</i> you?” And she said, “I <i>am</i> Ruth your maidservant, so spread your wings over your maidservant, for you <i>are</i> a kinsman redeemer.”</p>	

Ruth 3:10	וַיֹּאמֶר בְּרוּכָה אַתָּה לַיהוָה בְּתִי הֵיטַבְתָּ חֶסֶדְךָ הָאֲחֵרוֹן מִזֶּה־הָרֵאשֶׁוֹן לְבִלְתִּי־לָכֶת אַחֲרֵי הַבְּחוּרִים אֲסֻדֹּל וְאֲסֻעֶשֶׂיר:	Then he said, “ <i>May you be blessed by the LORD, my daughter. You have shown even more kindness of late than in the beginning, in not going after the young lads, whether poor or rich.</i> ”	in not going: gerundial use of the infinitive.
Ruth 3:11	וְעַתָּה בְּתִי אַל־תִּירְאִי כֹל אֲשֶׁר־תֹּאמְרֵי אֶעֱשֶׂה־לָּךְ כִּי יֹדְעֵ כָּל־שְׂעַר עַמִּי כִּי אִשְׁת חַיִּל אַתָּה:	So now, my daughter, do not be afraid. Everything you say, I will do for you, because every gate of my people knows that you <i>are</i> a virtuous woman.	gate: i.e. the place where people congregate.
Ruth 3:12	וְעַתָּה כִּי אֲמַנָּם כִּי *אִם גֹּאֵל אֲנִכִּי וְגַם יֵשׁ גֹּאֵל קְרוֹב מִמֶּנִּי:	And now although <i>it is</i> true that {K: indeed} [Q: -] I <i>am</i> a kinsman redeemer, yet there is a kinsman redeemer nearer <u>than</u> me.	than me: or, if the reader prefers, <i>than I</i> .
Ruth 3:13	לַיְלִי הַלַּיְלָה וְהָיָה בְּבֹקֶר אִם־יִגְאָלְךָ טוֹב יִגְאָל וְאִם־לֹא יַחְפֹּץ לְגְאָלְךָ וְגִאֲלִתִּיךָ אֲנִכִּי חַי־יְהוָה שְׁכַבְי עַד־הַבֹּקֶר:	Lodge tonight, and it will <u>follow</u> in the morning, if he will redeem you, <i>all</i> right, let him redeem. But if he does not wish to redeem you, then I will redeem you, <i>as</i> the LORD lives. Lie down until the morning.”	follow ← <i>come to pass, be</i> .
Ruth 3:14	וַתִּשְׁכַּב *מֵרַגְלָתוֹ **מֵרַגְלוֹתָיו עַד־הַבֹּקֶר וַתִּקֶּם *בַּטְרוֹם **בְּטֵרָם יִכִּיר אִישׁ אֶת־רַעְהוֹ וַיֹּאמֶר אֶל־יֹדְעֵ כִּי־בָאָה הָאִשָּׁה הַגֵּרָוּן:	So she lay down <u>at his feet-end</u> until the morning, then she got up <u>before</u> anyone would recognize his neighbour, and he said, “Let it not be known that a <u>woman</u> came <i>into</i> the threshing floor.”	feet-end: the <i>ketiv</i> is, strictly speaking, <i>foot-end</i> . <hr/> before: the <i>ketiv</i> has to be regarded as a variant form of the <i>qere</i> . <hr/> <hr/> a woman ← <i>the woman</i> . An unexpected definite article. See Gen 22:9 and Ruth 2:3.
Ruth 3:15	וַיֹּאמֶר הָבִי הַמְּטַפַּחַת אֲשֶׁר־עָלֶיךָ וְאֲחֻזִּיבָהּ וַתֹּאחֲזֵ בָּהּ וַיִּמַּד שֵׁשׁ־שְׁעָרִים וַיִּשֶׁת עָלֶיהָ וַיָּבֵא הָעִיר:	And he said, “ <u>Take</u> the gown which <i>is</i> on you and hold it <i>out</i> .” So she held it <i>out</i> , and he measured out six <i>measures</i> of barley, and he put <i>it</i> <u>in</u> it, then <u>he</u> went to the city.	take ← <i>give; set</i> . <hr/> in it: i.e. <i>in the gown</i> . AV differs (<i>on her</i>). <hr/> he went: AV differs (<i>she went</i>), not supported by the Hebrew.
Ruth 3:16	וַתָּבוֹא אֶל־חֲמוּתָהּ וַתֹּאמֶר מִי־אַתָּה בְּתִי וַתַּגֵּד־לָהּ אֵת כָּל־אֲשֶׁר עָשָׂה־לָּהּ הָאִישׁ:	And she went to her mother-in-law, and she said, “Who <i>are</i> you, my daughter?” So she told her everything the man had done for her.	We take the question literally; compare Ruth 3:9. Alternatively, there is an underlying elaboration, <i>Who are you (in terms of marital prospects)?</i>
Ruth 3:17	וַתֹּאמֶר שֵׁשׁ־הַשְּׁעָרִים הָאֵלֶּה נָתַן לִי כִּי אָמַר *אֵלַי אֶל־תָּבוֹאִי רִיקָם אֶל־חֲמוּתְךָ:	And she said, “He gave me these six <i>measures</i> of barley, for he said {K: - } [Q: to me], ‘Do not go to your mother-in-law empty-handed.’”	

Ruth 3:18	<p>וַתֹּאמֶר שְׂבִי בְתִי עַד אֲשֶׁר תִּדְעֶינָא אִיךָ יִפְּלֵ דְבַר כִּי לֹא יִשְׁקֹט הָאִישׁ כִּי-אִם-כִּלְהָ הַדְּבַר הַיּוֹם:</p>	<p>Then she said, “Stay, my daughter, until you know how the matter turns out, for the man will not rest unless he concludes the matter today.”</p>	
Ruth 4:1	<p>וַיַּעַז עָלֶיהָ הַשַּׁעַר וַיֵּשֶׁב שָׁם וַהֲנֵה הַגֵּאֵל עִבֵּר אֲשֶׁר דָּבַר-בְּעֵז וַיֹּאמֶר סוּרָה שְׁבֵה-פָּה פְּלֹנִי אֶלְמִנִי וַיִּסַּר וַיֵּשֶׁב:</p>	<p>Then Boaz went up to the gate and sat there, and what should happen but the <i>kinsman</i> redeemer of whom Boaz had spoken passed by. And Boaz said, “Turn aside and sit down here, my good sir.” And he turned aside and sat down.</p>	<p>and what should happen but ← behold.</p> <p>my good sir: an expression is used which avoids naming the person. Perhaps the expression itself is not in the literal direct speech, but rather replaces the actual →</p>
Ruth 4:2	<p>וַיִּקַּח עֲשָׂרָה אַנְשִׁים מִזְקֵנֵי הָעִיר וַיֹּאמֶר שְׁבוּ-פָּה וַיֵּשְׁבוּ:</p>	<p>And he took ten men from the elders of the city and said, “Sit down here.” And they sat down.</p>	<p>↳ direct speech which did name the man. Compare Ezra 4:11.</p>
Ruth 4:3	<p>וַיֹּאמֶר לַגֵּאֵל חֲלַקְתְּ הַשָּׂדֶה אֲשֶׁר לְאַחֵינוּ לְאַלְיִמְלֵךְ מִכְרָה נַעֲמִי הַשְּׁבֵה מִשָּׂדֶה מוֹאֵב:</p>	<p>And he said to the <i>kinsman</i> redeemer, “Naomi, who has come back from the plain of Moab, is selling the parcel of land which belonged to our brother, Elimelech.</p>	
Ruth 4:4	<p>וְאֲנִי אֲמַרְתִּי אֲגַלֶּה אֲזַנְךָ לְאֹמֵר קְנֵה נֶגֶד הַיֹּשְׁבִים וְנֶגֶד זְקֵנֵי עַמִּי אִם-תִּגְאָל גֵּאֵל וְאִם-לֹא יִגְאָל הַגֵּיּדָה לִי *וְאֵדַע *וְאֵדַע כִּי אֵין זוֹלָתְךָ לְגֵאֹל וְאֲנִי אֲחִירֶיךָ וַיֹּאמֶר אֲנִי אֲגַאֵל:</p>	<p>And I hereby declare, I notify you as follows: you can buy it in the presence of the inhabitants and in the presence of the elders of my people. If you will redeem it, redeem it. But if you will not redeem it, tell me, so that I know, for there is no-one except you first in line to redeem it, and I am after you.” And he said, “I will redeem it.”</p>	<p>I know: the <i>qeré</i> is nominally cohortative, but it acts simply as a mood for a purposive subordinate clause here.</p> <p>I notify you as follows ← I will uncover your ear to say.</p> <p>but if you ← but if he. Change of grammatical person; compare Lev 1:3, Num 15:9.</p>
Ruth 4:5	<p>וַיֹּאמֶר בְּעֵז בְּיוֹם-קְנוֹתְךָ הַשָּׂדֶה מִיַּד נַעֲמִי וּמֵאֵת רוּת הַמוֹאֲבִיָּה אֲשֶׁת-הַמֵּת *קְנִיתִי *קְנִיתָהּ לְהַקִּים שֵׁם-הַמֵּת עַל-נַחֲלָתוֹ:</p>	<p>Then Boaz said, “On the day you purchase the field from Naomi, and from Ruth the Moabitess, the wife of the dead, you also buy to raise up the name of the deceased in his inheritance.”</p>	<p>you ... buy: the <i>ketiv</i> is an Aramaic form. Compare Ruth 1:13.</p> <p>from Naomi ... from Ruth ← from the hand of Naomi ... from with Ruth.</p> <p>AV differs in word association (thou must buy it also of Ruth the Moabitess).</p>
Ruth 4:6	<p>וַיֹּאמֶר הַגֵּאֵל לֹא אוּכַל *לְגֵאֹל-לִי *לְגֵאֹל-לִי פֶן-אֲשַׁחֵת אֶת-נַחֲלָתִי גֵאֵל-לִיךָ אֶתְּהָ אֶתְּגַאֲלֶתְךָ כִּי לֹא-אוּכַל לְגֵאֹל:</p>	<p>At this the <i>kinsman</i> redeemer said, “I cannot take this redemption on myself lest I spoil my own inheritance. You redeem my inheritance, for I cannot redeem it.”</p>	<p>take ... redemption: the <i>ketiv</i> and <i>qeré</i> are different spellings of the same word.</p>

Ruth 4:7	<p>וְזֹאת לְפָנִים בְּיִשְׂרָאֵל עַל־הַגְּאוּלָּה וְעַל־הַתְּמוּרָה לְקַיֵּם כָּל־דְּבַר שְׁלֹף אִישׁ נִעְלוֹ וְנָתַן לְרַעְהוּ וְזֹאת הַתְּעוּדָה בְּיִשְׂרָאֵל:</p>	<p>Now this <i>was the custom</i> in early times in Israel concerning redemption and concerning exchange, so as to establish every transaction: a man would <u>take off his shoe</u> and give <i>it</i> to his <i>contracting</i> counterpart, and this <i>was</i> a testimony in Israel.</p>	<p>take off his shoe: see Deut 25:9.</p> <hr/> <p><i>contracting</i> counterpart ← <i>friend; neighbour.</i></p>
Ruth 4:8	<p>וַיֹּאמֶר הַגְּאֹל לְבַעַז קְנֵה־לְךָ וַיִּשְׁלֹף נִעְלוֹ:</p>	<p>And the <i>kinsman</i> redeemer said to Boaz, “You <u>buy it.</u>” And <u>he took off his shoe.</u></p>	<p>buy ← <i>buy for yourself.</i></p> <hr/> <p>he took off his shoe: by analogy with Deut 25:9-10, Boaz took the kinsman ↗</p>
Ruth 4:9	<p>וַיֹּאמֶר בָּעַז לְזִקְנִים וְכָל־הָעָם עֲדִים אַתֶּם הַיּוֹם כִּי קָנִיתִי אֶת־כָּל־אֲשֶׁר לְאֶלְיָמֶלֶךְ וְאֶת כָּל־אֲשֶׁר לְכִלְיוֹן וּמַחְלוֹן מִיַּד נַעֲמִי:</p>	<p>And Boaz said to the elders and all the people, “You <i>are</i> witnesses today that I have purchased everything that <i>was</i> Elimelech's and everything that <i>was</i> Chilion's, and Mahlon's, <u>from Naomi.</u></p>	<p>↳ redeemer's shoe off. But here, apparently, the kinsman redeemer takes his shoe off, because he gives it to Boaz.</p> <hr/> <p>from Naomi ← <i>from the hand of Naomi.</i></p>
Ruth 4:10	<p>וְגַם אֶת־רוּת הַמּוֹאֲבִיָּה אֲשֶׁת מַחְלוֹן קָנִיתִי לִי לְאִשָּׁה לְהַקִּים שֵׁם־הַמֵּת עַל־גַּחְלָתוֹ וְלֹא־יִכָּרֵת שֵׁם־הַמֵּת מֵעַם אָחִיו וּמִשְׁעַר מְקוֹמוֹ עֲדִים אַתֶּם הַיּוֹם:</p>	<p>And I have also purchased Ruth the Moabitess, the wife of Mahlon, <i>to be</i> my wife, to raise up the name of the deceased on his inheritance, so that the name of the deceased is not cut off from <i>being</i> with his brothers, or from the gate of his place. You <i>are</i> witnesses today.”</p>	
Ruth 4:11	<p>וַיֹּאמְרוּ כָל־הָעָם אֲשֶׁר־בַּשַּׁעַר וְהַזִּקְנִים עֲדִים יִתֵּן יְהוָה אֶת־הָאִשָּׁה הַבָּאָה אֶל־בֵּיתְךָ כְּרָחֵל וְכַלְאָה אֲשֶׁר בָּנוּ שְׂתִיהֶם אֶת־בַּיִת יִשְׂרָאֵל וְעָשָׂה־חֵיל בְּאֶפְרָתָה וּקְרָא־שֵׁם בְּבַיִת לָחֵם:</p>	<p>And all the people who <i>were</i> at the gate and the elders said, “<i>We are</i> witnesses. May the LORD grant the woman who has come to your household <i>to be</i> like Rachel and Leah, the two who built up the house of Israel. And you act virtuously in Ephrathah, and <u>proclaim fame in Bethlehem.</u></p>	<p>Ephrathah: AV= <i>Ephratah</i>, but elsewhere mostly <i>Ephrath, Ephrathite.</i></p> <hr/> <p>proclaim fame: AV differs (<i>be famous</i>), possible, but we take it as <i>the LORD's fame</i>, as in Ruth 4:14.</p> <hr/> <p>Bethlehem: see Gen 35:19.</p>
Ruth 4:12	<p>וַיְהִי בֵּיתְךָ כְּבַיִת פֶּרֶץ אֲשֶׁר־יִלְדָה תָּמָר לַיהוּדָה מִזֶּה־הַזָּרַע אֲשֶׁר יִתֵּן יְהוָה לְךָ מִזֶּה־הַנְּעִרָה הַזֹּאת:</p>	<p>And may your house be like the house of <u>Perez</u> whom Tamar bore to Judah, from the seed which the LORD will give you, <i>the house being built</i> from this young woman.”</p>	<p>Perez: see Gen 38:29.</p>
Ruth 4:13	<p>וַיִּקַּח בָּעַז אֶת־רוּת וַתְּהִי־לּוֹ לְאִשָּׁה וַיָּבֵא אֵלֶיהָ וַיִּתֵּן יְהוָה לָּהּ הַרְיוֹן וַתֵּלֶד בֶּן:</p>	<p>Then Boaz took Ruth, and she became his wife, and he went in to her, and the LORD gave her conception, and she bore a son.</p>	

Ruth 4:14	<p>וּתְאִמְרָנָה הַנְּשִׁים אֶל־נְעֻמִי בְּרוּךְ יְהוָה אֲשֶׁר לֹא הִשְׁבִּית לָךְ גֹּאֵל הַיּוֹם וַיִּקְרָא שְׁמוֹ בְּיִשְׂרָאֵל:</p>	<p>And the women said to Naomi, “Blessed <i>be</i> the LORD, who has not deprived you of a <i>kinsman</i> redeemer today, so that <i>his fame</i> may be proclaimed in Israel.</p>	<p>his fame: we take this as <i>the LORD's fame</i>. AV differs (<i>his</i> not capitalized).</p>
Ruth 4:15	<p>וְהָיָה לָךְ לְמַשִּׁיב נְפֶשׁ וּלְכֹלֵל אֶת־שִׁבְתְּךָ כִּי כְלַתְךָ אֲשֶׁר־אֶהְבֶּתְךָ יִלְדֶתוּ אֲשֶׁר־הִיא טוֹבָה לָךְ מִשִּׁבְעָה בָּנִים:</p>	<p>And he will be a restorer of your <i>well-being</i>, and <i>one who sustains you in your old age</i>, for your daughter-in-law, who loves you, who <i>is</i> better for you than seven sons, has borne him.”</p>	<p><i>well-being</i> ← <i>soul</i>.</p>
Ruth 4:16	<p>וּתְקַח נְעֻמִי אֶת־הַיֶּלֶד וּתְשִׁתְּהוּ בְּחִיקָהּ וּתְהִי־לוֹ לְאִמָּנָה:</p>	<p>And Naomi took the child and placed him in her bosom, and she became a nurse to him.</p>	
Ruth 4:17	<p>וּתְקַרְאָנָהּ לוֹ הַשְּׂכֵנּוֹת שֵׁם לְאָמֵר יֶלֶד־בֶּן לְנְעֻמִי וּתְקַרְאָנָה שְׁמוֹ עוֹבֵד הוּא אָבִי־יֵשׁוּ אָבִי דָּוִד: פ</p>	<p>And the neighbouring <i>women</i> proclaimed his fame and said, “<i>A son</i> has been born to Naomi.” And they called him Obed. He <i>was</i> the father of Jesse, the father of David.</p>	<p>Acts 13:22.</p> <hr/> <p>son: standing for <i>nephew-in-law</i>, via her brother-in-law Boaz, but by the system of raising up seed to the deceased, Obed counts as Elimelech's son, so also Naomi's son.</p> <hr/> <p>Jesse ← <i>Jishai</i>, but we retain the AV / traditional English name.</p>
Ruth 4:18	<p>וְאֵלֶּה תּוֹלְדוֹת פְּרֶז פְּרָץ הוֹלִיד אֶת־חֶצְרוֹן:</p>	<p>This <i>is</i> the genealogy of <u>Perez</u>: <u>Perez</u> begot Hezron,</p>	<p> Gen 46:12, 1 Chr 2:5. <hr/> Perez (2x): see Gen 38:29.</p>
Ruth 4:19	<p>וּחֶצְרוֹן הוֹלִיד אֶת־רָם וְרָם הוֹלִיד אֶת־עַמִּינָדָב:</p>	<p>and Hezron begot Ram, and Ram begot Amminadab,</p>	<p> 1 Chr 2:9, 1 Chr 2:10.</p>
Ruth 4:20	<p>וְעַמִּינָדָב הוֹלִיד אֶת־נַחֲשׁוֹן וְנַחֲשׁוֹן הוֹלִיד אֶת־שַׁלְמוֹה:</p>	<p>and Amminadab begot Nahshon, and Nahshon begot <u>Salmon</u>,</p>	<p> 1 Chr 2:10, 1 Chr 2:11. <hr/> Salmon ← <i>Salmah</i> here, but we, as AV, align it with the next verse.</p>
Ruth 4:21	<p>וּשַׁלְמוֹן הוֹלִיד אֶת־בֹּעַז וּבֹעַז הוֹלִיד אֶת־עוֹבֵד:</p>	<p>and Salmon begot Boaz, and Boaz begot Obed,</p>	<p> 1 Chr 2:11, 1 Chr 2:12.</p>
Ruth 4:22	<p>וְעוֹבֵד הוֹלִיד אֶת־יֵשׁוּ וְיֵשׁוּ הוֹלִיד אֶת־דָּוִד:</p>	<p>and Obed begot <u>Jesse</u>, and <u>Jesse</u> begot David.</p>	<p> 1 Sam 16:11, 1 Sam 16:12, 1 Sam 16:13, 1 Chr 2:12, 1 Chr 2:15. <hr/> Jesse (2x): see Ruth 4:17.</p>
1 Sam 1:1	<p>וַיְהִי אִישׁ אֶחָד מִן־הַרְמָתִים צוֹפִים מֵהַר אֶפְרַיִם וּשְׁמוֹ אֶלְקָנָה בֶן־יִרְחָם בֶּן־אֵלִיהוּא בֶּן־תְּחוּ בֶן־צוּף אֶפְרָתִי:</p>	<p>Now there was a certain man from <u>Ramathaim-Zophim</u>, from Mount Ephraim, and his name <i>was</i> Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite,</p>	<p>Ramathaim-Zophim ← <i>the Ramathaim-Zophim</i>.</p>

1 Sam 1:2	וְלֹא שְׁתֵּי נָשִׁים שָׁם אַחַת חַנָּה וְשֵׁם הַשְּׁנַיִת פְּנִינָה וַיְהִי לְפְנִינָה יְלָדִים וּלְחַנָּה אֵין יְלָדִים:	and he <i>had</i> two wives. The name of the first <i>was</i> Hannah and the name of the second <i>was</i> Peninnah. And Peninnah had children, but Hannah <i>did not have any</i> children.	of the first ← <i>of one</i> .
1 Sam 1:3	וַעֲלֶה הָאִישׁ הַהוּא מֵעִירוֹ מִיָּמִים יְמִימָה לְהִשְׁתַּחֲוֹת וּלְזָבַח לַיהוָה צְבָאוֹת בְּשִׁלֹּה וְשֵׁם שְׁנֵי בְנֵי-עֲלֵי חַפְנִי וּפְנִיחָס כֹּהֲנִים לַיהוָה:	And <u>this man</u> went up from his city <u>every year</u> to worship and to sacrifice to the LORD of hosts in Shiloh, where Eli's two sons, Hophni and Phinehas, the priests to the LORD, <i>were</i> .	this man ← <i>that man</i> . every year ← <i>from days to days</i> . Elucidated as <i>yearly</i> in 1 Sam 1:7. Phinehas: see Ex 6:25.
1 Sam 1:4	וַיְהִי הַיּוֹם וַיִּזְבַּח אֶלְקָנָה וְנָתַן לְפְנִינָה אֲשֶׁתּוֹ וְלְכָל-בְּנֵיהָ וּבְנוֹתֶיהָ מְנוֹת:	And the day came when Elkanah made <i>his</i> sacrifice, and he gave portions to Peninnah his wife and to each of her sons and her daughters.	portions: i.e. of the sacrificed animal.
1 Sam 1:5	וּלְחַנָּה יָתַן מִנֶּה אַחַת אַפִּים כִּי אֶת-חַנָּה אָהַב וַיְהוּה סָגַר רַחְמָה:	And to Hannah he gave a <u>double portion</u> , because he loved Hannah, but the LORD had closed her womb.	double portion ← <i>one portion two faces</i> .
1 Sam 1:6	וּכְעִסְתָּהּ צָרְתָּהּ גַם-כָּעַס בְּעָבוֹר הַרְעַמָּה כִּי-סָגַר יְהוָה בְּעַד רַחְמָה:	And her rival <u>provoked her dreadfully</u> , so as to torment her, for the LORD had closed her womb.	provoked her dreadfully ← <i>provoked her also a provocation</i> . torment ← <i>cause to thunder</i> .
1 Sam 1:7	וּכְן יַעֲשֶׂה שָׁנָה בְּשָׁנָה מִדֵּי עֲלֹתָהּ בְּבֵית יְהוָה כֵּן תִּכְעַסְנָה וּתִבְכֶּה וְלֹא תֹאכַל:	And <i>just as</i> he did <i>this from year to year</i> , every time she went up to the house of the LORD, so she <i>for her part</i> provoked her, and she wept and <i>would not</i> eat.	
1 Sam 1:8	וַיֹּאמֶר לָהּ אֶלְקָנָה אִשָּׁה חַנָּה לָמָּה תִּבְכִּי וְלָמָּה לֹא תֹאכְלִי וְלָמָּה יִרַע לְבָבְךָ הֲלוֹא אֲנִי טוֹב לָךְ מֵעֲשָׂרָה בָּנִים:	And Elkanah her husband said to her, “Hannah, why are you crying, and why will you not eat, and why does your heart grieve? <i>Am I not better to you than ten sons?</i> ”	
1 Sam 1:9	וַתִּקַּם חַנָּה אַחֲרַי אָכְלָה בְּשִׁלֹּה וְאַחֲרַי שָׁתָה וְעֲלֵי הַכֹּהֵן יָשַׁב עַל-הַכֹּפֵּס עַל-מְזוֹזַת הַיִּכְלָל יְהוָה:	Then Hannah got up after <i>they</i> had eaten in Shiloh and after <i>they</i> had drunk. Now Eli the priest was sitting on the seat at the <i>gatepost</i> of the temple of the LORD.	<i>they</i> had drunk: infinitive absolute in the role of a finite verb.
1 Sam 1:10	וְהִיא מְרַת נַפְשָׁהּ וַתִּתְפַּלֵּל עַל-יְהוָה וּבְכָה תִּבְכֶּה:	But she was <u>very bitter</u> , and she prayed to the LORD and <u>wept profusely</u> .	very bitter ← <i>bitter of soul</i> . wept profusely: infinitive absolute.

1 Sam 1:11	<p>וַתִּדְרֹךְ נִדְרִים וַתֹּאמֶר יְהוָה צְבָאוֹת אֲסִרְאֶה תְּרָאָה בְּעֵינַי אֲמַתְּךָ וּזְכַרְתִּנִּי וְלֹא־תִשְׁכַּח אֶת־אֲמַתְּךָ וְנָתַתָּה לְאֲמַתְּךָ זֶרַע אֲנָשִׁים וְנָתַתָּיו לַיהוָה כָּל־יְמֵי חַיָּו וּמִזְרָה לֹא־יַעֲלֶה עַל־רֹאשׁוֹ:</p>	<p>And she <u>made</u> a vow and said, “O LORD of hosts, if <i>only</i> you would <u>make a point of attending</u> to the affliction of your maidservant and would remember me and not forget your maidservant and give your maidservant <u>progeny</u>, then I would give him to the LORD all the days of his life, and no razor would pass over his head.”</p>	<p>made ← <i>vowed</i>.</p> <hr/> <p>would make a point of attending ← <i>to see would see</i>. Infinitive absolute.</p> <hr/> <p>progeny ← <i>seed of men</i>.</p>
1 Sam 1:12	<p>וְהָיָה כִּי הִרְבִּתָּה לְהִתְפַּלֵּל לִפְנֵי יְהוָה וְעָלִי שִׁמְר אֶת־פִּיהָ:</p>	<p>And it came to pass that she was praying intensively before the LORD when Eli observed her mouth.</p>	
1 Sam 1:13	<p>וְחַזְנָה הִיא מִדְּבַרְתָּ עַל־לִבָּהּ רַק שִׁפְתֶיהָ נִעֲוֹת וְקוֹלָהּ לֹא יִשְׁמַע וַיַּחְשְׁבֶהָ עָלֶי לְשִׁכְרָה:</p>	<p>Now Hannah was speaking in her heart – only her lips were moving and her voice was not heard – and Eli thought she <i>was</i> drunk.</p>	
1 Sam 1:14	<p>וַיֹּאמֶר אֵלֶיהָ עָלֶי עַד־מַתִּי תִשְׁתַּכְּרִין הַסִּירִי אֶת־יַיִנְךָ מֵעַלֶיךָ:</p>	<p>And Eli said to her, “<u>How much</u> longer will you <u>keep getting</u> drunk? Put your wine <u>well</u> away from you.”</p>	<p>how much longer ← <i>until when</i>.</p> <hr/> <p>keep getting drunk ← <i>act like</i> <i>one drunken</i>.</p> <hr/> <p>put your wine <i>well</i> away from you: more idiomatically, <i>keep off</i> <i>your wine</i>.</p>
1 Sam 1:15	<p>וַתַּעַן חַנָּה וַתֹּאמֶר לֹא אֲדֹנָי אִשָּׁה קִשְׁת־רוּחַ אֲנִכִי וַיִּזַּן וְשִׁכַר לֹא שָׁתִיתִי וְאֶשְׁפַּךְ אֶת־נַפְשִׁי לִפְנֵי יְהוָה:</p>	<p>But Hannah answered and said, “<i>It’s not that</i>, my lord. I <i>am</i> a <u>hard-pressed</u> woman, and I have not drunk any wine or strong drink, but I have poured out my <u>heart</u> before the LORD.</p>	<p>hard-pressed ← <i>hard of spirit</i>.</p> <hr/> <p>heart ← <i>soul</i>.</p>
1 Sam 1:16	<p>אַל־תִּתֵּן אֶת־אֲמַתְּךָ לִפְנֵי בֵּת־בְּלִיעַל כִּי־מְרֹב שִׁיתִי וּכְעָסִי דִבַּרְתִּי עַד־הַנֶּה:</p>	<p>Do not take your handmaid for a <u>good-for-nothing girl</u>, for <i>it is</i> with a lot of grievance and frustration <i>on my part</i> that I have spoken so far.”</p>	<p>good-for-nothing girl ← <i>daughter of Belial</i> ← <i>daughter of</i> <i>without use</i>.</p>
1 Sam 1:17	<p>וַיַּעַן עָלָי וַיֹּאמֶר לְכִי לְשָׁלוֹם וְאֱלֹהֵי יִשְׂרָאֵל יִתְּנִן אֶת־שְׁלֹתְךָ אֲשֶׁר שָׁאַלְתָּ מֵעַמוֹ:</p>	<p>Then Eli answered and said, “Go in peace, and may the God of Israel grant your request which you have asked him for.”</p>	
1 Sam 1:18	<p>וַתֹּאמֶר תִּמְצָא שִׁפְחַתְּךָ חֵן בְּעֵינֶיךָ וְתִלְךְ הָאִשָּׁה לְדֶרֶכָהּ וַתֹּאכַל וּפְנֵיהָ לֹא־הָיוּ־לָהּ עוֹד:</p>	<p>And she said, “May your maidservant find grace in your eyes.” And the woman went her way and ate, and her <u>expression</u> was no longer <i>dejected</i>.</p>	<p>expression ← <i>face</i>.</p>

1 Sam 1:19	וַיִּשְׁכְּמוּ בַבֶּקֶר וַיִּשְׁתַּחֲוּוּ לַפָּנִי יְהוָה וַיָּשׁוּבוּ וַיָּבֹאוּ אֶל־בֵּיתָם הַרְמָתָה וַיִּדַע אֱלֹקָנָה אֶת־חַנָּה אִשְׁתּוֹ וַיִּזְכְּרָה יְהוָה:	And they got up early in the morning and worshipped before the LORD, then they returned and went to their home in Ramah, and Elkanah knew Hannah his wife, and the LORD remembered her.	in Ramah ← <i>to the Ramah</i> . Pregnant use of the locative of motion towards.
1 Sam 1:20	וַיְהִי לְתַקְפוֹת הַיָּמִים וַתְּהַר חַנָּה וַתֵּלֶד בֶּן וַתִּקְרָא אֶת־שְׁמוֹ שְׁמוּאֵל כִּי מִיְהוָה שָׂאֲלָתִיו:	And it came to pass in the course of time that Hannah conceived and bore a son, and she called him Samuel, “Because”, she said, “I asked for him from the LORD.”	course of time ← <i>periods of days</i> . Samuel ← <i>Shemuel</i> , but we retain the AV / traditional English name.
1 Sam 1:21	וַיַּעַל הָאִישׁ אֱלֹקָנָה וְכָל־בֵּיתוֹ לְזִבְחַ לַיהוָה אֶת־זִבְחַ הַיָּמִים וְאֶת־נִדְרוֹ:	And the man, Elkanah, and all of his household, went up to offer the yearly sacrifice and that of his vow to the LORD.	offer ← <i>sacrifice</i> . yearly ← <i>of days</i> . See 1 Sam 1:3.
1 Sam 1:22	וְחַנָּה לֹא עָלְתָה בִּי־אֶמְרָה לְאִישָׁה עַד יִגְמַל הַנְּעָר וְהִבֵּאתִיו וְנִרְאָה אֶת־פָּנָי יְהוָה וַיֵּשֶׁב שָׁם עַד־עוֹלָם:	But Hannah did not go up, for she said to her husband, “Not until the young boy is weaned, and then I will bring him, and he will appear in the presence of the LORD, and he will stay there indefinitely.”	indefinitely ← <i>for the age</i> .
1 Sam 1:23	וַיֹּאמֶר לָהּ אֱלֹקָנָה אִישָׁה עֲשֵׂי הַטּוֹב בְּעֵינָיִךְ שְׁבִלִי עַד־גָּמְלֶךָ אֹתוֹ אַךְ יָקָם יְהוָה אֶת־דְּבָרְךָ וַתֵּשֶׁב הָאִשָּׁה וַתִּינֶק אֶת־בְּנָהּ עַד־גָּמְלָהּ אֹתוֹ:	And Elkanah her husband said to her, “Do what <i>is</i> right in your sight. Stay until you have weaned him, only may the LORD establish his word.” So the woman stayed and suckled her son until she had weaned him.	
1 Sam 1:24	וַתַּעֲלֶהּ עִמָּה כַּאֲשֶׁר גָּמְלָתוּ בְּפָרִים שְׁלֹשָׁה וְאִיפָה אַחַת קֶמַח וְנֶבֶל יַיִן וַתִּבְאֶהוּ בֵּית־יְהוָה שְׁלוֹ וְהַנְּעָר נָעַר:	Then when she had weaned him, she took him up with her, with three bulls and one ephah of flour and a bottle of wine, and she brought him to the house of the LORD in Shiloh, when he was just a boy.	ephah: about 6 imperial gallons or 27 litres. he was just a boy ← <i>the boy (was) a boy</i> .
1 Sam 1:25	וַיִּשְׁחָטוּ אֶת־הַפָּר וַיָּבִיאוּ אֶת־הַנְּעָר אֶל־עֲלִי:	And they slaughtered the bull, and they brought the boy to Eli.	
1 Sam 1:26	וַתֹּאמֶר בִּי אֲדֹנָי חַי נַפְשִׁךָ אֲדֹנָי אֲנִי הָאִשָּׁה הַנֹּצֵבֶת עִמָּכָה בָּזָה לְהַתְּפַלֵּל אֶל־יְהוָה:	And she said, “Please, my lord, as you yourself live, my lord, I am the woman who was standing with you here, praying to the LORD.	you yourself ← <i>your soul</i> . praying ← <i>to pray</i> , but not necessarily purposive.
1 Sam 1:27	אֶל־הַנְּעָר הַזֶּה הִתְּפַלֵּלְתִּי וַיִּתֵּן יְהוָה לִי אֶת־שְׂאֲלָתִי אֲשֶׁר שָׂאֲלָתִי מֵעַמּוֹ:	I prayed for this boy, and the LORD granted my request which I asked for from him.	

1 Sam 1:28	וְגַם אֲנֹכִי הִשְׁאַלְתִּהוּ לַיהוָה כָּל־הַיָּמִים אֲשֶׁר הָיָה הוּא שָׁאוֹל לַיהוָה וַיִּשְׁתַּחוּ שָׁם לַיהוָה: פ	And I have also <u>made him over</u> to the LORD for all his days. He <u>was a request made to the</u> LORD.” And he worshipped the LORD there.	all his days ← <i>all his days (in) which he is</i> . AV differs (<i>as long as he liveth</i>), with LXX, the Vulgate and some Hebrew manuscripts [BHS-CA]. A <i>hé / heth</i> issue. made him over ← <i>caused to request him</i> , implying fulfilment of the vow. [BDB]= <i>made him over</i> . a request made ← <i>requested</i> .
1 Sam 2:1	וַתִּתְפַּלֵּל חַנָּה וַתֹּאמֶר עָלַי לְבִי בִיהוָה רָמָה קִרְנֵי בִיהוָה רָחַב פִּי עַל־אֹיְבָי כִּי שָׂמַחֲתִי בִישׁוּעֶתְךָ:	And Hannah prayed and said, “My heart exults in the LORD, My horn <u>has been raised by</u> the LORD, My mouth <u>has become</u> broad over my enemies, For I have rejoiced in your salvation.	has been raised: <i>qal</i> for passive of <i>hiphil</i> . Compare Isa 49:11. my mouth has become broad: i.e. <i>I have become triumphant</i> .
1 Sam 2:2	אֵין־קָדוֹשׁ כִּיהוָה כִּי אֵין בְּלִתְּךָ וְאֵין צֹר בְּאַלְהֵינוּ:	<i>There is</i> no-one holy like the LORD, For <i>there is</i> no-one besides you, Nor <i>is there</i> any rock like our God.	
1 Sam 2:3	אַל־תִּרְבּוּ תִדְבְּרוּ גְבוּהָה גְבוּהָה יֵצֵא עֲתָק מִפִּיכֶם כִּי אֵל דְּעוֹת יְהוָה *וּלֹא *וְלוֹ נִתְכַּנּוּ עַלְלוֹת:	Do not speak profusely <i>in</i> <u>lofty words</u> , Nor let insolence issue from your mouth, For the LORD <i>is</i> a GOD of knowledge, And {Q: by him deeds are weighed} [K: deeds are not weighed].	On the <i>ketiv</i> , see Ex 21:8. lofty ← <i>high, high</i> .
1 Sam 2:4	קִשְׁתַּי גִּבּוֹרִים חֲתָיִם וְנִבְשָׁלִים אֲזָרוּ חֵיל:	The <u>bows</u> of heroes are <u>shattered</u> , But those <i>who once</i> stumbled Have girded themselves <i>with</i> strength.	bows ← <i>bow</i> . shattered: in agreement with <i>heroes</i> , by attraction. Compare [Ges-HG] §146a.
1 Sam 2:5	שְׂבָעִים בָּלַחַם נִשְׁכָּרוּ וְרַעֲבִים חָדְלוּ עַד־עֲקָרָה יִלְדָה שְׂבָעָה וְרַבַּת בָּנִים אֲמַלְלָה:	The <i>once</i> satiated have hired themselves out for bread, But the hungry are no more <i>so</i> . Even the barren has borne seven, Whereas she who <i>had</i> many sons is languishing.	
1 Sam 2:6	יְהוָה מְמִית וּמְחַיֶּה מוֹרִיד שָׁאוֹל וַיַּעַל:	The LORD kills and makes alive; He brings down <i>to the grave</i> and raises up.	
1 Sam 2:7	יְהוָה מוֹרִישׁ וּמַעֲשִׂיר מְשַׁפֵּיל אֶפְרַיִם מְרוֹמָם:	The LORD disinherits and enriches; He abases as well as exalts.	

1 Sam 2:8	מְקִים מֵעָפָר דָּל מֵאֲשָׁפֶת יָרִים אֲבִיוֹן לְהוֹשִׁיב עַם־נְדִיבִים וְכֶסֶף כְּבוֹד יִנְחֲלֵם כִּי לַיהוָה מִצְקֵי אֶרֶץ וַיִּשֶׁת עֲלֵיהֶם תְּבֹל:	He raises up the poor from the dust And elevates the needy from the dung heap, To house <i>them</i> with princes And to endow them with a throne of honour. For the pillars of the earth <i>are</i> the LORD's, And on them he has set the world.	
1 Sam 2:9	רַגְלֵי *חֲסִידוֹ *חֲסִידֵי יִשְׁמֹר וְרָשָׁעִים בְּחֹשֶׁךְ יִדְמוּ כִּי־לֹא בְכַח יִגְבֵּר־אִישׁ:	He will keep the feet of {K: the <i>man</i> } [Q: those] of his grace, But the wicked will be destroyed in darkness, For man will not prevail by force.	
1 Sam 2:10	יְהוָה יַחַתּוּ *מְרִיבוֹ *מְרִיבָיו *עָלוּ *עָלוּ בְשָׁמַיִם יִרְעֹם יְהוָה יִדִין אֶפְסֵי־אֶרֶץ וַיִּתֶן־עֹז לְמַלְכּוֹ וַיִּרֶם קֶרֶן מְשִׁיחוֹ: פ	<i>As for</i> the LORD, his {Q: adversaries} [K: adversary] <u>will be</u> <u>broken</u> ; He will thunder against <u>them</u> in heaven. The LORD will judge the ends of the earth And give strength to his king And raise the horn of his <u>messiah.</u> ”	them ← <i>him</i> . The <i>ketiv</i> is in <i>scriptio defectiva</i> . See the plural verb below. <hr/> will be broken: plural verb. <hr/> messiah ← <i>anointed</i> .
1 Sam 2:11	וַיֵּלֶךְ אֶלְקָנָה הַרְמָתָה עַל־בֵּיתוֹ וְהַנְּעָר הָיָה מְשָׁרֵת אֶת־יְהוָה אֶת־פָּנָיו עָלֵי הַכֹּהֵן:	Then Elkanah went to <u>Ramah</u> , to his house. And the boy was serving the LORD before Eli the priest.	Ramah ← <i>the Ramah</i> .
1 Sam 2:12	וּבְנֵי עָלֵי בְנֵי בְלִיעַל לֹא יָדְעוּ אֶת־יְהוָה:	But Eli's sons were <u>good-for-</u> <u>nothing</u> – they did not know the LORD.	good-for-nothing ← <i>sons of</i> <i>without use</i> .
1 Sam 2:13	וּמִשְׁפַּט הַכֹּהֲנִים אֶת־הָעָם כָּל־אִישׁ זֹבַח זֹבַח וּבָא נָעַר הַכֹּהֵן כְּבִשְׁל הַבֶּשֶׂר וְהַמְזֹלֵג שְׁלֹש־הַשָּׁנִים בְּיָדוֹ:	And <i>it was</i> the custom of the priests with the people that <i>when</i> <u>any</u> man <u>offered</u> a sacrifice, the priest's <i>servant</i> -boy would come while the meat was cooking, <i>with</i> a three-pronged fork in his hand.	any ← <i>every</i> . <hr/> offered ← <i>sacrificed</i> .
1 Sam 2:14	וְהִכָּה בַכִּיֹּר אוֹ בַדּוֹד אוֹ בַקְלָחַת אוֹ בַפְּרוֹר כֹּל אֲשֶׁר יַעֲלֶה הַמְזֹלֵג יִקַּח הַכֹּהֵן בּוֹ כָכָה יַעֲשׂוּ לְכָל־יִשְׂרָאֵל הַבָּאִים שָׁם בְּשִׁילָה:	And he would <u>plunge</u> <i>it</i> into the pan or the cauldron or the kettle or the pot. Everything that the fork brought up, the priest would take for himself. So they did with all Israel which went there, to Shiloh.	plunge ← <i>strike</i> .

1 Sam 2:15	גַּם בְּטָרִם יִקְטְרוּן אֶת־הַחֶלֶב וּבָא נֶעַר הַכֹּהֵן וְאָמַר לְאִישׁ הַזֹּבֵחַ תִּנְהַ בָּשָׂר לְעֹלֹת לִכְהֵן וְלֹא־יִקַּח מִמֶּךָ בָּשָׂר מִבָּשָׂל כִּי אִם־חַי:	Also, before they burned the fat, the <u>priest's servant</u> -boy would come and say to the man who was making a sacrifice, “Give the meat to the priest to roast. And he will not accept cooked meat from you, but rather, <u>raw</u> .”	priest's: [CB] differs (<i>priests</i>). <hr/> raw ← <i>alive</i> , but also <i>raw</i> .
1 Sam 2:16	וַיֹּאמֶר אֵלָיו הָאִישׁ קֹטֵר יִקְטִירוּן כִּי־זֶם הַחֶלֶב וְקַח־לְךָ כַּאֲשֶׁר תִּאֻוֶּה נַפְשֶׁךָ וְאָמַר *לו *לא כִּי עַתָּה תִתֵּן וְאִם־לֹא לְקַחְתִּי בְחֹזֶקָה:	And <i>if</i> the man said to him, “Be sure they burn the fat straightaway, then take for yourself whatever your <u>heart</u> desires”, then he would say {K: to him, “No,} [Q: “No,] for you <i>must</i> give it now, and if <i>you do</i> not, I will take it by force.”	be sure they burn: infinitive absolute. <hr/> heart ← <i>soul</i> .
1 Sam 2:17	וַתְּהִי חַטָּאת הַנְּעָרִים גְּדוֹלָה מְאֹד אֶת־פְּנֵי יְהוָה כִּי נֶאֱצַו הַנְּאֻשִׁים אֶת מִנְחַת יְהוָה:	And the young men's sin was very great before the LORD, for the men despised the LORD's offering.	
1 Sam 2:18	וַשְׂמוּאֵל מְשָׁרֵת אֶת־פְּנֵי יְהוָה נֶעַר חָגוֹר אֶפֻּד בָּד:	But Samuel served before the LORD – a boy girded <i>with</i> an ephod of fine linen.	
1 Sam 2:19	וּמַעֲלֵל קֹטֵן תַּעֲשֶׂה־לוֹ אִמּוֹ וְהַעֲלִתָהּ לוֹ מִיָּמַיִם יִמְיָמָה בְּעֹלֹתֶיהָ אֶת־אִשְׁתָּהּ לְזֹבַח אֶת־זֹבַח הַיָּמִים:	And his mother would make him a little coat and bring it up to him <u>each year</u> when she came up with her husband to <u>offer</u> the <u>yearly</u> sacrifice.	each year ← <i>from days to days</i> . <hr/> offer ← <i>sacrifice</i> . <hr/> yearly ← <i>of days</i> .
1 Sam 2:20	וּבִרְךָ עָלָי אֶת־אֱלֹקָנָה וְאֶת־אִשְׁתּוֹ וְאָמַר יֵשֶׁם יְהוָה לְךָ זֶרַע מִן־הָאִשָּׁה הַזֹּאת תַּחַת הַשְּׂאֵלָה אֲשֶׁר שָׂאֵל לִיהוָה וְהִלְכוּ לְמִקְמוֹ:	And Eli blessed Elkanah and his wife, and he said, “May the LORD appoint you seed from this woman in return for the <i>granted</i> request – <i>the boy who has been made over</i> to the LORD.” Then they went <u>home</u> .	has been made over ← <i>he has asked</i> , but here as passive of <i>hiphil</i> ; see [BDB]. <hr/> home ← <i>to his place</i> .
1 Sam 2:21	כִּי־פָקַד יְהוָה אֶת־חַנָּה וַתְּהַר וַתֵּלֵד שְׁלֹשָׁה־בָנִים וּשְׁתֵּי בָנוֹת וַיִּגְדַּל הַנְּעַר שְׂמוּאֵל עִם־יְהוָה: ס	Then the LORD visited Hannah, and she conceived and bore three sons and two daughters. And the boy, Samuel, grew up <i>in fellowship</i> with the LORD.	
1 Sam 2:22	וְעָלֵי זָקֵן מְאֹד וְשָׁמַע אֶת כָּל־אֲשֶׁר יַעֲשׂוּן בָּנָיו לְכָל־יִשְׂרָאֵל וְאֵת אֲשֶׁר־יִשְׁכְּבוּן אֶת־הַנְּשִׁים הַצֹּבְאוֹת פֶּתַח אֹהֶל מוֹעֵד:	Now Eli was very old, and he heard everything that his sons did to the whole of Israel, and that they lay with the women who served <i>at</i> the entrance to <u>the tent of contact</u> .	the tent of contact: see Ex 27:21.

1 Sam 2:23	וַיֹּאמֶר לָהֶם לָמָּה תַעֲשׂוּן כַּדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי שׁוֹמֵעַ אֶת־דְּבָרֵיכֶם רָעִים מֵאֵת כָּל־הָעָם אֵלֶּה:	And he said to them, “Why are you doing <u>such things</u> ? For I hear about your bad <u>behaviour</u> from all of this people.	such things ← <i>as these things</i> . behaviour ← <i>things</i> .
1 Sam 2:24	אֵל בְּנֵי כִי לֹא־טוֹבָה הַשְּׁמָעָה אֲשֶׁר אָנֹכִי שׁוֹמֵעַ מֵעֲבָרִים עִם־יְהוָה:	No, my sons, for <i>it is</i> not a good report that I hear <i>about you</i> , making the LORD's people transgress.	
1 Sam 2:25	אִם־יַחֲטֵא אִישׁ לְאִישׁ וּפָלְלוּ אֱלֹהִים וְאִם לַיהוָה יַחֲטֵא־אִישׁ מִי יִתְפַּלֵּל־לוֹ וְלֹא יִשְׁמְעוּ לְקוֹל אָבִיהֶם כִּי־חָפֵץ יְהוָה לְהַמִּיתָם:	If a man sins against another, then <u>God</u> will judge him, but if a man sins against the LORD, who will pray for him?” But they would not <u>heed</u> their father, <u>and</u> <u>consequently</u> the LORD wished to put them to death.	God: AV differs (<i>the judge</i>). The verb is singular, militating for <i>God</i> rather than <i>judges</i> . Contrast Ex 21:6, Ex 22:8, Ex 22:9, Ex 22:28. heed ← <i>hear the voice of</i> . <u>and consequently</u> ← <i>when, ↗</i>
1 Sam 2:26	וַהֲנַעַר שְׁמוּאֵל הַלֵּךְ וְגָדַל וְטוֹב גַּם עִם־יְהוָה וְגַם עִם־אֲנָשִׁים: ס	And the boy, Samuel, kept growing and was approved of by both the LORD and men.	↳ <i>because</i> , but explicative and developmental rather than the causative <i>because</i> .
1 Sam 2:27	וַיָּבֹא אִישׁ־אֱלֹהִים אֶל־עֲלִי וַיֹּאמֶר אֵלָיו כֹּה אָמַר יְהוָה הַנְּגַלְהָ נְגִלְתִּי אֶל־בַּיִת אָבִיךָ בְּהֵיוֹתָם בְּמִצְרַיִם לְבַיִת פְּרָעָה:	And a man of God came to Eli and said to him, “ <u>This is what</u> the LORD says: ‘Was I not clearly <u>revealed</u> to the house of your father when they were in Egypt in Pharaoh's house?’	<i>this is what</i> ← <i>thus</i> . was I not clearly revealed: infinitive absolute.
1 Sam 2:28	וּבַחַר אָתָּה מִכָּל־שִׁבְטֵי יִשְׂרָאֵל לִי לְכֹהֵן לַעֲלֹת עַל־מִזְבְּחִי לְהַקְטִיר קְטֹרֶת לְשֵׁאת אַפּוֹד לְפָנַי וְאַתָּנָה לְבַיִת אָבִיךָ אֶת־כָּל־אֲשֵׁי בְנֵי יִשְׂרָאֵל:	And did <i>I not</i> <u>choose</u> him from all the tribes of Israel <i>to be</i> a priest to me? – to offer on my altar, to burn incense, to wear the ephod before me, and did I <i>not</i> <u>allocate</u> all the fire-offerings of the sons of Israel to your father's house?	choose: infinitive absolute in the role of a finite verb. allocate ← <i>give</i> .
1 Sam 2:29	לָמָּה תִבְעֵטוּ בְּזִבְחִי וּבְמִנְחָתִי אֲשֶׁר צִוִּיתִי מֵעוֹן וּתְכַבֵּד אֶת־בְּנֵיךָ מִמֶּנִּי לְהַבְרִיאֲכֶם מִרְאשִׁית כָּל־מִנְחַת יִשְׂרָאֵל לְעַמִּי:	Why are you recalcitrant about my sacrifice and my meal-offering which I commanded <i>in my dwelling place</i> , and <i>why</i> have you honoured your sons more than me <u>by making yourselves fat</u> with the beginning of all the offerings of my people Israel?’	by making yourselves fat: gerundial use of the infinitive. offerings ← <i>meal-offering</i> , but sometimes wider usage.

1 Sam 2:30	לְכֹן נְאֻם־יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲמֹר אֲמַרְתִּי בֵּיתְךָ וּבֵית אָבִיךָ יִתְהַלְכוּ לִפְנֵי עַד־עוֹלָם וְעַתָּה נְאֻם־יְהוָה חַלִּילָה לִּי כִּי־מְכַבְּדֵי אֲכַבֵּד וּבֹזֵי יִקְלוּ:	Therefore the LORD God of Israel says, 'I have explicitly said to your house and to the house of your father that they should walk before me age-abidingly. And now, says the LORD, far <i>be it</i> from me, for I will honour those who honour me, and those who despise me will be held in contempt.	I have explicitly said: infinitive absolute.
1 Sam 2:31	הִנֵּה יָמִים בָּאִים וְגַדַּעְתִּי אֶת־זַרְעֶךָ וְאֶת־זֶרַע בֵּית אָבִיךָ מֵהַיּוֹת זָקֵן זָקֵן בְּבֵיתְךָ:	Behold, the days are coming when I will cut off your arm and the arm of the house of your father, so that there will not be an old man in your house.	arm (2x): with different pointing, seed.
1 Sam 2:32	וְהִבַּטְתָּ צָר מְעוֹן בְּכָל אֲשֶׁר־יִיטִיב אֶת־יִשְׂרָאֵל וְלֹא־יִהְיֶה זָקֵן בְּבֵיתְךָ כָּל־הַיָּמִים:	And you will see distress in my dwelling place, in everything regarding which it has been treating Israel well, and there will not be an old man in your house at any time.	distress in: or an adversary of. at any time ← all the days.
1 Sam 2:33	וְאִישׁ לֹא־אֲכַרֶּית לְךָ מֵעַם מִזְבְּחֵי לְכָלוֹת אֶת־עֵינֶיךָ וְלֹאֲדִיב אֶת־נַפְשֶׁךָ וְכָל־מִרְבֵּית בֵּיתְךָ יָמוּתוּ אֲנָשִׁים:	But I will not cut anyone of yours off from my altar when I waste your eyes away and wear your heart down, and at every increase in your house, men will die.	heart ← soul.
1 Sam 2:34	זֶה־לְךָ הָאוֹת אֲשֶׁר יבֹא אֶל־שְׁנֵי בָנֶיךָ אֶל־חֲפְנֵי וּפִינָחַס בַּיּוֹם אֶחָד יָמוּתוּ שְׁנֵיהֶם:	And this will be the sign to you, which will come on your two sons, on Hophni and Phinehas. On one day the two of them will die.	Phinehas: see Ex 6:25.
1 Sam 2:35	וְהִקִּימְתִּי לִי לִפְנֵי נְאֻמוֹ בְּאִשֶּׁר בְּלִבִּי וּבְנַפְשִׁי יַעֲשֶׂה וּבְגִיתִי לֹא בֵּית נְאֻמוֹ וְהִתְהַלֵּךְ לִפְנֵי־מְשִׁיחִי כָּל־הַיָּמִים:	And I will raise up a faithful priest to myself, who will act according to what is in my heart and in my soul, and I will build a faithful house for him, and he will walk before my anointed at all times.	anointed: or messiah. at all times ← all the days.
1 Sam 2:36	וְהָיָה כָּל־הַנּוֹתָר בְּבֵיתְךָ יבֹא לְהִשְׁתַּחֲוֹת לוֹ לְאַגֹּרַת כֶּסֶף וְכֹכֶר־לֶחֶם וְאָמַר סִפְחֵנִי נָא אֶל־אֲחַת הַכֹּהֲנֹת לְאָכֹל פֶּת־לֶחֶם: ס	And it will come to pass that everyone who remains in your house will come to bow down before him for an agorah of silver and a loaf of bread, and he will say, «Admit me, please, to one of the priestly offices, so that I may eat a piece of bread.» ’ ’	agorah: a small coin.
1 Sam 3:1	וְהִנֵּעַר שְׂמוּאֵל מִשְׁרַת אֶת־יְהוָה לִפְנֵי עֲלִי וּדְבַר־יְהוָה הָיָה יָקָר בַּיָּמִים הָהֵם אֵין חֲזוֹן גְּפָרָץ: ס	And Samuel the boy served the LORD before Eli, and the word of the LORD was precious in those days, and visions were infrequent.	visions were infrequent ← there was no vision bursting forth / common.

1 Sam 3:2	וַיְהִי בַיּוֹם הַהוּא וְעֵלִי שָׁכַב בַּמְקוֹמוֹ *וְעֵינָיו *וְעֵינָיו הִחְלוּ כְהוֹת לֹא יוּכַל לִרְאוֹת:	And it came to pass at that time, when Eli was lying down in his place, and {Q: his eyes} [K: his eye] had begun to become dim, and he could not see,	The <i>ketiv</i> could be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i> . The verb is plural. at that time ← on that day.
1 Sam 3:3	וְנֵר אֱלֹהִים טָרַם יִכְבֶּה וּשְׁמוּאֵל שָׁכַב בְּהֵיכַל יְהוָה אֲשֶׁר-שָׁם אָרוֹן אֱלֹהִים: פ	and before the lamp of God went out, while Samuel was lying down in the temple of the LORD where the ark of God was,	AV differs, associating the clauses differently.
1 Sam 3:4	וַיִּקְרָא יְהוָה אֶל-שְׁמוּאֵל וַיֹּאמֶר הֲנִנִי:	that the LORD called out to Samuel. And he said, “Here I am”,	here I am ← behold me.
1 Sam 3:5	וַיָּרַץ אֶל-עֵלִי וַיֹּאמֶר הֲנִנִי כִּי-קָרָאתָ לִי וַיֹּאמֶר לֹא-קָרָאתִי שׁוּב שָׁכַב וַיֵּלֶךְ וַיִּשְׁכַּב: ס	and he ran to Eli and said, “Here I am, for you have called me.” But he said, “I didn't call you. Lie down again.” So he went back and lay down.	here I am ← behold me.
1 Sam 3:6	וַיִּסֹּף יְהוָה קְרָא עוֹד שְׁמוּאֵל וַיָּקָם שְׁמוּאֵל וַיֵּלֶךְ אֶל-עֵלִי וַיֹּאמֶר הֲנִנִי כִּי קָרָאתָ לִי וַיֹּאמֶר לֹא-קָרָאתִי בְנִי שׁוּב שָׁכַב:	Then the LORD called him again: “Samuel.” And Samuel got up and went to Eli and said, “Here I am, for you have called me.” But he said, “I did not call you, my son. Lie down again.”	again ← yet again. The words reinforce each other, but they do not add a time. The third time is in 1 Sam 3:8. here I am ← behold me.
1 Sam 3:7	וּשְׁמוּאֵל טָרַם יָדַע אֶת-יְהוָה וְטָרַם יִגְלֶה אֵלָיו דְּבַר-יְהוָה:	Now Samuel did not yet know the LORD, and it was before the word of the LORD had been revealed to him.	
1 Sam 3:8	וַיִּסֹּף יְהוָה קְרָא שְׁמוּאֵל בְּשִׁלְשִׁית וַיָּקָם וַיֵּלֶךְ אֶל-עֵלִי וַיֹּאמֶר הֲנִנִי כִּי קָרָאתָ לִי וַיִּבֶן עֵלִי כִּי יְהוָה קָרָא לְנֶעֱר:	And the LORD called Samuel again – a third time. And he got up and went to Eli and said, “Here I am, for you have called me.” And Eli understood that the LORD had been calling the boy.	here I am ← behold me.
1 Sam 3:9	וַיֹּאמֶר עֵלִי לְשְׁמוּאֵל לָךְ שָׁכַב וְהָיָה אִם-יִקְרָא אֵלֶיךָ וְאָמַרְתָּ דְּבַר יְהוָה כִּי שָׁמַע עַבְדְּךָ וַיֵּלֶךְ שְׁמוּאֵל וַיִּשְׁכַּב בַּמְקוֹמוֹ:	And Eli said to Samuel, “Go and lie down, and it will be the case that if he calls you, you will say, ‘Speak, LORD, for your servant is listening.’” So Samuel went back and lay down in his place.	
1 Sam 3:10	וַיָּבֹא יְהוָה וַיִּתְיַצֵּב וַיִּקְרָא כַּפְּעִם-בַּפְּעִם שְׁמוּאֵל שְׁמוּאֵל וַיֹּאמֶר שְׁמוּאֵל דְּבַר כִּי שָׁמַע עַבְדְּךָ: פ	And the LORD came and stood there and called as the previous times, “Samuel, Samuel.” And Samuel said, “Speak, for your servant is listening.”	as the previous times ← as time on time.
1 Sam 3:11	וַיֹּאמֶר יְהוָה אֶל-שְׁמוּאֵל הִנֵּה אָנֹכִי עוֹשֶׂה דְבַר בְּיִשְׂרָאֵל אֲשֶׁר כָּל-שֹׁמְעוֹ תִּצְלִינָה שְׁתֵּי אָזְנוֹ:	And the LORD said to Samuel, “I am about to do something in Israel at which the two ears of everyone who hears it will tingle.	I am about to ← behold me.

1 Sam 3:12	בַּיּוֹם הַהוּא אָקִים אֶל-עֲלֵי אֶת כָּל-אֲשֶׁר דִּבַּרְתִּי אֶל-בֵּיתוֹ הַחֵל וְכֹלָה:	On that day I will fulfil everything <u>against</u> Eli which I have spoken <u>against</u> his house. <i>I</i> will make a start and <i>I</i> will bring <i>it</i> to <i>its</i> conclusion.	against (2x): taking על ≡ אָל, which is common. AV differs in the second case (<i>concerning</i>). I will make a start and I will bring <i>it</i> to <i>its</i> conclusion: infinitives absolute ⇨
1 Sam 3:13	וְהִגַּדְתִּי לוֹ כִּי-שָׁפֹט אֲנִי אֶת-בֵּיתוֹ עַד-עוֹלָם בַּעֲוֹן אֲשֶׁר-יָדַע כִּי-מְקַלְלִים לָהֶם בְּנָוֵי וְלֹא כָהָה בָּם:	For I have told him that I am about to judge his house age-abidingly for the iniquity which he has known <i>about</i> , for {P: his sons are cursing God} [M: his sons are bringing a curse on themselves], but he has not admonished them.	↳ in the role of finite verbs. An amendment by the Sopherim. We reverse the change. See [CB] App. 33. P= מקללים אלהים בניו AV differs.
1 Sam 3:14	וְלֹכֵן נִשְׁבַּעְתִּי לְבַיִת עֲלֵי אִם-יִתְכַפֵּר עֲוֹן בַּיִת-עֲלֵי בְזָבַח וּבְמִנְחָה עַד-עוֹלָם:	Therefore I have sworn to the house of Eli that the iniquity of the house of Eli <u>will certainly not be expiated</u> by sacrifice or offering age-abidingly.”	will certainly not be expiated ← <i>if it is expiated</i> , standing for <i>if it is ... may God do this to me</i> . Strong denial using an abbreviation of the oath formula of 2 Sam 3:35. offering: see 1 Sam 2:29.
1 Sam 3:15	וַיִּשְׁכַּב שְׁמוּאֵל עַד-הַבֹּקֶר וַיִּפְתַּח אֶת-דִּלְתוֹת בַּיִת-יְהוָה וּשְׁמוּאֵל יָרָא מִהַגִּיד אֶת-הַמְּרָאָה אֶל-עֲלֵי:	And Samuel lay down until the morning, when he opened the doors of the house of the LORD, but Samuel was afraid to tell the vision to Eli.	
1 Sam 3:16	וַיִּקְרָא עֲלֵי אֶת-שְׁמוּאֵל וַיֹּאמֶר שְׁמוּאֵל בְּנִי וַיֹּאמֶר הֲנִי:	And Eli called Samuel and said, “Samuel, my son”, and he said, “ <u>Here I am.</u> ”	here I <i>am</i> ← <i>behold me</i> .
1 Sam 3:17	וַיֹּאמֶר מָה הַדָּבָר אֲשֶׁר דִּבַּר אֵלַיךָ אֶל-נָא תִכְחַד מִמֶּנִּי כֹּה יַעֲשֶׂה-לְךָ אֱלֹהִים וְכֹה יוֹסִיף אִם-תִּכְחַד מִמֶּנִּי דָבָר מִכָּל-הַדָּבָר אֲשֶׁר-דִּבַּר אֵלַיךָ:	And he said, “What <i>is</i> the thing which he has said to you? Please do not conceal <i>it</i> from me. May God do such-and-such to you and add such-and-such if you conceal from me anything of the whole thing which he said to you.”	This verse and 2 Sam 3:35 contain the oath formula for strong denial in full (often abbreviated to simply <i>if I do ...</i> with no apodosis). The “do such-and-such” may refer to cutting in pieces, Gen 15:10.
1 Sam 3:18	וַיְגַדְלוֹ שְׁמוּאֵל אֶת-כָּל-הַדְּבָרִים וְלֹא כִחָד מִמֶּנּוּ וַיֹּאמֶר יְהוָה הוּא הַטּוֹב בְּעֵינָיו יַעֲשֶׂה: פ	So Samuel told him all the words, and he did not conceal <i>anything</i> from him. And he said, “It <i>is</i> the LORD. May he do what <i>is</i> right in his sight.”	
1 Sam 3:19	וַיִּגְדַּל שְׁמוּאֵל וַיהוָה הָיָה עִמּוֹ וְלֹא-הָפִיל מִכָּל-דִּבְרָיו אֶרְצָה:	And Samuel grew up, and the LORD was with him, and he did not let <u>any</u> of <u>his</u> words fall on the ground.	he ... his: (in view of the next verse) <i>the LORD did not let any of Samuel's words fall on the ground</i> . any ← <i>of every</i> .
1 Sam 3:20	וַיֵּדַע כָּל-יִשְׂרָאֵל מִדָּן וְעַד-בְּאֵר שֶׁבַע כִּי נָאֵמַן שְׁמוּאֵל לְנָבִיא לַיהוָה:	And all Israel from Dan to Beersheba knew that Samuel had been confirmed as a prophet of the LORD.	

1 Sam 3:21	וַיִּסַּף יְהוָה לְהִרְאֶה בְּשִׁלֹה כִּי־נִגְלָה יְהוָה אֶל־שְׁמוּאֵל בְּשִׁלּוֹ בְּדַבַּר יְהוָה: פ	Then the LORD appeared again in Shiloh, for the LORD was revealed to Samuel in Shiloh with the word of the LORD.	
1 Sam 4:1	וַיְהִי דְבַר־שְׁמוּאֵל לְכָל־יִשְׂרָאֵל וַיֵּצֵא יִשְׂרָאֵל לְקִרְיַת עֵבֶר־עֵזֶר לְמַלְחָמָה וַיַּחֲנוּ עַל־הָאֲבֹן הָעֵזֶר וּפְלִשְׁתִּים חָנוּ בְּאַפְקִי:	And Samuel's word came to all of Israel, and Israel went out to war against the Philistines, and they encamped at Eben-Ezer, whereas the Philistines encamped in Aphek.	came ← became.
1 Sam 4:2	וַיַּעֲרְכוּ פְלִשְׁתִּים לְקִרְיַת יִשְׂרָאֵל וַתִּטַּשׁ הַמַּלְחָמָה וַיִּנְגַּף יִשְׂרָאֵל לִפְנֵי פְלִשְׁתִּים וַיָּכּוּ בַמַּעֲרָכָה בִּשְׂדֵה כְּאַרְבַּעַת אֲלָפִים אִישׁ:	And the Philistines lined themselves up against Israel, and the war spread, and Israel was defeated when confronting the Philistines, who struck down about four thousand men in battle-array in the field.	spread: perhaps <i>broke out</i> , but the usual meaning of the verb is <i>to leave, abandon</i> .
1 Sam 4:3	וַיָּבֹא הָעָם אֶל־הַמַּחֲנֶה וַיֹּאמְרוּ זִקְנֵי יִשְׂרָאֵל לָמָּה נִגְפָנוּ יְהוָה הַיּוֹם לִפְנֵי פְלִשְׁתִּים נִקְחָה אֵלֵינוּ מִשְׁלָה אֶת־אָרוֹן בְּרִית יְהוָה וַיָּבֹא בְּקִרְבָנוּ וַיִּשְׁעֵנוּ מִכַּף אִיבֵינוּ:	And the people went to the camp, and the elders of Israel asked, “Why has the LORD defeated us today when confronting the Philistines? Let us fetch the ark of the covenant of the LORD from Shiloh, so that it comes right in among us and saves us from the hand of our enemies.”	fetch ← take to us. <hr/> right in among us ← into our midst.
1 Sam 4:4	וַיִּשְׁלַח הָעָם שְׁלָה וַיִּשְׂאוּ מִשָּׁם אֶת אָרוֹן בְּרִית־יְהוָה עִבְאוֹת יוֹשֵׁב הַכְּרֻבִים וְשֵׁם שְׁנֵי בְנֵי־עֲלִי עִם־אָרוֹן בְּרִית הָאֱלֹהִים חֲפְנִי וּפִינְחָס:	So the people sent men to Shiloh, and they brought from there the ark of the covenant of the LORD of hosts – with him dwelling between the cherubim – and Eli's two sons were there with the ark of the covenant of God, Hophni and Phinehas.	Phinehas: see Ex 6:25.
1 Sam 4:5	וַיְהִי כִּבּוֹא אָרוֹן בְּרִית־יְהוָה אֶל־הַמַּחֲנֶה וַיִּרְעוּ כָל־יִשְׂרָאֵל תְּרוּעָה גְדוֹלָה וַתֵּהָם הָאָרֶץ:	And it came to pass when the ark of the covenant of the LORD came to the camp that all Israel raised a loud shout, and the land was in commotion.	raised ← shouted. <hr/> was in commotion: <i>niphal</i> of הוּם, not <i>qal</i> of הָמָם, the former lacking in [AnLx] p.750.
1 Sam 4:6	וַיִּשְׁמְעוּ פְלִשְׁתִּים אֶת־קוֹל הַתְּרוּעָה וַיֹּאמְרוּ מָה קוֹל הַתְּרוּעָה הַגְּדוֹלָה הַזֹּאת בְּמַחֲנֶה הָעֵבְרִים וַיִּדְעוּ כִּי אָרוֹן יְהוָה בָּא אֶל־הַמַּחֲנֶה:	And the Philistines heard the sound of the shouting, and they said, “What is this sound of loud shouting in the camp of the Hebrews?” And they became aware that the ark of the LORD had come into the camp.	

1 Sam 4:7	וַיִּרְאוּ הַפְּלִשְׁתִּים כִּי אָמְרוּ בָּא אֱלֹהִים אֶל־הַמַּחֲנֶה וַיֹּאמְרוּ אוֹי לָנוּ כִּי לֹא הִיְתָה כְּזֹאת אֶתְמוֹל שְׁלֹשׁ:	And the Philistines were afraid, for they said, “God has come into the camp.” And they said, “Woe to us, because it wasn't like this <u>in the past</u> .”	in the past ← <i>yesterday (and) the day before yesterday</i> .
1 Sam 4:8	אוֹי לָנוּ מִי יַצִּילֵנוּ מִיַּד הָאֱלֹהִים הָאֲדִירִים הָאֵלֶּה אֵלֶּה הֵם הָאֱלֹהִים הַמַּכִּים אֶת־מִצְרַיִם בְּכָל־מַכָּה בַּמִּדְבָּר:	Woe to us. Who <i>can</i> deliver us from the hand of these great gods? They <i>are</i> the gods which struck Egypt with every <i>kind of</i> blow in the desert.	
1 Sam 4:9	הִתְחַזְקוּ וְהִיוּ לְאֲנָשִׁים פְּלִשְׁתִּים פֶּן תַּעֲבְדוּ לְעִבְרִים כַּאֲשֶׁר עָבְדוּ לָכֶם וְהִייתֶם לְאֲנָשִׁים וְנִלְחַמְתֶּם:	Strengthen yourselves and become men, <i>you</i> Philistines, so as not to become servants to the Hebrews, in the way they have been servants to you, and become men, and fight.”	
1 Sam 4:10	וַיִּלְחֲמוּ פְּלִשְׁתִּים וַיִּגְּפוּ יִשְׂרָאֵל וַיָּנֹסוּ אִישׁ לְאֹהֲלוֹ וַתְּהִי הַמַּכָּה גְדוֹלָה מְאֹד וַיִּפְּלוּ מִיִּשְׂרָאֵל שְׁלֹשִׁים אָלֶף רַגְלִי:	And the Philistines fought, and Israel was defeated, and each fled to <u>his tent</u> , and the blow was very <u>heavy</u> , and thirty thousand of Israel's infantry fell.	his tent ← <i>his tents</i> , the plural attracted by <i>each</i> . <hr/> heavy ← <i>great</i> .
1 Sam 4:11	וַאֲרוֹן אֱלֹהִים נִלְקַח וּשְׁנֵי בְנֵי־עֲלִי מָתוּ חֲפָנָי וּפִינְחָס:	And the ark of God was taken, and Eli's two sons died – Hophni and <u>Phinehas</u> .	Phinehas: see Ex 6:25.
1 Sam 4:12	וַיֵּרֶץ אִישׁ־בְּנִימִן מֵהַמַּעֲרָכָה וַיָּבֹא שָׁלֵה בַיּוֹם הַהוּא וּמַדְיֹו קָרְעִים וְאֲדָמָה עַל־רֹאשׁוֹ:	Then a Benjaminite ran from the battle-line and came <i>to</i> Shiloh on that day, with his clothing torn and earth on his head.	
1 Sam 4:13	וַיָּבֹא וְהִנֵּה עָלֵי יֹשֵׁב עַל־הַכִּסֵּא *יָד *יָד דְּרָךְ מְצַפֶּה כִּי־הִיָּה לְבוֹ חֵרֵד עַל אֲרוֹן הָאֱלֹהִים וְהָאִישׁ בָּא לְהַגִּיד בְּעִיר וַתִּזְעַק כָּל־הָעִיר:	And when he arrived, <u>he saw</u> Eli sitting on a seat {Q: <i>at the side</i> of} [K: <i>and he struck</i>] the road keeping a look out, for his heart was trembling about the ark of God, and when the man came to give a report in the city, all the city shouted out.	Many manuscripts support the <i>qeré</i> . <hr/> he saw ← <i>behold</i> .
1 Sam 4:14	וַיִּשְׁמַע עֲלֵי אֶת־קוֹל הַצִּעָקָה וַיֹּאמֶר מָה קוֹל הַהֶמּוֹן הַזֶּה וְהָאִישׁ מָהֵר וַיָּבֹא וַיַּגִּד לְעֲלִי:	And Eli heard the sound of the shouting, and he said, “What <i>is</i> this sound of commotion?” And the man <u>quickly came</u> and told Eli.	quickly came ← <i>hastened and came</i> .
1 Sam 4:15	וְעֲלֵי בֶן־תְּשַׁעִּים וּשְׁמֹנֶה שָׁנָה וְעֵינָיו קָמָה וְלֹא יָכוֹל לְרְאוֹת:	Now Eli <i>was</i> ninety-eight years old, and his eyes were <u>unable to</u> <u>focus</u> , and he could not see.	unable to focus ← <i>fixed</i> .

1 Sam 4:16	וַיֹּאמֶר הָאִישׁ אֶל-עֲלִי אֲנֹכִי הִבָּא מִן-הַמַּעֲרָכָה וְאָנֹכִי מִן-הַמַּעֲרָכָה נִסְתִּי הַיּוֹם וַיֹּאמֶר מָה-הָיָה הַדָּבָר בְּנִי:	And the man said to Eli, “I <i>am</i> the one who has come from the battle-line, and I fled from the battle-line today.” And he said, “What was the <u>outcome</u> , my son?”	outcome ← <i>thing, word.</i>
1 Sam 4:17	וַיַּעַן הַמְּבַשֵּׁר וַיֹּאמֶר נָס יִשְׂרָאֵל לְפָנָי פִּלְשְׁתִּים וְגַם מִגִּפָּה גְדוֹלָה הִיָּתָה בָּעָם וְגַם-שְׁנֵי בְנֵיָהּ מָתוּ חֲפָזִי וּפְיִנְחָס וְאַרְזֹן הָאֱלֹהִים נִלְקָחָה: פ	And the messenger replied and said, “Israel has fled before the Philistines, and there was also a great massacre among the people, and also your two sons died, Hophni and Phinehas, and the ark of God was captured.”	Phinehas: see Ex 6:25.
1 Sam 4:18	וַיְהִי כִּהְזָכִירוּ אֶת-אַרְזֹן הָאֱלֹהִים וַיִּפֹּל מֵעַל-הַכֶּסֶּא אַחֲרָיִת בְּעַד יַד הַשַּׁעַר וַתִּשָּׁבֵר מִפְּרָקָתוֹ וַיָּמָת כִּי-זָקֵן הָאִישׁ וְכָבֵד וְהוּא שָׁפֵט אֶת-יִשְׂרָאֵל אַרְבָּעִים שָׁנָה:	And it came to pass, when he mentioned the ark of God, that he fell from his seat backwards through the side of the gate, and his neck was broken, and he died, for the man <i>was</i> old and heavy. And he had judged Israel for forty years.	
1 Sam 4:19	וּכְלָתוֹ אִשְׁת־פִּינְחָס הָרָה לֵלֶת וַתִּשְׁמַע אֶת-הַשְּׂמֵעָה אֶל-הַלְקַח אֲרֹזֵן הָאֱלֹהִים וַיָּמָת חֲמִיָּה וְאִישָׁהּ וַתִּכְרַע וַתֵּלֵד כִּי-נִהְפְּכוּ עָלֶיהָ צָרִיָּה:	And his daughter-in-law, Phinehas's wife, was pregnant <i>and was on the point of giving birth</i> when she heard the report of the ark of God being captured, and that her father-in-law and her husband were dead. Then she sank down and gave birth, for her labour pains had <u>come on</u> over her.	Phinehas: see Ex 6:25. giving birth ... of the ark of God being captured: gerundial use of the infinitive. come on ← <i>taken a turn.</i>
1 Sam 4:20	וּכְעֵת מוֹתָהּ וַתְּדַבְּרָנָה הַנֹּצְבוֹת עָלֶיהָ אֶל-תִּירָאִי כִּי בֶן יִלְדָתָ וְלֹא עָנְתָה וְלֹא-שָׁתָה לִבָּהּ:	And <u>at the time</u> of her death, the <i>women</i> standing around her said <i>to her</i> , “Do not be afraid, for you have given birth to a son.” But she did not answer, and she did not lay <i>it to</i> heart.	at the time ← <i>at about the time,</i> but probably without force, or even denoting intensity. Compare Gen 24:28, Josh 7:3, Luke 9:28. to heart ← <i>(to) her heart.</i>
1 Sam 4:21	וַתִּקְרָא לְנֶעַר אִי-כְבוֹד לְאִמָּר גְּלָה כְבוֹד מִיִּשְׂרָאֵל אֶל-הַלְקַח אֲרֹזֵן הָאֱלֹהִים וְאֶל-חֲמִיָּהּ וְאִישָׁהּ:	And she called the boy I-Chabod, for she said, “The <u>glory has been removed</u> from Israel with the ark of God being captured”, and because of her father-in-law and her husband.	I-Chabod: i.e. <i>where is the glory?</i> has been removed ← <i>has been deported, has gone into exile.</i> AV differs in the extent of direct speech.
1 Sam 4:22	וַתֹּאמֶר גְּלָה כְבוֹד מִיִּשְׂרָאֵל כִּי נִלְקַח אֲרֹזֵן הָאֱלֹהִים: פ	And she said, “The <u>glory has been removed</u> from Israel, for the ark of God has been captured.”	has been removed ← <i>has been deported, has gone into exile.</i>

1 Sam 5:1	<p>וּפְלִשְׁתִּים לָקְחוּ אֶת אֲרוֹן הָאֱלֹהִים וַיְבִיאוּ מֵאֵבֶן הָעֶזֶר אֶשְׁדּוֹדָה:</p>	<p>So the Philistines captured the ark of God, and they brought it from <u>Eben-Ezer</u> to Ashdod.</p>	<p>Eben-Ezer ← <i>Eben-Haezer</i>, = <i>the Eben-Ezer</i>, = <i>the stone of help</i>.</p>
1 Sam 5:2	<p>וַיִּקְחוּ פְלִשְׁתִּים אֶת-אֲרוֹן הָאֱלֹהִים וַיָּבִיאוּ אֹתוֹ בֵּית דָּגוֹן וַיִּצְיְגוּ אֹתוֹ אֶצֶל דָּגוֹן:</p>	<p>And the Philistines took the ark of God and brought it to the house of Dagon, and they set it up next to Dagon.</p>	
1 Sam 5:3	<p>וַיִּשְׁכְּמוּ אֲשְׁדּוֹדִים מִמַּחְרָת וַהֲנִה דָּגוֹן נָפֵל לְפָנָיו אֶרְצָה לְפָנֵי אֲרוֹן יְהוָה וַיִּקְחוּ אֶת-דָּגוֹן וַיִּשְׁבוּ אֹתוֹ לְמִקְוֹמוֹ:</p>	<p>But when the Ashdodites got up early next day, <u>what they saw was that Dagon had fallen face down to the ground before the ark of the LORD</u>. And they took Dagon and restored him to his position.</p>	<p>what <i>they</i> saw was that ← <i>behold</i>. face down ← <i>to his face</i>.</p>
1 Sam 5:4	<p>וַיִּשְׁכְּמוּ בַבֶּקֶר מִמַּחְרָת וַהֲנִה דָּגוֹן נָפֵל לְפָנָיו אֶרְצָה לְפָנֵי אֲרוֹן יְהוָה וְרֹאשׁ דָּגוֹן וּשְׁתֵּי א כַּפּוֹת יָדָיו כָּרְתוֹת אֶל-הַמִּפְתָּח רַק דָּגוֹן נִשְׁאַר עָלָיו:</p>	<p>Then they got up early on the next day and <u>saw that Dagon had fallen face down to the ground before the ark of the LORD</u>, and Dagon's head and the two palms of his hands had been cut off at the threshold – only <i>the trunk of Dagon</i> was left to him.</p>	<p>saw that ← <i>behold</i>. face down ← <i>to his face</i>.</p>
1 Sam 5:5	<p>עַל-כֵּן לֹא-יִדְרְכוּ כְהֵנִי דָּגוֹן וְכָל-הַבָּאִים בֵּית-דָּגוֹן עַל-מִפְתָּח דָּגוֹן בְּאֲשְׁדּוֹד עַד הַיּוֹם הַזֶּה: ס</p>	<p>For this <i>reason</i> the priests of Dagon and all those who come <i>to</i> the house of Dagon have not been treading on the threshold of Dagon in Ashdod up to this day.</p>	
1 Sam 5:6	<p>וַתִּכְבֵּד יַד-יְהוָה אֶל-הָאֲשְׁדּוֹדִים וַיִּשְׁמֵם וַיַּךְ אֹתָם *בַּעֲפָלִים *בְּטַחְחִים אֶת-אֲשְׁדּוֹד וְאֶת-גְּבוּלֶיהָ:</p>	<p>And the hand of the LORD became very heavy on the Ashdodites, and he devastated them, and he struck them – <i>the people of Ashdod</i> and its <i>outskirts</i> – with {K: haemorrhoids} [Q: tumours].</p>	<p>On the <i>ketiv / qeré</i>, see Deut 28:27. outskirts ← <i>borders</i>.</p>
1 Sam 5:7	<p>וַיִּרְאוּ אַנְשֵׁי-אֲשְׁדּוֹד כִּי-בָן וַאֲמָרוּ לֹא-יֵשֵׁב אֲרוֹן אֱלֹהֵי יִשְׂרָאֵל עִמָּנוּ כִּי-קָשָׁתָהּ יָדוֹ עָלֵינוּ וְעַל דָּגוֹן אֱלֹהֵינוּ:</p>	<p>And when the men of Ashdod saw that <i>it was</i> like that, they said, “The ark of the God of Israel will not stay with us, for his hand has been harsh on us and on Dagon our god.”</p>	
1 Sam 5:8	<p>וַיִּשְׁלְחוּ וַיֹּאסְפוּ אֶת-כָּל-סַרְיָנֵי פְלִשְׁתִּים אֲלֵיהֶם וַיֹּאמְרוּ מַה-נַּעֲשֶׂה לְאֲרוֹן אֱלֹהֵי יִשְׂרָאֵל וַיֹּאמְרוּ גַת יֹסֵב אֲרוֹן אֱלֹהֵי יִשְׂרָאֵל וַיִּסְבוּ אֶת-אֲרוֹן אֱלֹהֵי יִשְׂרָאֵל: ס</p>	<p>So they sent <i>word</i>, and they had all the barons of the Philistines <u>gather with</u> them, and they asked, “What shall we do <u>with the ark of the God of Israel?</u>” And they said, “The ark of the God of Israel shall <u>be transferred to Gath</u>.” And they transferred the ark of the God of Israel.</p>	<p>gather with ← <i>gather to</i>. with the ark ← <i>to the ark</i>. be transferred ← <i>transfer</i> (intransitive). <i>Qal</i> for passive of <i>hiphil</i>. Compare Isa 10:34.</p>

1 Sam 5:9	וַיְהִי אַחֲרַי הִסְבוּ אֹתוֹ וְתָהִי יְדֵי־יְהוָה בָּעִיר מְהוּמָה גְּדוֹלָה מְאֹד וַיִּדֹּף אֶת־אֲנָשֵׁי הָעִיר מִקֶּטָן וְעַד־גָּדוֹל וַיִּשְׁתְּרוּ לָהֶם *עֲפָלִים **טַחְרִים: 	Then it came to pass, after they had transferred it, that the hand of the LORD <u>came</u> on the city <u>with</u> very great turmoil, and he struck the men of the city, both great and small, and {K: haemorrhoids} [Q: tumours] broke out <u>on</u> them.	On the <i>ketiv / qeré</i> , see Deut 28:27. <hr/> came ← <i>became</i> . <hr/> on them ← <i>to them</i> .
1 Sam 5:10	וַיִּשְׁלְחוּ אֶת־אֲרוֹן הָאֱלֹהִים עֶקְרוֹן וַיְהִי כְּבֹוא אֲרוֹן הָאֱלֹהִים עֶקְרוֹן וַיִּזְעְקוּ הָעֶקְרוֹנִים לֵאמֹר הִסְבוּ אֵלַי אֶת־אֲרוֹן אֱלֹהֵי יִשְׂרָאֵל לְהַמִּיתֵנִי וְאֶת־עַמִּי: 	Then they sent the ark of God <i>to</i> Ekron, and it came to pass when the ark of God arrived <i>at</i> Ekron that the Ekronites shouted out and said, “They have transferred the ark of the God of Israel to me to kill me and my people.”	
1 Sam 5:11	וַיִּשְׁלְחוּ וַיֹּאסְפוּ אֶת־כָּל־סַרְנֵי פְּלִשְׁתִּים וַיֹּאמְרוּ שְׁלַחוּ אֶת־אֲרוֹן אֱלֹהֵי יִשְׂרָאֵל וַיָּשָׁב לְמַקְוֹ וְלֹא־יָמִית אֶתִּי וְאֶת־עַמִּי כִּי־הָיְתָה מְהוּמַת־מָוֶת בְּכָל־הָעִיר כִּבְדָּה מְאֹד יַד הָאֱלֹהִים שָׁם: 	And they sent <i>word</i> , and they had all the barons of the Philistines gather, and they said, “Send the ark of the God of Israel <i>away</i> , and have it return to its place, so that it does not kill me and my people”, for there was a deadly turmoil in the whole of the city – the hand of God was very heavy there.	
1 Sam 5:12	וְהָאֲנָשִׁים אֲשֶׁר לֹא־מָתוּ הֵבִי *בְּעֲפָלִים **בְּטַחְרִים וְתַעַל שׁוֹעַת הָעִיר הַשָּׁמַיִם: 	And the men who did not die were struck with {K: haemorrhoids} [Q: tumours], and the outcry of the city went up <i>to</i> heaven.	On the <i>ketiv / qeré</i> , see Deut 28:27.
1 Sam 6:1	וַיְהִי אֲרוֹן־יְהוָה בְּשָׂדֶה פְּלִשְׁתִּים שְׁבַעַה חֳדָשִׁים: 	And the ark of the LORD was in the Philistines' country for seven months.	
1 Sam 6:2	וַיִּקְרְאוּ פְּלִשְׁתִּים לַכֹּהֲנִים וְלַקְסָמִים לֵאמֹר מַה־נַּעֲשֶׂה לְאֲרוֹן יְהוָה הַזֶּה לְעָנוּ בְּמָה נִשְׁלַחְנוּ לְמַקְוֹמוֹ: 	Then the Philistines called for the priests and the diviners, and they said, “What should we do <u>with</u> the ark of the LORD? Tell us in what <u>way</u> we should send it to its place.”	with the ark ← <i>to the ark</i> .
1 Sam 6:3	וַיֹּאמְרוּ אִם־מִשְׁלָחִים אֶת־אֲרוֹן אֱלֹהֵי יִשְׂרָאֵל אֶל־תִּשְׁלַחוּ אֹתוֹ רִיקָם כִּי־יִשָּׁב תִּשְׁבִּיבוּ לוֹ אֲשֶׁם אֲז תִּרְפְּאוּ וְנוֹדַע לְכֶם לָמָּה לֹא־תָסוּר יָדוֹ מִכֶּם: 	And they said, “If <i>you</i> send the ark of the God of Israel <i>back</i> , do not send it back <u>empty</u> , but <u>certainly</u> return a guilt-offering <u>to</u> him, then you will be healed, and it will be made known to you why his hand would not depart from you.”	empty: or <i>in vain</i> . <hr/> certainly return: infinitive absolute. <hr/> to him: or <i>for it</i> , but only <i>to him</i> fits well in 1 Sam 6:8.

1 Sam 6:4	<p>וַיֹּאמְרוּ מָה הָאֵשֶׁת אֲשֶׁר נָשִׁיב לּוֹ וַיֹּאמְרוּ מִסְפַּר סַרְנֵי פְּלִשְׁתִּים חֲמֵשָׁה *עֲפֹלִי **טַחְרֵי זָהָב וְחֲמֵשָׁה עֲכָבְרֵי זָהָב כִּי־מִגַּפָּה אַחַת לְכֻלָּם וּלְסַרְנֵיכֶם:</p>	<p>And they said, “What <i>is</i> the guilt-offering which we should render to <u>him</u>?” And they said, “<i>As</i> the number of barons of the Philistines <i>is</i>: five golden {K: haemorrhoids} [Q: tumours] and five golden mice, for <i>there is</i> one plague on <u>them all</u>, including your barons.</p>	<p>On the <i>ketiv / qeré</i>, see Deut 28:27. <hr/><hr/> to him: see 1 Sam 6:3. <hr/><hr/> them all: AV differs (<i>all of you</i>), perhaps reading לְכֻלָּם.</p>
1 Sam 6:5	<p>וַעֲשִׂיתֶם צַלְמֵי *עֲפֹלִיכֶם **טַחְרֵיכֶם וְצַלְמֵי עֲכָבְרֵיכֶם הַמְשַׁחִיתִם אֶת־הָאָרֶץ וּנְתַתֶּם לְאֱלֹהֵי יִשְׂרָאֵל כְּבוֹד אוּלֵי יִקַּל אֶת־יָדוֹ מֵעַלְיֶיכֶם וּמַעַל אֱלֹהֵיכֶם וּמַעַל אֲרָצְכֶם:</p>	<p>And you shall make images of your {K: haemorrhoids} [Q: tumours] and images of your mice which infested the land, and you shall give honour to the God of Israel <i>so that</i> maybe he will <u>relax his grip on you</u> and on your <u>god</u> and on your land.</p>	<p>On the <i>ketiv / qeré</i>, see Deut 28:27. <hr/><hr/> relax ← <i>lighten</i>. <hr/><hr/> his grip on you ← <i>his hand from on you</i>. <hr/><hr/> god: perhaps <i>gods</i>, but the god of the Philistines was Dagon (Judg 16:23, 1 Sam 5:2).</p>
1 Sam 6:6	<p>וְלָמָּה תִּכְבְּדוּ אֶת־לִבְבְּכֶם כַּאֲשֶׁר כִּבְּדוּ מִצְרַיִם וּפְרַעֲוִה אֶת־לִבָּם הֲלוֹא כַּאֲשֶׁר הִתְעַלְל בָּהֶם וַיִּשְׁלְחוּם וַיֵּלְכוּ:</p>	<p>Why should you harden your heart in the way Egypt and Pharaoh hardened their heart? When he dealt forcefully with them, did they not let them go, and they departed?</p>	
1 Sam 6:7	<p>וַעֲתָה קָחוּ וַעֲשׂוּ עֲגֹלָה חֲדָשָׁה אַחַת וּשְׁתֵּי פָרוֹת עֲלוֹת אֲשֶׁר לֹא־עָלָה עֲלֵיהֶם עַל וְאִסְרֹתֶם אֶת־הַפָּרוֹת בְּעֲגֹלָה וְהַשִּׁיבְתֶם בְּנֵיהֶם מֵאַחֲרֵיהֶם הַבַּיְתָה:</p>	<p>So now, make one new wagon, and take two dairy cows on which no yoke <u>has been put</u>, and you will attach the cows to the wagon and have their calves remain at home, <u>leaving them behind</u>.</p>	<p>has been put ← <i>has gone up</i>. <i>Qal</i> for passive of <i>hiphil</i>. <hr/><hr/> <i>leaving them behind</i> ← <i>behind them</i>.</p>
1 Sam 6:8	<p>וְלָקַחְתֶּם אֶת־אֲרוֹן יְהוָה וּנְתַתֶּם אֹתוֹ אֶל־הָעֲגֹלָה וְאֵת כָּל־יְהוָה אֲשֶׁר הֵשַׁבְתֶּם לּוֹ אֲשֶׁם תְּשִׁימוּ בְּאֲרֹגוֹ מִצָּדוֹ וּשְׁלַחְתֶּם אֹתוֹ וְהִלָּךְ:</p>	<p>And you will take the ark of the LORD, and you will put it on the wagon, and you will put the golden items, which you are giving to him in return <i>as</i> a guilt-offering, in a box alongside it, and you will send it, and it will be <u>dispatched</u>.</p>	<p>be dispatched ← <i>go</i>. <i>Qal</i> for passive of <i>hiphil</i>.</p>
1 Sam 6:9	<p>וּרְאִיתֶם אִם־דָּרַךְ גְּבוּלוֹ יַעֲלֶה בֵּית שֵׁמֶשׁ הוּא עָשָׂה לָנוּ אֶת־הָרָעָה הַגְּדוֹלָה הַזֹּאת וְאִם־לֹא וַיִּדְעֵנוּ כִּי לֹא יָדוּ נִגְעָה בָּנוּ מִקִּרְוֶה הוּא הָיָה לָנוּ:</p>	<p>And you will see whether it goes up <i>by the way</i> of his border <i>to</i> Beth-Shemesh, <i>because then it was him who</i> did this great evil to us, but if not, then we will know that <i>it was</i> not his hand <i>which</i> struck us, and <i>that</i> it was a coincidence <i>that happened</i> to us.”</p>	<p>him: or, if the reader prefers, <i>he</i>.</p>

1 Sam 6:10	וַיַּעֲשׂוּ הָאֲנָשִׁים כֵּן וַיִּקְחוּ שְׁתֵּי פָרוֹת עֲלוֹת וַיֹּאסְרוּם בַּעֲגֻלָּה וְאֶת־בְּנֵיהֶם כָּלוּ בְּבַיִת:	And the men did <u>this</u> , and they took two dairy cows, and they attached them to the wagon, and they confined their calves at home.	this ← <i>thus</i> .
1 Sam 6:11	וַיִּשְׂמוּ אֶת־אָרוֹן יְהוָה אֶל־הָעֲגֻלָּה וְאֶת הָאֲרָגוֹ וְאֶת עֲכָבְרֵי הַזָּהָב וְאֶת צְלָמֵי טַחְרֵיהֶם:	And they put the ark of the LORD and the box and the golden mice and the images of their tumours on the wagon.	
1 Sam 6:12	וַיִּשְׁרְנָה הַפָּרוֹת בַּדֶּרֶךְ עַל־דֶּרֶךְ בַּיִת שְׁמֶשׁ בְּמִסְלָה אַחַת הֵלְכוּ הַלָּךְ וְגָעוּ וְלֹא־סָרוּ יָמִין וּשְׂמָאוֹל וְסַרְנֵי פִלְשְׁתִּים הֵלְכִים אַחֲרֵיהֶם עַד־גְּבוּל בַּיִת שְׁמֶשׁ:	And the cows went straight down the road, on the road <i>to</i> Beth-Shemesh, and they went on the one highway, <u>lowing as they went</u> , and they did not turn <i>to</i> the right or left, while the barons of the Philistines followed them up to the border of Beth-Shemesh.	lowing <i>as</i> they went: infinitive absolute of each verb.
1 Sam 6:13	וּבַיִת שְׁמֶשׁ קֹצְרִים קֹצְרֵי־חֲטָיִם בַּעֲמֶמְק וַיִּשְׂאוּ אֶת־עֵינֵיהֶם וַיִּרְאוּ אֶת־הָאָרוֹן וַיִּשְׂמְחוּ לִרְאוֹת:	And <i>at</i> Beth-Shemesh they were reaping the wheat harvest in the valley, and they lifted up their eyes and saw the ark, and they rejoiced at seeing <i>it</i> .	
1 Sam 6:14	וְהָעֲגֻלָּה בָּאָה אֶל־שָׂדֵה יְהוֹשֻׁעַ בֵּית־הַשֹּׁמְשֵׁי וַתַּעֲמֵד שָׁם וְשָׁם אֲבָן גְּדוֹלָה וַיִּבְקְעוּ אֶת־עֵצֵי הָעֲגֻלָּה וְאֶת־הַפָּרוֹת הֵעִלוּ עֹלָה לַיהוָה: ס	And the wagon came to the field of Joshua the Beth-Shemeshite, and it <u>stopped</u> there, where <i>there is</i> a large stone, and they chopped up the wood of the wagon and offered the cows <i>as</i> a burnt offering to the LORD.	stopped ← <i>stood</i> .
1 Sam 6:15	וְהַלְוִיִּם הוֹרִידוּ אֶת־אָרוֹן יְהוָה וְאֶת־הָאֲרָגוֹ אֲשֶׁר־אִתּוֹ אֲשֶׁר־בּוֹ כְּלֵי־זָהָב וַיִּשְׂמוּ אֶל־הָאֲבָן הַגְּדוֹלָה וְאֲנָשֵׁי בֵּית־שְׁמֶשׁ הֵעִלוּ עֲלוֹת וַיִּזְבְּחוּ זִבְחִים בַּיּוֹם הַהוּא לַיהוָה:	Then the Levites brought the ark of the LORD down, and the box which <i>was</i> with it, in which <i>were</i> the golden items, and they put <i>them</i> on the large stone. And the men of Beth-Shemesh offered burnt offerings and <u>offered</u> sacrifices to the LORD on that day.	offered (<i>second occurrence in verse</i>) ← <i>sacrificed</i> .
1 Sam 6:16	וַחֲמִשָּׁה סַרְנֵי־פִלְשְׁתִּים רָאוּ וַיָּשָׁבוּ עֶקְרוֹן בַּיּוֹם הַהוּא: ס	And the five barons of the Philistines saw <i>it</i> and went back <i>to</i> Ekron on that day.	
1 Sam 6:17	וְאֵלֶּה טַחְרֵי הַזָּהָב אֲשֶׁר הָשִׁיבוּ פִלְשְׁתִּים אֲשֶׁם לַיהוָה לְאַשְׁדּוֹד אֶחָד לְעַזָּה אֶחָד לְאַשְׁקֵלוֹן אֶחָד לְגַת אֶחָד לְעֶקְרוֹן אֶחָד: ס	And these <i>are</i> the golden tumours which the Philistines returned <i>as</i> a guilt-offering to the LORD: for Ashdod, one; for Gaza, one; for Ashkelon, one; for Gath, one; for Ekron, one.	

1 Sam 6:18	וּעִבְרֵי הַזָּהָב מִסְפָּר כָּל־עָרֵי פְּלִשְׁתִּים לַחֲמֶשֶׁת הַסָּרְנִים מֵעִיר מִבְּצֹר וְעַד כַּפֹּר הַפְּרוֹזִי וְעַד אַבְל הַגְּדוֹלָה אֲשֶׁר הֵנִיחוּ עָלֶיהָ אֶת אַרְוֹן יְהוָה עַד הַיּוֹם הַזֶּה בְּשָׂדֵה יְהוֹשֻׁעַ בֵּית־הַשְּׁמֶשֶׁת׃	And the golden mice <i>were</i> in number <i>according to</i> all the cities of the Philistines <i>belonging</i> to the five barons, from fortified city to unwalled village, including the great meadow above which they placed the ark of the LORD, <i>a place as it is</i> up to this day, in the field of Joshua the Beth-Shemeshite.	including ← <i>and to</i> . meadow: AV differs (<i>Abel</i>). AV and many translations introduce the word <i>stone</i> here (compare 1 Sam 6:14, 1 Sam 6:15), the textual basis for which is mainly a few Hebrew manuscripts [BHS-CA] and the LXX.
1 Sam 6:19	וַיִּדָּב בְּאֲנָשֵׁי בֵּית־שֹׁמֶשׁ כִּי רָאוּ בְּאַרְוֹן יְהוָה וַיִּדָּב בָּעַם שִׁבְעִים אִישׁ חֲמִשִּׁים אָלֶף אִישׁ וַיִּתְאַבְּלוּ הָעָם כִּי־הִכָּה יְהוָה בָּעַם מַכָּה גְּדוֹלָה	Then he struck down the men of Beth-Shemesh, because they looked in the ark of the LORD, and among the people he struck down seventy men, <i>and</i> fifty thousand men. And the people mourned, for the LORD had inflicted a severe blow on the people.	
1 Sam 6:20	וַיֹּאמְרוּ אֲנָשֵׁי בֵּית־שֹׁמֶשׁ מִי יוֹכַל לַעֲמֹד לִפְנֵי יְהוָה הָאֱלֹהִים הַקְּדוֹשׁ הַזֶּה וְאֶל־מִי יַעֲלֶה מֵעַלֵּינוּ׃ ס	And the men of Beth-Shemesh said, “Who can stand before this holy LORD God, and to whom will it <u>go up</u> away from us?”	it go up: AV differs (<i>he go up</i>), but it is the ark that goes up (see next verse).
1 Sam 6:21	וַיִּשְׁלְחוּ מַלְאָכִים אֶל־יוֹשְׁבֵי קִרְיַת־יַעֲרִים לֵאמֹר הִשְׁבוּ פְּלִשְׁתִּים אֶת־אַרְוֹן יְהוָה רְדוּ הָעִלּוּ אֹתוֹ אֵלֵיכֶם׃	And they sent messengers to the inhabitants of Kiriath-Jearim and said, “The Philistines have returned the ark of the LORD. Come down and bring it up to <i>where you are</i> .”	Kiriath-Jearim: see Josh 9:17.
1 Sam 7:1	וַיָּבֹאוּ אֲנָשֵׁי קִרְיַת יַעֲרִים וַיַּעֲלוּ אֶת־אַרְוֹן יְהוָה וַיָּבֹאוּ אֹתוֹ אֶל־בַּיִת אַבִּינָדָב בְּגִבְעָה וְאֶת־אֶלְעָזָר בְּנוֹ קִדְשׁוֹ לְשֹׁמֵר אֶת־אַרְוֹן יְהוָה׃ פ	So the men of Kiriath-Jearim came and brought the ark of the LORD up, and they brought it to the house of Abinadab on the hill, and they sanctified Eleazar his son <i>for him</i> to keep the ark of the LORD.	Kiriath-Jearim: see Josh 9:17. on the hill: or <i>in Gibeah</i> . See 1 Sam 10:5, 1 Sam 10:10. Eleazar: see Ex 6:23.
1 Sam 7:2	וַיְהִי מִיּוֹם שָׁבַת הָאָרְוֹן בְּקִרְיַת יַעֲרִים וַיִּרְבוּ הַיָּמִים וַיְהִיו עֶשְׂרִים שָׁנָה וַיִּנְהוּ כָּל־בֵּית יִשְׂרָאֵל אַחֲרֵי יְהוָה׃ ס	And it came to pass, since the day when the ark remained in Kiriath-Jearim, that <u>much time</u> passed, and twenty years went by, and the whole house of Israel lamented before the LORD.	Kiriath-Jearim: see Josh 9:17. much time passed ← <i>the days became many</i> . went by ← <i>were, became</i> . lamented before ← <i>lamented after</i> . The next verse elucidates.

1 Sam 7:3	<p>וַיֹּאמֶר שְׁמוּאֵל אֶל-כָּל-בֵּית יִשְׂרָאֵל לֵאמֹר אִם-בְּכָל-לְבַבְכֶם אַתֶּם שׁוֹבִים אֶל-יְהוָה הִסִּירוּ אֶת-אֱלֹהֵי הַנֶּכֶר מִתּוֹכְכֶם וְהַעֲשִׂיתֶם וְהָלִינוּ לְבַבְכֶם אֶל-יְהוָה וְעַבְדְּתֵהוּ לְבָדוּ וַיֹּצֵל אֶתְכֶם מִיַּד פְּלִשְׁתִּים:</p>	<p>Then Samuel spoke to the whole house of Israel and said, “If you are returning to the LORD with all your heart, remove the foreign gods from your vicinity, including the <i>images of Astarte</i>, and prepare your heart for the LORD, and serve him alone, and may he deliver you from the hand of the Philistines.”</p>	<p><i>images of Astarte</i> ← <i>Ashtaroth</i>, i.e. <i>Venuses</i>.</p>
1 Sam 7:4	<p>וַיִּסְרוּ בְנֵי יִשְׂרָאֵל אֶת-הַבְּעָלִים וְאֶת-הַעֲשִׂיתָת וַיַּעֲבֹדוּ אֶת-יְהוָה לְבָדוּ: פ</p>	<p>So the sons of Israel removed the <i>images of Baal</i> and the <i>images of Astarte</i>, and they served the LORD only.</p>	<p><i>images of Astarte</i> ← <i>Ashtaroth</i>, i.e. <i>Venuses</i>.</p>
1 Sam 7:5	<p>וַיֹּאמֶר שְׁמוּאֵל קְבְּצוּ אֶת-כָּל-יִשְׂרָאֵל הַמְצַפְּתָה וְאֶתְפַּלֵּל בְּעַדְכֶם אֶל-יְהוָה:</p>	<p>Then Samuel said, “Assemble all of Israel in <i>Mizpah</i>, and I will pray to the LORD for you.”</p>	<p>in <i>Mizpah</i> ← <i>to Mizpah</i>. Pregnant use of locative of motion towards. AV differs (<i>to Mizpeh</i>). See Josh 11:3.</p>
1 Sam 7:6	<p>וַיִּקְבְּצוּ הַמְצַפְּתָה וַיִּשְׁאֲבוּ-מַיִם וַיִּשְׁפְּכוּ לִפְנֵי יְהוָה וַיִּצְוּמוּ בַיּוֹם הַהוּא וַיֹּאמְרוּ שָׁם חָטְאוּנוּ לַיהוָה וַיִּשְׁפֹּט שְׁמוּאֵל אֶת-בְּנֵי יִשְׂרָאֵל בַּמְצַפָּה:</p>	<p>So they assembled in <i>Mizpah</i>, and they drew water and poured <i>it</i> before the LORD, and they fasted on that day, and they said there, “We have sinned against the LORD.” And Samuel judged the sons of Israel in <i>Mizpah</i>.</p>	<p>in <i>Mizpah</i> ... <i>Mizpah</i> ← <i>to Mizpah</i> ... <i>Mizpah</i>. Pregnant use of locative of motion towards. AV differs (<i>to Mizpeh</i> ... <i>in Mizpeh</i>). See Josh 11:3.</p>
1 Sam 7:7	<p>וַיִּשְׁמְעוּ פְּלִשְׁתִּים כִּי-הִתְקַבְּצוּ בְנֵי-יִשְׂרָאֵל הַמְצַפְּתָה וַיַּעֲלוּ סַרְנֵי-פְּלִשְׁתִּים אֶל-יִשְׂרָאֵל וַיִּשְׁמְעוּ בְנֵי יִשְׂרָאֵל וַיִּרְאוּ מִפְּנֵי פְּלִשְׁתִּים:</p>	<p>And the Philistines heard that the sons of Israel had assembled in <i>Mizpah</i>, and the barons of the Philistines went up against Israel, and when the sons of Israel heard <i>it</i>, they were afraid of the Philistines.</p>	<p>in <i>Mizpah</i> ← <i>to Mizpah</i>. Pregnant use of locative of motion towards. AV differs (<i>to Mizpeh</i>). See Josh 11:3. against: or <i>to</i>.</p>
1 Sam 7:8	<p>וַיֹּאמְרוּ בְנֵי-יִשְׂרָאֵל אֶל-שְׁמוּאֵל אֶל-תַּחַרְשׁ מִמֶּנּוּ מִזְעַק אֶל-יְהוָה אֱלֹהֵינוּ וַיִּשְׁעֵנוּ מִיַּד פְּלִשְׁתִּים:</p>	<p>And the sons of Israel said to Samuel, “Do not refrain in silence from crying out to the LORD our God on behalf of us, so that he saves us from the hand of the Philistines.”</p>	<p>from crying out: gerundial use of the infinitive. so that: purposive use of the <i>vav</i>.</p>
1 Sam 7:9	<p>וַיִּקַּח שְׁמוּאֵל טְלֵה חָלָב אֶחָד *וַיַּעֲלֵה *וַיַּעֲלֵהוּ עֹלָה כָּלִיל לַיהוָה וַיִּזְעַק שְׁמוּאֵל אֶל-יְהוָה בְּעַד יִשְׂרָאֵל וַיַּעֲנֵהוּ יְהוָה:</p>	<p>Then Samuel took a suckling lamb {K: and offered it} [Q: and offered it] as a complete burnt offering to the LORD, and Samuel cried out to the LORD on behalf of Israel, and the LORD answered him.</p>	<p>a suckling lamb ← <i>one lamb of milk</i>.</p>

1 Sam 7:10	וַיְהִי שְׂמוּאֵל מַעֲלֵה הָעוֹלָה וּפְלִשְׁתִּים נִגְשׁוּ לְמִלְחָמָה בְּיִשְׂרָאֵל וַיִּרְעַם יְהוָה בְּקוֹל־גָּדוֹל בַּיּוֹם הַהוּא עַל־פְּלִשְׁתִּים וַיַּהַרְסוּ וַיִּנְגְּפוּ לִפְנֵי יִשְׂרָאֵל:	And Samuel was <u>performing</u> the burnt offering when the Philistines approached to <i>wage</i> war on Israel, but the LORD made it thunder on the Philistines with a loud sound on that day, and he routed them, and they were struck down before Israel.	performing ← <i>offering</i> .
1 Sam 7:11	וַיֵּצְאוּ אַנְשֵׁי יִשְׂרָאֵל מִזִּזְפָּה וַיִּרְדְּפוּ אֶת־פְּלִשְׁתִּים וַיָּכּוּם עַד־מִתַּחַת לְבַיִת כָּר:	And the men of Israel went out from <u>Mizpah</u> and pursued the Philistines, and they struck them down as far as below Beth-Car.	Mizpah: AV differs (<i>Mizpeh</i>). See Josh 11:3.
1 Sam 7:12	וַיִּקַּח שְׂמוּאֵל אֶבֶן אַחַת וַיִּשֶׂם בֵּין־הַמִּצְפָּה וּבֵין הַשָּׁן וַיִּקְרָא אֶת־שְׁמָהּ אֶבֶן הָעֶזֶר וַיֹּאמֶר עַד־הַנְּהָ עֶזְרָנוּ יְהוָה:	Then Samuel took a <u>stone</u> , and he put <i>it</i> between <u>Mizpah</u> and <u>Shen</u> , and he called it <u>Eben-Ezer</u> , and he said, “Up to this point the LORD has helped us.”	a stone ← <i>one stone</i> . Mizpah: AV differs (<i>Mizpeh</i>). See Josh 11:3. Shen ← <i>the Shen</i> . Eben-Ezer ← <i>Eben-Haezer</i> ; see 1 Sam 5:1.
1 Sam 7:13	וַיִּכְנַעוּ הַפְּלִשְׁתִּים וְלֹא־יָסְפוּ עוֹד לָבוֹא בְּגְבוּל יִשְׂרָאֵל וַתְּהִי יַד־יְהוָה בַּפְּלִשְׁתִּים כָּל יְמֵי שְׂמוּאֵל:	So the Philistines were defeated, and they did not come into Israel's <u>territory</u> again, and the hand of the LORD was against the Philistines for all Samuel's days.	territory ← <i>border</i> .
1 Sam 7:14	וַתִּשְׁבְּנָה הָעָרִים אֲשֶׁר לָקְחוּ־פְלִשְׁתִּים מֵאֵת יִשְׂרָאֵל לְיִשְׂרָאֵל מֵעֶקְרוֹן וְעַד־גַּת וְאֶת־גְּבוּלֵן הָעֵיִל יִשְׂרָאֵל מִיַּד פְּלִשְׁתִּים וַיְהִי שָׁלוֹם בֵּין יִשְׂרָאֵל וּבֵין הָאֲמֹרִי:	And the cities which the Philistines had captured from Israel returned to Israel, from Ekron to Gath, and Israel rescued their borders from the hand of the Philistines, and there was peace between Israel and the <u>Amorite</u> .	Amorite: see Gen 10:16.
1 Sam 7:15	וַיִּשְׁפֹּט שְׂמוּאֵל אֶת־יִשְׂרָאֵל כָּל יְמֵי חַיָּו:	And Samuel judged Israel all the days of his life.	
1 Sam 7:16	וְהָלַךְ מִדֵּי שָׁנָה בְּשָׁנָה וְסָבַב בֵּית־אֵל וְהַגְּלָל וְהַמִּצְפָּה וַיִּשְׁפֹּט אֶת־יִשְׂרָאֵל אֵת כָּל־הַמְּקוֹמוֹת הָאֵלֶּה:	And each year he went round <u>Beth-El</u> and <u>Gilgal</u> and <u>Mizpah</u> , and he judged Israel <i>in</i> all these places.	Beth-El ... Gilgal ← <i>the Beth-El ... the Gilgal</i> . Mizpah: AV differs (<i>Mizpeh</i>). See Josh 11:3.
1 Sam 7:17	וַתִּשְׁבְּתוּ הָרַמָּתָה כִּי־שָׁם בֵּיתוֹ וְשָׁם שָׁפֹט אֶת־יִשְׂרָאֵל וַיִּבֶן־שָׁם מִזְבֵּחַ לַיהוָה: פ	And his <u>final stop</u> was to <u>Ramah</u> , for <i>that is</i> where his house was, and he judged Israel there, and he built an altar to the LORD there.	final stop ← <i>return</i> . Ramah ← <i>the Ramah</i> .

