

# The *Far Above All* Translation of the Bible

2025 Edition [preview -1]

## 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.

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## **Corrigenda**

We aim to maintain corrigenda on [www.FarAboveAll.com](http://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

Graham G. Thomason

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## *Acknowledgments*

Thanks are due to:

- Staff at the Groves Center and <https://tanach.us>, and predecessors in the work, for making the Hebrew and Aramaic text of the Westminster Leningrad Codex available in digital form.
- 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.

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## 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 translations<sup>1</sup>, that אֵלַי (*elai*, on me) is wrong and that it should be re-pointed to אֵלַי (*elei*, 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 woman<sup>2</sup>. 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 4.18<sup>3</sup>, 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](http://www.tanach.us/TextFiles), a page on a site which hosts the WLC text. The web page [www.tanach.us/License.html](http://www.tanach.us/License.html) reads (as of 28 October 2014):

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<sup>1</sup> 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).

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

<sup>3</sup> 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, וְיָצַק and (2) at Jer 44:19, where לְהַעֲצֹבָה has a mappiq, giving לְהַעֲצֹבָה. Further and future changes can be tracked at [www.tanach.us](http://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>
<b>TextFiles</b>	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.”<sup>4</sup>

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](http://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.

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<sup>4</sup> Email from Kirk Lowery at the Groves Center to the present author on Monday 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<sup>AV</sup> (14:8<sup>MT</sup>), 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<sup>AV</sup> (44:15<sup>MT</sup>), 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 <sup>†††</sup> , 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 <sup>†</sup>	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 <sup>††</sup> , 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		Ps	14:1, 2, 5
as "God". It is printed "GOD*" in the		Ps	53:1, 2, 4, 5
Companion Bible.			

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 <sup>amended</sup> 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 <sup>AV</sup> )	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 <sup>AV</sup> ) 2 Sam 19:20 (2 Sam 19:19 <sup>AV</sup> )	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](http://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*<sup>5</sup>. 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. חֵמָה, which may be positive (*thoughtfulness*, *discretion*, *deliberation*) or negative (*scheming*, *machination*).

---

<sup>5</sup> 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.

הִמָּלֵט אֶמְלֵט

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 בְּבֵית הַזֶּה מִמֶּנִּי

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

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

כִּי־לִי אֵימִים יָקוּוּ

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

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

הָרַבּוּ עָלַי מְאֹד מְהֵרָא

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 אֶחָיֶךָ

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](http://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](http://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<sup>AV</sup> (1 Sam 24:10<sup>MT</sup>)]

*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<sup>AV</sup> (Ps 80:18<sup>MT</sup>)?

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 *הָלַךְ*, *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, *שָׁמַר*, *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 *אֲשֶׁם*, *טָהֵר*, *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:

וְהַנָּהָר הָרְבִיעִי הוּא פָּרָת

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

- *אין*, *אינו*, *אֵינוּ*, *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 אָרוּר אַתָּה 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:

וְהָיְתָה נָפֶשׁ אֲדֹנָי צְרוּרָה | בַּצָּרוּר הַחַיִּים

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

וַתְּהִי נִבְלָתוֹ מְשֻׁלָּכֶת בַּדֶּרֶךְ

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

וְהַמֶּלֶךְ הָיָה מֵעֲמֹד  
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*  
מִתְבּוֹסֵסֶת בְּדַמָּךְ הָיִיתָ  
you were trodden under foot in your own blood [Ezek 16:22]

- negation by *אין* or *לא* without a verb or *ישׁ*:  
וְאִישׁ אֵין בְּאֶרֶץ  
and *there is* not a man in the land [Gen 19:31]

An example of a negation constructed with *ישׁ*, so not italicized, is 1 Sam 21:8<sup>AV</sup> (1 Sam 21:9<sup>MT</sup>):

וְאֵין יָשׁ-פֶּה תַּחַת-יָדְךָ תִּנֵּית 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 *לא* 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	וַיִּישֶׁם* לְפָנָיו לֶאֱכֹל וַיֹּאמֶר לֹא אֲכֹל עַד אֲסַפֵּר דְּבָרִי וַיֹּאמֶר דַּבֵּר:	And { K: he set a meal before him } [ Q: a meal was set before him ] to eat, and he said, “I will not eat until I have explained my mission.” And he said, “Explain it.”	explained my mission ← spoken my things, words.
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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 אָמְנָם כִּי *אִם גֹּאֵל אֲנֹכִי וְגַם יֵשׁ 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	וַיֵּעַן אֶחָד מֵעֲבָדָיו וַיֹּאמֶר וַיִּקְחוּ-נָא חֲמִשָּׁה מִן-הַסּוּסִים הַנִּשְׁאָרִים אֲשֶׁר נִשְׁאָרוּ-בָּהּ הַנֶּחֱמָם כָּל-הַהֶמּוֹן *הַהֶמּוֹן *יִשְׂרָאֵל אֲשֶׁר נִשְׁאָרוּ-בָּהּ הַנֶּחֱמָם כָּל-הַהֶמּוֹן יִשְׂרָאֵל אֲשֶׁר-תָּמוּ וְנִשְׁלַחַה 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](http://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 <sup>AV</sup>	וַיֵּעָקֹב הָלֵךְ לְדֶרֶכוֹ וַיִּפְגְּעוּ-בּוֹ מַלְאֲכֵי אֱלֹהִים:	And Jacob went his way, and the angels of God met him.
Gen 32:3 Gen 32:2b <sup>AV</sup>	וַיֹּאמֶר יַעֲקֹב כַּאֲשֶׁר רָאָם מַחֲנֵה אֱלֹהִים זֶה וַיִּקְרָא שְׁם-הַמָּקוֹם הַהוּא מַחֲנֵיִם: 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 <sup>AV</sup>	וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים לְפָנָיו אֶל-עֵשָׂו אָחִיו אֶרְצָה שִׁעִיר שְׂנֵה 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 superscription 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 changing the verse renumbering, but by a blank line and upwards arrow, ↑, e.g.

#### Psalms Chapter 3

....

<sup>9</sup>Salvation is of the Lord;  
Your blessing is on your people.  
Selah.

#### Psalms Chapter 4

<sup>1</sup>To the choirmaster, in songs set to stringed music.↑

A Psalm of David.

<sup>2</sup>When 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 *Jehezkeel*; *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 *Issiah* (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 אֱלִים	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 אֱלֹהֵי	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 <sup>MT</sup> (Ps 45:11 <sup>AV</sup> )).
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 יְהוָה, altered by the Sopherim	Adonai where the primitive text was Jehovah, altered by the Sopherim	=	the LORD*	
אֱלֹהִים where the primitive text was יְהוָה, altered by the Sopherim	Elohim where the primitive text was Jehovah, altered by the Sopherim	=	the LORD**	
אֲדֹנִים	Adonim	=	the LORD	
שָׁדַי	Shaddai	=	ALMIGHTY	
עֶלְיוֹן	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 אֲבְרָם אֲדֹנָי יְהוָה

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

2025 Edition, Volume [preview-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 <b>created</b> <b>heaven and the earth.</b>	<b>Rev 14:7.</b> <hr/> the beginning ← <i>a beginning</i> . <hr/> 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> ) <i>gods</i> . Exceptions in Gen 20:13, Gen 35:7, 2 Sam 7:23, Ps 58:11. <hr/> heaven: or <i>the heavens</i> , or <i>the</i> <i>sky</i> . It has a Hebrew dual ending.
Gen 1:2	וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ וְחָשֶׁךְ 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> . <hr/> became: as in Gen 19:26 (and she became a pillar of salt). The word is <i>vav copulative</i> , not <i>vav</i> <i>consecutive</i> indicating an intrusion. The earth was ַו
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	וַיֵּרָא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ:	and God saw that the light <i>was</i> good. 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. <hr/> that the light <i>was</i> good ← <i>the</i> <i>light that (it was) good</i> .
Gen 1:5	וַיִּקְרָא אֱלֹהִים   לְאוֹר יוֹם וְלַחֹשֶׁךְ 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 רֻקִּיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מַבְדִּיל בֵּין מַיִם לַמַּיִם:	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־מָקוֹם אֶחָד וְתֵרָאָה 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 יָמִים 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 תִּדְשֵׂא הָאֲרֶץ דָּשָׂא עֹשֶׂב מִזְרִיעַ זֶרַע עֵץ פְּרִי עֹשֶׂה פְרִי לְמִינוֹ אֲשֶׁר זֶרְעוֹ־בּוֹ עַל־הָאֲרֶץ וַיְהִי־כֵן:	Then God said, “Let the earth <u>produce</u> grass, herbaceous vegetation <u>bearing</u> seed, <i>and</i> the fruit-bearing tree <i>which</i> produces fruit according to its species, which <i>has</i> its <i>own</i> intrinsic seed, on the earth.” And so it came about,	produce ← “ <i>grassify</i> ”. bearing ← <i>seeding</i> .
Gen 1:12	וַתּוֹצֵא הָאֲרֶץ דָּשָׂא עֹשֶׂב מִזְרִיעַ זֶרַע לְמִינֵהוּ וְעֵץ עֹשֶׂה־פְרִי אֲשֶׁר זֶרְעוֹ־בּוֹ 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 <i>own</i> 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 מְאֹרֶת בִּרְקִיעַ 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 לְמְאֹרֶת בִּרְקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאֲרֶץ 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 הַמָּאֲרוֹת 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 אֱתָם 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</i> was 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   הָרֹמֶשֶׂת אֲשֶׁר שָׂרְצוּ הַמַּיִם לְמִינֵהֶם וְאֵת כָּל־עוֹף כְּנָף 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	וַיְבָרֶךְ אֱתָם 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 חַמִּישִׁי: פ	Then evening came to pass, and morning came to pass – the fifth day.	
Gen 1:24	וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֶמָּה וָרֶמֶשׂ וְחַיֵּית־אָרֶץ לְמִינָהּ וַיְהִי־כֵן:	Then God said, “Let the earth bring forth living beings according to <u>their species</u> , cattle and reptiles and beasts of the earth, according to <u>their</u> <u>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> .  their species (2x) ← <i>its species</i> , referring to collective nouns.
Gen 1:25	וַיַּעַשׂ אֱלֹהִים אֶת־חַיֵּית 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 כְּדִמוּתֵנוּ וְיִרְדּוּ בְּדִגְתַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל-הָאָרֶץ וּבְכָל-הָרֶמֶשׂ הָרֹמֵשׁ 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 <u>man</u> in his image. He created him in the image of God. <b>Male and female he created them.</b>	<b>Mark 10:6.</b>    1 Chr 1:1 (Adam). man ← <i>the Adam</i> .
Gen 1:28	וַיְבָרֵךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת-הָאָרֶץ וּכְבֹּשְׁהָ וּרְדּוּ בְּדִגְתַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל-חַיַּה הָרֹמֶשֶׂת 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 אֲשֶׁל 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   רוֹמֵשׁ 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> . 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	וַיֵּרָא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה וְהִנֵּה-טוֹב מְאֹד וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם הַשְּׁשִׁי: פ	And God saw everything that he had made, <u>and the result was that it was</u> very good. Then evening came to pass, and morning came to pass – the sixth day.	and the result was ← <i>behold</i> .
Gen 2:1	וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם:	So heaven and the earth were completed with all their array.	
Gen 2:2	וַיְבַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל-מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה:	And on the seventh day <b>God</b> had finished his workmanship which he executed. Now he <b>rested on the seventh day from all his work</b> which he had done,	<b>Heb 4:4.</b>



Gen 2:3	וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מִכָּל-מְלָאכָתּוֹ 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 <u>in</u> <u>making it</u> .	in making: gerundial use of the infinitive.
Gen 2:4	אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאם בַּיּוֹם עָשׂוֹת יְהוָה אֱלֹהִים אֶרֶץ וּשְׁמַיִם:	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 טֶרֶם יִהְיֶה בָּאָרֶץ וְכָל-עֵשֶׂב הַשָּׂדֶה טֶרֶם יֵצֵא מִן הָאֲדָמָה לֵאמֹר יְהוָה אֱלֹהִים עַל-הָאָרֶץ וְאָדָם אִין לַעֲבֹד 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 יַעֲלֶה 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 נִשְׁמַת חַיִּים וַיִּהְיֶה 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 <b>the man</b> <b>became a living soul</b> .	<b>1 Cor 15:45.</b>  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-בְּעֶדֶן 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	וַיִּצְמַח יְהוָה אֱלֹהִים מִן-הָאֲדָמָה כָּל-עֵץ נָחֵמַד לְמַרְאֶה וְטוֹב לְמַאֲכָל וְעֵץ הַחַיִּים בְּתוֹךְ הָגֶן וְעֵץ הַדַּעַת טוֹב וָרָע:	And the LORD God caused to grow up from the ground every tree <i>that is attractive to look at</i> 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	וְנָהָל יֵצֵא מִעֵדֶן לְהַשְׁקוֹת אֶת-הָגֶן וּמִשָּׁם יִפְרֹד וְהָיָה לְאַרְבַּעָה רָאשִׁים:	Now a river goes out from Eden to water the garden, and from there it divides itself and has become four <i>spring sources</i> .	<i>spring sources</i> ← <i>heads</i> .
Gen 2:11	שֵׁם הָאֶחָד פִּישׁוֹן הוּא הַסֹּבֵב אֶת כָּל-אֶרֶץ הַחַוִּילָה אֲשֶׁר-שָׁם הַזָּהָב:	The name of the first <i>is</i> <u>Pishon</u> ; <i>it 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 הַבְּדֹלָח 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	וְשֵׁם-הַנָּהָר הַשֵּׁנִי גִיחוֹן הוּא הַסּוֹבֵב 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	וְשֵׁם הַנָּהָר הַשְּׁלִישִׁי חִדְקֹל הוּא הַהֹלֵךְ קִדְמַת אַשּׁוּר וְהַנָּהָר הָרְבִיעִי הוּא פָּרָת:	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 וַיְנַחֲהוּ בְּגֶן-עֵדֶן לְעַבְדָּהּ 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	וַיִּצַּו יְהוָה אֱלֹהִים עַל-הָאָדָם לֵאמֹר מִכָּל עֵץ-הָגֶן אָכַל תֹּאכַל:	And the LORD God commanded the man and said, “ <u>You can</u> freely eat 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 בְיוֹם 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 הֵיוֹת הָאָדָם לְבָדּוּ אֶעֱשֶׂה-לּוֹ עֶזֶר בְּנִגְדּוֹ:	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	וַיִּצַּר יְהוָה אֱלֹהִים מִן-הָאֲדָמָה כָּל-חַיַּת הַשָּׂדֶה וְאֵת כָּל-עוֹף הַשָּׁמַיִם וַיָּבֵא אֶל-הָאָדָם לִרְאוֹת מִה-יִקְרָא-לוֹ וְכָל אֲשֶׁר יִקְרָא-לוֹ הָאָדָם נָפֶשׁ 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 being, 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 וּלְעוֹף הַשָּׁמַיִם וּלְכָל חַיַּת הַשָּׂדֶה וּלְאָדָם לֹא-מָצָא עֶזֶר בְּנִגְדּוֹ:	And the man gave 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.	gave ← <i>called</i> .  was found ← <i>one / he found</i> . Impersonal use.
Gen 2:21	וַיִּפֹּל יְהוָה אֱלֹהִים   תְּרִדְמָה עַל-הָאָדָם וַיִּישָׁן וַיִּקַּח אֶחָת מִצִּלְעָתָיו וַיִּסְגֹּר בָּשָׂר תַּחְתָּנָה:	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־הַצֶּלַע 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 הִפָּעַם עָצָם מִעַצְמִי וּבָשָׂר מִבָּשָׂרִי לְזֹאת יִקְרָא אִשָּׁה כִּי מֵאִישׁ לִקְחָהּ 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 <i>she</i> was taken.”	she ← <i>this</i> .
Gen 2:24	עַל־כֵּן יַעֲזֹב אִישׁ אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד:	<b>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.</b>	<b>Matt 19:5, Mark 10:7-8, 1 Cor 6:16, Eph 5:31.</b>
Gen 2:25	וַיְהִיו שְׁנֵיהֶם עֲרוּמִּים הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבַּשְׁשׁוּ:	Now the two of them were naked – the man and his wife – but they were not ashamed.	
Gen 3:1	וְהַנָּחֹשׁ הָיָה עָרוֹם מְכַל חֵית הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים וַיֹּאמֶר אֶל־הָאִשָּׁה אֵף כִּי־אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִכָּל עֵץ הַגָּן:	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־הַנָּחֹשׁ מִפְּרִי עֵץ־הַגָּן נֹאכָל:	Then the woman said to the serpent, “We may eat from the fruit of the trees of the garden,	
Gen 3:3	וּמִפְּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ־הַגָּן אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעּוּ בּוֹ פֶּן־תָּמוּתוּן:	<u>but</u> 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> . <hr/> lest you die: a weaker statement than that of Gen 2:17 (you will surely die).
Gen 3:4	וַיֹּאמֶר הַנָּחֹשׁ 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 יָדַע אֱלֹהִים כִּי בַיּוֹם אֲכָלְכֶם מִמֶּנּוּ וּנְפָקְחוּ עֵינֵיכֶם וְהִייתֶם כְּאֱלֹהִים יֹדְעֵי טוֹב וָרָע:	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	וַיַּרְא הָאִשָּׁה כִּי טוֹב הָעֵץ לִמְאֹכַל וְכִי תְאוּהָהּ הוּא לְעֵינַיִם וְנִחְמַד הָעֵץ לְהַשְׁכִּיל וַתִּקַּח מִפְּרִיו וַתֹּאכַל וַתֵּן גַּם-לְאִישָׁהּ עִמָּה 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	וַתִּפְקַחְנָה עֵינֵי שְׁנֵיהֶם וַיֵּדְעוּ כִּי עֲרֻמָּם הֵם וַיִּתְּפְרוּ עֲלֵהּ תָאֲנָה וַיַּעֲשׂוּ לָהֶם חֲגָרֹת:	And the eyes of both of them were opened, and they became aware that <i>they were</i> naked. And they sewed fig <i>leaves together</i> , and they made themselves <i>aprons</i> .	leaves ← <i>leaf</i> , but collective usage, <i>foliage</i> .  aprons: or <i>girdings</i> .
Gen 3:8	וַיִּשְׁמְעוּ אֶת-קוֹל יְהוָה אֱלֹהִים מִתְהַלֵּךְ בִּגְן לְרוּחַ הַיּוֹם וַיִּתְּחַבֵּא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים בְּתוֹךְ עֵץ הַגֵּן:	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 <i>trees</i> of the garden.	trees ← <i>tree</i> . Collective usage of the singular.
Gen 3:9	וַיִּקְרָא יְהוָה אֱלֹהִים אֶל-הָאָדָם וַיֹּאמֶר לוֹ אֵיכָּה:	Then the LORD God called out to the man and said to him, “Where <i>are</i> you?”	
Gen 3:10	וַיֹּאמֶר אֶת-קוֹלִי שָׁמַעְתִּי בִּגְן וְאִירָא כִּי-עֵרֹם אָנֹכִי וָאֶחְבֵּא:	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 הַגִּיד לָךְ כִּי עֵרֹם אַתָּה 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 הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי הוּא נָתַתָּה-לִּי מִן-הָעֵץ וָאֲכַל:	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 לָאִשָּׁה מַה-זֹּאת עָשִׂית וַתֹּאמֶר הָאִשָּׁה הִנֵּחַשׁ הַשִּׂיָּאֲנִי וָאֲכַל:	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 אָרוּר 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 בֵּינֶךָ וּבֵין הָאִשָּׁה וּבֵין זֶרְעֶךָ וּבֵין זֶרְעָהּ הוּא יְשׁוּפֶכָּה רֹאשׁ וְאַתָּה תְּשׁוּפֶנּוּ עֲקֵב: 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 <i>it</i> in the heel.”	it ... it: or <i>he ... him</i> .
Gen 3:16	אֶל-הָאִשָּׁה אָמַר ה'רְבָה אֲרָבָה עֲצָבוֹנְךָ וְהִרְבֵּךְ בְּעֶצֶב תִּלְדִּי בָנִים וְאֶל-אִישְׁךָ תִּשְׁוָקֶתְךָ וְהוּא יִמְשָׁל-בָּךְ: 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 <b>1 Cor 14:34, 1 Tim 2:15</b> .  I will greatly increase: or <i>I will certainly increase</i> , infinitive absolute.  childbirth ← <i>pregnancy, conception</i> , standing for the outcome of it.
Gen 3:17	וּלְאָדָם אָמַר כִּי-שָׁמַעְתָּ לְקוֹל אִשְׁתְּךָ וְתָאכַל מִן-הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ אֲרוּרָה הָאֲדָמָה בְּעִבּוּרְךָ בְּעֶצְבוֹן 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 by saying, ‘You shall not eat from it’, The ground is 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 <u>thorns</u> and <u>brambles</u> to spring up to you, And you will eat the vegetation of the field.	thorns and brambles ← <i>thorn and bramble</i> , collective usage.
Gen 3:19	בְּזֵעַת אַפֶּיךָ תֹּאכַל לֶחֶם עַד שׁוּבְךָ אֶל-הָאֲדָמָה כִּי מִמֶּנָּה לָקַחְתָּ כִּי-עָפָר אַתָּה וְאֶל-עָפָר תִּשׁוּב:	By the sweat of your face you will eat <u>bread</u> , 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 <i>food</i> in general. See 1 Sam 28:22-24.
Gen 3:20	וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חוּהָ כִּי הִיא הָיְתָה אֵם כָּל-חַי:	And the man <u>called</u> his wife <u>Eve</u> , for she became the mother of everyone <u>living</u> .	called ← <i>called the name of</i> .  Eve ... living: Hebrew <i>Havvah ... hai</i> . The respective roots חוה and חיה are essentially the same, denoting <i>living</i> .
Gen 3:21	וַיַּעַשׂ יְהוָה אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כִּתְנוֹת עוֹר וַיַּלְבִּשֵׁם: 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 לִדְעוֹת טוֹב וְרָע וְעַתָּה פֶּן־יִשְׁלַח יָדוֹ וְלָקַח גַּם מֵעֵץ הַחַיִּים וְאָכַל וַחַי 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 לַעֲבֹד 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 ← <i>from where</i> .
Gen 3:24	וַיִּגְרֹשׁ אֶת־הָאָדָם וַיִּשְׁכֵּן מִקֵּדָם לְגִן־עֵדֶן אֶת־הַכְּרֻבִּים וְאֵת לֶהֱט הַחֶרֶב הַמַּתְהַפֶּכֶת לִשְׁמֹר אֶת־דֶּרֶךְ עֵץ הַחַיִּים: ס	So he drove the man out and stationed the cherubim and a <u>flaming sword</u> which rotated at the east of the Garden of Eden to guard <u>the way to</u> the tree of life.	a flaming sword ← <i>a flame of the sword</i> . A reverse Hebraic genitive.  the way to ← <i>the way of</i> .
Gen 4:1	וְהָאָדָם יָדַע אֶת־חַוָּה אִשְׁתּוֹ וַתֵּהֱרֵל וַתֵּלֶד אֶת־קַיִן וַתֹּאמֶר קָנִיתִי אִישׁ אֶת־יְהוָה:	And <u>Adam</u> knew Eve his wife, and she conceived, and she bore Cain, and she said, “I have got a <u>man – the LORD</u> .”	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, <i>with (the help of)</i> .
Gen 4:2	וַתִּסֹּף לֵלֶדֶת אֶת־אָחִיו אֶת־הָבֶל וַיְהִי־הֵבֶל רֹעֵה צֹאן וְקַיִן הָיָה עֹבֵד אֲדָמָה:	Then she gave birth again, to his brother, <u>Abel</u> . Now Abel became a shepherd of small cattle, <u>whereas</u> 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 מִפְּרִי הָאֲדָמָה מִנְחָה לַיהוָה:	And it came to pass, <u>after a number of days</u> , that Cain brought some fruit of the ground <i>as</i> an offering to the LORD.	after a number of days ← <i>from an end of days</i> .
Gen 4:4	וְהָבֶל הֵבִיא גִם־הוּא מִבְּכֹרוֹת צֹאנוֹ וּמִחֻלְבֵּי וַיִּשַׁע יְהוָה אֶל־הָבֶל וְאֶל־מִנְחָתוֹ:	And <u>Abel</u> also brought <i>an offering</i> , 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 <u>he became crestfallen</u> .	he became crestfallen ← <i>his face fell</i> .
Gen 4:6	וַיֹּאמֶר יְהוָה אֶל־קַיִן לָמָּה חָרָה לָךְ וְלָמָּה נָפְלוּ פָנֶיךָ:	And the LORD said to Cain, “Why are you infuriated and why are you crestfallen?”	

Gen 4:7	הֲלוֹא אִם־תִּיטִיב שְׂאֵת וְאִם לֹא תִיטִיב לִפְתַּח חַטָּאת רִבְץ וְאֵלֶיךָ תִּשְׁוֹקְתּוּ וְאַתָּה תִּמְשָׁל־בּוֹ:	If you do well, <i>is there</i> not exaltation? And if you do not do well, a <u>sin-offering</u> 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 (רִבְץ). 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 בִּהְיוֹתָם בַּשָּׂדֶה וַיִּקָּם קַיִן אֶל־הֶבֶל אָחִיו וַיַּהַרְגֵהוּ:	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.  The murder is referred to in <b>1 John 3:12</b> . 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 אָחֶיךָ וַיֹּאמֶר לֹא יָדַעְתִּי הֲשֹׁמֵר אָחִי אָנֹכִי:	At <u>this</u> the LORD said to Cain, “Where <i>is</i> <u>Abel</u> your brother?” And he said, “I don't know. <i>Am</i> I my brother's keeper?”	at this: wider use of the <i>vav</i> .  Abel: see Gen 4:2.
Gen 4:10	וַיֹּאמֶר מָה עָשִׂיתָ קוֹל דְּמִי אָחֶיךָ צֹעֲקִים אֵלַי מִן־הָאֲדָמָה:	<u>Whereupon</u> he said, “What have you done? The voice of your brother's <u>blood</u> is crying out to me from the ground.	whereupon: wider use of the <i>vav</i> .  blood ← <i>bloods</i> . Also in the next verse.
Gen 4:11	וְעַתָּה אָרֹר אֹתָהּ מִן־הָאֲדָמָה אֲשֶׁר פָּצְתָהּ אֶת־פִּיהָ לִקְחַת אֶת־דְּמִי אָחֶיךָ מִיָּדְךָ:	So now you <i>are more cursed</i> <i>than the ground</i> 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 תִּתְּכַחֵה לָךְ נֶעַ וְנָד תִּהְיֶה בָאָרֶץ:	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 גָּדוֹל עוֹנִי מִנְּשָׂא:	Then Cain said to the LORD, “My iniquity <i>is</i> too great to bear.	
Gen 4:14	הִן גָּרַשְׁתָּ אֹתִי הַיּוֹם מֵעַל פְּנֵי הָאֲדָמָה וּמִפְּנֵיךָ אֶסְתָּר וְהָיִיתִי נֶעַ וְנָד בָּאָרֶץ וְהָיָה כָּל־מֹצְאִי יַהַרְגֵנִי:	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 לִכְן כָּל־הַרְג לָקֵן שִׁבְעָתַיִם יָקָם וַיִּשֶׂם יְהוָה לָקֵן אוֹת לְבִלְתִּי הַכּוֹת־אֹתוֹ כָּל־מֹצְאֹו:	Then the LORD said to him, “That <i>is</i> why <i>anyone</i> who 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> .  no-one ← <i>not ... everyone</i> .
Gen 4:16	וַיֵּצֵא קַיִן מִלִּפְנֵי יְהוָה וַיֵּשֶׁב בְּאֶרֶץ־נֹד קִדְמַת־עֵדֶן:	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 וַתֵּלֶד אֶת־חֲנוּךְ וַיְהִי בְנָה עִיר וַיִּקְרָא שֵׁם הָעִיר כְּשֵׁם בְּנוֹ חֲנוּךְ:	And Cain knew his wife, and she conceived, and she bore <u>Enoch</u> , and <u>he</u> became a builder of a city, and <u>he</u> called the city after the name of his son, <u>Enoch</u> .	Enoch (2x) ← <i>Hanoch</i> , but we retain the AV / traditional English name.  he ... he: i.e. in view of a <i>vav-</i> <i>consecutive verb</i> , <i>he (Cain)</i> <i>became a builder of a city</i> , and <i>he (Cain) called the city ...</i> <i>Enoch</i> . Contrast Gen 4:20.
Gen 4:18	וַיֵּלֶד לְחֲנוּךְ אֶת־עִירָד וְעִירָד יָלַד אֶת־מְחוּיָאֵל וּמְחוּיָאֵל יָלַד אֶת־מֶתוּשָׁאֵל וּמֶתוּשָׁאֵל יָלַד אֶת־לָמֶךְ:	Then Irad was born to <u>Enoch</u> , and Irad begot <u>Mehujael</u> , and <u>Mehujael</u> begot <u>Methushael</u> , and <u>Methushael</u> begot <u>Lamech</u> .	Enoch: see Gen 4:17.  <u>Mehujael</u> ( <i>second occurrence in</i> <i>verse</i> ) ← <i>Mehijael</i> .  <u>Methushael</u> (2x): AV= <i>Methusael</i> .  <u>Lamech</u> ← <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 עֲדָה וְשֵׁם הַשֵּׁנִית צִלָּה:	Now <u>Lamech</u> took for himself two wives; the name of one <i>was</i> Adah and the name of the other <i>was</i> Zillah.	↳ is the pausal form. See Gen 4:2. The name is not in pause in the next verse.  <u>Lamech</u> : see Gen 4:18.
Gen 4:20	וַתֵּלֶד עֲדָה אֶת־יָבֵל הוּא הָיָה אָבִי יֹשְׁבֵי אֹהֶל וּמִקְנָה:	And Adah bore <u>Jabal</u> . <u>He</u> became the father of those <i>who</i> <i>live in tents and have</i> cattle.	he: i.e. <i>Jabal</i> . There is no <i>vav-</i> <i>consecutive verb</i> . Contrast Gen 4:17.  those <i>who</i> live ... and <i>have</i> ← <i>him who lives ... and (has)</i> .
Gen 4:21	וְשֵׁם אָחִיו יוֹבָל הוּא הָיָה אָבִי כָּל־תַּפֹּשׁ כְּנֹר וְעוּגָב:	And the name of his brother <i>was</i> <u>Jubal</u> . He became the father of all those <i>who</i> play the harp and flute.	
Gen 4:22	וְצִלָּה גַם־הוּא יָלְדָה אֶת־תּוּבַל־קַיִן לָטֵשׁ כָּל־חַרֶּשׁ נַחֲשֶׁת וּבְרָזָל וְנָאֻמָּה תּוּבַל־קַיִן נַעֲמָה:	And <u>Zillah</u> also gave birth, to <u>Tubal-Cain</u> , a sharpener of all copper and iron cutters. And the sister of <u>Tubal-Cain</u> <i>was</i> <u>Naamah</u> .	
Gen 4:23	וַיֹּאמֶר לָמֶךְ לְנָשָׁיו עֲדָה וְצִלָּה שְׁמַעְנָ קוֹלִי נָשִׁי לָמֶךְ הָאֲזִנָּה אָמַרְתִּי כִּי אִישׁ הָרַגְתִּי לְפָצְעִי וַיֵּלֶד לְחִבְרָתִי:	And <u>Lamech</u> said to his wives, “Adah and Zillah, Hear my voice. <i>You</i> wives of <u>Lamech</u> , Listen to my saying, For I have killed a man to my wounding, And a youth to my scarring.	<u>Lamech</u> (2x): see Gen 4:18.
Gen 4:24	כִּי שִׁבְעָתַיִם יִקְס־קַיִן וְלָמֶךְ שִׁבְעִים וְשִׁבְעָה:	Inasmuch as Cain will be avenged seven times over, So <u>Lamech</u> <i>will be</i> seventy- seven <i>times</i> .”	<u>Lamech</u> : see Gen 4:18.



Gen 4:25	וַיֵּדַע אָדָם עוֹד אֶת־אִשְׁתּוֹ וַתֵּלֶד בֶּן וַתִּקְרָא אֶת־שְׁמוֹ שֵׁת כִּי שֵׁת־לִי אֱלֹהִים זָרַע אַחֲרֵי תַחַת הָבֵל 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.  Seth ← <i>Sheth</i> , but we retain the AV / traditional name. The meaning is <i>he appoints</i> , or <i>he has appointed</i> .  seed: the <i>seed of God</i> (Mal 2:15) and <i>seed of the woman</i> (Gen 3:13).  Abel: see Gen 4:2.
Gen 4:26	וּלְשֵׁת גַּם־הוּא יָלַד־בֶּן וַיִּקְרָא אֶת־שְׁמוֹ אֶנּוֹשׁ אֵז הוּחַל לִקְרָא בְּשֵׁם יְהוָה׃ פ	And to <u>Seth</u> also a son was born, and he called him <u>Enos</u> . At that time people <u>began</u> to call on the name of the LORD.	1 Chr 1:1.  Seth: see Gen 4:25.  Enos ← <i>Enosh</i> , but we retain the AV / traditional English name.  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־שֵׁמָם אָדָם בְּיוֹם הַבְּרָאָם׃ ס	Male and female he created them, and he blessed them, and he <u>called</u> them <u>Adam</u> on the day of their being created.	he called them ← <i>he called their name</i> .  Adam: or <i>man</i> , <i>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 וּמָאתַיִם 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 מֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת׃	Then the days of Adam after <u>begetting</u> <u>Seth</u> were eight hundred years, and he begot sons and daughters.	begetting ← <i>his begetting of</i> .  Seth: see Gen 4:25.
Gen 5:5	וַיְהִי כָל־יְמֵי אָדָם אַשְׁרֵי־חַי תִּשְׁעַת מֵאוֹת שָׁנָה וּשְׁלֹשִׁים שָׁנָה וַיָּמָת׃ ס	So all the days <u>that</u> <u>Adam</u> lived 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 וּמָאתַיִם שָׁנָה וַיּוֹלֵד אֶת־אֶנּוֹשׁ׃	And <u>Seth</u> lived one hundred and five years and begot <u>Enos</u> .	Seth: see Gen 4:25.  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</u> <u>Enos</u> , and he begot sons and daughters.	Seth: see Gen 4:25.  begetting ← <i>his begetting of</i> .  Enos: see Gen 4:26.

Gen 5:8	וַיְהִי כָּל־יְמֵי־שֵׁת שְׁתַּיִם עֶשְׂרֵה 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 תְּשַׁעִּים 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 חֲמֵשׁ עֶשְׂרֵה שָׁנָה וַשְׁמָנָה מֵאוֹת שָׁנָה וַיֹּלֶד בָּנִים וּבָנוֹת:	Then <u>Enos</u> lived eight hundred and fifteen years after <u>begetting</u> <u>Cainan</u> , and he begot sons and daughters.	1 Chr 1:2. Enos: see Gen 4:26. begetting <u>Cainan</u> ← <i>his begetting of Cainan</i> .
Gen 5:11	וַיְהִי כָּל־יְמֵי אֵנוֹשׁ חֲמֵשׁ 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־מֶהֱלָאֵל:	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־מֶהֱלָאֵל אַרְבָּעִים שָׁנָה וַשְׁמָנָה מֵאוֹת שָׁנָה וַיֹּלֶד בָּנִים וּבָנוֹת:	Then <u>Cainan</u> lived eight hundred and forty years after <u>begetting</u> <u>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 עֶשֶׂר שָׁנִים 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 מֶהֱלָאֵל חֲמֵשׁ 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 מֶהֱלָאֵל אַחֲרֵי הוֹלִידוֹ אֶת־יָרֵד שְׁלֹשִׁים שָׁנָה וַשְׁמָנָה מֵאוֹת שָׁנָה וַיֹּלֶד בָּנִים וּבָנוֹת:	Then <u>Mahalalel</u> lived eight hundred and thirty years after <u>begetting</u> <u>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 מֶהֱלָאֵל חֲמֵשׁ וּתְשַׁעִּים שָׁנָה וַשְׁמָנָה 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 וַיּוֹלֶד בָּנִים וּבָנוֹת:	Then <u>Jared</u> lived eight hundred years after <u>begetting 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 כָל־יְמֵי־יָרֵד שְׁתַּיִם וְשָׁשִׁים שָׁנָה וַתֵּשֶׁעַ מָאוֹת 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 וַיּוֹלֶד אֶת־מֶתוֹשֶׁלַח:	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־מֶתוֹשֶׁלַח שְׁלֹשׁ מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת:	Now <u>Enoch</u> walked with God for three hundred years after <u>begetting 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 כָל־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 בִּי־לָקַח אֹתוֹ אֱלֹהִים: פ	And <u>Enoch</u> walked with God, and he disappeared, for God had taken him.	Enoch: see Gen 4:17. and he disappeared ← <i>and he (was) not (there)</i> .
Gen 5:25	וַיְחִי מֶתוֹשֶׁלַח שִׁבְעַת וּשְׁמֹנִים שָׁנָה וּמֵאָת שָׁנָה וַיּוֹלֶד 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 מֶתוֹשֶׁלַח אַחֲרֵי הוֹלִידוֹ אֶת־לָמֶךְ שְׁתַּיִם וּשְׁמוֹנִים שָׁנָה וּשְׁבַע מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת:	Then <u>Methuselah</u> lived seven hundred and eighty-two years after <u>begetting 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 כָל־יְמֵי מֶתוֹשֶׁלַח תֵּשַׁע וְשָׁשִׁים שָׁנָה וַתֵּשֶׁעַ מֵאוֹת שָׁנָה וַיָּמָת: פ	So all the days of <u>Methuselah</u> were <u>nine hundred and sixty-nine years</u> , 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 וּשְׁמֹנִים שָׁנָה וּמֵאָת שָׁנָה וַיּוֹלֶד 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 יִנְחֲמֵנוּ מִמְּעֻשָּׁנוּ וּמִעֲבֹן יָדֵינוּ 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־לָמֶךְ אַחֲרֵי הוֹלִידוֹ אֶת־נֹחַ חֲמֵשׁ וְתִשְׁעִים שָׁנָה וַחֲמֵשׁ מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת:	Then Lamech lived five hundred and ninety-five years after begetting 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־לָמֶךְ שִׁבְעַ וְשִׁבְעִים שָׁנָה וּשְׁבַע מֵאוֹת שָׁנָה וַיָּמָת: ס	So all the days of Lamech were seven hundred and seventy-seven years, and he died.	Lamech: see Gen 4:18.
Gen 5:32	וַיְהִי־נֹחַ בֶּן־חֲמֵשׁ מֵאוֹת שָׁנָה וַיּוֹלֶד נֹחַ אֶת־שֵׁם אֶת־חָם וְאֶת־יָפֶת:	And Noah was five hundred years old when Noah begot Shem, Ham and Japheth.	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־הֵחֵל הָאָדָם לָרֹב עַל־פְּנֵי הָאֲדָמָה וּבָנוֹת יֻלְּדוּ 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 הֵנָּה וַיִּקְחוּ לָהֶם נָשִׁים מִכָּל אֲשֶׁר בָּחָרוּ:	and the sons of God saw man's daughters – <i>how</i> good-looking they were – 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 בְּשָׁגָם הוּא בָּשָׂר וְהָיוּ יָמָיו מֵאָה וְעֶשְׂרִים שָׁנָה:	And the LORD said, “My spirit will not strive with man age-abidingly in <i>his</i> waywardness. 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 בְּשָׁגָם ([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 בָּאָרֶץ בִּימֵי הָהֵם וְגַם אַחֲרֵי־כֵן אֲשֶׁר יָבֹאוּ בְנֵי הָאֱלֹהִים אֶל־בָּנוֹת הָאָדָם וַיֻּלְּדוּ לָהֶם הֵמָּה הַגִּבּוֹרִים אֲשֶׁר מֵעוֹלָם אֲנָשִׁי הֵשֵׁם: פ	There were Nephilim 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 are the heroes who <i>since</i> antiquity have been 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 נ  since antiquity ← <i>from the age</i> .
Gen 6:5	וַיֵּרָא יְהוָה כִּי רַבָּה רָעַת הָאָדָם בָּאָרֶץ וְכָל־יִצְרָ מַחְשַׁבַת לִבּוֹ רָק רָע כָּל־הַיּוֹם:	And the LORD saw that man's evil on the earth was great, and that every conception of the thoughts of his heart was <i>nothing but</i> evil all day long.	↳ also 2 Pet 2:10 linking <i>spirits not from God</i> and <i>false prophets</i> .  See note on <b>James 4:5</b> , 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	וְנֹחַ 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 <i>genealogy</i> . Noah walked with God.	genealogy ← <i>generations</i> . Noah was of pure Adamic pedigree (not Nephilimic at all).
Gen 6:10	וַיּוֹלֶד 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 וַתִּמָּלֵא הָאָרֶץ חֲמָס:	Now the earth became corrupt before God, and the earth became full of violence.	
Gen 6:12	וַיֵּרָא אֱלֹהִים אֶת־הָאָרֶץ וְהִנֵּה נִשְׁחָתָה כִּי־הִשְׁחִית כָּל־בָּשָׂר אֶת־דַּרְכּוֹ עַל־הָאָרֶץ: ס	And God looked at the earth and saw <u>that</u> it had become corrupt, for all flesh <u>had gone</u> a corrupt way 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 קָץ כָּל־בָּשָׂר בָּא לִפְנֵי כִי־מָלְאָה הָאָרֶץ חֲמָס מִפְּנֵיהֶם וְהִנֵּנִי מַשְׁחִיתָם 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 לָךְ תֵּבַת עֲצֵי־גֹפֶר קָנִים תַּעֲשֶׂה אֶת־הַתֵּבָה וּכְפַרְתָּ אֹתָהּ מִבֵּית וּמִחוּץ בַּכָּפָר:	Make yourself an ark of gopher wood. 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	זֹאת אֲשֶׁר תַּעֲשֶׂה אֹתָהּ שְׁלֹשׁ מֵאוֹת אַמָּה אָרְךָ הַתֵּבָה חֲמִשִּׁים 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>צֹהַר   תַּעֲשֶׂה לַתֶּבֶה וְאַל־אָמַחַת תְּכַלְכְּנָהּ מִלְמַעְלָה וּפֶתַח הַתֶּבֶה בְּצִדָּהּ תַּשִּׂים תַּחְתִּים שְׁנַיִם וּשְׁלֹשִׁים 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.  make: or place.</p>
Gen 6:17	<p>וְאֲנִי הֲנִי מְבִיא אֶת־הַמָּבּוּל מִן־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.  a flood ← the flood.</p>
Gen 6:18	<p>וְהִקְמַתִּי אֶת־בְּרִיתִי אִתְּךָ וּבָאתָ אֵל־הַתֶּבֶה אַתָּה וּבְנֶיךָ וְאִשְׁתְּךָ וְנָשֵׁי־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־הַתֶּבֶה לְחַיִּיתָ 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 לְמִינָהּ מִכָּל רֶמֶשׂ הָאֲדָמָה לְמִינֵהוּ שְׁנַיִם מִכָּל יָבֹאוּ אֵלֶיךָ לְחַיִּיוֹת:</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־מַאֲכָל אֲשֶׁר יֹאכֵל וְאַסְפַּת אֵלֶיךָ וְהָיָה לְךָ וּלְהֵם לְאֹכֶלָה:</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 עֲשֹׂה: ס</p>	<p>And Noah did it. Everything that God commanded him, he duly carried out.</p>	<p>everything ← according to everything.  duly ← thus.</p>
Gen 7:1	<p>וַיֹּאמֶר יְהוָה לְנֹחַ בֹּא־אַתָּה וְכָל־בֵּיתְךָ אֵל־הַתֶּבֶה כִּי־אֶתְּךָ רָאִיתִי צַדִּיק לִפְנֵי 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 וְנָקְבָה 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 יוֹם וְאַרְבָּעִים לַיְלָה וּמַחֲיִיתִי אֶת-כָּל-הַיְּקוּם 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 everything</i> .
Gen 7:6	וְנֹחַ בֶּן-שֵׁשׁ מֵאוֹת שָׁנָה וְהַמָּבּוּל 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	וַיָּבֹא נֹחַ וּבָנָיו וְאִשְׁתּוֹ וּנְשֵׁי-בָנָיו אִתּוֹ אֶל-הַתֵּבָה מִפְּנֵי מֵי הַמָּבּוּל:	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	מִן-הַבְּהֵמָה הַטְּהוֹרָה וּמִן-הַבְּהֵמָה אֲשֶׁר אֵינָנָה טָהֳרָה וּמִן-הָעוֹף וְכָל אֲשֶׁר-רָמַשׁ עַל-הָאֲדָמָה:	<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 אֶל-נֹחַ אֶל-הַתֵּבָה זָכָר וְנָקְבָה 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 הַמָּבּוּל 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 שִׁש־מֵאוֹת שָׁנָה לְחַיֵּי-נֹחַ בַּחֹדֶשׁ הַשְּׁנִי בְּשִׁבְעָה-עָשָׂר יוֹם לַחֹדֶשׁ בִּיּוֹם 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 וַיִּפֹּת בְּנֵי-נֹחַ וְאִשְׁתּוֹ נָח וּשְׁלֹשֶׁת נְשֵׁי-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	הָמָּה וְכָל־הַחַיָּה לְמִינָהּ וְכָל־הַבְּהֵמָה לְמִינָהּ וְכָל־הָרֶמֶשׂ הָרֹמֵשׁ עַל־הָאָרֶץ לְמִינֵהוּ וְכָל־הָעוֹף לְמִינָהּ כֹּל צִפּוֹר כָּל־כָּנָף:	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־הַבֶּשֶׂר אֲשֶׁר־בּוֹ רוּחַ חַיִּים:	So they came to Noah, to the ark, two <i>by</i> two, from all the <i>kinds</i> of flesh in which <i>there is</i> the breath of life.	
Gen 7:16	וְהַבָּאִים זָכָר וּנְקֵבָה מִכָּל־בֶּשֶׂר בָּאוּ כַּאֲשֶׁר צִוָּה אֱתוֹ אֱלֹהִים וַיִּסְגֹּר יְהוָה בַּעֲדוֹ:	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 וַתָּרֶם 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 וַיִּכָּסּוּ כָל־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	חָמֵשׁ עֶשְׂרֵה אַמָּה מִלְּמַעְלָה גָּבְרוּ הַמַּיִם וַיִּכָּסּוּ הַהָרִים:	The water grew to fifteen cubits upwards, and it covered the mountains.	cubit: about 18 inches or 45 cm.
Gen 7:21	וַיָּגָע כָּל־בֶּשֶׂר   הָרֶמֶשׂ עַל־הָאָרֶץ בָּעוֹף 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 נִשְׁמַת־רוּחַ חַיִּים בְּאַפָּיו מִכָּל אֲשֶׁר בַּחֲרֵבָה מָתוּ:	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) of</i> <i>everything</i> , excepting what was in the ark.



Gen 7:23	וַיִּמַח אֶת-כָּל-הַיָּקוֹם   אֲשֶׁר   עַל-פְּנֵי הָאֲדָמָה מֵאָדָם עַד-בְּהֵמָה עַד-רֶמֶשׁ וְעַד-עוֹף הַשָּׁמַיִם וַיִּמָּחוּ מִן-הָאָרֶץ וַיִּשָּׂא אֶת-נֹחַ וְאֶת-אֵתוֹ בַּתֵּבָה:	And he wiped out every <u>living</u> <u>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. <hr/> earth ← <i>ground</i> .
Gen 7:24	וַיִּגְבְּרוּ הַמַּיִם עַל-הָאָרֶץ חֲמִשִּׁים 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 וַיָּשֻׁבוּ 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 מַעֲיֵנֹת תְּהוֹם וַאֲרָבַת הַשָּׁמַיִם וַיִּכְלֹא הַגֶּשֶׁם 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 הַלֹּדֶד וְשׁוֹב וַיִּחְסְרוּ הַמַּיִם מִקְצֵה חֲמִשִּׁים וּמֵאֵת יוֹם:	And the water receded from the earth, <i>and it kept receding</i> , and the water diminished <i>after</i> one hundred and fifty days.	<i>and it kept receding</i> : with an infinitive absolute. <hr/> after ← <i>at the end of</i> .
Gen 8:4	וַתָּנַח הַתֵּבָה בַּחֹדֶשׁ הַשְּׁבִיעִי בַּשְּׁבַע-עָשָׂר יוֹם לַחֹדֶשׁ עַל הַרִי 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 הַלֹּדֶד וְחֹסֶר עַד הַחֹדֶשׁ הָעֲשִׂירִי בַּעֲשִׂירִי בְּאַחַד לַחֹדֶשׁ נִרְאוּ רִאשֵׁי הַהָרִים:	And the water <u>kept on</u> <u>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 מִקֵּץ אַרְבָּעִים יוֹם וַיִּפְתַּח נֹחַ אֶת-חִלּוֹן הַתֵּבָה אֲשֶׁר עָשָׂה:	Then it came to pass <i>after</i> 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-הָעֶרֶב וַיֵּצֵא יְצוֹא וְשׁוֹב עַד-יִבֹשֶׁת הַמַּיִם מֵעַל הָאָרֶץ:	and he sent <i>out</i> a <u>raven</u> , and <i>it</i> <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. <hr/> it kept going out: with an infinitive absolute.
Gen 8:8	וַיִּשְׁלַח אֶת-הַיּוֹנָה מֵאִתּוֹ לִרְאוֹת הַקָּלוּ הַמַּיִם מֵעַל פְּנֵי הָאֲדָמָה:	And he <u>sent out</u> a <u>dove</u> to see if the water had ebbed away on the surface of the ground.	sent out ← <i>sent from with him</i> . <hr/> a dove ← <i>the dove</i> .

Gen 8:9	וְלֹא־מָצְאָהּ הַיּוֹנָה מְנוּחַ לְכַף־רַגְלָהּ וַתָּשָׁב אֵלָיו אֶל־הַתֵּבָה בִּיַּמִּים עַל־פָּנֶי כָּל־הָאָרֶץ וַיִּשְׁלַח יָדוֹ וַיִּקְחָהּ וַיָּבֵא אֹתָהּ אֵלָיו אֶל־הַתֵּבָה:	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</i> was water over the surface of the whole earth. And he stretched out his hand and took it and brought it in, into the ark.	brought it in ← <i>brought it to himself</i> .
Gen 8:10	וַיַּחַל עוֹד שְׁבַעַת יָמִים אַחֲרָיִם וַיִּסָּף שַׁלַּח אֶת־הַיּוֹנָה מִן־הַתֵּבָה:	And he waited for <u>another</u> seven days, and again he sent out the dove from the ark.	another ← <i>yet another; still another</i> .
Gen 8:11	וַתָּבֹא אֵלָיו הַיּוֹנָה לַעֲת עֶרֶב וְהִנֵּה עַל־הַזֵּית טָרֵף בִּפִּיהָ וַיַּדַּע נֹחַ כִּי־קָלוּ הַמַּיִם מֵעַל הָאָרֶץ:	And the dove came <i>back</i> to him in the <u>evening</u> , and behold, <i>there</i> was a fresh olive leaf in its mouth. So Noah knew that the water had ebbed away from the surface of the earth.	evening ← <i>evening time</i> .
Gen 8:12	וַיַּחַל עוֹד שְׁבַעַת יָמִים אַחֲרָיִם וַיִּשְׁלַח אֶת־הַיּוֹנָה וְלֹא־יָסְפָה שׁוּב־אֵלָיו עוֹד:	And he waited for <u>another</u> seven days, and he sent out the dove, and it did not come back to him again.	another ← <i>yet another; still another</i> . again ← <i>again ... any more</i> .
Gen 8:13	וַיְהִי בְּאַחַת וְשֵׁשׁ־מֵאוֹת שָׁנָה בְּרֵאשׁוֹן בְּאַחַד לַחֹדֶשׁ חָרְבוּ הַמַּיִם מֵעַל הָאָרֶץ וַיִּסַּר נֹחַ אֶת־מִכְסֵּה הַתֵּבָה וַיֵּרָא וְהִנֵּה חָרְבוּ פְּנֵי הָאֲדָמָה:	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</u> that the surface of the ground had become dry.	what <i>he</i> saw was that ← <i>behold</i> .
Gen 8:14	וּבַחֹדֶשׁ הַשֵּׁנִי בְּשִׁבְעָה וָעֶשְׂרִים יוֹם לַחֹדֶשׁ יִבֹּשֶׁה הָאָרֶץ: ס	And in the second month on the twenty-seventh day of the month, the earth became dry.	
Gen 8:15	וַיְדַבֵּר אֱלֹהִים אֶל־נֹחַ לֵאמֹר:	And God spoke to Noah and said,	
Gen 8:16	צֵא מִן־הַתֵּבָה אַתָּה וְאִשְׁתְּךָ וּבְנֶיךָ וְנִשְׁי־בְנֶיךָ אִתְּךָ:	“Go out of the ark, you and your wife, and your sons, and your sons' wives with you.	
Gen 8:17	כָּל־הַחַיָּה אֲשֶׁר־אִתְּךָ מִכָּל־בֶּשָׂר בְּעוֹף וּבַבְּהֵמָה וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ *הוּצֵא **הַיֵּצֵא אִתְּךָ וְשִׂרְצוּ בָאָרֶץ וּפְרוּ וּרְבוּ עַל־הָאָרֶץ:	Bring out with you all the livestock which <i>is</i> with you, <i>the specimens</i> from all <i>the kinds of flesh</i> , <u>on</u> the birds and <u>on</u> the beasts and <u>on</u> all the reptiles which creep on the earth, <u>so that</u> they may teem on the earth, and be fruitful and increase on the earth.”	bring out: this is the sense of both <i>ketiv</i> (הוּצֵא) and <i>qere</i> (הַיֵּצֵא). 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> .
Gen 8:18	וַיֵּצֵא־נֹחַ וּבְנָיו וְאִשְׁתּוֹ וְנִשְׁי־בְנָיו אִתּוֹ:	So Noah came out, as <i>did</i> his sons and his wife and his sons' wives with him.	

Gen 8:19	כָּל־הַחַיָּה בְּלִהְיֹתָּהּ בְּלִהְיֹתָּהּ וְכָל־הָעוֹף כָּל 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 הַטָּהוֹר 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־לְבוֹ לֹא־אֶסָּף לְקַלֵּל עוֹד אֶת־הָאָדָמָה בַּעֲבוּר הָאָדָם כִּי יֵצֵר לֵב הָאָדָם רָע מִנְעֻרָיו וְלֹא־אֶסָּף עוֹד לְהַכּוֹת אֶת־כָּל־חַי כָּאֲשֶׁר 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 <b>James 4:5</b> , where this verse may be alluded to. <hr/> again ← <i>yet again</i> .
Gen 8:22	עַד כָּל־יְמֵי הָאָרֶץ זֶרַע וְקָצִיר וְקָר וְחֹם וְקִיץ וְחֹרֶף וְיוֹם וְלַיְלָה לֹא יִשְׁבְּתוּ:	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	וַיְבָרֶךְ 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	וּמִוִּירְאָכֶם וּחִתְכֶם יִהְיֶה עַל כָּל־חַיַּת הָאָרֶץ וְעַל כָּל־עוֹף הַשָּׁמַיִם בְּכָל־אֲשֶׁר תִּרְמָשׁ הָאָדָמָה וּבְכָל־דָּגֵי הַיָּם בְּיָדְכֶם נָתַנּוּ:	And fear of you and dread of you will be <i>innate</i> 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־רֶמֶשׁ אֲשֶׁר הוּא־חַי לָכֶם יִהְיֶה לְאֹכְלָה כִּי־רַק עֵשֶׂב 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	אֲדָבֶשֶׁר בְּנִפְשׁוֹ דָּמוֹ לֹא תֹאכְלוּ:	But you shall not eat flesh with its <i>source of life</i> – its blood.	<i>source of life</i> ← <i>soul</i> .

Gen 9:5	וְאֵךְ אֶת־דַּמְכֶם לְנַפְשֵׁיכֶם אֲדַרְשׁ מִיַּד כָּל־חַיָּה אֲדַרְשְׁנוּ וּמִיַּד הָאָדָם מִיַּד אִישׁ אָחִיו אֲדַרְשׁ אֶת־נַפְשׁ הָאָדָם:	And I will surely require the blood of your <u>lives</u> . At the <u>hand</u> of every animal I will require it, and at the <u>hand</u> of man, at the <u>hand</u> of each <i>man's</i> brother, I will require the <u>life</u> of man.	lives ... life ← <i>souls ... soul</i> .  at the hand of (3x): i.e. <i>through</i> <i>the agency of</i> .  This verse is clarified in the next.
Gen 9:6	שִׁפְךָ דָּם הָאָדָם בָּאָדָם דָּמוֹ יִשְׁפָּךְ כִּי בַצֵּלִם אֱלֹהִים עָשָׂה אֶת־הָאָדָם:	<i>As for him who sheds the blood of man,</i> <b>By man his blood will be shed,</b> 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 וְאֶת־זֶרְעֲכֶם אֲחֵרֵיכֶם:	“As for me, I <u>am about to</u> 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 בְּבִהֶמָה וּבְכָל־חַיַּת הָאָרֶץ אִתְּכֶם מִכָּל יֵצְאֵי הַתְּבָה 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 <u>and all</u> <u>earthly life</u> .	living thing ← <i>soul of life</i> .  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 מִמֶּי 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 וְהָיְתָה 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> .  clouds ← <i>cloud</i> .
Gen 9:14	וְהָיָה בַעֲנָנִי עָנָן עַל־הָאָרֶץ וְנִרְאָתָה הַקֶּשֶׁת 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	וְזָכַרְתִּי אֶת־בְּרִיתִי אֲשֶׁר בֵּינִי וּבֵינֵיכֶם וּבֵין כָּל־נֶפֶשׁ חַיָּה בְּכָל־בָּשָׂר וְלֹא־יְהִי עוֹד הַמַּיִם לַמַּבּוּל לְשַׁחַת כָּל־בָּשָׂר:	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.	living beings ← <i>soul of life</i> .
Gen 9:16	וְהָיְתָה הַקֶּשֶׁת בְּעָנָן וּרְאִיתִיהָ לְזִכָּר בְּרִית עוֹלָם בֵּין אֱלֹהִים וּבֵין כָּל־נֶפֶשׁ חַיָּה בְּכָל־בָּשָׂר אֲשֶׁר עַל־הָאָרֶץ:	And the bow will <u>be</u> in the cloud, and I will see it, so as to remember the <u>age-abiding covenant</u> between God and all <u>living beings</u> with all flesh that <i>is</i> on the earth.”	be ← <i>become</i> .  the age-abiding covenant ← <i>an age-abiding covenant</i> .  living beings ← <i>soul of life</i> .
Gen 9:17	וַיֹּאמֶר אֱלֹהִים אֶל־נֹחַ זֹאת אוֹת־הַבְּרִית אֲשֶׁר הִקְמַתִי בֵּינִי וּבֵין כָּל־בָּשָׂר אֲשֶׁר עַל־הָאָרֶץ: פ	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.”	
Gen 9:18	וַיְהִיו בְּנֵי־נֹחַ הַיִּצְחָאִים מִן־הַתְּבָה שֵׁם וְחָם וְיָפֶת וְחָם הוּא אֲבִי כְנַעַן:	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.	Japheth: see Gen 5:32.
Gen 9:19	שְׁלֹשָׁה אֵלֶּה בְנֵי־נֹחַ וּמֵאֵלֶּה נִפְצָה כָּל־הָאָרֶץ:	These three <i>were</i> the sons of Noah, and from these the whole earth was <u>populated</u> .	populated ← <i>scattered, strewn over</i> .
Gen 9:20	וַיַּחַל נֹחַ אִישׁ הָאֲדָמָה וַיִּטֵּעַ כֶּרֶם:	Then Noah <u>took up being</u> a <u>cultivator</u> of the ground, and he planted a vineyard.	took up being ← <i>began (as)</i> .  cultivator ← <i>man</i> .
Gen 9:21	וַיֵּשֶׁת מִן־הַיַּיִן וַיִּשְׁכָּר וַיִּתְּגַל בְּתוֹךְ אֹהֱלָה:	And he drank from the wine and became drunk, and he uncovered himself inside his tent.	
Gen 9:22	וַיֵּרָא חָם אֲבִי כְנַעַן אֵת עֶרְוַת אָבִיו וַיַּגֵּד לִשְׁנֵי־אָחָיו בַּחוּץ:	Now Ham the father of Canaan <u>saw the nakedness of his father</u> , and he told his two brothers outside.	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 ↵
Gen 9:23	וַיִּקַּח שֵׁם וַיָּפֶת אֶת־הַשְּׂמֹלָה וַיִּשְׁלְמוּ עַל־שִׁכְמָם שְׁנֵיהֶם וַיִּלְכוּ אַחֲרָנִית וַיִּכְסּוּ אֵת עֶרְוַת אֲבִיהֶם וּפְנֵיהֶם אַחֲרָנִית וְעֶרְוַת אֲבִיהֶם לֹא רָאוּ:	So Shem and Japheth took a <u>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.	↳ literal events here could have a deeper story to tell as well.  Japheth: see Gen 5:32.  a mantle ← <i>the mantle</i> . An unexpected definite article. See Gen 22:9.
Gen 9:24	וַיִּיקָץ נֹחַ מִיֵּינוֹ וַיָּדַע אֵת אֲשֶׁר־עָשָׂה־לּוֹ בְּנוֹ הַקָּטָן:	Then Noah awoke from his wine <i>stupor</i> and knew what his youngest son had done to him.	

Gen 9:25	וַיֹּאמֶר אֲרוּר כְּנָעַן עֶבֶד עֲבָדִים יִהְיֶה לְאַחֲיוֹ:	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	יִפְתָּה אֱלֹהִים לְיִפְתָּה וַיֵּשֶׁב 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>yaft ... yefet</i> ). On the form <i>Japheth</i> , see Gen 5:32.
Gen 9:28	וַיְחִי־נֹחַ אַחֲרֵי הַמָּבּוּל 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	וְאַלֶּה תּוֹלְדֹת בְּנֵי־נֹחַ שֵׁם חָם וַיָּפֶת וַיּוֹלְדוּ לָהֶם בָּנִים אַחֲרֵי הַמָּבּוּל:	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 יִפְתָּה גֹמֶר וּמָגוֹג וּמְדַי וַיּוֹן וְתִבְלֵם וּמֶשֶׁךְ וְתִירָס:	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 אַשְׁכְּנַז וְרִיפַת וְתִגַּרְמָה:	And the sons of Gomer <i>were</i> Ashkenaz and Riphath and Togarmah.	1 Chr 1:6.
Gen 10:4	וּבְנֵי יוֹן אֵלִישָׁה וְתַרְשִׁישׁ כִּטִּים וְדָדָנִים:	And the sons of Javan <i>were</i> Elishah and Tarshish, Kittim and Dodanim.	1 Chr 1:7.
Gen 10:5	מֵאַלֶּה נִפְרְדּוּ אֵי־הַגּוֹיִם בְּאַרְצֹתָם אִישׁ לְלִשְׁנֹו לְמִשְׁפַּחְתָּם בְּגוֹיֵיהֶם:	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 וְפּוּט וְכַנְעַן:	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 ...</i> <i>Egypt ... 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 סֶבָא וְחָוִילָה וְסַבְתַּח וְרַעְמָה וְסַבְתַּכָּא וּבְנֵי רַעְמָה שְׂבָא וְדֵדָן:	And the sons of Cush <i>were</i> Seba and Havilah and Sabtah and Raamah and <u>Sabtechah</u> . And the sons of Raamah <i>were</i> Sheba and Dedan.	1 Chr 1:9.  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־נִמְרֹד הוּא הַחֵל לִהְיוֹת גִּבּוֹר בְּאֶרֶץ:	And Cush begot Nimrod. He started to become mighty in the land.	1 Chr 1:10.
Gen 10:9	הוּא־הָיָה גִבּוֹר־צִיד לִפְנֵי יְהוָה עַל־כֵּן יֹאמַר כְּנִמְרֹד גִּבּוֹר צִיד לִפְנֵי 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> .  there is a saying ← <i>it is said</i> .
Gen 10:10	וְתֹהִי 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> .  Shinar: <i>Babylonia</i> .
Gen 10:11	מִן־הָאֶרֶץ הַהִוא יָצָא אַשּׁוּר וַיְבֹן אֶת־נִינְוֶה וְאֶת־רַחֲבַת עִיר וְאֶת־כַּלַּח:	From that land <u>Ashshur</u> emerged, and he built Nineveh and Rehoboth City and Calah,	Ashshur: AV= <i>Asshur</i> .  emerged: or <i>went out</i> .
Gen 10:12	וְאֶת־רֶסֶן בֵּין נִינְוֶה וּבֵין כַּלַּח הוּא הָעִיר הַגְּדֹלָה:	and Resen between Nineveh and Calah. 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־לֹדִים וְאֶת־עַנְמִים וְאֶת־לֶהָבִים וְאֶת־נַפְתְּחִים:	And Mizraim begot Ludim and Anamim and Lehabim and Naphtuhim,	1 Chr 1:11.
Gen 10:14	וְאֶת־פַּתְרָסִים וְאֶת־כַּסְלֻחִים אֲשֶׁר יָצְאוּ מִשָּׁם פְּלִשְׁתִּים וְאֶת־כַּפְתָּרִים: ס	and Pathrusim, and Casluhim <u>from whom</u> the <u>Philistines</u> emerged, and the <u>Caphtorites</u> .	1 Chr 1:12.  from whom ← <i>from where</i> .  Philistines ← <i>Pelishtim</i> , but we retain the traditional English name. AV here= <i>Philistim</i> ; later <i>Philistines</i> .  Caphtorites: AV= <i>Caphtorims</i> .
Gen 10:15	וּכְנַעַן יָלַד אֶת־צִידֹן בְּכוֹר וְאֶת־חֶת:	And Canaan begot <u>Sidon</u> his firstborn and Heth,	1 Chr 1:13.  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־הָאֲמֹרִי וְאֶת־הַגִּרְגָּשִׁי:	and the <u>Jebusite</u> and the <u>Amorite</u> and the Girgashite,	1 Chr 1:14.  Jebusite (and the other demononyms): the sense is plural, <i>Jebusites (etc.)</i> , but we retain the singular for its somewhat poetic effect. Compare Ex 15:1 (note).  Amorite ← <i>Emorite</i> .

Gen 10:17	וְאֶת־הַחִי וְאֶת־הָעֲרֻקִי וְאֶת־הַסִּינִי:	and the Hivite and the Arkite and the Sinite,	1 Chr 1:15.
Gen 10:18	וְאֶת־הָאַרְוָדִי וְאֶת־הַצִּמְרִי וְאֶת־הַחֲמָתִי וְאַחֵר נָפְצוּ מִשְׁפָּחוֹת 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 גְבוֹל הַכְּנַעֲנִי מִצִּידֹן בְּאַכָּה גֵרָרָה עַד־עֶזָּה בְּאַכָּה סְדֹמָה וְעִמְרָה וְאַדְמָה וְצִבְיִם 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 ... Amarah ... 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 לְמִשְׁפָּחָתָם לְלִשְׁנָתָם בְּאַרְצֵתָם 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	וּלְשֵׁם יֶלֶד גַּם־הוּא אָבִי כָּל־בְּנֵי־עֶבֶר אָחִי יַפֶּת הַגָּדוֹל:	And to Shem also <i>offspring</i> were born. <i>He is</i> the <i>father</i> of all the sons of Eber the brother of Japheth the elder.	father: i.e. <i>forefather</i> .  Japheth: see Gen 5:32.  the elder: or <i>the great</i> .
Gen 10:22	בְּנֵי שֵׁם עִילָם וְאַשּׁוּר וְאַרְפַּכְשָׁד וְלוֹד 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־שֵׁלַח וְשֵׁלַח 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	וּלְעֶבֶר 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</i> <i>divide</i> , as in Ps 55:9 and Dan 2:41.
Gen 10:26	וַיֻּקְטָן יָלַד אֶת־אַלְמוֹדָד וְאֶת־שֵׁלֶף וְאֶת־חֲצַרְמָוֶת וְאֶת־יֶרַח:	And Joktan begot Almodad and <u>Sheleph</u> and Hazarmaveth 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־שֵׁבָא:	and Obal and Abimael and Sheba,	1 Chr 1:22.
Gen 10:29	וְאֶת־אוֹפִיר וְאֶת־חַוִּילָה וְאֶת־יוֹבָב כָּל־אֵלֶּה בְּנֵי יֶקֶטָן:	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 מִמֶּשָׁא בְּאַכָּה 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 לְלִשְׁנָתָם בְּאַרְצֹתָם לְגוֹיָהֶם:	These <i>were</i> the sons of Shem by their families, by their languages, in their territories, by their nations.	languages ← <i>tongues</i> .
Gen 10:32	אֵלֶּה מִשְׁפְּחֹת בְּנֵי־נֹחַ לְתוֹלְדֹתָם בְּגוֹיָהֶם וּמֵאֵלֶּה נִפְרְדּוּ הַגּוֹיִם בְּאֶרֶץ אַחֵר 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 כָל־הָאָרֶץ שִׁפְהָ אֶחָת וּדְבָרִים אֶחָדִים:	Now the whole earth was of <u>one language</u> and <u>one vocabulary</u> .	one language ← <i>one lip</i> .  <u>one vocabulary ← one (in plural) words, i.e. one set of words.</u>
Gen 11:2	וַיְהִי בְּנִסְעָם מִקֶּדֶם וַיִּמָּצְאוּ בְּקֶעֶה בְּאֶרֶץ שִׁנְעָר וַיֵּשְׁבוּ שָׁם:	And it came to pass as they migrated <u>eastwards</u> 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.  <u>Shinar: Babylonia.</u>
Gen 11:3	וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ הִבָּה נִלְבְּנָה לִבְנִים וְנִשְׂרָפָה לְשִׂרְפָּה וְתָהִי לָהֶם הַלְבְּנָה לְאַבֵּן וְהַחֲמֵר הִיא לָהֶם לְחֵמֶר:	And they said to each other, “Come on, let's make bricks and <u>fire them</u> thoroughly.” 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 הִבָּה   נִבְנֶה־לָּנוּ עִיר וּמִגְדָּל וְרֹאשׁוֹ בַּשָּׁמַיִם וְנַעֲשֶׂה־לָּנוּ שֵׁם פֶּן־נִפְּוֹץ עַל־פְּנֵי כָל־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 לִרְאֹת 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 הֵן עַם אֶחָד וּשְׂפָה אֶחָת לְכָלֶם וְזֹה 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 <i>is what</i> they have undertaken to do</u> . Now nothing that they devise will be <u>infeasible for</u> them to do.	this <i>is what</i> they have undertaken to do ← <i>this (is) their beginning to do</i> .  <u>infeasible for ← cut off from.</u>

Gen 11:7	הָבָה נִרְדָּה וְנִבְלָה שָׁם שְׁפָתָם אֲשֶׁל לֹא יִשְׁמְעוּ אִישׁ שִׁפְתֵי 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.  understand ← hear.
Gen 11:8	וַיִּפֶץ יְהוָה אֹתָם מִשָּׁם עַל-פְּנֵי כָל-הָאָרֶץ וַיַּחְדְּלוּ לִבְנֵת 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 בָּלַל יְהוָה שְׁפָתַי כָּל-הָאָרֶץ וּמִשָּׁם הִפְיָצָם יְהוָה עַל-פְּנֵי כָל-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 שֵׁם בֶּן-מֵאָת שָׁנָה וַיּוֹלֵד אֶת-אַרְפַּכְשָׁד שְׁנָתַיִם אַחֵר הַמָּבּוּל:	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-שֵׁם אַחֲרֵי הוֹלִידוֹ אֶת-אַרְפַּכְשָׁד חֲמֵשׁ 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.  he begot ← <i>his begetting</i> . Gerundial use of the infinitive, also in many verses following.  Arphaxad: see Gen 10:22.
Gen 11:12	וְאַרְפַּכְשָׁד חִי חֲמִשָּׁה וּשְׁלֹשִׁים שָׁנָה וַיּוֹלֵד אֶת-שֵׁלָח:	And Arphaxad lived for thirty- five years and begot Shelah.	1 Chr 1:24.  Arphaxad: see Gen 10:22.  Shelah: see Gen 10:24.
Gen 11:13	וַיְחִי אַרְפַּכְשָׁד אַחֲרֵי הוֹלִידוֹ אֶת-שֵׁלָח 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.  Arphaxad: see Gen 10:22.
Gen 11:14	וְשֵׁלָח חִי שְׁלֹשִׁים שָׁנָה וַיּוֹלֵד אֶת-עֵבֶר:	And Shelah lived for thirty years and begot Eber.	Shelah: see Gen 10:24.
Gen 11:15	וַיְחִי-שֵׁלָח 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 וַיּוֹלֶד 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 וַיּוֹלֶד 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 וַיּוֹלֶד 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 וַיּוֹלֶד אֶת-שְׂרוּג: ס	And Reu lived for thirty-two years and begot Serug.	1 Chr 1:26.
Gen 11:21	וַיְחִי רְעוּ אַחֲרֵי הוֹלִידוֹ אֶת-שְׂרוּג שִׁבְעַת שָׁנִים וּמֵאוֹת שָׁנָה וַיּוֹלֶד 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 שְׂרוּג שְׁלֹשִׁים שָׁנָה וַיּוֹלֶד אֶת-נָחֹר: ס	And Serug lived for thirty years and begot Nahor.	1 Chr 1:26.
Gen 11:23	וַיְחִי שְׂרוּג אַחֲרֵי הוֹלִידוֹ אֶת-נָחֹר מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת: ס	Then after he begot Nahor, Serug lived for two hundred years, and he begot sons and daughters.	
Gen 11:24	וַיְחִי נָחֹר תִּשַׁע וְעֶשְׂרִים שָׁנָה וַיּוֹלֶד אֶת-תֶּרַח: ס	And Nahor lived for twenty-nine years and begot Terah.	1 Chr 1:26.
Gen 11:25	וַיְחִי נָחֹר אַחֲרֵי הוֹלִידוֹ אֶת-תֶּרַח תִּשַׁע-עָשָׂרָה שָׁנָה וּמֵאוֹת שָׁנָה וַיּוֹלֶד 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-תֶרַח שִׁבְעִים שָׁנָה וַיּוֹלֶד אֶת-אַבְרָם אֶת-נָחֹר וְאֶת-הָרָן: ס	And Terah lived for seventy years and begot Abram, Nahor and Haran.	1 Chr 1:27.
Gen 11:27	וְאַלֵּה תּוֹלְדֹת תֶּרַח תֶּרַח הוֹלִיד אֶת-אַבְרָם אֶת-נָחֹר 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 תֶרַח אָבִיו בְּאֶרֶץ מְלֻדָּתוֹ בְּאֹר כַּשְׂדִּים:	But Haran died before Terah his father in his native land, in Ur of the Chaldees.	
Gen 11:29	וַיִּקַּח אַבְרָם וְנָחֹר לָהֶם נָשִׁים שֵׁם אִשְׁת־אַבְרָם שָׂרָי וְשֵׁם אִשְׁת־נָּחֹר מִלְכָּה בַּת־הָרָן אֲבִי־מִלְכָּה וְאָבִי יִסְכָּה:	And Abram and Nahor took wives. The name of Abram's wife was Sarai and the name of Nahor's wife was Milcah, the daughter of Haran the father of Milcah and the father of Iscah.	took ← <i>took to themselves.</i>
Gen 11:30	וְתָהִי שָׂרָי עֲקָרָה אֵין לָהּ וָלֵד:	Now Sarai was barren – she <i>did</i> not have any offspring.	
Gen 11:31	וַיִּקַּח תֶּרַח אֶת־אַבְרָם בְּנוֹ וְאֶת־לוֹט בֶּן־הָרָן בֶּן־בְּנוֹ וְאֵת שָׂרָי כַּלְתּוֹ אִשְׁת־אַבְרָם בְּנוֹ וַיֵּצְאוּ אֹתָם מֵאֹר כַּשְׂדִּים לָלֶכֶת אֶרֶצָה 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 together 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 <b>Acts 7:2</b> .  together ← <i>with them.</i>
Gen 11:32	וַיְהִיו יְמֵי־תֶרַח חֲמֵשׁ שָׁנִים וּמֵאֵתִים שָׁנָה וַיָּמָת תֶּרַח 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־לָךְ מֵאֶרֶצְךָ וּמִמּוֹלְדֹתֶךָ וּמִבֵּית אָבִיךָ אֶל־הָאָרֶץ אֲשֶׁר אֹרָאךָ:	Then the LORD said to Abram, <b>“Get going out of your land</b> <b>And from your native country</b> <b>And from your father's house</b> <b>To the land which I will show you.</b>	<b>Acts 7:3.</b>  get going ← <i>go for yourself.</i>
Gen 12:2	וְאֶעֱשֶׂךָ לְגוֹי גָּדוֹל וְאַבְרָכְךָ וְאֶגְדְּלָה שְׁמֶךָ וְהָיָה בְרָכָה:	And I will make you a great nation, And I will bless you And make your name great, And you must become a blessing.	you must become: imperative mood of the verb.
Gen 12:3	וְאַבְרָכָה מְבָרְכֶיךָ וּמְקַלְלֶיךָ אֶאֱרָ וְנִבְרָכוּ בְּךָ כָּל מְשֻׁפָּחֵת הָאֲדָמָה:	And I will bless those who bless you, But I will curse him who reviles you. <b>But all the families of the earth</b> <b>Will be blessed through you.”</b>	<b>Acts 3:25, Gal 3:8.</b>  earth ← <i>ground.</i>

Gen 12:4	וַיֵּלֶךְ אַבְרָם כַּאֲשֶׁר דִּבֶּר אֵלָיו יְהוָה וַיֵּלֶךְ אִתּוֹ לוֹט וְאַבְרָם בֶּן־חֲמֵשׁ 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	וַיִּקַּח אַבְרָם אֶת־שָׂרַי אִשְׁתּוֹ וְאֶת־לוֹט בֶּן־אָחִיו וְאֶת־כָּל־רְכוּשָׁם אֲשֶׁר רָכְשׁוּ וְאֶת־הַנֶּפֶשׁ אֲשֶׁר־עָשׂוּ בַּחֲרָן וַיֵּצְאוּ לָלֶכֶת אֶרֶצָה כְּנָעַן וַיָּבֹאוּ אֶרֶצָה כְּנָעַן:	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 <u>land of Canaan</u> , and into the <u>land of Canaan</u> they came.	livestock ← <i>soul</i> . Perhaps standing for <i>servants</i> , e.g. the shepherds of Gen 13:7.  acquired ← <i>made</i> .  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.
Gen 12:6	וַיַּעֲבֹר אַבְרָם בְּאֶרֶץ עַד מְקוֹם שָׁכֵם עַד אֵלֹן מוֹרֶה וְהַכְנַעֲנִי אָז בְּאֶרֶץ:	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.	Shechem: AV= <i>Sichem</i> here, but elsewhere (e.g. Gen 33:18) <i>Shechem</i> .  oak: AV differs ( <i>plain</i> ).
Gen 12:7	וַיֵּרָא יְהוָה אֶל־אַבְרָם וַיֹּאמֶר לְזֶרְעֲךָ אֶתֶּן אֶת־הָאָרֶץ הַזֹּאת וַיְבִן שָׁם מִזְבֵּחַ לַיהוָה הַנִּרְאָה אֵלָיו:	Then the LORD appeared to Abram and said, “I will give this land to your seed.” <u>At this</u> he built an altar there to the LORD, who had appeared to him.	at this: wider use of the <i>vav</i> .
Gen 12:8	וַיַּעֲתֵק מִשָּׁם הָהָרָה מִקְדָּם לְבֵית־אֵל וַיֵּט אֹהֶלָה בֵּית־אֵל מִיָּם וְהָעִי מִקְדָּם וַיְבִן־שָׁם מִזְבֵּחַ לַיהוָה וַיִּקְרָא בְּשֵׁם יְהוָה:	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.	a mountain ← <i>the mountain</i> .  Ai ← <i>the Ai</i> . AV= <i>Hai</i> , but AV elsewhere (e.g. Josh 7:2) <i>Ai</i> .
Gen 12:9	וַיֵּסַע אַבְרָם הָלוֹךְ וְנֹסֵעַ הַנִּגְבָּה: פ	Then Abram moved on, and he <u>kept on moving</u> southwards.	kept on moving: with an infinitive absolute.
Gen 12:10	וַיְהִי רָעָב בְּאֶרֶץ וַיֵּרֶד אַבְרָם מִצְרַיִמָּה לָגוֹר שָׁם כִּי־כָבֵד הָרָעָב בְּאֶרֶץ:	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.	
Gen 12:11	וַיְהִי כַּאֲשֶׁר הִקְרִיב לְבֹא מִצְרַיִמָּה וַיֹּאמֶר אֶל־שָׂרַי אִשְׁתּוֹ הִנֵּה־נָא יֹדַעְתִּי כִּי אִשָּׁה יִפְתֹּמְרָאָה אֶת:	And it came to pass, as he got near entering Egypt, that he said to Sarai his wife, “Look, I <u>ask</u> <i>you</i> , I know that you <i>are</i> a beautiful woman in appearance,	I ask <i>you</i> ← <i>please</i> ; a particle of entreaty (Hebrew <i>na</i> ).
Gen 12:12	וְהָיָה כִּי־יִרְאוּ אֹתְךָ הַמִּצְרַיִם וַאֲמָרוּ אֵשֶׁתְּךָ זֹאת וְהָרְגוּ אֹתִי וְאֹתְךָ יַחֲיֶה:	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.	

Gen 12:13	אֲמַרְיִנָּא אַחְתִּי אֶתְּ לַמֶּעַן יִיטֵב־לִי בְּעִבּוּרְךָ וְחַיְתָּה נַפְשִׁי בְּגִלְלֶךָ:	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.”	would you: the particle of entreaty as in Gen 12:11.  I myself ← <i>my soul</i> .
Gen 12:14	וַיְהִי כְּבֹא אַבְרָם מִצְרֵימָה וַיִּרְאוּ הַמִּצְרִים אֶת־הָאִשָּׁה כִּי־יִפְּהָ 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 אֹתָהּ שְׂרֵי 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־לֹו צֹאן־וּבָקָר וְחֻמְרִים וְעֲבָדִים וְשִׁפְחֹת וְאֹתָנֹת 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	וַיִּנָּגַע יְהוָה   אֶת־פַּרְעֹה בְּגָעִים גְּדֹלִים וְאֶת־בֵּיתֹו עַל־דְּבַר שְׂרֵי אִשְׁת־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־הִגַּדְתָּ 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 אַחְתִּי הִוא וְאֶקַּח אֹתָהּ לִי לְאִשָּׁה וְעַתָּה הִנֵּה אִשְׁתְּךָ קַח וְלֵךְ:	Why did you say, ‘She <i>is</i> my sister?’, <u>so that</u> 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> .  here <i>is</i> ← <i>behold</i> .
Gen 12:20	וַיִּצֹו עָלָיו פַּרְעֹה אֲנָשִׁים וַיִּשְׁלְחוּ אֹתֹו וְאֶת־אִשְׁתּוֹ וְאֶת־כָּל־אֲשֶׁר־לֹו:	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־לֹו וְלוֹט עִמּוֹ הַנְּגִבָה:	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).  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 בַּמִּקְנֶה בַּכֶּסֶף וּבַזָּהָב:	Now Abram <i>was well-endowed</i> with cattle, with silver and with gold.	↳ southwards from the north-east of Egypt to the south of Israel.  well-endowed ← <i>very heavy</i> .
Gen 13:3	וַיֵּלֶךְ לְמִסְעָיו מִנְּגִב וְעַד־בֵּית־אֵל עַד־הַמָּקוֹם אֲשֶׁר־הָיָה שָׁם *אֵהְלָה **אֵהְלֹו בִּתְחֻלָּה 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.  Ai ← <i>the Ai</i> . See Gen 12:8.

Gen 13:4	אֶל-מִקְוֵם הַמִּזְבֵּחַ אֲשֶׁר-עָשָׂה שָׁם בְּרֵאשִׁיטָה וַיִּקְרָא שָׁם 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-לִלוֹט הֵלֵךְ אֶת-אַבְרָם הָיָה צֹאן-וּבָקָר וְאֵהָלִים:	And Lot also, who went with Abram, had sheep and oxen and tents,	
Gen 13:6	וְלֹא-נִשְׂאָא אַתָּם הָאָרֶץ לְשִׁבְתָּ יַחְדּוֹ כִּי-הָיָה רְכוּשָׁם רָב וְלֹא יָכְלוּ לְשִׁבְתָּ יַחְדּוֹ:	and the land did not <u>support</u> 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-לִיב בֵּין רֹעִי מִקְנֵה-אַבְרָם וּבֵין רֹעִי מִקְנֵה-לֹט וְהַכְנַעֲנִי וְהַפְּרִזִּי אֲזִי יֹשֵׁב בָּאָרֶץ:	And there <u>arose</u> 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 ← <i>became</i> .  already ← <i>then</i> .
Gen 13:8	וַיֹּאמֶר אַבְרָם אֶל-לֹט אֶל-נָא תְהִי מְרִיבָה בֵּינִי וּבֵינֶיךָ וּבֵין רֹעִי וּבֵין רֹעֶיךָ כִּי-אֲנֹשִׁים אַחִים אֲנַחְנוּ:	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 <i>are</i> kinsmen.	kinsmen ← <i>men brothers</i> .
Gen 13:9	הֲלֹא כָל-הָאָרֶץ לִפְנֵיךָ הַפָּרֹד נָא מֵעַלִי אִם-הִשְׁמָאֵל וְאִמְנָה וְאִם-הִימִן וְאִשְׁמְאִילָה:	Is not all the land before you? Separate yourself from me, would you. If <i>you go to</i> the left, then I will go to the right, and if <i>you go to</i> the right, then I will go to the left.”	
Gen 13:10	וַיִּשָּׂא-לֹט אֶת-עֵינָיו וַיִּרְא אֶת-כָּל-כֶּבֶד הַיַּרְדֵּן כִּי כָלָה מִשְׁקָהּ לִפְנֵי   שַׁחַת יְהוָה אֶת-סֹדֶם וְאֶת-עֵמֹרָה כְּגַן-יְהוָה כְּאֶרֶץ מִצְרַיִם בְּאֶבְכָּה צֹעֵר:	At <u>this</u> Lot lifted up his eyes and saw the whole tract of the Jordan – that all of it <i>was</i> 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 <i>as one goes to</i> Zoar.	at this: wider use of the vav.  one goes ← <i>you go</i> .
Gen 13:11	וַיִּבְחַר-לֹט לֹט אֶת כָּל-כֶּבֶד הַיַּרְדֵּן וַיִּסַּע לֹט מִקְדָּם וַיִּפְרְדּוּ אִישׁ מֵעַל אָחִיו:	So Lot chose the whole tract of the Jordan for himself, and Lot moved eastwards, and they separated <u>from each other</u> .	from each other ← <i>from his brother</i> .
Gen 13:12	אַבְרָם יֹשֵׁב בְּאֶרֶץ-כְּנָעַן וְלֹט יֹשֵׁב בְּעָרֵי הַכְּפָר וַיֵּאָהֵל עַד-סֹדֶם:	Abram dwelt in the land of Canaan <u>whereas</u> 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 <i>were</i> evil and sinners against the LORD to a great <i>degree</i> .	

Gen 13:14	וַיֹּהִי אֲמַר אֱלֹהִים אֶבְרָם אַחֲרֵי הַפְּרִדָּה לֹט מֵעֲמֹז שָׂא נָא עֵינֶיךָ וּרְאֵה מִזֶּה־מִּקּוֹם אֲשֶׁר־אַתָּה שָׂם צַפְנָה וְנִגְבָּה וְקִדְמָה וַיֹּמַה:	And the LORD said to Abram, after Lot had been separated <u>from him</u> , “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 רֹאֶה לְךָ אֶתְנַנֶּה וְלִזְרַעְךָ עַד־עוֹלָם:	For all <b>the land which you see I will give to you, and to your seed, age-abidingly.</b>	Acts 7:5.
Gen 13:16	וַשְׁמַתִּי אֶת־זֶרְעֶךָ כַּעֲפַר הָאָרֶץ אֲשֶׁר   אִם־יֹכֵל אִישׁ לִמְנוֹת אֶת־עֲפַר הָאָרֶץ גַּם־זֶרְעֶךָ 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 בָּאָרֶץ לְאַרְכָּהּ וּלְרֹחְבָּהּ כִּי לְךָ אֶתְנַנֶּה:	Arise and walk about in the land, in its length and in its breadth, for I will give it to you.”	
Gen 13:18	וַיָּאֵל אֲבָרָם וַיָּבֹא וַיֵּשֶׁב בְּאֵלְנֵי 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 בִימֵי אֲמֶרְפֶּל מֶלֶךְ־שֹׁנֵעַר אֲרִיּוֹךְ מֶלֶךְ אֶלְסַר כְּדֹרְלַעְמֵר מֶלֶךְ עֵילָם וְתִדְעַל מֶלֶךְ גּוֹיִם:	Now it came to pass in the days of Amraphel king of <u>Shinar</u> , Arioch king of Ellasar, Chedorlaomer king of Elam and Tidal king of <u>nations</u> ,	Shinar: <i>Babylonia</i> . <hr/> nations: Kurdish tribes, according [CB] quoting an Assyrian tablet.
Gen 14:2	עָשׂוּ מִלְחָמָה אֶת־בֶּרֶעַ מֶלֶךְ סֹדֶם וְאֶת־בִּרְשָׁע מֶלֶךְ עֵמֶרָה שִׁנְאָב   מֶלֶךְ אַדְמָה וְשִׁמְאֵבֶל מֶלֶךְ *צַבִּיִּים **צַבּוּיִים וּמֶלֶךְ בֶּלַע הִיא־צַעֲרָה:	<i>that</i> they made war on Bera king of Sodom, and Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of <u>Zeboiim</u> , 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־עֶמֶק הַשִּׁדִּים הוּא יָם הַמֶּלַח:	All these joined <i>forces</i> at the Valley of <u>Siddim</u> , 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 עֶשְׂרֵה שָׁנָה עָבְדוּ אֶת־כְּדֹרְלַעְמֵר וּשְׁלֹש־עֶשְׂרֵה שָׁנָה מָרְדּוּ:	For twelve years they served Chedorlaomer, and <i>in</i> the thirteenth year they rebelled.	



Gen 14:5	<p>וּבְאַרְבַּעַ עָשָׂרָה שָׁנָה בָּא כְּדִרְלֹעַמֶר וְהַמְּלָכִים אֲשֶׁר אִתּוֹ וַיַּכּוּ אֶת־רִפְאִים בְּעִשְׂתָּרֶת קִרְיָתִים וְאֶת־הַזּוּזִים בָּהֶם וְאֵת הָאֵימִים בְּשֹׁה קִרְיָתִים:</p>	<p>And in the fourteenth year Chedorlaomer and the kings who <i>were</i> 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 בְּהַרְרֵם שְׁעִיר עֵד אֵיל פֶּאֶרָן 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־שֹׁדֵה הָעַמְלָקִי וְגַם אֶת־הָאֹמִרִי הַיֹּשֵׁב בְּחֶזְזֹן תָּמָר:</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>וַיָּצֵא מֶלֶךְ־סֹדֶם וּמֶלֶךְ עֵמֶרָה וּמֶלֶךְ אַדְמָה וּמֶלֶךְ *צִבְיִים *צִבּוֹיִם וּמֶלֶךְ בִּלְעַ הוֹאֲצֵעַר 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 <i>against</i> 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 כְּדִרְלֹעַמֶר מֶלֶךְ עֵילָם וְתִדְעֵל מֶלֶךְ גּוֹיִם וְאַמְרָפֶּל מֶלֶךְ שִׁנְעָר וְאַרְיוֹךְ מֶלֶךְ אֵלְסָר אַרְבַּעַה מְלָכִים אֶת־הַחֲמִשָּׁה:</p>	<p><i>against</i> Chedorlaomer king of Elam, and Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar – four kings <i>against</i> 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>וְעַמֶּק הַשִּׁדִּים בְּאֶרֶת בְּאֶרֶת חֲמָר וַיִּגְסּוּ מֶלֶךְ־סֹדֶם וְעֵמֶרָה וַיִּפְּלוּ־שָׁמָּה וְהַנִּשְׁאָרִים הָרָה נָסוּ:</p>	<p>Now the Valley of Siddim <i>consisted of bitumen pit after bitumen pit</i>, and the king of Sodom and <i>the king</i> of Gomorrah fled, and they fell there, and the rest fled to a <u>mountain</u>.</p>	<p>bitumen pit <i>after bitumen pit</i> ← <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־רֶכֶשׁ סֹדֶם וְעֵמֶרָה 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־לֹט וְאֶת־רַכְשׁוֹ בֶּן־אֲחִי אַבְרָם וַיֵּלְכוּ וְהוּא יֹשֵׁב בְּסֹדֶם:</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 בְּאֵלֶי מִמְרָא הָאֲמֹרִי אָחִי אֶשְׁכֹּל וְאָחִי עֲנֵר וְהֵם בְּעָלֵי 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</u> Abram.	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 וַיֵּרָק אֶת-חֲנִיכָיו 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 וַיִּכּוּם וַיִּרְדָּפֵם עַד-חֹבָה 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	וַיִּשָּׁב אֶת כָּל-הָרֶכֶשׁ וְגַם אֶת-לוֹט אָחִיו וּרְכָשׁוֹ הַשֵּׁבִי וְגַם אֶת-הַנָּשִׁים 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 לִקְרָאתוֹ אַחֲרֵי שׁוּבוֹ מִהַכּוֹת אֶת-כְּדֻרְלַעֲמֹר וְאֶת-הַמְּלָכִים אֲשֶׁר אִתּוֹ אֶל-עֵמֶק שָׁוִי הוּא עֵמֶק 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	וּמֶלֶךְ-צֹדֶק מֶלֶךְ שָׁלֵם הוֹצִיא לֶחֶם וַיֵּץ וְהוּא כֹהֵן לֵאלֹ עֶלְיוֹן:	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.	<b>Ps 110:4, Heb 5:6, Heb 7:1, Heb 7:17, Heb 7:21.</b>  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 עֶלְיוֹן 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 עֶלְיוֹן אֲשֶׁר-מִגֵּן צָרֶיךָ בְּיָדְךָ וַיִּתֶּן-לוֹ מִעֵשֶׂר 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 תְּזַלְלִי הַנֶּפֶשׁ וְהָרֶכֶשׁ קַח-לָךְ:	And the king of Sodom said to Abram, “Give me the people but keep the property.”	people ← <i>soul</i> . keep ← <i>take for yourself</i> .
Gen 14:22	וַיֹּאמֶר אַבְרָם אֶל-מֶלֶךְ סֹדֶם הֲרִימֹתִי יָדִי אֶל-יְהוָה אֵל עֲלִיזֹן כֹּנֵה שָׁמַיִם וָאָרֶץ:	But Abram said to the king of Sodom, “As I raise my hand to the LORD, the MOST HIGH GOD, possessor of heaven and earth,	
Gen 14:23	אִם-מִחוּט וְעַד שְׂרוּף-זָנַעַל וְאִם-אֶקֶח מִכָּל-אֲשֶׁר-לָךְ וְלֹא תֹאמַר אֲנִי הֶעֱשִׂיתִי אֶת-אַבְרָם:	I most certainly will not take as much as a thread or a shoe-latchet, or anything that is yours, so that you cannot say, ‘I made Abram rich’,	I most certainly will not take ← if I take, standing for if I ... may God do this to me. Strong denial using an abbreviation of the oath formula of 2 Sam 3:35. as much as a thread or a shoe-latchet ← from a thread to a shoe-latchet. so that: purposive use of the vav.
Gen 14:24	בִּלְעָדֵי רֶק אֲשֶׁר אָכְלוּ הַנְּעָרִים וְחֶלֶק הָאֲנָשִׁים אֲשֶׁר הִלְכוּ אִתִּי עֲנַר אֲשָׁכַל וּמִמָּוָה הֵם יִקְחוּ חֶלֶק: 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 ← except for me, unless re-pointed to בִּלְעָדֵי. [BDB] → not at all!
Gen 15:1	אַחֵר   הַדְּבָרִים הָאֵלֶּה הָיָה דְּבַר-יְהוָה אֶל-אַבְרָם בְּמַחֲזָה לֵאמֹר אֶל-תִּירָא אַבְרָם אֲנֹכִי מִגֹּן לָךְ שְׂכָרְךָ הֲרֵבָה מְאֹד:	After these things the word of the LORD came to Abram in a vision, and he said, “Do not fear, Abram. I am your shield and very much your reward.”	came ← became.
Gen 15:2	וַיֹּאמֶר אַבְרָם אֲדֹנָי יְהוִה מִה-תִּתֶּן-לִי וְאֲנֹכִי הוֹלֵךְ עֲרִירִי וּבֶן-מֶשֶׁק בֵּיתִי הוּא דֹּמֶשֶׁק אֱלִיעֶזֶר:	Then Abram said, “My Lord the LORD, what will you give me, for I go childless, and the superintendent of my house is Eliezer of Damascus.”	superintendent ← son of possession. Damascus ← Dammesek, but we retain the AV / modern name.
Gen 15:3	וַיֹּאמֶר אַבְרָם הֵן לִי לֹא נָתַתָּה זָרַע וְהִנֵּה בֶן-בֵּיתִי יִרְשׁ אֹתִי:	And Abram said, “Look, you have not given me any seed, and look, a member of my household staff will inherit from me.”	member ← son.
Gen 15:4	וְהִנֵּה דְבַר-יְהוָה אֵלָיו לֵאמֹר לֹא יִרְשֶׁךָ זֶה כִּי-אִם אֲשֶׁר יֵצֵא מִמֶּעֶיךָ הוּא יִרְשֶׁךָ:	Then what happened was that the word of the LORD came to him and said, “This man will not inherit from you, but it is rather he who will come out of your inward parts who will inherit from you.”	what happened was that ← behold.
Gen 15:5	וַיֵּצֵא אֹתוֹ הַחוּצָה וַיֹּאמֶר הַבְּטֵנָא הַשָּׁמַיְמָה וּסְפֹר הַכּוֹכָבִים אִם-תּוּכַל לִסְפֹּר אֹתָם 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. This verse shows that the seed has a plural meaning “in the flesh”, as well as being the seed “as speaking of one” leading to Christ (Gal 3:16).

Gen 15:6	וַיֵּאֱמֶן בַּיהוָה 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 בְּ, often <i>in</i> , but the verb for <i>believe</i> is נָא
Gen 15:7	וַיֹּאמֶר אֵלָיו אֲנִי יְהוָה אֲשֶׁר הוֹצֵאתִיךָ מֵאוּר כַּשְׂדִּים לָתֶת 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.”	לְ never constructed with a Hebrew direct object, and the context here militates for prepositional linkage to the object, so effectively <i>believed</i> (the words).
Gen 15:8	וַיֹּאמֶר אֲדֹנָי יְהוָה בְּמָה אֲדַע כִּי אֵירֶשְׁנָה:	At <u>this</u> 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 vav.
Gen 15:9	וַיֹּאמֶר אֵלָיו קַח לִי עֶגְלָה מְשֻׁלֶּשֶׁת וְעֵז מְשֻׁלֶּשֶׁת וְאַיִל מְשֻׁלֶּשׁ וְתֹר וְגֹזָל:	And he said to him, “Take for me a three-year-old cow-calf and a three-year-old goat-kid, and a three-year-old ram, and a turtle-dove and a young pigeon.”	
Gen 15:10	וַיִּקַּח־לוֹ אֶת־כָּל־אַלֶּה וַיְבַתֵּר אֹתָם בַּתְּוֹךְ וַיִּתֵּן אִישׁ־בְּתָרוֹ לְקִרְאָת רֵעֵהוּ וְאֶת־הַצֶּפֶר 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</i> <i>himself</i> .  counterpart ← <i>neighbour</i> .
Gen 15:11	וַיֵּרֶד הָעֵיט 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 וַתְּרִדְמָה נָפְלָה עַל־אַבְרָם וְהָנָה אִמָּה חֲשֵׁכָה גְדֹלָה נִפְלֹת עָלָיו:	Now the sun was on the point of setting, and a slumber fell on Abram, and <u>what happened was</u> <u>that</u> dread – a great darkness – fell on him.	what <i>happened</i> was that ← <i>behold</i> .
Gen 15:13	וַיֹּאמֶר לְאַבְרָם יָדַע תֵּדַע כִּי־גֵר   יִהְיֶה זֶרַעְךָ בְּאֶרֶץ לֹא לָהֶם וַעֲבָדוּם וְעָנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה:	And he said to Abram, “ <u>Know</u> <u>with certainty</u> , <b>that your seed</b> <b>will be outsiders</b> in a land <b>which is not theirs</b> , and <b>they</b> <b>will serve them</b> ; and <b>they will</b> <b>be afflicted</b> for four hundred years.	<b>Acts 7:6.</b>  know with certainty: infinitive absolute.  outsiders ← <i>a (temporary)</i> <i>resident</i> . Collective usage.  they will be afflicted ← <i>they will</i> <i>afflict them</i> . Avoidance נָא
Gen 15:14	וְגַם אֶת־הַגֹּיִם אֲשֶׁר יַעֲבֹדוּךָ אֲנִי וְאַחֲרֵי־כֵן יֵצְאוּ בְּרִכְשׁ גָּדוֹל:	But also <i>that</i> <b>I will judge the</b> <b>people whom they serve</b> , and <b>after that they will go out</b> with considerable property.	לְ of the passive.  <b>Acts 7:7.</b>
Gen 15:15	וְאַתָּה תָּבוֹא אֶל־אֲבֹתֶיךָ בְּשָׁלוֹם תִּקְבָּר בְּשִׁיבָה טוֹבָה:	And you will go to your <u>fathers</u> in peace – you will be buried in a good <u>old</u> age.	fathers: i.e. <i>forefathers</i> .  old age ← <i>grey hair</i> .

Gen 15:16	וְדֹר רְבִיעִי יָשׁוּבוּ הִנֵּה כִּי לֹא־שָׁלֵם עֹן הָאֲמֹרִי עַד־הַנֶּה: עַד־הַנֶּה:	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 וְעֹלָטָה הָיָה וְהִנֵּה תַנּוּר עָשָׂן וְלֶפֶיד אֵשׁ אֲשֶׁר עָבַר בֵּין הַגְּזָרִים הָאֵלֶּה:	Then as the sun set, a thick darkness came on, and <u>then</u> <u>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 Hebraic genitive.
Gen 15:18	בַּיּוֹם הַהוּא כָּרַת יְהוָה אֶת־אַבְרָם בְּרִית לֵאמֹר לְזֶרַעְךָ נָתַתִּי אֶת־הָאָרֶץ הַזֹּאת מִנְּהַר מִצְרַיִם עַד־הַנָּהָר 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־הַקֵּינִי וְאֶת־הַקִּנִּזִּי וְאֶת־הַקְּדָמֹנִי הַקְּדָמֹנִי:	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־הָאֲמֹרִי 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 אִשְׁתְּ אַבְרָם לֹא יָלְדָה לּוֹ וְלֹא שִׁפְחָה מִצְרַיִת וְשִׁמָּה 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 עָצָרְנִי יְהוָה מִלָּדָת בֶּאֱנָא אֶל־שִׁפְחָתִי אוּלִי אֲבִנָּה 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 אִשְׁת־אַבְרָם אֶת־הָגָר הַמִּצְרַיִת שִׁפְחָתָהּ מִקֵּץ עֶשְׂרֵי שָׁנִים לְשִׁבְתָּ אַבְרָם בָּאָרֶץ כְּנָעַן וַתִּתֵּן אֹתָהּ 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	וַיָּבֹא אֶל־הָגָר וַתְּהַר וַתֵּלֶד בִּי 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 חֲמָסִי עָלֶיךָ אֲנֹכִי נָתַתִּי שִׁפְחָתִי בְּחִיקְךָ וַתֵּרָא כִּי 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 you.”	you: with a supralinear dot. See [CB] App. 31. [CB] says this should read <i>her</i> .
Gen 16:6	וַיֹּאמֶר אַבְרָם אֶל-שָׂרַי הִנֵּה שִׁפְחָתְךָ בְּיָדְךָ עֲשִׂי-לָהּ הַטּוֹב בְּעֵינֶיךָ 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. <hr/> sight ← eyes.
Gen 16:7	וַיִּמְצְאָהּ מַלְאָךְ יְהוָה עַל-עֵין הַמִּים 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-מִזָּה בָּאת וְאַנָּה תֵּלְכִי וַתֹּאמֶר מִפְּנֵי שָׂרַי גְּבֻרָתִי אֲנֹכִי בִרְחַח:	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-גְּבֻרָתְךָ וְהִתְעַנִּי תַּחַת 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 הָרְבָה אֲרֻבָּה אֶת-זֶרְעֶךָ וְלֹא יִסְפָּר מִרְבּוֹ:	Then the angel of the LORD said to her, “I <u>will very much</u> increase your seed, and <u>they</u> will not be <i>able to be</i> counted for <i>their</i> abundance.”	I will very much increase: infinitive absolute. <hr/> they ← it.
Gen 16:11	וַיֹּאמֶר לָהּ מַלְאָךְ יְהוָה הִנֵּךְ הָרָה וְיִלְדֶּת בֶּן וְקִרְאתָ שְׁמוֹ יִשְׁמָעֵאל כִּי-שָׁמַע יְהוָה אֶל-עֲנִיָּךְ:	Then the angel of the LORD said to her, “You see that 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. <hr/> Ishmael ← God hears.
Gen 16:12	וְהוּא יִהְיֶה פָרָא אָדָם יָדוֹ בְּכָל וִיד כָּל בּוֹ וְעַל-פָּנָיו כָּל-אָחָיו יִשְׁכָּן:	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	וַתִּקְרָא שֵׁם־יְהוָה הַדֹּבֵר אֵלֶיהָ אַתָּה אֱלֹהֵי רָאִי כִי אָמְרָה הֲגַם הֵלֵם רְאִיתִי אַחֲרֵי רָאִי:	And she called the LORD who had been speaking to her, “You <i>are</i> the GOD of a vision.” For she said, “ <i>Can I still</i> see, right here, after my vision?”	
Gen 16:14	עַל־כֵּן קָרָא לַבְּאֵר בְּאֵר לַחֵי רָאִי הִנֵּה בֵּין־קַדֶּשׁ וּבֵין בֶּרֶד:	That <i>is</i> why they call the well Beer-Lahai-Roi. <i>It is</i> located between Kadesh and Bered.	Beer-Lahai-Roi ← (the) well of living (after) my seeing.  it is located ← behold.
Gen 16:15	וַתֵּלֶד הָגָר לְאַבְרָם בֶּן וַיִּקְרָא אַבְרָם שֵׁם־בְּנוֹ אִשְׁמָעֵל הָגָר 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־הָגָר אֶת־יִשְׁמַעְאֵל לְאַבְרָם: ס	Now Abram <i>was</i> eighty-six years old when Hagar gave birth to Ishmael to Abram.	
Gen 17:1	וַיְהִי אַבְרָם בֶּן־תְּשַׁעִים שָׁנָה וַתֵּשַׁע שָׁנִים וַיֵּרָא יְהוָה אֶל־אַבְרָם וַיֹּאמֶר אֵלָיו אֲנִי־אֵל שָׂדֵי הַתְּהֵלֶךְ לְפָנַי וְהָיָה תָמִים:	And when Abram was ninety-nine years old, the LORD appeared to Abram and said to him, “I <i>am</i> GOD ALMIGHTY; walk before me and be <i>with</i> integrity,	with integrity ← <i>integrous, integral, whole, without defect.</i>
Gen 17:2	וְאַתָּנָה בְּרִיתִי בֵּינִי וּבֵינֶךָ וְאַרְבָּה אוֹתָךְ בְּמֵאֵד מְאֹד:	and I will <u>perform</u> 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 <u>face down</u> , and God spoke with him and said,	face down ← <i>on his face.</i>
Gen 17:4	אֲנִי הִנֵּה בְרִיתִי אִתְּךָ וְהָיִיתָ לְאֵב הַמִּזֶּן גּוֹיִם:	“ <i>As for</i> me, behold, my covenant <i>is</i> 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 אַבְרָהָם מִזֶּן גּוֹיִם נִתְּתִיד:	And <u>you</u> will no longer be called Abram, but your name will be <u>Abraham</u> , for <b>I will make you the father of a multitude of nations.</b>	<b>Rom 4:17.</b>  you ← <i>your name.</i>  Abraham ← <i>father of a multitude.</i>
Gen 17:6	וְהִפְרֵתִי אֹתְךָ בְּמֵאֵד מְאֹד וְנִתְּתִיד לְגוֹיִם וּמְלָכִים מִמֶּךָ יֵצְאוּ:	And I will make you <u>extremely</u> fruitful, and I will constitute you as nations, and kings will come out of you.	extremely ← <i>to very, very.</i>
Gen 17:7	וְהִקְמַתִי אֶת־בְּרִיתִי בֵּינִי וּבֵינֶךָ וּבֵין זֶרְעֶךָ אַחֲרֶיךָ לְדֹרֹתָם לְבְרִית עוֹלָם לְהִזֹּת לְךָ לְאֱלֹהִים וּלְזֶרְעֶךָ אַחֲרֶיךָ:	And I will set up my covenant between myself and you and your seed after you for their generations, as an age-abiding covenant, <i>so as</i> to be God to you, and to your seed after you.	

Gen 17:8	וְנָתַתִּי לְךָ וּלְזָרְעֶךָ אֶחָרִיךְ אֶת   אֶרֶץ מְגֻרְיֶךָ אֵת כָּל-אֶרֶץ כְּנָעַן לְאֻחֻזָּת עוֹלָם וְהָיִיתִי לָהֶם לֵאלֹהִים:	And I will give you and your seed after you the land in <u>which</u> you <i>are resident</i> – 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 אֹתָהּ וְזָרְעֶךָ אֶחָרִיךְ 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 זָרְעֶךָ אֶחָרִיךְ 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</u> you to be circumcised.	among you ← <i>of yours</i> , or <i>for you</i> .
Gen 17:11	וְנִמְלֹתֶם אֶת בָּשָׂר עֲרֻלְתְּכֶם 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 יְמוֹל לָכֶם כָּל-זָכָר לְדֹרֹתֵיכֶם יֶלֶד בַּיִת וּמִקְנֵת-כֶּסֶף מִכָּל בֶּן-נִכְר אֲשֶׁר לֹא מִזָּרְעֶךָ הוּא:	And <i>at</i> eight days old, every male <u>among</u> you will be circumcised in your generations, <i>whether</i> born in the household or bought for money, <u>including</u> any foreigner who <i>is</i> not of your seed.	among you ← <i>of yours</i> , or <i>for you</i> .  or: disjunctive use of the vav.  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   יְמוֹל יֶלֶד בֵּיתְךָ וּמִקְנֵת כֶּסֶף וְהָיְתָה בְרִיתִי בְּבָשָׂרְכֶם לְבְרִית עוֹלָם:	He who <i>is</i> born in your household and he who <i>is</i> bought for your money <u>absolutely must</u> be <u>circumcised</u> , and my covenant will be in your flesh as an age-abiding covenant.	absolutely must be circumcised: infinitive absolute.
Gen 17:14	וְעַל   זָכָר אֲשֶׁר לֹא-יְמוֹל אֶת-בָּשָׂר עֲרֻלָּתוֹ וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מֵעַמִּיהָ 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 שְׁמָהּ:	Then God said to Abraham, “ <i>As for</i> Sarai your wife, you will not call her Sarai, but her name <i>will</i> be Sarah.	
Gen 17:16	וּבֵרַכְתִּי אֹתָהּ וְגַם נָתַתִּי מִמֶּנָּה לְךָ בֶּן וּבֵרַכְתִּיהָ וְהָיְתָה לְגוֹיִם מְלָכִי עַמִּים מִמֶּנָּה יִהְיוּ:	And I will bless her, and I will also give you a son by her, and I will bless her, and she <u>will</u> give rise to nations; kings of peoples <u>will</u> spring up 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 הַלְבֵן מֵאֵה-שָׁנָה יוֹלֵד וְאִם-שָׂרָה הַבְּתֻלָּה תִּלְדֵּם שָׁנָה תֵּלֵד:	Then Abraham fell <u>face down</u> and laughed and said in his heart, “Will <i>a 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 יִשְׁמַעֲלֵךְ יְחִיָּה לְפָנֶיךָ:	And Abraham said to God, “If only Ishmael would live before you!”	
Gen 17:19	וַיֹּאמֶר אֱלֹהִים אֲבֹל שָׂרָה אֲשֶׁתְּךָ יִלְדֶּת לָךְ בֶּן וְקָרָאתָ אֶת-שְׁמוֹ יִצְחָק וְהִקְמַמְתִּי אֶת-בְּרִיתִי אִתּוֹ לְבְרִית עוֹלָם לְזֶרְעוֹ 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	וְלִישְׁמַעֲלֵךְ שָׁמַעְתִּיךָ הִנֵּה   בִּרְכָתִי אִתּוֹ וְהִפְרִיתִי אִתּוֹ וְהִרְבִּיתִי אִתּוֹ בְּמֵאָד מְאֹד שָׁנִים-עֶשְׂרִי נְשִׂאִים 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 לָךְ שָׂרָה לְמוֹעֵד הַזֶּה בַּשָּׁנָה הָאַחֲרָת:	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	וַיְכַל 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-יִשְׁמַעֲלָל בְּנוֹ וְאֵת כָּל-יְלִידֵי בֵיתוֹ וְאֵת כָּל-מִקְנֶת כֶּסֶפוֹ כָּל-זָכָר בְּאֲנָשֵׁי בֵּית אַבְרָהָם וַיִּמַּל אֶת-בָּשָׂר עֶרְלָתָם בְּעֶצֶם הַיּוֹם הַזֶּה כַּאֲשֶׁר דִּבֶּר אֱלֹהִים אֵלָיו:	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-תְּשַׁעִּים וְתִשְׁעִי שָׁנָה בָּהֶמְלֹו בָּשָׂר 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	וַיִּשְׁמַעֲלָל בְּנוֹ בֶּן-שָׁלֹשׁ עָשָׂר שָׁנָה בָּהֶמְלֹו אֵת בָּשָׂר 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	בְּעֶצֶם הַיּוֹם הַזֶּה נִמְּוֹל אַבְרָהָם וַיִּשְׁמַעֲלָל בְּנוֹ:	On that very day Abraham and Ishmael his son were circumcised,	

Gen 17:27	וְכָל־אֲנָשֵׁי בֵּיתוֹ יָלִיד בְּיָת וּמִקְנַת־כֶּסֶף מֵאֵת בּוֹרֵנֶכָר נִמְלּוּ אִתּוֹ: 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 מִמְּרָא וְהוּא יֹשֵׁב פֶּתַח־הָאֵהָל 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 <i>heat</i> of the day.	in the heat ← <i>as the heat</i> .
Gen 18:2	וַיִּשָּׂא עֵינָיו וַיֵּרָא וְהִנֵּה שְׁלֹשָׁה אַנְשִׁים נֹצְבִים עָלָיו וַיֵּרָא וַיֵּרָץ לִקְרֹאתָם מִפֶּתַח הָאֵהָל וַיִּשְׁתַּחוּ אֲרָצָה:	And he lifted up his eyes and looked, and <u>what he saw was</u> three men standing in <i>his</i> 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</i> saw was ← <i>behold</i> . in his vicinity ← <i>upon him</i> .
Gen 18:3	וַיֹּאמֶר אֲדֹנָי אִם־נָא מָצָאתִי חַן בְּעֵינֶיךָ אֶל־נָא תַעֲבֹר מֵעַל עַבְדְּךָ:	And he said, “ <u>LORD*</u> , 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 וְרַחֲצוּ רַגְלֵיכֶם וְהִשְׁעֲנוּ 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	וְאִקְחָה פַת־לֶחֶם וְסַעֲדוּ לְבַבְכֶם אַחֵר תַּעֲבְרוּ כִּי־עַל־כֵּן עָבַרְתֶּם עַל־עַבְדְּכֶם וַיֹּאמְרוּ כֵּן תַּעֲשֶׂה כְּאֲשֶׁר דִּבַּרְתָּ:	and let me fetch a bit of <u>food</u> , and you refresh <i>your hearts</i> , <i>and</i> 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 הָאֵהָלָה אֶל־שָׂרָה וַיֹּאמֶר מַה־רִּי שָׁלֹשׁ סָאִים קֶמַח סֵלֶת לוֹשִׁי וְעָשִׂי עֲגוֹת:	So Abraham hurried to <i>his</i> tent, to Sarah, and he said, “Quickly <i>prepare</i> three <i>seahs</i> of fine flour, knead it, and <i>make bread-cake</i> .”	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 בּוֹרֵבָקָר רֶדֶד וְטוֹב וַיִּתֵּן אֶל־הַנֶּעֱר וַיְמַהֵר לַעֲשׂוֹת אִתּוֹ:	Meanwhile Abraham ran to the cattle and took a calf that was tender and good and gave <i>it</i> to the <i>servant-lad</i> , and he quickly <u>cooked</u> it.	cooked ← <i>made</i> .
Gen 18:8	וַיִּקַּח חֲמָאָה וְחֵלֶב וּבֹרֵה־בָקָר אֲשֶׁר עָשָׂה וַיִּתֵּן לִפְנֵיהֶם וְהוּא־עֹמֵד עֲלֵיהֶם תַּחַת הָעֵץ וַיֹּאכְלוּ:	Then he took <u>butter</u> 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 אֵיךְ שָׂרָה אֲשֶׁתְּךָ וַיֹּאמֶר הִנֵּה בָאֵהָל:	And they said to <u>him</u> , “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 אֲשׁוּב אֵלֶיךָ כַּעֲת חַיָּה וְהִנֵּה־בֶן לְשָׂרָה אֲשֶׁתְּךָ וְשָׂרָה שֹׁמְעַת פֶּתַח הָאֵהָל וְהוּא אַחֲרָיו:	Then he said, “I will certainly return to you <u>at this time next year</u> , and you <u>will see that</u> Sarah your wife <i>will have</i> a son.” Now Sarah was listening <i>at the entrance to the tent</i> , which <i>was</i> behind him.	at <i>this time next year</i> ← <i>at the season as the living time (i.e. when reliving the same time of year)</i> . Compare 2 Ki 4:16. AV differs ( <i>according to the time of life</i> ), more literal and also possible.  you will see that ← <i>behold</i> .
Gen 18:11	וְאַבְרָהָם וְשָׂרָה זָקְנִים בָּאִים בַּיָּמִים חֲדָל לְהֵיוֹת לְשָׂרָה אַרְח בְּנָשִׁים:	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 אֲחֲרֵי בִלְתִּי 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 צָחָקָה שָׂרָה לֵאמֹר הֲאֵף אֲמַנֵּם אֵלֶּךְ וְאֲנִי זָקְנָתִי:	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 אֲשׁוּב אֵלֶיךָ כַּעֲת חַיָּה וּלְשָׂרָה בֶּן:	Is anything too stupendous for the LORD? <b>At the appointed time I will return</b> to you, <u>at this time next year</u> , <b>and Sarah will have a son.</b> ”	<b>Rom 9:9.</b>  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	וַתִּכְחַשׁ שָׂרָה   לֵאמֹר לֹא צָחָקְתִּי כִּי   יִרְאָה וַיֹּאמֶר   לֹא כִּי צָחָקְתִּי:	Then Sarah <i>spoke falsely</i> and said, “I did not laugh”, for she was afraid. But he said, “ <b>No</b> , you did laugh.”	spoke falsely: or <i>denied (it)</i> .  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 הִלֵּךְ עִמָּם לְשַׁלְּחָם:	Then the men got up from there and peered down at the landscape of Sodom, and Abraham went with them <u>to escort them on their way</u> .	to escort them <i>on their way</i> ← <i>to send them (away)</i> .
Gen 18:17	וַיְהִי אֲמַר הַמֶּכְסֶה אָנִי מֵאַבְרָהָם אֲשֶׁר אָנִי עֹשֶׂה:	Then the LORD said, “Do I conceal from Abraham what I do,	
Gen 18:18	וְאַבְרָהָם הִזֵּי יִהְיֶה לִּגְוִי גָדוֹל וְעַצּוֹם וְנִבְרָכוּ בּוֹ כָּל גּוֹיֵי הָאָרֶץ:	considering Abraham <u>will definitely be</u> 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 vav.  will definitely be: infinitive absolute.
Gen 18:19	כִּי יֵדַעְתִּיו לְמַעַן אֲשֶׁר יֵצֵא אֶת־בָּנָיו וְאֶת־בֵּיתוֹ אַחֲרָיו וְשִׁמְרוּ דֶּרֶךְ יְהוָה לַעֲשׂוֹת צְדָקָה וּמִשְׁפָּט לְמַעַן הָבִיא יְהוָה עַל־אַבְרָהָם אֵת אֲשֶׁר־דִּבֶּר עָלָיו:	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 וְעֹמֹרָה 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 הַכְּצַעֲקָתָהּ הַבָּאָה אֵלַי עָשׂוּ   כֻּלָּה וְאִם־לֹא אֵדָעָה:	I will just go down and see whether <u>what they have done is</u> completely in accordance with <u>their</u> cry which has come to me, and if <i>it is</i> not so, I will know.”	<i>what</i> they have done <i>is</i> ← <i>they</i> have acted.  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= וַיְהִי עֹדֵנּוּ עִמָּד לִפְנֵי אַבְרָהָם. AV differs.
Gen 18:23	וַיִּגַּשׁ אַבְרָהָם וַיֹּאמֶר הֲאֵף תִּסְפֶּה צַדִּיק עִם־רָשָׁע:	Then Abraham approached and said, “Will you really destroy the righteous with the wicked?”	
Gen 18:24	אוּלֵי יֵשׁ חֲמִשִּׁים צַדִּיקִים בְּתוֹךְ הָעִיר הֲאֵף תִּסְפֶּה וְלֹא־תִשָּׂא לַמָּקוֹם לְמַעַן חֲמִשִּׁים הַצַּדִּיקִים 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	חָלִלָה לָּךְ מַעֲשֵׂת   בְּדַבֵּר הַזֶּה לְהַמִּית צַדִּיק עִם־רָשָׁע וְהָיָה כַּצַּדִּיק כַּרָּשָׁע חָלִלָה לָּךְ הַשֹּׁפֵט כָּל־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</u> the righteous <u>and</u> the wicked – 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 צַדִּיקִים 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 הִנֵּה־נָא הוֹאֵלְתִּי לְדַבֵּר אֶל־אֲדֹנָי וְאַנֹכִי עָפָר וָאֵפֶר:	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	<p>אוֹלֵי יֶחֱסְרוֹן חֲמִשִּׁים הַצְדִּיקִם חֲמִשָּׁה הַתְּשֻׁחִית בַּחֲמִשָּׁה אֶת-כָּל-הָעִיר וַיֹּאמֶר לֹא אֲשַׁחִית אֶם-אֶמְצָא שָׁם אַרְבָּעִים וַחֲמִשָּׁה:</p>	<p>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 righteous there.”</p>	<p>↳ 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>.</p>
Gen 18:29	<p>וַיֹּסֶף עוֹד לְדַבֵּר אֵלָיו וַיֹּאמֶר אוֹלֵי יִמְצְאוּן שָׁם אַרְבָּעִים וַיֹּאמֶר לֹא אַעֲשֶׂה בַּעֲבוּר הָאַרְבָּעִים:</p>	<p>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.”</p>	
Gen 18:30	<p>וַיֹּאמֶר אֶל-נָא יַחַר לֹאדָנִי וְאִדְבָּרָה אוֹלֵי יִמְצְאוּן שָׁם שְׁלֹשִׁים וַיֹּאמֶר לֹא אַעֲשֶׂה אֶם-אֶמְצָא שָׁם שְׁלֹשִׁים:</p>	<p>Then he said, “Oh, do not let the <u>LORD</u>* 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.”</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>
Gen 18:31	<p>וַיֹּאמֶר הִנֵּה-נָא הוֹאֲלֹתִי לְדַבֵּר אֶל-אֲדָנִי אוֹלֵי יִמְצְאוּן שָׁם עֶשְׂרִים וַיֹּאמֶר לֹא אֲשַׁחִית בַּעֲבוּר הָעֶשְׂרִים:</p>	<p>Then he said, “Look, now that I have undertaken to speak to the <u>LORD</u>*, suppose twenty are found there.” And he said, “I will not bring <i>it</i> to ruin for the sake of the twenty.”</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>
Gen 18:32	<p>וַיֹּאמֶר אֶל-נָא יַחַר לֹאדָנִי וְאִדְבָּרָה אֶדְ-הַפֶּעַם אוֹלֵי יִמְצְאוּן שָׁם עֶשְׂרָה וַיֹּאמֶר לֹא אֲשַׁחִית בַּעֲבוּר הָעֶשְׂרָה:</p>	<p>Then he said, “Oh, do not let the <u>LORD</u>* 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.”</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>
Gen 18:33	<p>וַיֵּלֶךְ יְהוָה כְּאִשֶּׁר כָּלָה לְדַבֵּר אֶל-אַבְרָהָם וַאֲבָרָהָם שָׁב לְמִקְמוֹ:</p>	<p>Then the LORD went <i>away</i> when he had finished speaking to Abraham, and Abraham went back to his place.</p>	
Gen 19:1	<p>וַיָּבֹאוּ שְׁנֵי הַמַּלְאָכִים סָדְמָה בָּעֶרֶב וְלוֹט יָשֵׁב בְּשַׁעַר-סֹדֶם וַיֵּרָא-לוֹט וַיָּקָם לִקְרֹאתָם וַיִּשְׁתַּחוּ אֲפָיִם אֶרְצָה:</p>	<p>Then two angels 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.</p>	<p>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.</p>
Gen 19:2	<p>וַיֹּאמֶר הִנֵּה נָא-אֲדָנִי סוּרוּ נָא אֶל-בַּיִת עֲבֹדְכֶם וְלִינוּ וְרַחֲצוּ רַגְלֵיכֶם וְהִשְׁכַּמְתֶּם וְהִלַּכְתֶּם לְדֶרֶכְכֶם וַיֹּאמְרוּ לֹא כִי בְּרָחוּב נָלִין:</p>	<p>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.”</p>	

Gen 19:3	וַיִּפְצְרֵבָם מְאֹד וַיִּסְרוּ אֵלָיו וַיָּבֹאוּ אֶל-בֵּיתוֹ וַיַּעַשׂ לָהֶם מִשְׁתֶּה וּמִצּוֹת אָפָה 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	טָרֵם יִשְׁכְּבוּ וְאֲנָשֵׁי הָעִיר אֲנָשֵׁי סֹדֶם נָסְבוּ עַל-הַבַּיִת מִנֶּעַר וְעַד-זֶקֶן כָּל-הָעָם מִקְצָה:	But before they reclined, men from the city – men from Sodom – surrounded the house, <u>both</u> youths and old <i>men</i> : all the people from <i>its</i> <u>limits</u> .	both youths and old <i>men</i> ← <i>from a youth and to an old (man)</i> , here including everything in the range.  limits ← <i>end</i> .
Gen 19:5	וַיִּקְרָאוּ אֶל-לוֹט וַיֹּאמְרוּ לוֹ אֵיךְ הָאֲנָשִׁים אֲשֶׁר-בָּאוּ אֵלֶיךָ הַלַּיְלָה הַזֶּה הֲוָצִיאָם אֵלֵינוּ וְנֵדְעָה 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 <i>vav</i> .  know: used euphemistically.
Gen 19:6	וַיֵּצֵא אֱלֹהִים לוֹט הַפֶּתַח וַהֲדִלֵת 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	הִנֵּה-נָא לִי שְׁתֵּי בָנוֹת אֲשֶׁר לֹא-יָדָעוּ אִישׁ אוֹצִיָּא-הֶנָּה אֶתְהֵן אֲלֵיכֶם וַעֲשׂוּ לָהֶן כְּטוֹב בְּעֵינֵיכֶם רַק לֹא אֲנָשִׁים הֵאלֹא אֶל-תַּעֲשׂוּ דָבָר כִּי-עַל-כֵּן בָּאוּ בָצֵל קִרְתִּי:	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 a reason why</u> they have come to the <u>protection of my roof</u> .”	there <i>is</i> a reason why ← <i>on account of this</i> .  protection of my roof ← <i>shadow of my rafter</i> .
Gen 19:9	וַיֹּאמְרוּ   גִּשְׁהָלָאָה וַיֹּאמְרוּ הָאֶחָד בָּא-לְגוֹר וַיִּשְׁפֹּט שְׁפוֹט עֲתָה נִרְעֵ לָךְ מֵהֶם וַיִּפְצְרוּ בְּאִישׁ בְּלוֹט מְאֹד וַיִּגְשׁוּ לְשֹׁבֵר הַדֶּלֶת:	But they said, “ <u>Move away</u> ”, and they said, “ <i>This</i> one came to stay and <u>he is 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> .  he is determined to judge: infinitive absolute.
Gen 19:10	וַיִּשְׁלְחוּ הָאֲנָשִׁים אֶת-יָדָם וַיָּבִיאוּ אֶת-לוֹט אֵלֵיהֶם הַבַּיִתָּה וְאֶת-הַדֶּלֶת סָגְרוּ:	At <u>this</u> the <u>men</u> 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 <i>vav</i> .  the men: i.e. <i>the angels</i> (Gen 19:1).
Gen 19:11	וְאֶת-הָאֲנָשִׁים אֲשֶׁר-פָּתַח הַבַּיִת הִכּוּ בְּסַנְגוּרִים מִקֵּטָן וְעַד-גָּדוֹל וַיִּלָּאוּ 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 כֹּה חָתָן וּבְנִיךָ וּבְנֹתֶיךָ וְכָל אֲשֶׁר-לָךְ בָּעִיר הוּצָא 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-מִשְׁחָתִים אֲנֻחֲנוּ אֶת-הַמָּקוֹם הַזֶּה כִּי-גָדֹלָה צַעֲקָתָם אֶת-פְּנֵי יְהוָה וַיִּשְׁלַחֵנוּ 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-חֲתָנָיו   לֵקְחֵי בְנֹתָיו וַיֹּאמֶר קוּמוּ צֵאוּ מִן-הַמָּקוֹם הַזֶּה כִּי-מִשְׁחִית יְהוָה אֶת-הָעִיר וַיְהִי כַמְצַחֵק בְּעֵינֵי חֲתָנָיו:	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 וַיֹּאצִּצוּ הַמַּלְאָכִים בְּלוֹט לֵאמֹר קוּם לֶחָךְ אֶת-אִשְׁתְּךָ וְאֶת-שְׁתֵּי בְנֹתֶיךָ הַנִּמְצָאֹת פֶּן-תִּסָּפֶה בְּעֵינֵי 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   וַיַּחֲזֲקוּ הָאֲנָשִׁים בְּיָדוֹ וּבִיד-אִשְׁתּוֹ וּבִיד שְׁתֵּי בְנֹתָיו בַּחֲמֶלֶת יְהוָה עָלָיו וַיֵּצְאוּהוּ וַיַּנְחֵהוּ מִחוּץ לָעִיר:	But he took his time, and the men took <u>him by the hand</u> , and <u>his wife by the hand</u> , and <u>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 כְהוֹצִיָאֵם אֹתָם הַחוּצָה וַיֹּאמֶר הַמַּלְטָה עַל-נַפְשְׁךָ אֶל-תִּבְּיט אַחֲרֶיךָ וְאֶל-תַּעֲמֹד בְּכָל-הַכְּפָר הַהָרָה הַמַּלְטָה פֶּן-תִּסָּפֶה:	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 אֲדֹנִי:	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 אֲדֹנִי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.
Gen 19:19	הִנֵּה-נָא מָצָא עַבְדְּךָ חַן בְּעֵינֶיךָ וַתִּגְדַּל חֲסִדְךָ אֲשֶׁר עָשִׂיתָ עִמָּדִי לְהַחְיֹת אֶת-נַפְשִׁי וְאֲנֹכִי לֹא אוֹכֵל לְהַמְלִיט הָהָרָה פֶּן-תִּדְבַּקְנִי הָרָעָה וּמָתִי:	Look now, your servant has found grace in your sight, and you <u>have been very kind</u> in how you have dealt with me, <u>in keeping me alive</u> , but I cannot escape to the mountain, in case evil <u>comes upon me</u> and I die.	you have been very kind ← <i>you have increased your kindness</i> .  <u>in keeping me alive</u> ← <i>preserving my soul alive</i> . A gerundial use of the infinitive.  <u>comes upon me</u> ← <i>cleaves to me</i> .

Gen 19:20	הִנֵּה־נָא הָעִיר הַזֹּאת קְרִיבָה לָנוּס שָׁמָּה וְהִיא מְצֹעֵר אִמְלֻטָּה נָא שָׁמָּה הֲלֹא מְצֹעֵר הוּא וְתַחִי 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</i> it not small, so that I will live?"	so that: consecutive (result) use of the vav.  I will live ← <i>my soul will live</i> .
Gen 19:21	וַיֹּאמֶר אֵלָיו הִנֵּה נִשְׂאֵתִי פָּנֶיךָ גַּם לַדָּבָר הַזֶּה לְבִלְתִּי הַפְּכִי אֶת־הָעִיר אֲשֶׁר דִּבַּרְתָּ:	And he said to him, "Very well, I also grant you this by not overthrowing the city of which you have spoken.	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	מִהֵר הִמְלֵט שָׁמָּה כִּי לֹא אוּכַל לַעֲשׂוֹת דְּבָר עַד־בֹּאֲךָ שָׁמָּה 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 Zoar.	Zoar ← <i>little</i> .
Gen 19:23	הַשֶּׁשֶׁשׁ יָצָא עַל־הָאָרֶץ וְלוֹט בָּא צֹעְרָה:	The sun had risen on the land when Lot arrived in Zoar.	
Gen 19:24	וַיְהִי הַיּוֹם הַמָּטִיר עַל־סֹדֶם וְעַל־עֲמֹרָה גִפְרִית וְאֵשׁ מֵאֵת יְהוָה מִן־הַשָּׁמַיִם:	Then the LORD rained sulphur and fire on Sodom and on Gomorraḥ, from the LORD from heaven.	
Gen 19:25	וַיַּהֲפֹךְ אֶת־הָעָרִים הָאֵל וְאֵת כָּל־הַכֶּכֶּר 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	וַתִּבֶּט אִשְׁתּוֹ מֵאַחֲרָיו וְתָהִי נְצִיב מֶלֶח:	But his wife looked <u>back</u> , and she became a pillar of salt.	back ← <i>from behind him</i> .
Gen 19:27	וַיֵּשֶׁב אַבְרָהָם בְּבֹקֶר 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 סָדֵם וְעֲמֹרָה וְעַל־כָּל־פָּנָיו אֶרֶץ הַכֶּכֶּר וַיֵּרָא וְהִנֵּה עָלָה קִיטָר הָאָרֶץ כְּקִיטָר הַכִּבְשָׁן:	And he peered out over the landscape of Sodom and Gomorraḥ, 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 בִשְׁחַת אֱלֹהִים אֶת־עָרֵי הַכֶּכֶּר וַיִּזְכֹּר אֱלֹהִים אֶת־אַבְרָהָם וַיִּשְׁלַח אֶת־לוֹט מִתּוֹךְ הַהִפְכָּה בַּהֲפֹךְ 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 מִצּוֹעַר וַיֵּשֶׁב בְּהָר וּשְׁתֵּי בָנָתָיו עִמּוֹ כִּי יָרָא לָשֹׁבֶת בְּצוֹעַר וַיֵּשֶׁב בַּמְעָרָה הוא 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 cave – he and his two daughters.	a cave ← <i>the</i> cave. An unexpected definite article. See Gen 22:9.
Gen 19:31	וַתֹּאמֶר הַבְּכִירָה אֶל־הַצְעִירָה אָבִינוּ זָקֵן וְאִישׁ אֵין בָּאָרֶץ לָבוֹא עָלֵינוּ כְּדָרֵךְ 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	לָכֵה נִשְׁקָה אֶת־אָבִינוּ יַיִן וְנִשְׁכְּבָה עִמּוֹ וְנַחֲיָה מֵאָבִינוּ 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</i> alive.
Gen 19:33	וַתִּשְׁקֶינָה אֶת־אָבִיהֶן יַיִן בַּלַּיְלָה הוא וַתֵּבֵא הַבְּכִירָה וַתִּשְׁכַּב אֶת־אָבִיהָ 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 <u>her getting up</u> <i>again</i> .	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 הֲזִנ־שָׁכַבְתִּי אִמָּשׁ אֶת־אָבִי נִשְׁקָנוּ יַיִן גַּם־הַלַּיְלָה וּבֹאִי שָׁכְבִי עִמּוֹ וְנַחֲיָה מֵאָבִינוּ 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</i> alive.
Gen 19:35	וַתִּשְׁקֶינָה גַם בַּלַּיְלָה הַהוּא אֶת־אָבִיהֶן יַיִן 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	וַתִּהְיוּ שְׁתֵּי בָנוֹת־לוֹט מֵאָבִיהֶן:	And the two daughters of Lot conceived from their father,	
Gen 19:37	וַתֵּלֶד הַבְּכִירָה בֵּן וַתִּקְרָא שְׁמוֹ מוֹאָב הוּא אָבִי־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 בֵּן וַתִּקְרָא שְׁמוֹ בֶּן־עַמִּי הוּא אָבִי 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 מֶשֶׁם אַבְרָהָם אֶרְצָה הַנֶּגֶב וַיֵּשֶׁב בֵּין־קָדֵשׁ 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 אֶחְתִּי הוּא וַיִּשְׁלַח אֲבִימֶלֶךְ מַלְאָךְ 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־אֲבִימֶלֶךְ בַּחֲלוֹם הַלַּיְלָה וַיֹּאמֶר לוֹ הִנֵּה מֵת עַל־הָאִשָּׁה אֲשֶׁר־לָקַחְתָּ וְהוּא בָעֵלַת בַּעַל:	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 vav.
Gen 20:4	וַאֲבִימֶלֶךְ לֹא קָרַב אֵלֶיהָ וַיֹּאמֶר אֲדֹנָי הִגֹּי גַם־צַדִּיק תִּהְיֶה:	But Abimelech had not come near to her, and he said, “ <u>LORD*</u> , will you kill a people even if <i>it</i> <i>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 אֶחְתִּי הוּא וְהִיא־גַם־הוּא אָמְרָה אֶתִּי הוּא בְּתַם־לִבִּי וּבְנִקְיָן כָּפִי 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 בְּתַם־לִבְבְּךָ עָשִׂיתָ זֹאת וְאֶחְשָׁךְ גַּם־אֲנֹכִי אוֹתָךְ מִחֲטֹ־לִי עַל־כֵּן לֹא־נִתְּתִיךָ לְנִגְעַ אֵלֶיהָ:	<u>At this</u> 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 vav.
Gen 20:7	וְעַתָּה הָשֵׁב אִשְׁתְּ־הָאִישׁ כִּי־נָבִיא הוּא וַיִּתְפַּלֵּל בַּעַדְךָ וַחַיָּה וְאִם־אֵינְךָ מְשִׁיב דָּע כִּי־מוֹת תָּמוּת אִתָּה וְכָל־אֲשֶׁר־לָךְ:	So now, return the man's wife <i>to</i> <i>him</i> , for he <i>is</i> a prophet, and he will pray for you, and <u>you shall</u> <u>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	וַיִּשְׁכֶם אֲבִימֶלֶךְ בַּבֹּקֶר וַיִּקְרָא לְכָל־עֲבָדָיו 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</i> <i>ears</i> .

Gen 20:9	וַיִּקְרָא אֲבִימֶלֶךְ לְאַבְרָהָם וַיֹּאמֶר לוֹ מַה־עָשִׂיתָ לָּנוּ וּמַה־חָטָאתִי לָךְ כִּי־הִבָּאתָ עָלַי וְעַל־מַמְלַכְתִּי חֲטָאָה גְּדֹלָה מֵעַשִׂים אֲשֶׁר לֹא־יַעֲשׂוּ עֲשִׂיתָ עִמָּדִי:	And Abimelech called for Abraham and said to him, “What have you done to us, and <i>in what way</i> 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> .  ought not to be done ← <i>are not done</i> .
Gen 20:10	וַיֹּאמֶר אֲבִימֶלֶךְ אֶל־אַבְרָהָם מָה רָאִיתָ כִּי עָשִׂיתָ אֶת־הַדָּבָר 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 אֵין־יִרְאַת אֱלֹהִים בַּמָּקוֹם הַזֶּה וְהָרְגוּנִי עַל־דְּבַר אִשְׁתִּי:	And Abraham said, “ <i>It is</i> because I said <i>to myself</i> , ‘ <i>There is</i> surely no fear of God in this place, and they will kill me because of my wife.’	
Gen 20:12	וְגַם־אִמְנָה אָחֹתִי בַת־אָבִי הִוא אֲדָךְ לֹא בַת־אִמִּי וַתְּהִי־לִי 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 הִתְעַו אֹתִי אֱלֹהִים מִבֵּית אָבִי וָאָמַר לָהּ זֶה חֲסִידְךָ אֲשֶׁר תַּעֲשִׂי עִמָּדִי אֵל כָּל־הַמָּקוֹם אֲשֶׁר נִבֹּא 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, ‘This <i>is</i> a favour for you which you will do for me: in every place to which we go, say of me, «He <i>is</i> my brother.» ’ ”	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 אֲבִימֶלֶךְ צֹאן וּבָקָר וְעֶבְדִּים וְשִׁפְחֹת וַיִּתֵּן לְאַבְרָהָם וַיָּשָׁב 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 אֲבִימֶלֶךְ הִנֵּה אֶרְצִי לְפָנֶיךָ בְּטוֹב בְּעֵינֶיךָ נֹשֵׁב:	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 אֵלַי כֶּסֶף לְאַחִידְךָ הִנֵּה הִוא־לְךָ כִּסּוּת עֵינַיִם לְכָל אֲשֶׁר אֲתָדָךְ 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 reprovved.	brother: a fine piece of irony to reprove Sarah, and Abraham through her.
Gen 20:17	וַיִּתְפַּלֵּל אַבְרָהָם אֶל־הָאֱלֹהִים וַיִּרְפָּא אֱלֹהִים אֶת־אֲבִימֶלֶךְ וְאֶת־אִשְׁתּוֹ וְאִמְהֻתָּיו וַיֵּלְדוּ:	Then Abraham prayed to God, and God healed <i>the breach</i> with Abimelech and his wife and his maidservants, and they gave birth.	

Gen 20:18	כִּי־עָצַר עֲצֹל יְהוָה בְּעַד כָּל־רָחֵם לְבֵית אַבְיִמֶלֶךְ עַל־דְּבַר שָׂרָה אִשְׁתּוֹ אַבְרָהָם: ס	For the LORD had utterly shut up every womb in the house of Abimelech because of the case of Sarah the wife of Abraham.	utterly shut up: infinitive absolute.  in the house ← of the house.
Gen 21:1	וַיְהִי כִּשְׁנֵי יָמִים אַחֲרֵי כִּשְׁנֵי אֲמַר 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 וַתֵּלֶד 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 of year which God had told him.	
Gen 21:3	וַיִּקְרָא אַבְרָהָם אֶת־שְׁם־בְּנוֹ הַנּוֹלָד־לּוֹ אֲשֶׁר־יָלְדָהּ־לּוֹ 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 בֶּן־שְׁמֹנֶת יָמִים כַּאֲשֶׁר צִוָּה אֵתוֹ אֱלֹהִים:	And Abraham circumcised Isaac his son when he was eight days old, as God had commanded him.	
Gen 21:5	וְאַבְרָהָם בֶּן־מֵאָת שָׁנָה בְּהוֹלֵד לוֹ אֶת יִצְחָק בְּנוֹ:	Now Abraham was a hundred years old when Isaac his son was born to him.	
Gen 21:6	וַתֹּאמֶר שָׂרָה צָחֵק עָשָׂה לִּי אֱלֹהִים כָּל־הַשְּׁמַע יִצְחָק־לִּי:	And Sarah said, “God has made me a laughing matter. Everyone who hears will laugh about me.”	
Gen 21:7	וַתֹּאמֶר מִי מִלֵּל לְאַבְרָהָם הַיִּנְיָקָה בָּנִים שָׂרָה כִּי־יָלְדָתִי בֶּן לְזִקְנָיו:	And she said, “Who would have said to Abraham that 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 held a great feast on the day when Isaac was weaned.	held ← made.
Gen 21:9	וַתֵּרָא שָׂרָה אֶת־בֶּן־הָגָר הַמִּצְרַיִת אֲשֶׁר־יָלְדָה לְאַבְרָהָם מִצְחָק:	Then Sarah saw the son of Hagar the Egyptian woman, whom she had borne to Abraham, mocking,	mocking: agreeing with Hagar's son, Ishmael.
Gen 21:10	וַתֹּאמֶר לְאַבְרָהָם גֵּרֶשׁ הָאִמָּה הַזֹּאת וְאֶת־בְּנָהּ כִּי לֹא יִירָשׁ 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 any inheritance with my son – with Isaac.”	Gal 4:30.
Gen 21:11	וַיִּרַע הַדָּבָר מְאֹד בְּעֵינֵי 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-יָרֶע בְּעֵינֶיךָ עַל-הַנֶּעֱר וְעַל-אַמְתָּךְ כֹּל אֲשֶׁר תֹּאמַר אֵלַיךְ שָׂרָה שְׁמַע בְּקוֹלָהּ כִּי בִיצְחָק 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 <u>your seed will be called in</u> <u>Isaac</u> .	<b>Rom 9:7, Gal 3:16, Heb 11:18.</b>  heed her ← <i>hear her voice</i> .  called: i.e. <i>acknowledged</i> .
Gen 21:13	וְגַם אֶת-בֶּן-הָאֵמָה לְגֹוי אֲשִׁימְנוּ 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 וַיִּשְׁלַחַהּ וַתֵּלֶךְ וַתֵּתַע בַּמִּדְבָּר בְּאֶר שָׁבַע:	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</i> <i>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-הַחֲמַת וַתִּשְׁלַךְ 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 מִנֶּגֶד הָרִחָק כַּמֶּטְחָנִי קִשְׁת כִּי אָמְרָה אֶל-אֶרְאָה בְּמוֹת הַיֶּלֶד וַתָּשֵׁב מִנֶּגֶד 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 הַנֶּעֱר וַיִּקְרָא מֵלֶאֱלֹהִים   אֶל-הָגָר מִן-הַשָּׁמַיִם וַיֹּאמֶר לָהּ מֵה־לָּךְ הָגָר אֶל-תִּירְאִי כִּי-שָׁמַע אֱלֹהִים אֶל-קוֹל הַנֶּעֱר 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 שְׂאִי אֶת-הַנֶּעֱר וְהִחֲזִיקִי אֶת-יָדְךָ בּוֹ כִּי-לְגֹוי גָּדוֹל 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-הַחֲמַת מַיִם וַתִּשָּׂק אֶת-הַנֶּעֱר:	Then God opened her eyes, and she saw a well of water, and she went and filled the skin-bottle <i>with</i> water, and she gave the lad <i>some</i> to drink.	

Gen 21:20	וַיְהִי אֱלֹהִים אֶת־הַנֶּעַר וַיִּגְדַּל וַיֵּשֶׁב בַּמִּדְבָּר וַיְהִי רֹבֵה קֹשֶׁת:	And God was with the lad, and he grew up, and he dwelt in the desert, and he became <i>great</i> 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> ר
Gen 21:21	וַיֵּשֶׁב בַּמִּדְבָּר פָּאֵרָן וַתִּקַּח־לּוֹ 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 בַּעַת הַהוּא וַיֹּאמֶר אַבִּימֶלֶךְ וּפִיכֹל שַׂר־צִבְאוֹ אֶל־אַבְרָהָם לֵאמֹר אֱלֹהִים עִמָּךְ בְּכָל אֲשֶׁר־אַתָּה עֹשֶׂה:	And it came to pass at that time that Abimelech and Phichol 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	וַעֲתָה הִשָּׁבְעָה לִּי בֵּאלֹהִים הִנֵּה אֲסֻתְּשָׁקֶר לִי וּלְנִינִי וּלְנִכְדִּי כַחַסֵּד אֲשֶׁר־עָשִׂיתִי עִמָּךְ תַּעֲשֶׂה עִמָּדִי וְעַם־הָאָרֶץ אֲשֶׁר־גִּרְתָּהּ בָּהּ:	So now, swear to me by God here <i>that</i> you most certainly will <u>not act falsely</u> towards me or my progeny or my posterity, <i>and that</i> according to the kindness which I have <u>shown</u> you, you will <u>show</u> 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.  shown ... show ← <i>done with ... do with</i> .
Gen 21:24	וַיֹּאמֶר אַבְרָהָם אֲנִכִּי אֲשָׁבַע:	And Abraham said, “I swear <i>it</i> .”	
Gen 21:25	וְהוֹכִיחַ אַבְרָהָם אֶת־אַבִּימֶלֶךְ עַל־אֲדוּת בְּאֶר הַמַּיִם אֲשֶׁר גָּזְלוּ עַבְדֵּי אַבִּימֶלֶךְ:	Then Abraham reproved Abimelech on the issue of <u>a 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 אַבִּימֶלֶךְ לֹא יָדַעְתִּי מִי עָשָׂה אֶת־הַדָּבָר הַזֶּה וְגַם־אַתָּה לֹא־הִגַּדְתָּ לִּי וְגַם אֲנִכִּי 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> <u>until</u> today either.”	until ← <i>except</i> .
Gen 21:27	וַיִּקַּח אַבְרָהָם צֹאן וּבָקָר וַיִּתֵּן לְאַבִּימֶלֶךְ וַיִּכְרְתוּ שְׁנֵיהֶם בְּרִית:	Then Abraham took sheep and cattle, and he <i>gave</i> them to Abimelech, and the two of them <u>made</u> a covenant.	made ← <i>cut</i> .
Gen 21:28	וַיַּצֵּב אַבְרָהָם אֶת־שִׁבְעַת כִּבְשֹׁת הַצֹּאן לְבִדְהָן:	And Abraham placed seven ewe-lambs of the flock on their own,	
Gen 21:29	וַיֹּאמֶר אַבִּימֶלֶךְ אֶל־אַבְרָהָם מָה הִנֵּה שִׁבְעַת כִּבְשֹׁת הָאֵלֶּה אֲשֶׁר הִצַּבְתָּ לְבִדְהָנָה:	<u>at 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 תְּהִיָּה־לִּי לְעֵדָה כִּי חָפַרְתִּי אֶת־הַבְּאֵר הַזֹּאת:	<u>To 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 לַמָּקוֹם הַהוּא בְּאֵר שָׁבַע 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	וַיַּכְרִתוּ בְרִית בִּבְאֵר שָׁבַע וַיָּקָם אֲבִימֶלֶךְ וּפִיכֹל שֶׁר־צָבָאוֹ 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> .  Phichol ← <i>Pichol</i> . See Gen 21:22.
Gen 21:33	וַיֵּטֶע אֲשֶׁל בִּבְאֵר שָׁבַע 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 אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת־אַבְרָהָם וַיֹּאמֶר אֵלָיו אַבְרָהָם וַיֹּאמֶר הִנְנִי:	Then it came to pass after these things that God tested Abraham, and he said to him, “Abraham”, and he said, “ <u>Here I am</u> .”	here I <i>am</i> ← <i>behold me</i> .
Gen 22:2	וַיֹּאמֶר קַח־נָא אֶת־בְּנֶךָ אֶת־יִחִידְךָ אֲשֶׁר־אַהֲבָתָה אֶת־יִצְחָק וְלֶדְלֹךָ אֶל־אֶרֶץ הַמֹּרִיָּה וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל אֶחָד הַהָרִים אֲשֶׁר אֹמַר אֵלַיךְ:	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 וַיַּחְבֹּשׁ אֶת־חֲמֹרוֹ וַיִּקָּח אֶת־שְׁנֵי נַעֲרָיו אֹתוֹ וְאֵת יִצְחָק בְּנוֹ וַיִּבְקַע עֵצִי עֹלָה וַיָּקָם וַיֵּלֶךְ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר־לּוֹ 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 וַיָּשָׂא אַבְרָהָם אֶת־עֵינָיו וַיִּרְא אֶת־הַמָּקוֹם מֵרָחֵק:	On the third day Abraham lifted up his eyes and saw the place from a distance.	
Gen 22:5	וַיֹּאמֶר אַבְרָהָם אֶל־נַעֲרָיו שְׁבוּ־לָכֶם פֹּה עִם־הַחֲמֹר וְאֲנִי וְהַנֶּעַר גִּלְכָּה עַד־כָּה וְנִשְׁתַּחֲוִה 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־הַמֶּאֱכָלֶת וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו:	And Abraham took <i>pieces of</i> wood for the burnt offering and loaded <i>them</i> onto Isaac his son, and he took <i>fire</i> and a <i>knife</i> 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 הֲנִנִי בְּנִי וַיֹּאמֶר הִנֵּה הָאֵשׁ וְהָעֵצִים וְאַיֵּה הַשֶּׁה לְעֹלָה:	Then Isaac spoke to Abraham his father and said, “My father”, and he said, “ <u>Here I <i>am</i></u> , my son.” Then he said, “ <u>Here <i>are</i></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 הֶשֶׁה לְעֹלָה בְּנִי 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 וַיָּבֶן שָׁם אַבְרָהָם אֶת־הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת־הָעֵצִים וַיַּעֲקֹד אֶת־יִצְחָק בְּנוֹ וַיִּשֶׂם אוֹתוֹ עַל־הַמִּזְבֵּחַ מִמַּעַל 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</i> wood, and he bound Isaac his son and put him on the altar, on top of the <i>pieces of</i> wood.	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־הַמֶּאֱכָלֶת לְשַׁחֵט אֶת־בְּנוֹ:	And Abraham stretched out his hand and took the knife to slay his son.	See note on <b>Heb 11:17</b> .
Gen 22:11	וַיִּקְרָא אֵלָיו מֵלֶאֱדָה יְהוָה מִן־הַשָּׁמַיִם וַיֹּאמֶר אַבְרָהָם   אַבְרָהָם וַיֹּאמֶר הֲנִנִי:	Then the angel of the LORD called out to him from heaven and said, “Abraham, Abraham.” And he said, “ <u>Here I <i>am</i></u> .”	here I <i>am</i> ← <i>behold me</i> .
Gen 22:12	וַיֹּאמֶר אֶל־תִּשְׁלַח יָדְךָ אֶל־הַנֶּעֱר וְאַל־תַּעַשׂ לוֹ מְאוּמָה כִּי   עֵתָה יָדַעְתִּי כִּי־יִירָא אֱלֹהִים אֹתָהּ 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, <i>for</i> 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 וַיִּרְאֵ וְהִנֵּה־אֵיל אַחֵר נֶאֱחָז בַּסֶּבֶךְ בְּקִרְנָיו 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 שְׁמֵה־מָקוֹם הַהוּא יְהוָה   יִרְאֶה אֲשֶׁר יֵאמַר הַיּוֹם בְּהָר יְהוָה יִרְאֶה:	And Abraham called that place <u>Jehovah-Jireh</u> , as it is said today, “In the mountain of the LORD, provision will be made.”	Jehovah-Jireh ← <i>Yhvh will provide, or the LORD will provide</i> . We retain the established name.
Gen 22:15	וַיִּקְרָא מֶלֶאךָּ יְהוָה אֶל־אַבְרָהָם שֵׁנִית 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־בְּנִיךָ אֶת־יְחִידְךָ:	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 אֲבָרְכְּךָ וְהִרְבָּה אַרְבֶּה אֶת־זֶרְעֲךָ כְּכּוֹכְבֵי הַשָּׁמַיִם וְכַחֹל אֲשֶׁר עַל־שֵׁפֶת הַיָּם וְיִרְשׁ זֶרְעֲךָ אֶת שְׂעַר אֵיבָיו:	that <b>I will greatly bless you and greatly increase your seed, like the stars of the sky</b> and like the sand which <i>is</i> on the sea-shore, and your seed will <u>inherit</u> the gate of <u>its</u> enemies.	<b>Heb 6:14, Heb 11:12.</b> <hr/> greatly bless ... greatly increase: both infinitive absolute. <hr/> inherit ... its enemies: singular verb and possessive pronoun (seed treated as grammatically singular).
Gen 22:18	וְהַתְּבָרְכוּ בְּזֶרְעֲךָ כָּל־גּוֹיֵי הָאָרֶץ תֵּקֵב אֲשֶׁר שָׁמַעְתָּ בְּקוֹלִי:	And <b>all the nations of the earth will be blessed through your seed</b> , because you have <u>obeyed me</u> .”	<b>Acts 3:25, Gal 3:8.</b> <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 <i>servant-lads</i> , 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 אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיִּגַּד לְאַבְרָהָם לֵאמֹר הִנֵּה יִלְדָה מִלְכָּה גַם־הוּא בָנִים לְנַחֲזֹר אַחִיד:	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־עֹזֵן 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 אֲלֵה יִלְדָה מִלְכָּה לְנַחֲזֹר 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	וּפִילְגָשׁוֹ וְשָׁמָּה רְאוּמָה וְתֵלֵד 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> ).  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 וְשִׁבְעַת 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 לִסְפֹּד לְשָׂרָה וּלְבַכְתָּהּ:	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	וַיָּקָם אַבְרָהָם מֵעַל פְּנֵי מֶתוֹ וַיְדַבֵּר אֶל־בְּנֵי־חֶת לֵאמֹר:	Then Abraham arose from <i>looking</i> at the <u>sight</u> 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 אֲנֹכִי עִמָּכֶם תָּנוּ לִי אַחֲזֵת־קֶבֶר עִמָּכֶם וְאֶקְבְּרָה מִתִּי מִלְפָּנַי:	“ <b>I am an outsider and a temporary resident with you.</b> Give me a burial <u>plot</u> amid you so <u>that</u> I may bury my dead out of my sight.”	<b>Heb 11:13.</b>  plot ← <i>possession</i> .  so that: purposive use of the <i>vav</i> .
Gen 23:5	וַיַּעֲנוּ בְנֵי־חֶת אֶת־אַבְרָהָם לֵאמֹר לוֹ:	At <u>this</u> 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 אַתָּה בְּתוֹכֵנוּ בְּמִבְחָר קִבְּרֵנוּ קֶבֶר אֶת־מִתְּדָאִישׁ מִמָּנוּ אֶת־קִבְּרוֹ לֹא־יִכְלָה מִמָּד מִקֶּבֶר מִתְּדָאִישׁ:	“Hear us, my lord. You <i>are</i> a <u>mighty prince</u> in our midst. Bury your dead in a <u>choice burial place of ours</u> . 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	וַיָּקָם אַבְרָהָם וַיִּשְׁתַּחוּ לְעַם־הָאָרֶץ לְבְנֵי־חֶת:	Then Abraham arose and bowed to the people of the land – to the sons of Heth.	
Gen 23:8	וַיְדַבֵּר אִתָּם לֵאמֹר אִם־יֵשׁ אֶת־נַפְשְׁכֶם לִקְבֹּר אֶת־מִתִּי מִלְפָּנַי שְׁמַעְוֵנִי וּפְגַעוּ־לִי בְּעֶפְרוֹן בֶּן־צֹחַר:	And he spoke to them and said, “If you have the <u>willingness</u> to <i>let me</i> 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 בְּקֵצָה שְׂדֵהוּ בְּכֶסֶף מָלֵא יִתְּנֶנָּה לִי בְּתוֹכְכֶם לְאַחֲזֵת־קֶבֶר:	for him to give me the cave of <u>Machpelah</u> 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 בְּתוֹךְ בְּנֵי־חֶת וַיַּעַן עֲפְרוֹן הַחִתִּי אֶת־אַבְרָהָם בְּאָזְנוֹ בְּנִי־חֶת לְכָל בָּאֵי שַׁעַר־עִירוֹ 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 שְׁמַעֲנִי הִשָּׁדָה נָתַתִּי לָךְ וְהַמַּעְרָה אֲשֶׁר־בּוֹ לָךְ נִתְּתִיהָ לְעֵינֵי בְנֵי־עַמִּי נִתְּתִיהָ לָךְ קֶבֶר מֵתְךָ:	“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 <u>sight</u> of the sons of my people I <i>hereby</i> give <i>it</i> to you <u>to bury</u> your dead.”	sight ← <i>eyes</i> .  to bury: or, as the imperative, <i>bury</i> .
Gen 23:12	וַיִּשְׁתַּחוּ אַבְרָהָם לִפְנֵי עַם הָאָרֶץ:	And Abraham bowed before the people of the land.	
Gen 23:13	וַיְדַבֵּר אֶל־עֲפְרוֹן בְּאָזְנוֹ עַם־הָאָרֶץ לֵאמֹר אִךְ אִם־אַתָּה לֹו שְׁמַעֲנִי נָתַתִּי כֶסֶף הַשָּׁדָה 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> <u>for</u> 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 עֲפְרוֹן אֶת־אַבְרָהָם לֵאמֹר לוֹ:	Whereupon Ephron answered Abraham and said to him,	whereupon: wider use of the <i>vav</i> .
Gen 23:15	אֲדֹנָי שְׁמַעֲנִי אֶרֶץ אֲרָבַע מֵאֹת שְׁקֶל־כֶּסֶף בֵּינִי וּבֵינְךָ מִה־הוּא וְאֶת־מֵתְךָ קֶבֶר:	“My lord, hear me. The land <i>is</i> worth 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־עֲפְרוֹן וַיִּשְׁקַל אַבְרָהָם לְעֲפְרוֹן אֶת־הַכֶּסֶף אֲשֶׁר דִּבֶּר בְּאָזְנוֹ בְּנִי־חֶת אֲרָבַע מֵאֹת שְׁקֶל כֶּסֶף עֹבֵר לַסֹּחֵר:	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   שָׂדֵה עֲפְרוֹן אֲשֶׁר בְּמַכְפֶּלֶה אֲשֶׁר לִפְנֵי מַמְרֵי הַשָּׂדֵה וְהַמַּעְרָה אֲשֶׁר־בּוֹ וְכָל־הָעֵץ אֲשֶׁר בְּשָׂדֵה אֲשֶׁר בְּכָל־גְּבֻלוֹ 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 לְמַקְנָה לְעֵינֵי בְנֵי־חֶת בְּכָל בָּאֵי שַׁעַר־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	וַאֲחֵרֵיכֶן קָבַר אַבְרָהָם אֶת־שָׂרָה אִשְׁתּוֹ אֶל־מְעֵרַת שֵׂדֶה הַמְּכַפְלָה עַל־פְּנֵי מִמְרָא 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	וַיִּקֶם הַשֵּׂדֶה וְהַמְעֵרָה אֲשֶׁר־בּוֹ לְאַבְרָהָם לְאַחֲזִית־קֶבֶר מֵאֵת בְּנֵי־חֵת: ס	And the field was confirmed, including the cave which <i>is</i> in it, as Abraham's, <u>as a burial place</u> , <u>as an acquisition</u> from the sons of Heth.	as a burial place, <i>as an acquisition</i> ← <i>as an acquisition of a burial place</i> .
Gen 24:1	וַאֲבִרָהָם זָקֵן בָּא בַיָּמִים וַיְהִי בֶרֶךְ 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־עֶבְדּוֹ זֶקֶן בֵּיתוֹ הַמְּשִׁל׀ בְּכָל־אֲשֶׁר־לוֹ שִׁים־נָא יָדְךָ תַּחַת יְרֵכִי:	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	וְאֲשַׁבְּעֶךָ בַּיהוָה אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ אֲשֶׁר לֹא־תִקַּח אִשָּׁה לְבָנִי מִבְּנוֹת הַכְּנַעֲנִי אֲשֶׁר אֲנִי יֹשֵׁב 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־אַרְצִי וְאֶל־מִוְלַדְתִּי תֵּלֶךְ וְלִקְחַת אִשָּׁה לְבָנִי לִיצְחָק:	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 הֲעֶבֶד אוֹלִי לֹא־תֵאבְדָה הָאִשָּׁה לָלֶכֶת אַחֲרַי אֶל־הָאָרֶץ הַזֹּאת הַהִשָּׁב אָשִׁיב אֶת־בְּנִךָ אֶל־הָאָרֶץ אֲשֶׁר־יֵצְאָתָּ מִשָּׁם:	And the servant said to him, “ <u>What if</u> the woman will not be willing to follow me to this land? <u>Should I under any circumstances bring</u> your son back to the land which you departed from?”	What if ← <i>perhaps</i> , or <i>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 הֲשֹׁמֵר 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 וּמֵאֶרֶץ מִוֹלְדֹתִי וְאֲשֶׁר דִּבֶּר-לִי וְאֲשֶׁר נִשְׁבַּע-לִי לֵאמֹר לְזָרְעֶךָ אֶתֵּן אֶת-הָאָרֶץ הַזֹּאת הוּא יִשְׁלַח מַלְאָכּוֹ לִפְנֶיךָ וְלָקַחְתָּ 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 תֵאבְּדָה הָאִשָּׁה לָלֶכֶת אַחֲרַיִךְ וְנָקִיִּת מִשְׁבַּעְתִּי זֹאת רַק אֶת-בְּנִי לֹא תִשָּׁב שָׁמָּה:	And if the woman is not willing to follow you, you will be absolved from this oath of mine, only you shall not bring my son back there."	absolved ← <i>innocent</i> .
Gen 24:9	וַיֵּשֶׁם הָעֶבֶד אֶת-יָדוֹ תַּחַת יָרֵךְ אֲבִרָהָם 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 גִמְלִים מִגִּמְלֵי אֲדֹנָיו וַיֵּלֶךְ וְכָל-טוֹב אֲדֹנָיו בְּיָדוֹ וַיָּקָם וַיֵּלֶךְ אֶל-אֶרֶם נַהֲרַיִם אֶל-עִיר נַחֲזֹר:	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	וַיִּבְרַךְ הַגִּמְלִים 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 <i>women</i> who draw <i>water</i> come out.	
Gen 24:12	וַיֹּאמֶר   יְהוָה אֱלֹהֵי אֲדֹנִי אֲבִרָהָם הַקְּרָה-נָא לִפְנֵי הַיּוֹם וַעֲשֵׂה-חֶסֶד עִם אֲדֹנִי אֲבִרָהָם:	And he said, "LORD God of my master Abraham, please bring <i>it</i> about before me today, that you act <u>kindly</u> with my master Abraham.	act kindly ← <i>do a kindness</i> .
Gen 24:13	הִנֵּה אֲנִכִּי נֹצֵב עַל-עֵין הַמַּיִם וּבָנוֹת אַנְשֵׁי הָעִיר יֹצְאוֹת לְשָׂאב 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	וְהִיָּה הַנֶּעֱרָר אֲשֶׁר אָמַר אֵלַיָּה הַטִּי-נָא כִדְךָ וְאַשְׁתֵּה וְאָמַרְהָ שְׁתֵּה וְגַם-גִּמְלֶיךָ אֶשְׁקֶה אֶתְּהָ הַלִּחְתָּ לְעֶבְדְּךָ לְיִצְחָק וְבָה אֲדַע כִּי-עָשִׂיתָ חֶסֶד עִם-אֲדֹנִי:	So let it come to pass <i>that</i> the girl to whom I say, 'Please tilt your pitcher <u>so that</u> I may drink', and she says, 'Drink, and I will give your camels <i>water</i> to drink too', <i>that</i> you will have appointed her for your servant, for Isaac, and <i>that</i> by that I will know that you have <u>acted kindly</u> towards my master."	so that: purposive use of the vav. <hr/> acted kindly ← <i>done kindness</i> .

Gen 24:15	וַיְהִי־הוּא טָרַם כָּלָה לְדַבֵּר וַהֲגָה רִבְקָה יֵצֵאת אֲשֶׁר יִלְדָה לְבִתְוָאֵל בֶּן־מִלְכָּה אִשֶּׁת נָחוֹר אָחִי אַבְרָהָם וְכֵדָה עַל־שִׁכְמָה:	And this came to pass before he had finished speaking, and <i>what</i> <i>happened was that</i> 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 <i>happened</i> was that ← <i>behold</i> .
Gen 24:16	וַהֲנִיעַ טֹבַת מְרֹאֶה מְאֹד בְּתוּלָה וְאִישׁ לֹא יָדָעָה וַתֵּרֶד הָעֵינָה וַתְּמַלֵּא כֵדָה וַתַּעַל:	And the girl <i>was</i> very good- looking, a virgin, <i>for</i> no man had known her, and she came down to the source and filled her pitcher and came up.	for: causal use of the <i>vav</i> .
Gen 24:17	וַיֵּרָץ הָעֶבֶד לִקְרֹאתָהּ וַיֹּאמֶר הַגְּמִיאִנִי נָא מִעֵט־מִים מִכֶּדֶד:	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 וַתַּמְהֵר וַתֵּרֶד כֵּדָה עַל־יָדָהּ וַתִּשְׁקֶהוּ:	And she said, “Drink, my lord.” And she acted quickly and lowered her pitcher onto her hand and gave him <i>water</i> to drink.	
Gen 24:19	וַתִּכַּל לְהַשְׁקֹתוֹ וַתֹּאמֶר גַּם לְגַמְלֶיךָ אֶשָּׂאב עַד אִם־כָּלוּ לִשְׁתֹּת:	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	וַתַּמְהֵר וַתַּעַר כֵּדָה אֶל־הַשִּׁקָּת וַתֵּרָץ עוֹד אֶל־הַבְּאֵר לִשְׂאֹב וַתִּשְׂאֹב לְכָל־גַּמְלֵיו:	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	וַהֲאִישׁ מִשְׁתַּאֲהָ לָהּ מִחֲרִישׁ לְדַעַת הַהֲצִלִּיחַ יְהוָה דֶּרֶכוֹ אִם־לֹא:	And the man was astonished at her <i>and</i> was dumbfounded <i>in</i> <i>knowing</i> whether the LORD had made his journey successful or not.	in knowing: gerundial use of the infinitive.
Gen 24:22	וַיְהִי כֹאֲשֶׁר כָּלוּ הַגַּמְלִים לִשְׁתּוֹת וַיִּקַּח הָאִישׁ גָּזָם זָהָב בִּקְעָה מִשְׁקָלוֹ וּשְׁנֵי צַמִּידִים עַל־יָדָיָה עֶשְׂרֵה זָהָב מִשְׁקָלָם:	And it came to pass, when the camels had finished drinking, that the man took a golden earring of half <i>a 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 אַתָּה הַגִּידִי נָא לִי הֵישׁ בֵּית־אָבִיךָ מָקוֹם לָנוּ לָלִין:	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	וַתֹּאמֶר אֵלָיו בֶּת־בְּתוּאֵל אֲנִכִּי בֶן־מִלְכָּה אֲשֶׁר יִלְדָה לְנָחוֹר:	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	וַתֹּאמֶר אֵלָיו גַּם־תִּבֶּן גַּם־מִסְפּוֹא רַב עִמָּנוּ גַּם־מִקּוֹם לָלוֹן:	And she said to him, “We also <i>have</i> plenty of straw and fodder and also room to lodge.”	
Gen 24:26	וַיִּקְדּוּ הָאִישׁ וַיִּשְׁתַּחוּ לַיהוָה:	Then the man bowed <i>his</i> head and worshipped the LORD.	
Gen 24:27	וַיֹּאמֶר בָּרוּךְ יְהוָה אֱלֹהֵי אֲדֹנָי אֲבִרָהָם אֲשֶׁר לֹא־עָזַב חֶסְדּוֹ וְאַמְתּוֹ מִעַם אֲדֹנָי אֲנֹכִי בַדֶּרֶךְ נָחֲנִי יְהוָה בֵּית אֲחֵי אֲדֹנָי:	And he said, “Blessed <i>be</i> the LORD God of my master Abraham, who has not abandoned his kindness and truth <i>towards</i> 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	וַתֵּרֶץ הַנַּעֲרָ וַתִּגֵּד לְבֵית אִמָּהּ כְּדִבְרֵים הָאֵלֶּה:	Then the girl ran and told her mother's household <i>these things</i> .	these things ← <i>as these things</i> , the <i>ke</i> perhaps denoting precision. Compare [AnLx] 7 II (c), noting intensity.
Gen 24:29	וּלְרִבְקָה אָח וּשְׁמוֹ לָבָן וַיָּרָץ לָבָן אֶל־הָאִישׁ הַחוּצָה אֶל־הָעֵין:	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   כִּרְאֹת אֶת־הַנָּזִם וְאֶת־הַצִּמְדִּים עַל־יָדֵי אָחִיתוֹ וּכְשָׁמְעוּ אֶת־דִּבְרֵי רִבְקָה אָחִיתוֹ לֵאמֹר כֹּה־דִבֶּר אֵלַי הָאִישׁ וַיָּבֹא אֶל־הָאִישׁ וְהִנֵּה עֹמֵד עַל־הַגְּמָלִים עַל־הָעֵין:	And it came to pass, when he saw the ring and the bracelets on his sister's hands, and when he heard the <i>account</i> of Rebekah his sister, who said, “The man spoke to me like this”, that he went to the man, and <i>there he was</i> , standing with the camels at the <i>water</i> -source.	account ← <i>words</i> .  there he was ← <i>behold</i> .
Gen 24:31	וַיֹּאמֶר בּוֹא בָרוּךְ יְהוָה לָמָּה תַּעֲמִד בַּחוּץ וְאֲנֹכִי פָנִיתִי הַבַּיִת וּמִקּוֹם 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	וַיָּבֹא הָאִישׁ הַבִּיָּתָה וַיִּפְתָּח הַגְּמָלִים וַיִּתֵּן תִּבֶּן 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	*וַיִּשֶׂם *וַיּוֹשֶׂם לִפְנָיו לֶאֱכֹל וַיֹּאמֶר לֹא אֲכָל עַד אֶם־דִּבַּרְתִּי דְּבָרִי 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 <i>explained</i> my <i>mission</i> .” And he said, “ <i>Explain it</i> .”	AV differs, following the <i>qeré</i> .  explained my mission ← <i>spoken my things, words</i> .
Gen 24:34	וַיֹּאמֶר עֶבֶד אֲבִרָהָם אֲנִי:	And he said, “I <i>am</i> Abraham's servant.”	

Gen 24:35	וַיְהִי וְהָאֱלֹהִים בֵּרַךְ אֶת-אֲדֹנָי מְאֹד וַיִּגְדַּל וַיִּתֵּן-לּוֹ צֹאן וּבָקָר וְכֶסֶף וְזָהָב וְעֲבָדִם וּשְׁפָחֹת וְגַמְלִים וַחֲמֹרִים:	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 אִשְׁתּוֹ אֶת-בֶּן לְאֲדֹנָי אַחֲרֵי זְקִנְתָּהּ וַיִּתֵּן-לּוֹ אֶת-כָּל-אֲשֶׁר-לּוֹ:	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 אֲנִי 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 וְלִקְחָתְּ אִשָּׁה לְבְנִי:	You <u>absolutely must go</u> to the house of my father and to my family <u>to get</u> a wife for my son.'	you absolutely must go ← <i>if you do not go</i> , standing for <i>if you do not ... may God do this to you</i> . Asseveration using an abbreviation of the oath formula of 2 Sam 19:13.
Gen 24:39	וָאָמַר אֶל-אֲדֹנָי אֵלַי לֹא-תֵלֶךְ הָאִשָּׁה אַחֲרָי:	Then I said to my master, 'What <u>if</u> the woman will not follow me?'	to get ← <i>and you will take</i> . what if: see Gen 24:5.
Gen 24:40	וַיֹּאמֶר אֵלַי יְהוָה אֲשֶׁר-הִתְהַלַּכְתִּי לִפְנֵי וַיִּשְׁלַח מִלְאָכּוֹ אֵתְךָ וְהִצְלִיחַ דְּרָכְךָ וְלִקְחָתְּ אִשָּׁה לְבְנִי מִמִּשְׁפַּחְתִּי וּמִבֵּית אָבִי:	And he said to me, 'The LORD before whom I walk will send his angel with you and will make your <u>journey</u> successful, and you will get a wife for my son from my family and the household of my father.	journey ← <i>way</i> .
Gen 24:41	אֲזִי תִנָּקֶה מֵאֲלֹתַי כִּי תָבוֹא אֶל-מִשְׁפַּחְתִּי וְאִם-לֹא יִתְּנוּ לְךָ וְהִיִּיתְ נָקִי מֵאֲלֹתַי:	Then you will be absolved from my oath – when you go to my family. For if they do not give you <i>a wife</i> , you will be absolved from my oath.'	
Gen 24:42	וָאֲבָא הַיּוֹם אֶל-הָעֵין וָאָמַר יְהוָה אֱלֹהֵי אֲדֹנָי אֲבִרָהֶם אִם-יִשְׁדָּךְ-נָא מַצְלִיחַ דְּרָכִי אֲשֶׁר אֲנִי הֹלֵךְ עָלֶיהָ:	When I came to the source today, I said, 'LORD God of my master Abraham, if you would make my <u>journey</u> which I am going on successful,	journey ← <i>way</i> .
Gen 24:43	הִנֵּה אֲנִי נֹצֵב עַל-עֵין הַמַּיִם וְהָיָה הָעֹלָמָה הַיֵּצֵאת לְשֹׂאֵב וָאָמַרְתִּי אֵלֶיהָ הִשְׁקִינִי-נָא מִעֵט-מַיִם מִכֶּדֶךְ:	<u>when</u> I am standing at a source of water, let it come to pass <i>that</i> the virgin who comes out to draw <i>water</i> , and I say to her, «Please give me a little water from your pitcher»,	when ← <i>behold</i> .



Gen 24:44	וַאֲמָרָה אֵלַי גַּם־אֶתָּה שְׂתָה וְגַם לְגַמְלִיךָ אֲשָׂאב הוּא הָאִשָּׁה אֲשֶׁר־הֵכִיחַ יְהוָה לְבֶן־אֲדָנִי:	and she says to me, «Both you drink and I will also draw <i>water</i> for your camels», <i>that she is the woman whom the LORD has appointed for my master's son.</i>	
Gen 24:45	אֲנִי טָרַם אֲכַלֶּה לְדַבֵּר אֶל־לְבִי וְהִנֵּה רִבְקָה יֵצֵאת וְכִדָּה עַל־שִׁכְמָהּ וְתָרַד הָעֵינָה וְתִשָּׂאב וְאָמַר אֵלֶיהָ הַשְׁקִינִי 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 <i>water</i> , and I said to her, ‘Please give me some <i>water</i> to drink.’	
Gen 24:46	וְתַמְהָר וְתוֹרַד כִּדָּה מֵעֲלֶיהָ וְתֹאמַר שְׂתָה וְגַם־גַּמְלִיךָ אֲשָׁקָה וְאִשְׁתָּ וְגַם הַגַּמְלִים הַשְׁקָתָה:	And she quickly lowered her pitcher from her <i>shoulder</i> and said, ‘Drink, and I will also give your camels <i>water</i> to drink’, so I drank, and she also gave the camels <i>water</i> to drink.	from her <i>shoulder</i> ← <i>from on her</i> .
Gen 24:47	וְאֲשָׁאֵל אֹתָהּ וְאָמַר בְּתַמִּי אֵת וְתֹאמַר בְּתַבְּתוּאֵל בֶּן־נָחוֹר אֲשֶׁר יִלְדָה־לּוֹ מִלְכָּה וְאִשָּׁם הַנָּזִם עַל־אַפָּהּ וְהַצְמִידִים 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 <i>earring on her face</i> and the bracelets on her hands.	earring on her face: or <i>nosering on her nose</i> .
Gen 24:48	וְאָקֵד וְאֲשַׁתַּחֲוֶה לַיהוָה וְאֶבְרַךְ אֶת־יְהוָה אֱלֹהֵי אֲדָנִי אֲבִרָהֶם אֲשֶׁר הִנְחֵנִי בְּדֶרֶךְ אֱמֶת לְקַחַת אֶת־בִּתְּאֹחִי אֲדָנִי 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־יִשְׁכֹּם עִשִּׂים חֶסֶד וְאִמַּת אֶת־אֲדָנִי הִגִּידוּ לִי וְאִם־לֹא הִגִּידוּ לִי וְאֶפְנֶה עַל־יָמִין 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 וּבְתוּאֵל וַיֹּאמְרוּ מִיְהוָה יֵצֵא הַדָּבָר לֹא נוֹכַל דְּבַר אֱלֹהִיךָ רַע אוֹ־טוֹב:	Then Laban and Bethuel answered and said, “The matter has <i>originated</i> from the LORD. We cannot speak bad or good to you.	originated ← <i>gone out</i> .
Gen 24:51	הִנֵּה־רִבְקָה לִפְנֶיךָ קַח וּלְךָ וְתָהִי אִשָּׁה לְבֶן־אֲדָנִיךָ 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 אֲבִרָהֶם אֶת־דְּבָרֵיהֶם וַיִּשְׁתַּחוּ אֶרְצָה לַיהוָה:	And it came to pass, when Abraham's servant heard their words, that he worshipped the LORD <i>facing the ground</i> .	<i>facing the ground</i> ← <i>earthwards</i> .

Gen 24:53	וַיֹּצֵא הָעֶבֶד כְּלֵי־כֶסֶף וְכֵלֵי זָהָב וּבְגָדִים וַיִּתֵּן לְרִבְקָה וּמִגְדָּנֹת 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 וַיָּקוּמוּ בַּבֹּקֶר וַיֹּאמֶר שְׁלַחֲנִי לְאִדֹנִי:	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 הַנֶּעַר אִתָּנוּ יָמִים אוֹ עֶשְׂוֹר אַחֵר תֵּלָךְ:	But 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 vav.
Gen 24:56	וַיֹּאמֶר אֱלֹהִים אֶל־תִּאָּחֲרוּ אֲתִי וַיְהִי הַצֵּלִיחַ דְּרָכִי שְׁלַחֲנִי וְאֶלְכָה לְאִדֹנִי:	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 vav. <hr/> journey ← way.
Gen 24:57	וַיֹּאמְרוּ נִקְרָא לַנֶּעַר וְנִשְׁאַלָהּ אֶת־פִּיהָ:	Then they said, “We will call the girl and ask her <u>opinion</u> .”	opinion ← <i>mouth</i> .
Gen 24:58	וַיִּקְרָאוּ לְרִבְקָה וַיֹּאמְרוּ אֵלֶיהָ הֲתֵלְכִי עִם־הָאִישׁ הַזֶּה וּתֹאמַר 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־מִנְקָתָהּ וְאֶת־עֶבֶד אַבְרָהָם וְאֶת־אָנָשָׁיו:	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 אַחֲתָנוּ אַתְּ הִי לְאַלְפִי רַבָּה וַיִּירֶשׁ זֶרַעְךָ אֶת שְׂעֵר שָׂנְאִיו:	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 רַבָּקָה וְנַעֲרֹתֶיהָ 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	וַיֵּצֵק בָּא מִבֹּאֵר בְּאֵר לַחִי רָאִי וְהוּא יוֹשֵׁב בְּאֶרֶץ הַנֶּגֶב:	Now Isaac was coming back <u>from a trip</u> <u>to</u> 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 לִפְנוֹת עֶרֶב וַיִּשָּׂא עֵינָיו וַיֵּרָא וְהִנֵּה גַמְלִים בָּאִים:	And Isaac went out to meditate in the field at the approach of evening, and he lifted up his eyes and looked, and what <i>he</i> saw <i>was</i> camels coming.	approach ← <i>turning</i> . what <i>he</i> saw was ← <i>behold</i> .
Gen 24:64	וַתִּשָּׂא רִבְקָה אֶת־עֵינֶיהָ וַתֵּרָא אֶת־יִצְחָק וַתִּפֹּל מֵעַל הַגָּמֶל:	And Rebekah lifted up her eyes and saw Isaac, and she dismounted from the camel.	dismounted: or <i>fell</i> .
Gen 24:65	וַתֹּאמֶר אֶל־הָעֶבֶד מִי־הָאִישׁ הַלֹּזֶה הַהֶלֶךְ בַּשָּׂדֶה לִקְרֹאתָנוּ וַיֹּאמֶר הָעֶבֶד הוּא אֲדֹנִי וַתִּקַּח הַצִּעִיף וַתִּתְּכֶס:	Then she said to the servant, “Who <i>is</i> that <i>man</i> 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	וַיְסַפֵּר הָעֶבֶד לִיִּצְחָק אֵת כָּל־הַדְּבָרִים אֲשֶׁר עָשָׂה:	And the servant recounted to Isaac all the things that he had done.	
Gen 24:67	וַיְבִיאָה יִצְחָק הָאֵלֶּהָ שָׂרָה אִמּוֹ וַיִּקַּח אֶת־רִבְקָה וַתְּהִי־לוֹ לְאִשָּׁה וַיֵּאָהֱבָה וַיִּנָּחֶם יִצְחָק אַחֲרֵי אִמּוֹ: 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	וַיִּסְּף אַבְרָהָם וַיִּקַּח אִשָּׁה וּשְׁמָהּ קֶטוּרָה:	Then Abraham took a wife again, and her name <i>was</i> Keturah.	
Gen 25:2	וַתֵּלֶד לוֹ אֶת־זִמְרָן וְאֶת־יֻקְשָׁן וְאֶת־מִדְיָן וְאֶת־מִדְיָן וְאֶת־יִשְׁבָּק וְאֶת־שׁוּחַ:	And she bore him Zimran and Jokshan and Medan and Midian and Ishbak and Shuah.	1 Chr 1:32.
Gen 25:3	וַיִּקְשֶׁן יֶלֶד אֶת־שֶׁבָא וְאֶת־דֶּדָן וּבְנֵי דֶדָן הֵיוּ אֲשׁוּרִים וּלְטוּשִׁים וּלְאֻמִּים:	And Jokshan begot Sheba and Dedan, and the sons of Dedan became the <i>Ashshurim</i> 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 וְחִנֹּךְ וְאַבִּידָע וְאַלְדָּעָה כָּל־אֵלֶּה בְּנֵי קֶטוּרָה:	And the sons of Midian <i>were</i> Ephah and Ephher and <i>Hanoch</i> 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 לִיִּצְחָק:	But Abraham gave everything he <i>had</i> to Isaac.	
Gen 25:6	וּלְבָנָי הַפִּלְגֻשִׁים אֲשֶׁר לְאַבְרָהָם נָתַן אַבְרָהָם מִתְּנַת וַיִּשְׁלַח־ם מֵעַל יִצְחָק בְּנוֹ בְּעוֹדָנוּ 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 וְחֲמֵשׁ 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	וַיָּגֹעַ וַיָּמָת אַבְרָהָם בְּשִׁיבָה טוֹבָה זָקֵן וְשָׂבַע וַיֵּאסֹף אֶל־עַמּוּיוֹ:	And Abraham expired and died at a good <u>old</u> age, 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 אוֹתוֹ יִצְחָק וְיִשְׁמָעֵאל בְּנָיו אֶל־מַעֲרַת הַמַּכְפֵּלָה אֶל־שֵׂדֶה עֶפְרֹן בֶּן־צֹחַר הַחִתִּי אֲשֶׁר עַל־פְּנֵי מִמְרָא:	And Isaac and Ishmael his sons buried him in the <u>cave</u> at <u>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־חֶת שָׁמָּה קָבַר 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 לָחִי רָאִי: ס	And it came to pass after the death of Abraham that God blessed Isaac his son, and Isaac dwelt <u>near</u> Beer-Lahai-Roi.	near ← <i>with</i> .
Gen 25:12	וְאֵלֶּה תְּלֻדַּת יִשְׁמָעֵאל בֶּן־אַבְרָהָם אֲשֶׁר יָלְדָהּ הָגָר 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 בְּשֵׁמֹתָם לְתוֹלְדֹתָם בְּכֹר יִשְׁמָעֵאל נָבִיֹּת וְקֹדָר 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> <u>Nebaioth</u> , 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 וְיֶטוּר נָפִישׁ וְקֶדְמָה:	<u>Hadad</u> 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 בְּחֻצֵּיהֶם וּבְטִירֹתָם שְׁנֵים־עָשָׂר נְשִׂאִים לְאֻמָּתָם:	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 וְשִׁבַּע שָׁנִים וַיָּגֹעַ וַיָּמָת וַיֵּאסֹף 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	וַיִּשְׁכְּנוּ מִחוּלָה עַד-שׁוּר אֲשֶׁל עַל-פְּנֵי מִצְרַיִם בְּאֶבְרָה 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 תּוֹלְדֹת 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-רִבְקָה בִּתְּבֻאוּל הָאֲרָמִי מִפָּדָן אִרְם אָחוֹת לִבְנֵי 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	וַיַּעֲתֵר יִצְחָק לַיהוָה לְנָכַח אִשְׁתּוֹ כִּי עֲקָרָה הִוא וַיַּעֲתֵר לֹו 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	וַיִּתְרַצְצוּ הַבָּנִים בְּקִרְבָּהּ וַתֹּאמֶר אִם-כֵּן לָמָּה זֶה אֲנִכִּי וַתֵּלֶךְ לִדְרֹשׁ 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 לָהּ שְׁנֵי *גִּיִּים *גִּוִּיִּם בְּבִטְנָךְ וּשְׁנֵי לְאֻמִּים מִמֶּעֶיךָ יִפְרְדּוּ וְלֹאִם מִלְאִם יִאֲמָץ וְרֵב יַעֲבֹד צָעִיר:	And the LORD said to her, “ <i>There are two nations</i> 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 <b>the elder will serve the younger.</b> ”	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> .  <b>Rom 9:12.</b>
Gen 25:24	וַיִּמְלֹאוּ יָמֶיהָ לֵלֶדֶת וְהִנֵּה תּוֹמָם בְּבִטְנָהּ:	And her days to <i>when she should</i> give birth were completed, and <u>it <i>was</i> the case that there were</u> twins in her womb.	it was the case that ← <i>behold</i> .
Gen 25:25	וַיֵּצֵא הָרִאשׁוֹן אֲדָמוֹנִי כָּלֹו כְּאִדְרֵת שֵׁעַר וַיִּקְרְאוּ שְׁמוֹ עֵשָׂו:	And the first came out red-haired – all over him was a cloak of hair – and they called him <u>Eṣau</u> .	Eṣau ← <i>hairy, rough</i> (Arabic; as Hebrew not attested elsewhere in the OT / Tanakh).
Gen 25:26	וְאַחֲרֵי־כֵן יָצָא אָחָיו וַיִּדּוּ אֶחָזֶת בְּעֵקֶב עֵשָׂו וַיִּקְרָא שְׁמוֹ יַעֲקֹב וַיִּצְחָק בֶּן-שֵׁשִׁים שָׁנָה בִּלְדֹתָ אֹתָם:	And after that his brother came out, and his hand was holding on to Esau's heel, and they called him <u>Yaḥob</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 עֹשֵׂה אִישׁ יָדָע צִיד אִישׁ שָׂדֶה וַיַּעֲקֹב אִישׁ תָּם יֹשֵׁב אֹהֳלִים:	And the boys grew up, and Esau became a man skilled in hunting, a man of the open land, <u>whereas</u> Jacob was a straightforward man, living <i>in</i> tents.	whereas: wider use of the vav.  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 אֶהָבֶת אֶת־יַעֲקֹב:	Now Isaac loved Esau <u>because</u> of his appetite for game, but Rebekah loved Jacob.	because of his appetite for game ← <i>for hunting (was) in his mouth.</i>
Gen 25:29	וַיְזַד יַעֲקֹב נָזִיד וַיֵּבֶא עֹשֶׂה מִן־הַשָּׂדֶה 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 vav.
Gen 25:30	וַיֹּאמֶר עֵשָׂו אֶל־יַעֲקֹב הֲלָעִיטֵנִי נָא מִן־הָאֵדָם הָאֵדָם הִזֶּה כִּי עָיָף אָנֹכִי עַל־כֵּן קָרָא־שְׁמוֹ אֶדֹם:	and Esau said to Jacob, “Please give me <i>some</i> of that very red broth to eat, for I <i>am</i> weary”, which <i>is</i> why he is called Edom.	Edom ← <i>red</i> .
Gen 25:31	וַיֹּאמֶר יַעֲקֹב מְכֹרָה כֵּיּוֹם אֶת־בְּכֹרְתְךָ לִי:	Whereupon Jacob said, “Sell me today your birthright.”	whereupon: wider use of the vav.
Gen 25:32	וַיֹּאמֶר עֵשָׂו הִנֵּה אָנֹכִי הוֹלֵךְ לָמוֹת וְלָמָּה־זֶּה לִי בְכֹרָה:	Then Esau said, “Look, I am going to die. So <u>what good is</u> a birthright to me?”	what <i>good is</i> ← <i>why this</i> .
Gen 25:33	וַיֹּאמֶר יַעֲקֹב הִשְׁבַּעָה לִּי כֵּיּוֹם וַיִּשָּׁבַע לוֹ וַיִּמְכֹּר אֶת־בְּכֹרְתוֹ לַיַּעֲקֹב:	And Jacob said, “Swear to me this day.” And he swore to him, and he <b>sold his birthright</b> to Jacob.	Heb 12:16.
Gen 25:34	וַיַּעֲקֹב נָתַן לְעֹשֶׂה לֶחֶם וְנָזִיד עֲדָשִׁים וַיֹּאכַל וַיִּשְׁתַּ וַיָּקָם וַיֵּלֶךְ וַיִּבֶז עֹשֶׂה אֶת־הַבְּכֹרָה: 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 רָעָב בְּאֶרֶץ מִלְכָּד הָרָעָב הָרִאשׁוֹן אֲשֶׁר הָיָה בְּיַמֵּי אַבְרָהָם וַיֵּלֶךְ יִצְחָק אֶל־אֲבִימֶלֶךְ מֶלֶךְ־פְּלִשְׁתִּים גֶּרָרָה:	Then a famine <u>came</u> in the land, besides the first famine which <u>was</u> in the days of Abraham, and Isaac went to Abimelech king of the Philistines <u>in Gerar</u> .	came ... was ← <i>became ... became</i> .  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	גֵּוַר בְּאֶרֶץ הַזֹּאת וְאֵהִיָּה עִמָּךְ וְאֶבְרַכְךָ כִּי-לֹךְ וּלְזִרְעֲךָ אֶתְּן אֶת-כָּל-הָאֲרָצַת הָאֵל וְהִקְמַתִי 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	וְהִרְבֵּיתִי אֶת-זִרְעֲךָ כְּכּוֹכְבֵי הַשָּׁמַיִם וְנָתַתִּי לְזִרְעֲךָ אֶת כָּל-הָאֲרָצַת הָאֵל וְהִתְבָּרְכוּ בְּזִרְעֲךָ כָּל גּוֹי הָאָרֶץ:	And I will make your seed <b>numerous like the stars of the sky</b> , and I will give your seed all these lands, and <b>all the nations of the earth will be blessed through your seed</b> ,	Acts 3:25, Heb 11:12.
Gen 26:5	טֵקַב אֲשֶׁר-שָׁמַע אַבְרָהָם בְּקֻלִּי וַיִּשְׁמַר מִשְׁמֵרָתִי מִצְוֹתַי חֻקֹּתַי וְתוֹרָתִי:	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/> obeyed me ← <i>heard my voice</i> .
Gen 26:6	וַיֵּשֶׁב יִצְחָק בְּגֵרָר:	So Isaac stayed in Gerar.	
Gen 26:7	וַיִּשְׁאַלּוּ אַנְשֵׁי הַמָּקוֹם לְאִשְׁתּוֹ וַיֹּאמֶר אַחֲתִי הִוא כִּי יִרָא לֵאמֹר 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, “ <i>She 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 <i>she is</i> good-looking.”	
Gen 26:8	וַיְהִי כִּי אָרְכוּ-לּו שָׁם הַיָּמִים וַיִּשְׁקֹף אַבִּימֶלֶךְ מִלְּדָ פִּלְשֹׁתִים בְּעֵד הַחֲלוֹן וַיִּרָא וְהִנֵּה יִצְחָק מִצְחֹק אֶת רֵבְקָה אִשְׁתּוֹ:	Then it came to pass that a <u>long time went by for him</u> there, and Abimelech king of the Philistines peered out of a <u>window</u> and looked <i>out</i> , and <u>what he saw was</u> 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</i> saw was ← <i>behold</i> .
Gen 26:9	וַיִּקְרָא אַבִּימֶלֶךְ לְיִצְחָק וַיֹּאמֶר אָדָּה הִנֵּה אִשְׁתְּךָ הִוא וַאֲיֵךְ אָמַרְתָּ אַחֲתִי הִוא וַיֹּאמֶר אֵלָיו יִצְחָק כִּי אָמַרְתִּי פֶן-אָמוּת עָלֶיהָ:	And Abimelech called for Isaac and said, “Surely <u>it is the case that she is</u> your wife. So how <i>come</i> you said, ‘ <i>She 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 אַבִּימֶלֶךְ מַה-זֹּאת עָשִׂיתָ לָּנוּ כִּמְעַט שָׂכַב אֶחָד הָעָם אֶת-אִשְׁתְּךָ וְהִבֵּאתָ עָלֵינוּ אֲשָׁם:	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	וַיֹּצֵא אַבִּימֶלֶךְ אֶת-כָּל-הָעָם לֵאמֹר הַנִּגַּע 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 יִצְחָק בְּאַרְץ הַהוּא וַיִּמְצָא בִּשְׁנָה הַהוּא מֵאָה שָׁעָרִים וַיְבָרְכֵהוּ יְהוָה:	Then Isaac sowed in that land and <u>obtained</u> in that year a hundredfold <u>return</u> , and the LORD blessed him.	obtained ← <i>found</i> .  return ← <i>measures</i> .
Gen 26:13	וַיִּגְדַּל הָאִישׁ וַיֵּלֶךְ הָלוֹךְ וְגָדֹל עַד כִּי־גָדֹל מְאֹד:	And the man became great, and he <u>kept becoming greater</u> , until he had become very great.	kept becoming greater: with an infinitive absolute of <i>to go /</i> <i>continue</i> .
Gen 26:14	וַיְהִי־לּוֹ 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 עַבְדֵי אָבִיו בְּיָמֵי אֲבִרְהָם אָבִיו סָתְמוּם פְּלִשְׁתִּים וַיִּמְלְאוּם עֹפָר:	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 soil</i> .	soil ← <i>dust</i> .
Gen 26:16	וַיֹּאמֶר אֲבִימֶלֶךְ אֶל־יִצְחָק לֵךְ מֵעִמָּנוּ כִּי־עֲצָמְתָּ־מִמָּנוּ מְאֹד:	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 וַיֵּחַן בְּנַחַל־גֶּרָר וַיֵּשֶׁב שָׁם:	So Isaac departed from there and encamped at the watercourse of Gerar and stayed there.	
Gen 26:18	וַיָּשֶׁב יִצְחָק וַיַּחְפֹּר   אֶת־בְּאֵרֹת הַמַּיִם אֲשֶׁר חָפְרוּ בְּיָמֵי אֲבִרְהָם אָבִיו וַיִּסְתְּמוּם פְּלִשְׁתִּים אַחֲרֵי מוֹת אֲבִרְהָם וַיִּקְרָא לָהֶן שְׁמוֹת בְּשֵׁמֹת 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	וַיִּרְיְבוּ רֹעֵי גֶרָר עִם־רֹעֵי 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 ours</i> ”, and they called the well Esek, because they strove with him.	Esek ← <i>strife</i> .
Gen 26:21	וַיַּחְפְּרוּ בְּאֵר אַחֶרֶת וַיִּרְיְבוּ גַם־עָלֶיהָ וַיִּקְרָא שְׁמָהּ שִׁטְנָה:	And they dug another well, and they quarrelled <u>over that one</u> too, and they called it Sitnah.	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 רְחוֹבוֹת וַיֹּאמֶר כִּי־עֲתָה הָרְחִיב יְהוָה לָנוּ וּפָרִינוּ בָאָרֶץ:	Then he moved from there and dug another well, which they did not quarrel over, and he called it Rehoboth and said, “For now the LORD has given us room, 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 to Beersheba.	
Gen 26:24	וַיֵּאָרֶא אֵלָיו יְהוָה בַּלַּיְלָה הַהוּא וַיֹּאמֶר אֲנִכִּי אֱלֹהֵי אֲבִרָהִם אָבִיךָ אֶל־תִּירָא כִּי־אֲתִידָּ אֲנִי וּבִרְכֹתֶיךָ וְהִרְבִּיתִי אֶת־זֶרְעֶךָ בְּעֶבֶר אֲבִרָהִם עַבְדִּי:	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 בְשֵׁם יְהוָה וַיִּטֶּשֶׁם אֹהֶל 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 הַלִּזְ אֵלָיו מִגֶּרָר וְאַחֲזַת מִרְעָהּ וּפִיכֹל שֹׂר־צִבְאוֹ:	Then Abimelech went to him from Gerar, with Ahuzzath his friend, and Phichol the commander of his army.	his friend: from מִרְעָה. AV differs ( <i>one of his friends</i> ), from רֵעַ with preposition -מִ.  Phichol ← <i>Pichol</i> . See Gen 21:22.
Gen 26:27	וַיֹּאמֶר אֱלֹהִים יִצְחָק מֵדֹעַ בְּאַתֶּם אֵלַי וְאַתֶּם שֹׂנְאִתֶּם אֹתִי וְתִשְׁלַחוּנִי מֵאַתְכֶּם:	And Isaac said to them, “Why have you come to me, <u>seeing</u> 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 רָאִינוּ כִּי־הִיא יְהוָה   עַמָּךְ וְנֹאמַר תְּהִי נָא אֱלֹהֵי בֵינוֹתֵינוּ בֵּינֵנוּ וּבֵינֶךָ וְנִכְרְתָה בְרִית עִמָּךְ:	To which they said, “We <u>have</u> clearly <u>seen</u> that the LORD was with you, and we said, ‘Let there be now an oath between us – between us and you – and let us <u>make</u> 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 נִגְעַנּוּךָ וְכַאֲשֶׁר עָשִׂינוּ עִמָּךְ רַק־טוֹב וְנִשְׁלַחְךָ בְּשָׁלוֹם אֲתָה עֲתָה בָרוּךְ יְהוָה:	that you <u>absolutely won't</u> do us any harm, as when <u>we did</u> 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 <i>are</i> 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 מִשְׁתֶּה וַיֹּאכְלוּ וַיִּשְׁתּוּ:	Then he <u>held</u> a banquet for them, and they ate and drank.	held ← <i>made</i> .
Gen 26:31	וַיִּשְׁכְּמוּ בַבֹּקֶר וַיִּשְׁבְּעוּ אִישׁ לְאַחֵיו וַיִּשְׁלַחֵם יִצְחָק וַיֵּלְכוּ מֵאֵתוֹ בְּשָׁלוֹם:	And they got up early in the morning, and they swore to <u>each other</u> , 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   בַּיּוֹם הַהוּא וַיָּבֹאוּ עֲבָדָיו 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 שִׁבְעָה עַל-כֵּן שֵׁם-הָעִיר בְּאֵר שֶׁבַע עַד הַיּוֹם הַזֶּה: ס	And he called it <u>Shibah</u> , which <i>is</i> why the name of the town <i>is</i> Beersheba up to this day.	Shibah: AV= <i>Shebah</i> . The meaning is <i>oath</i> .
Gen 26:34	וַיְהִי עָשׂו בֶן-אַרְבָּעִים שָׁנָה וַיִּקַּח אִשָּׁה אֶת-יְהוּדִית בִּת-בְּאֵרִי הַחִתִּי וְאֶת-בְּשֶׁמֶת בִּת-אֵילָן הַחִתִּי:	Now Esau was forty years old when he took <i>as</i> a wife Judith the daughter of Beeri the Hittite, and <u>Bosmath</u> 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 מֵרֶת רוּחַ לְיִצְחָק וּלְרִבְקָה: ס	But they became a <u>source of</u> <u>grief</u> to Isaac and Rebekah.	a source of grief ← <i>grief of</i> <i>spirit</i> .
Gen 27:1	וַיְהִי כִּי-זָקֵן יִצְחָק וַתִּכְהֶיֶן עֵינָיו מִרְאֹת וַיִּקְרָא אֶת-עָשׂו   בְּנֵו הַגָּדֹל וַיֹּאמֶר אֵלָיו בְּנִי וַיֹּאמֶר אֵלָיו הֲגָנִי:	And it came to pass when Isaac <i>was</i> old that <u>his eyesight was</u> <u>failing</u> , and he called Esau his elder son and said to him, "My son", and he said to him, " <u>Here I</u> <u>am</u> ."	his eyesight was failing ← <i>his</i> <i>eyes had become dim from</i> <i>seeing</i> .  here I <i>am</i> ← <i>behold me</i> .
Gen 27:2	וַיֹּאמֶר הֲנֵה-נָא זָקֵנָתִי לֹא יָדַעְתִּי יוֹם מוֹתִי:	And he said, "Look now, I am old <i>and</i> I do not know the day of my death.	
Gen 27:3	וַעֲתָה שְׂאֵנָא כֹלֶיךָ תִּלְיֶךָ וְקִשְׁתְּךָ וְצֹא הַשָּׂדֶה וְצוּדָה לִי *צִידָה **צִיד:	So now, take up your weapons – your quiver and your bow – and go out <i>into</i> the countryside and hunt <u>game</u> for me.	game: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning.
Gen 27:4	וַעֲשֵׂה-לִי מִטְעָמִים כַּאֲשֶׁר אֲהַבְתִּי וְהָבִיָּאָה לִי וְאֶכְלָה בְּעֶבֶר תְּבָרְכֶךָ נַפְשִׁי בְּטֶרֶם אָמוּת:	And make a tasty meal the way I like <i>it</i> and bring <i>it</i> to me <u>for me</u> <u>to eat</u> , so that <u>my whole being</u> <i>can</i> bless you before I die."	for me to eat ← <i>and I will eat</i> <i>(it)</i> .  <u>my whole being</u> ← <i>my soul</i> .
Gen 27:5	וּרְבֵקָה שֹׁמַעַת בְּדִבְרֵי יִצְחָק אֶל-עָשׂו בְּנֵו וַיֵּלֶךְ עָשׂו הַשָּׂדֶה לְצוּד צִיד לְהָבִיָּא:	Now Rebekah was listening when Isaac was speaking to Esau his son. Then when Esau had gone <i>to</i> the countryside to hunt for game to bring,	
Gen 27:6	וּרְבֵקָה אָמְרָה אֶל-יַעֲקֹב בְּנָה לֵאמֹר הִנֵּה שֹׁמַעְתִּי אֶת-אָבִיךָ מְדַבֵּר אֶל-עָשׂו אֲחִיךָ לֵאמֹר:	Rebekah spoke to Jacob her son and said, "Look, I have heard your father speaking to Esau your brother, saying,	
Gen 27:7	הָבִיָּאָה לִי צִיד וַעֲשֵׂה-לִי מִטְעָמִים וְאֶכְלָה וְאַבְרַכְכָּה לִפְנֵי יְהוָה לִפְנֵי מוֹתִי:	'Bring me game and make a tasty meal <u>for me to eat</u> , and I will bless you before the LORD before my death.'	for me to eat ← <i>and I will eat</i> <i>(it)</i> .

Gen 27:8	וְעַתָּה בְנִי שְׁמַע בְּקוֹלִי לְאִשֶּׁר אֲנִי מְצַוֶּה אֹתְךָ:	So now, my son, <u>obey me</u> with what I am commanding you.	obey me ← <i>hear my voice.</i>
Gen 27:9	לֵךְ-נָא אֶל-הֶצֹאן וְקַח-לִי מִשְׁם שְׁנֵי גְדֵי עִזִּים טָבִים וְאָעֵשָׂה אֹתָם מִטְעָמִים לְאָבִיךָ כַּאֲשֶׁר אָהֵב:	Go now to the flock and get me two good kids of the goats from there, and I will make <i>from</i> them a tasty meal for your father the way he likes <i>it</i> .	
Gen 27:10	וְהֵבֵאתָ לְאָבִיךָ וְאָכַל בְּעֶבֶר אֲשֶׁר יְבָרְכֶךָ לְפָנַי מוֹתוֹ:	Then you will bring <i>it</i> to your father, and he will eat, so that he blesses you before his death.”	
Gen 27:11	וַיֹּאמֶר יַעֲקֹב אֶל-רִבְקָה אִמּוֹ הֵן עֹשֵׂו אָחִי אִישׁ שָׁעֹר וְאֲנִכִּי אִישׁ חֲלָק:	Then Jacob said to Rebekah his mother, “Look, Esau my brother <i>is</i> a hairy man, <u>whereas</u> I <i>am</i> a smooth man.	whereas: wider use of the <i>vav</i> .
Gen 27:12	אוּלַּי יִמְשְׁלֵנִי אָבִי וְהָיִיתִי בְּעֵינָיו כַּמְתַּעֲתֶה וְהֵבֵאתִי עָלַי קָלָלָה וְלֹא בִרְכָה:	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	וְתֹאמַר לוֹ אִמּוֹ עָלַי קָלָלְתָּךְ בְּנִי אֲךָ שְׁמַע בְּקוֹלִי וּלְךָ 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 אָהֵב 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 עֹשֵׂו בְּנֵה הַגָּדֹל הַחֲמֹדֶת אֲשֶׁר אָתָּה בְּבֵית וַתַּלְבֵּשׁ 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 הִלְבִּישָׁה 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	וַיָּבֹא אֶל-אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הִנְנִי מִי אָתָּה בְּנִי:	And he went to his father and said, “My father”, and he said, “ <u>Here I 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 אֲנֹכִי עָשׂוּ בְכֹרְךָ עֲשִׂיתִי כְּאֲשֶׁר דִּבַּרְתָּ אֵלַי קוּם-נָא שֹׁבָה וְאָכְלָה מִצִּידִי בַּעֲבוּר תְּבָרְכֵנִי נַפְשְׁךָ:	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 <i>whole being can</i> bless me."	<i>whole being</i> ← <i>soul</i> .
Gen 27:20	וַיֹּאמֶר יִצְחָק אֶל-בָּנוֹ מִהֲזֶה מִהֲרַתָּ לְמַצֵּא בְנִי וַיֹּאמֶר כִּי הִקְרָה יְהוָה אֱלֹהֶיךָ לִפְנֵי:	Then Isaac said to his son, "How <i>come</i> you have been so quick in <i>finding it</i> , 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 וְאִמְשֶׁךְ בְּנִי הֲאֵתָה זֶה בְנִי עָשׂוּ אִם-לֹא:	Then Isaac said to Jacob, "Come near, would you, and I will feel you, my son, <i>to see</i> if you really <i>are</i> my son Esau or not."	you really <i>are</i> ← <i>you (are) this</i> .
Gen 27:22	וַיִּגַּשׁ יַעֲקֹב אֶל-יִצְחָק אָבִיו וַיִּמְשְׁהוּ וַיֹּאמֶר הֲקֹל קוֹל יַעֲקֹב וְהַיָּדַיִם יְדֵי עָשׂוּ:	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 כִּידֵי עָשׂוּ אָחִיו שְׁעָרָת 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 אֵתָה זֶה בְנִי עָשׂוּ וַיֹּאמֶר אָנִי:	and he said, " <i>Are</i> you really my son Esau", and he said, "Yes, I <i>am</i> ."	<i>are</i> you really ← <i>(are) you this</i> .
Gen 27:25	וַיֹּאמֶר הַגִּשְׁה לִי וְאָכְלָה מִצִּיד בְּנִי לִמְעַן תְּבָרְכֶךָ נַפְשִׁי וַיִּגֹּשׁ-לוֹ וַיֹּאכֹל וַיָּבֵא לוֹ יַיִן וַיִּשְׁתְּ:	And he said, "Serve me <i>some</i> of my son's game, and I will eat <i>it</i> , so that my <i>whole being 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-לִי בְנִי:	And Isaac his father said to him, "Come close, would you, and kiss me, my son."	
Gen 27:27	וַיִּגַּשׁ וַיִּשְׁק-לוֹ וַיַּרַח אֶת-רִיחַ בִּגְדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רֵאָה רִיחַ בְּנִי כְּרִיחַ שָׂדֶה 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-לָךְ הָאֱלֹהִים מִטֵּל הַשָּׁמַיִם וּמִשְׁמַן הָאָרֶץ וְרֹב דָּגָן וְתִירֹשׁ:	So may God give you <i>the</i> <i>dew</i> of heaven And the fatness of the earth, And abundance of corn and new wine.	<i>the dew</i> ← <i>from the dew</i> .

Gen 27:29	יַעֲבֹדוּךָ עַמִּים *וַיִּשְׁתַּחֲוּ *וַיִּשְׁתַּחֲוּ לְךָ לְאֻמִּים הֵוא גְבִיר לְאֶחִיד וַיִּשְׁתַּחֲוּ לְךָ בְּנֵי אִמָּךְ אֲרֻרִיד אֲרֹר וּמְבָרְכִיד בְּרוּךְ:	Nations will serve you, And <i>various</i> peoples <u>will</u> <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</u> <u>be cursed</u> , And those who bless you <u>will be blessed</u> .”	will bow down: the <i>ketiv</i> is a shorter form of the <i>qere</i> .  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 cursed</i> ( <i>singular</i> ), And those who bless ( <i>plural</i> ) you <i>will be blessed</i> ( <i>singular</i> ).
Gen 27:30	וַיְהִי כִּאֲשֶׁר כָּלָה יִצְחָק לְבָרֵךְ אֶת־יַעֲקֹב וַיְהִי אָדָּה יִצָּא יִצָּא יַעֲקֹב מֵאֵת פְּנֵי יִצְחָק אָבִיו וַעֲשׂוֹ אֲחִיו בָּא מִצִּידוֹ:	And it came to pass, when Isaac had finished blessing Jacob, and Jacob had <u>only just left the</u> <u>presence</u> 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> .  left the presence ← <i>gone out</i> <i>from with the face of</i> .
Gen 27:31	וַיַּעַשׂ גַּם־הוּא מִטַּעַמִּים וַיָּבֵא לְאָבִיו וַיֹּאמֶר לְאָבִיו יִקֶּם אָבִי וַיֹּאכַל מִצִּיד בְּנוֹ בַּעֲבוּר תְּבָרְכֵנִי נַפְשִׁיךָ:	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> <i>can</i> bless me.”	<i>whole being</i> ← <i>soul</i> .
Gen 27:32	וַיֹּאמֶר לוֹ יִצְחָק אָבִיו מִי־אַתָּה וַיֹּאמֶר אֲנִי בְנֶךָ בְּכֹרֶךָ עֲשׂוֹ:	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 גְּדֹלָה עַד־מָאֵד וַיֹּאמֶר מִי־אַפּוֹא הוּא הַצֶּדֶד־צִיד וַיָּבֵא לִי וְאָכַל מִכָּל בְּטָרִם תְּבוֹא וְאֲבָרְכָהוּ גַם־בְּרוּךְ יִהְיֶה:	Then Isaac <u>trembled, trembling</u> <u>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</i> <i>trembling</i> .  duly ← <i>also</i> .
Gen 27:34	כַּשְׁמַע עֲשׂוֹ אֶת־דִּבְרֵי אָבִיו וַיִּצְעַק צַעֲקָה גְּדֹלָה וּמָרָה עַד־מָאֵד וַיֹּאמֶר לְאָבִיו בְּרַכְנִי גַם־אֲנִי אָבִי:	When Esau heard his father's words, he <u>let out a very loud and</u> <u>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</i> <i>bitter cry</i> .
Gen 27:35	וַיֹּאמֶר בָּא אֲחִיד בְּמִרְמָה וַיִּקַּח בְּרִכְתֶּךָ:	But he said, “Your brother came deceitfully and took your blessing.”	
Gen 27:36	וַיֹּאמֶר הֲכִי קָרָא שְׁמוֹ יַעֲקֹב וַיַּעֲקֹבֵנִי זֶה פַעַמִּים אֶת־בְּכֹרְתִי לָקַח וְהִנֵּה עַתָּה לָקַח בְּרִכְתִּי וַיֹּאמֶר הֲלֹא־אֶצְלָתָ לִי בְרָכָה:	And he said, “ <i>Isn't this why</i> he is called Jacob? <u>For</u> he has supplanted me twice now. He has taken my birthright, and now <u>he has 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</i> ) <i>that</i> .  for: causal use of the <i>vav</i> .  he has gone and taken ← <i>behold</i> <i>he has taken</i> .

Gen 27:37	וַיַּעַן יִצְחָק וַיֹּאמֶר לַעֲשׂוֹ הֵן גִּבֹּר שְׂמַתִּיו לָךְ וְאֶת־כָּל־אֶחָיו נָתַתִּי לוֹ לְעַבְדִּים וְדָגָן וְתִירָשׁ סִמְכֹתָיו וְלָכָה אֲפֹא מָה אַעֲשֶׂה בְנִי:	Then Isaac answered and said to Esau, “Look, I have appointed him master over you, and I have assigned 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 עֲשׂוֹ אֶל־אָבִיו הַבְּרָכָה אֶחָת הֲוֹאֵלְךָ אָבִי בִּרְכָנִי גַם־אֲנִי אָבִי וַיִּשָּׂא עֲשׂוֹ קְלוֹ וַיִּבֶד:	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 הִנֵּה מִשְׁמַנִּי הָאָרֶץ יִהְיֶה מוֹשְׁבֶךָ וּמִטַּל הַשָּׁמַיִם מֵעַל:	Then Isaac his father answered and said to him, “Behold, your dwelling place <u>will be the fatness</u> of the land And <i>benefiting</i> from the dew of heaven above.	<i>will be the fatness</i> : [CB] proposes ( <i>far</i> ) <i>from the fatness</i> . The issue is whether מִשְׁמַנִּי is one word, <i>fatness</i> , or the preposition מַ attached to the word מִשְׁמַנִּי (perhaps re-pointed as מִשְׁמָנִי). [CB] also proposes ( <i>far</i> ) <i>from the dew</i> . But the words are as in Gen 27:28.
Gen 27:40	וְעַל־חֲרָבֶךָ תַּחֲיֶה וְאֶת־אֲחִיךָ תַּעֲבֹד וְהָיָה פֶּאֶשֶׁר תִּרְדִּי וּפִרְקֶתָ עָלָיו מֵעַל צֹאֲרָךְ:	And you will live by your sword, And serve your brother, But it will come to pass That as you <u>roam around</u> , 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	וַיִּשְׂטֹם עֲשׂוֹ אֶת־יַעֲקֹב עַל־הַבְּרָכָה אֲשֶׁר בֵּרַכּוֹ אָבִיו וַיֹּאמֶר עֲשׂוֹ בָלְבֹז יִקְרְבוּ יָמַי אֲבָל אָבִי וְאֶהְרֹגָה אֶת־יַעֲקֹב אָחִי:	At <u>this</u> Esau hated Jacob because of the blessing with which his father had blessed him, and Esau <u>said in his heart</u> , “The days of mourning for my father are approaching, and I will kill Jacob my brother.”	at this: wider use of the vav.  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 לְרֵבְקָה אֶת־דְּבָרֵי עֲשׂוֹ בְּנֵה הַגָּדֹל וַתִּשְׁלַח וַתִּקְרָא לְיַעֲקֹב בְּנֵה הַקָּטָן וַתֹּאמֶר אֵלָיו הִנֵּה עֲשׂוֹ אָחִיךָ מִתְנַחֵם לָךְ 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	וַעֲתָה בְנִי שְׁמַע בְּקוֹלִי וְקוּם בָּרַח־לָךְ אֶל־לָבָן אָחִי חֲרָנָה:	So now, my son, <u>obey me</u> , 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	וַיִּשְׁבֹּתָ עִמּוֹ יָמִים אַחָדִים עֹד אֲשֶׁר־תָּשׁוּב חֲמַת אֲחִיךָ:	And stay with him for several days until your brother's fury subsides	

Gen 27:45	עַד-שׁוּב אֶף-אַחִיךָ מִמָּךְ וְשָׁכַח אֶת אֲשֶׁר-עָשִׂיתָ לוֹ וְשָׁלַחְתִּי וּלְקַחְתִּיךָ מִשָּׁם לָמָּה אֲשַׁכֵּל 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	וַתֹּאמֶר רִבְקָה אֶל-יִצְחָק קִצְתִּי בְּחַיֵּי מִפְּנֵי בָנוֹת הָאֶרֶץ אִם-לִקַּח יַעֲקֹב אִשָּׁה מִבָּנוֹת-הָאֶרֶץ 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 וַיְצַוֵּהוּ וַיֹּאמֶר לוֹ לֹא-תִקַּח אִשָּׁה מִבָּנוֹת 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 פָּדְנָה אֲרָם בֵּיתָהּ בְּתוּאֵל אָבִי אִמִּךָ וְקַח-לָךְ מִשָּׁם אִשָּׁה מִבָּנוֹת לָבָן אָחִי אִמִּךָ:	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 יִבְרָךְ אֶתְךָ וַיִּפְרֹךְ וַיִּרְבֶּךָ וְהָיִיתָ לְקָהָל עַמִּים:	And may GOD ALMIGHTY bless you, And make you fruitful and increase you, So <u>that</u> you become a people <u>who are</u> 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-לָךְ אֶת-בְּרִכַּת אֲבִרָהִם לָךְ וּלְזֶרְעֶךָ אֶתְךָ לְרִשְׁתָּךְ אֶת-אֶרֶץ מְגֻרֶיךָ אֲשֶׁר-נָתַן אֱלֹהִים לְאַבְרָהָם:	And may he give the blessing of Abraham To you and to your seed with you So <u>that</u> you inherit the land <u>you are staying in</u> , Which God gave to Abraham.”	so that: purposive use of the vav. <hr/> you are staying in ← <i>of your</i> residence.
Gen 28:5	וַיִּשְׁלַח יִצְחָק אֶת-יַעֲקֹב וַיֵּלֶךְ פָּדְנָה אֲרָם אֶל-לָבָן בֶּן-בְּתוּאֵל הָאֲרָמִי אָחִי רִבְקָה אִם יַעֲקֹב וַעֲשׂוֹ:	Then Isaac sent Jacob off, and he went <i>to Paddan-Aram</i> , 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 עֵשָׂו כִּי-בָרַךְ יִצְחָק אֶת-יַעֲקֹב וַשְׁלַח אֹתוֹ פָּדְנָה אֲרָם לְקַחְתָּ-לוֹ מִשָּׁם אִשָּׁה בְּבָרְכוֹ אֹתוֹ וַיֵּצֵא עָלָיו לֵאמֹר לֹא-תִקַּח אִשָּׁה מִבָּנוֹת 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 פָּדָנָה אֲרָם:	and <i>that</i> Jacob obeyed his father and his mother and went <i>to</i> Paddan-Aram.	Paddan-Aram: see Gen 25:20.
Gen 28:8	וַיֵּרָא עֵשָׂו כִּי רָעוֹת בָּנוֹת כָּנְעֵן בְּעֵינֵי יִצְחָק אָבִיו:	And Esau saw that the daughters of Canaan <i>were considered</i> 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 עֵשָׂו אֶל־יִשְׁמָעֵאל וַיִּקַּח אֶת־מַחֲלָת   בַּת־יִשְׁמָעֵאל בֶּן־אֲבִרָהָם אֲחוֹת נְבִיּוֹת עַל־נָשָׁיו לֹו לְאִשָּׁה: ס	so Esau went to Ishmael and took Mahalath the daughter of Ishmael the son of Abraham, the sister of Nebaioth, <i>to be</i> his wife <i>along</i> with his <i>other</i> wives.	↳ (continuation) Gen 28:9 Mahalath d. of Ishmael Gen 36:2 Adah d. of Elon Gen 36:2 Aholibamah d. of Anab.  Nebaioth: AV= <i>Nebajoth</i> here, but not always for this name.
Gen 28:10	וַיֵּצֵא יַעֲקֹב מִבְּאֵר שֶׁבַע וַיֵּלֶךְ חֲרָנָה:	So Jacob went out from Beersheba and went to Haran.	
Gen 28:11	וַיַּפְגֹּעַ בַּמָּקוֹם וַיֵּלֶן שֶׁם כִּי־בָא הַשֶּׁמֶשׁ וַיִּקַּח מֵאֲבָנֵי הַמָּקוֹם וַיִּשֶׂם מִרְאשָׁתָיו 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 אֲרָצָה וְרֹאשׁוֹ מֵגִיעַ הַשָּׁמַיְמָה וְהִנֵּה מַלְאָכֵי אֱלֹהִים עֹלִים וְיֹרְדִים בּוֹ:	And he had a dream, and <u>what</u> <u>he saw was</u> a ladder placed on the earth, whose top reached to heaven, and <u>he also saw</u> angels of God ascending and descending by it.	what <i>he</i> saw was ← <i>behold</i> .  he <i>also</i> saw ← <i>behold</i> .
Gen 28:13	וְהִנֵּה יְהוָה נֹצֵב עָלָיו וַיֹּאמֶר אֲנִי יְהוָה אֱלֹהֵי אֲבִרָהָם אָבִיךָ וְאֱלֹהֵי יִצְחָק הָאָרֶץ אֲשֶׁר אֲתָה 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 וּפְרָצְתָ יָמָה וְקִדְמָה וּצְפֹנָה וּנְגִבָה וּנְבָרְכוּ בְּךָ 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 <b>through</b> <b>you all the families of the</b> <b>earth will be blessed, and</b> <b>through your seed.</b>	<b>Acts 3:25.</b>  earth ← <i>ground</i> .
Gen 28:15	וְהִנֵּה אֲנֹכִי עִמָּךְ וּשְׁמַרְתִּיךָ בְּכָל אֲשֶׁר־תֵּלֶךְ וְהֵשֵׁבְתִיךָ אֶל־הָאָדָמָה הַזֹּאת כִּי לֹא אֶעֱזָבְךָ עַד אֲשֶׁר אֶס־עֲשִׂיתִי 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	וַיִּקָּץ יַעֲקֹב מִשְׁנָתוֹ וַיֹּאמֶר אֲבָל יֵשׁ יְהוָה בַּמָּקוֹם הַזֶּה וְאֲנִי לֹא יָדַעְתִּי:	Then Jacob awoke from his sleep and said, “The LORD is certainly in this place, yet 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-בֵּית 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	וַיִּשְׁלֶם יַעֲקֹב בִּבְקָר וַיִּקַּח אֶת-הָאֶבֶן אֲשֶׁר-שָׁם מִרְאֲשֵׁיתוֹ 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 וְאוּלָם לוֹז שֵׁם-הָעִיר לְרֹאשָׁנָה:	And he called that place Beth-El, but the name of the city <i>was</i> initially Luz.	
Gen 28:20	וַיִּדָּר יַעֲקֹב נָדָר לֵאמֹר אִם-יְהִיָּה אֱלֹהִים עִמָּדִי וְשָׁמַרְנִי בַדֶּרֶךְ הַזֶּה אֲשֶׁר אָנֹכִי הוֹלֵךְ וְנָתַן-לִי לֶחֶם לֶאֱכֹל וּבִגְד לְלַבֵּשׁ:	Then Jacob <u>made</u> 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	וְהָאֶבֶן הַזֹּאת אֲשֶׁר-שָׁמַתִּי מַצְבֵּה יְהִיָּה בֵּית אֱלֹהִים וְכָל אֲשֶׁר תִּתֶּן-לִי עֲשֹׂר אֶעֱשֶׂרְנָו 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</u> give you <u>a tenth</u> of everything you give me.”	rigorously give you a tenth: infinitive absolute.
Gen 29:1	וַיֵּשֶׂא יַעֲקֹב רַגְלָיו וַיֵּלֶךְ אֶרֶצָה בְּנִי-קָדָם:	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 בַּשָּׂדֶה וְהִנֵּה-שְׁשֵׁם שְׁלֹשָׁה עֶדְרֵי-צֹאן רֹבְצִים עָלֶיהָ כִּי מִן-הַבְּאֵר הַהוּא יִשְׁקוּ הָעֶדְרִים וְהָאֶבֶן גְּדֹלָה עַל-פִּי הַבְּאֵר:	And he looked, and <u>what he saw</u> <u>was</u> a well in the field, and <u>there were</u> three flocks of sheep there 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 large stone on the opening of the well.	what he saw was ← <i>behold</i> .  there were ← <i>behold</i> .  a large stone ← <i>the large stone</i> . An unexpected definite article. See Gen 22:9.

Gen 29:3	וַיֵּאסְפוּ־שָׂמָּה כָּל־הָעֶדְרִים וַיִּגְלְלוּ אֶת־הָאֶבֶן מֵעַל־פִּי הַבְּאֵר וַהֲשִׁקּוּ אֶת־הָעֶזְאֵן וַהֲשִׁיבוּ אֶת־הָאֶבֶן עַל־פִּי הַבְּאֵר לִמְקֹמָהּ׃	When all the flocks had gathered there, <i>the</i> shepherds 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 הֵיכֵם יֵדַעְתֶּם אֶת־לָבָן בֶּן־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 הַשָּׁלוֹם לוֹ וַיֹּאמְרוּ שָׁלוֹם וְהִנֵּה רַחֵל בָּתּוֹ בָּאָה עִם־הָעֶזְאֵן׃	He then said, “ <i>Is he well?</i> ” And they said, “Yes, <i>he is well</i> . And look, <i>Rachel</i> his daughter is coming with the sheep.”	<i>is he well</i> ← ( <i>does he have</i> ) <i>peace</i> . <hr/> <i>he is well</i> ← ( <i>he has</i> ) <i>peace</i> . <hr/> Rachel ← <i>Rahel</i> , with a <i>heth</i> , usually ↗
Gen 29:7	וַיֹּאמֶר הֵן עוֹד הַיּוֹם גָּדוֹל לֹא־עֵת הָאָסֶף הַמִּקְנֶה הַשִּׁקּוּ הָעֶזְאֵן וּלְכוּ רְעוּ׃	But he said, “Look, <i>it is</i> still high day. <i>It is</i> not the time <u>for gathering the cattle</u> . Give the sheep drink and go to tend <i>them</i> .”	↳ transliterated by <i>h</i> , but we retain the AV / traditional English name. But AV has <i>Rahel</i> in Jer 31:15. <hr/> for gathering the cattle ← <i>for the cattle being gathered</i> .
Gen 29:8	וַיֹּאמְרוּ לֹא נוֹכַח עַד אֲשֶׁר יֵאסְפוּ כָּל־הָעֶדְרִים וַיִּגְלְלוּ אֶת־הָאֶבֶן מֵעַל־פִּי הַבְּאֵר וַהֲשִׁקִּינוּ הָעֶזְאֵן׃	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	עוֹדְנוּ מְדַבֵּר עִמָּם וְרַחֵל בָּאָה עִם־הָעֶזְאֵן אֲשֶׁר לְאָבִיהָ כִּי רְעָה הָיְתָה׃	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 אָחִי אִמּוֹ וְאֶת־עֶזְאֵן לָבָן אָחִי אִמּוֹ וַיִּגֶּשׁ יַעֲקֹב וַיִּגֹּל אֶת־הָאֶבֶן מֵעַל־פִּי הַבְּאֵר וַיִּשְׁק אֶת־עֶזְאֵן לָבָן אָחִי 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	וַיִּשַׁק יַעֲקֹב לְרַחֵל וַיִּשָּׂא אֶת־קוֹלוֹ וַיִּבֶּד׃	Then Jacob kissed Rachel and raised his voice and wept,	

Gen 29:12	וַיֹּגֵד יַעֲקֹב לְרָחֵל כִּי אָחִי אֲבִיהָ הוּא וְכִי בִן־רֵבְקָה הוּא וַתָּרָץ וַתֹּגֵד לְאָבִיהָ:	and when Jacob told Rachel that he <i>was</i> the <u>brother</u> 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 כְשֹׁמֵעַ לָבָן אֶת־שֹׁמֵעַ   יַעֲקֹב בֶּן־אָחִתּוֹ וַיָּרָץ לְקִרְאָתוֹ וַיַּחְבֹּק־לּוֹ וַיִּנְשָׁק־לּוֹ וַיְבִיאוֹהוּ אֶל־בֵּיתוֹ וַיְסַפֵּר לְלָבָן אֶת 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 וּבִשְׂרִי אֵתָּה 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 <u>full month</u> .	simply ← <i>only; but; surely</i> . a full month ← <i>a month of days</i> .
Gen 29:15	וַיֹּאמֶר לָבָן לְיַעֲקֹב הֲכִי־אָחִי אֵתָּה וְעַבַּדְתָּנִי חֲנָם הֲגִידָה לִי מִה־מִּשְׁכָּרְתְּךָ:	Then Laban said to Jacob, “ <i>Are</i> <u>you not</u> my <u>brother</u> ? 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 רָחֵל:	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	וַעֲיֵנֵי לֵאָה רַפּוֹת וְרָחֵל הָיְתָה יִפְתָּת־תָּאֵר וַיִּפֶּת מְרֹאָה:	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־רָחֵל וַיֹּאמֶר אֶעֱבֹדְךָ שִׁבְעַ שָׁנִים בְּרָחֵל בְּתֻךְ הַקְּטָנָה:	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 אֵתָּה לְךָ מִתַּתִּי אֵתָּה לְאִישׁ אֲחֵר שְׁבָה עִמָּדִי:	And Laban said, “ <i>It is</i> better that I give her to you than that I give her to another man. Remain with me.”	
Gen 29:20	וַיַּעֲבֹד יַעֲקֹב בְּרָחֵל שִׁבְעַ שָׁנִים וַיְהִיו בְּעֵינָיו כִּיָּמִים אַחָדִים בְּאַהֲבָתוֹ אֵתָּה:	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 הִבֵּה אֶת־אִשְׁתִּי כִּי מָלְאוּ יָמִי וְאָבֹאָה אֵלֶיהָ:	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	וַיֹּאסֶף לָבָן אֶת־כָּל־אֲנָשֵׁי הַמָּקוֹם וַיַּעַשׂ מִשְׁתֶּה:	Then Laban gathered all the men of the place and <u>gave</u> a banquet.	gave ← <i>made</i> .

Gen 29:23	וַיְהִי בָעֶרֶב וַיִּקַּח אֶת־לֵאָה בָּתּוֹ וַיָּבֵא אֹתָהּ אֵלָיו וַיָּבֵא אֵלֶיהָ:	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 בַּבֹּקֶר וְהִנֵּה־הוּא לֵאָה וַיֹּאמֶר אֶל־לָבָן מַה־זֹּאת עָשִׂיתָ לִּי הֲלֹא בָרַחֵל עַבְדָּתִי עִמָּךְ וְלָמָּה רָמִיתָנִי:	Then it transpired in the morning that <i>she was in fact</i> 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 בְּמִקוֹמֵנוּ לְתֵת הַצְעִירָה לְפָנֵי הַבְּכִירָה:	To <i>which</i> Laban said, “It is not done like that in our place, to give the younger before the firstborn.	to which: wider use of the vav.
Gen 29:27	מִלֵּא שִׁבְעַת שָׁנִים וְנָתַתָּה לָּךְ גַּם־אֶת־זֹאת בְּעַבְדָּהּ אֲשֶׁר תַּעֲבֹד עִמָּדִי עוֹד שִׁבְע־שָׁנִים אַחֲרֹת:	Fulfil <i>seven years</i> and <i>we will</i> give you <i>her</i> 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> .  we will give you her: or, as <i>niphal</i> , <i>she will be given</i> [Ges-HG] §121b.  Others read the first “seven” as referring to a ׀
Gen 29:28	וַיַּעַשׂ יַעֲקֹב כֵּן וַיִּמְלֵא שִׁבְעַת שָׁנִים וַיִּתֵּן־לוֹ אֶת־רַחֵל בָּתּוֹ לֵאָה:	So Jacob did so, and he fulfilled these <i>seven 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 לָבָן לְרַחֵל בָּתּוֹ אֶת־בִּלְהָה שִׁפְחָתוֹ לָהּ לְשִׁפְחָהּ:	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 אַחֲרֹת:	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־שָׂנוּאָה לֵאָה וַיִּפְתַּח אֶת־רַחְמָהּ 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	וַתַּהַר לֵאָה וַתֵּלֶד בֶּן וַתִּקְרָא שְׁמוֹ רְאוּבֵן כִּי אָמְרָה כִּי־רָאָה יְהוָה בְּעָנְיִי כִּי עַתָּה יֶאֱהָבֵנִי אִישִׁי:	And Leah conceived and bore a son, and she called him <i>Reuben</i> , 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	וַתַּהַר עוֹד וַתֵּלֶד בֶּן וַתֹּאמֶר כִּי־שָׁמַע יְהוָה כִּי־שָׁנוּאָה אֲנִי וַיֶּתֶן־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	וַתַּהַר עוֹד וַתֵּלֶד בֶּן וַתֹּאמֶר עַתָּה הַפַּעַם יִלּוּה אִשִּׁי אֵלַי כִּי־יִלְדֹתִי לוֹ שְׁלֹשָׁה בָנִים עַל־כֵּן קָרָא־שְׁמוֹ לֵוִי׃	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	וַתַּהַר עוֹד וַתֵּלֶד בֶּן וַתֹּאמֶר הַפַּעַם אוֹדָה אֶת־יְהוָה עַל־כֵּן קָרָאָה שְׁמוֹ יְהוּדָה וַתֵּעָמֵד 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 רָחֵל כִּי לֹא יִלְדָּה לְיַעֲקֹב וַתִּקְנֶא רָחֵל בְּאֶחָתָהּ וַתֹּאמֶר אֶל־יַעֲקֹב הִבֵּה־לִּי בָנִים וְאִם־אֵין מִתָּה אֲנִכִּי׃	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	וַיַּחַר־אַף יַעֲקֹב בְּרָחֵל וַיֹּאמֶר הֲתַחַת אֱלֹהִים אָנֹכִי אֲשֶׁר־מִנַּע מִמֶּךָּ פְּרִי־בֶטֶן׃	At <u>this</u> 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 vav.
Gen 30:3	וַתֹּאמֶר הִנֵּה אֲמַתִּי בִלְהָה בָּא אֵלֶיהָ וַתֵּלֶד עַל־בְּרָכִי 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 <u>obtain sons</u> 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	וַתֶּתֶן־לוֹ אֶת־בִּלְהָה שִׁפְחָתָהּ לְאִשָּׁה וַיָּבֹא אֵלֶיהָ יַעֲקֹב׃	And she gave him Bilhah her maidservant as a wife, and Jacob went in to her,	
Gen 30:5	וַתַּהַר בִּלְהָה וַתֵּלֶד לְיַעֲקֹב בֶּן׃	and Bilhah conceived and bore Jacob a son.	
Gen 30:6	וַתֹּאמֶר רָחֵל דָּגַנִּי אֱלֹהִים וְגַם שָׁמַע בְּקוֹלִי וַיֶּתֶן־לִי בֶן עַל־כֵּן 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 <u>Dan</u> .	1 Chr 2:2.  Dan ← <i>judge</i> .
Gen 30:7	וַתַּהַר עוֹד וַתֵּלֶד בִּלְהָה שִׁפְחַת רָחֵל בֶּן שֵׁנִי לְיַעֲקֹב׃	Then Bilhah, Rachel's maidservant, conceived again and bore a second son to Jacob.	
Gen 30:8	וַתֹּאמֶר רָחֵל נִפְתָּלִי אֱלֹהִים   נִפְתַּלְתִּי עִם־אֶחָתִּי גַם־יִכְלַתִּי וַתִּקְרָא שְׁמוֹ נִפְתָּלִי׃	And Rachel said, “I have wrestled with <u>mighty wrestlings</u> with my sister, <i>and</i> I have also prevailed”, so she called him <u>Naphtali</u> .	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	וַתֵּרָא לֵאָה כִּי עָמְדָה מְלֹדֶת וַתִּקַּח אֶת־זִלְפָּה שִׁפְחָתָהּ וַתִּתֵּן 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: <i>Good fortune has come</i> ].” And she called him Gad.	1 Chr 2:2.  good fortune ( <i>ketiv / qerê</i> ): AV differs ( <i>troop</i> ), a word derived from the same, or a homonymic, root (גַּד).
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 <i>Asher</i> .	1 Chr 2:2.  Asher ← <i>happy</i> .
Gen 30:14	וַיֵּלֶךְ רְאוּבֵן בְּיָמֵי קְצִיר־חִטִּים וַיִּמְצָא דּוֹדָאִים בַּשָּׂדֶה וַיָּבֵא אֹתָם אֶל־לֵאָה אִמּוֹ וַתֹּאמֶר רָחֵל אֶל־לֵאָה תִּנִּי־נָא לִי מְדוּדָאֵי בְנִי:	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 הַמַּעֲטֹ קַחְתִּיךָ אֶת־אִשִּׁי וְלָקַחְתָּ גַם אֶת־דּוֹדָאֵי בְנִי וַתֹּאמֶר רָחֵל לָכֵן יִשְׁכַּב עִמָּךְ הַלַּיְלָה תַּחַת דּוֹדָאֵי בְנִי:	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	וַיָּבֹא יַעֲקֹב מִן־הַשָּׂדֶה בְּעֶרְבַּי וַתֵּצֵא לֵאָה לִקְרָאתוֹ וַתֹּאמֶר אֵלַי תָּבוֹא כִּי שָׂכַר שְׂכָרְתִּיךָ בְּדוֹדָאֵי בְנִי 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 וַתֵּהָר 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 שִׁפְחָתִי לְאִשִּׁי וַתִּקְרָא שְׁמוֹ יִשְׂשָׁכָר:	And Leah said, “God has given me my hire, because I gave my maidservant to my husband.” And she called him <i>Issachar</i> .	1 Chr 2:1.  Issachar ← <i>hired</i> , or <i>obtained by hire</i> .

Gen 30:19	וַתֵּהָר 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 זָבֻדְנִי אֱלֹהִים   אֲתִי זָבַד טוֹב הַפֶּעַם יִזְבְּלֵנִי אִישִׁי כִּי־יִלְדֵתִי לוֹ שְׁשֶׁה בָּנִים וַתִּקְרָא אֶת־שְׁמוֹ זְבֻלֹן:	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 Zebulun.	1 Chr 2:1. Zebulun ← <i>dwelling</i> .
Gen 30:21	וְאַחֵר יִלְדָה בֶּת וַתִּקְרָא אֶת־שְׁמָהּ דִּינָה:	And after <i>that</i> she bore a daughter, whom she called Dinah.	Dinah ← <i>judged</i> .
Gen 30:22	וַיִּזְכֹּר אֱלֹהִים אֶת־רָחֵל וַיִּשְׁמַע אֱלֹהִים אֶלְיָהּ וַיִּפְתַּח אֶת־רַחְמָהּ:	Then God remembered Rachel, and God hearkened to her and opened her womb.	
Gen 30:23	וַתֵּהָר וַתֵּלֶד בֶּן וַתֹּאמֶר אָסָף אֱלֹהִים אֶת־חֲרָפָתִי:	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 Joseph, 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 Benjamin (Gen 35:18).
Gen 30:25	וַיְהִי כַּאֲשֶׁר יִלְדָה רָחֵל אֶת־יוֹסֵף וַיֹּאמֶר יַעֲקֹב אֶל־לָבָן שְׁלַחֲנִי וְאַלְכָה 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	תִּנֵּה אֶת־נָשָׁי וְאֶת־יְלָדֵי אֲשֶׁר עֲבַדְתִּי אִתָּךְ בָּהֶן וְאַלְכָה כִּי אַתָּה 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 לָבָן אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ נִחְשָׁתִי וַיְבָרֶכְנִי יְהוָה בְּגִלְלָךְ:	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 נִקְבֵה שְׂכָרְךָ עָלַי וְאֶתְּנָה:	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 וַיִּפְרֹץ לְרֹב וַיְבָרֶךְ יְהוָה אֶתְךָ לְרִגְלִי וְעַתָּה מִתִּי אֶעֱשֶׂה גַּם-אֲנֹכִי לְבֵיתִי:	For <i>it was</i> little that you had before my <i>time</i> , but it <u>increased</u> greatly, and the LORD blessed you in my <u>tracks</u> , but now, when will I <u>for my part</u> gain <i>anything</i> for my household?"	increased greatly ← <i>burst forth</i> <i>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-לָךְ וַיֹּאמֶר יַעֲקֹב לֹא-תִתֶּן-לִי מֵאוֹמָה אִם-תַּעֲשֶׂה-לִּי הַדָּבָר הַזֶּה אֲשׁוּבָה אֶרְעֶה צֹאֲנֶךָ אֲשֹׁמֵר:	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-צֹאֲנֶךָ הַיּוֹם הַזֶּה מִשֵּׁם כָּל-שֶׁהָ   נִקְדָּ וּטְלוֹא וְכָל-שֶׁהַחוּם בְּכֹשֶׁבִים וּטְלוֹא וְנִקְדָּ בְּעֵזִים וְהִיא שְׂכָרִי:	I will go through all your small cattle today, removing <u>from</u> <u>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 צְדֻקְתִּי בַּיּוֹם מָחָר כִּי-תָבוֹא עַל-שְׂכָרִי לִפְנֶיךָ כֹּל אֲשֶׁר-אֵינְנִי נִקְדָּ וּטְלוֹא בְּעֵזִים וְחוּם בְּכֹשֶׁבִים גָּנוּב הוּא אִתִּי:	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> <i>considered stolen by me</i> ."	in the future ← <i>on the day of</i> <i>tomorrow</i> .  by me ← <i>with me</i> .
Gen 30:34	וַיֹּאמֶר לָבָן הֵן לוֹ יְהִי כַדְבָּרְךָ:	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 בַּיּוֹם הַהוּא אֶת-הַתִּישִׁים הָעֶקְדִּים וְהַטְּלָאִים וְאֵת כָּל-הָעֵזִים הַנִּקְדָּוֹת וְהַטְּלָאֹת כֹּל אֲשֶׁר-לָבָן בּוֹ וְכָל-חוּם בְּכֹשֶׁבִים 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</i> white on it, and all brown <i>ones</i> among the lambs, and he put <i>them</i> <u>under his sons' care</u> .	he removed: i.e. <i>Laban removed</i> .  under his sons' care ← <i>in his</i> <i>sons' hand</i> .
Gen 30:36	וַיִּשֶׂם דֶּרֶךְ שְׁלֹשֶׁת יָמִים בֵּינוֹ וּבֵין יַעֲקֹב וַיַּעֲקֹב רָעָה אֶת-צֹאן לָבָן הַנּוֹתָרָת:	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-לּוֹ יַעֲקֹב מִקָּל לִבְנֶה לַח וְלוֹז וְעֶרְמוֹן וַיִּפְצֹל בָּהֶן פָּצְלוֹת לְבָנֹת מַחֲשֵׁי הַלָּבָן אֲשֶׁר עַל-הַמִּקְלוֹת:	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	וַיִּצַג אֶת־הַמִּקְלוֹת אֲשֶׁר פָּצַל בְּרֶהֱטִים בְּשִׁקְתוֹת הַמַּיִם אֲשֶׁר תָּבֹאן הַצֹּאן לִשְׁתּוֹת לִנְכַח הַצֹּאן וַיַּחֲמֶנָה בַּבָּאָן לִשְׁתּוֹת:	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 become ruttish</u> when they came to drink.	so that: purposive use of the vav.  would become ruttish ← <i>would be heated</i> ; compare the English on heat.
Gen 30:39	וַיַּחֲמוּ הַצֹּאן אֶל־הַמִּקְלוֹת וַתֵּלְדוּן הַצֹּאן עֲקָדִים נֶקְדִּים וּטְלָאִים:	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	וַהֲכִשְׁבִּים הַפָּרִיד יַעֲקֹב וַיִּתֵּן פָּנֵי הַצֹּאן אֶל־עֵקֶד וְכָל־חֹם בְּצֹאן לְבָן וַיִּשְׁת־לוֹ עֲדָרִים לְבִדּוֹ וְלֹא שָׂתָם עַל־צֹאן לְבָן:	And Jacob separated the lambs, and he <u>matched</u> the sheep <i>with a view</i> to striped <i>young</i> , and he <i>matched</i> all the brown <i>ones</i> with <i>white</i> 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־יָחַם הַצֹּאן הַמִּקְשָׁרוֹת וְשֵׁם יַעֲקֹב אֶת־הַמִּקְלוֹת לְעֵינֵי הַצֹּאן בְּרֶהֱטִים לִיַּחֲמֶנָה בַּמִּקְלוֹת:	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	וּבַהֲעֵטִיף הַצֹּאן לֹא יָשָׁם וְהָיָה הָעֲטֻפִים לְלָבָן וְהַקְשָׁרִים 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 וְגַמְלִים 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 לֵאמֹר לָקַח יַעֲקֹב אֶת כָּל־אֲשֶׁר לְאָבִינוּ וּמֵאֲשֶׁר לְאָבִינוּ עָשָׂה אֵת 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 וַהֲנֶה אֵינָנוּ עִמּוֹ כְּתַמּוֹל שְׁלֹשׁוֹם:	And when Jacob saw Laban's face, <u>it was clear that he was not favourable to him</u> as he <i>had been in the past</i> .	it was clear that he was ← <i>behold</i> .  favourable to him ← <i>with him</i> .  in the past ← <i>yesterday (and) the day before yesterday</i> .
Gen 31:3	וַיֹּאמֶר יְהוָה אֶל־יַעֲקֹב שׁוּב אֶל־אֶרֶץ אָבוֹתֶיךָ וְלִמְוֹלְדֹתֶיךָ 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 וְיִקְרָא לְרָחֵל וּלְלֵאָה הַשָּׂדֶה אֶל-צֹאנָו: וַיֹּאמֶר לָהֶן רְאֵה אֲנִי	Then Jacob sent <i>a messenger</i> and called for Rachel and Leah <i>to come to the field</i> , to his sheep.	
Gen 31:5	וַיֹּאמֶר לָהֶן רְאֵה אֲנִי אֶת-פְּנֵי אָבִיךָ כִּי-אֵינְנוּ אֵלַי כְּתָמַל שְׁלֹשׁ וְאַלֹהֵי אָבִי הִיָּה עִמָּדִי:	And he said to them, “I <i>can</i> see <i>from</i> your father's face that he <i>is</i> not <i>favourable</i> to me, as <i>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 בְכָל-כְּחִי עָבַדְתִּי אֶת-אָבִיכָן:	And you know that I have served your father with all my might,	
Gen 31:7	וְאָבִיכָן הִתֵּל בִּי וְהִחֲלָף אֶת-מִשְׁכָּרְתִּי עֲשֶׂרֶת מָנִים וְלֹא-נָתַנְו 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 נִקְדִּים יִהְיֶה שְׁכָרְךָ וְיִלְדוּ כָל-הַצֹּאן נִקְדִּים וְאִם-כֹּה יֹאמֶר עֲקָדִים יִהְיֶה שְׁכָרְךָ 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 וַיִּתֵּן-לִי:	So God delivered your father's cattle and gave <i>it</i> to me.	
Gen 31:10	וַיְהִי בַּעַת יַחַם הַצֹּאן וְאִשָּׁא עֵינַי וְאָרָא בַּחֲלוֹם וְהִנֵּה הָעֵתָדִים הָעֹלִים עַל-הַצֹּאן עֲקָדִים נִקְדִּים וּבָרָדִים:	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 בַּחֲלוֹם יַעֲקֹב וְאָמַר הִנְנִי:	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 שְׂא-נָא עֵינֶיךָ וּרְאֵה כָל-הָעֵתָדִים הָעֹלִים עַל-הַצֹּאן עֲקָדִים נִקְדִּים וּבָרָדִים כִּי רָאִיתִי אֹת כָּל-אֲשֶׁר לָבֹן 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	אֲנִי הָאֵל בֵּית-אֵל אֲשֶׁר מָשַׁחְתָּ שָׁם מִצְבֵּה אֲשֶׁר נִדְרַתָּ לִי שָׁם גִּדְרָה עֲתָה קוּם צֵא מִן-הָאָרֶץ הַזֹּאת וּשׁוּב אֶל-אָרֶץ מוֹלִדְתְּךָ:	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	וַתֵּעַן רָחֵל וְלֵאָה וַתֹּאמְרָה לֹא הָעוֹד לָנוּ חֵלֶק וְנַחֲלָה בְּבֵית 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 וַיֹּאכַל 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</i> <i>also to devour</i> , infinitive absolute.
Gen 31:16	כִּי כָל־הָעֶשֶׂר אֲשֶׁר הֶעֱלָה אֱלֹהִים מֵאֲבִינוּ לָנוּ הוּא וּלְבָנֵינוּ וְעַתָּה כָּל־אֲשֶׁר אָמַר אֱלֹהִים אֵלַיךָ 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	וַיָּנֶה אֶת־כָּל־מִקְנֵהוּ וְאֶת־כָּל־רֶכְשׁוֹ אֲשֶׁר רָכַשׁ מִקְנֵה קִנְיָנוֹ אֲשֶׁר רָכַשׁ בְּפָדָן אֲרָם לָבוֹא אֶל־יִצְחָק אָבִיו אֶרֶצָה כְּנָעַן:	And he drove all his cattle and all his property that he had acquired – his <u>acquisition of</u> <u>cattle</u> which he acquired in Paddan-Aram – <i>so as</i> to go to Isaac his father <u>in the land</u> of Canaan.	acquisition of cattle ← <i>cattle of</i> <i>acquisition</i> .  Paddan-Aram: see Gen 25:20.  in the land ← <i>to the land</i> .
Gen 31:19	וּלְבָן הַלֵּךְ לִגְזֹז אֶת־צֹאֲנוֹ וַתִּגְנֹב רָחֵל אֶת־הַתְּרָפִים אֲשֶׁר לְאֲבִיהָ:	Now when Laban went to shear his sheep, Rachel stole the <u>amulets</u> which <i>belonged</i> to her father.	amulets: or <i>talismans</i> , or <i>teraphim</i> .
Gen 31:20	וַיִּגְנֹב יַעֲקֹב אֶת־לֵב לָבָן הָאַרְמִי עַל־בְּלִי הַגִּיד לוֹ כִּי בָרַח הוּא:	Then Jacob <u>broke</u> Laban the Aramaean's heart by not telling him that he was fleeing.	broke ← <i>stole</i> .
Gen 31:21	וַיִּבְרַח הוּא וְכָל־אֲשֶׁר־לוֹ וַיָּקָם וַיַּעֲבֹר אֶת־הַנָּהָר וַיֵּשֶׁם אֶת־פָּנָיו הָר הַגִּלְעָד:	So he fled, with all that <i>were</i> his, and he arose and crossed the river and <u>made for</u> 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 𐤒
Gen 31:22	וַיִּגֵּד לְלָבָן בַּיּוֹם הַשְּׁלִישִׁי כִּי בָרַח יַעֲקֹב:	And it was reported to Laban on the third day that Jacob had fled,	𐤀 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 וַיִּרְדּוּ אֶחָיו דֶּרֶךְ שִׁבְעַת יָמִים וַיִּדְבֹּק אֹתוֹ בְּהַר הַגִּלְעָד:	at <u>which</u> 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 הָאֲרָמִי בַּחֹלֶם הַלַּיְלָה וַיֹּאמֶר לוֹ הַשְׁמַר 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</i> is good or bad ← <i>from good to bad</i> .
Gen 31:25	וַיִּשָּׂג לָבָן אֶת-יַעֲקֹב וַיַּעֲקֹב תָּקַע אֶת-אֹהֶלוֹ בְּהָר וּלְבָן תָּקַע אֶת-אֹחָיו בְּהָר הַגִּלְעָד:	And Laban caught up with Jacob. Now Jacob had pitched his tent at the mountain, and Laban pitched <i>his</i> with his brothers, at Mount Gilead.	Gilead: see Gen 31:21.
Gen 31:26	וַיֹּאמֶר לָבָן לִיַּעֲקֹב מַה עָשִׂיתָ וַתִּגְנֹב אֶת-לִבִּי וַתִּנְהַג אֶת-בָּנָתִי כְשָׁבִיּוֹת חֶרֶב:	And Laban said to Jacob, “What have you done, <u>breaking</u> my heart by making off with my daughters like captives of the sword?	breaking ← <i>stealing</i> . Gerundial use of the indicative (also <i>by making off</i> ).
Gen 31:27	לָמָּה נִחַבְתָּ לְבָרְחַ וַתִּגְנֹב אֹתִי וְלֹא-הִגַּדְתָּ לִּי וְאַשְׁלַחְךָ בְּשִׂמְחָה וּבְשִׁירִים בְּתוֹךְ וּבִכְנֹר:	Why did you flee secretly and act furtively towards me and not tell me, <u>so that</u> I <i>could</i> send you off in joy and with songs <i>and</i> with drum- and harp-music?	did you flee secretly ← <i>were you hidden in fleeing</i> .  so that: purposive use of the vav.
Gen 31:28	וְלֹא נִשְׁתַּנִּי לְנִשְׁק לְבָנִי וּלְבָנָתִי עַתָּה הִסְכַּלְתָּ עֲשׂוֹ:	And you did not let me kiss my sons and daughters. Now you have acted foolishly in <i>so</i> doing.	sons and daughters: standing for <i>grandsons and granddaughters</i> .
Gen 31:29	יִשְׁ-לֵאל יָדִי לַעֲשׂוֹת עִמָּכֶם רַע וְאֱלֹהֵי אֲבִיכֶם אָמַשׁ   אָמַר אֵלַי לֵאמֹר הַשְׁמַר לְךָ מִדְּבַר עִם-יַעֲקֹב מִטּוֹב עַד-רָע:	It is in <u>my power</u> 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 ← <i>the power of my hand</i> .  in speaking: or <i>not to speak</i> . Gerundial use of the infinitive.
Gen 31:30	וַעֲתָה הֲלֹךְ הִלַּכְתָּ בִּי-נִכְסֶךָ נִכְסַּפְתָּ לְבֵית אָבִיךָ לָמָּה גִּנַּבְתָּ אֶת-אֱלֹהֵי:	But as <i>it is</i> , you have gone off without more ado, because you really longed for your father's household. <i>But</i> why have you stolen my gods?”	you have gone off without more ado ← <i>to go you have gone</i> , infinitive absolute.  you really longed for: infinitive absolute.
Gen 31:31	וַיַּעַן יַעֲקֹב וַיֹּאמֶר לְלָבָן כִּי יָרֵאתִי כִּי אֶמְרָתִי פֶּן-תִּגְזֹל אֶת-בָּנוֹתַי מֵעֵמִי:	Then Jacob answered and said to Laban, “ <i>I fled secretly</i> because I was afraid, for I said <i>to myself</i> , ‘I’ll flee so that you don’t snatch away your daughters from me.’	
Gen 31:32	עַם אֲשֶׁר תִּמְצָא אֶת-אֱלֹהֶיךָ לֹא יֵחִיָּה נִגַּד אֲחִינוּ הַכֹּרֶלֶךְ מֶה עֲמָדִי וְקַח-לָךְ וְלֹא-יָדַע יַעֲקֹב כִּי רָחֵל גִּנְבָתָם:	Whoever you find your gods with shall not live. Ascertain for yourself before our brothers what I <i>have</i> here and take <i>what is</i> yours.” Now Jacob did not know that Rachel had stolen them.	whoever: or <i>whomever</i> .