1 Sam 8:1	וַיְהִי כַּאֲשֶׁר זָקַן שְׁמוּאֵל וַיִּשָּׂם אֶת־בָּנָיו שֹׁפְטִים לְיִשְׂרָאֵל:	And it came to pass, when Samuel was old, that he appointed his sons as Israel's judges.	
1 Sam 8:2	וַיְהִי שֵׁם־בְּנוֹ הַבְּכוֹר יוֹאֵל וְשֵׁם מִשְׁנֵהוּ אַבִּיָּה שֹׁפְטִים בְּבֵאֵר שֶׁבַע:	And the name of his elder son was Joel, and the name of his second one was Abijah, and they were judges in Beersheba.	Abijah: AV has <i>Abiah</i> for this name here and in 1 Chr 2:24, 1 Chr 6:28, 1 Chr 7:8 and <i>Abia</i> in 1 Chr 3:10 and <i>Abijah</i> elsewhere, perhaps to distinguish different people. We ↗
1 Sam 8:3	וְלֹא־הִלְכוּ בְּנָיו *בְּדַרְכוֹ **בְּדַרְכָּיו וַיִּטּוּ אַחֲרֵי הַבַּצָּע וַיִּקְחוּ־שֹׁחַד וַיִּטּוּ מִשְׁפָּט: פ	But his sons did not walk in his {K: way} [Q: ways], and they turned aside after unjust gain, and they accepted bribes, and they perverted the course of justice.	↳ have one English spelling for the one Hebrew spelling. 1 Kings has <i>Abijam</i> for the king of Judah. bribes ← a bribe, but also collective usage, bribery.
1 Sam 8:4	וַיִּתְקַבְּצוּ כָּל זִקְנֵי יִשְׂרָאֵל וַיָּבֹאוּ אֶל־שְׁמוּאֵל הַרְמָתָה:	And all the elders of Israel gathered and came to Samuel in Ramah.	in Ramah ← to Ramah.
1 Sam 8:5	וַיֹּאמְרוּ אֵלָיו הֲנֵה אַתָּה זָקֵן וּבְנֶיךָ לֹא הִלְכוּ בְּדַרְכֶיךָ עִתָּה שִׁימָה־לָּנוּ מֶלֶךְ לְשֹׁפְטֵנוּ כְּכָל־הַגּוֹיִם:	And they said to him, “Look, you are old, but your sons don't walk in your ways. Now then, appoint us a king to judge us like all the Gentiles.”	but: adversative use of the vav.
1 Sam 8:6	וַיֵּרַע הַדָּבָר בְּעֵינֵי שְׁמוּאֵל כַּאֲשֶׁר אָמְרוּ תְּנֵה־לָּנוּ מֶלֶךְ לְשֹׁפְטֵנוּ וַיִּתְפַּלֵּל שְׁמוּאֵל אֶל־יְהוָה: פ	But the matter was wrong in Samuel's sight, when they said, “Give us a king to judge us.” And Samuel prayed to the LORD.	
1 Sam 8:7	וַיֹּאמֶר יְהוָה אֶל־שְׁמוּאֵל שָׁמַע בְּקוֹל הָעָם לְכֹל אֲשֶׁר־יֹאמְרוּ אֵלַיךָ כִּי לֹא אַתָּה מְאַסּוּ כִּי־אֲתִי מְאַסּוּ מִמֶּלֶךְ עָלֵיהֶם:	And the LORD said to Samuel, “Heed the people – everything they say to you – for they have not rejected you, but they have rejected me reigning over them,	heed ← hear the voice of.
1 Sam 8:8	כְּכָל־הַמַּעֲשִׂים אֲשֶׁר־עָשׂוּ מִיּוֹם הָעֲלִיתִי אֹתָם מִמִּצְרַיִם וְעַד־הַיּוֹם הַזֶּה וַיַּעֲזְבוּנִי וַיַּעֲבְדוּ אֱלֹהִים אֲחֵרִים כְּכֹן הֵמָּה עֹשִׂים גַּם־לָּךְ:	like all their deeds which they have perpetrated from the day when I brought them up out of Egypt up to this day, and they have abandoned me and served other gods, and so they are doing to you too.	
1 Sam 8:9	וְעַתָּה שָׁמַע בְּקוֹלָם אֵךְ כִּי־הָעַד תִּעֲדִל בְּהֵם וְהִגַּדְתָּ לָהֶם מִשְׁפַּט הַמֶּלֶךְ אֲשֶׁר יִמְלֹךְ עָלֵיהֶם: ס	So now, heed them, but nevertheless testify solemnly against them, and tell them about the administration of the king who will reign over them.”	heed ← hear the voice of. testify solemnly: infinitive absolute. administration: or justice, or customs, practices.

1 Sam 8:10	וַיֹּאמֶר שְׂמוּאֵל אֶת כָּל־דְּבָרַי יְהוָה אֱלֹהֵי־הָעָם הַשְּׂאֵלִים מֵאֵתוֹ מֶלֶךְ: ס	And Samuel spoke all the words of the LORD to the people who were asking him for a king.	
1 Sam 8:11	וַיֹּאמֶר זֶה יִהְיֶה מִשְׁפַּט הַמֶּלֶךְ אֲשֶׁר יִמְלֹךְ עֲלֵיכֶם אֶת־בְּנֵיכֶם יִקַּח וְשָׂם לֹו בְּמִרְכָּבָתוֹ וּבַפָּרָשָׁיו וּרְצוּ לִפְנֵי מִרְכָּבָתוֹ:	And he said, “This will be the <u>administration</u> of the king who will reign over you: he will take your sons and appoint <i>them</i> in his <i>interest</i> in his chariot <i>fleet</i> and his cavalry, and <i>some of them</i> will run before his chariot <i>fleet</i> .”	administration: or <i>justice</i> , or <i>customs, practices</i> .
1 Sam 8:12	וְלָשׂוּם לֹו שָׂרֵי אֲלָפִים וְשָׂרֵי חֲמִשִּׁים וְלַחְרֹשׁ חֲרִישׁוֹ וְלִקְצֹר קְצִירוֹ וְלַעֲשׂוֹת כְּלֵי־מִלְחָמָתוֹ וְכָלֵי רֶכֶב:	And he will appoint himself commanders of a thousand and commanders of fifty, and <u>men</u> to plough his fields and to reap his harvest and to make his armaments and his chariot equipment.	plough his fields ← <i>plough his ploughing</i> . [ST] infers the sense of <i>fields (labourer ses champs)</i> .
1 Sam 8:13	וְאֶת־בָּנוֹתֵיכֶם יִקַּח לְרִקְחוֹת וְלִטְבָּחוֹת וְלֵאֲפוֹת:	And he will take your daughters to <i>be</i> perfumers and cooks and bakers.	
1 Sam 8:14	וְאֶת־שְׂדוֹתֵיכֶם וְאֶת־כַּרְמֵיכֶם וְזֵיתֵיכֶם הַטּוֹבִים יִקַּח וְנָתַן לְעַבְדָּיו:	And he will take your best fields and vineyards and olive <i>groves</i> , and he will give <i>them</i> to his servants.	
1 Sam 8:15	וְזֵרְעֵיכֶם וְכַרְמֵיכֶם יַעֲשֶׂר וְנָתַן לְסָרִיסָיו וְלַעַבְדָּיו:	And he will tithe your seed and your vineyards and give <i>them</i> to his <u>courtiers</u> and his servants.	courtiers ← <i>eunuchs</i> , but perhaps not all castrated.
1 Sam 8:16	וְאֶת־עַבְדֵיכֶם וְאֶת־שִׁפְחוֹתֵיכֶם וְאֶת־בָּחֳוֹרֵיכֶם הַטּוֹבִים וְאֶת־חֲמוֹרֵיכֶם יִקַּח וְעָשָׂה לְמַלְאכָתוֹ:	And he will take your menservants and your maidservants and your best young men, and your donkeys, and he will engage <i>them</i> in his work.	
1 Sam 8:17	צֹאנֵיכֶם יַעֲשֶׂר וְאַתֶּם תִּהְיוּ־לוֹ לְעַבְדִּים:	He will tithe your sheep, and you will become his servants.	
1 Sam 8:18	וְזָעַקְתֶּם בַּיּוֹם הַהוּא מִלִּפְנֵי מִלְכְּכֶם אֲשֶׁר בָּחַרְתֶּם לָכֶם וְלֹא־יַעֲנֶנּוּ יְהוָה אֲתֶכֶם בַּיּוֹם הַהוּא:	And you will cry out on that day because of your king whom you chose for yourselves, but the LORD will not answer you on that day.”	
1 Sam 8:19	וַיִּמָּאֲנוּ הָעָם לִשְׁמֹעַ בְּקוֹל שְׂמוּאֵל וַיֹּאמְרוּ לֹא כִי אִם־מֶלֶךְ יִהְיֶה עָלֵינוּ:	But the people refused to <u>heed</u> Samuel, and they said, “No, on the contrary, we will have a king over us.”	heed ← <i>hear the voice of</i> .

1 Sam 8:20	וְהִיָּינוּ גַם־אֲנַחְנוּ כְּכָל־הַגּוֹיִם וְשִׁפְטָנוּ מִלְּפָנָיו וַיֵּצֵא לְפָנֵינוּ וַיִּלָּחֶם אֶת־מִלְחַמְתָּנוּ:	And we too will be like all the Gentiles, and our king will judge us, and he will go out before us and fight our wars.”	
1 Sam 8:21	וַיִּשְׁמַע שְׂמוּאֵל אֶת כָּל־דְּבָרֵי הָעָם וַיְדַבֵּר בְּאָזְנֵי יְהוָה: פ	And Samuel heard all the words of the people, and he spoke them in the audience of the LORD.	audience ← ears.
1 Sam 8:22	וַיֹּאמֶר יְהוָה אֶל־שְׂמוּאֵל שִׁמַּע בְּקוֹלִים וְהַמְלִכְתָּ לָּהֶם מִלָּד וַיֹּאמֶר שְׂמוּאֵל אֶל־אֲנָשֵׁי יִשְׂרָאֵל לָכוּ אִישׁ לְעִירוֹ: פ	And the LORD said to Samuel, “Heed them and appoint them a king.” Then Samuel said to the men of Israel, “Depart, each of you, to your city.”	heed them ← hear their voice. your city ← his city.
1 Sam 9:1	וַיְהִי־אִישׁ *מִבֶּן־יִמִּין **מִבְּנֵי־יִמִּין וְשֵׁמוֹ קִישׁ בֶּן־אֲבִיָּאל בֶּן־צֶרֶר בֶּן־בְּכוֹרֶת בֶּן־אֶפְיָח בֶּן־אִישׁ יִמִּי גִבּוֹר חָיִל:	Now there was a Benjaminite whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjaminite, who was a valiant warrior.	Benjaminite (first occurrence in verse): the <i>ketiv</i> spells this as two words; the <i>qeré</i> as one.
1 Sam 9:2	וְלֹא־הָיָה בֵּן וְשֵׁמוֹ שָׁאוּל בְּחֹר וְטוֹב וְאִין אִישׁ מִבְּנֵי יִשְׂרָאֵל טוֹב מִמֶּנּוּ מִשְׁכְּמוֹ וּמֵעַל גְּבַהַּ מִכָּל־הָעָם:	And he had a son, whose name was Saul, a fine young man, and there was no man among the sons of Israel who was better than him. He was taller than any of the people from his shoulders upwards.	Saul ← Shaul, or better Sha'ul, but we retain the AV / traditional name. fine young man ← choice youth and good. than him: or, if the reader prefers, than he. any ← all.
1 Sam 9:3	וַתֵּאבְדְּנָה הָאֲתָנוֹת לְקִישׁ אָבִי שָׁאוּל וַיֹּאמֶר קִישׁ אֶל־שָׁאוּל בְּנוֹ קַח־נָא אֶתְךָ אֶת־אֶחָד מֵהַנְּעָרִים וְקוּם לֵד בְּקֵשׁ אֶת־הָאֲתָנוֹת:	And the donkeys of Kish, Saul's father, got lost, and Kish said to Saul his son, “Take one of the servant-lads with you, and get up and go and look for the donkeys.”	donkeys (2x) ← she-asses, and likewise throughout this episode. take ← take, please, but without emphatic entreaty.
1 Sam 9:4	וַיַּעֲבֹר בְּהַר־אֶפְרַיִם וַיַּעֲבֹר בְּאֶרֶץ־שָׁלִישׁ וְלֹא מָצְאוּ וַיַּעֲבְרוּ בְּאֶרֶץ־שַׁעֲלִים וְאִין וַיַּעֲבֹר בְּאֶרֶץ־יִמִּינֵי וְלֹא מָצְאוּ:	And he crossed over at Mount Ephraim, and he crossed into the land of Shalishah, but they did not find them, and they crossed into the land of Shaalim, but they were not there. Then he crossed into the land of the Benjaminites, but they did not find them.	Shalishah: AV= Shalisha. Shaalim ← Sha'alim. AV= Shalim.
1 Sam 9:5	הִמָּה בָּאוּ בְּאֶרֶץ צוּפִי וְשָׁאוּל אָמַר לְנַעֲרוֹ אֲשֶׁר־עִמּוֹ לָכֵה וּנְשׁוּבָה פֶּן־יַחְדֵּל אָבִי מִן־הָאֲתָנוֹת וְדָאָג לָנוּ:	And they came into the land of Zuph, and Saul said to his servant-lad who was with him, “Come, let us return in case my father stops worrying about the donkeys and worries about us.”	

1 Sam 9:6	<p>וַיֹּאמֶר לוֹ הֲנֵה-נָא אִישׁ-אֱלֹהִים בְּעִיר הַזֹּאת וְהָאִישׁ נִכְבָּד כָּל אֲשֶׁר-יְדַבֵּר בּוֹא יָבֹא עִתָּה גִלְכָּה שָׁם אוּלַי יִגִּיד לָנוּ אֶת-דַּרְכָּנוּ אֲשֶׁר-הֵלְכֵנוּ עָלֶיהָ:</p>	<p>And he said to him, “Look now, there is a man of God in this city, and the man <i>is</i> honoured. Everything he says <u>absolutely comes to pass</u>. Now let’s go there; maybe he <i>can</i> tell us <u>the way</u> which we should go.”</p>	<p>absolutely comes to pass: infinitive absolute.</p> <hr/> <p>the way ← <i>our way</i>.</p>
1 Sam 9:7	<p>וַיֹּאמֶר שָׂאוּל לְנַעֲרוֹ וְהִנֵּה גִלְדָּךְ וּמַה-נִּבְיָא לְאִישׁ כִּי הֵלְחֵם אֲזַל מִפְּלִינוּ וְתִשׁוּרָה אֵין-לְהַבְיָא לְאִישׁ הָאֱלֹהִים מָה אֲתַנּוּ:</p>	<p>Then Saul said to his <i>servant-lad</i>, “Well look, we will go, but what shall we bring for the man, for <u>we have run out of bread</u>, and <i>there is</i> no gift to bring to the man of God. What do we <i>have</i>?”</p>	<p>we have run out of bread ← <i>bread has ceased from our vessels</i>.</p>
1 Sam 9:8	<p>וַיֹּסֵף הַנַּעַר לַעֲנוֹת אֶת-שָׂאוּל וַיֹּאמֶר הִנֵּה נִמְצָא בְיָדִי רִבְעַ שֶׁקֶל כֶּסֶף וְנָתַתִּי לְאִישׁ הָאֱלֹהִים וְהִגִּיד לָנוּ אֶת-דַּרְכָּנוּ:</p>	<p>And the <i>servant-lad</i> answered Saul again, and he said, “Look, <u>here is</u> a quarter shekel of silver in my hand. So I will give <i>it</i> to the man of God, and he will tell us our way.”</p>	<p>here is ← <i>there is found</i>.</p>
1 Sam 9:9	<p>לְפָנַי בְּיִשְׂרָאֵל כֹּה-אָמַר הָאִישׁ בְּלִכְתּוֹ לְדְרוֹשׁ אֱלֹהִים לָכוּ וְנִלְכָּה עַד-הָרֹאֶה כִּי לְנִבְיָא הַיּוֹם יִקְרָא לְפָנַי הָרֹאֶה:</p>	<p>Previously in Israel, <u>this <i>is what</i></u> a man said when he went to inquire of God: “Come, let us go to the seer”, for <i>he who is called</i> a prophet today was previously called a seer.</p>	<p>this <i>is what</i> ← <i>thus</i>.</p> <hr/> <p>The verse may be giving the origin of the Hebrew for a <i>prophet</i>. Verse 7 has the word for <i>we will bring</i>, נִבְיָא, which is the word for a <i>prophet</i>. Alternatively, it is a play on words.</p>
1 Sam 9:10	<p>וַיֹּאמֶר שָׂאוּל לְנַעֲרוֹ טוֹב דַּבְּרָךְ לָכֵה גִּלְכָּה וַיֵּלְכוּ אֶל-הָעִיר אֲשֶׁר-שָׁם אִישׁ הָאֱלֹהִים:</p>	<p>And Saul said to his <i>servant-lad</i>, “Your <u>proposal</u> <i>is</i> fine. Come <i>on</i>, let’s go.” So they went to the city where the man of God <i>was</i>.</p>	<p>proposal ← <i>word</i>.</p>
1 Sam 9:11	<p>הֲמָה עֲלִים בְּמַעְלָה הָעִיר וְהֲמָה מְצָאוּ נְעוּרוֹת יִצְאוֹת לְשָׂאב מַיִם וַיֹּאמְרוּ לָהֶן הֲיֵשׁ בְּזֵה הָרֹאֶה:</p>	<p>As they <u>went</u> on the way up to the city, they found some <i>girls</i> on their way out to draw water, and they said to them, “Is the seer here?”</p>	<p>went ← <i>went up</i>.</p>
1 Sam 9:12	<p>וַתַּעֲנִינָה אוֹתָם וַתֹּאמְרָה יֵשׁ הֲנֵה לְפָנֶיךָ מֵהָר עִתָּה כִּי הַיּוֹם בָּא לְעִיר כִּי זָבַח הַיּוֹם לְעַם בַּבָּמָה:</p>	<p>And they answered them and said, “He is – <u>here</u> ahead of you. Go quickly now, because he came to the city today, for <i>there is</i> a sacrifice today for the people, on the raised site.</p>	<p>here ← <i>behold</i>.</p>

1 Sam 9:13	<p>כְּבֹאֲכֶם הָעִיר בְּכֵן תִּמְצְאוּ אֹתוֹ בְּטוֹרֵם יַעֲלֶה הַבְּמֹתָה לֶאֱכֹל כִּי לֹא־יֵאֱכַל הָעָם עַד־בָּאוּ בִי־הוּא יְבָרֵךְ הַזֶּבֶחַ אֲחֵרֵי־כֵן יֵאֱכְלוּ הַקְּרָאִים וְעַתָּה עֲלוּ כִי־אֵתוּ כְּהַיּוֹם תִּמְצְאוּ אֹתוֹ:</p>	<p>As soon as you go <i>into</i> the city, you will find him before he goes up to the raised site to eat, for the people will not eat until he comes, because he will bless the sacrifice. After that, those invited will eat, so go up now, for at <u>this time of day</u> you will find him.”</p>	<p>as soon as ← <i>as (you go) ... so (you will find)</i>.</p> <hr/> <p>at this time of ← <i>the same as</i>.</p>
1 Sam 9:14	<p>וַיַּעֲלוּ הָעִיר הַמָּה בָּאִים בְּתוֹךְ הָעִיר וְהִנֵּה שְׁמוּאֵל יֵצֵא לְקָרְאֵתָם לַעֲלוֹת הַבְּמָה: ס</p>	<p>So they went up <i>to</i> the city, <i>and</i> as they went into the city, <i>it so happened</i> that Samuel was coming out towards them to go up <i>to</i> the raised site.</p>	<p>it so <i>happened</i> that ← <i>and behold</i>.</p>
1 Sam 9:15	<p>וַיְהִי־הָיָה גָּלָה אֶת־אָזְנוֹ שְׁמוּאֵל יוֹם אֶחָד לִפְנֵי בּוֹא־שָׁאוּל לֵאמֹר:</p>	<p>Now the LORD had <u>informed</u> Samuel <u>privately</u> one day before Saul came, and he had said,</p>	<p>informed Samuel privately ← <i>uncovered Samuel's ear</i>.</p>
1 Sam 9:16	<p>כָּעֵת מִחָר אֶשְׁלַח אֵלֶיךָ אִישׁ מֵאַרְץ בִּנְיָמִן וּמִשְׁחַחְתּוֹ לְנַגִּיד עַל־עַמִּי יִשְׂרָאֵל וְהוֹשִׁיעַ אֶת־עַמִּי מִיַּד פְּלִשְׁתִּים כִּי רָאִיתִי אֶת־עַמִּי כִּי בָּאָה צַעֲקוֹתוֹ אֵלַי:</p>	<p>“At about <i>this</i> time tomorrow, I will send a man from the land of Benjamin to you, and you will anoint him as leader over my people Israel, and he will deliver my people from the hands of the Philistines, for I have seen my people, for <u>their cry</u> has come to me.”</p>	<p>their cry ← <i>its cry</i>.</p>
1 Sam 9:17	<p>וַשְׁמוּאֵל רָאָה אֶת־שָׁאוּל וַיְהִי־הָיָה עָנָהוּ הַגֵּה הָאִישׁ אֲשֶׁר אָמַרְתִּי אֵלֶיךָ זֶה יַעֲזֹר בְּעַמִּי:</p>	<p>So Samuel saw Saul, and the LORD <u>affirmed</u> to him, “<u>Here is</u> the man <i>concerning</i> whom I said to you, ‘This man will <u>rule</u> my people.’”</p>	<p>affirmed ← <i>answered</i>, but the usage is wider, e.g. when no question asked.</p> <hr/> <p>here is ← <i>behold</i>.</p> <hr/> <p>rule ← <i>restrain</i>, but also <i>rule, have authority</i>.</p>
1 Sam 9:18	<p>וַיִּגַּשׁ שָׁאוּל אֶת־שְׁמוּאֵל בְּתוֹךְ הַשַּׁעַר וַיֹּאמֶר הַגִּיד־הֲנָא לִי אֵי־זֶה בֵּית הָרֹאֶה:</p>	<p>Then Saul drew near to Samuel inside the <u>gated area</u> and said, “Please tell me, where <i>is</i> the seer’s house?”</p>	<p>gated area ← <i>gate</i>.</p>
1 Sam 9:19	<p>וַיַּעַן שְׁמוּאֵל אֶת־שָׁאוּל וַיֹּאמֶר אָנֹכִי הָרֹאֶה עָלֶיךָ לְפָנַי הַבְּמָה וְאֶכְלֶתֶם עִמִּי הַיּוֹם וְשָׁלַחְתִּיךָ בַּבֶּקֶר וְכָל אֲשֶׁר בְּלִבְבְּךָ אֶגִּיד לָךְ:</p>	<p>Then Samuel answered Saul and said, “I <i>am</i> the seer. <u>Come up</u> before me <i>to</i> the raised site, and <u>you</u> will eat with me today, and I will send <u>you</u> <i>on your way</i> in the morning, and I will tell you everything that <i>is</i> on <u>your</u> heart.</p>	<p>come up ... you ... you ... your: singular ... plural ... singular ... singular. Saul is with his servant-lad (v. 22).</p>

1 Sam 9:20	<p>וְלֹאֲתָנוֹת הָאֲבֹדוֹת לָךְ הַיּוֹם שָׁלַשֶׁת הַיָּמִים אֶל־תִּשָׂם אֶת־לִבְךָ לָהֶם כִּי נִמְצְאוּ וְלִמִּי כָּל־חֲמֻדַּת יִשְׂרָאֵל הֲלוֹא לָךְ וּלְכָל בֵּית אָבִיךָ: ס</p>	<p>And <i>as</i> for <i>your</i> donkeys which you lost three days ago, do not concern yourself with them, for they have been found. And for whom <i>is</i> all the desire of Israel? <i>Is it</i> not for you and for the whole house of your father?"</p>	<p>concern yourself with them ← <i>lay your heart to them.</i></p>
1 Sam 9:21	<p>וַיַּעַן שָׂאוּל וַיֹּאמֶר הֲלוֹא בְּזִימִינִי אֲנֹכִי מִקְטַנֵּי שְׁבִטֵי יִשְׂרָאֵל וּמִשְׁפַּחְתִּי הַצְּעִירָה מִכָּל־מִשְׁפָּחוֹת שְׁבִטֵי בְנֵימִן וְלָמָּה דִּבַּרְתָּ אֵלַי כַּדָּבָר הַזֶּה: ס</p>	<p>And Saul answered and said, "Am I not a Benjaminite, from the smallest of the tribes of Israel, and <i>is not</i> my family the lowliest of all the families of the tribe of Benjamin? So why have you spoken to me <i>in this way</i>?"</p>	<p>in this way ← <i>as this word.</i></p>
1 Sam 9:22	<p>וַיִּקַּח שְׂמוּאֵל אֶת־שָׂאוּל וְאֶת־נַעְרָו וַיְבִיאוּם לְשִׁכְתָּה וַיִּתֵּן לָהֶם מְקוֹם בְּרֹאשׁ הַקְּרוּאִים וְהָמָּה כִּשְׁלֹשִׁים אִישׁ:</p>	<p>Then Samuel took Saul and his <i>servant-lad</i>, and he brought them to the reception room, and he gave them a place at the head of those invited, of whom <i>there were</i> about <u>thirty</u>.</p>	<p>thirty ← <i>thirty men.</i></p>
1 Sam 9:23	<p>וַיֹּאמֶר שְׂמוּאֵל לַטֹּבַח תָּנֵה אֶת־הַמָּנָה אֲשֶׁר נָתַתִּי לָךְ אֲשֶׁל אֲמַרְתִּי אֵלַיךְ שֵׁם אֲתָה עֹמֵד:</p>	<p>And Samuel said to the cook, "Serve the portion which I gave to you, <i>about</i> which I said to you, 'Keep it aside.' "</p>	<p>serve ← <i>give; put.</i> keep it aside ← <i>put it with you.</i></p>
1 Sam 9:24	<p>וַיֵּרֶם הַטֹּבַח אֶת־הַשּׁוֹק וְהָעֲלִיָּה וַיִּשֶׂם לִפְנֵי שָׂאוּל וַיֹּאמֶר הִנֵּה הַנֶּשֶׂאֶר שֵׁים־לְפָנֶיךָ אֲכַל כִּי לְמוֹעֵד שְׂמֹר־לָךְ לֵאמֹר הָעַם קִרְאתִי וַיֹּאכַל שָׂאוּל עִם־שְׂמוּאֵל בַּיּוֹם הַהוּא:</p>	<p>So the cook brought up the leg and what <i>was</i> on it and placed <i>it</i> before Saul. And <i>Samuel</i> said, "Here <i>is</i> what <i>was</i> reserved. Put <i>it</i> in front of you <i>and</i> eat, for it <i>was</i> kept for you for <i>this</i> occasion when <i>I</i> said, 'I have invited the people.' " So Saul ate with Samuel on that day.</p>	<p><i>Samuel:</i> on the liberal use of the third person pronouns (he, him, his), see the note to Gen 41:13. Here the pronoun <i>he</i> is implicit in the verb, and neither <i>the cook</i> nor <i>Saul</i> is the antecedent. here <i>is</i> ← <i>behold.</i> occasion ← <i>set time, season.</i></p>
1 Sam 9:25	<p>וַיֵּרְדוּ מִהַבִּמָּה הָעִיר וַיְדַבֵּר עִם־שָׂאוּל עַל־הַגָּג:</p>	<p>Then they went down from the raised site <i>to</i> the city, and he spoke with Saul on the roof-top.</p>	
1 Sam 9:26	<p>וַיִּשְׁכְּמוּ וַיְהִי כַּעֲלוֹת הַשַּׁחַר וַיִּקְרָא שְׂמוּאֵל אֶל־שָׂאוּל *הַגָּג *הַגָּגָה לֵאמֹר קוּמָה וְאֶשְׁלַחְךָ וַיִּקָּם שָׂאוּל וַיֵּצְאוּ שְׁנֵיהֶם הוּא וּשְׂמוּאֵל הַחוּצָה:</p>	<p>And they got up early, and as it was <i>dawning</i>, Samuel called to Saul {K: <i>on</i>} [Q: <i>on</i>] the roof-top and said, "Get up, and I will see you off." So Saul got up and the two of them went out, he and Samuel, into the open.</p>	<p>it was <i>dawning</i> ← <i>dawn was arising.</i> on (<i>geré</i>) ← <i>onto.</i> see you off ← <i>send you.</i></p>

1 Sam 9:27	הָמָּהּ יוֹרְדִים בְּקֶצֶה הָעִיר וּשְׂמוּאֵל אָמַר אֶל-שָׂאוּל אָמַר לֵנַעַר וַיַּעֲבֹר לְפָנֵינוּ וַיַּעֲבֹר וְאַתָּה עֹמֵד כִּיּוֹם וְאֲשַׁמְיַעַךְ אֶת-דְּבַר אֱלֹהִים: פ	And as they were going at the edge of the city, Samuel said to Saul, “Tell the <i>servant</i> -lad to move on ahead of us” – and he moved on – “but you stand still <i>now</i> , and I will proclaim the word of God to you.”	now ← <i>about the day</i> , but also <i>now</i> .
1 Sam 10:1	וַיִּקַּח שְׂמוּאֵל אֶת-פֶּסֶף הַשֶּׁמֶן וַיִּצֶק עַל-רֹאשׁוֹ וַיִּשְׁקָהוּ וַיֹּאמֶר הֲלוֹא כִּי-מָשַׁחְךָ יְהוָה עַל-נַחֲלָתוֹ לְנֶגֶד: פ	And Samuel took the flask of oil and poured <i>it</i> on his head, and he kissed him, and he said, “ <i>Is it not the case</i> that the LORD has anointed you as leader over his inheritance?”	the flask: [CB] wrongly rejects the definite article. The word is made definite by the <i>nomen rectum</i> of the construct state. But the definiteness is surprising. Compare Gen 22:9.
1 Sam 10:2	בְּלִכְתֹּךָ הַיּוֹם מֵעַמְדֵי וּמִצְאָתָּ שְׁנֵי אַנְשִׁים עִם-קְבַרְת רַחֵל בְּגִבּוֹל בְּנִימֵן בְּצֶלְצַח וְאָמְרוּ אֵלֶיךָ נִמְצְאוּ הָאֲתָנוֹת אֲשֶׁר הָלַכְתָּ לְבַקֵּשׁ וְהִנֵּה נָטַשׁ אָבִיךָ אֶת-דְּבָרֵי הָאֲתָנוֹת וְדָאָג לָכֶם לֵאמֹר מָה אַעֲשֶׂה לְבָנִי: פ	When you depart from me today, you will find two men at Rachel's tomb, at the border of Benjamin's <i>territory</i> at Zelzah, and they will say to you, ‘The donkeys which you went to look for have been found, and look, your father dropped the matter of the donkeys and became concerned for you, and he said, «What <i>can</i> I do for my son?» ’	
1 Sam 10:3	וְחָלַפְתָּ מִשָּׁם וְהָלַאָה וּבָאתָ עַד-אֵלוֹן תָּבוֹר וּמִצְאוּךָ שָׁם שְׁלֹשָׁה אַנְשִׁים עָלֶיךָ אֶל-הָאֱלֹהִים בֵּית-אֵל אֶחָד נִשְׂאָ שְׁלֹשָׁה גִדִּים וְאֶחָד נִשְׂאָ שְׁלִשֵׁת כַּפְרוֹת לֶחֶם וְאֶחָד נִשְׂאָ גַבְלֵי-יֶזֶן: פ	And you will pass on from there <i>and go</i> further on, and when you arrive at the oak tree of Tabor, there three men will meet you, going up to God <i>in</i> Beth-El, one <u>leading</u> three <i>goat</i> -kids, and one carrying three loaves of bread, and one carrying a skin-bottle of wine.	leading: the same word as <i>carrying</i> elsewhere in the sentence. [AnLx] III has <i>to lead</i> .
1 Sam 10:4	וּשְׂאֵלוּ לְךָ לְשָׁלוֹם וְנָתַנּוּ לְךָ שְׁתֵּי-לֶחֶם וְלָקַחְתָּ מֵיָדָם: פ	And they will ask you <u>how you are</u> , and they will give you two <i>loaves</i> of bread, and you will take <u>them</u> <u>from them</u> .	how <i>you are</i> ← <i>about (your) peace</i> . <hr/> from them ← <i>from their hand</i> .
1 Sam 10:5	אַחַר כֵּן תָּבוֹא גְבַעַת הָאֱלֹהִים אֲשֶׁר-שָׁם נִצְבִי פְּלִשְׁתִּים וַיְהִי כְּבָאֶךָ שָׁם הָעִיר וּפָגַעְתָּ חֶבֶל נְבִיאִים יֹרְדִים מִהַבְּמָה וְלִפְנֵיהֶם גַּבֵּל וְתֹף וְחָלִיל וְכִנּוֹר וְהָמָּה מִתְנַבְּאִים: פ	After that you will come <i>to</i> the hill of God where <i>there are</i> garrisons of Philistines, and it will come to pass when you arrive there <i>at</i> the city that you will meet a company of prophets coming down from the raised site, and in front of them <i>will be</i> a lute and a drum and a pipe and a harp, and they will prophesy.	

1 Sam 10:6	וְצִלְחָה עָלֶיךָ רוּחַ יְהוָה וְהִתְנַבֵּית עִמָּם וְנִהְפַכְתָּ לְאִישׁ אֲחֵר:	And the spirit of the LORD will come over you, and you will prophesy with them, and you will be turned into another man.	
1 Sam 10:7	וְהָיָה כִּי *תְּבֹאִינָה **תְּבֹאֲנָה הָאֵתוֹת הָאֵלֹהִים לְךָ עֲשֵׂה לְךָ אֲשֶׁר תִּמְצָא יָדְךָ כִּי הָאֱלֹהִים עִמָּךְ:	And it will come to pass, when these signs come on you, <i>that</i> you will do <u>whatever presents itself to you</u> , for God <i>is</i> with you.	come: the <i>ketiv</i> and <i>qere</i> are different spellings of the same word. presents itself to you ← <i>your hand finds</i> .
1 Sam 10:8	וַיֵּרְדֶתָּ לְפָנַי הַגִּלְגָּל וְהִנֵּה אָנֹכִי יֹרֵד אֵלֶיךָ לְהַעֲלוֹת עֹלוֹת לְזִבְחַ וּזְבַח זִבְחֵי שְׁלָמִים שִׁבְעַת יָמִים תֹּחֵל עַד-בּוֹאֵי אֵלַיךָ וְהוֹדַעְתִּי לְךָ אֵת אֲשֶׁר תַּעֲשֶׂה:	And you will go down before me <i>to Gilgal</i> , and look, I am coming down to you to make burnt offerings <i>and</i> to <u>offer</u> peace-sacrifices. You will wait for seven days for me to come to you, and I will make known to you what you will do.”	Gilgal ← <i>the Gilgal</i> . offer ← <i>sacrifice</i> .
1 Sam 10:9	וְהָיָה כִּהְפַנְתּוֹ שְׁכֻמוֹ לָלֶכֶת מֵעַם שְׁמוּאֵל וַיִּהְפֹּד-לוֹ אֱלֹהִים לֵב אֲחֵר וַיָּבֹאוּ כָּל-הָאֵתוֹת הָאֵלֹהִים בַּיּוֹם הַהוּא: ס	And it came to pass when he turned his <u>back</u> to depart from Samuel that God <u>replaced his heart by a different one</u> , and all these signs came about on that day.	back ← <i>shoulder</i> . replaced his heart by a different one ← <i>changed for him another heart</i> . these signs ← <i>those signs</i> .
1 Sam 10:10	וַיָּבֹאוּ שָׁם הַגִּבְעָתָה וְהִנֵּה חֶבְלֵ-נְבִיאִים לְקָרְאָתוֹ וַתִּצְלַח עָלָיו רוּחַ אֱלֹהִים וַיִּתְנַבֵּא בְּתוֹכָם:	And when they came there – to the <u>hill</u> – <u>it so happened that</u> a group of prophets <i>came</i> towards him, and the spirit of God descended on him, and he prophesied <u>among them</u> .	the hill: or <i>Gibeah</i> , as in Josh 15:57. We take it as the hill of 1 Sam 10:5. it so happened that ← <i>and behold</i> . among them ← <i>in their midst</i> .
1 Sam 10:11	וַיְהִי כָּל-יּוֹדְעוֹ מֵאֲתָמוֹל שְׁלֹשׁוֹם וַיִּרְאוּ וְהִנֵּה עַם-נְבִיאִים נִבָּא וַיֹּאמֶר הָעָם אִישׁ אֶל-רֵעֵהוּ מִה־זֶּה הִיָּה לְבִן-קִישׁ הֲגַם שָׂאוֹל בְּנְבִיאִים:	And it came to pass that everyone who had known him for some time looked and <u>saw that</u> he prophesied with the prophets, and the people said to one another, “What <i>is</i> this <i>that</i> has happened to the son of Kish? <i>Is</i> Saul also among the prophets?”	for some time ← <i>from yesterday (and) the day before yesterday</i> . saw that ← <i>behold</i> .
1 Sam 10:12	וַיַּעַן אִישׁ מִשָּׁם וַיֹּאמֶר וּמִי אֲבִיהֶם עַל-כֵּן הִיָּתָה לְמַשָּׁל הֲגַם שָׂאוֹל בְּנְבִיאִים:	And a man from there answered and said, “ <u>And who is their father?</u> ” Because of that it became a saying: “ <i>Is</i> Saul also among the prophets?”	and who <i>is</i> their father?: perhaps with stress on <i>their</i> , making the point that ancestry isn't relevant in the office of a prophet.
1 Sam 10:13	וַיִּכַּל מִהִתְנַבְּוֹת וַיָּבֵא הַבָּמָה:	Then he finished prophesying, and he went <i>to</i> the raised site.	

1 Sam 10:14	וַיֹּאמֶר דָּוִד שָׂאוּל אֵלָיו וְאַל־נִעְרוּ אֶן הֲלֹכְתֶם וַיֹּאמֶר לְבַקֵּשׁ אֶת־הָאֲתָנוֹת וַנִּרְאֶה כִּי־אֵין וַנִּבּוֹא אֶל־שְׂמוּאֵל:	Then Saul's uncle said to him and to his <i>servant</i> -lad, "Where did you go?" And he said, "To look for the donkeys. And when we saw that they <i>weren't around</i> , we went to Samuel."	
1 Sam 10:15	וַיֹּאמֶר דָּוִד שָׂאוּל הַגִּידֵה־נָא לִי מַה־אָמַר לָכֶם שְׂמוּאֵל:	And Saul's uncle said, "Please tell me, what did Samuel say to you?"	
1 Sam 10:16	וַיֹּאמֶר שָׂאוּל אֶל־דָּוִד הִגַּד הַגִּיד לָנוּ כִּי נִמְצְאוּ הָאֲתָנוֹת וְאֶת־דְּבַר הַמְּלוּכָה לֹא־הִגִּיד לֹא אֲשֶׁר אָמַר שְׂמוּאֵל: פ	And Saul said to his uncle, "He <u>emphatically told</u> us that the donkeys had been found." But he did not tell him about the matter of the kingdom which Samuel had spoken <i>about</i> .	emphatically told: infinitive absolute.
1 Sam 10:17	וַיִּצְעַק שְׂמוּאֵל אֶת־הָעָם אֶל־יְהוָה הַמִּצְפָּה:	Meanwhile Samuel called the people together to the LORD in Mizpah.	Mizpah ← <i>the Mizpah</i> . AV differs (<i>Mizpeh</i>). See Josh 11:3.
1 Sam 10:18	וַיֹּאמֶר אֶל־בְּנֵי יִשְׂרָאֵל פ כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲנִי הֵעֲלִיתִי אֶת־יִשְׂרָאֵל מִמִּצְרַיִם וְאֶצִּיל אֶתְכֶם מִיַּד מִצְרַיִם וּמִיַּד כָּל־הַמְּמַלְכוֹת הַלְחָצִים אֶתְכֶם:	And he said to the sons of Israel, "The LORD God of Israel says this: 'I brought Israel up from Egypt, and I delivered you from the <u>grip</u> of Egypt and the <u>grip</u> of all the kingdoms which were oppressing you.	this ← <i>thus</i> . <hr/> grip (2x) ← <i>hand</i> .
1 Sam 10:19	וְאַתֶּם הַיּוֹם מְאַסְתֶּם אֶת־אֱלֹהֵיכֶם אֲשֶׁר־הוּא מוֹשִׁיעַ לָכֶם מִכָּל־רָעוֹתֵיכֶם וְצָרְתִיכֶם וַתֹּאמְרוּ לֹא כִּי־מֶלֶךְ תָּשִׂים עָלֵינוּ וְעַתָּה הִתְיַצְבוּ לִפְנֵי יְהוָה לְשִׁבְטֵיכֶם וּלְאֻלְפֵיכֶם:	But you today have rejected your God, who saves you from all your troubles and adversities, and you have said to him, «So appoint a king over us.» And now stand before the LORD according to your tribes and according to <u>your thousands</u> .' ”	your thousands: or <i>subdivisions of your tribes</i> .
1 Sam 10:20	וַיִּקְרַב שְׂמוּאֵל אֶת כָּל־שְׁבֻטֵי יִשְׂרָאֵל וַיִּלְכַּד שֵׁבֶט בִּנְיָמִן:	And Samuel had all the tribes of Israel approach, and the tribe of Benjamin was <u>selected</u> .	selected ← <i>taken</i> .
1 Sam 10:21	וַיִּקְרַב אֶת־שֵׁבֶט בִּנְיָמִן *לְמִשְׁפַּחָתוֹ *לְמִשְׁפַּחַתוֹ וַתִּלְכַּד מִשְׁפַּחַת הַמַּטְרִי וַיִּלְכַּד שָׂאוּל בֶּן־קִישׁ וַיִּבְקְשׁוּהוּ וְלֹא נִמְצָא:	Then he had the tribe of Benjamin approach according to its {Q: families} [K: family], and the family of Matri was <u>selected</u> , and Saul the son of Kish was <u>selected</u> . And they looked for him, <u>but</u> he was not found.	selected (2x) ← <i>taken</i> . <hr/> but: adversative use of the <i>vav</i> .
1 Sam 10:22	וַיִּשְׂאוּ־עוֹד בֵּיהוָה הֲבֵא עוֹד הָלֵם אִישׁ ס וַיֹּאמֶר יְהוָה הִנֵּה־הוּא נִחְבֵּא אֶל־הַכְּלִים:	Then they inquired of the LORD again, "Has the man come here yet?" And the LORD said, "Look, he has hidden among the equipment."	

1 Sam 10:23	וַיִּרְצוּ וַיִּקַּחְהוּ מִשָּׁם וַיִּתְיַצֵּב בְּתוֹךְ הָעָם וַיִּגְבֶּה מִכָּל-הָעָם מִשְׁכָּמוֹ וּמִמְעָלָה:	So they ran and took him from there, and he stood <u>among</u> the people, and he was taller than <u>any</u> of the people from his shoulders upwards.	among ← <i>in the midst of</i> . <hr/> any ← <i>all</i> .
1 Sam 10:24	וַיֹּאמֶר שְׁמוּאֵל אֶל-כָּל-הָעָם הֲרֵאִיתֶם אֲשֶׁר בָּחַר-בּוֹ יְהוָה כִּי אֵין כָּמֹהוּ בְכָל-הָעָם וַיִּרְעוּ כָּל-הָעָם וַיֹּאמְרוּ יְחִי הַמֶּלֶךְ: פ	And Samuel said to all the people, “Do you see <u>whom</u> the LORD has chosen? For <i>there is</i> no-one like him among all the people.” And all the people shouted and said, “ <u>May the king live</u> .”	whom the LORD has chosen: perhaps ironic, or standing for <i>whom the LORD has let you choose</i> . <hr/> may the king live: AV differs (<i>God save the king</i>).
1 Sam 10:25	וַיְדַבֵּר שְׁמוּאֵל אֶל-הָעָם אֵת מִשְׁפַּט הַמְּלָכָה וַיִּכְתֹּב בַּסֵּפֶר וַיִּנַּח לִפְנֵי יְהוָה וַיִּשְׁלַח שְׁמוּאֵל אֶת-כָּל-הָעָם אִישׁ לְבֵיתוֹ:	And Samuel told the people the <u>decision</u> on the kingship, and he wrote <i>it</i> in a book and deposited <i>it</i> before the LORD. Then Samuel sent all the people <i>away</i> – each <i>one</i> to his home.	decision ← <i>judgment</i> .
1 Sam 10:26	וְגַם-שָׂאוֹל הֵלֵךְ לְבֵיתוֹ גְּבַעְתָּה וַיִּלְכּוּ עִמּוֹ הַחִיל אֲשֶׁר-נָגַע אֱלֹהִים בְּלִבָּם:	And Saul went home to <u>Gibeah</u> , and with him went the army whose heart God had motivated <i>so to do</i> .	Gibeah: see Josh 15:57. Perhaps here <i>the hill</i> of 1 Sam 10:5. The place is probably in any case named after the hill there.
1 Sam 10:27	וּבְנֵי בְלִיעַל אָמְרוּ מֵה-יִשְׁעֵנוּ זֶה וַיְבַזְהוּ וְלֹא-הֵבִיאוּ לוֹ מִנְחָה וַיְהִי כַמְחַרֵּשׁ: פ	But the <u>riff-raff</u> said, “How <i>can</i> this <i>man</i> save us?” And they despised him and did not bring him <i>any</i> offering. But he remained <u>silent</u> .	riff-raff ← <i>sons of Belial</i> ← <i>sons of without use</i> . <hr/> silent ← <i>as (one) silent</i> .
1 Sam 11:1	וַיַּעַל נָחַשׁ הָעַמּוֹנִי וַיַּחֵן עַל-יַבֵּשׁ גִּלְעָד וַיֹּאמְרוּ כָּל-אֲנָשֵׁי יַבֵּשׁ אֶל-נָחַשׁ כְּרַת-לָנוּ בְרִית וְנַעֲבֹדְךָ:	Then Nahash the Ammonite went up and encamped against <u>Jabesh-Gilead</u> . And all the men of Jabesh said to Nahash, “Make a covenant with us, and we will serve you.”	Jabesh-Gilead: see Gen 31:21.
1 Sam 11:2	וַיֹּאמֶר אֲלֵיהֶם נָחַשׁ הָעַמּוֹנִי בְּזֹאת אֶכְרַת לָכֶם בְּנִקּוֹר לָכֶם כָּל-עֵין יְמִין וְשִׁמְתִּיהָ חֲרָפָה עַל-כָּל-יִשְׂרָאֵל:	And Nahash the Ammonite said to them, “On this <i>condition</i> I will make a <i>covenant</i> with you: that <i>I</i> gouge out every right eye of yours and make it a reproach on all Israel.”	
1 Sam 11:3	וַיֹּאמְרוּ אֵלָיו זְקַנֵי יַבֵּשׁ הַרְף לָנוּ שְׁבַעַת יָמִים וְנִשְׁלַחְהָ מִלְּאָכִים בְּכָל גְּבוּל יִשְׂרָאֵל וְאִם-אֵין מוֹשִׁיעַ אֶתָּנוּ וַיִּצְאָנוּ אֵלֶיךָ:	And the elders of Jabesh said to him, “ <u>Give</u> us seven days, and we will send envoys to every <u>territory</u> of Israel, and if we <i>don't have anyone</i> to save us, we will come out to you.”	give ← <i>desist, leave alone</i> . <hr/> territory ← <i>border</i> .
1 Sam 11:4	וַיָּבֹאוּ הַמְּלָאכִים גְּבַעַת שָׂאוֹל וַיְדַבְּרוּ הַדְּבָרִים בְּאָזְנֵי הָעָם וַיִּשְׂאוּ כָּל-הָעָם אֶת-קוֹלָם וַיִּבְכוּ:	And the envoys came to <u>Gibeah</u> of Saul, and they spoke the words in the <u>audience</u> of the people. And all the people raised their voice and wept.	Gibeah: see Josh 15:57. <hr/> audience ← <i>ears</i> .

1 Sam 11:5	וְהִנֵּה שָׂאוֹל בָּא אַחֲרֵי הַבָּקָר מִן־הַשָּׂדֶה וַיֹּאמֶר שָׂאוֹל מִה־לָּעָם כִּי יִבְכוּ וַיִּסְפְּרוּ־לּוֹ אֶת־דְּבָרֵי אַנְשֵׁי יַבֶּשׁ:	And it so <i>happened</i> that Saul came following the cattle from the field, and Saul said, “What <i>is the matter</i> with the people <i>making</i> them weep?” And they told him the words of the men of Jabesh.	it so <i>happened</i> that ← <i>behold</i> . making them weep ← <i>that they weep</i> .
1 Sam 11:6	וַתֵּצֵלַח רוּח־אֱלֹהִים עַל־שָׂאוֹל *בְּשִׁמְעוֹ **כְּשִׁמְעוֹ אֶת־הַדְּבָרִים הָאֵלֶּה וַיַּחַר אַפּוֹ מְאֹד:	Then the spirit of God came on Saul {K: when} [Q: as] he heard these words, and his anger was <i>very</i> much kindled.	
1 Sam 11:7	וַיִּקַּח צֶמֶד בָּקָר וַיִּנְתְּחֵהוּ וַיִּשְׁלַח בְּכָל־גִּבּוֹל יִשְׂרָאֵל בְּיַד הַמְּלָאכִים לֵאמֹר אֲשֶׁר אֵינָנו יֵצֵא אַחֲרֵי שָׂאוֹל וְאַחַר שָׁמוּאֵל כֹּה יַעֲשֶׂה לְבָקְרוֹ וַיִּפֹּל פַּחַד־יְהוָה עַל־הָעָם וַיֵּצְאוּ כָאִישׁ אֶחָד:	And he took a yoke of oxen and divided them <i>in pieces</i> and sent <i>them</i> to every <u>territory</u> of Israel by the hand of envoys and said, “ <i>As for anyone</i> who does not come out behind Saul and behind Samuel, so shall it be done to his oxen.” And the fear of the LORD fell on the people, and they came out <i>in unison</i> .	territory ← <i>border</i> . in unison ← <i>as one man</i> .
1 Sam 11:8	וַיִּפְקְדֵם בְּבֶזֶק וַיְהִי בְּנֵי־יִשְׂרָאֵל שְׁלֹשׁ מֵאוֹת אֶלֶף וְאִישׁ יְהוּדָה שְׁלֹשִׁים אֶלֶף:	And he counted them in Bezek, and the sons of Israel were three hundred thousand <i>in number</i> , and the men of Judah <i>came</i> to thirty thousand.	
1 Sam 11:9	וַיֹּאמְרוּ לַמְּלָאכִים הַבָּאִים כֹּה תֹּאמְרוּן לְאִישׁ יַבֶּשׁ גִּלְעָד מִחַר תְּהִי־לָכֶם תְּשׁוּעָה *בַּחַם **כִּתְחַם הַשֶּׁמֶשׁ וַיָּבֹאוּ הַמְּלָאכִים וַיְגִידוּ לְאַנְשֵׁי יַבֶּשׁ וַיִּשְׂמְחוּ:	And they said to the envoys who came, “ <i>This is what</i> you will say to the men of Jabesh-Gilead: ‘Tomorrow {K: in} [Q: at <i>the time of</i>] the heat of the sun, you will have salvation.’ ” So the envoys went <i>back</i> and reported <i>it</i> to the men of Jabesh, and they rejoiced <i>at it</i> .	this <i>is what</i> ← <i>thus</i> . Jabesh-Gilead: see Gen 31:21.
1 Sam 11:10	וַיֹּאמְרוּ אַנְשֵׁי יַבֶּשׁ מִחַר נֵצֵא אֵלֵיכֶם וַעֲשִׂיתֶם לָנוּ כְּכָל־הַטּוֹב בְּעֵינֵיכֶם: ס	And the men of Jabesh said, “Tomorrow we will go out to you, and you will do to us whatever <i>is</i> right in your sight.”	
1 Sam 11:11	וַיְהִי מִמַּחֲרַת וַיִּשֶׂם שָׂאוֹל אֶת־הָעָם שְׁלֹשָׁה רָאשִׁים וַיָּבֹאוּ בְּתוֹד־הַמַּחֲנֶה בְּאִשְׁמֶרֶת הַבָּקָר וַיִּכּוּ אֶת־עֲמוֹן עַד־חַם הַיּוֹם וַיְהִי הַנִּשְׁאָרִים וַיִּפְצְאוּ וְלֹא נִשְׁאָרוּ־בָם שְׁנַיִם יַחַד:	And it came to pass on the next day that Saul arranged the people in three <u>contingents</u> , and they went into the camp during the morning-watch, and they struck the <u>Ammonites</u> down until the heat of the day. And it came to pass that those remaining were scattered, and no two among them remained together.	contingents ← <i>heads</i> . the Ammonites ← <i>Ammon</i> .

1 Sam 11:12	וַיֹּאמְרוּ הָעָם אֶל-שְׁמוּאֵל מִי הָאִמָּר שָׂאוּל יִמְלֹךְ עָלֵינוּ תִּנּוּ הָאֲנָשִׁים וּנְמִיתָם:	And the people said to Samuel, “Who <i>is it</i> that said, ‘Shall Saul reign over us?’ Give <i>us</i> the men so we <i>can</i> put them to death.”	so: purposive use of the <i>vav</i> .
1 Sam 11:13	וַיֹּאמֶר שָׂאוּל לֹא-יוּמַת אִישׁ בַּיּוֹם הַזֶּה כִּי הַיּוֹם עָשָׂה-יְהוָה תְּשׁוּעָה בְּיִשְׂרָאֵל: ס	Then Saul said, “No-one shall be put to death on this day, for today the LORD accomplished salvation in Israel.”	
1 Sam 11:14	וַיֹּאמֶר שְׁמוּאֵל אֶל-הָעָם לָכוּ וְנִלְכְּהָ הַגִּלְגָּל וְנַחֲדָשׁ שָׁם הַמְּלוּכָה:	And Samuel said to the people, “Come, let us go <i>to</i> Gilgal and renew the kingship there.”	Gilgal ← <i>the Gilgal</i> .
1 Sam 11:15	וַיֵּלְכוּ כָל-הָעָם הַגִּלְגָּל וַיַּמְלִכוּ שָׁם אֶת-שָׂאוּל לִפְנֵי יְהוָה בַּגִּלְגָּל וַיִּזְבְּחוּ-שָׁם זִבְחִים שְׁלָמִים לִפְנֵי יְהוָה וַיִּשְׂמַח שָׁם שָׂאוּל וְכָל-אֲנָשֵׁי יִשְׂרָאֵל עַד-מָאָד: פ	So all the people went <i>to</i> Gilgal, and they made Saul king there before the LORD at Gilgal, and they offered peace-sacrifices there before the LORD, and Saul and all the men of Israel rejoiced greatly.	Gilgal (2x) ← <i>the Gilgal</i> . offered ← <i>sacrificed</i> .
1 Sam 12:1	וַיֹּאמֶר שְׁמוּאֵל אֶל-כָּל-יִשְׂרָאֵל הִנֵּה שָׁמַעְתִּי בְּקוֹלְכֶם לְכָל אֲשֶׁר-אָמַרְתֶּם לִּי וָאִמְלִיךְ עָלֵיכֶם מֶלֶךְ:	And Samuel said to the whole of Israel, “Look, I have given heed to your voice – everything you have said to me – and I have appointed a king over you.	
1 Sam 12:2	וְעַתָּה הִנֵּה הַמֶּלֶךְ מִתְהַלֵּךְ לִפְנֵיכֶם וְאֲנִי זָקֵן וְשִׁבְתִּי וּבְנֵי הַנֶּגֶם אֵתְכֶם וְאֲנִי הִתְהַלַּכְתִּי לִפְנֵיכֶם מִנְעָרִי עַד-הַיּוֹם הַזֶּה:	So now, look, the king walks before you, but I have grown old and become grey-haired, but <i>here are</i> my sons with you, and I have walked before you from my youth up to this day.	here <i>are</i> ← <i>behold</i> .
1 Sam 12:3	הֲנִנִּי עָנּוּ בִּי נֹגֵד יְהוָה וְנֹגֵד מְשִׁיחוֹ אֶת-שׂוֹר מִי לָקַחְתִּי וְחִמּוֹר מִי לָקַחְתִּי וְאֶת-מִי עָשָׂקְתִּי אֶת-מִי רָצוּתִי וּמִי־דָמִי לָקַחְתִּי כֹּפֵר וְאֵעֲלִים עֵינַי בּוֹ וְאָשִׁיב לָכֶם:	Here I <i>am</i> – testify against me in the presence of the LORD and in the presence of his anointed. Whose ox have I taken? Or whose donkey have I taken? Or whom have I oppressed? Whom have I maltreated? Or from whose hand have I received a bribe to turn a blind eye with it? – and I will restore <i>it</i> to you.”	here I <i>am</i> ← <i>behold me</i> . donkey: here it is a male (contrast 1 Sam 9:3). to turn a blind eye with it ← <i>and</i> <i>I have hidden my eye with it</i> .
1 Sam 12:4	וַיֹּאמְרוּ לֹא עָשָׂקְתָנוּ וְלֹא רָצוּתָנוּ וְלֹא-לָקַחְתָּ מִי־אִישׁ מֵאֲוֹמָה:	And they said, “You have not oppressed us, and you have not maltreated us, and you have not taken anything from anyone's hand.”	

1 Sam 12:5	וַיֹּאמֶר אֲלֵיהֶם עַד יְהוָה בְּכֶם וְעַד מְשִׁיחוֹ הַיּוֹם הַזֶּה כִּי לֹא מָצַאתֶם בְּיַדִּי מְאוּמָה וַיֹּאמֶר עַד: פ	And he said to them, “The LORD is a witness to you, and his anointed is a witness on this day that you have not found anything in my hand.” And each said, “He is a witness.”	witness to: or <i>witness against</i> .
1 Sam 12:6	וַיֹּאמֶר שְׂמוּאֵל אֶל־הָעָם יְהוָה אֲשֶׁר עָשָׂה אֶת־מֹשֶׁה וְאֶת־אַהֲרֹן וְאֲשֶׁר הֶעֱלָה אֶת־אֲבֹתֵיכֶם מֵאֶרֶץ מִצְרָיִם:	Then Samuel said to the people, “It is the LORD who made Moses and Aaron, and who brought your fathers up out of the land of Egypt.	made: AV differs (<i>advanced</i>).
1 Sam 12:7	וְעַתָּה הִתְיַצְּבוּ וְאֲשַׁפְּטָה אֶתְכֶם לִפְנֵי יְהוָה אֵת כָּל־צְדָקוֹת יְהוָה אֲשֶׁר־עָשָׂה אֶתְכֶם וְאֶת־אֲבוֹתֵיכֶם:	And now, stand <i>there</i> and let me join issue with you before the LORD about all the righteous acts of the LORD which he did with you and with your fathers,	join issue ← <i>contend (in law)</i> .
1 Sam 12:8	כַּאֲשֶׁר־בָּא יַעֲקֹב מִצְרָיִם וַיִּזְעֻקוּ אֲבוֹתֵיכֶם אֶל־יְהוָה וַיִּשְׁלַח יְהוָה אֶת־מֹשֶׁה וְאֶת־אַהֲרֹן וַיּוֹצִיאוּ אֶת־אֲבֹתֵיכֶם מִמִּצְרָיִם וַיִּשְׁבוּם בְּמָקוֹם הַזֶּה:	when Jacob went to Egypt, and your fathers cried out to the LORD, and the LORD sent Moses and Aaron, and they brought your fathers out of Egypt and settled them in this place.	
1 Sam 12:9	וַיִּשְׁכְּחוּ אֶת־יְהוָה אֱלֹהֵיהֶם וַיִּמְכְּרוּ אֹתָם בְּיַד סִיסְרָא שֶׁר־צָבָא חֲצוֹר וּבְיַד־פְּלִשְׁתִּים וּבְיַד מֶלֶךְ מוֹאָב וַיִּלָּחֲמוּ בָם:	But they forgot the LORD their God, so he sold them into the hand of Sisera, the commander of the army of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them.	
1 Sam 12:10	וַיִּזְעֻקוּ אֶל־יְהוָה *וַיֹּאמֶר *וַיֹּאמְרוּ חָטָאנוּ כִּי עָזַבְנוּ אֶת־יְהוָה וְנַעֲבַד אֶת־הַבְּעֻלִים וְאֶת־הָעִשְׂתָּרוֹת וְעַתָּה הַצִּילֵנוּ מִיַּד אֹיְבֵינוּ וְנַעֲבֹדְךָ:	Then they cried out to the LORD, and {K: each said} [Q: they said], ‘We have sinned, for we have left the LORD and served the <i>images of</i> Baal and <i>images of</i> Astarte, but save us now from the hand of our enemies, and we will serve you.’	The <i>ketiv</i> has the same construction as 1 Sam 12:5. <hr/> <i>images of</i> Astarte ← <i>Ashtaroth</i> , i.e. <i>Venuses</i> .
1 Sam 12:11	וַיִּשְׁלַח יְהוָה אֶת־יִרְבֵּעַל וְאֶת־בְּדָן וְאֶת־יֶפְתָּח וְאֶת־שְׂמוּאֵל וַיִּצֵּל אֶתְכֶם מִיַּד אֹיְבֵיכֶם מִסָּבִיב וַתִּשְׁבוּ בְּטָח:	And the LORD sent Jerubbaal and Bedan and Jephthah, and Samuel, and he delivered you from your enemies round about, and you lived <i>in</i> security.	Jerubbaal: i.e. <i>Gideon</i> . See Judg 7:1. <hr/> Bedan: it is hard to not suspect a scribal error for <i>Barak</i> . <i>Bedan</i> , בְּדָן, is similar to בָּרַךְ, which could → <hr/> Jephthah: see Judg 11:1.

1 Sam 12:12	וּתְרָאוּ כִּי־נָחַשׁ מֶלֶךְ בְּנֵי־עַמּוֹן בָּא עֲלֵיכֶם וּתֹאמְרוּ לֵי לֹא כִּי־מֶלֶךְ יִמְלֹךְ עָלֵינוּ וַיְהִי אֱלֹהֵיכֶם מִלְּכֶכֶם:	And when you saw that Nahash king of the sons of Ammon had come against you, you said to me, ‘No, for a king will reign over us’, <u>although</u> the LORD your God <i>is</i> your king.	↳ be misscribed from ברק, Barak, as the pronunciation is similar; note the softened <i>qoph</i> in Matt 27:46 (σαβαχθαβι from Aramaic שבק). although: concessive use of the <i>vav</i> .
1 Sam 12:13	וְעַתָּה הִנֵּה הַמֶּלֶךְ אֲשֶׁר בְּחַרְתֶּם אֲשֶׁר שְׁאַלְתֶּם וְהִנֵּה נָתַן יְהוָה עֲלֵיכֶם מֶלֶךְ:	And now <u>here is</u> the king whom you chose, whom you asked for, and <u>you see that</u> the LORD has <u>assigned</u> a king over you.	here <i>is</i> ← <i>behold</i> . you see that ← <i>behold</i> . assigned ← <i>given; appointed</i> , but in this case on sufferance.
1 Sam 12:14	אִם־תִּירָאוּ אֶת־יְהוָה וְעַבַּדְתֶּם אֹתוֹ וּשְׁמַעְתֶּם בְּקוֹלֹ וְלֹא תִמְרוּ אֶת־פִּי יְהוָה וְהִיתֶם גַּם־אֲתָם וְגַם־הַמֶּלֶךְ אֲשֶׁר מֶלֶךְ עֲלֵיכֶם אַחַר יְהוָה אֱלֹהֵיכֶם:	If you fear the LORD and serve him and heed his voice and do not resist the LORD's <u>instructions</u> , then both you and the king who reigns over you will be <u>in the wake</u> of the LORD your God.	instructions ← <i>mouth</i> . in the wake of ← <i>after</i> .
1 Sam 12:15	וְאִם־לֹא תִשְׁמָעוּ בְּקוֹל יְהוָה וּמְרִיתֶם אֶת־פִּי יְהוָה וְהִיתָה יַד־יְהוָה בְּכֶם וּבְאֲבֹתֵיכֶם:	But if you don't heed the voice of the LORD, and you rebel against the <u>instructions</u> of the LORD, then the hand of the LORD will be against you <u>and</u> against your fathers.	instructions ← <i>mouth</i> . and: perhaps, allowing for a change in tense, <i>as (it was against your fathers)</i> .
1 Sam 12:16	גַּם־עַתָּה הִתִּיצְבוּ וּרְאוּ אֶת־הַדָּבָר הַגָּדוֹל הַזֶּה אֲשֶׁר יְהִי עֹשֶׂה לְעֵינֵיכֶם:	Now too, stand and see this great <u>proceeding</u> which the LORD <u>is about to do</u> before your eyes.	proceeding ← <i>thing</i> . is about to do ← <i>doing</i> , but also admitting the immediate future.
1 Sam 12:17	הֲלוֹא קָצִיר־חֹטִים הַיּוֹם אֶקְרָא אֶל־יְהוָה וַיִּתֵּן קִלּוֹת וּמָטָר וּדְעוּ וּרְאוּ כִּי־רַעַתְכֶם רַבָּה אֲשֶׁר עָשִׂיתֶם בְּעֵינֵי יְהוָה לְשֹׂאֵל לָכֶם מֶלֶךְ: ס	<i>Is it</i> not the wheat-harvest today? I will call out to the LORD, and he will <u>produce rolls of thunder</u> and rain, so be aware and see that your wickedness which you have committed <i>is</i> great in the eyes of the LORD <u>in asking</u> for a king for yourselves.”	produce ← <i>give, emit</i> . rolls of <i>thunder</i> ← <i>voices, sounds</i> . in asking: gerundial use of the infinitive.
1 Sam 12:18	וַיִּקְרָא שְׁמוּאֵל אֶל־יְהוָה וַיִּתֵּן יְהוָה קִלּוֹת וּמָטָר בַּיּוֹם הַהוּא וַיִּירָא כָּל־הָעָם מְאֹד אֶת־יְהוָה וְאֶת־שְׁמוּאֵל:	Then Samuel called out to the LORD, and the LORD <u>produced rolls of thunder</u> and rain on that day, and all the people feared the LORD and Samuel greatly.	produced: see 1 Sam 12:17. rolls of <i>thunder</i> : see 1 Sam 12:17.
1 Sam 12:19	וַיֹּאמְרוּ כָּל־הָעָם אֶל־שְׁמוּאֵל הַתְּפַלֵּל בְּעַד־עַבְדֶּיךָ אֶל־יְהוָה אֱלֹהֶיךָ וְאֵל־נַפְשׁוֹת כִּי־יִסְפְּנוּ עַל־כָּל־חַטֹּאתֵינוּ רְעָה לְשֹׂאֵל לָנוּ מֶלֶךְ: ס	And all the people said to Samuel, “Pray to the LORD your God on behalf of your servants that we don't die, for we have added to all our sins a wicked <i>thing</i> <u>in asking</u> for a king for us.”	in asking: gerundial use of the infinitive.

1 Sam 12:20	וַיֹּאמֶר שְׁמוּאֵל אֶל-הָעָם אֲלֹתֵיכֶם וְאֵת עֲשֵׂיכֶם אֶת כָּל-הָרָעָה הַזֹּאת אַךְ אֲלֹתֵיכֶם וְאֵת מַאֲחָרֵי יְהוָה וְעַבְדֵתֶם אֶת-יְהוָה בְּכָל-לִבְבְּכֶם:	And Samuel said to the people, “Do not fear – you have all done this wrong, but do not depart from following the LORD, and serve the LORD with all your heart.	from following ← <i>from behind</i> .
1 Sam 12:21	וְלֹא תִסְוּרוּ כִּי אַחֲרַי הִתְהוּ אֲשֶׁר לֹא-יִצְעִלוּ וְלֹא יִצְלוּ כִּי-תִהְיוּ הִמָּה:	And you shall not depart, for <i>that</i> <i>would be to follow vain things</i> which will not be of benefit and will not save <i>you</i> , for they <i>are</i> <i>vain things</i> .	vain (2x): the same word as <i>desolate</i> in Gen 1:2.
1 Sam 12:22	כִּי לֹא-יִטֹּשׁ יְהוָה אֶת-עַמּוֹ בְּעִבּוֹר שְׁמוֹ הַגָּדוֹל כִּי הוֹאֵיל יְהוָה לַעֲשׂוֹת אֶתְכֶם לְזֶעֶם:	For the LORD will not abandon his people, for the sake of his great name, for the LORD is willing to make you his people.	
1 Sam 12:23	גַּם אֲנֹכִי חָלִילָה לִּי מִחֹטֵא לִּיהוָה מִחֲדַל לְהִתְפַּלֵּל בְּעַדְכֶם וְהוֹרִיתִי אֶתְכֶם בְּדַרְךְ הַטּוֹבָה וְהַיֹּשֶׁרָה:	Also <i>as for me</i> , far <i>be it</i> from me that <i>I</i> should sin against the LORD <i>by stopping</i> praying on your behalf. And I will teach you the <i>right and upright way</i> .	by stopping: gerundial use of the infinitive. <hr/> the ... way ← <i>in the way</i> .
1 Sam 12:24	אֲךְ יִרְאוּ אֶת-יְהוָה וְעַבְדֵתֶם אֹתוֹ בְּאֵמֶת בְּכָל-לִבְבְּכֶם כִּי רָאוּ אֶת אֲשֶׁר-הִגְדַּל עִמָּכֶם:	But fear the LORD and serve him in truth with all your heart, for <i>see how</i> he has done great <i>things</i> with you.	see how ← <i>see that which</i> .
1 Sam 12:25	וְאִם-הִרַע תִּרְעוּ גַם-אֲתֶם גַּם-מִלְכְּכֶם תִּסְפוּ: פ	But if you for your part <i>decidedly act wickedly</i> , both you and your king will perish.”	decidedly act wickedly: infinitive absolute.
1 Sam 13:1	בְּזֶרְשָׁנָה שָׁאוּל בְּמַלְכוֹ וּשְׁתַּי שָׁנִים מָלַךְ עַל-יִשְׂרָאֵל:	Saul <i>was</i> one year old when he <i>started to reign</i> , and he reigned over Israel for two years.	<i>was</i> one year old: we take this as his age as <i>another man</i> (see 1 Sam 10:6 and 10:9). This is a foreshadowing (being only temporary) of “being born again” (John 3:3 - 3:5). The LXX omits the verse, but the Vulgate translates correctly. AV differs (<i>reigned one year</i>). <hr/> when he <i>started to reign</i> : the same construction as in 2 Sam 5:4.
1 Sam 13:2	וַיִּבְחַר-לּוֹ שָׁאוּל שְׁלֹשֶׁת אַלְפִים מִיִּשְׂרָאֵל וַיְהִי עִם-שָׁאוּל אַלְפִים בְּמִכְמָשׁ וּבְהָר בֵּית-אֵל וְאַלְף הָיָה עִם-יוֹנָתָן בְּגִבְעַת בְּנִימִין וַיִּתֵּר הָעָם שְׁלַח אִישׁ לְאַהֲלָיו:	And Saul chose for himself three thousand <i>men</i> from Israel, and there were two thousand <i>men</i> with Saul in <i>Michmas</i> and at the mountain of Beth-El, and one thousand were with Jonathan in <i>Gibeah</i> of Benjamin, and he sent each of the rest of the people to <i>his tent</i> .	Michmas: AV= <i>Michmash</i> . Spelled with a <i>samech</i> in Neh 7:31. <hr/> Gibeah: see Josh 15:57. <hr/> his tent ← <i>his tents</i> , the plural attracted by <i>each</i> .

1 Sam 13:3	וַיִּדֹּךְ יוֹנָתָן אֶת נֹצִיב פְּלִשְׁתִּים אֲשֶׁר בְּגֵבָע וַיִּשְׁמְעוּ פְּלִשְׁתִּים וְשָׂאוֹל תָּקַע בְּשׂוֹפָר בְּכָל-הָאָרֶץ לֵאמֹר יִשְׁמְעוּ הָעִבְרִים:	And Jonathan attacked the Philistines' garrison which was in Geba, and the Philistines heard <i>about it</i> , and Saul blew the ramshorn throughout all the land, and he said, "Let the Hebrews hear."	
1 Sam 13:4	וְכָל-יִשְׂרָאֵל שָׁמְעוּ לְאֹמֶר הִכָּה שָׂאוֹל אֶת-נֹצִיב פְּלִשְׁתִּים וְגַם-נִבְאֵשׁ יִשְׂרָאֵל בְּפְלִשְׁתִּים וַיִּצְעֲקוּ הָעָם אַחֲרֵי שָׂאוֹל הַגִּלְגָּל:	And all Israel heard it said, "Saul has defeated the Philistines' garrison, and also Israel has become odious among the Philistines." And the people were called together behind Saul in <u>Gilgal</u> .	Gilgal ← <i>the Gilgal</i> .
1 Sam 13:5	וּפְלִשְׁתִּים נֶאֱסָפוּ לְהִלָּחֵם עִם-יִשְׂרָאֵל שְׁלֹשִׁים אֲלֶף רֶכֶב וְשֵׁשֶׁת אֲלָפִים פָּרָשִׁים וְעַם כַּחֲזוֹל אֲשֶׁר עַל-שֵׁפֶת-הַיָּם לְרֵב וַיַּעֲלוּ וַיַּחֲנוּ בְּמִכְמָשׁ קִדְמַת בַּיִת אָוֶן:	And the Philistines gathered to fight <u>against</u> Israel – thirty thousand chariots and six thousand horsemen, and people like the sand on the sea-shore in profusion – and they came up and encamped at <u>Michmas</u> , to the east of Beth-Aven.	against ← <i>with</i> . See Gen 14:8. Michmas: see 1 Sam 13:2.
1 Sam 13:6	וְאֵישׁ יִשְׂרָאֵל רָאוּ כִּי צָר-לוֹ כִּי נִגַּשׁ הָעָם וַיִּתְחַבְּאוּ הָעָם בַּמְעֵרוֹת וּבַחֲוָחִים וּבַסְּלָעִים וּבַצֻּרִים וּבַבְּרוֹת:	And the men of Israel saw that they were in a strait, for the people were distressed, and the people hid in caves and in thorn bushes and in rocks and in watchtowers and in pits.	
1 Sam 13:7	וְעִבְרִים עָבְרוּ אֶת-הַיַּרְדֵּן אֶרֶץ גָּד וְגִלְעָד וְשָׂאוֹל עֹדְנֹו בְּגִלְגָּל וְכָל-הָעָם חָרְדוּ אַחֲרָיו:	And the Hebrews crossed the Jordan, <i>to</i> the land of Gad and <u>Gilead</u> , whereas Saul was still in Gilgal, and all the people were trembling behind him.	Gilead: see Gen 31:21.
1 Sam 13:8	*וַיִּחַל *וַיִּנְחַל שִׁבְעַת יָמִים לְמוֹעֵד אֲשֶׁר שָׁמוּאֵל וְלֹא-בָּא שָׁמוּאֵל הַגִּלְגָּל וַיִּפֹּץ הָעָם מֵעָלָיו:	And he waited seven days, for the time which Samuel <i>had said</i> , but Samuel did not come <i>to</i> <u>Gilgal</u> , and the people dispersed away from him.	waited: the <i>ktiv</i> (<i>piel</i> stem-formation) is a variant of the <i>qeré</i> (<i>hiphil</i> stem-formation). There is no difference in meaning. Gilgal ← <i>the Gilgal</i> .
1 Sam 13:9	וַיֹּאמֶר שָׂאוֹל הֲגִשׁוּ אֵלַי הָעֵלָה וְהַשְׁלָמִים וַיַּעַל הָעֵלָה:	Then Saul said, "Bring me a burnt offering and a peace-offering." And he performed a burnt offering.	
1 Sam 13:10	וַיְהִי כְּכֹלְתוֹ לְהַעֲלוֹת הָעֵלָה וְהִנֵּה שָׁמוּאֵל בָּא וַיֵּצֵא שָׂאוֹל לְקָרְאוֹתוֹ לְבָרְכוֹ:	And it came to pass when he had finished offering the burnt offering that he <u>saw</u> Samuel coming, and Saul went out to meet him to bless him.	he saw ← <i>behold</i> .

1 Sam 13:11	וַיֹּאמֶר שְׂמוּאֵל מַה עָשִׂיתָ וַיֹּאמֶר שָׂאוּל כִּי־רָאִיתִי כִּי־נִפְץ הָעָם מֵעָלַי וְאַתָּה לֹא־בָאתָ לְמוֹעֵד הַיָּמִים וּפְלִשְׁתִּים נֶאֱסְפִים מִכְּמָשׁ:	And Samuel said, “What have you done?” And Saul said, “When I saw that the people had dispersed <i>away</i> from me, and that you had not come after the appointed <i>number of days</i> , and that the Philistines <i>were</i> assembled <i>in Michmas</i> ,	Michmas: see 1 Sam 13:2.
1 Sam 13:12	וַאֲמַר עֲתָה יִרְדּוּ פְּלִשְׁתִּים אֵלַי הַגִּלְגָּל וּפָנִי יְהוָה לֹא חָלִיתִי וְאַתָּאֶפֶק וְאַעֲלֶה הָעֹלָה: ס	I then said, ‘Now the Philistines will descend on me <i>in Gilgal</i> , and I have not <i>entreated</i> the LORD.’ Then I constrained myself and offered a burnt offering.”	Gilgal ← <i>the Gilgal</i> . entreated ← <i>appeased the face of</i> .
1 Sam 13:13	וַיֹּאמֶר שְׂמוּאֵל אֶל־שָׂאוּל נִסְכַּלְתָּ לֹא שָׁמַרְתָּ אֶת־מִצְוֹת יְהוָה אֱלֹהֶיךָ אֲשֶׁר צִוְּךָ כִּי עֲתָה הֲכִיִן יְהוָה אֶת־מַמְלַכְתְּךָ אֶל־יִשְׂרָאֵל עַד־עוֹלָם:	At this Samuel said to Saul, “You have acted foolishly. You have not kept the <i>commandments</i> of the LORD your God which he commanded you, for the LORD would have now <i>appointed</i> your kingdom over Israel age-abidingly.	commandments ← <i>commandment</i> , standing for <i>body of commandments</i> . appointed ← <i>prepared, directed</i> .
1 Sam 13:14	וְעֲתָה מִמְּלַכְתְּךָ לֹא־תִקּוּם בְּקֶשׁ יְהוָה לֹא אִישׁ כָּל־בָּבוּ וַיִּצְוֶהוּ יְהוָה לְנָגִיד עַל־עַמּוֹ כִּי לֹא שָׁמַרְתָּ אֶת אֲשֶׁר־צִוְּךָ יְהוָה: פ	But now your kingdom will not stand. The LORD has sought a man for himself according to his heart , and the LORD will command him <i>as</i> leader of his people, for you have not kept what the LORD commanded you.”	Acts 13:22.
1 Sam 13:15	וַיָּקָם שְׂמוּאֵל וַיַּעַל מִן־הַגִּלְגָּל גִּבְעַת בְּנֵימֵן וַיִּפְקֹד שָׂאוּל אֶת־הָעָם הַנִּמְצְאִים עִמּוֹ כֶּשֶׁשׁ מֵאוֹת אִישׁ:	Then Samuel arose and went up from Gilgal <i>to Gibeah</i> of Benjamin. And Saul counted the people who <i>were present</i> with him – about six hundred men.	Gilgal ← <i>the Gilgal</i> . Gibeah: see Josh 15:57. present ← <i>found</i> .
1 Sam 13:16	וּשְׂאוּל וַיִּזְנְתוּ בְּנוֹ וְהָעָם הַנִּמְצָא עִמָּם יֹשְׁבֵים בְּגִבְעַת בְּנֵימֵן וּפְלִשְׁתִּים חָנוּ בְּמִכְמָשׁ:	Then while Saul and Jonathan his son and the people who <i>were present</i> with them were living in Geba of Benjamin, the Philistines encamped at <i>Michmas</i> .	present ← <i>found</i> . Geba: AV differs (<i>Gibeah</i>). See Josh 18:24, Judg 20:10. Michmas: see 1 Sam 13:2.
1 Sam 13:17	וַיֵּצֵא הַמִּשְׁחִית מִמְּחִנֶּה פְּלִשְׁתִּים שְׁלֹשָׁה רָאשִׁים הָרֵאשׁ אֶחָד יָפְנָה אֶל־דֶּרֶךְ עַפְרָה אֶל־אֶרֶץ שׁוּעַל:	And the <i>fighting force</i> came out from the Philistines' camp <i>in</i> three <i>contingents</i> . One contingent turned into the road to Ophrah, to the land of Shual,	fighting force ← <i>corrupter; destroyer</i> . contingents ... contingent ← <i>heads ... head</i> .
1 Sam 13:18	וְהָרֵאשׁ אֶחָד יָפְנָה דֶּרֶךְ בֵּית חֶרֶזֶן וְהָרֵאשׁ אֶחָד יָפְנָה דֶּרֶךְ הַגְּבוּל הַנֹּשֶׁקֶף עַל־גֵּי הַצְּבָעִים הַמְּדַבְּרָה: ס	and one contingent turned <i>into</i> the road to Beth-Horon, and one contingent turned <i>into</i> the road to the border which overlooks the Valley of Zeboim, <i>going</i> towards the desert.	

1 Sam 13:19	וְחָרֵשׁ לֹא יִמָּצֵא בְּכָל אֶרֶץ יִשְׂרָאֵל כִּי-אָמַר *אָמְרוּ פְּלִשְׁתִּים פֶּן יַעֲשׂוּ הָעִבְרִים חֶרֶב אוֹ חֲנִית:	Now there was no blacksmith <i>to be found</i> in all the land of Israel, for the Philistines had said, “Prevent them, in case the Hebrews make <u>swords or spears.</u> ”	had said: the <i>ketiv</i> is singular, perhaps indicating <i>each said</i> . <hr/> <hr/> swords or spears ← <i>a sword or a spear</i> .
1 Sam 13:20	וַיֵּרְדוּ כָּל-יִשְׂרָאֵל הַפְּלִשְׁתִּים לְלַטּוֹשׁ אִישׁ אֶת-מַחְרָשׁוֹ וְאֶת-אֲתוֹ וְאֶת-קַרְדָּמּוֹ וְאֶת מַחְרָשׁוֹ:	So all Israel went down <i>to</i> the Philistines for each to sharpen his ploughshare and his coulter and his axe and his mattock.	
1 Sam 13:21	וְהָיְתָה הַפְּצִירָה פִּים לְמַחְרָשֵׁת וּלְאֲתִים וּלְשֵׁלֶשׁ קַלְשׁוֹן וּלְהַקְרָדָּמִים וּלְהַצִּיב הַדְּרָבּוֹן:	And there was a <u>file</u> for the mattocks and coulters and for the three-pronged pitchfork and the axes, and to <u>sharpen</u> the goad.	and there was a file ← <i>and the edge-rubbing (device) was edges, or when bluntness was the edges</i> . <hr/> sharpen ← <i>set up, prepare</i> . But the context requires <i>sharpen</i> , or perhaps <i>shape</i> .
1 Sam 13:22	וְהָיָה בַּיּוֹם מִלְחָמָה וְלֹא נִמְצָא חֶרֶב וְחֲנִית בְּיַד כָּל-הָעָם אֲשֶׁר אֶת-שָׂאוֹל וְאֶת-יוֹנָתָן וְתַמְצָא לְשָׂאוֹל וְלִיוֹנָתָן בָּנוּ:	And it came to pass on the day of war that no sword or spear was <i>to be found</i> in the hand of <u>any</u> of the people who <i>were</i> with Saul and Jonathan, <u>but</u> with Saul and Jonathan his son <i>themselves each item was to be found</i> .	any of ← <i>all</i> . <hr/> but: adversative use of the <i>vav</i> .
1 Sam 13:23	וַיֵּצֵא מִצֵּב פְּלִשְׁתִּים אֶל-מַעְבַּר מִכְמָשׁ: ס	And the Philistines' garrison went out to the pass of <u>Michmas</u> .	Michmas: see 1 Sam 13:2.
1 Sam 14:1	וַיְהִי הַיּוֹם וַיֹּאמֶר יוֹנָתָן בֶּן-שָׂאוֹל אֶל-הַנָּעַר נֹשֵׂא כְלָיו לֵךְ וְנַעְבְּרָה אֶל-מִצֵּב פְּלִשְׁתִּים אֲשֶׁר מֵעֵבֶר הַלְלוּ וְלֹאֲבִיו לֹא הִגִּיד:	Then it came to pass <i>on a certain</i> day that Jonathan the son of Saul said to his <i>servant-lad</i> carrying his arms, “Come, let us cross to the Philistines' garrison which <i>is</i> beyond this <i>place</i> .” And he did not tell his father.	
1 Sam 14:2	וּשָׂאוֹל יוֹשֵׁב בְּקֶצֶה הַגְּבֵעָה תַּחַת הָרְמוֹן אֲשֶׁר בְּמִגְרוֹן וְהָעָם אֲשֶׁר עִמּוֹ כְּשֵׁשׁ מֵאוֹת אִישׁ:	And Saul remained at the edge of <u>Gibeah</u> under the pomegranate tree which <i>is</i> in Migron, and the people who <i>were</i> with him <i>were</i> about <u>six hundred in number</u> .	Gibeah ← <i>the Gibeah</i> . See Josh 15:57. <hr/> six hundred ← <i>six hundred men</i> .
1 Sam 14:3	וְאַחִיָּה בֶן-אַחֲטוֹב אָחִי אִיכָבֹד בֶּן-פִּינְחָס בֶּן-עֲלִי כֹהֵן יְהוָה בְּשָׁלוֹ נִשְׂא אֶפֶד וְהָעָם לֹא יָדָע כִּי הָלַךְ יוֹנָתָן:	And Ahiah the son of Ahitub, the brother of I-Chabod the son of <u>Phinehas</u> , the son of Eli, the priest of the LORD in Shiloh, wearing the ephod, <i>remained there</i> , and the people did not know that Jonathan had gone.	Phinehas: see Ex 6:25.

1 Sam 14:4	<p>וּבֵין הַמַּעְבְּרוֹת אֲשֶׁר בִּקֵּשׁ יֹזְנָתָן לָעֵבֶר עַל־מִצֵּב פְּלִשְׁתִּים שׁוֹהֵסְלַע מֵהָעֵבֶר מִזֶּה וְשׁוֹהֵסְלַע מֵהָעֵבֶר מִזֶּה וְשֵׁם הָאֶחָד בּוֹצֵץ וְשֵׁם הָאֶחָד סֶנֶה:</p>	<p>Now among the passes which Jonathan undertook to cross to the Philistines' garrison was one with a precipice on each side of the pass, and the name of one side was Bozez, and the name of the other side was Senneh.</p>	<p>among ← <i>between</i>.</p> <hr/> <p>undertook ← <i>tried</i> ← <i>sought</i>.</p> <hr/> <p>precipice ← <i>tooth of rock</i>.</p> <hr/> <p>on each side ← <i>from this side and from this side</i>.</p> <hr/> <p>Senneh: AV= <i>Seneh</i>.</p>
1 Sam 14:5	<p>הַשֵּׁן הָאֶחָד מְצוּק מְצַפּוֹן מוֹל מִכְמֶשׁ וְהָאֶחָד מִנְּגֵב מוֹל גִּבְעָה: ס</p>	<p>And one precipice was a sheer edge to the north, facing Michmas, and the other was to the south, facing Geba.</p>	<p>Michmas: see 1 Sam 13:2.</p> <hr/> <p>Geba: AV differs (<i>Gibeah</i>). See Josh 18:24, Judg 20:10.</p>
1 Sam 14:6	<p>וַיֹּאמֶר יְהוֹנָתָן אֶל־הַנְּעָר נִשָּׂא כְלָיו לָכֹה וְנִעְבְּרָה אֶל־מִצֵּב הָעֵרְלִים הָאֵלֶּה אוּלַי יַעֲשֶׂה יְהוָה לָנוּ כִּי אִין לִיהוָה מַעְצוֹר לְהוֹשִׁיעַ בְּרַב אוּ בְמַעֵט:</p>	<p>And Jonathan said to the servant-lad who was carrying his arms, “Come, and let us cross to the garrison of these uncircumcised men. Perhaps the LORD will act for us, for the LORD is not under any constraint to save by means of many or few.”</p>	
1 Sam 14:7	<p>וַיֹּאמֶר לוֹ נִשָּׂא כְלָיו עֲשֵׂה כָּל־אֲשֶׁר בְּלִבְבְּךָ נְטָה לָךְ הִנְנִי עִמָּךְ כְּלִבְבְּךָ: ס</p>	<p>And his arms-bearer said to him, “Do everything that is in your heart. Be resolute – here I am with you according to your intention.”</p>	<p>be resolute ← <i>incline your (heart)</i>.</p> <hr/> <p>here I am ← <i>behold me</i>.</p> <hr/> <p>intention ← <i>heart</i>.</p>
1 Sam 14:8	<p>וַיֹּאמֶר יְהוֹנָתָן הִנֵּה אֲנַחְנוּ עוֹבְרִים אֶל־הָאֲנָשִׁים וְנִגְלִינוּ אֲלֵיהֶם:</p>	<p>And Jonathan said, “Look, we will cross over to the men and reveal ourselves to them.”</p>	
1 Sam 14:9	<p>אִם־כֹּה יֹאמְרוּ אֵלֵינוּ דִּמּוּ עַד־הִגִּיעֵנוּ אֲלֵיכֶם וְעַמְדָנוּ תַּחַתֵּינוּ וְלֹא נַעֲלֶה אֲלֵיהֶם:</p>	<p>If they say this to us: ‘Wait until we have come to you’, then we will stay on the spot, and we will not go up to them.</p>	<p>this ← <i>thus</i>.</p> <hr/> <p>wait ← <i>stop</i>. Also <i>be silent</i>.</p> <hr/> <p>come ← <i>arrived</i>.</p> <hr/> <p>on the spot ← <i>on our spot</i> ← <i>under us</i>.</p>
1 Sam 14:10	<p>וְאִם־כֹּה יֹאמְרוּ עָלֵינוּ וְעָלֵינוּ כִּי־נִתַּנָּם יְהוָה בְּיַדְנוּ זֶה־לָּנוּ הָאוֹת:</p>	<p>But if they say this: ‘Come up to us’, then we will go up, for then the LORD will have delivered them into our hand, and this will be a sign to us.”</p>	<p>this ← <i>thus</i>.</p>
1 Sam 14:11	<p>וַיִּגְלוּ שְׁנֵיהֶם אֶל־מִצֵּב פְּלִשְׁתִּים וַיֹּאמְרוּ פְּלִשְׁתִּים הִנֵּה עוֹבְרִים יֵצְאִים מִן־הַחֲרוֹת אֲשֶׁר הִתְחַבְּאוּ־שָׁם:</p>	<p>And the two of them revealed themselves to the Philistines' garrison, and the Philistines said, “Look, the Hebrews are coming out of their holes where they hid themselves.”</p>	

1 Sam 14:12	וַיַּעֲנוּ אַנְשֵׁי הַמְּצָבָה אֶת־יוֹנָתָן וְאֶת־נֹשֵׂא כֶּלְיוֹ וַיֹּאמְרוּ עָלָיו אֵלֵינוּ וְנִדְבִיעָה אֶתְכֶם דָּבָר פ וַיֹּאמֶר יוֹנָתָן אֶל־נֹשֵׂא כֶּלְיוֹ עָלָה אַחֲרַי כִּי־נָתַנְם יְהוָה בְּיַד יִשְׂרָאֵל:	And the men of the garrison answered Jonathan and his arms-bearer, and they said, “Come up to us, and we will make a thing known to you.” And Jonathan said to his arms-bearer, “Go up behind me, for the LORD has delivered them into Israel's hand.”	
1 Sam 14:13	וַיַּעַל יוֹנָתָן עַל־יָדָיו וְעַל־רַגְלָיו וְנֹשֵׂא כֶּלְיוֹ אַחֲרָיו וַיִּפְּלוּ לִפְנֵי יוֹנָתָן וְנֹשֵׂא כֶּלְיוֹ מִמּוֹתָת אַחֲרָיו:	So Jonathan went up on his hands and feet with his arms-bearer behind him. And they fell before Jonathan, and his arms-bearer killed <i>them</i> <u>after</u> him.	after: or <i>behind</i> .
1 Sam 14:14	וּתְהִי הַמַּכָּה הָרִאשׁוֹנָה אֲשֶׁר הִכָּה יוֹנָתָן וְנֹשֵׂא כֶּלְיוֹ כְּעֶשְׂרִים אִישׁ כְּבַחְצֵי מַעֲנָה צֶמֶד שָׂדֵה:	And the first attack which Jonathan and his arms-bearer made was <i>on</i> about twenty men <i>in the narrow space of</i> about half a furrow <i>which</i> a yoke of oxen <i>would plough</i> in a field.	
1 Sam 14:15	וּתְהִי חֲרָדָה בַּמַּחֲנֶה בַשָּׂדֶה וּבְכָל־הָעָם הַמְּצָב וְהַמְּשֻׁחֵת חֲרָדוּ גַם־הַמָּה וּתְרָגוּ הָאָרֶץ וּתְהִי לְחֲרָדַת אֱלֹהִים:	And there was trembling in the camp, in the field, and among all the people. The garrison and the fighting force also trembled, and the land shook, and it was a tremendous trembling.	tremendous trembling ← <i>trembling of God</i> , an idiom using <i>Elohim</i> , God, for an extreme quality. See Gen 23:6. But perhaps here <i>trembling (caused by) God</i> .
1 Sam 14:16	וַיִּרְאוּ הַצִּפִּים לְשָׂאוֹל בְּגִבְעַת בְּנִימָן וְהִנֵּה הַהַמּוֹן נִמּוֹג וַיֵּלֶךְ וְהָלַם: פ	And Saul's watchmen in Gibeah of Benjamin looked and <u>saw</u> a crowd melt away <u>this way</u> and <u>that way</u> .	Gibeah: see Josh 15:57. <hr/> saw ← <i>behold</i> . <hr/> this way and that way ← <i>and they went, and to here</i> . AV differs (<i>beating down one another</i>).
1 Sam 14:17	וַיֹּאמֶר שָׂאוֹל לָעָם אֲשֶׁר אִתּוֹ פְּקֻדוּ־נָא וּרְאוּ מִי הָלַךְ מֵעִמָּנוּ וַיִּפְקְדוּ וְהִנֵּה אֵין יוֹנָתָן וְנֹשֵׂא כֶּלְיוֹ:	Then Saul said to the people who <i>were</i> with him, “Count now, and see who has gone away from us.” So they counted, and <u>it turned out that</u> Jonathan and his arms-bearer <i>were absent</i> .	it turned out that ← <i>behold</i> . <hr/> absent ← <i>not (there)</i> .
1 Sam 14:18	וַיֹּאמֶר שָׂאוֹל לְאַחִיָּה הַגִּישָׁה אֲרוֹן הָאֱלֹהִים כִּי־הִיא אֲרוֹן הָאֱלֹהִים בַּיּוֹם הַזֶּה וּבְנֵי יִשְׂרָאֵל:	And Saul said to Ahiah, “Bring the ark of God <u>here</u> ”, for <u>at that time</u> the ark of God was <u>with</u> the sons of Israel.	here ← <i>near</i> . <hr/> at that time ← <i>on that day</i> . <hr/> with ← <i>and</i> .
1 Sam 14:19	וַיְהִי עַד דְּבַר שָׂאוֹל אֶל־הַכֹּהֵן וְהַהַמּוֹן אֲשֶׁר בַּמַּחֲנֶה פָּלְשָׁתִים וַיֵּלֶךְ הָלוֹךְ וּרָב פ וַיֹּאמֶר שָׂאוֹל אֶל־הַכֹּהֵן אֶסָּף יָדְךָ:	And it came to pass, <u>while</u> Saul was speaking to the priest, that the noise in the Philistines' camp became louder and louder, and Saul said to the priest, “ <u>Stay your hand</u> .”	while ← <i>up to (when)</i> . <hr/> stay your hand: or <i>withdraw your hand</i> , i.e., [CB], from the ephod.

1 Sam 14:20	וַיִּזְעַק שָׂאוּל וְכָל־הָעָם אֲשֶׁר אִתּוֹ וַיָּבֹאוּ עַד־הַמְּלַחְמָה וְהָיָה הַיְתָהּ חָרָב אִישׁ בְּרֵעֵהוּ מִהוּמָה גְדוֹלָה מְאֹד:	And Saul and all the people with him assembled and went to the battle, and it ensued that each <i>man's</i> sword was against his neighbour, and there was very great confusion.	it ensued that ← <i>behold</i> .
1 Sam 14:21	וְהַעֲבָרִים הָיוּ לְפִלְשְׁתִּים כְּבָאתָמוֹל שְׁלֹשׁוֹם אֲשֶׁר עָלוּ עִמָּם בַּמַּחֲנֶה סָבִיב וְגַם־הֵמָּה לְהִיזוֹת עִם־יִשְׂרָאֵל אֲשֶׁר עִם־שָׂאוּל וַיּוֹנְתָן:	And moreover the Hebrews <i>who</i> had been <i>in favour</i> with the Philistines for some time, who had gone up with them in the camp, in the surroundings, re- joined Israel, which was with Saul and Jonathan.	moreover: this comes from גַּם in 14:21b. for some time ← <i>as (of)</i> <i>yesterday (and) the day before</i> <i>yesterday</i> . re-joined ← <i>(assembled) to be</i> <i>with</i> .
1 Sam 14:22	וְכָל־אִישׁ יִשְׂרָאֵל הַמְתַּחְבְּאִים בְּהַר־אֶפְרַיִם שָׁמְעוּ כִּי־נָסוּ פְּלִשְׁתִּים וַיִּדְבְּקוּ גַם־הֵמָּה אֲחֵרֵיהֶם בַּמְּלַחְמָה:	And when every man of Israel who had been hiding in Mount Ephraim heard that the Philistines had fled, they too joined in pursuing them in the battle.	in pursuing ← <i>after</i> .
1 Sam 14:23	וַיּוֹשַׁע יְהוָה בַּיּוֹם הַהוּא אֶת־יִשְׂרָאֵל וְהַמְּלַחְמָה עָבְרָה אֶת־בַּיִת אָוֹן:	And the LORD saved Israel on that day, and the battle moved across to Beth-Aven.	
1 Sam 14:24	וְאִישׁ־יִשְׂרָאֵל נִגַּשׁ בַּיּוֹם הַהוּא וַיֹּאֲלֶה שָׂאוּל אֶת־הָעָם לֵאמֹר אָרוּר הָאִישׁ אֲשֶׁר־יֹאכַל לֶחֶם עַד־הָעֶרֶב וְנִקְמַתִּי מֵאֵיבֵי וְלֹא טַעַם כָּל־הָעָם לֶחֶם: ס	But the men of Israel were distressed on that day, and Saul adjured the people and said, “Cursed <i>be</i> the man who eats bread before <i>this</i> evening, so that I may be avenged of my enemies.” So none of the people tasted <i>any</i> bread.	bread (2x): standing for <i>food</i> in general, including honey (see 1 Sam 14:27 - 28). any ← <i>all</i> .
1 Sam 14:25	וְכָל־הָאָרֶץ בָּאוּ בַּיַּעַר וַיְהִי דְּבַשׁ עַל־פְּנֵי הַשָּׂדֶה:	And the whole country went to a wood, and there was honey throughout the terrain.	throughout ← <i>on the surface of</i> . terrain ← <i>field</i> , but also <i>countryside</i> .
1 Sam 14:26	וַיָּבֹא הָעָם אֶל־הַיַּעַר וְהָיָה הַלֶּדֶד דְּבַשׁ וְאִי־מְשִׁיג יָדוֹ אֶל־פִּיו כִּי־יָרָא הָעָם אֶת־הַשְּׂבֵעָה:	And when the people came to the wood, they saw that <i>there</i> <i>was</i> a supply of honey, but no- one brought his hand to his mouth, for the people feared the oath.	there was ← <i>behold</i> . supply ← <i>flow</i> .
1 Sam 14:27	וַיּוֹנְתָן לֹא־שָׁמַע בְּהַשְּׂבִיעַ אָבִיו אֶת־הָעָם וַיִּשְׁלַח אֶת־קֶצֶה הַמָּטָה אֲשֶׁר בְּיָדוֹ וַיִּטְבֵּל אוֹתָהּ בַּיַּעֲרָת הַדְּבַשׁ וַיִּשָּׁב יָדוֹ אֶל־פִּיו *וּתְרַאנָה **וּתְאָרְנָה עֵינָיו:	But Jonathan had not heard his father adjuring the people, and he poked with the end of the stick which <i>was</i> in his hand and dipped it in the honeycomb, and he put his hand to his mouth, and his eyes {K: saw a vision} [Q: were enlightened].	The <i>qeré</i> may be an attempt to align the word with the word used in 1 Sam 14:29. AV differs, reading the <i>qeré</i> . put ← <i>returned</i> .

1 Sam 14:28	וַיַּעַן אִישׁ מִהָעָם וַיֹּאמֶר הַשְּׂבִיעַ הַשְּׂבִיעַ אָבִיךָ אֶת־הָעָם לֵאמֹר אָרוּר הָאִישׁ אֲשֶׁר־יֹאכַל לֶחֶם הַיּוֹם וַיִּעַף הָעָם:	And a man from the people reacted and said, “Your father solemnly adjured the people and said, ‘Cursed <i>be</i> the man who eats bread today.’ ” And the people became faint.	reacted ← <i>answered</i> , but no question asked. See Gen 18:27. solemnly adjured: infinitive absolute.
1 Sam 14:29	וַיֹּאמֶר יוֹנָתָן עֲבַר אָבִי אֶת־הָאָרֶץ רְאוּנָא כִּי־אָרוּ עֵינָי כִּי טַעַמְתִּי מְעַט דְּבַשׁ הַזֶּה:	And Jonathan said, “My father has caused the land sorrow. Look now, for my eyes have been enlightened, because I tasted a little of this honey.	
1 Sam 14:30	אִף כִּי לֹא אָכַל אָכַל הַיּוֹם הָעָם מִשְׁלַל אִיבֵיו אֲשֶׁר מֵצֵא כִּי עָתָה לֹא־רַבְתָּה מִכָּה בַּפְּלִשְׁתִּים:	How much <i>better it would have been</i> if only the people had eaten today from the spoil of <u>their</u> enemies which <u>they</u> found! For would there not now have been a greater defeat of the Philistines?”	eaten: infinitive absolute, contributing to the sense of our ellipsis supplied. their ... they ← <i>its ... it</i> .
1 Sam 14:31	וַיִּכּוּ בַיּוֹם הַהוּא בַּפְּלִשְׁתִּים מִמִּכְמָשׁ אֵילָנָה וַיִּעַף הָעָם מְאֹד:	And they struck the Philistines down on that day from <u>Michmas</u> to <u>Aijalon</u> , but the people were very faint.	Michmas: see 1 Sam 13:2.
1 Sam 14:32	*וַיַּעַשׂ *וַיַּעַט הָעָם אֶל־*שָׁלַל *הַשְּׁלָל וַיִּקְחוּ צֹאן וּבָקָר וּבְגֵי בָקָר וַיִּשְׁחֲטוּ־אֶרְצָה וַיֹּאכַל הָעָם עַל־הַדָּם:	And the people {K: acquired} [Q: covered <i>themselves</i> in] {K: spoil} [Q: the spoil], and they took sheep and oxen and calves, and they slaughtered <i>them</i> on the ground, and the people ate <i>them</i> with the blood.	covered <i>themselves</i> (<i>qeré</i>): from קָרַע, fitting with spoil being clothing, which was very expensive in antiquity. Alternatively, read <i>swooped</i> , from עָיַט. on ← <i>onto</i> . Pregnant usage of the preposition.
1 Sam 14:33	וַיִּגִּידוּ לְשָׂאוֹל לֵאמֹר הִנֵּה הָעָם חָטְאוּ לַיהוָה לֵאכֹל עַל־הַדָּם וַיֹּאמֶר בְּגַדְתֶּם גְּלוּ־אֵלַי הַיּוֹם אֲבֹן גְּדוֹלָה:	And they reported <i>it</i> to Saul, and they said, “Look, the people are sinning against the LORD by eating with the blood.” And he said, “You have dealt treacherously. Roll a large stone up to me this day.”	by eating: gerundial use of the infinitive.
1 Sam 14:34	וַיֹּאמֶר שָׂאוֹל פָּצוּ בָעָם וְאָמַרְתֶּם לָהֶם הֲגִישׁוּ אֵלַי אִישׁ שׁוֹרוֹ וְאִישׁ שִׁיָּהוּ וּשְׁחַטְתֶּם בְּזֵה וְאָכַלְתֶּם וְלֹא־תַחַטְּאוּ לַיהוָה לֵאכֹל אֶל־הַדָּם וַיִּגִּשׁוּ כָל־הָעָם אִישׁ שׁוֹרוֹ בַּיּוֹם הַלַּיְלָה וַיִּשְׁחֲטוּ־שָׂם:	And Saul said, “Disperse among the people and say to them, ‘Let each <i>man</i> bring to me his ox, or let each <i>man</i> bring his sheep, and slaughter <i>them</i> here and eat <i>them</i> , and do not sin against the LORD by eating with the blood.’ ” So all the people brought <u>their ox</u> in <u>their hand</u> <u>that night</u> , and they slaughtered <i>them</i> there.	bring ← <i>bring near</i> . or: disjunctive use of the <i>vav</i> . Only the ox mentioned in the words following. by eating: gerundial use of the infinitive. their ... their ← <i>its ... its</i> . that night ← <i>the night / tonight</i> .

1 Sam 14:35	וַיִּבֶן שָׁאוּל מִזְבֵּחַ לַיהוָה אֲתוֹ הַחֵל לְבָנוֹת מִזְבַּח לַיהוָה: פ	And Saul built an altar to the LORD. He began <i>with this one</i> in building altars to the LORD.	this <i>one</i> ← <i>it</i> . in building: gerundial use of the infinitive. altars ← <i>an altar</i> .
1 Sam 14:36	וַיֹּאמֶר שָׁאוּל נֵרְדָה אַחֲרַי פְּלִשְׁתִּים לַיְלָה וְנִבְזָה בָּהֶם עַד-אֹר הַבֶּקֶר וְלֹא-נִשְׂאָר בָּהֶם אִישׁ וַיֹּאמְרוּ כָּל-הַטּוֹב בְּעֵינֶיךָ עֲשֵׂה ס וַיֹּאמֶר הַכֹּהֵן נִקְרְבָה הֵלֶם אֶל-הָאֱלֹהִים:	And Saul said, “Let us go down after the Philistines <i>at</i> night and plunder them until the light of the morning, and let us not leave a man among them remaining.” And they said, “Do whatever <i>is</i> right in your sight.” And the priest said, “Let us draw near here to God.”	
1 Sam 14:37	וַיִּשְׁאַל שָׁאוּל בַּאֱלֹהִים הָאֵרֶד אַחֲרַי פְּלִשְׁתִּים הַתַּתְּנִם בְּיַד יִשְׂרָאֵל וְלֹא עֲנָהוּ בַּיּוֹם הַהוּא:	And Saul inquired of God, “Shall I go down after the Philistines? Will you deliver them into the hand of Israel?” But he did not answer him on that day.	
1 Sam 14:38	וַיֹּאמֶר שָׁאוּל גִּשּׁוּ הֵלֶם כָּל פְּנֹת הָעָם וּדְעוּ וּרְאוּ בַמָּה הִיְתָה הַחֲטָאת הַזֹּאת הַיּוֹם:	Then Saul said, “Come over here, all <i>you</i> princes of the people, and know and see <i>what this sin</i> today consisted of.	princes ← <i>corners</i> , but also <i>princes</i> . what this sin ... consisted of ← <i>in what this sin was</i> .
1 Sam 14:39	כִּי חִי-יְהוֹה הַמוֹשִׁיעַ אֶת-יִשְׂרָאֵל כִּי אִם-יִשָּׁנוּ בְּיוֹנָתָן בְּנֵי כִי מוֹת יָמוּת וְאִין עֲנָהוּ מִכָּל-הָעָם:	For <i>as</i> the LORD, the saviour of Israel, lives, even if <i>it is</i> Jonathan my son <i>who committed it</i> , he will surely die.” But <i>there was</i> no-one among all the people <i>who answered him</i> .	it is Jonathan ... <i>who committed it</i> ← <i>it is in Jonathan</i> .
1 Sam 14:40	וַיֹּאמֶר אֶל-כָּל-יִשְׂרָאֵל אַתֶּם תְּהִיּוּ לְעֵבֶר אֶחָד וְאֲנִי וַיּוֹנָתָן בְּנֵי נְהִיָה לְעֵבֶר אֶחָד וַיֹּאמְרוּ הָעָם אֶל-שָׁאוּל הַטּוֹב בְּעֵינֶיךָ עֲשֵׂה: ס	And he said to the whole of Israel, “You be on <i>one side</i> , and Jonathan and I will be on the <i>other side</i> .” And the people said to Saul, “Do what <i>is</i> right in your sight.”	one side ... the other side ← <i>one side ... one side</i> .
1 Sam 14:41	וַיֹּאמֶר שָׁאוּל אֶל-יְהוָה אֱלֹהֵי יִשְׂרָאֵל הֲבָה תָּמִים וַיִּלְכָּד יוֹנָתָן וְשָׁאוּל וְהָעָם יֵצְאוּ:	Then Saul said to the LORD God of Israel, “Give <i>the verdict of</i> the Thummim.” And Jonathan and Saul were <i>indicted</i> , whereas the people were <i>exonerated</i> .	Thummim: here pointed as <i>perfect (ones)</i> . Consonantly also <i>Thummim</i> , as in Ex 28:30, with the same meaning. See [CB]. indicted ... exonerated ← <i>taken ... went out</i> .
1 Sam 14:42	וַיֹּאמֶר שָׁאוּל הַפִּילוּ בֵּינִי וּבֵין יוֹנָתָן בְּנֵי וַיִּלְכָּד יוֹנָתָן:	Then Saul said, “Draw <i>the lot</i> between me and Jonathan my son.” And Jonathan was <i>indicted</i> .	indicted ← <i>taken</i> .

1 Sam 14:43	וַיֹּאמֶר שָׁאוּל אֶל-יוֹנָתָן הַגִּידָה לִּי מָה עָשִׂיתָה וַיַּגִּד-לוֹ יוֹנָתָן וַיֹּאמֶר טָעַם טֶעַם מִתְּמִיתִי בְּקֶצֶה הַמַּטֵּה אֲשֶׁר-בְּיָדִי מֵעַט דָּבַשׁ הִנְנִי אָמוֹת:	Then Saul said to Jonathan, “Tell me what you have done.” And Jonathan told him and said, “I did indeed taste a little honey with the end of my staff which <i>is</i> in my hand, <i>and in consequence</i> I will die.”	I did indeed taste: infinitive absolute. <hr/> in consequence ← <i>behold me</i> .
1 Sam 14:44	וַיֹּאמֶר שָׁאוּל כֹּה-יַעֲשֶׂה אֱלֹהִים וְכֹה יוֹסֹף כִּי-מוֹת תָּמוֹת יוֹנָתָן:	And Saul said, “May God do <u>this</u> and add <u>more otherwise</u> , for you will surely die, Jonathan.”	This is the oath formula as in 2 Sam 19:13. <hr/> this ... more ← <i>thus ... thus</i> .
1 Sam 14:45	וַיֹּאמֶר הָעָם אֶל-שָׁאוּל הֲיוֹנָתָן יָמוּת אֲשֶׁר עָשָׂה הַיְשׁוּעָה הַגְּדוֹלָה הַזֹּאת בְּיִשְׂרָאֵל חֲלִילָה חִי-יְהוּהוּ אִם-יָפֹל מִשְׁעֶרֶת רֹאשׁוֹ אֶרְצָה כִּי-עַם-אֱלֹהִים עָשָׂה הַיּוֹם הַזֶּה וַיִּפְדּוּ הָעָם אֶת-יוֹנָתָן וְלֹא-מָת: ס	And the people said to Saul, “ <i>Must</i> Jonathan die, who achieved this great salvation in Israel? Far <i>be it – as</i> the LORD lives – <u>no hair from his head shall fall</u> to the ground, for he acted with God <i>on</i> this day. So the people <u>delivered</u> Jonathan, and he did not die.”	no hair from his head shall fall ← <i>if from the hair of his head shall fall</i> , standing for <i>if (it) falls ... may God do this to me</i> . Strong denial using an abbreviation of the oath formula of 2 Sam 3:35. <hr/> delivered ← <i>redeemed</i> .
1 Sam 14:46	וַיַּעַל שָׁאוּל מֵאַחֲרֵי פְּלִשְׁתִּים וּפְּלִשְׁתִּים הִלְכוּ לְמִקְוָמָם:	Then Saul <u>withdrew</u> after <i>the encounter</i> with the Philistines, and the Philistines went to their <i>own</i> place.	withdrew ← <i>went up</i> . See [BDB] № 2e for examples of <i>withdraw</i> , <i>retreat</i> .
1 Sam 14:47	וַשָּׁאוּל לָכַד הַמְּלוּכָה עַל-יִשְׂרָאֵל וַיִּלָּחֶם סָבִיב בְּכָל-אֵיבָיו בְּמוֹאָב וּבְבָנֵי-עַמּוֹן וּבְאַדּוֹם וּבַמְּלָכִי צוּבָה וּבְפְּלִשְׁתִּים וּבְכָל אֲשֶׁר-יָפְנָה יִרְשָׁיעַ:	And Saul took the kingship over Israel, and he fought against all his enemies round about, against Moab, and against the sons of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines. And everywhere he turned, he caused harm.	
1 Sam 14:48	וַיַּעַשׂ חַיִּל וַיִּדָּ אֶת-עַמְלֶק וַיַּצֵּל אֶת-יִשְׂרָאֵל מִיַּד שֹׁסְהוֹ: ס	And he acted valiantly, and he struck Amalek down, and he delivered Israel from the hand of those who plundered it.	those who ← <i>him who</i> .
1 Sam 14:49	וַיְהִיו בְּנֵי שָׁאוּל יוֹנָתָן וַיִּשׁוּי וּמְלִכִי-שׁוּעַ וְשֵׁם שְׁתֵּי בָנָתָיו שֵׁם הַבְּכִירָה מֵרָב וְשֵׁם הַקָּטָנָה מִיכָל:	And Saul's sons were Jonathan and Jishvi and Malchi-Shua, and <i>as for</i> the names of his two daughters, the name of the elder was Merab and the name of the younger was Michal.	1 Chr 8:33, 1 Chr 9:39. <hr/> Jishvi: AV= Ishui. <hr/> Malchi-Shua: AV= <i>Melchi-shua</i> here, but elsewhere <i>Malchi-Shua</i> .
1 Sam 14:50	וְשֵׁם אִשְׁתׁ שָׁאוּל אַחִינוֹעַם בֵּת-אַחִימֶעַץ וְשֵׁם שֶׁר-צָבָאוּ אַבְיָנָר בֶּן-נֵר דּוֹד שָׁאוּל:	And the name of Saul's wife was Ahinoam the daughter of Ahimaaz, and the name of the commander of his army was Abner the son of Ner, Saul's uncle.	Abner ← <i>Abiner</i> , here, but elsewhere <i>Abner</i> .

1 Sam 14:51	וְקִישׁ אָבִי־שָׁאוּל וְנֵר אָבִי־אַבְנֵר בֶּן־אַבְיָאֵל: ס	And Kish was Saul's father, and Ner the father of Abner was the son of Abiel.	
1 Sam 14:52	וַתְּהִי הַמְּלַחְמָה חֲזָקָה עַל־פְּלִשְׁתִּים כָּל יְמֵי שָׁאוּל וַרְאָה שָׁאוּל כָּל־אִישׁ גִּבּוֹר וְכָל־בֶּן־חַיִל וַיֹּאסְפֵהוּ אֵלָיו: ס	And the war against the Philistines was fierce, for all Saul's days, and when Saul saw any heroic man or any valiant man, he recruited him.	fierce ← strong. any (2x) ← every. valiant man ← son of valiance. recruited him ← gathered him to himself.
1 Sam 15:1	וַיֹּאמֶר שְׁמוּאֵל אֶל־שָׁאוּל אֲתִי שָׁלַח יְהוָה לְמַשְׁחֶךָ לְמַלְךְ עַל־עַמּוֹ עַל־יִשְׂרָאֵל וְעַתָּה שְׁמַע לְקוֹל דְּבָרֵי יְהוָה: ס	And Samuel said to Saul, “The LORD has sent me to anoint you as king over his people, over Israel, so now, listen to the voice of the words of the LORD.	
1 Sam 15:2	כֹּה אָמַר יְהוָה צְבָאוֹת פָּקַדְתִּי אֶת אֲשֶׁר־עָשָׂה עַמְּלֶק לְיִשְׂרָאֵל אֲשֶׁר־שָׁם לוֹ בְּדָרֶךְ בְּעֵלְתוֹ מִמִּצְרַיִם:	The LORD of hosts says this: ‘I have examined what Amalek did to Israel, how he took a position on the way when Israel came up out of Egypt.	this ← thus. how ← that. took a position ← set himself.
1 Sam 15:3	עַתָּה לֵךְ וְהַכִּיתָה אֶת־עַמְּלֶק וְהַחֲרַמְתָּם אֶת־כָּל־אֲשֶׁר־לוֹ וְלֹא תַחֲמַל עָלָיו וְהַמָּתָה מֵאִישׁ עַד־אִשָּׁה מֵעֵלֶל וְעַד־זִינָק מִשּׁוֹר וְעַד־שֵׂה מִגָּמֶל וְעַד־חֲמֹזֶר: ס	Now go and strike Amalek down, and obliterate everything of his, and do not show mercy to him, and put to death both men and women, both child and baby, both ox and sheep, both camel and donkey.’ ”	The Hebrew idiom translated both ... and is literally from ... to, as if covering everything in a range, but there often is no range – just two discrete entities. Compare Gen 6:7.
1 Sam 15:4	וַיִּשְׁמַע שָׁאוּל אֶת־הָעָם וַיִּפְקְדֵם בְּטַלָּאִים מְאֹתָיִם אֶלֶף רַגְלֵי וְעֶשְׂרֵת אֲלָפִים אֶת־אִישׁ יְהוּדָה:	And Saul summoned the people and counted them in Telaim – two hundred thousand infantrymen and ten thousand men of Judah.	
1 Sam 15:5	וַיָּבֹא שָׁאוּל עַד־עֵיר עַמְּלֶק וַיָּרֵב בְּגִחַל:	And Saul came to the city of Amalek, and he contended with him in the ravine.	contended: AV differs (laid wait), apparently reading וַיֵּאָרֵב for וַיָּרֵב. ravine ← stream, or wadi.
1 Sam 15:6	וַיֹּאמֶר שָׁאוּל אֶל־הַקֵּינִי לְכוּ סְרוּ רַדּוּ מִתּוֹךְ עַמְּלֶקִי פֶּן־אֶסְפְּדָם עִמּוֹ וְאַתָּה עָשִׂיתָה חֶסֶד עִם־כָּל־בְּנֵי יִשְׂרָאֵל בְּעֵלוֹתָם מִמִּצְרַיִם וַיִּסֶּר קֵינֵי מִתּוֹךְ עַמְּלֶק:	And Saul said to the Kenites, “Go, depart, go down away from the Amalekites, so that I don't destroy you with them, for you acted kindly towards all the sons of Israel when they came up out of Egypt.” And the Kenites departed and went away from Amalek.	for: causal use of the vav. from ← from inside / among.