Gen 31:33	וַיָּבֹא לְבָן בְּאֶהֱל יַעֲקֹב   וּבְאֶהֱל לֵאָה וּבְאֶהֱל שְׁתֵּי הַאֲמָהוֹת וְלֹא מָצָא וַיֵּצֵא מֵאֶהֱל לֵאָה וַיָּבֹא בְּאֶהֱל 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 <i>anything</i> . Then he came out of Leah's tent and went into Rachel's tent.	
Gen 31:34	וְרָחֵל לָקְחָה אֶת־הַתְּרָפִים וַתִּשְׁמֹם בְּכַר הַגָּמֶל וַתֵּשֶׁב עֲלֵיהֶם וַיִּמְשֹׁשׁ לְבָן אֶת־כָּל־הָאֶהֱל 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 <i>them</i> .	amulets: see Gen 31:19.
Gen 31:35	וַתֹּאמֶר אֶל־אָבִיהָ אֶל־יִחִיר בְּעֵינַי אֲדֹנָי כִּי לֹא אוֹכֵל לָקוֹם מִפְּנֵיךָ כִּי־דֶרֶךְ נָשִׁים לִי וַיַּחְפֹּשׁ 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 <i>it is</i> the way of women with me.” And he searched, but he did not find the amulets.	do not let my lord be angry ← <i>do not let it kindle in the eyes of my lord.</i>  amulets: see Gen 31:19.
Gen 31:36	וַיַּחֲרֹ לִיעֲקֹב וַיִּרֶב בְּלִבּוֹ וַיַּעַן יַעֲקֹב וַיֹּאמֶר לְלָבָן מִה־פָּשְׁעִי מָה חֲטָאתִי כִּי דֹלֶקֶת אַחֲרַי:	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 כְּלִי־בֵיתְךָ שֵׁים כֹּה נָגַד אַחִי וְאַחֶיךָ וַיִּזְכִּיחוּ בֵּין שְׁנֵינוּ:	When you rummaged through all my baggage, what did you find of <i>any</i> 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 vav.
Gen 31:38	זֶה עָשָׂרִים שָׁנָה אֲנֹכִי עִמָּךְ רָחֵלֶיךָ וְעֵזְיֶיךָ לֹא שִׁבְּלוּ וְאֵילַי צֹאנְךָ לֹא אָכַלְתִּי:	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	טָרַפָּה לֹא־הִבֵּאתִי אֵלֶיךָ אֲנֹכִי אֲחֻטָּנָה מִיָּדִי תִּבְקָשָׁנָה גָּנַבְתִּי יוֹם וּגְנַבְתִּי 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</i> by day or stolen <i>by</i> night.	<i>anything</i> with me got stolen ← <i>my stolen by day and my stolen by night.</i>
Gen 31:40	הַיְיָתִי בַיּוֹם אֲכַלְנִי חָרֵב וּקְרָח בַּלַּיְלָה וַתִּדָּד שְׁנָתִי מֵעֵינַי:	My circumstances were <u>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 עַבְדְּתִיךָ אַרְבַּע־עֶשְׂרֵה שָׁנָה בְּשִׁתִּי בְנֹתֶיךָ וְשֵׁשׁ שָׁנִים בְּצֹאנְךָ וַתַּחֲלֵף אֶת־מִשְׁכָּרְתִּי עֲשֶׂרֶת 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	לֹאִי אֱלֹהֵי אָבִי אֱלֹהֵי אַבְרָהָם וּפְחַד יִצְחָק הָיָה לִּי כִּי עָתָה רִיקָם שְׁלַחְתָּנִי אֶת־עֲנָיִי וְאֶת־יָגִיעַ כַּפֵּי רָאָה אֱלֹהִים וַיּוֹכַח אִמְשׁ:	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- <i>handed</i> 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 בְּנֹתַי וְהַבָּנִים בָּנָי וְהַצֹּאן צֹאנִי וְכָל אֲשֶׁר־אַתָּה רֹאֶה לִי־הוּא וְלִבְנֹתַי מָה־אֶעֱשֶׂה לָאֱלֹהִים הַיּוֹם אֹ 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 נַכְרֹתָה בְרִית אֲנִי וְאַתָּה וְהָיָה לְעֵד בֵּינִי וּבֵינֶךָ:	So now, come, let us make a covenant, <i>you and I</i> , and it will be a testimony between you and me.”	you and I ← <i>I and you</i> .
Gen 31:45	וַיִּקַּח יַעֲקֹב אֶבֶן וַיִּרְמֶהָ מִצֵּבָה:	Then Jacob took a stone and erected it <i>as</i> a pillar.	
Gen 31:46	וַיֹּאמֶר יַעֲקֹב לְאַחֵיו לְקַטּוּ אֲבָנִים וַיִּקְחוּ אֲבָנִים וַיַּעֲשׂוּ־גֹל וַיֹּאכְלוּ שָׁם עַל־הַגֹּל:	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 לָבָן יְגָר־ וַיַּעֲקֹב קָרָא לוֹ גָּלְעָד:	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 נ
Gen 31:48	וַיֹּאמֶר לָבָן הֲגַל הַזֶּה עַד בֵּינִי וּבֵינֶךָ הַיּוֹם עַל־כֵּן קָרָא־שְׁמוֹ גָּלְעָד:	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 יְהוָה בֵּינִי וּבֵינֶךָ 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־תַּעֲנֶה אֶת־בָּנָתִי וְאִם־תִּקַּח נָשִׁים עַל־בָּנָתִי אֵין אִישׁ עִמָּנוּ רֹאֵה אֱלֹהִים עֵד בֵּינִי וּבֵינָךְ:	that you most certainly will not oppress my daughters, and that you most certainly will not take 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 לָבָן לְיַעֲקֹב הִנֵּה   הַגֵּל הַזֶּה וְהִנֵּה הַמַּצְבָּה אֲשֶׁר יָרִיתִי בֵּינִי וּבֵינָךְ:	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 הַמַּצְבָּה אִם־אֲנִי לֹא־אָעֱבֹר אֵלֶיךָ אֶת־הַגֵּל הַזֶּה וְאִם־אֶתָּה לֹא־תַעֲבֹר אֵלַי אֶת־הַגֵּל הַזֶּה וְאֶת־הַמַּצְבָּה 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, <b>אם</b> here is a plain subordinating conjunction, not part of an oath formula.  with harmful intentions ← <i>for harm</i> .
Gen 31:53	אֱלֹהֵי אֲבִרָהֶם וְאֱלֹהֵי נָחוֹר יִשְׁפְּטוּ בֵּינֵינוּ אֱלֹהֵי אֲבִיהֶם וַיִּשָּׁבַע יַעֲקֹב בְּפֶחַד 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 לֵאמֹר לֶחֶם וַיֹּאכְלוּ לֶחֶם וַיֵּלִינוּ בַּהָר:	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	וַיִּשְׁלַח לָבָן בַּבֹּקֶר וַיִּנָּשֶׂק לְבָנָיו וּלְבָנוֹתָיו וַיְבָרֶךְ אֹתָם וַיֵּלֶךְ וַיֵּשֶׁב לָבָן לְמָקוֹמוֹ:	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	וַיַּעֲקֹב הָלַךְ לְדֶרֶכוֹ וַיִּפְגְּעוּ־בּוֹ מַלְאֲכֵי אֱלֹהִים:	And Jacob went his way, and the angels of God met him.	
Gen 32:2	וַיֹּאמֶר יַעֲקֹב כַּאֲשֶׁר רָאִם מַחֲנֶה אֱלֹהִים זֶה וַיִּקְרָא שֵׁם־הַמָּקוֹם הַהוּא מַחֲנֵי־אֵם 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 לִפְנֵי אֶל־עֵשָׂו אָחָיו אֶרֶצָה שִׁעִיר שׂוּדָה אֲדוֹם:	Then Jacob sent messengers ahead of him to Esau his brother, to the land of Seir, the country of Edom.	
Gen 32:4	וַיִּצֹו אֹתָם לֵאמֹר כֹּה תֹאמְרוּן לְאֲדֹנֵי לַעֲשׂו כֹּה אָמַר עַבְדְּךָ יַעֲקֹב עַם־לָבָן גִּרְתִּי וְאֶחָר עַד־עַתָּה:	And he instructed them and said, “ <u>Here is what</u> you will say to my lord, to Esau: ‘This <i>is what</i> 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 שׁוֹר וַחֲמֹר צֹאן וְעֶבֶד וְשִׁפְחָה וְאֲשֵׁלָחָה לְהַגִּיד לְאָדֹנָי לְמִצְאָתָן בְּעֵינָיִךְ:	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	וַיָּשֻׁבוּ הַמַּלְאָכִים אֶל־יַעֲקֹב לֵאמֹר בָּאנוּ אֶל־אֶחָיְךָ אֶל־עֵשָׂו וְגַם הֵלֵךְ לִקְרֹאתָּךְ 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 וַיֵּצֵר לוֹ וַיַּחַץ אֶת־הָעָם אֲשֶׁר־אִתּוֹ וְאֶת־הַצֹּאן וְאֶת־הַבָּקָר וְהַגְּמָלִים לְשְׁנֵי מַחֲנֹת:	At this Jacob was very afraid, and he <u>was in a strait</u> , 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 <u>detachments</u> .	at this: wider use of the vav.  he was in a strait ← <i>it straitened him.</i>  detachments: or <i>encampments</i> .
Gen 32:8	וַיֹּאמֶר אִם־יָבוֹא עֵשָׂו אֶל־הַמַּחֲנֶה הָאֶחָד וְהִכָּהוּ וְהָיָה הַמַּחֲנֶה 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 אֲבִרָהֶם וְאֱלֹהֵי אָבִי יִצְחָק יְהוָה הָאֹמֵר אֵלַי שׁוּב לְאַרְצֶךָ וּלְמוֹלֹדְתֶךָ 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	קִטְנֹתִי מִכָּל הַחֲסָדִים וּמִכָּל־הָאֲמָת אֲשֶׁר עָשִׂיתָ אֶת־עַבְדְּךָ כִּי בַמֶּקְלִי עָבַרְתִּי אֶת־הַיַּרְדֵּן הַזֶּה וְעַתָּה הֵייתִי לְשְׁנֵי מַחֲנֹת:	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־יִירָא אֲנִכִּי אֹתוֹ פֶּן־יָבוֹא 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, <i>and</i> a mother <u>with her sons</u> .	with <i>her</i> sons: or <i>on her sons</i> .
Gen 32:12	וְאַתָּה אָמַרְתָּ הֵיטֵב אִיטִיב עִמָּךְ וְשִׁמְתִּי אֶת־זֶרְעֲךָ כְּחוֹל הַיָּם אֲשֶׁר לֹא־יִסְפָּר מִרְבּוֹ:	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 וַיִּקָּח מִן־הַבָּא בְּיָדוֹ מִנְחָה לְעֵשָׂו אָחִיו:	And he lodged there that night, then he took from what he <u>could afford</u> as a gift to Esau his brother:	he <i>could</i> afford ← <i>came to his hand</i> .



Gen 32:14	עֲזִים מֵאֲתִים וְתִישִׁים עֶשְׂרִים רְחִלִּים מֵאֲתִים וְאִילִים עֶשְׂרִים:	two hundred <i>she</i> -goats and twenty he-goats, two hundred ewes and twenty rams,	
Gen 32:15	גְּמָלִים מִיִּנְקוֹת וּבְנֵיהֶם שְׁלֹשִׁים פָּרוֹת אַרְבָּעִים וּפְרִים עֶשְׂרֶה אֲתֹנֹת עֶשְׂרִים וְעִירִם עֶשְׂרֶה:	thirty milk-giving camels and their young, forty cows and ten bulls, twenty she-asses and ten ass-colts.	
Gen 32:16	וַיִּתֵּן בְּיַד־עֲבָדָיו עֵדֶר עֵדֶר לְבָדּוֹ וַיֹּאמֶר אֶל־עֲבָדָיו עֲבְרוּ לִפְנֵי 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	וַיֹּצֵא אֶת־הָרֵאשׁוֹן לֵאמֹר כִּי יִפְגַּשְׁךָ עֲשׂוֹ אָחִי וּשְׁאֵלְךָ לֵאמֹר לְמִי־אַתָּה וְאַנֶּה תֵּלֵךְ וּלְמִי אֵלֶּה לִפְנֶיךָ:	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	וַאֲמַרְתָּ לְעַבְדְּךָ לֵיעֶקֶב מִנְחָה הוּא שְׁלוּחָה לְאֹדְנִי לַעֲשׂוֹ 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	וַיֹּצֵא גַם אֶת־הַשְּׁנַיִם גַּם אֶת־הַשְּׁלִישִׁי גַם אֶת־כָּל־הַלְּכִים אַחֲרָיו הָעֹדְרִים לֵאמֹר בְּדַבֵּר הַזֶּה תִּדְבְּרוּן אֶל־עֲשׂוֹ בְּמִצְאָכֶם אֹתוֹ:	Then he instructed the second <i>one</i> too, and the third, and all those following the flocks, and he said, “ <u>With these words</u> you will speak to <u>Esau</u> , when you encounter him.	with these words ← <i>according</i> <i>to this word</i> . <hr/> to Esau ← <i>with Esau</i> .
Gen 32:20	וַאֲמַרְתֶּם גַּם הִנֵּה עֲבָדְךָ יַעֲקֹב אַחֲרֵינוּ כִּי־אָמַר אֲכַפְּרָה פָּנָיו בְּמִנְחָה הַהִלֶכֶת לִפְנָיו וְאַחֲרֵי־כֵן אֶרְאֶה פָּנָיו אוּלִּי יֵשׂא פָנָי:	And you will say, ‘ <u>Here is</u> 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</u> benevolently.”	here <i>is</i> ← <i>behold</i> . <hr/> him ← <i>his face</i> . <hr/> treat me benevolently ← <i>lift up</i> <i>my face</i> .
Gen 32:21	וַתַּעֲבֹר הַמִּנְחָה עַל־פָּנָיו וְהוּא לֹן בְּלִילָה־הַהוּא בְּמַחֲנֶה:	So the gift went across ahead of him, while he lodged that night in the encampment.	
Gen 32:22	וַיָּקָם   בְּלִילָה הוּא וַיִּקָּח אֶת־שְׁתֵּי נָשָׁיו וְאֶת־שְׁתֵּי שִׁפְחֹתָיו וְאֶת־אֶחָד עֶשֶׂר יְלָדָיו וַיַּעֲבֹר אֶת מַעְבַּר יַבְבֹּק:	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 וַיַּעְבְּרֵם אֶת־הַנָּחַל וַיַּעְבֵּר 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	וַיֵּתֶר יַעֲקֹב לְבִדּוֹ וַיֵּאָבֶק אִישׁ עִמּוֹ עַד עֲלֹת 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 יָכֹל לֹא וַיִּגַע בְּכַף־יָרְכוֹ וַתִּקַּע כַּף־יָרֵךְ יַעֲקֹב בְּהֶאָבֶקוֹ עִמּוֹ:	And he saw that he could not prevail over him; and he touched his <i>hip-bone</i> socket, so Jacob's <i>hip-bone</i> became dislocated as he wrestled with him.	<i>hip-bone</i> ( <i>second occurrence in verse</i> ) ← <i>hip socket</i> .
Gen 32:26	וַיֹּאמֶר שְׁלַחֲנִי כִּי עָלָה הַשָּׁחַר וַיֹּאמֶר לֹא אֲשַׁלְּחֶךָ 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־שֵּׁמֶךָ 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 יֹאמַר עוֹד שֵׁמֶךָ כִּי אִם־יִשְׂרָאֵל כִּי־שָׁרִיתָ עִם־אֱלֹהִים וְעִם־אֲנָשִׁים וַתִּוָּכַל:	He then said, “You shall not be called Jacob any more, but <u>Israel</u> , 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> ), ר
Gen 32:29	וַיִּשְׁאַל יַעֲקֹב וַיֹּאמֶר הַגִּיד־הֲנָא שְׁמֶךָ וַיֹּאמֶר לָמָּה זֶה תִּשְׁאַל לְשִׁמִּי וַיְבָרֶךְ אֹתוֹ שָׁם:	Then Jacob asked <i>him</i> and said, “Please tell <i>me</i> your name.” <u>To this</u> 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 <i>vav</i> .
Gen 32:30	וַיִּקְרָא יַעֲקֹב שֵׁם הַמָּקוֹם פְּנִיֵאל כִּי־רָאִיתִי אֱלֹהִים פָּנִים אֶל־פָּנִים וַתִּנָּצַל נַפְשִׁי:	And Jacob called the place <u>Peniel</u> , “For”, <i>he said</i> , “I have seen God face to face, and my <u>life</u> was <u>preserved</u> .”	Peniel ← <i>face of God</i> .  life ← <i>soul</i> .  preserved ← <i>delivered</i> .
Gen 32:31	וַיַּזְרַח־לּוֹ הַשֶּׁמֶשׁ כַּאֲשֶׁר עָבַר אֶת־פְּנוּאֵל וְהוּא צָלַע עַל־יָרְכוֹ:	Then the sun rose on him, as he crossed through <u>Penuel</u> , and he limped on his thigh,	
Gen 32:32	עַל־כֵּן לֹא־יֹאכְלוּ בְנֵי־יִשְׂרָאֵל אֶת־גִּיד הַנֶּשֶׁה אֲשֶׁל עַל־כָּף הַיָּרֵךְ עַד הַיּוֹם הַזֶּה כִּי נָגַע בְּכַף־יָרֵךְ יַעֲקֹב בְּגִיד הַנֶּשֶׁה:	which <i>is</i> why the sons of Israel do not eat the <u>thigh sinew</u> which is on the thigh joint, up to this day, because he <u>struck Jacob on the thigh joint</u> in the <u>thigh sinew</u> .	thigh sinew (2x): perhaps the <i>sciatic nerve</i> . 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 וַיֵּרָא וְהִנֵּה עֹשׂוֹ בָּא וְעִמּוֹ אַרְבַּע מֵאוֹת אִישׁ וַיַּחֲצַן אֶת־הַיִּלָּדִים עַל־לֵאָה וְעַל־רָחֵל וְעַל שְׁתֵּי הַשֹּׁפְחוֹת:	Then Jacob lifted up his eyes and looked, and <u>what he saw</u> <u>was</u> 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</i> saw was ← <i>behold</i> .

Gen 33:2	וַיִּשֶׂם אֶת־הַשִּׁפּוֹת וְאֶת־יְלִדֶיהָ רְאִשָּׁנָה וְאֶת־לֵאָה וְיְלִדֶיהָ אַחֲרָנִים וְאֶת־רָחֵל וְאֶת־יוֹסֵף אַחֲרָנִים:	And he put the maidservants and their children <u>in front</u> 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 שִׁבַּע 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	וַיָּרֵץ עֵשָׂו לִקְרַאתוֹ וַיַּחְבְּקֵהוּ וַיִּפֹּל עַל־צוּאָרוֹ וַיִּשָּׁקֵהוּ וַיִּבְכּוּ:	And Esau ran to meet him, and he embraced him and fell around his neck <u>and kissed him</u> , 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 וַיֵּרָא 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 <i>so</i> gracious <i>as to give</i> your servant.”	↳ the Hebrew word should be omitted.
Gen 33:6	וַתִּגְשֵׁן הַשִּׁפּוֹת הַנָּה וְיְלִדֶיהָ וַתִּשְׁתַּחֲוֶיּוּ:	Then the maidservants approached – they and their children – and they bowed down.	
Gen 33:7	וַתִּגְשֵׁ גַם־לֵאָה וְיְלִדֶיהָ וַיִּשְׁתַּחֲווּ וְאַחֵר נִגַּשׁ יוֹסֵף וְרָחֵל וַיִּשְׁתַּחֲווּ:	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 לָּךְ כָּל־הַמַּחֲנֶה הַזֶּה אֲשֶׁר פָּגַשְׁתִּי וַיֹּאמֶר לְמַצְאֵחֹן בְּעֵינֵי אֲדֹנִי:	And he said, “Who <i>are</i> all this troop 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 עֲשׂו יֵשְׁלִי רַב אָחִי יְהִי לָּךְ אֲשֶׁר־לָּךְ:	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 חֵן בְּעֵינֶיךָ וְלִקְחַת מִנַּחְתִּי מִיָּדִי כִי עַל־כֵּן רָאִיתִי פָּנֶיךָ כְּרֹאת פָּנַי אֱלֹהִים וַתִּרְצָנִי:	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 that</i> 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 הֵבֵאת לָּךְ כִּי־חָנַן אֱלֹהִים וְכִי יֵשְׁלִי־כָל 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 וְנִלְכָּה וְאֵלֶיךָ לְנִגְדְּךָ:	And he said, "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 יְדֹעַ כִּי־הֵילָדִים רַכִּים וְהָצֹאן וְהַבָּקָר עָלוֹת עָלַי וּדְפָקוּם יוֹם אֶחָד וּמָתוּ כָּל־הָצֹאן:	Then he said 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 if they overdrive them for <i>just</i> one day, all the flocks will die.	he said: i.e. <i>Jacob said</i> . if: conditional use of the vav.
Gen 33:14	יַעֲבֹר־נָא אֲדֹנָי לִפְנֵי עַבְדּוֹ וְאֲנִי אֶתְנַהֲלָה לְאִטִּי לְרֹגֶל הַמְּלָאכָה אֲשֶׁר־לִפְנֵי וּלְרֹגֶל הַיָּלָדִים עַד אֲשֶׁר־אָבֹא אֶל־אֲדֹנָי שְׁעִירָה:	Do let my lord go in front of his servant, and I will proceed at a gentle pace, at the speed of the cattle which <i>are</i> in front of me, and at the speed of the children, until I have come to my lord in Seir."	at a gentle pace ← <i>at my gentleness</i> . speed (2x) ← <i>foot</i> . in Seir ← <i>to Seir</i> .
Gen 33:15	וַיֹּאמֶר עֲשׂוֹ אֲצִיגֶה־נָּא עִמָּךְ מִן־הָעָם אֲשֶׁר אִתִּי וַיֹּאמֶר לָמָּה זֶה אֲמַצֶּא־חֵן בְּעֵינֵי 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	וַיֵּשֶׁב בַּיּוֹם הַהוּא עֲשׂוֹ לְדַרְכּוֹ שְׁעִירָה:	Then Esau returned on that day, <i>taking the road back</i> to Seir,	<i>taking the road</i> ← <i>by his road</i> .
Gen 33:17	וַיַּעֲקֹב נָסַע סִכְתָּה וַיְבִן לּוֹ בֵּית וּלְמִקְנֵהוּ עָשָׂה סִכְתֹּת עַל־כֵּן קָרָא שֵׁם־הַמָּקוֹם סִכְוֹת: 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) ← <i>booths</i> .
Gen 33:18	וַיָּבֹא יַעֲקֹב שָׁלֵם עִיר שָׁכֵם אֲשֶׁר בְּאֶרֶץ כְּנָעַן בָּבֹא מִפְּדַן אֲרָם וַיַּחֲן אֶת־פָּנָיו 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 ← <i>safe; whole; complete; peaceable</i> . AV differs, taking the word as a place name, <i>Shalem</i> . Paddan-Aram: see Gen 25:20.
Gen 33:19	וַיִּקֶּן אֶת־חֲלֻקַּת הַשָּׂדֶה אֲשֶׁר נָטָה־שָׁם אֱהֻלֹּ מִיד בְּנִי־חָמוֹר אָבִי שָׁכֵם בַּמָּאָה קִשִּׁיטָה:	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 ← <i>field; countryside</i> . from ← <i>from the hand of</i> . Hamor the father of Shechem: see note on Acts 7:16. kesitahs: a kesitah was a coin ↗
Gen 33:20	וַיִּצַּב־שָׁם מִזְבֵּחַ וַיִּקְרָא־לּוֹ 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 ← <i>GOD, the God of Israel</i> .
Gen 34:1	וַתֵּצֵא דִּינָה בַת־לֵאָה אֲשֶׁר יָלְדָה לַיַּעֲקֹב לְרָאוֹת בָּבְנוֹת 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 הָאָרֶץ וַיִּקַּח אֹתָהּ וַיִּשְׁכַּב אִתָּהּ וַיַּעֲנֶהּ:	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	וַתִּדְבֹק נַפְשׁוֹ בְּדִינָה בַּת־יַעֲקֹב וַיֵּאָהֵב אֶת־הַנַּעֲרָה וַיְדַבֵּר עַל־לֵב הַנַּעֲרָה:	And his <u>desire</u> was fixed on Dinah, Jacob's daughter, and he was in love with the girl, and he spoke <u>kindly</u> to the girl.	desire ← <i>soul</i> . <hr/> kindly ← <i>to the heart</i> . 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 טָמָא אֶת־דִּינָה בָתּוֹ וּבָנָיו הָיוּ אֶת־מִקְנֵהוּ בַשָּׂדֶה וְהַחֲרֹשׁ יַעֲקֹב עַד־בָּאָם:	And Jacob heard that he had defiled Dinah his daughter <u>while</u> his sons were with his cattle in the field, and Jacob kept silence until they came <i>in</i> .	while: temporal use of the <i>vav</i> .
Gen 34:6	וַיֵּצֵא חַמּוֹר אֲבִי־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 כְּשִׁמְעֵם וַיִּתְעַצְבוּ הָאֲנָשִׁים וַיַּחַר לָהֶם מְאֹד כִּי־נָבְלָה עֲשֵׂה 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 <u>lying</u> with Jacob's daughter, for such <i>a thing</i> is not done.	by lying: gerundial use of the infinitive.
Gen 34:8	וַיְדַבֵּר חַמּוֹר אִתָּם לֵאמֹר שָׁכֵם בְּנִי חֲשָׁקָה נַפְשׁוֹ בְּבָתְּכֶם תָּנוּ נָא אֹתָהּ לוֹ לְאִשָּׁה:	And Hamor spoke with them and said, “ <i>About</i> Shechem my son – his <u>whole being</u> craves for your daughter. <i>Be</i> so good as to give her to him as a wife.	whole being ← <i>soul</i> .
Gen 34:9	וְהִתְחַתְּנוּ אִתָּנוּ בְּנֹתֵיכֶם תָּתִינוּ־לָנוּ וְאֶת־בָּנֵינוּ תִּקְחוּ לָכֶם:	And <i>let us</i> exchange in marriage. Give us your daughters, and take our daughters for yourselves.	
Gen 34:10	וְאִתָּנוּ תִּשְׁבוּ וְהָאָרֶץ תְּהִיָּה לְפָנֵיכֶם שְׁבוּ וּסְחָרוּהָ וְהָאֲחֻזָּה בָּהּ:	And dwell with us, and the land will be before you. <u>Live in it</u> and trade <i>in</i> it and <u>have your interest in it</u> .”	live ← <i>sit; remain; dwell</i> . <hr/> have your interest in it ← <i>be held in it</i> .
Gen 34:11	וַיֹּאמֶר שָׁכֵם אֶל־אָבִיָּה וְאֶל־אֲחֵיהָ אֲמָצָחָן 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	הֲרָבוּ עָלַי מָאֵד מְהֵרָה וּמִתֵּן וְאַתָּנָה כַּאֲשֶׁר תֹּאמְרוּ אֵלַי וְתִנוּ-לִי אֶת-הַנַּעֲרָה לְאִשָּׁה:	Specify a large dowry and gift for me <i>to give</i> , 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 ← <i>make on me the dowry and gift much.</i>
Gen 34:13	וַיַּעֲנוּ בְנֵי-יַעֲקֹב אֶת-שָׁכֶם וְאֶת-חָמוֹר אָבִיו בְּמַרְמָה וַיִּדְבְּרוּ אֲשֶׁר טָמְא אֶת דִּינָה אֲחֵתָם:	Then Jacob's sons answered Shechem and Hamor his father deceitfully, and they spoke <i>so</i> because he had defiled Dinah their sister.	
Gen 34:14	וַיֹּאמְרוּ אֲלֵיהֶם לֹא נוּכַל לַעֲשׂוֹת הַדָּבָר הַזֶּה לְתִתְּ אֶת-אֲחֵתֵנוּ לְאִישׁ אֲשֶׁר-לוֹ עֶרְלָה בִּי-חֲרָפָה הוּא לָנוּ:	And they said to them, “We cannot do this thing, giving our sister to a man <i>who is not</i> circumcised, for it <i>is</i> a contemptible thing to us.	who <i>is</i> not circumcised ← <i>who (has) foreskin.</i>
Gen 34:15	אֲדִבְּזֹאת נֹאֲוֹת לָכֶם אִם תִּהְיוּ כָמֶנוּ לְהִמָּל 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 ← <i>of you.</i>
Gen 34:16	וְנִתְּנוּ אֶת-בָּנֵינוּ לָכֶם וְאֶת-בָּנֹתֵיכֶם נִקַּח-לָנוּ וְיֹשְׁבוּ אִתְּכֶם וְהָיִינוּ לְעָם 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 לְהִמָּל וּלְקַחְנוּ אֶת-בָּתְּנוּ וְהִלְכֵנוּ:	But if you do not <u>comply with us</u> in being circumcised, 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	וַיִּיטְבוּ דְבָרֵיהֶם בְּעֵינֵי חָמוֹר וּבְעֵינֵי שָׁכֶם בֶּן-חָמוֹר:	And their words were pleasing in Hamor's sight, and the sight of Shechem the son of Hamor.	
Gen 34:19	וְלֹא-אַחֵר הִנָּעַל לַעֲשׂוֹת הַדָּבָר כִּי חָפֵץ בַּבִּת-יַעֲקֹב וְהוּא נִכְבָּד מִכָּל בֵּית אָבִיו:	And the lad did not delay <i>in</i> doing 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 וּשְׁכֶם בְּנוֹ אֶל-שַׁעַר עִירָם וַיִּדְבְּרוּ 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 וַיֵּשְׁבוּ בָאָרֶץ וַיִּסְחָרוּ אֹתָהּ וְהָאָרֶץ הִנֵּה רַחֲבַת-יָדַיִם לִפְנֵיהֶם אֶת-בָּנֹתֵם נִקַּח-לָנוּ לְנָשִׁים וְאֶת-בָּנֵינוּ 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	אֲדָבֹזֶזֶת יֵאָתוּ לָנוּ הָאֲנָשִׁים לְשֹׁבֶת אִתָּנוּ לְהִיּוֹת לְעָם אֶחָד בְּהֶמּוֹל 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	מִקְנֵהֶם וּקְנִיָנָם וְכָל־בְּהֶמְתָּם הֲלוֹא לָנוּ הֵם אֵךְ גְּאוּתָהּ לָהֶם וַיֵּשְׁבוּ 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	וַיִּשְׁמְעוּ אֶל־חֲמוֹר וְאֶל־שָׁכֶם בָּנָיו כָּל־יִצְאָי שַׁעַר עִירוֹ וַיִּמְלֹכוּ כָּל־זָכָר כָּל־יִצְאָי 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 בַּיּוֹם הַשְּׁלִישִׁי בְּהִיוֹתָם כְּאֲבִים וַיִּקְחוּ שְׁנֵי־בְנֵי־יַעֲקֹב שִׁמְעוֹן וְלֵוִי אֲחֵי דִינָה אִישׁ חֶרֶב וַיָּבֹאוּ עַל־הָעִיר בֶּטַח וַיַּהַרְגוּ כָּל־זָכָר:	And it came to pass on the third day, while they were sore, that two of Jacob's sons, <u>Simeon</u> and <u>Levi</u> , <u>Dinah's</u> 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־חֲמוֹר וְאֶת־שָׁכֶם בָּנָיו הָרְגוּ לְפִי־חֶרֶב וַיִּקְחוּ אֶת־דִּינָה מִבֵּית 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 טִמְּאוּ אֲחוֹתָם:	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־בָּעִיר וְאֶת־אֲשֶׁר בַּשָּׂדֶה לָקְחוּ:	<i>And</i> 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־נְשֵׁיהֶם 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־שִׁמְעוֹן וְאֶל־לֵוִי עֲכַרְתֶּם אֹתִי לְהַבְאִישְׁנִי בִישָׁב הָאָרֶץ בְּכֹנְעֵנִי וּבִפְרוֹזִי וְאֲנִי מְתִי מִסָּפֵר וְנִפְאָסָפוּ עָלַי וְהִכּוּנִי וְנִשְׁמַדְתִּי אֲנִי וּבֵיתִי:	But Jacob said to Simeon and Levi, “You have caused me trouble, by <u>making me odious</u> to the <u>inhabitants</u> of the land, to the Canaanite and the Perizzite, whereas I <u>am few in number</u> , 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־אֲחוֹתָנוּ: פ	But they said, “Should he treat our sister like a prostitute?”	
Gen 35:1	וַיֹּאמֶר אֱלֹהִים אֶל־יַעֲקֹב קוּם עֲלֵה בֵּית־אֵל וְשַׁב־שָׁם וַעֲשֵׂה־שָׁם מִזְבֵּחַ לְאֵל הַנִּרְאָה אֵלֶיךָ בְּבִרְחֹךָ מִפְּנֵי עֲשׂוֹ אָחִיךָ:	Then God said to Jacob, “Arise and go up <i>to</i> Beth-El and live there, and make an altar there to GOD, who appeared to you when you were fleeing <i>from</i> Esau your brother.”	from ← <i>from the face of</i> .
Gen 35:2	וַיֹּאמֶר יַעֲקֹב אֶל־בֵּיתוֹ וְאֵל כָּל־אֲשֶׁר עִמּוֹ הָסֵרוּ אֶת־אֱלֹהֵי הַנִּכָּר אֲשֶׁר בְּתִכְכֶּם וְהִטְהָרוּ וְהַחֲלִיפוּ שָׂמְלֵיכֶם:	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	וְנִקְוֹמָה וְנַעֲלֵה בֵּית־אֵל וְאֶעֱשֵׂה־שָׁם מִזְבֵּחַ לְאֵל הָעֵנָה אֲתִי בְיוֹם צָרָתִי וַיְהִי עִמָּדִי בַדֶּרֶךְ אֲשֶׁר הִלַּכְתִּי:	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 <i>was in a strait</i></u> , but he was with me on the way I went.”	when I <i>was in a strait</i> ← <i>of my straitness</i> .
Gen 35:4	וַיִּתְּנוּ אֶל־יַעֲקֹב אֵת כָּל־אֱלֹהֵי הַנִּכָּר אֲשֶׁר בְּיָדָם וְאֶת־הַנְּזָמִים אֲשֶׁר בְּאָזְנֵיהֶם וַיִּטְמֹן אֹתָם יַעֲקֹב תַּחַת הָאֵלֶּה אֲשֶׁר עַם־שָׁכָם:	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> <u>near Shechem</u> .	possession ← <i>hand</i> . near Shechem ← <i>with Shechem</i> .
Gen 35:5	וַיִּסָּעוּ וַיְהִי   חֲתַת אֱלֹהִים עַל־הָעָרִים אֲשֶׁר סְבִיבֹתֵיהֶם וְלֹא רָדְפוּ אַחֲרֵי בְנֵי יַעֲקֹב:	And they moved on, and <u>a 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 <i>a mighty fear</i> . See Gen 23:6. came ← <i>became</i> .
Gen 35:6	וַיָּבֹא יַעֲקֹב לּוּזָה אֲשֶׁר 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	וַיִּבֶן שָׁם מִזְבֵּחַ וַיִּקְרָא לְמָקוֹם אֵל בֵּית־אֵל כִּי שָׁם נִגְלוֹ אֵלָיו הָאֱלֹהִים בְּבִרְחוֹ מִפְּנֵי אָחִיו:	And he built an altar there and called the place El-Beth-El, for <u>God had revealed himself</u> to him there when he was fleeing <i>from</i> 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 דְּבִרָה מִיִּנְקַת רֵבְקָה וַתִּקָּבֵר מִתַּחַת לְבֵית־אֵל תַּחַת הָאֵלֹון וַיִּקְרָא שְׁמוֹ אֵלֹון בָּכוֹת: 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 מִפַּדָּן אֲרָם 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 לוֹ אֱלֹהִים אֲנִי אֵל שַׂדֵּי פֶרֶה וּרְבֵה גֹי וּקְהֵל גֹיִם יִהְיֶה מִמֶּךָ וּמִלְכִּים מִחֲצִידְךָ 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 וְלִיִּצְחָק לָךְ אֶתְנַנֶּה וְלִזְרַעְךָ אַחֲרַיִךְ אֶתֵּן 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 אֹתוֹ:	Then God ascended away from him, at the place where he spoke with him.	
Gen 35:14	וַיֵּצֵב יַעֲקֹב מַצֵּבָה בַּמָּקוֹם אֲשֶׁר-דִּבֶּר אֹתוֹ מַצֵּבַת אֲבֵן וַיִּסֹּךְ עָלֶיהָ נֶסֶךְ וַיַּצֵּק עָלֶיהָ שֶׁמֶן:	Jacob then erected a pillar at the place where he spoke with him, a stone pillar, and he poured out a libation on it, and he poured oil on it.	poured ... poured: different verbs in Hebrew ( <i>libated ... cast</i> ).
Gen 35:15	וַיִּקְרָא יַעֲקֹב אֶת-שֵׁם הַמָּקוֹם אֲשֶׁר דִּבֶּר אֹתוֹ 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 לְבוֹא 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 בְהִקְשָׁתָהּ בְּלִדְתָּהּ וַתֹּאמֶר לָהּ הַמִּלְדָּת אֲלֵתִירָאִי כִי-גַם-זֶה לָךְ 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 בִצְאָת נַפְשָׁהּ כִּי מָתָה וַתִּקְרָא שְׁמוֹ בֶּן־אוֹנִי וְאָבִיו קָרָא־לּוֹ בְּנִימִין:	And it came to pass, as her <u>life</u> was departing – for she was dying – that she called him <u>Ben-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 אֹן, but the word <i>on</i> can also mean <i>sorrow</i> , from אָנָּן.  Benjamin ← <i>Binjamin</i> , meaning <i>son of my right hand</i> .
Gen 35:19	וַתָּמָת רָחֵל וַתִּקָּבֵר בְּדֶרֶךְ אֶפְרָתָה הִוא בֵּית לָחֶם:	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 רָחֵל
Gen 35:20	וַיַּעַב יַעֲקֹב מִצֵּבָה עַל־קִבְרָתָהּ הִוא מִצְבֶּת קִבְרַת־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 Lehem Judah</i> .
Gen 35:21	וַיֵּסַע יִשְׂרָאֵל וַיֵּט אֹהֶלָה מִהַלְאָה לְמַגְדַּל־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 בִשְׁכַן יִשְׂרָאֵל בְּאֶרֶץ הַהוּא וַיֵּלֶךְ רְאוּבֵן וַיִּשְׁכַּב אֶת־בִּלְהָה פִּילגֶשֶׁת אָבִיו 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 וְיִשָּׁשְׁכָר 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 וְאַשֶׁר אֵלֶּה בְּנֵי יַעֲקֹב אֲשֶׁר יָלְדוּ־לּוֹ בְּפָדָן 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 מִמָּקֶרֶת קִרְיַת הָאֲרָבָע הִוא 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 מֵאָת שָׁנָה וּשְׁמֹנִים שָׁנָה:	And the days of Isaac <u>amounted</u> to one hundred and eighty years.	amounted to ← <i>were</i> .

Gen 35:29	וַיָּגֹעַ יִצְחָק וַיָּמָת וַיֵּאָסֶף אֶל-עַמּוּיָו זָקֵן וְשָׂבֵעַ יָמִים וַיִּקְבְּרוּ אֹתוֹ עֵשָׂו וְיַעֲקֹב בְּנָיו: פ	When Isaac expired and died, he was gathered to his people, being old and full of days, and Esau and Jacob his sons buried him.	people ← <i>peoples</i> . full ← <i>satiated</i> .
Gen 36:1	וְאֵלֶּה תִּלְדוֹת עֵשָׂו הוּא אֲדָוִם:	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-אֵילָן הַחִתִּי וְאֶת-אֲהֻלִּיבָמָה בַּת-עֵנָה בַּת-צִבְעֹן הַחִוִּי:	Esau took his wives from the daughters of Canaan: Adah the daughter of Elon the Hittite and Aholibamah the daughter of Anah the daughter of Zibeon 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-בִּשְׁמַת בַּת-יִשְׁמָעֵאל אָחוֹת נְבִיּוֹת:	and Bosmath, Ishmael's daughter, the sister of Nebaioth.	Bosmath: see Gen 26:34. Nebaioth: AV= <i>Nebajoth</i> here, but not always for this name.
Gen 36:4	וַתֵּלֶד עֵדָה לְעֵשָׂו אֶת-אֶלְיָפָז וּבִשְׁמַת יָלְדָה אֶת-רְעוּאֵל:	And Adah bore to Esau Eliphaz, and Bosmath bore Reuel.	Bosmath: see Gen 26:34.
Gen 36:5	וְאֲהֻלִּיבָמָה יָלְדָה אֶת-יְעִישׁ וְיָעוֹשׁ וְאֶת-יַעֲלָם וְאֶת-קֹרַח אֵלֶּה בְּנֵי עֵשָׂו אֲשֶׁר יָלְדוּ-לוֹ בְּאֶרֶץ כְּנָעַן:	And Aholibamah bore {Q: <i>Jeush</i> } [K: <i>Jeish</i> ] and Jaalam and Korah. 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-בְּנָיו וְאֶת-בָּנָתוֹ וְאֶת-כָּל-נַפְשׁוֹת בֵּיתוֹ וְאֶת-מִקְנֵהוּ וְאֶת-כָּל-בְּהֶמְתּוֹ וְאֵת כָּל-קִנְיָנוֹ אֲשֶׁר רָכַשׁ בְּאֶרֶץ כְּנָעַן וַיֵּלֶךְ אֶל-אָרֶץ מִפְּנֵי יַעֲקֹב אָחִיו:	And Esau took his wives and his sons and his daughters and all the people 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 away from Jacob his brother.	people ← <i>souls</i> . away from ← <i>from the face of</i> .
Gen 36:7	כִּי-הָיָה רַב כּוֹשֶׁם רַב מִשְׁבֵּת יַחְדּוֹ וְלֹא יָכְלָה אֶרֶץ מְגוּרֵיהֶם לִשְׂאת אֹתָם מִפְּנֵי 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 עֵשָׂו הוּא אֲדָוִם:	And Esau dwelt at Mount Seir. Esau <i>is</i> Edom.	
Gen 36:9	וְאֵלֶּה תִּלְדוֹת עֵשָׂו אָבִי אֲדָוִם 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 אֲלִיפֹז בֶּן־עֲדָה אִשְׁת עֵשָׂו רְעוּאֵל בֶּן־בְּשֶׁמֶת אִשְׁת 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 אֲלִיפֹז תִּימָן אוֹמֶר צֶפּוֹ וְגַעְתָּם וְקִנְזִי:	And the sons of Eliphaz were Teman, Omar, Zepho and Gatam and Kenaz.	1 Chr 1:36.
Gen 36:12	וְתִמְנָע   הָיְתָה פִּלְגֶּשׁ לְאֲלִיפֹז בֶּן־עֵשָׂו וַתֵּלֶד לְאֲלִיפֹז אֶת־עַמְלֶק אֵלֶּה בְּנֵי עֲדָה אִשְׁת 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 נְחַת וְזֶרַח שָׁמָּה וּמִצָּח אֵלֶּה הָיוּ בְּנֵי בְּשֶׁמֶת אִשְׁת 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 בְּנֵי אֶהֱלִיבָמָה בֶּת־עֵנָה בַת־צִבְעוֹן אִשְׁת עֵשָׂו וַתֵּלֶד לְעֵשָׂו אֶת־*יְעִישׁ *יְעוֹשׁ וְאֶת־יַעֲלָם וְאֶת־קֹרַח:	And these were the sons of Aholibamah the daughter of Anah the daughter of <u>Zibeon</u> , Esau's wife. And she bore {Q: <u>Jeush</u> } [K: <u>Jeish</u> ] and Jaalam and Korah to Esau.	Jeush ... Jeish: see Gen 36:5.     1 Chr 1:35.  Zibeon: see Gen 36:2.
Gen 36:15	אֵלֶּה אֱלוֹפֵי בְּנֵי־עֵשָׂו בְּנֵי אֲלִיפֹז בְּכוֹר עֵשָׂו אֱלוֹף תִּימָן אֱלוֹף אוֹמֶר אֱלוֹף צֶפּוֹ אֱלוֹף קִנְזִי:	These <i>were</i> the chieftains of the sons of Esau. The sons of Eliphaz, Esau's firstborn, <i>were</i> Chieftain Teman, Chieftain Omar, Chieftain Zepho, Chieftain Kenaz,	
Gen 36:16	אֱלוֹף־קֹרַח אֱלוֹף גַּעְתָּם אֱלוֹף עַמְלֶק אֵלֶּה אֱלוֹפֵי אֲלִיפֹז בְּאֶרֶץ אֱדוֹם אֵלֶּה בְּנֵי עֲדָה:	Chieftain <u>Korah</u> , Chieftain Gatam, Chieftain <u>Amalek</u> . Those <i>were</i> the chieftains <i>descending</i> from Eliphaz in the land of Edom; those <i>were</i> Adah's sons.	Korah: apparently not the same person as in Gen 36:5 (son of Esau and Aholibamah).  Amalek: apparently not the same person as in Gen 36:12 (mother is Timna, not Adah).
Gen 36:17	וְאֵלֶּה בְּנֵי רְעוּאֵל בֶּן־עֵשָׂו אֱלוֹף נְחַת אֱלוֹף זֶרַח אֱלוֹף שָׁמָּה אֱלוֹף מִצָּח אֵלֶּה אֱלוֹפֵי רְעוּאֵל בְּאֶרֶץ אֱדוֹם אֵלֶּה בְּנֵי בְּשֶׁמֶת אִשְׁת עֵשָׂו:	And these <i>were</i> the sons of Reuel the son of Esau: Chieftain Nahath, Chieftain Zerah, Chieftain Shammah, Chieftain Mizzah. Those <i>were</i> the chieftains <i>descending</i> from Reuel in the land of Edom; those <i>were</i> the sons of <u>Bosmath</u> the wife of Esau.	Bosmath: see Gen 26:34.
Gen 36:18	וְאֵלֶּה בְּנֵי אֶהֱלִיבָמָה אִשְׁת עֵשָׂו אֱלוֹף יְעוֹשׁ אֱלוֹף יַעֲלָם אֱלוֹף קֹרַח אֵלֶּה אֱלוֹפֵי אֶהֱלִיבָמָה בֶּת־עֵנָה אִשְׁת עֵשָׂו:	And these <i>were</i> the sons of Aholibamah, Esau's wife: Chieftain Jeush, Chieftain Jaalam, Chieftain Korah. Those <i>were</i> the chieftains <i>descending</i> from Aholibamah the daughter of Anah, Esau's wife.	

Gen 36:19	אֵלֶּה בְּנֵי־עֵשָׂו וְאֵלֶּה אֲלוֹפֵיהֶם הוּא אֶדְוֹם: ס	Those <i>were</i> the sons of Esau, and those <i>were</i> their chieftains. He <i>is</i> Edom.	
Gen 36:20	אֵלֶּה בְּנֵי־שַׁעִיר הַחֲרִי יִשְׁבִּי הָאָרֶץ לוֹטָן וְשׁוֹבָל וְצִבְעֹן וְעֵנָה:	These <i>were</i> the sons of Seir the Horite – the inhabitants of the land: Lotan and Shobal and Zibeon and Anah,	1 Chr 1:38.  Zibeon: see Gen 36:2.
Gen 36:21	וְדִשׁוֹן וְאֶצֶר וְדִישָׁן אֵלֶּה אֲלוֹפֵי הַחֲרִי בְּנֵי שַׁעִיר בְּאֶרֶץ אֶדְוֹם:	and Dishon and Ezer and Dishan. Those <i>were</i> the chieftains of the Horites, the sons of Seir in the land of Edom.	1 Chr 1:38.
Gen 36:22	וַיְהִיו בְּנֵי־לוֹטָן חֲרִי וְהִימָם וְאַחֲזָת לוֹטָן תִּמְנָע:	And Lotan's sons were Hori and Hemam, and Lotan's sister <i>was</i> Timna.	1 Chr 1:39.
Gen 36:23	וְאֵלֶּה בְּנֵי שׁוֹבָל עֲלֹון וּמְנַחֵת וְעִיבָל שֶׁפּוֹ וְאוֹנָם:	These <i>were</i> Shobal's sons: Alvan and Manahath and Ebal, Shepho and Onam.	1 Chr 1:40.
Gen 36:24	וְאֵלֶּה בְּנֵי־צִבְעֹן וְאִיָּה וְעֵנָה הוּא עֵנָה אֲשֶׁר מָצָא אֶת־הַיָּמִם בַּמִּדְבָּר בִּרְעֻתּוֹ אֶת־הַחֲמָרִים לְצִבְעֹן אָבִיו:	And these <i>were</i> Zibeon's sons: Veajah and Anah – he <i>is</i> Anah who found the <i>hot</i> springs 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 vav 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 דִּישָׁן וְאַהֲלִיבָמָה בִּתְעֵנָה:	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 דִישָׁן חֶמְדָּן וְאַשְׁבָּן וִיתְרָן 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 בִּלְהָן וְזַעֲוָן וְעֶקָן:	These <i>were</i> the sons of Ezer: Bilhan and Zaavan and Akan.	1 Chr 1:42.
Gen 36:28	אֵלֶּה בְּנֵי־דִישָׁן עֹז וְאַרָּן:	These <i>were</i> the sons of Dishan: Uz and Aran.	1 Chr 1:42.
Gen 36:29	אֵלֶּה אֲלוֹפֵי 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 אֶצֶר אֶצֶר אֶלּוֹף דִּישָׁן אֵלֶּה אֲלוֹפֵי 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-מִלְכָּא 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 בְּאֶדֹם בֶּלַע 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 בֶּלַע וַיְמָלֶךְ תַּחְתָּיו יֹבָב בֶּן-זֶרַח מִבְּצָרָה:	Then Bela died, and Jobab the son of Zerah from Bozrah reigned in place of him.	1 Chr 1:44.
Gen 36:34	וַיָּמָת יֹבָב וַיְמָלֶךְ תַּחְתָּיו חִשָּׁם מֵאֶרֶץ הַתִּימָנִי:	Then Jobab died, and Husham from the land of <u>the Temanites</u> reigned in place of him.	1 Chr 1:45. the Temanites ← <i>the Temanite</i> .
Gen 36:35	וַיָּמָת חִשָּׁם וַיְמָלֶךְ תַּחְתָּיו הָדָד בֶּן-בְּדָד הַמִּכָּה אֶת-מִדְיָן בְּשָׂדֵה מוֹאָב וְשֵׁם עִירוֹ עֻוִית:	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 הָדָד וַיְמָלֶךְ תַּחְתָּיו שַׁמְלָה מִמַּשְׂרָקָה:	Then Hadad died, and Samlah from Masrekah reigned in place of him.	1 Chr 1:47.
Gen 36:37	וַיָּמָת שַׁמְלָה וַיְמָלֶךְ תַּחְתָּיו שָׁאוּל מִרְחֲבֹת הַנָּהָר:	Then Samlah died, and <u>Saul</u> 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 וַיְמָלֶךְ תַּחְתָּיו בַּעַל חֲנָן בֶּן-עֶכְבֹּר:	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 בַּעַל חֲנָן בֶּן-עֶכְבֹּר וַיְמָלֶךְ תַּחְתָּיו הָדָר וְשֵׁם עִירוֹ פָּאוּ וְשֵׁם אִשְׁתּוֹ מְהִיטָבָא בִּת-מִטְרֵד בַּת מִי זָהָב:	Then Baal-Hanan the son of Achbor died, and Hadar reigned in place of him, and the name of his city <i>was</i> Pau, and the name of his wife <i>was</i> Mehetabel, the daughter of Matred, the daughter of <u>Me-Zahab</u> .	1 Chr 1:50. Me-Zahab: AV= <i>Mezahab</i> .
Gen 36:40	וְאֵלֶּה שְׁמוֹת אֱלוֹפֵי עֵשָׂו לְמִשְׁפַּחְתָּם לְמִקְמָתָם בְּשֵׁמֹתָם אֱלוֹף תַּמְנֵעַ אֱלוֹף עֵלֹה 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 אֲהוֹלִיבָמָה אֱלוֹף אֵלָה אֱלוֹף פִּינוֹן:	Chieftain Aholibamah, Chieftain Elah, Chieftain Pinon,	1 Chr 1:52.
Gen 36:42	אֱלוֹף קִנָּז אֱלוֹף תִּימָן אֱלוֹף מִבְצָר:	Chieftain Kenaz, Chieftain Teman, Chieftain Mibzar,	1 Chr 1:53.

Gen 36:43	אֱלֹף מַגְדִּיאל אֱלֹף עִירָם אֵלָה   אֱלֹפֵי אָדָם לְמִשְׁבְּתָם בְּאֶרֶץ אַחְזָתָם הוּא עֵשָׂו אָבִי אָדָם: 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	אֵלָה   תְּלֻדֹת יַעֲקֹב יוֹסֵף בֶּן־שִׁבְע־עָשָׂרָה שָׁנָה הָיָה רָעָה אֶת־אֲחָיו בְּצֹאֵן וְהוּא נָעַר אֶת־בְּנֵי בִלְהָה וְאֶת־בְּנֵי זִלְפָּה נְשֵׁי אָבִיו וַיָּבֵא יוֹסֵף אֶת־דְּבָרָתָם רָעָה אֶל־אֲבִיהֶם:	This <i>is</i> the genealogy of Jacob. Joseph <i>was</i> seventeen years old <i>and</i> was tending the <u>flock</u> with his brothers, and he <i>was 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־בֶן־זָקְנִים 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 <u>long-sleeved</u> gown.	long-sleeved: AV differs ( <i>of many colours</i> ), also possible.
Gen 37:4	וַיֵּרְאוּ אֲחָיו כִּי־אֲתָוּ אֶהָב אֲבִיהֶם מִכָּל־אֲחָיו וַיִּשְׁנְאוּ אֹתוֹ וְלֹא יָכְלוּ דַּבֵּר לְשָׁלָם:	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	וַיַּחֲלֵם יוֹסֵף חֲלֹם וַיַּגֵּד לְאֲחָיו וַיִּסְפּוּ עוֹד שִׁנְאָה אֹתוֹ:	Then Joseph <u>had a dream</u> 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 שְׁמַעוּ־נָא הַחֲלֹם 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 אֲנַחֲנוּ מְאֻלָּמִים אֲלֵמִים בְּתוֹךְ הַשָּׂדֶה וְהִנֵּה קָמָה אֲלֻמְתִּי וְגַם־נִצָּבָה וְהִנֵּה תִּסְבִּינָה אֲלֻמְתֵּיכֶם וַתִּשְׁתַּחֲוֶינָה לְאֲלֻמְתִּי:	There <u>we were</u> binding sheaves in the middle of the field, and <u>what happened was that</u> my sheaf arose and stood up even, and <u>there were</u> your sheaves encircling <i>it</i> , and they bowed down to my sheaf.”	there we were ← <i>behold us</i> .  what <i>happened was that</i> ← <i>behold</i> .  there were ← <i>behold</i> .
Gen 37:8	וַיֹּאמְרוּ לוֹ אֲחָיו הַמֶּלֶךְ תִּמְלֹךְ עָלֵינוּ אִם־מִשּׁוֹל תִּמְשָׁל בָּנוּ וַיִּסְפּוּ עוֹד שִׁנְאָה אֹתוֹ עַל־חֲלֻמְתּוֹ וְעַל־דְּבָרָיו:	At <u>which</u> his brothers said to him, “Are you <u>really going to</u> reign over us, or <u>really going to</u> rule over us?” And they hated him still more because of his dreams and because of his words.	at which: wider use of the <i>vav</i> .  really going to reign ... really going to rule: both infinitive absolute.

Gen 37:9	וַיַּחְלֵם עוֹד חֲלוֹם אֲחֵר וַיְסַפֵּר אֵתוֹ לְאָחָיו וַיֹּאמֶר הִנֵּה חֲלֻמֹּתַי חֲלוֹם עוֹד וְהִנֵּה הַשֶּׁמֶשׁ וְהַיָּרֵחַ וָאֶחָד עָשָׂר כּוֹכָבִים מִשְׁתַּחֲוִים 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</u> a <u>dream</u> again, and <u>there were</u> 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	וַיְסַפֵּר אֶל-אָבִיו וְאֶל-אָחָיו וַיַּעַרְבוּ אָבִיו וַיֹּאמֶר לוֹ מָה הַחֲלוֹם הַזֶּה אֲשֶׁר חֲלַמְתָּ הֲבֹא נִבּוֹא אֲנִי וְאִמִּי 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</u> you have <u>had</u> ? Am I and your mother and your brothers <u>really going to</u> bow down to you to the <u>ground</u> ?”	dream you have had ← <i>dream</i> <i>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 אֲבִיהֶם בְּשָׂכָם:	Then his brothers went to tend <u>their father's flocks</u> 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, 𐤃
Gen 37:13	וַיֹּאמֶר יִשְׂרָאֵל אֶל-יוֹסֵף הֲלוֹא אָחֶיךָ רֹעִים בְּשָׂכָם לָכֵה וְאֶשְׁלַחְךָ אֲלֵיהֶם וַיֹּאמֶר לוֹ הִנְנִי:	And Israel said to Joseph, “Are not your brothers tending flocks in Shechem? Come, and I'll send you to them.” And he said, “ <u>Here I am.</u> ”	𐤃 suggesting that they had gone to feed themselves and make merry.  here I <i>am</i> ← <i>behold me.</i>
Gen 37:14	וַיֹּאמֶר לוֹ לֵךְ-נָא רֵאֵה אֶת-שְׁלוֹם אָחֶיךָ וְאֶת-שְׁלוֹם הַצֹּאן וְהִשְׁבֵּנִי דָבָר וַיִּשְׁלַחְהוּ מֵעֵמֶק חֶבְרוֹן וַיָּבֹא שְׂכֶמָה:	And he said to him, “Please go <i>and see how</i> your brothers <i>are</i> <i>doing</i> , and <i>how</i> the flock <i>are</i> <i>doing</i> and report back to me.” And he sent him from the Valley of Hebron, and he went to Shechem.	how ... <i>are doing</i> (2x) ← <i>the</i> <i>peace of.</i>
Gen 37:15	וַיִּמָּצְאוּ אִישׁ וְהִנֵּה תֵּעָה בַּשָּׂדֶה וַיִּשְׁאַלְהוּ הָאִישׁ לֵאמֹר מַה-תִּבְקֶשׁ:	And a man <u>came across</u> him <u>seeing that</u> he <i>was</i> wandering in a field, and the man asked him and said, “What are you looking for?”	came across ← <i>found.</i>  seeing that ← <i>and behold.</i>
Gen 37:16	וַיֹּאמֶר אֶת-אֲחֵי אָנֹכִי מִבְּקֶשׁ הַגִּידָה-נָא לִי אֵיפֹה הֵם רֹעִים:	And he said, “I <u>am looking</u> for my brothers. Tell me, would you, where are they tending <i>the</i> <i>flocks</i> ?”	I am looking: in a Hebrew “OSV” (object-subject-verb) sentence.
Gen 37:17	וַיֹּאמֶר הָאִישׁ נָסְעוּ מִזֶּה בִּי שָׁמַעְתִּי אֲמָרִים נִלְכָּה דִּתְיִנָּה וַיֵּלֶךְ יוֹסֵף אַחֵר אָחָיו וַיִּמָּצְאוּם בְּדוּתָן:	And the man said, “They have moved on from here, for I heard <i>them</i> saying, ‘Let's go to Dothan.’” So Joseph went after his brothers and found them in Dothan.	



Gen 37:18	וַיִּרְאוּ אֹתוֹ מֵרֶחֶק וּבִטְרֵם יִקְרַב אֲלֵיהֶם וַיִּתְנַכְּלוּ 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-אָחִיו הֲנֵה בָּעַל הַחֲלֻמוֹת הַלְזָה בָּא:	And they said to each other, “Look, <u>Mister Dreamer himself</u> is coming.	to each other ← a man / each to his brother.  Mister Dreamer himself ← this master of dreams.
Gen 37:20	וַעֲתָה   לָכֵן וְנַהֲרִיגֵהוּ וְנִשְׁלָכֵהוּ בְּאֶחָד הַבְּרוֹת וְאָמְרֵנוּ חִיָּה רָעָה אָכְלָתָהוּ וְנִרְאָה מִהֲיָיָהוּ חֲלֻמָּתָיו:	So now, come <i>on</i> , 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 <u>what becomes of his dreams</u> .”	what becomes of his dreams ← what his dreams become.
Gen 37:21	וַיִּשְׁמַע רְאוּבֵן וַיַּצִּלְהוּ מִיָּדָם וַיֹּאמֶר לֹא נִכְנֹו נַפְשׁ:	But Reuben heard, and he delivered him from their <u>hands</u> and said, “Let us not <u>fatally</u> strike him.”	hands ← hand.  fatally ← soul.
Gen 37:22	וַיֹּאמֶר אֲלֵיהֶם   רְאוּבֵן אֲל־תִּשְׁפְּכוּ-דָם הַשְּׁלִיכוּ אֹתוֹ אֶל-הַבּוֹר הַזֶּה אֲשֶׁר בְּמִדְבָּר וַיֵּד אֲל־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 <u>hands</u> on him”, so as to deliver him from their <u>hands</u> , to take him back to his father.	hands ← hand.
Gen 37:23	וַיְהִי כַּאֲשֶׁר-בָּא יוֹסֵף אֶל-אָחָיו וַיִּפְשִׁטוּ אֶת-יוֹסֵף אֶת-כֶּתְנָתוֹ אֶת-כֶּתֶנֶת 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	וַיִּקְחֻהוּ וַיִּשְׁלְכוּ אֹתוֹ הַבְּרָה 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 לֵאכֹל-לֶחֶם וַיִּשְׂאוּ עֵינֵיהֶם וַיִּרְאוּ וְהִנֵּה אַרְחַת יִשְׁמַעְאֵלִים בָּאָה מִגִּלְעָד וּגְמָלֵיהֶם נֹשָׂאִים נֹכָאת 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</i> saw was ← behold.  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.  on their way ← going.
Gen 37:26	וַיֹּאמֶר יְהוּדָה אֶל-אָחָיו מִהַצָּעַע כִּי נִהַלְג אֶת-אָחִינוּ וְכִסִּינוּ אֶת-דָּמּוֹ:	And Judah said to his brothers, “What <u>good</u> <i>is it</i> if we kill our brother and conceal his blood?	good ← gain.

Gen 37:27	לָכוּ וּנְמַכְרֵנוּ לַיִּשְׁמָעֵאלִים וְיִדְנֵנוּ אֶל־תְּהֵי־בֹ כִּי־אָחִינוּ 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 – he <i>is</i> our flesh.” And his brothers acquiesced.	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 לַיִּשְׁמָעֵאלִים בְּעֶשְׂרִים כֶּסֶף וַיְבִיאוּ אֶת־יוֹסֵף מִצְרָיִמָּה:	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 וַהֲנֶה אִין־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</i> saw that ← <i>behold</i> .
Gen 37:30	וַיָּשָׁב אֶל־אָחָיו וַיֹּאמֶר הִילָד אֵינָנוּ וְאֲנִי אֲנִה אֲנִי־בָא:	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־כֶּתֶנֶת יוֹסֵף וַיִּשְׁחָטוּ שְׁעִיר עִזִּים וַיִּטְבְּלוּ אֶת־הַכֶּתֶנֶת 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־כֶּתֶנֶת הַפָּסִים וַיְבִיאוּ אֶל־אָבִיהֶם וַיֹּאמְרוּ זֹאת מֵצָאָנוּ הַכֶּרֶזָּא הַכְּתָנֶת בְּנֶךְ הוּא אִם־לֹא:	And they <u>took</u> the long-sleeved gown <u>with them</u> and brought <i>it</i> to their father and said, “We found this. So <u>examine whether</u> the gown <i>is</i> your son's or not.”	took ... with them ← <i>sent, delivered up</i> .  examine ← <i>recognize</i> .
Gen 37:33	וַיְכִירָהּ וַיֹּאמֶר כְּתָנֶת בְּנִי חַיָּה רָעָה אֲכָלָתָהּ טָרֵף טָרֵף יוֹסֵף:	And he <u>identified</u> it and said, “ <i>It is</i> my son's gown. A wild animal has eaten him. Joseph <u>must have been torn apart</u> .”	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 וַיִּשֶׂם שָׁק 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־בָּנוֹתָיו לְנַחֲמוֹ וַיִּמָּאֵן לְהַתְנַחֵם וַיֹּאמֶר כִּי־אֶרְדָּא אֶל־בְּנִי אָבִל שְׂאֵלָה וַיִּבֶךְ אֹתוֹ 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 לְפֹטִיפָר סֵרִיס פְּרָעָה שֶׁר הַטְּבָחִים: פ	And the <u>Medanites</u> sold him in Egypt to Potiphar, Pharaoh's courtier, the <u>head executioner</u> .	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 אָחִיו וַיֵּט עַד-אִישׁ עַדְלָמִי וּשְׁמוֹ חִירָה:	And it came to pass at that time that Judah <u>went down leaving</u> his brothers, and he turned aside to an Adullamite man whose name <i>was</i> 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 <i>leaving</i> ← <i>went</i> <i>down from</i> .
Gen 38:2	וַיֵּרָא שָׁם יְהוּדָה בַּת-אִישׁ כְּנַעֲנִי וּשְׁמוֹ שׁוּעַ וַיִּקְחָהּ וַיָּבֹא אֵלֶיהָ:	And Judah saw the daughter of a Canaanite man there, his name <i>being</i> 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 <u>he called</u> 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 אֹנָן:	And she conceived again and bore a son, and she called him Onan.	1 Chr 2:3.
Gen 38:5	וַתִּסֶּף עוֹד וַתֵּלֶד בֶּן וַתִּקְרָא אֶת-שְׁמוֹ שְׁלָה וְהָיָה בְּכֵזִיב 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 <i>was</i> Tamar.	
Gen 38:7	וַיְהִי עֵר בְּכוֹר יְהוּדָה רָע בְּעֵינֵי יְהוָה וַיִּמָּתֶהוּ יְהוָה:	Now Er Judah's firstborn was evil in the sight of the LORD and the LORD killed him.	
Gen 38:8	וַיֹּאמֶר יְהוּדָה לְאֹנָן בֶּן אֶל-אִשְׁתִּי אַחִיד וַיְבִים אֹתָהּ וְהָקָם זֶרַע לְאַחִיד:	And Judah said to Onan, "Go into your brother's wife and <u>marry her as brother-in-law of</u> <u>the deceased</u> and raise up seed to your brother."	marry ... as brother-in-law of the deceased: all one word in Hebrew (root <i>בִּים</i> ).
Gen 38:9	וַיַּדַּע אֹנָן כִּי לֹא לוֹ יִהְיֶה הַזֶּרַע וְהָיָה אִם-בָּא אֶל-אִשְׁתִּי אָחִיו וְשָׁחַת אֶרְצָהּ לְבִלְתִּי נָתֹן-זֶרַע 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</i> <u>on the ground</u> , so as not to give seed to his brother.	spilt ← <i>corrupted</i> .  on the ground ← <i>to the ground</i> .
Gen 38:10	וַיַּרַע בְּעֵינֵי יְהוָה אֲשֶׁר עָשָׂה וַיָּמָת גַּם-אֹתוֹ:	And what he did was evil in the eyes of the LORD, and he killed him too.	

Gen 38:11	<p>וַיֹּאמֶר יְהוּדָה לְתָמָר כְּלֹתִי שְׁבִי אִלְמָנָה בֵּית־אָבִיךָ עַד־יִגְדֹּל שְׁלָה בְנִי כִּי אָמַר פְּנִימוֹת גַּם־הוּא כְּאָחִיו וַתֵּלֶךְ תָּמָר וַתָּשֶׁב בֵּית אָבִיהָ:</p>	<p>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.</p>	
Gen 38:12	<p>וַיִּרְבוּ הַיָּמִים וַתָּמָת בֶּת־שׁוּעַ אִשְׁת־יְהוּדָה וַיִּנָּחֶם יְהוּדָה וַיַּעַל עַל־גִּזְזֵי צֹאנֹהוּ הוּא וַחֲרִירָה רַעְהוּ הָעֵדְלָמִי תִּמְנָתָה:</p>	<p>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.</p>	<p>Shua: see Gen 38:2.</p> <hr/> <p>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.</p>
Gen 38:13	<p>וַיִּגַּד לְתָמָר לֵאמֹר הִנֵּה חָמִיד עֹלָה תִּמְנָתָה לְגֹז צֹאנֹהָ:</p>	<p>And it was reported to Tamar as follows: “Look, your father-in-law is going up to Timnah to shear his sheep.”</p>	<p>as follows ← <i>to say</i>, or more loosely, <i>saying</i>.</p> <hr/> <p>Timnah: see Gen 38:12.</p>
Gen 38:14	<p>וַתֹּסֶר בְּגָדֶיהָ אֲלֻמְנוֹתָהּ מֵעָלֶיהָ וַתִּכְסֶּ בַּצַּעֲרִי וַתַּתְּעֹלֶף וַתָּשֶׁב בַּפֶּתַח עֵינָיִם אֲשֶׁר עַל־דָּרֶךְ תִּמְנָתָה כִּי רָאָתָה כִּי־גִדֹּל שְׁלָה וְהוּא לֹא־נָתַתָּהּ לוֹ לְאִשָּׁה:</p>	<p>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 <i>is</i> on the way to Timnah, for she had seen that Shelah had grown up but <i>that she had not been</i> given to <i>him</i> as a wife.</p>	<p>a veil ← <i>the veil</i>. An unexpected definite article. See Gen 22:9.</p> <hr/> <p>Enaim: AV differs (<i>an open place</i>). See Gen 38:21.</p> <hr/> <p>Timnah: see Gen 38:12.</p> <hr/> <p>she had not been given to him: Tamar should →</p>
Gen 38:15	<p>וַיִּרְאֶה יְהוּדָה וַיַּחֲשֹׁבָהּ לְזוֹנָה כִּי כִסְתָהּ פָּנֶיהָ:</p>	<p>And Judah saw her, and he thought she <i>was</i> a prostitute, for she had covered her face.</p>	<p>↳ have been given to Shelah to raise seed to Er. She seduces Judah so as to get seed in the same line.</p>
Gen 38:16	<p>וַיֵּט אֵלֶיהָ אֶל־הַדָּרֶךְ וַיֹּאמֶר הִבֵּה־נָא אֲבֹא אֵלֶיךָ כִּי לֹא יָדַע כִּי כְלֹתִי הוּא וַתֹּאמֶר מַה־תִּתֶּן־לִי כִּי תָבֹא אֵלַי:</p>	<p>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.”</p>	
Gen 38:17	<p>וַיֹּאמֶר אָנֹכִי אֲשַׁלַּח גְּדִי־עֲזִים מִן־הָצֹאן וַתֹּאמֶר אִם־תִּתֶּן עֲרֹבֹן עַד שְׁלַחְךָ:</p>	<p>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.”</p>	
Gen 38:18	<p>וַיֹּאמֶר מַה הָעֲרֹבֹן אֲשֶׁר אֶתֶּן־לְךָ וַתֹּאמֶר חֲתָמִי וּפְתִילֶךָ וּמַטְּךָ אֲשֶׁר בְּיָדְךָ וַיִּתֵּן־לָהּ וַיָּבֹא אֵלֶיהָ וַתַּהַר לוֹ:</p>	<p>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.</p>	

Gen 38:19	וַתָּקָם וַתֵּלֶךְ וַתִּסַּר צְעִיפָהּ מֵעָלֶיהָ וַתִּלְבָּשׁ בְּגָדֵי אַלְמָנוּתָהּ:	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 הָעִזִּים בְּיַד רַעְהוּ הָעַדְלָמִי לְקַחַת הָעֶרְבּוֹן מִיַּד הָאִשָּׁה וְלֹא מָצָאָהּ:	And Judah sent the kid of the goats <i>via</i> his friend the Adullamite, <u>to recover the security from</u> 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 אֵיזָה הַקְּדֻשָּׁה הַזֹּאת בְּעֵינֵינוּ עַל־הַדֶּרֶךְ וַיֹּאמְרוּ לֹא־הָיְתָה בִּזְהָ קְדֻשָּׁהּ:	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 Enam in Josh 15:34. AV differs ( <i>openly</i> ), reading as <i>with eyes</i> .
Gen 38:22	וַיָּשֶׁב אֶל־יְהוּדָה וַיֹּאמֶר לֹא מָצָאתִיהָ וְגַם אֲנָשֵׁי הַמָּקוֹם אָמְרוּ לֹא־הָיְתָה בִּזְהָ קְדֻשָּׁהּ:	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 נִהְיָה לְבוֹז הַנָּה שְׁלַחְתִּי הַגְּדִי הַזֶּה וְאַתָּה לֹא מָצָאתָהּ:	Then Judah said, “Let her take <i>it any time</i> , so that we do not come to be <i>held in</i> disdain. <u>After all</u> , I sent this kid, but you <i>could</i> not find her.”	after all ← <i>behold</i> .
Gen 38:24	וַיְהִי   כְּמִשְׁלַשׁ חֳדָשִׁים וַיֵּגֶד לִיהוּדָה לֵאמֹר זָנְתָה תָמָר כַּלְתָּךְ וְגַם הִנֵּה הָרָה לְזִנוּנִים וַיֹּאמֶר יְהוּדָה הוֹצִיאָוּהָ וַתִּשְׂרֹף:	Then it came to pass after <u>three months</u> that it was reported to Judah <u>as follows</u> : “Tamar your daughter-in-law has played the harlot, and moreover <u>we have seen that she has become</u> pregnant with <i>her</i> harlotry.” 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	הָיָה מוֹצֵאֹת וְהִיא שְׁלָחָה אֶל־חָמִיָּהּ לֵאמֹר לְאִישׁ אֲשֶׁר־אֵלֶּה לּוֹ אֲנֹכִי הָרָה וַתֹּאמֶר הַכֶּר־נָא לִמִּי הַחֲתָמָת 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	וַיִּכֶּר יְהוּדָה וַיֹּאמֶר צָדִיקָה מִמֶּנִּי כִי־עָלִין לֹא־נָתַתִּיהָ לְשָׁלָה בְנִי וְלֹא־יָסַף 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 <i>Judah</i> did not know her any more.	
Gen 38:27	וַיְהִי בַּעֲת לִדְתָּהּ 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 בִלְדֹתָהּ וַיִּתְּנֵיָד וַתִּקַּח הַמִּלֵּדֶת וַתִּקְשֹׁר עַל־יָדוֹ שָׁנִי לֵאמֹר זֶה יֵצֵא רִאשׁוֹנָה:	And it came to pass, when she gave birth, that <i>one</i> put <i>out</i> 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   כַּמְשִׁיב יָדוֹ וְהִנֵּה יֵצֵא אָחִיו וַתֹּאמֶר מִה־פֶּרֶצַת עָלֶיךָ פֶּרֶץ וַיִּקְרָא שְׁמוֹ פֶּרֶץ:	Then it came to pass as he withdrew his hand that <i>what happened was</i> 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 <i>Perez</i> .	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	וְאַחֵר 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 <i>Zerah</i> .	1 Chr 2:4.  Zerah: AV= <i>Zarah</i> , the pausal form. See Gen 4:2.
Gen 39:1	וַיֹּסֶף הוֹרֵד מִצְרַיִם וַיִּקְנֶהוּ פוֹטִיפָר סֹרִיס פֶּרְעֹה שֶׁר הַטַּבָּחִים אִישׁ מִצְרֵי מִיד הַיִּשְׁמַעֲלִים אֲשֶׁר הוֹרְדָהוּ שָׁמָּה:	So Joseph was brought down to Egypt, and Potiphar, Pharaoh's <i>official</i> , the head executioner, an Egyptian, bought him <i>from</i> the <i>Ishmaelites</i> 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־יוֹסֵף וַיְהִי אִישׁ מַצְלִיחַ וַיְהִי בְּבֵית אֲדֹנָיו הַמִּצְרִי:	And the LORD <i>was</i> with Joseph, and he became a prosperous man, and he was in the house of <i>his master</i> 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 וְכָל־ אֲשֶׁר־הוּא עֹשֶׂה יְהוָה מִצְלִיחַ בְּיָדוֹ:	And his master saw that the LORD <i>was</i> with him, and <i>how</i> the LORD made everything he did prosper in his hand.	
Gen 39:4	וַיִּמָּצֵא יוֹסֵף חֵן בְּעֵינָיו וַיִּשְׁרֹת אֹתוֹ וַיִּפְקְדֵהוּ עַל־בֵּיתוֹ וְכָל־יִשְׁלֹוֹ 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 <i>charge</i> .	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 מֵאֲזִי הַפִּקְדֵּי אֹתוֹ בְּבֵיתוֹ וְעַל־כָּל־אֲשֶׁר יִשְׁלֹוֹ וַיְבָרֶךְ יְהוָה אֶת־בֵּית הַמִּצְרִי בְּגִלְלֵי יוֹסֵף וַיְהִי בִּרְבַת יְהוָה בְּכָל־אֲשֶׁר יִשְׁלֹוֹ בְּבֵית וּבְשָׂדֵה:	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־יוֹסֵף וְלֹא־יָדַע אֶתֹּו מֵאוֹמֶה כִּי אִם־הִלָּחֵם אֲשֶׁר־הוּא אוֹכֵל וַיְהִי יוֹסֵף יָפֶה־תָּאֵר וַיִּפֶּה מֵרֵאָה:	And he left everything he had in Joseph's hand, and he did not know anything about <u>his personal affairs</u> except the <u>food</u> he ate. Now Joseph was <u>well-proportioned</u> and good-looking,	his personal affairs ← ( <i>what was</i> ) <i>with him</i> .  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 אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַתִּשָּׂא אִשְׁת־אֲדֹנָיו אֶת־עֵינֶיהָ אֶל־יוֹסֵף וַתֹּאמֶר שְׁכָבָה עִמִּי:	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־אִשְׁתִּי אֲדֹנָיו הֵן אֲדֹנִי לֹא־יָדַע אֶתִּי מִה־בֵּית וְכָל אֲשֶׁר־יֵשְׁלוֹ נָתַן בְּיָדִי:	But he refused and said to his master's wife, "Look, my master does not know what <i>is</i> in the house <i>delegated to me</i> , and he has put everything he has <u>under my authority</u> .	<i>delegated to me</i> ← <i>with me</i> .  under my authority ← <i>in my hand</i> .
Gen 39:9	אֵינְנִי גָדוֹל בְּבֵית הַזֶּה מִמֶּנִּי וְלֹא־חָשַׁךְ מִמֶּנִּי מֵאוֹמֶה כִּי אִם־אוֹתָךְ בָּאֲשֶׁר אֶת־אִשְׁתֹּו וְאִידָּ אֶעֱשֶׂה הָרָעָה הַגְּדוֹלָה הַזֹּאת וְחָטֵאתִי לֵאלֹהִים:	<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 כַּדְּבָרָה אֶל־יוֹסֵף יוֹם   יוֹם וְלֹא־שָׁמַע אֵלֶיהָ לְשֹׁכֵב אֶצְלָהּ לִהְיוֹת עִמָּה:	And it kept happening that when she spoke to Joseph day <i>by day</i> , he would not <u>consent with her</u> 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 וַיָּבֹא הַבֵּיתָה לַעֲשׂוֹת מְלָאכָתּוֹ וְאִין אִישׁ מֵאֲנָשֵׁי הַבֵּית שֵׁם בְּבֵית:	And it came to pass around this <u>time</u> that he went to the house to carry out his business, and <i>there were none</i> of the men of the household there in the house.	time ← <i>day</i> .  <i>there were none</i> ← ( <i>there was</i> ) <i>not a man</i> .
Gen 39:12	וַתִּתְּפָשֶׂהוּ בִּבְגָדוֹ לֵאמֹר שְׁכָבָה עִמִּי וַיַּעֲזֹב בְּגָדוֹ בְּיָדָהּ וַיֵּנָס 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 כִּרְאוּתָהּ כִּי־עָזַב בְּגָדוֹ בְּיָדָהּ וַיֵּנָס 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 כְשִׁמְעוֹ בִּיְהִרְמְיָתִי קוֹלִי וַאֲקֵרָא וַיַּעֲזֹב בְּגָדוֹ אֶצְלִי וַיֵּנָס 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	וַתִּנָּח בְּגָדוֹ אֶצְלָהּ עַד-בּוֹא אֲדֹנָיו אֶל-בֵּיתוֹ:	And she kept his garment at her side until his master returned to his house.	at her side ← with her.
Gen 39:17	וַתִּדְבֹּר אֵלָיו בְּדִבְרֵי הָאֵלָה לֵאמֹר בָּא-אֵלַי הָעֶבֶד הַזֶּה אֲשֶׁר-הֵבֵאתָ לָנוּ לִצְחָק 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 כַּהֲרִימִי קוֹלִי וַאֲקֵרָא וַיַּעֲזֹב בְּגָדוֹ אֶצְלִי וַיֵּנָס 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 כְשִׁמַּע אֲדֹנָיו אֶת-דִּבְרֵי אִשְׁתּוֹ אֲשֶׁר דִּבְרָה אֵלָיו לֵאמֹר כְּדִבְרֵי הָאֵלָה 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 <u>are</u> the things which your servant did to me”, that he became angry.	these <u>are</u> the things ← according to these things.  he became angry ← his anger was kindled.
Gen 39:20	וַיִּקַּח אֲדֹנָי יוֹסֵף אֹתוֹ וַיִּתְּנֵהוּ אֶל-בֵּית הַסֹּהַר מְקוֹם אֲשֶׁר-אֲסוּרִי**אֲסִירִי הַמֶּלֶךְ אֲסוּרִים וַיְהִי-שָׁם בְּבֵית 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 וַיְטַיֵּם חֶסֶד וַיִּתֵּן חָנּוּן בְּעֵינֵי שָׂר בֵּית-הַסֹּהַר:	But the LORD was with Joseph, and he extended kindness to him, and he gave him grace in the eyes of the chief prison officer.	grace ← his grace.
Gen 39:22	וַיִּתֵּן שָׂר בֵּית-הַסֹּהַר בְּיַד-יוֹסֵף אֶת כָּל-הָאֲסִירִים אֲשֶׁר בְּבֵית הַסֹּהַר וְאֵת כָּל-אֲשֶׁר עֹשִׂים שָׁם הוּא הָיָה עֹשֶׂה:	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 ← in Joseph's hand.  he was in control of ← he was the doer of.
Gen 39:23	אֵין   שָׂר בֵּית-הַסֹּהַר רָאָה אֶת-כָּל-מַאֲוָמָה בִּידּוֹ בְּאֶשֶׁר יְהוָה אִתּוֹ וְאֲשֶׁר-הוּא עֹשֶׂה יְהוָה מַצְלִיחַ: 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 ← see.  anything ← everything.  charge ← hand.
Gen 40:1	וַיְהִי אַחֲרֵי הַדִּבְרִים הָאֵלֶּה חֲטָאוּ מִשְׁקָה מֶלֶךְ-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 פַּרְעֹה עַל שְׁנֵי סֵרִיסָיו עַל שֵׁר הַמִּשְׁקִים וְעַל שֵׁר הָאֻפִּים:	And Pharaoh became angry with his two <u>courtiers</u> , with the <u>head butler</u> and with the <u>head baker</u> .	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 בֵּית שֵׁר הַטִּבְחִים אֶל־בֵּית הַסֹּהַר מְקוֹם אֲשֶׁר יוֹסֵף אֶסְוֹר שָׁם:	And he put them under guard, <i>in</i> the house of the <u>head executioner</u> , in the prison – the place where Joseph <i>was</i> imprisoned.	head executioner ← <i>chief of the executioners</i> .
Gen 40:4	וַיִּפְקֹד שֵׁר הַטִּבְחִים אֶת־יוֹסֵף אֹתָם וַיִּשְׁרֹת אֹתָם וַיְהִיו יָמִים בְּמִשְׁמַר:	And the <u>head executioner</u> put Joseph in charge of them. And he officiated <i>over</i> them, and they were under guard for <i>many</i> 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 חֲלֹמוֹ בְּלַיְלָה אֶחָד אִישׁ כְּפִתְרוֹן חֲלֹמוֹ הַמִּשְׁקָה וְהָאֻפָּה אֲשֶׁר לְמַלְךְ מִצְרַיִם אֲשֶׁר אֶסְוִיר בְּבֵית הַסֹּהַר:	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 זָעֵפִים:	When Joseph came to them in the morning, he saw them, and <i>there they were</i> , looking gloomy.	there they <i>were</i> ← <i>behold them</i> .
Gen 40:7	וַיִּשְׁאַל אֶת־סֵרִיסֵי פַרְעֹה אֲשֶׁר אִתּוֹ בְּמִשְׁמַר בֵּית אֲדֹנָיו לֵאמֹר מָדוע פְּנֵיכֶם רָעִים 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 חֲלֹמְנוּ וּפְתָר אֵין אִתּוֹ וַיֹּאמֶר אֲלֵהֶם יוֹסֵף הֲלוֹא לֵאלֹהִים פְּתָרָנִים סִפְרוּנָא 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 שֵׁר־הַמִּשְׁקִים אֶת־חֲלֹמוֹ לְיוֹסֵף וַיֹּאמֶר לוֹ בְּחֻלּוֹמִי וְהִנֵּה־גֶפֶן לִפְנֵי:	And the head butler told Joseph his dream and said to him, “In my dream, <i>there was</i> a vine before me.	there <i>was</i> ← <i>and behold</i> .
Gen 40:10	וּבִגְפֹן שְׁלֹשָׁה שָׁרִיגִים וְהִיא כִּפְרִיחַת עָלְתָה נֹצֶה הַבְּשִׁילוֹ אֲשֶׁכְּלִתֶּיהָ עֲנָבִים:	And on the vine <i>were</i> three branches, and as it bloomed, its blossom arose and <i>its fruit</i> ripened into grapes.	its fruit ripened into grapes ← <i>its bunches brought grapes to maturity</i> .
Gen 40:11	וְכוֹס פַּרְעֹה בְּיָדִי וָאֶקַּח אֶת־הָעֲנָבִים וָאֶשְׁחַט אֹתָם אֶל־כוֹס פַּרְעֹה וָאֵתָן אֶת־הַכוֹס עַל־כַּף פַּרְעֹה:	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 פְּתָרָנִי שְׁלֹשֶׁת הַשָּׂרָגִים 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 פָּרְעָה אֶת־רֹאשׁוֹ וְהִשְׁבִּיבֶהָ עַל־כַּנְיֹךְ וְנָתַתָּ כּוֹס־פָּרְעָה בְּיָדוֹ כַּמִּשְׁפָּט הָרָאשׁוֹן אֲשֶׁר הָיְתָה מַשְׁקֵהוּ:	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 אִתָּךְ כְּאֲשֶׁר יֵיטֵב לָךְ וְעָשִׂיתָ־נָא עִמָּדִי חֶסֶד וְהִזְכַּרְתָּנִי אֶל־פָּרְעָה וְהוֹצֵאתָנִי מִן־הַבַּיִת הַזֶּה:	Nevertheless, remember me <i>who was</i> with you, when it is going well for you, and do me a <i>favour</i> , 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 בַּחֲלוֹמִי וְהִנֵּה שְׁלֹשָׁה סִלִּי חָרִי 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 <i>there were</i> 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 מְכֹל מִאֲכָל פָּרְעָה מַעֲשֶׂה 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 פְּתָרָנִי שְׁלֹשֶׁת הַסִּלִּים שְׁלֹשֶׁת 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   שְׁלֹשֶׁת יָמִים יִשָּׂא פָּרְעָה אֶת־רֹאשׁוֹ מֵעֵלֶיךָ וְתִלֶּה אוֹתָךְ עַל־עֵץ וְאָכַל הָעוֹף אֶת־בְּשָׂרְךָ מֵעֵלֶיךָ:	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 הַלֵּדָת אֶת־פַּרְעֹה וַיַּעַשׂ מִשְׁתֶּה לְכָל־עֲבָדָיו וַיִּשָּׂא אֶת־רֹאשׁ   שֵׁר הַמִּשְׁקִים וְאֶת־רֹאשׁ שֵׁר 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־שֵׁר הַמִּשְׁקִים 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 שֵׁר הָאֲפִים תָּלָה כַּאֲשֶׁר פָּתַר לָהֶם יוֹסֵף:	But he hanged the head baker, as Joseph had interpreted for them.	
Gen 40:23	וְלֹא־זָכַר שֵׁר־הַמִּשְׁקִים אֶת־יוֹסֵף וַיִּשְׁכַּח: פ	But the head butler did not remember Joseph but forgot him.	
Gen 41:1	וַיְהִי מִקֵּץ שְׁנָתַיִם יָמִים וּפַרְעֹה חָלַם 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> .  there <i>he was</i> ← <i>behold</i> .
Gen 41:2	וְהִנֵּה מִן־הַיָּאֵר עֹלֹת שִׁבְעַת פָּרוֹת יְפוֹת מַרְאֶה וּבְרִיאֹת בָּשָׂר וַתִּרְעֶינָה בָּאָחוּ:	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 פָּרוֹת אַחֲרוֹת עֹלֹת אַחֲרֵיהֶן מִן־הַיָּאֵר רָעוֹת מַרְאֶה וְדַקּוֹת בָּשָׂר וַתַּעֲמִדְנָה אֶצְלַת הַפָּרוֹת עַל־שֵׂפַת 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 הַפָּרוֹת רָעוֹת הַמַּרְאֶה וְדַקַּת הַבָּשָׂר אֶת שִׁבְעַת הַפָּרוֹת יְפוֹת הַמַּרְאֶה וַהֲבִיאֹת וַיִּיקֶץ פַּרְעֹה:	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 שֵׁנִית וְהִנֵּה   שִׁבְעַת שְׂבָלִים עֹלֹת בִּקְנָה 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 שְׂבָלִים דַּקּוֹת וּשְׂדוּפֹת קָדִים צִמְחוּ 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 אֶת שִׁבְעַת הַשִּׁבְלִים הַבְּרִיאוֹת וְהַמְּלֵאוֹת וַיִּקֶּץ פַּרְעֹה וְהִנֵּה חֲלוֹם:	And the lean ears of corn swallowed up the seven healthy and full ears of corn. Then Pharaoh awoke and realized that <i>it was</i> a dream.	realized that <i>it was</i> ← <i>behold</i> .
Gen 41:8	וַיְהִי בִבְקֹר וַתִּפְּעֶם רוּחוֹ וַיִּשְׁלַח וַיִּקְרָא אֶת-כָּל-חֲרָטְמֵי מִצְרַיִם וְאֶת-כָּל-חֲכָמֶיהָ וַיְסַפֵּר פַּרְעֹה לָהֶם אֶת-חֲלָמוֹ וְאִין-פֹּתֵר אוֹתָם לְפַרְעֹה:	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 wise <i>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> .  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 שָׂר הַמִּשְׁקִים אֶת-פַּרְעֹה לֵאמֹר אֶת-חֲטָאִי אֲנִי מִזְכִּיר הַיּוֹם:	Then the head butler spoke with Pharaoh and said, “I do <u>call to</u> <u>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	פַּרְעֹה קָצַף עַל-עֲבָדָיו וַיִּתֵּן אֹתִי בְּמִשְׁמַר בֵּית שָׂר הַטְּבָחִים אֹתִי וְאֶת שָׂר 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	וַנַּחֲלִמָה חֲלוֹם בַּלַּיְלָה אֶחָד אֲנִי וְהוּא אִישׁ כַּפְתָּרוֹן חֲלָמוֹ חֲלָמָנוּ:	And we <u>had a dream</u> 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 עֲבָדֵי עֶבֶד לְשָׂר הַטְּבָחִים וְנִסְפָּר-לָנוּ וַיִּפְתָּר-לָנוּ אֶת-חֲלָמֹתֵינוּ אִישׁ כַּחֲלָמוֹ פֶּתַר:	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 פִּתְּרֵנוּ בֵּן הָיָה אֹתִי הַשִּׁיב עַל-כַּנִּי וְאֹתִי 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 <u>the head baker</u> .”	<i>Pharaoh ... the head baker</i> ← <i>he</i> ... <i>him</i> . Hebrew makes liberal use of third person pronouns ( <i>he</i> , <i>him</i> , <i>his</i> etc.), where the pronoun may only be implicit in the →
Gen 41:14	וַיִּשְׁלַח פַּרְעֹה וַיִּקְרָא אֶת-יֹסֵף וַיְרִיעֵהוּ מִן-הַבּוֹר וַיְגַלֵּחַ וַיַּחֲלֵף שְׂמֹלְתּוֹ וַיָּבֵא אֶל-פַּרְעֹה:	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 פַּרְעֹה אֶל-יֹסֵף חֲלוֹם חֲלָמָתִי וּפִתְּרָן אֵין אֹתִי וְאֲנִי שָׁמַעְתִּי עָלֶיךָ לֵאמֹר תִּשְׁמַע חֲלוֹם לְפִתְּרָן אֹתִי:	And Pharaoh said to Joseph, “I have <u>had a dream</u> and <i>there is</i> no interpreter of it, and I have heard about you, <u>that you know how to</u> <u>interpret a dream</u> .”	had a dream ← <i>dreamt a dream</i> .  that you know how to interpret a dream ← <i>saying you hear /</i> <i>understand a dream to interpret</i> <i>it</i> .

Gen 41:16	וַיַּעַן יוֹסֵף אֶת־פַּרְעֹה לֵאמֹר בְּלִעְדֵּי אֱלֹהִים יִעֲנֶה אֶת־שְׁלוֹם פַּרְעֹה:	Then Joseph answered Pharaoh and said, “ <i>It is outside my competence. God will answer Pharaoh with peace.</i> ”	Pharaoh with peace ← <i>with Pharaoh's peace.</i>
Gen 41:17	וַיְדַבֵּר פַּרְעֹה אֶל־יוֹסֵף בַּחֲלֹמֵי הַנָּגַי עֹמֵד עַל־שַׁפְת הַיָּאֵר:	Then Pharaoh said to Joseph, “In my dream, <u>there I was</u> standing on the bank of the river,	there I was ← <i>behold.</i>
Gen 41:18	וַהֲנֶה מִן־הַיָּאֵר עֹלֹת שִׁבַּע פָּרוֹת בְּרִיאֹת בָּשָׂר וִיפֹת תָּאֵר וַתִּרְעִינָה בָּאָחוּ:	and <u>what I saw was</u> seven cows coming up out of the river, <u>with healthy flesh</u> 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	וַהֲנֶה שִׁבַּע־פָּרוֹת אַחֲרוֹת עֹלֹת אַחֲרֵיהֶן דְּלוֹת וְרַעוֹת תָּאֵר מְאֹד וּרְקוֹת בָּשָׂר לֹא־רָאִיתִי כְהֵנָּה בְּכָל־אֶרֶץ מִצְרַיִם לְרָע:	Then <u>what I saw was</u> 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	וַתֹּאכְלֶנָּה הַפָּרוֹת הָרְקוֹת וַהֲרַעוּ אֶת שִׁבַּע הַפָּרוֹת הָרֹאשֹׁנוֹת הַבְּרִיאֹת:	Then the lean and bad cows ate the seven former and healthy cows.	
Gen 41:21	וַתִּבְּאֵנָה אֶל־קִרְבָּנָהּ וְלֹא נוֹדַע כִּי־בָּאוּ אֶל־קִרְבָּנָהּ וּמִרְאִיהֶן 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</i> bad as <i>it was</i> at first. Then I awoke.	
Gen 41:22	וַאֲרָא בַּחֲלֹמִי וַהֲנֶה   שִׁבַּע 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 ← <i>and behold.</i>
Gen 41:23	וַהֲנֶה שִׁבַּע שִׁבְלִים צָנֻמוֹת דַּקּוֹת שֹׁדְפוֹת קָדִים צִמְחוֹת אַחֲרֵיהֶם:	Then <u>what I saw was</u> seven hard and lean ears of corn <i>which were</i> blighted by the east wind growing up after them.	what I saw was ← <i>behold.</i>
Gen 41:24	וַתִּבְלַעַן הַשִּׁבְלִים הַדַּקֹּת אֶת שִׁבַּע הַשִּׁבְלִים הַטֹּבוֹת וַאֲמַר אֶל־הַחֲרֻטָּמִים 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</i> <u>unity</u> . God has told Pharaoh what he is about to do.	a unity ← <i>one.</i>

Gen 41:26	שִׁבְעַת הַטֹּבֹת שָׁבַע שָׁנִים הָיָה וְשִׁבְעַת הַשְּׁבִלִים הַטֹּבֹת שָׁבַע שָׁנִים הָיָה 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</i> a unity.	a unity ← <i>one</i> .
Gen 41:27	וְשִׁבְעַת הַפְּרוֹת הָרָקוֹת וְהָרַעַת הָעֹלֹת אַחֲרֵיהֶן שָׁבַע שָׁנִים הָיָה וְשִׁבְעַת הַשְּׁבִלִים הָרָקוֹת שְׂדֵפוֹת הַקָּדִים יִהְיוּ שִׁבְעַת שָׁנֵי רָעָב:	The seven lean and bad cows coming up after them <i>are</i> seven years, and the seven <u>lean</u> ears of corn <i>which were</i> blighted by the east wind will be seven years of famine.	lean ← <i>empty</i> , but the word consonantally 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 הָרָאָה 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 שָׁבַע גְּדוֹל בְּכָל־אֶרֶץ מִצְרַיִם:	Behold, seven years of great abundance are coming in the whole land of Egypt.	
Gen 41:30	וְקָמוּ שִׁבְעַת שָׁנֵי רָעָב אַחֲרֵיהֶן וְנִשְׁכַּח כָּל־הַשָּׁבַע בָּאֶרֶץ מִצְרַיִם וְכָל־הָרָעָב אֶת־הָאֶרֶץ:	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־יִדָּע הַשָּׁבַע בָּאֶרֶץ מִפְּנֵי הָרָעָב הַהוּא אַחֲרֵי־כֵן כִּי־כָבֵד הוּא מְאֹד:	And the abundance will not be <u>felt</u> 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 הַחֲלוֹם אֶל־פַּרְעֹה פַּעַמַּיִם כִּי־נִכְוֶן הַדָּבָר מֵעַם הָאֱלֹהִים וּמִמֶּהָר הָאֱלֹהִים לַעֲשֹׂתוֹ:	And as for the dream being <u>repeated</u> to Pharaoh, <i>with him dreaming twice</i> , <i>that is</i> 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 יֵרָא פַרְעֹה אִישׁ נָבוֹן וְחָכָם וַיִּשְׁתָּהוּ 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 פַרְעֹה וַיִּפְקֹד פְּקָדִים עַל־הָאֶרֶץ וְחָמֵשׁ אֶת־אֶרֶץ מִצְרַיִם בְּשִׁבְעַת שָׁנֵי הַשָּׁבַע:	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־פַּרְעֹה אֲכָל בְּעָרִים וּשְׁמָרוּ:	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 הָאֵכָל לִפְקֻדּוֹן לְאֶרֶץ לְשִׁבְעַת שָׁנֵי הָרָעָב אֲשֶׁר תִּהְיֶינָה בָאֶרֶץ 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, <i>so that</i> the land is not cut down in the famine.”	so that: purposive use of the vav.
Gen 41:37	וַיֵּיטֵב הַדָּבָר בְּעֵינֵי פַרְעֹה וּבְעֵינֵי כָל־עֲבָדָיו:	And the procedure <i>was</i> good in the eyes of Pharaoh and in the eyes of all his servants.	
Gen 41:38	וַיֹּאמֶר פַּרְעֹה אֶל־עֲבָדָיו הֲנִמְצָא כֹזֶה 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 פַּרְעֹה אֶל־יוֹסֵף אַחֲרֵי הוֹדִיעַ אֱלֹהִים אוֹתָךְ אֶת־כָּל־זֹאת אֵין־נָבוֹן וְחָכָם כָּמוֹךָ:	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	אֶתָּה תִּהְיֶה עַל־בֵּיתִי וְעַל־פִּיךָ יִשָּׁק כָּל־עַמִּי רַק הַכִּסֵּא אֲגִדֵּל מִמֶּךָ:	You will be over my house, and at your <i>behest</i> 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 נִתַּתִּי אֹתָךְ עַל כָּל־אֶרֶץ מִצְרַיִם:	And Pharaoh said to Joseph, “See, I have appointed you over the whole land of Egypt.”	
Gen 41:42	וַיִּסֶּר פַּרְעֹה אֶת־טַבַּעְתּוֹ מֵעַל יָדוֹ וַיִּתֵּן אֹתָהּ עַל־יַד יוֹסֵף וַיַּלְבֵּשׁ אוֹתוֹ בְּגָדֵי־שֵׁשׁ וַיִּשֶׂם רֶבֶד הַזָּהָב עַל־צוּאָרוֹ:	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	וַיַּרְכֵּב אוֹתוֹ בְּמַרְכָּבָת הַמִּשְׁנָה אֲשֶׁר־לוֹ וַיִּקְרְאוּ לִפְנָיו אֲבָרָה וְנָתַן אוֹתוֹ עַל כָּל־אֶרֶץ מִצְרַיִם:	And he had him ride in his second chariot, and they cried out before him, “Bow the knee.” 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.  <i>he</i> appointed: infinitive absolute in the role of a finite verb.
Gen 41:44	וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף אֲנִי פַרְעֹה וּבִלְעָדֶיךָ לֹא־יִרְאֶה אִישׁ אֶת־יָדוֹ וְאֶת־רַגְלוֹ בְּכָל־אֶרֶץ מִצְרַיִם:	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 שְׁם־יוֹסֵף צִפְנַת פַּעֲנַח וַיִּתֵּן־לוֹ אֶת־אֲסֶנַת בַּת־פְּוֹטִי כָרֶע כֹּהֵן אֵן לְאִשָּׁה וַיֵּצֵא יוֹסֵף עַל־אֶרֶץ מִצְרַיִם:	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= Zaphnath-paaneah, not צפנא  Poti-Phera: AV= Poti-pherah, an irregular transliteration of the <i>ayin</i> as <i>hé</i> .  On: Heliopolis to the Greeks.
Gen 41:46	וַיֹּסֶף בֶּן־שְׁלֹשִׁים שָׁנָה בְּעָמְדוֹ לִפְנֵי פַרְעֹה מִלְּדֹם־מִצְרַיִם וַיֵּצֵא יוֹסֵף מִלִּפְנֵי פַרְעֹה וַיַּעֲבֹר בְּכָל־אֶרֶץ מִצְרַיִם:	Now Joseph was 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 הָאֲרֶץ בְּשִׁבְעַת שָׁנִי הַשְּׁבַע לִקְמָצִים:	And the land yielded produce by handfuls in the seven years of abundance.	yielded ← made.
Gen 41:48	וַיִּקְבֹּץ אֶת־כָּל־אֹכֶל ׀ שִׁבַּע שָׁנִים אֲשֶׁר הָיָה בְּאֶרֶץ מִצְרַיִם וַיִּתֵּן־אֹכֶל בְּעָרִים אֹכֶל שְׂדֵה־הָעִיר אֲשֶׁר סְבִיבֹתֶיהָ נָתַן בְּתוֹכָהּ:	And he gathered all the food of the seven years which elapsed in the land of Egypt, and he put food in the cities. He put the food of the city fields, which were around it, inside the city itself.	elapsed ← came, or became.
Gen 41:49	וַיַּצְבֵּר יוֹסֵף בָּר כַּחֲזוֹל הַיָּם הַרְבֵּה מְאֹד עַד כִּי־חָדַל לִסְפֹּר 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> .	there was no counting it ← there (was) no number.
Gen 41:50	וּלְיוֹסֵף יָלְדוּ שְׁנֵי בָנִים בְּטָרִם תְּבוֹאָה שְׁנַת הָרָעָב אֲשֶׁר יִלְדֶּה־לוֹ אֲסֶנַת בַּת־פְּוֹטִי כָרֶע כֹּהֵן אֵן:	And before the years of famine came, two sons were born to Joseph, sons whom Asenath the daughter of Poti-Phera the priest of On bore to him.	years ← year. 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־עַמְלִי וְאֶת כָּל־בֵּית אָבִי:	And Joseph called the first one Manasseh, “For”, he said, “God has caused me to forget all my sorrow and the whole household of my father.”	Manasseh ← Menashsheh, causing to forget, but we retain the AV / traditional English name.
Gen 41:52	וְאֶת שֵׁם הַשֵּׁנִי קָרָא אֶפְרַיִם כִּי־הִפְרִנִי אֱלֹהִים בְּאֶרֶץ עֲנִי:	And he called the second one Ephraim, “For”, he said, “God has made me fruitful in the land of my affliction.”	Ephraim ← double fruitfulness.
Gen 41:53	וַתִּכְלֶינָה שְׁבַע שָׁנֵי הַשְּׁבַע אֲשֶׁר הָיָה בְּאֶרֶץ מִצְרַיִם:	Then the seven years of abundance which came to pass in the land of Egypt came to an end.	



Gen 41:54	וַתַּחֲלִינָה שְׁבַע שָׁנֵי הָרָעָב לָבוֹא בְּאֶשֶׁר אָמַר יוֹסֵף וַיְהִי רָעָב בְּכָל־הָאֲרָצוֹת וּבְכָל־אֶרֶץ מִצְרַיִם 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 מִצְרַיִם וַיִּצְעַק הָעָם אֶל־פַּרְעֹה לֶלֶחֶם וַיֹּאמֶר פַּרְעֹה לְכָל־מִצְרַיִם 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	וַהֲרָעַב הָיָה עַל כָּל־פָּנָיו הָאֶרֶץ וַיִּפְתַּח יוֹסֵף אֶת־כָּל־אֲשֶׁר בָּהֶם וַיִּשְׁבֹּר לְמִצְרַיִם וַיַּחֲזֶק הָרָעָב בְּאֶרֶץ מִצְרַיִם:	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</i> ; <i>came to pass</i> .
Gen 41:57	וְכָל־הָאֶרֶץ בָּאוּ מִצְרִימָה לִשְׁבֹּר אֶל־יוֹסֵף בִּיַּחֲזֹק הָרָעָב בְּכָל־הָאֶרֶץ:	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</i> , or <i>world</i> .
Gen 42:1	וַיֵּרָא יַעֲקֹב כִּי יִשְׁשֹׁבֵר 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 יִשְׁשֹׁבֵר בְּמִצְרַיִם רְדוּ־שָׁמָּה וּשְׁבְרוּ־לָנוּ מִשָּׂם וְנָחִיָּה 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	וַיֵּרְדּוּ אֶחָי־יוֹסֵף עֶשְׂרֶה לִשְׁבֹּר בָּר מִמִּצְרַיִם:	So Joseph's brothers went down, ten <i>of them</i> , to buy corn from Egypt.	
Gen 42:4	וְאֶת־בְּנִימִין אֶחָי יוֹסֵף לֹא־שָׁלַח יַעֲקֹב אֶת־אֶחָיו כִּי אָמַר פֶּן־יִקְרָאֵנוּ אָסוֹן:	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 לִשְׁבֹּר בְּתוֹךְ הַבָּאִים כִּי־הָיָה הָרָעָב בְּאֶרֶץ כְּנָעַן:	So Israel's sons came to buy <i>grain</i> among those who came, for the famine <u>came</u> to the land of Canaan.	came ← <i>became</i> .
Gen 42:6	וַיֹּסֶף הוּא הַשְּׁלִיט עַל־הָאֶרֶץ הוּא הַמִּשְׁבִּיר לְכָל־עָם הָאֶרֶץ וַיָּבֹאוּ אֶחָי יוֹסֵף וַיִּשְׁתַּחוּ־לוֹ אַפַּיִם אֶרְצָה:	Now Joseph <i>was</i> the governor over the land; he <i>was</i> the seller <i>of grain</i> 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־אֶחָיו וַיִּכְרֶם וַיִּתְנַבֵּר אֲלֵיהֶם וַיְדַבֵּר אִתָּם קָשׁוֹת וַיֹּאמֶר אֲלֵהֶם מֵאֵין בָּאתֶם וַיֹּאמְרוּ מֵאֶרֶץ כְּנָעַן לְשֹׁבַר־אֶכָּל:	And Joseph saw his brothers, and he recognized them, but <u>he</u> <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</i> <i>travellers</i> , 2 Sam 14:2 <i>feign</i> <i>being mourners</i> , 2 Sam 22:45 <i>feign obedience</i> , 1 Ki 14:5 <i>feign</i> <i>to be another (person)</i> .
Gen 42:8	וַיִּכַּר יוֹסֵף אֶת־אֶחָיו וְהֵם לֹא הִכָּרְהוּ:	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 אֲלֵהֶם מְרַגְלִים אַתֶּם לְרִאוֹת אֶת־עֲרוֹת הָאָרֶץ בָּאתֶם:	And Joseph remembered the <u>dreams which he had had</u> 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 וַעֲבָדֶיךָ בָּאוּ לְשֹׁבַר־אֶכָּל:	And they said to him, “Not <i>so</i> , my lord, but your servants have come to buy food.	
Gen 42:11	כָּלֵנוּ בְנֵי אִישׁ־אֶחָד נַחֲנוּ כְּנִים אֲנַחְנוּ לֹא־הָיוּ עֲבָדֶיךָ מְרַגְלִים:	We are all the sons of one man; we <i>are</i> upright – your servants are not spies.”	
Gen 42:12	וַיֹּאמֶר אֲלֵהֶם לֹא כִי־עֲרוֹת הָאָרֶץ בָּאתֶם לְרִאוֹת:	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 בְנֵי אִישׁ־אֶחָד בָּאָרֶץ כְּנָעַן וְהֵנָּה הַקָּטָן אֶת־אֲבִינוּ הַיּוֹם וְהָאֶחָד אֵינָנוּ:	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</i> not <i>to be</i> <i>found</i> .”	actually ← <i>behold</i> .
Gen 42:14	וַיֹּאמֶר אֲלֵהֶם יוֹסֵף הוּא אֲשֶׁר דִּבַּרְתִּי אֲלֵכֶם לֵאמֹר מְרַגְלִים אַתֶּם:	Then Joseph said to them, “ <i>As</i> <i>for</i> what I said to you when I said, ‘You <i>are</i> spies’,	
Gen 42:15	בְּזֹאת תִּבְחָנוּ חַי פְּרַעֲה אִם־תִּצָּאוּ מִזֶּה כִּי אִם־בָּבוֹא אֲחִיכֶם הַקָּטָן הֵנָּה:	this is <i>the means</i> by which you will be put to the test: <i>by</i> the life of Pharaoh, <u>you certainly will</u> <u>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 וְאִתָּם הֶאֱסְרוּ וַיִּבְחָנוּ דְּבָרֵיכֶם הָאֵמֶת אֲתֶכֶם וְאִם־לֹא חַי פְּרַעֲה כִּי מְרַגְלִים אַתֶּם:	Send one of you to bring your brother, but <u>you will be kept in</u> <u>prison</u> , and your words will be put to the test <i>to see</i> if <u>you <i>are</i></u> <u>truthful</u> , and if not, <i>by</i> the life of Pharaoh, <i>it will show</i> that you <i>are</i> spies.”	you will be kept in prison ← <i>be</i> <i>imprisoned!</i> ( <i>imperative</i> ).  you <i>are</i> truthful ← <i>the truth (is)</i> <i>with you</i> .

Gen 42:17	וַיֹּאסֶף אֹתָם אֶל־מִשְׁמָר שְׁלֹשֶׁת יָמִים:	And he rounded them up under guard for three days.	
Gen 42:18	וַיֹּאמֶר אֲלֵהֶם יוֹסֵף בַּיּוֹם הַשְּׁלִישִׁי זֹאת עֲשׂוּ וְחָיוּ אֶת־הָאֱלֹהִים אֲנִי יֹרָא:	And Joseph said this to them on the third day: “Do this and live, for I fear God.	
Gen 42:19	אִם־כִּנְיָם אַתֶּם אֲחֵיכֶם אֶחָד יֹאסֶר בְּבֵית מִשְׁמָרְכֶם וְאַתֶּם לָכוּ הִבִּיאוּ שָׁבֶר רַעְבּוֹן בְּתֵיכֶם:	If you <i>are</i> upright, let one of your brothers be kept imprisoned in <u>the prison building you <i>are</i> in</u> , while you go <i>and</i> take grain for the famine of your households.	the prison building you <i>are</i> in ← <i>the house of your custody</i> .  take ← <i>bring</i> .
Gen 42:20	וְאַת־אֲחֵיכֶם הַקָּטָן תִּבְיֹאוּ אֵלַי וַיֵּאמְרוּ דְּבָרֵיכֶם 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 אָבִלִי אֲשָׁמִים   אֲנַחְנוּ עַל־אָחִינוּ אֲשֶׁר רָאִינוּ צָרַת נַפְשׁוֹ בְּהִתְחַנְנוּ אֵלֵינוּ וְלֹא שָׁמַעְנוּ עַל־כֵּן בָּאָה אֵלֵינוּ הָעֲצָרָה הַזֹּאת:	And they said to <u>one another</u> , “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 <u>take <i>any</i> notice</u> . 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 אֹתָם לֵאמֹר הֲלוֹא אָמַרְתִּי אֲלֵיכֶם   לֹא־מָר אֶל־תַּחֲטָאוּ בִּילָד וְלֹא שָׁמַעְתֶּם וְגַם־דָּמּוּ הִנֵּה 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 הִמְלִיץ בֵּינָתָם:	And they did not know that Joseph was listening, for <i>there was an interpreter</i> between them.	an interpreter ← <i>the interpreter</i> . An unexpected definite article. See Gen 22:9.
Gen 42:24	וַיֹּסֶב מֵעֲלֵיהֶם וַיִּבֶד וַיִּשָּׁב אֲלֵהֶם וַיְדַבֵּר אֲלֵהֶם וַיִּקַּח מֵאֲתָם אֶת־שִׁמְעוֹן וַיֹּאסֶר 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	וַיִּצַּו יוֹסֵף וַיִּמְלֵאוּ אֶת־כְּלֵיהֶם בָּר וּלְהָשִׁיב כֶּסֶף־הֶם אִישׁ אֶל־שָׁקוֹ וּלְתַת לָהֶם צֹדָה לְדַרְךָ 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 journey. <u>This is what</u> he did with them.	journey ← <i>way</i> .  this ← <i>thus</i> .
Gen 42:26	וַיִּשָּׂאוּ אֶת־שִׁבְרָם עַל־חֲמֹרֵיהֶם וַיֵּלְכוּ מִשָּׁם:	So they lifted their grain onto their donkeys and departed from there.	

Gen 42:27	וַיִּפְתַּח הָאָחָד אֶת־שָׁקוֹ לָתֵת מִסֹּפָא לַחֲמֹרוֹ בַּמָּלוֹן וַיֵּרָא אֶת־כֶּסֶפוֹ וְהִנֵּה־הוּא בְּכַי אֲמַתְחָתוֹ:	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־אָחָיו הוֹשֵׁב כֶּסֶף וְגַם הִנֵּה בְּאֲמַתְחָתִי וַיֵּצֵא לָבָם וַיַּחֲרְדּוּ אִישׁ אֶל־אָחָיו 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 <i>it really is</i> ← <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 כְּנָעַן וַיַּגִּידוּ לוֹ אֵת כָּל־הַקֹּרֶת אֲתָם לֵאמֹר:	And they came to Jacob their father <u>in</u> the land of Canaan, and they told him everything <u>that</u> had happened 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 אֲדֹנֵי הָאָרֶץ אֲתָנוּ קָשׁוֹת וַיִּתֵּן אֲתָנוּ כְּמִרְגָּלִים אֶת־הָאָרֶץ:	“The man <i>who is</i> the lord of the land spoke harshly with us and <u>considered 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 מִרְגָּלִים:	And we said to him, ‘We <i>are</i> upright; we are not spies.	
Gen 42:32	שְׁנַיִם־עָשָׂר אֲנַחְנוּ אָחִים בְּנֵי אָבִינוּ הָאֶחָד אֵינָנוּ וְהַקָּטָן הַיּוֹם אֶת־אָבִינוּ בָּאָרֶץ כְּנָעַן:	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 אֲדֹנֵי הָאָרֶץ בְּזֹאת אֲדַע כִּי בְנִים אַתֶּם אָחִיכֶם הָאֶחָד הַנִּיחֹ אִתִּי וְאֶת־רַעְבּוֹן בְּתִיכֶם קְחוּ וּלְכוּ:	Then the man <i>who is</i> the lord of the land said to us, ‘ <u>Here is how</u> . 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 how</i> ← <i>by this.</i>
Gen 42:34	וְהָבִיאוּ אֶת־אָחִיכֶם הַקָּטָן אֵלַי וְאֲדַעָה כִּי לֹא מִרְגָּלִים אַתֶּם כִּי בְנִים אַתֶּם אֶת־אָחִיכֶם אֲתָן לָכֶם וְאֶת־הָאָרֶץ תִּסְחֲרוּ:	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 vav.
Gen 42:35	וַיְהִי הֵם מְרִיקִים שְׁקִיָּהֶם וְהִנֵּה־אִישׁ צִרּוֹר־כֶּסֶפוֹ בְּשָׁקוֹ וַיֵּרְאוּ אֶת־צִרְרוֹת כֶּסֶפִּיהֶם הַמָּה וְאֲבִיהֶם 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 was ← <i>behold.</i>

Gen 42:36	וַיֹּאמֶר אֲלֵהֶם יַעֲקֹב אֲבֵיהֶם אֲתִי שְׁכַלְתֶּם יוֹסֵף אֵינֶנּוּ וְשִׁמְעוֹן אֵינֶנּוּ וְאֶת-בִּנְיָמִן תִּקְחוּ עָלַי הֵיוּ כָלֵה:	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 want to take Benjamin away. All these <i>things</i> are against me.”	
Gen 42:37	וַיֹּאמֶר רְאוּבֵן אֶל-אָבִיו לֹא־מָר אֶת-שְׁנֵי בְנֵי תָמִית אִם-לֹא אָבִיאוּנוּ אֵלֶיךָ תִּנָּה אֲתוֹ עַל-יָדֵי וְאֲנִי אֲשִׁיבֶנּוּ 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 <i>charge</i> , and I will bring him back to you.”	charge ← <i>hand</i> .
Gen 42:38	וַיֹּאמֶר לְאֶיֱרֹד בְּנֵי עִמְכֶם כִּי-אֲחִיו מָתָּה וְהוּא לְבָדוֹ נִשְׁאָר וּקְרָאָהוּ אֶסּוֹן בְּדֶרֶךְ אֲשֶׁר תֵּלְכוּ-בָּהּ וְהוֹרַדְתֶּם אֶת-שִׁיבְתִּי 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 בָּאָרֶץ:	And the famine <i>was</i> severe in the land.	
Gen 43:2	וַיְהִי כִּאֲשֶׁר כָּלוּ לֶאֱכֹל אֶת-הַשֶּׁבֶר אֲשֶׁר הָבִיאוּ מִמִּצְרַיִם וַיֹּאמֶר אֲלֵיהֶם אֲבֵיהֶם שִׁבוּ שְׁבוּ-לָנוּ מִעַט-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 לֹא־מָר הָעֵד הָעֵד בְּנֹה הָאִישׁ לֹא־מָר לֹא-תִרְאוּ פָנַי בְּלֹתִי אֲחִיכֶם אִתְּכֶם:	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 נֵרְדָּה וְנִשְׁפָּרָה לָךְ אֶכֶל:	If you let our brother go with us, we will go down and buy you food.	
Gen 43:5	וְאִם-אֵינֶךָ מְשַׁלַּח לֹא נֵרְד כִּי-הָאִישׁ אָמַר אֵלֵינוּ לֹא-תִרְאוּ פָנַי בְּלֹתִי אֲחִיכֶם אִתְּכֶם:	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 אֵח:	Then Israel said, “Why have you treated me <i>so</i> badly <u>by telling</u> the man that you <i>had</i> another brother?”	by telling: gerundial use of the infinitive.

Gen 43:7	וַיֹּאמְרוּ שְׂאוֹל שְׂאֵל-הָאִישׁ לָנוּ וּלְמוֹלִדְתָּנוּ לֵאמֹר הֲעוֹד אֲבִיכֶם חַי הֵיִשׁ לָכֶם אָח וְנִגְד־לָו עַל-פִּי הַדְּבָרִים הָאֵלֶּה הַיְדוּעַ נִדַּע כִּי יֹאמֹר הוֹרִידוּ אֶת-אֲחֵיכֶם:	And they said, “The man <u>persistently asked</u> about us and our family and said, ‘Is your father still alive? Have you got a brother?’ And we answered him in accordance with these things. How <u>could we possibly know</u> that he would say, ‘Bring your brother down?’”	persistently asked: infinitive absolute.  <u>could</u> we possibly know: infinitive absolute.
Gen 43:8	וַיֹּאמֶר יְהוּדָה אֶל-יִשְׂרָאֵל אָבִיו שְׁלַחָה הַנֶּעַר אִתִּי וְנִקּוּמָה וְנִלְכָּה וְנַחֲיָה וְלֹא נָמוּת גַּם-אֲנַחְנוּ גַם-אַתָּה גַּם-טָפְנוּ:	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	אֲנִכְל אֶעֱרָבְנוּ מִיָּדִי תִּבְקָשְׁנוּ אִם-לֹא הֵבִיאתִיו אֵלֶיךָ וְהִצַּגְתִּיו לְפָנֶיךָ וַחֲטֵאתִי 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, <i>for</i> I would be in sin before you all <i>my</i> days.	for: causal use of the vav.
Gen 43:10	כִּי לוֹלֵא הִתְמַהֲמַהְנוּ כִּי-עַתָּה שָׁבְנוּ זֶה פַּעַמִּים:	For if <i>it wasn't</i> for us delaying, then we would have been back by now twice over.”	
Gen 43:11	וַיֹּאמֶר אֱלֹהִם יִשְׂרָאֵל אֲבִיהֶם אִם-כֵּן   אִפּוֹא זֹאת עֲשׂוּ קַחוּ מִזֶּמֶרֶת הָאָרֶץ בְּכֻלִּיכֶם וְהוֹרִידוּ לָאִישׁ מִנַּחַה מַּעֵט צָרִי וּמַעֵט דְּבַשׁ נִכְאֹת וְלֹט בִּטְנִים וּשְׁקָדִים:	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	וְכֶסֶף מִשְׁנֶה קָחוּ בְיָדְכֶם וְאֶת-הַכֶּסֶף הַמוֹשָׁב בְּפִי אֲמַתְחִיתִיכֶם תְּשִׁיבוּ בְיָדְכֶם אוֹלֵי מִשְׁנֶה 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-בְּנִימִן וְאֲנִי כִּאֲשֶׁר שָׁכַלְתִּי שָׁכַלְתִּי:	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־הַמָּנְחָה הַזֹּאת וּמִשְׁנֵה־כֶּסֶף לָקְחוּ בְיָדָם וְאֶת־בְּנֵימָן וַיֵּלְכוּ וַיֵּרְדּוּ מִצְרָיִם וַיַּעֲמֻדוּ 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־בְּנֵימָן וַיֹּאמֶר לְאִשָּׁר עַל־בֵּיתוֹ הֵבֵא אֶת־הָאֲנָשִׁים הַבָּיְתָה וּטְבַח טֶבֶחַ וְהָכֵן כִּי אֲתִי יֹאכְלוּ 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 וַיֹּאמְרוּ עַל־דָּבָר הַכֶּסֶף הַשֶּׁב בְּאֻמָּתֹחֲתֵינוּ בַּתְּחִלָּה אֲנִיחָנוּ מוֹבְאִים לְהִתְגַּלֵּל עָלֵינוּ וּלְהִתְנַפֵּל עָלֵינוּ וּלְקַחַת אֹתָנוּ לַעֲבָדִים 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</i> <i>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 יָרֵד יִרְדְּנוּ בַּתְּחִלָּה לְשֹׁבֵר־אֶכֶל:	and they said, “Please, my lord, <u>we really only came down from</u> <u>the start</u> to buy food.	we really only came down: infinitive absolute. from the start ← <i>in the start</i> .
Gen 43:21	וַיְהִי כִּי־בָאנוּ אֶל־הַמָּלֶזֶן וַנִּפְתַּח אֶת־אֻמָּתֹחֲתֵינוּ וְהִנֵּה כֶּסֶף־אִישׁ בְּפִי אֻמָּתֹחֲתוֹ כֶּסֶפְנוּ בְּמִשְׁקָלוֹ וַנִּשֵּׁב אֹתוֹ בְּיָדָנוּ:	And we came to <u>an inn</u> , and we opened our bags, and <u>what we</u> <u>saw was that</u> each <i>man's</i> money <i>was</i> in the opening of his bag – our money <u>in full weight</u> – 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> . in <i>full weight</i> ← <i>in its weight</i> .
Gen 43:22	וְכֶסֶף אַחֵר הוֹרְדָנוּ בְּיָדָנוּ לְשֹׁבֵר־אֶכֶל לֹא יָדַעְנוּ מִי־שָׁם כֶּסֶפְנוּ בְּאֻמָּתֹחֲתֵינוּ:	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 מִטְמוֹן בְּאַמְתַּחֲתֵיכֶם כִּסְפְּכֶם בָּא אֵלַי וַיּוֹצֵא אֱלֹהִם 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	וַיָּבֹא הָאִישׁ אֶת־הָאֲנָשִׁים בֵּיתָה יוֹסֵף וַיִּתֵּן־מַיִם וַיִּרְחֲצוּ רַגְלֵיהֶם וַיִּתֵּן מִסְפּוֹא לְחֻמְרֵיהֶם:	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־הַמִּנְחָה עַד־בּוֹא יוֹסֵף בְּצַהֲרֵימָה כִּי שָׁמְעוּ כִּי־שָׁם יֵאָכְלוּ 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	וַיָּבֹא יוֹסֵף הַבֵּיתָה וַיָּבִיאוּ לוֹ אֶת־הַמִּנְחָה אֲשֶׁר־בְּיָדָם הַבֵּיתָה וַיִּשְׁתַּחֲוּ־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	וַיִּשְׁאַל לָהֶם לְשָׁלוֹם וַיֹּאמֶר הַשְׁלוֹם אֲבִיכֶם הַזֶּקֶן אֲשֶׁר אָמַרְתֶּם הַעוֹדְנֵנוּ חַי:	And he asked them <u>how they were</u> and said, "Is your elderly father whom you spoke <i>of</i> well? Is he still alive?"	how they <i>were</i> ← <i>about their peace</i> .
Gen 43:28	וַיֹּאמְרוּ שְׁלוֹם לַעֲבָדְךָ לְאָבִינוּ עוֹדְנֵנוּ חַי וַיִּקְדּוּ *וַיִּשְׁתַּחוּ** וַיִּשְׁתַּחֲוּ:	And they said, "Your servant our father <i>is well</i> ; he <i>is</i> still alive." And they bowed the head and <u>bowed down</u> .	bowed down: <i>ketiv</i> and <i>qere</i> as in Gen 27:29.  <i>is well</i> ← <i>(there is) peace to</i> .
Gen 43:29	וַיִּשָּׂא עֵינָיו וַיֵּרָא אֶת־בְּנִימִן אָחִיו בֶּן־אִמּוֹ וַיֹּאמֶר הֲזֶה אָחִיכֶם הַקָּטָן אֲשֶׁר אָמַרְתֶּם אֵלַי וַיֹּאמֶר אֱלֹהִים יַחְנֶנּוּ בְנֵי:	And he raised his eyes, and he saw Benjamin his brother, the son of his mother, and he said, "Is this your youngest brother <i>about</i> whom you spoke to me?" And he said, "God be gracious to you, my son."	
Gen 43:30	וַיַּמְהַר יוֹסֵף כִּי־נִכְמְרוּ רַחֲמָיו אֶל־אָחִיו וַיִּבְקֹשׁ לִבְכּוֹת וַיָּבֹא הַחֲדָרָה וַיִּבֶד שָׁמָּה:	Then Joseph made haste, for <u>he 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 ← <i>his feelings of compassion burned</i> .  <i>needed</i> ← <i>sought</i> .
Gen 43:31	וַיִּרְחֹץ פָּנָיו וַיֵּצֵא וַיִּתְאַפֵּק וַיֹּאמֶר שִׁימוּ לֶחֶם:	Then he washed his face and went out, and he restrained himself and said, "Serve <u>bread</u> ."	bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.
Gen 43:32	וַיַּשְׁיִמוּ לוֹ לִבְדּוֹ וּלְהֶם לִבְדָּם וּלְמִצְרַיִם הָאֲכָלִים אֹתוֹ לִבְדָּם כִּי לֹא יוֹכְלוּן הַמִּצְרַיִם לֶאֱכֹל אֶת־הָעֵבְרִים לֶחֶם כִּי־תוֹעֵבָה הוּא לְמִצְרַיִם:	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 <i>is</i> an abomination to <u>the Egyptians</u> .	the Egyptians ( <i>third occurrence in verse</i> ) ← <i>Egypt</i> , but see Gen 45:2.



Gen 43:33	וַיֵּשְׁבוּ לִפְנֵי הַכָּל בְּכֹרְתּוֹ וְהַצָּעִיר כְּצַעֲרָתּוֹ וַיִּתְמְהוּ הָאֲנָשִׁים אִישׁ אֶל־רֵעֵהוּ:	And they sat before him, the firstborn in <i>the firstborn's place</i> , and the youngest in <i>the youngest's place</i> , and the men looked at each other with astonishment.	the firstborn's <i>place</i> ← <i>his firstbornship</i> .  the youngest's <i>place</i> ← <i>his "youngerbornship"</i> .
Gen 43:34	וַיֵּשָׂא מִשְׁאֵת מֵאֵת פָּנָיו אֱלֹהִים וַתֵּרֶב מִשְׁאֵת בְּנִימִן מִמִּשְׁאֵת 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 any of them, and they drank and became inebriated with him.	had helpings served ← <i>presented helpings as a gift (qal for passive of hiphil)</i> .  any ← <i>all</i> .
Gen 44:1	וַיֹּצֵו אֶת־אֲשֶׁר עַל־בֵּיתוֹ לֵאמֹר מָלֵא אֶת־אֲמָתְחָת הָאֲנָשִׁים אֲכָל כַּאֲשֶׁר יוּכְלוּן שֵׁאֵת וְשִׁים כֶּסֶף־אִישׁ בְּפִי אֲמָתְחָתוֹ:	Then he instructed him who <i>was</i> over his house, and he said, “Fill the men's bags <i>with</i> food, as <i>much as</i> they can carry, and put money in each <i>one's</i> opening of his bag.	
Gen 44:2	וְאֶת־גְּבִיעִי גְבִיעַ הַכֶּסֶף תָּשִׂים בְּפִי אֲמָתְחָת הַקָּטָן וְאֵת כֶּסֶף שִׁבְרוֹ 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	הַבֹּקֶר 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 יָצְאוּ אֶת־הָעִיר לֹא הִרְחִיקוּ וַיּוֹסֶף אָמַר לְאֲשֶׁר עַל־בֵּיתוֹ קוּם רֹדֵף אַחֲרֵי הָאֲנָשִׁים וְהִשְׁגָּתָם 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 אֲדֹנִי בּוֹ וְהוּא נָחַשׁ יִנְחֹשׁ בּוֹ הֲרַעַתָּם אֲשֶׁר עָשִׂיתָם:	Is 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 וַיִּדְבֹּר אֲלֵהֶם אֶת־הַדְּבָרִים הָאֵלֶּה:	So he caught up with them and said these things to them.	
Gen 44:7	וַיֹּאמְרוּ אֵלָיו לָמָּה יִדְבֹּר אֲדֹנִי כַּדְּבָרִים הָאֵלֶּה חַלִּילָה לַעֲבֹדֶיךָ 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	הֲנִי כֶסֶף אֲשֶׁר מָצְאוּנוּ בְּכִי אִמְתַּחֲתֵינוּ הִשְׁכִּינוּ אֵלֶיךָ מֵאֶרֶץ כְּנָעַן וְאִיךָ נִגְנֹב מִבֵּית אֲדֹנֶיךָ כֶסֶף 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 נִהְיָה לְאֲדֹנִי 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 כְּדִבְרֵיכֶם כֹּן־הוּא אֲשֶׁר יִמָּצָא אִתּוֹ יִהְיֶה־לִּי עֶבֶד וְאַתֶּם תִּהְיוּ נְקִיִּים:	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 וַיּוֹרְדוּ אִישׁ אֶת־אִמְתַּחֲתוֹ אֶרֶצָה וַיִּפְתְּחוּ אִישׁ אִמְתַּחֲתוֹ:	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 כָּלָה וַיִּמָּצֵא הַגְּבִיעַ בְּאִמְתַּחַת בְּנִימָן:	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 וַיַּעֲמֹס אִישׁ עַל־חֲמֹרוֹ וַיָּשֻׁבוּ 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 יוֹסֵף וְהוּא עוֹדְנוּ שָׁם וַיִּפְּלוּ לִפְנֵי אֶרֶצָה:	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 יוֹסֵף מִה־הִמְעַשָּׂה הַזֶּה אֲשֶׁר עָשִׂיתֶם הֲלוֹא יָדַעְתֶּם כִּי־נִחַשׁ 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 לְאֲדֹנִי מִה־נִּדְבַר וּמִה־נִּצָּטְדַק הָאֱלֹהִים מָצָא אֶת־עֲוֹן עַבְדֶּיךָ הִנֵּנוּ עַבְדִּים לְאֲדֹנִי גַם־אֲנַחְנוּ גַם אֲשֶׁר־נִמְצָא הַגְּבִיעַ בִּידּוֹ:	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</u> <u>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 חֲלִילָהּ לִי מַעֲשׂוֹת זֹאת הָאִישׁ אֲשֶׁר נִמְצָא הַגְּבִיעַ בְּיָדוֹ 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	וַיָּגֶשׁ אֵלָיו יְהוּדָה וַיֹּאמֶר בִּי אֲדֹנָיִי יִדְבָּר-נָא עִבְדְּךָ דְּבָר בְּאָזְנִי אֲדֹנָיִי וְאֶל-יָחִיד אִפְךָ בְּעִבְדְּךָ כִּי כְמוֹךָ 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 <i>you are</i> like Pharaoh.	<i>you are</i> like Pharaoh ← <i>as you as Pharaoh</i> .
Gen 44:19	אֲדֹנָיִי שָׁאַל אֶת-עֲבָדָיו לֵאמֹר הִישָׁלַכְם אָב אוֹ-אָח:	My lord asked his servants and said, ‘Have you got a father or brother?’	
Gen 44:20	וַנֹּאמֶר אֶל-אֲדֹנָיִי יֵשׁ-לָנוּ אָב זָקֵן וְיָלֵד זָקֵנִים קָטָן וְאָחִיו מֵת וַיּוֹתֵר הוּא לְבָדּוֹ לְאִמּוֹ וְאָבִיו אֹהֲבּוֹ:	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-עֲבָדֶיךָ הוֹרְדֵהוּ אֵלַי וְאֶשְׁיִמָּה 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-אֲדֹנָיִי לֹא-יּוּכַל הַנֶּעַר לַעֲזֹב אֶת-אָבִיו וְעַזֵּב אֶת-אָבִיו וּמָת:	And we said to my lord, ‘The lad cannot leave his father. <u>If</u> he leaves his father, <i>his father</i> will die.’	if: conditional use of the vav.  <i>his father</i> ← <i>he</i> . On the liberal use of pronouns, see Gen 41:13.
Gen 44:23	וַתֹּאמֶר אֶל-עֲבָדֶיךָ אִם-לֹא יָרֵד אַחֲיֶכֶם הַקָּטָן אִתָּכֶם לֹא תִסְפֹּן לְרֹאוֹת 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 כִּי עָלִינוּ אֶל-עֲבָדֶיךָ אֲבִי וַנִּגְדַּלּוֹ אֶת דְּבָרֵי אֲדֹנָיִי:	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 שְׁבוּ שְׁבוּ-לָנוּ מִעֵט-אֶכֶל:	And our father said, ‘Go back <i>and</i> buy us a little food.’	
Gen 44:26	וַנֹּאמֶר לֹא נוּכַל לָרֶדֶת אִם-יֵשׁ אַחֲיֵנוּ הַקָּטָן אִתָּנוּ וַיֵּרְדֵנוּ כִּי-לֹא נוּכַל לְרֹאוֹת פָּנֵי הָאִישׁ וְאֶחֱיֵנוּ הַקָּטָן אֵינָנו 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 <i>is</i> not with us.’	if: conditional use of the vav.
Gen 44:27	וַיֹּאמֶר עֲבָדֶיךָ 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 מֵאֹתִי וְאָמַר אֶךְ טָרַף טָרַף וְלֹא רָאִיתִיו עַד-הַנֶּה:	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 פָּנִי וְקָרְהוּ אִסּוֹן וְהוֹרְדֶתֶם אֶת-שִׁיבְתִּי בָרָעָה שְׂאֵלָה:	And you have taken this one too from my presence, and <i>if any</i> 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 וְהִנֵּנִי אֵינִנּוּ אֶתְנוּ וְנִפְשׁוּ קְשׁוּרָה בְּנַפְשׁוֹ:	So now, if I go to your servant my father, and the lad <i>is</i> not with us, while <u>one's life is bound up with the other's life</u> ,	one's ... the other's ← <i>his</i> (Jacob's) ... <i>his</i> (Benjamin's). life (2x) ← <i>soul</i> .
Gen 44:31	וְהִיָּה כִּרְאוֹתָיו כִּי-אֵין הַנֶּעַר וּמָת וְהוֹלִידוּ עַבְדֶּיךָ אֶת-שִׁיבַת עַבְדְּךָ אָבִינוּ בְּיָגוֹן שְׂאֵלָה:	it would happen that when he saw that the lad <i>was</i> 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 אָבִיאֲנִי 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 יִשְׁב־נָא עַבְדְּךָ תַּחַת הַנֶּעַר עָבֵד לְאֲדֹנָי וְהִנֵּנִי יַעַל עִם-אֶחָיו:	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 וְהִנֵּנִי אֵינִנּוּ אֹתִי פָּן אֶרְאֶה 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 כָּל-אִישׁ מֵעִלּוֹ וְלֹא-עָמַד אִישׁ אִתּוֹ בְּהִתְוֹדַע יוֹסֵף אֶל-אֶחָיו:	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 בְּבֹכֵי וַיִּשְׁמְעוּ מִצְרַיִם וַיִּשְׁמַע בֵּית פַּרְעֹה:	Then he <u>raised</u> his voice with weeping, and <u>the Egyptians</u> heard <i>it</i> , and Pharaoh's household heard <i>it</i> .	raised ← <i>gave</i> . 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 אֲבִי חַי וְלֹא־יָכְלוּ אָחָיו לַעֲנוֹת אֹתוֹ כִּי נִבְהָלוּ מִפְנָיו:	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 גִּשְׁו־נָא אֵלַי וַיִּגָּשׁוּ וַיֹּאמֶר אֲנִי יוֹסֵף אָחִיכֶם אֲשֶׁר־מָכַרְתֶּם אֹתִי 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־תַּעֲצֹבוּ וְאַל־יִחַר בְּעֵינֵיכֶם כִּי־מָכַרְתֶּם אֹתִי הִנֵּה כִּי לְמַחִיָּה שְׁלַחְנִי אֱלֹהִים לִפְנֵיכֶם:	So now, do not be grieved, and do not be angry with yourselves for <u>selling me</u> here, 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>  for selling me ← <i>that you sold me.</i>
Gen 45:6	כִּי־זֶה שְׁנַתִּים הָרַעֵב בְּקֶרֶב הָאָרֶץ וְעוֹד חֲמֵשׁ 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	וַיִּשְׁלַחֲנִי אֱלֹהִים לִפְנֵיכֶם לָשׁוּם לָכֶם שְׂאֵרִית בְּאֶרֶץ וּלְהַחֲיֹת לָכֶם לְפָלִיטָה גְּדוֹלָה:	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 כִּי הָאֱלֹהִים וַיְשִׁימֵנִי לְאָב לְפָרְעָה וּלְאֲדוֹן לְכָל־בֵּיתוֹ וּמִשָּׁל בְּכָל־אֶרֶץ מִצְרַיִם:	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	מַהֲרֹ וְעֲלֹ אֶל־אָבִי וְאָמַרְתֶּם אֵלָיו כֹּה אָמַר בְּנֶךָ יוֹסֵף שְׁמֵנִי אֱלֹהִים לְאֲדוֹן לְכָל־מִצְרַיִם רֵדָה אֵלַי אֶל־תַּעֲמֹד:	Make haste and go up to my father and say to him, ‘This <i>is</i> <i>what</i> your son Joseph says: «God has appointed me lord of all Egypt. Come down to me and do not <u>stay around</u> .	this <i>is what</i> ← <i>thus.</i>  stay around ← <i>stand.</i>
Gen 45:10	וַיֵּשְׁבֶת בְּאֶרֶץ־גֹּשֶׁן וְהָיִיתָ קָרוֹב אֵלַי אֹתָהּ וּבְנֶיךָ וּבְנֵי בְנֶיךָ וְצֹאֲנֶךָ וּבְקָרְךָ 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	וְכַלְכַּלְתִּי אִתְּךָ שָׁם כִּי־עוֹד חֲמֵשׁ שָׁנִים רָעָב פֶּן־תּוֹרֵשׁ אֶתָּה וּבֵיתְךָ וְכָל־אֲשֶׁר־לְךָ:	And I will sustain you there, for <i>there are still five years of</i> famine, so that you don't become destitute – you and your household and <u>everyone belonging to you.</u> » ’	<i>there are still five years of</i> famine ← <i>there will still (be)</i> famine for five years. everyone: or <i>everything</i> .
Gen 45:12	וְהִנֵּה עֵינֶיכֶם רְאוּת וְעִינִי אֲחִי בְנִימִין כִּי־פִי הַמְדַּבֵּר אֲלֵיכֶם:	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	וְהַגַּדְתָּם לְאָבִי אֶת־כָּל־כְּבוֹדִי בְּמִצְרַיִם וְאֵת כָּל־אֲשֶׁר רָאִיתֶם וּמַהֲרֶתֶם וְהוֹרַדְתֶּם אֶת־אָבִי הֵנָּה:	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־צוּאֲרֵי בְנִימִן־אָחִיו וַיִּבֶךְ וּבְנִימִן בָּכָה עַל־צוּאֲרָיו:	And he fell <u>around</u> the neck of Benjamin his brother and wept, and Benjamin wept <u>around</u> his neck.	around (2x) ← <i>on</i> .
Gen 45:15	וַיִּנָּשֶׁק לְכָל־אָחִיו וַיִּבֶךְ עֲלֵיהֶם וְאַחֲרֵי כֵן דִּבְּרוּ אִתּוֹ אֵתָּה:	And he kissed all his brothers, and he wept against them, and after that his brothers spoke with him.	
Gen 45:16	וְהַקֵּל נִשְׁמָע בֵּית פַּרְעֹה לֵאמֹר בָּאוּ אֲחֵי יוֹסֵף וַיֵּיטֵב בְּעֵינֵי פַרְעֹה 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 ← <i>voice</i> , but also <i>report</i> .
Gen 45:17	וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף אָמַר אֶל־אֲחֵיךָ זֹאת עֲשׂוּ טַעֲנוּ אֶת־בְּעִירְכֶם וּלְכוּ־בָאוּ אֶרֶצָה כְּנָעַן:	And Pharaoh said to Joseph, “Tell your brothers to do this: ‘Load your beasts <i>of burden</i> and <u>do a round trip</u> to the land of Canaan,	do a round trip ← <i>go-come</i> .
Gen 45:18	וּקְחוּ אֶת־אֲבִיכֶם וְאֶת־בְּתִיכֶם וּבָאוּ אֵלַי וְאֶתְּנֶה לָכֶם אֶת־טוֹב אֶרֶץ מִצְרַיִם וְאָכְלוּ 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 צִוִּיתָהּ זֹאת עֲשׂוּ קְחוּ־לָכֶם מֵאֶרֶץ מִצְרַיִם עֲגֻלוֹת לְטַפְּכֶם וּלְנִשְׁיֶיכֶם וּנְשֵׂאתֶם אֶת־אֲבִיכֶם 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־כְּלִיכֶם כִּי־טוֹב כָּל־אֶרֶץ מִצְרַיִם לָכֶם הוּא:	And don't let your eye <i>grieve</i> over your goods, for the goodness of all the land of Egypt is yours."	grieve over your goods ← <i>pity</i> your utensils. We take the sense to be <i>feeling regret for the items</i> left behind.
Gen 45:21	וַיַּעֲשׂוּ־כֵן בְּנֵי יִשְׂרָאֵל וַיִּתֵּן לָהֶם יוֹסֵף עֲגָלוֹת עַל־פִּי פִּרְעֹה וַיִּתֵּן לָהֶם צֹדָה לַדֶּרֶךְ:	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	לְכָל־ם נָתַן לְאִישׁ חִלְפוֹת שְׂמָלֹת וּלְבִנְיָמִן נָתַן שְׁלֹשׁ מֵאוֹת כֶּסֶף וְחֲמִשׁ חִלְפֹת שְׂמָלֹת:	He gave all of them <u>individually</u> changes of clothing, but to Benjamin he gave three hundred <i>pieces of</i> silver 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 מִטּוֹב מִצְרַיִם וְעֶשֶׂר אֲתֹנֹת נֹשְׂאוֹת בָּרֶךְ וּלְחֶם וּמִזֹּן לְאָבִיו לַדֶּרֶךְ:	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־אָחִיו וַיֵּלְכוּ וַיֹּאמֶר אֲלֵהֶם אַל־תִּרְגְּזוּ בַּדֶּרֶךְ:	So he sent his brothers off, and they departed, and he said to them, "Do not <u>be 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	וַיֹּדְּעוּ לוֹ לֵאמֹר עוֹד יוֹסֵף חַי וְכִי־הוּא מִשָּׁל בְּכָל־אֶרֶץ מִצְרַיִם וַיִּפֶּגַּע לִבּוֹ כִּי לֹא־הֶאֱמִין לָהֶם:	And they told him <i>about it</i> and said, "Joseph <i>is</i> still alive", 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	וַיִּדְּבְּרוּ אֵלָיו אֵת כָּל־דִּבְרֵי יוֹסֵף אֲשֶׁר דִּבֶּר אֲלֵהֶם וַיֵּרָא אֶת־הָעֲגָלוֹת אֲשֶׁר־שָׁלַח יוֹסֵף לָשֵׂאת אֹתוֹ וְתַחֲי רֹחַ יַעֲקֹב אָבִיהֶם:	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 אֵלַי וְאֶרְאֶנּוּ בְּטָרֶם אָמוֹת:	And Israel said, "It is 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 בְּאֶרֶץ שֹׁבַע וַיִּזְבַּח זִבְחִים לֵאלֹהֵי אָבִיו יִצְחָק:	So Israel travelled with all his <i>belongings</i> , and he arrived <u>at</u> 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.  offered ← <i>sacrificed</i> .

Gen 46:2	וַיֹּאמֶר אֱלֹהִים   לְיִשְׂרָאֵל בְּמֵרָאֵת הַלַּיְלָה וַיֹּאמֶר יַעֲקֹב   יַעֲקֹב וַיֹּאמֶר הִנְנִי:	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 מִרְדֵּה מִצְרַיִם כִּי־לִגְוִי גָדוֹל 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 אֶרְדָּ עִמָּךְ מִצְרַיִם וְאָנֹכִי אֶעֱלֶךָ גַּם־עֹלָה וְיוֹסֵף יִשִּׁית יָדוֹ עַל־עֵינֶיךָ:	I will go down to Egypt with you, and I <u>will bring you up</u> <i>again without fail</i> . And Joseph <u>will put his hand on your eyes</u> .”	I will bring you up ... without fail: infinitive absolute.  will put his hand on your eyes: i.e. <i>will close your eyes in peace</i> [CB].
Gen 46:5	וַיָּקָם יַעֲקֹב מִבְּעֵר שָׁבַע וַיִּשְׂאוּ בְנֵי־יִשְׂרָאֵל אֶת־יַעֲקֹב אֲבִיהֶם וְאֶת־טַפָּם וְאֶת־נְשֵׁיהֶם בַּעֲגָלוֹת אֲשֶׁר־שָׁלַח פַּרְעֹה לָשֵׂאת 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־כֹּוֹשֵׁם אֲשֶׁר רָכְשׁוּ בְּאֶרֶץ כְּנָעַן וַיָּבֹאוּ מִצְרַיִם 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 וּבָנֵי בָנָיו אִתּוֹ בְּנֹתָיו וּבְנֹת בָּנָיו וְכָל־זֶרְעוֹ הֵבִיא אִתּוֹ מִצְרַיִם: 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 חֲנוֹךְ וּפִלֹּוּ 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 יְמוּעַל וַיִּמִּין וְאֶהֱד וַיִּכִּין וְצָחָר וְשָׂאוּל בִּן־הַכְּנַעֲנִית:	And Simeon's sons <i>were</i> Jemuel and Jamin and Ohad and Jachin and Zohar and Saul the son of the Canaanite woman.	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 קָהָת וּמֶרָרִי:	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 וּפְרֹצַן וְזָרַח וְיִמְתָּ עֵר וְאוֹנָן בְּאֶרֶץ כְּנָעַן וַיְהִיו בְּנֵי-פְרֹצַן חֲצֵרֹן וְחָמוּל:	And Judah's sons <i>were</i> Er and Onan and Shelah and <u>Perez</u> 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 וּפּוּוּה וַיּוֹב וּשְׁמֵרוֹן:	And Issachar's sons <i>were</i> Tola and <u>Puvvah</u> 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 בְּפָדָן אֲרָם וְאֵת דִּינָה בָתּוֹ כָּל-נַפְשׁ בָּנָיו וּבָנוֹתָיו שְׁלֹשִׁים וּשְׁלֹשׁ:	<u>Those were</u> Leah's <u>sons</u> whom she bore to Jacob in <u>Paddan-Aram</u> , with Dinah his daughter. <u>The total headcount</u> of his <u>sons</u> 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 צָפִיּוֹן וְחַגִּי שׁוּנִי וְאַצְבֵּן עָרִי 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 וַיְשׁוּה וַיְשׁוּנִי וּבְרִיעָה וְשָׂרָח אַחֲתָם וּבְנֵי בְרִיעָה חֶבֶר וּמַלְכִּיָּאל:	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 לָבָן לְלֵאָה בָתּוֹ וַתֵּלֶד אֶת-אֵלֶּה לְיַעֲקֹב שֵׁשׁ עֶשְׂרֵה נַפְשׁ:	<u>Those 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 אֵשֶׁת יַעֲקֹב יוֹסֵף וּבְנִימִן:	The son's of Rachel, Jacob's wife, <i>were</i> Joseph and Benjamin.	
Gen 46:20	וַיֻּלְּדוּ לְיוֹסֵף בְּאֶרֶץ מִצְרַיִם אֲשֶׁר יָלְדָה-לּוֹ אֲסֵנַת בַּת-פְּרוֹטִי פֶרַע כֹּהֵן אֵן אֶת-מְנַשֶּׁה וְאֶת-אֶפְרַיִם:	And <i>progeny</i> were born to Joseph in the land of Egypt, <u>where</u> Asenath the daughter of <u>Poti-Phera</u> 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 וּבְכֶר וְאַשְׁבֵּל גֵּרָא וְנַעֲמָן אַחִי וְרָאשׁ מַפִּים וְחַפִּים וְאַרְדִּי:	And Benjamin's sons <i>were</i> <u>Bela</u> 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 אַרְבַּעַה 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 חֲשִׁים:	And Dan's sons <i>were</i> Hushim <i>and his line</i> .	<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 יַחְצֵאל וְגוּנִי וְיֵצֶר וְשִׁלֵּם:	And Naphtali's sons <i>were</i> Jahzeel and Guni, and Jezer and Shillem.	
Gen 46:25	אֵלֶּה בְּנֵי בִלְהָה אֲשֶׁר־נָתַן לָבָן לְרָחֵל בְּתוּ וְתָלָד 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 מִצְרֵימָה יֵצְאִי יֶרְכוּ מִלֶּבֶד נָשִׁי בְנֵי־יַעֲקֹב כָּל־נַפְשׁ שִׁשִּׁים וָשֵׁשׁ:	The <u>total headcount</u> of Jacob's <i>family</i> which came to Egypt – who issued from his thighs – excluding the wives of Jacob's sons – the total headcount – <i>was</i> 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־לּוֹ בְּמִצְרַיִם נֶפֶשׁ שְׁנַיִם כָּל־הַנַּפְשׁ לְבֵית־יַעֲקֹב הַבָּאָה מִצְרֵימָה שִׁבְעִים: פ	And Joseph's sons who were born to him in Egypt <i>were</i> two people. The total headcount of the house of Jacob that came to Egypt <i>was</i> 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	וְאַתְיָהוּדָה שָׁלַח לִפְנֵי אֶל־יוֹסֵף לְהוֹרֹת לִפְנֵי גֹשֶׁן וַיָּבֹאוּ אֶרְצָה גֹשֶׁן:	And <u>he sent</u> Judah on ahead of him to Joseph, so as to <u>direct 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	וַיֵּאסֶר יוֹסֵף מְרַבְּתוֹ וַיַּעַל לִקְרֹאת־יִשְׂרָאֵל אָבִיו גֹּשֶׁן וַיֵּרָא אֵלָיו וַיִּפֹּל עַל־צוּאָרָיו וַיִּבֶךְ עַל־צוּאָרָיו עוֹד:	Then Joseph harnessed his chariot and went up to meet Israel his father <u>at</u> Goshen, and he <u>presented himself</u> to him and fell around his neck, and he wept <i>while</i> still around his neck.	at ← <i>to</i> . Pregnant use of the locative of motion towards.  presented himself ← <i>appeared</i> .
Gen 46:30	וַיֹּאמֶר יִשְׂרָאֵל אֶל־יוֹסֵף אָמוּתָה הַפֶּעַם אַחֲרֵי רְאוּתִי אֶת־פָּנֶיךָ כִּי עוֹדֶךָ חַי:	And Israel said to Joseph, “I <i>could</i> die now, after <u>seeing</u> your face, for you <i>are</i> still alive.”	seeing ← <i>my seeing</i> .
Gen 46:31	וַיֹּאמֶר יוֹסֵף אֶל־אָחָיו וְאֶל־בֵּית אָבִיו אָעִלָּה וְאֶגִּידָה לְפָרְעָה וְאָמַרְהָ אֵלָיו אַחֵי 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 <i>were</i> in the land of Canaan have come to me.	

Gen 46:32	וְהָאֲנָשִׁים רְעִי צֹאן כִּי־אֲנֹשִׁי מִקְנֶה הָיוּ וְצֹאֲנָם וּבְקָרָם וְכָל־אֲשֶׁר לָהֶם הֵבִיאוּ:	And the men <i>are</i> shepherds, for they are <u>cattle-farmers</u> , and they have brought their sheep and their cattle and everything of theirs <i>with them</i> .’	cattle-farmers ← <i>men of cattle</i> .
Gen 46:33	וְהָיָה כִּי־יִקְרָא לָכֶם פַּרְעֹה וְאָמַר מַה־מַּעֲשֵׂיכֶם:	And it will come to pass when Pharaoh calls you and says, ‘What are your occupations?’	
Gen 46:34	וְאָמַרְתֶּם אֲנֹשִׁי מִקְנֶה הָיוּ עַבְדֶּיךָ מִנְעוּרֵינוּ וְעַד־עַתָּה גַּם־אֲנַחְנוּ גַם־אֲבֹתֵינוּ בַּעֲבוּר תִּשְׁבוּ בְּאֶרֶץ גֹּשֶׁן כִּי־תוֹעֵבַת מִצְרַיִם כָּל־רֹעֵה 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 <i>is</i> an abomination <u>to the Egyptians</u> .’	to the Egyptians ← <i>of Egypt</i> , but see Gen 45:2.
Gen 47:1	וַיָּבֹא יוֹסֵף וַיַּגֵּד לַפַּרְעֹה וַיֹּאמֶר אָבִי וְאֶחָי וְצֹאֲנָם וּבְקָרָם וְכָל־אֲשֶׁר לָהֶם בָּאוּ מֵאֶרֶץ כְּנָעַן וְהֵנָּה בְּאֶרֶץ גֹּשֶׁן:	So Joseph came and told Pharaoh and said, “My father and my brothers and their flocks and the oxen and all their <i>belongings</i> have arrived from the land of Canaan, and <u>here they are</u> in the land of Goshen.”	here they <i>are</i> ← <i>behold them</i> .
Gen 47:2	וּמִקְצֵה אָחִיו לָקַח חֲמִשָּׁה אֲנָשִׁים וַיַּצֵּגם לִפְנֵי פַרְעֹה:	And he took five men from his <u>collection</u> of brothers, and he presented them <u>to Pharaoh</u> .	collection ← <i>end; whole</i> . presented them to ← <i>placed them before</i> .
Gen 47:3	וַיֹּאמֶר פַּרְעֹה אֶל־אֶחָיו מַה־מַּעֲשֵׂיכֶם וַיֹּאמְרוּ אֶל־פַּרְעֹה רֹעֵה צֹאן עַבְדֶּיךָ גַּם־אֲנַחְנוּ גַם־אֲבֹתֵינוּ:	And Pharaoh said to his brothers, “What <i>are</i> your occupations?” And they said to Pharaoh, “Your servants <i>are</i> <u>shepherds</u> , both we and our fathers.”	shepherds ← <i>a shepherd</i> .
Gen 47:4	וַיֹּאמְרוּ אֶל־פַּרְעֹה לָגֹר בְּאֶרֶץ בְּאֵנוּ כִּי־אֵין מִרְעָה 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 וְאֶחָיךָ בָּאוּ אֵלֶיךָ:	Then Pharaoh spoke to Joseph and said, “Your father and your brothers have come to you.	
Gen 47:6	אֶרֶץ מִצְרַיִם לִפְנֶיךָ הִוא בְּמִיטֵב הָאֶרֶץ הוֹשֵׁב אֶת־אָבִיךָ וְאֶת־אֶחָיךָ יֵשְׁבוּ בְּאֶרֶץ גֹּשֶׁן וְאִם־יָדַעְתָּ וְיִשְׁבֹּם אֲנָשִׁי־חֵיל וְשִׁמְתָם שָׂרֵי מִקְנֶה עַל־אֲשֶׁר־לִי:	The land of Egypt <i>is</i> before you. <u>Install</u> 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> <u>suitable</u> 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	וַיָּבֹא 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 מְגֻרֵי שָׁלָשִׁים וּמֵאָת שָׁנָה מַעֲט וָרָעִים הָיוּ יָמֵי שְׁנֵי חַיֵּי וְלֹא הִשְׁיָגוּ אֶת־יָמֵי שְׁנֵי חַיֵּי אֲבֹתִי בְיָמֵי מְגֻרֵיהֶם:	And Jacob said to Pharaoh, "The days of the years of my <u>course of life</u> 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</u> my fathers in <i>comparison with</i> the days of their <u>course of life</u> ."	course of life (2x) ← sojournings; temporary residence.  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	וַיֹּשֶׁב יוֹסֵף אֶת־אָבִיו וְאֶת־אֶחָיו וַיִּתֵּן לָהֶם אֲחֻזָּה בְּאֶרֶץ מִצְרַיִם בְּמִיטֵב הָאָרֶץ בְּאֶרֶץ רַעַמְסֵס כַּאֲשֶׁר צֻוָּה 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	וַיַּכְלִיל יוֹסֵף אֶת־אָבִיו וְאֶת־אֶחָיו וְאֶת כָּל־בֵּית אָבִיו לֶחֶם לִפְנֵי הַטֹּף:	So Joseph sustained his father and his brothers and the whole household of his father, <i>with bread</i> , taking account of the <i>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 הָרָעָב מְאֹד וַתֵּלֶה אֶרֶץ מִצְרַיִם וְאֶרֶץ כְּנָעַן מִפְּנֵי הָרָעָב:	And <i>there was</i> no bread in the whole of the land, for the famine <i>was</i> 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 בַּשֶּׁבֶר אֲשֶׁר־הֵם שֹׁבְרִים וַיָּבֹא יוֹסֵף אֶת־הַכֶּסֶף בֵּיתָה פַּרְעֹה:	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	וַיֵּתֶם הַכֶּסֶף מֵאֶרֶץ מִצְרַיִם וּמֵאֶרֶץ כְּנָעַן וַיָּבֹאוּ כָּל־מִצְרַיִם אֶל־יוֹסֵף לֵאמֹר הִבֵּה־לָנוּ לֶחֶם וְלָמָּה נָמוּת נִגְדָּךְ 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 הֲבֹ מִקְנֵיכֶם וְאַתָּנָה לָכֶם בְּמִקְנֵיכֶם אִם-אָפֶס בָּסָף:	And Joseph said, “Give <i>me</i> your cattle, and I will give you <i>bread</i> in exchange for your cattle, if the money has run out.”	
Gen 47:17	וַיָּבִיאוּ אֶת-מִקְנֵיהֶם אֶל-יוֹסֵף וַיִּתֵּן לָהֶם יוֹסֵף לֶחֶם בַּסּוּסִים וּבַמִּקְנָה הַצֹּאן וּבַמִּקְנָה הַבָּקָר וּבַחֲמֹרִים וַיִּנְהֹלֵם בַּלֶּחֶם בְּכָל-מִקְנֵהֶם בַּשָּׁנָה 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 bread in exchange 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 וַיָּבֹאוּ אֵלָיו בַּשָּׁנָה הַשְּׁנִית וַיֹּאמְרוּ לֹא לֹא-נִכְחַד מֵאֲדָנִי כִי אִם-תָּתֵם הַפֶּסֶף וּמִקְנָה הַבְּהֵמָה אֶל-אֲדָנִי לֹא נִשְׁאַר לִפְנֵי אֲדָנִי בְּלֹתִי אִם-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 lord that our money has run out, as have our stocks of cattle which have gone to our lord. Nothing remains before our lord except our body and our land.	our lord (3x) ← <i>my lord</i> , a stereotyped expression.  nothing ← <i>not</i> .
Gen 47:19	לָמָּה נָּמוּת לְעֵינֶיךָ גַּם-אֲנַחְנוּ גַּם אֲדָמָתָנוּ קָנָה-אֲתָנוּ וְאֶת-אֲדָמָתָנוּ בַּלֶּחֶם וְנִהְיָה אֲנַחְנוּ וְאֲדָמָתָנוּ עֲבָדִים לְפָרְעָה וְתוֹ-זָרַע וְנִחְיָה וְלֹא נָמוּת וְהָאֲדָמָה לֹא תִשָּׁם:	Why should we die in your sight, both we and our land? Buy us and our land in exchange for bread so that we and our land become subservient to Pharaoh, and give <i>us</i> seed so that 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.  so that (2x): purposive use of the vav.  subservient ← <i>slaves; servants</i> .
Gen 47:20	וַיִּקֶן יוֹסֵף אֶת-כָּל-אֲדָמַת מִצְרַיִם לְפָרְעָה כִּי-מָכְרוּ מִצְרַיִם אִישׁ שָׂדֵהוּ כִּי-חֲזָק עָלֵהֶם הָרָעָב וַתְּהִי הָאָרֶץ לְפָרְעָה:	Then Joseph bought all the land of Egypt for Pharaoh, for each man in Egypt sold his field, for the famine was severe over them, and the land became Pharaoh's.	
Gen 47:21	וְאֶת-הָעָם הֶעֱבִיר אֹתוֹ לְעָרִים מִקְצֵה גְבוּל-מִצְרַיִם וְעַד-קֶצֶהוּ:	And as for the people, he moved them to the cities, from one end of the territory of Egypt to the other end,	
Gen 47:22	רַק אֲדָמַת הַכֹּהֲנִים לֹא קָנָה כִּי חֹק לַכֹּהֲנִים מֵאֵת פָּרְעָה וְאָכְלוּ אֶת-חֻקָּם אֲשֶׁר נָתַן לָהֶם פָּרְעָה עַל-כֵּן לֹא מָכְרוּ אֶת-אֲדָמָתָם:	except that he did not buy the priests' land, for the priests had a statute from Pharaoh, and they ate by virtue of their statute which Pharaoh had given them, which is why they did not sell their land.	

Gen 47:23	וַיֹּאמֶר יוֹסֵף אֶל-הָעָם הֵן קָנִיתִי אֶתְכֶם הַיּוֹם וְאֶת-אֲדָמְתְּכֶם לְפָרֹעַ הָאֶלֶכֶם זֶרַע וְזִרְעֹתֶם 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 וּנְתָתֶם חֲמִישִׁית לְפָרֹעַ וְאַרְבַּע הִידָּת יִהְיֶה לָכֶם לְזֶרַע הַשָּׂדֶה וְלֶאֱכֹלְכֶם וְלֶאֱשֹׁר בְּבֵתֵיכֶם וְלֶאֱכֹל לְטַפְכֶם:	And it will be <i>the case that</i> you will give one fifth <u>of the</u> produce to Pharaoh, whilst <u>four</u> <u>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</i> <i>produce</i> . four fifths ← <i>four parts</i> . seed for the field ← <i>seed of the</i> <i>field</i> .
Gen 47:25	וַיֹּאמְרוּ הֲחִיתָנוּ נִמְצָא-חַל בְּעֵינֵי אֲדֹנָי וְהֵינּוּ עֲבָדִים לְפָרֹעַ:	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 לְפָרֹעַ לְחֶמֶשׁ רָק אֲדָמַת הַכֹּהֲנִים לְבָדָם לֹא הָיְתָה לְפָרֹעַ:	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</i> <i>by it</i> (with a passive verb form).
Gen 47:28	וַיְחִי יַעֲקֹב בְּאֶרֶץ מִצְרַיִם שִׁבְעַת עָשָׂרָה שָׁנָה וַיְהִי יְמֵי-יַעֲקֹב שְׁנֵי חֲזִי שִׁבְעַת שָׁנִים וְאַרְבַּעִים וּמֵאֵת שָׁנָה:	And Jacob lived for seventeen years in the land of Egypt, and the days of Jacob – the years of his life – <i>were</i> one hundred and forty-seven years.	
Gen 47:29	וַיִּקְרָבוּ יְמֵי-יִשְׂרָאֵל לָמוּת וַיִּקְרָא   לְבָנּוּ לְיוֹסֵף וַיֹּאמֶר לוֹ אִם-נָא מְצָאתִי חַן בְּעֵינֶיךָ שִׁים-נָא יָדְךָ תַּחַת יְרֵכִי וַעֲשֵׂיתָ עִמָּדִי חֶסֶד וְאֱמֶת אַל-נָא תִקְבְּרֵנִי בְּמִצְרַיִם:	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</i> <u>kind and true</u> : please do not bury me in Egypt.	kind and true ← <i>kindness and</i> <i>truth</i> .
Gen 47:30	וַשְׁכַּבְתִּי עִם-אֲבֹתִי וְנִשְׂאֵתִי מִמִּצְרַיִם וְקִבַּרְתָּנִי בְּקִבְרֹתָם וַיֹּאמֶר אָנֹכִי אֶעֱשֶׂה כְּדִבְרְךָ:	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 <u>words</u> .”	On the liberal use of the third person pronouns ( <i>he, him, his</i> ), see the note to Gen 41:13. words ← <i>word</i> .

Gen 47:31	וַיֹּאמֶר הַשְׁבַּע לִי וַיִּשָּׁבַע לוֹ וַיִּשְׁתַּחוּ יִשְׂרָאֵל עַל-רֹאשׁ הַמֶּטֶה: פ	And he said, “Swear to me.” And he swore to him, and Israel bowed on <u>the head of his</u> bed.	the head of <i>his</i> bed: or, if re- pointed as הַמֶּטֶה, <i>top of (his)</i> <i>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 <u>they</u> said to Joseph, “Look, your father <i>is</i> ill.” And he took his two sons with him, Manasseh and Ephraim.	they ← <i>he</i> , or <i>one</i> .
Gen 48:2	וַיַּגֵּד לְיַעֲקֹב וַיֹּאמֶר הִנֵּה בָנְךָ יוֹסֵף בָּא אֵלַיךָ וַיִּתְחַזֵּק יִשְׂרָאֵל וַיֵּשֶׁב עַל-הַמֶּטֶה:	And <u>they</u> told Jacob and said, “Look, your son Joseph has come to you.” And Israel <u>perked</u> <u>up</u> and sat <i>up</i> on his bed.	they: see Gen 48:1.  perked up ← <i>strengthened</i> <i>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 מִפְּרֹד וְהִרְבִּיתִּיךָ וְנִתְתִּיךָ לְקָהָל עַמִּים וְנִתְתִּי אֶת-הָאָרֶץ הַזֹּאת לְזֶרְעֶךָ אַחֲרַיךָ אֲחֻזָּת עוֹלָם:	and he said to me, ‘I <u>am about to</u> 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 אֵלַיךָ מִצְרַיִמָּה לִי-הֵם אֶפְרַיִם וּמְנַשֶּׁה כְּרֵאוּבֵן וְשִׁמְעוֹן יִהְיוּ-לִי:	And now, your two sons who were born to you in the land of Egypt, before I came to you <u>in</u> Egypt – Ephraim and Manasseh – <i>are</i> mine. They will be mine like Reuben and Simeon.	in ← <i>to</i> . Pregnant use of the locative of motion towards.
Gen 48:6	וּמוֹלִדְתְּךָ אֲשֶׁר-הוֹלִדְתָּ אַחֲרֵיהֶם לָךְ יִהְיוּ עַל שֵׁם אַחֵיהֶם יִקְרָאוּ בְּנִחְלָתָם:	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   בָּבֹאִי מִפָּדָן מָתָה עָלַי רָחֵל בְּאֶרֶץ כְּנָעַן בְּדֶרֶךְ בְּעוֹד כְּבֶרֶת-אֶרֶץ לָבֹא אֶפְרָתָה וְאֶקְבְּרָה שָׁם בְּדֶרֶךְ אֶפְרָת הוּא בֵּית לָחֶם:	And <i>as for</i> me, when I came from Paddan, Rachel died <i>when</i> <u>with</u> me 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</i> Bethlehem.”	Paddan: AV= <i>Padan</i> . See Gen 25:20.  with ← <i>at</i> .  Bethlehem: see Gen 35:19.
Gen 48:8	וַיֵּרָא יִשְׂרָאֵל אֶת-בָּנָי 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 קְחֵם־נָא 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 כָּבְדוּ מִזֶּקֶן לֹא יֻכַּל לִרְאוֹת וַיִּגֶשׁ אֹתָם אֵלָיו וַיִּשָּׁק 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 הָרָאָה אֹתִי אֱלֹהִים גַּם אֶת־זֶרְעֶךָ:	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	וַיֵּצֵא יוֹסֵף אֹתָם מֵעַם בְּרָכִיו וַיִּשְׁתַּחוּ לְאַפּוֹ 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 בְּיָמִינוּ מִשְׁמָאל יִשְׂרָאֵל וְאֶת־מְנַשֶּׁה בְּשִׁמְאֹל מִיָּמִין יִשְׂרָאֵל וַיִּגֶשׁ 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־יָמִינוֹ וַיָּשֶׁת עַל־רֹאשׁ אֶפְרַיִם וְהוּא הַצָּעִיר וְאֶת־שְׁמָאלוֹ 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</u> <u>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	וַיְבָרֶךְ אֶת־יוֹסֵף וַיֹּאמֶר הָאֱלֹהִים אֲשֶׁר הִתְהַלְכוּ אַבְתִּי לִפְנֵי אַבְרָהָם וַיִּצְחָק הָאֱלֹהִים הָרַעָה אֹתִי מֵעוֹדִי עַד־הַיּוֹם הַזֶּה:	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	
Gen 48:16	הַמַּלְאָךְ הַגָּאֹל אֹתִי מִכָּל־רָע יְבָרֶךְ אֶת־הַנְּעָרִים וַיִּקְרָא בָּהֶם שְׁמִי וְשֵׁם אָבִתִּי אַבְרָהָם וַיִּצְחָק וַיְדַגּוּ לָרֹב בְּקֶרֶב הָאָרֶץ:	– The <u>angel</u> who redeems me from all evil – May he bless the lads, And may my name and the name of my fathers Abraham and Isaac <u>Be what they are called</u> <u>after</u> , And may they teem for abundance In the <u>heart</u> of the land.”	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.  be what they are called after ← <i>may ... be called by / in them</i> . Compare Amos 9:12, quoted in James 2:7.  heart ← <i>middle; inside</i> .



Gen 48:17	וַיֵּרָא יוֹסֵף כִּי־שָׁתָה אָבִיו יְדִימִינוּ עַל־רֹאשׁ אֶפְרַיִם וַיֵּרַע בְּעֵינָיו וַיִּתְמָךְ יַד־אָבִיו לְהַסִּיר אֹתָהּ מֵעַל רֹאשׁ־אֶפְרַיִם עַל־רֹאשׁ מְנַשֶּׁה:	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.	
Gen 48:18	וַיֹּאמֶר יוֹסֵף אֶל־אָבִיו לֹא־כֵן אָבִי כִי־זֶה הַבְּכֹר שֵׁים יְמִינִי עַל־רֹאשׁוֹ:	And Joseph said to his father, “Not like that, my father, for this <i>one</i> is the firstborn. Put your right <i>hand</i> on his head.”	
Gen 48:19	וַיֹּמַן אָבִיו וַיֹּאמֶר יָדַעְתִּי בְנִי יָדַעְתִּי גַם־הוּא יִהְיֶה־לָּעַם וְגַם־הוּא יִגְדֹּל וְאוֹלָם אָחִיו הַקָּטָן יִגְדֹּל מִמֶּנּוּ וְזָרְעוֹ יִהְיֶה מְלֹא־הַגּוֹיִם:	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.”	than him: or, if the reader prefers, <i>than he</i> .
Gen 48:20	וַיְבָרֶכֶם בַּיּוֹם הַהוּא לֵאמֹר בָּךְ יְבָרֵךְ יִשְׂרָאֵל לֵאמֹר יִשְׁמְךָ אֱלֹהִים כְּאֶפְרַיִם וְכַמְנַשֶּׁה וַיֵּשֶׂם אֶת־אֶפְרַיִם לִפְנֵי מְנַשֶּׁה:	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.	you (2x): singular.
Gen 48:21	וַיֹּאמֶר יִשְׂרָאֵל אֶל־יוֹסֵף הִנֵּה אֲנִי מֵת וְהָיָה אֱלֹהִים עִמָּכֶם וְהָשִׁיב אֶתְכֶם אֶל־אֶרֶץ אֲבֹתֵיכֶם:	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.	
Gen 48:22	וְאֲנִי נָתַתִּי לָךְ שְׁכֶם אֶחָד עַל־אֲחִידָאֲשֶׁר לָקַחְתִּי מִיַּד הָאֲמֹרִי בַּחֶרֶבִי וּבִקְשָׁתִּי 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]. Amorite: see Gen 10:16.
Gen 49:1	וַיִּקְרָא יַעֲקֹב אֶל־בָּנָיו וַיֹּאמֶר הֲאִסְפוּ וְאִגִּידָה לָכֶם אֵת אֲשֶׁר־יִקְרָא אֶתְכֶם בְּאַחֲרִית הַיָּמִים:	Then Jacob called his sons and said, “Gather <i>round</i> and I will tell you what will happen <u>to you</u> in the last days.	to you ← <i>with you</i> .
Gen 49:2	הִקְבְּצוּ וְשִׁמְעוּ בְנֵי יַעֲקֹב וְשִׁמְעוּ אֶל־יִשְׂרָאֵל אָבִיכֶם:	Assemble and listen, <i>You</i> sons of Jacob, And listen to Israel your father.	

Gen 49:3	רְאוּבֵן בְּכֹרִי אֶתָּה כְּחִי וְרֵאשִׁית אוֹנִי יֵתֶר שְׁאֵת וְיֵתֶר 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	פָּחוּז כַּמַּיִם אֶל־תּוֹתֵר כִּי עָלִיתָ מִשְׁכְּבִי אֲבִיךָ אֵן חִלַּלְתָּ יְצוּעֵי עֲלֵה: פ	As unrestrained as water, Do not overflow, For you went up <i>to</i> your father's bed, Then you defiled <i>it</i> . He went up <i>to</i> my couch.	unrestrained ← unrestrainedness.  bed ← beds.
Gen 49:5	שִׁמְעוֹן וְלֵוִי אֲחִים כְּלִי חֲמָס מְבַרְתֵּיהֶם:	Simeon and Levi <i>are</i> brothers – Vessels of violence <i>by</i> their swords.	
Gen 49:6	בְּסֹדֶם אֶל־תִּבְא נַפְשִׁי בִּקְהָלָם אֶל־תִּתְּחַד כְּבֹדִי כִּי בְּאַפָּם הָרְגוּ אִישׁ וּבְרָצָנָם עָקְרוּ־שׁוֹר:	Let my being 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 hamstrung an ox.	being ← soul.  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 קִשְׁתָּה אַחֲלָקָם בִּיעֲקֹב וְאַפִּיצֵם בִּישְׂרָאֵל: ס	Cursed <i>be</i> their anger, For <i>it</i> was fierce, And their wrath, For it was harsh. I will divide them in Jacob And scatter them in Israel.	
Gen 49:8	יְהוּדָה אֶתָּה יוֹדוּךָ אֲחֵיךָ יָדָךְ בְּעֶרְףְּ אֲבִיךָ יִשְׁתַּחֲוּוּ לָךְ בְּנֵי אֲבִיךָ:	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	גֹּדֵר אֲרִיָּה יְהוּדָה מִטְּרֹף בְּנֵי עָלִיתָ כָּרַע רֹבֵץ כְּאַרְיֵה וּכְלָבִיא מִי יְקִימֵנו:	<b>Judah is a lion's cub.</b> From the prey, my son, you went up. <u>He crouched</u> , He lay like a lion, And like a great lion – Who <u>dares</u> to arouse him?	<b>Rev 5:5.</b>  he crouched (etc.): compare Num 24:9.  <i>dares</i> to ← <i>will</i> , but the form admits other modal meanings.
Gen 49:10	לֹא־יָסוּר שֵׁבֶט מִיהוּדָה וּמַחֲקֵק מִבֵּין רַגְלָיו עַד כִּי־יָבֹא *שִׁילָה* שִׁילֹו וְלֹו יִקְהָת עַמִּים:	The <u>sceptre</u> will not depart from Judah, Nor the statute maker from between his legs, Until <u>Shiloh</u> 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.  sceptre: or <i>staff</i> . A symbol of authority. See [CB].  obedience: from root יקה. AV differs ( <i>gathering</i> ), root קהת.  The verse prophesied that →

Gen 49:11	אֶסְרִי לִגְפְּנִי *עִירָה **עִירוֹ וְלִשְׂרָקָה בְּנֵי אֶתְנֹו כִּבֵּס בַּיֵּין לְבָשׁוֹ וּבְדָם-עֵנָבִים *סוּתָה **סוּתָו:	Binding <u>his ass-colt</u> to the vine, And his young of a she-ass to the choice vine, He washed his clothes in wine And <u>his 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.  his ass-colt ... his garment: see Gen 13:3.  juice ← <i>blood</i> .
Gen 49:12	חִכְלִילִי עֵינַיִם מִיַּיִן וּלְבָן-שִׁנָּיִם מִחֶלֶב: פ	The red of <i>his</i> eyes <i>will be</i> from wine, And the white of <i>his</i> teeth <i>will be</i> from milk.	
Gen 49:13	זְבוּלֹן לְחוּף יָמִים יִשְׁכֵּן וְהוּא לְחוּף אֲנִיּוֹת וַיִּרְכָּתוּ עַל-צִידֹן: ס	Zebulun will dwell at the coast of the <u>sea</u> , And he <i>will be</i> a coast- <i>line</i> for ships. And his border <i>will be</i> up to <u>Sidon</u> .	sea ← <i>seas</i> .  Sidon: see Gen 10:15.
Gen 49:14	יִשָּׁשְׁכַר חֲמֹר גָּרַם רֶבֶץ בֵּין הַמְשָׁפְתִים:	Issachar <i>is a</i> <u>well-built</u> ass <u>Lying between two folds</u> .	well-built ← <i>of bone / strength</i> .  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 לִסְבֹּל וַיְהִי לְמַס־עֶבֶד: 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> .  set ← <i>stretched</i> .
Gen 49:16	דָּן יִדִּין עַמּוֹ כְּאַחַד שְׁבֵטֵי יִשְׂרָאֵל:	Dan will judge his people, As one of the tribes of Israel.	
Gen 49:17	יְהִי-דָן נָחֹשׁ עַל-יֶדְרֹךְ שְׂפִיפוֹ עַל-אַרְחַח הַנֶּשֶׁךְ עֲקֵבֵי-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	לִישׁוּעָתְךָ קִנִּיתִי יְהוָה:	O LORD, I have put my hope in your salvation.	
Gen 49:19	גָּד גָּדוֹד יְגוֹדְנוּ וְהוּא יִגָּד עֲקֵב: ס	<i>As for</i> Gad, A troop will press on him, But he will press <u>on the</u> <u>heel</u> .	press on the heel: AV differs ( <i>overcome the last</i> ).
Gen 49:20	מֵאַשֵּׁר שְׂמֵנָה לַחֲמוֹ וְהוּא יִתֵּן מִעֲדֵי-מֶלֶךְ: 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 הַנָּתַן אִמְרֵי-שֹׁפָר: ס	Naphtali is a hind let loose, Who bears words of beauty.	
Gen 49:22	בֶּן פֶּרֶת יוֹסֵף בֶּן פֶּרֶת עַל־עֵין בְּנוֹת צַעְדָּה עַל־שׁוּר:	Joseph is a fruitful bough, A fruitful bough at a water- source, With branches where each shoots over a wall.	bough (2x) ← son. Also applied to a plant in Ps 80:15.
Gen 49:23	וַיִּמְרְרוּהוּ וּרְבוּ וַיִּשְׁטְמֵהוּ בְּעֵלֵי חֲצִים:	The archers provoked him And shot at him And hated him.	hated: or laid snares for.
Gen 49:24	וַתֵּשֶׁב בְּאִיתָן קִשְׁתּוֹ וַיִּפְּזוּ זְרָעֵי יָדָיו מִיַּד אֲבִיר יַעֲקֹב מִשֵּׁם רֶגֶה אֲבֵן יִשְׂרָאֵל:	But his bow remained in place firmly, And the strength of his hands was with agility, From the hands of the mighty one of Jacob, From where the shepherd comes – The stone of Israel.	strength ← arms, but also strengths.
Gen 49:25	מֵאֵל אָבִיד וַיַּעְזֹרְךָ וְאֵת שְׂדֵי וַיְבָרְכֶךָ בְּרִכַּת שָׁמַיִם מִמָּעַל בְּרִכַּת תְּהוֹם רַבָּצַת תַּחַת בְּרִכַּת שָׁדִים וְרַחֵם:	This is from the GOD of your father, Who will help you, And with the ALMIGHTY, Who will bless you with heavenly blessings above, Blessings from the deep which lies below – Blessings of the breasts and womb.	from the deep ← of the deep.
Gen 49:26	בְּרִכַּת אָבִיד גָּבְרוּ עַל־בְּרִכַּת הַזֵּרִי עַד־תֵּאָנוֹת גְּבַעַת עוֹלָם תִּהְיֶינָה לְרֹאשׁ יוֹסֵף וּלְקֹדֶקֶד נֶזֶר אַחִיו: פ	The blessings of your father Have been mightier than the blessings of my parents, Extending to the limits of the age-old hills. They will be for Joseph's head And for the crown of the head of the Nazarite Among his brothers.	limits ← limit; also the word for desire. [BDB] offers roots אָוָה and תָּוָה and תָּוָה. age-old: or age-abiding. they will be for Joseph's head (etc.): compare Deut 33:16. Nazarite: one set apart. among ← of.
Gen 49:27	בְּנִימִן זֶאֵב יִטְרֹף בִּבְקָר יֹאכֵל עַד וְלָעֶרֶב יַחְלֹק שָׁלָל:	Benjamin is a wolf Which will tear quarry apart. In the morning he will eat prey And in the evening he will divide spoil.”	
Gen 49:28	כָּל־אֵלֶּה שְׁבִטֵי יִשְׂרָאֵל שָׁנִים עָשָׂר וְזֹאת אֲשֶׁר־דִּבֶּר לָהֶם אָבִיהֶם וַיְבָרֶךְ אוֹתָם אִישׁ אֲשֶׁר כְּבִרְכָתוֹ בָּרַךְ אֹתָם:	All these are the twelve tribes of Israel, and this is what their father said to them. And he blessed them. He blessed them individually, each according to his blessing.	

Gen 49:29	וַיְצַו אוֹתָם וַיֹּאמֶר אֲלֵהֶם אֲנִי נֶאֱסַף אֶל-עַמִּי קְבְּרוּ אֹתִי אֶל-אֲבֹתִי אֶל-הַמְעֵרָה אֲשֶׁר בְּשֵׂדֶה 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 is in the field of Ephron the Hittite,	with ... in ← <i>to ... to</i> . Pregnant usage of the preposition.
Gen 49:30	בַּמְעֵרָה אֲשֶׁר בְּשֵׂדֶה הַמַּכְפֵּלָה אֲשֶׁר עַל-פְּנֵי-מִמְרָא בְּאֶרֶץ כְּנָעַן אֲשֶׁר קָנָה אֲבֹרָהָם אֶת-הַשָּׂדֶה מֵאֵת עֶפְרוֹן הַחִתִּי לְאַחֲזֹת-קֶבֶר:	in the cave which is in the field of Machpelah, 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 קָבְרוּ אֶת-אֲבֹרָהָם וְאֵת שָׂרָה אִשְׁתּוֹ שָׁמָּה קָבְרוּ אֶת-יִצְחָק וְאֵת רִבְקָה אִשְׁתּוֹ וְשָׁמָּה קָבַרְתִּי אֶת-לֵאָה:	That is where they buried Abraham and Sarah his wife. That is where they buried Isaac and Rebekah his wife. And that is where I buried Leah.	
Gen 49:32	מִקְנֶה הַשָּׂדֶה וְהַמְעֵרָה אֲשֶׁר-בּוֹ מֵאֵת בְּנֵי-חֵת:	It is the field, and the cave which is in it, which were acquired from the sons of Heth."	the field ... acquired ← <i>the acquisition of the field</i> .
Gen 49:33	וַיְכַל יַעֲקֹב לְצַנֹּת אֶת-בָּנָיו וַיֹּאסֶף רַגְלָיו אֶל-הַמֶּטֶה וַיָּגָע וַיֹּאסֶף 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 people.	people ← <i>peoples</i> .
Gen 50:1	וַיִּפֹּל יוֹסֵף עַל-פְּנֵי אָבִיו וַיִּבֶד עָלָיו וַיִּשְׁק-לוֹ:	And Joseph fell on his father's face and wept for him and kissed him.	
Gen 50:2	וַיְצַו יוֹסֵף אֶת-עֲבָדָיו אֶת-הַרְפָּאִים לַחֲנֹט אֶת-אָבִיו וַיַּחֲנְטוּ 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 כֵן יִמְלְאוּ יְמֵי הַחֲנֻטִּים וַיִּבְכּוּ 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 חַן בְּעֵינֶיכֶם 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 הִשְׁבִּיעַנִי לֵאמֹר הִנֵּה אֲנִי מֵת בְּקִבְרִי אֲשֶׁר כָּרִיתִי לִי בְּאֶרֶץ כְּנָעַן שָׁמָּה תִקְבְּרֵנִי וְעַתָּה אֶעֱלֶה-נָּא וְאֶקְבְּרָה אֶת-אָבִי וְאָשׁוּבָה:	‘My father adjured me and said, «Look, I am dying. Bury me <i>over</i> 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 בְּאֶשֶׁר הִשְׁבִּיעָךָ:	Then Pharaoh said, “Go up and bury your father, as he adjured you.”	
Gen 50:7	וַיַּעַל יוֹסֵף לִקְבֹּר אֶת-אָבִיו וַיַּעֲלוּ אִתּוֹ כָּל-עֲבָדֵי פַרְעֹה זִקְנֵי בֵיתוֹ וְכָל זִקְנֵי אֶרֶץ-מִצְרַיִם:	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 וְאֶחָיו וְבֵית אָבִיו רַק טַפָּם וְצֹאֲנָם וּבִקְרָם 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 עִמּוֹ גַּם-רֶכֶב גַּם-פָּרָשִׁים וַיְהִי הַמַּחֲנֶה כְּבֵד 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-גִּזְרֵן הָאֲטָד אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן וַיִּסְפְּדוּ-שָׁם מִסִּפְּד גָּדוֹל וְכָבֵד מְאֹד וַיַּעַשׂ לְאָבִיו אֲבֵל שִׁבְעַת יָמִים:	And they came to the threshing floor in <u>Atad</u> , which <i>is</i> across the Jordan, and they mourned there with a great and very grave mourning, and he <u>held</u> lamentation for his father for seven days.	in Atad ← <i>of the Atad</i> . held ← <i>made</i> .
Gen 50:11	וַיֵּרָא יוֹשֵׁב הָאֶרֶץ הַכְּנַעֲנִי אֶת-הָאֲבֵל בְּגִזְרֵן הָאֲטָד וַיֹּאמְרוּ אִבְל-כָּבֵד זֶה לְמִצְרַיִם עַל-כֵּן קָרָא שְׁמָהּ אֲבֵל 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 <i>is</i> a great lamentation for Egypt.” That <i>is</i> why they <u>called</u> it <u>Abel-Mizraim</u> , which <i>is</i> across the Jordan.	Canaanites ← <i>Canaanite</i> . Atad ← <i>the Atad</i> . they called ← <i>he called</i> , i.e. <i>the</i> <i>Canaanite(s) called</i> , or <i>one</i> <i>called</i> . Abel-Mizraim ← <i>mourning of</i> <i>Egypt</i> .
Gen 50:12	וַיַּעֲשׂוּ בָנָיו לוֹ כֵּן כַּאֲשֶׁר צֻוָּם:	So his sons did for him as he had instructed them.	
Gen 50:13	וַיִּשְׂאוּ אֹתוֹ בָּנָיו אֶרֶצָה כְּנַעַן וַיִּקְבְּרוּ אֹתוֹ בְּמַעְרַת שְׂדֵה הַמַּכְפֵּלָה אֲשֶׁר קָנָה אַבְרָהָם אֶת-הַשְּׂדֵה לְאַחֲזַת-קֶבֶר מֵאֵת עֶפְרָן הַחִתִּי עַל-פְּנֵי מַמְרֵא:	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 מִצְרָיִם הוּא וְאָחָיו וְכָל־הָעֲלִים אִתּוֹ לִקְבֹּר אֶת־אָבִיו אַחֲרֵי קָבְרוֹ 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	וַיֵּרְאוּ אֶחָיו־יוֹסֵף בִּימָת אָבִיהֶם וַיֹּאמְרוּ לוֹ יִשְׁטֹמְנוּ יוֹסֵף וְהָשֵׁב יָשִׁיב לָנוּ אֶת כָּל־הָרָעָה אֲשֶׁר גָּמַלְנוּ אִתּוֹ:	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	וַיִּצְוּ אֶל־יוֹסֵף לֵאמֹר אָבִיךָ צִוָּה לִפְנֵי מוֹתוֹ לֵאמֹר:	And they <u>sent</u> <i>messengers</i> to Joseph <u>with a 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 אַחִיךָ וְחַטָּאתָם בִּי־רָעָה גָּמְלוּךָ וְעַתָּה שָׂא נָא לִפְשַׁע עַבְדֵי אֱלֹהֵי אָבִיךָ וַיִּבֹךְ יוֹסֵף בְּדַבָּרִם 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 לִפְנֵי וַיֹּאמְרוּ הִנֵּנוּ לְךָ לַעֲבָדִים:	And his brothers also went and fell down before him and said, “ <u>Here 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 לְהַחְיִית 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	וְעַתָּה אַל־תִּירְאוּ אֲנֹכִי אֲכַלְכֶּל אֶתְכֶם וְאֶת־טַפְכֶּם 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 וָעֶשְׂרִי 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 יְלָדוּ עַל־בְּרָכִי 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 מֵת וְאֱלֹהִים פֶּקֶד יִפְקֹד אֶתְכֶם וְהֵעִלָּה אֶתְכֶם מִן-הָאָרֶץ הַזֹּאת אֶל-הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם לֵיכָח וּלְיַעֲקֹב:	And Joseph said to his brothers, “I am dying, but God <u>will</u> <u>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 פֶּקֶד יִפְקֹד אֱלֹהִים אֶתְכֶם וְהֵעִלְתֶּם 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 וָעֶשֶׂר שָׁנִים וַיַּחְנְטוּ אֹתוֹ וַיִּישֶׂם בְּאֵרוֹן 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 וְיְהוּדָה:	Reuben, Simeon, Levi and Judah,	
Ex 1:3	יִשָּׁשְׁכָר זְבֻלֹן וּבִנְיָמִן:	Issachar, Zebulun and Benjamin,	
Ex 1:4	דָּן וְנַפְתָּלִי גָד וָאֲשֵׁר:	Dan and Naphtali, Gad and Asher.	
Ex 1:5	וַיְהִי כָל-נֶפֶשׁ יִצְאֵי יֶרֶךְ-יַעֲקֹב שִׁבְעִים נֶפֶשׁ וַיֹּסֶף הִיא בְּמִצְרַיִם:	And <i>the number</i> of <u>all the</u> <u>people</u> who came out of Jacob's <u>thighs</u> was seventy people, while Joseph was in Egypt.	all the people ... people ← <i>every</i> <i>soul</i> ... <i>soul</i> . thighs ← <i>thigh</i> .
Ex 1:6	וַיָּמָת יוֹסֵף וְכָל-אֶחָיו וְכָל הַדּוֹר הַהוּא:	And Joseph died, as <i>did</i> all his brothers and all that generation,	
Ex 1:7	וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׁרְצוּ וַיִּרְבּוּ וַיַּעֲצְמוּ בְּמֹאד מְאֹד וַתִּמְלֵא הָאָרֶץ אֹתָם: פ	but the sons of Israel were fruitful, and they abounded and increased and became strong <i>in</i> <i>number</i> to a very great <i>extent</i> , and the land was filled with them.	to a very great <i>extent</i> ← <i>to very</i> <i>(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 עַם בְּנֵי יִשְׂרָאֵל רַב וָעָצוּם 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	הָבָה נִתְחַכְמָה לּוֹ פְּנֵי־יִרְבָּה וְהָיָה כִּי־תִקְרָאנָה מִלְחָמָה וְנוֹסֶף גַּם־הוּא עַל־שְׂנְאֵינוּ 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 <u>us</u> , and they might for <u>their part</u> 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	וַיִּשְׁמְנוּ עָלָיו שָׂרֵי מִסִּים לְמַעַן עֲנֹתוֹ בְּסִבְלָתָם וַיִּבְנוּ עָרֵי מִסְכְּנוֹת לַפַּרְעֹה 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 Rameses.	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 יַעֲנֶנּוּ אֹתוֹ כֵּן יִרְבֶּה וְכֵן יִפְרֹץ 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 <u>revulsion</u> 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 בְּפִרְדֹּ:	Then <u>the Egyptians</u> made the sons of Israel serve with <u>rigour</u> ,	the Egyptians ← <i>Egypt</i> , but see Gen 45:2.  rigour: or <i>oppression</i> .
Ex 1:14	וַיִּמְרְרוּ אֶת־חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה בְּחֹמֶר וּבִלְבָּנִים וּבְכָל־עֲבֹדָה בְּשֹׂדֶה אֶת כָּל־עֲבָדָתָם אֲשֶׁר־עָבְדוּ בָהֶם בְּפִרְדֹּ:	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 rigour.	outdoor work ← <i>work of the field / countryside</i> .  imposed ← <i>worked; put to work</i> .
Ex 1:15	וַיֹּאמֶר מֶלֶךְ מִצְרַיִם לַמִּילֹדֹת הָעִבְרִית אֲשֶׁר שֵׁם הָאִחָת שִׁפְרָה וְשֵׁם הַשֵּׁנִית פּוּעָה:	Then the king of Egypt spoke to the Hebrew midwives, the name of one <i>of whom</i> was Shiphrah, and the name of <u>the other</u> was Puah,	the other ← <i>the second</i> .
Ex 1:16	וַיֹּאמֶר בִּילְדֹכֶן אֶת־הָעִבְרִיּוֹת וְרָאִיתִן עַל־הָאֲבָנִים אִם־בֶּן הוּא וְהָמַתְן אֹתוֹ וְאִם־בַּת הִיא וְחִיָּה:	and he said, “When you deliver the Hebrew <i>women</i> , you will see <i>the sex</i> by <i>the presence or absence of the testicles</i> . 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	וַתִּירָאן הַמִּילֹדֹת אֶת־הָאֱלֹהִים וְלֹא עָשׂוּ כְּאֲשֶׁר דִּבֶּר אֲלֵיהֶן מֶלֶךְ מִצְרַיִם וַתַּחְיֶינָן אֶת־הַיִּלְדִּים:	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 אֶשְׁךָ, <i>eshek</i> , is used for testicle, where AV= <i>stones</i> .
Ex 1:18	וַיִּקְרָא מֶלֶךְ־מִצְרַיִם לַמִּילֹדֹת וַיֹּאמֶר לָהֶן מַדּוּעַ עָשִׂיתִן הַדָּבָר הַזֶּה וַתַּחְיֶינָן אֶת־הַיִּלְדִּים:	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 הַמִּילָדֹת אֶל־פַּרְעֹה כִּי לֹא כַנְשִׁים הַמִּצְרִית הָעִבְרִית כִּי־חַיֹּת הִנָּה בְּטֶרֶם תָּבוֹא אֲלֵהֶן הַמִּילָדֹת וַיִּלְדוּ:	And the midwives said to Pharaoh, “ <i>It is</i> because the Hebrew <i>women</i> are not like the Egyptian women, for they <i>are</i> lively, <i>and</i> before the midwife comes to them, they have given birth.”	
Ex 1:20	וַיִּטֵּב אֱלֹהִים לַמִּילָדֹת וַיִּרְבּ הָעָם וַיַּעֲצְמוּ מְאֹד:	And God treated the midwives well, and the people increased and became very strong.	
Ex 1:21	וַיְהִי כִי־יִרְאוּ הַמִּילָדֹת אֶת־הָאֱלֹהִים וַיַּעַשׂ לָהֶם בָּתִּים:	Then it came to pass, because the midwives feared God, that <u>he built up <i>the people</i> into <i>family house lines</i>.</u>	he built up <i>the people</i> into <i>family house lines</i> ← he made for them houses.
Ex 1:22	וַיֹּצֵא פַרְעֹה לְכָל־עַמּוֹ לֵאמֹר כָּל־הַבֶּן הַיְּלֹוד הִיאָרָה תִּשְׁלַכֵּהוּ וְכָל־הַבֶּת תַּחְיֶינָה: ס	Then Pharaoh commanded all his people and said, “ <i>As for</i> every son born, cast him into the river, but let every daughter live.”	
Ex 2:1	וַיֵּלֶךְ אִישׁ מִבֵּית לֵוִי וַיִּקַּח אֶת־בֶּת־לֵוִי:	Now a man from the house of Levi went <i>out</i> and took <u>Levi's daughter as a wife</u> ,	Levi's daughter: standing for a <i>female descendant of Levi</i> .
Ex 2:2	וַתַּהַר הָאִשָּׁה וַתֵּלֶד בֶּן וַתֵּרָא אֹתוֹ כִּי־טוֹב הוּא וַתַּצְפְּנֵהוּ שְׁלֹשָׁה יָרֵחִים:	and the woman conceived and bore a son, and she <u>saw that he was fair</u> , and she hid him for three months.	saw that he was fair ← <i>saw him that he (was) fair</i> .
Ex 2:3	וְלֹא־יָכְלָה עוֹד הַצִּפְיֹנָה וַתִּקַּח־לוֹ תִּבְתַּ גָּמָא וַתַּחְמֶרָה בַּחֲמֹר וּבִזְפֹת וַתִּשֶׂם בָּהּ אֶת־הַיֶּלֶד וַתִּשֶׂם בְּסוּף עַל־שֹׁפֶת הַיָּאָר:	But when she could no longer keep him hidden, she took a reed ark for him and <u>impregnated <i>it</i></u> 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,	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.
Ex 2:4	וַתִּתְּצֵב אַחֲתוֹ מֵרָחֵק לִדְעָה מַה־יַּעֲשֶׂה לוֹ:	while his sister stood at a distance to <u>see</u> what would be done to him.	see ← <i>know</i> .
Ex 2:5	וַתֵּרֶד בַּת־פַּרְעֹה לָרְחֹץ עַל־הַיָּאָר וְנַעֲרֹתֶיהָ הִלְכֹת עַל־יַד הַיָּאָר וַתֵּרָא אֶת־הַתִּבָּהּ בְּתוֹךְ הַסּוּף וַתִּשְׁלַח אֶת־אִמָּתָהּ וַתִּקְחָהּ	Then Pharaoh's daughter came down to wash at the <i>riverside</i> , 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.	
Ex 2:6	וַתִּפְתַּח וַתֵּרְאֶהוּ אֶת־הַיֶּלֶד וְהִנֵּה־נָעַר בֶּכֶה וַתַּחֲמַל עָלָיו וַתֹּאמֶר מִי־לִדִּי הָעִבְרִים זֶה:	And she opened <i>it</i> and saw the child, and <u>what <i>she</i> saw was</u> a boy crying, and she had compassion on him, and she said, “This <i>is one</i> of the Hebrews' children.”	what <i>she</i> saw was ← <i>behold</i> .

Ex 2:7	וַתֹּאמֶר אָחֹתוֹ אֶל־בֶּת־פַּרְעֹה הָאֵלֶּךְ וְקִרְאתִי לָךְ אִשָּׁה מִנָּקֶת מִן הָעִבְרִית וְתִנֶּנְךָ לָךְ אֶת־הַיֶּלֶד:	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?"	
Ex 2:8	וַתֹּאמֶר־לָהּ בֶּת־פַּרְעֹה לֵכִי וּתְלִדִי הָעֵלְמָה וּתְקַרְא אֶת־אִם הַיֶּלֶד:	And Pharaoh's daughter said to her, "Yes, go." So the maiden went and called for the child's mother.	
Ex 2:9	וַתֹּאמֶר לָהּ בֶּת־פַּרְעֹה הִלִּיכִי אֶת־הַיֶּלֶד הַזֶּה וְהִנַּקְהוּ לִי וְאֲנִי אֶתֶּן אֶת־שְׂכָרְךָ וּתְקַח הָאִשָּׁה הַיֶּלֶד וְתִנַּקְהוּ:	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.	
Ex 2:10	וַיִּגְדַּל הַיֶּלֶד וַתְּבָאֶהוּ לְבֶת־פַּרְעֹה וַיְהִי־לָהּ לְבֵן וּתְקַרְא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן־הַמַּיִם מָשִׁיתִהוּ:	And the child grew, and she brought him to Pharaoh's daughter, and he was a son to her, and she called him <u>Moses</u> and said, "For I drew him out of the water."	Moses ← <i>Mosheh (drawing out)</i> , but we retain the AV name.
Ex 2:11	וַיְהִי   בַּיָּמִים הָהֵם וַיִּגְדַּל מֹשֶׁה וַיֵּצֵא אֶל־אָחָיו וַיֵּרָא בְּסִבְלָתָם וַיֵּרָא אִישׁ מִצְרִי מַכֶּה אִישׁ־עִבְרִי מֵאָחָיו:	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.	
Ex 2:12	וַיִּפֶן כָּה וְכָה וַיֵּרָא כִּי אֵין אִישׁ וַיִּדֹּךְ אֶת־הַמִּצְרִי וַיִּטְמְנֵהוּ בַחֹל:	Then he looked to <u>one side</u> and to the <u>other side</u> , 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 בַּיּוֹם הַשֵּׁנִי וַהֲנֶה שְׁנֵי־אָנָשִׁים עֹבְרִים נֹצִים וַיֹּאמֶר לַרְשָׁע לָמָּה תִּכָּה 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</i> wrong, "Why are you striking your colleague?"	there <i>were</i> ← <i>behold</i> .
Ex 2:14	וַיֹּאמֶר מִי שָׂמָךְ לְאִישׁ שֶׁר וְשִׁפְט עָלֵינוּ הִלְהַרְגְנִי אַתָּה אָמַר כְּאִשֶּׁר הִרְגָתָ אֶת־הַמִּצְרִי וַיֵּרָא מֹשֶׁה וַיֹּאמֶר אָכֵן נֹדַע הַדָּבָר:	To which he said, " <b>Who appointed you a commander and a judge over us? Do you intend to kill me, as you killed the Egyptian?</b> " At this Moses was afraid, and he said <i>to himself</i> , "Obviously, the incident has become <i>well-known</i> ."	<b>Acts 7:27, Acts 7:28, Acts 7:35.</b>  a commander ← <i>a man commanding</i> .  intend ← <i>say</i> .
Ex 2:15	וַיִּשְׁמַע פַּרְעֹה אֶת־הַדָּבָר הַזֶּה וַיִּבְקֹשׁ לַהֲרֹג אֶת־מֹשֶׁה וַיִּבְרַח מֹשֶׁה מִפְּנֵי פַרְעֹה וַיָּשָׁב בְּאֶרֶץ־מִדְיָן וַיָּשָׁב 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, or demanded</i> .

Ex 2:16	וּלְכֹהֵן מִדְיָן שִׁבְעַת בָּנוֹת וַתְּבֹאנָה וַתְּדַלְּנָה וַתִּמְלֵאנָה אֶת־הַרְהָטִים לְהִשְׁקוֹת 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 וַיִּגְרֹשׁוּם וַיִּקָּם מֹשֶׁה וַיּוֹשֻׁעֵם וַיִּשְׁק 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	וַתְּבֹאנָה אֶל־רְעוּאֵל אֲבִיהֶן וַיֹּאמֶר מִדּוּעַ מֵהֵרָתָן 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 <i>come</i> ← <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	וַתֹּאמְרֶן אִישׁ מִצְרִי הִצִּילָנוּ מִיַּד הָרֹעִים וְגַם־דָּלָה דָּלָה לָנוּ וַיִּשְׁק 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 water</u> for us, and he gave <i>our</i> flocks water.”	went so far as to draw: infinitive absolute.
Ex 2:20	וַיֹּאמֶר אֶל־בָּנָתָיו וְאִיזוֹ לָמָּה זֶה עֲזַבְתֶּן אֶת־הָאִישׁ קִרְאוּ לּוֹ 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 <u>to 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	וַיֹּזַל מֹשֶׁה לָשֶׁבֶת אֶת־הָאִישׁ וַיִּתֵּן אֶת־צִפּוֹרָה בִּתּוֹ לְמִשָּׁה:	And Moses was willing to dwell with the man, and he gave Zipporah his daughter to Moses <i>as a wife</i> .	
Ex 2:22	וַתֵּלֶד בֶּן וַיִּקְרָא אֶת־שְׁמוֹ גֶרְשֹׁם כִּי אָמַר גֵּר הָיִיתִי בְּאֶרֶץ נֹכְרִיָּה: פ	And she bore <i>him</i> a son, and he called him <u>Gershom</u> , for he said, “ <b>I was a foreigner in a foreign land</b> .”	<b>Heb 11:13.</b>  Gershom ← <i>a foreigner there</i> .
Ex 2:23	וַיְהִי בַיָּמִים הָרַבִּים הָהֵם וַיָּמָת מֶלֶךְ מִצְרָיִם וַיָּאֲנֻחוּ בְּנֵי־יִשְׂרָאֵל מִן־הָעֲבֹדָה וַיִּזְעֻקוּ וַתַּעַל שׁוֹעֲתָם אֶל־הָאֱלֹהִים מִן־הָעֲבֹדָה:	And it came to pass <u>in that long period</u> that the king of Egypt died, but the sons of Israel sighed with the <i>workload</i> , and they cried out, and their outcry went up to God because of the <i>workload</i> .	in that long period ← <i>in those many days</i> .
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	וַיֵּרָא אֱלֹהִים אֶת־בְּנֵי יִשְׂרָאֵל וַיַּדַּע אֱלֹהִים: ס	And God looked <i>to the interests</i> of the sons of Israel, and God acknowledged <i>the situation</i> .	

Ex 3:1	וּמֹשֶׁה הָיָה רֹעֶה אֶת־צֹאן יִתְרוֹ חֹתָנוּ כֹּהֵן מִדְיָן וַיָּנֶהג אֶת־הַצֹּאן אַחֲרֵי הַמִּדְבָּר וַיָּבֹא אֶל־הָר הָאֱלֹהִים חֹרֶב:	Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian, when he drove the flock <i>to</i> the hinder <i>part</i> of the desert and came to the mountain of God, Horeb,	Jethro ← <i>Jithro</i> , but we retain the AV / traditional English name.  Horeb: also known as <i>Sinai</i> .
Ex 3:2	וַיֵּרָא מִלֵּאֲךָ יְהוָה אֵלָיו בְּלִבְת־אֵשׁ מִתּוֹךְ הַסִּנֵּה וַיֵּרָא וְהִנֵּה הַסִּנֵּה בֹעֵר בָּאֵשׁ וְהַסִּנֵּה אֵינֶנּוּ אָכֹל:	and the angel of the LORD appeared to him in a <u>fiery flame</u> from the middle of the bush. And he looked, and <u>what <i>he</i> saw</u> <i>was</i> a <u>bush</u> burning in the fire, but the bush was not being consumed.	fiery flame ← <i>a flame of fire</i> , a Hebraic genitive.  what <i>he</i> saw was ← <i>behold</i> .  a bush ← <i>the bush</i> .
Ex 3:3	וַיֹּאמֶר מֹשֶׁה אֶסְרֶה־נָּא וְאֶרְאֶה אֶת־הַמְּרָאָה הַגָּדֹל הַזֶּה מִדּוּעַ לֹא־יִבֶּעַר הַסִּנֵּה:	And Moses said, “I will just turn aside and look at this great spectacle, <i>so as to see</i> why the bush isn't burnt up.”	
Ex 3:4	וַיֵּרָא יְהוָה כִּי סָר לִרְאוֹת 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 <i>am</i> .”	
Ex 3:5	וַיֹּאמֶר אֶל־תִּקְרַב הָלֵם שֶׁל־נַעֲלֶיךָ מֵעַל רִגְלֶיךָ כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עוֹמֵד עָלָיו אֲדַמַּת־קֹדֶשׁ הוּא:	Then he said, “ <b>Do not come near here. Take your shoes off your feet, for the place which you are standing on is holy ground.</b> ”	Acts 7:33.
Ex 3:6	וַיֹּאמֶר אֲנֹכִי אֱלֹהֵי אֲבִיךָ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב וַיִּסְתֵּר מֹשֶׁה פָּנָיו כִּי יָרָא מֵהַבַּיִט אֶל־הָאֱלֹהִים:	And he said, “ <b>I <i>am</i> the God of your father, the God of Abraham, the God of Isaac and the God of Jacob.</b> ” Then Moses hid his face, for he <b>was</b> afraid of looking at God.	Matt 22:32, Mark 12:26, Luke 20:37, Acts 7:32.
Ex 3:7	וַיֹּאמֶר יְהוָה רָאֵה רְאִיתִי אֶת־עַנְי עַמִּי אֲשֶׁר בְּמִצְרַיִם וְאֶת־צַעֲקָתָם שְׁמַעְתִּי מִפְּנֵי נַגְשָׁיו כִּי יָדַעְתִּי אֶת־מַכְאֲבָיו:	And the LORD said, “ <b>I <u>have</u> clearly <u>seen</u> the affliction of my people who <i>are</i> in Egypt and heard <u>their</u> cry on account of <u>their</u> taskmasters, for I know <u>their</u> pains.</b> ”	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	וְאֵדָּה לְהַצִּילוֹ מִיַּד מִצְרַיִם וּלְהַעֲלֹתוֹ מִן־הָאֶרֶץ הַהִוא אֶל־אֶרֶץ טוֹבָה וְרוּחָבָה אֶל־אֶרֶץ זָבַת חֶלֶב וּדְבַשׁ אֶל־מָקוֹם הַכְּנַעֲנִי וְהַחִתִּי וְהָאֱמֹרִי וְהַפְּרִזִּי וְהַחִוִּי וְהַיְבוֹסִי:	And I have come down to deliver <u>them</u> from Egypt's grip, to bring <u>them</u> up from that land to a good and wide land, to a land <u>flowing with</u> milk and honey, to the place of the Canaanite and the Hittite and the <u>Amorite</u> 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	וַעֲתָה הִנֵּה צַעֲקַת בְּנֵי־יִשְׂרָאֵל בָּאָה אֵלַי וְגַם־רָאִיתִי אֶת־הַלֶּחֶץ אֲשֶׁר מִצְרַיִם לֹחֲצִים אֹתָם:	So now, <u>what has happened</u> is <u>that</u> the cry of the sons of Israel has come to me, and I have seen the oppression <u>with</u> which <u>the</u> Egyptians are oppressing them.	what <i>has happened</i> is that ← <i>behold</i> .  the Egyptians ← <i>Egypt</i> , but see Gen 45:2.
Ex 3:10	וַעֲתָה לֵךְ וְאַשְׁלַחְךָ אֶל־פַּרְעֹה וְהוֹצֵא אֶת־עַמִּי בְּנֵי־יִשְׂרָאֵל מִמִּצְרַיִם:	So now, go, and <b>I will send you</b> to Pharaoh, and <b>bring my people, the sons of Israel, out of Egypt.</b> ”	Acts 7:34.
Ex 3:11	וַיֹּאמֶר מֹשֶׁה אֶל־הָאֱלֹהִים מִי אַנֹכִי כִי אֵלֶךְ אֶל־פַּרְעֹה וְכִי אוֹצִיא אֶת־בְּנֵי יִשְׂרָאֵל מִמִּצְרַיִם:	Then Moses said to God, “Who <i>am</i> I that I should go to Pharaoh and that I should bring the sons of Israel out of Egypt?”	
Ex 3:12	וַיֹּאמֶר כִּי־אֵהְיָ עִמָּךְ וְזֶה־לְךָ הָאוֹת כִּי אֲנֹכִי שֹׁלְחֲתִיךָ בְּהוֹצִיאֲךָ אֶת־הָעָם מִמִּצְרַיִם תַּעֲבֹדוּן אֶת־הָאֱלֹהִים עַל הָהָר הַזֶּה:	And he said, “ <u>Be assured that I will be with you</u> , and this <u>will be</u> a sign to you, that I have sent you: <b>when you bring the people out of Egypt, you will serve God on this mountain.</b> ”	Acts 7:7.  that I will be with you: or <i>for</i> “ <i>I am</i> ” ( <i>is</i> ) <i>with you</i> . See Ex 3:14.  when you bring: you-singular.  you will serve: you-plural.
Ex 3:13	וַיֹּאמֶר מֹשֶׁה אֶל־הָאֱלֹהִים הִנֵּה אֲנֹכִי בֹא אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתִּי לָהֶם אֱלֹהֵי אֲבוֹתֵיכֶם שֹׁלְחָנִי אֵלֵיכֶם וְאָמְרוּ־לִי מִה־שְּׁמוֹ מָה אֶמָּר 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 אֵהְיָ אֲשֶׁר אֵהְיָ וַיֹּאמֶר כֹּה תֹאמַר לִבְנֵי יִשְׂרָאֵל אֵהְיָ שֹׁלְחָנִי אֵלֵיכֶם:	And God said to Moses, “ <u>I am</u> what <u>I am</u> ”, and he said, “ <u>This is what</u> you shall say to the sons of Israel: ‘ <u>I am</u> has sent me to you.’ ”	The verse is alluded to in <b>Luke 22:70, John 4:26, John 6:20, John 18:5, Rev 1:4, Rev 1:8</b> .  I am (3x): or <i>I will be</i> .  this <i>is what</i> ← <i>thus</i> .
Ex 3:15	וַיֹּאמֶר עוֹד אֱלֹהִים אֶל־מֹשֶׁה כֹּה־תֹאמַר אֶל־בְּנֵי יִשְׂרָאֵל יְהוָה אֱלֹהֵי אֲבוֹתֵיכֶם אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב שֹׁלְחָנִי אֵלֵיכֶם זֶה־שְּׁמִי לְעֹלָם וְזֶה זִכְרִי לְדֹר דֹּר:	Then God spoke again to Moses: “ <u>This is what</u> 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 <i>to</i> generation.	this <i>is what</i> ← <i>thus</i> .

Ex 3:16	<p>לֵךְ וְאַסַּפְתָּ אֶת־זִקְנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם יְהוָה אֱלֹהֵי אֲבֹתֶיכֶם נִרְאָה אֵלַי אֱלֹהֵי אֲבֹרָהֶם יִצְחָק וְיַעֲקֹב לֵאמֹר פֶּקֶד פְּקֻדֹתַי אֲתָכֶם וְאֶת־הָעֲשׂוּי לָכֶם בְּמִצְרַיִם:</p>	<p>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 will certainly visit you and that which <i>has been</i> done to you in Egypt.</p>	<p>I will certainly visit: infinitive absolute.</p>
Ex 3:17	<p>וְאָמַר אֵלֶּהָ אֲתָכֶם מֵעַנִי מִצְרַיִם אֶל־אֶרֶץ הַכְּנַעֲנִי וְהַחִתִּי וְהָאֱמֹרִי וְהַפְּרִזִּי וְהַחִוִּי וְהַיְבוּסִי אֶל־אֶרֶץ זֶבֶת חֶלֶב וְדָבָשׁ:</p>	<p>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 Amorite and the Perizzite and the Hivite and the Jebusite, to a land <u>flowing with</u> milk and honey.» »</p>	<p>Amorite: see Gen 10:16.  flowing with: see Ex 3:8.</p>
Ex 3:18	<p>וְשָׁמְעוּ לְקֹלְךָ וּבֵאתָ אִתָּהּ וְזִקְנֵי יִשְׂרָאֵל אֶל־מֶלֶךְ מִצְרַיִם וְאָמַרְתָּם אֵלָיו יְהוָה אֱלֹהֵי הָעִבְרִיִּים נִקְרָה עָלֵינוּ וְעַתָּה גִלְכָּה־נָּא דֶרֶךְ שְׁלֹשֶׁת יָמִים בְּמִדְבָּר וְנִזְבְּחָה לַיהוָה אֱלֹהֵינוּ:</p>	<p>And they will <u>comply with you</u>, 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.’</p>	<p>comply with you ← <i>hear your voice</i>.  so: purposive use of the vav.</p>
Ex 3:19	<p>וְאֲנִי יָדַעְתִּי כִּי לֹא־יֵתֵן אֲתָכֶם מֶלֶךְ מִצְרַיִם לְהֵלֶךְ וְלֹא בִיד חֲזָקָה:</p>	<p>And I know that the king of Egypt will not permit you to go, and <u>not so</u> with a strong hand.</p>	<p>not <i>so</i> with a strong hand: i.e. <i>he will prevent you forcefully</i>.</p>
Ex 3:20	<p>וְשַׁלַּחְתִּי אֶת־יָדִי וְהִכֵּיתִי אֶת־מִצְרַיִם בְּכָל־נִפְלְאוֹתַי אֲשֶׁר אֶעֱשֶׂה בְּקִרְבּוֹ וְאַחֲרֵי־כֵן יִשְׁלַח אֲתָכֶם:</p>	<p>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.</p>	<p>stretch ← <i>send</i>.</p>
Ex 3:21	<p>וְנָתַתִּי אֶת־חֵן הָעַם־הַזֶּה בְּעֵינֵי מִצְרַיִם וְהָיָה כִּי תֵלְכוּן לֹא תֵלְכוּ רִיקִם:</p>	<p>And I will <u>give this people 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.</p>	<p>give this people grace ← <i>give the grace of this people</i>.</p>
Ex 3:22	<p>וְשִׂאֵלָה אִשָּׁה מִשְׁכַּנְתָּהּ וּמִגֵּרַת בֵּיתָהּ כָּל־כֶּסֶף וְכָלִי זָהָב וְשִׁמְלֹת וְשִׁמְתָם עַל־בְּנֵיכֶם וְעַל־בָּנוֹתֶיכֶם וְנִצַּלְתֶּם אֶת־מִצְרַיִם:</p>	<p>And a woman will ask from her neighbour, and from her that is <u>staying in</u> 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.”</p>	<p>staying in ← <i>staying of</i>.</p>

Ex 4:1	וַיַּעַן מֹשֶׁה וַיֹּאמֶר וְהִן לֹא-יֵאֱמִינוּ לִי וְלֹא יִשְׁמְעוּ בְּקִלִּי כִּי יֹאמְרוּ לֹא-נִרְאָה אַלֹּהֵי יְהוָה:	Then Moses answered and said, “But <i>what</i> if they do not believe me, and they do not <u>comply with</u> me? For they will say, ‘The LORD did not appear to you.’ ”	comply with me ← <i>hear my</i> <i>voice</i> .
Ex 4:2	וַיֹּאמֶר אֵלָיו יְהוָה *מִזֶּה **מֶה-יֵה בִידְךָ וַיֹּאמֶר מִטָּה:	Then the LORD said to him, “ <u>What is that</u> 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 הִשְׁלִיכֵהוּ אֶרֶצָה וַיִּשְׁלִיכֵהוּ אֶרֶצָה וַיְהִי לְנָחָשׁ וַיִּנָּס מֹשֶׁה מִפָּנָיו:	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 שֶׁלַח יָדְךָ וַאֲחֹז בְּזִנְבּוֹ וַיִּשְׁלַח יָדוֹ וַיִּחָזֶק 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 אֱלֹהֵי יְהוָה אֱלֹהֵי אֲבֹתָם 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 הִבֵּאתָ יָדְךָ בְּחִיקְךָ וַיָּבֵא יָדוֹ בְּחִיקוֹ וַיּוֹצֵאָהּ וַהֲנֶה יָדוֹ מִצֶּרַעַת כַּשָּׁלֵג:	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 הִשֵּׁב יָדְךָ אֶל-חִיקְךָ וַיָּשֵׁב יָדוֹ אֶל-חִיקוֹ וַיּוֹצֵאָהּ מִחִיקוֹ וַהֲנֶה-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 <u>what he saw was</u> 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 <u>heed</u> the first sign, then they will <u>believe</u> 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 לְשְׁנֵי הָאֵתוֹת הָאֵלֶּה וְלֹא יִשְׁמְעוּ לְקֹלְךָ וּלְקַחְתָּ מִמִּימֵי הַיָּאֵר וּשְׁפַכְתָּ הַיֵּבֶשֶׁה וְהָיוּ הַמַּיִם אֲשֶׁר תִּקַּח מִן-הַיָּאֵר וְהָיוּ לְדָם בַּיּוֹם הַהוּא:	And it will come to pass that if they don't even believe these two signs, and they do not <u>comply with you</u> , that you will take <i>some</i> water from the river and pour <i>it on</i> dry land, and the water which you took from the river <u>will become</u> blood on the dry land.”	comply with you ← <i>hear your</i> <i>voice</i> .  will become: expressed twice in the Hebrew.



Ex 4:10	וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה בִּי אֲדֹנָי לֹא אִישׁ דְּבָרִים אֲנִכִּי גַם מִתְמוּל גַּם מִשְׁלֹשׁ גַּם מֵאֵז דְּבַרְךָ אֶל־עַבְדְּךָ כִּי כְבֹד־פֶּה וְכָבֵד לְשׁוֹן אֲנִכִּי:	Then Moses said to the LORD, “Please, <u>LORD*</u> , I <i>am</i> not <u>eloquent</u> , nor <i>was</i> I yesterday or the day before, nor <i>have I been</i> since you spoke to your servant, for I <i>am</i> <u>inarticulate</u> and <u>tongue-</u> <u>tied</u> .”	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</i> <i>tongue</i> . See also Ex 6:12.
Ex 4:11	וַיֹּאמֶר יְהוָה אֵלָיו מִי שֵׁם פֶּה לְאָדָם אוֹ מִי־יָשׁוּם אֵלִים אוֹ חֵרֶשׁ אוֹ פֶקֶח אוֹ עוֹר הָלֹא אֲנִכִּי יְהוָה:	But the LORD said to him, “Who put a mouth in man? Or who makes <i>a man</i> mute or deaf or sighted or blind? <i>Do</i> not I, the LORD?”	
Ex 4:12	וְעַתָּה לֵךְ וְאֲנֹכִי אֶהְיֶה עִם־פִּיךָ וְהוֹרִיתִיךָ אֲשֶׁר תְּדַבֵּר:	So now, go, and I will be with your mouth, and I will instruct you <i>as to</i> what you will say.”	
Ex 4:13	וַיֹּאמֶר בִּי אֲדֹנָי שְׁלַח־נָא בְיָד־תְּשֻׁלַּח:	Then he said, “Please, <u>LORD*</u> , send, would you, <u>someone</u> <u>suitable for you to send</u> .”	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.  <i>someone</i> suitable for you to send ← <i>by the hand of (whom) you</i> <i>will send</i> .
Ex 4:14	וַיַּחֲרֹאֶף יְהוָה בְּמֹשֶׁה וַיֹּאמֶר הֲלֹא אֶהְרֵן אֶחֱיָךְ הַלֵּוִי יִדְעָתִי כִי־דַבֵּר יָדַבֵּר הוּא וְגַם הִנֵּה־הוּא יֵצֵא לִקְרֹאתְךָ וְרָאֶךָ וְשָׂמַח בְּלִבּוֹ:	At <u>this</u> the LORD's anger was kindled against Moses, and he said, “ <i>Is</i> not <u>Aaron</u> your brother, the Levite? I know that <u>he can</u> <u>speak fluently</u> , and moreover <u>here he is</u> coming out to meet you, and when he sees you, he will be glad in his heart.	at this: wider use of the vav.  Aaron ← <i>Aharon</i> , but we retain the AV / traditional English name.  he <i>can</i> speak fluently: infinitive absolute.  here he <i>is</i> ← <i>behold him</i> .
Ex 4:15	וְדַבַּרְתָּ אֵלָיו וְשַׂמְתָּ אֶת־הַדְּבָרִים בְּפִיו וְאֲנִכִּי 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	וְדַבַּר־הוּא לְךָ אֶל־הָעָם וְהָיָה הוּא יְהִי־לְךָ לִפֶּה וְאַתָּה תְּהִי־לוֹ לֵאלֹהִים:	And he will speak to the people for you, and <u>he will be</u> 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</i> <i>(that) he will be</i> .
Ex 4:17	וְאַתָּה־תִּקַּח בְּיָדְךָ אֲשֶׁר תַּעֲשֶׂה־בּוֹ אֶת־הָאֵתֹת: 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 אֲלֹכָהּ נָא וְאֶשׁוּבָה אֶל־אֶחָי אֲשֶׁר־בְּמִצְרַיִם וְאֶרְאֶה הָעוֹדִים חַיִּים וַיֹּאמֶר יֶתֶר לְמֹשֶׁה לֵךְ לְשָׁלוֹם:	Then Moses departed and returned to Jether 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.”	Jether: a variation on <i>Jethro</i> .  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 <u>tried</u> to <u>kill</u> <u>you</u> have died.”	tried to kill you ← <i>sought your soul</i> .
Ex 4:20	וַיִּקַּח מֹשֶׁה אֶת־אִשְׁתּוֹ וְאֶת־בָּנָיו וַיִּרְכָּבֵם עַל־הַחֲמֹר וַיָּשָׁב אֶרֶצָה מִצְרַיִם וַיִּקַּח מֹשֶׁה אֶת־מִטָּה הָאֱלֹהִים בְּיָדוֹ:	Then Moses took his wife and his sons, and he mounted them on a <u>donkey</u> 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	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה בְּלִכְתְּךָ לָשׁוּב מִצְרַיִם רְאֵה כָּל־הַמִּפְתִּים אֲשֶׁר־שַׁמְתִּי בְּיָדְךָ וַעֲשִׂיתָם לִפְנֵי פַרְעֹה וְאֲנִי אֶחֱזַק אֶת־לְבָבוֹ וְלֹא יִשְׁלַח אֶת־הָעָם:	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.	power ← <i>hand</i> .  harden ← <i>make firm</i> .
Ex 4:22	וְאָמַרְתָּ אֶל־פַּרְעֹה כֹּה אָמַר יְהוָה בְּנִי בְכֹרִי יִשְׂרָאֵל:	And you will say to Pharaoh, ‘ <u>This is what</u> the LORD says: «Israel <i>is</i> my son, my firstborn.	this <i>is what</i> ← <i>thus</i> .
Ex 4:23	וְאָמַר אֵלֶיךָ שְׁלַח אֶת־בְּנִי וַיַּעֲבֹדֵנִי וְתִמְאַן לְשַׁלְּחוֹ הִנֵּה אֲנִכִּי הִיג אֶת־בְּנֶךָ בְּכַרְךָ:	And I say to you, «Let my son go <u>so that</u> he <i>can</i> serve me.» And <i>if</i> you refuse to let him go, <u>be aware that</u> I will kill your son, your firstborn.» ’ ”	so that: purposive use of the <i>vav</i> .  be aware that ← <i>behold</i> .
Ex 4:24	וַיְהִי בַדֶּרֶךְ בְּמִלּוֹן וַיִּפְגְּשֵׁהוּ יְהוָה וַיִּבְקֶשׁ הַמִּיתוֹ:	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> .	him (2x): i.e. <i>Moses' and Zipporah's son</i> .
Ex 4:25	וַתִּקַּח צִפּוֹרָה צֶרֶף וַתִּכְרֹת אֶת־עֶרְלַת בְּנָהּ וַתַּגֵּעַ לְרַגְלָיו וַתֹּאמֶר כִּי חֲתָנ־דָּמִים אַתָּה לִי:	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!”	
Ex 4:26	וַיִּרְף מִמֶּנּוּ אַזְ אָמְרָה חֲתָן דָּמִים לְמוֹלֶת: פ	Then <i>the LORD</i> left off from him. Then she said, “A bridegroom of blood <i>in matters</i> of circumcision.”	

Ex 4:27	וַיֹּאמֶר יְהוָה אֶל־אַהֲרֹן לֵךְ לִקְרֹאת מֹשֶׁה הַמִּדְבָּרָה וְיִלְדָּךְ וַיִּפְגְּשׁוּהוּ בְּהַר הָאֱלֹהִים וַיִּשְׁקֵהוּ:	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.	in ← <i>into</i> . Pregnant use of the locative of motion towards.
Ex 4:28	וַיַּגֵּד מֹשֶׁה לְאַהֲרֹן אֵת כָּל־דִּבְרֵי יְהוָה אֲשֶׁר שְׁלַח וְאֵת כָּל־הָאֵתֹת אֲשֶׁר צִוְּהוּ:	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.	commissioned ← <i>commanded</i> .
Ex 4:29	וַיֵּלֶךְ מֹשֶׁה וְאַהֲרֹן וַיֵּאסְפוּ אֶת־כָּל־זִקְנֵי בְנֵי יִשְׂרָאֵל:	So Moses went, as <i>did</i> Aaron, and they gathered all the elders of the sons of Israel <i>together</i> .	
Ex 4:30	וַיְדַבֵּר אַהֲרֹן אֵת כָּל־הַדְּבָרִים אֲשֶׁר־דִּבֶּר יְהוָה אֶל־מֹשֶׁה וַיַּעַשׂ הָאֵתֹת לְעֵינֵי הָעָם:	And Aaron spoke all the words which the LORD had spoken to Moses, and he performed the signs in the sight of the people.	
Ex 4:31	וַיֵּאֱמֶן הָעָם וַיִּשְׁמְעוּ כִּי־פָקַד יְהוָה אֶת־בְּנֵי יִשְׂרָאֵל וְכִי רָאָה אֶת־עַנְיָם 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	וְאַחֵר בָּאוּ מֹשֶׁה וְאַהֲרֹן וַיֹּאמְרוּ אֶל־פַּרְעֹה כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל שְׁלַח אֶת־עַמִּי וַיַּחֲגּוּ לִי בַּמִּדְבָּר:	And afterwards Moses and Aaron came and said to Pharaoh, “ <u>This <i>is what</i></u> the LORD God of Israel says: ‘Let my people go <u>so that</u> they may celebrate a festival to me in the desert.’ ”	this <i>is what</i> ← <i>thus</i> . so that: purposive use of the vav.
Ex 5:2	וַיֹּאמֶר פַּרְעֹה מִי יְהוָה אֲשֶׁר אֲשַׁמֶּע בְּקוֹלִי 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> <u>notice of him in letting</u> Israel go? I do not know the LORD, and I will not let Israel go either.”	to this: wider use of the vav. take notice of him ← <i>hear his</i> <i>voice</i> . in letting: gerundial use of the infinitive.
Ex 5:3	וַיֹּאמְרוּ אֱלֹהֵי הָעִבְרִים נִקְרָא עָלֵינוּ גִלְכָּה זָא דְרָדָּךְ שְׁלֹשֶׁת יָמִים בַּמִּדְבָּר וְנִזְבַּחַהּ לַיהוָה אֱלֹהֵינוּ פֶּן־יִפְגְּעֵנוּ בַּדָּבָר אֲזִי 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 אֱלֹהֵם מִלֶּךְ מִצְרַיִם לָמָּה מֹשֶׁה וְאַהֲרֹן תִּפְרִיעוּ אֶת־הָעָם מִמַּעֲשֵׂיו לָכֵן לְסַבְּלָתֵיכֶם:	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 vav. their ← <i>its</i> .

Ex 5:5	וַיֹּאמֶר פַּרְעֹה הַיִּזְרָבִים עִתָּה עִם הָאָרֶץ וְהִשְׁבַּתְתֶּם אֹתָם מִסְבָּלָתָם:	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	וַיֵּצֵא פַרְעֹה בְּיוֹם הַהוּא אֶת־הַנְּגִשִּׁים בָּעַם 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 תֹאסְפוֹן לָתֵת תְּבֹן לָעַם לְלֶבֶן הַלְבָּנִים כַּתְּמוֹל שְׁלֹשׁ הֵם יֵלְכוּ 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	וְאֶת־מִתְכַּנֶּת הַלְבָּנִים אֲשֶׁר הֵם עֹשִׂים תְּמוֹל שְׁלֹשׁ תַּשִּׁימוּ עֲלֵיהֶם לֹא תִגְרְעוּ מִמֶּנּוּ כִּי־נִרְפִּים הֵם עַל־כֵּן הֵם צֹעֲקִים לֵאמֹר נִלְכָּה נִזְבַּחַה לֵאלֹהֵינוּ:	But you will impose on them the <i>same</i> 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.’	previously ← <i>yesterday (and) the day before yesterday</i> .
Ex 5:9	תִּכְבֵּד הָעֲבֹדָה עַל־הָאֲנָשִׁים וַיַּעֲשׂוּ־בָהּ וְאַל־יִשְׁעוּ בְּדִבְרֵי־שָׁקֶר:	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.”	
Ex 5:10	וַיֵּצְאוּ נְגִשֵּׁי הָעַם וְשֹׁטְרָיו וַיֹּאמְרוּ אֶל־הָעַם לֵאמֹר כֹּה אָמַר פַּרְעֹה אֵינֶנִּי נֹתֵן לָכֶם תְּבֹן:	Then the taskmasters of the people went out, as <u>did their</u> foremen, and they spoke to the people and said, “ <u>This is what</u> Pharaoh says: ‘I am not giving you straw.	their ← <i>its</i> .  this is what ← <i>thus</i> .
Ex 5:11	אַתֶּם לָכוּ קָחוּ לָכֶם תְּבֹן מֵאֲשֶׁר תִּמְצְאוּ כִּי אֵין נִגְרַע מִעֲבֹדְתְּכֶם דָּבָר:	You must go <i>and</i> get straw for yourselves from wherever you <i>can</i> find it, yet <u>none of your work</u> is <i>to be</i> reduced at all.’ ”	none of your work ← <i>not a thing of your works</i> .
Ex 5:12	וַיִּפֶץ הָעַם בְּכָל־אֶרֶץ מִצְרַיִם לְקַשֵּׁשׁ קֶשׁ לְתֵבֹן:	Then the people dispersed all over the land of Egypt to gather stubble for straw.	
Ex 5:13	וְהַנְּגִשִּׁים אָצִים לֵאמֹר כָּלוּ מִעֲשִׂיכֶם דְּבַר־יוֹם בְּיוֹמוֹ כַּאֲשֶׁר בִּהְיוֹת הַתְּבֹן:	And the taskmasters pressed <i>them</i> and said, “Complete your work – the daily routine – as when there was <u>straw</u> .”	straw ← <i>the straw</i> .
Ex 5:14	וַיָּבֹאוּ שֹׁטְרֵי בְנֵי יִשְׂרָאֵל אֲשֶׁר־שָׂמוּ עֲלֵיהֶם נְגִשֵּׁי פַרְעֹה לֵאמֹר מָדוּעַ לֹא כָלִיתֶם חֻקְכֶם לְלֶבֶן כַּתְּמוֹל שְׁלֹשׁ גַּם־תְּמוֹל גַּם־הַיּוֹם:	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 as previously</u> ?”	assignment ← <i>statute</i> .  today <i>in the same way</i> as previously ← <i>as the day before yesterday also yesterday also today</i> .

Ex 5:15	וַיָּבֹאוּ שְׂטָרֵי בְנֵי יִשְׂרָאֵל וַיִּצְעֲקוּ אֶל־פַּרְעֹה לֵאמֹר לָמָּה תַעֲשֶׂה כֹה לַעֲבָדֶיךָ:	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?”	this way ← <i>thus</i> .
Ex 5:16	תָּבוֹן אֵין נָתַן לַעֲבָדֶיךָ וּלְבָנִים אֹמְרִים לָנוּ עָשׂוּ וְהִנֵּה עַבְדֶּיךָ מִכִּים וְחִטָּאת עִמָּךְ:	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.”	yet: adversative use of the vav.
Ex 5:17	וַיֹּאמֶר נְרָפִים אַתֶּם נְרָפִים עַל־כֵּן אַתֶּם אֹמְרִים גִּלְכָּה נִזְבַּחַה לַיהוָה:	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.’”	
Ex 5:18	וַעֲתָה לָכוּ עֲבֹדוּ וְתָבוֹן לֹא־יִנָּתֶן לָכֶם וְתָכוֹן לְבָנִים תִּתְּנוּ:	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 אֲתֶם בָּרַע לֵאמֹר לֹא־תִגְרַעוּ מִלְּבַבְיֶכֶם דְּבַר־יוֹם בְּיוֹמוֹ:	And the foremen of the sons of Israel saw <i>that</i> they <i>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</i> the daily routine.”	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 לִקְרַאתָם בְּצֵאתָם מֵאֵת פַּרְעֹה:	Then they confronted Moses and Aaron, <i>who</i> were standing <i>where</i> they would meet them as they departed from Pharaoh,	
Ex 5:21	וַיֹּאמְרוּ אֲלֵהֶם יְרֵא יְהוָה עָלֵיכֶם וַיִּשְׁפֹּט אֲשֶׁר הִבֵּאֲשַׁתֶּם אֶת־רִיחֹנוּ בְּעֵינֵי פַרְעֹה וּבְעֵינֵי עַבְדָּיו לְתַת־חֶרֶב בְּיָדָם לְהַרְגֵנוּ:	and they said to them, “May the LORD look <u>into</u> you and judge <i>you</i> , in that you have <u>made us</u> odious 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</i> this?”	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	וּמֵאֵז בָּאתִי אֶל־פַּרְעֹה לְדַבֵּר בְּשִׁמְךָ הִרַע לְעַם הַזֶּה וְהִצַּל לֹא־הִצַּלְתָּ אֶת־עַמָּךְ:	For since I came to Pharaoh to speak in your name, he has brought harm on this people, and you haven't <u>by any means</u> delivered your people.”	for: causal use of the vav.  by any means delivered: infinitive absolute.
Ex 6:1	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה עֲתָה תֵּרְאֶה אֲשֶׁר אֶעֱשֶׂה לְפַרְעֹה כִּי בְיַד חֲזָקָה יִשְׁלַחַם וּבְיַד חֲזָקָה יִגְרַשֵּׁם מֵאֶרֶצוֹ: 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 שְׁדֵי וְשְׁמִי יְהוָה לֹא נִודַעְתִּי לָהֶם:	and I appeared to Abraham, to Isaac and to Jacob as GOD ALMIGHTY, and my name is the LORD, but I was not known to them in that character.	as ← in.  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 הִקְמַתִי אֶת־בְּרִיתִי אִתָּם לָתֵת לָהֶם אֶת־אֶרֶץ כְּנָעַן אֶת אֶרֶץ מְגֻרֵיהֶם אֲשֶׁר־גָּרוּ בָּהּ:	And I will also set up my covenant with them, by giving 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>geré</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 מֵעֲבָדִים אַתֶּם וְאָזְכָּר אֶת־בְּרִיתִי:	And I have also heard the groaning of the sons of Israel whom the Egyptians are forcing to work, and I have remembered my covenant.	Egyptians ← <i>Egypt</i> , but see Gen 43:32.
Ex 6:6	לֵכֵן אֶמַּר לְבְנֵי־יִשְׂרָאֵל אֲנִי יְהוָה וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סְבֻלַת מִצְרַיִם וְהִצַּלְתִּי אֶתְכֶם מֵעֲבָדָתָם וְגֹאֲלְתִּי אֶתְכֶם בְּזִרְעַ נְטוּיָה וּבְשִׁפְטִים גְּדֹלִים:	Say, therefore, to the sons of Israel, 'I am 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 וַיִּדְעֻם כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם הַמוֹצִיא אֶתְכֶם מִתַּחַת סְבֻלוֹת מִצְרַיִם:	And I will take you to myself as a people, and I will be God to you, and you will know that I am the LORD your God, who brought you out from being under the burdens of Egypt.	
Ex 6:8	וְהִבֵּאתִי אֶתְכֶם אֶל־הָאָרֶץ אֲשֶׁר נִשְׁוֹאתִי אֶת־יָדִי לָתֵת אֹתָהּ לְאַבְרָהָם לְיִצְחָק וְלִיעֲקֹב וְנָתַתִּי אֹתָהּ לָכֶם מִוְרֶשָׁה אֲנִי יְהוָה:	And I will bring you to the land where I raised my hand swearing to give it to Abraham, to Isaac and to Jacob, and I will give it to you as a possession, as I am the LORD.' ”	
Ex 6:9	וַיְדַבֵּר מֹשֶׁה בֶּן אֶל־בְּנֵי יִשְׂרָאֵל וְלֹא שָׁמְעוּ אֶל־מֹשֶׁה מִקְצֹר רוּחַ וּמֵעֲבֹדָה קָשָׁה: פ	So Moses spoke like that to the sons of Israel, but they did not listen to Moses on account of their impatience 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 וִישַׁלַּח 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 הֵן בְּנֵי־יִשְׂרָאֵל לֹא־שָׁמְעוּ אֵלַי וְאִידֹּי יִשְׁמְעֵנִי פַּרְעֹה וְאֲנִי עַרְל שְׁפָתַיִם: 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 <i>have</i> 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 וַיְצַוֵּם אֶל־בְּנֵי יִשְׂרָאֵל וְאֶל־פַּרְעֹה 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 רָאשֵׁי בֵית־אֲבֹתָם בְּנֵי רְאוּבֵן בְּכֹר יִשְׂרָאֵל חֲנוּךְ וּפְלוּא חֶצְרוֹן וְכַרְמִי אֵלֶּה מִשְׁפַּחַת רְאוּבֵן:	These <i>are</i> the heads of the households of their fathers. The sons of Reuben Israel's firstborn <i>were</i> Hano <sup>ch</sup> and Pallu, Hezron and Carmi. Those <i>were</i> the families of Reuben.	Hano <sup>ch</sup> : see Gen 25:4.
Ex 6:15	וּבְנֵי שִׁמְעוֹן יְמוּאֵל וַיִּמִּין וְאַהֲד וַיִּכִּין וְצָחָר וְשָׂאוּל בְּנֵי־הַכְּנַעֲנִית אֵלֶּה מִשְׁפַּחַת שִׁמְעוֹן:	And the sons of Simeon <i>were</i> Jemuel and Jamin and Ohad and Jachin and Zohar and S <sup>au</sup> l 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 וְקָהָת וּמֶרָרִי וּשְׁנֵי חַיֵּי לוֹי שִׁבְעַת וּשְׁלֹשִׁים וּמֵאֵת שָׁנָה:	And these <i>are</i> the names of the sons of Levi, by their genealogy: Gershon and K <sup>o</sup> hath <sup>h</sup> 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 וְשִׁמְעִי לְמִשְׁפַּחֹתָם:	The sons of Gershon <i>were</i> Libni and Shime <sup>i</sup> 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 קָהָת עֲמָרָם וִיצְחָר וְחֶבְרֹן וְעֻזִּיאֵל וּשְׁנֵי חַיֵּי קָהָת שְׁלֹשׁ וּשְׁלֹשִׁים וּמֵאֵת שָׁנָה:	And the sons of K <sup>o</sup> hath <i>were</i> Amram and Izhar and Hebron and Uzziel. And the years of K <sup>o</sup> hath's 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 מֶרָרִי מַחְלִי וּמוּשִׁי אֵלֶּה מִשְׁפַּחַת הַלְוִי לְתֹלְדֹתָם:	And the sons of Merari <i>were</i> Mah <sup>li</sup> and Mushi. Those <i>were</i> the families of the Levites 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 דָּתוֹ לִוִּי לְאִשָּׁה וַתֵּלֶד לּוֹ אֶת־אַהֲרֹן וְאֶת־מֹשֶׁה וּשְׁנֵי חַיֵּי עַמְרָם שִׁבְעָה וּשְׁלֹשִׁים וּמֵאָת 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 יִצְהָר קֹרַח וְנִפְגַּז וְזִיחְרִי:	And the sons of Izhar <i>were</i> Korah and Nepheg and Zichri.	
Ex 6:22	וּבְנֵי עֲזִיָּאֵל מִישָׁאֵל וְאֶלְצָפָן וְסִיחְרִי:	And the sons of Uzziel <i>were</i> Mishael and Elzaphan and Sithri.	Sithri: AV= <i>Zithri</i> .
Ex 6:23	וַיִּקַּח אַהֲרֹן אֶת־אֵלִישֶׁבַע בַּת־עַמִּינָדָב אָחוֹת נַחֲשֹׁן לּוֹ לְאִשָּׁה וַתֵּלֶד לּוֹ 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 אֲסִיר וְאֶלְקָנָה וְאַבִּיאֲסָף אֵלֶּה מִשְׁפַּחַת הַקֹּהֲנִים:	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־אַהֲרֹן לָקַח־לּוֹ מִבְּנוֹת פּוּטִיֵּאל לִוִּי לְאִשָּׁה וַתֵּלֶד לּוֹ אֶת־פִּינָחָס אֵלֶּה רָאשֵׁי 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 אַהֲרֹן וּמֹשֶׁה אֲשֶׁר אָמַר יְהוָה לָהֶם הוֹצִיאוּ אֶת־בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם עַל־צְבָאָתָם:	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 <i>are</i> ← <i>this / he (is)</i> .  companies: or <i>armies</i> .
Ex 6:27	הֵם הַמְּדַבְּרִים אֶל־פַּרְעֹה מֵלֶךְ־מִצְרַיִם לְהוֹצִיא אֶת־בְּנֵי־יִשְׂרָאֵל מִמִּצְרַיִם הוּא מֹשֶׁה וְאַהֲרֹן:	They <i>are the ones</i> who told Pharaoh king of Egypt to bring out the sons of Israel from Egypt. They <i>are</i> Moses and Aaron.	they <i>are</i> ← <i>this / he (is)</i> .
Ex 6:28	וַיְהִי בַּיּוֹם 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 מֵלֶךְ מִצְרַיִם אֵת כָּל־אֲשֶׁר אֲנִי דֹבֵר אֵלֶיךָ:	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 הֵן אֲנִי עֶרְל שְׁפָתַיִם וְאֵיךְ יִשְׁמַע אֵלַי פֶּרְעָה׃ פ	Then Moses said before the LORD, “Look, I <u>have an impediment in my speech</u> , so how will Pharaoh listen to me?”	I <i>have</i> an impediment in my speech ← I ( <i>am of</i> ) <i>foreskin of lips</i> .
Ex 7:1	וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה רְאֵה נָתַתִּיךָ אֱלֹהִים לְפֶרְעָה וְאַהֲרֹן אַחִיךָ יִהְיֶה נְבִיאֲךָ׃	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	אֲתָה תְדַבֵּר אֶת כָּל-אֲשֶׁר אֶצְוֶךָ וְאַהֲרֹן אַחִיךָ יְדַבֵּר אֶל-פֶּרְעָה וְשַׁלַּח אֶת-בְּנֵי-יִשְׂרָאֵל מֵאֶרֶצוֹ׃	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 פֶּרְעָה וְהִרְבֵּיתִי 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 פֶּרְעָה וְנָתַתִּי אֶת-יָדִי בְּמִצְרַיִם וְהוֹצֵאתִי אֶת-עַבְדָּאִתִּי אֶת-עַמִּי בְּנֵי-יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בְּשַׁפְטִים גְּדֹלִים׃	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 בְּנֹטְתִי אֶת-יָדִי עַל-מִצְרַיִם וְהוֹצֵאתִי אֶת-בְּנֵי-יִשְׂרָאֵל מִתּוֹכָם׃	And <u>the 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 כְּאֲשֶׁר צִוָּה יְהוָה אֹתָם בְּן עֲשׂוֹ׃	And Moses and Aaron did <i>this</i> . <u>What</u> 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-שָׁלֹשׁ וּשְׁמֹנִים שָׁנָה בְּדַבְּרָם אֶל-פֶּרְעָה׃ 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 וְאַל-אַהֲרֹן לֵאמֹר׃	And the LORD spoke to Moses and to Aaron and said,	
Ex 7:9	כִּי יִדְבֹר אֲלֵכֶם פֶּרְעָה לֵאמֹר תִּגְדּוּ לָכֶם מוֹפֵת וְאָמַרְתָּ אֶל-אַהֲרֹן קַח אֶת-מִטְּךָ וְהִשְׁלַךְ לִפְנֵי-פֶרְעָה יְהִי לְתִנִּין׃	“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 it will become a serpent.</i> ”	for yourselves: i.e. <i>to legitimize yourselves</i> .  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	וַיָּבֹא מֹשֶׁה וְאַהֲרֹן אֶל־פַּרְעֹה וַיַּעֲשׂוּ כִּן כַּאֲשֶׁר צִוָּה יְהוָה וַיִּשְׁלֹךְ אַהֲרֹן אֶת־מִטְּהוֹ 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 serpent.	serpent: see Ex 7:9.
Ex 7:11	וַיִּקְרָא גַם־פַּרְעֹה לַחֲכָמִים וּלְמַכְשָׁפִים וַיַּעֲשׂוּ גַם־הֵם חֲרֻטֵּי מִצְרַיִם בְּלִהְטֵיהֶם כֵּן:	Then Pharaoh <u>for his part</u> 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 מִטְּהוֹ וַיְהִיו לְתַנִּינִים וַיִּבְלַע מִטְּה־אַהֲרֹן אֶת־מִטְּתָם:	And they each threw their rod, and they became <u>serpents</u> , but Aaron's rod swallowed up their rods.	serpents: see Ex 7:9.
Ex 7:13	וַיַּחֲזֹק לֵב פַּרְעֹה וְלֹא שָׁמַע אֱלֹהִים כַּאֲשֶׁר דִּבֶּר יְהוָה: פ	And Pharaoh's heart <u>hardened</u> , 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</i> <u>unimpressible</u> – he refuses to let the people go.	unimpressible ← <i>heavy</i> .
Ex 7:15	לֵךְ אֶל־פַּרְעֹה בַּבֹּקֶר הַנֶּה יֵצֵא הַמַּיִמָּה וְנִצַּבְתָּ לִקְרֹאתוֹ עַל־שֵׁפֶת הַיָּאֵר וְהִמָּטָה אֲשֶׁר־נִהְפָּךְ לְנֹחַשׁ תִּקַּח בְּיָדְךָ:	Go to Pharaoh in the morning <u>and you will see that</u> 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 <u>serpent</u> .	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 שַׁלַּח אֶת־עַמִּי וַיַּעֲבֹדְנִי בְּמִדְבָּר 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 <u>so</u> they <i>can</i> serve me in the desert», but look, you have not <u>complied</u> up to <u>now</u> .	so: purposive use of the vav. complied ← <i>heard, heeded</i> . now ← <i>here</i> .
Ex 7:17	כֹּה אָמַר יְהוָה בְּזֹאת תֵּדַע כִּי אֲנִי יְהוָה הֵנָּה אֲנֹכִי מִכָּה   בַּמָּטָה אֲשֶׁר־בְּיָדִי עַל־הַמַּיִם אֲשֶׁר בַּיָּאֵר וְנִהְפְּכוּ לָדָם:	This <i>is what</i> the LORD says: « <u>Here is how</u> you will know that I <i>am</i> the LORD. I <u>am about to</u> strike the water which <i>is</i> in the river with the rod which <i>is</i> in my hand <u>so that</u> it turns to blood,	this <i>is what</i> ← <i>thus</i> . here <i>is how</i> ← <i>by this</i> . I am about to ← <i>behold me</i> . so that: purposive use of the vav.
Ex 7:18	וְהָדָגָה אֲשֶׁר־בַּיָּאֵר תָּמוּת וּבָאֵשׁ הַיָּאֵר וְנִלְאָו מִצְרַיִם לִשְׁתּוֹת מִיָּם מִן־הַיָּאֵר: ס	and the fish that <i>are</i> in the river will die, and the river will stink, and Egypt will <u>be at a loss</u> to 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	<p>וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה אָמַר  אֶל־אַהֲרֹן קַח מִטֶּדָּה  וּנְטֵה־יָדְךָ עַל־מִימֵי מִצְרַיִם  עַל־נְהַרְתָּם   עַל־יְאֲרֵיהֶם  וְעַל־אִגְמֵיהֶם וְעַל כָּל־מְקוֹה  מִימֵיהֶם וַיְהִי־דָם וַיְהִי דָם  בְּכָל־אֶרֶץ מִצְרַיִם וּבַעֲצִים  וּבַאֲבָנִים:</p>	<p>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</i>  wood and in <i>channels</i> of  stone.’ ”</p>	<p><i>channels</i>: perhaps supply  cisterns or troughs.</p>
Ex 7:20	<p>וַיַּעֲשׂוּ־כֵן מֹשֶׁה וְאַהֲרֹן  כְּאֲשֶׁר   צִוָּה יְהוָה וַיִּרָם  בַּמִּטֶּה וַיִּדֹּךְ אֶת־הַמַּיִם אֲשֶׁר  בַּיָּאֵר לְעֵינֵי פַרְעֹה וּלְעֵינֵי  עַבְדָּיו וַיִּהְיֶה כָּל־הַמַּיִם  אֲשֶׁר־בַּיָּאֵר לְדָם:</p>	<p>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 <b>turned to</b>  <b>blood</b>.</p>	<p><b>Rev 16:3.</b></p> <hr/> <p>raised ← <i>raised with</i>.</p>
Ex 7:21	<p>וַהֲדָגָה אֲשֶׁר־בַּיָּאֵר מָתָה  וַיָּבֹאֲשׁ הַיָּאֵר וְלֹא־יָכְלוּ  מִצְרַיִם לִשְׁתּוֹת מִיֵּם  מִן־הַיָּאֵר וַיְהִי הַדָּם  בְּכָל־אֶרֶץ מִצְרַיִם:</p>	<p>And the fish which <i>were</i> in the  river died, and the river stank,  and the Egyptians could not  drink water from the river, and  there was <u>blood</u> in all the land of  Egypt.</p>	<p>the Egyptians ← <i>Egypt</i>, but see  Gen 45:2.</p> <hr/> <p>blood ← <i>the blood</i>. An  unexpected definite article. See  Gen 22:9.</p>
Ex 7:22	<p>וַיַּעֲשׂוּ־כֵן חֲרָטְמֵי מִצְרַיִם  בְּלִטְיָהֶם וַיַּחֲזֹק לִב־פַּרְעֹה  וְלֹא־שָׁמַע אֱלֹהִים כְּאֲשֶׁר דִּבֶּר  יְהוָה:</p>	<p>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.</p>	<p>hardened ← <i>made firm</i>.</p>
Ex 7:23	<p>וַיִּפֶן פַּרְעֹה וַיָּבֹא אֶל־בֵּיתוֹ  וְלֹא־שָׁתָה לְבֹו גַם־לְזָאת:</p>	<p>Pharaoh then turned and went  <i>back</i> to his house, and he did not  <u>pay attention</u> to this either.</p>	<p>pay attention ← <i>lay to his heart</i>.</p>
Ex 7:24	<p>וַיַּחְפְּרוּ כָל־מִצְרַיִם סְבִיבַת  הַיָּאֵר מִיֵּם לִשְׁתּוֹת כִּי לֹא  יָכְלוּ לִשְׁתֹּת מִמֵּי הַיָּאֵר:</p>	<p>And all Egypt dug around the  river <i>for</i> water to drink, because  they could not drink from the  river-water.</p>	
Ex 7:25	<p>וַיִּמָּלֵא שִׁבְעַת יָמִים אַחֲרֵי  הַכּוֹת־יְהוָה אֶת־הַיָּאֵר: פ</p>	<p>And seven days <u>passed</u> after the  LORD struck the river.</p>	<p>passed ← <i>were completed</i>.</p>
Ex 8:1	<p>וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה בֹּא  אֶל־פַּרְעֹה וְאָמַרְתָּ אֵלָיו כֹּה  אָמַר יְהוָה שְׁלַח אֶת־עַמִּי  וַיַּעֲבֹדֵנִי:</p>	<p>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.</p>	<p>this <i>is what</i> ← <i>thus</i>.</p> <hr/> <p>so that: purposive use of the <i>vav</i>.</p>

Ex 8:2	וְאִם־מֵאֵן אַתָּה לְשַׁלַּח הַנֶּה אֲנֹכִי נֹגֵף אֶת־כָּל־גְּבוּלְךָ בַּצְּפָרְדִּים:	And if you refuse to let <i>them</i> go, look, I will strike all your territory with frogs.	territory ← <i>border</i> .  frogs ← <i>the frogs</i> . An unexpected definite article. See Gen 22:9.
Ex 8:3	וְשַׂרְץ הַיָּאֵר צְפָרְדִּים וְעָלוּ וַבָּאוּ בְּבֵיתְךָ וּבַחֲדָר מִשְׁכְּבְּךָ וְעַל־מִטָּתְךָ וּבַבַּיִת עֲבָדֶיךָ וּבַעֲמֻמָּךְ וּבַתְּנוּרֶיךָ וּבַמִּשְׁאָרוֹתֶיךָ:	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 וּבַעֲמֻמָּךְ וּבְכָל־עֲבָדֶיךָ יָעֻלוּ הַצְּפָרְדִּים:	And the frogs will come up to you and to your people and to all your servants.» ’ ”	
Ex 8:5	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה אָמַר אֶל־אַהֲרֹן נֹטֶה אֶת־יָדְךָ בַּמַּטֶּה עַל־הַנְּהָרוֹת עַל־הַיָּאֵרִים וְעַל־הָאֲגָמִים וְהָעַל אֶת־הַצְּפָרְדִּים עַל־אֶרֶץ מִצְרָיִם:	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.’ ”	
Ex 8:6	וַיֹּט אַהֲרֹן אֶת־יָדוֹ עַל מִימֵי מִצְרָיִם וְתָעַל הַצְּפָרְדֵּי וַתִּכָּס אֶת־אֶרֶץ מִצְרָיִם:	So Aaron stretched out his hand over the water of Egypt and the frogs came up and <i>they</i> covered the land of Egypt.	frogs ... they ← <i>frog ... it</i> . Collective usage.
Ex 8:7	וַיַּעֲשׂוּ־כֵן הַחֲרֹטְמִים בְּלִטְיָהֶם וַיָּעֻלוּ אֶת־הַצְּפָרְדִּים עַל־אֶרֶץ מִצְרָיִם:	And the magicians did likewise with their secret arts, and they brought up frogs over the land of Egypt.	frogs ← <i>the frogs</i> .
Ex 8:8	וַיִּקְרָא פַרְעֹה לְמֹשֶׁה וּלְאַהֲרֹן וַיֹּאמֶר הִעֲתִירוּ אֵלַי־הוּא וַיִּסַּר הַצְּפָרְדִּים מִמֶּנִּי וּמֵעַמִּי וְאֶשְׁלַח אֶת־הָעָם וַיִּזְבְּחוּ לַיהוָה:	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.”	
Ex 8:9	וַיֹּאמֶר מֹשֶׁה לְפַרְעֹה הִתְפָּאֵר עָלַי לְמַתִּי   אֶעֱתִיר לְךָ וְלַעֲבָדֶיךָ וְלָעַמְּךָ לְהַכְרִית הַצְּפָרְדִּים מִמֶּךָּ וּמִבְּתוֹתֶיךָ בַּיָּאֵר תִּשָּׁאֲרָנָה:	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.”	
Ex 8:10	וַיֹּאמֶר לְמָחָר וַיֹּאמֶר כְּדַבַּרְךָ לְמַעַן יָדַע כִּי־אִין בִּיהוָה אֱלֹהֵינוּ:	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.	

Ex 8:11	וְסָרוּ הַצִּפְרֹדָּעִים מִמָּךְ וּמִבֵּיתְךָ וּמִעַבְדֶּיךָ וּמֵעַמְּךָ רַק בַּיָּאֵר תִּשְׁאַרְנָה:	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.”	
Ex 8:12	וַיֵּצֵא מֹשֶׁה וְאַהֲרֹן מֵעַם פְּרָעָה וַיִּצְעַק מֹשֶׁה אֶל־יְהוָה עַל־דִּבְרֵי הַצִּפְרֹדָּעִים אֲשֶׁר־שָׂם לִפְרָעָה:	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.	from ← <i>from with</i> .
Ex 8:13	וַיַּעַשׂ יְהוָה כְּדִבְרֵי מֹשֶׁה וַיָּמָתוּ הַצִּפְרֹדָּעִים מִן־הַבָּתִּים מִן־הַחֲצֹרֹת וּמִן־הַשָּׂדֵד:	And the LORD acted according to Moses' words, and the frogs died off in the houses, in the courtyards and in the fields.	words ← <i>word</i> . in (3x) ← <i>from</i> .
Ex 8:14	וַיַּצְבּוּ אֹתָם חֲמָרִם חֲמָרִם וַתִּבָּאֵשׁ הָאָרֶץ:	And they piled them up in heaps and heaps, and the land stank.	
Ex 8:15	וַיֵּרָא פְּרָעָה כִּי הָיְתָה הַרְוָחָה וַהֲכִבֵּד אֶת־לְבָבוֹ וְלֹא שָׁמַע אֱלֹהִים כְּאֲשֶׁר 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. hardened ← <i>weighted</i> .
Ex 8:16	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה אָמַר אֶל־אַהֲרֹן נִטֵּה אֶת־מִטְּךָ וְהָדָה אֶת־עֹפֶר 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 בְּמִטְּהוֹ וַיִּדֹּ אֶת־עֹפֶר הָאָרֶץ וַתְּהִי הַכֹּנָם בָּאָדָם וּבַבְּהֵמָה כָּל־עֹפֶר הָאָרֶץ הָיָה כֹּנָם 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. lice ← <i>the lice</i> .
Ex 8:18	וַיַּעֲשׂוּ־כֵן הַחֲרֹטְמִים בְּלִטְיָהֶם לְהוֹצִיא אֶת־הַכֹּנָם וְלֹא יָכְלוּ וַתְּהִי הַכֹּנָם בָּאָדָם 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־פְּרָעָה אֶצְבַּע אֱלֹהִים הוּא וַיַּחֲזֹק לִב־פְּרָעָה וְלֹא־שָׁמַע אֱלֹהִים כְּאֲשֶׁר 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 הִשָּׁכֶם בְּבֹקֶר וְהִתִּיצַב לִפְנֵי פְּרָעָה 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 what the LORD says: «Let my people go so they can serve me.	you will see that ← <i>behold</i> . say: singular. this is what ← <i>thus</i> . so: purposive use of the vav.

Ex 8:21	<p>כִּי אִם־אֵינְךָ מְשַׁלַּח אֶת־עַמִּי הֲנִי מְשַׁלֵּיחַ בָּךְ וּבַעֲבָדֶיךָ וּבַעֲמָןְךָ וּבְבִתֶּיךָ אֶת־הָעֶרֶב וּמְלֹאוֹ בְּתֵי מִצְרַיִם אֶת־הָעֶרֶב וְגַם הָאֲדָמָה אֲשֶׁר־הֵם עָלֶיהָ:</p>	<p>For if you don't let my people go, I <i>am</i> 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 <i>are</i> on.</p>	<p>I <i>am</i> ready to ← <i>behold me</i>. gadfly: perhaps the <i>horsefly</i> variety. But the LXX translates as <i>gnats</i>.</p>
Ex 8:22	<p>וְהִפְלִיתִי בַיּוֹם הַהוּא אֶת־אֶרֶץ גֹּשֶׁן אֲשֶׁר עָמְדוּ עָלֶיהָ לְבִלְתִּי הֵיוֹת־שָׁם עֶרֶב לְמַעַן תֵּדַע כִּי אֲנִי יְהוָה בְּקֶרֶב הָאָרֶץ:</p>	<p>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 <i>am</i> the LORD in the midst of the land.</p>	
Ex 8:23	<p>וְשִׂמַּתִּי פֶדֶת בֵּין עַמִּי וּבֵין עַמָּךְ לְמַחֵר יִהְיֶה הָאֵת הַזֶּה:</p>	<p>And I will put <i>a sign of</i> redemption between my people and your people. This sign will take place tomorrow.» ’”</p>	
Ex 8:24	<p>וַיַּעַשׂ יְהוָה כֵּן וַיָּבֹא עָרֶב כָּבֵד בֵּיתָה פְּרָעֹה וּבֵית עֲבָדָיו וּבְכָל־אֶרֶץ מִצְרַיִם תִּשְׁחַת הָאָרֶץ מִפְּנֵי הָעֶרֶב:</p>	<p>And the LORD did so, and a heavy <i>swarm of</i> gadflies 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.</p>	
Ex 8:25	<p>וַיִּקְרָא פְּרָעֹה אֶל־מֹשֶׁה וּלְאַהֲרֹן וַיֹּאמֶר לָכֵן זָבַחוּ לְאֱלֹהֵיכֶם בָּאָרֶץ:</p>	<p>Then Pharaoh called for Moses and for Aaron and said, “Go. Sacrifice to your God in the land.”</p>	
Ex 8:26	<p>וַיֹּאמֶר מֹשֶׁה לֹא נָכוֹן לַעֲשׂוֹת כֵּן כִּי תוֹעֵבֶת מִצְרַיִם נִזְבַּח לַיהוָה אֱלֹהֵינוּ הֵן נִזְבַּח אֶת־תוֹעֵבֶת מִצְרַיִם לְעֵינֵיהֶם וְלֹא יִסְקְלֵנוּ:</p>	<p>But Moses said, “<i>It is</i> not right to do <i>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?</p>	
Ex 8:27	<p>דֶּרֶךְ שְׁלֹשֶׁת יָמִים נֵלֶךְ בַּמִּדְבָּר וְזָבַחְנוּ לַיהוָה אֱלֹהֵינוּ כַּאֲשֶׁר יֹאמַר אֵלֵינוּ:</p>	<p>We will go three days' journey into the desert and sacrifice to the LORD our God according to what he says to us.”</p>	
Ex 8:28	<p>וַיֹּאמֶר פְּרָעֹה אֲנֹכִי אֲשַׁלַּח אֶתְכֶם וְזָבַחְתֶּם לַיהוָה אֱלֹהֵיכֶם בַּמִּדְבָּר רַק הֲרַחֵק לֹא־תִרְחִיקוּ לְלַכֵּת הָעֵתִירוּ בְּעַדִּי:</p>	<p>Then Pharaoh said, “I will let you go <i>so</i> you <i>can</i> sacrifice to the LORD your God in the desert, but do not go <i>all that far</i> away. <i>And</i> entreat on my behalf.”</p>	<p>so: purposive use of the <i>vav</i>. go all that far away: infinitive absolute.</p>

Ex 8:29	וַיֹּאמֶר מֹשֶׁה הִנֵּה אֲנֹכִי יֹצֵא מֵעַמְּךָ וְהִעֲתַרְתִּי אֶל־יְהוָה וְסָר הָעָרָב מִפְּרֹעָה מֵעַבְדֶּיךָ וּמֵעַמּוֹ מִחֹר רֶק אֶל־יִסְרָאֵל פְּרֹעָה הַתֵּל לְבַלְתִּי שַׁלַּח אֶת־הָעָם לְזִבְחַ לַיהוָה:	Then Moses said, “Behold, I <u>am</u> about to 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 in not letting the people go to sacrifice to the LORD.”	I am about to ← <i>behold me</i> .  in not letting: gerundial use of the infinitive.
Ex 8:30	וַיֹּצֵא מֹשֶׁה מֵעַם פְּרֹעָה וַיַּעֲתַר 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 הָעָרָב מִפְּרֹעָה מֵעַבְדֶּיךָ וּמֵעַמּוֹ לֹא נִשְׁאַר אֶחָד:	And the LORD acted according to Moses' word, and the gadfly 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	וַיַּכְבֵּד פְּרֹעָה אֶת־לְבָבוֹ גַּם בַּפַּעַם הַזֹּאת וְלֹא שַׁלַּח אֶת־הָעָם: 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.  hardened ← <i>weighted</i> .
Ex 9:1	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה בֹּא אֶל־פְּרֹעָה וְדַבַּרְתָּ אֵלָיו כֹּה־אָמַר יְהוָה אֱלֹהֵי הָעִבְרִים שַׁלַּח אֶת־עַמִּי וַיַּעֲבֹדֵנִי:	And the LORD said to Moses, “Go to 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 ← <i>thus</i> .  so that: purposive use of the vav.
Ex 9:2	כִּי אִם־מָאֵן אַתָּה לְשַׁלַּח וְעוֹדֶךָ מַחֲזִיק בָּם:	For if you refuse to let <i>them</i> go, and you still hold on to them,	
Ex 9:3	הִנֵּה יַד־יְהוָה הַיּוֹזֶה בְּמִקְנֶךָ אֲשֶׁר בַּשָּׂדֶה בַּסּוּסִים בַּחֲמֹרִים בַּגְּמֻלִים בַּבָּקָר וּבַצֹּאן דָּבָר כָּבֵד מְאֹד:	you <u>will see</u> 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> .  on ← <i>being on</i> .
Ex 9:4	וְהִפְלָה 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	וַיִּשֶׁם יְהוָה מוֹעֵד לֵאמֹר מָחָר יַעֲשֶׂה יְהוָה הַדָּבָר הַזֶּה בָּאָרֶץ:	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־יָמָת 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 וְהִנֵּה לֹא־מָת מִמִּקְנֵה יִשְׂרָאֵל עַד־אֶחָד וַיִּכְבֹּד לֵב פַּרְעֹה וְלֹא שָׁלַח אֶת־הָעָם: פ	And Pharaoh sent out <i>observers</i> , who <u>saw that</u> not as much as one <i>animal</i> of Israel's cattle had died. <u>But</u> Pharaoh's heart became <u>hardened</u> , and he did not let the people go.	who saw that ← <i>and behold</i> . but: adversative use of the vav. hardened ← <i>weighted</i> .
Ex 9:8	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאַל־אַהֲרֹן קָחוּ לָכֶם מְלֵא חַפְנֵיכֶם פִּיחַ כִּבְשָׁן וּזְרְקוּ מִשָּׁה הַשָּׁמַיְמָה לְעֵינֵי פַרְעֹה:	And the LORD said to Moses and Aaron, “ <u>Take 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> . handfuls ← <i>the fulness of your fists</i> .
Ex 9:9	וְהָיָה לְאַבֶּק עַל כָּל־אֶרֶץ מִצְרַיִם וְהָיָה עַל־הָאָדָם וְעַל־הַבְּהֵמָה לְשַׁחִין פֶּרַח אֲבַעְבֶּעֶת בְּכָל־אֶרֶץ מִצְרַיִם:	And it will become fine dust over all the land of Egypt, and it will become <b>festering boil pustules</b> on man and on the cattle in all the land of Egypt.”	Rev 16:2.
Ex 9:10	וַיִּקְחוּ אֶת־פִּיחַ הַכִּבְשָׁן וַיַּעֲמְדוּ לִפְנֵי פַרְעֹה וַיִּזְרַק אֹתוֹ מֹשֶׁה הַשָּׁמַיְמָה וַיְהִי שַׁחִין אֲבַעְבֶּעֶת פֶּרַח בָּאָדָם 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 הַחֹרְטָמִים לַעֲמֹד לִפְנֵי מֹשֶׁה מִפְּנֵי הַשַּׁחִין כִּי־הָיָה הַשַּׁחִין בַּחֹרְטָמִם וּבְכָל־מִצְרַיִם:	And the magicians could not stand in Moses' presence on account of the <u>boils</u> , because there were <u>boils</u> on the magicians and on all Egypt.	boils (2x) ← <i>the boil</i> .
Ex 9:12	וַיַּחֲזֶק יְהוָה אֶת־לֵב פַּרְעֹה וְלֹא שָׁמַע אֱלֹהִים 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 ← <i>made firm</i> .
Ex 9:13	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה הִשָּׁכֶם בִּבְקָר וְהִתְיַצֵּב לִפְנֵי פַרְעֹה וְאָמַרְתָּ אֵלָיו כֹּה־אָמַר יְהוָה אֱלֹהֵי הָעִבְרָיִם שְׁלַח אֶת־עַמִּי וַיַּעֲבֹדֵנִי:	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.	<i>this is what</i> ← <i>thus</i> . so that: purposive use of the vav.
Ex 9:14	כִּי   בַּפֶּעַם הַזֹּאת אֲנִי שֹׁלֵחַ אֶת־כָּל־מִגַּפְתִּי אֶל־לִבְךָ וּבְעַבְדֶּיךָ וּבְעַמְּךָ בְּעִבּוֹר תֵּדַע כִּי אֵין כָּמֹנִי 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 וְאָנֹכִי וְאֶת־עַמְּךָ בְּדֶבֶר וַתִּכָּתֵד 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 בִּעְבוֹר זֹאת הָעִמְדָתִיךָ בִּעְבוֹר הִרְאֵתְךָ אֶת־כְּחִי וְלִמְעַן סִפֵּר שְׁמִי בְּכָל־הָאָרֶץ:	But <i>it is for this purpose that I</i> <b>have put you in place, in order</b> <b>to show you my power, and in</b> <b>order to declare my name in</b> <b>all the earth.</b>	Rom 9:17.
Ex 9:17	עוֹדְךָ מַסְתּוֹלֵל בְּעַמִּי לְבַלְתִּי שְׁלָחַם:	Do you still set yourself in opposition to my people <u>in not</u> <u>letting</u> them go?	in not letting: gerundial use of the infinitive.
Ex 9:18	הִנְנִי מִמָּטִיר כֶּתֶת מָחָר בָּרֶד כָּבֵד מְאֹד אֲשֶׁר לֹא־הָיָה כְּמָהוּ בְּמִצְרַיִם 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</u> <u>founded</u> up to now.	it was founded ← <i>its being-</i> <i>founded</i> , including a feminine singular suffix. See [Ges-HG] §91e.
Ex 9:19	וְעַתָּה שְׁלַח הֵעֵז אֶת־מִקְנֶךָ וְאֵת כָּל־אֲשֶׁר לָךְ בַּשָּׂדֶה כָּל־הָאָדָם וְהַבְּהֵמָה אֲשֶׁר־יִמָּצָא בַּשָּׂדֶה וְלֹא יֵאָסֹף הַבֵּיתָה וַיֵּרֶד עֲלֵהֶם הַבָּרָד וּמָתוּ:	So now, send <i>servants</i> and 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־דְּבַר יְהוָה מַעֲבָדֵי פֶּרְעָה 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> .  in ← <i>into</i> . Pregnant use of the preposition.
Ex 9:21	וְאֲשֶׁר לֹא־שָׁמַע לְבָבוֹ אֶל־דְּבַר יְהוָה וַיַּעֲזֹב אֶת־עַבְדָּיו וְאֶת־מִקְנֵהוּ בַּשָּׂדֶה: 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 וְיָהִי בָרֶד בְּכָל־אֶרֶץ מִצְרַיִם עַל־הָאָדָם וְעַל־הַבְּהֵמָה וְעַל כָּל־עֵשֶׂב הַשָּׂדֶה בָּאֶרֶץ 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־מִטְהוֹ עַל־הַשָּׁמַיִם וַיְהִי נָתַן קוֹלָת וּבָרָד וַתִּהְלֶךְ אֵשׁ אֲרָצָה וַיִּמָּטֵר יְהוָה בָּרֶד 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 מִתְּלַקַּחַת בְּתוֹךְ הַבָּרָד כִּבְד מְאֹד אֲשֶׁר לֹא־הָיָה כָּמֹהוּ בְּכָל־אֶרֶץ מִצְרַיִם מֵאִזְ 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	וַיִּךְ הַבָּרָד בְּכָל־אֶרֶץ מִצְרַיִם אֶת כָּל־אֲשֶׁר בַּשָּׂדֶה מֵאֲדָם וְעַד־בְּהֵמָה וְאֶת כָּל־עֵשֶׂב הַשָּׂדֶה הִכָּה הַבָּרָד וְאֶת־כָּל־עֵץ הַשָּׂדֶה שִׁבַּר׃	And the hail struck all the land of Egypt – everything in the field, both <u>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־שָׁם 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 וּלְאַהֲרֹן וַיֹּאמֶר אֲלֵהֶם חָטֵאתִי הַפֶּעַם 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	הִעֲתִירוּ אֶל־יְהוָה וְרַב מְהִיט קָלַת אֱלֹהִים וּבָרָד וְאִשְׁלַחַה אֶתְכֶם וְלֹא תִסָּפֹן לַעַמֹּד׃	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־כַּפֵּי אֶל־יְהוָה הַקָּלֹת יִחְדָּלוּ וְהַבָּרָד לֹא יִהְיֶה־עוֹד לְמַעַן תֵּדַע 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 יִדְעֵתִי כִּי טָרִם תִּירָאוֹן 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	וְהַפִּשְׁתָּה וְהַשְּׁעֵרָה נִכְתָּה כִּי הַשְּׁעֵרָה אָבִיב וְהַפִּשְׁתָּה גִּבְעֹל׃	And the flax and the barley were struck, for the barley <i>was</i> <i>showing</i> green ears <i>of</i> corn and the flax <i>was</i> in flower,	
Ex 9:32	וְהַחֲטָה וְהַכִּסְמֵת לֹא נִכּוּ כִּי אֲפִילַת הִנָּה׃	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 וַיִּפְרֹשׁ כַּפָּיו אֶל־יְהוָה וַיִּחְדָּלוּ הַקָּלֹת וְהַבָּרָד וּמִטֶּר לֹא־נָתַד אֲרָצָה׃	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 פֶּרֶעָה כִּי־חָדַל הַמָּטָר וְהַבָּרָד וְהַקִּלָּת וַיִּסֹּף לַחֲטֹא' וַיַּכְבֵּד לִבּוֹ 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	וַיַּחֲזֹק לֵב פֶּרֶעָה וְלֹא שָׁלַח אֶת־בְּנֵי יִשְׂרָאֵל פֶּאֶשֶׁר דִּבֶּר יְהוָה בְּיַד־מֹשֶׁה: פ	So Pharaoh's heart <u>became 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־פֶּרֶעָה כִּי־אֲנִי הַכְּבִדְתִּי אֶת־לִבּוֹ וְאֶת־לֵב עַבְדָּיו לִמְעַן שִׁתִּי 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	וּלְמַעַן תִּסְפֹּר בְּאָזְנִי בְנִךְ וּבֶן־בְּנִךְ אֵת אֲשֶׁר הִתְעַלְלָתִי בְּמִצְרַיִם וְאֶת־אֶתְתִּי אֲשֶׁר־שָׁמַתִּי בָם וַיֵּדְעוּתָם כִּי־אֲנִי יְהוָה:	and in order that you may relate in your son's and your grandson's ear what I have <u>undertaken against Egypt</u> , and my signs which I <u>showed</u> among them, <u>so that</u> you may know that I <i>am</i> the LORD.”	undertaken against Egypt: or <i>performed in Egypt</i> .  showed ← <i>put</i> .  so that: purposive use of the vav.
Ex 10:3	וַיָּבֹא מֹשֶׁה וְאַהֲרֹן אֶל־פֶּרֶעָה וַיֹּאמְרוּ אֵלָיו כֹּה־אָמַר יְהוָה אֱלֹהֵי הָעִבְרִים עַד־מָתִי מֵאַנְתָּ לַעֲנֹת מִפְּנֵי שְׁלַח עַמִּי וַיַּעֲבֹדֵנִי:	So Moses and Aaron went to Pharaoh and said to him, “ <u>This is what</u> the LORD God of the Hebrews says: ‘How long will you refuse to humble yourself before me? Let my people go <u>so that</u> they may serve me.	this <i>is what</i> ← <i>thus</i> .  so that: purposive use of the vav.
Ex 10:4	כִּי אִם־מָאֵן אַתָּה לְשַׁלַּח אֶת־עַמִּי הַנִּגְנִי מִבְּיַא מָחָר אַרְבֶּה בְּגִבְלֶךָ:	For if you refuse to let my people go, <u>you will find me</u> bringing <u>locusts</u> into your <u>territory</u> tomorrow.	you will find me ← <i>behold me</i> .  locusts ← <i>locust</i> . Collective usage.  territory ← <i>border</i> .
Ex 10:5	וַיִּכְסֹּה אֶת־עֵין הָאָרֶץ וְלֹא יָכֹל לִרְאוֹת אֶת־הָאָרֶץ וְאָכַל   אֶת־יֹתֵר הַפְּלֹטָה הַנִּשְׁאַרָה לָכֶם מִן־הַבָּרָד וְאָכַל אֶת־כָּל־הָעֵץ הַצֹּמַח לָכֶם מִן־הַשָּׂדֶה:	And they will cover the <u>landscape</u> , and <i>one</i> will not be able to see the land, and they will devour the remnant that remains to you from the hail, and they will devour every tree springing up to you <u>in the countryside</u> .	landscape ← <i>eye of the land</i> .  in the countryside ← <i>from the countryside</i> .
Ex 10:6	וּמָלְאוּ בְתֵיךְ וּבְתֵי כָל־עַבְדֶּיךָ וּבְתֵי כָל־מִצְרַיִם אֲשֶׁר לֹא־רָאוּ אֲבֹתֶיךָ וְאֲבוֹת אֲבֹתֶיךָ מִיּוֹם הַיּוֹתָם עַל־הָאָדָמָה עַד הַיּוֹם הַזֶּה וַיָּפֶן וַיֵּצֵא מֵעַם פֶּרֶעָה:	And they will fill your houses and <u>all your servants' houses</u> and the houses of the whole of Egypt, <i>such</i> as your fathers and your grandfathers <u>never saw</u> from the day they <u>came into being</u> on the <u>earth</u> up to this day.’ ” Then he turned and departed from Pharaoh.	all your servants' houses ← <i>the houses of all your servants</i> .  never saw ← <i>did not see</i> .  came into being ← <i>became</i> .  earth ← <i>ground</i> .

Ex 10:7	וַיֹּאמְרוּ עֲבָדֵי פַרְעֹה אֵלָיו עַד־מָתַי יִהְיֶה זֶה לָנוּ לְמוֹקֵשׁ שִׁלַּח אֶת־הָאֲנָשִׁים וַיַּעֲבְדוּ אֶת־יְהוָה אֱלֹהֵיהֶם הַטֶּרֶם תִּדְעַ כִּי אֲבָדָה מִצְרַיִם:	Then Pharaoh's servants said to him, “How long will we have <u>this</u> 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?”	this: AV differs somewhat, supplying <i>man</i> , but one could equally well supply <i>situation</i> (of retaining the Hebrews).
Ex 10:8	וַיּוֹשֶׁב אֶת־מֹשֶׁה וְאֶת־אַהֲרֹן אֶל־פַּרְעֹה וַיֹּאמְרוּ אֵלָיו לְכוּ עֲבַדוּ אֶת־יְהוָה אֱלֹהֵיכֶם מִי וְמִי הַהֲלָכִים:	Then Moses and Aaron were brought back to Pharaoh, and he said to them, “Go. Serve the LORD your God. <u>But who exactly</u> are those that <i>are to go</i> ?”	who exactly ← <i>who and who</i> .
Ex 10:9	וַיֹּאמֶר מֹשֶׁה בְּנֹעַרֵינוּ וּבִזְקֵנֵינוּ גֵלָד בְּבָלֵינוּ וּבְבָנוֹתֵינוּ בְּצֹאנֵנוּ וּבְבָקָרֵנוּ גֵלָד כִּי חֲגִי־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 אֵלָיו יְהִי כֵן יְהוָה עִמָּכֶם כַּאֲשֶׁר אֲשַׁלַּח אֶתְכֶם וְאֶת־טַפְכֶם רְאוּ כִּי רָעָה נִגַּד פְּנִיכֶם:	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 ahead of you</i> .”	ahead of you ← <i>opposite your faces</i> .
Ex 10:11	לֹא כֵן לְכוּ־נָא הַגְּבֵרִים וַעֲבַדוּ אֶת־יְהוָה כִּי אַתָּה אַתָּם מְבַקְשִׁים וַיַּגִּרְשׁ אֹתָם מֵאֶת פְּנֵי פַרְעֹה: 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 <u>he drove them out</u> 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 נָטָה יָדְךָ עַל־אֶרֶץ מִצְרַיִם בְּאַרְבֶּה וַיַּעַל עַל־אֶרֶץ מִצְרַיִם וַיֹּאכַל אֶת־כָּל־עֵשֶׂב הָאֶרֶץ אֲתָ כָּל־אֲשֶׁר הִשְׁאִיר הַבָּרָד:	Then the LORD said to Moses, “Stretch your hand out over the land of Egypt for the locusts <u>so that</u> 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 וַיְהִי נֶהָג רוּחַ קָדִים בְּאֶרֶץ כָּל־הַיּוֹם הַהוּא וְכָל־הַלַּיְלָה הַבֹּקֶר הָיָה וְרוּחַ הַקָּדִים נָשָׂא 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 morning came</i> , and the east wind brought the locusts.	came ← <i>became</i> .
Ex 10:14	וַיַּעַל הָאַרְבֶּה עַל כָּל־אֶרֶץ מִצְרַיִם וַיָּנַח בְּכָל גְּבוּל מִצְרַיִם כִּבְד מְאֹד לִפְנֵי לֹא־הָיָה כֵן אַרְבֶּה כָּמֹהוּ וְאַחֲרָיו 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 very severe</i> ; before it there had <u>never</u> been such a locust <i>plague as this</i> , 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־הָאָרֶץ וַתִּחְשַׁךְ הָאָרֶץ וַיֹּאכַל אֶת־כָּל־עֵשֶׂב הָאָרֶץ וְאֵת כָּל־פְּרֵי הָעֵץ אֲשֶׁר הוּתִיר הַבֶּרֶד וְלֹא־נֹתַר כָּל־יֵרֶק בָּעֵץ 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	וַיַּמְהֵר פֶּרְעֹה לִקְרֹא לְמֹשֶׁה וּלְאַהֲרֹן 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 אֲדָּ הַפֶּעַם וְהִעֲתִירוּ לַיהוָה אֱלֹהֵיכֶם וַיִּסַּל 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 פֶּרְעֹה וַיַּעֲתֵר אֶל־יְהוָה:	And he departed from Pharaoh and entreated the LORD.	
Ex 10:19	וַיִּהְיֶה יְהוָה רוּחַ־יָם חֲזָק מְאֹד וַיִּשָּׂא אֶת־הָאַרְבֶּה וַיִּתְקַעְהוּ יָמָּה סוֹף לֹא נִשְׁאַל אַרְבֶּה 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.  <u>Red Sea</u> ← <i>Sedge Sea</i> .  territory ← <i>border</i> .
Ex 10:20	וַיִּחְזַק יְהוָה אֶת־לֵב פֶּרְעֹה וְלֹא שְׁלַח 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 נִטָּה 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</u> <u>will have to grope in the dark</u> .”	they will <i>have to grope in the</i> dark ← <i>let them grope darkness</i> (jussive). AV differs ( <i>darkness</i> <i>which may be felt</i> ).
Ex 10:22	וַיִּט מֹשֶׁה אֶת־יָדוֹ עַל־הַשָּׁמַיִם וַיְהִי חֹשֶׁךְ־אֲפֹלָה בְּכָל־אֶרֶץ מִצְרַיִם שְׁלֹשַׁת 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 מִתַּחְתּוֹ שְׁלֹשַׁת יָמִים וְלֹכְלֹכֵי יִשְׂרָאֵל הָיָה אֹר בְּמוֹשְׁבֹתָם:	One <u>person</u> <i>could</i> not see <u>another</u> , 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</i> ... <i>his brother</i> .  from the spot <i>where he was</i> ← <i>from under him(self)</i> .  but: adversative use of the vav.

Ex 10:24	וַיִּקְרָא פַרְעֹה אֶל־מֹשֶׁה וַיֹּאמֶר לָכֵן עֲבָדוּ אֶת־יְהוָה רַק צֹאנְכֶם וּבְקָרְכֶם יֵצְאוּ גַם־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־אַתָּה תִּתֵּן בְּיָדֵנוּ זִבְחִים וְעֹלֹת וְעֲשִׂינוּ לַיהוָה אֱלֹהֵינוּ:	Then Moses said, “You <i>must</i> also <u>hand our animals over to us</u> for sacrifices and burnt offerings 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־מִקְלָנוּ יִלְךְ עִמָּנוּ לֹא תִשָּׂאֵל פֶּרֶסָה בִּי מִמֶּנּוּ נִקָּח לְעַבְד אֶת־יְהוָה אֱלֹהֵינוּ וְאִנְחָנוּ לֹא־נֵדַע מִה־נִּעֲבַד 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 הִשָּׁמֶר לְךָ אֶל־תִּסְקֶה רַאזֹת פָּנַי כִּי בְיוֹם רֹאיתִיךָ 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 כֵּן דִּבַּרְתָּ לֹא־אֶסְף עוֹד רַאזֹת פָּנַי: פ	To <u>this</u> 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־פְּרֹעֹה וְעַל־מִצְרַיִם אַחֲרֵי־כֵן יִשְׁלַח אַתָּכֶם מִזֶּה כְּשִׁלְחוֹ כָּלָה גֵּרֶשׁ יִגְרֹשׁ 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. <hr/> drive you right out: infinitive absolute.
Ex 11:2	דַּבֵּר־נָא בְּאָזְנֵי הָעָם וַיִּשְׁאַלּוּ אִישׁ   מֵאֵת רֵעֵהוּ וְאִשָּׁה מֵאֵת רֵעוּתָהּ כְּלִי־כֶסֶף וּכְלִי זָהָב:	Now speak in the audience of the people <u>to the intent that</u> <i>every</i> 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־חֲנוּן הָעָם בְּעֵינֵי מִצְרַיִם גַּם   הָאִישׁ מֹשֶׁה גָּדוֹל מְאֹד בְּאֶרֶץ מִצְרַיִם בְּעֵינֵי עֲבָדֵי־פַרְעֹה וּבְעֵינֵי הָעָם: ס	And the LORD put <i>an attitude of</i> grace <u>towards</u> 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 כְּחֻצַּת 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 ← thus.
Ex 11:5	וּמֵת כָּל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם מִבְּכוֹר פַּרְעֹה הַיֹּשֵׁב עַל־כִּסְאוֹ עַד בְּכוֹר הַשֹּׁפְחָה אֲשֶׁר אַחֲרֵי הָרִחִים וְכֹל בְּכוֹר בַּהֲמָה:	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 <u>sits at</u> the millstones, and every firstborn of the cattle.	at ← behind.
Ex 11:6	וְהָיְתָה צַעֲקָה גְדֹלָה בְּכָל־אֶרֶץ מִצְרַיִם אֲשֶׁר כָּמָהוּ לֹא נֶהְיְתָה וְכָמָהוּ לֹא תִּסָּף:	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	וְלֹכֵל   בְּנֵי יִשְׂרָאֵל לֹא יִחְרֹץ־כָּלֵב לְשׁוֹנוֹ לְמַאֲשֵׁ וְעַד־בַּהֲמָה לְמַעַן תִּדְעוּ 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	וַיֵּרְדּוּ כָל־עַבְדֵּיךָ אֵלַי וְהִשְׁתַּחֲוּוּ־לִי לֵאמֹר צֵא אִתָּה וְכָל־הָעָם אֲשֶׁר־בְּרִגְלֶיךָ וְאַחֲרֵי־כֵן אֵצֵא וְיָצָא מִעַם־פַּרְעֹה בְּחָרִי־אָף: 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> .  departed from ← <i>went out from with</i> .
Ex 11:9	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֹא־יִשְׁמַע אֵלֶיכֶם פַּרְעֹה לְמַעַן רַבּוֹת מוֹפְתֵי 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 לִפְנֵי פַּרְעֹה וַיַּחֲזֶק יְהוָה אֶת־לֵב פַּרְעֹה 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 רִאשׁ חֳדָשִׁים רִאשׁוֹן הוּא לָכֶם לְחֹדֶשִׁי 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-עֵדֶת יִשְׂרָאֵל לֵאמֹר בַּעֲשֹׂר לַחֹדֶשׁ הַזֶּה וַיִּקְחוּ לָהֶם אִישׁ שֶׁה לְבֵית-אָבִתָּה שֶׁה לְבֵיתָ:	Speak to the whole congregation of Israel and say <i>that</i> on the tenth <i>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 וְלֶקַח הוּא וּשְׁכֵנּוֹ הַקָּרֵב אֶל-בֵּיתוֹ בְּמִכְסֵּת נַפְשָׁת אִישׁ לְפִי אֲכָלוּ תִּכְסּוּ עַל-הַשֶּׁה:	And if the house is too small <u>to</u> afford a lamb, then it and its neighbour which <i>is</i> <u>most like</u> <i>that</i> house in <u>headcount</u> will take <i>a</i> lamb, <i>and</i> you will each be attributed to the <i>shared</i> lamb in accordance with <i>those</i> eating <i>from</i> it.	to afford a lamb ← <i>to be from a</i> <i>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 <u>or</u> from the goats.	or: disjunctive use of the <i>vav</i> .
Ex 12:6	וְהָיָה לָכֶם לְמִשְׁמֶרֶת עַד אַרְבַּעָה עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה וְשַׁחֲטוּ אוֹתוֹ כָּל קְהָל עֵדֶת-יִשְׂרָאֵל בֵּין הָעֶרְבִים:	And it will be an <i>animal</i> kept for you until the fourteenth day of this month, when the whole convocation of the congregation of Israel will slaughter it <u>in the</u> <u>evening</u> .	<i>animal</i> kept ← <i>guarding</i> .  in the evening ← <i>between the</i> <i>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</i> <i>evening</i> .
Ex 12:7	וְלָקְחוּ מִן-הַדָּם וַנָּתְנוּ עַל-שְׁתֵּי הַמְּזוֹזוֹת וְעַל-הַמַּשְׁקוּף עַל הַבָּתִּים אֲשֶׁר-יֹאכְלוּ אוֹתוֹ בָּהֶם:	And they will take <i>some</i> of <i>its</i> blood and put <i>it</i> on the two doorposts and on the lintel <u>of the</u> <u>houses</u> in which they will eat it.	of the houses ← <i>at the houses</i> .
Ex 12:8	וְאָכְלוּ אֶת-הַבָּשָׂר בַּלַּיְלָה הַזֶּה צֹלִי-אֵשׁ וּמִצּוֹת עַל-מֶרְרִים יֹאכְלֶהוּ:	And they will eat the meat <u>on</u> <u>that night</u> , 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	אֲלֹתֵאכְלוּ מִמֶּנּוּ זָא וּבָשָׁל מִבָּשָׁל בַּמֵּי כִי אִם-צֹלִי-אֵשׁ רֹאשׁוֹ עַל-כִּרְעָיו וְעַל-קִרְבּוֹ:	Do not eat <i>any</i> of it raw, or <u>boiled in water at all</u> , 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 וְהִנָּתַר 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 <u>a</u> fire.	a fire ← <i>the fire</i> . An unexpected definite article. See Gen 22:9.



Ex 12:11	<p>וְכַכֵּה תֹאכְלוּ אֹתוֹ מִתְנִיכֶם חֲגָרִים גָּעְלִיכֶם בְּרַגְלֵיכֶם וּמִקְלָכֶם בְּיָדְכֶם וְאָכַלְתֶּם אֹתוֹ בְּחִפְזוֹן פֶּסַח הוּא לַיהוָה:</p>	<p>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.</p>	
Ex 12:12	<p>וְעָבַרְתִּי בָאָרֶץ-מִצְרַיִם בַּלַּיְלָה הַזֶּה וְהִכֵּיתִי כָל-בְּכוֹר בְּאֶרֶץ מִצְרַיִם מֵאָדָם וְעַד-בְּהֵמָה וּבְכָל-אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים אֲנִי יְהוָה:</p>	<p>And I will pass through the land of Egypt <u>on that night</u>, 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> I <i>am</i> the LORD.</p>	<p>on that night ← <i>on this night</i>.</p>
Ex 12:13	<p>וְהָיָה הַדָּם לָכֶם לְאֵת עַל הַבָּתִּים אֲשֶׁר אַתֶּם שָׁם וְרָאִיתִי אֶת-הַדָּם וּפָסַחְתִּי עֲלֵיכֶם וְלֹא-יְהִיָּה בְכֶם נֹגֵף לְמַשְׁחִית בְּהַכְתִּי בָאָרֶץ מִצְרַיִם:</p>	<p>And the blood will be a sign for you on the houses where you <i>are</i>, and I will see the blood, and I will pass over you, and there will not be <i>any destructive blow</i> 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 לָכֶם לְזִכְרוֹן וְחִגְגְתֶּם אֹתוֹ חֹג לַיהוָה לְדֹרֹתֵיכֶם חֻקַּת עוֹלָם תְּחַגְּגֻהוּ:</p>	<p>And this day will be a memorial for you, and you will celebrate it <i>as</i> 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 אֶךְ בַּיּוֹם הָרִאשׁוֹן תִּשְׁבִּיתוּ שֶׂאֵר מִבִּתְיֹכֶם 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 לָכֶם כָּל-מְלָאכָה לֹא-יַעֲשֶׂה בָהֶם אֶךְ אֲשֶׁר יֹאכֵל לְכָל-נֶפֶשׁ הוּא לְבָדוּ יַעֲשֶׂה לָכֶם:</p>	<p>On the first day <i>you will hold</i> a holy convocation and on the seventh day <u>you will hold</u> 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 בְעֶצְמָם הַיּוֹם הַזֶּה הוֹצֵאתִי אֶת־עַבְדֵיכֶם 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 <i>companies</i> out of the land of Egypt, and you will keep this day throughout your generations, <i>as</i> an age-abiding statute.</p>	<p>companies: see Ex 6:26.</p>
Ex 12:18	<p>בְּרֵאשׁוֹן בָּאֲרֻבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ בָּעֶרֶב תֹּאכְלוּ מִצַּת עַד יוֹם הָאֶחָד וְעֶשְׂרִים לַחֹדֶשׁ בָּעֶרֶב:</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 שָׂאֵר לֹא יִמָּצֵא בְּבֵתֵיכֶם כִּי   כָּל־אֹכֵל מִחֻמֶּצֶת וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא מֵעֵדֶת יִשְׂרָאֵל בֶּגֶר וּבְאֶזְרַח הָאָרֶץ:</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>.</p> <hr/> <p>person ← <i>soul</i>.</p>
Ex 12:20	<p>כָּל־מִחֻמֶּצֶת לֹא תֹאכְלוּ בְּכָל־ מוֹשְׁבֵיכֶם תֹּאכְלוּ מִצּוֹת: פ</p>	<p>You will eat nothing leavened; in all of the places where you live, you will eat unleavened bread.”</p>	
Ex 12:21	<p>וַיִּקְרָא מֹשֶׁה לְכָל־זִקְנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם מִשְׁכּוֹ וּקְחוּ לָכֶם צֹאן לְמִשְׁפַּחְתֵּיכֶם וּשְׁחֻטוּ הַפֶּסַח:</p>	<p>Then Moses called for all the elders of Israel, and he said to them, “Select and take a <u>lamb</u> for yourselves according to your families, and slaughter the <u>Passover</u>.</p>	<p>then: the verse jumps ahead in time to the Passover itself.</p> <hr/> <p>select: supported by [ST] (<i>choisissez</i>).</p> <hr/> <p>lamb ← <i>sheep</i>, but including <i>lambs</i>.</p>
Ex 12:22	<p>וְלָקַחְתֶּם אֲגָדַת אֶזְוִב וּטְבַלְתֶּם בָּדָם אֲשֶׁר־בַּסֶּף וְהִגַּעְתֶּם אֶל־הַמִּשְׁקוּף וְאֶל־שְׁתֵּי הַמְּזוּזוֹת מִן־הַדֶּם אֲשֶׁר בַּסֶּף וְאַתֶּם לֹא תֵצְאוּ אִישׁ מִפֶּתַח־בֵּיתוֹ עַד־בֹּקֶר:</p>	<p>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.</p>	<p>not one of you ← <i>you, not a man</i>.</p>
Ex 12:23	<p>וְעָבַר יְהוָה לַלַּיְלָה אֶת־מִצְרַיִם וַיִּרְאֶה אֶת־הַדֶּם עַל־הַמִּשְׁקוּף וְעַל שְׁתֵּי הַמְּזוּזוֹת וַפֶּסַח יְהוָה עַל־הַפֶּתַח וְלֹא יָתֵן הַמַּשְׁחִית לָבֹא אֶל־בְּתֵיכֶם לַלַּיְלָה:</p>	<p>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>.</p>	<p>pass over: i.e. <i>skip</i>.</p>
Ex 12:24	<p>וּשְׁמַרְתֶּם אֶת־הַדְּבָר הַזֶּה לְחֻק־לָךְ וּלְבָנֶיךָ עַד־עוֹלָם:</p>	<p>And you will observe this <u>injunction</u> as a statute of yours and of your sons, age-abidingly.</p>	<p>injunction ← <i>word, matter</i>.</p>

Ex 12:25	וְהָיָה כִּי־תָבֹאוּ אֶל־הָאָרֶץ אֲשֶׁר יִתֵּן יְהוָה לָכֶם כְּאֲשֶׁר דִּבֶּר וּשְׁמַרְתֶּם 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 זִבְח־פֶּסַח הוּא לַיהוָה אֲשֶׁר פָּסַח עַל־בְּתִי בְּנֵי־יִשְׂרָאֵל בְּמִצְרַיִם בְּנִגְפוֹ אֶת־מִצְרַיִם וְאֶת־בְּתִינוּ הִצִּיל וַיִּקַּד הָעָם וַיִּשְׁתַּחֲוּ:	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 <i>but</i> saved our houses.’ ” Then the people bowed and worshipped.	but: adversative use of the vav.
Ex 12:28	וַיֵּלְכוּ וַיַּעֲשׂוּ בְּנֵי יִשְׂרָאֵל כְּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה וְאַהֲרֹן בֶּן עֶשְׂו: 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   בַּחֲצִי הַלַּיְלָה וַיְהוָה הִכָּה כָּל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם מִבְּכֹר פַּרְעֹה הַיֹּשֵׁב עַל־כִּסְאוֹ עַד בְּכוֹר הַשֶּׁבִי אֲשֶׁר בְּבֵית הַבּוֹר וְכָל בְּכוֹר בַּהֲמָה:	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 הוּא וְכָל־עַבְדָּיו וְכָל־מִצְרַיִם וַתְּהִי צִעֲקָה גְדֹלָה בְּמִצְרַיִם כִּי־אֵין בֵּית אֲשֶׁר אֵין־שָׁם מָת:	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 wasn't <i>someone</i> dead.	
Ex 12:31	וַיִּקְרָא לְמֹשֶׁה וּלְאַהֲרֹן לַיְלָה וַיֹּאמֶר קוּמוּ צֵאוּ מִתּוֹךְ עַמִּי גַם־אַתֶּם גַּם־בְּנֵי יִשְׂרָאֵל וּלְכוּ עֲבֹדוּ אֶת־יְהוָה כַּדְּבַרְכֶּם:	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־צֹאנְכֶם גַּם־בְּקָרְכֶם קְחוּ כְּאֲשֶׁר דִּבַּרְתֶּם וּלְכוּ וּבֵרַכְתֶּם גַּם־אֹתִי:	Take also your sheep and your cattle as you said, and go, and bless me too.”	
Ex 12:33	וַתַּחֲזַק מִצְרַיִם עַל־הָעָם לְמַהֵר לְשַׁלְּחָם מִן־הָאָרֶץ כִּי אָמְרוּ כָּלָנוּ מֵתִים:	And Egypt <i>was resolved</i> concerning the people to be quick <i>in</i> sending them out of the land, for they said, “ <i>Otherwise</i> , we <i>are</i> all dead.”	was resolved ← <i>became strong / hard</i> .  in sending: gerundial use of the infinitive.

Ex 12:34	וַיֵּשֶׂא הָעָם אֶת־בָּצֵקוֹ טָרֵם יַחֲמֹץ מִשְׁאֲרֹתָם צֹרֶת בְּשִׁמְלָתָם 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 כַּדָּבָר מֹשֶׁה וַיִּשְׁאַלּוּ מִמִּצְרַיִם כָּל־כֶּסֶף וְכָלִי זָהָב וּשְׁמָלֹת:	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־נָתַן אֶת־חֶן הָעָם בְּעֵינֵי מִצְרַיִם וַיִּשְׁאַלּוּם 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 מִרַעַמְסֶס סָכְתָה כֶּשֶׁשׁ־מֵאוֹת אֲלֶף רַגְלֵי הַגְּבָרִים לְבַד מִטָּף:	And the sons of Israel moved from Rameses to Succoth. <i>There</i> were about six hundred thousand men on foot, excluding children.	
Ex 12:38	וְגַם־עֶרְב רַב עָלָה אִתָּם וַצֹּאֵן וּבָקָר מְקֻנָּה כָּבֵד מְאֹד:	But a large number of mixed camp followers also went up with them, as <i>did</i> sheep and cattle – livestock <i>in</i> a <u>very considerable quantity</u> .	<i>in</i> a very considerable quantity ← <i>very heavy</i> .
Ex 12:39	וַיֹּאֲפוּ אֶת־הַבָּצֵק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עֲגַת מִצּוֹת כִּי לֹא חָמֵץ כִּי־גִרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהִתְמַהֵּמָה וְגַם־צֹדָה 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 וְאַרְבַּע 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 וְאַרְבַּע מֵאוֹת שָׁנָה וַיְהִי בְּעֶצֶם 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> . the very same day: or <i>this very day</i> . companies: see Ex 6:26.
Ex 12:42	לֵיל שִׁמְרִים הוּא לִיהוָה לְהוֹצִיאָם מֵאֶרֶץ מִצְרַיִם הוּא־הַלַּיְלָה הַזֶּה לִיהוָה שִׁמְרִים 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־בֶּן־נֹכְר לֹא־יֹאכֹל בּוֹ:	And the LORD said to Moses and Aaron, “This <i>is</i> the statute of the Passover. No foreigner will partake of it.	partake ← <i>eat</i> .
Ex 12:44	וְכָל־עֶבֶד אִישׁ מִקְנַת־כֶּסֶף וּמִלְתָּה אֹתוֹ אִזּוּ יֹאכֹל בּוֹ:	But <i>as for</i> every servant who was bought for money, and whom you have circumcised, in that case he shall partake of it.	bought for money ← <i>each a purchase of money</i> . partake ← <i>eat</i> .
Ex 12:45	תּוֹשֵׁב וְשָׂכִיר לֹא־יֹאכֹל־בּוֹ:	No temporary resident or hired servant shall partake of it.	partake ← <i>eat</i> .
Ex 12:46	בְּבֵית אֶחָד יֵאָכֹל לֹא־תוֹצִיא מִן־הַבֵּית מִן־הַבָּשָׂר חוּצָה וְנַעֲצֵם לֹא תִשְׁבְּרוּ־בּוֹ:	It will be eaten in one house. You shall not bring <i>any</i> meat out from the house outside, and <b>you shall not break <i>any</i> bone</b> in it.	<b>John 19:36.</b>
Ex 12:47	כָּל־עֵדֻת יִשְׂרָאֵל יַעֲשׂוּ אֹתוֹ:	Every congregation of Israel will celebrate it.	celebrate ← <i>do; perform</i> .
Ex 12:48	וְכִי־יֵגוֹר אִתְּךָ גֵּר וַעֲשֵׂה פֶסַח לִיהוָה הַמּוֹל לֹו כָל־זָכָר וְאִזּוּ יִקְרַב לַעֲשׂוֹתוֹ וְהָיָה כְּאֶזְרַח הָאָרֶץ וְכָל־עֶרְל לֹא־יֹאכֹל בּוֹ:	And if a foreigner should stay with you and celebrate the LORD's Passover, every male belonging to him must be circumcised, and then he shall approach to celebrate it, and he will be like a native of the land, but no uncircumcised person shall partake of it.	celebrate (2x) ← <i>do; perform</i> . uncircumcised ← <i>with foreskin</i> . partake ← <i>eat</i> .
Ex 12:49	תּוֹרָה אֶחָת יִהְיֶה לָאֶזְרַח וְלַגֵּר 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 כָל־בְּנֵי יִשְׂרָאֵל כְּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה וְאֶת־אַהֲרֹן כִּן עָשׂוּ: 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־צְבָאֲתָם: 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 companies.	companies: see Ex 6:26.
Ex 13:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	And the LORD spoke to Moses and said,	
Ex 13:2	קִדְשִׁלִּי כָל־בְּכוֹר פֶּטֶר כָּל־רֶחֶם בְּבִנֵי יִשְׂרָאֵל בָּאָדָם וּבַבְּהֵמָה לִי הוּא:	“Sanctify to me every firstborn, that opens any womb, among the sons of Israel, among man and among cattle; he <i>is</i> for me.”	<b>Luke 2:23.</b> any ← <i>every</i> .
Ex 13:3	וַיֹּאמֶר מֹשֶׁה אֶל־הָעָם זָכוֹר אֶת־הַיּוֹם הַזֶּה אֲשֶׁר יֵצְאֲתֶם מִמִּצְרַיִם מִבֵּית עֲבָדִים כִּי בְחֹזֶק יָד הוֹצִיא יְהוָה אֶתְכֶם מִזֶּה וְלֹא יֵאָכֹל חֻמֶּץ:	So Moses said to the people, “Remember this day when you came out of Egypt, from a house of slavery, 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. slavery ← <i>slaves or servants</i> .

Ex 13:4	הַיּוֹם אַתֶּם יֹצְאִים בַּחֹדֶשׁ הָאָבִיב:	Today you are coming out, in the month of Abib.	
Ex 13:5	וְהָיָה כִּי־יָבִיאֲךָ יְהוָה אֶל־אֶרֶץ הַכְּנַעֲנִי וְהַחִתִּי וְהָאֱמֹרִי וְהַחִיטִּי וְהַיְבוֹסִי אֲשֶׁר נִשְׁבַּע לְאַבְתָּחֶיךָ לָתֵת לָךְ אֶרֶץ זָבַת חֶלֶב וְדָבָשׁ וְעָבַדְתָּ אֶת־הָעֲבָדָה הַזֹּאת בַּחֹדֶשׁ הַזֶּה:	And it will come to pass that the LORD will bring you to the land of the Canaanite and the Hittite and the Amorite 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 מַצָּת 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	מִצּוֹת יֹאכַל אֶת שִׁבְעַת הַיָּמִים וְלֹא־יֵרָאֶה לְךָ חֶמֶץ וְלֹא־יֵרָאֶה לְךָ שָׂאֵר בְּכָל־גְּבֻלָּךְ:	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 territory.	territory ← <i>border</i> .
Ex 13:8	וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בְּעֵבֹר זֶה עָשָׂה יְהוָה לִי בְצֵאתִי מִמִּצְרָיִם:	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 לְךָ לְאוֹת עַל־יָדְךָ וּלְזִכְרוֹן בֵּין עֵינֶיךָ לְמַעַן תִּהְיֶה תּוֹרַת יְהוָה בְּפִיךָ כִּי בְיַד חֲזָקָה הוֹצֵאֲךָ יְהוָה מִמִּצְרָיִם:	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 לְמוֹעֲדָה מִיָּמִים יְמִימָה: ס	So you will keep this statute in its due time <u>on these days</u> <i>when</i> <i>they occur</i> .	on these days <i>when they occur</i> ← <i>from days to days</i> .
Ex 13:11	וְהָיָה כִּי־יָבִיאֲךָ יְהוָה אֶל־אֶרֶץ הַכְּנַעֲנִי כַּאֲשֶׁר נִשְׁבַּע לָךְ וְלַאֲבֹתֶיךָ וְנָתַנָּה 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	וְהָעֲבַרְתָּ כָּל־פֶּטֶר־רֶחֶם לִיהוָה וְכָל־פֶּטֶר   שֹׁגֵר בַּהֶמָּה אֲשֶׁר יִהְיֶה לָךְ הַזָּכָרִים לַיהוָה:	And you will set <u>everyone who</u> <u>opens the womb</u> aside for the LORD, and <u>every first</u> offspring 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</i> <i>opening of offspring</i> .

Ex 13:13	וְכָל־פֶּטֶר חֹמֶל תִּפְדֶּה בֶּשֶׂה וְאִם־לֹא תִפְדֶּה וְעִרְפָּתוֹ וְכָל בְּכוֹר אָדָם בְּבִנְיָד 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 בִּנְךָ מָחָר לֵאמֹר מַה־זֹּאת וְאָמַרְתָּ אֵלָיו בְּחֹזֶק 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</i> , or <i>servants</i> .
Ex 13:15	וַיְהִי כִּי־הִקְשָׁה פָּרְעֹה לְשַׁלְּחָנוּ וַיְהַרֵּג יְהוָה כָּל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם מִבְּכֹר אָדָם וְעַד־בְּכוֹר בְּהֵמָה עַל־כֵּן אֲנִי זֹבֵחַ לַיהוָה כָּל־פֶּטֶר רֶחֶם הַזָּכָרִים וְכָל־בְּכוֹר בְּנֵי אִפְדָּה:	And it came to pass that he hardened Pharaoh <u>about letting</u> us go, 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 everything <i>that</i> opens the womb – the males – but I redeem <u>every</u> <u>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־יָדְךָ וּלְטוֹטְפֹת בֵּין עֵינֶיךָ כִּי בְחֹזֶק 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 פָּרְעֹה אֶת־הָעָם וְלֹא־נָתַם אֱלֹהִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב הוּא כִּי   אָמַר אֱלֹהִים פֶּן־יִנָּחַם הָעָם בְּרֹאֲתָם מִלְחָמָה וְשָׁבוּ מִצְרֵימָה:	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	וַיֹּסֶב אֱלֹהִים   אֶת־הָעָם דֶּרֶךְ הַמִּדְבָּר יַם־סוּף וַחֲמִשִּׁים עָלוּ בְנֵי־יִשְׂרָאֵל מֵאֶרֶץ 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> .  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־עֲצָמוֹת יוֹסֵף עִמּוֹ כִּי הִשְׁבַּע הַשָּׂבִיעַ אֶת־בְּנֵי יִשְׂרָאֵל לֵאמֹר פֶּקֶד יִפְקֹד אֱלֹהִים אֶתְכֶם וְהֵעֲלִיתֶם אֶת־עֲצָמֹתַי מִזֶּה אִתְּכֶם:	And Moses took Joseph's bones with him, for <u>he had made a</u> <u>point of adjuring</u> the sons of Israel, when he said, “God <u>will</u> <u>definitely visit</u> you, and you will bring my bones with you from here.”	he had made a point of adjuring: infinitive absolute.  will definitely visit: infinitive absolute.
Ex 13:20	וַיִּסְעוּ מִסֹּכֶת וַיַּחֲנוּ בְּאֶתְם בְּקֶצֶה הַמִּדְבָּר:	Then they moved from Succoth and encamped at Etham, at the edge of the desert.	

Ex 13:21	וַיְהִי הָלֶךְ לִפְנֵיהֶם יוֹמָם בְּעַמּוּד עָנָן לְנַחֲתָם הַדֶּרֶךְ וּלְלַיְלָה בְּעַמּוּד אֵשׁ לְהָאִיר לָהֶם לָלֶכֶת יוֹמָם וּלְלַיְלָה:	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 לַיְלָה 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 וַיָּשׁוּבוּ וַיַּחֲנוּ לִפְנֵי פִי הַחִירוֹת בֵּין מִגְדֹּל וּבֵין הַיָּם לִפְנֵי בַּעַל־ זֶפְחוֹן תַּחְנוּ 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	וְאָמַר פַּרְעֹה לְבָנֵי יִשְׂרָאֵל נִבְכָּיִם הֵם בְּאֶרֶץ 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	וַחֲזַקְתִּי אֶת־לִב־פַּרְעֹה וְרִדְף אֲחֵרֵיהֶם וְאֶכְבְּדָה בַּפֶּרֶעַה וּבְכָל־חֵילוֹ וַיֵּדְעוּ מִצְרַיִם כִּי־אֲנִי יְהוָה וַיַּעֲשׂוּ־כֵן:	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 <u>the Egyptians</u> will know that I <i>am</i> the LORD.” And they did so.	harden ← <i>make firm</i> . the Egyptians ← <i>Egypt</i> , but see Gen 45:2.
Ex 14:5	וַיִּגַּד לְמֶלֶךְ מִצְרַיִם כִּי בָרַח הָעָם וַיִּהְיֶה לִּבָּב פַּרְעֹה וַעֲבָדֵיו אֶל־הָעָם וַיֹּאמְרוּ מַה־זֹּאת עָשִׂינוּ כִּי־שַׁלַּחְנוּ אֶת־יִשְׂרָאֵל מֵעֲבָדֵנוּ:	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.”	
Ex 14:6	וַיֹּאסֶר אֶת־רֶכֶבוֹ וְאֶת־עַמּוֹ לָקַח עִמּוֹ:	So he harnessed his chariot and took his people with him,	
Ex 14:7	וַיִּקַּח שֵׁשׁ־מֵאוֹת רֶכֶב בָּחוּר וְכָל רֶכֶב מִצְרַיִם וְשָׁלֹשׁ עַל־כָּלֹ:	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.	crews of three: AV differs ( <i>captains</i> ). each ← <i>all</i> .
Ex 14:8	וַיַּחֲזֶק יְהוָה אֶת־לִב פַּרְעֹה מֶלֶךְ מִצְרַיִם וַיִּרְדֹּף אַחֲרֵי בְנֵי יִשְׂרָאֵל וּבְנֵי יִשְׂרָאֵל יֹצְאִים בְּיַד רָמָה:	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.	hardened ← <i>made firm</i> . while: wider use of the <i>vav</i> .



Ex 14:9	וַיִּרְדְּפוּ מִצְרַיִם אַחֲרֵיהֶם וַיִּשְׁיֶגּוּ אוֹתָם חֲנִים עַל-הַיָּם כָּל-סוּס וְרֶכֶב פָּרָעָה וּפָרָשָׁיו וַחֲיָלוֹ עַל-פִּי הַחִירֹת לִפְנֵי בַּעַל זַפְּזָן:	And the Egyptians 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.	the Egyptians ← <i>Egypt</i> , but see Gen 45:2.
Ex 14:10	וּפָרָעָה הִקְרִיב וַיִּשְׂאוּ בְנֵי-יִשְׂרָאֵל אֶת-עֵינֵיהֶם וַהֲגִה מִצְרַיִם   נִסַּע אַחֲרֵיהֶם וַיִּירָאוּ מְאֹד וַיִּצְעֲקוּ בְנֵי-יִשְׂרָאֵל אֶל-יְהוָה:	And Pharaoh approached, and the sons of Israel lifted up their eyes, and what <i>they saw was</i> the Egyptians coming after them, and they were very afraid, and the sons of Israel cried out to the LORD.	what <i>they saw was</i> ← <i>behold</i> . the Egyptians ← <i>Egypt</i> , but see Gen 45:2. coming ← <i>travelling, moving</i> .
Ex 14:11	וַיֹּאמְרוּ אֶל-מֹשֶׁה הַמִּבְלִי אִיזֶן-קִבְרִים בְּמִצְרַיִם לְקַחְתָּנוּ לְמוֹת בַּמִּדְבָּר מֵהַזֹּאת עָשִׂיתָ לָּנוּ לְהוֹצִיאָנוּ מִמִּצְרַיִם:	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?”	
Ex 14:12	הֲלֹא-זֶה הַדָּבָר אֲשֶׁר דִּבַּרְנוּ אֵלֶיךָ בְּמִצְרַיִם לֵאמֹר חֲדָל מִמֶּנּוּ וְנַעֲבֹדָה אֶת-מִצְרַיִם כִּי טוֹב לָנוּ עֲבֹד אֶת-מִצְרַיִם מִמָּתְנוּ בַּמִּדְבָּר:	Isn't this the <u>concern</u> 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-תִּירָאוּ הַתִּיצְבוּ וּרְאוּ אֶת-יְשׁוּעַת יְהוָה אֲשֶׁר-יַעֲשֶׂה לָכֶם הַיּוֹם כִּי אֲשֶׁר רָאִיתֶם אֶת-מִצְרַיִם הַיּוֹם לֹא תִסִּיפוּ לִרְאֹתָם עוֹד עַד-עוֹלָם:	At <u>this</u> Moses said to the people, “Do not be afraid. <u>Stand up and observe</u> 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 <i>vav</i> . 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 תִּחְרְשׁוּן: פ	And the LORD will fight for you, and you will keep quiet.”	
Ex 14:15	וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה מֵה-תִצְעַק 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 <i>vav</i> .
Ex 14:16	וְאַתָּה הָרֹם אֶת-מִטְּךָ וְנָטָה אֶת-יָדְךָ עַל-הַיָּם וּבָקַעְתָּהוּ וַיָּבֹאוּ בְנֵי-יִשְׂרָאֵל בְּתוֹךְ הַיָּם בִּיבֶשֶׁת:	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 <i>vav</i> .

Ex 14:17	וְאֲנִי הֲנִי מְחִזֵּק אֶת־לֵב מִצְרַיִם וַיָּבֹאוּ אַחֲרֵיהֶם וְאֶכְבְּדָה בַּפָּרֹעַה וּבְכָל־חֵילוֹ בְּרִכְבּוֹ וּבַפָּרָשָׁיו:	And <i>as for</i> me, I <i>am</i> about to harden the Egyptians' hearts, and they will come after them, and I will be glorified by <i>means</i> of 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</i> <i>heart</i> , but see Gen 45:2.
Ex 14:18	וַיֵּדְעוּ מִצְרַיִם כִּי־אֲנִי יְהוָה בַּהֲכַבְדִּי בַּפָּרֹעַה 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	וַיֵּסֶעַ מֶלֶאכָּד הָאֱלֹהִים הַהֹלֵךְ לִפְנֵי מַחֲנֵה יִשְׂרָאֵל וַיֵּלֶךְ מֵאַחֲרֵיהֶם וַיֵּסֶעַ עַמּוּד 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 וַיֹּאֲרֵ אֶת־הַלַּיְלָה וְלֹא־קָרַב זֶה אֶל־זֶה כָּל־הַלַּיְלָה:	and it went between Egypt's camp and Israel's camp, and it became cloud and darkness, but it lit up the night. And one did not approach the other all night.	cloud and darkness ← <i>the cloud</i> <i>and the darkness</i> .
Ex 14:21	וַיִּט מֹשֶׁה אֶת־יָדוֹ עַל־הַיָּם וַיִּזְלַךְ יְהוָה   אֶת־הַיָּם בְּרוּחַ קָדִים עֶזְה כָּל־הַלַּיְלָה וַיִּשָּׁם אֶת־הַיָּם לַחֲרָבָה וַיִּבָּקְעוּ הַמַּיִם:	Then Moses stretched his hand over the sea, and the LORD caused the sea to <i>recede</i> with a strong east wind all night, and he made the sea dry land. And the water was divided,	recede ← <i>go</i> .
Ex 14:22	וַיָּבֹאוּ בְנֵי־יִשְׂרָאֵל בְּתוֹךְ הַיָּם בֵּיבֶשֶׁה וְהַמַּיִם לָהֶם חֹמָה מִיְמִינָם וּמִשְׁמָאלָם:	and the sons of Israel went through the middle of the sea on dry ground, and the water <i>was</i> a wall to them on their right and on their left.	
Ex 14:23	וַיִּרְדְּפוּ מִצְרַיִם וַיָּבֹאוּ אַחֲרֵיהֶם כָּל סוּס פָּרֹעַה רִכְבּוֹ וּפָרָשָׁיו אֶל־תּוֹךְ הַיָּם:	Meanwhile the Egyptians pursued <i>them</i> and came after them – every horse of Pharaoh's, his chariot <i>fleet</i> and his horsemen – into the middle of the sea.	meanwhile: wider use of the <i>vav</i> .  the Egyptians ← <i>Egypt</i> , but see Gen 45:2.
Ex 14:24	וַיְהִי בְּאַשְׁמֹרֶת הַבֹּקֶר וַיִּשְׁקֹף יְהוָה אֶל־מַחֲנֵה מִצְרַיִם בְּעַמּוּד אֵשׁ וָעָנָן וַיֹּהֶם אֶת מַחֲנֵה מִצְרַיִם:	And it came to pass in the morning watch that the LORD peered at the Egyptian <i>troops</i> through the column of fire and cloud, and he routed the Egyptian <i>troops</i> .	troops (2x) ← <i>camp</i> .

Ex 14:25	וַיִּסֶר אֶת אַפְנֵי מִרְכַּבְתָּיו וַיִּנְהֲגוּ בְּכִבְדָּת וַיֹּאמֶר מִצְרַיִם אֲנוֹסָה מִפְּנֵי יִשְׂרָאֵל כִּי יְהוָה נֹלָחֵם לָהֶם בַּמִּצְרַיִם פ	And he caused <u>their</u> 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 ← <i>its</i> . 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 וְיָשָׁבוּ הַמַּיִם עַל-מִצְרַיִם עַל-רֶכְבּוֹ 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 <i>fleet</i> and over its horsemen.”	
Ex 14:27	וַיִּטּ מֹשֶׁה אֶת-יָדוֹ עַל-הַיָּם וַיָּשָׁב הַיָּם לַפְּנוֹת בֹּקֶר לְאִיתָנוֹ וּמִצְרַיִם נָסִים 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 <u>normal state</u> , while <u>the</u> Egyptians were fleeing towards it, and the LORD tossed <u>the</u> Egyptians about in the middle of the sea.	normal state ← <i>constancy</i> ; <i>might</i> . the Egyptians (2x) ← <i>Egypt</i> , but see Gen 45:2.
Ex 14:28	וַיָּשָׁבוּ הַמַּיִם וַיִּכְסּוּ אֶת-הָרֶכֶב וְאֶת-הַפָּרָשִׁים לְכָל חֵיל פְּרָעָה הַבָּאִים אֲחֵרֵיהֶם בַּיָּם לֹא-נִשְׁאַר בָּהֶם עַד-אֶחָד:	Then the water returned and covered the chariot <i>fleet</i> and the horsemen in all Pharaoh's forces which came after them in the sea. <u>Not a single one</u> of them remained.	not a single one ← <i>not up to</i> <i>one</i> .
Ex 14:29	וּבְנֵי יִשְׂרָאֵל הִלְכוּ בַיַּבֵּשָׁה בְּתוֹךְ הַיָּם וְהַמַּיִם לָהֶם חֹמָה מִיְמִינָם וּמִשְׁמָאלָם	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-שַׁפַּת הַיָּם:	So the LORD saved Israel from Egypt's grip 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 בַּמִּצְרַיִם וַיִּירָאוּ הָעָם אֶת-יְהוָה וַיֹּאמְרוּ בִּיהוָה וּבְמֹשֶׁה עַבְדּוֹ: פ	And Israel saw the great <u>power</u> which the LORD <u>exerted</u> 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	אֲזַי 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</u> <u>rider</u> into the sea.	he is highly exalted: infinitive absolute. horse and its rider: a poetic singular, technically <i>heterosis of</i> <i>number</i> , standing for <i>horses and</i> <i>their riders</i> . Also in Ex 15:21.

Ex 15:2	עָזִי וְזִמְרָתִי יְהִי לִי לְשׁוֹעָה זֶה אֱלֹהֵי וְאַנְהוּ אֱלֹהֵי אָבִי וְאַרְמְמָנָהוּ:	The LORD <i>is</i> my strength and <i>my</i> melody, And he became salvation to me. This <i>is</i> my GOD, And I will prepare a dwelling 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. <hr/> 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	מִרְכַּבֹּת פָּרָעָה וְחִילוֹ יָרָה בָּיָם וּמִבְּחַר שְׁלֹשִׁי טַבָּעוֹ בָּיָם־סוּף:	He cast Pharaoh's chariots and his army into the sea, And the elite of his <u>crews of</u> <u>three</u> Sank in the Red Sea.	crews of three: AV differs ( <i>captains</i> ). <hr/> sank: perhaps passive (the verb is <i>pual</i> ), <i>were sunk</i> , though <i>hophal</i> is נָסַח
Ex 15:5	תְּהִמָּת יַבַּיִם יָרְדוּ בְּמַצוֹלָת 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 נֶאֱדָרִי בִכְחֹ יְמִינֶךָ יְהוָה תִּרְעַץ אוֹיֵב:	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	וּבְרָב גְּאוֹנֶךָ תִּהְרַס קִמְיָךְ תִּשְׁלַח חֲרֹנְךָ יֹאכֹלֵמוֹ 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 גִּעְרָמוּ מַיִם נִצְבּוּ כְּמוֹ־נֹד נְזִלִים קָפְאוּ תְּהִמָּת בִּלְבָבִים:	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 שָׁלָל תִּמְלֹאמוּ נַפְשֵׁי אֶרִיק חֲרָבִי תוֹרִישְׁמוּ 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> . <hr/> satisfied ← <i>filled</i> .
Ex 15:10	נִשְׁפָּתָה בְּרוּחְךָ כִּסְמוּ יָם צִלְלוּ כְּעוֹפָרֶת 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־כַמֶּכָּה בָּאֵלִים יְהוָה מִי כַּמֶּכָּה נֶאֱדָר בְּקֹדֶשׁ נֹרָא תְּהִלַּת עֲשֵׂה פֶלֶא:	Who <i>is</i> like you Among the gods, O LORD? Who <i>is</i> like you? Glorious in holiness, Fearfully praiseworthy, Performing wondrously.	who <i>is</i> like you ... among the gods (etc.): compare Ps 86:8, Ps 86:10.  fearfully praiseworthy ← <i>fearful</i> (as) to praises ← <i>fearsome of</i> praises. A wider use of the construct state.
Ex 15:12	נָטִיתָ יְמִינְךָ תִּבְלַעְמוּ אָרֶץ:	You stretched out your right <i>hand</i> ; The earth swallowed them up.	
Ex 15:13	נְחִיתָ בְּחַסְדֶּךָ עַם־זוֹ גְּאֻלָּתָ נִהְלַתָּ בְּעֹזְךָ אֶל־נוֹה קִדְשֶׁךָ:	In your kindness you have led the people Whom you redeemed. You have guided <i>them</i> by your strength To your holy dwelling place.	the people whom: זוֹ, <i>zu</i> , is a relative pronoun (→ <i>whom</i> ), not demonstrative, <i>this</i> , here.  your holy dwelling place ← <i>the</i> <i>dwelling place of your holiness</i> , a Hebraic genitive.
Ex 15:14	שָׁמְעוּ עַמִּים יִרְגְּזוּן חֵיל אֲחֻז יִשְׁבִּי פִלִּשְׁתִּי:	The nations will hear <i>about</i> it And 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	אֲז נִבְהָלוּ אֱלֹפֵי אֲדוֹם אֵילֵי מוֹאָב יֶאֱחָזְמוּ רַעַד נִמְגּוּ כָּל יִשְׁבִּי כְנָעַן:	Then the chieftains of Edom will be terrified; As for the mighty <i>ones</i> of Moab, Trembling will seize them. All the inhabitants of Canaan will melt away.	
Ex 15:16	תִּפֹּל עֲלֵיהֶם אִימָתָה וּפַחַד בְּגָדֹל זְרוּעֶךָ יִדְּמוּ פֶּאֶבָן עַד־יַעֲבֹר עַמְּךָ יְהוָה עַד־יַעֲבֹר עַם־זוֹ קִנִּיתָ:	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	תְּבִאֲמוּ וְתִטְעֲמוּ בְּהָר נַחֲלֹתֶיךָ מְכוֹן לְשִׁבְתֶּךָ פְּעֻלָּתָ 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:	<b>The LORD will reign Age-abidingly and timelessly.</b>	<b>Rev 11:15.</b>  timelessly: or (to) <i>eternity</i> .

Ex 15:19	כִּי בֹא סוֹס פָּרָעָה בָּרֻכָּבוֹ וּבִפְרָשָׁיו בָּיָם וַיֵּשֶׁב יְהוָה עֲלֵהֶם אֶת־מִי הַיָּם וּבְנֵי יִשְׂרָאֵל הִלְכוּ בַיַּבֶּשֶׁה בְּתוֹךְ הַיָּם: פ	For Pharaoh's <u>cavalry</u> with his chariot <u>fleet</u> and his riders went into the sea, but the LORD caused the water of the sea to return over them, whereas the sons of Israel went on dry land in the middle of the sea.”	cavalry ← <i>horse</i> .  whereas: wider use of the <i>vav</i> .
Ex 15:20	וַתִּקַּח מִרְיָם הַנְּבִיאָה אֲחוֹת אַהֲרֹן אֶת־הַתֵּף בְּיָדָהּ וַתֵּצֵאנָּה כָּל־הַנָּשִׁים 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	וַתִּזְעַן לָהֶם מִרְיָם שִׁירָו לַיהוָה כִּי־גָאָה גָּאָה סוֹס וְרֻכָּבוֹ רָמָה בָּיָם: 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.  he is most exalted: infinitive absolute.
Ex 15:22	וַיֹּסֶעַ מֹשֶׁה אֶת־יִשְׂרָאֵל מִיַּם־סוּף וַיֵּצְאוּ אֶל־מִדְבַּר־שׁוּר וַיֵּלְכוּ שְׁלֹש־יָמִים בַּמִּדְבָּר 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 מִרְתָּה וְלֹא יָכְלוּ לִשְׁתֹּת מַיִם מִמֶּנָּה כִּי מָרָה הִיא עַל־כֵּן קָרְא־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 וַיִּמָּתְקוּ הַמַּיִם שֵׁם שָׁם לוֹ חֹק וּמִשְׁפָּט וְשֵׁם נִסָּהּ:	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 <u>freshwater</u> . 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 אִם־שָׁמוּעַ תִּשְׁמַע לְקוֹל   יְהוָה אֱלֹהֶיךָ וְהִישָׁר בְּעֵינֶיךָ תַעֲשֶׂה וְהִאֲזִנָּה לְמִצְוֹתָיו וְשָׁמַרְתָּ כָּל־חֻקָּיו כָּל־הַמַּחֲלָה אֲשֶׁר־שִׁמְתִּי בַּמִּצְרִים לֹא־אֲשִׁים עָלֶיךָ כִּי אֲנִי יְהוָה רֹפֵאֲךָ: ס	and he said, “If <u>you carefully</u> <u>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</u> <u>diseases</u> which I laid on Egypt, for I <i>am</i> the LORD your healer.”	you: singular, standing for <i>the</i> <i>people</i> .  carefully obey ← <i>hearing hear</i> <i>the voice</i> , infinitive absolute.  right ← <i>upright</i> .  hearken ← <i>listen</i> .  any of the diseases ← <i>all of the</i> <i>disease</i> .

Ex 15:27	וַיָּבֹאוּ אֵילָמָה וְשֵׁם שְׁתַּיִם עֲשָׂרָה עֵינֹת 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 מֵאֵילָם וַיָּבֹאוּ כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל אֶל־מִדְבַּר־סִין אֲשֶׁר בֵּין־אֵילָם וּבֵין סִינַי בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשֵּׁנִי לְצֵאתָם מֵאֶרֶץ מִצְרָיִם:	Then they moved from Elim, and the whole congregation of the sons of Israel came to the Desert of <u>Sin</u> 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 <i>a thorn bush</i> . It is etymologically related to <i>Sinai</i> .
Ex 16:2	*וַיִּלִּינוּ *וַיִּלּוּנוּ כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל עַל־מֹשֶׁה וְעַל־אַהֲרֹן בַּמִּדְבָּר:	And the whole congregation of the sons of Israel <u>complained</u> about Moses and Aaron in the desert.	complained: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning.
Ex 16:3	וַיֹּאמְרוּ אֲלֵהֶם בְּנֵי יִשְׂרָאֵל מִי־יִתֵּן מוֹתָנוּ בְּיַד־יְהוָה בְּאֶרֶץ מִצְרַיִם בְּשִׁבְתָּנוּ עַל־סִיר הַבָּשָׂר בְּאָכְלֵנוּ לֶחֶם לִשְׂבֹּעַ כִּי־הוֹצֵאתָם אֹתָנוּ אֶל־הַמִּדְבָּר הַזֶּה לְהָמִית אֶת־כָּל־הַקָּהָל הַזֶּה בָּרָעַב: ס	And the sons of Israel said to them, “If <u>only we <i>could</i> 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 הִנְנִי מִמְטִיר לָכֶם לֶחֶם מִן־הַשָּׁמַיִם וַיֵּצֵא הָעָם וּלְקָטוּ דְּבַר־יּוֹם בְּיוֹמָם לְמַעַן אֲנִסְנוּ הִלֵּךְ בְּתוֹרָתִי אִם־לֹא:	Then the LORD said to Moses, “ <u>You will see <i>how</i></u> 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 וְהָכִינוּ אֵת 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</i> an ordinary day.”	an ordinary day ← <i>day day</i> .
Ex 16:6	וַיֹּאמֶר מֹשֶׁה וְאַהֲרֹן אֶל־כָּל־בְּנֵי יִשְׂרָאֵל לָעֶרֶב וַיִּדְעֻתָם כִּי יְהוָה הוֹצִיא אֹתְכֶם 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	וּבֹקֶר וּרְאִיתֶם אֶת־כְּבוֹד יְהוָה בְּשָׁמְעוֹ אֶת־תְּלַלְתֵּיכֶם עַל־יְהוָה וַנִּחְנוּ מָה כִּי *תִּלְוּנוּ *תִּלְוֵנוּ 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 <u>are we that you should complain</u> about us?”	you should complain: the <i>ketiv</i> and <i>qeré</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	<p>וַיֹּאמֶר מֹשֶׁה בְּתַת יְהוָה לָכֶם בְּעֶרֶב בָּשָׂר לֶאֱכֹל וּלֶחֶם בַּבֹּקֶר לְשִׂבַּע בְּשִׂמְעַת יְהוָה אֶת־תִּלְנֹתֵיכֶם אֲשֶׁר־אַתֶּם מְלִינִם עָלָיו וְנִחֲנוּ מֶה לֹא־עָלִינוּ תִלְנֹתֵיכֶם כִּי עַל־יְהוָה:</p>	<p>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.”</p>	<p>complaints ... bring ← <i>complaints ... complain</i> (cognate noun and verb). The verb is partly in an Aramaic form.</p>
Ex 16:9	<p>וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן אָמַר אֶל־כָּל־עֵדֻת בְּנֵי יִשְׂרָאֵל קִרְבוּ לִפְנֵי יְהוָה כִּי שָׁמַע אֶת תִּלְנֹתֵיכֶם:</p>	<p>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.’ ”</p>	
Ex 16:10	<p>וַיְהִי כַּדְּבַר אַהֲרֹן אֶל־כָּל־עֵדֻת בְּנֵי־יִשְׂרָאֵל וַיִּפְּנוּ אֶל־הַמִּדְבָּר וְהָיָה כְּבוֹד יְהוָה נֹרְאָה בָּעָנָן: פ</p>	<p>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 saw</i> that the glory of the LORD had appeared in the cloud.</p>	<p><i>they</i> saw that ← <i>behold</i>.</p>
Ex 16:11	<p>וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:</p>	<p>And the LORD spoke to Moses and said,</p>	
Ex 16:12	<p>שָׁמַעְתִּי אֶת־תִּלְוֹנֹת בְּנֵי יִשְׂרָאֵל דִּבֶּר אֱלֹהִים לֵאמֹר בֵּין הָעֶרְבִים תֹּאכְלוּ בָשָׂר וּבִבְקָר תִּשְׂבְּעוּ־לֶחֶם וַיֵּדְעוּתֶם כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם:</p>	<p>“I have heard the complaints of the sons of Israel. Speak to them and say, ‘<u>In the evening</u> 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.’ ”</p>	<p>in the evening ← <i>between the two evenings</i>. See Ex 12:6.</p>
Ex 16:13	<p>וַיְהִי בְּעֶרֶב וַתַּעַל הַשָּׁלוּ וַתִּכָּס אֶת־הַמַּחֲנֶה וּבִבְקָר הָיְתָה שִׁכְבַּת הַטֹּל סָבִיב לַמַּחֲנֶה:</p>	<p>And it came to pass in the evening that quails came up and covered the camp, and in the morning there was a <u>layer of dew</u> around the camp.</p>	<p>quails ← <i>the quail</i>. a layer of dew ← <i>the layer of dew</i>. An unexpected definite article. See Gen 22:9.</p>
Ex 16:14	<p>וַתַּעַל שִׁכְבַּת הַטֹּל וְהָיָה עַל־פְּנֵי הַמִּדְבָּר דֶּק מַחֲסֹפָס דֶּק כַּכֹּפֶר עַל־הָאָרֶץ:</p>	<p>Then the layer of dew evaporated and <u>revealed</u> a flaky dust on the surface of the desert, dust like a hoarfrost on the <u>ground</u>.</p>	<p>evaporated ← <i>went up</i>. revealed ← <i>behold</i>. ground ← <i>land</i>.</p>
Ex 16:15	<p>וַיֵּרְאוּ בְנֵי־יִשְׂרָאֵל וַיֹּאמְרוּ אִישׁ אֶל־אָחִיו מִן הוּא כִּי לֹא יָדְעוּ מִה־הוּא וַיֹּאמֶר מֹשֶׁה אֱלֹהִים הוּא הַלֶּחֶם אֲשֶׁר נָתַן יְהוָה לָכֶם לֶאֱכֹלָה:</p>	<p>And when the sons of Israel saw <i>it</i>, they said <u>one to another</u>, “<i>It is manna</i>”, for they did not know what it <i>was</i>. Then Moses said to them, “<i>This is</i> the bread which the LORD has given you <u>to eat</u>.”</p>	<p>one to another ← <i>a man / each to his brother</i>. <i>it is manna</i> ← <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 <i>for food</i>.</p>



Ex 16:16	זֶה הַדְּבָר אֲשֶׁר צִוָּה יְהוָה לִקְטוּ מִמֶּנּוּ אִישׁ לְפִי אֹכְלוֹ עֹמֶר לַגִּלְגָּלִת מִסֹּפֶר נַפְשֵׁיכֶם אִישׁ לְאִשְׁרֵי בָּאֵהָלוֹ תִּקְחוּ:	This is <u>what</u> the LORD commands: ‘Collect it – each <i>one</i> according his <u>nutritional</u> <i>requirement</i> – an <u>omer</u> per <u>head</u> for the number of people <u>you</u> <i>are</i> . Everyone is to take <u>what is</u> <i>needed</i> 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 <i>are</i> ← <i>your souls</i> .
Ex 16:17	וַיַּעֲשׂוּ-כֵן בְּנֵי יִשְׂרָאֵל וַיִּלְקְטוּ הַמֵּרֶבֶה וְהַמִּמְעִיט:	So the sons of Israel did <u>this</u> and collected <i>it</i> – <u>some a lot and</u> <u>some a little</u> .	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 הָחֹסֵר אִישׁ לְפִי-אֹכְלוֹ לִקְטוּ:	And they measured <i>it</i> in <u>omers</u> , and <b>he who had gathered a lot</b> <b>had no surplus</b> , and <b>he who</b> <b>had gathered a little had no</b> <b>lack</b> . Each <i>man</i> gathered according to his nutritional <i>requirement</i> .	<b>2 Cor 8:15.</b>  in omers ← <i>by the omer</i> . An omer is about 5 pints or 2.7 litres.
Ex 16:19	וַיֹּאמֶר מֹשֶׁה אֲלֵהֶם אִישׁ אַל-יֹתֵר מִמֶּנּוּ עַד-בֹּקֶר:	Then Moses said to them, “Let no-one keep <i>any</i> of it over until the morning.”	
Ex 16:20	וְלֹא-שָׁמְעוּ אֶל-מֹשֶׁה וַיֹּתִירוּ אֲנָשִׁים מִמֶּנּוּ עַד-בֹּקֶר וַיֵּרָם תּוֹלָעִים וַיִּבְאֹשׁ וַיִּקְצֹף עֲלֵהֶם מֹשֶׁה:	But they did not heed Moses, and <i>some</i> men kept <i>some</i> of it over until the morning, and it <u>harboured</u> worms, and it stank, and Moses became angry with them.	harboured ← <i>gave rise to</i> . It could be re-pointed as וַיֵּרָם, from רָמַם, <i>to be wormy</i> .
Ex 16:21	וַיִּלְקְטוּ אֹתוֹ בַּבֹּקֶר בַּבֹּקֶר אִישׁ כַּפִּי אֹכְלוֹ וְחֵם הַשֶּׁמֶשׁ וַנִּמָּס:	So they collected it <u>every</u> <u>morning</u> , each <i>man</i> according to his nutritional <i>requirement</i> , then the sun would become hot, and it would melt.	every morning ← <i>in the morning</i> <i>in the morning</i> .
Ex 16:22	וַיְהִי   בַּיּוֹם הַשְּׁנַי לִקְטוּ לֶחֶם מִשְׁנֶה שְׁנֵי הָעֹמֶר לְאֶחָד וַיָּבֹאוּ כָּל-נִשְׂאֵי הָעֵדָה וַיֹּגִידוּ לְמֹשֶׁה:	And it came to pass on the sixth day <i>that</i> they collected double <i>the amount of bread</i> – 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 אֶת אֲשֶׁר-תֹּאפּוּ אָפוּ וְאֶת אֲשֶׁר-תִּבְשְׁלוּ בִשְׁלוּ וְאֵת כָּל-הָעֵדָף הִנִּיחוּ לָכֶם לְמִשְׁמֶרֶת עַד-הַבֹּקֶר:	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</i> <i>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	וַיִּנִּיחוּ אֹתוֹ עַד-הַבֹּקֶר כַּאֲשֶׁר צִוָּה מֹשֶׁה וְלֹא הִבְאִישׁ וְרֵמָה 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 אֲכָלְהוּ הַיּוֹם כִּי־שַׁבַּת הַיּוֹם לַיהוָה הַיּוֹם לֹא תִמְצְאוּהוּ 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 תִּלְקְטְהוּ 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> <u>there</u> .”	be <i>any</i> there ← <i>be (any) on it</i> .
Ex 16:27	וַיְהִי בַיּוֹם הַשְּׁבִיעִי יֵצְאוּ מִן־הָעָם לִלְקֹט וְלֹא מָצְאוּ: ס	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 <i>any</i> .	
Ex 16:28	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה עַד־אַנְהָ מֵאַנְתָּם לִשְׁמֹר 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 כִי־יְהוָה נָתַן לָכֶם הַשַּׁבָּת עַל־כֵּן הוּא נָתַן לָכֶם בַּיּוֹם הַשְּׁשִׁי לֶחֶם יוֹמִים שְׁבוּ   אִישׁ תַּחְתּוֹ אֶל־יְצֵא אִישׁ מִמָּקוֹמוֹ 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 כְזֶרַע גֹּדֹל לֶכֶן וְטַעְמוֹ כְּצַפִּיחַת בְּדָבָשׁ:	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 הַדְּבָר אֲשֶׁר צִוָּה יְהוָה מִלֹּא הֶעֱמַל מִמֶּנּוּ לְמַשְׁמֶרֶת לְדֹרֹתֵיכֶם לְמַעַן   יֵרְאוּ אֶת־ה' לֶחֶם אֲשֶׁר הָאֵלֱהִים אֶתְכֶם בַּמִּדְבָּר בְּהוֹצִיאִי אֶתְכֶם מִמִּצְרַיִם מִצְרַיִם:	Then Moses said, “This <i>is what</i> 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 with</u> which I fed you in the desert, when I brought you out of the land of Egypt.’ ”	what ← <i>the thing</i> .  <u>omer</u> : about 5 pints or 2.7 litres.  <u>stock</u> ← <i>preservation</i> .  bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.
Ex 16:33	וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן קַח צִנְצֻנָּת אַחַת וְתֵן־שָׁמָּה מִלֹּא־הָעֵמֶר מִן וְהִנֵּחַ אֹתוֹ לִפְנֵי יְהוָה לְמַשְׁמֶרֶת לְדֹרֹתֵיכֶם:	And Moses said to Aaron, “Take an <u>urn</u> and put a full <u>omer</u> of <u>manna in it</u> , and place it before the LORD as a preserved item for your <i>future</i> generations.”	an urn ← <i>one urn</i> .  <u>omer</u> : about 5 pints or 2.7 litres.  manna: see Ex 16:31.  <u>in it</u> ← <i>to there</i> .
Ex 16:34	כַּאֲשֶׁר צִוָּה יְהוָה אֶל־מֹשֶׁה וַיִּנְחָהוּ אַהֲרֹן לִפְנֵי הָעֵדֻת לְמַשְׁמֶרֶת:	As the LORD commanded Moses, so Aaron placed it before <u>the testimony</u> as a preserved item.	the testimony: a forward reference to the ark [CB].

Ex 16:35	<p>וּבְנֵי יִשְׂרָאֵל אָכְלוּ אֶת־הַמָּן  אֲרֶבַעַיִם שָׁנָה עַד־בָּאָם  אֶל־אֶרֶץ נֹשֶׁבֶת אֶת־הַמָּן  אָכְלוּ עַד־בָּאָם אֶל־קֶצֶה  אֶרֶץ כְּנָעַן:</p>	<p>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.</p>	<p>manna (2x): see Ex 16:15.</p>
Ex 16:36	<p>וְהָעֹמֶר עֲשָׂרִית הָאֵיפָה הוּא:  פ</p>	<p>An <u>omer</u> <i>is</i> a tenth of an <u>ephah</u>.</p>	<p>omer: about 5 pints or 2.7 litres.</p> <hr/> <p>ephah: about 6 imperial gallons or 27 litres.</p>
Ex 17:1	<p>וַיִּסְעוּ כָל־עַדְת בְּנֵי־יִשְׂרָאֵל  מִמִּדְבַּר־סִין לְמַסְעֵיהֶם  עַל־פִּי יְהוָה וַיַּחֲנוּ בְּרִפְדִּים  וְאֵין מַיִם לְשִׁתֵּת הָעָם:</p>	<p>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.</p>	<p>Sin: see Ex 16:1.</p> <hr/> <p>instruction ← <i>mouth</i>.</p>
Ex 17:2	<p>וַיָּרֶב הָעָם עִם־מֹשֶׁה וַיֹּאמְרוּ  תְּנוּ־לָנוּ מַיִם וְנִשְׁתֶּה וַיֹּאמֶר  לָהֶם מֹשֶׁה מַה־תִּרְיֹבוּ עִמָּדִי  מַה־תִּנְסֹן אֶת־יְהוָה:</p>	<p>And the people argued with Moses and said, “Give us water <u>to drink</u>”, <u>whereupon</u> Moses said to them, “Why are you arguing with me? Why are you testing the LORD?”</p>	<p>to drink ← <i>and we will drink</i>, purposive use of the vav.</p> <hr/> <p>whereupon: wider use of the vav.</p>
Ex 17:3	<p>וַיִּצְמָא שָׁם הָעָם לַמַּיִם וַיֵּלֶן  הָעָם עַל־מֹשֶׁה וַיֹּאמֶר לָמָּה  זֶה הָעֲלִיתָנוּ מִמִּצְרַיִם לָהֶמֶת  אֹתִי וְאֶת־בְּנֵי וְאֶת־מִקְנֵי  בַצָּמָא:</p>	<p>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 <u>us</u> up out of Egypt to kill <u>me</u> and <u>my</u> sons and my <u>cattle</u> with thirst?”</p>	<p>us ... me ... my: AV differs (<i>us ... us ... our</i>), but our translation reflects the Hebrew original, and it makes sense.</p> <hr/> <p>cattle ← <i>possession</i>, but mainly consisting of <i>cattle</i>.</p>
Ex 17:4	<p>וַיִּצְעַק מֹשֶׁה אֶל־יְהוָה לֵאמֹר  מָה אֶעֱשֶׂה לָעָם הַזֶּה עוֹד  מֵעַט וּסְקָלֵנִי:</p>	<p>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.”</p>	<p>with ← <i>to</i>.</p>
Ex 17:5	<p>וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה עֲבֹל  לִפְנֵי הָעָם וְקַח אֶתְּךָ מִזִּקְנֵי  יִשְׂרָאֵל וּמִטָּוֶה אֲשֶׁר הָכִיתָ בּוֹ  אֶת־הַיָּאֵר קַח בְּיָדְךָ וְהִלַּכְתָּ:</p>	<p>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.</p>	<p>so: consecutive (result) use of the vav.</p>
Ex 17:6	<p>הֲנִי עֹמֵד לִפְנֶיךָ שָׁם    עַל־הַצּוּר בְּחֶרֶב וְהִכִּיתָ בַּצּוּר  וַיֵּצְאוּ מִמֶּנּוּ מַיִם וְשָׁתָה הָעָם  וַיַּעַשׂ כֵּן מֹשֶׁה לְעֵינֵי זִקְנֵי  יִשְׂרָאֵל:</p>	<p>You <u>will see that</u> 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.</p>	<p>you will see that I ← <i>behold me</i>.</p> <hr/> <p>this ← <i>thus</i>.</p>

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 עֲמֹלֵק וַיִּלָּחֶם עִם־יִשְׂרָאֵל בְּרִפְדִּים:	Then Amalek came and fought against Israel in Rephidim.	against ← <i>with</i> . See Gen 14:8.
Ex 17:9	וַיֹּאמֶר מֹשֶׁה אֶל־יְהוֹשֻׁעַ בְּחַר־לָנוּ אַנְשִׁים וְצֵא הִלָּחֶם בְּעֲמֹלֵק מָחָר אֲנִי נֹצֵב עַל־רֹאשׁ הַגְּבֵעָה 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־לּוֹ מֹשֶׁה לְהִלָּחֶם בְּעֲמֹלֵק וּמֹשֶׁה וְהָרֹן וְחֹזֶה עָלוּ רֹאשׁ הַגְּבֵעָה:	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 וַיִּגְבֵּר יִשְׂרָאֵל וְכַאֲשֶׁר יִגְיַח יָדוֹ וַיִּגְבֵּר עֲמֹלֵק:	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 כְּבִדִּים וַיִּקְחוּ־אֲבָן וַיִּשְׁימוּ תַּחְתָּיו וַיֵּשֶׁב עָלֶיהָ וְאַהֲרֹן וְחֹזֶה תָּמְכוּ בְּיָדָיו מִזֶּה אֶחָד וּמִזֶּה אֶחָד וַיְהִי יָדָיו אֲמוּנָה עַד־בֹּא הַשֶּׁמֶשׁ:	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	וַיַּחַלֵּשׁ יְהוֹשֻׁעַ אֶת־עֲמֹלֵק וְאֶת־עַמּוֹ לִפְי־חֶרֶב: פ	So Joshua defeated Amalek and his people by the blade of the sword.	
Ex 17:14	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה כָּתֹב זֹאת זִכְרוֹן בְּסֵפֶר וְשִׂים בְּאָזְנִי יְהוֹשֻׁעַ כִּי־מָחָה אֶמְחָה אֶת־זִכְרֵ עֲמֹלֵק 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   נָסִי:	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-</i> <i>nissi</i> ).
Ex 17:16	וַיֹּאמֶר בִּיַּיד עַל־כֵּס יְהוָה מִלְחָמָה לִיהוָה בְּעֲמֹלֵק מִדֹּר דָּר: פ	And he said, “Because <i>there is</i> a <u>hand on the throne</u> 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 מִדְיָן חֹתֵן מֹשֶׁה אֵת כָּל־אֲשֶׁר עָשָׂה אֱלֹהִים לְמֹשֶׁה וּלְיִשְׂרָאֵל עַמּוֹ כִּי־הוֹצִיא יְהוָה אֶת־יִשְׂרָאֵל מִמִּצְרַיִם:	When Jethro 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	וַיָּקַח יִתְרוֹ חֹתֵן מֹשֶׁה אֶת־צִפּוֹרָה אֵשֶׁת מֹשֶׁה אַחֶר שְׁלוּחֶיהָ:	Jethro, Moses' father-in-law, then took Zipporah Moses' wife back, 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 שָׁם הָאָחִיד גֵּרְשֹׁם כִּי אָמַר גֵּר הָיִיתִי בְּאֶרֶץ נְכָרִיָּה:	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־אָלְהִי אָבִי בְּעֻזִּי וַיַּצֵּלֵנִי מִחֶרֶב פְּרָעָה:	and the name of <u>the 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־הָיָה חֹנֶה שָׁם הַר הָאֱלֹהִים:	Then Jethro, Moses' father-in-law, came with his sons and his wife to Moses <u>in the desert</u> where he was encamped <i>at</i> the mountain of God,	Jethro: see Ex 3:1. <hr/> in the desert ← <i>to the desert</i> .
Ex 18:6	וַיֹּאמֶר אֶל־מֹשֶׁה אָנֹכִי חֹתָנְךָ יִתְרוֹ בָּא אֵלַיְךָ וְאִשְׁתְּךָ וּשְׁנֵי בָנֶיהָ עִמָּהּ:	and he said to Moses, “I, Jethro your father-in-law, <u>have come</u> to you, as <i>have</i> your wife and her two sons with her.”	Jethro: see Ex 3:1. <hr/> have come ← <i>am coming</i> , but the journey is as good as complete.
Ex 18:7	וַיֵּצֵא מֹשֶׁה לִקְרֹאת חֹתָנּוֹ וַיִּשְׁתַּחוּ וַיִּשְׁקֻלוּ וַיִּשְׁאַלוּ אִישׁ־לְרֵעֵהוּ לְשָׁלוֹם וַיָּבֹאוּ הָאֲהָלָה:	And Moses went out to meet his father-in-law, and he bowed and kissed him, and each asked <u>how the other was</u> , and they went to the tent.	how the other <i>was</i> ← <i>about peace</i> .
Ex 18:8	וַיְסַפֵּר מֹשֶׁה לְחֹתָנּוֹ אֵת כָּל־אֲשֶׁר עָשָׂה יְהוָה לְפָרְעָה וּלְמִצְרַיִם עַל אוֹדֶת יִשְׂרָאֵל אֵת כָּל־הַתְּלָאָה אֲשֶׁר מָצְאתֶם בְּדֶרֶךְ וַיַּצֵּלֶם 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	וַיַּחֲדֵ יִתְרוֹ עַל כָּל־הַטּוֹבָה אֲשֶׁר־עָשָׂה יְהוָה לְיִשְׂרָאֵל אֲשֶׁר הֹצִילוֹ מִיַּד מִצְרַיִם:	And Jethro 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. <hr/> in delivering ← <i>that he delivered</i> . <hr/> them ← <i>it / him</i> . <hr/> grip ← <i>hand</i> .

Ex 18:10	וַיֹּאמֶר יִתְרוֹ בְּרוּךְ יְהוָה אֲשֶׁר הֲצִיל אֶתְכֶם מִיַּד מִצְרַיִם וּמִיַּד פַּרְעֹה אֲשֶׁר הֲצִיל אֶת־הָעָם מִתַּחַת יַד־מִצְרַיִם:	And Jethro 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 בִדְבַר 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 <u>they</u> acted insolently against <u>them</u> .”	any ← <i>all</i> .  they ... them: i.e. <i>Egypt ... Israel</i> .  AV differs substantially.
Ex 18:12	וַיִּקַּח יִתְרוֹ חֹתֵן מֹשֶׁה עֹלָה וּזְבָחִים לָאֱלֹהִים וַיָּבֹא אֹהֶלֹן וְכָל־זִקְנֵי יִשְׂרָאֵל לֶאֱכֹל־לֶחֶם עִם־חֹתֵן מֹשֶׁה לִפְנֵי הָאֱלֹהִים:	And Jethro, 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 וַיֵּשֶׁב מֹשֶׁה לִשְׁפֹט אֶת־הָעָם וַיַּעֲמֵד הָעָם עַל־מֹשֶׁה מִן־הַבֹּקֶר 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 אֶת כָּל־אֲשֶׁר־הוּא עֹשֶׂה לָעָם וַיֹּאמֶר מָה־הַדָּבָר הַזֶּה אֲשֶׁר אַתָּה עֹשֶׂה לָעָם מִדּוֹעַ אַתָּה יוֹשֵׁב לְבַדְּךָ וְכָל־הָעָם נֹצֵב עָלֶיךָ מִן־בֹּקֶר 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 לְחֹתְנֹו כִּי־יָבֹא אֵלַי הָעָם לִדְרֹשׁ אֱלֹהִים:	And Moses said to his father-in-law, “Because the people have come to me to consult God.	
Ex 18:16	כִּי־יְהִי־לָהֶם דָּבָר בָּא אֵלַי וְשִׁפְטֹתִי בֵין אִישׁ וּבֵין רֵעֵהוּ וְהוֹדַעְתִּי אֶת־חֻקֵּי הָאֱלֹהִים וְאֶת־תּוֹרֹתַי:	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 <i>isn't right</i> .”	right ← <i>good</i> .
Ex 18:18	נָבַל תִּבְלַגְּם־אַתָּה גַּם־הָעָם הַזֶּה אֲשֶׁר עִמָּךְ כִּי־כִבֵּד מְמֶךָ הַדָּבָר לֹא־תוּכַל עֲשֹׂהוּ לְבַדְּךָ:	You <u>will</u> utterly exhaust <u>yourself</u> , both you and this people which <i>is</i> with you, for <u>the procedure is too burdensome</u> 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	<p>עֲתָה שְׁמַע בְּקוֹלִי אִיעֲצֶךָ וְיִהְיֶה אֱלֹהִים עִמָּךְ הִיָּה אִתָּה לָעַם מוֹל הָאֱלֹהִים וְהִבֵּאתָ אֹתָהּ אֶת־הַדְּבָרִים אֶל־הָאֱלֹהִים:</p>	<p>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,</p>	<p>listen to me ← <i>hear at my voice</i>.</p>
Ex 18:20	<p>וְהִזְהַרְתָּה אֹתָהֶם אֶת־הַחֻקִּים וְאֶת־הַתּוֹרוֹת וְהוֹדַעְתָּ לָהֶם אֶת־הַדֶּרֶךְ יֵלְכוּ בָּהּ וְאֶת־הַמַּעֲשֵׂה אֲשֶׁר יַעֲשׂוּן:</p>	<p>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.</p>	<p>instruct: or <i>admonish</i>. things ← <i>deed</i>.</p>
Ex 18:21	<p>וְאִתָּה תִּחְזֶה מִכָּל־הָעָם אַנְשֵׁי־חַיִּל יִרְאֵי אֱלֹהִים אַנְשֵׁי אֱמֶת שְׂנְאֵי בָצַע וְשֹׂמְתֵי עֲלֵהֶם שָׂרֵי אֲלָפִים שָׂרֵי מֵאוֹת שָׂרֵי חֲמִשִּׁים וְשָׂרֵי עֶשְׂרֵת:</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>. the <i>people</i> ← <i>them</i>. 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 וְהַקֵּל מִמֶּעֶלְיֶךָ וְנִשְׂאוּ אִתָּךְ:</p>	<p>And they will judge the people all the time, and it will be <i>the 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 תַּעֲשֶׂה וְצִוְּךָ אֱלֹהִים וְיָכַלְתָּ עִמָּךְ וְגַם כָּל־הָעָם הַזֶּה עַל־מְקוֹמוֹ יָבֹא 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 חֹתָנוּ וַיַּעַשׂ כֹּל אֲשֶׁר אָמַר:</p>	<p>And Moses <u>concurred with</u> his father-in-law, and he did everything he said.</p>	<p>concurred with ← <i>heard the voice of</i>.</p>
Ex 18:25	<p>וַיִּבְחַר מֹשֶׁה אַנְשֵׁי־חַיִּל מִכָּל־יִשְׂרָאֵל וַיָּתֵן אֹתָם רָאשִׁים עַל־הָעָם שָׂרֵי אֲלָפִים שָׂרֵי מֵאוֹת שָׂרֵי חֲמִשִּׁים וְשָׂרֵי עֶשְׂרֵת:</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 יִשְׁפּוּטוּ 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	וַיִּשְׁלַח מֹשֶׁה אֶת־חֹתָנוּ וַיֵּלֶךְ לְוֹ אֶל־אֶרֶצּוֹ: פ	Then Moses let his father-in-law go, and he went his way to his land.	
Ex 19:1	בַּחֹדֶשׁ הַשְּׁלִישִׁי לְצֵאת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרָיִם בַּיּוֹם הַזֶּה בָּאוּ מִדְבַּר סִינַי:	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.	the same ← <i>this</i> .
Ex 19:2	וַיֵּסְעוּ מִרֶפְדִּים וַיָּבֹאוּ מִדְבַּר סִינַי וַיַּחֲנוּ בַּמִּדְבָּר וַיַּחֲזֶקֶם יִשְׂרָאֵל נֶגֶד הָהָר:	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.	
Ex 19:3	וּמֹשֶׁה עָלָה אֶל־הָאֱלֹהִים וַיִּקְרָא אֵלָיו יְהוָה מִן־הָהָר לֵאמֹר כֹּה תֹאמַר לְבֵית יַעֲקֹב וְתַגִּיד לְבָנֶי יִשְׂרָאֵל:	Then Moses went up to God, and the LORD called to him from the mountain and said, “ <u>This is</u> <u>what</u> you will say to the house of Jacob and <i>what</i> you will tell the sons of Israel:	<i>this is what</i> ← <i>thus</i> .
Ex 19:4	אַתֶּם רְאִיתֶם אֲשֶׁר עָשִׂיתִי לְמִצְרַיִם וְאֲשָׂא אֶתְכֶם עַל־כַּנְּפֵי נְשָׁרִים וָאֵבָא אֲתֶכֶם אֵלַי:	‘You have seen what I did to Egypt, when I lifted you up on the wings of eagles and brought you to me.	
Ex 19:5	וְעַתָּה אִם־שָׁמַעַתְּ תִשְׁמָעוּ בְּקוֹלִי וּשְׁמַרְתֶּם אֶת־בְּרִיתִי וְהִיְתֶם לִי סֻגְלָה מִכָּל־הָעַמִּים כִּי־לִי כָּל־הָאָרֶץ:	So now, if you will <u>rigorously</u> <u>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.	rigorously obey me: with an infinitive absolute.
Ex 19:6	וְאַתֶּם תִּהְיוּ־לִי מַמְלֶכֶת כֹּהֲנִים וְגוֹי קֹדֶשׁ אֵלֶּה הַדְּבָרִים אֲשֶׁר תִּדְבֹּר אֶל־בְּנֵי יִשְׂרָאֵל:	And you will be <b>a kingdom of priests to me</b> , and a holy nation.’ Those <i>are</i> the things which you will speak to the sons of Israel.”	Rev 1:6, Rev 5:10, Rev 20:6.
Ex 19:7	וַיָּבֹא מֹשֶׁה וַיִּקְרָא לְזִקְנֵי הָעָם וַיָּשֶׂם לִפְנֵיהֶם אֵת כָּל־הַדְּבָרִים הָאֵלֶּה אֲשֶׁר צִוָּהוּ יְהוָה:	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.	
Ex 19:8	וַיַּעֲנוּ כָּל־הָעָם יַחְדָּו וַיֹּאמְרוּ כָּל אֲשֶׁר־דִּבֶּר יְהוָה נַעֲשֶׂה וַיֹּשֶׁב מֹשֶׁה אֶת־דְּבָרֵי הָעָם אֶל־יְהוָה:	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.	



Ex 19:9	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה הִנֵּה אֲנִי בָא אֵלֶיךָ בְּעָב הָעָנָן בְּעָבֹר יִשְׁמַע הָעָם בְּדַבְרִי עִמָּךְ וְגַם־בְּךָ יֵאֱמִינוּ לְעוֹלָם וַיַּגֵּד מֹשֶׁה אֶת־דְּבָרֵי הָעָם אֶל־יְהוָה:	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.	a thick cloud ← <i>darkness / thickness of the cloud.</i>
Ex 19:10	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵךְ אֶל־הָעָם וְקִדְשָׁתָם הַיּוֹם וּמָחָר וּכְבְּסוּ שְׂמֹלֵתָם:	And the LORD said to Moses, “Go to the people and sanctify them today and tomorrow, and they <i>must</i> wash their clothes.	
Ex 19:11	וְהָיוּ נִכְנִים לַיּוֹם הַשְּׁלִישִׁי כִּי   בַּיּוֹם הַשְּׁלִישִׁי יֵרֵד יְהוָה לְעֵינֵי כָל־הָעָם עַל־הָרַ סִינַי:	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.	
Ex 19:12	וְהַגְבַּלְתָּ אֶת־הָעָם סָבִיב לֵאמֹר הִשָּׁמְרוּ לָכֶם עֲלֹת בְּהָר וּנְגַע בְּקַצְהוּ כָל־הַנֶּגַע 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</u> <u>certainly be put to death</u> .	will certainly be put to death: infinitive absolute.
Ex 19:13	לֹא־תִגַּע בּוֹ יָד כִּי־סָקוֹל יִסְקַל אוֹיֶיִרָה יִיָּרֶה אִם־בְּהֵמָה אִם־אִישׁ לֹא יַחֲיֶה בְּמַשְׁךְ הַיָּבֵל הַמָּה יַעֲלוּ בְּהָר:	<b>Let no hand touch it, otherwise he <u>will certainly be stoned</u> or shot through; whether beast or man, he shall not live.’</b> When the <u>horn is sounded</u> <i>then</i> they will go up into the mountain.”	<b>Heb 12:20.</b> <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	וַיֵּרֶד מֹשֶׁה מִן־הָהָר אֶל־הָעָם וַיְקַדֵּשׁ אֶת־הָעָם וַיְכַבְּסוּ שְׂמֹלֵתָם:	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 נִכְנִים לְשָׁלֹשַׁת 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 בַּיּוֹם הַשְּׁלִישִׁי בַּהֲיוֹת הַבֹּקֶר וַיְהִי קִלְת וּבִרְקִים וַעֲנָן כָּבֵד עַל־הָהָר וְקוֹל שֹׁפָר חֲזָק מְאֹד וַיַּחֲרֹד 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	וַיֵּצֵא מֹשֶׁה אֶת־הָעָם לִקְרֹאת הָאֱלֹהִים מִן־הַמַּחֲנֶה וַיִּתְּצוּ בַתְּחִתִּית 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	וְהָרֹם סִינַי עָשָׂן כָּלֹּם מִפָּנָיו אֲשֶׁר יָרַד עָלָיו יְהוָה בָּאֵשׁ וַיַּעַל עָשָׁנוֹ כְּעָשָׁן הַכִּבְשָׁן וַיִּחַרְד כָּל־הָהָר מְאֹד:	And Mount Sinai <i>was</i> smoke all over, 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 וְחֹזֵק מְאֹד מִשֶּׁה יְדַבֵּר וְהָאֱלֹהִים יַעֲנֶנּוּ בְקוֹל:	And <i>when</i> the sound of the ramshorn resounded very loudly, 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־הָרֹם 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 הָעֵד בָּעַם פֶּן־יַהֲרִסוּ אֶל־יְהוָה לְרָאוֹת 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 down dead.	whereby: wider use of the vav.  them ← <i>it</i> , referring to <i>the people</i> .
Ex 19:22	וְגַם הַכֹּהֲנִים הַנִּגְשִׁים אֶל־יְהוָה יִתְקַדְּשׁוּ פֶן־יִפְרֹץ 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־יֻכַּל הָעָם לָעֲלֹת אֶל־הָרֹם סִינַי כִּי־אָמַרְתָּ הַעֲדָתָה בְּנֹו לֵאמֹר הַגְבֵּל 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 לֵךְ־רֵד וְעֲלִית אִתָּה וְאַהֲרֹן עִמָּךְ וְהַכֹּהֲנִים וְהָעָם אֶל־יְהוָה לָעֲלֹת אֶל־יְהוָה פֶן־יִפְרֹץ־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 אֵת כָּל־הַדְּבָרִים הָאֵלֶּה לֵאמֹר: ס	Then God spoke all these things and said,	
Ex 20:2	אֲנִכִּי 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 slavery.	Deut 5:6.  slavery ← <i>slaves, or servants</i> .

Ex 20:3	לֹא יִהְיֶה-לְךָ אֱלֹהִים אֲחֵרִים עַל-פָּנַי	You shall not have <i>any</i> other gods <i>besides me</i> .	Deut 5:7. Commandment 1.  besides me ← <i>upon / alongside my face</i> .
Ex 20:4	לֹא תַעֲשֶׂה-לְךָ פֶסֶל   וְכָל-תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם   מִמֶּעַל וְאֲשֶׁר בָּאָרֶץ מִתַּחַת וְאֲשֶׁר בַּמַּיִם   מִתַּחַת לָאָרֶץ	You shall not make yourself <i>any</i> engraved image or <i>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.	Deut 5:8. Commandment 2.  any ← <i>every</i> .
Ex 20:5	לֹא-תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנִי יְהוָה אֱלֹהֶיךָ אֵל קַנָּא פֹקֵד עֹון אֲבֹת עַל-בָּנִים עַל-שְׁלֹשִׁים וְעַל-רִבְעִים לְשֹׂנְאֵי:	You shall not worship them, and you shall not <i>serve</i> 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 of</i> the third generation, and on <i>those of</i> the fourth generation, of those who hate me,	Deut 5:9.  serve ← <i>be made to serve (hophal)</i> , but [ST] gives the same meaning as <i>qal</i> , <i>to serve</i> .
Ex 20:6	וְעֹשֶׂה חֶסֶד לְאֲלֹפִים לְאֹהֲבֵי וְלִשְׁמֵרֵי 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 לְשׁוּא כִּי לֹא יִנְקֶה יְהוָה אֶת אִשְׁרֵי-יִשְׂרָאֵל אֶת-שְׁמוֹ לְשׁוּא: פ	<b>You shall not take the name of the LORD your God in <i>vain</i></b> , for the LORD will not hold him who takes his name in <i>vain</i> innocent.	<b>Matt 5:33.</b>     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-מְלַאכְתְּךָ	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-מְלָאכָה אַתָּה   וּבִנְךָ-וּבִתְּךָ עֲבָדְךָ וְאִמָּתְךָ וּבַהֲמָתְךָ וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ	but the seventh day <i>is</i> the LORD your God's Sabbath. You shall not do <i>any</i> 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 וַיָּנַח 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 יָאָרְכוּן יָמֶיךָ עַל הָאָדָמָה אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לָךְ: ס	Honour your father and your mother, in order that your days may <b>be long</b> on the <b>land</b> 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 <b>commit murder</b> .	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 תִנָּאֵף: ס	You shall not <b>commit adultery</b> .	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 תִגְנוֹב: ס	You shall not <b>steal</b> .	Matt 19:18, Mark 10:19, Luke 18:20, Rom 13:9.     Deut 5:19. Commandment 8.
Ex 20:16	לֹא־תַעֲנֶה בִּרְעֻךָ עַד שֶׁקֶר: ס	You shall not <b>give a false testimony</b> against your neighbour.	Matt 19:18, Mark 10:19, Luke 18:20, Rom 13:9RP-marg,TR.     Deut 5:20. Commandment 9.  give ← <i>testify</i> .
Ex 20:17	לֹא תַחְמֹד בֵּית רֵעֶךָ לֹא־תַחְמֹד אִשְׁתִּי רֵעֶךָ וְעַבְדּוֹ וְאִמָּתוֹ וְשׁוֹרֹ וְחֲמֹרֹ וְכָל אֲשֶׁר לְרֵעֶךָ: פ	You shall not <b>covet</b> 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 <b>anything</b> which <i>is</i> your neighbour's."	Rom 7:7, Rom 13:9.     Deut 5:21. Commandment 10.  anything ← <i>everything</i> .
Ex 20:18	וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלְפִידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הַהָר עֹשֶׂן וַיֵּרָא הָעָם וַיָּנֻעוּ וַיַּעֲמָדוּ מֵרָחֵק:	And all the people <b>experienced</b> the <b>thunderings</b> and the flames <b>with</b> the sound of the ramshorn and the mountain smoking, and when the people saw <i>it</i> , they were perturbed, and they stood at a distance.	experienced ← <i>saw</i> , but including hearing noises.  thunderings ← <i>noises, voices</i> .  with ← <i>and</i> .
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 יְרֻאתוֹ עַל-פְּנֵיכֶם לְבַלְתִּי תַחֲטְאוּ:	Then Moses said to the people, “Don't <u>be</u> afraid, for God has come in order to test you, and so that <u>fear</u> 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 <i>bad fear</i> and <i>good fear</i> .  prominent in your minds ← <i>in front of your faces</i> .
Ex 20:21	וַיַּעֲמֵד הָעָם מֵרָחֹק 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 רְאִיתֶם כִּי מִן-הַשָּׁמַיִם דִּבַּרְתִּי עִמָּכֶם:	And the LORD said to Moses, “This <i>is what</i> you will say to the sons of Israel: ‘You have seen that I spoke <u>with you</u> from heaven.	The direct speech ends at Ex 23:33.  this <i>is what</i> ← <i>thus</i> .  say: i.e. on behalf of God.  with you: <i>you</i> plural.
Ex 20:23	לֹא תַעֲשׂוּן אֱלֹהִי כֶסֶף וְאֱלֹהִי זָהָב לֹא תַעֲשׂוּ לָכֶם:	You shall not <u>make</u> gods of silver <i>competing</i> with me, nor shall you <u>make</u> 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	מִזְבֵּחַ אֲדָמָה תַעֲשֶׂה-לִּי וְזָבַחַת עָלָיו אֶת-עֹלֹתֶיךָ וְאֶת-שְׁלָמֶיךָ אֶת-צֹאנְךָ וְאֶת-בְּקָרְךָ בְּכָל-הַמָּקוֹם אֲשֶׁר אֶזְכֹּר אֶת-שְׁמִי אָבוֹא אֵלֶיךָ וּבִרְכָתִיךָ:	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.	you: singular (and so to the end of the chapter).
Ex 20:25	וְאִם-מִזְבֵּחַ אֲבָנִים תַעֲשֶׂה-לִּי לֹא-תִבְנֶנּוּ אֶתְהֶן גִּזְיֹת כִּי חֲרַבְךָ הַנֶּפֶת עָלֶיהָ וַתְּחַלְלֶנּוּ:	And if you make me an altar of stone, you shall not <u>build it with</u> hewn stones, <i>for</i> if you <u>apply</u> your <u>cutting blade</u> to it, you defile it.	stone ← <i>stones</i> .  build <i>it with</i> ← <i>build them (referring to stones) (as)</i> .  apply ← <i>lift / wave / wield</i> .  cutting blade: the word normally means a sword.
Ex 20:26	וְלֹא-תַעֲלֶה בַּמַּעֲלֹת עַל-מִזְבְּחִי אֲשֶׁר לֹא-תִגָּלֶה עֲרוֹתְךָ עָלָיו: פ	And you shall not go up to my altar by steps, so that your nakedness is not exposed at it.’	
Ex 21:1	וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תָּשִׂים לִפְנֵיהֶם:	And these <i>are</i> the <i>principles of</i> justice which you will set <i>out</i> before them.	<i>principles of justice</i> ← <i>judgments / justices / laws</i> .
Ex 21:2	כִּי תִקְנֶה עֶבֶד עִבְרִי שֵׁשׁ שָׁנִים יַעֲבֹד וּבִשְׁבַעַת יֵצֵא לְחֻפְשֵׁי חָנָם:	If you acquire a Hebrew servant, he will serve for six years, then in the seventh year, he will go out free, <u>without any claim</u> on him.	without <i>any claim</i> ← <i>gratis</i> .

Ex 21:3	אִם-בָּגַפוּ יָבֵא בָגְפוֹ יֵצֵא אִם-בָּעַל אִשָּׁה הוּא וַיֵּצֵא אִשְׁתּוֹ עִמּוֹ:	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.	
Ex 21:4	אִם-אֲדָנִיו יִתֶּן-לוֹ אִשָּׁה וַיֵּלְדֶה-לוֹ בָּנִים אוֹ בָנוֹת הָאִשָּׁה וַיֵּלְדֶיהָ תִּהְיֶה לְאֲדֹנֶיהָ וְהוּא יֵצֵא בָגְפוֹ:	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.	
Ex 21:5	וְאִם-אָמַר יֹאמַר הָעֶבֶד אֶהְבֵּתִי אֶת-אֲדֹנִי אֶת-אִשְׁתִּי וְאֶת-בָּנָי לֹא יֵצֵא חֶפְזִי:	If the servant <u>positively</u> says, 'I love my master, my wife and my sons; I will not go out free',	positively says: infinitive absolute.
Ex 21:6	וְהִגִּישׁוּ אֲדָנָיו אֶל-הָאֱלֹהִים וְהִגִּישׁוּ אֶל-הַדֹּלֶת אוֹ אֶל-הַמְּזוּזָה וְרָצַע אֲדָנָיו אֶת-אָזְנוֹ בַּמַּרְצֵעַ וְעָבְדוֹ לְעֹלָם: ס	then his master will bring him to the <u>representatives of God</u> , 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 <u>indefinitely</u> .	the <i>representatives of God</i> : or <i>God</i> . AV differs somewhat ( <i>the judges</i> ). Compare Ex 22:8, and Ex 22:9 where the verb is plural.  indefinitely ← <i>for an age</i> .
Ex 21:7	וְכִי-יִמְכַר אִישׁ אֶת-בִּתּוֹ לְאִמָּה לֹא תֵצֵא כְעֹצֵר 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 בְּעֵינֵי אֲדֹנֶיהָ אֲשֶׁר- <sup>*</sup> לֹא <sup>**</sup> לוֹ יַעֲדָה וְהַפְּדָהּ לְעַם נֹכְרִי לֹא-יִמָּשֶׁל לְמַכְרָהּ בְּבִגְדוּ-בָּהּ:	If she <i>is</i> bad in the sight of her master who {Q: appointed her <u>to himself</u> } [K: did <u>not</u> 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-לִבָּנוּ יִיעַדְנָהּ כְּמִשְׁפַּט הַבָּנוֹת יַעֲשֶׂה-לָּהּ:	And if he appoints her for his son, he will deal with her according to the custom <u>for</u> daughters.	appoints: see Ex 21:8.  for ← <i>of</i> . Wider use of the construct state.
Ex 21:10	אִם-אַחֲרֵת יִקַּח-לוֹ שְׂאֵרָה כְּסוּתָהּ וְעֹנֻתָהּ 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 <u>claim on her</u> , without <u>financial consequences</u> .	claim: see Ex 21:2.  without financial <i>consequences</i> ← <i>no money (comes into it)</i> .
Ex 21:12	מִכָּה אִישׁ וּמֵת מוֹת יוּמָת:	He <i>who</i> strikes a man <u>so that</u> he dies shall <u>certainly</u> 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	וְאִשֹּׁר לֹא צָדָה וְהֶאֱלֵהִים אָנָּה לִידּוֹ וְשִׁמְתִּי לָךְ מָקוֹם אֲשֶׁר יָנוּס שָׁמָּה: ס	But if he did not <u>deliberately kill</u> <u>him</u> , but God <u>caused him to</u> <u>cross paths with him</u> , then I will appoint you a place to which he <u>can flee</u> .	deliberately kill ← <i>lie in wait</i> <i>for</i> .  caused <i>him</i> to cross paths with <i>him</i> ← <i>caused to happen to his</i> <i>hand</i> .
Ex 21:14	וְכִי־יִזְדֹּא אִישׁ עַל־רֵעֵהוּ לְהַרְגּוֹ בְּעֶרְמָה מֵעַם מִזְבְּחִי תִקְחֶנּוּ לְמוֹת: ס	But when a man is incensed against his neighbour to <i>the</i> <i>point of</i> <u>deliberately killing him</u> , you will take him from my altar to <u>be put to death</u> .	deliberately: or <i>by 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	וּמַכֵּה אָבִיו וְאִמּוֹ מוֹת יוּמָת:	And he who strikes his father <u>or</u> his mother <u>will certainly be put</u> <u>to death</u> .	or: disjunctive use of the <i>vav</i> .  will certainly be put to death: infinitive absolute.
Ex 21:16	וְגִנֵּב אִישׁ וּמָכְרוֹ וְנִמְצָא בְיָדוֹ מוֹת יוּמָת: ס	And he <i>who</i> abducts a man and sells him, or <i>if the man</i> is found in his power, he <u>will certainly be</u> <u>put to death</u> .	power ← <i>hand</i> .  will certainly be put to death: infinitive absolute.
Ex 21:17	וּמְקַלֵּל אָבִיו וְאִמּוֹ מוֹת יוּמָת: ס	And <b>he who curses his father or his mother will certainly be put to death</b> .	<b>Matt 15:4, Mark 7:10.</b>  will certainly be put to death: infinitive absolute.
Ex 21:18	וְכִי־יִרְיִבּוּ אַנְשִׁים וְהִכָּה־אִישׁ אֶת־רֵעֵהוּ בְּאֶבֶן אוֹ בְּאֹגֶרֶף 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-</u> <u>ridden</u> .	becomes bed-ridden ← <i>falls to a</i> <i>bed</i> .
Ex 21:19	אִם־יָקוּם וְהִתְהַלֵּךְ בַּחוּץ עַל־מִשְׁעֲנֵתוֹ וְנָקָה הַמַּכֵּה רֶק שִׁבְתּוֹ 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 <u>will see to a</u> <u>complete recovery</u> .	<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־אֻמָּתוֹ בְּשֵׁבֶט וּמָת 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 charge, he <u>will</u> <u>certainly be avenged</u> .	charge ← <i>hand</i> .  he will certainly be avenged: infinitive absolute.
Ex 21:21	אֲדָאִם־יּוֹם אוֹ יוֹמִים יַעֲמֵד 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> <u>income</u> .	income ← <i>money</i> .
Ex 21:22	וְכִי־יִנָּצוּ אַנְשִׁים וְנִגְפּוּ אִשָּׁה הָרָה וַיֵּצְאוּ יִלְדֶיהָ וְלֹא יִהְיֶה אִסּוֹן עָנוּשׁ יַעֲנֹשׁ כַּאֲשֶׁר יִשִּׁית עָלָיו בְּעַל הָאִשָּׁה וְנָתַן בַּפְּלָלִים:	And if men quarrel and strike a pregnant woman and <i>her unborn</i> <i>baby miscarries</i> , but there is no <i>further</i> injury, he <u>will certainly</u> <u>be punished</u> according to what the husband of the woman imposes on him, and he will pay 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</i> <i>determine</i> ).
Ex 21:23	וְאִם־אִסּוֹן יִהְיֶה וְנָתַתָּה נַפֶּשׁ תַּחַת נַפֶּשׁ:	If there is <i>further</i> injury, you will impose <u>life for life</u> ,	life (2x) ← <i>soul</i> .

Ex 21:24	עַיִן תַּחַת עֵינַיִן 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 פָּצַע תַּחַת פָּצַע חֲבוּרָה תַּחַת חֲבוּרָה: ס	a burn for a burn, a wound for a wound, scarring for scarring.	scarring (2x): or a weal.
Ex 21:26	וְכִי־יִכֶּה אִישׁ אֶת־עֵינַיִן עֲבָדוֹ אוֹ־אֶת־עֵינַיִן אֲמָתוֹ וְשִׁחָתָהּ לַחֲפָשִׁי יִשְׁלַחֲנוּ תַּחַת עֵינָיו: 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 עֲבָדוֹ אוֹ־שֵׁן אֲמָתוֹ יִפֹּל לַחֲפָשִׁי יִשְׁלַחֲנוּ תַּחַת שָׁנוֹ: 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 ← makes fall.
Ex 21:28	וְכִי־יִגַּח שׁוֹר אֶת־אִישׁ אוֹ אֶת־אִשָּׁה וּמָת סָקוֹל יִסָּקֵל הַשׁוֹר וְלֹא יֵאָכַל אֶת־בָּשָׂרוֹ 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 שְׁלֵשׁ וְהוּעָד בִּבְעָלָיו וְלֹא יִשְׁמְרֵנוּ וְהָמִית אִישׁ אוֹ אִשָּׁה הַשׁוֹר יִסָּקֵל וְגַם־בְּעָלָיו יוּמָת:	But if the ox <i>had been prone to</i> <i>butting for some time</i> , 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 פְּדִיִן נַפְשׁוֹ כֹּכֵל אֲשֶׁר־יוֹשֵׁת עָלָיו:	If <u>bail</u> 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	אוֹ־בֶן יִגַּח אוֹ־בַת יִגַּח בְּמִשְׁפַּט 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 אוֹ אֲמָה כֶּסֶף   שְׁלֹשִׁים שֶׁקֶלִים יִתֵּן לְאֹדֹנָיו וְהַשׁוֹר יִסָּקֵל: 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־יִפְתָּח אִישׁ בּוֹר אוֹ כִי־יִכְרֶה אִישׁ בּוֹר וְלֹא יִכְסֶּנּוּ וְנָפַל־שָׁמָּה שׁוֹר אוֹ 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	בְּעַל הַבּוֹר יִשְׁלַם כֶּסֶף יֹשִׁיב לְבַעְלָיו וְהָמֵת יִהְיֶה-לּוֹ: 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 ← <i>shall pay money shall restore</i> .
Ex 21:35	וְכִי-יִגָּף שׂוֹר-אִישׁ אֶת-שׂוֹר רֵעֵהוּ וָמָת וּמָכְרוּ אֶת-הַשׂוֹר הַחַי וְחָצּוּ אֶת-כֶּסְפוֹ וְגַם אֶת-הָמֵת יַחְצִיזוּ:	And if a man's ox <u>butts</u> a neighbour's ox, and it dies, they shall sell the ox that <i>is</i> alive, and they will divide the <u>proceeds of it</u> , and they will also share the dead <i>animal</i> .	butts ← <i>strikes</i> , root נגף, not נגח, the word used elsewhere in this chapter in this sense.  the proceeds of it ← <i>its money</i> .
Ex 21:36	אִם נֹדַע כִּי שׂוֹר נִגַּח הוּא מִתְּמוֹל שְׁלֹשׁ וְלֹא יִשְׁמְרֵנוּ בְּעַלָּיו שְׁלֹשׁ יִשְׁלַם שׂוֹר תַּחַת הַשׂוֹר וְהָמֵת יִהְיֶה-לּוֹ: ס	But if it was known that the ox <u>had been prone to butting for some time</u> , and its owner had not kept it <i>securely</i> , he <u>shall</u> certainly pay 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 שׂוֹר אוֹ-שֶׂה וּטְבָחוֹ אוֹ מִכְרוֹ חֲמִשָּׁה בָקָר יִשְׁלַם תַּחַת הַשׂוֹר וְאַרְבַּע-צֹאן תַּחַת הַשֶּׂה:	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 וְהָכָה וָמָת אִין לוֹ דָּמִים:	If a burglar is <u>caught breaking in</u> and is struck down and dies, <i>the striker</i> has no <u>guilt of bloodshed</u> .	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 שְׁלֹשׁ יִשְׁלַם אִם-אִין לוֹ וְנִמְכָּר בְּגִנְבָתוֹ:	If the <i>striker</i> <u>does it in broad daylight</u> , he <i>is guilty of bloodshed</i> . <i>Otherwise</i> , the <i>burglar</i> must certainly repay, 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-הִמָּצָא תִמְצָא בְיָדוֹ הַגֵּנֵב מִשׂוֹר עַד-חֲמֹר עַד-שֶׂה חַיִּים שְׁנַיִם שְׁלֹשׁ: ס	If the stolen <i>goods</i> are <u>plainly found</u> in his possession, whether an ox or a donkey or a sheep, alive, he shall <u>repay double</u> .	are plainly found: infinitive absolute.  possession ← <i>hand</i> .  repay ← <i>pay</i> .
Ex 22:5	כִּי יִבְעַר-אִישׁ שָׂדֶה אוֹ-זֶרֶם וְשָׂלַח אֶת-בְּעִירָה* בְּעִירוֹ וּבְעַר בְּשָׂדֶה אַחֵר מִיֵּטֵב שָׂדֶהוּ וּמִיֵּטֵב כְּרָמּוֹ יִשְׁלַם: ס	If a man consumes <i>the produce of a field or vineyard</i> , or <u>sends his cattle in</u> , and it feeds in the fields of another <i>person</i> , <i>on</i> the best <i>part</i> of his field or <i>on</i> 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 <i>on</i> : disjunctive use of the <i>vav</i> .
Ex 22:6	כִּי-תִצָּא אֵשׁ וּמָצְאָה קִצִּים וְנִאֲכַל גִּדִּישׁ אוֹ הַקֶּמֶה אוֹ הַשָּׂדֶה שְׁלֹשׁ יִשְׁלַם הַמִּבְעֵר אֶת-הַבְּעִירָה: ס	If a fire breaks out and <u>spreads to thorns</u> , and a stack of corn or the standing corn or the field is consumed, he who lit the fire <u>will 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 כֶּסֶף אוֹכְלִים לְשֹׁמֵר וְגָנֹב מִבֵּית הָאִישׁ אִם־יִמָּצֵא הַגָּנֹב 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 הַגָּנֹב 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 <u>the representatives of</u> <u>God to see whether</u> he laid his hand on his neighbour's property <i>or</i> not.	the <i>representatives of</i> God: or <i>God</i> . Compare Ex 21:6, and Ex 22:9 where the verb is plural.  whether ... <i>or</i> not ← <i>whether he</i> <i>did not</i> ....
Ex 22:9	עַל־כָּל־דְּבַר־פֶּשַׁע עַל־שׁוֹר עַל־חֲמוֹר עַל־שֶׂה עַל־שְׁלֵמָה עַל־כָּל־אֲבֹדָה אֲשֶׁר יֹאמַר 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 <u>any</u> lost item which someone claims <i>to</i> <i>be</i> his, the <u>dispute</u> between the two of them will come to <u>the</u> <u>representatives of</u> God. The one <u>the representatives of</u> God condemn will pay double to his neighbour.	any ← <i>every</i> .  dispute ← <i>matter</i> .  the <i>representatives of</i> God ... <i>the</i> <i>representatives of</i> God: or <i>God</i> , but with a plural verb here. AV differs somewhat ( <i>judges</i> ).
Ex 22:10	כִּי־יִתֵּן אִישׁ אֶל־רֵעֵהוּ חֲמוֹר אוֹשֹׁר אוֹ־שֶׂה וְכָל־בְּהֵמָה לְשֹׁמֵר וּמָת אוֹ־נִשְׁבֵּר אוֹ־נִשְׁבָּה אֵין רֹאֶה:	If a man gives his neighbour a donkey or an ox, or a sheep, or <u>any</u> cattle to keep <i>for him</i> , and it dies or is <u>wounded</u> , or it is rustled <i>with</i> no-one seeing <i>it</i> ,	any ← <i>every</i> .  wounded ← <i>broken</i> , or <i>mauled</i> , but not the same word as <i>mauled</i> in Ex 22:13.
Ex 22:11	שְׁבַעַת יְהוָה תְּהִיָּה בֵּין שְׁנֵיהֶם אִם־לֹא שָׁלַח יָדוֹ בְּמִלְאֲכַת רֵעֵהוּ וּלְקַח בְּעֻלּוֹ וְלֹא יִשְׁלַם:	an oath to the LORD will be <i>made</i> between the two of them, that he did not lay his hand on his neighbour's property, and its owner will accept <i>it</i> , and <i>the</i> <i>other</i> will not <i>have to</i> pay.	
Ex 22:12	וְאִם־גָּנֹב יִגָּנֹב מֵעֹמּוֹ יִשְׁלַם לְבֹעָלָיו:	But if it was <u>evidently stolen</u> from him, he will <u>compensate</u> its owner.	evidently stolen: infinitive absolute.  compensate ← <i>pay</i> .
Ex 22:13	אִם־טָרַף יִטָּרֵף יְבֹאֵהוּ עֵד הַטָּרְפָּה לֹא יִשְׁלַם: פ	If it has been <u>badly mauled</u> , let him bring the mauled animal <i>as</i> evidence, <i>and</i> he will not <i>have</i> <i>to</i> pay.	it has been badly mauled: infinitive absolute.
Ex 22:14	וְכִי־יִשְׁאַל אִישׁ מֵעַם רֵעֵהוּ וְנִשְׁבֵּר אוֹ־מָת בְּעֻלּוֹ אֵין־עֹמּוֹ שֹׁלֵם יִשְׁלַם:	And if a man <u>borrow</u> s <i>anything</i> from his neighbour, and it becomes <u>wounded</u> or dies, <i>when</i> the owner of it <i>is</i> not <u>present</u> , <u>he</u> <u>will</u> <u>certainly</u> pay <i>compensation</i> .	borrow ← <i>asks</i> .  wounded ← <i>broken</i> .  present ← <i>with him</i> .  he will certainly pay: infinitive absolute.

Ex 22:15	אִם-בְּעָלָיו עִמּוֹ לֹא יִשְׁלַם אִם-שָׂכִיר הוּא בֹא בְשָׂכָרוֹ: ס	If the owner of it <i>is</i> present, he shall not pay; if he <i>is</i> a hired labourer, it <i>is a matter of his hire arrangements</i> .	<i>is present</i> ← <i>with him</i> .  hired labourer: AV differs ( <i>hired thing</i> ).  <i>it is a matter of his hire arrangements</i> ← <i>it comes in his wages</i> .
Ex 22:16	וְכִי-יִפְתֶּה אִישׁ בְּתוּלָה אִשָּׁר לֹא-אֶרְשָׁה וְשָׁכַב עִמָּה מִהֵרָ יִמְהַרְנָה לוֹ לְאִשָּׁה:	If a man seduces a virgin who is not betrothed and lies with her, he <i>will certainly</i> purchase her as his wife <i>with a dowry</i> .	he will certainly purchase ... with a dowry: infinitive absolute.
Ex 22:17	אִם-מָאֵן יִמָּאֵן אָבִיהָ לְתָתָהּ לוֹ בֶּסֶף יִשְׁקַל כְּמֹהֶר הַבְּתוּלָה: ס	If her father <i>resolutely refuses</i> 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 תַחְיֶה: 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 <i>will certainly be put to death</i> .	will certainly be put to death: infinitive absolute.
Ex 22:20	זֶבַח לָאֱלֹהִים יַחֲרֹם בְּלִתי לִיהוָה לְבַדּוֹ:	He <i>who</i> sacrifices to <i>any</i> gods except the LORD alone <i>will be solemnly executed</i> .	will be solemnly executed ← <i>will be devoted to destruction</i> .
Ex 22:21	וְגֵר לֹא-תוֹנֶה וְלֹא תִלְחָצֶנּוּ 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 וְיָתוֹם לֹא תַעֲנוּן:	You shall not ill-treat <i>any</i> widow or orphan.	<i>any</i> ← <i>every</i> .
Ex 22:23	אִם-עָנָה תַעֲנֶה אֹתוֹ כִּי אִם-צָעַק יִצְעַק אֵלַי שְׁמַע אֲשַׁמַּע צַעֲקָתוֹ:	If you <i>nevertheless ill-treat</i> him, considering <i>how he would doubtlessly cry out</i> to me, I <i>will certainly hear</i> his crying out,	nevertheless ill-treat ... he would doubtlessly cry out ... I will certainly hear: all are infinitive absolute.
Ex 22:24	וַחֲרָה אַפִּי וְהָרַגְתִּי אֶתְכֶם בַּחֶרֶב 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-כֶּסֶף   תַּלְוֶה אֶת-עַמִּי אֶת-הָעֹנִי עִמָּךְ לֹא-תִהְיֶה לוֹ כְּנִשָּׁה לֹא-תִשְׁימֹן עָלָיו נֶשֶׁךְ:	If you lend money to my people – to the poor <i>in your society</i> – you shall not be as <i>it were</i> a lender at interest to him; you shall not impose interest on him.	<i>in your society</i> ← <i>with you</i> .
Ex 22:26	אִם-חָבַל תַּחְבֵּל שְׁלֵמַת רֵעֶךָ עַד-בֹּא הַשֶּׁמֶשׁ תִּשְׁיבֵנּוּ לוֹ:	If you <i>take</i> your neighbour's clothing <i>in a pledge at all</i> , you shall return it to him by sunset.	take ... in a pledge at all: infinitive absolute.
Ex 22:27	כִּי הוּא *כְּסוּתָהּ** כְּסוּתוֹ לְבָדָהּ הוּא שְׁמָלְתוֹ לְעָרוֹ בְּמָה יִשָּׁכַב וְהָיָה כִּי-יִצְעַק אֵלַי וְשָׁמַעְתִּי כִּי-חֲנוּן אָנִי: ס	For it <i>is his only covering</i> . 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 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 בְּעַמֶּךָ לֹא תָאָר:	You shall not despise <i>the representatives of God</i> , nor curse a leader among your people.	Acts 23:5.  the representatives of God: or God. Compare Ex 21:6, and Ex 22:9 where the verb is plural.
Ex 22:29	מִלֹּאֲתֶךָ וּדְמָעֶךָ לֹא תֵאַחַר בְּכֹר בְּנֶיךָ תִּתֶנּוּ-לִי:	You shall not be late <i>in offering</i> your full <i>produce</i> or your <i>extracted</i> liquids. You shall give me the firstborn of your sons.	extracted liquids ← <i>juice</i> ← <i>tear</i> , covering oil and wine.  you shall give me the firstborn: compare Ex 13:13-15.
Ex 22:30	בְּנִתְעֲשֶׂה לְשֶׁרֶךְ לְצֹאֲנֶךָ שִׁבְעַת יָמִים יִהְיֶה עִם-אִמּוֹ בְּיוֹם הַשְּׁמִינִי תִתֶנּוּ-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 בַּשָּׂדֶה טָרַפְהָ לֹא תֹאכְלוּ לִכְלָב תִּשְׁלַכּוּן 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 <i>dogs</i> .	dogs ← <i>dog</i> . Collective use.
Ex 23:1	לֹא תִשָּׂא שִׁמְעַ שְׂוֵא אֶל-תִּשְׁתִּי יָדְךָ עִם-רָשָׁע לִהְיֹת עֵד חָמָס: ס	You shall not raise a false report. Do not <i>join</i> the wicked in being a <i>false</i> 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-רָבִים לְרָעַת וְלֹא-תִעָנֶה עַל-רֹב לְנֹטָת אַחֲרֵי רָבִים לְהִטֹּת:	You shall not be a follower of <i>the powerful</i> in wicked <i>deeds</i> , and you shall not testify in a dispute by <i>leaning towards</i> <i>the powerful</i> , <i>so</i> perverting <i>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 <i>favour</i> the needy in his dispute.	favour ← <i>adorn; reverence</i> .
Ex 23:4	כִּי תִפְגַּע שׁוֹר אֵיבֶכָּ אוֹ חֲמֹר תֹּעָה הָשִׁב תִּשְׁיָבֵנוּ לוֹ: ס	If you come across your enemy's ox or donkey which is straying, you shall <i>return it</i> to him <i>without fail</i> .	return it ... without fail: infinitive absolute.
Ex 23:5	כִּי-תִרְאֶה חֲמֹר שֹׂנְאֶךָ רֹבֵץ תַּחַת מִשְׁאוֹ וְחִדְלָתָּ מֵעֲזֹב לוֹ עֲזֹב תִּעֲזֹב עִמּוֹ: ס	If you see the donkey of someone who hates you lying under its burden, and you <i>would</i> decline to <i>help</i> it, you shall <i>certainly help</i> it.	help ... certainly help: the more common meaning of the verb (עֲזַב) 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 ( <i>second occurrence in verse</i> ) ← <i>with it</i> .
Ex 23:6	לֹא תִטֶּה מִשְׁפַּט אֲבִינֶךָ בְּרִיבוֹ:	You shall not pervert <i>the course of justice</i> for the poor <i>man</i> among you in his dispute.	for ← <i>of</i> .  the poor <i>man</i> among you ← <i>your poor</i> .
Ex 23:7	מִדְּבַר-שָׁקֶר תִּרְחֹק וְנָקִי וְצַדִּיק אֶל-תִּהְדָּג כִּי לֹא-אֶצְדִּיק רָשָׁע:	Avoid false statements, 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	וְשֹׁחַד לֹא תִקַּח כִּי הַשֹּׁחַד יְעוֹר פְּקָחִים 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 יֹדְעֵתֶם אֶת־נַפְשׁ הַגֵּר כִּי־גֵרִים הֵייתֶם בְּאֶרֶץ מִצְרַיִם:	And you shall not oppress the foreigner, <u>for</u> you know the <u>feelings</u> of the foreigner, for you were foreigners in the land of Egypt.	for: causal use of the vav. <hr/> feelings ← <i>soul</i> .
Ex 23:10	וְשֵׁשׁ שָׁנִים תִּזְרַע אֶת־אֶרֶצְךָ וְאָסַפְתָּ אֶת־תְּבוּאָתָהּ:	Now for six years you shall sow your land and gather its produce,	
Ex 23:11	וְהַשְׁבִּיעַתָּ תְּשֻׁמְטָנָהּ וְנִטְשָׁתָהּ וְאָכְלוּ אֲבִינֵי עֹמֶךָ וַיְתִרְם תֹּאכַל חֵית הַשָּׂדֶה כֹּן־תַּעֲשֶׂה לְכַרְמְךָ לְזִיתְךָ:	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</u> <u>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</i> <i>remainder</i> .
Ex 23:12	שֵׁשֶׁת יָמִים תַּעֲשֶׂה מַעֲשֶׂיךָ וּבַיּוֹם הַשְּׁבִיעִי תִשְׁבֹּת לַמֶּעַן יָנוּחַ שׁוֹרְךָ וַחֲמֹרְךָ וַיִּנָּפֵשׁ בֶּן־אִמָּתְךָ 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־אִמַּרְתִּי אֵלֶיכֶם 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 כַּאֲשֶׁר צִוִּיתְךָ לְמוֹעֵד חֹדֶשׁ הָאֲבִיב כִּי־בּו יֵצְאָתָּ מִמִּצְרָיִם וְלֹא־יֵרָאוּ 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= יֵרָאוּ.

Ex 23:16	<p>וְחַג הַקָּצִיר בְּכוּרֵי מַעֲשֵׂיֶיךָ  אֲשֶׁר תִּזְרַע בַּשָּׂדֶה וְחַג  הָאָסֶף בְּצֵאת הַשָּׁנָה בְּאָסְפֶךָ  אֶת־מַעֲשֵׂיֶיךָ מִן־הַשָּׂדֶה:</p>	<p>and the Festival of the Harvest,  the firstfruits of your labours,  that 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.</p>	<p>end ← <i>going out</i>.</p> <hr/> <p>produce ← <i>works</i>, but also  <i>produce</i>.</p>
Ex 23:17	<p>שְׁלֹשׁ פְּעָמִים בַּשָּׁנָה יֵרָאֶה  כָּל־זָכוּרְךָ אֶל־פְּנֵי הָאֵדֹן    יְהוָה:</p>	<p>Three times per year all your  male population shall appear in  the presence of the <u>Lord</u>, the  <u>LORD</u>.</p>	<p>the Lord, the LORD ← <i>haAdon</i>  <i>Yhvh</i>.</p>
Ex 23:18	<p>לֹא־תִזְבַּח עַל־חֶמֶץ דָּם־זִבְחִי  וְלֹא־יֵלִין חֶלֶב־חֲגִי עַד־בֹּקֶר:</p>	<p>You shall not <u>offer</u> the blood of  my sacrifice with leavened  <u>bread</u>, and the fat of my festival  shall not remain until the  morning.</p>	<p>offer ← <i>sacrifice</i>.</p>
Ex 23:19	<p>רִאשִׁית בְּכוּרֵי אֲדָמָתְךָ תָּבִיא  בֵּית יְהוָה אֱלֹהֶיךָ לֹא־תִבְשֹׁל  גְּדִי בַחֲלֵב אִמּוֹ: ס</p>	<p>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.</p>	
Ex 23:20	<p>הִנֵּה אֲנֹכִי שֹׁלַח מַלְאָךְ לִפְנֶיךָ  לְשִׁמְרֶךָ בַּדֶּרֶךְ וְלְהַבְיֵאֲךָ  אֶל־הַמָּקוֹם אֲשֶׁר הִכְנַתִּי:</p>	<p>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.</p>	
Ex 23:21	<p>הִשָּׁמֶר מִפְּגִינוֹ וּשְׁמַע בְּקוֹלוֹ  אֶל־תִּמְרֶנּוּ בּוֹ כִּי לֹא יִשָּׂא  לְפָשַׁעְכֶם כִּי שְׁמִי בִקְרָבוֹ:</p>	<p>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 <u>him</u>.</p>	<p>obey him ← <i>hear his voice</i>.</p> <hr/> <p>central to him ← <i>in his interior</i>.</p>
Ex 23:22	<p>כִּי אִם־שָׁמַעַתְּ שְׁמִעַתְּ בְּקוֹלוֹ  וַעֲשִׂיתָ כֹּל אֲשֶׁר אֹדְבָר  וְאֵיבִיתִי אֶת־אֹיְבֶיךָ וְצָרְתִּי  אֶת־צָרְרֶיךָ:</p>	<p>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.</p>	<p>diligently obey him: with an  infinitive absolute.</p>
Ex 23:23	<p>כִּי־יֵלֶךְ מַלְאָכִי לִפְנֶיךָ  וְהַבְיֵאֲךָ אֶל־הָאֱמֹרִי וְהַחִתִּי  וְהַפְּרִזִּי וְהַכְּנַעֲנִי הַחִוִּי  וְהַיְבוּסִי וְהַכְּחַדְתִּיו:</p>	<p>For my angel will go in front of  you and bring you to the  <u>Amorite</u> and the Hittite and the  Perizzite and the Canaanite and  the Hivite and the Jebusite, and I  will annihilate <u>them</u>.</p>	<p>Amorite: see Gen 10:16.</p> <hr/> <p>them ← <i>him</i>.</p>
Ex 23:24	<p>לֹא־תִשְׁתַּחֲוֶה לֵאלֹהֵיהֶם וְלֹא  תַעֲבֹדֵם וְלֹא תַעֲשֶׂה  כַּמַּעֲשִׂיהֶם כִּי הָרַסְתָּ תְּהַרְסֵם  וְשִׁבַּרְתָּ שִׁבְרָם מִצְבֹּתֵיהֶם:</p>	<p>You shall not worship their  gods, and you shall not <u>serve</u>  them, and you shall not <u>do what</u>  <u>they do</u>, but you will <u>utterly</u>  <u>demolish</u> them and <u>thoroughly</u>  <u>shatter</u> their <i>idolatrous</i> statues.</p>	<p>serve: see Ex 20:5.</p> <hr/> <p>do what they do ← <i>do according</i>  <i>to their doings</i>.</p> <hr/> <p>utterly demolish ... thoroughly  shatter: both infinitive absolute.</p>
Ex 23:25	<p>וַעֲבַדְתֶּם אֶת יְהוָה אֱלֹהֵיכֶם  וַיְבָרֶךְ אֶת־לֶחְמְךָ וְאֶת־מִימֶיךָ  וְהִסְרֵתִי מִחֲלָה מִקְרָבְךָ:</p>	<p>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  community.</p>	<p>rather: wider use of the <i>vav</i>.</p> <hr/> <p>bread ... water: standing for <i>food</i>  ... <i>drink</i>.</p> <hr/> <p>community ← <i>midst, interior</i>.</p>

Ex 23:26	לֹא תִהְיֶה מִשְׁכָּלָה וְעִקְרָה בְּאַרְצְךָ אֶת־מִסְפַּר יָמֶיךָ אֲמַלֵּא:	You will not miscarry or <i>be</i> infertile in your land; I will <u>fill</u> the <u>number of your days</u> .	fill the number of your days: i.e. <i>give you a full lifespan</i> .
Ex 23:27	אֶת־אַיְמָתִי אֲשַׁלַּח לִפְנֶיךָ וְהִמַּתִּי אֶת־כָּל־הָעָם אֲשֶׁר תָּבֹא בָהֶם וְנִתְּתִי אֶת־כָּל־אֵיבֶיךָ אֵלֶיךָ עֶרְף:	I will send <u>dread of myself</u> 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 <i>turn their backs</i> 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	וְשִׁלַּחְתִּי אֶת־הַצִּרְעָה לִפְנֶיךָ וְגִרְשָׁהּ אֶת־הַחִוִּי אֶת־הַכְּנַעֲנִי וְאֶת־הַחִתִּי מִלִּפְנֶיךָ:	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 אֶגְרֹשְׁנָם מִפְּנֶיךָ בְּשָׁנָה אַחַת פֶּן־תִּהְיֶה הָאָרֶץ שְׂמֵמָה וְרַבָּה עָלֶיךָ חַיִּית 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 אֶגְרֹשְׁנָם מִפְּנֶיךָ עַד אֲשֶׁר תִּפְרָה וְנִחַלְתָּ 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 <i>in number</i> ← <i>become fruitful</i> .
Ex 23:31	וְשֵׁתִי אֶת־גְּבֻלְךָ מִיַּם־סוּף וְעַד־יָם פְּלִשְׁתִּים וּמִמִּדְבָּר עַד־הַנָּהָר כִּי   אֶתֵּן בְּיָדְךָ אֶת יֹשְׁבֵי הָאָרֶץ וְגִרְשָׁתָמוּ מִפְּנֶיךָ:	And I will set your border from the Red Sea to the <u>Sea of the</u> <u>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־תִכְרֹת 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 בְּאַרְצְךָ פֶּן־יַחְטִיאוּ אֹתְךָ לִי כִי תַעֲבֹד אֶת־אֱלֹהֵיהֶם כִּי־יִהְיֶה 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 עֲלֶה אֶל־יְהוָה אֶתְּהָ וְאַהֲרֹן נָדָב וְאַבִּיהוּא וְשִׁבְעִים מִזִּקְנֵי 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 וְהָעָם לֹא יִגָּשׁוּ וְהָעָם 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	<p>וַיָּבֹא מֹשֶׁה וַיְסַפֵּר לָעָם אֵת כָּל־דִּבְרֵי יְהוָה וְאֵת כָּל־הַמִּשְׁפָּטִים וַיַּעַן כָּל־הָעָם קוֹל אֶחָד וַיֹּאמְרוּ כָּל־הַדְּבָרִים אֲשֶׁר־דִּבֶּר יְהוָה נַעֲשֶׂה:</p>	<p>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."</p>	<p>injunctions ← <i>judgments</i>. unanimously ← <i>one voice</i>.</p>
Ex 24:4	<p>וַיִּכְתֹּב מֹשֶׁה אֵת כָּל־דִּבְרֵי יְהוָה וַיִּשְׁכֶּם בַּבֹּקֶר וַיָּבֶן מִזְבֵּחַ תַּחַת הָהָר וּשְׁתֵּים עָשָׂרָה מַצֵּבָה לְשִׁנֵּי עָשָׂר שִׁבְטֵי יִשְׂרָאֵל:</p>	<p>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.</p>	<p>under: probably meaning <i>at the foot of</i> here.</p>
Ex 24:5	<p>וַיִּשְׁלַח אֶת־נְעָרֵי בְנֵי יִשְׂרָאֵל וַיַּעֲלוּ עֹלֹת וַיִּזְבְּחוּ זִבְחִים שְׁלָמִים לַיהוָה פָּרִים:</p>	<p>And he sent youths of the sons of Israel to offer burnt offerings and to <u>offer</u> peace-sacrifices of bulls to the LORD.</p>	<p>offer ← <i>sacrifice</i>.</p>
Ex 24:6	<p>וַיִּקַּח מֹשֶׁה חֲצִי הַדָּם וַיִּשֶׂם בְּאַגָּנֹת וַחֲצִי הַדָּם זָרַק עַל־הַמִּזְבֵּחַ:</p>	<p>Then Moses took half of the blood and put <i>it</i> in basins, and he sprinkled half of the blood on the altar.</p>	
Ex 24:7	<p>וַיִּקַּח סֵפֶר הַבְּרִית וַיִּקְרָא בְּאָזְנֵי הָעָם וַיֹּאמְרוּ כָּל אֲשֶׁר־דִּבֶּר יְהוָה נַעֲשֶׂה וְנִשְׁמָע:</p>	<p>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 <u>obey</u> everything the LORD has said."</p>	<p>audience ← <i>ears</i>. obey ← <i>hear; heed</i>.</p>
Ex 24:8	<p>וַיִּקַּח מֹשֶׁה אֶת־הַדָּם וַיִּזְרֹק עַל־הָעָם וַיֹּאמֶר הִנֵּה דֶּם־הַבְּרִית אֲשֶׁר כָּרַת יְהוָה עִמָּכֶם עַל כָּל־הַדְּבָרִים הָאֵלֶּה:</p>	<p>Then Moses took the blood and sprinkled <i>it</i> on the people and said, "<b>Behold the blood of the covenant which the LORD has made with you</b> concerning all these things."</p>	<p><b>Heb 9:20.</b></p>
Ex 24:9	<p>וַיַּעַל מֹשֶׁה וְאַהֲרֹן נָדָב וַאֲבִיהוּא וּשְׁבַע־עֶשְׂרֵי מִזְקְנֵי יִשְׂרָאֵל:</p>	<p>Then Moses went up, as <i>did</i> Aaron, Nadab and Abihu, and seventy of the elders of Israel.</p>	
Ex 24:10	<p>וַיֵּרְאוּ אֵת אֱלֹהֵי יִשְׂרָאֵל וְתַחַת רַגְלָיו כְּמַעֲשֵׂה לְבִנְת הַסַּפִּיר וּכְעֶצֶם הַשָּׁמַיִם לְטָהָר:</p>	<p>And they saw the God of Israel, and under his feet <i>was</i> a kind of artefact of <u>clear sapphire</u>, and like the sky itself in purity.</p>	<p>clear sapphire ← <i>clearness of sapphire</i>. AV differs somewhat (<i>a sapphire stone</i>). [BDB]= <i>pavement</i>.</p>
Ex 24:11	<p>וְאֶל־אַצִּילֵי בְנֵי יִשְׂרָאֵל לֹא שָׁלַח יָדוֹ וַיַּחֲזוּ אֶת־הָאֱלֹהִים וַיֹּאכְלוּ וַיִּשְׁתּוּ:</p>	<p>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.</p>	



Ex 24:12	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה עֲלֵה אֵלַי הַהָרָה וְהִי־הָשָׁם וְאֶתְנֵה לְךָ אֶת־לַחֹת הָאֲבֹן 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 <u>commandments</u> which I have written so as to instruct them.”	commandments ← <i>commandment</i> . Collective usage.
Ex 24:13	וַיָּקָם מֹשֶׁה וַיְהוֹשֻׁעַ מְשִׁרְתּוֹ 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־הַזְקֵנִים אָמַר שְׁבוּ־לָנוּ בְּזֶה עַד אֲשֶׁר־נָשׁוּב אֲלֵיכֶם וְהִנֵּה אֲהֲרֹן וְחֹר וְעַמְכֶם מִי־בָעַל דְּבָרִים יִגַּשׁ אֲלֵהֶם:	But he said to the elders, “ <u>Wait</u> for us here until we return to you, and look, Aaron and Hur <i>are</i> with you. Let whoever <i>has</i> <u>an issue</u> approach them.”	wait ← <i>stay</i> .  an issue ← <i>words, things</i> .
Ex 24:15	וַיַּעַל מֹשֶׁה אֶל־הָהָר וַיִּכֶס 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־הָרַ סִינַי וַיִּכְסֶהוּ הָעָנָן שִׁשַּׁת 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	וּמֵרָאָה כְּבוֹד יְהוָה כָּאֵשׁ אֹכֶלֶת בְּרָאשׁ הָהָר לְעֵינֵי בְנֵי יִשְׂרָאֵל:	And the appearance of the glory of the LORD <i>was</i> as a consuming fire on the summit of the mountain, in the sight of the sons of Israel.	
Ex 24:18	וַיָּבֹא מֹשֶׁה בְּתוֹךְ הָעָנָן וַיַּעַל אֶל־הָהָר וַיְהִי מֹשֶׁה בָּהָר 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 לְבֹ תִקְחוּ אֶת־תְּרוּמַתִּי:	“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.  bring ← <i>take</i> .  heave-offering ← <i>lifting-up</i> <i>offering</i> .
Ex 25:3	זֹאת הִתְרוּמָה אֲשֶׁר תִּקְחוּ מֵאֵתָם זָהָב וְכֶסֶף וְנְחֹשֶׁת:	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 לַמָּאָר בְּשָׂמִים לְשֶׁמֶן הַמִּשְׁחָה וְלִקְטֹרֶת הַסָּמִים:	and lamp-oil, fragrances for anointing oil and for <u>aromatic</u> <u>incense</u> ,	aromatic incense ← <i>incense of</i> <i>aromatics</i> .
Ex 25:7	אֲבִי-שֹׁהַם וְאַבְנֵי מְלֵאִים לְאַפֵּד וְלַחֹשֶׁן:	onyx gemstones, and stones for setting in the ephod and the breastplate.	
Ex 25:8	וַעֲשׂוּ לִי מִקְדָּשׁ וְשֹׁכְנָתִי בְּתוֹכָם:	And they shall make me a sanctuary <u>so that</u> I may dwell in their midst,	so that: purposive use of the <i>vav</i> .
Ex 25:9	כְּכֹל אֲשֶׁר אֲנִי מֵרָאֶה אוֹתָךְ אֵת תְּבִנֹת הַמִּשְׁכָּן וְאֵת תְּבִנֹת כָּל-כֵּלָיו וְכֵן תַּעֲשׂוּ: ס	<b>according to everything that I</b> <b>am about to show you – the</b> <b>model of the tabernacle and</b> <b>the model of all its <u>equipment</u></b> <b>– and <u>that is how</u> you shall</b> <b>make it.</b>	<b>Acts 7:44, Heb 8:5.</b>  equipment: or <i>accessories</i> ; <i>articles</i> .  that <i>is how</i> ← <i>thus</i> .
Ex 25:10	וַעֲשׂוּ אֲרוֹן עֲצֵי שִׁטִּים אֲמָתִים וְחָצִי אַרְבּוֹ וְאַמָּה וְחָצִי רֹחֲבּוֹ וְאַמָּה וְחָצִי קִמְתּוֹ:	And make an ark of acacia wood, two and a half <u>cubits</u> in length and one and a half <u>cubits</u> in width and one and a half <u>cubits</u> 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 מִבֵּית וּמִחוּץ תִּצְפְּנֵנּוּ וַעֲשִׂיתָ עָלָיו זֶר זָהָב סָבִיב:	And you will overlay it <i>with</i> pure gold; you will overlay it inside and outside, and you will make a golden edge on it <i>all</i> around.	
Ex 25:12	וַיַּצְקֶתָ לוֹ אַרְבַּע טַבַּעֲתֵי זָהָב וְנָתַתָּהָ עַל אַרְבַּע פַּעֲמֹתָיו וּשְׁתֵּי טַבַּעֲתֵי עַל-צִלְעוֹ הָאַחַת וּשְׁתֵּי טַבַּעֲתֵי עַל-צִלְעוֹ הַשֵּׁנִית:	And you will cast four golden rings for it, and you will put <i>them</i> on its four corner-posts, <u>with</u> two rings on one <u>side</u> of it, and two rings on the <u>other side</u> of it.	with ← <i>and</i> .  side (2x) ← <i>rib</i> .  other ← <i>second</i> .
Ex 25:13	וַעֲשִׂיתָ בְּדֵי עֲצֵי שִׁטִּים וְצִפִּיתָ אֹתָם זָהָב:	And you shall make <u>poles</u> from acacia wood and overlay them <i>with</i> gold.	poles from ← <i>poles of</i> . Wider use of the construct state.
Ex 25:14	וְהִבַּאתָ אֶת-הַבָּדִים בְּטַבַּעֲתֵי עַל צִלְעֹת הָאָרֹן לִשְׂאת אֶת-הָאָרֹן בָּהֶם:	And you will pass the poles through the rings on the <u>sides</u> of the ark, to carry the ark by <i>means of</i> them.	sides ← <i>ribs</i> .
Ex 25:15	בְּטַבַּעֲתֵי הָאָרֹן יִהְיוּ הַבָּדִים לֹא יִסְרוּ מִמֶּנּוּ:	The poles will be through the rings of the ark; they shall not be <u>removed</u> from it.	removed ← <i>depart</i> . <i>Qal</i> for passive of <i>hiphil</i> .
Ex 25:16	וְנָתַתָּ אֶל-הָאָרֹן אֵת הָעֵדֻת אֲשֶׁר אֶתֵּן אֵלֶיךָ:	And you will put the testimony which I will give you in the ark.	
Ex 25:17	וַעֲשִׂיתָ כִּפְרֹת זָהָב טָהוֹר אֲמָתִים וְחָצִי אַרְבּוֹהָ וְאַמָּה וְחָצִי רֹחֲבָהּ:	And you will make an <u>atonement cover</u> of pure gold, two and a half <u>cubits</u> in length and one and a half <u>cubits</u> 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	וַעֲשִׂיתָ שְׁנַיִם כְּרֻבִּים זָהָב מִקָּשָׁה תַעֲשֶׂה אֹתָם מִשְׁנֵי קְצוֹת הַכַּפֹּרֶת:	And you will make two cherubim <i>of</i> gold; you will make them <i>as beaten</i> 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	וַעֲשֶׂה כְרוֹב אֶחָד מִקָּצֵה מִזֶּה וּכְרוֹב־אֶחָד מִקָּצֵה מִזֶּה מִן־הַכַּפֹּרֶת תַעֲשֶׂוּ אֶת־הַכְּרֻבִּים עַל־שְׁנֵי קְצוֹתָיו:	And make one cherub at <u>one</u> end and one cherub at <u>the other</u> 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 הַכְּרֻבִּים פְּרָשֵׁי כְנָפַיִם לְמַעַלָּה סֹכְכִים בְּכַנְפֵיהֶם עַל־הַכַּפֹּרֶת וּפְנֵיהֶם אִישׁ אֶל־אָחִיו אֶל־הַכַּפֹּרֶת יִהְיוּ פְנֵי הַכְּרֻבִּים:	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־הָאָרֶן מִלְמַעְלָה וְאֶל־הָאָרֶן תִּתֵּן אֶת־הָעֵדֻת 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 לְךָ שֵׁם וּדְבַרְתִּי אִתְּךָ מֵעַל הַכַּפֹּרֶת מִבֵּין שְׁנֵי הַכְּרֻבִּים אֲשֶׁר עַל־הָאָרֶן הָעֵדֻת 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	וַעֲשִׂיתָ שִׁלְחַן עֲצֵי שִׁטִּים אֲמָתַיִם אַרְכּוֹ וְאַמָּה רָחְבּוֹ וְאַמָּה וְחֲצִי קִמְתּוֹ:	And you shall make a table from acacia wood, two cubits <u>in</u> length and a cubit <u>in</u> width, and one and a half cubits <u>in</u> height,	cubit (3x): about 18 inches or 45 cm. in ... in ... in ← <i>its ... its ... its</i> .
Ex 25:24	וְצִפִּיתָ אוֹתוֹ זָהָב טָהוֹר וַעֲשִׂיתָ לוֹ זֶר זָהָב סָבִיב:	and you will overlay it <i>with</i> pure gold, and you will make a golden edge for it <i>to go</i> around it.	
Ex 25:25	וַעֲשִׂיתָ לוֹ מִסְגֶּרֶת טָפַח סָבִיב וַעֲשִׂיתָ זֶר־זָהָב לְמִסְגֶּרְתּוֹ סָבִיב:	And you will make it a rim a handbreadth <i>wide</i> , <i>all</i> around, and you will make a golden edge for the rim <i>all</i> around.	
Ex 25:26	וַעֲשִׂיתָ 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	לְעֹמֶת הַמִּסְגֶּרֶת תִּהְיוּ הַטַּבַּעֲתֵי לְבִתִּים לְבָדִים לְשֵׂאת אֶת־הַשִּׁלְחָן:	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	וַעֲשִׂיתָ אֶת־הַבָּדִים עֲצֵי שִׁטִּים וְצָפִיתָ אֹתָם זָהָב וְנִשְׂאֲבָם 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 by <i>means of</i> them.	
Ex 25:29	וַעֲשִׂיתָ קַעֲרֹתָיו וְכַפָּתָיו וְקִשּׁוֹתָיו וּמִנְקִיתָיו אֲשֶׁר יִסַּךְ 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</i> <i>cover</i> , or a homonym of נסך.
Ex 25:30	וְנָתַתָּ עַל־הַשֻּׁלְחָן לֶחֶם פָּנִים לִפְנֵי תָמִיד: 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 מִנְרַת זָהָב טָהוֹר מִקְשָׁה תַעֲשֶׂה הַמִּנְרָה יִרְכָּה וְקִנֵּה גְבִיעֶיהָ כַּפְתֹּרֶיהָ וּפְרָחֶיהָ מִמָּנָה 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 /</i> <i>come / become from</i> . AV differs ( <i>shall be of the same</i> ).
Ex 25:32	וְשֵׁשׁ קָנִים יֵצְאוּ מִצְדֶּיהָ שְׁלֹשָׁה   קֵנֵי מִנְרָה מִצְדָּהּ הָאֶחָד וּשְׁלֹשָׁה קֵנֵי מִנְרָה מִצְדָּה הַשֵּׁנִי:	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 מְשְׁקָדִים בִּקְנֵה הָאֶחָד כַּפֹּתָר וּפָרַח וּשְׁלֹשָׁה גְבַעִים מְשְׁקָדִים בִּקְנֵה הָאֶחָד כַּפֹּתָר וּפָרַח בֶּן לְשֵׁשֶׁת הַקָּנִים הַיֵּצְאוּ מִן־הַמִּנְרָה:	<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. <u>This is how</u> it will be for the six branches coming out of the lampstand.	one ... another ← <i>one ... one</i> .  this is how ← <i>thus</i> .
Ex 25:34	וּבִמִּנְרָה אַרְבַּעָה גְבַעִים מְשְׁקָדִים כַּפֹּתָרֶיהָ 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	וְכַפֹּתָר תַּחַת שְׁנֵי הַקָּנִים מִמָּנָה וְכַפֹּתָר תַּחַת שְׁנֵי הַקָּנִים מִמָּנָה וְכַפֹּתָר תַּחַת־שְׁנֵי הַקָּנִים מִמָּנָה לְשֵׁשֶׁת הַקָּנִים הַיֵּצְאוּ מִן־הַמִּנְרָה:	And <i>there will be</i> a knob under the two branches <i>where they</i> <i>diverge</i> from it and a knob under the two branches <i>where they</i> <i>diverge</i> from it and a knob under the two branches <i>where they</i> <i>diverge</i> from it, <i>this being</i> for the six branches which come out of the lampstand.	
Ex 25:36	כַּפֹּתֵרֵיהֶם וְקִנֵּיהֶם מִמָּנָה יִהְיוּ כְּלֵה מִקְשָׁה אֶחָת 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 <i>piece of</i> pure gold.	integral to it ← <i>from it</i> .

Ex 25:37	וַעֲשִׂיתָ אֶת־נֵרֹתֶיהָ שִׁבְעָה וְהָעֵלָה אֶת־נֵרֹתֶיהָ וְהָאֵיר עַל־עֵבֶר פָּנֶיהָ:	And you will make its seven lamps, and <u>the lamps will be lit</u> , and it will give light <u>straight</u> <u>forwards</u> .	lamps: or <i>candles</i> .  the lamps will be lit ← <i>he / one</i> <i>will light the lamps</i> .  straight forwards ← <i>over against</i> <i>its face</i> .
Ex 25:38	וּמִלְקָחֶיהָ וּמִחֻתֹּתֶיהָ זָהָב טָהוֹר:	And its snuffing-tongs and snuff-dishes <i>shall be of pure</i> gold.	
Ex 25:39	כֶּכֶר זָהָב טָהוֹר יַעֲשֶׂה אֹתָהּ אֵת כָּל־הַכֵּלִים הָאֵלֶּה:	From a <u>talent</u> of gold he shall make it, with all these <u>accessories</u> .	talent: [CB] gives this as 3000 <i>shekels of the sanctuary</i> (Ex 38:25, Ex 38:26), our <i>holy</i> <i>shekel</i> , but the metal in those verses is silver.  accessories ← <i>vessels</i> ; <i>equipment</i> .
Ex 25:40	וּרְאֵה וַעֲשֶׂה בְּתַבְנִיתָם אֲשֶׁר־אַתָּה מֵרָאָה בְּהָרִ: ס	And <b>see that you make <i>them</i></b> <b>according to the model of</b> <b>them which you were shown</b> <b>on the mountain.</b>	Acts 7:44, Heb 8:5.
Ex 26:1	וְאֶת־הַמִּשְׁכָּן תַּעֲשֶׂה עֹשֶׂר יְרִיעֹת שֵׁשׁ מִשְׁזֹר וּתְבִלָּת וְאַרְגָּמָן וְתִלְעָת שָׁנִי כְּרֻבִּים מַעֲשֶׂה חֹשֶׁב תַּעֲשֶׂה אֹתָם:	And you will make the tabernacle <i>with</i> ten curtains of fine twined linen, with blue and purple and scarlet <i>dye</i> ; you will make them <i>with</i> cherubim, <i>as</i> the work of a <u>damask weaver</u> .	damask weaver ← <i>weaver of</i> <i>figures in various colours</i> .
Ex 26:2	אַרְבָּע   הִירִיעָה הָאֶחָת שְׁמֹנֶה וָעֶשְׂרִים בְּאַמָּה וְרֹחֶב אַרְבַּע בְּאַמָּה הִירִיעָה הָאֶחָת מִדָּה אֶחָת לְכָל־הִירִיעֹת:	The length of one curtain <i>will be</i> twenty-eight cubits, and the width <i>will be</i> four cubits <u>per</u> <u>curtain</u> . <i>There will be</i> one size for all the curtains.	cubit (2x): about 18 inches or 45 cm.  per curtain ← <i>for one curtain</i> .
Ex 26:3	חֲמֵשׁ הִירִיעֹת תִּהְיוּ חִבְרֹת אִשָּׁה אֶל־אֶחָתָהּ וְחֲמֵשׁ יְרִיעֹת חִבְרֹת אִשָּׁה אֶל־אֶחָתָהּ:	There will be five curtains joined <u>one to another</u> , then five curtains joined one to another.	one to another ← <i>a female to its</i> <i>sister</i> .
Ex 26:4	וַעֲשִׂיתָ לָּלֶאֱת תְּכֵלֶת עַל שִׁפְתֵי הִירִיעָה הָאֶחָת מִקְצֶה בַּחֲבֵרֹת וְכֵן תַּעֲשֶׂה בְּשִׁפְתֵי הִירִיעָה הַקִּיצוֹנָה בַּמַּחְבֵּרֹת הַשְּׁנִיט:	And you will make loops of blue <i>material</i> on the <u>hem</u> of one curtain, at the <u>edge</u> with the adjoining <i>one</i> , and you will do likewise on the <u>hem</u> of the <u>last</u> <u>curtain</u> , at the second join.	hem (2x) ← <i>lip</i> .  at the edge ← <i>from the edge</i> .  the last curtain: the one at the corner of the tabernacle?

Ex 26:5	חֲמִשִּׁים לִלְאֹת תַּעֲשֶׂה בִּירֵיעָה הָאַחַת וְחֲמִשִּׁים לִלְאֹת תַּעֲשֶׂה בְּקֶצֶה הִירֵיעָה אֲשֶׁר בַּמַּחְבֵּרֶת הַשְּׁנִיָּה מִקְבִּילַת הַלִּלְאֹת אִשָּׁה אֶל-אַחֲתָהּ:	You will make fifty loops on one curtain, and you will make fifty loops on the edge of the curtain which <i>is</i> 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 חֲמִשִּׁים קְרָסִי זָהָב וַחֲבַרְתָּ אֶת-הִירֵיעֹת 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. <hr/> a unity ← one.
Ex 26:7	וַעֲשִׂיתָ יְרִיעֹת עֹזִים לְאַהֲל עַל-הַמִּשְׁכָּן עֲשִׂיתִי-עֲשָׂרָה יְרִיעֹת תַּעֲשֶׂה אֹתָם:	And you will make curtains of goat's <i>hair</i> , as a tent over the tabernacle. You will make eleven <i>such</i> curtains.	<i>hair</i> : or, here, <i>skin</i> , but in Ex 35:26, it is spun.
Ex 26:8	אָרְךְ   הִירֵיעָה הָאַחַת שְׁלֹשִׁים בָּאַמָּה וְרֹחַב אַרְבַּע בָּאַמָּה הִירֵיעָה הָאַחַת מִדָּה אַחַת לַעֲשִׂיתִי עֲשָׂרָה 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	וַחֲבַרְתָּ אֶת-חֲמֵשׁ הִירֵיעֹת לְבָד וְאֶת-שֵׁשׁ הִירֵיעֹת לְבָד וְכִפַּלְתָּ אֶת-הִירֵיעָה 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	וַעֲשִׂיתָ חֲמִשִּׁים לִלְאֹת עַל שְׂפַת הִירֵיעָה הָאַחַת הַקִּיצָנָה בַּחֲבֵרֶת וְחֲמִשִּׁים לִלְאֹת עַל שְׂפַת הִירֵיעָה הַחֲבֵרֶת הַשְּׁנִיָּה:	And you will make fifty loops on the <i>hem</i> of one curtain – the last one to the adjoining one – and fifty loops on the <i>hem</i> of the other adjoining curtain.	hem (2x) ← <i>lip</i> . <hr/> the other ← <i>the second</i> .
Ex 26:11	וַעֲשִׂיתָ קְרָסִי נְחֹשֶׁת חֲמִשִּׁים וְהִבֵּאתָ אֶת-הַקְּרָסִים בִּלְלֹאֹת וַחֲבַרְתָּ אֶת-הָאֹהֶל וְהָיָה אֶחָד:	And you will make fifty copper clasps, and <i>you will</i> 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. <hr/> a unity ← one.
Ex 26:12	וְסֹרַח הָעֵדֹף בִּירֵיעֹת הָאֹהֶל חֲצִי הִירֵיעָה הָעֵדֹפֶת תִּסְרָח 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 מִזֶּה וְהָאֹמָה מִזֶּה בְּעֵדֶיךָ בְּאֶרֶץ יְרִיעֵת הָאֹהֶל יִהְיֶה סְרוּיָח עַל-צִדֵּי הַמִּשְׁכָּן מִזֶּה וּמִזֶּה לְכַסְתּוֹ:	And the <u>cubit</u> on one <u>side</u> and the <u>cubit</u> on the other <u>side</u> of what remains in the length of the curtains of the tent will be draped over at the <u>side</u> of the tabernacle on each <u>side</u> to cover it.	cubit (2x): about 18 inches or 45 cm.  side ... side ... side ... side: apart from the third occurrence, צַד, <i>tsad</i> , the words here are adverbial rather than substantival. Elsewhere in this chapter are three other words for a <i>side</i> : צִלְעַת, <i>tsela</i> , a <i>rib</i> ; רֵב, <i>rib</i> .
Ex 26:14	וַעֲשִׂיתָ מְכַסֶּה לְאֹהֶל עֹרֹת אֵילִם מְאֻדָּמִים וּמְכַסֶּה עֹרֹת תַּחְשִׁים מִלְמַעְלָה: פ	And you will make the covering for the tent <i>from</i> rams' skins dyed red, <i>with</i> a covering from badgers' skins above it.	יֶרֶכְתִּים, <i>peah</i> , a <i>quarter</i> ; יָרְקָתַיִם, <i>yarkataim</i> , an <i>extremity</i> . The next chapter includes כָּתֵף, <i>katef</i> , a <i>shoulder</i> .  with ← <i>and</i> .
Ex 26:15	וַעֲשִׂיתָ אֶת־הַקְרָשִׁים לַמִּשְׁכָּן עֹצֵי שֹׁטִים עֹמְדִים:	And you will make the boards for the tabernacle <i>from</i> acacia wood, <i>to be</i> standing vertically.	
Ex 26:16	עֶשֶׂר אַמּוֹת אֶרֶץ הַקֶּרֶשׁ וְאַמָּה וַחֲצִי הָאֹמָה רָחֵב הַקֶּרֶשׁ הָאֶחָד:	The length of one board <i>will be</i> ten cubits, and the width of one board <i>will be</i> one and a half cubits.	
Ex 26:17	שְׁתֵּי יָדוֹת לְקֶרֶשׁ הָאֶחָד מְשֻׁלָּבֹת אִשָּׁה אֶל־אֲחֹתָהּ כִּן תַּעֲשֶׂה לְכָל קֶרֶשׁ הַמִּשְׁכָּן:	Two tenons per board <i>will each be</i> joined to its counterpart. This is how you shall make it for all the boards of the tabernacle.	two tenons per board <i>will each be</i> joined to its counterpart ← <i>two tenons to one board joined a female to its sister</i> .
Ex 26:18	וַעֲשִׂיתָ אֶת־הַקְרָשִׁים לַמִּשְׁכָּן עֶשְׂרִים קֶרֶשׁ לַפָּאָת נִגְבָּה תִּימָנָה:	And you will make <u>twenty boards</u> for the tabernacle on the south <u>side</u> , south-facing.	make twenty boards ← <i>make the boards twenty boards</i> .  side ← <i>quarter</i> , or <i>region</i> ; <i>corner</i> .
Ex 26:19	וְאַרְבָּעִים אֲדָנִי־כֶסֶף תַּעֲשֶׂה תַּחַת עֶשְׂרִים הַקֶּרֶשׁ שְׁנֵי אֲדָנִים תַּחַת־הַקֶּרֶשׁ הָאֶחָד לְשְׁתֵּי יָדָיו וּשְׁנֵי אֲדָנִים תַּחַת־הַקֶּרֶשׁ הָאֶחָד לְשְׁתֵּי יָדָיו:	And you will make forty silver <u>sockets</u> <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 הַשְּׁנִיָּת לַפָּאָת צָפוֹן עֶשְׂרִים קֶרֶשׁ:	And the second <u>side</u> of the tabernacle – the north <u>side</u> – will have twenty boards.	side ... side ← <i>rib ... quarter</i> .
Ex 26:21	וְאַרְבָּעִים אֲדָנִיָּהֶם כֶּסֶף שְׁנֵי אֲדָנִים תַּחַת הַקֶּרֶשׁ הָאֶחָד וּשְׁנֵי אֲדָנִים תַּחַת הַקֶּרֶשׁ הָאֶחָד:	And <i>you will make</i> 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	וּלְיֶרֶכְתִּי הַמִּשְׁכָּן יָמָּה תַּעֲשֶׂה שֵׁשׁ קֶרֶשִׁים:	And for the <u>flank</u> 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 לְמִקְצַעַת הַמִּשְׁכָּן בִּירְכָתָיִם:	And you will make two boards for the corners of the tabernacle on its <u>flanks</u> ,	flanks ← <i>extremities</i> .
Ex 26:24	וְיִהְיוּ תְּאֻמִּים מִלְּמַטָּה וַיִּחָדּוּ יִהְיוּ תָמִים עַל־רֹאשׁוֹ אֶל־הַטִּבְעֶת הָאֶחָת בֵּן יִהְיֶה לְשְׁנֵיהֶם לְשְׁנֵי הַמִּקְצַעַת יִהְיוּ:	and they will be coupled from below, and they will be perfectly <u>aligned</u> up to the top of it, to a <u>ring</u> . The two of them will be <i>made</i> 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 וְאַדְנֵיהֶם כֶּסֶף שִׁשָּׁה עָשָׂר אֲדָנִים שְׁנֵי אֲדָנִים תַּחַת הַקָּרֶשׁ הָאֶחָד וּשְׁנֵי אֲדָנִים תַּחַת הַקָּרֶשׁ 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 בְּרִיחִם עֲצֵי שִׁטִּים חֲמִשָּׁה לְקָרְשֵׁי צֶלַע־הַמִּשְׁכָּן הָאֶחָד:	And you will make bolts <i>of</i> acacia wood: five <i>bolts</i> for the boards of one <u>side</u> of the tabernacle,	side ← <i>rib</i> .
Ex 26:27	וְחֲמִשָּׁה בְּרִיחִם לְקָרְשֵׁי צֶלַע־הַמִּשְׁכָּן הַשֵּׁנִית וְחֲמִשָּׁה בְּרִיחִם לְקָרְשֵׁי צֶלַע הַמִּשְׁכָּן לִירְכָתָיִם 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 הַקָּרְשִׁים מִבֶּרֶחַ מִן־הַקֶּצֶה אֶל־הַקֶּצֶה:	And the middle bolt inside the boards will pass from end to end.	
Ex 26:29	וְאֶת־הַקָּרְשִׁים תַּצְפֶּה זָהָב וְאֶת־טִבְעֵיתֵיהֶם תַּעֲשֶׂה זָהָב בָּתִּים לְבְּרִיחֵם וְצִפִּיתָ אֶת־הַבְּרִיחִם 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	וְהִקְמַתָּ אֶת־הַמִּשְׁכָּן כַּמִּשְׁפָּטוֹ אֲשֶׁר הִרְאִיתָ בָּהָר: ס	So you will set up the tabernacle according to its <u>blueprint</u> which you were <u>shown</u> on the mountain.	Acts 7:44, Heb 8:5.  blueprint ← <i>judgment, custom</i> .
Ex 26:31	וַעֲשִׂיתָ פָּרֹכֶת תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מְשֻׁזָּר 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 <u>made</u> <i>with</i> cherubim.	damask weaver: see Ex 26:1.  it will be made ← <i>one will make</i> <i>it</i> .



Ex 26:32	וַנִּתֵּן אֹתָהּ עַל־אַרְבָּעָה עַמּוּדֵי שֹׁטִים מְצֻפִּים זָהָב וְיִהְיֶה 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	וַנִּתֵּן אֶת־הַפָּרֹכֶת תַּחַת הַקְּרָסִים וְהֵבֵאתָ שָׁמָּה מִבֵּית לַפָּרֹכֶת אֶת אֲרוֹן הָעֵדוּת וְהִבְדִּילָהּ הַפָּרֹכֶת לָכֶם בֵּין הַקֹּדֶשׁ וּבֵין קֹדֶשׁ הַקֳּדָשִׁים:	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	וַנִּתֵּן אֶת־הַכִּפֹּרֶת עַל אֲרוֹן הָעֵדוּת בְּקֹדֶשׁ הַקֳּדָשִׁים:	And you will put the atonement cover on the ark of the testimony in the holy of holies.	
Ex 26:35	וְשַׂמְתָּ אֶת־הַשֻּׁלְחָן מִחוּץ לַפָּרֹכֶת וְאֶת־הַמְּנָרָה נֹכַח הַשֻּׁלְחָן עַל צֶלַע הַמִּשְׁכָּן תִּימָנָה וְהַשֻּׁלְחָן תֵּתֵן עַל־צֶלַע 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	וַעֲשִׂיתָ מָסָךְ לַפֶּתַח הָאֹהֶל תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מְשֻׁזָּר מַעֲשֵׂה רָקֵם:	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	וַעֲשִׂיתָ לַמָּסָךְ חֲמֵשָׁה עַמּוּדֵי שֹׁטִים וְצִפִּיתָ אֹתָם זָהָב וְיִהְיֶה זָהָב וְיִצְקֶתָ לָהֶם חֲמֵשָׁה אֲדָנֵי 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, <i>and</i> their hooks <i>will be of</i> gold, and you will cast five copper sockets for them.	
Ex 27:1	וַעֲשִׂיתָ אֹת־הַמִּזְבֵּחַ עֲצֵי שֹׁטִים חֲמֵשׁ אַמּוֹת אָרְדּוּ וְחֲמֵשׁ אַמּוֹת רָחֵב רְבֹועַ יְהִיָּה הַמִּזְבֵּחַ וּשְׁלֹשׁ אַמּוֹת קָמָתוֹ:	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	וַעֲשִׂיתָ קַרְנֹתָיו עַל אַרְבַּע פְּנֵתָיו מִמָּנוּ תִהְיֶינן קַרְנֵתָיו וְצִפִּיתָ אֹתוֹ נְחֹשֶׁת:	And you shall make its horns on its four corners. The horns will be <u>integral to it</u> , and you will overlay it <i>with</i> copper.	integral to it ← <i>from it</i> .
Ex 27:3	וַעֲשִׂיתָ סִירְתָיו לְדֹשְׁנוֹ וְיָעִי 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 <u>firepans</u> . 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	וַעֲשִׂיתָ לוֹ מִכְבָּר מַעֲשֶׂה רֶשֶׁת נְחֹשֶׁת וְעָשִׂיתָ עַל-הָרֶשֶׁת אַרְבַּע טַבָּעֹת 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 כַּרְכַּב הַמִּזְבֵּחַ מִלְמָטָה וְהָיְתָה הָרֶשֶׁת עַד חֲצֵי הַמִּזְבֵּחַ:	And you shall put it below the ledge of the altar, underneath, and the mesh will <u>extend</u> 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 בַּדִּי עֲצֵי שִׁטִּים וְצָפִיתָ 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 בְּטַבָּעֹת וְהָיוּ הַבָּדִים עַל-שְׁתֵּי צְלָעֹת הַמִּזְבֵּחַ בְּשָׂאת אֹתוֹ:	And its poles will be brought through the rings <u>so that</u> the poles will be at the two <u>sides</u> of the altar <u>for carrying it</u> .	so that: purposive use of the <i>vav</i> .  sides ← <i>ribs</i> .  for carrying it ← <i>in carrying it</i> .
Ex 27:8	נָבוֹב לַחַת תַּעֲשֶׂה אֹתוֹ כַּאֲשֶׁר הִרְאָה אֲתָךְ בְּהָר בֵּן יַעֲשׂוּ: ס	You shall make it hollow with panels. As <u>it was shown to you</u> 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 לִפְאֵת נֹגֵב־תִּימָנָה קָלָעִים לְחֲצֵר שֵׁשׁ מִשְׁזָר מֵאָה בְּאַמָּה אֶרֶךְ לִפְאֵה 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</i> length for one <u>side</u> .	side (2x) ← <i>quarter</i> .  cubit: about 18 inches or 45 cm.
Ex 27:10	וְעַמֻּדָיו עֶשְׂרִים וְאַדְנִיָּהֶם עֶשְׂרִים נְחֹשֶׁת וְוֵי הָעַמֻּדִים וְחֻשְׁקֵיהֶם כֶּסֶף:	And <i>you will make</i> its twenty columns and their twenty copper sockets, <i>and</i> hooks for the columns and their silver <u>connectors</u> .	connectors: rods or poles. The root of the word means <i>to be attached</i> .
Ex 27:11	וְכֵן לִפְאֵת צִפּוֹן בְּאֶרֶךְ קָלָעִים מֵאָה אֶרֶךְ *וְעַמֻּדוֹ **וְעַמֻּדָיו עֶשְׂרִים וְאַדְנִיָּהֶם עֶשְׂרִים נְחֹשֶׁת וְוֵי הָעַמֻּדִים וְחֻשְׁקֵיהֶם כֶּסֶף:	And similarly <i>you shall make</i> for the northern <u>side</u> over <i>its</i> length drapes <i>for</i> a length of one hundred <u>cubits</u> , and <u>its</u> twenty columns, and their twenty copper sockets, <i>and</i> 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>qeré</i> ; otherwise, the <i>ketiv</i> reads <i>they will stand</i> .  side ← <i>quarter</i> .  cubit: about 18 inches or 45 cm.
Ex 27:12	וְרֹחַב הַחֲצֵל לִפְאֵת-יָם קָלָעִים חֲמִשִּׁים אֵמָה עַמֻּדֵיהֶם עֶשְׂרֵה וְאַדְנִיָּהֶם עֶשְׂרֵה:	And the width of the courtyard on the western <u>side</u> <i>with</i> drapes <i>will be</i> fifty cubits, <i>with</i> their ten columns and their ten sockets.	side ← <i>quarter</i> .
Ex 27:13	וְרֹחַב הַחֲצֵר לִפְאֵת קִדְמָה מִזְרָחָה חֲמִשִּׁים אֵמָה:	And the width of the courtyard on the eastern <u>side</u> <i>will be</i> fifty cubits.	side ← <i>quarter</i> .

Ex 27:14	וְחָמֵשׁ עֶשְׂרֵה אַמָּה קְלָעִים לְכַתֹּף עַמֻּדֵיהֶם שְׁלֹשָׁה וְאַדְנִיָּהֶם שְׁלֹשָׁה:	And <i>there will be</i> fifteen cubits of drapes on the <i>side</i> with their three columns and their three sockets.	side ← <i>shoulder</i> .
Ex 27:15	וּלְכַתֹּף הַשְּׁנִיית חֲמֵשׁ עֶשְׂרֵה קְלָעִים עַמֻּדֵיהֶם שְׁלֹשָׁה וְאַדְנִיָּהֶם שְׁלֹשָׁה:	And on the <i>other side</i> <i>there will</i> <i>be</i> fifteen <i>cubits</i> of drapes with their three columns and their three sockets.	other ← <i>second</i> .  side ← <i>shoulder</i> .  cubit: about 18 inches or 45 cm.
Ex 27:16	וּלְשַׁעַר הַחֲצָר מָסָךְ   עֲשָׂרִים אַמָּה תְּכָלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מִשְׁזָר מַעֲשֵׂה רֶקֶם עַמֻּדֵיהֶם אַרְבָּעָה וְאַדְנִיָּהֶם אַרְבָּעָה:	And for the gate of the courtyard <i>there will be</i> a screen of twenty cubits of blue and purple and scarlet <i>thread</i> and fine twined linen, the work of an embroiderer, <i>and</i> their four columns and their four sockets.	
Ex 27:17	כָּל-עַמֻּדֵי הַחֲצָר סָבִיב מִחֻשָּׁקִים כֶּסֶף וְוִיָּהֶם כֶּסֶף וְאַדְנִיָּהֶם נְחֹשֶׁת:	All the columns around the courtyard <i>will be</i> connected by silver. Their hooks <i>will be of</i> silver but their sockets <i>will be of</i> copper.	
Ex 27:18	אֶרֶץ הַחֲצָר מֵאָה בָּאַמָּה וְרֹחַב   חֲמִשִּׁים בַּחֲמִשִּׁים וְקֹמָה חֲמֵשׁ אַמּוֹת שֵׁשׁ מִשְׁזָר וְאַדְנִיָּהֶם נְחֹשֶׁת:	The length of the courtyard <i>will</i> <i>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 of</i> copper.	fifty throughout ← <i>fifty by fifty</i> .
Ex 27:19	לְכָל כְּלֵי הַמִּשְׁכָּן בְּכָל עֲבֹדָתוֹ וְכָל-יִתְדָתָיו וְכָל-יִתְדֵת הַחֲצָר 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 of</i> copper.	
Ex 27:20	וְאַתָּה תְּצַוָּה   אֶת-בְּנֵי יִשְׂרָאֵל וְיָקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כִּתְיִית 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	בְּאַהֲל מוֹעֵד מִחוּץ לַפֶּלֶאֶת אֲשֶׁר עַל-הָעֵדֻת יַעֲרֹךְ אֹתוֹ אֶהְיֶה וּבְנֵי מִעֵרֵב עַד-בֹּקֶר לִפְנֵי יְהוָה חֻקַּת עוֹלָם לְדֹרֹתָם מֵאַתְּ בְּנֵי יִשְׂרָאֵל: ס	In the <i>tent of contact</i> outside the veil which <i>is</i> at the <i>ark of the</i> 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</i> <i>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-אַהֲרֹן אָחִיךָ וְאֶת-בְּנָיו אֲתוֹ מִתּוֹךְ בְּנֵי יִשְׂרָאֵל לְכַהֲנֹ-לִי אֶהְיֶה נָדָב וְאֵבִיהוּא אֶלְעָזָר וְאִיתָמָר בְּנֵי אֶהְרֹן:	<i>Have</i> Aaron your brother <i>join</i> you, and his sons with him, <i>coming from</i> the sons of Israel, for him to serve as a priest to me: Aaron with Nadab, Abihu, Eleazar and Ithamar, Aaron's sons.	have ... join ← <i>have ...</i> <i>approach</i> .  <i>coming from</i> ← <i>from inside</i> .  Eleazar: see Ex 6:23.

Ex 28:2	וַעֲשִׂיתָ בְּגָדֵי־קֹדֶשׁ לְאַהֲרֹן אֶחָיֶךָ לְכָבוֹד וּלְתִפְאָרֶת:	And you will make holy garments for Aaron your brother, for glory and for splendour.	
Ex 28:3	וְאַתָּה תְּדַבֵּר אֶל־כָּל־חֲכָמֵי־לֵב אֲשֶׁר מִלֵּאתִיו רוּחַ חָכְמָה וַעֲשׂוּ אֶת־בְּגָדֵי אַהֲרֹן לְקֹדֶשׁוֹ לְכַהֲנוֹ־לִי:	And you will speak to all the <i>skilled men whom</i> 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, <i>skilled men</i> , is plural). [CB] says that the Severus codex has the plural form.
Ex 28:4	וְאַלֶּה הַבְּגָדִים אֲשֶׁר יַעֲשׂוּ חָשׁוּן וְאַפֹּד וּמַעֲלִיל וּכְתָנֶת תְּשֻׁבֵץ מִצְנֶפֶת וְאַבְנֶט וַעֲשׂוּ בְּגָדֵי־קֹדֶשׁ לְאַהֲרֹן אֶחָיֶךָ וּלְבָנָיו לְכַהֲנוֹ־לִי:	And these <i>are</i> the garments which they shall make: a breastplate and an <i>ephod</i> 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	וְהֵם 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 מְשׁוֹר 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 <i>damask weaver</i> .	damask weaver: see Ex 26:1.
Ex 28:7	שְׁתֵּי כְּתֻפֹת חִבְרֹת יִהְיֶה־לּוֹ אֶל־שְׁנֵי קְצוֹתָיו וְחִבֵּר:	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 כְּמַעֲשֵׂהוּ מִמֶּנּוּ יִהְיֶה זָהָב תְּכֵלֶת וְאַרְגָּמָן וְתּוֹלַעַת שָׁנִי וְשֵׁשׁ מְשׁוֹר:	And the embroidered belt of <i>his</i> ephod, which <i>goes</i> over it, will be <i>of similar workmanship to it</i> , of gold, blue and purple and scarlet <i>thread</i> and fine twined linen.	his: AV differs, omitting.  of similar workmanship to it ← <i>as its workmanship from it</i> .
Ex 28:9	וְלָקַחְתָּ אֶת־שְׁתֵּי אַבְנֵי־שָׁהֶם 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	שֵׁשָׁה מִשְׁמֹתָם עַל הָאֶבֶן הָאֶחָת וְאֶת־שְׁמוֹת הַשֵּׁשָׁה הַנּוֹתָרִים עַל־הָאֶבֶן הַשְּׁנִית כְּתוּלְדָתָם:	– six of their names on one gemstone and the six remaining names on the second gemstone according to their lineage.	

Ex 28:11	מַעֲשֵׂה חֲרָשׁ אֶבֶן פְּתוּחֵי חֹתָם תִּפְתַּח אֶת־שְׁתֵּי הָאֲבָנִים עַל־שְׁמַת בְּנֵי יִשְׂרָאֵל מִסְבָּת מִשְׁבָּצוֹת 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> <i>in</i> golden bezels.	enclose them ← <i>make them (as)</i> <i>enclosed</i> .
Ex 28:12	וְשַׂמְתָּ אֶת־שְׁתֵּי הָאֲבָנִים עַל כְּתֹפֶת הָאֶפֶד אֲבָנֵי זָכָרֹן לְבָנֵי יִשְׂרָאֵל וְנִשָּׂא אֵהָרֹן אֶת־שְׁמוֹתָם לִפְנֵי יְהוָה עַל־שְׁתֵּי כְּתָפָיו לְזָכָרֹן: ס	And you shall put the two gemstones on the shoulder- <i>pieces</i> of the ephod <i>as</i> 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 <i>bear</i> .
Ex 28:13	וַעֲשִׂיתָ מִשְׁבָּצֹת זָהָב:	And you shall make bezels of gold,	
Ex 28:14	וְשְׁתֵּי שָׁרְשָׁרֹת זָהָב טָהוֹר מִגְבֵּלֹת תַּעֲשֶׂה אֹתָם מַעֲשֵׂה עֵבֶת וְנִתְּתָה אֶת־שָׁרְשָׁרֹת הָעֵבֶתֹת עַל־הַמִּשְׁבָּצֹת: ס	and two chains <i>of</i> pure gold; you shall make them as edgings, <i>as</i> wreathed work, and you will put the wreathed chains <u>on</u> the bezels.	on: or <i>around</i> , [BDB] II.1.a.(a), but that is not a common meaning of the preposition.
Ex 28:15	וַעֲשִׂיתָ חֹשֶׁן מִשְׁפָּט מַעֲשֵׂה חֹשֶׁב כַּמַּעֲשֵׂה אֶפֶד תַּעֲשֶׂנוּ זָהָב תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מִשְׁזָר 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 <i>of</i> gold and blue and purple and scarlet <i>thread</i> , and fine twined linen.	damask weaver: see Ex 26:1.
Ex 28:16	רְבֹועַ יִהְיֶה כְּפֹול זֶרֶת אָרְכוֹ וְזֶרֶת רָחְבוֹ:	It shall be square <i>and</i> doubled; its length <i>will be</i> a <u>span</u> and its breadth <i>will be</i> a <u>span</u> .	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	וּמִלֵּאתָ בּוֹ מִלֵּאת אֶבֶן אַרְבַּעַה טּוּרִים אֶבֶן טוּר אָדָם פְּטָדָה וּבִרְקָת הַטּוּר הָאֶחָד:	And in it you will set the gemstones to be inserted <i>as</i> four rows of gemstones; <i>there will be</i> a row of ruby, topaz and emerald. <i>That is</i> 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	וְהַטּוּר הַשֵּׁנִי נִפְךָ סַפִּיר וְיָהֳלָם:	And the second row <i>will consist</i> <i>of</i> chrysoprase, sapphire and diamond.	
Ex 28:19	וְהַטּוּר הַשְּׁלִישִׁי לְשֵׁם שָׁבוּ וְאַחֲלָמָה:	And the third row <i>will consist of</i> ligure, agate and amethyst.	
Ex 28:20	וְהַטּוּר הָרְבִיעִי תַרְשִׁישׁ וְשֹהֶם וְיִשְׁפָּה מִשְׁבָּצִים זָהָב יִהְיוּ בְּמִלּוֹאֹתָם:	And the fourth row <i>will consist</i> <i>of</i> chrysolite, onyx and jasper. They will be set in gold <u>when</u> <i>they are</i> set.	when they are set ← <i>in their</i> <i>(cases of) being set</i> .

Ex 28:21	וְהָאֲבָנִים תִּהְיֶינָה עַל־שְׁמֹת בְּנֵי־יִשְׂרָאֵל שְׁתֵּים עָשָׂר עַל־שְׁמֹתָם פְּתוּחֵי חֹזֶם אִישׁ עַל־שְׁמוֹ תִּהְיֶינָה לְשָׁנֵי עֶשֶׂר שָׁבֵט:	And the gemstones will be <u>with</u> the names of the sons of Israel – twelve <i>of them</i> <u>with</u> their names – the engravings <i>being as</i> a signet. Each <i>one</i> will be <u>with</u> its name for the twelve tribes.	with (3x): or <i>according to</i> , or perhaps <i>above</i> .
Ex 28:22	וַעֲשִׂיתָ עַל־הַחֹשֶׁן שְׁרָשֶׁת גְּבֻלַת מַעֲשֵׂה עֲבֹת זָהָב טָהוֹר:	You will make edging chains on the breastplate, wreathed work <i>of</i> pure gold.	
Ex 28:23	וַעֲשִׂיתָ 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 הַטַּבָּעֹת אֶל־קְצוֹת הַחֹשֶׁן:	And you will put the two golden wreaths on the two rings at the ends of the breastplate.	
Ex 28:25	וְאֵת שְׁתֵּי קְצוֹת שְׁתֵּי הָעֲבֹתֹת תִּתֵּן עַל־שְׁתֵּי הַמְּשַׁבָּצוֹת וְנָתַתָּה עַל־כַּתְּפוֹת הָאֶפֶד אֶל־מֹל פָּנָיו:	And you will put the two ends – the two wreaths – in the two bezels, and you will put <i>them</i> on the shoulder-pieces of the ephod on the front of it.	
Ex 28:26	וַעֲשִׂיתָ שְׁתֵּי טַבָּעוֹת זָהָב וְשַׂמְתָּ אֹתָם עַל־שְׁנֵי קְצוֹת הַחֹשֶׁן עַל־שְׁפָתָיו אֲשֶׁר אֶל־עֵבֶר הָאֶפֶד בֵּיתָה:	And you will make two golden rings and put them on the two ends of the breastplate, on its <u>hem</u> which <i>is</i> on the <u>side</u> of the ephod <i>facing</i> inwards.	hem ← <i>lip</i> . The breastplate is woven (Ex 28:15), so it has a <i>hem</i> . side ← <i>passage, region</i> .
Ex 28:27	וַעֲשִׂיתָ שְׁתֵּי טַבָּעוֹת זָהָב וְנָתַתָּה אֹתָם עַל־שְׁתֵּי כַתְּפוֹת הָאֶפֶד מִלְּמַטָּה מִמּוֹל פָּנָיו לְעֵמֶת מַחְבְּרָתוֹ מִמֶּעַל לְחֻשֵׁב הָאֶפֶד:	And you will make two golden rings and 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 28:28	וַיִּרְכְּסוּ אֶת־הַחֹשֶׁן *מִטְּבַעְתּוֹ **מִטְּבַעְתָּיו אֶל־טַבָּעַת הָאֶפֶד בְּפִתִּיל תְּכֵלֶת לְהִיזֹת עַל־חֻשֵׁב הָאֶפֶד וְלֹא־יִזַּח הַחֹשֶׁן מִעַל הָאֶפֶד:	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.	The <i>ketiv</i> lacks the <i>yod</i> of the plural suffix. so: purposive use of the <i>vav</i> .

Ex 28:29	וְנָשָׂא אֶהָרֹן אֶת־שְׁמוֹת בְּנֵי־יִשְׂרָאֵל בַּחֹשֶׁן הַמִּשְׁפָּט עַל־לְבוֹ בְּבָאוֹ אֶל־הַקֹּדֶשׁ לְזָכְרוֹן לִפְנֵי־יְהוָה תָּמִיד:	And Aaron will <u>w</u> ear 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.	wear: or <i>bear</i> .
Ex 28:30	וְנָתַתָּ אֶל־חֹשֶׁן הַמִּשְׁפָּט אֶת־הָאוּרִים וְאֶת־הַתֻּמִּים וְהָיוּ עַל־לֵב אֶהָרֹן בְּבָאוֹ לִפְנֵי יְהוָה וְנָשָׂא אֶהָרֹן אֶת־מִשְׁפָּט בְּנֵי־יִשְׂרָאֵל עַל־לְבוֹ לִפְנֵי יְהוָה תָּמִיד: ס	And you will put the <u>U</u> rim and the <u>T</u> hummim 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.	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.
Ex 28:31	וַעֲשִׂיתָ אֶת־מְעִיל הָאֶפֹּד כָּלִיל תְּכֵלֶת:	And you will make the robe of the ephod entirely <i>from</i> blue <i>material</i> .	
Ex 28:32	וְהָיָה פִּי־רֹאשׁוֹ בְּתוֹכוֹ שֹׁפָה יְהִי לִפְיוֹ סָבִיב מַעֲשֵׂה אֵרָג כָּפִי תַחְרָא יְהִי־לּוֹ לֹא יִקְרַע:	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.	hem ← <i>lip</i> .
Ex 28:33	וַעֲשִׂיתָ עַל־שׁוּלְיוֹ רִמְנוֹי תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי עַל־שׁוּלְיוֹ 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 זָהָב וְרִמְזֹן עַל־שׁוּלֵי הַמְּעִיל 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 לְשָׂרָת וְנִשְׁמַע קוֹלוֹ בְּבָאוֹ אֶל־הַקֹּדֶשׁ לִפְנֵי יְהוָה וּבִצְאתוֹ 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	וַעֲשִׂיתָ צִיץ זָהָב טָהוֹר וּפְתִיחַת עָלָיו פְּתִיחַי 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	וְשַׂמְתָּ אֹתוֹ עַל־פְּתִיל תְּכֵלֶת וְהָיָה עַל־הַמְּצַנֶּפֶת אֶל־מוֹל פְּנֵי־הַמְּצַנֶּפֶת יְהִי:	And you will <u>d</u> isplay 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 אֶהְרֹן וְנָשָׂא אֶהְרֹן אֶת־עֹנֵן הַקִּדְשִׁים אֲשֶׁר יִקְדִּישׁוּ בְנֵי יִשְׂרָאֵל לְכָל־מִתְנַת קְדֻשֵּׁיהֶם וְהָיָה עַל־מִצְחוֹ תָמִיד לְרָצוֹן לָהֶם לִפְנֵי יְהוָה:	And it will be on Aaron's forehead, and Aaron will carry away the iniquity of the holy things which the sons of Israel will sanctify with all their holy gifts, and it will always be on his forehead, so that they <i>may be</i> pleasing before the LORD.	their holy gifts ← <i>gifts of their holiness</i> , a Hebraic genitive.  <i>may be</i> pleasing ← <i>for their pleasing</i> .
Ex 28:39	וְשִׁבְצָתָּ הַכְּתָנֶת שֵׁשׁ וְעָשִׂיתָ מִצְנַפֶּת שֵׁשׁ וְאַבְנֵט תַּעֲשֶׂה מַעֲשֵׂה רֶקֶם:	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 אֶהְרֹן תַּעֲשֶׂה כְּתָנֹת וְעָשִׂיתָ לָהֶם אֲבִנִּיטִים 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	וְהִלַּבְשָׁתָּ אֹתָם אֶת־אֶהְרֹן אֶחָיֶד וְאֶת־בָּנָיו אִתּוֹ וּמִשְׁחָתָּ אֹתָם וּמִלֵּאתָ אֶת־יָדֵם וּקְדַשְׁתָּ אֹתָם וְכִהְנוּ 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> .  consecrate them ← <i>fill their hand</i> .
Ex 28:42	וְעָשִׂה לָהֶם מְכַנְסֵי־בָד לְכַסּוֹת בָּשָׂר עֲרוֹהָ מִמֵּתְנֵי־ וְעַד־יָרְכִים 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־אֶהְרֹן וְעַל־בָּנָיו בְּבָאָם   אֶל־אֹהֶל מוֹעֵד אֹו בְּגִשְׁתָּם אֶל־הַמִּזְבֵּחַ לְשָׁרֵת בִּקְדֹּשׁ וְלֹא־יָשָׂאוּ עֹון וּמָתוּ חֻקַּת עוֹלָם לוֹ וּלְזֶרְעוֹ 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	זֶה הַדָּבָר אֲשֶׁר־תַּעֲשֶׂה לָהֶם לְקַדֵּשׁ אֹתָם לְכַהֵן לִי לְקַח פֶּרֶךְ אֶחָד בֶּן־בָּקָר וְאַיִלִם שְׁנַיִם תְּמִימִים:	And this <i>is</i> the procedure 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</u> blemish,	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	וּלֶחֶם מִצּוֹת וְחֻלֵּת מִצָּת בָּלוּלָת בִּשְׁמֵן וִרְקִיקֵי מִצּוֹת מִשְׁחִים בִּשְׁמֵן סֵלֶת חֲטִיִּם 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 בַּסֵּל וְאֶת־הַפָּר וְאֶת שְׁנֵי הָאִילִם:	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 וְרָחֳצְתָּ 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־הַכֹּתֶנֶת וְאֶת מַעֲלֵי הָאֶפֶד וְאֶת־הָאֶפֶד וְאֶת־הַחֹשֶׁן וְאֶפְדָּתָ לּוֹ בַּחֹשֶׁב הָאֶפֶד:	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 ← “ephod” it on.
Ex 29:6	וְשָׂמַתָּ הַמִּצְנֶפֶת עַל־רֹאשׁוֹ וְנָתַתָּ אֶת־גִּזְרֵי הַקֹּדֶשׁ עַל־הַמִּצְנֶפֶת:	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> (כֹּתֶרֶת or עֲטֹרָה).
Ex 29:7	וְלָקַחְתָּ אֶת־שֶׁמֶן הַמִּשְׁחָה וַיִּצְקֶתָ עַל־רֹאשׁוֹ וּמִשְׁחָתָּ 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 כְּתֹנֶת:	And you will have his sons approach, and you will clothe them <i>in</i> tunics,	
Ex 29:9	וְחִגַּרְתָּ אֹתָם אֲבִיט אַהֲרֹן וּבָנָיו וְחִבַּשְׁתָּ לָהֶם מִגְבַּעֹת וְהָיְתָה לָהֶם כְּהֵנָּה לְחֻקַּת עוֹלָם וּמִלֹּאֲתָ יַד־אַהֲרֹן וַיִּדְבַּקוּ:	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.	consecrate: see Ex 28:41.
Ex 29:10	וְהִקְרַבְתָּ אֶת־הַפָּר לִפְנֵי אֹהֶל מוֹעֵד וְסָמַךְ אַהֲרֹן וּבָנָיו אֶת־יְדֵיהֶם עַל־רֹאשׁ הַפָּר:	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.	lay ← <i>lean</i> .
Ex 29:11	וְשַׁחֲטָתָּ אֶת־הַפָּר לִפְנֵי יְהוָה פֶּתַח אֹהֶל מוֹעֵד:	And you will slaughter the bull before the LORD <i>at</i> the entrance to the tent of contact.	
Ex 29:12	וְלָקַחְתָּ מִדָּם הַפָּר וְנָתַתָּה עַל־קִרְנֹת הַמִּזְבֵּחַ בְּאֶצְבָּעְךָ וְאֶת־כָּל־הַדָּם תִּשְׁפֹּךְ אֶל־יְסוֹד הַמִּזְבֵּחַ:	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.	

Ex 29:13	וּלְקַחְתָּ אֶת־כָּל־הַחֵלֶב׃ הַמְכַסֶּה אֶת־הַקֶּרֶב׃ וְאֵת הַיִּתְּרֹת עַל־הַכֹּבֵד׃ וְאֵת שְׁתֵּי הַכְּלָיִת וְאֶת־הַחֵלֶב אֲשֶׁר עָלֵיהֶן׃ וְהִקְטַרְתָּ הַמִּזְבֵּחַ׃	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 them</u> on the altar.	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.  on the altar ← <i>to the altar</i> . Pregnant use of the locative of motion towards.
Ex 29:14	וְאֶת־בֶּשֶׂר הַפָּר וְאֶת־עֲרוֹ וְאֶת־פִּרְשׁוֹ׃ תִּשְׂרֹף בָּאֵשׁ מִחוּץ לַמִּחָנֶה׃ חֲטָאת הוּא׃	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 sin-offering.	sin-offering: the same word is used in Gen 4:7.
Ex 29:15	וְאֶת־הָאֵיל הָאֶחָד תִּקַּח וְסִמְכוּ אֹהֶלְךָ וּבְנֵיךָ אֶת־יְדֵיהֶם עַל־רֹאשׁ הָאֵיל׃	And you will take the <u>first</u> ram, and Aaron and his sons will lay their hands on the head of the ram.	the first ← <i>one</i> . The pair are mentioned in Ex 29:3. The second is offered in Ex 29:19.
Ex 29:16	וְשַׁחֲטָתָּ אֶת־הָאֵיל וּלְקַחְתָּ אֶת־דָּמּוֹ׃ וְזָרַקְתָּ עַל־הַמִּזְבֵּחַ׃ סָבִיב׃	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,	
Ex 29:17	וְאֶת־הָאֵיל תִּנְתַּח לְנִתְחָיו וְרַחֲצֵתָּ קֶרְבּוֹ וְכַרְעָיו׃ וְנָתַתָּ עַל־נִתְחָיו וְעַל־רֹאשׁוֹ׃	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.	sections (2x): reminiscent of Gen 15:10, Gen 15:17, but not the identical word there (בָּתֵּר and גִּזֵּר).
Ex 29:18	וְהִקְטַרְתָּ אֶת־כָּל־הָאֵיל׃ הַמִּזְבֵּחַ עֲלֶה הוּא לַיהוָה׃ רֵיחַ נִיחֹחַ׃ אֲשֶׁה לַיהוָה הוּא׃	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.	burn ← “ <i>incense-burn</i> ”, as in Ex 29:13.  on the altar ← <i>to the altar</i> , as in Ex 29:13.
Ex 29:19	וּלְקַחְתָּ אֶת־הָאֵיל הַשֵּׁנִי וְסִמְדוּ אֹהֶלְךָ וּבְנֵיךָ 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	וְשַׁחֲטָתָּ אֶת־הָאֵיל וּלְקַחְתָּ מִדָּמּוֹ׃ וְנָתַתָּה עַל־תְּנוּךְ אָזְנוֹ אֹהֶלְךָ׃ וְעַל־תְּנוּךְ אָזְנוֹ בְּנֵי הַיְמָנִית וְעַל־בֶּהֶן יָדָם הַיְמָנִית וְעַל־בֶּהֶן 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	<p>וְלָקַחְתָּ מִן־הַדָּם אֲשֶׁר עַל־הַמִּזְבֵּחַ וּמִשֶּׁמֶן הַמִּשְׁחָה וְהִזִּיתָ עַל־אַהֲרֹן וְעַל־בְּגָדָיו וְעַל־בְּנָיו וְעַל־בְּגָדֵי בְנָיו אֹתוֹ וְקֹדֶשׁ הוּא וּבְגָדָיו וּבְנָיו וּבְגָדֵי בְנָיו אֹתוֹ:</p>	<p>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.</p>	<p>so that: purposive use of the vav.</p>
Ex 29:22	<p>וְלָקַחְתָּ מִן־הָאֵיל הַחֹלֵב וְהָאֵלֶּיהָ וְאֶת־הַחֲלֵב   הַמְכֻסָּה אֶת־הַקֶּרֶב וְאֵת יְתֵרֶת הַכֶּבֶד וְאֵת   שְׁתֵּי הַכְּלִית וְאֶת־הַחֹלֵב אֲשֶׁר עָלֶהוֹן וְאֵת שׁוֹק הַיָּמִין כִּי אֵיל מִלֵּאִים הוּא:</p>	<p>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</i> consecration,</p>	
Ex 29:23	<p>וְכֹכֶר לֶחֶם אַחַת וְחֻלֵּת לֶחֶם שֶׁמֶן אַחַת וְרִקִּיק אֶחָד מִסַּלִּי הַמִּצּוֹת אֲשֶׁר לִפְנֵי יְהוָה:</p>	<p>and one loaf of bread, and one thin cake of <u>oiled bread</u>, and one wafer, from the basket of unleavened <i>breadstuff</i> which <i>is</i> before the LORD,</p>	<p>oiled bread ← <i>bread of oil</i>, a Hebrew genitive.</p>
Ex 29:24	<p>וּשְׂמַתָּ הֲכֹל עַל כַּפֵּי אַהֲרֹן וְעַל כַּפֵּי בְנָיו וְהִנַּפְתָּ אֹתָם תְּנוּפָה לִפְנֵי יְהוָה:</p>	<p>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.</p>	
Ex 29:25	<p>וְלָקַחְתָּ אֹתָם מִיָּדָם וְהִקְטַרְתָּ הַמִּזְבֵּחַ עַל־הָעֹלָה לְרִיחַ נִיחֻיֹּחַ לִפְנֵי יְהוָה אֲשֶׁה הוּא לִיהוָה:</p>	<p>And you will take them from their hands, and you will <u>burn them on the altar</u> with the burnt offering, as a sweet fragrance before the LORD. It <i>is</i> a fire-offering to the LORD.</p>	<p>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>.</p>
Ex 29:26	<p>וְלָקַחְתָּ אֶת־הַחֹזֶה מֵאֵיל הַמִּלֵּאִים אֲשֶׁר לְאַהֲרֹן וְהִנַּפְתָּ אֹתוֹ תְּנוּפָה לִפְנֵי יְהוָה וְהָיָה לֶךְ לְמִנְחָה:</p>	<p>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.</p>	
Ex 29:27	<p>וְקִדַּשְׁתָּ אֵת   חִזֵּה הַתְּנוּפָה וְאֵת שׁוֹק הַתְּרוּמָה אֲשֶׁר הוֹנֵף וְאֲשֶׁר הוֹרֵם מֵאֵיל הַמִּלֵּאִים מֵאֲשֶׁר לְאַהֲרֹן וּמֵאֲשֶׁר לְבָנָיו:</p>	<p>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'.</p>	<p>what <i>is</i> ... what <i>is</i> ← <i>from what is</i> ... <i>from what is</i>. The extra prepositions are perhaps attracted from the word מֵאֵיל.</p>

Ex 29:28	וְהָיָה לְאַהֲרֹן וּלְבָנָיו לְחֶק־עוֹלָם מֵאֵת בְּנֵי יִשְׂרָאֵל כִּי תְרוּמָה הוּא וּתְרוּמָהּ יְהִי מֵאֵת בְּנֵי־יִשְׂרָאֵל מִזְבְּחֵי שְׁלָמֵיהֶם תְּרוּמָתָם לַיהוָה:	And it will be an age-abiding statute to Aaron and his sons, <i>an 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 <i>among</i> their peace-sacrifices – their heave-offering to the LORD.	among ← <i>from</i> .
Ex 29:29	וּבִגְדֵי הַקֹּדֶשׁ אֲשֶׁר לְאַהֲרֹן יְהִיו לְבָנָיו אַחֲרָיו לְמִשְׁחָה בָּהֶם וּלְמִלֻּאֲבָם אֶת־יָדָם:	And Aaron's holy garments will be for his sons after him, in which <i>to be anointed</i> and in which <i>his sons are</i> to be <i>consecrated</i> .	to be anointed ← <i>to anoint. Qal.</i> [AnLx] admits reflexive use ( <i>to anoint oneself</i> ). Here it is reflexive or passive.  consecrated: see Ex 28:41.
Ex 29:30	שִׁבְעַת יָמִים יִלְבָּשׁם הַכֹּהֵן תַּחֲתָיו מִבְּנָיו אֲשֶׁר יָבֹא אֶל־אֹהֶל מוֹעֵד לְשֵׁרֶת בַּקֹּדֶשׁ:	For seven days the priest will wear them – after him <i>it being one</i> of his sons – when he goes into the tent of contact to serve in the holy <i>place</i> .	
Ex 29:31	וְאַתָּה אֵיל הַמִּלֻּאִים תִּקַּח וּבִשְׁלַת אֶת־בָּשָׂרוֹ בַּמָּקֹם קֹדֶשׁ:	And you will take the consecrated ram and cook its flesh in a <i>holy place</i> .	a holy place: perhaps read as <i>the holy place</i> .
Ex 29:32	וְאָכַל אַהֲרֹן וּבָנָיו אֶת־בָּשָׂר הָאֵיל וְאֶת־הַלֶּחֶם אֲשֶׁר בַּסֵּל פֶּתַח 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 לְמִלֹּא אֶת־יָדָם לְקֹדֶשׁ אֹתָם וְזָר לֹא־יֹאכַל בִּי־קֹדֶשׁ הֵם:	And they will eat them, because atonement is made by them, to <i>consecrate the priests</i> – to sanctify them – and no foreigner will eat <i>these things</i> , for they <i>are holy</i> .	consecrate: see Ex 28:41.  holy ← <i>holiness</i> , as in many places elsewhere.
Ex 29:34	וְאִם־יֻתֵּר מִבָּשָׂר הַמִּלֻּאִים וּמִזֶּה־הַלֶּחֶם עַד־הַבֹּקֶר וְשִׂרְפָתָהּ אֶת־הַנוֹתֵר בָּאֵשׁ לֹא יֹאכַל בִּי־קֹדֶשׁ הוּא:	And if <i>any</i> flesh is left over from what <i>is</i> consecrated <i>or</i> from the bread by the morning, then you will <i>burn</i> 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.  burn: this is the usual word; contrast Ex 29:18, Ex 29:25.
Ex 29:35	וַעֲשִׂיתָ לְאַהֲרֹן וּלְבָנָיו כֹּכָה כְּכֹל אֲשֶׁר־צִוִּיתִי אֹתְכָה שִׁבְעַת יָמִים תְּמַלֵּא יָדָם:	And you will do <i>this</i> for Aaron and for his sons – according to everything that I have commanded you. You will <i>consecrate</i> them for seven days.	this ← <i>thus</i> .  consecrate: see Ex 28:41.
Ex 29:36	וּפָר חֲטָאתָ תַעֲשֶׂה לַיּוֹם עַל־הַכִּפָּרִים וְחֲטָאתָ עַל־הַמִּזְבֵּחַ בְּכַפֶּרֶךָ עָלָיו וּמִשְׁחָתָהּ אֹתוֹ לְקֹדֶשׁוֹ:	And you will <i>offer</i> 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	שִׁבַּעַת יָמִים תַּכְפֹּר עַל־הַמִּזְבֵּחַ וְקִדַּשְׁתָּ אֹתוֹ וְהָיָה הַמִּזְבֵּחַ קֹדֶשׁ קֳדָשִׁים כָּל־הַנִּגַּע בַּמִּזְבֵּחַ יִקְדָּשׁ: ס	For seven days you will make atonement on the altar, and <i>you</i> will sanctify it, and the altar will be a holy of holies. <i>Anyone</i> who touches the altar <i>will be</i> holy.	anyone ← <i>everyone</i> .  will be holy: perhaps to be translated <i>must be holy</i> .
Ex 29:38	זֶה אֲשֶׁר תַּעֲשֶׂה עַל־הַמִּזְבֵּחַ כִּבְשִׂים בְּנֵי־שָׁנָה שְׁנַיִם לְיוֹם תָּמִיד:	And this <i>is</i> what you shall offer on the altar: two one-year-old lambs per day <i>perpetually</i> .	offer ← <i>do</i> .  <i>perpetually</i> : i.e. <i>as a perpetually recurring event</i> .
Ex 29:39	אֶת־הַכֶּבֶשׂ הָאֶחָד תַּעֲשֶׂה בֶּבֶקֶר וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַּעֲשֶׂה בֵּין הָעֶרְבִים:	One lamb you will offer in the morning and the second lamb you will offer <i>in the evening</i> ,	in the evening ← <i>between the two evenings</i> . See Ex 12:6.
Ex 29:40	וְעָשָׂהְךָ סֹלֶת בָּלוּל בְּשֶׁמֶן כֶּתִית רִבַּע הָהֵין וְנִסָּךְ רִבְעִית הָהֵין יֵין לִכְבֹּשׂ הָאֶחָד:	with a <i>tenth measure</i> of fine flour mixed with beaten oil – a quarter of a <i>hin</i> – and a libation of a quarter of a <i>hin</i> of wine for the first lamb,	with ← <i>and</i> .  <i>tenth measure</i> : about 5 pints or 2.7 litres.  <i>hin (2x)</i> : about 1 imperial gallon or 4.5 litres.
Ex 29:41	וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֶרְבִים כַּמִּנְחַת הַבֶּקֶר וּכְנִסְכָּהּ תַעֲשֶׂה־לָּהּ לְרִיחַ נִיחֹחַ אֲשֶׁה לַיהוָה:	and you will offer the second lamb <i>in the evening, 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 אֵלַיִךְ 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	וְנִקְדַּשְׁתִּי שְׁמָה לְבָנֵי יִשְׂרָאֵל וְנִקְדַּשׁ בְּכַבְדִּי:	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 אֲקַדֵּשׁ 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	וְשָׁכַנְתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל וְהָיִיתִי לָהֶם לֵאלֹהִים:	And <b>I will dwell among the sons of Israel, and I will be their God.</b>	2 Cor 6:16.
Ex 29:46	וַיֵּדְעוּ כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם אֲשֶׁר הוֹצֵאתִי אֹתָם מֵאֶרֶץ מִצְרַיִם לְשֹׁכְנִי בְּתוֹכָם 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	וַעֲשִׂיתָ מִזְבֵּחַ מִקְטָר קִטְרֶת עֲצֵי שִׁטִּים תַּעֲשֶׂה אֹתוֹ:	And you will make an altar <i>for burning</i> incense. You will make it <i>from</i> acacia wood.	burning: the form matches an Aramaic infinitive.