1 Sam 15:7	וַיִּד שָׁאוֹל אֶת־עַמְלֵק מִחַוִּילָה בוֹאֵךְ שׁוּר אֲשֶׁר עַל־פְּנֵי מִצְרַיִם:	And Saul attacked the Amalekites from Havilah <i>to</i> where you come <i>to</i> Shur which <i>is</i> opposite Egypt.	
1 Sam 15:8	וַיִּתְפֹּשׂ אֶת־אַגַּג מֶלֶךְ־עַמְלֵק חַי וְאֶת־כָּל־הָעַם הַחֲרִים לְפִי־חֶרֶב:	And he captured Agag king of the Amalekites alive, but he obliterated all the people by the edge of the sword.	
1 Sam 15:9	וַיַּחַמְלֵ שָׁאוֹל וְהָעַם עַל־אַגַּג וְעַל־מִיטֵב הַצֹּאן וְהַבָּקָר וְהַמְשָׁנִים וְעַל־הַכֹּרִים וְעַל־כָּל־הַטּוֹב וְלֹא אָבוּ הַחֲרִימָם וְכָל־הַמְּלָאכָה נִמְבְּזָה וְנִמַּס אֶתָּה הַחֲרִימוּ: פ	But Saul and the people spared Agag and the best of the sheep, and the cattle, and the <u>second best of them</u> , and the fatted lambs, and all the goods, <u>for</u> they were not willing to obliterate them. But they obliterated all the despised artisanry, and it was <i>all</i> melted down <i>and</i> they obliterated it.	the second best: AV differs (<i>fatlings</i>), reading וְהַמְשָׁנִים for וְהַמְשָׁנִים. for: causal use of the vav.
1 Sam 15:10	וַיְהִי דְבַר־יְהוָה אֶל־שְׁמוּאֵל לֵאמֹר:	Then the word of the LORD <u>came</u> to Samuel and said,	came ← <i>became</i> .
1 Sam 15:11	נִחַמְתִּי בִּי־הַמְלִכְתִּי אֶת־שָׁאוֹל לְמַלְךְ בִּי־שָׁב מֵאֲחֲרַי וְאֶת־דְּבָרֵי לֹא הִקִּים וַיַּחַר לְשְׁמוּאֵל וַיִּזְעַק אֶל־יְהוָה כָּל־הַלַּיְלָה:	“I regret making Saul king, for he has turned away <u>from following me</u> , and he has not fulfilled my words.” And it infuriated Samuel, and he cried out to the LORD all night.	from following me ← <i>from behind me</i> .
1 Sam 15:12	וַיִּשְׁכֵּם שְׁמוּאֵל לְקָרְאֵת שָׁאוֹל בְּבֹקֶר וַיִּגַּד לְשְׁמוּאֵל לֵאמֹר בָּא־שָׁאוֹל הַכַּרְמֶלָה וְהִנֵּה מַצִּיב לוֹ יָד וַיִּסֵּב וַיַּעֲבֵר וַיֵּרֶד הַגִּלְגָּל:	And Samuel rose early to meet Saul in the morning, and <i>the matter</i> was reported to Samuel <u>with the words</u> , “Saul came to Carmel, and behold, he set up a <u>landmark</u> for himself, and he went round <i>the perimeter</i> , and he passed across, and he went down <i>to Gilgal</i> .”	with the words ← <i>saying</i> . landmark ← <i>hand</i> , but also <i>memorial; place</i> . Carmel ... Gilgal ← <i>the Carmel ... the Gilgal</i> .
1 Sam 15:13	וַיָּבֹא שְׁמוּאֵל אֶל־שָׁאוֹל וַיֹּאמֶר לוֹ שָׁאוֹל בְּרוּךְ אַתָּה לְיְהוָה הִקִּמְתִּי אֶת־דְּבַר יְהוָה:	Then Samuel went to Saul, and Saul said to him, “ <i>Be</i> blessed by the LORD. I have fulfilled the word of the LORD.”	
1 Sam 15:14	וַיֹּאמֶר שְׁמוּאֵל וּמָה קוֹל־הַצֹּאן הַזֶּה בְּאָזְנִי וְקוֹל הַבָּקָר אֲשֶׁר אָנֹכִי שֹׁמֵעַ:	But Samuel said, “Now what <i>is</i> this sound of sheep in my ears, and the sound of oxen which I hear?”	

1 Sam 15:15	וַיֹּאמֶר שָׁאוּל מֵעַמְלֵקִי הֵבִיאוּם אֲשֶׁר חָמַל הָעָם עַל-מִיטֵב הַצֹּאן וְהַבָּקָר לְמַעַן זָבַח לַיהוָה אֱלֹהֵיךָ וְאֶת-הַיֹּתֵר הִחָרַמְנוּ: ס	And Saul said, “They have brought them from the Amalekites, because the people spared the best of the sheep and the oxen in order to sacrifice to the LORD your God, but we have obliterated the remainder.”	
1 Sam 15:16	וַיֹּאמֶר שְׁמוּאֵל אֶל-שָׁאוּל הֲרָף וְאַגִּידָה לְךָ אֵת אֲשֶׁר דִּבֶּר יְהוָה אֵלַי הַלַּיְלָה *וַיֹּאמְרוּ *וַיֹּאמֶר לוֹ דִּבֶּר: ס	And Samuel said to Saul, “Stop, and I will tell you what the LORD said to me last night.” And {Q: he said} [K: they said] to him, “Speak.”	
1 Sam 15:17	וַיֹּאמֶר שְׁמוּאֵל הֲלוֹא אִסַּקְטָן אֶתָּה בְּעֵינֶיךָ רֹאשׁ שְׁבֵטֵי יִשְׂרָאֵל אֶתָּה וַיִּמְשַׁחֲךָ יְהוָה לְמֶלֶךְ עַל-יִשְׂרָאֵל:	Then Samuel said, “ <i>Is it not so, that when you were unimportant in your own sight, you became the head of the tribes of Israel, and that the LORD anointed you as king over Israel?</i> ”	unimportant ← <i>small</i> .
1 Sam 15:18	וַיִּשְׁלַחֲךָ יְהוָה בְּדַרְךָ וַיֹּאמֶר לְךָ וְהִחָרַמְתָּה אֶת-הַחַטָּאִים אֶת-עַמְלָק וְנִלְחַמְתָּ בּוֹ עַד כְּלוֹתֶם אֹתָם:	And the LORD sent you on an expedition and said, ‘Go and obliterate the sinners – the Amalekites – and fight them until you have finished them off.’	expedition ← <i>road</i> . the Amalekites ... them ← Amalek ... him. you have finished ← <i>their</i> (= your men's) finishing of them.
1 Sam 15:19	וְלָמָּה לֹא-שָׁמַעְתָּ בְּקוֹל יְהוָה וַתַּעַט אֶל-הַשָּׁלָל וַתַּעַשׂ הָרַע בְּעֵינֵי יְהוָה: ס	So why did you not obey the LORD, for you swooped on the spoil, and you did wrong in the sight of the LORD?”	obey ← <i>hear the voice of</i> . for: causal use of the vav.
1 Sam 15:20	וַיֹּאמֶר שָׁאוּל אֶל-שְׁמוּאֵל אֲשֶׁר שָׁמַעְתִּי בְּקוֹל יְהוָה וְאֵלֶּךְ בְּדַרְךָ אֲשֶׁר-שְׁלַחְנִי יְהוָה וְאָבִיא אֶת-אַגַּג מֶלֶךְ עַמְלָק וְאֶת-עַמְלָק הִחָרַמְתִּי:	And Saul said to Samuel, “I maintain that I have obeyed the LORD, and I went on the way which the LORD sent me, and I led Agag king of the Amalekites captive, and I obliterated the Amalekites.”	obeyed ← <i>heard the voice of</i> . the Amalekites (2x) ← Amalek.
1 Sam 15:21	וַיִּקַּח הָעָם מֵהַשָּׁלָל צֹאן וּבָקָר רֵאשִׁית הַחֶרֶם לְזִבְחַ לַיהוָה אֱלֹהֵיךָ בַּגִּלְגָּל:	But the people took sheep and oxen from the spoil – the firstlings of the condemned animals to sacrifice to the LORD your God in Gilgal.”	Gilgal ← <i>the Gilgal</i> .
1 Sam 15:22	וַיֹּאמֶר שְׁמוּאֵל הֲחַפֵּץ לַיהוָה בְּעֹלוֹת וּזְבָחִים כְּשֹׁמֵעַ בְּקוֹל יְהוָה הֲנֵה שְׂמַעַתָּ מִזְבַּח טוֹב לְהַקְשִׁיב מִחֶלֶב אֵילִים:	Then Samuel said, “The LORD's pleasure in the offering of sacrifices is as that of obeying the LORD's voice. Look, to obey is better than a sacrifice, And heeding him is better than the fat of rams.”	Mark 12:33 (allusion). obeying: gerundial use of the infinitive.

1 Sam 15:23	כִּי חָטֵאת־קֶסֶם מְרִי וְאֹן וּתְרַפִּים הַפָּצָר יַעַן מֵאֲסֹתַי אֶת־דְּבַר יְהוָה וַיִּמְאַסְךָ מִמֶּלֶךְ: ס	For rebellion <i>is as</i> the sin of divination, And <u>stubbornness is as</u> the wickedness of <u>amulets</u> . Since you have rejected the word of the LORD, He has rejected you <u>as</u> king.”	stubbornness: infinitive absolute in the role of a noun or gerund. amulets: see Gen 31:19. as ← <i>from</i> .
1 Sam 15:24	וַיֹּאמֶר שָׁאוּל אֶל־שְׂמוּאֵל חָטֵאתִי כִי־עֲבַרְתִּי אֶת־פִּי־יְהוָה וְאֶת־דְּבַרְךָ כִּי יִרְאֵתִי אֶת־הָעָם וְאֶשְׁמַע בְּקוֹלָם:	Then Saul said to Samuel, “I have sinned, for I have transgressed the utterance of the LORD and your words, for I feared the people and I <u>obeyed</u> <u>them</u> .”	I obeyed them ← <i>I listened to their voice</i> .
1 Sam 15:25	וְעַתָּה שָׂא נָא אֶת־חַטָּאתִי וְשׁוּב עִמִּי וְאֶשְׁתַּחֲוֶה לַיהוָה:	So now, please forgive my sin, and turn back with me, and I will worship the LORD.”	
1 Sam 15:26	וַיֹּאמֶר שְׂמוּאֵל אֶל־שָׁאוּל לֹא אָשׁוּב עִמָּךְ כִּי מֵאֲסַתָּה אֶת־דְּבַר יְהוָה וַיִּמְאַסְךָ יְהוָה מִהָיֹת מֶלֶךְ עַל־יִשְׂרָאֵל: ס	But Samuel said to Saul, “I will not turn back with you, for you rejected the word of the LORD, and the LORD has rejected you from being king over Israel.”	
1 Sam 15:27	וַיִּסַּב שְׂמוּאֵל לִלְכֹת וַיִּחַזַק בְּכַנְף־מְעִילוֹ וַיִּקְרַע:	Then when Samuel turned to depart, <u>he grasped</u> the hem of <u>his</u> <u>coat</u> , and it tore.	he grasped ... his coat: i.e. <i>Saul grasped ... Samuel's coat</i> .
1 Sam 15:28	וַיֹּאמֶר אֵלָיו שְׂמוּאֵל קִרְע יְהוָה אֶת־מַמְלַכּוֹת יִשְׂרָאֵל מֵעַלְיָךְ הַיּוֹם וּנְתַנָּה לְרַעֲךָ הַטּוֹב מִמָּךְ:	Then Samuel said to him, “The LORD has torn the kingdom of Israel <i>away</i> from you today, and he has given it to a <u>compatriot</u> of yours who <i>is</i> better than you.”	compatriot ← <i>neighbour</i> .
1 Sam 15:29	וְגַם גַּיַח יִשְׂרָאֵל לֹא יִשְׁקַר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם:	And moreover the perpetual <i>one</i> of Israel will not lie and will not relent, for he <i>is</i> not a man to relent.”	
1 Sam 15:30	וַיֹּאמֶר חָטֵאתִי עַתָּה כַּבְּדֵנִי נָא נִגְדֵד זְקֵנֵי־עַמִּי וְנִגְדֵד יִשְׂרָאֵל וְשׁוּב עִמִּי וְהִשְׁתַּחֲוִיתִי לַיהוָה אֱלֹהֶיךָ:	Then he said, “I have sinned. Now honour me, please, before the elders of my people and before Israel, and turn back with me, and I will worship the LORD your God.”	
1 Sam 15:31	וַיָּשָׁב שְׂמוּאֵל אַחֲרַי שָׁאוּל וַיִּשְׁתַּחֲוֶה שָׁאוּל לַיהוָה: ס	Then Samuel turned back to Saul, and Saul worshipped the LORD.	to ← <i>after</i> .
1 Sam 15:32	וַיֹּאמֶר שְׂמוּאֵל הֲגִישׁוּ אֵלַי אֶת־אַגַּג מֶלֶךְ עַמְלֵק וַיֵּלֶךְ אֵלָיו אַגַּג מֵעֵדְנָת וַיֹּאמֶר אַגַּג אֲכֵן סָר מֵרֵה־מוֹת: ס	And Samuel said, “Bring me Agag king of the <u>Amalekites</u> .” Then Agag came to him winsomely, and Agag said, “Surely the bitterness of death has <u>gone</u> .”	the Amalekites ← <i>Amalek</i> . gone ← <i>departed</i> .

1 Sam 15:33	וַיֹּאמֶר שְׁמוּאֵל בְּאֲשֶׁר שְׂכַלָּה נָשִׁים חָרְבָּד בְּתֹתֶיךָ מִנְּשִׁים אִמָּךְ וַיִּשְׁפֹּף שְׁמוּאֵל אֶת־אֲגַג לִפְנֵי יְהוָה בְּגִלְגָּל: ס	But Samuel said, “As your sword has bereaved women, So your mother will be bereaved among women.” And Samuel hacked Agag in pieces before the LORD in Gilgal.	has bereaved: in a Hebrew “VOS” (verb-object-subject) sentence. among women ← <i>from women</i> . Gilgal ← <i>the Gilgal</i> .
1 Sam 15:34	וַיֵּלֶךְ שְׁמוּאֵל הַרְמָתָה וְשָׁאוּל עָלָה אֶל־בֵּיתוֹ גִּבְעַת שָׁאוּל:	Then Samuel went to Ramah, and Saul went up to his house in Gibeah of Saul.	Ramah ← <i>the Ramah</i> . Gibeah: see Josh 15:57.
1 Sam 15:35	וְלֹא־יָסַף שְׁמוּאֵל לִרְאוֹת אֶת־שָׁאוּל עַד־יּוֹם מוֹתוֹ כִּי־הִתְאַבֵּל שְׁמוּאֵל אֶל־שָׁאוּל וַיְהִי נַחֵם כִּי־הִמְלִיךְ אֶת־שָׁאוּל עַל־יִשְׂרָאֵל: פ	And Samuel did not see Saul any more up to the day of his death, for Samuel mourned for Saul, and the LORD regretted having made Saul king over Israel.	
1 Sam 16:1	וַיֹּאמֶר יְהוָה אֶל־שְׁמוּאֵל עַד־מָתַי אֲתָהּ מִתְאַבֵּל אֶל־שָׁאוּל וְאֲנִי מֵאֲסֹתָיו מִמֶּלֶךְ עַל־יִשְׂרָאֵל מִלֵּא קִרְנָךְ שִׁמֹן וְלֶךְ אֶשְׁלַחְךָ אֶל־יִשִׁי בֵּית־הַלְחָמִי כִּי־רָאִיתִי בְּבָנָיו לִי מֶלֶךְ:	And the LORD said to Samuel, “How long will you mourn for Saul, whereas I have rejected him from reigning over Israel? Fill your horn <i>with</i> oil and go. I will send you to Jesse the Bethlehemite, for I have provided myself with a king from among his sons.”	Jesse ← <i>Jishai</i> , but we retain the AV / traditional English name. Bethlehemite: see Gen 35:19.
1 Sam 16:2	וַיֹּאמֶר שְׁמוּאֵל אֵיךְ אֵלֶיךָ וְשָׁמַע שָׁאוּל וְהִרְגָנִי ס וַיֹּאמֶר יְהוָה עֲגִלַת בָּקָר תִּקַּח בְּיָדְךָ וְאָמַרְתָּ לְזִבְחָ לַיהוָה בְּאַתִּי:	Then Samuel said, “How <i>can</i> I go? If Saul hears <i>of it</i> , he will kill me.” And the LORD said, “Take a calf <i>with you</i> and say, ‘I have come to sacrifice to the LORD.’”	calf ← <i>calf of the oxen</i> . with you ← <i>in your hand</i> .
1 Sam 16:3	וְקִרְאתָ לְיִשִׁי בְּזִבְחָ וְאָנֹכִי אוֹדִיעֶךָ אֵת אֲשֶׁר־תַּעֲשֶׂה וּמִשְׁחַתָּ לִּי אֵת אֲשֶׁר־אֶמַר אֵלֶיךָ:	And invite Jesse to the sacrifice, and I will make known to you what you <i>must</i> do, and anoint for me him whom I tell you.”	
1 Sam 16:4	וַיַּעַשׂ שְׁמוּאֵל אֵת אֲשֶׁר דִּבֶּר יְהוָה וַיָּבֵא בֵּית לָחֶם וַיַּחְרְדּוּ זְקֵנֵי הָעִיר לִקְרֹאתוֹ וַיֹּאמֶר שָׁלֹם בּוֹאֵךְ:	And Samuel did what the LORD had told <i>him</i> , and he went to Bethlehem. And the elders of the city trembled at meeting him, and <i>they said</i> , “ <i>Is it in peace that</i> <i>you have come?</i> ”	Bethlehem: see Gen 35:19. they said ← <i>he, or one said</i> .
1 Sam 16:5	וַיֹּאמֶר שָׁלוֹם לְזִבְחָ לַיהוָה בְּאַתִּי הִתְקַדְּשׁוּ וּבְאַתֶּם אִתִּי בְּזִבְחָ וַיְקַדֵּשׁ אֶת־יִשִׁי וְאֶת־בָּנָיו וַיִּקְרָא לָהֶם לְזִבְחָ:	And he said, “ <i>It is in peace</i> , to sacrifice to the LORD, <i>that</i> I have come. Sanctify yourselves and come with me to the sacrifice.” And he sanctified Jesse and his sons, and he invited them to the sacrifice.	

1 Sam 16:6	וַיְהִי כִּבּוּאָם וַיֵּרָא אֶת־אֱלִיאָב וַיֹּאמֶר אֶדְ נֶגַד יְהוָה מְשִׁיחוֹ:	And it came to pass, when they came, that he saw Eliab, and he said, “Surely his anointed is before the LORD.”	1 Chr 2:13.
1 Sam 16:7	וַיֹּאמֶר יְהוָה אֶל־שְׁמוּאֵל אַל־תִּבְטֵ אֶל־מְרֹאָהוּ וְאֶל־גְּבוּהַ קוֹמָתוֹ כִּי מֵאִסְתִּיהוּ כִּי לֹא אֲשֶׁר יֵרְאֶה הָאָדָם כִּי הָאָדָם יֵרְאֶה לְעֵינָיִם וַיְהוּהָ יֵרְאֶה לְלִבָּב:	But the LORD said to Samuel, “Do not consider his appearance and the height of his stature, for I have rejected him, for <i>it is not a matter of</i> how man sees it, for man sees with his eyes, but the LORD looks at the heart. ”	Rev 2:23.
1 Sam 16:8	וַיִּקְרָא יֵשׁוּ אֶל־אֲבִינָדָב וַיַּעֲבְרֵהוּ לִפְנֵי שְׁמוּאֵל וַיֹּאמֶר גַּם־בָּזָה לֹא־בָחַר יְהוָה:	Then Jesse called for Abinadab, and they brought him for review before Samuel, but he said, “The LORD has not chosen this <i>one</i> either.”	1 Chr 2:13. brought him for review ← <i>made him pass.</i>
1 Sam 16:9	וַיַּעֲבֵר יֵשׁוּ שָׁמָּה וַיֹּאמֶר גַּם־בָּזָה לֹא־בָחַר יְהוָה:	And Jesse brought Shammah for review, but he said, “The LORD has not chosen this <i>one</i> either.”	1 Chr 2:13. brought ... for review ← <i>made pass.</i>
1 Sam 16:10	וַיַּעֲבֵר יֵשׁוּ שִׁבְעַת בָּנָיו לִפְנֵי שְׁמוּאֵל וַיֹּאמֶר שְׁמוּאֵל אֶל־יֵשׁוּ לֹא־בָחַר יְהוָה בְּאֵלֶּה:	So Jesse brought his seven sons before Samuel for review, and Samuel said to Jesse, “The LORD has not chosen these.”	brought ... for review ← <i>made pass.</i>
1 Sam 16:11	וַיֹּאמֶר שְׁמוּאֵל אֶל־יֵשׁוּ הֲתָמוּ הַנְּעָרִים וַיֹּאמֶר עוֹד שָׂאֵר הַקָּטָן וְהִנֵּה רֹעֶה בָּצֹאן וַיֹּאמֶר שְׁמוּאֵל אֶל־יֵשׁוּ שְׁלַחָה וְקַחְנוּ כִּי לֹא־נִסָּב עַד־בָּאוּ פֹּה:	And Samuel said to Jesse, “Do these lads complete the number?” And he said, “The youngest still remains, and there <i>he is</i> tending the sheep.” Then Samuel said to Jesse, “Send for him and get him, for we will not <i>wend our way</i> until he comes here.”	1 Chr 2:15, Ruth 4:22. youngest ← <i>smallest.</i> there <i>he is</i> ← <i>behold.</i> wend <i>our way</i> : AV differs (<i>sit down</i>), apparently reading נָסַב as נָשַׁב.
1 Sam 16:12	וַיִּשְׁלַח וַיְבִיאֵהוּ וְהוּא אֲדָמוּנִי עֵם־יִפֶּה עֵינָיִם וְטוֹב רֵאִי פ וַיֹּאמֶר יְהוָה קוּם מְשַׁחְהוּ כִּי־זֶה הוּא:	So he sent for him and brought him. Now he was red-haired with handsome eyes and of fine appearance, and the LORD said, “Get up, anoint him, for this <i>is</i> him.”	1 Chr 2:15, Ruth 4:22. red-haired: compare Gen 25:25. him: or, if the reader prefers, <i>he.</i>
1 Sam 16:13	וַיִּקַּח שְׁמוּאֵל אֶת־קֶרֶן הַשֶּׁמֶן וַיִּמָּשַׁח אֹתוֹ בְּקֶרֶב אֶחָיו וַתִּצְלַח רוּחַ־יְהוָה אֶל־דָּוִד מֵהַיּוֹם הַהוּא וּמִמְעַלָּה וַיִּקָּם שְׁמוּאֵל וַיֵּלֶךְ הַרְמָתָה: ס	So Samuel took the horn of oil and anointed him in full view of his brothers, and the spirit of the LORD came on David from that day on. Then Samuel arose and went to Ramah.	1 Chr 2:15, Ruth 4:22. in full view of ← <i>in the midst of.</i> Ramah ← <i>the Ramah.</i>
1 Sam 16:14	וְרוּחַ יְהוָה סָרָה מֵעַם שָׁאוּל וּבָעֲתָתוֹ רוּחַ־רָעָה מֵאֵת יְהוָה:	And the spirit of the LORD departed from Saul, and an evil spirit from the LORD alarmed him.	alarmed: or <i>came upon suddenly</i> , but elsewhere the word and its derivatives have to do with <i>terror, alarm.</i>

1 Sam 16:15	וַיֹּאמְרוּ עַבְדֵי־שָׁאוֹל אֵלָיו הֲנִהְיָנָא רֹחַ־אֱלֹהִים רָעָה מִבְּעַתְדָּךְ:	And Saul's servants said to him, “It is apparent that an evil spirit of God is alarming you.	it is apparent that ← <i>behold,</i> <i>please.</i>
1 Sam 16:16	יֹאמֶר־נָא אֲדַלְּנֶנּוּ עַבְדֶיךָ לְפָנֶיךָ יִבְקְשׁוּ אִישׁ יָדַע מְגִלָּה בַּכִּנּוֹר וְהָיָה בְּהִיּוֹת עָלֶיךָ רֹחַ־אֱלֹהִים רָעָה וְנִגְּן בְּיָדוֹ וְטוֹב לָךְ: פ	Please let our lord tell your servants before you to seek a man <i>who is skilled in</i> playing the harp, and it will come to pass when there is an evil spirit of God on you that he will play music <i>plucking</i> with his hand, and you <i>will feel</i> better.”	skilled ← <i>knowing.</i> you will feel better ← <i>good to</i> <i>you.</i>
1 Sam 16:17	וַיֹּאמֶר שָׁאוֹל אֶל־עַבְדָּיו רְאוּ־נָא לִי אִישׁ מִיְטִיב לְנִגֵּן וְהִבִּיאֹתֶם אֵלָי:	Then Saul said to his servants, “Provide me, then, with a man who is good at playing music, and bring <i>him</i> to me.”	
1 Sam 16:18	וַיַּעַן אֶחָד מֵהַנְּעָרִים וַיֹּאמֶר הִנֵּה רָאִיתִי בֶן לְיִשַׁי בֵּית הַלְחָמִי יָדַע נִגֵּן וְגִבּוֹר חַיִּל וְאִישׁ מִלְחָמָה וְנָבוֹן דְּבָר וְאִישׁ תָּאֵר וַיְהוּהוּ עִמּוֹ:	And one of the <i>servant</i> -lads answered and said, “Look, I have seen a son of Jesse the Bethlehemite <i>who is skilled in</i> playing music and <i>who is</i> a valiant warrior and a man of war, and with common sense and <i>who</i> <i>is</i> a man of handsome appearance, and the LORD <i>is</i> with him.”	Bethlehemite: see Gen 35:19. is skilled ← <i>knows.</i> with common sense ← <i>intelligent of a word / matter.</i>
1 Sam 16:19	וַיִּשְׁלַח שָׁאוֹל מַלְאָכִים אֶל־יִשַׁי וַיֹּאמֶר שְׁלַחָה אֵלָי אֶת־דָּוִד בְּנֶךְ אֲשֶׁר בַּצֹּאן:	So Saul sent messengers to Jesse, who said, “Send me David your son who <i>is</i> with the sheep.”	
1 Sam 16:20	וַיִּקַּח יִשַׁי חֲמֹז לֶחֶם וְנָאֵד יַיִן וְגִדֵי עֲזִים אֶחָד וַיִּשְׁלַח בְּיַד־דָּוִד בְּנֹו אֶל־שָׁאוֹל:	Then Jesse took a donkey, <i>and</i> bread and a skin-bottle of wine, and one kid of the goats, and he sent <i>them</i> under the charge of David his son to Saul.	under the charge ← <i>by the hand.</i>
1 Sam 16:21	וַיָּבֵא דָוִד אֶל־שָׁאוֹל וַיַּעֲמֵד לְפָנָיו וַיֵּאָהֲבֵהוּ מְאֹד וַיְהִי־לוֹ נֹשֵׂא כֶּלִים:	And David came to Saul and stood before him, and <i>Saul liked</i> <i>David</i> a lot, and he became his arms-bearer.	<i>Saul liked David</i> ← <i>he liked him.</i> On the liberal use of the third person pronouns (he, him, his), see the note to Gen 41:13.
1 Sam 16:22	וַיִּשְׁלַח שָׁאוֹל אֶל־יִשַׁי לֵאמֹר יַעֲמַד־נָא דָוִד לְפָנַי כִּי־מָצָא חַן בְּעֵינָי:	And Saul sent <i>a messenger</i> to Jesse to say, “Please let David stand before me, for he has <i>pleased me.</i> ”	pleased me ← <i>found grace in my</i> <i>eyes.</i>
1 Sam 16:23	וְהָיָה בְּהִיּוֹת רֹחַ־אֱלֹהִים אֶל־שָׁאוֹל וְלָקַח דָּוִד אֶת־הַכִּנּוֹר וְנִגְּן בְּיָדוֹ וְרוּחַ לְשָׁאוֹל וְטוֹב לוֹ וְסָרָה מֵעָלָיו רוּחַ הָרָעָה: פ	And it came to pass, when the <i>spirit from</i> God was on Saul, that David took the harp and played it <i>plucking it</i> with his hand, and Saul had relief and <i>felt</i> better, and the evil spirit departed from him.	spirit from God ← <i>spirit of God.</i> “From” is given in 1 Sam 16:14. Wider use of the construct state. <i>felt</i> better ← <i>(it was) good to</i> <i>him.</i>

1 Sam 17:1	וַיֵּאסְפוּ פְּלִשְׁתִּים אֶת־מַחֲנֵיהֶם לְמַלְחָמָה וַיֵּאסְפוּ שָׁכָה אֲשֶׁר לְיְהוּדָה וַיַּחֲנוּ בֵּין־שׁוֹכָה וּבֵין־עֲזֹקָה בְּאֶפְסֵי דָמִים:	Then the Philistines mobilized their battalions for war, and they were assembled in Sochoh which is in Judah, and they encamped between Sochoh and Azekah in Ephes-Dammim.	mobilized ← gathered. battalions ← camps. Sochoh (2x): AV= Shochoh. Sometimes AV= Socoh, once Shochoh (2 Chr 28:18). MT does not always have the final hé, reflected in AV, but we harmonize the English.
1 Sam 17:2	וּשְׂאוּל וְאִישׁ־יִשְׂרָאֵל נֶאֱסָפוּ וַיַּחֲנוּ בְּעֵמֶק הָאֵלָה וַיַּעֲרְכוּ מַלְחָמָה לְקִרְאֵת פְּלִשְׁתִּים:	And Saul and the men of Israel assembled and encamped in the Valley of Elah, and they drew up for war against the Philistines.	
1 Sam 17:3	וּפְּלִשְׁתִּים עֹמְדִים אֶל־הַהָר מִזֶּה וְיִשְׂרָאֵל עֹמְדִים אֶל־הַהָר מִזֶּה וְהָיָא בֵּינֵיהֶם:	Now the Philistines were stationed on one side of the mountain, and Israel was stationed on the other side of the mountain, and there was a valley between them.	stationed (2x) ← standing. on one side ... on the other side ← from this ... from this.
1 Sam 17:4	וַיֵּצֵא אִישׁ־הַבָּיִל מִמַּחֲנֹת פְּלִשְׁתִּים גִּלְיָת שְׁמוֹ מִגַּת גְּבָהוּ שֵׁשׁ אַמּוֹת וְזֶרֶת:	And a duellist went out from the Philistines' camps, whose name was Goliath, from Gath, and his height was six cubits and a span.	cubit: about 18 inches or 45 cm. span: see Ex 28:16.
1 Sam 17:5	וְכֹבַע נְחֹשֶׁת עַל־רֹאשׁוֹ וְשִׁרְיוֹן קְשָׁקְשִׁים הוּא לְבוּשׁ וּמִשְׁקַל הַשִּׁרְיוֹן חֲמֵשֶׁת־אֲלָפִים שֶׁקֶלִים נְחֹשֶׁת:	And there was a copper helmet on his head, and he wore scaled armour, and the weight of his armour was five thousand shekels of copper.	wore ← (was) clothed in.
1 Sam 17:6	וּמִצַּחַת נְחֹשֶׁת עַל־רַגְלָיו וְכִידּוֹן נְחֹשֶׁת בֵּין כַּתְּפָיו:	And he had copper leg-armour on his legs, and a copper javelin between his shoulders.	javelin: AV differs (target), in the old sense of a shield. between his shoulders: probably on his back; perhaps across his shoulders.
1 Sam 17:7	*וּחֵץ *וְעֵץ חֲנִיתוֹ כְּמִנּוֹר אֲרָגִים וְלַהֲבַת חֲנִיתוֹ שֵׁשׁ־מֵאוֹת שְׁקֵלִים בְּרֹזָל וְנִשְׂא הַצֹּנָה הַלָּד לְפָנָיו:	And his spear was {K: an arrow} [Q: of wood] like a weaver's beam, and the head of his spear weighed six hundred iron shekels, and his shield-bearer went in front of him.	weaver's beam ← beam of weavers.
1 Sam 17:8	וַיַּעֲמֵד וַיִּקְרָא אֶל־מַעֲרֻכַת יִשְׂרָאֵל וַיֹּאמֶר לָהֶם לָמָּה תֵּצְאוּ לַעֲרֹךְ מַלְחָמָה הַלּוֹא אֲנִכִּי הַפְּלִשְׁתִּי וְאַתֶּם עֲבָדִים לְנִשְׂאוֹל בְּרוּ־לָכֶם אִישׁ וַיֵּרֵד אֵלָי:	And he stood and called to the regiments of Israel, and he said to them, "Why have you come out to draw up for war? Am I not a Philistine, and you Saul's servants? Choose a man for yourselves, and let him come down against me.	against: or to.

1 Sam 17:9	אִם-יֹכֵל לְהִלָּחֵם אִתִּי וְהִכָּנִי וְהָיִינוּ לְכֶם לְעֲבָדִים וְאִם-אֲנִי אֹכַל-לוֹ וְהִכִּיתִיו וְהָיִיתֶם לָנוּ לְעֲבָדִים וְעַבַדְתֶּם אֹתָנוּ:	If he is able to fight with me, and he strikes me down, then we will be your servants, but if I prevail over him and strike him down, then you will be our servants, and you will serve us.”	
1 Sam 17:10	וַיֹּאמֶר הַפְּלִשְׁתִּי אֲנִי חֲרַפְתִּי אֶת-מַעְרְכֹת יִשְׂרָאֵל הַיּוֹם הַזֶּה תָּנוּ-לִי אִישׁ וְנִלְחַמָּה יַחַד:	And the Philistine said, “I defy the regiments of Israel this day. Give me a man and let us fight together!”	
1 Sam 17:11	וַיִּשְׁמַע שָׂאוּל וְכָל-יִשְׂרָאֵל אֶת-דְּבָרֵי הַפְּלִשְׁתִּי הָאֵלֶּה וַיַּחֲתוּ וַיִּרְאוּ מְאֹד: פ	And Saul and the whole of Israel heard these words of the Philistine, and they were very fearful and afraid.	
1 Sam 17:12	וְדָוִד בֶּן-אִישׁ אֶפְרַתִּי הַזֶּה מִבֵּית לָחֶם יְהוּדָה וּשְׁמוֹ יֵשׁוּ וְלוֹ שְׁמֹנֶה בָנִים וְהָאִישׁ בִּימֵי שָׂאוּל זָקֵן בָּא בְּאֲנָשִׁים:	Now David <i>was</i> the son of this Ephrathite man from <u>Bethlehem</u> Judah whose name <i>was</i> Jesse, who <i>had</i> eight sons, and the man was becoming old in the days of Saul, going <i>about his affairs</i> among men.	Ephrathite ... Bethlehem: see Gen 35:19, both for the equivalent names and the transliteration.
1 Sam 17:13	וַיֵּלְכוּ שְׁלֹשַׁת בְּנֵי-יֵשׁוּ הַגְּדֹלִים הֵלְכוּ אַחֲרֵי-שָׂאוּל לְמַלְחָמָה וְשֵׁם שְׁלֹשַׁת בְּנָיו אֲשֶׁר הֵלְכוּ בְּמַלְחָמָה אֱלִיאָב הַבְּכוֹר וּמִשְׁנֵהוּ אַבִּינָדָב וְהַשְּׁלִישִׁי שָׁמָה:	And the eldest three sons of Jesse <i>had gone to follow</i> Saul to battle, and the names of his three sons who went to battle <i>were</i> Eliab the firstborn, and his second-born Abinadab, and the third <i>one</i> , Shammah.	had gone to follow ← <i>went ... went behind.</i>
1 Sam 17:14	וְדָוִד הוּא הַקָּטָן וּשְׁלֹשָׁה הַגְּדֹלִים הֵלְכוּ אַחֲרֵי שָׂאוּל: ס	And David <i>was</i> the youngest, and the three eldest went behind Saul.	
1 Sam 17:15	וְדָוִד הֵלֵךְ וְשָׁב מֵעַל שָׂאוּל לְרֹעוֹת אֶת-צֹאן אָבִיו בֵּית-לָחֶם:	Now David had departed and was returning from Saul to tend his father's sheep <i>at Bethlehem</i> .	Bethlehem: see Gen 35:19.
1 Sam 17:16	וַיִּגַּשׁ הַפְּלִשְׁתִּי הַשָּׁבָם וְהַעֲרֵב וַיִּתְיַצֵּב אַרְבָּעִים יוֹם: פ	And the Philistine approached <i>early in the morning</i> and <i>in the evening</i> , and he took a stand for forty days.	early in the morning ... in the evening: infinitive absolute in the role of an adverb in both cases.
1 Sam 17:17	וַיֹּאמֶר יֵשׁוּ לְדָוִד בְּנֹו קַח-נָא לְאַחֶיךָ אֵיפֶת הַקָּלִיא הַזֶּה וְעֲשֵׂרָה לָחֶם הַזֶּה וְהָרַץ הַמַּחֲנֶה לְאַחֶיךָ:	Meanwhile Jesse said to David his son, “Please take this <u>ephah</u> of roasted corn and these ten loaves to your brothers, and bring <i>them</i> quickly <i>to the</i> encampment for your brothers.	meanwhile: wider use of the <i>vav</i> . ephah: about 6 imperial gallons or 27 litres.

1 Sam 17:18	וְאֵת עֲשָׂרֵת חֲרָצֵי הַחֶלֶב הָאֵלֶּה תָּבִיא לְשָׂרֵהָאֵלֶּף וְאֶת־אֲחִיָּךְ תִּפְקֹד לְשָׁלוֹם וְאֶת־עֲרֵבְתָם תִּקַּח:	And bring these ten slices of cheese to the commander of a thousand, and bid your brothers good fortune, and take their pledge.”	cheese ← <i>milk</i> . good fortune ← <i>peace</i> , but also <i>welfare, prosperity</i> . pledge: of faithfulness? [BDB]= <i>token (of welfare)</i> . See also [CB].
1 Sam 17:19	וּשְׂאוּל וְהָמָה וְכָל־אִישׁ יִשְׂרָאֵל בְּעֵמֶק הָאֵלֶּה נִלְחָמִים עִם־פְּלִשְׁתִּים:	And Saul and they and every man of Israel were in the Valley of Elah, fighting against the Philistines.	against ← <i>with</i> . See Gen 14:8.
1 Sam 17:20	וַיִּשְׂכֵּם דָּוִד בַּבֹּקֶר וַיִּטֵּשׁ אֶת־הַצֹּאֵן עַל־שֹׁמֵר וַיֵּשָׂא וַיֵּלֶךְ כַּאֲשֶׁר צִוָּהוּ יֵשִׁי וַיָּבֹא הַמַּעְגָּלָה וְהַחִיל הַיֵּצֵא אֶל־הַמַּעְרָכָה וְהִרְעוּ בַּמְּלַחְמָה:	And David rose early in the morning and left the sheep to a guardian, and he loaded up and departed as Jesse had commanded him, and he arrived at the entrenchment, and the army was going out to the opposing regiment, and they sounded a call to battle.	loaded up ← <i>lifted, carried</i> .
1 Sam 17:21	וַתַּעֲרֹךְ יִשְׂרָאֵל וּפְלִשְׁתִּים מַעְרָכָה לַקְּרָאת מַעְרָכָה:	And Israel drew up its lines, as did the Philistines – regiment against regiment.	
1 Sam 17:22	וַיִּטֵּשׁ דָּוִד אֶת־הַבְּלִים מֵעָלָיו עַל־יַד שׁוֹמֵר הַבְּלִים וַיֵּרָץ הַמַּעְרָכָה וַיָּבֹא וַיִּשְׁאַל לְאָחָיו לְשָׁלוֹם:	And David left his equipment behind him in the hands of his equipment-guardian, and he ran to the regiment, and when he arrived, he asked his brothers how they were faring.	how they were faring ← <i>about peace</i> .
1 Sam 17:23	וְהוּא מְדַבֵּר עִמָּם וְהִנֵּה אִישׁ הַבְּנִים עוֹלֶה גְלִית הַפְּלִשְׁתִּי שְׁמוֹ מִגַּת *ממערות *ממערכות פְּלִשְׁתִּים וַיְדַבֵּר כַּדְּבָרִים הָאֵלֶּה וַיִּשְׁמַע דָּוִד:	And just as he was speaking with them, the duellist came up, whose name was Goliath the Philistine from Gath, {K: from the caves} [Q: from the regiments] of the Philistines, and he spoke similar words to the previous ones, and David heard them.	just ← <i>behold</i> , in the next clause. similar words to the previous ones ← <i>as these words</i> .
1 Sam 17:24	וְכָל־אִישׁ יִשְׂרָאֵל בְּרָאוּתָם אֶת־הָאִישׁ וַיִּנָּסוּ מִפְּנָיו וַיִּירָאוּ מְאֹד:	And when they saw the man, all the men of Israel fled from him and were very afraid.	from him ← <i>from his presence</i> .
1 Sam 17:25	וַיֹּאמֶר אִישׁ יִשְׂרָאֵל הֲרֵאִיתֶם הָאִישׁ הֶעֱלָה הַזֶּה כִּי לַחֲרֹף אֶת־יִשְׂרָאֵל עָלָה וְהָיָה הָאִישׁ אֲשֶׁר־יִכְנוּ יַעֲשֶׂרְנוּ הַמֶּלֶךְ עֵשֶׂר גְּדוֹל וְאֶת־בֵּיתוֹ יִתְּנוּ לוֹ וְאֵת בֵּית אָבִיו יַעֲשֶׂה חֶפְשִׁי בְּיִשְׂרָאֵל:	Now the men of Israel had said, “Have you seen this man who has come up, for he comes up to defy Israel, and the king would make the man who could strike him down rich with great wealth, and he would give him his daughter, and he would make his father's house free in Israel.”	the king would make ← <i>it will be that the king (would) make</i> .

1 Sam 17:26	וַיֹּאמֶר דָּוִד אֶל־הָאֲנָשִׁים הָעֹמְדִים עִמּוֹ לֵאמֹר מִה־יַעֲשֶׂה לְאִישׁ אֲשֶׁר יִכֶּה אֶת־הַפְּלִשְׁתִּי הַלֵּז וְהַסִּיר חֶרֶף מֵעַל יִשְׂרָאֵל כִּי מִי הַפְּלִשְׁתִּי הָעָרַל הַזֶּה כִּי חָרַף מֵעֲרֹכֹת אֱלֹהִים חַיִּים:	And David spoke to the men who were standing with him and said, “What will be done for the man who strikes this Philistine down and removes the reproach from Israel, for who <i>is</i> this uncircumcised Philistine, for he has defied the regiments of the living God?”	
1 Sam 17:27	וַיֹּאמֶר לוֹ הָעָם בְּדַבַּר הַזֶּה לֵאמֹר כֹּה יַעֲשֶׂה לְאִישׁ אֲשֶׁר יִכְנוּ:	And the people spoke to him <u>as described above</u> and said, “So shall it be done for the man who strikes him down.”	as described above ← <i>as this word</i> .
1 Sam 17:28	וַיִּשְׁמַע אֱלִיאָב אָחִיו הַגָּדוֹל בְּדַבְּרוֹ אֶל־הָאֲנָשִׁים וַיַּחַר־אָף אֱלִיאָב בְּדָוִד וַיֹּאמֶר לְמַה־זֶּה יָרַדְתָּ וְעַל־מִי נָטַשְׁתָּ מֵעֵט הַצֹּאן הַהֵנָּה בַּמִּדְבָּר אֲנִי יָדַעְתִּי אֶת־זִדְדֹךָ וְאֵת רָע לְבָבְךָ כִּי לְמַעַן רְאוֹת הַמִּלְחָמָה יָרַדְתָּ:	And Eliab his <u>eldest</u> brother heard when he spoke to the men, and Eliab's anger was kindled against David, and he said, “Why <i>is</i> it <i>that</i> you have come down, and to whom have you left those few sheep in the desert? I know your insolence and the wickedness of your heart, for you came down to watch the battle.”	eldest ← <i>biggest / greatest</i> .
1 Sam 17:29	וַיֹּאמֶר דָּוִד מַה עָשִׂיתִי עִתָּה הַלּוֹא דַבֵּר הוּא:	Then David said, “What have I done now? <u>Isn't there business to attend to?</u> ”	<i>isn't there business to attend to:</i> AV differs (<i>is there not a cause</i>), which is also possible.
1 Sam 17:30	וַיִּסַּב מֵאֲצִלוֹ אֶל־מוֹל אַחֵר וַיֹּאמֶר בְּדַבַּר הַזֶּה וַיִּשְׁבְּהוּ הָעָם דְּבַר בְּדַבַּר הָרִאשׁוֹן:	And he turned away from him towards <i>someone</i> else, and he spoke in the same way, and the people <u>answered him in a similar way to the first time</u> .	answered him ← <i>returned him word</i> . in a similar way to the first time ← <i>as the first word</i> .
1 Sam 17:31	וַיִּשְׁמְעוּ הַדְּבָרִים אֲשֶׁר דִּבֶּר דָּוִד וַיִּגְדּוּ לְפָנֵי־שָׁאוּל וַיִּקְחֵהוּ:	And when the words which David spoke were heard, they reported <i>them</i> in Saul's presence, and he fetched him.	
1 Sam 17:32	וַיֹּאמֶר דָּוִד אֶל־שָׁאוּל אֶל־יִפֹּל לִב־אָדָם עָלָיו עֲבָדְךָ יִלָּחֵם וְנִלְחַם עִם־הַפְּלִשְׁתִּי הַזֶּה:	And David said to Saul, “Do not let anyone's heart sink because of him. Your servant will go and fight <u>against</u> this Philistine.”	against ← <i>with</i> . See Gen 14:8.
1 Sam 17:33	וַיֹּאמֶר שָׁאוּל אֶל־דָּוִד לֹא תֹכֵל לָלָכֶת אֶל־הַפְּלִשְׁתִּי הַזֶּה לְהִלָּחֵם עִמּוֹ כִּי־נָעַר אַתָּה וְהוּא אִישׁ מִלְחָמָה מִנְעָרָיו: ס	Then Saul said to David, “You cannot go to this Philistine to fight <u>against</u> him, for you <i>are</i> a lad, whereas he <i>has been</i> a warrior from his youth.”	against ← <i>with</i> . See Gen 14:8.

1 Sam 17:34	וַיֹּאמֶר דָּוִד אֶל-שָׂאוּל רֹעֵה הֲיִה עֶבְדְּךָ לְאָבִיו בְּצֹאן וּבָא הָאֵרֶל וְאֶת-הַדּוֹב וְנִשָּׂא שֶׁה מִהֶעֱדָר:	Then David said to Saul, “Your servant was a shepherd among the sheep for his father, and a lion came, and a bear, and it took a sheep from the flock.	a lion ... a bear ← <i>the lion ... the bear</i> . An unexpected definite article. See Gen 22:9.
1 Sam 17:35	וַיֵּצֵאתִי אַחֲרָיו וְהִכְתִּיו וְהֵצַלְתִּי מִפִּיּוּ וַיִּקַּם עָלַי וְהִחֲזַקְתִּי בְזִקְנֹו וְהִכְתִּיו וְהִמִּיתִיו:	And I went out after it and struck it down and delivered <i>the sheep</i> from its mouth, and it rose up against me, but I seized its beard and struck it down and killed it.	beard: or <i>mane</i> , usage being wider, [BDB]= <i>lower jaw</i> , and in the Talmud it includes pubic hair [MJ]. Not the specific word for <i>mane</i> (רַעְמָה).
1 Sam 17:36	גַּם אֶת-הָאֲרִי גַם-הַדּוֹב הִכָּה עֶבְדְּךָ וְהָיָה הַפְּלִשְׁתִּי הָעֶרְל הַזֶּה כְּאֶחָד מֵהֵם כִּי חָרַף מֵעֲרַכַת אֱלֹהִים חַיִּים: ס	Your servant struck down both the lion and the bear, and this uncircumcised Philistine will be like one of them, for he has defied the regiments of the living God.”	
1 Sam 17:37	וַיֹּאמֶר דָּוִד יְהוָה אֲשֶׁר הֵצִילָנִי מִיַּד הָאֲרִי וּמִיַּד הַדּוֹב הוּא יֵצִילָנִי מִיַּד הַפְּלִשְׁתִּי הַזֶּה ס וַיֹּאמֶר שָׂאוּל אֶל-דָּוִד לֵךְ וַיְהוּה יְהִיָּה עִמָּךְ:	And David said, “The LORD who delivered me from the grip of the lion and from the grip of the bear will deliver me from the grip of this Philistine.” And Saul said to David, “Go, and the LORD will be with you.”	grip (3x) ← <i>hand</i> .
1 Sam 17:38	וַיַּלְבֵּשׂ שָׂאוּל אֶת-דָּוִד מְדִיו וַנָּתַן קֹוֹבַע נְחֹשֶׁת עַל-רֹאשׁוֹ וַיַּלְבֵּשׂ אֹתוֹ שַׂרְיוֹן:	Then Saul clothed David <i>with his livery</i> , and he put a copper helmet on his head, and he put armour on him.	livery ... armour: AV differs somewhat (<i>armour ... coat of mail</i>).
1 Sam 17:39	וַיַּחְגֵּר דָּוִד אֶת-חַרְבּוֹ מֵעַל לְמְדִיו וַיֵּאָל לֶלְכֵת כִּי לֹא-נִסָּה וַיֹּאמֶר דָּוִד אֶל-שָׂאוּל לֹא אוּכַל לֶלְכֵת בְּאֵלֶהָ כִּי לֹא נִסִּיתִי וַיִּסְרַם דָּוִד מֵעַלְיוֹ:	And David girded his sword on his livery and set about walking, for he had not practised <i>with it</i> , and David said to Saul, “I can't walk in these <i>things</i> , for I have not practised <i>with them</i> .” So David took them <i>off</i> .	practised <i>with it</i> ... practised <i>with them</i> : or <i>tried (it out) ... tried (them out)</i> . <hr/> off ← <i>from on him</i> .
1 Sam 17:40	וַיִּקַּח מִקְלוֹ בְיָדוֹ וַיִּבְחַר-לוֹ חַמְשֵׁה חִלְקֵי-אֲבָנִים מִן-הַנַּחַל וַיִּשֶׂם אֹתָם בְּכַלִּי הָרַעִים אֲשֶׁר-לוֹ וּבִילְקוּט וַקְלָעוֹ בְיָדוֹ וַיִּגַּשׁ אֶל-הַפְּלִשְׁתִּי:	And he took his staff in his hand, and he chose five smooth stones from the brook and put them in the shepherd's bag which he <i>had</i> , and in <i>his</i> satchel. And his sling <i>was</i> in his hand, and he approached the Philistine.	smooth stones ← <i>smooth (ones) of stones</i> , with the construct state of the adjective. See [Ges HG] §132c. <hr/> bag ← <i>vessel; equipment</i> .
1 Sam 17:41	וַיֵּלֶךְ הַפְּלִשְׁתִּי הַלֵּךְ וַקְרַב אֶל-דָּוִד וְהָאִישׁ נִשָּׂא הַצַּנָּה לְפָנָיו:	Then the Philistine came, getting closer <i>and closer</i> to David, and the man who bore the shield <i>went</i> before him.	

1 Sam 17:42	וַיִּבֹט הַפְּלִשְׁתִּי וַיִּרְאֶה אֶת־דָּוִד וַיְבִזֵהוּ כִּי־הָיָה נָעַר וְאֲדָמְנִי עִם־יָפָה מְרֵאָה:	And the Philistine looked and saw David, and he despised him, because he was a lad, and red-haired, and with an elegant appearance.	red-haired: compare Gen 25:25.
1 Sam 17:43	וַיֹּאמֶר הַפְּלִשְׁתִּי אֶל־דָּוִד הֲכִלָּב אָנֹכִי כִּי־אַתָּה בָּא־אֵלַי בַּמִּקְלֹת וַיִּקְלַל הַפְּלִשְׁתִּי אֶת־דָּוִד בְּאֱלֹהָיו:	And the Philistine said to David, "Am I a dog, in that you come to me with sticks?" And the Philistine cursed David by his gods.	
1 Sam 17:44	וַיֹּאמֶר הַפְּלִשְׁתִּי אֶל־דָּוִד לְכֵה אֵלַי וְאַתָּנָה אֶת־בְּשָׂרְךָ לְעוֹף הַשָּׁמַיִם וּלְבֵהֶמַת הַשָּׂדֶה: ס	And the Philistine said to David, "Come to me, and I will give your flesh to the birds of the sky and to the wild animals."	wild ← <i>of the countryside / field.</i>
1 Sam 17:45	וַיֹּאמֶר דָּוִד אֶל־הַפְּלִשְׁתִּי אַתָּה בָּא אֵלַי בְּחַרְבַּב וּבַחֲנִית וּבַכִּידוֹן וְאָנֹכִי בָא־אֵלַיִךְ בְּשֵׁם יְהוָה צְבָאוֹת אֱלֹהֵי מִעְרָכוֹת יִשְׂרָאֵל אֲשֶׁר חָרַפְתָּ:	And David said to the Philistine, "You come to me with <i>your</i> sword and <i>your</i> spear and with <i>your</i> javelin, but I come to you in the name of the LORD of hosts, the God of the ranks of Israel, whom you have defied.	but: adversative use of the <i>vav</i> .
1 Sam 17:46	הַיּוֹם הַזֶּה יִסְגְּרֶךָ יְהוָה בְּיָדִי וְהִכִּיתֶךָ וְהִסְרֹתִי אֶת־רֹאשְׁךָ מֵעֵלֶיךָ וְנָתַתִּי פָגֶר מַחְנֵה פְּלִשְׁתִּים הַיּוֹם הַזֶּה לְעוֹף הַשָּׁמַיִם וּלְחַיֵּת הָאָרֶץ וַיִּדְעוּ כָּל־הָאָרֶץ כִּי יֵשׁ אֱלֹהִים לְיִשְׂרָאֵל:	This day the LORD will deliver you up into my hand, and I will strike you down, and I will remove your head from you, and I will give the corpses of the Philistines' camp this day to the birds of the sky and to the wild animals of the land, and all the land will know that Israel has a God.	corpses ← <i>corpse</i> . Collective usage. Many Philistines are killed in 1 Sam 17:52. land (2x): or <i>earth</i> .
1 Sam 17:47	וַיִּדְעוּ כָּל־הַקְּהָל הַזֶּה כִּי־לֹא בְּחַרְבַב וּבַחֲנִית יְהוֹשִׁיעַ יְהוָה כִּי לַיהוָה הַמַּלְחָמָה וְנָתַן אֶתְכֶם בְּיַדְנוּ:	And this whole convocation will know that <i>it is</i> not by sword or by spear <i>that</i> the LORD saves, for the battle <i>is</i> the LORD's, and he will deliver you into our hands."	
1 Sam 17:48	וְהָיָה כִּי־קָם הַפְּלִשְׁתִּי וַיֵּלֶךְ וַיִּקְרַב לְקִרְאֵת דָּוִד וַיִּמְהַר דָּוִד וַיָּרָץ הַמְעַרְבָה לְקִרְאֵת הַפְּלִשְׁתִּי:	And it came to pass that the Philistine arose and walked and approached David, and David hastened and ran to the ranks towards the Philistine.	approached ← <i>approached towards</i> .
1 Sam 17:49	וַיִּשְׁלַח דָּוִד אֶת־יָדוֹ אֶל־הַכֶּלִּי וַיִּקַּח מִשָּׁם אֶבֶן וַיִּקְלַע וַיִּךְ אֶת־הַפְּלִשְׁתִּי אֶל־מִצְחוֹ וַתִּטְבַּע הָאֶבֶן בְּמִצְחוֹ וַיִּפֹּל עַל־פָּנָיו אֶרְצָה:	And David put his hand in his bag and took a stone from there, and he slung it, and he struck the Philistine on his forehead, and the stone penetrated into his forehead, and he fell to the ground face down.	bag ← <i>vessel; equipment</i> . face down ← <i>on his face</i> .

1 Sam 17:50	וַיַּחֲזֵק דָּוִד מִן־הַפְּלִשְׁתִּי בַּקֶּלַע וּבָאֶבֶן וַיִּדֹּךְ אֶת־הַפְּלִשְׁתִּי וַיְמִיתֵהוּ וְחָרֵב אֵין בְּיַד־דָּוִד:	So David prevailed over the Philistine with a sling and a stone, and he struck the Philistine and killed him, while <i>there was</i> no sword in David's hand.	
1 Sam 17:51	וַיֵּרַץ דָּוִד וַיַּעֲמֵד אֶל־הַפְּלִשְׁתִּי וַיִּקַּח אֶת־חַרְבּוֹ וַיִּשְׁלֹפֶה מִתַּעְרָה וַיִּמְתְּתֵהוּ וַיִּכְרַת־בָּהּ אֶת־רֹאשׁוֹ וַיִּרְאוּ הַפְּלִשְׁתִּים כִּי־מָת גִּבּוֹרָם וַיִּנְסוּ:	Then David ran and stood over the Philistine, and he took his sword and drew it out of its sheath and killed him, and he cut his head off with it. And the Philistines saw that their hero was dead, and they fled.	
1 Sam 17:52	וַיִּקְמוּ אַנְשֵׁי יִשְׂרָאֵל וַיהוּדָה וַיִּרְעוּ וַיִּרְדְּפוּ אֶת־הַפְּלִשְׁתִּים עַד־בּוֹאֵךְ גֵּיא וְעַד שַׁעֲרֵי עַקְרוֹן וַיִּפְּלוּ חֲלָלִי פְּלִשְׁתִּים בְּדַרְךְ שַׁעֲרַיִם וְעַד־גַּת וְעַד־עַקְרוֹן:	Then the men of Israel and Judah rose up and shouted and pursued the Philistines to <i>where</i> you come to the valley, and to the gates of Ekron. And the Philistines' casualties fell along the way to Shaaraim and to Gath and to Ekron.	
1 Sam 17:53	וַיָּשׁוּבוּ בְנֵי יִשְׂרָאֵל מִדֹּלֵק אֶחָרֵי פְּלִשְׁתִּים וַיִּשְׁסוּ אֶת־מַחֲנֵיהֶם:	Then the sons of Israel returned from <u>ardently pursuing</u> the Philistines, and they pillaged their camps.	ardently pursuing ← <i>burning after</i> .
1 Sam 17:54	וַיִּקַּח דָּוִד אֶת־רֹאשׁ הַפְּלִשְׁתִּי וַיִּבְאֵהוּ יְרוּשָׁלַם וְאֶת־כְּלָיו שָׁם בְּאֹהֶלוֹ: ס	And David took the Philistine's head, and he brought it <i>to</i> Jerusalem, and he put his equipment in his tent.	
1 Sam 17:55	וּכְרָאוֹת שָׂאוּל אֶת־דָּוִד יָצָא לִקְרֹאת הַפְּלִשְׁתִּי אָמַר אֶל־אַבְנֵר שֶׁר הַצָּבָא בְּנ־מִי־זֶה הַנַּעַר אַבְנֵר וַיֹּאמֶר אַבְנֵר חִי־נַפְשֶׁךָ הַמֶּלֶךְ אִם־יָדַעְתִּי:	And when Saul saw David coming out against the Philistine, he said to Abner the commander of the army, “Whose son <i>is</i> this young man, Abner?” And Abner said, “ <u>I swear by your own life</u> , O king, <u>I do not know</u> .”	life ← <i>soul</i> . <hr/> I do not know ← <i>if I know</i> , standing for <i>if I know, may God do this to me</i> . Strong denial using an abbreviation of the oath formula of 2 Sam 3:35. In colloquial English: <i>I'll be damned if I know</i> .
1 Sam 17:56	וַיֹּאמֶר הַמֶּלֶךְ שְׂאֵל אֹתָהּ בְּנ־מִי־זֶה הָעֶלְם: ס	And the king said, “You ask <u>whose</u> son the lad <i>is</i> .”	whose ← <i>of this whom</i> , taking the demonstrative adjective with the interrogative pronoun.
1 Sam 17:57	וּכְשׁוּב דָּוִד מִהַכּוֹת אֶת־הַפְּלִשְׁתִּי וַיִּקַּח אֹתוֹ אַבְנֵר וַיִּבְאֵהוּ לִפְנֵי שָׂאוּל וּרְאֵשׁ הַפְּלִשְׁתִּי בְיָדוֹ:	Then when David returned from striking the Philistine, Abner took him and brought him before Saul, with the Philistine's head in his hand.	
1 Sam 17:58	וַיֹּאמֶר אֵלָיו שָׂאוּל בְּנ־מִי אֹתָהּ הַנַּעַר וַיֹּאמֶר דָּוִד בְּנ־עַבְדְּךָ יֹשֵׁי בֵּית הַלְּחָמִי:	And Saul said to him, “Whose son <i>are</i> you, young man?” And David said, “The son of your servant Jesse the <u>Bethlehemite</u> .”	Bethlehemite: see Gen 35:19.

1 Sam 18:1	וַיְהִי כְּכַלְתּוֹ לְדַבֵּר אֶל-שָׁאוּל וַנֶּפֶשׁ יְהוֹנָתָן נִקְשְׂרָה בְּנַפְשׁ דָּוִד *וַיֵּאָהֲבוּ* וַיֵּאָהֲבֵהוּ יְהוֹנָתָן כְּנַפְשׁוֹ:	And it came to pass when he had finished speaking to Saul that Jonathan's deepest feelings were bound to David's deepest feelings, and Jonathan loved him as his own self.	loved him: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning. deepest feelings (2x) ← <i>soul</i> . self ← <i>soul</i> .
1 Sam 18:2	וַיִּקַּח הוּא שָׁאוּל בַּיּוֹם הַהוּא וְלֹא נָתַן לָשׁוּב בֵּית אָבִיו:	And Saul took him on that day, and he did not let him return to his father's house.	him: <i>David</i> , presumably.
1 Sam 18:3	וַיִּכְרַת יְהוֹנָתָן וְדָוִד בְּרִית בְּאַהֲבָתוֹ אֹתוֹ כְּנַפְשׁוֹ:	Then Jonathan and David made a covenant, because he loved him as his own self.	self ← <i>soul</i> .
1 Sam 18:4	וַיִּתְפַּשֵּׁט יְהוֹנָתָן אֶת-הַמְּעִיל אֲשֶׁר עָלָיו וַיִּתְּנֵהוּ לְדָוִד וּמִדָּיו וְעַד-חַרְבּוֹ וְעַד-קִשְׁתּוֹ וְעַד-חֲגָרוֹ:	And Jonathan took off his coat which was on him, and he gave it to David, and his livery, and even his sword and even his bow and even his girdle.	even (3x) ← <i>up to</i> .
1 Sam 18:5	וַיֵּצֵא דָוִד בְּכֹל אֲשֶׁר יִשְׁלַחֲנוּ שָׁאוּל יִשְׁכִּיל וַיִּשְׁמָהוּ שָׁאוּל עַל אַנְשֵׁי הַמִּלְחָמָה וַיֵּיטֵב בְּעֵינָיו כָּל-הָעָם וְגַם בְּעֵינֵי עַבְדֵי שָׁאוּל: פ	And David went out to everywhere that Saul sent him, and he acted prudently. And Saul appointed him over the warriors, and he was popular with all the people, and also with Saul's servants.	was popular with ... also with ← <i>was good in the eyes of ... also in the eyes of</i> .
1 Sam 18:6	וַיְהִי בְּבוֹאֵם בְּשׁוּב דָּוִד מִהַכּוֹת אֶת-הַפְּלִשְׁתִּי וַתֵּצֵאנָה הַנְּשִׁים מִכָּל-עָרֵי יִשְׂרָאֵל *לְשׁוֹר *לְשִׁיר וְהַמְּחִלּוֹת לְקָרָאת שָׁאוּל הַמֶּלֶךְ בַּתְּפִים בְּשִׂמְחָה וּבְשָׁלְשִׁים:	And it came to pass, as they were coming in when David was returning from striking the Philistine, that the women came out from all the cities of Israel to sing, and with dancing, converging on Saul the king, with drums and rejoicing and triangles.	to sing: the <i>ketiv</i> and <i>qeré</i> are different spellings of the same word. Philistine: perhaps standing for <i>Philistines</i> , gentilic nouns often using the singular for the plural, and see the next verse. triangles: or <i>three stringed harps</i> .
1 Sam 18:7	וַתַּעֲנִינָה הַנְּשִׁים הַמְּשַׁחֲקוֹת וַתֹּאמְרֵן הִכָּה שָׁאוּל *בְּאַלְפּוֹ **בְּאַלְפָיו וְדָוִד בְּרַבְּבַתָּיו:	And the women who played sang in turns and said, “Saul has struck down his {Q: thousands} [K: thousand], But David his tens of thousands.”	The <i>ketiv</i> could be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i> . See 1 Sam 21:11.
1 Sam 18:8	וַיַּחַר לְשָׁאוּל מְאֹד וַיִּרַע בְּעֵינָיו הַדְּבָר הַזֶּה וַיֹּאמֶר נָתַנּוּ לְדָוִד רַבְּבוֹת וְלִי נָתַנּוּ הָאַלְפִים וְעוֹד לוֹ אֲדָ הַמְּלוּכָה:	And Saul became very angry, and this matter displeased him, and he said, “They have credited David with tens of thousands, whereas they have only credited me with thousands. And what more will he have but the kingdom?”	displeased him ← <i>was bad in his eyes</i> . whereas: wider use of the <i>vav</i> .

1 Sam 18:9	וַיְהִי שָׂאוֹל *עוֹן *עוֹנִין אֶת־דָּוִד מֵהַיּוֹם הַהוּא וְהִלָּאָה: ס	And Saul {Q: viewed David <i>with envy</i> } [K: <i>viewed</i> David malevolently] from that day on.	We have taken the <i>ketiv</i> as from root עוה, giving עוֹן, literally (<i>was</i>) with David iniquity. The <i>qeré</i> is from the denominative verb עין עו.
1 Sam 18:10	וַיְהִי מִמַּחֲרַת וַתִּצְלַח רוּחַ אֱלֹהִים רָעָה אֶל־שָׂאוֹל וַיִּתְנַבֵּא בַתּוֹדֵה־בַּיִת וְדָוִד מִנְגִּן בְּיָדוֹ כִּיּוֹם בַּיּוֹם וְהַחֲנִית בְּיַד־שָׂאוֹל:	And it came to pass on the next day that an evil spirit from God came on Saul, and he prophesied inside the house, while David was playing music <i>plucking</i> with his hand, as on other days, and <i>there was a spear</i> in Saul's hand.	as on other days ← <i>as day on day</i> . a spear ← <i>the spear</i> . An unexpected definite article. See Gen 22:9.
1 Sam 18:11	וַיִּטֵּל שָׂאוֹל אֶת־הַחֲנִית וַיֹּאמֶר אֲבָה בְּדוֹד וּבִקְרִי וַיִּסַּב דָּוִד מִפְּנֵי פַעֲמִים:	And Saul threw the spear and said, "I will strike David down against the wall." But David <i>dodged him</i> twice.	dodged him ← <i>turned from his presence</i> .
1 Sam 18:12	וַיִּירָא שָׂאוֹל מִלִּפְנֵי דָוִד כִּי־הָיָה יְהוָה עִמּוֹ וּמֵעַם שָׂאוֹל סָר:	And Saul feared David, for the LORD was with him, <i>but</i> from Saul he had departed.	but: adversative use of the <i>vav</i> .
1 Sam 18:13	וַיִּסְרֶהוּ שָׂאוֹל מֵעַמּוֹ וַיִּשְׁמְהוּ לְזֶרְעֵאֱלֹף וַיֵּצֵא וַיָּבֵא לִפְנֵי הָעָם: פ	Then Saul removed him <i>from his presence</i> , and he appointed him as his commander of a thousand, and he went out and came before the people.	from his presence ← <i>from with him</i> .
1 Sam 18:14	וַיְהִי דָוִד לְכָל־דַּרְכּוֹ מְשָׁבִיל וַיְהוֶה עִמּוֹ:	And David was prudent in all his ways, and the LORD <i>was</i> with him.	ways: the consonantal text reads <i>way</i> , but perhaps this can be considered a <i>scriptio defectiva</i> spelling of <i>ways</i> . Compare Ex 27:11, Josh 16:3.
1 Sam 18:15	וַיִּירָא שָׂאוֹל אֲשֶׁר־הוּא מְשָׁבִיל מְאֹד וַיִּגַּר מִפְּנָיו:	And Saul saw that he was very prudent, and he was afraid of him.	
1 Sam 18:16	וְכָל־יִשְׂרָאֵל וַיְהוּדָה אָהֲב אֶת־דָּוִד כִּי־הוּא יוֹצֵא וּבָא לִפְנֵיהֶם: פ	And all Israel and Judah loved David, for <i>he went out and came in</i> in their presence.	he went out and came in: i.e. <i>went about his day-to-day affairs</i> .
1 Sam 18:17	וַיֹּאמֶר שָׂאוֹל אֶל־דָּוִד הִנֵּה בְּתִי הַגְּדוֹלָה מְרַב אֶתְּךָ אֶתְּוֹלֶךְ לְאִשָּׁה אֲדָהּ יְהִי־לִי לְבֶן־חַיִל וְהִלַּחֵם מִלְחָמוֹת יְהוָה וְשָׂאוֹל אָמַר אֶל־תְּהִי יָדִי בְּזוֹ וְתִהְיֶה בְּזוֹ יַד־פְּלִשְׁתִּים: ס	And Saul said to David, "Here <i>is</i> my <i>elder</i> daughter Merab. I will give her to you as a wife, but be a <i>warrior</i> to me and fight the LORD's wars." And Saul said <i>to himself</i> , "Don't let my hand be on him, <i>but</i> let the hand of the Philistines be on him."	here <i>is</i> ← <i>behold</i> . elder: or <i>eldest</i> , but only two daughters are mentioned. warrior ← <i>son of valour</i> . but (<i>second occurrence in verse</i>): adversative use of the <i>vav</i> .

1 Sam 18:18	וַיֹּאמֶר דָּוִד אֶל-שָׂאוֹל מִי אַנְכִי וּמִי חַיִּי מִשְׁפַּחַת אָבִי בְּיִשְׂרָאֵל כִּי-אֶהְיֶה חֹתֵן לְמִלְדָּ:	Then David said to Saul, “Who <i>am</i> I, and what <i>is</i> my life, <i>or</i> my father's family in Israel, that I should be the king's son-in-law?”	
1 Sam 18:19	וַיְהִי בַעֲתַת תֵּת אֶת-מֶרַב בַּת-שָׂאוֹל לְדָוִד וְהִיא נְתָנָה לְעֶדְרִיאֵל הַמְּחֻלָּתִי לְאִשָּׁה:	But it came to pass, at the time when Merab Saul's daughter <i>was</i> to be given to David, that she was given to Adriel the Meholathite as a wife.	<i>was</i> to be given ← <i>to give</i> .
1 Sam 18:20	וַתֹּאהֲב מִיכָל בַּת-שָׂאוֹל אֶת-דָּוִד וַיְגִדוּ לְשָׂאוֹל וַיִּשֶׁר הַדְּבָר בְּעֵינָיו:	But Michal, Saul's daughter, loved David, and they told Saul, and he approved of the matter.	he approved of the matter ← <i>it was right in his eyes</i> .
1 Sam 18:21	וַיֹּאמֶר שָׂאוֹל אֶתְנַנְּה לּוֹ וְתִהְיֶה לּוֹ לְמוֹקֵשׁ וְתִהְיֶיבוּ יַד-פְּלִשְׁתִּים וַיֹּאמֶר שָׂאוֹל אֶל-דָּוִד בְּשֵׁתַיִם תִּתְחַתֵּן בִּי הַיּוֹם:	And Saul said, “I will give her to him, and she will be a snare to him, and the hand of the Philistines will be on him.” And Saul said to David, “Make <i>it so</i> that I am a father-in-law through both <i>daughters</i> today.”	David is asked to marry the second daughter, so that Saul is a father-in-law through both.
1 Sam 18:22	וַיִּצַו שָׂאוֹל אֶת-עֲבָדָיו דַּבְּרוּ אֶל-דָּוִד בְּלֵט לְאָמֹר הִנֵּה חֶפְצֵךָ בַּד הַמִּלְדָּ וְכָל-עֲבָדָיו אַהֲבֹדָ וְעַתָּה הִתְחַתֵּן בַּמִּלְדָּ:	And Saul commanded his servants <i>and said</i> , “Speak to David secretly and say, ‘It <i>is</i> apparent that the king is pleased with you. And all his servants like you, so now, marry into the king's family.’”	his servants: the consonantal text reads <i>his servant</i> , but it is followed by a plural verb. Compare 1 Sam 18:4. it <i>is</i> apparent that ← <i>behold</i> .
1 Sam 18:23	וַיַּדְבְּרוּ עֲבָדֵי שָׂאוֹל בְּאָזְנֵי דָּוִד אֶת-הַדְּבָרִים הָאֵלֶּה וַיֹּאמֶר דָּוִד הֲנִקְלָה בְּעֵינֵיכֶם הִתְחַתֵּן בַּמִּלְדָּ וְאַנְכִי אִישׁ-רֶשׁ וְנִקְלָה:	So Saul's servants spoke these words to David privately, to which David said, “Is it a light <i>matter</i> in your sight to marry into the king's family, <i>seeing</i> I <i>am</i> a poor and insignificant man?”	to David privately ← <i>in David's ears</i> . seeing: wider use of the <i>vav</i> .
1 Sam 18:24	וַיְגִדוּ עֲבָדֵי שָׂאוֹל לוֹ לְאָמֹר כַּדְּבָרִים הָאֵלֶּה דִּבֶּר דָּוִד: פ	And Saul's servants reported <i>back</i> to him and said, “David said <i>such and such</i> .”	such and such ← <i>according to these things / words</i> .
1 Sam 18:25	וַיֹּאמֶר שָׂאוֹל כֹּה-תֹאמְרוּ לְדָוִד אִיזַח-חֶפֶץ לְמִלְדָּ בְמַהֲרָה כִּי בְמֵאָה עֶרְלוֹת פְּלִשְׁתִּים לְהִנָּקֵם בְּאִיבֵי הַמִּלְדָּ וּשְׂאוֹל חָשַׁב לְהַפִּיל אֶת-דָּוִד בְּיַד-פְּלִשְׁתִּים:	Then Saul said, “ <i>This is</i> what you will say to David: ‘The king <i>has</i> no wish for a dowry, but <i>rather</i> for one hundred foreskins of the Philistines, so as to be avenged on the king's enemies.’” But Saul <i>intended</i> to cause David to fall at the hand of the Philistines.	this ← <i>thus</i> . intended ← <i>thought</i> .

1 Sam 18:26	וַיִּגְדּוּ עֲבָדָיו לְדָוִד אֶת־הַדְּבָרִים הָאֵלֶּה וַיֵּשֶׁר הַדָּבָר בְּעֵינֵי דָוִד לְהַתְּחַתֵּן בַּמֶּלֶךְ וְלֹא מִלְאוּ הַיָּמִים:	And his servants told David these things, and David approved of the matter, to marry into the king's family. And before the days were completed,	David approved of the matter ← <i>the matter was right in David's eyes.</i> before ... were completed ← <i>while ... were not completed.</i>
1 Sam 18:27	וַיָּקָם דָּוִד וַיֵּלֶךְ הוּא וְאֲנָשָׁיו וַיִּדּוּ בַּפְּלִשְׁתִּים מֵאֲתִים אִישׁ וַיָּבֵא דָוִד אֶת־עֶרְלֹתֵיהֶם וַיִּמְלְאוּם לְמֶלֶךְ לְהַתְּחַתֵּן בַּמֶּלֶךְ וַיִּתֵּן־לוֹ שָׁאוּל אֶת־מִיכָל בִּתּוֹ לְאִשָּׁה: ס	David arose and set off, he and his men, and he struck two hundred men of the Philistines down, and David brought their foreskins, and they presented them to the king for <i>him</i> to marry into the king's family. Then Saul gave him Michal his daughter to be his wife.	presented ← <i>fulfilled, or consecrated.</i>
1 Sam 18:28	וַיֵּרָא שָׁאוּל וַיֵּדַע כִּי יְהוָה עִמ־דָּוִד וּמִיכָל בַּת־שָׁאוּל אַהֲבָתָהּ:	And Saul saw and knew that the LORD was with David, and that Michal, Saul's daughter, loved him.	
1 Sam 18:29	וַיֵּאֶסֶף שָׁאוּל לִרְאֹת מִפְּנֵי דָוִד עוֹד וַיְהִי שָׁאוּל אֹיֵב אֶת־דָּוִד כָּל־הַיָּמִים: ס	And Saul became even more afraid of David, and Saul became <i>more</i> hostile to David day by day.	day by day ← <i>all the days.</i>
1 Sam 18:30	וַיֵּצְאוּ שְׂרֵי פְלִשְׁתִּים וַיְהִי מִדֵּי צֵאתָם שְׂכַל דָּוִד מִפְּלִ עֲבָדֵי שָׁאוּל וַיִּיקָר שְׁמוֹ מְאֹד: ס	Then the commanders of the Philistines came out, and it came to pass <i>that</i> whenever they came out, David was more prudent than <u>any</u> of Saul's servants, and <u>he</u> was greatly esteemed.	any ← <i>all.</i> he ← <i>his name.</i>
1 Sam 19:1	וַיְדַבֵּר שָׁאוּל אֶל־יוֹנָתָן בְּנוֹ וְאֶל־כָּל־עֲבָדָיו לְהַמִּית אֶת־דָּוִד וַיְהוֹנָתָן בֶּן־שָׁאוּל חָפֵץ בְּדָוִד מְאֹד:	And Saul spoke to Jonathan his son and to all the servants <i>about how</i> to kill David, ¶ but Jonathan Saul's son liked David <i>very</i> much.	¶ Verse division: the AV has part of this verse in 1 Sam 19:2.
1 Sam 19:2	וַיִּגַּד יְהוֹנָתָן לְדָוִד לֵאמֹר מִבְּקֵשׁ שָׁאוּל אָבִי לְהַמִּיתָךְ וְעַתָּה הִשְׁמַר־נָא בַּבֶּקֶר וַיִּשְׁבֵּת בַּסֶּתֶר וְנָחַבְּאֵת:	And Jonathan spoke to David and said, “Saul my father is looking for <i>a way</i> to kill you, so now, please, beware in the morning, and live in a secret <i>place</i> and hide.	Verse division: the AV has part of 1 Sam 19:1 in this verse.
1 Sam 19:3	וְאֲנִי אֵצֶא וְעָמַדְתִּי לִיד־אָבִי בַּשָּׂדֶה אֲשֶׁר אַתָּה שָׁם וְאֲנִי אֲדַבֵּר בְּךָ אֶל־אָבִי וּרְאִיתִי מָה וְהִגַּדְתִּי לָךְ: ס	Meanwhile I will go out and stand at my father's side in the field where you <i>are</i> , and I will speak about you to my father, and I will see what <i>happens</i> , and I will tell you.”	meanwhile: wider use of the <i>vav</i> .

1 Sam 19:4	וַיְדַבֵּר יְהוֹנָתָן בְּדוֹד טוֹב אֶל-שָׁאוּל אָבִיו וַיֹּאמֶר אֵלָיו אֶל-יַחַטָּא הַמֶּלֶךְ בְּעַבְדּוֹ בְּדוֹד כִּי לֹא חָטָא לְךָ וְכִי מַעֲשָׂיו טוֹב-לְךָ מְאֹד:	And Jonathan spoke well of David to Saul his father, and he said to him, “Let the king not sin against his servant David, for he has not sinned against you, and because his deeds <i>have been</i> very good for you,	
1 Sam 19:5	וַיִּשֶׂם אֶת-נַפְשׁוֹ בְּכַף וַיַּךְ אֶת-הַפְּלִשְׁתִּים וַיַּעַשׂ יְהוָה תְּשׁוּעָה גְדוֹלָה לְכָל-יִשְׂרָאֵל רְאִיתָ וַתִּשְׂמַח וְלָמָּה תַחַטָּא בְּדָם נָקִי לְהַמִּית אֶת-דָּוִד חַנּוּם:	and he put his <u>life</u> in his hand and struck the Philistines, and the LORD performed a great <i>act</i> of salvation for all Israel. You saw <i>it</i> and rejoiced, so why should you sin against innocent blood in <u>killing</u> David gratuitously?”	life ← <i>soul</i> . David risked his life. <hr/> in killing: gerundial use of the infinitive.
1 Sam 19:6	וַיִּשְׁמַע שָׁאוּל בְּקוֹל יְהוֹנָתָן וַיִּשְׁבַּע שָׁאוּל חַי-יְהוָה אִם-יּוֹמַת:	And Saul <u>heeded</u> Jonathan, and Saul swore, “ <u>As the LORD lives, he will certainly not be put to death.</u> ”	heeded ← <i>heard the voice of</i> . <hr/> he will certainly not be put to death: standing for <i>if he is ... may God do this to me</i> . Strong denial using an abbreviation of the oath formula of 2 Sam 3:35.
1 Sam 19:7	וַיִּקְרָא יְהוֹנָתָן לְדָוִד וַיִּגְדֵּלֵהוּ וַיְהוֹנָתָן אֵת כָּל-הַדְּבָרִים הָאֵלֶּה וַיָּבֵא יְהוֹנָתָן אֶת-דָּוִד אֶל-שָׁאוּל וַיְהִי לִפְנֵי כְּאֶתְמוֹל שְׁלֹשׁוֹם: ס	Then Jonathan called for David, and Jonathan told him all these things, and Jonathan brought David to Saul, and he would be in his presence as <u>previously</u> .	previously ← <i>as yesterday (and) the day before yesterday</i> .
1 Sam 19:8	וַתּוֹסֶף הַמִּלְחָמָה לְהִיּוֹת וַיֵּצֵא דָּוִד וַיִּלָּחֶם בַּפְּלִשְׁתִּים וַיַּךְ בָּהֶם מַכָּה גְדוֹלָה וַיִּנְסוּ מִפְּנָיו:	And there was war again, and David went out and fought the Philistines, and he <u>dealt</u> them a severe blow, and they fled from his presence.	dealt ← <i>struck</i> .
1 Sam 19:9	וַתְּהִי רוּחַ יְהוָה רָעָה אֶל-שָׁאוּל וְהוּא בְּבֵיתוֹ יוֹשֵׁב וַחֲנִיתוֹ בְּיָדוֹ וְדוֹד מְנַגֵּן בְּיָד:	Then an evil spirit from the LORD <u>came</u> on Saul, when he was sitting at home with his spear in his hand, and David was playing music, <i>plucking</i> with <i>his</i> hand,	came ← <i>became</i> .
1 Sam 19:10	וַיִּבְקֹשׁ שָׁאוּל לְהַכּוֹת בְּחִנֵּית בְּדָוִד וּבִקִּיר וַיִּפְטֹר מִפְּנֵי שָׁאוּל וַיַּךְ אֶת-הַחֲנִית בְּקִיר וְדָוִד נָס וַיִּמָּלֵט בַּלַּיְלָה הַהוּא: פ	and Saul <u>tried</u> to strike David against the wall with the spear, but he <u>evaded</u> Saul, who struck the spear into the wall. And David fled and escaped that night.	tried ← <i>sought</i> . <hr/> evaded ← <i>burst out / let escape + from the face of</i> . Not the same word as <i>dodged</i> in 1 Sam 18:11.

1 Sam 19:11	וַיִּשְׁלַח שָׂאוּל מְלָאכִים אֶל-בֵּית דָּוִד לְשִׁמְרוֹ וְלִהְיֹתוֹ בַּבֶּקֶר וַתִּגַּד לְדָוִד מִכָּל אֲשֶׁתּוֹ לְאִמֶּר אֶם-אֵינְךָ מִמָּלֵט אֶת-נַפְשְׁךָ הַלַּיְלָה מֵחַר אֶתָּה מוֹמֵת:	Then Saul sent <u>agents</u> to David's house, to watch him and to kill him in the morning, but Michal his wife told David and said, "If you do not save <u>yourself</u> tonight, you will be put to death tomorrow."	agents: or <i>messengers</i> . <hr/> yourself ← <i>your soul</i> .
1 Sam 19:12	וַתִּרְדּוּ מִכָּל אֶת-דָּוִד בְּעַד הַחֲלוֹן וַיֵּלֶךְ וַיִּבְרַח וַיִּמְלֹט:	And Michal lowered David through a <u>window</u> , and he departed and fled and escaped.	a window ← <i>the window</i> .
1 Sam 19:13	וַתִּקַּח מִכָּל אֶת-הַתְּרָפִים וַתִּשֶׂם אֶל-הַמִּטָּה וְאֵת כְּבִיר הָעֵזִים שָׂמָה מִרְאֲשֵׁתוֹ וַתִּכְסֵם בַּבֶּגֶד: ס	And Michal took the <u>amulets</u> and put <i>them</i> on the bed, and she put the goat's <i>hair</i> pillow at his head-end and covered <i>it</i> with a garment.	amulets: see Gen 31:19. In Gen 31:34, they are small, in the saddle, but here they may include something approaching a life-size statue.
1 Sam 19:14	וַיִּשְׁלַח שָׂאוּל מְלָאכִים לְקַחַת אֶת-דָּוִד וַתֹּאמֶר חָלָה הוּא: פ	Now Saul had sent <u>agents</u> to seize David, and she said, "He is ill."	agents: or <i>messengers</i> .
1 Sam 19:15	וַיִּשְׁלַח שָׂאוּל אֶת-הַמְּלָאכִים לְרֹאוֹת אֶת-דָּוִד לְאִמֶּר הֲעֵלוּ אֵתוֹ בַּמִּטָּה אֵלַי לְהַמִּיתוֹ:	Then Saul sent <u>agents</u> to watch David, and he said, "Bring him up to me in the bed, so that <i>I can</i> kill him."	agents: or <i>messengers</i> .
1 Sam 19:16	וַיָּבֹאוּ הַמְּלָאכִים וְהִנֵּה הַתְּרָפִים אֶל-הַמִּטָּה וְכַבִּיר הָעֵזִים מִרְאֲשֵׁתוֹ:	When the agents came, <u>what they saw was</u> the <u>amulets</u> on the bed and the goat's <i>hair</i> pillow at his head-end.	what <i>they saw was</i> ← <i>behold</i> . <hr/> amulets: see Gen 31:19 and 1 Sam 19:13.
1 Sam 19:17	וַיֹּאמֶר שָׂאוּל אֶל-מִיכָל לָמָּה כָּכָה רָמִיתְנִי וַתְּשַׁלְּחִי אֶת-אִבִּי וַיִּמְלֹט וַתֹּאמֶר מִיכָל אֶל-שָׂאוּל הוּא-אָמַר אֵלַי שְׁלַחְנִי לָמָּה אָמִיתְךָ:	Then Saul said to Michal, "Why have you deceived me like this and let my enemy go, so he has escaped?" And Michal said to Saul, "He said to me, 'Let me go. Why should I kill you?'"	
1 Sam 19:18	וְדָוִד בָּרַח וַיִּמְלֹט וַיָּבֹא אֶל-שְׁמוּאֵל הַרְמָתָה וַיִּגְדֵּל-לוֹ אֵת כָּל-אֲשֶׁר עָשָׂה-לוֹ שָׂאוּל וַיֵּלֶךְ הוּא וּשְׁמוּאֵל וַיֵּשְׁבוּ *בְּנוֹת *בְּנֵי־וֹת:	So David fled and escaped, and he went to Samuel in Ramah, and he told him everything that Saul had done to him. Then he and Samuel departed and stayed in {Q: Naioth} [K: Novith].	The <i>ketiv</i> has a <i>vav</i> + <i>yod</i> where the <i>qeré</i> has <i>yod</i> + <i>vav</i> . Interchange of these (similar) letters is a common reason for a <i>qeré</i> reading.
1 Sam 19:19	וַיִּגַּד לְשָׂאוּל לְאִמֶּר הִנֵּה דָּוִד *בְּנוֹת *בְּנֵי־וֹת בְּרָמָה:	And it was reported to Saul <u>as follows</u> : "Look, David <i>is</i> in {Q: Naioth} [K: Novith] in Ramah."	On the <i>ketiv</i> and <i>qeré</i> , see 1 Sam 19:18. <hr/> as follows ← <i>to say</i> , or more loosely, <i>saying</i> .

<p>1 Sam 19:20</p>	<p>וַיִּשְׁלַח שָׁאוּל מַלְאָכִים לְקַחַת אֶת־דָּוִד וְיֵרָא אֶת־לְהֶקֶת הַנְּבִיאִים נְבָאִים וּשְׂמוּאֵל עֹמֵד נֹצֵב עֲלֵיהֶם וַתְּהִי עַל־מַלְאֲכֵי שָׁאוּל רוּחַ אֱלֹהִים וַיִּתְנַבְּאוּ גַם־הֵמָּה:</p>	<p>Then Saul sent agents to seize David, and they saw the company of prophets prophesying, with Samuel standing <i>by</i>, having been appointed over them, and the spirit of God came on Saul's agents, and they also prophesied.</p>	<p>they saw ← <i>he / it saw</i>. came ← <i>became</i>.</p>
<p>1 Sam 19:21</p>	<p>וַיַּגִּדוּ לְשָׁאוּל וַיִּשְׁלַח מַלְאָכִים אַחֲרֵיהֶם וַיִּתְנַבְּאוּ גַם־הֵמָּה וַיִּסַּף שָׁאוּל וַיִּשְׁלַח מַלְאָכִים שְׁלִשִׁים וַיִּתְנַבְּאוּ גַם־הֵמָּה:</p>	<p>And they reported <i>this</i> to Saul, and he sent other agents, but they also prophesied. So Saul sent agents again – a third <i>group</i> – but they also prophesied.</p>	
<p>1 Sam 19:22</p>	<p>וַיֵּלֶךְ גַּם־הוּא הָרַמְתָּה וַיָּבֵא עַד־בּוֹר הַגָּדוֹל אֲשֶׁר בְּשֶׁכוֹ וַיִּשְׁאַל וַיֹּאמֶר אֵיפֶה שְׂמוּאֵל וְדָוִד וַיֹּאמֶר הִנֵּה *בְּנוֹת **בְּנוֹת בְּרָמָה:</p>	<p>Then he also went to Ramah, and he came to the big cistern which <i>is</i> in Sechu, and he inquired and asked, “Where <i>are</i> Samuel and David?” And <i>the person</i> said, “He <i>is</i> in {Q: Naioth} [K: Novith] in Ramah.”</p>	<p>On the <i>ketiv</i> and <i>qeré</i>, see 1 Sam 19:18. asked ← <i>said</i>. he <i>is</i> ← <i>behold</i>. In a modern idiom one could translate <i>for your information, he is ...</i></p>
<p>1 Sam 19:23</p>	<p>וַיֵּלֶךְ שָׁם אֶל־*נוֹיַת **מְנוֹת בְּרָמָה וַתְּהִי עָלָיו גַּם־הוּא רוּחַ אֱלֹהִים וַיֵּלֶךְ הַלּוֹךְ וַיִּתְנַבְּא עַד־בָּאוּ *בְּנוֹת **בְּנוֹת בְּרָמָה:</p>	<p>So he went there, to {Q: Naioth} [K: Novith] in Ramah, and the spirit of God came on him too, and he prophesied <i>as he went</i>, until he came to {Q: Naioth} [K: Novith] in Ramah.</p>	<p>On the <i>ketiv</i> and <i>qeré</i>, see 1 Sam 19:18. as he went: with an infinitive absolute.</p>
<p>1 Sam 19:24</p>	<p>וַיִּפְשֹׁט גַּם־הוּא בְּגָדָיו וַיִּתְנַבְּא גַּם־הוּא לִפְנֵי שְׂמוּאֵל וַיִּפֹּל עָרִם כָּל־הַיּוֹם הַהוּא וְכָל־הַלַּיְלָה עַל־כֵּן יֹאמְרוּ הַגַּם שָׁאוּל בְּנְבִיאִים: פ</p>	<p>And he too took his clothes off, and he too prophesied before Samuel, and he lay naked all that day and all night. This <i>is</i> why they say, “<i>Is</i> Saul also among the prophets.”</p>	
<p>1 Sam 20:1</p>	<p>וַיִּבְרַח דָּוִד *מִנוֹת **מְנוֹת בְּרָמָה וַיָּבֵא וַיֹּאמֶר לִפְנֵי יְהוֹנָתָן מָה עָשִׂיתִי מָה־עֲוֹנִי וּמָה־חַטָּאתִי לִפְנֵי אָבִיךָ כִּי מִבְּקֶשׁ אֶת־נַפְשִׁי:</p>	<p>Then David fled from {Q: Naioth} [K: Novith] in Ramah, and he came and said in Jonathan's presence, “What have I done and what <i>is</i> my iniquity and what <i>is</i> my sin before your father that he should seek my <i>life</i>?”</p>	<p>On the <i>ketiv</i> and <i>qeré</i>, see 1 Sam 19:18. life ← <i>soul</i>.</p>

1 Sam 20:2	וַיֹּאמֶר לוֹ חֲלִילָהּ לֹא תָמוּת הַזֶּה לֹא-עֲשֵׂה לֹא-יַעֲשֶׂה אָבִי דָבָר גָּדוֹל אִם דָּבָר קָטָן וְלֹא יִגְלֶה אֶת-אָזְנִי וּמִדֹּעַ יִסְתִּיר אָבִי מִמֶּנִּי אֶת-הַדָּבָר הַזֶּה אֵין זֹאת:	And he said to him, “Far <i>be it</i> – you will not die. Look, my father {Q: will not do anything} [K: did for himself a thing] great or small <u>without informing me</u> , and why should my father hide this matter from me? <u>It is not the case.</u> ”	On the <i>ketiv</i> , see Ex 21:8. <hr/> <hr/> without informing me ← <i>and will not uncover my ear.</i> <hr/> <hr/> it ← <i>this.</i>
1 Sam 20:3	וַיִּשָׁבַע עוֹד דָּוִד וַיֹּאמֶר יָדַע יָדַע אָבִיךָ כִּי-מֵצָאתִי חֵן בְּעֵינֶיךָ וַיֹּאמֶר אֶל-דָּע-זֹאת יְהוֹנָתָן פֶּן-יַעֲצֵב וְאוֹלָם חִי-יִהְיֶה וְחִי נִפְשֶׁךָ כִּי כִפְשָׁע בֵּינִי וּבֵין הַמָּוֹת:	And David swore again and said, “Your father <u>certainly knows that you like me</u> , and he has said <i>to himself</i> , ‘Don’t let Jonathan know this, in case he is grieved’, but <i>as the LORD lives and as you yourself live</i> , <u>there is just a step between me and death.</u> ”	certainly knows: infinitive absolute. <hr/> <hr/> you like me ← <i>I have found grace in your eyes.</i> <hr/> <hr/> you yourself ← <i>your soul.</i>
1 Sam 20:4	וַיֹּאמֶר יְהוֹנָתָן אֶל-דָּוִד מִה-תֵּאמָר נִפְשֶׁךָ וְאֶעֱשֶׂה-לְךָ: פ	And Jonathan said to David, “Whatever <u>your inclination dictates</u> , I will do for you.”	your inclination dictates ← <i>your soul says.</i>
1 Sam 20:5	וַיֹּאמֶר דָּוִד אֶל-יְהוֹנָתָן הִנֵּה-חֹדֶשׁ מָחָר וְאֲנֹכִי יֹשֵׁב-אֲשֶׁב עִם-הַמֶּלֶךְ לֶאֱכֹל וְשָׁלַחַתְנִי וְנִסְתַּרְתִּי בַשָּׂדֶה עַד הָעֶרֶב הַשְּׁלִישִׁית:	And David said to Jonathan, “Look, <i>it is</i> the new moon tomorrow, and I <u>really ought to be sitting</u> with the king to dine, but let me go, and I will hide in the country until the third evening.	I really ought to be sitting: infinitive absolute.
1 Sam 20:6	אִם-פָּקַד יִפְקְדֵנִי אָבִיךָ וְאָמַרְתָּ נִשְׂאֵל נִשְׂאֵל מִמֶּנִּי דָּוִד לְרוּץ בְּיַת-לָחֶם עִירוֹ כִּי זָבַח הַיָּמִים שָׁם לְכָל-הַמִּשְׁפָּחָה:	If your father <u>misses me at all</u> , say, ‘David <u>made a point of asking me for leave to dash off to Bethlehem</u> his city, because <i>there is an annual sacrifice there</i> for all the family.’	misses me at all ... made a point of asking me for leave: both infinitive absolute. <hr/> <hr/> dash off ← <i>run.</i> <hr/> <hr/> Bethlehem: see Gen 35:19.
1 Sam 20:7	אִם-כֹּה יֹאמֶר טוֹב שְׁלוֹם לְעַבְדְּךָ וְאִם-חָרָה יַחֲרֶה לוֹ דָּע כִּי-כִלְתָּה הָרָעָה מֵעַמּוֹ:	If he <u>replies with this</u> , ‘ <i>That’s all right</i> ’, <u>then your servant will have peace</u> , but if <u>it infuriates him at all</u> , know that <u>he intends evil.</u>	replies with this ← <i>says thus.</i> <hr/> <hr/> it infuriates him at all: infinitive absolute. <hr/> <hr/> he intends evil ← <i>evil has been determined (← concluded) from with him.</i>
1 Sam 20:8	וַעֲשֵׂיתָ חֶסֶד עַל-עַבְדְּךָ כִּי בְבְרִית יְהוָה הִבָּאתָ אֶת-עַבְדְּךָ עִמָּךָ וְאִם-יִשְׁכַּח עוֹן הַמִּיתָנִי אֲתָה וְעַד-אָבִיךָ לְמַה-זֶּה תְּבִיאֵנִי: פ	And act graciously towards your servant, for you have brought your servant into a covenant of the LORD with you, and if there is <i>any</i> iniquity in me, kill me yourself, for why then should you bring me to your father?”	

1 Sam 20:9	וַיֹּאמֶר יְהוֹנָתָן חֲלִילָה לָּךְ כִּי אֲסִידֶע אֲדַע כִּי־כַלְתָּה הָרָעָה מֵעַם אָבִי לָבוֹא עָלַיךָ וְלֹא אֶתָּה אֲגִיד לָּךְ: ס	Then Jonathan said, “Far <i>be it</i> from you, for if I were at all aware that my father intended evil to come on you, would I not tell you <i>about it</i> ?”	I were at all aware: infinitive absolute. intended evil: see 1 Sam 20:7.
1 Sam 20:10	וַיֹּאמֶר דָּוִד אֶל־יְהוֹנָתָן מִי יִגִּיד לִי אִם מֵה־יַעֲנֶה אָבִיךָ קָשָׁה: ס	Then David said to Jonathan, “Who will tell me <i>about it</i> if your father answers you harshly?”	your father answers you harshly ← <i>what your father answers you (is) harsh</i> .
1 Sam 20:11	וַיֹּאמֶר יְהוֹנָתָן אֶל־דָּוִד לָכֵה וּנְצֵא הַשָּׂדֶה וַיֵּצְאוּ שְׁנֵיהֶם הַשָּׂדֶה: ס	And Jonathan said to David, “Come, let’s go out <i>into</i> the field.” So the two of them went out <i>into</i> the field.	
1 Sam 20:12	וַיֹּאמֶר יְהוֹנָתָן אֶל־דָּוִד יְהוָה אֱלֹהֵי יִשְׂרָאֵל כִּי־אֶחְקֹר אֶת־אָבִי בַעֲת מִחַר הַשְּׁלִשִׁית וְהִנֵּה־טוֹב אֶל־דָּוִד וְלֹא־אֶזְכָּר אֶשְׁלַח אֵלַיךָ וְגַלִּיתִי אֶת־אָזְנוֹךָ:	And Jonathan said to David, “By the LORD God of Israel, when I investigate my father at <i>this</i> time tomorrow <i>and up to</i> the third evening, if he is well-disposed to David, and I do not then send a report to you and inform you,	By the: normally a vocative <i>O</i> , but Jonathan is speaking to David, not the LORD. if ... and I do not ← <i>behold</i> . See Lev 13:5. The conditional clauses are an example of the oath formula, as in 2 Sam 19:13. The formula continues in the next verse. inform you ← <i>uncover your ear</i> .
1 Sam 20:13	כִּה־יַעֲשֶׂה יְהוָה לְיְהוֹנָתָן וְכֵה יִסִּיף כִּי־יֵיטֵב אֶל־אָבִי אֶת־הָרָעָה עָלַיךָ וְגַלִּיתִי אֶת־אָזְנוֹךָ וְשִׁלַּחְתִּיךָ וְהִלַּכְתָּ לְשָׁלוֹם וַיְהִי יְהוָה עִמָּךְ כַּאֲשֶׁר הָיָה עִם־אָבִי:	may the LORD so do to Jonathan and more. <i>But</i> if my father decides to do harm to you, then I will inform you and let you go, and you can go in peace, and the LORD be with you, as he was with my father.	may the LORD so do: the remainder of the oath formula started in the previous verse. The <i>so do</i> stands for, e.g., <i>cut to pieces</i> . my father decides ← <i>it is good to my father</i> . inform you ← <i>uncover your ear</i> .
1 Sam 20:14	וְלֹא אֶסְעוֹדְנִי חַי וְלֹא־תַעֲשֶׂה עִמָּדֵי חֶסֶד יְהוָה וְלֹא אָמוֹת:	And let it not be while I am still alive that you do not show me the LORD’s kindness, in which case I would die.	show me ← <i>do with me</i> . in which case ← <i>and not</i> .
1 Sam 20:15	וְלֹא־תִכַּרְתָּ אֶת־חֶסֶדְךָ מֵעַם בֵּיתִי עַד־עוֹלָם וְלֹא בְהִכַּרְתָּ יְהוָה אֶת־אֵיבֵי דָוִד אִישׁ מֵעַל פְּנֵי הָאָדָמָה:	And do not ever cut your kindness off from my house, nor when the LORD cuts David’s enemies off, each <i>one</i> from the face of the earth.”	ever ← <i>up to the age</i> .
1 Sam 20:16	וַיִּכְרַת יְהוֹנָתָן עִם־בֵּית דָּוִד וַבִּקֵּשׁ יְהוָה מִיַּד אֵיבֵי דָוִד:	So Jonathan made a covenant with the house of David, and he said, “May the LORD require any penalty from the hand of David’s enemies.”	may the LORD require: i.e. if the covenant is broken.
1 Sam 20:17	וַיִּוְסֹף יְהוֹנָתָן לְהַשְׁבִּיעַ אֶת־דָּוִד בְּאַהֲבָתוֹ אֹתוֹ כִּי־אֶהְבֵּת נַפְשׁוֹ אֶהְבוּ: ס	Then Jonathan adjured David again in his love for him, for he loved him with his deepest feelings.	he loved him with his deepest feelings ← <i>(with) love of his soul he loved him</i> , a subjective genitive.

1 Sam 20:18	וַיֹּאמֶר-לוֹ יְהוֹנָתָן מָחָר הַחֹדֶשׁ וְנִפְקְדָתָ כִּי יִפְקֹד מוֹשְׁבֶדָּךְ:	And Jonathan said to him, “Tomorrow <i>is</i> the new moon. You will be missed, because your seat will be <u>unoccupied</u> .	unoccupied ← <i>missed</i> .
1 Sam 20:19	וְשָׁלַשֶׁת יָמִים תֵּרַד מְאֹד וּבֹאֲתָ אֶל-הַמָּקוֹם אֲשֶׁר-נִסְתַּרְתָּ שָׁם בַּיּוֹם הַמַּעֲשֵׂה וְיִשְׁבֹּתָ אֶצֶל הָאֲבֵן הָאֵזֶל:	And when you have spent three days <i>over there</i> , come down <u>quickly</u> and come to the place where you hid on the <u>previous</u> occasion of intrigue, and remain at the stone of <u>Ezel</u> ,	quickly ← <i>very</i> . on the previous occasion ← <i>on the day</i> . intrigue ← <i>deed</i> . Ezel ← <i>the Ezel</i> .
1 Sam 20:20	וְאֲנִי שְׁלֹשֶׁת הַחֲצִים צָדָה אוֹרָה לְשַׁלַּח-לִי לְמִטְרָה:	and I will shoot three arrows to the side <i>of it</i> , as if I were <u>practising shooting</u> at a target.	as if I were practising shooting ← <i>to shoot for myself</i> .
1 Sam 20:21	וְהִנֵּה אֶשְׁלַח אֶת-הַנְּעָר לְךָ מֵצֵא אֶת-הַחֲצִים אִם-אָמַר אִמֵּר לְנֵעַר הִנֵּה הַחֲצִים מִמֶּנּוּ וְהִנֵּה קַחְנוּ וּבֹאֲהָ כִּי-שָׁלוֹם לְךָ וְאִין דְּבָר חַי־יְהוָה:	And look, I will send a lad, <i>and say</i> , ‘Go <i>and find</i> the arrows.’ If I <u>specifically say</u> to the lad, ‘Look, the arrows <i>are short of you</i> ; take <u>them</u> ’, then come, for you <i>have peace</i> , and <i>there is no issue</i> , as the LORD lives.	specifically say: infinitive absolute. short of you ← <i>from you to here</i> . them ← <i>him / it</i> .
1 Sam 20:22	וְאִם-כֹּה אָמַר לְעֵלָם הִנֵּה הַחֲצִים מִמֶּנּוּ וְהִלָּאָה לְךָ כִּי שַׁלַּחְךָ יְהוָה:	But if I say <u>this</u> to the youth: ‘Look, the arrows <i>are beyond you</i> ’, <i>then go</i> , for the LORD will have sent you <i>away</i> .	this ← <i>thus</i> . beyond you ← <i>from you and beyond</i> .
1 Sam 20:23	וְהַדְּבָר אֲשֶׁר דִּבַּרְנוּ אָנֹכִי וְאַתָּה הִנֵּה יְהוָה בֵּינִי וּבֵינֶךָ עַד-עוֹלָם: ס	And <i>as for</i> the matter which we have spoken <i>about</i> , you and I, look, the LORD <i>is</i> between you and me age-abidingly.”	
1 Sam 20:24	וַיִּסְתֵּר דָּוִד בַּשָּׂדֶה וַיְהִי הַחֹדֶשׁ וַיֵּשֶׁב הַמֶּלֶךְ *עַל-אֶל-הַלֶּחֶם לְאֹכֹל:	So David hid in the field, and the new moon came, and the king sat at the <u>meal</u> to dine.	at: the <i>ketiv</i> and <i>qere</i> are similar prepositions, strictly <i>at</i> and <i>to</i> , which are often used interchangeably. meal ← <i>bread</i> .
1 Sam 20:25	וַיֵּשֶׁב הַמֶּלֶךְ עַל-מוֹשְׁבֹו כַפְּעִים בַּפַּעַם אֶל-מוֹשֵׁב הַקִּיר וַיָּקָם יְהוֹנָתָן וַיֵּשֶׁב אֲבִנֵר מֵצַד שְׂאוֹל וַיִּפְקֹד מְקוֹם דָּוִד:	And the king sat in his seat <u>as on previous occasions</u> , on a seat at a wall, and Jonathan arose, and Abner sat at Saul's side, and David's place was <u>unoccupied</u> .	as on previous occasions ← <i>as time on time</i> . unoccupied ← <i>missing</i> .
1 Sam 20:26	וְלֹא-דִבֶּר שְׂאוֹל מְאוּמָה בַּיּוֹם הַהוּא כִּי אָמַר מִקְרָה הוּא בְּלִתי טְהוֹר הוּא כִּי-לֹא טְהוֹר: ס	But Saul did not say anything <i>untoward</i> on that day, for he said, “It <i>is some incident</i> – he <i>is</i> unclean – <i>it is that he is not clean</i> .”	

1 Sam 20:27	וַיְהִי מִמָּחֳרַת הַחֹדֶשׁ הַשֵּׁנִי וַיִּפְקֹד מְקוֹם דָּוִד ס וַיֹּאמֶר שָׂאוּל אֶל־יְהוֹנָתָן בְּנֹו מְדוּעַ לֹא־בָא בְּנִי־יִשְׁשֵׁי גַם־תָּמוּל גַם־הַיּוֹם אֶל־הַלֶּחֶם:	And it came to pass on the next day of the month – the second – that David's place was unoccupied, and Saul said to Jonathan his son, “Why did the son of Jesse not come either yesterday or today to the <u>meal</u> ?”	meal ← <i>bread</i> .
1 Sam 20:28	וַיַּעַן יְהוֹנָתָן אֶת־שָׂאוּל נֹשְׂאֵל נֹשְׂאֵל דָּוִד מֵעַמְדֵי עַד־בַּיִת לֶחֶם:	Then Jonathan replied to Saul, “David <u>made a point of asking</u> me <i>for leave to go</i> to <u>Bethlehem</u> .	made a point of asking: infinitive absolute. Bethlehem: see Gen 35:19.
1 Sam 20:29	וַיֹּאמֶר שְׁלַחְנִי נָא כִּי זָבַח מִשְׁפָּחָה לָּנוּ בְּעִיר וְהוּא צִוְּה־לִּי אָחִי וְעַתָּה אִם־מָצָאתִי חֵן בְּעֵינֶיךָ אִמְלֹטָה נָא וְאָרְאָה אֶת־אָחִי עַל־כֵּן לֹא־בָא אֶל־שֻׁלְחַן הַמֶּלֶךְ: ס	And he said, ‘Please let me go, for we <i>have</i> a family sacrifice in the city, and <i>the one</i> who commanded me <i>to attend</i> is my brother. So now, if I have found grace in your eyes, let me <u>slip away</u> , please, and I will see my brothers.’ That <i>is</i> why he has not come to the king's table.”	slip away ← <i>escape</i> .
1 Sam 20:30	וַיַּחַר־אַף שָׂאוּל בְּיְהוֹנָתָן וַיֹּאמֶר לוֹ בְּנִי־נִעְוֹת הַמְּרֻדוֹת הֲלוֹא יָדַעְתִּי כִּי־בָחַר אֶתָּה לְבִן־יִשְׁשֵׁי לְבִשְׁתֶּךָ וּלְבִשְׁת עֲרוֹת אִמֶּךָ:	And Saul's anger was kindled against Jonathan, and he said to him, “ <i>You</i> son of a <u>perverse and rebellious woman</u> , am I not aware that you have chosen the son of Jesse to your shame and to the shame of your mother's nakedness?”	perverse and rebellious woman ← <i>perverse (woman) of rebellion</i> .
1 Sam 20:31	כִּי כָל־הַיָּמִים אֲשֶׁר בְּנִי־יִשְׁשֵׁי חַי עַל־הָאָדָמָה לֹא תִכּוֹן אֶתָּה וּמַלְכוּתְךָ וְעַתָּה שְׁלַח וְקַח אִתּוֹ אֵלָי כִּי בְּנִי־מָוֶת הוּא: ס	For as long as the son of Jesse is alive on the ground, <i>neither</i> you nor your kingdom will be established. So now, send <i>men</i> and <u>bring</u> him to me, for he <i>is</i> <u>destined for death</u> .”	as long as ← <i>all the days that</i> . bring ← <i>seize</i> . destined for death ← <i>a son of death</i> .
1 Sam 20:32	וַיַּעַן יְהוֹנָתָן אֶת־שָׂאוּל אָבִיו וַיֹּאמֶר אֵלָיו לָמָּה יוּמָת מֶה עָשָׂה:	Then Jonathan answered Saul his father and said to him, “Why should he be put to death? What has he done?”	
1 Sam 20:33	וַיִּטֵּל שָׂאוּל אֶת־הַחֲנִית עָלָיו לְהַכּוֹתוֹ וַיֵּדַע יְהוֹנָתָן כִּי־כָּלָה הִיא מֵעַם אָבִיו לְהָמִית אֶת־דָּוִד: ס	Then Saul threw <i>his</i> spear at him <i>so as</i> to strike him. So Jonathan knew that <i>it had been</i> <u>determined on the part</u> of his father to kill David.	it had been determined ← <i>it (was) a determined (thing)</i> . on the part of ← <i>from with</i> .
1 Sam 20:34	וַיִּקָּם יְהוֹנָתָן מֵעַם הַשֻּׁלְחָן בְּחָר־יָאֵף וְלֹא־אָכַל בְּיוֹם־הַחֹדֶשׁ הַשֵּׁנִי לֶחֶם כִּי נִעְצַב אֶל־דָּוִד כִּי הִכְלָמוּ אָבִיו: ס	And Jonathan got up from the table in furious anger, and he did not eat any <u>food</u> on the second day of the month, for he grieved for David, for his father had put him to shame.	food ← <i>bread</i> , standing for <i>food</i> in general. See 1 Sam 28:22-24.