Ex 30:2	אֹמָה אַרְכּוֹ וְאַמָּה רָחְבּוֹ רְבוע יהִיָּה וְאַמְתָּיִם קִמְתּוֹ מִמֶּנּוּ קִרְנָתָיו:	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 integral to it</i> .	cubit (3x): about 18 inches or 45 cm.  integral to it ← <i>from it</i> .
Ex 30:3	וְצִפִּיתָ אֹתוֹ זָהָב טָהוֹר אֶת־גָּגוֹ וְאֶת־קִירָתוֹ סָבִיב וְאֶת־קִרְנָתָיו וְעָשִׂיתָ לוֹ זֹר 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	וְשָׁתִי טַבַּעַת זָהָב תַּעֲשֶׂה־לּוֹ   מִתַּחַת לְזָרוֹ עַל שְׁתֵּי צִלְעָתָיו תַּעֲשֶׂה עַל־שְׁנֵי צִדָּיו וְהָיָה לְבֵתַיִם לְבָדִים לְשָׂאת אֹתוֹ בְּהֶמָּה:	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</i> be receptacles for the poles with which to carry it.	flanks ... sides ← <i>ribs ... sides (the usual word)</i> .  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	וְנָתַתָּה אֹתוֹ לִפְנֵי הַפָּרֹכֶת אֲשֶׁר עַל־אֲרֹן הָעֵדֻת לִפְנֵי הַכַּפֹּרֶת אֲשֶׁר עַל־הָעֵדֻת אֲשֶׁר אֹנֵד לָךְ 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 אֹהֶלֶן קְטֹרֶת סָמִים בִּבְקָר בִּבְקָר בְּהִיטִיבוֹ אֶת־הַנֶּזֶר 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> .  adjusts ← <i>makes good</i> .
Ex 30:8	וּבִהְעֹלֹת אֹהֶלֶן אֶת־הַנֶּזֶר בֵּין הָעֶרְבַּיִם יִקְטִירָנָה קְטֹרֶת תָּמִיד לִפְנֵי יְהוָה לְדֹרֹתֵיכֶם:	When Aaron lights the lamps <u>in the evening</u> , he will burn incense <i>on it</i> . <i>It is</i> a perpetual incense <i>ordinance</i> before the LORD for your generations.	in the evening ← <i>between the two evenings</i> . See Ex 12:6.
Ex 30:9	לֹא־תַעֲלֹ עָלָיו קְטֹרֶת זָרָה וְעֹלָה וּמִנְחָה וְנֶסֶךְ 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	וְכִפֹּר אֹהֶלֶן עַל־קִרְנָתָיו אֶחָת בְּשָׁנָה מִדָּם חַטָּאת הַכֹּפָרִים אֶחָת בְּשָׁנָה יִכַּפֵּר עָלָיו לְדֹרֹתֵיכֶם קֹדֶשׁ־קֳדָשִׁים הוּא לִיהוָה: פ	And Aaron will make atonement on its horns once per year, with the blood of the sin-offering <u>for atonements</u> . Once per year he will make atonement on it for your generations. <i>It is</i> a holy of holies to the LORD.”	This direct speech started at Ex 25:2.  for atonements ← <i>of atonements</i> .
Ex 30:11	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	

Ex 30:12	<p>כִּי תִשָּׂא אֶת־רֹאשׁ בְּנֵי־יִשְׂרָאֵל לִפְקֻדֵיהֶם וְנָתְנוּ אִישׁ כֹּפֶר נַפְשׁוֹ לַיהוָה בַּפֶּקֶד אֹתָם וְלֹא־יְהִיָּה בֵּהֶם נֶגֶף בַּפֶּקֶד אֹתָם:</p>	<p>“When you <u>hold a census</u> of the sons of Israel according to <u>the counting of them</u>, let each <i>one</i> give an atonement-offering for his life to the LORD when they are counted, so that there is no plague among them <u>when they are counted</u>.</p>	<p>hold a census ← <i>take the sum</i>.</p> <hr/> <p>the counting of them ← <i>them being counted</i>.</p> <hr/> <p>for his life ← <i>of his soul</i>.</p> <hr/> <p>when they are counted (2x) ← <i>at the counting of them</i>.</p>
Ex 30:13	<p>זֶה   יִתְּנוּ כָּל־הָעֶבֶר עַל־הַפְּקֻדִים מַחְצִית הַשֶּׁקֶל בַּשֶּׁקֶל הַקֹּדֶשׁ עֶשְׂרִים גֵּרָה הַשֶּׁקֶל מַחְצִית הַשֶּׁקֶל תְּרוּמָה לַיהוָה:</p>	<p>This <i>is what</i> 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 מִבֶּן עֶשְׂרִים שָׁנָה וּמַעְלָה יִתֵּן 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>הָעֲשִׂיר לֹא־יִרְבֶּה וְהַדֵּל לֹא יִמְעִיט מִמַּחְצִית הַשֶּׁקֶל לְתֵת אֶת־תְּרוּמַת יְהוָה לְכַפֵּר עַל־נַפְשֹׁתֵיכֶם:</p>	<p>The rich <i>man</i> will not give more – and the poor <i>man</i> will not give less – than half a shekel, when <i>you</i> give the LORD's heave-offering to atone for your <i>lives</i>.</p>	<p>lives ← <i>souls</i>.</p>
Ex 30:16	<p>וְלָקַחְתָּ אֶת־כֶּסֶף הַכֹּפָרִים מֵאֵת בְּנֵי יִשְׂרָאֵל וְנָתַתָּ אֹתוֹ עַל־עֲבֹדַת אֹהֶל מוֹעֵד וְהָיָה לְבְנֵי יִשְׂרָאֵל 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 <i>lives</i>.”</p>	<p>lives ← <i>souls</i>.</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 כִּיֹּור 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 אֹהֶרָן וּבָנָיו מִמֶּנּוּ אֶת־יְדֵיהֶם וְאֶת־רַגְלֵיהֶם:</p>	<p>And Aaron and his sons will wash their hands and their feet <u>in it</u>.</p>	<p>in it ← <i>from it</i>, referring to the laver, not the water (plural in Hebrew).</p>
Ex 30:20	<p>בְּבֹאֵם אֶל־אֹהֶל מוֹעֵד יְרַחֲצוּ־מִים וְלֹא יָמָתוּ אוֹ בְּגִשְׁתֶּם אֶל־הַמִּזְבֵּחַ לְשִׁרְתָּ לְהִקְטִיר אִשָּׁה לַיהוָה:</p>	<p>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 as</u> a fire-offering to the LORD.</p>	<p>so that: purposive use of the <i>vav</i>.</p> <hr/> <p>by burning: gerundial use of the infinitive. The word implies burning <i>incense</i>, absent here, but not in, e.g., Num 16:40.</p>

Ex 30:21	וְרָחְצוּ יְדֵיהֶם וְרַגְלֵיהֶם וְלֹא יָמָתוּ וְהָיְתָה לָהֶם חֻק־עוֹלָם לֹא וְלִזְרָעוֹ לְדֹרֹתָם: 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 vav.
Ex 30:22	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Ex 30:23	וְאַתָּה קַח־לָךְ בְּשָׂמִים רָאשׁ מִרְדְּרוֹל חֲמֵשׁ מֵאוֹת וְקִנְמֹן־בָּשָׂם מִחֲצִיתוֹ חֲמִשִּׁים וּמֵאֲתָיִם וְקִנְיָה־בָּשָׂם חֲמִשִּׁים וּמֵאֲתָיִם:	“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	וְקֹדֶה חֲמֵשׁ מֵאוֹת בְּשֶׁקֶל הַקֹּדֶשׁ וְשֶׁמֶן זַיִת הֵיזֵי:	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 מְשַׁח־קֹדֶשׁ רֶקֶח מִרְקַחַת מַעֲשֶׂה רֶקֶח שֶׁמֶן מְשַׁח־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	וּמְשַׁחְתָּ בּוֹ אֶת־אֹהֶל מוֹעֵד וְאֶת אֲרוֹן הָעֵדֻת:	And you will anoint the tent of contact with it, and the ark of the testimony,	
Ex 30:27	וְאֶת־הַשֻּׁלְחָן וְאֶת־כָּל־כֵּלָיו וְאֶת־הַמִּנְרָה וְאֶת־כָּלֶיהָ וְאֶת־מִזְבַּח הַקְטֹרֶת:	and the table and all its equipment, and the lampstand and its equipment, and the incense altar,	
Ex 30:28	וְאֶת־מִזְבַּח הָעֹלָה וְאֶת־כָּל־כֵּלָיו וְאֶת־הַכִּיֹּר וְאֶת־כַּנּוֹ:	and the burnt offering altar and all its equipment, and the laver and its pedestal.	
Ex 30:29	וְקִדַּשְׁתָּ אֹתָם וְהָיוּ קֹדֶשׁ קְדָשִׁים כָּל־הַנִּגָּע בָּהֶם יִקְדָּשׁ:	And you will sanctify them, and they will be a holy of holies. <u>Anyone</u> who touches them <u>will be holy</u> .	anyone ← <i>everyone</i> . will be holy: see Ex 29:37.
Ex 30:30	וְאֶת־אַהֲרֹן וְאֶת־בָּנָיו תְּמַשַּׁח וְקִדַּשְׁתָּ 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 מְשַׁח־קֹדֶשׁ יִהְיֶה זֶה לִי לְדֹרֹתֵיכֶם:	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־בָּשָׂר אָדָם לֹא יִסָּךְ וּבַמִּתְכַּנְתּוֹ לֹא תַעֲשֶׂה כְּמֹהוּ קֹדֶשׁ הוּא קֹדֶשׁ יִהְיֶה 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 יָסָךְ [ST]. Avoidance of the passive. [AnLx] defaults on its analytical reference to יָסָךְ. [BDB] derives the form from יָסַךְ, <i>to anoint</i> .  composition ← <i>proportion</i> .
Ex 30:33	אִישׁ אֲשֶׁר יִרְקַח כְּמֹהוּ וְאֲשֶׁר יִתֵּן מִמֶּנּוּ עַל־זָר וְנִכְרַת מֵעַמּוּ: 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 נָטָף   וּשְׁחִלֵּת וְחִלְבֵּנָה סָמִים וּלְבָנָה זָכָה בֶּד בְּבֶד יִהְיֶה:	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 לֶקַח מִעֲשֵׂה רוֹקַח מְמֻלָּח טָהוֹר קֹדֶשׁ:	And you will make it <i>as unctuous incense</i> , the product of the pharmacist, salted, pure, <i>and</i> holy.	unctuous incense ← <i>incense, an ointment</i> .  holy ← <i>holiness</i> .
Ex 30:36	וְשִׁחַקְתָּ מִמֶּנָּה הִדֵּךְ וְנָתַתָּהּ מִמֶּנָּה לִפְנֵי הָעֵדֻת בְּאֹהֶל מוֹעֵד אֲשֶׁר אֶנְעֵד לָךְ שָׁמָּה קֹדֶשׁ קִדְשִׁים תִּהְיֶה 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 <i>ark of the testimony</i> in the tent of contact where I will meet you. It will be a holy of holies to you.	
Ex 30:37	וְהַקְטַרְתָּ אֲשֶׁר תַּעֲשֶׂה בַּמִּתְכַּנְתָּהּ לֹא תַעֲשֶׂה לָכֶם קֹדֶשׁ תִּהְיֶה 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 כְּמֹהוּ לְהָרִיחַ בָּהּ וְנִכְרַת מֵעַמּוּ: 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 לֵּאמֹר:	Then the LORD spoke to Moses and said,	
Ex 31:2	רְאֵה קָרָאתִי בְשֵׁם בְּצַלְאֵל בֶּן־אוּרִי בֶן־חֹור לְמִטֵּה 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= Bezaleel, not recognizing that the syllable <i>zal</i> is closed. See Gen 31:21.
Ex 31:3	וָאֵמַלְא אֹתוֹ רוּחַ אֱלֹהִים בְּחָכְמָה וּבְתִבּוּנָה 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	לַחֲשֹׁב מַחֲשָׁבֹת לַעֲשׂוֹת בַּזָּהָב וּבַכֶּסֶף וּבַנְּחֹשֶׁת:	to make designs, to work in gold and in silver and in copper,	to make designs ← <i>to design designs</i> , or <i>to think thoughts</i> .  work ← <i>make</i> .

Ex 31:5	וּבַחֲרֹשֶׁת אֶבֶן לְמַלְאֲתָא וּבַחֲרֹשֶׁת עֵץ לַעֲשׂוֹת בְּכָל־מְלָאכָה:	and in lapidary work, in <u>setting</u> <i>gemstones</i> , and in wood- sculpting, to make all <i>kinds of</i> artisanry.	in setting: gerundial use of the infinitive.
Ex 31:6	וְאֲנִי הִנֵּה נֹתְתִי אֹתוֹ אֶת אֶהֱלִיאָב בֶּן־אֲחִיסָמָךְ לְמִטָּה־דָן וּבִלְבַב כָּל־חָכֶם־לֵב נֹתְתִי חֲכָמָה וְעָשׂוּ אֶת כָּל־אֲשֶׁר צִוִּיתִךָ:	And <i>as for</i> me, look, I have appointed with him <u>Aholiab</u> the son of Ahisamach, of the tribe of Dan. And I have put wisdom in the heart of every <u>skilled person</u> , and they will make everything that I have commanded you <i>to</i> <i>make</i> –	Aholiab ← <i>Oholiab</i> , but we retain the AV / traditional English name. <i>Aholiab</i> does not recognize the <i>qamets hatuf</i> (indicated in [AnLx], but not morphologically necessarily so).  skilled ← <i>wise-hearted</i> .
Ex 31:7	אֶת   אֹהֶל מוֹעֵד וְאֶת־הָאָרֶן לְעֹדֹת וְאֶת־הַכִּפֹּרֶת אֲשֶׁר עָלָיו וְאֶת כָּל־כֵּלֵי הָאֹהֶל:	the tent of contact and the ark for the testimony and the atonement cover which <i>goes</i> on it, and all the equipment of the tent,	<i>goes</i> ← <i>is</i> , understood, as no corresponding word is present in the Hebrew at all.
Ex 31:8	וְאֶת־הַשֻּׁלְחָן וְאֶת־כֵּלָיו וְאֶת־הַמִּנְרָה הַטְּהֻרָה וְאֶת־כָּל־כֵּלֶיהָ וְאֶת מִזְבַּח הַקְטֹרֶת:	and the table and its equipment and the pure lampstand and all its equipment and the incense altar,	
Ex 31:9	וְאֶת־מִזְבַּח הָעֹלָה וְאֶת־כָּל־כֵּלָיו וְאֶת־הַכִּיֹּר וְאֶת־כַּנּוֹ:	and the burnt offering altar and all its equipment, and the laver and its pedestal,	
Ex 31:10	וְאֶת בְּגָדֵי הַשָּׂרָד וְאֶת־בְּגָדֵי הַקֹּדֶשׁ לְאַהֲרֹן הַכֹּהֵן וְאֶת־בְּגָדֵי בָנָיו לְכַהֵן:	and the garments for officiating, and the holy garments for Aaron the priest, and the garments of his sons for officiating as priest,	
Ex 31:11	וְאֶת שֶׁמֶן הַמִּשְׁחָה וְאֶת־קְטֹרֶת הַסַּמִּים לְקֹדֶשׁ כָּכָל אֲשֶׁר־צִוִּיתִךָ יַעֲשׂוּ: פ	and the anointing oil and the aromatic incense for the holy <i>place</i> . They will do according to everything that I have commanded you.”	
Ex 31:12	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Ex 31:13	וְאָמַרְתָּ דְבַר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר אֲדָא אֶת־שַׁבָּתִתִּי תִּשְׁמְרוּ כִּי אוֹת הוּא בֵּינִי וּבֵינֵיכֶם לְדֹרֹתֵיכֶם לְדַעַת כִּי אֲנִי יְהוָה מְקַדְּשְׁכֶם:	“And speak to the sons of Israel and say, ‘You will <i>be</i> sure to keep my Sabbaths, for it <i>is</i> a sign between me and you for your generations, to know that I <i>am</i> the LORD <i>who</i> sanctifies you.	

Ex 31:14	<p>וּשְׁמַרְתֶּם אֶת־הַשַּׁבָּת כִּי קֹדֶשׁ הוּא לָכֶם מִחֻלְלֶיהָ מוֹת יוּמָת כִּי כָל־הָעֹשֶׂה בָּהּ מְלֹאכָה וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא מִקֶּרֶב עַמִּיהָ:</p>	<p>So you shall keep the Sabbath, for it <i>is</i> holy to you. He who profanes it <u>will surely be put to death</u>, for <i>as for</i> anyone who does work on it, that person will be cut off from the midst of <u>his</u> people.</p>	<p>will surely be put to death: infinitive absolute.</p> <hr/> <p>anyone ← <i>everyone</i>.</p> <hr/> <p>person ... his ← <i>soul ... its</i>.</p>
Ex 31:15	<p>שֵׁשֶׁת יָמִים יַעֲשֶׂה מְלֹאכָה וּבַיּוֹם הַשְּׁבִיעִי שַׁבַּת שַׁבְּתוֹן קֹדֶשׁ לַיהוָה כָּל־הָעֹשֶׂה מְלֹאכָה בַּיּוֹם הַשַּׁבָּת מוֹת יוּמָת:</p>	<p>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. <u>Anyone</u> who does work on the Sabbath day <u>shall surely be put to death</u>.’</p>	<p>anyone ← <i>everyone</i>.</p> <hr/> <p>shall surely be put to death: infinitive absolute.</p>
Ex 31:16	<p>וּשְׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם:</p>	<p>So the sons of Israel will keep the Sabbath, <u>in celebrating</u> the Sabbath, in their generations <i>as</i> an age-abiding covenant,</p>	<p>in celebrating ← <i>in doing</i>. Gerundial use of the infinitive.</p>
Ex 31:17	<p>בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הוּא לָעֹלָם כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ: ס</p>	<p>between me and the sons of Israel. It <i>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.”</p>	
Ex 31:18	<p>וַיֵּתֶן אֶל־מֹשֶׁה כְּבֹלָתוֹ לְדַבָּר אֹתוֹ בְּהָר סִינַי שְׁנֵי לַחַת הָעֵדוּת לַחַת אֲבֹן כְּתוּבִים בְּאֶצְבַּע אֱלֹהִים:</p>	<p>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.</p>	
Ex 32:1	<p>וַיֵּרָא הָעָם כִּי־בָשַׁשׁ מֹשֶׁה לָרֶדֶת מִן־הָהָר וַיִּקְהַל הָעָם עַל־אַהֲרֹן וַיֹּאמְרוּ אֵלָיו קוּם   עֲשֵׂה־לָנוּ אֱלֹהִים אֲשֶׁר יִלְכוּ לִפְנֵינוּ כִּי־זֶה   מֹשֶׁה הָאִישׁ אֲשֶׁר הֶעֱלָנוּ מֵאֶרֶץ מִצְרַיִם לֹא יָדַעְנוּ מַה־הָיָה לוֹ:</p>	<p>But when people saw that Moses had delayed <u>in coming down</u> from the mountain, the people assembled to Aaron and said to him, “Get up and <b>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.</b>”</p>	<p><b>Acts 7:40.</b></p> <hr/> <p>in coming down: gerundial use of the infinitive.</p>
Ex 32:2	<p>וַיֹּאמֶר אֱלֹהִים אֶהְרֹן פָּרֻקוּ נְזָמֵי הַזָּהָב אֲשֶׁר בְּאָזְנֵי נְשֵׁיכֶם בְּנֵיכֶם וּבְנֹתֵיכֶם וְהָבִיאוּ אֵלַי:</p>	<p>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.”</p>	

Ex 32:3	וַיִּתְּפְּרוּ כָּל־הָעָם אֶת־נִזְמֵי הַזֹּהָב 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 וַיַּעֲשֵׂהוּ עֵגֶל מִסַּכָּה וַיֹּאמְרוּ אֵלֶּה אֱלֹהֵינוּ יִשְׂרָאֵל אֲשֶׁר הֵעֱלוּנוּ מֵאֶרֶץ מִצְרַיִם:	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 into ← <i>it</i> , i.e. <i>the bulk of the gold (into)</i> .  brought you up: the verb is plural.
Ex 32:5	וַיֵּרָא אַהֲרֹן וַיְבִן מִזְבֵּחַ לִפְנָיו וַיִּקְרָא אַהֲרֹן וַיֹּאמֶר חַג לַיהוָה מָחָר:	And Aaron saw it, and he built an altar in front of it, and Aaron called out and said, “Tomorrow is 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	וַיִּשְׁכְּמוּ מִמָּחָרֶת וַיַּעֲלוּ עֹלֹת וַיִּגִּשּׁוּ שְׁלָמִים וַיֵּשֶׁב הָעָם לֵאכֹל וּשְׂתֹה וַיִּקְמוּ לְצַחֵק: פ	Then they got up early on the next day and made burnt offerings and presented peace-offerings, and <b>the people sat to eat and to drink, and they arose to make sport.</b>	<b>1 Cor 10:7.</b>  to drink: infinitive absolute in the role of an infinitive construct.
Ex 32:7	וַיִּדְבֹּר יְהוָה אֶל־מֹשֶׁה לֵּךְ־דָּד כִּי שַׁחַת עָמְדָה אֲשֶׁר הֵעֲלִיתָ מֵאֶרֶץ מִצְרַיִם:	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 מִהַר מִן־הַדֶּרֶךְ אֲשֶׁר צִוִּיתָם עָשׂוּ לָהֶם עֵגֶל מִסַּכָּה וַיִּשְׁתַּחֲוִי־לוֹ וַיִּזְבְּחוּ־לֹ וַיֹּאמְרוּ אֵלֶּה אֱלֹהֵינוּ יִשְׂרָאֵל אֲשֶׁר הֵעֱלוּנוּ מֵאֶרֶץ מִצְרַיִם:	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 רְאֵיתִי אֶת־הָעָם הַזֶּה וְהִנֵּה עַם־קָשֶׁה־עֶרְף הוּא:	Then the LORD said to Moses, “I have seen this people, and <u>the conclusion is that</u> it is a stiff-necked people.	the conclusion is that ← <i>behold</i> .
Ex 32:10	וַעֲתָה הִנֵּיחָה לִּי וַיִּחַר־אַפִּי בָּהֶם וְאֶכְלָם וְאֶעֱשֶׂה 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	<p>וַיַּחַל מֹשֶׁה אֶת־פָּנָיו יְהוָה  אֱלֹהָיו וַיֹּאמֶר לָמָּה יְהוָה  יִחַרְהָ אַפֶּךָ בְּעַמֶּךָ אֲשֶׁר  הוֹצֵאתָ מֵאֶרֶץ מִצְרַיִם בְּכַח  גָּדוֹל וּבְיָד חֲזָקָה:</p>	<p>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?”</p>	<p>pleaded with ← <i>appeased the face of</i>.</p>
Ex 32:12	<p>לָמָּה יֹאמְרוּ מִצְרַיִם לֵאמֹר  בְּרָעָה הוֹצִיאָם לַהֲרֹג אֹתָם  בְּהָרִים וּלְכַלֵּתָם מֵעַל פְּנֵי  הָאֲדָמָה שׁוּב מִחֲרוֹן אַפֶּךָ  וְהִנָּחֵם עַל־הָרָעָה לְעַמֶּךָ:</p>	<p>Why should <u>the Egyptians</u> speak and say, ‘He brought them out malevolently, to kill them in the mountains and to obliterate them from the face of the <u>earth</u>’? Relent from the fury of your anger and forbear about the evil to your people.</p>	<p>the Egyptians ← <i>Egypt</i>, but see Gen 45:2.  <hr/> earth ← <i>ground</i>.  <hr/> relent ← <i>return</i>.</p>
Ex 32:13	<p>זָכֹר לְאַבְרָהָם לְיִצְחָק  וּלְיִשְׂרָאֵל עֲבָדֶיךָ אֲשֶׁר  נִשְׁבַּעְתָּ לָהֶם בְּדָוֹ וַתְּדַבֵּר  אֲלֵהֶם אֲרָבָה אֶת־זֶרְעֶכֶם  כְּכּוֹכְבֵי הַשָּׁמַיִם וְכָל־הָאָרֶץ  הַזֹּאת אֲשֶׁר אָמַרְתִּי אֲתָן  לְזֶרְעֶכֶם וְנָחְלוּ לָעֹלָם:</p>	<p>Remember Abraham, Isaac and Israel your servants to whom you swore by yourself and said to them, ‘<b>I will increase your seed like the stars of the sky</b>, and I will give to your seed all this land <i>of</i> which I have spoken, and they will inherit <i>it</i> age-abidingly.’ ”</p>	<p><b>Heb 11:12.</b></p>
Ex 32:14	<p>וַיִּנָּחֵם יְהוָה עַל־הָרָעָה אֲשֶׁר  דִּבֶּר לַעֲשׂוֹת לְעַמּוֹ: פ</p>	<p><u>At this</u> the LORD forbore about the evil which he had said he would do to his people.</p>	<p>at this: wider use of the <i>vav</i>.</p>
Ex 32:15	<p>וַיִּפֹּן וַיֵּרֶד מֹשֶׁה מִן־הָהָר וּשְׁנֵי  לַחֹת הָעֵדֻת בְּיָדוֹ לַחֹת  כְּתָבִים מִשְׁנֵי עֲבָרֵיהֶם מִזֶּה  וּמִזֶּה הֵם כְּתָבִים:</p>	<p>Then Moses turned and went down from the mountain <u>with</u> the two tablets of the testimony in his hand – the tablets inscribed on <u>both sides</u> – on each side they <i>were</i> inscribed.</p>	<p>with ← <i>and</i>.  <hr/> both sides ← <i>both their sides</i>.</p>
Ex 32:16	<p>וְהַלַּחֹת מַעֲשֵׂה אֱלֹהִים הָמָּה  וְהַמְּכָתֵב מִכְּתָב אֱלֹהִים הוּא  חֲרוּת עַל־הַלַּחֹת:</p>	<p>And the tablets <i>were</i> the work of God, and the writing <i>was</i> the writing of God, engraved on the tablets.</p>	
Ex 32:17	<p>וַיִּשְׁמַע יְהוֹשֻׁעַ אֶת־קוֹל הָעָם  בְּרָעָה וַיֹּאמֶר אֶל־מֹשֶׁה קוֹל  מִלְחָמָה בַּמַּחֲנֶה:</p>	<p>Meanwhile Joshua heard the sound of the people as <u>they</u> <u>shouted</u>, and he said to Moses, “<i>There is</i> the sound of war in the camp.”</p>	<p>they shouted ← <i>in its shouting</i>.  The ending is a <i>hé</i> as in Gen 13:3 <i>ketiv</i>.</p>
Ex 32:18	<p>וַיֹּאמֶר אֵין קוֹל עֲנוֹת גְּבוּרָה  וְאֵין קוֹל עֲנוֹת חִלּוּשָׁה קוֹל  עֲנוֹת אֲנָכִי שִׁמְעָ:</p>	<p>And he said,  “<i>It is</i> not the sound of shouting <i>in</i> bravery,  And <i>it is</i> not the sound of shouting <i>in</i> defeat;  I hear the sound of singing.”</p>	

Ex 32:19	וַיְהִי כַּאֲשֶׁר קָרַב אֶל־הַמַּחֲנֶה וַיֵּרָא אֶת־הָעֵגֹל וּמַחֲלֹת וַיַּחַר־אַף מֹשֶׁה וַיִּשְׁלֹךְ *מִיָּדוֹ **מִיָּדָיו אֶת־הַלְּחֹת וַיִּשְׁבֵּר אֹתָם תַּחַת הַהָר:	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־הָעֵגֹל אֲשֶׁר עָשָׂה וַיִּשְׂרֹף בָּאֵשׁ וַיִּטְחֶן עֹד אֲשֶׁר־דָּק וַיִּזֶּל עַל־פְּנֵי הַמַּיִם וַיִּשְׁק 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 מַה־עָשָׂה לָךְ הָעָם הַזֶּה כִּי־הִבֵּאתָ עָלָיו חַטָּאת גְּדוֹלָה:	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־יֵחָר אָף אֲדֹנָי אַתָּה יָדַעְתָּ אֶת־הָעָם כִּי בָרַע הוּא:	And Aaron said, “Do not let your anger be kindled, my lord. You know the people, how <u>they</u> <i>walk</i> in wickedness.	they <i>walk</i> ← <i>it (is)</i> .
Ex 32:23	וַיֹּאמְרוּ לִי עֲשֵׂה־לָנוּ אֱלֹהִים אֲשֶׁר יֵלְכוּ לִפְנֵינוּ כִּי־זֶה   מֹשֶׁה הָאִישׁ אֲשֶׁר הֶעֱלָנוּ מֵאֶרֶץ מִצְרַיִם לֹא יָדַעְנוּ מַה־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	וָאָמַר לָהֶם לְמִי זֶהָב הִתְפַּרְקוּ וַיִּתְּנוּ־לִי וְאִשְׁלַכְהוּ בָאֵשׁ וַיֵּצֵא הָעֵגֹל הַזֶּה:	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	וַיֵּרָא מֹשֶׁה אֶת־הָעָם כִּי פָרַע הוּא כִּי־פָרַעַה אַהֲרֹן לְשִׁמְצָה בְּקִמְיָהֶם:	And Moses saw the people, how <u>they were</u> unrestrained, for Aaron had <u>left them to their devices</u> , to the detriment <i>caused</i> by those of them who rose up.	they <i>were</i> ← <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־חֶרְבּוֹ עַל־יָרְכוֹ עֲבְרוּ וּשׁוּבוּ מִשַּׁעַר לְשַׁעַר בַּמַּחֲנֶה וְהָרְגוּ אִישׁ־אֶת־אָחִיו וְאִישׁ אֶת־רֵעֵהוּ וְאִישׁ אֶת־קָרְבוֹ:	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.’ ”	<i>this is what</i> ← <i>thus</i> . <hr/> every <i>man</i> (4x): translating אִישׁ as <i>every</i> .

Ex 32:28	וַיַּעֲשׂוּ בְנֵי־לֵוִי כְּדִבְרֵי מֹשֶׁה וַיִּפֹּל מִן־הָעָם בַּיּוֹם הַהוּא כְּשִׁלְשֵׁת 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 מֵלֹאן יָדְכֶם הַיּוֹם לַיהוָה כִּי אִישׁ בְּבִנוֹ וּבְאָחִיו וּלְתַת עֲלֵיכֶם הַיּוֹם בְּרָכָה׃	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 חַטָּאָה גְּדוֹלָה וְעַתָּה אֵעֲלֶה אֶל־יְהוָה אוֹלִי אֲכַפְּרָה בְּעֵד חַטָּאתְכֶם׃	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 חָטָא הָעָם הַזֶּה חַטָּאָה גְּדוֹלָה וַיַּעֲשׂוּ לָהֶם אֱלֹהִי 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 חַטָּאתָם וְאִם־אֵין מַחְנִי נָא מִסִּפְרֶךָ אֲשֶׁר כָּתַבְתָּ׃	And now, if you will forgive their sin ... ; but if not, please blot me out of your <b>book which you have written</b> .”	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 חָטָא־לִי אֶמְחֶנּוּ מִסִּפְרִי׃	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   נִחָה אֶת־הָעָם אֶל אֲשֶׁר־דִּבַּרְתִּי לָךְ הִנֵּה מִלֵּאכִי יֵלֶךְ לִפְנֶיךָ וּבַיּוֹם פָּקְדִי וּפְקֹדֹתַי 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־הָעֵגֹל אֲשֶׁר עָשָׂה אֱהֲרֹן׃ ס	And the LORD struck the people because they had made the calf which Aaron <i>had let be made</i> .	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	וַיֹּדֶבֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר עֲלֵה מִזֶּה אֶתָּה וְהָעָם אֲשֶׁר הָעֵלִיתָ מֵאֶרֶץ מִצְרָיִם אֶל־הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְרָהָם לְיִצְחָק וְלִיעֲקֹב לֵאמֹר לְזֶרְעֶךָ אֶתְנַנָּה:	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	וְשִׁלַּחְתִּי לְפָנֶיךָ מַלְאָךְ וְגִרְשָׁתִי אֶת־הַכְּנַעֲנִי הָאֹמֹרִי וְהַחִתִּי וְהַפְּרִזִּי הַחִוִּי וְהַיְבוּסִי:	And I will send an angel before you, and I will drive the Canaanite, the <u>Amorite</u> and the Hittite and the Perizzite <i>and</i> the Hivite and the Jebusite	Amorite: see Gen 10:16.
Ex 33:3	אֶל־אָרֶץ זָבַת חָלָב וּדְבַשׁ כִּי לֹא אֵעֲלֶה בְּקִרְבְּךָ כִּי עַם־קָשָׁה־עֵרָף אַתָּה 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־הַדְּבָר הַרָּע הַזֶּה וַיִּתְּאֲבָלוּ וְלֹא־שָׂתוּ אִישׁ עֲדִידוֹ עָלָיו:	When the people heard this bad piece of news, they mourned, and no-one put <i>any</i> ornament on.	piece of news ← word.  any ornament on ← <i>his ornament on himself</i> .
Ex 33:5	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה אָמַר אֶל־בְּנֵי־יִשְׂרָאֵל אַתֶּם עַם־קָשָׁה־עֵרָף רַגַע אֶחָד אֵעֲלֶה בְּקִרְבְּךָ וְכִלִּיתִיךָ וְעָתָה הוֹרֵד עֲדִידְךָ מֵעָלֶיךָ וְאָדַעְתָּ 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	וַיִּתְּנִצְלוּ בְנֵי־יִשְׂרָאֵל אֶת־עֲדִידֵם מִהָר חוֹרֵב:	So the sons of Israel stripped themselves of their ornaments by Mount Horeb.	by ← <i>from</i> , but also <i>at, in, by</i> [AnLx].
Ex 33:7	וּמֹשֶׁה יָקַח אֶת־הָאֹהֶל וַנִּטֶּה־לּוֹ   מִחוּץ לַמַּחֲנֶה הֶרְחַק מִן־הַמַּחֲנֶה וַקְרָא לוֹ אֹהֶל מוֹעֵד וְהָיָה כָּל־מִבְקֹשׁ 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 כָל־הָעָם וַנִּצְבּוּ אִישׁ פֶּתַח אֹהֶלוֹ וְהִבִּיטוּ אַחֲרֵי מֹשֶׁה עַד־בֹּאוֹ הָאֹהֶל:	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 הָאֱלֹהִים יֵרֵד עַמּוּד הָעָנָן וְעָמַד פֶּתַח הָאֹהֶל וְדִבֶּר 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	וְרָאָה כָּל־הָעָם אֶת־עַמּוּד הָעָנָן עָמַד פֶּתַח הָאֹהֶל וְקָם כָּל־הָעָם וַהֲשִׁתַּחוּּ אִישׁ פֶּתַח אֹהֱלוֹ:	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</i> <i>at</i> the entrance to his tent.	
Ex 33:11	וְדִבֶּר יְהוָה אֶל־מֹשֶׁה פָּנִים אֶל־פָּנִים כַּאֲשֶׁר יְדַבֵּר אִישׁ אֶל־רֵעֵהוּ וּשְׁבַל אֶל־הַמַּחֲנֶה וּמִשְׁרָתוֹ יְהוֹשֻׁעַ בֶּן־נוּן נָעַר 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 vav.
Ex 33:12	וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה רְאֵה אֶתָּה אָמַר אֵלַי הֵעַל אֶת־הָעָם הַזֶּה וְאַתָּה לֹא הוֹדַעְתָּנִי אֶת אֲשֶׁר־תִּשְׁלַח עִמִּי וְאַתָּה אָמַרְתָּ יִדְעָתִיךָ בְּשֵׁם וְגַם־מִצָּאתָ חֵן בְּעֵינַי:	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 vav.
Ex 33:13	וְעַתָּה אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ הוֹדַעְנִי נָא אֶת־דְּרָכְךָ וְאִדְעֶיךָ לְמַעַן אֶמְצָא־חֵן בְּעֵינֶיךָ וּרְאֵה כִּי עֲמִידָה גְּדוּלָּה 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 <i>this</i> <i>nation is your people.</i> ”	so that: purposive use of the vav.  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 פָּנֶי יֵלְכוּ וְהִנַּחְתִּי לָךְ:	And he said, “ <i>My presence</i> 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 הַלֹּכִים אֶל־תַּעֲלֵנוּ 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	וּבִמָּה   יוֹדַע אֲפֹא כִּי־מָצָאתִי חֵן בְּעֵינֶיךָ אֲנִי וְעֲמִידָה הֲלוֹא בְּלִכְתֶּךָ עִמָּנוּ וְנִפְלִינוּ אֲנִי וְעֲמִידָה מִכָּל־הָעָם אֲשֶׁר עַל־פָּנֵי 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 <i>earth</i> ?”	earth ← <i>ground</i> .

Ex 33:17	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה גַּם אֶת־הַדָּבָר הַזֶּה אֲשֶׁר דִּבַּרְתָּ אֲעֲשֶׂה כִּי־מָצָאתָ חֵן בְּעֵינַי וְאִדְעָךָ 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 הָרְאֵנִי נָא אֶת־כְּבוֹדְךָ:	Then he said, “Please show me your glory.”	
Ex 33:19	וַיֹּאמֶר אֲנִי אֶעֱבִיר כָּל־טוֹבִי עַל־פָּנֶיךָ וְקִרְאתִי בְשֵׁם יְהוָה לְפָנֶיךָ וְחִנַּתִּי אֶת־אֲשֶׁר אֲחֹן וְרַחֲמֹתִי אֶת־אֲשֶׁר 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 <b>I will show grace to whom I will show grace, and I will have mercy on whom I will have mercy.</b> ”	<b>Rom 9:15.</b> <hr/> <hr/> upon you ← upon your face.
Ex 33:20	וַיֹּאמֶר לֹא תוּכַל לִרְאֹת אֶת־פָּנַי כִּי לֹא־יִרְאֵנִי הָאָדָם וְחָי:	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־הָעֹזֶר:	And the LORD said, “ <u>Here is</u> a place with me, and you shall stand on the rock.	here is ← behold.
Ex 33:22	וְהָיָה בַּעֲבֹר כְּבֹדִי וְשִׁמְתִּיךָ בְּנִקְרַת הָעֹזֶר וְשִׁכַּתִּי כָפִי 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 <i>with</i> my hand, until I have passed through.	
Ex 33:23	וְהִסַּרְתִּי אֶת־כַּפֵּי וְרָאִיתָ אֶת־אַחֲרִי וּפָנִי לֹא יֵרָאוּ: ס	Then I will remove my hand, and you will see my <u>back</u> , but my face will not be seen.”	back ← back parts.
Ex 34:1	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה פֶּסֶל־לֶךְ שְׁנֵי־לַחַת אֲבָנִים כְּרָאשֵׁינִים וְכַתְּבַתִּי עַל־הַלַּחַת אֶת־הַדְּבָרִים אֲשֶׁר הָיוּ עַל־הַלַּחַת הָרָאשֵׁינִים אֲשֶׁר שִׁבַּרְתָּ:	Then the LORD said to Moses, “Hew out for yourself two stone tablets like the first <i>ones</i> , and I will write on the tablets the words which were on the first tablets, which you broke.	
Ex 34:2	וְהָיָה נָכוֹן לִבְקֹר וְעָלִיתָ בִּבְקֹר אֶל־הָרַ סִינַי וְנִצַּבְתָּ לִּי שָׁם עַל־רֹאשׁ הָהָר:	And be ready <u>in</u> the morning and go up in the morning to Mount Sinai and <u>present</u> 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 גֹּם־הָעֶזְאֵן וְהַבֶּקָר אֶל־יִרְעֹו אֶל־מֹול הָהָר הַהוּא:	And no-one shall go up with you, and moreover let no-one be seen <u>anywhere</u> on the mountain, nor shall sheep or cattle graze <u>near</u> that mountain.”	anywhere ← on the whole of. <hr/> near ← opposite, over against.

Ex 34:4	וַיִּפְסֹל שְׁנֵי-לַחַת אֲבָנִים כְּרֹאשֵׁינִים וַיִּשָּׂם מֹשֶׁה בַּבֹּקֶר וַיַּעַל אֶל-הַר סִינַי כַּאֲשֶׁר צִוָּה יְהוָה אֹתוֹ וַיִּקַּח בְּיָדוֹ שְׁנֵי לַחַת אֲבָנִים:	So he hewed out two stone tablets like the first <i>ones</i> , 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	וַיַּעֲבֹר יְהוָה   עַל-פָּנָיו וַיִּקְרָא יְהוָה   יְהוָה אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב-חֶסֶד וְאֱמֶת	And the LORD passed by <u>alongside him</u> 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 זָשָׂא עֲוֹן וּפֹשַׁע וְחַטָּאָה וְנִקְהָ לֹא יִנְקָה פֶּקֶד   עֲוֹן אָבוֹת עַל-בָּנִים וְעַל-בָּנֵי בָנִים עַל-שָׁלִשִׁים 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	וַיִּמָּהֵר מֹשֶׁה וַיִּקֹּד אֶרְצָה וַיִּשְׁתַּחֲוֶה:	Then Moses was quick to bow down to the ground, and he worshipped.	
Ex 34:9	וַיֹּאמֶר אֶס-נָא מִצָּאתִי חֵן בְּעֵינֶיךָ אֲדֹנָי יִלְדֶּ-נָּא אֲדֹנָי בְּקִרְבָּנוּ כִּי עִם-קִשָּׁה-עֲרִירָה הוּא וְסִלַּחְתָּ לְעֹונָנוּ וּלְחַטֹּאתֵנוּ וְנִחַלְתָּנוּ:	And he said, “Please, if I have found grace in your sight, O <u>LORD*</u> , please let the <u>LORD*</u> go in our midst, for it <i>is</i> a stiff-necked people, but <u>pardon</u> our iniquity and our sin and <u>acquire</u> us as an inheritance.”	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> . Conversive past as an imperative.
Ex 34:10	וַיֹּאמֶר הִנֵּה אֲנִי כֹרֵת בְּרִית נִגְדָה כָּל-עַמֶּךָ אַעֲשֶׂה נִפְלְאוֹת אֲשֶׁר לֹא-נִבְרָאוּ בְּכָל-הָאָרֶץ וּבְכָל-הַגּוֹיִם וְרָאָה כָּל-הָעָם אֲשֶׁר-אַתָּה בְּקִרְבּוֹ אֶת-מַעֲשֵׂה יְהוָה כִּי-נִזְרָא 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	שָׁמַר-לְךָ אֵת אֲשֶׁר אֲנִי מְצִוֶּה הַיּוֹם הַנִּי גֵרֶשׁ מִפְּנֶיךָ אֶת-הָאֱמֹרִי וְהַכְּנַעֲנִי וְהַחִתִּי וְהַפְּרָזִי וְהַחִתִּי וְהַיְבוּסִי:	Observe what I am about to command you today, and <u>you</u> will see that 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	השָׁמֶר לְךָ פֶּן־תִּכְרֹת בְּרִית לְיוֹשְׁבֵי הָאָרֶץ אֲשֶׁר אַתָּה בָּא עֲלֶיהָ פֶּן־יִהְיֶה לְמוֹקֵשׁ בְּקִרְבְּךָ:	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־מִזְבְּחֵיהֶם תִּהְיוֹן וְאֶת־מַצְבֵּיהֶם תִּשְׁבֹּן וְאֶת־אֲשֵׁרֵי תִכְרֹתוֹן:	For you will demolish their altars and break up their <i>idolatrous</i> statues, and you will cut down <u>their</u> phallic parks.	their ← <i>its</i> .
Ex 34:14	כִּי לֹא תִשְׁתַּחֲוֶה לְאֵל אֲחֵר כִּי יְהוָה קִנְאָה שְׁמוֹ אֵל קִנְאָה 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־תִּכְרֹת בְּרִית לְיוֹשְׁבֵי הָאָרֶץ וְזָנוּ   אַחֲרֵי אֱלֹהֵיהֶם וְזָבְחוּ לְאֱלֹהֵיהֶם וְקָרָא לְךָ וְאָכַלְתָּ מִזִּבְחוֹ:	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> .  they go whoring: i.e. <i>the sons of</i> <i>Israel go whoring</i> .
Ex 34:16	וְלָקַחְתָּ מִבְּנוֹתֵי בְנֵי־יִשְׂרָאֵל בָּנוֹתֵי אַחֲרֵי אֱלֹהֵיהֶן וְהִזְנוּ אֶת־בְּנֵי־יִשְׂרָאֵל אַחֲרֵי אֱלֹהֵיהֶן:	or you take <u>their daughters</u> for your sons, and <u>their daughters</u> go whoring after their gods, and they make your sons go whoring after their gods.	their daughters ... their daughters ← <i>from his daughters ... his</i> <i>daughters</i> .
Ex 34:17	אֱלֹהֵי מִסְכָּה לֹא תַעֲשֶׂה־לָּךְ:	You shall not make yourself <u>cast</u> <u>gods</u> .	cast gods ← <i>gods of casting</i> , a Hebraic genitive.
Ex 34:18	אֶת־חַג הַמַּצּוֹת תִּשְׁמֹר שִׁבְעַת יָמִים תֹּאכַל מַצּוֹת אֲשֶׁר צִוִּיתִךָ לְמוֹעֵד חֹדֶשׁ הָאָבִיב כִּי בָחֹדֶשׁ הָאָבִיב יֵצְאתָ 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 תִּזְכֹּר פֶּטֶר שׁוֹר 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 womb</i> , <i>whether</i> ox or sheep.	male ← <i>born a male</i> .
Ex 34:20	וּפֶטֶר חֲמוֹל תִּפְדֶּה בִּשְׂה וְאִם־לֹא תִפְדֶּה וְעִרְפָּתוֹ כָּל בְּכוֹר בְּנֵי־יִשְׂרָאֵל תִּפְדֶּה וְלֹא־יֵרָאֹו פָּנַי רִיקִים:	And you will redeem a donkey <i>which</i> opens <i>the womb</i> 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= יֵרָאֹו 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</i> in <i>time of</i> ploughing or in <i>time of</i> harvest, you will desist.	

Ex 34:22	וְחַג שְׁבַעַת תַּעֲשֶׂה לָּךְ בַּבּוֹרִי קִצִּיר חֲטִים וְחַג הָאֶסִּיף תְּקוּפַת הַשָּׁנָה:	And you will observe the Festival of Weeks, at the firstfruits of the wheat harvest, and the Festival of the Ingathering in the cycle of the year.	observe ← <i>do for yourself</i> .  cycle: or <i>period</i> .
Ex 34:23	שְׁלֹשׁ פְּעָמִים בַּשָּׁנָה יֵרָאֶה כָּל־זְכוּרְךָ אֶת־פְּנֵי הָאֱלֹהִים 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, אֶת, <i>et</i> . AV differs.
Ex 34:24	כִּי־אֹרִישׁ גּוֹיִם מִפְּנֶיךָ וְהִרְחַבְתִּי אֶת־גְּבוּלְךָ וְלֹא־יַחֲמֹד אִישׁ אֶת־אֶרְצְךָ בַּעֲלֹתְךָ לִרְאוֹת 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 three times per year.	An amendment by the Sopherim, as in Ex 23:15. P= לִרְאוֹת etc. AV differs.  three times per year: see Ex 23:14.
Ex 34:25	לֹא־תִשְׁחַט עַל־חֲמֶץ דָּם־זִבְחִי וְלֹא־יִלִּין לְבָקָר זֶבַח חַג הַפֶּסַח:	You shall not slaughter <i>anything</i> for 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 בַּבּוֹרִי אֲדַמְתְּךָ תָּבִיא בֵּית יְהוָה אֱלֹהֶיךָ לֹא־תִבְשֹׁל גְּדִי בְחֵלֶב אִמּוֹ: פ	You shall bring the beginning of the firstfruits of your land to 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 אֶתְּךָ בְּרִית 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־הַלָּחָת אֶת דְּבָרֵי הַבְּרִית עֲשֶׂרֶת 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 commandments.	commandments ← <i>words</i> , but also <i>commandments</i> .
Ex 34:29	וַיְהִי בְרֹדֶת מֹשֶׁה מִהָר סִינַי וּשְׁנֵי לַחַת הָעֵדֻת בְּיַד־מֹשֶׁה בְּרֹדֶתוֹ מִן־הָהָר וּמֹשֶׁה לֹא־יָדַע כִּי קָרַן עוֹר פָּנָיו בְּדַבְּרוֹ אֹתוֹ:	And it came to pass, when Moses came down from Mount Sinai with the two tablets of the testimony in Moses' hand as he came down from the mountain, that Moses 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 וְהָיָה קָרְן עֹזֶר פָּנָיו וַיִּירָאוּ מִגִּשְׁת אֵלָיו:	And Aaron, and all the sons of Israel, saw Moses, and <i>it was</i> apparent <i>that</i> 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 וַיָּשָׁבוּ אֵלָיו אֶהֱרֹן וְכָל־הַנְּשָׂאִים 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 נִגְשׂוּ כָל־בְּנֵי יִשְׂרָאֵל וַיֹּצִאֵם אֶת 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 מִדְּבַר אֲתָם וַיִּתֵּן עַל־פָּנָיו מַסְוָה:	Then Moses finished speaking with them, and he put a covering over his face.	then Moses finished: AV differs ( <i>And till Moses had done</i> ).
Ex 34:34	וּבָבֹא מֹשֶׁה לִפְנֵי יְהוָה לְדַבֵּר אִתּוֹ יָסִיר אֶת־הַמָּסוֹה עַד־צֵאתוֹ וַיֵּצֵא וְדַבֵּר אֶל־בְּנֵי יִשְׂרָאֵל אֵת אֲשֶׁר יְצִוָה:	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 קָרְן עֹזֶר פָּנָיו מֹשֶׁה וַהֲשִׁיב מֹשֶׁה אֶת־הַמָּסוֹה 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 אֲתָם:	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 שַׁבַּת שַׁבְּתוֹן לַיהוָה כָּל־הָעֹשֶׂה בּוֹ מְלָאכָה יוּמָת:	For six days you <i>shall</i> 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 מִשְׁכְּנֵיכֶם בַּיּוֹם הַשַּׁבָּת: פ	You shall not light a fire in <i>any</i> 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> <i>what</i> the LORD commanded and said:	what ← <i>the thing which</i> .

Ex 35:5	קָחוּ מֵאִתְּכֶם תְּרוּמָה לַיהוָה כָּל נָדִיב לִבּוֹ יְבִיאֶהָ אֶת תְּרוּמַת יְהוָה זָהָב וְכֶסֶף וְנַחֲשֶׁת:	‘Take <u>from your company</u> a heave-offering to the LORD; let everyone who <i>is willing in his heart</i> bring it – the LORD’s heave-offering – gold and silver and copper,	from your company ← <i>from with you</i> .  willing in his heart ← <i>willing of 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 <i>hair</i> ,	
Ex 35:7	וְעֹרֹת אֵילִם מְאֻדָּמִים וְעֹרֹת תְּחָשִׁים וְעֵצֵי שִׁטִּים:	and rams’ skins dyed red and badgers’ skins and acacia wood,	
Ex 35:8	וְשֶׁמֶן לַמָּאֹר וּבִשְׂמִים 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 מִלֻּאִים לְאַפֹּד וְלַחֹשֶׁן:	and onyx gemstones and set gemstones for the ephod and for the breastplate.	
Ex 35:10	וְכָל-חָכֵם-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-אֹהֶלָיו וְאֶת-מִכְסֵּהוּ אֶת-קַרְסָיו וְאֶת-קַרְשָׁיו אֶת-בְּרִיחָו אֶת-עַמֻּדָיו וְאֶת-אֲדָנָיו:	the tabernacle, its tent and its covering, its clasps and its boards, <u>its 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-הָאָרֶן וְאֶת-בָּדָיו אֶת-הַכַּפֹּרֶת וְאֶת פָּרְכָת הַמָּסָד:	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-הַשְּׁלֶחֶן וְאֶת-בָּדָיו 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-כְּלֶיהָ וְאֶת-נֵרֶיהָ 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-מִזְבֵּחַ הַקְּטֹרֶת וְאֶת-בָּדָיו וְאֶת שֶׁמֶן הַמִּשְׁחָה וְאֶת קְטֹרֶת הַסַּמִּים וְאֶת-מִסְדָּה 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 to</u> the tabernacle,	screen at ... entrance to ← <i>screen of... entrance of</i> . Wider use of the construct state.

Ex 35:16	<p>את   מזבח העלה ואת־מִכְבַּר הַנְּחֹשֶׁת אֲשֶׁר־לוֹ את־בִּדְיוֹ וְאֶת־כָּל־כֵּלָיו את־הַכִּיֹּר וְאֶת־כַּנּוֹ:</p>	<p>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,</p>	
Ex 35:17	<p>את קלעי החצר את־עַמֻּדָיו ואת־אֲדָנֶיהָ וְאֵת מָסַךְ שַׁעַר הַחֲצָר:</p>	<p>the drapes for the courtyard, its columns and its sockets and the screen to the gate of the courtyard,</p>	
Ex 35:18	<p>את־יִתְדֹת הַמִּשְׁכָּן ואת־יִתְדֹת הַחֲצָר ואת־מִיתְרֵיהֶם:</p>	<p>the pegs of the tabernacle and the pegs of the courtyard and their guylines,</p>	
Ex 35:19	<p>את־בְּגָדֵי הַשָּׂרָד לְשָׂרָת בְּקָדָשׁ אֶת־בְּגָדֵי הַקֹּדֶשׁ לְאַהֲרֹן הַכֹּהֵן וְאֶת־בְּגָדֵי בָנָיו לְכַהֵן:</p>	<p>the garments of office so as to serve in the holy <i>place</i> – the holy garments of Aaron the priest and his sons' garments – so as to officiate as a priest. ’ ”</p>	<p>holy garments ← <i>garments of</i> <i>holiness</i>, a Hebraic genitive.</p>
Ex 35:20	<p>וַיֵּצְאוּ כָל־עֵדֶת בְּנֵי־יִשְׂרָאֵל מִלִּפְנֵי מֹשֶׁה:</p>	<p>Then all the congregation of the sons of Israel left Moses' presence,</p>	
Ex 35:21	<p>וַיָּבֹאוּ כָל־אִישׁ אֲשֶׁר־נִשְׁאַף לְבּוֹ וְכֹל אֲשֶׁר נָדְבָה רוּחוֹ אָתּוֹ הֵבִיאוּ אֶת־תְּרוּמַת יְהוָה לְמַלְאכַת אֹהֶל מוֹעֵד וּלְכָל־עֲבֹדָתוֹ וּלְבִגְדֵי הַקֹּדֶשׁ:</p>	<p>and every man who <i>so felt</i> <i>moved in his heart</i> and everyone whose spirit <i>so</i> impelled him brought the LORD's heave- offering for the artisantry of the tent of contact and for all <i>its</i> work and for the holy garments.</p>	<p>so felt moved in his heart ← <i>whose heart lifted him</i>.</p> <hr/> <p>its: AV differs (<i>His</i>). Both are grammatically possible.</p>
Ex 35:22	<p>וַיָּבֹאוּ הָאֲנָשִׁים עַל־הַנָּשִׁים כֹּל   נָדִיב לֵב הֵבִיאוּ חָח וְנָזָם וְטַבַּעַת וְכוּמָז כָּל־כֵּלִי זָהָב וְכָל־אִישׁ אֲשֶׁר הֵגִיף תְּנוּפֶת זָהָב לַיהוָה:</p>	<p>And the men came with the women – everyone <i>who was</i> <i>willing in his heart</i> – and brought a nosering or an earring or a <i>finger</i>-ring or a brooch or <i>any</i> item of gold. And <i>as for</i> every man who <i>made</i> a wave- offering of gold to the LORD,</p>	<p>willing in <i>his</i> heart ← <i>willing of</i> <i>heart</i>.</p> <hr/> <p>any ← <i>every</i>.</p> <hr/> <p>made ← <i>waved</i>.</p>
Ex 35:23	<p>וְכָל־אִישׁ אֲשֶׁר־נִמְצָא אֹתוֹ תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ וְעִזִּים וְעֹרֹת אֵילָם מְאָדָּמִים וְעֹרֹת תְּחָשִׁים הֵבִיאוּ:</p>	<p>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 <i>available</i>, he brought <i>these things</i>.</p>	<p>available ← <i>found</i>.</p>
Ex 35:24	<p>כָּל־מִרְיָם תְּרוּמַת כֶּסֶף וְנִחֹשֶׁת הֵבִיאוּ אֵת תְּרוּמַת יְהוָה וְכֹל אֲשֶׁר נִמְצָא אֹתוֹ עֲצֵי שִׁטִּים לְכָל־מְלָאכַת הָעֲבֹדָה הֵבִיאוּ:</p>	<p>Everyone <i>who</i> made a heave- offering of silver or copper brought the LORD's heave- offering, and everyone with whom acacia wood was <i>available</i> for <i>any</i> artisantry in the work brought <i>it</i>.</p>	<p>available ← <i>found</i>.</p> <hr/> <p>any ← <i>every</i>.</p>



Ex 35:25	<p>וְכָל־אִשָּׁה חֲכַמַּת־לֵב בְּיָדֶיהָ טוּוּ וַיָּבִיאוּ מְטוֹה אֶת־הַתְּכָלֶת וְאֶת־הָאַרְגָּמָן אֶת־תּוֹלַעַת הַשָּׁנִי וְאֶת־הַשֵּׁשׁ:</p>	<p>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.</p>	<p>skilled in handiwork ← <i>wise-hearted in her hands.</i></p>
Ex 35:26	<p>וְכָל־הַנָּשִׁים אֲשֶׁר נָשָׂא לִבָּן אֲתָנָה בַּחֲכָמָה טוּוּ אֶת־הָעֲזִים:</p>	<p>And all the women <u>who felt moved in their heart</u> with <u>skill</u> spun the goat's <i>hair</i>.</p>	<p>who felt moved in their heart ← <i>whose heart lifted them.</i></p> <hr/> <p>skill ← <i>wisdom.</i></p>
Ex 35:27	<p>וְהַנָּשָׂאִם הֵבִיאוּ אֶת אַבְנֵי הַשֹּׁהַם וְאֶת אַבְנֵי הַמַּלְאִים לְאַפּוֹד וּלְחֹשֶׁן:</p>	<p>And the leaders brought the onyx gemstones and the gemstones to be set, for the ephod and the breastplate,</p>	
Ex 35:28	<p>וְאֶת־הַבֶּשֶׂם וְאֶת־הַשֶּׁמֶן לְמָאֹר וּלְשֶׁמֶן הַמִּשְׁחָה וְלִקְטֹרֶת הַסַּמִּים:</p>	<p>and the fragrances, and the oil for the lamp, and the anointing oil, and the aromatic incense.</p>	
Ex 35:29	<p>כָּל־אִישׁ וְאִשָּׁה אֲשֶׁר נָדַב לְבָם אֲתָם לְהָבִיא לְכָל־הַמְּלָאכָה אֲשֶׁר צִוָּה יְהוָה לַעֲשׂוֹת בְּיַד־מֹשֶׁה הֵבִיאוּ בְנֵי־יִשְׂרָאֵל נְדָבָה לַיהוָה: פ</p>	<p>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.</p>	<p>any ← <i>all.</i></p> <hr/> <p>materials ← <i>work, business.</i></p> <hr/> <p>intermediacy ← <i>hand.</i></p>
Ex 35:30	<p>וַיֹּאמֶר מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל רְאוּ קָרָא יְהוָה בְּשֵׁם בְּצַלְאֵל בֶּן־אוּרִי בֶן־חֹר לְמַטֵּה יְהוּדָה:</p>	<p>Then Moses said to the sons of Israel, “Look, the LORD has called Bezalel, the son of Uri, the son of Hur, of the tribe of Judah, by name,</p>	<p>Bezalel: see Ex 31:2.</p>
Ex 35:31	<p>וַיִּמְלֵא אֹתוֹ רוּחַ אֱלֹהִים בַּחֲכָמָה בְּתַבּוּנָה וּבְדַעַת וּבְכָל־מְלָאכָה:</p>	<p>and he has filled him <i>with</i> the spirit of God in wisdom <i>and</i> in understanding and in competence, and <i>these</i> in every kind of craftsmanship,</p>	<p>competence ← <i>knowledge</i>, but with a wider scope.</p>
Ex 35:32	<p>וּלְחַשֵּׁב מַחֲשַׁבֹּת לַעֲשׂוֹת בַּזָּהָב וּבַכֶּסֶף וּבַנְּחֹשֶׁת:</p>	<p>and to devise designs to make in gold and in silver and in copper,</p>	
Ex 35:33	<p>וּבַחֲרֹשֶׁת אֶבֶן לְמַלְאָת וּבַחֲרֹשֶׁת עֵץ לַעֲשׂוֹת בְּכָל־מְלָאכֶת מַחֲשַׁבֹּת:</p>	<p>and in <u>shaping</u> of gemstones to set and in carving wood to <u>use</u> in <u>any</u> craftsmanship <u>by design</u>.</p>	<p>shaping ← <i>sculpture.</i></p> <hr/> <p>use ← <i>make.</i></p> <hr/> <p>any ← <i>every.</i></p> <hr/> <p>by design ← <i>of design.</i></p>
Ex 35:34	<p>וְלַהּוֹרֹת נָתַן בְּלָבוֹ הוּא וְאַהֲלִיאֵב בֶּן־אַחִיסַמַּךְ לְמַטֵּה־דָן:</p>	<p>And he has put <i>it</i> in his heart to teach, <i>in</i> his and <i>in that of</i> Aholiab the son of Ahisamach of the tribe of Dan.</p>	<p>Aholiab: see Ex 31:6.</p>

Ex 35:35	<p>מִלֵּא אֹתָם חֲכֹמֶת-לֵב לַעֲשׂוֹת כָּל-מְלָאכֶת חָרָשׁ   וְחֹשֶׁב וְרָקִם בְּתִכְלֶת וּבִאֲרָגְמָן בְּתוֹלַעַת הַשָּׁנִי וּבִשֵּׁשׁ וְאַרְגָּ עֹשֵׂי כָל-מְלָאכָה וְחֹשְׁבֵי מַחֲשָׁבֹת:</p>	<p>He has filled them <i>with skill</i> to make all the artisanry – of the engraver and the <i>damask weaver</i> 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.”</p>	<p>skill ← <i>wisdom of heart</i>.</p> <hr/> <p>damask weaver: see Ex 26:1.</p>
Ex 36:1	<p>וַעֲשֵׂה בְצִלְאֵל וְאַהֲלִיָּאֵב וְכָל אִישׁ חֲכָם-לֵב אֲשֶׁר נָתַן יְהוָה חֲכֹמָה וּתְבוּנָה בְּהִמָּה לִדְעוֹת לַעֲשׂוֹת אֶת-כָּל-מְלָאכֶת עֲבֹדַת הַקֹּדֶשׁ לְכָל אֲשֶׁר-צִוָּה יְהוָה:</p>	<p>Then Bezalel and Aholiab <i>started work</i>, as <i>did</i> every <i>skilful</i> 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.</p> <hr/> <p>Aholiab: see Ex 31:6.</p> <hr/> <p><i>started work</i> ← <i>worked</i>.</p> <hr/> <p>skilful ← <i>wise-hearted</i>.</p>
Ex 36:2	<p>וַיִּקְרָא מֹשֶׁה אֶל-בְּצִלְאֵל וְאֶל-אַהֲלִיָּאֵב וְאֶל כָּל-אִישׁ חֲכָם-לֵב אֲשֶׁר נָתַן יְהוָה חֲכֹמָה בְּלִבּוֹ כָּל אֲשֶׁר נִשְׁאַף לָבֹא לְקַרְבָּהּ אֶל-הַמְּלָאכָה לַעֲשׂוֹת אֹתָהּ:</p>	<p>And Moses called for Bezalel and for Aholiab and for every <i>skilful</i> man in whose heart the LORD had put wisdom – everyone whose heart had impelled him to <i>launch into</i> the artisanry <i>and</i> to make it.</p>	<p>Bezalel: see Ex 31:2.</p> <hr/> <p>Aholiab: see Ex 31:6.</p> <hr/> <p>skilful ← <i>wise-hearted</i>.</p> <hr/> <p>launch into ← <i>approach</i>.</p>
Ex 36:3	<p>וַיִּקְחֻ מִלִּפְנֵי מֹשֶׁה אֵת כָּל-הַתְּרוּמָה אֲשֶׁר הֵבִיאוּ בְּנֵי יִשְׂרָאֵל לַמְּלָאכֶת עֲבֹדַת הַקֹּדֶשׁ לַעֲשׂוֹת אֹתָהּ וְהֵם הֵבִיאוּ אֵלָיו עוֹד נְדָבָה בַּבֶּקֶר בַּבֶּקֶר:</p>	<p>And they took <i>from</i> Moses all the heave-offering which the sons of Israel had brought for the artisanry of the work of the holy <i>place</i>, <i>with which</i> to make it, and they brought an additional freewill-offering to him <i>each morning</i>.</p>	<p>from ← <i>from before</i>.</p> <hr/> <p>each morning ← <i>in the morning in the morning</i>.</p>
Ex 36:4	<p>וַיָּבֹאוּ כָל-הַחֲכָמִים הָעֹשִׂים אֵת כָּל-מְלָאכֶת הַקֹּדֶשׁ אִישׁ-אִישׁ מִמְּלָאכְתּוֹ אֲשֶׁר-הִמָּה עֹשִׂים:</p>	<p>And all the <i>skilled men</i> 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 ← <i>wise</i>.</p>
Ex 36:5	<p>וַיֹּאמְרוּ אֶל-מֹשֶׁה לֵאמֹר מֵרַבִּים הָעָם לְהֵבִיא מִדֵּי הָעֲבֹדָה לַמְּלָאכָה 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 ← <i>for the artisanry</i>.</p>

Ex 36:6	וַיִּצַו מֹשֶׁה וַיַּעֲבִירוּ קוֹל בְּמַחֲנֶה לֵאמֹר אִישׁ וְאִשָּׁה אֲל־יַעֲשׂוּ-עוֹד מְלָאכָה לְתְרוּמַת הַקֹּדֶשׁ וַיִּכְלֹא הָעָם מִהֵבִיא:	Then Moses gave the commandment, and <u>they caused word to be passed around</u> in the camp and said, "Don't let <i>any</i> man or woman make any more <u>contribution</u> to the heave-offering of the holy <i>place</i> ." So the people were restrained from bringing <i>anything</i> more.	they caused word to be passed around ← <i>they passed a voice</i> .  contribution ← <i>artisanry</i> .
Ex 36:7	וְהַמְּלָאכָה הֵיְתָה דִּים לְכָל-הַמְּלָאכָה לַעֲשׂוֹת אֹתָהּ וְהוֹתֵר: ס	And the <u>materials</u> were sufficient for them, for all the artisanry, to make it, and <u>there was surplus</u> .	materials ← <i>artisanry</i> .  there was surplus: infinitive absolute in the role of a finite verb. See [Ges-HG] §113z.
Ex 36:8	וַיַּעֲשׂוּ כָל-חֲכָם-לֵב בְּעֹשֵׂי הַמְּלָאכָה אֶת-הַמִּשְׁכָּן עֹשֶׂר יְרִיעֹת שֵׁשׁ מִשְׁזָר וְתִכְלֹת וְאַרְגָּמָן וְתוֹלַעַת שָׁזִי כְרֻבִים מַעֲשֵׂה חֹשֶׁב עָשָׂה אֹתָם:	And all the <u>skilled men</u> among those making the artisanry made the tabernacle, ten curtains, fine twined linen, and blue and purple and scarlet <i>material</i> . <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	אֶרְךְ הַיְרִיעָה הָאֶחָת שְׁמֹנֶה וָעֶשְׂרִים בָּאַמָּה וְרֹחַב אַרְבַּע בָּאַמָּה הַיְרִיעָה הָאֶחָת מִדָּה אֶחָת לְכָל-הַיְרִיעֹת:	The length of one curtain <i>was</i> twenty-eight cubits, and the width <i>was</i> four cubits 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	וַיַּחֲבֵר אֶת-חֲמֵשׁ הַיְרִיעֹת אֶחָת אֶל-אַחַת וְחֲמֵשׁ יְרִיעֹת חִבֵּר אֶחָת אֶל-אַחַת:	Then <u>he</u> joined the five curtains one to another, and he joined <i>another</i> five curtains one to another.	he: Bezalel; see Ex 38:22.
Ex 36:11	וַיַּעַשׂ לָלֹאֹת תִּכְלֹת עַל שַׁפַּת הַיְרִיעָה הָאֶחָת מִקְצֶה בְּמַחְבְּרַת בֵּן עָשָׂה בְּשַׁפַּת הַיְרִיעָה הַקִּיצוֹנָה בְּמַחְבְּרַת הַשְּׁנִית:	And he made loops of blue <i>material</i> on the <u>hem</u> of one curtain at the joining edge, <i>and</i> he did so at the <u>hem</u> of the last curtain, at the second join.	hem (2x) ← <i>lip</i> .
Ex 36:12	חֲמִשִּׁים לָלֹאֹת עָשָׂה בַּיְרִיעָה הָאֶחָת וְחֲמִשִּׁים לָלֹאֹת עָשָׂה בְּקִצֵּה הַיְרִיעָה אֲשֶׁר בְּמַחְבְּרַת הַשְּׁנִית מִקְבִּילַת הַלָּלֹאֹת אֶחָת אֶל-אַחַת:	He made fifty loops in one curtain, and he made fifty loops on the edge of the curtain which <i>was</i> at the second join, <i>and</i> 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 וַיַּחֲבֵר אֶת-הַיְרִיעֹת אֶחָת אֶל-אַחַת בְּקְרָסִים וַיְהִי הַמִּשְׁכָּן אֶחָד: ס	And he made fifty golden clasps, and he joined one curtain to another with the clasps, and the tabernacle became <u>a unity</u> .	a unity ← <i>one</i> .

Ex 36:14	וַיַּעַשׂ יְרִיעֹת עֹזִים לְאַהֲלֵי עַל־הַמִּשְׁכָּן עֲשֶׂתִּי־עֶשְׂרֵה יְרִיעֹת עָשָׂה אֹתָם:	And he made curtains of goat's <i>hair</i> for the tent over the tabernacle; <u>he made eleven of</u> <u>these curtains.</u>	he made eleven of <i>these</i> curtains ← <i>eleven curtains he made</i> <i>them.</i>
Ex 36:15	אָרְזָה הִירִיעָה הָאֶחָת שְׁלֹשִׁים בְּאַמָּה וְאַרְבַּע אַמּוֹת רָחֵב הִירִיעָה הָאֶחָת מִדָּה אֶחָת לְעֲשֶׂתִּי עֶשְׂרֵה יְרִיעֹת:	The length of one curtain <i>was</i> thirty cubits, and the width of one curtain <i>was</i> four cubits, <i>and</i> the eleven curtains <i>were</i> of one size.	
Ex 36:16	וַיַּחְבֵּר אֶת־חֲמֵשׁ הִירִיעֹת לְבַד וְאֶת־שֵׁשׁ הִירִיעֹת לְבַד:	And he joined the five curtains separately, and the six curtains separately.	
Ex 36:17	וַיַּעַשׂ לְלֹאֵת חֲמִשִּׁים עַל שִׁפְתַּת הִירִיעָה הַקִּיצָנָה בְּמַחְבֶּרֶת וּחֲמִשִּׁים לְלֹאֵת עָשָׂה עַל־שִׁפְתַּת הִירִיעָה הַחֲבֵרֶת הַשֵּׁנִית:	And he made fifty loops on the <u>hem</u> of the last curtain at the join, and he made fifty loops on the <u>hem</u> of <u>the other</u> adjoining curtain.	hem (2x) ← <i>lip</i> . the other ← <i>the second</i> .
Ex 36:18	וַיַּעַשׂ קְרָסִי נְחֹשֶׁת חֲמִשִּׁים לְחַבֵּר אֶת־הָאֹהֶל לְהִיט אֶחָד:	And he made fifty copper clasps to join the tent up <u>into a unity</u> .	into a unity ← <i>to be one</i> .
Ex 36:19	וַיַּעַשׂ מִכְסֵּה לְאַהֲלֵי עֹרֹת אֵילִים מְאֻדָּמִים וּמִכְסֵּה עֹרֹת תַּחֲשִׁים מִלְּמַעְלָה: ס	And he made a covering for the tent <i>from</i> rams' skins dyed red, and a <u>covering from</u> badgers' skins above <i>it</i> .	covering from ← <i>covering of</i> .
Ex 36:20	וַיַּעַשׂ אֶת־הַקְּרָשִׁים לַמִּשְׁכָּן עֲצֵי שִׁטִּים עֹמְדִים:	And he made the boards for the tabernacle <i>from</i> acacia wood, standing <i>vertically</i> .	
Ex 36:21	עֶשֶׂר אַמָּת אָרְזָה הַקְּרֶשׁ וְאַמָּה וַחֲצִי הָאֹמָה רָחֵב הַקְּרֶשׁ הָאֶחָד:	The length <i>was</i> ten cubits per board, and the width of one board <i>was</i> one and a half cubits.	
Ex 36:22	שְׁתֵּי יָדָת לְקָרֶשׁ הָאֶחָד מְשֻׁלָּבֹת אֶחָת אֶל־אֶחָת כֵּן עָשָׂה לְכָל קְרָשֵׁי הַמִּשְׁכָּן:	Two tenons per board <i>were each</i> joined <u>to its counterpart</u> . <u>That is</u> <u>how</u> he made <i>it</i> for all the boards of the tabernacle.	each ... to its counterpart ← <i>one</i> <i>to one</i> . that is <i>how</i> ← <i>thus</i> .
Ex 36:23	וַיַּעַשׂ אֶת־הַקְּרָשִׁים לַמִּשְׁכָּן עֶשְׂרִים קְרָשִׁים לְפָאֵת 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 עֲשָׂרִים הַקְּרָשִׁים שְׁנֵי אֲדָנִים תַּחַת־הַקְּרֶשׁ הָאֶחָד לְשֵׁתֵי יָדָיו וּשְׁנֵי אֲדָנִים תַּחַת־הַקְּרֶשׁ הָאֶחָד לְשֵׁתֵי יָדָיו:	And he made 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.	one ... another ← <i>one ... one</i> .
Ex 36:25	וּלְצֹלַע הַמִּשְׁכָּן הַשְּׁנִית לַפָּאֵת צָפוֹן עָשָׂה עֲשָׂרִים קְרָשִׁים:	And for the second <u>side</u> of the tabernacle, on the north <u>side</u> , he made twenty boards,	side ... side ← <i>rib ... quarter</i> .
Ex 36:26	וְאַרְבָּעִים אֲדָנֵיהֶם כֶּסֶף שְׁנֵי אֲדָנִים תַּחַת הַקְּרֶשׁ הָאֶחָד וּשְׁנֵי אֲדָנִים תַּחַת הַקְּרֶשׁ הָאֶחָד:	and their forty silver sockets, two sockets under <u>one</u> board, and two sockets under <u>another</u> board.	one ... another ← <i>one ... one</i> .
Ex 36:27	וּלִירְכָתֵי הַמִּשְׁכָּן יָמָּה עָשָׂה שֵׁשֶׁה קְרָשִׁים:	And he made six boards for the <u>flanks</u> of the tabernacle on the west.	flanks: see Ex 26:22.
Ex 36:28	וּשְׁנֵי קְרָשִׁים עָשָׂה לַמִּקְצָעַת הַמִּשְׁכָּן בִּירְכָתָיו:	And he made two boards for the corners of the tabernacle on the <u>flanks</u> .	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 וַיַּחֲדּוּ יָהּיוּ תָמִים אֶל־רֹאשׁוֹ אֶל־הַטֶּבַעַת הָאֶחָת בֵּן עָשָׂה לְשֵׁנֵיהֶם לְשְׁנֵי הַמִּקְצָעַת:	And they were coupled from below, and they were perfectly aligned up to the top of it, to a <u>ring</u> . 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 קְרָשִׁים וְאֲדָנֵיהֶם כֶּסֶף שֵׁשֶׁה עָשָׂר אֲדָנִים שְׁנֵי אֲדָנִים שְׁנֵי אֲדָנִים תַּחַת הַקְּרֶשׁ הָאֶחָד:	And there were eight boards and their silver sockets – sixteen sockets – <u>two sockets each time</u> 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 עֲצֵי שִׁטִּים חֲמִשָּׁה לְקְרָשֵׁי צֹלַע־הַמִּשְׁכָּן הָאֶחָת:	And he made bolts of acacia wood – five for the boards on one <u>side</u> of the tabernacle,	side ← <i>rib</i> .
Ex 36:32	וְחֲמִשָּׁה בְּרִיחִם לְקְרָשֵׁי צֹלַע־הַמִּשְׁכָּן הַשְּׁנִית וְחֲמִשָּׁה בְּרִיחִם לְקְרָשֵׁי הַמִּשְׁכָּן לִירְכָתָיו יָמָּה:	and five bolts for the boards on the second <u>side</u> of the tabernacle, and five bolts for the boards of the tabernacle on the western <u>flank</u> .	side ... flank ← <i>rib ... extremity</i> .
Ex 36:33	וַיַּעַשׂ אֶת־הַבְּרִיחַ הַתִּיכּוֹן לְבָרִיחַ בְּתוֹךְ הַקְּרָשִׁים מִן־הַקְּצָה אֶל־הַקְּצָה:	And he made the middle bolt to pass inside the boards from end to end.	

Ex 36:34	וְאֶת־הַקֶּרָשִׁים צָפָה זָהָב וְאֶת־טַבַּעְתָּם עָשָׂה זָהָב בָּתִּים לַבְּרִיחַם וַיִּצֹף אֶת־הַבְּרִיחַם זָהָב:	And he overlaid the boards <i>with</i> gold, and he made their rings <i>of</i> gold, <i>as</i> receptacles for the bolts, and he overlaid the bolts <i>with</i> gold.	
Ex 36:35	וַיַּעַשׂ אֶת־הַפָּרֹכֶת תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מִשְׁזֹר מַעֲשֵׂה חֹשֶׁב עָשָׂה אֹתָהּ כְּרֻבִים:	And he made the veil <i>in</i> blue and purple and scarlet <i>material</i> and fine twined linen – the work of a <u>damask weaver</u> . He made it <i>with</i> <u>cherubim</u> .	damask weaver: see Ex 26:1. cherubim: see Ex 36:8.
Ex 36:36	וַיַּעַשׂ לָהּ אַרְבַּעַ עֲמֻדֵי שִׁטִּים וַיִּצַּפֵּם זָהָב וְוִיהֶם זָהָב וַיִּצֶק לָהֶם אַרְבַּעַ אֲדָנִי־כֶסֶף:	And he made four acacia columns for it, and he overlaid them <i>with</i> gold, <i>and he made</i> their golden hooks, and he cast four silver sockets for them.	
Ex 36:37	וַיַּעַשׂ מִסְדָּ לַפֶּתַח הָאֹהֶל תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מִשְׁזֹר 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־עֲמֻדָיו חֲמֵשָׁה וְאֶת־וִוִּיהֶם וְצִפָּה רָאשֵׁיהֶם וְחִשְׁקֵיהֶם זָהָב וְאֲדָנֵיהֶם חֲמֵשָׁה נְחֹשֶׁת: פ	and its five columns and their hooks, and he overlaid their capitals and their connecting rods <i>with</i> gold, <i>and he made</i> their five sockets <i>of</i> copper.	
Ex 37:1	וַיַּעַשׂ בְּצִלְאֵל אֶת־הָאָרֹן עֲצֵי שִׁטִּים אֲמָתִים וְחָצִי אַרְבּוֹ וְאִמָּה וְחָצִי רֶחֱבּוֹ וְאִמָּה וְחָצִי 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	וַיִּצַּפְּהוּ זָהָב טָהוֹר מִבֵּית וּמִחוּץ 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 from</i> gold.	
Ex 37:3	וַיִּצֶק לוֹ אַרְבַּע טַבַּעֲתֵי זָהָב עַל אַרְבַּע פַּעֲמֹתָיו וּשְׁתֵּי טַבַּעֲתֵי עַל־צִלְעוֹ הָאַחַת וּשְׁתֵּי טַבַּעֲוֹת עַל־צִלְעוֹ הַשֵּׁנִית:	And he cast four golden rings for it at its four corners, <i>with</i> two rings for one of its <u>sides</u> , and two rings for its second <u>side</u> .	with ← <i>and</i> . sides ... side ← <i>ribs ... rib</i> .
Ex 37:4	וַיַּעַשׂ בְּדֵי עֲצֵי שִׁטִּים וַיִּצֹף אֹתָם זָהָב:	And he made poles of acacia wood, and he overlaid them <i>with</i> gold.	
Ex 37:5	וַיָּבֵא אֶת־הַבָּדִים בְּטַבַּעֲתֵי עַל צִלְעֹת הָאָרֹן לְשֵׂאת אֶת־הָאָרֹן:	And he brought the poles through the rings on the <u>sides</u> of the ark, to carry the ark.	sides ← <i>ribs</i> .

Ex 37:6	וַיַּעַשׂ כִּפְּרֶת זָהָב טָהוֹר אֲמָתִים וַחֲצִי אַרְבָּה וְאַמָּה וַחֲצִי רִחְבָּהּ:	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 כְרֻבִּים זָהָב מִקְשָׁה עָשָׂה אֹתָם מִשְׁנֵי קְצוֹת הַכִּפְּרֶת:	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	כְּרוּב־אֶחָד מִקְצֵה מִזֶּה וּכְרוּב־אֶחָד מִקְצֵה מִזֶּה מִן־הַכִּפְּרֶת עָשָׂה אֶת־הַכְּרֻבִּים מִשְׁנֵי *קְצוּוֹתוֹ **קְצוּתָיו:	<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 <i>its</i> 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 לְמַעַלָּה סֹכְכִים בְּכַנְפֵיהֶם עַל־הַכִּפְּרֶת וּפְנֵיהֶם אִישׁ אֶל־אָחִיו אֶל־הַכִּפְּרֶת הָיוּ פְּנֵי הַכְּרֻבִּים: פ	And the cherubim were <i>with</i> wings spread <i>upwards</i> , covering the atonement cover with their wings, and they faced <i>each</i> other. 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 brother</i> .
Ex 37:10	וַיַּעַשׂ אֶת־הַשֻּׁלְחָן עֲצֵי שִׁטִּים אֲמָתִים אַרְבֹּו וְאַמָּה רִחְבּוֹ וְאַמָּה וַחֲצִי 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 זֶר זָהָב 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 זֶר־זָהָב 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	וַיִּצֹק לוֹ אַרְבַּע טַבַּעֲתֵי זָהָב וַיִּתֵּן אֶת־הַטַּבַּעֲתֵי 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	לְעֻמַּת הַמִּסְגֶּרֶת הָיוּ הַטַּבַּעֲתֵי בָּתִּים לַבַּדִּים לְשֵׂאת אֶת־הַשֻּׁלְחָן:	The rings were joined to the rim <i>as</i> receptacles for the poles <i>by</i> which to carry the table.	
Ex 37:15	וַיַּעַשׂ אֶת־הַבָּדִים עֲצֵי שִׁטִּים וַיַּצֵּף אֹתָם זָהָב לְשֵׂאת אֶת־הַשֻּׁלְחָן:	And he made the poles <i>of</i> acacia wood and he overlaid them <i>with</i> gold, <i>by</i> which to carry the table.	

Ex 37:16	וַיַּעַשׂ אֶת־הַכֵּלִים   אֲשֶׁר עַל־הַשֻּׁלְחָן אֶת־קַעְרָתָיו וְאֶת־כַּפְתָּיו וְאֵת מִנְיָתָיו 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 poured. <i>They were</i> of pure gold.	are poured: see Ex 25:29.
Ex 37:17	וַיַּעַשׂ אֶת־הַמִּנְרָה זָהָב טָהוֹר מִקְשָׁה עָשָׂה אֶת־הַמִּנְרָה יְרֵכָה וְקֹנָה גְּבִיעֶיהָ כַּפְתָּרֶיהָ וּפְרָחֶיהָ מִמֶּנָּה הָיוּ:	And he made <u>the lampstand</u> <i>from</i> pure gold; <i>as</i> beaten work he made <u>the lampstand</u> – its main stem and its <u>branches</u> . Its cups, its knobs and its flowers <u>diverged</u> from it.	The lampstand is described in Ex 25:30. <hr/> the lampstand ... the lampstand: otiose, but see Gen 12:5. <hr/> branches ← <i>cane</i> . <hr/> diverged ← <i>were</i> .
Ex 37:18	וּשְׁשֶׁה קָנִים יֵצְאִים מִצְדֶּיהָ שְׁלֹשָׁה   קִנֵּי מִנְרָה מִצְדָּהּ הָאֶחָד וּשְׁלֹשָׁה קִנֵּי מִנְרָה מִצְדָּה הַשֵּׁנִי:	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 גְּבַעִים מְשֻׁקָּדִים בְּקִנָּה הָאֶחָד כַּפְתָּר וּפְרָח וּשְׁלֹשָׁה גְּבַעִים מְשֻׁקָּדִים בְּקִנָּה אֶחָד כַּפְתָּר וּפְרָח בֵּן לְשֵׁשֶׁת הַקָּנִים הַיֵּצְאִים מִן־הַמִּנְרָה:	<i>There were</i> 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. <i>That is</i> <i>how it was</i> for the six branches coming out of the lampstand.	
Ex 37:20	וּבַמִּנְרָה אַרְבַּעָה גְּבַעִים מְשֻׁקָּדִים כַּפְתָּרֶיהָ וּפְרָחֶיהָ:	And in the <i>main stem of the</i> lampstand <i>there were</i> four almond-shaped cups <i>with</i> its knobs and its flowers.	
Ex 37:21	וּכַפְתָּר תַּחַת שְׁנֵי הַקָּנִים מִמֶּנָּה וּכַפְתָּר תַּחַת שְׁנֵי הַקָּנִים מִמֶּנָּה וּכַפְתָּר תַּחַת־שְׁנֵי הַקָּנִים מִמֶּנָּה לְשֵׁשֶׁת הַקָּנִים הַיֵּצְאִים מִמֶּנָּה:	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 וְקִנְתָּם מִמֶּנָּה הָיוּ כְּלֵה מִקְשָׁה אֶחָת 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־נִרְתִּיהָ שִׁבְעָה וּמִלְקָחֶיהָ וּמִחַתֶּיהָ זָהָב טָהוֹר:	And he made its seven lamps and its snuffing-tongs and its snuff-dishes of pure gold.	



Ex 37:24	כָּכָר זָהָב טָהוֹר עָשָׂה אֹתָהּ וְאֵת כָּל-כְּלִיָּהּ: 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 הַקְטֹרֶת עֲצֵי שִׁטִּים אִמָּה אָרְכוֹ וְאַמָּה רָחְבוֹ רְבֹועַ וְאַמְתָּיִם קָמָתוֹ מִמֶּנּוּ הָיוּ קַרְנָתָיו:	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	וַיַּצֵּף אֹתוֹ זָהָב טָהוֹר אֶת-גִּגְיוֹ וְאֶת-קִירָתָיו סָבִיב וְאֶת-קַרְנָתָיו וַיַּעַשׂ לוֹ זָר 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	וַשְׁתִּי טַבַּעַת זָהָב עָשָׂה-לוֹ   מִתַּחַת לְזָרוֹ עַל שְׁתֵּי צִלְעָתָיו עַל שְׁנֵי צַדָּיו לְבִתָּיִם לְבָדִים לְשֵׁאת אֹתוֹ בָּהֶם:	And he made two golden rings for it below its edge on its two <u>flanks</u> , on its two <u>sides</u> , as receptacles for the poles by which to carry it.	flanks ... sides ← <i>ribs ... sides (the usual word)</i> .
Ex 37:28	וַיַּעַשׂ אֶת-הַבָּדִים עֲצֵי שִׁטִּים וַיַּצֵּף אֹתָם זָהָב:	And he made the poles of acacia wood, and he overlaid them <i>with</i> gold.	
Ex 37:29	וַיַּעַשׂ אֶת-שֶׁמֶן הַמִּשְׁחָה קָדֹשׁ וְאֶת-קְטֹרֶת הַסָּמִים טָהוֹר מַעֲשֵׂה רֶקֶת: פ	And he made the <u>holy anointing oil</u> and the pure <u>aromatic incense</u> , the product of a pharmacist.	holy anointing oil ... aromatic incense: mentioned in Ex 31:11.
Ex 38:1	וַיַּעַשׂ אֶת-מִזְבַּח הָעֹלָה עֲצֵי שִׁטִּים חֲמֵשׁ אַמּוֹת אָרְכוֹ וְחֲמֵשׁ-אַמּוֹת רָחְבוֹ רְבֹועַ וּשְׁלֹשׁ אַמּוֹת קָמָתוֹ:	And he made the burnt offering altar <i>from</i> acacia wood. Its length <i>was</i> five cubits, and its width <i>was</i> five cubits. <i>It was</i> square, and its height <i>was</i> 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 קַרְנָתָיו עַל אַרְבַּע פְּנֵתָיו מִמֶּנּוּ הָיוּ קַרְנָתָיו וַיַּצֵּף אֹתוֹ נְחֹשֶׁת:	And he made its horns on its four corners. Its horns <u>were integral to it</u> , and he overlaid it <i>with</i> copper.	were integral to ← <i>were from</i> .
Ex 38:3	וַיַּעַשׂ אֶת-כָּל-כְּלֵי הַמִּזְבֵּחַ אֶת-הַסִּירֹת וְאֶת-הַיָּעִים וְאֶת-הַמְּזֻלָּת וְאֶת-הַמְּזֻלָּת וְאֶת-הַמַּחְתָּת כָּל-כְּלָיו עָשָׂה נְחֹשֶׁת:	And he made all the equipment for the altar – the pans and the shovels and the basins <i>and</i> the forks and the firepans. He made all its equipment <i>from</i> copper.	firepans: see Ex 27:3.
Ex 38:4	וַיַּעַשׂ לַמִּזְבֵּחַ מִכְבָּר מַעֲשֵׂה רֶשֶׁת נְחֹשֶׁת תַּחַת כַּרְכָּבוֹ מִלְמָטָה עַד-חֲצִי:	And he made a grate for the altar – a meshed copper artefact – under its ledge, underneath, <i>extending up to half way</i> .	half way ← <i>its half</i> .

Ex 38:5	וַיִּצֹק אַרְבַּע טַבַּעֲתַי בְּאַרְבַּע הַקְּצוֹת לַמִּכְבָּר הַנְּחֹשֶׁת בָּתִּים לַבַּדִּים:	And he cast four rings on the four ends of the copper grate, <i>as</i> receptacles for the poles.	
Ex 38:6	וַיַּעַשׂ אֶת־הַבָּדִים עֲצֵי שִׁטִּים וַיִּצָּף אֹתָם נְחֹשֶׁת:	And he made the poles <i>of</i> acacia wood, and he overlaid them <i>with</i> copper.	
Ex 38:7	וַיָּבֵא אֶת־הַבָּדִים בְּטַבַּעֲתַי עַל צִלְעֹת הַמִּזְבֵּחַ לְשָׂאת אוֹתוֹ בָּהֶם נָבוֹב לְחֹת עָשָׂה אוֹתוֹ: ס	And he brought the poles through the rings on the <i>sides</i> of the altar in order to carry it by them. He <u>made it</u> hollow <i>with</i> panels.	sides ← <i>ribs</i> .  made it: AV differs, interpreting “made the altar”, without italics.
Ex 38:8	וַיַּעַשׂ אֶת הַכִּיּוֹר נְחֹשֶׁת וְאוֹת כְּנוֹ נְחֹשֶׁת בְּמִרְאֵת הַעֲבָאֹת אֲשֶׁר צָבְאוּ פֶתַח 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 לִפְנֵי הַ נֶגֶב תִּימָנָה קִלְעֵי הַחֲצֵר שֵׁשׁ מִשְׁוֹר מֵאָה בָּאֲמָה:	And he made the courtyard on the southern <i>side</i> , facing south. The drapes of the courtyard <i>were of</i> fine twined linen, one hundred cubits <i>long</i> .	side ← <i>corner</i> .
Ex 38:10	עַמּוּדֵיהֶם עֶשְׂרִים וְאַדְנִיָּהֶם עֶשְׂרִים נְחֹשֶׁת וְוֵי הָעַמּוּדִים וְחֻשְׁקֵיהֶם כֶּסֶף:	Their <u>columns</u> <i>were</i> twenty <i>in</i> <i>number</i> , and <u>their</u> <i>twenty</i> <u>sockets</u> <i>were of</i> copper, and the hooks of the columns and their connecting rods <i>were of</i> silver.	their columns ... their twenty sockets: the antecedent appears to be <i>drapes</i> .
Ex 38:11	וּלְפָנֶיךָ צִפּוֹן מֵאָה בָּאֲמָה עַמּוּדֵיהֶם עֶשְׂרִים וְאַדְנִיָּהֶם עֶשְׂרִים נְחֹשֶׁת וְוֵי הָעַמּוּדִים וְחֻשְׁקֵיהֶם כֶּסֶף:	And on the northern <i>side</i> , <i>for</i> one hundred cubits, <i>there were</i> their <i>twenty</i> columns and <i>their</i> <i>twenty</i> sockets <i>of</i> copper, and the hooks of the columns and their connecting rods <i>were of</i> silver.	side ← <i>corner</i> .  their ... their: see Ex 38:10.
Ex 38:12	וּלְפָנֶיךָ קִלְעִים חֲמִשִּׁים בָּאֲמָה עַמּוּדֵיהֶם עֶשְׂרִים וְאַדְנִיָּהֶם עֶשְׂרִים וְוֵי הָעַמּוּדִים וְחֻשְׁקֵיהֶם כֶּסֶף:	And on the western <i>side</i> <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 of</i> silver.	side ← <i>corner</i> .
Ex 38:13	וּלְפָנֶיךָ קִדְמָה מִזְרָחָה חֲמִשִּׁים אֲמָה:	And the eastern <i>side</i> , facing east, <i>was</i> fifty cubits <i>long</i> .	side ← <i>corner</i> .
Ex 38:14	קִלְעִים חֲמִשָּׁעֶשְׂרֵה אֲמָה אֶל־הַפֶּתַח עַמּוּדֵיהֶם שְׁלֹשָׁה וְאַדְנִיָּהֶם שְׁלֹשָׁה:	<i>There were</i> fifteen cubits of drapes on the <i>side</i> , and <i>their</i> three columns and <i>their</i> three sockets.	side ← <i>shoulder</i> .  their (2x): see Ex 38:10.

Ex 38:15	וּלְכַתֵּף הַשְּׁנִית מִזֶּה וּמִזֶּה לְשַׁעַר הַחֲצָר קַלְעִים חֲמֵשׁ עֲשָׂרָה אַמָּה עַמְדֵיהֶם שְׁלֹשָׁה וְאַדְנֵיהֶם 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 <i>and</i> <i>their</i> three columns and <i>their</i> three sockets.	side ... side ← <i>shoulder</i> ... (an idiom for “each side”). their (2x): see Ex 38:10.
Ex 38:16	כָּל־קַלְעֵי הַחֲצָר סָבִיב שֵׁשׁ מְשֹׁזָר:	All the drapes around the courtyard <i>were of</i> fine twined linen.	
Ex 38:17	וְהָאֲדָנִים לְעַמֻּדִים נְחֹשֶׁת וְוִי הָעַמֻּדִים וְחֲשׂוּקֵיהֶם כֶּסֶף וְצָפוּי רֹאשֵׁיהֶם כֶּסֶף וְהֵם מְחַשְּׁקִים כֶּסֶף כָּל עַמֻּדֵי הַחֲצָר:	And the sockets of the columns <i>were of</i> copper, <i>and</i> the hooks of the columns and their connecting rods <i>were of</i> silver, and the overlaying of their capitals <i>was of</i> silver, and all the columns of the courtyard <i>were</i> connected <i>by</i> silver.	
Ex 38:18	וּמִסֵּךְ שַׁעַר הַחֲצָר מַעֲשֵׂה רָקִם תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מְשֹׁזָר וְעֲשָׂרִים אַמָּה אָרְדּוֹ וְקוֹמָהּ בְּרֹחַב חֲמֵשׁ אַמּוֹת לְעָמָת קַלְעֵי הַחֲצָר:	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.	screen at ← <i>screen of</i> .
Ex 38:19	וְעַמְדֵיהֶם אַרְבַּעָה וְאַדְנֵיהֶם אַרְבַּעָה נְחֹשֶׁת וְוִיֵּיהֶם כֶּסֶף וְצָפוּי רֹאשֵׁיהֶם וְחֲשָׁקֵיהֶם כֶּסֶף:	And <i>as for</i> their four <u>columns</u> , their four sockets <i>were of</i> copper, <i>and</i> their hooks <i>were of</i> silver, and the overlaying of their capitals and their connecting rods <i>was of</i> silver.	columns: made of acacia wood overlaid with gold (Ex 23:32, Ex 26:37, Ex 36:36).
Ex 38:20	וְכָל־הִיתָדֹת לַמִּשְׁכָּן וְלַחֲצָר סָבִיב נְחֹשֶׁת: ס	And all the pegs of the tabernacle and of the courtyard around <i>it were of</i> copper.	
Ex 38:21	אֵלֶּה פְּקוּדֵי הַמִּשְׁכָּן מִשְׁכָּן הָעֵדֻת אֲשֶׁר פָּקַד עַל־פִּי מֹשֶׁה עֲבַדְתָּ הַלְוִיִּם בְּיַד אִיתָמָר בֶּן־אֶהֱרֹן הַכֹּהֵן:	These <i>are</i> the things appointed for the tabernacle – the tabernacle of the testimony – which was appointed <u>through</u> <u>Moses' instruction</u> for the work of the Levites, <u>through the authority of</u> Ithamar, the son of Aaron the priest.	through Moses' instruction ← <i>at the mouth of Moses</i> . through the authority of ← <i>by the hand of</i> .
Ex 38:22	וּבְצִלְאֵל בֶּן־אוּרִי בֶן־חֹר לְמִטָּה יְהוּדָה עָשָׂה אֵת כָּל־אֲשֶׁר־צִוָּה יְהוָה אֶת־מֹשֶׁה:	And Bezalel, the son of Uri, the son of Hur, of the tribe of Judah, made everything that the LORD commanded Moses.	Bezalel: see Ex 31:2.
Ex 38:23	וְאִתּוֹ אֶהֱלִיאָב בֶּן־אֲחִיסַמָּךְ לְמִטָּה־דָן חָרָשׁ וְחֹשֶׁב וְרָקִם בְּתֵכֶלֶת וּבְאַרְגָּמָן וּבְתוֹלַעַת הַשָּׁנִי וּבְשֵׁשׁ: ס	And with him <i>was</i> Aholiab 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.	Aholiab: see Ex 31:6. damask weaver: see Ex 26:1.

Ex 38:24	כָּל-הַזָּהָב הָעָשׂוּי לַמִּלְאכָה בְּכָל מִלְאכַת הַקֹּדֶשׁ וַיְהִי   זָהָב הַתְּנוּפָה תִּשְׁעַ וְעֶשְׂרִים כֶּכָר וּשְׁבַע מֵאוֹת וּשְׁלֹשִׁים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ:	As for 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.	used ← <i>made, done</i> .  talents: see Ex 25:39.
Ex 38:25	וּבֶכֶסֶף פְּקוּדֵי הָעֵדָה מֵאֵת כֶּכָר וְאַלְף וּשְׁבַע מֵאוֹת וּחֲמִשָּׁה וּשְׁבַעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ:	And the silver of those who <u>were counted</u> 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.	counted: see Ex 30:12.  talents: see Ex 25:39.
Ex 38:26	בֶּקֶע לְגִלְגָּלֹת מַחְצִית הַשֶּׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ לְכָל הָעֹבֵר עַל-הַפְּקָדִים מִבֶּן עֶשְׂרִים שָׁנָה וּמַעְלָה לְשֵׁשׁ-מֵאוֹת אַלְף וּשְׁלֹשָׁת אֲלָפִים וּחֲמִשָּׁה מֵאוֹת וּחֲמִשִּׁים:	A <u>beka</u> per <u>head</u> – half a shekel – according to the holy shekel, for everyone who passes through <u>to be counted</u> , from twenty years old and above, for the six hundred and three thousand five hundred and fifty <i>of them</i> .	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</i> ( <i>ones</i> ) or <i>at the appointed</i> ( <i>ones</i> ).
Ex 38:27	וַיְהִי מֵאֵת כֶּכָר הַבֶּכֶסֶף לְצֻקַּת אֵת אֲדָנֵי הַקֹּדֶשׁ וְאֵת אֲדָנֵי הַפֶּרֶכֶת מֵאֵת אֲדָנִים לַמֵּאֵת הַכֶּכָר כֶּכָר לְאָדָן:	And the one hundred <u>talents</u> 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 <u>talents</u> – a <u>talent</u> per socket.	talents ... talents ... talent: see Ex 25:39.
Ex 38:28	וּמֵאֵת-הָאֶלֶף וּשְׁבַע הַמֵּאוֹת וּחֲמִשָּׁה וּשְׁבַעִים עָשָׂה וַיַּעַשׂ לְעַמּוּדִים וַצִּפָּה 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 <i>together</i> .	
Ex 38:29	וּנְחֹשֶׁת הַתְּנוּפָה שְׁבַעִים כֶּכָר וְאַלְפִים וְאַרְבַּע-מֵאוֹת שֶׁקֶל:	And the copper for the wave- offering <i>amounted to</i> seventy <u>talents</u> and two thousand four hundred shekels.	talents: see Ex 25:39.
Ex 38:30	וַיַּעַשׂ בָּהּ אֶת-אֲדָנֵי פֶתַח אֹהֶל מוֹעֵד וְאֵת מִזְבֵּחַ הַנְּחֹשֶׁת וְאֶת-מִכְבַּר הַנְּחֹשֶׁת אֲשֶׁר-לוֹ וְאֵת כָּל-כֵּלֵי 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 <i>belonged</i> to it, and all the equipment of the altar,	
Ex 38:31	וְאֶת-אֲדָנֵי הַחֲצָר סָבִיב וְאֶת-אֲדָנֵי שַׁעַר הַחֲצָר וְאֵת כָּל-יִתְדֵת הַמִּשְׁכָּן וְאֶת-כָּל-יִתְדֵת הַחֲצָר 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	<p>וּמִן־הַתְּכֵלֶת וְהָאַרְגָּמָן וְתוֹלַעַת הַשָּׁנִי עָשׂוּ בְּגָדֵי־שָׂרָד לְשָׁרֵת בַּקֹּדֶשׁ וַיַּעֲשׂוּ אֶת־בְּגָדֵי הַקֹּדֶשׁ אֲשֶׁר לְאַהֲרֹן כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: פ</p>	<p>And from the blue and purple and scarlet <i>material</i> they made the garments of office so as to serve in the holy <i>place</i>, and they made the holy garments which <i>were</i> for Aaron, as the LORD had commanded Moses.</p>	<p>The holy garments are described in Ex 28:2-43.</p>
Ex 39:2	<p>וַיַּעַשׂ אֶת־הָאֶפֶד זָהָב תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מִשְׁזָר:</p>	<p>And they made the ephod <i>from</i> gold, and <i>from</i> blue and purple and scarlet <i>material</i> and <i>from</i> fine twined linen.</p>	
Ex 39:3	<p>וַיִּרְקְעוּ אֶת־פְּתֵי הַזָּהָב וְקַצָּץ פְּתִילִם לַעֲשׂוֹת בְּתוֹךְ הַתְּכֵלֶת וּבְתוֹךְ הָאַרְגָּמָן וּבְתוֹךְ תוֹלַעַת הַשָּׁנִי וּבְתוֹךְ הַשֵּׁשׁ מַעֲשֵׂה חֹשֶׁב:</p>	<p>And they beat the plates of gold thin, and they cut <i>lengths of</i> <i>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</i> the work of a damask weaver.</p>	<p><i>lengths of thread</i> ← <i>threads</i>. damask weaver: see Ex 26:1.</p>
Ex 39:4	<p>כִּתְּפֹת עָשׂוּ־לָו חִבְרֹת עַל־שָׁנֶי *קְצוֹתָיו **קְצוֹתָיו חִבְר:</p>	<p>They made joined up shoulder- <i>pieces</i> for it. At <i>its</i> two <i>ends</i> it was joined up.</p>	<p>its ... ends: see Ex 37:8.</p>
Ex 39:5	<p>וְחֹשֶׁב אֶפְדָּתוֹ אֲשֶׁר עָלָיו מִמֶּנּוּ הוּא כְּמַעֲשֵׂהוּ זָהָב תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מִשְׁזָר כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה:</p>	<p>And <i>they made</i> the embroidered belt of his ephod with which it <i>went</i>, with similar workmanship to <i>it</i>, of gold, and of blue and purple and scarlet <i>thread</i> and fine twined linen, as the LORD had commanded Moses.</p>	<p>with similar workmanship to it ← <i>as its workmanship from it</i>. Alternatively, perhaps, <i>it (was)</i> <i>integral to it as (regards) its</i> <i>workmanship</i>; compare Ex 25:36.</p>
Ex 39:6	<p>וַיַּעֲשׂוּ אֶת־אַבְנֵי הַשֹּׁהַם מִסֶּבֶת מִשְׁבָּצַת זָהָב מִפְּתַחַת פְּתוּחֵי חוֹתָם עַל־שְׁמוֹת בְּנֵי יִשְׂרָאֵל:</p>	<p>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.</p>	
Ex 39:7	<p>וַיִּשֶׂם אֹתָם עַל כִּתְּפֹת הָאֶפֶד אַבְנֵי זִכְרוֹן לְבְנֵי יִשְׂרָאֵל כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: פ</p>	<p>And he put them on the shoulder-<i>pieces</i> of the ephod, <i>as</i> memorial gemstones to the sons of Israel, as the LORD had commanded Moses.</p>	
Ex 39:8	<p>וַיַּעַשׂ אֶת־הַחֹשֶׁן מַעֲשֵׂה חֹשֶׁב כְּמַעֲשֵׂה אֶפֶד זָהָב תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מִשְׁזָר:</p>	<p>And he made the breastplate, the work of a damask weaver, like the workmanship of the ephod, <i>in</i> gold and blue and purple and scarlet <i>material</i> and fine twined linen.</p>	<p>damask weaver: see Ex 26:1.</p>

Ex 39:9	רְבוּעַ הָיָה כְּפֹל עָשׂוּ אֶת־הַחֹשֶׁן זֶרֶת אָרְפוֹ וְזֶרֶת רָחְבוֹ 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	וַיִּמְלְאוּ־בָּו אַרְבַּעַּה טֹוִירֵי אֶבֶן טֹוִר אָדָם פֶּטֶדָה וּבִרְקָת הַטֹּוִר 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	וְהַטֹּוִר הַשֵּׁנִי נִפְדָּ סַפִּיר וַיְהִלָּם:	And the second row <i>consisted of</i> chrysoprase, sapphire and diamond.	
Ex 39:12	וְהַטֹּוִר הַשְּׁלִישִׁי לָשֵׁם שָׁבוּ וְאַחֲלָמָה:	And the third row <i>consisted of</i> ligure, agate and amethyst.	
Ex 39:13	וְהַטֹּוִר הָרְבִיעִי תַרְשִׁישׁ שֹהֶם וַיִּשְׁפֹּה מוֹסַכֶּת מְשַׁבְּצוֹת 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 פְּתוּחִי חֹתֶם אִישׁ עַל־שְׁמוֹ לְשֵׁנִים עָשָׂר שָׁבֵט:	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</i> a signet, each <i>one with</i> its name for the twelve tribes.	with (3x): see Ex 28:21.
Ex 39:15	וַיַּעֲשׂוּ עַל־הַחֹשֶׁן שְׂרָשָׁרֹת גְּבֻלֹת מַעֲשֵׂה עֲבֹת זָהָב טָהוֹר:	And they made edging chains on the breastplate – wreathed work of pure gold.	
Ex 39:16	וַיַּעֲשׂוּ שְׁתֵּי מְשַׁבְּצֹת זָהָב וּשְׁתֵּי טַבַּעֲת זָהָב וַיִּתְּנוּ אֶת־שְׁתֵּי הַטַּבַּעֲת עַל־שְׁנֵי קְצוֹת הַחֹשֶׁן:	And they made two golden <i>insets</i> , 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 הַטַּבַּעֲת 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 הַמְּשַׁבְּצֹת וַיִּתְּנֵם עַל־כַּתְּפֹת הָאֶפֶד אֶל־מֹוֹל פָּנָיו:	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 טַבַּעֲת זָהָב וַיִּשְׂימוּ עַל־שְׁנֵי קְצוֹת הַחֹשֶׁן עַל־שְׁפָתָו אֲשֶׁר אֶל־עֶבֶר הָאֶפֶד בֵּיתָהּ:	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</i> on the <i>side</i> of the ephod <i>facing</i> inwards.	side ← <i>passage, region</i> .

Ex 39:20	וַיַּעֲשׂוּ שְׁתֵּי טַבַּעֲתֵי זָהָב וַיִּתְּנוּם עַל-שְׁתֵּי כְתָפֹת הָאֵפֹד מִלְמָטָה מִמּוֹל פָּנָיו לְעַמֻּת מַחְבְּרָתוֹ מִמַּעַל לְחֹשֶׁב הָאֵפֹד:	And they made two golden rings, and they 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.	
Ex 39:21	וַיִּרְכְּסוּ אֶת-הַחֹשֶׁן מִטַּבַּעְתָּיו אֶל-טַבַּעֲתֵי הָאֵפֹד בִּפְתִּיל תְּכֵלֶת לְהִיט עַל-חֹשֶׁב הָאֵפֹד וְלֹא-יִזַּח הַחֹשֶׁן מֵעַל הָאֵפֹד כְּאֲשֶׁר 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 <u>so that</u> 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 הָאֵפֹד מַעֲשֵׂה אָרֶג כָּלִיל תְּכֵלֶת:	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-הַמַּעֲלִיל בְּתוֹכוֹ כְּפִי תַּחֲרָא שֶׁפָּה 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 הַמַּעֲלִיל רִמּוֹנֵי תְּכֵלֶת 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 פַעֲמָנֵי זָהָב טָהוֹר וַיִּתְּנוּ אֶת-הַפַּעֲמָנִים בְּתוֹךְ הָרִמּוֹנִים עַל-שׁוּלֵי הַמַּעֲלִיל סָבִיב בְּתוֹךְ הָרִמּוֹנִים:	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	פַּעֲמֹן וְרִמֹן פַּעֲמֹן וְרִמֹן עַל-שׁוּלֵי הַמַּעֲלִיל סָבִיב לְשֵׁרֶת כְּאֲשֶׁר 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-הַכֹּתֶנֶת שֵׁשׁ מַעֲשֵׂה אָרֶג לְאַהֲרֹן וּלְבָנָיו:	And they made the tunics of fine linen – the workmanship of a weaver – for Aaron and his sons,	
Ex 39:28	וְאֵת הַמְצַנֵּפֶת שֵׁשׁ וְאֶת-פְּאַרְיֵי הַמְגַבֶּעֶת שֵׁשׁ וְאֶת-מְכַנְסֵי הַבֶּד 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־הָאֲבִטָּה שֵׁשׁ מִשְׁזֹר וְתִכְלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי מַעֲשֵׂה רֶקֶם כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: ס	and the girdle <i>of</i> 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 גִּזְר־הַקֹּדֶשׁ זָהָב טָהוֹר וַיִּכְתְּבוּ עָלָיו מִכְתָּב פְּתוּחֵי חוֹתָם קֹדֶשׁ לַיהוָה:	And they made the shining plate of the <u>holy crown</u> , <i>of</i> pure gold, and they wrote on it <i>in</i> the <u>engraved writing</u> 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 פְּתִיל תִּכְלֶת לָתֵת 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 ← <i>to give; put</i> .
Ex 39:32	וַתֵּכֶל כָּל־עֲבֹדַת מִשְׁכַּן אֹהֶל מוֹעֵד וַיַּעֲשׂוּ בְנֵי יִשְׂרָאֵל כְּכֹל אֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה בֶּן עֲשׂוֹ: פ	And all the work of the tabernacle of the tent of contact was finished, and the sons of Israel made <i>it</i> according to everything that the LORD had commanded Moses – so they made <i>it</i> .	
Ex 39:33	וַיָּבִיאוּ אֶת־הַמִּשְׁכָּן אֶל־מֹשֶׁה אֶת־הָאֹהֶל וְאֶת־כָּל־כֵּלָיו קְרָסָיו קְרָשָׁיו *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>qeré</i> . Contrast Ex 35:11. In Ex 40:18 the regular plural form is used.
Ex 39:34	וְאֶת־מִכְסֵּה עוֹרֹת הָאֵילָם הַמְּאֻדָּמִים וְאֶת־מִכְסֵּה עֹרֹת הַתְּחָשִׁים וְאֵת פָּרֻכַת הַמָּסָד:	and its covering of rams' skins dyed red, and the covering of badgers' skins and the <u>screening</u> veil,	screening veil ← <i>veil of the screen</i> , a Hebraic genitive.
Ex 39:35	אֶת־אֲרוֹן הָעֵדוּת וְאֶת־בָּדָיו וְאֵת הַכַּפֹּרֶת:	the ark of the testimony and its poles and the atonement cover,	
Ex 39:36	אֶת־הַשֻּׁלְחָן אֶת־כָּל־כֵּלָיו וְאֵת לֶחֶם הַפָּנִים:	the table <i>and</i> all its equipment, and the showbread,	
Ex 39:37	אֶת־הַמְּנֹרָה הַטְּהֹרָה אֶת־נִרְתִּיָּה נֵרֹת הַמַּעֲרָכָה וְאֶת־כָּל־כֵּלֶיהָ וְאֵת שָׁמֶן הַמָּאֹר:	the pure lampstand <i>and</i> its lamps – lamps <i>in</i> their arrangement – and all its equipment and oil <i>for</i> the light,	in ... for: wider use of the construct state.
Ex 39:38	וְאֵת מִזְבֵּחַ הַזָּהָב וְאֵת שָׁמֶן הַמִּשְׁחָה וְאֵת קְטֹרֶת הַסַּמִּים וְאֵת מִסְדַּךְ פֶּתַח הָאֹהֶל:	and the golden altar and anointing oil, and the aromatic incense, and the <u>screen at</u> the <u>entrance to</u> the tent,	screen at ... entrance to ← <i>screen of ... entrance of</i> . Wider use of the construct state.



Ex 39:39	את   מזבֹּחַ הַנְּחֹשֶׁת וְאֶת־מִכְבַּר הַנְּחֹשֶׁת אֲשֶׁר־לוֹ אֶת־בִּדְיוֹ וְאֶת־כָּל־כֵּלָיו אֶת־הַכִּיֹּר וְאֶת־כַּנּוֹ: אֶת־מִכְבַּר הַנְּחֹשֶׁת	the copper altar and the copper grate which <i>belongs</i> to it, its poles and all its equipment, and the laver and its pedestal,	
Ex 39:40	אֶת־קַלְעֵי הַחֹצֵר אֶת־עַמֻּדֶיהָ וְאֶת־אֲדָנֶיהָ וְאֶת־הַמָּסָךְ לְשַׁעַר הַחֹצֵר אֶת־מִיתָרָיו וְיִתְדֹתֶיהָ וְאֶת־כָּל־כֵּלֵי עֲבֹדַת הַמִּשְׁכָּן לְאַהֲלֵ מוֹעֵד: אֶת־קַלְעֵי הַחֹצֵר	the drapes for the courtyard, its columns and its sockets, and the screen to the gate of the courtyard, <i>and</i> its guylines and its pegs and all the equipment for the work of the tabernacle for the tent of contact,	
Ex 39:41	אֶת־בְּגָדֵי הַשָּׂרָד לְשָׂרָת בְּקֹדֶשׁ אֶת־בְּגָדֵי הַקֹּדֶשׁ לְאַהֲרֹן הַכֹּהֵן וְאֶת־בְּגָדֵי בָנָיו לְכַהֵן: אֶת־בְּגָדֵי הַשָּׂרָד	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	כָּל־אֲשֶׁר־צִוָּה יְהוָה אֶת־מֹשֶׁה בֵּן עָשׂוּ בְנֵי יִשְׂרָאֵל אֶת־כָּל־הָעֲבֹדָה: כָּל־אֲשֶׁר־צִוָּה יְהוָה	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 עָשׂוּ אֹתָהּ כַּאֲשֶׁר צִוָּה יְהוָה בֵּן עָשׂוּ וַיְבָרֶךְ אֹתָם מֹשֶׁה: פ וַיֵּרָא מֹשֶׁה אֶת־כָּל־הַמְּלָאכָה	And Moses saw all the artisanry, and <u>the result was that</u> they had made it as the LORD had commanded – so they had made <i>it</i> . And Moses blessed them.	the result <i>was that</i> ← <i>behold</i> .
Ex 40:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: 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: בְּיוֹם־הַחֹדֶשׁ הָרִאשׁוֹן בְּאַחַד	“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 וְסָכַתָּ עַל־הָאָרֶן אֶת־הַפָּרֹכֶת: וְשַׂמְתָּ שָׁם אֶת־אֲרוֹן הָעֵדוּת	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־הַשְּׁלֹחַן וְעָרַכְתָּ אֶת־עֲרֻכּוֹ וְהֵבֵאתָ אֶת־הַמְּנֹרָה וְהַעֲלִיתָ אֶת־נֵרֹתֶיהָ: וְהֵבֵאתָ אֶת־הַשְּׁלֹחַן וְעָרַכְתָּ	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	וְנָתַתָּה אֶת־מִזְבֵּחַ הַזָּהָב לְקִטְרֹת לִפְנֵי אֲרוֹן הָעֵדוּת וְשַׂמְתָּ אֶת־מָסַךְ הַפֶּתַח לְמִשְׁכָּן: וְנָתַתָּה אֶת־מִזְבֵּחַ הַזָּהָב	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	וְנִתַּתָּ אֶת מִזְבֵּחַ הָעֹלָה לִפְנֵי פֶתַח 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	וְנִתַּתָּ אֶת-הַכִּיֹּר בֵּין-אֹהֶל מוֹעֵד וּבֵין הַמִּזְבֵּחַ וְנִתַּתָּ שָׁם מַיִם:	And you will put the laver between the tent of contact and the altar, and you will put water in it.	in it ← <i>there</i> .
Ex 40:8	וְשַׂמְתָּ אֶת-הַחֲצֵר סָבִיב וְנִתַּתָּ אֶת-מָסַד שַׁעַר הַחֲצֵר:	And you will lay the courtyard out <i>all</i> around, and you will put up the screen at the gate of the courtyard.	lay ... out ← <i>put, give</i> . screen at ← <i>screen of</i> .
Ex 40:9	וְלָקַחְתָּ אֶת-שֶׁמֶן הַמִּשְׁחָה וּמִשַּׁחְתָּ אֶת-הַמִּשְׁכָּן וְאֶת-כָּל-אֲשֶׁר-בּוֹ וְקִדַּשְׁתָּ אֹתוֹ וְאֶת-כָּל-כֵּלָיו וְהָיָה קֹדֶשׁ:	And you will take the anointing oil, and you will anoint the tabernacle and everything that is in it, and you will sanctify it and all its equipment, and it will become holy.	holy ← <i>holiness</i> .
Ex 40:10	וּמִשַּׁחְתָּ אֶת-מִזְבֵּחַ הָעֹלָה וְאֶת-כָּל-כֵּלָיו וְקִדַּשְׁתָּ אֶת-הַמִּזְבֵּחַ וְהָיָה הַמִּזְבֵּחַ קֹדֶשׁ קִדְשִׁים:	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.	
Ex 40:11	וּמִשַּׁחְתָּ אֶת-הַכִּיֹּר וְאֶת-כְּנֹוֹ וְקִדַּשְׁתָּ אֹתוֹ:	And you will anoint the laver and its pedestal, and you will sanctify it.	
Ex 40:12	וְהִקְרַבְתָּ אֶת-אַהֲרֹן וְאֶת-בָּנָיו אֶל-פֶּתַח אֹהֶל מוֹעֵד וּרְחַצְתָּ אֹתָם בַּמַּיִם:	And you will bring Aaron and his sons to the entrance to the tent of contact, and you will wash them with water.	bring ← <i>make approach</i> .
Ex 40:13	וְהַלְבַּשְׁתָּ אֶת-אַהֲרֹן אֶת בְּגָדֵי הַקֹּדֶשׁ וּמִשַּׁחְתָּ אֹתוֹ וְקִדַּשְׁתָּ אֹתוֹ וְכָהֵן לִי:	And you will clothe Aaron in the holy garments, and you will anoint him and sanctify him, and he will officiate as a priest to me.	
Ex 40:14	וְאֶת-בָּנָיו תַּקְרִיב וְהַלְבַּשְׁתָּ אֹתָם בְּתֻנֹּת:	And you will bring his sons and clothe them in tunics.	bring ← <i>make approach</i> .
Ex 40:15	וּמִשַּׁחְתָּ אֹתָם כַּאֲשֶׁר מִשַּׁחְתָּ אֶת-אַבְיָהֶם וְכָהֲנוּ לִי וְהָיְתָה לְהִיט לָהֶם מִשַּׁחְתָּם לְכֹהֲנֵת עוֹלָם לְדֹרֹתָם:	And you will anoint them as you anointed their father, and they will officiate as priests to me, and their anointing will be for them to have an age-abiding priesthood in their generations.”	anointing: or <i>part, portion</i> [AnLx], i.e. <i>task, duty</i> .
Ex 40:16	וַיַּעַשׂ מֹשֶׁה כְּכֹל אֲשֶׁר צִוָּה יְהוָה אֹתוֹ בְּכָל עֲשֹׂה: ס	And Moses did everything that the LORD commanded him – so he did.	everything that ← <i>according to everything that</i> .

Ex 40:17	וַיְהִי בַחֹדֶשׁ הָרִאשׁוֹן בַּשָּׁנָה הַשְּׁנִיָּת בְּאַחַד לַחֹדֶשׁ הוּקַם הַמִּשְׁכָּן:	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.	
Ex 40:18	וַיִּקֶּם מֹשֶׁה אֶת־הַמִּשְׁכָּן וַיִּתֵּן אֶת־אֲדָנָיו וַיִּשֶׂם אֶת־קַרְשָׁיו וַיִּתֵּן אֶת־בְּרִיחָיו וַיִּקֶּם אֶת־עַמֻּדָיו:	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.	installed ... inserted ← <i>put ... put.</i>
Ex 40:19	וַיִּפְרֹשׂ אֶת־הָאֹהֶל עַל־הַמִּשְׁכָּן וַיִּשֶׂם אֶת־מִכְסֵּה 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־הָעֵדֻת אֶל־הָאָרֹן וַיִּשֶׂם אֶת־הַבָּדִים עַל־הָאָרֹן וַיִּתֵּן אֶת־הַכַּפֹּרֶת עַל־הָאָרֹן 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־הָאָרֹן אֶל־הַמִּשְׁכָּן וַיִּשֶׂם אֶת פְּרֻכַּת הַמִּסְדָּה וַיְסֹד עַל אֲרֹן הָעֵדֻת 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־הַשְּׁלַחַן בָּאֹהֶל מוֹעֵד עַל יָרֵךְ הַמִּשְׁכָּן צִפָּנָה מִחוּץ לַפְּרֻכַּת:	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	וַיַּעַרְךָ עָלָיו עֵרֶךְ 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	וַיִּשֶׂם אֶת־הַמְּנֹרָה בָּאֹהֶל מוֹעֵד נֹכַח הַשְּׁלַחַן עַל יָרֵךְ הַמִּשְׁכָּן נֹגְבָה:	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	וַיִּשֶׂם אֶת־מִזְבַּח הַזָּהָב בָּאֹהֶל מוֹעֵד לִפְנֵי הַפְּרֻכַּת:	And he placed the golden altar in the tent of contact in front of the veil.	
Ex 40:27	וַיִּקְטֹר עָלָיו קֹטֶרֶת סִמִּים כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: פ	And he burnt aromatic incense on it, as the LORD had commanded Moses.	

Ex 40:28	וַיִּשֶׂם אֶת־מִסְךְ הַפֶּתַח לַמִּשְׁכָּן:	And he put the <u>screen</u> at the entrance to the tabernacle.	screen at ← <i>screen of</i> .
Ex 40:29	וְאֵת מִזְבֵּחַ הָעֹלָה שָׂם פֶּתַח מִשְׁכָּן אֶל־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 מִים לְרִחְצָה:	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 מֹשֶׁה וְאַהֲרֹן וּבְנָיו 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	בְּבֹאֲם אֶל־אֹהֶל מוֹעֵד וּבִקְרִבָתָם אֶל־הַמִּזְבֵּחַ יִרְחֲצוּ כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: ס	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	וַיָּקָם אֶת־הַחֲצֵר סָבִיב לַמִּשְׁכָּן וּלְמִזְבֵּחַ וַיִּתֵּן אֶת־מִסְךְ שַׁעַר הַחֲצֵר וַיֵּכֶל 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</i> <i>place</i> , and Moses finished the work.	screen at ← <i>screen of</i> .
Ex 40:34	וַיִּכֶס הָעָנָן אֶת־אֹהֶל מוֹעֵד וַיִּכְבֹּד יְהוָה מִלְּאֵ אֶת־הַמִּשְׁכָּן:	Then <b>a cloud</b> covered the tent <b>of contact</b> , and the glory of the <b>LORD</b> filled the tabernacle.	Rev 15:8. a cloud ← <i>the cloud</i> .
Ex 40:35	וְלֹא־יָכֹל מֹשֶׁה לָּבוֹא אֶל־אֹהֶל מוֹעֵד כִּי־שָׁכַן עָלָיו הָעָנָן וַיִּכְבֹּד יְהוָה מִלְּאֵ 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	וּבִהְעֲלֹת הָעָנָן מֵעַל הַמִּשְׁכָּן יִסְעוּ בְנֵי יִשְׂרָאֵל בְּכָל מִסְעֵיהֶם:	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 הָעֲלֹתוֹ:	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 כָּל־בֵּית־יִשְׂרָאֵל בְּכָל־מַסְעֵיהֶם:	For the cloud of the LORD <i>was</i> on the tabernacle by day, and there was fire in it <i>by</i> night, 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 tent of contact and said,	the tent of contact: see Ex 27:21.
Lev 1:2	דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אָדָם כִּי־יִקְרִיב מִכֶּם קֶרְבֶּן לַיהוָה מִן־הַבְּהֵמָה מִן־הַבָּקָר וּמִן־הַצֹּאן תִּקְרִיבוּ אֶת־קֶרְבַּנְכֶּם:	“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 ← a man if he offers from you. bring (2x) ← bring near. The reader may prefer <i>brings</i> for the first instance.
Lev 1:3	אִם־עֹלָה קֶרְבְּנוֹ מִן־הַבָּקָר זָכָר תָּמִים יִקְרִיבֵנוּ אֶל־פֶּתַח אֹהֶל מוֹעֵד יִקְרִיב אֹתוֹ לְרֹצֵנוּ לִפְנֵי יְהוָה:	If a <i>man's</i> oblation <i>is</i> a burnt offering from the oxen, <u>he will offer a male without blemish</u> ; he will offer it at the entrance to the tent of contact, <u>willingly</u> 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	וְסָמַךְ יָדוֹ עַל רֹאשׁ הָעֹלָה וְנִרְצָה לוֹ לְכַפֵּר עָלָיו:	And he will <u>lay</u> 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	וְשַׁחַט אֶת־בֶּן הַבָּקָר לִפְנֵי יְהוָה וְהִקְרִיבוּ בְנֵי אֹהֶלן הַכֹּהֲנִים 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 at</i> 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 הַכֹּהֲנִים 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 הַכֹּהֲנִים אֶת הַנֶּתְחִים אֶת־הָרֹאשׁ וְאֶת־הַפֶּדֶר 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	וְקָרְבָּו וּכְרַעָיו יֵרְחֹץ בַּמַּיִם וְהַקְטִיר הַכֹּהֵן אֶת־הַכֹּל הַמִּזְבֵּחַה עֲלֶיהָ אִשָּׁה רֵיחַ־נִיחֹחַ לַיהוָה: ס	And he will wash the innards and the legs with water, and the priest will <u>burn</u> the whole <u>on the</u> altar, <u>as</u> 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 קָרְבָּנוֹ מִן־הַכְּשָׂבִים אוֹ מִן־הָעִזִּים לְעֹלָה זָכָר תָּמִים יִקְרִיבֵנוּ: 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 <u>offer a male without</u> <u>blemish</u> .	offer a male ← <i>offer it (as) a</i> <i>male</i> .  without blemish ← <i>perfect</i> .
Lev 1:11	וְשָׁחַט אֹתוֹ עַל יָרֵךְ הַמִּזְבֵּחַ צִפְנָהּ לִפְנֵי 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־פִּדְדֹו וְעֶרְדֹּו הַכֹּהֵן 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 וְהַכְרִיעַ יֵרְחֹץ בַּמַּיִם וְהַקְרִיב הַכֹּהֵן אֶת־הַכֹּל וְהַקְטִיר הַמִּזְבֵּחַה עֲלֶיהָ הוּא אִשָּׁה רֵיחַ 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־הַתֹּרִים אוֹ מִן־בְּנֵי הַיוֹנָה 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 הַכֹּהֵן אֶל־הַמִּזְבֵּחַ וּמָלַק אֶת־רֹאשׁוֹ וְהַקְטִיר הַמִּזְבֵּחַה וְנִמְצָה דָּמֹו עַל קִיר הַמִּזְבֵּחַ:	And the priest will <u>bring</u> it to the altar, and he will wring 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־מְרֹאֲתוֹ בְּנִצָּתָהּ וְהִשְׁלִיךְ אֹתָהּ אֶצְלֵ הַמִּזְבֵּחַ קִדְמָה 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 יַבְדִּיל וְהַקְטִיר אֹתוֹ הַכֹּהֵן הַמִּזְבֵּחַה עַל־הָעֵצִים אֲשֶׁר עַל־הָאֵשׁ עֲלֶיהָ הוּא אִשָּׁה רֵיחַ נִיחֹחַ לַיהוָה: ס	And he will split it at its wings, <i>but</i> he will not separate <i>the</i> <i>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	וְנֶפֶשׁ כִּי־תִקְרִיב קָרְבָן מִנְחָה לַיהוָה סֶלֶת יִהְיֶה קָרְבָּנָו וַיִּצֶק עָלֶיהָ שֶׁמֶן וַנָּתַן עָלֶיהָ לְבָנָהּ:	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	וַהֲבִיֵּאהוּ אֶל־בְּנֵי אֹהֶל־הַכֹּהֲנִים וְקִמָּץ מִשֶּׁם מֶלֶא קִמְצוּ מִסֶּלֶתָהּ וּמִשֶּׁמֶנָּה עַל כָּל־לִבְנָתָהּ וְהִקְטִיר הַכֹּהֵן אֶת־אֲזִכְרֹתָהּ הַמִּזְבֵּחַ אֲשֶׁה רִיחַ נִיחֹחַ לַיהוָה:	And he will bring it to Aaron's sons – the priests – and he will take a <u>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	וְהִנּוּתְרָת מִן־הַמִּנְחָה לְאַהֲרֹן וּלְבָנָיו קֹדֶשׁ קֳדָשִׁים 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 תִקְרֶב קָרְבָן מִנְחָה מֵאִפֶּה תִנּוֹר סֶלֶת חֲלוֹת מִצַּת בְּלוֹלָת בֶּשֶׁמֶן וּרְקִיקֵי מִצּוֹת מְשֻׁחִים בֶּשֶׁמֶן: 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.  unleavened cakes of fine flour ← <i>fine flour of cakes of unleavened (things)</i> .
Lev 2:5	וְאִם־מִנְחָה עַל־הַמִּחְבֶּת קָרְבָנָךְ סֶלֶת בְּלוּלָה בֶּשֶׁמֶן 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 אֹתָהּ פָּתִים וַיִּצְקֶתָ עָלֶיהָ שֶׁמֶן מִנְחָה הוּא: ס	You will break it <i>into</i> pieces, and you will pour oil on it. It <i>is</i> a meal-offering.	you will break: infinitive absolute in the role of an imperative.
Lev 2:7	וְאִם־מִנְחַת מִרְחֶשֶׁת קָרְבָנָךְ סֶלֶת בֶּשֶׁמֶן 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	וַהֲבִיֵּאתָ 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.	you will bring it ← <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	וְהָרִים הַכֹּהֵן מִן־הַמִּנְחָה אֶת־אֲזִכְרֹתָהּ וְהִקְטִיר הַמִּזְבֵּחַ אֲשֶׁה רִיחַ נִיחֹחַ לַיהוָה:	And the priest will take up <u>the memorial-offering</u> from the meal-offering, and he will burn <i>it on the altar</i> . It <i>is</i> a fire-offering, a sweet fragrance to the LORD.	the memorial-offering ← <i>its memorial-offering</i> .  on the altar ← <i>to the altar</i> . Pregnant use of the locative of motion towards. Compare Ex 29:13.
Lev 2:10	וְהִנּוּתְרָת מִן־הַמִּנְחָה לְאַהֲרֹן וּלְבָנָיו קֹדֶשׁ קֳדָשִׁים 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 לִיהוָה לֹא תַעֲשֶׂה חֻמֶּץ כִּי כֹל־שָׂאֵל וְכֹל־דָּבָשׁ לֹא־תִקְטְרוּ מִמֶּנּוּ אִשָּׁה לִיהוָה:	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 any leaven or any honey.	with ← <i>from it</i> , referring to the leaven and honey.
Lev 2:12	קִרְבֵּן רֵאשִׁית תִּקְרִיבוּ אֹתָם לִיהוָה וְאֶל־הַמִּזְבֵּחַ לֹא־יֵעָלוּ לְרִיחַ נִיחֹחַ:	<i>As regards</i> the oblation of the <u>firstfruits</u> , you shall offer them to the LORD, but they will not be <u>burnt</u> on the altar as a sweet fragrance.	firstfruits ← <i>first</i> . Not the same word as in Lev 2:14.  be burnt ← <i>go up</i> , i.e. <i>in flames</i> .
Lev 2:13	וְכֹל־קִרְבֵּן מִנְחָתְךָ בַּמֶּלַח תִּמְלֹחַ וְלֹא תִשָּׁבֵית מֶלַח בְּרִית אֱלֹהֶיךָ מֵעַל מִנְחָתְךָ עַל כָּל־קִרְבָּנְךָ תִּקְרִיב מֶלַח: ס	And every oblation of your meal-offering will be <u>seasoned</u> with salt. For you shall <u>not allow the salt of the covenant of your God to be lacking</u> in your meal-offering. You shall offer salt in every oblation of yours.	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> .
Lev 2:14	וְאִם־תִּקְרִיב מִנְחָת בִּכּוּרִים לִיהוָה אָבִיב קִלּוֹי בָּאֵשׁ גָּרֵשׁ בְּרֹמֶל תִּקְרִיב אֶת מִנְחָת בִּכּוּרֶיךָ:	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.	
Lev 2:15	וְנָתַתָּ עָלֶיהָ שֶׁמֶן וְשִׁמְתָּ עָלֶיהָ לְבָנָה מִנְחָה הִוא:	And you will put oil on it, and you will put frankincense on it; <i>it is</i> a meal-offering.	
Lev 2:16	וְהַקְטִיר הִכֹּהֵן אֶת־אֲזִקְרָתָהּ מִגִּרְשָׁהּ וּמִשְׁמְנָהּ עַל כָּל־לִבְנָתָהּ אִשָּׁה לִיהוָה: פ	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.	
Lev 3:1	וְאִם־זִבְחַ שְׁלָמִים קָרְבָּנוֹ אִם מִן־הַבָּקָר הִוא מִקְרִיב אִם־זָכָר אִם־נְקֵבָה תָּמִים יִקְרִיבֵנוּ לִפְנֵי יְהוָה:	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 without blemish</u> before the LORD.	he will offer <i>a specimen</i> without blemish ← <i>perfect he will offer it</i> .
Lev 3:2	וְסָמַךְ יָדוֹ עַל־רֹאשׁ קָרְבָּנוֹ וְשִׁחְטֹו פֶּתַח אֹהֶל מוֹעֵד וְזָרְקוּ בְנֵי אֶהֱרֹן הַכֹּהֲנִים אֶת־הַדָּם עַל־הַמִּזְבֵּחַ סָבִיב:	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.	lay ← <i>lean</i> .
Lev 3:3	וְהִקְרִיב מִזִּבְחַ הַשְּׁלָמִים אִשָּׁה לִיהוָה אֶת־הַחֹלֶב הַמְכֶסֶה אֶת־הַקֶּרֶב וְאֵת כָּל־הַחֹלֶב אֲשֶׁר עַל־הַקֶּרֶב:	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,	



Lev 3:4	וְאֵת שְׁתֵּי הַכְּלָיִת וְאֶת־הַחֹלֶב אֲשֶׁר עָלֶיהֶן אֲשֶׁר עַל־הַכִּסְלִים וְאֶת־הַיֹּתֶרֶת עַל־הַכֶּבֶד עַל־הַכְּלָיִת יִסִּירָנָה:	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> .	them ← <i>it</i> .
Lev 3:5	וְהִקְטִירוּ אֹתוֹ בְּגִי־אֶהָרֶן הַמִּזְבֵּחַ עַל־הָעֹלָה אֲשֶׁר עַל־הָעֵצִים אֲשֶׁר עַל־הָאֵשׁ אֲשֶׁה רֵיחַ נִיחֹחַ לַיהוָה: פ	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.	
Lev 3:6	וְאִם־מִן־הֶעֱאֹן קָרְבָּנוֹ לְזֶבַח שְׁלָמִים לַיהוָה זָכָר אֹו נִקְבָּה תָּמִים יִקְרִיבֵנוּ:	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 וְשַׁחֲט אֹתוֹ לִפְנֵי אֹהֶל מוֹעֵד וְזָרְקוּ בְנֵי אֶהָרֶן אֶת־דָּמֹו 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 מִזֶּבַח הַשְּׁלָמִים אֲשֶׁה לַיהוָה חֹלְבֹו הָאֲלִיָּה תְּמִימָה לְעֹמֶת הָעֵצָה יִסִּירָנָה וְאֶת־הַחֹלֶב הַמְכֻסָּה אֶת־הַקֶּרֶב וְאֵת כָּל־הַחֹלֶב אֲשֶׁר עַל־הַקֶּרֶב:	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־הַחֹלֶב אֲשֶׁר עָלֶיהֶן אֲשֶׁר עַל־הַכִּסְלִים וְאֶת־הַיֹּתֶרֶת עַל־הַכֶּבֶד עַל־הַכְּלָיִת יִסִּירָנָה:	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	וְהִקְטִירוּ הַכֹּהֵן הַמִּזְבֵּחַ לֶחֶם אֲשֶׁה 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 וְהִקְרִיבֹו 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 וְשָחַט אֹתוֹ לִפְנֵי אֹהֶל מוֹעֵד וְזָרְקוּ בְנֵי אֹהֶל אֶת־דָּמֹו עַל־הַמִּזְבֵּחַ סָבִיב:	And he will lay 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 קֶרְבָּנוֹ אֲשֶׁה לַיהוָה אֶת־הַחֵלֶב הַמְכַסֶּה אֶת־הַקֶּרֶב וְאֵת כָּל־הַחֵלֶב אֲשֶׁר עַל־הַקֶּרֶב:	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 וְאֶת־הַחֵלֶב אֲשֶׁר עָלֵהֶן אֲשֶׁר עַל־הַפְּסָלִים וְאֶת־הַיֹּתֶרֶת עַל־הַכֶּבֶד עַל־הַכְּלָיִת יִסִּירָנָה:	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	וְהִקְטִירָם הַכֹּהֵן הַמִּזְבֵּחַ לֶחֶם אֲשֶׁה 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 בְּכָל מוֹשְׁבֵי־תִיכֶם 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 בְשֹׁגְגָה מִכָּל מִצְוֹת יְהוָה אֲשֶׁר לֹא תַעֲשֶׂינָהּ 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</u> prohibitions, but he does <i>it</i> , <i>in respect of 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 הַכֹּהֵן הַמָּשִׁיחַ יִחֲטָא לְאַשְׁמַת הָעָם וְהִקְרִיב עַל חַטָּאתוֹ אֲשֶׁר חָטָא פָּר בֶּן־בָּקָר תָּמִים לַיהוָה לְחַטָּאת:	<i>or</i> if the anointed priest sins, <u>incurring</u> 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	וְהָבִיא אֶת־הַפָּר אֶל־פֶּתַח אֹהֶל מוֹעֵד לִפְנֵי יְהוָה וְסָמַךְ אֶת־יָדוֹ עַל־רֹאשׁ הַפָּר וְשָחַט אֶת־הַפָּר לִפְנֵי יְהוָה:	and he will bring the bull to the entrance of the tent of contact before the LORD, and he will lay 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 הַמָּשִׁיחַ מִדָּם הַפֶּר 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 בַּדָּם וְהִזָּה מִן-הַדָּם שִׁבְעַת פְּעָמִים לִפְנֵי יְהוָה אֶת-פָּנָיו פְּרֻכֶּת 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	וְנָתַן הַכֹּהֵן מִן-הַדָּם עַל-קֶרְנוֹת מִזְבֵּחַ קִטְרֶת הַסַּמִּים לִפְנֵי יְהוָה אֲשֶׁר בְּאֹהֶל מוֹעֵד וְאֵת   כָּל-דָּם הַפֶּר יִשְׁפֹךְ אֶל-יְסוּד מִזְבֵּחַ הָעֹלָה אֲשֶׁר-פֶּתַח אֹהֶל מוֹעֵד:	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 at</i> the entrance to the tent of contact.	
Lev 4:8	וְאֶת-כָּל-חֵלֶב פֶּר הַחֲטָאֹת יָרִים מִמֶּנּוּ אֶת-הַחֵלֶב הַמְכֻסָּה עַל-הַקֶּרֶב וְאֵת כָּל-הַחֵלֶב אֲשֶׁר עַל-הַקֶּרֶב:	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.	<i>the bull</i> ← <i>it</i> .
Lev 4:9	וְאֵת שְׁתֵּי הַכְּלָיִת וְאֶת-הַחֵלֶב אֲשֶׁר עָלֵיהֶן אֲשֶׁר עַל-הַכְּסָלִים וְאֶת-הַיִּתְרָת עַל-הַכְּבֵד עַל-הַכְּלָיִת יְסִירָנָה:	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> .	<i>it</i> : i.e. <i>all these things</i> . Feminine singular, generalizing.
Lev 4:10	כַּאֲשֶׁר יוֹרֵם מִשּׁוֹר זָבַח הַשְּׁלָמִים וְהַקְטִירֶם הַכֹּהֵן עַל מִזְבֵּחַ הָעֹלָה:	As they are removed from the ox of the peace-sacrifice, so the priest will burn them on the burnt offering altar.	
Lev 4:11	וְאֶת-עוֹר הַפֶּר וְאֶת-כָּל-בָּשָׂרוֹ עַל-רַאשׁוֹ וְעַל-כַּרְעֵיו וְקֶרְבּוֹ וּפְרָשׁוֹ:	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,	
Lev 4:12	וְהוֹצִיא אֶת-כָּל-הֶפֶר אֶל-מַחוּץ לַמַּחֲנֶה אֶל-מָקוֹם טָהוֹר אֶל-שִׂפְךָ הַדָּשֵׁן וְשָׂרַף אֹתוֹ עַל-עֵצִים בָּאֵשׁ עַל-שִׂפְךָ הַדָּשֵׁן וְשָׂרַף: פ	he will bring 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.	he will bring ← <i>and he will</i> <i>bring</i> .

Lev 4:13	וְאִם כָּל־עֵדַת יִשְׂרָאֵל יִשְׁגּוּ וְנִעְלַם דְּבַר מַעֲיָנִי הַקֹּהֵל וַעֲשׂוּ אֶחָת מִכָּל־מִצְוֹת יְהוָה אֲשֶׁר לֹא־תַעֲשִׂינָהּ וְאָשָׁמוּ:	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 <u>any</u> one of all the <u>prohibited acts</u> of the LORD – <i>things</i> which are not <i>to be</i> done – and <u>they</u> become <u>guilty</u> ,	prohibited acts ← <i>commandments</i> .  they become guilty: perhaps <i>they</i> realize <i>their</i> guilt. Not <i>they</i> are made aware of <i>their</i> guilt, as that is given as a separate alternative in similar circumstances in Lev 4:23, Lev 4:28.
Lev 4:14	וְנוֹדַעַה הַחֲטָאתָא אֲשֶׁר חָטְאוּ עָלֶיהָ וְהִקְרִיבוּ הַקֹּהֵל פָּר בֶּן־בָּקָר לְחֲטָאתָא וְהִבִּיאוּ 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 זִקְנֵי הָעֵדָה אֶת־יְדֵיהֶם עַל־רֹאשׁ הַפָּר לִפְנֵי יְהוָה וְשַׁחֲט אֶת־הַפָּר לִפְנֵי יְהוָה:	And the elders of the congregation will lay their hands on the bull's head before the LORD, and <i>the priest</i> will slaughter the bull before the LORD.	lay ← <i>lean</i> .
Lev 4:16	וְהִבִּיא הַכֹּהֵן הַמָּשִׁיחַ מִדָּם הַפָּר אֶל־אֹהֶל מוֹעֵד:	And the anointed priest will bring <i>some</i> of the bull's blood to the tent of contact.	
Lev 4:17	וְטָבַל הַכֹּהֵן אֶצְבָּעוֹ מִן־הַדָּם וְהִזָּה שִׁבַּע פְּעָמִים לִפְנֵי יְהוָה אֶת פְּנֵי הַפָּרֹכֶת:	And the priest will dip his finger <i>in some</i> of the blood, and he will sprinkle <i>it</i> seven times before the LORD, in front of the veil.	
Lev 4:18	וּמִן־הַדָּם יָתֵן   עַל־קַרְנֹת הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי יְהוָה אֲשֶׁר בְּאֹהֶל מוֹעֵד וְאֵת כָּל־הַדָּם יִשְׁפֹךְ אֶל־יִסּוֹד מִזְבֵּחַ הָעֹלָה אֲשֶׁר־פֶּתַח אֹהֶל מוֹעֵד:	And he will put <i>some</i> of the blood on the horns of the altar which <i>is</i> before the LORD, which <i>is</i> in the tent of contact, and he will pour all the blood onto the base of the altar of the burnt offering which <i>is at</i> the entrance to the tent of contact.	
Lev 4:19	וְאֵת כָּל־חִלְבּוֹ יָרִים מִמֶּנּוּ וְהִקְטִיר הַמִּזְבֵּחַה:	And he will remove all its fat from it and burn <i>it</i> on the altar.	on ← <i>to</i> . Pregnant use of the locative of motion towards.
Lev 4:20	וַעֲשֵׂה לַפָּר כַּאֲשֶׁר עָשָׂה לַפָּר הַחֲטָאתָא כֵּן יַעֲשֶׂה־לוֹ וְכִפֹּר עֲלֵיהֶם 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־הַפָּר אֶל־מַחוּץ לַמַּחֲנֶה וְשָׂרַף אֹתוֹ כַּאֲשֶׁר שָׂרַף אֵת הַפָּר הָרִאשֹׁן חֲטָאת הַקֹּהֵל הוּא: פ	And he will take the bull outside the camp, and he will burn it as he burns the first bull. <i>It is</i> the sin-offering for the convocation.	

Lev 4:22	אֲשֶׁר נָשִׂיא יִחְטָא וְעָשָׂה אֶחָת מִכָּל-מִצְוֹת יְהוָה אֲלֵהֶיוּ אֲשֶׁר לֹא-תַעֲשֶׂינָהּ בְּשִׁגָּגָה וְאָשָׁם:	If a leading man sins through ignorance and commits <i>any</i> one of all the <u>prohibited acts</u> of the LORD his God – <i>things</i> which are not <i>to be done</i> – and <u>he becomes guilty</u> ,	prohibited acts ← <i>commandments</i> . he becomes guilty: see Lev 4:13.
Lev 4:23	אוֹ-הוֹדַע אֵלָיו חֲטָאתוֹ אֲשֶׁר חָטָא בָּהּ וְהֵבִיא אֶת-קָרְבָּנוֹ שְׂעִיר עִזִּים זָכָר תָּמִים:	or his sin <u>which he committed</u> is made known to him, then he will bring <i>as</i> his oblation a kid of the goats, a male <u>without blemish</u> ,	which he committed ← <i>by which he sinned</i> . without blemish ← <i>perfect</i> .
Lev 4:24	וְסָמָךְ יָדוֹ עַל-רֹאשׁ הַשְּׂעִיר וְשַׁחֲט אֹתוֹ בַּמָּקוֹם אֲשֶׁר-יִשְׁחַט אֶת-הָעֹלָה לִפְנֵי 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 מִדָּם הַחֲטָאת בְּאֶצְבָּעוֹ וְנָתַן עַל-קֶרְנֹת מִזְבֵּחַ הָעֹלָה וְאֶת-דָּמֹו יִשְׁפֹּךְ אֶל-יְסוֹד מִזְבֵּחַ 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-חִלְבֹּו יִקְטִיר הַמִּזְבֵּחַ כְּחִלְבֵּי 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 אֶחָת תִּחְטָא בְּשִׁגָּגָה מֵעַם הָאָרֶץ בְּעִשְׂתָּהּ אֶחָת מִמִּצְוֹת יְהוָה אֲשֶׁר לֹא-תַעֲשֶׂינָהּ 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 becomes 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	אוֹ הוֹדַע אֵלָיו חֲטָאתוֹ אֲשֶׁר חָטָא וְהֵבִיא קָרְבָּנוֹ שְׂעִירַת עִזִּים תְּמִימָה נִקְבָּה 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	וְסָמָךְ אֶת-יָדוֹ עַל רֹאשׁ הַחֲטָאת וְשַׁחֲט אֶת-הַחֲטָאת בַּמָּקוֹם 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-קֶרְנֹת מִזְבֵּחַ 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־חֶלְבֶּה יִסִּיר כְּאֲשֶׁר הוֹסֵר חֶלֶב מֵעַל זֶבַח הַשְּׁלָמִים וְהַקְטִיר הִכִּהוּ הַמִּזְבֵּחַ לְרִיחַ נִיחֹחַ 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 לְחֹטֹאת נִקְבָּה תְּמִימָה יְבִיאָנָה:	And if he brings a lamb <i>as</i> his oblation, as a sin-offering, he will <u>bring</u> a female <u>without</u> <u>blemish</u> .	bring ← <i>bring it</i> . without blemish ← <i>perfect</i> .
Lev 4:33	וְסָמַן אֶת־יָדוֹ עַל רֹאשׁ הַחֹטֹאת וְשָׁחַט אֹתָהּ לְחֹטֹאת 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 מִדָּם הַחֹטֹאת בְּאֶצְבָּעוֹ וְנָתַן עַל־קַרְנֹת מִזְבֵּחַ הָעֹלָה וְאֶת־כָּל־דָּמָה יִשְׁפֹּךְ אֶל־יִסּוֹד 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־חֶלְבֶּה יִסִּיר כְּאֲשֶׁר יוֹסֵר חֶלֶב־הַכֶּשֶׁב מִזֶּבֶח הַשְּׁלָמִים וְהַקְטִיר הִכִּהוּ אֹתָם הַמִּזְבֵּחַ עַל אֲשֵׁי יְהוָה וְכִפֹּר עָלָיו הַכֹּהֵן עַל־חֹטְאָתוֹ 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 <i>it</i> <u>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	וְנָפֵשׁ כִּי־תַחֲטָא וְשָׁמְעָה קוֹל אֱלֹהִים וְהוּא עֵד אִו רָאָה אִו יָדַע אִם־לֹא יֵגִיד וְנָשָׂא עֲוֹנוֹ:	And a <u>person</u> who sins <u>in that</u> 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	אִו נָפֵשׁ אֲשֶׁר תִּגַּע בְּכָל־דָּבָר טָמֵא אִו בְּנִבְלַת חַיָּה טָמְאָה אִו בְּנִבְלַת בְּהֵמָה טָמְאָה אִו בְּנִבְלַת שָׂרֵץ טָמֵא וְנִגַּע 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</u> <u>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	אִו כִּי יֵגַע בְּטָמְאָת אָדָם לְכָל טָמְאָתוֹ אֲשֶׁר יִטְמָא בָּהּ וְנִגַּע 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</u> <u>escaped his notice</u> , then he comes to know <u>that he is</u> guilty,	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	<p>אוּ נָפֶשׁ כִּי תִשָּׁבַע לְבַטָּא  בְּשִׁפְתָּיִם לְהִרְעֵ   אוּ לְהִיטִיב  לְכָל אֲשֶׁר יִבְטֵא הָאָדָם  בְּשִׁבְעָה וְנִעְלָם מִמֶּנּוּ  וְהוּא יֵדַע וְאָשָׁם לְאַחַת  מֵאלֵה:</p>	<p>or if a <u>person</u> who swears by speaking rashly 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 that he <u>is guilty</u> of any one of these <i>offences</i>,</p>	<p>a person ← <i>a soul</i>.</p> <hr/> <p>by speaking rashly: gerundial use of the infinitive.</p> <hr/> <p>is unaware of it ← <i>it is hidden from him</i>.</p> <hr/> <p>that he is guilty ← <i>and he is guilty</i>.</p>
Lev 5:5	<p>וְהָיָה כִּי־יֵאָשָׁם לְאַחַת מֵאלֵה  וְהִתְוֹדָה אֲשֶׁר חָטָא עָלֶיהָ:</p>	<p>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,</p>	
Lev 5:6	<p>וְהָבִיָּא אֶת־אֲשָׁמוֹ לַיהוָה עֵל  חַטָּאתוֹ אֲשֶׁר חָטָא נִקְבָּה  מִן־הֶעָצָן כְּשֶׁבֶה אוֹ־שְׂעִירַת  עִזִּים לְחַטָּאת וּכְפָר עָלָיו  הִכָּהֵן מִחַטָּאתוֹ:</p>	<p>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.</p>	<p>regarding ← <i>from</i>.</p>
Lev 5:7	<p>וְאִם־לֹא תִגִּיעַ יָדוֹ דֵּי שֶׁה־  וְהָבִיָּא אֶת־אֲשָׁמוֹ אֲשֶׁר חָטָא  שְׁתֵּי תְרִים אוֹ־שְׁנֵי בְּגִיּוֹנָה  לַיהוָה אֶחָד לְחַטָּאת וְאֶחָד  לְעֹלָה:</p>	<p>And if the <u>expense of a lamb is out of his reach</u>, then he shall bring <i>for</i> his guilt which he <u>incurred</u> two turtle-doves or two young pigeons to the LORD: one for a sin-offering and one for a burnt offering.</p>	<p>the expense of a lamb is out of his reach ← <i>his hand does not reach the sufficiency of a lamb</i>.</p> <hr/> <p>incurred ← <i>sinned</i>.</p>
Lev 5:8	<p>וְהָבִיָּא אֹתָם אֶל־הַכֹּהֵן  וְהִקְרִיב אֶת־אֲשֶׁר לְחַטָּאת  רֹאשׁוֹנָה וּמָלַךְ אֶת־רֹאשׁוֹ  מִמּוֹל עֲרָפוֹ וְלֹא יִבְדִּיל:</p>	<p>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</u> its neck, and he will not divide <i>it</i>.</p>	<p>at ← <i>opposite</i>.</p>
Lev 5:9	<p>וְהִזָּה מִדָּם הַחַטָּאת עַל־קִיר  הַמִּזְבֵּחַ וְהַנִּשְׁאָר בַּדָּם יִמָּצָה  אֶל־יְסוֹד הַמִּזְבֵּחַ חַטָּאת  הוּא:</p>	<p>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. <i>It is</i> a sin-offering.</p>	
Lev 5:10	<p>וְאֶת־הַשְּׁנֵי יַעֲשֶׂה עֹלָה  כַּמִּשְׁפָּט וּכְפָר עָלָיו הִכָּהֵן  מִחַטָּאתוֹ אֲשֶׁר־חָטָא וְנִסְלַח  לּוֹ: ס</p>	<p>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.</p>	<p>committed ← <i>sinned</i>.</p>

Lev 5:11	וְאִם-לֹא תִשָּׂג יָדוֹ לְשֵׁנֵי תָרִים אוֹ לְשֵׁנֵי בְנֵי-יוֹנָה וְהָבִיא אֶת-קֶרְבָּנוֹ אֲשֶׁר חֲטָא עֲשִׂירֶת הָאֶפֶה סֶלֶת לַחֲטָאת לֹא-יִשִּׂים עָלֶיהָ שֶׁמֶן וְלֹא-יִתֵּן עָלֶיהָ לְבִנָּה כִּי חֲטָאת הִיא:	And if <u>his means</u> do not extend 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	וְהָבִיאהוּ אֶל-הַכֹּהֵן וְקָמַן הַכֹּהֵן   מִמֶּנָּה מְלֹא קִמְצוֹ אֶת-אֲזִכְרֹתָהּ וְהִקְטִיר הַמִּזְבֵּחַ עַל אֵשׁ יְהוָה חֲטָאת הוּא:	And he will bring it to the priest, and the priest will take a <u>handful</u> of it, <i>as</i> a memorial of it, and he will burn <i>it</i> on 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	וְכָפַר עָלָיו הַכֹּהֵן עַל-חֲטָאתוֹ אֲשֶׁר-חֲטָא מֵאַחַת מֵאֵלֶּה וְנִסְלַח לוֹ וְהִיְתָה לִפְהֵן בַּמִּנְחָה: ס	And the priest will make atonement for him, for the sin which he <u>committed</u> against one of these <i>things</i> , and it will be forgiven him, and it will be for the priest as a meal-offering. ”	committed ← <i>sinned.</i>
Lev 5:14	וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵּאמֹר:	And the LORD spoke to Moses and said,	
Lev 5:15	נֶפֶשׁ כִּי-תִמְעַל מֵעַל וְחֲטָאָהּ בְּשִׁגְגָה מִקֹּדֶשׁ יְהוָה וְהָבִיֹא אֶת-אַשְׁמּוֹ לַיהוָה אֵיל תָּמִים מִן-הַצֹּאן בְּעֶרְכָּךְ כֶּסֶף-שֶׁקֶלִים בְּשֶׁקֶל-הַקֹּדֶשׁ לְאַשָּׁם:	“If <u>anyone</u> <u>commits</u> 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 <u>without blemish</u> from the flock, according to your valuation, <i>in</i> silver shekels according to the holy shekel, as the guilt- offering.	anyone ← <i>a soul.</i>  commits ← <i>trespasses.</i>  without blemish ← <i>perfect.</i>
Lev 5:16	וְאֵת אֲשֶׁר חֲטָא מִן-הַקֹּדֶשׁ יִשְׁלַם וְאֶת-חֲמִישְׁתּוֹ יוֹסֶף עָלָיו וְנָתַן אֹתוֹ לַכֹּהֵן וְהַכֹּהֵן יַכְפִּיר עָלָיו בְּאֵיל הָאֲשָׁם וְנִסְלַח לוֹ: פ	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.	in respect of ← <i>from.</i>
Lev 5:17	וְאִם-נֶפֶשׁ כִּי תַחֲטָא וְעָשְׂתָה אַחַת מִכָּל-מִצְוֹת יְהוָה אֲשֶׁר לֹא תַעֲשֶׂינָהּ וְלֹא-יָדַע וְאָשָׁם וְנָשָׂא עֲוֹנוֹ:	And if a <u>person</u> sins and does <i>any</i> one of all the LORD's <u>prohibited acts</u> – <i>things</i> which are not <i>to be</i> done – and he did not know, and <u>he becomes</u> <i>consciously</i> guilty, then he will bear his iniquity.	a person ← <i>a soul.</i>  prohibited acts ← <i>commandments.</i>  he becomes <i>consciously</i> guilty: see Lev 4:13.



Lev 5:18	וְהָבִיָּא אֵיל תָּמִים מִן־הֶעָאן בְּעֶרְכְּךָ לְאַשָׁם אֶל־הַכֹּהֵן וְכִפֹּר עָלָיו הַכֹּהֵן עַל שְׁגָגָתוֹ אֲשֶׁר־שָׁגָג וְהוּא לֹא־יָדַע וְנִסְלַח לוֹ:	And he will bring a ram <u>without blemish</u> 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.	without blemish ← <i>perfect</i> .
Lev 5:19	אָשָׁם הוּא אָשָׁם אָשָׁם לִיהוָה: פ	It is a guilt-offering <i>for whoever</i> has in <u>any way</u> incurred guilt with the LORD.”	in any way incurred guilt: infinitive absolute.
Lev 6:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Lev 6:2	נֶפֶשׁ כִּי תַחֲטָא וּמַעֲלָה מַעַל בִּיהוָה וְכָחַשׁ בַּעֲמִיתוֹ בְּפִקְדוֹן אוֹ־בִתְשׁוּמַת יָד אוֹ בְּגִזָּל אוֹ עֲשָׂק אֶת־עַמִּיתוֹ:	“If a <u>person</u> sins and <u>commits</u> 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 <u>pledge</u> , or in a <i>matter of</i> plunder, or if he has oppressed his neighbour,	a person ← <i>a soul</i> .  commits ← <i>trespasses</i> .  pledge ← <i>hand</i> (which is raised in pledging).
Lev 6:3	אוֹ־מֵצָא אֲבִדָּה וְכָחַשׁ בָּהּ וְנִשְׁבַּע עַל־שֹׁקֶר עַל־אֶחָת מִכָּל אֲשֶׁר־יַעֲשֶׂה הָאָדָם לְחַטָּא בְהֵנָּה:	or <i>if he</i> finds a lost item and lies about it, or <i>if he</i> swears falsely about <i>any one of all the things</i> that a man does, so as to sin in them,	
Lev 6:4	וְהָיָה כִּי־יִחַטָּא וְאַשָׁם וְהָשִׁיב אֶת־הַגִּזָּלָה אֲשֶׁר גָּזָל אוֹ אֶת־הָעֲשָׂק אֲשֶׁר עָשָׂק אוֹ אֶת־הַפִּקְדוֹן אֲשֶׁר הִפְקִיד אֹתוֹ אוֹ אֶת־הָאֲבִדָּה אֲשֶׁר מָצָא:	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.	
Lev 6:5	אוֹ מִכָּל אֲשֶׁר־יִשְׁבַּע עָלָיו לְשֹׁקֶר וְשָׁלַם אֹתוֹ בְּרֹאשׁוֹ וַחֲמִשְׁתָּיו יֹסֵף עָלָיו לְאִשֶּׁר הוּא לוֹ יִתְּנֶנּוּ בְיוֹם אֲשַׁמְתּוֹ:	Or in <u>any matter</u> 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.	any ← <i>every</i> .  original sum ← <i>in its head</i> .
Lev 6:6	וְאֶת־אַשְׁמוֹ יָבִיא לִיהוָה אֵיל תָּמִים מִן־הֶעָאן בְּעֶרְכְּךָ לְאַשָׁם אֶל־הַכֹּהֵן:	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.	without blemish ← <i>perfect</i> .
Lev 6:7	וְכִפֹּר עָלָיו הַכֹּהֵן לִפְנֵי יְהוָה וְנִסְלַח לוֹ עַל־אֶחָת מִכָּל אֲשֶׁר־יַעֲשֶׂה לְאַשְׁמָה בָּהּ: פ	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.”	anything at all ← <i>at one (thing) from all</i> .
Lev 6:8	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	

Lev 6:9	<p>צוּ אֶת־אַהֲרֹן וְאֶת־בָּנָיו לֵאמֹר זֹאת תֹּרַת הָעֹלָה הִוא הָעֹלָה עַל־מוֹקְדָה עַל־הַמִּזְבֵּחַ כָּל־הַלַּיְלָה עַד־הַבֹּקֶר וְאֵשׁ הַמִּזְבֵּחַ תִּוְקַד 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 <u>on the hearth</u> of the altar, <i>kept alight</i> all night until the morning, <u>as the fire</u> of the altar burns on it.</p>	<p>procedure for ← <i>law of.</i></p> <hr/> <p>on the hearth: AV differs (<i>because of the burning</i>).</p> <hr/> <p>of the altar ← <i>on the altar.</i></p> <hr/> <p>as the fire ← <i>and the fire.</i></p>
Lev 6:10	<p>וְלִבָּשׁ הַכֹּהֵן מִדָּו בֹּד וּמִכְנִסֵּי־בָד יִלְבָּשׁ עַל־בָּשָׂרוֹ וְהָרִים אֶת־הַדָּשֵׁן אֲשֶׁר תֹּאכַל הָאֵשׁ אֶת־הָעֹלָה עַל־הַמִּזְבֵּחַ וְשָׂמוּ אֵצֶל הַמִּזְבֵּחַ:</p>	<p>And the priest will wear a <u>fine linen garment</u>, and he will wear fine linen trousers 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	<p>וּפָשַׁט אֶת־בְּגָדָיו וְלִבָּשׁ בְּגָדִים אֲחֵרִים וְהוֹצִיא אֶת־הַדָּשֵׁן אֶל־מַחוּץ לַמַּחֲנֶה אֶל־מָקוֹם טָהוֹר:</p>	<p>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.</p>	
Lev 6:12	<p>וְהָאֵשׁ עַל־הַמִּזְבֵּחַ תִּוְקַד־בּוֹ לֹא תִכָּבֶה וְבֵיעַר עָלֶיהָ הַכֹּהֵן עֵצִים בִּבְקָר בִּבְקָר וְעֵרֶךְ עָלֶיהָ הָעֹלָה וְהִקְטִיר עָלֶיהָ חֲלָבֵי הַשְּׁלָמִים:</p>	<p>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.</p>	<p>fat ← <i>fats.</i></p>
Lev 6:13	<p>אֵשׁ תָּמִיד תִּוְקַד עַל־הַמִּזְבֵּחַ לֹא תִכָּבֶה: ס</p>	<p>A continual fire will burn on the altar; it shall not be extinguished.</p>	
Lev 6:14	<p>וְזֹאת תֹּרַת הַמִּנְחָה הַקֹּרֶב אֹתָהּ בְּנֵי־אַהֲרֹן לִפְנֵי יְהוָה אֶל־פְּנֵי הַמִּזְבֵּחַ:</p>	<p>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.</p>	<p>procedure for ← <i>law of.</i></p>
Lev 6:15	<p>וְהָרִים מִמֶּנּוּ בְּקִמְצוֹ מִסַּלֶּת הַמִּנְחָה וּמִשְׁמֶנָּה וְאֵת כָּל־הַלֵּבְנָה אֲשֶׁר עַל־הַמִּנְחָה וְהִקְטִיר הַמִּזְבֵּחַ רִיחַ נִיחֹחַ אִזְכָּרְתָּהּ לַיהוָה:</p>	<p>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.</p>	<p>a handful ← <i>with his handful.</i></p>
Lev 6:16	<p>וְהִנֹּתְתָרְתָּ מִמֶּנָּה יֹאכְלוּ אֹהֲרֹן וּבָנָיו מִצֹּת תֹּאכֹל בְּמָקוֹם קֹדֶשׁ בְּחִצְרֹן אֹהֶל־מוֹעֵד יֹאכְלוּהָ:</p>	<p>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.</p>	

Lev 6:17	לֹא תֵאָפֶה חֶמֶץ חֻלְקִים נָתַתִּי אֹתָהּ מֵאֲשֵׁי קֹדֶשׁ קֳדָשִׁים הִוא כַּחֲטָאת 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 בְּבֶן אֶהֱרֹן יֹאכְלֶנָה חֹק-עוֹלָם לְדֹרֹתֵיכֶם מֵאֲשֵׁי יְהוָה כָּל אֲשֶׁר-יִגַּע בָּהֶם יִקְדָּשׁ: פ	Every male among Aaron's children 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 ← sons.
Lev 6:19	וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר:	And the LORD spoke to Moses and said,	
Lev 6:20	זֶה קֶרְבֶּן אֶהֱרֹן וּבָנָיו אֲשֶׁר-יִקְרִיבוּ לַיהוָה בְּיוֹם הַמִּשָּׁח אֹתוֹ עֲשִׂיתָ הָאֶפֶה סֹלֶת מִנְחָה תָמִיד מִחֲצִיתָהּ בִּבְקָר 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-מִחְבֹּת בִּשְׁמֶן תַּעֲשֶׂה מִרְבֶּכֶת תְּבִיאָנָה תְּפִינִי מִנְחַת פִּתִּים 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 <i>baked in pieces</i> 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	וְהַכֹּהֵן הַמָּשִׁיחַ תַּחֲתֵיו מִבָּנָיו יַעֲשֶׂה אֹתָהּ חֹק-עוֹלָם לַיהוָה כָּלִיל 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 כָּלִיל 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-אֶהֱרֹן וְאֶל-בָּנָיו לֵאמֹר זֹאת תֹּרַת הַחֲטָאת בִּמְקוֹם אֲשֶׁר תִּשְׁחַט הָעֹלָה תִּשְׁחַט הַחֲטָאת לִפְנֵי יְהוָה קֹדֶשׁ קֳדָשִׁים הִוא:	"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. It <i>is</i> a holy of holies.	procedure for ← <i>law of</i> .
Lev 6:26	הַכֹּהֵן הַמִּחְטֵא אֹתָהּ יֹאכְלֶנָה בִּמְקוֹם קֹדֶשׁ תֹּאכַל בְּחֻצֵּי 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־יִגֵּעַ בְּבִשְׂרָהּ יִקְדָּשׁ וְאֲשֶׁר יִזֶּה מִדָּמָהּ עַל־הַבְּגָד אֲשֶׁר יִזֶּה עָלֶיהָ תִכְבֵּס בַּמָּקוֹם קָדָשׁ:	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 holy place.	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־יִחְרֹשׁ אֲשֶׁר תִּבְשַׁל־בּוֹ יִשָּׁבֵר וְאִם־בְּכֵלִי נִחֲשֹׁת בִּשְׂלָה וּמָרַק וְשִׁטָּף 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 בַּכֹּהֲנִים יֹאכַל אֹתָהּ קָדָשׁ קִדָּשִׁים הִוא:	Every male among the priests will eat it. It <i>is</i> a holy of holies.	
Lev 6:30	וְכָל־חֲטָאֹת אֲשֶׁר יוֹבֵא מִדָּמָהּ אֶל־אֹהֶל מוֹעֵד לִכְפֹּר בִּקְדָּשׁ לֹא תֹאכַל בָּאֵשׁ תִּשְׂרֹף: פ	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.	no ← <i>not every</i> .
Lev 7:1	זֹאת תּוֹרַת הָאֲשָׁם קָדָשׁ קִדָּשִׁים הִוא:	And this <i>is</i> the <u>procedure for</u> the guilt-offering. It <i>is</i> a holy of holies.	procedure for ← <i>law of</i> .
Lev 7:2	בַּמָּקוֹם אֲשֶׁר יִשְׁחֹטוּ אֶת־הָעֹלָה יִשְׁחֹטוּ אֶת־הָאֲשָׁם וְאֶת־דָּמּוֹ יִזְרֹק עַל־הַמִּזְבֵּחַ סָבִיב:	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.	
Lev 7:3	וְאֵת כָּל־חֲלָבּוֹ יִקְרִיב מִמֶּנּוּ אֵת הָאֵלֶּיָּהּ וְאֶת־הַחֲלֵב הַמְכֻסָּה אֶת־הַקֶּרֶב:	And he will offer all <u>its fat</u> – the tail and the fat covering the innards.	its fat ← <i>its fat from it</i> .
Lev 7:4	וְאֵת שְׁתֵּי הַכִּלְיֹת וְאֶת־הַחֲלָל אֲשֶׁר עָלֵיהֶן אֲשֶׁר עַל־הַכְּסָלִים וְאֶת־הֵיתָרָתָם עַל־הַכֶּבֶד עַל־הַכִּלְיֹת יִסְרֹנָה:	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> .	them ← <i>it</i> , as in Lev 4:9.
Lev 7:5	וְהִקְטִיר אֹתָם הַפֹּהֵן הַמִּזְבֵּחַ אֵשָׁה לַיהוָה אֲשָׁם הִוא:	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.	on ← <i>to</i> . Pregnant use of the locative of motion towards.
Lev 7:6	כָּל־זָכָר בַּכֹּהֲנִים יֹאכַלְנוּ בַּמָּקוֹם קָדוֹשׁ יֹאכַל קָדָשׁ קִדָּשִׁים הִוא:	Every male among the priests will eat it. It will be eaten in a holy place. It <i>is</i> a holy of holies.	a holy place: perhaps read as <i>the holy place</i> .

Lev 7:7	כַּחַטָּאת בָּאֵשׁ תֹּזֶרֶת אֶחָת לָהֶם הִכְהֵן אֲשֶׁר יִכְפֹּרֶבּוּ לוֹ יְהִיָּה:	As the sin-offering <i>is</i> , so <i>is</i> the guilt-offering. They <i>have</i> one procedure. The priest who makes atonement with it will have it.	procedure ← <i>law</i> .
Lev 7:8	וְהִכְהֵן הַמִּקְרִיב אֶת־עֹלֹת אִישׁ עֹזֵר הָעֹלָה אֲשֶׁר הִקְרִיב לִפְהֵן לוֹ יְהִיָּה:	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.	
Lev 7:9	וְכָל־מִנְחָה אֲשֶׁר תֹּאפֶה בַּתֵּנּוּר וְכָל־נֶעֱשֶׂה בַּמִּרְחָשֶׁת וְעַל־מִחְבֵּת לִפְהֵן הַמִּקְרִיב אֹתָהּ לוֹ תִּהְיֶה:	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.	
Lev 7:10	וְכָל־מִנְחָה בְּלוֹלָה־בְּשֶׁמֶן וְחִרְבָּה לְכָל־בְּנֵי אַהֲרֹן תִּהְיֶה אִישׁ כְּאָחִיו: פ	And every meal-offering mixed with oil, <u>or dry</u> , will be for all Aaron's sons, <u>one as another</u> .	or dry: disjunctive use of the vav. A dry meal-offering in Lev 5:11-13.  one as another ← <i>a man as his brother</i> , i.e. <i>in equal portions</i> .
Lev 7:11	זֹאת תֹּזֶרֶת זֶבַח הַשְּׁלָמִים אֲשֶׁר יִקְרִיב לַיהוָה:	And this <i>is</i> the procedure for the sacrifice of the peace-offering which he will offer to the LORD.	procedure for ← <i>law of</i> .
Lev 7:12	אִם עַל־תּוֹדָה יִקְרִיבֶנּוּ וְהִקְרִיב   עַל־זֶבַח הַתּוֹדָה חֻלּוֹת מִצּוֹת בְּלוֹלֹת בְּשֶׁמֶן וּרְקִיקֵי מִצּוֹת מְשֻׁחִים בְּשֶׁמֶן וְסֻלֹת מִרְבֶּכֶת חֻלֹּת בְּלוֹלֹת בְּשֶׁמֶן:	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 for</u> cakes mixed with oil.	coated ← <i>anointed</i> .  well stirred: AV differs ( <i>fried</i> ).
Lev 7:13	עַל־חֻלֹּת לֶחֶם חֲמֵץ יִקְרִיב קֶרְבָּנוֹ עַל־זֶבַח תּוֹדָת שְׁלָמָיו:	He will make his oblation with cakes of leavened bread with the sacrifice of <u>his thankful peace-offering</u> .	his thankful peace-offering ← <i>(the) thank (offering) of his peace (offering)</i> .
Lev 7:14	וְהִקְרִיב מִמֶּנּוּ אֶחָד מִכָּל־קֶרְבָּן תְּרוּמָה לַיהוָה לִכְהֵן הַזֶּרֶק אֶת־דָּם הַשְּׁלָמִים לוֹ יְהִיָּה:	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.	
Lev 7:15	וּבֶשֶׂר זֶבַח תּוֹדָת שְׁלָמָיו בְּיוֹם קֶרְבָּנוֹ יֹאכַל לְאִי־נֶיֶח מִמֶּנּוּ עַד־בֹּקֶר:	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.	save ← <i>deposit</i> .
Lev 7:16	וְאִם־נֶדֶר   אוֹ נִדְבָה זֶבַח קֶרְבָּנוֹ בְּיוֹם הַקְרִיב אֶת־זִבְחוֹ יֹאכַל וּמִמָּחָרָת וְהַנּוֹתֵר מִמֶּנּוּ יֹאכַל:	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.	when: temporal use of the vav.

Lev 7:17	וְהִנֹּתֶר מִבֶּשֶׂר הַזֶּבֶחַ בַּיּוֹם הַשְּׁלִישִׁי בָאֵשׁ יִשָּׂרֶף:	And the remainder of the meat of the sacrifice will be burned by fire on the third day.	
Lev 7:18	וְאִם הָאָכַל יֹאכַל מִבֶּשֶׂר-זֶבֶחַ שְׁלָמָיו בַּיּוֹם הַשְּׁלִישִׁי לֹא יִרְצֶה הַמִּקְרִיב אֹתוֹ לֹא יִחָשֵׁב לוֹ פְּגוּל יִהְיֶה וְהִנֵּפֶשׁ הָאֹכֶלֶת מִמֶּנּוּ עֲוֹנָה תִּשָּׂא:	And if <i>any</i> of the meat of his sacrifice of a peace-offering is eaten at all 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 <i>any</i> person eating <i>any</i> of it will bear <i>his</i> iniquity.	is eaten at all: infinitive absolute. person ... his ← <i>soul</i> ... <i>its</i> .
Lev 7:19	וְהַבֶּשֶׂר אֲשֶׁר-יִגַּע בְּכָל-טָמֵא לֹא יֵאָכַל בָּאֵשׁ יִשָּׂרֶף וְהַבֶּשֶׂר כָּל-טָהוֹר יֵאָכַל בָּשָׂר:	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	וְהִנֵּפֶשׁ אֲשֶׁר-תֹּאכַל בָּשָׂר מִזֶּבֶחַ הַשְּׁלָמִים אֲשֶׁר לַיהוָה וְטִמְאַתּוֹ עָלָיו וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא 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, while in a state of uncleanness, <i>that person</i> will be cut off from <i>his</i> people.	anyone ... that person ... his people ← <i>the soul</i> ... <i>that soul</i> ... <i>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 אִוָּ   בְּבִהֵמָה טִמְאָה אִוָּ בְּכָל-שִׂקָּץ טָמֵא וְאָכַל מִבֶּשֶׂר-זֶבֶחַ הַשְּׁלָמִים אֲשֶׁר לַיהוָה וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא 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</i> people.’ ”	anyone ... that person ... his people ← <i>the soul</i> ... <i>that soul</i> ... <i>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 וְעִזִּי 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 תֹאכְלֶהוּ:	But the fat of a carcass and the fat of a savaged <i>animal</i> can be used for <i>any</i> purpose, but you certainly will not eat it.	used ... purpose ← <i>made</i> ... <i>work</i> . any ← <i>every</i> . certainly will not: infinitive absolute.
Lev 7:25	כִּי כָל-אָכַל חֵלֶב מִן-הַבְּהֵמָה אֲשֶׁר יִקְרִיב מִמֶּנָּה אִשָּׁה לַיהוָה וְנִכְרְתָה הַנֶּפֶשׁ הָאֹכֶלֶת מֵעַמִּיהָ:	For <i>anyone</i> who eats fat from the <i>animal</i> which he offered as a fire-offering to the LORD – <i>that person</i> who <i>so</i> eats will be cut off from <i>his</i> people.	anyone ← <i>every soul</i> . animal ← <i>cattle of it</i> . that person ... his people ← <i>the soul</i> ... <i>its peoples</i> .
Lev 7:26	וְכָל-דָּם לֹא תֹאכְלוּ בְּכָל מוֹשְׁבֵיכֶם לָעוֹף וּלְבִהֵמָה:	And you will not eat <i>any</i> blood in any of your dwellings, <i>either</i> of birds or of cattle.	any (2x) ← <i>all</i> .

Lev 7:27	כָּל־נֶפֶשׁ אֲשֶׁר־תֹּאכַל כָּל־דָּם וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מֵעַמֶּיהָ: פ	As for any person who eats any blood – that person will be cut off from his people.’ ”	any person ← every soul. any blood ← all blood. that person ← that soul. his people ← its peoples.
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־קֶרְבָּנוֹ לַיהוָה מִזֶּבַח 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 animal stock.	
Lev 7:30	יָדָיו תְּבִיאֶינָה אֶת אֲשֵׁי יְהוָה אֶת־הַחֶלֶב עַל־הַחֹזֶה יְבִיאָנוּ אֶת הַחֹזֶה לְהִנִּיף 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 as a wave-offering before the LORD.	
Lev 7:31	וְהַקָּטִיר הַכֹּהֵן אֶת־הַחֶלֶב הַמִּזְבֵּחַ וְהָיָה הַחֹזֶה לְאַהֲרֹן וּלְבָנָיו:	And the priest will burn the fat on the altar, and the breast will be for Aaron and his sons.	on ← to. Pregnant use of the preposition.
Lev 7:32	וְאַתָּה שׁוֹק הַיָּמִין תִּתֶּנּוּ תְּרוּמָה לַכֹּהֵן מִזִּבְחֵי שְׁלָמֵיכֶם:	And you will give the right leg to the priest as a heave-offering from your peace-sacrifices.	peace-sacrifices: or peace-sacrifice, but the you is plural here.
Lev 7:33	הַמִּקְרִיב אֶת־דָּם הַשְּׁלָמִים וְאֶת־הַחֶלֶב מִבְּנֵי אֹהֲרָן לוֹ תְּהִיָּה שׁוֹק הַיָּמִין לְמִנָּה:	He of the sons of Aaron who offers the blood of the peace-sacrifice and the fat will have the right leg as a portion.	
Lev 7:34	כִּי אֶת־חֹזֶה הַתְּנוּפָה וְאַתָּה   שׁוֹק הַתְּרוּמָה לְקַחְתִּי מֵאֵת בְּנֵי־יִשְׂרָאֵל מִזִּבְחֵי שְׁלָמֵיהֶם וְאַתָּן אֹתָם לְאַהֲרֹן הַכֹּהֵן וּלְבָנָיו לְחֹק־עוֹלָם מֵאֵת בְּנֵי יִשְׂרָאֵל:	For as regards the breast of the wave-offering and the leg of the heave-offering, from the peace-sacrifices, I have made an election from the sons of Israel and given these things to Aaron the priest and his sons, as an age-abiding statute with the sons of Israel.	made an election ← taken, i.e. taken out. these things ← them, i.e. the offerings. with ← from with.
Lev 7:35	זֹאת מִשְׁחַת אֹהֲרָן וּמִשְׁחַת בָּנָיו מֵאֲשֵׁי יְהוָה בְּיוֹם הַקָּרִיב אַתֶּם לַכֹּהֵן לַיהוָה:	That is 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 צֻוְּהָ יְהוָה לָתֵת לָהֶם בְּיוֹם מִשְׁחוֹ אַתֶּם מֵאֵת בְּנֵי יִשְׂרָאֵל חֻקַּת עוֹלָם לְדֹרֹתָם:	which the LORD commanded, that they should be given an age-abiding statute for their generations, on the day when he anointed them, chosen from the sons of Israel.	they should be given ← to give them.

Lev 7:37	זֹאת הַתּוֹרָה לַעֲלֹה לַמִּנְחָה וְלַחֲטָאת וְלָאֵשָׁם וְלַמְלוֹאִים וְלִזְבַּח הַשְּׁלָמִים:	That <i>is</i> the <u>procedure</u> for the burnt offering, the meal- offering, and the sin-offering, and the guilt-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 בְּמִדְבַּר 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 הַחֲטָאת וְאֵת שְׁנֵי הָאֵילִים וְאֵת כֹּל 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 הִקְהֵל אֶל־פֶּתַח אֹהֶל מוֹעֵד:	and assemble the whole congregation <u>at</u> 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 <u>at</u> the entrance to the tent of contact.	at ← <i>to</i> .
Lev 8:5	וַיֹּאמֶר מֹשֶׁה אֶל־הָעֵדָה זֶה הַדָּבָר 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 <u>forward</u> and washed them with water.	forward ← <i>near</i> .
Lev 8:7	וַיִּתֵּן עָלָיו אֶת־הַכֹּתֶנֶת וַיַּחְגֹּר אִתּוֹ בֶּאֱבֶזֶט וַיַּלְבֵּשׁ אֹתוֹ אֶת־הַמְּעִיל וַיִּתֵּן עָלָיו אֶת־הָאֵפֹד וַיַּחְגֹּר אֹתוֹ בְּחֹשֶׁב הָאֵפֹד וַיֵּאֶפֶד 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־הַתֻּמִּיִּם:	And he placed the breastplate on him, and he put <u>the Urim and the Thummim</u> on the breastplate.	the Urim and the Thummim: see Ex 28:30.



Lev 8:9	וַיָּשֶׂם אֶת־הַמִּצְנֶפֶת עַל־רֹאשׁוֹ וַיָּשֶׂם עַל־הַמִּצְנֶפֶת אֶל־מֹול פָּנָיו אֶת צִיץ הַזָּהָב נִזָּר 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־אֲשֶׁר־בּוֹ וַיְקַדֵּשׁ 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	וַיִּזְמַן מִמֶּנּוּ עַל־הַמִּזְבֵּחַ שֶׁבַע פְּעָמִים וַיִּמָּשַׁח אֶת־הַמִּזְבֵּחַ וְאֶת־כָּל־כֵּלָיו וְאֶת־הַכִּיֹּר וְאֶת־כַּנּוֹ לְקַדָּשָׁם׃	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	וַיִּצֹק מִשֶּׁמֶן הַמִּשְׁחָה עַל רֹאשׁ אַהֲרֹן וַיִּמָּשַׁח אֹתוֹ לְקַדָּשׁוֹ׃	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 וַיִּלְבָּשֶׂם כִּתְנֹת וַיַּחְגֵּר אֹתָם אַבְנֹת וַיַּחְבֵּשׁ לָהֶם מִגְבָּעוֹת 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> .  girdles ← <i>a girdle</i> , i.e. <i>a girdle</i> <i>each</i> .
Lev 8:14	וַיָּגֵשׁ אֶת פֶּרֶ הַחֲטָאת וַיִּסְמְךָ 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	וַיִּשְׁחַט וַיִּקַּח מֹשֶׁה אֶת־הַדָּם וַיִּתֵּן עַל־קַרְנוֹת הַמִּזְבֵּחַ סָבִיב בְּאֶצְבָּעוֹ וַיַּחֲטֵא אֶת־הַמִּזְבֵּחַ וְאֶת־הַדָּם יָצַק אֶל־יְסוֹד הַמִּזְבֵּחַ וַיְקַדֵּשֵׁהוּ 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 for</u> it.	expiated ← <i>freed from sin</i> , <i>piel</i> of the verb with the root letters of sin, חטא.  atone for: or <i>atone on</i> .
Lev 8:16	וַיִּקַּח אֶת־כָּל־הַחֲלֵב אֲשֶׁר עַל־הַקֶּרֶב וְאֶת יִתְרַת הַכְּבֵד וְאֶת־שְׁתֵּי הַכְּלָיִת וְאֶת־חֲלֵבָהֶן 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־הַפָּר וְאֶת־עֹרֹ וְאֶת־בָּשָׂרוֹ וְאֶת־פִּרְשׁוֹ שָׂרָף בָּאֵשׁ מִחוּץ לַמֶּחֶנֶה 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	וַיִּקְרָב אֶת אֵיל הָעֹלָה וַיִּסְמְכוּ אֹהֶלְוָם וּבְנָיו אֶת־יָדֵיהֶם 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 וַיִּזְרֹק מִשָּׁה 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 מִשָּׁה אֶת־הָרֹאשׁ וְאֶת־הַנִּתְחִים וְאֶת־הַפֶּדֶר׃	And he cut the ram up into <u>pieces</u> , and Moses burnt the head, and the pieces, and the fat,	pieces ← <i>its pieces</i> .
Lev 8:21	וְאֶת־הַקֶּרֶב וְאֶת־הַכִּרְעִים רָחַץ בַּמַּיִם וַיִּקְטֹר מִשָּׁה אֶת־כָּל־הָאֵיל הַמִּזְבֵּחַ עֹלָה הוּא לְרִיח־נִיחֹחַ אֲשֶׁה הוּא לַיהוָה כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה׃	and he washed the innards and the legs with water, and Moses burnt the whole of the ram <u>on</u> the altar. It <i>was</i> a burnt offering as a sweet fragrance. It <i>is</i> 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	וַיִּקְרָב אֶת־הָאֵיל הַשֵּׁנִי אֵיל הַמִּלְאִים וַיִּסְמְכוּ אֹהֶלְוָם וּבְנָיו אֶת־יָדֵיהֶם עַל־רֹאשׁ הָאֵיל׃	And he brought the second ram <u>forward</u> , the ram of the consecration, and Aaron and his sons <u>laid</u> their hands on the head of the ram.	forward ← <i>near</i> . <hr/> laid ← <i>leant</i> .
Lev 8:23	וַיִּשְׁחַט   וַיִּקַּח מִשָּׁה מִדָּמוֹ וַיִּתֵּן עַל־תִּנְנוֹד אֶזְוֹאֶהָרָן הַיְמָנִית וְעַל־בָּהֶן יָדוֹ הַיְמָנִית וְעַל־בָּהֶן 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	וַיִּקְרָב אֶת־בְּנֵי אֹהֶלְוָם וַיִּתֵּן מִשָּׁה מִן־הַדָּם עַל־תִּנְנוֹד אֶזְנָם הַיְמָנִית וְעַל־בָּהֶן יָדָם הַיְמָנִית וְעַל־בָּהֶן רַגְלָם הַיְמָנִית וַיִּזְרֹק מִשָּׁה אֶת־הַדָּם עַל־הַמִּזְבֵּחַ סָבִיב׃	And he brought Aaron's sons <u>forward</u> , and Moses put <i>some</i> of the blood on the lobe of their <u>right ears</u> and on their right <u>thumbs</u> and on their right <i>hand</i> <u>big toes</u> , and Moses sprinkled the blood on the altar round about.	forward ← <i>near</i> . <hr/> 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־הָאֵלֶּיָּה וְאֶת־כָּל־הַחֵלֶב אֲשֶׁר עַל־הַקֶּרֶב וְאֶת־יִתְרַת הַכִּבְד וְאֶת־שְׁתֵּי הַכְּלָיִת וְאֶת־חִלְבָּהֶן וְאֶת־שׁוֹק הַיְמָיִן׃	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	וּמִסֵּל הַמִּצּוֹת אֲשֶׁר   לִפְנֵי יְהוָה לֶקַח חֲלֹת מִצָּה אַחַת וְחֹלֶת לֶחֶם שֶׁמֶן אַחַת וְרִקִּיק אֶחָד וַיִּשֶׂם עַל־הַחֲלָבִים 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 <u>items of fat</u> and on the right <i>hand front</i> leg,	items of fat ← <i>fats</i> .
Lev 8:27	וַיִּתֵּן אֶת־הַכֹּל עַל כַּפֵּי אַהֲרֹן וְעַל כַּפֵּי בָנָיו וַיַּגִּף 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 מֹשֶׁה אֹתָם מֵעַל כַּפֵּיהֶם וַיִּקְטֹר המִזְבֵּחַ עַל־הָעֹלָה מִלֵּאִים הֵם לְרִיחַ נִיחֹחַ אֲשֶׁה הוּא לַיהוָה:	And Moses took them from their hands and burnt <i>them</i> <u>on</u> the altar <u>with</u> 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 מֹשֶׁה אֶת־הַחֹזֶה וַיַּגִּיֲפוּהוּ תְנוּפָה לִפְנֵי יְהוָה מֵאֵיל הַמִּלֵּאִים לְמֹשֶׁה הָיָה לְמִנְחָה כַּאֲשֶׁר צֻוָּה 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 מֹשֶׁה מִשְׁמֶן הַמִּשְׁחָה וּמִן־הַדָּם אֲשֶׁר עַל־הַמִּזְבֵּחַ וַיִּז עַל־אַהֲרֹן וְעַל־בְּגָדָיו וְעַל־בָּנָיו וְעַל־בְּגָדֵי בָנָיו אֹתָם וַיְקַדֵּשׁ אֶת־אַהֲרֹן אֶת־בְּגָדָיו וְאֶת־בָּנָיו וְאֶת־בְּגָדֵי בָנָיו אֹתָם:	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 תֹאכְלוּ אֹתָם וְאֶת־הַלֶּחֶם אֲשֶׁר בַּסֵּל הַמִּלֵּאִים כַּאֲשֶׁר צִוִּיתִי לֵאמֹר אֲהֲרֹן וּבָנָיו יֹאכְלֻהוּ:	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</u> it.’”	will eat: in a Hebrew “SVO” (subject-verb-object) sentence, the common order in English.
Lev 8:32	וְהִנֹּתָר בַּבָּשָׂר וּבַלֶּחֶם בָּאֵשׁ תִּשְׂרֹפוּ:	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 מְלֹאת יְמֵי מְלֹאֲיֵכֶם 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	כַּאֲשֶׁר עָשָׂה בַּיּוֹם הַזֶּה צֹוֹה יְהוָה לַעֲשׂוֹת לְכַפֵּר עֲלֵיכֶם:	The <u>way</u> he acted on this day <i>was what</i> the LORD had commanded <u>to be done</u> , so as to atone for you.	the way ← <i>as</i> .  to be done ← <i>to do</i> .
Lev 8:35	וּפֶתַח אֹהֶל מוֹעֵד תִּשְׁבוּ יוֹמָם וּלְיָלָה שִׁבְעַת יָמִים וּשְׁמַרְתֶּם אֶת־מִשְׁמֶרֶת יְהוָה וְלֹא תָמוּתוּ כִּי־כֵן צִוִּיתִי:	“And you will stay <i>at</i> the 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 אֶת 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 בַּיּוֹם 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 לְחֻטָּאת וְאַיִל לְעֹלָה תְּמִימִם וְהִקְרֵב 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 without blemish</i> , and offer <i>them</i> before the LORD.	get ← <i>take for yourself</i> .  without blemish ← <i>perfect</i> . Plural.
Lev 9:3	וְאַל־בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר קַחוּ שְׁעִיר־עִזִּים לְחֻטָּאת וְעֵגֶל וְכֶבֶשׂ 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 without blemish</i> , as a burnt offering,	without blemish ← <i>perfect</i> . Plural.
Lev 9:4	וְשׁוֹר וְאַיִל לְשִׁלְמִים לְזִבְחַ לִפְנֵי יְהוָה וּמִנְחָה בָּלוּלָה בְּשֶׁמֶן כִּי הַיּוֹם יִהְיֶה נִרְאָה אַלֵיכֶם:	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 אֶת אֲשֶׁר צִוָּה מֹשֶׁה אֶל־פְּנֵי אֹהֶל מוֹעֵד וַיִּקְרְבוּ כָּל־הָעֵדָה וַיַּעֲמֵדוּ 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 וִירָא אַלֵיכֶם כְּבוֹד יְהוָה:	And Moses said, “This <i>is</i> the thing that the LORD has commanded <u>you to do</u> . And the glory of the LORD <u>will appear</u> to you.”	you to do ← <i>you shall do</i> .  and ... will appear: or, purposive, <i>so that ... will appear</i> .

Lev 9:7	וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן קִרְבֵּ אֶל־הַמִּזְבֵּחַ וַעֲשֵׂה אֶת־חַטָּאתְךָ וְאֶת־עֹלֹתְךָ וְכַפֵּר בְּעֵדְךָ וּבְעֵד הָעָם וַעֲשֵׂה אֶת־קִרְבָּן הָעָם וְכַפֵּר 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 אַהֲרֹן אֶל־הַמִּזְבֵּחַ וַיִּשְׁחַט אֶת־עֹגֶל הַחַטָּאת אֲשֶׁר־לּוֹ:	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	וַיָּקִימוּ בָנָיו אֶהָרֹן אֶת־הַדָּם אֵלָיו וַיִּטְבֵּל אֶצְבָּעוֹ בַּדָּם וַיִּתֵּן עַל־קִרְנֹת הַמִּזְבֵּחַ וְאֶת־הַדָּם יִצֹק 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־הַכְּלֵי וְאֶת־הַיִּתְרֹת 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 <i>on</i> 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־הָעֹלָה וַיִּמָּצְאוּ בָנָיו אֶהָרֹן 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־הָעֹלָה הִמָּצְאוּ אֵלָיו לִנְתָחֶיהָ 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 וַיְרַחֵץ אֶת־הַפְּרָעִים וַיִּקְטֹר עַל־הָעֹלָה הַמִּזְבֵּחַ:	And he washed the innards and the legs, and he burned <i>them</i> with the burnt offering <i>on</i> the altar.	with: or <i>on</i> .  on ← <i>to</i> . Pregnant use of the locative of motion towards.
Lev 9:15	וַיִּקְרֵב אֶת קִרְבָּן הָעָם וַיִּקַּח אֶת־שְׂעִיר הַחַטָּאת אֲשֶׁר לָעָם וַיִּשְׁחַטְהוּ וַיַּחְטִאֵהוּ 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־הָעֹלָה וַיַּעֲשֶׂה כַּמִּשְׁפָּט:	And he offered the burnt offering, and he performed it according to the prescribed way.	

Lev 9:17	וַיִּקְרַב אֶת־הַמִּנְחָה וַיִּמְלֵא כַּףּוֹ מִמִּנְחָה וַיִּקְטֹּר עַל־הַמִּזְבֵּחַ מִלֶּבֶד עַל־תֵּת הַבֶּקֶר:	And he offered the meal-offering, and he <u>filled his hand</u> 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 וַיִּמָּצְאוּ בְנֵי אֶהֱרֹן 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 וְהַמְכַסֶּה וְהַכְלִיֹּת וַיִּתֶּרֶת 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> . covering of the innards: explicitly <i>innards</i> in Lev 7:3.
Lev 9:20	וַיִּשִׁימוּ אֶת־הַחֲלָבִים עַל־הַחֲזֹזֹת וַיִּקְטֹּר הַחֲלָבִים הַמִּזְבֵּחַה:	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> . on ← <i>to</i> . Pregnant use of the locative of motion towards.
Lev 9:21	וְאֵת הַחֲזֹזֹת וְאֵת שׁוֹק הַיָּמִין הַנִּיף אֶהֱרֹן תְּנוּפָה לִפְנֵי יְהוָה כְּאֲשֶׁר 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 אֶהֱרֹן אֶת־יָדָיו* וַיְבָרֶכֶם וַיִּבְרַכֶם וַיֵּרֶד מֵעֲשֵׂת הַחֲטָאת 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 <u>the peace-offering</u> .	the peace-offering ← <i>the peace-offerings</i> . See note on Lev 9:4.
Lev 9:23	וַיָּבֹא מֹשֶׁה וְאַהֲרֹן אֶל־אֹהֶל מוֹעֵד וַיֵּצְאוּ 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 וַיִּרְאוּ וַיִּפְּלוּ עַל־פְּנֵיהֶם:	And fire went out <u>from</u> the LORD and consumed the burnt offering and the <u>fatty parts</u> 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</i> , or <i>from the face of</i> . fatty parts ← <i>fats</i> . face down ← <i>on their faces</i> .
Lev 10:1	וַיִּקְחוּ בְנֵי־אֶהֱרֹן נָדָב וַאֲבִיהוּא אִישׁ מַחֲתָתוֹ וַיִּתְּנוּ בָּהֶן אֵשׁ וַיִּשִׁימוּ עָלֶיהָ קִטְרֶת וַיִּקְרְבוּ לִפְנֵי יְהוָה אֵשׁ זָרָה אֲשֶׁר לֹא צִוָּה אֹתָם:	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:	At this fire went out from the LORD and consumed them, and they died before the LORD.	at this: wider use of the vav.  from ← from before.
Lev 10:3	וַיֹּאמֶר מֹשֶׁה אֶל-אַהֲרֹן הוּא אֲשֶׁר-דִּבֶּר יְהוָה   לֵאמֹר בְּקִרְבִּי אֶקְדֹּשׁ וְעַל-פָּנַי כָּל-הָעָם אֶכְבֹּד וַיֵּדֶם אַהֲרֹן:	Then Moses said to Aaron, “This <i>is</i> what the LORD spoke <i>about</i> 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 עֲזִיזֶלֶד דָּד אַהֲרֹן וַיֹּאמֶר אֲלֵהֶם קְרְבוּ 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 <i>and</i> carry your <u>brothers</u> from the front of the holy <i>place</i> to outside the camp.”	brothers: standing for <i>second</i> <i>nephews</i> .
Lev 10:5	וַיִּקְרְבוּ וַיִּשְׂאֻם בְּכַתְנֵתָם אֶל-מַחוּץ לַמַּחֲנֶה כְּאֲשֶׁר 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 וְלֶאֱלֶעָזָר וְלִאִתָּמָר   בְּנָיו רְאִשֵׁיכֶם אֶל-תִּפְרְעוּ   וּבְגְדֵיכֶם לֹא-תִפְרְמוּ וְלֹא תִמָּתוּ וְעַל כָּל-הָעֵדָה יִקְצֹף וְאֲחֵיכֶם כָּל-בֵּית יִשְׂרָאֵל יִבְכוּ אֶת-הַשְּׂרֵפָה אֲשֶׁר שָׂרָף 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.  shave ← make bare.  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 פֶן-תָּמָתוּ כִּי-שֶׁמֶן מִשְׁחַת יְהוָה עֲלֵיכֶם וַיַּעֲשׂוּ כְּדִבְרֵי 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	יִין וְשֵׁכָר אֶל-תִּשְׁתְּ   אַתָּה   וּבְנֶיךָ אִתְּךָ בְּבֹאֲכֶם אֶל-אֹהֶל מוֹעֵד וְלֹא תָמָתוּ חֻקַּת 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	וְלַהֲבִדִּיל בֵּין הַקֹּדֶשׁ וּבֵין הַחֹל וּבֵין הַטָּמֵא וּבֵין הַטְּהוֹר:	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	וְלַהֲזַרְתָּ 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 intermediacy of Moses.”	intermediacy ← <i>hand</i> .
Lev 10:12	וַיְדַבֵּר מֹשֶׁה אֶל־אַהֲרֹן וְאֶל אֶלְעָזָר וְאֶל־אִיתָמָר   בְּנָיו הַנּוֹתָרִים קָחוּ אֶת־הַמִּנְחָה הַנּוֹתָרֶת מֵאִשֵּׁי יְהוָה וְאִכְלוּהָ מִצֹּת אֵצֶל הַמִּזְבֵּחַ כִּי קֹדֶשׁ קֹדָשִׁים הוּא:	And Moses said 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	וְאִכְלַתֶּם אֹתָהּ בְּמָקוֹם קֹדֶשׁ כִּי חֻקֶּךָ וְחֻק־בְּנֶיךָ הוּא מֵאִשֵּׁי יְהוָה כִּי־בֵן 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 חִזֵּה הַתְּנוּפָה וְאֵת   שׁוֹק הַתְּרוּמָה תֹאכְלוּ בְּמָקוֹם טָהוֹר אִתָּהּ וּבְנֶיךָ וּבְנֹתֶיךָ אִתְּךָ כִּי־חֻקֶּךָ וְחֻק־בְּנֶיךָ נִתְּנוּ מִזִּבְחֵי שְׁלָמִי בְּנֵי 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, among the sacrifices of peace-offerings of the sons of Israel.	among ← <i>from</i> .
Lev 10:15	שׁוֹק הַתְּרוּמָה וְחִזֵּה הַתְּנוּפָה עַל אִשֵּׁי הַחֻלָּבִים יָבִיאוּ לְהִנִּיף תְּנוּפָה לִפְנֵי יְהוָה וְהָיָה לְךָ וּלְבְנֶיךָ 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 fatty parts, to wave <i>as</i> a wave-offering before the LORD, and <u>it will be an age-</u> <u>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 הַחֻטָּאת דָּרַשׁ דָּרַשׁ מֹשֶׁה וְהָיָה שָׂרָף וַיִּקְצַף עַל־אֶלְעָזָר וְעַל־אִיתָמָר בְּנֵי אַהֲרֹן הַנּוֹתָרִים לֵאמֹר:	And Moses carefully sought the goat for the sin-offering, but he found out that 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	<p>מִדּוּעַ לֹא־אָכַלְתֶּם אֶת־הַחֲטָאת בַּמָּקוֹם הַקֹּדֶשׁ כִּי קֹדֶשׁ קִדְּשִׁים הוּא וְאַתֶּה   נָתַן לָכֶם לִשְׂאת אֶת־עֲוֹן הָעֵדָה לְכַפֵּר עֲלֵיהֶם לִפְנֵי יְהוָה:</p>	<p>“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.</p>	
Lev 10:18	<p>הֵן לֹא־הוּבָא אֶת־דָּמָה אֶל־הַקֹּדֶשׁ פְּנִימָה אֲכֹל תֹּאכְלוּ אֹתָהּ בַּקֹּדֶשׁ כַּאֲשֶׁר צֻוִּיתִי:</p>	<p>Look, its blood has not been brought to within the holy <i>place</i>; you <u>must definitely eat</u> it in the holy <i>place</i> as I commanded.”</p>	<p>you must definitely eat: infinitive absolute.</p>
Lev 10:19	<p>וַיְדַבֵּר אֶהֱרֹן אֶל־מֹשֶׁה הֵן הַיּוֹם הִקְרִיבוּ אֶת־חֲטָאתָם וְאֶת־עֹלֹתָם לִפְנֵי יְהוָה וַתִּקְרָאנִי אֹתִי כְּאֵלֶּה וְאֲכַלְתִּי חֲטָאת הַיּוֹם הַזֶּה יִיטֵב בְּעֵינֵי יְהוָה:</p>	<p>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. <u>If</u> I had eaten the sin-offering today, would it have been acceptable in the LORD's eyes?”</p>	<p>if ← <i>and</i>. Conditional use of the <i>vav</i>.</p>
Lev 10:20	<p>וַיִּשְׁמַע מֹשֶׁה וַיִּיטֵב בְּעֵינָיו: פ</p>	<p>And Moses heard <i>it</i>, and it was accepted in his sight.</p>	
Lev 11:1	<p>וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר אֱלֹהִים:</p>	<p>Then the LORD spoke to Moses and to Aaron and said to them,</p>	
Lev 11:2	<p>דַּבְּרוּ אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר זֹאת הַחַיָּה אֲשֶׁר תֹּאכְלוּ מִכָּל־הַבְּהֵמָה אֲשֶׁר עַל־הָאָרֶץ:</p>	<p>“Speak to the sons of Israel and say, ‘<u>These <i>are</i> the animals</u> which you may eat of all the fauna which <i>is</i> on the earth.</p>	<p>these <i>are</i> the animals ← <i>this (is) the animal-life</i>.</p>
Lev 11:3	<p>כֹּל   מִפֶּרֶסֶת פֶּרֶסֶת וְשִׁסְעַת שֹׁסַע פֶּרֶסֶת מַעֲלַת גֵּרָה בְּבִהֶמָה אֹתָהּ תֹּאכְלוּ:</p>	<p>Everything among fauna <i>that</i> divides the hoof and <u>is cloven-footed and</u> chews the cud, <u>you may eat</u>.</p>	<p>is cloven-footed ← <i>cleaves a cleft of the hooves</i>.  you may eat ← <i>you may eat it</i>.</p>
Lev 11:4	<p>אֲדָ אֶת־זֶה לֹא תֹאכְלוּ מִמַּעֲלֵי הַגֵּרָה וּמִמִּפְרִיסֵי הַפֶּרֶסָה אֶת־הַגִּמְלָה כִּי־מַעֲלָה גֵּרָה הוּא וּפֶרֶסָה אֵינָנּוּ מִפְרִיס טָמֵא הוּא לָכֶם:</p>	<p>But <u>these <i>are</i></u> what you shall not eat of the cud-chewers, <u>or</u> of those that divide the hoof: the camel, for it chews the cud, <u>but</u> it does not divide the hoof; it is unclean to you.</p>	<p>these <i>are</i> ← <i>this (is)</i>.  or: disjunctive use of the <i>vav</i>.  but: adversative use of the <i>vav</i>.</p>
Lev 11:5	<p>וְאֶת־הַשָּׁפָן כִּי־מַעֲלָה גֵרָה הוּא וּפֶרֶסָה לֹא יִפְרִיס טָמֵא הוּא לָכֶם:</p>	<p>And the <u>rock hyrax</u>, for it <i>is</i> a <u>chewer of the cud</u>, but it does not divide the hoof; it is unclean to you.</p>	<p>rock hyrax: or <i>rabbit</i>.  chewer of the cud: the process may also refer to refectation.</p>

Lev 11:6	וְאֶת־הָאַרְנָבֶת כִּי־מַעֲלֵת גֵּרָה הִוא וּפְרָסָה לֹא הִפְרִיסָה טִמְאָה הִוא לָכֶם:	And the hare, for it <i>is</i> a chewer of the cud, <u>but</u> it does not divide the hoof; it is unclean to you.	but: adversative use of the vav.
Lev 11:7	וְאֶת־הַחֲזִיר כִּי־מַפְרִיס פְּרָסָה הִוא וְשֹׁסֶעַ שֹׁסֶעַ פְּרָסָה וְהִוא גֵּרָה לֹא־יִגָּר טִמְאָה הִוא לָכֶם:	And the pig, for it divides the hoof and is cloven-footed, <u>but</u> it does not chew the cud; it is unclean to you.	
Lev 11:8	מִבְשָׂרָם לֹא תֹאכְלוּ וּבְנִבְלָתָם לֹא תִגְעוּ טִמְאִים 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 מִכָּל אֲשֶׁר בַּמַּיִם כָּל אֲשֶׁר־לוֹ סִנְפִיר וְקַשְׂקֶשֶׁת בַּמַּיִם בַּיָּמִים וּבְנָחָלִים 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 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 scale</i> . Collective usage. rivers ← <i>brooks</i> .
Lev 11:10	וְכָל אֲשֶׁר אֵין־לוֹ סִנְפִיר וְקַשְׂקֶשֶׁת בַּיָּמִים וּבְנָחָלִים מִכָּל שְׂרָץ הַמַּיִם וּמִכָּל נֶפֶשׁ הַחַיָּה אֲשֶׁר בַּמַּיִם 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 teems <i>in</i> the water, <u>and</u> 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 מִבְשָׂרָם לֹא תֹאכְלוּ וְאֶת־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	כָּל אֲשֶׁר אֵין־לוֹ סִנְפִיר וְקַשְׂקֶשֶׁת בַּמַּיִם שֶׁקֶץ הִוא 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 scale</i> . Collective usage.
Lev 11:13	וְאֶת־אַלֶּה תִּשְׂקֹצוּ מִן־הָעוֹף לֹא יֹאכְלוּ שֶׁקֶץ הֵם אֶת־הַנֶּשֶׁף וְאֶת־הַפֶּרֶס וְאֶת־ הָעֶזְנִיָּה:	And you will abhor <u>the following</u> from the bird kingdom; 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= ὁ γρύψ= <i>griffin</i> . osprey: AV= <i>ospray</i> , [AnLx]= <i>osprey</i> , [BDB]= (some) <i>vulture</i> , NH= <i>black vulture</i> , LXX= ὁ ἀλαιοετός= <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</i> , <i>glede</i> , [BDB]= <i>kite</i> , NH= n/ a, LXX= ὁ γύψ= <i>vulture</i> . kite: AV= <i>kite</i> , [AnLx]= <i>some bird of prey</i> , [BDB]= <i>hawk</i> , <i>falcon</i> , NH= n/a, LXX (in Deut 14:13)= ὁ ἰκτίνος= <i>kite</i> .
Lev 11:15	אֵת כָּל־עֶרֶב לְמִינֹו:	and every raven after its kind,	

Lev 11:16	וְאֵת בֵּת הַיַּעֲנָה וְאֵת־הַתְּחִמָּס וְאֵת־הַשֹּׁחַף וְאֵת־הַנֶּגֶן לְמִינֵהוּ:	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= ὁ λάρος= <i>cormorant</i> , Vulgate= <i>noctua</i> = <i>night hawk</i> .
Lev 11:17	וְאֵת־הַכּוֹס וְאֵת־הַשִּׁלָּד וְאֵת־הַיִּנְשׁוּף:	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= owl, LXX= ὁ νυκτικόραξ = <i>night raven</i> .  cormorant: AV= <i>cormorant</i> , [AnLx]= <i>gannet</i> , [BDB]= <i>cormorant</i> , NH= n/a, LXX= ὁ καταράκτης= <i>cormorant</i> .  great owl: AV= <i>great owl</i> , [AnLx]= <i>an unclean bird</i> , [BDB]= <i>a bird</i> , NH= owl, LXX= ἡ ἰβίς= <i>ibis, stork</i> .
Lev 11:18	וְאֵת־הַתְּנִשְׁמֶת וְאֵת־הַקָּאֵת וְאֵת־הַרְחָם:	and the <u>common owl</u> , and the pelican, and the <u>black vulture</u> ,	common owl: AV= <i>swan</i> , [AnLx]= <i>swan, or seagull</i> , [BDB]= <i>unclean bird</i> , NH= owl, LXX= ὁ πορφυρίων= <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= n/ a, LXX= ὁ κύκνος= <i>swan</i> . So AV differs somewhat.
Lev 11:19	וְאֵת הַחֲסִידָה הָאֲנָפָה לְמִינָהּ וְאֵת־הַדּוּכִיפֶת וְאֵת־הָעֶטְלָף:	and the stork and the heron after its kind, and the hoopoe, and the bat.	
Lev 11:20	כָּל שָׂרֵץ הָעוֹף הַהֹלֵךְ עַל־אַרְבַּע שֶׁקֶץ הוּא לָכֶם: ס	Every teeming flying <i>creature</i> which goes on four <i>feet</i> 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 שָׂרֵץ הָעוֹף הַהֹלֵךְ עַל־אַרְבַּע אֲשֶׁר־לֹא **לּוֹ כַרְעִים מִמַּעַל לְרַגְלָיו לְנִתֵּר בָּהֶן עַל־הָאָרֶץ:	But this <i>is what</i> you may eat: 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 ground.	On the <i>ketiv</i> , see Ex 21:8.  eat ← <i>eat of</i> .  ground ← <i>land</i> .
Lev 11:22	אֶת־אַלֶּה מֵהֶם תֹאכְלוּ אֶת־הָאֲרָבָה לְמִינוֹ וְאֶת־הַסִּלְעָם לְמִינֵהוּ וְאֶת־הַחֲרָגָל לְמִינֵהוּ וְאֶת־הַחֲגָב לְמִינֵהוּ:	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</u> grasshopper after its kind and the <u>long-horned</u> grasshopper 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= ὁ βορϋχος= <i>caterpillar</i> .  migratory locust: AV= <i>bald locust</i> , [AnLx]= <i>a species of locust</i> , [BDB]= <i>locust</i> , NH= n/a, LXX= ὁ ἀττάκης= <i>attacus (a moth)</i> . So AV differs somewhat. ↗

Lev 11:23	וְכָל־שָׂרָץ הָעוֹף אֲשֶׁר־לוֹ אַרְבַּע רַגְלִים שֶׁקֶץ הוּא לָכֶם:	And every <i>other</i> teeming flying creature which <i>has</i> four legs is an abomination to you,	↳ short-horned grasshopper: AV= beetle, [AnLx]= locust, [BDB]= a kind of locust, NH= grasshopper, LXX= ὁ 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־תִטְמָאוּ בְּכָל־הַנִּגְעַ בְּנִבְלָתָם יִטְמָא עַד־הָעֶרֶב:	and you would make yourself unclean with those; <i>any</i> one who touches their carcass becomes unclean until the evening.	anyone ← everyone.
Lev 11:25	וְכָל־הַנֶּשֶׂא מִנִּבְלָתָם יִכְבֹּס בַּגָּדָיו וְיִטְמָא עַד־הָעֶרֶב:	And <i>any</i> one who carries <i>any</i> carcass of theirs will wash his clothes, and he will be unclean until the evening.	anyone ← everyone.
Lev 11:26	לְכָל־הַבְּהֵמָה אֲשֶׁר הוּא מִפְרִסֶּת פְּרָסָה וְשִׁסֵּעַ   אֵינָנָה שֹׁסְעֶת וְגִרָה אֵינָנָה מִעֵלָּה טִמְאִים הֵם לָכֶם כָּל־הַנִּגְעַ בָּהֶם יִטְמָא:	<i>This applies</i> to all cattle dividing the hoof yet not cloven-footed, or not chewing the cud. They are unclean to you; <i>any</i> one 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־הַחַיָּה הַהֹלֶכֶת עַל־אַרְבַּע טִמְאִים הֵם לָכֶם כָּל־הַנִּגְעַ בְּנִבְלָתָם יִטְמָא עַד־הָעֶרֶב:	And every <i>animal</i> that walks on its paws of all animals walking on four <i>feet</i> will be unclean to you. <i>Any</i> one who touches their carcass will be unclean until the evening.	paws ← palms.  anyone ← everyone.
Lev 11:28	וְהַנֶּשֶׂא אֲתִנְבְּלָתָם יִכְבֹּס בַּגָּדָיו וְיִטְמָא עַד־הָעֶרֶב טִמְאִים הֵמָּה לָכֶם: ס	And whoever <i>holds</i> 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 הַטִּמָּא בַּשָּׂרָץ הַשָּׂרָץ עַל־הָאָרֶץ הַחֹלֵד וְהַעֲכָבֵר וְהַצֵּב לְמִינֵהוּ:	And these are the unclean to you among creeping <i>creatures</i> 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	וְהָאֲנָקָה 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 הַטְּמְאִים לָכֶם בְּכָל־הַשָּׂרָץ כָּל־הַנִּגָּע בָּהֶם בְּמָתָם יִטְמָא עַד־הָעֶרֶב:	They are unclean to you among every creeping <i>animal</i> . <i>Anyone</i> 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 ← <i>everyone</i> .
Lev 11:32	וְכָל אֲשֶׁר־יִפֹּל־עָלָיו מֵהֶם   בְּמָתָם יִטְמָא מִכָּל־כְּלִי־עֵץ אוֹ בִּגְד אוֹ־עוֹר אוֹ שֶׁקַּי כָּל־כְּלִי אֲשֶׁר־יַעֲשֶׂה מְלָאכָה בָּהֶם בַּמַּיִם יוּבָא וְטָמָא עַד־הָעֶרֶב וְטָהָר:	And <i>as for anything</i> on which <i>any</i> of them fall when they are dead, it will become unclean, whether <i>it is any</i> wooden utensil or item of clothing or skin or sackcloth <i>or any</i> item that is used for work. It will be brought to water, and it will be unclean until evening, then it will be clean.	anything ← <i>everything</i> .  whether <i>it is any</i> ← <i>from every</i> .  any ← <i>every</i> .  is used for work ← <i>work is done by them</i> .
Lev 11:33	וְכָל־כְּלִי־חֶרֶשׁ אֲשֶׁר־יִפֹּל מֵהֶם אֶל־תּוֹכּוֹ כֹּל אֲשֶׁר בְּתוֹכּוֹ יִטְמָא וְאַתָּו תִּשְׁבְּרוּ:	And <i>any</i> 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 ← <i>every</i> .
Lev 11:34	מִכָּל־הָאֹכֵל אֲשֶׁר יֹאכַל אֲשֶׁר יִבּוֹא עָלָיו מֵיִם יִטְמָא וְכָל־מִשְׁקָה אֲשֶׁר יִשְׁתֶּה בְּכָל־כְּלִי יִטְמָא:	<i>Any</i> food which is eaten on which <i>water comes</i> will be unclean, and <i>any</i> drink which is drunk from <i>any such</i> vessel will be unclean.	any ... any ... any ← <i>from every ... every ... every</i> .  water comes: i.e. water from an unclean vessel, presumably. The verb is discordant in number.
Lev 11:35	וְכָל אֲשֶׁר־יִפֹּל מִנִּבְלָתָם   עָלָיו יִטְמָא תֵּנוּר וְכִירִים יִתָּץ טְמֵאִים הֵם וְטְמֵאִים יִהְיוּ לָכֶם:	And <i>anything</i> on which <i>any</i> of their carcasses fall 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 ← <i>everything</i> .  carcasses fall ← <i>carcase falls</i> .
Lev 11:36	אֲדָּ מַעְיֵן וּבּוֹר מְקוּה־מַּיִם יִהְיֶה טָהוֹר וְנִגָּע בְּנִבְלָתָם יִטְמָא:	But a fount and a cistern – a storage area for water – is clean. But <i>anyone who</i> touches their carcass will be unclean.	
Lev 11:37	וְכִי יִפֹּל מִנִּבְלָתָם עַל־כָּל־זֶרַע זֵרֹעַ אֲשֶׁר יִזְרַע טָהוֹר הוּא:	And if <i>any</i> of their carcasses fall on <i>any</i> seed for sowing, which will be sown, it <i>is</i> clean.	carcasses fall ← <i>carcase falls</i> .  any ( <i>second occurrence in verse</i> ) ← <i>every</i> .
Lev 11:38	וְכִי יִתֵּן־מַיִם עַל־זֵרֹעַ וְנִפֹּל מִנִּבְלָתָם עָלָיו טָמָא הוּא לָכֶם: ס	But if <i>any</i> water is put on the seed, and <i>any</i> of their carcasses have fallen on it, it is unclean to you.	carcasses ← <i>carcase</i> .
Lev 11:39	וְכִי יָמוּת מִן־הַבְּהֵמָה אֲשֶׁר־הִיא לָכֶם לֶאֱכֹלָה הִנֵּגַע בְּנִבְלָתָהּ יִטְמָא עַד־הָעֶרֶב:	And if <i>any</i> of the cattle which are food for you dies, <i>anyone</i> who touches its carcass will be unclean until the evening.	

Lev 11:40	וְהָאֹכֵל מִנִּבְלָתָהּ יִכְבֶּס בַּגָּדָיו וְטָמֵא עַד־הָעֶרֶב וְהַנֹּשֵׂא אֶת־נִבְלָתָהּ יִכְבֶּס בַּגָּדָיו 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	וְכָל־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־הוֹלֵךְ עַל־גָּחֹז וְכֹל הוֹלֵךְ עַל־אַרְבַּע עַד כָּל־מִרְבֵּה רַגְלִים לְכָל־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 <i>legs</i> , <i>and</i> everything <i>that</i> 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־נַפְשֵׁיכֶם בְּכָל־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 וְהִתְקַדַּשְׁתֶּם וְהִיִּיתֶם קְדוֹשִׁים כִּי קְדוֹשׁ אֲנִי וְלֹא תִטְמְאוּ אֶת־נַפְשֵׁיכֶם בְּכָל־הַשֹּׁרֵץ הֹרֵמֵשׁ עַל־הָאָרֶץ:	For I <i>am</i> the LORD your God, and you will sanctify yourselves, and <b>you shall be holy, for I am holy</b> , and you will not <u>make</u> <u>yourselves unclean</u> with any creeping thing that crawls on the earth.	<b>1 Pet 1:16.</b> make yourselves unclean ← <i>pollute your souls</i> . any ← <i>every</i> .
Lev 11:45	כִּי   אֲנִי יְהוָה הַמַּעֲלֶה אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לֵהָיִת לָכֶם לֵאלֹהִים 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 <b>you shall be holy, for I am holy</b> .	<b>1 Pet 1:16.</b> brought ← <i>brings</i> .
Lev 11:46	זֹאת תּוֹרַת הַבְּהֵמָה וְהָעוֹף וְכָל־נֶפֶשׁ הַחַיָּה הֹרֵמֶשֶׁת בַּמַּיִם וְלִכְל־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 הַנֹּאכֶלֶת 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	דִּבֶּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר אִשָּׁה כִּי תִזְרֶיעַ וַיֵּלֶד זָכָר וְטִמְאָה שִׁבְעַת יָמִים כִּימֵי נִדַּת דֹּתָהּ תִּטְמָא:	“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 sickness of her menstrual impurity.	the sickness of her menstrual impurity ← <i>the menstrual impurity of her sickness</i> .
Lev 12:3	וּבַיּוֹם הַשְּׁמִינִי יִמּוֹל בָּשָׂר עָרְלָתוֹ:	And on the eighth day, the flesh of his foreskin shall be circumcised.	
Lev 12:4	וּשְׁלֹשִׁים יוֹם וּשְׁלֹשֶׁת יָמִים תֵּשֵׁב בְּדָמֵי טַהֲרָה בְּכָל־קֹדֶשׁ לֹא־תִגַּע וְאֶל־הַמִּקְדָּשׁ לֹא תֵבֵא עַד־מְלֵאת יְמֵי טַהֲרָה:	Then she shall remain for thirty-three days in the blood of <i>her</i> purification. She shall not touch any holy thing, and she shall not go to the sanctuary until the completion of the days of her purification.	any ← <i>every</i> .
Lev 12:5	וְאִם־נָקְבָה תֵּלֵד וְטִמְאָה שִׁבְעִים כְּנִדְתָּהּ וּשְׁשִׁים יוֹם וּשְׁשֶׁת יָמִים תֵּשֵׁב עַל־דָּמֶיהָ טַהֲרָה:	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.	
Lev 12:6	וּבְמִלֵּאת   יְמֵי טַהֲרָה לְבֶן אֹ לִבַּת תָּבִיא כֶּבֶשׂ בֶּן־שָׁנָתוֹ לְעֹלָה וּבֶן־יוֹנָה אוֹ־תֹר לְחֻטָּאת אֶל־פֶּתַח אֹהֶל־מוֹעֵד אֶל־הַכֹּהֵן:	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 <b>young pigeon or a turtle-dove</b> , as a sin-offering, at the entrance to the tent of contact.	<b>Luke 2:24.</b>
Lev 12:7	וְהִקְרִיבֹו לִפְנֵי יְהוָה וְכִפֹּר עָלֶיהָ וְטַהֲרָה מִמֶּקַּר דָּמֶיהָ זֹאת תוֹרַת הַיִּלָּדֹת לְזָכָר אֹ לְנָקְבָה:	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.	
Lev 12:8	וְאִם־לֹא תִמְצָא יָדָהּ דִּי שֶׁהָ וּלְקַחְתָּ שְׁתֵּי־תוֹרִים אֹ שְׁנֵי בְּנֵי יוֹנָה אֶחָד לְעֹלָה וְאֶחָד לְחֻטָּאת וְכִפֹּר עָלֶיהָ הַכֹּהֵן וְטַהֲרָה: פ	And if <i>she 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.’ ”	she cannot afford ← <i>her hand does not find sufficiency of</i> .
Lev 13:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר:	Then the LORD spoke to Moses and to Aaron and said,	

Lev 13:2	אָדָם כִּי־יִהְיֶה בְעוֹר־בְּשָׂרוֹ שָׂאָת אוֹ־סִפְחָת אוֹ בְּהֶרֶת וְהָיָה בְעוֹר־בְּשָׂרוֹ לִנְגַע צָרַעַת וְהוּבָא אֶל־אֹהֲרֹן הַכֹּהֵן אוֹ אֶל־אֶחָד מִבָּנָיו הַכֹּהֲנִים:	“A man who has in the skin of his flesh a swelling or scurf or a bright spot, <u>or</u> 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 vav.
Lev 13:3	וְרָאָה הַכֹּהֵן אֶת־הַנֶּגַע בְּעוֹר־הַבָּשָׂר וְשַׁעַר בִּנְגַע הַפֶּדָּה   לָבָן וּמֵרָאָה הַנֶּגַע עֲמֹק מֵעוֹר בְּשָׂרוֹ נִגַע 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 <u>profile</u> 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־בְּהֶרֶת לָבָן הוּא בְּעוֹר בְּשָׂרוֹ וְעֲמֹק אֵין־מֵרָאָה מִן־הָעוֹר וְשַׁעֲרָה לֹא־הַפֶּדָּה לָבָן וְהִסְגִּיר הַכֹּהֵן אֶת־הַנֶּגַע שִׁבְעַת יָמִים:	And if it <i>is</i> a white bright spot in the skin of his flesh, and the <u>profile</u> of it <i>is</i> not deeper than the skin, and <i>its</i> hair has not turned white, then the priest <u>will</u> close the afflicted <i>area</i> up 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 בְּיוֹם הַשְּׁבִיעִי וְהָיָה הַנֶּגַע עֲמֵד בְּעֵינָיו לֹא־פָשָׁה הַנֶּגַע בְּעוֹר וְהִסְגִּירוֹ הַכֹּהֵן שִׁבְעַת יָמִים שֵׁנִית:	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 בְּיוֹם הַשְּׁבִיעִי שֵׁנִית וְהָיָה כְּהָה הַנֶּגַע וְלֹא־פָשָׁה הַנֶּגַע בְּעוֹר וְטָהֲרוֹ הַכֹּהֵן מִסִּפְחָת הִיא וּכְבֹּס בְּגָדָיו וְטָהַר:	Then the priest will examine <u>him</u> on the seventh day a second time, and <i>if</i> the affliction <i>is</i> dull and the affliction has not spread in the skin, then the priest will pronounce him clean. It <i>is 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־פָּשָׁה תִפְשָׁה הַמִּסְפַּחַת בְּעוֹר אַחֲרֵי הָרֵאָתוֹ אֶל־הַכֹּהֵן לְטַהֲרָתוֹ וְנִרְאָה שֵׁנִית אֶל־הַכֹּהֵן:	But if the scurvy <i>area</i> <u>has a definite spread</u> in the skin after it has been examined by the priest <u>as to whether it is clean</u> , then he will be examined again by the priest.	has a definite spread: infinitive absolute.  <i>as to whether it is clean</i> ← <i>for its cleansing</i> .  again ← <i>(a) second (time)</i> .
Lev 13:8	וְרָאָה הַכֹּהֵן וְהָיָה פָשְׁתָּה 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 <i>is</i> leprosy.	if ← <i>behold</i> . See Lev 13:5.
Lev 13:9	נִגַע צָרַעַת כִּי תִהְיֶה בָאָדָם וְהוּבָא אֶל־הַכֹּהֵן:	If there is an affliction of leprosy with a man, he shall be brought to the priest.	



Lev 13:10	וְרָאָה הַכֹּהֵן וְהָיָה שְׂאֵת-לִבְנָה בְּעוֹר וְהָיָה הַפֶּכֶה שֶׁעַר לֶבֶן וּמַחֲתֵית בָּשָׂר חַי בְּשֵׂאֵת:	And the priest will look, and <i>if there is</i> a white swelling in the skin, and it has turned the hair white, and <i>there is</i> an indication of raw flesh in the swelling,	if ← <i>behold</i> . See Lev 13:5.
Lev 13:11	צֹרֶעֶת נֹשְׁנֶת הוּא בְּעוֹר בְּשָׂרוֹ וְטִמְאָו הַכֹּהֵן לֹא יִסְגְּרוֹ כִּי טָמֵא הוּא:	<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.	
Lev 13:12	וְאִם-פָּרוּחַ תִּפְרַח הַצֹּרֶעֶת בְּעוֹר וְכִסְתָּהּ הַצֹּרֶעֶת אֶת כָּל-עוֹר הַנֶּגַע מֵרֹאשׁוֹ וְעַד-רַגְלָיו לְכָל-מְרֹאֶה עֵינָי הַכֹּהֵן:	And <i>if</i> the leprosy <i>spreads extensively</i> in the skin, and the leprosy covers all the <i>skin with</i> an affliction, from his head to his feet, at every visual examination by the priest,	if: the usual word for <i>if</i> (not the word for <i>behold</i> ).  spreads extensively: infinitive absolute.  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> ).
Lev 13:13	וְרָאָה הַכֹּהֵן וְהָיָה כִסְתָּה הַצֹּרֶעֶת אֶת-כָּל-בְּשָׂרוֹ וְטָהַר אֶת-הַנֶּגַע כִּלּוֹ הַפֶּךְ לֶבֶן טָהוֹר הוּא:	then the priest will look, and <i>if</i> the leprosy covers all his flesh, then he will pronounce the affliction clean. It has all turned white <i>and</i> he is clean.	if ← <i>behold</i> . See Lev 13:5.
Lev 13:14	וּבְיוֹם הִרְאֹת בּוֹ בָּשָׂר חַי יִטְמָא:	But on the day when raw flesh is seen on him, he will be unclean.	
Lev 13:15	וְרָאָה הַכֹּהֵן אֶת-הַבָּשָׂר הַחַי וְטִמְאָו הַבָּשָׂר הַחַי טָמֵא הוּא צֹרֶעֶת הוּא:	And the priest will examine the raw flesh and pronounce him unclean. The raw flesh is unclean. It <i>is</i> leprosy.	
Lev 13:16	אֹי כִּי יָשׁוּב הַבָּשָׂר הַחַי וְנִהְפָּךְ לְלֶבֶן וּבָא אֶל-הַכֹּהֵן:	Or <i>if</i> the raw flesh <i>changes back</i> and turns white, then he will go to the priest.	if: neither the word in Lev 13:3 nor the word in Lev 13:12 for <i>if</i> .  changes back ← <i>returns</i> .
Lev 13:17	וְרָאָהוּ הַכֹּהֵן וְהָיָה נִהְפָּךְ הַנֶּגַע לְלֶבֶן וְטָהַר הַכֹּהֵן אֶת-הַנֶּגַע טָהוֹר הוּא: פ	And the priest will examine him, and <i>if</i> the affliction turns white, then the priest will pronounce the afflicted <i>area</i> clean; he <i>is</i> clean.	if ← <i>behold</i> . See Lev 13:5.
Lev 13:18	וּבָשָׂר כִּי-יִהְיֶה בּוֹ-בָעוּר שָׁחִין וְנִרְפָּא:	And if there is <i>any</i> ulcer <i>in the skin of any</i> flesh, and it heals,	in the skin of <i>any</i> flesh ← <i>flesh in it in its skin</i> .
Lev 13:19	וְהָיָה בַּמָּקוֹם הַשָּׁחִין שְׂאֵת לְבָנָה אֹי בִּהְרֵת לְבָנָה אֲדַמְדָּמֶת וְנִרְאָה אֶל-הַכֹּהֵן:	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.	

Lev 13:20	וְרָאָה הַכֹּהֵן וְהָיָה מֵרָאִי שֶׁפֶל מִן־הָעוֹר וְשַׁעֲרָה הָפֶךְ לָבָן וְטִמְאֹו הַכֹּהֵן נִגַע־צִרְעַת הוא בַּשְּׁחִין פָּרַחָה:	And the priest will examine <i>it</i> , and <i>if</i> its <i>profile</i> <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.  profile ← <i>appearance</i> .
Lev 13:21	וְאִם   יִרְאֶנָּה הַכֹּהֵן וְהָיָה אֵין־בָּהּ שַׁעַר לָבָן וְשִׁפְלָה אֵינָנָה מִן־הָעוֹר וְהִיא כְּהָה וְהִסְגִּירוּ הַכֹּהֵן שִׁבְעַת יָמִים:	And <i>if</i> the priest examines it, and <i>if</i> <i>there 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־פָּשָׂה תִפְשֶׂה בָּעוֹר וְטִמְאָה הַכֹּהֵן אֹתוֹ נִגַע הִוא:	And <i>if</i> it <i>spreads extensively</i> 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 תַעֲמֹד הַבִּהְרֹת לֹא פִשְׁתָּהּ צִרְבַת הַשְּׁחִין הוא וְטִהְרוּ הַכֹּהֵן: ס	But <i>if</i> the bright spot remains <i>in</i> its <i>place</i> <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).  in its place ← <i>under itself</i> .
Lev 13:24	אוּ בָשׂוֹר כִּי־יִהְיֶה בְּעוֹר מִכּוֹת־אֵשׁ וְהִיָּתָה מַחִית הַמִּכּוֹה בַּהֲרֹת לְבָנָה אֲדַמְדָּמַת אוּ לְבָנָה:	Or <i>if</i> there is a fiery <i>burn</i> in the skin of his <i>flesh</i> , 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.  the skin of his flesh ← <i>flesh ... in</i> <i>his / its skin</i> .
Lev 13:25	וְרָאָה אֹתָהּ הַכֹּהֵן וְהָיָה נֶהְפֶךְ שַׁעַר לָבָן בַּבִּהְרֹת וּמֵרָאִי עֲמַק מִן־הָעוֹר צִרְעַת הִוא בַּמִּכּוֹה פָּרַחָה וְטִמְאָה אֹתוֹ הַכֹּהֵן נִגַע צִרְעַת הִוא:	then the priest will examine it, and <i>if</i> the hair has turned white at the bright spot, and its <i>profile</i> <i>is</i> deeper than the skin, <i>then it 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.  profile ← <i>appearance</i> .
Lev 13:26	וְאִם   יִרְאֶנָּה הַכֹּהֵן וְהָיָה אֵין־בַּבִּהְרֹת שַׁעַר לָבָן וְשִׁפְלָה אֵינָנָה מִן־הָעוֹר וְהִוא כְּהָה וְהִסְגִּירוּ הַכֹּהֵן שִׁבְעַת יָמִים:	But <i>if</i> the priest examines it and <i>if</i> <i>there 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־פָּשָׂה תִפְשֶׂה בָּעוֹר וְטִמְאָה הַכֹּהֵן אֹתוֹ נִגַע צִרְעַת הוא:	Then the priest will examine it on the seventh day. <i>If it has</i> <i>spread at all</i> 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־תִּחְתֶּיָּהּ תַעֲמֹד הַבֹּהֶרֶת לֹא־פָשְׂתָה בְּעוֹר וְהוּא כָהָה שָׁאֵת הַמַּכּוּה הוּא וְטָהֲרוּ הַכֹּהֵן כִּי־צִרְבַּת הַמַּכּוּה 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 אֹד אִשָּׁה כִּי־יְהִיָּה בּוֹ נֹגַע בְּרֹאשׁ אֹד בִּזְקֹן:	Now if a man or woman has an affliction on the head or the chin,	
Lev 13:30	וְרָאָה הַכֹּהֵן אֶת־הַנֹּגַע וְהִנֵּה מֵרָאֵהוּ עֲמֹק מִן־הָעוֹר וּבּוֹ שֵׁעַר צָהָב דָּק וְטִמָּא אֹתוֹ הַכֹּהֵן גָּתַק הוּא צִרְעַת הַרְאֵשׁ אֹד הַזָּקֵן 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.  if ← <i>behold</i> . See Lev 13:5.  profile ← <i>appearance</i> .  will pronounce: in a Hebrew “VOS” (verb-object-subject) sentence.
Lev 13:31	וְכִי־יִרְאֶה הַכֹּהֵן אֶת־נֹגַע הַנֶּתֶק וְהִנֵּה אֵין־מֵרָאֵהוּ עֲמֹק מִן־הָעוֹר וְשֵׁעַר שָׁחַר אֵין בּוֹ וְהִסְגִּיר הַכֹּהֵן אֶת־נֹגַע 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.  profile ← <i>appearance</i> .
Lev 13:32	וְרָאָה הַכֹּהֵן אֶת־הַנֹּגַע בַּיּוֹם הַשְּׁבִיעִי וְהִנֵּה לֹא־פָשָׁה הַנֶּתֶק וְלֹא־יְהִיָּה בּוֹ שֵׁעַר צָהָב וּמֵרָאֵה הַנֶּתֶק אֵין עֲמֹק מִן־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.  profile ← <i>appearance</i> .
Lev 13:33	וְהִתְגַּלַּח וְאֶת־הַנֶּתֶק לֹא יִגְלַח וְהִסְגִּיר הַכֹּהֵן אֶת־הַנֶּתֶק שִׁבְעַת יָמִים שֵׁנִית:	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	וְרָאֵה הַכֹּהֵן אֶת־הַנֶּתֶק בַּיּוֹם הַשְּׁבִיעִי וְהִנֵּה לֹא־פָשָׁה הַנֶּתֶק בְּעוֹר וּמֵרָאֵהוּ אֵינּוּ עֲמֹק מִן־הָעוֹר וְטָהַר אֹתוֹ הַכֹּהֵן וּכְבַס בְּגָדָיו וְטָהַר:	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 <i>the man</i> will wash his clothes and be clean.	if ← <i>behold</i> . See Lev 13:5.  profile ← <i>appearance</i> .  <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־פָּשָׁה יִפְשֶׁה הַנֶּתֶק בְּעוֹר אַחֲרֵי טָהֳרָתוֹ:	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	וְרָאֵהוּ הַכֹּהֵן וְהִנֵּה פָשָׁה הַנֶּתֶק בְּעוֹר לֹא־יִבְקֹר הַכֹּהֵן לְשֵׁעַר הַצָּהָב טִמָּא הוּא:	then the priest will <u>examine it</u> , and <u>if</u> 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.  if ← <i>behold</i> . See Lev 13:5.

Lev 13:37	וְאִם־בְּעֵינָיו עֹמֵד הַנֶּתֶק וְשָׁעַר שָׁחַר צִמְחֻבוֹ נִרְפָּא הַנֶּתֶק טָהוֹר הוּא וְטִהְרֹ 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 א֥וֹ־אִשָּׁה כִּי־יִהְיֶה בְּעוֹר־בָּשָׂרָם בִּהְלֹת בִּהְלֹת לְבָנָת:	And if a man or woman has bright spots on the skin of their flesh – white bright spots –	
Lev 13:39	וְרָאָה הַכֹּהֵן וְהִנֵּה בְּעוֹר־בָּשָׂרָם בִּהְלֹת בִּהְלֹת לְבָנָת בִּהְקָה הוּא פָּרַח בְּעוֹר טָהוֹר הוּא: ס	then the priest will examine <i>them</i> , and <u>if there are</u> 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 there are ← behold.
Lev 13:40	וְאִישׁ כִּי יִמְרֹט רֹאשׁוֹ קֵרַח 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 פָּנָיו יִמְרֹט רֹאשׁוֹ גִּבְיָח הוּא טָהוֹר הוּא:	And <u>if his head loses hair from</u> <u>the part of his head towards the</u> <u>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 בְּקִרְחָתוֹ א֥וֹ בְּגִבְיָתוֹ נֹגַע לִבָּן אֲדָמָדִם צֹרַעַת פִּרְחָתוֹ הוּא בְּקִרְחָתוֹ א֥וֹ בְּגִבְיָתוֹ:	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	וְרָאָה אֹתוֹ הַכֹּהֵן וְהִנֵּה שְׂאֵת־הַנֹּגַע לְבָנָה אֲדָמָדִם בְּקִרְחָתוֹ א֥וֹ בְּגִבְיָתוֹ כְּמִרְאָה צֹרַעַת עוֹר בָּשָׂר:	And the priest will examine him, and <u>if there is</u> 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 there is ← behold. profile ← appearance.
Lev 13:44	אִישׁ־צָרוּעַ הוּא טָמֵא הוּא טָמֵא יִטְמְאֵנּוּ הַכֹּהֵן בְּרֹאשׁוֹ נֹגְעוֹ:	<i>then</i> he <i>is</i> a leprous man; he <i>is</i> unclean. The priest <u>will certainly</u> <u>pronounce</u> him unclean; his affliction <i>is</i> on his head.	will certainly pronounce: infinitive absolute.
Lev 13:45	וְהִצְרוּעַ אֲשֶׁר־בּוֹ הַנֹּגַע בְּגָדָיו יִהְיוּ פְרָמִים וְרֹאשׁוֹ יִהְיֶה פָּרוּעַ וְעַל־שִׁפְפִּים 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. upper lip: or moustache.
Lev 13:46	כָּל־יְמֵי אֲשֶׁר הַנֹּגַע בּוֹ יִטְמָא טָמֵא הוּא בֶּדֶד יֵשֵׁב מִחוּץ לַמַּחֲנֶה מוֹשְׁבוֹ: ס	All the <u>time</u> that the affliction <i>is</i> on him, he will be unclean. He <i>is</i> unclean; he will live alone; his dwelling <i>will be</i> outside the camp.	time ← days.

Lev 13:47	וְהַבִּגְד כִּי־יְהִיָּה בּוֹ נֹגַע צִרְעַת בַּבִּגְד לְמֶרֶץ א֥וֹ בַבִּגְד פְּשָׁתִים׃	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	א֥וֹ בִשְׂתִי א֥וֹ בְעֹר א֥וֹ לְפִשְׁתִּים וְלִצְמֹר א֥וֹ בְעֹר א֥וֹ בְכָל־מְלֹאכֶת עֹר׃	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</i> <i>of hide</i> .
Lev 13:49	וְהָיָה הַנֹּגַע יֶרֶקֶק   א֥וֹ אֲדָמָדִם בַּבִּגְד א֥וֹ בְעֹר א֥וֹ־בִשְׂתִי א֥וֹ־בְעֹר א֥וֹ בְכָל־כְּלִי־עֹר נֹגַע צִרְעַת הוא 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־הַנֹּגַע וְהִסְגִּיר אֶת־הַנֹּגַע 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־הַנֹּגַע בַּיּוֹם הַשְּׁבִיעִי כִּי־פָשָׁה הַנֹּגַע בַּבִּגְד א֥וֹ־בִשְׂתִי א֥וֹ־בְעֹר א֥וֹ בְעֹר לְכָל אֲשֶׁר־יַעֲשֶׂה הָעֹר לְמֹלֶאכֶה צִרְעַת מִמָּאֶרֶת הַנֹּגַע 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 א֥וֹ אֶת־הַשְּׂתִי   א֥וֹ אֶת־הָעֹר בַּצֹּמֶר א֥וֹ בַּפְּשָׁתִים א֥וֹ אֶת־כָּל־כְּלִי הָעֹר אֲשֶׁר־יְהִיָּה בּוֹ הַנֹּגַע כִּי־צִרְעַת מִמָּאֶרֶת הוא בָּאֵשׁ תִּשְׂרָף׃	And he will burn the garment, whether <i>it is in</i> 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 יִרְאֶה הַכֹּהֵן וְהָיָה לֹא־פָשָׁה הַנֹּגַע בַּבִּגְד א֥וֹ בִשְׂתִי א֥וֹ בְעֹר א֥וֹ בְכָל־כְּלִי־עֹר׃	And if when the priest looks, <i>if</i> 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 הַנֹּגַע וְהִסְגִּירוּ שִׁבְעַת־יָמִים שֵׁנִית׃	then the priest will command that they wash <i>the thing</i> which <i>has</i> 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 לֹא־הִפָּךְ  הַנִּגַּע אֶת־עֵינוֹ וְהַנִּגַּע  לֹא־פָשָׁה טָמֵא הוּא בָּאֵשׁ  תִּשְׂרֹפֵנּוּ פִּתְחָתָהּ 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 becomes worn thin or threadbare.</p>	<p>if ← <i>behold</i>. See Lev 13:5.</p> <hr/> <p>profile ← <i>eye, appearance</i>.</p> <hr/> <p>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  וְקָרַע אִתּוֹ מִן־הַבִּגְד אוֹ  מִן־הָעוֹר אוֹ מִן־הַשִּׁטִּי 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>it <i>is</i> seen that ← <i>and behold</i>.</p>
Lev 13:57	<p>וְאִם־תִּרְאֶה עוֹד בִּבְגֶד  אוֹ־בְשִׁטִּי אוֹ־בְעֵרֶב אוֹ  בְּכֹל־כְּלִי־עוֹר פִּרְחָתָהּ הוּא  בָּאֵשׁ תִּשְׂרֹפֵנּוּ אֶת אֲשֶׁר־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>.</p> <hr/> <p>burn the <i>thing</i> ← <i>burn it</i>.</p>
Lev 13:58	<p>וְהַבֶּגֶד אוֹ־הַשִּׁטִּי אוֹ־הָעֵרֶב  אוֹ־כֹל־כְּלִי הָעוֹר אֲשֶׁר  תִּכְבֹּס וְסָר מֵהֶם הַנִּגַּע וְכִבֹּס  שֵׁנִית 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 תוֹרַת נִגְע־צֹרְעַת בֶּגֶד  הַצֹּמֵר   אוֹ הַפְּשֻׁטִים אוֹ  הַשִּׁטִּי אוֹ הָעֵרֶב אוֹ  כֹּל־כְּלִי־עוֹר לְטַהֲרוֹ אוֹ  לְטַמְּאוֹ: פ</p>	<p>This <i>is</i> the <u>procedure for</u> 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 any</i> product from hide, for it being pronounced clean or unclean.”</p>	<p>procedure for ← <i>law of</i>.</p> <hr/> <p>any ← <i>every</i>.</p>
Lev 14:1	<p>וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר:</p>	<p>Then the LORD spoke to Moses and said,</p>	
Lev 14:2	<p>זֹאת תִּהְיֶה תוֹרַת הַמִּצְוָה  בְּיוֹם טָהֳרָתוֹ וְהוּבֵא  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  נִגְע־הַצֹּרְעַת מִן־הָעֲרוּעַ:</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.</p> <hr/> <p>in the leper ← <i>from the leper</i>.</p>

Lev 14:4	וְצֹוֹה הַכֹּהֵן וּלְקַח לַמִּטְהָר שְׁתֵּי-צִפְּרִים חַיִּים טְהוֹרֹת וְעֵץ אֶרֶז וּשְׁנֵי תוֹלַעַת וְאַזָּב:	then the priest will command that two birds <u>are taken</u> for him that <u>is having himself cleansed</u> , live <i>and</i> clean <i>ones</i> , and cedar wood, and <u>scarlet dye</u> and hyssop,	are taken ← <i>one takes</i> .  is having himself cleansed ← <i>cleansing himself</i> , but reflexive- causative meanings are possible.  scarlet dye: i.e. <i>kermes dye</i> , of the scarlet variety.
Lev 14:5	וְצֹוֹה הַכֹּהֵן וּשְׁחַט אֶת-הַצִּפּוֹר הָאֶחָת אֶל-כָּלִי-חֶרֶשׁ עַל-מִים חַיִּים:	and the priest will command that one bird be <u>killed</u> in an earthenware vessel over <u>running</u> water.	killed ← <i>slaughtered</i> .  running ← <i>living</i> .
Lev 14:6	אֶת-הַצִּפּוֹר הַחַיָּה יִקַּח אֹתָהּ וְאֶת-עֵץ הָאֶרֶז וְאֶת-שְׁנֵי הַתּוֹלַעַת וְאֶת-הָאֶזָּב וְטָבַל אוֹתָם וְאֵת   הַצִּפּוֹר הַחַיָּה בְּדַם הַצִּפּוֹר הַשְּׁחֻטָּה עַל הַמִּים הַחַיִּים:	<i>As for</i> the living bird, he will take it and the cedar wood, and the <u>scarlet dye</u> and the hyssop, and he will dip them, and the bird that <i>is</i> alive, in the blood of the bird that was <u>killed</u> , above <u>running</u> water.	scarlet dye: see Lev 14:4.  killed ← <i>slaughtered</i> .  running ← <i>living</i> .
Lev 14:7	וְהִזָּה עַל הַמִּטְהָר מִן-הַצִּרְעָת שִׁבְעַת פְּעָמִים וְטָהֲרוֹ וְשָׁלַח אֶת-הַצִּפּוֹר הַחַיָּה עַל-פְּנֵי הַשָּׂדֶה:	And he will sprinkle <i>it</i> seven times on him who <u>is having</u> <u>himself cleansed</u> from the leprosy, and he will pronounce him clean, and he will release the bird that <i>is</i> alive <u>into the</u> <u>open field</u> .	is having himself cleansed: see Lev 14:4.  into the open field ← <i>on the</i> <i>surface of the field</i> .
Lev 14:8	וְכִבֶּס׃ הַמִּטְהָר אֶת-בְּגָדָיו וְגִלַּח אֶת-כָּל-שְׁעָרוֹ וְרָחַץ בַּמַּיִם וְטָהַר וְאַחֵר יָבוֹא אֶל-הַמַּחֲנֶה וְיָשֵׁב מְחוּץ לְאֹהֲלוֹ שִׁבְעַת יָמִים:	And he that <u>is having himself</u> <u>cleansed</u> will wash his clothes, and he will shave all his hair, and he will wash <i>himself</i> in water, and he will be clean. And after <i>that</i> 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 גְּבֻת עֵינָיו וְאֶת-כָּל-שְׁעָרוֹ יִגְלַח וְכִבֶּס׃ אֶת-בְּגָדָיו וְרָחַץ אֶת-בְּשָׂרוֹ בַּמַּיִם וְטָהַר:	And it will come to pass on the seventh day <i>that</i> 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 <u>body</u> in water, and he will be clean.	body ← <i>flesh</i> .
Lev 14:10	וּבַיּוֹם הַשְּׁמִינִי יִקַּח שְׁנֵי-כִבְשִׁים תְּמִימִים וְכִבְשָׁה אֶחָת בֶּת-שָׁנָתָהּ תְּמִימָה וּשְׁלֹשָׁה עֶשְׂרִינָם סֵלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן וְלֹג אֶחָד שֶׁמֶן:	Then on the eighth day he will take two young lambs <u>without</u> <u>blemish</u> , and one young ewe, one-year-old, <u>without blemish</u> , and three <u>tenths of an ephah</u> of fine flour for the meal-offering, mixed with oil, and one <u>log</u> of oil.	without blemish (2x) ← <i>perfect</i> .  tenths of an ephah: one word in Hebrew: a derivative of the word for <i>tenth</i> . No explicit word for <i>ephah</i> . An ephah is about 6 imperial gallons or 27 litres.  log: about 0.7 pints or 0.4 litres.

Lev 14:11	וְהַעֲמִיד הַכֹּהֵן הַמְטֵהר אֶת הָאִישׁ הַמְטֵהר וְאֹתָם לִפְנֵי יְהוָה פֶּתַח אֹהֶל מוֹעֵד:	And the priest who performs the cleansing will place the man who <u>is 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 לְאַשָּׁם 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	וְשָׁחַט אֶת־הַכֶּבֶשׂ בַּמָּקוֹם אֲשֶׁר יִשְׁחָט אֶת־הַחֲטָאֹת וְאֶת־הָעֹלָה בַּמָּקוֹם הַקֹּדֶשׁ כִּי כֹחֲטָאֹת הָאֲשָׁם הוּא לִכְלֹחַן קֹדֶשׁ קֳדָשִׁים 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 הָאֲשָׁם וְנָתַן הַכֹּהֵן עַל־תְּנוּדָאָן הַמְטֵהר הַיְמָנִית וְעַל־בֶּהֱן יָדוֹ הַיְמָנִית וְעַל־בֶּהֱן 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 <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 14:15	וְלָקַח הַכֹּהֵן מִלֹּג הַשֶּׁמֶן וַיִּצֹק 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־תְּנוּדָאָן הַמְטֵהר הַיְמָנִית וְעַל־בֶּהֱן יָדוֹ הַיְמָנִית וְעַל־בֶּהֱן רַגְלוֹ הַיְמָנִית עַל דָּם הָאֲשָׁם:	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</u> <u>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	וְהִנּוּחַתָּר בְּשֶׁמֶן אֲשֶׁל עַל־כַּף הַכֹּהֵן יָתֵן עַל־רֹאשׁ הַמְטֵהר וְכִפֶּר 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</u> <u>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־הַחֲטָאת וְכִפֹּר עַל־הַמִּטְהָר מִטְּמֵאתוֹ וְאַחֵר 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 הַמִּזְבֵּחַ וְכִפֹּר עָלָיו הַכֹּהֵן וְטָהָר׃ ס	And the priest will perform the burnt offering and the meal-offering <u>on the altar</u> , 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 מִשְׁגֶּת וְלָקַח כֶּבֶשׂ אֶחָד אֲשֶׁם לְתִנוּפָה לְכִפֹּר עָלָיו וְעִשְׂרוֹן סֹלֶת אֶחָד בָּלוּל בַּשֶּׁמֶן לְמִנְחָה וְלֹג שֶׁמֶן׃	But if he <i>is</i> poor and he <u>cannot afford it</u> , he will take one lamb as a guilt-offering, as a wave-offering, to atone for him, and one <u>tenth of an ephah</u> of fine flour mixed with oil as a meal-offering, and a <u>log</u> of oil,	he <i>cannot</i> afford ← <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 תְרִים אוֹ שְׁנֵי בָנִי יוֹנָה אֲשֶׁר תִּשְׁיג יָדוֹ וְהָיָה אֶחָד חֲטָאת 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	וְהָבִיא 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 <u>at the entrance to the tent of contact before the LORD</u> .	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 <u>log</u> 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	וְשָׁחַט אֶת־כֶּבֶשׂ הָאֲשֶׁם וְלָקַח הַכֹּהֵן מִדָּם הָאֲשֶׁם וְנָתַן עַל־תִּנּוּד אֹזֶן־הַמִּטְהָר הַיְּמָנִית וְעַל־בֹּהֶן יָדוֹ הַיְּמָנִית וְעַל־בֹּהֶן רִגְלוֹ הַיְּמָנִית׃	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 יִצַּק 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	וְהִזָּה הַכֹּהֵן בְּאֶצְבָּעוֹ הַיְּמָנִית מִן־הַשֶּׁמֶן אֲשֶׁר עַל־כַּפוֹ הַשְּׂמָאלִית שֶׁבַע 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 מִזֶּה־שֶׁמֶן   אֲשֶׁר עַל־כַּפּוֹ עַל־תְּנוּךְ אָזֶן הַמִּטְהַר הַיְמָנִית וְעַל־בֶּהֱן יָדוֹ הַיְמָנִית וְעַל־בֶּהֱן רֶגְלוֹ הַיְמָנִית עַל־מְקוֹם דָּם הָאֵשֶׁם:	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 מִזֶּה־שֶׁמֶן אֲשֶׁר עַל־כַּף הַכֹּהֵן יָתֵן עַל־רֹאשׁ הַמִּטְהַר 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־הַתְּרִים אוֹ מִן־בְּנֵי הַיּוֹנָה מֵאֲשֶׁר תִּשְׁיג יָדוֹ:	And he will perform <i>the offering</i> of one of the turtle-doves or young pigeons, whatever <i>he can</i> <i>afford</i> .	he <i>can</i> afford ← <i>from what his</i> <i>hand reaches</i> .
Lev 14:31	אֵת אֲשֶׁר־תִּשְׁיג יָדוֹ אֶת־הָאֶחָד חֲטָאֵת וְאֶת־הָאֶחָד עֹלָה עַל־הַמִּנְחָה וּכְפָר הַכֹּהֵן עַל הַמִּטְהַר לִפְנֵי יְהוָה:	<i>He will offer</i> whatever <i>he can</i> <i>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</i> <i>himself cleansed</i> before the LORD.	he <i>can</i> afford ← <i>what his hand</i> <i>reaches</i> .  is having himself cleansed: see Lev 14:4.
Lev 14:32	זֹאת תּוֹרַת אֲשֶׁר־בּוֹ נִגַּע צִרְעַת אֲשֶׁר לֹא־תִשְׁיג יָדוֹ בְּטִהְרָתוֹ: פ	This <i>is</i> the <i>procedure</i> for him who <i>has</i> the affliction of leprosy who <i>cannot afford</i> the <i>animals</i> of his cleansing <i>procedure</i> .”	procedure for ← <i>law of</i> .  who <i>cannot afford</i> ← <i>whose</i> <i>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 תֵבְאוּ אֶל־אֶרֶץ כְּנָעַן אֲשֶׁר אֲנִי נֹתֵן לָכֶם לְאֻחֻזָּה וְנִתְּתִי נִגַּע צִרְעַת בְּבֵית אָרֶץ אֻחֻזְתְּכֶם:	“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 vav.  in the land ← <i>of the land</i> .
Lev 14:35	וּבֹא אֲשֶׁר־לוֹ הַבֵּית וְהֵגִיד לְכֹהֵן לֵאמֹר כְּנָגַע נִרְאָה לִי בְּבֵית:	then he whose house <i>it is</i> will go and tell the priest and say, ‘ <i>An</i> <i>affliction seems to have</i> <i>appeared on my house</i> .’	an affliction seems to have appeared on my house ← <i>(like)</i> <i>as an affliction has appeared to</i> <i>me in the house</i> .
Lev 14:36	וְצִוָּה הַכֹּהֵן וּפָנּוּ אֶת־הַבֵּית בְּטָרִם יָבֹא הַכֹּהֵן לְרְאוֹת אֶת־הַנִּגַּע וְלֹא יִטְמָא כָּל־אֲשֶׁר בְּבֵית וְאַחֵר כֵּן יָבֹא הַכֹּהֵן לְרְאוֹת אֶת־הַבֵּית:	And the priest will command <i>that</i> they empty the house before the priest comes to examine the affliction, so that <i>nothing</i> in the house <i>becomes</i> unclean, and after that the priest will come <i>and</i> examine the house.	that: purposive use of the vav, introducing a noun clause representing a command.  nothing ... becomes ← <i>everything ... does not become</i> .

Lev 14:37	וְרָאָה אֶת־הַנֶּגַע וְהִנֵּה הַנֶּגַע בְּקִירַת הַבַּיִת שְׁקֵעֵרוֹתָ יִרְקָקָת אוֹ אֲדַמְדָּמָת וּמְרֵאִיהֶן שְׁפֹל מִן־הַקִּיר:	And he will examine the affliction, and <i>if</i> the affliction <i>is</i> in the walls of the house, <i>in</i> greenish or reddish hollows, and its <i>profile is</i> recessed <i>in</i> 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 וְהִנֵּה פֶשֶׁה הִנָּגַע בְּקִירַת הַבַּיִת:	Then the priest will return on the seventh day, and he will examine <i>it</i> , and <i>if</i> the affliction has spread in the walls of the house,	if ← <i>behold</i> .
Lev 14:40	וַיְצַו הַכֹּהֵן וְחָלְצוּ אֶת־הָאֲבָנִים אֲשֶׁר בָּהֶן הַנֶּגַע וְהִשְׁלִיכוּ אֹתָהֶן אֶל־מְחוּץ לְעִיר אֶל־מָקוֹם טָמֵא:	then the priest will command <i>that</i> 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 vav. See Lev 14:36.
Lev 14:41	וְאֶת־הַבַּיִת יִקְצַע מִבֵּית סָבִיב וְשָׁפְכוּ אֶת־הָעֹפָר אֲשֶׁר הִקְצֹו אֶל־מְחוּץ לְעִיר אֶל־מָקוֹם 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 <i>in</i> an unclean place.	in ← <i>into</i> .
Lev 14:42	וְלָקְחוּ אֲבָנִים אֲחֵרוֹת וְהִבִּיאוּ אֶל־תַּחַת הָאֲבָנִים וְעָפָר אַחֵר יִקַּח וְטָח 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 <i>powder</i> , and he will plaster the house.	powder ← <i>dust</i> , apparently including plastering powder, such as gypsum plaster.
Lev 14:43	וְאִם־יָשׁוּב הַנֶּגַע וּפָרַח בַּבַּיִת אַחֵר חָלַץ אֶת־הָאֲבָנִים וְאַחֲרֵי הַקְצֹות אֶת־הַבַּיִת וְאַחֲרֵי הַטּוּחַ:	And <i>if</i> 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 <i>application of the plaster</i> ,	<i>application of the plaster</i> ← <i>being plastered</i> .
Lev 14:44	וּבֹא הַכֹּהֵן וְרָאָה וְהִנֵּה פֶשֶׁה הִנָּגַע בַּבַּיִת צֹרֶעַת מִמְּאֶרֶת הוּא בַּבַּיִת טָמֵא הוּא:	then the priest will come, and he will examine <i>it</i> , and <i>if</i> 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	וַנִּתֵּן אֶת־הַבַּיִת אֶת־אֲבָנָיו וְאֶת־עֲצָיו וְאֵת כָּל־עֹפָר הַבַּיִת וְהוֹצִיא אֶל־מְחוּץ לְעִיר אֶל־מָקוֹם טָמֵא:	Then he will demolish the house, its stones and its beams, and all the <i>plaster</i> 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	וְהָבֹא אֶל־הַבַּיִת כָּל־יָמֵי הַסִּגִּיר אֹתוֹ יִטְמָא עַד־הָעֶרֶב:	And whoever goes into the house all the <i>time</i> <i>that</i> he shut it up will be unclean until the evening.	time ← <i>days</i> .

Lev 14:47	וְהִשָּׁכַב בַּבַּיִת יִכָּבֵס אֶת־בְּגָדָיו וְהָאָכַל בַּבַּיִת יִכָּבֵס 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 יָבֹא הַכֹּהֵן וְרָאָה וְהָיָה לֹא־פֶשַׁע הַנִּגַּע בַּבַּיִת אַחֲרֵי הַטָּח אֶת־הַבַּיִת וְטָהַר הַכֹּהֵן אֶת־הַבַּיִת כִּי נִרְפָּא הַנִּגַּע:	But if the priest comes, as he must, and he examines <i>it</i> , 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 וּשְׁנֵי תוֹלַעַת וְאַזָּב:	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־כָּל־יְחָרָשׁ 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־הָאַזָּב וְאֶת־   שְׁנֵי הַתוֹלַעַת וְאֶת־הַצִּפֹּר הַחַיָּה וְטָבַל אֹתָם בַּדָּם הַצִּפֹּר הַשְּׁחוּטָה וּבַמִּים הַחַיִּים וְהִזָּה אֶל־הַבַּיִת שִׁבְעַת 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 <i>it</i> on the house seven times.	scarlet dye: see Lev 14:4.  killed ← slaughtered.  running ← living.
Lev 14:52	וְחַטָּא אֶת־הַבַּיִת בַּדָּם הַצִּפֹּר וּבַמִּים הַחַיִּים וּבַצִּפֹּר הַחַיָּה וּבְעֵץ הָאֶרְזוֹ וּבְאַזָּב וּבְשְׁנֵי הַתוֹלַעַת:	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	וְשִׁלַּח אֶת־הַצִּפֹּר הַחַיָּה אֶל־מִחוּץ לְעִיר אֶל־פְּנֵי הַשָּׂדֶה וְכִפֹּר עַל־הַבַּיִת וְטָהַר:	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 הַצָּרַעַת וְלַנִּתָּק:	This is the procedure for every affliction of leprosy and of scall,	procedure for ← law of.
Lev 14:55	וּלְצָרַעַת הַבֶּגֶד וּלְבַיִת:	and of leprosy of a garment and of a house,	a garment ... a house ← the garment ... the house.
Lev 14:56	וּלְשֹׂאֵת וּלְסַפְחַת וּלְבִהָרַת:	and of a swelling, and of scurf and of a bright spot,	
Lev 14:57	לְהוֹרֹת בַּיּוֹם הַטָּמֵא וּבַיּוֹם הַטָּהוֹר זֹאת תּוֹרַת הַצָּרַעַת: ס	to teach when a thing is unclean and when a thing is clean. This is the procedure for leprosy.”	when ... when ← on a day ... on a day.  procedure for ← law of.

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 אִלֵּיהֶם אִישׁ אִישׁ כִּי יְהִי־לֵזֶב מִבִּשְׁלוֹ זִבּוֹ טָמֵא הוּא:	“Speak to the sons of Israel and say to them, ‘ <i>As for every man</i> 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־הָטִמְאָתוֹ בְּזִבּוֹ כִּי בִשְׁלוֹ אֶת־זִבּוֹ אוֹת־הַחֲתִים בִּשְׁלוֹ מְזִבּוֹ טִמְאָתוֹ 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־הַמִּשְׁכָּב אֲשֶׁר יִשְׁכַּב עָלָיו הֵזֶב יִטְמָא וְכָל־הַכֵּלִי 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 יִכְבֶּס 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	וְהַיֹּשֵׁב עַל־הַכֵּלִי אֲשֶׁר־יֵשֵׁב עָלָיו הֵזֶב יִכְבֶּס 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	וְהַנֹּגֵעַ בְּבֶשֶׂר הֵזֶב יִכְבֶּס 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־יִרְקֶה הֵזֶב בְּטָהוֹר וְכִבֶּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָמֵא עַד־הָעֶרֶב:	And if he who has the discharge spits on <i>someone</i> clean, <u>the</u> <u>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 יֵרָכֵב עָלָיו הֵזֶב יִטְמָא:	And every carriage-seat on which he who has a discharge rides will be unclean.	
Lev 15:10	וְכָל־הַנֹּגֵעַ בְּכֹל אֲשֶׁר יְהִי תַּחְתָּיו יִטְמָא עַד־הָעֶרֶב וְהַנּוֹשֵׂא אוֹתָם יִכְבֶּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָמֵא עַד־הָעֶרֶב:	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.	anyone ← <i>everyone.</i> <hr/> anything ← <i>everything.</i>

Lev 15:11	וְכָל אֲשֶׁר יַגְעֶבּוּ הַזֶּבַע וַיִּדְּיוּ לֹא-שָׁטַף בַּמַּיִם וּכְבֹּס בְּגָדָיו וּרְחַץ בַּמַּיִם וְטָמֵא עַד-הָעֶרֶב:	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.	
Lev 15:12	וְכָל־חֶרֶשׁ אֲשֶׁר־יַגְעֶבּוּ הַזֶּבַע יִשָּׁבֵר וְכָל־כְּלִי־עֵץ יִשָּׁטַף בַּמַּיִם:	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.	
Lev 15:13	וְכִי־יִטְהַר הַזֶּבַע מִזּוּבּוֹ וְסָפַר לֹו שִׁבְעַת יָמִים לְטַהֲרָתוֹ וּכְבֹּס בְּגָדָיו וּרְחַץ בְּשָׁרוֹ בַּמַּיִם חַיִּים וְטָהַר:	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.	reserve ← <i>number</i> .  body ← <i>flesh</i> .  running ← <i>living</i> .
Lev 15:14	וּבַיּוֹם הַשְּׁמִינִי יִקַּח־לּוֹ שְׁתֵּי תֹרִים אוֹ שְׁנֵי בְנֵי יוֹנָה וּבָא   לִפְנֵי יְהוָה אֶל־פֶּתַח אֹהֶל מוֹעֵד וַיִּתֵּן אֶל־הַכֹּהֵן:	And on the eighth day he will get <u>himself</u> two turtle-doves or two young pigeons, and he will come before the LORD <u>at</u> the entrance to the tent of contact, and he will give them to the priest.	get himself ← <i>take to him</i> .  at ← <i>to</i> .
Lev 15:15	וַעֲשֵׂה אֹתָם הַכֹּהֵן אֶחָד חֲטָאת וְהָאֶחָד עֹלָה וּכְפָר עָלָיו הַכֹּהֵן לִפְנֵי יְהוָה מִזּוּבּוֹ: ס	And <u>the priest</u> will <u>make 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.	the priest will make <i>offerings with them</i> : in a Hebrew “VOS” (verb-object-subject) sentence.  for ← <i>from</i> .
Lev 15:16	וְאִישׁ כִּי־תִצָּא מִמֶּנּוּ שִׁכְבַּת־זֶרַע וּרְחַץ בַּמַּיִם אֶת־כָּל־בְּשָׁרוֹ וְטָמֵא עַד־הָעֶרֶב:	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.	semen ← <i>a lying / layer of seed, i.e. seed through lying with someone carnally</i> .  body ← <i>flesh</i> .
Lev 15:17	וְכָל־בְּגָד וְכָל־עוֹר אֲשֶׁר־יְהִיָּה עָלָיו שִׁכְבַּת־זֶרַע וּכְבֹּס בַּמַּיִם וְטָמֵא עַד־הָעֶרֶב: פ	And every garment and every hide <i>product</i> which has <u>semen</u> on it will be washed with water, and it will be unclean until the evening.	semen: see Lev 15:16.
Lev 15:18	וְאִשָּׁה אֲשֶׁר יִשְׁכַּב אִישׁ אֹתָהּ שִׁכְבַּת־זֶרַע וּרְחַצוּ בַּמַּיִם וְטָמְאוּ עַד־הָעֶרֶב:	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.	semen: see Lev 15:16.
Lev 15:19	וְאִשָּׁה כִּי־תִהְיֶה זֹבַה דָּם יְהִיָּה זֹבַה בְּבִשְׂרָהּ שִׁבְעַת יָמִים תִּהְיֶה בְּנִדְתָּהּ וְכָל־הַנִּגַּע בָּהּ יִטָּמֵא עַד־הָעֶרֶב:	And if a woman has a discharge, <i>and</i> her discharge is of blood, in her flesh, she shall be in her menstrual separation for seven days, and <i>anyone</i> touching her will be unclean until the evening.	anyone ← <i>everyone</i> .

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 יִכַּסּ בְּגָדָיו וְרַחֵץ 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 ← <i>everyone</i> .
Lev 15:22	וְכָל־הַנִּגָּע בְּכָל־כְּלִי אֲשֶׁר־תֵּשֵׁב עָלָיו יִכַּסּ בְּגָדָיו וְרַחֵץ בַּמַּיִם וְיִטְמָא עַד־הָעֶרֶב:	And <u>anyone</u> who touches <u>any</u> item <i>of 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 ← <i>everyone</i> .  any ← <i>every</i> .
Lev 15:23	וְאִם עַל־הַמִּשְׁכָּב הוּא אָז עַל־הַכְּלִי אֲשֶׁר־הוּא יִשְׁבֹּת־עָלָיו בְּנִגְעוֹ־בּוֹ יִטְמָא עַד־הָעֶרֶב:	And if it <i>is</i> the bed or the item <i>of</i> <i>furniture</i> on which she sits, when he touches <u>the item</u> , he will be unclean until the evening.	the bed ... the item ← <i>on the bed</i> ... <i>on the item</i> , pleonastically to English ears, since we have <i>on</i> <i>which</i> following.  the item ← <i>it</i> .
Lev 15:24	וְאִם שָׁכַב יִשְׁכַּב אִישׁ אֹתָהּ וְתָהִי נִדְתָּהּ עָלָיו וְיִטְמָא שִׁבְעַת יָמִים וְכָל־הַמִּשְׁכָּב אֲשֶׁר־יִשְׁכַּב עָלָיו יִטְמָא: פ	And if a man <u>actually lies</u> with her, then her menstrual impurity will be upon him, and he will be unclean for seven days, and <u>all</u> <u>the bed</u> he lies on will be unclean.	actually lies: infinitive absolute.  all the bed: or <i>every bed</i> .
Lev 15:25	וְאִשָּׁה כִּי־יִזְוֹב זֹב דָּמָהּ יָמִים רַבִּים בְּלֹא עֵת־נִדְתָּהּ אָז כִּי־תִזְוֹב עַל־נִדְתָּהּ כָּל־יָמֶיהָ זֹב טְמֵאתָהּ כִּימֵי 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 <u>her unclean discharge</u> will be as the days of her menstrual separation. She is unclean.	her unclean discharge ← <i>the</i> <i>discharge of her uncleanness</i> , a Hebraic genitive.
Lev 15:26	כָּל־הַמִּשְׁכָּב אֲשֶׁר־תִּשְׁכַּב עָלָיו כָּל־יָמֶיהָ זֹזָה כְּמִשְׁכָּב נִדְתָּהּ יִהְיֶה־לָּהּ וְכָל־הַכְּלִי אֲשֶׁר תֵּשֵׁב עָלָיו טְמֵא יִהְיֶה כְּטִמְאָת 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 <i>of furniture</i> on which she sits will be unclean, as <i>with</i> the uncleanness of her menstrual separation.	any (2x) ← <i>every</i> .
Lev 15:27	וְכָל־הַנִּגָּע בָּם יִטְמָא וְכַסּ בְּגָדָיו וְרַחֵץ 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 ← <i>everyone</i> .
Lev 15:28	וְאִם־טָהְרָה מִזֹּבוֹהָ וְסִפְרָה לָּהּ שִׁבְעַת יָמִים וְאַחֲרָיִם תִּטְהָר:	And <u>when</u> she has been cleansed of her discharge, she will <u>reserve</u> herself seven days, and after <i>that</i> she will be clean.	when: the word usually means <i>if</i> , but [AnLx] also gives <i>when</i> .  reserve ← <i>count</i> .

Lev 15:29	וּבַיּוֹם הַשְּׁמִינִי תִקַּח-לָהּ שְׁתֵּי תְּרִים אוֹ שְׁנֵי בְּנֵי יוֹנָה וְהֵבִיָּאָה 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	וַעֲשֵׂה הַכֹּהֵן אֶת-הָאֶחָד חֲטָאת וְאֶת-הָאֶחָד עֹלָה וּכְפַר עָלֶיהָ הַכֹּהֵן לִפְנֵי יְהוָה מִזֹּב טִמְאַתָּה:	And the priest will offer one of them as a sin-offering and the other as a burnt offering. And the priest will atone for her before the LORD, for her unclean discharge.	offer ← <i>do</i> .  one ... the other ← <i>the one ... the one</i> .  unclean discharge ← <i>the discharge of her uncleanness</i> , a Hebraic genitive.
Lev 15:31	וְהִזְרַתֶּם אֶת-בְּנֵי-יִשְׂרָאֵל מִטִּמְאַתָּם וְלֹא יָמָתוּ בְּטִמְאַתָּם בְּטַמְאֵם אֶת-מִשְׁכְּנִי אֲשֶׁר בְּתוֹכָם:	And you will separate the sons of Israel from their uncleanness so that they do not die in their uncleanness, by them making my tabernacle, which is in their midst, unclean.	you: plural.  so that: purposive use of the vav.  them making: gerundial use of the infinitive.
Lev 15:32	זֹאת תּוֹרַת הַזֵּב וְאִשֶּׁר תֵּצֵא מִמֶּנּוּ שְׂכֶבֶת-זֶרַע לְטִמְאַה-בָּהּ:	This is the procedure for him who has a discharge and for him from whom semen is emitted, so as to become unclean by it,	procedure for ← <i>law of</i> .  semen: see Lev 15:16.
Lev 15:33	וְהַדֹּוה בְּנִדְתָּהּ וְהַזֵּב אֶת-זִבּוֹ לְזָכָר וּלְנִקְבָּהּ וּלְאִישׁ אֲשֶׁר יִשְׁכַּב עִם-טִמְאַה: פ	and of her that is sick in her period, and of him who has a discharge, for male or female, and for the man who lies with an unclean woman.’ ”	has a discharge ← <i>discharges his discharge</i> .
Lev 16:1	וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְּנֵי 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 אָחִיךָ וְאַל-יָבֹא בְּכָל-עֵת אֶל-הַקֹּדֶשׁ מִבֵּית לְפָרֶכֶת אֶל-פְּנֵי הַכַּפֹּרֶת אֲשֶׁר עַל-הָאָרֶץ וְלֹא יָמוּת כִּי בָּעֲנָן אֶרְאֶה עַל-הַכַּפֹּרֶת:	and the LORD said to Moses, “Speak to Aaron your brother, and don't let him come at just any time to the holy place inside the veil, into the presence of the atonement cover which is over the ark, so that he does not die, for I will appear over the atonement cover in the cloud.	any ← <i>every</i> .  holy place: as noted by [CB], the “holy place” in this chapter is the holy of holies, being inside the veil.  so that: purposive use of the vav.
Lev 16:3	בְּזֹאת יָבֹא אַהֲרֹן אֶל-הַקֹּדֶשׁ בְּפָר בֶּן-בָּקָר לְחֲטָאת וְאַיִל 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>כְּתֹנֶת־בֹּד קֹדֶשׁ יִלְבָּשׁ וּמְכַנְסֵי־בֹד יִהְיוּ עַל־בָּשָׂרוֹ וּבִאֲבִגֵּט בֹד יַחְגֹּר וּבִמְצַנֶּפֶת בֹּד יַצְנֹף בְּגִדֵי־קֹדֶשׁ הֵם וְרָחַץ בַּמַּיִם אֶת־בָּשָׂרוֹ וְלִבָּשָׁם:</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 <u>wear</u> 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>.</p> <hr/> <p>wear: the word specific to, and cognate with, <i>turban</i>.</p>
Lev 16:5	<p>וּמֵאֵת עֵדֹת בְּנֵי יִשְׂרָאֵל יִקַּח שְׁנֵי־שְׁעִירֵי עִזִּים לַחֲטָאֹת 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 אֶהֱרֹן אֶת־פָּר הַחֲטָאֹת אֲשֶׁר־לוֹ וּכְפָר בְּעֻזּוֹ 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 הַשְּׁעִירִים וְהָעֹמֵד אֹתָם לִפְנֵי יְהוָה פָּתַח 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 אֶהֱרֹן עַל־שְׁנֵי הַשְּׁעִירִים גּוּרְלוֹת גּוּרָל אֶחָד לַיהוָה וּגּוּרָל אֶחָד לְעִזָּאֵזֶל:</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 אֶהֱרֹן אֶת־הַשְּׁעִיר אֲשֶׁר עָלָה עָלָיו הַגּוּרָל לַיהוָה וַעֲשֵׂהוּ חֲטָאֹת:</p>	<p>And Aaron will offer the goat buck on which the lot fell to the LORD, and he will perform <i>the sacrifice</i> of it as a sin-offering.</p>	
Lev 16:10	<p>וְהַשְּׁעִיר אֲשֶׁר עָלָה עָלָיו הַגּוּרָל לְעִזָּאֵזֶל יַעֲמַד־חַי לִפְנֵי יְהוָה לְכַפֵּר עָלָיו לְשַׁלַּח אֹתוֹ לְעִזָּאֵזֶל 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</u> for himself, by <u>dismissing</u> it 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.</p> <hr/> <p>by dismissing: gerundial use of the infinitive.</p>
Lev 16:11	<p>וְהִקְרִיב אֶהֱרֹן אֶת־פָּר הַחֲטָאֹת אֲשֶׁר־לוֹ וּכְפָר בְּעֻזּוֹ וּבְעֵד בֵּיתוֹ וְשָׁחַט אֶת־פָּר הַחֲטָאֹת 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 מְלֵא־הַמִּחָתָה גִּחְלִי־אֵשׁ מֵעַל הַמִּזְבֵּחַ מִלִּפְנֵי יְהוָה וּמִלֵּא חֲפָנָיו קִטְרֶת סָמִים דָּקָה וְהָבִיא מִבֵּית לַפָּרֹכֶת:</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>.</p> <hr/> <p>with his hands full ← <i>and fulness of his dual-fists</i>.</p>

Lev 16:13	וַנִּתֵּן 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 וּלְפָנֶי 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־שְׁעִיר הַחֲטָאֹת אֲשֶׁר לָעָם וְהֵבִיא אֶת־דָּמּוֹ אֶל־מִבֵּית לַפָּרֹכֶת וַעֲשֵׂה אֶת־דָּמּוֹ כַּאֲשֶׁר עָשָׂה לְדָם הַפָּר וְהִזָּה אֹתוֹ עַל־הַכַּפֹּרֶת וּלְפָנֶי 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	וְכִפֵּר עַל־הַקֹּדֶשׁ מִטְּמֵאֹת בְּנֵי יִשְׂרָאֵל וּמִפְּשָׁעֵיהֶם לְכָל־חַטֹּאתֵם וְכֵן יַעֲשֶׂה לְאֹהֶל מוֹעֵד הַשֹּׁכֵן אֹתָם בְּתוֹךְ טְמֵאֹתָם׃	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 uncleanness.	uncleanness ← <i>uncleannesses</i> .
Lev 16:17	וְכָל־אָדָם לֹא־יִהְיֶה   בְּאֹהֶל מוֹעֵד בְּבָאוֹ לְכַפֵּר בַּקֹּדֶשׁ עַד־צֵאתוֹ וְכִפֵּר בְּעֵדוֹ וּבְעֵד בֵּיתוֹ וּבְעֵד כָּל־קְהָל 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 וְכִפֵּר עָלָיו וְלָקַח מִדָּם הַפָּר וּמִדָּם הַשְּׁעִיר וַנִּתֵּן עַל־קַרְנוֹת 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 וְטָהָרוּ וְקִדְּשׁוּ 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	וְכִלָּה מְכַפֵּר אֶת־הַקֹּדֶשׁ וְאֶת־אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ וְהִקְרִיב אֶת־הַשְּׁעִיר 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>וְסִמָּךְ אֶהְיֶה אֶת־שְׁתֵּי יָדָיו  וְיָדָיו עַל רֹאשׁ הַשָּׁעִיר הַחַי  וְהִתְוַדָּה עָלָיו אֶת־כָּל־עֲוֹנוֹת  בְּנֵי יִשְׂרָאֵל  וְאֶת־כָּל־פְּשָׁעֵיהֶם  לְכָל־חַטָּאתָם וְנָתַן אֹתָם  עַל־רֹאשׁ הַשָּׁעִיר 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 הַשָּׁעִיר עָלָיו  אֶת־כָּל־עֲוֹנוֹתָם אֶל־אֶרֶץ  גִּזְרָה וְשָׁלַח אֶת־הַשָּׁעִיר  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 הַבֵּד 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־בָּשָׂרוֹ בַּמַּיִם  בַּמָּקוֹם קָדוֹשׁ וּלְבָשׁ  אֶת־בְּגָדָיו וַיֵּצֵא וַעֲשֶׂה  אֶת־עֹלֹתָו וְאֶת־עֹלֹת הָעָם  וּכְפַר בְּעֹדוֹ וּבְעֹד 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 of</i> 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 הַחֲטָאת יִקְטִיר  הַמִּזְבֵּחַ:</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>וְהַמְשִׁיחַ אֶת־הַשָּׁעִיר  לְעִזָּאִיל יַכְבֵּס בְּגָדָיו וְרָחַץ  אֶת־בָּשָׂרוֹ 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 הַחֲטָאת וְאֵת  שָׁעִיר הַחֲטָאת אֲשֶׁר הוּבָא  אֶת־דָּמָם לְכַפֵּר בַּקֹּדֶשׁ יוֹצִיא  אֶל־מַחוּץ לַמַּחֲנֶה וְשָׂרְפוּ  בָּאֵשׁ אֶת־עֹרֹתָם וְאֶת־בָּשָׂרָם  וְאֶת־פְּרִשָּׁם:</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>וְהַשָּׂרֵף אֹתָם יַכְבֵּס בְּגָדָיו  וְרָחַץ אֶת־בָּשָׂרוֹ 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 בַּעֲשׂוֹר לַחֹדֶשׁ תַּעֲנֶנּוּ אֶת־נַפְשֵׁיכֶם וְכָל־מְלָאכָה לֹא תַעֲשׂוּ הָאֲזֻלָּח וְהָגֵר הָגֵר בְּתוֹכְכֶם:	And it will be an age-abiding statute to you in <u>the seventh month</u> , <u>on the tenth day</u> of the month. You will <u>humble</u> 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 day: 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 תְּטַהֲרוּ:	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־נַפְשֵׁיכֶם חֻקַּת עוֹלָם:	It is a Sabbath of sabbatic observance to you, and you will <u>humble yourselves</u> . <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	וְכַפֵּר הַכֹּהֵן אֲשֶׁר־יִמָּשַׁח אֹתוֹ וְאֲשֶׁר יִמְלֹא אֶת־יָדָיו לְכַהֵן תַּחַת אָבִיו וְלִבֵּשׁ אֶת־בְּגָדֵי הַבָּד בְּגָדֵי הַקֹּדֶשׁ:	And the priest, whom he shall anoint, and whom he shall <u>install</u> 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	וְכַפֵּר אֶת־מִקְדָּשׁ הַקֹּדֶשׁ וְאֶת־אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ יִכַּפֵּר וְעַל הַכֹּהֲנִים וְעַל־כָּל־עַם הַקֵּהָל 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 וַיַּעַשׂ כַּאֲשֶׁר צֻוָּה 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־צֻוָּה 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 בַּמַּחֲנֶה אוֹ אֲשֶׁר יִשְׁחַט מִחוּץ לַמַּחֲנֶה:	« <i>As for any man</i> of the house of Israel who <u>slaughters</u> 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 קָרְבָּן לַיהוָה לִפְנֵי מִשְׁכַּן יְהוָה דָּם יִחָשֵׁב לְאִישׁ הַהוּא דָם שָׁפָךְ וְנִכְרַת הָאִישׁ הַהוּא מִקֶּרֶב עַמּוֹ:	and <i>who</i> does not bring it to the entrance of the tent of contact to offer <i>it</i> as 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 הַשָּׂדֶה וְהֵבִיאוּם 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 in the open field, and they bring them to the LORD, to the entrance of the tent of contact, to the priest, and that they sacrifice them as 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 at 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 לְשֹׁעִיִּרִים אֲשֶׁר הֵם זֹנִים אַחֲרֵיהֶם חֻקַּת עוֹלָם תְּהִי־זֹאת לָהֶם לְדֹרֹתָם:	And they will no longer make their sacrifices to the demons 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	וְאֵלֶּהם תֹּאמַר אִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל וּמִן־הַגֵּר אֲשֶׁר־יִגֹּר בְּתוֹכְכֶם אֲשֶׁר־יַעֲלֶה עֹלָה אוֹ־זֶבַח:	And you will say to them, ‘Any man from the house of Israel, and from the foreigners 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 יָבִיאוּנוּ לַעֲשׂוֹת אֹתוֹ לַיהוָה וְנִכְרַת הָאִישׁ הַהוּא מִעַמּוֹ:	but <i>who</i> does not bring it to the entrance of the tent of contact, for it to be made to the LORD, that man will be cut off from his people.	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 פָנִי בִּנְפֹשׁ הָאֹכֶלֶת אֶת־הַדָּם וְהִכַּרְתִּי אֹתָהּ מִקֶּרֶב עַמָּהּ:	And as for any man from the house of Israel, or from the foreigners who dwell in their midst, who consumes any blood, I will oppose that person who consumes blood, and I will cut him off from the midst of his 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 נַפֶּשׁ הַבָּשָׂר בַּדָּם הִוא וְאֲנִי נָתַתִּיו לָכֶם עַל־הַמִּזְבֵּחַ לְכַפֵּר עַל־נַפְשֵׁיכֶם כִּי־הַדָּם הוּא בְּנַפֶּשׁ יִכָּפֵר:	For the life of the flesh is in the blood, and I have appointed it for you on the altar, to atone for your lives, for it is the blood which atones for the life.’	life ... lives ... life ← <i>soul ... souls ... soul.</i>

Lev 17:12	עַל־כֵּן אֶמְרָתִי לִבְנֵי 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 ← every soul ... not.
Lev 17:13	וְאִישׁ אִישׁ מִבְּנֵי יִשְׂרָאֵל וּמִן־הַגֵּר הַגֵּר בְּתוֹכָם אֲשֶׁר יִצּוֹד צִיד חַיָּה אוֹ־עוֹף אֲשֶׁר יֹאכַל וְשִׁפָּה אֶת־דָּמּוֹ וְכִסָּהוּ 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 ← a man, a man. foreigners ← foreigner. live catch ← hunting of an animal.
Lev 17:14	כִּי־נֶפֶשׁ כָּל־בֶּשָׂר דָּמּוֹ בְּנֶפֶשׁוֹ הוּא וְאָמַר לִבְנֵי יִשְׂרָאֵל דָּם כָּל־בֶּשָׂר לֹא תֹאכְלוּ כִּי נֶפֶשׁ כָּל־בֶּשָׂר דָּמּוֹ הוּא כָּל־אֹכְלוֹ יִכָּרֵת:	For the life of all flesh <i>is</i> its blood <i>which is</i> for its life. So I said to the sons of Israel, ‘You will not consume the blood of any flesh, for the life of all flesh <i>is</i> its blood; anyone who consumes it will be cut off.’	life ... life ... life ← soul ... soul ... soul. any ← all. anyone ← everyone.
Lev 17:15	וְכָל־נֶפֶשׁ אֲשֶׁר תֹּאכַל נֶבֶלָה וְטֶרֶפָה בְּאֶזְרַח וּבִגֵּר וּכְבָשׁ בְּגִדָיו וְרֹחֶץ בַּמַּיִם וְטָמֵא עֲדָה־עָרַב וְטָהָר:	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 ← every soul. or (2x): disjunctive use of the vav. foreigners ← the foreigner.
Lev 17:16	וְאִם לֹא יִכְבֹּשׁ וּבִשְׂרוֹ לֹא יִרְחֹץ וְנָשָׂא עֲוֹנוֹ: פ	But if he does not wash <i>his</i> clothes or does not wash his body, then he will bear his iniquity.”	body ← flesh.
Lev 18:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר:	And the LORD spoke to Moses and said,	
Lev 18:2	דַּבֵּר אֶל־בְּנֵי 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 יִשְׁבַּתְּם־בָּהּ לֹא תַעֲשׂוּ וּכַמַּעֲשֵׂה אֶרֶץ־כְּנָעַן אֲשֶׁר אֲנִי מְבִיא אֶתְכֶם שָׁמָּה לֹא תַעֲשׂוּ וּבַחֲקֵיתֶהֶם 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) ← doing.
Lev 18:4	אֶת־מִשְׁפָּטֵי תַעֲשׂוּ וְאֶת־חֻקֹּתַי תִּשְׁמְרוּ לִלְכֹת בָּהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם:	You will act in accordance with my regulations, and you will keep my statutes, by walking in them. I <i>am</i> the LORD your God.	act in accordance with ← do. 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, <b>which a man shall do and live by.</b> I <i>am</i> the LORD.	<b>Rom 10:5, Gal 3:12.</b>
Lev 18:6	אִישׁ אִישׁ אֶל־כָּל־שָׂאֵר בְּשָׂרוֹ לֹא תִקְרְבוּ לְגִלּוֹת עֲרוּהָ אֲנִי יְהוָה: ס	No <u>man</u> 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>  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 אֲחוֹתֶךָ בֵּת־אָבִיךָ אוֹ בֵּת־אִמְךָ מוֹלֶדֶת בֵּית אוֹ מוֹלֶדֶת חוּץ לֹא תִגְלֶה עֲרוֹתֶיהָ: ס	<i>As for</i> the nakedness of your sister, the daughter of your father <i>or</i> the daughter of your mother, <i>whether</i> born at home or born away <i>from home</i> , 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.  her ← <i>their</i> . Hebrew uses a plural form after “or”, but the antecedent, <i>your sister</i> , is singular.
Lev 18:10	עֲרוֹת בִּתְבִנְךָ אוֹ בֵּת־בִּתְךָ לֹא תִגְלֶה עֲרוֹתֶיהָ כִּי עֲרוֹתֶךָ הֵנָּה: ס	<i>As for</i> the nakedness of your son's daughter <i>or</i> 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.  their ... they: here the forms can be taken as having a plural antecedent.
Lev 18:11	עֲרוֹת בֵּת־אִשְׁת־אָבִיךָ מוֹלֶדֶת אָבִיךָ אֲחוֹתֶךָ 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 <u>sister</u> ; you shall not uncover her nakedness.	sister: standing for a half-sister, with a different mother.
Lev 18:12	עֲרוֹת אֲחוֹת־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 אֲחוֹת־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 אֲחִי־אָבִיךָ לֹא תִגְלֶה אֶל־אִשְׁתּוֹ לֹא תִקְרַב דִּדְתָּךְ 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 כַּלְתֶּךָ לֹא תִגְלֶה אִשָּׁת בְּנֶךָ הִוא 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 הִוא: 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־בִּתְּבָנָהּ וְאֶת־בִּתְּבָתָּהּ לֹא תִקַּח לְגִלּוֹת עֲרוֹתָהּ שְׂאֵרָה הֵנָּה זִמָּה הִוא	You shall not uncover the nakedness of a woman and her daughter, <i>nor</i> will you take her son's daughter <i>or</i> 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־אֲחֹתָהּ לֹא תִקַּח לְצֹרֵר לְגִלּוֹת עֲרוֹתָהּ עָלֶיהָ בַּחַיָּיהָ:	And you will not take a woman <i>to wife</i> in addition to her sister, <i>which</i> would cause strife <i>in</i> <i>uncovering</i> 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 לְגִלּוֹת עֲרוֹתָהּ:	And you will not approach a woman in her <i>time of</i> being set apart for her menstrual impurity, <i>uncovering</i> her nakedness.	uncovering ← <i>to uncover</i> .
Lev 18:20	וְאֶל־אִשָּׁת עַמִּיתְךָ לֹא־תִתֵּן שְׂכַבְתָּךְ לְזָרַע לְטִמְאָה־בָּהּ:	And you shall not <i>lie in</i> <i>intercourse with</i> 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 לְמַלְךְ וְלֹא תַחַלֵּל אֶת־שֵׁם אֱלֹהֶיךָ אֲנִי יְהוָה:	And you shall not let <i>any</i> of your seed impregnate <i>prostitutes</i> 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.  Molech ← <i>the Molech</i> , and similarly throughout Leviticus.
Lev 18:22	וְאֶת־זָכָר לֹא תִשְׁכַּב מִשְׁכְּבִי אִשָּׁה תוֹעֵבָה הִוא:	You shall not lie with a male <i>as</i> <i>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 שְׂכַבְתָּךְ לְטִמְאָה־בָּהּ וְאִשָּׁה לֹא־תַעֲמֹד לִפְנֵי בְהֵמָה לְרִבְעָה תִבֶּל הִוא:	And you shall not let your <i>intercourse</i> 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 perversion.	intercourse ← <i>lying</i> .  any ← <i>every</i> .  perversion ← <i>mixture, confusion</i> .
Lev 18:24	אֶל־תִּטְמְאוּ בְּכָל־אֵלֶּה כִּי בְּכָל־אֵלֶּה נִטְמְאוּ הַגּוֹיִם אֲשֶׁר־אֲנִי מְשַׁלֵּחַ מִפְּנֵיכֶם:	Do not defile yourselves with <i>any</i> 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 עֲוֹנָהּ עָלֶיהָ וְתִקָּא הָאָרֶץ אֶת־יֹשְׁבֶיהָ:	And the land is defiled, and I <i>will visit</i> it for its iniquity, 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 מִכָּל 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 אַנְשֵׁי־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 בְּטִמְאַכֶּם אֹתָהּ כְּאֲשֶׁר קָאָה אֶת־הָגוֹי אֲשֶׁר לִפְנֵיכֶם:	so that the land does not vomit you up for <u>your 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־אֲשֶׁר יַעֲשֶׂה מִכָּל הַתּוֹעֵבוֹת הָאֵלֶּה וְנִכְרְתוּ הַנַּפְשׁוֹת הָעֹשֹׂת מִקֶּרֶב עַמָּם:	For <i>as for anyone</i> 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> . any ← <i>all</i> . individuals ← <i>souls</i> .
Lev 18:30	וּשְׁמַרְתֶּם אֶת־מִשְׁמְרָתִי 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 קְדוּשִׁים תְּהִיוּ כִּי קָדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם:	“Speak to the whole congregation of the sons of Israel and say to them, ‘ <b>You will be holy, for I, the LORD your God, <i>am</i> holy.</b>	1 Pet 1:16.
Lev 19:3	אִישׁ אָמוֹ וְאָבִיו תִּירָאוּ וְאֶת־שַׁבָּתִּי 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־תִּפְּנוּ אֶל־הָאֱלִילִים וְאַל־יִמָּסְכָּה לָּא 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 לַיהוָה לְרִצְוֹנְכֶם תִּזְבַּחְהוּ:	And if you <u>offer</u> a peace- sacrifice to the LORD, you will offer it for <u>your acceptance</u> .	offer (2x) ← <i>sacrifice</i> . a peace-sacrifice ← <i>a sacrifice of “peaces”</i> . 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 וְהַנּוֹתָר עַד-יוֹם הַשְּׁלִישִׁי בָּאֵשׁ 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 פְּגוּלָּה הוּא לֹא יִרָצָה:	And if it <u>is eaten at all</u> 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 <u>it</u> will bear his iniquity, for he has profaned the holiness of the LORD, and that <u>person</u> will be cut off from <u>his</u> people.	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 פֶּאֶת שְׂדֵךְ לִקְצֹר וְלִקֵּט 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	וְכִרְמְךָ לֹא תַעֲזֹל וּפְרֹט כִּרְמְךָ 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-תִבְחָשׁוּ וְלֹא-תִשְׁקְרוּ אִישׁ בְּעַמִּיתוֹ:	You will not steal, and you will not deceive, and you will not lie to <u>one another</u> .	to one another ← <i>a man against his compatriot</i> .
Lev 19:12	וְלֹא-תִשָּׁבְעוּ בִשְׁמִי לִשְׁקֹר וְחָלַלְתָּ אֶת-שֵׁם אֱלֹהֶיךָ אֲנִי יְהוָה:	And <b>you will not swear in my name falsely</b> , <u>so profaning</u> the name of your God. I <i>am</i> the LORD.	<b>Matt 5:33.</b> so profaning ← <i>and you (would) profane</i> . AV differs ( <i>neither shalt thou profane</i> ), introducing another prohibition.
Lev 19:13	לֹא-תַעֲשֹׂק אֶת-רֵעֶךָ וְלֹא תִגְזֹל לֹא-תֵלֵין פְּעֻלַּת שָׂכִיר אִתְּךָ עַד-בֹּקֶר:	You shall not defraud your neighbour, and you will not plunder <i>him</i> , and <u>you will not keep the wages</u> of a hired labourer with you until the morning.	you will not keep the wages: or, with AV, taking תֵּלִין 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 וּלְפָנֶי עוֹר לֹא תִתֵּן מִכְשָׁל וִירָאָה 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-תַעֲשֹׂו עוֹלָּ בַּמִּשְׁפָּט לֹא-תִשָּׂא פָנֶי-דָל וְלֹא תִהְדָּר פָּנֶי גָדוֹל בַּצֶּדֶק תִּשְׁפֹּט עַמִּיתְךָ:	You shall not commit injustice in judgment; you shall not <u>show partiality before</u> the poor, 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 רֵכִיל בְּעַמֶּיךָ לֹא תַעֲמֹד עַל־דָּם רֵעֶךָ אֲנִי יְהוָה:	You shall not go <i>around</i> slandering among your people. 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־תִשְׂנֹא אֶת־אֲחִיךָ בְּלִבְבְּךָ הוֹכַח תּוֹכִיחַ אֶת־עַמִּיתְךָ וְלֹא־תִשָּׂא עָלָיו חֲטָא:	You shall not hate your brother in your heart, you will <u>certainly</u> reprove your fellow citizen, and you will not countenance him <i>in</i> sin.	certainly reprove: infinitive absolute.
Lev 19:18	לֹא־תִקָּם וְלֹא־תִטּוֹר אֶת־בְּנֵי עַמֶּךָ וְאָהַבְתָּ לְרֵעֶךָ כְּמוֹד אֲנִי יְהוָה:	You will not take revenge, and you will not <u>bear a grudge</u> against the sons of your people, and <b>you shall love your neighbour as yourself</b> . I <i>am</i> the LORD.	<b>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.</b>  bear a grudge against ← <i>keep (anger implied), as in Ps 103:9, Jer 3:5.</i>
Lev 19:19	אֶת־חֻקֹּתַי תִּשְׁמְרוּ בְּהִמָּתְךָ לֹא־תִרְבִּיעַ בְּלֵאִים שָׂדֶךָ לֹא־תִזְרַע בְּלֵאִים וּבְגָד בְּלֵאִים שֶׁעֲטֻזָּו 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־אִשָּׁה שִׁכְבַּת־זָרַע וְהָיָה שִׁפְחָהּ נִחְרַפֶּת לְאִישׁ וְהַפְּדָהּ לֹא נִפְדָּתָה אוֹ חֲפָשָׁה לֹא נִתְּנָהּ בְּקָרְתָּ תְּהִיָּהּ לֹא יוֹמָתָהּ כִּי־לֹא חֲפָשָׁה:	And if a man <u>lies in intercourse</u> with a woman who <i>is</i> a bondmaid <u>acquired for</u> a man, and she has not <u>been redeemed</u> <u>at all</u> and no freedom has been granted to her, <i>then they will be</i> <u>scourged</u> . 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	וְהָבִיָּא אֶת־אַשְׁמוֹ 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	וְכִפֹּר 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	וְכִי־תָבֹאוּ אֶל־הָאָרֶץ וְנִטְעַתֶּם כָּל־עֵץ מֵאֲכָל וְעֵרְלִיתֶם עֵרְלָתוֹ אֶת־פְּרִי שָׁלֹשׁ שָׁנִים יְהִיָּה לָכֶם עֵרְלִים 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</u> <u>their fruit as uncircumcised</u> – you will <u>wait</u> three years <i>during</i> <i>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	וּבִשְנָה הָרְבִיעִית יִהְיֶה כָּל־פְּרִי קֹדֶשׁ הַלִּוּלִים לַיהוָה:	But in the fourth year all <u>their</u> fruit will be a <u>holy object of</u> praise to the LORD.	their ← <i>its</i> .  holy <i>object of</i> praise ← <i>holiness of praises</i> , a Hebraic genitive.
Lev 19:25	וּבִשְנָה הַחֲמִישִׁתַּ תֹּאכְלוּ אֶת־פְּרִי לְהוֹסִיף לָכֶם תְּבוּאָתוֹ אֲנִי יְהוָה אֱלֹהֵיכֶם:	And in the fifth year you will eat its fruit, <u>and it will 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 תַעֲוֹנֶנּוּ:	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 פֶאת רֹאשְׁכֶם וְלֹא תִשְׁחִית אֶת פֶּאת זָקְנְךָ:	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 תַתֵּנוּ בְּבִשְׂרֹכֶם וּכְתַבְתָּ קַעֲקֹעַ לֹא תַתֵּנוּ בָכֶם 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</u> <u>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 קַעֲקֹעַ = <i>tattoo</i> .
Lev 19:29	אַל־תַּחֲלִל אֶת־בִּתְּךָ לְהִזְנוֹתָהּ וְלֹא־תִזְנֶה הָאָרֶץ וּמְלֵאָה 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 וּמִקֹּדְשִׁי תִּירָאוּ אֲנִי יְהוָה:	Keep my Sabbaths, and fear my sanctuary. I <i>am</i> the LORD.	
Lev 19:31	אַל־תִּפְּנוּ אֶל־הָאֱבֹת וְאַל־הִידְעָנִים אֶל־תִּבְקָשׁוּ לְטִמְאָה 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 שֵׂיבָה תִּקּוּם וְהִדְרָת פָּנֶי זָקֵן וִירֵאתָ מֵאֱלֹהֶיךָ 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 גֵּר בְּאַרְצְכֶם לֹא תוֹנֶנּוּ אִתּוֹ:	And if a foreigner is resident in your land, you shall not oppress him.	
Lev 19:34	כְּאֶזְרַח מִכֶּם יִהְיֶה לָכֶם הַגֵּר   הַגֵּר אֶתְכֶם וְאַהֲבַת לוֹ כְּמוֹד כִּי־גֵרִים הֵייתֶם בְּאֶרֶץ מִצְרַיִם אֲנִי יְהוָה אֱלֹהֵיכֶם:	The foreigner resident <u>among</u> you will be as a native <u>among</u> 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 בַּמִּדָּה בַּמִּשְׁקָל וּבַמְּשׁוּרָה:	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	מֵאֲזֵנֵי צֶדֶק אֲבִנֵי-צֶדֶק אֵיפֹת צֶדֶק וְהֵינּוּ 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	וּשְׁמִרְתֶּם 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 לֵּאמֹר:	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 מִזֶּרְעוֹ לְמִלֵּךְ מוֹת יוֹמָת עַם הָאָרֶץ יִרְגְּמֻהוּ בָאֶבֶן:	“And to the sons of Israel you will say, ‘ <u>Any man</u> of the sons of Israel or of the foreigners who are dwelling in Israel who gives <i>any</i> of his seed to Molech <u>will certainly be put to death</u> . The people of the land will <u>stone</u> <u>him</u> .	any man ← <i>a man, a man</i> .  will certainly be put to death: infinitive absolute.  stone him ← “ <i>boulder</i> ” <i>him</i> with <i>stone</i> . Not the same word as in Deut 13:9.
Lev 20:3	וְאֲנִי אֶתֵּן אֶת-פָּנַי בְּאִישׁ הַהוּא וְהִכַּרְתִּי אֹתוֹ מִקֶּרֶב עַמּוֹ כִּי מִזֶּרְעוֹ נָתַן לְמִלֵּךְ לְמַעַן טַמֵּא אֶת-מִקְדָּשִׁי וּלְחַלֵּל אֶת-שְׁמִי קֹדֶשׁ:	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 <i>some</i> of his seed to Molech, so as to defile my sanctuary and to profane <u>my holy name</u> .	my holy name ← <i>the name of</i> <i>my holiness</i> , a Hebraic genitive.
Lev 20:4	וְאִם הָעָם יַעֲלִימוּ עִם הָאָרֶץ אֶת-עֵינֵיהֶם מִן-הָאִישׁ הַהוּא בְּתַתּוֹ מִזֶּרְעוֹ לְמִלֵּךְ לְבִלְתִּי הָמִית אֹתוֹ:	And if the people of the land <u>turn a blind eye to</u> that man when he gives his seed to Molech, so that they do not put him to death,	turn a blind eye to ← <i>conceal</i> <i>their eyes from</i> , with an infinitive absolute.
Lev 20:5	וּשְׁמִתִּי אֲנִי אֶת-פָּנַי בְּאִישׁ הַהוּא וּבְמִשְׁפַּחְתּוֹ וְהִכַּרְתִּי אֹתוֹ וְאֵת   כָּל-הַזָּנִים אַחֲרָיו לְזָנוֹת אַחֲרֵי הַמִּלֵּךְ 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 <u>in</u> <u>committing prostitution in</u> following <i>the practices</i> of Molech, from the midst of their people.	in committing prostitution: gerundial use of the infinitive.
Lev 20:6	וְהִנֵּפֶשׁ אֲשֶׁר תִּפְגֹּה אֶל-הָאִבָּת וְאֶל-הַיִּדְעָנִים לְזָנוֹת אַחֲרֵיהֶם וְנִתְּתִי אֶת-פָּנַי בְּנִפְשׁ הַהוּא וְהִכַּרְתִּי אֹתוֹ מִקֶּרֶב עַמּוֹ:	And <i>as for</i> any <u>person</u> who turns to the soothsayers <u>or</u> the wizards, to go whoring after them, I will set my face against that <u>person</u> , and I will cut him off from the midst of his people.	person (2x) ← <i>soul</i> .  or: disjunctive use of the <i>vav</i> .
Lev 20:7	וְהִתְקַדְּשִׁיתֶם וְהִיִּיתֶם קֹדָשִׁים 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 וַעֲשִׂיתֶם אַתֶּם אֲנִי יְהוָה מְקַדְּשְׁכֶם:	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 דָּמִיו בּוֹ:	For any <u>man</u> who curses his father <u>or</u> his mother <u>will</u> certainly be put to death. He has cursed his father <u>or</u> his mother; his <u>blood</u> <i>will be</i> upon him.	any man ← <i>a man, a man.</i>  or (2x): disjunctive use of the vav.  will certainly be put to death: infinitive absolute.  blood ← <i>bloods.</i>
Lev 20:10	וְאִישׁ אֲשֶׁר יִנְאֹף אֶת־אִשְׁתּוֹ אִישׁ אֲשֶׁר יִנְאֹף אֶת־אִשְׁתּוֹ רֵעֵהוּ מוֹת־יוּמָת הַנָּאֹף וְהַנָּאֹפֶת:	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> certainly be put to death.	will certainly be put to death: infinitive absolute.
Lev 20:11	וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת־אִשְׁתּוֹ אָבִיו עֶרְוַת אָבִיו גִּלָּה מוֹת־יוּמָתוֹ שְׁנֵיהֶם דְּמִיהֶם 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 <i>will be</i> 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 דְּמִיהֶם 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</u> <u>to death</u> ; they have committed a perversion. Their blood <i>will be</i> upon them.	sleeps ← <i>lies.</i>  will certainly be put to death: infinitive absolute.  perversion ← <i>mixture,</i> <i>confusion.</i>
Lev 20:13	וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת־זָכָר מִשְׁכַּבִּי אִשָּׁה תוֹעֵבָה עָשׂוּ שְׁנֵיהֶם מוֹת יוּמָתוֹ דְּמִיהֶם 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 will certainly be put to</u> <u>death</u> ; their blood <i>will be</i> upon them.	they will certainly be put to death: infinitive absolute.
Lev 20:14	וְאִישׁ אֲשֶׁר יִקַּח אֶת־אִשָּׁה וְאֶת־אִמָּהּ זִמָּה הוּא בָּאֵשׁ יִשְׂרְפוּ אֹתוֹ וְאֶתָּהֶן 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 בְּבִהֶמָּה מוֹת יוּמָת וְאֶת־הַבְּהֵמָה תִּהְרֹגוּ:	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 לְרַבְעָהּ אֹתָהּ וְהִרְגִּית אֶת־הָאִשָּׁה וְאֶת־הַבְּהֵמָה מוֹת יוּמָתוֹ דְּמִיהֶם 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 <i>will be</i> upon them.	any ← <i>every.</i>  they will certainly be put to death: infinitive absolute.

Lev 20:17	וְאִישׁ אֲשֶׁר־יִקַּח אֶת־אָחֳתוֹ בֶּת־אָבִיו אוֹ בֶּת־אִמּוֹ וְרָאָהּ אֶת־עֶרְוֹתָהּ וְהִיא־תִּרְאֶה אֶת־עֶרְוֹתָיו חֶסֶד הוּא וְנִכְרְתוּ לְעֵינֵי בְנֵי עַמָּם עֲרוֹת אָחֳתוֹ גִּלָּה 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־עֶרְוֹתָהּ אֶת־מְקוֹרָהּ הַעֲרָה וְהִיא גִּלְתָּהּ אֶת־מְקוֹר דָּמֶיהָ וְנִכְרְתוּ שְׁנֵיהֶם מִקֶּרֶב 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 <i>of</i> <i>bleeding</i> , and she has uncovered the source of her bleeding, and the two of them will be cut off <i>from</i> their people.	from ← <i>from the midst of</i> .
Lev 20:19	וְעֲרוֹת אָחֳתוֹת אִמֶּךָ וְאָחֳתוֹת אָבִיךָ לֹא תִגְלֶה כִּי אֶת־שְׂאֵרָוּ הַעֲרָה 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־דָּדֹתוֹ עֲרוֹת דָּדוֹ גִּלָּה 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 גִּלָּה 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 אֲנִי מֵבִיא אֹתְכֶם שָׁמָּה לְשִׁבְתָּ בָּהּ:	And you shall keep all my statutes and all my regulations, and you will do them, <i>so that</i> the land, which I am bringing you to, to inhabit it, does not vomit you up.	so that: purposive use of the vav.
Lev 20:23	וְלֹא תֵלְכוּ בְּחֻקֹּת הַגּוֹי אֲשֶׁר־אֲנִי מְשַׁלַּח מִפְּנֵיכֶם כִּי אֶת־כָּל־אֱלֹהִים עָשׂוּ וְאֶקֶץ בָּם:	And do not walk in the statutes of the people whom I am <i>driving</i> <i>out</i> 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 לָכֶם אֲתֶם תִּירְשׁוּ אֶת־אֲדֹמְתֶם וְאֲנִי אֶתְּנֶנָּה לָכֶם לְרֶשֶׁת אֲתָהּ אֶרֶץ זָבֹת חֶלֶב וְדִבֶּשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר־הִבְדַּלְתִּי אֹתְכֶם מִן־הָעַמִּים:	And I said to you, «You will inherit their <i>land</i> , and I will give it to you, to inherit it, a land <i>flowing with</i> 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 הַטְהֵרָה לַטְמֵאָה וּבֵין-הָעוֹף הַטָּמֵא לַטָּהֵר וְלֹא-תִשְׁקָצוּ אֶת-נַפְשֹׁתֵיכֶם בַּבְּהֵמָה וּבָעוֹף וּבְכֹל אֲשֶׁר תֵּרַמַּשׁ הָאֲדָמָה אֲשֶׁר-הִבְדַּלְתִּי לָכֶם לַטְמֵא:	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 yourselves 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> .  yourselves ← <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 קָדוֹשׁ אֲנִי יְהוָה וְאַבְדַּלְתִּי 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 יִדְעָנִי מוֹת יוֹמָתוֹ בְּאֵבֶן יִרְגְּמוּ אֹתָם דְּמִיהֶם בָּם: פ	And <i>any</i> man or woman among them who is a soothsayer or wizard <u>will 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 לִנְפֹשׁ 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> <u>person</u> among his <u>people</u> ,	<i>dead person</i> ← <i>soul</i> .  people ← <i>peoples</i> .
Lev 21:2	כִּי אִם-לְשָׂאָרוֹ הַקָּרֵב אֵלָיו לְאִמּוֹ וּלְאָבִיו וּלְבָנָו וּלְבִתּוֹ 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 הַקְּרוֹבָה 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 בְּעַל בְּעַמּוּיוֹ לְהַחֲלוֹ:	A master of his <u>people</u> shall not defile himself, so as to profane himself.	people ← <i>peoples</i> .
Lev 21:5	לֹא-יִקְרַח *יִקְרַחוּ קְרָחַהּ בְּרֹאשָׁם וּפָאֵת זָקָנָם לֹא יִגְלְחוּ וּבִבְשָׂרָם לֹא יִשְׁרְטוּ 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 יַחֲלִילוּ שֵׁם אֱלֹהֵיהֶם כִּי אֶת-אֲשֵׁי יְהוָה לֶחֶם לֶחֶם אֱלֹהֵיהֶם הֵם מִקְרִיְבִים וְהִיוּ קְדָשׁ:	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 וְחִלָּלָהּ לֹא יִקְחוּ וְאִשָּׁה גְרוּשָׁה מְאִישָׁה לֹא יִקְחוּ כִּי־קֹדֶשׁ הוּא לֵאלֹהָיו:	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	וְקִדְשְׁתּוֹ כִּי־אֶת־לֶחֶם אֱלֹהִים הוּא מִקְרִיב קֹדֶשׁ יְהִי־לִי כִּי קֹדֶשׁ אֲנִי יְהוָה מְקִדְשְׁכֶם:	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 תִחַל לְזִנוּת אֶת־אֲבִיהָ הִיא מְחַלֶּלֶת בָּאֵשׁ תִּשְׂרֹף: 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	וְהַכֹּהֵן הַגָּדוֹל מֵאַחָיו אֲשֶׁר־יוֹצֵק עַל־רֹאשׁוֹ   שֶׁמֶן הַמִּשְׁחָה וּמִלֵּא אֶת־יָדָיו לְלִבֵּשׁ אֶת־הַבְּגָדִים אֶת־רֹאשׁוֹ לֹא יִפְרָע 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> . <u>consecrated</u> ← <i>filled his hand</i> .
Lev 21:11	וְעַל כָּל־נִפְשֹׁת מֵת לֹא יֵבֵא לְאָבִיו וּלְאִמּוֹ לֹא יִטְמָא:	And he will not go to <u>any dead person</u> . He shall not defile himself with his father or mother.	any ← <i>every</i> . <u>dead person</u> ← <i>souls of (one) dead or dying</i> .
Lev 21:12	וּמִן־הַמִּקְדָּשׁ לֹא יֵצֵא וְלֹא יִחַלֵּל אֶת מִקְדָּשׁ אֱלֹהָיו כִּי נִזֵּר שֶׁמֶן מִשְׁחַת אֱלֹהָיו 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	אִלְמָנָה וְגְרוּשָׁה וְחִלָּלָהּ זֹנָה אֶת־אֵלָה לֹא יִקַּח כִּי אִם־בְּתוּלָה מֵעַמּוֹ 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. <u>people</u> ← <i>peoples</i> .
Lev 21:15	וְלֹא־יִחַלֵּל זֶרְעוֹ בְּעַמּוֹ כִּי אֲנִי יְהוָה מְקִדְשׁוֹ: 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	דִּבֶּר אֶל־אַהֲרֹן לֵאמֹר אִישׁ מִזֶּרַעְךָ לְדֹרֹתָם אֲשֶׁר יִהְיֶה בּוֹ מוֹם לֹא יִקְרָב לְהִקְרִיב לֶחֶם אֱלֹהֵיוֹ:	“Speak to Aaron and say, ‘Any 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 יִקְרָב אִישׁ עוֹר אוֹ פֶּסֶח אוֹ חֶרֶס אוֹ 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)</i> <i>not</i> .
Lev 21:19	אוֹ אִישׁ אֲשֶׁר־יִהְיֶה בּוֹ שִׁבְר רֵגֶל אוֹ שִׁבְר יָד:	nor a man who has a fracture in the foot or a fracture in the hand,	
Lev 21:20	אוֹ־גִבֹן אוֹ־דָק אוֹ תִבְלָל בְּעֵינָיו אוֹ גֶּרֶב אוֹ יִלְפַת אוֹ מְרוּחַ אֲשָׁךְ:	nor <i>anyone</i> hunchbacked, or <u>emaciated</u> , 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 אַהֲרֹן הַכֹּהֵן לֹא יֵגֶשׁ לְהִקְרִיב אֶת־אֲשֵׁי יְהוָה מוֹם בּוֹ אֵת לֶחֶם אֱלֹהֵיוֹ לֹא יֵגֶשׁ לְהִקְרִיב:	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 אֱלֹהֵיוֹ מִקְדָּשֵׁי הַקֹּדֶשִׁים וּמִזֵּה־הַקֹּדֶשִׁים יֹאכֵל:	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 יָבֹא וְאֶל־הַמִּזְבֵּחַ לֹא יֵגֶשׁ כִּי־מוֹם בּוֹ וְלֹא יַחְלִל אֶת־מִקְדָּשַׁי כִּי אֲנִי יְהוָה מְקַדְּשָׁם:	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	דִּבֶּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו וַיִּנְּזְרוּ מִקְדָּשַׁי בְּנֵי־יִשְׂרָאֵל וְלֹא יַחְלִלוּ אֶת־שְׁמִי קֹדֶשִׁי אֲשֶׁר הֵם מְקַדְּשִׁים לִי אֲנִי יְהוָה:	“Speak to Aaron and to his sons, <i>and tell them that</i> they should 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	<p>אָמַר אֱלֹהִים לְדֹרֹתֵיכֶם כָּל-אִישׁ   אֲשֶׁר-יִקְרַב מִכָּל-זֶרַעְכֶם אֶל-הַקִּדְּשִׁים אֲשֶׁר יִקְדִּישׁוּ בְנֵי-יִשְׂרָאֵל לַיהוָה וְטִמְאַתּוּ עָלָיו וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא מִלִּפְנֵי אֲנִי יְהוָה:</p>	<p>Say to them, ‘In your generations, every man of <u>any</u> of your seed <u>who is in an unclean state</u>, who approaches the holy things 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.</p>	<p>any ← <i>all</i>.</p> <hr/> <p>who <i>is</i> in an unclean state ← <i>and his uncleanness (is) upon him</i>.</p> <hr/> <p>person ← <i>soul</i>.</p>
Lev 22:4	<p>אִישׁ אִישׁ מִזֶּרַע אַהֲרֹן וְהוּא צָרוּעַ אוֹ זָב בִּקְדָּשִׁים לֹא יֹאכֵל עַד אֲשֶׁר יִטָּהַר וְהִנָּלַע בְּכָל-טִמְאַ-נֶפֶשׁ אוֹ אִישׁ אֲשֶׁר-תֵּצֵא מִמֶּנּוּ שִׁכְבַּת-זֶרַע:</p>	<p><u>Any 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> <u>who is unclean</u>, or a man from whom <u>semen</u> is emitted,</p>	<p>any man ← <i>a man, a man</i>.</p> <hr/> <p>any ← <i>every</i>.</p> <hr/> <p>person who is unclean ← <i>is unclean of soul</i>. AV differs (<i>thing ... unclean (by) the dead</i>), also possible.</p> <hr/> <p>semen ← <i>lying of seed</i>.</p>
Lev 22:5	<p>אוֹ-אִישׁ אֲשֶׁר יַגֵּעַ בְּכָל-שֶׂרֶץ אֲשֶׁר יִטְמָא-לוֹ אוֹ בְּאָדָם אֲשֶׁר יִטְמָא-לוֹ לְכָל טִמְאַתּוֹ:</p>	<p>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 –</p>	<p>any (2x) ← <i>every</i>.</p>
Lev 22:6	<p>נֶפֶשׁ אֲשֶׁר תִּגְעֹבוּ וְטִמְאַה עַד-הָעֶרֶב וְלֹא יֹאכֵל מִן-הַקִּדְּשִׁים כִּי אִם-רָחַץ בָּשָׂרוֹ בַּמַּיִם:</p>	<p>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.</p>	<p>the person ← <i>a soul</i>.</p> <hr/> <p>but ← <i>but rather</i>. AV differs (<i>unless</i>), but inappropriate here; see next verse.</p> <hr/> <p>body ← <i>flesh</i>.</p>
Lev 22:7	<p>וּבֹא הַשֶּׁמֶשׁ וְטָהַר וְאַחֲרַיִם יֹאכֵל מִן-הַקִּדְּשִׁים כִּי לֶחֶמוֹ הוּא:</p>	<p>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 <i>it is</i> his <u>bread</u>.</p>	<p>partake of ← <i>eat from</i>.</p> <hr/> <p>bread: standing for <i>food</i> in general. See 1 Sam 28:22-24. This applies throughout the chapter and more widely.</p>
Lev 22:8	<p>נִבְלָה וְטֶרֶפָה לֹא יֹאכֵל לְטִמְאַה-בָּהּ אֲנִי יְהוָה:</p>	<p>He shall not eat from a carcase or savaged <i>animal</i>, which <i>would</i> defile him. I <i>am</i> the LORD.</p>	
Lev 22:9	<p>וְשָׁמְרוּ אֶת-מִשְׁמְרֹתַי וְלֹא-יִשְׂאוּ עָלָיו חֲטָא וּמָתוּ בּוֹ כִּי יַחֲלִלְהוּ אֲנִי יְהוָה מִקְדָּשָׁם:</p>	<p>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.</p>	
Lev 22:10	<p>וְכָל-זָר לֹא-יֹאכֵל קֹדֶשׁ תּוֹשֵׁב כֹּהֵן וְשָׂכִיר לֹא-יֹאכֵל קֹדֶשׁ:</p>	<p>And <u>no</u> foreigner will <u>eat</u> <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>.</p>	<p>no ... will eat ← <i>every ... will not</i>.</p> <hr/> <p>with ← <i>of</i>. Wider use of the construct state.</p> <hr/> <p>holy <i>thing</i> ← <i>holiness</i>. Also in the rest of this chapter.</p>

Lev 22:11	וְכֹהֵן כִּי־יִקְנֶה נֶפֶשׁ קִנְיָן כִּסְפוֹ הוּא יֹאכַל בּוֹ וְיִלְיֵד בֵּיתוֹ הֵם יֹאכְלוּ בִלְחָמוֹ:	But if a priest buys a <u>person</u> as a purchase with his <i>own</i> money, that <i>person</i> may eat of it, as <i>may</i> anyone 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	וּבִת־כֹּהֵן כִּי תִהְיֶה לְאִישׁ זָר הִוא בְּתֻרֹמַת הַקֹּדְשִׁים 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	וּבִת־כֹּהֵן כִּי תִהְיֶה אִלְמָנָה וּגְרוּשָׁה וְזָרַע אֵין לָהּ וְשָׁבָה אֶל־בֵּית אָבִיהָ כְּנַעוּרֶיהָ מִלֶּחֶם אָבִיהָ תֹאכַל וְכֹל־זָר לֹא־יֹאכַל בּוֹ: ס	And <i>as for</i> the daughter of a priest who becomes a widow or is <u>divorced</u> , and <i>has</i> no offspring, she will return to the house of her father, as in her youth. She will partake of her father's bread, and <u>no</u> foreigner <u>will</u> eat it.	divorced: as in Lev 21:7. offspring ← <i>seed</i> . no ... will ← <i>not every ... will</i> .
Lev 22:14	וְאִישׁ כִּי־יֹאכַל קֹדֶשׁ בְּשִׁגְגָה וְיָסַף חֲמִשִּׁיתוֹ עָלָיו וְנָתַן לְכֹהֵן אֶת־הַקֹּדֶשׁ:	And if a man eats a holy <i>thing</i> in ignorance, then he will add one fifth to it, and he will <u>give</u> the <u>holy thing</u> to the priest.	give the holy <i>thing</i> : AV differs ( <i>give it with the holy thing</i> ).
Lev 22:15	וְלֹא יַחֲלֹל אֶת־קֹדְשֵׁי בְנֵי יִשְׂרָאֵל אֵת אֲשֶׁר־יְרִימוּ לַיהוָה:	And they will not profane the holy <i>things</i> of the sons of Israel which they heave to the LORD.	
Lev 22:16	וְהָשִׂיאוּ אוֹתָם עֲוֹן אֲשָׁמָה בְּאַכְלָם אֶת־קֹדְשֵׁיהֶם כִּי אֲנִי יְהוָה מְקַדְּשָׁם: פ	Nor shall they cause them to bear iniquity, <u>entailing</u> 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.' ”	nor: negatory use of the vav, as in Deut 33:6. entailing ← <i>of</i> . Wider use of the construct state.
Lev 22:17	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר:	Then the LORD spoke to Moses and said,	
Lev 22:18	דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו וְאֶל־ כָּל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם אִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל וּמִן־הַגֵּר בְּיִשְׂרָאֵל אֲשֶׁר יִקְרִיב קָרְבָּנוֹ לְכָל־נִדְרֵיהֶם וּלְכָל־נִדְבוֹתָם אֲשֶׁר־יִקְרִיבוּ לַיהוָה לְעֹלָה:	“Speak to Aaron and to his sons, and to all the sons of Israel, and say to them, ‘ <u>Any man</u> 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 <u>make</u> to the LORD as a burnt offering,	any man ← <i>a man, a man</i> . make ← <i>offer</i> .
Lev 22:19	לְרִצְנָכֶם תָּמִים זָכָר בֶּבֶקֶר בְּכִשְׁבִּים וּבְעִזִּים:	<i>let him offer for your acceptance</i> , a male <u>without</u> blemish, among the oxen, lambs, or goats.	for your acceptance: see Lev 19:5. AV differs here too. without blemish ← <i>perfect</i> . or: disjunctive use of the vav.
Lev 22:20	כָּל אֲשֶׁר־בּוֹ מוֹם לֹא תִקְרִיבוּ כִּי־לֹא לְרִצּוֹן יִהְיֶה לָכֶם:	You shall not offer <u>any</u> animal that <i>has</i> a blemish, for it will not be <u>accepted</u> on your behalf.	any ← <i>every</i> . accepted ← <i>for acceptance</i> .

Lev 22:21	וְאִישׁ כִּי־יִקְרִיב זֶבַח־שְׁלָמִים לַיהוָה לִפְלֹא־נֹדֶר אוֹ לְנִדְבָה בַּבֶּקֶר אוֹ בַצֹּאן תָּמִים יִהְיֶה לְרָצוֹן כָּל־מוֹם לֹא יִהְיֶה־בּוֹ:	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.	without blemish ← <i>perfect</i> .  any ← <i>every</i> .
Lev 22:22	עֹרֹת אוֹ שִׁבּוֹר אוֹ־חֲרוּץ אוֹ־יִבֶּלֶת אוֹ גָּרֵב אוֹ יִלְפֶת לֹא־תִקְרִיבוּ אֵלֶּה לַיהוָה וְאַשָּׁה לֹא־תִתְּנֶנּוּ מֵהֶם עַל־הַמִּזְבֵּחַ לַיהוָה:	As for animals suffering blindness, or <i>which are</i> fractured or lacerated, or <i>which have</i> 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 וְשֶׁה שְׂרוּעַ וְקִלּוֹט 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 ← <i>do</i> .
Lev 22:24	וּמִעֹד וּכְתוֹת וְנִתּוּק וּכְרוֹת 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 ← <i>do</i> .
Lev 22:25	וּמִיַּד בֶּן־נֶכֶד לֹא תִקְרִיבוּ אֶת־לֶחֶם אֱלֹהֵיכֶם מִכָּל־אֶלֶּה כִּי מְשַׁחֲתֵם בָּהֶם מוֹם בָּם לֹא יִרְצוּ לָכֶם: 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 ← <i>all</i> .  they are inherently defiled ← <i>defilement (is) in them</i> .
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 וְהָלָאָה יִרְצָה לְקִרְבָּן 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 ← <i>under</i> .
Lev 22:28	וְשׂוֹר אוֹ־שֶׁה אֹתוֹ וְאֶת־בָּנוֹ לֹא תִשְׁחָטוּ בַּיּוֹם אֶחָד:	And you shall not kill <i>both</i> a bull or a sheep and its young in one day.	
Lev 22:29	וּכְיִתְּזַבְּחוּ זֶבַח־תּוֹדָה לַיהוָה לְרָצֹנְכֶם תִּזְבְּחוּ:	And when you offer the sacrifice of a thank-offering to the LORD, you will make the sacrifice <i>for your acceptance</i> .	offer ← <i>sacrifice</i> .  for your acceptance: see Lev 19:5.
Lev 22:30	בַּיּוֹם הַהוּא יֵאָכֵל 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	וּשְׁמַרְתֶּם מִצְוֹתַי וַעֲשִׂיתֶם 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 תַחֲלִילוּ אֶת־שֵׁם קָדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי יְהוָה מְקַדְּשְׁכֶם:	And you will not profane my <u>holy name</u> , and I will be sanctified among the sons of Israel. I <i>am</i> the LORD <i>who</i> sanctifies you,	my holy name ← <i>the name of my holiness</i> , a Hebraic genitive.
Lev 22:33	הַמוֹצִיא אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לֵהְיוֹת 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 לֵּאמֹר:	Then the LORD spoke to Moses and said,	
Lev 23:2	דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם מוֹעֲדֵי יְהוָה אֲשֶׁר־תִּקְרָאוּ 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 שַׁבְתוֹן מִקְרָא־קֹדֶשׁ כָּל־מְלָאכָה לֹא תַעֲשׂוּ שַׁבַּת הוּא לַיהוָה בְּכָל מוֹשְׁבֵיכֶם: 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 <u>shall do 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.  you shall do no work ← <i>you shall not do all work</i> .
Lev 23:4	אֵלֶּה מוֹעֲדֵי יְהוָה מִקְרָאֵי קֹדֶשׁ אֲשֶׁר־תִּקְרָאוּ 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 בְּאַרְבַּעָה 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 הַמִּצּוֹת לַיהוָה שִׁבְעַת יָמִים מִצּוֹת 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> .  kind of work ← <i>artisanry of work</i> .
Lev 23:8	וְהִקְרַבְתֶּם אֵשָׁה לַיהוָה שִׁבְעַת יָמִים בֵּין 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> .  kind of work: see Lev 23:7.
Lev 23:9	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר:	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, בְּכֹרִים, which occurs in Lev 23:17.
Lev 23:11	וְהִנִּיף אֶת־הָעֹמֶר לִפְנֵי יְהוָה לְרֹצְנֶכֶם מִמַּחֲרַת הַשַּׁבָּת יִנִּיפֶנּוּ הַכֹּהֵן:	And he will wave the sheaf before the LORD <u>for your acceptance</u> . On the day after the Sabbath the priest will wave it.	for your acceptance: see Lev 19:5.
Lev 23:12	וַעֲשִׂיתֶם בְּיוֹם הַנִּיפֹכְכֶם אֶת־הָעֹמֶר בֶּבֶשׂ תָּמִים בֶּן־שָׁנָתוֹ לְעֹלָה לַיהוָה:	And on the day when you wave the sheaf, you will carry out <i>the sacrifice</i> of a lamb <u>without blemish</u> , one-year-old, as a burnt offering to the LORD,	without blemish ← <i>perfect</i> .
Lev 23:13	וּמִנְחָתוֹ שְׁנֵי עֶשְׂרִינָיִם סֹלֶת בְּלוּלָה בְּשֶׁמֶן אֲשֶׁה לַיהוָה רֵיחַ נִיחֹחַ וְנִסְכָּהּ יֵין רְבִיעִית הֵינִן:	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 <u>its 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 וְכֹרֶמֶל לֹא תֹאכְלוּ עַד־עֹלָצֶם הַיּוֹם הַזֶּה עַד הֵבִיאְכֶם אֶת־קָרְבַּן 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</u> to your God. <i>It is</i> an age-abiding statute for your generations in all your dwelling places.	fresh grain ← ( <i>produce of</i> ) <i>a 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 תְּמִימֹת תִּהְיֶינָה:	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 הַשְּׁבִיעִית תִּסְפְּרוּ חֲמִשִּׁים יּוֹם 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	מִמִּשְׁבְּתֵיכֶם תָּבִיאוּ   לֶחֶם תְּנוּפָה שְׁתֵּים שְׁנֵי עֶשְׂרִינָיִם סֹלֶת תִּהְיֶינָה חֻמָּץ תֹּאפֶינָה בְּכֹרִים 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 שִׁבְעַת כִּבְשִׁים תְּמִימִם בְּגִי שָׁנָה וּפָר בֶּן-בָּקָר אֶחָד וְאַיִלִם שְׁנָיִם יִהְיוּ עֲלָה לַיהוָה וּמִנְחָתָם וְנִסְפֵיהֶם אִשָּׁה רִיח־נִיחֹחַ 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-עֲזִים אֶחָד לְחַטָּאת וּשְׁנֵי כִבְשִׁים בְּגִי שָׁנָה לְזִבְחַ שְׁלָמִים:	And you will perform <i>the sacrifice of</i> 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 הַלֶּחֶם הַבְּכוּרִים תְּנוּפָה לִפְנֵי יְהוָה עַל-שְׁנֵי כִבְשִׁים קָדֹשׁ יִהְיוּ לַיהוָה לִכְהֵן:	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	וּקְרַאתֶם בַּעֲצָם   הַיּוֹם הַזֶּה מִקְרָא-קָדֹשׁ יִהְיֶה לָכֶם כָּל-מִלְאכְתָּ 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	וּבִקְצֹרְכֶם אֶת-קִצִּיר אֲרָצְכֶם לֹא-תִכְלֶה פֶּאֶת שְׂדֶךְ בִּקְצֹרְךָ וְלִקֹּט קִצִּירְךָ לֹא תִלְקֹט לְעֹנִי וְלִגֵּר 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</i> the LORD your God.' "	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-קָדֹשׁ:	"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-מִלְאכְתָּ 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	אֲךָ בַּעֲשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה יוֹם הַכִּפּוּרִים הוּא מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם וְעֲנִיתֶם אֶת־נַפְשֵׁיכֶם וְהִקְרַבְתֶּם אֵשָׁה לַיהוָה:	“Now on the tenth <i>day</i> of this seventh month it <i>is</i> the day of <u>atonement</u> . 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.  yourselves ← <i>your souls</i> .
Lev 23:28	וְכָל־מְלָאכָה לֹא תַעֲשׂוּ בַּעֲצָם הַיּוֹם הַזֶּה כִּי יוֹם כִּפּוּרִים הוּא לְכַפֵּר עֲלֵיכֶם לִפְנֵי יְהוָה אֱלֹהֵיכֶם:	And you will not do <u>any</u> work on this <u>particular</u> day, for it <i>is</i> the day of atonement to atone for you before the LORD your God.	any ← <i>all</i> .  particular day ← <i>day itself</i> .
Lev 23:29	כִּי כָל־הַנֶּפֶשׁ אֲשֶׁר לֹא־תִעָנֶה בַּעֲצָם הַיּוֹם הַזֶּה וְנִכְרְתָה מֵעַמִּיהָ:	For <u>any</u> <u>person</u> who is not humbled on this particular day will be cut off from <u>his</u> people.	any ← <i>every</i> .  person ... his people ← <i>soul ... its peoples</i> .
Lev 23:30	וְכָל־הַנֶּפֶשׁ אֲשֶׁר תַּעֲשֶׂה כָּל־מְלָאכָה בַּעֲצָם הַיּוֹם הַזֶּה וְהָאֲבֹדְתִי אֶת־הַנֶּפֶשׁ הַהוּא מִקֶּרֶב עִמָּה:	And <i>as for</i> <u>any</u> <u>person</u> 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> .  person ... person ... his ← <i>soul ... soul ... its</i> .
Lev 23:31	כָּל־מְלָאכָה לֹא תַעֲשׂוּ חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם בְּכָל מְשֻׁבְּתֵיכֶם:	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	שַׁבַּת שְׁבָתוֹן הוּא לָכֶם וְעֲנִיתֶם אֶת־נַפְשֵׁיכֶם בְּתַשְׁעָה לַחֹדֶשׁ בָּעֶרֶב מֵעֶרֶב עַד־עֶרֶב תִּשְׁבְּתוּ שְׁבָתְכֶם: 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 <u>Sabbath</u> .”	yourselves ← <i>your souls</i> .  you will celebrate your Sabbath ← you will “sabbath” your Sabbath.
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 לַחֹדֶשׁ 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 <u>Tabernacles</u> for seven days to the LORD.	Tabernacles ← <i>booths</i> . Not the same word as the one for <i>the</i> tabernacle.
Lev 23:35	בַּיּוֹם הָרִאשׁוֹן מִקְרָא־קֹדֶשׁ כָּל־מְלָאכָה 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> .  kind of work: see Lev 23:7.

Lev 23:36	<p>שְׁבַעַת יָמִים תִּקְרְבוּ אֵשָׁה לַיהוָה בַּיּוֹם הַשְּׁמִינִי מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם וְהִקְרַבְתֶּם אֵשָׁה לַיהוָה עֲצֹרֶת הוּא כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ:</p>	<p>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. It is a solemn assembly; you shall do <u>no kind of work</u>.</p>	<p>no ← <i>not every</i>. kind of work: see Lev 23:7.</p>
Lev 23:37	<p>אֵלֶּה מוֹעֲדֵי יְהוָה אֲשֶׁר־תִּקְרְאוּ אֹתָם מִקְרָאֵי קֹדֶשׁ לְהִקְרִיב אֵשָׁה לַיהוָה עֹלָה וּמִנְחָה זֶבַח וְנִסְכִּים דְּבַר־יוֹם בַּיּוֹמוֹ:</p>	<p>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,</p>	
Lev 23:38	<p>מִלִּבְד שְׁבַתַּת יְהוָה וּמִלִּבְד מִתְּנוּתֵיכֶם וּמִלִּבְד כָּל־נְדָרֵיכֶם וּמִלִּבְד כָּל־נִדְבוֹתֵיכֶם אֲשֶׁר תִּתְּנוּ לַיהוָה:</p>	<p>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.</p>	
Lev 23:39	<p>אֲךָ בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי בְּאַסְפְּכֶם אֶת־תְּבוּאֹת הָאָרֶץ תַּחֲגּוּ אֶת־חַג־יְהוָה שְׁבַעַת יָמִים בַּיּוֹם הָרִאשׁוֹן שְׁבַתוֹן וּבַיּוֹם הַשְּׁמִינִי שְׁבַתוֹן:</p>	<p>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.</p>	
Lev 23:40	<p>וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן פָּרִי עֵץ הָדָר כַּפֹּת תְּמָרִים וְעֵנָף עֵץ־עֵבֶת וְעֵרְבֵי־נַחַל וּשְׂמַחְתֶּם לִפְנֵי יְהוָה אֱלֹהֵיכֶם שְׁבַעַת יָמִים:</p>	<p>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.</p>	<p>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 פֶּאֶר. tree of honour: NH= <i>citrus tree</i>.</p>
Lev 23:41	<p>וְחִגַּגְתֶּם אֹתוֹ חַג לַיהוָה שְׁבַעַת יָמִים בְּשָׁנָה חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם בַּחֹדֶשׁ הַשְּׁבִיעִי תַחֲגּוּ אֹתוֹ:</p>	<p>And you will celebrate it <i>as</i> a festival to the LORD for seven days <u>of the year</u>. It is an age-abiding statute for your generations; you will celebrate it in the seventh month.</p>	<p>of the year ← <i>in the year</i>.</p>
Lev 23:42	<p>בִּסֻּכֹּת תֵּשְׁבוּ שְׁבַעַת יָמִים כָּל־הָאֶזְרָח בְּיִשְׂרָאֵל יֵשְׁבוּ בִּסֻּכֹּת:</p>	<p>You will dwell in <u>tabernacles</u> for seven days; every native in Israel will dwell in tabernacles,</p>	<p>tabernacles: see Lev 23:34.</p>

Lev 23:43	לְמַעַן יֵדְעוּ דִּרְתֵיכֶם 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	צַו אֶת־בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ אֵלֶיךָ שֶׁמֶן זֵית 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 לַפָּרֹכֶת הָעֹדֶת בָּאֵהָל מוֹעֵד יַעֲרֹךְ אֹתוֹ אֶהְרֹן מֵעֶרֶב עַד־בֹּקֶר לִפְנֵי יְהוָה תָּמִיד חֻקַּת עוֹלָם לְדִרְתֵיכֶם:	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 הַמְּנִרָה הַטְּהֹרָה יַעֲרֹךְ אֶת־הַנֵּרוֹת 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 וְאִפִּיתָ אֹתָהּ שִׁתִּים עֲשֶׂהָ חֲלוֹת שְׁנֵי עֶשְׂרִים יִהְיֶה הַחֹלֶה הָאֶחָד:	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 מַעֲרֻכּוֹת שֵׁשׁ הַמַּעֲרֻכָּת עַל הַשֻּׁלְחָן הַטָּהוֹר 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	וְנָתַתָּ עַל־הַמַּעֲרֻכָּת לִבְנָה זֶכֶה וְהִיְתָה לֶלֶחֶם לְאִזְכָּרָה אֲשֶׁה 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</u> day 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 לְאַהֲרֹן וּלְבָנָיו וּלְכָל־הוֹ בַּמִּקְדָּשׁ כִּי קֹדֶשׁ קֹדָשִׁים הוּא לוֹ מֵאֲשֵׁי יְהוָה חֹק-עוֹלָם: ס	And it will be for Aaron and his sons, and they will eat it in a holy place, for it is 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 מִצְרִי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל וַיִּנָּצוּ בַּמַּחֲנֶה 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 וַיִּקְלֹל וַיְבִיאוּ אֹתוֹ אֶל-מֹשֶׁה וְשֵׁם אִמּוֹ שְׁלֹמִית בַּת-דִּבְרִי לְמַטֵּה-דָן:	And the son of the Israelite woman blasphemed <u>the 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	וַיִּנְחֻהוּ בַּמִּשְׁמֶר לִפְרֹשׁ לָהֶם עַל-פִּי יְהוָה: פ	And they kept him in a guarded room, for <i>a verdict to be determined</i> 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 לַמַּחֲנֶה וְסָמְכוּ כָּל-הַשֹּׁמְעִים אֶת-יְדֵיהֶם 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	וְאֵל-בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר אִישׁ אִישׁ כִּי-יִקְלֹל אֱלֹהָיו וְנָשָׂא חֲטָאוֹ:	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	וְנִקַּב שֵׁם-יְהוָה מוֹת יוֹמָת רָגוּם יִרְגְּמוּ-בּוֹ כָּל-הָעֵדָה כָּגֹל כָּאֲזָח בְּנִקְבוֹ-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 $\text{אִם}$ + infinitive.
Lev 24:17	וְאִישׁ כִּי יִכֶּה כָּל-נֶפֶשׁ אָדָם מוֹת 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	וּמִכָּה נֶפֶשׁ-בְּהֵמָה יִשְׁלַמְנָה נֶפֶשׁ תַּחַת נֶפֶשׁ:	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 מוֹם בְּעַמִּיתוֹ כַּאֲשֶׁר עָשָׂה בֶּן יַעֲשֶׂה לוֹ:	And <i>as for</i> a man who <u>inflicts physical harm</u> on his fellow citizen: as he did, so it will be done to him.	inflicts physical harm ← <i>puts a blemish</i> .
Lev 24:20	שֹׁבֵר תַּחַת שֹׁבֵר עֵין תַּחַת עֵין שֵׁן תַּחַת שֵׁן כַּאֲשֶׁר יִתֵּן מוֹם בָּאָדָם כֵּן יִנָּתֶן 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 it will be <u>inflicted</u> on him.	inflicts physical harm ... it will be inflicted: see Lev 24:19.
Lev 24:21	וּמִכָּה בְּהֵמָה יִשְׁלַמְנָהּ 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 כִּגֵּר כַּאֲזָרַח 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 וַיֹּצִיאוּ אֶת־הַמִּקְלָל אֶל־מַחוּץ לַמַּחֲנֶה וַיִּרְגְּמוּ אֹתוֹ אֲבָן וּבְנֵי־יִשְׂרָאֵל עָשׂוּ כַּאֲשֶׁר 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 ← “ <i>bouldered</i> ” him (with) stone.
Lev 25:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בְּהָר 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 וְשַׁבְתָּהּ 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 ← <i>will “sabbath”</i> .
Lev 25:3	שֵׁשׁ שָׁנִים תִּזְרַע שָׂדֶךְ וְשֵׁשׁ שָׁנִים תִּזְמַר כַּרְמְךָ 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 הַשְּׁבִיעִת שַׁבַּת שַׁבְתוֹן יִהְיֶה לָאָרֶץ שַׁבַּת לַיהוָה שָׂדֶךְ לֹא תִזְרַע וְכַרְמְךָ 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 ← <i>vineyard</i> .
Lev 25:5	אֶת סִפְיַח קְצִירְךָ לֹא תִקְצֹר וְאֶת־עֲנָבֵי נִזְיָרְךָ לֹא תִבְצֹר שְׁנַת שַׁבְתוֹן יִהְיֶה לָאָרֶץ:	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 לֹא־כֹלֶה לָּךְ וּלְעַבְדְּךָ וּלְאִמָּתְךָ וּלְשִׁכְרְךָ וּלְתוֹשֵׁבְךָ הַגֵּרִים 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 lodger who dwell with you.	lodger ← <i>inhabitant</i> .
Lev 25:7	וּלְבִהֲמֹתֶיךָ וּלְחַיָּה אֲשֶׁר בָּאֶרֶצְךָ תִּהְיֶה כָּל־תְּבוּאָתָהּ לֹא־כֹל: 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 שַׁבָּתוֹת שָׁנִים שִׁבְעַת שָׁנִים שִׁבְעַת פְּעָמִים וְהָיוּ לָּךְ יָמֵי שִׁבְעַת שַׁבָּתוֹת הַשָּׁנִים תִּשַׁע וָאַרְבָּעִים 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 בַּחֹדֶשׁ הַשְּׁבִיעִי בְּעֶשְׂרֹת לַחֹדֶשׁ בְּיוֹם הַכַּפָּרִים תַּעֲבִירוּ שׁוֹפָר בְּכָל־אֶרְצְכֶם:	Then you will make proclamation <i>with a ramshorn as a rallying sound</i> 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 a ramshorn</i> 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 וּקְרֵאתֶם דְּרוֹר בָּאָרֶץ לְכָל־יֹשְׁבֶיהָ יוֹבֵל הוּא תִּהְיֶה לָכֶם וּשְׁבָתָם אִישׁ אֶל־אֲחֻזָּתוֹ וְאִישׁ אֶל־מִשְׁפַּחְתּוֹ תָּשֻׁבוּ:	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 you will return</i> to his possession, and every <i>man among you will return</i> to his family.	<i>among you will return (2x) ← you will return.</i>
Lev 25:11	יוֹבֵל הוּא שְׁנַת הַחֲמִשִּׁים שָׁנָה תִּהְיֶה לָכֶם לֹא תִזְרְעוּ וְלֹא תִקְצְרוּ אֶת־סְפִיחֶיהָ וְלֹא תִבְצְרוּ אֶת־גִּזְרֶיהָ:	It <i>is</i> Jubilee; it will be <i>in the</i> 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 vines</u> in it.	spilt grain in it ← <i>its spilt grain</i> .  the unpruned vines in it ← <i>its unpruned vines</i> .
Lev 25:12	כִּי יוֹבֵל הוּא קֹדֶשׁ תִּהְיֶה לָכֶם מִן־הַשָּׂדֶה תֹאכְלוּ אֶת־תְּבוּאָתָהּ:	For it <i>is</i> Jubilee. It will be <u>holy</u> to you; <u>in it</u> you will eat from <u>the produce</u> of the field.	holy ← <i>holiness</i> .  in it ... the produce ← <i>its produce</i> , referring to <i>the produce of the Jubilee year</i> .
Lev 25:13	בְּשָׁנַת הַיּוֹבֵל הַזֹּאת תָּשֻׁבוּ אִישׁ אֶל־אֲחֻזָּתוֹ:	In this Jubilee year, every <i>man among you will return</i> to his possession.	<i>among you will return ← you will return (intransitive).</i>
Lev 25:14	וְכִי־תִמְכְּרוּ מִמֶּכֶר לְעַמִּיתְךָ אוֹ קָנָה מִיַּד עַמִּיתְךָ אֶל־תּוֹנוּ אִישׁ אֶת־אֲחִיו:	And if you sell an <u>item</u> to your fellow citizen or <u>buy 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 אַחֲרֵי הַיּוֹבֵל תִּקְנֶה מֵאֵת עֲמִיתָךְ בְּמִסְפַּר שָׁנֵי־תְבוּאָת יִמְכְּרֶלָךְ:	You will buy from your fellow citizen <i>at a value</i> in <i>inverse proportion</i> to the number of years after Jubilee; he will sell to you <i>at a value</i> in <i>direct proportion</i> to the number of years of income <i>to run</i> .	
Lev 25:16	לְכִי   לְבַר הַשָּׁנִים תִּרְבֶּה מִקְנָתוֹ וּלְכִי מְעַט הַשָּׁנִים תִּמְעִיט מִקְנָתוֹ בִּי מִסְפַּר תְּבוּאָת הוּא מִכָּר לָךְ:	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 <i>to run</i> .	
Lev 25:17	וְלֹא תֹנֶה אִישׁ אֶת־עֲמִיתוֹ וְיֵרָאֵת מֵאֱלֹהֶיךָ כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם:	And no-one may extort his fellow citizen, and <u>you</u> 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 וּשְׁבַתְכֶם עַל־הָאָרֶץ לְבֶטַח:	And you will <u>observe</u> my statutes, and you will keep my regulations and carry them out, and you will dwell in the land in safety.	observe ← <i>do</i> .
Lev 25:19	וְנָתְנָה הָאָרֶץ פְּרִיָּהּ וְאָכַלְתֶּם לְשֹׁבַע וּשְׁבַתְכֶם לְבֶטַח עָלֶיהָ:	And the land will yield its fruit, and you will eat <i>your</i> fill, and you will dwell in safety in it.	
Lev 25:20	וְכִי תֹאמְרוּ מִה־נֹּאכַל בַּשָּׁנָה הַשְּׁבִיעִית הֵן לֹא נִזְרַע וְלֹא נִאֲסַף אֶת־תְּבוּאָתֵנוּ:	And when you say, «What will we eat in the seventh year, <u>seeing</u> we won't be sowing, and we won't be reaping our produce?»	seeing ← <i>behold</i> .
Lev 25:21	וְצִוִּיתִי אֶת־בְּרָכָתִי לָכֶם בַּשָּׁנָה הַשְּׁשִׁית וְעָשָׂתָה 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 ← <i>then I</i> .
Lev 25:22	וּזְרַעְתֶּם אֶת הַשָּׁנָה הַשְּׁמִינִית וְאָכַלְתֶּם מִן־הַתְּבוּאָה יָשֹׁן עַד   הַשָּׁנָה הַתְּשִׁיעִית עַד־בּוֹא תְּבוּאָתָהּ תֹאכְלוּ יָשֹׁן:	And you will sow <i>in</i> the eighth year and eat from the old produce, until the ninth year – until its produce comes. You will eat old <i>stored produce</i> .	
Lev 25:23	וְהָאָרֶץ לֹא תִמְכַּר לְצַמְחָתָהּ כִּי־לִי הָאָרֶץ כִּי־גֵרִים וְתוֹשְׁבִים אַתֶּם עִמָּדִי:	And the land will <u>never</u> be sold, for the land <i>is</i> mine, for you are foreigners and lodgers with me.	never ← <i>not until extinction</i> .
Lev 25:24	וּבְכָל אֶרֶץ אֲחֻזַּתְכֶם גְּאֻלָּה תִּתְּנוּ לָאָרֶץ: ס	And in all the land of your possession, you will <u>exercise</u> redemption of the land.	exercise ← <i>give</i> . redemption: [CB] explains as <i>repurchase</i> .

Lev 25:25	כִּי־יִמּוֹךְ אָחִיךָ וּמָכַר מֵאֲחֻזּוֹ וּבָא גֹאֲלוֹ הַקֶּרֶב אֵלָיו וְגָאֵל אֶת מִמְכָּר אָחִיו:	If your brother becomes poor and sells <i>part</i> of his possession, and <u>his kinsman redeemer</u> comes to him, then he <i>can</i> redeem the thing sold by his brother.	his ... redeemer: AV differs ( <i>to redeem it</i> ).
Lev 25:26	וְאִישׁ כִּי לֹא יִהְיֶה־לּוֹ גֹּאֵל וְהִשְׁגִּיחַ יָדוֹ וּמָצָא כֶּדֶי גְּאֻלָּתוֹ:	And if a man does not have a redeemer, but he <i>can afford it</i> , and he finds enough <i>money</i> for the redemption,	he <i>can</i> afford it ← <i>his hand reaches</i> .  the redemption ← <i>his redemption</i> , a subjective genitive (he redeems).
Lev 25:27	וַחֲשַׁב אֶת־שָׁנָי מִמְכָּרוֹ וְהָשִׁיב אֶת־הָעֶדְף לְאִישׁ אֲשֶׁר מָכַר־לוֹ וְשָׁב לִאֲחֻזּוֹ:	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־מָצָאָה יָדוֹ דֵּי הָשִׁיב לּוֹ יִהְיֶה מִמְכָּרוֹ בְּיַד הַקֹּנֶה אֹתוֹ עַד שְׁנַת הַיּוֹבֵל וַיֵּצֵא בַּיּוֹבֵל וְשָׁב לִאֲחֻזּוֹ:	And if he <i>cannot afford</i> 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 <u>will 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־יִמְכֹּר בֵּית־מוֹשָׁב עִיר חֹמָה וְהָיְתָה גְּאֻלָּתוֹ עַד־תֵּם שְׁנַת מִמְכָּרוֹ יָמִים תִּהְיֶה גְּאֻלָּתוֹ:	And if a man sells a residential <u>house in</u> a walled city, then the <i>right of redemption</i> of it will be for a complete year from its sale. The <i>right of redemption</i> of it will be for <i>those days</i> .	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 לֹךְ שָׁנָה תְּמִימָה וְקָם הַבֵּית אֲשֶׁר־בְּעִיר אֲשֶׁר־*לֹא *לּוֹ חֹמָה לְצִמְיַתָּהּ לִקְנֶה 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 a wall</i> ] 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	וּבֵתֵי הַחֲצֵרִים אֲשֶׁר אֵין־לָהֶם חֹמָה סָבִיב עַל־שְׂדֵה הָאָרֶץ יִחְשַׁב גְּאֻלָּה תִּהְיֶה־לּוֹ וּבַיּוֹבֵל יֵצֵא:	But houses in <u>villages</u> which <i>do not have</i> a surrounding wall will be considered as the fields of the land: such will <u>be 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 בֵּתֵי עָרֵי אֲחֻזָּתָם גְּאֻלָּת עוֹלָם תִּהְיֶה לְלוֹוִים:	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	וְאִשֶּׁר יִגְאַל מִן־הַלְוִיִּם וַיֵּצֵא מִמִּכְר־בֵּית וְעִיר אֲחֻזָּתוֹ בִּיבֹל כִּי בָתִּי עָרֵי הַלְוִיִּם הֵוא אֲחֻזָּתָם 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	וְשָׂדֶה מִגֵּרֶשׁ עָרֵיהֶם לֹא יִמָּכַר כִּי־אֲחֻזַּת עוֹלָם הֵוא לָהֶם: ס	And the pasture <u>fields</u> of their cities will not be sold, for <u>they</u> <u>are</u> their age-abiding possession.	fields ... they are ← <i>field ... it is</i> .
Lev 25:35	וְכִי־יִמּוֹד אָחִיךָ וּמָטָה יָדוֹ עִמָּךְ וְהִחֲזִקְתָּ בּוֹ גֵר וְתוֹשֵׁב וְחִי עִמָּךְ:	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</u> him: foreigner or lodger, he will live with you.	loses his wealth ← <i>his hand has tottered</i> .  support ← <i>strengthen</i> .
Lev 25:36	אֲל־תִּקַּח מֵאִתּוֹ נֶשֶׁךְ וְתִרְבִּית וְיֵרָאֲתָ מֵאֱלֹהֶיךָ וְחִי אִתְּךָ עִמָּךְ:	Do not take interest or profit from him, and fear your God, and your brother will live among <u>you</u> .	your brother will live among you ← <i>the life of your brother (is) with you</i> .
Lev 25:37	אֲת־כֶּסֶףךָ לֹא־תִתֵּן לוֹ בְּנֶשֶׁךְ וּבְמִכְרֵי לֹא־תִתֵּן אֶכְלָךְ:	Do not <u>lend</u> him money at interest, nor give food for a profit.	lend ← <i>give</i> .
Lev 25:38	אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר־הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לָתֵת לָכֶם אֶת־אֶרֶץ כְּנָעַן לִהְיוֹת לָכֶם לֵאלֹהִים: ס	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.	
Lev 25:39	וְכִי־יִמּוֹד אָחִיךָ עִמָּךְ וְנִמְכַּר־לָךְ לֹא־תַעֲבֹד בּוֹ עַבְדַּת עֶבֶד:	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> .	servant: or <i>slave</i> .
Lev 25:40	כְּשָׂכִיר כְּתוֹשֵׁב יִהְיֶה עִמָּךְ עַד־שָׁנַת הַיָּבֹל יַעֲבֹד עִמָּךְ:	He will be as a hired worker <i>or</i> as a lodger with you. He will work for you until the Jubilee year.	
Lev 25:41	וַיֵּצֵא מֵעִמָּךְ הֵוא וּבָנָיו עִמּוֹ וְשָׁב אֶל־מִשְׁפַּחְתּוֹ וְאֶל־אֲחֻזַּת אֲבֹתָיו יָשׁוּב:	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.	
Lev 25:42	כִּי־עֲבָדֵי הֵם אֲשֶׁר־הוֹצֵאתִי אֹתָם מֵאֶרֶץ מִצְרַיִם לֹא יִמָּכְרוּ מִמִּכְרֵי עֶבֶד:	For they <i>are</i> my servants, whom I brought out from the land of Egypt. They will not be <u>sold as</u> <u>a servant is sold</u> .	sold as a servant is sold ← <i>sold the sale of a servant</i> .
Lev 25:43	לֹא־תִרְדֶּה בּוֹ בַּפֶּרֶךְ וַיִּרְאֵתָ מֵאֱלֹהֶיךָ:	You shall not rule over him with rigour, and you will fear your God.	

Lev 25:44	וְעַבְדְּךָ וְאִמָּתְךָ אֲשֶׁר יִהְיוּ-לָךְ מֵאַת הגוֹיִם אֲשֶׁר סְבִיבֹתֶיךָ מֵהֶם תִּקְנֶה עֶבֶד וְאָמָה:	As for 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,	
Lev 25:45	וְגַם מִבְּנֵי הַתּוֹשָׁבִים הַגֵּרִים עִמָּכֶם מֵהֶם תִּקְנֶה וּמִמִּשְׁפַּחְתָּם אֲשֶׁר עִמָּכֶם אֲשֶׁר הוֹלִידוּ בְּאַרְצְכֶם וְהֵיוּ לָכֶם לְאֻחָזָה:	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.	
Lev 25:46	וְהַתְנַחֲלָתֶם אֹתָם לְבָנֵיכֶם אֲחֵרֵיכֶם לְרֶשֶׁת אֻחָזָה לְעֹלָם בָּהֶם תַּעֲבֹדוּ וּבְאֻחֵיכֶם בְּנֵי-יִשְׂרָאֵל אִישׁ בְּאָחִיו לֹא-תִרְדֶּה בּוֹ בְּפָרֶךְ: ס	And you <u>will receive them</u> as an inheritance, for your sons after you, to inherit <i>them as</i> 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	וְכִי תִשָּׂג יַד גֵּר וְתוֹשָׁב עִמָּךְ וּמָד אֲחִיד עִמּוֹ וְנִמְכַר לְגֵר תוֹשָׁב עִמָּךְ אוֹ לְעֹקֵר מִשְׁפַּחַת גֵּר:	And if a foreigner – a <i>temporary</i> resident with you – <i>becomes</i> 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</i> <i>reaches</i> .  household ← <i>stock</i> .
Lev 25:48	אֲחֵרִי נִמְכַר גְּאֻלָּה תִּהְיֶה-לּוֹ אֶחָד מֵאָחָיו יִגְאָלֵנוּ:	after he has sold himself, he will have a right of redemption: one of his brothers may redeem him.	
Lev 25:49	אוֹ-דָדּוֹ אוֹ בֶן-דָּדּוֹ יִגְאָלֵנוּ אוֹ-מִשְׁאָר בְּשָׂרוֹ מִמִּשְׁפַּחְתּוֹ יִגְאָלֵנוּ אוֹ-הַשִּׁיגָה יָדוֹ וְנִגְאָל:	Alternatively his uncle or his cousin may redeem him, or <i>anyone</i> of his kin <u>in blood</u> <u>relation to him</u> from his family may redeem him, or <i>if he can</i> <u>afford it</u> , he may redeem himself.	in blood relation to him ← <i>of his</i> <i>flesh</i> .  he <i>can</i> afford it ← <i>his hand</i> <i>reaches</i> .
Lev 25:50	וְחָשַׁב עִם-קִנְיָהּ מִשְׁנֵת הַמָּכְרוֹ לֹא עַד שְׁנַת הַיָּבֵל וְהָיָה בְּסוֹף מִמְכָּרוֹ בְּמִסְפַּר שָׁנִים כִּימֵי שָׂכִיר יִהְיֶה עִמּוֹ:	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	אִם-עוֹד רַבּוֹת בְּשָׁנִים לִפְיָהּ יָשִׁיב גְּאֻלָּתוֹ מִבְּסוֹף מִקְנָתוֹ:	If there are still many years <i>to</i> <i>run</i> , he will repay according to them <i>for</i> his redemption <i>a large</i> <u>part of the sum for which he</u> <u>was bought</u> .	the sum for which he was bought ← <i>his purchase</i> or ← <i>his price</i> <i>of purchase</i> .

Lev 25:52	וְאִם־מָעֹט נִשְׁאַר בַּשָּׁנִים עַד־שָׁנַת הַיָּבֵל וַחֲשַׁב־לּוֹ כְּפִי שָׁנָיו יָשִׁיב אֶת־גְּאֻלָּתוֹ:	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	כְּשֹׁכִיר שָׁנָה בַּשָּׁנָה יִהְיֶה עִמּוֹ לֹא־יִרְדְּנוּ בַּפֶּרֶךְ לְעֵינֶיךָ:	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	וְאִם־לֹא יִגָּאֵל בְּאַלֶּה וּיֵצֵא בַּשָּׁנַת הַיָּבֵל הוּא וּבָנָיו עִמּוֹ:	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 אֱלִילִים וּפֶסֶל וּמִצְבֵּה לֹא־תִקְיִמוּ לָכֶם וְאִבֹּן מִשְׁכִּית לֹא תִתְּנוּ בְּאַרְצְכֶם לְהִשְׁתַּחֲוֹת עָלֶיהָ כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם:	You shall not make idols for yourselves, and you shall not set up a fashioned image <i>or</i> 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 vav.
Lev 26:2	אֶת־שַׁבָּתֹתַי תִּשְׁמְרוּ וּמִקֻּדְשִׁי 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 וַעֲשִׂיתֶם אֹתָם:	If you walk in my statutes and keep my commandments and do them,	
Lev 26:4	וְנָתַתִּי גֶשְׁמִיכֶם בְּעֵתָם וְנָתַנָּה הָאָרֶץ יְבוּלָהּ וְעֵץ הַשָּׁדֶה יִתֵּן פְּרִיָּו:	then I will give <i>you</i> your rain in its <i>seasons</i> , and the land will yield its produce, and the tree of the field will yield its fruit.	seasons ← <i>time</i> .
Lev 26:5	וְהָשִׁיג לָכֶם דִּישׁ אֶת־בָּצִיר וּבָצִיר יִשָּׁיג אֶת־זֶרַע וְאָכַלְתֶּם לְחֶמְקֶם לְשָׂבַע וַיִּשְׁבְּתֶם לְבֶטַח בְּאַרְצְכֶם:	And your threshing season will <i>last</i> 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 וְאֵין מִחְרִיד וְהִשְׁבַּתִּי חִיָּה רָעָה מִן־הָאָרֶץ וַחֲרָב לֹא־תַעֲבֹר בְּאַרְצְכֶם:	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 <i>you</i> afraid, and I will <i>rid the land of</i> <i>evil beasts</i> , and the sword will not pass through your land.	rid the land of evil beasts ← <i>make an evil animal cease from</i> <i>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	וּרְדַפְתֶּם אֶת־אֹיְבֵיכֶם וְנָפְלוּ לְפָנֵיכֶם לְחָרָב	And you will pursue your enemies, and they will fall to the sword before you.	

Lev 26:8	וְרָדְפוּ מִכֶּם חֲמֵשָׁה מָאָה וּמֵאָה מִכֶּם רִבְבָה יִרְדְּפוּ וְנָפְלוּ אִיְבֵיכֶם לִפְנֵיכֶם לַחֶרֶב:	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 וְהִקִּימְתִּי 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 נוֹשֵׁן וְיֶשֶׁן מִפְּנֵי חֹדֶשׁ תּוֹצִיאוּ:	And you will eat old <i>produce of a previous season</i> , 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 <i>being</i> will not loathe you.	being ← <i>soul</i> .
Lev 26:12	וְהִתְהַלַּכְתִּי בְּתוֹכְכֶם וְהִיִּיתִי לָכֶם לֵאלֹהִים וְאַתֶּם תִּהְיוּ־לִי לְעָם:	<b>And I will walk around in your midst, and I will be your God, and you will be my people.</b>	<b>2 Cor 6:16.</b>
Lev 26:13	אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם מֵהֵית לָהֶם עֲבָדִים וְאֲשַׁבֵּר מִטַּת עַלְכֶם וְאֵלֶּךְ אִתְּכֶם קוֹמָמִיּוֹת: 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 <i>enabled</i> 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־בִּחְקֹתַי תִּמָּאֲסוּ וְאִם אֶת־מִשְׁפָּטַי תִּגְעַל נַפְשְׁכֶם לְבַלְתִּי עֲשׂוֹת אֶת־כָּל־מִצְוֹתַי לְהַפְרֹכֶם אֶת־בְּרִיתִי:	and if you reject my statutes, or if your <i>being</i> 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	אִף־אֲנִי אַעֲשֶׂה־זֹאת לָכֶם וְהִפְקַדְתִּי עֲלֵיכֶם בִּהְלֵל אֶת־הַשַּׁחֲפֶת וְאֶת־הַקְדָּחַת מְכַלּוֹת עֵינַיִם וּמַדִּיבַת נֶפֶשׁ וְזָרְעֲתֶם לָרִיק וְזָרְעְכֶם וְאָכְלוּ אִיְבֵיכֶם:	then I for my part will do this to you: I will <i>visit you with dread</i> , with tuberculosis, and with burning fever, consuming the eyes and wasting the <i>body</i> , and you will sow your seed in vain, and your enemies will eat it.	visit you with dread ← <i>visit dread upon you</i> .  <i>body</i> ← <i>soul</i> . Perhaps referring to a person's spirits.
Lev 26:17	וְנָתַתִּי פָנִי בָכֶם וְנִגַּפְתֶּם לִפְנֵי אִיְבֵיכֶם וְרָדּוּ בָכֶם שְׂנְאֵיכֶם וְנִסְתֶּם וְאִין־רָדְף 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 לִי־סֶרֶה אֶתְכֶם שִׁבְעַ עַל-חַטֹּאתֵיכֶם:	And if you will not hear me even <u>after</u> these <i>things</i> , then I will <u>punish</u> you <u>more</u> – seven <i>times</i> for your sins.	after ← <i>up to</i> .  punish you more ← <i>add to</i> <i>punish you</i> .
Lev 26:19	וְשִׁבַּרְתִּי אֶת-גִּבְאוֹן עֲזֹכֶם וְנָתַתִּי אֶת-שְׁמִיכֶם 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 לָרִיק כֹּחֲכֶם וְלֹא-תֵתֶן אֲרָצְכֶם אֶת-יְבוּלָהּ וְעֵץ הָאָרֶץ לֹא יֵתֶן פֵּרוֹ:	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</i> ... <i>their</i> . Collective usage.
Lev 26:21	וְאִם-תֵּלְכוּ עִמִּי קָרִי וְלֹא תֹאבֹדוּ לִשְׁמָעִי לִי וְיִסְפַּתִּי עָלֵיכֶם מִזֶּה שִׁבְעַ כְּחַטֹּאתֵיכֶם:	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-חַיֵּי הַשָּׂדֶה וְשִׁכְלָה אֶתְכֶם וְהִכְרִיתָה אֶת-בְּהֶמְתְּכֶם וְהִמְעִיטָה אֶתְכֶם וְנִשְׁמוּ דְּרָכֵיכֶם:	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-בְּאֵלֶּה לֹא תִוָּסְרוּ 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 שִׁבְעַ עַל-חַטֹּאתֵיכֶם:	then I too will walk in opposition to you, and I <u>for my</u> <u>part</u> will strike you seven <i>times</i> for your sins.	for my part ← <i>also</i> .
Lev 26:25	וְהִבֵּאתִי עָלֵיכֶם חֶרֶב נִקְמַת נֶקֶם-בְּרִית וְנֶאֱסַפְתֶּם אֶל-עָרֵיכֶם וְשִׁלַּחְתִּי דָּבָר בְּתוֹכְכֶם וְנָתַתֶּם בְּיַד-אֹיֵב:	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	בְּשִׁבְרִי לָכֶם מִטֶּה-לֶּחֶם וְאָפוּ עֶשֶׂר נָשִׁים לַחֲמֶכֶם בְּתֵנּוֹר אֶחָד וְהִשִּׁיבוּ לַחֲמֶכֶם בַּמֶּשְׁקָל וְאָכַלְתֶּם וְלֹא תִשְׂבַּעוּ: 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 בַּחֲמַת־קָרִי וְיִסְרַתִּי אֶתְכֶם אֶף־אֲנִי שִׁבְעַ עַל־חַטֹּאתֵיכֶם:	then I will walk in angry opposition to you, and I <u>for my</u> <u>part</u> will punish you seven <i>times</i> for your sins.	I for my part ← <i>indeed I</i> .
Lev 26:29	וְאָכַלְתֶּם בָּשָׂר בְּנֵיכֶם וּבָשָׂר בְּנִיתֵיכֶם 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</i> <i>in verse</i> ): the vav consecutive sequence is broken by a change of word order, because ׀
Lev 26:30	וְהִשְׁמַדְתִּי אֶת־בְּמֹתֵיכֶם וְהִכְרַתִּי אֶת־חַמְּנֵיכֶם וְנִתְּתִי אֶת־פְּגָרֵיכֶם עַל־פְּגָרִי גְלוּלֵיכֶם וְגַעְלָה 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 being will abhor you.	↳ it is contemporaneous with the previous occurrence. <hr/> being ← <i>soul</i> .
Lev 26:31	וְנִתַּתִּי אֶת־עָרֵיכֶם חֲרָבָה וְהִשְׁמֹתִי אֶת־מִקְדָּשֵׁיכֶם וְלֹא אֶרִיחַ בְּרִיחַ נִיחֻחְכֶם:	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</i> <i>the smell of</i> .
Lev 26:32	וְהִשְׁמַתִּי אֲנִי אֶת־הָאָרֶץ וְשָׁמְמוּ עָלֶיהָ אֹיְבֵיכֶם 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	וְאַתְכֶם אֲזַרְהָ בְּגוֹיִם וְהִרִיקְתִּי אַחֲרֵיכֶם חֶרֶב 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	אֲזִי תִרְצָה הָאָרֶץ אֶת־שְׁבַת־תִּיהָ כָּל יְמֵי הַשָּׁמָה וְאַתֶּם בָּאָרֶץ אֹיְבֵיכֶם אֲזִי תִשְׁבַּת הָאָרֶץ וְהִרְצָת אֶת־שְׁבַת־תִּיהָ:	Then the land will take pleasure in its Sabbaths, all the days of <u>its</u> <u>devastation</u> , and you <i>will be</i> in a land of your enemies. Then the land will rest and <u>take pleasure</u> <u>in</u> its Sabbaths.	its devastation ← <i>its having</i> <i>been devastated</i> , a suffixed <i>hophal</i> infinitive. <hr/> take pleasure in: in an Aramaic form.
Lev 26:35	כָּל־יְמֵי הַשָּׁמָה תִּשְׁבַּת אֶת אֲשֶׁר לֹא־שָׁבְתָהּ בְּשַׁבְּתֵיכֶם בְּשַׁבְּתֵיכֶם עָלֶיהָ:	It will rest for all the days of <u>its</u> <u>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. <hr/> the <i>time for which</i> : AV differs ( <i>because</i> ), but militating against this is the particle אֶת.
Lev 26:36	וְהִנְשָׂאֲרִים בְּכֶם וְהִבְאֵתִי מִרְדָּל בְּלִבְכֶם בְּאֶרְצָת אֹיְבֵיהֶם וְרָדְף אֹתָם קוֹל עֹלָה נִדְף וְנָסוּ מִנִּסְתַּחֲרֵב 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	<p>וְכָשְׁלוּ אִישׁ-בְּאֶחָיו כַּמְּפַנִּי-חֶרֶב וְרִדְף אֵין וְלֹא-תִהְיֶה לָכֶם תְּקוּמָה לִפְנֵי אֹיְבֵיכֶם:</p>	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	<p>וְאַבְדַּתֶּם בְּגוֹיִם וְאָכְלָה אֶתְכֶם אֶרֶץ אֹיְבֵיכֶם:</p>	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	<p>וְהַנִּשְׁאָרִים בְּכֶם יִמְקוּ בְּעוֹנֵם בְּאֶרֶצַּת אֹיְבֵיכֶם וְאִףּ בְּעוֹנֹת אֲבֹתָם אֲתָם יִמְקוּ:</p>	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	<p>וְהִתְוֹדוּ אֶת-עוֹנֵם וְאֶת-עוֹן אֲבֹתָם בְּמַעַלְם אֲשֶׁר מָעִלוּ-בִּי וְאִףּ אֲשֶׁר-הִלְכוּ עָמִי בְּקֶרִי:</p>	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	<p>אִף-אֲנִי אֵלֶּךְ עִמָּם בְּקֶרִי וְהִבֵּאתִי אֹתָם בְּאֶרֶץ אֹיְבֵיהֶם אוֹ-אֲזִי יִכְנַע לְבָבָם הָעָרֹל וְאֲזִי יִרְצוּ אֶת-עוֹנֵם:</p>	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.  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	<p>וְזָכַרְתִּי אֶת-בְּרִיתִי יַעֲקֹב וְאִףּ אֶת-בְּרִיתִי יִצְחָק וְאִףּ אֶת-בְּרִיתִי אַבְרָהָם אֶזְכֹּר וְהָאָרֶץ אֶזְכֹּר:</p>	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	<p>וְהָאָרֶץ תִּעְזֹב מֵהֶם וְתָרַץ אֶת-שְׂבַתֹּתֶיהָ בְּהִשְׁמָהּ מֵהֶם וְהֵם יִרְצוּ אֶת-עוֹנֵם יַעַן וּבִיַּעַן בְּמִשְׁפָּטִי מֵאֲסוּ וְאֶת-חֻקְתִּי גָעְלָה נַפְשָׁם:</p>	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 iniquity, 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.  iniquity: perhaps standing for <i>punishment for iniquity</i> .  inner self ← <i>soul</i> .
Lev 26:44	<p>וְאִף-גַּם-זֹאת בְּהִיּוֹתָם בְּאֶרֶץ אֹיְבֵיהֶם לֹא-מֵאֲסָתִים וְלֹא-גְעֻלָּתִים לְכַלֹּתָם לְהַפֵּר בְּרִיתִי אֲתָם כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם:</p>	But despite even this, when they are in the land of their enemies, I will not reject them, and I will not loathe them <i>to 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 רְאֵשִׁים אֲשֶׁר הוֹצֵאתִי-אֹתָם מֵאֶרֶץ מִצְרַיִם לְעֵינֵי הַגּוֹיִם לְהִיט 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 בֵּינוֹ 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> .  <u>intermediacy</u> ← <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 יִפְלֹא נָדָר בְּעֶרְכָּךְ נִפְשָׁת לַיהוָה:	“Speak to the sons of Israel and say to them, ‘ <i>Concerning</i> anyone who <u>makes a special</u> <u>vow</u> , when you <u>value</u> people <i>dedicated</i> to the LORD,	makes a special vow ← <i>makes</i> <i>wonderful a vow</i> .  value: for a sum paid as redemption to make the person acceptable to the LORD. Compare the redemption of the firstborn, Ex 13:15.  <u>people</u> ← <i>souls</i> .
Lev 27:3	וְהָיָה עֶרְכָּךְ הַזָּכָר מִבֶּן עֶשְׂרִים שָׁנָה וְעַד בֶּן-שְׁשִׁים שָׁנָה וְהָיָה עֶרְכָּךְ חֲמִשִּׁים שֶׁקֶל כֶּסֶף בְּשֶׁקֶל הַקֹּדֶשׁ:	<u>then as regards</u> 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 ← <i>then it will be</i> .
Lev 27:4	וְאִם-נִקְבָּה הִוא וְהָיָה עֶרְכָּךְ שְׁלֹשִׁים שֶׁקֶל:	And if <i>it is for</i> 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 <i>it is for</i> 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 <i>the person is</i> 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 <i>will be</i> three silver shekels.	
Lev 27:7	וְאִם מִבֶּן-שְׁשִׁים שָׁנָה וְלַמַּעֲלָה אִם-זָכָר וְהָיָה עֶרְכָּךְ חֲמִשָּׁה עָשָׂר שֶׁקֶל וְלַנְּקֵבָה עֶשְׂרֵה שֶׁקֶלִים:	And if <i>the person is</i> from sixty years upwards, if <i>it is</i> a male, then your valuation will be fifteen shekels, and for a female, ten shekels.	



Lev 27:8	וְאִם־מָדָּהּ הוּא מִעֲרֹכֶדָּהּ וְהָעֶמִידוֹ לִפְנֵי הַכֹּהֵן וְהָעֹרִיד אֹתוֹ הַכֹּהֵן עַל־פִּי אֲשֶׁר תִּשְׁלַח יָד הַנָּזִיר יַעֲרִיכֶנּוּ הַכֹּהֵן: ס	Now if he is too poor for your valuation, then <u>he will be presented</u> before the priest, and the priest will value him. The priest will value him according to <u>what the vower can afford</u> .	he will be presented ← <i>one will present him</i> .  what the vower <i>can</i> afford ← <i>what the vower's hand reaches</i> .
Lev 27:9	וְאִם־בְּהֶמָה אֲשֶׁר יִקְרִיבוּ מִמֶּנָּה קֶרְבֵּן לַיהוָה כֹּל אֲשֶׁר יִתֵּן מִמֶּנּוּ לַיהוָה יִהְיֶה־קֹדֶשׁ:	And if <i>it is</i> cattle from which <i>men</i> offer an oblation to the LORD, everything from which he gives to the LORD will be <u>holy</u> .	holy ← <i>holiness</i> .
Lev 27:10	לֹא יַחֲלִיפֶנּוּ וְלֹא־יִמִּיר אֹתוֹ טוֹב בָּרַע אוֹרַע בָּטוֹב וְאִם־הִמִּיר יִמִּיר בְּהֶמָה בְּבִהְמָה וְהָיָה־הוּא וְתַמּוּרָתוֹ יִהְיֶה־קֹדֶשׁ:	He shall not change it and he shall not exchange it – <i>neither</i> good for bad nor bad for good – and if <u>he does after all exchange</u> cattle for cattle, <u>the original</u> and its exchange will be <u>holy</u> .	he does after all exchange: infinitive absolute.  the <i>original</i> ← <i>it</i> .  holy ← <i>holiness</i> .
Lev 27:11	וְאִם כָּל־בְּהֶמָה טְמֵאָה אֲשֶׁר לֹא־יִקְרִיבוּ מִמֶּנָּה קֶרְבֵּן לַיהוָה וְהָעֶמִיד אֶת־הַבְּהֶמָה לִפְנֵי הַכֹּהֵן:	And if <i>it is any</i> unclean cattle from which <u>no oblation is made</u> to the LORD, then he will place 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	וְהָעֹרִיד הַכֹּהֵן אֹתָהּ בֵּין טוֹב וּבֵין רָע כְּעֲרֹכֶדָּהּ הַכֹּהֵן כֵּן יִהְיֶה:	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 יִגְאָלָנָה וְיֹסֵף חֲמִישְׁתּוֹ עַל־עֲרֹכֶדָּהּ:	And if he redeems <u>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 וְהָעִרִכּוֹ הַכֹּהֵן בֵּין טוֹב וּבֵין רָע כַּאֲשֶׁר יַעֲרִיד אֹתוֹ הַכֹּהֵן כֵּן יָקוּם:	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־הִמְקִדִּישׁ יִגָּאֵל אֶת־בֵּיתוֹ וְיֹסֵף חֲמִישִׁית כֶּסֶף־עֲרֹכֶדָּהּ עָלָיו וְהָיָה לוֹ:	And if he who consecrates <i>it</i> redeems his house, then he will add a <u>fifth</u> to the <u>sum of your 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   מִשְׁדֵּה אֲחֻזָּתוֹ יִקְדִּישׁ אִישׁ לַיהוָה וְהָיָה עֲרֹכֶדָּהּ לִפְי זֶרְעוֹ זֶרַע חֲמֶר שְׁעָרִים בְּחֲמִשִּׁים שֶׁקֶל כֶּסֶף:	And if a man consecrates <u>land he 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־מִשְׁנֵת הַיָּבֵל יִקְדִּישׁ שְׂדֵהוּ כְּעֲרֹכֶדָּהּ יָקוּם:	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-אַחֵר הַיָּבֵל יִקְדֹּשׁ שָׂדֵהוּ וְחִשְׁב־לוֹ הַכֹּהֵן אֶת-הַכֶּסֶף עַל-פִּי הַשָּׁנִים הַנּוֹתֵרֹת עַד שְׁנַת הַיָּבֵל וְנָגַרַע מֵעֶרְכָּךְ:	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 הַמִּקְדָּשׁ אֹתוֹ וְיֹסֵף חֲמִשִּׁית כֶּסֶף-עֶרְכָּךְ עָלָיו וְקָם לוֹ:	And if he who consecrates it <u>redeems</u> the land <u>at all</u> , he will add one fifth of the <u>sum</u> of your valuation to it, and it will <u>be 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 אַחֵר 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 קָדֹשׁ לַיהוָה כְּשָׂדֶה הַחֹרֵם לִכְהֵן תְּהִיָּה אַחֲזָתוֹ:	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-שָׂדֶה מִקְנָתוֹ אֲשֶׁר לֹא מִשָּׂדֶה אַחֲזָתוֹ יִקְדֹּשׁ לַיהוָה:	And if <i>anyone</i> consecrates to the LORD a <u>purchased field</u> which is not <u>land originally</u> owned by <u>him</u> ,	a purchased field ← <i>a field of his purchase</i> . land originally owned by him ← <i>of a field of his possession</i> .
Lev 27:23	וְחִשְׁב־לוֹ הַכֹּהֵן אֶת מִכְסַּת הָעֶרְכָּךְ עַד שְׁנַת הַיָּבֵל וְנָתַן אֶת-הָעֶרְכָּךְ בַּיּוֹם הַהוּא קָדֹשׁ לַיהוָה:	then the priest will calculate for him the amount of your valuation to the Jubilee year, and <u>he who consecrates it</u> will give your valuation on that day <i>as</i> a holy thing to the LORD.	he who consecrates it: 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	בְּשָׁנַת הַיּוֹבֵל יָשׁוּב הַשָּׂדֶה לְאִשֶּׁר קָנָהּ מֵאִתּוֹ לְאִשֶּׁר-לוֹ אַחֲזַת 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-עֶרְכָּךְ יִהְיֶה בְּשֶׁקֶל הַקֹּדֶשׁ עֶשְׂרִים גֵּרָה יִהְיֶה הַשֶּׁקֶל: 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	אֲדָם-בְּכוֹר אֲשֶׁר-יִבְכֹּר לַיהוָה בְּבִהְמָה לֹא-יִקְדֹּשׁ אִישׁ אֹתוֹ אִם-שׁוֹר 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 בְּבִהְמָה הַטְּמֵאָה וּפְדָהּ בְּעֶרְכָּךְ וְיֹסֵף חֲמִשָּׁתוֹ עָלָיו וְאִם-לֹא יִגְאֹל וְנִמְכַּר בְּעֶרְכָּךְ:	And if <i>it is</i> <u>from</u> 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	אֶת־כָּל־חֵרֶם אֲשֶׁר יִחְרַם אִישׁ לַיהוָה מִכָּל־אֲשֶׁר־לוֹ מֵאָדָם וּבְהֵמָה וּמִשְׂדֵּה אֲחֻזָּתוֹ לֹא יִמָּכַר וְלֹא יִגָּאֵל כָּל־חֵרֶם קֹדֶשׁ־קֳדָשִׁים 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־חֵרֶם אֲשֶׁר יִחְרַם מִן־הָאָדָם לֹא יִפְדָּה מוֹת יוֹמָת:	No dedication which is dedicated by man will be redeemed, <u>under penalty of certainly being put to death</u> .	certainly being put to death: infinitive absolute.
Lev 27:30	וְכָל־מַעֲשֵׂר הָאָרֶץ מִזֶּרַע הָאָרֶץ מִפְּרִי 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</i> <u>holy</u> to the LORD.	holy ← <i>holiness</i> .
Lev 27:31	וְאִם־גָּאֵל יִגָּאֵל אִישׁ מִמַּעֲשָׂרוֹ חֲמִשִּׁיתוֹ יִסָּף עָלָיו:	And if a man <u>redeems anything</u> at <u>all</u> of his tithe, he will add a fifth to it.	redeems ... at all: infinitive absolute.
Lev 27:32	וְכָל־מַעֲשֵׂר בָקָר וְצֹאן כָּל אֲשֶׁר־יַעֲבֹר תַּחַת הַשֶּׁבֶט הָעֲשִׂירִי יִהְיֶה־קֹדֶשׁ לַיהוָה:	And <i>as for</i> every tithe of oxen or sheep, everything that <u>passes under the staff</u> , a tenth of it will be <u>holy</u> to the LORD.	passes under the staff: i.e. <i>is counted</i> .  holy ← <i>holiness</i> .
Lev 27:33	לֹא יִבְקֹר בֵּין־טוֹב לָרַע וְלֹא יִמְרְנוּ וְאִם־הֵמָּר יִמְרְנוּ וְהָיָה־הוּא וּתְמוֹרָתוֹ יִהְיֶה־קֹדֶשׁ לֹא יִגָּאֵל:	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 all exchange it</u> , then it will be <i>the 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 ← <i>holiness</i> .
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 בְּאֶהֱל מוֹעֵד בְּאַחַד לַחֹדֶשׁ הַשְּׁנִי בַשָּׁנָה הַשְּׁנִית לְצֵאתָם מֵאֶרֶץ מִצְרַיִם לֵאמֹר:	And the LORD spoke to Moses in the Sinai Desert in the <u>tent of 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־עֵדָת בְּנֵי־יִשְׂרָאֵל לְמִשְׁפַּחָתָם לְבֵית אֲבֹתָם בְּמִסְפַּר שְׁמוֹת כָּל־זָכָר לְגִלְגָּלָתָם:	“ <u>Hold a 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 / sum</i> .  headcount ← <i>skulls</i> .

Num 1:3	מִבֶּן עֶשְׂרִים שָׁנָה וּמַעֲלָה כָּל־יֵצֵא צָבָא בְּיִשְׂרָאֵל תִּפְקְדוּ אֹתָם לְצְבָאָתָם אֲתָה וְאַהֲרֹן:	From twenty years old and above – everyone <i>who could serve in the army</i> 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	וְאַתְכֶּם יִהְיוּ אִישׁ אִישׁ לַמָּטָה 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 man for the tribe</i> .
Num 1:5	וְאֵלֶּה שְׁמוֹת הָאֲנָשִׁים אֲשֶׁר יַעֲמְדוּ אִתְּכֶם לְרֹאוּבֵן אֶלִּיצֹר בֶּן־שִׁדְיָאוּר:	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 שְׁלִמְיָאֵל בֶּן־צֹרִישַׁדַּי:	For Simeon, Shelumiel the son of Zurishaddai.	Zurishaddai: see Num 2:12.
Num 1:7	לְיְהוּדָה נַחֲשֹׁן בֶּן־עַמִּינָדָב:	For Judah, Nahshon the son of Amminadab.	
Num 1:8	לְיִשָּׁשָׁר נֶתְנָאֵל בֶּן־צֹעֶר:	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	לְזִבְלוֹן אֱלִיאָב בֶּן־חֶלֶן:	For Zebulun, Eliab the son of Helon.	
Num 1:10	לְבָנֵי יוֹסֵף לְאֶפְרַיִם אֶלִּישַׁמָּה 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	לְבִנְיָמִן אַבִּידָן בֶּן־גִּדְעֹנִי:	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־עַמִּישַׁדַּי:	For Dan, Ahiezer the son of Ammishaddai.	
Num 1:13	לְאַשֶׁר פַּגְעִיאֵל בֶּן־עֶכְרָן:	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 *קְרִיאִי **קְרוּאִי הָעֹדָה נְשִׂאֵי מִטּוֹת אֲבוֹתָם רֹאשֵׁי אֲלֹפֵי יִשְׂרָאֵל הֵם:	These <i>are those called out</i> 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>qeré</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 בְּשֵׁמוֹת:	So Moses and Aaron took those men who were specified by <i>their</i> names,	

Num 1:18	וְאֵת כָּל־הָעֵדָה הִקְהִילוּ בְּאַחַד לַחֹדֶשׁ הַשֵּׁנִי וַיְתִילְדוּ עַל־מִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר שְׁמוֹת מִבֶּן עָשָׂרִים שָׁנָה וּמַעְלָה לְגַלְגָּלָתָם:	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 לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר שְׁמוֹת לְגַלְגָּלָתָם כָּל־זָכָר מִבֶּן עָשָׂרִים שָׁנָה וּמַעְלָה כָּל 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 <u>headcount</u> – every male from twenty years old and above, everyone <i>who could serve in the army</i> –	headcount ← <i>skulls</i> .  serve <i>in</i> the army ← <i>go out army</i> .
Num 1:21	פְּקֻדֵיהֶם לְמִטָּה רְאוּבֵן שָׁשָׁה וָאַרְבָּעִים אָלֶף וַחֲמֵשׁ מֵאוֹת: פ	those of them counted in the tribe of Reuben <u>came to</u> forty-six thousand five hundred.	came to ← <i>were</i> (the first word of the previous verse).
Num 1:22	לְבִנֵי שִׁמְעוֹן תּוֹלְדֹתָם לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם פְּקֻדָּיו בְּמִסְפַּר שְׁמוֹת לְגַלְגָּלָתָם כָּל־זָכָר מִבֶּן עָשָׂרִים שָׁנָה וּמַעְלָה כָּל 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 <u>headcount</u> – every male from twenty years old and above, everyone <i>who could serve in the army</i> –	headcount ← <i>skulls</i> .  serve <i>in</i> the army ← <i>go out army</i> .
Num 1:23	פְּקֻדֵיהֶם לְמִטָּה שִׁמְעוֹן תִּשְׁעָה וַחֲמִשִּׁים אָלֶף וּשְׁלֹשׁ מֵאוֹת: פ	those of them counted in the tribe of Simeon <i>came to</i> fifty-nine thousand three hundred.	
Num 1:24	לְבִנֵי גָד תּוֹלְדֹתָם לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר שְׁמוֹת מִבֶּן עָשָׂרִים שָׁנָה וּמַעְלָה כָּל 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 could serve in the army</i> –	serve <i>in</i> the army ← <i>go out army</i> .
Num 1:25	פְּקֻדֵיהֶם לְמִטָּה גָד חֲמִשָּׁה וָאַרְבָּעִים אָלֶף 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	<p>לְבָנֵי יְהוּדָה תוֹלְדֹתָם לְמִשְׁפַּחְתָּם לְבֵית אֲבֹתָם בְּמִסְפָּר שְׁמֹת מִזֶּן עֲשָׂרִים שָׁנָה וּמַעְלָה כָּל יֵצֵא צָבָא:</p>	<p>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> –</p>	<p>serve <i>in</i> the army ← go out army.</p>
Num 1:27	<p>פְּקֻדֵיהֶם לְמִטָּה יְהוּדָה אַרְבַּעַת וּשְׁבַעִים אָלֶף וּשְׁשֵׁ מֵאוֹת: פ</p>	<p>those of them counted in the tribe of Judah <i>came to</i> seventy- four thousand six hundred.</p>	
Num 1:28	<p>לְבָנֵי יִשָּׂשכָר תוֹלְדֹתָם לְמִשְׁפַּחְתָּם לְבֵית אֲבֹתָם בְּמִסְפָּר שְׁמֹת מִזֶּן עֲשָׂרִים שָׁנָה וּמַעְלָה כָּל יֵצֵא צָבָא:</p>	<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</i> <i>could serve in the army</i> –</p>	<p>serve <i>in</i> the army ← go out army.</p>
Num 1:29	<p>פְּקֻדֵיהֶם לְמִטָּה יִשָּׂשכָר אַרְבַּעַת וַחֲמִשִּׁים אָלֶף וְאַרְבַּע מֵאוֹת: פ</p>	<p>those of them counted in the tribe of Issachar <i>came to</i> fifty- four thousand four hundred.</p>	
Num 1:30	<p>לְבָנֵי זְבֻלֹן תוֹלְדֹתָם לְמִשְׁפַּחְתָּם לְבֵית אֲבֹתָם בְּמִסְפָּר שְׁמֹת מִזֶּן עֲשָׂרִים שָׁנָה וּמַעְלָה כָּל יֵצֵא צָבָא:</p>	<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</i> <i>could serve in the army</i> –</p>	<p>serve <i>in</i> the army ← go out army.</p>
Num 1:31	<p>פְּקֻדֵיהֶם לְמִטָּה זְבֻלֹן שְׁבַעַת וַחֲמִשִּׁים אָלֶף וְאַרְבַּע מֵאוֹת: פ</p>	<p>those of them counted in the tribe of Zebulun <i>came to</i> fifty- seven thousand four hundred.</p>	
Num 1:32	<p>לְבָנֵי יוֹסֵף לְבָנֵי אֶפְרַיִם תוֹלְדֹתָם לְמִשְׁפַּחְתָּם לְבֵית אֲבֹתָם בְּמִסְפָּר שְׁמֹת מִזֶּן עֲשָׂרִים שָׁנָה וּמַעְלָה כָּל יֵצֵא צָבָא:</p>	<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</i> <i>could serve in the army</i> –</p>	<p>serve <i>in</i> the army ← go out army.</p>
Num 1:33	<p>פְּקֻדֵיהֶם לְמִטָּה אֶפְרַיִם אַרְבַּעִים אָלֶף וַחֲמִשׁ מֵאוֹת: פ</p>	<p>those of them counted in the tribe of Ephraim <i>came to</i> forty thousand five hundred.</p>	
Num 1:34	<p>לְבָנֵי מְנַשֶּׁה תוֹלְדֹתָם לְמִשְׁפַּחְתָּם לְבֵית אֲבֹתָם בְּמִסְפָּר שְׁמֹת מִזֶּן עֲשָׂרִים שָׁנָה וּמַעְלָה כָּל יֵצֵא צָבָא:</p>	<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</i> <i>could serve in the army</i> –</p>	<p>serve <i>in</i> the army ← go out army.</p>

Num 1:35	פְּקֻדֵיהֶם לַמִּטָּה מִנִּשְׂאָה שְׁנַיִם וּשְׁלֹשִׁים אֶלֶף וּמֵאֹתָיִם: פ	those of them counted in the tribe of Manasseh <i>came to</i> thirty-two thousand two hundred.	
Num 1:36	לְבָנֵי בִנְיָמִן תּוֹלְדֹתָם לְמִשְׁפַּחְתָּם לְבֵית אֲבֹתָם בְּמִסְפָּר שְׁמֹת מִזֶּן עֹשְׂרִים שָׁנָה וּמַעְלָה כָּל יֵצֵא צָבָא:	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 לַמִּטָּה בִּנְיָמִן חֲמִשָּׁה וּשְׁלֹשִׁים אֶלֶף 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 בְּמִסְפָּר שְׁמֹת מִזֶּן עֹשְׂרִים 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 army</i> .
Num 1:39	פְּקֻדֵיהֶם לַמִּטָּה דָּן שְׁנַיִם וּשְׁשִׁים אֶלֶף 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 בְּמִסְפָּר שְׁמֹת מִזֶּן עֹשְׂרִים 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 army</i> .
Num 1:41	פְּקֻדֵיהֶם לַמִּטָּה אָשֶׁר אֶחָד וְאַרְבָּעִים אֶלֶף וְחֲמִשׁ 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 בְּמִסְפָּר שְׁמֹת מִזֶּן עֹשְׂרִים 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 army</i> .
Num 1:43	פְּקֻדֵיהֶם לַמִּטָּה נַפְתָּלִי שְׁלֹשָׁה וְחֲמִשִּׁים אֶלֶף 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 וּבְנֵי 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 <i>for each</i> paternal house.	for each ← <i>for his</i> .

Num 1:45	וַיְהִיו כָּל־פְּקוּדֵי בְנֵי־יִשְׂרָאֵל לְבֵית אֲבֹתָם מִבֶּן עֶשְׂרִים שָׁנָה וּמַעַלָּה 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</i> serve <i>in</i> the army in Israel –	serve <i>in</i> the army ← <i>go out</i> army.
Num 1:46	וַיְהִיו כָּל־הַפְּקָדִים שְׁש־מֵאוֹת אַלֶּף וּשְׁלֹשָׁת אֲלָפִים וַחֲמֵשׁ מֵאוֹת וַחֲמִשִּׁים:	and all those counted <u>came to</u> six hundred and three thousand five hundred and fifty.	came to ← <i>were</i> .
Num 1:47	וְהַלְוִיִּם לְמִטָּה אֲבֹתָם לֹא הִתְּפָקְדוּ בְּתוֹכָם: פ	But the Levites, according to the tribe of their fathers, were not counted among them.	
Num 1:48	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר:	Then the LORD spoke to Moses and said,	
Num 1:49	אַךְ אֶת־מִטָּה לְוִי לֹא תִפְקֹד וְאֶת־רֹאשָׁם לֹא תִשָּׂא בְּתוֹךְ בְּנֵי יִשְׂרָאֵל:	“Now you shall not count the tribe of Levi, and you shall not <u>hold a census</u> of them among the sons of Israel.	hold a census ← <i>take the head / sum</i> .
Num 1:50	וְאַתָּה תִּפְקֹד אֶת־הַלְוִיִּם עַל־מִשְׁכַּן הָעֵדֻת וְעַל כָּל־כֵּלָיו וְעַל כָּל־אֲשֶׁר־לוֹ הֵמָּה יִשָּׂאוּ אֶת־הַמִּשְׁכָּן וְאֶת־כָּל־כֵּלָיו וְהֵם יִשְׁרְתּוּהוּ וְסָבִיב לְמִשְׁכַּן יַחֲנוּ:	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 יִזְרִידוּ אֹתוֹ הַלְוִיִּם וּבְחֻגְזַת הַמִּשְׁכָּן יָקִימוּ אֹתוֹ הַלְוִיִּם וְהַזֵּר הַקָּרֵב יוֹמָת:	And when the tabernacle <u>is moved</u> , 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	וַחֲנוּ בְנֵי יִשְׂרָאֵל אִישׁ עַל־מַחֲנֵהוּ וְאִישׁ עַל־דִּגְלוֹ לְצַבָּאתָם:	And the sons of Israel will pitch their camp, <u>each one</u> at his <i>own</i> encampment, and <u>each one</u> at his <i>own</i> ensign, according to their armies.	each <i>one</i> ... each <i>one</i> ← <i>a man</i> ... <i>a man</i> , but the word can also mean <i>each</i> .
Num 1:53	וְהַלְוִיִּם יַחֲנוּ סָבִיב לְמִשְׁכַּן הָעֵדֻת וְלֹא־יִהְיֶה קֶצֶף עַל־עֵדֻת בְּנֵי יִשְׂרָאֵל וְשָׁמְרוּ הַלְוִיִּם אֶת־מִשְׁמֶרֶת מִשְׁכַּן הָעֵדֻת:	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</u> of the tabernacle of the testimony.”	keep the observance of ← <i>keep the “keeping” / guard of</i> .
Num 1:54	וַיַּעֲשׂוּ בְנֵי יִשְׂרָאֵל כְּכֹל אֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה בְּן עָשׂוֹ: פ	And the sons of Israel did <i>it</i> . They <u>acted</u> 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 בְּאֹתָתָהּ לְבֵית אֲבֹתָם יַחֲנוּ בְנֵי יִשְׂרָאֵל מִנֶּגֶד סָבִיב לְאַהֲל־מוֹעֵד יַחֲנוּ:	“The sons of Israel will encamp each at his <i>own</i> ensign, at the insignia of their paternal house. They shall encamp at a <u>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 מִזְרְחָהּ דָּגַל מַחֲנֵה יְהוּדָה לְצַבָּאתָם וְנָשִׂיא לְבְנֵי יְהוּדָה נַחֲשֹׁן בֶּן־עַמִּינָדָב:	And those encamping towards the east, towards sunrise, <i>will be</i> <i>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	וּצָבָאוֹ וּפְקֻדֵיהֶם אַרְבָּעָה וּשְׁבַע־עָשָׂר 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 יִשָּׂשכָר וְנָשִׂיא לְבְנֵי יִשָּׂשכָר נֹתָנֶאֱלִי בֶּן־צוּעַר:	“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	וּצָבָאוֹ וּפְקֻדָּיו אַרְבָּעָה 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	וּצָבָאוֹ וּפְקֻדָּיו 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־הַפְּקָדִים לְמַחֲנֵה יְהוּדָה מֵאֵת אֶלֶף וּשְׁמֹנִים אֶלֶף וּשְׁשַׁת־אַלְפִים וְאַרְבַּע־מֵאוֹת לְצַבָּאתָם 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	דָּגַל מַחֲנֵה רְאוּבֵן תִּימָנָה לְצַבָּאתָם וְנָשִׂיא לְבְנֵי רְאוּבֵן אֵלִיזֹר 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	וּצָבָאוֹ וּפְקֻדָּיו שָׁשָׁה וְאַרְבַּע־עָשָׂר 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	וְהַחֹזֶנֶם עָלָיו מִטָּה שְׁמֵעוֹן וְנָשִׂיא לְבִנִּי שְׁמֵעוֹן שְׁלִמְיָאֵל בֶּן־צוּרִי־שַׁדָּי:	“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 Zurishaddai.”	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 תִּשְׁעָה וַחֲמִשִּׁים אָלֶף 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	וּמִטָּה גַּד וְנָשִׂיא לְבִנִּי 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 חֲמִשָּׁה וָאַרְבָּעִים אָלֶף וּשְׁשׁ מֵאוֹת וַחֲמִשִּׁים:	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־הַפְּקָדִים לְמַחֲנֵה רְאוּבֵן מֵאֵת אָלֶף וָאֶחָד וַחֲמִשִּׁים אָלֶף וָאַרְבַּע־מֵאוֹת וַחֲמִשִּׁים לְצַבָּאתָם וּשְׁנַיִם 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	וְנִסָּע אֹהֶל־מוֹעֵד מַחֲנֵה הַלְוִיִּם בְּתוֹךְ הַמַּחֲנֵת כַּאֲשֶׁר יַחֲנוּ כֵן יִסְעוּ אִישׁ עַל־יָדוֹ לְדֹגְלֵיהֶם: 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 is <i>how</i> ← <i>thus</i> .  place ← <i>hand</i> , but also, [AnLx] № VI, <i>place</i> .
Num 2:18	דָּגַל מַחֲנֵה אֶפְרַיִם לְצַבָּאתָם יִמָּה וְנָשִׂיא לְבִנִּי אֶפְרַיִם אֱלִישָׁמָע בֶּן־עַמִּיְהוּד:	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 אַרְבָּעִים אָלֶף וַחֲמִשׁ 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 וְנָשִׂיא לְבִנִּי מְנַשֶּׁה גַּמְלִיאֵל בֶּן־פְּדָהצוּר:	“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 שְׁנַיִם וּשְׁלֹשִׁים אָלֶף וּמֵאתַיִם:	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 בִּנְיָמִן וְנָשִׂיא לְבִנִּי בִּנְיָמִן 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 אָלֶף וָאַרְבַּע 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 אָלֶף וּשְׁמֹנֶת־אֲלָפִים וּמֵאָה לְצִבְאָתָם 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	דָּגֹל מַחֲנֵה דָן צָפֹנָה לְצִבְאָתָם וְנָשִׂיא לְבִנִּי דָן 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 שֵׁשִׁים 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 מִטֵּה אָשֶׁר וְנָשִׂיא לְבִנִּי אָשֶׁר פַּגִּיעִיאל בֶּן־עֶכְרָן:	“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 וָאַרְבָּעִים 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	וּמִטֵּה נַפְתָּלִי וְנָשִׂיא לְבִנִּי נַפְתָּלִי 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 וָאַרְבַּע 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 וּשְׁבַעַה וַחֲמֵשִׁים אָלֶף וְשֵׁשׁ 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 לְצִבְאָתָם שֵׁשׁ־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 הִתְּפַקְדּוּ 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 כִּן-חֲנֹו לְדֹגְלֵיהֶם וְכִן נָסְעוּ אִישׁ לְמִשְׁפַּחְתּוֹ עַל-בֵּית אֲבֹתָיו:	And the sons of Israel acted according to everything that the LORD had commanded Moses. That <i>is</i> how they encamped according to their ensigns, and that <i>is</i> how they moved camp, each <i>man</i> according to his families, according to his paternal house.	that <i>is</i> how (2x) ← <i>thus</i> .
Num 3:1	וְאֵלֶּה תּוֹלְדֹת אַהֲרֹן 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-אַהֲרֹן הַבְּכוֹר   נָדָב וְאַבִּיהוּא אֶלְעָזָר וְאִיתָמָר:	These <i>are</i> the names of the sons of Aaron. The firstborn <i>was</i> Nadab, then Abihu, Eleazar and Ithamar.	Eleazar: see Ex 6:23.
Num 3:3	אֵלֶּה שְׁמוֹת בְּנֵי אַהֲרֹן הַכֹּהֲנִים הַמְּשֻׁחִים אֲשֶׁר-מָלֵא 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 וְאַבִּיהוּא לִפְנֵי יְהוָה בְּהִקְרִבָם אֵשׁ זָרָה לִפְנֵי יְהוָה בְּמִדְבַּר סִינַי וּבָנִים לֹא-הָיוּ לָהֶם וַיְכַהֵן אֶלְעָזָר וְאִיתָמָר עַל-פְּנֵי אַהֲרֹן אֲבֵיהֶם: 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	הִקְרֵב אֶת-מִטָּה לִזֵּי וְהַעֲמַדְתָּ אֹתָם לִפְנֵי אַהֲרֹן הַכֹּהֵן וְשָׂרְתָם אֹתָם:	“Bring the tribe of Levi near, and set <u>them</u> before Aaron the priest <u>so that</u> they serve him.	them ← <i>it</i> , i.e. <i>the tribe</i> . so that: purposive use of the vav.
Num 3:7	וְשָׂמְרוּ אֶת-מִשְׁמֶרֶתָם וְאֶת-מִשְׁמֶרֶת כָּל-הָעֵדָה לִפְנֵי אֹהֶל מוֹעֵד לַעֲבֹד אֶת-עֲבֹדַת הַמִּשְׁכָּן:	And they will discharge the <u>duty</u> he <i>imposes</i> , and the duty towards the whole congregation before the tent of contact, <u>in</u> performing the service of the tabernacle.	the duty he <i>imposes</i> ← <i>his duty</i> . in performing: gerundial use of the infinitive.
Num 3:8	וְשָׂמְרוּ אֶת-כָּל-כְּלֵי אֹהֶל מוֹעֵד וְאֶת-מִשְׁמֶרֶת בְּנֵי יִשְׂרָאֵל לַעֲבֹד 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 <i>are</i> absolutely given to him from the sons of Israel.	absolutely given ← <i>given, given</i> .

Num 3:10	וְאֶת־אַהֲרֹן וְאֶת־בָּנָיו תִּפְקֹד וְשָׁמְרוּ אֶת־כֹּהֲנֻתָם וְהַזֵּר הַקָּרֵב יוּמָת: פ	And you shall appoint Aaron and his sons, and they will <u>be diligent</u> 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	וְאֲנִי הִנֵּה לִקְחָתִי אֶת־הַלְוִיִּם מִתּוֹךְ בְּנֵי יִשְׂרָאֵל תַּחַת כָּל־בְּכוֹר פֶּטֶר רֶחֶם מִבְּנֵי יִשְׂרָאֵל וְהָיוּ לִי הַלְוִיִּם:	“ <u>Note how</u> I have taken the Levites from among the sons of Israel instead of every firstborn, <i>who</i> 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 כָל־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	פְּקֹד אֶת־בְּנֵי לֵוִי לְבֵית אֲבֹתָם לְמִשְׁפַּחָתָם כָּל־זָכָר מִבֶּן־חֹדֶשׁ וּמַעֲלָה תִּפְקְדֵם:	“Count the sons of Levi according to their paternal house, according to their families. <u>You shall count</u> every male from a month old and above.”	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 גֵּרְשֹׁן וְקָהַת וּמֶרָרִי:	And these were the sons of Levi by their names: Gershon and <u>Kohath</u> and Merari.	Kohath: see Gen 46:11.
Num 3:18	וְאֵלֶּה שְׁמוֹת בְּנֵי־גֵרְשֹׁן לְמִשְׁפַּחָתָם לִבְנֵי וְשִׁמְעִי:	And these <i>were</i> the sons of Gershon according to their families: Libni and <u>Shime'i</u> .	Shimei: AV= <i>Shimei</i> here, <i>Shimi</i> in Ex 6:17.
Num 3:19	וּבְנֵי קָהַת לְמִשְׁפַּחָתָם עַמְרָם וְיִצְחָר חֲבֵרֹן וְעִזִּיאֵל:	And the sons of <u>Kohath</u> according to their families <i>were</i> Amram and <u>Izhar</u> , Hebron and Uzziel.	Kohath: see Gen 46:11.  Izhar: AV= <i>Izehar</i> , not recognizing that the first syllable is closed.
Num 3:20	וּבְנֵי מֶרָרִי 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	לְגֵרְשֹׁן מִשְׁפַּחַת הַלִּבְנִי וּמִשְׁפַּחַת הַשִּׁמְעִי אֵלֶּה הֵם מִשְׁפַּחַת הַגֵּרְשֹׁנִי:	Gershon <i>had</i> a family <i>branch</i> of Libni and a family <i>branch</i> of <u>Shime'i</u> . These <i>are</i> those of the Gershonite families.	Shimei: see Num 3:18.

Num 3:22	פְּקֻדֵיהֶם בַּמִּסְפָּר כָּל־זָכָר מִבֶּן־חֹדֶשׁ וּמַעֲלָה פְּקֻדֵיהֶם שִׁבְעַת אֲלָפִים וַחֲמֵשׁ 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 הַגֵּרְשֹׁנִי אַחֲרֵי הַמִּשְׁכָּן יַחֲנוּ יָמָה:	The Gershonite families will encamp behind the tabernacle to the west.	
Num 3:24	וְנָשִׂיא בֵּית־אָב לַגֵּרְשֹׁנִי אֱלִיסָפַר בֶּן־לֹאֵל:	And the leader of the paternal house of the Gershonites was 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	וְקַלְעֵי הַחֲצֵר וְאֶת־מִסְדֵּי פֶתַח הַחֲצֵר אֲשֶׁר עַל־הַמִּשְׁכָּן וְעַל־הַמִּזְבֵּחַ סָבִיב וְאֵת מִיתָרָיו 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	וְלִקְהָת מִשְׁפַּחַת הָעַמְרָמִי וּמִשְׁפַּחַת הִיזָהָרִי 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 <u>Kohathite</u> families,	from ← <i>to</i> .  Kohath ... Kohathite: see Gen 46:11.  Izharite: see Num 3:19.
Num 3:28	בַּמִּסְפָּר כָּל־זָכָר מִבֶּן־חֹדֶשׁ וּמַעֲלָה שְׁמֹנֶת אֲלָפִים וְשֵׁשׁ מֵאוֹת שְׁמֹרֵי 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 <u>entrusted stewards</u> of the operations of the holy place.	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־קְהָת יַחֲנוּ עַל יָרֵךְ הַמִּשְׁכָּן תִּימָנָה:	“The families of the sons of <u>Kohath</u> 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 אֱלִיצָפָן בֶּן־עֻזִּיאֵל:	And the leader of the paternal house of the <u>Kohathite</u> families was Elizaphan the son of Uzziel.	Kohathite: see Gen 46:11.
Num 3:31	וּמִשְׁמֶרֶתָם הָאָרֹן וְהַשְּׁלֹחַן וְהַמִּנְרָה וְהַמִּזְבְּחֹת וְכָל־י הַקֹּדֶשׁ אֲשֶׁר יִשְׁרְתוּ בָּהֶם וְהַמִּסְדָּ 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 place, with which they serve, and the screen and all its service.”	
Num 3:32	וְנָשִׂיא נְשִׂיאֵי הַלְוִי אֶלְעָזָר בֶּן־אֶהֱרֹן הַכֹּהֵן פְּקֻדֵּת שְׁמֹרֵי מִשְׁמֶרֶת הַקֹּדֶשׁ:	And the leader of the leaders of the Levites, <u>Eleazar</u> the son of Aaron the priest, <i>had oversight</i> of the <u>entrusted stewards</u> of the operations of the holy place.	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</u> Merari was the Mahlite family and the Mushite family. These <i>were</i> the families of Merari.	from ← ( <i>belonging</i> ) to, because descended <i>from</i> , Num 3:20.
Num 3:34	וּפְקֻדֵיהֶם בְּמִסְפָּר כָּל-זָכָר מִבֶּן-חֹדֶשׁ וּמַעְלָה שֵׁשֶׁת אַלְפִים וּמֵאָתָיִם:	And those of them counted, <u>the</u> <u>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	וְנָשִׂיא בֵּית-אָב לְמִשְׁפַּחַת מֶרָרִי צוּרִיֶּאל בֶּן-אֲבִיהַיִל עַל יַרֵּד הַמִּשְׁכָּן יַחְנוּ צָפֹנָה:	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 מֶרָרִי קִרְשֵׁי הַמִּשְׁכָּן וּבְרִיחָיו וְעַמֻּדָיו וְאַדְנָיו וְכָל-כֵּלָיו וְכָל עֲבֹדָתוֹ:	And the <u>duty appointed</u> 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</i> <i>of duty</i> .
Num 3:37	וְעַמֻּדֵי הַחֲצֵר סָבִיב וְאַדְנֵיהֶם וִיתְדֹתָם וּמִיתְרֵיהֶם:	and the columns of the courtyard round about, and their sockets, and their pegs and their guylines.	
Num 3:38	וְהַחֲנִים לִפְנֵי הַמִּשְׁכָּן קִדְמָה לִפְנֵי אֹהֶל-מוֹעֵד   מִזְרָחָה מֹשֶׁה   וְאַהֲרֹן וּבָנָיו שֹׁמְרֵי מִשְׁמֶרֶת הַמִּקְדָּשׁ לְמִשְׁמֶרֶת בְּנֵי יִשְׂרָאֵל וְהַזֵּר הַקָּרֵב יוֹמָת:	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</u> <u>observance of</u> 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</i> <i>of</i> .
Num 3:39	כָּל-פְּקוּדֵי הַלְוִיִּם אֲשֶׁר פָּקַד מֹשֶׁה וְאַהֲרֹן עַל-פִּי יְהוָה לְמִשְׁפַּחָתָם כָּל-זָכָר מִבֶּן-חֹדֶשׁ וּמַעְלָה שָׁנִים וְעֹשִׂים אֵלָּה: ס	All those of the Levites who <i>were</i> counted, those whom Moses <u>and Aaron</u> 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/> instruction ← <i>mouth</i> .
Num 3:40	וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה פָקֵד כָּל-בְּכֹר זָכָר לְבְנֵי יִשְׂרָאֵל מִבֶּן-חֹדֶשׁ וּמַעְלָה וְשָׂא אֶת מִסְפָּר 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 וְאֵת בְּהֵמַת הַלְוִיִּם תַּחַת כָּל-בְּכוֹר בְּבִהֵמַת 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	וַיִּפְקֹד מֹשֶׁה כָּאֲשֶׁר צִוָּה יְהוָה אֹתוֹ אֶת־כָּל־בְּכוֹר בְּבִנֵי יִשְׂרָאֵל:	So Moses counted all the firstborn among the sons of Israel, as the LORD had commanded him.	
Num 3:43	וַיְהִי כָל־בְּכוֹר זָכָר בְּמִסְפָּר שְׁמוֹת מִבֶּן־חֹדֶשׁ וּמַעְלָה לִפְקֻדֵיהֶם שְׁנַיִם וָעֶשְׂרִים אָלֶף שְׁלֹשָׁה וְשִׁבְעִים וּמֵאֲתַיִם: 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 לֵּאמֹר:	Then the LORD spoke to Moses and said,	
Num 3:45	קַח אֶת־הַלְוִיִּם תַּחַת כָּל־בְּכוֹר בְּבִנֵי יִשְׂרָאֵל וְאֶת־בְּהֵמַת הַלְוִיִּם תַּחַת בְּהֵמָתָם וְהָיוּ־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 וְהַשִּׁבְעִים וְהַמֵּאֲתַיִם הָעֹדְפִים 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	וְלִקְחַתָּ חֲמִשָּׁת חֲמִשָּׁת שֶׁקֶלִים לַגִּלְגָּלֶת בְּשֶׁקֶל הַקֹּדֶשׁ תִּקַּח עֶשְׂרִים גֶּרָה הַשֶּׁקֶל:	you will take <u>five shekels for each in the headcount</u> . 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 הָעֹדְפִים 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 הָעֹדְפִים 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 בְּשֶׁקֶל 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 כְּאֲשֶׁר 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 מִתּוֹךְ 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	מִבְּנֵי שְׁלֹשִׁים שָׁנָה וּמַעְלָה וְעַד בְּנֵי חֲמִשִּׁים שָׁנָה כָּל־בָּא לַעֲבֹד 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 הַקֹּדֶשִׁים:	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 אַהֲרֹן וּבָנָיו בְּנוֹסַע הַמִּחֻנָּה וְהוֹרְדוּ אֶת פָּרֹכֶת הַמָּסָךְ וּכְסוּ־בָהּ אֶת אֲרֹן 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 עֹר תַּחֲשׁ וּפָרְשׁוּ בְּגַד־כָּלִיל תְּכֵלֶת מִלְמַעְלָה וְשָׂמוּ בַדָּיו:	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   שֻׁלְחַן הַפָּנִים יִפְרֹשׁוּ בְּגַד תְּכֵלֶת וְנָתְנוּ עָלָיו אֶת־הַקְּעָרֹת וְאֶת־הַכַּפֹּת וְאֶת־הַמִּנְקִיֹּת וְאֶת קִשּׁוֹת הַנֶּסֶךְ וְלֶחֶם הַתָּמִיד עָלָיו יִהְיֶה:	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	וּפָרְשׁוּ עֲלֵיהֶם בְּגַד תּוֹלַעַת שָׁנִי וְכָסּוּ אֹתוֹ בְּמִכְסֵּה עֹר תַּחֲשׁ וְשָׂמוּ אֶת־בָּדָיו:	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 וְכָסּוּ אֶת־מִנְרֶת הַמָּאוֹר וְאֶת־נֵרֹתֶיהָ וְאֶת־מִלְקָחֶיהָ וְאֶת־מַחְתֵּיתֶיהָ וְאֵת כָּל־כֵּלֵי שִׁמְנָהּ 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־כֵּלֶיהָ אֶל־מִכְסֵּה עוֹר תַּחֲשׁ וְנָתְנוּ עַל־הַמוֹט:	And they shall put it and all its equipment in a covering of badgers' skins, and they will put <i>that</i> on a pole.	a pole ← <i>the pole</i> . Not the same word as in Num 4:6 and Num 4:8.
Num 4:11	וְעַל   מִזְבֵּחַ הַזֶּהָב יִפְרֹשׁוּ בִגְד תְּכֵלֶת וְכֶסֶּו אוֹתוֹ בְּמִכְסֵּה עוֹר תַּחֲשׁ וְשָׂמוּ אֶת־בְּדָיו:	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</i> <i>position</i> .	
Num 4:12	וְלָקְחוּ אֶת־כָּל־כְּלֵי הַשָּׁרֵת אֲשֶׁר יִשָּׁרְתוּ־בָם בַּקֹּדֶשׁ וְנָתְנוּ אֶל־בִּגְד תְּכֵלֶת וְכֶסֶּו אוֹתָם בְּמִכְסֵּה עוֹר תַּחֲשׁ וְנָתְנוּ עַל־הַמוֹט:	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	וְדִשְׁנוּ אֶת־הַמִּזְבֵּחַ וּפִרְשׁוּ עָלָיו בִּגְד 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־כֵּלָיו אֲשֶׁר יִשָּׁרְתוּ עָלָיו בָּהֶם אֶת־הַמַּחְתֹּת אֶת־הַמִּזְלָגֹת וְאֶת־הַיָּעִים וְאֶת־הַמְּזֻרְקֹת כָּל כְּלֵי הַמִּזְבֵּחַ וּפִרְשׁוּ עָלָיו כֶּסֶּו עוֹר תַּחֲשׁ וְשָׂמוּ בְּדָיו:	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	וְכֻלָּה אֶהְרֹן וּבָנָיו לְכַסֹּת אֶת־הַקֹּדֶשׁ וְאֶת־כָּל־כְּלֵי הַקֹּדֶשׁ בְּנִסְעַת הַמַּחֲנֶה וְאַחֲרֵי־כֵן יָבֹאוּ בְּנֵי־קֹהַת לִשְׂאֹת וְלֹא־יִגְעוּ אֶל־הַקֹּדֶשׁ וּמָתוּ אֵלֶּה מִשָּׂא בְּנֵי־קֹהַת 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</i> <i>moved</i> . And after that the sons of <i>Kohath</i> will come to carry <i>it</i> . Then they will not touch the holy <i>things</i> , <i>otherwise</i> they will die. These <i>charges</i> are the burden of the sons of <i>Kohath</i> in the tent of contact.	is moved ← <i>moves</i> .  otherwise: wider use of the <i>vav</i> .  <i>Kohath</i> (2x): see Gen 46:11.
Num 4:16	וּפְקֻדֹת אֱלֶעָזָר   בֶּן־אֶהֱרֹן הַכֹּהֵן שֶׁמֶן הַמָּאוֹר וּקְטֹרֶת הַסַּמִּים וּמִנְחַת הַתָּמִיד וְשֶׁמֶן הַמִּשְׁחָה פְּקֻדַּת כָּל־הַמִּשְׁכָּן וְכָל־אֲשֶׁר־בּוֹ בְּקֹדֶשׁ וּבְכָלָיו: 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־אֶהֱרֹן לֵאמֹר:	And the LORD spoke to Moses and to Aaron and said,	

Num 4:18	אַל-תִּכְרִיתוּ אֶת-שִׁבְט מִשְׁפַּחַת הַקֹּהֲתִי 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	וְזֹאת   עֲשׂוּ לָהֶם וְחִי וְלֹא יָמָתוּ בְּגִשְׁתֶּם אֶת-קֹדֶשׁ הַקֹּדְשִׁים אֹהֶלֶן וּבְנָיו יָבֹאוּ וְשָׂמוּ אוֹתָם אִישׁ אִישׁ עַל-עֲבֹדָתוֹ וְאֶל-מִשָּׁאוֹ:	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 לִרְאוֹת כְּבֹלַע אֶת-הַקֹּדֶשׁ וּמָתוּ: פ	But they will not enter to look <u>when</u> the holy <i>place</i> is <u>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	נָשָׂא אֶת-רֹאשׁ בְּנֵי גֵרְשׁוֹן גַּם-הֵם לְבֵית אֲבֹתָם לְמִשְׁפַּחָתָם:	“Hold a <u>census</u> 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 וּמַעְלָה עַד בֶּן-חֲמִשִּׁים שָׁנָה תִּפְקֹד אוֹתָם כָּל-הַבָּא לַעֲבֹד צָבָא לְעֹבֵד 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 לְעֹבֵד וּלְמִשָּׂא:	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-יְרִיעֹת הַמִּשְׁכָּן וְאֶת-אֹהֶל מוֹעֵד מִכְסֹּהוּ וּמִכְסֵּה הַתֶּחָשׁ 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</u> the entrance 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 וְעֲבָדוֹ:	and the drapes of the courtyard, and the <u>screen at</u> the entrance of the gate of the courtyard which <i>is</i> around the tabernacle and the altar, and their guylines, and all the <u>equipment for</u> their service, and everything that is made for them, so they <i>can</i> perform it.	screen at ← <i>screen of</i> . equipment for ← <i>equipment of</i> .
Num 4:27	עַל-פִּי אֹהֶלֶן וּבְנָיו תִּהְיֶה כָּל-עֲבֹדַת בְּנֵי הַגֵּרְשֹׁנִי לְכָל-מִשָּׁאָם וּלְכָל עֲבֹדָתָם וּפְקֻדָּתָם עֲלֵהֶם בְּמִשְׁמֶרֶת אֵת כָּל-מִשָּׁאָם:	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 עֲבֹדַת מִשְׁפַּחַת בְּנֵי הַגֵּרְשֹׁנִי בְּאֹהֶל מוֹעֵד וּמִשְׁמֶרֶתָם בְּיַד אִיתָמָר בֶּן־אַהֲרֹן הַכֹּהֵן: 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	בְּנֵי מֶרָרִי לְמִשְׁפַּחֲתָם לְבֵית־אֲבֹתָם תִּפְקֹד אֹתָם:	As <i>for</i> the sons of Merari, you will count them according to their families, according to their paternal house.	
Num 4:30	מִבֶּן שְׁלֹשִׁים שָׁנָה וּמַעְלָה וְעַד בֶּן־חֲמִשִּׁים שָׁנָה תִּפְקֹדֵם כָּל־הַבָּא לַעֲבֹד לְעֵבֶד אֶת־עֲבֹדַת אֹהֶל מוֹעֵד:	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</i> serve in the army: different wording to Num 1:3; based on, but apocopated from, Num 4:23.
Num 4:31	וזאת מִשְׁמֶרֶת מִשָּׂאָם לְכָל־עֲבֹדָתָם בְּאֹהֶל מוֹעֵד קִרְשֵׁי הַמִּשְׁכָּן וּבְרִיחָיו וְעַמֻּדָיו וְאַדָּנָיו:	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	וְעַמֻּדֵי הַחֲצֵר סָבִיב וְאַדָּנֵיהֶם וַיִּתְּדֹתָם וּמִיתְרֵיהֶם לְכָל־כְּלֵיהֶם וּלְכָל עֲבֹדָתָם וּבִשְׂמַת תִּפְקְדוּ אֶת־כָּל־ מִשְׁמֶרֶת מִשָּׂאָם:	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 עֲבֹדַת מִשְׁפַּחַת בְּנֵי מֶרָרִי לְכָל־עֲבֹדָתָם בְּאֹהֶל מוֹעֵד בְּיַד אִיתָמָר בֶּן־אַהֲרֹן הַכֹּהֵן:	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	וַיִּפְקֹד מֹשֶׁה וְאַהֲרֹן וּנְשֵׂאֵי הָעֵדָה אֶת־בְּנֵי הַקֹּהֲתִי לְמִשְׁפַּחֲתָם וּלְבֵית אֲבֹתָם:	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	מִבֶּן שְׁלֹשִׁים שָׁנָה וּמַעְלָה וְעַד בֶּן־חֲמִשִּׁים שָׁנָה כָּל־הַבָּא לַעֲבֹדָה בְּאֹהֶל מוֹעֵד:	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	וַיְהִיו פְּקֻדֵיהֶם לְמִשְׁפַּחֲתָם אַלְפִּים שֶׁבַע מֵאוֹת וַחֲמִשִּׁים:	And those of them counted according to their families <u>came</u> to two thousand seven hundred and fifty.	came to ← <i>were</i> .

Num 4:37	אֵלֶּה פְּקוּדֵי מִשְׁפַּחַת הַקֹּהֲתִי כָּל־הָעֹבֵד בְּאֹהֶל מוֹעֵד אֲשֶׁר פָּקַד מֹשֶׁה וְאַהֲרֹן עַל־פִּי יְהוָה בֵּיד־מֹשֶׁה: ס	These <i>are</i> those who <i>were</i> counted from the families of the <u>Kohathites</u> – everyone who served in the tent of contact – whom Moses and Aaron counted, according to the <u>instruction</u> of the LORD, through the <u>intermediacy</u> of Moses.	Kohathites: see Gen 46:11.  instruction ← <i>mouth</i> .  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 וּמַעְלָה וְעַד בֶּן־חֲמִשִּׁים שָׁנָה כָּל־הַבָּא לַעֲבֹדָה בְּאֹהֶל מוֹעֵד:	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 4:40	וַיְהִי פְקֻדֵיהֶם לְמִשְׁפַּחֹתָם לְבֵית אֲבֹתָם אֲלָפִים וּשְׁשֵׁ מֵאוֹת וּשְׁלֹשִׁים:	those of them counted according to their families, according to their paternal house – <u>came to</u> 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 <u>instruction</u> 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 וּמַעְלָה וְעַד בֶּן־חֲמִשִּׁים שָׁנָה כָּל־הַבָּא לַעֲבֹדָה בְּאֹהֶל מוֹעֵד:	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 4:44	וַיְהִי פְקֻדֵיהֶם לְמִשְׁפַּחֹתָם שְׁלֹשֶׁת אֲלָפִים וּמֵאתַיִם:	those of them counted according to their families <u>came to</u> three thousand two hundred.	came to ← <i>were</i> .
Num 4:45	אֵלֶּה פְּקוּדֵי מִשְׁפַּחַת בְּנֵי מֵרָרִי אֲשֶׁר פָּקַד מֹשֶׁה וְאַהֲרֹן עַל־פִּי יְהוָה בֵּיד־מֹשֶׁה:	These <i>are</i> those counted from the families of the sons of Merari, whom Moses and Aaron counted, according to the <u>instruction</u> of the LORD through the <u>intermediacy</u> of Moses.	instruction ← <i>mouth</i> .  intermediacy ← <i>hand</i> .

Num 4:46	כָּל־הַפְּקָדִים אֲשֶׁר פָּקַד מֹשֶׁה וְאַהֲרֹן וְנָשִׂאֵי יִשְׂרָאֵל אֶת־הַלְוִיִּם לְמִשְׁפַּחְתָּם 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 וּמַעְלָה וְעַד בֶּן־חֲמִשִּׁים שָׁנָה כָּל־הַפֹּא לַעֲבֹד עֲבֹדַת עֲבָדָה וְעֲבֹדַת מִשָּׂא בָאֵהָל 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 אוֹתָם 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 לֵאמֹר:	Then the LORD spoke to Moses and said,	
Num 5:2	צֹו אֶת־בְּנֵי יִשְׂרָאֵל וַיִּשְׁלְחוּ מִן־הַמַּחֲנֶה כָּל־צָרוּעַ וְכָל־זָב וְכָל טָמֵא לַנֶּפֶשׁ:	“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 שָׂכֵן 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 אוֹתָם אֶל־מַחוּץ לַמַּחֲנֶה כַּאֲשֶׁר דִּבֶּר יְהוָה אֶל־מֹשֶׁה בֶּן עָשׂוּ בְנֵי 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 לֵאמֹר:	Then the LORD spoke to Moses and said,	
Num 5:6	דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל אִישׁ אוֹ־אִשָּׁה כִּי יַעֲשֶׂה מִכָּל־חֲטָאת הָאָדָם לְמַעַל מַעַל בִּיהוָה וְאִשְׁמָה הַנֶּפֶשׁ הִהוּא:	“Speak to the sons of Israel <i>and say</i> , ‘When a man or woman commits <u>any</u> of mankind's sins, <u>in 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 וְהָשִׁיב אֶת־אֲשָׁמוֹ בְּרֹאשׁוֹ וַחֲמִישֶׁתוֹ יֹסֶף 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 caused ← his guilt.  to its full value ← at its sum / head.
Num 5:8	וְאִם־אֵין לְאִישׁ גֹּאֵל לְהָשִׁיב הָאֲשָׁם אֵלָיו הָאֲשָׁם הַמוֹשָׁב לִיהוּה לִכְהֵן מִלֶּבֶד אֵיל הַכִּפָּרִים אֲשֶׁר יִכְפְּרֻבּוּ עָלָיו:	And if an <i>offended</i> man does not have a <i>kinsman</i> redeemer to whom compensation for the damages <i>can</i> be made, the 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</i> redeemer: suggesting that the offended man has died.  compensation ... <i>can</i> be made ← to return (i.e. to repay) the guilt.  the damages will be compensated ← the returned guilt (will be paid).
Num 5:9	וְכָל־תְּרוּמָה לְכָל־קֹדֶשִׁי בְּנֵי־יִשְׂרָאֵל אֲשֶׁר־יִקְרִיבוּ לִכְהֵן לוֹ יִהְיֶה:	And every heave-offering, as with all the holy things of the sons of Israel which they present to the priest, will be his.	as with ← for.  present: or offer.
Num 5:10	וְאִישׁ אֶת־קֹדֶשִׁיו לוֹ יִהְיֶה אִישׁ אֲשֶׁר־יִתֵּן לִכְהֵן לוֹ יִהְיֶה: פ	And the holy things of each man will be his own, but when a man gives anything to the priest, it will be <i>the priest's</i> . ”	it will be <i>the priest's</i> ← it will be his. 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־תִשָּׁטָה אִשְׁתּוֹ וּמַעַלָּה בּוֹ מַעַל:	“Speak to the sons of Israel and say to them, ‘Anyone at all whose wife turns aside and is unfaithful to him,	anyone at all ← a man, a man.  is unfaithful ← “treachers” a treachery.
Num 5:13	וְשָׁכַב אִישׁ אִתָּהּ שְׁכִיבַת־זֶרַע וְנִעְלָם מֵעֵינֵי אִשְׁתּוֹ וְנִסְתָּרָה וְהִיא נִטְמָאָה וְעַד אֵין בָּהּ וְהוּא לֹא נִתְפָּשָׁה:	whereby a man lies with her in sexual intercourse, and it is hidden from the sight of her husband, and it is concealed, and she is defiled, and there is no witness against her, and she is not caught,	sexual intercourse ← lying of seed.
Num 5:14	וְעָבַר עָלָיו רוּחַ־קִנְיָאָה וְקִנְיָא אֶת־אִשְׁתּוֹ וְהוּא נִטְמָאָה אוֹ־עָבַר עָלָיו רוּחַ־קִנְיָאָה וְקִנְיָא אֶת־אִשְׁתּוֹ וְהִיא 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	וְהָבִיָּא הָאִישׁ אֶת־אִשְׁתּוֹ אֶל־הַכֹּהֵן וְהָבִיָּא אֶת־קֶרְבָּנָהּ עָלֶיהָ עֲשִׂירֵת הָאֵיפָה קֶמַח שְׁעָרִים לֹא־יִצֹק עָלָיו שֶׁמֶן וְלֹא־יִתֵּן עָלָיו לִבְנָה כִּי־מִנְחַת קִנְאָת הוּא מִנְחַת זִכְרוֹן מִזִּכְרָת עוֹן:	then the man will bring his wife to the priest, and he will bring her oblation concerning herself, a tenth of an ephah 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 וְהַעֲמִדָהּ לִפְנֵי יְהוָה:	And the priest will <u>bring her</u> <u>near</u> , and he will <u>have her stand</u> 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 מִיָּם קֹדְשִׁים בְּכִל־חֶרֶשׁ וּמִן־הָעֹפָר אֲשֶׁר יִהְיֶה בְּקִרְקַע הַמִּשְׁכָּן יָקַח 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	וְהַעֲמִיד הַכֹּהֵן אֶת־הָאִשָּׁה לִפְנֵי יְהוָה וּפָרַע אֶת־רֹאשׁ הָאִשָּׁה וְנָתַן עַל־כַּפֶּיהָ אֶת מִנְחַת הַזִּכְרוֹן מִנְחַת קִנְאָת הוּא וּבִיד הַכֹּהֵן יִהְיוּ מִי הַמַּרִּים הַמְּאָרְרִים:	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 (especially by</i> <i>cutting off the hair)</i> .
Num 5:19	וְהִשְׁבִּיעַ אֹתָהּ הַכֹּהֵן וְאָמַר אֶל־הָאִשָּׁה אִם־לֹא שָׁכַב אִישׁ אִתָּךְ וְאִם־לֹא שָׁטִית טְמֵאָה תַּחַת אִישׁךָ הַנָּקִי מִמֵּי הַמַּרִּים הַמְּאָרְרִים 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</i> <i>faithful</i> to 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	וְאִתָּ כִּי שָׁטִית תַּחַת אִישׁךָ וְכִי נִטְמָאת וְיָתַן אִישׁ בָּךְ אֶת־שִׁכְבָּתוֹ מִבְּלַעַד־י אִישׁךָ:	But if you have turned aside instead of <i>being faithful</i> to 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</i> <i>lying on you</i> .
Num 5:21	וְהִשְׁבִּיעַ הַכֹּהֵן אֶת־הָאִשָּׁה בְּשִׁבְעַת הָאֵלֶּה וְאָמַר הַכֹּהֵן לָאִשָּׁה יִתֵּן יְהוָה אוֹתָךְ לְאֵלֶּה וְלִשְׁבַּעַת בְּתוֹךְ עַמְּךָ בְּיַד יְהוָה אֶת־יָרֵכְךָ נָפֶלֶת וְאֶת־בֶּטְנְךָ 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</u> <u>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	<p>וּבָאוּ הַמַּיִם הַמְאָרְרִים הָאֵלֶּה בְּמַעֲיָד לַצְבוֹת בֶּטֶן וְלִנְפֹל יֵרֶד וְאָמְרָה הָאִשָּׁה אָמֵן   אָמֵן:</p>	<p>and this water which causes a curse will go into your bowels to swell the belly and <u>to cause</u> the thigh <u>to waste away</u>.» And the woman will say, «Amen, amen.»</p>	<p>to cause ... to waste away ← <i>to make fall</i>.</p>
Num 5:23	<p>וְכָתַב אֶת־הָאֱלֹת הָאֵלֶּה הַכֹּהֵן בְּסֶפֶר וּמָחָה אֶל־מֵי הַמָּרִים:</p>	<p>And the priest will <b>write these curses in a book</b>, and he will blot <i>them</i> out with the bitter water.</p>	<p>Compare <b>John 8:6</b>, where <i>Jesus ... inscribed on the ground</i>.</p>
Num 5:24	<p>וְהִשְׁקָה אֶת־הָאִשָּׁה אֶת־מֵי הַמָּרִים הַמְאָרְרִים וּבָאוּ בָּהּ הַמַּיִם הַמְאָרְרִים לְמָרִים:</p>	<p>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</i> bitter.</p>	
Num 5:25	<p>וְלָקַח הַכֹּהֵן מִיַּד הָאִשָּׁה אֶת מִנְחַת הַקְּנָאִת וְהִנִּיף אֶת־הַמִּנְחָה לִפְנֵי יְהוָה וְהִקְרִיב אֹתָהּ אֶל־הַמִּזְבֵּחַ:</p>	<p>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.</p>	
Num 5:26	<p>וְקִמַּץ הַכֹּהֵן מִן־הַמִּנְחָה אֶת־אִזְכָּרְתָּהּ וְהִקְטִיר הַמִּזְבֵּחַ וְאַחֲרַיִם יִשְׁקָה אֶת־הָאִשָּׁה אֶת־הַמַּיִם:</p>	<p>Then the priest will take a handful of the offering – her remembrance-offering – and burn <i>it</i> <u>on the altar</u>, and afterwards he will give the woman the water to drink.</p>	<p>on the altar ← <i>to the altar</i>. Pregnant use of the locative of motion towards.</p>
Num 5:27	<p>וְהִשְׁקָה אֶת־הַמַּיִם וְהִיְתָה אִם־נִטְמָאָה וְתִמְעַל מֵעַל בְּאִשָּׁהּ וּבָאוּ בָּהּ הַמַּיִם הַמְאָרְרִים לְמָרִים וְצִבְתָּהּ בִּטְנָהּ וְנִפְלָה יֵרֶכֶּה וְהִיְתָה הָאִשָּׁה לְאֵלֶּה בְּקֶרֶב עַמָּה:</p>	<p>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 unfaithfully</u> with her husband, then the water which causes a curse will go into her <i>and it will become</i> bitter, and her belly will swell, and her thigh will <u>waste away</u>, and the woman will become a curse among her people.</p>	<p>it will be ← <i>she will be</i>. dealt unfaithfully ← “treachered” a treachery. waste away ← <i>fall</i>.</p>
Num 5:28	<p>וְאִם־לֹא נִטְמָאָה הָאִשָּׁה וְטָהְרָה הִיא וְנִקְתָּה וְנִזְרְעָה זֶרַע:</p>	<p>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>.</p>	<p>conceive offspring ← <i>be sown (with) seed</i>.</p>
Num 5:29	<p>זֹאת תֹּזֶרֶת הַקְּנָאִת אֲשֶׁר תִּשְׁטָה אִשָּׁה תַּחַת אִישָׁהּ וְנִטְמָאָה:</p>	<p>This <i>is</i> the law of <i>matters of</i> jealousy, when a woman turns aside instead of <i>being faithful</i> to her husband, and she becomes defiled,</p>	
Num 5:30	<p>אוֹ אִישׁ אֲשֶׁר תֵּעָבֵר עָלָיו רוּחַ קְנָאָה וְקִנָּא אֶת־אִשְׁתּוֹ וְהִעֲמִיד אֶת־הָאִשָּׁה לִפְנֵי יְהוָה וַעֲשֵׂה לָּהּ כְּכֹל כָּל־הַתּוֹרָה הַזֹּאת:</p>	<p>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.</p>	

Num 5:31	וְנִקָּה הָאִישׁ מֵעוֹן וְהָאִשָּׁה הַהוּא תִשָּׂא אֶת-עוֹנָהּ: פ	And the man will be pronounced innocent of iniquity, but the woman in question will bear her iniquity.' ”	the woman in question ← <i>this 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 אֶזְ-אִשָּׁה כִּי יִפְלֹא לְנָדַל נָדָר נָזִיר לַיהוָה לִיהוָה:	“Speak to the sons of Israel and say to them, ‘If a man or woman commits to making the special vow of a Nazarite – to separate himself to the LORD –	commits ... special ← <i>acts wonderfully</i> .  Nazarite ← <i>one separated and consecrated to God [AnLx]</i> .
Num 6:3	מִיַּיִן וְשִׁכָּר יִזִּיר חֲמֵץ יַיִן וְחֲמֵץ שִׁכָּר לֹא יִשְׁתָּה וְכָל-מִשְׁרַת עֲנָבִים לֹא יִשְׁתָּה וְעֲנָבִים לֶחִים וִיבָשִׁים לֹא יֹאכֹל:	he will abstain from wine and strong drink, and he will not drink wine vinegar or strong drink vinegar, nor will he drink any mashed grape juice, nor will he eat any fresh or dried grapes.	any ← <i>every</i> .  or: disjunctive use of the vav.
Num 6:4	כָּל יְמֵי נִזְרוֹ מִכָּל אֲשֶׁר יַעֲשֶׂה מִגֶּפֶן הַיַּיִן מִחֲרָצִים וְעַד-זֶג לֹא יֹאכֹל:	All the days of his separation, he will not eat anything that is made from the grape vine, from the pips to the skin.	anything ← <i>from everything</i> .  grape vine ← <i>vine of wine</i> .
Num 6:5	כָּל-יְמֵי נָדָר נִזְרוֹ תֵּעַר לֹא-יַעֲבֹר עַל-רֹאשׁוֹ עַד-מִלֵּאת הַיָּמִם אֲשֶׁר-יִזִּיר לִיהוָה קֹדֶשׁ יִהְיֶה גִדּוֹל פָּרַע שְׁעָר 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; <i>he</i> will let the locks of the hair of his head grow.	<i>he</i> will let ... grow ← <i>let him let grow</i> . Infinitive absolute in the role of a jussive.
Num 6:6	כָּל-יְמֵי הַזִּירוֹ לִיהוָה עַל-נַפְשׁ מֵת לֹא יָבֹא:	All the days of his separation to the LORD he will not go to any dead body.	his separation ← <i>to separate him</i> .  body ← <i>soul</i> .
Num 6:7	לֹא-יִבְּיוּ וְלֹא-יִמָּוּ לְאָחִיו וּלְאִחָתוֹ לֹא-יִטְמָא לָהֶם בְּמָתָם כִּי נָזִיר 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 separation to his God is on his head.	separation to ← <i>separation of</i> . Wider use of the construct state.
Num 6:8	כָּל יְמֵי נִזְרוֹ קֹדֶשׁ הוּא לִיהוָה:	All the days of his separation, he is holy to the LORD.	
Num 6:9	וְכִי-יָמוּת מֵת עָלָיו בְּפֶתַע פְּתָאֵם וְטִמָּא רֹאשׁ נִזְרוֹ וְגִלַּח רֹאשׁוֹ בַּיּוֹם טְהִרְתּוֹ בַּיּוֹם הַשְּׁבִיעִי יִגְלַחְנוּ:	And if a dying man very suddenly dies in contact with him and defiles his dedicated head, 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	וַעֲשֵׂה הַכֹּהֵן אֶחָד לַחֲטָאת וְאֶחָד לְעֹלָה וּכְפָר עָלָיו מֵאֲשֶׁר חָטָא עַל־הַנֶּפֶשׁ וּקִדֵּשׁ אֶת־רֹאשׁוֹ בַּיּוֹם הַהוּא:	And the priest will offer one as a sin-offering and one as a burnt offering, and he will make atonement for him, because he sinned by the <i>dead person</i> , and he will sanctify his head on that day.	offer ← <i>do</i> .  person ← <i>soul</i> .
Num 6:12	וְהִזִּיר לַיהוָה אֶת־יָמֵי נִזְרוֹ וְהָבִיא כֶּבֶשׂ בֶּן־שָׁנָתוֹ לְאִשָּׁם וְהַיָּמִים הָרִאשׁוֹנִים יִפְּלוּ כִּי טָמֵא נִזְרוֹ:	And he will recommit 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 will be forfeited, 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> .  will be forfeited ← <i>will fall</i> .
Num 6:13	וְזֹאת תּוֹרַת הַנָּזִיר בַּיּוֹם מְלֹאת יָמֵי 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 betake himself to the entrance of the tent of contact.	betake himself ← <i>bring him</i> .
Num 6:14	וְהִקְרִיב אֶת־קֶרְבָּנוֹ לַיהוָה כֶּבֶשׂ בֶּן־שָׁנָתוֹ תָּמִים אֶחָד לְעֹלָה וּכְבִּשָּׂה אֶחָת בֶּת־שָׁנָתָה תָּמִימָה לַחֲטָאת 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 without blemish as a sin-offering, and one ram without blemish as a peace- offering,	without blemish (3x) ← <i>perfect</i> .
Num 6:15	וְסֹל מִצּוֹת סֹלֶת חֹלֶת בְּלוֹלָת בִּשְׁמֶן וּרְקִיקֵי מִצּוֹת מְשֻׁחִים בִּשְׁמֶן וּמִנְחָתָם וְנִסְכֵּיהֶם:	and a basket of unleavened bread from fine flour in cakes mixed with oil, and wafers of unleavened bread coated with oil, and their meal-offering, and their libations.	fine flour in ← <i>fine flour of</i> . Wider use of the construct state.  coated ← <i>anointed</i> .
Num 6:16	וְהִקְרִיב הַכֹּהֵן לִפְנֵי יְהוָה וַעֲשֵׂה אֶת־חֲטָאתוֹ וְאֶת־עֹלָתוֹ:	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 סֹל הַמִּצּוֹת וַעֲשֵׂה הַכֹּהֵן אֶת־מִנְחָתוֹ וְאֶת־נִסְכּוֹ:	And he will offer the ram as 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	וַגִּלַּח הַנָּזִיר פֶּתַח אֹהֶל מוֹעֵד אֶת־רֹאשׁ נִזְרוֹ וּלְקַח אֶת־שֵׁעַר רֹאשׁ נִזְרוֹ וַנִּתֵּן עַל־הָאֵשׁ אֲשֶׁר־תַּחַת זֶבַח הַשְּׁלָמִים:	And the Nazarite will shave <u>his</u> <u>dedicated head</u> at the entrance to the tent of contact, and he will take the hair of <u>his</u> <u>dedicated</u> <u>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</i> <i>head of separation</i> .
Num 6:19	וּלְקַח הַכֹּהֵן אֶת־הַזֶּרֶעַ בִּשְׁלָה מִן־הָאֵילִּי וְחֻלֶּת מִצָּה אֶחָד מִן־הַסֹּל וּרְקִיק מִצָּה אֶחָד וַנִּתֵּן עַל־כַּפֵּי הַנָּזִיר אַחֵר הַתְּגַלְחוֹ 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</u> <u>dedicated hair</u> .	shoulder ← ( <i>upper</i> ) <i>arm</i> or a <i>foreleg</i> .  his dedicated <i>hair</i> ← <i>his</i> <i>separation</i> .
Num 6:20	וְהִנִּיף אוֹתָם הַכֹּהֵן   תְּנוּפָה לִפְנֵי יְהוָה קֹדֶשׁ הוּא לִכְהֵן עַל חֲזֵה הַתְּנוּפָה וְעַל שׁוֹק הַתְּרוּמָה וְאַחֵר 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 יֵדוּ קִרְבָּנוּ לַיהוָה עַל־נִזְרוֹ מִלֵּבָד אֲשֶׁר־תִּשְׁיֵג יָדוֹ כִּפִּי נִדְרוֹ אֲשֶׁר יֵדוּ 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</u> <i>else he can</i> 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 תְּבָרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אָמֹר 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 וַיַּחַנֶּךָ: 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 וַיִּשֶׁם 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־בְּנֵי 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 מֹשֶׁה לְהָקִים אֶת־הַמִּשְׁכָּן וַיִּמָּשַׁח אֹתוֹ וַיִּקְדָּשׁ אֹתוֹ וְאֶת־כָּל־כֵּלָיו וְאֶת־הַמִּזְבֵּחַ וְאֶת־כָּל־כֵּלָיו וַיִּמָּשְׁחֵם וַיִּקְדָּשׁ 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 הָעֲמֻדִים עַל־הַפָּקָדִים:	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־קָרְבָּנָם לִפְנֵי יְהוָה שֵׁשׁ־עֶגְלֹת צֹב וּשְׁנֵי עֹשֹׂר בָּקָר עֶגְלָה עַל־שְׁנֵי הַנָּשָׂאִים וְשׁוֹר לְאֶחָד וַיִּקְרִיבוּ אוֹתָם לִפְנֵי הַמִּשְׁכָּן:	and they brought their oblation before the LORD: six <u>covered</u> <u>wagons</u> and twelve oxen, <i>one</i> wagon for two leaders, so an ox for <i>each</i> 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 לַעֲבֹד 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 אִיתָמָר בֶּן־אֶהֱרֹן הַכֹּהֵן:	and he gave four wagons and eight oxen to the sons of Merari according to their work, <u>under</u> <u>the authority</u> of Ithamar the son of Aaron the priest.	under the authority ← <i>by the</i> <i>hand</i> .
Num 7:9	וּלְבָנֵי קָהָת לֹא נָתַן כִּי־עֲבֹדַת הַקֹּדֶשׁ עֲלֵהֶם בַּכֶּתֶף יִשָּׂאוּ:	But he did not give <i>any of these</i> to the sons of <u>Kohath</u> , because the work of the holy <i>place</i> was <i>charged</i> to them, <i>that</i> they should bear <i>it</i> on <i>their</i> shoulders.	but: adversative use of the vav. <hr/> Kohath: see Gen 46:11.

Num 7:10	וַיִּקְרִיבוּ הַנְּשִׂאִים אֶת חֲנֻכַּת הַמִּזְבֵּחַ בַּיּוֹם הַמָּשָׁח אֹתוֹ וַיִּקְרִיבוּ הַנְּשִׂאִים אֶת־קָרְבָּנָם 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־קָרְבָּנָם לְחֻנֻּכַּת הַמִּזְבֵּחַ: ס	And the LORD said to Moses, "The leaders will offer their oblation each one on <i>his own</i> day for the dedication of the altar."	the leaders will offer their oblation each one on <i>his own</i> day ← one leader for the day, one leader for the day.
Num 7:12	וַיְהִי הַמִּקְרִיב בַּיּוֹם הָרִאשׁוֹן אֶת־קָרְבָּנוֹ 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 אֶחָת שְׁלֹשִׁים וּמֵאָה מְשֻׁקֶּלֶת מִזְרָק אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם   מִלֵּאִים סֶלֶת בָּלוּלָה 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	כַּף אֶחָת עֲשָׂרָה זָהָב מְלֵאָה קְטֹרֶת:	one spoon <i>weighing</i> ten <i>shekels</i> of gold, filled <i>with</i> incense,	
Num 7:15	פָּר אֶחָד בֶּן־בָּקָר אֵיל 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	שְׂעִיר־עִזִּים אֶחָד לַחֲטָאת:	one goat buck for a sin-offering,	
Num 7:17	וּלְזִבְחַת הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עֲתוּדִים חֲמִשָּׁה כֶּבֶשִׁים בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קָרְבָּן נַחֲשׁוֹן 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 נֶתְנָאֵל בֶּן־צוּעַר נְשִׂיא יִשְׂשַׁכָּר:	On the second day, <u>Nethaneel</u> the son of Zuar, the leader of <i>the</i> <i>sons of</i> Issachar, made <i>his</i> offering.	Nethaneel: see Num 1:8.
Num 7:19	הַקָּרִיב אֶת־קָרְבָּנוֹ קַעֲרֵת־כֶּסֶף אֶחָת שְׁלֹשִׁים וּמֵאָה מְשֻׁקֶּלֶת מִזְרָק אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם   מִלֵּאִים סֶלֶת בָּלוּלָה בְּשֶׁמֶן לְמִנְחָה:	For 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	כַּף אַחַת עֶשְׂרֵה זָהָב מְלֵאָה קִטְרֶת:	one spoon <i>weighing</i> ten <i>shekels</i> of gold, filled <i>with</i> incense,	
Num 7:21	פָּר אֶחָד בֶּן־בָּקָר אֵיל 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	שְׂעִיר־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 נְתַנְעֵל בֶּן־צוּעַר: פ	and for the peace-sacrifice, two oxen, five rams, five <i>he-goats</i> , and five one-year-old lambs. This <i>was</i> the oblation of <i>Nethaneel</i> 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 לְבִנֵּי זְבוּלֹן אֶלְיָאֵב בֶּן־חֶלֶן:	On the third day the leader of the sons of Zebulun, Eliab the son of Helon, <i>made his offering</i> ,	
Num 7:25	קָרְבָּנוֹ קְעֶרֶת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מְשֻׁקֶּלֶה מִזְרָק אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם   מְלֵאִים סֵלֶת בְּלוּלָה בַשֶּׁמֶן לַמִּנְחָה:	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 7:26	כַּף אַחַת עֶשְׂרֵה זָהָב מְלֵאָה קִטְרֶת:	one spoon <i>weighing</i> ten <i>shekels</i> of gold, filled <i>with</i> incense,	
Num 7:27	פָּר אֶחָד בֶּן־בָּקָר אֵיל אֶחָד כֶּבֶשׂ־אֶחָד בֶּן־שָׁנָתוֹ לְעֹלָה:	one bull-calf of the oxen, one ram, one one-year-old lamb for a burnt offering,	
Num 7:28	שְׂעִיר־עִזִּים אֶחָד לַחֲטָאת:	one goat buck for a sin-offering,	
Num 7:29	וּלְזִבְחַ הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עֲתוּדִים חֲמִשָּׁה כֶּבֶשִׁים בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קָרְבַּן אֶלְיָאֵב בֶּן־חֶלֶן: פ	and for the peace-sacrifice, two oxen, five rams, five <i>he-goats</i> , and five one-year-old lambs. This <i>was</i> the oblation of Eliab the son of Helon.	
Num 7:30	בַּיּוֹם הָרְבִיעִי נָשִׂיא לְבִנֵּי רְאוּבֵן אֶלִיצוּר בֶּן־שִׁדְיָאוּר:	On the fourth day the leader of the sons of Reuben, Elizur the son of Shedeur, <i>made his offering</i> .	
Num 7:31	קָרְבָּנוֹ קְעֶרֶת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מְשֻׁקֶּלֶה מִזְרָק אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם   מְלֵאִים סֵלֶת בְּלוּלָה בַשֶּׁמֶן לַמִּנְחָה:	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 7:32	כַּף אֶחָת עֶשְׂרֵה זָהָב מְלֵאָה קִטְרֶת	one spoon <i>weighing</i> ten <i>shekels</i> <i>of</i> gold, filled <i>with</i> incense,	The verse lacks a <i>sof pasuq</i> (end of verse dots) in [WLC].
Num 7:33	פָּר אֶחָד בֶּן־בָּקָר אֵיל אֶחָד כֶּבֶשׂ־אֶחָד בֶּן־שָׁנָתוֹ לְעֹלָה:	one bull-calf of the oxen, one ram, one one-year-old lamb for a burnt offering,	
Num 7:34	שְׂעִיר־עִזִּים אֶחָד לַחֲטָאת:	one goat buck for a sin-offering,	
Num 7:35	וּלְזִבְחַ הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עֶתְדִים חֲמִשָּׁה כֶּבֶשִׁים בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קִרְבַּן אֱלִיזֹר בֶּן־שִׁדְיָאוֹר: 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 Elizur the son of Shedeur.	
Num 7:36	בַּיּוֹם הַחֲמִישִׁי נָשִׂיא לְבִנִּי שִׁמְעוֹן שְׁלֹמִיאֵל בֶּן־צוּרִישַׁדָּי:	On the fifth day, the leader of the sons of Simeon, Shelumiel the son of <u>Zurishaddai</u> , <i>made his</i> <i>offering</i> .	Zurishaddai: see Num 2:12.
Num 7:37	קִרְבָּנוֹ קְעֶרֶת־כֶּסֶף אֶחָת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרָק אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל בִּשְׁקַל הַקֹּדֶשׁ שְׁנֵיהֶם   מְלֵאִים סֶלֶת בְּלוּלָה בְּשֶׁמֶן לַמִּנְחָה:	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 7:38	כַּף אֶחָת עֶשְׂרֵה זָהָב מְלֵאָה קִטְרֶת:	one spoon <i>weighing</i> ten <i>shekels</i> <i>of</i> gold, filled <i>with</i> incense,	
Num 7:39	פָּר אֶחָד בֶּן־בָּקָר אֵיל אֶחָד כֶּבֶשׂ־אֶחָד בֶּן־שָׁנָתוֹ לְעֹלָה:	one bull-calf of the oxen, one ram, one one-year-old lamb for a burnt offering,	
Num 7:40	שְׂעִיר־עִזִּים אֶחָד לַחֲטָאת	one goat buck for a sin-offering,	The verse lacks a <i>sof pasuq</i> (end of verse dots) in [WLC].
Num 7:41	וּלְזִבְחַ הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עֶתְדִים חֲמִשָּׁה כֶּבֶשִׁים בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קִרְבַּן שְׁלֹמִיאֵל בֶּן־צוּרִישַׁדָּי: 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 Shelumiel the son of <u>Zurishaddai</u> .	Zurishaddai: see Num 2:12.
Num 7:42	בַּיּוֹם הַשֵּׁשִׁי נָשִׂיא לְבִנִּי גָד אֱלִיסָפָה בֶּן־דְּעוּאֵל:	On the sixth day, the leader of the sons of Gad, Eliasaph the son of Deuel, <i>made his offering</i> .	



Num 7:43	<p>קִרְבָּנוֹ קַעֲרֶת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרֶק אֶחָד לְכֶסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם   מִלֵּאִים סֵלֶת בָּלוּלָה 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 7:44	<p>כַּף 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>שְׂעִיר־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 קִרְבֵּן אֶלִּישָׁף 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	<p>בַּיּוֹם הַשְּׁבִיעִי נָשִׂיא לְבָנֵי אֶפְרַיִם אֶלִּישָׁמָה בֶּן־עַמִּיהוּד:</p>	<p>On the seventh day, the leader of the sons of Ephraim, Elishama the son of Ammihud, made his offering.</p>	
Num 7:49	<p>קִרְבָּנוֹ קַעֲרֶת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרֶק אֶחָד לְכֶסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם   מִלֵּאִים סֵלֶת בָּלוּלָה 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 7:50	<p>כַּף אַחַת עֲשָׂרָה זָהָב מִלֵּאָה קִטְרֶת:</p>	<p>one spoon weighing ten <i>shekels</i> of gold, filled with incense,</p>	
Num 7:51	<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 7:52	<p>שְׂעִיר־עִזִּים אֶחָד לַחֲטָאת:</p>	<p>one goat buck for a sin-offering,</p>	
Num 7:53	<p>וּלְזִבַּח הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עֶתְדִים חֲמִשָּׁה כֶּבֶשִׁים בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קִרְבֵּן אֶלִּישָׁמָה בֶּן־עַמִּיהוּד: 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 Elishama the son of Ammihud.</p>	

Num 7:54	בַּיּוֹם הַשְּׁמִינִי נָשִׂיא לְבָנֵי מְנַשֶּׁה גַּמְלִיאֵל בֶּן־פְּדָה־צֹר: מְנַשֶּׁה גַּמְלִיאֵל בֶּן־פְּדָה־צֹר:	On the eighth day, the leader of the sons of Manasseh, <u>Gamaliel</u> the son of <u>Pedahzur</u> , <i>made his</i> <i>offering</i> .	Gamaliel: see Num 1:10.  Pedahzur ← <i>Pedah-Zur</i> , but we align it with Num 1:10.
Num 7:55	קֶרְבָּנוֹ קְעֶרֶת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מְשֻׁקֶּלֶה מִזְרָק אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם   מִלֵּאִים סֵלֶת בְּלוּלָה בְּשֶׁמֶן לְמִנְחָה	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,	The verse lacks a <i>sof pasuq</i> (end of verse dots) in [WLC].
Num 7:56	כַּף אַחַת עֲשָׂרָה זָהָב מְלֵאָה קְטֹרֶת:	one spoon <i>weighing</i> ten <i>shekels</i> <i>of</i> gold, filled <i>with</i> incense,	
Num 7:57	פָּר אֶחָד בֶּן־בָּקָר אֵיל 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	וּלְזִבְחַת הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִים חֲמִשָּׁה עֶתְדִים חֲמִשָּׁה כֶּבֶשִׁים בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קֶרְבֵּן גַּמְלִיאֵל בֶּן־פְּדָה צֹר: 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>Gamaliel</u> the son of <u>Pedahzur</u> .	Gamaliel: see Num 1:10.  Pedahzur ← <i>Pedah-Zur</i> , but we align it with Num 1:10.
Num 7:60	בַּיּוֹם הַתְּשִׁיעִי נָשִׂיא לְבָנֵי בִנְיָמִן אֲבִידָן בֶּן־גִּדְעֹנִי: בִנְיָמִן אֲבִידָן בֶּן־גִּדְעֹנִי:	On the ninth day, the leader of the sons of Benjamin, Abidan the son of <u>Gideon</u> , <i>made his</i> <i>offering</i> .	Gideon: see Num 1:11.
Num 7:61	קֶרְבָּנוֹ קְעֶרֶת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מְשֻׁקֶּלֶה מִזְרָק אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם   מִלֵּאִים סֵלֶת בְּלוּלָה בְּשֶׁמֶן לְמִנְחָה:	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 7:62	כַּף אַחַת עֲשָׂרָה זָהָב מְלֵאָה קְטֹרֶת:	one spoon <i>weighing</i> ten <i>shekels</i> <i>of</i> gold, filled <i>with</i> incense,	
Num 7:63	פָּר אֶחָד בֶּן־בָּקָר אֵיל אֶחָד כֶּבֶשׂ־אֶחָד בֶּן־שָׁנָתוֹ לְעֹלָה:	one bull-calf of the oxen, one ram, one one-year-old lamb for a burnt offering,	
Num 7:64	שְׂעִיר־עִזִּים אֶחָד לְחַטָּאת:	one goat buck for a sin-offering,	

Num 7:65	וּלְזֶבַח הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עֶתְדִים חֲמִשָּׁה כִּבְשִׂים בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קִרְבֵּן אֲבִידֹן בֶּן־גִּדְעֹנִי 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 Abidan the son of Gideoni.	Gideoni: see Num 1:11.
Num 7:66	בַּיּוֹם הָעֲשִׂירִי נָשִׂיא לְבִנֵי דָן אֲחִיעֶזֶר בֶּן־עַמִּישַׁדָּי:	On the tenth day, the leader of the sons of Dan, Ahiezer the son of Ammishaddai, <i>made his offering</i> .	
Num 7:67	קִרְבָּנוֹ קְעֶרֶת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרֶק אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל בִּשְׁקָל הַקֹּדֶשׁ שְׁנֵיהֶם   מִלֵּאִים סֵלֶת בְּלוּלָה בַשֶּׁמֶן לְמִנְחָה:	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 7:68	כַּף אַחַת עֲשָׂרָה זָהָב מְלֵאָה קְטֹרֶת	one spoon <i>weighing</i> ten <i>shekels</i> of gold, filled <i>with</i> incense,	The verse lacks a <i>sof pasuq</i> (end of verse dots) in [WLC].
Num 7:69	פָּר אֶחָד בֶּן־בָּקָר אֵיל אֶחָד כִּבְשִׂ־אֶחָד בֶּן־שָׁנָה לְעֹלָה:	one bull-calf of the oxen, one ram, one one-year-old lamb for a burnt offering,	
Num 7:70	שְׂעִיר־עִזִּים אֶחָד לַחֲטָאת:	one goat buck for a sin-offering,	
Num 7:71	וּלְזֶבַח הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עֶתְדִים חֲמִשָּׁה כִּבְשִׂים בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קִרְבֵּן אֲחִיעֶזֶר בֶּן־עַמִּישַׁדָּי 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 Ahiezer the son of Ammishaddai.	
Num 7:72	בַּיּוֹם עֲשֵׂרִי עֲשָׂר יוֹם נָשִׂיא לְבִנֵי אֲשֵׁר פָּגִיעֵל בֶּן־עֶכְרָן:	On the eleventh day, the leader of the sons of Asher, Pagiel the son of Ocran, <i>made his offering</i> .	Ocran: see Num 1:13.
Num 7:73	קִרְבָּנוֹ קְעֶרֶת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרֶק אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל בִּשְׁקָל הַקֹּדֶשׁ שְׁנֵיהֶם   מִלֵּאִים סֵלֶת בְּלוּלָה בַשֶּׁמֶן לְמִנְחָה:	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 7:74	כַּף אַחַת עֲשָׂרָה זָהָב מְלֵאָה קְטֹרֶת:	one spoon <i>weighing</i> ten <i>shekels</i> of gold, filled <i>with</i> incense,	
Num 7:75	פָּר אֶחָד בֶּן־בָּקָר אֵיל אֶחָד כִּבְשִׂ־אֶחָד בֶּן־שָׁנָה לְעֹלָה:	one bull-calf of the oxen, one ram, one one-year-old lamb for a burnt offering,	
Num 7:76	שְׂעִיר־עִזִּים אֶחָד לַחֲטָאת:	one goat buck for a sin-offering,	

Num 7:77	וּלְזֶבַח הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עֶתְדִים חֲמִשָּׁה כִּבְשִׂים בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קִרְבֵּן פִּגְעִיאל בֶּן־עֲכָרָן: 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 Ocran.	Ocran: see Num 1:13.
Num 7:78	בְּיוֹם שְׁנַיִם עָשָׂר יוֹם נָשִׂיא לְבִנֵי נַפְתָּלִי אַחִירַע בֶּן־עֵינָן:	On the twelfth day, the leader of the sons of Naphtali, Ahira the son of Enan, made his offering.	
Num 7:79	קִרְבָּנוֹ קְעֶרֶת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרָק אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל בִּשְׁקָל הַקֹּדֶשׁ שְׁנֵיהֶם   מְלֵאִים סֶלֶת בְּלוּלָה בְּשֶׁמֶן לְמִנְחָה:	His oblation was one silver dish whose weight was one hundred and thirty shekels, 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	כֶּף אַחַת עֲשָׂרָה זָהָב מְלֵאָה קְטֹרֶת:	one spoon weighing ten shekels of gold, filled with incense,	
Num 7:81	פָּר אֶחָד בֶּן־בָּקָר אֵיל אֶחָד כִּבְש־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	וּלְזֶבַח הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עֶתְדִים חֲמִשָּׁה כִּבְשִׂים בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קִרְבֵּן אַחִירַע בֶּן־עֵינָן: פ	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.	
Num 7:84	זֹאת   חֲנֻכַּת הַמִּזְבֵּחַ בְּיוֹם הַמָּשַׁח אֹתוֹ מֵאֵת נְשֵׂאֵי יִשְׂרָאֵל קְעֵרֹת כֶּסֶף שְׁתֵּים עָשָׂר מִזְרָק־כֶּסֶף שְׁנַיִם עָשָׂר כַּפּוֹת זָהָב שְׁתֵּים עָשָׂרָה:	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.	
Num 7:85	שְׁלֹשִׁים וּמֵאָה הַקְּעֵרָה הָאֶחָת כֶּסֶף וְשִׁבְעִים הַמִּזְרָק הָאֶחָד כָּל כֶּסֶף הַכֵּלִים אֲלֵפִים וָאַרְבַּע־מֵאוֹת בִּשְׁקָל הַקֹּדֶשׁ:	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.	each (2x) ← one.
Num 7:86	כַּפּוֹת זָהָב שְׁתֵּים־עָשָׂרָה מְלֵאֹת קְטֹרֶת עֲשָׂרָה עֲשָׂרָה הַכֶּף בִּשְׁקָל הַקֹּדֶשׁ כָּל־זָהָב הַכַּפּוֹת עָשָׂרִים וּמֵאָה:	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.	each spoon weighed ten shekels ← ten, ten, the spoon.

Num 7:87	כָּל־הַבָּקָר לְעֹלָה שְׁנַיִם עֶשֶׂר פָּרִים אֵילִם שְׁנַיִם־עֶשֶׂר כִּבְשִׂים בְּנֵי־שָׁנָה שְׁנַיִם עֶשֶׂר וּמִנְחָתָם וְשִׁעִירֵי עֲזִים שְׁנַיִם עֶשֶׂר לַחֲטָאת:	All the oxen for the burnt offering <i>came to</i> twelve bulls. There were twelve rams, twelve one-year-old lambs, with their meal-offering, and twelve goat bucks as a sin-offering.	
Num 7:88	וְכָל בָּקָר   יָבֹחַ הַשְּׁלָמִים עֶשְׂרִים וְאַרְבָּעָה פָּרִים אֵילִם שְׁשִׁים עֶתְדִים שְׁשִׁים כִּבְשִׂים בְּנֵי־שָׁנָה שְׁשִׁים זֹאת חֲנֻכַּת הַמִּזְבֵּחַ אַחֲרֵי הַמָּשַׁח אֹתוֹ:	And all the oxen of the peace-sacrifice <i>came to</i> twenty-four bulls, sixty rams, sixty he-goats, sixty one-year-old lambs. This <i>was</i> the dedication of the altar after it was anointed.	
Num 7:89	וּבָא מֹשֶׁה אֶל־אֹהֶל מוֹעֵד לִדְבָר אֹתוֹ וַיִּשְׁמַע אֶת־הַקּוֹל מִדְּבַר אֱלֹוֵי מַעַל הַכַּפֹּרֶת אֲשֶׁר עַל־אָרֶן הָעֵדֻת מִבֵּין שְׁנֵי הַכְּרֻבִּים וַיְדַבֵּר אֱלֹוֵי: פ	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 <i>is</i> over the ark of the testimony between the two cherubim – when he spoke to him.	
Num 8:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר:	Then the LORD spoke to Moses and said,	
Num 8:2	דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהִעָלְתָּךְ אֶת־הַנֵּרוֹת אֶל־מֹול פְּנֵי הַמְּנוֹרָה יֵאָרוּ שִׁבְעַת הַנֵּרוֹת:	“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 הַעֹלָה נִרְתְּיָהּ כְּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה:	And Aaron did so, in front of the lampstand. He lit its lamps, as the LORD had commanded Moses.	
Num 8:4	זֶה מַעֲשֵׂה הַמְּנוֹרָה מִקְשָׁה זָהָב עַד־יֶרֶכָה עַד־פְּרֻחָהּ מִקְשָׁה הִוא כְּמֶרְאֶה אֲשֶׁר הִרְאָה יְהוָה אֶת־מֹשֶׁה כֵּן עָשָׂה אֶת־הַמְּנוֹרָה: 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 of</i> .
Num 8:5	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר:	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	וְכִהֲתַעֲשֶׂה לָהֶם לְטִהָרָם הַזֶּה עֲלֵיהֶם מִי חֲטָאת וְהִעָבִירוּ תַעַר עַל־כָּל־בְּשָׂרָם וַיִּכְבְּסוּ בְּגָדֵיהֶם וְהִטְהָרוּ:	And this <i>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 <i>body</i> , 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	וּלְקַחוּ פָּר בֶּן־בָּקָר וּמִנְחָתוֹ סֵלֶת בָּלוּלָה בְּשֶׁמֶן וּפְרִשְׁנִי בֶּן־בָּקָר תִּקַּח לְחַטָּאת:	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 אֹהֶל מוֹעֵד וְהִקְהַלְתָּ אֶת־כָּל־עֵדֶת 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 בְנֵי־יִשְׂרָאֵל אֶת־יָדֵיהֶם 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 אֹהֶלֶן אֶת־הַלְוִיִּם תְּנוּפָה לִפְנֵי יְהוָה מֵאֵת בְּנֵי יִשְׂרָאֵל וְהָיוּ לְעֶבֶד אֶת־עֲבֹדַת יְהוָה:	and Aaron will <u>wave</u> the Levites from the sons of Israel <i>as</i> a 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> ). their <i>task</i> will be ← <i>they will be</i> .
Num 8:12	וְהַלְוִיִּם יִסְמְכוּ אֶת־יָדֵיהֶם 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 <u>you shall offer</u> 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	וְהִעַמְדַתָּ אֶת־הַלְוִיִּם לִפְנֵי אֹהֶלֶן וּלְפָנֵי 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 לְעֶבֶד אֶת־אֹהֶל מוֹעֵד וְטִהַרְתָּ 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 נְתָנִים נְתָנִים הֵמָּה לִי מִתּוֹךְ בְּנֵי יִשְׂרָאֵל תַּחַת פִּטְרִית כָּל־רָחֵם 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 בְּבִנֵי יִשְׂרָאֵל בְּאָדָם וּבַבְּהֵמָה בְּיוֹם הַכֹּתִי כָל־בְּכוֹר בְּאֶרֶץ 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	וַאֲקַח אֶת־הַלְוִיִּם תַּחַת כָּל־בְּכוֹר בְּבִנֵי יִשְׂרָאֵל:	So I have taken the Levites instead of every firstborn among the sons of Israel,	
Num 8:19	וְאֶתְנָה אֶת־הַלְוִיִּם נְתָנִים   לְאַהֲרֹן וּלְבָנָיו מִתּוֹךְ בְּנֵי יִשְׂרָאֵל לַעֲבֹד אֶת־עֲבֹדַת בְּנֵי־יִשְׂרָאֵל בְּאֹהֶל מוֹעֵד וּלְכַפֵּר עַל־בְּנֵי יִשְׂרָאֵל וְלֹא יְהִיָּה בְּבִנֵי יִשְׂרָאֵל נֹגֵף בְּגִשֶׁת בְּנֵי־יִשְׂרָאֵל אֶל־הַקֹּדֶשׁ:	and I have given the Levites <i>as</i> <i>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־עֵדַת בְּנֵי־יִשְׂרָאֵל לַלְוִיִּם כְּכֹל אֲשֶׁר־צִוָּה יְהוָה אֶת־מֹשֶׁה לַלְוִיִּם כִּן־עָשׂוּ 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	וַיַּחַטְטֻּא הַלְוִיִּם וַיִּכְבְּסוּ בִּגְדֵיהֶם וַיִּגַּף אֶהֱרֹן אֹתָם תְּנוּפָה לִפְנֵי יְהוָה וַיִּכַּפֵּר עֲלֵיהֶם אֶהֱרֹן 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 לַעֲבֹד אֶת־עֲבֹדַתָם בְּאֹהֶל מוֹעֵד לִפְנֵי אֶהֱרֹן וּלִפְנֵי בָנָיו כְּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה עַל־הַלְוִיִּם כִּן עָשׂוּ 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</u> <u>acted towards them</u> .	they acted towards them: i.e. <i>so</i> <i>Aaron and his sons acted with</i> <i>respect to the Levites (?)</i> . Perhaps reflexive, <i>so the Levites</i> <i>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 וְעֹשְׂרִים שָׁנָה וּמַעְלָה יָבוֹא לְעֲבֹא צָבָא בַּעֲבֹדַת אֹהֶל מוֹעֵד:	“This <i>is</i> what the Levites <i>have to</i> <i>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</i> , or <i>workforce</i> .
Num 8:25	וּמִבֶּן חֲמִשִּׁים שָׁנָה יָשׁוּב מִצָּבָא 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> .  workforce ← <i>army of work</i> .
Num 8:26	וְשָׂרַת אֶת־אֶחָיו בְּאֹהֶל מוֹעֵד לְשֹׁמֵר מִשְׁמֶרֶת וְעֲבֹדָה לֹא יַעֲבֹד כִּכָּה תַעֲשֶׂה לַלְוִיִּם בְּמִשְׁמֶרֶתָם: פ	but he will serve with his brothers at the tent of contact, <u>to</u> <u>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 בְּמִדְבַּר־סִינַי בַּשָּׁנָה הַשְּׁנִיתָ לְצֵאתָם מֵאֶרֶץ מִצְרַיִם 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 בְּמוֹעֶדוֹ:	“And let the sons of Israel hold the Passover <i>festival</i> in its season.	
Num 9:3	בְּאַרְבַּעַה עָשָׂר־יוֹם בַּחֹדֶשׁ הַזֶּה בֵּין הָעֲרֵבִים תַּעֲשׂוּ אֹתוֹ בְּמוֹעֲדוֹ כְּכָל־חֻקָּתָיו וּכְכָל־מִשְׁפָּטָיו תַּעֲשׂוּ אֹתוֹ:	On the fourteenth day of this month <u>in the evening</u> 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 כִּן עָשׂוּ בְנֵי יִשְׂרָאֵל:	And they kept the Passover in the first <i>month</i> , on the fourteenth day of the month <u>in the evening</u> , 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 וְלִפְנֵי 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 הַלֵּמָּה אֵלָיו אֲנַחְנוּ טְמֵאִים לְנֶפֶשׁ אָדָם לָמָּה נִגְרַע לְבַלְתִּי הַקָּרֵב אֶת־קָרְבָּן יְהוָה בְּמֹעֲדוֹ 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 וְאַשְׁמַעְתֶּה מִה־יְצִוָּה יְהוָה לָכֶם: פ	At <u>this</u> 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	דִּבֶּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר אִישׁ אִישׁ כִּי־יְהִי־טָמֵא   לְנֶפֶשׁ אוֹ בַדֶּרֶךְ רְחֹקָה לָכֶם אוֹ לְדִרְתֵיכֶם וַעֲשֵׂה פֶסַח לִיהוָה:	“Speak to the sons of Israel and say, ‘If any man of your <u>company</u> or of your <u>posterity</u> is unclean by a <u>dead body</u> or <u>is on distant travels</u> , 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.  dead body ← <i>soul</i> .  distant travels ← <i>a remote road</i> .
Num 9:11	בַּחֹדֶשׁ הַשֵּׁנִי בְּאַרְבַּעַת עָשָׂר יוֹם בֵּין הָעֶרְבִים יַעֲשׂוּ אֹתוֹ עַל־מִצּוֹת וּמֵרָרִים יֹאכְלֶהוּ:	they will keep it in the second month on the fourteenth day <u>in the evening</u> . They will eat it with unleavened bread and bitter <i>herbs</i> .	in the evening ← <i>between the two evenings</i> . See Ex 12:6.
Num 9:12	לֹא־יִשְׁאַירוּ מִמֶּנּוּ עַד־בֹּקֶר וַעֲצֵם לֹא יִשְׁבְּרוּבוֹ כְּכֹל־חֻקַּת הַפֶּסַח יַעֲשׂוּ אֹתוֹ:	They will not leave <i>any</i> of it until the morning, and <b>they will not break a bone of it</b> . They will keep it according to every statute of the Passover.	<b>John 19:36.</b>  of it ← <i>in it</i> .
Num 9:13	וְהָאִישׁ אֲשֶׁר־הוּא טָהוֹר וּבַדֶּרֶךְ לֹא־הָיָה וְחָדַל לַעֲשׂוֹת הַפֶּסַח וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מֵעַמִּיהָ כִּי   קָרַבָּן יִהְיֶה לֹא הַקָּרִיב בְּמַעֲדוֹ חֲטָאוֹ יֵשֵׂא 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> .  person ← <i>soul</i> .  people ← <i>peoples</i> .
Num 9:14	וְכִי־יָגוּר אִתְּכֶם גֵּר וַעֲשֵׂה פֶסַח לִיהוָה כְּחֻקַּת הַפֶּסַח וּכְמִשְׁפָּטוֹ בֵּן יַעֲשֵׂה חֻקָּה אַחַת יִהְיֶה 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 הַקִּים אֶת־הַמִּשְׁכָּן כִּסָּה הָעֹנָן אֶת־הַמִּשְׁכָּן לְאַהֲלֵי הָעֵדֻת וּבָעֶרֶב יִהְיֶה עַל־הַמִּשְׁכָּן כְּמֵרָאֵה־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.  at ← <i>to or for</i> .  an appearance ← <i>as an appearance</i> .
Num 9:16	בֵּן יִהְיֶה תָמִיד הָעֹנָן יִכְסֶּנּוּ וּמֵרָאֵה־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 הָעֹנָן מֵעַל הָאֹהֶל וְאַחֲרֵי־כֵן יִסְעוּ בְנֵי יִשְׂרָאֵל וּבַמָּקוֹם אֲשֶׁר יִשְׁכְּנוּ־שָׁם הָעֹנָן שָׁם יִחַנוּ 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 יִחַגּוּ כָּל־יְמֵי אֲשֶׁר יִשְׁכֹּן הָעֶנָּן עַל־הַמִּשְׁכָּן יִחַגּוּ:	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	וְבִהָאָרֶץ הָעֶנָּן עַל־הַמִּשְׁכָּן יָמִים רַבִּים וְשָׁמְרוּ בְּנֵי־יִשְׂרָאֵל אֶת־מִשְׁמֶרֶת יְהוָה וְלֹא יִסְעוּ:	And if the cloud <u>stayed</u> <u>many</u> <u>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 יִהְיֶה הָעֶנָּן יָמִים מִסְפָּר עַל־הַמִּשְׁכָּן עַל־פִּי יְהוָה יִחַגּוּ וְעַל־פִּי יְהוָה יִסְעוּ:	And there were <i>occasions</i> when the cloud was on the tabernacle for <u>few</u> <u>days</u> , <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־יִהְיֶה הָעֶנָּן מֵעֶרֶב עַד־בֹּקֶר וְנִעְלָה הָעֶנָּן בִּבְקֹר וְנָסְעוּ אִזּוֹ יוֹמָם וְלַיְלָה וְנִעְלָה הָעֶנָּן וְנָסְעוּ:	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	אִז־יָמִים אִז־חֹדֶשׁ אִז־יָמִים בִּהָאָרֶץ הָעֶנָּן עַל־הַמִּשְׁכָּן לִשְׁכֹּן עָלָיו יִחַגּוּ בְּנֵי־יִשְׂרָאֵל וְלֹא יִסְעוּ וּבִהֲעֹלָתוֹ יִסְעוּ:	Whether <i>it was</i> two days or a month or <u>days on end</u> <u>that</u> 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 יִחַגּוּ וְעַל־פִּי יְהוָה יִסְעוּ אֶת־מִשְׁמֶרֶת יְהוָה שָׁמְרוּ עַל־פִּי יְהוָה בִּיד־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 לֵּאמֹר:	Then the LORD spoke to Moses and said,	
Num 10:2	עֲשֵׂה לָךְ שְׁתֵּי חֲצוֹצְרוֹת כָּסֶף מִקְשָׁה תַעֲשֶׂה אֹתָם וְהָיוּ לָךְ לְמִקְרָא הָעֵדָה וּלְמִסָּע 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> <u>at</u> the entrance to the tent of contact.	gather round you at ← <i>gather you to</i> .

Num 10:4	וְאִם־בְּאַחַת יִתְקַעוּ וְנוֹעְדוּ אֵלֶיךָ הַנְּשִׂאִים רָאשֵׁי אֲלָפֵי יִשְׂרָאֵל:	And if they blow <i>just</i> one <i>trumpet</i> , then the leaders will gather <u>round</u> you – the heads of the thousands of Israel.	round ← <i>to</i> .
Num 10:5	וּתְקַעְתֶּם תְּרוּעָה וְנָסְעוּ הַמַּחֲנֹת הַחֲנִים קִדְמָה:	And when you sound a <u>signal to move</u> , the camps encamped on the east will move.	signal to move ← <i>blast</i> ; elsewhere, <i>alarm</i> .
Num 10:6	וּתְקַעְתֶּם תְּרוּעָה שְׁנִית וְנָסְעוּ הַמַּחֲנֹת הַחֲנִים תִּימָנָה תְּרוּעָה יִתְקַעוּ 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 to move (2x): see Num 10:5.
Num 10:7	וּבִהְקֵהִל אֶת־הַקֹּהֵל תִּתְקַעוּ וְלֹא תִרְעוּ:	And when you convene the assembly, you will blow, but you will not sound a <u>signal to move</u> .	signal to move: see Num 10:5.
Num 10:8	וּבְנֵי אַהֲרֹן הַכֹּהֲנִים יִתְקַעוּ בַּחֲצָצְרוֹת 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</i> to your descendants.	to your descendants ← <i>for your generations</i> .
Num 10:9	וְכִי־תֵבֹאוּ מִלְחָמָה בְּאֹרְצְכֶם עַל־הָעָל הָעָרָר אֹתְכֶם וְהִרְעַתֶּם בַּחֲצָצְרוֹת 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 וּבִרְאשֵׁי חֳדָשֵׁיכֶם וּתְקַעְתֶּם בַּחֲצָצְרֹת עַל עֹלְתֵיכֶם וְעַל זִבְחֵי שְׁלָמֵיכֶם וְהָיוּ לָכֶם לְזִכָּרוֹן לִפְנֵי אֱלֹהֵיכֶם אֲנִי 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.  first day ← <i>first</i> s.
Num 10:11	וַיְהִי בַשָּׁנָה הַשְּׁנִית בַּחֹדֶשׁ הַשֵּׁנִי בְּעֶשְׂרִים בַּחֹדֶשׁ נִעְלָה הָעֶנָּן מֵעַל מִשְׁכַּן הָעֵדֻת:	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 לְמַסְעֵיהֶם מִמִּדְבַּר סִינַי וַיִּשְׁכְּן הָעֶנָּן 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 בְּרִאשֹׁנָה 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> .  intermediacy ← <i>hand</i> .

Num 10:14	וַיֵּסַע דָּגֹל מַחֲנֵה בְנֵי־יְהוּדָה בְּרֹאשׁוֹנָה לְצִבְאָתָם וְעַל־צִבְאוֹ נָחֲשׁוֹן בֶּן־עַמִּינָדָב׃	And the ensign of the camp of the sons of Judah moved first in their armies, and in charge of its army was Nahshon the son of Amminadab.	
Num 10:15	וְעַל־צִבְאָ מִטֵּה בְנֵי יִשָּׁשְׁכָר נִתְנָאֵל בֶּן־צוּר׃	And in charge of the army of the tribe of the sons of Issachar was Nethaneel the son of Zuar.	Nethaneel: see Num 1:8.
Num 10:16	וְעַל־צִבְאָ מִטֵּה בְנֵי זְבוּלֹן אֱלִיאָב בֶּן־חֵלֹן׃	And in charge of the army of the tribe of the sons of Zebulun was Eliab the son of Helon.	
Num 10:17	וַהֲוֹרֹד הַמִּשְׁכָּן וַנִּסְעוּ 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	וַנֵּסַע דָּגֹל מַחֲנֵה רְאוּבֵן לְצִבְאָתָם וְעַל־צִבְאוֹ אֱלִיזוּר 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־צִבְאָ מִטֵּה בְנֵי שִׁמְעוֹן שֶׁלּוּמִיאֵל בֶּן־צוּרִי שִׁדִּי׃	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־צִבְאָ מִטֵּה בְנֵי־גָד אֱלִיסָפָה 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	וַנִּסְעוּ הַקֹּהָתִים נֹשְׂאֵי הַמִּקְדָּשׁ וַהֲקִימוּ אֶת־הַמִּשְׁכָּן עַד־בֹּאֵם׃ ס	And the <u>Kohathites</u> moved – the bearers of the sanctuary – and <u>they</u> set the tabernacle up <u>before the rest</u> 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	וַנֵּסַע דָּגֹל מַחֲנֵה בְנֵי־אֶפְרַיִם לְצִבְאָתָם וְעַל־צִבְאוֹ אֱלִישָׁמָע 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־צִבְאָ מִטֵּה בְנֵי מְנַשֶּׁשֶׁה גַּמְלִיאֵל בֶּן־פְּדָה־צוּר׃	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־צִבְאָ מִטֵּה בְנֵי בִנְיָמִן אֲבִידָן בֶּן־גִּדְעוֹנִי׃ ס	And in charge of the army of the tribe of the sons of Benjamin was Abidan the son of Gideon.	Gideoni: see Num 1:11.

Num 10:25	וְנָסַע דָּגֹל מַחֲנֵה בְנֵי־דָן מֵאַסָּף לְכָל־הַמַּחֲנֹת לְצִבְאָתָם וְעַל־צָבָאוֹ 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 <i>was</i> Ahiezer the son of Ammishaddai.	
Num 10:26	וְעַל־צָבָא מִטֵּה בְנֵי אָשֶׁר פַּגִּיעֵאל בֶּן־עֹרָן:	And in charge of the army of the tribe of the sons of Asher <i>was</i> Pagiel the son of Ocran.	Ocran: see Num 1:13.
Num 10:27	וְעַל־צָבָא מִטֵּה בְנֵי נַפְתָּלִי אַחִירָע בֶּן־עֵינָן:	And in charge of the army of the tribe of the sons of Naphtali <i>was</i> Ahira the son of Enan.	
Num 10:28	אֵלֶּה מַסָּעֵי בְנֵי־יִשְׂרָאֵל לְצִבְאָתָם וַיִּסָּעוּ: ס	These <i>were</i> the removal <i>operations</i> of the sons of Israel according to their armies <i>when</i> they moved.	when: temporal use of the vav.
Num 10:29	וַיֹּאמֶר מֹשֶׁה לְחֹבָב בֶּן־רְעֻוָּאל הַמִּדְיָנִי חֹתֵן מֹשֶׁה נֹסְעִים   אֲנַחְנוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר יְהוָה אֵתָּו אֲתָן לָכֶם לָכֶה אֲתָנֹו וְהִטַּבְנוּ לָךְ כִּי־יְהוָה דִּבֶּר־טוֹב עַל־יִשְׂרָאֵל:	And Moses said to Hobab the son of Reuel the Midianite, Moses' father-in-law, “We are moving to the place <i>of</i> 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.”	Reuel: AV= <i>Raguel</i> here, but not in Ex 2:18.
Num 10:30	וַיֹּאמֶר אֵלָיו לֹא אֵלֶיךָ כִּי אֶם־אֶל־אַרְצִי וְאֶל־מִוְלַדְתִּי אֵלֶיךָ:	But he said to him, “I will not go. Rather, I will go to my land and to my native country.”	
Num 10:31	וַיֹּאמֶר אֶל־נָא תַעֲזֹב אֲתָנֹו כִּי   עַל־כֵּן יִדְעֶתָ חֲנִיתָנוּ בַּמִּדְבָּר וְהִייתָ לָנוּ לְעֵינָיִם:	Then he said, “Please do not leave us, <u>for</u> you know <u>how</u> <u>we</u> <u>should</u> <u>encamp</u> in the desert, and you will be our eyes.	for ← <i>for at thus</i> , a reinforced <i>for</i> . how we should encamp ← <i>our encamping</i> .
Num 10:32	וְהָיָה כִּי־תֵלֵךְ עִמָּנוּ וְהָיָה   הַטּוֹב הַהוּא אֲשֶׁר יִיטִיב יְהוָה עִמָּנוּ וְהִטַּבְנוּ לָךְ:	And it will come to pass if you go with us, <u>that</u> we will treat you well <i>with the same goodness with which</i> the LORD treats us well.”	that ← <i>and it will be / will come to pass</i> . the same goodness ← <i>that goodness</i> .
Num 10:33	וַיִּסָּעוּ מִהָרִי יְהוָה דֶּרֶךְ שְׁלֹשֶׁת יָמִים וְאֲרֹון בְּרִית־יְהוָה נֹסַע לִפְנֵיהֶם דֶּרֶךְ שְׁלֹשֶׁת יָמִים לְתוֹר לָהֶם מִנוּחָה:	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.	journey (2x) ← <i>way, road</i> .
Num 10:34	וַעֲנָן יְהוָה עָלֵיהֶם יוֹמָם בַּנֹּסְעִים מִן־הַמַּחֲנֶה: זס	And the LORD's cloud <i>was</i> over them by day as they travelled from the camp.	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.

Num 10:35	וַיְהִי בְּנִסְעַת הָאָרֶץ וַיֹּאמֶר מֹשֶׁה קוּמָה   יְהוָה וַיִּפָּצוּ אֹיְבָיֶיךָ וַיִּנָּסוּ מִשְׁנֵאִיךָ מִפְּנֶיךָ:	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.”	let your enemies be scattered (etc.): compare Ps 68:1.  presence ← <i>face</i> .
Num 10:36	וּבִנְחָה יֹאמֶר שׁוּבָה יְהוָה רַבְבוֹת אֲלֵפֵי יִשְׂרָאֵל: זֶס	And when it rested, he said, “Return, O LORD, To the very many thousands of Israel.”	The verse ends in an inverted <i>nun</i> . See note to Num 10:34.  very many ← <i>myriads</i> .
Num 11:1	וַיְהִי הָעַם כְּמִתְאַנְנִים רַע בְּאָזְנֵי יְהוָה וַיִּשְׁמַע יְהוָה וַיַּחַר אַפּוֹ וַתִּבְעַר-בָּם אֵשׁ יְהוָה וַתֹּאכַל בְּקֶצֶה הַמַּחֲנֶה:	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.	started to murmur ← <i>became as murmurers</i> .
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 שֵׁם-הַמָּקוֹם הַהוּא תִּבְעֵרָה כִּי-בִעֲרָה בָם אֵשׁ יְהוָה:	And he called that place Taberah, because the LORD's fire had burned among them there.	
Num 11:4	וְהָאֶסְפָּסָף אֲשֶׁר בְּקִרְבּוֹ הִתְאַוּ תַּאֲוָה וַיִּשְׁבוּ וַיִּבְכוּ גַּם בְּנֵי יִשְׂרָאֵל וַיֹּאמְרוּ מִי יֹאכֲלֵנוּ בָשָׂר:	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-הַדָּגָה אֲשֶׁר-נֹאכַל בְּמִצְרַיִם חֲנֹם אֶת הַקֶּשְׂאִים וְאֵת הָאֲבִטְחִים וְאֶת-הַחֲצִיר וְאֶת-הַבָּצָלִים 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	וְעַתָּה נַפְשֵׁנוּ יִבֶּשֶׁה אֵין כָּל בְּלִתִּי אֶל-הֶמָּן עֵינֵינוּ:	And now our soul is dried up, and there is nothing but the manna before our eyes.”	
Num 11:7	וְהֶמָּן כְּזֶרַע-גֹּד הוּא וְעֵינֹ כְּעֵין הַבְּדֵלָח:	Now the manna was like coriander seed, and its appearance was like the appearance of bdellium.	appearance (2x) ← <i>eye</i> . Compare Dan 10:6.  bdellium: a semi-transparent brown tree-resin.
Num 11:8	שָׁטוּ הָעָם וּלְקָטוּ וּטְחָנוּ בְּרִחִים אֹז דָּכוּ בַמִּדְכָּה וּבִשְׁלוּ בַפָּרוֹר וַעֲשׂוּ אֹתוֹ עֲגוֹת וְהָיָה טַעְמוֹ כְּטַעַם לֶשֶׁת הַשָּׁמֶן:	The people went to and fro and gleaned it, and they ground it with a handmill or crushed it in a mortar and boiled it in a pan and made it into cakes, and its taste was like the taste of oil cake.	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 לִילָה יֵרֵד 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 לְמִשְׁפְּחֹתָיו אִישׁ לְפִתְחוֹ אֹהֶלוֹ וַיַּחֲרֹאֲף יְהוָה מְאֹד וּבְעֵינֵי מֹשֶׁה רָע:	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 לֵמָּה הִרְעַלְתָּ לְעַבְדְּךָ וְלָמָּה לֹא־מָצַתִּי חֵן בְּעֵינֶיךָ לָשׁוּם אֶת־מִשְׁאֵל כָּל־הָעָם הַזֶּה עָלַי:	And Moses said to the LORD, “Why are you afflicting your servant, and why have I not found grace in your eyes, by putting the burden of all this people on me?”	by putting: gerundial use of the infinitive.
Num 11:12	הֲאֵנֹכִי הִרִיתִי אֶת כָּל־הָעָם הַזֶּה אִם־אֵנֹכִי יִלְדֹתִיהוּ כִּי־תֹאמַר אֵלַי שְׂאֵהוּ בְּחִיקְךָ כַּאֲשֶׁר יֵשׂא הָאָמֶן אֶת־הַיֶּנֶק עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּעְתָּ לֹאֲבֹתָיו:	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 <i>baby</i> ’, 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	מֵאֵין לִי בָשָׂר לָתֵת לְכָל־הָעָם הַזֶּה כִּי־יִבְכּוּ עָלַי לֵאמֹר תִּנְהַלְנוּ בָשָׂר וְנִאֲכָלָה:	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־הָעָם 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־כֵּכָה   אֶת־עֲשֵׂה לִּי הֲרֹגֵנִי נָא הָרֹג אִם־מַצָּאתִי חֵן בְּעֵינֶיךָ וְאֵל־אַרְאֶה בְּרַעְתִּי: פ	And if you deal with me in this way, <i>then kill me</i> , please, <i>without ado</i> , 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 מִזִּקְנֵי יִשְׂרָאֵל אֲשֶׁר יָדַעְתָּ כִּי־הֵם זִקְנֵי הָעָם וְשִׁטְרֵיו וְלִקְחָתָם 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 <i>their</i> foremen, and take them to the tent of contact, and they shall stand there with you.	their ← <i>its</i> , referring to <i>the people</i> .