1 Sam 20:35	וַיְהִי בַּבֹּקֶר וַיֵּצֵא יְהוֹנָתָן הַשֶּׁדָּה לְמוֹעֵד דָּוִד וַנְּעַר קָטָן עִמּוֹ:	And it came to pass in the morning that Jonathan went out into the field, to the <i>place</i> agreed with David, and a little lad was with him.	to the <i>place</i> agreed: or at the <i>(time)</i> agreed. <hr/> with David ← of David.
1 Sam 20:36	וַיֹּאמֶר לְנַעֲרוֹ רֵץ מֵצֵא נָא אֶת־הַחֲצִים אֲשֶׁר אֲנֹכִי מוֹרֶה הַנְּעַר רֵץ וְהוֹאֲרָה הַחֲצִי לְהַעֲבֹרוֹ:	And he said to his <i>servant</i> -lad, “Run and find me the arrows which I shoot.” So the lad ran, and he shot an arrow beyond him.	me ← please, a particle which tones down commands. <hr/> beyond him ← to go across him.
1 Sam 20:37	וַיָּבֹא הַנְּעַר עַד־מְקוֹם הַחֲצִי אֲשֶׁר יָרָה יְהוֹנָתָן וַיִּקְרָא יְהוֹנָתָן אַחֲרֵי הַנְּעַר וַיֹּאמֶר הֲלוֹא הַחֲצִי מִמֶּךָ וְהִלָּאָה:	And the lad came to the place of the arrow which Jonathan had shot, and Jonathan called to the lad and said, “Isn't the arrow further on from you?”	called to ← called after.
1 Sam 20:38	וַיִּקְרָא יְהוֹנָתָן אַחֲרֵי הַנְּעַר מְהֵרָה חוֹשָׁה אֶל־תַּעֲמֹד וַיִּלְקֹט נֶעַר יְהוֹנָתָן אֶת־*הַחֲצִים* וַיָּבֹא אֶל־אֲדֹנָיו:	And Jonathan called to the lad, “Quick, hurry, don't stand around.” So Jonathan's <i>servant</i> -lad picked up {K: the arrow} [Q: the arrows] and came back to his master.	called to ← called after.
1 Sam 20:39	וְהַנְּעַר לֹא־יָדַע מֵאוֹמֶה אֵד יְהוֹנָתָן וְדָוִד יָדְעוּ אֶת־הַדְּבָר:	And the lad wasn't aware of anything, but Jonathan and David knew the purpose.	purpose ← word, thing.
1 Sam 20:40	וַיִּתֵּן יְהוֹנָתָן אֶת־כְּלָיו אֶל־הַנְּעַר אֲשֶׁר־לוֹ וַיֹּאמֶר לוֹ לֵךְ הִבֵּיָה עִיר:	Then Jonathan gave his equipment to his <i>servant</i> -lad and said to him, “Go and take it to the city.”	
1 Sam 20:41	הַנְּעַר בָּא וְדָוִד קָם מֵאֶצֶל הַנְּגֹב וַיִּפֹּל לְאַפָּיו אַרְצָה וַיִּשְׁתַּחוּ שְׁלֹשׁ פְּעָמִים וַיִּשְׁקּוּ אִישׁ אֶת־רֵעֵהוּ וַיִּבְכּוּ אִישׁ אֶת־רֵעֵהוּ עַד־דָּוִד הַגָּדִיל:	The lad departed, and David came up from the southern side, and he fell face down to the ground, and he bowed three times, and they kissed each other, and they wept with one another, with David doing it profusely.	face down ← to his face. <hr/> with David doing it profusely ← up to David magnifying.
1 Sam 20:42a	וַיֹּאמֶר יְהוֹנָתָן לְדָוִד לֵךְ לְשָׁלוֹם אֲשֶׁר נִשְׁבַּעְנוּ שְׁנֵינוּ אֲנַחְנוּ בְּשֵׁם יְהוָה לֵאמֹר יְהוָה יִהְיֶה בֵּינִי וּבֵינְךָ וּבֵין זֵרְעִי וּבֵין זֵרְעֶךָ עַד־עוֹלָם: פ	Then Jonathan said to David, “Go in peace, inasmuch as we have both sworn in the name of the LORD, saying, ‘The LORD will be between me and you and between my seed and your seed age-abidingly.’”	
1 Sam 20:42b	וַיִּקָּם וַיֵּלֶךְ וַיְהוֹנָתָן בָּא הָעִיר:	And he got up and departed, and Jonathan went to the city.	The AV incorporates this verse in 1 Sam 20:42.

1 Sam 21:1	וַיָּבֹא דָוִד נֹבָה אֶל-אַחִימֶלֶךְ הַכֹּהֵן וַיִּחַרְד אַחִימֶלֶךְ לִקְרַאת דָּוִד וַיֹּאמֶר לוֹ מִדּוּעַ אַתָּה לְבַדְּךָ וְאִישׁ אֵין אִתְּךָ:	And David arrived <i>in Nob</i> , and he went to Ahimelech the priest. And Ahimelech was afraid at meeting David, and he said to him, “Why <i>are</i> you on your own, and <i>why is</i> no-one with you?”	Nob ← <i>Nobeh</i> , unless the ending of the word is taken as a locative case ending.
1 Sam 21:2	וַיֹּאמֶר דָּוִד לְאַחִימֶלֶךְ הַכֹּהֵן הַמֶּלֶךְ צִנִּי דְבַר וַיֹּאמֶר אֵלַי אִישׁ אֶל-יָדַע מְאוּמָה אֶת-הַדְּבָר אֲשֶׁר-אֲנִי שֹׁלְחֶךָ וְאֲשֶׁר צִוִּיתְךָ וְאֶת-הַנְּעָרִים יֹדְעֹתַי אֶל-מְקוֹם פְּלָנִי אֲלִמוּנִי:	And David said to Ahimelech the priest, “The king has charged me <i>with</i> a matter, and he said to me, ‘No-one <i>must</i> know anything about the <u>mission</u> which I am sending you on, and what I have charged you with. And I have appointed servants to <i>go to</i> such and such a place.’	mission ← <i>matter</i> .
1 Sam 21:3	וְעַתָּה מֵה־יֵשׁ תַּחַת-יָדְךָ חֲמֵשֶׁה-לֶחֶם תִּנֶּה בְיָדִי אִם הֵנֱמָצָא:	And now, what is at your <u>disposal</u> ? <u>Hand me</u> five loaves or whatever <i>is available</i> .”	at your disposal ← <i>under your hand</i> . hand me ← <i>give in my hand</i> . available ← <i>found</i> .
1 Sam 21:4	וַיַּעַן הַכֹּהֵן אֶת-דָּוִד וַיֹּאמֶר אֵין-לֶחֶם חֵל אֶל-תַּחַת יָדִי כִּי-אִם-לֶחֶם קֹדֶשׁ יֵשׁ אִם-נִשְׁמְרוּ הַנְּעָרִים אִךְ מֵאִשָּׁה: פ	And the priest answered David and said, “ <i>There is</i> no <u>ordinary</u> bread at my disposal. There is only holy bread, <i>which you can have</i> if your <i>servant-lads</i> really have kept themselves from <u>women</u> .”	ordinary ← <i>secular</i> . at my disposal ← <i>to under my hand</i> . women ← <i>a woman</i> .
1 Sam 21:5	וַיַּעַן דָּוִד אֶת-הַכֹּהֵן וַיֹּאמֶר לוֹ כִּי אִם-אִשָּׁה עֲצָרָה-לָנוּ כַּתְמוּל שְׁלֹשׁ בְּצֵאתִי וַיְהִי כְלֵי-הַנְּעָרִים קֹדֶשׁ וְהוּא דֶרֶךְ חֵל וְאִף כִּי הַיּוֹם יִקְדָּשׁ בַּכֵּלִי:	Then David answered the priest and said to him, “Indeed <u>women</u> have been withheld from us <u>for several days</u> since I went out, and the lads' equipment is <u>holy</u> , although it <i>was</i> a secular journey, so how much more will it be sanctified today by the <u>vessel containing it</u> ?”	women have ← <i>a woman has</i> . for several days ← <i>as yesterday (and) the day before yesterday</i> . holy ← <i>holiness</i> . vessel: here, <i>the stomach (kept clean)</i> . AV differs, arguing ↗
1 Sam 21:6	וַיִּתְּנוּ-לוֹ הַכֹּהֵן קֹדֶשׁ כִּי לֹא-הָיָה שָׁם לֶחֶם כִּי-אִם-לֶחֶם הַפָּנִים הַמוֹסְרִים מִלִּפְנֵי יְהוָה לְשׁוֹם לֶחֶם חֵם בַּיּוֹם הַלְּקָחוּ:	Then the priest gave him the <u>holy bread</u> , for there was no bread there other than the showbread, which <i>was</i> removed from the LORD's presence, <i>so it was necessary</i> to put hot bread out on the day it was taken away.	↳ that the bread is secular. We argue that the eaters are sanctified.
1 Sam 21:7	וְשֵׁם אִישׁ מֵעֲבָדֵי שָׁאוּל בַּיּוֹם הַהוּא נִעְצָר לִפְנֵי יְהוָה וְשְׁמוֹ דֹּעַג הָאֲדָמִי אֲבִיר הָרְעִים אֲשֶׁר לְשָׁאוּל:	Now <i>there was</i> there on that day a man from Saul's servants, retained in the LORD's presence, and his name <i>was</i> Doeg the Edomite, the foreman of Saul's shepherds.	

1 Sam 21:8	<p>וַיֹּאמֶר דָּוִד לְאַחִימֶלֶךְ וְאֵין יִשְׁפָּה תַּחַת־יָדְךָ חֲנִית אוֹ-חַרְבַּב כִּי גַם־חַרְבִי וְגַם־כְּלִי לֹא־לָקַחְתִּי בְיָדִי כִּי־הָיָה דְּבַר־הַמֶּלֶךְ נְחוּץ: ס</p>	<p>And David said to Ahimelech, “‘And is there no spear or sword at your disposal here? For I took neither my sword nor my equipment in my hand, for it was an urgent matter of the king’s.”</p>	<p>at your disposal ← <i>under your hand</i>.</p>
1 Sam 21:9	<p>וַיֹּאמֶר הַכֹּהֵן חָרַב גְּלִית הַפְּלִשְׁתִּי אֲשֶׁר־הִכִּיתָ בְּעֵמֶק הָאֵלָה הַנֶּהֱיָה לֹטָה בְּשִׁמְלֵה אַחֲרֵי הָאֶפֹּד אִם־אַתָּה תִּקַּח־לָךְ קָח כִּי אֵין אַחֲרֵת זֹלָתָה בְּזֶה וַיֹּאמֶר דָּוִד אֵין כַּמֹּה תִּנְגַּה לִּי:</p>	<p>Then the priest said, “‘Here <i>is</i> the sword of Goliath the Philistine whom you struck down in the Valley of Elah, wrapped in a garment behind the ephod. If you want to take it for yourself, take it, for <i>there is</i> nothing other than that here.” And David said, “‘<i>There is</i> nothing like it. Give it to me.”</p>	<p>here <i>is</i> ← <i>behold</i>. want to take ← <i>will take</i>.</p>
1 Sam 21:10	<p>וַיִּקָּם דָּוִד וַיִּבְרַח בַּיּוֹם־הַהוּא מִפְּנֵי שָׂאוֹל וַיָּבֹא אֶל־אָכִישׁ מֶלֶךְ גַּת:</p>	<p>So David arose and fled from Saul on that day. Then he went to Achish king of Gath.</p>	
1 Sam 21:11	<p>וַיֹּאמְרוּ עֲבָדֵי אָכִישׁ אֵלָיו הֲלוֹא־זֶה דָּוִד מֶלֶךְ הָאָרֶץ הֲלוֹא לְזֶה יַעֲנֹו בְּמַחְלוֹת לְאֹמֶר הַכֹּהֵן שָׂאוֹל *בֶּאֱלָפו **בְּאַלְפָיו וְדָוִד *בִּרְבֵּבָתוֹ **בְּרִבְבָּתָיו:</p>	<p>And Achish’s servants said to him, “‘Isn’t this David, the king of the land? <i>Wasn’t it</i> to him that they sang in turns with dancing and said, ‘Saul struck his {Q: thousands} [K: thousand], But David his {Q: tens of thousands} [K: ten thousand].’ ”</p>	<p>On the <i>ketiv</i> and <i>qeré</i>, see 1 Sam 18:7.</p>
1 Sam 21:12	<p>וַיִּשֶׂם דָּוִד אֶת־הַדְּבָרִים הָאֵלֶּה בְּלִבָּבוֹ וַיִּירָא מְאֹד מִפְּנֵי אָכִישׁ מֶלֶךְ־גַּת:</p>	<p>And David laid these things to heart, and he was very afraid of Achish king of Gath.</p>	<p>to heart ← <i>in his heart</i>.</p>
1 Sam 21:13	<p>וַיִּשְׁנֹו אֶת־טַעְמוֹ בְּעֵינֵיהֶם וַיִּתְהַלֵּל בְּיָדָם *וַיִּתּוּ **וַיִּתְּיוּ עַל־דַּלְתוֹת הַשַּׁעַר וַיִּזְרַד רִירוֹ אֶל־זִקְנוֹ:</p>	<p>And he changed his character in their sight, and he <i>pretended</i> to be mad under their charge, and he scratched on the doors of the gate, and he let his spittle run down onto his beard.</p>	<p>he scratched: the <i>ketiv</i> (וַיִּתּוּ) is the regular apocopated form (<i>piel</i> of תָּוָה). character ← <i>flavour</i>. <i>pretended</i> to be mad: as pointed, <i>hithpolel</i> for feigning. under their charge ← <i>in their hand</i>.</p>
1 Sam 21:14	<p>וַיֹּאמֶר אָכִישׁ אֶל־עֲבָדָיו הֲנֵה תָּרָאוּ אִישׁ מִשְׁתַּגֵּעַ לַמָּה תָּבִיאוּ אֹתוֹ אֵלַי:</p>	<p>And Achish said to his servants, “‘Look, you <i>can</i> see that the man is mad. Why are you bringing him to me?</p>	

1 Sam 21:15	<p>חָסַר מְשֻׁגְעִים אָנִי כִּי־הִבֵּאתֶם אֶת־זֶה לְהַשְׁתַּגֵּעַ עָלַי הַזֶּה יָבוֹא אֶל־בֵּיתִי: ס</p>	Do I lack madmen, so that you should bring this <i>one</i> to behave madly with me? Shall this <i>man</i> come into my house?"	
1 Sam 22:1	<p>וַיֵּלֶךְ דָּוִד מִשָּׁם וַיִּמְלֹט אֶל־מְעַרַת עֲדֻלָּם וַיִּשְׁמְעוּ אָחָיו וְכָל־בֵּית אָבִיו וַיֵּרְדוּ אֵלָיו שָׁמָּה:</p>	So David departed from there and escaped to the cave of Adullam, and his brothers and all his father's household heard <i>it</i> , and they went down to him there.	
1 Sam 22:2	<p>וַיִּתְקַבְּצוּ אֵלָיו כָּל־אִישׁ מְצוּק וְכָל־אִישׁ אֲשֶׁר־לוֹ נִשְׂא וְכָל־אִישׁ מֵר־נַפְשׁ וַיְהִי עֲלֵיהֶם לְשָׂר וַיְהִיו עִמּוֹ בְּאַרְבַּע מֵאוֹת אִישׁ:</p>	And everyone <i>who was</i> distressed, and everyone <i>who had a debt</i> , and everyone <i>who was embittered</i> gathered around him, and he became a prince over them, and they were with him – about four hundred men.	<p>debt ← creditor [AnLx], [BDB], [Ges-HCL], [ST], justifiable as if a <i>lamed-hé</i> form. But the formation, apart from the stress, is for a segolate noun, as in נָמָא.</p> <hr/> <p>embittered ← bitter of soul.</p> <hr/> <p>around ← to.</p>
1 Sam 22:3	<p>וַיֵּלֶךְ דָּוִד מִשָּׁם מִצְפָּה מוֹאָב וַיֹּאמֶר אֶל־מֶלֶךְ מוֹאָב יֵצֵא־נָא אָבִי וְאִמִּי אִתְּכֶם עַד אֲשֶׁר יֵאָדַע מֵה־יַעֲשֶׂה־לִּי אֱלֹהִים:</p>	And David went from there <i>to</i> Mizpeh in Moab, and he said to the king of Moab, “Please let my father and my mother come out <i>to be</i> with you, until I know what God is going to do <i>with me</i> .”	<p>in Moab ← of Moab.</p> <hr/> <p>with me ← to / for me.</p>
1 Sam 22:4	<p>וַיִּנְחֵם אֶת־פָּנָיו מֶלֶךְ מוֹאָב וַיֵּשְׁבוּ עִמּוֹ כָּל־יְמֵי הַיּוֹת־דָּוִד בַּמְּצוּדָה: ס</p>	And he led them into the presence of the king of Moab, and they dwelt with him all the days while David was in the citadel.	
1 Sam 22:5	<p>וַיֹּאמֶר גַּד הַנְּבִיא אֶל־דָּוִד לֵאמֹר תָּשֵׁב בַּמְּצוּדָה לַיָּד וּבִאֶת־לְךָ אֶרֶץ יְהוּדָה וַיֵּלֶךְ דָּוִד וַיָּבֹא יַעַר חֶרֶת: ס</p>	Then the prophet Gad said to David, “You shall not dwell in the citadel. Go and betake yourself <i>to</i> the land of Judah.” So David departed, and he came <i>to</i> the forest of Hereth.	Hereth: AV= Hareth, the pausal form.
1 Sam 22:6	<p>וַיִּשְׁמַע שָׁאוּל כִּי נֹדַע דָּוִד וְאֲנָשִׁים אֲשֶׁר אִתּוֹ וְשָׁאוּל יוֹשֵׁב בְּגִבְעָה תַּחַת־הָאֶשֶׁל בְּרָמָה וְחִנִּיתוֹ בְּיָדוֹ וְכָל־עֲבָדָיו נֹצְבִים עָלָיו:</p>	And Saul heard <i>about it</i> , because David had been informed on, including the men who <i>were</i> with him, while Saul was sitting in Gibeah under the tamarisk tree in Ramah. And his spear <i>was</i> in his hand, and all his servants were standing around him.	<p>Gibeah: see Josh 15:57.</p> <hr/> <p>around ← at.</p>
1 Sam 22:7	<p>וַיֹּאמֶר שָׁאוּל לְעֲבָדָיו הַנֹּצְבִים עָלָיו שְׁמְעוּ־נָא בְנֵי יְמִינִי גַם־לְכַלְכְּכֶם יִתֵּן בֶּן־יִשַׁי שָׂדוֹת וּכְרָמִים לְכַלְכְּכֶם יְשִׁים שָׂרִי אֶלְפִים וְשָׂרִי מֵאוֹת:</p>	And Saul said to his servants who were standing around him, “Now listen, <i>you</i> Benjaminites. Will the son of Jesse <i>really</i> give all of you the fields and vineyards? Will he make you all commanders of a thousand and commanders of a hundred?”	<p>around ← at.</p> <hr/> <p>really ← also, but with wider usage.</p>

1 Sam 22:8	<p>כִּי קִשְׂרָתֶם כָּלְכֶם עָלַי וְאִין־גִּלְהָ אֶת־אֲזוּלִי בְכַרְת־בְּנֵי עַם־בְּנֵי־יִשְׂרָאֵל וְאִין־חִלְהָ מִכֶּם עָלַי וְגִלְהָ אֶת־אֲזוּלִי כִי הַקִּים בְּנֵי אֶת־עַבְדֵי עָלַי לְאַרְב כַּיּוֹם הַזֶּה: ס</p>	<p>For you have all conspired against me, and no-one informed me about my son allying himself with the son of Jesse, and none of you is grieving for me or has been informing me that my son has incited my servant against me, setting an ambush on this day.”</p>	<p>informed me ... informing me ← <i>uncovered my ear ... uncovering my ear.</i></p> <hr/> <p>allying himself ← <i>cutting (= making a covenant)</i>. Gerundial use of the infinitive.</p> <hr/> <p>servant: perhaps standing for <i>body of servants.</i></p> <hr/> <p>on this day ← <i>as this day.</i></p>
1 Sam 22:9	<p>וַיַּעַן דּוֹעַג הָאֲדָמִי וְהוּא נָצַב עַל־עַבְדֵי־שָׁאוּל וַיֹּאמֶר רָאִיתִי אֶת־בְּנֵי־יִשְׂרָאֵל בָּא נֹבָה אֶל־אַחִימֶלֶךְ בֶּן־אַחִיטוֹב:</p>	<p>And Doeg the Edomite, who had been appointed over Saul's servants, answered and said, “I have seen the son of Jesse going to Nob, to Ahimelech the son of Ahitub.</p>	
1 Sam 22:10	<p>וַיִּשְׁאַל־לוֹ בַיהוָה וַיְצִידָה נָתָן לוֹ וְאֵת חֶרֶב גִּלְיָת הַפְּלִשְׁתִּי נָתַן לוֹ:</p>	<p>And Ahimelech inquired of him from the LORD, and he gave him provisions, and he gave him the sword of Goliath the Philistine.”</p>	
1 Sam 22:11	<p>וַיִּשְׁלַח הַמֶּלֶךְ לְקַרְאֵ אֶת־אַחִימֶלֶךְ בֶּן־אַחִיטוֹב הַכֹּהֵן וְאֵת כָּל־בְּיַת אָבִיו הַכֹּהֲנִים אֲשֶׁר בְּנֹב וַיָּבֹאוּ כֻלָּם אֶל־הַמֶּלֶךְ: ס</p>	<p>Then the king sent an envoy to call for Ahimelech the son of Ahitub, the priest, and all his father's household – the priests who were in Nob – and they all came to the king.</p>	
1 Sam 22:12	<p>וַיֹּאמֶר שָׁאוּל שְׁמַע־נָא בֶּן־אַחִיטוֹב וַיֹּאמֶר הֲנִי אֲדָנִי:</p>	<p>And Saul said, “Now listen, son of Ahitub.” And he said, “Here I am, my lord.”</p>	<p>here I am ← <i>behold me.</i></p>
1 Sam 22:13	<p>וַיֹּאמֶר *אלו *אליו שָׁאוּל לָמָּה קִשְׂרָתֶם עָלַי אַתָּה וּבְנֵי־יִשְׂרָאֵל בְּתַתְּךָ לוֹ לֶחֶם וְחֶרֶב וְשָׁאוּל לוֹ בְּאֱלֹהִים לְקוֹם אֵלַי לְאַרְב כַּיּוֹם הַזֶּה: ס</p>	<p>And Saul said to him, “Why have you conspired against me, you and the son of Jesse, by you giving him bread and a sword, and in inquiring for him of God, for him to rise up against me, ambushing me on this day?”</p>	<p>to him: the <i>ketiv</i> is an irregular spelling of the <i>qeré</i>.</p> <hr/> <p>by you giving ... in inquiring: gerundial use of the infinitive (construct ... absolute).</p> <hr/> <p>on this day ← <i>as this day.</i></p>
1 Sam 22:14	<p>וַיַּעַן אַחִימֶלֶךְ אֶת־הַמֶּלֶךְ וַיֹּאמֶר וּמִי בְכָל־עַבְדֵיךָ בְּדוֹד נֶאֱמָן וְחַתָּן הַמֶּלֶךְ וְסָר אֶל־מִשְׁמַעְתְּךָ וְנִכְבַּד בְּבֵיתְךָ:</p>	<p>And Ahimelech answered the king and said, “Rather, who among all your servants is faithful like David, who is the king's son-in-law, who goes at your bidding and is honoured in your house?”</p>	<p>rather: wider use of the <i>vav</i>.</p>
1 Sam 22:15	<p>הַיּוֹם הַחֲלֵתִי *לשאוּל- *לשאל־לוֹ בְּאֱלֹהִים חָלִילָה לִי אֶל־יִשְׁם הַמֶּלֶךְ בְּעַבְדּוֹ דָּבָר בְּכָל־בֵּית אָבִי כִי לֹא־יָדַע עַבְדְּךָ בְּכָל־זֹאת דָּבָר קָטָן אוֹ גָּדוֹל:</p>	<p>Is it today that I began to inquire of God for him? Far be it from me. May the king not lay anything to the charge of his servant or of anyone of my father's house, for your servant is not aware of any of this, in a big or small way.”</p>	<p>to inquire: the <i>ketiv</i> and <i>qeré</i> are different spellings of the same word.</p> <hr/> <p>anyone ← <i>everyone.</i></p> <hr/> <p>any ← <i>all.</i></p> <hr/> <p>big or small ← <i>small or big.</i></p>

1 Sam 22:16	וַיֹּאמֶר הַמֶּלֶךְ מוֹת תָּמוּת אַחִימֶלֶךְ אֶתָּה וְכָל־בֵּית אָבִיךָ:	Then the king said, “You shall surely die, Ahimelech, you and all the house of your father.”	
1 Sam 22:17	וַיֹּאמֶר הַמֶּלֶךְ לְרָצִים הַנֹּצְבִים עָלָיו סְבוּ וְהַמִּיתוּ כִּהְגִי יְהוָה כִּי גַם־יָדָם עַם־דָּוִד וְכִי יִדְעוּ כִּי־בָרַח הוּא וְלֹא גָלוּ אֶת־אָזְנוֹ *אָזְנִי וְלֹא־אָבֹ עַבְדֵי הַמֶּלֶךְ לְשַׁלַּח אֶת־יָדָם לִפְגַּע בְּכִהְגִי יְהוָה: ס	Then the king said to the runners who were standing around him, “Turn <i>on them</i> and kill the LORD's priests, for their hand is also with David, and because they knew that he had fled, but they did not <i>inform</i> {Q: me} [K: him].” But the king's servants were not willing to <i>stretch out</i> their hand to attack the LORD's priests.	The <i>ketiv</i> would have to be interpreted as <i>inform the king</i> , which has the same sense as the <i>qere</i> . <hr/> around ← <i>at</i> . <hr/> inform ← <i>uncover the ear</i> . <hr/> stretch out ← <i>send</i> .
1 Sam 22:18	וַיֹּאמֶר הַמֶּלֶךְ *לְדוּיג **לְדוֹאֵג סָב אֶתָּה וּפְגַע בַּכֹּהֲנִים וַיִּסֵּב *דוּיג **דוֹאֵג הָאֲדָמִי וַיִּפְגַּע־הוּא בַּכֹּהֲנִים וַיָּמָת בַּיּוֹם הַהוּא שָׁמַנִּים וַחֲמִשָּׁה אִישׁ נִשָּׂא אֶפֶוד בָּד:	Then the king said to {Q: Doeg} [K: Dojeg], “You <i>turn on them</i> and attack the priests.” Then {Q: Doeg} [K: Dojeg] the Edomite turned <i>on them</i> , and he attacked the priests, and on that day he killed eighty-five men bearing an ephod of fine linen.	
1 Sam 22:19	וְאֵת נֹב עִיר־הַכֹּהֲנִים הַכָּה לְפִי־חֶרֶב מֵאִישׁ וְעַד־אִשָּׁה מֵעוֹלָל וְעַד־יוֹנֵק וְשׂוֹר וְחֲמֹר וְשֵׂה לְפִי־חֶרֶב:	And he struck Nob, the city of the priests, with the edge of the sword, <u>both men and women, both children and babies, and oxen and donkeys and sheep, with the edge of the sword.</u>	both men and women, both children and babies ← <i>from man to woman, from child to baby</i> .
1 Sam 22:20	וַיִּמָּלֵט בֶּן־אָחִיזָב לְאַחִימֶלֶךְ בֶּן־אֲחִיזָב וּשְׁמוֹ אַבְיָתָר וַיִּבְרַח אַחֲרַי דָּוִד:	But one of the sons of Ahimelech the son of Ahitub escaped, whose name <i>was</i> <u>Abiathar</u> , and he fled to <u>join David</u> .	Abiathar ← <i>Ebiathar</i> , but we retain the AV / traditional English name. <hr/> to join David ← <i>after David</i> .
1 Sam 22:21	וַיַּגֵּד אַבְיָתָר לְדָוִד כִּי הָרַג שָׂאוּל אֶת כֹּהֲנֵי יְהוָה:	And <u>Abiathar</u> told David that Saul had killed the LORD's priests.	Abiathar: see 1 Sam 22:20.
1 Sam 22:22	וַיֹּאמֶר דָּוִד לְאַבְיָתָר יִדְעָתִי בַּיּוֹם הַהוּא כִּי־שָׁם *דוּיג **דוֹאֵג הָאֲדָמִי כִּי־הִגֵּד יָגִיד לְשָׂאוּל אֲנֹכִי סַבְתִּי בְכָל־נַפְשׁ בֵּית אָבִיךָ:	Then David said to <u>Abiathar</u> , “I knew on that day when {Q: Doeg} [K: Dojeg] the Edomite <i>was</i> there that he <u>would certainly tell</u> Saul. I have <u>been involved in</u> all the <i>loss of life in</i> your father's house.	Abiathar: see 1 Sam 22:20. <hr/> would certainly tell: infinitive absolute. <hr/> been involved ← <i>gone round</i> . Parallel etymology (Hebrew סָבַב, involve ← Latin <i>volvo</i>). <hr/> life ← <i>soul</i> .
1 Sam 22:23	שָׁבָה אִתִּי אַל־תִּירָא כִּי אֲשֶׁר־יִבְקֹשׁ אֶת־נַפְשִׁי יִבְקֹשׁ אֶת־נַפְשֶׁךָ כִּי־מִשְׁמֶרֶת אֶתָּה עַמְדִּי:	Stay with me, do not fear, for <i>he</i> who seeks my <u>life</u> seeks your <u>life</u> , so that you <i>are</i> a <u>guard</u> with me.”	life (2x) ← <i>soul</i> . <hr/> guard ← <i>guarding</i> . The office rather than the individual.

1 Sam 23:1	וַיִּגְדּוּ לְדָוִד לֵאמֹר הִנֵּה פְּלִשְׁתִּים נֹלְחָמִים בְּקַעֲלֵה וְהֵמָּה שֹׁסִים אֶת־הַגֵּרָנוֹת׃	And they reported to David and said, “Look, the Philistines are fighting in Keilah, and they are plundering the threshing floors.”	threshing floors: perhaps <i>market areas</i> here.
1 Sam 23:2	וַיִּשְׁאַל דָּוִד בַּיהוָה לֵאמֹר הֲאֵלֶיךָ וְהִכִּיתִי בַּפְּלִשְׁתִּים הָאֵלֶּה ׀ וַיֹּאמֶר יְהוָה אֶל־דָּוִד לֵךְ וְהִכִּיתָ בַּפְּלִשְׁתִּים וְהוֹשַׁעְתָּ אֶת־קַעֲלֵה׃	Then David inquired of the LORD and said, “Should I go and strike these Philistines?” And the LORD said to David, “Go and strike the Philistines and save Keilah.”	of ← <i>at</i> .
1 Sam 23:3	וַיֹּאמְרוּ אַנְשֵׁי דָוִד אֵלָיו הִנֵּה אֲנַחְנוּ פֹּה בַּיהוּדָה יִרְאִים וְאִךְ כִּי־נֵלְךָ קַעֲלֵה אֶל־מַעֲרֻכֹת פְּלִשְׁתִּים׃ ׀	Then David's men said to him, “Look, we here in Judah are afraid, and how much more so if we go to Keilah, to the ranks of the Philistines.”	
1 Sam 23:4	וַיֹּסֶף עוֹד דָּוִד לִשְׁאַל בַּיהוָה ׀ וַיַּעֲנֵהוּ יְהוָה וַיֹּאמֶר קוּם רֵד קַעֲלֵה כִּי־אֲנִי נֹתֵן אֶת־פְּלִשְׁתִּים בְּיָדְךָ׃	So David inquired again of the LORD, and the LORD answered him and said, “Arise, go down to Keilah, for I am delivering the Philistines into your hand.”	again ← <i>yet again</i> ← <i>added yet (to inquire)</i> . of ← <i>at</i> .
1 Sam 23:5	וַיֵּלֶךְ דָּוִד *וְאֲנָשָׁיו* וַיִּלָּחֶם בַּפְּלִשְׁתִּים וַיִּנְהַג אֶת־מִקְנֵיהֶם וַיַּךְ בָּהֶם מַכָּה גְדוֹלָה וַיִּשַׁע דָּוִד אֶת־יְשִׁבֵי קַעֲלֵה׃ ׀	Then David and his men went to Keilah and fought the Philistines, and he carried their cattle away, and he struck a great blow on them. So David saved the inhabitants of Keilah.	his men: the <i>ketiv</i> appears to be a <i>scriptio defectiva</i> spelling of the <i>qere</i> .
1 Sam 23:6	וַיְהִי כַּבָּרָח אֲבִיָּתָר בֶּן־אֲחִימֵלֵךְ אֶל־דָּוִד קַעֲלֵה אֶפֶס וַיֵּרֵד בְּיָדוֹ׃	Now it had come to pass when <u>Abiathar</u> the son of Ahimelech fled to David in Keilah, that he came down with the ephod in his hand.	Abiathar: see 1 Sam 22:20.
1 Sam 23:7	וַיִּגַּד לְשָׁאוּל כִּי־בָא דָוִד קַעֲלֵה וַיֹּאמֶר שָׁאוּל גִּבֹּר אֲתוּ אֱלֹהִים בְּיָדֵי כִּי נִסְגַּר לְבוֹא בַּעִיר דְּלָתַיִם וּבִרְיָח׃	And it was reported to Saul that David had arrived in Keilah, and Saul said, “God has consigned him to my hand, for he has shut himself in by entering a town with gates and a bolt.”	consigned ← <i>estranged</i> . by entering: gerundial use of the infinitive. gates ← <i>doors</i> .
1 Sam 23:8	וַיִּשְׁמַע שָׁאוּל אֶת־כָּל־הָעָם לְמַלְחָמָה לָרֶדֶת קַעֲלֵה לְצֹר אֶל־דָּוִד וְאֶל־אֲנָשָׁיו׃	And Saul called all the people up to war, to go down to Keilah, to besiege David and his men.	called ... up ← <i>summoned</i> .
1 Sam 23:9	וַיַּדַּע דָּוִד כִּי עָלָיו שָׁאוּל מִחֲרִישׁ הָרָעָה וַיֹּאמֶר אֶל־אֲבִיָּתָר הִכְהֵן הַגִּישָׁה הָאֶפֶס׃ ׀	Now David knew that Saul was devising evil against him, and he said to <u>Abiathar</u> the priest, “Bring the ephod here.”	Abiathar: see 1 Sam 22:20. here ← <i>near</i> .

1 Sam 23:10	וַיֹּאמֶר דָּוִד יְהוָה אֱלֹהֵי יִשְׂרָאֵל שָׁמַע שְׁמַע עֲבַדְךָ כִּי־מִבְקֵשׁ שָׂאוּל לְבוֹא אֶל־קַעִילָה לְשַׁחֵת לְעִיר בְּעִבּוּרֵי:	And David said, “O LORD God of Israel, your servant has reliably heard that Saul is attempting to come to Keilah to destroy the city on account of me.	has reliably heard: infinitive absolute. attempting ← <i>seeking</i> .
1 Sam 23:11	הֲיִסְגְּרֵנִי בְּעִלֵי קַעִילָה בְּיָדוֹ הַיָּרֵד שָׂאוּל כַּאֲשֶׁר שָׁמַע עֲבַדְךָ יְהוָה אֱלֹהֵי יִשְׂרָאֵל הַגִּד־נָא לְעֲבַדְךָ ס וַיֹּאמֶר יְהוָה יֵרֵד:	Will the inhabitants of Keilah deliver me up into his hand? Will Saul come down as your servant has heard? O LORD God of Israel, do tell your servant.” And the LORD said, “He will come down.”	inhabitants: or <i>lords, rulers</i> .
1 Sam 23:12	וַיֹּאמֶר דָּוִד הֲיִסְגְּרוּ בְּעִלֵי קַעִילָה אֶתִּי וְאֶת־אֲנָשָׁי בְּיַד־שָׂאוּל וַיֹּאמֶר יְהוָה יִסְגְּרוּ: ס	Then David said, “Will the inhabitants of Keilah deliver me and my men up into Saul's hand.” And the LORD said, “They will deliver <i>you</i> up.”	inhabitants: or <i>lords, rulers</i> .
1 Sam 23:13	וַיָּקָם דָּוִד וְאֲנָשָׁיו כַּשְׁש־מֵאוֹת אִישׁ וַיֵּצְאוּ מִקַּעִילָה וַיִּתְהַלְכוּ בְּאֲשֶׁר יִתְהַלְכוּ וּלְשָׂאוּל הִגִּד כִּי־נִמְלָט דָּוִד מִקַּעִילָה וַיַּחְדֵּל לָצֵאת:	So David arose, as <i>did</i> his men – about six hundred men – and they went out of Keilah and wandered around wherever they <i>could</i> wander around. And it was reported to Saul that David had escaped from Keilah. So he stopped going out.	
1 Sam 23:14	וַיֵּשֶׁב דָּוִד בַּמְּדְבָר בַּמְּצֻדוֹת וַיֵּשֶׁב בְּהַר בַּמְּדַבְּר־זִיף וַיִּבְקֶשְׁהוּ שָׂאוּל כָּל־הַיָּמִים וְלֹא־נָתַנוּ אֱלֹהִים בְּיָדוֹ:	Meanwhile David stayed in the desert, in strongholds, and he stayed in the mountain in the Desert of Ziph, while Saul sought him all the <u>time</u> , but God did not deliver him into his hand.	time ← <i>days</i> .
1 Sam 23:15	וַיֵּרָא דָּוִד כִּי־יֵצֵא שָׂאוּל לְבַקֵּשׁ אֶת־נַפְשׁוֹ וְדָוִד בַּמְּדַבְּר־זִיף בַּחֲרֻשָׁה: ס	And David saw that Saul had come out to seek his <u>life</u> , while David <i>was</i> in the Desert of Ziph in a wood.	life ← <i>soul</i> .
1 Sam 23:16	וַיָּקָם יְהוֹנָתָן בֶּן־שָׂאוּל וַיֵּלֶךְ אֶל־דָּוִד חֲרָשָׁה וַיַּחֲזֵק אֶת־יָדוֹ בְּאֱלֹהִים:	And Jonathan, Saul's son, arose and went to David, to the wood, and he <u>encouraged him</u> in God.	encouraged him ← <i>strengthened his hand</i> .
1 Sam 23:17	וַיֹּאמֶר אֵלָיו אַל־תִּירָא כִּי לֹא תִמְצָאֲךָ יַד שָׂאוּל אָבִי וְאַתָּה תִּמְלֹךְ עַל־יִשְׂרָאֵל וְאֲנֹכִי אֶהְיֶה־לְךָ לְמִשְׁנָה וְגַם־שָׂאוּל אָבִי יָדַע כֵּן:	And he said to him, “Do not be afraid, for the hand of Saul my father will not find you, and you will reign over Israel, and I will be second to you. And Saul my father knows <u>this</u> .”	this ← <i>so</i> .

1 Sam 23:18	וַיַּכְרְתוּ שְׁנֵיהֶם בְּרִית לִפְנֵי יְהוָה וַיֵּשֶׁב דָּוִד בְּחַרְשָׁה וַיהוֹנָתָן הָלַךְ לְבֵיתוֹ: ס	And the two of them made a covenant before the LORD, and David stayed in the wood, but Jonathan went to his home.	
1 Sam 23:19	וַיַּעֲלוּ זִפְתִּים אֶל-שָׂאוֹל הַגִּבְעָתָה לֵאמֹר הֲלוֹא דָּוִד מִסְתַּתֵּר עִמָּנוּ בַּמְצָדוֹת בְּחַרְשָׁה בְּגִבְעַת הַחֲכִילָה אֲשֶׁר מִימִין הַיְשִׁימוֹן:	Then <i>some</i> Ziphites came up to Saul, to Gibeah, and they said, "Isn't David hiding with us in the fortresses in the wood, in the hill of Hachilah, which <i>is</i> to the south of Jeshimon?"	Gibeah: see Josh 15:57. Hachilah ← <i>the Hachilah</i> . south: or <i>right</i> .
1 Sam 23:20	וְעַתָּה לְכָל-אֹת נַפְשֶׁךָ הַמֶּלֶךְ לָרֶדֶת רָד וּלְנוּ הַסְּגִירוּ בְיַד הַמֶּלֶךְ:	So now, in accordance with all your heart's desire, O king, to come down, do come down, and <i>it will be</i> up to us to deliver him into the king's hand."	your heart's desire ← <i>the desire of your soul</i> .
1 Sam 23:21	וַיֹּאמֶר שָׂאוֹל בְּרוּכִים אַתֶּם לִיהוָה כִּי חָמַלְתֶּם עָלַי:	At this Saul said, "Blessed <i>are</i> you to the LORD, for you have had compassion on me.	at this: wider use of the vav.
1 Sam 23:22	לְכוּ-נָא הִכִּינוּ עוֹד וּדְעוּ וּרְאוּ אֶת-מְקוֹמוֹ אֲשֶׁר תִּהְיֶה רַגְלוֹ מִי רָאָהוּ שָׁם כִּי אָמַר אֵלַי עָרוֹם יַעֲרֵם הוּא:	Go now <i>and</i> keep preparing, and find out and observe his whereabouts <i>and</i> where he treks, <i>and</i> who has seen him there, for I have been told <i>that</i> he acts very craftily.	find out and observe ← <i>know and see</i> . he treks ← <i>his foot will be</i> . I have been told ← <i>(one) has said to me</i> . he acts very craftily: infinitive absolute.
1 Sam 23:23	וּרְאוּ וּדְעוּ מְכַל הַמְּחַבְּאִים אֲשֶׁר יִתְחַבֵּא שָׁם וּשְׁבַתֶּם אֵלַי אֶל-נִכּוֹן וְהִלַּכְתִּי אֶתְכֶם וְהִיָּה אִם-יִשְׁנֶנּוּ בְּאֶרֶץ וַחֲפַשְׁתִּי אֹתוֹ בְּכָל אֶלְפֵי יְהוּדָה:	So observe and find out about all the hiding places where he hides, and come back to me <i>with</i> confirmation, and I will go with you, and it will come to pass, if he is in the land, that I will seek him among all the thousands of Judah."	with confirmation ← <i>to fixed / confirmed</i> .
1 Sam 23:24	וַיִּקּוּמוּ וַיֵּלְכוּ זִיפָה לִפְנֵי שָׂאוֹל וְדָוִד וְאֲנָשָׁיו בְּמִדְבַר מְעוֹן בְּעֵרְבָה אֶל יַמִּין הַיְשִׁימוֹן:	So they arose and went to Ziph in front of Saul, whereas David and his men <i>were</i> in the Desert of Maon, in the arid tract to the south of Jeshimon.	whereas: wider use of the vav. south: or <i>right</i> .
1 Sam 23:25	וַיֵּלֶךְ שָׂאוֹל וְאֲנָשָׁיו לְבַקֵּשׁ וַיִּגְדּוּ לְדָוִד וַיֵּרַד הַסֹּלֶעַ וַיֵּשֶׁב בְּמִדְבַר מְעוֹן וַיִּשְׁמַע שָׂאוֹל וַיֵּרַדְף אַחֲרֵי-דָוִד מִדְבַר מְעוֹן:	And Saul and his men went to search for <i>him</i> , and <i>it was</i> reported to David, who <i>then</i> went down <i>to</i> the rock and stayed in the Desert of Maon. And Saul heard <i>of it</i> , and he pursued David <i>in</i> the Desert of Maon.	it was reported ← <i>they reported</i> . Avoidance of the passive.

1 Sam 23:26	וַיֵּלֶךְ שָׁאוּל מִצֵּד הַהָר מִזֶּה וַדָּוִד וְאֲנָשָׁיו מִצֵּד הַהָר מִזֶּה וַיְהִי דָוִד נֶחְפָּז לָלֶכֶת מִפְּנֵי שָׁאוּל וְשָׁאוּל וְאֲנָשָׁיו עֹטְרִים אֶל-דָּוִד וְאֶל-אֲנָשָׁיו לְתַפְּשָׁם:	And Saul went to <u>one side</u> of the mountain, <u>whereas</u> David and his men <u>were</u> on the <u>other side</u> of the mountain. Then David became alarmed, <i>intending</i> to move away from Saul, while Saul and his men were surrounding David and his men, in order to capture them.	one side ... the other side ← <i>from this ... from this</i> , as in 1 Sam 17:3. whereas: wider use of the vav.
1 Sam 23:27	וּמְלָאָךְ בָּא אֶל-שָׁאוּל לֵאמֹר מִהָרָה וּלְכָה כִּי-פָשְׁטוּ פְּלִשְׁתִּים עַל-הָאָרֶץ:	Then a messenger came to Saul and said, “Hurry and go, for the Philistines have invaded the land.”	
1 Sam 23:28	וַיָּשָׁב שָׁאוּל מִרְדֹּף אַחֲרֵי דָוִד וַיֵּלֶךְ לִקְרַאת פְּלִשְׁתִּים עַל-בֶּן קָרְאוֹ לַמָּקוֹם הַהוּא סֵלַע הַמְחֻלְקוֹת:	So Saul returned from pursuing David, and he went to confront the Philistines, which <i>is</i> why they call that place <u>Sela-Hammahlekoth</u> .	Sela-Hammahlekoth: i.e. <i>Rock of smoothness or divisions</i> .
1 Sam 23:29	וַיַּעַל דָּוִד מִשָּׁם וַיָּשָׁב בְּמַצְדּוֹת עֵין-גֵּדִי:	Then David went up from there and stayed in the strongholds of En-Gedi.	
1 Sam 24:1	וַיְהִי כַּאֲשֶׁר שָׁב שָׁאוּל מֵאַחֲרֵי פְּלִשְׁתִּים וַיִּגְדּוּ לוֹ לֵאמֹר הִנֵּה דָוִד בַּמִּדְבָּר עֵין גֵּדִי: ס	And it came to pass, when Saul returned <u>from pursuing</u> the Philistines, that they reported to him and said, “Look, David <i>is</i> in the Desert of En-Gedi.”	from pursuing ← <i>from after</i> .
1 Sam 24:2	וַיִּקַּח שָׁאוּל שְׁלֹשֶׁת אֲלָפִים אִישׁ בַּחֹר מְכַל-יִשְׂרָאֵל וַיֵּלֶךְ לְבַקֵּשׁ אֶת-דָּוִד וְאֲנָשָׁיו עַל-פְּנֵי צוּרֵי הַיַּעְלִים:	Then Saul took three thousand men, chosen from the whole of Israel, and he went to seek David and his men <u>in the area of</u> the rocks of the mountain goats.	in the area of ← <i>on the surface of</i> .
1 Sam 24:3	וַיָּבֹאוּ אֶל-גְּדֵרוֹת הַצֹּאן עַל-הַדֶּרֶךְ וְשָׁם מָעְרָה וַיָּבֹאוּ שָׁאוּל לְהַסִּךְ אֶת-רַגְלָיו וְדָוִד וְאֲנָשָׁיו בִּירְכְתֵי הַמְּעָרָה יֹשְׁבִים:	And they came to the sheepfolds on the way, and <i>there was</i> a cave there, and Saul went in to cover his feet. Now David and his men <u>were stationed</u> at the sides of the cave.	were stationed ← <i>(were) sitting / staying</i> .
1 Sam 24:4	וַיֹּאמְרוּ אֲנָשֵׁי דָוִד אֵלָיו הִנֵּה הַיּוֹם אֲשֶׁר-אָמַר יְהוָה אֵלֶיךָ הִנֵּה אֲנִכִּי נָתַן אֶת-אִיבֶיךָ אִיבֶיךָ בְּיָדְךָ וְעָשִׂיתָ לוֹ כַּאֲשֶׁר יִטֵּב בְּעֵינֶיךָ וַיִּקַּם דָּוִד וַיִּכְרֹת אֶת-כַּנְּף-הַמְּעִיל אֲשֶׁר-לְשָׁאוּל בַּלַּיִט:	And David's men said to him, “Behold the day <i>about</i> which the LORD told you, <i>when he said</i> , ‘Behold, I am giving you {Q: your enemy} [K: your enemies] in your hand, and you <i>can</i> do to him as is good in your sight.’ ” Then David arose and cut the hem of Saul's coat in secret.	

1 Sam 24:5	וַיְהִי אַחֲרֵי־כֵן וַיִּדָּבֵר לִבְדָּוִד אֲתוֹ עַל אֲשֶׁר כָּרַת אֶת־כַּנְּף אֲשֶׁר לְשָׂאוֹל: ס	And it came to pass after that, that David's heart <u>pained</u> him, because he had cut the hem of Saul's <i>coat</i> .	pained ← <i>hit</i> .
1 Sam 24:6	וַיֹּאמֶר לְאַנְשָׁיו חָלִילָה לִּי מִיְהוָה אֲסֹאֲעֶשֶׂה אֶת־הַדָּבָר הַזֶּה לְאֲדֹנָי לַמְּשִׁיחַ יְהוָה לְשַׁלַּח יָדַי בּוֹ כִּי־מְשִׁיחַ יְהוָה הוּא:	And he said to his men, “Far <i>be</i> <i>it</i> from me with the LORD that I should do this thing to my lord, to the LORD's anointed, to <u>lay my</u> <u>hand on</u> him, for he <i>is</i> the LORD's anointed.”	lay my hand on ← <i>send my hand</i> on / <i>against</i> .
1 Sam 24:7	וַיִּשְׁטַע דָּוִד אֶת־אַנְשָׁיו בַּדְּבָרִים וְלֹא נִתְּנָם לְקוֹם אֶל־שָׂאוֹל וְשָׂאוֹל קָם מִהַמְעָרָה וַיֵּלֶךְ בַּדֶּרֶךְ: ס	And David <u>restrained</u> his men with <i>these</i> words, and he did not allow them to rise up against Saul. And Saul arose from the cave and went on <i>his</i> way.	restrained: the usual meaning of this word is <i>divided</i> . [AnLx]= <i>rebuked</i> ; others, <i>kept off</i> .
1 Sam 24:8	וַיִּקָּם דָּוִד אַחֲרֵי־כֵן וַיֵּצֵא *מִן־*הַמְעָרָה *מִהַמְעָרָה וַיִּקְרָא אַחֲרֵי־שָׂאוֹל לֵאמֹר אֲדֹנָי הַמֶּלֶךְ וַיִּבֹט שָׂאוֹל אַחֲרָיו וַיִּקַּד דָּוִד אַפָּיִם אֶרְצָה וַיִּשְׁתַּחֲוֶ: ס	Then David arose after that, and he came out of the <u>cave</u> , and he called after Saul and said, “My lord the king.” Then Saul looked behind him and David bowed face <i>down</i> to the ground and prostrated himself.	of the cave: the <i>ketiv</i> and <i>qere</i> involve the same preposition in its separable and inseparable forms.
1 Sam 24:9	וַיֹּאמֶר דָּוִד לְשָׂאוֹל לָמָּה תִּשְׁמַע אֶת־דְּבָרַי אָדָם לֵאמֹר הֲנֵה דָוִד מִבְּקֵשׁ רַעְתָּךְ:	And David said to Saul, “Why do you listen to the words of a man who says, ‘Look, David is trying to harm you’?”	
1 Sam 24:10	הֲנֵה הַיּוֹם הַזֶּה רָאוּ עֵינֶיךָ אֶת אֲשֶׁר־נָתַנְךָ יְהוָה הַיּוֹם בְּיָדִי בַמְעָרָה וְאָמַר לְהַרְגֶנִּי וַתַּחַס עָלַיךָ וְאָמַר לֹא־אֶשְׁלַח יָדִי בְּאֲדֹנָי כִּי־מְשִׁיחַ יְהוָה הוּא:	Look, this day your eyes have seen that the LORD <u>handed you</u> <u>over to me</u> this day in the cave, and <i>one would have</i> said to kill you, but <i>my eye</i> spared you, and I said, ‘I will not <u>lay my hand</u> on my lord, for he <i>is</i> the LORD's anointed.’	handed you over to me ← <i>gave</i> <i>you into my hand</i> . lay my hand on ← <i>send my hand</i> on / <i>against</i> .
1 Sam 24:11	וְאָבִי רֵאָה גַם רָאָה אֶת־כַּנְּף מְעִילְךָ בְּיָדִי כִּי בְכַרְתִּי אֶת־כַּנְּף מְעִילְךָ וְלֹא הֲרַגְתִּיךָ דַּע וּרְאָה כִּי אֵין בְּיָדִי רָעָה וּפָשַׁע וְלֹא־חָטַאתִי לָךְ וְאַתָּה צָדִיק אֶת־נַפְשִׁי לְקַחְתָּהּ:	And, my <u>father</u> , <u>just look</u> , and <u>see</u> the hem of your coat in my hand, for when I cut the hem of your coat, I did not kill you. Know and see that <i>there is</i> no evil or transgression in my hand, and <i>that</i> I have not sinned against you, <u>yet</u> you <u>hunt me</u> <u>down to take my life</u> .	father: standing for <i>father-in-law</i> . just look, and see ← <i>see, also</i> <i>see</i> . yet: adversative / concessive use of the <i>vav</i> . hunt me down to take my life ← <i>lie in wait for my soul to take it</i> .
1 Sam 24:12	יִשְׁפֹּט יְהוָה בֵּינִי וּבֵינֶךָ וּנְקַמְנִי יְהוָה מִמֶּנִּי וַיְדִי לֹא תִהְיֶה־בְּךָ:	May the LORD judge between me and you, and may the LORD avenge me on you, but my hand will not be on you.	

1 Sam 24:13	כַּאֲשֶׁר יֹאמַר מִשַׁל הַקְּדָמָי מִרְשָׁעִים יֵצֵא רָשָׁע וְיָדֵי לֹא תִּהְיֶה-בָּדָד:	As the proverb of the <u>ancients</u> says, ‘Wickedness proceeds from the wicked’, but my hand will not be on you.	ancients ← <i>ancient</i> .
1 Sam 24:14	אַחֲרַי מִי יֵצֵא מִלֶּךְ יִשְׂרָאֵל אַחֲרַי מִי אַתָּה רֹדֵף אַחֲרַי כְּלָב מֵת אַחֲרַי פֶּרַעַשׁ אֶחָד:	After whom has the king of Israel gone out? Whom are you pursuing? A dead dog? A single flea?	
1 Sam 24:15	וְהָיָה יְהוָה לְדָיִן וְשֹׁפֵט בֵּינִי וּבֵינֶךָ וְיֵרָא וְיִרְבֵּ אֶת־רִיבִי וְיִשְׁפֹּטֵנִי מִיַּדְּךָ: פ	And may the LORD be a judge, and may he judge between me and you, and may he see and contend my case and <u>acquitt me</u> from your charge.”	acquitt me from your charge ← <i>judge me from your hand</i> .
1 Sam 24:16	וַיְהִי כְּכַלּוֹת דָּוִד לְדַבֵּר אֶת־הַדְּבָרִים הָאֵלֶּה אֶל־שָׂאוּל וַיֹּאמֶר שָׂאוּל הֲקִלָּךְ זֶה בְּנֵי דָוִד וַיִּשָּׂא שָׂאוּל קִלּוֹ וַיִּבֶד:	And it came to pass, when David had finished speaking these words to Saul, that Saul said, “ <i>Is this your voice, my son</i> David?” And Saul raised his voice and wept.	son: standing for <i>son-in-law</i> .
1 Sam 24:17	וַיֹּאמֶר אֶל־דָּוִד צְדִיק אַתָּה מִמֶּנִּי כִּי אַתָּה גָּמַלְתָּנִי הַטּוֹבָה וְאֲנִי גָּמַלְתִּיךָ הָרָעָה:	And he said to David, “You <i>are</i> more righteous than I <i>am</i> , for you have repaid me good, whereas I repaid you evil.	
1 Sam 24:18	*וְאַתָּה הַגִּדְתָּ הַיּוֹם אֶת אֲשֶׁר־עָשִׂיתָה אֵתִי טוֹבָה אֵת אֲשֶׁר סָגַרְנִי יְהוָה בְּיָדְךָ וְלֹא הִרְגָתָנִי:	And <u>you</u> have shown me today that you have done good to me – that when the LORD delivered me up into your hand, you did not kill me.	you: the <i>ketiv</i> , nominally a feminine form, is perhaps influenced by Aramaic, or it has to be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i> .
1 Sam 24:19	וְכִי־יִמְצֵא אִישׁ אֶת־אֹיְבוֹ וְשָׁלַחוֹ בְּדַרְךְ טוֹבָה וְיִהְיֶה יִשְׁלַמְךָ טוֹבָה תַּחַת הַיּוֹם הַזֶּה אֲשֶׁר עָשִׂיתָה לִּי:	For if a man finds his enemy, will he <u>let him cheerily go on his way</u> ? So may the LORD repay you <i>with</i> goodness, because of what you did with me <i>on</i> this day.	let him cheerily go on <i>his</i> way ← <i>let him go on a good way</i> .
1 Sam 24:20	וְעַתָּה הִנֵּה יָדַעְתִּי כִּי מֶלֶךְ תִּמְלֹךְ וְקָמָה בְּיָדְךָ מַמְלַכֶּת יִשְׂרָאֵל:	And now, look, I know that you <u>will certainly reign</u> and that the kingdom of Israel <u>will be established under your authority</u> .	will certainly reign: infinitive absolute. will be established under your authority ← <i>will rise in your hand</i> .
1 Sam 24:21	וְעַתָּה הִשָּׁבְעָה לִּי בַיהוָה אֶס־תִּכְרִית אֶת־זֵרְעִי אַחֲרַי וְאֶס־תִּשְׁמִיד אֶת־שְׁמִי מִבֵּית אָבִי:	So now, swear to me by the LORD <u>that you will not cut my seed off after me</u> , and <u>that you will not obliterate my name from the house of my father</u> .”	that you will not (2x): strong denial using an abbreviation of the oath formula of 2 Sam 3:35. obliterate ← <i>destroy</i> .
1 Sam 24:22	וַיִּשָּׁבַע דָּוִד לְשָׂאוּל וַיֵּלֶךְ שָׂאוּל אֶל־בֵּיתוֹ וְדָוִד וְאֲנָשָׁיו עָלוּ עַל־הַמְּצוּדָה: פ	Then David swore to Saul, and Saul went to his house, and David and his men went up to the stronghold.	

1 Sam 25:1	<p>וַיָּמָת שְׁמוּאֵל וַיִּקְבְּצוּ כָּל־יִשְׂרָאֵל וַיִּסְפְּדוּ־לוֹ וַיִּקְבְּרוּהוּ בְּבֵיתוֹ בְּרָמָה וַיָּקָם דָּוִד וַיֵּרַד אֶל־מִדְבַּר פָּאָרָן: ס</p>	<p>When Samuel died, the whole of Israel gathered and mourned for him, and they buried him in his house in Ramah. And David arose and went down to the Desert of Paran.</p>	
1 Sam 25:2	<p>וְאִישׁ בְּמַעֲוֹן וּמַעֲשֵׂהוּ בְּכַרְמֵל וְהָאִישׁ גָּדוֹל מְאֹד וְלוֹ צֹאן שְׁלֹשֶׁת־אַלְפִים וְאַלְף עֲזִים וַיְהִי בִגְזוֹ אֶת־צֹאֲנוֹ בְּכַרְמֵל:</p>	<p>Now a man in Maon, whose business was at Carmel, a man who was very wealthy, who had three thousand sheep and one thousand goats, was busy with the shearing of his sheep at Carmel.</p>	<p>Carmel (2x) ← the Carmel. wealthy ← great. with the shearing: gerundial use of the infinitive.</p>
1 Sam 25:3	<p>וְשֵׁם הָאִישׁ נָבָל וְשֵׁם אִשְׁתּוֹ אַבְגַּיִל וְהָאִשָּׁה טוֹבַת־שֵׁכֶל וַיִּפֶת תֹּאֵר וְהָאִישׁ קָשָׁה וְרַע מַעֲלָלִים וְהוּא *כְּלָבוּ **כְּלָבִי:</p>	<p>And the man's name was Nabal, and the name of his wife was Abigail, and the woman was very intelligent and attractive in appearance, but the man was harsh and evil in his actions, and he was a Calebite.</p>	<p>Calebite: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning. very intelligent ← good of intelligence.</p>
1 Sam 25:4	<p>וַיִּשְׁמַע דָּוִד בַּמִּדְבָּר כִּי־גִזָּז נָבָל אֶת־צֹאֲנוֹ:</p>	<p>Now David heard in the desert that Nabal was shearing his sheep,</p>	
1 Sam 25:5	<p>וַיִּשְׁלַח דָּוִד עֲשָׂרָה נְעָרִים וַיֹּאמֶר דָּוִד לְנְעָרִים עָלוּ כַרְמֵלָה וּבְאַתֶּם אֶל־נָבָל וּשְׁאַלְתֶּם־לוֹ בְּשֵׁמִי לְשָׁלוֹם:</p>	<p>and David sent ten servant-lads, and David said to the servant-lads, “Go up to Carmel and go to Nabal, and ask him how he is in my name.</p>	<p>how he is ← about peace.</p>
1 Sam 25:6	<p>וְאָמַרְתֶּם כֹּה לַחֵי וְאַתָּה שָׁלוֹם וּבֵיתְךָ שָׁלוֹם וְכָל אֲשֶׁר־לְךָ שָׁלוֹם:</p>	<p>And say this to the man who lives well: ‘Peace to you and peace to your household, and peace to all of yours.</p>	<p>this ← thus.</p>
1 Sam 25:7	<p>וַעֲתָה שָׁמַעְתִּי כִּי גִזְזִים לְךָ עֲתָה הָרַעִים אֲשֶׁר־לְךָ הֵיוּ עִמָּנוּ לֹא הִכְלַמְנוּם וְלֹא־נִפְקַד לָהֶם מְאוּמָה כָּל־יְמֵי הַיּוֹתָם בְּכַרְמֵל:</p>	<p>Well now, I have heard that you have shearers, and now as for your shepherds who were with us, we have not put them to shame, and they didn't lack anything all the time they were at Carmel.</p>	<p>well: wider use of the <i>vav</i>. time ← days. Carmel ← the Carmel.</p>
1 Sam 25:8	<p>שְׁאַל אֶת־נְעָרֶיךָ וַיִּגִּידוּ לְךָ וַיִּמְצְאוּ הַנְּעָרִים חֵן בְּעֵינֶיךָ כִּי־עָלִיזוֹם טוֹב בָּנוּ תְּנַהֲנָא אֵת אֲשֶׁר תִּמְצָא יָדְךָ לְעַבְדֶּיךָ וּלְבִנְךָ לְדָוִד:</p>	<p>Ask your servant-lads, and they will tell you, and may the servant-lads find favour in your sight, for we have come on a good day. Please give what you can afford to your servants and to your son David.’ ”</p>	<p>we have come on a good day: we take בָּנוּ, strictly at / among us, as a <i>scriptio defectiva</i> spelling for בָּאֵנוּ, we have come. A “good day”, also in modern times, means a festive day. what you can afford ← what your hand will find.</p>
1 Sam 25:9	<p>וַיָּבֹאוּ נְעָרֵי דָוִד וַיְדַבְּרוּ אֶל־נָבָל כְּכָל־הַדְּבָרִים הָאֵלֶּה בְּשֵׁם דָּוִד וַיִּנּוּחוּ:</p>	<p>So David's servant-lads went there, and they spoke to Nabal in line with all these words in David's name, then they paused.</p>	

1 Sam 25:10	וַיֵּעַן נָבָל אֶת־עֲבָדֵי דָוִד וַיֹּאמֶר מִי דָוִד וּמִי בֶן־יִשָׁי הַיּוֹם רַבּוֹ עֲבָדִים הַמֵּתְפַרְצִים אִישׁ מִפְּנֵי אֲדֹנָיו:	Then Nabal answered David's servants and said, "Who <i>is</i> David, and who <i>is</i> the son of Jesse? Nowadays there are many servants who break away from their master.	who ← <i>who each</i> . their master ← <i>his master</i> .
1 Sam 25:11	וְלִקְחֹתִי אֶת־לֶחְמִי וְאֶת־מִימִי וְאֵת טִבְחֹתַי אֲשֶׁר טִבַּחְתִּי לְגֹזֵזִי וְנָתַתִּי לְאֲנָשִׁים אֲשֶׁר לֹא יָדַעְתִּי אִי מִזֶּה הֵמָּה:	So should I take my bread and my water, and my meat which I have slaughtered for my shearers, and give <i>it</i> to men when I don't know where they are from?"	meat ← <i>slaughter</i> . when ← <i>(for) whom</i> .
1 Sam 25:12	וַיִּהְפְּכוּ נְעָרֵי־דָוִד לְדַרְכָּם וַיָּשׁוּבוּ וַיָּבֵאוּ וַיַּגִּדוּ לוֹ כָּל הַדְּבָרִים הָאֵלֶּה:	Then David's <i>servant</i> -lads turned back to their way and returned, and when they had arrived, they told him about all these things.	about ← <i>according to</i> .
1 Sam 25:13	וַיֹּאמֶר דָּוִד לְאֲנָשָׁיו חַגְרוּ אִישׁ אֶת־חַרְבּוֹ וַיַּחְגְּרוּ אִישׁ אֶת־חַרְבּוֹ וַיַּחְגֵּר גַּם־דָּוִד אֶת־חַרְבּוֹ וַיַּעֲלוּ אַחֲרָי דָּוִד כָּאָרְבַּע מֵאוֹת אִישׁ וּמֵאֲתָיִם יָשְׁבוּ עַל־הַבָּלַיִם:	At this David said to his men, "Let each <i>man</i> gird on his sword." And each <i>man</i> girded on his sword, and David also girded on his sword, and about four hundred men went up behind David, and two hundred remained with the equipment.	at this: wider use of the <i>vav</i> . with ← <i>at</i> .
1 Sam 25:14	וְלֹא־בִיגַיִל אִשְׁתׁ נָבָל הַגִּיד נְעָר־אֶחָד מֵהַנְּעָרִים לֵאמֹר הִנֵּה שָׁלַח דָּוִד מִלְּאָכִים מִהַמְדָּבָר לְבָרֵךְ אֶת־אֲדֹנָיו וַיַּעַט בָּהֶם:	But one of the <i>servant</i> -lads told Abigail, Nabal's wife, and he said, "Look, David sent messengers from the desert to bless our lord, but he reacted aggressively to them.	one of the <i>servant</i> -lads ← <i>one lad of the lads</i> .
1 Sam 25:15	וְהָאֲנָשִׁים טֹבִים לָנוּ מְאֹד וְלֹא הִכְלַמְנוּ וְלֹא־פָקַדְנוּ מְאוּמָה כָּל־יְמֵי הַתְּהַלֵּכְנוּ אִתָּם בְּהִיוֹתֵנוּ בַשָּׂדֶה:	But the men <i>were</i> very good to us, and we were not treated contemptuously, and we did not miss anything all the time we associated with them, when we were in the countryside.	countryside ← <i>field</i> .
1 Sam 25:16	חֹמֶה הָיוּ עָלֵינוּ גַם־לַיְלָה גַם־יוֹמָם כָּל־יְמֵי הָיוֹתֵנוּ עִמָּם רַעִים הַצֹּאֵן:	They were a wall to us, both night and day, all the time when we were with them tending the sheep.	time ← <i>days</i> .
1 Sam 25:17	וַעֲתָה דַעִי וּרְאִי מַה־תַּעֲשִׂי כִּי־כָלְתָה הָרָעָה אֶל־אֲדֹנָיו וְעַל כָּל־בֵּיתוֹ וְהוּא בֶן־בְּלִיעַל מִדְּבַר אֱלֹוִי:	So now, <u>decide</u> and see what you will do, for evil has been resolved against our lord and on all his house, and he <i>is</i> too <u>useless</u> to speak to."	decide ← <i>know</i> . useless ← <i>son of without use</i> .

1 Sam 25:18	<p>וּתְמָהָר *אֲבוּגִיל *אֲבִיגַיִל וּתְקַח מֵאֲתַיִם לֶחֶם וְשֵׁנִים נְבִלֵי-יַיִן וְחֲמִשׁ צֹאן *עֲשׂוֹת *עֲשׂוֹת וְחֲמִשׁ סָאִים קָלִי וּמֵאָה צִמְקִים וּמֵאֲתַיִם דְּבָלִים וּתְשֵׂם עַל-הַחֲמָרִים:</p>	<p>Then {Q: Abigail} [K: Abugail] acted quickly, and she took two hundred loaves and two wineskins of wine, and five prepared sheep, and five <u>seahs</u> of parched grain, and one hundred <i>measures</i> of raisins, and two hundred <i>cakes of</i> pressed figs, and she put <i>them</i> on the donkeys.</p>	<p>prepared: the <i>ketiv</i> could be regarded as a variant spelling of the <i>qere</i>.</p> <hr/> <p>seah: about 2 imperial gallons or 9 litres.</p>
1 Sam 25:19	<p>וּתְאָמַר לְנַעֲרֶיהָ עֲבְרוּ לִפְנֵי הַנָּנִי אַחֲרֵיכֶם בָּאָה וְלֹאִישָׁה נָבַל לֹא הִגִּידָה:</p>	<p>And she said to her <i>servant</i>-lads, “Go across in front of me, <i>and</i> you will see me coming behind you.” But she did not tell Nabal her husband.</p>	<p>you will see me ← <i>behold me</i>.</p>
1 Sam 25:20	<p>וְהִיא הִיא רִכְבָּת עַל-הַחֲמֹר וַיְרִדְתָּ בְּסֶתֶר הַהָר וְהִנֵּה דָוִד וְאֲנָשָׁיו יֹרְדִים לְקִרְאָתָהּ וּתִפְגַּשׁ אֹתָם:</p>	<p>And it came to pass <i>as</i> she was riding on a donkey that she came down to the hiding place <i>in</i> the hill, and <u>along came</u> David and his men, coming down towards her, and she met them.</p>	<p>along came ← <i>behold</i>.</p>
1 Sam 25:21	<p>וַדָּוִד אָמַר אֵךְ לְשֶׁקֶר שָׁמַרְתִּי אֶת-כָּל-אֲשֶׁר לִּזְהָר בַּמִּדְבָּר וְלֹא-נִפְקַד מִכָּל-אֲשֶׁר-לוֹ מֵאוֹמָה וַיֵּשֶׁב-לִי רָעָה תַּחַת טוֹבָה:</p>	<p>And David said, “Surely <i>it was</i> in vain <i>that</i> I kept everything of this <i>man's</i> in the desert – and nothing of his went missing – but he requited me <i>with</i> evil for good.</p>	
1 Sam 25:22	<p>כֹּה-יַעֲשֶׂה אֱלֹהִים לְאֵיבֵי דָוִד וְכֹה יִסְיֵף אִם-אֲשָׂאֵר מִכָּל-אֲשֶׁר-לוֹ עַד-הַבֹּקֶר מִשֵּׁתִּין בְּקִיר:</p>	<p>May God do <u>such</u> to David's <u>enemies</u> and add <u>more</u> if I leave <i>anyone</i>, of all who <i>belong</i> to him, <i>who</i> urinates against a wall, <i>alive</i> until morning.”</p>	<p>such ... more ← <i>thus ... thus</i>.</p> <hr/> <p>to David's enemies: one would expect <i>to me</i> or, as in LXX, <i>to David</i>, but the Hebrew text is undisputed in [BHS]. This is strong denial as in the oath formula of 2 Sam 3:35.</p>
1 Sam 25:23	<p>וּתְרָא אֲבִיגַיִל אֶת-דָּוִד וּתְמָהָר וּתְרַד מֵעַל הַחֲמֹר וּתִפֹּל לְאַפֵּי דָוִד עַל-פְּנֵיהָ וּתִשְׁתַּחוּ אָרָץ:</p>	<p>Then when Abigail saw David, she quickly dismounted from the donkey and fell face down <u>before</u> David and bowed <i>to</i> the ground.</p>	<p>face down before ← <i>to the face(1) of ... on her face(2)</i>.</p>
1 Sam 25:24	<p>וּתִפֹּל עַל-רַגְלָיו וּתְאָמַר בִּי-אֲנִי אֲדֹנָי הָעֹז וְתִדְבְּרֵנָא אֶמְתַּד בְּאָזְנֶיךָ וְשִׁמַּע אֶת דְּבָרֵי אִמְתֶּךָ:</p>	<p>And she fell at his feet and said, “My lord, <i>let</i> the iniquity <i>be</i> on me, and let your handmaid speak <i>a word</i> in your <u>ear</u>, and listen to the words of your handmaid.</p>	<p>ear ← <i>ears</i>.</p>

<p>1 Sam 25:25</p>	<p>אֶל־נָא יְשִׁים אֲדֹנָי אֶת־לְבֹ אֶל־אִישׁ הַבְּלִיעַל הַזֶּה עַל־נָבֵל כִּי כְשֵׁמוֹ כִּן־הוּא נָבֵל שְׁמוֹ וּנְבִלָה עִמּוֹ וְאֲנִי אֲמַתְּךָ לֹא רָאִיתִי אֶת־נַעֲרֵי אֲדֹנָי אֲשֶׁר שְׁלַחְתָּ:</p>	<p>May my lord not <u>pay attention</u> to this useless man, to Nabal, for as his name <i>is</i>, so <i>is</i> he. Nabal <i>is</i> his name, and folly <u>accompanies</u> him, and I <i>am</i> your handmaid <i>who</i> did not see my lord's <i>servant-lads</i> whom you sent.</p>	<p>pay attention ← <i>put on his heart</i>. accompanies ← <i>(is) with</i>.</p>
<p>1 Sam 25:26</p>	<p>וְעַתָּה אֲדֹנָי חַי־יְהוָה וְחַי־נַפְשֶׁךָ אֲשֶׁר מִנְעָךָ יְהוָה מִבּוֹא בַדְּמַיִם וְהוֹשַׁע יָדְךָ לָךְ וְעַתָּה יְהִי כְנָבֵל אִיבִיךָ וְהַמְבַקְשִׁים אֶל־אֲדֹנָי רָעָה:</p>	<p>So now, my lord, <i>as</i> the LORD lives, and <i>as</i> your <u>being</u> lives, since the LORD has prevented you from <u>embarking on bloodshed</u>, and <i>from your own ability</i> giving you victory, so now may your enemies and those who are seeking my lord's harm be as Nabal.</p>	<p>being ← <i>soul</i>. embarking on ← <i>entering into</i>. your own ability giving you victory ← <i>your hand saving you</i>. But perhaps the sense is <i>and save your hand (from doing wrong)</i>. See ↗</p>
<p>1 Sam 25:27</p>	<p>וְעַתָּה הַבְּרָכָה הַזֹּאת אֲשֶׁר־הֵבִיא שְׁפַחְתְּךָ לְאֲדֹנָי וְנִתְּנָה לְנַעֲרִים הַמֹּתְהִלְכִים בְּרַגְלֵי אֲדֹנָי:</p>	<p>And now, may this <u>gift</u>, which your handmaid has brought for my lord, be given to the <i>servant-lads</i> who are following at my lord's feet.</p>	<p>↳ also 1 Sam 25:31 and 1 Sam 25:33. gift ← <i>blessing</i>.</p>
<p>1 Sam 25:28</p>	<p>שָׂא נָא לִפְשַׁע אֲמַתְּךָ כִּי עָשָׂה־יַעֲשֶׂה יְהוָה לְאֲדֹנָי בַּיּוֹם נֶאֱמָן כִּי־מִלְחָמוֹת יְהוָה אֲדֹנָי נִלְחַם וְרַעָה לֹא־תִמְצָא בְּךָ מִיָּמֶיךָ:</p>	<p>Please forgive your handmaid's transgression, for the LORD <u>will certainly make</u> my lord a <u>secure</u> house, for my lord is fighting the LORD's wars, and evil has not been found in you <u>in all your days</u>.</p>	<p>will certainly make: infinitive absolute. secure: or <i>faithful</i>. in <i>all</i> your days ← <i>from / since all your days</i>.</p>
<p>1 Sam 25:29</p>	<p>וַיִּקַּם אָדָם לְרֹדְפֶךָ וּלְבַקֵּשׁ אֶת־נַפְשֶׁךָ וְהִיתָה נַפְשׁ אֲדֹנָי צְרוּרָה בְּצִרְרוֹר הַחַיִּים אֶת יְהוָה אֱלֹהֶיךָ וְאֶת נַפְשׁ אִיבִיךָ יִקְלַטְנָה בְּתוֹךְ כַּף הַקֶּלֶעַ:</p>	<p>But a man has arisen to pursue you and to seek your <u>life</u>, but my lord's <u>life</u> is wrapped up in the bundle of life with the LORD your God, but <i>as for</i> the <u>life</u> of your enemies, he will sling it out <i>as from</i> the cradle of a sling.</p>	<p>life (3x) ← <i>soul</i>. from ← <i>inside</i>.</p>
<p>1 Sam 25:30</p>	<p>וְהָיָה כִּי־יַעֲשֶׂה יְהוָה לְאֲדֹנָי כְּכֹל אֲשֶׁר־דִּבֶּר אֶת־הַטּוֹבָה עֲלֶיךָ וְצִוְּךָ לְנָגִיד עַל־יִשְׂרָאֵל:</p>	<p>And it will come to pass that the LORD will do for my lord <u>all</u> the good he has spoken about concerning you, and he will <u>appoint</u> you as leader over Israel.</p>	<p>all ← <i>according to all</i>. appoint ← <i>command</i>, but also <i>appoint</i>.</p>
<p>1 Sam 25:31</p>	<p>וְלֹא תִהְיֶה זֹאת לְךָ לְפּוֹקָה וּלְמַכְשׁוֹל לִבִּי לְאֲדֹנָי וּלְשִׁפְדֹדֵם חִנָּם וּלְהוֹשִׁיעַ אֲדֹנָי לּוֹ וְהִיטֵב יְהוָה לְאֲדֹנָי וְזָכַרְתָּ אֶת־אֲמַתְּךָ: ס</p>	<p>And don't let this be an <u>unsettling matter to you</u>, or a <u>disconcerting affair</u> to my lord, whether <i>it is about</i> shedding blood for no reason, or my lord <u>giving himself victory</u>, and may the LORD do good to my lord, and may you remember your handmaid.”</p>	<p>unsettling matter to you, or a disconcerting affair ← <i>unsteadiness to you and stumbling of the heart</i>. giving himself victory: see 1 Sam 25:26.</p>

1 Sam 25:32	וַיֹּאמֶר דָּוִד לְאַבִּיגַיִל בְּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר שָׁלַחךָ הַיּוֹם הַזֶּה לְקַרְאֹתִי:	Then David said to Abigail, “Blessed <i>be</i> the LORD God of Israel who has sent you <i>to me</i> today.	Abigail ← <i>Abigal</i> here. to me ← <i>towards me</i> .
1 Sam 25:33	וּבְרוּךְ טַעֲמָךְ וּבְרוּכָה אַתְּ אֲשֶׁר כָּלַתְנִי הַיּוֹם הַזֶּה מִבּוֹא בְּדַמַּיִם וְהַשַּׁע יְדֵי לִי:	And blessed <i>is</i> your <i>conduct</i> and blessed <i>are</i> you, in that you have stopped me <i>on</i> this day from <i>embarking on bloodshed</i> , and from <i>my own</i> ability giving me <i>victory</i> .	conduct ← <i>taste, flavour</i> , and in 1 Sam 21:13, <i>character</i> . embarking on ... my own ability giving me victory: see 1 Sam 25:26.
1 Sam 25:34	וְאוֹלָם חַי־יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר מָנְעָנִי מִהַרְעֵ אֶתְךָ כִּי לוֹלִי מִהֶרֶת *וּתְבֹאֲתִי **וּתְבֹאֲתִי לְקַרְאֹתִי כִּי אִם־נֹוֹתֶר לְנִבֵּל עַד־אֹר הַבֶּקֶר מִשְׁתִּין בְּקִיר:	But <i>as</i> the LORD God of Israel lives, who has prevented me from harming you, for unless you had hastened in coming to me, Nabal would certainly not have had <i>anyone who</i> urinates against a wall left to him by morning light.”	in coming: both <i>ketiv</i> and <i>qere</i> are anomalous forms, having affirmatives from both the nominal past and future tenses. Nabal would certainly not ← <i>if</i> <i>Nabal</i> , standing for <i>if Nabal ...</i> <i>may God do this to me</i> . Strong denial using an abbreviation of the oath formula of 2 Sam 3:35.
1 Sam 25:35	וַיִּקַּח דָּוִד מִיָּדָהּ אֶת אֲשֶׁר־הֵבִיָּאָה לּוֹ וְלָהּ אָמַר עָלִי לְשָׁלוֹם לְבֵיתְךָ רְאִי שָׁמַעְתִּי בְּקוֹלְךָ וְאִשָּׂא פְנֵי יָד:	And David took what she had brought him from her hand, and he said to her, “Go up to your house in peace. Look, I have heeded you, and I have granted your request.”	heeded you ← <i>heard your voice</i> . granted your request ← <i>uplifted</i> <i>your face</i> .
1 Sam 25:36	וּתְבֹא אַבִּיגַיִל אֶל־נָבָל וְהִנֵּה־לוֹ מִשְׁתֶּה בְּבֵיתוֹ כְּמִשְׁתֶּה הַמֶּלֶךְ וְלֵב נָבָל טוֹב עָלָיו וְהוּא שָׂכַר עַד־מָאֵד וְלֹא־הִגִּידָהּ לּוֹ דְבַר קָטָן וְגָדוֹל עַד־אֹר הַבֶּקֶר:	Then Abigail went to Nabal, and she saw that he <i>was holding</i> a banquet in his house like the king's banquet, and Nabal's heart was <i>merry</i> , and he was very drunk, and she didn't tell him anything great or small until morning light.	she saw that ← <i>behold</i> . merry ← <i>good on him</i> .
1 Sam 25:37	וַיְהִי בְּבֹקֶר בְּצֵאת הַלַּיִל מִנְּבָל וַתִּגְדֹּל אֶת־הַדְּבָרִים הָאֵלֶּה וַיָּמָת לִבּוֹ בְּקִרְבּוֹ וְהוּא הָיָה לְאֶבֶן:	Then it came to pass in the morning, when the <i>effects of</i> the wine had <i>gone</i> from Nabal, that when his wife told him these things, his heart died within him, and he became <i>like</i> stone.	gone ← <i>gone out</i> .
1 Sam 25:38	וַיְהִי כִּעֲשָׂרַת הַיָּמִים וַיָּגַף יְהוָה אֶת־נָבָל וַיָּמָת:	And it came to pass after <i>ten</i> days that the LORD struck Nabal, and he died.	ten ← <i>about ten</i> , but the preposition is probably redundant with numerals. See Josh 7:3, Josh 7:5, Luke 9:28.
1 Sam 25:39	וַיִּשְׁמַע דָּוִד כִּי מָת נָבָל וַיֹּאמֶר בְּרוּךְ יְהוָה אֲשֶׁר רָב אֶת־רִיב חֲרָפְתִּי מִיַּד נָבָל וְאֶת־עַבְדּוֹ חָשַׁד מִרְעָה וְאֵת רַעַת נָבָל הִשִּׁיב יְהוָה בְּרֹאשׁוֹ וַיִּשְׁלַח דָּוִד וַיְדַבֵּר בְּאַבִּיגַיִל לְקַחְתָּהּ לּוֹ לְאִשָּׁה:	And David heard that Nabal had died, and he said, “Blessed <i>be</i> the LORD, who has <i>vindicated me</i> <i>who was held in contempt</i> from Nabal's <i>stand</i> , and <i>who</i> has saved his servant from harm, and the LORD has turned Nabal's harm back on his head.” Then David sent <i>men</i> to <i>tell</i> Abigail that <i>he</i> would take her <i>to be</i> his wife.	vindicated <i>me who was held in</i> contempt ← <i>contended the</i> <i>contention of my contempt</i> , with an objective genitive (he contemned me). stand ← <i>hand</i> . to tell ← <i>and he told</i> .

1 Sam 25:40	וַיָּבֹאוּ עֲבָדֵי דָוִד אֶל-אַבִּיגַיִל הַכַּרְמֶלָה וַיְדַבְּרוּ אֵלֶיהָ לֵאמֹר דָּוִד שְׁלַחְנוּ אֵלֶיךָ לְקַחְתֶּךָ לְאִשָּׁה:	And David's servants came to Abigail at Carmel, and they spoke to her and said, "David has sent us to you to take you to be his wife."	at Carmel ← <i>to the Carmel</i> .
1 Sam 25:41	וַתָּקָם וַתִּשְׁתַּחוּ אַפַּיִם אֶרֶצָה וַתֹּאמֶר הִנֵּה אֲמַתְךָ לְשַׁפְּחָה לְרַחֵץ רַגְלֵי עַבְדֵי אֲדֹנָי:	Then she arose and bowed with her face to the ground, and she said, "Here I am as your handmaid, as a servant-girl to wash the feet of my lord's servants."	here I am ← <i>behold</i> .
1 Sam 25:42	וַתַּמְהֵר וַתָּקָם אַבִּיגַיִל וַתִּרְכַּב עַל-הַחֲמֹר וַחֲמֵשׁ נַעֲרֹתֶיהָ הַהֹלְכוֹת לְרַגְלָהּ וַתִּלְךָ אַחֲרָי מִלְּאָכֵי דָוִד וַתְּהִי-לוֹ לְאִשָּׁה:	Then Abigail made haste and arose and rode on a donkey, with her five servant-girls walking in her tracks, and she followed David's messengers, and she became his wife.	a donkey ← <i>the donkey</i> . An unexpected definite article. See Gen 22:9. in her tracks ← <i>at her foot</i> . Compare Gen 30:30.
1 Sam 25:43	וְאֶת-אַחִינוֹעַם לָקַח דָּוִד מִיִּזְרְעֵאל וַתְּהִיֵּן גַּם-שְׁתֵּיהֶן לוֹ לְנָשִׁים: ס	And David took Ahinoam from Jezreel, and both of them became his wives.	Jezreel: see Josh 15:56. both ← <i>also both</i> .
1 Sam 25:44	וַשָּׂאוֹל נָתַן אֶת-מִיכָל בָּתּוֹ אִשָּׁת דָּוִד לְפַלְטִי בֶן-לִישׁ אֲשֶׁר מִגָּלִים:	And Saul gave Michal his daughter, David's wife, to Palti the son of Laish who was from Gallim.	Palti: AV= <i>Phalti</i> , the lenited form (<i>ph</i> for <i>p</i>).
1 Sam 26:1	וַיָּבֹאוּ הַזִּפְתִּים אֶל-שָׂאוֹל הַגִּבְעָתָה לֵאמֹר הֲלוֹא דָוִד מְסֻתָּתָר בְּגִבְעַת הַחֲכִילָה עַל פְּנֵי הַיְשִׁימֹן:	Then the Ziphites came to Saul in Gibeah and said, "Isn't David hiding in the hill of Hachilah opposite Jeshimon?"	Gibeah: see Josh 15:57. in Gibeah ← <i>to the Gibeah</i> .
1 Sam 26:2	וַיָּקָם שָׂאוֹל וַיֵּרֵד אֶל-מִדְבַּר-זִיף וְאִתּוֹ שְׁלֹשַׁת-אַלְפִים אִישׁ בַּחוּרֵי יִשְׂרָאֵל לְבַקֵּשׁ אֶת-דָּוִד בְּמִדְבַּר-זִיף:	And Saul arose and went down to the Desert of Ziph, and with him were three thousand men – young men of Israel – to seek David in the Desert of Ziph.	
1 Sam 26:3	וַיַּחַן שָׂאוֹל בְּגִבְעַת הַחֲכִילָה אֲשֶׁר עַל-פְּנֵי הַיְשִׁימֹן עַל-הַדָּרֶךְ וְדָוִד יָשָׁב בְּמִדְבַּר וַיֵּרָא כִּי בָא שָׂאוֹל אַחֲרָיו הַמִּדְבָּרָה:	And Saul encamped at the hill of Hachilah, which is opposite Jeshimon on the way there. Now David was living in the desert, and he saw that Saul had come after him in the desert.	Jeshimon ← <i>the Jeshimon</i> . in the desert (<i>second occurrence in verse</i>) ← <i>to the desert</i> .
1 Sam 26:4	וַיִּשְׁלַח דָּוִד מְרַגְלִים וַיֵּדַע כִּי-בָא שָׂאוֹל אֶל-נָכוֹן:	So David sent spies, and he found out that Saul had indeed come.	found out ← <i>knew</i> .

1 Sam 26:5	וַיִּקָּם דָּוִד וַיָּבֹא אֶל־הַמָּקוֹם אֲשֶׁר חָנָה־שָׁם שָׂאוֹל וַיֵּרָא דָּוִד אֶת־הַמָּקוֹם אֲשֶׁר שָׁכַב־שָׁם שָׂאוֹל וְאַבְנֵר בְּזֶנֶךְ שֶׁר־צָבָאוּ וְשָׂאוֹל שָׁכַב בְּמַעְגָּל וְהָעָם חָנְיָם *סְבִיבְתוֹ **סְבִיבְתָיו:	Then David arose and went to the place where Saul had encamped, and David saw the place where Saul was stationed, with Abner the son of Ner, the commander of his army, with Saul located in a circular barricade of wagons, with the people encamped around him.	around him: the <i>ketiv</i> could be regarded as a <i>scriptio defectiva</i> spelling of the <i>qere</i> . stationed ← <i>lying, lodging</i> . with Abner ... with Saul ... with the people ← <i>and Abner ... and Saul ... and the people</i> .
1 Sam 26:6	וַיַּעַן דָּוִד וַיֹּאמֶר אֶל־אַחִימֶלֶךְ הַחִתִּי וְאֶל־אַבִּישַׁי בֶּן־צְרוּיָה אָחִי יֹאבָב לֵאמֹר מִי־יֵרֵד אִתִּי אֶל־שָׂאוֹל אֶל־הַמַּחֲנֶה וַיֹּאמֶר אַבִּישַׁי אֲנִי אֵרֵד עִמָּךְ:	And David reacted and spoke to Ahimelech the Hittite and to Abishai the son of Zeruiah, the brother of Joab, and he said, “Who will go down with me, to Saul, to the camp?” And Abishai said, “I will go down with you.”	reacted ← <i>answered</i> , but no question asked.
1 Sam 26:7	וַיָּבֹא דָּוִד וְאַבִּישַׁי אֶל־הָעָם לַיְלָה וְהִנֵּה שָׂאוֹל שָׁכַב יָשׁוּן בְּמַעְגָּל וְחִנֵּיתוֹ מְעוּכָה־בְּאַרְץ *מֵרָאשְׁתּוֹ **מְרָאשְׁתּוֹ וְאַבְנֵר וְהָעָם שָׁכָבִים *סְבִיבְתוֹ **סְבִיבְתָיו: ס	So David and Abishai went to the people by night, and they saw Saul lying asleep in the circular barricade of wagons, with his spear stuck in the ground at his head-end and Abner and the people lying around him.	head-end ... around him: the <i>ketiv</i> could be regarded as a <i>scriptio defectiva</i> spelling of the <i>qere</i> . they saw ← <i>behold</i> .
1 Sam 26:8	וַיֹּאמֶר אַבִּישַׁי אֶל־דָּוִד סֹגֵר אֱלֹהִים הַיּוֹם אֶת־אוֹיְבֶךָ בְּיָדְךָ וְעַתָּה אֲכַנּוּ נָא בַּחֲנִית וּבְאַרְץ פָּעַם אַחַת וְלֹא אֶשְׁנֶה לוֹ:	Then Abishai said to David, “God has delivered your enemy into your hand today, so now I will strike him, if I may, with a spear to the ground, in one go, and I will not need to do it to him a second time.”	to the ground ← <i>and the ground</i> .
1 Sam 26:9	וַיֹּאמֶר דָּוִד אֶל־אַבִּישַׁי אַל־תִּשְׁחִיתֵהוּ כִּי מִי שָׁלַח יָדוֹ בַּמְּשִׁיחַ יְהוָה וְנָקָה: פ	But David said to Abishai, “Do not dispatch him, for who can lay his hand on the LORD's anointed and be held guiltless?”	lay ← <i>send</i> .
1 Sam 26:10	וַיֹּאמֶר דָּוִד חִי־יְהוָה כִּי אֶסְיְהוּהוּ יִגְפְּנוּ אוֹיְוָמוֹ יָבֹא וּמָת אוֹ בַּמַּלְחָמָה יָרֵד וְנִסְפָּה:	And David said, “As the LORD lives, let rather the LORD strike him, or let his day come when he dies, or let him go down to battle and perish.”	
1 Sam 26:11	חָלִילָה לִּי מִיְהוָה מִשְׁלַח יָדִי בַּמְּשִׁיחַ יְהוָה וְעַתָּה קַח־נָא אֶת־הַחֲנִית אֲשֶׁר *מֵרָאשְׁתּוֹ **מְרָאשְׁתּוֹ וְאֶת־צַפְחַת הַמַּיִם וְנָלַכְהָ לָנוּ:	Far be it from me with the LORD that I should lay my hand on the LORD's anointed, so now, take, would you, the spear which is at his head-end, and the water-flask, and let us go our way.”	head-end: see 1 Sam 26:7. with ← <i>from</i> . lay ← <i>send</i> .

<p>1 Sam 26:12</p>	<p>וַיִּקַּח דָּוִד אֶת־הַחֲנִית וְאֶת־צַפְחַת הַמַּיִם מִרֹאשֵׁיתִי שָׁאוּל וַיֵּלְכוּ לָהֶם וְאִין רָאָה וְאִין יוֹדָע וְאִין מְקִיץ בִּי כָלֶם יְשָׁנִים בִּי תִרְדַּמְתַּת יְהוָה נָפְלָה עֲלֵיהֶם:</p>	<p>So David took the spear and the water-flask from Saul's head-end, and they went their way, and no-one saw, and no-one knew, and no-one woke up, for they were all asleep, for a deep sleep from the LORD had fallen on them.</p>	<p>from the LORD ← <i>of the LORD</i>, perhaps standing for an extremely deep (sleep); see Gen 23:6, but the Hebrew here is <i>Yhvh</i>, not <i>Elohim</i>.</p>
<p>1 Sam 26:13</p>	<p>וַיַּעֲבֹר דָּוִד הָעֵבֶר וַיַּעֲמֵד עַל־רֹאשֵׁי־הָהָר מֵרְחֹק רַב הַמְּקוֹם בֵּינֵיהֶם:</p>	<p>Then David crossed to the opposite side and stood on the peak of the mountain at a distance, the distance between them being large.</p>	<p>distance ← <i>place, space</i>.</p>
<p>1 Sam 26:14</p>	<p>וַיִּקְרָא דָּוִד אֶל־הָעָם וְאֶל־אַבְנֵר בֶּן־נֵר לֵאמֹר הֲלוֹא תַעֲנֶה אַבְנֵר וַיַּעַן אַבְנֵר וַיֹּאמֶר מִי אַתָּה קִרְאתָ אֶל־הַמֶּלֶךְ: פ</p>	<p>And David called out to the people and to Abner the son of Ner and said, “Do you not answer, Abner?” And Abner answered and said, “Who are you who have called out to the king?”</p>	
<p>1 Sam 26:15</p>	<p>וַיֹּאמֶר דָּוִד אֶל־אַבְנֵר הֲלוֹא־אִישׁ אַתָּה וּמִי כַמוֹדְךָ בְּיִשְׂרָאֵל וְלָמָּה לֹא שָׁמַרְתָּ אֶל־אֲדֹנָיִךְ הַמֶּלֶךְ כִּי־בָא אַחַד הָעָם לְהַשְׁחִית אֶת־הַמֶּלֶךְ אֲדֹנָיִךְ:</p>	<p>And David said to Abner, “Are you not a man? And who is like you in Israel? So why have you not kept guard over your lord the king? For one of the people came to dispatch your lord the king.</p>	
<p>1 Sam 26:16</p>	<p>לֹא־טוֹב הַדָּבָר הַזֶּה אֲשֶׁר עָשִׂיתָ חַי־יְהוָה בִּי בְנֵי־מָוֶת אַתֶּם אֲשֶׁר לֹא־שָׁמַרְתֶּם עַל־אֲדֹנֵיכֶם עַל־מְשִׁיחַ יְהוָה וְעַתָּה רָאָה אֵי־חֲנִית הַמֶּלֶךְ וְאֶת־צַפְחַת הַמַּיִם אֲשֶׁר *מִרְאֵשֶׁתוֹ *מִרְאֵשֶׁתָיו:</p>	<p>This thing that you have done is not right – as the LORD lives – for you deserve death, in that you did not keep guard over your lord, over the LORD's anointed. So now, look for the king's spear and water-flask which were at his head-end.”</p>	<p>his head-end: see 1 Sam 26:7. you deserve death ← you (are) sons of death. look for ← see where.</p>
<p>1 Sam 26:17</p>	<p>וַיִּכַּר שָׁאוּל אֶת־קוֹל דָּוִד וַיֹּאמֶר הַקּוֹלֶךָ זֶה בְּנִי דָּוִד וַיֹּאמֶר דָּוִד קוֹלִי אֲדֹנָי הַמֶּלֶךְ:</p>	<p>And Saul recognized David's voice, and he said, “Is this your voice, my son David?” And David said, “It is my voice, my lord the king.”</p>	
<p>1 Sam 26:18</p>	<p>וַיֹּאמֶר לָמָּה זֶה אֲדֹנָי רִדְךָ אַחֲרַי עֲבָדוּ בִי מַה עָשִׂיתִי וּמַה־בְּיָדִי רָעָה:</p>	<p>Then he said, “Why is it that my lord pursues his servant, because what have I done, and what wrong is to my charge?”</p>	<p>to my charge ← in my hand.</p>

<p>1 Sam 26:19</p>	<p>וְעַתָּה יִשְׁמַע־נָא אֲדֹנָי הַמֶּלֶךְ אֵת דְּבַרֵי עַבְדְּךָ אִם־יְהוָה הִסִּיתֶךָ בִּי יָרַח מִנְחָה וְאִם בְּנֵי הָאָדָם אַרְוִרִים הֵם לִפְנֵי יְהוָה כִּי־גִרְשׁוּנִי הַיּוֹם מִהִסְתַּפַּח בְּנַחֲלַת יְהוָה לְאמֹר לֵךְ עַבְדְּ אֱלֹהִים אַחֲרַיִם:</p>	<p>So now, let my lord the king hear the words of his servant. If the LORD has stirred you up against me, let him smell an offering. But if <i>the incitement is from</i> the sons of men, they <i>are</i> accursed before the LORD, for they drove me out today from joining the LORD's inheritance, and they said, 'Go <i>and</i> serve other gods.'</p>	<p>men ← <i>Adam</i>.</p>
<p>1 Sam 26:20</p>	<p>וְעַתָּה אַל־יִפֹּל דָּמִי אֶרְצָה מִנֶּגֶד פְּנֵי יְהוָה כִּי־יֵצֵא מֶלֶךְ יִשְׂרָאֵל לִבְקֹשׁ אֶת־פִּרְעֵשׁ אֶחָד כַּאֲשֶׁר יִרְדֹּף הַקָּרָא בְּהָרִים:</p>	<p>So now, don't let my blood fall to the ground in the presence of the LORD, for the king of Israel came out to seek a single flea, like one chasing a partridge in the mountains."</p>	
<p>1 Sam 26:21</p>	<p>וַיֹּאמֶר שָׂאוּל חָטָאתִי שׁוּב בְּנִי־דָוִד כִּי לֹא־אַרְעֶ לְךָ עוֹד תַּחַת אֲשֶׁר יָקַרְהָ נַפְשִׁי בְּעֵינֶיךָ הַיּוֹם הַזֶּה הִנֵּה הַסְּכַלְתִּי וְאָשְׁגָה הַרְבֵּה מְאֹד:</p>	<p>Then Saul said, "I have sinned. Return, my son David, for I will not harm you any more, because my <i>life</i> was valued in your sight this day. Look, I have acted foolishly, and I have erred very greatly."</p>	<p>life ← <i>soul</i>.</p>
<p>1 Sam 26:22</p>	<p>וַיַּעַן דָּוִד וַיֹּאמֶר הִנֵּה *הַחֲנִית **חֲנִית הַמֶּלֶךְ וַיַּעֲבֵר אֶחָד מִהַנְּעָרִים וַיִּקְחָהּ:</p>	<p>Then David answered and said, "Here <i>is</i> {K: the spear, O king} [Q: the king's spear]. Now let one of the lads come across and fetch it.</p>	<p>here <i>is</i> ← <i>behold</i>.</p>
<p>1 Sam 26:23</p>	<p>וַיְהוֹה יִשִּׁיב לְאִישׁ אֶת־צְדָקָתוֹ וְאֶת־אֲמָנָתוֹ אֲשֶׁר נָתַנְךָ יְהוָה הַיּוֹם בְּיָד וְלֹא אָבִיתִי לְשַׁלַּח יָדִי בְּמִשִּׁיחַ יְהוָה:</p>	<p>And the LORD will render to each his righteousness and his faithfulness, in that the LORD delivered you into <i>my</i> hand today, but I was not willing to <i>lay</i> my hand on the LORD's anointed.</p>	<p>lay ← <i>send</i>.</p>
<p>1 Sam 26:24</p>	<p>וְהִנֵּה כַּאֲשֶׁר גָּדַלְהָ נַפְשֶׁךָ הַיּוֹם הַזֶּה בְּעֵינַי כֵּן תִּגְדַּל נַפְשִׁי בְּעֵינַי יְהוָה וַיַּצֵּלְנִי מִכָּל־צָרָה: פ</p>	<p>And look, <i>just</i> as your life was valued in my sight this day, so may my <i>life</i> be valued in the LORD's sight, and may he deliver me from all adversity."</p>	<p>life (2x): soul. valued (2x) ← <i>great</i>.</p>
<p>1 Sam 26:25</p>	<p>וַיֹּאמֶר שָׂאוּל אֶל־דָּוִד בְּרוּךְ אַתָּה בְּנֵי דָוִד גַּם עָשָׂה תַּעֲשֶׂה וְגַם יָכֹל תּוּכַל וַיֵּלֶךְ דָּוִד לְדַרְכּוֹ וְשָׂאוּל שָׁב לְמִקְוֹמוֹ: פ</p>	<p>Then Saul said to David, "Blessed are you, my son David. You will both <u>accomplish much</u> and <u>prevail strongly</u>." Then David went his way, and Saul returned to his place.</p>	<p>accomplish much ... prevail strongly: both infinitive absolute.</p>

1 Sam 27:1	<p>וַיֹּאמֶר דָּוִד אֶל-לְבָבוֹ עֲתָה אֶסְפֶּה יוֹם-אֶחָד בְּיַד-שָׂאוּל אִין-לִי טוֹב כִּי הַמַּלְט אֶמְלֹט אֶל-אֶרֶץ פְּלִשְׁתִּים וְנוֹאֵשׁ מִמֶּנִּי שָׂאוּל לְבַקְשֵׁנִי עוֹד בְּכָל-גְּבוּל יִשְׂרָאֵל וְנִמְלֹטִיתִי מִיָּדוֹ:</p>	<p>And David said in his heart, “One of these days I will be eliminated by Saul. <i>There is</i> nothing better for me than to cleanly escape to the land of the Philistines, then Saul will desist from searching for me any more in every territory of Israel, and I will escape from his clutches.”</p>	<p>one of these days ← <i>soon one day</i>.</p> <hr/> <p>by ← <i>by the hand of</i>.</p> <hr/> <p>to cleanly escape: infinitive absolute.</p> <hr/> <p>territory ← <i>border</i>.</p> <hr/> <p>clutches ← <i>hand</i>.</p>
1 Sam 27:2	<p>וַיָּקָם דָּוִד וַיַּעֲבֹר הוּא וְשֵׁשׁ-מֵאוֹת אִישׁ אֲשֶׁר עִמּוֹ אֶל-אֶכִישׁ בֶּן-מַעֲוֹד מֶלֶךְ גָּת:</p>	<p>So David arose, and he crossed over, as <i>did</i> the six hundred men who <i>were</i> with him, to Achish the son of Maoch, the king of Gath.</p>	
1 Sam 27:3	<p>וַיֵּשֶׁב דָּוִד עִם-אֶכִישׁ בְּגָת הוּא וְאֲנָשָׁיו אִישׁ וּבֵיתוֹ דָּוִד וְשְׁתֵּי נָשָׁיו אַחִינוֹעַם הַיִּזְרְעֵאלִית וְאַבִּיגַיִל אִשְׁת-נָבָל הַכַּרְמֵלִית:</p>	<p>And David resided with Achish in Gath, he and his men, each with his household, David and his two wives, Ahinoam the Jezreelitess and Abigail the former wife of Nabal, the Carmelitess.</p>	<p>Jezreelitess: see Josh 15:56.</p>
1 Sam 27:4	<p>וַיִּגַּד לְשָׂאוּל כִּי-בָרַח דָּוִד גָּת וְלֹא-יֹוסֵף *יֹוסֵף עוֹד לְבַקְשׁוֹ: ס</p>	<p>And it was reported to Saul that David had fled to Gath, and he did not search for him any more.</p>	<p>did not ... any more ← <i>add ... any more</i>. The <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning.</p>
1 Sam 27:5	<p>וַיֹּאמֶר דָּוִד אֶל-אֶכִישׁ אִם-נָא מְצָאתִי חֵן בְּעֵינֶיךָ יִתְּנֵנִי מִקּוֹם בְּאַחַת עָרֵי הַשָּׂדֶה וְאֲשָׁבָה שָׁם וְלָמָּה יֵשֵׁב עַבְדְּךָ בְּעִיר הַמַּמְלָכָה עִמָּךְ:</p>	<p>And David said to Achish, “Would you, if I have found grace in your eyes, <u>let me be given</u> a place in one of the country towns, and I will stay there, for why should your servant stay in the royal city with you?”</p>	<p>let me be given ← <i>let them give me</i>. Avoidance of the passive.</p>
1 Sam 27:6	<p>וַיִּתֵּן-לוֹ אֶכִישׁ בֵּיזִים הֵהוּא אֶת-צִקְלָג לָכֵן הִיְתָה צִקְלָג לְמַלְכֵי יְהוּדָה עַד הַיּוֹם הַזֶּה: פ</p>	<p>And Achish gave him Ziklag on that day, which <i>is</i> why Ziklag belongs to the kings of Judah as <i>it is</i> up to this day.</p>	<p>belongs ← <i>became</i>.</p>
1 Sam 27:7	<p>וַיְהִי מִסְפַּר הַיָּמִים אֲשֶׁר-יָשָׁב דָּוִד בְּשָׂדֵה פְּלִשְׁתִּים יָמִים וְאַרְבַּעַת חֳדָשִׁים:</p>	<p>And the number of days that David stayed in the country of the Philistines was for a year and four months.</p>	<p>a year and four months ← <i>days and four months</i>. Perhaps just <i>four months</i>, but that does not explain the copula, <i>and</i>, and the term <i>days</i> is taken as a <i>year</i> in 1 Sam 1:3, 1 Sam 1:21, 1 Sam 2:19.</p>

1 Sam 27:8	<p>וַיַּעַל דָּוִד וְאֲנָשָׁיו וַיַּפְשְׁטוּ אֶל־הַגִּזְרִיטִים *וְהַגִּרְזִיטִים **וְהָאֲמֹלִיטִים וְהָעִמְלִיקִים כִּי הָנָּה יִשְׁבּוֹת הָאָרֶץ אֲשֶׁר מֵעוֹלָם בּוֹאֵךְ שׁוּרָה וְעַד־אֶרֶץ מִצְרַיִם:</p>	<p>Then David and his men went up and invaded the Geshurites and the {Q: Gizrites} [K: Girzites], and the Amalekites, for they from ancient times <i>had been</i> the inhabitants of the land <i>as you go</i> to Shur as far as the land of Egypt.</p>	<p>Gizrites (<i>qeré</i>): AV= Gezrites.</p>
1 Sam 27:9	<p>וְהִכָּה דָּוִד אֶת־הָאָרֶץ וְלֹא יָחִיָּה אִישׁ וְאִשָּׁה וְלֶקַח צֹאן וּבָקָר וְחֲמֹרִים וְגַמְלִים וּבְגָדִים וַיָּשָׁב וַיָּבֵא אֶל־אָכִישׁ:</p>	<p>And David attacked the land, and he did not leave a man or a woman alive, and he took sheep and oxen and donkeys and camels and clothes, then he returned and went to Achish.</p>	
1 Sam 27:10	<p>וַיֹּאמֶר אָכִישׁ אֶל־פְּשֻׁטָתָם הַיּוֹם וַיֹּאמֶר דָּוִד עַל־גִּב יְהוּדָה וְעַל־גִּב הַיְרֵחַמָּאֵלִי וְאֶל־גִּב הַקִּינִי:</p>	<p>And Achish said, “Whom did you raid today?” And David said, “The south of Judah and the south of the Jerahmeelites, and the south of the Kenites.”</p>	<p>Jerahmeelites ← <i>Jarhemeelites</i> here, in an anomalous form, in [WLC], but <i>Jerahmeelites</i> in other manuscripts [BHS-CA] and in 1 Sam 30:29.</p>
1 Sam 27:11	<p>וְאִישׁ וְאִשָּׁה לֹא־יָחִיָּה דָּוִד לְהֵבִיא גַת לְאֹמֶר פֶּן־יִגִּדוּ עָלֵינוּ לְאֹמֶר כִּה־עָשָׂה דָּוִד וְכִה מִשְׁפָּטוֹ כָּל־הַיָּמִים אֲשֶׁר יֵשֵׁב בְּשֵׂדֵה פְּלִשְׁתִּים:</p>	<p>And David did not leave a man or a woman alive to bring a report to Gath, and he said, “It is in order that they do not report on us and say, ‘This <i>is what</i> David did, and <i>this has been</i> his custom all the days that he has been living in the countryside of the Philistines.’ ”</p>	<p>this is what ← <i>thus</i>. <hr/> this has been ← <i>thus</i>.</p>
1 Sam 27:12	<p>וַיֵּאֱמֶן אָכִישׁ בְּדָוִד לֵאמֹר הֲבֵאֵשׁ הַבְּאִישׁ בְּעַמּוֹ בְּיִשְׂרָאֵל וְהָיָה לִי לְעֶבֶד עוֹלָם: פ</p>	<p>And Achish believed David, and he said, “He has acted <u>utterly odiously</u> with his <i>own</i> people – with Israel – and he will become my servant perpetually.”</p>	<p>utterly odiously: infinitive absolute.</p>
1 Sam 28:1	<p>וַיְהִי בַיָּמִים הָהֵם וַיִּקְבְּצוּ פְּלִשְׁתִּים אֶת־מַחֲנֵיהֶם לְצָבָא לְהִלָּחֵם בְּיִשְׂרָאֵל וַיֹּאמֶר אָכִישׁ אֶל־דָּוִד יָדַע תָּדַע כִּי אֲתִי תֵצֵא בַמַּחֲנֶה אִתָּה וְאֲנִשִּׁיךְ:</p>	<p>And it came to pass in those days that the Philistines assembled their <u>battalions</u> for battle, to fight against Israel, and Achish said to David, “You will be well aware that you will be going out with me in the <u>battalion</u>, you and your men.”</p>	<p>battalions ... battalion ← <i>encampments ... encampment</i>. <hr/> you will be well aware: infinitive absolute.</p>
1 Sam 28:2	<p>וַיֹּאמֶר דָּוִד אֶל־אָכִישׁ לָכֵן אֲתָה תָדַע אֵת אֲשֶׁר־יַעֲשֶׂה עִבְדֶּךָ וַיֹּאמֶר אָכִישׁ אֶל־דָּוִד לָכֵן שָׁמַר לְרֵאשִׁי אֲשִׁימְךָ כָּל־הַיָּמִים: פ</p>	<p>And David said to Achish, “Yes, for you are aware of what your servant will do.” And Achish said to David, “That <i>is why</i> I will make you <u>my bodyguard</u> permanently.”</p>	<p>my bodyguard ← <i>guardian of my head</i>. <hr/> permanently ← <i>all the days</i>.</p>

1 Sam 28:3	<p>וּשְׂמוּאֵל מָת וַיִּסְפְּדוּ-לוֹ כָּל-יִשְׂרָאֵל וַיִּקְבְּרוּהוּ בְרָמָה וּבְעִירוֹ וּשְׂאוּל הִסִּיר הָאֲבוֹת וְאֶת-הַיִּדְעָנִים מֵהָאָרֶץ:</p>	<p>Now Samuel was dead, and the whole of Israel mourned for him, and they buried him in Ramah – so in his <i>own</i> city. Now Saul had removed the necromancers and the wizards from the land.</p>	<p>necromancers: or <i>mediums</i>.</p>
1 Sam 28:4	<p>וַיִּקְבְּצוּ פְּלִשְׁתִּים וַיָּבֹאוּ וַיַּחֲנוּ בְּשׁוּנֵם וַיִּקְבֹּץ שְׂאוּל אֶת-כָּל-יִשְׂרָאֵל וַיַּחֲנוּ בְּגִלְבָּעַ:</p>	<p>And the Philistines assembled and came and encamped at Shunem, while Saul assembled the whole of Israel, and they encamped at Gilboa.</p>	
1 Sam 28:5	<p>וַיֵּרָא שְׂאוּל אֶת-מַחֲנֵה פְּלִשְׁתִּים וַיֵּרָא וַיַּחְרַד לְבוֹ מְאֹד:</p>	<p>And Saul saw the Philistines' camp, and he became afraid and his heart trembled a lot.</p>	<p>trembled a lot: or <i>became very fearful</i>, but the word is used of mountains trembling in Ex 19:18. Modern Hebrew does not admit the meaning <i>to tremble</i>.</p>
1 Sam 28:6	<p>וַיִּשְׁאַל שְׂאוּל בַּיהוָה וְלֹא עָנָהוּ יְהוָה גַּם בַּחֲלֻמוֹת גַּם בְּאוּרִים גַּם בַּנְּבִיאִים:</p>	<p>So Saul inquired of the LORD, but the LORD did not answer him, either in dreams, or by the Urim, or by the prophets.</p>	<p>of ← <i>at</i>. Urim ← <i>lights</i>. See Ex 28:30.</p>
1 Sam 28:7	<p>וַיֹּאמֶר שְׂאוּל לְעַבְדָּיו בְּקִשׁוּ-לִי אִשָּׁת בַּעַלְת־אֹב וְאֶלְכָה אֵלֶיהָ וְאֶדְרְשֶׁהָ-בָּהּ וַיֹּאמְרוּ עַבְדָּיו אֵלָיו הִנֵּה אִשָּׁת בַּעַלְת־אֹב בְּעֵין דֹּר:</p>	<p>And Saul said to his servants, “Find me a woman necromancer, and I will go to her, and I will inquire of her.” Then his servants said to him, “There <i>is</i> a woman necromancer in En-Dor.”</p>	<p>find ← <i>seek</i>. of ← <i>at</i>. there is ← <i>behold</i>.</p>
1 Sam 28:8	<p>וַיַּחְפֹּשׂ שְׂאוּל וַיִּלְבַּשׁ בְּגָדִים אַחֲרִים וַיִּלְךְ הוּא וּשְׁנַי אֲנָשִׁים עִמּוֹ וַיָּבֹאוּ אֶל-הָאִשָּׁה לַיְלָה וַיֹּאמֶר *קְסוּמִי-**קְסָמִי-נָא לִי בְּאֹב וְהַעֲלֵי לִי אֶת אֲשֶׁר-אָמַר אֵלָיךְ:</p>	<p>So Saul disguised himself, and he put other clothes on, and he set off – he and two men with him – and they came to the woman <i>by</i> night. And he said, “Divine for me by necromancy, please, and bring up for me him whom I say to you.”</p>	<p>divine: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning.</p>
1 Sam 28:9	<p>וַתֹּאמֶר הָאִשָּׁה אֵלָיו הִנֵּה אֶתָּה יָדַעְתָּ אֶת אֲשֶׁר-עָשָׂה שְׂאוּל אֲשֶׁר הִכְרִית אֶת-הָאֲבוֹת וְאֶת-הַיִּדְעָנִי מִן-הָאָרֶץ וְלָמָּה אֶתָּה מִתְנַקֵּשׁ בַּנְּפֹשִׁי לְהַמִּיתַנִּי:</p>	<p>And the woman said to him, “Look, you know what Saul did when he cut the necromancers and the wizards off from the land, so why are you laying a snare to my life, to have me killed?”</p>	<p>life ← <i>soul</i>. to have me killed ← <i>to have me die</i>.</p>
1 Sam 28:10	<p>וַיִּשָּׁבַע לָהּ שְׂאוּל בַּיהוָה לֵאמֹר חַי-יְהוָה אֲסִי-יִקְרָךְ עִוֹן בְּדַבַּר הַזֶּה:</p>	<p>Then Saul swore to her by the LORD and said, “As the LORD lives, no incrimination will be made against you in this matter.”</p>	<p>no incrimination ← <i>if an iniquity</i>, standing for <i>if an incrimination ... may God do this to me</i>. Strong denial using an abbreviation of the oath formula of 2 Sam 3:35. be made against you ← <i>happen to you</i>.</p>

1 Sam 28:11	וַתֹּאמֶר הָאִשָּׁה אֶת־מִי אֶעֱלֶה־לָּךְ וַיֹּאמֶר אֶת־שְׂמוֹאֵל הָעֶלְי־לִי:	And the woman said, “Whom shall I bring up for you?” And he said, “Bring Samuel up for me.”	
1 Sam 28:12	וַתִּרְאֵהָ הָאִשָּׁה אֶת־שְׂמוֹאֵל וַתִּזְעַק בְּקוֹל גָּדוֹל וַתֹּאמֶר הָאִשָּׁה אֶל־שָׂאוּל לֵאמֹר לָמָּה רַמִּיתָנִי וְאַתָּה שָׂאוּל:	Then when the woman saw Samuel, she shouted in a loud voice, and the woman spoke to Saul and said, “Why have you deceived me, <u>for</u> you <i>are</i> Saul.”	for: causal use of the <i>vav</i> .
1 Sam 28:13	וַיֹּאמֶר לָהּ הַמֶּלֶךְ אַל־תִּירָאִי כִּי מָה רָאִית וַתֹּאמֶר הָאִשָּׁה אֶל־שָׂאוּל אֱלֹהִים רָאִיתִי עֹלִים מִן־הָאָרֶץ:	And the king said to her, “Don't be afraid, but what did you see?” And the woman said to Saul, “I saw gods <u>ascending</u> from the earth.”	ascending: plural, supporting, but not mandating, the plural <i>gods</i> .
1 Sam 28:14	וַיֹּאמֶר לָהּ מַה־תִּפְאַרוּ וַתֹּאמֶר אִישׁ זָקֵן עָלָה וְהוּא עָטָה מִעֵיל וַיִּדַע שָׂאוּל כִּי־שְׂמוֹאֵל הוּא וַיִּקַּד אַפָּיִם אֶרְצָה וַיִּשְׁתַּחֲוֶה: ס	And he said to her, “What <i>was</i> its form?” And she said, “An old man came up, and he was enveloped <i>in</i> a robe.” And Saul knew that it <i>was</i> Samuel, and he bowed face <i>down</i> to the ground and prostrated himself.	its: or <i>his</i> . Probably referring to the apparition in general. A reference to the <i>gods</i> of 1 Sam 28:13 would normally require a plural pronoun, just as <i>ascending</i> in that verse is plural.
1 Sam 28:15	וַיֹּאמֶר שְׂמוֹאֵל אֶל־שָׂאוּל לָמָּה הִרְגִזְתָּנִי לְהַעֲלוֹת אֹתִי וַיֹּאמֶר שָׂאוּל צַר־לִי מְאֹד וּפְלִשְׁתִּים גִּלְחָמִים בִּי וְאֱלֹהִים סָר מֵעָלַי וְלֹא־עֲנֵנִי עוֹד גַּם בִּידֵי־הַנְּבִיאִים גַּם־בְּחִלְמוֹת וְאֶקְרָאָה לָּךְ לְהוֹדִיעַנִי מַה אֶעֱשֶׂה: ס	Then Samuel said to Saul, “Why have you stirred me up to make me come up?” And Saul said, “I am <i>very</i> much in a strait, for the Philistines are fighting me, and God has departed from me, and he no longer answers me, either by the <u>intermediacy</u> of the prophets or in dreams, so I called you <i>up</i> to inform me <i>about</i> what I should do.”	intermediacy ← <i>hand</i> .
1 Sam 28:16	וַיֹּאמֶר שְׂמוֹאֵל וְלָמָּה תִּשְׁאַלְנִי וַיְהוֶה סָר מֵעָלַיךְ וַיְהִי עָרֶךְ:	Then Samuel said, “But why should you ask me, when the LORD has departed <u>from</u> you, and he has become your enemy?”	from ← <i>from on</i> .
1 Sam 28:17	וַיַּעַשׂ יְהוָה לוֹ כַּאֲשֶׁר דִּבֶּר בְּיַדִּי וַיִּקְרַע יְהוָה אֶת־הַמַּמְלָכָה מִיָּדְךָ וַיִּתְּנָהּ לְרֵעֶךָ לְדָוִד:	And the LORD did for his <i>part</i> as he had said <u>through my</u> <u>intermediacy</u> , and the LORD tore the kingdom from your hand and gave it to your compatriot David.	through my intermediacy ← <i>by my hand</i> .
1 Sam 28:18	כַּאֲשֶׁר לֹא־שָׁמַעְתָּ בְּקוֹל יְהוָה וְלֹא־עָשִׂיתָ חֲרוֹן־אַפּוֹ בְּעַמְלֶק עַל־כֵּן הַדְּבַר הַזֶּה עָשָׂה־לָּךְ יְהוָה הַיּוֹם הַזֶּה:	As you did not <u>obey</u> the voice of the LORD, and you did not execute the fury of his anger on Amalek, the LORD has done this thing to you this day.	obey ← <i>hear the voice of</i> .