Num 11:17	וַיֵּרְדֹּתִי וּדְבַרְתִּי עִמָּךְ שָׁם וְאַצְלֹתִי מִן־הָרוּחַ אֲשֶׁר עָלֶיךָ וְשָׂמְתִי עֲלֵיהֶם וְנִשְׂאוּ אֹתָךְ בְּמִשְׁאֵל הָעָם וְלֹא־תִשָּׂא אֹתָהּ 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	וְאַל־הָעָם תֹּאמְרוּ הַתְּקַדְּשׁוּ לְמָחָר וְאִכְלֹתֶם בָּשָׂר כִּי בְּכִיתֶם בְּאָזְנֵי יְהוָה לֵאמֹר מִי יֵאכְלֵנוּ בָּשָׂר כִּי־טוֹב לָנוּ בְּמִצְרַיִם וְנָתַן יְהוָה לָכֶם בָּשָׂר וְאִכְלֹתֶם:	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 תֹּאכְלוּ 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   חֹדֶשׁ יָמִים עַד אֲשֶׁר־יֵצֵא מֵאַפְּכֶם וְהָיָה לָכֶם לְזָרָא יַעַן כִּי־מָאַסְתֶּם אֶת־יְהוָה אֲשֶׁר בְּקִרְבְּכֶם וַתִּבְכּוּ לִפְנֵי לֵאמֹר לָמָּה זֶה יֵצְאוּנוּ מִמִּצְרַיִם:	<i>but</i> 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 אֱלֹף רַגְלֵי הָעָם אֲשֶׁר אֲנִי בְּקִרְבִּי וְאַתָּה אֹמְרָת בָּשָׂר אֶתֶּן לָהֶם וְאִכְלוּ חֹדֶשׁ 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 וּמִצָּא לָהֶם אִם אֶת־כָּל־דָּגֵי הַיָּם יֵאָסְפוּ לָהֶם וּמִצָּא 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 עֲתָה תִּרְאֶה הִיקָרוֹךְ 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 וַיֹּאסְפוּ 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   בָּעָנָן וַיְדַבֵּר אֵלָיו וַיֹּאצֵּל מִן־הָרוּחַ אֲשֶׁר עָלָיו וַיִּתֵּן עַל־שִׁבְעִים אִישׁ הַזִּקְנִים וַיְהִי כִנּוּחַ עֲלֵיהֶם הָרוּחַ וַיִּתְנַבְּאוּ וְלֹא יָסֻפוּ:	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 יָסַף, <i>yasaf</i> , to repeat, with MT pointing and [AnLx], or from סוּף, <i>suf</i> , re-pointing as יָסַפוּ, to come to an end, the cognate Chaldee verb specifically applying to the context of prophecy, Dan 4:33. AV differs, taking the alternative.
Num 11:26	וַיֵּשְׂאוּ שְׁנֵי־אֲנָשִׁים   בְּמַחֲנֶה שֵׁם הָאֶחָד   אֶלְדָּד וְשֵׁם הַשֵּׁנִי מֵדָד וַתָּנַח עֲלֵיהֶם הָרוּחַ וְהֵמָּה בִּכְתָבִים וְלֹא יָצְאוּ הָאֵהָלָה וַיִּתְנַבְּאוּ בְּמַחֲנֶה:	And two men remained in the camp. The name of one <i>was</i> Eldad and the name of the <i>other</i> <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> .  records ← <i>(things) written</i> .
Num 11:27	וַיֵּרֶץ הַנָּעַר וַיַּגֵּד לְמֹשֶׁה וַיֹּאמֶר אֶלְדָּד וּמֵדָד מִתְנַבְּאִים בְּמַחֲנֶה:	And a young boy 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־נוּן מִשְׁרַת מֹשֶׁה מִבְּחָרָיו וַיֹּאמֶר אֲדֹנָי מֹשֶׁה כִּלְאִם:	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 הֲמִקְנָא 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? <u>If 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 שָׁלוּם מִן־הַיָּם וַיֹּטֶשׁ עַל־הַמַּחֲנֶה כְּדָרָךְ יוֹם כֹּה וּכְדָרָךְ יוֹם כֹּה סְבִיבוֹת הַמַּחֲנֶה וּכְאֻמָּתָיִם עַל־פְּנֵי הָאָרֶץ:	Then a wind <u>was brought into motion by</u> 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	וַיִּקֶּם הָעָם כָּל־הַיּוֹם הַהוּא וְכָל־הַלַּיְלָה וְכָל   יוֹם הַמַּחֲרִית וַיֵּאסְפוּ אֶת־הַשָּׁלוּ הַמְּמַלֵּט אֶסְף עֲשָׂרָה חֲמָרִים וַיִּשְׁטְחוּ לָהֶם שְׂטוֹחַ 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 homers, and they spread <u>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 רָ

Num 11:33	הַבָּשָׂר עוֹדְנוּ בֵּין שִׁנֵּיהֶם טָרַם יִכְרֹת וְאַף יְהוָה חָרָה בָּעָם וַיִּדּוּ יְהוָה בָּעָם 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 the people <i>with</i> a very great blow.	↳ 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־הַתְּאוֹהָ כִּי־שָׁם קָבְרוּ אֶת־הָעָם הַמִּתְאַוִּים:	And he named that place Kibroth-Hattaavah, for there they buried the people who had a craving.	
Num 11:35	מִקִּבְרוֹת־הַתְּאוֹהָ נָסְעוּ הָעָם חֲצֵרוֹת וַיְהִיו בַּחֲצֵרוֹת: פ	From Kibroth-Hattaavah the people moved on <i>to</i> Hazeroth, and <i>in</i> Hazeroth they <i>stayed</i> .	in Hazeroth they stayed ← <i>they were in Hazeroth</i> . Otiose, but compare Gen 12:5.
Num 12:1	וַתְּדַבֵּר מִרְיָם וְאַהֲרֹן בְּמִשָּׁה עַל־אֲדֹת 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 אֱדֹב־מִשָּׁה דְּבָר יְהוָה הֲלֹא גַם־בָּנֵנוּ דְּבָר 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 *עָנִי *עָנִי מְאֹד מִכָּל־הָאָדָם אֲשֶׁר עַל־פְּנֵי הָאֲדָמָה: ס	Now the man Moses <i>was</i> very <u>meek</u> , 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> .  any ← <i>every</i> .  earth ← <i>ground</i> .
Num 12:4	וַיֹּאמֶר יְהוָה פְּתָאֻם אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן וְאֶל־מִרְיָם צֵאוּ שְׁלֹשְׁתֶּכֶם אֶל־אֹהֶל מוֹעֵד וַיֵּצְאוּ שְׁלֹשְׁתָּם:	<u>Then</u> 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 פֶּתַח הָאֹהֶל וַיִּקְרָא אֶהֱרֹן וּמִרְיָם וַיֵּצְאוּ שְׁנֵיהֶם:	<u>Then</u> 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 דְּבָרִי אִם־יְהִיָּה נְבִיאֲכֶם יְהוָה בְּמִרְאָה אֵלָיו אֶתְוָדַע בַּחֲלוֹם אֲדַבֵּר־בּוֹ:	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 עֲבָדִי מֹשֶׁה בְּכָל־בֵּיתִי נֶאֱמָן הוּא:	But not so <i>with</i> my servant Moses. He <i>is</i> faithful over all my house.	
Num 12:8	כֹּה אֶל־פִּה אֲדַבֵּר־בּוֹ וּמִרְאֶה וְלֹא בְחִידֹת וּתְמִנֹת יְהוָה יִבִּיט וּמִדּוּעַ לֹא יֵרָאֶת לְדַבֵּר בְּעַבְדִּי בַּמֶּשֶׁה:	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 vav.
Num 12:9	וַיַּחַר אַף יְהוָה בָּם וַיֵּלֶךְ:	And the LORD's anger was kindled against them, and he departed.	
Num 12:10	וַהֲעֵזָן סָר מֵעַל הָאֹהֶל וְהָנָה מֵרִים מִצִּרְעַת כְּשֶׁלֶג וַיִּפֹּן אַהֲרֹן אֶל־מִרְיָם וְהָנָה מִצִּרְעַת:	And the cloud departed from the tent, and <u>the next thing that</u> <u>happened was that</u> Miriam <i>became as</i> leprous as snow, and Aaron <u>looked at</u> Miriam, and <u>he</u> <u>saw that she was</u> leprous.	the next thing that <i>happened</i> was that ← <i>behold</i> .  looked at ← <i>turned to</i> , but with connotations of <i>looking</i> .  he saw that ← <i>behold</i> .
Num 12:11	וַיֹּאמֶר אַהֲרֹן אֶל־מֹשֶׁה בִּי אֲדֹנָי אֵל־נָא תָשֶׁת עָלֵינוּ חַטָּאת אֲשֶׁר נֹאֲלָנוּ וְאֲשֶׁר חָטֵאנוּ:	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	אֵל־נָא תְהִי כַּמֶּת אֲשֶׁר בְּצֵאתוֹ מִרְחֹם אִמּוֹ וַיֹּאכֵל חֲצִי בָשָׂרוֹ:	Let her not be as <i>one</i> dead <i>concerning</i> 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.  <u>flesh</u> : standing for <i>generation of</i> <i>siblings</i> .
Num 12:13	וַיִּצְעַק מֹשֶׁה אֶל־יְהוָה לֵאמֹר אֵל נָא רַפָּא 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 וְאַבְיָה יֶרֶק יֶרֶק בְּפָנֶיהָ הֲלֹא תִכְלֹם שִׁבְעַת יָמִים תִּסָּגֵר שְׁבַעַת יָמִים מִחוּץ לַמַּחֲנֶה וְאַחֵר 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 vav.  <u>just spat</u> : infinitive absolute.  assimilated ← <i>gathered</i> .
Num 12:15	וַתִּסָּגֵר מִרְיָם מִחוּץ לַמַּחֲנֶה שִׁבְעַת יָמִים וְהָעָם לֹא נָסַע עַד־הָאָסָף מִרְיָם:	So Miriam was shut away outside the camp for seven days, and the people did not move on until Miriam was <u>assimilated</u> <i>again</i> .	assimilated ← <i>gathered</i> .
Num 12:16	וְאַחֵר נָסְעוּ הָעָם מִחֲצֹרֹת וַיַּחֲנוּ בְּמִדְבַּר 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 וַיִּתְּרוּ אֶת־הָאָרֶץ כְּנָעַן אֲשֶׁר־אֲנִי נֹתֵן לְבְנֵי יִשְׂרָאֵל אִישׁ אֶחָד אִישׁ אֶחָד לְמִטָּה אֲבֹתָיו תִּשְׁלָחוּ כָּל נָשִׂיא בָהֶם:	“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. <i>They will each be a leader in that company.</i> ”	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 מִמִּדְבַּר פָּאָרָן עַל־פִּי יְהוָה כָּלם אֲנָשִׁים רָאשֵׁי בְנֵי־יִשְׂרָאֵל הֵמָּה:	So Moses sent them from the Desert of Paran at the <u>command</u> of the LORD. All of them <i>were</i> men who <i>were</i> heads of the sons of Israel.	command ← <i>mouth.</i>
Num 13:4	וְאֵלֶּה שְׁמוֹתָם לְמִטָּה רְאוּבֵן שָׁמוּעַ בֶּן־זַכּוּר:	And these <i>are</i> their names. For the tribe of Reuben, Shammua the son of Zaccur.	
Num 13:5	לְמִטָּה שִׁמְעוֹן שַׁפְט 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	לְמִטָּה יִשָּׂשכָר יִגָּאֵל בֶּן־יוֹסֵף:	For the tribe of Issachar, Igal the son of Joseph.	
Num 13:8	לְמִטָּה אֶפְרַיִם הוֹשֵׁעַ בֶּן־נוּן:	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	לְמִטָּה בִּנְיָמִן פִּלְטִי בֶן־רָפוּא:	For the tribe of Benjamin, Palti the son of Raphu.	
Num 13:10	לְמִטָּה זְבולֹן גַּדִּיאל בֶּן־סוּדִי:	For the tribe of Zebulun, Gaddiel the son of Sodi.	
Num 13:11	לְמִטָּה יוֹסֵף לְמִטָּה מְנַשֶּׁה גַּדִּי בֶן־סוּסִי:	For the tribe of Joseph, for the tribe of Manasseh, Gaddi the son of Susi.	
Num 13:12	לְמִטָּה דָּן עַמִּיאל בֶּן־גִּמְלִי:	For the tribe of Dan, Ammiel the son of Gemalli.	
Num 13:13	לְמִטָּה 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	לְמִטָּה נַפְתָּלִי נַחֲבִי בֶן־וּפְסִי:	For the tribe of Naphtali, Nahbi the son of Vophsi.	
Num 13:15	לְמִטָּה גָּד גְּאוּאֵל בֶּן־מַכִּי:	For the tribe of Gad, Geuel the son of Machi.	
Num 13:16	אֵלֶּה שְׁמוֹת הָאֲנָשִׁים אֲשֶׁר־שְׁלַח מֹשֶׁה לְתוֹר אֶת־הָאָרֶץ וַיִּקְרָא מֹשֶׁה לְהוֹשֵׁעַ בֶּן־נוּן 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־אֶרֶץ כְּנָעַן וַיֹּאמֶר אֲלֵהֶם עָלוּ 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־הָאֶרֶץ מַה־הִוא וְאֶת־הָעָם הַיֹּשֵׁב עָלֶיהָ הֲחֹזֵק 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 הָאֶרֶץ אֲשֶׁר־הוּא יֹשֵׁב בָּהּ הֲטוֹבָה הוּא אִם־רָעָה וּמַה הָעָרִים אֲשֶׁר־הוּא יֹשֵׁב בָּהֶנָּה הֲבִמְחֻנִּים 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	וּמַה הָאֶרֶץ הַשְּׂמִנָּה הִוא אִם־רָזָה הַיִּשְׁבָּה עַל אִם־אֵין וְהִתְחַזְקֹתֶם וּלְקַחְתֶּם מִפְּרֵי הָאֶרֶץ וְהַיָּמִים יָמִי בְּבוֹרֵי עֲנָבִים:	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.	fertile or barren ← <i>fat or lean</i> .
Num 13:21	וַיַּעֲלוּ וַיִּתְּרוּ אֶת־הָאֶרֶץ מִמִּדְבַּר־צִן עַד־רְחֹב לְבָא חֲמַת:	So they went up and spied out the land from the Desert of Zin to Rehob, as <i>one</i> goes to Hamath.	
Num 13:22	וַיַּעֲלוּ בְּנֹגֵב וַיָּבֹאוּ עַד־חֶבְרוֹן וְשָׁם אַחִימָן שִׁשַׁי וְתַלְמִי יְלִידֵי הָעֵנָק וְחֶבְרוֹן שִׁבְעַ שָׁנִים נִבְנְתָה לִפְנֵי צֶעַן מִצְרַיִם:	And they went up in the south and came to Hebron, where Ahiman, Sheshai and Talmai <i>are</i> – <u>Anak</u> 's offspring. And Hebron was built seven years before Zoan <u>in</u> Egypt.	Anak ← <i>the Anak</i> .  in Egypt ← <i>of Egypt</i> . Wider use of the construct state.
Num 13:23	וַיָּבֹאוּ עַד־נָחַל אֶשְׁכּוֹל וַיַּכְרֹתוּ מִשָּׁם זִמּוֹרָה וְאַשְׁכּוֹל עֲנָבִים אֶחָד וַיִּשָּׂאוּהוּ בְּמוֹט בְּשָׁנִים וּמִן־הָרְמָנִים וּמִן־הַתְּאֵנִים:	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</i> <i>them</i> , <u>with</u> some pomegranates and some figs.	with ← <i>and</i> . Wider use of the vav.
Num 13:24	לְמָקוֹם הַהוּא קָרָא נָחַל אֶשְׁכּוֹל עַל אֲדוֹת הָאֶשְׁכּוֹל אֲשֶׁר־כָּרְתוּ מִשָּׁם בְּנֵי יִשְׂרָאֵל:	They called that place the Brook of Eshcol because of the bunch of grapes which the sons of Israel cut down <u>there</u> .	there ← <i>from there</i> .
Num 13:25	וַיָּשֻׁבוּ מִתּוֹר הָאֶרֶץ מִקֵּץ אַרְבָּעִים יוֹם:	Then they came back from spying out the land after forty days.	

Num 13:26	וַיֵּלְכוּ וַיָּבֹאוּ אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן וְאֶל־כָּל־עֵדֶת בְּנֵי־יִשְׂרָאֵל אֶל־מִדְבַּר פָּאֲרָן קָדְשָׁה וַיִּשִּׁיבוּ אוֹתָם דְּבַר וְאֶת־כָּל־הָעֵדָה וַיִּרְאוּם אֶת־פְּרֵי הָאָרֶץ:	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.	
Num 13:27	וַיְסַפְּרוּ־לּוֹ וַיֹּאמְרוּ בָּאנוּ אֶל־הָאָרֶץ אֲשֶׁר שְׁלַחְתָּנוּ וְגַם זֹבַת חֶלֶב וּדְבַשׁ הִוא זֹה־פְרִיָּהּ:	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.	flowing with ← <i>flowing of</i> . Wider use of the construct state.
Num 13:28	אָפֶס כִּי־עַז הָעָם הַיֹּשֵׁב בָּאָרֶץ וְהָעָרִים בְּצֻרוֹת גְּדֹלֹת 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	עַמְלֶק יוֹשֵׁב בָּאָרֶץ הַנֶּגֶב וְהַחִתִּי וְהַיְבוּסִי וְהָאֱמֹרִי יוֹשֵׁב בְּהָר וְהַכְּנַעֲנִי יוֹשֵׁב עַל־הַיָּם וְעַל יַד הַיַּרְדֵּן:	Amalek lives in the land to the south, and the Hittite and the Jebusite and the <u>Amorite</u> 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 כָּלֵב אֶת־הָעָם אֶל־מֹשֶׁה וַיֹּאמֶר עָלֶה נַעֲלֶה וַיִּרְשְׁנוּ אֹתָהּ כִּי־יָכוֹל נוֹכַח לָהּ:	Then Caleb silenced the people before Moses, and he said, “ <u>We can certainly go up and inherit</u> it, for <u>we will certainly</u> <u>overpower it</u> .”	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 נוֹכַח לַעֲלֹת אֶל־הָעָם כִּי־חָזָק הִוא מִמֶּנּוּ:	But the men who went up with him said, “We cannot go up to the people, for they <i>are</i> stronger <u>than us</u> .”	than us: or, if the reader prefers, <i>than we</i> .
Num 13:32	וַיִּצְיֹאוּ דְבַת הָאָרֶץ אֲשֶׁר תָּרוּ אֹתָהּ אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבְרָנוּ בָּהּ לְתוֹר אֹתָהּ אָרֶץ אֲכָלֹת יוֹשְׁבֶיהָ הִוא וְכָל־הָעָם אֲשֶׁר־רָאִינוּ בְּתוֹכָהּ אֲנָשִׁי מְדֹת:	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 <i>great</i> stature.	slander ... concerning ← <i>slander of</i> . Wider use of the construct state.  stature ← <i>measure</i> .
Num 13:33	וְשָׁם רָאִינוּ אֶת־הַנְּפִילִים בְּנֵי עַנֹּק מִן־הַנְּפִילִים וְנָהִי בְּעֵינֵינוּ כַּחֲגָבִים וְכֵן הָיִינוּ בְּעֵינֵיהֶם:	And we saw the <u>Nephilim</u> – the sons of Anak <i>who spring</i> from the <u>Nephilim</u> – 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 כָּל־הָעֵדָה וַיִּתְּנוּ אֶת־קוֹלָם וַיִּבְכוּ הָעָם בַּלַּיְלָה הַהוּא:	Then the whole congregation raised their voice and gave vent to it, and the people wept that night.	raised their voice and gave vent ← raised and gave their voice.
Num 14:2	וַיִּלְלֵנוּ עַל־מֹשֶׁה וְעַל־אַהֲרֹן כָּל בְּנֵי יִשְׂרָאֵל וַיֹּאמְרוּ אֲלֵהֶם כָּל־הָעֵדָה לוֹ־מָתָנוּ בָּאָרֶץ 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 לָנָפֶל בְּחָרֵב נַשִּׁינוּ וְטַפָּנוּ יִהְיוּ לְבָז הַלּוֹא טוֹב לָנוּ שׁוּב מִצְרָיִמָּה:	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 וְנָשׁוּבָה מִצְרָיִמָּה:	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	וַיִּפֹּל מֹשֶׁה וְאַהֲרֹן עַל־פְּנֵיהֶם לִפְנֵי כָּל־קְהֵל 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 vav. face down ← <i>on their faces</i> . whole ... Israel: in a chain of four construct states.
Num 14:6	וַיהוֹשֻׁעַ בֶּן־נֹון וְכָלֵב בֶּן־יִפְתָּה מִן־הַתֵּרִים אֶת־הָאָרֶץ קִרְעוּ 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 עָבְרָנוּ 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 אֹתָנוּ אֶל־הָאָרֶץ הַזֹּאת וְנָתַנָּה לָנוּ אֶרֶץ אֲשֶׁר־הִוא זָבֶת חֶלֶב וּדְבַשׁ:	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 אֱלֹהֵי־תִמְרֹדוֹ וְאַתֶּם אֲלֹתֵי־רָאוּ אֶת־עַם הָאָרֶץ כִּי לַחֲמָנוּ הֵם סָר צֶלֶם מַעֲלִיָּהֶם וַיהוָה אִתָּנוּ אֱלֹהֵי־תִירָאִים:	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 לָחֵם, as in Judg 5:8. So AV differs. defence ← <i>shadow</i> , metaphorically <i>covering</i> , <i>shelter</i> , so <i>protection</i> , <i>defence</i> ; see [AnLx].

Num 14:10	וַיֹּאמְרוּ כָּל־הָעֵדָה לְרָגֹם אֹתָם בְּאַבְנִים וּכְבוֹד יְהוָה נִרְאָה בְּאַהֲלֵ מוֹעֵד אֶל־כָּל־בְּנֵי יִשְׂרָאֵל: פ	Then all the congregation spoke for <u>stoning</u> 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־אַנְה יִנְאַצְנִי הָעָם הַזֶּה וְעַד־אַנְה לֹא־יֶאֱמִינוּ בִּי בְּכָל־ הָאֱתוֹת אֲשֶׁר עָשִׂיתִי בְּקִרְבּוֹ: הָאֱתוֹת אֲשֶׁר עָשִׂיתִי בְּקִרְבּוֹ:	And the LORD said to Moses, “How long will this people <u>despise</u> me? And how long will they not believe in me, despite all the signs which I have performed in <u>their</u> 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	אֶכְנֹה בְּדַבָּר וְאוֹרְשָׁנוּ וְאֶעֱשֶׂה אֶתְךָ לְגוֹי־גָדוֹל וְעֶצְוֹם 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 <u>than them</u> .”	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־הָעָם הַזֶּה מִקִּרְבּוֹ:	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	וַיֹּאמְרוּ 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:	and they will tell <i>of it</i> to the <u>inhabitants</u> 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 <u>you appeared</u> , 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.	inhabitants ← <i>inhabitant</i> .  you appeared: we take אַתָּה נִרְאָה as an uncontracted form of נִרְאִיתָ.
Num 14:15	וְהִמַּתָּה אֶת־הָעָם הַזֶּה כְּאִישׁ אֶחָד וַיֹּאמְרוּ הַגּוֹיִם אֲשֶׁר־שָׁמְעוּ אֶת־שִׁמְעֶךָ לֵאמֹר:	If you kill this people <u>down to the last man</u> , the Gentiles who have heard of your fame will speak and say,	down to the last man ← <i>as one man</i> .
Num 14:16	מִבְּלִיתִי יִכָּלֵת יְהוָה לְהַבִּיאַ אֶת־הָעָם הַזֶּה אֶל־הָאָרֶץ אֲשֶׁר־נִשְׁבַּע לָהֶם וַיִּשְׁחָטֵם בַּמִּדְבָּר:	‘ <i>It is</i> 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.’	
Num 14:17	וְעַתָּה יִגְדֹּל־נָא כֹחַ אֲדֹנָי כְּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:	So now, please let <i>your</i> power be great, O <u>LORD*</u> , as you have spoken and said,	LORD*: a change by the Sopherim from יהוה, <i>Yhvh</i> , to אֲדֹנָי, <i>Adonai</i> . See Gen 18:3 and [CB] App. 32.



Num 14:18	יְהוָה אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד נֹשֵׂא עֲוֹן וּפֹשַׁע וְנִקְהָ לֹא יִנְקֶה פֶלֶד עֲוֹן אָבוֹת עַל־בָּנִים עַל־שְׁלִשִׁים וְעַל־רַבָּעִים:	‘The LORD <i>is</i> longsuffering and great <i>in</i> mercy, bearing iniquity and transgression, but <i>he</i> certainly <i>will not</i> declare <i>them</i> innocent, visiting the iniquity of the fathers on sons, on the third generation, and on the fourth generation.’	in mercy ← <i>of</i> mercy. Wider use of the construct state.  he certainly will not declare <i>them</i> innocent: infinitive absolute.
Num 14:19	סִלַּח־נָא לַעֲוֹן הָעָם הַזֶּה כַּגְדֹּל חֶסְדְּךָ וְכַאֲשֶׁר נִשְׁאַתָּה לָעָם הַזֶּה מִמִּצְרַיִם וְעַד־הֵנָּה:	Please forgive the iniquity of this people according to your great kindness, and as you have borne with this people from Egypt to here.”	your great kindness ← <i>the greatness of your kindness</i> , a reverse Hebraic genitive.
Num 14:20	וַיֹּאמֶר יְהוָה סִלַּחְתִּי בְּדַבְּרְךָ:	Then the LORD said, “I have forgiven <i>them</i> in accordance with your request.	request ← <i>word</i> .
Num 14:21	וְאוֹלָם חִי־אַנִּי וַיִּמְלֵא כְּבוֹד־יְהוָה אֶת־כָּל־הָאָרֶץ:	But, <i>as</i> I live, <i>the whole earth</i> will be filled <i>with</i> the glory of the LORD.	the whole earth will be filled <i>with</i> the glory of the LORD: compare Ps 72:19.
Num 14:22	כִּי כָל־הָאֲנָשִׁים הָרְאִים אֶת־כְּבֹדִי וְאֶת־אֲתֹתַי אֲשֶׁר־עָשִׂיתִי בְּמִצְרַיִם וּבְמִדְבָּר וַיִּנָּסוּ אֹתִי זֶה עֹשֶׁר פְּעָמִים וְלֹא שָׁמְעוּ בְּקוֹלִי:	Nevertheless, all the men who, seeing my glory and my signs which I performed in Egypt and in the desert, <i>still</i> tempted me these ten times and did not <i>heed</i> me	still ← <i>and</i> . Wider use of the <i>vav</i> , in conjunction with <i>nevertheless</i> .  heed me ← <i>hear my voice</i> .
Num 14:23	אִם־יֵרְאוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְאֲבֹתָם וְכָל־מִנְאָצִי לֹא יֵרְאוּהָ:	<i>will</i> certainly <i>not</i> see the land <i>about</i> which I swore to their fathers, and all those who <i>despise</i> 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.  despise: as in Num 14:11.
Num 14:24	וְעַבְדִּי כָלָב עֲקֵב הִיתָה רוּחַ אַחֲרָת עָמָו וַיִּמְלֵא אַחֲרָי וַהֲבִיאתִיו אֶל־הָאָרֶץ אֲשֶׁר־בָּא שָׁמָּה וְזִרְעוּ יורשנה:	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	וְהָעַמְלָקִי וְהַכְּנַעֲנִי יוֹשֵׁב בְּעֶמֶק מִזְרָח פָּנָו וְסָעוּ לָכֶם הַמִּדְבָּר דֶּרֶךְ יַם־סוּף: פ	Yet the Amalekite and the Canaanite are living in the valley. Tomorrow turn and <i>move on</i> to the desert <i>in</i> the <i>direction</i> of the Red Sea.”	move on ← <i>move for yourselves</i> .  direction ← <i>way</i> .  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 לָעֵדָה הָרָעָה הַזֹּאת אֲשֶׁר הִמָּה מְלִינִים עָלַי אֶת־תַּלְלוֹת בְּנֵי יִשְׂרָאֵל אֲשֶׁר הִמָּה מְלִינִים עָלַי שְׁמַעְתִּי:	“How long <i>shall I</i> suffer this wicked congregation, who murmur against me? I have heard the murmurings of the sons of Israel <i>with</i> which they <i>murmur</i> against me.	murmur: partly in an Aramaic form. Compare Ex 16:8.

Num 14:28	אָמַר אֱלֹהִים חַי־אֲנִי נֹאֲמִי-יְהוָה אִם-לֹא כַּאֲשֶׁר דִּבַּרְתָּם בְּאָזְנִי כֵן 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 פְגָרֵיכֶם וְכָל-פְּקֻדֵיכֶם לְכָל-מִסְפָּרְכֶם מִבֶּן עֶשְׂרִים שָׁנָה וּמַעְלָה אֲשֶׁר הִלִּינְתֶּם 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	אִם-אַתָּם תִּבְּאוּ אֶל-הָאָרֶץ אֲשֶׁר נִשְׁאַתִּי אֶת-יָדִי לְשֹׁכֵן אִתְּכֶם בֶּה כִּי אִם-כָּלֵב בֶּן-יִפְנֶה וַיְהוֹשֻׁעַ בֶּן-נּוּן:	<i>I swear that</i> you will not go to the land which I <u>swore</u> 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>I swore</i> ← <i>I lifted my hand</i> .
Num 14:31	וְטַפְּכֶם אֲשֶׁר אָמַרְתֶּם לֵבִי יִהְיֶה וְהֵבִיאֲנִי אִתָּם וַיֵּדְעוּ אֶת-הָאָרֶץ אֲשֶׁר מָאֲסֻתֶּם בֶּה:	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	וּפְגָרֵיכֶם אִתָּם יִפְּלוּ בַּמִּדְבָּר הַזֶּה:	But <i>as for</i> you, your corpses will fall in this desert.	
Num 14:33	וּבְנֵיכֶם יִהְיוּ רֹעִים בַּמִּדְבָּר אַרְבָּעִים שָׁנָה וְנִשְׂאוּ אֶת-זִנּוּתֵיכֶם עַד-תֶּם פְּגָרֵיכֶם בַּמִּדְבָּר:	And your sons <u>will be</u> <u>shepherds</u> in the desert for forty years, and they will bear your immoral practices until your corpses have been consumed in the desert,	will be shepherds: AV differs ( <i>shall wander</i> ), not supported by [AnLx].
Num 14:34	בְּמִסְפַּר הַיָּמִים אֲשֶׁר-תִּרְתֶּם אֶת-הָאָרֶץ אַרְבָּעִים יוֹם יוֹם לְשָׁנָה יוֹם לְשָׁנָה תִּשְׂאוּ אֶת-עֲוֹנוֹתֵיכֶם אַרְבָּעִים שָׁנָה וַיֵּדַעְתֶּם אֶת-תְּנוּאַתִּי:	according with the number of days you spied out the land – for forty days. <u>At a day to a year</u> you will bear your iniquities, for forty years, and you will know <u>how you hindered me</u> .’	at a day to a year ← <i>a day to a year, a day to a year</i> . <hr/> <i>how you hindered me</i> ← <i>my hindrance</i> , an objective genitive.
Num 14:35	אֲנִי יְהוָה דִּבַּרְתִּי אִם-לֹא   זֹאת אֶעֱשֶׂה לְכָל-הָעֵדָה הָרַעָה הַזֹּאת הַנוֹעֲדִים עָלַי בַּמִּדְבָּר הַזֶּה יִתָּמוּ וְשָׁם יָמָתוּ:	I, the LORD, have said, ‘ <u>I will</u> <u>certainly do</u> 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,	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.

Num 14:36	וְהָאֲנָשִׁים אֲשֶׁר־שָׁלַח מֹשֶׁה לְתוֹר אֶת־הָאָרֶץ וַיָּשֻׁבוּ *וַיִּלְנוּ* וַיִּלְנוּ עָלָיו אֶת־כָּל־הָעֵדָה לְהוֹצִיא דָבָה עַל־הָאָרֶץ:	as <i>will</i> the men whom Moses sent to spy out the land who, when they returned, <u>murmured against him with all the congregation by propounding a slander about the land.</u> ’ ”	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.
Num 14:37	וַיָּמָתוּ הָאֲנָשִׁים מוֹצָאֵי דְּבַת־הָאָרֶץ רָעָה בַּמִּגַּפָּה לִפְנֵי יְהוָה:	And the men who propounded the evil slander about the land died in a plague before the LORD.	
Num 14:38	וַיְהוֹשֻׁעַ בֶּן־נֹון וְכָלֵב בֶּן־יִפְנֶה חָיו מִן־הָאֲנָשִׁים הָהֵם הַהֹלְכִים לְתוֹר אֶת־הָאָרֶץ:	But Joshua the son of Nun and Caleb the son of Jephunneh survived of those men who went to spy out the land.	
Num 14:39	וַיְדַבֵּר מֹשֶׁה אֶת־הַדְּבָרִים הָאֵלֶּה אֶל־כָּל־בְּנֵי יִשְׂרָאֵל וַיִּתְאַבְּלוּ הָעָם מְאֹד:	And Moses told these things to all the sons of Israel, and the people mourned greatly.	
Num 14:40	וַיִּשְׁכְּמוּ בַּבֹּקֶר וַיַּעֲלוּ אֶל־רֹאשׁ־הָהָר לֵאמֹר הֲנִנוּ וְעָלִינוּ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר יְהוָה כִּי חָטֵאנוּ:	And they rose early in the morning, and they were going up to the summit of the mountain when they said, “ <u>Here we are</u> , and we have come up to the place which the LORD spoke of, for we have sinned.”	Here we are ← <i>behold us</i> .
Num 14:41	וַיֹּאמֶר מֹשֶׁה לָּמָּה זֶה אַתֶּם עֹבְרִים אֶת־פִּי יְהוָה וְהוּא לֹא תַצְלַח:	Then Moses said, “Why ever are you transgressing the LORD's <u>command</u> ? So this will not succeed.	command ← <i>mouth</i> .
Num 14:42	אַל־תַּעֲלוּ כִּי אֵין יְהוָה בְּקִרְבְּכֶם וְלֹא תִנָּגְפוּ לִפְנֵי אֹיְבֵיכֶם:	Do not go up, for the LORD <i>is</i> not in your midst, <u>so that</u> you do not get struck down before your enemies.	so that: purposive use of the <i>vav</i> .
Num 14:43	כִּי הָעַמְלָקִי וְהַכְּנַעֲנִי שָׁם לִפְנֵיכֶם וּנְפַלְתֶּם בַּחֶרֶב כִּי־עַל־כֵּן שִׁבַּתֶּם מֵאַחֲרֵי 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, <u>because</u> you have turned away <u>from following</u> 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.  from following ← <i>from after</i> .
Num 14:44	וַיַּעֲבְדוּ לַעֲלֹת אֶל־רֹאשׁ הָהָר וְאַרְזֹן בְּרִית־יְהוָה וּמֹשֶׁה לֹא־מָשָׁו מִקְרָב הַמַּחֲנֶה:	But they were presumptuous <u>in going up</u> 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	וַיֵּרֶד הָעַמְלָקִי וְהַכְּנַעֲנִי הַיֹּשֵׁב בְּהָר 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 <u>routed</u> them as far as <u>Hormah</u> .	routed: in an Aramaic form.  Hormah ← <i>the Hormah</i> .

Num 15:1	וַיִּדְבֹר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Num 15:2	דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תָבֹאוּ אֶל־אֲרָץ מוֹשְׁבֵיכֶם 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 אוֹזֶבַח לִפְלֹא־גִדֹּר אוֹ בְּנִדְבָהּ אוֹ בְּמַעֲדֵיכֶם לַעֲשׂוֹת רִיחַ נִיחֹחַ לַיהוָה מִן־הַבָּקָר אוֹ מִן־הָצֹאן:	you will perform a fire-offering to the LORD, a burnt offering, or a sacrifice, <i>by committing yourself</i> to a vow, or in a freewill-offering, or in your festivals <i>by making</i> 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 קֶרְבָּנוֹ לַיהוָה מִנְחָה סֶלֶת עֲשָׂרוֹן בָּלוּל בְּרַבְעִית הַהֵין שָׁמֶן:	And the offerer will offer his oblation to the LORD, a meal-offering of a <u>tenth measure</u> of fine flour mixed with a quarter of a <u>hin</u> of oil.	tenth measure: about 5 pints or 2.7 litres.  hin: about 1 imperial gallon or 4.5 litres.
Num 15:5	וַיִּזֶן לִנְסֹךְ רְבִיעִית הַהֵין תַּעֲשֶׂה עַל־הָעֹלָה אוֹ לִזְבַּח לִכְבֹּשׁ הָאֶחָד:	And you will put wine on the burnt offering or the sacrifice as a libation – a quarter of a <u>hin</u> per lamb.	hin: about 1 imperial gallon or 4.5 litres.
Num 15:6	אוֹ לְאֵיל תַּעֲשֶׂה מִנְחָה סֶלֶת שְׁנֵי עֲשָׂרִים בָּלוּלָה בְּשָׁמֶן שְׁלִשִׁית הַהֵין:	Or for a ram you will make a meal-offering <i>of two tenth measures</i> of fine flour mixed with a third of a <u>hin</u> of oil,	tenth measure: about 5 pints or 2.7 litres.  hin: about 1 imperial gallon or 4.5 litres.
Num 15:7	וַיִּזֶן לִנְסֹךְ שְׁלִשִׁית הַהֵין תִּקְרִיב רִיח־נִיחֹחַ לַיהוָה:	and wine for the libation – a third of a <u>hin</u> . You will offer a sweet fragrance to the LORD.	hin: about 1 imperial gallon or 4.5 litres.
Num 15:8	וְכִי־תַעֲשֶׂה בֶן־בָּקָר עֹלָה אוֹזֶבַח לִפְלֹא־גִדֹּר אוֹ־שְׁלָמִים לַיהוָה:	And when you perform the burnt offering of a bull-calf, or a sacrifice, <i>by committing yourself</i> to a vow, or <i>perform</i> peace-offerings to the LORD,	by committing: gerundial use of the infinitive.
Num 15:9	וְהִקְרִיב עַל־בֶּן־הַבָּקָר מִנְחָה סֶלֶת שְׁלֹשָׁה עֲשָׂרִים בָּלוּל בְּשָׁמֶן חֲצִי הַהֵין:	he will offer with the bull-calf a meal-offering of three <u>tenth measures</u> of fine flour mixed with half a <u>hin</u> of oil.	he: the change of grammatical person ( <i>you</i> to <i>he</i> ) is not uncommon in Hebrew.  tenth measure: about 5 pints or 2.7 litres.  hin: about 1 imperial gallon or 4.5 litres.
Num 15:10	וַיִּזֶן תִּקְרִיב לִנְסֹךְ חֲצִי הַהֵין אִשָּׁה רִיח־נִיחֹחַ לַיהוָה:	And you will offer wine as a libation – half a <u>hin</u> , <i>as</i> a fire-offering <i>as</i> a sweet fragrance to the LORD.	hin: about 1 imperial gallon or 4.5 litres.
Num 15:11	כַּכָּה יַעֲשֶׂה לְשׂוֹר הָאֶחָד אוֹ לְאֵיל הָאֶחָד אוֹ־לְשֶׁה בְּכִבָּשִׁים אוֹ בְּעִזִּים:	That <i>is how</i> it will be performed for one ox or for one ram or for a small cattle animal <i>from</i> the lambs or goats.	that <i>is how</i> ← <i>thus</i> .  from ← <i>among</i> .

Num 15:12	בְּמִסְפַּר אֲשֶׁר תַּעֲשׂוּ כִכָּה תַּעֲשׂוּ לְאֶחָד בְּמִסְפָּרם:	For whatever number you carry out, <i>that is how</i> you will perform the offering for each one – according to their number.	for whatever number ← according to the number.  that is how ← thus.
Num 15:13	כָּל־הָאֲזִיכָּה יַעֲשֶׂה־כִכָּה אֶת־אַלֶּה לְהִקְרִיב אִשָּׁה רִיח־נִיחֹחַ לַיהוָה:	Every native citizen will perform these <i>things</i> this way by offering a fire-offering <i>as</i> a sweet fragrance to the LORD.	by offering: gerundial use of the infinitive.
Num 15:14	וְכִי־יִגְוֹר אִתְּכֶם גֵּר אֹ אֲשֶׁר־בְּתוֹכְכֶם לְדֹרֹתֵיכֶם וַעֲשֶׂה אִשָּׁה רִיח־נִיחֹחַ לַיהוָה כַּאֲשֶׁר תַּעֲשׂוּ בָּן 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 <i>as</i> a sweet fragrance to the LORD. As you do, so shall he do.	
Num 15:15	הַקְהָל חֻקָּה אַחַת לָכֶם וְלַגֵּר הַגֵּר חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם כִּכֶּם כַּגֵּר יִהְיֶה לִפְנֵי יְהוָה:	Convocation, <i>there will be</i> one statute for you and for the foreigner who is temporarily resident. <i>It is</i> an age-abiding statute for your generations. As <i>it is for</i> you, so <i>for</i> the foreigner shall it be before the LORD.	
Num 15:16	תּוֹרָה אַחַת וּמִשְׁפָּט אֶחָד יִהְיֶה לָכֶם וְלַגֵּר 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 אֲנִי מֵבִיא אֲתֶכֶם 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 בְּאַכְלְכֶם מִלֶּחֶם הָאָרֶץ תָּרִימוּ 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 עֲרֹסְתֵיכֶם חֻלָּה תָּרִימוּ תְרוּמָה כְּתְרוּמַת גֶּזֶן בֵּן תָּרִימוּ 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 עֲרֹסְתֵיכֶם 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	<p>אֵת כָּל־אֲשֶׁר צִוָּה יְהוָה אֵלֵיכֶם בְּיַד־מֹשֶׁה מִן־הַיּוֹם אֲשֶׁר צִוָּה יְהוָה וְהָלָאָה לְדֹרֹתֵיכֶם:</p>	<p>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,</p>	<p>intermediacy ← <i>hand</i>.  since then ← <i>onwards</i>.</p>
Num 15:24	<p>וְהָיָה אִם מַעֲיָנִי הָעֵדָה נַעֲשֶׂתָה לְשִׁגְגָה וְעָשׂוּ כָל־הָעֵדָה פֶּר בֶּן־בֶּקָר אֶחָד לְעֹלָה לַרִּיחַ נִיחַח לַיהוָה וּמִנְחָתוֹ וְנִסְכּוֹ בַּמִּשְׁפָּט וְשַׁעִיר־עִזִּים אֶחָד לְחֹטֶת:</p>	<p>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</u> <u>meal-offering</u> and its libation according to the regulation, and one kid of the goats as a sin- offering.</p>	<p>with its meal-offering ← <i>and its</i> <i>meal-offering</i>.</p>
Num 15:25	<p>וּכְפַר הַכֹּהֵן עַל־כָּל־עֲדַת בְּנֵי יִשְׂרָאֵל וְנִסְלַח לָהֶם בִּי־שִׁגְגָה הוּא וְהֵם הֵבִיאוּ אֶת־קֹרְבָנָם אֲשֶׁה לַיהוָה וְחֹטְאָתָם 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־עֲדַת בְּנֵי יִשְׂרָאֵל וְלִגֵּר הַגֵּר בְּתוֹכָם כִּי לְכָל־הָעָם בְּשִׁגְגָה: 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־נֶפֶשׁ אַחַת תַּחֲטָא בְּשִׁגְגָה וְהִקְרִיבָה עִז בֶּת־שָׁנָה לְחֹטְאָתָה:</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>וּכְפַר הַכֹּהֵן עַל־הַנֶּפֶשׁ הַשֹּׁגְגָה בַּחֲטָאָה בְּשִׁגְגָה לִפְנֵי יְהוָה לְכַפֵּר עָלָיו וְנִסְלַח לּוֹ:</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</u> <u>atoning</u> for him, and it will be forgiven him.</p>	<p>person ← <i>soul</i>.  by atoning: gerundial use of the infinitive.</p>
Num 15:29	<p>הָאִזְרָח בְּבֶנִי יִשְׂרָאֵל וְלִגֵּר הַגֵּר בְּתוֹכָם תוֹרָה אַחַת יְהִי לָכֶם לַעֲשֹׂה בְּשִׁגְגָה:</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</u> <u>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   בֵּיד 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>.  presumptuously ← <i>in a high /</i> <i>haughty hand</i>.</p>

Num 15:31	כִּי דִבֶּר־יְהוָה בָּזָה וְאֶת־מִצְוֹתוֹ הִפָּךְ הַכֶּכֶת   תִּכְרֹת הַנֶּפֶשׁ הֵהוּא עֲוֹנָה בָּהּ: פ	For he has despised the word of the LORD, and he has broken his commandment. That <u>person</u> <u>will</u> <u>certainly</u> <u>be cut off</u> – his iniquity <u>is</u> on him.’ ”	person ← <i>soul</i> .  will certainly be cut off: infinitive absolute.
Num 15:32	וַיְהִיו בְּנֵי־יִשְׂרָאֵל בַּמִּדְבָּר וַיִּמְצְאוּ אִישׁ מִקֵּשֶׁשׁ עֵצִים בְּיוֹם הַשַּׁבָּת:	Now when the sons of Israel were in the desert, they found a man collecting wood on the Sabbath day.	
Num 15:33	וַיִּקְרִיבוּ אֹתוֹ הַמִּצְאִים אֹתוֹ מִקֵּשֶׁשׁ עֵצִים אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן וְאֶל כָּל־הָעֵדָה:	And those who found him gathering wood brought him to Moses and Aaron and to the whole congregation,	
Num 15:34	וַיִּנְיחוּ אֹתוֹ בַּמִּשְׁמֶר כִּי לֹא פֹרֵשׁ מִהֲיַעֲשֶׂה 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 יוֹמָת הָאִישׁ רָגוּם אֹתוֹ בָּאֲבָנִים כָּל־הָעֵדָה מִחוּץ לַמַּחֲנֶה:	And the LORD said to Moses, “The man <u>will</u> <u>certainly</u> <u>be put</u> <u>to death</u> . The whole congregation will <u>stone</u> <u>him</u> outside the camp.”	certainly be put to death: infinitive absolute.  stone him ← “ <i>boulder</i> ” <i>him</i> with stones. Infinitive absolute in the role of a finite verb.
Num 15:36	וַיֵּצִיאוּ אֹתוֹ כָּל־הָעֵדָה אֶל־מִחוּץ לַמַּחֲנֶה וַיִּרְגְּמוּ אֹתוֹ בָּאֲבָנִים 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	דִּבֶּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל־כַּנְּפֵי בְגָדֵיהֶם לְדֹרֹתָם וְנָתַנוּ עַל־צִיצִית הַכֵּנָף פֶּתִיל 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 <u>fringes</u> , on the edge.	fringes: see Matt 23:5.
Num 15:39	וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וַיִּזְכְּרֶתֶם אֶת־כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתְרוּ אַחֲרֵי לִבְבְּכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים 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 וְהִיִּיתֶם 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 מֵאֶרֶץ מִצְרַיִם לִהְיוֹת 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־קֹהָת בֶּן־לֵוִי וְדָתָן וְאַבִּירָם בְּנֵי אֱלִיאָב וְאוֹזן בֶּן־פִּלֶת בְּנֵי רְאוּבֵן:	Then Kōrah, the son of Izhar, the son of Kōhath, 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 <b>Jude 1:11</b> .  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	וַיָּקֻמוּ לִפְנֵי מֹשֶׁה וְאַנְשֵׁים מִבְּנֵי־יִשְׂרָאֵל חֲמִשִּׁים וּמֵאֲתָתַיִם נְשִׂיאֵי עֵדָה קְרָאִי מוֹעֵד אַנְשֵׁי־שֵׁם:	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 קִדְשִׁים וּבְתוֹכְכֶם יְהוָה וּמִדּוּעַ תִּתְנַשְּׂאוּ עַל־קֹהֶל יְהוָה:	and they were convened against Moses and against Aaron, and they said to them, “ <i>It is too much for you, seeing that the whole congregation is all holy,</i> 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 <i>face down</i> .	face down ← <i>on his face</i> .
Num 16:5	וַיְדַבֵּר אֶל־קֹרַח וְאֶל־כָּל־עֵדָתוֹ לֵאמֹר בֹּקֶר וַיֵּדַע יְהוָה אֶת־אֲשֶׁר־לּוֹ וְאֶת־הַקְּדוֹשׁ וְהַקָּרִיב אֵלָיו וְאֶת־אֲשֶׁר יִבְחָר־בּוֹ יִקְרִיב אֵלָיו:	And he spoke to Korah and to the whole of his <i>company</i> , 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 <i>him</i> <i>whom</i> he has chosen for himself.	<b>2 Tim 2:19.</b>  company ← <i>congregation</i> .  him whom: or <i>whoever</i> , so potentially plural in sense, as 2 Tim 2:19.
Num 16:6	זֹאת עֲשׂוּ קַחוּ־לָכֶם מַחְתֹּת קָרַח וְכָל־עֵדָתוֹ:	Do this: take your censers, Korah and all his <i>company</i> ,	company ← <i>congregation</i> .
Num 16:7	וַתֵּן בָּהֶן אֵשׁ וְשִׂימוּ עֲלֵיהֶן קִטְרֶת לִפְנֵי יְהוָה מָחָר וְהָיָה הָאִישׁ אֲשֶׁר־יִבְחָר 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 much for you, you sons of Levi.</i> ”	<i>it is too much for you, 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 שְׁמַע־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	הַמַּעַט מִכֶּם כִּי־הִבְדִּיל אֱלֹהֵי יִשְׂרָאֵל אֶתְכֶם מֵעֵדֻת יִשְׂרָאֵל לְהִקְרִיב אֶתְכֶם אֵלָיו לְעַבֹּד אֶת־עֲבֹדַת מִשְׁכַּן יְהוָה וּלְעֹמֵד לִפְנֵי הָעֵדֻה לְשִׁרְתָּם:	Is it 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 וּבִקְשִׁיתֶם 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־עֵדֻתְךָ הַנִּעַדִים עַל־יְהוָה וְאַהֲרֹן מִהָהוּא כִּי *תִּלְוֹנוּ *תִּלְיִנוּ 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 <u>should murmur</u> 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 לִקְרֹא לְדָתָן וְלָאֲבִירָם בְּנֵי אֱלִיאָב וַיֹּאמְרוּ לֹא נֵעֲלֶה:	Then Moses <u>sent for</u> 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	הַמַּעַט כִּי הֵעֲלִיתָנוּ מֵאֶרֶץ זָבַת חָלָב וּדְבַשׁ לְהַמִּיתָנוּ בַּמִּדְבָּר כִּי־תִשְׁתָּרֵר עָלֵינוּ גַּם־הַשְׁתָּרֵר:	Is it 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 <u>have most definitely set yourself up as a ruler</u> over us.	you have most definitely set yourself up as a ruler: infinitive absolute, strengthened by the particle / adverb ׁ, <i>gam</i> .
Num 16:14	אֲףִי לֹא אֶל־אֶרֶץ זָבַת חָלָב וּדְבַשׁ הִבִּיאֵתָנוּ וַתִּתֵּן־לָנוּ נַחֲלַת שָׂדֶה וְכָרֶם הָעֵינִי 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 <i>or</i> 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־מִנְחָתָם לֹא חֲמֹז 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, nor have I harmed <i>a single</i> one of them.”	respect ← <i>turn to</i> .
Num 16:16	וַיֹּאמֶר מֹשֶׁה אֶל־קָרַח אַתָּה וְכָל־עֵדֻתְךָ הֵיוּ לִפְנֵי יְהוָה אַתָּה וְהֵם וְאַהֲרֹן מָחָר:	And Moses said to Korah, “You and all your <u>company</u> , be <i>present</i> before the LORD, you and they, and Aaron, tomorrow.	company ← <i>congregation</i> .

Num 16:17	וּקְחוּ   אִישׁ מִחֻתּוֹ וּנְתַתֶּם עֲלֵיהֶם קֹטֶרֶת וְהִקְרַבְתֶּם לִפְנֵי יְהוָה אִישׁ מִחֻתּוֹ חֲמִשִּׁים וּמֵאתַיִם מִחֻתּוֹ וְאַתֶּה וְאַהֲרֹן אִישׁ מִחֻתּוֹ:	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> <i>with</i> his censer.”	
Num 16:18	וַיִּקְחוּ אִישׁ מִחֻתּוֹ וַיִּתְּנוּ עֲלֵיהֶם אֵשׁ וַיִּשִּׂמוּ עֲלֵיהֶם קֹטֶרֶת 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 <u>company</u> against them, to the entrance to the tent of contact, and the glory of the LORD appeared to the whole <u>congregation</u> .	company ← <i>congregation</i> .  congregation: perhaps more than Korah's company here.
Num 16:20	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאַל־אַהֲרֹן לֵאמֹר:	Then the LORD spoke to Moses and Aaron and said,	
Num 16:21	הִבְדְּלוּ מִתּוֹךְ הָעֵדָה הַזֹּאת וְאָכְלָה אֹתָם כְּרָגַע:	“Be separated from the midst of this <u>company</u> , and I will <u>destroy</u> them in an instant.”	company ← <i>congregation</i> .  destroy ← <i>make an end of</i> .
Num 16:22	וַיִּפְּלוּ עַל־פְּנֵיהֶם וַיֹּאמְרוּ אֵל אֱלֹהֵי הָרוּחַת לְכָל־בָּשָׂר הָאִישׁ אֶחָד יַחֲטֵא וְעַל כָּל־הָעֵדָה תִּקְצָף: פ	And they fell <u>face down</u> 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 ← <i>on their faces</i> .
Num 16:23	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Num 16:24	דַּבֵּר אֶל־הָעֵדָה לֵאמֹר הֶעֱלוּ מִסְבִּיב לְמִשְׁכַּן־קֹרַח דָּתָן וְאַבִּירָם:	“Speak to the congregation and say, ‘Get <u>away</u> from the vicinity of the tabernacle of Korah, Dathan and Abiram.’ ”	get away ← <i>get up</i> .
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־חַטֹּאתֵם:	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 ← <i>everything</i> .  [CB] considers 2 Tim 2:19 possibly to be an allusion to this verse.

Num 16:27	וַיֵּצְאוּ מֵעַל מִשְׁכַּן־קֹרַח דָּתָן וְאַבִּירָם מִסָּבִיב וּדְתָן וְאַבִּירָם יֹצְאוּ 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 ← <i>were led up / away.</i>
Num 16:28	וַיֹּאמֶר מֹשֶׁה בְּזֹאת תִּדְעוּן כִּי־יְהוָה שְׁלַחְנִי לַעֲשׂוֹת אֵת כָּל־הַמַּעֲשִׂים הָאֵלֶּה כִּי־לֹא מִלְּבִי:	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 וּפִקְדַת כָּל־הָאָדָם יִפְקַד עֲלֵיהֶם לֹא יִהְיֶה שְׁלַחְנִי:	if these <i>men</i> die as all men <i>ordinarily</i> die, and <u>death</u> is visited on them <i>as on all men</i> , then the LORD did not send me.	<i>death</i> is visited on them <i>as on all men</i> ← <i>the visitation of all men is visited on them.</i>
Num 16:30	וְאִם־בְּרִיאָה יִבְרָא יְהוָה וּפָצְתָה הָאֲדָמָה אֶת־פִּיהָ וּבָלְעָה אֹתָם וְאֶת־כָּל־אֲשֶׁר לָהֶם וַיֵּרְדּוּ חַיִּים שָׁאֵלָה וַיֵּדְעֻם כִּי נֶאֱצָו הָאֲנָשִׁים הָאֵלֶּה אֶת־יְהוָה:	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 <u>despised</u> the LORD.”	produces ← <i>creates.</i> everything: or <i>everyone.</i> despised: as in Num 14:11.
Num 16:31	וַיְהִי כְּכֹלְתּוֹ לְדַבֵּר אֵת כָּל־הַדְּבָרִים הָאֵלֶּה וַתִּבָּקַע הָאֲדָמָה אֲשֶׁר תַּחְתֵּיהֶם:	And it came to pass, as he finished speaking all these words, that the ground under them split apart,	
Num 16:32	וַתִּפְתַּח הָאָרֶץ אֶת־פִּיהָ וַתִּבְלַע אֹתָם וְאֶת־בְּתֵיהֶם וְאֵת כָּל־הָאָדָם אֲשֶׁר לְקֹרַח וְאֵת כָּל־הָרְכוּשׁ:	and the earth opened its mouth and swallowed them up, and their dwellings, and every man who <i>was</i> of Korah's <i>company</i> , and all <i>their</i> property.	
Num 16:33	וַיֵּרְדּוּ הֵם וְכָל־אֲשֶׁר לָהֶם חַיִּים שָׁאֵלָה וַתִּכָּס עֲלֵיהֶם הָאָרֶץ וַיִּאֲבְדּוּ מִתּוֹךְ הַקְּהָל:	And they and all those who <i>were</i> of their <i>company</i> went down alive to the grave, and the earth covered them, and they <u>were eliminated from</u> the convocation.	were eliminated from ← <i>perished from among.</i>
Num 16:34	וְכָל־יִשְׂרָאֵל אֲשֶׁר סָבִיבֵיהֶם נָסוּ לְקָלָם כִּי אָמְרוּ פֶּן־תִּבְלַעֵנוּ הָאָרֶץ:	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.”	
Num 16:35	וְאֵשׁ יֵצְאָה מֵאֵת יְהוָה וַתֹּאכַל אֶת הַחֲמִשִּׁים וּמֵאֲתַיִם אִישׁ מִקְרִיבֵי הַקֶּטֶר: פ	And fire went out from the LORD and consumed the two hundred and fifty men who offered incense.	

Num 16:36	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Num 16:37	אָמַר אֶל־אֶלְעָזָר בֶּן־אַהֲרֹן הַכֹּהֵן וַיִּרֶם אֶת־הַמִּחֲתָת מִבֵּין הַשְּׂרָפָה וְאֶת־הָאֵשׁ זָרָה־הָלָאָה כִּי קִדְּשׁוּ:	“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> .	holy: with unusual vocalization, perhaps indicating that the Masoretes regarded it as a euphemism for <i>idolatrous</i> . Compare the noun קִדְּשׁ, <i>idolatrous male prostitute</i> . But see <i>have become holy</i> in the next verse.
Num 16:38	אֵת מִחֲתֹת הַחֹטָאִים הָאֵלֶּה בְּנִפְשָׁתָם וַעֲשׂוּ אֹתָם רִקְעֵי פָּחִים צָפוּי לַמִּזְבֵּחַ כִּי־הִקְרִיבָם לִפְנֵי־יְהוָה וַיִּקְדְּשׁוּ וַיְהִיו לְאוֹת לְבָנֵי יִשְׂרָאֵל:	As for the censers of these sinners against <i>themselves</i> , let <i>them</i> be made into beaten-out plates as an overlay for the altar, for they offered them before the LORD, so they have become <i>holy</i> , and they will <i>serve</i> as a sign to the sons of Israel.”	themselves ← <i>their souls</i> . let them be made ← <i>let them make them</i> , impersonal active for passive. serve ← <i>be</i> .
Num 16:39	וַיִּקָּח אֶלְעָזָר הַכֹּהֵן אֶת מִחֲתֹת הַנִּחֲשָׁת אֲשֶׁר הִקְרִיבוּ הַשְּׂרָפִים וַיִּרְקְעוּם צָפוּי לַמִּזְבֵּחַ:	So Eleazar the priest took the copper censers <i>with</i> which those who were burnt up had offered, and they beat them into an overlay for the altar,	Eleazar: see Ex 6:23.
Num 16:40	זָכְרוֹן לְבָנֵי יִשְׂרָאֵל לְמַעַן אֲשֶׁר לֹא־יִקְרַב אִישׁ זֶר אֲשֶׁר לֹא מִזֶּרַע אַהֲרֹן הוּא לְהִקְטִיר קֶטֶר לִפְנֵי יְהוָה וְלֹא־יִהְיֶה כְּקֹרַח וְכַעֲדָתוֹ כַּאֲשֶׁר דִּבֶּר יְהוָה בְּיַד־מֹשֶׁה לֵאמֹר:	and as a reminder to the sons of Israel that a foreigner who <i>is</i> not of the seed of Aaron <i>must</i> not approach to burn incense before the LORD, and he <i>must</i> not be like Korah and his <i>company</i> , as the LORD had said to him through the <i>intermediacy</i> of Moses.	company ← <i>congregation</i> . intermediacy ← <i>hand</i> .
Num 16:41	וַיֵּלֶן כָּל־עֵדֶת בְּנֵי־יִשְׂרָאֵל מִמַּחֲרֹת עַל־מֹשֶׁה וְעַל־אַהֲרֹן לֵאמֹר אַתֶּם הַמֹּתִים אֶת־עַם יְהוָה:	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.”	
Num 16:42	וַיְהִי בְּהִקְהָל הָעֵדָה עַל־מֹשֶׁה וְעַל־אַהֲרֹן וַיִּפְּנוּ אֶל־אַהֲלֵי מוֹעֵד וְהִנֵּה כְסֹהוּ הָעֶנָּן וַיֵּרָא כְּבוֹד יְהוָה:	And it came to pass, when the congregation was convened against Moses and against Aaron, that they <i>looked at</i> the tent of contact, and <i>what they saw was that</i> the cloud had covered it and the glory of the LORD had appeared.	looked at ← <i>turned to</i> . what <i>they</i> saw was that ← <i>behold</i> .
Num 16:43	וַיָּבֹא מֹשֶׁה וְאַהֲרֹן אֶל־פְּנֵי אַהֲלֵי מוֹעֵד: פ	Then Moses and Aaron went to the front of the tent of contact,	
Num 16:44	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	and the LORD spoke to Moses and said,	

Num 16:45	הֲרֵמוּ מִתּוֹךְ הָעֵדָה הַזֹּאת וְאָכְלָה אֹתָם כְּרָגַע וַיִּפְּלוּ עַל-פְּנֵיהֶם:	“Get away from this congregation, and I will consume them in an instant.” And they fell face down.	get away from ← <i>be lifted from among</i> .  face down ← <i>on their faces</i> .
Num 16:46	וַיֹּאמֶר מֹשֶׁה אֶל-אַהֲרֹן קח אֶת-הַמִּחָתָה וְתֵן-עָלֶיהָ אֵשׁ מֵעַל הַמִּזְבֵּחַ וְשִׁים קֹטֶרֶת וְהוֹלֵךְ מִהֵרָה אֶל-הָעֵדָה וְכִפֵּר עֲלֵיהֶם כִּי-יֵצֵא הַקֶּצֶף מִלִּפְנֵי יְהוָה הַחַל הַנֶּגֶף:	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 onslaught has begun.”	an onslaught ← <i>the onslaught / striking / plague</i> .
Num 16:47	וַיֵּקַח אַהֲרֹן כַּאֲשֶׁר   דִּבֶּר מֹשֶׁה וַיֵּרָץ אֶל-תּוֹךְ הַקָּהָל וְהִנֵּה הַחַל הַנֶּגֶף בָּעָם 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 saw that</i> the onslaught on the people had begun, and he took the incense, and he atoned for the people.	<i>he saw that</i> ← <i>behold</i> .
Num 16:48	וַיַּעֲמֵד בֵּין-הַמֵּתִים וּבֵין הַחַיִּים וַתֵּעָצֵר הַמִּגֵּפָה:	And he stood between the dead and the living, and the onslaught stopped.	
Num 16:49	וַיְהִיו הַמֵּתִים בַּמִּגֵּפָה אַרְבַּעַת עָשָׂר אֶלֶף וּשְׁבַע מֵאוֹת מִלִּבְד הַמֵּתִים עַל-דִּבְרֵי-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</u> Korah.	came to ← <i>were</i> .  incident with ← <i>incident of</i> .
Num 16:50	וַיָּשָׁב אַהֲרֹן אֶל-מֹשֶׁה אֶל-פֶּתַח אֹהֶל מוֹעֵד וְהַמִּגֵּפָה 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 לֵּאמֹר:	Then the LORD spoke to Moses and said,	
Num 17:2	דִּבֶּר   אֶל-בְּנֵי יִשְׂרָאֵל וְקַח מֵאֹתָם מִטֵּה מִטֵּה לְבֵית אָב מֵאֵת כָּל-נְשִׂאֵיהֶם לְבֵית אֲבֹתָם שְׁנַיִם עָשָׂר מִטּוֹת אִישׁ אֶת-שְׁמוֹ תִּכְתֹּב עַל-מִטָּהוּ:	“Speak to the sons of Israel, and take <u>from each of them</u> a rod 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	וְאַתָּה שֵׁם אַהֲרֹן תִּכְתֹּב עַל-מִטָּה לְלוֹי כִּי מִטֵּה 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 אֶנֶּעַד לָכֶם שָׁמָּה:	And you will deposit them in the tent of contact in front of the testimony, where I will meet with <i>you</i> .	you: plural.

Num 17:5	וְהָיָה הָאִישׁ אֲשֶׁר אֶבְחַר-בּוֹ מִטֵּהוּ יִפְרַח וְהִשְׁפַּתִּי מֵעָלַי אֶת-תִּלְנוּת בְּנֵי יִשְׂרָאֵל אֲשֶׁר הֵם מְלִינִם עָלַיִכֶם:	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 you.”	against me ← <i>from against me</i> .  you: plural.
Num 17:6	וַיְדַבֵּר מֹשֶׁה אֶל-בְּנֵי יִשְׂרָאֵל וַיִּתְּנוּ אֵלָיו   כָּל-נֹשְׂאֵיהֶם מִטֵּה לְנָשִׂיא אֶחָד מִטֵּה לְנָשִׂיא אֶחָד לְבֵית אָבִתָּם שָׁנִים עָשָׂר מֵטוֹת וּמִטֵּה אֶהְרֹן בְּתוֹךְ מֵטוֹתָם:	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> .  each leader ... that leader ← <i>one leader ... one leader</i> .
Num 17:7	וַיִּנַּח מֹשֶׁה אֶת-הַמֵּטָה לִפְנֵי יְהוָה בְּאֹהֶל הָעֵדֻת:	And Moses deposited the rods before the LORD at the tent of the testimony.	
Num 17:8	וַיְהִי מִמָּחָרֶת וַיָּבֹא מֹשֶׁה אֶל-אֹהֶל הָעֵדֻת וְהִנֵּה פָּרַח מִטֵּה-אֶהְרֹן לְבֵית לֵוִי וַיֵּצֵא פֶּרַח וַיֵּצֵץ צִיץ וַיִּגְמַל שִׁקְדִים:	And it came to pass on the next day that Moses went to the tent of the testimony, and <u>what he</u> <u>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 yielded almonds.	what <i>he</i> saw was that ← <i>behold</i> .  yielded ← <i>ripened</i> .
Num 17:9	וַיֵּצֵא מֹשֶׁה אֶת-כָּל-הַמֵּטָה מִלִּפְנֵי יְהוָה אֶל-כָּל-בְּנֵי יִשְׂרָאֵל וַיֵּרְאוּ וַיִּקְחוּ אִישׁ מִטֵּהוּ: 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-מִטֵּה אֶהְרֹן לִפְנֵי הָעֵדֻת לְמַשְׁמֶרֶת לְאוֹת לְבְנֵי-מִרִי וְתִכַּל תִּלְוֹנָתָם 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> .  so that: purposive use of the vav.
Num 17:11	וַיַּעַשׂ מֹשֶׁה כְּאֲשֶׁר צִוָּה יְהוָה אֹתוֹ בֶּן עֲשָׂה: ס	And Moses did <i>it</i> . As the LORD commanded him, so he acted.	
Num 17:12	וַיֹּאמְרוּ בְנֵי יִשְׂרָאֵל אֶל-מֹשֶׁה לֵאמֹר הֵן גּוֹעֵנוּ 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 תָּמוּנוּ לְגֹעַ: ס	<u>Anyone</u> who approaches – who approaches the tabernacle of the LORD – will die. Will we <i>ever</i> <u>cease from</u> expiring?”	anyone ← <i>everyone</i> .  cease from: AV differs ( <i>be consumed with</i> ), also possible.

Num 18:1	<p>וַיֹּאמֶר יְהוָה אֶל־אַהֲרֹן אַתָּה וּבְנֶיךָ וּבֵית־אָבִיךָ אִתָּךְ תִּשָּׂאוּ אֶת־עֲוֹן הַמִּקְדָּשׁ וְאַתָּה וּבְנֶיךָ אִתָּךְ תִּשָּׂאוּ אֶת־עֲוֹן כֹּהֲנֵיכֶם:</p>	<p>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.</p>	
Num 18:2	<p>וְגַם אֶת־אֶחָיֶךָ מִטֵּה לְוִי שִׁבְט אָבִיךָ הַקָּרֵב אִתָּךְ וְיִלְווּ עִלֶּיךָ וְיִשְׁרְתוּךָ וְאַתָּה וּבְנֶיךָ אִתָּךְ לִפְנֵי אֹהֶל הָעֵדֻת:</p>	<p>And <u>bring</u> your brothers up also, the tribe 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 <i>serve</i> before the tent of the testimony.</p>	<p>bring ... up ← <i>bring near</i>.  as: wider use of the vav.</p>
Num 18:3	<p>וְשִׁמְרוּ מִשְׁמֶרֶתְךָ וּמִשְׁמֶרֶת כָּל־הָאֹהֶל אֲךָ אֶל־כָּלִי הַקֹּדֶשׁ וְאֶל־הַמִּזְבֵּחַ לֹא יִקְרְבוּ וְלֹא־יָמָתוּ גַם־הֵם גַּם־אַתֶּם:</p>	<p>And they will discharge the duties <u>you give them</u>, and the duties of the whole tent, but they will not approach the <u>holy</u> equipment or the altar, <u>so that</u> neither they nor you die.</p>	<p>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.</p>
Num 18:4	<p>וְיִלְווּ עִלֶּיךָ וְשִׁמְרוּ אֶת־מִשְׁמֶרֶת אֹהֶל מוֹעֵד לְכָל עֲבֹדַת הָאֹהֶל וְזָר לֹא־יִקְרַב אֲלֵיכֶם:</p>	<p>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.</p>	
Num 18:5	<p>וְשִׁמְרָתֶם אֶת מִשְׁמֶרֶת הַקֹּדֶשׁ וְאֶת מִשְׁמֶרֶת הַמִּזְבֵּחַ וְלֹא־יִהְיֶה עוֹד קֶצֶף עַל־בְּנֵי יִשְׂרָאֵל:</p>	<p>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.</p>	
Num 18:6	<p>וְאֲנִי הִנֵּה לִקְחָתִי אֶת־אֲחֵיכֶם הַלְוִיִּם מִתּוֹךְ בְּנֵי יִשְׂרָאֵל לָכֶם מִתְּנָה נְתֻנִים לַיהוָה לְעֹבֵד אֶת־עֲבֹדַת אֹהֶל מוֹעֵד:</p>	<p>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 gift given to the LORD to do the work of the tent of contact.</p>	<p>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).</p>
Num 18:7	<p>וְאַתָּה וּבְנֶיךָ אִתָּךְ תִּשְׁמְרוּ אֶת־כֹּהֲנֵיכֶם לְכָל־דָּבָר הַמִּזְבֵּחַ וּלְמִבֵּית לְפָרֹכֶת וְעֲבַדְתֶּם עֲבֹדַת מִתְּנָה אִתְּנוּ אֶת־כֹּהֲנֵיכֶם וְהָזָר הַקָּרֵב יוֹמָת: ס</p>	<p>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>. <u>I am giving you</u> the work – your priesthood – <i>as</i> a gift. And <i>any</i> foreigner who approaches will be put to death.”</p>	<p>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>.</p>

Num 18:8	וַיְדַבֵּר יְהוָה אֶל-אַהֲרֹן וְאָנֹכִי הִנֵּה נָתַתִּי לָךְ אֶת-מִשְׁמֶרֶת תְּרוֹמָתִי לְכָל-קֹדֶשׁ בְּנֵי-יִשְׂרָאֵל לָךְ נִתְּתִים לְמִשְׁחָה וּלְבִגְיָה לְחֹק-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-יְהִיָּה לָךְ מִקֹּדֶשׁ הַקֹּדָשִׁים מִן-הָאֵשׁ כָּל-קָרְבָּנָם לְכָל-מִנְחָתָם וּלְכָל-חֲטָאתָם וּלְכָל-אֲשָׁמָם אֲשֶׁר יָשִׁיבוּ לִי קֹדֶשׁ קֹדָשִׁים לָךְ הוּא וּלְבִגְיָה:	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 תֹּאכְלֶנּוּ כָּל-זָכָר יֹאכֵל אֹתוֹ קֹדֶשׁ יְהִי-לָךְ:	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-לָךְ תְּרוֹמַת מִתָּנָם לְכָל-תְּנוּפֹת בְּנֵי יִשְׂרָאֵל לָךְ נִתְּתִים וּלְבִגְיָה וּלְבִנְתֶיךָ אֲתָךְ לְחֹק-עוֹלָם כָּל-טָהוֹר בְּבֵיתְךָ יֹאכֵל 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 חֶלֶב יִצְהָר וְכָל-חֶלֶב תִּירוֹשׁ וְדָגָן רִאשִׁיתָם אֲשֶׁר-יִתְּנוּ לַיהוָה לָךְ נִתְּתִים:	All <u>the best</u> of the new oil, and all <u>the 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 בָּאֲרָצָה אֲשֶׁר-יָבִיאוּ לַיהוָה לָךְ יְהִיָּה כָּל-טָהוֹר בְּבֵיתְךָ יֹאכְלֶנּוּ:	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 לָךְ יְהִיָּה:	And every dedicated thing in Israel will be yours.	
Num 18:15	כָּל-פֶּטֶר רֶחֶם לְכָל-בֶּשָׂר אֲשֶׁר-יִקְרִיבוּ לַיהוָה בָּאָדָם וּבְבִהֵמָה יְהִי-לָךְ אֵךְ   פָּדָה תְּפָדָה אֶת בְּכוֹר הָאָדָם וְאֶת בְּכוֹר-הַבְּהֵמָה הַטְּמֵאָה תְּפָדָה:	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	<p>וּפְדוּיוֹ מִבֶּן־חֹדֶשׁ תִּפְדֶּה בְּעֶרְכָּךְ בְּסוֹף חֲמִשָּׁת שֶׁקֶלִים בְּשֶׁקֶל הַקֹּדֶשׁ עֶשְׂרִים גֵּרָה הוא:</p>	<p>And you will redeem those from one month old <u>who are to be redeemed to him</u> according to your valuation – money <u>to the value of</u> five shekels according to the holy shekel: it <u>is</u> twenty gerahs.</p>	<p>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 to him.</p>
Num 18:17	<p>אֲךָ בְּכוֹר־שׂוֹר אוֹ-בְכוֹר כֶּשֶׁב אוֹ-בְכוֹר עֶזְזָא לֹא תִפְדֶּה קֹדֶשׁ הֵם אֶת־דָּמָם תִּזְרֹק עַל־הַמִּזְבֵּחַ וְאֶת־חֲלָבָם תִּקְטִיר אִשָּׁה לַרִיחַ נִיחַח לַיהוָה:</p>	<p>But you will not redeem the firstborn ox or the firstborn lamb or the firstborn goat – they <u>are</u> holy. You will sprinkle their blood on the altar, and you will burn their fat <u>as</u> a fire-offering as a sweet fragrance to the LORD.</p>	<p>holy ← <i>holiness</i>.</p>
Num 18:18	<p>וּבִשְׂרָם יִהְיֶה־לָּךְ כַּחֲזֵה הַתְּנוּפָה וּכְשׂוֹק הַיָּמִין לְךָ יִהְיֶה:</p>	<p>And their meat will be <u>yours</u>. <i>Just</i> like the breast of the wave-offering and the <u>right leg</u>, it will be <u>yours</u>.</p>	<p>yours (2x): singular. right leg: see Lev 7:32.</p>
Num 18:19	<p>כֹּל   תְּרוּמַת הַקֹּדָשִׁים אֲשֶׁר יָרִימוּ בְנֵי־יִשְׂרָאֵל לַיהוָה נָתַתִּי לָךְ וּלְבָנֶיךָ וּלְבָנֹתֶיךָ אֶתֶּךָ לְחֹק־עוֹלָם בְּרִית מֶלַח עוֹלָם הוּא לִפְנֵי יְהוָה לָךְ וּלְזֶרְעֶךָ אֶתֶּךָ:</p>	<p>All heave-offerings of holy <i>things</i> 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. It <i>is</i> an age-abiding covenant of salt before the LORD for you and your seed with you.”</p>	
Num 18:20	<p>וַיֹּאמֶר יְהוָה אֶל־אַהֲרֹן בְּאַרְצָם לֹא תִנְחַל וְחֵלֶק לֹא־יִהְיֶה לָּךְ בְּתוֹכָם אֲנִי חֵלֶקְךָ וְנִחְלַתְךָ בְּתוֹךְ בְּנֵי יִשְׂרָאֵל: ס</p>	<p>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.</p>	
Num 18:21	<p>וּלְבָנִי לֹאִי הִנֵּה נָתַתִּי כָּל־מַעֲשֵׂר בְּיִשְׂרָאֵל לְנִחְלָה חֶלְף עֲבַדְתָּם אֲשֶׁר־הֵם עֹבְדִים אֶת־עֲבַדְתָּ אֹהֶל מוֹעֵד:</p>	<p>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.</p>	
Num 18:22	<p>וְלֹא־יִקְרְבוּ עוֹד בְּנֵי יִשְׂרָאֵל אֶל־אֹהֶל מוֹעֵד לְשֹׂאת חֲטָא לָמוֹת:</p>	<p>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>.</p>	<p>no longer: unlike the situation in Ex 33:7. would bear mortal sin ← <i>to bear sin to die</i>.</p>

Num 18:23	וְעִבְדוּ הַלְוִי הוּא אֶת־עֲבֹדַת אֹהֶל מוֹעֵד וְהֵם יִשְׂאוּ עוֹנֵם חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם וּבְתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנְחִלוּ 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 יָרִימוּ לַיהוָה תְּרוּמָה נָתַתִּי לְלוֹוִים לְנַחֲלָה עַל־כֵּן אָמַרְתִּי לָהֶם בְּתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנְחִלוּ 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</u> <u>inheritance</u> among the sons of Israel.’ ”	have an inheritance ← <i>inherit an</i> <i>inheritance</i> .
Num 18:25	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Num 18:26	וְאֶל־הַלְוִיִּם תְּדַבֵּר וְאָמַרְתָּ אֲלֵהֶם כִּי־תִקְחוּ מֵאֵת בְּנֵי־יִשְׂרָאֵל אֶת־הַמַּעֲשֵׂר אֲשֶׁר נָתַתִּי לָכֶם מֵאֲתָם בְּנַחֲלַתְכֶם וְהִרְמַתֶם מִמֶּנּוּ תְּרוּמַת יְהוָה מֵעֵשֶׂר מִן־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</u> to the LORD from it, a tithe of a tithe.	heave-offering to ← <i>heave-</i> <i>offering of</i> .
Num 18:27	וְנִחְשַׁב לָכֶם תְּרוּמַתְכֶם כַּדָּגָן מִן־הַגֶּרֶן וּכְמִלֵּאָה מִן־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 תָּרִימוּ גַם־אַתֶּם 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 תָּרִימוּ אֵת כָּל־תְּרוּמַת יְהוָה מִכָּל־חֻלְבּוֹ אֶת־מִקְדָּשׁוֹ מִמֶּנּוּ:	You will offer all the LORD's heave-offering from all your gifts, from all the <u>best</u> of it – <u>the</u> <u>sacred part</u> of it.	best ← <i>fat</i> .  the sacred <i>part</i> of it ← <i>its</i> <i>sanctuary</i> from it.
Num 18:30	וְאָמַרְתָּ אֲלֵהֶם בְּהִרְיָמְכֶם אֶת־חֻלְבּוֹ מִמֶּנּוּ וְנִחְשַׁב לְלוֹוִים כְּתְּבוֹאֶת גֶּרֶן וּכְתְּבוֹאֶת יֶקֶב:	And you will say to them, «When you offer <u>the best part</u> of <u>it</u> , 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</i> from <i>it</i> .
Num 18:31	וְאָכַלְתֶּם אֹתוֹ בְּכָל־מְקוֹם אֲתָם וּבֵיתְכֶם כִּי־שֹׂכֶר הוּא לָכֶם חֶלְף עֲבֹדַתְכֶם בְּאֹהֶל מוֹעֵד:	And you will eat it in every place, you and your household, for <i>it is</i> your wages in exchange for your work in the tent of contact.	

Num 18:32	וְלֹא־תִשָּׂאוּ עָלָיו חֵטָא בְּהִרְיִמְכֶם אֶת־חִלְבּוֹ מִמֶּנּוּ וְאֶת־קֹדְשֵׁי בְנֵי־יִשְׂרָאֵל לֹא תַחֲלִלוּ וְלֹא תָמוּתוּ: פ	And you will bear no sin on account of it, when you heave up the <i>best part</i> 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</i> <i>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 דִּבֶּר   אֶל־בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ אֵלַיִךְ פָּרָה 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 <u>bring</u> to you a perfect red heifer, which <i>has</i> no blemish, on which no yoke has gone,	bring ← <i>take</i> .
Num 19:3	וַנִּתֶּנָּהּ אֵתָּה אֶל־אַלְעָזָר הַכֹּהֵן וְהוֹצִיא אֹתָהּ אֶל־מַחוּץ לַמַּחֲנֶה וְשַׁחֲטָהּ אֹתָהּ לִפְנָיו:	and you will give it to Eleazar the priest, and he will bring it outside the camp, and he will <u>have it slaughtered</u> in his presence.	Eleazar: see Ex 6:23.  have it slaughtered ← <i>slaughter</i> <i>it</i> . For the causative sense, compare Ex 32:4, Ex 32:35.
Num 19:4	וַלָּקַח אֶלְעָזָר הַכֹּהֵן מִדָּמָהּ בְּאֶצְבָּעוֹ וְהִזָּה אֶל־זִנְחָה פָּנִי אֹהֶל־מוֹעֵד מִדָּמָהּ שֶׁבַע פְּעָמִים:	And Eleazar the priest will take <i>some</i> of its blood on his finger, and he will sprinkle <i>some</i> of its blood straight in front of the tent of contact seven times.	Eleazar: see Ex 6:23.
Num 19:5	וְשָׂרַף אֶת־הַפָּרָה לְעֵינָיו אֶת־עוֹרָהּ וְאֶת־בְּשָׂרָהּ וְאֶת־דָּמָהּ עַל־פְּרִשָּׁה 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	וַלָּקַח הַכֹּהֵן עֵץ אָרְזוֹ וְאַזְבִּיב וְשִׁנֵּי תוֹלַעַת וְהִשְׁלִיךְ אֶל־תּוֹךְ שְׂרַפַּת הַפָּרָה:	And the priest will take cedar wood and hyssop, and scarlet <i>material</i> , and he will throw <i>them</i> into the middle of the conflagration of the heifer.	
Num 19:7	וְכִבֶּס בְּגָדָיו הַכֹּהֵן וְרִחָץ בְּשָׂרוֹ בַּמַּיִם וְאַחֵר יָבוֹא אֶל־הַמַּחֲנֶה וְטָמֵא הַכֹּהֵן עַד־הָעֶרֶב:	Then the priest <u>will wash</u> his clothes, and he will wash his <u>body</u> with water, and after <i>that</i> 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 ← <i>flesh</i> .
Num 19:8	וְהַשָּׂרֵף אֹתָהּ יִכְבֶּס בְּגָדָיו בַּמַּיִם וְרִחָץ בְּשָׂרוֹ בַּמַּיִם וְטָמֵא עַד־הָעֶרֶב:	So he who burns it <u>will wash</u> his clothes in water, and he will wash his <u>body</u> 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 ← <i>flesh</i> .

Num 19:9	וְאִישׁ טָהוֹר אֶת אֲפֶר הַפָּרָה וְהִנִּיחַ מְחוּץ לַמַּחֲנֶה בְּמָקוֹם טָהוֹר וְהִיְתָה לְעֵדוּת בְּנֵי־יִשְׂרָאֵל לְמִשְׁמֶרֶת לְמִי נֹדֶה חַטָּאת הוּא׃	And a man <i>who is</i> clean will collect the ashes of the heifer, and he will deposit <i>them</i> outside the camp in a clean place, and <i>it</i> will be a thing kept for the congregation of the sons of Israel, for water of <i>impurity</i> . It is a sin-offering.	it will be: feminine, discordant with <i>ashes</i> , so perhaps generalising, referring the rite as such.  impurity: the word is used of <i>menstrual impurity</i> .
Num 19:10	וְכִבֶּס הָאִשֹּׁף אֶת־אֲפֶר הַפָּרָה אֶת־בְּגָדָיו וְטָמֵא עַד־הָעֶרֶב וְהִיְתָה לְבִנֵי יִשְׂרָאֵל וּלְגֵר הַגֵּר בְּתוֹכָם לְחֻקַּת עוֹלָם׃	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.	
Num 19:11	הַנֹּגֵעַ בְּמֵת לְכָל־נֶפֶשׁ אָדָם וְטָמֵא שִׁבְעַת יָמִים׃	He who touches the dead <i>body</i> of <i>any person</i> will be unclean for seven days.	any ← <i>every</i> .  person ← <i>soul of a man</i> .
Num 19:12	הוּא יִתְחַטֵּא־בּוֹ בַּיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי יִטָּהֵר וְאִם־לֹא יִתְחַטֵּא בַּיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי לֹא יִטָּהֵר׃	He will have himself propitiated by <i>it</i> 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.	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> ).
Num 19:13	כָּל־הַנֹּגֵעַ בְּמֵת בְּנֶפֶשׁ הָאָדָם אֲשֶׁר־יָמוּת וְלֹא יִתְחַטֵּא אֶת־מִשְׁכַּן יְהוָה טָמֵא וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִיִּשְׂרָאֵל כִּי מִי נֹדֶה לֹא־זָרַק עָלָיו טָמֵא יִהְיֶה עוֹד טָמֵא בּוֹ׃	Everyone who touches the dead <i>body</i> of a man who has died and does not have himself propitiated defiles the LORD's tabernacle, and that <i>person</i> will be cut off from Israel, for the water of <i>impurity</i> has not been sprinkled on him. He will be unclean – his uncleanness will still be on him.	body ← <i>soul</i> .  person ← <i>soul</i> .  impurity: see Num 19:9.
Num 19:14	זֹאת הַתּוֹרָה אֲדָם כִּי־יָמוּת בְּאֹהֶל כָּל־הַבָּא אֶל־הָאֹהֶל וְכָל־אֲשֶׁר בְּאֹהֶל יִטָּמֵא שִׁבְעַת יָמִים׃	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.	
Num 19:15	וְכָל־כֵּל פֶּתוּחַ אֲשֶׁר אֵין־צֶמֶד פֶּתִיל עָלָיו טָמֵא הוּא׃	And every vessel <i>that is</i> open, which <i>does not have</i> a <i>lid</i> screwed on to it, is unclean.	lid screwed ← <i>lid of twisting</i> , in a simple way, with locking lugs. AV differs ( <i>covering bound</i> ), also possible.
Num 19:16	וְכָל־אֲשֶׁר־יָגַע עַל־פְּנֵי הַשָּׂדֶה בַּחֹל־חֶרֶב אוֹ בְּמֵת אוֹ־בְעֵצָם אָדָם אוֹ בַּקֶּבֶר יִטָּמֵא שִׁבְעַת יָמִים׃	And <i>anyone</i> in an open field who touches <i>anyone</i> fallen by the sword or dead or a man's bone or a grave will be unclean for seven days.	anyone ← <i>everyone</i> .  fallen ← <i>wounded, killed or profaned</i> .

Num 19:17	וְלָקְחוּ לְטָמֵא מֵעֵפֶר שְׂרָפַת הַחֲטָאת וְנָתַן עָלָיו מֵיִם חַיִּים אֶל-כָּלִי:	And they will take for him who is unclean <u>some dust from the burnt sin-offering</u> , and he will put <u>running</u> water on it in a vessel,	some dust from ← <i>from the dust of</i> .  burnt sin-offering ← <i>burning of the sin-offering</i> .  running ← <i>living</i> .
Num 19:18	וְלָקַח אִזּוֹב וְטָבַל בַּמִּים אִישׁ טְהוֹר וְהִזָּה עַל-הָאֹהֶל וְעַל-כָּל-הַכֵּלִים וְעַל-הַנְּפָשׁוֹת אֲשֶׁר הָיוּ-שָׁם וְעַל-הַנֶּזֶעַ בַּעֲצָם אוֹ בַּחֲלָל אוֹ בַּמֵּת אוֹ בַּקֶּבֶר:	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 people who were there, and on him who touched the bone or the fallen <i>man</i> or the dead or the grave.	furnishings ← <i>vessels, or equipment</i> .  people ← <i>souls</i> .
Num 19:19	וְהִזָּה הַטָּהוֹר עַל-הַטָּמֵא בַּיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי וְחָטְאוּ בַּיּוֹם הַשְּׁבִיעִי וְכַבֵּס בַּגָּדָיו וְרַחֵץ בַּמִּים וְטָהַר בַּעֲרָב:	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.	expiate him: AV differs ( <i>purify himself</i> ). But the verb is <i>piel</i> , transitive, not <i>hithpael</i> , reflexive.
Num 19:20	וְאִישׁ אֲשֶׁר-יִטְמָא וְלֹא יִתְחַטֵּא וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא מִתּוֹךְ הַקְּהָל כִּי אֶת-מִקְדָּשׁ יְהוָה טָמֵא מִי נִדָּה לֹא-זָרַק עָלָיו טָמֵא הוּא:	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.	person ← <i>soul</i> .  impurity: see Num 19:9.
Num 19:21	וְהָיְתָה לָהֶם לְחֻקַּת עוֹלָם וּמִזֶּה מִי-הַנִּדָּה יִכַּבֵּס בַּגָּדָיו וְהַנֶּזֶעַ בְּמֵי הַנִּדָּה יִטְמָא עַד-הָעֶרֶב:	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.	impurity (2x): see Num 19:9.
Num 19:22	וְכָל אֲשֶׁר-יִגְעֹבוּ הַטָּמֵא יִטְמָא וְהַנֶּפֶשׁ הַנֹּגַעַת תִּטְמָא עַד-הָעֶרֶב: פ	And <u>anyone</u> whom he who is unclean touches will become unclean, and <i>any person</i> who touches <i>him</i> will become unclean until the evening.' ”	anyone ← <i>everyone</i> .  person ← <i>soul</i> .
Num 20:1	וַיָּבֹאוּ בְנֵי-יִשְׂרָאֵל כָּל-הָעֵדָה מִדְבַּר-צִן בַּחֹדֶשׁ הָרִאשׁוֹן וַיָּשֶׁב הָעָם בְּקִדְשׁ וַתָּמָת שָׁם מִרְיָם וַתִּקְבֹּר שָׁם:	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.	
Num 20:2	וְלֹא-הָיָה מַיִם לָעֵדָה וַיִּקְהָלוּ עַל-מֹשֶׁה וְעַל-אַהֲרֹן:	And there was no water for the congregation, and they convened together against Moses and against Aaron.	

Num 20:3	וַיִּרֶב הָעָם עִם־מֹשֶׁה וַיֹּאמְרוּ לֹא־מָר וְלוֹ גָּעַנּוּ בְּגֹעַ אֲחֵינוּ לִפְנֵי יְהוָה:	And the people contended with Moses and spoke and said, “If only we had expired when our brothers expired before the LORD.	
Num 20:4	וְלָמָּה הֵבֵאתֶם אֶת־קֶהֱלָ 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 הֵעֲלִיתֶנּוּ מִמִּצְרַיִם לְהָבִיא אֹתָנוּ אֶל־הַמָּקוֹם הָרָע הַזֶּה לֹא יִמְקוֹם זֵרַע וְתֵאֱנָה וְגִפְלֹן וְרִמּוֹן וּמִים אֵין לִשְׁתּוֹת:	And why have <u>you</u> brought us up from Egypt to bring us to this bad place? <i>There is</i> no place with seed or figs or vine or pomegranates, and <i>there is</i> no water to drink.”	you: plural.
Num 20:6	וַיָּבֹאוּ מֹשֶׁה וְאַהֲרֹן מִפְּנֵי הַקֹּהֶל אֶל־פֶּתַח אֹהֶל מוֹעֵד וַיִּפְּלוּ עַל־פְּנֵיהֶם וַיֵּרָא כְּבוֹד־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־הַמֶּטֶה וְהַקְהֵל אֶת־הָעֵדָה אֹתָהּ וְאַהֲרֹן אָחִיךָ וְדַבַּרְתֶּם אֶל־הַסֵּלַע לְעֵינֵיהֶם וְנָתַן מִימּוֹ וְהוֹצֵאתָ לָהֶם מַיִם מִן־הַסֵּלַע 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־הַמֶּטֶה 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 הַסֵּלַע וַיֹּאמֶר לָהֶם שְׁמַעוּ־נָא הַמַּרְיִים הַמִּן־הַסֵּלַע הַזֶּה נֹוצִיא לָכֶם מַיִם:	And Moses and Aaron convened the convocation <u>in front of the rock</u> , and he said to them, “Hear please, you rebels. <i>Can</i> we extract water from this rock for you?”	in front of the rock ← <i>to in front of the rock</i> .
Num 20:11	וַיָּרֶם מֹשֶׁה אֶת־יָדוֹ וַיִּדֹּךְ אֶת־הַסֵּלַע בְּמִטְּהוֹ פַּעַמַּיִם 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 vav.

Num 20:12	<p>וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאַל־אַהֲרֹן יַעַן לֹא־הֵאֱמַנְתֶּם בִּי לְהַקְדִּישֵׁנִי לְעֵינֵי בְנֵי יִשְׂרָאֵל לָכֵן לֹא תָבִיאוּ אֶת־הַקֹּהֶל הַזֶּה אֶל־הָאָרֶץ אֲשֶׁר־נָתַתִּי לָהֶם:</p>	<p>Then the LORD said to Moses and Aaron, “Because you did not believe me, <u>by 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.”</p>	<p>by sanctifying: gerundial use of the infinitive.</p>
Num 20:13	<p>הָמָּה מִי מְרִיבָה אֲשֶׁר־רָבוּ בְנֵי־יִשְׂרָאֵל אֶת־יְהוָה וַיִּקְדָּשׁ בָּם: ס</p>	<p>This <i>is</i> the water of Meribah because the sons of Israel contended with the LORD, and he was sanctified <u>by it</u>.</p>	<p>Meribah: <i>contention</i>.</p> <hr/> <p>by it: referring to <i>the water</i>. Alternatively translate <i>through them</i> (the sons of Israel). AV differs, following the alternative, <i>in them</i>.</p>
Num 20:14	<p>וַיִּשְׁלַח מֹשֶׁה מַלְאָכִים מִקְדָּשׁ אֶל־מֶלֶךְ אֱדוֹם כֹּה אָמַר אַחִיד יִשְׂרָאֵל אֹתָהּ יָדַעְתָּ אֵת כָּל־הַתְּלָאָה אֲשֶׁר מִצָּאתֵנוּ:</p>	<p>Then Moses sent messengers from Kadesh to the king of Edom, <i>saying</i>, “This <i>is what</i> your brother Israel says: ‘You know all <u>the trouble which has come our way</u>,</p>	<p>this <i>is what</i> ← <i>thus</i>.</p> <hr/> <p>the trouble which has come our way ← <i>the trouble which has found us</i>, so <i>the trouble which we have encountered</i>. N.B. for <i>trouble</i>, [CB]’s Bible text= <i>travel</i> for AV’s →</p>
Num 20:15	<p>וַיֵּרְדּוּ אֲבֹתֵינוּ מִצְרָיִמָּה וַנָּשָׁב בְּמִצְרַיִם יָמִים רַבִּים וַיִּרְעוּ לָנוּ מִצְרַיִם וּלְאֲבֹתֵינוּ:</p>	<p><u>how</u> our fathers went down to Egypt and how we dwelt in Egypt for many days, and <u>how</u> Egypt afflicted us and our fathers,</p>	<p>↳ <i>travail</i>, from <i>trauaile</i> in the 1611 edition.</p> <hr/> <p>how ... and how ← <i>and ... and</i>. Wider use of the vav, but the English idiom is not a relative conjunction of manner here.</p>
Num 20:16	<p>וַנִּצְעַק אֶל־יְהוָה וַיִּשְׁמַע קֹלָנוּ וַיִּשְׁלַח מַלְאָךְ וַיֵּצֵאֵנוּ מִמִּצְרַיִם וְהִנֵּה אֲנַחְנוּ בְּקֶדֶשׁ עִיר קֶצֶה גְבוּלָךְ:</p>	<p>and <u>how</u> we cried out to the LORD and <u>how</u> 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 territory.</p>	<p>and how (2x): see previous verse.</p> <hr/> <p>he heeded us ← <i>he heard our voice</i>.</p> <hr/> <p>here we <i>are</i> ← <i>behold us</i>.</p> <hr/> <p>territory ← <i>border</i>.</p>
Num 20:17	<p>נִעְבְּרָה־נָּא בָּאָרְצְךָ לֹא נַעֲבֹר בְּשָׂדֶה וּבְכָרֶם וְלֹא נִשְׁתֶּה מִי בְּאֵר דֶּרֶךְ הַמֶּלֶךְ נֵלֶךְ לֹא נָטָה יְמִין וּשְׂמֹאל עַד אֲשֶׁר־נַעֲבֹר גְּבוּלָךְ:</p>	<p>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.’ ”</p>	<p>wells ← <i>well</i>.</p> <hr/> <p>territory ← <i>border</i>.</p>
Num 20:18	<p>וַיֹּאמֶר אֵלָיו אֱדוֹם לֹא תַעֲבֹר בִּי פֶן־בְּחָרֶב אֵצֶא לִקְרֹאתְךָ:</p>	<p>But Edom said to him, “You may not <u>cross my country</u>, otherwise I will come out against you with the sword.”</p>	<p>cross my <i>country</i> ← <i>cross by / through me</i>.</p>
Num 20:19	<p>וַיֹּאמְרוּ אֵלָיו בְּנֵי־יִשְׂרָאֵל בְּמַסְלָה נַעֲלֶה וְאִם־מִיָּמִיד נִשְׁתֶּה אֲנִי וּמִקְנִי וְנָתַתִּי מִכְרָם רַק אִי־דָבָר בְּרַגְלִי אֵעֱבֹרָה:</p>	<p>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 is no alternative</u>: I will cross <u>on foot</u>.”</p>	<p><i>there is no alternative</i> ← <i>just there (is) no thing / word (else)</i>. AV differs (<i>without doing any thing else</i>). [CB] proposes <i>without (saying) a word</i>.</p> <hr/> <p>on foot ← <i>by my feet</i>.</p>

Num 20:20	וַיֹּאמֶר לֹא תַעֲבֹר וַיֵּצֵא אֱדוֹם לִקְרֹאתוֹ בְּעַם כָּבֵד וּבְיָד חֲזָקָה:	Then he said, “You may not cross.” And Edom came out against him with a <i>considerable number of people</i> and with a strong hand.	considerable ← <i>weighty</i> .
Num 20:21	וַיִּמָּאֵן   אֱדוֹם נָתַן אֶת־יִשְׂרָאֵל עֹבֵר בְּגִבְלוֹ וַיֵּט יִשְׂרָאֵל מֵעָלָיו: פ	And Edom refused to give Israel passage through his <i>territory</i> , and Israel turned away <i>from it</i> .	territory ← <i>border</i> .  from it: AV differs ( <i>from him</i> ), also possible.
Num 20:22	וַיִּסְעוּ מִקֶּדֶשׁ וַיָּבֹאוּ בְנֵי־יִשְׂרָאֵל כָּל־הָעֵדָה הָהָר הַהִר:	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 וְאַל־אַהֲרֹן בְּהַר הָהָר עַל־גִּבּוֹל אֶרֶץ־אֱדוֹם 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־עַמּוּזוֹ כִּי לֹא יָבֹא אֶל־הָאָרֶץ אֲשֶׁר נָתַתִּי לְבְנֵי יִשְׂרָאֵל עַל אֲשֶׁר־מָרִיתֶם אֶת־פִּי לְמִי מִרִיבָה:	“Aaron will be gathered to his <i>people</i> , for he will not go into the land which I have given to the sons of Israel, because <i>you</i> rebelled against my <i>word</i> 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 הָר הָהָר:	Take Aaron and Eleazar his son and bring them <i>up</i> 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	וְהַפְּשֹׁט אֶת־אַהֲרֹן אֶת־בְּגָדָיו וְהַלְבִּשְׁתֶּם אֶת־אֶלְעָזָר בְּנֹו וְאַהֲרֹן יֵאָסֵף וּמָת שָׁם:	And strip Aaron of his clothes, and clothe Eleazar 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־הָהָר הָהָר לְעֵינֵי כָּל־הָעֵדָה:	And Moses did as the LORD had commanded, and they went up into Mount Hor <i>in the sight</i> of the whole of the congregation.	in the sight ← <i>before the eyes</i> .
Num 20:28	וַיִּפְשֹׁט מֹשֶׁה אֶת־אַהֲרֹן אֶת־בְּגָדָיו וַיַּלְבֵּשׁ אֹתָם אֶת־אֶלְעָזָר בְּנֹו וַיָּמָת אַהֲרֹן שָׁם בְּרֹאשׁ הָהָר וַיֵּרֶד מֹשֶׁה וְאֶלְעָזָר מִן־הָהָר:	And Moses stripped Aaron of his clothes, and he clothed Eleazar his son <i>with</i> them, and Aaron died there on the summit of the mountain. Then Moses and Eleazar 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 בֵּית 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	<p>וַיִּשְׁמַע הַכְּנַעֲנִי מֶלֶךְ-עָרָד  יֹשֵׁב הַנֶּגֶב כִּי בָא יִשְׂרָאֵל  דֶּרֶךְ הָאֲתָרִים וַיִּלָּחֶם  בְּיִשְׂרָאֵל וַיִּשָּׁב   מִמֶּנּוּ שְׁבִי:</p>	<p>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.</p>	<p>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>.</p>
Num 21:2	<p>וַיֵּדֶר יִשְׂרָאֵל נֶדֶר לַיהוָה  וַיֹּאמֶר אֶסְ-נָתָן תָּתֵן  אֶת-הָעָם הַזֶּה בְּיָדִי  וְהִחַרְמֹתִי אֶת-עָרֵיהֶם:</p>	<p>Then Israel made a vow to the LORD and said, “If you <u>decisively deliver</u> this people into <u>our hands</u>, <u>then we</u> will destroy their cities.”</p>	<p>decisively deliver: infinitive absolute.</p> <hr/> <p>our hands, then we ← <i>my hand, then I</i>. Collective usage of <i>Israel</i>.</p>
Num 21:3	<p>וַיִּשְׁמַע יְהוָה בְּקוֹל יִשְׂרָאֵל  וַיִּתֵּן אֶת-הַכְּנַעֲנִי וַיַּחֲרֶם  אֹתָהֶם וְאֶת-עָרֵיהֶם וַיִּקְרָא  שֵׁם-הַמָּקוֹם חֲרָמָה: פ</p>	<p>And the LORD <u>heeded Israel</u>, and he delivered up the <u>Canaanites</u>, and <u>they</u> destroyed them and their cities, and <u>they</u> named the place Hormah.</p>	<p>heeded Israel ← <i>heard Israel's voice</i>.</p> <hr/> <p>Canaanites ← <i>Canaanite</i>. Collective usage.</p> <hr/> <p>they (2x) ← <i>he</i>. Collective usage of <i>Israel</i>.</p>
Num 21:4	<p>וַיִּסְעוּ מֵהָר הַהוּא דֶּרֶךְ  יַם-סוּף לְסָבֵב אֶת-אֶרֶץ  עֲדוֹם וַתִּקְצַר נַפְשֵׁהֶם  בַּדֶּרֶךְ:</p>	<p>Then they moved from Mount Hor <i>by</i> the route of the Red Sea, to go round the land of Edom, but <u>the people became impatient</u> on the way.</p>	<p>the people became impatient ← <i>the soul of the people became short</i>.</p>
Num 21:5	<p>וַיְדַבֵּר הָעָם בָּאלֹהִים וּבִמֹּשֶׁה  לֵמָּה הֵעֲלִיתָנוּ מִמִּצְרַיִם  לָמוֹת בַּמִּדְבָּר כִּי אֵין לָחֶם  וְאֵין מַיִם וְנִפְשָׁנוּ קָצָה בִּלְחֶם  הַקֶּלֶקֶל:</p>	<p>And the people spoke against God and Moses, <i>saying</i>, “Why have you brought us up from Egypt <i>for us</i> to die in the desert? For <i>there is</i> no bread and no water, and our <u>being</u> loathes <i>this</i> insubstantial bread.”</p>	<p>being ← <i>soul</i>.</p>
Num 21:6	<p>וַיִּשְׁלַח יְהוָה בָּעָם אֶת  הַנָּחָשִׁים הַשָּׂרָפִים וַיִּנְשָׁכוּ  אֶת-הָעָם וַיָּמָת עַם-רַב  מִיִּשְׂרָאֵל:</p>	<p>At <u>this</u> the LORD sent <u>fiery serpents</u> on the people, and they bit the people, and many people of Israel died.</p>	<p>at this: wider use of the vav.</p> <hr/> <p>fiery serpents ← <i>the fiery serpents</i>.</p>
Num 21:7	<p>וַיָּבֹא הָעָם אֶל-מֹשֶׁה וַיֹּאמְרוּ  חָטָאנוּ כִּי-דִבַּרְנוּ בַיהוָה וּבָדָד  הִתְפַּלֵּל אֶל-יְהוָה וַיִּסֶּר  מֵעֲלֵינוּ אֶת-הַנָּחָשׁ וַיִּתְּפַלֵּל  מֹשֶׁה בְּעַד הָעָם:</p>	<p>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 <u>serpents</u> from us.” And Moses prayed for the people.</p>	<p>serpents ← <i>serpent</i>. Collective usage.</p>
Num 21:8	<p>וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה עֲשֵׂה  לָךְ שָׂרָף וְשִׂים אוֹתוֹ עַל-גֹּסֶם  וְהָיָה כָּל-הַנִּשְׁוָד וְרָאָה אוֹתוֹ  וְחָיָ:</p>	<p>Then the LORD said to Moses, “Make yourself a <i>fiery serpent</i> and put it on a standard, and it will come to pass <i>that</i> everyone who <i>has been</i> bitten but <i>who</i> looks at it, will live.”</p>	

Num 21:9	וַיַּעַשׂ מֹשֶׁה נָחָשׁ נְחֹשֶׁת וַיִּשְׁמְהוּ עַל-הַנֶּסֶךְ וַהֲיָה אִם-נִשְׁךְ הַנָּחָשׁ אֶת-אִישׁ וַהֲבִיט אֶל-נָחָשׁ הַנְּחֹשֶׁת וַחֲיָי:	So Moses made a <b>copper serpent</b> and put it on the <b>standard</b> , and it came to pass <i>that</i> if a serpent had bitten a man, and he beheld the copper serpent, he lived.	<b>John 3:14.</b> <hr/> copper serpent: the two words are from the same root, נחש, or from two homonymic roots.
Num 21:10	וַיִּסְעוּ בְנֵי יִשְׂרָאֵל וַיַּחֲנוּ בְּאוֹבוֹת:	Then the sons of Israel moved on and encamped at Oboth.	
Num 21:11	וַיִּסְעוּ מֵאוֹבֹת וַיַּחֲנוּ בְּעֵי הָעֲבָרִים בַּמִּדְבָּר אֲשֶׁר עַל-פְּנֵי מוֹאָב מִמִּזְרַח הַשָּׁמֶשׁ:	Then they moved on from Oboth and encamped at the <u>ruins of Abarim</u> in the desert which <i>is</i> alongside Moab, towards the <u>sunrise</u> .	ruins of Abarim: AV differs somewhat ( <i>Ije-abarim</i> ). <hr/> 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 <u>Zered</u> .	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 אֲרֹנוֹן אֲשֶׁר בַּמִּדְבָּר הַיָּצֵא מִגְּבוּל הָאֱמֹרִי כִּי אֲרֹנוֹן 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 <u>territory</u> of the <u>Amorites</u> , for the Arnon <i>is</i> the border of Moab, between Moab and the <u>Amorites</u> .	territory ← <i>border</i> . <hr/> Amorites (2x): see Gen 10:16.
Num 21:14	עַל-כֵּן יֹאמַר בְּסֵפֶר מִלְחָמָת יְהוָה אֶת-זֶהָב בְּסוּפָה וְאֶת-הַנְּחָלִים אֲרֹנוֹן:	This <i>is</i> why it relates in the Book of the Wars of the LORD, “ <u>Vaheḇ</u> in the <u>whirlwind</u> And the brooks <i>of</i> Arnon,	Vaheb: AV differs ( <i>what He did</i> ). <hr/> whirlwind: AV differs ( <i>Red Sea</i> ), which is <i>suph</i> , not <i>suphah</i> .
Num 21:15	וְאֲשֶׁל הַנְּחָלִים 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 וְאֶתְנַתְּנָה 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	אֲזַיִשִּׁיר יִשְׂרָאֵל אֶת-הַשִּׁירָה הַזֹּאת עָלֵי בְּאֵר עֲנוּ-לָהּ:	Then Israel sang this song: “Spring up, <i>O</i> well; Sing in response to it.	
Num 21:18	בְּאֵר חֲפְרוּהָ שָׂרִים כְּרוּהָ נְדִיבֵי הָעָם בְּמַחֲקָק בְּמִשְׁעָנָתָם וּמִמִּדְבָּר מִתְּנָה:	<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 נַחֲלִיאֵל וּמִנַּחֲלִיאֵל בְּמוֹת:	Then <i>they</i> moved from Mattanah to Nahaliel, and from Nahaliel to Bamoth,	
Num 21:20	וּמִבְּמוֹת הַגֵּיא אֲשֶׁר בְּשֵׂדָה מוֹאָב רֹאשׁ הַפִּסְגָּה וְנִשְׁקָפָה עַל-פְּנֵי הַיַּשִּׁימוֹן: 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 <u>landscape</u> of Jeshimon.	landscape ← <i>face, surface</i> .
Num 21:21	וַיִּשְׁלַח יִשְׂרָאֵל מַלְאָכִים אֶל-סִיחֹן מֶלֶךְ-הָאֱמֹרִי 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 נָטָה בְּשֵׂדָה וּבְכָרֶם לֹא נִשְׁתָּה מִי בְּאֵר בְּדֶרֶךְ הַמֶּלֶךְ גֵּלָד עַד אֲשֶׁר-נַעֲבֹר 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>I</i> , Israel being used collectively. <hr/> territory ← <i>border</i> .
Num 21:23	וְלֹא-נָתַן סִיחֹן אֶת-יִשְׂרָאֵל עָבַר בְּגֻבְלוֹ וַיֵּאסֹף סִיחֹן אֶת-כָּל-עַמּוֹ וַיֵּצֵא לַקְרָאת יִשְׂרָאֵל הַמִּדְבָּרָה וַיָּבֹא 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 ← <i>border</i> .
Num 21:24	וַיַּכֵּהוּ יִשְׂרָאֵל לְפִי-חֶרֶב וַיִּירֶשׁ אֶת-אַרְצוֹ מֵאֲרֹנִן עַד-יַבֹּק עַד-בְּנֵי עַמּוֹן כִּי עָז גְּבוּל 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 <i>held</i> .	territory ← <i>border</i> .
Num 21:25	וַיִּקַּח יִשְׂרָאֵל אֶת כָּל-הָעָרִים הָאֵלֶּה וַיֵּשֶׁב יִשְׂרָאֵל בְּכָל-עָרֵי הָאֱמֹרִי בְּחִשְׁבּוֹן וּבְכָל-בְּנוֹתֶיהָ:	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. <hr/> satellite towns ← <i>daughters</i> .
Num 21:26	כִּי חִשְׁבּוֹן עִיר סִיחֹן מֶלֶךְ הָאֱמֹרִי הוּא וְהוּא נִלָּחֵם בְּמֶלֶךְ מוֹאָב הָרִאשׁוֹן וַיִּקַּח אֶת-כָּל-אַרְצוֹ מִדָּו עַד-אַרְנֹן:	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. <hr/> control ← <i>hand</i> .
Num 21:27	עַל-כֵּן יֹאמְרוּ הַמְשֻׁלִּים בָּאוּ חִשְׁבּוֹן תִּבְנֶה וְתִכּוֹנֶנּוּ 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 לְהַבֵּה מִקְרִית סִיחֹן אֲכָלָה עָר מוֹאָב בְּעָלֵי בָמוֹת אַרְנוֹן:	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	אֹי־לְךָ מוֹאָב אֲבִדָּתָ עַם־כִּמּוֹשׁ נָתַן בָּנָיו פְּלִיטָם וּבְנֹתָיו בַּשְּׁבִית לְמֶלֶךְ אֹמְרֵי סִיחֹן:	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 <u>Amorites</u> .	Jer 48:46.  Amorites: see Gen 10:16.
Num 21:30	וַיִּרְם אֲבָד חֶשְׁבֹּן עַד־דִּיבּוֹן וַנָּשִׁים עַד־נֹפַח אֲשֶׁר עַד־מִדְבָּא:	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.”	which: with a supralinear dot over the <i>resh</i> . See [CB] App. 31. [CB] then reads the word as <i>men</i> .
Num 21:31	וַיֵּשֶׁב יִשְׂרָאֵל בְּאֶרֶץ הָאֹמְרִי:	Then Israel dwelt in the land of the <u>Amorites</u> .	Amorites: see Gen 10:16.
Num 21:32	וַיִּשְׁלַח מֹשֶׁה לְרַגֵּל אֶת־יַעֲזֵר וַיִּלְכְּדוּ בְּנֵי־חֵי *וַיִּירֶשׁ **וַיִּוֹרֶשׁ אֶת־הָאֹמְרִי אֲשֶׁר־שָׁם:	Then Moses sent <i>spies</i> to spy out Jazer, and they captured its satellite towns, and he dispossessed the <u>Amorites</u> who were there.	he dispossessed: the <i>ketiv</i> ( <i>qal</i> ) and <i>qeré</i> ( <i>hiphil</i> ) are similar words with the same meaning.  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> .  satellite towns ← <i>its daughters</i> .  Amorites: see Gen 10:16.
Num 21:33	וַיִּפְּנוּ וַיַּעֲלוּ דֶרֶךְ הַבָּשָׁן וַיֵּצֵא עוֹג מֶלֶךְ־הַבָּשָׁן לִקְרֹאתָם הוּא וְכָל־עַמּוֹ לַמִּלְחָמָה אֶדְרַעִי:	Then they turned and went up the road to <u>Bashan</u> , and Og king of <u>Bashan</u> came out against them – he and all his people – to the battle at Edrei.	Bashan (2x) ← <i>the Bashan</i> .
Num 21:34	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה אַל־תִּירָא אֹתוֹ כִּי בִיָּדִי נֹתְתִי אֹתוֹ וְאֶת־כָּל־עַמּוֹ וְאֶת־אֶרְצוֹ וְעָשִׂיתָ לוֹ כַּאֲשֶׁר עָשִׂיתָ לְסִיחֹן מֶלֶךְ הָאֹמְרִי אֲשֶׁר יוֹשֵׁב בְּחֶשְׁבֹּן:	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 <u>Amorites</u> who was living in Heshbon.”	Amorites: see Gen 10:16.

Num 21:35	וַיַּכּוּ אֹתוֹ וְאֶת־בָּנָיו וְאֶת־כָּל־עַמּוֹ עַד־בִּלְתִּי הַשְׁאִיר־לוֹ שְׂרִיד וַיִּירְשׁוּ אֶת־אֶרֶצוֹ:	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.	
Num 22:1	וַיִּסְעוּ בְנֵי יִשְׂרָאֵל וַיַּחֲנוּ בְּעַרְבֹת מוֹאָב מֵעַבְר לִירְדֵן יֶרִחוֹ: 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> .  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.  Amorites: see Gen 10:16.
Num 22:3	וַיִּגַּר 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־סְבִיבֵיתֵינוּ כְּלַחֵד הַשּׁוֹר אֶת יֶרֶק הַשָּׂדֶה וּבָלָק בֶּן־צִפּוֹר מֶלֶךְ לְמוֹאָב בָּעֵת 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־בִּלְעָם בֶּן־בְּעֹזֵר פֶּתוֹרָה אֲשֶׁר עַל־הַנָּהָר אֶרֶץ בְּנֵי־עַמּוֹ לְקַרְא־לוֹ לֵאמֹר הִנֵּה עָם יֵצֵא מִמִּצְרַיִם הִנֵּה כֶסֶף אֶת־עֵינֵי הָאָרֶץ וְהוּא יֵשֵׁב מִמְּלִי:	and he sent messengers to <u>Balaam</u> 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.  surface ← <i>eye</i> .  they are living ← <i>he is living</i> . Collective usage for <i>the people</i> , also elsewhere in this section.
Num 22:6	וַעֲתָה לְכֵה־נָּא אָרְה־לִּי אֶת־הָעָם הַזֶּה כִּי־עָצוּם הוּא מִמֶּנִּי אוּלַי אוּכַל נִכְה־בּוֹ וּאֶגְרֹשׁנוּ מִן־הָאָרֶץ כִּי יִדְעָתִי אֶת אֲשֶׁר־תְּבַרֵךְ מִבְּרָךְ וְאֲשֶׁר תֹּאֵר יוֹאֵר:	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	וַיָּלְכוּ זִקְנֵי מוֹאָב וְזִקְנֵי מִדְיָן וַקְסָמִים בְּיָדָם וַיָּבֹאוּ אֶל-בָּלָעַם וַיְדַבְּרוּ אֵלָיו דְּבָרֵי בָּלָק:	So the elders of Moab and the elders of Midian went with divining <i>payment</i> in their hand, and they came to Balaam and quoted Balak's words to him.	Balaam: see Num 22:5.
Num 22:8	וַיֹּאמֶר אֲלֵיהֶם לֵינוּ פֹה הַלַּיְלָה וְהִשְׁבַּתִּי אִתְּכֶם דָּבָר כַּאֲשֶׁר יְדַבֵּר יְהוָה אֵלַי וַיֵּשְׁבוּ שְׂרֵי-מוֹאָב עִם-בָּלָעַם:	And he said to them, “Lodge here tonight, and I will report to you according to what the LORD says to me.” So Moab's dignitaries stayed with Balaam.	report ← <i>return word</i> . Balaam: see Num 22:5.
Num 22:9	וַיָּבֹא אֱלֹהִים אֶל-בָּלָעַם וַיֹּאמֶר מִי הָאֲנָשִׁים הָאֵלֶּה עִמָּךְ:	And God came to Balaam, and he asked, “Who <i>are</i> these men with you?”	Balaam: see Num 22:5. asked ← <i>said</i> .
Num 22:10	וַיֹּאמֶר בָּלָעַם אֶל-הָאֱלֹהִים בָּלָק בֶּן-צִפּוֹר מֶלֶךְ מוֹאָב שָׁלַח אֵלַי:	And Balaam said to God, “Balak the son of Zippor, the king of Moab, sent <i>them</i> to me <i>and they</i> <i>said</i> ,	Balaam: see Num 22:5.
Num 22:11	הִנֵּה הָעָם הַיֵּצֵא מִמִּצְרַיִם וַיִּכֶסּוּ אֶת-עֵין הָאָרֶץ עֹתָהּ לִכְהַ קְבָה-לִּי אֹתוֹ אוֹלֵי אוֹכַל לִהְלָחֶם בּוֹ וְגִרְשָׁתִּיו:	‘Look, <u>the 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-בָּלָעַם לֹא תֵלֵךְ עִמָּהֶם לֹא תֹאֵר אֶת-הָעָם כִּי בְרוּךְ הוּא:	And God said to Balaam, “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 בָּלָעַם בַּבֹּקֶר וַיֹּאמֶר אֶל-שְׂרֵי בָלָק לָכוּ אֶל-אַרְצְכֶם כִּי מֵאֵן יְהוָה לְתַתִּי לַהֲלֹךְ עִמָּכֶם:	And Balaam 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	וַיָּקוּמוּ שְׂרֵי מוֹאָב וַיָּבֹאוּ אֶל-בָּלָק וַיֹּאמְרוּ מֵאֵן בָּלָעַם הָלֹךְ עִמָּנוּ:	So Moab's dignitaries arose and went to Balak and said, “Balaam refuses to go with us.”	Balaam: see Num 22:5.
Num 22:15	וַיִּסַּף עוֹד בָּלָק שְׁלַח שָׂרִים רַבִּים וְנִכְבָּדִים מֵאֵלֶּה:	Then Balak sent dignitaries again, 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-בָּלָעַם וַיֹּאמְרוּ לוֹ כֹּה אָמַר בָּלָק בֶּן-צִפּוֹר אֶל-נָא תִמְנַע מֵהָלֶכְךָ אֵלַי:	And they came to Balaam, and they said to him, “ <i>This is what</i> Balak the son of Zippor says: ‘Do not, please, refrain from coming to me.	Balaam: see Num 22:5. <i>this is what</i> ← <i>thus</i> .

Num 22:17	כִּי־כִבֹּד אֶכְבֹּדְךָ מְאֹד וְכָל אֲשֶׁר־תֹּאמַר אֵלַי אֶעֱשֶׂה וּלְכֶה־נָּא קִבְּה־לִּי אֶת הָעָם הַזֶּה:	For I 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 בִּלְעָם וַיֹּאמֶר אֶל־עֲבָדָי בָּלֶק אִם־יִתֶּן־לִי בָלֶק מָלֵא בֵּיתוֹ כֶּסֶף וְזָהָב לֹא אוֹכֵל לְעֵבֵר אֶת־פִּי יְהוָה אֱלֹהֵי לַעֲשׂוֹת קִטְנָה אוֹ גְדוֹלָה:	Then Balaam answered and said to Balak's servants, “ <i>Even</i> if Balak gives me his house full of silver and gold, I cannot transgress the word of the LORD my God, by <i>doing anything</i> small or great.	Balaam: see Num 22:5.  word ← <i>mouth</i> .  by doing: gerundial use of the infinitive.
Num 22:19	וַעֲתָה שְׁבוּ נָא בֵּזֶה גַם־אַתֶּם הַלַּיְלָה וְאִדְעָה מֶה־יֹּסֵף 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־בִּלְעָם לַיְלָה וַיֹּאמֶר לוֹ אִם־לִקְרֹא לְךָ בָּאוּ הָאֲנָשִׁים קוֹם לֶךְ אַתָּם וְאִךְ אֶת־הַדָּבָר אֲשֶׁר־אֲדַבֵּר אֵלֶיךָ אֲתוֹ תַעֲשֶׂה:	And God came to Balaam by night and said to him, “If the men come and call for you, <i>arise and go</i> with them, but you will surely carry out the words which I will speak to you.”	Balaam: see Num 22:5.  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.”  words ← <i>word, speech, thing</i> .
Num 22:21	וַיָּקָם בִּלְעָם בַּבֹּקֶר וַיַּחֲבֹשׁ אֶת־אַתָּנּוֹ וַיֵּלֶךְ עִם־שָׂרֵי מוֹאָב:	So Balaam arose in the morning, and he saddled his <i>she-ass</i> , and he went with Moab's dignitaries.	Balaam: see Num 22:5.  <i>she-ass</i> : Balaam's ass is specifically a jenny, but we translate as <i>ass</i> further on.
Num 22:22	וַיַּחֲרֹאֲף אֱלֹהִים כִּי־הוֹלִךְ הוּא וַיִּתְּיָצֵב מִלֵּאֲדָה יְהוָה בַּדֶּרֶךְ לְשָׁטֵן לוֹ וְהוּא רֹכֵב עַל־אַתָּנּוֹ וּשְׁנֵי נַעֲרָיו עִמּוֹ:	Then God's anger was kindled because he went, and the angel of the LORD stationed himself on the road, <i>in opposition</i> 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.  <i>in opposition</i> ← <i>for an opponent</i> .
Num 22:23	וַתֵּרֶא הָאֲתָנּוֹן אֶת־מִלְּאֲדָה יְהוָה נֹצֵב בַּדֶּרֶךְ וַחֲרָבּוֹ שְׁלוּפָה בִּידּוֹ וַתֵּט הָאֲתָנּוֹן מִן־הַדֶּרֶךְ וַתֵּלֶךְ בַּשָּׂדֶה וַיִּךְ בִּלְעָם אֶת־הָאֲתָנּוֹן 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	וַיַּעֲמֵל מִלְּאֲדָה יְהוָה בְּמִשְׁעוֹל הַכֹּרְמִים גֶּדֶר מִזֶּה וּגְדֵר מִזֶּה:	But the angel of the LORD stood on the track of the vineyards, <i>there being a fence on each side</i> .	a fence on each side ← <i>a fence from here and a fence from here</i> .

Num 22:25	וַתֵּרֶא הָאֲתֹנִן אֶת־מַלְאָךְ יְהוָה וַתִּלְחֹץ אֶל־הַקִּיר וַתִּלְחֹץ אֶת־רֶגְלָהּ בַּלָּעַם אֶל־הַקִּיר וַיִּסֹּף 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	וַיֹּסֶף מַלְאָךְ־יְהוָה עֹבֹר וַיַּעֲמֵל בַּמָּקוֹם 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 was</i> no room to turn <i>to</i> the right or <i>to</i> the left.	
Num 22:27	וַתֵּרֶא הָאֲתֹנִן אֶת־מַלְאָךְ יְהוָה וַתִּרְבֹּץ תַּחַת בַּלָּעַם וַיַּחֲרֹאֶף בַּלָּעַם וַיִּךְ אֶת־הָאֲתֹנִן בַּמִּקֵּל׃	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 הָאֲתֹנִן וַתֹּאמֶר לְבַלָּעַם מַה־עָשִׂיתִי לָךְ כִּי הִכִּיתָנִי זֶה שָׁלֹשׁ רָגָלִים׃	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 בַּלָּעַם לָאֲתֹנִן כִּי הִתְעַלְלָתָּ בִּי לוֹ יִשְׁחָרֵב בְּיָדִי כִי עָתָה הִרְגָתִידָ׃	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 הָאֲתֹנִן אֶל־בַּלָּעַם הֲלוֹא אֲנִכִּי אֲתַנֶּךְ אֲשֶׁר־רִכַּבְתָּ עָלַי מֵעוֹדָךְ עַד־הַיּוֹם הַזֶּה הֲהִסְכֵּן הִסְכַּנְתִּי לַעֲשׂוֹת לָךְ כֹּה וַיֹּאמֶר לֹא׃	Then the ass said to Balaam, “ <i>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?</i> ” And he said, “No.”	Balaam: see Num 22:5. <hr/> upon which ← <i>which upon me.</i> <hr/> am I in any way accustomed: infinitive absolute.
Num 22:31	וַיִּגַּל יְהוָה אֶת־עֵינֵי בַלָּעַם וַיֵּרֶא אֶת־מַלְאָךְ יְהוָה נֹצֵב בְּדֶרֶךְ וַחֲרָבוֹ שְׁלֵפָה בְּיָדוֹ וַיִּקְדּוּ 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 <u>face down</u> .	Balaam: see Num 22:5. <hr/> face down ← <i>to his face.</i> <hr/>
Num 22:32	וַיֹּאמֶר אֵלָיו מַלְאָךְ יְהוָה עַל־מָה הִכִּיתָ אֶת־אַתְנָךְ זֶה שְׁלוֹשׁ רָגָלִים הִנֵּה אֲנִכִּי יֵצְאתִי לְשָׁטֹן כִּי־יָרַט הַדֶּרֶךְ 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 <i>your</i> way is perverse before me.	



Num 22:33	וַתִּרְאֵנִי הָאֲתוֹן וַתֵּט לִפְנֵי זֶה שְׁלֹשׁ רְגָלִים אוֹלֵי נִטְתָּה מִפְנֵי כִי עָתָה גַם-אֶתְכָּה הִרְגָּתִי וְאוֹתָהּ הִחַיִּיתִי:	And the ass saw me and turned aside before me those three times. Unless it had turned aside <u>from me</u> , <u>it's you</u> I would have killed by now, but I would have preserved it alive."	from me ← <i>from before me</i> .  <i>it's you</i> : 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 בִּלְעָם אֶל-מִלְאָךְ יְהוָה חֲטָאתִי כִי לֹא יָדַעְתִּי כִּי אַתָּה נֹצֵב לְקִרְיַתִּי בַדֶּרֶךְ וְעָתָה אִם-רַע בְּעֵינֶיךָ אָשׁוּבָה 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 <i>this matter</i> is wrong in your sight, I <u>had better go back</u> ."	Balaam: see Num 22:5.  I had better go back ← <i>I will go back for myself</i> . Idiomatic usage. Perhaps an ethic dative (attracting the attention of the person addressed, emphasizing involvement).
Num 22:35	וַיֹּאמֶר מִלְאָךְ יְהוָה אֶל-בִּלְעָם לֵךְ עִם-הָאֲנָשִׁים וְאַפֶּס אֶת-הַדִּבֶּר אֲשֶׁר-אָדַבֵּר אֵלֶיךָ אֲתוֹ תִּדְבֹּר וַיֵּלֶךְ בִּלְעָם עִם-שָׂרֵי בָלָק:	Then the angel of the LORD said to Balaam, "Go with the men; however, the <u>word</u> which I will speak to you <i>is what</i> 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 בא בִלְעָם וַיֵּצֵא לְקִרְיַתּוֹ אֶל-עִיר מוֹאָב אֲשֶׁר עַל-גְּבוּל אֲרֹנָן אֲשֶׁר בְּקֶצֶה הַגְּבוּל:	Then when Balak heard that Balaam was coming, he went out to meet him <u>at the City of Moab</u> , which <i>is</i> on the border <i>at</i> the Arnon, which <i>is</i> at the end of <i>his territory</i> .	Balaam: see Num 22:5.  at the City ← <i>to the City</i> .  territory ← <i>border</i> .
Num 22:37	וַיֹּאמֶר בָּלָק אֶל-בִּלְעָם הֲלֹא שָׁלַח שְׁלַחְתִּי אֵלֶיךָ לְקִרְיַת־לָדָּה לֵמָּה לֹא-הִלַּכְתָּ אֵלַי הָאֲמָנָם לֹא אוֹכַל כִּבְדְּךָ:	Then Balak said to Balaam, "Did I not specifically <u>send men</u> to you to call for you? Why did you not come to me? <i>Is it credible</i> that I should be unable to honour you?"	Balaam: see Num 22:5.  specifically send: infinitive absolute.  credible ← <i>in truth</i> .
Num 22:38	וַיֹּאמֶר בִּלְעָם אֶל-בָּלָק הִנֵּה-בָאתִי אֵלֶיךָ עָתָה הִיכוֹל אוֹכַל דִּבֶּר מֵאוֹמָה הַדִּבֶּר אֲשֶׁר יֵשִׁים אֱלֹהִים בְּפִי אֲתוֹ אֲדַבֵּר:	Then Balaam said to Balak, "Look, I have come to you now. Am I at all able to say anything <i>of my own</i> ? The <u>word</u> 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 בִּלְעָם עִם-בָּלָק וַיָּבֹאוּ קִרְיַת חֲצוֹת:	Then Balaam went with Balak, and they came <i>to Kiriath-Huzoth</i> .	Balaam: see Num 22:5.  Kiriath-Huzoth: AV= <i>Kirjath-huzoth</i> , but sometimes with an "i" in <i>Kiriathaim</i> .
Num 22:40	וַיִּזְבַּח בָּלָק בָּקָר וְצֹאן וַיִּשְׁלַח לְבִלְעָם וְלַשָּׂרִים אֲשֶׁר אִתּוֹ:	And Balak sacrificed oxen and sheep, and he sent for Balaam and for the dignitaries who <i>were</i> with him.	Balaam: see Num 22:5.

Num 22:41	וַיְהִי בִבְקֹר וַיִּקַּח בָּלָק אֶת־בִּלְעָם וַיַּעֲלֵהוּ בְּמֹת בְּעַל וַיֵּרָא מַשֶּׁם קֶצֶה הָעָם:	And it came to pass in the morning that Balak took Balaam and brought him up <i>to</i> the heights of Baal, and from there <u>he showed him</u> the extent of the people.	Balaam: see Num 22:5.  he showed <i>him</i> : or <i>he saw</i> .  extent ← <i>end</i> .
Num 23:1	וַיֹּאמֶר בִּלְעָם אֶל־בָּלָק בְּנֵה־לִי בָזָה שִׁבְעָה מִזְבְּחֹת וְהִכֵּן לִי בָזָה שִׁבְעָה פָּרִים וְשִׁבְעָה 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 בִּלְעָם וַיַּעַל בָּלָק וּבִלְעָם פָּר וְאַיִל בְּמִזְבֵּחַ:	And Balak did what Balaam said, and Balak and Balaam offered up a bull and a ram <u>on</u> <i>each</i> altar.	Balaam (2x): see Num 22:5.  on <i>each</i> altar ← <i>on the altar</i> .
Num 23:3	וַיֹּאמֶר בִּלְעָם לְבָלָק הֲתֵיַעַב עַל־עֲלֹתִי וְאֵלְכָה אוֹלִי יִקְרָה יְהוָה לִקְרָאתִי וְדִבֶּר מִה־יֵּרָאֵנִי וְהִגִּדְתִּי לָךְ וַיֵּלֶךְ שָׁפִי:	Then Balaam said to Balak, “Stand at your burnt offering, and I will go. It may happen <i>that</i> the LORD will meet up with me, and I will tell you <u>whatever</u> he shows me.” And he went <i>to</i> a high place.	Balaam: see Num 22:5.  whatever ← <i>a thing of which</i> .
Num 23:4	וַיִּקַּר אֱלֹהִים אֶל־בִּלְעָם וַיֹּאמֶר אֵלָיו אֶת־שִׁבְעַת הַמִּזְבְּחֹת עָרַכְתִּי וְאָעַל פָּר וְאַיִל בְּמִזְבֵּחַ:	And God came across to Balaam, and Balaam 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.  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	וַיֵּשֶׁם יְהוָה דָּבָר בְּפִי בִלְעָם וַיֹּאמֶר שׁוּב אֶל־בָּלָק וְכֹה תְּדַבֵּר:	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.  accordingly ← <i>thus</i> .
Num 23:6	וַיָּשָׁב אֵלָיו וְהִנֵּה נָעֵב עַל־עֲלֹתוֹ הוּא וְכָל־שָׂרָיו מִזֹּאב:	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־אַרָּם יִנְחֵנִי בָלָק מֶלֶךְ־מֹזָב מִהַרְרֵי־קָדֶם לָכֹה אָרָה־לִּי יַעֲקֹב וְלָכֹה זַעֲמָה יִשְׂרָאֵל:	And he delivered his discourse and said, “Balak king of Moab Led me from Aramaea, From the mountains of the east, Saying, ‘Come, please, and curse Jacob’, And, ‘Come <i>and</i> be insolent <i>to</i> Israel.’	
Num 23:8	מִה אֶקְבֹּל לֹא קִבָּה אֵל וּמָה אֶזְעַם לֹא זַעַם יְהוָה:	How <i>can</i> I curse <i>him</i> Whom 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 צִרִים אֶרְאֶנּוּ וּמִגְבְּעוֹת אֲשׁוּרֵנוּ הָיְתָם לְבִדָּד 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 be reckoned among the nations.	be reckoned: <i>hithpael</i> for passive, as often in Modern Hebrew.
Num 23:10	מִי מִנֵּה עֲפָר יַעֲקֹב וּמִסֶּפֶר אֶת־רֹבֶעַ 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 soul die the death of the upright, And may my end be like him."	or the number: the particle אֵם militates for Ginsburg's contention that this is an abbreviation of מִי סֶפֶר, <i>who has numbered?</i> ; see [CB].  soul: i.e. <i>my being, my self</i> .
Num 23:11	וַיֹּאמֶר בָּלָק אֶל־בִּלְעָם מָה עָשִׂיתָ לִּי לְקַב אֵיבִי לְקַח־תִּי וְהִנֵּה בִּרְכָתָ 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.  and what you have done <i>is</i> ← <i>and behold</i> .  you have thoroughly blessed: infinitive absolute.
Num 23:12	וַיַּעַן וַיֹּאמֶר הֲלֹא אֵת אֲשֶׁר יִשִּׁים יְהוָה בְּפִי אֲתוֹ 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 *לֹךְ-**לְכָה־נָּא אִתִּי אֶל־מְקוֹם אַחֵר אֲשֶׁר תִּרְאֶנּוּ מִשָּׁם אֶפֶס קִצְהוּ תִרְאֶה וְכֹלֹךְ לֹא תִרְאֶה וְקִבְּנוּ־לִי מִשָּׁם:	Then Balak said to him, "Please <u>come</u> 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 הַפִּסְגָּה וַיִּבֶן שִׁבְעָה מִזְבְּחֹת וַיַּעֲלֶה פָר וָאֵיל 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־עֲלֹתֶךָ וְאֲנֹכִי אֶקְרָה כֹּה:	Then he said to Balak, "Stand here at your burnt offering while I will be met with over there."	
Num 23:16	וַיִּקֶּר יְהוָה אֶל־בִּלְעָם וַיִּשֶׁם דָּבָר בְּפִיו וַיֹּאמֶר שׁוּב אֶל־בָּלָק וְכֹה תִדְבֹּר:	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 וְהָנֹן נֹצֵב עַל־עֲלֹתוֹ וְיִשְׂרָאֵל מוֹאָב אִתּוֹ וַיֹּאמֶר לוֹ בָּלָק מַה־דָּבָר 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	וַיֵּשֶׁא מֹשֶׁלּוֹ וַיֹּאמֶר קוֹם בָּלָק וּשְׁמָע הָאֲזִינָה עָדִי בְנוֹ צֶפֶר:	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 הֵהוּא אָמַר וְלֹא יַעֲשֶׂה וְדָבָר וְלֹא יְקִימֶנָּה:	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 לְקַחְתִּי 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־הִבִּיט אָנוּ בִיעֶקֶב וְלֹא־רָאָה עֲמַל בִּישְׂרָאֵל יְהוָה אֱלֹהָיו עִמּוֹ וַתְּרוֹעַת מֶלֶךְ בּוֹ:	He does not observe wickedness in Jacob, And he does not see <i>injustice</i> 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 מוֹצִיאֵם מִמִּצְרַיִם כְּתוֹעֶפֶת רֶאֱם 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 בִּיעֶקֶב וְלֹא־קִסָּם בִּישְׂרָאֵל כְּעַתָּה יֹאמַר לִיעֶקֶב 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	הִנֵּה־עַם כְּלָבִיא יָקוּם וּכְאֶרֶץ יִתְנַשֵּׂא לֹא יִשְׁכַּב עַד־יֵאכַל טֶרֶף וְדָם־חֲלָלִים 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־בִּלְעָם גַּם־קֹב לֹא תִקְבְּנוּ גַם־בָּרַךְ לֹא תְבָרְכֶנּוּ:	Then Balak said to Balaam, “Neither <u>curse them at all</u> nor <u>bless them at all</u> .”	Balaam: see Num 22:5.  curse them at all ... bless them at all: both infinitive absolute.
Num 23:26	וַיַּעַן בִּלְעָם וַיֹּאמֶר אֶל־בָּלָק הֲלֹא דִבַּרְתִּי אֵלֶיךָ לֵאמֹר כָּל אֲשֶׁר־יִדְבֹּר יְהוָה אֵתוֹ 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-בִּלְעָם לְכֵה-נָא אֶקְחֶךָ אֶל-מָקוֹם אַחֵר אוֹלֵי יִישׁוּר בְּעֵינַי הָאֱלֹהִים וְקִבְּלוּ 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-בִּלְעָם רֹאשׁ הַפְּעֹז הַנִּשְׁקָף עַל-פְּנֵי הַיְשִׁימוֹן:	So Balak took Balaam to the summit of Peor, which overlooks the landscape of Jeshimon.	Balaam: see Num 22:5.
Num 23:29	וַיֹּאמֶר בִּלְעָם אֶל-בָּלָק בְּנֵה-לִי בָזָה שְׁבַעַה מִזְבְּחֹת וְהֵכֵן לִי בָזָה שְׁבַעַה פָּרִים וְשְׁבַעַה 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 בָּלָק כְּאֲשֶׁר אָמַר בִּלְעָם וַיַּעַל פָּר וְאֵיל בְּמִזְבֵּחַ:	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 בִלְעָם כִּי טוֹב בְּעֵינַי יְהוָה לְבָרֵךְ אֶת-יִשְׂרָאֵל וְלֹא-הֵלֵךְ כְּפַעַם-בְּפַעַם לְקִרְאָת נִחְשִׁים וַיִּשֶׁת 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 <u>engage in</u> <u>enchantments</u> , 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 בִלְעָם אֶת-עֵינָיו וַיֵּרָא אֶת-יִשְׂרָאֵל שֹׁכֵן לְשִׁבְטָיו וַתְּהִי עָלָיו רוּחַ אֱלֹהִים:	And Balaam raised his eyes and saw Israel dwelling according to <u>their tribes</u> , and the spirit of God <u>came</u> 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 נָאִם בִּלְעָם בְּנוֹ בְּעֹר וְנָאִם הַגִּבֹּר שֶׁתָּם הָעֵין:	And he delivered his discourse and said, “Balaam the son of Beor speaks, And the man <i>who has</i> an open eye <u>declares</u> ,	Balaam: see Num 22:5.  declares: same word as <i>speaks</i> above. Otiose, but see Gen 12:5.
Num 24:4	נָאִם שָׁמַע אֶמְרֵי-אֵל אֲשֶׁר מַחֲזֶה שְׂדֵי יַחֲזֶה נָפַל וְגִלּוּי עֵינָיו:	<i>And he who</i> heard the sayings of GOD, Who saw a vision from the ALMIGHTY, <i>Who fell down and became</i> of unveiled eyes, <u>Pronounces</u> ,	pronounces: as <i>declares</i> in the previous verse.
Num 24:5	מִה-טֹבוֹ אֹהֲלֶיךָ יַעֲקֹב מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל:	‘How fair are your tents, Jacob! Your <u>dwellings</u> , Israel!	dwellings ← <i>tabernacles</i> .
Num 24:6	כִּנְחָלִים נָטְיוּ כְּגִנֹּת עָלֵי נָהָר כְּאֹהֲלִים נָטַע יְהוָה בְּאֲרָזִים עַל-יַמִּים:	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	יִזְל־מַיִם מִדִּלְיוֹ וְזָרְעוֹ בְּמַיִם רַבִּים וְיָרֵם מֵאַגַּג מִלְּפֹ וְתִנְשֵׂא מַלְכָּתוֹ:	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 מוֹצִיאֵו מִמִּצְרַיִם כְּתוֹעֶפֶת רֶאֱם לוֹ יֹאכֹל גּוֹיִם צָרָיו וְעֲצַמְתֵּיהֶם יִגָּרֵם וְחֲצִיו יִמְחָץ:	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	כָּרַע שָׁכֵב כְּאַרִּי וּכְלָבִיא מִי יְקִימֵנוּ מִבְּרִיךְ בְּרוּךְ וְאֲרִיךְ אָרוּר:	He crouches and 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. ’ ”	he crouches (etc.): compare Gen 49:9. those who bless you (etc.): compare Gen 27:29.
Num 24:10	וַיַּחֲרֶ-אֵף בָּלָק אֶל-בִּלְעָם וַיִּסְפֹּק אֶת-כַּפָּיו וַיֹּאמֶר בָּלָק אֶל-בִּלְעָם לֵקֵב אֵיבִי קִרְאֲתִיד וְהִנֵּה בִּרְכָתָ בְּרוּךְ זֶה שְׁלֹשׁ פְּעָמִים:	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, and <i>what you have done is</i> you have thoroughly blessed <i>them</i> these three times.	at this: wider use of the vav. Balaam (2x): see Num 22:5. and what you have done <i>is</i> ← and behold. you have thoroughly blessed: infinitive absolute.
Num 24:11	וַעֲתָה בְּרַח-לֶךְ אֶל-מְקוֹמְךָ אֲמַרְתִּי כִּבֵּד אֶכְבְּדֶךָ וְהִנֵּה מִנְעֶךָ יְהוָה מִכְּבוֹד:	So now, get away to your place. I said I would honour you greatly, and look, the LORD has held honour back from you.”	honour you greatly: infinitive absolute. held honour back from you ← held you back from honour.
Num 24:12	וַיֹּאמֶר בִּלְעָם אֶל-בָּלָק הֲלֹא גַם אֶל-מְלָאכֶיךָ אֲשֶׁר-שָׁלַחְתָּ אֵלַי דְּבַרְתִּי לֵאמֹר:	Then Balaam said to Balak, “Did I not expressly speak to your messengers that you sent to me and say,	Balaam: see Num 22:5. expressly ← <i>also</i> , but the semantic scope is wider.
Num 24:13	אִם-יִתֶּן-לִי בָלָק מְלֵא בֵּיתִי בְּכֶסֶף וְזָהָב לֹא אוּכַל לַעֲבֹר אֶת-פִּי יְהוָה לַעֲשׂוֹת טוֹבָה אוֹ רָעָה מִלְּבִי אֲשֶׁר-יֹדֵבֵר יְהוָה אֶתֹ אֲדַבֵּר:	‘Even if Balak gives me his house full of silver and gold, I cannot transgress the word of the LORD – <i>by doing</i> good or bad from my heart – <i>but that</i> which the LORD says, I will say.’	word ← <i>mouth</i> . by doing: gerundial use of the infinitive.

Num 24:14	וְעַתָּה הִנְנִי הוֹלֵךְ לְעַמִּי לָכֶּה אֵינְעֻצֶּךָ אֲשֶׁר יַעֲשֶׂה הָעָם הַזֶּה לְעַמְּךָ בְּאַחֲרִית הַיָּמִים:	And now, <u>here I am</u> , I am going to my people. Come, <u>and</u> I will <u>inform</u> you what this people will do to your people in the latter days.”	here I am ← <i>behold me</i> .  inform: [AnLx] has <i>instruct</i> . The usual meaning is <i>advise, counsel</i> .
Num 24:15	וַיֵּשֶׂא מִשְׁלוֹ וַיֹּאמֶר נָאִם בְּלָעַם בְּנוֹ בְּעֹר וְנָאִם הַגָּבֵר שֶׁתָּם הָעֵינִן:	And he delivered his discourse and said, “ <u>Balaam</u> the son of Beor speaks, And the man <i>who has</i> an open eye declares,	Balaam: see Num 22:5.
Num 24:16	נָאִם שִׁמְעַל אִמְרֵי־אֵל וַיִּדַּע דָּעַת עֲלִיּוֹן מַחֲזֶה שְׂדֵי יַחֲזֶה נָפַל וּגְלוּי עֵינָיִם:	<i>And he who</i> heard the sayings of GOD, And <i>who is</i> party to 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,	is party to ← <i>knows</i> .
Num 24:17	אֶרְאֶנּוּ וְלֹא עַתָּה אֲשׁוּרֵנּוּ וְלֹא קָרוֹב דֶּרֶךְ כּוֹכַב מִיַּעֲקֹב וְקָם שִׁבְט מִיִּשְׂרָאֵל וּמַחֲלֵ פָאֲתֵי מוֹאָב וְקִרְקֹר 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 קור) in the role of a finite verb.  Seth: see Gen 4:25. But here, AV= <i>Sheth</i> .
Num 24:18	וְהָיָה אֲדָוָם יְרֵשָׁה וְהָיָה יְרֵשָׁה שְׁעִיר אִיבָיו וִישְׂרָאֵל 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	וַיִּרֶד מִיַּעֲקֹב וְהָאֲבִיד שְׂרִיד מַעִיר:	And <i>he who is</i> from Jacob will have dominion And will destroy <i>anyone who escapes</i> from the city.’ ”	
Num 24:20	וַיֵּרָא אֶת־עַמְלֵק וַיֵּשֶׂא מִשְׁלוֹ וַיֹּאמֶר רֵאשִׁית גּוֹיִם עַמְלֵק וְאַחֲרִיתוֹ 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> perish.”	to perish ← <i>up to perishing</i> .
Num 24:21	וַיֵּרָא אֶת־הַקִּינִי וַיֵּשֶׂא מִשְׁלוֹ וַיֹּאמֶר אֵיתָן מוֹשְׁבֶדָּה וְשֵׁיִם בְּסֹלֶע קִנָּה:	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 אֲסִיְיָהָ לְבַעַר קִין עַד־מָה אֲשׁוּר תִּשְׁבֹּד:	Yet the <u>Kenite</u> is <i>destined to be burnt up</i> Until Assyria takes you captive.”	Kenite ← <i>Cain</i> .  to be burnt up ← <i>to burn up</i> .
Num 24:23	וַיֵּשֶׁא מִשְׁלוֹ וַיֹּאמֶר אֹי מִי יְחִיָּה 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	וַיָּצִים מִיַּד כְּתִים וְעָנּוּ אֲשׁוּר וְעָנּוּ־עֵבֶר וְגַם־הוּא עַדִּי 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> is 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 perishing</i> .
Num 24:25	וַיָּקָם בַּלְעָם וַיֵּלֶךְ וַיָּשָׁב לְמָקוֹמוֹ וְגַם־בָּלָק הָלַךְ לְדַרְכּוֹ: 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 בְּשִׁטִּים וַיַּחֲל הָעָם לְזָנוֹת אֲל־בָּנוֹת מוֹאָב:	And Israel stayed in Shittim, but the people began to commit whoredom with the daughters of Moab,	
Num 25:2	וַתִּקְרְאוּן לָעָם לְזִבְחֵי אֱלֹהֵיהֶן וַיֹּאכְלֵם הָעָם וַיִּשְׁתַּחֲווּ לְאֱלֹהֵיהֶן:	and <i>these women</i> called the people to the sacrifices <i>to their</i> gods, and the people ate <i>them</i> , and they worshipped their gods.	<i>these women</i> ← <i>they</i> (feminine verbal form).  to their gods ← <i>of their gods</i> . Wider use of the construct state.
Num 25:3	וַיִּצְמַד יִשְׂרָאֵל לְבַעַל פְּעֹר וַיַּחֲרֹ־אֵף יְהוָה בִּישְׂרָאֵל:	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־רֹאשֵׁי הָעָם וְהוֹקֵעַ אוֹתָם לִיהוָה נֶגֶד הַשֶּׁמֶשׁ וַיֵּשֶׁב חֲרוֹן אַף־יְהוָה מִישְׂרָאֵל:	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 פְּעֹר:	Then Moses said to the judges of Israel, “Let each <i>one</i> execute <i>the men under his jurisdiction</i> who adhered to Baal-Peor.”	the men <i>under his jurisdiction</i> ← <i>his men</i> .
Num 25:6	וְהָיָה אִישׁ מִבְּנֵי יִשְׂרָאֵל בָּא וַיִּקְרַב אֶל־אָחִיו אֶת־הַמְּדִינִית 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 was ← <i>behold</i> .



Num 25:7	וַיֵּרָא פִּינְחָס בֶּן־אֶלְעָזָר בֶּן־אַהֲרֹן הַכֹּהֵן וַיָּקָם 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.  Eleazar: see Ex 6:23.
Num 25:8	וַיָּבֹא אַחֲרֵי אִישׁ־יִשְׂרָאֵל אֶל־הַקֶּבֶה וַיִּדְקֹר אֶת־שְׁנֵיהֶם אֶת אִישׁ יִשְׂרָאֵל וְאֶת־הָאִשָּׁה אֶל־קִבְתָּהּ וַתַּעֲצֹר הַמִּגֵּפָה 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 on the sons of Israel ceased.	on the sons of Israel ceased ← <i>was stopped from on the sons of Israel.</i>
Num 25:9	וַיְהִיו הַמֵּתִים בַּמִּגֵּפָה אַרְבַּעַת וְעֶשְׂרִים אָלֶף: פ	Now those who died in the plague came to twenty-four thousand.	came to ← <i>were.</i>
Num 25:10	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר:	Then the LORD spoke to Moses and said,	
Num 25:11	פִּינְחָס בֶּן־אֶלְעָזָר בֶּן־אַהֲרֹן הַכֹּהֵן הָשִׁיב אֶת־חַמְתִּי מֵעַל בְּנֵי־יִשְׂרָאֵל בְּקִנְאוֹ אֶת־קִנְאוֹתִי בְּתוֹכָם וְלֹא־כִלִּיתִי אֶת־בְּנֵי־יִשְׂרָאֵל בְּקִנְאוֹתִי:	“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, <u>so that</u> 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 שָׁלוֹם:	Therefore say, ‘Behold, I am giving him my covenant of peace.	
Num 25:13	וְהָיְתָה לוֹ וּלְזֶרְעוֹ אַחֲרָיו בְּרִית כְּהֻנָּה עוֹלָם תַּחַת אֲשֶׁר קִנָּא לֵאלֹהָיו 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 <u>atonement for</u> the sons of Israel.’ ”	atonement for ← <i>atonement on.</i>
Num 25:14	וְשֵׁם אִישׁ יִשְׂרָאֵל הַמָּכָה אֲשֶׁר הָכָה אֶת־הַמִּדְיָנִית זִמְרִי בֶן־סָלוּא נָשִׂיא 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 הַמִּדְיָנִית כִּזְבִּי בַת־צֹר רֹאשׁ אֲמוֹת 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־הַמִּדְיָנִים וְהַכִּיתֶם אוֹתָם:	“Be <u>hostile</u> to the Midianites and strike them down,	be hostile: infinitive absolute in the role of an imperative.

Num 25:18	כִּי צָרִים הֵם לָכֶם בְּנִכְלִיהֶם אֲשֶׁר־נָכְלוּ לָכֶם עַל־דְּבַר־פְּעֹר וְעַל־דְּבַר כְּזָבִי בַת־נְשִׂיא מִדְיָן אַחֲתָם הַמָּכָה בְּיוֹם־הַמִּגָּפָה עַל־דְּבַר־פְּעֹר:	for they are hostile to you, in their <u>deceit</u> 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 הַמִּגָּפָה 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 אֶלְעָזָר בֶּן־אַהֲרֹן הַכֹּהֵן לֵאמֹר:	that the LORD spoke to Moses and to <u>Eleazar</u> the son of Aaron the priest, and he said,	Eleazar: see Ex 6:23.
Num 26:2	שָׂאוּ אֶת־רֹאשׁ   כָּל־עֵדָת בְּנֵי־יִשְׂרָאֵל מִבֶּן עֶשְׂרִים שָׁנָה וּמַעְלָה לְבֵית אָבִתָּם כָּל־יֵצֵא צָבָא בְּיִשְׂרָאֵל:	“Hold a <u>census</u> 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 אֲתָם בְּעֶרְבַת מוֹאָב עַל־יַרְדֵּן יֵרְחוֹ לֵאמֹר:	So Moses and <u>Eleazar</u> the priest addressed them in the arid tracts of Moab, near the <u>Jordan</u> at <u>Jericho</u> , 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	מִבֶּן עֶשְׂרִים שָׁנָה וּמַעְלָה 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	רֵאוּבֵן בְּכוֹר יִשְׂרָאֵל בְּנֵי רֵאוּבֵן חֲנוּךְ מִשְׁפַּחַת הַחֲנֹכִי לְפָלֹא מִשְׁפַּחַת הַפָּלָאִי:	<i>For</i> Reuben the firstborn of Israel: the sons of Reuben <i>were Hanoch with the family of the Hanochites, and belonging to</i> 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 הַחֲצֵרוֹנִי לְכַרְמִי מִשְׁפַּחַת הַכַּרְמִי:	<i>and belonging to</i> Hezron, the family of the Hezronites, <i>and belonging to</i> Carmi, the family of the Carmites.	
Num 26:7	אֵלֶּה מִשְׁפַּחַת הָרֵאוּבֵנִי וַיְהִי פְקֻדֵיהֶם שְׁלֹשָׁה וָאַרְבָּעִים אֶלֶף וּשְׁבַע מֵאוֹת וּשְׁלֹשִׁים:	Those <i>were</i> the families of the Reubenites, and those of them counted <i>came to</i> forty-three thousand seven hundred and thirty.	came to ← <i>were</i> .
Num 26:8	וּבְנֵי פָלֹא אֱלִיאָב:	And the sons of Pallu <i>were</i> Eliab <i>and his line</i> .	<i>and his line</i> : for a justification of our ellipsis supplied, see 1 Chr 3:22 and 1 Chr 7:3.

Num 26:9	<p>וּבְנֵי אֱלִיאָב נְמוּאֵל וְדָתָן וְאַבִּירָם הוּא־דָּתָן וְאַבִּירָם *קְרוּאִי *קְרִיאִי הָעֵדָה אֲשֶׁר הָצוּ עַל־מֹשֶׁה וְעַל־אַהֲרֹן בְּעֵדַת־קֹרַח בְּהִצָּתָם עַל־יְהוָה:</p>	<p>And the sons of Eliab <i>were</i> Nemuel and Dathan and Abiram. These <i>were</i> Dathan and Abiram who <i>were recruited to</i> the company which contended with Moses and Aaron, in the company of Korah, when they contended with the LORD,</p>	<p>recruited to ← <i>called of</i>. The <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning.</p> <hr/> <p>company (2x) ← <i>congregation</i>.</p>
Num 26:10	<p>וַתִּפְתָּח הָאָרֶץ אֶת־פִּיהָ וַתִּבְלַע אֹתָם וְאֶת־קֹרַח בְּמֹות הָעֵדָה בֹּאֲכָל הָאִשׁ אֶת חֲמִשִּׁים וּמֵאתַיִם אִישׁ וַיְהִיו לְנֹס:</p>	<p>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.</p>	<p>company ← <i>congregation</i>.</p>
Num 26:11	<p>וּבְנֵי־קֹרַח לֹא־מָתוּ: ס</p>	<p>But the sons of Korah did not die.</p>	
Num 26:12	<p>בְּנֵי שִׁמְעוֹן לְמִשְׁפַּחְתָּם לְנְמוּאֵל מִשְׁפַּחַת הַנְּמוּאֵלִי לְיָמִין מִשְׁפַּחַת הַיָּמִינִי לְיָכִין מִשְׁפַּחַת הַיָּכִינִי:</p>	<p>The sons of Simeon according to their families <i>were: belonging to</i> Nemuel <i>was the family of the</i> Nemuelites, <i>belonging to</i> Jamin <i>was the family of the</i> Jaminites, <i>belonging to</i> Jachin <i>was the family of the</i> Jachinites,</p>	
Num 26:13	<p>לְזֶרַח מִשְׁפַּחַת הַזֶּרַחִי לְשָׁאוּל מִשְׁפַּחַת הַשָּׁאוּלִי:</p>	<p><i>belonging to</i> Zerah <i>was the family of the</i> Zarhites, <i>and belonging to</i> Saul <i>was the family of the</i> Saulites.</p>	<p>Saul ... Saulites ← <i>Shaul ... Shaulites</i>, or better <i>Sha'ul ... Sha'ulites</i>. AV= <i>Shaul ... Shaulites</i>. See Gen 46:10.</p>
Num 26:14	<p>אֵלֶּה מִשְׁפַּחַת הַשִּׁמְעֹנִי שְׁנַיִם וְעֶשְׂרִים אָלֶף וּמֵאתַיִם: ס</p>	<p>Those <i>were the families of the</i> Simeonites; <i>they came to</i> twenty-two thousand two hundred.</p>	
Num 26:15	<p>בְּנֵי גָד לְמִשְׁפַּחְתָּם לְצִפּוֹן מִשְׁפַּחַת הַצִּפּוֹנִי לְחַגִּי מִשְׁפַּחַת הַחֲגִי לְשׁוּנִי מִשְׁפַּחַת הַשׁוּנִי:</p>	<p>The sons of Gad according to their families <i>were: belonging to</i> Zephon <i>was the family of the</i> Zephonites, <i>belonging to</i> Haggi <i>was the family of the</i> Haggites, <i>belonging to</i> Shuni <i>was the family of the</i> Shunites,</p>	
Num 26:16	<p>לְאֹזְנִי מִשְׁפַּחַת הָאֹזְנִי לְעֵרִי מִשְׁפַּחַת הָעֵרִי:</p>	<p><i>belonging to</i> Ozni <i>was the family of the</i> Oznites, <i>belonging to</i> Eri <i>was the family of the</i> Erites,</p>	
Num 26:17	<p>לְאֶרֹד מִשְׁפַּחַת הָאֶרֹדִי לְאַרְאֵלִי מִשְׁפַּחַת הָאַרְאֵלִי:</p>	<p><i>belonging to</i> Arod <i>was the family of the</i> Arodites, <i>and belonging to</i> Areli <i>was the family of the</i> Arelites.</p>	
Num 26:18	<p>אֵלֶּה מִשְׁפַּחַת בְּנֵי־גָד לְפָקְדֵיהֶם אַרְבָּעִים אָלֶף וַחֲמִשׁ מֵאוֹת: ס</p>	<p>Those <i>were the families of the</i> sons of Gad according to those of them counted; <i>they came to</i> forty thousand five hundred.</p>	

Num 26:19	בְּנֵי יְהוּדָה עֵר וְאוֹנָן וַיָּמָת עֵר וְאוֹנָן 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	וַיְהִיו בְּנֵי־יְהוּדָה לְמִשְׁפַּחְתָּם לְשֵׁלָה מִשְׁפַּחַת הַשִּׁלֹּנִי לְפָרֶץ מִשְׁפַּחַת הַפְּרִזִּי לְזֶרַח מִשְׁפַּחַת הַזְּרִחִי:	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, and <i>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	וַיְהִיו בְּנֵי־פָרֶץ לְחֶצְרֹן מִשְׁפַּחַת הַחֶצְרֹנִי לְחָמוּל מִשְׁפַּחַת הַחַמּוּלִי:	And the sons of Perez <i>were</i> : <i>belonging</i> to Hezron <i>was</i> the family of the Hezronites, and <i>belonging</i> to Hamul <i>was</i> the family of the Hamulites.	Perez: see Gen 38:29.
Num 26:22	אֵלֶּה מִשְׁפַּחַת יְהוּדָה לְפָקְדֵיהֶם שְׁשָׁה וּשְׁבַעִים אַלֶּף וַחֲמֵשׁ מֵאוֹת: ס	Those <i>were</i> the families of Judah according to those of them counted; <i>they came to</i> seventy-six thousand five hundred.	
Num 26:23	בְּנֵי יִשָּׂשכָר לְמִשְׁפַּחְתָּם תּוֹלָע מִשְׁפַּחַת הַתּוֹלָעִי לְפֻזָּה מִשְׁפַּחַת הַפּוּנִי:	The sons of Issachar according to their families <i>were</i> : <i>belonging</i> to Tola <i>was</i> the family of the Tolaites, <i>belonging</i> to Puvvah <i>was</i> 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	לִישׁוּב מִשְׁפַּחַת הַיִּשׁוּבִי לְשִׁמְרֹן מִשְׁפַּחַת הַשִּׁמְרֹנִי:	<i>belonging</i> to Jashub <i>was</i> the family of the Jashubites, and <i>belonging</i> to Shimron <i>was</i> the family of the Shimronites.	
Num 26:25	אֵלֶּה מִשְׁפַּחַת יִשָּׂשכָר לְפָקְדֵיהֶם אַרְבָּעָה וּשְׁשִׁים אַלֶּף 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 לְיַחֲלֵאֵל מִשְׁפַּחַת הַיַּחֲלֵאֵלִי:	The sons of Zebulun according to their families <i>were</i> : <i>belonging</i> to Sered <i>was</i> the family of the Sardites, <i>belonging</i> to Elon <i>was</i> the family of the Elonites, and <i>belonging</i> to Jahleel <i>was</i> the family of the Jahleelites.	
Num 26:27	אֵלֶּה מִשְׁפַּחַת הַזְּבוּלֹנִי לְפָקְדֵיהֶם שְׁשִׁים אַלֶּף וַחֲמֵשׁ 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 וּמָכִיר הַזֹּלִיד אֶת־גִּלְעָד לְגִלְעָד מִשְׁפַּחַת הַגִּלְעָדִי:	The sons of Manasseh <i>were</i> : <i>belonging</i> to Machir <i>was</i> the family of the Machirites, and Machir begot Gilead, and <i>belonging</i> to Gilead <i>was</i> the family of the Gileadites.	1 Chr 2:23. 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 Gilead: <i>belonging to Jiezer</i> was the family of the Jiezerites, <i>belonging to Helek</i> was the family of the Helekites,	Gilead: see Gen 31:21.  Jiezer ... Jiezerites: AV= Jeezer ... Jeezerites not recognizing the hireq.
Num 26:31	וְאַשְׂרִיאֵל מִשְׁפַּחַת הָאֲשֶׁרְאֵלִי וְשֶׁכֶם מִשְׁפַּחַת הַשְּׁכֻמִּי:	<i>belonging to Asriel</i> was the family of the Asrielites, <i>belonging to Shechem</i> was the family of the Shichmites,	Shichmites: AV= Shechemites, 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, and <i>belonging to Hephher</i> was the family of the Hephherites.	
Num 26:33	וְצִלְפְּחָד בֶּן־חֶפֶר לֹא־הָיוּ לוֹ בָּנִים כִּי אִם־בָּנוֹת וְשֵׁם בָּנוֹת צִלְפְּחָד מַחֲלָה וְנוֹחַ וְחֹגְלָה מִלְכָּה וְתִרְצָח:	Now Zelophehad the son of Hephher did not have <i>any</i> sons – only daughters – and the names of the daughters of Zelophehad were Mahlah and Noah, Hoglah, Milcah and Tirzah.	1 Chr 7:15.  Zelophehad (2x) ← Zelophhad, 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 שְׁנָיִם וַחֲמִשִּׁים אַלְף וּשְׁבַע 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 לְמִשְׁפַּחָתָם לְשׁוּתֵלָח מִשְׁפַּחַת הַשְּׁתַּלְחִי לְבֶכֶר מִשְׁפַּחַת הַבְּכָרִי לְתָחַן מִשְׁפַּחַת הַתַּחְנִי:	These <i>were</i> the sons of Ephraim according to their families: <i>belonging to Shuthelah</i> was the family of the Shuthalhites, <i>belonging to Becher</i> was the family of the Bachrites, and <i>belonging to Tahan</i> was the family of the Tahanites.	1 Chr 7:20.
Num 26:36	וְאֵלֶּה בְּנֵי שׁוּתֵלָח לְעֶרָן מִשְׁפַּחַת הָעֶרְנִי:	These <i>were</i> the sons of Shuthelah: <i>belonging to Eran</i> was the family of the Eranites.	
Num 26:37	אֵלֶּה מִשְׁפַּחַת בְּנֵי־אֶפְרַיִם לְפְקֻדֵיהֶם שְׁנָיִם וּשְׁלֹשִׁים אַלְף וַחֲמִשׁ מֵאוֹת אֵלֶּה בְּנֵי־יוֹסֵף לְמִשְׁפַּחָתָם: 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 לְמִשְׁפַּחָתָם לְבִלְעַ מִשְׁפַּחַת הַבִּלְעִי לְאַשְׁבֵּל מִשְׁפַּחַת הָאֲשֶׁבֶלִי לְאַחִירָם מִשְׁפַּחַת הָאֲחִירָמִי:	The sons of Benjamin according to their families <i>were</i> : <i>belonging to Bela</i> was the family of the Belaites, <i>belonging to Ashbel</i> was the family of the Ashbelites, <i>belonging to Ahiram</i> was the family of the Ahiramites,	1 Chr 8:1.
Num 26:39	לְשֻׁפְחָם מִשְׁפַּחַת הַשׁוּפָמִי לְחוּפָם מִשְׁפַּחַת הַחוּפָמִי:	<i>belonging to Shephupham</i> was the family of the Shuphamites, and <i>belonging to Hupham</i> was the family of the Huphamites.	Shephupham: AV= Shupham, with LXX, Vulgate, Syriac, Targum, but not MT [BHS-CA].

Num 26:40	וַיְהִיו בְּנֵי-בֶלַע אַרְדִּי וְנַעֲמָן מִשְׁפַּחַת הָאֲרָדִי לְנַעֲמָן מִשְׁפַּחַת הַנַּעֲמָנִי:	And the sons of Bela were Ard and Naaman. <i>Belonging to Ard was the family of the Ardites, and belonging to Naaman was the family of the Naamanites.</i>	
Num 26:41	אֵלֶּה בְּנֵי-בִנְיָמִן לְמִשְׁפַּחָתָם וּפְקֻדֵיהֶם חֲמִשָּׁה וָאַרְבָּעִים אֶלֶף וְשָׁשׁ 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 לְמִשְׁפַּחָתָם לְשׁוּחָם מִשְׁפַּחַת הַשׁוּחִמִּי אֵלֶּה מִשְׁפַּחַת דָּן לְמִשְׁפַּחָתָם:	These <i>were</i> the sons of Dan according to their families: <i>belonging to Shuham was the family of the Shuhamites. Those were the families of Dan according to their families.</i>	
Num 26:43	כָּל-מִשְׁפַּחַת הַשׁוּחִמִּי לְפְקֻדֵיהֶם אַרְבָּעָה וְשָׁשִׁים אֶלֶף וָאַרְבַּע 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 לְמִשְׁפַּחָתָם לִיִּמְנָה מִשְׁפַּחַת הַיִּמְנָה לִישְׁוִי מִשְׁפַּחַת הַיִּשְׁוִי לְבִרְיָה מִשְׁפַּחַת הַבְּרִיעִי:	The sons of Asher according to their families <i>were: belonging to Jimnah was the family of the Jimnites, belonging to Jishvi was the family of the Jishvites, and belonging to Beriah was the family of the Beriites.</i>	Gen 46:17, 1 Chr 7:30.  Jimnah: AV= <i>Jimna</i> , but <i>Jimnah</i> in Gen 46:17. <i>Jimna</i> ignores the final <i>hé</i> .  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	לְבִנֵי בְרִיעָה לְחֶבֶר מִשְׁפַּחַת הַחֶבְרִי לְמַלְכִּיאֵל מִשְׁפַּחַת הַמַּלְכִּיאֵלִי:	Of the sons of Beriah <i>were: belonging to Heber was the family of the Hebrites, and belonging to Malchiel was the family of the Malchielites.</i>	Gen 46:17, 1 Chr 7:31.  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 בִּתְ-אִשֶּׁר שָׂרָח:	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 לְפְקֻדֵיהֶם שְׁלֹשָׁה וַחֲמִשִּׁים אֶלֶף וָאַרְבַּע 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 לְמִשְׁפַּחָתָם לִיֶּחֶזְאֵל מִשְׁפַּחַת הַיֶּחֶזְאֵלִי לְגֻנִי מִשְׁפַּחַת הַגֻּנִי:	The sons of Naphtali according to their families <i>were: belonging to Jahzeel was the family of the Jahzeelites, belonging to Guni was the family of the Gunites,</i>	1 Chr 7:13.
Num 26:49	לִיֶּזֶר מִשְׁפַּחַת הַיֶּזְרִי לְשִׁלֵּם מִשְׁפַּחַת הַשִּׁלֵּמִי:	<i>belonging to Jezer was the family of the Jizrites, and belonging to Shillem was the family of the Shillemites.</i>	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 מִשְׁפְּחֹת נַפְתָּלִי לְמִשְׁפְּחֹתָם וּפְקֻדֵיהֶם חֲמֵשֶׁה וָאַרְבָּעִים אָלֶף וָאַרְבַּע 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 בְנֵי יִשְׂרָאֵל שֵׁשׁ־מֵאוֹת אָלֶף וָאַלֶּף שֶׁבַע 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	לְאֵלֶּה תִּחְלַק הָאָרֶץ בְּנִחְלָה בְּמִסְפַּר שֵׁמוֹת:	“To these the land will be divided, with an inheritance according to the number of names.	
Num 26:54	לְרַב תְּרֹבָה נִחְלָתוֹ וְלִמְעַט תִּמְעִיט נִחְלָתוֹ אִישׁ לְפִי פְּקֻדָּיו יִתֵּן נִחְלָתוֹ:	To a large number you will <u>give them a large inheritance</u> , and to a small number you will <u>give them a small inheritance</u> . Each <i>tribe</i> will be given its inheritance according to those of it counted.	give them a large inheritance ← <i>increase his inheritance</i> .  give them a small inheritance ← <i>reduce his inheritance</i> .
Num 26:55	אֲדַבְּגוּל יִחְלַק אֶת־הָאָרֶץ לְשֵׁמוֹת מִטּוֹת־אֲבֹתָם יִנְחֲלוּ:	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 הַגּוּזַל תִּחְלַק נִחְלָתוֹ בֵּין רַב לְמְעַט: ס	According to <u>lot</u> their inheritance will be <u>apportioned</u> , between the many and the few.”	according to lot ← <i>according to the lot</i> .  apportioned ← <i>divided</i> .
Num 26:57	וְאֵלֶּה פְּקוּדֵי הַלֵּוִי לְמִשְׁפְּחֹתָם לְגֵרְשׁוֹן מִשְׁפַּחַת הַגֵּרְשֹׁנִי לִקְהָת מִשְׁפַּחַת הַקְּהָתִי לְמֶרָרִי מִשְׁפַּחַת הַמֶּרָרִי:	And these <i>were</i> those counted of the Levites according to their families: <i>belonging</i> to Gershon <i>was</i> the family of the Gershonites, <i>belonging</i> to Kohath <i>was</i> the family of the Kohathites, <i>and belonging</i> to Merari <i>was</i> the family of the Merarites.	Kohath ... Kohathites: see Gen 46:11.
Num 26:58	אֵלֶּה   מִשְׁפְּחֹת לֵוִי מִשְׁפַּחַת הַלִּבְנִי מִשְׁפַּחַת הַחֶבְרֹנִי מִשְׁפַּחַת הַמַּחֲלִי מִשְׁפַּחַת הַמוֹשִׁי מִשְׁפַּחַת הַקֹּרְחִי וּקְהָת 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, <i>and</i> the family of Korhites. And Kohath begot Amram.	Korhites: AV= <i>Korathites</i> , with an intrusive <i>t</i> , but often elsewhere <i>Korhites</i> .  Kohath: see Gen 46:11.
Num 26:59	וְשֵׁם   אִשְׁתַּ עַמְרָם יוֹכֶבֶד בִּתְ־לֵוִי אֲשֶׁר יָלְדָה אֹתָהּ לְלֵוִי בְּמִצְרַיִם וַתֵּלֶד לְעַמְרָם אֶת־אַהֲרֹן וְאֶת־מֹשֶׁה וְאֶת מִרְיָם אֲחֹתָם:	And the name of the wife of Amram <i>was</i> 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	וַיֵּלֶד לְאַהֲרֹן אֶת־נָדָב וְאֶת־אֲבִיהוּא אֶת־אֶלְעָזָר וְאֶת־אִתְמָר׃	And there were born to Aaron Nadab, Abihu, <u>Eleazar</u> and Ithamar,	Eleazar: see Ex 6:23.
Num 26:61	וַיָּמָת נָדָב וְאֲבִיהוּא בְּהַקְרִיבָם אֵשׁ־זָרָה לִפְנֵי יְהוָה׃	but Nadab and Abihu died when they offered strange fire before the LORD.	
Num 26:62	וַיְהִיו פְּקֻדֵיהֶם שְׁלֹשָׁה וְעֶשְׂרִים אָלֶף כָּל־זָכָר מִבֶּן־חֹדֶשׁ וּמַעְלָה כִּי ׀ לֹא הִתְּפַקְדוּ 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 וְאֶלְעָזָר הַכֹּהֵן אֲשֶׁר פָּקְדוּ אֶת־בְּנֵי יִשְׂרָאֵל בְּעֶרְבַת מוֹאָב עַל יַרְדֵּן יְרִיחוֹ׃	These <i>were</i> those counted by Moses and <u>Eleazar</u> the priest, who counted the sons of Israel in the arid tracts of Moab, near the <u>Jordan</u> at <u>Jericho</u> .	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 בְּמִדְבָּר וְלֹא־נֹתַר מֵהֶם אִישׁ כִּי אִם־כָּלֵב בֶּן־יִפְנֶה וַיהוֹשֻׁעַ בֶּן־נוּן׃	For the LORD had said of them, “They <u>will certainly die</u> 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	וַתִּקְרַבְנָה בָּנוֹת צִלְפֶּחֶד בֶּן־חֶפֶר בֶּן־גִּלְעָד בֶּן־מָכִיר בֶּן־מְנַשֶּׁה לְמִשְׁפַּחַת מְנַשֶּׁה בֶּן־יוֹסֵף וְאֵלֶּה שְׁמוֹת בָּנוֹתָיו מַחֲלָה נֹחַ וְחֻגְלָה וּמִלְכָּה וְתִרְצָה׃	Then the daughters of <u>Zelophehad</u> , the son of Hopher, the son of <u>Gilead</u> , 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	וַתַּעֲמִדְנָה לִפְנֵי מֹשֶׁה וּלְפָנֶי אֶלְעָזָר הַכֹּהֵן וּלְפָנֶי הַנְּשִׂאִים וְכָל־הָעֵדָה פָּתַח אֹהֶל־מוֹעֵד לֵאמֹר׃	And they stood before Moses and <u>Eleazar</u> 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 מֵת בַּמִּדְבָּר וְהוּא לֹא־הָיָה בְּתוֹךְ הָעֵדָה הַנוֹעֲדִים עַל־יְהוָה בַּעֲדַת־קָרַח כִּי־בָחַטָּאֻ מֵת וּבָנִים לֹא־הָיוּ לוֹ:	“Our father died in the desert, but he was not among the company which gathered against the LORD in Korah's company, 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־אָבִינוּ מִתּוֹךְ מִשְׁפַּחְתּוֹ כִּי אֵין לוֹ בֶּן תִּנְהַלְנוּ אִתָּהּ בְּתוֹךְ אַחֵי אָבִינוּ:	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 בָּנוֹת צִלְפֶּחֶדַּד דִּבְרַתְנָן תִּתֵּן לָהֶם אַחֲזַת נַחֲלָה בְּתוֹךְ אַחֵי אֲבִיהֶם וְהִעֲבַרְתָּ אֶת־נַחֲלַת אֲבִיהֶן 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.  you must certainly give them: infinitive absolute.  possession as ← <i>possession of</i> . Wider use of the construct state.
Num 27:8	וְאֶל־בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר אִישׁ כִּי־יָמוּת וּבֶן אֵין לוֹ וְהִעֲבַרְתֶּם 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 וְנָתַתֶּם אֶת־נַחֲלָתוֹ לְאַחָיו:	And if he <i>has</i> no daughter, then you will give his inheritance to his brothers.	
Num 27:10	וְאִם־אֵין לוֹ אַחִים וְנָתַתֶּם אֶת־נַחֲלָתוֹ לְאַחֵי 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 וְנָתַתֶּם אֶת־נַחֲלָתוֹ לְשֹׂאֲרוֹ הַקָּרֵב אֵלָיו מִמִּשְׁפַּחְתּוֹ וַיִּרַשׁ אֹתָהּ וְהָיְתָה לְבִנֵי יִשְׂרָאֵל לְחֻקַּת מִשְׁפָּט כַּאֲשֶׁר צֻוָּה 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 עֲלֶה אֶל־הָר הָעֲבָרִים 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	וְרָאִיתָהּ אַתָּה וְנֶאֱסַפְתָּ אֶל-עַמִּיךָ גַּם-אַתָּה כְּאַשֵּׁר נֶאֱסַף אֶהֱרֹן אַחִיךָ:	and you will see it, and <i>then</i> you will be gathered to your people – you too – as Aaron your brother was gathered,	people ← <i>peoples</i> .
Num 27:14	כְּאַשֵּׁר מְרִיתָם פִּי בַּמִּדְבָּר-צִן בְּמִרְיַת הָעֵדָה לְהַקְדִּישָׁנִי בַּמִּים לְעֵינֵיהֶם הֵם מִי־מִרְיַת קֹדֶשׁ מִדְבָּר-צִן: פ	because you rebelled against my word 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 is the water of Meribah in Kadesh in the Desert of Zin.”	word ← <i>mouth</i> .  to sanctify me: rather than <i>by</i> <i>sanctifying me</i> , whence the preceding ellipsis supplied. Compare Deut 32:51.  Meribah in ← <i>Meribah of</i> .
Num 27:15	וַיִּדְבֹּר מֹשֶׁה אֶל-יְהוָה לֵאמֹר:	Then Moses spoke to the LORD and said,	
Num 27:16	יִפְקֹד יְהוָה אֱלֹהֵי הָרוּחַת לְכָל-בָּשָׂר אִישׁ עַל-הָעֵדָה:	“Let the LORD God of the spirits of all flesh appoint a man over the congregation	
Num 27:17	אֲשֶׁר-יֵצֵא לִפְנֵיהֶם וְאֲשֶׁר יָבֹא לִפְנֵיהֶם וְאֲשֶׁר יוֹצִיאֵם וְאֲשֶׁר יְבִיאֵם וְלֹא תִהְיֶה עֲדַת יְהוָה כְּצֹאֵן 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, <i>so that</i> 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, “ <i>Then take</i> 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	וְהִעֲמַדְתָּ אֹתוֹ לִפְנֵי אֶלְעָזָר הַכֹּהֵן וּלְפָנֵי כָל-הָעֵדָה וְצִוִּיתָהּ 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 מִהוֹדֶךָ עָלָיו לְמַעַן יִשְׁמְעוּ כָל-עֲדַת 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 him</i> .	obey ← <i>heed</i> .
Num 27:21	וּלְפָנֵי אֶלְעָזָר הַכֹּהֵן יַעֲמֹד וְשָׁאֵל לוֹ בְּמִשְׁפַּט הָאוּרִים לִפְנֵי יְהוָה עַל-פִּיו יֵצְאוּ וְעַל-פִּיו יָבֹאוּ 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 Urim before the LORD. At his word they will go out, and at his word 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 וּלְפָנֵי 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	וַיִּסְמֹךְ אֶת־יָדוֹ עָלָיו וַיֹּצִיאוּהוּ 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 <u>intermediacy</u> 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	צוּ אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבְּנִי לַחֲמִי לְאִשֵּׁי רִיחַ נִיחָחִי תִשְׁמְרוּ לְהַקְרִיב לִי בְמוֹעֵדוֹ:	“Command the sons of Israel and say to them, ‘You <i>must</i> ensure to offer <u>my oblation</u> to me in its season – my bread for my fire-offerings <i>as my sweet</i> <u>fragrance</u> .’	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 <i>is</i> the fire-offering which you will offer to the LORD: two one- year-old lambs <u>without blemish</u> per day <i>as</i> a perpetual burnt offering.	without blemish ← <i>perfect</i> .
Num 28:4	אֶת־הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בִּבְקָר וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַּעֲשֶׂה בֵּין הָעֶרְבָּיִם:	You will <u>offer</u> one lamb in the morning, and you will <u>offer</u> the second lamb <u>in the evening</u> ,	offer (2x) ← <i>do, make</i> .  in the evening ← <i>between the</i> <i>two evenings</i> . See Ex 12:6.
Num 28:5	וְעִשִּׂירִית הָאֵיפָה סֹלֶת לְמִנְחָה בָּלוּלָה בְּשֶׁמֶן כֹּתִית רְבִיעֵת הַהֵיזֶן:	with a tenth of an <u>ephah</u> of fine flour as a meal-offering, mixed with a quarter of a <u>hin</u> 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 תַּעֲשֶׂיָהּ בְּהַר סִינַי לְרִיחַ נִיחָח־אֵשֶׁה לַיהוָה:	<i>You will make</i> a perpetual burnt offering <i>as ordained</i> at Mount Sinai as a sweet fragrance of a fire-offering to the LORD,	ordained ← <i>made</i> .
Num 28:7	וְנִסְכּוֹ רְבִיעֵת הַהֵיזֶן לִכְבֹּשׂ הָאֶחָד בִּקְדֹשׁ הַסֹּדֵד נִסְדָּד שֶׁכַר לַיהוָה:	with its libation, a quarter of a <u>hin</u> per lamb. Pour out the libation of strong wine to the LORD in the holy <i>place</i> .	hin: about 1 imperial gallon or 4.5 litres.
Num 28:8	וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַּעֲשֶׂה בֵּין הָעֶרְבָּיִם כְּמִנְחַת הַבֶּקָר וּכְנִסְכּוֹ תַּעֲשֶׂה אֵשֶׁה רִיחַ נִיחָח לַיהוָה: פ	And you will <u>offer</u> the second lamb <u>in the evening</u> . You will <u>offer it</u> like the meal-offering of the morning and like its libation. <i>It is</i> a fire-offering of a sweet fragrance to the LORD.	offer (2x) ← <i>do</i> .  in the evening ← <i>between the</i> <i>two evenings</i> . See Ex 12:6.
Num 28:9	וּבְיוֹם הַשַּׁבָּת שְׁנֵי־כִבְשִׁים בְּנֵי־שָׁנָה תְּמִימִם וּשְׁנֵי עֶשְׂרִינִים סֹלֶת מִנְחָה בָּלוּלָה בְּשֶׁמֶן וְנִסְכּוֹ:	And on the Sabbath day <i>offer</i> two one-year-old lambs <u>without</u> <u>blemish</u> and two <u>tenth measures</u> of fine flour <i>as</i> 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 בְּשַׁבָּתוֹ עַל־עֹלֹת הַתָּמִיד וְנִסְכָּהּ: ס	a burnt offering <u>on every</u> <u>Sabbath</u> , besides the perpetual burnt offering and its libation.	on every Sabbath ← <i>a Sabbath</i> <i>on its Sabbath</i> .

Num 28:11	וּבְרֹאשֵׁי חֳדָשֵׁיכֶם תִּקְרִיבוּ עֹלָה לַיהוָה פָּרִים בְּנֵי-בָקָר שְׁנַיִם וְאַיִל אֶחָד כְּבָשִׂים בְּנֵי-שָׁנָה שְׁבַעַת תְּמִימִם:	And at the <u>start</u> 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 <u>without</u> <u>blemish</u> ,	start ← <i>starts, heads</i> .  without blemish ← <i>perfect</i> .
Num 28:12	וּשְׁלֹשָׁה עֶשְׂרִים סֹלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן לִפְרֵי הָאֶחָד וּשְׁנֵי עֶשְׂרִים סֹלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן לְאֵיל הָאֶחָד:	and three <u>tenth measures</u> of fine flour, <i>as</i> a meal-offering, mixed with oil, <u>per bull</u> , and two <u>tenth</u> <u>measures</u> of fine flour <i>for</i> the meal-offering, mixed with oil, <u>per ram</u> ,	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	וְעֶשְׂרֹן עֶשְׂרֹן סֹלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן לִכְבֹּשׁ הָאֶחָד עֹלָה רֵיחַ רִיחַ נִיחֹחַ אֲשֶׁה לַיהוָה:	and a <u>tenth measure</u> of fine flour <u>each time</u> for the meal-offering, mixed with oil, <u>per lamb</u> . <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	וְנִסְבֵּיהֶם חֲצִי הַהֵין יִהְיֶה לִפָּר וּשְׁלִישִׁת הַהֵין לְאֵיל וּרְבִיעֵת הַהֵין לִכְבֹּשׁ יֵין זֹאת עֹלֹת חֹדֶשׁ בְּחֹדְשׁוֹ לְחֹדְשֵׁי הַשָּׁנָה:	And their <u>libations</u> will be half a <u>hin</u> of wine per bull, and a third of a <u>hin</u> per ram and a quarter of a <u>hin</u> 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	וּשְׁעִיר עִזִּים אֶחָד לְחַטָּאת לַיהוָה עַל-עֹלֹת הַתָּמִיד יַעֲשֶׂה וְנִסְבּוֹ: 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	וּבְחֹדֶשׁ הָרִאשׁוֹן בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ 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 לַחֹדֶשׁ הַזֶּה חֹג שְׁבַעַת יָמִים מַצּוֹת יֵאָכֵל:	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	בְּיוֹם הָרִאשׁוֹן מִקְרָא-קֹדֶשׁ כָּל-מְלָאכֶת 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 עֹלָה לַיהוָה פָּרִים בְּנֵי-בָקָר שְׁנַיִם וְאַיִל אֶחָד וּשְׁבַעַת כְּבָשִׂים בְּנֵי שָׁנָה תְּמִימִם יִהְיוּ לָכֶם:	And you will offer a fire- offering – a burnt offering to the LORD. <u>You will use</u> two bull- calves of the oxen, and one ram, and seven one-year-old lambs <u>without blemish</u> .	you will use ← <i>there will be to you</i> .  without blemish ← <i>perfect</i> .
Num 28:20	וּמִנְחָתָם סֹלֶת בְּלוּלָה בַשֶּׁמֶן שְׁלֹשָׁה עֶשְׂרִים לִפְרֵי וּשְׁנֵי עֶשְׂרִים לְאֵיל תַּעֲשׂוּ:	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	עֲשֹׂרוֹן עֲשֹׂרוֹן תַּעֲשֶׂה לְכֶבֶשׂ הָאֶחָד לְשִׁבְעַת הַכִּבְשִׁים:	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. <hr/> each time: see Num 28:13.
Num 28:22	וְשֹׁעִיר חַטָּאת אֶחָד לְכַפֵּר עֲלֵיכֶם:	and one goat as a sin-offering, to atone for you.	as: wider use of the construct state.
Num 28:23	מִלֵּבַד עַל־תַּת הַבֶּקָר אֲשֶׁר לְעֹלֹת הַתָּמִיד תַּעֲשֶׂה אֶת־אֵלֶּה:	You will carry these out apart from the burnt offering in the morning which is the perpetual burnt offering.	in the morning ← <i>of the morning</i> .
Num 28:24	כְּאֵלֶּה תַּעֲשֶׂה לְיוֹם שִׁבְעַת יָמִים לֶחֶם אִשָּׁה רֵיח־נִיחֹחַ לִיהוָה עַל־עוֹלֹת הַתָּמִיד יַעֲשֶׂה וְנִסְכּוֹ:	You will act according to these <i>instructions</i> each day for seven days, as 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 ← <i>a fire-offering of a sweet fragrance</i> .
Num 28:25	וּבַיּוֹם הַשְּׁבִיעִי מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלָאכֶת 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 ← <i>every</i> . <hr/> kind ← <i>craft</i> .
Num 28:26	וּבַיּוֹם הַבְּכוּרִים בְּהַקְרִיבְכֶם מִנְחָה חֲדָשָׁה לִיהוָה בְּשִׁבְעַתֵּיכֶם מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלָאכֶת 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 ← <i>every</i> . <hr/> kind ← <i>craft</i> .
Num 28:27	וְהִקְרַבְתֶּם עוֹלָה לְרִיחַ נִיחֹחַ לִיהוָה פָּרִים בְּנֵי־בָקָר שְׁנַיִם אֵיל אֶחָד שִׁבְעָה כִּבְשִׁים 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	וּמִנְחָתָם סֹלֶת בָּלוּלָה בַשֶּׁמֶן שְׁלֹשָׁה עֲשָׂרִים לֶפָר הָאֶחָד שְׁנֵי עֲשָׂרִים 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	עֲשֹׂרוֹן עֲשֹׂרוֹן לְכֶבֶשׂ הָאֶחָד לְשִׁבְעַת הַכִּבְשִׁים:	and one <u>tenth measure</u> <u>each time</u> per lamb for <i>each of</i> the seven lambs,	tenth measure: about 5 pints or 2.7 litres. <hr/> each time: see Num 28:13.
Num 28:30	שֹׁעִיר עֲזִים אֶחָד לְכַפֵּר עֲלֵיכֶם:	and one buck of the goats to atone for you.	
Num 28:31	מִלֵּבַד עַל־תַּת הַתָּמִיד וּמִנְחָתוֹ תַּעֲשֶׂה תָּמִידִם יְהִיו־לָכֶם וְנִסְפֵּיהֶם: 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 ← <i>there will be to you</i> . <hr/> without blemish ← <i>perfect</i> .

Num 29:1	<p>וּבַחֹדֶשׁ הַשְּׁבִיעִי בָאֶחָד לַחֹדֶשׁ מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלָאכֶת עֲבֹדָה לֹא תַעֲשׂוּ יוֹם תְּרוּעָה יִהְיֶה לָכֶם:</p>	<p>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 <i>of ramshorns</i> to you.</p>	<p>any ← <i>every</i>.</p> <hr/> <p>kind ← <i>craft</i>.</p>
Num 29:2	<p>וַעֲשִׂיתֶם עֹלָה לַרִיחַ נִיחֹחַ לַיהוָה פֶּר בֶּן־בָּקָר אֶחָד אֵיל אֶחָד כְּבָשִׂים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם:</p>	<p>And you will perform a burnt offering as a sweet fragrance to the LORD: one bull-calf of the oxen, one ram, <i>and</i> seven one-year-old lambs <u>without blemish</u>,</p>	<p>without blemish ← <i>perfect</i>.</p>
Num 29:3	<p>וּמִנְחָתָם סֵלֶת בָּלוּלָה בַשֶּׁמֶן שְׁלֹשָׁה עֶשְׂרִינִים לִפְרֵי שְׁנֵי עֶשְׂרִינִים לָאֵיל:</p>	<p>with their meal-offering of fine flour mixed with oil: three <u>tenth measures</u> per bull, two <u>tenth measures</u> per ram,</p>	<p>tenth measure (2x): about 5 pints or 2.7 litres.</p>
Num 29:4	<p>וְעֶשְׂרוֹן אֶחָד לְכֶבֶשׂ הָאֶחָד לְשִׁבְעַת הַכְּבָשִׂים:</p>	<p>and one <u>tenth measure</u> per lamb for <i>each of</i> the seven lambs,</p>	<p>tenth measure: about 5 pints or 2.7 litres.</p>
Num 29:5	<p>וְשִׁעִיר־עִזִּים אֶחָד חֲטָאת לְכַפֵּר עֲלֵיכֶם:</p>	<p>and one buck of the goats <i>as</i> a sin-offering to atone for you,</p>	
Num 29:6	<p>מִלִּבְדַּ עֹלֹת הַחֹדֶשׁ וּמִנְחָתָהּ וְעֹלֹת הַתָּמִיד וּמִנְחָתָהּ וְנִסְכֵיהֶם כַּמִּשְׁפָּט לַרִיחַ נִיחֹחַ אֲשֶׁה לַיהוָה: ס</p>	<p>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.</p>	
Num 29:7	<p>וּבַעֲשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם וְעָנִיתֶם אֶת־נַפְשֵׁיכֶם כָּל־מְלָאכָה לֹא תַעֲשׂוּ:</p>	<p>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.</p>	<p>yourselves ← <i>your souls</i>.</p> <hr/> <p>any ← <i>every</i>.</p>
Num 29:8	<p>וְהִקְרַבְתֶּם עֹלָה לַיהוָה רִיחַ נִיחֹחַ פֶּר בֶּן־בָּקָר אֶחָד אֵיל אֶחָד כְּבָשִׂים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם יִהְיוּ לָכֶם:</p>	<p>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. <u>You will use animals without blemish</u>.</p>	<p>you will use ← <i>there will be to you</i>.</p> <hr/> <p>without blemish ← <i>perfect</i>.</p>
Num 29:9	<p>וּמִנְחָתָם סֵלֶת בָּלוּלָה בַשֶּׁמֶן שְׁלֹשָׁה עֶשְׂרִינִים לִפְרֵי שְׁנֵי עֶשְׂרִינִים לָאֵיל הָאֶחָד:</p>	<p>And their meal-offering <i>will be</i> fine flour mixed with oil: three <u>tenth measures</u> per bull, two <u>tenth measures</u> per ram,</p>	<p>tenth measure (2x): about 5 pints or 2.7 litres.</p>
Num 29:10	<p>עֶשְׂרוֹן עֶשְׂרוֹן לְכֶבֶשׂ הָאֶחָד לְשִׁבְעַת הַכְּבָשִׂים:</p>	<p><i>and</i> one <u>tenth measure</u> for <u>each lamb</u> for <i>each of</i> the seven lambs,</p>	<p>tenth measure: about 5 pints or 2.7 litres.</p> <hr/> <p>each lamb ← <i>one lamb</i>, the distributive sense being reinforced in Hebrew by the repetition of “tenth measure”.</p>

Num 29:11	שְׂעִיר־עִזִּים אֶחָד חֹטֵאת מִלֵּבֶד חֹטֵאת הַכִּפָּרִים וְעֹלֹת הַתָּמִיד וּמִנְחָתָהּ וְנִסְכֶּיהָ: פ	and one buck of the goats <i>as</i> a 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 כָּל־מְלָאכֶת עֲבֹדָה לֹא תַעֲשׂוּ וַחֲגִתֶּם 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	וְהִקְרַבְתֶּם עֹלָה אִשֶּׁה רֵיחַ נִיחֹחַ לַיהוָה פָּרִים בְּנֵי־בָקָר שְׁלֹשָׁה עָשָׂר אֵילִם שָׁנִים כְּבָשִׂים בְּנֵי־שָׁנָה אַרְבָּעָה עָשָׂר תָּמִימִם יִהְיוּ:	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</u> <u>blemish</u> ,	without blemish ← <i>perfect</i> .
Num 29:14	וּמִנְחָתָם סֵלֶת בָּלוּלָה בַּשֶּׁמֶן שְׁלֹשָׁה עֶשְׂרִים לֶפֶר הָאֶחָד לְשֹׁלֶשָׁה עָשָׂר פָּרִים שְׁנֵי עֶשְׂרִים לְאֵיל הָאֶחָד לְשָׁנֵי הָאֵילִם:	and their meal-offering: fine flour mixed with oil, three <u>tenth</u> <u>measures</u> per bull for the thirteen bulls, two <u>tenth</u> <u>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	וְעֶשְׂרֹן עֶשְׂרֹן לִכְבֹּשׁ הָאֶחָד לְאַרְבָּעָה עָשָׂר כְּבָשִׂים:	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.  each: see Num 29:10.
Num 29:16	וּשְׂעִיר־עִזִּים אֶחָד חֹטֵאת מִלֵּבֶד עֹלֹת הַתָּמִיד מִנְחָתָהּ וְנִסְכָּה: 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 שְׁנַיִם עָשָׂר אֵילִם שָׁנִים כְּבָשִׂים בְּנֵי־שָׁנָה אַרְבָּעָה עָשָׂר תָּמִימִם:	And on the <u>second day</u> , <i>you will</i> <i>offer</i> twelve bull-calves of the oxen, two rams, <i>and</i> fourteen one-year-old lambs <u>without</u> <u>blemish</u> ,	second day: i.e. of the seven days of Num 29:12.  without blemish ← <i>perfect</i> .
Num 29:18	וּמִנְחָתָם וְנִסְכֵּיהֶם 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	וּשְׂעִיר־עִזִּים אֶחָד חֹטֵאת מִלֵּבֶד עֹלֹת הַתָּמִיד וּמִנְחָתָהּ וְנִסְכֵּיהֶם: 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 עֶשְׂתֵּי־עָשָׂר אֵילִם שְׁנָיִם כִּבְשִׂים בְּנֵי־שָׁנָה אַרְבָּעָה עֶשֶׂר תְּמִימִם:	And on the third day, <i>you will</i> <i>offer</i> eleven bulls, two rams, <i>and</i> fourteen one-year-old lambs without blemish,	without blemish ← <i>perfect</i> .
Num 29:21	וּמִנְחָתָם וְנִסְכֵּיהֶם לִפְרִים 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	וְשַׁעִיר 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 פָּרִים עֶשְׂרֵה אֵילִם שְׁנָיִם כִּבְשִׂים בְּנֵי־שָׁנָה אַרְבָּעָה עֶשֶׂר תְּמִימִם:	And on the fourth day, <i>you will</i> <i>offer</i> ten bulls, two rams, <i>and</i> fourteen one-year-old lambs without blemish,	without blemish ← <i>perfect</i> .
Num 29:24	מִנְחָתָם וְנִסְכֵּיהֶם לִפְרִים לְאֵילִם וְלִכְבָּשִׂים בְּמִסְפָּרָם כַּמִּשְׁפָּט:	<i>and</i> 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	וְשַׁעִיר־עִזִּים אֶחָד חַטָּאת מִלֶּבֶד עֹלֹת הַתָּמִיד מִנְחָתָהּ וְנִסְכָּהּ: ס	and one buck of the goats <i>as a</i> sin-offering, apart from the perpetual burnt offering, <i>and</i> its meal-offering and its libation.	
Num 29:26	וּבַיּוֹם הַחֲמִישִׁי פָּרִים תִּשְׁעָה אֵילִם שְׁנָיִם כִּבְשִׂים בְּנֵי־שָׁנָה אַרְבָּעָה עֶשֶׂר תְּמִימִם:	And on the fifth day, <i>you will</i> <i>offer</i> nine bulls, two rams, <i>and</i> fourteen one-year-old lambs without blemish,	without blemish ← <i>perfect</i> .
Num 29:27	וּמִנְחָתָם וְנִסְכֵּיהֶם לִפְרִים 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 29:28	וְשַׁעִיר 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 הַשֵּׁשִׁי פָּרִים שְׁמֹנֶה אֵילִם שְׁנָיִם כִּבְשִׂים בְּנֵי־שָׁנָה אַרְבָּעָה עֶשֶׂר תְּמִימִם:	And on the sixth day, <i>you will</i> <i>offer</i> eight bulls, two rams, <i>and</i> fourteen one-year-old lambs without blemish,	without blemish ← <i>perfect</i> .
Num 29:30	וּמִנְחָתָם וְנִסְכֵּיהֶם לִפְרִים 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 29:31	וּשְׁעִיר חַטָּאת אֶחָד מִלֵּבַד עֹלֹת הַתָּמִיד מִנְחָתָהּ וְנִסְכָּיהָ: פ	and one goat as a sin-offering, apart from the perpetual burnt offering, <i>and</i> its meal-offering and its libations.	libations: AV differs ( <i>drink offering</i> ), singular.
Num 29:32	וּבַיּוֹם הַשְּׁבִיעִי פָּרִים שִׁבְעָה אֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי־שָׁנָה אַרְבָּעָה עֶשֶׂר תְּמִימִם:	And on the seventh day, <i>you will</i> <i>offer</i> seven bulls, two rams, <i>and</i> fourteen one-year-old lambs without blemish,	without blemish ← <i>perfect</i> .
Num 29:33	וּמִנְחָתָם וְנִסְכָּהֶם לִפְרִים לְאֵילִם וּלְכֹבָשִׂים 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 29:34	וּשְׁעִיר חַטָּאת אֶחָד מִלֵּבַד 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־מְלָאכָת עֲבֹדָה לֹא תַעֲשׂוּ:	And on the eighth day you will hold a solemn assembly. You will not engage in <u>any</u> kind of work.	any ← <i>every</i> . kind ← <i>craft</i> .
Num 29:36	וְהִקְרַבְתָּם עֹלָה אִשָּׁה רֵיחַ נִיחֹחַ לַיהוָה פֶּר אֶחָד אֵיל אֶחָד כְּבָשִׂים 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</u> blemish,	without blemish ← <i>perfect</i> .
Num 29:37	מִנְחָתָם וְנִסְכָּיהֶם לִפְרֵי לְאֵיל וּלְכֹבָשִׂים בְּמִסְפָּרָם כַּמִּשְׁפָּט:	<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	וּשְׁעִיר חַטָּאת אֶחָד מִלֵּבַד 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 מִנְדְּרֵיכֶם וְנִדְבַתֵּיכֶם לְעֹלֹתֵיכֶם וּלְמִנְחֹתֵיכֶם וּלְנִסְכֵּיכֶם וּלְשִׁלְמֵיכֶם:	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 כָּכָל 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 ר

Num 30:1	וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמִּטּוֹת לִבְנֵי 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־יִדָּר נָדָר לַיהוָה אוֹהֶשֶׁבֶע שְׁבַע לְאָסֶר אָסֶר עַל־נַפְשׁוֹ לֹא יַחַל דְּבָרוֹ כְּכֹל־הַיֵּצֵא 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> , <b>he shall not break his word – he shall act according to everything that comes out of his mouth.</b>	<b>Matt 5:33.</b>  makes a vow ← <i>vows a vow.</i>  himself ← <i>his soul.</i>
Num 30:3	וְאִשָּׁה כִּי־תִדָּר נָדָר לַיהוָה וְאָסְרָה אָסֶר בְּבֵית אָבִיהָ בְּנַעְרֶיהָ:	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־נִדְרָהּ וְאָסְרָה אֲשֶׁר אָסְרָה עַל־נַפְשָׁהּ וְהִחְרִישׁ לָהּ אָבִיהָ וְקָמוּ כָל־נִדְרֶיהָ וְכָל־אָסֶר אֲשֶׁר־אָסְרָה עַל־נַפְשָׁהּ יָקוּם:	and her father hears her vow and her obligation which she imposed on <u>herself</u> , and her father remains silent with her, then all her vows will stand, and the whole of her obligation which she imposed on <u>herself</u> will stand.	herself (2x) ← <i>her soul.</i>
Num 30:5	וְאִם־הִנֵּיא אָבִיהָ אֶתָּהּ בְּיוֹם שָׁמְעוֹ כָּל־נִדְרֶיהָ וְאָסְרֶיהָ אֲשֶׁר־אָסְרָה עַל־נַפְשָׁהּ לֹא יָקוּם וַיְהוּה יִסְלַח־לָהּ כִּי־הִנֵּיא אָבִיהָ אֶתָּהּ:	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 <u>herself</u> will stand, and the LORD will pardon her, for her father has disallowed her.	none ← <i>not every.</i>  herself ← <i>her soul.</i>
Num 30:6	וְאִם־הִזֵּי תִהְיֶה לְאִישׁ וְנִדְרֶיהָ עָלֶיהָ אוֹ מִבֶּטָא שְׁפָתֶיהָ אֲשֶׁר אָסְרָה עַל־נַפְשָׁהּ:	And if <u>it is the case that she has</u> 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 <u>herself</u> ,	it is the case that she has: infinitive absolute of the verb <i>to</i> <i>be.</i>  herself ← <i>her soul.</i>
Num 30:7	וּשְׁמַע אִישָׁהּ בְּיוֹם שָׁמְעוֹ וְהִחְרִישׁ לָהּ וְקָמוּ נִדְרֶיהָ וְאָסְרָה אֲשֶׁר־אָסְרָה עַל־נַפְשָׁהּ יָקָמוּ:	and her husband hears <i>it</i> , <i>and</i> 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 <u>herself</u> will stand.	herself ← <i>her soul.</i>
Num 30:8	וְאִם בְּיוֹם שָׁמְעַת אִשָּׁהּ יִנֵּיא אוֹתָהּ וְהִפָּר אֶת־נִדְרָהּ אֲשֶׁר עָלֶיהָ וְאֵת מִבֶּטָא שְׁפָתֶיהָ אֲשֶׁר אָסְרָה עַל־נַפְשָׁהּ וַיְהוּה 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 <u>herself</u> , and the LORD will pardon her.	herself ← <i>her soul.</i>

Num 30:9	וְנָדָר אֲלֻמָּנָה וְגֵרוּשָׁה כֹּל 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 <u>herself</u> will stand <i>imposed</i> on her.	herself ← <i>her soul</i> .
Num 30:10	וְאִם-בֵּית אִשָּׁה נְדָרָה אוֹ-אָסְרָה אָסֵר עַל-נַפְשָׁהּ בְּשִׁבְעָהּ:	And if <i>in</i> the house of her husband she vowed or imposed an obligation on <u>herself</u> by an oath,	herself ← <i>her soul</i> .
Num 30:11	וְשָׁמַע אִשָּׁה וְהִחֲרַשׁ לָהּ לֹא הִנִּיא אֹתָהּ וְקָמוּ כָּל-נְדָרֶיהָ וְכָל-אָסֵר אֲשֶׁר-אָסְרָה עַל-נַפְשָׁהּ יִקּוּם:	and her husband heard <i>it</i> and remained silent with her <i>and</i> did not disallow her, then all her vows and all the obligation which she imposed on <u>herself</u> will stand.	herself ← <i>her soul</i> .
Num 30:12	וְאִם-הָפַר יָפַר אֹתָם   אִשָּׁה בְּיוֹם שָׁמְעוֹ כָּל-מוֹצָא שִׁפְתֶיהָ לְנִדְרֶיהָ וְלֹא-אָסֵר נַפְשָׁהּ לֹא יִקּוּם אִשָּׁה הַפָּרִים וַיהוָה יִסְלַח-לָהּ:	But if <u>it is the case that</u> 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-נְדָר וְכָל-שְׁבַעַת אָסֵר לְעֹנֵת נַפֵּשׁ אִשָּׁה יִקִּימוּ וְאִשָּׁה יַפְרֶנּוּ:	<i>As regards</i> 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-הִחֲרַשׁ יַחֲרִישׁ לָהּ אִשָּׁה מִיוֹם אֶל-יוֹם וְהָקִים אֶת-כָּל-נְדָרֶיהָ אוֹ אֶת-כָּל-אָסְרֶיהָ אֲשֶׁר עָלֶיהָ הָקִים אֹתָם בַּיּוֹם הַהוּא בְּיוֹם שָׁמְעוֹ:	But if <u>it is the case that</u> her husband <u>remains silent</u> 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-הָפַר יָפַר אֹתָם אַחֲרֵי שָׁמְעוֹ וְנָשָׂא אֶת-עֲוֹנָהּ:	But if <u>on the contrary he</u> <u>abrogates them</u> <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 צֻוָּה יְהוָה אֶת-מֹשֶׁה בֵּין אִישׁ לְאִשְׁתּוֹ בֵּין-אָב לְבָתּוֹ בְּנוֹעְרֶיהָ 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	נָקֵם נִקְמַת בְּנֵי יִשְׂרָאֵל מֵאֵת הַמִּדְיָנִים אַחֲרֵי תִּאָסֵף אֶל-עַמִּיךָ:	“Take <u>vengeance for</u> 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 מֵאִתְּכֶם אֲנָשִׁים לְצָבָא וְיִהְיוּ עַל־מִדְיָן לְתֹת נִקְמַת־יְהוָה בְּמִדְיָן:	So Moses spoke to the people and said, “Let <i>a group of your men</i> be armed for war, and <i>confront</i> Midian, to take the LORD's vengeance on Midian.	<i>a group of your men</i> ← <i>men from with you</i> .  <i>confront</i> ← <i>be at / against</i> .
Num 31:4	אֵלֶּךָ לַמָּטָה אֵלֶּךָ לַמָּטָה לְכָל מִטּוֹת יִשְׂרָאֵל תִּשְׁלָחוּ לְצָבָא:	You will send a thousand <i>men</i> for <i>each tribe</i> – for all the tribes of Israel – to war.”	for each tribe ← <i>for the tribe ... for the tribe</i> .
Num 31:5	וַיִּמְסְרוּ מֵאֲלֵפֵי יִשְׂרָאֵל אֵלֶּךָ לַמָּטָה שְׁנַיִם־עָשָׂר אֵלֶּךָ חֲלוּצֵי צָבָא:	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 אֵלֶּךָ לַמָּטָה לְצָבָא אֹתָם וְאֶת־פִּינְחָס בֶּן־אֶלְעָזָר הַכֹּהֵן לְצָבָא וְכָל־יְהוָה הַקֹּדֶשׁ וְחֻצְצֹרוֹת הַתְּרוּעָה בְּיָדוֹ:	And Moses sent them to war – a thousand per tribe, with <i>Phinehas</i> the son of <i>Eleazar</i> the priest, to war. And <i>he had</i> the holy instruments and the trumpets <i>for</i> 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 כְּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה וַיַּהֲרֹגוּ 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־אֹוִי וְאֶת־רֶקֶם וְאֶת־צֹר וְאֶת־חוּר וְאֶת־רֹבֵעַ חֲמִשָּׁת מַלְכֵי מִדְיָן וְאֵת בָּלַעַם בֶּן־בְּעֹוֹר הָרְגוּ בַּחֶרֶב:	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 <i>Balaam</i> the son of Beor with the sword.	Balaam: see Num 22:5.
Num 31:9	וַיֵּשְׁבוּ בְנֵי־יִשְׂרָאֵל אֶת־נָשֵׁי מִדְיָן וְאֶת־טַפָּם וְאֵת כָּל־בְּהֶמְתָּם וְאֶת־כָּל־מִקְנֵהֶם וְאֶת־כָּל־חֵילָם בָּזְזוּ:	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 בְּמוֹשְׁבָתָם 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־הַמִּלְקוֹחַ בָּאָדָם וּבַבְּהֵמָה:	And they took all the spoil and all the booty by <i>way of</i> people and cattle.	

Num 31:12	וַיָּבִאוּ אֶל-מֹשֶׁה וְאֶל-אַלְעָזָר הַכֹּהֵן וְאֶל-עֵדֻת בְּנֵי-יִשְׂרָאֵל אֶת-הַשְּׂבִי וְאֶת-הַמִּלְקָח וְאֶת-הַשְּׁלָל אֲלֵ-הַמַּחֲנֶה אֶל-עֵרֶבֶת מוֹאָב אֲשֶׁר עַל-יַרְדֵּן יְרֵחוֹ: ס	And they brought the captives and the booty and the spoil to Moses and Eleazar the priest and to the congregation of the sons of Israel at the camp in the arid tracts of Moab, which were near the Jordan at Jericho.	Eleazar: see Ex 6:23.  at the camp in the arid tracts ← to the camp to the arid tracts.  Jordan at ← Jordan of.  Jericho: see 1 Chr 6:78.
Num 31:13	וַיֵּצְאוּ מֹשֶׁה וְאַלְעָזָר הַכֹּהֵן וְכָל-נְשִׂאֵי הָעֵדָה לִקְרֹאתָם אֶל-מַחוּץ לַמַּחֲנֶה:	And Moses and Eleazar the priest and all the leaders of the congregation went out to meet them, outside the camp.	Eleazar: see Ex 6:23.  outside ← to outside.
Num 31:14	וַיִּקְצֹף מֹשֶׁה עַל פְּקוּדֵי הַחֵיל שָׂרֵי הָאֲלָפִים וְשָׂרֵי הַמֵּאוֹת הַבָּאִים מִצִּבָּא הַמִּלְחָמָה:	But Moses was angry with the officers in the army – the commanders of a thousand and the commanders of a hundred – who came from the army which fought the war.	officers in the army ← officers of the army.  army which fought the war ← army of the war.
Num 31:15	וַיֹּאמֶר אֲלֵיהֶם מֹשֶׁה הֲחִייתָם כָּל-נְקֵבָה:	And Moses said to them, “Have you kept all the females alive?”	
Num 31:16	הֵן הִנֵּה הָיוּ לְבָנֵי יִשְׂרָאֵל בְּדִבְרֵ בָלָעַם לְמַסְר־מַעַל בִּיהוָה עַל-דִּבְרֵ-פָּעוֹר וְתָהִי הַמִּגָּפָה בַּעֲדַת יְהוָה:	Look, they came 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 ← were, became.  Balaam: see Num 22:5.
Num 31:17	וְעַתָּה הָרְגוּ כָל-זָכָר בָּטָף וְכָל-אִשָּׁה יָדְעַת אִישׁ לְמִשְׁכַּב זָכָר הָרְגוּ:	So now, kill all the males among the children, and kill every woman who has known a man in lying with a male.	lying with ← lying of.
Num 31:18	וְכָל הַטָּף בְּנָשִׁים אֲשֶׁר לֹא-יָדְעוּ מִשְׁכַּב זָכָר הַחִיו לָכֶם:	But keep all the female children who have not known lying with a male, alive, for yourselves.	female children ← children among the women.
Num 31:19	וְאַתֶּם חֲנוּ מַחוּץ לַמַּחֲנֶה שִׁבְעַת יָמִים כָּל הַרֵג נָפֶשׁ וְכָל   נִגַּע בַּחֲלָל תִּתְחַטָּאוּ בַּיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי אַתֶּם וּשְׂבִיכֶם:	And encamp outside the camp for seven days, everyone who kills a person and everyone who touches those slain. Have yourselves propitiated, you and your captives, on the third day and on the seventh day.	person ← soul.
Num 31:20	וְכָל-בִּגְד וְכָל-כְּלִי-עוֹר וְכָל-מַעֲשֵׂה עֹזִים וְכָל-כְּלִי-עֵץ תִּתְחַטָּאוּ: ס	And have every garment and every leather item, and every product of goats and every wooden article propitiated.”	leather item ← skin, hide.

Num 31:21	וַיֹּאמֶר אֶלְעָזָר הַכֹּהֵן אֶל־אֲנָשֵׁי הַצָּבָא הַבָּאִים לַמִּלְחָמָה 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	אֶךְ אֶת־הַזָּהָב וְאֶת־הַכֶּסֶף אֶת־הַנְּחֹשֶׁת אֶת־הַבְּרֹזֶל 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־יָבֹא בָאֵשׁ תַּעֲבִירוּ בָאֵשׁ וְטָהַר אֵךְ בְּמִי נָדָה יִתְחַטֵּא וְכֹל אֲשֶׁר לֹא־יָבֹא בָאֵשׁ תַּעֲבִירוּ 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 <i>impurity</i> , and pass everything that <i>cannot</i> go through fire through the water.	impurity: see Num 19:9.
Num 31:24	וְכִבְסֶתֶם בְּגִדֵיכֶם בַּיּוֹם הַשְּׁבִיעִי וְטָהַרְתֶּם וְאַחֵר תָּבֹאוּ אֶל־הַמַּחֲנֶה: פ	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 מִלְּקוֹחַ הַשְּׁבִי בָּאָדָם וּבַבְּהֵמָה אֹתָהּ וְאֶלְעָזָר הַכֹּהֵן וְרֹאשֵׁי אָבוֹת הָעֵדָה:	“Hold a <u>census</u> of the <u>captives taken</u> – of the <u>people</u> 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־הַמִּלְּקוֹחַ בֵּין תַּפְּשֵׁי הַמִּלְחָמָה הַיֹּצְאִים לַצָּבָא וּבֵין כָּל־הָעֵדָה:	and divide what <i>was</i> taken into two, between those who <u>undertook</u> 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	וְהִרְמֹתָ מִכֶּסֶּל לַיהוָה מֵאֵת אֲנָשֵׁי הַמִּלְחָמָה הַיֹּצְאִים לַצָּבָא אֶחָד נֶפֶשׁ מִחֲמֵשׁ הַמֵּאֹת 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 <u>individual</u> in five hundred, from the <u>people</u> and from the oxen, and from the donkeys and from the sheep.	individual ← <i>soul</i> .  people: see Num 31:26.
Num 31:29	מִמַּחְצֵיתָם תִּקְחוּ וְנָתַתָּה לְאֶלְעָזָר הַכֹּהֵן תְּרוּמַת יְהוָה:	You will take <i>them</i> from their half and give <i>them</i> to Eleazar the priest, <i>as</i> a heave-offering to the LORD.	Eleazar: see Ex 6:23.

Num 31:30	וּמִמַּחְצֵת בְּנֵי־יִשְׂרָאֵל תִּקַּח   אֶחָד   אֶחָז מִן־הַחֲמִשִּׁים מִן־הָאָדָם מִן־הַבָּקָר מִן־הַחֲמֹרִים וּמִן־הָעֶזְאוֹן מִכָּל־הַבְּהֵמָה וְנָתַתָּה אֹתָם לְלוֹיִם שְׂמֹרֵי מִשְׁמֶרֶת מִשְׁכָּן 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 ← taken out.  people: see Num 31:26.  keep the observance of: see Num 1:53.
Num 31:31	וַיַּעַשׂ מֹשֶׁה וְאַלְעָזָר הַכֹּהֵן כַּאֲשֶׁר 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 הַמִּלְקוֹחַ יִתֵּר הַבָּז אֲשֶׁר בָּזְזוּ עִם הָעֶבְרָא צֹאן שֵׁשׁ־מֵאוֹת אֶלֶף וְשִׁבְעִים אֶלֶף וַחֲמִשָּׁת־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 ← was.  675,000 is the basis of a division in subsequent verses.
Num 31:33	וּבָקָר שְׁנַיִם וְשִׁבְעִים אֶלֶף:	and seventy-two thousand oxen,	72,000 is the basis of a division in subsequent verses.
Num 31:34	וַחֲמֹרִים אֶחָד וְשִׁשִּׁים אֶלֶף:	and sixty-one thousand donkeys,	61,000 is the basis of a division in subsequent verses.
Num 31:35	וְנַפְשׁ אָדָם מִן־הַנָּשִׁים אֲשֶׁר לֹא־יָדְעוּ מִשְׁכַּב זָכָר כָּל־נִפְשׁ שָׁנִים וּשְׁלֹשִׁים אֶלֶף:	and people, from the women who had not known lying with a male: thirty-two thousand people in all.	people ... people ← soul of man (Hebrew adam) ... soul, here explicitly women.  32,000 is the basis of a division in subsequent verses.
Num 31:36	וַתְּהִי הַמַּחְצָה חֶלֶק הַיִּצָּאִים בַּעֲבָא מִסְפַּר הַצֹּאן שְׁלֹשׁ־מֵאוֹת אֶלֶף וּשְׁלֹשִׁים אֶלֶף וְשִׁבְעֵת אֲלָפִים וַחֲמֵשׁ מֵאוֹת:	And of the half for the part which went out to battle, the number of sheep amounted to three hundred and thirty-seven thousand five hundred.	337,500 = 675,000 ÷ 2.  amounted to ← was.
Num 31:37	וַיְהִי הַמִּכָּס לַיהוָה מִן־הָעֶזְאוֹן שֵׁשׁ מֵאוֹת חֲמֵשׁ וְשִׁבְעִים:	And the levy for the LORD from the sheep was six hundred and seventy-five.	675 = 337,500 ÷ 500. See Num 31:28.
Num 31:38	וְהַבָּקָר שֵׁשָׁה וּשְׁלֹשִׁים אֶלֶף וּמִכָּסָם לַיהוָה שְׁנַיִם וְשִׁבְעִים:	And the oxen amounted to thirty-six thousand, and their levy for the LORD was seventy-two.	36,000 = 72,000 ÷ 2.  72 = 36,000 ÷ 500.
Num 31:39	וַחֲמֹרִים שְׁלֹשִׁים אֶלֶף וַחֲמֵשׁ מֵאוֹת וּמִכָּסָם לַיהוָה אֶחָד וְשִׁשִּׁים:	And the donkeys amounted to thirty thousand five hundred, and their levy for the LORD was sixty-one.	30,500 = 61,000 ÷ 2.  61 = 30,500 ÷ 500.
Num 31:40	וְנַפְשׁ אָדָם שֵׁשָׁה עָשָׂר אֶלֶף וּמִכָּסָם לַיהוָה שְׁנַיִם וּשְׁלֹשִׁים נֶפֶשׁ:	And the people amounted to sixteen thousand, and their levy for the LORD was thirty-two people.	people ... people ← soul of man (Hebrew adam) ... soul.  16,000 = 32,000 ÷ 2.  32 = 16,000 ÷ 500.

Num 31:41	וַיִּתֵּן מֹשֶׁה אֶת־מִכָּס 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	וּמִמַּחְצֵית בְּנֵי יִשְׂרָאֵל אֲשֶׁר חָצָה מֹשֶׁה מִן־הָאֲנָשִׁים הַצֹּבָאִים:	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	וַתְּהִי מַחְצֵת הָעֵדָה מִן־הָצֹאֵן שְׁלֹשׁ־מֵאוֹת אֶלֶף וּשְׁלֹשִׁים אֶלֶף שִׁבְעַת אֲלָפִים וַחֲמֵשׁ מֵאוֹת:	the half for the congregation: of the sheep <i>the number amounted</i> to three hundred and thirty- seven thousand five hundred,	amounted to ← <i>was</i> .  337,500 as in v.36.
Num 31:44	וּבָקָר שְׁשֶׁה וּשְׁלֹשִׁים אֶלֶף:	and the oxen <i>amounted to</i> thirty- six thousand,	36,000 as in v.38.
Num 31:45	וַחֲמֵרִים שְׁלֹשִׁים אֶלֶף וַחֲמֵשׁ מֵאוֹת:	and the donkeys <i>amounted to</i> thirty thousand five hundred,	30,500 as in v.39.
Num 31:46	וְנַפְשׁ אָדָם שְׁשֶׁה עָשָׂר אֶלֶף:	and the people <i>amounted to</i> sixteen thousand.	people ← <i>soul of man (Hebrew adam)</i> .  16,000 as in v.40.
Num 31:47	וַיִּקַּח מֹשֶׁה מִמַּחְצֵת בְּנֵי־יִשְׂרָאֵל אֶת־הָאֶחָד מִן־הַחֲמִשִּׁים מִן־הָאָדָם וּמִן־הַבְּהֵמָה וַיִּתֵּן אֹתָם לְלוֹוִים שְׁמֵרֵי 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 people 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 לְאֲלָפֵי הָעֶבֶרָא שָׂרֵי הָאֲלָפִים וְשָׂרֵי הַמֵּאוֹת:	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 עֲבַדְיָךְ נִשְׂאוּ אֶת־רֹאשׁ אַנְשֵׁי הַמִּלְחָמָה אֲשֶׁר בִּידָנוּ 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	וַנִּקְרָב אֶת־קָרְבֵּן יְהוָה אִישׁ אֲשֶׁר מָצָא כְּלִי־זָהָב אֶצְעָדָה וְצִמִּיד טִבְעֶת 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 or a bracelet, a ring or an earring or a brooch – to atone for <u>ourselves</u> before the LORD.”	or ... or: disjunctive use of the vav, here in an affirmative sentence.  ourselves ← <i>our souls</i> .



Num 31:51	וַיִּקַּח מֹשֶׁה וְאַלְעָזָר הַכֹּהֵן אֶת־הַזָּהָב מֵאֵתָם כָּל כְּלִי מַעֲשֵׂה:	And Moses and Eleazar the priest received the gold from them – <u>all the items</u> of craftsmanship.	Eleazar: see Ex 6:23. <hr/> all the items ← <i>every item</i> .
Num 31:52	וַיְהִי   כָּל־זָהָב הַתְּרוּמָה אֲשֶׁר הָרִימוּ לַיהוָה שֵׁשׁ עָשָׂר אֲלָף שְׁבַע־מֵאוֹת וּחֲמִשִּׁים שָׁקֶל מֵאֵת שָׂרֵי הָאֲלָפִים וּמֵאֵת שָׂרֵי הַמֵּאוֹת:	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 הָאֲלָפִים וְהַמֵּאוֹת וַיָּבִיאוּ אֹתוֹ אֶל־אֶהֱל 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	וּמִקְנֶה   רַב הָיָה לְבְנֵי רְאוּבֵן וּלְבְנֵי־גָד עֲצוֹם מְאֹד וַיֵּרְאוּ אֶת־אֶרֶץ יַעֲזֹר וְאֶת־אֶרֶץ גִּלְעָד וְהִנֵּה הַמָּקוֹם מָקוֹם מִקְנֶה:	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.	Jazer: see Num 21:32. <hr/> Gilead: see Gen 31:21. <hr/> <i>they saw that</i> ← <i>behold</i> .
Num 32:2	וַיָּבֹאוּ בְנֵי־גָד וּבְנֵי רְאוּבֵן וַיֹּאמְרוּ אֶל־מֹשֶׁה וְאֶל־אֲלְעָזָר הַכֹּהֵן וְאֶל־נְשִׂאֵי הָעֵדָה לֵאמֹר:	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,	Eleazar: see Ex 6:23.
Num 32:3	עֲטָרוֹת וְדִיבֹן וַיַּעֲזֹר וְנִמְרָה וּחֶשְׁבֹּן וְאֶלְעָלָה וּשְׁבָם וְנֶבֹ וּבְעֹן:	“Ataroth and Dibon and Jazer and Nimrah and Heshbon and Elealeh and Sebam and Nebo and Beon –	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> .
Num 32:4	הָאֶרֶץ אֲשֶׁר הָכָה יְהוָה לִפְנֵי עַדְתִּי יִשְׂרָאֵל אֶרֶץ מִקְנֶה הוּא וְלַעֲבָדֶיךָ מִקְנֶה: ס	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.”	
Num 32:5	וַיֹּאמְרוּ אִם־מָצָאנוּ חֵן בְּעֵינֶיךָ יִתֵּן אֶת־הָאֶרֶץ הַזֹּאת לַעֲבָדֶיךָ לְאֶחְזָה אֶל־תַּעֲבֹרֵנוּ אֶת־הַיַּרְדֵּן:	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.”	

Num 32:6	וַיֹּאמֶר מֹשֶׁה לְבְנֵי-גָד וּלְבְנֵי רְאוּבֵן הָאֲחִיכֶם יָבֹאוּ לְמַלְחָמָה וְאַתֶּם תֵּשְׁבוּ פֹה:	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?	while: wider use of the vav, here contrastive.
Num 32:7	וְלָמָּה *תְּנוּאוּן *תִּנְיָאוֹן אֶת-לֵב בְּנֵי יִשְׂרָאֵל מֵעֲבֹר אֶל-הָאָרֶץ אֲשֶׁר-נָתַן לָהֶם יְהוָה:	Now why should you <u>discourage</u> the sons of Israel from crossing to the land which the LORD has given them?	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).
Num 32:8	כֹּה עָשׂוּ אֲבֹתֵיכֶם בְּשַׁלְּחִי אֹתָם מִקַּדֵּשׁ בַּרְנֶע לְרֹאוֹת אֶת-הָאָרֶץ:	Your fathers <u>behaved the same</u> <u>way</u> when I sent them from Kadesh-Barnea to see the land,	behaved the same way ← <i>acted</i> <i>thus</i> .
Num 32:9	וַיַּעֲלוּ עַד-נַחַל אֶשְׁכּוֹל וַיֵּרְאוּ אֶת-הָאָרֶץ וַיִּנְיָאוּ אֶת-לֵב בְּנֵי יִשְׂרָאֵל לִבְלֹתִי-בָא אֶל-הָאָרֶץ אֲשֶׁר-נָתַן לָהֶם יְהוָה:	when they went up to the Brook of Eshcol and saw the land, but they <u>discouraged</u> the sons of Israel so that <i>they</i> wouldn't go to the land which the LORD has given them,	discouraged: see Num 32:7. The stem-formation here is <i>hiphil</i> .
Num 32:10	וַיַּחֲרֹאף יְהוָה בַּיּוֹם הַהוּא וַיִּשָּׁבַע לֵאמֹר:	<u>so that</u> the LORD's wrath was kindled on that day, and he swore and said,	so that: consecutive (result) use of the vav.
Num 32:11	אִם-יֵרְאוּ הָאֲנָשִׁים הָעֵלִים מִמִּצְרַיִם מִבְּן עֶשְׂרִים שָׁנָה וּמֵעַלָּה אֶת הָאֲדָמָה אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב כִּי לֹא-מָלְאוּ אַחֲרָי:	‘The men who came up from Egypt, from twenty years old and above, <u>will certainly not see</u> the <u>land</u> <i>about</i> which I swore to Abraham, to Isaac and to Jacob, for they have not <u>fully followed</u> me,	will certainly not see ← <i>if they</i> <i>see</i> , standing for <i>if they ... may</i> <i>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 כָלֹב בֶּן-יִפְנֶה הַקִּנְזִי וַיהוֹשֻׁעַ בֶּן-נֹון כִּי מָלְאוּ אַחֲרָי יְהוָה:	except Caleb the son of Jephunneh the <u>Kenizzite</u> and Joshua the son of Nun, for they have <u>fully followed</u> 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	וַיַּחֲרֹאף יְהוָה בְּיִשְׂרָאֵל וַיִּגְעַם בַּמִּדְבָּר אַרְבָּעִים שָׁנָה עַד-תֵּם כָּל-הַדּוֹר הָעֹשֶׂה הָרָע 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	וַהֲנֶה קִמַּתָּם תַּחַת אֲבֹתֵיכֶם תַּרְבּוֹת אֲנָשִׁים חַטָּאִים לְסַפּוֹת עוֹד עַל חֲרוֹן 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 <u>angry fury</u> of the LORD towards Israel.	angry fury ← <i>fury of anger</i> , a Hebraic genitive.

Num 32:15	כִּי תִשׁוּבֶנָּה מֵאַחֲרָיו וַיִּסַּף עוֹד לְהִנִּיחוֹ בַּמִּדְבָּר וְשַׁחֲתֵם 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 גְדֹרֶת צֹאן נִבְנֶה לְמִקְנֵנוּ פֹה 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 חֲשִׁים לִפְנֵי בְנֵי יִשְׂרָאֵל עַד אֲשֶׁר אִם־הִבִּיאֲנָם אֶל־מְקוֹמָם וַיֵּשֶׁב טַפָּנוּ בְּעָרֵי הַמְּבָצָר 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־בְּתֻיֵּנוּ עַד הַתְּנַחֲלֵי בְנֵי 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 מֵעַבְר לַיַּרְדָּן וְהָלָאָה כִּי בָּאָה נַחֲלָתֵנוּ אֵלֵינוּ מֵעַבְר 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 ← <i>across the Jordan and beyond</i> .  on the eastern side of the Jordan ← <i>across the Jordan eastwards</i> .
Num 32:20	וַיֹּאמֶר אֲלֵיהֶם מֹשֶׁה אִם־תַּעֲשׂוּן אֶת־הַדְּבָר הַזֶּה אִם־תַּחֲלֹצוּ לִפְנֵי יְהוָה לְמַלְחָמָה:	Then Moses said to them, “If you do this thing, if you arm yourselves before the LORD for war,	
Num 32:21	וְעַבְר לָכֶם כָּל־חֲלוֹץ אֶת־הַיַּרְדֵּן לִפְנֵי יְהוָה עַד הוֹרִישׁוּ אֶת־אֹיְבָיו מִפְּנֵיו:	and every armed <i>man</i> of yours crosses the Jordan before the LORD until he has dispossessed his enemies before him,	
Num 32:22	וְנִכְבְּשָׁה הָאָרֶץ לִפְנֵי יְהוָה וְאַחֵר תָּשׁוּבוּ וְהִיִּיתֶם נְקִיִּים מִיְּהוָה וּמִיִּשְׂרָאֵל וְהִיִּתָּה הָאָרֶץ הַזֹּאת לָכֶם 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 לַיהוָה 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 ← <i>behold</i> .

Num 32:24	בְּנוּ-לָכֶם עָרִים לְטִפְכֶּם וְגִדְרֹת לְצִנְאֲכֶם וְהִיצֵא מִפִּיכֶם תַּעֲשׂוּ:	Build yourselves cities for your little ones, and folds for your sheep, and do <u>what you have pronounced</u> .”	what you have pronounced ← <i>what proceeds from your mouth</i> .
Num 32:25	וַיֹּאמֶר בְּנֵי-גָד וּבְנֵי רְאוּבֵן אֶל-מֹשֶׁה לֵּאמֹר עֲבָדֶיךָ יַעֲשׂוּ כְּאֲשֶׁר אָדָנִי 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 נָשֵׁינוּ מִקְנֵנוּ וְכָל-בְּהֶמְתָּנוּ יִהְיוּ-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 כָל-חֲלוּץ צָבָא לִפְנֵי יְהוָה לְמִלְחָמָה כְּאֲשֶׁר אָדָנִי דִּבֶּר:	and your servants will cross, every <i>one in the army</i> , <u>armed for battle</u> before the LORD, as my lord says.”	in the army, armed for battle ← <i>armed of the army ... for the battle</i> .
Num 32:28	וַיִּצַּו לָהֶם מֹשֶׁה אֶת אֱלֵעָזָר 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-גָד וּבְנֵי-רְאוּבֵן   אֶתְכֶם אֶת-הַיַּרְדֵּן כָּל-חֲלוּץ לְמִלְחָמָה לִפְנֵי יְהוָה וְנִכְבְּשָׁה הָאָרֶץ לִפְנֵיכֶם וּנְתַתֶּם לָהֶם אֶת-אֶרֶץ הַגִּלְעָד לְאֻחֲזָה:	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 Gilead as a possession.	Gilead: see Gen 31:21.
Num 32:30	וְאִם-לֹא יַעֲבְרוּ חֲלוּצִים אִתְּכֶם וְנִאֲחֲזוּ בְּתֻכְכֶם בָּאָרֶץ 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-גָד וּבְנֵי רְאוּבֵן לֵאמֹר אֵת אֲשֶׁר דִּבֶּר יְהוָה אֶל-עֲבָדֶיךָ 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 חֲלוּצִים לִפְנֵי יְהוָה אֶרֶץ כְּנָעַן וְאִתָּנוּ אֻחֲזָת נַחֲלָתֵנוּ מֵעֵבֶר 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 לְבִנְיָגָד וְלִבְנֵי רְאוּבֵן וְלַחֲצִי   שִׁבְט מְנַשֶּׁה בֶן־יוֹסֵף אֶת־מַמְלַכַּת סִיחֹן מֶלֶךְ הָאֲמֹרִי וְאֶת־מַמְלַכַּת עֹג מֶלֶךְ הַבָּשָׁן הָאָרֶץ לְעֶרְיָהּ 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 Amorites, and the kingdom of Og king of <u>Bashan</u> , the land with its cities, in the <u>territories</u> 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.  Amorites: see Gen 10:16.  Bashan ← <i>the Bashan</i> .  territories ← <i>borders</i> .
Num 32:34	וַיִּבְנוּ בְנֵי־גָד אֶת־דִּיבֹן וְאֶת־עֵטְרוֹת וְאֶת עֶרְעֹר:	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־יַעְזֹר 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 ׀  Jazer: see Num 21:32.  Jogbehah ← <i>Jogbohah</i> , but we retain the AV / traditional English name.
Num 32:36	וְאֶת־בֵּית נִמְרָה וְאֶת־בֵּית הָרֶן עָרֵי מִבְצָר 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	וַבְּנֵי רְאוּבֵן בָּנוּ אֶת־חֶשְׁבֹּן וְאֶת־אֶלְעֵלָא וְאֶת קִרְיָתַיִם:	And the sons of Reuben built Heshbon and <u>Elealeh</u> and <u>Kiriathaim</u> ,	Elealeh: see Num 32:3.  Kiriathaim: AV= <i>Kirjathaim</i> here.
Num 32:38	וְאֶת־נֶבֹו וְאֶת־בֵּעַל מְעֹן מוֹסֶבֶת שֵׁם וְאֶת־שִׁבְמָה וַיִּקְרְאוּ בְשֵׁמֹת אֶת־שְׁמוֹת הָעָרִים אֲשֶׁר בָּנוּ:	and Nebo and Baal-Meon ( <u>the names being changed</u> ) and <u>Sibmah</u> , and they called the cities which they had built by <i>changed</i> names.	the names being changed ← <i>they being changed (in respect of) name</i> .  Sibmah: AV= <i>Shibmah</i> , not recognizing the <i>sin</i> . But in Josh 13:19, AV= <i>Sibmah</i> .
Num 32:39	וַיֵּלְכוּ בְנֵי מַכִּיר בֶּן־מְנַשֶּׁה גִּלְעָדָה וַיִּלְכְּדָהּ וַיִּזְרַשׁ אֶת־הָאֲמֹרִי אֲשֶׁר־בָּהּ:	And the sons of Machir the son of Manasseh went to <u>Gilead</u> and captured it and dispossessed the <u>Amorite</u> who <i>was</i> 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 <u>Gilead</u> 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	וַיֵּאִיר בֶּן־מְנַשֶּׁה הֶלֶד וַיִּלְכְּדוּ אֶת־חֻתֵּיהֶם וַיִּקְרָא אֶתְהֶן חֻת יֵאִיר:	Then Jair the son of Manasseh went out and captured their villages and called them the <u>Villages of Jair</u> .	Villages of Jair: AV differs somewhat, transliterating ( <i>Havoth-jair</i> ).

Num 32:42	וַנִּבַּח הַלֵּךְ וַיִּלְכְּדוּ אֶת־קִנְתָּה וְאֶת־בְּנֵיהָ וַיִּקְרָא לָהּ נֹבַח בְּשֵׁמוֹ: פ	And Nobah went out and captured Kenath and its <u>satellite</u> villages, and he called it Nobah after his <i>own</i> name.	satellite villages ← <i>daughters</i> .
Num 33:1	אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְעִבְאֲתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן:	These <i>are</i> the moves of the sons of Israel who came out of the land of Egypt according to their armies through the <u>agency</u> of Moses and Aaron.	agency ← <i>hand</i> .
Num 33:2	וַיִּכְתֹּב מֹשֶׁה אֶת־מוֹצְאֵיהֶם לְמַסְעֵיהֶם עַל־פִּי יְהוָה וְאֵלֶּה מַסְעֵיהֶם לְמוֹצְאֵיהֶם:	For Moses <u>recorded</u> their departures per move of theirs according to the <u>instruction</u> of the LORD. And these <i>are</i> their moves by their departures.	for: causal use of the vav.  recorded ← <i>wrote</i> .  instruction ← <i>mouth</i> .
Num 33:3	וַיִּסְעוּ מֵרַעְמֶסֶס בַּחֹדֶשׁ הָרִאשׁוֹן בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הָרִאשׁוֹן מִמַּחֲרַת הַפֶּסַח יָצְאוּ בְנֵי־יִשְׂרָאֵל בְּיָד 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 מְקַבְּרִים אֶת־אֲשֶׁר הִכָּה יְהוָה בָּהֶם כָּל־בְּכוֹר וּבְאַלְהֵיהֶם עָשָׂה יְהוָה שְׁפָטִים:	And Egypt buried those among their <i>own</i> whom the LORD struck down – all the firstborn – and the LORD executed judgments on their gods.	
Num 33:5	וַיִּסְעוּ בְנֵי־יִשְׂרָאֵל מֵרַעְמֶסֶס וַיַּחֲנוּ בְּסֻכּוֹת:	And the sons of Israel moved from Rameses and encamped at Succoth.	
Num 33:6	וַיִּסְעוּ מִסֻּכּוֹת וַיַּחֲנוּ בְּאֶתָם 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 מֵאֶתָם וַיָּשֻׁב עַל־פִּי הַחִירֹת אֲשֶׁר עַל־פְּנֵי בְּעַל צִפּוֹן וַיַּחֲנוּ לִפְנֵי מִגְדּוֹל:	Then they moved from Etham, and <u>they returned</u> 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 בְּמִדְבַּר אֶתָם וַיַּחֲנוּ בְּמָרָה:	Then they moved from <u>the 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 אֶל־מֵה וּבְאֵילִם שְׁתֵּים עָשָׂרָה 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 מֵאֵילִם וַיַּחֲנוּ עַל־יַם־סוּף:	Then they moved from Elim and encamped at the Red Sea.	

Num 33:11	וַיִּסְעוּ מִיַּם־סוּף וַיַּחֲנוּ בְּמִדְבַּר־סִין:	Then they moved from the Red Sea and encamped at the Desert of Sin.	
Num 33:12	וַיִּסְעוּ מִמִּדְבַּר־סִין וַיַּחֲנוּ בְּדֹפְקָה:	Then they moved from the Desert of Sin and encamped at Dophkah.	
Num 33:13	וַיִּסְעוּ מִדֹּפְקָה וַיַּחֲנוּ בְּאַלּוּשׁ:	Then they moved from Dophkah and encamped at Alush.	
Num 33:14	וַיִּסְעוּ מֵאַלּוּשׁ וַיַּחֲנוּ בְּרִפְדִּים וְלֹא־הָיָה שָׁם מַיִם לָעָם לְשָׁתוֹת:	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 בְּמִדְבַּר סִינַי:	Then they moved from Rephidim and encamped in the Sinai Desert.	
Num 33:16	וַיִּסְעוּ מִמִּדְבַּר סִינַי וַיַּחֲנוּ בְּקִבְרֹת הַתְּאֹוָה:	Then they moved from the Sinai Desert and encamped at Kibroth-Hattaavah.	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 מִקִּבְרֹת הַתְּאֹוָה וַיַּחֲנוּ בְּחֲצֵרֹת:	Then they moved from Kibroth-Hattaavah and encamped at Hazeroth.	
Num 33:18	וַיִּסְעוּ מִחֲצֵרֹת וַיַּחֲנוּ בְּרִתְמָה:	Then they moved from Hazeroth and encamped at Rithmah.	
Num 33:19	וַיִּסְעוּ מִרִּתְמָה וַיַּחֲנוּ בְּרִמּוֹן פֶּרֶץ:	Then they moved from Rithmah and encamped at Rimmon-Perez.	Rimmon-Perez: AV= <i>Rimmon-perez</i> , the pausal form.
Num 33:20	וַיִּסְעוּ מִרִּמּוֹן פֶּרֶץ וַיַּחֲנוּ בְּלִבְנָה:	Then they moved from Rimmon-Perez and encamped at Libnah.	Rimmon-Perez: see Num 33:19.
Num 33:21	וַיִּסְעוּ מִלִּבְנָה וַיַּחֲנוּ בְּרִסָּה:	Then they moved from Libnah and encamped at Rissah.	
Num 33:22	וַיִּסְעוּ מִרִּסָּה וַיַּחֲנוּ בְּקֵה־לָתָה:	Then they moved from Rissah and encamped at Kehelathah.	
Num 33:23	וַיִּסְעוּ מִקֵּה־לָתָה וַיַּחֲנוּ בְּהַר־שֹׁפֵר:	Then they moved from Kehelathah and encamped at Mount Shepher.	Shepher: AV= <i>Shapher</i> , the pausal form. See Gen 4:2.
Num 33:24	וַיִּסְעוּ מִהַר־שֹׁפֵר וַיַּחֲנוּ בְּחָרְדָּה:	Then they moved from Mount Shepher and encamped at Haradah.	Shepher: see Num 33:23.
Num 33:25	וַיִּסְעוּ מִחָרְדָּה וַיַּחֲנוּ בְּמַקְהֵלֹת:	Then they moved from Haradah and encamped at Makheloth.	
Num 33:26	וַיִּסְעוּ מִמַּקְהֵלֹת וַיַּחֲנוּ בְּתַחַת:	Then they moved from Makheloth and encamped at Tahath.	
Num 33:27	וַיִּסְעוּ מִתַּחַת וַיַּחֲנוּ בְּתֶרַח:	Then they moved from Tahath and encamped at Terah.	Terah: AV= <i>Tarah</i> , the pausal form. See Gen 4:2.
Num 33:28	וַיִּסְעוּ מִתֶּרַח וַיַּחֲנוּ בְּמִתְכָּה:	Then they moved from Terah and encamped at Mithcah.	Terah: see Num 33:27.

Num 33:29	וַיִּסְעוּ מִמִּתְכָּה וַיַּחֲנוּ בְּחֶשְׁמוֹנָה:	Then they moved from Mithcah and encamped at Hashmonah.	
Num 33:30	וַיִּסְעוּ מִחֶשְׁמוֹנָה וַיַּחֲנוּ בְּמוֹסֶרוֹת:	Then they moved from Hashmonah and encamped at Moseroth.	
Num 33:31	וַיִּסְעוּ מִמוֹסֶרוֹת וַיַּחֲנוּ בְּבִנֵי יַעֲקֹן:	Then they moved from Moseroth and encamped at Bene-Jaakan.	
Num 33:32	וַיִּסְעוּ מִבְּנֵי יַעֲקֹן וַיַּחֲנוּ בְּחֹר הַגִּידְגָּד:	Then they moved from Bene-Jaakan and encamped at <u>H</u> or-Haggidgad.	Hor-Haggidgad: AV= <i>Hor-hagidgad</i> ignoring the <i>dagesh forte</i> in the <i>gimel</i> .
Num 33:33	וַיִּסְעוּ מִחֹר הַגִּידְגָּד וַיַּחֲנוּ בִּיטְבַּתָּה:	Then they moved from <u>H</u> or-Haggidgad and encamped at Jotbathah.	Hor-Haggidgad: see Num 33:32.
Num 33:34	וַיִּסְעוּ מִיטְבַּתָּה וַיַּחֲנוּ בְּעֲבְרֹנָה:	Then they moved from Jotbathah and encamped at <u>A</u> bronah.	Abronah: AV= <i>Ebronah</i> .
Num 33:35	וַיִּסְעוּ מִעֲבְרֹנָה וַיַּחֲנוּ בְּעִצִּיּוֹן גִּבֵּר:	Then they moved from <u>A</u> bronah and encamped at <u>E</u> zion-Geber.	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>Ezion-geber</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 מִעִצִּיּוֹן גִּבֵּר וַיַּחֲנוּ בְּמִדְבַּר־צֵן הוּא קֶדֶשׁ:	Then they moved from <u>E</u> zion-Geber and encamped in the Desert of Zin, which <i>is</i> Kadesh.	Ezion-Geber: see Num 33:35.
Num 33:37	וַיִּסְעוּ מִקֶּדֶשׁ וַיַּחֲנוּ בְּהָר הָהָר בְּקֶצֶה אֶרֶץ אֱדוֹם:	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 אֶהֱרֹן הַכֹּהֵן אֶל־הָהָר וַיָּמָת עַל־פִּי יְהוָה וַיָּמָת שָׁם בְּשָׁנַת הָאַרְבָּעִים לְצֵאת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בַּחֹדֶשׁ הַחֲמִישִׁי בְּאַחַד לַחֹדֶשׁ:	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־שָׁלֹשׁ וְעֶשְׂרִים וּמֵאֹת שָׁנָה בָּמָתוֹ בְּהָר הָהָר: ס	And Aaron <i>was</i> one hundred and twenty-three years old when he died at Mount Hor.	
Num 33:40	וַיִּשְׁמַע הַכְּנַעֲנִי מֶלֶךְ עָרָד וְהוּא־יָשֵׁב בְּנֹגֵב בְּאֶרֶץ כְּנָעַן 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 מִהָהָר הָהָר וַיַּחֲנוּ בְּצַלְמוֹנָה:	Then they moved from Mount Hor and encamped at Zalmonah.	



Num 33:42	וַיִּסְעוּ מִצַּלְמוֹנָה וַיַּחֲנוּ בְּפוֹנוֹן:	Then they moved from Zalmonah and encamped at Punon.	
Num 33:43	וַיִּסְעוּ מִפוֹנוֹן וַיַּחֲנוּ בְּאוֹבוֹת:	Then they moved from Punon and encamped at Oboth.	
Num 33:44	וַיִּסְעוּ מֵאוֹבוֹת וַיַּחֲנוּ בְּעֵי הָעֲבָרִים בְּגִבּוֹל מוֹאָב:	Then they moved from Oboth and encamped at the ruins of Abarim in the territory of Moab.	ruins of Abarim: AV differs ( <i>Ije-abarim</i> ). territory ← border.
Num 33:45	וַיִּסְעוּ מֵעֵיִם וַיַּחֲנוּ בְּדִיבּוֹן גָּד:	Then they moved from “The Ruins” and encamped at Dibon-Gad.	
Num 33:46	וַיִּסְעוּ מִדִּיבּוֹן גָּד וַיַּחֲנוּ בְּעַלְמוֹן דִּבְלַתִּימָה:	Then they moved from Dibon-Gad and encamped at Almon-Diblathaim.	
Num 33:47	וַיִּסְעוּ מֵעַלְמוֹן דִּבְלַתִּימָה וַיַּחֲנוּ בְּהַרֵּי הָעֲבָרִים לִפְנֵי נֶבֹ:	Then they moved from Almon-Diblathaim and encamped in the mountains of Abarim, before Nebo.	
Num 33:48	וַיִּסְעוּ מִהַרֵּי הָעֲבָרִים וַיַּחֲנוּ בְּעֶרְבַת מוֹאָב עַל יַרְדֵּן יֶרִיחוֹ:	Then they moved from the mountains of Abarim and encamped in the arid tracts of Moab, near the Jordan 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	וַיַּחֲנוּ עַל־הַיַּרְדֵּן מִבֵּית הַיִּשְׁמֹת עַד אֲבֵל הַשְּׁטִים 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 יֶרִיחוֹ 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> . 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־מִשְׁכִּיתֶם וְאֵת כָּל־צִלְמֵי מַסַּכְתֶּם תִּשְׁמְדוּ 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 idolatrous raised sites.	
Num 33:53	וְהוֹרַשְׁתֶּם אֶת־הָאָרֶץ וּיְשַׁבְתֶּם־בָּהּ כִּי לָכֶם נָתַתִּי אֶת־הָאָרֶץ לְרִשְׁתָּהּ 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	וְהִתְנַחֲלֶתֶם אֶת־הָאָרֶץ בְּגֹרֶל לְמִשְׁפְּחֹתֵיכֶם לְרֹב תָּרְבוּ אֶת־נַחֲלָתוֹ וְלִמְעַט תִּמְעִיט אֶת־נַחֲלָתוֹ אֵל אֲשֶׁר־יֵצֵא לוֹ שָׁמָּה הַגֹּרֶל לֹ יְהִיָּה 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 large inheritance, and to a small <i>one</i> you will give a small inheritance. 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>  give a small inheritance ← <i>reduce its inheritance.</i>
Num 33:55	וְאִם־לֹא תוֹרִישׁוּ אֶת־יֹשְׁבֵי הָאָרֶץ מִפְּנֵיכֶם וְהָיָה אֲשֶׁר תּוֹתִירוּ מֵהֶם לְשָׁפִים בְּעֵינֵיכֶם וּלְצִנִּינִים בְּצַדֵּיכֶם וְצָרְרוּ אֹתְכֶם עַל־הָאָרֶץ אֲשֶׁר אַתֶּם יֹשְׁבִים בָּהּ:	But if you do not dispossess the inhabitants 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 כֹּאֲשֶׁר דִּמְיִיתִי לַעֲשׂוֹת לָהֶם אֲעֲשֶׂה לָכֶם: 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 לֵּאמֹר:	Then the LORD spoke to Moses and said,	
Num 34:2	צֹו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי־אַתֶּם בָּאִים אֶל־הָאָרֶץ כְּנָעַן זֹאת הָאָרֶץ אֲשֶׁר תִּפֹּל לָכֶם בְּנַחֲלָה אֶרֶץ כְּנָעַן לְגִבְלֹתֶיהָ:	“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,	
Num 34:3	וְהָיָה לָכֶם פְּאֶת־נֶגֶב מִמִּדְבַּר־צֶן עַל־יַדִּי אֱדוֹם וְהָיָה לָכֶם גְּבוּל נֶגֶב מִקְצֵה יַם־הַמֶּלַח קִדְמָה:	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.	Dead Sea ← <i>Salt Sea.</i>
Num 34:4	וְנֹסֵב לָכֶם הַגְּבוּל מִנֶּגֶב לְמַעַלָּה עַקְרָבִים וְעֶבֶר צֹנָה *וְהָיָה תּוֹצְאָתוֹ מִנֶּגֶב לְקֹדֶשׁ בְּרִנְנֶה וַיֵּצֵא חֲצֵר־אֲדָר וְעֶבֶר עֲצֻמָּנָה:	And your border will turn from the south, to the ascent of Akrabbim, and it will cross to Zin, and its extremities at the south <u>will be</u> at Kadesh-Barnea, and it will excurse <i>to</i> Hazar- Addar and cross to Azmon.	will be: the <i>ketiv</i> is as the <i>qeré</i> except that the <i>ketiv</i> is discordant in number.  Akrabbim ← <i>scorpions.</i>
Num 34:5	וְנֹסֵב הַגְּבוּל מֵעֲצֻמּוֹן נַחֲלָה מִצָּרִים וְהָיָה תּוֹצְאָתוֹ הַיָּמָה:	And the border will turn from Azmon to the <u>Brook of Egypt</u> , and its extremities will be to the sea.	Brook of Egypt: [CB] identifies it as <i>Sihor</i> (= <i>Shihor</i> ). Wikipedia offers alternatives.

Num 34:6	וּגְבוּל יָם וְהָיָה לָכֶם הַיָּם הַגָּדוֹל וּגְבוּל זֶה־יְהִיָּה לָכֶם גְּבוּל יָם:	And <i>as for</i> your <u>w</u> estern border, your border will be <u>the Great Sea</u> , <i>as a natural border</i> , and this will be your western border.	western: or <i>sea</i> .  the Great Sea: i.e. <i>the Mediterranean</i> .  as a <i>natural</i> border: see Josh 13:23.
Num 34:7	וְזֶה־יְהִיָּה לָכֶם גְּבוּל צָפוֹן מִן־הַיָּם הַגָּדוֹל תִּתְּאוּ לָכֶם הָר הָהָר:	And this will be your northern border: from the Great Sea you will mark out <i>a line</i> for yourselves <i>to</i> Mount Hor.	
Num 34:8	מִהָר הָהָר תִּתְּאוּ לְבֹא חֲמַת וְהָיוּ תוֹצְאוֹת הַגְּבֹל צִדְדָּה:	From Mount Hor you will mark out the <u>route to</u> Hamath, and the extremities of the border will be to Zedad.	route ← <i>coming</i> .
Num 34:9	וַיֵּצֵא הַגְּבֹל זִפְרֹנָה וְהָיוּ תוֹצְאוֹתָיו חֲצֵר עֵינָן זֶה־יְהִיָּה לָכֶם גְּבוּל צָפוֹן:	And the border will excure to Ziphron, and its extremities will be <i>at</i> Hazar-Enan. This will be your northern border.	
Num 34:10	וְהִתְּאוּיָתֶם לָכֶם לְגְבוּל קְדָמָה מִחֲצֵר עֵינָן שִׁפְמָה:	And you will mark out for yourselves the border eastwards from Hazar-Enan to Shepham.	
Num 34:11	וַיֵּרֶד הַגְּבֹל מִשִּׁפְסֵם הַרְבִּלָּה מִקְדָּם לְעֵין וַיֵּרֶד הַגְּבֹל וּמִחָה עַל־כִּתְּףִי יַם־כִּנְרֶת קְדָמָה:	And the border will go down from Shepham <i>to</i> Riblah to the east of <u>Ain</u> , and the border will go down and <u>encompass Lake Kinnereth</u> 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 הַיַּרְדֵּנָה וְהָיוּ תוֹצְאוֹתָיו יַם הַמֶּלַח זֹאת תִּהְיֶה לָכֶם הָאָרֶץ לְגְבֻלֶיהָ 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	וַיִּצֹו מֹשֶׁה אֶת־בְּנֵי יִשְׂרָאֵל לֵאמֹר זֹאת הָאָרֶץ אֲשֶׁר תִּתְּנַחֲלוּ אֹתָהּ בְּגוּרָל אֲשֶׁר צִוָּה יְהוָה לָתֵת לְתִשְׁעַת הַמִּטּוֹת וַחֲצֵי 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, <u>to be given</u> to the nine and a half tribes.	to be given ← <i>to give</i> .
Num 34:14	כִּי לְקַחוּ מִטָּה בְּנֵי הָרְאוּבֵנִי לְבֵית אֲבֹתָם וּמִטָּה בְּנֵי־הַגָּדִי לְבֵית אֲבֹתָם וַחֲצֵי מִטָּה מִנִּשְׁאָה לְקַחוּ 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 <u>half of the tribe of Manasseh</u> 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	שְׁנֵי הַמִּטּוֹת וַחֲצֵי הַמִּטָּה לָקְחוּ נַחֲלָתָם מֵעֵבֶר לַיַּרְדֵּן יֶרֶחוֹ 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</i> eastwards, to the sunrise.”	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־יִנְחִלוּ לָכֶם אֶת־הָאָרֶץ אֶלְעָזָר הַכֹּהֵן וַיהוֹשֻׁעַ בֶּן־נּוֹן:	“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 <u>to allot the land</u> .	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 לַמִּטָּה 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 בְנֵי 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	לַמִּטָּה בְנֵימִן אֶלִידָד בֶּן־כְּסִלּוֹן:	And for the tribe of Benjamin: Elidad the son of Chislon.	
Num 34:22	וּלְמִטָּה בְנֵי־דָן נָשִׂיא בֻקִּי 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 לַמִּטָּה בְנֵי־מְנַשֶּׁה נָשִׂיא חַנִּיאל 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	וּלְמִטָּה בְנֵי־אֶפְרַיִם נָשִׂיא קִמּוּאֵל בֶּן־שִׁפְטָן:	And for the tribe of the sons of Ephraim, the leader <i>is</i> Kemuel the son Shiphtan.	
Num 34:25	וּלְמִטָּה בְנֵי־זְבֻלֹן נָשִׂיא אֶלִיצָפָן בֶּן־פַּרְנַח:	And for the tribe of the sons of Zebulun, the leader <i>is</i> Elizaphan the son of Parnach.	
Num 34:26	וּלְמִטָּה בְנֵי־יִשָּׁשְׁכָר נָשִׂיא פִּלְטִיאל בֶּן־עֶזָן:	And for the tribe of the sons of Issachar, the leader <i>is</i> Paltiel the son of Azzan.	
Num 34:27	וּלְמִטָּה בְנֵי־אָשֶׁר נָשִׂיא אֲחִיהוּד בֶּן־שְׁלֹמִי:	And for the tribe of the sons of Asher, the leader <i>is</i> Ahihud the son of Shelomi.	
Num 34:28	וּלְמִטָּה בְנֵי־נַפְתָּלִי נָשִׂיא פְּדֵהאֵל 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 לְנַחֵל 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 יֶרִחוֹ לֵאמֹר:	And the LORD spoke to Moses in the arid tracts of Moab, near the <u>Jordan</u> at Jericho, and he said,	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 35:2	צֹו אֶת־בְּנֵי יִשְׂרָאֵל וְנָתַנוּ לְלוֹיִם מִנְחֹלֶת אֲחֻזָּתָם עָרִים לְשֹׁבֵת וּמִגֵּרָשׁ לָעָרִים סְבִיבְתֵיהֶם תִּתְּנוּ לְלוֹיִם:	“Command the sons of Israel that they <i>must</i> give to the Levites a <i>contribution</i> from the inheritance <u>which comes into</u> 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 וּמִגֵּרֵיהֶם יִהְיוּ לְבִהֲמֹתָם וּלְרֹכָשָׁם וּלְכָל חֵיתָם:	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	וּמִגֵּרֵשֵׁי הָעָרִים אֲשֶׁר תִּתְּנוּ לְלוֹיִם מִקִּיר הָעִיר וְחוּצָה אַלֶּף אַמָּה סָבִיב:	And the pastures of the cities which you will give to the Levites <i>will measure</i> one thousand cubits from the wall of the city outwards round about <i>it</i> .	cubit: about 18 inches or 45 cm.
Num 35:5	וּמִדָּתָם מִחוּץ לָעִיר אֶת־פָּאֶת־קִדְמָה אַלְפִים בָּאַמָּה וְאֶת־פָּאֶת־נֶגֶב אַלְפִים בָּאַמָּה וְאֶת־פָּאֶת־יָם   אַלְפִים בָּאַמָּה וְאֵת פָּאֶת צָפוֹן אַלְפִים בָּאַמָּה וְהָעִיר בְּתוֹךְ זֶה יִהְיֶה לָהֶם מִגֵּרֵשֵׁי הָעָרִים:	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.	
Num 35:6	וְאֵת הָעָרִים אֲשֶׁר תִּתְּנוּ לְלוֹיִם אֵת שֵׁשׁ־עָרֵי הַמִּקְלָט אֲשֶׁר תִּתְּנוּ לָגַס שָׁמָּה הָרֹצֵחַ וְעָלִיהֶם תִּתְּנוּ אַרְבָּעִים וּשְׁתַּיִם עִיר:	And <i>as for</i> the cities which you will give to the Levites, <i>there</i> <i>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.	
Num 35:7	כָּל־הָעָרִים אֲשֶׁר תִּתְּנוּ לְלוֹיִם אַרְבָּעִים וּשְׁמֹנֶה עֶיר אֶתְהֶן וְאֶת־מִגֵּרֵשֵׁיהֶן:	All the cities which you will give to the Levites <i>amount to</i> forty-eight cities – them with their pasture lands.	
Num 35:8	וְהָעָרִים אֲשֶׁר תִּתְּנוּ מֵאֲחֻזַּת בְּנֵי־יִשְׂרָאֵל מֵאֵת הָרֹב תִּרְבּוּ וּמֵאֵת הַמְעַט תִּמְעִיטוּ אִישׁ כַּפִּי נִחְלָתוֹ אֲשֶׁר יִנְחָלוֹ יִתֵּן מֵעָרָיו לְלוֹיִם: פ	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.”	give more ← <i>increase</i> .  give less ← <i>decrease</i> .

Num 35:9	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	And the LORD spoke to Moses and said,	
Num 35:10	דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי אַתֶּם עֹבְרִים אֶת־הַיַּרְדֵּן אֶרֶץ כְּנָעַן:	“Speak to the sons of Israel and say to them, ‘When you cross the Jordan to the land of Canaan,	
Num 35:11	וְהִקְרִיתֶם לָכֶם עָרִים עָרֵי מִקְלָט תִּהְיֶינָה לָכֶם וְגַם שָׂמָּה רֹצֵחַ מִכַּה־נַּפֶּשׁ בְּשִׁגָּגָה:	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.	select suitable cities ← <i>select-as-suitable cities</i> . person ← <i>soul</i> .
Num 35:12	וְהָיוּ לָכֶם הָעָרִים לְמִקְלָט מִגָּאֹל וְלֹא יָמוּת הָרֹצֵחַ עַד־עֲמֻדוֹ לִפְנֵי הָעֵדָה לְמִשְׁפָּט:	And they will be your cities of refuge from the avenger <u>so that</u> the manslayer does not die before he stands before the congregation for judgment.	so that: purposive use of the <i>vav</i> .
Num 35:13	וְהָעָרִים אֲשֶׁר תִּתֶּנּוּ שֵׁשׁ־עָרֵי מִקְלָט תִּהְיֶינָה לָכֶם:	And the cities which you give will be your six cities of refuge.	
Num 35:14	אֵת   שְׁלֹשׁ הָעָרִים תִּתֶּנּוּ מֵעֵבֶר לַיַּרְדֵּן וְאֵת שְׁלֹשׁ הָעָרִים תִּתֶּנּוּ בְּאֶרֶץ כְּנָעַן עָרֵי מִקְלָט תִּהְיֶינָה:	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	לְבָנֵי יִשְׂרָאֵל וְלִגֵּר וְלִתּוֹשָׁב בְּתוֹכָם תִּהְיֶינָה שֵׁשׁ־הָעָרִים הָאֵלֶּה לְמִקְלָט לָנוֹס שָׂמָּה כָּל־מִכַּה־נַּפֶּשׁ בְּשִׁגָּגָה:	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 <u>person</u> by accident, to flee there.	person ← <i>soul</i> .
Num 35:16	וְאִם־בְּכֵלִי בְרֹזָל   הִכָּהוּ וַיָּמָת רֹצֵחַ הוּא מוֹת יוֹמָת הָרֹצֵחַ:	But if he strikes him with an iron implement, and he dies, he <i>is</i> a manslayer. The <u>manslayer will certainly be put to death</u> .	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	וְאִם בְּאֶבֶן יָד אֲשֶׁר־יָמוּת בָּהּ הִכָּהוּ וַיָּמָת רֹצֵחַ הוּא מוֹת יוֹמָת הָרֹצֵחַ:	And if <i>it is</i> the throwing of a <u>stone</u> by which he <u>is killed</u> – he strikes him, and he dies – he <i>is</i> a manslayer. The manslayer <u>will certainly be put to death</u> .	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	אוֹ בְּכֵלִי עֵץ־יָד אֲשֶׁר־יָמוּת בּוֹ הִכָּהוּ וַיָּמָת רֹצֵחַ הוּא מוֹת יוֹמָת הָרֹצֵחַ:	Or <i>if it is</i> a wooden hand-instrument by which he <u>is killed</u> – he strikes him, and he dies – then he <i>is</i> a manslayer. The manslayer <u>will certainly be put to death</u> .	is killed ← <i>dies</i> . will certainly be put to death: infinitive absolute.

Num 35:19	<p>גֹּאֵל הַדָּם הוּא יָמִית אֶת־הָרֹצֵחַ בִּפְגְּעוֹ-בּוֹ הוּא יִמְתֶּנּוּ:</p>	<p>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.</p>	
Num 35:20	<p>וְאִם־בְּשֹׂנְאָה יִהְדָּפֵנוּ אוֹ־הַשְּׁלִיךְ עָלָיו בְּצִדִּיהָ וַיָּמָת:</p>	<p>And if he thrusts him through out of hatred or casts <i>something</i> at him <u>on purpose</u>, and he dies,</p>	<p>on purpose: AV differs somewhat (<i>by laying of wait</i>).</p>
Num 35:21	<p>אוֹ בְּאֵיבָה הִכָּהוּ בְּיָדוֹ וַיָּמָת מִוְת־יוֹמָת הַמַּכָּה רֹצֵחַ הוּא גֹּאֵל הַדָּם יָמִית אֶת־הָרֹצֵחַ בִּפְגְּעוֹ-בּוֹ:</p>	<p>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.</p>	<p>certainly be put to death: infinitive absolute.</p>
Num 35:22	<p>וְאִם־בִּפְתָּע בְּלֹא־אֵיבָה יִהְדָּפוּ אוֹ־הַשְּׁלִיךְ עָלָיו כָּל־כְּלִי בְּלֹא צִדִּיהָ:</p>	<p>But if he <u>accidentally</u> without enmity thrusts him through or casts <u>any</u> item at him <u>not on purpose</u>,</p>	<p>accidentally: as [AnLx], or, as AV, <i>suddenly</i>. So AV differs. <hr/>any ← <i>every</i>. <hr/>on purpose: as Num 35:20.</p>
Num 35:23	<p>אוֹ בְּכָל־אֶבֶן אֲשֶׁר־יָמוּת בָּהּ בְּלֹא רְאוּת וַיִּפֹּל עָלָיו וַיָּמָת וְהוּא לֹא־אוֹיֵב לוֹ וְלֹא מְבַקֵּשׁ רַעְתּוֹ:</p>	<p>or <i>if it is</i> by <u>any</u> stone that he <u>is killed</u>, 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>,</p>	<p>any ← <i>every</i>. <hr/>is killed ← <i>dies</i>. <hr/>mean him harm ← <i>seek his harm</i>.</p>
Num 35:24	<p>וַשִּׁפְטוּ הָעֵדָה בֵּין הַמַּכָּה וּבֵין גֹּאֵל הַדָּם עַל הַמִּשְׁפָּטִים הָאֵלֶּה:</p>	<p>then the congregation will judge between the striker and the avenger of blood according to these principles.</p>	<p>principles ← <i>judgments</i>.</p>
Num 35:25	<p>וְהִצִּילוּ הָעֵדָה אֶת־הָרֹצֵחַ מִיַּד גֹּאֵל הַדָּם וְהָשִׁיבוּ אֹתוֹ הָעֵדָה אֶל־עִיר מְקֻלָּטוֹ אֲשֶׁר־נָס שָׁמָּה וַיֵּשֶׁב בָּהּ עַד־מוֹת הַכֹּהֵן הַגָּדֹל אֲשֶׁר־מָשַׁח אֹתוֹ בְּשֶׁמֶן הַקֹּדֶשׁ:</p>	<p>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>.</p>	<p>who was anointed ← <i>whom he / one anointed</i>. Avoidance of the passive. <hr/>holy oil ← <i>oil of holiness</i>, a Hebraic genitive.</p>
Num 35:26	<p>וְאִם־יֵצֵא יֵצֵא הָרֹצֵחַ אֶת־גְּבוּל עִיר מְקֻלָּטוֹ אֲשֶׁר יָנוּס שָׁמָּה:</p>	<p>But if the manslayer goes out at all <i>from</i> the boundary of his city of refuge to where he fled,</p>	<p>goes out at all: infinitive absolute.</p>
Num 35:27	<p>וּמָצָא אֹתוֹ גֹּאֵל הַדָּם מִחוּץ לְגְבוּל עִיר מְקֻלָּטוֹ וְרָצַח גֹּאֵל הַדָּם אֶת־הָרֹצֵחַ אֵין לוֹ דָּם:</p>	<p>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 he will not be guilty of</i> blood.</p>	

Num 35:28	כִּי בְעִיר מְקֻלָּטוֹ יֵשֵׁב עַד־מוֹת הַכֹּהֵן הַגָּדֹל וְאַחֲרֵי מוֹת הַכֹּהֵן הַגָּדֹל יָשׁוּב הָרֵצָח 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 מוֹשְׁבֵיכֶם:	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־מַכֵּה־נַפֶּשׁ לְפִי עֵדִים יִרְצַח אֶת־הָרֹצָח וְעַד אֶחָד לֹא־יַעֲנֶה בְּנַפֶּשׁ לְמוֹת:	As for <u>anyone</u> who strikes a person: on the <u>testimony</u> of witnesses one will execute the manslayer, but <i>just</i> one witness will not provide testimony against a person <u>for conviction</u> <u>for him to be put to death</u> .	anyone ← everyone.  testimony (first occurrence in verse) ← mouth.  provide testimony ← answer.  person ← soul.  to be put to death ← to die.
Num 35:31	וְלֹא־תִקְחוּ כֹפֶר לְנַפֶּשׁ רֹצֵחַ אֲשֶׁר־הוּא רָשָׁע לְמוֹת כִּי־מוֹת יוֹמָת:	And you will not take a ransom for the <u>life</u> of the manslayer, who <i>is</i> <u>punishable by death</u> , for he <u>will certainly be put to death</u> .	life ← soul.  punishable by death ← wicked to die.  will certainly be put to death: infinitive absolute.
Num 35:32	וְלֹא־תִקְחוּ כֹפֶר לָנוֹס אֶל־עִיר מְקֻלָּטוֹ לָשׁוּב לְשִׁבְתָּ בָּאֶרֶץ עַד־מוֹת הַכֹּהֵן:	And you will not take a ransom <i>from anyone in exchange</i> for fleeing to his city of refuge, <i>so</i> <i>as</i> to live in the land again, <u>before</u> the death of the priest.	before ← up to.
Num 35:33	וְלֹא־תַחְנִיפוּ אֶת־הָאֶרֶץ אֲשֶׁר אַתֶּם בָּהּ כִּי הַדָּם הוּא יַחְנִיף אֶת־הָאֶרֶץ וְלֹא־יִכָּפֹר לְדָם אֲשֶׁר שִׁפְדָּהּ בָּהּ כִּי־אִם בְּדָם שִׁפְכוּ:	And you will not defile the land which you <i>are</i> in, for it <i>is</i> the blood <i>that</i> 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־הָאֶרֶץ אֲשֶׁר אַתֶּם יֹשְׁבִים בָּהּ אֲשֶׁר אֲנִי שׁוֹכֵן בְּתוֹכָהּ כִּי אֲנִי 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 רָאשֵׁי הָאֲבוֹת לְמִשְׁפַּחַת בְּנֵי־גִלְעָד בֶּן־מַכִּיר בֶּן־מְנַשֶּׁה מִמִּשְׁפַּחַת בְּנֵי יוֹסֵף וַיִּדְבְּרוּ לִפְנֵי מֹשֶׁה וּלְפְנֵי הַנְּשָׂאִים רָאשֵׁי אֲבוֹת לְבְנֵי יִשְׂרָאֵל:	Then the heads of the fathers of the family of the sons of <u>Gilead</u> , 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 צוּה יְהוָה לָתֵת אֶת־הָאָרֶץ בְּנַחֲלָה בְּגֹרֶל לְבְנֵי יִשְׂרָאֵל וְאֲדֹנָי צוּה בִּיהוָה לָתֵת אֶת־נַחֲלַת צִלְפַּחַד אָחִינוּ לְבָנָתָיו:	And they said, “The LORD commanded my lord to give the land <u>as an inheritance</u> 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 ← <i>in inheritance</i> .  Zelophehad: see Num 26:33.
Num 36:3	וְהָיוּ לְאֶחָד מִבְּנֵי שְׁבִטִי בְּנֵי־יִשְׂרָאֵל לְנָשִׁים וְנִגְרָעָה נַחֲלָתָן מִנַּחֲלַת אֲבֹתָיו וְנוֹסָף עַל נַחֲלַת הַמָּטָה אֲשֶׁר תִּהְיֶינָה לָהֶם וּמִגִּרְלָן נַחֲלָתָנוּ יִגְרָע:	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 <i>of</i> which they become <i>part</i> , and there is a reduction in the allotment of our inheritance.	any ← <i>one</i> .
Num 36:4	וְאִם־יְהִיָּה הַיָּבֵל לְבְנֵי יִשְׂרָאֵל וְנוֹסְפָה נַחֲלָתָן עַל נַחֲלַת הַמָּטָה אֲשֶׁר תִּהְיֶינָה לָהֶם וּמִנַּחֲלַת מָטָה אֲבֹתָיו יִגְרָע נַחֲלָתָן:	And if it is the Jubilee of the sons of Israel, then their inheritance is added to the tribe <i>of</i> which they become <i>part</i> , and their inheritance is a reduction of the inheritance of the tribe of our fathers.”	
Num 36:5	וַיִּצֹו מֹשֶׁה אֶת־בְּנֵי יִשְׂרָאֵל עַל־פִּי יְהוָה לֵאמֹר בֶּן מָטָה בְּנֵי־יוֹסֵף דְּבָרִים:	Then Moses commanded the sons of Israel according to the <u>instruction</u> 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־צוּה יְהוָה לְבָנוֹת צִלְפַּחַד לֵאמֹר לְטוֹב בְּעֵינֵיהֶם תִּהְיֶינָה לְנָשִׁים אֲדָ לְמִשְׁפַּחַת מָטָה אֲבֵיהֶם תִּהְיֶינָה 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</u> <u>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־תִסָּב נַחֲלָה לְבְנֵי יִשְׂרָאֵל מִמָּטָה אֶל־מָטָה כִּי אִישׁ בְּנַחֲלַת מָטָה אֲבֹתָיו יִדְבֹקוּ 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 יִרְשֵׁת נַחֲלָה מִמָּטוֹת בְּנֵי יִשְׂרָאֵל לְאֶחָד מִמִּשְׁפַּחַת מָטָה אֲבִיהָ תִּהְיֶה לְאִשָּׁה לְמַעַן יִירָשׁוּ בְנֵי יִשְׂרָאֵל אִישׁ נַחֲלַת אֲבֹתָיו:	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־תִסָּב נַחֲלָה מִמָּטָה לְמָטָה אַחֶר כִּי־אִישׁ בְּנַחֲלָתוֹ יִדְבֹקוּ מָטוֹת 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 כֵּן עָשׂוּ בָנוֹת צֶלְפָּחָד:	As the LORD commanded Moses, so the daughters of <u>Zelophehad</u> did.	Zelophehad: see Num 26:33.
Num 36:11	וַתְּהִי־יֵנָה מַחֲלָה תִרְצָה וַחֲגִלָּה וּמִלְכָּה וְנוֹעָה בָנוֹת צֶלְפָּחָד לְבָנֵי דֹדֵיהֶן לְנָשִׁים:	And Mahlah, Tirzah and Hoglah and Milcah and Noah, the daughters of <u>Zelophehad</u> , became wives of the sons of their <u>uncles</u> .	Zelophehad: see Num 26:33.  the sons of their uncles: including distant cousins.
Num 36:12	מִמִּשְׁפַּחַת בְּנֵי־מְנַשֶּׁה בְּן־יוֹסֵף הָיוּ לְנָשִׁים וַתְּהִי נַחֲלָתָן עַל־מִטָּה מִשְׁפַּחַת אֲבִיהֶן:	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 וְהַמְשָׁפָטִים אֲשֶׁר צִוָּה יְהוָה בְּיַד־מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל בְּעֶרְבַת מוֹאָב עַל יַרְדֵּן יְרִיחוֹ:	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</u> at <u>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	אֵלֶּה הַדְּבָרִים אֲשֶׁר דִּבֶּר מֹשֶׁה אֶל־כָּל־יִשְׂרָאֵל בְּעֶבֶר הַיַּרְדֵּן בַּמִּדְבָּר בְּעֶרְבָה מִזֶּה סוּף בֵּין־פָּאָרָן וּבֵין־תֹּפֶל וּלְבָן וַחֲצֵרַת וְדִי זָהָב:	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 <u>Suph</u> , between Paran and Tophel, and Laban and Hazeroth and Di-Zahab,	Suph: AV differs ( <i>the Red Sea</i> ), “ <i>Sea</i> ” 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.
Deut 1:2	אַחַד עָשָׂר יוֹם מַחֲרֵב דֶּרֶךְ הַר־שֵׁעִיר עַד קָדֵשׁ בָּרְנֶע:	<i>it being</i> eleven days' journey from <u>Horeb</u> , by the route of Mount Seir to Kadesh-Barnea.	Horeb: also known as <i>Sinai</i> .
Deut 1:3	וַיְהִי בָּאַרְבָּעִים שָׁנָה בְּעֶשְׂתֵּי־עָשָׂר חֹדֶשׁ בְּאַחַד לַחֹדֶשׁ דִּבֶּר מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל כָּל־אֲשֶׁר צִוָּה יְהוָה אֹתוֹ אֱלֹהִים:	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 to <i>pass on</i> to them,	
Deut 1:4	אַחֲרֵי הַכְּתוֹ אֶת סִיחֹן מֶלֶךְ הָאֲמֹרִי אֲשֶׁר יוֹשֵׁב בְּחֶשְׁבּוֹן וְאֶת עֹג מֶלֶךְ הַבָּשָׁן אֲשֶׁר־יוֹשֵׁב בְּעֶשְׂתָּרֶת בְּאֶדְרָעִי:	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.	Amorites: see Gen 10:16.  Bashan ← <i>the Bashan</i> .
Deut 1:5	בְּעֶבֶר הַיַּרְדֵּן בְּאֶרֶץ מוֹאָב הוֹאִיל מֹשֶׁה בָּאָר אֶת־הַתּוֹרָה הַזֹּאת לֵאמֹר:	Across the Jordan in the land of Moab, Moses started to expound this law, and he said,	

Deut 1:6	יְהוָה אֱלֹהֵינוּ דִּבֶּר אֵלֵינוּ בְּחֹרֵב לֵאמֹר רַב־לָכֶם שָׁבַת בְּהַר הַזֶּה:	“The LORD our God spoke to us at Horeb and said, ‘You have dwelt <u>long enough</u> at this mountain.	Moses' speech ends at Deut 4:40.  long enough ← <i>enough / much for you</i> .
Deut 1:7	פָּנּוּ   וּסַעוּ לָכֶם וּבֹאוּ הָרָאִמְרִי וְאֶל־כָּל־שְׂכֵנֵי בְּעֶרְבָה בְּהָר וּבְשִׁפְלָה וּבְנִגְב וּבְחוֹף הַיָּם אֶרֶץ הַכְּנַעֲנִי וְהַלְבָּנוֹן עַד־הַנָּהָר הַגָּדֹל נְהַר־פָּרָת:	Wend <i>your way</i> and get yourselves moving and go <i>to</i> the mount of the Amorites 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 Lebanon – as far as the great river, the River Euphrates.	get yourselves moving ← <i>move for yourselves</i> .  Amorites: see Gen 10:16.  Lebanon ← <i>the Lebanon</i> ; also frequently elsewhere.
Deut 1:8	רֹאה נָתַתִּי לְפָנֶיכֶם אֶת־הָאָרֶץ בָּאוּ וּרְשׁוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתִּיכֶם לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לָתֵת לָהֶם וּלְזֶרְעָם אַחֲרֵיהֶם:	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.’	
Deut 1:9	וָאֹמַר אֲלֵכֶם בְּעֵת הַהוּא לֵאמֹר לֹא־אוּכַל לְבִדִּי שְׂאֵת אַתְכֶּם:	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 לָרֹב:	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 אֲבוֹתֶכֶם יִסֹּף עֲלֵיכֶם כַּכֶּם אֶלֶף פַּעַמִּים 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 לְבִדִּי טְרַחְכֶּם וּמִשְׁאַכֶּם וְרִיבֶכֶם:	‘How <i>can</i> I bear your vexatiousness and your burdensomeness and your strife on my own?	
Deut 1:13	הָבוּ לָכֶם אַנְשִׁים חֲכָמִים וְנִבְנִים וִידְעִים לְשִׁבְטֵיכֶם וְאֲשִׁימָם 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־הַדָּבָר אֲשֶׁר־דִּבַּרְתָּ לַעֲשׂוֹת:	And you answered me and said, ‘The matter which you have spoken <i>is</i> right to do.’	

Deut 1:15	וָאָקַח אֶת־רָאשֵׁי שְׁבִטֵיכֶם אֲנָשִׁים חֲכָמִים וַיִּדְעִים וְאֵתָן אֹתָם רָאשִׁים עָלֵיכֶם שָׂרֵי אַלְפִים וְשָׂרֵי מֵאוֹת וְשָׂרֵי חֲמִשִּׁים וְשָׂרֵי עֶשְׂרֵת וְשֹׁטְרִים לְשְׁבִטֵיכֶם:	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 בָּעֵת הַהוּא לֵאמֹר שָׁמַע בֵּין־אֲחֵיכֶם וּשְׁפֹטֶתֶם צֶדֶק בֵּין־אִישׁ וּבֵין־אָחִיו וּבֵין גֵּרוֹ:	And I instructed your judges at that time, and I said, ‘ <u>Hear the case</u> between your brothers and <u>judge justly</u> between a man and his brother and <u>the foreigner with him</u> .’	hear: infinitive absolute in the role of an imperative.  judge justly ← <i>judge justice</i> .  the foreigner with him ← <i>his foreigner</i> .
Deut 1:17	לֹא־תִכְרֹזוּ פָנִים בַּמִּשְׁפָּט כַּקָּטָן כַּגָּדוֹל תִּשְׁמָעוּן לֹא תִגְוְרוּ מִפְּנֵי־אִישׁ כִּי הַמִּשְׁפָּט לֵאלֹהִים הוּא וְהִדְבַּר 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 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 faces</i> .
Deut 1:18	וְאֶצְוֶה אֹתְכֶם בָּעֵת 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	וְנָסַע מִחֶרֶב וַיָּלֶךְ אֶת כָּל־הַמִּדְבָּר הַגָּדוֹל וְהַנּוֹרָא הַהוּא אֲשֶׁר רָאִיתֶם דֶּרֶךְ הַר הָאֱמֹרִי כַּאֲשֶׁר צִוָּה יְהוָה אֱלֹהֵינוּ אֹתָנוּ וְנָבֵא עַד קָדֵשׁ בְּרִנֶּע:	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 Amorites – 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־הַר הָאֱמֹרִי אֲשֶׁר־יְהוָה אֱלֹהֵינוּ נֹתֵן לָנוּ:	And I said to you, ‘You have come to the mount of the Amorites which the LORD our God is giving us.’	Amorites: see Gen 10:16.
Deut 1:21	רְאֵה נָתַן יְהוָה אֱלֹהֶיךָ לְפָנֶיךָ אֶת־הָאָרֶץ עֲלֶה רֶשׁ כַּאֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵי אֲבֹתֶיךָ לָךְ אֶל־תִּירָא וְאֶל־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 כְּלֶכֶם וַתֹּאמְרוּ נִשְׁלַחָה אֲנָשִׁים לְפָנֵינוּ וַיַּחְפְּרוּ-לָנוּ אֶת-הָאָרֶץ וַיָּשֻׁבוּ אֵתָנוּ דִּבֶּר אֶת-הַדֶּרֶךְ אֲשֶׁר נֵעְלָה-בָּהּ וְאֵת הָעָרִים אֲשֶׁר נָבֵא אֵלֵיהֶן:	And you 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 וְאֶקַּח מִכֶּם שְׁנַיִם עָשָׂר אֲנָשִׁים אִישׁ אֶחָד לְשִׁבְט:	And I approved 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 וַיּוֹרְדוּ אֵלֵינוּ וַיָּשֻׁבוּ אֵתָנוּ דִּבְּרִי 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 instruction of the LORD your God.	instruction ← <i>mouth</i> .
Deut 1:27	וַתִּרְגְּזוּ בְּאַהֲלֵיכֶם וַתֹּאמְרוּ בְּשִׁנְאַת יְהוָה אֵתָנוּ הוֹצִיאָנוּ מֵאֶרֶץ מִצְרַיִם לְתֵת אֵתָנוּ בְּיַד הָאֻמִּי לְהַשְׁמִידָנוּ:	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 Amorite to destroy us.	Amorite: see Gen 10:16.
Deut 1:28	אָנָּה   אֲנַחְנוּ עַלִים אַחֵינוּ הִמָּסוּ אֶת-לִבֵּבָנוּ לֵאמֹר עַם גָּדוֹל וָרֶם מִמֶּנּוּ עָרִים גְּדֹלֹת וּבְצוּרֹת בַּשָּׁמַיִם וְגַם-בָּנֵי עֲנָקִים רָאִינוּ שָׁם:	To where <i>can</i> we go up? Our brothers have made us faint-hearted, 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 Anakites 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	וָאֹמַר אֲלֵכֶם לֹא-תִירָצוּן וְלֹא-תִירָאוּ מֵהֶם:	But I said to you, ‘Do not be terrified and do not fear them.	
Deut 1:30	יְהוָה אֱלֹהֵיכֶם הֵלֵךְ לְפָנֵיכֶם הוּא יִלָּחֶם לָכֶם כְּכֹל אֲשֶׁר עָשָׂה אִתְּכֶם 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 כְּאִשֶּׁר יִשְׂאֵאִישׁ אֶת־בְּנוֹ בְּכָל־הַדֶּרֶךְ אֲשֶׁר הִלַּכְתָּם עַד־בָּאֲכֶם 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	וּבַדְּבַר 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	הַהֹלֵךְ לִפְנֵיכֶם בַּדֶּרֶךְ לְתוֹר לָכֶם מָקוֹם לַחֲנֻתְכֶם בַּאֲשׁ לַיְלָה לְרֹאשׁתְּכֶם בַּדֶּרֶךְ אֲשֶׁר תֵּלְכוּ־בָּהּ וּבַעֲנָן 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 וַיִּשָּׁבַע 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 בְּאָנָשִׁים הָאֵלֶּה הַדּוֹר הָרַע הַזֶּה אֶת הָאָרֶץ הַטּוֹבָה אֲשֶׁר נִשְׁבַּעְתִּי לָתֵת לְאֲבֹתֵיכֶם:	‘Assuredly 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</i> <i>me</i> . Strong denial using an abbreviation of the oath formula of 2 Sam 3:35.
Deut 1:36	זוֹלָתִי כָּלֵב בֶּן־יִפְנֶה הוּא יִרְאֶנָּה וְלוֹ־אֶתַּן אֶת־הָאָרֶץ אֲשֶׁר דָּרַדְּבָהּ וּלְבָנָיו יֵעַן אֲשֶׁר מָלֵא אַחֲרָי יְהוָה:	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 <u>he has been fully</u> <u>committed</u> to the LORD.’	he has been fully committed ← <i>he has fulfilled after</i> .
Deut 1:37	גַּם־בִּי הִתְאַנֵּף יְהוָה בְּגִלְלָכֶם לֵאמֹר גַּם־אֶתָּה לֹא־תָבֹא שָׁם:	The LORD also became angry with me, because of you, and he said, ‘Neither will you go there.	
Deut 1:38	יְהוֹשֻׁעַ בֶּן נוֹן הָעֹמֵד לִפְנֶיךָ הוּא יָבֹא שָׁמָּה אִתּוֹ חֵזֶק כִּי־הוּא יַנְחִילֶנָּה אֶת־יִשְׂרָאֵל:	Joshua the son of Nun, who is standing before you – he will go there. Strengthen him, because he will enable Israel to inherit it.	
Deut 1:39	וּטְפָכֶם אֲשֶׁר אִמְרַתֶּם לְבָז יְהִיָּה וּבְנֵיכֶם אֲשֶׁר לֹא־יָדְעוּ הַיּוֹם טוֹב וְרָע הֲמָה יָבֹאוּ שָׁמָּה וְלָהֶם אֶתְנַנָּה וְהֵם יִירְשׁוּהָ:	But your little ones, whom you said <u>would be</u> spoil, and your sons who do not <u>currently</u> know good and evil – they will go in there, and I will give it to them, and they will take possession of it.	would be spoil: see Num 14:13. currently ← <i>today</i> ← <i>the day</i> .
Deut 1:40	וְאַתֶּם פָּנוּ לָכֶם וּסְעוּ הַמִּדְבָּרָה דֶּרֶךְ יַם־סוּף:	But <i>as for</i> you, wend your way and move to the desert <i>by</i> the way of the Red Sea.’	

Deut 1:41	וַתַּעֲנֵנוּ   וַתֹּאמְרוּ אֵלַי חָטֵאוּנוּ לַיהוָה אֲנַחְנוּ נַעֲלֶה וְנִלְחָמְנוּ כְּכֹל אֲשֶׁר־צִוָּנוּ יְהוָה אֱלֹהֵינוּ וַתַּחְגְּרוּ אִישׁ אֶת־כְּלֵי מִלְחָמָתוֹ וַתִּהְיוּ לַעֲלֹת הָהָרָה:	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.	
Deut 1:42	וַיֹּאמֶר יְהוָה אֵלַי אֲמַר לָהֶם לֹא תַעֲלֹוּ וְלֹא־תִלָּחֲמוּ כִּי אֵינִי בְקִרְבְּכֶם וְלֹא תִנָּגְפוּ לִפְנֵי אֹיְבֵיכֶם:	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.» ’	so that: purposive use of the vav.
Deut 1:43	וְאָדַבֵּר אֲלֵיכֶם וְלֹא שָׁמַעְתֶּם וַתִּמְרוּ אֶת־פִּי יְהוָה וַתִּזְדּוּ וַתַּעֲלוּ הָהָרָה:	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.	instruction ← <i>mouth</i> .
Deut 1:44	וַיֵּצֵא הָאֹמֹרִי הַיֹּשֵׁב בְּהָר הַהוּא לְקִרְאָתְכֶם וַיִּרְדְּפוּ אֹתְכֶם כַּאֲשֶׁר תַּעֲשִׂינָה הַדְּבָרִים וַיִּכְתּוּ אֹתְכֶם בְּשַׁעִיר עַד־חֲרָמָה:	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.	Amorite: see Gen 10:16.
Deut 1:45	וַתָּשָׁבוּ וַתִּבְכּוּ לִפְנֵי יְהוָה וְלֹא־שָׁמַע יְהוָה בְּקִלְכֶם וְלֹא הֶאֱזִין אֲלֵיכֶם:	Then you came back and wept before the LORD, but the LORD did not <u>heed you</u> and did not hearken to you.	heed you ← <i>listen to your voice</i> .
Deut 1:46	וַתָּשָׁבוּ בְּקָדֵשׁ יָמִים רַבִּים כִּיָּמִים אֲשֶׁר יִשְׁבַּתֶּם:	And you dwelt in Kadesh for many days; such <i>were</i> the days you dwelt <i>there</i> .	
Deut 2:1	וַנִּפֹּן וְנִסַּע הַמִּדְבָּרָה דֶּרֶךְ יַם־סוּף כַּאֲשֶׁר דִּבֶּר יְהוָה אֵלַי וְנָסַב אֶת־הַר־שֵׁעִיר יָמִים רַבִּים: ס	Then we turned and moved to the desert <i>by</i> the way of the <u>Red Sea</u> , 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:	‘ <u>You</u> have gone round this mountain <u>long enough</u> . <u>Take a turn</u> northwards.	you ... long enough ← <i>much / enough for you</i> .  take a turn ← <i>turn for yourselves</i> .

Deut 2:4	וְאֶת־הָעָם צִוֵּי לֵאמֹר אַתֶּם עֲבָרִים בְּגִבּוֹל אֶחֱיֵיכֶם בְּנֵי־עִשָׂו הַיֹּשְׁבִים בְּשֵׁעִיר וַיִּירָאוּ מִכֶּם וְנִשְׁמַרְתֶּם מְאֹד:	And command the people and say, «You <i>will</i> be crossing the <u>territory</u> of your brothers – the sons of Esau who live in Seir – and they will be afraid of you, so you will be <i>very</i> much on your guard.	territory ← <i>border</i> , but also what is inside it, <i>the territory</i> .
Deut 2:5	אַל־תִּתְּגֶרּוּ בָם כִּי לֹא־אֶתֶּן לָכֶם מֵאֶרֶץ עַד מִדְּרָךְ כִּי־רָגַל כִּי־יִרְשָׁה לְעִשָׂו נָתַתִּי אֶת־הָר שֵׁעִיר:	Do not engage them, for I will not give you <i>any</i> of their land, not even the print of a footstep, for I have given Mount Seir <i>as</i> a possession to Esau.	
Deut 2:6	אֲכַל תִּשְׁכְּרוּ מֵאֲתֶם בַּכֶּסֶף וְאֲכַלְתֶּם וְגַם־מַיִם תִּכְרוּ מֵאֲתֶם בַּכֶּסֶף וּשְׁתִיתֶם:	You may buy food for money from them and eat <i>it</i> , and you may also procure water for money from them and drink <i>it</i> .	
Deut 2:7	כִּי יְהוָה אֱלֹהֶיךָ בֵּרַכְךָ בְּכֹל מַעֲשֶׂה יָדְךָ יָדַע לְכַתֹּךָ אֶת־הַמִּדְבָּר הַגָּדֹל הַזֶּה זֶה אַרְבָּעִים שָׁנָה יְהוָה אֱלֹהֶיךָ עִמָּךְ לֹא חָסַרְתָּ דָבָר:	For the LORD your God has blessed you in every work of your <u>hands</u> . He knows your walk <i>in</i> this great desert. For forty years now the LORD your God <i>has been</i> with you; you have lacked nothing.» ’	hands ← <i>hand</i> .
Deut 2:8	וְנָעַבְרָ מֵאֵת אֶחֱיֵינוּ בְּנֵי־עִשָׂו הַיֹּשְׁבִים בְּשֵׁעִיר מִדְּרָךְ הָעֵרְבָה מֵאֵילָת וּמֵעֶצְיוֹן גְּבֵר ס וְנָפְלוּ וְנָעַבְרָ דֶּרֶךְ מִדְּבַר מוֹאָב:	And we crossed through <i>the territory</i> of our brothers – the sons of Esau – who live in Seir, by the way of the arid tract from Elath and <u>Ezion-Geber</u> , and we turned and crossed <i>by</i> the way of the Desert of Moab.	Ezion-Geber: see Num 33:35.
Deut 2:9	וַיֹּאמֶר יְהוָה אֵלַי אַל־תִּצְרֹ אֶת־מוֹאָב וְאַל־תִּתְּגֶר בָּם מִלְחָמָה כִּי לֹא־אֶתֶּן לְךָ מֵאֶרֶץ יִרְשָׁה כִּי לְבִנְי־לוֹט נָתַתִּי אֶת־עַר יִרְשָׁה:	Then the LORD said to me, ‘ <u>Do not cause distress</u> to Moab and do not engage them <i>in</i> war, for I will not give you <i>any</i> of his land <i>as</i> a possession, for I have given Ar to the sons of Lot <i>as</i> a possession.	do not: we, and all 27 translations on biblehub.com, read אל not [WLC]’s אַל, which is classified as “unexpected”. <hr/> cause distress: we, with AV, take this as <i>hiphil</i> of צָרַר. [AnLx] takes it a <i>qal</i> of צֹר, <i>assail</i> .
Deut 2:10	הָאֱמִיטִים לְפָנִים יָשְׁבוּ בָה עַם גָּדוֹל וְרַב וְרַם כְּעֲנָקִים:	The <u>Emites</u> inhabited it in times past. <i>They were</i> as great and numerous and <u>powerful</u> as the <u>Anakites</u> .	Emites: AV= <i>Emims</i> . <hr/> powerful: or <i>tall</i> . <hr/> Anakites: AV= <i>Anakims</i> .
Deut 2:11	רִפְאִים יִחְשְׁבוּ אֶף־הֵם כְּעֲנָקִים וְהַמֹּאבִּים יִקְרְאוּ לָהֶם אֱמִיטִים:	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> ). <hr/> Anakites: AV= <i>Anakims</i> . <hr/> Emites: AV= <i>Emims</i> .



Deut 2:12	<p>וּבְשֵׁעִיר יֵשְׁבוּ הַחֲרִים לְפָנִים וּבְנֵי עֵשָׂו יִירְשׁוּם וַיִּשְׁמְדוּם מִפְּנֵיהֶם וַיֵּשְׁבוּ תַּחְתָּם כַּאֲשֶׁר עָשָׂה יִשְׂרָאֵל לְאֶרֶץ יְרֵשָׁתוֹ אֲשֶׁר-נָתַן יְהוָה לָהֶם:</p>	<p>And the <u>Horites</u> dwelt in Seir in times past, but the sons of Esau dispossessed them and destroyed them <u>in their advance</u>, and they dwelt there instead of them, <i>just</i> as Israel did to the land of its possession which the LORD gave them.</p>	<p>Horites: AV= <i>Horims</i>. But in Gen 14:6 and elsewhere in Genesis, AV= <i>Horites</i>.</p> <hr/> <p>in their advance ← <i>from before them</i>.</p>
Deut 2:13	<p>עַתָּה קָמוּ וְעָבְרוּ לָכֶם אֶת-נַחַל זֶרֶד וְנָעַבְר אֶת-נַחַל זֶרֶד:</p>	<p>Now get up and get <u>crossing</u> the Zered Brook.’ And we <i>duly</i> crossed the Zered Brook.</p>	<p>get crossing ← <i>cross for yourselves</i>. Idiomatic.</p>
Deut 2:14	<p>וְהַיָּמִים אֲשֶׁר-הָלַכְנוּ   מִקַּדֵּשׁ בְּרַנֵּעַ עַד אֲשֶׁר-עָבַרְנוּ אֶת-נַחַל זֶרֶד שְׁלֹשִׁים וּשְׁמֹנֶה שָׁנָה עַד-תָּם כָּל-הַדּוֹר אֲנָשֵׁי הַמִּלְחָמָה מִקֶּרֶב הַמַּחֲנֶה כַּאֲשֶׁר נִשְׁבַּע יְהוָה לָהֶם:</p>	<p>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 <u>and was not in</u> the camp, as the LORD had sworn to them.</p>	<p>time ← <i>days</i>.</p> <hr/> <p><i>and was not in</i> ← <i>from the midst of</i>.</p>
Deut 2:15	<p>וְגַם יַד-יְהוָה הָיְתָה בָּם לְהַמָּס מִקֶּרֶב הַמַּחֲנֶה עַד תָּמָס:</p>	<p><u>Moreover</u> 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.</p>	<p>moreover ← <i>and also</i>.</p>
Deut 2:16	<p>וַיְהִי כַּאֲשֶׁר-תָּמוּ כָּל-אֲנָשֵׁי הַמִּלְחָמָה לְמוֹת מִקֶּרֶב הָעָם: ס</p>	<p>And it came to pass when all the men of war had come to an end, <u>by dying in</u> the midst of the people,</p>	<p>by dying: gerundial use of the infinitive.</p> <hr/> <p>in ← <i>from</i>.</p>
Deut 2:17	<p>וַיְדַבֵּר יְהוָה אֵלַי לֵאמֹר:</p>	<p>that the LORD spoke to me and said,</p>	
Deut 2:18	<p>אַתָּה עֹבֵר הַיּוֹם אֶת-גְּבוּל מוֹאָב אֶת-עַר:</p>	<p>‘You are crossing the <u>territory</u> of Moab today, <i>that is</i>, Ar,</p>	<p>territory: see Deut 2:4.</p>
Deut 2:19	<p>וְקִרְבָּתְךָ מוֹל בְּנֵי עַמּוֹן אֶל-תִּצְרָם וְאֶל-תִּתְּגֵר בָּם כִּי לֹא-אֶתֶּן מֵאֶרֶץ בְּנֵי-עַמּוֹן לָךְ יְרֵשָׁה כִּי לְבָנֵי-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 <i>as</i> a possession, because I have given <i>it</i> to the sons of Lot <i>as</i> a possession.’</p>	
Deut 2:20	<p>אֶרֶץ-רִפְאִים תַּחֲשַׁב אֶף-הִוא רִפְאִים יֵשְׁבוּ-בָּהּ לְפָנִים וְהָעַמּוֹנִים 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>Zamzummites</i>.</p>

Deut 2:21	עַם גָּדוֹל וְרַב וְרַם כְּעַנְקִים וַיִּשְׁמִידֵם יְהוָה מִפְּנֵיהֶם וַיִּירָשׁוּם וַיֵּשְׁבוּ תַּחְתָּם:	– a people as great and numerous and powerful as the <u>Anakites</u> – but the LORD destroyed them at <u>their</u> advance, and they dispossessed them, and they dwelt <i>there</i> instead of them,	powerful: or <i>tall</i> .  Anakites: AV= <i>Anakims</i> .  at their advance ← <i>from before them</i> .
Deut 2:22	כַּאֲשֶׁר עָשָׂה לְבָנָי עִשָׂו הַיֹּשְׁבִים בְּשֶׁעִיר אֲשֶׁר הִשְׁמִיד אֶת־הַחֲרִי מִפְּנֵיהֶם וַיִּירָשׁוּם וַיֵּשְׁבוּ תַּחְתָּם עַד הַיּוֹם הַזֶּה:	just as he did for the sons of Esau who dwelt in Seir, when he destroyed the <u>Horites</u> at <u>their</u> advance and dispossessed them, and they have been living <i>there</i> instead of them up to this day.	Horites: AV= <i>Horims</i> . But in Gen 14:6 and elsewhere in Genesis, AV= <i>Horites</i> .  at their advance ← <i>from before them</i> .
Deut 2:23	וְהָעַנִּים הַיֹּשְׁבִים בַּחֲצָרִים עַד־עֵזָה כְּפַתְרִים הַיִּצְאִים מִכְּפַתּוֹר הִשְׁמִידֵם וַיֵּשְׁבוּ תַּחְתָּם:	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.	Avites: AV= <i>Avims</i> . But in Josh 13:3, AV= <i>Avites</i> .  Gaza ← <i>Azzah</i> . AV= <i>Azzah</i> here, but <i>Gaza</i> elsewhere, except 1 Ki 4:24, Jer 25:20.  Caphtorites: AV= <i>Caphtorims</i> .
Deut 2:24	קוּמוּ סֹעֻוּ וְעַבְרוּ אֶת־נַחַל אֲרֹנָן רְאֵה נָתַתִּי בְיָדְךָ אֶת־סִיחֹן מֶלֶךְ־חֶשְׁבּוֹן הָאֲמֹרִי וְאֶת־אַרְצוֹ הַחַל רֶשֶׁת וְהִתְגַּר בּוֹ מִלְחָמָה:	‘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.	Amorite: see Gen 10:16.  power ← <i>hand</i> .
Deut 2:25	הַיּוֹם הַזֶּה אֶחָלֹ תֵּת פַּחַדְךָ וַיִּרְאֲתֶךָ עַל־פְּנֵי הָעַמִּים תַּחַת כָּל־הַשָּׁמַיִם אֲשֶׁר יִשְׁמְעוּן שִׁמְעֶךָ וְרָגְזוּ וַחֲלוּ מִפְּנֶיךָ:	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.’	dread of you ... fear of you ← <i>your dread ... your fear</i> , objective genitives.
Deut 2:26	וְאֶשְׁלַח מַלְאָכִים מִמִּדְבָּר קִדְמוֹת אֶל־סִיחֹן מֶלֶךְ חֶשְׁבּוֹן דְּבַרִי שָׁלוֹם לֵאמֹר:	And I sent messengers from the Desert of Kedemoth to Sihon king of Heshbon <i>with</i> peaceful words, saying,	
Deut 2:27	אֶעְבְּרָה בְּאַרְצְךָ בְּדֶרֶךְ בְּדֶרֶךְ אֵלַי לֹא אֶסּוֹר יָמִין וּשְׂמֹאל:	‘Let me cross your land. I will <i>only</i> go by the <i>main</i> roads; I will not deviate <i>to</i> the right or <i>to</i> the left.	<i>only</i> go by the <i>main</i> roads ← <i>by the road, by the road</i> .
Deut 2:28	אֶכֶּל בִּכְסֶּף תִּשְׁבְּרֵנִי וְאֶכְלֹתִי וּמִים בִּכְסֶּף תִּתֵּן־לִי וְשִׁתִּיתִי רַק אֶעְבְּרָה בְּרַגְלִי:	Sell me food for money so that I <i>can</i> eat, and give me water for money so that I <i>can</i> drink, but let me cross <u>on foot</u> ,	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 עֲשׂוֹ הַיִּשְׁבִּים בְּשֵׁעִיר וְהַמּוֹאָבִים הַיִּשְׁבִּים בְּעַר עַד אֲשֶׁר-אָעֵבֵל 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 הָעִבְרָנוּ בּוֹ כִּי-הִקְשָׁה יְהוָה אֱלֹהֶיךָ אֶת-רוּחוֹ וְאָמַץ אֶת-לִבּוֹ לִמְעַן תִּתֵּנוּ בְיָדְךָ כִּיּוֹם הַזֶּה: ס	But Sihon king of Heshbon was not willing to let us pass <u>through</u> <u>his land</u> , for the LORD your God had hardened his spirit, and he had made his heart obstinate, so that he <i>could</i> 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 הֵחֵלְתִּי תֵת לְפָנֶיךָ אֶת-סִיחֹן וְאֶת-אֶרְצוֹ הֵחֵל רָשׁ לְרִשֵּׁת אֶת-אֶרְצוֹ:	And the LORD said to me, 'Look, I <u>have started</u> to put Sihon and his land in front of you. Make a start <i>and</i> possess <i>it</i> – to possess his land.'	I have started: with Aramaic pointing (ה for ה), as in Esth 6:13.
Deut 2:32	וַיֵּצֵא סִיחֹן לִקְרַאתָנוּ הוּא וְכָל-עַמּוֹ לְמִלְחָמָה יִהְיֶה:	Then Sihon came out to confront us – he and all his people – to battle <u>at Jahaz</u> .	at Jahaz ← <i>to Jahaz</i> .
Deut 2:33	וַיִּתְּנֵהוּ יְהוָה אֱלֹהֵינוּ לְפָנֵינוּ וַנִּדָּ אֹתוֹ וְאֶת-בָּנוּ *בָּנוּ 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	וְנִלְכַּד אֶת-כָּל-עָרָיו בְּעֵת הַהוּא וְנַחֲרַם אֶת-כָּל-עִיר מִתָּם וְהַנָּשִׁים וְהַטָּף לֹא הִשְׁאֲרָנוּ שְׂרִיד:	And we captured all his cities at that time, and <u>we utterly</u> <u>destroyed the men and the</u> <u>women and the children in every</u> <u>city</u> . We did not leave a <i>single</i> survivor,	we utterly destroyed the men and the women and the children <i>in every city</i> ← <i>we utterly</i> <i>destroyed every city of men, and</i> <i>the women and the children</i> .
Deut 2:35	רַק הַבְּהֵמָה בָּזְזָנוּ לָנוּ וּשְׁלָל הָעָרִים אֲשֶׁר לָכְדָנוּ:	except that we took cattle as spoil for ourselves, and the booty of the cities which we had captured,	
Deut 2:36	מִמֶּעֶרֶב אֲשֶׁר עַל-שְׂפַת-נַחֲל אֲרָן וְהָעִיר אֲשֶׁר בְּנַחֲל וְעַד-הַגִּלְעָד לֹא הָיְתָה קִרְיָה אֲשֶׁר שְׂגָבָה 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	<p>רַק אֶל-אֶרֶץ בְּנֵי-עַמּוֹן לֹא  קִרְבַּתְּ כָל-יָד נָחַל יַבְבֵּק וְעָרֵי  הַהָר וְכָל אֲשֶׁר-צָוָה יְהוָה  אֱלֹהֵינוּ:</p>	<p>except that you did not approach  the sons of Ammon, <i>nor any</i>  place on the Jabbok Brook, nor  the cities of the mountain <i>range</i>,  nor <i>anything</i> that the LORD our  God <i>forbade</i> us.</p>	<p>any ← <i>every</i>.</p> <hr/> <p>place ← <i>hand</i>.</p> <hr/> <p>anything ← <i>everything</i>.</p> <hr/> <p>forbade ← <i>commanded</i>, but also  <i>commanded not to</i>. Compare  Lev 4:2, Lev 4:13.</p>
Deut 3:1	<p>וַנִּפֶן וַנַּעַל דֶּרֶךְ הַבָּשָׁן וַיֵּצֵא  עוֹג מֶלֶךְ-הַבָּשָׁן לִקְרַאתֵנוּ  הוא וְכָל-עַמּוֹ לַמִּלְחָמָה  אֶדְרֵעִי:</p>	<p>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.</p>	<p>Bashan (2x) ← <i>the Bashan</i>. Also  elsewhere.</p>
Deut 3:2	<p>וַיֹּאמֶר יְהוָה אֵלַי אֶל-תִּירָא  אֹתוֹ כִּי בְיָדִי נָתַתִּי אֹתוֹ  וְאֶת-כָּל-עַמּוֹ וְאֶת-אֶרְצוֹ  וְעָשִׂיתָ לוֹ כְּאֲשֶׁר עָשִׂיתָ  לְסִיחֹן מֶלֶךְ הָאֲמֹרִי אֲשֶׁר  יוֹשֵׁב בְּחֶשְׁבּוֹן:</p>	<p>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 <i>Amorites</i> who  lived in Heshbon.’</p>	<p>Amorites: see Gen 10:16.</p>
Deut 3:3	<p>וַיִּתֵּן יְהוָה אֱלֹהֵינוּ בְּיָדֵנוּ גֹם  אֶת-עוֹג מֶלֶךְ-הַבָּשָׁן  וְאֶת-כָּל-עַמּוֹ וַנִּכְהוּ עַד-בִּלְתִּי  הַשְּׂאִיר-לוֹ שָׂרִיד:</p>	<p>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.</p>	<p>Bashan ← <i>the Bashan</i>.</p>
Deut 3:4	<p>וַנִּלְכֹּד אֶת-כָּל-עָרָיו בְּעֵת  הַהוּא לֹא הָיְתָה קְרִיָּה אֲשֶׁר  לֹא-לָקַחְנוּ מֵאֹתָם שְׂשִׁים  עִיר כָּל-חֻבַּל אֲרָגָב מִמְּלֻכַת  עוֹג בְּבָשָׁן:</p>	<p>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.</p>	<p>Bashan ← <i>the Bashan</i>, and in  the rest the chapter (and  elsewhere).</p>
Deut 3:5	<p>כָּל-אֵלֶּה עָרִים בְּצֻרוֹת חוֹמָה  גְּבוּהָה דִּלְתִּים וּבָרִיחַ לְבָד  מִעָרֵי הַפְּרָזִי הִרְבֵּה מְאֹד:</p>	<p>All of these <i>were</i> cities fortified  with a high wall, gates and bolts,  apart from the very many open  rural towns,</p>	<p>bolts ← <i>a bolt</i>. Collective usage,  “bolting”.</p>
Deut 3:6	<p>וַנַּחֲרֵם אוֹתָם כְּאֲשֶׁר עָשִׂינוּ  לְסִיחֹן מֶלֶךְ חֶשְׁבּוֹן הַחֵרֶם  כָּל-עִיר מִתָּם הַנָּשִׁים וְהַטָּף:</p>	<p>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.</p>	<p>in utterly destroying: gerundial  use of the infinitive absolute.</p>
Deut 3:7	<p>וְכָל-הַבְּהֵמָה וְשָׁלַל הָעָרִים  בָּזָזְנוּ לָנוּ:</p>	<p>And we took all the cattle and  booty of the towns as spoil for  ourselves.</p>	
Deut 3:8	<p>וַנִּקָּח בְּעֵת הַהוּא אֶת-הָאֶרֶץ  מִיַּד שְׁנֵי מְלָכֵי הָאֲמֹרִי אֲשֶׁר  בְּעֶבֶר הַיַּרְדֵּן מִנְּחַל אֲרָנוֹן  עַד-הָהָר חֶרְמוֹן:</p>	<p>And at that time we took the  land <i>from</i> the two Amorite kings  who <i>were</i> across the Jordan,  from the Arnon Brook to Mount  Hermon.</p>	<p>from ← <i>from the hand of</i>.</p> <hr/> <p>Amorite: see Gen 10:16.</p>

Deut 3:9	צִידָנִים יִקְרְאוּ לְחֶרְמוֹן שָׂרִין וְהָאֹמִרִי יִקְרְאוּלוֹ שֵׁנִיר:	(The <u>Sidonians</u> call Hermon Sirion, and the <u>Amorites</u> call it <u>Senir</u> .)	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 הַמִּישֹׁר וְכָל-הַגִּלְעָד וְכָל-הַבָּשָׁן עַד-סַלְחָה וְאֶדְרֵי עָרֵי מַמְלַכְתּוֹ עֹג בַּבָּשָׁן:	<i>We took</i> all the cities of the plain and all <u>Gilead</u> and all Bashan as far as <u>Salchah</u> 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-עֹג מֶלֶךְ הַבָּשָׁן נִשְׁאַר מִיֵּתֶר הָרֶפְאִים הִנֵּה עֵרְשׁוֹ עָרֵשׁ בַּרְזֶל הִלָּה הוּא בְּרַבַּת בְּנֵי עַמּוֹן תִּשְׁעָ אַמּוֹת אָרְכָּהּ וְאַרְבַּע אַמּוֹת רָחְבָּהּ בְּאַמַּת-אִישׁ:	For only Og king of Bashan remained of the remnant of the <u>Rephaim</u> . Note <u>how</u> his bed <i>was</i> 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 <u>common cubit</u> .	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 מֵעֵרֶר אֲשֶׁר-עַל-נַחַל אַרְנוֹן וְחֻצֵּי הַר-הַגִּלְעָד וְעָרָיו נָתַתִּי לְרֵאוּבֵנִי 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 <u>Gilead</u> and its cities, <i>and</i> I gave <i>them</i> to the Reubenites and the Gadites.	Gilead: see Gen 31:21.
Deut 3:13	וְיֵתֶר הַגִּלְעָד וְכָל-הַבָּשָׁן מַמְלַכְתּוֹ עֹג נָתַתִּי לְחֻצֵּי שִׁבְט הַמְּנַשֶּׁה כָּל חֶבֶל הָאֲרָגָב לְכָל-הַבָּשָׁן הַהוּא יִקְרָא אֶרֶץ רְפָאִים:	And I gave the remainder of <u>Gilead</u> and all of Bashan, the kingdom of Og, to <u>half of the tribe of Manasseh</u> – all the region of <u>Argob</u> with all of Bashan. That is called the land of the <u>Rephaim</u> .	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-חֶבֶל אֲרָגָב עַד-גְּבוּל הַגִּשּׁוּרִי וְהַמַּעֲכָתִי וַיִּקְרָא אֹתָם עַל-שְׁמוֹ אֶת-הַבָּשָׁן חֲזוֹת 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 <i>villages</i> after his own name: <i>he called</i> Bashan the Villages of Jair, <i>as it is</i> 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	וּלְרֵאוּבֵנִי וּלְגָדִי נָתַתִּי מִן-הַגִּלְעָד וְעַד-נַחַל אַרְנוֹן תּוֹךְ הַנַּחַל וְגִבְלָהּ וְעַד יַבֹּק הַנַּחַל גְּבוּל בְּנֵי עַמּוֹן:	And I gave <i>the region</i> from <u>Gilead</u> to the Arnon Brook to the Reubenites and the Gadites, the mid-line 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	וְהָעֲרֵבָה וְהַיַּרְדֵּן וְגִבְלֵהֶם מִכַּנְזֶרֶת וְעַד יַם הָעֲרֵבָה יָם הַמֶּלַח תַּחַת אֲשְׁדּוֹת הַפִּסְגָּה מִזְרָחָה׃	and the arid tract and the Jordan, <i>whose</i> border <i>is</i> from Kinnereth to the sea of the arid tract, the Salt Sea, under Ashdoth-Pisgah to the east.	Kinnereth: see Num 34:11.  sea of the arid tract, the Salt Sea: i.e. <i>the Dead Sea</i> .
Deut 3:18	וְאֵצְוָ אֶתְכֶם בָּעֵת הַהוּא לֵאמֹר יְהוָה אֱלֹהֵיכֶם נָתַן לָכֶם אֶת־הָאָרֶץ הַזֹּאת לְרִשְׁתָּהּ חֲלוּצִים תַּעֲבְרוּ לִפְנֵי אֲחֵיכֶם בְּנֵי־יִשְׂרָאֵל כָּל־בְּנֵי־חֵיל׃	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</i> soldiers.	soldiers ← <i>sons of force</i> .
Deut 3:19	רַק נְשִׁיכֶם וְטַפְכֶם וּמִקְנֵיכֶם יָדַעְתִּי כִּי־מְקַנָּה רַב לָכֶם יֵשְׁבוּ בְּעָרֵיכֶם 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   לְאֲחֵיכֶם כָּכֶם וְיָרְשׁוּ גִם־הֵם אֶת־הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֵיכֶם נָתַן לָהֶם בְּעֶבֶר הַיַּרְדֵּן וְשַׁבְתֶּם אִישׁ לְרִשְׁתּוֹ אֲשֶׁר נָתַתִּי לָכֶם׃	until the LORD <i>settles</i> 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</i> <i>to</i> .
Deut 3:21	וְאֶת־יְהוֹשֻׁעַ צִוִּיתִי בָּעֵת הַהוּא לֵאמֹר עֵינֶיךָ הֲרֹאֶת אֵת כָּל־אֲשֶׁר עָשָׂה יְהוָה אֱלֹהֵיכֶם לְשָׁנֵי הַמְּלָכִים הָאֵלֶּה בְּנֵי־יַעֲשָׂה יְהוָה לְכָל־הַמְּמַלְכוֹת אֲשֶׁר אַתָּה עֹבֵר שָׁמָּה׃	And I commanded Joshua at that time, and I said, ‘Your eyes <i>have</i> <i>seen</i> 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	וְאֶתְחַנֵּן אֶל־יְהוָה בָּעֵת הַהוּא לֵאמֹר׃	And I pleaded with the LORD at that time, and I said,	

Deut 3:24	אֲדַנִּי יְהוָה אֶתָּה הַחֲלוֹתִי לְהַרְאוֹת אֶת־עֲבֹדְךָ אֶת־גְּדֻלָּתְךָ וְאֶת־יָדְךָ הַחֲזָקָה אֲשֶׁר מִי־אֵל בַּשָּׁמַיִם וּבָאָרֶץ אֲשֶׁר־יַעֲשֶׂה כְּמַעֲשֵׂיךָ וּכְגִבּוֹרֹתֶיךָ:	‘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.  strong hand: i.e. <i>mighty power</i> .
Deut 3:25	אֶעְבְּרָה־נָּא וְאֶרְאֶה אֶת־הָאָרֶץ הַטּוֹבָה אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן הַהוּא הַטּוֹב הַזֶּה וְהַלְבָּנוֹן:	Please let me cross so that I may see the good land which is across the Jordan, this good mountain, and Lebanon.’	so that: purposive use of the vav.
Deut 3:26	וַיִּתְעַבֵּר יְהוָה בִּי לְמַעַנְכֶם וְלֹא שָׁמַע אֵלַי וַיֹּאמֶר יְהוָה אֵלַי רַב־לָךְ אֶל־תּוֹסֵף דְּבַר אֵלַי עוֹד בַּדְּבַר 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 הַפִּסְגָּה וְשֹׂא עֵינֶיךָ יָמָה וּצְפֹנָה וְתִימָנָה וּמִזְרָחָה וּרְאֵה בְּעֵינֶיךָ כִּי־לֹא תַעֲבֹר אֶת־הַיַּרְדֵּן הַזֶּה:	Go up to 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 וְחִזְקָהוּ וְאַמְצָהוּ כִּי־הוּא יַעֲבֹר 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	וְעַתָּה יִשְׂרָאֵל שִׁמַּע אֶל־הַחֻקִּים וְאֶל־הַמִּשְׁפָּטִים אֲשֶׁר אֲנִי מְלַמֵּד אֶתְכֶם לַעֲשׂוֹת לְמַעַן תַּחֲיוּ וּבִאתֶם וִירִשְׁתֶּם אֶת־הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֵי אֲבֹתֵיכֶם נָתַן לָכֶם:	So now, Israel, listen 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	לֹא תוֹסֵף עַל־הַדְּבָר אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם וְלֹא תִּגְרְעוּ מִמֶּנּוּ לְשֹׁמֵר אֶת־מִצְוֹת יְהוָה אֱלֹהֵיכֶם אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם:	<b>You shall not add to the injunction which I am commanding you, and you shall not take anything out of it</b> , so that you keep the commandments of the LORD your God with which I am commanding you.	Rev 22:18, Rev 22:19.  injunction ← word, matter.

Deut 4:3	עֵינֵיכֶם הָרְאִיתֶם אֵת אֲשֶׁר-עָשָׂה יְהוָה בְּבַעַל פְּעֹר כִּי כָל-הָאִישׁ אֲשֶׁר הָלַךְ אַחֲרַי בְּעַל-פְּעֹר הַשְׁמִידוּ יְהוָה אֱלֹהֶיךָ מִקֶּרְבְּךָ:	Your eyes have seen what the LORD has done in Baal-Peor, for the LORD your God eradicated from your midst every man who followed Baal-Peor.	Baal-Peor (2x): apparently both the god and his shrine.
Deut 4:4	וְאַתֶּם הַדְּבָקִים בִּיהוָה אֱלֹהֵיכֶם חַיִּים כָּלְכֶם הַיּוֹם:	But you who adhere to the LORD your God <i>are</i> all alive today.	
Deut 4:5	רֹאה   לְמַדַּתִּי אֶתְכֶם חֻקִּים וּמִשְׁפָּטִים כַּאֲשֶׁר צֻוֵּי יְהוָה אֱלֹהֵי לַעֲשׂוֹת לָן בְּקֶרֶב הָאָרֶץ אֲשֶׁר אַתֶּם בָּאִים שָׁמָּה לְרִשְׁתָּהּ:	Look, I have taught you statutes and regulations according to what the LORD my God commanded me, <i>namely</i> that you should act accordingly inside the land to which you are going, to possess it.	
Deut 4:6	וּשְׁמַרְתֶּם וַעֲשִׂיתֶם כִּי הוּא חִכְמַתְכֶם וּבִינְתְּכֶם לְעֵינֵי הָעַמִּים אֲשֶׁר יִשְׁמְעוּן אֶת כָּל-הַחֻקִּים הָאֵלֶּה וְאָמְרוּ רַק עַם-חָכָם וְנָבוֹן הַגּוֹי הַגָּדוֹל הַזֶּה:	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.’	
Deut 4:7	כִּי מִי-גּוֹי גָּדוֹל אֲשֶׁר-לוֹ אֱלֹהִים קְרֹבִים אֵלָיו בִּיהוָה אֱלֹהֵינוּ בְּכָל-קְרָאֵנוּ אֵלָיו:	For what great nation <i>is there</i> that has gods close to it, as the LORD our God <i>is</i> in all our calling out to him?	gods: AV differs ( <i>God</i> ), but the plural adjective for <i>close</i> militates against this.
Deut 4:8	וּמִי גּוֹי גָּדוֹל אֲשֶׁר-לוֹ חֻקִּים וּמִשְׁפָּטִים צְדִיקִים כָּל־ הַתּוֹרָה הַזֹּאת אֲשֶׁר אֲנִי נֹתֵן לִפְנֵיכֶם הַיּוֹם:	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?	
Deut 4:9	רַק הַשְׁמַר לָךְ וּשְׁמַר נַפְשְׁךָ מֵאֵד פֶּן-תִּשְׁכַּח אֶת-הַדְּבָרִים אֲשֶׁר-רָאוּ עֵינֶיךָ וּפְנִי-סוּרוֹ מִלִּבְבְּךָ כָּל יְמֵי חַיֶּיךָ וְהוֹדַעְתָּם לְבָנֶיךָ וּלְבָנֵי בָנֶיךָ:	But be on your guard and watch out for your <i>life</i> 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 <i>any</i> of the days of your life. And you shall make them known to your sons and to your grandsons.	life ← <i>soul</i> . any ← <i>all</i> .



Deut 4:10	<p>יום אשר עמדת לפני יהוה אלהיך בחרב באמר יהוה אלי הקהל לי אתהעם ואשמעם אתדברי אשר ילמדון ליראה אתי כלהימים אשר הם חיים עלהאדמה ואתבניהם ילמדון:</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>ותקרבון ותעמדון תחת ההר וההר בער באש עדלב השמים חשך ענן וערפל:</p>	<p>you approached and stood below the mountain while the mountain was burning with fire up to the heart of heaven – <i>it</i> was darkness and cloud and gloom.</p>	
Deut 4:12	<p>וידבר יהוה אליכם מתוך האש קול דברים אתם שמעו ותמונה אינכם ראו זולתי קול:</p>	<p>And the LORD spoke to you from the middle of the fire, <i>and</i> you heard the sound of the words, but you did not see the image – <i>there</i> was just the sound.</p>	
Deut 4:13	<p>ויגד לכם אתבריתו אשר צוה אתכם לעשות עשרת הדברים וכתבם עלשני לחות אבנים:</p>	<p>And he told you his covenant which he commanded you to do – the ten commandments – and he wrote them on two stone tablets.</p>	<p>commandments ← words, but also <i>commandments</i>.</p>
Deut 4:14	<p>ואתי צוה יהוה בעת ההוא ללמד אתכם חקים ומשפטים לעשותכם אתם בארץ אשר אתם עברים שמה לרשתה:</p>	<p>And at that time the LORD commanded 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>ונשמרתם מאד לנפשתיכם כי לא ראיתם כלתמונה ביום דבר יהוה אליכם בחרב מתוך האש:</p>	<p>And take great care for your lives, for you did not see <i>any</i> image on the day when the LORD spoke to you at Horeb from the middle of the fire,</p>	<p>lives ← souls. <hr/>any ← every.</p>
Deut 4:16	<p>פןתשחתון ועשיתם לכם פסל תמונת כלסמל תבנית זכר או נקבה:</p>	<p>not to act corruptly or make yourselves an idol, an image of <i>any</i> figure, a likeness of <i>anything</i> male or female,</p>	<p>any ← every.</p>
Deut 4:17	<p>תבנית כלבהמה אשר בארץ תבנית כלצפור כנף אשר תעוף בשמים:</p>	<p>a likeness of <i>any</i> cattle that <i>is</i> on earth, a likeness of <i>any</i> winged bird which flies in the sky,</p>	<p>any (2x) ← every.</p>

Deut 4:18	תְּבִנִית כָּל־רֶמֶשׂ בָּאָדָמָה תְּבִנִית כָּל־דָּגָה אֲשֶׁר־בַּמַּיִם מִתַּחַת לָאָרֶץ:	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 of</i> the earth.	any (2x) ← <i>every</i> .
Deut 4:19	וּפָנ־תִּשָּׂא עֵינֶיךָ הַשָּׁמַיְמָה וְרָאִיתָ אֶת־הַשֶּׁמֶשׁ וְאֶת־הַיָּרֵחַ וְאֶת־הַכּוֹכָבִים כֹּל צָבָא הַשָּׁמַיִם וְנִדַּחְתָּ וְהִשְׁתַּחֲוִיתָ לָהֶם וַעֲבַדְתָּם אֲשֶׁר חָלַק יְהוָה אֱלֹהֶיךָ אֹתָם לְכָל־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	וְאֹתְכֶם לָקַח יְהוָה וַיּוֹצֵא אֹתְכֶם מִכּוּר הַבְּרֹזֶל מִמִּצְרַיִם לִהְיוֹת לוֹ לְעָם נִחְלָה בְּיוֹם 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	וַיְהוֶה הַתְּאַנָּף־בִּי עַל־דְּבָרֵיכֶם וַיִּשָּׁבַע לְבַלְתִּי עָבְרִי אֶת־הַיַּרְדֵּן וּלְבַלְתִּי־בָא אֶל־הָאָרֶץ הַטּוֹבָה אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ נִחְלָה:	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 בָּאָרֶץ הַזֹּאת אֵינֶנִּי עֹבֵר אֶת־הַיַּרְדֵּן וְאַתֶּם עֹבְרִים וִירְשֶׁתֶם אֶת־הָאָרֶץ הַטּוֹבָה הַזֹּאת:	For I <i>am to</i> die in this land. I will not be crossing the Jordan, but you will be crossing, and you will take possession of <u>that</u> <u>good land</u> .	that good land ← <i>this good land</i> .
Deut 4:23	הִשְׁמְרוּ לָכֶם פֶּן־תִּשְׁכַּחוּ אֶת־בְּרִית יְהוָה אֱלֹהֵיכֶם אֲשֶׁר כָּרַת עִמָּכֶם וַעֲשִׂיתֶם לָכֶם פֶּסֶל תְּמוּנַת זָלָ 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 אֹכֶלָה הוּא אֵל קָנָא: פ	For the LORD your God <i>is</i> a consuming fire, a jealous GOD.	
Deut 4:25	כִּי־תוֹלִיד בָּנִים וּבָנֵי בָנִים וְנוֹשְׁנֶתֶם בָּאָרֶץ וְהִשְׁחַתֶּם וַעֲשִׂיתֶם פֶּסֶל תְּמוּנַת זָלָ 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</i> here. grown old: AV differs somewhat ( <i>remained long</i> ). anything ← <i>everything</i> .

Deut 4:26	הַעֲדֹתִי בְכֶם הַיּוֹם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ כִּי־אֲבֹד תֵּאֲבֹדוּן מִהָרָמָה הָאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים אֶת־הַיַּרְדֵּן שָׁמָּה לְרִשְׁתָּהּ לֹא־תֵאֲרִיכּוּ יָמִים עָלֶיהָ כִּי הַשָּׁמַד תִּשְׁמְדוּן:	I call heaven and earth to witness against you <u>today</u> that you <u>will certainly perish</u> swiftly in the <u>land</u> which you are crossing the Jordan to inherit – you will not <u>have a long time</u> in it, but <u>be utterly destroyed</u> .	today: adding solemnity, which is also its function in <b>Luke</b> <b>23:43</b> . See also Deut 8:19.  you will certainly perish: infinitive absolute.  in the land ← <i>from the land</i> .  have a long time ← <i>prolong</i> <i>days</i> .  be utterly destroyed: infinitive absolute.
Deut 4:27	וְהִפִּיץ יְהוָה אֶתְכֶם בְּעַמִּים וְנִשְׁאַרְתֶּם מְתֵי מִסְפָּר בְּגוֹיִם אֲשֶׁר יִנְהֹג יְהוָה אֶתְכֶם שָׁמָּה:	And the LORD will scatter <u>you</u> 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	וְעַבַּדְתֶּם־שָׁם אֱלֹהִים מַעֲשֵׂה יְדֵי אָדָם עֵץ וָאֶבֶן אֲשֶׁר לֹא־יִרְאוּן וְלֹא יִשְׁמְעוּן וְלֹא יֵאָכְלוּן וְלֹא יִרְיֹחוּ:	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	וּבִקְשֶׁתֶם מִשָּׁם אֶת־יְהוָה אֱלֹהֵיךָ וּמָצָאתָ כִּי תִדְרֹשְׁנֻהוּ 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 וּמִצָּאוֹךְ כָּל הַדְּבָרִים הָאֵלֶּה בְּאַחֲרֵית הַיָּמִים וְשִׁבַּתָּ עַד־יְהוָה אֱלֹהֵיךָ וְשָׁמַעַתָּ בְּקוֹלוֹ:	When you are in adversity, and all these things will <u>come upon</u> you in the last days, <u>you will</u> <u>return</u> to the LORD your God, and you will <u>heed him</u> .	come upon ← <i>find</i> .  you: singular.  you will return: AV differs ( <i>if</i> <i>thou turn</i> ), which is possible, but the conjunction is just a <i>vav</i> .  heed him ← <i>hear his voice</i> .
Deut 4:31	כִּי אֵל רַחוּם יְהוָה אֱלֹהֵיךָ לֹא יִרְפֹּךְ וְלֹא יִשְׁחִיתֶךָ וְלֹא יִשְׁכַּח אֶת־בְּרִית אֲבֹתֶיךָ 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־לִנְאֹל לַיָּמִים רִאשֹׁנִים אֲשֶׁר־הָיוּ לִפְנֵיךָ לְמֶן־הַיּוֹם אֲשֶׁר בָּרָא אֱלֹהִים   אָדָם עַל־הָאָרֶץ וְלִמְקָצָה הַשָּׁמַיִם וְעַד־קֶצֶה הַשָּׁמַיִם הִנֵּה כַּדְּבָר הַגָּדוֹל הַזֶּה אִוְּ הַנִּשְׁמָע 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</u> a <u>great</u> thing <u>as this</u> 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.  former ← <i>first</i> .  such a great thing <i>as this</i> ← <i>as</i> <i>this great thing</i> .

Deut 4:33	הַשְׁמַע עִם קוֹל אֱלֹהִים מִדְבַּר מִתּוֹךְ-הָאֵשׁ בְּאִשְׁר־שָׁמַעְתָּ אֹתָהּ וַיְחִי:	Has <i>any</i> people heard the voice of God speaking from the middle of fire, as you have heard, and <u>have they lived</u> ?	have they lived ← <i>has it lived</i> .
Deut 4:34	אוֹ   הִנֵּסָה אֱלֹהִים לָבוֹא לִקְחַת לֹא גוֹי מִקֶּרֶב גּוֹי בְּמִסַּת בָּאֹתֹת וּבְמוֹפְתִים וּבְמִלְחָמָה וּבִיד חֲזָקָה וּבְזִרְזוּעַ נְטוּיָהּ וּבְמוֹרָאִים גְּדֹלִים כָּכָל אֲשֶׁר-עָשָׂה לָכֶם יְהוָה אֱלֹהֵיכֶם בְּמִצְרַיִם לְעֵינֶיךָ:	Or has God <u>ventured</u> 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 הוא האֱלֹהִים 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 הִשְׁמִיעֲךָ אֶת-קוֹלוֹ לִיסְרֹךְ 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-אַבְרָהָם וַיִּבְחַר בְּזִרְעוֹ אַחֲרָיו וַיּוֹצֵאֲךָ בְּפָנָיו בְּכַחוֹ הַגָּדֹל 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 כִּי־זֶה הַיּוֹם:	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> , and 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	וַיִּדְעַתְּ הַיּוֹם וְהַשַּׁבָּת אֶל-לִבְבְּךָ כִּי יְהוָה הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמָּעַל 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 אָנֹכִי מְצַוְךָ הַיּוֹם אֲנִשְׁלִי יֵטֵב לָךְ וּלְבָנֶיךָ אַחֲרֶיךָ וּלְמַעַן תִּאָּרִיד יָמִים עַל-הָאָדָמָה אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ 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	אֲזַיְבִדִּיל מֹשֶׁה שְׁלֹשׁ עָרִים בְּעֵבֶר הַיַּרְדֵּן מִזְרָחָה שָׁמֶשׁ:	Then Moses allocated three cities across the Jordan on the east,	east ← <i>rising of the sun</i> .
Deut 4:42	לָנֶס שְׂמָה רוֹצֵחַ אֲשֶׁר יִרְצַח אֶת־רֵעֵהוּ בְּבִלִי־דַעַת וְהוּא לֹא־שָׁנָא לוֹ מִתְּמוֹל שְׁלֹשׁ וְנָס אֶל־אַחַת 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־בְּצֵר בַּמִּדְבָּר בְּאֶרֶץ הַמִּישֹׁר לְרֵאוּבֵנִי וְאֶת־רָאֵמֶת בְּגֹלְעָד לְגָדִי וְאֶת־גּוֹלָן בְּבָשָׁן לְמָנַשִּׁי:	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	וְזֹאת 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 הָעֵדוּת וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר דִּבֶּר מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל בְּצֵאתָם מִמִּצְרָיִם:	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	בְּעֵבֶר הַיַּרְדֵּן בְּגֵיא מוֹל בֵּית פִּעְוֹר בְּאֶרֶץ סִיחֹן מֶלֶךְ הָאֱמֹרִי אֲשֶׁר יוֹשֵׁב בְּחֶשְׁבוֹן אֲשֶׁר הִכָּה מֹשֶׁה וּבְנֵי יִשְׂרָאֵל בְּצֵאתָם מִמִּצְרָיִם:	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־אֶרֶצוֹ וְאֶת־אֶרֶץ   עֹג מֶלֶךְ־הַבָּשָׁן שְׁנֵי מְלָכֵי הָאֱמֹרִי אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן מִזְרַח שָׁמֶשׁ:	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	מִמֶּרְעֹר אֲשֶׁר עַל־שְׂפַת־נַחַל אֲרָנוֹן וְעַד־הָר שִׂיאוֹן 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 עֲבֵר הַיַּרְדֵּן מִזְרָחָה וְעַד יַם הָעֲרָבָה תַּחַת אֲשְׁדּוֹת הַפִּסְגָּה: פ	and the whole arid tract across the Jordan on the east, and to the sea of the arid tract under Ashdath-Pisgah.	the sea of the arid tract: i.e. <i>the Dead Sea</i> . Ashdath-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 אֲנִי דֹבֵר בְּאָזְנֵיכֶם הַיּוֹם וְלִמַּדְתֶּם אֹתָם וַשְׁמַרְתֶּם לַעֲשֹׂתָם:	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 אֲתָנוּ אֲנִחנוּ 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   בְּפָנִים 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	אֲנִי עָמַד בֵּין-יְהוָה וּבֵינֵיכֶם בָּעֵת הַהוּא לְהַגִּיד לָכֶם אֶת-דִּבְרֵי יְהוָה כִּי יִרְאַתֶּם מִפְּנֵי הָאֵשׁ וְלֹא-עָלִיתֶם 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	אֲנִכִּי 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</i> , or <i>servants</i> .
Deut 5:7	לֹא יִהְיֶה-לְךָ אֱלֹהִים אֲחֵרִים עַל-פָּנַי:	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 <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 surface</i> of the earth.	Ex 20:4. Commandment 2.  any ← <i>every</i> .
Deut 5:9	לֹא-תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנִי יְהוָה אֱלֹהֶיךָ אֵל קַנָּא פֹקֵד עֹון אֲבוֹת עַל-בְּנִים וְעַל-שְׁלִישִׁים וְעַל-רְבָעִים 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</i> on <i>those of</i> the third generation, and on <i>those of</i> the fourth generation, 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</i> , <i>to serve</i> .

Deut 5:10	וְעָשָׂה חֶסֶד לְאַלְפִים לְאַהֲבֵי וּלְשִׁמְרֵי *מִצְוֹתוֹ **מִצְוֹתָי: 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 לְשׁוּא כִּי לֹא יִנְקֶה יְהוָה אֶת אִשְׁרֵי־יִשְׂרָאֵל אֶת־שְׁמוֹ לְשׁוּא: ס	You shall not take the name of the LORD your God in <i>vain</i> , for the LORD will not hold him who takes his name in <i>vain</i> innocent.	Ex 20:7. Commandment 3.  vain (2x): or <i>falsity</i> .
Deut 5:12	שָׁמֹר אֶת־יוֹם 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־מְלָאכָתְךָ:	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־מְלָאכָה אַתָּה וּבִנְךָ־וּבִתְךָ וְעַבְדְּךָ־וְאִמָּתְךָ וְשׁוֹרְךָ וְחֹמְרְךָ וְכָל־בְּהֶמְתְּךָ וְגִרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ לְמַעַן יָנוּחַ עַבְדְּךָ וְאִמָּתְךָ כַּמִּוֶּד:	but the seventh day <i>is</i> the LORD your God's Sabbath. You shall not do <i>any</i> 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 <i>any</i> 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	זָכַרְתָּ כִּי־עַבְד הָיִיתָ   בְּאֶרֶץ מִצְרַיִם וַיֹּצֵאֲךָ יְהוָה אֱלֹהֶיךָ מִשָּׁם בְּיָד חֲזָקָה וּבְזֵרַע נְטוּיָה עַל־כֵּן צִוָּךְ יְהוָה אֱלֹהֶיךָ לַעֲשׂוֹת אֶת־יוֹם 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 <i>keep</i> the Sabbath day.	to keep ← <i>to do</i> .
Deut 5:16	כְּבֹד אֶת־אָבִיךָ וְאֶת־אִמְךָ כַּאֲשֶׁר צִוָּךְ יְהוָה אֱלֹהֶיךָ לְמַעַן   יֵאָרִיכוּ יָמֶיךָ וְלְמַעַן יֵיטֵב לָךְ עַל הָאֲדָמָה אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ: ס	<b>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</b> which the LORD your God is giving you.	<b>Matt 15:4, Matt 19:19, Mark 7:10, Mark 10:19, Luke 18:20, Eph 6:2, Eph 6:3.</b>     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 תִנָּאֵף: ס	You shall not commit adultery.	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 steal.	Matt 19:18, Mark 10:19, Luke 18:20, Rom 13:9.     Ex 20:15. Commandment 8.
Deut 5:20	וְלֹא־תַעֲנֶה בְרַעְךָ עַד שׁוֹא: 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.     Ex 20:16. Commandment 9.  give ← testify.
Deut 5:21	וְלֹא תַחְמֹד אִשְׁתִּי רַעֲךָ ס וְלֹא תַתְאֲוֶה בֵּית רַעֲךָ שְׂדֵהוּ וְעַבְדּוֹ וְאִמָּתוֹ שׁוֹרֹו וַחֲמֹרֹו וְכָל אֲשֶׁר לְרַעֲךָ: ס	You shall not covet your neighbour's wife, and you shall not be desirous of your neighbour's house, his field or his manservant, or his maidservant, or his ox, or his donkey, or anything which is your neighbour's.	Rom 7:7.     Ex 20:17. Commandment 10.  desirous: or <i>envious</i> .  anything ← everything.
Deut 5:22	אֶת־הַדְּבָרִים הָאֵלֶּה דִּבֶּר יְהוָה אֶל־כָּל־קְהִלְכֶּם בְּהָר מִתּוֹךְ הָאֵשׁ הָעָנָן וְהָעֲרָפֹל קוֹל גָּדוֹל וְלֹא יָסַף וַיִּכְתְּבֵם עַל־שְׁנֵי לַחַת אֲבָנִים וַיִּתֵּן 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, with a loud voice. And he did not add to them, and he wrote them on two tablets of stone, and he gave them to me.	
Deut 5:23	וַיְהִי כְשֶׁמַּעֲכֶם אֶת־הַקּוֹל מִתּוֹךְ הַחֹשֶׁךְ וְהָהָר בֹּעֵר בָּאֵשׁ וַתִּקְרְבוּן אֵלַי כָּל־רָאשֵׁי שְׁבִיטֵיכֶם וְזִקְנֵיכֶם:	And it came to pass, when you heard the sound from the middle of the darkness, and that the mountain was burning with fire, that you came near to me, all you who are heads of your tribes, and your elders.	
Deut 5:24	וַתֹּאמְרוּ הֵן הִרְאָנוּ יְהוָה אֱלֹהֵינוּ אֶת־כְּבוֹדוֹ וְאֶת־גְּדֻלּוֹ וְאֶת־קוֹל שְׁמֵנוּ מִתּוֹךְ הָאֵשׁ הַיּוֹם הַזֶּה רָאִינוּ כִּי־יִדְבֹר אֱלֹהִים אֶת־הָאָדָם וַחֲיִי:	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-יִסְפָּקִים   אֲנַחְנוּ לְשִׁמְעַ אֶת-קוֹל יְהוָה אֱלֹהֵינוּ עוֹד וּמִתְּנוּ:	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</i> ... <i>any more</i> .
Deut 5:26	כִּי מִי כָל-בָּשָׂר אֲשֶׁר שָׁמַע קוֹל אֱלֹהִים חַיִּים מִדְּבַר מִתּוֹךְ-הָאֵשׁ כַּמֶּנּוּ וַיְחִי:	For who <i>is there of</i> 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	קִרְבֵּךְ אֶתָּה וְשִׁמְעָה אֵת כָּל-אֲשֶׁר יֹאמַר יְהוָה אֱלֹהֵינוּ וְאַתָּה   תִּדְבֹּר אֵלֵינוּ אֵת כָּל-אֲשֶׁר יִדְבֹּר יְהוָה אֱלֹהֵינוּ אֲלֵיךְ וְשָׁמַעְנוּ וְעָשִׂינוּ:	<u>You go near</u> 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 בְּדִבְרֵכֶם אֵלַי וַיֹּאמֶר יְהוָה אֵלַי שָׁמַעְתִּי אֶת-קוֹל דְּבָרֵי הָעָם הַזֶּה אֲשֶׁר דִּבְּרוּ אֲלֵיךְ הִיטִיבוּ כָל-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 לְבָבָם זֶה לָּהֶם לִירְאָה אֹתִי וּלְשֹׁמֵר אֶת-כָּל-מִצְוֹתֵי כָל-הַיָּמִים לִמְעַן 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> all the time ← <i>all days</i> .
Deut 5:30	לֵךְ אָמַר לָהֶם שׁוּבוּ לָכֶם לְאֹהֲלֵיכֶם:	Go <i>and</i> say to them, « <u>Now go 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 וְאִדְבַּרְהָ אֲלֵיךְ אֵת כָּל-הַמִּצְוָה וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר תִּלְמַד וַעֲשׂוּ בָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן לָהֶם לְרִשְׁתָּהּ:	But <u>you</u> , stand here with me, and I will tell you the whole <u>body of commandments</u> and the statutes 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. body of commandments ← <i>commandment</i> . Collective usage.
Deut 5:32	וְשִׁמַּרְתֶּם לַעֲשׂוֹת כַּאֲשֶׁר 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 אֲתֶכֶם תֵּלְכוּ לְמַעַן תַּחְיוּ וְטוֹב לָכֶם וְהָאֶרֶץ יָמִים בְּאֶרֶץ אֲשֶׁר תִּירָשׁוּ:	You shall walk in every way which the LORD your God commands you, so that you may live, and <i>it may go</i> well 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 וְהַמְשָׁפְטִים אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵיכֶם לְלַמֵּד אֲתֶכֶם 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 your 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־חֻקָּתָיו וּמִצְוֹתָיו אֲשֶׁר אֲנִי מְצַוֶּה אֹתָהּ וּבְנֶךָ וּבִן־בְּנֶךָ כָּל יְמֵי חַיֶּיךָ וּלְמַעַן יָאָרְכוּ 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	וְשָׁמַעְתָּ יִשְׂרָאֵל וְשָׁמַרְתָּ לַעֲשׂוֹת אֲשֶׁר יִיטֵב לָךְ וְאֲשֶׁר תִּרְבוֹן מְאֹד כַּאֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵי אֲבֹתֶיךָ לֵךְ אֶרֶץ זֶבֶת חֶלֶב וְדָבָשׁ: 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:	<b>Hear, O Israel, the LORD our God is one LORD.</b>	Mark 12:29, Mark 12:32.
Deut 6:5	וְאָהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ:	<b>And you shall love the LORD your God with all your heart and with all your soul and with all your might.</b>	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	וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָם בְּשֹׁבְתְךָ בְּבֵיתְךָ וּבִלְכָתְךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:	And you will <u>diligently 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	וְקָשַׁרְתָּם 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	וְכָתַבְתָּם 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 יְהוָה אֱלֹהֶיךָ אֶל־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם לְיִצְחָק וְלִיעֲקֹב לֵאמֹר לְךָ עָרִים גְּדֹלֹת וְטֹבֹת אֲשֶׁר לֹא־בָנִיתָ:	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־מְלֵאתָ וּבְרֹת חֲצוּבִים אֲשֶׁר לֹא־חָצַבְתָּ כְּרָמִים וְזֵיתִים אֲשֶׁר לֹא־נִטְעַתָּ 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	הִשָּׁמֶר לְךָ פֶּן־תִּשְׁכַּח אֶת־יְהוָה אֲשֶׁר הוֹצִיאָךְ 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</i> , or <i>servants</i> .
Deut 6:13	אֶת־יְהוָה אֱלֹהֶיךָ תִירָא וְאַתָּה תַּעֲבֹד וּבִשְׁמוֹ תִּשְׁבַּע:	<b>You shall fear the LORD your God and serve him</b> , and you shall swear by his name.	<b>Matt 4:10, Luke 4:8.</b>
Deut 6:14	לֹא תִלְכֹּן אַחֲרֵי אֱלֹהִים אַחֲרֵים מֵאֱלֹהֵי הָעַמִּים אֲשֶׁר סְבִיבוֹתֶיכֶם:	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 יְהוָה אֱלֹהֶיךָ בְּקִרְבֶּךָ פּוֹזֵיחָרָה אֶפְיִי הוּא אֱלֹהֶיךָ בָּדָד וְהִשְׁמִידְךָ 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־יְהוָה אֱלֹהֵיכֶם כַּאֲשֶׁר נִסִּיתֶם בַּמִּסָּה:	<b>You shall not tempt the LORD your God</b> , as you tempted <i>him</i> in <u>Massah</u> .	<b>Matt 4:7, Luke 4:12.</b> <hr/> <hr/> Massah: i.e. <i>temptation</i> .
Deut 6:17	שְׁמֹר תִּשְׁמְרוּן אֶת־מִצְוֹת יְהוָה אֱלֹהֵיכֶם וְעֵדוּתוֹ וְחֻקָּיו אֲשֶׁר צִוָּךְ:	You shall <u>absolutely keep</u> 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	וַעֲשִׂיתָ הַיָּשָׁר וְהַטּוֹב בְּעֵינֵי יְהוָה לְמַעַן יִיטֵב לְךָ וּבָאתָ וִירַשְׁתָּ אֶת־הָאָרֶץ הַטֹּבָה אֲשֶׁר־נִשְׁבַּע יְהוָה לְאַבְרָהָם:	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	לְהִדָּף אֶת־כָּל־אֹיְבֶיךָ מִפְּנֶיךָ כַּאֲשֶׁר דִּבֶּר יְהוָה: ס	driving out all your enemies before you, as the LORD has said.	

Deut 6:20	כִּי־יִשְׁאַלְךָ בְנֶךָ מָחָר לֵאמֹר מָה הָעֲדוֹת וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צֻוֶּה יְהוָה אֱלֹהֵינוּ אֲתָכֶם:	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 הָייִנוּ לְפָרְעָה בְּמִצְרַיִם וַיּוֹצִיאֵנוּ יְהוָה מִמִּצְרַיִם בְּיָד 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	וַיֵּתֶן יְהוָה אוֹתוֹת וּמוֹפְתִים גְּדֹלִים וָרָעִים   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	וַיְצַוֵּנוּ יְהוָה לַעֲשׂוֹת אֶת־כָּל־הַחֻקִּים הָאֵלֶּה לִירְאָה אֶת־יְהוָה אֱלֹהֵינוּ לְטוֹב לָנוּ כָּל־הַיָּמִים לְחַיֵּינוּ כִּהְיוֹם 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	וְצִדְקָה תִּהְיֶה־לָּנוּ כִּי־נִשְׁמָר לַעֲשׂוֹת אֶת־כָּל־הַמִּצְוָה הַזֹּאת לִפְנֵי יְהוָה אֱלֹהֵינוּ כַּאֲשֶׁר צֻוֵּנוּ: 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> . <hr/> body of commandments: see v.1.
Deut 7:1	כִּי יָבִיאֲךָ יְהוָה אֱלֹהֶיךָ אֶל־הָאָרֶץ אֲשֶׁר־אַתָּה בֹּא־שָׁמָּה לְרִשְׁתָּהּ וְנָשַׁל גּוֹיִם־רַבִּים   מִפְּנֶיךָ הַחֲתִי וְהַגִּרְגָּשִׁי וְהָאֲמֹרִי וְהַכְּנַעֲנִי וְהַפְּרִזִּי וְהַחִוִּי וְהַיְבוּסִי שִׁבְעָה גּוֹיִם רַבִּים וְעַצּוּמִים 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 Amorite 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	וְנָתַתָּם יְהוָה אֱלֹהֶיךָ לִפְנֶיךָ וְהִכִּיתָם הַחֲרָם תַּחְרִים אֹתָם לֹא־תִכְרֹת לָהֶם בְּרִית וְלֹא תַּחֲנֶם:	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	וְלֹא תִתְחַתֵּן בָּם בְּתֻךְ לֹא־תִתֵּן לְבָנְךָ וּבִתּוֹ לֹא־תִקַּח לְבָנָךְ:	And you shall not intermarry with them. You shall not give your daughter to a <u>son of theirs</u> , and you shall not take a <u>daughter of theirs</u> for your son.	a son of theirs ← <i>his son</i> . a daughter of theirs ← <i>his daughter</i> .
Deut 7:4	כִּי־יִסִּיר אֶת־בְּנֶךָ מֵאַחֲרַי וְעִבְדוּ אֱלֹהִים אֲחֵרִים וַחֲרָה אֶפְי־יְהוָה בָּכֶם וְהִשְׁמִידֶךָ מִהָרָ:	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.	from following me ← <i>from after me</i> .
Deut 7:5	כִּי־אִם־כֹּה תַעֲשׂוּ לָהֶם מִזְבְּחֹתֵיהֶם תִּתְּצוּ וּמִצִּבְתֵּיהֶם תִּשְׁבְּרוּ וְאֲשִׁירֵיהֶם תִּגְדְּעוּן וּפְסִילֵיהֶם תִּשְׂרֹפוּן בָּאֵשׁ:	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.	you: plural.
Deut 7:6	כִּי עַם קְדוֹשׁ אַתָּה לַיהוָה אֱלֹהֶיךָ בָּרָךְ בְּחָר   יְהוָה אֱלֹהֶיךָ לִהְיוֹת לּוֹ לְעַם סִגְלָה מִכָּל הָעַמִּים אֲשֶׁר עַל־פְּנֵי הָאֲדָמָה: ס	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> .	you: singular. earth ← <i>ground</i> .
Deut 7:7	לֹא מֵרַבְּכֶם מִכָּל־הָעַמִּים חָשַׁק יְהוָה בָּכֶם וַיִּבְחַר בָּכֶם כִּי־אַתֶּם הַמָּעֹט מִכָּל־הָעַמִּים:	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.	
Deut 7:8	כִּי מֵאַהֲבַת יְהוָה אֶתְכֶם וּמִשְׁמְרוֹ אֶת־הַשְּׁבָעָה אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם הַיִּצְיָא יְהוָה אֶתְכֶם בְּיַד חֲזָקָה וַיִּפְדֶּךָ מִבֵּית עֲבָדִים מִיַּד פַּרְעֹה מִלֶּדֶת־מִצְרַיִם:	For <i>it was</i> because of <u>the LORD's love</u> for you, and because of <u>his 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 slavery – from the hand of Pharaoh king of Egypt,	his keeping: we read this as וּמִשְׁמְרוֹ. [WLC] 4.20 remarks “unclear”. the LORD's love ← <i>the love of the LORD</i> , a subjective genitive. slavery ← <i>slaves</i> , or <i>servants</i> .
Deut 7:9	וַיֵּדַעַתְּ כִּי־יְהוָה אֱלֹהֶיךָ הוּא הָאֱלֹהִים הָאֵל הַנֶּאֱמָן שֹׁמֵר הַבְּרִית וְהַחֲסֵד לְאַהֲבָיו וּלְשֹׁמְרֵי *מִצְוֹתוֹ *מִצְוֹתָיו לְאַלְפֵי דוֹר:	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,	body of commandments ( <i>ketiv</i> ) ← <i>commandment</i> , reading מִצְוָתוֹ. Collective usage.
Deut 7:10	וּמִשְׁלֵם לְשׂוֹנְאָיו אֶל־פָּנָיו לְהַאֲבִידוֹ לֹא יֵאָחֵל לְשׂוֹנְאוֹ אֶל־פָּנָיו יִשְׁלֹם־לוֹ:	but requiting those who hate him <u>to their face</u> , destroying <u>them</u> . He will not be slow with him who hates him; he will requite him to his face.	to their face ← <i>to his face</i> . them ← <i>him</i> .

Deut 7:11	וּשְׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אֶנְכִּי מֵצִוְךָ הַיּוֹם לַעֲשׂוֹתָם: פ	So you shall keep the <u>body</u> of <u>commandments</u> and the statutes and the regulations which I command you this day to do.	body of commandments ← <i>commandment</i> . Collective usage.
Deut 7:12	וְהָיָה   עֵקֶב תִּשְׁמָעוּן אֶת הַמִּשְׁפָּטִים הָאֵלֶּה וּשְׁמַרְתֶּם וַעֲשִׂיתֶם אֹתָם וּשְׁמַר יְהוָה אֱלֹהֶיךָ לְךָ אֶת־הַבְּרִית וְאֶת־הַחֶסֶד אֲשֶׁר נִשְׁבַּע לְאַבְתִּיךָ:	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.	provided: neither [AnLx] nor [BDB] gives this sense, but [ST] does ( <i>si</i> ).  obey ← <i>heed, hear</i> .
Deut 7:13	וְאַהֲבֶךָ וּבִרְכֶךָ וְהִרְבֶּךָ וּבִרְךָ פְּרִי־בִטְנְךָ וּפְרִי־אֲדָמָתְךָ דָּגָנְךָ וְתִירְשֶׁךָ וְיִצְהָרְךָ שֶׁגֶר־אֲלֶפֶיךָ וְעֹשֶׁתְךָ צֹאנְךָ עַל הָאֲדָמָה אֲשֶׁר־נִשְׁבַּע לְאַבְתִּיךָ לָתֵת לָךְ:	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.	land ← <i>ground</i> .
Deut 7:14	בָּרוּךְ תִּהְיֶה מִכָּל־הָעַמִּים לֹא־יִהְיֶה בְּךָ עֵקֶר וְעֻקְרָה וּבְבִהֶמָתְךָ:	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.	any ← <i>all</i> .  sterile ... barren: in the masculine ... feminine singular.
Deut 7:15	וְהִסִּיר יְהוָה מִמֶּךָ כָּל־חָלִי וְכָל־מַדּוּל מִצָּרִים הָרָעִים אֲשֶׁר יָדַעְתָּ לֹא יִשְׁיֻמּוּ בְּךָ וְנָתַנּוּ בְּכָל־שָׂנְאֶיךָ:	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.	AV differs in syntactical arrangement. We take the <i>revia</i> on <i>you have known</i> as strongly disjunctive (our full stop).
Deut 7:16	וְאָכַלְתָּ אֶת־כָּל־הָעַמִּים אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ לֹא־תַחֵס עֵינֶךָ עֲלֵיהֶם וְלֹא תַעֲבֹד אֶת־אֱלֹהֵיהֶם כִּי־מוֹקֵשׁ הוּא לָךְ: ס	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.	
Deut 7:17	כִּי תֹאמַר בְּלִבְבְּךָ רַבִּים הַגּוֹיִם הָאֵלֶּה מִמֶּנִּי אֵיכָה אוּכָל לְהוֹרִישָׁם:	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?’ –	than me: or, if the reader prefers, <i>than I</i> .
Deut 7:18	לֹא תִירָא מֵהֶם זָכֹר תִּזְכֹּר אֶת אֲשֶׁר־עָשָׂה יְהוָה אֱלֹהֶיךָ לְפָרְעָה וּלְכָל־מִצְרָיִם:	you shall not fear them. You shall <u>plainly</u> <u>remember</u> what the LORD your God did to Pharaoh and to all Egypt.	plainly remember: infinitive absolute.

Deut 7:19	<p>הַמַּסֹּת הַגְּדֹלֹת אֲשֶׁר־רָאוּ עֵינֶיךָ וְהָאֵתוֹת וְהַמִּפְתִּים וְהַיָּד הַחֲזָקָה וְהַזְרֹעַ הַנְּטוּיָה אֲשֶׁר הוֹצֵאתָ יְהוָה אֱלֹהֶיךָ בְּיַעֲשֵׂהָ יְהוָה אֱלֹהֶיךָ לְכָל־הָעַמִּים אֲשֶׁר־אַתָּה יֹרֵא מִפְּנֵיהֶם:</p>	<p>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.</p>	<p>trials: i.e. occasions where the LORD's faithfulness was put to the test and miracles followed.</p>
Deut 7:20	<p>וְגַם אֶת־הַצִּרְעָה יִשְׁלַח יְהוָה אֱלֹהֶיךָ בָּם עַד־אֲבָד הַנִּשְׁאָרִים וְהַנִּסְתָּרִים מִפְּנֶיךָ:</p>	<p>And the LORD your God will also send the hornet against them, until those that remain and those that hide from you have perished.</p>	
Deut 7:21	<p>לֹא תִירָץ מִפְּנֵיהֶם כִּי־יְהוָה אֱלֹהֶיךָ בְּקִרְבְּךָ אֵל גָּדוֹל וְנוֹרָא:</p>	<p>You will not be terrified of them, for the LORD your God <i>is</i> in your midst – a great and fearsome GOD.</p>	
Deut 7:22	<p>וְנִשְׁלַח יְהוָה אֱלֹהֶיךָ אֶת־הַגּוֹיִם הָאֵל מִפְּנֶיךָ מֵעַט מְעַט לֹא תוּכַל כָּלָתָם מְהֵרָה פֶּן־תִּרְבּוּ עָלֶיךָ חֵית הַשָּׂדֶה:</p>	<p>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.</p>	<p>wild animals ← <i>animal / fauna of the field</i>.</p>
Deut 7:23	<p>וְנִתְּנָם יְהוָה אֱלֹהֶיךָ לְפָנֶיךָ וְהָמָם מִהוֹמָה גְּדֹלָה עַד הַשְׁמָדָם:</p>	<p>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.</p>	
Deut 7:24	<p>וְנָתַן מַלְכֵיהֶם בְּיָדְךָ וְהָאֲבֹדֹת אֶת־שֵׁמָם מִתַּחַת הַשָּׁמַיִם לֹא־יִתְיַצֵּב אִישׁ בְּפָנֶיךָ עַד הַשְׁמָדָךְ אֹתָם:</p>	<p>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.</p>	<p>to face you ← <i>against your face</i>.  until: i.e. <i>all the time leading up to when (you have destroyed them)</i>.</p>
Deut 7:25	<p>פְּסִילֵי אֱלֹהֵיהֶם תִּשְׂרֹפוּן בָּאֵשׁ לֹא־תַחְמֹד פָּסֶף וְזָהָב עֲלֵיהֶם וּלְקַחְתָּ לָּךְ פֶּן תִּוָּקֶשׁ בּוֹ כִּי תוֹעֲבַת יְהוָה אֱלֹהֶיךָ הוּא:</p>	<p>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 <i>it is</i> an <u>abomination to</u> the LORD your God.</p>	<p>with fire ← <i>with the fire</i>. An unexpected definite article. See Gen 22:9.  abomination to ← <i>abomination of</i>. Wider use of the construct state.</p>
Deut 7:26	<p>וְלֹא־תָבִיא תוֹעֲבָה אֶל־בֵּיתְךָ וְהָיִיתָ חֶרֶם כְּמָהוּ שֶׁקָּץ   תִּשְׁקָצְנוּ וְתַעֲב   תִּתְּעֲבֹנוּ כִּי־חֶרֶם הוּא: פ</p>	<p>You shall not bring an abomination into your house <u>in case</u> you become an accursed thing like it. You shall <u>utterly abhor</u> it and <u>thoroughly abominate</u> it, for <i>it is</i> an accursed thing.</p>	<p>in case: purposive use of the <i>vav</i>.  utterly abhor ... thoroughly abominate: both infinitive absolute.</p>

Deut 8:1	כָּל־הַמִּצְוָה אֲשֶׁר אֲנִי מְצִוֶּה הַיּוֹם תִּשְׁמְרוּן לַעֲשׂוֹת לְמַעַן תִּחְיֶוּ וְרִבִּיתֶם וּבִאתֶם וִירִשְׁתֶּם אֶת־הָאָרֶץ אֲשֶׁר־נִשְׁבַּע יְהוָה לַאֲבֹתֵיכֶם:	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> .  body of commandments ← <i>commandment</i> . Collective usage.
Deut 8:2	וְזָכַרְתָּ אֶת־כָּל־הַדֶּרֶךְ אֲשֶׁר הִלַּכְךָ יְהוָה אֱלֹהֶיךָ זֶה אַרְבָּעִים שָׁנָה בַּמִּדְבָּר לְמַעַן עֲנִתְךָ לְנִסְתָּךְ לִדְעַת אֶת־אֲשֶׁר בְּלִבְּךָ הִתְשַׁמֵּר *מִצּוֹתָיו 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	וַיַּעֲנֶךָ וַיִּרְעַבְךָ וַיֹּאכְלֶךָ אֶת הַמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדְעוּן אֲבֹתֶיךָ לְמַעַן הוֹדִיעֶךָ כִּי לֹא עַל־הַלֶּחֶם לִבְדּוֹ יִחְיֶה הָאָדָם כִּי עַל־כָּל־מוֹצֵא פִּי־יְהוָה יִחְיֶה 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 <b>man shall not live by bread alone, but man shall live by every utterance of the mouth of the LORD.</b>	<b>Matt 4:4, Luke 4:4.</b>
Deut 8:4	שִׁמְלֹתֶיךָ לֹא בָלְתָה מֵעַלְיֶךָ וְרַגְלֶיךָ לֹא בָצְקָה זֶה אַרְבָּעִים שָׁנָה:	Your clothing did not wear out <u>on you</u> , and your <u>feet</u> did not swell, for these forty years,	on you ← <i>from on you</i> .  feet ← <i>foot</i> .
Deut 8:5	וַיְדַעְתָּ עִם־לִבְּבֶךָ כִּי כַּאֲשֶׁר יִיָּסֵר אִישׁ אֶת־בְּנוֹ יְהוָה אֱלֹהֶיךָ מִיִּסְרֶךָ:	<u>so that</u> 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	וְשָׁמַרְתָּ אֶת־מִצְוֹת יְהוָה אֱלֹהֶיךָ לִלְכֹּת בְּדַרְכָּיו וּלְרַאֲהָ אֹתוֹ:	And you shall keep the commandments of the LORD your God, by <u>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־אֶרֶץ טוֹבָה אֶרֶץ נַחֲלֵי מַיִם עֵינַת וּתְהַלְמֹת יְצָאִים בְּבִקְעָה וּבְהָר:	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> .  mountains ← <i>mountain</i> . Collective usage.
Deut 8:8	אֶרֶץ חִטָּה וּשְׂעֹרָה וּגִפְן וּתְאֵנָה וְרִמּוֹן אֶרֶץ־זֵית שֶׁמֶן וְדִבְשׁ:	a land of wheat and barley and <u>vines</u> and <u>figs</u> and <u>pomegranates</u> , a land of oil- <u>bearing olives</u> and honey,	vines ... figs ... pomegranates ... olives: singular in Hebrew; collective usage.



Deut 8:9	<p>אֶרֶץ אֲשֶׁר לֹא בְּמִסְכָּנֶת תֹּאכְלֶנָּה לֶחֶם לֹא-תִחָסֵר כֹּל בָּהּ אֶרֶץ אֲשֶׁר אֲבָנֶיהָ בְּרִזָּל וּמִהַרְרֵיהָ תַּחְצֹב נְחֹשֶׁת:</p>	<p>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 iron-bearing, and from whose hills you <i>can</i> mine copper.</p>	<p>nothing ← <i>not everything</i>.  mine ← <i>hew</i>.  AV differs somewhat in syntactical arrangement.</p>
Deut 8:10	<p>וְאָכַלְתָּ וּשְׂבַעְתָּ וּבֵרַכְתָּ אֶת־יְהוָה אֱלֹהֶיךָ עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לְךָ:</p>	<p>And you will eat and be satisfied, and you shall bless the LORD your God on the good land which he has given you.</p>	
Deut 8:11	<p>הַשֹּׁמֵר לְךָ פֶּן־תִּשְׁכַּח אֶת־יְהוָה אֱלֹהֶיךָ לְבַלְתִּי שָׁמֵר מִצְוֹתָיו וּמִשְׁפָּטָיו וְחֻקֹּתָיו אֲשֶׁר אֲנִי מְצַוֶּה הַיּוֹם:</p>	<p>Be on your guard not to forget the LORD your God, by <u>not</u> keeping his commandments and his regulations and his statutes which I am commanding you today,</p>	<p>by not keeping: gerundial use of the infinitive.</p>
Deut 8:12	<p>פֶּן־תֹּאכַל וּשְׂבַעְתָּ וּבָתִּים טוֹבִים תִּבְנֶה וְיִשְׁבַּתָּ:</p>	<p>lest you eat and are satisfied, and you build fine houses and live <i>in them</i>,</p>	
Deut 8:13	<p>וּבָקָרְךָ וְצֹאֲנֶךָ יִרְבּוּ וְכֶסֶף וְזָהָב יִרְבֶּה־לְךָ וְכֹל אֲשֶׁר־לְךָ יִרְבֶּה:</p>	<p>and your cattle and flocks increase, and your silver and gold increase, and everything you <i>have</i> increases,</p>	
Deut 8:14	<p>וְרָם לִבְבְּךָ וְשָׁכַחְתָּ אֶת־יְהוָה אֱלֹהֶיךָ הַמוֹצִיאֲךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:</p>	<p>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 slavery.</p>	<p>slavery ← <i>slaves</i>, or <i>servants</i>.</p>
Deut 8:15	<p>הַמוֹלִיכְךָ בַּמִּדְבָּר   הַגָּדֹל וְהַנּוֹרָא נָחָשׁ   שָׂרָף וְעַקְרָב וְצִמְאֹן אֲשֶׁר אֵין־מַיִם הַמוֹצִיא לְךָ מַיִם מִצּוֹר הַחֲלָמִישׁ:</p>	<p><i>He it is</i> who made you go in the great and fearsome desert <i>of</i> the fiery serpent 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,</p>	<p>fiery serpent: perhaps two creatures (<i>the snake and the fiery serpent</i>), since נָחָשׁ and שָׂרָף are nouns in the absolute state.</p>
Deut 8:16	<p>הַמֵּאֲכִילְךָ מִן בַּמִּדְבָּר אֲשֶׁר לֹא־יָדְעוּן אֲבֹתֶיךָ לְמַעַן עֲנֹתְךָ וּלְמַעַן נִסֶּתְךָ לְהִיטִיבְךָ בְּאַחֲרִיתְךָ:</p>	<p>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>.</p>	
Deut 8:17	<p>וְאָמַרְתָּ בְּלִבְבְּךָ כְּחִי וְעֹצֶם יָדִי עָשָׂה לִי אֶת־הַחֵיל הַזֶּה:</p>	<p>Yet you say in your heart, ‘My <i>own</i> power and the strength of my hand made me this wealth.’</p>	<p>yet: adversative / concessive use of the <i>vav</i>.</p>

Deut 8:18	<p>וְזָכַרְתָּ אֶת־יְהוָה אֱלֹהֶיךָ כִּי הוּא הִנָּתֵן לְךָ כָּח לַעֲשׂוֹת חַיִּיל לְמַעַן הִקִּים אֶת־בְּרִיתוֹ אֲשֶׁר־נִשְׁבַּע לְאַבְתָּיִךְ בַּיּוֹם הַזֶּה: 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 וְעַבַּדְתָּם וְהִשְׁתַּחֲוִיתָ לָהֶם הָעֵדָתִי בָכֶם הַיּוֹם כִּי אָבִד תֹּאבְדוּן:</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 <u>today</u> – you will <u>certainly</u> <u>perish</u>.</p>	<p>clean forget: infinitive absolute. Perhaps to be read <i>in any way</i> <i>forget</i>.</p> <hr/> <p>today: see Deut 4:26 and <b>Luke 23:43</b>.</p> <hr/> <p>certainly perish: infinitive absolute.</p>
Deut 8:20	<p>בַּגּוֹיִם אֲשֶׁר יְהוָה מֵאֲבִיד מִפְּנֵיכֶם כֵּן תֹּאבְדוּן עֲקֹב לֹא תִשְׁמָעוּן 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 אַתָּה עֹבֵר הַיּוֹם אֶת־הַיַּרְדֵּן לְבָא לָרֶשֶׁת גּוֹיִם גְּדֹלִים וְעִצְמִים מִמֶּךָ עָרִים גְּדֹלֹת וּבְצֻרֹת בְּשָׁמַיִם:</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 יָדַעְתָּ וְאַתָּה שָׁמַעְתָּ מִי יְתִיאֵב לִפְנֵי בְנֵי עֲנָק:</p>	<p>The sons of the <u>Anakites</u> <i>are</i> a large and tall people whom you know, and <i>of whom</i> you have heard <i>it said</i>, ‘Who <i>can</i> stand in the face of the sons of Anak?’</p>	<p>Anakites: AV= <i>Anakims</i>.</p>
Deut 9:3	<p>וְיָדַעְתָּ הַיּוֹם כִּי יְהוָה אֱלֹהֶיךָ הוּא־הָעֹבֵר לִפְנֶיךָ אֲשֶׁר אֵכָלָה הוּא יִשְׁמִידֵם וְהוּא יִכְנִיעֵם לִפְנֶיךָ וְהוֹרֵשְׁתָם וְהִאֲבִדְתָם מְהֵרָה 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</u> <u>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 בְּלִבִּיךָ בַּהֲדָף יְהוָה אֱלֹהֶיךָ אַתֶּם   מִלִּפְנֶיךָ לֵאמֹר בְּצִדְקָתִי הֵבִיאָנִי יְהוָה לָרֶשֶׁת אֶת־הָאָרֶץ הַזֹּאת וּבְרָשָׁעַת הַגּוֹיִם הָאֵלֶּה יְהוָה מֹרִישָׁם מִפְּנֶיךָ:</p>	<p>Do not say in your heart when the LORD your God drives them out <u>at your</u> <u>advance</u>, saying, ‘Because of my righteousness the LORD brought me to take possession of this land’; <i>rather it is</i> because of the wickedness of these nations <i>that</i> the LORD is dispossessing them <u>at your</u> <u>advance</u>.</p>	<p>at your advance (2x) ← <i>from before you</i>.</p> <hr/> <p>rather: adversative use of the <i>vav</i>.</p>

Deut 9:5	<p>לֹא בְצִדְקָתְךָ וּבִישׁוּרְ לִבְבְּךָ  אֶתָּה בָּא לָרֶשֶׁת אֶת־אֲרָצָם  כִּי בְרָשָׁעַת   הַגּוֹיִם הָאֵלֶּה  יְהוָה אֱלֹהֶיךָ מִזְרִישָׁם מִפְּנֵיךָ  וּלְמַעַן הָקִים אֶת־הַדְּבָר אֲשֶׁר  נִשְׁבַּע יְהוָה לֵאבְתֶּיךָ  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>וַיֵּדַעְתָּ כִּי לֹא בְצִדְקָתְךָ יְהוָה  אֱלֹהֶיךָ נָתַן לְךָ אֶת־הָאָרֶץ  הַטּוֹבָה הַזֹּאת לְרִשְׁתָּהּ כִּי  עַם־קָשָׁה־עֲרָף אַתָּה:</p>	<p>And you will know that <i>it is not</i> because of your righteousness <i>that</i> the LORD your God is giving you this good land to possess, for you <i>are</i> a stiff-necked people.</p>	
Deut 9:7	<p>זְכֹר אֶל־תְּשַׁכַּח אֵת  אֲשֶׁר־הִקְצַפְתָּ אֶת־יְהוָה  אֱלֹהֶיךָ בַּמִּדְבָּר לְמִן־הַיּוֹם  אֲשֶׁר־יָצָאתָ   מֵאֶרֶץ מִצְרַיִם  עַד־בָּאֲכֶם עַד־הַמָּקוֹם הַזֶּה  מִמִּצְרַיִם הַיִּיתֶם עַם־יְהוָה:</p>	<p>Remember – do not forget – that <i>by</i> 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 <u>your coming</u> to this place, you have been rebelling against the LORD.</p>	<p>your coming: gerundial use of the infinitive.</p>
Deut 9:8	<p>וּבְחֹרֵב 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</i> <u>destroying</u> you.</p>	<p>destroying: gerundial use of the infinitive.</p>
Deut 9:9	<p>בַּעֲלִיתִי הַהָרָה לָקַחַת לִי  הָאֲבָנִים לְוַחַת הַבְּרִית  אֲשֶׁר־כָּרַת יְהוָה עִמָּכֶם  וַאֲשֶׁב בָּהָר אַרְבָּעִים יוֹם  וַאֲרַבְּעִים 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>וַיֵּתֶן יְהוָה אֵלַי אֶת־שְׁנֵי לְוַחַת  הָאֲבָנִים כְּתוּבִים בְּאֶצְבָּע  אֱלֹהִים וְעַלֵּיהֶם  כָּכַל־הַדְּבָרִים אֲשֶׁר דִּבֶּר  יְהוָה עִמָּכֶם בָּהָר מִתּוֹךְ  הָאֵשׁ בְּיוֹם הַקָּהָל:</p>	<p>And the LORD gave me the two tablets of stone, written by the finger of God, and on them <i>was</i> a <u>record of</u> 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  וַאֲרַבְּעִים לַיְלָה נָתַן יְהוָה אֵלַי  אֶת־שְׁנֵי לַחַת 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 מִהָרָה מִזֶּה כִּי שַׁחַת עַמֶּךָ אֲשֶׁר הוֹצֵאתָ מִמִּצְרַיִם סָרוּ מִהָרָה מִן־הַדֶּרֶךְ אֲשֶׁר צִוִּיתָם עָשׂוּ לָהֶם מַסֵּכָה:	And the LORD said to me, ‘Arise and 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־עֶרְף 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	הָרַף מִמֶּנִּי וְאַשְׁמִידֵם וְאַמְחָה אֶת־שֵׁמָם מִתַּחַת הַשָּׁמַיִם וְאֶעֱשֶׂה אוֹתָךְ לְגוֹי־עָצוּם וְרַב מִמֶּנּוּ:	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> . than them ← <i>than it</i> .
Deut 9:15	וְאַפִּן וְאֵרַד מִן־הָהָר וְהָהָר בָּעֵר בָּאֵשׁ 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	וְאַרְא וְהִנֵּה חֲטָאתֶם לַיהוָה אֱלֹהֵיכֶם עֲשִׂיתֶם לָכֶם עֵגֹל מַסֵּכָה סָרַתֶּם מִהָרָה מִן־הַדֶּרֶךְ אֲשֶׁר־צִוָּה יְהוָה אֶתְכֶם:	And I looked, and <u>what I saw</u> <u>was that</u> 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</i> saw was that ← <i>behold</i> .
Deut 9:17	וְאַתָּפֵשׁ בְּשֵׁנֵי הַלָּחַת וְאַשְׁלֹכֶם מֵעַל שְׁתֵּי יָדַי וְאַשְׁבִּרֶם 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	וְאַתְּנַפֵּל לִפְנֵי יְהוָה כְּרָאשְׁנָה אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה לֶחֶם לֹא אָכַלְתִּי וּמַיִם לֹא שָׁתִיתִי עַל כָּל־חֲטָאתְכֶם אֲשֶׁר חֲטָאתֶם לַעֲשׂוֹת הָרָע 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 <i>in</i> <i>doing</i> 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 עָלֵיכֶם לְהַשְׁמִיד אֶתְכֶם וַיִּשְׁמַע יְהוָה אֵלַי גַּם בַּפֶּעַם 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, <i>but</i> the LORD listened to me that time too.	but: adversative use of the <i>vav</i> .
Deut 9:20	וּבְאַהֲרֹן הִתְאַנֵּף יְהוָה מְאֹד לְהַשְׁמִידוֹ וְאַתְּפִלָּל גַּם־בְּעֵד אַהֲרֹן בְּעֵת הַהוּא	Nevertheless, the LORD became very angry with Aaron, to <i>the</i> <i>point of</i> destroying him, but I prayed for Aaron too at that time.	destroying: gerundial use of the infinitive.

Deut 9:21	וְאֶת־חַטָּאתְכֶם אֲשֶׁר־עָשִׂיתֶם אֶת־הָעֵגֶל לְקַחְתִּי וְאֶשְׂרֵף אֹתוֹ   בָּאֵשׁ וְאַכְתָּ אֹתוֹ טָחוֹן הַיֵּטֵב עַד אֲשֶׁר־דָּק לְעָפָר וְאֶשְׁלַךְ אֶת־עָפָרוֹ אֶל־הַנָּחַל הַיֵּרֶד מִן־הָהָר:	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</i> <u>ground <i>it</i> down</u> until <i>it was as</i> fine as dust, then I cast its dust into the brook which went down the mountain.	ground <i>it</i> down: infinitive absolute in the role of a finite verb.
Deut 9:22	וּבְתַבְעָרָה וּבְמִסָּה וּבְקִבְרֹת הַתְּאוּהָ מִקְצָפִים הָיִיתָם אֶת־יְהוָה:	And in Taberah and in Massah and in Kibroth-Hattaavah you provoked the LORD to anger,	
Deut 9:23	וּבִשְׁלַח יְהוָה אֶתְכֶם מִקְדָּשׁ בְּרִנֵּעַ לֵאמֹר עֲלוּ וְרִשּׁוּ אֶת־הָאָרֶץ אֲשֶׁר נָתַתִּי לָכֶם וּתְמָרוּ אֶת־פִּי יְהוָה אֱלֹהֵיכֶם וְלֹא הֵאֱמַנְתֶּם לוֹ וְלֹא שָׁמַעְתֶּם בְּקוֹלוֹ:	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> .	word ← <i>mouth</i> .  obey him ← <i>hear his voice</i> .
Deut 9:24	מִמֶּרְיָם הָיִיתָם עִם־יְהוָה מִיּוֹם דַּעַתִּי אֶתְכֶם:	You have been rebelling against the LORD since the day I <i>first</i> knew you.	
Deut 9:25	וְאֶתְנַפֵּל לִפְנֵי יְהוָה אֶת אַרְבָּעִים הַיּוֹם וְאֶת־אַרְבָּעִים הַלַּיְלָה אֲשֶׁר הִתְנַפַּלְתִּי כִּי־אָמַר יְהוָה לְהַשְׁמִיד אֶתְכֶם:	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 <i>he was on the point of</i> destroying you.	<i>during which</i> : AV differs ( <i>as at the first</i> ).  <i>of</i> destroying: gerundial use of the infinitive.
Deut 9:26	וְאֶתְפַּלֵּל אֶל־יְהוָה וְאָמַרְ אֲדֹנָי יְהוִה אֶל־תִּשְׁחַת עַמִּי וְנַחֲלֹתָי אֲשֶׁר פָּדִיתָ בְּגִדְלֹךָ אֲשֶׁר־הוֹצָאתָ מִמִּצְרַיִם בְּיָד חֲזָקָה:	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.	
Deut 9:27	זָכֹר לַעֲבָדֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב אֶל־תִּפְּן אֶל־קְשֵׁי הָעָם הַזֶּה וְאֶל־רָשָׁעוֹ וְאֶל־חַטָּאתוֹ:	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,	pay attention ← <i>turn</i> .

Deut 9:28	פְּנֵי־אֶמְרוּ הָאָרֶץ אֲשֶׁר הוֹצֵאתָנוּ מִשָּׁם מִבְּלִי יָכֹלֹת יְהוָה לְהַבְיִאֵם אֶל־הָאָרֶץ אֲשֶׁר־דִּבֶּר לָהֶם וּמִשְׁנֵאתָו אוֹתָם הוֹצִיאֵם לְהַמָּתָם בַּמִּדְבָּר:	so that <i>people</i> do not say that it is because the LORD is not able to bring them <i>from</i> the land out of which you brought us, to the land which he told them, and that because of his hatred of them he brought them out to kill them in the desert.	so that <i>people</i> do not say: AV differs ( <i>lest the land whence thou broughtest us out say</i> ).  hatred of them ← <i>hatred of it</i> . Elsewhere in this verse the pronoun is plural.
Deut 9:29	וְהֵם עַמֶּךָ וְנַחֲלָתְךָ אֲשֶׁר הוֹצֵאתָ בְּכֹחַךְ הַגָּדֹל וּבְזִרְעֶךָ הַנְּטוּיָה: פ	And they <i>are</i> your people and your inheritance whom you brought out by your great strength and with your outstretched arm.'	
Deut 10:1	בַּעֲתָ הָהוּא אָמַר יְהוָה אֵלַי פֶּסֶל־לִי שְׁנֵי־לוּחֹת אֲבָנִים כְּרֹאשֵׁנִים וְעֹלָה אֵלַי הָהָרָה וַעֲשִׂיתָ לִּי אָרוֹן עֵץ:	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,	
Deut 10:2	וְאָכְתָב עַל־הַלֻּחֹת אֶת־הַדְּבָרִים אֲשֶׁר הָיוּ עַל־הַלֻּחֹת הָרִאשֹׁנִים אֲשֶׁר שִׁבַּרְתָּ וְשָׂמְתָם בָּאָרוֹן:	and I will write on the tablets the words which were on the first tablets, which you <i>broke</i> , and you will put them in the ark.'	broke: <i>piel</i> , giving a suggestion of intensity or perhaps anger.
Deut 10:3	וַאֲעַשׂ אָרוֹן עֲצֵי שִׁטִּים וַאֲפִסַּל שְׁנֵי־לֻחֹת אֲבָנִים כְּרֹאשֵׁנִים וַאֲעַל הָהָרָה וּשְׁנֵי הַלֻּחֹת בִּידִי:	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 <i>hands</i> .	hands ← <i>hand</i> , but it could be re-pointed to the plural.
Deut 10:4	וַיִּכְתֹּב עַל־הַלֻּחֹת כַּמִּכְתָּב הָרִאשׁוֹן אֶת עֲשֶׂרֶת הַדְּבָרִים אֲשֶׁר דִּבֶּר יְהוָה אֵלַיכֶם בְּהָר מִתּוֹךְ הָאֵשׁ בְּיוֹם הַקָּהָל וַיִּתֶּנָּם יְהוָה אֵלַי:	And he wrote on the tablets – as was the first writing – the ten <i>commandments</i> 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.	commandments ← <i>words</i> , but also <i>commandments</i> .
Deut 10:5	וְאִפֹּן וָאֵרַד מִן־הָהָר וָאֲשַׁם אֶת־הַלֻּחֹת בָּאָרוֹן אֲשֶׁר עָשִׂיתִי וַיְהִיו שָׁם כַּאֲשֶׁר צֻוֵּי יְהוָה:	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.	
Deut 10:6	וּבְנֵי יִשְׂרָאֵל נָסְעוּ מִבְּאֶרֶת בְּנֵי־יַעֲקֹב מִזֹּסֶרָה שָׁם מָת אַהֲרֹן וַיִּקְבֹּר שָׁם וַיִּכְהֶן אֱלֵעָזָר בְּנוֹ תַּחְתָּיו:	Then the sons of Israel moved from Beeroth of the sons of Jaakan to Moserah. Aaron died there, and he was buried there, and Eleazar his son carried out the office of priest instead of him.	Moserah: AV= <i>Mosera</i> , ignoring the final <i>hé</i> (which is not pointed as a locative case ending).  Eleazar: see Ex 6:23.

Deut 10:7	מִשָּׁם נִסְעוּ הַגִּדְגָּדָה וּמִן־הַגִּדְגָּדָה יִטְבַּתָּה אֶרֶץ נַחֲלֵי 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	בָּעֵת הַהוּא הִבְדִּיל יְהוָה אֶת־שֵׁבֶט הַלֵּוִי לְשָׂאת אֶת־אֲרוֹן בְּרִית־יְהוָה לַעֲמֹד לִפְנֵי יְהוָה לְשָׁרְתוֹ 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 לְלֵוִי חֶלֶק וַיִּנְחֵלָה עִם־אֶחָיו יְהוָה הוּא נַחֲלָתוֹ כְּאֲשֶׁר 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 בְּהָר בַּיָּמִים הָרַאשֹׁנִים אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה וַיִּשְׁמַע יְהוָה אֵלַי גַּם בַּפֶּעַם הַהוּא לֹא־אַבָּה יְהוָה הַשְׁחִיתֶךָ:	Then I <u>stayed</u> on the mountain for the <u>same number of days</u> as previously – forty days and forty nights – and the LORD heard me that time too; the LORD <u>was</u> <u>willing not to destroy</u> you.	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</i> <i>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 לֵךְ לְמַסָּע לִפְנֵי הָעָם וַיָּבֹאוּ 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	וְעַתָּה יִשְׂרָאֵל מָה יְהוָה אֱלֹהֶיךָ שֹׂאֵל מֵעַמּוֹךְ כִּי אִם־לִירְאָה אֶת־יְהוָה אֱלֹהֶיךָ לָלֶכֶת בְּכָל־דְּרָכָיו וּלְאַהֲבָה אֹתוֹ וּלְעַבֹד 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	לְשָׁמֹר אֶת־מִצְוֹת יְהוָה וְאֶת־חֻקֹּתָיו אֲשֶׁר אֲנִי מְצִוֶּה 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	הֵן לִיהוָה אֱלֹהֶיךָ הַשָּׁמַיִם וּשְׁמֵי הַשָּׁמַיִם הָאָרֶץ וְכָל־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 חֶשֶׁק יְהוָה לְאַהֲבָה אוֹתָם וַיִּבְחָר בְּזֶרְעָם 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	וּמִלֵּתָם אֶת עֲרֻלַּת לִבָּבְכֶם וְעֲרַפְכֶם 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 פָנִים 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 יְתוֹם וְאַלְמָנָה וְאַהֲבָ גֵר לְתַת לוֹ לֶחֶם וּשְׂמֵלָה:	<i>who</i> executes justice for the orphan and the widow, and <i>who</i> loves the foreigner <u>in giving him</u> <u>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 הֵייתֶם בְּאֶרֶץ מִצְרַיִם:	So you shall love the foreigner, for you were foreigners in the land of Egypt.	
Deut 10:20	אֶת־יְהוָה אֱלֹהֶיךָ תִירָא אֹתוֹ תַעֲבֹד וּבּוֹ תִדְבָּק וּבִשְׁמוֹ תִשָּׁבַע:	<b>You shall fear the LORD your God; you shall serve him</b> and cleave to him and swear by his name.	<b>Luke 4:8.</b>
Deut 10:21	הוּא תְהִלָּתְךָ וְהוּא אֱלֹהֶיךָ אֲשֶׁר־עָשָׂה אִתָּךְ אֶת־הַגְּדֹלָת 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 נָפֶשׁ יָרְדוּ אֲבֹתֶיךָ מִצְרַיִמָּה 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 אֶת יְהוָה אֱלֹהֶיךָ וּשְׁמַרְתָּ מִשְׁמֵרָתוֹ וְחֻקָּתָיו 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	וַיִּדְעֻתֶם הַיּוֹם כִּי   לֹא אֶת־בְּנֵיכֶם אֲשֶׁר לֹא־יָדְעוּ וְאֲשֶׁר לֹא־רָאוּ אֶת־מוֹסֵר יְהוָה אֱלֹהֵיכֶם אֶת־גְּדֻלּוֹ אֶת־יָדוֹ הַחֲזָקָה וְזִרְעוֹ הַנְּטוּיָה:	And you shall know today that <i>it</i> <i>is not</i> with your sons <i>that he was</i> <i>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</i> not: the balancing clause is in verse 7.



Deut 11:3	וְאֶת־אֲתָתָיו וְאֶת־מַעֲשָׂיו אֲשֶׁר עָשָׂה בְּתוֹךְ מִצְרַיִם לְפָרְעָה מֶלֶךְ־מִצְרַיִם וּלְכָל־אֶרֶץ:	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 וּלְרֶכֶבֹּוֹ אֲשֶׁר הֶצִּיף אֶת־מֵי יַם־סוּף עַל־פְּנֵיהֶם בְּרֹדְפָם אַחֲרֵיכֶם וַיִּאֲבֹדוּ 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־בָּאֲכֶם 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 אֵלִיאָב בֶּן־רְאוּבֵן אֲשֶׁר פָּצְתָה הָאָרֶץ אֶת־פִּיהָ וַתִּבְלַעַם וְאֶת־בֵּיתֵיהֶם וְאֶת־אֹהֲלֵיהֶם וְאֶת כָּל־הַיְקוֹם 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 הִרְאִיתָ 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 אֲנִי מְצַוְךָ הַיּוֹם לַמַּעַן תַּחֲזִקוּ וּבִאֲתֶם 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 לֵאמֹר וּלְזֶרַעַם 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 בָּא־שָׁמָּה לְרִשְׁתָּהּ לֹא כָאָרֶץ מִצְרַיִם הִוא אֲשֶׁר יֵצְאתֶם מִשָּׁם אֲשֶׁר תִּזְרַע אֶת־זֶרְעֶךָ וְהִשְׁקִיתָ בְּרַגְלְךָ כִּגְן הָיִרְק:	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 וּבִקְעָתָהּ לְמִטְרַת הַשָּׁמַיִם תִּשְׁתָּהּ מֵמַיִם:	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 דֹרָשׁ אֶתָּה תָמִיד עֵינֵי יְהוָה אֱלֹהֶיךָ בָּהּ מִרְשִׁית הַשָּׁנָה וְעַד אַחֲרִית 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 אֲנִי מְצִוֶּה אִתְּכֶם 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 יֹרֶה וּמִלְקוֹשׁ וְאִסְפַּתְּ דָגָן וְתִרְשֵׁתְּ 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 בְּשָׂדֶךָ לְבֶהֱמָתְךָ וְאָכְלָתָּ וּשְׂבַעְתָּ:	And I will put grass in your field for your cattle, and you will eat and be satisfied.	
Deut 11:16	הִשָּׁמְרוּ לָכֶם פֶּן יִפְתָּה לְבַבְכֶם וְסִרְתֶּם וַעֲבַדְתֶּם 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 בָּכֶם וְעָצָר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וְאָבַדְתֶּם מִהָרָה 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</u> on the good land which the LORD is giving you.	restrains: or <i>shuts up</i> .  perish on ← <i>perish from</i> .
Deut 11:18	וְשִׁמַּתָּם אֶת־דִּבְרֵי אֵלָּה 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 וּבְלִכְתְּךָ בַּדֶּרֶךְ וּבְשָׁכְבְּךָ 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 בֵּיתְךָ 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 לְאַבְתִּיכֶם לָתֵת לָהֶם כִּימֵי 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 מִצְוֶה אֹתְכֶם לַעֲשׂוֹתָהּ לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם לָלֶכֶת בְּכָל־דְּרָכָיו 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 וִירְשֶׁתֶם גּוֹיִם גְּדֹלִים וְעֲצֻמִּים 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</i> <i>you</i> .
Deut 11:24	כָּל־הַמָּקוֹם אֲשֶׁר תִּדְרֹךְ כַּף־רַגְלְכֶם בּוֹ לָכֶם יְהִי מִן־הַמִּדְבָּר וְהַלְבָּנוֹן מִן־הַנֶּהָר נְהַר־פָּרָת וְעַד הַיָּם הָאֲחֵרֹן 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 <u>the Western Sea</u> .	the Western Sea ← <i>the Hinder</i> <i>Sea</i> , i.e. <i>the Mediterranean</i> .
Deut 11:25	לֹא־יִתְצַב אִישׁ בְּפָנֵיכֶם פָּחַדְכֶם וּמֹרָאֲכֶם יִתֵּן   יְהוָה אֱלֹהֵיכֶם עַל־פְּנֵי כָל־הָאָרֶץ אֲשֶׁר תִּדְרֹכוּ־בָּהּ כַּאֲשֶׁר דִּבֶּר לָכֶם: 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 נָתַן 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 מִצְוֶה אֹתְכֶם 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	וְהִקְלָלָה אִם-לֹא תִשְׁמָעוּ אֶל-מִצְוֹת יְהוָה אֱלֹהֵיכֶם וְסִרְתֶּם מִן-הַדֶּרֶךְ אֲשֶׁר אֲנִי מְצִיָּה אִתְּכֶם הַיּוֹם לָלֶכֶת 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, <u>in following</u> other gods which you have not known.	obey ← <i>hear</i> .  in following: gerundial use of the infinitive.
Deut 11:29	וְהָיָה כִּי יָבִיֵאֵל יְהוָה אֱלֹהֶיךָ אֶל-הָאָרֶץ אֲשֶׁר-אַתָּה בֹּא-שָׁמָּה לְרִשְׁתָּהּ וְנָתַתָּה אֶת-הַבְּרָכָה עַל-הָר גֶּרִיזִים וְאֶת-הַקְּלָלָה עַל-הָר עִבָל:	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 בְּעֶבֶר הַיַּרְדֵּן אֲחֵרֵי דֶרֶךְ מְבוֹא הַשֶּׁמֶשׁ בְּאֶרֶץ הַכְּנַעֲנִי הַיֹּשֵׁב בְּעֶרְבָה מוֹל הַגִּלְגָּל אֶצֶל אֵלוֹנֵי מֹרֶה:	Are 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 Gilgal beside the oak woods of Moreh?	Gilgal ← <i>the Gilgal</i> .
Deut 11:31	כִּי אַתֶּם עֹבְרִים אֶת-הַיַּרְדֵּן לְבֹא לָרֶשֶׁת אֶת-הָאָרֶץ אֲשֶׁר-יְהוָה אֱלֹהֵיכֶם נָתַן לָכֶם וַיִּרְשְׁתֶּם אֹתָהּ וַיִּשְׁבְּתֶם-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 אֲנִי נֹתֵן 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> .  land ← <i>ground</i> .
Deut 12:2	אֲבָד תֹּאבְדוּן אֶת-כָּל-הַמִּקְדָּשִׁים אֲשֶׁר עֲבָדוּ-שָׁם הַגּוֹיִם אֲשֶׁר אַתֶּם יֹרְשִׁים אַתֶּם אֶת-אֱלֹהֵיהֶם עַל-הָהָרִים הַרְמִים וְעַל-הַגְּבְעוֹת וְתַחַת כָּל-עֵץ רֹעֵן:	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	וְנִתְּצֶתֶם אֶת־מִזְבְּחֹתָם וְשִׁבְרֶתֶם אֶת־מַצֵּבֹתָם וְאַשְׁרִיֶּהֶם תִּשְׂרֹפוּן בָּאֵשׁ וּפְסִילֵי אֱלֹהֵיהֶם תַּגְדֵּעוּן וְאִבַּדְתֶּם אֶת־שֵׁמָם מִן־הַמָּקוֹם הַהוּא:	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.	name: singular in Hebrew, with a sense of <i>fame / notoriety</i> , but optionally read <i>names</i> as an alternative.
Deut 12:4	לֹא־תַעֲשׂוּן כֵּן לַיהוָה אֱלֹהֵיכֶם:	You will not do so to the LORD your God,	
Deut 12:5	כִּי אִם־אֶל־הַמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה אֱלֹהֵיכֶם מִכָּל־שְׁבִטֵיכֶם לָשׁוּם אֶת־שְׁמוֹ שָׁם לְשִׁכְנוֹ תִּדְרְשׁוּ וּבָאתָ שָׁמָּה:	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.	in the place ← <i>to the place</i> .
Deut 12:6	וְהֵבֵאתֶם שָׁמָּה עֹלֹתֵיכֶם וּזְבָחֵיכֶם וְאֵת מַעֲשֵׂרֵיכֶם וְאֵת תְּרוּמַת יָדְכֶם וְנִדְרֵיכֶם וְנִדְבָתֵיכֶם וּבְכֹרֹת בְּקָרְכֶם וּצְאֹנְכֶם:	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.	
Deut 12:7	וְאָכַלְתֶּם־שָׁם לִפְנֵי יְהוָה אֱלֹהֵיכֶם וּשְׂמַחְתֶּם בְּכָל־ מְשַׁלַּח יָדְכֶם אַתֶּם וּבְתֵיכֶם אֲשֶׁר בִּרְכָךְ יְהוָה אֱלֹהֵיךָ:	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.	in everything you turn your hand to ← <i>in every sending of your hand</i> .
Deut 12:8	לֹא תַעֲשׂוּן כָּל־אֲשֶׁר אָנֹכֶנּוּ עֹשִׂים פֹּה הַיּוֹם אִישׁ כָּל־הַיֶּשֶׁר בְּעֵינָיו:	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.	anything ← <i>as everything</i> . whatever ← <i>everything</i> .
Deut 12:9	כִּי לֹא־בָאתֶם עַד־עַתָּה אֶל־הַמְּנוּחָה וְאֶל־הַנַּחֲלָה אֲשֶׁר־יְהוָה אֱלֹהֵיךָ נֹתֵן לָךְ:	For up to now you have not come to the rest and to the inheritance which the LORD your God is giving you,	
Deut 12:10	וְעָבַרְתֶּם אֶת־הַיַּרְדֵּן וְיָשַׁבְתֶּם בְּאֶרֶץ אֲשֶׁר־יְהוָה אֱלֹהֵיכֶם מְנַחֵל אֶתְכֶם וְהִנִּיחַ לָכֶם מִכָּל־אֹיְבֵיכֶם מִסָּבִיב וְיָשַׁבְתֶּם בְּטָח:	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.	

Deut 12:11	<p>וְהָיָה הַמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה אֱלֹהֵיכֶם בּוֹ לְשִׁבְן שְׁמוֹ שָׁם שָׁמָּה תָבִיאוּ אֶת כָּל־אֲשֶׁר אֲנֹכִי מֵצִוָּה אֶתְכֶם עוֹלֹתֵיכֶם וְזִבְחֵיכֶם מַעֲשֵׂי־תֵיכֶם וְתִרְמַת יָדְכֶם וְכֹל מִבְּחַר נְדָרֵיכֶם אֲשֶׁר תִּדְּרוּ לַיהוָה:</p>	<p>And it will come to pass <i>that</i> you will bring everything that I <u>command</u> you <u>to the place</u> where the LORD your God has chosen to have his name <u>seated</u>: 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</u> to the LORD.</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 וּבְנֹתֵיכֶם וְעַבְדֵיכֶם וְאִמָּהֵיכֶם וְהַלֵּוִי אֲשֶׁר בְּשַׁעְרֵיכֶם כִּי אֵין לוֹ חֵלֶק וְנִחְלָה 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>הִשָּׁמַר לָךְ פֶּן־תַּעֲלֶה עֹלֹתֶיךָ 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 שְׁבָטֶיךָ שָׁם תַּעֲלֶה עֹלֹתֶיךָ וְשָׁם תַּעֲשֶׂה כֹל אֲשֶׁר אֲנֹכִי מֵצִוָּךְ:</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 נַפְשְׁךָ תִּזְבַּח וְאָכַלְתָּ בָשָׂר כְּבָרְכַת יְהוָה אֱלֹהֶיךָ אֲשֶׁר נָתַן־לָךְ בְּכָל־שַׁעְרֶיךָ הַטָּמֵא וְהַטָּהוֹר יֹאכְלֻנּוּ 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 בְּשַׁעְרֶיךָ מִעֵשֶׂר דִּגְנְךָ וְתִירֹשְׁךָ וּצִהְרְךָ וּבְכֹרֹת בְּקָרְךָ וּצֹאֲנֶךָ וְכֹל־נְדָרֶיךָ אֲשֶׁר תִּדָּר וְנִדְבַתֶּיךָ וְתִרְוַמַת יָדְךָ:</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	כִּי אִם־לִפְנֵי יְהוָה אֱלֹהֶיךָ תֹאכְלֶנּוּ בַּמָּקוֹם אֲשֶׁר יִבְחָר יְהוָה אֱלֹהֶיךָ בּוֹ אֶתָּה וּבִנְךָ וּבִתְּךָ וְעַבְדְּךָ וַאֲמָתְךָ וְהַלְוִי אֲשֶׁר בְּשַׁעְרֶיךָ וּשְׂמַחְתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ בְּכֹל מַשְׁלַח יָדְךָ:	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 is within your gates – and you will rejoice before the LORD your God in everything you turn your hand to.	
Deut 12:19	הִשָּׁמֶר לָךְ פֶּן־תַּעֲזֹב אֶת־הָאָרֶץ כָּל־יְמֶיךָ עַל־אֲדָמָתָךְ: ס	Be on your guard not to forsake the Levite all your days on your land.	land ← <i>ground</i> .
Deut 12:20	כִּי־יִרְחִיב יְהוָה אֱלֹהֶיךָ אֶת־גְּבוּלְךָ כְּאֲשֶׁר דִּבַּרְתָּ לְךָ וְאָמַרְתָּ אֲכַלָּה בָּשָׂר כִּי־תֵאָוֶה נַפְשְׁךָ לֶאֱכֹל בָּשָׂר בְּכָל־אוֹת נַפְשְׁךָ תֹאכַל בָּשָׂר:	When the LORD your God widens your territory, as he has said to you, and you say, ‘I will eat meat’ – for your being longs to eat meat – <i>then every time</i> your being so longs, you shall eat meat.	territory ← <i>border</i> .  being ← <i>soul</i> .  every time your being so longs ← <i>at every longing of your soul</i> .
Deut 12:21	כִּי־יִרְחַק מִמֶּךָ הַמָּקוֹם אֲשֶׁר יִבְחָר יְהוָה אֱלֹהֶיךָ לְשׁוֹם שְׁמוֹ שָׁם וְזִבַּחְתָּ מִבְּקָרְךָ וּמִצֹּאֲנֶךָ אֲשֶׁר נָתַן יְהוָה לָךְ כְּאֲשֶׁר צִוִּיתְךָ וְאָכַלְתָּ בְּשַׁעְרֶיךָ בְּכֹל אוֹת נַפְשְׁךָ:	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 whatever your being desires.	whatever your being desires ← <i>in all the desire of your soul</i> .
Deut 12:22	אֲךָ כְּאֲשֶׁר יֹאכַל אֶת־הָעֵבֶר וְאֶת־הָאֵיל בֵּן תֹאכְלֶנּוּ הַטָּמֵא וְהַטָּהוֹר יֹחֲדוּ יֹאכְלֶנּוּ:	But as the gazelle and the roebuck are eaten, so shall you eat <i>them</i> . The unclean and the clean shall eat <i>them</i> alike.	them (2x) ← <i>it</i> .  alike ← <i>together</i> . Clean and unclean people would keep their distance.
Deut 12:23	רַק חֲזֹק לִבְלֹתִי אֲכַל הַדָּם כִּי הַדָּם הוּא הַנֶּפֶשׁ וְלֹא־תֹאכַל הַנֶּפֶשׁ עִם־הַבָּשָׂר:	But be <u>steadfast</u> not to consume the blood, for the blood is the <u>soul</u> , and you shall not consume the <u>soul</u> with the meat.	be steadfast ← <i>be strong</i> .  soul (2x): or <i>life</i> .
Deut 12:24	לֹא תֹאכְלֶנּוּ עַל־הָאָרֶץ תִּשְׁפְּכֶנּוּ כַּמַּיִם:	You shall not consume it; you must pour it out on the <u>ground</u> like water.	ground ← <i>land, earth</i> .
Deut 12:25	לֹא תֹאכְלֶנּוּ לְמַעַן יֵיטֵב לָךְ וּלְבָנֶיךָ אַחֲרֶיךָ כִּי־תַעֲשֶׂה הַיֵּשֶׁר בְּעֵינֵי יְהוָה:	You shall not consume it, so that <i>things</i> go well for you and your sons after you, for you will do what is upright in the eyes of the LORD.	

Deut 12:26	<p>רַק קִדְשֵׁיךָ אֲשֶׁר־יְהוָה לָךְ וְנִדְרֶיךָ תִּשָּׂא וּבָאת 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	<p>וַעֲשִׂיתָ עַל־תִּידֶיךָ הַבָּשָׂר וְהַדָּם עַל־מִזְבֵּחַ יְהוָה אֱלֹהֶיךָ וְדַם־זִבְחֶיךָ יִשָּׁפַךְ עַל־מִזְבֵּחַ יְהוָה אֱלֹהֶיךָ וְהַבָּשָׂר תֹּאכַל:</p>	<p>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.</p>	
Deut 12:28	<p>שָׁמַר וְשָׁמַעְתָּ אֵת כָּל־הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מֵצִוְךָ לַמַּעַן יִיטֵב לָךְ וּלְבִנְיָךְ אַחֲרֶיךָ עַד־עוֹלָם כִּי תַעֲשֶׂה הַטּוֹב וְהַיָּשָׁר בְּעֵינֵי יְהוָה אֱלֹהֶיךָ: ס</p>	<p>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.</p>	<p>ensure ← <i>guard</i>.</p>
Deut 12:29	<p>כִּי־יִכְרִית יְהוָה אֱלֹהֶיךָ אֶת־הַגּוֹיִם אֲשֶׁר אַתָּה בֹּא־שָׁמָּה לְרִשְׁתָּ אוֹתָם מִפְּנֵיךָ וִירִשְׁתָּ אֹתָם וַיִּשְׁבְּתָּ בָּאֲרָצִים:</p>	<p>For the LORD your God will cut off the nations to which you are going, to dispossess them at <i>your advance</i>, and you will dispossess them, and you will dwell in their land.</p>	<p>at your advance ← <i>from before</i> <i>you</i>.</p>
Deut 12:30	<p>הַשָּׁמַר לָךְ פֶּן־תִּנָּקֵשׁ אַחֲרֵיהֶם אַחֲרֵי הַשְׁמָדָם מִפְּנֵיךָ וּפֶן־תִּדְרֹשׁ לֵאלֹהֵיהֶם לֵאמֹר אֵיכָּה יַעֲבֹדוּ הַגּוֹיִם הָאֵלֶּה אֶת־אֱלֹהֵיהֶם וְאֶעֱשֶׂה־כֵּן גַּם־אֲנִי:</p>	<p>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.’</p>	
Deut 12:31	<p>לֹא־תַעֲשֶׂה כֵּן לַיהוָה אֱלֹהֶיךָ כִּי כָל־תּוֹעֵבֶת יְהוָה אֲשֶׁר שָׂא עָשׂוּ לֵאלֹהֵיהֶם כִּי גַם אֶת־בָּנֵיהֶם וְאֶת־בָּנֹתֵיהֶם יִשְׂרְפוּ בָאֵשׁ לֵאלֹהֵיהֶם:</p>	<p>You shall not do likewise to the LORD your God, for they did for their gods everything <i>that is an</i> <i>abomination to</i> the LORD, <i>things</i> which he hates, for they even burnt their sons and their daughters with fire for their gods.</p>	<p>abomination to ← <i>abomination</i> <i>of</i>.</p>
Deut 12:32	<p>אֵת כָּל־הַדְּבָר אֲשֶׁר אֲנִי מֵצִוְהָ אֶתְכֶם אַתּוּ תִשְׁמְרוּ לִעֲשׂוֹת לֹא־תִסְף עָלָיו וְלֹא תִגַּרַע מִמֶּנּוּ: פ</p>	<p><i>As regards</i> the whole <i>injunction</i> which I am commanding you, you will <i>ensure</i> you carry it out. <b>You shall not add to it, and</b> <b>you shall not take <i>anything</i></b> <b>from it.</b></p>	<p><b>Rev 22:18, Rev 22:19.</b>  injunction ← <i>word, matter</i>.  ensure ← <i>guard</i>.</p>



Deut 13:1	כִּי־יִקּוּם בְּקִרְבְּךָ נָבִיא אוֹ חֹלֶם חֲלוֹם וְנָתַן אֵלַיִךְ אוֹת אוֹ מוֹפֵת:	If a prophet arises in your midst, or one who has a dream, 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	וּבֵּא הָאוֹת וְהַמוֹפֵת אֲשֶׁר־דִּבֶּר אֵלַיִךְ לֵאמֹר גִּלְכָּה אַחֲרֵי אֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא־יָדַעְתָּם וְנַעֲבָדָם:	and the sign or the wonder takes place, which he told you, when he said, 'Let us follow other gods which you have not known, and serve them',	serve ← <i>be made to serve (hophal)</i> , but it could be re-pointed to just <i>serve (וְנַעֲבָדָם)</i> . <hr/> <hr/> takes place ← <i>comes (to pass)</i> .
Deut 13:3	לֹא תִשְׁמָע אַל־דִּבְרֵי הַנָּבִיא הַהוּא אוֹ אֶל־חֹלֶם הַחֲלוֹם הַהוּא כִּי מִנֹּסָה יְהוָה אֱלֹהֵיכֶם אֶתְכֶם לָדַעַת הִישָׁכֶם אֲהָבִים אֶת־יְהוָה אֱלֹהֵיכֶם בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם:	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.	
Deut 13:4	אַחֲרֵי יְהוָה אֱלֹהֵיכֶם תֵּלְכוּ וְאֹתוֹ תִירָאוּ וְאֶת־מִצְוֹתָיו תִּשְׁמְרוּ וּבְקִלּוֹ תִשְׁמָעוּ וְאֹתוֹ תַעֲבֹדוּ וּבוֹ תִדְבָּקוּן:	You will follow the LORD your God, and you will fear him, and you will keep his commandments, and you will obey him and serve him and cleave to him.	obey him ← <i>hear his voice</i> .
Deut 13:5	וְהַנָּבִיא הַהוּא אוֹ חֹלֶם הַחֲלוֹם הַהוּא יוֹמֵת כִּי דִבֶּר־סָרָה עַל־יְהוָה אֱלֹהֵיכֶם הַמוֹצִיא אֶתְכֶם מֵאֶרֶץ מִצְרַיִם וְהַפֹּדֶד מִבֵּית עֲבָדִים לְהַדְיָחָךְ מִן־הַדֶּרֶךְ אֲשֶׁר צִוָּךְ יְהוָה אֱלֹהֶיךָ לָלֶכֶת בָּהּ וּבַעֲרַת הָרָע מִקִּרְבְּךָ:	And that prophet or that dreamer of the dream will be put to death, for he has propounded apostasy against the LORD your God, who brought you out of the land of Egypt and redeemed you from a house of slavery, by driving you from the way which the LORD your God commanded you to go on. So you will eradicate the evil out of your midst.	propounded ← <i>spoken</i> . <hr/> slavery ← <i>slaves, or servants</i> . <hr/> by driving: gerundial use of the infinitive. <hr/> eradicate ← <i>burn</i> .
Deut 13:6	כִּי יִסִּיתְךָ אֲחִיךָ בֶן־אִמְךָ אוֹ־בִנְךָ אוֹ־בִתְּךָ אוֹ   אִשְׁתְּ חִיקְךָ אוֹ רֵעֶךָ אֲשֶׁר כִּנְפֶשְׁךָ בִּסְתֵּר לֵאמֹר גִּלְכָּה וְנַעֲבָדָה אֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא יָדַעְתָּ אֹתָהּ וְאַבְתִּיךָ:	If your brother – your mother's son – or your son or your daughter, or the wife of your bosom, or a neighbour who is like yourself, secretly entices you, saying, 'Let us go and serve other gods', which you have not known, neither you nor your fathers,	yourself ← <i>your soul</i> .
Deut 13:7	מֵאֱלֹהֵי הָעַמִּים אֲשֶׁר סְבִיבֹתֶיכֶם הַקְּרֹבִים אֵלַיִךְ אוֹ הַרְחֻקִּים מִמֶּךָ מִקְצֵה הָאָרֶץ וְעַד־קְצֵה הָאָרֶץ:	– any of the gods of the nations which are around you, near to you or far from you, from one end of the earth to the other end of the earth –	

Deut 13:8	לֹא־תֵאָבֶה לוֹ וְלֹא תִשְׁמַע אֵלָיו וְלֹא־תִחֹס עֵינְךָ עָלָיו וְלֹא־תַחְמַל וְלֹא־תִכְסֶּה עָלָיו:	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 <i>on him</i> , and you shall not <u>cover</u> him,	cover: i.e. <i>keep the matter secret</i> , <i>provide him with a cover</i> .
Deut 13:9	כִּי הָרַג תִּהְרַגְנוּ יָדְךָ תִּהְיֶה־בּוֹ בְּרֹאשׁוֹנָה לְהַמִּיתוֹ וְיָד כָּל־הָעָם בְּאַחֲרָנָה:	but you will <u>without fail</u> <u>kill</u> 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 מִבֵּית עֲבָדִים:	And you will <u>stone him</u> so <u>that</u> 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 הַזֶּה בְּקִרְבָּךְ: 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 לָךְ 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 אָנָשִׁים בְּנֵי־בְלִיעַל מִקִּרְבְּךָ וַיְדִיחוּ אֶת־יֹשְׁבֵי עִירָם לֵאמֹר גִּלְכָּה וְנַעֲבֹדָה אֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא־יָדַעְתָּם:	‘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 you have not known</u> »’,	worthless ← <i>useless / good-for-</i> <i>nothing sons</i> .  which you have not known: included in the direct speech by analogy with Deut 13:2.
Deut 13:14	וְדַרְשַׁת וַחֲקַרְתָּ וּשְׁאַלְתָּ הֵיטֵב וְהִנֵּה אָמַת נֶכּוֹן הַדָּבָר נַעֲשִׂיתָה 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 it is true ← <i>behold (it is) truth</i> .  if the matter is established: or (then) the matter (is) established.
Deut 13:15	הִכָּה תִּכָּה אֶת־יֹשְׁבֵי הָעִיר *הֵהוּא **הֵהִיא לְפִי־חֶרֶב הַחֶרֶס אֹתָהּ וְאֶת־כָּל־אֲשֶׁר־בָּהּ וְאֶת־בְּהֶמְתָּהּ 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־תְּוֹךְ רְחֹבָהּ וְשָׂרַפְתָּ בָּאֵשׁ אֶת־הָעִיר וְאֶת־כָּל־שְׁלָלָהּ כָּלִיל לַיהוָה אֱלֹהֶיךָ וְהָיְתָה 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־יִדְבֶּק בִּידְכָּךְ מְאוּמָּה מִן־הַחֲרָם לְמַעַן יָשׁוּב יְהוָה מִחֲרוֹן אַפּוֹ וְנָתַן־לְךָ רַחֲמִים וְרַחֲמֶיךָ וְהִרְבֵּךְ כַּאֲשֶׁר נִשְׁבַּע לְאַבְתִּיךָ:	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 לְשֹׁמֵר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אֲנִי מֵצִוְּךָ הַיּוֹם לַעֲשׂוֹת הִישָׁר 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, <u>by</u> <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 תַתְּגַדְּדוּ וְלֹא־תַשְׂיִמוּ קִרְחָה בֵּין עֵינֵיכֶם לְמֵת:	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 לְהָיוֹת לּוֹ לְעַם סִגְלָהּ 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־תֹּעֵבָה:	You shall not eat <u>any</u> abominable thing.	any ← <i>every</i> .
Deut 14:4	זֵאת הַבְּהֵמָה אֲשֶׁר תֹּאכְלוּ שֹׁר שֶׁה כְּשָׂבִים וְשֶׁה עֲזִים:	These <i>are</i> the cattle which you may eat: the ox, the herded lamb, the herded goat,	
Deut 14:5	אֵיל וְצִבִּי וַיְחָמוֹר וְאַקוֹ וְדִישָׁן וְתֹאוֹ וְזֶמֶר:	the roebuck, the gazelle, the fallow deer, the wild goat, the antelope, the oryx, the dorcas gazelle,	fallow deer: scientific name <i>dama</i> .  dorcass gazelle: or, with [ST] but questioned, the <i>giraffe</i> .
Deut 14:6	וְכָל־בְּהֵמָה מִפְּרִסֵּת פְּרִסָּה וְשִׁסְעֵת שִׁסְעַת שְׁתֵּי פְּרִסוֹת מֵעֵלֶת גֵּרָה בַּבְּהֵמָה אֹתָהּ תֹאכְלוּ:	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. <i>Such</i> you may eat.	Such ← <i>it</i> .

Deut 14:7	אֲךָ אֶת־זֶה לֹא תֹאכְלוּ מִמַּעֲלֵי הַגֵּרָה וּמִמִּפְרִי־ הַפֶּרֶסָה הַשְּׂסוּעָה אֶת־הַגָּמָל וְאֶת־הָאַרְנָבֶת וְאֶת־הַשֹּׁפָן כִּי־מַעֲלֵה גֵרָה הֵמָּה וּפֶרֶסָה לֹא הִפְרִיסוּ טַמְאִים הֵם לָכֶם:	But you shall not eat <u>the</u> following 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־הַחִזִּיר כִּי־מִפְרִיס פֶּרֶסָה הוּא 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 מִכָּל אֲשֶׁר בַּמַּיִם כָּל אֲשֶׁר־לוֹ סִנְפִיר וְקִשְׁקֶשֶׁת תֹאכְלוּ:	You may eat <u>the following</u> of everything in water: everything that <i>has</i> a fin and scales you may eat.	the following ← <i>this</i> .
Deut 14:10	וְכָל 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 vav. The creature must have both a fin and scales.
Deut 14:11	כָּל־צִפּוֹר טָהוֹר תֹאכְלוּ:	You may eat every clean bird,	
Deut 14:12	זֶה אֲשֶׁר לֹא־תֹאכְלוּ מֵהֶם הַנֶּשֶׁר וְהַפֶּרֶס וְהָעֲזִינְיָה:	but <u>the following birds</u> are those you shall not eat: the eagle, the ossifrage, the osprey,	but the following ← <i>this</i> .  <i>birds</i> ← <i>of them</i> , i.e. <i>species of</i> <i>birds</i> .
Deut 14:13	וְהָרָאֵל וְאֶת־הָאֵיָה וְהַדִּיָּה לְמִינָהּ:	the vulture and the kite and the <u>scavenger vulture</u> , according to its kind,	scavenger vulture: also known as the <i>Egyptian vulture</i> .
Deut 14:14	וְאֵת כָּל־עֹרֵב לְמִינוֹ:	and every raven, according to its kind,	
Deut 14:15	וְאֵת בֵּת הַיַּעֲנָה וְאֶת־הַתַּחֲמָס וְאֶת־הַשֹּׁחַף וְאֶת־הַנֶּץ לְמִינָהּ:	and the ostrich, and the nightjar, and the sea-gull, and the hawk, according to its kind,	
Deut 14:16	אֶת־הַכּוֹס וְאֶת־הַיִּנְשׁוֹף וְהַתְּנִשְׁמָת:	the little owl and the great owl and the common owl,	
Deut 14:17	וְהַקָּאֵת וְאֶת־הָרַחֲמָה וְאֶת־הַשְּׁלֵי:	the pelican, the <u>black vulture</u> and the cormorant,	black vulture: i.e. <i>cinereous</i> <i>vulture</i> .
Deut 14:18	וְהַחֲסִידָה וְהָאַנְפָּה לְמִינָהּ וְהַדּוּכִיפֶת וְהָעֵטְלָף:	and the stork, and the heron, after its kind, and the hoopoe and the bat,	
Deut 14:19	וְכָל 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 תֹּאכְלוּ:	You may eat <u>any</u> clean bird.	any ← <i>every</i> .
Deut 14:21	לֹא תֹאכְלוּ כָּל־נֶבֶלָה לָגֵר אֲשֶׁר־בְּשַׁעְרֵיךָ תִּתְּנָה וְאָכְלָה אִו מָכַר לְנֹכְרִי כִי עַם קָדוֹשׁ אַתָּה לַיהוָה אֱלֹהֶיךָ לֹא־תִבְשֹׁל גְּדִי בַחֲלֵב אִמּוֹ: פ	You shall not eat <u>any</u> carcase. You may give it to the foreigner who <i>is</i> in your gates, and he may eat it, or <i>you may sell it</i> 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> .  you may sell: infinitive absolute in the role of a finite verb.
Deut 14:22	עֲשֵׂר תַעֲשֹׂר אֶת כָּל־תְּבוּאָת זֶרַעְךָ הַיֵּצֵא הַשָּׂדֶה שָׁנָה שָׁנָה:	You will <u>make a point of</u> tithing all the produce of your seed which <u>comes up</u> in 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 לְשֹׁכֵן שְׁמוֹ שֵׁם מַעֲשֵׂר דִּגְגָןךָ תִּירֹשֶׁךָ וַיִּצְהָרְךָ וּבְכֹרֹת בִּקְרֶךָ וּצֹאֲנֶךָ 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 מִמָּד הַדֶּרֶךְ כִּי לֹא תוּכַל שְׂאתָו כִּי־יִרְחַק מִמָּד 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	וְנָתַתָּה בַכֶּסֶף וְצָרַתְּ 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	וְנָתַתָּה הַכֶּסֶף בְּכֹל <sup>פ</sup> אֲשֶׁר־תִּאֲוֶה נַפְשֶׁךָ בִּבְקָר וּבִצְאָן וּבַיִין וּבִשְׂכָר וּבְכֹל אֲשֶׁר תִּשְׁאַלְךָ נַפְשֶׁךָ וְאָכַלְתָּ שָׁם לִפְנֵי יְהוָה אֱלֹהֶיךָ וְשִׂמַּחְתָּ 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	וְהַלֵּוִי 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	מִקְצָה   שְׁלֹשׁ שָׁנִים תּוֹצִיא אֶת-כָּל-מַעֲשֶׂר תְּבוּאָתְךָ בַּשָּׁנָה הַהִוא וְהִנַּחְתָּ בִּשְׁעָרֶיךָ:	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	וּבָא הַלֵּוִי כִי אֵין-לּוֹ חֵלֶק וְנִחְלָה עִמָּךְ וְהַגֵּר וְהִיתוֹם וְהָאֻלְמָנָה אֲשֶׁר בִּשְׁעָרֶיךָ וְאָכְלוּ וְשָׂבְעוּ לִמְעַן יְבָרְכֶךָ יְהוָה אֱלֹהֶיךָ בְּכָל-מַעֲשֶׂה יָדְךָ אֲשֶׁר תַּעֲשֶׂה: ס	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.	hands ← <i>hand</i> .
Deut 15:1	מִקֵּץ שִׁבְע־שָׁנִים תַּעֲשֶׂה שְׁמִטָּה:	At the end of seven years you will hold a remission.	
Deut 15:2	זֶה דְּבַר הַשְּׁמִטָּה שְׁמוֹט כָּל-בַּעַל מִשָּׁה יָדוֹ אֲשֶׁר יִשֶׁה בְּרַעְיוֹ לֹא-יִגֹּשׁ אֶת-רַעְיוֹ וְאֶת-אָחִיו כִּי-קָרָא שְׁמִטָּה לִיהוָה:	And this <i>is</i> the <u>nature</u> of the remission. Every creditor who has lent to his neighbour will <u>cancel the debt</u> . He shall not exact <i>payment from</i> his neighbour or his brother, because the LORD's remission <u>has been called</u> .	nature ← <i>matter, thing, word</i> .  cancel the debt ← <i>release his hand</i> , with an infinitive absolute in the role of a finite verb.  has been called ← <i>(one) has called</i> . Avoidance the passive.
Deut 15:3	אֶת-הַנִּכְרִי תִגָּשׁ וְאֲשֶׁר יִהְיֶה לְךָ אֶת-אָחִיךָ תִשְׁמֹט יָדְךָ:	You may exact <i>payment from</i> a foreigner, but <u>you shall cancel the debt</u> of whatever your brother has of yours,	you shall cancel the debt ← <i>you shall release your hand</i> , or <i>your hand shall release</i> .
Deut 15:4	אֲפָס כִּי לֹא יִהְיֶה-בָּךְ אֶבְיוֹן כִּי-יִבְרַךְ יִבְרַכְךָ יְהוָה בְּאֶרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן-לְךָ נַחֲלָה לְרִשְׁתָּהּ:	to the <u>end that</u> 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,	to the end that: AV differs ( <i>save when</i> ). The noun means <i>end</i> .  certainly bless: infinitive absolute.
Deut 15:5	רַק אִם-שָׁמַעַתָּ תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לְשָׁמֹר לַעֲשׂוֹת אֶת-כָּל-הַמִּצְוָה הַזֹּאת אֲשֶׁר אֲנִי מְצַוֶּה הַיּוֹם:	<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</u> <u>commandments</u> <i>with</i> which I am commanding you today.	diligently obey ← <i>hear the voice</i> , with an infinitive absolute.  by ensuring: gerundial use of the infinitive.  body of commandments ← <i>commandment</i> . Collective usage.
Deut 15:6	כִּי-יְהוָה אֱלֹהֶיךָ בֵּרַכְךָ בְּאֲשֶׁר דִּבֶּר-לְךָ וְהִעֲבַטְתָּ גּוֹיִם רַבִּים וְאַתָּה לֹא תִעֲבֹט וּמִשְׁלָלָתָ בְּגּוֹיִם רַבִּים וּבָךְ לֹא יִמְשְׁלוּ: ס	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.	

Deut 15:7	כִּי־יְהִיֶּה בְךָ אֶבְיוֹן מֵאַחַד אֶחָיֶךָ בְּאַחַד שְׁעָרֶיךָ בְּאַרְצֶךָ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לָךְ לֹא תֹאמַן אֶת־לִבְּךָ וְלֹא תִקַּפֵּץ אֶת־יָדְךָ מֵאֶחָיֶךָ הָאֶבְיוֹן:	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 poor brother.	to your poor brother ← <i>from</i> your poor brother.
Deut 15:8	כִּי־פָתַח תִּפְתָּח אֶת־יָדְךָ לוֹ וְהֶעֱבַט תַּעֲבִיטֵנּוּ דִּי מַחֲסָרֹו אֲשֶׁר יִחְסֹר לוֹ:	Rather, you will <u>definitely open</u> your hand to him, and you will <u>definitely lend</u> him sufficient for <u>his need which he suffers</u> .	definitely open ... definitely lend: both infinitive absolute. his need which he suffers ← <i>his</i> lack which lacks to him.
Deut 15:9	הִשָּׁמֶר לָךְ פְּנֵי־יְהוָה דְּבָר עַם־לִבְּךָ בְּלִיעַל לֵאמֹר קָרְבָה שְׁנַת־הַשְּׁבַע שְׁנַת הַשְּׁמִטָּה וְרָעָה עֵינְךָ בְּאֶחָיֶךָ הָאֶבְיוֹן 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	נָתַתָּן תִּתֵּן לוֹ וְלֹא־יִרַע לְבָבְךָ בְּתַתָּתָךְ לוֹ כִּי בִגְלָל   הַדָּבָר הַזֶּה יִבְרַכְךָ יְהוָה אֱלֹהֶיךָ בְּכָל־מַעֲשֶׂיךָ וּבְכָל מְשָׁלְחָ 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 your undertaking.	definitely give: infinitive absolute. your undertaking ← <i>the sending</i> out of your hand.
Deut 15:11	כִּי לֹא־יִחַדֵּל אֶבְיוֹן מִקְרָב הָאָרֶץ עַל־כֵּן אֲנִי מְצַוְךָ לֵאמֹר פָּתַח תִּפְתָּח אֶת־יָדְךָ לְאֶחָיֶךָ לַעֲנִיָּה וּלְאֶבְיֹנָה בְּאַרְצֶךָ: 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 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 לָךְ אֶחָיֶךָ הָעִבְרִי אֹו הָעִבְרִיָּה וַעֲבַדְךָ שֵׁשׁ שָׁנִים וּבִשְׁנָה הַשְּׁבִיעִת תְּשַׁלְּחֵנּוּ חֲפָשִׁי מֵעִמָּךְ:	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־תְשַׁלְּחֵנּוּ חֲפָשִׁי מֵעִמָּךְ לֹא תְשַׁלְּחֵנּוּ רִיקָם:	and when you let him go free from you, you shall not release him empty-handed.	
Deut 15:14	הֶעֱנִיק תַּעֲנִיֵק לוֹ מִצֹּאֲנֶךָ וּמִגֶּרְנֶךָ וּמִיִּקְבֶּךָ אֲשֶׁר בִּרְכָךָ יְהוָה אֱלֹהֶיךָ תִּתֵּן־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 וַיַּפְּדֶךָ יְהוָה אֱלֹהֶיךָ עַל-כֵּן אֲנֹכִי 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-יֹאמַר אֵלֶיךָ לֹא אֵצָא 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-הַמְרֹצֶעַ וְנָתַתָּה בְּאָזְנוֹ וּבִדְלָת וְהָיָה לְךָ עֶבֶד עוֹלָם וְאָף לְאַמְתְּךָ תַּעֲשֶׂה-כֵן:	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.  permanent ← <i>of the age</i> .
Deut 15:18	לֹא-יִקְשֶׁה בְּעֵינֶיךָ בְּשַׁלְחֲךָ אֹתוֹ חֲפָשִׁי מֵעִמָּךְ כִּי מִשְׁנֶה שָׂכָר שְׂכִיר עֲבָדְךָ שֵׁשׁ שָׁנִים וּבִרְכָּךָ 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 replacement wages</i> of a hired servant – he has served six years – and the LORD your God will bless you in everything you do.	replacement ← <i>second</i> , <i>duplicate</i> .  <i>it is replacement wages of a hired servant: AV differs (for he hath been worth a double hired servant to thee).</i>
Deut 15:19	כָּל-הַבְּכוֹר אֲשֶׁר יוֹלֵד בְּבִקְרְךָ וּבְצֹאֲנֶךָ הַזָּכָר תִּקְדָּישׁ לַיהוָה אֱלֹהֶיךָ לֹא תַעֲבֹד בְּבִכּוֹר שׁוֹרְךָ וְלֹא תִגַּז בְּכוֹר 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 אוֹ עִוָּר כֹּל מוֹם רָע לֹא תִזְבְּחֶנּוּ לַיהוָה אֱלֹהֶיךָ:	If it has <i>any</i> blemish – <i>being</i> lame or blind – <i>any bad feature</i> , you shall not sacrifice it to the LORD your God.	any ← <i>every</i> .  bad feature ← <i>bad blemish</i> .
Deut 15:22	בְּשַׁעֲרֶיךָ תֹאכְלֶנּוּ הַטָּמֵא וְהַטְהוֹר יַחְדָּו כַּצִּבִּי וְכַאֲיִל:	You – the unclean and the clean <i>person</i> alike – shall eat it within your gates, as <i>with</i> the gazelle or roeibuck.	
Deut 15:23	רַק אֶת-דָּמּוֹ לֹא תֹאכַל עַל-הָאָרֶץ תִּשְׁפְּכֶנּוּ כַּמַּיִם: פ	But you shall not consume its blood; you shall pour it on the ground like water.	



Deut 16:1	שְׁמֹר אֶת־חֹדֶשׁ הָאָבִיב וְעָשִׂיתָ פֶּסַח לַיהוָה אֱלֹהֶיךָ כִּי בַחֹדֶשׁ הָאָבִיב הוֹצִיאָךְ יְהוָה אֱלֹהֶיךָ מִמִּצְרַיִם לַיְלָה:	Keep the month of Abib, and celebrate 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.  celebrate ← <i>do</i> .
Deut 16:2	וְזָבַחְתָּ פֶּסַח לַיהוָה אֱלֹהֶיךָ צֹאן וּבָקָר בַּמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה לְשִׁכְנוֹ שְׁמוֹ שֵׁם:	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 כִי בַחֲפוּזוֹן יֵצְאתָ מֵאֶרֶץ מִצְרַיִם לָמַעַן 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 לָךְ שְׂאֵר בְּכָל־גְּבֻלְךָ שִׁבְעַת יָמִים וְלֹא־יֵלִין מִזֶּה־בָשָׂר אֲשֶׁר תִּזְבַּח בָּעֶרֶב 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 remain until morning.	territory ← <i>border</i> .  remain: or <i>lodge, pass the night</i> .
Deut 16:5	לֹא תֹכַל לִזְבַּח אֶת־הַפֶּסַח בְּאַחַד שַׁעְרֶיךָ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לָךְ:	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 לְשִׁכְנוֹ שְׁמוֹ שָׁם תִּזְבַּח אֶת־הַפֶּסַח בָּעֶרֶב כִּבּוֹא 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	וּבִשְׁלָתָ וְאָכַלְתָּ בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ וּפְגִינָתָ בִּבְקָר וְהִלַּכְתָּ 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</i> way 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	שְׁבַעַת שָׁבָעַת תִּסְפֹּר־לָךְ מֵהַחֵל חֶרְמֶשׁ בְּקִמָּה תַחֵל לִסְפֹּר שְׁבַעַת שָׁבָעוֹת:	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	וַעֲשִׂיתָ חַג שָׁבָעוֹת לַיהוָה אֱלֹהֶיךָ מִסֹּת נְדָבַת יָדְךָ אֲשֶׁר תִּתֵּן כַּאֲשֶׁר יְבָרְכֶךָ יְהוָה אֱלֹהֶיךָ:	And you will celebrate the Festival of Weeks to the LORD your God, <i>with</i> a <u>quantity</u> of freewill-offering from your <u>resources</u> which you may give, according as the LORD your God blesses you.	quantity: AV differs ( <i>tribute</i> ), as [AnLx]; [BDB]= <i>sufficiency</i> , the two meanings differing in derivation (roots כָּסַם and מָסַת respectively).  resources ← <i>hand</i> .
Deut 16:11	וּשְׂמַחְתָּ לִפְנֵי   יְהוָה אֱלֹהֶיךָ אַתָּה וּבִנְךָ וּבִתְּךָ וְעַבְדְּךָ וַאֲמָתְךָ וְהַלְוִי אֲשֶׁר בְּשַׁעְרֶיךָ וְהַגֵּר וְהִיתוֹם וְהָאֲלֻמָּנָה אֲשֶׁר בְּקִרְבְּךָ בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ לְשִׁבּוֹן שְׁמוֹ שָׁם:	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.	
Deut 16:12	זָכַרְתָּ כִּי־עַבַּד הָיִיתָ בְּמִצְרַיִם וּשְׁמַרְתָּ וַעֲשִׂיתָ אֶת־הַחֻקִּים הָאֵלֶּה: פ	And you will remember that you were a slave in Egypt, so you will keep and perform these statutes.	
Deut 16:13	חַג הַסֻּכּוֹת תַּעֲשֶׂה לָּךְ שְׁבַעַת יָמִים בְּאַסְפֹּךָ מִגֶּרְנֶךָ וּמִקְבֶּךָ:	You will <u>celebrate</u> your Festival of Tabernacles for seven days when you gather in from your threshing floor and your wine vat.	celebrate ← <i>do</i> .
Deut 16:14	וּשְׂמַחְתָּ בְּחַגְּךָ אַתָּה וּבִנְךָ וּבִתְּךָ וְעַבְדְּךָ וַאֲמָתְךָ וְהַלְוִי וְהַגֵּר וְהִיתוֹם וְהָאֲלֻמָּנָה אֲשֶׁר בְּשַׁעְרֶיךָ:	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.	
Deut 16:15	שְׁבַעַת יָמִים תַּחֲלֹג לַיהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה כִּי יְבָרְכֶךָ יְהוָה אֱלֹהֶיךָ בְּכָל תְּבוּאָתְךָ וּבְכָל מַעֲשֶׂה יָדֶיךָ וְהָיִיתָ אִךְ שְׂמֵחַ:	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</u> in <u>all respects</u> .	be joyful in all respects ← <i>be</i> ( <i>nothing</i> ) <i>but joyful</i> .

Deut 16:16	שְׁלוֹשׁ פְּעָמִים   בַּשָּׁנָה יֵרָאֶה כָּל־זְכוּרָךְ אֶת־פָּנָי   יְהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחָר בַּחֹג הַמִּצּוֹת וּבַחֹג הַשִּׁבְעוֹת וּבַחֹג הַסִּבּוֹת וְלֹא יֵרָאֶה אֶת־פָּנָי יְהוָה רִיקִם:	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.	Amendments by the Sopherim, as in Ex 23:15. P= יֵרָאוּ etc. AV differs.
Deut 16:17	אִישׁ כַּמֶּתֶנֶת יָדוֹ כְּבִרְכַּת יְהוָה אֱלֹהֶיךָ אֲשֶׁר נָתַן־לָךְ: ס	Each <i>man</i> will come with a gift 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 מִשְׁפַּט־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 יַעֲוֶה עֵינַי חֲכָמִים וְיִסְלֹף דְּבַר־יִדְּיָקָם:	You shall not pervert judgment, you shall not show partiality, 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 ← acknowledge faces.
Deut 16:20	צֶדֶק צִדֵּק תִרְדּוּף לְמַעַן תַּחֲיֶה וִירִשְׁתָּ אֶת־הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לָךְ: ס	You shall pursue justice <i>and</i> <i>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 אֲצֵל מִזְבֵּחַ יְהוָה אֱלֹהֶיךָ אֲשֶׁר תַּעֲשֶׂה־לָּךְ: ס	You shall not plant phallic parks of any tree for yourself alongside the altar of the LORD your God, which you might make for yourself,	any ← every.
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 שׁוֹר וְשֶׂה אֲשֶׁר יְהִי בּוֹ מוֹם כָּל 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 – any bad feature – for that is an abomination to the LORD your God.	any ← every. bad feature ← bad matter. abomination to ← abomination of.

Deut 17:2	כִּי־יִמְצָא בְּקִרְבְּךָ בְּאֶחָד שַׁעְרֶיךָ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לָךְ אִישׁ אוֹ-אִשָּׁה אֲשֶׁר יַעֲשֶׂה אֶת־הָרַע בְּעֵינֵי יְהוָה־אֱלֹהֶיךָ לַעֲבֹר 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, by <u>transgressing</u> his covenant,	any ← <i>one</i> .  by transgressing: gerundial use of the infinitive.
Deut 17:3	וַיֵּלֶךְ וַיַּעֲבֹד אֱלֹהִים אֲחֵרִים וַיִּשְׁתַּחֲוֶה לָהֶם וּלְשֶׁמֶשׁ   אוֹ לְיָרֵחַ 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 וְשָׁמַעְתָּ וְדִרְשָׁתָּ הֵיטֵב וְהָגָה אִמֶּת נִכּוֹן הַדָּבָר נַעֲשֶׂתָה הַתּוֹעֵבָה הַזֹּאת בְּיִשְׂרָאֵל:	and if <i>a case</i> is reported to you, and you hear <i>it</i> , and you inquire diligently, and <u>if it is true</u> – <i>if the</i> <i>matter is established</i> – <i>that</i> this abomination has been committed in Israel,	and if <i>it is true</i> ← <i>and behold (it</i> <i>is) truth</i> .  <i>if the matter is established: or</i> <i>(then) the matter (is)</i> <i>established</i> .
Deut 17:5	וְהוֹצֵאתָ אֶת־הָאִישׁ הַהוּא אוֹ אֶת־הָאִשָּׁה הַהוּא אֲשֶׁר עָשָׂה אֶת־הַדָּבָר הָרַע הַזֶּה אֶל־שַׁעְרֶיךָ אֶת־הָאִישׁ אוֹ 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 <u>stone them so that they die</u> .	stone them ← <i>pelt them with</i> <i>stones</i> . 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 21 <sup>st</sup> century English, the plural pronoun is used for a gender- neutral singular – a useful coincidence here.
Deut 17:6	עַל־פִּי   שְׁנַיִם עֵדִים אוֹ שְׁלֹשָׁה עֵדִים יוֹמַת הַמָּוֶת לֹא יוֹמַת עַל־פִּי עַד אֶחָד:	On the <u>attestation</u> of two witnesses or three witnesses, he who <u>is on a capital charge</u> will be put to death. He shall not be put to death on the <u>attestation</u> of one witness.	attestation (2x) ← <i>mouth</i> .  is on a capital charge ← <i>dies</i> .
Deut 17:7	יַד הָעֵדִים תְּהִיָּה־בּוֹ בְּרֹאשׁוֹנָה לְהַמִּיתוֹ וְיָד כָּל־הָעָם בְּאַחֲרֹנָה וּבַעֲרַת הָרַע מִקִּרְבְּךָ: 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 <u>eradicate</u> the evil out of your midst.	eradicate ← <i>burn</i> .
Deut 17:8	כִּי יִפְּלֹא מִמְּךָ דָּבָר לְמִשְׁפָּט בֵּין־דָּם   לְדָם בֵּין־דָּין לְדִין וּבֵין נֹגֵעַ לְנֹגֵעַ דְּבַר־רִיבָת בְּשַׁעְרֶיךָ וְקָמַת וְעָלִיתָ אֶל־הַמָּקוֹם אֲשֶׁר יִבְחָר יְהוָה אֱלֹהֶיךָ בּוֹ:	If a case is too difficult for you in judgment between <u>blood shed</u> <u>by the parties</u> , between accusations <u>made by the parties</u> , or between <u>violence committed</u> <u>by the parties</u> – 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 <i>shed by the parties</i> ← <i>blood for blood</i> .  accusations <i>made by the parties</i> ← <i>accusation for accusation</i> .  violence <i>committed by the</i> <i>parties</i> ← <i>blow for blow</i> .

Deut 17:9	<p>וּבֹאֲתָ אֶל־הַכֹּהֲנִים הַלְוִיִּם וְאֶל־הַשֹּׁפֵט אֲשֶׁר יִהְיֶה בַּיָּמִים הָהֵם וְדִרְשָׁתָּ וְהִגִּידוּ לָךְ אֵת דְּבַר הַמִּשְׁפָּט:</p>	<p>And you will go to the Levite priests and to the judge who is <i>in office</i> in those days, and you will inquire, and they will tell you the judicial verdict.</p>	<p>judicial verdict ← <i>matter of judgment</i>.</p>
Deut 17:10	<p>וַעֲשִׂיתָ עַל־פִּי הַדָּבָר אֲשֶׁר יִגִּידוּ לָךְ מִן־הַמָּקוֹם הַהוּא אֲשֶׁר יִבְחָר יְהוָה וְשִׁמַּרְתָּ לַעֲשׂוֹת כְּכֹל אֲשֶׁר יֹרֹד:</p>	<p>And you will act according to the verdict which they tell you from that place, which the LORD chooses, and you will <u>ensure</u> that you do <u>everything</u> that they instruct you.</p>	<p>ensure ← <i>guard</i>.</p> <hr/> <p>everything ← <i>according to everything</i>.</p>
Deut 17:11	<p>עַל־פִּי הַתּוֹרָה אֲשֶׁר יֹרֹד וְעַל־הַמִּשְׁפָּט אֲשֶׁר־יֹאמְרוּ לָךְ תַּעֲשֶׂה לֹא תִסּוֹר מִן־הַדָּבָר אֲשֶׁר־יִגִּידוּ לָךְ יָמִין וּשְׂמָאל:</p>	<p>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.</p>	<p>or: disjunctive use of the <i>vav</i>.</p>
Deut 17:12	<p>וְהָאִישׁ אֲשֶׁר־יַעֲשֶׂה בְזִדּוֹן לְבַלְתִּי שָׁמַע אֶל־הַכֹּהֵן הָעֹמֵד לְשֵׁרֶת שָׁם אֶת־יְהוָה אֱלֹהֶיךָ אוֹ אֶל־הַשֹּׁפֵט וּמֵת הָאִישׁ הַהוּא וּבִעֲרִיתָ הָרָע מִיִּשְׂרָאֵל:</p>	<p>And <i>as for</i> the man who acts defiantly, by <u>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.</p>	<p>by not obeying: gerundial use of the infinitive.</p> <hr/> <p>eradicate ← <i>burn</i>.</p>
Deut 17:13	<p>וְכָל־הָעָם יִשְׁמְעוּ וַיִּרְאוּ וְלֹא יִזְדּוֹן עוֹד: ס</p>	<p>And all the people will hear <i>it</i>, and <u>fear</u>, and they will not act defiantly any more.</p>	<p>fear: see Deut 13:11.</p>
Deut 17:14	<p>כִּי־תָבֹא אֶל־הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ וַיִּרְשָׁתָהּ וַיִּשְׁבֶּתָּהּ בָּהּ וְאָמַרְתָּ אֲשִׁימָה עָלַי מֶלֶךְ כְּכָל־הַגּוֹיִם אֲשֶׁר סְבִיבְתִי:</p>	<p>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’,</p>	
Deut 17:15	<p>שׁוּם תָּשִׂים עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחָר יְהוָה אֱלֹהֶיךָ בּוֹ מִקְרֵב אֲחִיךָ תָּשִׂים עָלֶיךָ מֶלֶךְ לֹא תוֹכֵל לָתֵת עָלֶיךָ אִישׁ נָכְרִי אֲשֶׁר לֹא־אֲחִיךָ הוּא:</p>	<p>you will <u>certainly appoint</u> 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.</p>	<p>certainly appoint: infinitive absolute.</p>
Deut 17:16	<p>רֹק לֹא־יִרְבֶּה־לּוֹ סוּסִים וְלֹא־יָשִׁיב אֶת־הָעָם מִצְרָיִמָּה לְמַעַן הִרְבּוֹת סוּס וַיְהוּה אָמַר לָכֶם לֹא תִסְפוֹן לָשׁוּב בַּדֶּרֶךְ הַזֶּה עוֹד:</p>	<p>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>.’</p>	<p>for: causal use of the <i>vav</i>.</p> <hr/> <p>any more ← <i>again any more</i>, which is pleonastic in English, but acceptable in Hebrew.</p>

Deut 17:17	וְלֹא יִרְבֶּה-לוֹ נָשִׁים וְלֹא יָסוּר לְבָבוֹ וְכֶסֶף וְזָהָב לֹא יִרְבֶּה-לוֹ מָאֹד:	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 vav.
Deut 17:18	וְהָיָה כְּשִׁבְתּוֹ עַל כִּסֵּא מַמְלָכְתּוֹ וְכָתַב לוֹ אֶת-מִשְׁנֵה הַתּוֹרָה הַזֹּאת עַל-סֵפֶר מִלִּפְנֵי 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	וְהָיְתָה עִמּוֹ וְקָרָא בּוֹ כָּל-יְמֵי חַיָּיו לְמַעַן יִלְמַד לִירְאֶה אֶת-יְהוָה אֱלֹהָיו לְשָׁמֵר אֶת-כָּל-דִּבְרֵי הַתּוֹרָה הַזֹּאת וְאֶת-הַחֻקִּים הָאֵלֶּה לַעֲשׂוֹתָם:	And it will be with him, and he will <u>read from</u> it 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> . by carrying them out: gerundial use of the infinitive.
Deut 17:20	לְבַלְתִּי רוּם-לִבְבוֹ מֵאַחֵיו וּלְבַלְתִּי סוּר מִן-הַמִּצְוָה יְמִין וּשְׂמָאוֹל לְמַעַן יֵאָרִיד יָמָיו עַל-מַמְלַכְתּוֹ הוּא וּבָנָיו בְּקֶרֶב 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> to the right or to the left, 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. Exemplifying the conciseness of Hebrew, the first 4 words of the verse translate into 13 in English.
Deut 18:1	לֹא-יִהְיֶה לַכֹּהֲנִים הַלְוִיִּם כָּל-שִׁבְט לְוִי חֶלֶק וְנַחֲלָה עִם-יִשְׂרָאֵל אֲשֵׁי יְהוָה וְנַחֲלָתוֹ יֹאכְלוּ:	The Levite priests – the whole tribe of Levi – will have no share <u>or</u> inheritance with Israel. They will eat the LORD's fire-offerings and his inheritance.	or: disjunctive use of the vav.
Deut 18:2	וְנַחֲלָה לֹא-יִהְיֶה-לוֹ בְּקֶרֶב אַחָיו 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 מִשְׁפֹּט הַכֹּהֲנִים מֵאֵת הָעָם מֵאֵת זִבְחֵי הַזֶּבֶחַ אִם-שׁוֹר אִם-שֶׂה וְנָתַן לַכֹּהֵן הַזֶּרַע וְהַלְחָיִים 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> . a shoulder ← <i>an (upper) arm or a foreleg</i> .
Deut 18:4	רֵאשִׁית דִּגְגָנְךָ תִּירֶשֶׁתְּ וְיִצְהָרְךָ וְרֵאשִׁית גֵּז צֹאנֶךָ תִּתֶּן-לוֹ:	You will give him the firstfruit of your corn, of your new wine, and of your new oil, and the <u>first</u> fleeces of your sheep.	first fleeces ← <i>first of fleece</i> . Collective usage in this combination.

Deut 18:5	כִּי בּוֹ בָחַר יְהוָה אֱלֹהֶיךָ מִכָּל־שִׁבְטֶיךָ לַעֲמֹד לְשֵׁרֶת בְּשֵׁם־יְהוָה הוּא וּבָנָיו כָּל־הַיָּמִים: ס	For the LORD your God chose him of all your tribes, to stand and serve in the name of the LORD – him and his sons, day after day.	day after day ← <i>all the days</i> .
Deut 18:6	וְכִי־יָבֹא הַלֵּוִי מֵאֶחָד שְׁעָרֶיךָ מִכָּל־יִשְׂרָאֵל אֲשֶׁר־הוּא גָר שָׁם וּבָא בְּכָל־אֹתָן נִפְשׁוֹ אֶל־הַמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה:	And if a Levite comes from any of your gates, from <i>anywhere</i> in 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	וְשֵׁרֶת בְּשֵׁם יְהוָה אֱלֹהָיו כָּכָל־אֶחָיו הַלֵּוִיִּם הָעֹמְדִים 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	חֶלֶק כְּחֶלֶק יֹאכְלוּ לֶבֶד מִמִּכְרָיו עַל־הָאֲבוֹת: 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 אַתָּה בָּא אֶל־הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לָךְ לֹא־תִלְמַד לַעֲשׂוֹת כְּתוֹעֲבַת 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־יִמְצָא בְּךָ מַעֲבִיר בְּנוֹ־וּבִתּוֹ בָּאֵשׁ קֶסֶם קְסָמִים מַעֲוֹנָן וּמִנְחָשׁ וּמַכְשֵׁף:	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 diviner, 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־תוֹעֲבַת יְהוָה כָּל־עֲשֵׂה אֵלָה וּבִגְלָל־הַתּוֹעֲבַת הָאֵלָה יְהוָה אֱלֹהֶיךָ מוֹרִישׁ אוֹתָם מִפְּנֶיךָ:	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 אַתָּה יורֵשׁ אוֹתָם אֵל־מַעֲנִנִּים וְאֵל־קְסָמִים יִשְׁמְעוּ וְאַתָּה לֹא כֵן נָתַן לָךְ 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 מֵאַחֶיךָ כָּמֹנִי יָקִים לְךָ יְהוָה אֱלֹהֶיךָ אֵלָיו תִּשְׁמָעוּ:	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	כְּכֹל אֲשֶׁר־שָׁאַלְתָּ 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 vav.
Deut 18:17	וַיֹּאמֶר יְהוָה אֵלַי הִיטִיבוּ אֲשֶׁר דִּבַּרוּ:	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 vav.
Deut 18:18	נָבִיא אֲקִים לָהֶם מִקִּרְבִּי אֲחִיהֶם כָּמוֹדִי וְנִתְּנִי דְבָרִי בְּפִיו וְדִבֶּר אֲלֵיהֶם אֵת כָּל־אֲשֶׁר אֶצְוֶנוּ:	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: <b>John 1:21, Acts 3:22, Acts 7:37</b> 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 אֶדְרֹשׁ מֵעֵמוֹ:	And it will come to pass <i>for</i> any man who does not listen to my words <i>which</i> he shall speak in my name, <i>that</i> I will require justice from him.	Acts 3:23.
Deut 18:20	אֵךְ הַנָּבִיא אֲשֶׁר יִזְדֹּךְ לְדַבֵּר דְּבָר בְּשִׁמִּי אֵת אֲשֶׁר לֹא־צִוִּיתִיו לְדַבֵּר וְאֲשֶׁר יְדַבֵּר בִּשְׁם אֱלֹהִים אֲחֵרִים וּמָת הַנָּבִיא 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 vav.
Deut 18:21	וְכִי תֹאמַר בְּלִבְבְּךָ אֵיכָה נֵדַע אֶת־הַדְּבָר אֲשֶׁר לֹא־דִבֶּר יְהוָה:	And if you say in your heart, ‘How shall we know <i>whether it</i> is a word which the LORD did not speak to him?’ <i>the answer is this</i> :	
Deut 18:22	אֲשֶׁר יְדַבֵּר הַנָּבִיא בִּשְׁם יְהוָה וְלֹא־יְהִיָּה הַדְּבָר וְלֹא יָבוֹא הוּא הַדְּבָר אֲשֶׁר לֹא־דִבְּרוּ יְהוָה בְּזִדּוֹן דִּבְּרוּ הַנָּבִיא 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</i> it is 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־הַגּוֹיִם אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ אֶת־אֶרֶצָם וִירוּשָׁתָם וַיֵּשְׁבֵת 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 לָךְ בְּתוֹךְ אֶרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ 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	תִּכְנֶן לָךְ הַדֶּרֶךְ וְשַׁלַּשְׁתָּ אֶת־גְּבוּל אֶרֶץ אֲשֶׁר יִנְחִילָךְ יְהוָה אֱלֹהֶיךָ וְהָיָה לְנוֹס 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> .  any ← <i>every</i> .
Deut 19:4	וְזֶה דְּבַר הַרְצָח אֲשֶׁר־יָנוֹס שָׁמָּה וְחַי אֲשֶׁר יִכֶּה אֶת־רֵעֵהוּ בְּבִלְי־דַעַת וְהוּא לֹא־שָׂנֵא לוֹ מִתְּמֹל שְׁלֹשׁ:	And these <i>are the circumstances</i> when the manslayer may flee there and live: when he strikes his neighbour unintentionally, and he did not hate him <i>in the</i> <u>past</u> ,	the circumstances ← <i>the word /</i> <i>matter of</i> .  in the past ← <i>from yesterday</i> <i>(and) the day before yesterday</i> .
Deut 19:5	וְאֲשֶׁר יָבֹא אֶת־רֵעֵהוּ בִיעֹר לְחַטֹּב עֵצִים וְנִדְּחָה יָדוֹ בַּגִּרְזֹן לְכַרֹּת הָעֵץ וְנִשַּׁל הַבֶּרָזֶל מִן־הָעֵץ וּמָצָא אֶת־רֵעֵהוּ וּמָת הוּא יָנוֹס אֶל־אַחַת הָעָרִים־הָאֵלֶּה וְחַי:	or when he goes into a forest with his neighbour to cut wood, and his hand <i>drives</i> the axe to cut the wood and the iron <i>head</i> comes off the <u>handle</u> and <i>hits</i> his neighbour, and he dies, <i>then</i> he will flee to one of these cities and may live,	drives ← <i>is driven on</i> .  handle ← <i>wood</i> .  hits ← <i>finds</i> .
Deut 19:6	פֶּן־יִרְדֹּף גֹּאֵל הַדָּם אַחֲרָי הַרְצָח כִּי־יִחַם לִבּוֹ וְהִשִּׁיגוּ כִּי־יִרְבֶּה הַדֶּרֶךְ וְהִכָּהוּ נַפֶּשׁ וְלֹא אֵין מִשְׁפַּט־מָוֶת כִּי לֹא שָׂנֵא הוּא לוֹ מִתְּמֹל שְׁלֹשׁ:	lest the <u>avenger</u> of blood pursues the manslayer, because his heart has <i>flared up</i> , and he catches up with him, because the way is long, and <i>he strikes him dead</i> , whereas he <i>deserved</i> no sentence of death, because he had not hated him <i>in the past</i> .	avenger ← <i>redeemer</i> .  flared up ← <i>become hot</i> .  he strikes him dead ← <i>and he</i> <i>strikes him (in respect of the)</i> <i>soul</i> .  in the past ← <i>from yesterday</i> <i>(and) the day before yesterday</i> .
Deut 19:7	עַל־כֵּן אֲנִי מְצַוֶּה לֵאמֹר שְׁלֹשׁ עָרִים תִּבְדֹּל לָךְ: ס	That <i>is</i> why I am commanding you, saying, ‘You shall separate out three cities for yourself.’	
Deut 19:8	וְאִם־יִרְחִיב יְהוָה אֱלֹהֶיךָ אֶת־גְּבולֶךָ כַּאֲשֶׁר נִשְׁבַּע לְאַבְתָּיִךְ וְנָתַן לָךְ אֶת־כָּל־הָאָרֶץ אֲשֶׁר דִּבֶּר לָתֶת לְאַבְתָּיִךְ:	And <i>when</i> 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,	when: or <i>if</i> .  territory ← <i>border</i> .

Deut 19:9	כִּי־תִשְׁמֹר אֶת־כָּל־הַמִּצְוָה הַזֹּאת לַעֲשׂוֹתָהּ אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֶיךָ וּלְלַכֵּת בְּדַרְכָּיו כָּל־הַיָּמִים וַיִּסְפָּף לְךָ עוֹד שְׁלֹשׁ עָרִים עַל הַשְּׁלֹשׁ הָאֵלֶּה:	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.	body of commandments ← <i>commandment</i> . Collective usage.  by carrying it out: gerundial use of the infinitive.  day after day ← <i>all days</i> .  add ← <i>add for yourself</i> .
Deut 19:10	וְלֹא יִשְׁפֹךְ דָּם נָקִי בְּקֶרֶב אֶרֶצְךָ אֲשֶׁר יְהוָה יְהוּה אֱלֹהֶיךָ נָתַן לְךָ נַחֲלָה וְהָיָה עָלֶיךָ דָּמִים: ס	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.	
Deut 19:11	וְכִי־יְהִיָּה אִישׁ שֹׂנֵא לְרֵעֵהוּ וְאָרַב לוֹ וְקָם עָלָיו וְהִכָּהוּ נֶפֶשׁ וּמָת וְנָס אֶל־אַחַת הָעָרִים הָאֵלֶּה:	But if there is a man who hates his neighbour, and he ambushes him and rises up against him, and he <u>strikes him lethally</u> , and he dies, and <i>the man</i> flees to one of these cities,	strikes him lethally ← <i>strikes</i> <i>him (in respect of) the soul</i> .
Deut 19:12	וּשְׁלַחוּ זִקְנֵי עִירוֹ וּלְקַחוּ אֹתוֹ מִשָּׁם וְנָתְנוּ אֹתוֹ בְּיַד גֹּאֵל הַדָּם וּמָת:	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.	
Deut 19:13	לֹא־תַחֲמוֹס עֵינֶיךָ עָלָיו וּבִעֲרַתָּ דָּם־הַנָּקִי מִיִּשְׂרָאֵל וְטוֹב לְךָ: ס	Your eye will not show pity on him, and you will <u>eradicate the</u> <u>guilt of innocent blood</u> from Israel, <u>so that things go well</u> for you.	eradicate ← <i>burn</i> .  so that: purposive use of the <i>vav</i> .
Deut 19:14	לֹא תִסֵּג גְּבוּל רֵעֶךָ אֲשֶׁר גָּבְלוּ רֵאשִׁימִים בְּנַחֲלָתְךָ אֲשֶׁר תִּנְחַל בְּאֶרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ לְרִשְׁתָּהּ: ס	You shall not move the boundary with your neighbour, which <u>will be marked out</u> <u>initially</u> in your inheritance which you will inherit in the land which the LORD your God is giving you to take possession of.	will be marked out initially ← <i>they will bound first</i> . Avoidance of the passive.
Deut 19:15	לֹא־יָקוּם עֵד אֶחָד בְּאִישׁ לְכָל־עוֹן וּלְכָל־חַטָּאת בְּכָל־חַטָּא אֲשֶׁר יַחֲטָא עַל־פִּי   שְׁנֵי עֵדִים אֹז עַל־פִּי שְׁלֹשָׁה־עֵדִים יָקוּם דָּבָר:	One witness against a man shall not stand for <u>any</u> iniquity or <u>any</u> sin – for <u>any</u> sinfulness <i>by</i> which he sins. <b>A case will stand at the</b> <b>attestation of two witnesses or</b> <b>at the attestation of three</b> <b>witnesses.</b>	<b>Matt 18:16, John 8:17, 2 Cor</b> <b>13:1.</b>  any (3x) ← <i>all</i> .  attestation (2x) ← <i>mouth</i> .
Deut 19:16	כִּי־יָקוּם עֵד־חָמָס בְּאִישׁ לְעִנּוֹת בּוֹ סָרָה:	If a <u>false</u> witness against a man rises up, to testify against him deviously,	false ← <i>violent</i> , but here in the sense of <i>doing violence to the</i> <i>law</i> .  deviously ← <i>turning aside</i> , <i>falsehood, apostasy</i> . Adverbial use of a noun, but perhaps ( <i>charge him with</i> ) <i>apostasy</i> .

Deut 19:17	וְעָמְדוּ שְׁנֵי־הָאָנָשִׁים אֲשֶׁר־לָהֶם הָרִיב לִפְנֵי יְהוָה לִפְנֵי הַכֹּהֲנִים וְהַשֹּׁפְטִים אֲשֶׁר יִהְיוּ בַיָּמִים הָהֵם:	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,	
Deut 19:18	וְדָרְשׁוּ הַשֹּׁפְטִים הַיָּטֵב וְהָנֶה עַד־שֶׁקֶל הָעֵד שֶׁקֶר עָנָה בְּאָחִיו:	and the judges will investigate thoroughly, and if the witness is a false witness – he has testified falsely against his brother –	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.
Deut 19:19	וַעֲשִׂיתֶם לוֹ כַּאֲשֶׁר זָמַם לַעֲשׂוֹת לְאָחִיו וּבַעֲרַתְתָּ הָרָע מִקִּרְבְּךָ:	then you will deal with him as he planned to deal with his brother, and <i>so</i> you will eradicate the evil from your midst.	eradicate ← <i>burn</i> .
Deut 19:20	וְהַנִּשְׁאָרִים יִשְׁמְעוּ וִירָאוּ וְלֹא־יִסְפוּ לַעֲשׂוֹת עוֹד בְּדָבָר הָרָע הַזֶּה בְּקִרְבְּךָ:	And those who remain will hear and fear, and they will not do such an evil thing as this <i>again</i> in your midst.	fear: see Deut 13:11.  again ← <i>again any more</i> . Pleonastic in Hebrew.
Deut 19:21	וְלֹא תַחֲוֶס עֵינְךָ נֶפֶשׁ בְּנֶפֶשׁ עֵין בְּעַיִן שֵׁן בְּשֵׁן יָד בְּיָד רֶגֶל בְּרֶגֶל: ס	And your eye will show no pity. A life for a life, 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־אֹיְבֶיךָ וְרָאִיתָ סוֹס וְרֶכֶב עִם רֶב מִמֶּךָ לֹא תִירָא מֵהֶם כִּי־יְהוָה אֱלֹהֶיךָ עִמָּךְ הַמַּעֲלֶךְ מֵאֶרֶץ מִצְרַיִם:	When you go out to war against your enemies, and you see horses and chariots – 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 כִּקְרַבְכֶם אֶל־הַמִּלְחָמָה וְנִגַּשׁ 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 קָרַבְתֶּם הַיּוֹם לְמִלְחָמָה עַל־אֹיְבֵיכֶם אֶל־יָרֵךְ לִבְבָּכֶם אֶל־תִּירָאוּ וְאֶל־תִּחַפְּזוּ וְאֶל־תִּעַרְצוּ 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 יְהוָה אֱלֹהֵיכֶם הַהֹלֵךְ עִמָּכֶם לְהִלָּחֵם לָכֶם עִם־אֹיְבֵיכֶם לְהוֹשִׁיעַ אֶתְכֶם:	For <i>it is</i> the LORD your God who goes with you, to fight for you against 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־חֹדֶשׁ וְלֹא חָנְכֹו יֵלֶךְ וְיָשֹׁב לְבֵיתֹו פְּנִימוֹת בַּמִּלְחָמָה וְאִישׁ אֲחֵר 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 כָּרֶם וְלֹא חָלְלֹו יֵלֶךְ וְיָשֹׁב לְבֵיתֹו פְּנִימוֹת בַּמִּלְחָמָה וְאִישׁ אֲחֵר יַחְלִלֵנּוּ:	And <u>what man</u> plants a vineyard and does not gather its vintage? Let him go and return to his house, so that he does not die in battle and another man gathers its vintage.	what man ← <i>who (is) the man who</i> .  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־אַרְשׁ אִשָּׁה וְלֹא לָקָחָהּ יֵלֶךְ וְיָשֹׁב לְבֵיתֹו פְּנִימוֹת בַּמִּלְחָמָה וְאִישׁ אֲחֵר יִקְחָנָהּ:	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	וְיִסְפוּ הַשְּׂטָרִים לְדַבֵּר אֶל־הָעָם וְאָמְרוּ מִי־הָאִישׁ הַיָּרֵא וְרֹדֵד הַלֵּבָב יֵלֶךְ וְיָשֹׁב לְבֵיתֹו וְלֹא יִמָּס אֶת־לֵבָב אֲחָיו כְּלִבָּבוֹ:	And the officers will further speak to the people, and they will say, ‘ <u>What man</u> 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 הַשְּׂטָרִים לְדַבֵּר אֶל־הָעָם וּפָקְדוֹ שָׂרֵי צְבָאוֹת בְּרָאשׁ 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 לְהִלָּחֶם עָלֶיהָ וּקְרָאתָ אֵלֶיהָ לְשָׁלוֹם:	When you approach a city to do battle against it, you will proclaim peace to it.	
Deut 20:11	וְהָיָה אִם־שָׁלוֹם תַּעֲנֶנָּךְ וּפִתְחָהּ לָךְ וְהָיָה כָּל־הָעָם הַנִּמְצָא־בָּהּ יִהְיוּ לָךְ לְמָס וְעַבְדוּךָ:	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 תִשְׁלִים עִמָּךְ וַעֲשִׂתָּה 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	וְנָתַנָּה יְהוָה אֱלֹהֶיךָ בְּיָדְךָ וְהִכִּיתָ אֶת־כָּל־זְכוּרָהּ לְפִי־חֶרֶב:	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	<p>רַק הַנָּשִׁים וְהַטָּף וְהַבְּהֵמָה וְכָל־אֲשֶׁר יִהְיֶה בָעִיר כָּל־שָׁלָלָה תִּבְזוּ לָךְ וְאָכַלְתָּ אֶת־שָׁלָל אֹיְבֶיךָ אֲשֶׁר נָתַן יְהוָה אֱלֹהֶיךָ לָךְ:</p>	<p>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.</p>	<p>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>).</p>
Deut 20:15	<p>בְּנִ תַעֲשֶׂה לְכָל־הָעָרִים הַרְחֻקֹת מִמָּוֶד מְאֹד אֲשֶׁר לֹא־מִעֲרֵי הַגּוֹיִם־הָאֵלֶּה הֵנָּה:</p>	<p>You will act like this with all the cities which <i>are</i> very remote from you, which <i>are</i> not of the following peoples</p>	<p>the following peoples ← <i>these peoples</i>. The reference is to the peoples listed in Deut 20:17.</p>
Deut 20:16	<p>רַק מִעֲרֵי הָעַמִּים הָאֵלֶּה אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ נִחְלָה לֹא תִתֶּיּה כָל־נַשְׁמָה:</p>	<p>(and 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 as an inheritance),</p>	<p>any ← <i>every</i>.  living thing ← <i>breath</i>.</p>
Deut 20:17	<p>כִּי־הִחָרַם תַּחֲרִימֶם הַחֲתִי וְהָאֱמֹרִי הַכְּנַעֲנִי וְהַפְּרִזִי הַחִוִּי וְהַיְבוּסִי כְאֲשֶׁר צִוָּךְ יְהוָה אֱלֹהֶיךָ:</p>	<p>for you will completely obliterate them: the Hittite and the Amorite, the Canaanite and the Perizzite, the Hivite and the Jebusite, as the LORD your God has commanded you,</p>	<p>completely obliterate: infinitive absolute.  Amorite: see Gen 10:16.</p>
Deut 20:18	<p>לְמַעַן אֲשֶׁר לֹא־יְלַמְדוּ אֶתְכֶם לַעֲשׂוֹת כָּל־תּוֹעֲבֹתָם אֲשֶׁר עָשׂוּ לֵאלֹהֵיהֶם וַחֲטָאתָם לִיהוָה אֱלֹהֵיכֶם: ס</p>	<p>so that they do not teach you to do the same as <i>any</i> of their abominations, which they perform for their gods, whereby you would be sinning against the LORD your God.</p>	<p>any ← <i>all</i>.</p>
Deut 20:19	<p>כִּי־תָצוּר אֶל־עִיר יָמִים רַבִּים לְהִלָּחֵם עָלֶיהָ לְתַפְשָׁהּ לֹא־תִשְׁחִית אֶת־עֵצָהּ לְגִדּוֹחַ עָלֶיהָ גִרְזֹן כִּי מִמֶּנּוּ תֹאכַל וְאַתָּה לֹא תִכְרֹת כִּי הָאָדָם עַץ הַשָּׂדֶה לִבָּא מִפְּנֵיךָ בַּמָּצוֹר:</p>	<p>For you will besiege the city for many days doing battle against it, to capture it. You will not destroy its trees <i>by applying</i> an axe to them, for you will eat from them. So you will not cut them down, <i>for is the wild tree a man who can confront you in the siege?</i></p>	<p>by applying ← <i>by thrusting</i>. Gerundial use of the infinitive.  for <i>is</i> the wild tree a man <i>who can</i> confront you in the siege?: AV differs ((<i>for the tree of the field is man's life</i>) to employ them in the siege).</p>
Deut 20:20	<p>רַק עֵץ אֲשֶׁר־תֵּדַע כִּי־לֹא־עֵץ מֵאֲכָל הוּא אֹתָהּ תִשְׁחִית וְכָרַת וּבְנִית מִצֹּר עַל־הָעִיר אֲשֶׁר־הוּא עֹשֶׂה עִמָּךְ מִלְחָמָה עַד רִדְתָּהּ: פ</p>	<p>But <i>as for</i> a tree which you know not <i>to be</i> a fruit tree, you may destroy it and cut <i>it</i> down, and you may build a siege engine against the city which is waging war with you, until its fall.</p>	<p>fruit tree ← <i>food tree</i>.  fall ← <i>descent</i>. Gerundial use of the infinitive.</p>
Deut 21:1	<p>כִּי־יִמָּצֵא חָלָל בְּאֶדְמָה אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ לְרִשְׁתָּהּ נִפֹל בַּשָּׂדֶה לֹא נֹדַע מִי הַכָּהוּ:</p>	<p>If a slain man 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,</p>	

Deut 21:2	וַיֵּצְאוּ זִקְנֵיךָ וּשְׁפָטֶיךָ וּמִדְדוּ אֶל-הָעָרִים אֲשֶׁר סְבִיבַת הַחֲלָל:	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 הַקְּרֵבָה אֶל-הַחֲלָל וּלְקַחוּ זִקְנֵי הָעִיר הַהוּא עֹגֶלֶת בָּקָר אֲשֶׁר לֹא-עָבַד בָּהּ אִישׁ לֹא-מִשְׁכָּה בַּעַל:	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</u> <u>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</i> <i>imposed</i> .
Deut 21:4	וְהוֹרְדוּ זִקְנֵי הָעִיר הַהוּא אֶת-הָעֹגֶלָה אֶל-נַחַל אֵיתָן אֲשֶׁר לֹא-יַעֲבֹד בּוֹ וְלֹא יִזְרַע וַעֲרְפוּ-שֵׁם אֶת-הָעֹגֶלָה בַּנַּחַל:	and the elders of that city will bring the calf down to <i>an area</i> <i>with a constantly flowing brook</i> , 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	וְנִגְּשׁוּ הַכֹּהֲנִים בְּנֵי לֵוִי כִּי בָם בָּחַר יְהוָה אֱלֹהֶיךָ לְשִׁרְתּוֹ וּלְבָרֶךְ בְּשֵׁם יְהוָה וְעַל-פִּיהֶם יְהִי כָל-רִיב וְכָל-נִגָּע:	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 <u>pronouncement</u> every quarrel and every <i>case of</i> violence will be <i>resolved</i> .	pronouncement ← <i>word</i> .
Deut 21:6	וְכָל זִקְנֵי הָעִיר הַהוּא הַקְּרֵבִים אֶל-הַחֲלָל יִרְחֲצוּ אֶת-יְדֵיהֶם עַל-הָעֹגֶלָה 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	וַעֲנוּ וְאָמְרוּ יָדֵינוּ לֹא *שִׁפְכָה **שִׁפְכוּ אֶת-הַדָּם הַזֶּה וְעֵינֵינוּ לֹא רָאוּ:	and they will testify and say, ' <u>Our hands did not shed</u> this blood, and our eyes did not see <i>anything</i> .	our hands did not shed: the <i>ketiv</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 לְעַמְּךָ יִשְׂרָאֵל אֲשֶׁר-פָּדִיתָ יְהוָה וְאַל-תִּתֵּן דָּם נָקִי בְּקֶרֶב עַמְּךָ יִשְׂרָאֵל וְנִכְפַּר 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>nithpael</i> stem-formation.
Deut 21:9	וְאַתָּה תִּבְעֵר הַדָּם הַנָּקִי מִקֶּרְבְּךָ 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 לַמִּלְחָמָה עַל־אֹיְבֶיךָ וַנִּתְּנוּ יְהוָה אֱלֹהֶיךָ בְּיָדְךָ וּשְׁבִיתָ שְׁבוּיוֹ:	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 בַּשְּׁבִיָּה אִשָּׁה יִפְתָּתָאָר וַחֲשַׁקְתָּ בָּהּ וּלְקַחְתָּ לָּךְ לְאִשָּׁה:	and you see in the body of captives a <u>beautiful</u> 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	וַהֲבֵאתָהּ אֶל־תּוֹךְ בֵּיתְךָ וְגִלַּחַהּ אֶת־רֹאשָׁהּ וְעָשְׂתָה 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־שְׂמֹלֶת שְׁבִיָּהּ מֵעָלֶיהָ וַיֵּשְׁבָה בְּבֵיתְךָ וּבִכְתָּהּ אֶת־אָבִיהָ וְאֶת־אִמָּהּ יָרַח יָמִים וְאַחֵר כֵּן תָּבוֹא אֵלֶיהָ וּבָעִלְתָּהּ וְהָיְתָה 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 herself</i> .
Deut 21:14	וְהָיָה אִם־לֹא חָפְצָתָ בָּהּ וּשְׁלַחְתָּהּ לְנַפְשָׁהּ וּמָכַר לֹא־תִמְכְּרָנָה בְּכֶסֶף לֹא־תִתְּעַמֵּר בָּהּ תַּחַת אֲשֶׁר עָנִיתָ: ס	And it will come to pass, if you are not pleased with her, that you will send her <i>away as she wishes</i> . And you will <u>certainly not sell</u> her for money. You shall not <u>trade</u> her, since you have <u>ravished</u> her.	as she wishes ← ( <i>according</i> ) <i>to her soul</i> . <hr/> certainly not sell: infinitive absolute. <hr/> trade: an option in [ST] ( <i>en faire le trafic</i> ). Or <i>harbour rancour towards</i> . <hr/> ravished: or <i>afflicted</i> .
Deut 21:15	כִּי־תִהְיֶיןָ לְאִישׁ שְׁתֵּי נָשִׁים הָאֶחָת אָהוּבָה וְהָאֶחָת שִׁנְאוּאָה וַיִּלְדוּ־לּוֹ בָנִים הָאָהוּבָה וְהַשְּׁנוּאָה וְהָיָה הַבֵּן הַבְּכוֹר לְשִׁנְיָאָה:	If a man has two wives, <b>one loved and one hated</b> , 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 <b>Rom 9:13</b> .
Deut 21:16	וְהָיָה בַּיּוֹם הַנִּחְלִילוֹ אֶת־בְּנוֹ אֶת אֲשֶׁר־יְהִיָּה לוֹ לֹא יוּכַל לְבַכֵּר אֶת־בֶּן־הָאָהוּבָה עַל־פְּנֵי בֶן־הַשְּׁנוּאָה 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־הַשְּׁנוּאָה יִכִּיר לָתֵת לוֹ פִּי שְׁנַיִם בְּכֹל אֲשֶׁר־יִמָּצֵא לוֹ כִּי־הוּא רִאשִׁית אָנּוּ לוֹ מִשְׁפָּט הַבְּכוֹרָה: 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 <u>he happens to have</u> , 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. <hr/> he happens to have ← <i>is found of his</i> .

Deut 21:18	כִּי־יְהִיָּה לְאִישׁ בֶּן סוֹרֵר וּמֹרֶה אֵינָנו שְׁמַע בְּקוֹל אָבִיו וּבְקוֹל אִמּוֹ וְיִסְרוּ 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	וְתַפְּשׁוּ 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 בְּנֵנוּ זֶה סוֹרֵר וּמֹרֶה אֵינָנו שְׁמַע 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 obey us. <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	וְרָגְמָהוּ כָּל־אֲנָשֵׁי עִירוֹ בְּאֲבָנִים וְמָת וּבִעֲרַת הָרָע מִקִּרְבֶּךָ וְכָל־יִשְׂרָאֵל יִשְׁמְעוּ וִירָאוּ: ס	Then all the men of the city will stone him, and he will die, and you will eradicate the evil from your midst, and all Israel will hear and fear.	stone: see Lev 20:2.  eradicate ← <i>burn</i> .  fear: see Deut 13:11.
Deut 21:22	וְכִי־יְהִיָּה בְּאִישׁ חֲטָא מִשְׁפַּט־מוֹת וְהוֹמָת וְתָלִית אֹתוֹ עַל־עֵץ:	If there is a conviction against a man – a capital charge – and he is put to death, then you will hang him on a tree.	conviction ← <i>sin</i> .  a capital charge ← <i>a judgment of death</i> .  tree: or <i>wood</i> .
Deut 21:23	לֹא־תָלִין נִבְלָתוֹ עַל־הָעֵץ כִּי־קָבֹר תִּקְבְּרֵנּוּ בַּיּוֹם הַהוּא כִּי־קָלַלְתָּ אֱלֹהִים תָּלוּי וְלֹא תִטְמָא אֶת־אֲדָמָתְךָ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ נַחֲלָה: ס	His corpse will not remain <b>on the tree</b> all night, but you will make a point of burying him on that day, <b>for a person hanging is an object of curse to God</b> , and you will not defile your land which the LORD your God is giving you <i>as</i> an inheritance.	<b>Gal 3:13.</b>  make a point of burying: infinitive absolute.  curse to God ← <i>curse of God</i> . Wider use of the construct state.  land ← <i>ground</i> .
Deut 22:1	לֹא־תִרְאֶה אֶת־שׁוֹר אָחִיךָ אֹ אֶת־שֵׂיוֹ נִדְחִים וְהִתְעַלְמָתָּ מֵהֶם הֲשִׁב תְּשִׁיבָם לְאָחִיךָ:	You shall not see your brother's ox or his sheep going astray and ignore it. You will make a point of returning it to your brother.	going astray ← <i>being driven or being induced</i> .  it (2x) ← <i>them</i> , but Hebrew uses a plural form after the disjunctive <i>or</i> .  make a point of returning: infinitive absolute.
Deut 22:2	וְאִם־לֹא קָרֹב אָחִיךָ אֲלֶיךָ וְלֹא יָדַעְתָּ וְאָסַפְתָּ אֶל־תּוֹךְ בֵּיתְךָ וְהָיָה עִמָּךְ עַד דְּרֹשׁ אָחִיךָ אֹתוֹ וְהִשְׁבֹּתוֹ לוֹ:	And if your brother <i>is</i> not a near relation to you, and you do not know him, then you will accommodate <i>the animal</i> in your household, and it will be with you until your brother searches for it, when you will return it to him.	accommodate <i>the animal</i> in ← <i>gather it into</i> .



Deut 22:3	וְכֵן תַּעֲשֶׂה לְחִמְרוֹ וְכֵן תַּעֲשֶׂה לְשִׁמְלָתוֹ וְכֵן תַּעֲשֶׂה לְכָל-אֲבֵדַת אָחִיךָ אֲשֶׁר-תֵּאבֹד מִמֶּנּוּ וּמִצֵּאתָהּ לֹא תוֹכֵל לְהִתְעַלֵּם: ס	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 feign ignorance.	he has lost ← <i>perishes / goes missing from him</i> .  are not permitted ← <i>are not able</i> .  feign ignorance: <i>hithpael</i> for feigning. Compare Gen 42:7. Alternatively, translate <i>ignore</i> , as in Deut 22:1, Deut 22:4.
Deut 22:4	לֹא-תִרְאֶה אֶת-חֲמֹר אוֹ אֶת שׁוֹרוֹ נִפְלִים בַּדֶּרֶךְ וְהִתְעַלַּמְתָּ מֵהֶם הֵקֵם תִּקֵּם עִמּוֹ: ס	You shall not see your brother's donkey or his ox fall by the way and ignore it. You will make a point of getting it up with him.	it ← <i>them</i> . See Deut 22:1.  make a point of getting <i>it</i> up: infinitive absolute.
Deut 22:5	לֹא-יְהִיָּה כְּלִי-גִבּוֹר עַל-אִשָּׁה וְלֹא-יִלְבַּשׁ גִּבּוֹר שִׁמְלַת אִשָּׁה כִּי תוֹעֵבֶת יְהוָה אֱלֹהֶיךָ כָּל-עֲשֵׂה אֵלֶּה: פ	There shall be no item of men's kit on a woman, and a man shall not wear a woman's clothing, for anyone doing these <i>things</i> is an abomination to the LORD your God.	anyone ← <i>everyone</i> .  abomination to ← <i>abomination of</i> , a subjective genitive (the LORD abominates).
Deut 22:6	כִּי יִקְרָא קוֹן-צִפּוֹר   לַפְּנִיךָ בַּדֶּרֶךְ בְּכָל-עֵץ   אוֹ עַל-הָאָרֶץ אֶפְרָחִים אוֹ בִּיצִים וְהָאִם רֹבֶצֶת עַל-הָאֶפְרָחִים אוֹ עַל-הַבִּיצִים לֹא-תִקַּח הָאִם עַל-הַבָּנִים: ס	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.	when outdoors ← <i>on the way</i> .  you come across ← <i>it meets before you</i> .  any ← <i>every</i> .
Deut 22:7	שִׁלַּח תִּשְׁלַח אֶת-הָאִם וְאֶת-הַבָּנִים תִּקַּח-לָךְ לְמַעַן יֵיטֵב לָךְ וְהֶאֱרַכְתָּ יָמִים: ס	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.	be sure to let the mother go: infinitive absolute.  but: adversative use of the <i>vav</i> .
Deut 22:8	כִּי תִבְנֶה בַּיִת חָדָשׁ וְעָשִׂיתָ מִעֻקָּה לְגִגֶּיךָ וְלֹא-תִשִּׂים דָּמִים בְּבֵיתְךָ כִּי-יִפֹּל הַנֶּפֶל מִמֶּנּוּ: ס	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.	so that: purposive use of the <i>vav</i> .  anyone falls ← <i>a faller falls</i> .
Deut 22:9	לֹא-תִזְרַע בְּרִמָּה בְּלֵאִים פֶּן-תִּקְדַּשׁ הַמְּלָאָה הַזֹּרַע אֲשֶׁר תִּזְרַע וּתְבוֹאֶת הַכֶּרֶם: ס	You shall not sow your vineyard with diverse species, so that the fulness of the seed which you sow and the produce of the vineyard are not profaned.	fulness: perhaps meaning the <i>purity of the species</i> .  profaned ← <i>sanctified</i> . Ironical; compare the irreverent use of <i>holy</i> in English, and <i>sacré</i> in French. Here the meaning may be to contaminate a pure seed.
Deut 22:10	לֹא-תַחְרֹשׁ בְּשׁוֹר-וּבַחֲמֹר יַחְדּוֹ: ס	You shall not plough with an ox and a donkey together.	
Deut 22:11	לֹא תִלְבַּשׁ שְׁעִטָּנוֹ צִמָּר וּפְשִׁתִּים יַחְדּוֹ: ס	You shall not wear compositely threaded material – wool and flax together.	

Deut 22:12	גְּדִלִים תַּעֲשֶׂה לָךְ עַל־אַרְבַּע כַּנְפוֹת כְּסוּתֶךָ אֲשֶׁר תִּכְסֶּה־בָּהּ: ס	You shall make yourself tassels on the four <u>sides</u> of your vesture with which you cover <i>yourself</i> .	sides ← <i>wings</i> .
Deut 22:13	כִּי־יִקַּח אִישׁ אִשָּׁה וּבָא אֵלֶיהָ וַיִּשְׁנָאָהּ:	If a man takes a wife, and he goes in to her, but he hates her,	
Deut 22:14	וְשֵׁם לָהּ עָלִילַת דְּבָרִים וְהוֹצִיא עָלֶיהָ שֵׁם רָע וְאָמַר אֶת־הָאִשָּׁה הַזֹּאת לָקַחְתִּי וְאָקְרַב אֵלֶיהָ וְלֹא־מָצָאתִי לָהּ בְּתוּלִים:	and he <u>fabricates pretexts</u> against her, and <u>publicizes a</u> <u>scandal</u> against her, and says, 'I took this wife, and I went close to her, but I found her not <i>to be a</i> <i>virgin</i> ',	fabricates pretexts ← <i>puts</i> <i>treatments of words</i> .  publicizes a scandal ← <i>brings</i> <i>out a bad name</i> .  a virgin ← <i>virginity</i> .
Deut 22:15	וְלָקַח אָבִי *הַנֶּעֱרָה וְהוֹצִיאוּ אֶת־בְּתוּלִי *הַנֶּעֱרָה אֶל־זִקְנֵי הָעִיר הַשְּׂעָרָה:	then the father of the <u>girl</u> and her mother will take and bring out <i>evidence of the virginity of the</i> <u>girl</u> to the elders of the city <u>at</u> <u>the gate</u> .	girl (2x): the <i>ketiv</i> has a masculine word, perhaps to be regarded as neuter, like <i>Mädchen</i> in German; the <i>qeré</i> has the feminine form.  at the gate ← <i>to the gate</i> . "Gate" perhaps standing for a courtroom at the gate.
Deut 22:16	וְאָמַר אָבִי *הַנֶּעֱרָה אֶל־הַזִּקְנִים אֶת־בְּתִי נָתַתִּי לְאִישׁ הַזֶּה לְאִשָּׁה וַיִּשְׁנָאָהּ:	And the father of the <u>girl</u> 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 שֵׁם עָלִילַת דְּבָרִים לֵאמֹר לֹא־מָצָאתִי לְבִתִּי בְּתוּלִים וְאֵלֶּה בְּתוּלֵי בְּתִי וּפָרְשׁוּ הַשֹּׂמְלָה לִפְנֵי זִקְנֵי הָעִיר:	And look, he has <u>fabricated</u> <u>pretexts</u> , saying, «I did not find your daughter <i>to be a virgin</i> , and this <i>is the evidence of the</i> virginity of my daughter.» ' And they will spread the <u>cloth</u> before the elders of the city.	fabricated pretexts: see v.14.  a virgin ← <i>virginity</i> .  cloth ← <i>garment</i> .
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	וַעֲנִשׁוּ אֹתוֹ מֵאָה כֶּסֶף וְנָתְנוּ לְאָבִי הַנֶּעֱרָה כִּי הוֹצִיא שֵׁם רָע עַל בְּתוּלַת יִשְׂרָאֵל וְלֹו־תִהְיֶה לְאִשָּׁה לְאִיּוֹבֵל לְשִׁלְחָהּ כָּל־יָמָיו: ס	and they will fine him a hundred <i>pieces of silver</i> , and they will give <i>them</i> to the father of the <u>girl</u> , for he <u>publicized a scandal</u> 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־אֵמֶת הִיא הַדָּבָר הַזֶּה לֹא־נִמְצְאוּ בְּתוּלִים *לַנֶּעֱרָה **לַנֶּעֱרָה:	But if this matter is true – <i>the</i> <i>evidence of the girl's virginity</i> is not found –	girl's: see v.15.

Deut 22:21	וְהוֹצִיאוּ אֶת-הַנֶּעֱרָה אֶל-פֶּתַח בֵּית-אָבִיהָ וּסְקִלוּהָ אַנְשֵׁי עִירָהּ בָּאֲבָנִים וּמָתָהּ כִּי-עָשְׂתָה גְבֻלָּה בְּיִשְׂרָאֵל לְזָנוֹת בֵּית אָבִיהָ וּבַעֲרַתָּ הָרָע מִקֶּרְבָּךְ: ס	then they will take the <u>girl</u> out to the door of her father's house, and the men of her city will <u>stone</u> her, and she will die, because she committed a folly in Israel <u>by fornicating in</u> her father's house, and you will <u>eradicate</u> the evil from your midst.	girl: see v.15. <hr/> stone: see Deut 13:10. <hr/> by fornicating: gerundial use of the infinitive. <hr/> eradicate ← <i>burn</i> .
Deut 22:22	כִּי-יִמָּצֵא אִישׁ שֹׁכֵב   עִם-אִשָּׁה בְּעֶלְתָּ-בָּעַל וּמָתוּ גַּם-שְׁנֵיהֶם הָאִישׁ הַשֹּׁכֵב עִם-הָאִשָּׁה וְהָאִשָּׁה וּבַעֲרַתָּ הָרָע מִיִּשְׂרָאֵל: ס	If a man is found lying with a woman who <i>is</i> married to a husband, then they shall die – <u>strictly</u> , both of them – the man lying with the woman, and the woman, and you will <u>eradicate</u> the evil from Israel.	strictly ← <i>also</i> , but with wider, intensifying scope. <hr/> eradicate ← <i>burn</i> .
Deut 22:23	כִּי יִהְיֶה נָעֵר **נֶעֱרָה בְּתוּלָה מֵאֶרֶשׁ לְאִישׁ וּמִצָּאָהּ אִישׁ בָּעִיר וְשֹׁכֵב עִמָּה:	If a virgin <u>girl</u> 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	וְהוֹצֵאתֶם אֶת-שְׁנֵיהֶם אֶל-שַׁעַר   הָעִיר הַהוּא וּסְקִלְתֶּם אֹתָם בָּאֲבָנִים וּמָתוּ אֶת-הַנֶּעֱרָה **הַנֶּעֱרָה עַל-דָּבָר אֲשֶׁר לֹא-צָעָקָה בָּעִיר וְאֶת-הָאִישׁ עַל-דָּבָר אֲשֶׁר-עָנָה אֶת-אִשְׁתּוֹ רַעָהּ וּבַעֲרַתָּ הָרָע מִקֶּרְבָּךְ: ס	then you will bring both of them out to the gate of that city <b>and</b> <u>stone</u> them, and they will die: the <u>girl</u> 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 <u>eradicate</u> the evil from your midst.	girl: see v.15. <hr/> <b>John 8:5.</b> <hr/> stone: see Deut 13:10. <hr/> eradicate ← <i>burn</i> .
Deut 22:25	וְאִם-בִּשְׂדֵּה יִמָּצֵא הָאִישׁ אֶת-הַנֶּעֱרָה **הַנֶּעֱרָה הַמְּאֻרְשָׁה וְהַחֲזִיקָבָהּ הָאִישׁ וְשֹׁכֵב עִמָּהּ וּמָתָהּ הָאִישׁ אֲשֶׁר-שֹׁכֵב עִמָּהּ לְבָדּוֹ:	But if the man finds the betrothed <u>girl</u> 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 דָּבָר אֵין *לֹנֵעַר **לֹנֵעֶרָה חֲטָא מוֹת כִּי כְּאִשֹּׁר יָקוּם אִישׁ עַל-רֵעֵהוּ וּרְצָחוֹ נָפֶשׁ בֶּן הַדָּבָר הַזֶּה:	and you will not do anything to the <u>girl</u> . The <u>girl</u> has not <i>committed</i> a capital sin, for as a man rises up against his neighbour and <u>strikes him dead</u> , so <i>is</i> this matter.	girl (2x): see v.15. <hr/> strikes him dead ← <i>murders him (in respect of the) soul</i> .
Deut 22:27	כִּי בִשְׂדֵה מִצָּאָהּ צָעָקָה *הַנֶּעֱרָה **הַנֶּעֱרָה הַמְּאֻרְשָׁה וְאֵין מוֹשִׁיעַ לָּהּ: ס	For he found her in the field, <i>and</i> the betrothed <u>girl</u> cried out, but she <i>did not have</i> a deliverer.	girl: see v.15.

Deut 22:28	כִּי־יִמְצָא אִישׁ *נֶעֱרָה **נַעֲרָה בְּתוּלָה אֲשֶׁר לֹא־אֲרֻשָּׁה וַתִּפְשָׁה וַשְּׁכַב עִמָּה וְנִמְצְאוּ:	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 עִמָּה לְאִבִּי *הַנֶּעֱרָה **הַנַּעֲרָה חֲמִשִּׁים כֶּסֶף וְלוֹ־תִהְיֶה לְאִשָּׁה תַּחַת אֲשֶׁר עָנָה לֹא־יֻכַּל שְׁלַחָה כָּל־יָמָיו: 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 <u>be allowed to</u> divorce her all his days.	girl's: see v.15.  be allowed to ← <i>be able to</i> .
Deut 22:30	לֹא־יִקַּח אִישׁ אֶת־אִשְׁתּוֹ אָבִיו וְלֹא יִגְלֶה כְּנָף אָבִיו: ס	A man shall not take his father's wife, and he shall not <u>uncover</u> his father's skirt.	uncover his father's skirt: i.e. <i>take his father's wife</i> . See Deut 27:20.
Deut 23:1	לֹא־יָבֹא פְצוּע־דָּבָא וְכָרוֹת שִׁפְכָּה בְּקֹהֶל 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	לֹא־יָבֹא מִמֶּזֶר בְּקֹהֶל יְהוָה גַּם דֹּוֹר עֲשִׂירִי לֹא־יָבֹא לוֹ בְּקֹהֶל יְהוָה: ס	No illegitimate offspring shall enter into the LORD's convocation. Even the tenth generation shall not take it upon <u>themselves to enter</u> into the convocation of the LORD.	shall not take it upon themselves to enter ← <i>shall not enter for</i> <i>itself</i> . Idiomatic.
Deut 23:3	לֹא־יָבֹא עַמּוֹנִי וּמוֹאָבִי בְּקֹהֶל יְהוָה גַּם דֹּוֹר עֲשִׂירִי לֹא־יָבֹא 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 <u>themselves to enter</u> into the LORD's convocation, <u>ever</u> ,	shall not take it upon themselves to enter: see Deut 23:2.  ever ← <i>up to the age</i> .
Deut 23:4	עַל־דִּבְרֵי אֲשֶׁר לֹא־קִדְּמוּ אֹתְכֶם בַּלֶּחֶם וּבַמַּיִם בַּדֶּרֶךְ בְּצִאתְכֶם מִמִּצְרָיִם וְאֲשֶׁר שָׂכַר עָלֶיךָ אֶת־בַּלְעָם בֶּן־בְּעֹזַר מִפְּתוֹר אֲרָם נֹהֲרִים 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.  Pethor in ← <i>Pethor of</i> .
Deut 23:5	וְלֹא־אָבָה יְהוָה אֱלֹהֶיךָ לִשְׁמֹעַ אֶל־בַּלְעָם וַיַּהֲפֹךְ יְהוָה אֱלֹהֶיךָ לְבָרְכָה אֶת־הַקְּלָלָה לְבִרְכָּה כִּי אָהֲבָךְ 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 וְטַבָּתָם כָּל־יָמֶיךָ לְעוֹלָם: ס	You shall not seek their peace or their welfare <u>at any time</u> , ever.	at any time ← <i>all your days</i> .  ever ← <i>for the age</i> .