1 Sam 28:19	וַיִּתֵּן יְהוָה גַּם אֶת־יִשְׂרָאֵל עִמָּךְ בְּיַד־פְּלִשְׁתִּים וּמָחָר אֶתְּךָ וּבָנֶיךָ עִמִּי גַם אֶת־מַחֲנֵה יִשְׂרָאֵל יִתֵּן יְהוָה בְּיַד־פְּלִשְׁתִּים:	And the LORD has also delivered Israel with you into the hand of the Philistines, and tomorrow you and your sons <i>will be</i> with me, and the LORD will also deliver Israel's camp into the hand of the Philistines.”	
1 Sam 28:20	וַיִּמְהַר שָׂאוּל וַיִּפֹּל מִלֹּא־קוֹמָתוֹ אֶרְצָה וַיִּרָא מְאֹד מִדְּבָרֵי שְׂמוּאֵל גַּם־כַּח לֹא־הָיָה בּוֹ כִּי לֹא אָכַל לֶחֶם כָּל־הַיּוֹם וְכָל־הַלַּיְלָה:	Then Saul quickly fell down <i>at</i> full <u>length</u> to the ground, and he was very afraid at Samuel's words. Moreover there was no strength in him, for he had not eaten <u>bread</u> all day and all night.	length ← <i>height, stature</i> . bread: standing for <i>food</i> in general. See 1 Sam 28:22, 1 Sam 28:24 for what a <i>piece of bread</i> stands for.
1 Sam 28:21	וַתָּבוֹא הָאִשָּׁה אֶל־שָׂאוּל וַתֵּרָא כִּי־נִבְהַל מְאֹד וַתֹּאמֶר אֵלָיו הֲנֵה שָׁמְעָה שְׁפָחְתְּךָ בְּקוֹלְךָ וְאִשִּׁים נִפְשֵׁי בְכַפִּי וְאִשְׁמַע אֶת־דְּבָרֶיךָ אֲשֶׁר דִּבַּרְתָּ אֵלַי:	And the woman came <i>up</i> to Saul, and she saw that he was very alarmed, and she said to him, “Look, your maidservant has <u>obeyed you</u> , and I <u>put my life in my hand</u> , and I heeded your words which you spoke to me.	obeyed you ← <i>heard your voice</i> . put my life in my hand ← <i>put my soul in my palm</i> , i.e. <i>risked my life</i> .
1 Sam 28:22	וְעַתָּה שְׁמַע־נָא גַם־אֶתְּךָ בְּקוֹל שְׁפָחְתְּךָ וְאִשְׁמָה לְפָנֶיךָ פַּת־לֶחֶם וְאָכֹל וַיְהִי בְךָ כַּח כִּי תֵלֵךְ בַּדֶּרֶךְ:	So now, please will you <u>comply with</u> your maidservant, and I will place before you a <u>piece of bread</u> , and eat so you have strength when you go on <i>your</i> way.”	comply with ← <i>hear the voice of</i> . piece of bread: standing for a <i>portion of food</i> – or a <i>good meal</i> : see 1 Sam 28:24.
1 Sam 28:23	וַיִּמָּאן וַיֹּאמֶר לֹא אֲכַל וַיִּפְרְצוּ־בּוֹ עֲבָדָיו וְגַם־הָאִשָּׁה וַיִּשְׁמַע לְקוֹלָם וַיִּקָּם מִהָאָרֶץ וַיֵּשֶׁב אֶל־הַמֹּטָה:	But he refused and said, “I will not eat”, but his servants and also the woman urged him, and he <u>complied with</u> them and got up from the ground and sat on the couch.	complied with ← <i>heard the voice of</i> .
1 Sam 28:24	וְלֹאִשָּׁה עֵגְלָ־מִרְבֵּק בַּבַּיִת וַתִּמְהַר וַתִּזְבְּחֶהּ וַתִּקַּח־קֶמַח וַתֵּלֶשׁ וַתִּפְּהוּ מִצּוֹת:	Now the woman <i>had</i> a <u>fatted calf</u> at the house, and she went quickly and sacrificed it, and she took flour and kneaded <i>it</i> and baked it <i>into</i> unleavened bread.	fatted calf ← <i>calf of the stall</i> .
1 Sam 28:25	וַתִּגַּשׁ לְפָנֵי־שָׂאוּל וּלְפָנֵי עֲבָדָיו וַיֹּאכְלוּ וַיִּקְמוּ וַיֵּלְכוּ בַּלַּיְלָה הַהוּא: פ	And she served <i>it</i> to Saul and his servants, and they ate, and they arose <u>then</u> departed on that night.	to ← <i>before</i> . then: wider use of the <i>vav</i> .
1 Sam 29:1	וַיִּקְבְּצוּ פְּלִשְׁתִּים אֶת־כָּל־מַחֲנֵיהֶם אֶפְקָה וַיִּשְׂרָאֵל חֲנִים בְּעֵין אֲשֶׁר בְּיַזְרְעֵאל:	And the Philistines assembled all their <u>battalions</u> in Aphek while Israel was encamping at the fount which <i>is</i> in Jezreel.	battalions ← <i>camps</i> . in Aphek ← <i>to Aphek</i> . Jezreel: see Josh 15:56.

1 Sam 29:2	וְסַרְנֵי פְּלִשְׁתִּים עֲבָרִים לְמֵאוֹת וּלְאַלְפִים וְדָוִד וְאֶנְשָׁיו עֲבָרִים בְּאַחֲרָנָה עִם־אֲכִישׁ׃	And the barons of the Philistines crossed over in hundreds and in thousands, and David and his men crossed over at the rear with Achish.	
1 Sam 29:3	וַיֹּאמְרוּ שָׂרֵי פְּלִשְׁתִּים מָה הָעֲבָרִים הָאֵלֶּה וַיֹּאמֶר אֲכִישׁ אֶל־שָׂרֵי פְּלִשְׁתִּים הַלֹּא־זֶה דָּוִד עֶבֶד שָׂאוֹל מֶלֶךְ־יִשְׂרָאֵל אֲשֶׁר הָיָה אִתִּי זֶה יָמִים אִוְזָה שָׁנִים וְלֹא־מָצָאתִי בּוֹ מְאוּמָה מִיּוֹם נִפְּלוּ עַד־הַיּוֹם הַזֶּה׃ פ	And the commanders of the Philistines said, “What are these Hebrews <i>doing here</i> ?” And Achish said to the commanders of the Philistines, “Is this not David, the servant of Saul king of Israel, who has been with me <i>all</i> these days or <i>all</i> these years, in whom I have not found anything <i>amiss</i> from the day when he <u>arrived up</u> to this day.”	arrived ← <i>fell, alighted</i> .
1 Sam 29:4	וַיִּקְצְפוּ עָלָיו שָׂרֵי פְּלִשְׁתִּים וַיֹּאמְרוּ לוֹ שָׂרֵי פְּלִשְׁתִּים הֲשֵׁב אֶת־הָאִישׁ וְיֹשֶׁב אֶל־מְקוֹמוֹ אֲשֶׁר הִפְקַדְתּוֹ שָׁם וְלֹא־יֵרֵד עִמָּנוּ בַּמְּלַחְמָה וְלֹא־יְהִי־לָנוּ לְשָׂטָן בַּמְּלַחְמָה וּבַמָּה יִתְרַצֶּה זֶה אֶל־אֲדֹנָיו הַלֹּא בְּרָאשֵׁי הָאֲנָשִׁים הָהֵם׃	But the commanders of the Philistines were angry with him, and the commanders of the Philistines said to him, “Send the man back so he returns to his place where you appointed him <i>to be</i> , so he does not go down to battle with us and will not be an adversary of ours in the battle. And on what <i>grounds</i> should this <i>man</i> ingratiate himself to his master? <i>Is he not one of the heads</i> of those men?”	one of the heads ← <i>at the heads</i> .
1 Sam 29:5	הַלֹּא־זֶה דָּוִד אֲשֶׁר יַעֲנוּ־לוֹ בַּמַּחְלוֹת לְאֹמֶר הִבֵּה שְׂאוֹל בְּאַלְפָיו וְדָוִד *בְּרַבְּבָתוֹ **בְּרַבְּבָתָיו׃ ס	<i>Is this not David, whom they eulogized with dances, saying, ‘Saul struck down his thousands, But David his {Q: tens of thousands} [K: ten thousand].’</i> ”	ten thousand: the <i>ketiv</i> could be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i> .
1 Sam 29:6	וַיִּקְרָא אֲכִישׁ אֶל־דָּוִד וַיֹּאמֶר אֵלָיו חַי־יְהוָה כִּי־יָשָׁר אַתָּה וְטוֹב בְּעֵינַי צִדְקָתְךָ וּבְאֵךְ אֶתִּי בַּמַּחְנֶה כִּי לֹא־מָצָאתִי בְּךָ רָעָה מִיּוֹם בָּאָךְ אֵלָי עַד־הַיּוֹם הַזֶּה וּבְעֵינַי הַסָּרְנִים לֹא־טוֹב אַתָּה׃	Then Achish called for David, and he said to him, “ <i>As the LORD lives, you are surely upright, and it was good in my sight that you should associate with me in the battalion, for I have found no fault in you from the day you came to me up to this day, but you are unwelcome in the sight of the barons.</i> ”	associate ← <i>go out and come in</i> . battalion ← <i>camp</i> . fault ← <i>evil</i> . unwelcome ← <i>not good</i> .
1 Sam 29:7	וְעַתָּה שׁוּב וּלְךָ בְּשָׁלוֹם וְלֹא־תַעֲשֶׂה רָע בְּעֵינַי סַרְנֵי פְּלִשְׁתִּים׃ ס	So now, return and go in peace, and do not do <i>what is</i> wrong in the sight of the barons of the Philistines.”	

1 Sam 29:8	וַיֹּאמֶר דָּוִד אֶל־אֲכִישׁ כִּי מָה עָשִׂיתִי וּמַה־מָצְאתָ בְּעַבְדְּךָ מִיּוֹם אֲשֶׁר הָיִיתִי לְפָנֶיךָ עַד הַיּוֹם הַזֶּה כִּי לֹא אָבוֹא וּנְלַחֲמֶתִי בְּאֵיבֵי אֲדֹנָי הַמֶּלֶךְ:	Then David said to Achish, “Well what have I done and what have you found in your servant from the day that I was <i>first</i> in your presence up to this day, that I should not go and fight against the enemies of my lord the king?”	well ← <i>because</i> , but it is probably no more than a filler word.
1 Sam 29:9	וַיַּעַן אֲכִישׁ וַיֹּאמֶר אֶל־דָּוִד יָדַעְתִּי כִּי טוֹב אַתָּה בְּעֵינַי כַּמַּלְאָךְ אֱלֹהִים אַךְ שָׂרֵי פְלִשְׁתִּים אָמְרוּ לֹא־יַעֲלֶה עִמָּנוּ בַּמִּלְחָמָה:	And Achish answered and said to David, “I know that you <i>are</i> good – in my sight like an angel of God. But the commanders of the Philistines have said, ‘He shall not go up with us into the battle.’”	
1 Sam 29:10	וַעֲתָה הֲשִׁבֶם בְּבֹקֶר וְעַבְדֵי אֲדֹנֶיךָ אֲשֶׁר־בָּאוּ אִתָּךְ וְהִשְׁכַּמְתֶּם בְּבֹקֶר וְאֹזֶר לְכֶם וּלְכוּ:	So now, get up early in the morning <i>with</i> your lord's servants who came with you, and when you have got up early in the morning, and you <i>have</i> light, depart.”	with ← <i>and</i> .
1 Sam 29:11	וַיִּשְׁבֹּם דָּוִד הוּא וְאֲנָשָׁיו לָלֶכֶת בְּבֹקֶר לָשׁוּב אֶל־אֶרֶץ פְּלִשְׁתִּים וּפְלִשְׁתִּים עָלוּ יְזְרְעֵאל: ס	So David got up early – he and his men – to depart in the morning, so as to return to <u>the land</u> of the Philistines, and the Philistines went up <i>to</i> <u>Jezreel</u> .	the land: i.e. <i>Ziklag</i> . See 1 Sam 27:6, 1 Sam 30:1, 1 Chr 12:20. Jezreel: see Josh 15:56.
1 Sam 30:1	וַיְהִי בְּבֹא דָוִד וְאֲנָשָׁיו צָקְלָג בַּיּוֹם הַשְּׁלִישִׁי וְעַמְלָקִי פָּשְׁטוּ אֶל־נֶגֶב וְאֶל־צָקְלָג וַיִּכּוּ אֶת־צָקְלָג וַיִּשְׂרְפוּ אֹתָהּ בָּאֵשׁ:	Then it came to pass, as David and his men were going <i>to</i> Ziklag on the third day, that the Amalekites <u>invaded the south and Ziklag</u> , and they attacked Ziklag and burned it with fire.	invaded the south and Ziklag ← <i>spread out to the south and to Ziklag</i> .
1 Sam 30:2	וַיִּשְׁבּוּ אֶת־הַנְּשִׁים אֲשֶׁר־בָּהּ מִקְטָן וְעַד־גָּדוֹל לֹא הָמִיתוּ אִישׁ וַיִּנְהֲגוּ וַיֵּלְכוּ לְדַרְכָּם:	And they took the women who <i>were</i> in it captive, <u>both small and great</u> . They did not kill anyone, but they drove <i>them along</i> as they went their way.	both small and great ← <i>from small and to great</i> . See Gen 6:7.
1 Sam 30:3	וַיָּבֹא דָוִד וְאֲנָשָׁיו אֶל־הָעִיר וְהָיָה שְׂרוּפָה בָּאֵשׁ וּנְשֵׂיהֶם וּבָנֵיהֶם וּבָנֹתֵיהֶם נִשְׁבּוּ:	And David and his men came to the city, and <u>what they saw was that it had been burned with fire</u> , and their women and their sons and their daughters had been taken captive.	what <i>they</i> saw was that ← <i>behold</i> .
1 Sam 30:4	וַיִּשָּׂא דָּוִד וְהָעָם אֲשֶׁר־אִתּוֹ אֶת־קוֹלָם וַיִּבְכוּ עַד אֲשֶׁר אִין־בָּהֶם כֹּחַ לְבָכוֹת:	And David and the people who <i>were</i> with him raised their <u>voices</u> and wept until they didn't <i>have any</i> strength to weep.	voices ← <i>voice</i> (one per person).
1 Sam 30:5	וּשְׁתֵּי נְשֵׁי־דָוִד נִשְׁבּוּ אַחִינוֹעַם הַיְזְרְעֵלִית וְאַבִּיגַיִל אִשְׁתׁ נָבָל הַכַּרְמֶלִי:	Now David's two wives had been taken captive, Ahinoam the <u>Jezreelitess</u> and Abigail <i>who had been</i> the wife of Nabal the Carmelite,	Jezreelitess: see Josh 15:56.

1 Sam 30:6	וַיִּתְצַר לְדָוִד מְאֹד כִּי־אָמְרוּ הָעָם לְסַקְלוֹ כִּי־מָרָה נִפְּשׁ כָּל־הָעָם אִישׁ עַל־בְּנוֹ **בָּנָיו וְעַל־בָּנֹתָיו וַיִּתְחַזַּק דָּוִד בַּיהוָה אֱלֹהָיו: ס	and David was very distressed, for the people intended to stone him, for all the people were inwardly bitter – each man about his {K: son} [Q: sons] and about his daughters – but David gathered strength through the LORD his God.	intended ← said. Compare Ex 2:14. were inwardly bitter ← the soul (was) bitter.
1 Sam 30:7	וַיֹּאמֶר דָּוִד אֶל־אֲבִיתָר הַכֹּהֵן בֶּן־אֲחִימֶלֶךְ הַגִּישָׁה־נָּא לִי הָאֵפֹד וַיִּגֶשׁ אֲבִיתָר אֶת־הָאֵפֹד אֶל־דָּוִד:	And David said to Abiathar the priest, the son of Ahimelech, “Please bring the ephod up to me”, and Abiathar brought the ephod up to David.	Abiathar (2x): see 1 Sam 22:20. up (2x) ← near.
1 Sam 30:8	וַיִּשְׁאַל דָּוִד בַּיהוָה לֵאמֹר אֲרֹדֶף אַחֲרַי הַגְּדוּד־הַזֶּה הֲאֶשְׁגְּנֵנּוּ וַיֹּאמֶר לוֹ רָדֶף כִּי־הִשָּׁג תִּשְׁיָג וְהִצַּל תִּצְלִל:	And David inquired of the LORD and said, “Should I pursue this troop? Will I catch up with them?” And he said to him, “Pursue, for you will certainly catch up with them and certainly bring deliverance.”	of ← at. with them ... with them ← with it ... (with it), i.e. with the troop. you will certainly catch up ... certainly bring deliverance: both infinitive absolute.
1 Sam 30:9	וַיֵּלֶךְ דָּוִד הוּא וְשֵׁשׁ־מֵאוֹת אִישׁ אֲשֶׁר אִתּוֹ וַיָּבֹאוּ עַד־נַחַל הַבְּשׂוֹר וְהַנּוֹתָרִים עָמְדוּ:	So David and the six hundred men who were with him set out and came to the Besor stream, whereas the rest stayed behind.	
1 Sam 30:10	וַיִּרְדֹּף דָּוִד הוּא וְאַרְבַּע־מֵאוֹת אִישׁ וַיַּעֲמְדוּ מֵאֲתֵימָּה אִישׁ אֲשֶׁר פָּגְרוּ מֵעֵבֶר אֶת־נַחַל הַבְּשׂוֹר:	And David was in pursuit, he and four hundred men, whereas two hundred men who had become too exhausted to cross the Besor stream stayed behind.	
1 Sam 30:11	וַיִּמְצְאוּ אִישׁ־מִצְרַיִל בַּשָּׂדֶה וַיִּקְחוּ אֹתוֹ אֶל־דָּוִד וַיִּתְּנוּ־לוֹ לֶחֶם וַיֹּאכַל וַיִּשְׁקֶהוּ מִיָּם:	And they found an Egyptian man in the field, and they took him to David, and they gave him bread, and he ate, and they gave him water to drink.	bread: standing for food in general. See 1 Sam 28:22-24.
1 Sam 30:12	וַיִּתְּנוּ־לוֹ פֶּלֶחַ דְּבִלָּה וּשְׁנַיִ צֶמֶקִים וַיֹּאכַל וַתֵּשֶׁב רוּחוֹ אֵלָיו כִּי לֹא־אָכַל לֶחֶם וְלֹא־שָׁתָה מִיָּם שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לַיְלוֹת: ס	And they gave him a slice of a cake of dried figs and two raisin cakes, and he ate, and his spirit returned to him, for he had not eaten bread and he had not drunk water for three days and three nights.	
1 Sam 30:13	וַיֹּאמֶר לוֹ דָּוִד לְמִי־אַתָּה וְאֵי מִזָּה אַתָּה וַיֹּאמֶר נַעַר מִצְרַיִ אֲנִי עֶבֶד לְאִישׁ עַמְלִיקִי וַיַּעֲזֹבֵנִי אֲדֹנָי כִּי חָלִיתִי הַיּוֹם שְׁלֹשָׁה:	And David said to him, “To whom do you belong? And where are you from?” And he said, “I am an Egyptian youth, the servant of an Amalekite man, but my master left me, because I became sick three days ago.	

1 Sam 30:14	אֲנַחְנוּ פָּשְׁטוּנוּ נְגַב הַכְּרֵתִי וְעַל־אֲשֶׁר לַיהוּדָה וְעַל־נְגַב כָּלֵב וְאֶת־צִקְלָג שָׂרַפְנוּ בָאֵשׁ:	We raided the south of the Cherethites' <i>territory</i> , and Judah's <i>territory</i> , and the south of Caleb's <i>territory</i> , and we burned Ziklag with fire."	
1 Sam 30:15	וַיֹּאמֶר אֵלָיו דָּוִד הַתּוֹרְדָנִי אֶל־הַגְּדוּד הַזֶּה וַיֹּאמֶר הַשְּׁבֵעָה לִי בֵאלֹהִים אִם־תַּמִּיתֵנִי וְאִם־תִּסְגְּרֵנִי בְיַד־אֲדֹנָי וְאוֹרְדֶךָ אֶל־הַגְּדוּד הַזֶּה:	And David said to him, "Will you lead me down to this troop?" And he said, "Swear to me by God that you <u>definitely will not kill me</u> , and that you <u>definitely will not deliver me up</u> into the hand of my master, and I will lead you down to this troop."	definitely will not kill me ... definitely will not deliver me up: strong denial using an abbreviation of the oath formula of 2 Sam 3:35.
1 Sam 30:16	וַיֵּרְדֵהוּ וְהִנֵּה נֹטְשִׁים עַל־פְּנֵי כָּל־הָאָרֶץ אֲכָלִים וְשׂוֹתִים וְחֹגְגִים בְּכָל־הַשָּׁלָל הַגָּדוֹל אֲשֶׁר לָקְחוּ מֵאָרֶץ פְּלִשְׁתִּים וּמֵאָרֶץ יְהוּדָה:	So he led him down, and he saw that there <u>were people scattered</u> over the whole <u>expanse</u> of the land, eating and drinking and celebrating all the great spoil which they had taken from the land of the Philistines and from the land of Judah.	he saw that there <i>were</i> ← <i>behold</i> . scattered ← <i>left</i> . expanse ← <i>face</i> .
1 Sam 30:17	וַיִּכְּסוּ דָוִד מִהַנֶּשֶׁף וְעַד־הָעֶרֶב לִמְחַרְתָּם וְלֹא־נִמְלַט מֵהֶם אִישׁ כִּי אִם־אַרְבַּע מֵאוֹת אִישׁ־נָעַר אֲשֶׁר־רָכְבוּ עַל־הַגְּמָלִים וַיִּנְסוּ:	And David attacked them from dawn to evening the day after, and no-one escaped from them except four hundred young men who rode on camels and fled.	
1 Sam 30:18	וַיִּצַל דָּוִד אֶת כָּל־אֲשֶׁר לָקְחוּ עִמָּלֶךָ וְאֶת־שְׁתֵּי נָשָׁיו הַצֵּיל דָּוִד:	So David <u>recovered</u> everything that the Amalekites had taken, and David <u>recovered</u> his two wives.	recovered (2x) ← <i>delivered</i> .
1 Sam 30:19	וְלֹא נִעְדַר־לָהֶם מִן־הַקְּטָן וְעַד־הַגָּדוֹל וְעַד־בָּנִים וּבָנוֹת וּמִשָּׁלָל וְעַד כָּל־אֲשֶׁר לָקְחוּ לָהֶם הַכֹּל הֵשִׁיב דָּוִד:	And no-one whether small or great was missing from them, neither sons nor daughters, nor <i>any</i> spoil, nor <u>anything</u> which they had <u>taken away</u> . David <u>recovered</u> everything.	anything ← <i>everything</i> . taken away ← <i>taken for themselves</i> . recovered: here it is the usual word for <i>to recover</i> . Compare 1 Sam 30:18.
1 Sam 30:20	וַיִּקַּח דָּוִד אֶת־כָּל־הַצֹּאן וְהַבָּקָר נִהְגוּ לִפְנֵי הַמִּקְנֵה הַהוּא וַיֹּאמְרוּ זֶה שָׁלַל דָּוִד:	And David took all the sheep and oxen. They drove <i>them</i> in front of the <u>other</u> livestock, and they said, "This <i>is</i> David's spoil."	the other ← <i>that</i> .

<p>1 Sam 30:21</p>	<p>וַיָּבֹא דָוִד אֶל־מֵאֲתָיִם הָאֲנָשִׁים אֲשֶׁר־פָּגְרוּ מִלְכַת אַחֲרֵי דָוִד וַיֵּשִׁיבֶם בְּנַחַל הַבְּשׂוֹר וַיֵּצְאוּ לִקְרַאת דָּוִד וְלִקְרַאת הָעָם אֲשֶׁר־אִתּוֹ וַיִּגַּשׁ דָּוִד אֶת־הָעָם וַיִּשְׁאַל לָהֶם לְשָׁלוֹם: ס</p>	<p>Then David went to the two hundred men who had become too exhausted to follow David, whom they had <u>stationed</u> at the Besor stream. And they went out to meet David and to meet the people with him, and David approached the people and asked them <u>how they were</u>.</p>	<p>stationed ← <i>let dwell</i>. how they were ← <i>about peace</i>.</p>
<p>1 Sam 30:22</p>	<p>וַיַּעַן כָּל־אִישׁ־רָע וּבְלִיַּעַל מִהָאֲנָשִׁים אֲשֶׁר הָלְכוּ עִם־דָּוִד וַיֹּאמְרוּ יַעַן אֲשֶׁר לֹא־הָלְכוּ עִמָּי לֹא־נָתַן לָהֶם מִהַשָּׁלַל אֲשֶׁר הֶעֱלַנּוּ כִי־אִם־אִישׁ אֶת־אִשְׁתּוֹ וְאֶת־בָּנָיו וַיִּנְהֲגוּ וַיֵּלְכוּ: ס</p>	<p>And every evil <u>or</u> good-for-nothing man from the men who went with David answered and said, “Since they did not go with me, we will not give them <i>any</i> of the spoil which we have recovered, except for each <i>man's</i> wife and his sons, for them to take away and depart.”</p>	<p>or: disjunctive use of the <i>vav</i>.</p>
<p>1 Sam 30:23</p>	<p>וַיֹּאמֶר דָּוִד לֹא־תַעֲשׂוּ כֵן אַחֵי אֵת אֲשֶׁר־נָתַן יְהוָה לָנוּ וַיִּשְׁמַר אֹתָנוּ וַיִּתֵּן אֶת־הַגְּדֻד הַבָּא עָלֵינוּ בְיָדָנוּ:</p>	<p>But David said, “You shall not do <u>this</u>, my brothers, with what the LORD has given us, <u>for</u> he protected us, and he delivered the troop which came against us into our <u>hands</u>.</p>	<p>this ← <i>thus</i>. for: causal use of the <i>vav</i>. hands ← <i>hand</i>.</p>
<p>1 Sam 30:24</p>	<p>וּמִי יִשְׁמַע לָכֶם לְדַבֵּר הַזֶּה כִּי כַחֲלָק הִירַד בַּמְלַחְמָה וּכְחֲלָק הַיֹּשֵׁב עַל־הַפְּלִים יַחַדוּ יַחֲלִקוּ: ס</p>	<p>And who will heed you in this matter? For the share of him who went down to battle <i>will be</i> as the share of him who stayed with the equipment. They will share <i>it</i> out together.”</p>	
<p>1 Sam 30:25</p>	<p>וַיְהִי מִהַיּוֹם הַהוּא וּמִמָּעַלָּה וַיִּשְׁמָה לְחֹק וּלְמִשְׁפָּט לְיִשְׂרָאֵל עַד הַיּוֹם הַזֶּה: פ</p>	<p>And it came to pass from that day on that he made it a statute and a regulation for Israel, <i>as it is</i> up to this day.</p>	
<p>1 Sam 30:26</p>	<p>וַיָּבֹא דָוִד אֶל־צִקְלָג וַיִּשְׁלַח מִהַשָּׁלַל לְזִקְנֵי יְהוּדָה לְרַעְיָהוּ לֵאמֹר הִנֵּה לָכֶם בְּרָכָה מִשָּׁלַל אֵיבֵי יְהוָה:</p>	<p>Then David came to Ziklag, and he sent <i>some</i> of the spoil to the elders of Judah, to his neighbour, and he said, “<u>Here is</u> a gift for you from the spoil of the LORD's enemies.”</p>	<p>here is ← <i>behold</i>. gift ← <i>blessing</i>.</p>
<p>1 Sam 30:27</p>	<p>לְאִשֶׁר בְּבֵית־אֵל וּלְאִשֶׁר בְּרַמּוֹת־נַגֵּב וּלְאִשֶׁר בְּיַתֵּר:</p>	<p><i>He sent it</i> to those in Beth-El, and to those in Ramoth of the south, and to those in Jattir,</p>	
<p>1 Sam 30:28</p>	<p>וּלְאִשֶׁר בְּעָרֹעַר וּלְאִשֶׁר בְּשִׁפְמוֹת וּלְאִשֶׁר בְּאֶשְׁתֵּמוֹעַ: ס</p>	<p>and to those in Aroer, and to those in Siphmoth, and to those in Eshtemoa,</p>	

1 Sam 30:29	וְלֹא־אִשֶׁר בְּרַחַל וְלֹא־אִשֶׁר בְּעָרֵי הַיְרַחְמְאֵלִי וְלֹא־אִשֶׁר בְּעָרֵי הַקֵּינִי:	and to those in Rachal, and to those in the cities of the Jerahmeelites, and to those in the cities of the Kenites,	Jerahmeelites ... Kenites ← Jerahmeelite ... Kenite.
1 Sam 30:30	וְלֹא־אִשֶׁר בְּחֶרְמָה וְלֹא־אִשֶׁר בְּבוֹר־עֶשֶׂן וְלֹא־אִשֶׁר בְּעַתָּדָ:	and to those in Hormah, and to those in Bor-Ashan, and to those in Athach,	Bor-Ashan: AV= <i>Chor-ashan</i> , as in many manuscripts [BHS-CA], and which is a more internally consistent name (<i>furnace</i> , rather than <i>cistern, of smoke</i>).
1 Sam 30:31	וְלֹא־אִשֶׁר בְּחֶבְרוֹן וְלִכְלֵ-הַמְּקֻמֹּת אֲשֶׁר־הִתְהַלֵּךְ־שָׁם דָּוִד הוּא וְאֲנָשָׁיו: פ	and to those in Hebron, and to all the places which David frequented – he and his men.	
1 Sam 31:1	וּפְלִשְׁתִּים נִלְחָמִים בְּיִשְׂרָאֵל וַיָּנָסוּ אַנְשֵׁי יִשְׂרָאֵל מִפְּנֵי פְּלִשְׁתִּים וַיִּפְּלוּ חֲלָלִים בְּהַר הַגִּלְבָּע:	Then the Philistines fought against Israel, and the men of Israel fled from the Philistines, and they fell as casualties on Mount Gilboa.	1 Chr 10:1. from ← <i>from before</i> . casualties ← <i>pierced</i> , covering wounded and killed.
1 Sam 31:2	וַיִּדְבְּקוּ פְּלִשְׁתִּים אֶת־שָׂאוֹל וְאֶת־בָּנָיו וַיַּכּוּ פְּלִשְׁתִּים אֶת־יְהוֹנָתָן וְאֶת־אַבִּינָדָב וְאֶת־מְלָכֵי־שׁוּעַ בְּנֵי שָׂאוֹל:	And the Philistines hotly pursued Saul and his sons, and the Philistines struck down Jonathan and Abinadab and Malchi-Shua, Saul's sons.	1 Chr 10:2. hotly pursued ← <i>made cleave to</i> , but also <i>followed closely</i> .
1 Sam 31:3	וַתִּכְבַּד הַמִּלְחָמָה אֶל־שָׂאוֹל וַיִּמְצְאֵהוּ הַמּוֹרִים אַנְשִׁים בִּקְשֵׁת וַיַּחַל מְאֹד מִהַמּוֹרִים:	And the war went heavily against Saul, and the archers – men of the bow – hit him, and he was severely wounded by the archers.	was ... wounded: we parse as <i>qal</i> <i>future conversive</i> of חיל, literally <i>writhed</i> . Hiphil of חלל would ר 1 Chr 10:3.
1 Sam 31:4	וַיֹּאמֶר שָׂאוֹל לְנִשְׂא כְלָיו שְׁלֶף חֶרְבְּךָ וְדַקְרְנֵי זֶה פְּוִי־יָבוֹאוּ הָעֵרְלִים הָאֵלֶּה וְדַקְרְנֵי וְהִתְעַלְלוּ־בִי וְלֹא אָבָה נִשְׂא כְלָיו כִּי יֵרָא מְאֹד וַיִּקַּח שָׂאוֹל אֶת־הַחֶרֶב וַיִּפֹּל עָלֶיהָ:	And Saul said to his arms-bearer, “Draw your sword and thrust me through with it, so that these uncircumcised men do not come and thrust me through or ill-treat me.” But his arms-bearer was not willing to do so, because he was very afraid. So Saul took his sword and fell on it.	↳ be transitive, but the sense of <i>wounding</i> from חלל may be an influence. Or re-point as <i>pual</i> of חלל (compare Ezek 32:26); here it would be ויחל. 1 Chr 10:4.
1 Sam 31:5	וַיֵּרָא נִשְׂא־כְלָיו כִּי מֵת שָׂאוֹל וַיִּפֹּל גַּם־הוּא עַל־חֶרְבוֹ וַיָּמָת עִמּוֹ:	Then when his arms-bearer saw that Saul had died, he too fell on his sword and died with him.	1 Chr 10:5.
1 Sam 31:6	וַיָּמָת שָׂאוֹל וּשְׁלֹשֶׁת בָּנָיו וְנִשְׂא כְלָיו גַּם כָּל־אַנְשָׁיו בַּיּוֹם הַהוּא יַחְדָּו:	So Saul and his three sons died, as did his arms-bearer, and all his men together on that day.	1 Chr 10:6.

1 Sam 31:7	וַיֵּרְאוּ אַנְשֵׁי־יִשְׂרָאֵל אֲשֶׁר־בְּעֵבֶר הַיַּמֶּקֶה וְאֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן כִּי־נָסוּ אַנְשֵׁי יִשְׂרָאֵל וְכִי־מָתוּ שָׂאוּל וּבָנָיו וַיֵּעָזְבוּ אֶת־הָעָרִים וַיִּנָּסוּ וַיָּבֹאוּ פְּלִשְׁתִּים וַיֵּשְׁבוּ בָּהֶן: ס	And when the men of Israel who <i>were</i> on the other side of the valley and on the other side of the Jordan saw that the men of Israel had fled, and that Saul and his sons had died, they left the cities and fled, and the Philistines came and lived in them.	1 Chr 10:7.
1 Sam 31:8	וַיְהִי מִמָּחָרָת וַיָּבֹאוּ פְּלִשְׁתִּים לְפָשֵׁט אֶת־הַחַלְלִים וַיִּמְצְאוּ אֶת־שָׂאוּל וְאֶת־שְׁלֹשַׁת בָּנָיו נֹפְלִים בְּהַר הַגִּלְבָּעַ:	And it came to pass, on the next day when the Philistines came to strip the fallen, that they found Saul and his three sons <i>lying fallen</i> at Mount Gilboa.	1 Chr 10:8. <hr/> fallen (<i>first occurrence in verse</i>) ← <i>pierced, covering wounded and killed.</i> <hr/> fallen (<i>second occurrence in verse</i>) ← <i>falling</i> , but ↗
1 Sam 31:9	וַיַּכְּרוּ אֶת־רֹאשׁוֹ וַיִּפְּשְׁטוּ אֶת־כְּלָיו וַיִּשְׁלְחוּ בְּאֶרֶץ־פְּלִשְׁתִּים סָבִיב לְבַשָּׁר בֵּית עַצְבֵיהֶם וְאֶת־הָעָם:	And they cut his head off and stripped his weaponry, and they sent <i>messengers</i> into the land of the Philistines round about to bring the good news to the house of their idols and to the people.	↳ occasionally <i>fallen</i> . See [AnLx]. <hr/> 1 Chr 10:9.
1 Sam 31:10	וַיִּשְׁלְמוּ אֶת־כְּלָיו בַּיִת עַשְׂתָּרוֹת וְאֶת־גּוֹיֹתָו תָּקְעוּ בְּחוֹמַת בַּיִת שָׁן:	And they put his weaponry <i>in</i> the house of <i>images of Astarte</i> , and they fastened his corpse to the wall of Beth-Shan.	1 Chr 10:10. <hr/> <i>images of Astarte</i> ← <i>Ashtaroth</i> , i.e. <i>Venuses</i> .
1 Sam 31:11	וַיִּשְׁמְעוּ אֱלֹוֵי יִשְׁבֵי יַבֶּשׁ גִּלְעָד אֵת אֲשֶׁר־עָשׂוּ פְּלִשְׁתִּים לְשָׂאוּל:	And when the inhabitants of <i>Jabesh-Gilead</i> heard of it – of what the Philistines had done to Saul –	1 Chr 10:11. <hr/> Jabesh-Gilead: see Gen 31:21.
1 Sam 31:12	וַיָּקוּמוּ כָּל־אִישׁ חַיִל וַיֵּלְכוּ כָּל־הַלַּיְלָה וַיִּקְחוּ אֶת־גּוֹיֹת שָׂאוּל וְאֵת גּוֹיֹת בָּנָיו מִחוֹמַת בַּיִת שָׁן וַיָּבֹאוּ יַבֶּשׁה וַיִּשְׂרְפוּ אֹתָם שָׁם:	every valiant man arose and went all night and took <i>down</i> Saul's corpse and his sons' corpses from the wall of Beth-Shan, and they went to Jabesh and burnt them there.	1 Chr 10:12.
1 Sam 31:13	וַיִּקְחוּ אֶת־עַצְמֹתֵיהֶם וַיִּקְבְּרוּ תַּחַת־הָאֶשׁל בְּיַבֶּשׁה וַיִּצְמוּ שִׁבְעַת יָמִים: פ	And they took their bones and buried <i>them</i> under the tamarisk tree in Jabesh. And they fasted for seven days.	1 Chr 10:12.
2 Sam 1:1	וַיְהִי אַחֲרֵי מוֹת שָׂאוּל וְדָוִד שָׁב מִהַבֹּת אֶת־הָעַמְלָק וַיֵּשֶׁב דָּוִד בְּצִקְלָג יָמִים שְׁנַיִם:	And it came to pass after Saul's death that David returned from attacking <i>the Amalekites</i> , and David stayed in Ziklag for two days.	the Amalekites ← <i>the Amalek</i> .

2 Sam 1:2	וַיְהִי בַּיּוֹם הַשְּׁלִישִׁי וַהֲנִה אִישׁ בָּא מִזֶּמְכֹחַ מֵעַם שָׂאוֹל וּבִגְדָיו קְרָעִים וְאֲדָמָה עַל-רֹאשׁוֹ וַיְהִי בְּבֹאוֹ אֶל-דָּוִד וַיִּפֹּל אֶרְצָה וַיִּשְׁתַּחֲוֶה:	And it came to pass on the third day that there <i>was</i> a man who had come from Saul's camp, whose clothes <i>were</i> torn, and <i>there was</i> soil on his head, and when he came to David, he fell to the ground and prostrated himself.	there was ← <i>behold</i> . from Saul's camp ← <i>from the camp from with Saul</i> . and when ← <i>and it came to pass when</i> .
2 Sam 1:3	וַיֹּאמֶר לוֹ דָּוִד אֵי מִזֶּה תָּבוֹא וַיֹּאמֶר אֵלָיו מִמַּחֲנֵה יִשְׂרָאֵל נִמְלָטָתִי:	And David said to him, "Where have you come from?" And he said to him, "I have escaped from Israel's camp."	have you come: future (tense) / imperfective (aspect) / emanative (perspective) [LMcF]. Compare Gen 2:6.
2 Sam 1:4	וַיֹּאמֶר אֵלָיו דָּוִד מַה-הָיָה הַדְּבָר הַגָּדֵנָא לִי וַיֹּאמֶר אֲשֶׁר-נָס הָעָם מִן-הַמִּלְחָמָה וְגַם-הָרִבָּה נָפְלוּ מִן-הָעָם וַיָּמָתוּ וְגַם שָׂאוֹל וַיְהוֹנָתָן בְּנֵי מָתוּ:	Then David asked him, "What happened? Do please tell me." And he said that the people had fled from the battle and that many of the people had fallen and died, and that Saul and Jonathan his son had also died.	asked ← <i>said to</i> . what happened? ← <i>what was the thing?</i>
2 Sam 1:5	וַיֹּאמֶר דָּוִד אֶל-הַנַּעַר הַמְּגִיד לוֹ אֵיךְ יָדַעְתָּ כִּי-יָמָת שָׂאוֹל וַיְהוֹנָתָן בְּנָיו:	Then David asked the lad who had told him, "How did you come to know that Saul and Jonathan his son died?"	asked ← <i>said to</i> .
2 Sam 1:6	וַיֹּאמֶר הַנַּעַר הַמְּגִיד לוֹ נִקְרָא נִקְרִיתִי בְּהָר הַגִּלְבָּעַ וַהֲנִה שָׂאוֹל נֹשֵׁן עַל-חֲנִיתוֹ וַהֲנִה הָרֶכֶב וּבַעֲלֵי הַפָּרָשִׁים הַדְּבָקָהוּ:	And the lad who was informing him said, "Completely by chance I was on Mount Gilboa when I saw Saul leaning on his spear, while the chariot fleet and the horsemen were hotly pursuing him.	completely by chance I was: infinitive absolute. when I saw ← <i>and behold</i> . while ← <i>and behold</i> .
2 Sam 1:7	וַיִּפֹּן אַחֲרָיו וַיִּרְאֵנִי וַיִּקְרָא אֵלָי וַאֲמַר הֲנִי:	And he turned round and saw me, and he called for me, and I said, 'Here I am.'	round ← <i>behind him</i> . here I am ← <i>behold me</i> . The lad was lying, thinking David would be pleased that he had killed Saul. See 2 Sam 4:10.
2 Sam 1:8	וַיֹּאמֶר לִי מִי-אַתָּה *וַיֹּאמֶר **וַאֲמַר אֵלָיו עַמְלָקִי אֲנִכִּי:	Then he said to me, 'Who are you?' And {Q: I said} [K: he said] to him, 'I am an Amalekite.'	On the <i>ketiv</i> and <i>qeré</i> , compare Neh 7:3. Perhaps the third person singular form became a fixed expression for wider usage.
2 Sam 1:9	וַיֹּאמֶר אֵלָי עֲמַדְנָא עָלַי וּמָתַתְנִי כִּי אַחֲזֵנִי הַשֶּׁבֶן כִּי-כָל-עוֹד נַפְשִׁי בִּי:	Then he said to me, 'Come up to me please and kill me, for a seizure has taken hold of me, although my life is still in me.'	come up to me ← <i>stand at me</i> . life ← <i>soul</i> .

2 Sam 1:10	וְאֶעֱמַד עָלָיו וְאֶמְתָּתְהוּ כִּי יִדְעֵתִי כִּי לֹא יִחְיֶה אַחֲרַי נִפְלוּ וְאֶקַּח הַנִּזְוֹר אֲשֶׁר עַל-רֹאשׁוֹ וְאֶצְעֵדָה אֲשֶׁר עַל-זְרָעוֹ וְאֶבְיֵאֵם אֶל-אֲדֹנָי הַנֶּה:	So I <u>went up to him</u> and killed him, for I knew that he would not live after his <u>incident</u> , and I took the crown which <u>was</u> on his head and the bangle which <u>was</u> on his arm, and I have brought them to my lord here.”	I went up to him ← <i>I stood at him</i> . incident ← <i>fall</i> . Parallel etymology (Latin <i>cado / incido</i>).
2 Sam 1:11	וַיַּחֲזֹק דָּוִד *בְּבִגְדָיו וַיִּקְרַעֵם וְגַם כָּל-הָאֲנָשִׁים אֲשֶׁר אִתּוֹ:	Then David took hold of his {Q: clothes} [K: cloak] and tore them, <u>as <i>did</i></u> all the men who <u>were</u> with him.	as <i>did</i> ← <i>and also</i> .
2 Sam 1:12	וַיִּסְפְּדוּ וַיִּבְכּוּ וַיִּצְמוּ עַד-הָעֶרֶב עַל-שָׂאוֹל וְעַל-יְהוֹנָתָן בְּנוֹ וְעַל-עַם יְהוָה וְעַל-בֵּית יִשְׂרָאֵל כִּי נָפְלוּ בְּחַרְבִּי: ס	And they mourned and wept and fasted until the evening, for Saul and Jonathan his son, and for the LORD's people, and for the house of Israel, for they had fallen by the sword.	
2 Sam 1:13	וַיֹּאמֶר דָּוִד אֶל-הַנְּעַר הַמְּגִיד לֹא אִי מִזֶּה אַתָּה וַיֹּאמֶר בֶּן-אִישׁ גֵּר עַמְלֵקִי אֲנִי:	Then David <u>asked</u> the lad who was informing him, “Where <u>are</u> you from?” And he said, “I <u>am</u> the son of a <u>foreigner</u> , an Amalekite.”	asked ← <i>said to</i> . foreigner ← <i>sojourner man</i> .
2 Sam 1:14	וַיֹּאמֶר אֵלָיו דָּוִד אֵיךְ לֹא יָרֵאתָ לְשַׁלַּח יָדְךָ לְשַׁחַת אֶת-מְשִׁיחַ יְהוָה:	And David said to him, “How <u>come</u> you did not fear to stretch out your hand to dispatch the LORD's anointed?”	
2 Sam 1:15	וַיִּקְרָא דָוִד לְאַחַד מֵהַנְּעָרִים וַיֹּאמֶר גֵּשׁ פְּגַע-בּוֹ וַיַּכֵּהוּ וַיָּמָת:	And David called one of the lads and said, “ <u>Come up</u> and strike him.” And he struck him, and he died.	come up ← <i>approach</i> .
2 Sam 1:16	וַיֹּאמֶר אֵלָיו דָּוִד *דְּמִיד *דְּמָךְ עַל-רֹאשְׁךָ כִּי פִיךָ עָנָה בְּךָ לֵאמֹר אֲנִי מִתְּתִי אֶת-מְשִׁיחַ יְהוָה: ס	Then David said to him, “ <u>May</u> your {Q: blood} [K: <u>bloody deeds</u>] <u>be</u> on your head, for your mouth testified against you, when you said, ‘I have killed the LORD's anointed.’”	bloody deeds (<i>ketiv</i>) ← <i>bloods</i> .
2 Sam 1:17	וַיִּקְנַן דָּוִד אֶת-הַקִּינָה הַזֹּאת עַל-שָׂאוֹל וְעַל-יְהוֹנָתָן בְּנוֹ:	And David lamented with this lamentation over Saul and over Jonathan his son,	
2 Sam 1:18	וַיֹּאמֶר לְלַמֵּד בְּנֵי-יְהוּדָה קִשְׁתַּת הַנֶּה כְּתוּבָה עַל-סֵפֶר הַיָּשָׁר:	and he <u>gave the order</u> to teach the sons of Judah <u>archery</u> – look, <u>it is written</u> in the Book of the <u>Upright</u> –	gave the order ← <i>said</i> . archery ← <i>bow</i> . the Upright ← <i>the Jasher</i> . AV differs (<i>Jasher</i>). Compare Josh 10:13.
2 Sam 1:19	הַעֲבִי יִשְׂרָאֵל עַל-בְּמוֹתֶיךָ חָלַל אֵיךְ נָפְלוּ גִבּוֹרִים:	“The gazelle – Israel – <u>lies</u> slain on your heights. How the mighty have fallen!	

2 Sam 1:20	אֶל־תִּגְדוּ בְּגַת אֶל־תִּבְשְׂרוּ בְּחוּצַת אֲשֶׁקְלוֹן פְּזִי־תִשְׂמַחְנָה בְּנֹת פְּלִשְׁתִּים פְּזִי־תִעְלֶזְנָה בְּנֹת הָעִרְלִים:	Do not report it <i>in</i> Gath, Do not proclaim it <i>in</i> the open places of Ashkelon, Lest the daughters of the Philistines should rejoice, Lest the daughters of the uncircumcised should exult.	
2 Sam 1:21	הָרִי בְּגִלְבַּעַ אֶל־טַל וְאֶל־מָטָר עֲלֵיכֶם וּשְׁדֵי תְרוּמַת כִּי שָׁם נִגְעַל מִגֶּן גְּבוּרִים מִגֶּן שָׂאוֹל בְּלִי מְשִׁיחַ בְּשָׁמוֹן:	<i>May there be</i> no dew on the mountains of Gilboa, And <i>may there be</i> no rain on you, <i>Nor</i> on the fields for heave- offerings, For there the shield of heroes was abandoned – The shield of Saul <u>without</u> <u>the one anointed with oil.</u>	without the one anointed with oil: or <i>without the anointing of</i> <i>oil</i> , referring to the shield. AV differs (<i>not anointed with oil</i>) referring to Saul.
2 Sam 1:22	מִדַּם חַלְלִים מִחֶלֶב גְּבוּרִים קִשְׁת׃ יְהוֹנָתָן לֹא נִשְׁוֹג אֶחָזֶר וְחַרְב׃ שָׂאוֹל לֹא תָשׁוּב רִיקָם:	From the blood of the slain, From the fat of the heroes, Jonathan's bow did not <u>shrink</u> , And Saul's sword <u>did not</u> <u>return empty.</u>	shrink ← <i>slide, retreat.</i> did not return: future (tense) / imperfective (aspect) / emanative (perspective) [LMcF]. Compare Gen 2:6.
2 Sam 1:23	שָׂאוֹל וַיהוֹנָתָן הִנָּאֵהְבִים וְהִנְעִימָם בְּחַיֵּיהֶם וּבְמוֹתָם לֹא נִפְרְדוּ מִנְּשָׂרִים קָלוֹ מֵאַרְיֹת גְּבֵרוֹ:	Saul and Jonathan <i>were</i> loved and <i>were</i> delightful in their lives, And they did not part in their death. They were swifter than eagles; They were stronger than lions.	
2 Sam 1:24	בְּנֹת יִשְׂרָאֵל אֶל־שָׂאוֹל בְּבִינָה הַמְּלַבְּשָׁכֶם שָׁנִי עַם־עֲדָנִים הַמַּעֲלָה עֲדֵי זָהָב עַל לְבוּשְׁכֶן:	O daughters of Israel, weep for Saul, Who clothed you <i>in</i> scarlet with delights, Who set ornaments of gold on your clothing.	
2 Sam 1:25	אֵיךְ נָפְלוּ גְבֹרִים בְּתוֹךְ הַמִּלְחָמָה יְהוֹנָתָן עַל־בְּמוֹתָיִךְ חָלָל:	How the heroes have fallen in the midst of the battle! Jonathan <i>was</i> slain on your heights.	
2 Sam 1:26	צָר־לִי עָלֶיךָ אַחִי יְהוֹנָתָן נִעַמְתָּ לִּי מְאֹד נִפְלְאַתָּה אַהֲבַתְךָ לִּי מֵאַהֲבַת נָשִׁים:	I am distressed about you, my brother Jonathan. You were very <i>much</i> a <i>source of</i> pleasure to me. Your love for me was more wondrous Than the love of women.	
2 Sam 1:27	אֵיךְ נָפְלוּ גְבוּרִים וַיֵּאבְדוּ כְלֵי מִלְחָמָה: פ	How the heroes have fallen And the weapons of war have perished!”	

2 Sam 2:1	וַיְהִי אַחֲרֵי־כֵן וַיִּשְׁאַל דָּוִד בַּיהוָה לֵאמֹר הֲאֵעֲלֶה בְּאַחַת עָרֵי יְהוּדָה וַיֹּאמֶר יְהוָה אֵלָיו עֲלֶה וַיֹּאמֶר דָּוִד אָנָּה אֵעֲלֶה וַיֹּאמֶר חֶבְרֹנָה:	Then it came to pass after that, that David inquired of the LORD and asked, “Should I go up into one of the cities of Judah?” And the LORD said to him, “Go up.” Then David said, “Where should I go up to?” And he said, “To Hebron.”	of ← <i>at</i> . <hr/> asked ← <i>said</i> .
2 Sam 2:2	וַיַּעַל שָׁם דָּוִד וְגַם שְׁתֵּי נָשָׁיו אֲחִינוֹעַם הַיִּזְרְעֵלִית וְאַבִּיגַיִל אִשֶׁת נָבָל הַכַּרְמֶלִית:	So David went up there, as <i>did</i> his two wives Ahinoam the Jezreelitess and Abigail who had <i>been</i> the wife of Nabal the Carmelite.	as <i>did</i> ← <i>and also</i> . <hr/> Jezreelitess: see Josh 15:56.
2 Sam 2:3	וַאֲנָשָׁיו אֲשֶׁר־עִמּוֹ הָעֲלָה דָּוִד אִישׁ וּבֵיתוֹ וַיֵּשְׁבוּ בְּעָרֵי חֶבְרֹנָה:	And David brought up his men who <i>were</i> with him, each <i>one</i> and his household, and they lived in the cities of Hebron.	
2 Sam 2:4	וַיָּבֹאוּ אַנְשֵׁי יְהוּדָה וַיִּמְשְׁחוּ־שָׁם אֶת־דָּוִד לְמֶלֶךְ עַל־בֵּית יְהוּדָה וַיִּגְדּוּ לְדָוִד לֵאמֹר אַנְשֵׁי יַבֶּשֶׁת גִּלְעָד אֲשֶׁר קָבְרוּ אֶת־שָׂאוֹל: ס	And the men of Judah came, and they anointed David as king over the house of Judah. And they gave a report to David, and they said, “ <i>It is</i> the men of J ^a besh- Gilead who buried Saul.”	Jabesh-Gilead: see Gen 31:21.
2 Sam 2:5	וַיִּשְׁלַח דָּוִד מַלְאָכִים אֶל־אַנְשֵׁי יַבֶּשֶׁת גִּלְעָד וַיֹּאמֶר אֲלֵיהֶם בְּרָכִים אַתֶּם לַיהוָה אֲשֶׁר עָשִׂיתֶם הַחֶסֶד הַזֶּה עִם־אֲדֹנֵיכֶם עִם־שָׂאוֹל וַתִּקְבְּרוּ אֹתוֹ:	Then David sent messengers to the men of J ^a besh-Gilead, and he said to them, “Blessed <i>are</i> you to the LORD, because you did this kind act with your lord, with Saul, when you buried him.	Jabesh-Gilead: see Gen 31:21.
2 Sam 2:6	וַעֲתָה יַעֲשֵׂ־יְהוָה עִמָּכֶם חֶסֶד וְאֵמֶת וְגַם אֲנֹכִי אֶעֱשֶׂה אֲתֶכֶם הַטּוֹבָה הַזֹּאת אֲשֶׁר עָשִׂיתֶם הַדָּבָר הַזֶּה:	So now, may the LORD act kindly and <i>in truth</i> with you, and I too will recompense you this good <i>deed</i> , because you did this thing.	recompense you ← <i>do with you</i> .
2 Sam 2:7	וַעֲתָה תִּחַזְקְנָה יָדֵיכֶם וְהָיוּ לְבָנֵי־חַיִל כִּי־מֵת אֲדֹנֵיכֶם שָׂאוֹל וְגַם־אֹתִי מָשְׁחוּ בֵּית־יְהוּדָה לְמֶלֶךְ עָלֵיהֶם: פ	And now, may your hands be strengthened, and may you become <i>valiant men</i> , for your lord, Saul, is dead, and moreover the house of Judah has anointed me as king over them.”	valiant men ← <i>sons of valour</i> .
2 Sam 2:8	וַאֲבִנֵּר בֶּן־נֵר שֶׁר־צָבָא אֲשֶׁר לְשָׂאוֹל לָקַח אֶת־אִישׁ בָּשֶׁת בֶּן־שָׂאוֹל וַיַּעֲבְרֵהוּ מַחֲנֵים:	But Abner the son of Ner, the <u>commander</u> of Saul's army, took Ish-Bosheth, Saul's son, and he brought him across <i>to</i> Mahanaim.	the commander ← <i>a commander</i> , but Abner is in a class of his own. The Hebrew article is often omitted in similar constructions.

2 Sam 2:9	וַיִּמְלֹכֵהוּ אֶל־הַגִּלְעָד וְאֶל־הָאֲשׁוּרִי וְאֶל־יִזְרְעֵאל וְעַל־אֶפְרַיִם וְעַל־בְּנֵימִן וְעַל־יִשְׂרָאֵל כָּלָה: פ	And they made him king of Gilead, and of the Ashurites and of Jezreel, and of Ephraim and of Benjamin and of all of Israel.	Gilead: see Gen 31:21. Jezreel: see Josh 15:56.
2 Sam 2:10	בֶּן־אַרְבָּעִים שָׁנָה אִישׁ־בֶּשֶׁת בֶּן־שָׂאוּל בְּמָלְכוֹ עַל־יִשְׂרָאֵל וּשְׁתַּיִם שָׁנִים מָלַךְ אֶדְיָ בֵּית יְהוּדָה הָיוּ אַחֲרֵי דָוִד:	Ish-Bosheth, Saul's son, was forty years old when he reigned over Israel, and he reigned for two years, but the house of Judah was behind David.	was behind: i.e. <i>backed, supported</i> .
2 Sam 2:11	וַיְהִי מִסְפַּר הַיָּמִים אֲשֶׁר הָיָה דָּוִד מָלַךְ בְּחֶבְרוֹן עַל־בֵּית יְהוּדָה שִׁבְעַ שָׁנִים וְשֵׁשׁ חֳדָשִׁים: ס	And the number of days that David was king over the house of Judah in Hebron was seven years and six months.	
2 Sam 2:12	וַיֵּצֵא אַבְנֵר בֶּן־נֵר וְעַבְדֵי אִישׁ־בֶּשֶׁת בֶּן־שָׂאוּל מִמַּחֲנֵים גִּבְעוֹנָה:	And Abner the son of Ner went out, as <i>did</i> the servants of Ish-Bosheth, Saul's son, from Mahanaim to Gibeon.	Gibeon: see Josh 9:3.
2 Sam 2:13	וַיֵּזְאֵב בֶּן־צְרוּיָה וְעַבְדֵי דָוִד יֵצְאוּ וַיִּפְגְּשׁוּם עַל־בְּרֶכֶת גִּבְעוֹן יַחְדָּו וַיֵּשְׁבוּ אֵלֶּה עַל־הַבְּרֶכֶת מִזָּה וְאֵלֶּה עַל־הַבְּרֶכֶת מִזָּה:	And Joab the son of Zeruiah and David's servants went out, and they met them at the pool of Gibeon so that they were all together, and they sat with <i>one group</i> on one side of the pool and <i>one group</i> on the other side of the pool.	Gibeon: see Josh 9:3. with one <i>group</i> ... and one <i>group</i> ← these ... and these.
2 Sam 2:14	וַיֹּאמֶר אַבְנֵר אֶל־יֹזָאב יְקוּמוּ נָא הַנְּעָרִים וַיִּשְׁחֲקוּ לְפָנֵינוּ וַיֹּאמֶר יֹזָאב יְקוּמוּ:	And Abner said to Joab, "Let the lads get up and <u>make sport</u> for us." And Joab said, "Let them get up."	make sport: or <i>play</i> . But it is like twelve duels to the death. for ← <i>before</i> .
2 Sam 2:15	וַיִּקְמוּ וַיַּעֲבְרוּ בְּמִסְפַּר שָׁנִים עָשָׂר לְבְנֵימִן וּלְאִישׁ בֶּשֶׁת בֶּן־שָׂאוּל וּשְׁנַיִם עָשָׂר מֵעַבְדֵי דָּוִד:	So the twelve in number of Benjamin and Ish-Bosheth, Saul's son, arose and crossed over, as <i>did</i> twelve of David's servants.	
2 Sam 2:16	וַיַּחֲזְקוּ אִישׁ בְּרֹאשׁ רֵעֵהוּ וַיַּחֲרִבוּ בְּצַד רֵעֵהוּ וַיִּפְּלוּ יַחְדָּו וַיִּקְרָא לְמָקוֹם הַהוּא חֶלְקֶת הַצָּרִים אֲשֶׁר בְּגִבְעוֹן:	And each took hold of his neighbour's head and <i>thrust</i> his sword into his neighbour's side, and they fell down together, and that place is called Helkath-Hazzurim, which <i>is</i> in Gibeon.	is called ← <i>one calls</i> . Avoidance of the passive. Helkath-Hazzurim: i.e. <i>plot of land of the sword-edges</i> . Gibeon: see Josh 9:3.
2 Sam 2:17	וַתְּהִי הַמַּלְחָמָה קָשָׁה עַד־מָאֵד בַּיּוֹם הַהוּא וַיִּנְגַף אַבְנֵר וְאֲנָשֵׁי יִשְׂרָאֵל לְפָנֵי עַבְדֵי דָוִד:	And the war was very severe on that day, and Abner was defeated, as <i>were</i> the men of Israel, <i>by</i> David's servants.	by ← <i>before</i> .

2 Sam 2:18	וַיְהִי־שָׁם שְׁלֹשָׁה בְנֵי צְרוּיָהּ יֹאָב וְאַבִּישַׁי וְעִשָּׂהאֵל וְעִשָּׂהאֵל קָל בְּרַגְלָיו כְּאַחַד הַצְּבִים אֲשֶׁר בַּשָּׂדֶה:	And the three sons of Zeruiah were there, Joab and Abishai and Asahel. Now Asahel was <u>swift-footed</u> like one of the gazelles in the field.	1 Chr 2:16. swift-footed ← <i>light in his feet</i> .
2 Sam 2:19	וַיִּרְדֹּף עִשָּׂהאֵל אַחֲרֵי אַבְנֵר וְלֹא־נָטָה לָלֶכֶת עַל־הַיְמִין וְעַל־הַשְּׂמֹאל מֵאַחֲרֵי אַבְנֵר:	And Asahel pursued Abner, and he did not turn aside to go to the right or to the left in <i>going</i> after Abner.	
2 Sam 2:20	וַיִּפֹּן אַבְנֵר אַחֲרָיו וַיֹּאמֶר הֲאֵתָה זֶה עִשָּׂהאֵל וַיֹּאמֶר אַנֹכִי:	Then Abner turned <u>round</u> , and he said, “ <i>Is that you, Asahel?</i> ” And he said, “ <i>I am.</i> ”	round ← <i>behind him</i> . that ← <i>this</i> .
2 Sam 2:21	וַיֹּאמֶר לוֹ אַבְנֵר נָטָה לְךָ עַל־יְמִינְךָ אוֹ עַל־שְׂמֹאלְךָ וְאַחֲזוּ לְךָ אֶחָד מֵהַנְּעָרִים וְקַח־לְךָ אֶת־חִלְצָתוֹ וְלֹא־אָבֶה עִשָּׂהאֵל לָסוּר מֵאַחֲרָיו:	And Abner said to him, “Turn aside to your right or to your left, and <u>take hold</u> of one of the lads and <u>take</u> his spoil.” But Asahel was not willing to deviate from <i>going</i> after him.	take hold ... take ← <i>take hold for yourself ... take for yourself</i> .
2 Sam 2:22	וַיִּסֹּף עוֹד אַבְנֵר לֵאמֹר אַל־עִשָּׂהאֵל סוּר לְךָ מֵאַחֲרָי לָמָּה אֲכַפֶּה אֶרְצָה וַאֲיִךְ אַשָּׂא פָנָי אֶל־יֹאָב אַחִיךָ:	And Abner <u>went on to say</u> to Asahel, “ <i>Give up coming</i> after me. Why should I strike you to the ground, and how would I <u>face</u> Joab your brother?”	went on to say ← <i>added to say further</i> . give up ← <i>depart from for yourself</i> . I face ← <i>I lift my face to</i> .
2 Sam 2:23	וַיִּמָּאן לָסוּר וַיִּכְהוּ אַבְנֵר בְּאַחֲרֵי הַחֲנִית אֶל־הַחֹמֶשׁ וַתֵּצֵא הַחֲנִית מֵאַחֲרָיו וַיִּפֹּל־שָׁם וַיָּמָת *תַּחַתוֹ **תַּחַתוֹ וַיְהִי כֹל־הַבָּא אֶל־הַמָּקוֹם אֲשֶׁר־נָפַל שָׁם עִשָּׂהאֵל וַיָּמָת וַיַּעֲמְדוּ:	But he refused to <u>give up</u> , and Abner struck him with a <u>backward-pointing spear in the abdomen</u> , and the spear came out behind him, and he fell there and died on the spot. And it came to pass that everyone who came to the place where Asahel fell and died stood still.	on the spot ← <i>under him</i> . The <i>ketiv</i> and <i>qere</i> are different declined forms of the same word, with the same meaning. give up ← <i>depart</i> . a backward-pointing spear in the abdomen ← <i>the aft-spear in the abdomen</i> . AV differs somewhat (<i>the hinder end of the spear ... under the fifth rib</i>).
2 Sam 2:24	וַיִּרְדְּפוּ יֹאָב וְאַבִּישַׁי אַחֲרֵי אַבְנֵר וְהַשֶּׁמֶשׁ בָּאָה וְהָמָּה בָּאוּ עַד־גִּבְעַת אַמָּה אֲשֶׁר עַל־פְּנֵי־גֵיחַ דְּרֹךְ מִדְּבַר גִּבְעוֹן:	And Joab and Abishai pursued Abner, and the sun was setting when they came to the hill of Ammah <u>which faces</u> Giah <i>on</i> the way to the Desert of Gibeon.	which faces ← <i>at the face of</i> . Gibeon: see Josh 9:3.
2 Sam 2:25	וַיִּתְקַבְּצוּ בְנֵי־בִנְיָמִן אַחֲרֵי אַבְנֵר וַיְהִי לְאַגְדָּה אַחַת וַיַּעֲמְדוּ עַל רֹאשׁ־גִּבְעָה אַחַת:	And the <u>Benjaminites</u> assembled themselves behind Abner and became one battalion, and they stood on the top of a <u>certain</u> hill.	Benjaminites ← <i>sons of Benjamin</i> . a certain ← <i>one</i> .

2 Sam 2:26	<p>וַיִּקְרָא אַבְנֵר אֶל-יֹאבָב וַיֹּאמֶר הֲלֹנְצַח תֹּאכַל חֶרֶב הַלּוֹא יִדְעָתָה כִּי-מָרָה תִהְיֶה בְּאַחֲרוֹנָהּ וְעַד-מָתַי לֹא-תֹאמַר לָעַם לָשׁוּב מֵאַחֲרֵי אֲחֵיהֶם:</p>	<p>And Abner called to Joab and said, “Will the sword devour forever? Do you not know that it will be bitter <u>in the end</u>? So how much longer will you not tell the people to <u>stop going</u> after their brothers?”</p>	<p>in the end ← <i>at the last</i>.</p> <hr/> <p>stop ← <i>return from</i>.</p>
2 Sam 2:27	<p>וַיֹּאמֶר יֹאבָב חַי הָאֱלֹהִים כִּי לוֹלֵא דְבַרְתָּ כִּי אֲזַז מִהַבְּקָר נִעְלָה הָעָם אִישׁ מֵאַחֲרֵי אָחִיו:</p>	<p>And Joab said, “As God lives, <u>if</u> you had not spoken, then the people would have been led up from this morning <i>onwards</i>, each <i>one pursuing</i> his brother.”</p>	<p>if ← <i>because if</i>.</p> <hr/> <p>pursuing ← <i>after</i>.</p>
2 Sam 2:28	<p>וַיִּתְקַע יֹאבָב בַּשּׁוֹפָר וַיַּעֲמְדוּ כָּל-הָעָם וְלֹא-יָרְדָּפוּ עוֹד אַחֲרֵי יִשְׂרָאֵל וְלֹא-יָסְפוּ עוֹד לְהִלָּחֵם:</p>	<p>Then Joab sounded the ramshorn, and all the people stood <i>still</i>, and they didn't pursue Israel any longer, and they didn't <u>continue fighting</u> any longer.</p>	<p>continue fighting ← <i>add to fight</i>.</p>
2 Sam 2:29	<p>וַאֲבִנֵּר וְאֲנָשָׁיו הָלְכוּ בְּעֵרְבָה כָּל הַלַּיְלָה הַהוּא וַיַּעֲבְרוּ אֶת-הַיַּרְדֵּן וַיֵּלְכוּ כָּל-הַבְּתָרוֹן וַיָּבֹאוּ מַחֲנַיִם:</p>	<p>Then Abner and his men walked through the arid tract all that night, and they crossed the Jordan, and they walked through all of <u>Bithron</u>, and they arrived <i>in Mahanaim</i>.</p>	<p>Bithron ← <i>the Bithron</i>.</p>
2 Sam 2:30	<p>וַיֹּאבָב שָׁב מֵאַחֲרֵי אַבְנֵר וַיִּקְבֹּץ אֶת-כָּל-הָעָם וַיִּפְקְדוּ מֵעַבְדֵי דָוִד תִּשְׁעָה-עָשָׂר אִישׁ וְעֶשְׂה-אֶל:</p>	<p>And Joab <u>returned from going</u> after Abner, and he assembled all the people. Now nineteen men of David's servants were missing, as <i>was</i> Asahel.</p>	<p>returned from: or <i>stopped</i>, as we have in 2 Sam 2:16.</p>
2 Sam 2:31	<p>וְעַבְדֵי דָוִד הִכּוּ מִבְּנֵימִן וּבְאֲנָשֵׁי אַבְנֵר שְׁלֹשׁ-מֵאוֹת וְשִׁשִּׁים אִישׁ מָתוּ:</p>	<p>But David's servants had struck the Benjaminites and Abner's men, <i>and</i> three hundred and sixty men had died.</p>	
2 Sam 2:32	<p>וַיִּשְׂאוּ אֶת-עֶשְׂה-אֶל וַיִּקְבְּרוּהוּ בְּקִבְרֵי אָבִיו אֲשֶׁר בֵּית לָחֶם וַיֵּלְכוּ כָּל-הַלַּיְלָה יֹאבָב וְאֲנָשָׁיו וַיֵּאָר לָהֶם בַּחֲבֵרוֹן:</p>	<p>And they carried Asahel away and buried him in his father's sepulchre, which <i>is in</i> <u>Bethlehem</u>. And Joab and his men walked all night, then <u>dawn broke</u> on them in Hebron.</p>	<p>Bethlehem: see Gen 35:19.</p> <hr/> <p>dawn broke ← <i>it became bright</i>.</p>
2 Sam 3:1	<p>וַתְּהִי הַמִּלְחָמָה אַרְבָּה בֵּין בֵּית שָׁאוּל וּבֵין בֵּית דָּוִד וְדָוִד הִלְךְ וַחֲזַק וּבֵית שָׁאוּל הִלְכָה וְדָלִים: ס</p>	<p>And the war between the house of Saul and the house of David was long, but David became stronger and stronger, whereas Saul's house became weaker and weaker.</p>	

2 Sam 3:2	*וילדו *ויולדו לדוד בנים בְּחֶבְרוֹן וַיְהִי בְּכוֹרוֹ אֲמֹנֹן לְאַחִינֹעַם הַיִּזְרְעֵלִיטָה:	And <i>various</i> sons were born to David in Hebron, and his eldest was Amnon, by Ahinoam the Jezreelitess.	were born: we take the <i>ketiv</i> as <i>pual</i> , as in 2 Sam 3:5, so having the same meaning as the <i>qeré</i> (which is <i>niphal</i>). 1 Chr 3:1. Jezreelitess: see Josh 15:56.
2 Sam 3:3	וּמִשְׁנֵהוּ כְּלָאֵב *לְאַבִּיגַי *לְאַבִּיגַיִל אִשְׁתּוֹ נָבָל הַכַּרְמֶלִי וְהַשְּׁלִישִׁי אַבְשָׁלוֹם בֶּן־מַעֲכָה בַת־תַּלְמַי מֶלֶךְ גִּשּׁוּר:	And his second eldest was <i>Chilab</i> , by {Q: Abigail} [K: Abigel] the <i>former</i> wife of Nabal the Carmelite. And the third was Absalom the son of <i>Maachah</i> the daughter of Talmai king of Geshur.	1 Chr 3:1, 1 Chr 3:2. Chilab: AV= <i>Chileab</i> . We take the first syllable as closed. See Gen 31:21. Absalom ← <i>Abshalom</i> , but we retain the AV / traditional English name. Maachah: AV= <i>Maacah</i> here. See Gen 22:24.
2 Sam 3:4	וְהָרְבִיעִי אֲדוֹנִיָּה בֶן־חַגִּית וְהַחֲמִישִׁי שֶׁפְּטִיָּה בֶן־אֲבִיטָל:	And the fourth was Adonijah the son of Haggith, and the fifth was Shephatiah the son of Abital.	1 Chr 3:2, 1 Chr 3:3.
2 Sam 3:5	וְהַשֵּׁשִׁי יִתְרָעַם לְעִגְלָה אִשְׁתּוֹ דָּוִד אֵלֶּה יָלְדוּ לְדָוִד בְּחֶבְרוֹן: פ	And the sixth was Ithream, by Eglah David's wife. These were born to David in Hebron.	1 Chr 3:3.
2 Sam 3:6	וַיְהִי בְּהֵיוֹת הַמִּלְחָמָה בֵּין בֵּית שָׁאוּל וּבֵין בֵּית דָּוִד וְאַבְנֵר הָיָה מִתְחַזֵּק בְּבֵית שָׁאוּל:	Then it came to pass, while the war was <u>going on</u> on being between the house of Saul and the house of David, that Abner was <u>becoming stronger</u> in the house of Saul.	going on ← <i>being</i> ← <i>to be</i> . was becoming stronger: or was <i>strengthening himself</i> .
2 Sam 3:7	וּלְשָׁאוּל פְּלִגְשׁ וּשְׁמָהּ רִצְפָּה בַת־אֵיָּה וַיֹּאמֶר אֶל־אַבְנֵר מִדְּוַע בָּאתָה אֶל־פִּילְגֶשׁ אָבִי:	Now Saul <i>had had</i> a concubine, and her name was Rizpah the daughter of Aiah. And <i>Ish-Bosheth</i> said to Abner, “Why have you gone in to my father's concubine?”	
2 Sam 3:8	וַיַּחַר לְאַבְנֵר מְאֹד עַל־דְּבָרֵי אִישׁ־בִּשְׁת וַיֹּאמֶר הֲרֹאשׁ כְּלָב אֲנִכִי אֲשֶׁר לִיהוּדָה הַיּוֹם אֶעֱשֶׂה־חֶסֶד עִם־בֵּית שָׁאוּל אָבִיךָ אֶל־אֶחָיו וְאֶל־מְרֵעָהוּ וְלֹא הַמְצִיתִךָ בְּיַד־דָּוִד וַתִּפְקֹד עָלַי עֲוֹן הָאִשָּׁה הַיּוֹם:	And Abner became very angry about Ish-Bosheth's words, and he said, “ <i>Am</i> I a dog's head, who <i>is</i> for Judah? Today I will show kindness to the house of Saul your father, towards his brothers and towards his <u>friends</u> , and I won't deliver you up into the hand of David, <u>although</u> you have charged me with an iniquity <u>against</u> the woman today.”	friends ← <i>friend</i> . Perhaps a collective word. although: concessive use of the <i>vav</i> . against ← <i>of</i> . Wider use of the construct state.
2 Sam 3:9	כֹּה־יַעֲשֶׂה אֱלֹהִים לְאַבְנֵר וְכֹה יִסִּיף לוֹ כִּי בְּאֲשֶׁר נִשְׁבַּע יְהוָה לְדָוִד כִּי־כֵן אֶעֱשֶׂה־לוֹ:	May God so do to Abner <i>if I am guilty</i> , and may he so add to him, for as the LORD has sworn to David, so I will do for him,	may God so do: strong denial using an abbreviation of the oath formula of 2 Sam 3:35, here only containing the apodosis of the condition.

2 Sam 3:10	<p>לְהַעֲבִיר הַמַּמְלָכָה מִבֵּית שָׁאוּל וְלִהְיוֹת אֶת־כִּסֵּא דָוִד עַל־יִשְׂרָאֵל וְעַל־יְהוּדָה מִדָּן וְעַד־בְּאֵר שֶׁבַע:</p>	<p>in transferring the kingdom from the house of Saul and in setting up the throne of David over Israel and over Judah, from Dan's territory up to Beersheba.”</p>	<p>in transferring ... in setting up: gerundial uses of the infinitive.</p>
2 Sam 3:11	<p>וְלֹא־יָכַל עוֹד לְהַשִּׁיב אֶת־אַבְנֵר דְּבַר מִירְאָתוֹ אֹתוֹ:</p> <p>ס</p>	<p>And he could not answer Abner a word any more, for fear of him.</p>	<p>fear ← <i>his fear</i>, a subjective genitive, with the objective pronoun following.</p>
2 Sam 3:12	<p>וַיִּשְׁלַח אַבְנֵר מִלְּאֲכָיִם אֶל־דָּוִד *תַּחַתּוֹ *תַּחַתּוֹ לֵאמֹר לְמִי־אֶרֶץ לֵאמֹר כְּרַתָּה בְּרִיתֶךָ אִתִּי וְהִנֵּה יָדֶי עִמָּךְ לְהִסָּב אֵלַיךְ אֶת־כָּל־יִשְׂרָאֵל:</p>	<p>And Abner sent messengers to David on his behalf to say, “Whose <i>is</i> the land?” and to say, “Make your covenant with me, and you will see that my hand <i>is</i> with you, to round up the whole of Israel to you.”</p>	<p>on his behalf: the <i>ketiv</i> and <i>qeré</i> are different declined forms of the same word, with the same meaning.</p> <hr/> <p>you will see that ← <i>behold</i>.</p>
2 Sam 3:13	<p>וַיֹּאמֶר טוֹב אֲנִי אֶכְרַת אִתְּךָ בְּרִית אֶךָ דְּבַר אֶחָד אֲנֹכִי שְׂאֵל מֵאַתְּךָ לֵאמֹר לֹא־תִרְאֶה אֶת־פְּנֵי כִי אִם־לִפְנֵי הַבֵּיאֶךָ אֶת מִיכָל בֵּת־שָׁאוּל בְּבֹאֶךָ לְרְאוֹת אֶת־פְּנֵי: ס</p>	<p>And David said, “Good, I will make a covenant with you, but I will ask one thing of you, namely, ‘You shall not see my face unless <i>and</i> until you bring Michal, Saul's daughter, when you come to see my face.’ ”</p>	<p>namely ← <i>to say</i>.</p>
2 Sam 3:14	<p>וַיִּשְׁלַח דָּוִד מִלְּאֲכָיִם אֶל־אִישׁ־בִּשְׁת בֶּן־שָׁאוּל לֵאמֹר תִּנֵּה אֶת־אִשְׁתִּי אֶת־מִיכָל אֲשֶׁר אָרַשְׁתִּי לִי בְּמֵאָה עֲרֻלוֹת פְּלִשְׁתִּים:</p>	<p>So David sent messengers to Ish-Bosheth, Saul's son, to say, “Give <i>me</i> my wife Michal whom I betrothed to myself for one hundred foreskins of the Philistines.”</p>	
2 Sam 3:15	<p>וַיִּשְׁלַח אִישׁ בִּשְׁת וַיִּקְחָהּ מִמֶּנּוּ אִישׁ מִמֶּנּוּ פְּלִטְיָאֵל בֶּן־לוּשׁ *לִישׁ:</p>	<p>And Ish-Bosheth sent <i>men</i>, and he had her taken from her husband Paltiel the son of {Q: Laish} [K: Lavish].</p>	<p>had her taken: <i>qal</i> for passive of <i>hiphil</i>, though <i>hiphil</i> of this verb not attested.</p> <hr/> <p>Paltiel: AV= <i>Phaltiel</i>. See 1 Sam 25:44.</p>
2 Sam 3:16	<p>וַיֵּלֶךְ אִתָּהּ אִישָׁהּ הַלּוֹךְ וּבְכָה אַחֲרֶיהָ עַד־בְּחָרִים וַיֹּאמֶר אֵלָיו אַבְנֵר לָךְ שׁוּב וּשְׁב:</p>	<p>And her husband went with her, weeping <i>as</i> he went, following her to Bahurim. But Abner said to him, “Depart; go back.” So he went back.</p>	
2 Sam 3:17	<p>וַדְּבַר־אַבְנֵר הָיָה עִם־זְקֵנֵי יִשְׂרָאֵל לֵאמֹר גַּם־תָּמוּל גַּם־שָׁלְשָׁם הָיִיתֶם מְבַקְשִׁים אֶת־דָּוִד לְמַלְכָּךְ עֲלֵיכֶם:</p>	<p>And Abner's position was <i>under consideration</i> with the elders of Israel as he had said, “In times past you were requesting David as king over you.</p>	<p>position ← <i>thing, word</i>.</p> <hr/> <p>in times past ← <i>both yesterday and the day before yesterday</i>.</p>

2 Sam 3:18	<p>וַעֲתָה עֲשׂוּ כִי יְהוֹה אָמַר אֶל־דָּוִד לֵאמֹר בְּיַד ׀ דָּוִד עַבְדִּי הוֹשִׁיעַ אֶת־עַמִּי יִשְׂרָאֵל מִיַּד פְּלִשְׁתִּים וּמִיַּד כָּל־אֲיָבִיהֶם:</p>	<p>So now, act, for the LORD has spoken to David and said, ‘By the hand of my servant David I will save my people Israel from the hand of the Philistines and from the hand of all their enemies.’”</p>	<p>I will save ← to save.</p>
2 Sam 3:19	<p>וַיְדַבֵּר גַּם־אַבְנֵר בְּאָזְנֵי בְנֵימִן וַיֵּלֶךְ גַּם־אַבְנֵר לְדַבֵּר בְּאָזְנֵי דָּוִד בְּחֶבְרוֹן אֵת כָּל־אֲשֶׁר־טוֹב בְּעֵינֵי יִשְׂרָאֵל וּבְעֵינֵי כָּל־בֵּית בְּנֵימִן:</p>	<p>And Abner also spoke privately to the tribe of Benjamin, and Abner also went to speak privately to David in Hebron everything that was right in the sight of Israel and in the sight of the whole house of Benjamin.</p>	<p>spoke privately to ... speak privately to ← spoke in the ears of ... speak in the ears of. right ← good.</p>
2 Sam 3:20	<p>וַיָּבֹא אַבְנֵר אֶל־דָּוִד חֶבְרוֹן וְאִתּוֹ עֶשְׂרִים אַנְשִׁים וַיַּעַשׂ דָּוִד לְאַבְנֵר וּלְאֲנָשָׁיו אֲשֶׁר־אִתּוֹ מִשְׁתֶּה:</p>	<p>So Abner came to David in Hebron, and twenty men were with him, and David held a feast for Abner and for the men who were with him.</p>	<p>held ← made.</p>
2 Sam 3:21	<p>וַיֹּאמֶר אַבְנֵר אֶל־דָּוִד אֲקוּמָה ׀ וְאַלְכֶּה וְאֶקְבְּצָה אֶל־אֲדָנָי הַמֶּלֶךְ אֶת־כָּל־יִשְׂרָאֵל וַיְכַרְתּוּ אִתְּךָ בְרִית וּמִלְכָּתָּךְ בְּכָל אֲשֶׁר־תִּאְוָה נַפְשֶׁךָ וַיִּשְׁלַח דָּוִד אֶת־אַבְנֵר וַיֵּלֶךְ בְּשָׁלוֹם:</p>	<p>And Abner said to David, “Let me get up and go and gather the whole of Israel to my lord the king, and they will make a covenant with you, and you will reign over everyone your heart desires.” And David let Abner go, and he went in peace.</p>	<p>heart ← soul.</p>
2 Sam 3:22	<p>וְהִנֵּה עַבְדֵי דָּוִד וַיּוֹאֵב בָּא מִהַגָּדוּד וּשְׁלָל רַב עִמָּם הִבִּיאוּ וְאַבְנֵר אֵינְנו עִם־דָּוִד בְּחֶבְרוֹן כִּי שָׁחֲזוּ וַיֵּלֶךְ בְּשָׁלוֹם:</p>	<p>Then along came the servants of David and Joab from the troop, and they brought much spoil with them, and Abner was not with David in Hebron, for he had let him go, and he had gone in peace.</p>	<p>along came ← behold ... he came.</p>
2 Sam 3:23	<p>וַיּוֹאֵב וְכָל־הַצָּבָא אֲשֶׁר־אִתּוֹ בָּאוּ וַיִּגְדּוּ לַיּוֹאֵב לֵאמֹר בָּא־אַבְנֵר בֶּן־נֵר אֶל־הַמֶּלֶךְ וַיִּשְׁלַחְהוּ וַיֵּלֶךְ בְּשָׁלוֹם:</p>	<p>Then when Joab and the whole army which was with him had arrived, they spoke to Joab and said, “Abner the son of Ner came to the king, and he let him go, and he went in peace.”</p>	
2 Sam 3:24	<p>וַיָּבֹא יוֹאֵב אֶל־הַמֶּלֶךְ וַיֹּאמֶר מָה עָשִׂיתָ הֲנִיחָה בָּא אַבְנֵר אֵלָיךָ לְמַה־זֶּה שְׁלַחְתּוֹ וַיֵּלֶךְ הַלּוֹךְ:</p>	<p>Then Joab went to the king and said, “What have you done? Look, Abner came to you. Why is it that you have let him go, and he has simply gone?”</p>	<p>he has simply gone: infinitive absolute.</p>

2 Sam 3:25	<p>יִדְעַתָּ אֶת־אַבְנֵר בֶּן־נֵר כִּי לְפָתַתְךָ בָּא וּלְדַעַת אֶת־מִוְצְאָיְךָ וְאֶת־*מְבוֹאֶךָ **מִזְבְּאֶיךָ וּלְדַעַת אֶת כָּל־אֲשֶׁר אַתָּה עֹשֶׂה:</p>	<p>You know Abner the son of Ner – that he came to deceive you and to <i>get to know your comings and goings</i> and to <i>get to know everything you are doing.</i>”</p>	<p>comings: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning.</p> <hr/> <p>your comings and goings ← <i>your going out and your coming in.</i></p>
2 Sam 3:26	<p>וַיֵּצֵא יוֹאָב מֵעַם דָּוִד וַיִּשְׁלַח מַלְאָכִים אַחֲרַי אַבְנֵר וַיָּשִׁבוּ אֹתוֹ מִבְּוֹר הַסֵּרָה וְדָוִד לֹא יָדָע:</p>	<p>And Joab left David's <i>company</i>, and he sent messengers after Abner, and they brought him back from the cistern of Sirah, without David knowing.</p>	<p>left David's <i>company</i> ← <i>went out from with David.</i></p> <hr/> <p>Sirah ← <i>the Sirah.</i></p> <hr/> <p>without David knowing ← <i>and David did not know.</i></p>
2 Sam 3:27	<p>וַיָּשָׁב אַבְנֵר חֶבְרוֹן וַיִּטְהוּ יוֹאָב אֶל־תְּוֹךְ הַשַּׁעַר לְדַבֵּר אִתּוֹ בְּשֵׁלִי וַיַּכְהוּ שָׁם הַחֹמֶשׁ וַיָּמַת בְּדָם עֲשָׂה־אֵל אָחִיו:</p>	<p>So Abner returned to Hebron, and Joab took him aside inside the gate to speak to him quietly, and he struck him there in the abdomen, and he died for the blood of Asahel <i>Joab's brother.</i></p>	<p>Joab's brother ← <i>his brother.</i></p>
2 Sam 3:28	<p>וַיִּשְׁמַע דָּוִד מֵאַחֲרַי כֵּן וַיֹּאמֶר נָקִי אָנֹכִי וּמִמְלַכְתִּי מֵעַם יְהוָה עַד־עוֹלָם מִדְּמֵי אַבְנֵר בֶּן־נֵר:</p>	<p>And afterwards, David heard about it, and he said, “I and my kingdom <i>are</i> age-abidingly innocent before the LORD of the blood of Abner the son of Ner.</p>	<p>blood ← <i>bloods.</i></p>
2 Sam 3:29	<p>יִחַלּוּ עַל־רֹאשׁ יוֹאָב וְאֵל כָּל־בֵּית אָבִיו וְאֵל־יִכְרַת מִבֵּית יוֹאָב זָב וּמִצַּרְע וּמִחֻזִּיק בַּפֶּלֶד וְנֹפֵל בַּחֶרֶב וּחֹסֵר־לֶחֶם:</p>	<p>May it fall on Joab's head and on all his father's house, and may there not fail to be one with a <i>pathological</i> discharge, or a leper, or one holding a staff, or falling by the sword, or lacking bread in the house of Joab.”</p>	<p>it fall ← <i>they fall</i>, from <i>bloods</i> in the previous verse.</p> <hr/> <p>in the house ← <i>from the house.</i></p>
2 Sam 3:30	<p>וַיּוֹאֵב וְאַבִּישַׁי אָחִיו הָרְגוּ לְאַבְנֵר עַל־אֲשֶׁר הָמִית אֶת־עֲשָׂה־אֵל אָחִיהֶם בְּגִבְעוֹן בְּמַלְחָמָה: פ</p>	<p>So Joab and Abishai his brother killed Abner, because he had killed Asahel their brother in Gibeon in the war.</p>	<p>Gibeon: see Josh 9:3.</p>
2 Sam 3:31	<p>וַיֹּאמֶר דָּוִד אֶל־יוֹאָב וְאֶל־כָּל־הָעָם אֲשֶׁר־אִתּוֹ קִרְעוּ בְּגַדֵיכֶם וְחַגְרוּ שָׁקִים וּסְפְדוּ לִפְנֵי אַבְנֵר וְהַמָּלָךְ דָּוִד הִלְךָ אַחֲרַי הַמָּטָה:</p>	<p>And David said to Joab and to all the people who <i>were</i> with him, “Tear your clothes and gird on sackcloth, and mourn for Abner.” And King David walked behind the <i>funeral</i> bier.</p>	<p>for ← <i>before.</i></p>
2 Sam 3:32	<p>וַיִּקְבְּרוּ אֶת־אַבְנֵר בְּחֶבְרוֹן וַיִּשָּׂא הַמֶּלֶךְ אֶת־קוֹלוֹ וַיִּבֶד אֶל־קִבְרֵי אַבְנֵר וַיִּבְכוּ כָּל־הָעָם: פ</p>	<p>And they buried Abner in Hebron, and the king raised his voice and wept at Abner's grave, and all the people wept.</p>	

2 Sam 3:33	וַיִּקְנַן הַמֶּלֶךְ אֶל-אַבְנֵר וַיֹּאמֶר הַכְּמוֹת נָבַל יָמוּת אַבְנֵר:	So the king lamented over Abner, and he said, “Did Abner die as a <u>fool</u> dies?”	a fool: or <i>Nabal</i> , 1 Sam 25:3, 1 Sam 25:25.
2 Sam 3:34	יָדָךְ לֹא-אֶסְרוֹת וְרַגְלֶיךָ לֹא-לִנְחָשְׁתִּים הִגָּשׁוּ בְּנַפְוֹל לִפְנֵי בְנֵי-עוֹלָה נִפְלְתָ וַיִּסְפוּ כָּל-הָעָם לִבְכוֹת עָלָיו:	Your hands <i>were</i> not bound, And your feet were not <u>fettered</u> . You fell as <i>one</i> falls before the <u>iniquitous</u> .” And all the people wept for him again.	fettered ← <i>made to approach fetters</i> . iniquitous ← <i>sons of iniquity</i> .
2 Sam 3:35	וַיָּבֹא כָּל-הָעָם לְהַבְרֹת אֶת-דָּוִד לֶחֶם בְּעוֹד הַיּוֹם וַיִּשְׁבַּע דָּוִד לֵאמֹר כֹּה יַעֲשֶׂה-לִּי אֱלֹהִים וְכֹה יִסְיֵף בִּי אִם-לִפְנֵי בּוֹא-הַשֶּׁמֶשׁ אֶטְעַם-לֶחֶם אוֹ כָּל-מְאֹמָה:	And all the people came to <u>give</u> David bread while <i>it was</i> still day, but David swore and said, “May God so do to me and <u>more besides</u> if I taste bread or <u>anything</u> else before the sun sets.”	give ← <i>feed</i> . more besides ← <i>thus add</i> . This verse and 1 Sam 3:17 contain the oath formula for strong denial in full (often abbreviated to simply <i>if I do ...</i> with no apodosis). The “so do” may refer to cutting in pieces, Gen 15:10. anything ← <i>everything</i> .
2 Sam 3:36	וְכָל-הָעָם הִכִּירוּ וַיֵּיטֵב בְּעֵינֵיהֶם כְּכֹל אֲשֶׁר עָשָׂה הַמֶּלֶךְ בְּעֵינֵי כָּל-הָעָם טוֹב:	And all the people showed respect, and it was <u>right</u> in their eyes. Everything that the king did <i>was right</i> in the eyes of all the people.	right ... right ← <i>good ... good</i> .
2 Sam 3:37	וַיֵּדְעוּ כָּל-הָעָם וְכָל-יִשְׂרָאֵל בַּיּוֹם הַהוּא כִּי לֹא הִיְתָה מִהַמֶּלֶךְ לְהַמִּית אֶת-אַבְנֵר בְּחֶבְרוֹן פ	And all the people and all Israel knew on that day that it was not <i>an initiative</i> from the king to kill Abner the son of Ner.	
2 Sam 3:38	וַיֹּאמֶר הַמֶּלֶךְ אֶל-עֲבָדָיו הֲלוֹא תִדְעוּ כִּי-שָׂר וְגָדוֹל נָפַל הַיּוֹם הַזֶּה בְּיִשְׂרָאֵל:	And the king said to his servants, “Do you not know that a commander and a great <i>man</i> has fallen <i>on</i> this day in Israel?”	
2 Sam 3:39	וְאַנְכִּי הַיּוֹם רָךְ וּמְשׁוּחַ מֶלֶךְ וְהָאֲנָשִׁים הָאֵלֶּה בְּנֵי צְרוּיָה קָשִׁים מִמֶּנִּי יִשְׁלַם יְהוָה לְעֵשֶׂה הָרָעָה כְּרָעָתוֹ: פ	And I <i>am</i> faint today, <u>although</u> anointed king, and these men – the sons of Zeruiah – <u>are too harsh for me</u> . May the LORD requite him <i>who</i> commits wickedness according to his wickedness.”	although: concessive use of the <i>vav</i> . too harsh for me: or <i>harsher than me / I</i> .
2 Sam 4:1	וַיִּשְׁמַע בֶּן-שָׂאוּל כִּי מֵת אַבְנֵר בְּחֶבְרוֹן וַיִּרְפוּ יָדָיו וְכָל-יִשְׂרָאֵל נִבְהָלוּ:	When <u>Saul's son</u> heard that Abner had died in Hebron, his hands sank, and all Israel was agitated.	Saul's son: i.e. <i>Ish-Bosheth</i> .

2 Sam 4:2	וַיִּשְׁנֵי אַנְשֵׁים שְׂרֵי־גְדֻדִים הָיוּ בֶּן־שָׁאוּל שֵׁם הָאֶחָד בַּעֲנָה וְשֵׁם הַשֵּׁנִי רַכָּב בֶּן־רִמּוֹן הַבְּאֵרְתִּי מִבְּנֵי בְנֵימִן כִּי גַם־בְּאֵרוֹת תַּחֲשֵׁב עַל־בְּנֵימִן׃	Now Saul's son had two men who were commanders of troops. The name of one <i>was</i> Baanah and the name of the <u>other</u> <i>was</i> Rechab – the sons of Rimmon the Beerothite, of the sons of Benjamin, for Beeroth was also reckoned to Benjamin.	the other ← <i>the second</i> .
2 Sam 4:3	וַיִּבְרְחוּ הַבְּאֵרְתִּים גִּתַּיִמָּה וַיְהִיו־שָׁם גְּרָמִים עַד הַיּוֹם הַזֶּה׃ ס	And the Beerothites fled to Gittaim and dwelt there, <i>as they are</i> up to this day.	
2 Sam 4:4	וַלִּיהוֹנָתָן בֶּן־שָׁאוּל בֶּן נָכָה רִגְלִים בְּזָחֳמֹשׁ שָׁנִים הָיָה בְּבֹא שְׁמַעַת שָׁאוּל וַיְהוֹנָתָן מִיִּזְרְעֵאל וַתִּשָּׂאֵהוּ אִמּוֹתָו וַתָּגֵס וַיְהִי בַחֲפָזָה לָנוֹס וַיִּפֹּל וַיִּפְסַח וּשְׁמוֹ מִפִּיבֹשֶׁת׃	And Jonathan, Saul's son, <i>had</i> a son <i>who was</i> lame in <u>his</u> legs. He was five years old when the report of Saul and Jonathan came from Jezreel, and his foster mother took him away and fled, and it came to pass in her haste to flee that he fell and became lame. And his name <i>was</i> Mephibosheth.	lame in ← <i>lame of</i> . Jezreel: see Josh 15:56.
2 Sam 4:5	וַיֵּלְכוּ בְנֵי־רִמּוֹן הַבְּאֵרְתִּי רַכָּב וּבַעֲנָה וַיָּבֹאוּ כַּחַם הַיּוֹם אֶל־בַּיִת אִישׁ בֹּשֶׁת וְהוּא שָׁכַב אֶת מִשְׁכַּב הַצֶּהֳרָיִם׃	And the sons of Rimmon the Beerothite – Rechab and Baanah – departed, and they arrived as the day was becoming hot, at the house of Ish-Bosheth, and he was lying <u>on a bed</u> at midday.	on a bed ← <i>with a bed</i> .
2 Sam 4:6	וַהֲנֵה בָּאוּ עַד־תּוֹךְ הַבַּיִת לְקַחְתִּי חֲטָיִם וַיַּכּוּהוּ אֶל־הַחֹמֶשׁ וּרַכָּב וּבַעֲנָה אָחִיו נִמְלָטוּ׃	And they went into the house <i>as if they were</i> customers for wheat, and they struck him in the abdomen, and Rechab and Baanah his brother escaped.	customers for ← <i>takers of</i> .
2 Sam 4:7	וַיָּבֹאוּ הַבַּיִת וְהוּא־שָׁכַב עַל־מִטָּתוֹ בַּחֲדָר מִשְׁכָּבוֹ וַיַּכּוּהוּ וַיִּמָּתוּהוּ וַיִּסְרוּ אֶת־רֹאשׁוֹ וַיִּקְחוּ אֶת־רֹאשׁוֹ וַיֵּלְכוּ דֶרֶךְ הָעֲרָבָה כָּל־הַלַּיְלָה׃	For they went <i>into</i> the house <u>while</u> he was lying on his bed in his bedroom, and they struck him and killed him, and they removed his head, and they took his head and departed <u>through</u> the arid tract all night.	while ← <i>and</i> . Temporal use of the <i>vav</i> . through: or (by) the road of.
2 Sam 4:8	וַיָּבֹאוּ אֶת־רֹאשׁ אִישׁ־בֹּשֶׁת אֶל־דָּוִד חֶבְרוֹן וַיֹּאמְרוּ אֶל־הַמֶּלֶךְ הִנֵּה־רֹאשׁ אִישׁ־בֹּשֶׁת בֶּן־שָׁאוּל אִיבֹךְ אֲשֶׁר בִּקַּשׁ אֶת־נַפְשִׁי וַיִּתֵּן יְהוָה לְאָדָנִי הַמֶּלֶךְ נִקְמוֹת הַיּוֹם הַזֶּה מִשָּׁאוּל וּמִזְרָעוֹ׃ ס	And they brought Ish-Bosheth's head to David <i>in</i> Hebron, and they said to the king, “ <u>Here is</u> the head of Ish-Bosheth, the <u>son</u> of Saul your enemy who sought your <u>life</u> , and the LORD avenged my lord the king <i>on</i> this day on Saul and his seed.”	here is ← <i>behold</i> . son: standing for <i>grandson</i> . life ← <i>soul</i> .

2 Sam 4:9	<p>וַיַּעַן דָּוִד אֶת־רֶכָב וְאֶת־בְּעֵנָה אָחִיו בְּנֵי רִמּוֹן הַבְּאֵרְתִּי וַיֹּאמֶר לָהֶם חַי־יְהוָה אֲשֶׁר־פָּדָה אֶת־נַפְשִׁי מִכָּל־צָרָה:</p>	<p>But David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and he said to them, “As the LORD lives, who redeemed my <u>life</u> from all adversity,</p>	<p>life ← <i>soul</i>.</p>
2 Sam 4:10	<p>כִּי הַמְּגִיד לִי לֵאמֹר הִנֵּה־מָת שָׁאוּל וְהוּא־הָיָה כַּמְּבֹשֵׁל בְּעֵינָיו וְאֶחָזָה בּוֹ וְאֶהְרַגְהוּ בְּצִקְלָג אֲשֶׁר לְתַת־לוֹ בְּשָׂרָה:</p>	<p>when the one reporting to me said, ‘Look, Saul is dead’ – when he was bringing good news in his eyes – I seized him and killed him in Ziklag, <u>which was me giving him good news</u>.</p>	<p>which was me giving him good news: either ironic, i.e. <i>bad news</i>, or translate <i>who came for me to give him good news</i>, i.e. a reward.</p>
2 Sam 4:11	<p>אֵיךְ כִּי־אֲנָשִׁים רָשָׁעִים הֲרָגוּ אֶת־אִישׁ־צַדִּיק בְּבֵיתוֹ עַל־מִשְׁכְּבוֹ וְעַתָּה הֲלוֹא אֲבַקֵּשׁ אֶת־דַּמּוֹ מִיְדָכֶם וּבְעַרְתִּי אֶתְכֶם מִן־הָאָרֶץ:</p>	<p>How much more <i>is it like that</i> when wicked men have killed a righteous man in his house on his bed? So now, should I not require his blood from <u>yourselves</u> and eradicate you from the land?”</p>	<p>yourselves ← <i>your hand</i>. <hr/> eradicate ← <i>consume</i>.</p>
2 Sam 4:12	<p>וַיִּצַו דָּוִד אֶת־הַנְּעָרִים וַיַּהַרְגוּם וַיִּקְצְצוּ אֶת־יְדֵיהֶם וְאֶת־רַגְלֵיהֶם וַיִּתְלוּ עַל־הַבְּרֶכֶה בְּחֶבְרוֹן וְאֵת רֹאשׁ אִישׁ־בֹּשֶׁת לָקַחוּ וַיִּקְבְּרוּ בְּקֶבֶר־אֲבִנָּר בְּחֶבְרוֹן: פ</p>	<p>Then David commanded his <i>servant</i>-lads, and they killed them, and they cut off their hands and feet, and they hanged <i>them</i> over the pool in Hebron, and they took Ish-Bosheth's head and buried <i>it</i> in Abner's sepulchre in Hebron.</p>	
2 Sam 5:1	<p>וַיָּבֹאוּ כָּל־שְׁבֵטֵי יִשְׂרָאֵל אֶל־דָּוִד חֶבְרוֹנָה וַיֹּאמְרוּ לֵאמֹר הֲנֵנוּ עַצְמוֹךָ וּבִשְׂרָךְ אֲנַחְנוּ:</p>	<p>And all of the tribes of Israel came to David, in Hebron, and they spoke and said, “<u>Here we are; we are your bone and your flesh</u>.</p>	<p> 1 Chr 11:1. <hr/> in Hebron ← <i>to Hebron</i>. <hr/> here we are ← <i>behold us</i>. <hr/> your bone and your flesh: the English idiom is <i>your flesh and blood</i>.</p>
2 Sam 5:2	<p>גַּם־אֶתְמֹל גַּם־שֶׁלְשׁוֹם בְּהֵיזֹת שָׁאוּל מְלֹךְ עָלֵינוּ אֹתָהּ *הֵייתָ *הֵייתָ *מוציא *המוציא *והמבי *והמביא אֶת־יִשְׂרָאֵל וַיֹּאמֶר יְהוָה לְךָ אֹתָהּ תִרְעָה אֶת־עַמִּי אֶת־יִשְׂרָאֵל וְאֹתָהּ תִהְיֶה לְנָגִיד עַל־יִשְׂרָאֵל:</p>	<p>Throughout the <u>past</u> when Saul was king over us, it was you {K: <u>who brought</u>} [Q: who brought] Israel out and led <i>it</i> in. And the LORD said to you, ‘You will shepherd my people Israel, and you will be a leader over Israel.’ ”</p>	<p>it was you: the <i>ketiv</i> could be regarded as a variant spelling of the <i>qeré</i>. <hr/> led <i>it</i> in: the <i>ketiv</i>, omitting an <i>aleph</i>, could be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i>. Compare 2 Ki 13:6 (החטי) (החטיא). <hr/> 1 Chr 11:2. <hr/> throughout the past ← <i>both from yesterday and from the day before yesterday</i>.</p>

2 Sam 5:3	וַיָּבֹאוּ כָּל־זִקְנֵי יִשְׂרָאֵל אֶל־הַמֶּלֶךְ חֶבְרוֹנָה וַיַּכְרֹת לָהֶם הַמֶּלֶךְ דָּוִד בְּרִית בְּחֶבְרוֹן לִפְנֵי יְהוָה וַיִּמְשְׁחוּ אֶת־דָּוִד לְמֶלֶךְ עַל־יִשְׂרָאֵל: פ	And all the elders of Israel came to the king in Hebron, and King David made a covenant with them in Hebron before the LORD, and they anointed David as king over Israel.	1 Chr 11:3. in Hebron ← <i>to Hebron</i> . with them ← <i>for them</i> .
2 Sam 5:4	בֶּן־שְׁלֹשִׁים שָׁנָה דָּוִד בְּמָלְכוֹ אַרְבָּעִים שָׁנָה מָלַךְ:	David was thirty years old when he started to reign, and he reigned for forty years.	1 Ki 2:11, 1 Chr 29:26, 1 Chr 29:27.
2 Sam 5:5	בְּחֶבְרוֹן מָלַךְ עַל־יְהוּדָה שִׁבְעַ שָׁנִים וְשֵׁשָׁה חֳדָשִׁים וּבִירוּשָׁלַם מָלַךְ שְׁלֹשִׁים וּשְׁלֹשׁ שָׁנָה עַל כָּל־יִשְׂרָאֵל וְיְהוּדָה:	In Hebron he reigned over Judah for seven years and six months, and in Jerusalem he reigned for thirty-three years over all Israel and Judah.	1 Ki 2:11, 1 Chr 29:27.
2 Sam 5:6	וַיֵּלֶךְ הַמֶּלֶךְ וְאֲנָשָׁיו יְרוּשָׁלַם אֶל־הַיְבֻסִי יוֹשֵׁב הָאָרֶץ וַיֹּאמֶר לְדָוִד לֵאמֹר לֹא־תָבֹא הִנֵּה כִּי אִם־הִסִּירְךָ הָעֹרְמִים וְהַפְּסָחִים לֹא־יָבֹא דָּוִד הִנֵּה:	Then the king and his men went to Jerusalem, to the Jebusites, who were inhabiting the land, and they spoke to David and said, “You shall not come here unless you <i>can</i> remove the blind and the lame”, and they said, “David shall not come here.”	1 Chr 11:4, 1 Chr 11:5.
2 Sam 5:7	וַיִּלְכֹּד דָּוִד אֶת מְצֻדַת צִיּוֹן הִיא עִיר דָּוִד:	But David captured the stronghold of Zion, which is the City of David.	1 Chr 11:5.
2 Sam 5:8	וַיֹּאמֶר דָּוִד בַּיּוֹם הַהוּא כָּל־מַבְּהָ יְבֻסִי וַיִּגַע בְּצַנּוֹר וְאֶת־הַפְּסָחִים וְאֶת־הָעֹרְמִים *שָׁנְאוּ *שָׁנְאֵי נַפְשׁ דָּוִד עַל־כֵּן יֹאמְרוּ עוֹר וּפְסָח לֹא יָבֹאוּ אֶל־הַבַּיִת:	And on that day, David said, “Whoever strikes a Jebusite and gets to the waterfall and strikes the lame and the blind – {K: <i>who hate David's existence</i> } [Q: <i>whom David's being hates</i>] – ...” For this reason they say, “The blind and the lame shall not enter the house.”	existence (<i>ketiv</i>) ← <i>soul</i> . being (<i>qeré</i>) ← <i>soul</i> . AV differs, reading the <i>qeré</i> . 1 Chr 11:6. whoever ← <i>everyone (who)</i> . The sense seems to be that the Jebusites considered themselves ↗
2 Sam 5:9	וַיֵּשֶׁב דָּוִד בְּמִצְדָה וַיִּקְרָא־לָהּ עִיר דָּוִד וַיְבַנֵּן דָּוִד סָבִיב מִן־הַמִּלּוֹא וּבֵיתָהּ:	And David resided in the citadel, and he called it the City of David. And David built around it, from the Millo inwards.	↳ inaccessible, so that even the lame and blind were part of the taunt. 1 Chr 11:7, 1 Chr 11:8. Millo: root meaning <i>infilling</i> . See [CB] and [Wikipedia].
2 Sam 5:10	וַיֵּלֶךְ דָּוִד הַלּוֹךְ וַיִּגְדֹּל וַיְהִי אֱלֹהֵי צְבָאוֹת עִמּוֹ: פ	And David continued to become greater, and the LORD God of hosts was with him.	1 Chr 11:9. continued to become greater: infinitive absolute of <i>to go</i> and <i>to be great</i> .

2 Sam 5:11	וַיִּשְׁלַח חִירָם מֶלֶךְ-צֹר מִלְאָכִים אֶל-דָּוִד וְעֲצֵי אֲרָזִים וְחָרָשֵׁי עֵץ וְחָרָשֵׁי אֲבֹן קִיר וַיְבַנּוּ-בַיִת לְדָוִד:	And Hiram king of Tyre sent envoys to David, and cedar wood and carpenters and stonemasons, and they built a house for David.	1 Chr 14:1. <hr/> stonemasons ← <i>artificers of stone of wall</i> .
2 Sam 5:12	וַיַּדַּע דָּוִד כִּי-הִכִּינוּ יְהוָה לְמֶלֶךְ עַל-יִשְׂרָאֵל וְכִי גִשָּׂא מִמַּלְכוֹתָו בְּעַבְדּוֹ עַמּוֹ יִשְׂרָאֵל: ס	And David knew that the LORD had established him as king over Israel, and that he had exalted his kingdom for the sake of his people Israel.	1 Chr 14:2.
2 Sam 5:13	וַיִּקַּח דָּוִד עוֹד פְּלִגְשִׁים וְנָשִׁים מִירוּשָׁלַם אַחֲרַי בָּאוּ מִחֶבְרוֹן וַיִּוָּלְדוּ עוֹד לְדָוִד בָּנִים וּבָנוֹת:	Then David took <i>some</i> more concubines and wives from Jerusalem, after he had arrived <i>there</i> from Hebron, and more sons and daughters were born to David.	1 Chr 14:3.
2 Sam 5:14	וְאֵלֶּה שְׁמוֹת הַיְלָדִים לוֹ בִירוּשָׁלַם שְׁמוֹעַ וְשׁוֹבָב וְנָתָן וְשִׁלְמָה:	And these <i>are</i> the names of those born to him in Jerusalem: Shammua and Shobab and Nathan and Solomon,	1 Chr 3:5, 1 Chr 14:4. <hr/> Solomon ← <i>Shelomoh</i> , but we retain the AV / traditional English name. The Modern Hebrew pronunciation is <i>Shlomo(h)</i> .
2 Sam 5:15	וַיִּבְחַר וְאֵלִישׁוּעַ וְנַפְגַּי וַיִּפְיַע:	and Ibhar and Elishua and Nepheg and Japhia,	1 Chr 3:6, 1 Chr 3:7, 1 Chr 14:5, 1 Chr 14:6.
2 Sam 5:16	וְאֵלִישָׁמַע וְאֵלִידָע וְאֵלִיפֶלֶט: פ	and Elishama and Eliada and Eliphelet.	1 Chr 3:8, 1 Chr 14:7. <hr/> Eliphelet: AV= <i>Eliphalet</i> , the pausal form, here and 1 Chr 14:7, but elsewhere <i>Eliphelet</i> . See Gen 4:2.
2 Sam 5:17	וַיִּשְׁמְעוּ פְּלִשְׁתִּים כִּי-מָשְׁחוּ אֶת-דָּוִד לְמֶלֶךְ עַל-יִשְׂרָאֵל וַיַּעֲלוּ כָל-פְּלִשְׁתִּים לְבַקֵּשׁ אֶת-דָּוִד וַיִּשְׁמַע דָּוִד וַיֵּרֵד אֶל-הַמְּצוּדָה:	And when the Philistines heard that they had anointed David as king over Israel, all the Philistines came up to seek David, but David heard <i>about it</i> , and he went down into the citadel.	1 Chr 14:8. <hr/> to seek: here in a hostile sense, as in 1 Sam 26:2.
2 Sam 5:18	וּפְלִשְׁתִּים בָּאוּ וַיִּנְטְשׁוּ בְעַמְקֵי רֶפְאִים:	And the Philistines came and spread themselves out in the Valley of the Rephaim.	1 Chr 14:9. <hr/> Rephaim: see [CB] App. 25.
2 Sam 5:19	וַיִּשְׂאֵל דָּוִד בַּיהוָה לֵאמֹר הֲאֵעֲלֶה אֶל-פְּלִשְׁתִּים הַתִּתְּנֵם בְּיָדִי וַיֹּאמֶר יְהוָה אֶל-דָּוִד עֲלֶיהָ כִּי-נָתַן אֶתְּךָ אֶת-הַפְּלִשְׁתִּים בְּיָדְךָ:	And David asked the LORD and said, “Should I go up against the Philistines? Will you deliver them into my hand?” And the LORD said to David, “Go up, for I <u>will certainly</u> deliver the Philistines into your hand.”	1 Chr 14:10. <hr/> I will certainly deliver: infinitive absolute.

2 Sam 5:20	וַיָּבֹא דָוִד בְּבַעַל-פְּרָצִים וַיִּכּוּם שָׁם דָּוִד וַיֹּאמֶר פָּרַץ יְהוָה אֶת-אִבְיִי לִפְנֵי בְּפָרֵץ מַיִם עַל-כֵּן קָרָא שְׁם-הַמָּקוֹם הַהוּא בְּעַל פְּרָצִים:	So David went to Baal-Perazim, and David <u>struck</u> them there, and he said, “The LORD has dispersed my enemies before me, like an outpouring of water”, which <i>is</i> why he called that place Baal-Perazim.	1 Chr 14:11. <hr/> struck: in a Hebrew “VOS” (verb-object-subject) sentence.
2 Sam 5:21	וַיַּעֲזְבוּ-שָׁם אֶת-עֲצֵבֵיהֶם וַיִּשְׂאֵם דָּוִד וְאֲנָשָׁיו: פ	And they abandoned their idols there, and David and his men removed them.	1 Chr 14:12.
2 Sam 5:22	וַיִּסְפוּ עוֹד פְּלִשְׁתִּים לַעֲלוֹת וַיִּנְטְשׂוּ בְּעַמְקֵי רְפָאִים:	But the Philistines <u>came up yet again</u> , and they spread themselves out in the Valley of the <u>Rephaim</u> .	1 Chr 14:13. <hr/> came up yet again ← <i>added yet to come up</i> . <hr/> Rephaim: see [CB] App. 25.
2 Sam 5:23	וַיִּשְׁאַל דָּוִד בַּיהוָה וַיֹּאמֶר לֹא תַעֲלֶה הַסֵּב אֶל-אֲחֵרֵיהֶם וּבֵאתָ לָהֶם מִמּוֹל בְּכַאִים:	And David inquired of the LORD. And he said, “You shall not go up. Surround <i>them</i> at their rear and <u>advance on</u> them from opposite the balsam trees.	1 Chr 14:14. <hr/> advance on ← <i>come to</i> .
2 Sam 5:24	וַיְהִי *בְּשִׁמְעַךְ *כְּשִׁמְעֶךָ אֶת-קוֹל צְעָדָה בְּרֵאשֵׁי הַבְּכָאִים אִז תַּחֲרֹץ כִּי אִז יֵצֵא יְהוָה לִפְנֶיךָ לְהַכּוֹת בַּמַּחֲנֶה פְּלִשְׁתִּים:	And it will come to pass, {K: when} [Q: as] you hear the sound of marching in the crowns of the balsam trees, <i>that</i> you will then act decisively, for then the LORD will go out before you to strike the Philistines' <u>camp</u> .”	1 Chr 14:15. <hr/> camp: or <i>battalion</i> .
2 Sam 5:25	וַיַּעַשׂ דָּוִד כִּן כַּאֲשֶׁר צִוָּהוּ יְהוָה וַיִּדֹּף אֶת-פְּלִשְׁתִּים מִגִּבְעַת עַד-בְּאֵד גְּזֵר: פ	And David did <u>this</u> as the LORD had commanded him, and he struck the Philistines from Geba to <u>the approach to Gezer</u> .	1 Chr 14:16. <hr/> this ← <i>thus</i> . <hr/> the approach to ← <i>at your going</i> . <hr/> Gezer: AV= <i>Gazer</i> , the pausal form.
2 Sam 6:1	וַיִּסַּף עוֹד דָּוִד אֶת-כָּל-בְּחֹר בְּיִשְׂרָאֵל שְׁלֹשִׁים אֲלָף:	And David again <u>gathered</u> every young man in Israel – thirty thousand <i>of them</i> .	1 Chr 13:5. <hr/> gathered: we, with [AnLx], take the verb as in <i>scriptio defectiva</i> spelling from root אסף. Otherwise, the meaning is <i>added</i> or <i>did again</i> .
2 Sam 6:2	וַיִּקָּם וַיֵּלֶךְ דָּוִד וְכָל-הָעָם אֲשֶׁר אִתּוֹ מִבְּעַלְיֵי יְהוּדָה לְהַעֲלוֹת מִשָּׁם אֶת אֲרוֹן הָאֱלֹהִים אֲשֶׁר-נִקְרָא שֵׁם שָׁם יְהוָה צְבָאוֹת יֹשֵׁב הַכְּרֻבִים עָלָיו:	And David arose and proceeded, <u>with</u> all the people who <i>were</i> with him from Baale-Judah, to bring the ark of God up from there, where a name – the name of the LORD of hosts <i>who</i> resides <i>between</i> cherubim on it – is called on.	1 Chr 13:6. <hr/> with (<i>first occurrence in verse</i>) ← <i>and</i> .

2 Sam 6:3	וַיִּרְכְּבוּ אֶת־אֲרוֹן הָאֱלֹהִים אֶל־עֲגֹלָה חֲדָשָׁה וַיִּשְׂאֶהוּ מִבֵּית אַבִּינָדָב אֲשֶׁר בְּגִבְעָה וְעֹזָא וְאַחִיו בְּנֵי אַבִּינָדָב נִהְגִים אֶת־הָעֲגֹלָה חֲדָשָׁה:	And they <u>loaded</u> the ark of God onto a new wagon, and they removed it from Abinadab's house, which was in Gibeah. Now <u>Uzza</u> and Ahio, Abinadab's sons, were driving the new wagon,	1 Chr 13:7. <hr/> loaded ← <i>mounted</i> . <hr/> Gibeah: see Josh 15:57. <hr/> Uzza: AV= <i>Uzzah</i> . Sometimes MT= <i>Uzzah</i> , and sometimes AV= <i>Uzza</i> . Sometimes AV mismatches; sometimes it is in correspondence. We standardize on <i>Uzza</i> .
2 Sam 6:4	וַיִּשְׂאֶהוּ מִבֵּית אַבִּינָדָב אֲשֶׁר בְּגִבְעָה עִם אֲרוֹן הָאֱלֹהִים וְאַחִיו הַלֵּךְ לִפְנֵי הָאֲרוֹן:	and they removed <u>it</u> from Abinadab's house which was in Gibeah, <i>travelling</i> with the ark of God, with Ahio walking in front of the ark.	it: agreeing with <i>ark</i> , not <i>wagon</i> . <hr/> Gibeah: see Josh 15:57.
2 Sam 6:5	וַדָּוִד וְכָל־בֵּית יִשְׂרָאֵל מְשַׁחֲקִים לִפְנֵי יְהוָה בְּכָל עֲצֵי בְרוֹשִׁים וּבְכַנְרֹת וּבַנְּבָלִים וּבַתְּפִים וּבַמְנַעֲנָעִים וּבַצְּלָצְלִים:	Now David and the whole house of Israel were playing <i>music</i> before the LORD on all <i>kinds of instruments</i> of cypress wood, and on harps and on lutes and with drums and with <i>sistrums</i> and with cymbals,	1 Chr 13:8. <hr/> sistrum: a hand-held shaken instrument.
2 Sam 6:6	וַיָּבֹאוּ עַד־גֶּרֶן נָכוֹן וַיִּשְׁלַח עֹזָא אֶל־אֲרוֹן הָאֱלֹהִים וַיֹּאחֲזוּ בּוֹ כִּי שָׁמְטוּ הַבָּקָר:	when they came to Nachon's threshing floor, and <u>Uzza</u> stretched out <i>his hand</i> to the ark of God, and he held on to it, because the oxen were destabilizing <i>it</i> .	1 Chr 13:9. <hr/> Uzza: see 2 Sam 6:3.
2 Sam 6:7	וַיַּחַר־אַף יְהוָה בְּעֹזָה וַיַּכֶּהוּ שָׁם הָאֱלֹהִים עַל־הַשָּׂל וַיָּמָת שָׁם עִם אֲרוֹן הָאֱלֹהִים:	At <u>this</u> the LORD's anger was kindled against <u>Uzza</u> , and God struck him down there for <i>his nonchalance</i> , and he died there with the ark of God.	1 Chr 13:10. <hr/> at this: wider use of the <i>vav</i> . <hr/> Uzza: see 2 Sam 6:3, but here and occasionally MT= <i>Uzzah</i> . <hr/> nonchalance: or <i>fault</i> , <i>error</i> [AnLx], [BDB], or <i>hastiness</i> [BDB].
2 Sam 6:8	וַיַּחַר לְדָוִד עַל־אֲשֶׁר פָּרַץ יְהוָה פָּרַץ בְּעֹזָה וַיִּקְרָא לְמָקוֹם הַהוּא פָּרַץ עֹזָה עַד הַיּוֹם הַזֶּה:	And it <u>grieved</u> David that the LORD <u>had burst out</u> against <u>Uzza</u> , and he called that place Perez-Uzza, <i>as it is</i> up to this day.	1 Chr 13:11. <hr/> grieved: or <i>infuriated</i> . <hr/> had burst out ← <i>had burst a burst</i> . <hr/> Uzza ... Uzza: see 2 Sam 6:3, but here MT= <i>Uzzah</i> .
2 Sam 6:9	וַיִּירָא דָּוִד אֶת־יְהוָה בַּיּוֹם הַהוּא וַיֹּאמֶר אֵיךְ יָבֹא אֵלַי אֲרוֹן יְהוָה:	And David feared the LORD on that day, and he said, "How will the ark of the LORD come to me?"	1 Chr 13:12.

2 Sam 6:10	וְלֹא־אָבָה דָּוִד לְהָסִיר אֵלָיו אֶת־אֲרוֹן יְהוָה עַל־עִיר דָּוִד וַיִּטְהוּ דָּוִד בַּיִת עֲבֵד־אֶדוֹם הַגִּיטִי:	And David was not willing to have the ark of the LORD brought to him at the City of David, and David had it diverted <i>to</i> the house of Obed-Edom the Gittite.	1 Chr 13:13.
2 Sam 6:11	וַיֵּשֶׁב אֲרוֹן יְהוָה בַּיִת עֲבֵד אָדָם הַגִּיטִי שְׁלֹשָׁה חֳדָשִׁים וַיְבָרֶךְ יְהוָה אֶת־עֲבֵד אָדָם וְאֶת־כָּל־בֵּיתוֹ:	So the ark of the LORD remained <i>in</i> the house of Obed-Edom the Gittite for three months, and the LORD blessed Obed-Edom and all his household.	1 Chr 13:14.
2 Sam 6:12	וַיִּגַּד לְמֶלֶךְ דָּוִד לֵאמֹר בָּרַךְ יְהוָה אֶת־בַּיִת עֲבֵד אָדָם וְאֶת־כָּל־אֲשֶׁר־לוֹ בְּעֵבֹר אֲרוֹן הָאֱלֹהִים וַיֵּלֶךְ דָּוִד וַיַּעַל אֶת־אֲרוֹן הָאֱלֹהִים מִבַּיִת עֲבֵד אָדָם עִיר דָּוִד בְּשִׂמְחָה:	And it was reported to King David with the words, “The LORD has blessed the household of Obed-Edom, and everything he <i>has</i> , on account of the ark of God.” So David went and brought the ark of God up from the house of Obed-Edom <i>to</i> the City of David with joy.	1 Chr 15:25. with the words ← <i>saying</i> .
2 Sam 6:13	וַיְהִי כִּי צָעְדוּ נְשֵׂאֵי אֲרוֹן־יְהוָה שְׁשֵׁה צָעָדִים וַיִּזְבַּח שׁוֹר וּמְרִיא:	And it came to pass, when the bearers of the ark of the LORD had <u>taken</u> six steps, that he sacrificed <u>an ox</u> and a fatted calf.	1 Chr 15:26. had taken ← <i>had stepped</i> . an ox: or <i>oxen</i> .
2 Sam 6:14	וְדָוִד מְכַרְכֵּר בְּכָל־עֹז לִפְנֵי יְהוָה וְדָוִד חָגַר אֶפֶוד בָּד:	And David leapt with all <i>his</i> might before the LORD, and David <i>was</i> girded <i>with</i> an ephod of fine linen.	1 Chr 15:27.
2 Sam 6:15	וְדָוִד וְכָל־בַּיִת יִשְׂרָאֵל מְעֵלִים אֶת־אֲרוֹן יְהוָה בְּתִרוּעָה וּבְקוֹל שׁוֹפָר:	So David and the whole house of Israel brought the ark of the LORD up with shouting and with the sound of the ramshorn.	1 Chr 15:28.
2 Sam 6:16	וַהֲיָה אֲרוֹן יְהוָה בָּא עִיר דָּוִד וּמִיכָל בַּת־שָׂאוּל נִשְׁקָפָה בְּעַד הַחַלּוֹן וַתֵּרָא אֶת־הַמֶּלֶךְ דָּוִד מְפִיז וּמְכַרְכֵּר לִפְנֵי יְהוָה וַתְּבֹז לוֹ בְּלִבָּהּ:	And as the ark of the LORD was arriving <i>in</i> the City of David, Michal, Saul's daughter, was peering out of the window, and she saw King David leaping and bounding before the LORD, and she despised him in her heart.	1 Chr 15:29.
2 Sam 6:17	וַיָּבֵאוּ אֶת־אֲרוֹן יְהוָה וַיִּצְגּוּ אֹתוֹ בַּמְּקוֹמוֹ בְּתוֹךְ הָאֹהֶל אֲשֶׁר נָטָה־לוֹ דָּוִד וַיַּעַל דָּוִד עֹלוֹת לִפְנֵי יְהוָה וּשְׁלָמִים:	And they brought the ark of the LORD, and they put it in its place inside the tent which David had pitched for it, and David <u>offered</u> burnt offerings and peace-offerings before the LORD.	1 Chr 16:1. offered ← <i>raised</i> , a verb cognate with <i>burnt offering</i> .
2 Sam 6:18	וַיְכַל דָּוִד מֵהַעֲלוֹת הָעוֹלָה וְהַשְׁלָמִים וַיְבָרֶךְ אֶת־הָעָם בְּשֵׁם יְהוָה צְבָאוֹת:	And when David had finished offering the <u>burnt offering</u> and the peace-offerings, he blessed the people in the name of the LORD of hosts.	1 Chr 16:2. burnt offering: as MT.

2 Sam 6:19	<p>וַיַּחֲלֶק לְכָל־הָעָם לְכָל־הַמּוֹן יִשְׂרָאֵל לְמֵאִישׁ וְעַד־אִשָּׁה לְאִישׁ חֶלֶת לֶחֶם אַחַת וְאַשְׁפּוּר אֶחָד וְאַשְׁיֵשֶׁת אַחַת וַיֵּלֶךְ כָּל־הָעָם אִישׁ לְבֵיתוֹ:</p>	<p>And he distributed to all the people and the whole multitude of Israel, to both men and women – to each <i>one</i> – a loaf of bread and <i>a portion of</i> roast beef and raisin cake. Then <i>all the</i> people went home.</p>	<p> 1 Chr 16:3. <hr/> <i>a portion of</i> roast beef: the meaning is not certain. We take the etymology as פַּר + אֵשׁ, <i>fire</i> + <i>young bull</i>. <hr/> raisin cake: AV differs (<i>flagon of wine</i>). <hr/> all the people went home ← <i>all the people went each to his home</i>.</p>
2 Sam 6:20	<p>וַיָּשָׁב דָּוִד לְבֵרֶךְ אֶת־בֵּיתוֹ וַתֵּצֵא מִיכַל בַּת־שָׁאוּל לְקִרְאֵת דָּוִד וַתֹּאמֶר מִה־נִּכְבַּד הַיּוֹם מִלְּךָ יִשְׂרָאֵל אֲשֶׁר נִגְלָה הַיּוֹם לְעֵינַי אֲמָהוֹת עַבְדָּיו כִּהֲגִלוֹת נִגְלוֹת אֶחָד הָרְקִים:</p>	<p>Then when David returned to bless his household, Michal, Saul's daughter, came out to meet David, and she said, “How dignified the king of Israel was today, who exposed himself today in the sight of the maidservants of his menservants, like <i>an empty-headed person</i> deliberately exposing himself.”</p>	<p> 1 Chr 16:43. <hr/> dignified ← <i>honoured</i>. Ironic. <hr/> an empty-headed person ← <i>one of the empty (ones)</i>. <hr/> deliberately exposing himself: infinitive absolute.</p>
2 Sam 6:21	<p>וַיֹּאמֶר דָּוִד אֶל־מִיכַל לִפְנֵי יְהוָה אֲשֶׁר בָּחַר־בִּי מֵאֲבֹתַי וּמְכָל־בֵּיתוֹ לְצִוֹת אֹתִי נָגִיד עַל־עַם יְהוָה עַל־יִשְׂרָאֵל וְשַׁחֲקֹתִי לִפְנֵי יְהוָה:</p>	<p>And David said to Michal, “<i>I did it</i> before the LORD, who chose me rather than your father and rather than all his house <i>in</i> appointing me a leader over the people of the LORD – over Israel – and I will play before the LORD.</p>	<p>in appointing ← <i>in commanding</i>. Gerundial use of the infinitive.</p>
2 Sam 6:22	<p>וְנִקְלָתִי עוֹד מִזֹּאת וְהֵייתִי שָׁפֵל בְּעֵינַי וְעַם־הָאֲמָהוֹת אֲשֶׁר אָמַרְתָּ עִמָּם אֲכַבְּדָהּ:</p>	<p>And I will be more contemptible than this, and I will be lowly in my <i>own</i> eyes, but with the maidservants with whom you spoke I shall be honoured.”</p>	
2 Sam 6:23	<p>וּלְמִיכַל בַּת־שָׁאוּל לֹא־הָיָה לָהּ יָלֵד עַד יוֹם מוֹתָהּ: פ</p>	<p>And Michal, Saul's daughter, did not have a child up to the day of her death.</p>	
2 Sam 7:1	<p>וַיְהִי כִּי־יָשָׁב הַמֶּלֶךְ בְּבֵיתוֹ וַיְהוֶה הַנִּיחֹלָיו מִסָּבִיב מִכָּל־אֵיבָיו:</p>	<p>And it came to pass when the king was sitting in his house, and the LORD had given him rest <i>on all sides</i> from all his enemies,</p>	<p> 1 Chr 17:1. <hr/> on <i>all sides</i> ← <i>from around</i>.</p>
2 Sam 7:2	<p>וַיֹּאמֶר הַמֶּלֶךְ אֶל־נָתָן הַנָּבִיא רְאֵה נָא אֲנִי יוֹשֵׁב בְּבַיִת אֲרָזִים וְאֲרוֹן הָאֱלֹהִים יֹשֵׁב בְּתוֹךְ הִרְיָעָה:</p>	<p>that the king said to Nathan the prophet, “See now, I am sitting in a house of cedars, but the ark of God is residing <i>behind a sheet</i>.”</p>	<p> 1 Chr 17:1. <hr/> behind ← <i>inside</i>. <hr/> a sheet ← <i>the curtain</i>, but we take the reference as to tent fabric.</p>
2 Sam 7:3	<p>וַיֹּאמֶר נָתָן אֶל־הַמֶּלֶךְ כֹּל אֲשֶׁר בְּלִבְבְּךָ לַךְ עֲשֵׂה כִּי יְהוֶה עִמָּךְ: ס</p>	<p>And Nathan said to the king, “<i>Whatever is</i> in your heart, go <i>and</i> do, for the LORD <i>is</i> with you.”</p>	<p> 1 Chr 17:2. <hr/> whatever ← <i>everything</i>.</p>

2 Sam 7:4	וַיְהִי בַלַּיְלָהּ הַהוּא וַיְהִי דְבַר־יְהוָה אֶל־נָתָן לֵאמֹר:	And it came to pass on that night that the word of the LORD <u>came</u> to Nathan and said,	1 Chr 17:3. <hr/> came ← <i>became</i> .
2 Sam 7:5	לֵךְ וְאָמַרְתָּ אֶל־עַבְדִּי אֶל־דָּוִד כֹּה אָמַר יְהוָה הֲאֵתָה תִּבְנֶה־לִּי בַיִת לְשִׁבְתִּי:	“Go and say to my servant David, ‘This <i>is what</i> the LORD says: «Will you build me a house for me to dwell <i>in</i> ?’	1 Chr 17:4. <hr/> this <i>is what</i> ← <i>thus</i> .
2 Sam 7:6	כִּי לֹא יָשַׁבְתִּי בְּבַיִת לְמִיּוֹם הָעֲלִיתִי אֶת־בְּנֵי יִשְׂרָאֵל מִמִּצְרַיִם וְעַד הַיּוֹם הַזֶּה וְאֶהְיֶה מִתְהַלֵּךְ בְּאֹהֶל וּבְמִשְׁכָּן:	For I have not dwelt in a house from the day when I brought the sons of Israel up out of Egypt, up to this day, and I have been going about in a tent and in a tabernacle.	1 Chr 17:5.
2 Sam 7:7	בְּכָל אֲשֶׁר־הִתְהַלַּכְתִּי בְּכָל־בְּנֵי יִשְׂרָאֵל הַדָּבָר דְּבַרְתִּי אֶת־אֶחָד שְׁבִטֵי יִשְׂרָאֵל אֲשֶׁר צִוִּיתִי לְרִעוּת אֶת־עַמִּי אֶת־יִשְׂרָאֵל לֵאמֹר לָמָּה לֹא־בָנִיתֶם לִּי בַיִת אֲרָזִים:	Everywhere where I have gone about among all the sons of Israel, have I spoken a word with the one of the tribes of Israel which I commanded to shepherd my people Israel, saying, ‘Why have you not built me a house of cedar?’» ’	1 Chr 17:6.
2 Sam 7:8	וְעַתָּה כֹּה־תֹאמַר לְעַבְדִּי לְדָוִד כֹּה אָמַר יְהוָה צְבָאוֹת אֲנִי לְקַחְתִּיךָ מִן־הַנֶּזֶף מֵאַחַר הַצֹּאן לְהִיּוֹת נֹגֵד עַל־עַמִּי עַל־יִשְׂרָאֵל:	So now, <u>this <i>is what</i></u> you will say to my servant, to David: ‘This <i>is</i> <u>what</u> the LORD of hosts says: ‘I took you out of the pasture, from <i>looking</i> after the sheep, to be a leader over my people, over Israel.	1 Chr 17:7. <hr/> this <i>is what</i> (2x) ← <i>thus</i> .
2 Sam 7:9	וְאֶהְיֶה עִמָּךְ בְּכָל אֲשֶׁר הִלַּכְתָּ וְאֶכְרַתָּה אֶת־כָּל־אֹיְבֶיךָ מִפְּנֶיךָ וְעָשִׂיתִי לְךָ שֵׁם גָּדוֹל כְּשֵׁם הַגְּדֹלִים אֲשֶׁר בְּאֲרָץ:	And I was with you everywhere you went, and I cut off all your enemies <u>at your advance</u> , and I made your name <u>great</u> , like the name of the great <i>men</i> who <i>are</i> <u>on the earth</u> .	1 Chr 17:8. <hr/> at your advance ← <i>from before</i> <i>you</i> . <hr/> made your name great ← <i>made</i> <i>for you a great name</i> . <hr/> on the earth: or <i>in the land</i> .
2 Sam 7:10	וְשִׁמַּתִּי מְקוֹם לְעַמִּי לְיִשְׂרָאֵל וְנִטְעַתְיוּ וְשָׁכְנוּ תַּחְתָּיו וְלֹא יִרְגְּזוּ עוֹד וְלֹא־יִסִּיפוּ בְּנֵי־עוֹלָה לְעַנּוֹתוֹ כַּאֲשֶׁר בְּרִאשׁוֹנָה:	And I will appoint a place for my people – for Israel – and I will plant them <u>there</u> , and they will dwell <u>right there</u> , and they will no longer shudder, and the <u>unrighteous</u> will no longer afflict them as at first.	1 Chr 17:9. <hr/> right there ← <i>under it</i> , but also <i>its place</i> . <hr/> unrighteous ← <i>sons of iniquity</i> .

2 Sam 7:11	<p>וּלְמַן־הַיּוֹם אֲשֶׁר צִוִּיתִי שְׁפָטִים עַל־עַמִּי יִשְׂרָאֵל וְהַנִּיחֹתִי לָךְ מִכָּל־אֲבִיבִיךָ וְהִגִּיד לָךְ יְהוָה כִּי־בַיִת יַעֲשֶׂה־לְךָ יְהוָה:</p>	<p>And ever since the day when I appointed judges over my people Israel, I have given you rest from all your enemies. And the LORD has told you that the LORD will make a <u>house</u> for you.</p>	<p> 1 Chr 17:10. <hr/><hr/>a house: i.e. <i>a line of succession</i> [CB].</p>
2 Sam 7:12	<p>כִּי יִמְלְאוּ יָמֶיךָ וּשְׁכַבְתָּ אֶת־אֲבֹתֶיךָ וְהִקִּמְתִּי אֶת־זֶרְעֶךָ אַחֲרֶיךָ אֲשֶׁר יֵצֵא מִמֶּעֶיךָ וְהִכִּינְתִּי אֶת־מַמְלַכְתּוֹ:</p>	<p>When your days are fulfilled, and you lie with your fathers, I will raise up your seed after you, who will come from your loins, and I will establish his kingdom.</p>	<p>Acts 2:30. Compare also this and the following two verses with John 12:34. <hr/><hr/> 1 Chr 17:11. <hr/><hr/>loins ← <i>bowels</i>.</p>
2 Sam 7:13	<p>הוא יבנה־בַּיִת לְשִׁמִּי וְכִנֵּנְתִּי אֶת־כִּסֵּא מַמְלַכְתּוֹ עַד־עוֹלָם:</p>	<p>He will build a house for my name, and I will establish the throne of his kingdom age-abidingly.</p>	<p> 1 Chr 17:12.</p>
2 Sam 7:14	<p>אֲנִי אֶהְיֶה־לּוֹ לְאָב וְהוא יִהְיֶה־לִּי לְבֵן אֲשֶׁר בְּהַעוֹתוֹ וְהִכַּחֲתִיו בְּשִׁבְט אֲנָשִׁים וּבִנְגָעֵי בְנֵי אָדָם:</p>	<p>I will be a father to him, and he will be a son to me. When he acts iniquitously, I will chasten him with the rod of men and with the beatings of the sons of Adam.</p>	<p>2 Cor 6:18, Heb 1:5. <hr/><hr/> 1 Chr 17:13.</p>
2 Sam 7:15	<p>וְחַסְדֵּי לֹא־יִסּוּר מִמֶּנּוּ כַּאֲשֶׁר הִסְרֹתִי מֵעַם שָׂאוּל אֲשֶׁר הִסְרֹתִי מִלְפָּנֶיךָ:</p>	<p>But my kindness will not depart from him, as when I withdrew <i>it</i> from Saul, whom I removed <u>from you</u>.</p>	<p> 1 Chr 17:13. <hr/><hr/>from you ← <i>from before you</i>.</p>
2 Sam 7:16	<p>וְנֶאֱמַן בַּיִתְךָ וּמַמְלַכְתְּךָ עַד־עוֹלָם לִפְנֶיךָ כִּסֵּאֲךָ יִהְיֶה נִכּוֹן עַד־עוֹלָם:</p>	<p>And your house and your kingdom <i>will be</i> immutable age-abidingly before you. Your throne will be confirmed age-abidingly.» ’”</p>	<p> 1 Chr 17:14.</p>
2 Sam 7:17	<p>כָּכָל הַדְּבָרִים הָאֵלֶּה וּכְכָל הַחֲזִיוֹן הַזֶּה כֵּן דִּבֶּר נָתָן אֶל־דָּוִד: ס</p>	<p>According to all these words, and according to all of this vision, so Nathan spoke to David.</p>	<p> 1 Chr 17:15.</p>
2 Sam 7:18	<p>וַיָּבֹא הַמֶּלֶךְ דָּוִד וַיֵּשֶׁב לִפְנֵי יְהוָה וַיֹּאמֶר מִי אֲנֹכִי אֲדֹנָי יְהוָה וּמִי בֵּיתִי כִּי הֵבִיאָתָנִי עַד־הַלֵּם:</p>	<p>Then King David came and sat before the LORD and said, “Who <i>am</i> I, my Lord the LORD, and who <i>constitutes my house</i>, that you should have brought me here?”</p>	<p> 1 Chr 17:16. <hr/><hr/>my house: see 2 Sam 7:11.</p>
2 Sam 7:19	<p>וַתִּקְטֹן עוֹד זֹאת בְּעֵינֶיךָ אֲדֹנָי יְהוָה וַתְּדַבֵּר גַּם אֶל־בַּיִת־עַבְדְּךָ לְמַרְחֹק וְזֹאת תּוֹרַת הָאָדָם אֲדֹנָי יְהוָה:</p>	<p>And was this <u>just</u> a small matter in your sight, my Lord the LORD? And moreover you spoke to the house of your servant <u>from afar</u>, and <u>is this man's right</u>, my Lord the LORD?</p>	<p> 1 Chr 17:17. <hr/><hr/>just ← <i>yet, still</i>. <hr/><hr/>from afar: or, [AnLx], <i>long ago</i>. AV differs (<i>for a great while to come</i>). <hr/><hr/>man's right ← <i>the law of man</i>.</p>

2 Sam 7:20	<p>וּמַה-יֹסִיף דָּוִד עוֹד לְדַבֵּר אֵלַיךָ וְאַתָּה יֹדַעַת אֶת-עַבְדְּךָ אֲדַנִּי יְהוָה:</p>	<p>And what <u>more</u> <i>can</i> David <u>say</u> to you? For you know your servant, my Lord the LORD.</p>	<p> 1 Chr 17:18. more ... say ← <i>add ... to say</i>.</p>
2 Sam 7:21	<p>בְּעִבּוֹר דְּבַרְךָ וּכְלַבְּךָ עָשִׂיתָ אֵת כָּל-הַגְּדוּלָה הַזֹּאת לְהוֹדִיעַ אֶת-עַבְדְּךָ:</p>	<p><i>It was</i> for the sake of your word and according to your heart <i>that</i> you performed all this great thing, <u>in making</u> <i>it</i> known to your servant,</p>	<p> 1 Chr 17:19. in making: gerundial use of the infinitive.</p>
2 Sam 7:22	<p>עַל-כֵּן גְּדַלְתָּ אֲדַנִּי יְהוָה כִּי-אֵין כָּמוֹךָ וְאֵין אֱלֹהִים זוֹלָתְךָ בְּכֹל אֲשֶׁר-שָׁמַעְנוּ בְּאָזְנוֹנוּ:</p>	<p>which <i>is</i> why you are great, my Lord the LORD, for <i>there is</i> none like you, and <i>there is</i> no God except for you <u>in anything</u> which we have heard with our ears.</p>	<p> 1 Chr 17:20. anything ← <i>everything</i>.</p>
2 Sam 7:23	<p>וּמִי כַעֲמֹךָ כִּי־יִשְׂרָאֵל גּוֹי אֶחָד בְּאֶרֶץ אֲשֶׁר הִלְכוּ-אֱלֹהִים לְפָדוֹת-לֹו לְעַם וְלִשְׂוֹם לֹו שֵׁם וּלְעֲשׂוֹת לָכֶם הַגְּדוּלָה וְנִרְאוֹת לְאֶרֶץ מִפְּנֵי עַמְּךָ אֲשֶׁר פָּדִיתָ לָךְ מִמִּצְרַיִם גּוֹיִם וְאֱלֹהֵיוּ:</p>	<p>And who <i>is</i> like <u>your people</u>, like Israel, one nation on the earth, which <u>God proceeded</u> to redeem to himself as a people, and to establish a name for himself, and to perform <u>for you</u> a great <i>deed</i> and awesome <i>things</i>, for <u>your land</u>, on account of <u>your people</u> whom you redeemed to yourself from Egypt – the nations and <u>their gods</u>?</p>	<p> 1 Chr 17:21. your people ... your land ... your people: “your” is singular. God proceeded ← <i>God went</i>. A rare case of a plural verb with <i>Elohim</i> (God) as subject. See note on Gen 1:1. It is followed by “to himself”, singular. for you: plural. their gods ← <i>its gods</i>.</p>
2 Sam 7:24	<p>וַתִּכְוֹנֶן לָךְ אֶת-עַמְּךָ יִשְׂרָאֵל לָךְ לְעַם עַד-עוֹלָם וְאַתָּה יְהוָה הָיִיתָ לָהֶם לֵאלֹהִים: ס</p>	<p>And you have established your people for yourself, Israel as your people age-abidingly. And you, O LORD, have become their God.</p>	<p> 1 Chr 17:22.</p>
2 Sam 7:25	<p>וְעַתָּה יְהוָה אֱלֹהִים הַדְּבַר אֲשֶׁר דִּבַּרְתָּ עַל-עַבְדְּךָ וְעַל-בֵּיתוֹ הַקֶּם עַד-עוֹלָם וְעֲשֵׂה כַּאֲשֶׁר דִּבַּרְתָּ:</p>	<p>So now, O LORD God, establish the word which you spoke concerning your servant and concerning his household age-abidingly, and act as you have spoken.</p>	<p> 1 Chr 17:23.</p>
2 Sam 7:26	<p>וַיִּגְדַּל שְׁמֶךָ עַד-עוֹלָם לְאָמֹר יְהוָה צְבָאוֹת אֱלֹהִים עַל-יִשְׂרָאֵל וּבֵית עַבְדְּךָ דָּוִד יְהִי נִכּוֹן לְפָנֶיךָ:</p>	<p>And may your name be magnified age-abidingly, <u>by people saying</u>, ‘O LORD of hosts, God over Israel’, and may the house of your servant David be established before you.</p>	<p> 1 Chr 17:24. by <i>people saying</i>: gerundial use of the infinitive.</p>
2 Sam 7:27	<p>כִּי-אַתָּה יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל גָּלִיתָה אֶת-אָזְנוֹ עַבְדְּךָ לְאָמֹר בֵּית אֲבִנְהָ-לָךְ עַל-כֵּן מָצָא עַבְדְּךָ אֶת-לְבוֹ לְהִתְפַּלֵּל אֵלַיךָ אֶת-הַתְּפִלָּה הַזֹּאת:</p>	<p>For you, O LORD of hosts, God of Israel, have <u>informed</u> your servant, saying, ‘I will build you a <u>house</u>’, which <i>is</i> why your servant has found <i>it</i> in his heart to pray this prayer to you.</p>	<p> 1 Chr 17:25. informed ← <i>uncovered the ear of</i>. house: i.e. <i>a line of succession</i>.</p>

2 Sam 7:28	וְעַתָּה אֲדַנִּי יְהוָה אֲתָהּ-הוּא הָאֱלֹהִים וּדְבָרֶיךָ יֵהְיוּ אֱמֹת וּתְדַבֵּר אֵל-עַבְדְּךָ אֶת-הַטּוֹבָה הַזֹּאת:	So now, my Lord the LORD, you <i>are</i> God and your words will come true, and you have spoken this good <i>thing</i> to your servant.	1 Chr 17:26. come true ← <i>become truth</i> .
2 Sam 7:29	וְעַתָּה הוּאֹל וּבְרַךְ אֶת-בַּיִת עַבְדְּךָ לְהִיּוֹת לְעוֹלָם לְפָנֶיךָ כִּי-אָתָּה אֲדַנִּי יְהוָה דְּבַרְתָּ וּמִבְרַכְתְּךָ יִבְרַךְ בַּיִת-עַבְדְּךָ לְעוֹלָם: פ	So now, <u>be willing to bless</u> the house of your servant, for <i>it</i> to be before you age-abidingly, because you, my Lord the LORD, have spoken, and from your blessing the house of your servant will be blessed age-abidingly.”	1 Chr 17:27. be willing to bless ← <i>be willing and bless</i> .
2 Sam 8:1	וַיְהִי אַחֲרֵי-כֵן וַיַּךְ דָּוִד אֶת-פְּלִשְׁתִּים וַיִּכְנַעֲם וַיִּקַּח דָּוִד אֶת-מֶתֶג הָאֲמָה מִיַּד פְּלִשְׁתִּים:	And it came to pass after that, that David attacked the Philistines and subdued them, and David took <u>the metropolis</u> from the Philistines' control.	1 Chr 18:1. the metropolis ← <i>bridle of the fore-arm</i> , i.e. <i>Gath</i> [CB]. Compare 1 Chr 18:1. AV differs (<i>Methegammah</i>), taking the words as a proper noun. control ← <i>hand</i> .
2 Sam 8:2	וַיַּךְ אֶת-מוֹאָב וַיִּמְדַּם בַּחֶבְלִי הַשֶּׁבֶב אוֹתָם אֶרֶצָה וַיִּמְדַּד שְׁנֵי-חֲבָלִים לְהַמִּית וּמְלֵא הַחֶבֶל לְהַחִיּוֹת וַתְּהִי מוֹאָב לְדָוִד לְעַבְדִּים נְשָׂאֵי מִנְחָה:	And he attacked Moab, and he allotted them in a line, making them lie down on the ground, and he allotted two groups, <i>one</i> to be put to death and <i>one</i> numerous group to be preserved alive. So Moab became David's servants <i>and</i> tribute-bearers.	1 Chr 18:2. allotted (2x) ← <i>measured</i> . on the ground ← <i>to the ground</i> . groups ... group ← <i>line ... lines</i> , or <i>cord ... cords</i> . numerous ← <i>fulness of</i> .
2 Sam 8:3	וַיַּךְ דָּוִד אֶת-הַדְּדַעְזָר בֶּן-רְחָב מֶלֶךְ צוּבָה בְּלָכְתּוֹ לְהָשִׁיב יָדוֹ בְּנַהַר-פָּרָת:	And David attacked Hadadezer, the son of Rehob, the king of Zobah, when he went to <u>regain control of</u> {K: the river} [Q: the River Euphrates].	1 Chr 18:3. to regain control of ← <i>to cause his hand to return at</i> .
2 Sam 8:4	וַיִּלְכַּד דָּוִד מִמֶּנּוּ אֶלֶף וּשְׁבַע-מֵאוֹת פָּרָשִׁים וְעֶשְׂרִים אֶלֶף אִישׁ רִגְלִי וַיַּעֲקֹר דָּוִד אֶת-כָּל-הָרֶכֶב וַיִּזְתֵּר מִמֶּנּוּ מֵאָה רֶכֶב:	And David captured from him one thousand seven hundred horsemen and twenty thousand infantrymen. And David hamstrung all the <i>horses of the</i> chariot <i>fleet</i> , but he allowed one hundred of its chariots to remain.	1 Chr 18:4. AV differs in word association (as does LXX). We follow MT punctuation. On the differences in 1 Chr 18:4, [CB] suggests mistaking double-dotted <i>zayin</i> , י (7000), for final <i>nun</i> , נ (700), but if the text is נ
2 Sam 8:5	וַתְּבֹא אֲרָם דְּמִשְׁק לְעֹזַר לְהַדְּדַעְזָר מֶלֶךְ צוּבָה וַיַּךְ דָּוִד בְּאָרְם עֶשְׂרִים-וּשְׁנַיִם אֶלֶף אִישׁ:	Then Aramaea of Damascus came to help Hadadezer king of Zobah, but David struck down twenty-two thousand men in Aramaea.	↳ accurate, solutions offered involve: ten men per chariot, different events, different phases of the battle, and men who could fight on foot or horseback. A similar issue with 2 Sam 10:18 and 1 Chr 19:18. 1 Chr 18:5.

2 Sam 8:6	<p>וַיִּשֶׂם דָּוִד נְצָבִים בְּאַרְם דְּמִשְׁק וְתָהִי אַרְם לְדָוִד לְעֲבָדִים נוֹשְׂאֵי מִנְחָה וַיִּשַׁע יְהוָה אֶת־דָּוִד בְּכָל אֲשֶׁר הָלַךְ:</p>	<p>And David stationed garrisons in Aramaea of Damascus, and Aramaea became David's servants <i>and</i> tribute-bearers. And the LORD <u>sustained</u> David everywhere he went.</p>	<p> 1 Chr 18:6. <hr/> sustained ← <i>saved</i>.</p>
2 Sam 8:7	<p>וַיִּקַּח דָּוִד אֶת שְׁלֹטֵי הַזָּהָב אֲשֶׁר הָיוּ אֶל עַבְדֵי הַדְּדַעְזֹר וַיְבִיֵאֵם יְרוּשָׁלַם:</p>	<p>And David took the golden shields which Hadadezer's servants had, and he brought them <i>to</i> Jerusalem.</p>	<p> 1 Chr 18:7.</p>
2 Sam 8:8	<p>וּמִבֶּטַח וּמִבְּרַתֵי עָרֵי הַדְּדַעְזֹר לָקַח הַמֶּלֶךְ דָּוִד נְחֹשֶׁת הַרְבֵּה מְאֹד: ס</p>	<p>And King David took a very great <i>quantity of</i> copper from Betah and from Berothai, Hadadezer's cities.</p>	<p> 1 Chr 18:8.</p>
2 Sam 8:9	<p>וַיִּשְׁמַע תְּעִי מֶלֶךְ חַמַּת כִּי הִכָּה דָוִד אֶת כָּל־חֵיל הַדְּדַעְזֹר:</p>	<p>And when Toi king of Hamath heard that David had defeated the whole of Hadadezer's army,</p>	<p> 1 Chr 18:9.</p>
2 Sam 8:10	<p>וַיִּשְׁלַח תְּעִי אֶת־יֹרָם־בְּנוֹ אֶל־הַמֶּלֶךְ־דָּוִד לְשִׂאֵל־לוֹ לְשָׁלוֹם וּלְבָרְכֹו עַל אֲשֶׁר נָלַחַם בְּהַדְּדַעְזֹר וַיִּכְהוּ בִי־אֵישׁ מִלַּחְמֹת תְּעִי הִנֵּה הַדְּדַעְזֹר וּבִידּוֹ הָיוּ כָּל־יְכֶסֶף וּכְלֵי־זָהָב וּכְלֵי נְחֹשֶׁת:</p>	<p>Toi sent Joram his son to King David to ask him for peace and to bless him, because he had fought against Hadadezer and defeated him, for Hadadezer had been a man <u>at war with</u> Toi. And in <u>his hand</u> were items of silver and items of gold and items of copper.</p>	<p> 1 Chr 18:10. <hr/> at war with ← <i>of wars of</i>. <hr/> his hand: i.e. <i>Joram's hand</i>.</p>
2 Sam 8:11	<p>גַּם־אַתֶּם הַקְּדִישׁ הַמֶּלֶךְ דָּוִד לִיהוָה עִם־הַכֶּסֶף וְהַזָּהָב אֲשֶׁר הַקְּדִישׁ מְכָל־הַגּוֹיִם אֲשֶׁר כִּבֵּשׁ:</p>	<p>Them too King David consecrated to the LORD with the silver and the gold which he had consecrated from all the nations which he had conquered,</p>	<p> 1 Chr 18:11.</p>
2 Sam 8:12	<p>מֵאַרְם וּמִמוֹאָב וּמִבְּנֵי עַמּוֹן וּמִפְּלִשְׁתִּים וּמִעַמְלָק וּמִשְׁלָל הַדְּדַעְזֹר בְּזֶרְחָב מֶלֶךְ צוּבָה:</p>	<p>from Aramaea, and from Moab, and from the sons of Ammon, and from the Philistines, and from Amalek, and from the booty of Hadadezer the son of Rehob, the king of Zobah.</p>	<p> 1 Chr 18:11.</p>
2 Sam 8:13	<p>וַיַּעַשׂ דָּוִד שֵׁם בְּשָׂבוֹ מֵהַכּוֹתוֹ אֶת־אַרְם בְּגִיא־מֶלַח שְׁמוֹנֶה עָשָׂר אָלֶף:</p>	<p>And David <u>gained</u> a reputation when he returned from defeating Aramaea in the Valley of Salt – eighteen thousand <i>men</i>.</p>	<p> 1 Chr 18:12. <hr/> gained ← <i>made</i>.</p>

2 Sam 8:14	וַיִּשֶׂם בְּאַדֹּם נִצְבִים בְּכָל-אַדֹּם שָׁם נִצְבִים וַיְהִי כָל-אַדֹּם עֲבָדִים לְדָוִד וַיֹּשֶׁע יְהוָה אֶת-דָּוִד בְּכָל אֲשֶׁר הָלַךְ:	And he stationed garrisons in Edom – in the whole of Edom he stationed garrisons – and all of Edom became David's servants. And the LORD <u>sustained</u> David everywhere he went.	1 Chr 18:13. <hr/> sustained ← <i>saved</i> .
2 Sam 8:15	וַיִּמְלֹךְ דָּוִד עַל-כָּל-יִשְׂרָאֵל וַיְהִי דָּוִד עֹשֶׂה מִשְׁפָּט וצִדְקָה לְכָל-עַמּוֹ:	So David reigned over all of Israel, and David would execute judgment and justice to all his people.	1 Chr 18:14.
2 Sam 8:16	וַיֹּאבֵב בֶּן-צְרוּיָה עַל-הַצָּבָא וַיְהוֹשָׁפָט בֶּן-אַחִילֹוד מְזַכֵּיר:	And Joab the son of Zeruiah <i>was</i> in charge of the army, and Jehoshaphat the son of Ahilud <i>was state</i> secretary.	1 Chr 18:15.
2 Sam 8:17	וַצְדֹק בֶּן-אַחִיטוּב וְאַחִימֵלֵךְ בֶּן-אַבִּיטָר כֹּהֲנִים וְשֵׂרָיָה סוֹפֵר:	And Zadok the son of Ahitub and Ahimelech the son of Abiathar <i>were</i> priests, and Seraiah <i>was the</i> scribe.	1 Chr 18:16. <hr/> Abiathar: see 1 Sam 22:20. <hr/> the scribe ← <i>a scribe</i> , but the article is often omitted in Hebrew; compare Num 1:1.
2 Sam 8:18	וּבְנֵיהוּ בֶן-יְהוֹיָדָע וְהַפְּרָתִי וְהַפְּלִתִי וּבְנֵי דָוִד כֹּהֲנִים הָיוּ: פ	And Benaiah the son of Jehoiada and the Cherethites and the Pelethites and the sons of David were <u>priests</u> .	1 Chr 18:17. <hr/> Benaiah ← <i>Benaiahu</i> , a fuller form of the name sometimes used. <hr/> and the Cherethites and the Pelethites ... priests: many others interpolate the whole ↵
2 Sam 9:1	וַיֹּאמֶר דָּוִד הֲכִי יֵשׁ-עוֹד אֲשֶׁר נוֹתֵר לְבֵית שָׁאוּל וְאַעֲשֶׂה עִמּוֹ חֶסֶד בְּעַבְדוֹ יְהוֹנָתָן:	And David said, “Is there still <i>anyone</i> who remains of the house of Saul, so I <i>can show</i> kindness to him on account of Jonathan?”	↳ verse from 1 Chr 18:17, but we translate the text as it stands. <hr/> show kindness to ← <i>do kindness with</i> .
2 Sam 9:2	וּלְבֵית שָׁאוּל עֶבֶד וְשְׁמוֹ צִיבָא וַיִּקְרְאוּ-לוֹ אֶל-דָּוִד וַיֹּאמֶר הַמֶּלֶךְ אֵלָיו הֲאֵתָה צִיבָא וַיֹּאמֶר עַבְדְּךָ:	Now <i>there was</i> a servant of the house of Saul, and his name <i>was</i> Ziba, and they summoned him to David. And the king <u>asked</u> him, “Are you Ziba?” And he said, “Your servant.”	asked him ← <i>said to him</i> .
2 Sam 9:3	וַיֹּאמֶר הַמֶּלֶךְ הֲאִפְסָ עוֹד אִישׁ לְבֵית שָׁאוּל וְאַעֲשֶׂה עִמּוֹ חֶסֶד אֱלֹהִים וַיֹּאמֶר צִיבָא אֶל-הַמֶּלֶךְ עוֹד בֵּין לִיהוֹנָתָן נֶבֶה רַגְלִים:	And the king said, “ <i>Is there</i> no longer a man of the house of Saul, so that I may <u>show</u> the kindness of God to him?” And Ziba said to the king, “ <i>There is</i> still Jonathan's son, <i>who is</i> lame in the feet.”	so that: purposive use of the vav. <hr/> show ... kindness ... to ← <i>do ... kindness ... with</i> .
2 Sam 9:4	וַיֹּאמֶר-לוֹ הַמֶּלֶךְ אֵיפֹה הוּא וַיֹּאמֶר צִיבָא אֶל-הַמֶּלֶךְ הִנֵּה-הוּא בֵּית מַכִּיר בֶּן-עַמִּיאֵל בֶּלֹו דִבְרַ:	And the king said to him, “Where <i>is</i> he?” And Ziba said to the king, “Well now, he <i>is in</i> the house of Machir the son of Ammiel in Lo-Debar.”	well now ← <i>behold</i> .

2 Sam 9:5	וַיִּשְׁלַח הַמֶּלֶךְ דָּוִד וַיִּקְחֵהוּ מִבֵּית מַכִּיר בֶּן-עַמְיָאֵל מִלּוֹ דֵּבַר:	And King David sent <i>for him</i> , and he took him from the house of Machir the son of Ammiel, from Lo-Debar.	
2 Sam 9:6	וַיָּבֹא מִפִּיבֹשֶׁת בֶּן-יְהוֹנָתָן בֶּן-שָׂאוּל אֶל-דָּוִד וַיִּפֹּל עַל-פָּנָיו וַיִּשְׁתַּחֲוֶה וַיֹּאמֶר דָּוִד מִפִּיבֹשֶׁת וַיֹּאמֶר הִנֵּה עַבְדְּךָ:	So Mephibosheth the son of Jonathan the son of Saul came to David, and he fell <u>face down</u> and prostrated himself. And David said, “Mephibosheth.” And he said, “Here <u>is</u> your servant.”	face down ← <i>on his face</i> . here is ← <i>behold</i> .
2 Sam 9:7	וַיֹּאמֶר לוֹ דָּוִד אַל-תִּירָא כִּי עָשִׂה אֶעֱשֶׂה עִמָּךְ חֶסֶד בְּעָבוֹר יְהוֹנָתָן אָבִיךָ וְהִשְׁבַּתִּי לְךָ אֶת-כָּל-שְׂדֵה שָׂאוּל אָבִיךָ וְאַתָּה תֹאכַל לֶחֶם עַל-שֻׁלְחָנִי תָּמִיד:	And David said to him, “Don't be afraid, for I will <u>certainly</u> <u>show you kindness</u> , on account of Jonathan your father. And I will restore to you all of the field of Saul your <u>father</u> , and you will always eat <u>bread</u> at my table.”	I will certainly show you kindness ← <i>I will certainly do</i> <i>kindness with you</i> . Infinitive absolute. father: the word can stand for <i>grandfather</i> , as here, and <i>forefather</i> . bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.
2 Sam 9:8	וַיִּשְׁתַּחֲוֶה וַיֹּאמֶר מַה עַבְדְּךָ כִּי פָנִיתִי אֶל-הַכָּלָב הַמֵּת אֲשֶׁר כָּמוֹנִי:	And <i>Mephibosheth</i> prostrated himself and said, “What <i>is</i> your servant, that you should turn to a dead dog such as me?”	
2 Sam 9:9	וַיִּקְרָא הַמֶּלֶךְ אֶל-צִיבָא נָעַר שָׂאוּל וַיֹּאמֶר אֵלָיו כֹּל אֲשֶׁר הָיָה לְשָׂאוּל וְלִכְלֵבֵיתוֹ נָתַתִּי לְבֹן-אֲדֹנָיִךְ:	And the king called for Ziba, Saul's <i>servant-lad</i> , and he said to him, “Everything which was Saul's or of <u>any</u> of his house, I have given to your master's son.	any ← <i>all</i> .
2 Sam 9:10	וְעַבְדְּתָ לֹא אֶת-הָאָדָמָה אֶתָּה וּבְנֶיךָ וְעַבְדֶּיךָ וְהִבֵּאתָ וְהָיָה לְבֹן-אֲדֹנָיִךְ לֶחֶם וְאָכְלוּ וּמִפִּיבֹשֶׁת בֶּן-אֲדֹנָיִךְ יֹאכַל תָּמִיד לֶחֶם עַל-שֻׁלְחָנִי וְלִצִּיבָא חֲמֵשֶׁה עָשָׂר בָּנִים וְעֶשְׂרִים עַבְדִּים:	And you will till the ground for him, you and your sons and your servants, and you will bring <i>the</i> <i>produce</i> in. So your master's son will have <u>bread</u> , and he will eat it, and Mephibosheth your master's son will always eat <u>bread</u> at my table.” Now Ziba <i>had</i> fifteen sons and twenty servants.	bread (2x): standing for all kinds of food. See 1 Sam 28:22-24.
2 Sam 9:11	וַיֹּאמֶר צִיבָא אֶל-הַמֶּלֶךְ כְּכֹל אֲשֶׁר יִצְוֶה אֲדֹנָי הַמֶּלֶךְ אֶת-עַבְדּוֹ כֵּן יַעֲשֶׂה עַבְדְּךָ וּמִפִּיבֹשֶׁת אֲכַל עַל-שֻׁלְחָנִי כַּאֲחַד מִבְּנֵי הַמֶּלֶךְ:	And Ziba said to the king, “Everything that my lord the king commands his servant, your servant will do.” <i>Then David</i> <i>added</i> , “So Mephibosheth will eat at my table like one of the king's sons.”	
2 Sam 9:12	וְלִמְפִיבֹשֶׁת בֶּן-קָטָן וְשֵׁמוֹ מִיכָא וְכֹל מוֹשֵׁב בֵּית-צִיבָא עַבְדִּים לִמְפִיבֹשֶׁת:	And Mephibosheth <i>had</i> a small son whose name <i>was</i> Micah. And the whole <u>household</u> of Ziba were servants to Mephibosheth.	Micah: AV= <i>Micha</i> here, but not in 1 Chr 9:15 for this spelling. household ← <i>seat / residence of</i> <i>the house</i> .

2 Sam 9:13	וּמִפִּיבֹשֶׁת יָשַׁב בִּירוּשָׁלַם כִּי עַל־שִׁלְחַן הַמֶּלֶךְ תָּמִיד הוּא אֹכֵל וְהוּא פִּסַּח שְׁתֵּי רַגְלָיו: פ	And Mephibosheth lived in Jerusalem, because he always ate at the king's table. And he <i>was</i> lame <i>in</i> both his feet.	
2 Sam 10:1	וַיְהִי אַחֲרֵי־כֵן וַיָּמָת מֶלֶךְ בְּנֵי עַמּוֹן וַיִּמְלֹךְ חָנוּן בְּנוֹ תַחְתָּיו:	And it came to pass after this, that the king of the sons of Ammon died, and Hanun his son reigned in his place.	1 Chr 19:1.
2 Sam 10:2	וַיֹּאמֶר דָּוִד אֶעֱשֶׂה־חֶסֶד עִם־חָנוּן בְּזַנְחֹשׁ כַּאֲשֶׁר עָשָׂה אָבִיו עִמָּדִי חֶסֶד וַיִּשְׁלַח דָּוִד לְנַחֲמוֹ בְיַד־עֲבָדָיו אֶל־אָבִיו וַיָּבֹאוּ עֲבָדֵי דָוִד אֶרֶץ בְּנֵי עַמּוֹן:	And David said, "I will <u>show</u> kindness to Hanun the son of Nahash in the way his father showed me kindness." And David sent <u>word</u> to comfort him through his servants about his father. And David's servants arrived <i>in</i> the land of the sons of Ammon.	1 Chr 19:2. <hr/> show kindness to ... showed me kindness ← <i>do kindness with ... did kindness with me.</i> <hr/> through ← <i>by the hand of.</i>
2 Sam 10:3	וַיֹּאמְרוּ שְׂרֵי בְנֵי־עַמּוֹן אֶל־חָנוּן אֲדֹנֵיהֶם הֲמַכְבֵּד דָּוִד אֶת־אָבִיךָ בְּעֵינֶיךָ כִּי־שִׁלַּח לְךָ מְנַחֲמִים הֲלוֹא בַּעֲבוּר חֲקוֹר אֶת־הָעִיר וּלְרַגְלָהּ וּלְהַפְכָּהּ שִׁלַּח דָּוִד אֶת־עֲבָדָיו אֵלֶיךָ:	But the officials of the sons of Ammon said to Hanun their lord, "Does David honour your father, in your <u>opinion</u> ? For he has sent consolors to you. <i>Is it</i> not to investigate the city and to spy on it, and to overthrow it, <i>that</i> David has sent his servants to you?"	1 Chr 19:3. <hr/> opinion ← <i>eyes.</i>
2 Sam 10:4	וַיִּקַּח חָנוּן אֶת־עֲבָדֵי דָוִד וַיַּגְלַח אֶת־חֲצֵי זִקְנָם וַיִּכְרַת אֶת־מְדוּיָהֶם בְּחֲצֵי עַד שְׁתוֹתֵיהֶם וַיִּשְׁלַחם:	And Hanun seized David's servants, and he shaved off half of their beards, and he cut their garments <u>down</u> the middle as far as their buttocks, and he sent them <i>away</i> .	1 Chr 19:4. <hr/> down the middle ← <i>in half.</i>
2 Sam 10:5	וַיִּגְדוּ לְדָוִד וַיִּשְׁלַח לְקַרְאֲתָם כִּי־הָיוּ הָאֲנָשִׁים נִכְלָמִים מְאֹד וַיֹּאמֶר הַמֶּלֶךְ שְׁבוּ בִירְחוֹ עַד־יֵצֵמַח זִקְנְכֶם וּשְׁבַתְּם:	Then when David was told, he sent <u>servants</u> to meet them, for the men had been very much put to shame. And the king said, "Stay in Jericho until your <u>beards</u> grow, and <i>then</i> return."	1 Chr 19:5. <hr/> David was told ← <i>they told David.</i> Avoidance of the passive. <hr/> beards grow ← <i>beard grows.</i>
2 Sam 10:6	וַיֵּרְאוּ בְנֵי עַמּוֹן כִּי נִבְאָשׁוּ בְדָוִד וַיִּשְׁלַחוּ בְנֵי־עַמּוֹן וַיִּשְׁכְּרוּ אֶת־אַרְם בֵּית־רְחוֹב וְאֶת־אַרְם צוֹבָא עֶשְׂרִים אֶלֶף רַגְלֵי וְאֶת־מֶלֶךְ מֵעֵבֶה אֶלֶף אִישׁ וְאִישׁ טוֹב שְׁנַיִם־עָשָׂר אֶלֶף אִישׁ:	Then when the sons of Ammon saw that they had become odious to David, the sons of Ammon contacted and hired the Aramaeans of Beth-Rehob, and the Aramaeans of Zoba – twenty thousand infantry – and one thousand men from King Maachah, and twelve thousand men <i>from</i> Ish-Tob.	1 Chr 19:6, 1 Chr 19:7. <hr/> contacted ← <i>sent.</i> <hr/> Maachah: AV= <i>Maacah</i> here. See Gen 22:24.
2 Sam 10:7	וַיִּשְׁמַע דָּוִד וַיִּשְׁלַח אֶת־יוֹאָב וְאֵת כָּל־הַעֲבָא הַגְּבָרִים:	And when David heard <i>of it</i> , he sent Joab and the whole army <i>of</i> warriors.	1 Chr 19:8.

2 Sam 10:8	וַיֵּצְאוּ בְנֵי עַמּוֹן וַיַּעֲרְכוּ מִלְחָמָה פֶּתַח הַשָּׁעַר וְאֲרָם צוּבָא וְרַחוֹב וְאִישׁ־טוֹב וּמַעַכָּה לְבָדָם בַּשָּׂדֶה:	And the sons of Ammon came out and drew up <i>in battle order at the gate entrance</i> , and the Aramaeans of Zoba and Rehob, and Ish-Tob and Maachah were in the field by themselves.	1 Chr 19:9. Maachah: AV= <i>Maacah</i> here. See Gen 22:24.
2 Sam 10:9	וַיֵּרָא יוֹאָב כִּי־הִיתָה אֵלָיו פְּנֵי הַמִּלְחָמָה מִפְּנֵים וּמֵאַחֲוֹר וַיִּבְחַר מְכַל בְּחוּרֵי *בְּיִשְׂרָאֵל **יִשְׂרָאֵל וַיַּעֲרֹךְ לְקִרְאֵת אֲרָם:	And when Joab saw that there was a battlefront against him, ahead <i>of him</i> and behind, he made a selection from all the young men {K: in Israel} [Q: of Israel], and he drew <i>them</i> up to <u>confront</u> the Aramaeans.	1 Chr 19:10. to confront ← <i>towards</i> , or <i>to meet</i> .
2 Sam 10:10	וְאֵת יֶתֶר הָעָם נָתַן בְּיַד אַבְשָׁי אָחִיו וַיַּעֲרֹךְ לְקִרְאֵת בְּנֵי עַמּוֹן:	And he placed the remainder of the people in the hand of <u>Abishai</u> his brother, who drew up to <u>confront</u> the sons of Ammon.	1 Chr 19:11. Abishai ← <i>Abshai</i> here, and throughout 1 Chr. to confront ← <i>towards</i> , or <i>to meet</i> .
2 Sam 10:11	וַיֹּאמֶר אִם־תַּחֲזֹק אֲרָם מִמֶּנִּי וְהִיתָה לִּי לִישׁוּעָה וְאִם־בְּנֵי עַמּוֹן יַחֲזִקוּ מִמֶּנִּי וְהִלַּכְתִּי לְהוֹשִׁיעַ לָךְ:	And he said, “If the Aramaeans are too strong for me, then you will <u>come to my rescue</u> , and if the sons of Ammon are too strong for you, then I will go to rescue you.	1 Chr 19:12. come to my rescue ← <i>be to me for salvation</i> .
2 Sam 10:12	חֲזֹק וּנְתַחֲזַק בְּעַד־עַמּוֹנוֹ וּבְעַד עָרֵי אֱלֹהֵינוּ וַיְהִי יַעֲשֶׂה הַטּוֹב בְּעֵינָיו:	Be strong and let us be strengthened for our people and for the cities of our God, and may the LORD do what <i>is right</i> in his sight.”	1 Chr 19:13. right ← <i>good</i> .
2 Sam 10:13	וַיִּגַּשׁ יוֹאָב וְהָעָם אֲשֶׁר עִמּוֹ לְמִלְחָמָה בְּאֲרָם וַיִּנָּסוּ מִפְּנָיו:	Then Joab and the people who <i>were</i> with him <u>advanced</u> to the battle against the Aramaeans, who fled <u>from his presence</u> .	1 Chr 19:14. advanced ← <i>approached</i> . from his presence ← <i>from before him</i> .
2 Sam 10:14	וּבְנֵי עַמּוֹן רָאוּ כִּי־נָס אֲרָם וַיִּנָּסוּ מִפְּנֵי אַבְשָׁי וַיָּבֹאוּ הָעִיר וַיָּשֶׁב יוֹאָב מֵעַל בְּנֵי עַמּוֹן וַיָּבֹא יְרוּשָׁלַם:	Then when the sons of Ammon saw that the Aramaeans had fled, they fled <u>from</u> Abishai, and they went <i>to</i> the city, and Joab returned from the sons of Ammon, and he went <i>to</i> Jerusalem.	1 Chr 19:15. from ← <i>from before</i> .
2 Sam 10:15	וַיֵּרָא אֲרָם כִּי נִגְּף לִפְנֵי יִשְׂרָאֵל וַיֵּאָסְפוּ יַחַד:	But when the Aramaeans saw that they had been defeated <u>by Israel</u> , they gathered themselves together.	1 Chr 19:16. by Israel ← <i>before Israel</i> .

2 Sam 10:16	<p>וַיִּשְׁלַח הַדְּדַעְזֹר וַיֵּצֵא אֶת־אֲרָם אֲשֶׁל מֵעֵבֶר הַנָּהָר וַיָּבֵאוּ חֵיָלָם וְשׁוֹבַח שֶׁר־צָבָא הַדְּדַעְזֹר לְפָנֵיהֶם:</p>	<p>And Hadadezer sent <i>messengers</i>, and they brought out the Aramaeans who <i>were</i> on the far side of the river. So <u>their forces</u> came, with Shobach the commander of <u>Hadadezer's</u> army at their head.</p>	<p> 1 Chr 19:16. Hadadezer: AV= <i>Hadarezer</i>, as AV has everywhere except 2 Sam 8:3 - 2 Sam 8:12. their forces: AV differs (<i>to Helam</i>), but the spelling is rather different from that of <i>Helam</i> in 2 Sam 10:17.</p>
2 Sam 10:17	<p>וַיִּגַּד לְדָוִד ס וַיֵּאָסֶף אֶת־כָּל־יִשְׂרָאֵל וַיַּעֲבֹר אֶת־הַיַּרְדֵּן וַיָּבֵא חֵלְאָמָה וַיַּעֲרְכוּ אֲרָם לְקִרְיַת דָּוִד וַיִּלָּחֲמוּ עִמּוֹ:</p>	<p>And it was reported to David, and he gathered the whole of Israel, and he crossed the Jordan and went to Helam. And the Aramaeans drew up <i>their forces</i> to confront David, and they fought against him.</p>	<p> 1 Chr 19:17. to confront: or <i>towards</i> or to meet. fought against him ← <i>fought with him</i>. See Gen 14:8.</p>
2 Sam 10:18	<p>וַיָּנֹס אֲרָם מִפְּנֵי יִשְׂרָאֵל וַיַּהַרְג דָּוִד מֵאָרֶם שִׁבְעַת מֵאוֹת לְכַב וְאַרְבַּעַיִם אֲלֶף פָּרָשִׁים וְאֵת שׁוֹבַח שֶׁר־צָבָאוֹ הֵכָה וַיָּמָת שָׁם:</p>	<p>And the Aramaeans fled <u>from</u> Israel, and of the Aramaeans David killed seven hundred chariot <i>crew</i>, and forty thousand horsemen, and he struck Shobach the commander of his army, and he died there.</p>	<p> 1 Chr 19:18. from ← <i>from before</i>. On the differences in 1 Chr 19:18, see the note to 2 Sam 8:4, where there is a similar issue.</p>
2 Sam 10:19	<p>וַיֵּרְאוּ כָּל־הַמְּלָכִים עִבְדֵי הַדְּדַעְזֹר כִּי נִגְפוּ לְפָנֵי יִשְׂרָאֵל וַיִּשְׁלְמוּ אֶת־יִשְׂרָאֵל וַיַּעֲבְדוּם וַיֵּרְאוּ אֲרָם לְהוֹשִׁיעַ עוֹד אֶת־בְּנֵי עַמּוֹן: פ</p>	<p>And when all the kings – servants of Hadadezer – saw that they had been defeated by Israel, they made peace with Israel and served them, and the Aramaeans were afraid of coming to the rescue of the sons of Ammon any more.</p>	<p> 1 Chr 19:19. by Israel ← <i>before Israel</i>.</p>
2 Sam 11:1	<p>וַיְהִי לְתַשׁוּבַת הַשָּׁנָה לְעֵת צֵאת הַמַּלְאָכִים וַיִּשְׁלַח דָּוִד אֶת־יֹאָב וְאֶת־עֲבָדָיו עִמּוֹ וְאֶת־כָּל־יִשְׂרָאֵל וַיִּשְׁחָתוּ אֶת־בְּנֵי עַמּוֹן וַיִּצְרוּ עַל־רַבָּה וְדָוִד יוֹשֵׁב בִּירוּשָׁלַם: ס</p>	<p>And it came to pass in the new year, at the time when the <u>messengers</u> go out, that David sent <i>out</i> Joab and his servants with him and all Israel, and they ravaged the sons of Ammon, and they besieged Rabbah. But David remained in Jerusalem.</p>	<p>messengers: AV differs (<i>kings</i>). The word has a supralinear marking suggesting that the <i>aleph</i> should be omitted, giving <i>kings</i>, which is the reading of very many manuscripts [BHS-CA], LXX, and 1 Chr 20:1. 1 Chr 20:1. in the new year ← <i>at the turn of the year</i>.</p>
2 Sam 11:2	<p>וַיְהִי לְעֵת הָעֶרֶב וַיִּקָּם דָּוִד מֵעַל מִשְׁכְּבוֹ וַיִּתְהַלֵּךְ עַל־גַּג בֵּית־הַמֶּלֶךְ וַיֵּרָא אִשָּׁה רֹחֶצֶת מֵעַל הַגַּג וְהָאִשָּׁה טוֹבַת מְרֵאָה מְאֹד:</p>	<p>And it came to pass <u>one evening</u> that David arose from his bed and walked around on the roof of the king's house, and <u>from the roof</u> he saw a woman bathing, and the woman <i>was</i> very good-looking.</p>	<p>one evening ← <i>at the time of the evening</i>. from the roof ← <i>from on the roof</i>.</p>

2 Sam 11:3	וַיִּשְׁלַח דָּוִד וַיְדַרְשׁ לְאִשָּׁה וַיֹּאמֶר הֲלוֹא־זֹאת בֵּת־שֶׁבַע בֵּת־אֱלִיעָם אִשְׁתׁ אֹרִיָּה הַחֲתָי:	And David sent <i>a servant</i> and inquired about the woman. And <i>the servant</i> said, “Is this not Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?”	Bathsheba: AV= <i>Bath-sheba</i> , hyphenated in Hebrew, but commonly written as one word in English.
2 Sam 11:4	וַיִּשְׁלַח דָּוִד מַלְאָכִים וַיִּקְחָהּ וַתָּבֹא אֵלָיו וַיִּשְׁכַּב עִמָּה וְהִיא מְתַקְדָּשֶׁת מִטְּמֵאתָהּ וַתָּשָׁב אֶל־בֵּיתָהּ:	And David sent messengers, and he took her, and she came to him, and he lay with her. Then she <u>purified</u> herself from her uncleanness and returned to her house.	purified ← <i>sanctified</i> .
2 Sam 11:5	וַתַּהַר הָאִשָּׁה וַתִּשְׁלַח וַתַּגֵּד לְדָוִד וַתֹּאמֶר הִנֵּה אָנֹכִי:	And the woman conceived, and she sent <i>word</i> , and she told David and said, “I am pregnant.”	
2 Sam 11:6	וַיִּשְׁלַח דָּוִד אֶל־יוֹאָב שֹׁלַח אֵלָי אֶת־אֹרִיָּה הַחֲתָי וַיִּשְׁלַח יוֹאָב אֶת־אֹרִיָּה אֶל־דָּוִד:	Then David sent <i>word</i> to Joab and said, “Send Uriah the Hittite to me.” So Joab sent Uriah to David.	
2 Sam 11:7	וַיָּבֹא אֹרִיָּה אֵלָיו וַיִּשְׁאַל דָּוִד לְשָׁלוֹם יוֹאָב וְלְשָׁלוֹם הָעָם וְלְשָׁלוֹם הַמִּלְחָמָה:	And Uriah came to him, and David asked about Joab's <u>welfare</u> and the <u>welfare</u> of the people, and the <u>course</u> of the war.	welfare ...welfare ... course ← <i>peace (3x)</i> .
2 Sam 11:8	וַיֹּאמֶר דָּוִד לְאֹרִיָּה רֵד לְבֵיתְךָ וּרְחַץ רַגְלֶיךָ וַיֵּצֵא אֹרִיָּה מִבַּיִת הַמֶּלֶךְ וַתֵּצֵא אֲחֵרָיו מִשָּׂאת הַמֶּלֶךְ:	And David said to Uriah, “Go down to your house and wash your feet.” So Uriah went out of the king's house, and a meal from the king went out after him.	
2 Sam 11:9	וַיִּשְׁכַּב אֹרִיָּה פֶתַח בַּיִת הַמֶּלֶךְ אֶת כָּל־עַבְדֵי אֲדֹנָיו וְלֹא יָרַד אֶל־בֵּיתוֹ:	But Uriah lay <i>at</i> the entrance to the king's house with all his master's servants, and he did not go down to his house.	
2 Sam 11:10	וַיַּגִּדוּ לְדָוִד לֵאמֹר לֹא־יָרַד אֹרִיָּה אֶל־בֵּיתוֹ וַיֹּאמֶר דָּוִד אֶל־אֹרִיָּה הֲלוֹא מְדַרְךָ אַתָּה בָּא מְדוּעַ לֹא־יָרַדְתָּ אֶל־בֵּיתְךָ:	And they reported <i>it</i> to David <u>as follows</u> : “Uriah has not gone down to his house.” Then David said to Uriah, “Have you not come from a journey? Why have you not gone down to your house?”	as follows ← <i>to say</i> , or more loosely, <i>saying</i> .
2 Sam 11:11	וַיֹּאמֶר אֹרִיָּה אֶל־דָּוִד הֲאֵרוֹן וְיִשְׂרָאֵל וַיהוּדָה יֹשְׁבִים בְּסֻכּוֹת וְאֲדֹנָי יוֹאָב וְעַבְדֵי אֲדֹנָי עַל־פְּנֵי הַשָּׂדֶה חֲנוּמִים וְאֲנִי אָבוֹא אֶל־בֵּיתִי לֶאֱכֹל וְלִשְׁתּוֹת וְלִשְׁכַּב עִם־אִשְׁתִּי חַיֵּךְ וְחַי נַפְשְׁךָ אִם־אֶעֱשֶׂה אֶת־הַדָּבָר הַזֶּה:	And Uriah said to David, “The ark and Israel and Judah remain in booths, and my master Joab and my master's servants are encamped in the <u>open field</u> , so should I go to my house and eat and drink and lie with my wife? <i>Not on your life or on the life of your being</i> will I do this thing.”	open field ← <i>surface of the field</i> . being ← <i>soul</i> .

2 Sam 11:12	וַיֹּאמֶר דָּוִד אֶל-אֹרִיָּה שֵׁב בְּזֶה גַם-הַיּוֹם וּמָחָר אֲשַׁלְּחֶךָ וַיֵּשֶׁב אֹרִיָּה בִירוּשָׁלַם בַּיּוֹם הַהוּא וּמִמָּחָרָת:	And David said to Uriah, “Stay here to-day as well, and tomorrow I will send you off.” So Uriah stayed in Jerusalem on that day and on the next day.	
2 Sam 11:13	וַיִּקְרָא-לוֹ דָּוִד וַיֹּאכַל לִפְנָיו וַיִּשְׂתֵּי וַיִּשְׁכְּרֵהוּ וַיֵּצֵא בְעָרֵב לְשָׁכָב בְּמִשְׁכְּבוֹ עִם-עַבְדֵי אֲדֹנָיו וְאֶל-בֵּיתוֹ לֹא יָרַד:	Then David called him, and he ate in his presence, and he drank, and he made him drunk, but he went out in the evening to lie on his couch with his master's servants, and he did not go down to his house.	
2 Sam 11:14	וַיְהִי בַבֹּקֶר וַיִּכְתֹּב דָּוִד סֵפֶר אֶל-יֹאָב וַיִּשְׁלַח בְּיַד אֹרִיָּה:	And it came to pass in the morning that David wrote a letter to Joab, and he sent it by the hand of Uriah.	
2 Sam 11:15	וַיִּכְתֹּב בַּסֵּפֶר לֵאמֹר הֲבוּ אֶת-אֹרִיָּה אֶל-מוֹל פְּנֵי הַמִּלְחָמָה הַחֲזָקָה וְשַׁבְתֶּם מֵאַחֲרָיו וְנָבְהָ וּמָת: ס	And he wrote in the letter as follows: “Place Uriah in the front line of the fiercest battle, and withdraw behind him so that he is struck and dies.”	as follows ← <i>to say</i> , or more loosely, <i>saying</i> . in the front line ← <i>opposite the face</i> . fiercest ← <i>strongest</i> . behind him ← <i>from behind him</i> .
2 Sam 11:16	וַיְהִי בְשִׁמּוֹר יֹאָב אֶל-הָעִיר וַיִּתֵּן אֶת-אֹרִיָּה אֶל-הַמְּקוֹם אֲשֶׁר יָדַע כִּי אַנְשֵׁי-חַיִל שָׁם:	And it came to pass, when Joab was keeping <i>watch</i> over the city, that he put Uriah in the place where he knew that the <i>most valiant warriors were</i> .	valiant warriors ← <i>men of valour</i> .
2 Sam 11:17	וַיֵּצְאוּ אַנְשֵׁי הָעִיר וַיִּלָּחֲמוּ אֶת-יֹאָב וַיִּפְּלוּ מִן-הָעָם מֵעַבְדֵי דָּוִד וַיָּמָת גַּם אֹרִיָּה הַחֲתִי:	And the men of the city came out and fought Joab, and <i>some</i> of the <i>company</i> of David's servants fell, and Uriah the Hittite also died.	company ← <i>people</i> .
2 Sam 11:18	וַיִּשְׁלַח יֹאָב וַיַּגִּד לְדָוִד אֶת-כָּל-דְּבָרֵי הַמִּלְחָמָה:	And Joab sent <i>word</i> and reported all the events of the war to David.	
2 Sam 11:19	וַיִּצַו אֶת-הַמְּלָאָךְ לֵאמֹר כְּכֹלֹתְךָ אֵת כָּל-דְּבָרֵי הַמִּלְחָמָה לְדַבֵּר אֶל-הַמֶּלֶךְ:	And he commanded the messenger as follows: “When you have finished telling the king all the events of the war,	as follows ← <i>to say</i> , or more loosely, <i>saying</i> .
2 Sam 11:20	וְהָיָה אִם-תֵּעָלָה חֲמַת הַמֶּלֶךְ וְאָמַר לְךָ מִדּוּעַ נִגַּשְׁתָּם אֶל-הָעִיר לְהִלָּחֵם הֲלוֹא יָדַעְתֶּם אֵת אֲשֶׁר-יִירוּ מֵעַל הַחוֹמָה:	and if it should come to pass that the king's anger is aroused, and he says to you, ‘Why did you approach the city to fight? Did you not know that they would shoot <i>from</i> the wall?’	from ← <i>from on</i> .

<p>2 Sam 11:21</p>	<p>מִי־הָכָה אֶת־אֲבִימֶלֶךְ בְּזִרְבֶּשֶׁת הַלְּוֹא־אִשָּׁה הַשְּׁלִיכָה עָלָיו פֶּלֶח רֹכֵב מֵעַל הַחֹמָה וַיָּמַת בְּתַבְצֵן לָמָּה נִגְשַׁתֶּם אֶל־הַחֹמָה וְאָמַרְתֶּם גַּם עֲבַדְךָ אֲוִרְיָה הַחִתִּי מָת:</p>	<p>Who struck Abimelech the son of Jerubbesheth? Didn't a woman drop an upper millstone on him from the wall, and <i>did he not</i> die in Thebez? Why did you approach the wall?' – then you will say, 'Your servant Uriah the Hittite is also dead.'</p>	<p>from ← <i>from on</i>. Thebez: see Judg 9:50.</p>
<p>2 Sam 11:22</p>	<p>וַיֵּלֶךְ הַמַּלְאָךְ וַיָּבֵא וַיֹּאמֶר לְדָוִד אֵת כָּל־אֲשֶׁר שָׁלַח יוֹאָב:</p>	<p>And the messenger departed and arrived and told David everything that Joab had sent him <i>for</i>.</p>	
<p>2 Sam 11:23</p>	<p>וַיֹּאמֶר הַמַּלְאָךְ אֶל־דָּוִד כִּי־גִבְרוּ עָלֵינוּ הָאֲנָשִׁים וַיֵּצְאוּ אֵלֵינוּ הַשָּׂדֵה וְנִהְיָה עֲלֵיהֶם עַד־פֶּתַח הַשַּׁעַר:</p>	<p>And the messenger said to David, "The men prevailed over us and came out against us <i>in</i> the field when we were up against them at the gate entrance.</p>	<p>said to David ← <i>said to David that</i>.</p>
<p>2 Sam 11:24</p>	<p>*וַיִּרְאוּ *וַיָּרוּ *הַמּוֹרָאִים **הַמּוֹרִים אֶל־עֲבַדְךָ מֵעַל הַחֹמָה וַיָּמוּתוּ מֵעֲבַדֵי הַמֶּלֶךְ וְגַם עֲבַדְךָ אֲוִרְיָה הַחִתִּי מָת: ס</p>	<p>And the archers shot at your servant <i>from</i> the wall, and <i>some</i> of the king's servants died, and your servant Uriah the Hittite is also dead."</p>	<p>the archers shot: the <i>ketiv</i> could be regarded as a variant spelling of the <i>qere</i> in both <i>the archers</i> and <i>shot</i>. Unexpected <i>alephs</i> also in 2 Sam 12:1 (רָאשׁ), 2 Sam 12:17 (בָּרָא) and perhaps 2 Sam 11:27 (וַיִּאֲסֹפָה). from ← <i>from on</i>.</p>
<p>2 Sam 11:25</p>	<p>וַיֹּאמֶר דָּוִד אֶל־הַמַּלְאָךְ כֹּה־תֹאמַר אֶל־יוֹאָב אֶל־יָרֵעַ בְּעֵינַיִךְ אֶת־הַדְּבָר הַזֶּה כִּי־כֹזֵה וְכֹזֵה תֹאכַל הַחֶרֶב הַחֹזֵק מִלַּחֲמַתְךָ אֶל־הָעִיר וְהִרְסָהּ וְחִזְקָהּ:</p>	<p>Then David said to the messenger, "This <i>is what</i> you will say to Joab: 'Don't let this matter be hurtful in your eyes, for the sword consumes this way and that way. Intensify your battle against the city and demolish it.' And bid him strength."</p>	<p>this <i>is what</i> ← <i>thus</i>.</p>
<p>2 Sam 11:26</p>	<p>וַתִּשְׁמַע אִשְׁתּוֹ אֲוִרְיָה כִּי־מָת אֲוִרְיָה אִישָׁהּ וַתִּסְפָּד עַל־בַּעְלָהּ:</p>	<p>And Uriah's wife heard that Uriah her husband had died, and she lamented for her husband.</p>	
<p>2 Sam 11:27</p>	<p>וַיַּעֲבֵר הָאֵבֶל וַיִּשְׁלַח דָּוִד וַיִּאֲסֹפָה אֶל־בֵּיתוֹ וַתְּהִי־לוֹ לְאִשָּׁה וַתֵּלֶד לוֹ בֵּן וַיִּרְעַ הַדְּבָר אֲשֶׁר־עָשָׂה דָּוִד בְּעֵינֵי יְהוָה: פ</p>	<p>And when the <i>period of</i> mourning had passed, David sent <i>for her</i>, and he <i>added</i> her to his household, and she became his wife, and she bore him a son. But the thing that David had done was evil in the LORD's sight.</p>	<p>added: although we translate as if from יָסַף, the verb אָסַף also admits the sense of <i>to receive to oneself</i>, whence <i>add</i>. See also 2 Sam 12:8.</p>
<p>2 Sam 12:1</p>	<p>וַיִּשְׁלַח יְהוָה אֶת־נָתָן אֶל־דָּוִד וַיָּבֵא אֵלָיו וַיֹּאמֶר לוֹ שְׁנֵי אֲנָשִׁים הָיוּ בְּעִיר אַחַת אֶחָד עָשִׂיר וְאֶחָד רֵאשׁ:</p>	<p>Then the LORD sent Nathan to David, and he came to him, and he said to him, "There were two men in a <u>certain</u> city, one rich and one poor.</p>	<p>a certain ← <i>one</i>.</p>

2 Sam 12:2	לְעֹשִׂיר הָיָה צֹאן וּבָקָר הַרְבֵּה מְאֹד:	The rich <i>man</i> had very many sheep and cattle,	
2 Sam 12:3	וְלָרֶשׁ אֵינֶן-כֹּל כִּי אֶס-כִּבְשָׁה אַחַת קִטְנָה אֲשֶׁר קָנָה וַיְחַיֶּיהָ וַתִּגְדַּל עִמּוֹ וְעַם-בָּנָיו יַחְדָּו מִפֶּתֶחַ תֹּאכַל וּמִכַּסּוֹ תִשְׁתֶּה וּבְחִיקוֹ תִשְׁכַּב וַתְּהִי-לּוֹ כַּבֵּת:	but the poor <i>man</i> didn't <i>have</i> anything except one small lamb which he had bought and reared, and it grew up together with him and with his sons. It ate from his plate and drank from his cup, and it lay in his bosom, and it became like a daughter to him.	anything ← <i>everything</i> . reared ← <i>kept it alive</i> . plate ← <i>morsel</i> .
2 Sam 12:4	וַיָּבֹא הַלֵּךְ לְאִישׁ הָעֹשִׂיר וַיַּחְמַל לְקַחַת מִצֹּאנוֹ וּמִבָּקָרוֹ לְעֹשֹׂת לְאַרְחַ הַבָּא-לוֹ וַיִּקַּח אֶת-כִּבְשֵׁת הָאִישׁ הָרֶשׁ וַיַּעֲשֶׂה לְאִישׁ הַבָּא אֵלָיו:	And a traveller came to the rich man, but he spared <i>taking anything</i> from his <i>own</i> flock and herd, <i>and preparing it</i> for the guest who had come to him, and he took the poor man's lamb and prepared it for the man who had come to him.”	taking ... <i>and</i> preparing: gerundial use of the infinitives.
2 Sam 12:5	וַיַּחַר-אַף דָּוִד בְּאִישׁ מְאֹד וַיֹּאמֶר אֶל-נָתָן חִי-יְהוָה כִּי בְנֵי-מֹות הָאִישׁ הַעֲשֵׂה זֹאת:	And David's anger was greatly kindled against the man, and he said to Nathan, “As the LORD lives, the man who did this <i>is</i> deserving of death.	deserving of death ← <i>a son of death</i> .
2 Sam 12:6	וְאֶת-הַכִּבְשָׁה יִשְׁלַם אַרְבַּעַתַּיִם עֶקֶב אֲשֶׁר עָשָׂה אֶת-הַדָּבָר הַזֶּה וְעַל אֲשֶׁר לֹא-חָמַל:	And he will repay the lamb fourfold, since he did this thing and because he did not show pity.”	
2 Sam 12:7	וַיֹּאמֶר נָתָן אֶל-דָּוִד אַתָּה הָאִישׁ כֹּה-אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲנֹכִי מְשַׁחְתִּיךָ לְמַלְכָּךְ עַל-יִשְׂרָאֵל וְאַנְכִי הִצַּלְתִּיךָ מִיַּד שָׂאוּל:	Then Nathan said to David, “You <i>are</i> the man. <i>This is what</i> the LORD God of Israel says: ‘I anointed you king over Israel, and I delivered you from Saul's hand.	this <i>is what</i> ← <i>thus</i> .
2 Sam 12:8	וְאֶתְנָה לְךָ אֶת-בַּיִת אֲדֹנֶיךָ וְאֶת-נְשֵׁי אֲדֹנֶיךָ בְּחִיקְךָ וְאֶתְנָה לְךָ אֶת-בַּיִת יִשְׂרָאֵל וַיהוּדָה וְאֶס-מִמֶּט וְאֶסְפָּה לְךָ כְּהֵנָה וּכְהֵנָה:	And I <i>gave</i> your lord's house and your lord's wives into your bosom, and I gave you the house of Israel and Judah. And if you <i>had</i> little of anything, I <i>increased it</i> for you <i>left, right and centre</i> .	gave ← <i>gave you</i> . increased ← <i>gathered</i> , but see 2 Sam 11:7 (<i>added</i>). left, right and centre ← <i>as here and as there</i> .
2 Sam 12:9	מָדוּעַ בִּזְיָתָ אֶת-דְּבַר יְהוָה לַעֲשׂוֹת הָרַע *בְּעֵינֵינוּ* *בְּעֵינֵי אֶת אֹרִיָּה הַחִתִּי הַכְּתִיב בְּחָרֵב וְאֶת-אִשְׁתּוֹ לְקַחְתָּ לְךָ לְאִשָּׁה וְאֶתוֹ הִרְגָתָ בְּחָרֵב בְּגֵי עַמּוֹן:	Why have you despised the word of the LORD <i>in doing</i> evil in {K: his} [Q: my] sight? You have struck Uriah the Hittite down with the sword, and you have taken his wife <i>to be</i> your wife. And you killed him by the sword of the sons of Ammon.	in doing: gerundial use of the infinitive.

2 Sam 12:10	וְעַתָּה לֹא־תִסּוּר חֶרֶב מִבֵּיתְךָ עַד־עוֹלָם עֵקֶב כִּי בִזְתָּנִי וַתִּקַּח אֶת־אִשְׁתִּי אֹרִיָה הַחַתִּי לְהִיּוֹת לְךָ לְאִשָּׁה: ס	So now, the sword will not depart from your house age-abidingly, because you have despised me and have taken the wife of Uriah the Hittite to be your wife.'	
2 Sam 12:11	כֹּה אָמַר יְהוָה הַנְּנִי מְקִים עֲלֶיךָ רָעָה מִבֵּיתְךָ וְלִקְחֹתִי אֶת־נְשֵׁיךָ לְעֵינֶיךָ וְנָתַתִּי לְרֵעֶיךָ וְשָׁכַב עִם־נְשֵׁיךָ לְעֵינֵי הַשֶּׁמֶשׁ הַזֹּאת:	This <i>is what</i> the LORD says: 'I am about to stir up evil against you from your <i>own</i> house, and I will take your wives before your eyes, and I will give them to your neighbour, and he will lie with your wives in the sight of this sun.	this <i>is what</i> ← <i>thus</i> . I am about to ← <i>behold me</i> . stir up ← <i>set up</i> . neighbour ← <i>neighbours</i> , but followed by a singular verb.
2 Sam 12:12	כִּי אַתָּה עָשִׂיתָ בְּסֵתֶר וְאֲנִי אֶעֱשֶׂה אֶת־הַדְּבָר הַזֶּה נֶגֶד כָּל־יִשְׂרָאֵל וְנֶגֶד הַשֶּׁמֶשׁ: ס	For you acted in secret, but I will do this thing in the presence of all Israel and in the presence of the sun.'	
2 Sam 12:13	וַיֹּאמֶר דָּוִד אֶל־נָתָן חֲטָאתִי לַיהוָה ס וַיֹּאמֶר נָתָן אֶל־דָּוִד גַּם־יְהוָה הֶעֱבִיר חֲטָאתְךָ לֹא תָמוּת:	Then David said to Nathan, "I have sinned against the LORD." And Nathan said to David, "However, the LORD has transferred your sin; you will not die <i>for it</i> ,	however ← <i>also</i> , but the word can be adversative; compare Eccl 6:7.
2 Sam 12:14	אֲפֹס כִּי־נֶאֱמַר נֶאֱצַתְתָּ אֶת־אֲבִי יְהוָה בַּדְּבָר הַזֶּה גַּם הַבֵּן הַיְלֹוֹד לְךָ מִזֹּת יָמוּת:	except that because you have {P: thoroughly mocked the LORD} [M: given the LORD's enemies an easy occasion to mock <i>him</i>] in this matter, the son born to you will certainly die."	An amendment by the Sopherim. We reverse the change. See [CB] App. 33. P= נאצת את־יהוה. AV differs. thoroughly mocked (<i>primitive text</i>) / given ... an easy occasion to mock (<i>Masoretic Text</i>) ... will certainly die: infinitives absolute. the son ← <i>also the son</i> , here ↗
2 Sam 12:15	וַיֵּלֶךְ נָתָן אֶל־בֵּיתוֹ וַיִּגַּף יְהוָה אֶת־הַיֶּלֶד אֲשֶׁר יָלְדָה אִשְׁת־אֹרִיָה לְדָוִד וַיִּאָּנֶשׁ:	Then Nathan went to his house, and the LORD struck the child whom Uriah's wife had borne to David, and he became ill.	↳ a correlative to <i>because</i> .
2 Sam 12:16	וַיִּבְקֶשׂ דָּוִד אֶת־הָאֱלֹהִים בְּעַד הַנְּעָר וַיֵּצֵא דָוִד צֹמ וַבָּא וְלָן וְשָׁכַב אַרְצָה:	And David pleaded with God about the boy, and David fasted, then he went indoors and spent the night lying on the ground.	fasted ← <i>fasted a fast</i> . went indoors ← <i>came / went in</i> . lying on the ground ← <i>and he lay onto the ground</i> . Pregnant use of the ↗
2 Sam 12:17	וַיִּקְמוּ זְקֵנֵי בֵיתוֹ עָלָיו לְהַקִּימוֹ מִן־הָאָרֶץ וְלֹא אָבָה וְלֹא־בָרָא אִתָּם לֶחֶם:	And the elders of his house got up <i>and went</i> to him to lift him up from the ground, but he was not willing, and he did not eat bread with them.	↳ locative of motion towards. eat: with בָּרָא standing for בָּרָה. Otherwise, it means <i>create</i> . bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.

2 Sam 12:18	וַיְהִי בַיּוֹם הַשְּׁבִיעִי וַיָּמָת הַיֶּלֶד וַיִּרְאוּ עֲבָדָיו דָּוִד לְהַגִּיד לּוֹ כִּי־מָת הַיֶּלֶד כִּי אָמְרוּ הִנֵּה בַהֲיֹות הַיֶּלֶד חַי דַּבַּרְנוּ אֵלָיו וְלֹא־שָׁמַע בְּקוֹלֵנוּ וְאִיד נֹאמַר אֵלָיו מָת הַיֶּלֶד וְעָשָׂה רָעָה:	Then it came to pass on the seventh day that the child died, but David's servants were afraid to tell him that the child had died, because they said, "Look, when the child was alive, we spoke to him, but he did not heed us, so how <i>can</i> we say to him, 'The child has died'? He would then do <i>something</i> wrong."	heed us ← <i>hear our voice</i> .
2 Sam 12:19	וַיֵּרָא דָוִד כִּי עֲבָדָיו מְתַלְחָשִׁים וַיִּבֶן דָּוִד כִּי מָת הַיֶּלֶד וַיֹּאמֶר דָּוִד אֶל־עֲבָדָיו הֲמָת הַיֶּלֶד וַיֹּאמְרוּ מָת:	But David saw that his servants were whispering to each other, and David realized that the child had died, and David asked his servants, "Has the child died?" And they said, "He has died."	realized ← <i>understood</i> . asked ← <i>said to</i> .
2 Sam 12:20	וַיָּקָם דָּוִד מֵהָאָרֶץ וַיִּרְחַץ וַיִּסַּךְ וַיַּחֲלֵף *שְׂמֹלְתוֹ **שְׂמֹלְתָיו וַיָּבֵא בֵּית־יְהוָה וַיִּשְׁתַּחֲו וַיָּבֵא אֶל־בֵּיתוֹ וַיִּשְׁאַל וַיִּשְׁימוּ לוֹ לֶחֶם וַיֹּאכַל:	Then David arose from the ground and washed and anointed himself, and he changed his {K: robe} [Q: clothes], and he went to the house of the LORD and worshipped. Then he went to his house and asked for bread, and they served it to him, and he ate.	asked for bread, and they served it ← <i>asked, and they served bread</i> .
2 Sam 12:21	וַיֹּאמְרוּ עֲבָדָיו אֵלָיו מַה־הַדְּבָר הַזֶּה אֲשֶׁר עָשִׂיתָ בְּעִבּוֹר הַיֶּלֶד חַי צִמְתָּ וְתָבִד וּכְאֲשֶׁר מָת הַיֶּלֶד קָמְתָּ וַתֹּאכַל לֶחֶם:	And his servants said to him, "What <i>is</i> this thing that you have done? While the child <i>was</i> alive, you fasted and wept, but when the child died, you got up and ate bread."	bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.
2 Sam 12:22	וַיֹּאמֶר בְּעוֹד הַיֶּלֶד חַי צִמְתִּי וְאָבַכְתָּ כִּי אָמַרְתִּי מִי יוֹדַע *יַחַנְנִי **וַיַּחַנְנֵנִי יְהוָה וְחַי הַיֶּלֶד:	And he said, "When the child was still alive, I fasted and wept, for I said, 'Who knows whether the LORD will have compassion on me, and the child <i>will</i> live?'"	will have compassion on me: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning.
2 Sam 12:23	וְעַתָּה מָת לָמָּה זֶה אֲנִי צֹם הֲאוּכַל לְהַשִּׁיבֵנִי עוֹד אֲנִי הַלֵּךְ אֵלָיו וְהוּא לֹא־יָשׁוּב אֵלָי:	But now <i>that</i> he is dead, why should I fast? Can I bring him back again? I will go to him, but he will not return to me."	
2 Sam 12:24	וַיִּנְחַם דָּוִד אֶת בַּת־שֶׁבַע אִשְׁתּוֹ וַיָּבֵא אֵלֶיהָ וַיִּשְׁכַּב עִמָּה וַתֵּלֶד בֶּן *וַיִּקְרָא **וַתִּקְרָא אֶת־שְׁמוֹ שְׁלֹמֹה וַיְהוֶה אֹהֶבּוּ:	And David comforted Bathsheba his wife, and he went to her and lay with her, and she bore a son, {K: and he called} [Q: and she called] him Solomon. And the LORD loved him.	Solomon ← <i>Shelomoh</i> , but we retain the AV / traditional English name, as in 2 Sam 5:14. The Modern Hebrew pronunciation is <i>Shlomo(h)</i> .

2 Sam 12:25	וַיִּשְׁלַח בַּיָּד נָתָן הַנְּבִיא וַיִּקְרָא אֶת־שְׁמוֹ יְדִידְיָהּ בְּעֵבוֹר יְהוָה: פ	And <i>David</i> sent <i>word</i> through the intermediacy of Nathan the prophet, and he called him Jedidiah, because of the LORD.	through the intermediacy of ← <i>by the hand of</i> . he called him: i.e. <i>the LORD</i> called David's son.
2 Sam 12:26	וַיִּלָּחֶם יוֹאָב בְּרַבַּת בְּנֵי עַמּוֹן וַיִּלְכְּד אֶת־עִיר הַמְּלוּכָה:	And Joab fought in Rabbah of the sons of Ammon, and he captured the royal city.	1 Chr 20:1. the royal city ← <i>the city of the</i> <i>kingship</i> .
2 Sam 12:27	וַיִּשְׁלַח יוֹאָב מְלָאכִים אֶל־דָּוִד וַיֹּאמֶר נִלְחַמְתִּי בְּרַבָּה גַם־לְכַדְתִּי אֶת־עִיר הַמַּיִם:	And Joab sent messengers to David, and he said, "I have fought in Rabbah, <i>and</i> moreover I have captured the City of Water.	the City of Water: [CB] interprets as <i>the lower waters or town</i> .
2 Sam 12:28	וַעֲתָה אֲסֹף אֶת־יֵתֵר הָעָם וַחֲנֶה עַל־הָעִיר וְלָכְדָּהּ פְּוֹן־אֲלֶכְד אֲנִי אֶת־הָעִיר וַנִּקְרָא שְׁמִי עָלֶיהָ:	So now, gather the rest of the people and encamp against the city and capture it, so that <i>it is</i> not <i>me who</i> captures the city and it becomes called after my name."	me <i>who</i> captures: or, if the reader prefers, <i>I (who) capture</i> . it becomes called after my name ← <i>my name is called on it</i> . A similar ↪
2 Sam 12:29	וַיֵּאַסֹּף דָּוִד אֶת־כָּל־הָעָם וַיֵּלֶךְ רַבָּתָהּ וַיִּלָּחֶם בָּהּ וַיִּלְכְּדָהּ:	And David gathered all the people, and he went to Rabbah, and he fought against it, and he captured it.	↳ construction is used in the Greek of James 2:7.
2 Sam 12:30	וַיִּקַּח אֶת־עִטְרוֹת־מַלְכֶם מֵעַל רֹאשׁוֹ וּמִשְׁקָלָהּ כִּכְרֵ זָהָב וְאַבְנֵי יָקָרָה וַתְּהִי עַל־רֹאשׁ דָּוִד וּשְׁלַל הָעִיר הוֹצִיא הַרְבֵּה מְאֹד:	And he took their king's crown from his head, and its weight <i>was a talent</i> of gold with a precious gemstone, and it was <i>placed</i> on David's head. He also brought out a great deal of the city's spoil,	1 Chr 20:2. talent: see Ex 25:39.
2 Sam 12:31	וְאֶת־הָעָם אֲשֶׁר־בָּהּ הוֹצִיא וַיִּשֶׂם בְּמַגֶּרֶה וּבַחֲרָצֵי הַבְּרֹזֶל וּבַמְּגֹרֹת הַבְּרֹזֶל וְהַעֲבִיר אוֹתָם *בַּמַּלְכָן* **בַּמַּלְכָן וּבָן יַעֲשֶׂה לְכָל עָרֵי בְנֵי־עַמּוֹן וַיָּשֻׁב דָּוִד וְכָל־הָעָם יְרוּשָׁלַם: פ	and he brought out the people who <i>were</i> in it, and he assigned <i>them to work</i> with the saw, and with iron threshing boards and with iron axes, and he moved them to {Q: a brickworks} [K: Malcan]. And he did likewise to all the cities of the sons of Ammon. Then David and all the people returned <i>to</i> Jerusalem.	1 Chr 20:3.
2 Sam 13:1	וַיְהִי אַחֲרֵי־כֵן וּלְאַבְשָׁלוֹם בְּוֹדֵד אָחוֹת יָפָה וּשְׁמָהּ תָמָר וַיֵּאַהֲבֶהָ אַמְנוֹן בְּוֹדֵד:	And it came to pass after that, that Absalom, David's son, <i>had</i> a beautiful sister, whose name <i>was</i> Tamar, and Amnon, David's son, loved her.	1 Chr 3:9.
2 Sam 13:2	וַיִּצַר לְאַמְנוֹן לְהַתְחַלֹּת בְּעֵבוֹר תָּמָר אָחוֹתוֹ כִּי בְּתוּלָה הִיא וַיִּפְּלֵא בְּעֵינָיו אַמְנוֹן לַעֲשׂוֹת לָהּ מְאוּמָה:	And Amnon was stressed <i>to the</i> <i>point of</i> making himself ill on account of Tamar his sister, for she <i>was</i> a virgin, <i>but it seemed</i> <i>difficult</i> in Amnon's sight to do anything <i>with</i> her.	but it seemed difficult: perhaps translate <i>and it would have been</i> <i>wonderful</i> , but against this is that תָּמָר would be strained in the sense of <i>something</i> . with her ← <i>to / for her</i> .

2 Sam 13:3	וּלְאַמְנוֹן רֵעַ וּשְׁמוֹ יֹנָדָב בֶּן־שִׁמְעָה אָחִי דָוִד וַיֹּנָדָב אִישׁ חָכָם מְאֹד:	But Amnon <i>had</i> a friend whose name was Jonadab the son of Shimah, David's brother, and Jonadab was a very clever man.	Shimah ← <i>Shim'ah</i> . AV= <i>Shimeah</i> , not recognizing that the first syllable is closed. See Gen 31:21. clever ← <i>wise</i> , usually in a positive sense, but not so here; <i>crafty</i> .
2 Sam 13:4	וַיֹּאמֶר לוֹ מִדּוּעַ אָתָּה כָּכָה דָּל בֶּן־הַמֶּלֶךְ בְּבִקְרָא בְּבִקְרָא הֲלוֹא תִגִּיד לִי וַיֹּאמֶר לוֹ אֲמִנּוֹן אֶת־תָּמָר אָחוֹת אֲבִשָׁלָם אָחִי אֲנִי אֹהֵב:	And he said to him, “Why <i>are</i> you so dejected, O son of the king, <u>every morning</u> ? Will you not tell me?” And Amnon said to him, “I love Tamar, my brother Absalom's sister.”	every morning ← <i>in the morning, in the morning</i> .
2 Sam 13:5	וַיֹּאמֶר לוֹ יְהוֹנָדָב שִׁכַּב עַל־מִשְׁכַּבְּךָ וְהִתְחַל וּבֹא אֲבִיךָ לְרֹאוֹתְךָ וְאָמַרְתָּ אֵלָיו תָּבֹא נָא תִמְרָא אָחוֹתִי וְתִבְרַנִּי לֶחֶם וְעִשְׂתָּה לְעֵינַי אֶת־הַבֶּרֶךָ לְמַעַן אֲשֶׁר אֶרְאֶה וְאֶכְלֵתִי מִיָּדָה:	Then Jehonadab said to him, “Lie on your bed and pretend to be ill, and when your father comes to see you, say to him, ‘ <i>Could</i> Tamar my sister come and give me bread to eat and prepare the food in my sight, so that I may see <i>it</i> and eat from her hand.’ ”	Jehonadab: a fuller form of <i>Jonadab</i> . pretend to be ill: <i>hithpael</i> for feigning. <i>could</i> ← <i>please may</i> .
2 Sam 13:6	וַיִּשְׁכַּב אֲמִנּוֹן וַיִּתְחַל וַיָּבֹא הַמֶּלֶךְ לְרֹאוֹתוֹ וַיֹּאמֶר אֲמִנּוֹן אֶל־הַמֶּלֶךְ תָּבֹא־נָא תִמְרָא אָחוֹתִי וְתִלְבֵּב לְעֵינַי שְׁתֵּי לֶבְבוֹת וְאֶבְרָה מִיָּדָה:	So Amnon lay down and pretended to be ill, and the king came to see him, and Amnon said to the king, “ <i>Could</i> Tamar my sister come in and make two pancakes before my eyes, and I will eat from her hand.”	pretended to be ill: <i>hithpael</i> for feigning. <i>could</i> ← <i>please may</i> .
2 Sam 13:7	וַיִּשְׁלַח דָּוִד אֶל־תִּמְרָה הַבַּיְתָה לֵאמֹר לְכִי נָא בֵּית אֲמִנּוֹן אֲחִיךָ וְעִשִׂי־לוֹ הַבֶּרֶךָה:	So David sent <i>servants</i> to Tamar's home who said, “Please go <i>to</i> the home of Amnon your brother and make him a meal.”	a meal ← <i>food</i> .
2 Sam 13:8	וַתֵּלֶךְ תִּמְרָא בֵּית אֲמִנּוֹן אָחִיהָ וְהוּא שֹׁכֵב וַתִּקַּח אֶת־הַבֶּצֶק *וְתִלוּשׁ* **וְתִלְשׁ וְתִלְבֵּב לְעֵינָיו וַתִּבְשֵׁל אֶת־הַלֶּבְבוֹת:	So Tamar went <i>to</i> the home of Amnon her brother, and he was laid up, and she took the dough and kneaded <i>it</i> , and she made pancakes in his presence and cooked the pancakes.	kneaded: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning. laid up ← <i>lying</i> . cooked: there is a separate ↗
2 Sam 13:9	וַתִּקַּח אֶת־הַמִּשְׁרָת וַתִּצְק לְפָנָיו וַיִּמָּאֵן לֶאֱכֹל וַיֹּאמֶר אֲמִנּוֹן הוֹצִיאוּ כָל־אִישׁ מִמְּעַלֵּי וַיִּצְאוּ כָל־אִישׁ מִמְּעַלָיו:	And she took the frying pan, and she poured <i>them out</i> in his presence, but he refused to eat, and Amnon said, “Send every man away from me.” So every man went out away from him.	↳ Hebrew word for <i>baked</i> (אָפָה).

2 Sam 13:10	וַיֹּאמֶר אֲמֹנֹן אֶל-תָּמָר הִבִּיאִי הַבֶּרֶיָה הַחֹדֶר וְאֶבְרָה מִיָּדְךָ וּתְקַח תָּמָר אֶת-הַלֶּבְבוֹת אֲשֶׁר עָשִׂתָה וּתְבֵא לְאֲמֹנֹן אָחִיהָ הַחֹדֶרָה:	Then Amnon said to Tamar, “Bring the food into the room, and I will eat from your hand.” So Tamar took the pancakes which she had made and brought them to Amnon her brother in the room.	in the room ← <i>into the room</i> .
2 Sam 13:11	וַתִּגַּשׁ אֵלָיו לֶאֱכֹל וַיַּחְזֹק-בָּהּ וַיֹּאמֶר לָהּ בּוֹאִי שִׁכְבִי עִמִּי אָחוֹתִי:	But when she served <i>them</i> for him to eat, he took hold of her and said to her, “Come <i>and</i> lie with me, my sister.”	but: adversative use of the <i>vav</i> .
2 Sam 13:12	וַתֹּאמֶר לוֹ אֶל-אָחִי אֶל-תַּעֲנִנִי כִּי לֹא-יַעֲשֶׂה כֵן בְּיִשְׂרָאֵל אֶל-תַּעֲשֶׂה אֶת-הַנְּבִלָה הַזֹּאת:	But she said to him, “No, my brother, do not violate me, for such <i>a thing</i> is not done in Israel. Do not do this dishonourable thing.	
2 Sam 13:13	וְאֵי אָנֹכִי אִלְיָךְ אֶת-חֲרַפְתִּי וְאַתָּה תִּהְיֶה כְּאֶחָד הַנְּבִלִים בְּיִשְׂרָאֵל וְעַתָּה דַּבֵּר-נָא אֶל-הַמֶּלֶךְ כִּי לֹא יִמְנַעֲנִי מִמֶּךָ:	For where <i>would</i> I rid <i>myself of</i> my shame? And you would be like one of the dishonoured in Israel. So now, please, speak to the king, for he will not hold me back from you.”	rid <i>myself of</i> ← <i>make depart</i> .
2 Sam 13:14	וְלֹא אָבָה לִשְׁמַע בְּקוֹלָהּ וַיַּחְזֹק מִמֶּנָּה וַיַּעֲנֶהָ וַיִּשְׁכַּב אִתָּהּ:	But he would not heed <i>her</i> , and he was stronger <i>than her</i> , and he violated her and lay with her.	heed her ← <i>hear her voice</i> . <hr/> than her: or, if the reader prefers, <i>than she</i> .
2 Sam 13:15	וַיִּשְׁנֹאֶה אֲמֹנֹן שִׁנְאָה גְדוֹלָה מְאֹד כִּי גְדוֹלָה הַשִּׁנְאָה אֲשֶׁר שִׁנְאָהּ מֵאַהֲבָה אֲשֶׁר אָהַבָהּ וַיֹּאמֶר-לָהּ אֲמֹנֹן קוּמִי לָכִי:	Then Amnon hated her with a very great hatred, for his hatred <i>with</i> which he hated her <i>was</i> greater than the love <i>with</i> which he had loved her, and Amnon said to her, “Get up <i>and</i> go.”	
2 Sam 13:16	וַתֹּאמֶר לוֹ אֶל-אוֹדֹת הָרָעָה הַגְּדוֹלָה הַזֹּאת מֵאַחֶרֶת אֲשֶׁר-עָשִׂיתָ עִמִּי לְשַׁלְּחַנִּי וְלֹא אָבָה לִשְׁמַע לָהּ:	And she said to him, “ <i>There is</i> no reason <i>to do</i> this wicked thing, <i>in sending me away</i> , <i>which is</i> greater than the other <i>thing</i> which you did <i>to me</i> .” But he would not listen to her.	in sending: gerundial use of the infinitive. <hr/> to me ← <i>with me</i> .
2 Sam 13:17	וַיִּקְרָא אֶת-נַעֲרֹ מִשְׁרָתוֹ וַיֹּאמֶר שְׁלַח-נָא אֶת-זֹאת מֵעָלַי הַחוּצָה וְנָעַל הַדֶּלֶת אֶחָרֶיהָ:	And he called for his <i>servant</i> - lad, who served him, and he said, “Send <i>this woman</i> away from me, outside, and bolt the door after her.”	send ← <i>send please</i> , but the particle of entreaty / exhortation is weak, and it is rather one of enjoinder here. The attitude to Tamar is harsh.
2 Sam 13:18	וְעָלֶיהָ כְּתַנַּת פְּטִים כִּי כֵן תְּלַבְּשׁוּ בְנוֹת-הַמֶּלֶךְ הַבְּתוּלוֹת מֵעִילִים וַיֵּצֵא אוֹתָהּ מִשְׁרָתוֹ הַחוּץ וְנָעַל הַדֶּלֶת אֶחָרֶיהָ:	Now <i>she was</i> wearing a long striped tunic, for <i>that was</i> the kind of robe <i>which</i> the king's virgin daughters wore. And his servant took her outside and bolted the door after her.	she <i>was</i> wearing ← <i>on her (was)</i> .

2 Sam 13:19	וּתְקַח תָּמָר אֶפֶר עַל-רֹאשָׁהּ וּכְתַנֶּת הַפָּסִים אֲשֶׁר עָלֶיהָ קָרְעָה וַתֵּשֶׂם יָדָהּ עַל-רֹאשָׁהּ וַתֵּלֶךְ הַלֹּוֹד וְזָעָקָה:	And Tamar took ash <i>and put it</i> on her head, and she tore the long striped tunic which <i>she was</i> wearing, and she put her hand on her head, and she <i>went around</i> wailing.	she was wearing ← <i>on her (was)</i> . went <i>around</i> wailing: augmented with an infinitive absolute, emphasizing the simultaneity of going and wailing.
2 Sam 13:20	וַיֹּאמֶר אֵלָיָהּ אַבְשָׁלוֹם אַחִיהָ הֲאִמְנִינֹן אַחִיךָ הִיָּה עִמָּךְ וְעַתָּה אַחֹתִי הַחֲרִישִׁי אַחִיךָ הוּא אֶל-תְּשִׁיתִי אֶת-לִבְךָ לְדַבֵּר הַזֶּה וַתֵּשֶׁב תָּמָר וַשְׂמִמָּה בֵּית אַבְשָׁלוֹם אַחִיהָ:	And Absalom her brother <i>asked</i> her, “Has Aminon your brother been with you? Well now, my sister, keep quiet <i>about it</i> ; he <i>is</i> your brother. <i>Do not take this matter to heart.</i> ” But Tamar remained <i>devastated</i> in the house of Absalom her brother.	asked ← <i>said to</i> . Aminon: a variation of Amnon. do not take this matter to heart ← <i>do not put your heart to this matter</i> . devastated ← <i>and was devastated or solitary</i> .
2 Sam 13:21	וַהֲמַלְךְ דָּוִד שָׁמַע אֵת כָּל-הַדְּבָרִים הָאֵלֶּה וַיַּחַר לוֹ מְאֹד:	And King David heard all these things, and it greatly infuriated him.	
2 Sam 13:22	וְלֹא-דָבַר אַבְשָׁלוֹם עִם-אַמְנוֹן לְמַרְעֵ וְעַד-טוֹב כִּי-שָׁנָא אַבְשָׁלוֹם אֶת-אַמְנוֹן עַל-דְּבַר אֲשֶׁר עָנָה אֵת תָּמָר אַחֹתוֹ: פ	And Absalom did not speak with Amnon <i>on bad or good terms</i> , because Absalom hated Amnon, because of the fact that he had violated Tamar his sister.	on bad or good <i>terms</i> ← <i>from bad and up to good</i> .
2 Sam 13:23	וַיְהִי לְשָׁנָתַיִם יָמִים וַיְהִי גִזְזִים לְאַבְשָׁלוֹם בְּבַעַל חֲצוֹר אֲשֶׁר עִם-אֶפְרַיִם וַיִּקְרָא אַבְשָׁלוֹם לְכָל-בְּנֵי הַמֶּלֶךְ:	Then it came to pass after <i>two full years</i> , when they were shearing for Absalom in Baal-Hazor, which <i>is</i> Ephraim's, that Absalom invited all the king's sons <i>round</i> .	two full years ← <i>two years of days</i> . which <i>is</i> Ephraim's ← <i>which (is) with Ephraim</i> .
2 Sam 13:24	וַיָּבֹא אַבְשָׁלוֹם אֶל-הַמֶּלֶךְ וַיֹּאמֶר הִנֵּה-נָא גִזְזִים לְעַבְדְּךָ יֶלֶד-נָא הַמֶּלֶךְ וְעַבְדָּיו עִם-עַבְדְּךָ:	And Absalom went to the king and said, “Look now, they are shearing for your servant. Please let the king and his servants come <i>along</i> with your servant.”	
2 Sam 13:25	וַיֹּאמֶר הַמֶּלֶךְ אֶל-אַבְשָׁלוֹם אֶל-בְּנֵי אֶל-נָא נִלְךְ כָּלְנוּ וְלֹא נִכְבֵּד עָלֶיךָ וַיִּפְרָץ-בּוֹ וְלֹא-אָבָה לָלֶכֶת וַיְבָרְכֵהוּ:	But the king said to Absalom, “ <i>No</i> , my son, let's not all go, so that we are not burdensome to you.” Then <i>Absalom</i> pressed him. <i>However</i> , the king was not willing to go, <i>but</i> he blessed him.	no ← <i>no, please</i> . however: adversative use of the vav. but (<i>second occurrence in verse</i>): adversative use of the vav, countervailing the preceding adversative clause.
2 Sam 13:26	וַיֹּאמֶר אַבְשָׁלוֹם וְלֹא יֶלֶד-נָא אֶתְנוּ אַמְנוֹן אַחִי וַיֹּאמֶר לוֹ הַמֶּלֶךְ לָמָּה יֶלֶד עִמָּךְ:	And Absalom said, “Not <i>you</i> then. <i>But</i> do let Amnon my brother go with us.” But the king said to him, “Why should he go with you?”	

2 Sam 13:27	וַיִּפְרֹץ־בּוֹ אַבְשָׁלוֹם וַיִּשְׁלַח אֹתוֹ אֶת־אֲמֹנֹן וְאֵת כָּל־בְּנֵי הַמֶּלֶךְ: ס	But Absalom pressed him, and he let Amnon go with him, and all the king's sons.	
2 Sam 13:28	וַיִּצַו אַבְשָׁלוֹם אֶת־נְעָרָיו לֵאמֹר רְאוּ נָא כְּטוֹב לִב־אֲמֹנֹן בַּיּוֹם וְאָמַרְתִּי אֵלֵיכֶם הֲכֹן אֶת־אֲמֹנֹן וְהַמַּתֶּם אֹתוֹ אֶל־תִּירְאוּ הֲלוֹא כִּי אָנֹכִי צִוִּיתִי אֶתְכֶם חֲזָקוּ וְהִיוּ לְבְנֵי־חִיל:	And Absalom commanded his <i>servant</i> -lads and said, “Now watch for when Amnon <i>is</i> light-hearted with wine, and when I say to you, ‘Strike Amnon’, you will kill him. Do not be afraid; have I not commanded you? Be strong and be <u>bold</u> .”	bold ← <i>sons of valour</i> .
2 Sam 13:29	וַיַּעֲשׂוּ נְעָרֵי אַבְשָׁלוֹם לְאֲמֹנֹן כַּאֲשֶׁר צִוָּה אַבְשָׁלוֹם וַיִּקְמוּ כָּל־בְּנֵי הַמֶּלֶךְ וַיִּרְכָּבוּ אִישׁ עַל־פָּרָדוֹ וַיִּנְסוּ:	And Absalom's <i>servant</i> -lads did to Amnon as Absalom had commanded. Then all the king's sons arose, and each rode on his mule, and they fled.	
2 Sam 13:30	וַיְהִי הַמָּה בַדֶּרֶךְ וְהַשְּׂמֵעָה בָּאָה אֶל־דָּוִד לֵאמֹר הִכָּה אַבְשָׁלוֹם אֶת־כָּל־בְּנֵי הַמֶּלֶךְ וְלֹא־נֹתַר מֵהֶם אֶחָד: ס	And it came to pass, while they <i>were</i> on the road, that the rumour came to David <u>as follows</u> : “Absalom has struck down all the king's sons, and not one of them remains.”	as follows ← <i>to say</i> .
2 Sam 13:31	וַיִּקָּם הַמֶּלֶךְ וַיִּקְרַע אֶת־בְּגָדָיו וַיִּשְׁכַּב אֶרְצָה וְכָל־עַבְדָּיו נִצָּבִים קִרְעֵי בְּגָדִים: ס	And the king arose and tore his clothes and lay <u>on the ground</u> , and all his servants stood with torn clothes.	on the ground ← <i>onto the ground</i> .
2 Sam 13:32	וַיַּעַן יוֹנָדָב בֶּן־שִׁמְעָה אֶחָי־דָּוִד וַיֹּאמֶר אֶל־יֹאמֵר אֲדֹנָי אֵת כָּל־הַנְּעָרִים בְּנֵי־הַמֶּלֶךְ הִמִּיתוּ כִּי־אֲמֹנֹן לְבָדוֹ מֵת כִּי־עַל־פִּי אַבְשָׁלוֹם הִיָּתָה שׁוֹמְהָ מִיּוֹם עָנְתָו אֵת תִּמְרֵי אַחֲתָו:	But Jonadab, the son of Shimah David's brother, <u>reacted</u> and said, “Don't let my lord say <i>that</i> they have killed all the lads <i>who are</i> the king's sons, for only Amnon is dead, for this was <u>plotted</u> by Absalom from the day when <i>Amnon</i> violated Tamar his sister.	Shimah: see 2 Sam 13:3. reacted ← <i>answered</i> , but no question asked. plotted ← <i>set by the mouth</i> .
2 Sam 13:33	וַעֲתָה אֶל־יְשׁוּם אֲדֹנָי הַמֶּלֶךְ אֶל־לְבוֹ דַּבֵּר לֵאמֹר כָּל־בְּנֵי הַמֶּלֶךְ מָתוּ כִּי־אִם־אֲמֹנֹן לְבָדוֹ מָת: פ	So now, don't let my lord the king take anything <u>to heart</u> , saying, ‘All the king's sons have died’, for only Amnon is dead.”	to heart ← <i>to his heart</i> .
2 Sam 13:34	וַיִּבְרַח אַבְשָׁלוֹם וַיִּשָּׂא הַנְּעָר הַצֹּפֶה אֶת־*עֵינָיו** עֵינָיו וַיֵּרָא וְהִנֵּה עַם־רָב הַלֹּכִים מִדֶּרֶךְ אַחֲרָיו מֵצַד הַהָר:	And Absalom fled, and the young lad who kept watch lifted up his {Q: eyes} [K: eye] and saw that <u>there was</u> a large number of people following him <u>on the road at the side of the mountain</u> .	there was ← <i>and behold</i> . on the road at the side ← <i>from the road from the side</i> .

2 Sam 13:35	וַיֹּאמֶר יוֹנָדָב אֶל־הַמֶּלֶךְ הִנֵּה בְּנֵי־הַמֶּלֶךְ בָּאוּ כַּדְּבַר עַבְדְּךָ כִּן הָיָה:	And Jonadab said to the king, “Look, the king's sons have come. <u>It is according to your servant's word.</u> ”	it is according to your servant's word ← <i>as (is) the word of your servant, so it has become.</i>
2 Sam 13:36	וַיְהִי כְּבָלְתוֹ לְדַבֵּר וְהִנֵּה בְּנֵי־הַמֶּלֶךְ בָּאוּ וַיִּשְׂאוּ קוֹלָם וַיִּבְכוּ וְגַם־הַמֶּלֶךְ וְכָל־עַבְדָּיו בָּכוּ בְּכִי גָדוֹל מְאֹד:	And it came to pass, when he had finished speaking, that <u>indeed</u> the king's sons came, and they raised their voices and wept, and the king and all his servants also wept <u>very profusely.</u>	indeed ← <i>behold.</i> very profusely ← <i>with very great weeping.</i>
2 Sam 13:37	וַאֲבִשְׁלוֹם בָּרַח וַיֵּלֶךְ אֶל־תַּלְמִי בֶן־עַמִּיחוֹר **עַמִּי הַיְהוּדִי מֶלֶךְ גֶּשׁוּר וַיִּתְאַבֵּל עַל־בְּנוֹ כָּל־הַיָּמִים:	And Absalom fled and went to Talmi the son of {Q: Ammihud} [K: Ammihur] king of Geshur. And <i>David</i> mourned for his son every day.	
2 Sam 13:38	וַאֲבִשְׁלוֹם בָּרַח וַיֵּלֶךְ גֶּשׁוּר וַיְהִי־שָׁם שְׁלֹשׁ שָׁנִים:	So Absalom fled and went <i>to</i> Geshur, and he was there for three years.	
2 Sam 13:39	וַתִּכַּל דָּוִד הַמֶּלֶךְ לָצֵאת אֶל־אֲבִשְׁלוֹם כִּי־נָתַם עַל־אֲמָנוֹן כִּי־מָת: ס	And David the king's <u>whole being</u> resolved to go out to Absalom, because he had been consoled about Amnon, for he was dead.	<i>whole being</i> ← <i>soul</i> (by implication), because the verb is feminine. Compare Ps 16:2. resolved ← <i>consumed; determined; wasted (one's strength)</i> . We suggest in a hostile sense; see the next chapter.
2 Sam 14:1	וַיֵּדַע יוֹאָב בֶּן־זְרוּיָהּ כִּי־לֵב הַמֶּלֶךְ עַל־אֲבִשְׁלוֹם:	And Joab the son of Zeruiah became aware that the king's heart <u>was against</u> Absalom.	against: AV differs (<i>toward</i>), reading אֶל for עַל, which is possible, but Joab's plot is to persuade David to have Absalom brought back to Jerusalem and to be reconciled to him.
2 Sam 14:2	וַיִּשְׁלַח יוֹאָב תְּקוּעָה וַיִּקַּח מִשָּׁם אִשָּׁה חַכְמָה וַיֹּאמֶר אֵלֶיהָ הֲתֵאבְּלִי־נָא וּלְבַשִּׁי־נָא בְּגָדֵי־אֲבָל וְאַל־תְּסוּכִי שֶׁמֶן וְהָיִיתְּ כְּאִשָּׁה זֹה יָמִים רַבִּים מִתְאַבֵּלַת עַל־מָת:	And Joab sent <i>messengers</i> to Tekoa, and he brought a wise woman from there, and he said to her, “ <u>Pretend to mourn</u> , would you, and dress <i>in</i> mourning clothes, and do not anoint <i>yourself with</i> oil, <u>so that</u> you are like a woman <i>who</i> has been mourning for one deceased for many days now.	Tekoa ← <i>Tekoah</i> here, but we take the <i>hé</i> as a locative ending. Elsewhere <i>Tekoa</i> . pretend to mourn: <i>hithpael</i> for feigning. See Gen 42:7. so that: purposive use of the <i>vav</i> .
2 Sam 14:3	וּבָאת אֶל־הַמֶּלֶךְ וּדְבַרְתָּ אֵלָיו כַּדְּבַר הַזֶּה וַיִּשֶׁם יוֹאָב אֶת־הַדְּבָרִים בְּפִיהָ:	And go to the king and speak to him <u>with these words ...</u> ” And Joab put the words in her mouth.	with these words ← <i>according to this word.</i>
2 Sam 14:4	וַתֹּאמֶר הָאִשָּׁה הַתְּקַעִית אֶל־הַמֶּלֶךְ וַתִּפֹּל עַל־אַפֶּיהָ אֶרְצָה וַתִּשְׁתַּחֲוֶה וַתֹּאמֶר הוֹשַׁעַה הַמֶּלֶךְ: ס	And the Tekoan woman spoke to the king, and she fell <u>face down</u> to the ground, and she prostrated herself, and she said, “O king, <u>help.</u> ”	face down ← <i>on her face.</i> help ← <i>save.</i>

2 Sam 14:5	וַיֹּאמֶר-לָהּ הַמֶּלֶךְ מַה-לָּךְ וַתֹּאמֶר אֲבָל אִשָּׁה-אֶלְמָנָה אֲנִי וַיָּמָת אִישִׁי:	And the king said to her, “What <u>is</u> the matter?” And she said, “I <u>am</u> truly a <u>widow</u> and my husband has died.	what <i>is</i> the matter? ← <i>what to you?</i> truly: perhaps a play on words – consonantly both <i>truly</i> and <i>mourning</i> . widow ← <i>widow woman</i> .
2 Sam 14:6	וּלְשִׁפְחָתְךָ שְׁנֵי בָנִים וַיִּנָּצוּ שְׁנֵיהֶם בַּשָּׂדֶה וְאִין מֵצִיל בֵּינֵיהֶם וַיִּכּוּ הָאֶחָד אֶת-הָאֶחָד וַיָּמָת אֹתוֹ:	And your maidservant <i>had</i> two sons, and the two of them argued in the field, and <i>there was</i> no-one to <u>separate</u> them, and one struck the other and killed him.	separate ← <i>deliver between</i> .
2 Sam 14:7	וַהֲנִה קָמָה כָּל-הַמִּשְׁפָּחָה עַל-שִׁפְחָתְךָ וַיֹּאמְרוּ תָנִי אֶת-מִכָּה אָחִיו וְנִמְתְּהוּ בְּנַפְשׁ אָחִיו אֲשֶׁר הָרַג וְנִשְׁמִידָה גַם אֶת-הַיֹּרֶשׁ וְכָבוּ אֶת-גַּחְלֹתָי אֲשֶׁר נִשְׂאָרָה לְבַלְתִּי *שׁוֹם-**שִׁים-לְאִישִׁי שִׁים וְשִׂאֲרִית עַל-פְּנֵי הָאֲדָמָה: פ	And look <i>what happened</i> : the whole family rose up against your maidservant and said, ‘Give <i>us</i> the one who struck his brother down, so we <i>can</i> put him to death for the <u>life</u> of his brother whom he killed, and we will also <u>destroy</u> the heir.’ And <i>so</i> they would extinguish the <u>burning</u> coal which remains to <u>me</u> , so not <u>establishing</u> a name or a remnant to my husband on the face of the earth.”	establishing: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning. life ← <i>soul</i> . also: perhaps translate <i>in so doing</i> . the burning coal which remains to me ← <i>my burning coal which remains</i> .
2 Sam 14:8	וַיֹּאמֶר הַמֶּלֶךְ אֶל-הָאִשָּׁה לְכִי לְבֵיתְךָ וְאֲנִי אֲצַוֶּה עָלֶיךָ:	Then the king said to the woman, “Go to your house, and I will issue commands concerning you.”	
2 Sam 14:9	וַתֹּאמֶר הָאִשָּׁה הַתְּקוּעִית אֶל-הַמֶּלֶךְ עָלַי אֲדֹנָי הַמֶּלֶךְ הָעוֹן וְעַל-בַּיִת אָבִי וְהַמֶּלֶךְ וְכִסְאוֹ נִקִּי: ס	Then the Tekoan woman said to the king, “O my lord the king, <i>let</i> the iniquity <i>be</i> on me and my father's house, and <i>let</i> the king and his throne <i>be</i> guiltless.”	
2 Sam 14:10	וַיֹּאמֶר הַמֶּלֶךְ הַמְדַבֵּר אֵלַיךָ וְהִבֵּאתוּ אֵלַי וְלֹא-יִסְיֵף עוֹד לְגַעַת בְּךָ:	And the king said, “If <i>anyone</i> speaks to you, then <u>have</u> him brought to me, and he shall no longer <u>unsettle</u> you.”	have him brought ← <i>ring him</i> , but as the verb is already <i>hiphil</i> , it must do duty for a causative sense. unsettle ← <i>touch, meddle, strike</i> .
2 Sam 14:11	וַתֹּאמֶר יִזְכֹּר-נָא הַמֶּלֶךְ אֶת-יְהוָה אֱלֹהֶיךָ *מִהֶרְבֵּית **מִהֶרְבֵּית גֹּאֵל הַדָּם לְשַׁחַת וְלֹא יִשְׁמִידוּ אֶת-בְּנֵי וַיֹּאמֶר חַי-יְהוָה אֲסִיפֶל מִשַּׁעֲרַת בְּנֵיךָ אֶרְצָה:	And she said, “Do let the king remember the LORD your God <u>by</u> not <u>giving free rein</u> to the avenger of blood to destroy, so that they do not destroy my son.” And he said, “ <i>As</i> the LORD lives, <u>not a hair</u> of your son will fall to the ground.”	by not giving free rein ← <i>from increasing</i> . Gerundial use of the infinitive. The <i>ketiv</i> and <i>qere</i> are similar words with the same meaning. not a hair ← <i>if a hair</i> . Strong denial using an abbreviation of the oath formula of 2 Sam 3:35.
2 Sam 14:12	וַתֹּאמֶר הָאִשָּׁה תְּדַבֵּר-נָא שִׁפְחָתְךָ אֶל-אֲדֹנָי הַמֶּלֶךְ דְּבַר וַיֹּאמֶר דְּבַרִּי: ס	And the woman said, “Do let your maidservant speak a word to my lord the king.” And he said, “Speak.”	

2 Sam 14:13	<p>וְתֹאמֶר הָאִשָּׁה וְלָמָּה חָשַׁבְתָּה כְּזָאת עַל־עַם אֱלֹהִים וּמִדְבַר הַמֶּלֶךְ הַדְּבַר הַזֶּה כְּאִשִּׁים לְבַלְתִּי הָשִׁיב הַמֶּלֶךְ אֶת־נַדְחָיו:</p>	<p>And the woman said, “Now why did you <u>scheme</u> like this against the people of God, and with the king <u>not speaking</u> on this matter he is <u>guilty</u>, in that the king has not brought his banished <i>son</i> back.</p>	<p>scheme ← <i>think</i>, but also in a negative sense.</p> <hr/> <p>not speaking ← <i>from speaking</i>. See [AnLx] under מן, VII (c) and VIII for use as a negative.</p> <hr/> <p>guilty ← <i>as guilty</i>.</p>
2 Sam 14:14	<p>כִּי־מוֹת נָמוֹת וְכַמִּים הַנְּגָרִים אֶרְצָה אֲשֶׁר לֹא יֶאֱסְפוּ וְלֹא־יֵשֵׂא אֱלֹהִים נֶפֶשׁ וְחָשַׁב מִחֲשָׁבוֹת לְבַלְתִּי יָדַח מִמֶּנּוּ נָדַח:</p>	<p>For <u>we</u> will certainly die, and <u>we are</u> like water being poured onto the ground, which <i>cannot</i> be gathered up, and God <u>is not partial</u>, but he <u>designs ways</u> by which he <i>who is</i> banished is not banished from him.</p>	<p>we will certainly die: infinitive absolute.</p> <hr/> <p>is not partial ← <i>does not take up a soul</i>.</p> <hr/> <p>designs ways ← <i>thinks thoughts</i>.</p>
2 Sam 14:15	<p>וְעַתָּה אֲשֶׁר־בָּאתִי לְדַבֵּר אֶל־הַמֶּלֶךְ אֲדַנִּי אֶת־הַדְּבַר הַזֶּה כִּי יִרְאֵנִי הָעָם וְתֹאמֶר שִׁפְחַתְךָ אֲדַבְּרָה־נָא אֶל־הַמֶּלֶךְ אוֹלֵי יַעֲשֶׂה הַמֶּלֶךְ אֶת־דְּבַר אִמָּתּוֹ:</p>	<p>But now that I have come to speak <u>these words</u> to my lord the king – for the people frighten me – your maidservant said <i>to herself</i>, ‘Let me then speak to the king; perhaps the king will act <u>on the case</u> of his maidservant.’</p>	<p>these words ← <i>this word</i>.</p> <hr/> <p>case ← <i>word</i>.</p>
2 Sam 14:16	<p>כִּי יִשְׁמַע הַמֶּלֶךְ לְהַצִּיל אֶת־אִמָּתּוֹ מִכַּף הָאִישׁ לְהַשְׁמִיד אֹתִי וְאֶת־בְּנֵי יַחַד מִנְחַלַּת אֱלֹהִים:</p>	<p>For the king will hear <u>me</u>, so delivering his maidservant from the hand of the man <i>intent on</i> eliminating me and my son together from an inheritance from God.’</p>	<p>from God ← <i>of God</i>. Wider use of the construct state.</p>
2 Sam 14:17	<p>וְתֹאמֶר שִׁפְחַתְךָ יְהִי־הֵנָּא דְּבַר־אֲדֹנָי הַמֶּלֶךְ לְמִנוּחָה כִּי כַּמְּלֶאכֶת הָאֱלֹהִים בֵּן אֲדֹנָי הַמֶּלֶךְ לְשִׁמְעַת הַטּוֹב וְהָרַע וַיְהוּהוּ אֱלֹהֶיךָ יְהִי עִמָּךְ: פ</p>	<p>Then your maidservant said, ‘Let the words of my lord the king <u>be settled</u>, for my lord the king <u>is</u> like an angel of God in <u>assessing</u> good and evil.’ And may the LORD your God be with you.”</p>	<p>words ← <i>word</i>.</p> <hr/> <p>be settled ← <i>become rest</i>.</p> <hr/> <p>assessing ← <i>to hear</i>. Gerundial use of the infinitive.</p>
2 Sam 14:18	<p>וַיַּעַן הַמֶּלֶךְ וַיֹּאמֶר אֶל־הָאִשָּׁה אֲלֹנָא תִכְחַדִּי מִמֶּנִּי דְבַר אֲשֶׁר אֲנִי שֹׂאֵל אֹתְךָ וְתֹאמֶר הָאִשָּׁה יְדַבֵּר־נָא אֲדֹנָי הַמֶּלֶךְ:</p>	<p>Then the king answered and said to the woman, “Please do not conceal anything from me which I am asking you <i>about</i>.” And the woman said, “Let my lord the king speak.”</p>	

<p>2 Sam 14:19</p>	<p>וַיֹּאמֶר הַמֶּלֶךְ הַיּוֹד יוֹאָב אֶתְּךָ בְּכָל־זֹאת וַתֵּעַן הָאִשָּׁה וַתֹּאמֶר חַי־נַפְשִׁי אֲדֹנָי הַמֶּלֶךְ אִם־אֵשׁ לְהִמָּן וּלְהַשְׁמִיל מִכָּל אֲשֶׁר־דִּבֶּר אֲדֹנָי הַמֶּלֶךְ כִּי־עֲבַדְתָּ יוֹאָב הוּא צִוָּנִי וְהוּא שֵׁם בְּפִי שִׁפְחָתְךָ אֵת כָּל־הַדְּבָרִים הָאֵלֶּה:</p>	<p>And the king said, “<i>Is</i> Joab's hand with you in all this?” And the woman answered and said, “<i>By your own life</i>, my lord the king, no-one <i>can</i> possibly deviate to the right or to the left from anything that my lord the king has said, for your servant Joab did command me, and he put all these words in the mouth of your maidservant.</p>	<p>your own life ← <i>the life of your soul</i>.</p> <hr/> <p><i>can</i> possibly deviate: strong denial using an abbreviation of the oath formula of 2 Sam 3:35.</p> <hr/> <p>anything ← <i>everything</i>.</p>
<p>2 Sam 14:20</p>	<p>לְבַעֲבוֹר סָבַל אֶת־פָּנָי הַדְּבָר עָשָׂה עֲבַדְךָ יוֹאָב אֶת־הַדְּבָר הַזֶּה וְאֲדֹנָי חָכֵם כְּחַכְמַת מִלְּאֲךָ הָאֱלֹהִים לְדַעַת אֶת־כָּל־אֲשֶׁר בְּאַרְצָךְ: ס</p>	<p>Your servant Joab did this thing so as to raise the issue in a roundabout way, and my lord is wise as <i>if with</i> the wisdom of an angel of God in knowing everything on earth.”</p>	<p>to raise the issue in a roundabout way ← <i>to encircle the face of the thing</i>.</p> <hr/> <p>in knowing: gerundial use of the infinitive.</p>
<p>2 Sam 14:21</p>	<p>וַיֹּאמֶר הַמֶּלֶךְ אֶל־יוֹאָב הִנֵּה־נָא עָשִׂיתִי אֶת־הַדְּבָר הַזֶּה וְלָךְ הָשֵׁב אֶת־הַנְּעָר אֶת־אַבְשָׁלוֹם:</p>	<p>Then the king said to Joab, “<i>Here you are</i>, I have settled this matter, so go <i>and</i> bring the lad, Absalom, back.”</p>	<p>here you are ← <i>behold please</i>.</p> <hr/> <p>settled this matter ← <i>done this thing</i>.</p>
<p>2 Sam 14:22</p>	<p>וַיִּפֹּל יוֹאָב אֶל־פָּנָיו אַרְצָה וַיִּשְׁתַּחוּ וַיְבָרֵךְ אֶת־הַמֶּלֶךְ וַיֹּאמֶר יוֹאָב הַיּוֹם יָדַע עֲבַדְךָ כִּי־מִצָּאתִי חֵן בְּעֵינֶיךָ אֲדֹנָי הַמֶּלֶךְ אֲשֶׁר־עָשָׂה הַמֶּלֶךְ אֶת־דְּבָרְךָ *עֲבָדוּ *עֲבַדְךָ:</p>	<p>At this Joab fell face down to the ground and prostrated himself, and he blessed the king, and Joab said, “Today your servant knows that I have found favour in your sight, O my lord the king, in that the king has acted on the concern of {K: his} [Q: your] servant.”</p>	<p>at this: wider use of the <i>vav</i>.</p> <hr/> <p>face down ← <i>on his face</i>.</p> <hr/> <p>acted on the concern of ← <i>done the matter of</i>.</p>
<p>2 Sam 14:23</p>	<p>וַיִּקָּם יוֹאָב וַיֵּלֶךְ גִּשְׁשׁוּרָה וַיָּבֵא אֶת־אַבְשָׁלוֹם יְרוּשָׁלַם: פ</p>	<p>Then Joab arose and went to Geshur and brought Absalom to Jerusalem.</p>	
<p>2 Sam 14:24</p>	<p>וַיֹּאמֶר הַמֶּלֶךְ יֹסֵב אֶל־בֵּיתוֹ וּפָנָי לֹא יִרְאֶה וַיֹּסֵב אֶבְשָׁלוֹם אֶל־בֵּיתוֹ וּפָנָי הַמֶּלֶךְ לֹא רָאָה: ס</p>	<p>And the king said, “Let him wend <i>his way</i> to his house, but don't let him see my face.” So Absalom wended <i>his way</i> to his house, but he did not see the king's face.</p>	<p>wend <i>his way</i> ... wended <i>his way</i> ← <i>turn round ... turned round</i>.</p>
<p>2 Sam 14:25</p>	<p>וּכְאֲבִשָׁלוֹם לֹא־הָיָה אִישׁ־יִפְהָ בְּכָל־יִשְׂרָאֵל לְהִלָּל מְאֹד מִכַּף רַגְלוֹ וְעַד קִדְקִדּוֹ לֹא־הָיָה בּוֹ מוֹם:</p>	<p>Now in all Israel there wasn't a man so highly celebrated for his good looks as Absalom – there was no blemish on him from the sole of his foot to the crown of his head,</p>	<p>so highly celebrated for his good looks ← <i>fair to praise much</i>.</p>

2 Sam 14:26	וּבְגַלְחוֹ אֶת־רֹאשׁוֹ וְהָיָה מִקָּץ יָמִים לַיָּמִים אֲשֶׁר יִגְלַח כִּי־כָבֵד עָלָיו וְגִלְחוֹ וְשָׁקֶל אֶת־שַׁעֲרָה רֹאשׁוֹ מֵאֲתָם שְׁקָלִים בְּאֵבֶן הַמֶּלֶךְ׃	and when he shaved his head – and it was at the end of each year that he would shave <i>it</i> , for it was heavy on him, so he shaved it – he weighed the hair of his head: two hundred shekels according to the king's <u>weight</u> .	the end of each year ← <i>from the end of days to days</i> . The plural “days” sometimes stands for a year. See 1 Sam 1:21 and [AnLx]. <hr/> weight ← <i>stone</i> .
2 Sam 14:27	וַיִּוָּלְדוּ לְאַבְשָׁלוֹם שְׁלוֹשָׁה בָּנִים וּבַת אַחַת וּשְׁמָהּ תָּמָר׃ הִיא הָיְתָה אִשָּׁה יְפֹת מְרֹאֶה׃ פ	And three sons were born to Absalom, and one daughter whose name <i>was</i> Tamar. She was a woman of beautiful appearance.	
2 Sam 14:28	וַיָּשָׁב אַבְשָׁלוֹם בִּירוּשָׁלַם שְׁנַתַּיִם יָמִים וּפְנֵי הַמֶּלֶךְ לֹא רָאָה׃	And Absalom resided in Jerusalem for two full years, and he did not see the king's face.	for two full years ← <i>two years (in) days</i> .
2 Sam 14:29	וַיִּשְׁלַח אַבְשָׁלוֹם אֶל־יוֹאָב לְשַׁלַּח אֹתוֹ אֶל־הַמֶּלֶךְ וְלֹא אָבָה לָבוֹא אֵלָיו וַיִּשְׁלַח עוֹד שֵׁנִית וְלֹא אָבָה לָבוֹא׃	And Absalom contacted Joab in order that <i>he might send Joab</i> to the king, but he was not willing to come to him. So he contacted him again – a second time – but he was not willing to come.	<i>he might send Joab</i> ← <i>he might send him</i> , i.e. <i>Absalom might send Joab</i> (with a message), as is seen from 2 Sam 14:32. <hr/> contacted (2x) ← <i>sent to</i> .
2 Sam 14:30	וַיֹּאמֶר אֶל־עֲבָדָיו רְאוּ חֶלְקַת יוֹאָב אֶל־יָדָי וְלוֹ־שֵׁם שְׁעָרַיִם לָכוּ *וְהוֹצִיאוּ *וְהִצִּיטוּהָ בְּאֵשׁ וַיִּצְטוּ עֲבָדֵי אַבְשָׁלוֹם אֶת־הַחֶלְקָה בְּאֵשׁ׃ פ	So he said to his servants, “Look, <i>there is</i> an estate of Joab's next to <u>mine</u> , where he <i>has</i> barley. Go and <u>set it on fire</u> .” So Absalom's servants set the estate on fire.	set it on fire: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning. <hr/> mine ← <i>me</i> .
2 Sam 14:31	וַיָּקָם יוֹאָב וַיָּבֹא אֶל־אַבְשָׁלוֹם הַבֵּיתָה וַיֹּאמֶר אֵלָיו לָמָּה הִצִּיטוּ עֲבָדֶיךָ אֶת־הַחֶלְקָה אֲשֶׁר־לִי בְּאֵשׁ׃	At <u>this</u> Joab arose and went to Absalom at <u>his</u> house, and he said to him, “Why have your servants set my estate on fire?”	at this: wider use of the <i>vav</i> . <hr/> at <i>his</i> house ← <i>to (his) house</i> .
2 Sam 14:32	וַיֹּאמֶר אַבְשָׁלוֹם אֶל־יוֹאָב הִנֵּה שָׁלַחְתִּי אֵלֶיךָ לֵאמֹר בֹּא הִנֵּה וְאֶשְׁלַחְהָ אִתְּךָ אֶל־הַמֶּלֶךְ לֵאמֹר לָמָּה בָּאתִי מִגֶּשׁוּר טוֹב לִי עַד אֲנִי־שָׁם וְעַתָּה אֶרְאֶה פְּנֵי הַמֶּלֶךְ וְאִם־יִשְׁכַּח עֵינַי וְהִמָּתְנִי׃	And Absalom said to Joab, “Look, I contacted you and said, ‘Come here and let me send you to the king <u>with the words</u> , «Why have I come from Geshur? <i>It would have been better for me to still be there.</i> » ’ So now, let me see the king's face, and if there is any iniquity in me, let him put me to death.”	contacted ← <i>sent to</i> . <hr/> with the words ← <i>saying</i> .

2 Sam 14:33	וַיָּבֹא יוֹאָב אֶל־הַמֶּלֶךְ וַיִּגְדֹּל־לוֹ וַיִּקְרָא אֶל־אַבְשָׁלוֹם וַיָּבֹא אֶל־הַמֶּלֶךְ וַיִּשְׁתַּחוּ לוֹ עַל־אַפָּיו אֶרְצָה לִפְנֵי הַמֶּלֶךְ וַיִּשַׁק הַמֶּלֶךְ לְאַבְשָׁלוֹם: פ	Then Joab went to the king and told him <i>this</i> . Then <i>the king</i> called for Absalom, and he came to the king, and he prostrated himself to him <u>face down</u> to the ground before the king. And the king kissed Absalom.	face down ← <i>on his face</i> .
2 Sam 15:1	וַיְהִי מֵאַחֲרֵי כֵן וַיַּעַשׂ לוֹ אַבְשָׁלוֹם מִרְכָּבָה וְסוּסִים וַחֲמִשִּׁים אִישׁ רָצִים לִפְנָיו:	And it came to pass after that, that Absalom <u>acquired</u> chariots and horses and fifty men <i>who</i> ran before him.	acquired ← <i>made for himself</i> .
2 Sam 15:2	וְהַשְּׂכִים אַבְשָׁלוֹם וַעֲמָד עַל־יַד דְּרֹךְ הַשָּׁעַר וַיְהִי כָּל־הָאִישׁ אֲשֶׁר־יְהִיהֶלֶד־רִיב לָבוֹא אֶל־הַמֶּלֶךְ לִמְשַׁפֵּט וַיִּקְרָא אַבְשָׁלוֹם אֵלָיו וַיֹּאמֶר אִי־מִזֶּה עִיר אַתָּה וַיֹּאמֶר מֵאַחַד שְׁבֵטֵי־יִשְׂרָאֵל עַבְדְּךָ:	And Absalom rose early and stood at the side of <u>the road at</u> the gate. And whenever any man who had a dispute was about to go to the king for a verdict, Absalom would call to him and <u>ask</u> , “From which city <i>are</i> you?” And he would <u>reply</u> , “Your servant <i>is</i> from one of the tribes of Israel.”	the road at ← <i>the road of</i> . Wider use of the construct state. ask ... reply ← <i>say ... say</i> .
2 Sam 15:3	וַיֹּאמֶר אֵלָיו אַבְשָׁלוֹם רְאֵה דְּבַרְךָ טוֹבִים וְנִכְחִים וְשִׁמְעַ אִין־לְךָ מֵאַתְּ הַמֶּלֶךְ:	And Absalom would say to him, “Look, <u>your contentions are right and proper</u> , but you <i>do not have anyone</i> from the king to hear you.”	your contentions <i>are</i> right and proper ← <i>your words (are) good and right</i> .
2 Sam 15:4	וַיֹּאמֶר אַבְשָׁלוֹם מִי־יִשְׁמְנִי שֹׁפֵט בְּאֶרֶץ וְעָלִי יָבוֹא כָּל־אִישׁ אֲשֶׁר־יְהִיהֶלֶד־רִיב וּמְשַׁפֵּט וְהִצַּדִּיקְתִּיו:	And Absalom would say, “If <u>only I were appointed</u> a judge in the land! Then everyone who has a dispute <u>or</u> a lawsuit would come to me, and I would <u>do him justice</u> .”	if only I were appointed ← <i>who will appoint me?</i> Idiomatic; compare Ex 16:3, Num 11:29, Deut 5:29 etc. or: disjunctive use of the <i>vav</i> . do him justice ← <i>justify him</i> .
2 Sam 15:5	וַיְהִי בְּקִרְב־אִישׁ לְהִשְׁתַּחֲוֹת לוֹ וְשָׁלַח אֶת־יָדוֹ וְהִחֲזִיק לוֹ וַנִּשַׁק לוֹ:	And it would come to pass, when a man approached to prostrate himself to him, that he would <u>stretch out</u> his hand and take hold of him and kiss him.	stretch out ← <i>send</i> .
2 Sam 15:6	וַיַּעַשׂ אַבְשָׁלוֹם כַּדְּבַר הַזֶּה לְכָל־יִשְׂרָאֵל אֲשֶׁר־יָבֹאוּ לִמְשַׁפֵּט אֶל־הַמֶּלֶךְ וַיִּגְנַב אַבְשָׁלוֹם אֶת־לֵב אֲנָשֵׁי יִשְׂרָאֵל: פ	And Absalom acted <u>in this way</u> towards all of Israel that came to the king for judgment, and Absalom stole the heart of the men of Israel.	in this way ← <i>according to this word</i> .
2 Sam 15:7	וַיְהִי מִקַּץ אַרְבַּעִים שָׁנָה וַיֹּאמֶר אַבְשָׁלוֹם אֶל־הַמֶּלֶךְ אֲלֵכָה נָא וְאַשְׁלַם אֶת־נַדְרֵי אֲשֶׁר־נָדַרְתִּי לַיהוָה בְּחֶבְרוֹן:	And it came to pass <u>after</u> forty years that Absalom said to the king, “Please let me go to pay my vow in Hebron which I <u>made</u> to the LORD.”	after ← <i>at the end of</i> . made ← <i>vowed</i> .

2 Sam 15:8	<p>כִּי־נָדַר נָדַר עֲבָדְךָ בְּשִׁבְתִּי בְּגִשׁוֹר בְּאַרְם לֵאמֹר אִם־יָשִׁיב *יָשׁוּב יְשִׁיבֵנִי יְהוָה יְרוּשָׁלַם וְעַבְדְּתִי אֶת־יְהוָה:</p>	<p>For your servant <u>made</u> a vow when I lived in Geshur in Aramaea and said, ‘If the LORD <u>decidedly brings me back to Jerusalem</u>, then I will serve the LORD.’ ”</p>	<p>decidedly brings me back: the <i>ketiv</i> would have to be regarded as a variant form of the <i>qere</i>. The construction is with an irregular infinitive absolute (הִשָּׁב expected), under →</p> <hr/> <p>made ← <i>vowed</i>.</p>
2 Sam 15:9	<p>וַיֹּאמֶר־לוֹ הַמֶּלֶךְ לֵךְ בְּשָׁלוֹם וַיָּקָם וַיֵּלֶךְ חֶבְרוֹנָה: פ</p>	<p>And the king said to him, “Go in peace.” So he arose and went to Hebron.</p>	<p>↳ influence of the root יָשַׁב, <i>hiphil</i>= to settle.</p>
2 Sam 15:10	<p>וַיִּשְׁלַח אַבְשָׁלוֹם מְרַגְלִים בְּכָל־שִׁבְטֵי יִשְׂרָאֵל לֵאמֹר כַּשְׁמַעְכֶּם אֶת־קוֹל הַשֹּׁפָר וַאֲמַרְתֶּם מֶלֶךְ אַבְשָׁלוֹם בְּחֶבְרוֹן:</p>	<p>Then Absalom sent spies among all the tribes of Israel and said, “When you hear the sound of the ramshorn, you will say, ‘Absalom reigns in Hebron.’ ”</p>	
2 Sam 15:11	<p>וְאֶת־אַבְשָׁלוֹם הֵלְכוּ מֵאֲתָיִם אִישׁ מִירוּשָׁלַם קְרָאִים וְהֵלְכִים לְתַמָּם וְלֹא יָדְעוּ כֹּל־דָּבָר:</p>	<p>And with Absalom went two hundred men from Jerusalem, <i>who were called up</i>, but <i>who</i> went in their naivety, and <i>who</i> didn't know <u>anything</u>.</p>	<p>anything ← <i>every thing</i>.</p>
2 Sam 15:12	<p>וַיִּשְׁלַח אַבְשָׁלוֹם אֶת־אַחִיתָפֶל הַגִּילֹנִי יוֹעֵץ דָּוִד מֵעִירוֹ מְגֵלָה בְּזָבָחוֹ אֶת־הַזְּבָחִים וַיְהִי הַקֶּשֶׁר אַמָּץ וְהָעַם הוֹלֵךְ וְרַב אֶת־אַבְשָׁלוֹם:</p>	<p>And Absalom sent Ahithophel the Gilonite, an adviser to David, from his city – from Giloh – while he <u>offered</u> sacrifices. And the conspiracy was powerful, and the people <i>who were</i> with Absalom became more and more numerous.</p>	<p>offered ← <i>sacrificed</i>.</p>
2 Sam 15:13	<p>וַיָּבֹא הַמַּגִּיד אֶל־דָּוִד לֵאמֹר הָיָה לִב־אִישׁ יִשְׂרָאֵל אַחֲרַי אַבְשָׁלוֹם:</p>	<p>Then an <u>informant</u> came to David and said, “The heart of the men of Israel is behind Absalom.”</p>	<p>an informant ← <i>the informant</i>. An unexpected definite article. See Gen 22:9.</p>
2 Sam 15:14	<p>וַיֹּאמֶר דָּוִד לְכָל־עַבְדָּיו אֲשֶׁר־אִתּוֹ בִּירוּשָׁלַם קוּמוּ וּנְבַרְחָה כִּי לֹא־תִהְיֶה־לָּנוּ פְּלִיטָה מִפְּנֵי אַבְשָׁלוֹם מִהָרֹו לְלַכֵּת פֶּן־יַמְהַר וְהִשְׁגָּנוּ וְהָדִיחַ עָלֵינוּ אֶת־הַרְעָה וְהִכָּה הָעִיר לְפִי־חָרָב:</p>	<p>At <u>this</u> David said to all his servants who <i>were</i> with him in Jerusalem, “Get up and let us flee, for we won't be left with a <u>survivor in confronting</u> Absalom. <u>Get going quickly</u> or he will quickly catch up with us and <u>bring disaster</u> on us and strike the city with the blade of the sword.”</p>	<p>at this: wider use of the <i>vav</i>.</p> <hr/> <p>be left with a survivor ← <i>have an escaped remnant</i>.</p> <hr/> <p>in confronting ← <i>from facing</i>.</p> <hr/> <p>get going quickly ← <i>be quick to go</i>.</p> <hr/> <p>bring disaster ← <i>thrust evil</i>.</p>
2 Sam 15:15	<p>וַיֹּאמְרוּ עַבְדֵי־הַמֶּלֶךְ אֶל־הַמֶּלֶךְ כְּכֹל אֲשֶׁר־יִבְחַר אֲדֹנָי הַמֶּלֶךְ הִנֵּה עַבְדֶּיךָ:</p>	<p>And the king's servants said to the king, “<u>Whatever</u> my lord the king chooses <u>to do</u>, <u>here we are</u> as your servants.”</p>	<p>whatever ← <i>according to everything</i>.</p> <hr/> <p>here we are ← <i>behold</i>.</p>

2 Sam 15:16	וַיֵּצֵא הַמֶּלֶךְ וְכָל־בֵּיתוֹ בְּרַגְלָיו וַיַּעֲזֹב הַמֶּלֶךְ אֶת עֶשֶׂר נָשִׁים פְּלִגְשִׁים לְשֹׁמֵר הַבַּיִת:	And the king departed, and all his household <i>went</i> in his footsteps, and the king left the ten concubine ladies to keep the house.	footsteps ← <i>feet</i> .
2 Sam 15:17	וַיֵּצֵא הַמֶּלֶךְ וְכָל־הָעָם בְּרַגְלָיו וַיַּעֲמִדוּ בֵּית הַמְּרַחֵק:	So the king departed <u>with all the people</u> in his footsteps, and they stopped <u>at a remote house</u> .	with ← <i>and</i> . footsteps ← <i>feet</i> . a remote house: [CB] regards the words as a proper name, <i>Beth-hammerhak</i> .
2 Sam 15:18	וְכָל־עֲבָדָיו עֲבָרִים עַל־יָדוֹ וְכָל־הַכְּרֵתִי וְכָל־הַפְּלִתִי וְכָל־הַגִּתִּים שֵׁשׁ־מֵאוֹת אִישׁ אֲשֶׁר־בָּאוּ בְּרַגְלוֹ מִגַּת עֲבָרִים עַל־פְּנֵי הַמֶּלֶךְ:	And all his servants crossed over next to him, as <i>did</i> all the Cherethites, and all the Pelethites, and all the Gittites. Six hundred men who had followed in his footsteps from Gath crossed over alongside the king.	followed in his footsteps ← <i>came at his feet</i> .
2 Sam 15:19	וַיֹּאמֶר הַמֶּלֶךְ אֶל־אִתַּי הַגִּתִּי לָמָּה תֵּלֵךְ גַּם־אַתָּה אִתָּנוּ שׁוּב וְשֵׁב עִם־הַמֶּלֶךְ כִּי־נָכְרִי אַתָּה וְגַם־גֵּלָה אַתָּה לְמַקְוֶמָּךְ:	And the king said to Ittai the Gittite, “Why are you too going with us? Go back and stay with the king, for you <i>are</i> a foreigner and an exile from your place.	and an exile ← <i>and also an exile</i> . from your place ← <i>of your place</i> .
2 Sam 15:20	תָּמוּל בּוֹאֵךְ וְהִיִּים *אֲנוּעַד **אֲנִיעֵךְ עִמָּנוּ לְלֶכֶת וְאֲנִי הוֹלֵךְ עַל אֲשֶׁר־אֲנִי הוֹלֵךְ שׁוּב וְהֵשֵׁב אֶת־אֲחֵיךָ עִמָּךְ חֶסֶד וְאֱמֶת:	You arrived yesterday, so <u>should</u> I cause you to wander <u>around</u> today in going with us? For I am going wherever I may go. Go back and take your brothers back. <i>May</i> kindness and truth <i>be</i> with you.”	should I cause you to wander <i>around</i> : the <i>ketiv</i> has to be regarded as a variant form (<i>qal</i> , but with a <i>hiphil</i> sense) of the <i>qeré</i> . in going: gerundial use of the infinitive.
2 Sam 15:21	וַיַּעַן אִתַּי אֶת־הַמֶּלֶךְ וַיֹּאמֶר חַי־יְהוָה וְחַי אֲדֹנָי הַמֶּלֶךְ כִּי אִם־בְּמָקוֹם אֲשֶׁר יִהְיֶה־שָׁם אֲדֹנָי הַמֶּלֶךְ אִם־לְמָוֹת אִם־לְחַיִּים כִּי־שָׁם יִהְיֶה עֲבָדְךָ:	But Ittai answered the king and said, “ <i>As</i> the LORD lives and by the life of my lord the king, <u>wherever</u> my lord the king may be – whether in death or in life – there your servant will <u>certainly</u> be.”	wherever ← <i>in a place that</i> . certainly: expressed by כִּי ... כִּי.
2 Sam 15:22	וַיֹּאמֶר דָּוִד אֶל־אִתַּי לֵךְ וְעֹבֵר וַיַּעֲבֵר אִתַּי הַגִּתִּי וְכָל־אֲנָשָׁיו וְכָל־הַטָּף אֲשֶׁר אִתּוֹ:	But David said to Ittai, “Go and cross <i>back</i> over.” So Ittai the Gittite crossed <i>back</i> over, with all his men and all the children who <i>were</i> with him.	
2 Sam 15:23	וְכָל־הָאָרֶץ בּוֹכִים קוֹל גָּדוֹל וְכָל־הָעָם עֲבָרִים וְהַמֶּלֶךְ עֹבֵר בְּנַחַל קִדְרוֹן וְכָל־הָעָם עֲבָרִים עַל־פְּנֵי־דָרֶךְ אֶת־הַמְּדָבָר:	And the whole land wept <i>with</i> a loud voice, and all the people crossed over, and the king crossed over at the Kidron Brook, and all the people crossed over along the road <i>through</i> the desert.	

2 Sam 15:24	וְהָיָה גַם־צָדוֹק וְכָל־הַלְוִיִּם אֹתוֹ נֹשְׂאִים אֶת־אֲרוֹן בְּרִית הָאֱלֹהִים וַיִּצְקוּ אֶת־אֲרוֹן הָאֱלֹהִים וַיַּעַל אַבְיָתָר עַד־תָּם כָּל־הָעָם לְעָבוֹר מִן־הָעִיר:	And there <i>were</i> also Zadok and all the Levites with him, carrying the ark of the covenant of God, and they put the ark of God down, and Abiathar offered <i>burnt offerings</i> , until all the people from the city had finished crossing over.	there <i>were</i> ← <i>behold</i> . Abiathar: see 1 Sam 22:20.
2 Sam 15:25	וַיֹּאמֶר הַמֶּלֶךְ לְצָדוֹק הַשֵּׁב אֶת־אֲרוֹן הָאֱלֹהִים הָעִיר אִם־אֶמְצָא חַן בְּעֵינֵי יְהוָה וְהִשְׁבֵּנִי וְהִרְאֵנִי אֹתוֹ וְאֶת־נְוָהוּ:	And the king said to Zadok, “Take the ark of God back <i>to</i> the city. If I find grace in the LORD's eyes, he will bring me back and show me it and his dwelling place.	
2 Sam 15:26	וְאִם כֹּה יֹאמֶר לֹא חִפְצָתִי בְּךָ הֲנִי יַעֲשֶׂה־לִּי כַּאֲשֶׁר טוֹב בְּעֵינָיו: ס	But if he says <u>this</u> : ‘I do not take pleasure in you’, then <u>here I am</u> ; let him do to me <u>whatever is right</u> in his sight.”	this ← <i>thus</i> . here I <i>am</i> ← <i>behold me</i> . whatever ← <i>as what</i> . right ← <i>good</i> .
2 Sam 15:27	וַיֹּאמֶר הַמֶּלֶךְ אֶל־צָדוֹק הַכֹּהֵן הַרוּאָה אֹתָהּ שָׁבָה הָעִיר בְּשָׁלוֹם וְאַחִימֵעַץ בְּנֶדָךְ וַיְהוּנָתָן בֶּן־אַבְיָתָר שְׁנֵי בָנֵיכֶם אִתְּכֶם:	And the king said to Zadok the priest, “ <i>Are you a seer?</i> Go back <i>to</i> the city in peace with Ahimaaz your son and Jonathan Abiathar's son – <u>your two sons with you</u> .”	with Ahimaaz ← <i>and Ahimaaz</i> . Abiathar: see 1 Sam 22:20. your two sons with you: <i>you and your</i> are plural.
2 Sam 15:28	רְאוּ אֲנִי מִתְמַהֲמָה *בְּעֵבְרוֹת *בְּעֵרְבוֹת הַמִּדְבָּר עַד בּוֹא דְבָר מֵעַמְכֶם לְהַגִּיד לִי:	Look, I will wait {K: at the crossings in} [Q: in the arid tracts of] the desert until word comes from you to inform me.”	at the crossings in: (<i>in the ketiv</i>) wider use of the construct state.
2 Sam 15:29	וַיֵּשֶׁב צָדוֹק וְאַבְיָתָר אֶת־אֲרוֹן הָאֱלֹהִים יְרוּשָׁלַם וַיֵּשְׁבוּ שָׁם:	So Zadok and Abiathar brought the ark of God back <i>to</i> Jerusalem, and they stayed there.	Abiathar: see 1 Sam 22:20.
2 Sam 15:30	וַדָּוִד עָלָה בְּמַעְלֵה הַיְזִיתִים עָלָה וּבּוֹכָה וְרֹאשׁ לֹ חֲפוּי וְהוּא הִלְךְ יַחַף וְכָל־הָעָם אֲשֶׁר־אִתּוֹ חָפוּ אִישׁ רֹאשׁוֹ וַעֲלוּ עָלָה וּבָכָה:	And David went up by the ascent of the Olives, weeping as he went up, with his head covered, and he went barefoot. And <i>of</i> all the people who <i>were</i> with him, each <i>one</i> covered his head, and <u>they went up weeping as they did so</u> .	they went up weeping as <i>they did so</i> ← <i>they went up going up and weeping</i> . Infinitive absolute of both verbs.
2 Sam 15:31	וַדָּוִד הִגִּיד לְאֹמֶר אַחִיתָפֶל בְּקִשְׁרִים עִם־אַבְשָׁלוֹם וַיֹּאמֶר דָּוִד סַכְּלָנָא אֶת־עֲצַת אַחִיתָפֶל יְהוָה:	Then David received a report which said, “Ahithophel is among the conspirators with Absalom.” And David said, “O LORD, please frustrate Ahithophel's <u>plan</u> .”	David received a report ← <i>David reported</i> , or, fitting the context, (<i>as for</i>) David, (<i>one</i>) reported, from which our translation. frustrate ← <i>make foolish</i> . plan ← <i>counsel</i> .

2 Sam 15:32	וַיְהִי דָוָד בָּא עַד־הָרֹאשׁ אֲשֶׁר־שִׁתְּחוּהוּ שָׁם לְאֱלֹהִים וַהֲנִה לְקִרְאָתוֹ חוּשֵׁי הָאָרְכִי קְרוּעַ כְּתָנָתוֹ וְאֶדְמָה עַל־רֹאשׁוֹ:	Then when David was going to the summit where he worshipped God, it so <i>happened</i> that Hushai the Archite <i>came</i> towards him with his tunic torn and soil on his head.	it so <i>happened</i> that ← <i>behold</i> .
2 Sam 15:33	וַיֹּאמֶר לוֹ דָּוִד אִם עָבַרְתָּ אִתִּי וְהָיִתָּ עָלַי לְמִשָּׂא:	And David said to him, “If you come over with me, you will be a burden to me.	
2 Sam 15:34	וְאִם־הָעִיר תָּשׁוּב וְאָמַרְתָּ לְאַבְשָׁלוֹם עֲבָדֶךָ אֲנִי הַמְּלִךְ אֱהִיָּה עֲבָד אָבִיךָ וְאֲנִי מֵאָז וְעַתָּה וְאֲנִי עֲבָדֶךָ וְהִפְרַתָּה לִּי אֵת עֲצַת אַחִיתֹפֶל:	But if you go back <i>to</i> the city and say to Absalom, ‘O king, I will be your servant; <i>I was</i> your father's servant, and <i>as I was then</i> , so now I <i>am</i> your servant’, then you will frustrate Ahithophel's <i>plan</i> for me.	then ← <i>from then</i> . <hr/> plan ← <i>counsel</i> .
2 Sam 15:35	וְהֲלוֹא עִמָּךְ שְׁם צְדוֹק וְאַבְיָתָר הַכֹּהֲנִים וְהָיָה כָּל־הַדְּבָר אֲשֶׁר תִּשְׁמַע מִבֵּית הַמֶּלֶךְ תִּגִּיד לְצְדוֹק וּלְאַבְיָתָר הַכֹּהֲנִים:	For <i>will</i> not Zadok and Abiathar the priests <i>be</i> there with you? And it will come to pass <i>that</i> you will tell Zadok and Abiathar the priests everything you hear from the king's house.	Abiathar (2x): see 1 Sam 22:20.
2 Sam 15:36	הֲנֵה־שֵׁם עִמָּם שְׁנֵי בְנֵיהֶם אַחִימֵעַץ לְצְדוֹק וַיהוֹנָתָן לְאַבְיָתָר וְשִׁלְחָתָם בְּיָדָם אֵלַי כָּל־דְּבָר אֲשֶׁר תִּשְׁמָעוּ:	Moreover their two sons <i>are</i> there with them – Ahimaaz Zadok's and Jonathan Abiathar's – and you will send <i>word</i> to me through their <i>intermediacy of</i> everything you hear.”	moreover ← <i>behold</i> . <hr/> Abiathar: see 1 Sam 22:20. <hr/> intermediacy ← <i>hand</i> .
2 Sam 15:37	וַיָּבֹא חוּשֵׁי רֵעֵה דָּוִד הָעִיר וְאַבְשָׁלוֹם יָבֹא יְרוּשָׁלַם:	So Hushai David's friend went <i>to</i> the city, and Absalom arrived <i>in</i> Jerusalem.	
2 Sam 16:1	וְדָוִד עָבַר מֵעַט מִהָרֹאשׁ וַהֲנִה צִיבָא נֶעַר מִפִּיבֹשֶׁת לְקִרְאָתוֹ וְצִמְד חֲמֹרִים חֲבָשִׁים וְעֲלִיהֶם מֵאֲתִים לֶחֶם וּמֵאָה צְמוֹקִים וּמֵאָה קִיץ וְנֶבֶל יַיִן:	Then when David had moved on a little from the summit, <i>he saw</i> Ziba, Mephibosheth's <i>servant-lad coming</i> towards him, and a pair of donkeys <i>pack</i> -saddled with two hundred loaves of bread on them and one hundred <i>cakes of</i> raisins and one hundred summer <i>fruits</i> and a skin-bottle of wine.	he saw ← <i>behold</i> .
2 Sam 16:2	וַיֹּאמֶר הַמֶּלֶךְ אֶל־צִיבָא מִה־אֵלֶּה לָּךְ וַיֹּאמֶר צִיבָא הַחֲמוּרִים לְבֵית־הַמֶּלֶךְ לְרִכָּב *וְהַלְחָם *וְהַלְחָם וְהַקִּיץ לְאֹכֹל הַנְּעָרִים וְהַיַּיִן לְשִׁתּוֹת הַיַּעַף בַּמִּדְבָּר:	And the king said to Ziba, “What <i>are</i> these <i>things</i> of yours?” And Ziba said, “The donkeys <i>are</i> for the king's household to ride <i>on</i> , {Q: and the bread} [K: and for the bread], and the summer fruits <i>are</i> for the lads to eat, and the wine <i>is for anyone</i> weary in the desert to drink.”	The <i>ketiv</i> reading we have given is irregular (no contraction of preposition and the article). Alternatively the <i>ketiv</i> could be read as <i>and to fight (from)</i> .

2 Sam 16:3	<p>וַיֹּאמֶר הַמֶּלֶךְ וְאַיִה בֶן־אֲדֹנָי וַיֹּאמֶר צִיבָא אֶל־הַמֶּלֶךְ הֲנִה יוֹשֵׁב בִּירוּשָׁלַם כִּי אָמַר הַיּוֹם יָשִׁיבוּ לִי בֵּית יִשְׂרָאֵל אֶת מַמְלְכוֹת אָבִי:</p>	<p>Then the king said, “And where <i>is your master's son?</i>” And Ziba said to the king, “Well now, he is staying in Jerusalem, for he said, ‘Today the house of Israel will restore my father's kingdom to me.’”</p>	<p>your master's son: i.e. <i>Saul's grandson, Jonathan's son, Mephibosheth.</i></p> <hr/> <p>Ziba said: we agree with [CB] that this was slander against Mephibosheth. Mephibosheth presents his ↪</p> <hr/> <p>well now ← <i>behold.</i></p>
2 Sam 16:4	<p>וַיֹּאמֶר הַמֶּלֶךְ לְצִבָּא הֲנִה לְךָ כָּל אֲשֶׁר לְמִפִּי־בִשְׁת וַיֹּאמֶר צִיבָא הִשְׁתַּחֲוִיתִי אֶמְצָאֲחֹן בְּעֵינֶיךָ אֲדֹנָי הַמֶּלֶךְ:</p>	<p>And the king said to Ziba, “Look, everything which <i>was Mephibosheth's is yours.</i>” And Ziba said, “I <i>am humbled in that</i> I find grace in your sight, my lord the king.”</p>	<p>↳ side of the story, which is much more credible, in 2 Sam 19:24 - 2 Sam 19:29.</p> <hr/> <p>am humbled ← <i>prostrate myself.</i></p>
2 Sam 16:5	<p>וּבָא הַמֶּלֶךְ דָּוִד עַד־בְּחֹרִים וְהִנֵּה מִשֵׁם אִישׁ יוֹצֵא מִמִּשְׁפַּחַת בֵּית־שָׂאוּל וּשְׁמוֹ שִׁמְעִי בֶן־גֵּרָא יֹצֵא יְצֹא וּמְקַלֵּל:</p>	<p>Then when King David was approaching Bahurim, he <i>saw</i> a man of the family of the house of Saul coming out from there, whose name <i>was Shimei</i> the son of Gera, <i>cursing incessantly as he came out.</i></p>	<p>he saw ← <i>behold.</i></p> <hr/> <p>Shimei ← <i>Shim'i</i>, the first syllable being closed, but we retain the AV / traditional English name. Compare Ex 6:17. See Gen 31:21.</p> <hr/> <p>cursing incessantly as he came out ← <i>coming out coming out and cursing.</i> Infinitive absolute.</p>
2 Sam 16:6	<p>וַיִּסְקַל בְּאֲבָנִים אֶת־דָּוִד וְאֶת־כָּל־עַבְדֵי הַמֶּלֶךְ דָּוִד וְכָל־הָעָם וְכָל־הַגְּבֹרִים מִימִינֹו וּמִשְׂמָאלֹו:</p>	<p>And he <i>threw stones</i> at David and all King David's servants, and <i>at</i> all the people, and <i>at</i> all the warriors, <i>to the right and to the left.</i></p>	<p>threw stones ← <i>pelleted with stones.</i></p> <hr/> <p>to the right and to the left: more loosely, <i>left, right and centre.</i></p>
2 Sam 16:7	<p>וְכֵן־אָמַר שִׁמְעִי בְקִלְלוֹ צֵא צֵא אִישׁ הַדָּמִים וְאִישׁ הַבְּלִיעֵל:</p>	<p>And <i>this is what</i> Shimei said in his cursing: “Come out, come out, <i>you</i> man of blood and useless man.</p>	<p><i>this is what</i> ← <i>thus.</i></p> <hr/> <p>Shimei: see 2 Sam 16:5.</p>
2 Sam 16:8	<p>הַשִּׁיב עָלַיךָ יְהוָה כָּל דָּמֵי בֵּית־שָׂאוּל אֲשֶׁר מָלַכְתָּ *תַּחַתוֹ *תַּחַתָּיו וַיִּתֵּן יְהוָה אֶת־הַמְּלוּכָה בְּיַד אַבְשָׁלוֹם בְּנֶךְךָ וְהִנֵּךְ בְּרַעְתְּךָ כִּי אִישׁ דָּמִים אַתָּה:</p>	<p>The LORD has requited you all the blood of the house of Saul <i>in whose place</i> you have reigned, <i>but</i> the LORD has put the kingdom in the house of Absalom your son, and <i>here you are</i> in your plight, because you <i>are</i> a man of blood.”</p>	<p>in whose place: the <i>ketiv</i> and <i>qere</i> are different declined forms of the same word, with the same meaning, as in 2 Sam 2:23.</p> <hr/> <p>here you <i>are</i> ← <i>behold you.</i></p>
2 Sam 16:9	<p>וַיֹּאמֶר אַבִּישַׁי בֶּן־צְרוּיָה אֶל־הַמֶּלֶךְ לָמָּה יְקַלֵּל הַכֶּלֶב הַמֵּת הַזֶּה אֶת־אֲדֹנָי הַמֶּלֶךְ אֶעְבְּרָה־נָּא וְאֶסְרֶה אֶת־רֹאשׁוֹ: ס</p>	<p>At <i>this</i> Abishai the son of Zeruah said to the king, “Why should this dead dog curse my lord the king? Please let me go over and remove his head.”</p>	<p>at this: wider use of the <i>vav</i>.</p>

2 Sam 16:10	וַיֹּאמֶר הַמֶּלֶךְ מֵהֲלִי וְלָכֶם בְּנֵי צְרוּיָה * כִּי * כָּה יִקְלָל * וְכִי * כִּי יְהוָה אָמַר לוֹ קִלְלֵ אֶת־דָּוִד וּמִי יֹאמֶר מִדּוּעַ עָשִׂיתָ כֵּן: ס	But the king said, “What <i>does it matter</i> to me and to you, <i>you</i> sons of Zeruah, {K: if he curses and if} [Q: let him so curse, for] the LORD has said to him, ‘Curse David’? So who <i>can</i> say, ‘ <u>Why have you done this?</u> ’?”	why have you: a formula for criticism. See 2 Sam 3:7 - 2 Sam 3:8. <hr/> this ← <i>so</i> .
2 Sam 16:11	וַיֹּאמֶר דָּוִד אֶל־אַבִּישַׁי וְאֶל־כָּל־עֲבָדָיו הִנֵּה בְנֵי אֲשֶׁר־יֵצֵא מִמֶּנִּי מִבְּקֶשׁ אֶת־נַפְשִׁי וְאַף כִּי־עָתָה בְּוֵהֱיָמַי הִנְחוּ לוֹ וַיִּקְלָל כִּי אָמַר־לוֹ יְהוָה:	And David said to Abishai and to all his servants, “Look, my son who came out of my <u>inward parts</u> is seeking my <u>life</u> . So now, how much more <i>may this</i> Benjaminite? Leave him to curse, for <i>so</i> the LORD has said to him.	inward parts ← <i>bowels</i> . <hr/> life ← <i>soul</i> .
2 Sam 16:12	אוּלֵי יִרְאֶה יְהוָה * בְּעוֹנֵי * * בְּעֵינַי וְהָשִׁיב יְהוָה לִי טוֹבָה תַּחַת קִלְלָתוֹ הַיּוֹם הַזֶּה:	It may be that the LORD will look {P: with his eye,} [K: at my iniquity,] [Q: in my eye,] and <i>that</i> the LORD will render me good for <i>that man's</i> cursing this day.”	An amendment by the Sopherim. We reverse the change. See [CB] App. 33. P= בעינו. AV differs, reading the <i>ketiv</i> , but from עני, ‘ <i>oni</i> , affliction, which is possible, but the full <i>holem</i> is exceptional. <hr/> <hr/> that man's ← <i>his</i> .
2 Sam 16:13	וַיֵּלֶךְ דָּוִד וְאֲנָשָׁיו בְּדַרְךָ ס וְשִׁמְעִי הַלֵּךְ בְּצִלְעַת הַהָר לְעִמָּתוֹ הַלּוֹךְ וַיִּקְלָל וַיִּסְקֵל בְּאֲבָנִים לְעִמָּתוֹ וְעָפָר בְּעַפְּרָ: פ	And David and his men went on <i>their</i> way, while Shimei went on the mountain flank opposite him, cursing as <u>he went</u> and <u>throwing stones</u> at him, and <u>throwing soil</u> .	Shimei: see 2 Sam 16:5. <hr/> as he went: infinitive absolute. <hr/> throwing stones: see 2 Sam 16:6. <hr/> soil ← <i>dust</i> , but also <i>earth</i> .
2 Sam 16:14	וַיָּבֵא הַמֶּלֶךְ וְכָל־הָעָם אֲשֶׁר־אִתּוֹ עֵיפִים וַיִּנְפְּשׁ שָׁם:	And the king and all the people who <i>were</i> with him arrived tired, and <u>he refreshed himself</u> there.	he refreshed himself: or, with collective use of “the people”, <i>they refreshed themselves</i> .
2 Sam 16:15	וְאַבְשָׁלוֹם וְכָל־הָעָם אִישׁ יִשְׂרָאֵל בָּאוּ יְרוּשָׁלַם וְאַחִיתָפַל אִתּוֹ:	And Absalom and all the people – men of Israel – arrived <i>in</i> Jerusalem, and Ahithophel <i>was</i> with him.	
2 Sam 16:16	וַיְהִי כִּבְאֲשֶׁר־בָּא חוּשֵׁי הָאַרְכִּי רֵעֵה דָוִד אֶל־אַבְשָׁלוֹם וַיֹּאמֶר חוּשֵׁי אֶל־אַבְשָׁלוֹם יְחִי הַמֶּלֶךְ יְחִי הַמֶּלֶךְ:	And it came to pass when Hushai the Archite, David's friend, went to Absalom, that Hushai said to Absalom, “May the king live, may the king live.”	
2 Sam 16:17	וַיֹּאמֶר אַבְשָׁלוֹם אֶל־חוּשֵׁי זֶה חֲסִדְךָ אֶת־רַעְדְךָ לָמָּה לֹא־הִלַּכְתָּ אֶת־רַעְדְךָ:	And Absalom said to Hushai, “ <u>That is</u> your <u>gracious courtesy</u> with your friend. Why have you not gone with your friend?”	that ← <i>this</i> . <hr/> gracious courtesy ← <i>graciousness</i> .

2 Sam 16:18	וַיֹּאמֶר חוּשַׁי אֶל־אֲבִשָׁלִם לֵאמֹר כִּי אֲשֶׁר בַּחַר יְהוָה וְהָעָם הַזֶּה וְכָל־אִישׁ יִשְׂרָאֵל *לֹא *לוֹ אֶהְיֶה וְאַתָּה אֵשֶׁב:	And Hushai said to Absalom, “No, for <i>my loyalty is</i> to whomever the LORD chooses, and this people, and every man of Israel. {Q: I will be for him,} [K: I will not be <i>so</i> ,] and I will stay with him.	On the <i>ketiv</i> , see Ex 21:8.
2 Sam 16:19	וְהַשְׁנִית לְמִי אֲנִי אֶעֱבֹד הֲלוֹא לְפָנַי בָּנֹו כַּאֲשֶׁר עֲבַדְתִּי לְפָנַי אָבִיךָ כִּן אֶהְיֶה לְפָנֶיךָ: פ	And secondly, whom should I serve? <i>Should it not be</i> in the presence of his son? As I have served in the presence of your father, so I will be in your presence.”	
2 Sam 16:20	וַיֹּאמֶר אֲבִשָׁלוֹם אֶל־אֲחִיתֹפֶל הֲבֹו לָכֶם עֵצָה מִה־נַּעֲשֶׂה:	Then Absalom said to Ahithophel, “Give your advice <i>as to</i> what we should do.”	
2 Sam 16:21	וַיֹּאמֶר אֲחִיתֹפֶל אֶל־אֲבִשָׁלִם בֹּוא אֶל־פְּלִגְשֵׁי אָבִיךָ אֲשֶׁר הֵנִיחַ לְשִׁמּוֹר הַבַּיִת וְשָׁמַע כָּל־יִשְׂרָאֵל כִּי־נִבְאֲשָׁתָךְ אֶת־אָבִיךָ וְחִזְקוּ יָדַי כָּל־אֲשֶׁר אֲתָךְ:	And Ahithophel said to Absalom, “Go in to your father's concubines whom he has left to keep the house, and all Israel will hear that you have become abhorrent to your father, and the hands of all those who <i>are</i> with you will be strengthened.”	
2 Sam 16:22	וַיִּטּוּ לְאֲבִשָׁלוֹם הָאֵהָל עַל־הַגֵּג וַיָּבֹא אֲבִשָׁלוֹם אֶל־פְּלִגְשֵׁי אָבִיו לְעֵינֵי כָּל־יִשְׂרָאֵל:	Then they pitched a tent for Absalom on the roof, and Absalom went in to his father's concubines in the sight of the whole of Israel.	
2 Sam 16:23	וַעֲצַת אֲחִיתֹפֶל אֲשֶׁר יַעַן בַּיָּמִים הָהֵם כַּאֲשֶׁר יִשְׁאַל־*אִישׁ בְּדַבַּר הָאֱלֹהִים כִּן כָּל־עֲצַת אֲחִיתֹפֶל גַּם־לְדָוִד גַּם לְאֲבִשָׁלִם: ס	And Ahithophel's advice which he <i>gave</i> in those days <i>was</i> as when {K: <i>a man</i> } [Q: <i>a man</i>] asks for the word of God. So <i>was</i> all Ahithophel's advice, both to David and to Absalom.	<i>gave</i> ← <i>advised</i> .
2 Sam 17:1	וַיֹּאמֶר אֲחִיתֹפֶל אֶל־אֲבִשָׁלִם אֲבַחֲרָה נָא שְׁנַיִם־עָשָׂר אֲלֵף אִישׁ וְאֶקְוֶמָה וְאֶרְדַּפָּה אֶחֱרֵי־דָוִד הַלַּיְלָה:	And Ahithophel said to Absalom, “Let me select twelve thousand men, and I will arise and pursue David tonight.	
2 Sam 17:2	וְאֲבֹוא עָלָיו וְהוּא יָגַע וְרַפָּה יָדָיִם וְהִחַרְדַּתִּי אֹתוֹ וְגַם כָּל־הָעָם אֲשֶׁר־אִתּוֹ וְהִבִּיתִי אֶת־הַמֶּלֶךְ לְבַדּוֹ:	And I will come upon him when he <i>is</i> tired and weak in the hands, and I will frighten him, and all the people who <i>are</i> with him will flee. But I will strike the king only.	

2 Sam 17:3	וְאֲשִׁיבָה כָּל־הָעָם אֵלַי כְּשׁוּב הַכֹּל הָאִישׁ אֲשֶׁר אֵתָה מִבִּקֵּשׁ כָּל־הָעָם יִהְיֶה שְׁלוֹם:	And I will cause all the people to return to you. The man whose <i>life</i> you seek <i>is key</i> to everyone returning. All the people will be <i>at peace</i> .”	<i>is key</i> to ← (<i>is</i>) according to.
2 Sam 17:4	וַיִּשְׁר הַדְּבַר בְּעֵינֵי אַבְשָׁלִים וּבְעֵינֵי כָּל־זִקְנֵי יִשְׂרָאֵל: ס	And the proposal was sound in Absalom's eyes and the eyes of all the elders of Israel.	proposal ← <i>word</i> . was sound ← <i>was upright</i> .
2 Sam 17:5	וַיֹּאמֶר אַבְשָׁלוֹם קְרָא זֶה גַם לְחוּשֵׁי הָאֲרָכִי וְנִשְׁמָעָה מִה־בְּפִיו גַם־הוּא:	Then Absalom said, “Please also call Hushai the Archite, and let us hear <i>what he has</i> to say as well.”	what he <i>has</i> to say ← <i>what (is) in his mouth</i> .
2 Sam 17:6	וַיָּבֹא חוּשִׁי אֶל־אַבְשָׁלוֹם וַיֹּאמֶר אַבְשָׁלוֹם אֵלָיו לֵאמֹר כַּדְּבַר הַזֶּה דַּבֵּר אַחִיתֶּפֶל הַנֶּעֱשֶׂה אֶת־דְּבָרוֹ אִם־אֵין אַתָּה דַּבֵּר: ס	And when Hushai came to Absalom, Absalom spoke to him and said, “Ahithophel <i>put this proposal forward</i> . Should we carry out his <i>proposal</i> ? If not, you <i>speak up</i> .”	put this proposal forward ← <i>spoke this word</i> . proposal (<i>second occurrence in verse</i>) ← <i>word</i> .
2 Sam 17:7	וַיֹּאמֶר חוּשִׁי אֶל־אַבְשָׁלוֹם לֹא־טוֹבָה הָעֵצָה אֲשֶׁר־יַעַן אַחִיתֶּפֶל בַּפֶּעַם הַזֹּאת:	At this, Hushai said to Absalom, “The advice which Ahithophel <i>gave is</i> not good on this occasion.”	at this: wider use of the <i>vav</i> . gave ← <i>advised</i> .
2 Sam 17:8	וַיֹּאמֶר חוּשִׁי אַתָּה יָדַעְתָּ אֶת־אָבִיךָ וְאֶת־אֲנָשָׁיו כִּי גִבֹּרִים הֵמָּה וּמְרִי נַפְשׁ הֵמָּה כַּדָּב שְׂכֹל בַּשָּׂדֶה וְאָבִיךָ אִישׁ מִלְחָמָה וְלֹא יִלִּין אֶת־הָעָם:	And Hushai said, “You know your father and his men – <i>how</i> valiant they <i>are</i> , and <i>how</i> embittered they <i>are</i> in <i>spirit</i> , like a bear bereaved of young in the <i>wild</i> , and your father <i>is</i> a man of war, and he will not pass the night with the people.	how ← <i>that</i> . spirit ← <i>soul</i> . wild ← <i>field</i> .
2 Sam 17:9	הֲיֵה עֵתָה הוּא־נִחְבָּא בְּאַחַת הַפְּחָתִים אוֹ בְּאַחַד הַמְּקוֹמֹת וְהָיָה כִּנְפֹל בְּהֵם בַּתְּחִלָּה וְשָׁמַע הַשְּׂמִיעַ וְאָמַר הֲיֵתָה מִגִּפָּה בָּעָם אֲשֶׁר אַחֲרָי אַבְשָׁלִים:	Look, he <i>is</i> now hidden in one of the pits or in one of the <i>hiding</i> places, and it would come to pass, when <i>some</i> of those among <i>them</i> fell at the start, that <i>one</i> <i>hearing it</i> would say, ‘There was a massacre among the people who were following Absalom.’	them: i.e. <i>Absalom's men, the conspirators</i> . one hearing ← <i>a hearer hearing</i> .
2 Sam 17:10	וְהוּא גַם־בֶּן־חַיִל אֲשֶׁר לְבוֹ כְּלֵב הָאֲרִיָּה הִמָּס יִמָּס כִּי־יֵדַע כָּל־יִשְׂרָאֵל כִּי־גִבּוֹר אָבִיךָ וּבְנֵי־חַיִל אֲשֶׁר אִתּוֹ:	And even he <i>who is</i> a <i>soldier</i> , whose heart <i>is</i> like the heart of a lion, <i>would utterly melt</i> , for all Israel knows that your father <i>is</i> valiant, as <i>are</i> the soldiers who <i>are</i> with him.	soldier ← <i>son of force</i> . would utterly melt: infinitive absolute (in a secondary form).
2 Sam 17:11	כִּי יַעֲצָתִי הֶאֱסַף יֶאֱסַף עָלֶיךָ כָּל־יִשְׂרָאֵל מִדָּן וְעַד־בְּעֹר שִׁבְעַת כַּחֲזוֹל אֲשֶׁר־עַל־הַיָּם לְרֵב וּפְנִיךָ הַלֹּכִים בְּקָרֵב:	So I advise <i>that</i> all Israel <i>be solidly gathered</i> around you, from Dan to Beersheba, like the sand which <i>is</i> by the sea in abundance, and <i>that you go</i> to battle in <i>person</i> .	be solidly gathered: infinitive absolute. around you ← <i>to you</i> . you go to battle in person ← <i>your face goes to battle</i> .

<p>2 Sam 17:12</p>	<p>וּבָאנוּ אֵלָיו *בִּאֶחָת *בְּאַחַד הַמְּקוֹמֹת אֲשֶׁר נִמְצָא שָׁם וְנָחְנוּ עָלָיו כַּאֲשֶׁר יִפֹּל הַטֵּל עַל-הָאֲדָמָה וְלֹא-נֹתֵר בּוֹ וּבְכָל-הָאֲנָשִׁים אֲשֶׁר-אִתּוֹ גַּם-אַחַד:</p>	<p>And we will come upon him in one of the places where he <i>is</i> found, and we will descend on him as the dew falls on the ground, and not <u>even</u> one of all the men who <i>are</i> with him will remain.</p>	<p>one: the <i>ketiv</i> is feminine; the <i>qeré</i>, masculine. <hr/><hr/>even ← <i>also</i>, but the scope is wider.</p>
<p>2 Sam 17:13</p>	<p>וְאִם-אֶל-עִיר יֵאֱסֹף וְהֵשִׂיאוּ כָּל-יִשְׂרָאֵל אֶל-הָעִיר הַהִיא חֲבָלִים וְסָחֲבֵנוּ אֹתוֹ עַד-הַנָּחַל עַד אֲשֶׁר-לֹא-נִמְצָא שָׁם גַּם-צָרוּר: פ</p>	<p>And if he is <u>concentrated</u> in a city, then all Israel will bring ropes against that city, and we will <u>drag it</u> to the brook until not so much as a grain <i>is</i> found there.”</p>	<p>concentrated ← <i>gathered</i>. <hr/><hr/>drag it: discordant in gender with <i>city</i>, but it can hardly be translated <i>drag him</i>. <hr/><hr/>so much as ← <i>also</i>, but the scope is wider.</p>
<p>2 Sam 17:14</p>	<p>וַיֹּאמֶר אַבְשָׁלוֹם וְכָל-אִישׁ יִשְׂרָאֵל טוֹבָה עֲצַת חוּשִׁי הָאֲרָכִי מֵעֲצַת אַחִיתֹפֶל וַיְהוּהַ צְוֶה לְהַפִּיר אֶת-עֲצַת אַחִיתֹפֶל הַטּוֹבָה לְבַעֲבוֹר הַבָּיָא יְהוּהַ אֶל-אַבְשָׁלוֹם אֶת-הָרָעָה: ס</p>	<p>At this Absalom and every man of Israel said, “The advice of Hushai the Archite <i>is</i> better than the advice of Ahithophel.” So the LORD <u>ordained</u> to frustrate the good advice of Ahithophel in order that the LORD should bring <u>demise</u> on Absalom.</p>	<p>at this: wider use of the <i>vav</i>. <hr/><hr/>ordained ← <i>commanded</i>. <hr/><hr/>demise ← <i>the evil</i>.</p>
<p>2 Sam 17:15</p>	<p>וַיֹּאמֶר חוּשִׁי אֶל-צְדוֹק וְאֶל-אַבְיָתָר הַכֹּהֲנִים כְּזֹאת וְכֹזֵאת יַעַן אַחִיתֹפֶל אֶת-אַבְשָׁלוֹם וְאֶת זַקְנֵי יִשְׂרָאֵל וְכֹזֵאת וְכֹזֵאת יַעֲצָתִי אֲנִי:</p>	<p>And Hushai said to Zadok and to <u>Abiathar</u> the priests, “Ahithophel advised Absalom and the elders of Israel such and such, and I myself <u>advised</u> such and such.</p>	<p>Abiathar: see 1 Sam 22:20.</p>
<p>2 Sam 17:16</p>	<p>וַעֲתָה שְׁלַחוּ מְהֵרָה וְהַגִּידוּ לְדָוִד לֵאמֹר אַל-תֵּלֶן הַלַּיְלָה בְּעֲרֵבוֹת הַמִּדְבָּר וְגַם עֲבוֹר תַּעֲבוֹר פֶּן יִבְלַע לְמַלְךְךָ וְלְכָל-הָעָם אֲשֶׁר אִתּוֹ:</p>	<p>So now, send <i>word</i> quickly for them to tell David and say, ‘Do not spend the night tonight in the arid tracts of the desert, but <u>rather cross right over</u> so that the king and all the people who <i>are</i> with him are not swallowed up.’ ”</p>	<p>rather ← <i>also</i>, but the scope is wider. <hr/><hr/>cross right over: infinitive absolute.</p>
<p>2 Sam 17:17</p>	<p>וַיְהוּנָתָן וְאַחִימֵעַץ עַמְדִים בְּעֵין-רֹגֵל וְהַלְכָה הַשֹּׁפְחָה וְהַגִּידָה לָהֶם וְהֵם יָלְכוּ וְהַגִּידוּ לְמַלְךְךָ דָּוִד כִּי לֹא יוֹכְלוּ לְהֵרָאוֹת לְבוֹא הָעִירָה:</p>	<p>Now Jonathan and Ahimaaz were <u>stationed</u> in En-Rogel, and a <i>servant-girl</i> came and told them, and they proceeded to tell King David, because <u>the others</u> could not be seen going to the city.</p>	<p>stationed ← <i>standing</i>. <hr/><hr/>a <i>servant-girl</i> ← <i>the servant girl</i>. An unexpected definite article. See Gen 22:9. <hr/><hr/>the others ← <i>they</i>, presumably <i>the priests</i>.</p>

2 Sam 17:18	<p>וַיֵּרָא אֶתֶם נְעַר וַיִּגַּד לְאַבְשָׁלֹם וַיֵּלְכוּ שְׁנֵיהֶם מִהֶרָה וַיָּבֹאוּ אֶל-בֵּית-אִישׁ בְּבַחוּרִים וְלוֹ בְּאֵר בַּחֲצֵרוֹ וַיֵּרְדוּ שָׁמָּה:</p>	<p>But a lad saw them, and he told Absalom, so the two of them went <i>on</i> quickly and came to the house of a man in Bahurim, who had a well in his courtyard, and they went down <u>into it</u>.</p>	<p>into it ← <i>there</i>.</p>
2 Sam 17:19	<p>וַתִּקַּח הָאִשָּׁה וַתִּפְרֹשׂ אֶת-הַמָּסָךְ עַל-פְּנֵי הַבְּאֵר וַתִּשְׂטַח עָלָיו הַרְפּוֹת וְלֹא נֹדַע דְּבָר:</p>	<p>And the woman took and spread a <u>cover</u> over the top of the well, and she strewed crushed grain over it, and nothing was made known.</p>	<p>a cover ← <i>the cover</i>. An unexpected definite article. See Gen 22:9.</p>
2 Sam 17:20	<p>וַיָּבֹאוּ עֲבָדֵי אַבְשָׁלֹם אֶל-הָאִשָּׁה הַבִּיטָה וַיֹּאמְרוּ אֵיךְ אֲחִימֵלֵךְ וַיְהוֹנָתָן וַתֹּאמֶר לָהֶם הָאִשָּׁה עָבְרוּ מִיְכַל הַמַּיִם וַיִּבְקְשׁוּ וְלֹא מָצְאוּ וַיָּשֻׁבוּ יְרוּשָׁלַם: ס</p>	<p>And when Absalom's servants came to the woman <u>at the house</u>, they said, “Where <i>are</i> Ahimaaz and Jonathan?” And the woman said to them, “They have crossed the <u>brook</u>.” Then they searched, but they did not find <i>anyone</i>, and they returned <i>to</i> Jerusalem.</p>	<p>at the house ← <i>to the house</i>. brook ← <i>brook of water</i>.</p>
2 Sam 17:21	<p>וַיְהִי אַחֲרַי לְכַתֶּם וַיַּעֲלוּ מִהַבְּאֵר וַיֵּלְכוּ וַיִּגְדּוּ לְמֶלֶךְ דָּוִד וַיֹּאמְרוּ אֶל-דָּוִד קוּמוּ וְעָבְרוּ מִהֶרָה אֶת-הַמַּיִם כִּי-כִכָּה יַעַץ עֲלֵיכֶם אַחִיתֹפֶל:</p>	<p>And it came to pass, after they were gone, that they came up out of the well, and they departed and reported to King David, and they said to David, “Get up and cross the water quickly, for Ahithophel gave advice <u>against you</u> in such <i>and such</i> a way.”</p>	<p>against you: <i>you plural</i>.</p>
2 Sam 17:22	<p>וַיָּקָם דָּוִד וְכָל-הָעָם אֲשֶׁר אִתּוֹ וַיַּעֲבְרוּ אֶת-הַיַּרְדֵּן עַד-אֹר הַבֹּקֶר עַד-אֶחָד לֹא נִעְדָר אֲשֶׁר לֹא-עָבַר אֶת-הַיַּרְדֵּן:</p>	<p>So David got up, as <i>did</i> all the people with him, and they crossed the Jordan. By morning light not <u>as much as one had failed to cross</u> the Jordan.</p>	<p>as much as ← <i>up to</i>. had failed to cross ← <i>was lacking who had not crossed</i>.</p>
2 Sam 17:23	<p>וַאֲחִיתֹפֶל רָאָה כִּי לֹא נַעֲשֶׂתָה עֲצָתוֹ וַיַּחֲבֹשׂ אֶת-הַחֲמֹר וַיָּקָם וַיֵּלֶךְ אֶל-בֵּיתוֹ אֶל-עֵירוֹ וַיִּצּוּ אֶל-בֵּיתוֹ וַיַּחֲנֹק וַיָּמָת וַיִּקְבֹּר בְּקִבְרֵי אָבִיו: ס</p>	<p>Then when Ahithophel saw that his advice had not been carried out, he saddled <i>his</i> donkey and arose and went to his house – to his city – and gave instructions to his household, and he strangled himself and died, and he was buried in his father's grave.</p>	
2 Sam 17:24	<p>וַדָּוִד בָּא מַחֲנֵימָה וְאַבְשָׁלֹם עָבַר אֶת-הַיַּרְדֵּן הוּא וְכָל-אִישׁ יִשְׂרָאֵל עִמּוֹ:</p>	<p>Then David went to Mahanaim, and Absalom crossed the Jordan – he and every man of Israel with him.</p>	

2 Sam 17:25	וְאֶת־עַמָּשָׂא שֵׁם אַבְשָׁלֹם תַּחַת יוֹאָב עַל־הַצָּבָא וְעַמָּשָׂא בֶן־אִישׁ וּשְׁמוֹ יִתְרָא הַיִּשְׂרָאֵלִי אֲשֶׁר־בָּא אֶל־אַבְיָגַל בַּת־נָחָשׁ אֲחֹת צְרוּיָה אִם יוֹאָב:	And Absalom appointed Amasa in charge of the army as Joab's counterpart. Now Amasa was the son of a man whose name was Ithra, the Israelite who went in to Abigail the daughter of Nahash, the sister of Zeruiah, the mother of Joab.	1 Chr 2:17. <hr/> in charge of ← <i>over</i> . <hr/> as Joab's counterpart ← <i>in Joab's position</i> . Joab is still in charge of an army – see next chapter.
2 Sam 17:26	וַיַּחֲזוּ יִשְׂרָאֵל וְאַבְשָׁלֹם אֶרֶץ הַגִּלְעָד: ס	And Israel and Absalom encamped in the land of Gilead.	Gilead: see Gen 31:21.
2 Sam 17:27	וַיְהִי כִּבּוּא דוֹד מַחֲנֵימָה וְשׁוֹבִי בֶן־נָחָשׁ מִרַבָּה בְּנֵי־עַמּוֹן וּמַכִּיר בֶּן־עַמִּיאֵל מִלֹּא־דֶבָר וּבְרַזִּילַי הַגִּלְעָדִי מִרוּגֵלִים:	And it came to pass when David arrived in Mahanaim that Shobi the son of Nahash from Rabbah of the sons of Ammon, and Machir the son of Ammiel from Lo-Debar, and Barzillai the Gileadite from Rogelim,	in Mahanaim ← <i>to Mahanaim</i> . <hr/> Gileadite: see Gen 31:21.
2 Sam 17:28	מִשְׁכָּב וְסִפּוֹת וְכֹלֵי יוֹצֵר וְחֻטִּים וְשִׁעָרִים וְקֹמַח וְקֹלֵי וּפּוֹל וְעֵדְשִׁים וְקֹלֵי:	<i>all</i> brought bedding and trays and crockery and wheat and barley and flour and roasted <i>corn</i> and beans and lentils and roasted <i>lentils</i> ,	brought: the Hebrew word occurs in the next verse. <hr/> crockery ← <i>vessels of a potter</i> .
2 Sam 17:29	וַדָּבַשׁ וְחִמָּאָה וְצֹאן וְשִׁפּוֹת בָּקָר הִגִּישׁוּ לְדָוִד וּלְעָם אֲשֶׁר־אִתּוֹ לֶאֱכֹל כִּי אָמְרוּ הָעָם רָעִב וְעָיִף וְצִמְאָ בַּמִּדְבָּר:	and honey and buttermilk, and sheep, and cows' cheese, to David and the people who were with him, for sustenance, for they had said, “The people are hungry and weary and thirsty in the desert.”	buttermilk: or <i>butter</i> . <hr/> for sustenance ← <i>to eat</i> .
2 Sam 18:1	וַיִּפְקֹד דָּוִד אֶת־הָעָם אֲשֶׁר אִתּוֹ וַיַּשֵּׂם עֲלֵיהֶם שָׂרֵי אַלְפִים וְשָׂרֵי מֵאוֹת:	And David took stock of the people who were with him, and he appointed commanders of a thousand and commanders of a hundred over them.	commanders of a thousand and commanders of a hundred: equivalent to <i>generals and brigadiers</i> .
2 Sam 18:2	וַיִּשְׁלַח דָּוִד אֶת־הָעָם הַשְּׁלִישִׁת בְּיַד־יוֹאָב וְהַשְּׁלִישִׁת בְּיַד אַבִּישַׁי בֶּן־צְרוּיָה אַחֵי יוֹאָב וְהַשְּׁלִישִׁת בְּיַד אֶתִּי הַגִּתִּי ס וַיֹּאמֶר הַמֶּלֶךְ אֶל־הָעָם יֵצֵא אֵצֶא גַם־אֲנִי עִמָּכֶם:	And David sent out one third of the people under Joab's charge, and one third under the charge of Abishai the son of Zeruiah, Joab's brother, and one third under the charge of Ittai the Gittite. And the king said to the people, “I too will certainly go out with you.”	under Joab's charge ← <i>in Joab's hand</i> . <hr/> will certainly go out: infinitive absolute.

2 Sam 18:3	<p>וַיֹּאמֶר הָעָם לֹא תֵצֵא כִּי אִם-נָס נָנוּס לֹא-יִשְׁמָעוּ אֵלֵינוּ לֵב וְאִם-יָמָתוּ חָצִינוּ לֹא-יִשְׁמָעוּ אֵלֵינוּ לֵב כִּי-עַתָּה כַּמְנוּ עֲשָׂרָה אֲלָפִים וְעַתָּה טוֹב כִּי-תִהְיֶה-לָנוּ מְעִיר *לְעֹזֵיר *לְעֹזֹר: ס</p>	<p>But the people said, “You will not go out, for if we have to flee, they will not pay attention to us, and if half of us die, they will not pay attention to us, but you are now like ten thousand of us, and you are better placed now if you are available to us to help from the city.”</p>	<p>to help: the <i>ketiv</i> (<i>hiphil</i> stem-formation, contracted) is a variant of the <i>qeré</i> (<i>qal</i> stem-formation), with the same meaning.</p> <hr/> <p>we have to flee: infinitive absolute.</p> <hr/> <p>better placed ← <i>good</i>.</p>
2 Sam 18:4	<p>וַיֹּאמֶר אֲלֵיהֶם הַמֶּלֶךְ אֲשֶׁר-יֵיטֵב בְּעֵינֵיכֶם אֶעֱשֶׂה וַיַּעֲמֵד הַמֶּלֶךְ אֶל-יַד הַשַּׁעַר וְכָל-הָעָם יָצְאוּ לְמֵאוֹת וְלָאֲלָפִים:</p>	<p>And the king said to them, “I will do whatever is right in your eyes.” And the king stood next to the gate, while all the people went out in hundreds and in thousands.</p>	
2 Sam 18:5	<p>וַיִּצְוֶה הַמֶּלֶךְ אֶת-יֹאבָב וְאֶת-אֲבִישַׁי וְאֶת-אִתַּי לֵאמֹר לֵאט-לִי לַנָּעַר לְאַבְשָׁלוֹם וְכָל-הָעָם שָׁמְעוּ בְּצֹאת הַמֶּלֶךְ אֶת-כָּל-הַשָּׂרִים עַל-דָּבָר אַבְשָׁלוֹם:</p>	<p>And the king ordered Joab and Abishai and Ittai and said, “Deal gently with the young man Absalom for me.” And all the people heard when the king gave orders to all the commanders about Absalom.</p>	<p>about ← <i>on the matter of</i>.</p>
2 Sam 18:6	<p>וַיֵּצֵא הָעָם הַשָּׂדֶה לְקִרְיַת יִשְׂרָאֵל וַתְּהִי הַמַּלְחָמָה בְּיַעַר אַפְרַיִם:</p>	<p>And the people went out <i>into</i> the country to confront Israel, and the battle <u>took place</u> in the forest of Ephraim.</p>	<p>took place ← <i>was</i>.</p>
2 Sam 18:7	<p>וַיִּגְּפוּ שָׁם עִם יִשְׂרָאֵל לְפָנָי עַבְדֵי דָוִד וַתְּהִי-שָׁם הַמַּגֵּפָה גְּדוֹלָה בַּיּוֹם הַהוּא עֶשְׂרִים אַלְפֵי:</p>	<p>And the people of Israel were defeated there by David's servants, and there was a great massacre on that day – twenty thousand <i>dead</i>.</p>	<p>by ← <i>before</i>.</p>
2 Sam 18:8	<p>וַתְּהִי-שָׁם הַמַּלְחָמָה *נִפְצִית *נִפְצַת עַל-פָּנָי כָּל-הָאָרֶץ וַיָּרַב הַיָּעַר לְאָכְל בָּעָם מֵאֲשֶׁר אָכְלָה הַחֶרֶב בַּיּוֹם הַהוּא:</p>	<p>And the battle there was <u>spread out</u> over the face of all the land, and the forest <u>consumed</u> the people in greater numbers than the sword consumed on that day.</p>	<p>was spread out: the <i>ketiv</i> and <i>qeré</i> are different spellings of the same word.</p> <hr/> <p>consumed the people in greater numbers ← <i>increased to consume among the people</i>.</p>

2 Sam 18:9	וַיִּקְרָא אֲבִשָׁלוֹם לִפְנֵי עַבְדֵי דָּוִד וְאֲבִשָׁלוֹם רָכַב עַל-הַפָּרָד וַיָּבֵא הַפָּרָד תַּחַת שׁוֹבֵדֵי הָאֵלֶּה הַגְּדוֹלֹה וַיִּחְזַק רֹאשׁוֹ בְּאֵלֶּה וַיִּתֵּן בֵּין הַשָּׁמַיִם וּבֵין הָאָרֶץ וְהַפָּרָד אָשַׁר-תַּחְתָּיו עָבַר:	And Absalom happened to be confronted by David's servants, and Absalom was riding on a mule, and the mule went under a thicket of large terebinth trees, and his head became stuck in a terebinth tree, and he was lodged between the sky and the ground, while the mule which was under him passed on.	happened to be confronted by ← happened to meet before. a mule ← the mule. An unexpected definite article. See Gen 22:9. stuck ← firm.
2 Sam 18:10	וַיֵּרָא אִישׁ אֶחָד וַיִּגַּד לְיוֹאָב וַיֹּאמֶר הִנֵּה רָאִיתִי אֶת-אֲבִשָׁלוֹם תְּלוּי בְּאֵלֶּה:	And a certain man saw him, and he told Joab, and he said, "Look, I have seen Absalom hanging in a terebinth tree."	a certain man ← one man. a terebinth tree ← the terebinth tree. An unexpected definite article. See Gen 22:9.
2 Sam 18:11	וַיֹּאמֶר יוֹאָב לְאִישׁ הַמַּגִּיד לוֹ וְהִנֵּה רָאִיתָ וּמָדוּעַ לֹא-הִכִּיתוּ שָׁם אֶרְצָה וְעָלִי לָתֵת לָךְ עֶשְׂרֵה כֶּסֶף וַחֲגָרָה אַחַת:	And Joab said to the man who told him, "Well, if you saw him, then why did you not strike him down on the spot to the ground? And I would have been obliged to give you ten pieces of silver and a girdle."	if: the root word הִן, hen, means behold or if. on the spot ← there. a girdle ← one girdle.
2 Sam 18:12	וַיֹּאמֶר הָאִישׁ אֶל-יוֹאָב *וְלֹא *וְלֹא אֲנֹכִי שֶׁקֵּל עַל-כַּפֵּי אֶלַף כֶּסֶף לֹא-אֶשְׁלַח יָדִי אֶל-בֶּן-הַמֶּלֶךְ כִּי בְּאֲזִינֵנו צִוָּה הַמֶּלֶךְ אֲתָךְ וְאֶת-אַבְיָשָׁי וְאֶת-אֶתִּי לְאֹמֵר שְׁמֵרוּ-מִי בְּנֵעַר בְּאֲבִשָׁלוֹם:	Then the man said to Joab, "Even if I were to feel the weight of one thousand pieces of silver in my hand, I would not stretch out my hand against the king's son, because the king gave commandment, with us hearing, to you and Abishai and Ittai, when he said, 'Be on your guard – let no-one harm the lad Absalom.'"	if I were to: the ketiv has to be regarded as a scriptio defectiva spelling of the qeré. feel the weight of ← weigh. with us hearing ← in our ears. no-one: the word מי, mi, who, can express a negative [ST].
2 Sam 18:13	אִז-עָשִׂיתִי *בְּנַפְשׁוֹ *בְּנַפְשִׁי שֶׁקֶר וְכָל-דְּבַר לֹא-יִכָּחַד מִן-הַמֶּלֶךְ וְאַתָּה תִּתְיַצֵּב מִנִּגַּד:	Otherwise, I would have committed a dishonesty against {K: his very self} [Q: myself], and nothing can be concealed from the king, and you would have taken a stand against me."	his very self (ketiv) ... myself (qeré) ← his soul ... my soul.
2 Sam 18:14	וַיֹּאמֶר יוֹאָב לֹא-כֵן אֲחִילָה לִפְנֵיךָ וַיִּקַּח שְׁלֹשָׁה שִׁבְטִים בְּכַפּוֹ וַיִּתְקַעֵם בְּלֵב אֲבִשָׁלוֹם עוֹדְנוּ חַי בְּלֵב הָאֵלֶּה:	Then Joab said, "I can't wait around with you like this", and he took three spears in his hand, and he drove them into Absalom's heart while he was still alive in the heart of the terebinth tree.	with ← in the presence of.
2 Sam 18:15	וַיִּסְבּוּ עֶשְׂרֵה נְעָרִים נֹשְׂאֵי כֶּלֵי יוֹאָב וַיִּכּוּ אֶת-אֲבִשָׁלוֹם וַיְמִיתוּהוּ:	And the ten youths who bore Joab's equipment surrounded Absalom and struck him and killed him.	surrounded Absalom and struck him ← surrounded ... and struck Absalom.
2 Sam 18:16	וַיִּתְקַע יוֹאָב בַּשֹּׁפָר וַיִּשָּׁב הָעָם מִרְדֹּף אַחֲרֵי יִשְׂרָאֵל כִּי-חָשַׁד יוֹאָב אֶת-הָעָם:	Then Joab sounded the ramshorn, and the people stopped pursuing Israel, for Joab spared the people.	spared the people: i.e. spared Israel, or alternatively, held back (his own) people.

2 Sam 18:17	וַיִּקְחוּ אֶת־אֲבִישׁוֹן וַיִּשְׁלִיכוּ אֹתוֹ בְּיַעַר אֶל־הַפַּחַת הַגָּדוֹל וַיִּצְבּוּ עָלָיו גַּל־אֲבָנִים גְּדוֹל מְאֹד וְכָל־יִשְׂרָאֵל נָסוּ אִישׁ *לֵאמֹר לֹא־לָאֵהָלוֹ: ס	And they took Absalom and threw him in a <u>large pit</u> in the forest, and they erected a very large pile of stones over him, and all Israel fled, each to {K: his tent} [Q: <u>his tents</u>].	his tents (<i>qeré</i>): the plural attracted by <i>each</i> . <hr/> <hr/> a large pit ← <i>the large pit</i> . An unexpected definite article. See Gen 22:9.
2 Sam 18:18	וַאֲבִישׁוֹן לָקַח וַיִּצְבֵּב לָוּ *בַּחַיּוֹ **בַּחַיּוֹ אֶת־מַצֵּבֶת אֲשֶׁר בְּעַמֻּקֵּי הַמְּלֶךְ כִּי אָמַר אִי־לִי כֵן בְּעָבוֹר הַזִּכִּיר שְׁמִי וַיִּקְרָא לַמַּצֵּבֶת עַל־שְׁמוֹ וַיִּקְרָא לָהּ יַד אֲבִישׁוֹן עַד הַיּוֹם הַזֶּה: ס	For in his life Absalom had taken and erected for himself the pillar which <i>is</i> in the King's Valley, for he said, "I <i>do not have</i> a son to remember my name." And he called the pillar after his name, and it is called the <u>Memorial of Absalom</u> up to this day.	in his life: the <i>ketiv</i> could be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i> . <hr/> <hr/> to remember ← <i>for the sake of to remember</i> . <hr/> memorial: compare Isa 56:5.
2 Sam 18:19	וַאֲחִימֵעַץ בֶּן־צְדוֹק אָמַר אֲרוּצָה נָא וַאֲבִישָׁרָה אֶת־הַמֶּלֶךְ כִּי־שִׁפְטוּ יְהוָה מִיַּד אֹיְבָיו:	Then Ahimaaz the son of Zadok said, "Let me run and bring the good news to the king, for the LORD has done him justice <i>by delivering him</i> from the hand of his enemy."	
2 Sam 18:20	וַיֹּאמֶר לוֹ יוֹאָב לֹא אִישׁ בְּשָׂרָה אֶתְּהָ הַיּוֹם הַזֶּה וּבְשָׂרָתָ בַּיּוֹם אַחֵר וְהַיּוֹם הַזֶּה לֹא תָבִישׁוּר כִּי־*עַל **עַל־**כֵּן בֶּן־הַמֶּלֶךְ מֵת:	But Joab said to him, "You will not <i>be</i> a bringer of good news today, but you will bring the good news another day. So today you will not bring good news, because the king's son is dead."	because: the <i>ketiv</i> is an abbreviated formation of the <i>qeré</i> . <hr/> <hr/> <i>be</i> a bringer ← <i>a man</i> , but the sense of <i>bringing</i> is present in the word for <i>good news</i> .
2 Sam 18:21	וַיֹּאמֶר יוֹאָב לְבוֹשֵׁי לֶךְ הַגֵּד לְמֶלֶךְ אֲשֶׁר רָאִיתָה וַיִּשְׁתַּחֲוּ כּוֹשֵׁי לְיוֹאָב וַיֵּרָץ:	Then Joab said to Cush ^h i, "Go and tell the king what you have seen." And Cush ^h i prostrated himself to Joab and ran.	Cushi (<i>first occurrence in verse</i>): often, as here, <i>the Cushi</i> , suggesting that the name is a demonym, <i>the Ethiopian</i> .
2 Sam 18:22	וַיִּסַּף עוֹד אֲחִימֵעַץ בֶּן־צְדוֹק וַיֹּאמֶר אֶל־יוֹאָב וַיְהִי מָה אֲרָצָה־נָא גַם־אֲנִי אַחֲרָי הַכּוֹשֵׁי וַיֹּאמֶר יוֹאָב לְמָה־זֶּה אַתָּה רָץ בְּנִי וּלְמָה אִי־בִשׂוּרָה מֵצֵאתָ:	Then Ahimaaz the son of Zadok spoke again to Joab and said, "However it may be, do let me run as well after Cush ^h i." And Joab said, "Why should you run, my son, when you <i>will have</i> no good news <u>coming in</u> ?"	coming in ← <i>finding</i> , but also <i>coming in</i> .
2 Sam 18:23	וַיְהִי־מָה אַרוּץ וַיֹּאמֶר לוֹ רוּץ וַיֵּרָץ אֲחִימֵעַץ דְּרֹךְ הַכְּפָר וַיַּעֲבֹר אֶת־הַכּוֹשֵׁי:	<i>He replied</i> , "However it may be, I <u>will certainly run</u> ." And he said to him, "Run." Then Ahimaaz ran <i>by the route of the adjacent tract</i> , and he overtook Cush ^h i.	I will certainly run: infinitive absolute.

2 Sam 18:24	וְדָוִד יוֹשֵׁב בֵּין שְׁנֵי הַשְּׁעָרִים וַיֵּלֶךְ הַצֶּפֶה אֶל־גֵּג הַשְּׁעָר אֶל־הַחֹמָה וַיִּשָּׂא אֶת־עֵינָיו וַיֵּרָא וְהִנֵּה־אִישׁ רָץ לְבָדּוּ:	Now David was sitting between the two gates when the look-out went onto the gate roof above the wall, and he lifted up his eyes and looked, and <u>what he saw was</u> a man running on his own.	what <i>he</i> saw was ← <i>behold</i> .
2 Sam 18:25	וַיִּקְרָא הַצֶּפֶה וַיִּגְדַּל לְמֶלֶךְ וַיֹּאמֶר הַמֶּלֶךְ אִם־לְבָדּוּ בְּשׂוֹרָה בְּפִיו וַיֵּלֶךְ הַלֹּזֵד וַקְרַב:	And the look-out called out and told the king. And the king said, "If <i>he is</i> on his own, <i>there will be</i> good news in his mouth." And <u>he came nearer and nearer</u> .	he came nearer and nearer ← <i>he went going and approaching</i> . Infinitive absolute.
2 Sam 18:26	וַיֵּרָא הַצֶּפֶה אִישׁ־אַחַר רֶץ וַיִּקְרָא הַצֶּפֶה אֶל־הַשְּׁעָר וַיֹּאמֶר הִנֵּה־אִישׁ רָץ לְבָדּוּ וַיֹּאמֶר הַמֶּלֶךְ גַּם־זֶה מְבַשֵּׂר:	Then the look-out saw another man running, and the look-out called to the gatekeeper and said, "There <i>is</i> another man running on his own." And the king said, "He <u>too</u> is bringing good news."	there <i>is</i> ← <i>behold</i> . he too ← <i>this one too</i> .
2 Sam 18:27	וַיֹּאמֶר הַצֶּפֶה אֲנִי רָאִה אֶת־מְרוֹצֵת הָרֵאשׁוֹן כְּמִרְצַת אֲחִימֵעַץ בֶּן־צָדוֹק וַיֹּאמֶר הַמֶּלֶךְ אִישׁ־טוֹב זֶה וְאֶל־בְּשׂוֹרָה טוֹבָה יָבוֹא:	Then the look-out said, "I <u>make out</u> the gait of the first <i>one to be</i> the gait of Ahimaaz the son of Zadok." And the king said, "He <i>is</i> a good man, and he will come with good news."	make out ← <i>see, observe</i> . the gait of Ahimaaz ← <i>as the gait of Ahimaaz</i> . he <i>is</i> ← <i>this (is)</i> .
2 Sam 18:28	וַיִּקְרָא אֲחִימֵעַץ וַיֹּאמֶר אֶל־הַמֶּלֶךְ שְׁלוֹם וַיִּשְׁתַּחֲוֶה לְמֶלֶךְ לְאַפָּיו אֲרָצָה ס וַיֹּאמֶר בָּרוּךְ יְהוָה אֱלֹהֶיךָ אֲשֶׁר סָגַר אֶת־הָאֲנָשִׁים אֲשֶׁר־נִשְׂאוּ אֶת־יָדָם בְּאֲדָנֵי הַמֶּלֶךְ:	And Ahimaaz called out and said to the king, "Peace", and he prostrated himself to the king with his face to the ground. And he said, "Blessed <i>be</i> the LORD your God, who has delivered up the men who lifted up their hand against my lord the king."	
2 Sam 18:29	וַיֹּאמֶר הַמֶּלֶךְ שְׁלוֹם לְנַעַר לְאַבְשָׁלוֹם וַיֹּאמֶר אֲחִימֵעַץ רְאִיתִי הַהֲמוֹן הַגָּדוֹל לְשֹׁלַח אֶת־עֶבֶד הַמֶּלֶךְ יוֹאָב וְאֶת־עֶבְדֶּךָ וְלֹא יָדַעְתִּי מָה:	At <u>this</u> the king asked, " <u>Is</u> the lad Absalom <i>all right</i> ?" And Ahimaaz said, " <i>When</i> Joab was on the point of sending the king's servant and your servant, I saw a great commotion, but I did not know what <i>it was</i> ."	at this: wider use of the <i>vav</i> . asked ← <i>said</i> . <i>is ... all right</i> ← (<i>has</i>) ... <i>peace</i> .
2 Sam 18:30	וַיֹּאמֶר הַמֶּלֶךְ סָב הַתִּיצֵב כָּה וַיִּסַּב וַיַּעֲמֵד:	Then the king said, " <u>Stand aside</u> here." So he <u>stood aside</u> .	stand aside ... stood aside ← <i>turn and station yourself ... turned and stood</i> .
2 Sam 18:31	וְהִנֵּה הַכּוּשִׁי בָּא וַיֹּאמֶר הַכּוּשִׁי יִתְבַּשֵּׂר אֲדָנֵי הַמֶּלֶךְ כִּי־שָׁפְטָךָ יְהוָה הַיּוֹם מִיַּד כָּל־הַקָּמִים עָלֶיךָ: ס	And <u>it was then that</u> Cushy came, and Cushy said, "Let my lord the king receive good tidings, for the LORD has done you justice today <i>delivering you</i> from the hand of all those who rose up against you."	it was then that ← <i>behold</i> .

2 Sam 18:32	וַיֹּאמֶר הַמֶּלֶךְ אֶל־הַכּוּשִׁי הַשָּׁלוֹם לְנַעַר לְאַבְשָׁלוֹם וַיֹּאמֶר הַכּוּשִׁי יְהִי כְנַעַר אִיבֵי אֲדֹנָי הַמֶּלֶךְ וְכָל אֲשֶׁר־קָמוּ עָלָיְךָ לְרָעָה: ס	Then the king said to Cush, “ <u>How is</u> the lad Absalom?” And Cush said, “May the enemies of my lord the king and all those who rise up against you to <i>do</i> harm, be as the lad <i>is</i> .”	how is ← what (is) the peace of.
2 Sam 18:33	וַיִּרְגַז הַמֶּלֶךְ וַיַּעַל עַל־עֲלִית הַשָּׁעַר וַיִּבֶדּ וְכָה אָמַר בְּלִכְתּוֹ בְּנֵי אַבְשָׁלוֹם בְּנֵי בְנֵי אַבְשָׁלוֹם מִי־יָתֵן מוֹתִי אֲנִי תַּחֲתֶיךָ אַבְשָׁלוֹם בְּנֵי בְנֵי:	And the king was upset, and he went up into the attic room of the gate and wept. And <u>this is what</u> he said as he walked <i>around</i> : “My son Absalom, my son, my son Absalom! If <u>only</u> I had died instead of you! Absalom my son, my son.”	this is what ← thus. if only ← who will give?
2 Sam 19:1	וַיִּגַּד לְיוֹאָב הַנָּה הַמֶּלֶךְ בֹּכֶה וַיִּתְאַבֵּל עַל־אַבְשָׁלוֹם:	And it was reported to Joab <i>as follows</i> : “Look, the king is weeping and mourning for Absalom.”	
2 Sam 19:2	וַתְּהִי הַתְּשׁוּעָה בַּיּוֹם הַהוּא לְאַבְל לְכָל־הָעָם כִּי־שָׁמַע הָעָם בַּיּוֹם הַהוּא לְאֹמֶר נַעֲצֵב הַמֶּלֶךְ עַל־בָּנוּ:	So the <u>victory</u> on that day became mourning to all the people, for the people heard <u>what was said</u> on that day: “The king is grieved about his son.”	victory ← salvation. what was said ← to say.
2 Sam 19:3	וַיִּתְגַּנְּב הָעָם בַּיּוֹם הַהוּא לְבוֹא הָעִיר כַּאֲשֶׁר יִתְגַּנְּב הָעָם הַנִּכְלָמִים בְּנוֹסִים בַּמִּלְחָמָה:	And on that day the people were stealthy <u>in coming</u> to the city, as a people who <i>are</i> put to shame are stealthy when they flee in battle.	in coming: gerundial use of the infinitive.
2 Sam 19:4	וְהַמֶּלֶךְ לָאֵט אֶת־פָּנָיו וַיִּזְעַק הַמֶּלֶךְ קוֹל גָּדוֹל בְּנֵי אַבְשָׁלוֹם אַבְשָׁלוֹם בְּנֵי בְנֵי: ס	And the king covered his face, and the king would cry out <i>in</i> a loud voice, “My son Absalom, Absalom, my son, my son!”	
2 Sam 19:5	וַיָּבֹא יוֹאָב אֶל־הַמֶּלֶךְ הַבַּיִת וַיֹּאמֶר הַבִּשְׁתָּ הַיּוֹם אֶת־פְּנֵי כָּל־עַבְדֶּיךָ הַמִּמְלָטִים אֶת־נַפְשֵׁךָ הַיּוֹם וְאֶת נַפְשׁ בְּנֵיךָ וּבְנֹתֶיךָ וְנַפְשׁ נְשֵׁיךָ וְנַפְשׁ פְּלִגְשֵׁיךָ:	Then Joab came to the king at home and said, “You have put shame on the faces of all your servants today, who saved your <u>life</u> today, and the <u>lives</u> of your sons and your daughters, and the <u>lives</u> of your wives and the <u>lives</u> of your concubines,	life ... lives ... lives ... lives ← soul ... soul ... soul ... soul.
2 Sam 19:6	לְאַהֲבָה אֶת־שֹׂנְאֶיךָ וּלְשֹׂנְאֵי אֶת־אַהֲבֶיךָ כִּי הִגַּדְתָּ הַיּוֹם כִּי אֵין לְךָ שָׂרִים וְעַבְדִּים כִּי יִדְעֵתִי הַיּוֹם כִּי *לֹא *לָו אַבְשָׁלוֹם חִי וְכָלְנוּ הַיּוֹם מֵתִים כִּי־אֵז יֵשֶׁר בְּעֵינֶיךָ:	through <u>love</u> for those who hate you, and <u>by hating</u> those who love you, for you declared today that <i>your</i> commanders and servants <i>mean</i> nothing to you. For I <u>learnt</u> today that if Absalom had lived, and we had all died today, then <i>that would have been all right</i> in your sight.	if: the <i>ketiv</i> , strictly <i>not</i> , has to be regarded as a variant spelling of the <i>qeré</i> . through love ... by hating: gerundial use of the infinitive. The former infinitive can be regarded as a noun. learnt ← knew, came to know.

2 Sam 19:7	<p>וְעַתָּה קוּם צֵא וּדְבַר עַל-לֵב עֲבָדֶיךָ כִּי בַיהוָה נִשְׁבַּעְתִּי כִּי-אִינְךָ יוֹצֵא אִם-יִלְזַן אִישׁ אֶתְךָ הַלַּיְלָה וְרָעָה לְךָ זֹאת מִכָּל-הָרָעָה אֲשֶׁר-בָּאָה עֲלֶיךָ מִנְעֻרֶיךָ עַד-עַתָּה: ס</p>	<p>So now, arise <i>and</i> go out, and speak <u>encouragingly</u> to your servants, for I swear by the LORD that <i>if</i> you do not go out, <u>not a single man</u> will pass the night <i>in association</i> with you tonight. And that <i>would be</i> worse for you than all the evil which has come on you from your youth up to now.”</p>	<p>encouragingly ← <i>to the heart of</i>.</p> <hr/> <p>not a single man ← <i>if a man</i>, standing for <i>if a man ... may God do this to me</i>. Strong denial using an abbreviation of the oath formula of 2 Sam 3:35.</p>
2 Sam 19:8	<p>וַיִּקָּם הַמֶּלֶךְ וַיֹּשֶׁב בַּשָּׁעַר וְלִכְלֵה־הָעָם הִגִּידוּ לְאֹמֶר הִנֵּה הַמֶּלֶךְ יוֹשֵׁב בַּשָּׁעַר וַיָּבֹא כָּל-הָעָם לִפְנֵי הַמֶּלֶךְ וַיִּשְׂרָאֵל נָס אִישׁ לְאֹהֲלוֹ: ס</p>	<p>So the king arose and sat at the gate, and they reported <i>it</i> to all the people and said, “Look, the king is sitting at the gate.” And all the people came before the king, but Israel had fled – each <i>man</i> to <u>his tent</u>.</p>	<p>his tent ← <i>his tents</i>, the plural attracted by <i>each</i>.</p>
2 Sam 19:9	<p>וַיְהִי כָל-הָעָם נִדּוּן בְּכָל-שִׁבְטֵי יִשְׂרָאֵל לְאֹמֶר הַמֶּלֶךְ הֲצִילָנוּ מִכַּף אִיבֵינוּ וְהוּא מִלְטָנוּ מִכַּף פְּלִשְׁתִּים וְעַתָּה בָּרַח מִזֶּה-הָאָרֶץ מֵעַל אַבְשָׁלוֹם:</p>	<p>And all the people were at strife among all the tribes of Israel, saying, “The king saved us from the hand of our enemies, and he delivered us from the hand of the Philistines, but now he has fled from the land away from Absalom.</p>	
2 Sam 19:10	<p>וְאַבְשָׁלוֹם אֲשֶׁר מָשַׁחְנוּ עָלֵינוּ מֵת בַּמִּלְחָמָה וְעַתָּה לָמָּה אַתֶּם מַחְרְשִׁים לְהָשִׁיב אֶת-הַמֶּלֶךְ: ס</p>	<p>But Absalom whom we anointed over us has died in battle, so now, why are you silent <u>about bringing the king back?</u>”</p>	<p>about bringing ... back: gerundial use of the infinitive. The people are reluctant to have David back, but they are persuaded to do so in 2 Sam 19:14.</p>
2 Sam 19:11	<p>וְהַמֶּלֶךְ דָּוִד שָׁלַח אֶל-צְדוֹק וְאֶל-אַבְיָתָר הַכֹּהֲנִים לְאֹמֶר דַּבְּרוּ אֶל-זִקְנֵי יְהוּדָה לְאֹמֶר לָמָּה תִּהְיוּ אַחֲרָנִים לְהָשִׁיב אֶת-הַמֶּלֶךְ אֶל-בֵּיתוֹ וּדְבַר כָּל-יִשְׂרָאֵל בָּא אֶל-הַמֶּלֶךְ אֶל-בֵּיתוֹ:</p>	<p>Then King David sent <i>word</i> to Zadok and Abiathar the priests as follows: “Ask the elders of Judah <u>this</u>, ‘Why are you the last to bring the king back to <u>his house</u>, whereas the talk of all Israel has come to the king – to <u>his house?</u>”</p>	<p>Abiathar: see 1 Sam 22:20.</p> <hr/> <p>as follows ... this ← <i>to say ... to say</i>.</p> <hr/> <p>his house ... his house: the first occurrence of <i>house</i> must be David's house in Jerusalem. The second occurrence seems to refer to David's house in exile.</p>
2 Sam 19:12	<p>אֲחֵי אַתֶּם עִצְמִי וּבָשָׂרִי אַתֶּם וְלָמָּה תִּהְיוּ אַחֲרָנִים לְהָשִׁיב אֶת-הַמֶּלֶךְ:</p>	<p>You <i>are</i> my brothers – you <i>are</i> <u>my bone and my flesh</u>, so why are you the last to bring the king back?”</p>	<p>my bone and my flesh: see 2 Sam 5:1.</p>

2 Sam 19:13	<p>וְלַעֲמָשָׂא תִּמְרוּ הַלּוֹא עֲצָמִי וּבִשְׂרֵי אֶתֶּה כֹּה יַעֲשֶׂה־לִּי אֱלֹהִים וְכֹה יוֹסִיף אִם־לֹא שֶׁר־צָבָא תִּהְיֶה לְפָנַי כָּל־הַיָּמִים תַּחַת יוֹאָב:</p>	<p>And to Amasa you will say, ‘Aren’t you <u>my bone and my flesh</u>? May God <u>do this</u> to me and <u>add more</u> if you are not the commander of the army before me all the <u>time</u> instead of Joab.’ ”</p>	<p>my bone and my flesh: see 2 Sam 5:1.</p> <hr/> <p>do this ... add more ← <i>do thus ... add thus</i>.</p> <hr/> <p>This verse contains the “oath formula” for asseveration in full (often abbreviated to simply <i>if I do not ...</i> with no apodosis). See also the oath formula for strong denial, as in 1 Sam 3:17.</p> <hr/> <p>time ← <i>days</i>.</p>
2 Sam 19:14	<p>וַיִּט אֶת־לִבָּב כָּל־אִישׁ־יְהוּדָה כְּאִישׁ אֶחָד וַיִּשְׁלְחוּ אֶל־הַמֶּלֶךְ שׁוֹב אֶתֶּה וּכְל־עַבְדֶּיךָ:</p>	<p>And he turned the heart of every man of Judah <u>unanimously</u>, and they sent <i>word</i> to the king, “Come back, you and all your servants.”</p>	<p>unanimously ← <i>as one man</i>.</p>
2 Sam 19:15	<p>וַיָּשָׁב הַמֶּלֶךְ וַיָּבֹא עַד־הַיַּרְדֵּן וַיְהוּדָה בָּא הַגִּלְגָּלָה לְלָכֶת לְקַרְאֵת הַמֶּלֶךְ לְהַעֲבִיר אֶת־הַמֶּלֶךְ אֶת־הַיַּרְדֵּן:</p>	<p>So the king came back, and when he had come as far as the Jordan, Judah went to <u>Gilgal</u>, to go to meet the king, to conduct the king over the Jordan.</p>	<p>Gilgal ← <i>the Gilgal</i>.</p>
2 Sam 19:16	<p>וַיִּמְהַר שִׁמְעִי בֶן־גֵּרָא בֶּן־הַיְמִינִי אֲשֶׁר מִבְּחֻרִים וַיֵּרֵד עִם־אִישׁ יְהוּדָה לְקַרְאֵת הַמֶּלֶךְ דָּוִד:</p>	<p>And <u>Shimei</u> the son of Gera, a Benjaminite, who <i>was</i> from Bahurim, quickly went down with the men of Judah to meet King David.</p>	<p>Shimei: see 2 Sam 16:5.</p>
2 Sam 19:17	<p>וְאַלְף אִישׁ עִמּוֹ מִבְּנֵי־מִן וְצִיָּבָא נֶעַר בֵּית שָׂאוּל וְחִמְשֵׁת עָשָׂר בָּנָיו וְעֶשְׂרִים עַבְדָּיו אִתּוֹ וְצָלְחוּ הַיַּרְדֵּן לְפָנַי הַמֶּלֶךְ:</p>	<p>And a thousand Benjaminite men <i>were</i> with him, as <i>was</i> Ziba, the <i>servant</i>-lad of Saul's household, and his fifteen sons and his twenty servants with him, and they proceeded across the Jordan before the king.</p>	
2 Sam 19:18	<p>וְעַבְרָה הָעֶבְרָה לְעָבִיר אֶת־בֵּית הַמֶּלֶךְ וְלַעֲשׂוֹת הַטּוֹב *בְּעֵינָיו *בְּעֵינָיו וְשִׁמְעִי בֶן־גֵּרָא נָפַל לְפָנַי הַמֶּלֶךְ בְּעָבְרוֹ בַּיַּרְדֵּן:</p>	<p>And a <u>ferry</u> crossed over to take the king's household across, and to do what <i>was</i> right in his <u>sight</u>. And <u>Shimei</u> the son of Gera fell down before the king when he crossed the Jordan.</p>	<p>sight ← <i>eye (ktiv) / eyes (qeré)</i>.</p> <hr/> <p>a ferry ← <i>the ferry</i>. An unexpected definite article. See Gen 22:9.</p> <hr/> <p>Shimei: see 2 Sam 16:5.</p>
2 Sam 19:19	<p>וַיֹּאמֶר אֶל־הַמֶּלֶךְ אֶל־יַחֲשַׁב־לִי אֲדֹנָי עוֹן וְאֶל־תִּזְכֹּר אֶת אֲשֶׁר הָעִנָּה עַבְדְּךָ בַּיּוֹם אֲשֶׁר־יָצָא אֲדֹנָי־הַמֶּלֶךְ מִירוּשָׁלַם לְשׁוֹם הַמֶּלֶךְ אֶל־לִבּוֹ:</p>	<p>And he said to the king, “My lord, do not impute iniquity to me, and do not recollect how your servant acted iniquitously on the day when my lord the king <u>departed</u> from Jerusalem, with the king taking <i>it</i> to <u>heart</u>.”</p>	<p>departed: the Hebrew is marked with supralinear dots. This is the verse intended by what [CB] App. 31 incorrectly lists as 2 Sam 19:28.</p> <hr/> <p>heart ← <i>his heart</i>.</p>

2 Sam 19:20	כִּי יָדַע עֲבָדְךָ כִּי אָנִי חָטָאתִי וְהִנֵּה־בָאתִי הַיּוֹם רֹאשׁוֹן לְכָל־בֵּית יוֹסֵף לְרֹדֵת לְקִרְאת אֲדֹנָי הַמֶּלֶךְ: ס	For your servant knows that I have sinned, but look, I have been the first to come of the whole house of Joseph, in coming down to meet my lord the king.”	I have been the first to come ← <i>I have come first.</i> in coming down: gerundial use of the infinitive.
2 Sam 19:21	וַיַּעַן אֲבִישַׁי בֶּן־צְרוּיָה וַיֹּאמֶר הֲתַחַת זֹאת לֹא יוּמַת שְׁמַעִי כִּי קָלַל אֶת־מְשִׁיחַ יְהוָה: ס	But Abishai the son of Zeruiah answered and said, “Will Shimei not be put to death for this, for he cursed the LORD's anointed?”	Shimei: see 2 Sam 16:5.
2 Sam 19:22	וַיֹּאמֶר דָּוִד מִה־לִּי וּלְכֶם בְּנֵי צְרוּיָה כִּי־תְהִי־לִי הַיּוֹם לְשָׂטָן הַיּוֹם יוּמַת אִישׁ בְּיִשְׂרָאֵל כִּי הֲלוֹא יָדַעְתִּי כִּי הַיּוֹם אָנִי־מֶלֶךְ עַל־יִשְׂרָאֵל:	However, David said, “What concern is it to me or to you, you sons of Zeruiah, that you should be an adversary of mine today? Will any man in Israel be put to death today? For am I not aware that today I am king over Israel?”	however: adversative use of the <i>vav</i> . an adversary: the same word as <i>Satan</i> .
2 Sam 19:23	וַיֹּאמֶר הַמֶּלֶךְ אֶל־שְׁמַעִי לֹא תָמוּת וַיִּשָּׁבַע לוֹ הַמֶּלֶךְ: ס	Then the king said to Shimei, “You will not die.” And the king swore it to him.	Shimei: see 2 Sam 16:5.
2 Sam 19:24	וּמִפְּבֹשֶׁת בֶּן־שָׂאוּל יָרַד לְקִרְאת הַמֶּלֶךְ וְלֹא־עָשָׂה רְגָלָיו וְלֹא־עָשָׂה שְׂפָמוֹ וְאֶת־בְּגָדָיו לֹא כָּפַס לְמֶן־הַיּוֹם לְכַת הַמֶּלֶךְ עַד־הַיּוֹם אֲשֶׁר־בָּא בְּשָׁלוֹם:	Then Mephibosheth, Saul's son, went down to meet the king, not having attended to his feet, and not having attended to his beard, and not having washed his clothes from the day the king departed until the day when he came back in peace.	attended to (2x) ← <i>done</i> .
2 Sam 19:25	וַיְהִי כִּי־בָא יְרוּשָׁלַם לְקִרְאת הַמֶּלֶךְ וַיֹּאמֶר לוֹ הַמֶּלֶךְ לָמָּה לֹא־הֲלַכְתָּ עִמִּי מִפִּיבֹשֶׁת:	And it came to pass, when he went to Jerusalem to meet the king, that the king said to him, “Why did you not go with me, Mephibosheth?”	
2 Sam 19:26	וַיֹּאמֶר אֲדֹנָי הַמֶּלֶךְ עֲבָדִי רַמְנִי כִּי־אָמַר עֲבָדְךָ אֶחָבֵשָׁה־לִּי הַחֲמֹר וְאֶרְכַּב עָלֶיהָ וְאֵלְךָ אֶת־הַמֶּלֶךְ כִּי פֶסֶח עֲבָדְךָ:	And he answered, “My lord the king, my servant dealt treacherously with me. So your servant said, ‘I will saddle the donkey for myself, and I will ride on it, and I will go with the king’, for your servant is lame.	Compare this account with 2 Sam 16:3. It is clear that Ziba left Mephibosheth helpless. Perhaps the first occurrence in the verse of <i>your servant</i> here is an ironic way of referring to Ziba.
2 Sam 19:27	וַיִּרְגַל בְּעֲבָדְךָ אֶל־אֲדֹנָי הַמֶּלֶךְ וְאֲדֹנָי הַמֶּלֶךְ כַּמַּלְאָךְ הָאֱלֹהִים וַעֲשֵׂה הַטּוֹב בְּעֵינָיֶךָ:	And he went around slandering your servant to my lord the king. But my lord the king is like an angel of God, so do what is right in your sight.	right ← <i>good</i> .

2 Sam 19:28	כִּי לֹא הָיָה כָּל-בַּיִת אָבִי כִי אִם-אֲנִישֵׁי-מָוֶת לְאֹדְנִי הַמֶּלֶךְ וַתִּשֶׂת אֶת-עַבְדְּךָ בְּאֹכְלֵי שֻׁלְחָנְךָ וּמֵה-יֵשְׁלִי עוֹד צְדָקָה וְלִזְעַק עוֹד אֶל-הַמֶּלֶךְ: פ	For all my father's household was nothing but <u>men deserving death</u> before my lord the king, but you placed your servant among the <u>diners at</u> your table, so what more do I have <u>by way of justification</u> or <u>in crying out</u> any more to the king?"	men deserving death ← <i>men of death</i> . diners at ← <i>eaters of</i> . in crying out: gerundial use of the infinitive.
2 Sam 19:29	וַיֹּאמֶר לוֹ הַמֶּלֶךְ לָמָּה תִּדְבָר עוֹד דְּבַרְיָךְ אֲמַרְתִּי אִתָּהּ וְצִיבָא תַחְלִקוּ אֶת-הַשָּׂדֶה: פ	Then the king said to him, “Why are you still talking <i>about</i> your affairs? I have said, ‘You and Ziba share the <u>estate</u> .’ ”	[CB] App. 31 lists this verse as having supralinear dots, but [WLC] does not have them, and the reference should be 2 Sam 19:19. Ziba: we consider Ziba to be the liar. See 2 Sam 16:3. estate ← <i>field</i> .
2 Sam 19:30	וַיֹּאמֶר מִפִּיבֹשֶׁת אֶל-הַמֶּלֶךְ גַּם אֶת-הַכֹּל יִקַּח אַחֲרָי אֲשֶׁר-בָּא אֹדְנִי הַמֶּלֶךְ בְּשָׁלוֹם אֶל-בֵּיתוֹ: ס	Then Mephibosheth said to the king, “Let him even take it all, <u>now that</u> my lord the king has come to his house in peace.”	now that ← <i>after that</i> .
2 Sam 19:31	וּבְרַזְלֵי הַגִּלְעָדִי יָרַד מֵרֹגְלִים וַיַּעֲבֹר אֶת-הַמֶּלֶךְ הַיַּרְדֵּן לְשַׁלְּחוֹ אֶת-בִּירְדָן* הַיַּרְדֵּן: פ	Now Barzillai the <u>Gileadite</u> was <i>one who</i> had gone down from Rogelim and crossed the Jordan with the king, so as to <u>escort him</u> {Q: across} [K: in] the Jordan.	Gileadite: see Gen 31:21. escort ← <i>send</i> .
2 Sam 19:32	וּבְרַזְלֵי זָקֵן מְאֹד בְּיָמָיו שָׁנָה וְהוּא-כֹלְכָל אֶת-הַמֶּלֶךְ בְּשִׁיבְתוֹ בְּמַחֲנֵים כִּי-אִישׁ גָּדוֹל הוּא מְאֹד: פ	And Barzillai was very old – eighty years old – and he had sustained the king <u>during his stay</u> in Mahanaim, for he was a very great man.	during his stay: the consonantal text reads <i>in his</i> (i.e. <i>Barzillai's old age</i> (בְּשִׁיבְתוֹ)). The MT word in the sense of <i>stay</i> , taken from root <i>שב</i> , as by [AnLx] and [BDB], occurs nowhere else. There is a homonym from root <i>שוב</i> , <i>return</i> .
2 Sam 19:33	וַיֹּאמֶר הַמֶּלֶךְ אֶל-בְּרַזְלֵי אִתָּהּ עָבֵר אִתִּי וְכִלְכַּלְתִּי אִתְּךָ עִמָּדִי בִירוּשָׁלַם: פ	And the king had said to Barzillai, “You cross over with me, and I will sustain you with me in Jerusalem.”	
2 Sam 19:34	וַיֹּאמֶר בְּרַזְלֵי אֶל-הַמֶּלֶךְ כַּמָּה יָמֵי שָׁנִי חַיִּי כִי-אָעֲלֶה אֶת-הַמֶּלֶךְ יְרוּשָׁלַם: פ	But Barzillai said to the king, “How many <i>are</i> the days of the years of my life? For am I to go up with the king <i>to</i> Jerusalem?”	

<p>2 Sam 19:35</p>	<p>בְּן־שְׁמֹנִים שָׁנָה אֲנִי הַיּוֹם הַיָּדֵעַ בֵּין־טוֹב לְרָע אִם־יִטְעַם עֲבָדְךָ אֶת־אֲשֶׁר אֲכַל וְאֶת־אֲשֶׁר אֲשָׁתָה אִם־אֲשַׁמֵּעַ עוֹד בְּקוֹל שָׂרִים וְשָׂרוֹת וְלָמָּה יְהִיָּה עֲבָדְךָ עוֹד לְמַשָּׂא אֶל־אָדָנִי הַמֶּלֶךְ:</p>	<p>I am eighty years old today. <i>Can</i> I distinguish between <i>what is</i> good and bad? Or <i>can</i> your servant taste what I eat and what I drink? Or <i>can</i> I still hear the sound of <i>men</i> singing and <i>women</i> singing? So why should your servant be any further burden to my lord the king?</p>	<p><i>can</i> I distinguish ← <i>do I know</i>.</p>
<p>2 Sam 19:36</p>	<p>כַּמְעַט יַעֲבֹר עֲבָדְךָ אֶת־הַיַּרְדֵּן אֶת־הַמֶּלֶךְ וְלָמָּה יִגְמְלֵנִי הַמֶּלֶךְ הַגְּמוּלָה הַזֹּאת:</p>	<p>Let your servant cross over the Jordan with the king for a short <i>distance</i>, but why should the king recompense me with this recompense?</p>	
<p>2 Sam 19:37</p>	<p>יִשְׁב־נָא עֲבָדְךָ וְאָמַת בְּעִירִי עִם קֶבֶר אָבִי וְאִמִּי וְהִנֵּה עֲבָדְךָ כַּמָּהֶם יַעֲבֹר עִם־אָדָנִי הַמֶּלֶךְ וַעֲשֵׂה־לּוֹ אֵת אֲשֶׁר־טוֹב בְּעֵינֶיךָ: ס</p>	<p>Do let your servant return so that I die in my city with the grave of my father and my mother. And look, <i>here is</i> your servant <u>Chimham</u>. Let him cross over with my lord the king, and do for him what <i>is</i> right in your sight.”</p>	<p>Chimham: in AV's transliteration, the <i>ch</i> can represent a <i>k</i> sound before an <i>e</i> or an <i>i</i>. So this is not a mistaken lenition. We retain the AV / traditional English name.</p>
<p>2 Sam 19:38</p>	<p>וַיֹּאמֶר הַמֶּלֶךְ אֵתִי יַעֲבֹר כַּמָּהֶם וְאֲנִי אֶעֱשֶׂה־לּוֹ אֶת־הַטּוֹב בְּעֵינֶיךָ וְכָל אֲשֶׁר־תִּבְחַר עָלַי אֶעֱשֶׂה־לָּךְ:</p>	<p>Then the king said, “Chimham will cross over with me, and I will do what <i>is</i> right in your sight for him, and I will do for you <u>whatever</u> you request of me.”</p>	<p>whatever ← <i>everything</i>. request ← <i>choose</i>; [BDB] also gives <i>lay upon</i>.</p>
<p>2 Sam 19:39</p>	<p>וַיַּעֲבֹר כָּל־הָעָם אֶת־הַיַּרְדֵּן וְהַמֶּלֶךְ עָבַר וַיִּשָּׁק הַמֶּלֶךְ לְבַרְזַלַּי וַיְבָרְכֵהוּ וַיָּשָׁב לְמַקְוֹ: ס</p>	<p>So all the people crossed the Jordan, and the king crossed over, and the king kissed Barzillai and blessed him. Then <i>Barzillai</i> returned to his place.</p>	
<p>2 Sam 19:40</p>	<p>וַיַּעֲבֹר הַמֶּלֶךְ הַגִּלְגָּל וְכַמְהֵן עָבַר עִמּוֹ וְכָל־עַם יְהוּדָה *וַיַּעֲבֵרוּ *הָעֵבְרִי אֶת־הַמֶּלֶךְ וְגַם חֲצִי עַם יִשְׂרָאֵל:</p>	<p>And the king crossed over to <u>Gilgal</u>, and Chimham crossed over with him, and all the people of {Q: Judah conducted the king across} [K: Judah, and they crossed over with the king], as <i>did</i> half the people of Israel also.</p>	<p>The <i>ketiv</i> is quite plausible, but the <i>qere</i> agrees better with 2 Sam 19:41. Gilgal ← <i>the Gilgal</i>.</p>
<p>2 Sam 19:41</p>	<p>וְהִנֵּה כָּל־אִישׁ יִשְׂרָאֵל בָּאִים אֶל־הַמֶּלֶךְ וַיֹּאמְרוּ אֶל־הַמֶּלֶךְ מִדּוֹעַ גָּנְבוּךָ אֶחָינוּ אִישׁ יְהוּדָה וַיַּעֲבֵרוּ אֶת־הַמֶּלֶךְ וְאֶת־בֵּיתוֹ אֶת־הַיַּרְדֵּן וְכָל־אֲנָשֵׁי דָוִד עִמּוֹ: ס</p>	<p>And it <i>so happened</i> that all the men of Israel came to the king, and they said to the king, “Why have our brothers – the men of Judah – stolen you and conducted the king and his household over the Jordan, and all David's men with him?”</p>	<p>it <i>so happened</i> that ← <i>behold</i>.</p>

2 Sam 19:42	וַיַּעַן כָּל־אִישׁ יְהוּדָה עַל־אִישׁ יִשְׂרָאֵל בְּיַקְרֹב הַמֶּלֶךְ אֵלַי וְלָמָּה זֶה חָרָה לִּי עַל־הַדָּבָר הַזֶּה הָאֲכֹל אֶבְלָנֹו מִן־הַמֶּלֶךְ אִם־נִשְׂאֵת נִשְׂאָ לָנוּ: ס	And every man of Judah would answer the Israelite <i>and say</i> , “The king <i>is</i> closely related to me, so <i>why</i> should this matter anger you? Have we in any way eaten at the king’s <i>expense</i> , or has he favoured us in any way?”	why should this matter anger you ← <i>why does this kindle to you about this matter.</i> have we in any way eaten ... has he favoured us in any way: both infinitive absolute.
2 Sam 19:43	וַיַּעַן אִישׁ־יִשְׂרָאֵל אֶת־אִישׁ יְהוּדָה וַיֹּאמֶר עֲשֶׂר־יָדוֹת לִי בַּמֶּלֶךְ וְגַם־בְּדָוִד אֲנִי מִמֶּדֶּה וּמְדוּעַ הִקְלֹתָנִי וְלֹא־הִיָּה דְּבָרִי רִאשׁוֹן לִי לְהָשִׁיב אֶת־מַלְכִי וַיִּקֶּשׁ דְּבַר־אִישׁ יְהוּדָה מִדְּבַר אִישׁ יִשְׂרָאֵל: ס	And the Israelite would answer the man of Judah and say, “I <i>constitute</i> ten of the king’s limbs, and so I <i>am</i> more <i>associated</i> with David than you <i>are</i> , so why did you despise me? And wasn’t it my first concern to bring my king back?” So the <u>words</u> of the man of Judah were harder than the <u>words</u> of the Israelite.	words (2x) ← <i>word.</i>
2 Sam 20:1	וַשֵּׁם נִקְרָא אִישׁ בְּלִיעֵל וּשְׁמוֹ שֶׁבַע בֶּן־בְּכָרִי אִישׁ יְמִינִי וַיִּתְקַע בַּשֹּׁפָר וַיֹּאמֶר אֲיֵן־לָנוּ חֵלֶק בְּדָוִד וְלֹא נַחְלֶה־לָּנוּ בְּבֶן־יִשִׁי אִישׁ לְאֹהֲלָיו יִשְׂרָאֵל:	And there happened to be a good-for-nothing man there, whose name <i>was</i> Sheba the son of Bichri, a Benjaminite, and he blew the ramshorn, and he said, “We <i>have</i> no part in David, And we <i>have</i> no inheritance in the son of Jesse. Each <i>man</i> to <u>his tent</u> , O Israel!”	his tent ← <i>his tents</i> , the plural attracted by <i>each</i> .
2 Sam 20:2	וַיַּעַל כָּל־אִישׁ יִשְׂרָאֵל מֵאַחֲרֵי דָּוִד אַחֲרֵי שֶׁבַע בֶּן־בְּכָרִי וְאִישׁ יְהוּדָה דָּבְקוֹ בַּמֶּלֶךְ מִן־הַיַּרְדֵּן וְעַד־יְרוּשָׁלַם:	And every Israelite went up after Sheba the son of Bichri, <i>turning away from</i> David. But each <i>man</i> of Judah <u>clung to his king</u> , from the Jordan to Jerusalem.	from David ← <i>from after David.</i> his king ← <i>their king.</i>
2 Sam 20:3	וַיָּבֹא דָוִד אֶל־בֵּיתוֹ יְרוּשָׁלַם וַיִּקַּח הַמֶּלֶךְ אֶת עֲשֶׂר־נָשִׁים פְּלֻגָּשִׁים אֲשֶׁר הֵנִיחַ לְשֹׁמֵר הַבַּיִת וַיִּתְּנֵם בֵּית־מִשְׁמָרָת וַיִּכְלְכְלֵם וְאֵלֵיהֶם לֹא־בָּא וַתְהִי־יָנָה צָרָרוֹת עַד־יוֹם מָתוֹ אֲלִמְנוֹת חַיּוֹת: ס	And David arrived at his house <i>in</i> Jerusalem, and the king took the ten concubine women whom he had left to keep the house, and he put them <i>in</i> a guarded house and sustained them, but he did not go in to them, and they <i>were</i> confined until the day of their death, <i>in</i> <u>lifelong widowhood</u> .	lifelong widowhood ← <i>widowhood of life.</i>
2 Sam 20:4	וַיֹּאמֶר הַמֶּלֶךְ אֶל־עַמְּשָׂא הַזְּעָק־לִי אֶת־אִישׁ־יְהוּדָה שְׁלֹשֶׁת יָמִים וְאַתָּה פֹּה עֹמֵד:	And the king said to Amasa, “Call up the men of Judah for me, <i>within</i> three days, then you <u>present yourself</u> here.”	present yourself ← <i>stand.</i>
2 Sam 20:5	וַיֵּלֶךְ עַמְּשָׂא לְהִזְעִיק אֶת־יְהוּדָה *וַיִּיחַר *וַיִּזְחַר מִן־הַמוֹעֵד אֲשֶׁר יָעָדוּ: ס	So Amasa went to call Judah up, but he <u>took longer</u> than the <u>time</u> that <i>David</i> had appointed him.	took longer: the <i>ketiv</i> (<i>qal</i> stem-formation) is a variant of the <i>qeré</i> (<i>hiphil</i> stem-formation). time ← <i>fixed time.</i>

2 Sam 20:6	<p>וַיֹּאמֶר דָּוִד אֶל-אַבִּישָׁי עֲתָה יֵרַע לָנוּ שִׁבְעַת בְּזַבְכָּרִי מִן-אַבְשָׁלוֹם אֲתָה קָח אֶת-עַבְדֵי אֲדֹנָיְךָ וּרְדֹף אַחֲרָיו פֶּן-מֵצֵא לוֹ עָרִים בְּצִרּוֹת וְהִצִּיל עֵינָיו:</p>	<p>Then David said to Abishai, “Now Sheba the son of Bichri will do us more harm than Absalom. You take your lord's servants and pursue him so that he does not find fortified cities for himself and <u>elude us</u>.”</p>	<p>elude us ← <i>deliver / take away our eye</i>.</p>
2 Sam 20:7	<p>וַיֵּצְאוּ אַחֲרָיו אַנְשֵׁי יוֹאָב וְהַכְרֵתִי וְהַפְּלֵתִי וְכָל-הַגִּבּוֹרִים וַיֵּצְאוּ מִירוּשָׁלַם לְרֹדֵף אַחֲרֵי שִׁבְעַת בְּזַבְכָּרִי:</p>	<p>So Joab's men and the Cherethites and the Pelethites and all the valiant warriors went out after him, and they departed from Jerusalem to pursue Sheba the son of Bichri.</p>	
2 Sam 20:8	<p>הֵם עִם-הָאֶבֶן הַגְּדוֹלָה אֲשֶׁר בְּגִבְעוֹן וַעֲמָשָׂא בָּא לִפְנֵיהֶם וַיּוֹאֵב חָגוֹר מְדוּ לְבָשׁוֹ *וְעָלוּ *וְעָלְיוֹ חָגוֹר חָרֵב מִצְמַדַת עַל-מַתְנָיו בַּתְּעָרָה וְהוּא יֵצֵא וְתַפֵּל: ס</p>	<p>They <i>were</i> at the great stone which <i>is</i> in Gibeon, and Amasa went in front of them. And Joab <i>was</i> girded up; his clothing <i>was</i> his livery, and <u>on him</u> <i>was</i> a girdle for a sword, fastened at his waist in its sheath. But as he <u>went forwards</u>, <i>the sword fell out</i>.</p>	<p>on him: the <i>ketiv</i> has to be regarded as a variant form of the <i>qere</i>. Gibeon: see Josh 9:3. went forwards ← <i>went out</i>.</p>
2 Sam 20:9	<p>וַיֹּאמֶר יוֹאָב לְעַמְשָׂא הַשָּׁלוֹם אֲתָה אָחִי וְתַחֲזוּ יַד־יְמִין יוֹאָב בְּזִקְוֹ עַמְשָׂא לְנִשְׁקָלוֹ:</p>	<p>And Joab said to Amasa, “<u>How are you</u>, my brother?” And Joab's right hand took hold of Amasa's beard, so as to kiss him.</p>	<p>how <i>are</i> you ← <i>(are) you peace?</i> brother: standing for <i>cousin</i>. Joab and Amasa are grandsons of the parents of Zeruah and Abigail.</p>
2 Sam 20:10	<p>וַעֲמָשָׂא לֹא-נִשְׁמַר בַּחֲרָב אֲשֶׁר בְּיַד-יוֹאָב וַיַּכְהוּ בָּהּ אֶל-הַחֲמֹשׁ וַיִּשְׁפֹּךְ מֵעֵיו אֶרְצָה וְלֹא-שָׁנָה לוֹ וַיָּמָת ס וַיּוֹאֵב וְאַבִּישָׁי אָחִיו רֹדְף אַחֲרֵי שִׁבְעַת בְּזַבְכָּרִי:</p>	<p>But Amasa did not advert to the sword which <i>was</i> in Joab's hand, and he struck him with it in the abdomen, and he spilt his innards onto the ground. And Joab did not repeat <i>the strike</i> on him, and he died. Then Joab and Abishai his brother pursued Sheba the son of Bichri.</p>	<p>in Joab's hand: i.e. <i>in his left hand</i>, the sword being caught when falling out, we presume.</p>
2 Sam 20:11	<p>וַאִישׁ עָמַד עָלָיו מִנְעָרֵי יוֹאָב וַיֹּאמֶר מִי אֲשֶׁר חָפֵץ בְּיוֹאָב וּמִי אֲשֶׁר-לְדָוִד אַחֲרֵי יוֹאָב:</p>	<p>And one of Joab's <i>servant</i>-lads was standing in his vicinity, and he said, “Whoever is content with Joab and whoever <i>is</i> for David, <u>follow Joab!</u>”</p>	<p>in his vicinity ← <i>at him</i>. follow ← <i>after</i>.</p>
2 Sam 20:12	<p>וַעֲמָשָׂא מִתְגַּלְל בַּדָּם בְּתוֹךְ הַמַּסְלָה וַיֵּרָא הָאִישׁ כִּי-עָמַד כָּל-הָעָם וַיִּסַּב אֶת-עַמְשָׂא מִן-הַמַּסְלָה הַשְּׂדֵה וַיִּשְׁלַךְ עָלָיו בְּגָד כַּאֲשֶׁר רָאָה כָּל-הַבָּא עָלָיו וְעָמַד:</p>	<p>Then while Amasa was rolling in blood in the middle of the road, the man saw that all the people <u>were stopping</u>, so he <u>moved</u> Amasa from the road <i>to</i> the field, and he threw a garment over him when he saw <i>that</i> everyone coming to him <u>was stopping</u>.</p>	<p>were stopping ... was stopping ← <i>stood ... stood</i>. moved ← <i>turned</i>; perhaps <i>rolled</i>.</p>

2 Sam 20:13	כַּאֲשֶׁר הִגָּה מִן־הַמַּסְלָה עָבַר כָּל־אִישׁ אַחֲרֵי יוֹאָב לְרֹדְפֵי אַחֲרֵי שִׁבְעֵי בֶן־בִּיחִרִי:	When he had removed <i>him</i> from the road, every man passed by, following Joab, to pursue Sheba the son of Bichri.	following ← <i>after</i> .
2 Sam 20:14	וַיַּעֲבֹר בְּכָל־שִׁבְטֵי יִשְׂרָאֵל אֲבֵלָה וּבֵית מַעֲכָה וְכָל־הַבְּרִיִּים ס *וַיִּקְלְהוּ **וַיִּקְהָלוּ וַיָּבֵאוּ אֶף־אֲחֵרָיו:	And he passed through all the tribes of Israel, to Abel and Beth-Maachah, and all the Berites. And {Q: they were assembled,} [K: they despised him,] and they went after him all the more <i>keenly</i> .	The <i>ketiv</i> may be a transposition of letters of the word which the <i>qere</i> reads. Otherwise, it has to be taken as וַיִּקְלְהוּ, <i>hiphil</i> of קָלַל, as in our translation. Berites: [CB] equates to <i>Berechites</i> (from <i>Bichri</i>).
2 Sam 20:15	וַיָּבֹאוּ וַיִּצְרוּ עָלָיו בְּאֲבֵלָה בֵּית הַמַּעֲכָה וַיִּשְׁפְּכוּ סִלְלָה אֶל־הָעִיר וַתַּעֲמַד בַּחֹל וְכָל־הָעָם אֲשֶׁר אֶת־יוֹאָב מִשְׁחִיתֵם לְהַפִּיל הַחוּמָה:	And when they arrived and besieged <i>Sheba</i> in Abel in Beth-Maachah, they raised up a rampart against the city, and it stood against the fortification, and all the people who <i>were</i> with Joab <u>worked on breaking up the wall to bring it down</u> .	<i>Sheba</i> ← <i>him</i> . worked on breaking up the wall to bring it down ← (<i>were</i>) <i>demolishing to bring down the wall</i> .
2 Sam 20:16	וַתִּקְרָא אִשָּׁה חַכְמָה מִן־הָעִיר שָׁמְעוּ שָׁמְעוּ אָמְרוּ־נָא אֶל־יוֹאָב קִרְב עַד־הִנֵּה וְאֲדַבְּרָה אֵלֶיךָ:	Then a wise woman called out from the city, “Listen, listen. Please say to Joab, ‘ <u>Come up</u> here, and I will speak to you.’ ”	Come up ← <i>approach</i> .
2 Sam 20:17	וַיִּקְרַב אֵלֶיהָ וַתֹּאמֶר הָאִשָּׁה הֲאֵתָה יוֹאָב וַיֹּאמֶר אָנִי וַתֹּאמֶר לוֹ שְׁמַע דְּבָרֵי אֲמָתְךָ וַיֹּאמֶר שָׁמַע אָנֹכִי:	And he came up to her, and the woman <u>asked</u> , “Are you Joab?” And he said, “I <i>am</i> .” Then she said to him, “Listen to the words of your maidservant.” And he said, “I am listening.”	asked ← <i>said</i> .
2 Sam 20:18	וַתֹּאמֶר לֵאמֹר דִּבֶּר יִדְבְּרוּ בְּרֵאשֵׁנָה לֵאמֹר שְׂאֵל יִשְׂאֵלוּ בְּאֲבֵל וְכֵן הִתְמוּ:	And she spoke and said, “ <u>They used to have a saying in the past</u> , and they said, ‘ <u>They will set store on asking in Abel</u> ’, and that <i>is</i> how they concluded <i>the matter</i> .”	they used to have a saying ... they will set store on asking: both infinitive absolute. in the past ← <i>at the beginning</i> .
2 Sam 20:19	אָנֹכִי שְׁלָמִי אֲמוּנֵי יִשְׂרָאֵל אֲתָה מִבְּקֹשׁ לְהַמִּית עִיר וְאִם בְּיִשְׂרָאֵל לָמָּה תִּבְלַע נַחֲלַת יְהוָה: פ	I <i>am one of those</i> of Israel who are peaceable and faithful. You are <u>attempting to massacre</u> a city – and a metropolis – in Israel. Why should you swallow up the LORD's inheritance?”	attempting ← <i>seeking</i> . massacre ← <i>kill</i> .
2 Sam 20:20	וַיַּעַן יוֹאָב וַיֹּאמֶר חֲלִילָה חֲלִילָה לִי אִם־אֲבִלַע וְאִם־אֲשַׁחִית:	And Joab answered and said, “Far, far <i>be it</i> from me <u>that</u> I should swallow <i>it</i> up or <u>that</u> I should destroy <i>it</i> .”	that (2x) ← <i>if</i> .

<p>2 Sam 20:21</p>	<p>לֹא־כֵן הַדָּבָר כִּי אִישׁ מֵהַר אֶפְרַיִם שָׁבַע בְּזִבְחֵי שִׁמּוֹ נָשָׂא יָדוֹ בַּמֶּלֶךְ בְּדוֹד תִּגְדֹּל אֶתֹּו לְבָדּוֹ וְאֶלְכֶה מֵעַל הָעִיר וְתֹאמַר הָאִשָּׁה אֶל־יֹאָב הִנֵּה רֹאשׁוֹ מִשְׁלָךְ אֵלַיךְ בְּעַד הַחוֹמָה:</p>	<p>The matter <i>is</i> not like that, but a man from Mount Ephraim – Sheba the son of Bichri <i>is</i> his name – <u>has set himself</u> against the king – against David. Hand just him over, and I will depart from the city.” And the woman said to Joab, “Behold, his head <i>is to be</i> thrown over the wall to you.”</p>	<p>has set himself ← <i>raised his hand</i>.</p> <hr/> <p><i>is to be</i> thrown: gerundival use of the participle.</p>
<p>2 Sam 20:22</p>	<p>וַתָּבֹא הָאִשָּׁה אֶל־כָּל־הָעָם בְּחָכְמָתָהּ וַיִּכְרְתוּ אֶת־רֹאשׁ שָׁבַע בְּזִבְחֵי וַיִּשְׁלְכוּ אֶל־יֹאָב וַיִּתְקַע בַּשּׁוֹפָר וַיִּפְצְצוּ מֵעַל־הָעִיר אִישׁ לְאֶהְלֹיו וַיֹּאָב שָׁב יְרוּשָׁלַם אֶל־הַמֶּלֶךְ: ס</p>	<p>Then the woman went to all the people in her wisdom, and they cut off the head of Sheba the son of Bichri and threw <i>it</i> to Joab. And he sounded the ramshorn, and they dispersed from the city – each to <u>his tent</u> – and Joab returned <i>to</i> Jerusalem, to the king.</p>	<p>his tent ← <i>his tents</i>, the plural attracted by <i>each</i>.</p>
<p>2 Sam 20:23</p>	<p>וַיֹּאָב אֶל כָּל־הַצָּבָא יִשְׂרָאֵל וּבְנֵיָהּ בְּנֵי־יְהוִיָדָע עַל־*הַכְּרִי *הַפְּרָתִי וְעַל־הַפְּלִתִי:</p>	<p>And Joab <i>was</i> in charge of the whole army <i>of</i> Israel, and Benaiah the son of Jehoiada <i>was</i> in charge of the {Q: Cherethites} [K: Cherites] and of the Pelethites.</p>	
<p>2 Sam 20:24</p>	<p>וְאֲדָרָם עַל־הַמָּס וַיהוֹשָׁפָט בֶּן־אַחִילוּד הַמְזִכִּיר:</p>	<p>And Adoram <i>was</i> in charge of the taxes, and Jehoshaphat the son of Ahilud <i>was</i> the secretary <i>of</i> state.</p>	
<p>2 Sam 20:25</p>	<p>*וַיִּשֵׂא *וַיִּשׂוּא סֹפֵר וְצִדּוֹק וְאַבְיָתָר כֹּהֲנִים:</p>	<p>And {Q: Sheva} [K: Sheia] <i>was</i> the scribe, and Zadok and Abiathar <i>were</i> the priests.</p>	<p>Abiathar: see 1 Sam 22:20.</p>
<p>2 Sam 20:26</p>	<p>וְגַם עִירָא הַיֵּאֲרִי הָיָה כֹהֵן לְדָוִד: ס</p>	<p>And also Ira the Jairite was a priest of David's.</p>	
<p>2 Sam 21:1</p>	<p>וַיְהִי רָעַב בְּיָמֵי דָוִד שְׁלֹשׁ שָׁנִים שָׁנָה אַחֲרֵי שָׁנָה וַיִּבְקֹשׁ דָּוִד אֶת־פָּנָי יְהוָה ס וַיֹּאמֶר יְהוָה אֶל־שָׂאוּל וְאֶל־בֵּית הַדְּמִים עַל־אֲשֶׁר־הָמִית אֶת־הַגִּבְעֹנִים:</p>	<p>Then there was a famine in David's days for three years, year after year, and David <u>appealed to</u> the LORD. And the LORD said, “<i>It is</i> on account of Saul and on account of the house of blood, because he killed the <u>Gibeonites</u>.”</p>	<p>appealed to ← <i>sought the face of</i>.</p> <hr/> <p>Gibeonites: see Josh 9:3.</p>

2 Sam 21:2	וַיִּקְרָא הַמֶּלֶךְ לַגִּבְעֹנִים וַיֹּאמֶר אֲלֵיהֶם וְהַגִּבְעֹנִים לֹא מִבְּנֵי יִשְׂרָאֵל הֵמָּה כִּי אִם-מִיִּתְר הָאֲמֹרִי וּבְנֵי יִשְׂרָאֵל נִשְׁבַּעוּ לָהֶם וַיִּבְקֹשׁ שָׂאוּל לְהַכֹּתָם בְּקִנְיַתָּם לְבְנֵי-יִשְׂרָאֵל וַיהוּדָה:	So the king called the Gibeonites and spoke to them. Now the Gibeonites <i>were</i> not the sons of Israel, but the remainder of the Amorites, and the sons of Israel had sworn <i>peace</i> to them, but Saul had tried to strike them down in his zeal for the sons of Israel and Judah.	Gibeonites (2x): see Josh 9:3. not the sons ... the remainder ← <i>not of the sons ... of the remainder.</i> Amorites: see Gen 10:16. tried ← <i>sought.</i>
2 Sam 21:3	וַיֹּאמֶר דָּוִד אֶל-הַגִּבְעֹנִים מָה אֲעֲשֶׂה לָכֶם וּבְמָה אֲכַפֵּר וּבְרַכּוּ אֶת-נַחֲלַת יְהוָה:	And David asked the Gibeonites, “What should I do for you, and by what <i>means can</i> I make atonement so that you bless the LORD's inheritance?”	asked ← <i>said to.</i> Gibeonites: see Josh 9:3. so that you bless ← <i>and bless.</i> See [Ges-HG] §110i.
2 Sam 21:4	וַיֹּאמְרוּ לוֹ הַגִּבְעֹנִים אֵין-לִי *לָנוּ כֶסֶף וְזָהָב עִם-שָׂאוּל וְעִם-בֵּיתוֹ וְאֵין-לָנוּ אִישׁ לְהַמִּית בְּיִשְׂרָאֵל וַיֹּאמֶר מָה-אַתֶּם אֹמְרִים אֲעֲשֶׂה לָכֶם:	Then the Gibeonites said to him, “{K:I} [Q:We] <i>do not have a demand</i> for silver or gold with Saul or with his house, nor do we <i>have a demand to kill any</i> man in Israel.” And he said, “Whatever you say, I will do for you.”	Gibeonites: see Josh 9:3. <i>have a demand</i> to kill: the construction is the same as (<i>have a demand for</i>) silver or gold, so it has to stand. But it is followed by seven exceptions. Exceptions are known elsewhere in scripture, e.g. 2 Ki 11:1-2, 1 Cor 1:14-16.
2 Sam 21:5	וַיֹּאמְרוּ אֶל-הַמֶּלֶךְ הָאִישׁ אֲשֶׁר כָּלָנוּ וְאֲשֶׁר דָּמָה-לָנוּ נִשְׁמָדְנוּ מִהַתִּיצֵב בְּכָל-גְּבֻל יִשְׂרָאֵל:	And they said to the king, “The man who was exterminating us and who schemed against us, that we should be destroyed, so as not to have a place in any of the territory of Israel –	to have a place ← <i>to set ourselves.</i> any ← <i>all.</i> territory ← <i>border.</i>
2 Sam 21:6	*יִנְתֵּן-לָנוּ שִׁבְעָה אָנָשִׁים מִבְּנָיו וְהוֹקַעְנוּם לִיהוָה בְּגִבְעַת שָׂאוּל בְּחִיר יְהוָה ס וַיֹּאמֶר הַמֶּלֶךְ אָנֹכִי אֲתָן:	let seven men from his sons be given to us, and we will impale them to the LORD in Gibeah of Saul, the LORD's chosen one.” And the king said, “I will give you them.”	let ... be given: the <i>ketiv</i> is <i>niphal</i> and the <i>qere</i> is <i>pual</i> with the same meaning. impale: or <i>hang</i> , but it is not the usual word for <i>hang</i> . Gibeah: see Josh 15:57.
2 Sam 21:7	וַיַּחַמַּל הַמֶּלֶךְ עַל-מְפִיבֹשֶׁת בֶּן-יְהוֹנָתָן בֶּן-שָׂאוּל עַל-שְׁבַעַת יְהוָה אֲשֶׁר בֵּינָתָם בֵּין דָּוִד וּבֵין יְהוֹנָתָן בֶּן-שָׂאוּל:	But the king spared Mephibosheth the son of Jonathan the son of Saul, on account of the LORD's oath which was between them – between David and Jonathan the son of Saul.	

2 Sam 21:8	וַיִּקַּח הַמֶּלֶךְ אֶת־שְׁנֵי בָנֵי רִצְפָּה בַת־אִיָּה אֲשֶׁר יָלְדָה לְשָׂאוּל אֶת־אַרְמֹנֵי וְאֶת־מַפְבְּשֵׁת וְאֶת־חֲמֹשֶׁת בָּנֵי מִיכָל בַּת־שָׂאוּל אֲשֶׁר יָלְדָה לְעַדְרִיאֵל בֶּן־בְּרוּזַי הַמְּחֻלְתֵי:	So the king took the two sons of Rizpah the daughter of Aiah, whom she bore to Saul, Armoni and Mephibosheth; and the five sons of <i>the sister of Michal</i> , Saul's daughter, whom she bore to Adriel the son of Barzillai the Meholathite.	<i>the sister of Michal</i> : Michal had no children (2 Sam 6:23), and her sister Merab was given to Adriel (1 Sam 18:19). The Targum supports the notion of Michal fostering Merab's children. Another apparent ellipsis of a sibling relation is in 2 Sam 21:19.
2 Sam 21:9	וַיִּתְּנֵם בְּיַד הַגִּבְעֹנִים וַיִּקְעֵם בְּהָר לִפְנֵי יְהוָה וַיִּפְּלוּ *שִׁבְעָתִים *שְׁבַעֲתָם יַחַד *וְהֵם *וְהֵמָּה הִמְתּוּ בַיּוֹם קָצִיר בְּרֵאשִׁיטִים *תַּחֲלַת *בְּתַחֲלַת קָצִיר שְׁעָרִים:	And he handed them over to the Gibeonites, and they impaled them on the mountain before the LORD, and {Q: the seven of them} [K: sevenfold they] fell together, and they were put to death in the days of the harvest, at <i>its</i> start, {K: at} [Q: at] the beginning of the barley harvest.	they: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning. <hr/> handed them over to ← gave them in the hand of. <hr/> Gibeonites: see Josh 9:3. <hr/> impaled: see 2 Sam 21:6.
2 Sam 21:10	וַתִּקַּח רִצְפָּה בַת־אִיָּה אֶת־הַשֶּׁק וַתִּטְהוּ לָהּ אֶל־הַצּוּר מִתַּחֲלַת קָצִיר עַד נִתְדָּמִים עֲלֵיהֶם מִן־הַשָּׁמַיִם וְלֹא־נָתְנָה עֹף הַשָּׁמַיִם לָנוּחַ עֲלֵיהֶם יוֹמָם וְאֶת־חַיֵּת הַשָּׂדֶה לַלַּיְלָה:	And Rizpah the daughter of Aiah took <i>some</i> sackcloth and spread it out for herself at the rock at the beginning of the harvest, until water from the sky flowed over them, and she did not let the birds of the sky rest on them by day, or the <i>wild animals</i> by night.	rock: or <i>refuge</i> . <hr/> wild animals ← <i>animal of the field</i> .
2 Sam 21:11	וַיִּגַּד לְדָוִד אֵת אֲשֶׁר־עָשְׂתָה רִצְפָּה בַת־אִיָּה פְּלִגְשׁ שָׂאוּל:	And it was reported to David – what Rizpah the daughter of Aiah, Saul's concubine did.	
2 Sam 21:12	וַיֵּלֶךְ דָּוִד וַיִּקַּח אֶת־עַצְמוֹת שָׂאוּל וְאֶת־עַצְמוֹת יְהוֹנָתָן בְּנוֹ מֵאֵת בֶּעֲלֵי יָבִישׁ גִּלְגָּד אֲשֶׁר גָּנְבוּ אֹתָם מִרְחֹב בֵּית־שֹׁן אֲשֶׁר *תְּלוּם **תְּלוּמוֹם *שֵׁם *הַפְּלִשְׁתִּים **שְׁמָה **פְּלִשְׁתִּים בַּיּוֹם הַכּוֹת פְּלִשְׁתִּים אֶת־שָׂאוּל בְּגִלְבָּעַ:	And David went to get Saul's bones and the bones of Jonathan his son from the inhabitants of Jabesh-Gilead, who had stolen them from the square of Beth-Shan, where {K: the Philistines} [Q: <i>the Philistines</i>] had hanged them on the day when the Philistines struck Saul down in Gilboa.	where: the <i>qere</i> reads to where (pregnant usage). The <i>ketiv</i> is without motion. <hr/> had hanged: the <i>ketiv</i> is an apocopated form of the <i>qere</i> . <hr/> inhabitants: or <i>lords</i> . <hr/> Jabesh-Gilead: see Gen 31:21. <hr/> square: or <i>street</i> .
2 Sam 21:13	וַיַּעַל מִשָּׁם אֶת־עַצְמוֹת שָׂאוּל וְאֶת־עַצְמוֹת יְהוֹנָתָן בְּנוֹ וַיֹּאסְפוּ אֶת־עַצְמוֹת הַמוֹקְעִים:	And he brought Saul's bones up from there, and the bones of Jonathan his son, and they gathered the bones of those <i>who were impaled</i> .	impaled: see 2 Sam 21:6.

2 Sam 21:14	וַיִּקְבְּרוּ אֶת־עַצְמוֹת־שָׂאֻל וַיהוֹנָתָן־בְּנוֹ בְּאֶרֶץ בְּנֵימִן בְּצֵלַע בְּקִבְרֵי קִישׁ אָבִיו וַיַּעֲשׂוּ כָל אֲשֶׁר־צִוָּה הַמֶּלֶךְ וַיַּעֲתֶר אֱלֹהִים לְאֶרֶץ אֲחֵר־כֵּן: פ	And they buried the bones of Saul and Jonathan his son in Benjamin's land, in <u>Zela</u> , in the grave of Kish his father. And they did everything that the king commanded. And God was prevailed on for the land after that.	Zela: see Josh 18:28.
2 Sam 21:15	וַתְּהִי־עוֹד מְלַחְמָה לְפִלְשְׁתִּים אֶת־יִשְׂרָאֵל וַיֵּרֶד דָּוִד וְעַבְדָּיו עָמָו וַיִּלְחָמוּ אֶת־פִּלְשְׁתִּים וַיַּעַף דָּוִד:	Then the Philistines had another war with Israel, and David went down, as <i>did</i> his servants with him, and he fought the Philistines, and David became fatigued.	
2 Sam 21:16	*וַיֵּשְׁבוּ *וַיֵּשְׁבִי בְּנָב אֲשֶׁר בִּילְדֵי הָרֶפָה וּמִשְׁקַל קִינוֹ שֵׁלֶשׁ מֵאוֹת מִשְׁקַל נְחֹשֶׁת וְהוּא חָגוּר חֲדָשָׁה וַיֹּאמֶר לְהַכּוֹת אֶת־דָּוִד:	And {K: Ishbo-Benob} [Q: Ishbi-Benob], who <i>was</i> among the offspring of <u>Rapha</u> , the weight of whose spear <i>was</i> three hundred copper <i>weights</i> , and who <i>was</i> newly girded up, stated <i>his intention</i> to strike David.	the offspring of Rapha ← <i>the offspring of the Rapha</i> i.e. <i>the Raphaim</i> . See [CB], appendices 23 and 25.
2 Sam 21:17	וַיַּעֲזֶר־לוֹ אֲבִישַׁי בֶּן־צְרוּיָה וַיִּדְּ אֶת־הַפִּלְשְׁתִּי וַיְמִיתֵהוּ אֹז נִשְׁבָּעוּ אַנְשֵׁי־דָוִד לוֹ לֵאמֹר לֹא־תֵצֵא עוֹד אִתָּנוּ לְמִלְחָמָה וְלֹא תִכְבֶּה אֶת־נֵר יִשְׂרָאֵל: פ	But Abishai the son of Zeruah helped him, and he struck the Philistine and killed him. Then David's men swore to him and said, “You shall no longer come out with us to battle, so that you do not snuff out Israel's lamp.”	
2 Sam 21:18	וַיְהִי אַחֲרֵי־כֵן וַתְּהִי־עוֹד הַמְּלַחְמָה בְּגוֹב עִם־פִּלְשְׁתִּים אִז הִכָּה סִבְכַי הַחֻשָּׁתִי אֶת־סֹף אֲשֶׁר בִּילְדֵי הָרֶפָה: פ	And it came to pass after this, that there was another war in Gob with the Philistines, when Sibbechai the Hushathite struck down Saph, who <i>was</i> among the offspring of <u>Rapha</u> .	1 Chr 20:4. Rapha ← <i>the Rapha</i> .
2 Sam 21:19	וַתְּהִי־עוֹד הַמְּלַחְמָה בְּגוֹב עִם־פִּלְשְׁתִּים וַיִּדְּ אֶלְחָנָן בֶּן־יַעֲרִי אֲרָגִים בֵּית הַלְחָמִי אֶת גְּלִית הַגִּתִּית וְעֵץ חֲנִיתוֹ כַּמְנֹר אֲרָגִים: ס	Then there was another war in Gob with the Philistines, and Elhanan the son of Jaare-Oregim, a Bethlehemite, struck <i>the brother of Goliath</i> the Gittite, the shaft of whose spear <i>was</i> like a weaver's beam.	1 Chr 20:5. a Bethlehemite ← <i>the Bethlehemite</i> . See Gen 35:19. <i>the brother of Goliath</i> : inferring from 1 Chr 20:5, and noting a similar style in 2 Sam 21:8. For Goliath's spear, see 1 Sam 17:7. Alternatively, we have here another Goliath. a weaver's beam ← <i>a beam of weavers</i> .

2 Sam 21:20	וַתְּהִי־עוֹד מִלְחָמָה בְּגַת וַיְהִי אִישׁ *מִדִּין *מְדוֹן וְאַצְבָּעַת יָדָיו וְאַצְבָּעַת רַגְלָיו שֵׁשׁ וְשֵׁשׁ עֶשְׂרִים וְאַרְבַּע מִסְפָּר וְגַם־הוּא יָלַד לְהַרְפָּה:	And there was another war in Gath, and there was a man of <i>great stature</i> , the fingers of whose hands and the toes of whose feet <i>were six apiece</i> – twenty-four <i>in number</i> – and he too had been born to <u>Rapha</u> .	stature: the <i>ketiv</i> has to be regarded as a variant form of the <i>qeré</i> , or it means <i>Media</i> . 1 Chr 20:6. six <i>apiece</i> ← <i>six and six</i> . Rapha ← <i>the Rapha</i> .
2 Sam 21:21	וַיַּחַרֶף אֶת־יִשְׂרָאֵל וַיִּכְהוּ יְהוֹנָתָן בֶּן־שִׁמְעִי *שְׁמֵעָה אַחֵי דָוִד:	And when he showed contempt for Israel, Jonathan the son of {Q: <u>Shimah</u> } [K: <u>Shimei</u>], David's brother, struck him down.	Shimah (<i>qeré</i>): see 2 Sam 13:3. Shimei (<i>ketiv</i>): see 2 Sam 16:5. 1 Chr 20:7.
2 Sam 21:22	אַת־אַרְבַּעַת אֱלֹהֵי יִלְדוּ לְהַרְפָּה בְּגַת וַיִּפְּלוּ בְּיַד־דָּוִד וּבְיַד עֲבָדָיו: פ	These four were born to <u>Rapha</u> in Gath, and they fell at the hand of David and at the hand of his servants.	1 Chr 20:8. Rapha ← <i>the Rapha</i> .
2 Sam 22:1	וַיְדַבֵּר דָּוִד לַיהוָה אֶת־דְּבָרָי הַשִּׁירָה הַזֹּאת בְּיוֹם הַצִּלָּה יְהוָה אֶתּוֹ מִכָּף כָּל־אֹיְבָיו וּמִכָּף שָׂאוּל:	And David spoke the words of this song to the LORD on the day <i>when</i> the LORD delivered him from the hand of all his enemies, and from Saul's hand.	Ps 18:1.
2 Sam 22:2	וַיֹּאמֶר יְהוָה סִלְעִי וּמִצְדָּתִי וּמִפְּלִטֵי־לִי:	And he said, “The LORD <i>is</i> my rock and my fortress, And my deliverer,	Ps 18:1, Ps 18:2.
2 Sam 22:3	אֱלֹהֵי צוּרֵי אַחְסֵה־בּוֹ מְגִנֵּי וַקְרָן יִשְׁעֵי מִשְׁגָּבִי וּמְנוֹסֵי מִשְׁעֵי מַחְמָס תִּשְׁעֵנִי:	The God of my rock; I will put my trust in him – My shield and the horn of my salvation, My high stronghold and my refuge, My saviour. You save me from violence.	the God of my rock: alternative pointing, אֱלֹהֵי, <i>Elohai</i> , would give <i>my God (is) my rock</i> . Heb 2:13. Ps 18:2.
2 Sam 22:4	מִהֲלָל אֶקְרָא יְהוָה וּמֵאֹיְבָי אוֹשֵׁעַ:	I will call <i>on</i> the praiseworthy LORD, And I will be saved from my enemies.	Ps 18:3. praiseworthy: gerundival use of the participle.
2 Sam 22:5	כִּי אֶפְפָּנִי מִשִּׁבְרֵי־מוֹת נַחְלִי בְּלִיעַל יִבְעַתָּנִי:	For the breaker-waves of death surrounded me, And the <u>onslaughts</u> of the <u>reprobate</u> alarmed me,	Ps 18:4. onslaughts ← <i>torrents</i> . reprobate ← <i>useless</i> ; often used of the rebellious.
2 Sam 22:6	חִבְּלֵי שְׂאוּל סָבְּנֵי קִדְמֹנִי מִקְשֵׁי־מוֹת:	The <u>tightening grip</u> of the grave encompassed me; <u>Deadly snares</u> confronted me.	Ps 18:5. tightening grip ← <i>cords</i> , or <i>pangs</i> . deadly snares ← <i>snares of death</i> , a Hebraic genitive.

2 Sam 22:7	בַּצָּר־לִי אֶקְרָא יְהוָה וְאֶל־אֱלֹהֵי אֶקְרָא וַיִּשְׁמַע מִהִיכְלוֹ קוֹלִי וְשׁוֹעֲתִי בְּאַזְנוֹ: מִהִיכְלוֹ קוֹלִי וְשׁוֹעֲתִי בְּאַזְנוֹ:	When I was in a strait, I called <i>on</i> the LORD, And I called to my God, And he heard my voice from his temple, And my cry <i>reached</i> his ears.	Ps 18:6.
2 Sam 22:8	*וַתִּתְגַּעַשׂ וַתִּרְעַשׂ הָאָרֶץ מוֹסְדוֹת הַשָּׁמַיִם יִרְגָּזוּ וַיִּתְגַּעַשׂוּ כִּי־חָרָה לֹוּ:	And the earth <u>shook</u> and trembled; The foundations of heaven quaked and shook, Because he was furious.	shook: the <i>ketiv</i> (various stem- formations possible; we suggest <i>qal</i>), and the <i>qeré</i> (<i>hithpael</i>), have the same meaning. <hr/> <hr/> Ps 18:7.
2 Sam 22:9	עָלָה עָשָׁן בְּאַפּוֹ וְאֵשׁ מִפִּי תֹאכַל גְּחָלִים בְּעֵרוֹ מִמֶּנּוּ:	Smoke went up in his <u>nostrils</u> , And fire from his mouth <i>came</i> devouring; Coals were kindled <u>by him</u> .	Ps 18:8. <hr/> nostrils ← <i>nostril, nose, or anger</i> . <hr/> by him: or <i>by it</i> , but <i>fire</i> is feminine here.
2 Sam 22:10	וַיִּט שָׁמַיִם וַיִּרְדַּ וְעַרְפֵּל תַּחַת רַגְלָיו:	And he stretched out the heavens and descended, And thick darkness <i>was</i> under his feet.	Ps 18:9.
2 Sam 22:11	וַיִּרְכַּב עַל־כְּרֹוב וַיִּעֹף וַיִּרְא עַל־כַּנְפֵי־רוּחַ:	And he rode on a cherub and flew And was seen on the wings of the wind.	Ps 18:10.
2 Sam 22:12	וַיִּשֶׁת חֹשֶׁךְ סְבִיבֹתָיו סָבּוֹת חֲשֵׁר־תַּמִּים עָבִי שְׁחָקִים:	And he set darkness around him <i>as canopies</i> ; <i>There were</i> accumulations of water <i>And</i> thick clouds of the upper skies.	Ps 18:11. <hr/> canopies: or <i>booths</i> .
2 Sam 22:13	מִנְגִּינָה נִגְדוּ בְּעֵרוֹ גְּחָלֵי־אֵשׁ:	At the brightness ahead of him Were <u>fiery coals</u> blazing away.	Ps 18:12. <hr/> fiery coals ← <i>coals of fire</i> , metonymically for <i>lightning</i> [AnLx].
2 Sam 22:14	יִרְעַם מִן־שָׁמַיִם יְהוָה וְעַלְיוֹן יִתֵּן קוֹלוֹ:	The LORD thunders from heaven, And the MOST HIGH sounds his voice.	Ps 18:13.
2 Sam 22:15	וַיִּשְׁלַח חֲצָצִים וַיִּפִּצֵם בָּרֶק *וַיַּהֲמֵם *וַיָּהָם:	And he sent <i>his</i> arrows, And he scattered them, <i>And</i> lightning, And he {K: routed them} [Q: caused rout].	Ps 18:14.
2 Sam 22:16	וַיִּרְאוּ אַפְקֵי יָם יִגְלוּ מִסְדּוֹת תֵּבֵל בְּגַעַרְתָּ יְהוָה מִנְשִׁמַּת רוּחַ אָפוֹ:	Then channels of the sea appeared; The foundations of the world were revealed At the LORD's rebuke – At the blast of the wind from his <u>nostrils</u> .	Ps 18:15. <hr/> nostrils ← <i>nostril, nose, or anger</i> .

2 Sam 22:17	יִשְׁלַח מִמָּרוֹם יִקְחֵנִי יְמִשְׁנֵי מַמֵּימ רַבִּים:	He sent <i>help</i> from on high, And he took hold of me; He drew me out of great waters.	Ps 18:16.
2 Sam 22:18	יִצִּילֵנִי מֵאִיְבֵי עַז מִשְׂנְאָי כִּי אָמְצוּ מִמֶּנִּי:	He delivered me from my strong enemy – From those who hate me – For they were stronger than I <i>was</i> .	Ps 18:17.
2 Sam 22:19	יִקְדַּמְנִי בַיּוֹם וַיְהִי יְהוָה מִשְׁעֹן לִי:	They confronted me on my day of distress, But the LORD became a support for me,	Ps 18:18.
2 Sam 22:20	וַיֵּצֵא לְמַרְחָב אֶתִּי יַחֲלִצֵנִי כִּי־חִפֵּץ בִּי:	And he brought me out into a wide place; He delivered me Because he delighted in me.	Ps 18:19.
2 Sam 22:21	יִגְמְלֵנִי יְהוָה כְּצַדִּיקְתִּי כְּבָר יְדֵי יֹשֵׁב לִי:	The LORD recompensed me According to my righteousness; According to the cleanness of my hands He rewarded me.	Ps 18:20.
2 Sam 22:22	כִּי שָׁמַרְתִּי דְרָכֵי יְהוָה וְלֹא רָשַׁעְתִּי מֵאֱלֹהֵי:	For I have kept the ways of the LORD, And I have not committed wickedness against my God.	Ps 18:21.
2 Sam 22:23	כִּי כָל־*מִשְׁפָּטוֹ**מִשְׁפָּטָיו לִנְגְדִי וְחִקְתָּיו לֹא־אָסוּר מִמֶּנָּה:	For {Q: all his injunctions <i>were</i> } [K: his whole body of injunctions <i>was</i>] before me, And I did not depart from <i>any</i> of his statutes.	Ps 18:22.
2 Sam 22:24	וְאֵהִיָּה תָמִים לוֹ וְאֶשְׁתַּמְרָה מִעֲוֹנֵי:	And I was perfect towards him, And I kept myself from <u>iniquity</u> .	Ps 18:23. <hr/> iniquity ← <i>my iniquity</i> .
2 Sam 22:25	וַיִּשָּׁב יְהוָה לִי כְּצַדִּיקְתִּי כְּבָרִי לִנְגַד עֵינָיו:	And the LORD rewarded me according to my righteousness – According to my cleanness Before his eyes.	Ps 18:24.
2 Sam 22:26	עִם־חֶסֶד תִּתְחַסֵּד עִם־גִּבּוֹר תָּמִים תִּתְמַם:	With the <u>kind</u> , you will act kindly; With the perfect warrior, you will act in perfection.	Ps 18:25. <hr/> kind: or <i>devout</i> .
2 Sam 22:27	עִם־נָבֵר תִּתְבָּר וְעִם־עֶקֶשׁ תִּתְפַּל:	With the pure, you will act in purity, But with the perverse, you <u>will act in a convoluted</u> <u>way</u> .	Ps 18:26. <hr/> act in a convoluted way: or <i>wrestle</i> .

2 Sam 22:28	וְאַת־עַם עָנִי תוֹשִׁיעַ וְעֵינַיִךְ עַל־רָמִים תִּשְׁפִּיל:	And you will save an <u>afflicted</u> people, But your eyes <i>are</i> against those <i>who</i> are haughty; You bring <i>them</i> low.	Ps 18:27. <hr/> afflicted people ← <i>people of affliction</i> , an objective Hebraic genitive.
2 Sam 22:29	כִּי־אַתָּה יְיָ יְהוָה וַיְהוּה יִגִּיה חֹשֶׁכִי:	For you, O LORD, <i>are</i> my lamp, And the LORD brightens my darkness.	Ps 18:28.
2 Sam 22:30	כִּי בָכָה אֲרוּץ גְּדוּד בְּאֱלֹהֵי אֲדַלְג־שׁוּר:	For through you, I <i>can</i> run <i>through</i> a battalion; Through my God I <i>can</i> leap <i>over</i> a wall.	Ps 18:29.
2 Sam 22:31	הָאֵל תָּמִים דְּרָבּוֹ אִמְרַת יְהוָה צְרוּפָה מִגֵּן הוּא לְכֹל הַחֹסִים בּוֹ:	<i>As for</i> GOD, his way <i>is</i> perfect. The word of the LORD <i>has</i> <i>been</i> refined. He <i>is</i> a shield to all who trust in him.	Ps 18:30.
2 Sam 22:32	כִּי מִי־אֵל מִבְּלַעֲדֵי יְהוָה וּמִי צוּר מִבְּלַעֲדֵי אֱלֹהֵינוּ:	For who is GOD Apart from the LORD? And who <i>is</i> a rock Apart from our God?	Mark 12:32. <hr/> <hr/> Ps 18:31.
2 Sam 22:33	הָאֵל מְעוֹזֵי חֵיל וַיִּתֵּר תָּמִים *דַּרְכּוֹ* דְּרָבּוֹ:	<u>GOD is my mighty fortress</u> , Who directs {Q: my} [K: his] perfect way,	Ps 18:32. <hr/> GOD <i>is</i> my mighty fortress ← GOD <i>my fortress (is) might</i> .
2 Sam 22:34	מְשׁוֹה *רַגְלָיו* *כַּאֲיִלוֹת וְעַל בְּמוֹתַי יַעֲמֵדֵנִי:	<i>Who</i> makes {Q: my} [K: his] feet like <i>those of</i> hinds, And stands me on my heights;	Ps 18:33.
2 Sam 22:35	מְלַמֵּד יָדַי לְמַלְחָמָה וְנַחַת קִשְׁת־נְחוּשָׁה זֶרַעְתִּי:	<i>Who</i> teaches my hands the <i>skills of</i> war, So a copper bow <i>can</i> be <u>drawn</u> by my arms.	Ps 18:34. <hr/> drawn: <i>niphal</i> (or perhaps <i>piel</i>) of נָחַת. AV differs (<i>broken</i>), from חָתַת.
2 Sam 22:36	וַתִּתְּנֵנִי מִגֵּן יִשְׁעֶךָ וְעִנְתֶךָ תִּרְבֵּנִי:	And you gave me the shield of your salvation, Whilst your <u>action</u> makes me great.	Ps 18:35. <hr/> action: [AnLx] analyzes this as a contraction of וְעִנְתֶךָ, <i>your</i> <i>meekness</i> , but we take it as the infinitive of עָנָה, <i>to bestow</i> <i>labour</i> .
2 Sam 22:37	תִּרְחִיב צַעְדֵי תַחְתָּנִי וְלֹא מָעְדוּ קַרְסָלָי:	You enlarged my step under me, And my ankles did not slip.	Ps 18:36.
2 Sam 22:38	אֲרַדְּפָה אִיבֵי וְאֲשְׁמִידֵם וְלֹא אָשׁוּב עַד־כְּלוֹתָם:	I pursued my enemies And destroyed them, And I did not return Until <i>I</i> had made an end of them.	Ps 18:37.
2 Sam 22:39	וְאָכַלְתִּם וְאִמְחַצְתֶּם וְלֹא יִקוּמוּן וַיִּפְּלוּ תַחַת רַגְלָי:	And I consumed them, and I crushed them, So that they <i>could</i> not get up, And they fell under my feet.	Ps 18:38. <hr/> so that: consecutive (result) use of the <i>vav</i> .

2 Sam 22:40	וּתְזַרְנֵי חֵיל לְמַלְחָמָה תִּכְרִיעַ קָמִי תַחְתָּנִי:	And you girded me <i>with</i> valour for war; You brought down my opponents under me.	girded me: this word assumes aphaeresis of an <i>aleph</i> . Re- pointed as וּתְזַרְנֵי it could read <i>besprinkled me</i> .
2 Sam 22:41	וְאֵיבֵי תִתֶּה לִּי עֶרְף מְשֻׁנְאֵי וְאַצְמִיתָם:	And you gave me the neck of my enemies – Those who hate me – And I cut them down.	Ps 18:40.
2 Sam 22:42	יִשְׁעוּ וְאִין מוֹשִׁיעַ אֶל-יְהוָה וְלֹא עָנָם:	They looked, But <i>there was</i> no saviour; <i>They looked</i> to the LORD, But he did not answer them.	Ps 18:41.
2 Sam 22:43	וְאִשְׁחַקֵּם כַּעֲפַר-אָרֶץ כְּטִיט-חֻצוֹת אֲדָקָם אֲרַקֵּם:	And I pulverized them like the dust of the ground, I ground them fine like the filth of the streets; I trod them <i>under foot</i> .	Ps 18:42. trod them <i>under foot</i> : or <i>scattered them</i> .
2 Sam 22:44	וּתְפַלְטֵנִי מֵרִיבֵי עַמִּי תִשְׁמְרֵנִי לְרֹאשׁ גּוֹיִם עִם לֹא-יִדְעֵתִי יַעֲבֹדֵנִי:	And you delivered me from the contentions of my people; You kept me at the head of nations. A people <i>that</i> I did not know Will serve me.	Ps 18:43.
2 Sam 22:45	בְּנִי נָכַר יִתְכַחֲשׁוּ-לִי לְשִׁמוֹעַ אֲזֶן יִשְׁמְעוּ לִי:	Foreigners will feign obedience to me. <i>At bidding coming to their</i> <i>ears</i> , They will be obedient to me.	Ps 18:44. feign obedience: <i>hithpael</i> for feigning. See Gen 42:7. at bidding <i>coming to their ears</i> ← <i>at the hearing of the ear</i> .
2 Sam 22:46	בְּנִי נָכַר יִבְלוּ וַיִּחַגְרוּ מִמִּסְגְּרוֹתָם:	Foreigners will fade away; They will be <i>wrenched out</i> of their confines.	Ps 18:45. be wrenched out: either from the root as written, or with metathesis of the <i>gimel</i> and <i>resh</i> of the root חרג, which means <i>to</i> <i>be straitened</i> or <i>to fear</i> . AV differs (<i>be afraid</i>).
2 Sam 22:47	חֵי-יְהוָה וּבָרוּךְ צוּרֵי וַיְרֹם אֱלֹהֵי צוּר יִשְׁעֵי:	<i>How</i> the LORD lives, And my rock <i>is</i> blessed, And the God of the rock of my salvation is exalted	Ps 18:46.
2 Sam 22:48	הָאֵל הַנֹּתֵן נִקְמַת לִי וּמוֹרִיד עַמִּים תַּחְתָּנִי:	– The GOD who gives me vengeance, And <i>who</i> subjugates <i>various</i> peoples under me,	Ps 18:47.
2 Sam 22:49	וּמוֹצִיאֵי מֵאֵיבֵי וּמִקְמֵלִי תָרוּמְמֵנִי מֵאִישׁ חֲמָסִים תַּצִּילֵנִי:	And who <i>extricates</i> me from my enemies. You also raise me up <i>above</i> those who rise up against me; You rescue me from the man of violence.	Ps 18:48. extricates ← <i>brings out</i> . above ← <i>from</i> .

2 Sam 22:50	עַל־כֵּן אֹדֶדְךָ יְהוָה בַּגּוֹיִם וּלְשִׁמְךָ אֲזַמְּרָה:	That <i>is</i> why I will praise you, O LORD, among the nations, And I will sing psalms to your name.	Rom 15:9. Ps 18:49.
2 Sam 22:51	*מגדיל **מגדול ישועות מלבו ועשה חסד למשיחו לדוד ולזרעו עד-עולם: פ	<i>He</i> {K: magnifies acts of} [Q: is the tower of] salvation of his king, Also showing kindness to his anointed – To David and to his seed, Age-abidingly.”	magnifies: we read the <i>ketiv</i> as מגדיל. Ps 18:50. anointed: the same word as <i>messiah</i> .
2 Sam 23:1	ואלה דברי דוד האחרונים נאם דוד בן-ישי ונאם הגבר הקם על משיח אלהי יעקב ונעים זמרות ישראל:	Now these <i>are</i> the last words of David, The utterance of David the son of Jesse, And the utterance of the man raised up high, The anointed of the God of Jacob, Which <i>are</i> the pleasantness of the songs of Israel.	the pleasantness of: AV differs (<i>said</i>), apparently reading נאום. anointed: the same word as <i>messiah</i> .
2 Sam 23:2	רוח יהוה דבר-בי ומלתו על-לשוני:	“The spirit of the LORD spoke through me, And its word <i>was</i> on my tongue.	
2 Sam 23:3	אמר אלהי ישראל לי דבר צור ישראל מושל באדם צדיק מושל יראת אלהים:	The God of Israel said – The rock of Israel spoke to me – ‘A ruler over men <i>shall be</i> just; A ruler <i>shall have</i> fear of God.	
2 Sam 23:4	וכאור בקר יזרח-שמש בקר לא עבות מנגה ממטר דשא מארץ:	And <i>he will shine</i> like morning light <i>When</i> the sun rises, <i>On</i> a morning without clouds, At the brilliance after rain <i>On</i> the grass <i>shooting up</i> out of the ground.’	
2 Sam 23:5	כי-לא-כן ביתי עם-אל כפי ברית עולם שם לי ערוכה בכל ושמרה כי-כל-ישעי ובל-חפץ כי-לא יצמיח:	For <i>is</i> not my house like that with GOD? For he has appointed an age- abiding covenant for me, Ordered in all <i>matters</i> and <u>secure</u> , For <i>it is</i> all my salvation and all <i>my</i> desire. For shall he not make <i>it</i> spring up?	secure ← <i>guarded</i> . AV differs in many respects. Our translation is similar to [CB] (in the notes).

2 Sam 23:6	<p>וּבְלִיעַל כְּקוֹץ מִנֵּד כְּלֵהֶם כִּי־לֹא בִיד יִקָּחוּ:</p>	<p>But the <u>good-for-nothing</u> <i>is</i> like a thorn bush; All of them <i>are</i> <u>cast out</u>, For they are not taken up in a <u>hand</u>.</p>	<p>good-for-nothing ← <i>useless</i>. cast out ← <i>driven about</i>, but cognate with <i>fleeing</i>. they are not taken up in a hand ← <i>they do not take (them up)</i>. Avoidance of the passive.</p>
2 Sam 23:7	<p>וְאִישׁ יִגַּע בָּהֶם יִמְלֵא בְרוֹזַל וְעֵץ חֲנִית וּבְאֵשׁ שָׂרוּף יִשְׂרְפוּ בַשֶּׁבֶת: פ</p>	<p>But <i>if</i> a man touches them, Let him be <u>furnished with</u> iron And the <u>shaft</u> of a spear. And they will be <u>utterly burned up</u> By the fire <u>on the spot</u>.”</p>	<p>furnished ← <i>filled</i>. shaft ← <i>wood</i>. be utterly burned up: infinitive absolute. on the spot ← <i>at sitting</i>.</p>
2 Sam 23:8	<p>אֵלֶּה שְׁמוֹת הַגִּבּוֹרִים אֲשֶׁר לָדוֹד יֹשֵׁב בַּשֶּׁבֶת תַּחְכֵּמֹנִי רֹאשׁ הַשְּׁלֹשִׁי הוּא עֲדִינו *הַעֲצָנוּ *הַעֲצָנוּ עַל־שְׂמֹנֶה מֵאוֹת חָלַל בְּפַעַם *אֶחָד **אֶחָת: ס</p>	<p>These <i>are</i> the names of David's warriors: <u>Josheb Bashshebeth</u> the Tahchemonite, a head of the third <i>rank</i> – he <i>is</i> Adino the Eznite, <i>famed</i> for the eight hundred <i>who were</i> struck down <i>by him</i> at <u>one</u> time.</p>	<p>Eznite: the <i>ketiv</i> has to be regarded as a variant form of the <i>qeré</i>. one: the <i>ketiv</i> is masculine (<i>time</i> is feminine), so discordant. 1 Chr 11:11. Josheb Bashshebeth: AV differs (<i>that sat in the seat</i>), translating it. Tahchemonite: with a <i>heth</i> and a <i>kaph</i>. AV= <i>Tachmonite</i>.</p>
2 Sam 23:9	<p>*וְאַחֲרָיו אֶלְעָזָר בֶּן־דָּדִי *דָּדוֹ בֶּן־אַחֲחִי בְּשְׁלֹשָׁה *גִּבּוֹרִים *הַגִּבּוֹרִים עַם־דָּוִד בְּחָרְפָם בַּפְּלִשְׁתִּים נֶאֱסָפוּ־שָׁם לְמַלְחָמָה וַיַּעֲלוּ אִישׁ יִשְׂרָאֵל:</p>	<p>And after him <i>came</i> Eleazar the son of {Q: Dodo} [K: Dodi] the Ahohite among {K: <i>the three warriors</i>} [Q: <i>the three warriors</i>] with David when they defied the Philistines <i>who</i> had assembled there for war, when the men of Israel had <u>gone up to battle</u>.</p>	<p>after him: the <i>ketiv</i> and <i>qeré</i> are different declined forms of the same word, with the same meaning. 1 Chr 11:12, 1 Chr 11:13. Eleazar: see Ex 6:23. Ahohite ← <i>son of Ahohi</i>, but <i>Ahohi</i> is probably a race. gone up: the verb is used ↗</p>
2 Sam 23:10	<p>הוּא קָם וַיִּדָּב בַּפְּלִשְׁתִּים עַד כִּי־יִגַּעַה יָדוֹ וַתִּדְבַּק יָדוֹ אֶל־הַחֶרֶב וַיַּעַשׂ יְהוָה תְּשׁוּעָה גְדוֹלָה בַּיּוֹם הַהוּא וְהָעָם יָשְׁבוּ אַחֲרָיו אֶדְ־לַפְשֵׁט: ס</p>	<p>He arose and struck the Philistines until his hand was weary, and his hand stuck to the sword. And the LORD effected a great salvation on that day, and the people came back after him only to collect spoil.</p>	<p>↳ of going to battle, as in Ex 1:10, Judg 20:18, Isa 21:2.</p>

<p>2 Sam 23:11</p>	<p>וַאֲחֵרָיו שָׁמָא בֶן־אָגָא הָרָרִי וַיֵּאָסְפוּ פְּלִשְׁתִּים לַחֲיָה וַתְּהִי־שָׁם חֶלְקַת הַשָּׂדֶה מְלֵאָה עֲדָשִׁים וְהָעָם נָס מִפְּנֵי פְּלִשְׁתִּים:</p>	<p>And after him <i>came</i> Shammah the son of Agee the Hararite. And the Philistines assembled into a battalion, and there was a parcel of land there <i>in</i> a field full of lentils, and the people fled from the presence of the Philistines.</p>	<p> 1 Chr 11:13. Shammah ← <i>Shamma</i> here, but <i>Shammah</i> elsewhere except 1 Chr 7:37. We standardize on <i>Shammah</i>. Agee ← <i>Age</i>, pronounced <i>Ag-é</i>, avoiding confusion with the English word <i>age</i>.</p>
<p>2 Sam 23:12</p>	<p>וַיִּתְּצֵב בְּתוֹךְ־הַחֶלְקָה וַיִּצִילָהּ וַיִּדְּ אֶת־פְּלִשְׁתִּים וַיַּעַשׂ יְהוָה תְּשׁוּעָה גְדוֹלָה: ס</p>	<p>But he took his stand in the middle of the parcel of land, and he saved it, and he struck the Philistines, and the LORD brought about a great salvation.</p>	<p> 1 Chr 11:14.</p>
<p>2 Sam 23:13</p>	<p>וַיֵּרְדוּ *שְׁלֹשִׁים* *שְׁלֹשָׁה מִהַשְּׁלֹשִׁים רֹאשׁ וַיָּבֹאוּ אֶל־קֶצִיר אֶל־דָּוִד אֶל־מְעַרְת עַדְלָם וַחֲנִית פְּלִשְׁתִּים חָנָה בְּעַמֻּק רְפָאִים:</p>	<p>And {Q: three of the thirty heads} [K: thirty of the thirty heads] went down and came at harvest time to David at the cave of Adullam, while the battalion of the Philistines encamped in the Valley of the Rephaim.</p>	<p>thirty of the thirty heads (<i>ketiv</i>): one could re-point מִהַשְּׁלֹשִׁים as מִהַשְּׁלֹשִׁים to read <i>thirty of the heads of the third rank</i>. Compare 2 Sam 23:8. In support of the <i>qeré</i> is 2 Sam 23:16-17 where we have a threesome. 1 Chr 11:15. Rephaim: see [CB] App. 25.</p>
<p>2 Sam 23:14</p>	<p>וַדָּוִד אָז בְּמַצּוּדָה וּמַצֵּב פְּלִשְׁתִּים אָז בֵּית לַחֶם:</p>	<p>And David <i>was</i> then in the stronghold, whereas the garrison of the Philistines <i>was</i> at that time <i>in</i> Bethlehem.</p>	<p> 1 Chr 11:16. Bethlehem: see Gen 35:19.</p>
<p>2 Sam 23:15</p>	<p>וַיִּתְּאַוָּה דָּוִד וַיֹּאמֶר מִי יִשְׁקֵנִי מֵיִם מִבְּאֵר בֵּית־לַחֶם אֲשֶׁר בְּשַׁעַר:</p>	<p>And David had a longing, and he said, “Who will give me a drink of water from the cistern in Bethlehem, which <i>is</i> at the gate?”</p>	<p>cistern in ← <i>cistern of</i>. Wider use of the construct state. But the word is pointed unusually, and unpointed it would normally be read <i>well</i>. 1 Chr 11:17. Bethlehem: see Gen 35:19.</p>
<p>2 Sam 23:16</p>	<p>וַיִּבְקְעוּ שְׁלֹשֶׁת הַגִּבּוֹרִים בְּמַחְנֵה פְּלִשְׁתִּים וַיִּשְׁאָבוּ־מֵיִם מִבְּאֵר בֵּית־לַחֶם אֲשֶׁר בְּשַׁעַר וַיִּשְׂאוּ וַיָּבֹאוּ אֶל־דָּוִד וְלֹא אָבָה לְשָׂתוֹתָם וַיִּסְדּוּ אֹתָם לַיהוָה:</p>	<p>And the three warriors broke through into the Philistines' camp and drew water from the cistern in Bethlehem, which <i>is</i> at the gate, and they carried <i>it</i> and brought <i>it</i> to David, but he was not willing to drink it, and he poured it out to the LORD.</p>	<p> 1 Chr 11:18. cistern in: see 2 Sam 23:15. Bethlehem: see Gen 35:19.</p>
<p>2 Sam 23:17</p>	<p>וַיֹּאמֶר חֲלִילָה לִּי יְהוָה מֵעַשְׂתֵּי זֹאת הַדָּם הַאֲנָשִׁים הַהֹלְכִים בְּנַפְשׁוֹתָם וְלֹא אָבָה לְשָׂתוֹתָם אֲלֵה עָשׂוּ שְׁלֹשֶׁת הַגִּבּוֹרִים: ס</p>	<p>And he said, “Far <i>be it</i> from me, O LORD, that I should do this. <i>Is this not</i> the blood of the men who went at <i>the risk of</i> their <i>lives</i>?” So he was not willing to drink it. The three warriors did these <i>things</i>.</p>	<p> 1 Chr 11:19. lives ← <i>souls</i>.</p>

2 Sam 23:18	וְאַבִּישַׁי אֶחָיו יוֹאָב בֶּן-צְרוּיָה הוּא רֹאשׁ *הַשְּׁלֹשִׁים *הַשְּׁלֹשָׁה וְהוּא עוֹרֵר אֶת-חַנְיָתוֹ עַל-שֵׁלֶשׁ מְאוֹת חִלָּל וְלוֹ-שֵׁם בַּשְּׁלֹשָׁה:	And Abishai the brother of Joab the son of Zeruiah <i>was</i> {Q: the head of the three} [K: a head of the third <i>rank</i>], and he raised his spear against three hundred <i>who were</i> struck down <i>by him</i> , and he <i>had</i> fame among the three.	1 Chr 11:20.
2 Sam 23:19	מִן-הַשְּׁלֹשָׁה הַכִּי נִכְבָּד וַיְהִי לָהֶם לְשָׂר וְעַד-הַשְּׁלֹשָׁה לֹא-בָּא: ס	<i>Was</i> he more honoured than the three? Now he became their commander, but he did not <u>equal</u> the three.	1 Chr 11:21. equal ← <i>come up to</i> .
2 Sam 23:20	וּבְנֵיהוּ בֶן-יְהוֹיָדָע בֶּן-אִישׁ-חַי *חַי *חַיִּל רַב-פְּעֻלִים מִקַּבְּצָאֵל הוּא הִכָּה אֶת שְׁנֵי אַרְאֵל מוֹאָב וְהוּא יָרַד וְהִכָּה אֶת-הָאֲרִי *הָאֲרִי בְתוֹךְ הַבְּאֵר בְּיוֹם הַשֶּׁלֶג:	And <i>there was</i> Benaiah, the son of Jehoiada, the son of {Q: a valiant man} [K: Ish-Hai], of many exploits, from Kabzeel. He struck down two <i>men of</i> Ariel of Moab, and he went down and struck a lion inside a pit on a snowy day.	a pit: the consonantal text would normally be read as <i>a well</i> . Compare 2 Sam 23:15. 1 Chr 11:22. Ariel: AV differs (<i>lionlike</i>), so not regarded as a place name. But see [CB] and Isa 29:1-2. a lion ← <i>the lion</i> . An unexpected definite article. See Gen 22:9. Also a play on words with <i>Ariel</i> , = <i>lion of God</i> .
2 Sam 23:21	וְהוּא-הִכָּה אֶת-אִישׁ מִצְרָי *אִשֵּׁר *אִישׁ מְרֹאָה וּבִיד הַמִּצְרַי חֲנִית וַיִּרַד אֵלָיו בְּשֵׁבֶט וַיִּגְזַל אֶת-הַחֲנִית מִיָּד הַמִּצְרַי וַיְהַרְגֵהוּ בַחֲנִיתוֹ:	And he struck down an Egyptian man, {K: who <i>was</i> } [Q: a man] of <i>fine</i> appearance, and in the Egyptian's hand <i>was</i> a spear, and he went down against him with a staff, and he wrenched the spear from the Egyptian's hand and killed him with his spear.	1 Chr 11:23.
2 Sam 23:22	אֵלָה עָשָׂה בְנֵיהוּ בֶן-יְהוֹיָדָע וְלוֹ-שֵׁם בַּשְּׁלֹשָׁה הַגִּבּוֹרִים:	Benaiah the son of Jehoiada <i>did</i> these <i>things</i> , and he <i>had</i> fame among the three warriors.	1 Chr 11:24. did: in a Hebrew “OVS” (object-verb-subject) sentence.
2 Sam 23:23	מִן-הַשְּׁלֹשִׁים נִכְבָּד וְאֶל-הַשְּׁלֹשָׁה לֹא-בָּא וַיִּשְׁמְהוּ דָּוִד אֶל-מִשְׁמַעְתּוֹ: ס	He was more honoured than the thirty, but he <u>was not equal</u> to the three, and David appointed him to his <u>council</u> .	1 Chr 11:25. was not equal ← <i>did not come to</i> . council ← <i>audience; hearing</i> . AV differs (<i>guard</i>), apparently reading מִשְׁמַרְתּוֹ.
2 Sam 23:24	עָשָׂה-אֵל אֶחָיו-יוֹאָב בַּשְּׁלֹשִׁים אֶלְחָנָן בֶּן-דָּדוֹ בֵּית לַחֶם:	Asahel the brother of Joab <i>was</i> among the thirty, <i>as were</i> Elhanan the son of Dodo <i>of</i> Bethlehem,	1 Chr 11:26. Bethlehem: see Gen 35:19.
2 Sam 23:25	שָׁמָּה הַחֲרָדִי אֶלִיקָא הַחֲרָדִי: ס	Shammah the Harodite, Elika the Harodite,	1 Chr 11:27.
2 Sam 23:26	חֶלֶץ הַפַּלְטִי עִירָא בֶן-עֵקֶשׁ הַתְּקוּעִי: ס	Helez the Paltite, Ira the son of Ikkesh the Tekoite,	1 Chr 11:27, 1 Chr 11:28.

2 Sam 23:27	אַבִּיעֶזֶר הָעֲנָתְתִי מִבְּנֵי הַחֹשְׁתִּי: ס	Abiezer the <u>Anathothite</u> , Mebunnai the Hushathite,	1 Chr 11:28, 1 Chr 11:29. Anathothite ← <i>Annethothite</i> , and AV= <i>Anethothite</i> , but the town is <i>Anathoth</i> , and the Hebrew for this word is unmorphological in Jer 29:27, 1 Chr 11:28 and 1 Chr 12:3, where ↗
2 Sam 23:28	זַלְמוֹן הָאֲחֹחִי מֵהַרִּי הַנְּטֹפָתִי: ס	Zalmon the Ahohite, <u>Mahrai</u> the Netophathite,	↳ the MT pointing breaks a fundamental rule that two vocal <i>shewas</i> cannot occur together. 1 Chr 11:29, 1 Chr 11:30. Mahrai: AV= <i>Maharai</i> .
2 Sam 23:29	חֵלֵב בֶּן־בַּעֲנָה הַנְּטֹפָתִי ס אִתָּי בְּזֶרְיָבִי מִגִּבְעַת בְּנֵי בְּנִימִן: ס	Heleb the son of Baanah the Netophathite, Ittai the son of Ribai from <u>Gibeah</u> , of the sons of Benjamin,	1 Chr 11:30, 1 Chr 11:31. Gibeah: see Josh 15:57.
2 Sam 23:30	בְּנֵי־הַיָּדִי מִנְּחֻלֵי גַעֲשׁ: ס	Benaiah the Pirathonite, Hiddai of the brooks of Gaash,	1 Chr 11:31, 1 Chr 11:32.
2 Sam 23:31	אַבִּי־עֲלִבּוֹן הָעֲרַבְתִּי עֲזֻמוֹת הַבְּרַחְמִי: ס	Abi-Albon the Arbathite, Azmaveth the Barhumite,	1 Chr 11:32, 1 Chr 11:33.
2 Sam 23:32	אֵלִיחַבָּא הַשְּׁעֲלִבְנִי בְּנֵי יִשָּׁן יְהוֹנָתָן: ס	Eliabba the Shaalbonite, the sons of Jashen, Jonathan,	1 Chr 11:33, 1 Chr 11:34. the sons of Jashen: perhaps 6 sons, which would make the total 37 (2 Sam 23:39).
2 Sam 23:33	שָׁמַח הַהַרְרִי אַחִיאָם בֶּן־שָׁרָר הָאַרְרִי: ס	Shammah the Hararite, Ahiam the son of Sharar the <u>Ararite</u> ,	1 Chr 11:35. Ararite: perhaps a contracted form of <i>Hararite</i> .
2 Sam 23:34	אֵלִיפֶלֶט בֶּן־אַחַסְבַּי בֶּן־הַמַּעֲכָתִי ס אֵלִיעָם בֶּן־אַחִיתָפֶל הַגִּלְנִי: ס	Eliphelet the son of Ahasbai the son of the Maachathite, Eliam the son of Ahithophel the Gilonite,	1 Chr 11:35.
2 Sam 23:35	*חֲצֵרוֹ *חֲצָרִי הַכַּרְמֶלִי פַּעְרֵי הָאַרְבִּי: ס	{K: Hezro} [Q: Hezrai] the Carmelite, Paarai the Arbite,	1 Chr 11:37.
2 Sam 23:36	יִגָּאֵל בֶּן־נָתָן מִצֹּבָה ס בְּנֵי הַגָּדִי: ס	Igal the son of Nathan of Zobah, Bani the Gadite,	1 Chr 11:38.
2 Sam 23:37	צֶלְק הָעַמְּנִי ס נַחְרִי הַבְּאָרְתִּי *נִשְׂאִי *נִשְׂאָה כָּלִי יוֹאָב בֶּן־צְרוּיָה: ס	Zelek the Ammonite, <u>Nahrai</u> the Beerothite, {K: arms-bearers} [Q: arms-bearer] of Joab the son of Zeruah,	1 Chr 11:39. Nahrai: AV= <i>Naharai</i> .
2 Sam 23:38	עִירָא הַיְתִרִי גָרֵב הַיְתִרִי: ס	Ira the Ithrite, Gareb the Ithrite,	1 Chr 11:40.

2 Sam 23:39	אורִיָּה הַחִתִּי כָּל שְׁלֹשִׁים וּשְׁבַע־פ	Uriah the Hittite – all <u>thirty-</u> <u>seven of them</u> .	1 Chr 11:41. thirty-seven: thirty (2 Sam 23:24) perhaps not a rigid number, or thirty-seven includes any that had died and their replacements.
2 Sam 24:1	וַיִּסַּף אֶף־יְהוָה לַחֲרוֹת בְּיִשְׂרָאֵל וַיִּסַּת אֶת־דָּוִד בָּהֶם לֵאמֹר לֵךְ מִנָּה אֶת־יִשְׂרָאֵל וְאֶת־יְהוּדָה:	And the LORD's anger was again kindled against Israel, and he stirred David up against them and said, “Go <i>and</i> count Israel and Judah.”	1 Chr 21:1. stirred ... up: [CB] explains as <i>he suffered David to be stirred up</i> .
2 Sam 24:2	וַיֹּאמֶר הַמֶּלֶךְ אֶל־יֹאבָב שֶׁר־הַחֵיָל אֲשֶׁר־אִתּוֹ שׁוֹט־נָא בְּכָל־שִׁבְטֵי יִשְׂרָאֵל מִדָּן וְעַד־בְּאֵר שֶׁבַע וּפְקֹדוּ אֶת־הָעָם וַיִּדְעֹתִי אֶת מִסְפַּר הָעָם: ס	And the king said to Joab, the commander of the army, who was with him, “Go and cover the ground of all the tribes of Israel from Dan to Beersheba, and count the people, so that I know the number of the people.”	1 Chr 21:2. go and cover the ground ← <i>run to and fro please</i> . so that: purposive use of the <i>vav</i> .
2 Sam 24:3	וַיֹּאמֶר יוֹאָב אֶל־הַמֶּלֶךְ וַיֹּסֶף יְהוָה אֱלֹהֶיךָ אֶל־הָעָם כְּהֵם וְכֵהֶם מֵאָה פַעַמִּים וְעַיְנֵי אֲדֹנָי־הַמֶּלֶךְ רֹאוֹת וְאֲדֹנָי הַמֶּלֶךְ לָמָּה חָפֵץ בַּדְּבַר הַזֶּה:	But Joab said to the king, “Now may the LORD your God add to the people, some <i>here</i> and some <i>there</i> , a hundred times over, with the eyes of my lord the king observing <i>it</i> . But why does my lord the king delight in this matter?”	1 Chr 21:3.
2 Sam 24:4	וַיַּחְזֹק דְּבַר־הַמֶּלֶךְ אֶל־יֹאבָב וְעַל שָׂרֵי הַחֵיָל וַיֵּצֵא יוֹאָב וְשָׂרֵי הַחֵיָל לִפְנֵי הַמֶּלֶךְ לִפְקֹד אֶת־הָעָם אֶת־יִשְׂרָאֵל:	But the king's <u>decision was firm</u> towards Joab and towards the commanders of the army, so Joab and the commanders of the army went out before the king to count the people – Israel.	1 Chr 21:4. decision ← <i>word</i> . was firm ← <i>was strong</i> .
2 Sam 24:5	וַיַּעֲבְרוּ אֶת־הַיַּרְדֵּן וַיַּחֲנּוּ בְּעָרוֹעַר יְמִין הָעִיר אֲשֶׁר בְּתוֹךְ־הַנַּחַל הַגָּד וְאֶל־יַעֲזָר:	And they crossed the Jordan and encamped at Aroer, to the right of the city, this <i>being</i> in the middle of the <u>ravine</u> of Gad and towards <u>Jazer</u> .	ravine ← <i>stream</i> , or <i>wadi</i> . See 1 Sam 15:5. Jazer: see Num 21:32.
2 Sam 24:6	וַיָּבֹאוּ הַגְּלָעָדָה וְאֶל־אָרָץ תַּחְתֵּי־חַדְשֵׁי וַיָּבֹאוּ דָּנָה וַיַּעַן וְסָבִיב אֶל־צִידוֹן:	And they came to <u>Gilead</u> and to the land of Tahtim-Hodshi. Then they came to Dan-Jaan and round towards <u>Sidon</u> .	Gilead: see Gen 31:21. Sidon: see Gen 10:15.
2 Sam 24:7	וַיָּבֹאוּ מִבְּצֵר־צֹר וְכָל־עָרֵי הַחֹוֵי וְהַכְּנַעֲנִי וַיֵּצְאוּ אֶל־גִּב יְהוּדָה בְּאֵר שֶׁבַע:	And they came to the fortification of Tyre and all the cities of the Hivites and the Canaanites, and they went out towards the south of Judah <i>to</i> Beersheba.	
2 Sam 24:8	וַיֵּשׁוּבוּ בְּכָל־הָאָרֶץ וַיָּבֹאוּ מִקְצֵה תְּשַׁעַּה חֳדָשִׁים וְעֶשְׂרִים יוֹם יְרוּשָׁלַם:	And they went up and down in all the land, and <u>after nine</u> months and <u>twenty days</u> they came <i>to</i> Jerusalem.	1 Chr 21:4. after ← <i>at the end of</i> .

2 Sam 24:9	וַיִּתֵּן יוֹאָב אֶת־מִסְפַּר מִפְּקֹד־הָעָם אֶל־הַמֶּלֶךְ וַתְּהִי יִשְׂרָאֵל שְׁמֹנֶה מֵאוֹת אֶלֶף אִישׁ־חֵיל שְׁלֹף חֶרֶב וְאִישׁ יְהוּדָה חֲמֵשׁ־מֵאוֹת אֶלֶף אִישׁ׃	And Joab gave the number of the census of the people to the king, and Israel consisted of eight hundred thousand soldiers who drew the sword, and Judah consisted of five hundred thousand men.	1 Chr 21:5. consisted of ← was. Judah ← man of Judah. There is a different classification in 1 Chr 21:5.
2 Sam 24:10	וַיִּדַּע לִב־דָּוִד אֲתוֹ אַחֲרֵי־כֵן סָפַר אֶת־הָעָם ס וַיֹּאמֶר דָּוִד אֶל־יְהוָה חָטָאתִי מְאֹד אֲשֶׁר עָשִׂיתִי וְעַתָּה יְהוָה הֶעֱבֵר־נָא אֶת־עֲוֹנוֹן עַבְדְּךָ כִּי נִסְכַּלְתִּי מְאֹד׃	Then David's heart cut him up after he had counted the people, and David said to the LORD, "I have sinned greatly in that I did this. So now, O LORD, please remit the iniquity of your servant, for I have acted very foolishly."	1 Chr 21:8. cut him up ← struck him. remit ← transfer.
2 Sam 24:11	וַיִּקָּם דָּוִד בַּבֹּקֶר פ וַדְּבַר־יְהוָה הָיָה אֶל־גָּד הַנְּבִיא חִזָּה דָּוִד לֵאמֹר׃	And when David arose in the morning, the word of the LORD came to Gad the prophet, David's seer, as follows:	1 Chr 21:9. came ← became. as follows ← to say.
2 Sam 24:12	הַלֹּזֶף וַדְּבַרְתָּ אֶל־דָּוִד כֹּה אָמַר יְהוָה שְׁלֹשׁ אֲנֹכִי נוֹטֵל עֲלֶיךָ בְּחֵרֶלְקְךָ אַחַת־מֵהֶם וְאַעֲשֶׂה־לְךָ׃	"Go and say to David, 'This is what the LORD says: «I have three things to impose on you. Choose one of them, and I will do it to you.»'"	1 Chr 21:10. go: infinitive absolute. this is what ← thus. I have three things to impose ← I am imposing three (things).
2 Sam 24:13	וַיֵּבֵא־גָד אֶל־דָּוִד וַיֹּגִדֵהוּ וַיֹּאמֶר לוֹ הֲתָבוֹא לְךָ שִׁבְעַת שָׁנִים רָעַב בְּאַרְצְךָ אִם־שְׁלֹשָׁה חֳדָשִׁים נֹסֵף לְפָנַי־צָרֶיךָ וְהוּא רֹדְפְךָ וְאִם־תִּהְיֶה שְׁלֹשַׁת יָמִים דָּבָר בְּאַרְצְךָ עַתָּה דַע וּרְאֵה מִה־אָשִׁיב שְׁלַחִי דְבַר׃ ס	So Gad went to David and told him and said to him, "Shall seven years of famine come in your land, or three months of you fleeing from your adversaries as they pursue you, or should there be three days of pestilence in your land? Now be aware of them and consider what answer I should give to him who sent me."	1 Chr 21:11, 1 Chr 21:12. they pursue ← he pursues. consider ← see; discern. what answer I should give ← what word I should return.
2 Sam 24:14	וַיֹּאמֶר דָּוִד אֶל־גָּד צַר־לִי מְאֹד נִפְלְה־נָא בְיַד־יְהוָה כִּי־רַבִּים *רחמו* רַחֲמָיו וּבְיַד־אָדָם אֶל־אֶפְלָה׃	Then David said to Gad, "I am very much in a strait. Let us, then, fall into the hand of the LORD, for his {Q: mercies are} [K: mercy is] great, and don't let me fall into the hand of man."	The <i>ketiv</i> could be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i> . 1 Chr 21:13. great: or many.
2 Sam 24:15	וַיִּתֵּן יְהוָה דָּבָר בְּיִשְׂרָאֵל מִהַבֹּקֶר וְעַד־עֵת מוֹעֵד וַיָּמָת מִזֶּה־הָעָם מִדָּן וְעַד־בְּאֵר שֶׁבַע שְׁבַעַיִם אֶלֶף אִישׁ׃	So the LORD caused a pestilence in Israel, from the morning to the appointed time. And from Dan to Beersheba seventy thousand of the people died.	1 Chr 21:14. caused ← gave, put. of the people ← man / person from the people.

<p>2 Sam 24:16</p>	<p>וַיִּשְׁלַח יְדֹוּ הַמַּלְאָךְ יְרוּשָׁלַם לְשַׁחֲתָהּ וַיִּנְחַם יְהוָה אֶל-הַרְעָה וַיֹּאמֶר לַמַּלְאָךְ הַמְשַׁחִית בְּעַם רַב עֲתָה הַרְף יָדְךָ וּמַלְאָךְ יְהוָה הִזָּה עַם-גִּרְזָן *הַאֲרוֹנָה *הַאֲרוֹנָה הַיְבֵסִי: ס</p>	<p>But when the angel stretched out his hand <i>over</i> Jerusalem to <u>destroy</u> it, the LORD grieved over the harm, and he said to the angel who was to <u>destroy</u> the people, “Enough now; <u>stay</u> your hand.” And the angel of the LORD was at the threshing floor of {Q: <u>Araunah</u>} [K: <u>Ornah</u>] the Jebusite.</p>	<p>Araunah (<i>qeré</i>): MT= <i>Haaravnah</i> or <i>the Aravnah</i>, but we retain the AV / traditional English name. In 1 and 2 Chronicles <i>Ornan</i>.</p> <hr/> <p>Ornah (<i>ketiv</i>) ← <i>the Ornah</i>.</p> <hr/> <p> 1 Chr 21:15.</p> <hr/> <p>destroy ... destroy: or <i>ravage</i> ... <i>ravage</i>.</p> <hr/> <p>stay ← <i>slacken</i>.</p>
<p>2 Sam 24:17</p>	<p>וַיֹּאמֶר דָּוִד אֶל-יְהוָה בְּרֹאֲתוֹ אֶת-הַמַּלְאָךְ הַמַּכָּה בְּעַם וַיֹּאמֶר הֲנֵה אֲנֹכִי חַטָּאתִי וְאֲנֹכִי הַעֲוִיתִי וְאַלֶּה הַצֹּאן מִמֶּה עָשׂוּ תְהִי נָא יָדְךָ בִּי וּבְבֵית אָבִי: פ</p>	<p>Then when David saw the angel who struck the people, he spoke to the LORD and said, “I see that I have sinned and <i>that</i> I have been iniquitous, but <i>as for</i> these sheep, what have they done? Let your hand, then, be against me and the house of my father.”</p>	<p> 1 Chr 21:17.</p> <hr/> <p>when David saw ... he spoke ← <i>when he saw ... David spoke</i>.</p> <hr/> <p>I see that ← <i>behold</i>.</p>
<p>2 Sam 24:18</p>	<p>וַיָּבֹא-גַד אֶל-דָּוִד בַּיּוֹם הַהוּא וַיֹּאמֶר לוֹ עֲלֵה הַקֶּם לַיהוָה מִזִּבְחַת בְּגִרְזָן *אֲרוֹנָה הַיְבֵסִי:</p>	<p>And Gad came to David on that day, and he said to him, “Go up <i>and</i> set up an altar to the LORD at the threshing floor of {Q: <u>Araunah</u>} [K: <u>Orniah</u>] the Jebusite.”</p>	<p>Araunah (<i>qeré</i>) ... Orniah (<i>ketiv</i>): see 2 Sam 24:16, but note a small spelling change in the <i>ketiv</i>.</p> <hr/> <p> 1 Chr 21:18.</p>
<p>2 Sam 24:19</p>	<p>וַיַּעַל דָּוִד כַּדְּבַר-גַּד כַּאֲשֶׁר צִוָּה יְהוָה:</p>	<p>So David went up according to Gad's words, as the LORD had commanded.</p>	<p> 1 Chr 21:19.</p> <hr/> <p>words ← <i>word</i>.</p>
<p>2 Sam 24:20</p>	<p>וַיִּשְׁקֹף אֲרוֹנָה וַיֵּרָא אֶת-הַמֶּלֶךְ וְאֶת-עַבְדָּיו עֹבְרִים עָלָיו וַיֵּצֵא אֲרוֹנָה וַיִּשְׁתַּחוּ לַמֶּלֶךְ אַפְּיוֹ אַרְצָה:</p>	<p>And when Araunah looked out and saw the king and his servants coming across to him, Araunah went out and prostrated himself to the king <u>face down</u>.</p>	<p> 1 Chr 21:21.</p> <hr/> <p>Araunah (2x) ← <i>Aravnah</i>, but we retain the AV / traditional English name. Note <i>ketiv</i> and <i>qeré</i> readings in the previous verses.</p> <hr/> <p>face down ← <i>his face to the ground</i>.</p>
<p>2 Sam 24:21</p>	<p>וַיֹּאמֶר אֲרוֹנָה מִדּוּעַ בָּא אֲדֹנָי-הַמֶּלֶךְ אֶל-עַבְדֹו וַיֹּאמֶר דָּוִד לַקְנוֹת מַעֲמֹךָ אֶת-הַגִּרְזָן לְבִנּוֹת מִזְבֵּחַ לַיהוָה וְתִעְצֹר הַמַּגֵּפָה מֵעַל הָעָם:</p>	<p>And Araunah said, “Why has my lord the king come to his servant?” And David said, “To purchase the threshing floor from you, to build an altar to the LORD, <u>so that</u> the plague on the people stops.”</p>	<p> 1 Chr 21:22.</p> <hr/> <p>Araunah: see 2 Sam 24:16.</p> <hr/> <p>so that: purposive use of the <i>vav</i>.</p>
<p>2 Sam 24:22</p>	<p>וַיֹּאמֶר אֲרוֹנָה אֶל-דָּוִד יִקַּח וַיַּעַל אֲדֹנָי הַמֶּלֶךְ הַטּוֹב *בְּעֵינָיו *בְּעֵינָיו רֹאֵה הַבְּקָר לְעֹלָה וְהַמְרָגְסִים וְכִלְיֵי הַבְּקָר לְעֵצִים:</p>	<p>Then Araunah said to David, “Let my lord the king take and offer up whatever <i>is right</i> in his sight. See the oxen for the burnt offering and the threshing boards and equipment <u>to go with</u> the oxen for the wood.”</p>	<p>sight ← <i>eyes (qeré) / eye (ketiv)</i>.</p> <hr/> <p> 1 Chr 21:23.</p> <hr/> <p>Araunah: see 2 Sam 24:20.</p> <hr/> <p>right ← <i>good</i>.</p> <hr/> <p>to go with ← <i>of</i>.</p>

<p>2 Sam 24:23</p>	<p>הַכֹּל נָתַן אֲרֹנָה הַמֶּלֶךְ לַמֶּלֶךְ וַיֹּאמֶר אֲרֹנָה אֶל־הַמֶּלֶךְ יְהוָה אֱלֹהֶיךָ יִרְצֶךָ:</p>	<p>Araunah gave it all to the king – the king – and Araunah said to the king, “May the LORD your God accept you graciously.”</p>	<p> 1 Chr 21:23. <hr/> Araunah (2x): see 2 Sam 24:20. <hr/> the king (<i>second occurrence in verse</i>): at face value this reads <i>Araunah the king</i>, but that is hardly tenable. It could ↪</p>
<p>2 Sam 24:24</p>	<p>וַיֹּאמֶר הַמֶּלֶךְ אֶל־אֲרֹנָה לֹא כִּי־קִנֹּו אֶקְנֶה מֵאוֹתֶךָ בְּמַחִיר וְלֹא אֶעֱלֶה לַיהוָה אֱלֹהֵי עֲלֹת חֲנֹם וַיִּקֶּן דָּוִד אֶת־הַגֶּרֶן וְאֶת־הַבָּקָר בְּכֶסֶף שְׁקָלִים חֲמִשִּׁים:</p>	<p>Then the king said to Araunah, “No, for I <u>insist on buying it</u> from you for <i>its</i> value, and I will not offer burnt offerings to the LORD my God at no cost.” And David bought the threshing floor and the oxen for fifty shekels of silver.</p>	<p>↳ be read as <i>O king</i>, but that would require introducing direct speech in a rather contrived way. <hr/> 1 Chr 21:24, 1 Chr 21:25. <hr/> Araunah: see 2 Sam 24:20. <hr/> I insist on buying: infinitive absolute.</p>
<p>2 Sam 24:25</p>	<p>וַיִּבֶן שָׁם דָּוִד מִזְבֵּחַ לַיהוָה וַיַּעַל עֲלֹת וּשְׁלָמִים וַיַּעֲתָר יְהוָה לְאָרֶץ וַתַּעֲצֵר הַמַּגֵּפָה מֵעַל יִשְׂרָאֵל:</p>	<p>And David built an altar to the LORD there, and he offered burnt offerings and peace-offerings, and the LORD was prevailed upon for the land, and the plague on Israel stopped.</p>	<p> 1 Chr 21:26. <hr/> on Israel stopped ← <i>was stayed from on Israel</i>.</p>