Deut 23:7	לֹא־תִתְעַב אֲדָמִי כִּי אֶחָיִךְ הוא ס לֹא־תִתְעַב מִצְרִי כִּי־גֵר הָיִיתָ בְּאֶרֶץוֹ:	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־יֻלְּדוּ לָהֶם דֹּר 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 מַחֲנֶה עַל־אֹיְבֶיךָ וְנִשְׁמַרְתָּ מִכָּל דָּבָר רָע:	When you go out of your camp against your enemies, you will keep yourself from every evil thing.	thing: or <i>word</i> .
Deut 23:10	כִּי־יְהִי בָךְ אִישׁ אֲשֶׁר לֹא־יְהִי טָהוֹר מִקְרֵה־לַּיְלָה וַיֵּצֵא אֶל־מַחוּץ לַמַּחֲנֶה לֹא יָבֹא אֶל־תּוֹךְ הַמַּחֲנֶה:	If there is a man among you who becomes not clean, <i>by chance</i> at night, 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 יֵרָחַץ 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	וַיֵּל תְּהִיָּה לְךָ מַחוּץ לַמַּחֲנֶה וַיֵּצֵאתָ שָׁמָּה חֹץ:	And you will have a <u>place</u> outside the camp, and you will go there – outside –	place ← <i>hand</i> . Compare Isa 56:5.
Deut 23:13	וַיֵּתֵד תְּהִיָּה לְךָ עַל־אֲזָנֶיךָ וְהָיָה בְּשִׁבְתְּךָ חֹץ וְחִפְרִיתָ בָּהּ וְשִׁבְתָּ וּכְסִיתָ אֶת־צִאֲתֶיךָ:	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 <i>pegs</i> of the tabernacle. [CB]= <i>blade</i> . It was probably like a garden trowel.
Deut 23:14	כִּי יְהוָה אֱלֹהֶיךָ מֵתְהַלֵּךְ   בְּקֶרֶב מַחֲנֶיךָ לְהַצִּילְךָ וּלְתֵת אֹיְבֶיךָ לְפָנֶיךָ וְהָיָה מַחֲנֶיךָ קָדוֹשׁ וְלֹא־יִרְאֶה בָךְ עֲרוֹת דָּבָר וְשָׁב מֵאַחֲרֶיךָ: ס	When the LORD your God walks up and down in the midst of your camp, to deliver you and to <u>set</u> your enemies before you, your camp will be holy, and he shall not see <u>the nakedness of anything</u> 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־תִסְגֵּר עֶבֶד אֶל־אֲדֹנָיו אֲשֶׁר־יִנָּצֵל אֵלֶיךָ מֵעַם אֲדֹנָיו:	You shall not deliver back to his master a servant who has <u>escaped</u> 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 קָדָשׁ מִבָּנֵי 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 אֶתְנֶן זִזְנָה וּמִחִיר כָּלֵב בֵּית יְהוָה אֱלֹהֶיךָ לְכָל־נֶדֶר כִּי תִוָּעֲבֶת יְהוָה אֱלֹהֶיךָ גַּם־שְׁנֵיהֶם:	You shall not bring a harlot's immoral earnings or the proceeds of the sale of a dog <i>to</i> the house of the LORD your God for <u>any</u> vow, for <u>decidedly</u> 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 לְאָחִיךָ נֶשֶׁךְ בָּסֶף נֶשֶׁךְ אֶכֶל נֶשֶׁךְ כָּל־דָּבָר אֲשֶׁר יִשָּׁךְ:	You shall not lend to your brother at interest – interest <i>in</i> <i>terms</i> of money, interest <i>in terms</i> of food, <i>or</i> interest <i>in terms</i> of <u>anything</u> that one might exact as interest.	anything ← <i>everything</i> .
Deut 23:20	לְנֹכְרִי תַשִּׁיךְ וּלְאָחִיךָ 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 <u>undertaking of</u> <u>yours</u> 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 תֵאָחֵז לְשִׁלְמוֹ כִּי־דָרַשׁ יְדַרְשְׁנוּ יְהוָה אֱלֹהֶיךָ מִמֶּנְךָ וְהָיָה בְּךָ חֵטָא:	<b>When you make a vow to the LORD your God, you shall not be tardy in fulfilling it</b> , for the LORD your God will <u>certainly</u> <u>claim</u> it from you, <u>otherwise</u> there will be sin in you.	<b>Matt 5:33.</b>  in fulfilling: gerundial use of the infinitive.  certainly claim: infinitive absolute.  otherwise: contrastive use of the vav.
Deut 23:22	וְכִי תִחְדָּל לְנָדָר לֹא־יִהְיֶה בְּךָ חֵטָא:	But if you refrain from vowing, there will be no sin in you.	
Deut 23:23	מוֹצֵא שִׁפְתֶיךָ תִּשְׁמֹר וְעֹשִׂיתָ כְּאֲשֶׁר נָדַרְתָּ לַיהוָה אֱלֹהֶיךָ נִדְבָה אֲשֶׁר דִּבַּרְתָּ בְּפִיךָ: ס	Keep the utterance of your lips, and carry <i>it</i> out, in accordance with having vowed a freewill- offering to the LORD your God – <i>that</i> which you spoke with your mouth.	
Deut 23:24	כִּי תֵבֵא בְּכֶרֶם רֵעֶךָ וְאָכַלְתָּ עֲנָבִים כְּנֹפֶשֶׁךָ שְׂבָעָה וְאֶל־כֵּלֶיךָ לֹא תִתֵּן: ס	When you go into your neighbour's vineyard, you may eat grapes <u>as you desire</u> – your fill – but you shall not put <i>them</i> in <i>any</i> container of yours.	as you desire ← <i>according to</i> <i>your soul</i> .
Deut 23:25	כִּי תֵבֵא בְּקִמַּת רֵעֶךָ וְקִטַּפְתָּ מִלִּילָת בִּידְךָ וְחָרַמְשׁ לֹא תִנִּיף 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 וּבָעֻלָּה וְהָיָה אִם־לֹא תִמְצָאֶנָּה בְּעֵינָיו כִּי־מִצָּא בָּהּ עֲרוּת דָּבָר וְכָתַב לָהּ סֵפֶר כְּרִיתָתָהּ וְנָתַן בְּיָדָהּ וְשִׁלְחָהּ מִבֵּיתוֹ:	If a man takes a wife and marries her, it will be <i>the case</i> that if she does not find grace in his eyes, because he finds something shameful about her, then <b>he shall write her a deed of divorce and place it in her hand</b> , and he shall dismiss her from his house.	<b>Matt 5:31, Matt 19:7, Mark 10:4.</b>  something shameful about her ← <i>nakedness of a matter in her.</i>  deed ← <i>book.</i>
Deut 24:2	וַיֵּצֵאָה מִבֵּיתוֹ וְהָלְכָה וְהָיָתָה לְאִישׁ־אַחֵר:	And she will depart from his house and go <i>away</i> and become <i>the wife</i> of another man.	
Deut 24:3	וְשִׂנְאָהּ הָאִישׁ הָאֲחֵרוֹן וְכָתַב לָהּ סֵפֶר כְּרִיתָתָהּ 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 <u>statement</u> of divorce and place <i>it</i> in her hand, and he shall dismiss her from his house. Or if the subsequent husband who took her <i>to be</i> his wife dies,	statement ← <i>book.</i>
Deut 24:4	לֹא־יֹכֵל בְּעֻלָּה הָרִאשׁוֹן אֲשֶׁר־שִׁלְחָהּ לָשׁוּב לְקַחְתָּהּ לְהִיזֹת לֹא לְאִשָּׁה אַחֲרֵי אֲשֶׁר הִטְמִינָהּ בִּיְתוּעָבָהּ הוּא לִפְנֵי יְהוָה וְלֹא תַחֲטִיֵּא אֶת־הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ נַחֲלָה: ס	<i>then</i> the first husband, who dismissed her, cannot take her again to be his wife, after <u>she</u> <u>has been defiled</u> , for that <i>is</i> an abomination before the LORD, and you shall not <u>bring sin on</u> <u>the land</u> which the LORD your God is giving you <i>as</i> an inheritance.	she has been defiled: in a rare <i>hothpael</i> stem-formation.  bring sin on the land ← <i>cause the land to sin.</i>
Deut 24:5	כִּי־יִקַּח אִישׁ אִשָּׁה חֲדָשָׁה לֹא יֵצֵא בַּצֵּבָא וְלֹא־יַעֲבֹר עָלָיו לְכָל־דָּבָר נָקִי יִהְיֶה לְבֵיתוֹ שָׁנָה אַחָת וְשִׂמַּח אֶת־אִשְׁתּוֹ אֲשֶׁר־לָקַח: ס	When a man takes a <u>wife</u> and <u>is newly wed</u> , he shall not go out in the army, and <u>no duty will be imposed on him</u> . He will remain free for his household for one year, and he will please his wife whom he has taken.	a wife and is newly wed ← <i>a new wife.</i>  no duty will be imposed on him ← <i>there will not pass over him for any matter.</i>
Deut 24:6	לֹא־יַחְבֹּל רֵחִים וְרֶכֶב כִּי־נִפֶּשׁ הוּא חֵבֶל: ס	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> .	livelihood ← <i>soul</i> . Also modern laws do not permit taking a man's tools of his trade.
Deut 24:7	כִּי־יִמָּצֵא אִישׁ גֹּנֵב נֶפֶשׁ מֵאֶחָיו מִבְּנֵי יִשְׂרָאֵל וְהִתְעַמְרֻבוּ וּמָכְרוּ וּמָת הַגֹּנֵב הַהוּא וּבַעֲרֹתָ הָרָע מִקִּרְבְּךָ:	If a man is found stealing a <u>person</u> from his brothers – from the sons of Israel – and he <u>makes merchandise</u> of him, and he sells him, then that thief shall die. And <i>so</i> you will <u>eradicate</u> the evil from your midst.	person ← <i>soul.</i>  makes merchandise: see Deut 21:14 ( <i>trade</i> ).  eradicate ← <i>burn.</i>
Deut 24:8	הִשָּׁמֶר בְּנִגְע־הַצָּרַעַת לְשִׁמּוֹר מְאֹד וְלַעֲשׂוֹת כְּכֹל אֲשֶׁר־יֹאמְרוּ אֲתָכֶם הַכֹּהֲנִים הַלְוִיִּם כַּאֲשֶׁר צִוִּיתִם תִּשְׁמְרוּ לַעֲשׂוֹת: ס	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, <i>so</i> you will ensure <i>you</i> act.	

Deut 24:9	זְכוֹר אֶת אֲשֶׁר-עָשָׂה יְהוָה אֱלֹהֶיךָ לְמִרְיָם בְּדֶרֶךְ בְּצֵאתְכֶם מִמִּצְרָיִם: ס	Remember what the LORD your God did to <u>Miriam</u> , on the way when you were coming out of Egypt.	remember: infinitive absolute in the role of an imperative.  Miriam: see Num 12:10.
Deut 24:10	כִּי-תִשֶׁה בֶּרֶעַךְ מַשְׁאֵת מֵאוֹמָה לֹא-תָבֹא אֶל-בֵּיתוֹ לְעֵבֶט עִבְטוֹ:	If you lend anything to your neighbour <i>as a secured</i> loan, you shall not go into his house to take security for it.	
Deut 24:11	בַּחוּץ תַּעֲמֹד וְהָאִישׁ אֲשֶׁר אֶתָּה נֹשֶׂה בּוֹ יוֹצִיא אֵלֶיךָ אֶת-הָעִבּוֹט הַחוּצָה:	You shall stand outside, and the man to whom you are lending <i>with security</i> will bring out the security to you outside.	
Deut 24:12	וְאִם-אִישׁ עָנִי הוּא לֹא תִשָּׁכַב בְּעִבְטוֹ:	And if he <i>is</i> a poor man, do not go to bed <i>having his security</i> .	<i>having his security</i> ← <i>with his security</i> . Explained by the next verse.
Deut 24:13	הָשֵׁב תָּשִׁיב לוֹ אֶת-הָעִבּוֹט כִּבְּא הַשֶּׁמֶשׁ וְשָׁכַב בְּשִׁלְמָתוֹ וּבִרְכֶּךָ וְלֹךְ תִּהְיֶה צְדִיקָה לִפְנֵי 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 עָנִי וְאֶבְיֹן מֵאַחֶיךָ אוֹ מִגֵּרְךָ אֲשֶׁר בְּאַרְצֶךָ 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 תִּתֵּן שְׂכָרוֹ וְלֹא-תָבֹא עָלָיו הַשֶּׁמֶשׁ כִּי עָנִי הוּא וְאֵלָיו הוּא נֹשֵׂא 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 יָתוֹם וְלֹא תַחְבֹּל בְּגַד אַלְמָנָה:	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 בְּמִצְרָיִם וַיִּפְדֶּךָ יְהוָה אֱלֹהֶיךָ מִשָּׁם עַל-כֵּן אֲנִכִּי מְצֻוֶּה 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 עֹמֶר בְּשָׂדֶה לֹא תָשׁוּב לְקַחְתּוֹ לַגֵּר לִיתּוֹם וְלֹאֲלִמְנָה יִהְיֶה לְמַעַן יְבָרְכֶךָ יְהוָה אֱלֹהֶיךָ בְּכֹל מַעֲשֵׂה יָדֶיךָ:	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 undertaking of yours.	undertaking of yours: see Deut 15:10, but here <i>hands</i> .
Deut 24:20	כִּי תַחֲבֹט זֵיתֶךָ לֹא תִפְאַר אַחֲרָיֶךָ לַגֵּר לִיתּוֹם וְלֹאֲלִמְנָה יִהְיֶה: 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 כֶּרֶמְךָ לֹא תַעֲזֹל אַחֲרָיֶךָ לַגֵּר לִיתּוֹם וְלֹאֲלִמְנָה יִהְיֶה:	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	וְזָכַרְתָּ כִּי־עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרַיִם עַל־כֵּן אֲנִכִּי מְצִוֶּה 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־יִהְיֶה רִיב בֵּין אָנָשִׁים וְנִגְשׁוּ אֶל־הַמִּשְׁפָּט וּשְׁפָטוֹם וְהַצְדִּיקוּ אֶת־הַצָּדִיק וְהַרְשִׁיעוּ אֶת־הַרָשָׁע:	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 הַרָשָׁע וְהַפִּילוּ הַשֹּׁפֵט וְהִכּוּהוּ לִפְנָיו כְּדִי רִשְׁעָתוֹ בְּמִסְפָּר:	And it will be <i>the case</i> , if the one in the wrong <i>is</i> deserving of 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	אַרְבָּעִים יִכּוּהוּ לֹא יוֹסִיף פְּנֵי־יוֹסִיף לְהַכּוֹתוֹ עַל־אַלְהָהּ מִכָּה רַבָּה וְנִקְלָה אַחֲדִי לְעֵינֶיךָ: ס	He may beat him with forty strokes, <i>but</i> he shall not exceed <i>that</i> , so that he does not beat <u>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־תַחֲסֹם שׁוֹר בְּדִישׁוֹ: ס	<b>You shall not muzzle the ox when it is threshing.</b>	1 Cor 9:9, 1 Tim 5:18.
Deut 25:5	כִּי־יֵשְׁבוּ אָחִים יַחְדָּו וּמֵת אֶחָד מֵהֶם וּבֶן אֵין־לּוֹ לֹא־תִהְיֶה אִשְׁת־הַמֵּת הַחוּצָה לְאִישׁ זֶר יְבָמָה יָבֵא עָלֶיהָ וּלְקַחְתָּהּ לוֹ לְאִשָּׁה וַיְבָמָה:	<b>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</i> wife of a foreigner outside. <b>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.</b></b>	<b>Matt 22:24, Mark 12:19, Luke 20:28.</b>  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 יִקָּוֶה עַל־שֵׁם אָחִיו הַמֵּת וְלֹא־יִמָּחָה 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 לִקְחַת אֶת־יְבִמְתּוֹ וְעָלְתָהּ יְבִמְתּוֹ הַשְּׁעָרָה אֶל־הַזִּקְנִים וְאָמְרָה מֵאִין יִבְמִי 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 gate, to the elders, and say, ‘My brother-in-law <u>refuses</u> 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 מֵאִין [BHS-CA]). Alternatively, the sense ↗ <hr/> gate: standing for <i>court</i> .
Deut 25:8	וְקָרְאוּ־לוֹ זִקְנֵי־עִירוֹ וְדָבְרוּ אֵלָיו וְעָמַד וְאָמַר לֹא חָפַצְתִּי לִקְחָתָהּ:	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’,	↳ is for <i>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	וְנִגְשָׁה יְבִמְתּוֹ אֵלָיו לְעֵינֵי הַזִּקְנִים וְחָלְצָה נֶעֱלָו מֵעַל רַגְלוֹ וִירְקָה בִּפְנֵיו וְעָנְתָה וְאָמְרָה בְּכָה יַעֲשֶׂה לְאִישׁ אֲשֶׁר לֹא־יְבַנֶּה אֶת־בֵּית 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 בֵּית חָלוּץ הַנֶּעֱלָ: ס	And his name shall <u>be known</u> 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 וְקָרְבָּה אִשְׁתּוֹ הָאֶחָד לְהַצִּיל אֶת־אִישָׁהּ מִיַּד מִכָּהוּ וְשָׁלַחַה יָדָהּ וְהִחֲזִיקָהּ בִּמְבִשָּׁיו:	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	וְקָצַתָּה אֶת־כַּפָּהּ לֹא תַחֲסֹם עֵינֶךָ: ס	then you shall cut her hand off. Your eye shall not have pity.	
Deut 25:13	לֹא־יִהְיֶה לָּךְ 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־יִהְיֶה לָּךְ 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 יִהְיֶה־לָּךְ אֵיפָה שְׁלֵמָה וְצֶדֶק יִהְיֶה־לָּךְ לְמַעַן יֵאָרִיכוּ יָמֶיךָ עַל הָאֲדָמָה אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לָּךְ:	You shall have a full and just weight, you shall have a full and just <i>ephah</i> , so that your days may be prolonged on the <i>land</i> 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 תוֹעֲבַת יְהוָה אֱלֹהֶיךָ כָּל-עֲשֵׂה אֱלֹהַ כָּל עֲשֵׂה עוֹל: פ	For everyone <i>who</i> does those <i>things</i> is <u>an abomination</u> 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	זָכוֹר אֶת אֲשֶׁר-עָשָׂה לְךָ עַמְלֶק בְּדֶרֶךְ בְּצֵאתְכֶם מִמִּצְרַיִם:	Remember what Amalek did to you on the way when you were coming out of Egypt,	
Deut 25:18	אֲשֶׁר קָרַךְ בְּדֶרֶךְ וַיִּזְגַּב בְּךָ כָּל-הַנֶּחֱשָׁלִים אַחֲרֶיךָ וְאַתָּה עֵינֶיךָ וַיִּגָּע 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 בָּאָרֶץ אֲשֶׁר יְהוָה-אֱלֹהֶיךָ נָתַן לְךָ נַחֲלָה לְרִשְׁתָּהּ תִּמְחָה אֶת-זֵכֶר עַמְלֶק 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 וִירִשְׁתָּהּ וַיִּשְׁבַּת 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	וְלָקַחְתָּ מִרְאשִׁית   כָּל-פְּרִי הָאֲדָמָה אֲשֶׁר תָּבִיא מֵאֲרָצְךָ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ וְשָׂמְתָּ בַטֶּנָּא וְהִלַּכְתָּ אֶל-הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ לְשֹׁכֵן שְׁמוֹ שָׁם:	that you will take <i>some</i> of the firstfruit of every fruit of the land 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> ) ← <i>ground</i> .
Deut 26:3	וּבָאתָ אֶל-הַכֹּהֵן אֲשֶׁר יְהִי בַיָּמִים הָהֵם וְאָמַרְתָּ אֵלָיו הִגַּדְתִּי הַיּוֹם לַיהוָה אֱלֹהֶיךָ כִּי-בָאתִי אֶל-הָאָרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה לֵאבֹתֵינוּ 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 הַטֶּנָּא מִיָּדְךָ וְהִנִּיחוֹ לִפְנֵי מִזְבֵּחַ 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	וְעֲנִיתָ וְאָמַרְתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ אֲרָמִי אֲבִד אָבִי וַיֵּרֶד מִצְרַיִםה וַיֵּגֶר שָׁם בְּמִתִּי מֵעֵט וַיְהִי־שָׁם לְגוֹי גָּדוֹל עָצוּם וְרַב:	And you will respond and say before the LORD your God, ‘My father was an Aramaean who was 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	וַיַּרְעוּ אֹתָנוּ הַמִּצְרַיִם 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 אֱלֹהֵינוּ וַיִּשְׁמַע יְהוָה אֶת־קִלְנוֹ וַיֵּרָא אֶת־עֲנִינוֹ 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	וַיֹּצֵאֵנוּ יְהוָה מִמִּצְרַיִם בְּיָד חֲזָקָה וּבְזֹרֶעַ נְטוּיָה וּבְמֶרָא גָּדֹל וּבִאֲתוֹת וּבִמִּפְתִּים:	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 וְדָבָשׁ:	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 פְּרִי הָאֲדָמָה אֲשֶׁר־נָתַתָּה לִי יְהוָה וְהִנֵּחֹתִי לִפְנֵי יְהוָה אֱלֹהֶיךָ וְהִשְׁתַּחֲוִיתָ לִפְנֵי יְהוָה אֱלֹהֶיךָ:	And now look, I have brought the firstfruit of the land 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	וְשִׂמַּחְתָּ בְּכָל־הַטּוֹב אֲשֶׁר נָתַן־לְךָ יְהוָה אֱלֹהֶיךָ וּלְבֵיתְךָ אָתָּה וְהַלְוִי וְהַגֵּר אֲשֶׁר בְּקִרְבְּךָ: ס	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 לָעֹשֶׁר אֶת־כָּל־מַעֲשֶׂר תְּבוּאָתְךָ בַּשָּׁנָה הַשְּׁלִישִׁת שָׁנָת הַמַּעֲשֶׂר וְנָתַתָּה לַלְוִי לֶגֶר לִיתּוֹם וְלֹאֲלֻמָּנָה וְאָכְלוּ בְּשִׁעְרֶיךָ 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, <i>so</i> <i>that</i> they <i>can</i> eat at your gates and be satisfied,	so that: purposive use of the <i>vav</i> .

Deut 26:13	<p>וְאָמַרְתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ  בְּעֶרְתִּי הַקֹּדֶשׁ מִן־הַבַּיִת וְגַם  נָתַתִּיו לְלוֹי וְלִגֵּר לִיתְנוֹם  וְלֹא־לַמָּזֶה כְּכֹל־מִצְוֹתֶיךָ אֲשֶׁר  צִוִּיתָנִי לֹא־עֲבַרְתִּי מִמִּצְוֹתֶיךָ  וְלֹא שָׁכַחְתִּי:</p>	<p>you shall say before the LORD your God, ‘I have <u>conveyed</u> the holy <i>requirement</i> from my 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>.</p>	<p>conveyed ← <i>burned</i> ← <i>removed</i> (from my possession), with a sense of <i>utterness</i>.</p> <hr/> <p>body of commandments ← <i>commandment</i>. Collective usage.</p>
Deut 26:14	<p>לֹא־אֲכַלְתִּי בְּאֲנִי מִמֶּנּוּ  וְלֹא־בְעֶרְתִּי מִמֶּנּוּ בְּטִמָּא  וְלֹא־נָתַתִּי מִמֶּנּוּ לַמֵּת  שְׂמַעְתִּי בְּקוֹל יְהוָה אֱלֹהֵי  עֲשִׂיתִי כְּכֹל אֲשֶׁר צִוִּיתָנִי:</p>	<p>I have not eaten from it in my <u>frivolity</u>, nor have I <u>conveyed</u> any 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.</p>	<p>frivolity: or <i>sorrow</i>, which does not fit the context very well. The ground form is אָנָּן. The root meaning is <i>lightness</i>, <i>nothingness</i>.</p> <hr/> <p>conveyed: see Deut 26:13.</p> <hr/> <p>obeyed ← <i>heard the voice of</i>.</p>
Deut 26:15	<p>הַשְׁקִיפָה מִמַּעַן קֹדֶשְׁךָ  מִן־הַשָּׁמַיִם וּבֵרַךְ אֶת־עַמְּךָ  אֶת־יִשְׂרָאֵל וְאֵת הָאֲדָמָה  אֲשֶׁר נָתַתָּה לָּנוּ כַּאֲשֶׁר  נִשְׁבַּעְתָּ לֹאֲבֹתֵינוּ אֶרֶץ זָבַת  חֶלֶב וּדְבַשׁ: ס</p>	<p>Look down from your <u>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 מְצִוָּךָ  לַעֲשׂוֹת אֶת־הַחֻקִּים הָאֵלֶּה  וְאֶת־הַמִּשְׁפָּטִים וְשִׁמְרָתָךְ  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־יהוה האֱמַרְתָּ הַיּוֹם  לִהְיוֹת לְךָ לֵאלֹהִים וּלְלַכֵּת  בְּדַרְכָּיו וּלְשַׁמֵּר חֻקָּיו  וּמִצְוֹתָיו וּמִשְׁפָּטָיו וּלְשַׁמֵּעַ  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>וַיהוָה הָאֱמַיְרָךְ הַיּוֹם לִהְיוֹת  לְךָ לְעָם סְגֻלָּה כַּאֲשֶׁר  דִּבֶּר־לְךָ וּלְשַׁמֵּר 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	וּלְתִתֶּנָּךְ עָלֶיזֶן עַל כָּל־הַגּוֹיִם אֲשֶׁר עָשָׂה לְתִהְלָה וּלְשֵׁם וּלְתִפְאֶרֶת וּלְהִיתֶנָּךְ עַם־קֹדֶשׁ לַיהוָה אֱלֹהֶיךָ כַּאֲשֶׁר דִּבֶּר: ס	and to place you above all the nations which he has made, <i>to be</i> praise and renown and splendour, and for you to be a holy people to the LORD your God, as he has spoken.”	<i>to be</i> praise ← <i>for</i> praise.  The direct speech ending here started at Deut 5:1.
Deut 27:1	וַיֵּצֵא מֹשֶׁה וְזִקְנֵי יִשְׂרָאֵל אֶת־הָעָם לֵאמֹר שָׁמֹר אֶת־כָּל־הַמִּצְוֹת אֲשֶׁר אֲנִי מְצַוֶּה אֹתְכֶם הַיּוֹם:	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.	body of commandments ← <i>commandment</i> . Collective usage.
Deut 27:2	וְהָיָה בַּיּוֹם אֲשֶׁר תַּעֲבֹרוּ אֶת־הַיַּרְדֵּן אֶל־הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ וְהִקְמַתָּ לָךְ אֲבָנִים גְּדֹלוֹת וּשְׂדֵת אֹתָם בַּשִּׂיד:	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 <i>with</i> gypsum.	gypsum ← <i>the gypsum</i> . An unexpected definite article. See Gen 22:9.
Deut 27:3	וְכָתַבְתָּ עֲלֵיהֶן אֶת־כָּל־דְּבָרֵי הַתּוֹרָה הַזֹּאת בְּעֶבְרֶיךָ לְמַעַן אֲשֶׁר תָּבֹא אֶל־הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ   נֹתֵן לָךְ אָרֶץ זָבַת חֶלֶב וּדְבַשׁ כַּאֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵי־אֲבֹתֶיךָ לָךְ:	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.	
Deut 27:4	וְהָיָה בְּעֶבְרֵיכֶם אֶת־הַיַּרְדֵּן תָּקִימוּ אֶת־הָאֲבָנִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוֶּה אֹתְכֶם הַיּוֹם בְּהָר עִיבָל וּשְׂדֵת אוֹתָם בַּשִּׂיד:	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.	
Deut 27:5	וּבָנִיתָ שָׁם מִזְבֵּחַ לַיהוָה אֱלֹהֶיךָ מִזְבֵּחַ אֲבָנִים לֹא־תִנֶּיף עֲלֵיהֶם בַּרְזֵל:	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.	use ← <i>wield, lift, wave</i> .
Deut 27:6	אֲבָנִים שְׁלֵמוֹת תִּבְנֶה אֶת־מִזְבֵּחַ יְהוָה אֱלֹהֶיךָ וְהִעַלִּיתָ עָלָיו עֹלֹת לַיהוָה אֱלֹהֶיךָ:	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.	
Deut 27:7	וּזְבַחְתָּ שְׁלָמִים וְאָכַלְתָּ שָׁם וּשְׂמַחְתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ:	And you will sacrifice peace-offerings, and you will eat there, and you will rejoice before the LORD your God.	
Deut 27:8	וְכָתַבְתָּ עַל־הָאֲבָנִים אֶת־כָּל־דְּבָרֵי הַתּוֹרָה הַזֹּאת בְּאֵר הַיֵּטֵב: ס	And you will write on the stones all the words of this law. <u>Engrave <i>them</i> meticulously.</u> ”	engrave <i>them</i> meticulously: AV differs ( <i>very plainly</i> ), omitting <i>engrave</i> .

Deut 27:9	וַיְדַבֵּר מֹשֶׁה וְהַכֹּהֲנִים הַלְוִיִּם אֶל כָּל־יִשְׂרָאֵל לֵאמֹר הִסְכֵּת   וּשְׁמַע יִשְׂרָאֵל הַיּוֹם הַזֶּה נִהְיִיתָ לְעַם לַיהוָה אֱלֹהֶיךָ:	Then Moses and the Levite priests spoke to the whole of Israel and said, “Be quiet and listen, O Israel. This day you have become a people to the LORD your God.	be quiet: AV differs somewhat (take heed).
Deut 27:10	וּשְׁמַעְתָּ בְּקוֹל יְהוָה אֱלֹהֶיךָ וַעֲשִׂיתָ אֶת־מִצְוֹתָיו וְאֶת־חֻקֵּי אֲשֶׁר אֶנְכִּי מְצַוֶּה הַיּוֹם: ס	And you will obey the voice of the LORD your God, and you will carry out his commandments and his statutes which I am commanding you today.”	commandments: the consonantal text reads <i>commandment</i> , i.e. <i>body of commandments</i> .  obey ← hear.
Deut 27:11	וַיְצַו מֹשֶׁה אֶת־הָעָם בַּיּוֹם הַהוּא לֵאמֹר:	Then Moses commanded the people, on that day, and he said,	
Deut 27:12	אֵלֶּה יַעֲמִדוּ לְבָרֵךְ אֶת־הָעָם עַל־הַר גְּרִזִּים בְּעָבְרְכֶם אֶת־הַיַּרְדֵּן שְׁמֹעוֹן וְלֵוִי וַיהוּדָה וִישָׁשְׁכָר וַיֹּסֵף 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 יַעֲמִדוּ עַל־הַקְּלָלָה בְּהַר עֵיבָל רְאוּבֵן גָּד וְאַשֶּׁר וּזְבוּלֹן 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	וַעֲנוּ 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 וּמַסַּכָּה תּוֹעֵבַת יְהוָה מֵעֲשֵׂה יְדֵי חָרָשׁ וְשֵׁם בְּסֵתֶר וַעֲנוּ כָל־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 מַקְלֵה 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 בַּדֶּרֶךְ 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 מִשְׁפָּט גְּרִי־תוֹם וְאֶלְמָנָה וְאָמַר כָּל־הָעָם אָמֵן: ס	‘Cursed <i>is</i> he <i>who</i> perverts <i>the</i> <i>course of justice with</i> 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	אָרוֹר שֶׁכַּב עִם־אִשְׁתּוֹ אָבִיו כִּי גִלָּה כְּנָף 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	אָרוֹר שֶׁכַּב עִם־כָּל־בְּהֵמָה וְאָמַר כָּל־הָעָם אָמֵן: ס	‘Cursed <i>is</i> he <i>who</i> lies with <u>any</u> cattle.’ And all the people shall say, ‘Amen.’	any ← <i>all</i> .
Deut 27:22	אָרוֹר שֶׁכַּב עִם־אָחִתּוֹ בִּתְּאָבִיו אוֹ בִּתְּאֹמֹו 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	אָרוֹר שֶׁכַּב עִם־חֲתָנָתּוֹ 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 מִכֵּה רֵעֵהוּ בְּסֵתֶר וְאָמַר כָּל־הָעָם אָמֵן: ס	‘Cursed <i>is</i> he who strikes his neighbour in secret.’ And all the people shall say, ‘Amen.’	
Deut 27:25	אָרוֹר לֹקַח שֹׁחַד לְהַכּוֹת נַפְשׁ דָּם נָקִי וְאָמַר כָּל־הָעָם אָמֵן: ס	‘Cursed <i>is</i> he <i>who</i> accepts a bribe to <u>strike and shed the blood of an innocent person</u> .’ 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־הָעָם אָמֵן: פ	‘Cursed <i>is he</i> who does not establish the words of this law, <u>by doing them</u> .’ And all the people shall say, ‘Amen.’	<b>Gal 3:10.</b> <hr/> by doing: gerundial use of the infinitive.
Deut 28:1	וְהָיָה אִם־שָׁמַעְתֶּם תְּשִׁמַּע בְּקוֹל יְהוָה אֱלֹהֵיךָ לַשְׁמֹר לַעֲשׂוֹת אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אֲנִי מְצַוֶּה הַיּוֹם וּנְתַנֶּנְךָ יְהוָה אֱלֹהֵיךָ עָלָיוֹן עַל כָּל־גּוֹיֵי הָאָרֶץ:	And it will be <i>the case</i> , if you <u>rigorously obey</u> the voice of the LORD your God <u>by ensuring</u> 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 וְהַשִּׁיגְךָ כִּי תִשְׁמָע בְּקוֹל יְהוָה אֱלֹהֵיךָ:	And all the following blessings will come upon you and overtake you, if you <u>obey</u> the voice of the LORD your God.	the following ← <i>these</i> . <hr/> obey ← <i>hear</i> .
Deut 28:3	בָּרוּךְ אַתָּה בְּעִיר וּבְרוּךְ אַתָּה בַּשָּׂדֶה:	Blessed you <i>will be</i> in the town, and blessed you <i>will be</i> in the country.	
Deut 28:4	בָּרוּךְ פְּרִי־בִטְנְךָ וּפְרִי אֲדָמָתְךָ וּפְרִי בְהֶמְתְּךָ שִׁגְר אֲלֶפֶיךָ וְעֹשֶׂתֶרֹת צֹאנְךָ:	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	בְּרוּךְ טַנְאֶךָ וּמִשְׁאֲרֶתְךָ:	Blessed <i>will be</i> your basket and your <u>store</u> .	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 שָׁאֵר, in <i>hiphil</i> = <i>to retain</i> .
Deut 28:6	בְּרוּךְ אַתָּה בְּבֹאֶךָ וּבְרוּךְ אַתָּה בְּצֵאתְךָ:	Blessed you <i>will be</i> <u>in your coming</u> , and blessed you <i>will be</i> <u>in your going</u> .	in your coming ... in your going: gerundial use of the infinitive.
Deut 28:7	יְהוָה יִתֵּן יְהוָה אֶת־אֹיְבֶיךָ הַקָּמִים עֲלֶיךָ נִגְפִים לִפְנֶיךָ בְּדֶרֶךְ אֶחָד יֵצְאוּ אֵלֶיךָ וּבִשְׁבָעָה דְרָכִים יִנוּסוּ לִפְנֶיךָ:	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 <u>direction</u> , and they will flee in seven <u>directions</u> before you.	direction ... directions ← way ... ways. Compare 2 Chr 6:34.
Deut 28:8	יֵצֵא יְהוָה אִתְּךָ אֶת־הַבְּרָכָה בְּאֶסְמֶיךָ וּבְכָל מִשְׁלַח יָדְךָ וּבְרִכְךָ בְּאֶרֶץ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ:	The LORD will command the blessing <i>to be</i> with you in your storehouses and in every <u>undertaking of yours</u> , 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 תִשְׁמֹר אֶת־מִצְוֹת יְהוָה אֱלֹהֶיךָ וְהִלַּכְתָּ בְּדַרְכָּיו:	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 נִשְׁמָה יְהוָה נִקְרָא עֲלֶיךָ וַיִּירָאוּ מִמֶּךָ:	And all the <i>various</i> peoples of the earth will see that the name of the LORD <i>is what</i> you are called after, and they will be afraid of you.	<i>is what</i> you are called after ← <i>is called on over you</i> . Compare Amos 9:12, James 2:7.
Deut 28:11	וְהוֹתִרְךָ יְהוָה לְטוֹבָה בְּפִרְיָ בִטְנְךָ וּבְפִרְיָ בְּהֶמְתֶּךָ וּבְפִרְיָ אֲדָמָתְךָ עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאֲבֹתֶיךָ לֵאמֹר 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	יִפְתָּח יְהוָה לָךְ אֶת־אוֹצְרוֹ הַטּוֹב אֶת־הַשָּׁמַיִם לְתֶת מְטֵר־אֶרֶץ בְּעֵתוֹ וּלְבָרֶךְ אֶת כָּל־מַעֲשֵׂה יָדְךָ וְהָלִוִיתָ גּוֹיִם רַבִּים וְאַתָּה לֹא תִלְוֶה:	The LORD will open his good treasury to you – the heavens to give <u>rain</u> to your land in its season and to bless every work of your <u>hands</u> – 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	וְנִתַּנְךָ יְהוָה לְרֹאשׁ וְלֹא לְזָנָב וְהָיִיתָ רַק לְמַעַלָּה וְלֹא תִהְיֶה לְמַטָּה כִּי־תִשְׁמָע אֶל־מִצְוֹת יְהוָה אֱלֹהֶיךָ אֲשֶׁר אֲנִי מְצַוְךָ 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 <u>obey</u> 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 אֲנִי מִצְוֶה אֹתְכֶם הַיּוֹם יָמִין וּשְׂמֹאל לִלְכֹּת אַחֲרֵי אֱלֹהִים אֲחֵרִים לְעַבְדָּם: ס	And you shall not depart from any of the words which I am commanding you today, <i>neither</i> <i>to</i> the right nor <i>to</i> the left, <i>in</i> going 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 לְשָׁמֵר לַעֲשׂוֹת אֶת־כָּל־מִצְוֹתַי וְחֻקֹּתַי אֲשֶׁר אֲנִי מִצְוֶה הַיּוֹם וּבָאוּ עָלֶיךָ כָּל־הַקְּלָלוֹת הָאֵלֶּה וְהִשְׁיִגּוּךָ:	But it will come to pass, if you do not <i>obey</i> the voice of the LORD your God, <i>in ensuring</i> 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 <i>vav</i> .  obey ← <i>hear</i> .  in ensuring ← <i>in keeping</i> . Gerundial use of the infinitive.  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 וּמִשְׁאֲרֹתָךְ:	Cursed <i>will be</i> your basket and your <i>store</i> .	store: see Deut 28:5.
Deut 28:18	אָרוּר פְּרִי־בִטְנְךָ וּפְרִי אֲדָמָתְךָ שָׁגֶר אֲלֶפֶיךָ וְעִשְׂתָרוֹת צֹאנֶךָ:	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 בִּצְאֹתְךָ:	Cursed you <i>will be</i> in your coming, and cursed you <i>will be</i> in your going.	
Deut 28:20	יִשְׁלַח יְהוָה   בָּדָד אֶת־הַמָּאֲרָה אֶת־הַמְּהוּמָה וְאֶת־הַמְּגֵעֶרֶת בְּכָל־מַשְׁלַח יָדְךָ אֲשֶׁר תַּעֲשֶׂה עַד הַשְׁמִדָּךָ וְעַד־אֲבִדְךָ מִהָר מִפְּנֵי רָע מַעַלְלֶיךָ אֲשֶׁר עָזַבְתָּנִי:	The LORD will send the curse on you – turbulence and rebuke at every <i>undertaking of yours</i> 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 בָּךְ אֶת־הַדָּבָר עַד כִּלְתּוֹ אֶתְךָ מֵעַל הָאֲדָמָה אֲשֶׁר־אַתָּה בֹּא־שָׁמָּה לְרִשְׁתָּהּ:	The LORD will cause a plague to keep a hold on you <i>until it</i> finishes you off <i>in the land</i> 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 milicates against <i>he</i> here.  in the land ← <i>from off the</i> <i>ground</i> .
Deut 28:22	יִכָּבֶה יְהוָה בְּשַׁחֲפַת וּבִקְדַחַת וּבִדְלָקָת וּבִחְרָחַר וּבִחֶרֶב וּבִשְׂדֵפּוֹן וּבִירְקוֹן וּרְדָפוֹךָ עַד אֲבִדְךָ:	The LORD will strike you with tuberculosis and with fever and with inflammation and with burning and with <i>dehydration</i> , 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 שָׁמַיְךָ אֲשֶׁר עַל־רֹאשְׁךָ נְחֹשֶׁת וְהָאָרֶץ אֲשֶׁר־תַּחְתֶּיךָ בְּרֹזָל:	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 will be <u>iron</u> .	sky ... copper ... land ... iron: i.e. <i>a bleak outlook and a daily struggle</i> .
Deut 28:24	יִתֵּן יְהוָה אֶת־מָטָר אֲרָצְךָ אֲבָק וְעָפָר מִן־הַשָּׁמַיִם יֵרֵד עָלֶיךָ עַד הַשְׁמָדָךְ:	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	יִתְּנֶךָ יְהוָה   נִגְף לִפְנֵי אֹיְבֶיךָ בְּדֶרֶךְ אֶחָד תֵּצֵא אֵלָיו וּבִשְׁבָּעָה דְרָכִים תִּנּוֹס לִפְנֵיו 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 זָעָה to be a transposition of זָעָה, with [AnLx]. AV differs ( <i>removed</i> ).
Deut 28:26	וְהָיְתָה גְבֻלְתְּךָ לְמֶאֱכָל לְכָל־עוֹף הַשָּׁמַיִם וּלְבִהֶמֶת 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</i> no-one to frighten <i>them</i> away.	
Deut 28:27	יִכְבֶּה יְהוָה בְּשָׁחִין מְצָרִים *וּבַעֲפָלִים *וּבִטְחָרִים וּבִגְרָב וּבַחֲרָס אֲשֶׁר לֹא־תוּכַל לְהִרְפּוֹא:	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 בְּשָׁעָוֹן וּבְעוֹרוֹן וּבְתִמְהוֹן 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 Hebraic genitive.
Deut 28:29	וְהָיִיתָ מִמְשֵׁשׁ בַּצְּהָרִים כְּאִשֶּׁר יִמְשֵׁשׁ הָעוֹל בְּאֹפֶלָה וְלֹא תִצְלִיחַ אֶת־דְּרָכֶיךָ וְהָיִיתָ אֶדְ עָשׂוּק וְגָזוּל 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</i> no-one 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 תֵּאָרֵשׁ וְאִישׁ אַחֵר *יִשְׁגֹּלְנָה *יִשְׁכַּבְּנָהּ בֵּית תְּבִנָּה וְלֹא־תֵשֵׁב בּוֹ כֶּרֶם תִּטֵּעַ וְלֹא תִחַלְלֶנּוּ:	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 טֵבוּחַ לְעֵינֶיךָ וְלֹא תֹאכַל מִמֶּנּוּ חֲמֹךְךָ גָּזוּל 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</i> no-one to save <i>them</i> for you.	

Deut 28:32	בָּנֶיךָ וּבָנֹתֶיךָ נָתַתִּים לָעַם אַחֵר וְעֵינֶיךָ רֹאאוֹת וְכָלוֹת אֲלֵיהֶם כָּל־הַיּוֹם וְאֵין לָאֵל 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</i> <i>will be</i> nothing in the power of your hand.	
Deut 28:33	פְּרִי אֲדָמָתְךָ וְכָל־יְגִיעֶךָ יֹאכַל עַם אֲשֶׁר לֹא־יָדַעְתָּ וְהָיִיתָ רַק עָשׂוּק וְרָצוּץ כָּל־הַיָּמִים:	A people whom you have not known will eat the fruit of your ground, and all <u>your</u> <u>toil</u> , and you will be <i>nothing</i> but oppressed and crushed every day.	your toil: i.e. <i>the produce of your</i> <i>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 בְּשַׁחֲזִין רֶעַ עַל־הַבְּרָכִים וְעַל־הַשָּׁקִים אֲשֶׁר לֹא־תוּכַל לְהִרְפָּא מִכָּף רַגְלְךָ וְעַד קְדֻקְדָּךָ:	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	יֹלֶדְךָ יְהוָה אֲתָךְ וְאֶת־מִלְכְּךָ אֲשֶׁר תִּקְּים עָלֶיךָ אֶל־גֹּוִי אֲשֶׁר לֹא־יָדַעְתָּ אֶתָּה וְאֲבֹתֶיךָ וְעַבְדֶּדָת שָׁם אֱלֹהִים אַחֲרֵים עָץ וָאֶבֶן:	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 וּלְשִׁנְיָנָה בְּכָל־הָעַמִּים אֲשֶׁר־יִנְהַגְךָ יְהוָה שָׂמָה:	And you will be an <i>object of</i> astonishment, <i>the butt of</i> proverbs and taunts among all the <i>various</i> peoples where the LORD will lead you.	proverbs and taunts ← <i>a proverb</i> <i>and a taunt</i> .
Deut 28:38	זָרַע רַב תּוֹצִיא הַשָּׂדֶה וּמַעֲט תִּצְאֹף כִּי יַחְסְלוּנוּ הָאֲרָבָה:	You will take out much seed <i>to</i> the field, <u>but</u> you will gather little, because the swarming locust will devour it.	but: adversative use of the vav.
Deut 28:39	כִּרְמִים תִּטַּע וְעַבְדֶּדָת וַיִּין לֹא־תִשְׁתֶּה וְלֹא תִצְאֹף כִּי תֹאכְלוּנוּ הַתְּלַעֲת:	You will plant vineyards and cultivate <i>them</i> , <u>but</u> 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 תִסּוֹף כִּי יִשָּׁל זֵיתְךָ:	You will have olive trees <u>throughout</u> your territory, <u>but</u> you will not anoint <i>yourself with</i> the oil, for your <u>olives</u> will <u>fall</u> <u>off</u> <i>prematurely</i> .	throughout ← <i>in all</i> . olives ← <i>olive</i> . Collective usage. fall off <i>prematurely</i> : or, as <i>niphal</i> of שָׁל, <i>be plundered</i> .
Deut 28:41	בָּנִים וּבָנוֹת תּוֹלִיד וְלֹא־יִהְיוּ לְךָ כִּי יֵלְכוּ בַשָּׁבִי:	You will beget sons and daughters, but <u>they will not be</u> <u>with you</u> , for they will go into captivity.	they will not be with you ← <i>they</i> <i>will not be to / for / belonging to</i> <i>you</i> . AV differs somewhat ( <i>thou</i> <i>shalt not enjoy them</i> ), translating very freely.
Deut 28:42	כָּל־עֵצְךָ וּפְרִי אֲדָמָתְךָ יִירֶשׁ הַחֲצָלָל:	The chirping locust <u>will take</u> <u>possession</u> 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 מֵעַלָּה מֵעַלָּה וְאַתָּה תֵּרָד מִטָּה 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 יִלוֹךְ וְאַתָּה לֹא תִלְוֶנּוּ הוא יִהְיֶה לְרֹאשׁ וְאַתָּה תִּהְיֶה לְזָנָב:	He will lend to you, <i>but</i> you will not lend to him. He will become the head, and you will become the tail.	but: adversative use of the vav.
Deut 28:45	וְבָאוּ עָלֶיךָ כָּל-הַקְלָלוֹת הָאֵלֶּה וּרְדָפוּךָ וְהִשְׁגִּיחוּךָ עַד הַשְׁמָדֶךָ כִּי-לֹא שָׁמַעְתָּ בְּקוֹל יְהוָה אֱלֹהֶיךָ לְשָׁמֵר מִצְוֹתָיו וְחִקְתָּיו 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 <i>obey</i> the voice of the LORD your God <i>by keeping</i> his commandments and his statutes which he commanded you.	obey ← <i>hear</i> .  by keeping: gerundial use of the infinitive.
Deut 28:46	וְהָיוּ בָּךְ לְאֹת וּלְמוֹפֶת 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 מְרֹב כָּל:	because you did not serve the LORD your God, with joy and <i>cheerfulness</i> at the abundance of everything.	cheerfulness ← <i>goodness of heart</i> .
Deut 28:48	וְעֲבַדְתָּ אֶת-אֹיְבֶיךָ אֲשֶׁר יִשְׁלַחְנוּ יְהוָה בָּךְ בָּרָעָב וּבְצָמָא וּבְעִירָם וּבְחָסֶר כָּל וְנָתַן עָלַי בְּרִזְלִי עַל-צַוְאַרְךָ עַד הַשְׁמִידוֹ אֶתְּךָ:	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 <i>he has destroyed you</i> .	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 עָלֶיךָ גּוֹי מִרְחוֹק מִקְצֵה הָאָרֶץ כַּאֲשֶׁר יִדְּאָה הַנָּשָׂר גּוֹי אֲשֶׁר לֹא-תִשְׁמַע לְשׁוֹנוֹ:	The LORD will <i>mobilize</i> a people from afar against you, from the end of the earth, as the eagle <i>flies</i> – a people whose language you will not understand –	mobilize ← <i>raise; bear</i> .  flies: perhaps <i>swoops</i> . NH= <i>glides</i> .  understand ← <i>hear</i> .
Deut 28:50	גּוֹי עַז פָּנִים אֲשֶׁר לֹא-יִשָּׂא פָּנִים לְזָקֵן וְנָעַר לֹא יִחֹן:	a people of fierce appearance who do not <i>respect</i> the aged, nor do they show compassion to a boy.	respect ← <i>raise the face</i> .
Deut 28:51	וְאָכַל פְּרִי בְהֶמְתְּךָ וּפְרִי-אֲדָמָתְךָ עַד הַשְׁמָדֶךָ אֲשֶׁר לֹא-יִשְׁאִיר לְךָ דָּגָן תֵּירוֹשׁ וְיִצְהָר שִׁגְרֵי אֶלְפִיד וְעִשְׂתָּרֶת צֹאנֶךָ עַד הָאֲבִידוֹ אֶתְּךָ:	And <i>they</i> will eat the fruit of your cattle and the fruit of your <i>land</i> until you have been destroyed, and <i>they</i> will not leave you corn or new wine or new oil, offspring of your oxen or issue of your sheep, until <i>they</i> have destroyed you.	they (3x) ← <i>he</i> , i.e. <i>the fierce people</i> .  land ← <i>ground</i> .

Deut 28:52	וְהִצֵּר לָךְ בְּכָל-שְׁעֶיךָ עַד רֶדֶת חֲמֻלֶיךָ הַגְּבוּהוֹת וְהַבְּצֻרוֹת אֲשֶׁר אַתָּה בֹטָח בָּהֶן בְּכָל-אַרְצֶךָ וְהִצֵּר לָךְ בְּכָל-שְׁעֶיךָ בְּכָל-אַרְצֶךָ אֲשֶׁר נָתַן יְהוָה אֱלֹהֶיךָ לָךְ:	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.	they (2x) ← <i>he</i> , i.e. <i>the fierce people</i> .  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.  throughout (2x) ← <i>in all</i> .
Deut 28:53	וְאָכַלְתָּ פְּרִי-בִטְנֶךָ בָּשָׂר בְּנֶיךָ וּבְנֹתֶיךָ אֲשֶׁר נָתַן לָךְ יְהוָה אֱלֹהֶיךָ בְּמָצוֹר וּבְמָצוֹק אֲשֶׁר-יָצִיק לָךְ אֹיְבֶךָ:	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.	
Deut 28:54	הָאִישׁ הַרַךְ בֶּן וְהַעֲנָג מֵאֵד תֵּרַע עֵינָיו בְּאָחִיו וּבְאִשְׁתּוֹ חִיקוֹ וּבִיתֵר בָּנָיו אֲשֶׁר יוֹתִיר:	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</u> <u>has remaining</u> ,	be malevolently disposed ← <i>have an evil eye</i> .  he has remaining: or <i>he lets remain</i> .
Deut 28:55	מִתַּת   לְאֶחָד מֵהֶם מִבָּשָׂר בָּנָיו אֲשֶׁר יֹאכֵל מִבְּלִי הַשְּׂאִיר-לוֹ כֹּל בְּמָצוֹר וּבְמָצוֹק אֲשֶׁר יָצִיק לָךְ אֹיְבֶךָ בְּכָל-שְׁעֶיךָ:	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.	anything ← <i>everything</i> .
Deut 28:56	הַרְפָּה בֶּן וְהַעֲנָנָה אֲשֶׁר לֹא-נִסְתָּה כְּרִגְלָהּ הַצֵּג עַל-הָאָרֶץ מִהִתְעַנֵּג וּמִרָךְ תֵּרַע עֵינֶיהָ בְּאִישׁ חִיקָהּ וּבְבָנָהּ וּבְבִתָּהּ:	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 or 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,	or: we take this as a disjunctive use of the vav.  be malevolently disposed ← <i>have an evil eye</i> .
Deut 28:57	וּבְשִׁלְיֹתֶיהָ הַיּוֹצֵת   מִבֵּין רַגְלֶיהָ וּבְבָנֶיהָ אֲשֶׁר תֵּלֵד כִּי-תֹאכְלֶם בְּחֶסֶר-כָּל בִּסְתָר בְּמָצוֹר וּבְמָצוֹק אֲשֶׁר יָצִיק לָךְ אֹיְבֶךָ בְּשִׁעְרֶיךָ:	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,	placenta: AV differs ( <i>young one</i> ).

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.  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> .  tenacious ← <i>firm</i> .
Deut 28:60	והשיב בך את כל-מדונה 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> .  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 כאשר-שש יהוה עליכם להיטיב אתכם ולהרבות אתכם בן ישיש יהוה עליכם להאבד אתכם ולהשמיד אתכם ונסחתם מעל האדמה אשר-אתה בא-שמה לרשתה:	And it shall come to pass <i>that</i> 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.  land ← <i>ground</i> .
Deut 28:64	והפיצך יהוה בכל-העמים מקצה הארץ ועד-קצה הארץ ועבדת שם אלהים אחרים אשר לא-ידעת אתה ואבותיך 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 חַיֶּיךָ תְּלָאִים לְךָ מִגֵּד וּפְחַדְתָּ לַיְלָה וַיּוֹמָם וְלֹא תֵאֱמָן בְּחַיֶּיךָ:	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	בִּבְקֹר תֹאמַר מִי־יִתֶּן עֶרֶב וּבְעֶרֶב תֹאמַר מִי־יִתֶּן בֹּקֶר מִפֶּחַד לִבְבְּךָ אֲשֶׁר תִּפְחֹד וּמִמְרָאָה עֵינֶיךָ אֲשֶׁר תִּרְאֶה:	In the morning you will say, ‘If only it were evening!’ and in the evening you will say, ‘If only it were morning!’ because of fear in your heart <i>with</i> which you will be afraid, and for the <u>sight</u> of your eyes which you will see.	if only it were (2x) ← <i>who will give?</i>  sight of: i.e. <i>sight seen by</i> .
Deut 28:68	וְהִשִּׁיבֶךָ יְהוָה   מִצְרַיִם בְּאֲנִיּוֹת בְּדֶרֶךְ אֲשֶׁר אָמַרְתִּי לְךָ לֹא-תִסִּיף עוֹד לִרְאֹתָהּ וְהִתְמַכְרְתָם שָׁם לְאֹיְבֶיךָ לְעִבָדִים וּלְשִׁפְחוֹת 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 <i>you out</i> : [AnLx] includes a meaning of <i>redeem</i> .
Deut 29:1	אֵלֶּה דְּבָרֵי הַבְּרִית אֲשֶׁר-צִוָּה יְהוָה אֶת-מֹשֶׁה לַכָּתֹב אֶת-בְּנֵי יִשְׂרָאֵל בְּאֶרֶץ מוֹאָב מִלְּבַד הַבְּרִית אֲשֶׁר-כָּרַת אַתָּם בְּחֹרֵב: 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 לְפָרְעָה 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 הָאֵתֹת וְהַמִּפְתִּים 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 וְאָזְנִים לִשְׁמָעַ 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	וְאוֹלֶךְ אֶתְכֶם אַרְבָּעִים שָׁנָה בַּמִּדְבָּר לֹא-בָלוּ שְׁלֹמֹתֵיכֶם מֵעַלְיֶכֶם וְנַעֲלֹךְ 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 אֲכָלְתֶּם וַיֵּין וְשִׁכָּר 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-הַמָּקוֹם הַזֶּה וַיֵּצֵא סִיחֹן מֶלֶךְ-חֶשְׁבּוֹן וְעוֹג מֶלֶךְ-הַבָּשָׁן לִקְרֹאתָנוּ לְמִלְחָמָה וַנִּכֵּם:	And you came to this place, and Sihon king of Heshbon and Og king of Bashan 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 וּלְגָדִי וּלְחֻצֵי שֵׁבֶט הַמְּנַשֵּׁי:	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	וּשְׁמַרְתֶּם אֶת-דְּבָרֵי הַבְּרִית הַזֹּאת וַעֲשִׂיתֶם אֹתָם לְמַעַן תִּשְׁכְּלוּ אֵת כָּל-אֲשֶׁר תַּעֲשׂוּ: פ	Now you shall keep 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	אִתְּכֶם נֹצְבִים הַיּוֹם כָּלְכֶם לִפְנֵי יְהוָה אֱלֹהֵיכֶם רָאשֵׁיכֶם שְׂבֻטֵיכֶם זְקֻנֵיכֶם וְשִׁטְרֵיכֶם 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 בְּקֶרֶב מַחֲנֶיךָ מַחֲטָב עֹצֵיךָ עַד שֹׁאֵב 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	לְעָבְרְךָ בְּבְרִית יְהוָה אֱלֹהֶיךָ וּבְאֻלָּתוֹ 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-אִתְּךָ הַיּוֹם   לֹא לְעַם וְהוּא יְהִי-לְךָ לֵאלֹהִים כְּאֲשֶׁר דִּבַּרְתָּ וְכְאֲשֶׁר נִשְׁבַּע 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 אַתְּכֶם לְבַדְכֶם אֲנִי כֹּרֵת אֶת-הַבְּרִית הַזֹּאת וְאֶת-הָאֻלָּה 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 יִשְׁנֹו פֹה עִמָּנוּ עַמָּד הַיּוֹם לִפְנֵי יְהוָה אֱלֹהֵינוּ וְאֵת אֲשֶׁר אֵינָנו פֹּה 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 יֹדְעֹתֶם 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	וַתֵּרְאוּ אֶת־שִׁקּוּצֵיהֶם וְאֵת גִּלְלֵיהֶם עֵץ וָאֶבֶן 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	פֶּן־יֵישׁ בְּכֶם אִישׁ אִו־אִשָּׁה אֹ מִשְׁפָּחָה אִו־שִׁבְט אֲשֶׁר לִבָּבוּ פָנָה הַיּוֹם מֵעַם יְהוָה אֱלֹהֵינוּ לָלֶכֶת לַעֲבֹד אֶת־אֱלֹהֵי הַגּוֹיִם הָהֵם פֶּן־יֵישׁ בְּכֶם שָׂרֵשׁ פְּרָה רָאשׁ וְלַעֲנָה:	<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, <i>by</i> <i>going</i> 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־דְּבָרִי הָאֵלֹהִים הַזֵּאת וְהִתְבָּרַךְ בְּלִבָּבוּ לֵאמֹר שָׁלוֹם יִהְיֶה־לִּי כִּי בִשְׂרָרוֹת לִבִּי אֵלֶּךְ לִמְעַן סָפוֹת הָרָוָה אֶת־הַצִּמָּאָה:	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 to 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 add (or destroy) satiated with</i> <i>thirsty</i> . An ↗
Deut 29:20	לֹא־יֵאבֹה יְהוָה סְלַח לוֹ כִּי אֲזִי יַעֲשֶׂן אֶף־יְהוָה וְקִנְאָתוֹ בְּאִישׁ הַהוּא וּרְבָצָה בּוֹ כָּל־הָאֵלֹהִים הַכְּתוּבָה בְּסֵפֶר הַזֶּה וּמָחָה 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	וְהִבְדִּילֹו יְהוָה לְרַעָה מִכָּל שִׁבְטֵי יִשְׂרָאֵל כָּכָל אֱלֹות 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	וְאָמַר הַדּוֹר הָאַחֲרוֹן בְּיָנֶכְם אֲשֶׁר יָקוּמוּ מֵאַחֲרֵיכֶם וְהַנִּכְרִי אֲשֶׁר יָבֹא מֵאַרֶץ רְחוֹקָה וְרָאוּ אֶת־מַכּוֹת הָאָרֶץ הַהוּא וְאֶת־תַּחֲלָאִיהָ אֲשֶׁר־תָּלָה יְהוָה בָּהּ:	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 <u>blows on</u> this land, and its sicknesses with which the LORD made it sick –	blows on ← <i>blows of</i> , an objective genitive.
Deut 29:23	גִּפְרִית וּמֶלַח שְׂרָפָה כָּל־אַרְצָהּ לֹא תִזְרַע וְלֹא תִצְמַח וְלֹא־יַעֲלֶה בָּהּ כָּל־עֵשֶׂב כַּמְהַפֵּכֶת סֹדֶם וְעִמְרָה אֲדָמָה *וּצְבִיִּים **וּצְבוּיִם אֲשֶׁל הַפֶּדָּה יִהְיֶה בְּאַפּוֹ וּבְחִמָּתוֹ:	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 <i>in</i> the overthrow of Sodom and Gomorrah, Admah and Zeboim, which the LORD overthrew in his anger and in his fury.	Zeboim: the <i>ketiv</i> is a spelling variation of the <i>qeré</i> .  salt: perhaps standing for <i>saltpetre</i> (potassium nitrate).  the whole land ← <i>its (fem.) whole land</i> .  no grass ← <i>not ... all grass</i> .
Deut 29:24	וְאָמְרוּ כָּל־הַגּוֹיִם עַל־מָה עָשָׂה יְהוָה כִּכָּה לָאָרֶץ הַזֹּאת מָה חֲרִי הָאֵף הַגָּדוֹל הַזֶּה:	And all the nations will say, ‘Why did the LORD act so towards this land? What <i>was the reason for</i> the kindling of this great anger?’	
Deut 29:25	וְאָמְרוּ עַל אֲשֶׁר עָזְבוּ אֶת־בְּרִית יְהוָה אֱלֹהֵי אֲבֹתָם אֲשֶׁל כָּרַת עִמָּם בְּהוֹצִיאָו אֹתָם מֵאֶרֶץ מִצְרָיִם:	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.	
Deut 29:26	וַיֵּלְכוּ וַיַּעֲבְדוּ אֱלֹהִים אֲחֵרִים וַיִּשְׁתַּחֲווּ לָהֶם אֱלֹהִים אֲשֶׁר לֹא־יָדְעוּם וְלֹא חָלַק לָהֶם:	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.	
Deut 29:27	וַיַּחֲרֹאֶף יְהוָה בָּאָרֶץ הַהוּא לְהָבִיא עָלֶיהָ אֶת־כָּל־הַקְּלָלָה הַכְּתוּבָה בְּסֵפֶר הַזֶּה:	And the anger of the LORD was kindled against that land, <i>in bringing</i> on it the whole curse which <i>is</i> written in this book.	in bringing: gerundial use of the infinitive.
Deut 29:28	וַיִּתְּשֵׁם יְהוָה מֵעַל אֲדָמָתָם בָּאֵף וּבְחִמָּה וּבִקְצֹף גָּדוֹל וַיִּשְׁלַכֵם אֶל־אַרֶץ אַחֶרֶת כִּיּוֹם הַזֶּה:	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 <i>it is at</i> this day.’	land ← <i>ground</i> .
Deut 29:29	הַנְּסֻתֹת לַיהוָה אֱלֹהֵינוּ וְהַגְּלוֹת לָנוּ וּלְבָנֵינוּ עַד־עוֹלָם לַעֲשׂוֹת אֶת־כָּל־דְּבָרֵי הַתּוֹרָה הַזֹּאת: ס	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.	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.

Deut 30:1	וְהָיָה כִּי-יָבֹאוּ עָלֶיךָ כָּל-הַדְּבָרִים הָאֵלֶּה הַבְּרָכָה וְהַקְּלָלָה אֲשֶׁר נָתַתִּי לְפָנֶיךָ וְהִשְׁבַּתְתָּ אֶל-לִבְבְּךָ בְּכָל-הַגּוֹיִם אֲשֶׁר הִדְיָחָךְ יְהוָה אֱלֹהֶיךָ שְׂמָחָה:	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 מְצַוֶּה הַיּוֹם אֹתָךְ וּבְנֶיךָ 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-שְׁבוּתְךָ וְרַחֲמָךְ וְשָׁב וּקִבְּצֶךָ מִכָּל-הָעַמִּים אֲשֶׁר הִפִּיצְךָ יְהוָה אֱלֹהֶיךָ שְׂמָחָה:	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-יְהִיָּה נִדְחָךְ בְּקֶצֶה הַשָּׁמַיִם מִשָּׁם יִקְבְּצֶךָ יְהוָה אֱלֹהֶיךָ וּמִשָּׁם יִקְחֶךָ:	<b>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.</b>	<b>Matt 24:31.</b>  <i>one of you has been driven ← your driven one.</i>
Deut 30:5	וְהֵבִיאֲךָ יְהוָה אֱלֹהֶיךָ אֶל-הָאָרֶץ אֲשֶׁר-יִרְשׁוּ אֲבֹתֶיךָ וִירְשָׁתָהּ וְהִיטִבָּךְ 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	וּמָלֵ יְהוָה אֱלֹהֶיךָ אֶת-לִבְבְּךָ וְאֶת-לִבְבִּי זָרַעְךָ 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 to you</i> 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	וְנָתַן יְהוָה אֱלֹהֶיךָ אֵת כָּל-הָאֱלֹת הָאֵלֶּה עַל-אֹיְבֶיךָ 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 מְצַוֶּה 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 בְּכָל   מַעֲשֵׂה יָדְךָ בְּפִרְי בִטְנְךָ וּבְפִרְי בְּהֶמְתֶּךָ וּבְפִרְי אֲדָמָתְךָ לְטוֹבָה כִּי   יָשׁוּב יְהוָה לַשּׁוֹשׁ עָלֶיךָ לְטוֹב כַּאֲשֶׁר-שָׂשׂ עַל-אַבְתֶּיךָ:	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 הַזֶּה 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 מִצְוֶיךָ הַיּוֹם לֹא-נִפְלְאוֹת הוּא מִמֶּנִּי וְלֹא רַחֲקָה 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 <i>from</i> <i>you</i> .	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 הַשָּׁמַיִמָּה וְיִקְחָהּ לָנוּ וְיִשְׁמַעְנוּ אֹתָהּ וְנַעֲשֶׂנָּה:	It <i>is</i> not in heaven, <b><i>with you</i></b> <b>saying</b> , ‘ <b>Who will go up to</b> <b>heaven</b> for us and fetch it for us, and <u>proclaim it to us</u> so that we <i>can</i> carry it out?’	<b>Rom 10:6.</b>  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 וְיִקְחָהּ לָנוּ וְיִשְׁמַעְנוּ אֹתָהּ וְנַעֲשֶׂנָּה:	And it <i>is</i> not across the sea, <b><i>with</i></b> <b>you</b> saying, ‘ <b>Who will go across</b> <b>to the other side of the sea</b> for us, to fetch it for us, and <u>proclaim it to us</u> , so that we <i>can</i> carry it out?’	<b>Rom 10:7.</b>  proclaim it to us: as in Deut 30:12.
Deut 30:14	כִּי-קְרוֹב אֵלֶיךָ הַדָּבָר מְאֹד בְּפִיךָ וּבִלְבָבְךָ לַעֲשׂוֹתוֹ: ס	For <b>the word</b> <i>is</i> <b>very near you</b> , <b>in your mouth and in your</b> <b>heart</b> , for <i>you</i> to carry it out.	<b>Rom 10:8.</b>
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 מִצְוֶיךָ הַיּוֹם לְאַהֲבָה אֶת-יְהוָה אֱלֹהֶיךָ לִלְכֹת בְּדַרְכָּיו וּלְשָׁמֵר מִצְוֹתָיו וְחֻקֹּתָיו וּמִשְׁפָּטָיו וְחַיֵּיתָ וּרְבִיתָ וּבֵרַכְךָ יְהוָה אֱלֹהֶיךָ בָּאָרֶץ אֲשֶׁר-אַתָּה בָּא-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 וְנִדְחַתָּ וְהִשְׁתַּחֲוִיתָ לֵאלֹהִים אַחֵרִים וַעֲבַדְתָּם:	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 תִּאבְדּוּן לֹא-תִאָּרִיכּוּ יָמִים עַל-הָאָדָמָה אֲשֶׁר אַתָּה 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 בְּכֶם הַיּוֹם אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ הַחַיִּים וְהַמָּוֶת נָתַתִּי לִפְנֶיךָ הַבְּרָכָה וְהַקְּלָלָה וּבַחֲרָתָּ בְּחַיִּים לְמַעַן תַּחֲיָה אַתָּה 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 וְאַרְךָ יָמֶיךָ לְשִׁבְתָּ עַל-הָאָדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לֵאמֹר לְתֶת 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	וַיָּלֶךְ 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 וָעֶשְׂרִים שָׁנָה אָנֹכִי הַיּוֹם לֹא-אוּכַל עוֹד לָצֵאת וּלְבֹא וַיְהִי וְאָמַר אֵלָיו 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 לִפְנֶיךָ הוּא-יִשְׁמִיד אֶת-הַגּוֹיִם הָאֵלֶּה מִלִּפְנֶיךָ וַיִּרְשָׁתָם יְהוֹשֻׁעַ הוּא עֹבֵר לִפְנֶיךָ 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 לְסִיחֹון 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	וְנָתַנְם יְהוָה לְפָנֶיכֶם 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־תִּירָאוֹ וְאַל־תַּעֲרָצוּ מִפְּנֵיהֶם כִּי   יְהוָה אֱלֹהֶיךָ הוּא הַהֹלֵךְ עִמָּךְ לֹא יִרְפֹּךְ 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. <b>He will not desert you nor forsake you.</b> ”	Heb 13:5.
Deut 31:7	וַיִּקְרָא מֹשֶׁה לַיהוֹשֻׁעַ וַיֹּאמֶר אֵלָיו לְעֵינֵי כָל־יִשְׂרָאֵל חֲזָק וְאַמֵּץ כִּי אִתָּה תָּבוֹא אֶת־הָעָם הַזֶּה אֶל־הָאָרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה לְאֲבֹתָם לָתֵת לָהֶם וְאַתָּה תִּנְחִילָנָה 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 הָוָה הוּא   הַהֹלֵךְ לְפָנֶיךָ הוּא יְהִי עִמָּךְ לֹא יִרְפֹּךְ וְלֹא יַעֲזֹבְךָ לֹא תִירָא וְלֹא תַחֲת:	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 הַנִּשְׂאִים 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	וַיֹּצֵא מֹשֶׁה אוֹתָם לֵאמֹר מִקֵּץ   שִׁבְעַת שָׁנִים בְּמַעַד שָׁנָה הַשְּׁמִטָּה בְּחַג 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 בְּמָקוֹם אֲשֶׁר יִבְחַר תִּקְרָא אֶת־הַתּוֹרָה הַזֹּאת נֶגֶד 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= לִרְאוֹת etc. which is even what [YLT] reads. The Samaritan reads <i>to show the face</i> . AV differs. <hr/> with them hearing ← <i>in their ears</i> .
Deut 31:12	הִקְהֵל אֶת־הָעָם הָאֲנָשִׁים וְהַנָּשִׁים וְהַטָּף וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ לְמַעַן יִשְׁמְעוּ וּלְמַעַן יִלְמְדוּ וַיִּרְאוּ אֶת־יְהוָה אֱלֹהֵיכֶם וְשִׁמְרוּ 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 וְלִמְדוּ לִירָאָה אֶת־יְהוָה אֱלֹהֵיכֶם כָּל־הַיָּמִים אֲשֶׁר אַתֶּם חַיִּים עַל־הַאֲדָמָה 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 יָמַי לָמוּת קְרָא אֶת־יְהוֹשֻׁעַ וְהִתְיַצְּבוּ בָּאֵהָל מוֹעֵד וְאַצְוֶנּוּ וַיֵּלֶךְ מֹשֶׁה וַיְהוֹשֻׁעַ וַיִּתְיַצְּבוּ בָּאֵהָל מוֹעֵד:</p>	<p>And the LORD said to Moses, “Look, <u>the days</u> are approaching for you to die. Call for Joshua and <i>both of</i> you stand in the <u>tent of contact</u>, and I will command him.” So Moses and Joshua went and stood in <u>the tent of contact</u>.</p>	<p>the days ... for you to die ← <i>your days</i> ... to die.</p> <hr/> <p><i>both of</i> you stand: the verb is plural.</p> <hr/> <p>the tent of contact (2x): see Ex 27:21.</p>
Deut 31:15	<p>וַיֵּרָא יְהוָה בָּאֵהָל בְּעַמּוּד עָנָן וַיַּעֲמֵד עַמּוּד הָעָנָן עַל־פֶּתַח הָאֵהָל: 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 הִנֵּךְ שֹׁכֵב עִם־אֲבֹתֶיךָ וְקָם הָעָם הַזֶּה וְזָנָה   אַחֲרַי   אֱלֹהֵי נְכַר־הָאָרֶץ אֲשֶׁר הוּא בְּא־שָׁמָּה בְּקִרְבּוֹ וְעִזְּבֵנִי וְהִפִּיל אֶת־בְּרִיתִי אֲשֶׁר כָּרַתִּי אִתּוֹ:</p>	<p>And the LORD said to Moses, “<u>You are about to</u> 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 <u>they</u> will forsake me and break my covenant which I made with <u>them</u>.</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 בַּיּוֹם־הַהוּא וְעִזְּבֹתַיִם וְהִסְתַּרְתִּי פָנַי מֵהֶם וְהָיָה לָאֵכָל וּמִצָּאָהוּ רָעוֹת רַבּוֹת וְצָרוֹת וְאָמַר בַּיּוֹם הַהוּא הֲלֹא עַל 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</i> not because my God <i>is</i> not in my midst <i>that</i> these evils have befallen me?’</p>	<p>for devouring: gerundial use of the infinitive.</p>
Deut 31:18	<p>וְאֲנֹכִי הִסְתַּר אֶסְתִּיר פָּנַי בַּיּוֹם הַהוּא עַל כָּל־הָרָעָה אֲשֶׁר עָשָׂה כִּי פָנָה אֶל־אֱלֹהִים אַחֲרָיִם:</p>	<p>But I will <u>definitely hide</u> 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	וְעַתָּה כְּתֹבוּ לָכֶם אֶת־הַשִּׁירָה הַזֹּאת וְלַמָּדָה אֶת־בְּנֵי־יִשְׂרָאֵל שִׁמָּה בְּפִיהֶם לְמַעַן תִּהְיֶה־לִּי הַשִּׁירָה הַזֹּאת לְעֵד בְּבִנִי יִשְׂרָאֵל:	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.	mouths ← <i>mouth</i> .  among: or, as AV, <i>against</i> . So AV differs.
Deut 31:20	כִּי־אָבִיאוּ אֹל־הָאָדָמָה   אֲשֶׁר־נִשְׁבַּעְתִּי לְאֲבֹתָיו זֶבֶת חֶלֶב וְדֹבֶשׁ וְאָכַל וּשְׂבַע וְדָשַׁן וּפָנָה אֶל־אֱלֹהִים אֲחֵרִים וַעֲבָדוּם וַנֶּאֱצֹנֵי וְהִפָּר אֶת־בְּרִיתִי:	For I will bring them into the <u>land</u> <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.	land ← <i>ground</i> .  his: i.e. <i>Israel (the man's)</i> . AV differs ( <i>their</i> ).
Deut 31:21	וְהָיָה כִּי־תִמְצָאֵן אֹתוֹ רָעוֹת רְבוֹת וְצָרוֹת וְעָנְתָה הַשִּׁירָה הַזֹּאת לְפָנָיו לְעֵד כִּי לֹא תִשְ�כַּח מִפִּי זִרְעוֹ כִּי יִדְעַתִּי אֶת־יִצְרוֹ אֲשֶׁר הוּא עֹשֶׂה הַיּוֹם בְּטָרִם אָבִיאוּ אֹל־הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי:	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 progeny, for I know their scheming which they are <u>devising</u> today, before I bring them into the land <i>about</i> which I swore.”	progeny ← <i>seed</i> .  devising ← <i>doing</i> .
Deut 31:22	וַיִּכְתֹּב מֹשֶׁה אֶת־הַשִּׁירָה הַזֹּאת בַּיּוֹם הַהוּא וַיְלַמְּדָהּ אֶת־בְּנֵי יִשְׂרָאֵל:	And Moses wrote this song on that day, and he taught it to the sons of Israel.	
Deut 31:23	וַיֹּצֵא אֶת־יְהוֹשֻׁעַ בֶּן־נֹון וַיֹּאמֶר חֲזַק וְאַמֵּץ כִּי אִתָּה תָּבִיא אֶת־בְּנֵי יִשְׂרָאֵל אֶל־הָאָרֶץ אֲשֶׁר־נִשְׁבַּעְתִּי לָהֶם וְאֲנִכִּי אֶהְיֶה עִמָּךְ:	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.”	
Deut 31:24	וַיְהִי   כְּכִלּוֹת מֹשֶׁה לְכָתֹב אֶת־דִּבְרֵי הַתּוֹרָה־הַזֹּאת עַל־סֵפֶר עַד תָּמָם:	And it came to pass when Moses had finished writing the words of this law in a book, in their entirety,	
Deut 31:25	וַיֹּצֵא מֹשֶׁה אֶת־הַלְוִיִּם נְשָׂאֵי אֲרוֹן בְּרִית־יְהוָה לֵאמֹר:	that Moses commanded the Levites, who carry the ark of the covenant of the LORD, and he said,	
Deut 31:26	לִקַּח אֵת סֵפֶר הַתּוֹרָה הַזֶּה וּשְׂמַתָּם אֹתוֹ מֵצַד אֲרוֹן בְּרִית־יְהוָה אֱלֹהֵיכֶם וְהָיָה־שָׁם בְּךָ לְעֵד:	“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> .	to you: or, ≈ as AV, <i>against you</i> . So AV differs.

Deut 31:27	כִּי אֲנֹכִי יֹדַעְתִּי אֶת־מָרִיָּד וְאֶת־עֲרֻפְךָ הַקָּשָׁה הֵן בְּעוֹדֶנִי חַי עִמָּכֶם הַיּוֹם מִמָּרִים הֵיתֶם עִם־יְהוָה וְאָף כִּי־אַחֲרֵי 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	הִקְהִילוּ אֵלַי אֶת־כָּל־זִקְנֵי שְׁבִטֵיכֶם וְשׁוֹטְרֵיכֶם וְאֲדָבְרָה בְּאָזְנֵיהֶם אֶת הַדְּבָרִים הָאֵלֶּה וְאֶעֱיֶדָה 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 יֹדַעְתִּי אַחֲרֵי מוֹתִי כִּי־הִשְׁחַת תִּשְׁחַתּוּן וְסָרְתָם מִן־הַדֶּרֶךְ אֲשֶׁר צִוִּיתִי אֶתְכֶם וְקָרָאת אֶתְכֶם הָרָעָה בְּאַחֲרֵית הַיָּמִים כִּי־תַעֲשׂוּ אֶת־הָרַע בְּעֵינֵי יְהוָה לְהַכְעִיסוֹ בְּמַעֲשֵׂה יְדֵיכֶם:	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־קְהֵל יִשְׂרָאֵל אֶת־דִּבְרֵי הַשִּׁירָה הַזֹּאת עַד תָּמָס: 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 וְאֲדַבְּרָה וּתְשַׁמַּע הָאָרֶץ אִמְרֵי־פִי:	“Give ear, O heaven, And let me speak. And hear, O earth, The words of my mouth.	
Deut 32:2	יַעֲרֶף כַּמָּטָר לִקְחֵי תִזְל כָּטֹל אִמְרָתִי בְּשֻׁעִירִים עַל־דֹּשָׁא וּכְרִבִּיבִים עַל־עֵשֶׂב:	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 יֵשֶׁם יְהוָה אֶקְרָא הָבוּ גִדְל לְאַלְהֵינוּ:	For I will proclaim the name of the LORD. Attribute greatness to our God!	
Deut 32:4	הַצּוֹר תָּמִים פָּעָלוֹ כִּי כָל־דְּרָכָיו מִשְׁפָּט אֵל אֱמוּנָה וְאֵין עוֹל צְדִיק וְיֹשֶׁר הוּא:	<i>He is</i> the rock; His work <i>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	שִׁחַת לוֹ לֹא בָנָיו מוֹמֵם דּוֹר 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 תִּגְמְלוּ-זֹאת עִם נָבָל וְלֹא חָכָם הֲלוֹא-הוּא אָבִיךָ קִנְיֶךָ הוּא עָשִׂיךָ וַיְכַנְּנֶךָ: Do you recompense the LORD <i>with</i> this, O foolish and unwise people? <i>Is</i> not he your father, Who purchased you? – The <i>one</i> who made you And fashioned you?	the <i>one</i> who ← <i>he</i> .
Deut 32:7	זְכֹר יָמֹת עוֹלָם בֵּינוּ שָׁנוֹת דּוֹר-וָדוֹר שְׁאַל אָבִיךָ וַיְגִדֶךָ זְקֵנֶיךָ וַיֹּאמְרוּ לָךְ: Remember the days of old; Discern the years Of generation <i>after</i> 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	בְּהִנָּחַל עֲלֵיוֹן גּוֹיִם בְּהַפְרִידוֹ בְּנֵי אָדָם יַצַּב גְּבֻלַּת עַמִּים לְמִסְפָּר בְּנֵי יִשְׂרָאֵל: <i>Of</i> when the MOST HIGH gave the nations their inheritance, <i>Of</i> when he separated the sons of Adam And appointed the borders of the <i>various</i> peoples According to the number of the sons of Israel.	
Deut 32:9	כִּי חֵלֶק יְהוָה עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ: For the portion of the LORD <i>is</i> his people. Jacob <i>is</i> the legacy of his inheritance.	legacy ← <i>portion measured out</i> .
Deut 32:10	יִמְצָאֵהוּ בְּאַרְץ מִדְבָּר וּבִתְהוֹ יִלֵּל יִשְׁמֹן יִסְבֶּבְנָהוּ יְבוֹנְנָהוּ יִצְרְנָהוּ בְּאִישׁוֹן עֵינָיו: He found him in a desert land And in the <u>howling</u> <u>desolation</u> of a wasteland. He <u>encircled</u> him <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	כְּנֹשֶׁר יַעִיר קִנּוֹ עַל-גּוֹזְלָיו יִרְחֹף יִפְרֹשׁ כַּנְפָּיו יִקְחֵהוּ יִשְׂאֵהוּ עַל-אַבְרָתוֹ: As an eagle stirs up its nest And flutters over its young And spreads its wings And takes <u>them</u> And carries <u>them</u> on its pinion.	them (2x) ← <i>him</i> .
Deut 32:12	יְהוָה בַּדָּד יִנְחֵנוּ וְאֵין עִמּוֹ אֱלֹ נֹכַר: The LORD alone leads him, And <i>there is</i> no foreign GOD with him.	

Deut 32:13	יִרְכְּבֵהוּ עַל-בְּמוֹתַי *בְּמַתִּי אֶרֶץ וַיֹּאכַל תְּנוּבַת שָׂדֵי וַיִּנְקְהוּ דָבֶשׁ מִסֶּלַע וְשֶׁמֶן מִחֲלֹמִישׁ צוּר:	He made him ride <u>on the heights</u> 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 <u>flinty outcrop</u> ,	on the heights: the <i>ketiv</i> and <i>qere</i> are different spellings of the same word.  flinty outcrop ← <i>flint of rock / outcrop</i> , a reverse Hebraic genitive.
Deut 32:14	חֲמֵאת בָּקָר וַחֲלָב צֹאן עִם-חֲלָב כְּרִים וְאֵילִים בְּגִי-בָשָׁן וְעִתּוּדִים עִם-חֲלָב כִּלְיוֹת חֹטֶה וְדָם-עֶגְב תִּשְׁתֶּה-חֶמֶר:	And butter from cattle, And milk from sheep, With the fat of fatted lambs, And rams <u>of the Bashan breed</u> , And goats <u>with fat</u> , And <u>choice wheat</u> . And <u>from the juice</u> of the grape One may drink wine.	of the Bashan breed ← <i>sons of Bashan</i> .  with fat: AV differs in association of the words.  choice wheat ← <i>kidneys of wheat</i> .  juice ← <i>blood</i> .  one ← <i>you</i> .
Deut 32:15	וַיִּשְׁמֶן יִשְׁרוּן וַיִּבְעֹט שְׁמֹנֶת עֲבִית כְּשִׁית וַיִּטֵּשׁ אֱלֹהֶהָ עָשָׂהוּ וַיִּנָּבֵל צוּר יִשְׁעָתוֹ:	But Jeshurun <u>became fat and recalcitrant</u> – You became fat, you became <u>indifferent</u> ; You became <u>apathetic</u> . And he forsook G O D Who made him, And he despised The rock of his salvation.	Jeshurun: i.e. <i>Israel</i> . See [CB].  became ... recalcitrant ← <i>kicked</i> .  indifferent ← <i>thick</i> .  apathetic ← <i>fat-covered</i> .
Deut 32:16	יִקְנֹאֵהוּ בְּזָרִים בְּתוֹעֵבֹת יִכְעִיסֵהוּ:	They provoked him to jealousy With <u>foreign customs</u> . They provoked him to anger With abominations.	foreign <i>customs</i> : AV differs, supplying <i>gods</i> .
Deut 32:17	יִזְבְּחוּ לִשְׂדִים לֹא אֱלֹהִים אֱלֹהִים לֹא יִדְעוּם חֲדָשִׁים מִקֶּרֶב בָּאוּ לֹא שְׁעָרוֹם אֲבֹתֵיכֶם:	<b>They sacrificed to demons, – Not to G O D –</b> To gods that they had not known – New <i>ones</i> that had recently arrived – Whom your fathers <u>never revered</u> .	<b>1 Cor 10:20.</b>  never revered ← <i>did not reverence</i> .
Deut 32:18	צוּר יִלְדָּךְ תִּשִּׁי וְתִשְׁכַּח אֱלֹהֶיךָ מִחֲלֻלְךָ:	You <u>became oblivious</u> to the rock That begot you, And you forgot the GOD Who brought you forth.	became oblivious: the possible roots שָׁחַ, שָׁיָה and נָשָׁה all mean <i>to forget</i> or <i>to neglect</i> .
Deut 32:19	וַיֵּרָא יְהוָה וַיִּנְאֹץ מִכַּעַס בָּנָיו וּבְנֹתָיו:	And the LORD saw <i>it</i> And despised <i>it</i> Because of the <i>provocation to anger</i> Of his sons and daughters.	

Deut 32:20	וַיֹּאמֶר אֶסְתִּירָה פָּנַי מֵהֶם אֶרְאֶה מָה אַחֲרֵיתָם כִּי דֹר תִּהְיֶה כֵּת הָמָּה בָּנִים 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 כְּעֶסְוִי בְּהִבְלִיָּהֶם וְאֲנִי אֶקְנִיאֵם בְּלֹא־עֵם בְּגוֹי נָבֵל אֲכַעִיסֵם:	They have provoked me to jealousy With <i>that which is</i> not GOD. They have provoked me to anger With their idols. <b>So I shall provoke them to jealousy With those who are not a people. By a foolish nation I will provoke them to anger.</b>	Rom 10:19.
Deut 32:22	כִּי־אֵשׁ קִדְחָהּ בְּאַפִּי וְתִיקַד עַד־שָׂאוֹל תַּחֲתִית וְתֹאכַל אֶרֶץ וִיבָלָה וְתִלְהֹט 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	אֶסְפָּה עָלֵימוֹ רָעוֹת חֲצִי אֲכַלֶּה־בָּם:	I will heap evils on them; I will expend my arrows on them.	
Deut 32:24	מִזֵּי רָעָב וּלְחָמִי רֶשֶׁף וְקָטָב מִרִירִי וְשׁוֹן־בְּהֵמוֹת אֲשַׁלַּח־בָּם עַם־חֲמַת זֹחֲלִי 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 vav in the word for <i>tooth</i> .
Deut 32:25	מִחוּץ תִּשְׁפֹּל־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, And the baby With the grey-haired <i>old</i> man.	

Deut 32:26	אֲמַרְתִּי אֶפְאַיֵּהֶם אֲשַׁבִּיתָהּ מֵאַנּוּשׁ זָכָרָם:	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> <i>mankind</i> .
Deut 32:27	לֹאִי כַעַס אוֹיֵב אָגוּר פֶּן־יִנָּכְרוּ צָרֵימוֹ פֶּן־יֹאמְרוּ יָדִינוּ 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</u> is <u>great</u> And <i>it</i> is not the LORD <i>Who</i> did all this.»	mistake <i>the situation</i> : AV differs ( <i>behave themselves strangely</i> ). <hr/> power ← <i>hand</i> . <hr/> is great ← <i>is high</i> .
Deut 32:28	כִּי־גֹוִי אֲבָד עֲצוֹת הֵמָּה 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	לֹו חֲכָמוֹ יִשְׁכִּילוּ זֹאת יָבִינוּ לְאַחֲרֵיתָם:	If only they would become wise And prudent <i>in this respect</i> , <i>That</i> they would understand their final state.	
Deut 32:30	אֵיכָּה יִרְדֹּף אֶחָד אֶלֶף וּשְׁנָיִם יִנִּסּוּ רַבְּבָה אִם־לֹא כִי־צוּרָם מְכָרָם וַיהוָה הִסְגִּירָם:	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 <i>vav</i> .
Deut 32:32	כִּי־מִגֶּפֶן סֹדֶם גִּפְנָם וּמִשְׁדָּמַת עֲמֹרָה עֲנַבְמוֹ עֲנַב־רִיז אֲשַׁכֵּלֶת מִרְתָּ 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 יֵינָם וְרָאשׁ פִּתְּנִים אֲכֹזָר:	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 כִּמְסַ עִמָּדִי חֲתָם בְּאוֹצְרֹתִי:	<i>Is</i> it not laid up in store with me, Sealed up in my treasures?	

Deut 32:35	<p>לִי נֶקֶם וְשָׁלֹם לְעַתְּתָמוּט  רָגְלָם בִּי קָרוֹב יוֹם אִידָם  וְחָשׁ עֲתִידָת לָמוּ:</p>	<p><b>Vengeance and retribution are mine.</b>  Their foot will totter in due  course,  For the day of their calamity  is near,  And their future hastens on.</p>	<p><b>Rom 12:19, Heb 10:30.</b></p>
Deut 32:36	<p>כִּי־יִדִין יְהוָה עַמּוֹ וְעַל־עַבְדּוֹ  יִתְּנָחֶם בִּי יִרְאָה בִּי־אֲזִלָּת יָד  וְאָפֶס עָצוֹר וְעִזּוֹב:</p>	<p>For <b>the LORD will judge his people</b>,  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 And abandoned</i>.</p>	<p><b>Heb 10:30.</b></p> <hr/> <p>the LORD will judge his people  (etc.): compare Ps 135:14.</p> <hr/> <p>power ← <i>hand</i>.</p> <hr/> <p>has gone: in an Aramaic form.</p> <hr/> <p>nothing but shut in and  abandoned: or <i>not defended and protected</i>. See ↗</p>
Deut 32:37	<p>וְאָמַר אֵי אֱלֹהֵימוֹ צוֹר חָסִיו  בּוֹ:</p>	<p>And he will say,  ‘Where <i>are</i> their gods  – The rock in which they  trusted –</p>	<p>↳ [CB] and Ex 23:5. AV differs  (<i>there is none shut up</i>).</p>
Deut 32:38	<p>אֲשֶׁר חָלַב זִבְחֵימוֹ יֹאכְלוּ  יִשְׁתּוּ יַיִן נְסִיכָם יִקְוֹמוּ  וַיַּעֲזְרָכֶם יְהִי עֲלֵיכֶם סִתְרָה:</p>	<p><i>Their gods</i> who consumed  the fat of their sacrifices  And drank the wine of their  libations?  Let them arise and help you;  Let there be protection over  you.’</p>	<p>libations ← <i>libation</i>.</p>
Deut 32:39	<p>רְאוּ   עֲתָה בִּי אֲנִי אֲנִי הוּא  וְאֵין אֱלֹהִים עִמָּדִי אֲנִי אֲמִית  וְאֶחֱיָה מִחֲצָתִי וְאֲנִי אֶרְפָּא  וְאֵין מִיָּדִי מִצִּיל:</p>	<p>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.  I dash to pieces, and I heal,  And <i>there is</i> no-one  Who delivers from my hand.</p>	<p>I dash to pieces, and I heal:  compare with Job 5:18.</p>
Deut 32:40	<p>כִּי־אֶשָּׂא אֶל־שָׁמַיִם יָדִי  וְאִמְרָתִי חֵי אֲנֹכִי לְעֹלָם:</p>	<p>For I have <u>raised my hand</u>  to heaven,  And I have stated  <i>That</i> I live age-abidingly.</p>	<p>raised my hand: i.e. <i>sworn</i>.</p>
Deut 32:41	<p>אֶם־שִׁנּוֹתִי בִּרְקַח חֲרָבִי  וְתִאחֲזוּ בְּמִשְׁפָּט יָדִי אֲשִׁיב  נֶקֶם לְצָרִי וְלִמְשִׁנָּאִי אֶשְׁלֵם:</p>	<p>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.</p>	<p>my glittering sword ← <i>the glitter / lightning of my sword</i>. A  reverse Hebraic genitive.</p> <hr/> <p>takes hold of <i>it</i>: AV differs, not  supplying “it”.</p> <hr/> <p>take ← <i>return</i>.</p>

Deut 32:42	אֲשַׁכִּיר חֲצִי מַדָּם וְחֶרְבִי תֹאכַל בְּשָׂר מַדָּם חָלָל וְשִׁבְיָהּ מִרָאשׁ פְּרָעוֹת אוֹיֵב:	I will make my arrows Drunk with blood, And my sword will consume flesh With the blood of the slain, And <i>of</i> 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 יֹשִׁיב לְעָרָיו וְכִפֹּר אֲדָמָתוֹ עִמּוֹ: פ	<b>Shout for joy, O nations and his people, For he will avenge The blood of his servants,</b> And he will retribute vengeance On his adversaries, And he will reconcile his land, And his people.”	<b>Rom 15:10, Rev 19:2.</b> The LXX includes <i>let all the angels of God worship him</i> in this verse, which is present in <b>Heb 1:6</b> .
Deut 32:44	וַיָּבֹא מֹשֶׁה וַיְדַבֵּר אֶת-כָּל-דִּבְרֵי הַשִּׁירָה-הַזֹּאת בְּאָזְנוֹ הָעָם הוּא וְהוֹשִׁעַ בֶּן-נּוּן:	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	וַיֵּכֵל 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 אֲנִי מַעֲד בְּכֶם הַיּוֹם אֲשֶׁר תִּצְוּם אֶת-בְּנֵיכֶם לִשְׁמֹר 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 <u>ensure</u> 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 מָחָם כִּי-הוּא חַיֵּיכֶם וּבְדַבְּרֵי 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-הָרֹעַבִּים הַזֶּה הַר-נֹבֹו אֲשֶׁר בְּאֶרֶץ מוֹאָב אֲשֶׁר עַל-פְּנֵי יְרֵחוֹ וּרְאֵה אֶת-אֶרֶץ כְּנָעַן אֲשֶׁר אֲנִי נֹתֵן לְבְנֵי יִשְׂרָאֵל לְאֻחֻזָּה:	“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	וּמָת בַּהָר אֲשֶׁר אַתָּה עֹלֶה שָׁמָּה וְהֶאָסַף אֶל-עַמִּיךָ כְּאֲשֶׁר-מָת אֶהֱרֹן אֶחָיֶךָ בְּהָר הַהוּא וַיֵּאָסֶף אֶל-עַמּוּיוֹ:	and die on the mountain which you are going up to, and be gathered to your people, as Aaron your brother died on Mount Hor, and he was gathered to his people,	people (2x) ← peoples.
Deut 32:51	עַל־אֲשֶׁר מָעַלְתָּם בִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל בְּמִי-מְרִיבַת קֹדֶשׁ מִדְּבַר-צֵן עַל אֲשֶׁר לֹא-קִדְשַׁתֶּם אוֹתִי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל:	because you dealt treacherously with me among the sons of Israel at the waters of Meribah- Kadesh, in the Desert of Zin, because you did not sanctify me among the sons of Israel.	you (2x): plural.
Deut 32:52	כִּי מֵנִגֵּד תִּרְאֶה אֶת-הָאָרֶץ וְשָׁמָּה לֹא תָבוֹא אֶל-הָאָרֶץ אֲשֶׁר-אֲנִי נֹתֵן לִבְנֵי יִשְׂרָאֵל: פ	So you will see the land ahead, but you will not go there, to the land which I am giving the sons of Israel.	
Deut 33:1	וְזֹאת הַבְּרָכָה אֲשֶׁר בֵּרַךְ מֹשֶׁה אִישׁ הָאֱלֹהִים אֶת-בְּנֵי יִשְׂרָאֵל לִפְנֵי מוֹתוֹ:	And this <i>is</i> the blessing <i>with</i> which Moses, a man of God, blessed the sons of Israel before his death.	
Deut 33:2	וַיֹּאמֶר יְהוָה מְסִינִי בָּא וְזָרַח מִשְׁעִיל לָמוֹ הוֹפִיעַ מֵהָר פָּאָרָן וְאַתָּה מֵרִבְבַּת קֹדֶשׁ מִימִינוֹ *אֲשֶׁר *אֲשֶׁר *אֲשֶׁר *אֲשֶׁר לָמוֹ:	And he said, The LORD came from Sinai, And he arose to them from Seir. He shone from Mount Paran, And <b>he came from tens of thousands of holy ones</b> . On his right <i>hand side</i> <i>Was a fiery mandate</i> for them.	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.  <b>Jude 1:14.</b>
Deut 33:3	אֵף חֲבַב עַמִּים כָּל-קִדְשָׁיו בְּיָדָךְ וְהֵם תָּכֹן לְרִגְלֶךָ יִשְׂרָאֵל מִדְּבַרְתֶּיךָ:	He very much loves the <i>various</i> peoples; All his holy <i>ones</i> are in your hand. And they are set down at your feet, <i>Where one is elevated by</i> <i>your discourses</i> .	feet ← <i>foot</i> .  is elevated by: AV differs ( <i>shall receive of</i> ).
Deut 33:4	תּוֹרָה צִוְּה-לָנוּ מֹשֶׁה מוֹרָשָׁה קִהְלַת יַעֲקֹב:	Moses commanded us a law – A legacy of the convocation of Jacob.	
Deut 33:5	וַיְהִי בִישְׁרוֹן מֶלֶךְ בְּהַתְּאֵסֶף רָאשֵׁי עָם יַחַד שְׁבֻטֵי יִשְׂרָאֵל:	And he became king in Jeshurun, Where the heads of the people were gathered Together <i>with</i> the tribes of Israel.	he: i.e. <i>the LORD</i> .  Jeshurun: see Deut 32:15.
Deut 33:6	יְחִי רְאוּבֵן וְאֶל-יָמָת וַיְהִי מִתִּיּוֹ מִסְפָּר: ס	‘May Reuben live and not die, And may his men <i>not</i> be few in number.’	and ... not: negatory use of the <i>vav</i> , after a preceding negation.

Deut 33:7	וְנָאֵת לַיהוּדָה וַיֹּאמֶר שְׁמַע יְהוָה קוֹל יְהוּדָה וְאֶל-עַמּוֹ תְּבִיאֵנּוּ יָדָיו רַב לֹא וְעֶזֶר 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 his abilities be of great service</i> to him, And may you be a help from his <i>adversaries</i> .'	concerning: or <i>to</i> or <i>for</i> . Applicable to the other tribes in this chapter. The preposition לָ means <i>concerning / about</i> in, e.g., Judg 9:54, Ps 3:2, Ps 41:5. <hr/> abilities ← <i>hands</i> . <hr/> adversaries: or <i>adversities</i> .
Deut 33:8	וּלְלֵוִי אָמַר תִּמְיָד וְאוּרִיָּד לְאִישׁ חֲסִידֶךָ אֲשֶׁר נָסִיתוֹ בְּמִסָּה תִרְיָבָהוּ עַל-מִי מְרִיבָה:	And concerning Levi he said, ' <i>May your Thummim and Urim be with your gracious man</i> Whom you tested at Massah, With whom you contended At the waters of Meribah.	Thummim and Urim: see Ex 28:30. <hr/> your gracious man: i.e. <i>the high priest</i> [CB].
Deut 33:9	הָאָמַר לְאָבִיו וּלְאִמּוֹ לֹא רָאִיתִיו וְאֶת-אָחָיו לֹא הִכִּיר וְאֶת-בָּנָיו *בָּנָיו 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	יִוְרוּ מִשְׁפָּטֶיךָ לִיעֲקֹב וְתוֹרֹתֶיךָ לְיִשְׂרָאֵל יִשִּׁימוּ קְטֹרֶת בְּאַפֶּךָ וְכֹלִיל עַל-מִזְבִּיחֶךָ:	They will teach your judgments to Jacob And your law to Israel. They will put incense to your nose 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 מַחֲץ מִתְנַגִּים קָמְיוֹ וּמִשְׁנָאִיו מִן-יְקוֹמוֹן: 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, <i>So that they cannot rise up.</i> '	so that they <i>cannot</i> rise up ← <i>from (that) they shall rise up</i> .
Deut 33:12	לְבִנְיָמִן אָמַר יָדִיד יְהוָה יִשְׁכֵּן לְבֶטֶחַ עָלָיו חֲפָף עָלָיו כָּל-הַיּוֹם וּבֵין כַּתִּיפָיו 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	וְלִיּוֹסֵף אָמַר מְבֹרָכַת יְהוָה אֲרָצוֹ מִמֶּגֶד שָׁמַיִם מִטָּל וּמִתְהוֹם רִבְצָת תַּחַת:	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,	by ← <i>of</i> . Wider use of the construct state.
Deut 33:14	וּמִמֶּגֶד תְּבוּאֹת שֶׁמֶשׁ וּמִמֶּגֶד גֶּרֶשׁ יְרֵחִים:	And with the preciousness Of the produce of the sun, And with the preciousness Of the yield of <i>many</i> moons,	
Deut 33:15	וּמִרֹאשׁ הַר־יִקְדָּם וּמִמֶּגֶד גְּבֻעוֹת עוֹלָם:	From the peak of the mountains of <u>olden time</u> , And from the preciousness Of the age-old hills,	olden time: or <i>the east</i> .
Deut 33:16	וּמִמֶּגֶד אֶרֶץ וּמִלֵּאָה וּרְצוֹן שִׁכְנֵי סִנֵּה תְּבוּאֹתָהּ לְרֹאשׁ יֹסֵף וּלְקִדְקֹד נְזִיר אֲחִיו:	And with the preciousness Of the earth and its fulness, And acceptance by him <i>Who</i> dwelt in the bush. <u>Let <i>this</i> come upon Joseph's</u> <u>head</u> , And on the Nazarite crown of the head of his brothers.	let <i>this</i> come: the verb is in an anomalous form; see [Ges-HG] §76h, 48d. Re-pointed as תְּבוּאָתָהּ it means ( <i>let</i> ) its <i>produce (be)</i> .  by ← <i>of</i> . Wider use of the construct state.  upon Joseph's head (etc.): compare Gen 49:26.
Deut 33:17	בְּכוֹר שׁוֹרוֹ הָדָר לוֹ וְקִרְנֵי רֹאשׁ קִרְנָיו בָּהֶם עַמִּים יִנָּח יַחֲדוּ אֶפְסֵי־אֶרֶץ וְהֵם רִבְבוֹת אֶפְרַיִם וְהֵם אֲלֵפֵי מְנַשֶּׁה: ס	<i>May</i> the firstlings of his oxen <i>Be to</i> his glory, And <i>may</i> his horns <i>Be as</i> the horns of the buffalo. With them he shall butt <i>Various</i> peoples <i>all</i> at once <i>At</i> the ends of the earth. And they <i>are</i> the tens of thousands of <u>Ephraim</u> And they <i>are</i> the thousands of Manasseh.'	Ephraim: the larger number accords with the meaning of his name, <i>fruitful</i> , or <i>double fruit</i> .
Deut 33:18	וּלְזִבּוֹלָן אָמַר שְׂמַח זִבּוֹלָן בְּצֵאתְךָ וַיִּשְׁשָׁכֶר בְּאֵהָלֶיךָ:	And concerning Zebulun he said, 'Rejoice, Zebulun, when you go out, And Issachar, in your tents.	
Deut 33:19	עַמִּים הֲרִי־קָרְאוּ שֵׁם יִזְבַּחוּ זִבְחֵי־צֶדֶק כִּי שִׁפַּע יָמִים יִינָקוּ וּשְׁפוּנֵי טְמוּנֵי חוֹל: ס	They shall call <i>various</i> peoples <i>to</i> the mountain; There they will <u>offer</u> righteous sacrifices, For they will <u>ingest</u> the abundance of the seas, And the <u>hidden treasures</u> of the sand.'	offer ← <i>sacrifice</i> .  ingest ← <i>suck</i> .  hidden treasures ← <i>hidden</i> ( <i>things</i> ) of <i>buried (things)</i> , where <i>buried</i> has connotations of treasure.

Deut 33:20	וּלְגַד אָמַר בְּרוּךְ מְרַחֵב גֹּד כְּלָבִיא שָׁכֵן וְטָרַף זְרוּעַ אֶף-קִדְקֹד:	And concerning Gad he said, 'Blessed <i>is</i> he <i>who</i> enlarges Gad. He dwells like a lion, And he tears off an arm, <i>Or even</i> the crown of the head.	<i>or even</i> : AV differs ( <i>with</i> ).
Deut 33:21	וַיֵּרָא רֵאשִׁית לֹא כִי-שֵׁם חֶלְקָת מַחֲקָק סָפוֹן וַיִּתֵּן רֵאשִׁי עָם צִדְקַת יְהוָה עָשָׂה וּמִשְׁפָּטָיו עִם-יִשְׂרָאֵל: ס	And he provided the first part for himself, For there a share <u>for</u> the lawgiver <i>was reserved</i> . And he went <i>to</i> the heads of the people <i>And</i> carried out the LORD's justice And his judgments with Israel.'	for ← <i>of</i> . Wider use of the construct state.  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 גִּיּוֹר אֶרֶיָּה יִזְנֹק מִן-הַבָּשָׁן:	And concerning Dan he said, 'Dan <i>is</i> a lion's whelp; He shall leap from <u>Bāshan</u> .'	Bashan ← <i>the Bashan</i> .
Deut 33:23	וּלְנַפְתָּלִי אָמַר נַפְתָּלִי שִׁבְעַ רָצוֹן וּמֵלֵא בִרְכַּת יְהוָה יִם וְדָרוֹם יִרְשֶׁה: ס	And concerning Naphtali he said, 'Naphtali <i>is</i> abounding in favour And is full of the LORD's blessing. Inherit the west and the south.'	
Deut 33:24	וּלְאַשֶׁר אָמַר בְּרוּךְ מִבְּנִים אֲשֶׁר יְהִי רְצוֹי אֶחָיו וְטָבַל בִּשְׁמֵן רַגְלָיו:	And concerning Asher he said, 'Asher <i>is</i> blessed <u>with sons</u> . May he be favourably accepted <u>by</u> his brothers As he dips his foot in oil.	with sons: or <i>more than (other) sons</i> .  by ← <i>of</i> . Wider use of the construct state.
Deut 33:25	בְּרֹזַל וּנְחָשֶׁת מְנַעֲלָיֶךָ וּכְיָמֶיךָ דָּבָאֲךָ:	Your bolts <i>are of</i> iron and copper, And as your days <i>are</i> , So shall your <u>strength</u> <i>be</i> .'	your bolts <i>are of</i> 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 מְנַעֲלָיֶיךָ (dagesh in nun).  strength: or <i>rest</i> .
Deut 33:26	אֵין כָּאֵל יִשְׁרוּן רַבֵּב שָׁמַיִם בְּעֶזְרֹךָ וּבְגִּבּוֹתָו שְׁחָקִים:	<i>There is none like</i> GOD, O Jeshurun, Riding <i>on</i> heaven to your help, And in his majesty <i>on</i> the sky.	Jeshurun: see Deut 32:15.
Deut 33:27	מְעֵנָה אֱלֹהֵי קֹדֶם וּמִתְחַת זִרְעַת עוֹלָם וַיַּגְרֵשׁ מִפְּנֵיךָ אוֹיֵב וַיֹּאמֶר הַשְׁמַד:	The age-old God <i>is</i> a refuge, And beneath <i>are</i> age-abiding <u>arms</u> . 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</i> and <i>defence</i> .  at your advance ← <i>from before</i> you.

Deut 33:28	וַיֵּשְׁכּוּ 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 כְמוֹךָ עַם נוֹשָׁע בִּיהוָה מִגֵּן עֲזָרְךָ וְאַשְׁר־חֶרֶב גְּאוּתְךָ וַיַּכְחֹשׁוּ אִיבֶיךָ לְךָ וְאַתָּה עַל-בְּמוֹתֵימֹו תִדְרֹךְ: ס	Happy <i>is</i> Israel – Who <i>is</i> like you? A people saved by the LORD, Your <u>helping shield</u> , Who <i>is</i> also your <u>majestic</u> <u>sword</u> . And your enemies will <u>feign</u> <u>obedience</u> 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, וַיַּכְחֹשׁוּ. 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-הָר נֶבֹו רֹאשׁ הַפְּסָגָה אֲשֶׁר עַל-פְּנֵי יְרִחוֹ וַיְרָאֵהוּ 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 הָאֲחֵרֹון:	and all Naphtali and the land of Ephraim and Manasseh and all the land of Judah as far as <u>the</u> <u>Western Sea</u> ,	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 יְרִחוֹ 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>Negeb</i> , the modern <i>Negev</i> .
Deut 34:4	וַיֹּאמֶר יְהוָה אֵלָיו זֹאת הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְרָהָם לְיִצְחָק וְלַיַּעֲקֹב לֵאמֹר לְזֶרְעֶךָ אֶתְנַנָּה 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 מִוֶּל בֵּית פְּעֹור וְלֹא-יָדַע אִישׁ אֶת-קְבֻרָתוֹ עַד הַיּוֹם הַזֶּה:	And <u>he buried</u> him in the valley, in the land of Moab, opposite Beth-Peor, and no man knows his grave, <i>as it is</i> up to this day.	he buried: i.e. <i>the LORD buried</i> .
Deut 34:7	וּמֹשֶׁה בֶּן-מֵאָה וְעֶשְׂרִים שָׁנָה בָּמָתוֹ לֹא-כָהָתָה עֵינָיו וְלֹא-נָס לַחָה:	And Moses <i>was</i> one hundred <i>and</i> twenty years old at his death. His eye had not become dim and his vigour had not <u>deserted him</u> .	deserted <i>him</i> ← <i>fled</i> .

Deut 34:8	וַיִּבְכוּ בְנֵי יִשְׂרָאֵל אֶת־מֹשֶׁה בְּעֶרְבַת מוֹאָב שְׁלֹשִׁים יוֹם וַיֵּתְמוּ 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	וַיהוֹשֻׁעַ 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 כַּמֹּשֶׁה אֲשֶׁר יָדָעוּ יְהוָה פָּנִים אֶל־פָּנִים:	But <u>no prophet arose again</u> in Israel like Moses, whom the LORD knew face to face,	no prophet arose again ← <i>a</i> <i>prophet did not yet arise.</i>
Deut 34:11	לְכָל־הָאֲתֹת וְהַמוֹפְתִים אֲשֶׁר שְׁלַחַו יְהוָה לַעֲשׂוֹת בְּאֶרֶץ מִצְרַיִם לְפָרְעֹה וּלְכָל־עַבְדָּיו וּלְכָל־אֶרֶצוֹ:	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־ הַמֹּרָא 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 מִשְׁרַת 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 עֲבֹר 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 go</i> into the land which I am giving to them – to the sons of Israel.	
Josh 1:3	כָּל־מָקוֹם אֲשֶׁר תִּדְרֹךְ כַּף־רַגְלְכֶם בּוֹ לָכֶם נָתַתִּי 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	מִהַמִּדְבָּר וְהַלְבָּנוֹן הַזֶּה וְעַד־הַנָּהָר הַגָּדוֹל נְהַר־פָּרָת כָּל אֶרֶץ הַחִתִּים וְעַד־הַיָּם הַגָּדוֹל מִבּוֹא הַשָּׁמֶשׁ יִהְיֶה גְּבוּלְכֶם:	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> .	west ← <i>entering of the sun.</i> <hr/> territory ← <i>border.</i>

Josh 1:5	לֹא־יִתְּיָצֵב אִישׁ לִפְנֵיךָ כָּל יְמֵי חַיֶּיךָ כַּאֲשֶׁר הָיִיתִי עִם־מֹשֶׁה אֶהְיֶה עִמָּךְ לֹא אֶרְפֶּךָ וְלֹא אֶעֱזֹבְךָ:	No man will <i>be able to</i> stand confronting you for all the days of your life. As I was with Moses, <b>so</b> I shall be with you: <b>I</b> <b>will not desert you, and I will</b> <b>not forsake you.</b>	Heb 13:5.  confronting ← <i>before</i> .
Josh 1:6	חֲזַק וְאַמֵּץ בִּי אֶתָּה תִּנְחִיל אֶת־הָעָם הַזֶּה אֶת־הָאָרֶץ אֲשֶׁר־נִשְׁבַּעְתִּי לְאֲבוֹתָם לָתֶת לָהֶם:	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.	
Josh 1:7	רַק חֲזַק וְאַמֵּץ מְאֹד לִשְׁמֹר לַעֲשׂוֹת כְּכָל־הַתּוֹרָה אֲשֶׁר צִוָּךְ מֹשֶׁה עַבְדִּי אֶל־תִּסּוֹר מִמֶּנּוּ יְמִין וּשְׂמָאוֹל לְמַעַן תִּשְׁכִּיל בְּכָל אֲשֶׁר תֵּלֵךְ:	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</i> the right or <i>to</i> the left, so that you <u>act wisely</u> in every <i>place</i> you go.	act wisely: AV differs somewhat ( <i>prosper</i> ). Also in the next verse.
Josh 1:8	לֹא־יָמוּשׁ סֵפֶר הַתּוֹרָה הַזֶּה מִפִּיךָ וְהָגִיתָ בּוֹ יוֹמָם וּלְיָלָה לְמַעַן תִּשְׁמֹר לַעֲשׂוֹת כְּכָל־הַכְּתוּב בּוֹ כִּי־אָנֹכִי תִצְלִיחַ אֶת־דְּרָכְךָ וְאַתָּה תִּשְׁכִּיל:	This <u>book of the law</u> shall not recede from your mouth, and <u>you will meditate on it day and</u> <u>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.	book of the law ... you will meditate on it day and night: compare Ps 1:2.
Josh 1:9	הֲלוֹא צִוִּיתִיךָ חֲזַק וְאַמֵּץ אֶל־תַּעֲרָץ וְאֶל־תַּחַת כִּי עִמָּךְ יְהוָה אֱלֹהֶיךָ בְּכָל אֲשֶׁר תֵּלֵךְ: פ	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.”	
Josh 1:10	וַיִּצֹו יְהוֹשֻׁעַ אֶת־שָׂטְרֵי הָעָם לֵאמֹר:	Then Joshua commanded the officers of the people and said,	
Josh 1:11	עֲבְרוּ   בְּקֶרֶב הַמַּחֲנֶה וַיִּצְוֶה אֶת־הָעָם לֵאמֹר הִכִּינוּ לָכֶם צִידָה כִּי בַעֲדָה   שְׁלֹשֶׁת יָמִים אַתֶּם עֹבְרִים אֶת־הַיַּרְדֵּן הַזֶּה לְבוֹא לָרֶשֶׁת אֶת־הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֵיכֶם נָתַן לָכֶם לְרִשְׁתָּהּ: ס	“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.’ ”	
Josh 1:12	וְלִרְאוּבֵנִי וּלְגָדִי וּלְחֻצֵי שֵׁבֶט הַמְּנַשֶּׁה 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</i> <i>Manasseh</i> . Josh 22:7 shows when this sense is intended.

Josh 1:13	זְכוֹר אֶת־הַדְּבָר אֲשֶׁר צִוָּה אַתְּכֶם מֹשֶׁה עַבְד־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	נְשִׁיכֶם טַפְּכֶם וּמִקְנֵיכֶם יֵשְׁבוּ בָאָרֶץ אֲשֶׁר נָתַן לָכֶם מֹשֶׁה בְּעֶבֶר הַיַּרְדֵּן וְאַתֶּם תַּעֲבְרוּ חֲמִשִּׁים לִפְנֵי אַחֵיכֶם כָּל גִּבּוֹרֵי הַחֵיל וְעֲזַרְתֶּם 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 in the army – 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 כָּכֶם וַיֵּרְשׁוּ גִּם־הֶמָּה אֶת־הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֵיכֶם נָתַן לָהֶם וְשִׁבְתֶּם לָאָרֶץ יִרְשַׁתְּכֶם וַיֵּרְשֶׁתֶּם אוֹתָהּ אֲשֶׁר   נָתַן לָכֶם מֹשֶׁה עַבְד־יְהוָה בְּעֶבֶר הַיַּרְדֵּן מִזְרַח הַשֶּׁמֶשׁ:	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 וְאֶל־כָּל־אֲשֶׁר תִּשְׁלַחְנוּ גִלְדִּי:	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	כָּכָל אֲשֶׁר־שָׁמַעְנוּ אֶל־מֹשֶׁה כֵּן נִשְׁמָע אֵלֶיךָ רַק יְהִי 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־פִּי וְלֹא־יִשְׁמָע אֶת־דְּבָרֶיךָ לְכָל אֲשֶׁר־תִּצְוֶנוּ יוֹמָת רַק חֲזָק וְאַמָּץ: פ	<i>Any</i> 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	וַיִּשְׁלַח יְהוֹשֻׁעַ בְּנוֹ־נֹן מִן־הַשָּׂטִיִּים שְׁנַיִם־אָנָשִׁים מִרְגָּלִים חֲרַשׁ לֵאמֹר לָכוּ רְאוּ אֶת־הָאָרֶץ וְאֶת־יְרִיחוֹ וְלִלְכוּ וַיָּבֹאוּ בֵּית־אִשָּׁה זֹנָה וּשְׁמָהּ רַחַב וַיִּשְׁכְּבוּ־שָׁמָּה:	And Joshua the son of Nun sent out two spies secretly from Shittim, and he said, “Go <i>and</i> look at the land, and Jericho.” And they departed and came to the house of a prostitute woman whose name <i>was</i> Rahab, and they <u>lodged</u> there.	Shittim ← <i>the Shittim</i> .  lodged ← <i>lay</i> . Compare 2 Ki 9:16.



Josh 2:2	וַיֹּאמֶר לְמֶלֶךְ יִרְיָחוֹ לֵאמֹר הִנֵּה אַנְשִׁים בָּאוּ הַנָּה הַלַּיְלָה מִבְּנֵי יִשְׂרָאֵל לַחְפֹּר אֶת־הָאָרֶץ:	And it was reported to the king of Jericho, and they said, “Look, <i>some</i> men from the sons of Israel came here tonight, to investigate the land.”	
Josh 2:3	וַיִּשְׁלַח מֶלֶךְ יִרְיָחוֹ אֶל־רַחָב לֵאמֹר הוֹצִיָּאִי הָאֲנָשִׁים הַבָּאִים אֵלַיךְ אֲשֶׁר־בָּאוּ לְבִיתְךָ כִּי לַחְפֹּר אֶת־כָּל־הָאָרֶץ בָּאוּ:	And the king of Jericho sent <i>men</i> 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.”	
Josh 2:4	וַתִּקַּח הָאִשָּׁה אֶת־שְׁנֵי הָאֲנָשִׁים וַתַּצְפֵּנּוּ וַתֹּאמֶר   כֵּן בָּאוּ אֵלַי הָאֲנָשִׁים וְלֹא יָדַעְתִּי מֵאֵיזֶה הֵמָּה:	But the woman had taken the two men and hidden <u>them</u> , and she said <u>this</u> : “The men came to me, but I did not know where they <i>were</i> from.	them ← <i>him</i> , i.e. <i>each of them</i> .  this ← <i>thus</i> .
Josh 2:5	וַיְהִי הַשָּׁעַר לִסְגֹּר בַּחֹשֶׁךְ וְהָאֲנָשִׁים יָצְאוּ לֹא יָדַעְתִּי אָנָּה הֵלְכוּ הָאֲנָשִׁים רִדְפוּ מִמֶּהָ אַחֲרֵיהֶם כִּי תִשְׁיֹגּוּם:	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.”	
Josh 2:6	וְהִיא הֶעֱלֵתָם הַגֶּגֶה וַתַּטְמִינֵם בִּפְשָׁתֵי הָעֵץ הָעֹרְכוֹת לָהּ עַל־הַגֶּגֶה:	Then she brought them up onto the roof and hid them with <u>flax stalks</u> which <i>had been</i> laid out by her on the roof.	flax stalks: or <i>cotton</i> [AnLx].
Josh 2:7	וְהָאֲנָשִׁים רִדְפוּ אַחֲרֵיהֶם דֶּרֶךְ הַיַּרְדֵּן עַל הַמַּעְבְּרוֹת וְהַשָּׁעַר סָגְרוּ אַחֲרֵי כֹאֲשֶׁר יָצְאוּ הָרֹדְפִים אַחֲרֵיהֶם:	So the men pursued them <i>on</i> the road to the Jordan, at the fords, and <u>the gate was closed</u> after the pursuers had gone out after them.	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.
Josh 2:8	וְהִמָּה טָרַם יִשְׁכַּבּוּן וְהִיא עָלְתָה עֲלֵיהֶם עַל־הַגֶּגֶה:	Then before they lay down, she came up to them on the roof,	
Josh 2:9	וַתֹּאמֶר אֶל־הָאֲנָשִׁים יָדַעְתִּי כִּי־נָתַן יְהוָה לָכֶם אֶת־הָאָרֶץ וְכִי־נָפְלָה אִמְתְּכֶם עָלֵינוּ וְכִי נִמְגּוּ כָל־יֹשְׁבֵי הָאָרֶץ מִפְּנֵיכֶם:	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.	dread of you ← <i>your dread</i> , an objective genitive.  have become disheartened ← <i>have melted</i> .

Josh 2:10	<p>כִּי שָׁמַעְנוּ אֶת אֲשֶׁר-הוֹבִישׁ יְהוָה אֶת-מִי יַם-סוּף מִפְּנֵיכֶם בְּצֵאתְכֶם מִמִּצְרַיִם וְאֲשֶׁר עָשִׂיתֶם לְשְׁנֵי מַלְכֵי הָאֲמֹרִי אֲשֶׁר בְּעֶבֶר 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>וַנִּשְׁמַע וַיִּמָּס לִבָּנוּ וְלֹא-קָמָה עוֹד רוּחַ בְּאִישׁ מִפְּנֵיכֶם כִּי יְהוָה אֱלֹהֵיכֶם הוא 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 הִשְׁבְּעוּ-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</u> <u>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-אֲחִי וְאֶת-אֲחוֹתִי **אֲחֵיוֹתַי וְאֶת כָּל-אֲשֶׁר לָהֶם וְהַצַּלְתֶּם 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 לָמוּת 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>וַתוֹרֶדֶם בַּחֲבֵל בְּעֵד הַחַלּוֹן כִּי בֵיתָהּ 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 הִהָרֵה לָכֵן פֶּן-יִפְגְּעוּ בְּכֶם הָרֹדְפִים וְנִחְבְּתֶם שָׁמָּה שְׁלֹשֶׁת יָמִים עַד שׁוּב הָרֹדְפִים וְאַחֵר 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	וַיֹּאמְרוּ אֵלֶיהָ הָאֲנָשִׁים נָקִים אֲנַחְנוּ מִשְׁבַּעְתְּךָ הַזֶּה אֲשֶׁר הִשְׁבַּעְתָּנוּ:	Then the men said to her, “We <u>are in the clear</u> with this oath of yours which you had us swear.	in the clear ← <i>innocent</i> .
Josh 2:18	הִנֵּה אֲנַחְנוּ בָּאִים בָּאָרֶץ אֶת־תְּקוּת חוּט־הַשָּׁנִי הַזֶּה תִּקְשְׁרִי בַּחֲלוֹן אֲשֶׁר הוֹרְדְתָנוּ בּוֹ וְאֶת־אֲבִיךָ וְאֶת־אִמְךָ וְאֶת־אֲחִיךָ וְאֶת כָּל־בֵּית אֲבִיךָ תֹאסֶפִי אֵלֶיךָ הַבֵּיתָה:	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</u> you into the house.	with you ← <i>to you</i> .
Josh 2:19	וְהָיָה כָּל אֲשֶׁר־יֵצֵא מִדֹּלְתֵי בֵּיתְךָ   הַחוּצָה דָּמוֹ בְּרֹאשׁוֹ וְאֲנַחְנוּ נָקִים וְכָל אֲשֶׁר יִהְיֶה אִתְּךָ בַּבַּיִת דָּמוֹ בְּרֹאשׁוֹ אִם־יָד תִּהְיֶה־בּוֹ:	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</u> <u>his head</u> , but we <u>will be</u> in the clear, but the blood of <u>anyone</u> who is with you indoors <u>will be</u> on our head if <u>we lay a hand on</u> <u>him</u> .	anyone (2x) ← <i>everyone</i> .  <u>will have his blood on his head:</u> i.e. <u>will be responsible for his</u> <u>death</u> .  <u>we lay a hand on him</u> ← <i>a hand</i> <u>will be on him</u> .
Josh 2:20	וְאִם־תִּגִּידִי אֶת־דְּבָרֵנוּ זֶה וְהָיִינוּ נָקִים מִשְׁבַּעְתְּךָ אֲשֶׁר הִשְׁבַּעְתָּנוּ:	But if you inform about this matter of ours, we will be clear from your oath which you had us swear.”	
Josh 2:21	וַתֹּאמֶר כְּדִבְרֵיכֶם כֹּן־הוּא וַתִּשְׁלָחֵם וַיֵּלְכוּ וַתִּקְשֶׁר אֶת־תְּקוּת הַשָּׁנִי בַּחֲלוֹן:	And she said, “As your words <i>are</i> , so <i>shall</i> it <i>be</i> .” And she sent them off, and they departed, and she bound the scarlet line to the window.	
Josh 2:22	וַיֵּלְכוּ וַיָּבֹאוּ הָהָרָה וַיֵּשְׁבוּ שָׁם שְׁלֹשֶׁת יָמִים עַד־שָׁבוּ הָרֹדְפִים וַיִּבְקְשׁוּ הָרֹדְפִים בְּכָל־הַדֶּרֶךְ וְלֹא מָצְאוּ:	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> .	
Josh 2:23	וַיָּשְׁבוּ שְׁנֵי הָאֲנָשִׁים וַיֵּרְדּוּ מִהָהָר וַיַּעֲבְרוּ וַיָּבֹאוּ אֶל־יְהוֹשֻׁעַ בֶּן־נֹון וַיְסַפְּרוּ־לּוֹ אֵת כָּל־הַמַּצְאוֹת אֲוֹתָם:	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.	befallen ← <i>found</i> .
Josh 2:24	וַיֹּאמְרוּ אֶל־יְהוֹשֻׁעַ כִּי־נָתַן יְהוָה בְּיָדֵנוּ אֶת־כָּל־הָאָרֶץ וְגַם־נִמְגְּנוּ 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 <u>for their part</u> all the inhabitants melted away at our presence.”	for their part ← <i>also</i> , but with wider scope.

Josh 3:1	וַיִּשְׁכֹּם יְהוֹשֻׁעַ בֶּבְקָר וַיִּסְעוּ מִהַשְּׁטִים וַיָּבֹאוּ עַד-הַיַּרְדֵּן הוא וְכָל-בְּנֵי יִשְׂרָאֵל וַיִּלְּנוּ שָׁם טָרָם יַעְבְּרוּ:	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 וַיַּעְבְּרוּ הַשּׂוֹטְרִים בִּקְרֵב הַמַּחֲנֶה:	And it came to pass, <u>after</u> three days, that the officers passed through the camp.	after ← <i>at the end of</i> .
Josh 3:3	וַיִּצְוּ אֶת-הָעָם לֵאמֹר כִּרְאוֹתְכֶם אֶת אֲרוֹן בְּרִית-יְהוָה אֱלֹהֵיכֶם וְהִלַּכְתֶּם הַלַּיְלָה נִשְׁאִים 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 יִהְיֶה בֵּינֵיכֶם *וּבֵינִי כְּאַלְפִים אָמָה בַּמִּדָּה אֶל-תִּקְרְבוּ אֵלָיו לְמַעַן אֲשֶׁר-תִּדְּעוּ אֶת-הַדֶּרֶךְ אֲשֶׁר תֵּלְכוּ-בָּהּ כִּי לֹא עֲבַרְתֶּם בַּדֶּרֶךְ מִתְּמוֹל שְׁלֹשׁ: ס	But there will be a <u>distance</u> of about two thousand cubits between you <u>and</u> 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 <u>in times past</u> .”	and ← <i>and between</i> . The <i>ketiv</i> and <i>qeré</i> are different declined forms of the same word, with the same meaning. <hr/> <hr/> distance ← <i>remoteness by measurement</i> . <hr/> <hr/> cubit: about 18 inches or 45 cm. <hr/> <hr/> in times past ← <i>from yesterday (and) the day before yesterday</i> .
Josh 3:5	וַיֹּאמֶר יְהוֹשֻׁעַ אֶל-הָעָם הַתְקַדְּשׁוּ כִּי מָחָר יַעֲשֶׂה יְהוָה בְּקִרְבְּכֶם 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-הַכֹּהֲנִים 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 אֶחָל גָּדֹלְךָ בְּעֵינַי כָּל-יִשְׂרָאֵל אֲשֶׁר יִדְּעוּ כִּי כְּאֲשֶׁר 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, <i>so</i> I will be with you.	

Josh 3:8	וַאֲתָהּ תַצְוֶה אֶת־הַכֹּהֲנִים נֹשְׂאֵי אֲרוֹן־הַבְּרִית לֵאמֹר כַּבָּאֲכֶם עַד־קֶצֶל מִי הַיַּרְדֵּן בַּיַּרְדֵּן תַּעֲמִדוּ: 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 הִנֵּה 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 תֵּדָעוּן כִּי אֵל חַי בְּקִרְבְּכֶם וְהוֹרֵשׁ יֹרֵשׁ מִפְּנֵיכֶם אֶת־הַכְּנַעֲנִי וְאֶת־הַחִתִּי וְאֶת־הַחִוִּי וְאֶת־הַפְּרִזִּי וְאֶת־הַגִּרְגָּשִׁי וְהָאֱמֹרִי וְהַיְבוּסִי:	And Joshua said, “ <u>This is</u> how you will know that the living GOD <i>is</i> in your midst, and <i>that</i> <u>he will definitely dispossess</u> the Canaanite and the Hittite and the Hivite and the Perizzite and the Girgashite and the <u>Amorite</u> and the Jebusite <u>at your advance</u> .	this <i>is</i> how ← <i>by this</i> .  he will definitely dispossess: infinitive absolute.  Amorite: see Gen 10:16.  at your advance ← <i>from before</i> <i>you</i> .
Josh 3:11	הִנֵּה אֲרוֹן הַבְּרִית אָדוּן כָּל־הָאָרֶץ עֹבֵר לִפְנֵיכֶם בַּיַּרְדֵּן:	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 קַחוּ לָכֶם שְׁנֵי עָשָׂר אִישׁ מִשְׁבֵּטֵי 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 כִּנְּוֹחַ כַּפּוֹת רַגְלֵי הַכֹּהֲנִים נֹשְׂאֵי אֲרוֹן יְהוָה אָדוּן כָּל־הָאָרֶץ בְּמִי הַיַּרְדֵּן מִי הַיַּרְדֵּן יִכְרְתוֹן הַמַּיִם הַיֹּרְדִּים מִלְּמַעְלָה וַיַּעֲמִדוּ 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 mass</i> .”	upstream ← <i>above</i> .  mass ← <i>mound</i> .
Josh 3:14	וַיְהִי בִּנְסֻעַ הָעָם מֵאֶהְלֵיהֶם לְעָבֵר אֶת־הַיַּרְדֵּן וְהַכֹּהֲנִים נֹשְׂאֵי הָאָרוֹן 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	וּכְבֹּאוֹ נֹשְׂאֵי הָאָרוֹן עַד־הַיַּרְדֵּן וְרַגְלֵי הַכֹּהֲנִים נֹשְׂאֵי הָאָרוֹן נִטְבְּלוּ בַקֶּצֶה הַמַּיִם וְהַיַּרְדֵּן מָלֵא עַל־כָּל־גְּדוֹתָיו כֹּל יְמֵי קָצִיר:	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 <u>was full</u> <u>up to</u> all its banks – <i>as it was</i> all the days of the harvest-time –	was full up to: AV differs ( <i>overfloweth</i> ).

Josh 3:16	<p>וַיַּעֲמְדוּ הַמַּיִם הַיְרֵדִים מִלְמַעְלָה קָמוּ גִדְאָחַד הָרֶחֶק מֵאֵד *בָּאֵדָם **מֵאֵדָם הָעִיר אֲשֶׁל מִצְד צָרְתָן וְהַיְרֵדִים עַל יָם הָעַרְבָה יִסְהַמְלַח תָּמוּ נִכְרְתוּ וְהָעָם עָבְרוּ נֶגֶד יְרִיחוֹ:</p>	<p>that the water which came down from upstream stood still. It rose as one mass, very far away {K: in} [Q: from] the city of Adam, which is 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 qeré.</p>
Josh 3:17	<p>וַיַּעֲמְדוּ הַכֹּהֲנִים נֹשְׂאֵי הָאָרוֹן בְּרִית־יְהוָה בַּחֲרֻבָּה בְּתוֹךְ הַיַּרְדֵּן הָכֵן וְכָל־יִשְׂרָאֵל עָבְרִים בַּחֲרֻבָּה 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 כַּאֲשֶׁר־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 אָנָשִׁים אִישׁ־אַחַד אִישׁ־אַחַד מִשִּׁבְט:</p>	<p>“Take for yourselves twelve men from the people, one man from each tribe,</p>	<p>one man from each tribe ← one man, one man from a tribe.</p>
Josh 4:3	<p>וַצִּוּ אוֹתָם לֵאמֹר שְׂאוּ־לָכֶם מִזֶּה מִתּוֹךְ הַיַּרְדֵּן מִמַּעַב רְגְלֵי הַכֹּהֲנִים הָכִין שְׁתֵּים־עָשָׂרָה אָבְנִים וְהַעֲבַרְתֶּם אוֹתָם עִמָּכֶם וְהִנַּחְתֶּם אוֹתָם בַּמָּלֶאכֶת אֲשֶׁר־תָּלִינוּ בּוֹ 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 lodging place where you lodge tonight.’ ”</p>	<p>to set up: Hebrew הָכִין. AV differs (<i>firm</i>).</p> <hr/> <p>lodging place ... lodge: probably just camping here, but usually lodging in an inn.</p>
Josh 4:4	<p>וַיִּקְרָא יְהוֹשֻׁעַ אֶל־שְׁנַיִם הָעָשָׂר אִישׁ אֲשֶׁר הָכִין מִבְּנֵי יִשְׂרָאֵל אִישׁ־אַחַד אִישׁ־אַחַד מִשִּׁבְט:</p>	<p>Then Joshua called for the twelve men whom he had appointed from the sons of Israel, one man from each tribe,</p>	<p>one man from each tribe: see v.2.</p>
Josh 4:5	<p>וַיֹּאמֶר לָהֶם יְהוֹשֻׁעַ עָבְרוּ לִפְנֵי אָרוֹן יְהוָה אֱלֹהֵיכֶם אֶל־תּוֹךְ הַיַּרְדֵּן וְהָרִימוּ לָכֶם אִישׁ אָבֶן אַחַת עַל־שִׁכְמוֹ לְמִסְפַּר שְׁבֹטֵי 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 man lift up one stone on his shoulder, according to the number of the tribes of the sons of Israel,</p>	

Josh 4:6	לְמַעַן תִּהְיֶה זֹאת אוֹת בְּקִרְבְּכֶם כִּי־יִשְׁאַלּוּ בְנֵיכֶם מִחֹל לֵאמֹר מָה הָאֲבָנִים הָאֵלֶּה לָכֶם:	so that this will be a sign in your community, for your sons will ask <i>about it in the future</i> and say, ‘What <i>is the significance of</i> these stones to you?’	community ← <i>midst</i> .  in the future ← <i>tomorrow</i> .
Josh 4:7	וְאָמַרְתֶּם לָהֶם אֲשֶׁר נִכְרְתוּ מִיַּם הַיַּרְדֵּן מִפְּנֵי אֲרוֹן בְּרִית־יְהוָה בְּעָבְרוֹ בַּיַּרְדֵּן נִכְרְתוּ מִי הַיַּרְדֵּן וְהֵיוּ הָאֲבָנִים הָאֵלֶּה לְזִכְרוֹן לְבְנֵי יִשְׂרָאֵל עַד־עוֹלָם:	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.”	
Josh 4:8	וַיַּעֲשׂוּ־בֶן בְּנֵי־יִשְׂרָאֵל כַּאֲשֶׁר צִוָּה יְהוֹשֻׁעַ וַיִּשְׂאוּ שְׁתֵּי־עֶשְׂרֵה אָבָנִים מִתּוֹךְ הַיַּרְדֵּן כַּאֲשֶׁר דִּבֶּר יְהוָה אֶל־יְהוֹשֻׁעַ לְמַסְפַּר שְׁבֻטֵי בְּנֵי־יִשְׂרָאֵל וַיַּעֲבְרוּם עִמָּם אֶל־הַמָּלֹךְ וַיִּנָּחוּם שָׁם:	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.	lodging place: see Josh 4:3.
Josh 4:9	וַשְׁתִּים עֶשְׂרֵה אָבָנִים הָקִים יְהוֹשֻׁעַ בְּתוֹךְ הַיַּרְדֵּן תַּחַת מַצֵּב רַגְלֵי הַכֹּהֲנִים נִשְׁאִי אֲרוֹן הַבְּרִית וַיְהִיו שָׁם עַד הַיּוֹם הַזֶּה:	And Joshua set up twelve stones in the middle of the Jordan, <u>at</u> 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.	at ← <i>below</i> , but also of a <i>place</i> <i>where</i> .
Josh 4:10	וְהַכֹּהֲנִים נִשְׁאִי הָאֲרוֹן עַמֻּדִים בְּתוֹךְ הַיַּרְדֵּן עַד תֵּם כָּל־הַדָּבָר אֲשֶׁר־צִוָּה יְהוָה אֶת־יְהוֹשֻׁעַ לְדַבֵּר אֶל־הָעָם כָּל־אֲשֶׁר־צִוָּה מֹשֶׁה אֶת־יְהוֹשֻׁעַ וַיִּמָּהְרוּ הָעָם וַיַּעֲבְרוּ:	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.	event ← <i>word, matter</i> .
Josh 4:11	וַיְהִי כַּאֲשֶׁר־תָּם כָּל־הָעָם לְעָבוֹר וַיַּעֲבֹר אֲרוֹן־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 שִׁבְט הַמְּנַשֶּׁה תַּחְמִשִּׁים לִפְנֵי בְנֵי יִשְׂרָאֵל כַּאֲשֶׁר דִּבֶּר אֲלֵיהֶם מֹשֶׁה:	And the sons of Reuben and the sons of Gad and <u>half of the tribe</u> 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</i> <i>Manasseh</i> . Josh 22:7 shows when this sense is intended.

Josh 4:13	כְּאַרְבָּעִים אֶלֶף חִלּוּצֵי הַצָּבָא עָבְרוּ לִפְנֵי יְהוָה לְמַלְחָמָה אֶל עֲרֻבֹת 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 גִדָּל יְהוָה אֶת־יְהוֹשֻׁעַ בְּעֵינֵי כָל־יִשְׂרָאֵל וַיִּרְאוּ אֹתוֹ כְּאִשֶּׁר יִרְאוּ אֶת־מֹשֶׁה כָּל־יְמֵי חַיָּיו: 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	צִוָּה אֶת־הַכֹּהֲנִים נֹשְׂאֵי 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	וַיֹּצֵו יְהוֹשֻׁעַ אֶת־הַכֹּהֲנִים לֵאמֹר עֲלוּ מִן־הַיַּרְדֵּן:	So Joshua commanded the priests, and he said, “Come up out of the Jordan.”	
Josh 4:18	וַיְהִי *בַּעֲלוֹת **כְּעֹלוֹת הַכֹּהֲנִים נֹשְׂאֵי אֲרוֹן בְּרִית־יְהוָה מִתּוֹךְ הַיַּרְדֵּן נִתְקוּ כַּפּוֹת רַגְלֵי הַכֹּהֲנִים אֶל הַחֲרָבָה וַיָּשָׁבוּ מִיַּהֲיִידֵן לְמִקְוָם וַיֵּלְכוּ כְּתִמּוֹל־שִׁלְשׁוֹם 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, <i>and</i> the soles of the priests' feet retired onto dry land, that the water of the Jordan returned to its place, and it ran as <i>in times past</i> on all its banks.	came up: the word is combined with <i>when (ketiv) / as (qeré)</i> . <hr/> retired ← <i>were plucked up</i> . <hr/> in times past ← <i>as yesterday (and) the day before yesterday</i> .
Josh 4:19	וְהָעָם עָלוּ מִן־הַיַּרְדֵּן בְּעָשׂוֹר 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 יִשְׁאַלּוּ בְנֵיכֶם מָחָר אֶת־אֲבוֹתָם לֵאמֹר מָה הָאֲבָנִים הָאֵלֶּה:	And he spoke to the sons of Israel, and he said, “When your sons ask their fathers <i>in the future</i> , and they say, ‘What <i>do</i> those stones <i>signify</i> ?’ –	in the future ← <i>tomorrow</i> .
Josh 4:22	וְהוֹדַעְתֶּם אֶת־בְּנֵיכֶם לֵאמֹר בִּיבֶשֶׁת עָבַר יִשְׂרָאֵל אֶת־הַיַּרְדֵּן הַזֶּה:	you will inform your sons and say, ‘Israel crossed this Jordan on dry land,	



Josh 4:23	<p>אֲשֶׁר-הוֹבִישׁ יְהוָה אֱלֹהֵיכֶם אֶת-מֵי הַיַּרְדֵּן מִפְּנֵיכֶם עַד-עֲבַרְכֶם כַּאֲשֶׁר עָשָׂה יְהוָה אֱלֹהֵיכֶם לִים-סוּף אֲשֶׁר-הוֹבִישׁ מִפְּנֵינוּ עַד-עֲבָרְנוּ:</p>	<p>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,</p>	
Josh 4:24	<p>לְמַעַן דַּעַת כָּל-עַמֵּי הָאָרֶץ אֶת-יַד יְהוָה כִּי חֲזָקָה הִיא לְמַעַן יִרְאֲתֶם אֶת-יְהוָה אֱלֹהֵיכֶם כָּל-הַיָּמִים: ס</p>	<p>so that all the <i>various</i> peoples of the world would know the power of the LORD, that it <i>was</i> strong, so that you might fear the LORD your God <i>always</i>.”</p>	<p>power ← <i>hand</i>.</p> <hr/> <p>always ← <i>all the days</i>.</p>
Josh 5:1	<p>וַיְהִי כִשְׁמַע כָּל-מַלְכֵי הָאֱמֹרִי אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן יָמָּה וְכָל-מַלְכֵי הַכְּנַעֲנִי אֲשֶׁר עַל-הַיָּם אֵת אֲשֶׁר-הוֹבִישׁ יְהוָה אֶת-מֵי הַיַּרְדֵּן מִפְּנֵי בְּנֵי-יִשְׂרָאֵל עַד-<sup>*</sup>עֲבָרְנוּ <sup>**</sup>עֲבָרָם וַיִּמָּס לִבָּבָם וְלֹא-הָיָה בָּם עוֹד רוּחַ מִפְּנֵי בְּנֵי-יִשְׂרָאֵל: ס</p>	<p>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 <i>hearts</i> melted away, and they no longer had any <i>inward mettle</i> in them in the face of the sons of Israel.</p>	<p>Amorites: see Gen 10:16.</p> <hr/> <p>hearts ← <i>heart</i>.</p> <hr/> <p>inward mettle ← <i>spirit</i>.</p>
Josh 5:2	<p>בָּעֵת הַהִיא אָמַר יְהוָה אֶל-יְהוֹשֻׁעַ עֲשֵׂה לָךְ חֲרָבוֹת צָרִים וְשׁוּב מִלֵּךְ אֶת-בְּנֵי-יִשְׂרָאֵל שֵׁנִית:</p>	<p>At that time the LORD said to Joshua, “Make yourselves <i>knives of rock</i>, and <i>circumcise</i> again the sons of Israel – a <i>second round</i>.”</p>	<p>knives ← <i>swords</i>.</p> <hr/> <p>of rock ← <i>of rocks</i>. AV differs somewhat (<i>sharp</i>).</p> <hr/> <p>circumcise: i.e. <i>have a programme of circumcision</i> on the new uncircumcised generation.</p>
Josh 5:3	<p>וַיַּעַשׂ-לּוֹ יְהוֹשֻׁעַ חֲרָבוֹת צָרִים וַיִּמַּלְ אֶת-בְּנֵי יִשְׂרָאֵל אֶל-גִּבְעַת הָעֶרְלוֹת:</p>	<p>So Joshua made himself <i>knives of rock</i>, and he circumcised the sons of Israel at the Hill of Foreskins.</p>	<p>knives ← <i>swords</i>.</p> <hr/> <p>of rock ← <i>of rocks</i>. AV differs somewhat (<i>sharp</i>).</p>
Josh 5:4	<p>זֶה הַדָּבָר אֲשֶׁר-מַל יְהוֹשֻׁעַ כָּל-הָעָם הַיֵּצֵא מִמִּצְרַיִם הַזָּכָרִים כָּל   אֲנָשֵׁי הַמִּלְחָמָה מָתוּ בַּמִּדְבָּר בְּדֶרֶךְ בְּצֵאתָם מִמִּצְרַיִם:</p>	<p>And this <i>is</i> the <i>circumstance</i> of Joshua circumcising: all the people who came out of Egypt, the males, all <i>the men</i> of war, had died in the desert on the way when they had come out of Egypt,</p>	<p>circumstance ← <i>word, matter</i>.</p> <hr/> <p>the men: i.e. <i>the previous generation</i>.</p>
Josh 5:5	<p>כִּי-מַלִּים הָיוּ כָל-הָעָם הַיֵּצֵאִים וְכָל-הָעָם הַיִּלְדִּים בַּמִּדְבָּר בְּדֶרֶךְ בְּצֵאתָם מִמִּצְרַיִם לֹא-מָלוּ:</p>	<p>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.</p>	

Josh 5:6	<p>כִּי   אַרְבָּעִים שָׁנָה הָלְכוּ בְּנֵי־יִשְׂרָאֵל בְּמִדְבַּר עַד־תָּם כָּל־הַגֹּזִי אֲנָשֵׁי הַמִּלְחָמָה הַיָּצְאִים מִמִּצְרַיִם אֲשֶׁר לֹא־שָׁמְעוּ בְּקוֹל יְהוָה אֲשֶׁר נִשְׁבַּע יְהוָה לָאֲבוֹתָיו לֵבְלָתִי הָרְאוֹתָם אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה לְאֲבוֹתָם לָתֶת לָנוּ אֶרֶץ זָבַת חֶלֶב וּדְבַשׁ:</p>	<p>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 obey 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.</p>	<p>obey ← <i>hear</i>.</p> <hr/> <p>flowing with ← <i>flowing of</i>. Wider use of the construct state.</p>
Josh 5:7	<p>וְאֶת־בְּנֵיהֶם הֵקִים תַּחְתָּם אַתָּם מִלִּי יְהוֹשֻׁעַ כִּי־עֲרֻלִים הָיוּ כִּי לֹא־מָלוּ אוֹתָם בַּדֶּרֶךְ:</p>	<p>And he raised up their sons in their place, and <i>it was</i> they <i>whom</i> Joshua circumcised, because they were <u>uncircumcised</u>, because they did not circumcise them on the way.</p>	<p>uncircumcised ← <i>with foreskin</i>.</p>
Josh 5:8	<p>וַיְהִי כַּאֲשֶׁר־תָּמוּ כָּל־הַגֹּזִי לְהַמּוֹל וַיֵּשְׁבוּ תַּחְתָּם בַּמַּחֲנֶה עַד חִיּוֹתָם: פ</p>	<p>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.</p>	<p>in their place ← <i>under them</i>.</p>
Josh 5:9	<p>וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ הַיּוֹם גִּלּוֹתִי אֶת־חֶרְפַּת מִצְרַיִם מֵעַל־יֶכֶם וַיִּקְרָא שֵׁם הַמָּקוֹם הַהוּא גִלְגָּל עַד הַיּוֹם הַזֶּה:</p>	<p>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</i> <i>called</i> up to this day.</p>	<p>away from ← <i>from (being) on</i>.</p>
Josh 5:10	<p>וַיַּחֲנוּ בְּנֵי־יִשְׂרָאֵל בְּגִלְגָּל וַיַּעֲשׂוּ אֶת־הַפֶּסַח בְּאַרְבַּעָה עָשָׂר יוֹם לַחֹדֶשׁ בַּעֲרֵב בְּעֲרֵבוֹת יְרִיחוֹ:</p>	<p>And the sons of Israel encamped in Gilgal, and they held the Passover on the fourteenth day of the month in the evening, in the arid tracts of Jericho.</p>	<p>Gilgal ← <i>the Gilgal</i>.</p>
Josh 5:11	<p>וַיֹּאכְלוּ מֵעֵבֹר הָאָרֶץ מִמַּחֲרַת הַפֶּסַח מִצּוֹת וּקְלוֹי בַּעֲצֵם הַיּוֹם הַזֶּה:</p>	<p>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.</p>	
Josh 5:12	<p>וַיִּשְׁבֹּת הַמָּן מִמַּחֲרַת בְּאַכְלָם מֵעֵבֹר הָאָרֶץ וְלֹא־הָיָה עוֹד לְבְנֵי יִשְׂרָאֵל מִן וַיֹּאכְלוּ מִתְּבוּאֹת אֶרֶץ כְּנָעַן בַּשָּׁנָה הַהִיא: ס</p>	<p>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.</p>	

Josh 5:13	וַיְהִי בַּהֲנִיזוֹת יְהוֹשֻׁעַ בִּירִיחוֹ וַיִּשָּׂא עֵינָיו וַיֵּרָא וְהָנָה-אִישׁ עֹמֵד לִנְגָדוֹ וְחֶרְבּוֹ שְׁלֹפָה בְּיָדוֹ וַיֵּלֶךְ יְהוֹשֻׁעַ אֵלָיו וַיֹּאמֶר לוֹ הֲלָנוּ אַתָּה אִם-לְצָרֵינוּ:	And when Joshua was in Jericho, he lifted up his eyes and looked, and <u>what he saw was</u> a man standing opposite him, with his sword unsheathed in his hand. And Joshua went up to him and said to him, “ <i>Are</i> you for us or for our adversaries?”	what <i>he</i> saw was ← <i>behold</i> .
Josh 5:14	וַיֹּאמֶר   לֹא כִי אֲנִי שֶׁר־צָבָא יְהוָה עִתָּהּ בְּאִתִּי וַיִּפֹּל יְהוֹשֻׁעַ אֶל-פָּנָיו אֶרְצָה וַיִּשְׁתָּחוּ וַיֹּאמֶר לוֹ מָה אֲדֹנִי 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 שֶׁר־צָבָא יְהוָה אֶל-יְהוֹשֻׁעַ שֶׁל-נַעֲלֶךְ מַעַל רַגְלֶךָ 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	וַיִּרְיחוּ סָגִירָת וּמִסָּגִירָת 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-יִרִיחוֹ וְאֶת-מֶלְכָּהּ גִּבּוֹרֵי הַחֵיל:	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 הַמִּלְחָמָה הַקִּיף 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 כְּהֹנִים יִשָּׂאוּ שְׁבָעָה שׁוֹפְרוֹת הַיּוֹבְלִים לִפְנֵי הָאֲרוֹן וּבַיּוֹם הַשְּׁבִיעִי תִסָּבּוּ אֶת-הָעִיר שֶׁבַע פְּעָמִים וְהַכְּהֹנִים יִתְקְעוּ בַשּׁוֹפְרוֹת:	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 בַּמָּשָׁךְ   בִּקְרֹן הַיּוֹבֵל *בשמעכם *כְּשִׁמְעֵכֶם אֶת־קוֹל הַשּׁוֹפָר יִרְעוּ כָּל־הָעָם תְּרוּעָה גְדוֹלָה וְנָפְלָה חוֹמַת הָעִיר תַּחְתֶּיהָ וְעָלוּ הָעָם אִישׁ נִגְדּוֹ:	And it will come to pass, when <u>you draw out a far-reaching sound on the horn</u> , {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 <u>collapse</u> , and the people will go up, each <i>man</i> forwards.”	draw out a far-reaching sound on the horn ← <i>draw out on the horn of the far reaching sound.</i>  collapse ← <i>fall under itself.</i>
Josh 6:6	וַיִּקְרָא יְהוֹשֻׁעַ בְּנִי־נֹון 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 וְסִבּוּ 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 וְתָקְעוּ בַּשּׁוֹפְרוֹת וְאֲרוֹן בְּרִית יְהוָה הָלַךְ 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 הָלַךְ לִפְנֵי הַכֹּהֲנִים *תָּקְעוּ *תָּקְעִי הַשּׁוֹפְרוֹת וְהַמְּאַסֵּף הָלַךְ אַחֲרֵי הָאֲרוֹן הָלוֹךְ וְתָקְעוּ בַּשּׁוֹפְרוֹת:	And he who <i>was</i> armed went before the priests {K: <i>who</i> sounded} [Q: who 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 הִרְעוּ וְהִרְיעַתֶּם:	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 וַיֵּלִינוּ בַּמַּחֲנֶה: פ	So the ark of the LORD circled round the city <u>by going round</u> once, and they came <i>back to</i> 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	וַיִּשָּׂם יְהוֹשֻׁעַ בַּבֹּקֶר 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>וַשְׁבַּעַתְּהָ הַכֹּהֲנִים נְשָׂאִים  שִׁבְעָה שׁוֹפְרוֹת הַיְּבָלִים לִפְנֵי  אַרְזֹן יְהוָה הַלְכִים הַלֹּךְ  וְתִקְעוּ בַשׁוֹפְרוֹת וְהַחֲלוּץ  הַלֵּךְ לִפְנֵיהֶם וְהַמֵּאַפֵּף הַלֵּךְ  אַחֲרֵי אַרְזֹן יְהוָה *הוֹלֵךְ  **הַלֹּךְ וְתִקְוַע בַּשׁוֹפְרוֹת:</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  as they 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.</p> <hr/> <p>walking continually: with an  infinitive absolute.</p>
Josh 6:14	<p>וַיֵּסְבוּ אֶת־הָעִיר בַּיּוֹם הַשֵּׁנִי  פַּעַם אַחַת וַיָּשְׁבוּ 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 וַיִּשְׁלַמּוּ  בַּעֲלוֹת 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 בַּפַּעַם 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 תִּרְסָה הִיא  וְכָל־אֲשֶׁר־בָּהּ לִיהוָה רֶקַּע  רָחַב הַזֹּזָנָה תִּחְיֶה הִיא  וְכָל־אֲשֶׁר אִתָּהּ בְּבַיִת כִּי  הִחְבְּאָתָה אֶת־הַמַּלְאָכִים  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 שֹׁמְרוֹ מִן־הַתִּרְסָה  פֶּן־תִּחְרִימוּ וּלְקַחְתֶּם  מִן־הַתִּרְסָה וּשְׁמַתֶּם  אֶת־מַחֲנֶה יִשְׂרָאֵל לְחֹרֶם  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   בְּכֶסֶף וְזָהָב וְכָלִי נְחֹשֶׁת  וּבְרִזָּל קֹדֶשׁ הוּא לַיהוָה  אוֹצֵר יְהוָה יְבוֹא:</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	וַיִּרַע הָעָם וַיִּתְקְעוּ בַשִּׁפְרוֹת וַיְהִי כְשִׁמְעַת הָעָם אֶת־קוֹל הַשּׁוֹפָר וַיִּרְעוּ הָעָם תְּרוּעָה גְּדוֹלָה וַתִּפֹּל הַחוֹמָה תַּחֲתֶיהָ וַיַּעַל הָעָם הָעִירָה אִישׁ נִגְדּוֹ וַיִּלְכְּדוּ אֶת־הָעִיר׃	Then the people shouted, and the 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.	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.
Josh 6:21	וַיַּחְרִימוּ אֶת־כָּל־אֲשֶׁר בָּעִיר מֵאִישׁ וְעַד־אִשָּׁה מִנֶּעֶר וְעַד־זָקֵן וְעַד שׁוֹר וְשֶׂה וְחִמּוֹר לְפִי־חֶרֶב׃	And they obliterated everything in the city, both man and woman, both child and old man, including oxen and sheep and donkeys, with the edge of the sword.	both ... and (2x) ← <i>from ... to</i> .
Josh 6:22	וּלְשְׁנַיִם הָאֲנָשִׁים הַמְּרַגְלִים אֶת־הָאָרֶץ אָמַר יְהוֹשֻׁעַ בָּאוּ בֵּית־הָאִשָּׁה הַזֹּנָה וְהוֹצִיאוּ מִשָּׁם אֶת־הָאִשָּׁה וְאֶת־כָּל־אֲשֶׁר־לָהּ כַּאֲשֶׁר נִשְׁבַּעְתָּם לָהּ׃	But Joshua had said to the two men who spied on the land, “Go to 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.”	
Josh 6:23	וַיָּבֹאוּ הַנְּעָרִים הַמְּרַגְלִים וַיֹּצִיאוּ אֶת־רָחַב וְאֶת־אָבִיהָ וְאֶת־אִמָּהּ וְאֶת־אֶחָיהָ וְאֶת־כָּל־אֲשֶׁר־לָהּ וְאֵת כָּל־מִשְׁפַּחֲתֶיהָ הוֹצִיאוּ וַיַּנִּיחוּם מִחוּץ לַמַּחֲנֶה יִשְׂרָאֵל׃	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.	
Josh 6:24	וְהָעִיר שָׂרְפוּ בָאֵשׁ וְכָל־אֲשֶׁר־בָּהּ רַק הַכֶּסֶף וְהַזָּהָב וְכָלִי הַנְּחֹשֶׁת וְהַבְּרֹזֶל נָתְנוּ אוֹצָר בֵּית־יְהוָה׃	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.	
Josh 6:25	וְאֶת־רָחַב הַזֹּנָה וְאֶת־בֵּית אָבִיהָ וְאֶת־כָּל־אֲשֶׁר־לָהּ הַחִיָּה יְהוֹשֻׁעַ וַתָּשֶׁב בְּקֶרֶב יִשְׂרָאֵל עַד הַיּוֹם הַזֶּה כִּי הִחְבִּיֵּאתָ אֶת־הַמַּלְאָכִים אֲשֶׁר־שָׁלַח יְהוֹשֻׁעַ לְרַגֵּל אֶת־יְרִיחוֹ׃ פ	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.	

Josh 6:26	וַיִּשְׁבַּע יְהוֹשֻׁעַ בָּעֵת הַהִיא לֵאמֹר אֲרוּר הָאִישׁ לִפְנֵי יְהוָה אֲשֶׁר יִקְוֶה וּבָנָה אֶת־הָעִיר הַזֹּאת אֶת־יְרִיחוֹ בְּבָכְרוֹ יִסְדָּנָה וּבְצַעֲרוֹ יַצִּיב דְּלֶתָיָהּ:	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	וַיַּמְעִלוּ בְנֵי־יִשְׂרָאֵל מֵעַל בְּחָרִם וַיִּקַּח עֲכָן בֶּן־כַּרְמִי בֶן־זַבְדִּי בֶן־זֶרַח לְמַטֵּה יְהוּדָה מִן־הַחֹרֶם 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 אֶזָּנִי מִקֶּדֶם לְבֵית־אֵל וַיֹּאמֶר אֲלֵיהֶם לֵאמֹר עָלוּ וְרַגְלוּ אֶת־הָאָרֶץ וַיַּעֲלוּ הָאֲנָשִׁים וַיִּרְגְּלוּ אֶת־הָעִי:	Then Joshua sent men from Jericho <i>to Ai</i> which <i>is</i> <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־יַעֲלֵל כָּל־הָעָם כְּאַלְפִים אִישׁ אוֹ כְּשָׁלֹשׁת אַלְפִים אִישׁ יַעֲלוּ וַיָּכּוּ אֶת־הָעַי 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 <i>about</i> two thousand or <i>about</i> 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 שָׁמָּה כְּשָׁלֹשׁת אַלְפִים אִישׁ וַיִּנָּסוּ לִפְנֵי אַנְשֵׁי הָעַי:	So about three thousand men from the people went up, <i>but</i> they fled from the men of Ai.	but: adversative use of the <i>vav</i> .
Josh 7:5	וַיָּכּוּ מֵהֶם אַנְשֵׁי הָעַי כְּשָׁלֹשִׁים וּשְׁשָׁה אִישׁ וַיִּרְדָּפוּם לִפְנֵי הַשַּׁעַר עַד־הַשְּׁבָרִים וַיָּכּוּם בַּמִּזְרָד וַיִּמָּס לְבַב־הָעָם וַיְהִי לָמִים:	And the men of Ai struck down <i>about</i> thirty-six men, and they pursued them <i>from</i> the front of the gate as far as <i>Shebarim</i> , 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.  Shebarim ← <i>the Shebarim</i> .

Josh 7:6	וַיִּקְרַע יְהוֹשֻׁעַ שְׂמֹלְתּוֹ וַיִּפֹּל עַל-פָּנָיו אֶרְצָה לִפְנֵי אֲרוֹן יְהוָה עַד-הָעֶרֶב הוּא וְזִקְנֵי יִשְׂרָאֵל וַיַּעֲלוּ עָפָר עַל-רִאשָׁם:	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.	face down ← <i>on his face</i> .
Josh 7:7	וַיֹּאמֶר יְהוֹשֻׁעַ אֵלֶּהָ   אֲדֹנָי יְהוָה לָמָּה הֵעֲבַרְתָּ הָעָבִיר אֶת-הָעָם הַזֶּה אֶת-הַיַּרְדֵּן לְתַת אֶתְנֹנוּ בְיַד הָאֹמֹרִי לְהֶאֱבִידֵנוּ וְלֹא הוֹאֵלֵנוּ וְנָשַׁב בְּעֶבֶר הַיַּרְדֵּן:	And Joshua said, “Alas, my Lord the LORD, why did you <u>so</u> <u>specially have</u> this people <u>cross</u> <u>over</u> the Jordan to deliver us into the hand of the <u>Amorite</u> to destroy us? So if only we had been contented to live on the other side of the Jordan.	so specially have ... cross over: infinitive construct in form, but used as if an infinitive absolute.  Amorite: see Gen 10:16.
Josh 7:8	בִּי אֲדֹנָי מָה אֹמַר אַחֲרֵי אֲשֶׁר הִפֹּךְ יִשְׂרָאֵל עָרַף לִפְנֵי אֹיְבָיו:	Please, <u>LORD*</u> , what shall I say, now <u>that</u> <u>that</u> Israel has <u>retreated</u> at the presence of its enemies?	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> .
Josh 7:9	וַיִּשְׁמְעוּ הַכְּנַעֲנִי וְכָל יֹשְׁבֵי הָאָרֶץ וַנִּסְבּוּ עָלֵינוּ וְהִכְרִיתוּ אֶת-שִׁמְנוּ מִן-הָאָרֶץ וּמִה־תַּעֲשָׂה לְשִׁמְךָ הַגָּדוֹל: ס	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?”	
Josh 7:10	וַיֹּאמֶר יְהוָה אֶל-יְהוֹשֻׁעַ קֹם לָךְ לָמָּה זֶה אַתָּה נָפַל עַל-פָּנֶיךָ:	At <u>this</u> the LORD said to Joshua, “Get yourself up. Why <i>is it</i> that you have fallen <u>face down</u> ?”	at this: wider use of the vav.  face down ← <i>on your face</i> .
Josh 7:11	חָטָא יִשְׂרָאֵל וְגַם עָבְרוּ אֶת-בְּרִיתִי אֲשֶׁר צִוִּיתִי אוֹתָם וְגַם לָקְחוּ מִן-הַחֶרֶם וְגַם גָּנְבוּ וְגַם כָּחָשׁוּ וְגַם שָׁמוּ בְכִלֵיהֶם:	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> .	boxes ← <i>vessels</i> .
Josh 7:12	וְלֹא יָכְלוּ בְנֵי יִשְׂרָאֵל לָקוֹם לִפְנֵי אֹיְבֵיהֶם עָרַף יָפְנוּ לִפְנֵי אֹיְבֵיהֶם כִּי הָיוּ לְחֶרֶם לֹא אוֹסִיף לְהִיּוֹת עִמָּכֶם אִם-לֹא תִשְׁמִידוּ הַחֶרֶם מִקִּרְבְּכֶם:	So the sons of Israel will not be able to stand in the presence of their enemies, <i>and</i> they <u>will</u> <u>retreat</u> in the presence of their enemies, because they have been made an <i>object of</i> cursing. I will not be with you any more if you do not eradicate the <u>cursed</u> <u>object</u> from your midst.	will retreat ← <i>will turn the neck</i> .  cursed <i>object</i> : perhaps referring to the perpetrator, so <i>cursed</i> ( <i>person</i> ).



Josh 7:13	<p>קָם כְּדָשׁ אֶת־הָעָם וְאָמַרְתָּ הִתְקַדְּשׁוּ לְמָחָר כִּי כֹה אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל חָרָם בְּקִרְבְּךָ יִשְׂרָאֵל לֹא תוּכַל לָקוּם 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>this is what ← thus.</p>
Josh 7:14	<p>וְנִקְרַבְתֶּם בַּבֹּקֶר לְשִׁבְטֵיכֶם וְהָיָה הַשִּׁבֵּט אֲשֶׁר־יִלְכְּדוּ יְהוָה יִקְרַב לְמִשְׁפְּחוֹת וְהַמִּשְׁפָּחָה אֲשֶׁר־יִלְכְּדָנָה יְהוָה תִּקְרַב לְבָתִּים וְהַבֵּית אֲשֶׁר יִלְכְּדוּ יְהוָה יִקְרַב לְגִבּוֹרִים:</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) ← captures, takes.</p>
Josh 7:15	<p>וְהָיָה הַנִּלְכָּד בַּחָרָם יִשְׂרָף בְּאֵשׁ אֹתוֹ וְאֶת־כָּל־אֲשֶׁר־לוֹ כִּי עָבַר אֶת־בְּרִית יְהוָה וְכִי־עָשָׂה גְבוּלָה 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>וַיִּשָּׁכֶם יְהוֹשֻׁעַ בַּבֹּקֶר וַיִּקְרַב אֶת־יִשְׂרָאֵל לְשִׁבְטָיו וַיִּלְכְּד שִׁבְט 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 וַיִּלְכְּד אֶת מִשְׁפַּחַת הַזִּרְחִי וַיִּקְרַב אֶת־מִשְׁפַּחַת הַזִּרְחִי לְגִבּוֹרִים וַיִּלְכְּד זַבְדִּי:</p>	<p>So he had the <u>family</u> 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 לְגִבּוֹרִים וַיִּלְכְּד עָכָן 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־עָכָן בְּנִי שִׁים־נָא כְבוֹד לַיהוָה אֱלֹהֵי יִשְׂרָאֵל וְתֹן־לוֹ תוֹדָה וְהַגַּד־נָא 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 אֲמָנָה אָנֹכִי חָטָאתִי לַיהוָה אֱלֹהֵי יִשְׂרָאֵל וְכֹזָאת וְכֹזָאת 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	*וָאֵרָאָה *וָאֵרָא בַּשָּׁלָל אֶדְרֶת שְׁנַעַר אַחַת טוֹבָה וּמֵאֲתִים שְׁקָלִים כֶּסֶף וְלִשׁוֹן זָהָב אֶחָד חֲמִשִּׁים שְׁקָלִים מִשְׁקָלוֹ וְאֶחָדָם וְאֶקְחֵם וְהֵנִם טְמוּנִים בְּאֶרֶץ בְּתוֹךְ הָאֹהֶל וְהַכֶּסֶף תַּחְתֵּיהָ:	When I <u>saw</u> among the spoil a <u>fine mantle</u> from Shinar, and two hundred shekels <i>of</i> silver, and a <u>bar</u> of gold whose weight <i>was</i> fifty shekels, I coveted them, and I took them, and <u>now</u> they <i>are</i> hidden in the <u>ground</u> 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 ← <i>one fine mantle ... one tongue</i> .  now they are ← <i>behold them</i> .  ground ← <i>land</i> .
Josh 7:22	וַיִּשְׁלַח יְהוֹשֻׁעַ מְלָאכִים וַיֵּרָצוּ הָאֹהֶל וְהָנָה טְמוּנָה בְּאֹהֶלוֹ וְהַכֶּסֶף תַּחְתֵּיהָ:	Then Joshua sent out messengers, and they ran to the tent, and <u>there it was</u> hidden in his tent, <u>with</u> the silver under it.	there it was ← <i>behold</i> .  with ← <i>and</i> .
Josh 7:23	וַיִּקְחוּם מִתּוֹךְ הָאֹהֶל וַיְבִאוּם אֶל־יְהוֹשֻׁעַ וְאֵל כָּל־בְּנֵי יִשְׂרָאֵל וַיִּצְקֵם לִפְנֵי יְהוָה:	Then they took the <i>goods</i> 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־הָאֶדְרֶת וְאֶת־לִשׁוֹן הַזָּהָב וְאֶת־בָּנָיו וְאֶת־בְּנֹתָיו וְאֶת־שׁוֹרוֹ וְאֶת־חֲמֹרֹו וְאֶת־צֹאֲנוֹ וְאֶת־אֹהֶלוֹ וְאֶת־כָּל־אֲשֶׁר־לוֹ וְכָל־יִשְׂרָאֵל עִמּוֹ וַיַּעֲלוּ אֹתָם עִמָּק עֶכּוֹר:	And Joshua took Achan the <i>great grandson</i> of Zerah, and the silver, and the mantle, and the <u>bar</u> of gold, and his sons, and his daughters, and his ox and his donkey and his sheep and his tent and everything he <i>had</i> , while all Israel <i>was present</i> with him, and they brought them up <i>to</i> the Valley of Achor.	bar ← <i>tongue</i> .
Josh 7:25	וַיֹּאמֶר יְהוֹשֻׁעַ מָה עָבַרְתֶּנוּ יַעֲבֹרְךָ 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 <u>stoned</u> him, and they burned them with fire, and they <u>stoned</u> them.	stoned ... stoned ← “ <i>bouldered</i> ” <i>him (with) stone ... pelted them with stones</i> .
Josh 7:26	וַיִּקְיֵמוּ עָלָיו גִּלְגַּבִּים גְּדוֹלִם עַד הַיּוֹם הַזֶּה וַיֵּשֶׁב יְהוָה מִחֲרוֹן אַפּוֹ עַל־כֵּן קָרָא שֵׁם הַמָּקוֹם הַהוּא עִמָּק עֶכּוֹר עַד הַיּוֹם הַזֶּה: פ	And they raised a great heap of stones over him, <i>which is there</i> 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, <i>as it is</i> up to this day.	

Josh 8:1	וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ אֶל־תִּירָא וְאַל־תַּחַת קַח עִמָּךְ אֶת כָּל־עַם הַמִּלְחָמָה וְקוּם עֲלֵה הָעִי רֹאֵה   נָתַתִּי בְּיָדְךָ אֶת־מֶלֶךְ הָעִי וְאֶת־עַמּוֹ וְאֶת־עִירוֹ וְאֶת־אֶרְצוֹ:	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.	
Josh 8:2	וַעֲשִׂיתָ לָעִי וּלְמֶלְכָּהּ כַּאֲשֶׁר עָשִׂיתָ לִירִיחוֹ וּלְמֶלְכָּהּ רַק־שָׁלָלָהּ וּבִהְמֹתֶיהָ תִּבְּזוּ לָכֶם שִׁים־לָךְ אֲרֵב לָעִיר מֵאַחֲרֶיהָ:	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.”	ambush ← <i>place yourself (as) an ambusher of.</i>
Josh 8:3	וַיָּקָם יְהוֹשֻׁעַ וְכָל־עַם הַמִּלְחָמָה לַעֲלוֹת הָעִי וַיִּבְחַר יְהוֹשֻׁעַ שְׁלֹשִׁים אָלֶף אִישׁ גִּבּוֹרֵי הַחֵיל וַיִּשְׁלַחם לַיְלָה:	So Joshua arose with all the military people <u>to go up to</u> Ai, and Joshua selected thirty thousand men, valiant warriors, and he sent them out <i>by</i> night.	to go up: the verb is often used of <i>attacking</i> .
Josh 8:4	וַיֹּצֵו אֹתָם לֵאמֹר רְאוּ אִתְּם אֲרָבִים לָעִיר מֵאַחֲרֵי הָעִיר אֶל־תִּרְחִיקוּ מִן־הָעִיר מְאֹד וְהִייתֶם בְּלָכֶם גְּכֹנִים:	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.	
Josh 8:5	וְאֲנִי וְכָל־הָעָם אֲשֶׁר אִתִּי נִקְרָב אֶל־הָעִיר וְהָיָה כִּי־יֵצְאוּ לִקְרָאתָנוּ כַּאֲשֶׁר בְּרִאשׁוֹנָה וְנָסְנוּ לִפְנֵיהֶם:	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.	
Josh 8:6	וַיֵּצְאוּ אַחֲרֵינוּ עַד הַתִּיקְנוּ אוֹתָם מִן־הָעִיר כִּי יֹאמְרוּ נָסִים לִפְנֵינוּ כַּאֲשֶׁר בְּרִאשׁוֹנָה וְנָסְנוּ לִפְנֵיהֶם:	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.	
Josh 8:7	וְאַתֶּם תִּקְמוּ מֵהָאוֹרֵב וְהוֹרִשְׁתֶּם אֶת־הָעִיר וְנָתַתָּהּ יְהוָה אֱלֹהֵיכֶם בְּיָדְכֶם:	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.	take possession of: with connotations of <i>inheriting</i> .
Josh 8:8	וְהָיָה כַּתְּפֹשְׁכֶם אֶת־הָעִיר תִּצְתּוּ אֶת־הָעִיר בָּאֵשׁ כַּדְּבַר יְהוָה תַּעֲשׂוּ רְאוּ צוֹתִי אִתְּכֶם:	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.”	

Josh 8:9	וַיִּשְׁלַחֵם יְהוֹשֻׁעַ וַיֵּלְכוּ אֶל־הַמַּאֲרָב וַיֵּשְׁבוּ בֵּין בֵּית־אֵל וּבֵין הָעִי מִיָּם לָעֵי וַיֵּלֶן יְהוֹשֻׁעַ בַּלַּיְלָה 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	וַיָּשָׁם יְהוֹשֻׁעַ בַּבֹּקֶר וַיִּפְקֹד אֶת־הָעָם וַיַּעַל הוּא וְזִקְנֵי יִשְׂרָאֵל לִפְנֵי הָעָם הָעִי:	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 הַמִּלְחָמָה אֲשֶׁר אָתּוֹ עָלוּ וַיִּגְשׁוּ וַיָּבֹאוּ נֶגֶד הָעִיר וַיַּחֲנוּ מִצָּפוֹן לָעִי וְהָיָה *בֵּינוּ *בֵּינָיו וּבֵין־הָעִי:	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 <u>them</u> 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 כַּחֲמִשָּׁת אֲלָפִים אִישׁ וַיִּשֶׂם אוֹתָם אֲרֹב בֵּין בֵּית־אֵל וּבֵין הָעִי מִיָּם לָעִיר:	And he took about five thousand men and stationed them as an ambush between Beth-El and Ai to the west of the city.	
Josh 8:13	וַיִּשְׂמְנוּ הָעָם אֶת־כָּל־הַמַּחֲנֶה אֲשֶׁר מִצָּפוֹן לָעִיר וְאֶת־עֲקֹבוֹ מִיָּם לָעִיר וַיֵּלֶךְ יְהוֹשֻׁעַ בַּלַּיְלָה 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</i> , <i>deceit</i> .
Josh 8:14	וַיְהִי כִּרְאוֹת מַלְדָּה־הָעִי וַיִּמְהָרוּ וַיִּשְׁכְּמוּ וַיֵּצְאוּ אֲנָשֵׁי־הָעִיר לִקְרַאת־יִשְׂרָאֵל לְמַלְחָמָה הוּא וְכָל־עַמּוֹ לְמוֹעֵד לִפְנֵי הָעֲרֵבָה וְהוּא לֹא יָדָע כִּי־אֲרֹב לוֹ מֵאַחֲרֵי הָעִיר:	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 <i>there was</i> an ambush for him behind the city.	got up ← <i>got up early</i> .
Josh 8:15	וַיִּנָּגְעוּ יְהוֹשֻׁעַ וְכָל־יִשְׂרָאֵל לִפְנֵיהֶם וַיִּנָּסוּ דֶּרֶךְ 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 רָפָה  direction ← <i>way</i> .
Josh 8:16	וַיִּזְעֲקוּ כָל־הָעָם אֲשֶׁר *בְּעִיר **בְּעֵי לְרֹדְף אַחֲרֵיהֶם וַיִּרְדְּפוּ אַחֲרֵי יְהוֹשֻׁעַ וַיִּנָּתְקוּ מִן־הָעִיר:	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, וַיִּנָּגְעוּ. 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 בְּעִי וּבֵית אֶל אֲשֶׁר לֹא־יָצְאוּ אַחֲרֵי יִשְׂרָאֵל וַיַּעֲזְבוּ אֶת־הָעִיר פְּתוּחָה 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 נָטָה בְּכִידוֹן אֲשֶׁר־בִּידְךָ אֶל־הָעִי כִּי בִידְךָ אֶתְנַנֶּה וַיֵּט יְהוֹשֻׁעַ בְּכִידוֹן אֲשֶׁר־בִּידוֹ 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 מִהָרָה מִמְּקוֹמוֹ וַיֵּרוּצוּ בְּנִטּוֹת יָדוֹ וַיָּבֹאוּ הָעִיר וַיִּלְכְּדוּהָ וַיִּמְהָרוּ וַיַּצִּיתוּ אֶת־הָעִיר בָּאֵשׁ:	Then the ambush arose quickly from its place, and they <i>started</i> <i>to</i> run 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 וַיֵּרְאוּ וְהָיָה עָלָה עֶשֶׁן הָעִיר הַשָּׁמַיִמָה וְלֹא־הָיָה בָּהֶם יָדַיִם לָנוּס הֵנָּה וְהֵנָּה וְהָעָם הַנֹּס הַמְדַּבֵּר נִהְפָּד אֶל־הָרֹדֶף:	And the men of Ai turned <u>round</u> and looked, and <u>what they saw</u> <u>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</u> <u>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</i> and <i>to here</i> .
Josh 8:21	וַיַּהֲוִיעַ וְכָל־יִשְׂרָאֵל רָאוּ כִּי־לָכַד הָאֹרֵב אֶת־הָעִיר וְכִי עָלָה עֶשֶׁן הָעִיר וַיָּשֻׁבוּ וַיָּבֹאוּ אֶת־אַנְשֵׁי 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 וַיְהִי לִישְׂרָאֵל בִּתְּוֹךְ אֶלֶּה מִזֶּה וְאַלֶּה מִזֶּה וַיָּכּוּ אוֹתָם עַד־בִּלְתִּי הַשָּׂאִיר־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 תָּפְשׁוּ חֵי 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 לִפְי־חֶרֶב עַד־תָּמָם וַיָּשֻׁבוּ כָל־יִשְׂרָאֵל הָעִי וַיָּכּוּ אֹתָהּ לִפְי־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־הַנָּפְלִים בַּיּוֹם הַהוּא מֵאִישׁ וְעַד־אִשָּׁה שְׁנַיִם עָשָׂר אַלֶּף כָּל אַנְשֵׁי הָעִי:	And all those that fell on that day, both men and women, <i>were</i> twelve thousand – the whole population of Ai.	population ← <i>men, people</i> .
Josh 8:26	וַיְהוֹשֻׁעַ לֹא־הָשִׁיב יָדוֹ אֲשֶׁר נָטָה בַּכִּידּוֹן עַד אֲשֶׁר הִחָרִים 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 הַבְּהֵמָה וּשְׁלַל הָעִיר הָיָא בָּזְזוּ לָהֶם יִשְׂרָאֵל כַּדְּבַר 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 וַיְשִׁימָהּ 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 צָוָה יְהוֹשֻׁעַ וַיִּרִידוּ אֶת־נַבְלָתוֹ מִן־הָעֵץ וַיִּשְׁלִיכוּ אוֹתָהּ אֶל־פֶּתַח שַׁעַר הָעִיר וַיִּקְיֵמוּ עָלָיו גִּלְגָּאֲבָנִים גָּדוֹל 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, <u>and they took</u> 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, <i>which is there</i> up to this day.	tree: or <i>wood</i> . Perhaps <i>gallows</i> . <hr/> and they took: or <i>that they take</i> , as purposive use of the vav. Similarly in the clauses following.
Josh 8:30	אִזּוּ יִבְנֶה יְהוֹשֻׁעַ מִזְבֵּחַ לַיהוָה אֱלֹהֵי יִשְׂרָאֵל בְּהָרַ 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 בְּכָתוּב בְּסֵפֶר תּוֹרַת מֹשֶׁה מִזְבֵּחַ אֲבָנִים שְׁלֵמוֹת אֲשֶׁר לֹא־הִגִּיף עָלֶיהֶן בְּרָזָל וַיַּעֲלוּ עָלָיו עֹלוֹת לַיהוָה וַיִּזְבְּחוּ שָׁלָמִים:	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 <u>used</u> 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 אֶת מִשְׁנֵה תּוֹרַת מֹשֶׁה אֲשֶׁר כָּתַב לִפְנֵי בְנֵי 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 וְשֹׁטְרֵיהֶם    וְשֹׁפְטָיו עֹמְדִים מִזֶּה   וּמִזֶּה    לְאַרְוֶן נֶגֶד הַכְּהֹנִים הַלְוִיִּם  נֹשְׂאֵי   אֲרֹן בְּרִית־יְהוָה כִּגְר  כְּאַזְרַח חֲצִיזוֹ אֶל־מֹול  הַר־גֵּרִיזִים וְחֲצִיזוֹ אֶל־מֹול  הַר־עִיבָל כְּאֲשֶׁר צִוָּה מֹשֶׁה  עַבְד־יְהוָה לְבָרֵךְ אֶת־הָעָם  יִשְׂרָאֵל בְּרֹאשֻׁנָּה:</p>	<p>And all Israel and its elders and officers and its judges stood <u>on either side</u> 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 וְהַקְלָלָה  כְּכָל־הַכְּתוּב בִּסְפֶּר 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 דְבָר מִכָּל אֲשֶׁר־צִוָּה  מֹשֶׁה אֲשֶׁר לֹא־קָרָא יְהוֹשֻׁעַ  נֶגֶד כָּל־קְהַל יִשְׂרָאֵל וְהַנָּשִׁים  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 בְּעֶבֶר הַיַּרְדֵּן בְּהָר  וּבְשִׁפְלָה וּבְכָל־חֹוֹף הַיָּם  הַגָּדוֹל אֶל־מֹול הַלְּבָנוֹן הַחֲתִי  וְהָאֱמֹרִי הַכְּנַעֲנִי הַפְּרִזִּי הַחִי  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 <i>ranges</i> and the low lying land, and along all the coast of <u>the Great Sea</u> opposite Lebanon – the Hittite and the <u>Amorite</u>, 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  עַם־יְהוֹשֻׁעַ וְעַם־יִשְׂרָאֵל פֶּה  אַחָד: 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>וַיֹּשְׁבֵי גִבְעֹון שָׁמְעוּ אֵת אֲשֶׁר  עָשָׂה יְהוֹשֻׁעַ לִירִיחוֹ וּלְעֵי:</p>	<p>And the inhabitants of <u>Gibeon</u> 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 בְּעֶרְמָה  וַיֵּלְכוּ וַיַּצְטִירוּ וַיִּקְחוּ שָׁקִים  בָּלִים לְחִמּוּרֵיהֶם וְנֹאדוֹת יַיִן  בָּלִים וּמִבְקָעִים וּמִצָּרְרִים:</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 <u>mended</u>,</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	וְנָעָלוֹת בָּלוֹת וּמִטְלָאוֹת 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 כְּרַתוּ־לָנוּ בְרִית:	And they came to Joshua at the camp in Gilgal, and they said to him and to the men 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־הַחִוִּי אוֹלִי בְּקִרְבִּי אַתָּה יוֹשֵׁב וְאִיד *אֲכָרוֹת־* אֲכָרְתָּ־לִי בְרִית:	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 שְׁמֹעוֹ 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 לְשָׁנִי מִלְכֵי הָאֲמֹרִי אֲשֶׁר בְּעֶבֶר הַיַּרְדֵּן לְסִיחֹון מֶלֶךְ חֶשְׁבּוֹן וּלְעוֹג מֶלֶךְ־הַבָּשָׁן אֲשֶׁר בְּעַשְׁתָּרוֹת:	and everything he did to the two kings of the Amorites who <i>were</i> across the Jordan, to Sihon king of Heshbon and Og king of Bashan, who <i>was</i> in Ashtaroth.	Amorites: see Gen 10:16.  Bashan ← <i>the Bashan</i> .
Josh 9:11	וַיֹּאמְרוּ אֵלֵינוּ זְקֵינֵינוּ וְכָל־יֹשְׁבֵי אֶרֶצֵּנוּ לֵאמֹר קָחוּ בְיָדְכֶם צִידָה לַדֶּרֶךְ וּלְכוּ לִקְרֹאתָם וַאֲמַרְתֶּם אֲלֵיהֶם עֲבָדֵיכֶם אֲנַחְנוּ וְעַתָּה כְּרַתוּ־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 הַצֵּי־דָנוּ אֲתוֹ מִבֵּיתֵנוּ בַּיּוֹם צֵאתָנוּ לָלֶכֶת 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 speckled with mould.	when ← <i>on the day</i> .  speckled ← <i>specks</i> .



Josh 9:13	וְאֵלֶּה נִאֲדוֹת הַיַּיִן אֲשֶׁר מָלֵאנוּ חֲדָשִׁים וְהִנֵּה הִתְבַּקְּעוּ וְאֵלֶּה שְׁלֹמוֹתֵינוּ וְנַעֲלִינוּ בָּלוּ מִרַב 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 מֵצִידָם וְאֶת־פִּי יְהוָה לֹא שָׁאֲלוּ:	And the men took <i>some</i> of their provisions, <i>but</i> they did not ask for the LORD's pronouncement.	but: adversative use of the vav. <hr/> pronouncement ← <i>mouth</i> .
Josh 9:15	וַיַּעַשׂ לָהֶם יְהוֹשֻׁעַ שָׁלוֹם וַיַּכְרֹת לָהֶם בְּרִית לְחַיֹּתָם וַיִּשְׁבְּעוּ לָהֶם נְשִׂאֵי הָעֵדָה:	And Joshua made peace with them, and he <u>made</u> 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 אַחֲרֵי אֲשֶׁר־כָּרְתוּ לָהֶם בְּרִית וַיִּשְׁמְעוּ כִּי־קִרְבָּיִם הֵם אֵלָיו וּבְקִרְבּוֹ הֵם יֹשְׁבִים:	Then it transpired <u>after</u> three days, after they had <u>made</u> a covenant with them, that <u>they</u> 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> . <hr/> made ← <i>cut</i> . <hr/> they ... their ← <i>he ... his</i> .
Josh 9:17	וַיִּסַּעוּ בְנֵי־יִשְׂרָאֵל וַיָּבֹאוּ אֶל־עִרְיָהֶם בַּיּוֹם הַשְּׁלִישִׁי וְעִרְיָהֶם גִּבְעוֹן וְהַכְּפִירָה וּבְאֵרוֹת 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. <hr/> Chephirah ← <i>the Chephirah</i> . <hr/> Kiriath-Jearim: AV= <i>Kirjath-jearim</i> , but sometimes with an “i” in <i>Kiriathaim</i> .
Josh 9:18	וְלֹא הִכּוּם בְּנֵי יִשְׂרָאֵל כִּי־נִשְׁבְּעוּ לָהֶם נְשִׂאֵי הָעֵדָה בַּיהוָה 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 בַּיהוָה אֱלֹהֵי יִשְׂרָאֵל וְעַתָּה לֹא נוּכַל לִגְזֹעַ 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־יְהִי עָלֵינוּ קֶזֶף עַל־הַשְּׁבוּעָה אֲשֶׁר־נִשְׁבַּעְנוּ לָהֶם:	This <i>is what</i> we will do with them, as <i>we let them live</i> , 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. <hr/> The ellipsis is clarified in the next verse.
Josh 9:21	וַיֹּאמְרוּ אֲלֵיהֶם הַנְּשִׂאִים יִחְיוּ וַיְהִיו חֹטְבֵי עֵצִים וְשֹׂאבֵי־מַיִם לְכָל־הָעֵדָה כְּאֲשֶׁר דִּבְּרוּ לָהֶם הַנְּשִׂאִים:	And the chiefs said to them, “ <u>They shall live ...</u> ” And <u>they</u> <u>became</u> 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 live... let them be</i> ), within the direct speech, but the pointing of וַיְהִי militates against a jussive.

Josh 9:22	וַיִּקְרָא לָהֶם יְהוֹשֻׁעַ וַיְדַבֵּר אֲלֵיהֶם לֵאמֹר לָמָּה רָמִיתֶם אֹתָנוּ לֵאמֹר רְחוּקִים אֲנַחְנוּ 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 אַרְוִירִים אַתֶּם וְלֹא־יִפְרֹת מִכֶּם עֶבֶד וְחֹטְבֵי עֵצִים וְשֹׂאבֵי־מַיִם לְבֵית אֱלֹהֵי:	So now, you <i>are</i> cursed, and none of you shall be <u>discharged</u> 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 הִגַּד לְעַבְדֶּיךָ אַתָּה אֲשֶׁר צִוָּה יְהוָה אֱלֹהֶיךָ אֶת־מֹשֶׁה עֲבֹדוֹ לָתֵת לָכֶם אֶת־כָּל־הָאָרֶץ וְלִהְשָׁמִיד אֶת־כָּל־יֹשְׁבֵי הָאָרֶץ מִפְּנֵיכֶם וַנִּירָא מְאֹד לְנַפְשֵׁינוּ מִפְּנֵיכֶם וַנַּעֲשֶׂה אֶת־הַדָּבָר הַזֶּה:	Then they answered Joshua and said, “It is because it <u>was</u> definitely told to your servants what the LORD your God commanded Moses his servant, that <i>he</i> 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 <u>lives</u> , so we did this thing.	it was definitely told: infinitive absolute.  lives ← souls.
Josh 9:25	וְעַתָּה הִנֵּנוּ בְיָדְךָ בְּטוֹב וְכִישָׁר בְּעֵינֶיךָ לַעֲשׂוֹת לָנוּ עֲשֵׂה:	So now, <u>here we are</u> in your hands. Do what <i>is</i> right and proper in your sight to do to us.”	here we are ← behold us.  hands ← hand.
Josh 9:26	וַיַּעַשׂ לָהֶם כֵּן וַיַּצֵּל אוֹתָם מִיַּד בְּנֵי־יִשְׂרָאֵל וְלֹא הָרָגוּם:	So he did so to them, and he <u>spared</u> 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 לְעֹדָה 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, <i>as it is</i> up to this day, at the place which he would yet choose.	
Josh 10:1	וַיְהִי כִשְׁמַע אֲדֹנִי־צִדְק מֶלֶךְ יְרוּשָׁלַם כִּי־לָכַד יְהוֹשֻׁעַ אֶת־הָעִיר וַיַּחְרִימָהּ בְּאֲשֶׁר עָשָׂה לִירִיחוֹ וּלְמִלְכָּהּ כִּן־עָשָׂה לָעִיר וּלְמִלְכָּהּ וְכִי הַשְׁלִימוּ יֹשְׁבֵי גִבְעוֹן אֶת־יִשְׂרָאֵל וַיְהִיו בְּקִרְבָּם:	And it came to pass when <u>Adoni-Zedek</u> king of Jerusalem heard that Joshua had captured Ai and had obliterated it – <i>that</i> 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]= <i>Adoni-zedec</i> , but other editions of the AV have <i>Adoni-zedek</i> . Also in Josh 10:3.  Jerusalem ← <i>Jerushalaim</i> , or in modern pronunciation, <i>Yerushalaim</i> .  Gibeon: see Josh 9:3.

Josh 10:2	וַיִּירָאוּ מְאֹד כִּי עִיר גְּדוֹלָה גְּבֻעֹן כְּאַחַת עָרֵי הַמְּמֻלָּכָה וְכִי הִיא גְּדוֹלָה מִן־הָעִי 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־יֶרְמוּת וְאֶל־יִפְתֵּי מַלְאָךְ־לָכִישׁ וְאֶל־דְּבִיר מַלְאָךְ־עֶגְלוֹן 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	עָלוּ־אֵלַי וְעִזְרָנִי וְנָכַח אֶת־גְּבֻעֹן כִּי־הִשְׁלִימָהּ 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	וַיֵּאסְפוּ וַיַּעֲלוּ חֲמִשָּׁת   מַלְכֵי הָאֲמֹרִי מַלְאָךְ יְרוּשָׁלַם מַלְאָךְ־חֶבְרוֹן מַלְאָךְ־יֶרְמוּת מַלְאָךְ־לָכִישׁ מַלְאָךְ־עֶגְלוֹן הֵם וְכָל־מַחֲנֵיהֶם וַיַּחֲנוּ עַל־גְּבֻעֹן וַיִּלָּחֲמוּ 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 <u>companies</u> – 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 גְבֻעֹן אֶל־יְהוֹשֻׁעַ אֶל־הַמַּחֲנֶה הַגִּלְגָּלָה לֵאמֹר אֶל־תִּתְּרֵךְ 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 הַחֵיָל: 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 בְיָדְךָ 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 אֲלֵיהֶם 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	וַיַּהֲרֹם יְהוָה לִפְנֵי יִשְׂרָאֵל וַיַּכֶּם מַכָּה-גְדוֹלָה בְּגִבְעֹן וַיִּרְדְּפֵם דֶּרֶךְ מַעְלֵה בֵּית-חֹרֶן וַיַּכֶּם עַד-עֶזְקָה וְעַד-מַקֶּדָּה:	And the LORD routed them before Israel, and he struck them with a great blow in Gibeon, and he pursued them <i>on</i> 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 ← <i>ascent road of</i> .
Josh 10:11	וַיְהִי בְּגָסֶם   מִפְּנֵי יִשְׂרָאֵל הֵם בְּמוֹרֵד בֵּית-חֹרֶן וַיְהִי הַשִּׁלִּיד עֲלֵיהֶם אֲבָנִים גְּדֹלוֹת מִן-הַשָּׁמַיִם עַד-עֶזְקָה וַיָּמָתוּ רַבִּים אֲשֶׁר-מָתוּ בְּאֲבָנֵי הַבָּרָד מֵאֲשֶׁר הָרְגוּ בְּנֵי יִשְׂרָאֵל בַּחֶרֶב: ס	And it came to pass, as they fled from Israel, <i>while</i> 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. <i>There</i> were more that died by the hailstones than <i>they</i> whom the sons of Israel killed with the sword.	
Josh 10:12	אֲזַיְדַבֵּר יְהוֹשֻׁעַ לַיהוָה בַּיּוֹם תַּת יְהוָה אֶת-הָאֱמֹרִי לִפְנֵי בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר   לְעֵינַי יִשְׂרָאֵל שָׁמַשׁ בְּגִבְעֹן דּוֹם וַיָּרַח בְּעֵמֶק אֵי־לֹן:	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 <i>too</i> , At the Valley of Aijalon.	Amorite: see Gen 10:16.  Gibeon: see Josh 9:3.  Aijalon: AV= <i>Ajalon</i> here and Josh 19:42; elsewhere <i>Aijalon</i> .
Josh 10:13	וַיֵּדֶם הַשָּׁמַשׁ וַיָּרַח עֹמֵד עַד-יָקֻם גּוֹל אֵיבָיו הֲלֹא-הִיא כְּתוּבָה עַל-סֵפֶר הַיָּשָׁר וַיַּעֲמֵד הַשָּׁמַשׁ בַּחֲצֵי הַשָּׁמַיִם וְלֹא-אָץ לָבוֹא בַּיּוֹם תָּמִים:	And the sun stood still, And the moon stood <i>in place</i> , Until a people had taken vengeance on their enemy.” Is it not written in the Book of the Upright? “And the sun stood <i>in place</i> Half way across the sky And did not hasten to set For a complete day.”	the Upright ← <i>the Jasher</i> . AV differs ( <i>Jasher</i> ), taking the word as a name. Compare 2 Sam 1:18.  for: or about.
Josh 10:14	וְלֹא הָיָה כֵּיוֹם הַהוּא לִפְנֵינוּ וְאַחֲרָיו לְשִׁמְעַת 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 ← <i>heard the voice of</i> .
Josh 10:15	וַיָּשָׁב יְהוֹשֻׁעַ וְכָל-יִשְׂרָאֵל עִמּוֹ אֶל-הַמַּחֲנֶה הַגִּלְגָּלִי:	Then Joshua returned, as <i>did</i> all Israel with him, to the camp in Gilgal.	Gilgal ← <i>the Gilgal</i> .
Josh 10:16	וַיָּנָסוּ חֲמֵשֶׁת הַמְּלָכִים הָאֵלֶּה וַיִּחְבְּאוּ בַּמְעָרָה בְּמַקֶּדָּה:	And those five kings fled, and they hid in a cave at Makkedah.	
Josh 10:17	וַיִּגֵּד לַיהוֹשֻׁעַ לֵאמֹר נִמְצְאוּ חֲמֵשֶׁת הַמְּלָכִים נִחְבְּאִים בַּמְעָרָה בְּמַקֶּדָּה:	But it was reported to Joshua as follows: “The five kings have been found hiding in a cave at Makkedah.”	as follows ← <i>to say</i> , or more loosely, <i>saying</i> .

Josh 10:18	וַיֹּאמֶר יְהוֹשֻׁעַ גָּלוּ אֲבָנִים גְּדֹלוֹת אֶל-פִּי הַמְּעָרָה וְהַפְקִידוּ עָלֶיהָ אָנָשִׁים לְשֹׁמְרִים:	Then Joshua said, “Roll large stones across the entrance to the cave and appoint men over it to guard them.	entrance ← <i>mouth</i> .  them: grammatically agreeing with <i>the kings</i> , not <i>the stones</i> .
Josh 10:19	וְאַתֶּם אַל-תַּעֲמְדוּ רַדְפּוּ אֲחֵרֵי אֲבִיבֵיכֶם וְזַנְבֹתָם אוֹתָם אַל-תִּתְּנוּם לָבוֹא אֶל-עֲרֵיָהֶם כִּי נָתַנָּם יְהוָה אֱלֹהֵיכֶם בְּיָדְכֶם:	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.”	
Josh 10:20	וַיְהִי כְּכַלּוֹת יְהוֹשֻׁעַ וּבְנֵי יִשְׂרָאֵל לְהַכּוֹתָם מִכָּה גְּדוֹלָה-מְאֹד עַד-תָּמָם וְהַשְׂרִידִים שָׂרְדוּ מֵהֶם וַיָּבֹאוּ אֶל-עֲרֵי הַמְּבָצָר:	And it came to pass, when Joshua and the sons of Israel had finished striking them down with a very great blow, until they had been finished off, that the remnant escaped from them and went to the fortified cities.	fortified cities ← <i>cities of fortification</i> , a Hebraic genitive.
Josh 10:21	וַיָּשֻׁבוּ כָּל-הָעָם אֶל-הַמַּחֲנֶה אֶל-יְהוֹשֻׁעַ מִקֵּדָה בְּשָׁלוֹם לֹא-חָרָץ לִבְנֵי יִשְׂרָאֵל לְאִישׁ אֶת-לְשׁוֹנוֹ:	Then all the people returned to the camp – to Joshua – Makkedah being secure, and no-one criticized any of the sons of Israel.	secure ← <i>in peace / in security</i> .  criticized ← <i>sharpened his tongue</i> . Perhaps the sense is <i>snapped at</i> .  any ← <i>a man</i> .
Josh 10:22	וַיֹּאמֶר יְהוֹשֻׁעַ פָּתְחוּ אֶת-פִּי הַמְּעָרָה וְהוֹצִיאוּ אֵלַי אֶת-חֲמֹשֶׁת הַמְּלָכִים הָאֵלֶּה מִן-הַמְּעָרָה:	Then Joshua said, “Open the entrance to the cave and bring out to me those five kings from the cave.”	
Josh 10:23	וַיַּעֲשׂוּ כֵן וַיֹּצִיאוּ אֵלָיו אֶת-חֲמֹשֶׁת הַמְּלָכִים הָאֵלֶּה מִן-הַמְּעָרָה אֶת   מֶלֶךְ יְרוּשָׁלַם אֶת-מֶלֶךְ חֶבְרוֹן אֶת-מֶלֶךְ יֶרֶמוֹת אֶת-מֶלֶךְ לָכִישׁ אֶת-מֶלֶךְ עֲגִלּוֹן:	And they did so, and they brought those five kings to him from the cave – the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon.	brought ← <i>brought out</i> .
Josh 10:24	וַיְהִי כִּהְוָצִי־אֵם אֶת-הַמְּלָכִים הָאֵלֶּה אֶל-יְהוֹשֻׁעַ וַיִּקְרָא יְהוֹשֻׁעַ אֶל-כָּל-אִישׁ יִשְׂרָאֵל וַיֹּאמֶר אֶל-קִצֵּי־אָנָשִׁי הַמִּלְחָמָה הִהְלָכוּ אֹתוֹ קִרְבוּ שִׁימוּ אֶת-רַגְלֵיכֶם עַל-צוּאְרֵי הַמְּלָכִים הָאֵלֶּה וַיִּקְרְבוּ וַיִּשְׁימוּ אֶת-רַגְלֵיהֶם עַל-צוּאְרֵיהֶם:	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.	

Josh 10:25	וַיֹּאמֶר אֲלֵיהֶם יְהוֹשֻׁעַ אַל-תִּירְאוּ וְאַל-תַּחַתּוּ חֲזָקוּ וְאַמְצוּ כִּי כָכָה יַעֲשֶׂה יְהוָה לְכָל-אֹיְבֵיכֶם אֲשֶׁר אַתֶּם נֹלְחָמִים אוֹתָם:	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.”	
Josh 10:26	וַיִּזְם יְהוֹשֻׁעַ אַחֲרֵי-כֵן וַיְמִיתֵם וַיִּתְּלֵם עַל חֲמִשָּׁה עֵצִים וַיְהִיו תְּלוּיִם עַל-הָעֵצִים עַד-הָעֶרֶב:	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.	trees (2x): see Josh 8:29.
Josh 10:27	וַיְהִי לַעֲתָ   בּוֹא הַשֶּׁמֶשׁ צֹוָה יְהוֹשֻׁעַ וַיְרִידוּם מֵעַל הָעֵצִים וַיִּשְׁלֹכֵם אֶל-הַמְּעָרָה אֲשֶׁר נִחְבְּאוּ-שָׁם וַיִּשְׁמוּ אֲבָנִים גְּדֹלוֹת עַל-פִּי הַמְּעָרָה עַד-עַצְמָם הַיּוֹם הַזֶּה: פ	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</i> to this very day.	
Josh 10:28	וְאֶת-מַקְדָּה לָכַד יְהוֹשֻׁעַ בַּיּוֹם הַהוּא וַיַּכָּהּ לְפִי-חֶרֶב וְאֶת-מֶלְכָּהּ הֶחֱרַם אוֹתָם וְאֶת-כָּל-הַנֶּפֶשׁ אֲשֶׁר-בָּהּ לֹא הִשְׁאִיר שְׂרִיד וַיַּעַשׂ לְמָלֶךְ מַקְדָּה כְּאֲשֶׁר עָשָׂה לְמָלֶךְ יְרִיחוֹ:	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.	person ← <i>soul</i> . Perhaps including animals, <i>living thing</i> . See Josh 10:40 <i>every breathing (creature)</i> .
Josh 10:29	וַיַּעֲבֹר יְהוֹשֻׁעַ וְכָל-יִשְׂרָאֵל עִמּוֹ מִמַּקְדָּה לִבְנָה וַיִּלָּחֶם עִם-לִבְנָה:	Then Joshua and all Israel with him crossed from Makkedah <i>to</i> Libnah, and he fought <i>against</i> Libnah.	against ← <i>with</i> . See Gen 14:8.
Josh 10:30	וַיִּתֵּן יְהוָה גַּם-אוֹתָהּ בְּיַד יִשְׂרָאֵל וְאֶת-מֶלְכָּהּ וַיַּכָּהּ לְפִי-חֶרֶב וְאֶת-כָּל-הַנֶּפֶשׁ אֲשֶׁר-בָּהּ לֹא-הִשְׁאִיר בָּהּ שְׂרִיד וַיַּעַשׂ לְמֶלְכָּהּ כְּאֲשֶׁר עָשָׂה לְמָלֶךְ יְרִיחוֹ: ס	And the LORD delivered that too into Israel's hand, and its king, and <i>he struck</i> 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 וַיַּחֵן 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־לָכִישׁ בְּיַד יִשְׂרָאֵל וַיִּלְכְּדֶהּ בַּיּוֹם הַשֵּׁנִי וַיַּכֶּהּ לְפִי־חֶרֶב וְאֶת־כָּל־הַנֶּפֶשׁ אֲשֶׁר־בָּהּ כָּכָל 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 לִעְזֹר אֶת־לָכִישׁ וַיַּכֶּהוּ יְהוֹשֻׁעַ וְאֶת־עַמּוֹ עַד־בִּלְתִּי הַשְּׂאִיר־לוֹ שְׂרִיד:	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 מִלָּכִישׁ עַגְלוֹן וַיַּחֲנוּ 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 וַיַּכּוּהָ לְפִי־חֶרֶב וְאֵת כָּל־הַנֶּפֶשׁ אֲשֶׁר־בָּהּ בַּיּוֹם הַהוּא הִחָרִים כָּכָל אֲשֶׁר־עָשָׂה לְלָכִישׁ: 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	וַיַּעֲלֵי יְהוֹשֻׁעַ וְכָל־יִשְׂרָאֵל עִמּוֹ מִעַגְלוֹן חֶבְרוֹן וַיִּלָּחֲמוּ עָלֶיהָ:	Then Joshua and all Israel with him went up from Eglon to Hebron, and they fought against it,	
Josh 10:37	וַיִּלְכְּדוּהָ וַיַּכּוּהָ לְפִי־חֶרֶב וְאֶת־מֶלְכָּהּ וְאֶת־כָּל־עָרֶיהָ וְאֶת־כָּל־הַנֶּפֶשׁ אֲשֶׁר־בָּהּ לֹא־הִשְׁאִיר שְׂרִיד כָּכָל אֲשֶׁר־עָשָׂה לְעַגְלוֹן וַיַּחֲרֵם 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> . person (2x) ← <i>soul</i> . See Josh 10:28.
Josh 10:38	וַיָּשָׁב יְהוֹשֻׁעַ וְכָל־יִשְׂרָאֵל עִמּוֹ דְּבִירָה וַיִּלָּחֲם עָלֶיהָ:	Then Joshua and the whole of Israel with him returned to Debir, and he fought against it.	
Josh 10:39	וַיִּלְכְּדֶהּ וְאֶת־מֶלְכָּהּ וְאֶת־כָּל־עָרֶיהָ וַיַּכּוּם לְפִי־חֶרֶב וַיַּחֲרִימוּ אֶת־כָּל־נֶפֶשׁ אֲשֶׁר־בָּהּ לֹא הִשְׁאִיר שְׂרִיד כַּאֲשֶׁר עָשָׂה לְחֶבְרוֹן כִּי־עָשָׂה לְדְבִירָה וְלִמְלָכָהּ וְכַאֲשֶׁר עָשָׂה לְלִבְנָה וְלִמְלָכָהּ:	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	וַיַּכֶּה יְהוֹשֻׁעַ אֶת-כָּל-הָאָרֶץ הַהָרִי וְהַנָּגֶב וְהַשְּׁפֵלָה וְהָאֲשֻׁדּוֹת וְאֵת כָּל-מְלִיכֵיהֶם לֹא הִשְׁאִיר שְׂרִיד וְאֵת כָּל-הַנְּשָׁמָה הַחַיִּים כַּאֲשֶׁר צִוָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל:	And Joshua struck the whole land – the mountain <i>range</i> 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 <i>creature</i> , as the LORD God of Israel had commanded.	
Josh 10:41	וַיַּכֶּם יְהוֹשֻׁעַ מִקָּדֵשׁ בְּרִנֶּה וְעַד-עֲזָה וְאֵת כָּל-אֶרֶץ גֹּשֶׁן וְעַד-גִּבְעֹון:	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-אֶרְצָם לִכְדּוֹת יְהוֹשֻׁעַ פַּעַם אַחַת כִּי יְהוָה אֱלֹהֵי יִשְׂרָאֵל נָלַחם לְיִשְׂרָאֵל:	And Joshua captured all these kings and their land <i>in</i> one go, because the LORD God of Israel fought for Israel.	
Josh 10:43	וַיָּשָׁב יְהוֹשֻׁעַ וְכָל-יִשְׂרָאֵל עִמּוֹ אֶל-הַמַּחֲנֶה הַגִּלְגָּל: 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-חֲצֹר וַיִּשְׁלַח אֶל-יֹזָבָב מֶלֶךְ מָדוֹן וְאֶל-מֶלֶךְ שִׁמְרוֹן וְאֶל-מֶלֶךְ אַחֲשָׁף:	And it came to pass, when Jabin king of Hazor heard <i>of 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 מִצְפֹּן בְּהָר וּבְעֶרְבָה נָגֶב כְּנָרוֹת וּבְשְׁפֵלָה וּבְנִפְּוֹת דּוֹר מִיָּם:	and to the kings to the north, in the mountain <i>range</i> , and <i>to those</i> 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 מִמֶּזְרַח וּמִיָּם וְהָאֲמֹרִי וְהַחִתִּי וְהַפְּרִזִּי וְהַיְבוֹסִי בְּהָר וְהַחֲוִי תַחַת חֶרְמוֹן בְּאֶרֶץ הַמִּצְפָּה:	<i>and to</i> the Canaanite to the east and to the west, and the Amorite and the Hittite and the Perizzite and the Jebusite in the mountain <i>range</i> , 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 עִם-רָב כַּחֲוֹל אֲשֶׁר עַל-שְׂפַת-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</i> very great <i>number</i> .	companies ← <i>camps</i> .
Josh 11:5	וַיִּנְעֲדוּ כָל הַמְּלָכִים הָאֵלֶּה וַיָּבֹאוּ וַיַּחְנּוּ יַחְדּוֹ אֶל-מִי מְרוֹם לְהִלָּחֶם עִם-יִשְׂרָאֵל: פ	And all these kings met, and they departed and encamped together at the waters of Merom, to fight <i>against</i> Israel.	against ← <i>with</i> . See Gen 14:8.



Josh 11:6	<p>וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ  אֶל־תִּירָא מִפְּנֵיהֶם כִּי־מָחָר  כָּעַתְּ הִזָּאת אֲנֹכִי נֹתֵן  אֶת־כָּל־הַחַיִּים לְפָנֵי יִשְׂרָאֵל  אֶת־סוּסֵיהֶם תַּעֲקֹר  וְאֶת־מִרְכָּבֵיהֶם תִּשְׂרֹף  בָּאֵשׁ:</p>	<p>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.”</p>	
Josh 11:7	<p>וַיָּבֹא יְהוֹשֻׁעַ וְכָל־עָם  הַמִּלְחָמָה עִמּוֹ עָלֵיהֶם עַל־מֵי  מֶרֹם פְּתָאִם וַיַּפְּלוּ בָהֶם:</p>	<p>Then Joshua and all the military  people with him came against  them suddenly at the waters of  Merom, and they attacked them.</p>	
Josh 11:8	<p>וַיִּתְּנֵם יְהוָה בְּיַד־יִשְׂרָאֵל  וַיַּכּוּם וַיִּרְדְּפוּם עַד־צִידוֹן  רָבָה וְעַד מִשְׁרֵפּוֹת מַיִם  וְעַד־בִּקְעַת מִצְפָּה מִזְרָחָה  וַיִּכּוּם עַד־בִּלְתִּי הַשְּׂאִיר־לָהֶם  שְׂרִיד:</p>	<p>And the LORD delivered them  into Israel's hand, and they  struck them, and they pursued  them as far as Great <u>Sidon</u> and  Misrephoth-Maim, and as far as  the Valley of Mizpeh in the east.  And they struck them without  leaving them a remnant  remaining.</p>	<p>Sidon: see Gen 10:15.</p>
Josh 11:9	<p>וַיַּעַשׂ לָהֶם יְהוֹשֻׁעַ כַּאֲשֶׁר  אָמַר־לוֹ יְהוָה אֶת־סוּסֵיהֶם  עָקַר וְאֶת־מִרְכָּבֵיהֶם שָׂרַף  בָּאֵשׁ: ס</p>	<p>And Joshua did to them as the  LORD had told him. He  hamstrung their horses, and he  burned their chariots with fire.</p>	
Josh 11:10	<p>וַיָּשָׁב יְהוֹשֻׁעַ בָּעֵת הַהִיא  וַיִּלְכֹּד אֶת־חָצוֹר וְאֶת־מֶלְכָּהּ  הִכָּה בַּחֶרֶב כִּי־חָצוֹר לְפָנִים  הָיָא רֹאשׁ כָּל־הַמְּמַלְכוֹת  הָאֵלֶּה:</p>	<p>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.</p>	
Josh 11:11	<p>וַיַּכּוּ אֶת־כָּל־הַנֶּפֶשׁ אֲשֶׁר־בָּהּ  לְפִי־חֶרֶב הַחֶרֶם לֹא נֹתַר  כָּל־נִשְׁמָה וְאֶת־חָצוֹר שָׂרַף  בָּאֵשׁ:</p>	<p>And they struck every <u>person</u>  that <i>was</i> in it with the edge of  the sword. <i>He obliterated it</i>. No  breathing <i>creature</i> remained,  and he burned Hazor with fire.</p>	<p>person ← <i>soul</i>.  <hr/> <i>he obliterated</i>: infinitive  construct in the role of a finite  verb or participle (<i>obliterating</i>).</p>
Josh 11:12	<p>וְאֶת־כָּל־עָרֵי הַמְּלָכִים הָאֵלֶּה  וְאֶת־כָּל־מְלִכֵיהֶם לָכַד  יְהוֹשֻׁעַ וַיַּכּוּם לְפִי־חֶרֶב  הַחֲרִים אוֹתָם כַּאֲשֶׁר צִוָּה  מֹשֶׁה עֶבֶד יְהוָה:</p>	<p>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.</p>	

Josh 11:13	<p>רק כָּל־הָעָרִים הָעֹמְדֹת עַל־תֵּלָם לֹא שָׂרַפָם יִשְׂרָאֵל זֹלָתִי אֶת־חֲצֹר לְבָדָה שָׂרַף יְהוֹשֻׁעַ:</p>	<p>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.</p>	<p>any ← <i>all</i>.</p> <hr/> <p>mound: AV differs (<i>strength</i>).</p>
Josh 11:14	<p>וְכָל שָׁלַל הָעָרִים הָאֵלֶּה וְהַבְּהֵמָה בָּזְזוּ לָהֶם בְּנֵי יִשְׂרָאֵל רַק אֶת־כָּל־הָאָדָם הָכּוּ לְפִי־חֶרֶב עַד־הַשְּׂמָדָם אוֹתָם לֹא הִשְׁאִירוּ כָּל־נֶשְׁמָה:</p>	<p>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.</p>	<p>person ← <i>man</i>. Hebrew <i>Adam</i>.</p> <hr/> <p>any ← <i>every</i>.</p>
Josh 11:15	<p>כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה עַבְדּוֹ כִּן־צִוָּה מֹשֶׁה אֶת־יְהוֹשֻׁעַ וְכֵן עָשָׂה יְהוֹשֻׁעַ לֹא־הִסִּיר דָּבָר מִכָּל אֲשֶׁר־צִוָּה יְהוָה אֶת־מֹשֶׁה:</p>	<p>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.</p>	<p>omit ← <i>remove</i>.</p>
Josh 11:16	<p>וַיִּקַּח יְהוֹשֻׁעַ אֶת־כָּל־הָאָרֶץ הַזֹּאת הָהָר וְאֶת־כָּל־הַנָּגֶב וְאֵת כָּל־אֶרֶץ הַגִּשֵׁן וְאֶת־הַשְּׁפֵלָה וְאֶת־הָעֲרֵבָה וְאֶת־הָר יִשְׂרָאֵל וְשִׁפְלָתָהּ:</p>	<p>And Joshua took all this land – the mountain <i>range</i> and all the south and all the land of <u>Goshen</u>, and the low lying land and the arid tract and the mountain <i>range</i> of Israel and its low lying land,</p>	<p>Goshen ← <i>the Goshen</i>.</p>
Josh 11:17	<p>מִן־הָהָר הַחֲלָק הָעוֹלָה שֵׁעִיר וְעַד־בָּעַל גֹּד בְּבַקְעַת הַלְּבָנוֹן תַּחַת הַר־חֶרְמוֹן וְאֵת כָּל־מְלִכֵיהֶם לָכַד וַיַּכֵּם וַיְמִיתֵם:</p>	<p>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.</p>	<p>Mount Halak ← <i>the smooth mountain</i>.</p>
Josh 11:18	<p>יָמִים רַבִּים עָשָׂה יְהוֹשֻׁעַ אֶת־כָּל־הַמְּלָכִים הָאֵלֶּה מִלְחָמָה:</p>	<p>Joshua waged war with all these kings for many days.</p>	
Josh 11:19	<p>לֹא־הָיְתָה עִיר אֲשֶׁר הִשְׁלִימָהּ אֶל־בְּנֵי יִשְׂרָאֵל בְּלִי חֲחֹי יִשְׁבֵּי גִבְעוֹן אֶת־הַכָּל לָקְחוּ בַּמִּלְחָמָה:</p>	<p>There was no city which made peace with the sons of Israel except the Hivites – the inhabitants of <u>Gibeon</u>. They took everything in the war.</p>	<p>Gibeon: see Josh 9:3.</p>

Josh 11:20	כִּי מֵאֵת יְהוָה   הִיָּתָה לְחַזֵּק אֶת־לִבָּם לְקָרֹאת הַמִּלְחָמָה אֶת־יִשְׂרָאֵל לְמַעַן הַחֲרִימָם לְבִלְתִּי הִיֹּת־לָהֶם תַּחֲנָה כִּי לְמַעַן הַשְׁמִידֵם בְּאֲשֶׁר צֻוָּה יְהוָה אֶת־מֹשֶׁה: ס	For it was from the LORD <u>that</u> <u>their hearts should be hardened</u> to engage in battle with Israel, so as to obliterate them, so that they should not be <u>shown any</u> mercy, for <i>it was</i> so as to destroy them, as the LORD had commanded Moses.	that their hearts should be hardened ← <i>to harden their</i> <i>heart</i> .  be shown ← <i>have</i> .
Josh 11:21	וַיָּבֹא יְהוֹשֻׁעַ בָּעֵת הַהִיא וַיַּכֶּת אֶת־הָעֲנָקִים מִן־הָהָר מִן־חֶבְרוֹן מִן־דִּבְרִי מִן־עֵינָב וּמִכָּל הָהָר יְהוּדָה וּמִכָּל הָר יִשְׂרָאֵל עִם־עָרֵיהֶם הַחֲרִימָם יְהוֹשֻׁעַ:	And Joshua came at that time and cut the <u>Anakites</u> off from the mountain <i>range</i> , 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= <i>Anakims</i> .
Josh 11:22	לֹא־נִוְתַר עֲנָקִים בְּאֶרֶץ בְּנֵי יִשְׂרָאֵל רַק בְּעֵזָה בְּגַת וּבְאַשְׁדּוֹד נִשְׁאָרוּ:	No <u>Anakites</u> remained in the land of the sons of Israel, except that they remained in Gaza, in Gath and in Ashdod.	Anakites: AV= <i>Anakims</i> .
Josh 11:23	וַיִּקַּח יְהוֹשֻׁעַ אֶת־כָּל־הָאָרֶץ כְּכֹל אֲשֶׁר דִּבֶּר יְהוָה אֶל־מֹשֶׁה וַיִּתְּנָהּ יְהוֹשֻׁעַ לְנַחֲלָה לְיִשְׂרָאֵל כַּמַּחְלָקָתָם 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	וְאֵלֶּה   מַלְכֵי הָאָרֶץ אֲשֶׁר הָכּוּ בְנֵי־יִשְׂרָאֵל וַיִּרְשׁוּ אֶת־אֲרָצָם בְּעֶבֶר הַיַּרְדֵּן מִזֶּרְחָה הַשֶּׁמֶשׁ מִנְּחַל אַרְנוֹן עַד־הָר חֶרְמוֹן וְכָל־הָעֲרֶבָה מִזֶּרְחָה:	Now these <i>are</i> the kings of the land whom the sons of Israel struck and whose land they took possession of across the Jordan on the <u>east</u> , from the Arnon Brook up to Mount Hermon and all the arid tract in the east:	east ← <i>sunrise</i> .
Josh 12:2	סִיחּוֹן מֶלֶךְ הָאֲמֹרִי הַיּוֹשֵׁב בְּחֶשְׁבּוֹן מִשְׁלַל מַעְרוֹעֵר אֲשֶׁר עַל־שְׂפַת־נַחַל אַרְנוֹן וְתוֹךְ הַנָּחַל וְחֶצִי הַגִּלְעָד וְעַד יַבֹּק הַנָּחַל גְּבוּל בְּנֵי עַמּוֹן:	Sihon king of the <u>Amorites</u> who lived in Heshbon, <i>who</i> ruled from Aroer, which <i>is</i> on the bank of the Arnon Brook, and <u>from</u> the brook, and <i>from</i> half of Gilead to the Jabbok Brook, the border of the sons of Ammon,	Amorites: see Gen 10:16.  from ← <i>the middle of</i> . Perhaps standing for <i>(from) the middle</i> <i>(section) or (line) of</i> . Compare Josh 13:9, Josh 13:16.  Gilead: see Gen 31:21.
Josh 12:3	וְהָעֲרֶבָה עַד־יָם כְּנִרֹת מִזֶּרְחָה וְעַד יַם הָעֲרֶבָה יַם־הַמֶּלַח מִזֶּרְחָה דֶּרֶךְ בֵּית הַיִּשְׁמֹת וּמִתִּימָן תַּחַת אֲשִׁדּוֹת הַפִּסְגָּה:	and the arid tract up to the Sea of <u>Kinnereth</u> to the east, and as far as <u>the Arid Sea – the Dead</u> <u>Sea</u> – 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</i> <i>Sea</i> , i.e. <i>the Dead Sea</i> .  the Dead Sea ← <i>the Salt Sea</i> .

Josh 12:4	וּגְבוּל עֹג מֶלֶךְ הַבָּשָׁן מִיַּתֵּר הָרֶפְאִים הַיּוֹשֵׁב בְּעֶשְׂתָּרוֹת וּבְאֶדְרֵי:	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	וּמִשֵּׁל בְּהַר חֶרְמוֹן וּבְסֻלְכָּה וּבְכָל־הַבָּשָׁן עַד־גְּבוּל הַגִּשּׁוּרִי וְהַמַּעֲכָתִי וְחֻצֵי הַגִּלְעָד גְּבוּל סִיחֹן מִלְּד־חֶשְׁבֹן:	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 וַיַּתְּנָה 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־הָהָר הַחֹלֶק הָעֶלְיָה שְׁעִירָה וַיַּתְּנָה יְהוֹשֻׁעַ לְשִׁבְטֵי יִשְׂרָאֵל יְרֵשָׁה כַּמְחֻלְקָתָם:	And these <i>are</i> 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 וּבְעֶרְבָה וּבְאַשְׁדּוֹת וּבַמִּדְבָּר וּבְנֶגֶב הַחֹתִי הָאֲמֹרִי וְהַכְּנַעֲנִי הַפְּרָזִי הַחִוִּי וְהַיְבוֹסִי: 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 – <i>the land of</i> the Hittite, the Amorite, the Canaanite, the Perizzite, the Hivite and the Jebusite:	Amorite: see Gen 10:16.
Josh 12:9	מֶלֶךְ יִרְיָחוֹ אֶחָד מֶלֶךְ הָעִי אֲשֶׁר־מֵצָד בֵּית־אֵל אֶחָד:	the king of Jericho, one, the king of Ai which <i>is</i> 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 יֶרְמוּת אֶחָד מֶלֶךְ לָכִישׁ אֶחָד:	the king of Jarmuth, one, the king of Lachish, one,	
Josh 12:12	מֶלֶךְ עֶגְלוֹן אֶחָד מֶלֶךְ גִּזְרִי 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 עֲדֻלָּם 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 Hepher, one,	
Josh 12:18	מֶלֶךְ אַפֶּק אֶחָד מֶלֶךְ לַשְׁרוֹן אֶחָד:	the king of Aphek, one, the king of Lasharon, one,	
Josh 12:19	מֶלֶךְ מַדּוֹן אֶחָד מֶלֶךְ חֲצוֹר אֶחָד:	the king of Madon, one, the king of Hazor, one,	
Josh 12:20	מֶלֶךְ שִׁמְרוֹן מְרֹנוֹן אֶחָד מֶלֶךְ אַחֲשָׁף 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 יִקְנְעָם לְכַרְמֵל אֶחָד:	the king of Kedesh, one, the king of Jokneam of Carmel, one,	Carmel ← <i>the Carmel</i> .
Josh 12:23	מֶלֶךְ דּוֹר לְנִפְתַּל דּוֹר אֶחָד מֶלֶךְ־גּוֹיִם לְגִלְגָל 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 וְאַחָד: פ	the king of Tirzah, one. All the kings came to thirty-one.	
Josh 13:1	וַיְהוֹשֻׁעַ זָקֵן בָּא בַיָּמִים וַיֹּאמֶר יְהוָה אֵלָיו אַתָּה זָקֵנְתָהּ בָּאתָ בַיָּמִים 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 הַנִּשְׁאַרָה 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 צָפוֹנָה לְכַנְעָנִי תַחֲשֹׁב חֲמִשָּׁת   סְרִנֵּי פְלִשְׁתִּים הָעֻזִּי וְהָאֲשְׁדֹדִי הָאֶשְׁקֶלֹנִי הַגִּתִּי וְהָעֶקְרוֹנִי וְהָעֻזִּי:	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 Ashdodites, the Ashkelonites, the Gittites and the Ekronites; <u>also the 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 וּמֵעֵרָה אֲשֶׁר לְצִידֹנִים עַד־אַפֶּקָה 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 הַגִּבְלִי וְכָל־הַלְבָּנוֹן מִזֶּרֶחַ הַשָּׁמֶשׁ מִבְּעַל גָּד תַּחַת הַר־חֶרְמֹז עַד לְבֹא חֲמַת:	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־הַלְבָּנוֹן עַד־מִשְׁרֶפֶת מַיִם כָּל־צִידֹנִים אֲנֹכִי אוֹרִישָׁם מִפְּנֵי בְנֵי יִשְׂרָאֵל רַק הַפִּלָּה לְיִשְׂרָאֵל בְּנַחֲלָה כֹּאֲשֶׁר 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 חָלַק אֶת־הָאָרֶץ הַזֹּאת בְּנַחֲלָה לְתִשְׁעַת הַשִּׁבְטִים וְחֶצִי הַשִּׁבְט הַמְּנַשֶּׁה:	And now, divide this land <i>to be</i> an inheritance for the nine tribes and <u>half of the tribe of</u> <u>Manasseh</u> .	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 13:8	עִמּוֹ הָרֵאוּבֵנִי וְהַגָּדִי לְקָחוּ נַחֲלָתָם אֲשֶׁר נָתַן לָהֶם מֹשֶׁה בְּעֶבֶר הַיַּרְדֵּן מִזֶּרֶחַה כֹּאֲשֶׁר 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	מֵעֲרוֹעֵר אֲשֶׁר עַל־שְׂפַת־נַחַל אֲרָנוֹן וְהָעִיר אֲשֶׁר בְּתוֹךְ־הַנַּחַל וְכָל־הַמִּישֹׁר מִדִּבְאָ עַד־דִּיבּוֹן:	from Aroer which <i>is</i> on the bank of the Arnon Brook and the city which <i>is</i> at <u>the middle section of</u> <u>the brook</u> , and all the plain <i>of</i> 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 בְּחֶשְׁבּוֹן 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	וְהַגְלַעַד וּגְבוּל הַגִּשּׁוּרִי וְהַמַּעֲחָתִי וְכָל הָרַחֲמֹן וְכָל-הַבָּשָׁן עַד-סֻלְכָּה:	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.  territory ← <i>border</i> .  Bashan ← <i>the Bashan</i> , also in the rest of the chapter, and often elsewhere.
Josh 13:12	כָּל-מַמְלָכוֹת עֹג בְּבָשָׁן אֲשֶׁר-מָלַךְ בְּעֶשְׂתָּרוֹת וּבְאֶדְרֵי הוּא נִשְׁאַל מִיָּתֵר הַרְפָּאִים וַיִּכֶם מֹשֶׁה וַיִּרְשֵׁם:	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 הִזְרִישׁוּ בְנֵי יִשְׂרָאֵל אֶת-הַגִּשּׁוּרִי וְאֶת-הַמַּעֲחָתִי וַיָּשֶׁב גִּשּׁוּר וּמַעֲחָת 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= Maachathites ... Maachathites.
Josh 13:14	רַק לְשֵׁבֶט הַלֵּוִי לֹא נָתַן נַחֲלָה אֲשֵׁי יְהוָה אֱלֹהֵי יִשְׂרָאֵל הוּא נַחֲלָתוֹ כְּאֲשֶׁר דִּבֶּר-לָו: 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	וַיֵּתֶן מֹשֶׁה לְמִטָּה בְּנֵי-רְאוּבֵן לְמִשְׁפַּחָתָם:	And Moses gave the tribe of the sons of Reuben <i>their inheritance</i> according to their families.	
Josh 13:16	וַיְהִי לָהֶם הַגְּבוּל מֵעֲרוֹעֵר אֲשֶׁר עַל-שִׁפְת־נַחַל אַרְנוֹן וְהָעִיר אֲשֶׁר בְּתוֹךְ-הַנַּחַל וְכָל-הַמִּישֹׁר 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 <u>the middle section of the brook</u> , and all the plain as far as Medeba,	territory ← <i>border</i> .  the middle <i>section</i> of the brook: compare Josh 12:2, Josh 13:9.
Josh 13:17	חֶשְׁבֹּן וְכָל-עָרֶיהָ אֲשֶׁר בְּמִישֹׁר דִּיבּוֹן וּבָמוֹת בָּעַל וּבֵית בָּעַל 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	וַיְהִצֵּה וּקְדֵמֹת וּמִפְּעֹת:	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	וּקְרִיָּתַיִם וְשִׁבְמָה וְצָרַת הַשָּׁחַר בְּהַר הָעֵמֶק:	and Kiriathaim and Sibmah and Zereth-Shahar in the mountain range of the valley,	Kiriathaim: AV= <i>Kirjathaim</i> here.  Zereth-Shahar ← <i>the Zereth-Shahar</i> or <i>Zereth-Hashshahar</i> . AV= <i>Zareth-shahar</i> .
Josh 13:20	וּבֵית פְּעוֹר וְאַשְׁדּוֹת הַפִּסְגָּה וּבֵית הַיִּשְׁמוֹת:	and Beth-Peor and Ashdoth-Pisgah and Beth-Jeshimoth,	

Josh 13:21	<p>וְכָל־עָרֵי הַמִּישֹׁר  וְכָל־מַמְלָכוֹת סִיחֹן מֶלֶךְ  הָאֱמֹרִי אֲשֶׁר מָלַךְ בְּחֶשְׁבּוֹן  אֲשֶׁר הָכָה מֹשֶׁה אֹתוֹ    וְאֶת־נָשִׂאֵי מִדְיָן אֶת־אֹוִי  וְאֶת־רֶקֶם וְאֶת־צֹר וְאֶת־חוּר  וְאֶת־רֹבַע נְסִיכֵי סִיחֹן יֹשְׁבֵי  הָאָרֶץ:</p>	<p>and all the cities of the plain,  and all the kingdom of Sihon  king of the <u>Amorites</u> 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־בְּעֹזֵר הַקּוֹסֶם  הָרְגוּ בְנֵי־יִשְׂרָאֵל בַּחֶרֶב  אֶל־חִלְיָהֶם:</p>	<p>And the sons of Israel <u>killed</u> by  the sword <u>Balaam</u> the son of  Beor, the diviner, among those  who were defeated by them.</p>	<p>killed: in a Hebrew “OVS”  (object-verb-subject) sentence.</p> <hr/> <p>Balaam: see Num 22:5.</p>
Josh 13:23	<p>וַיְהִי גְבוּל־בְּנֵי רְאוּבֵן הַיַּרְדֵּן  וּגְבוּל זֹאת נַחֲלַת בְּנֵי־רְאוּבֵן  לְמִשְׁפַּחְתָּם הָעָרִים וְחֻצְרֵיהֶן:  פ</p>	<p>And the border of the sons of  Reuben <i>was</i> the Jordan – <i>as a</i>  <u>natural border</u>. This <i>was</i> the  inheritance of the sons of  Reuben according to their  families – their cities with their  villages.</p>	<p>as <i>a natural</i> border ← <i>and a</i>  <i>border</i>. 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 לְמִטְהַגָּד לְבְנֵי־גָד  לְמִשְׁפַּחְתָּם:</p>	<p>And Moses gave <i>an inheritance</i>  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 אֲרָץ  בְּנֵי עַמּוֹן עַד־עֲרוֹעֵר אֲשֶׁר  עַל־פְּנֵי רַבָּה:</p>	<p>And their <u>territory</u> was <i>at</i> <u>Jazer</u>  and all the cities of <u>Gilead</u>, and  half of the land of the sons of  Ammon as far as Aroer which <i>is</i>  before Rabbah,</p>	<p>territory ← <i>border</i>.</p> <hr/> <p>Jazer: see Num 21:32. AV here =  <i>Jazer</i>, but in Num 21:32, <i>Jaazer</i>.</p> <hr/> <p>Gilead: see Gen 31:21.</p>
Josh 13:26	<p>וּמִחֶשְׁבּוֹן עַד־רַמַּת הַמַּצְפָּה  וּבִטְנַיִם וּמִמַּחֲנֵי עַד־גְּבוּל  לְדִבְרִי:</p>	<p>and from Heshbon to Ramath-  Mizpeh and Betonim, and from  Mahanaïm up to the border of  Debir,</p>	
Josh 13:27	<p>וּבְעֵמֶק בֵּית הָרֶם וּבֵית נִמְרָה  וְסִכּוֹת וְצִפּוֹן יֵתֵר מַמְלָכוֹת  סִיחֹן מֶלֶךְ חֶשְׁבּוֹן הַיַּרְדֵּן  וְגַבֵּל עַד־קֶצֶה יַם־כְּנָעַן עַד  הַיַּרְדֵּן מִזְרָחָה:</p>	<p>and in the valley, <u>Beth-Haram</u>  and Beth-Nimrah, and Succoth  and Zaphon – the remainder of  the kingdom of Sihon king of  Heshbon – <i>with</i> the Jordan as a  <u>natural border</u> up to the end of  the Sea of <u>Kinnereth</u> across the  Jordan, to the east.</p>	<p>Beth-Haram: AV= <i>Beth-aram</i>.</p> <hr/> <p>Kinnereth: see Num 34:11.</p>
Josh 13:28	<p>זֹאת נַחֲלַת בְּנֵי־גָד  לְמִשְׁפַּחְתָּם הָעָרִים  וְחֻצְרֵיהֶם:</p>	<p>This <i>was</i> the inheritance of the  sons of Gad according to their  families – the cities and the  villages.</p>	
Josh 13:29	<p>וַיִּתֵּן מֹשֶׁה לְחֻצֵי שֵׁבֶט מְנַשֶּׁה  וַיְהִי לְחֻצֵי מַטֵּה בְנֵי־מְנַשֶּׁה  לְמִשְׁפַּחְתָּם:</p>	<p>And Moses gave <i>inheritance</i> to  half of the tribe of <u>Manasseh</u>,  and to the half-tribe of the <u>sons</u>  of <u>Manasseh</u> it <u>belonged</u>,  according to their families.</p>	<p>half of the tribe of Manasseh ...  the half-tribe of the sons of  Manasseh: different words for  <i>tribe</i> in the Hebrew.</p> <hr/> <p>belonged ← <i>became</i>.</p>



Josh 13:30	וַיְהִי גְבוּלָם מִמַּחֲנֵים כָּל־הַבָּשָׁן כָּל־מַמְלָכוֹת   עֹג מִלְדֵּי־הַבָּשָׁן וְכָל־חֲתֹת יֶאֱרִי 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 were in Bashan: sixty cities.	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> : קִרְיָה.
Josh 13:31	וַחֲצֵי הַגִּלְעָד וְעִשְׂתָּרוֹת וְאֶדְרֵי עָרֵי מַמְלָכוֹת עֹג בַּבָּשָׁן לְבְנֵי מָכִיר בֶּן־מְנַשֶּׁה לְחֲצֵי בְנֵי־מָכִיר לְמִשְׁפְּחֹתָם:	And half of Gilead and Ashtaroth and Edrei, cities of the kingdom of Og in Bashan were given 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 בְּעֶרְבּוֹת מוֹאָב מֵעֶבֶר לִירְדֵן 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 כְּאֲשֶׁר 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־נָחֲלוּ בְנֵי־יִשְׂרָאֵל בְּאֶרֶץ כְּנָעַן אֲשֶׁר נָחֲלוּ אוֹתָם אֱלֶעָזָר הַכֹּהֵן וִיהוֹשֻׁעַ בֶּן־נּוּן וְרֹאשֵׁי אֲבוֹת הַמַּטּוֹת לְבְנֵי יִשְׂרָאֵל:	And these <i>are the places</i> which the sons of Israel inherited in the land of Canaan, <u>which</u> Eleazar 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 (to them). Eleazar: see Ex 6:23.
Josh 14:2	בְּגֹרֶל נַחֲלָתָם כְּאֲשֶׁר צִוָּה יְהוָה בְּיַד־מֹשֶׁה לְתַשְׁעַת הַמַּטּוֹת וַחֲצֵי הַמַּטֵּה:	Their inheritance <i>was</i> by lot, as the LORD had commanded through the <u>intermediacy</u> of Moses, <i>it being</i> for the nine and a half tribes.	intermediacy ← <i>hand</i> .
Josh 14:3	כִּי־נָתַן מֹשֶׁה נַחֲלָת שְׁנֵי הַמַּטּוֹת וַחֲצֵי הַמַּטֵּה מֵעֶבֶר לִירְדֵן וְלִלְוִיִּם 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 מַטּוֹת מְנַשֶּׁה וְאֶפְרַיִם וְלֹא־נָתְנוּ חֵלֶק לְלוֹוִיִּם 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 <u>belonging to them</u> , for their cattle and for their property.	<i>belonging to them</i> ← <i>of them</i> , referring to the Levites (masculine), not the cities (feminine).
Josh 14:5	כְּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה כֵּן עָשׂוּ בְנֵי יִשְׂרָאֵל וַיַּחֲלִקוּ אֶת־הָאָרֶץ: פ	As the LORD commanded Moses, so the sons of Israel did, and they divided up the land.	

Josh 14:6	<p>וַיִּגְשׁוּ בְנֵי־יְהוּדָה אֶל־יְהוֹשֻׁעַ בְּגִלְגָּל וַיֹּאמֶר אֵלָיו כָּלֵב בֶּן־יִפְנֶה הַקִּנִּזִּי אֶתָּה יָדַעְתָּ אֶת־הַדָּבָר אֲשֶׁר־דִּבֶּר יְהוָה אֶל־מֹשֶׁה אִישׁ־הָאֱלֹהִים עַל אֲדֹתַי וְעַל אֲדֹתֶיךָ בְּקֶדֶשׁ בְּרִנֵּעַ:</p>	<p>Then the sons of Judah approached Joshua in <u>Gilgal</u>, and Caleb the son of Jephunneh the <u>Kenizzite</u> 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.</p>	<p>Gilgal ← <i>the Gilgal</i>.</p> <hr/> <p>Kenizzite: see Num 32:12.</p>
Josh 14:7	<p>בֶּן־אַרְבָּעִים שָׁנָה אָנֹכִי בְּשִׁלַּח מֹשֶׁה עֶבְד־יְהוָה אֹתִי מִקֶּדֶשׁ בְּרִנֵּעַ לְרַגֵּל אֶת־הָאָרֶץ וְאָשֵׁב אֹתוֹ דִּבֶּר כַּאֲשֶׁר עִם־לִבִּי:</p>	<p>I <i>was</i> 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.</p>	
Josh 14:8	<p>וְאֲחֵי אֲשֶׁר עָלוּ עִמִּי הִמְסִיו אֶת־לֵב הָעָם וְאֲנֹכִי מֵלֹאֲתִי אַחֲרֵי יְהוָה אֱלֹהֵי:</p>	<p>But my brothers who went up with me <u>caused</u> the heart of the people to <u>melt away</u>, but I <u>followed</u> the LORD my God <u>fully</u>.</p>	<p>caused ... to melt away: with an Aramaic termination.</p> <hr/> <p>followed ... fully ← <i>filled after</i>.</p>
Josh 14:9	<p>וַיִּשָּׁבַע מֹשֶׁה בַּיּוֹם הַהוּא לֵאמֹר אִם־לֹא הָאָרֶץ אֲשֶׁר דִּרְכָה רַגְלֶךָ בָּהּ לְךָ תְּהִיָּה לְנַחֲלָה וּלְבָנֶיךָ עַד־עוֹלָם כִּי מֵלֹאֲתָ אַחֲרֵי יְהוָה אֱלֹהֵי:</p>	<p>And Moses swore on that day and said, ‘The land which your foot has trodden on <u>will</u> <u>certainly be</u> yours as an inheritance, and your sons', age-abidingly, for you have <u>fully</u> <u>followed</u> the LORD my God.’</p>	<p>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.</p> <hr/> <p>fully followed ← <i>filled after</i>.</p>
Josh 14:10	<p>וְעַתָּה הִנֵּה הַחַיָּה יְהוָה   אוֹתִי כַּאֲשֶׁר דִּבֶּרְתָּ זֶה אַרְבָּעִים וְחָמֵשׁ שָׁנָה מָאָז דִּבֶּר יְהוָה אֶת־הַדָּבָר הַזֶּה אֶל־מֹשֶׁה אֲשֶׁר־הָלַךְ יִשְׂרָאֵל בַּמִּדְבָּר וְעַתָּה הִנֵּה אָנֹכִי הַיּוֹם בֶּן־חֲמִשׁ וּשְׁמוֹנִים שָׁנָה:</p>	<p>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.</p>	
Josh 14:11	<p>עוֹדֵנִי הַיּוֹם חֹזֶק כַּאֲשֶׁר בַּיּוֹם שִׁלַּח אוֹתִי מֹשֶׁה כִּכְחִי אָז וּכְכְחִי עַתָּה לַמִּלְחָמָה וּלְצֵאת וּלְבוֹא:</p>	<p>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 <u>in ordinary affairs</u>.</p>	<p>in ordinary affairs ← <i>to go out and to come in</i>.</p>

Josh 14:12	וְעַתָּה תִּנְהַלֵּי אֶת־הָהָר הַזֶּה אֲשֶׁר־דִּבֶּר יְהוָה בַּיּוֹם הַהוּא כִּי אַתָּה־שָׁמַעְתָּ בַּיּוֹם הַהוּא כִּי־עֲנֹקִים שָׁם וְעָרִים גְּדֹלוֹת בְּצֻרוֹת אוֹלֵי יְהוָה אוֹתִי וְהוֹרֵשְׁתִּים כַּאֲשֶׁר דִּבֶּר יְהוָה:	So now, give me this mountain, <i>of</i> 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> <i>that</i> if the LORD <i>was to be</i> with me, I would dispossess them, as the LORD had said.”	Anakites: AV= <i>Anakims</i> .
Josh 14:13	וַיְבָרֶכְהוּ יְהוֹשֻׁעַ וַיִּתֵּן אֶת־חֶבְרוֹן לְכָלֵב בֶּן־יִפְנֶה לְנַחֲלָה:	Then Joshua blessed him, and he gave Hebron to Caleb the son of Jephunneh as an inheritance,	
Josh 14:14	עַל־כֵּן הִיָּתְה־חֶבְרוֹן לְכָלֵב בֶּן־יִפְנֶה הַקְנִזִּי לְנַחֲלָה עַד הַיּוֹם הַזֶּה יַעַן אֲשֶׁר מָלֵא אַחֲרָי יְהוָה אֱלֹהֵי יִשְׂרָאֵל:	which <i>is</i> why Hebron <u>came to</u> <u>belong</u> 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 קָרִית אַרְבַּע הָאָדָם הַגָּדוֹל בְּעֲנֹקִים הוא וְהָאָרֶץ שָׁקֵטָה מִמִּלְחָמָה: פ	And the name of Hebron <i>was</i> previously <u>Kiriath-Arba</u> , <i>after</i> <i>Arba</i> , who <i>was</i> 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 מִדְּבָר־צִן נֹגֶבָה מִקְצֵה תִּימָן:	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 נֹגֶב מִקְצֵה יָם הַמֶּלַח מִן־הַלְשָׁן הַפְּנִי נֹגֶבָה:	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 לְמַעֲלָה עֲקֹרָבִים וְעָבַר צִנָּה וְעָלָה מִנְגֵּב לְקָדֵשׁ בַּרְנֵעַ וְעָבַר חֶצְרוֹן וְעָלָה אֲדָרָה וְנָסַב הַקֶּרְקָעָה:	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 נָחַל מִצְרַיִם *וְהִיא *וְהָיָה תְּצֻאוֹת הַגְּבוּל יָמָּה זֶה־יְהִיָּה לָכֶם גְּבוּל נֹגֶב:	And it crossed to Azmon and went out <i>to</i> the <u>Brook of Egypt</u> , and {K: the border at the sea was its <u>extreme end</u> } [Q: the <u>extreme 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 יָם הַמֶּלַח עַד־קֶצֶה הַיַּרְדֵּן וּגְבוּל לְפֶאֶת צְפוֹנָה מִלְשׁוֹן הַיָּם מִקְצֵה 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 inlet at the end of the Jordan.	inlet ← <i>tongue</i> . See Josh 15:2.
Josh 15:6	וְעָלָה הַגְּבוּל בֵּית חֲגֹלָה וְעָבַר מִצְפּוֹן לְבֵית הָעֲרָבָה וְעָלָה הַגְּבוּל אֶבְן בֹּהַן 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   דְּבִירָה מֵעֵמֶק עֶכוֹר וְצְפוֹנָה פִּינָה אֶל־הַגִּלְגָּל אֲשֶׁר־נֹכַח לְמַעְלָה אַדְמִים אֲשֶׁר מִנְּגֵב לַנַּחַל וְעָבַר הַגְּבוּל אֶל־מִי־עֵין שֶׁמֶשׁ וְהָיוּ תְּצִאָתוֹ 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 גִּי בֶן־הֲנָם אֶל־כֶּתֶף הַיְּבוּסִי מִנְּגֵב הָיָא יְרוּשָׁלַם וְעָלָה הַגְּבוּל אֶל־רֹאשׁ הָהָר אֲשֶׁר עַל־פְּנֵי גִי־הֲנָם לִמָּה אֲשֶׁר בְּקֶצֶה עֵמֶק־רִפְאִים צְפֹנָה:	And the border went up <u>the</u> Valley of the Son of Hinnom, to the slope 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 Rephaim.	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	וְתָאָר הַגְּבוּל מִרֹאשׁ הָהָר אֶל־מַעְיֵן מִי נְפֹתוֹחַ וַיֵּצֵא אֶל־עָרֵי הַר־עֶפְרוֹן וְתָאָר הַגְּבוּל בְּעָלָה הָיָא קִרְיַת יַעֲרִים:	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	וְנָסַב הַגְּבוּל מִבְּעַלָּה לִמָּה אֶל־הָהָר שֵׁעִיר וְעָבַר אֶל־כֶּתֶף הַר־יַעֲרִים מִצְפּוֹנָה הָיָא כְּסֹלֹן וַיֵּרֶד בֵּית־שֶׁמֶשׁ וְעָבַר תִּמְנָה:	Then the border went round from Baalah westwards to Mount Seir, and it crossed to the side 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 וְתָאָר הַגְּבוּל שְׁכֵרוֹנָה וְעָבַר הַר־הַבְּעָלָה וַיֵּצֵא יַבְנֵאֵל וְהָיוּ תְּצִאֹת 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 – <u>as a natural border</u> . 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 לִיהוֹשֻׁעַ 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 <u>pronouncement</u> of the LORD to Joshua: Kiriath-Arba ( <i>Arba being</i> 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־אֲחִימָן וְאֶת־תַּלְמֵי יְלִידֵי הָעֵנָק:	And Caleb dispossessed the three sons of Anak <u>of 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־יִשְׁבִּי דִבְרִי וְשֵׁם־דִּבְרִי לְפָנַיִם קִרְיַת־סֶפֶר:	Then he went up from there to the inhabitants of Debir. Now the name of Debir <i>was</i> previously Kiriath-Sepher.	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־יִכָּה אֶת־קִרְיַת־סֶפֶר וּלְכָדָהּ וְנָתַתִּי לָּהּ 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.”	Judg 1:12.  Kiriath-Sepher: see Josh 15:15.
Josh 15:17	וַיִּלְכְּדָהּ עֲתַנְיָאֵל בֶּן־קִנְזִי אָחִי כָּלֵב וַיִּתֵּן־לָּהּ אֶת־עַכְסָה בְּתֻ 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 בְּבֹאָהּ וּתְסִיתָהּ לְשֹׂאֵל מֵאֵת־אָבִיהָ שָׂדֶה וּתִצָּנַח מֵעַל הַחֲמֹר וַיֹּאמֶר־לָּהּ כָּלֵב מַה־לָּךְ:	And it came to pass when she came <i>to him</i> that <u>she persuaded him to ask</u> for a field from her father. So she dismounted from <i>her</i> donkey, and Caleb said to her, “What <i>is</i> the matter?”	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 אֶרֶץ הַנֶּגֶב נָתַתָּנִי וְנָתַתָּה לִּי גִלְתַּי מִיָּם וַיִּתֵּן־לָּהּ אֶת גִּלְתַּי עֲלִיּוֹת וְאֵת 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 מַטֵּה בְנֵי־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 לְמַטֵּה בְּנֵי־יְהוּדָה אֶל־גְּבוּל אֲדוֹם בְּנִגְבָּה קִבְצֵאל וְעֵדֶר וַיָּגוּר:	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,	
Josh 15:22	וְקִינָה וְדִמּוֹנָה וְעִדְעָדָה:	and Kinah and Dimonah and Adadah,	

Josh 15:23	וְקֶדֶשׁ וְחָצוֹר וִיתְנָן:	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   חֲדַתָּהּ וְקֶרִיּוֹת חֶצְרוֹן הִיא חָצוֹר:	and <u>Hazor-Hadattah</u> and <u>Kerioth</u> and <u>Hezron</u> which is 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 וְשֵׁמָע וּמוֹלָדָה:	Amam and Shema and Moladah,	
Josh 15:27	וְחָצֵר גָּדָה וְחֶשְׁמוֹן וּבֵית פֶּלֶט:	and Hazar-Gaddah and Heshmon and <u>Beth-Pelet</u> ,	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 וּבִזְיוֹתִיָּה:	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	וְאֶלְתוֹלַד 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 וְעֵין וְרִמּוֹן כָּל-עָרִים עָשָׂרִים וְחֶצְרֵיהֶן: ס	and Lebaoth and Shilhim and Ain and Rimmon – all the cities came to twenty-nine in number, with their villages.	
Josh 15:33	בְּשַׁפְלָה אֶשְׁתָּאוֹל וְצֹרָה וְאַשְׁנָה:	In the lowland: Eshtaol and <u>Zorah</u> and Ashnah,	Zorah ← <i>Zor'ah</i> , the first syllable being closed. AV= <i>Zoreah</i> . See Gen 31:21.
Josh 15:34	וְזִנוּחַ וְעֵין גַּנִּים תַּפּוּחַ וְהַעֲיָנָם:	and Zanoah and En-Gannim, Tappuah and <u>Enam</u> ,	Enam ← <i>the Enam</i> .
Josh 15:35	יֶרְמוּת וְעֵדֶלָם 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 וְעֵדִיתַיִם וְהַגְּדֵרָה וּגְדֵרְתַיִם עָרִים אַרְבַּע-עָשָׂרָה וְחֶצְרֵיהֶן:	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	צֶנַן וְחֲדָשָׁה וּמִגְדַּל-גָּד:	Zenan and Hadashah and Migdal-Gad,	
Josh 15:38	וּדְלֵעַן וְהַמְצָפָה וִיקְתָּאֵל:	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	לְכִישׁ וּבִצְקַת וְעִגְלוֹן:	Lachish and Bozkath and Eglon,	לֿ 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 וְלַחְמָס וְכַתְלִישׁ:	and Cabbon and Lahmas and Kithlish,	Lahmas: AV= <i>Lahmam</i> , as in some manuscripts.
Josh 15:41	וּגְדֵרוֹת בֵּית־דָּגוֹן וְנַעֲמָה וּמַקְדָּה עָרִים שֵׁשׁ־עָשָׂרָה וְחֲצַרְיָהּ: ס	and Gederoth, Beth-Dagon and Naamah and Makkedah – sixteen cities with their villages;	
Josh 15:42	לִבְנָה וְעֶתֶר וְאַשָׁן:	Libnah and Ether and Ashan,	
Josh 15:43	וַיִּפְתָּח וְאַשְׁנָה וְנִצִּיב:	and Jephthah and Ashnah and Nezib,	Jephthah ← <i>Jiphtah</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>Jiphtah-El</i> .
Josh 15:44	וּקַעִילָה וְאַחְזִיב וּמַרְאֲשָׁה עָרִים תִּשְׁעַ וְחֲצַרְיָהּ:	and Keilah and Achzib and Mareshah – nine cities with their villages;	
Josh 15:45	עֶקְרוֹן וּבְנֹתֶיהָ וְחֲצַרְיָה:	Ekron with its satellites and its villages;	satellites ← <i>daughters</i> . Similarly in other verses.
Josh 15:46	מִעֶקְרוֹן וַיֵּמָּה כָּל אֲשֶׁר־עַל־יַד אֲשְׁדּוֹד וְחֲצַרְיָהּ:	from Ekron westwards: 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	אֲשְׁדּוֹד בְּנוֹתֶיהָ וְחֲצַרְיָה עֲזָה בְּנוֹתֶיהָ וְחֲצַרְיָה עַד־נַחַל מִצְרַיִם וְהַיָּם *הַגְּבוּל **הַגְּדוֹל וְהַגְּבוּל: ס	Ashdod, its satellites, and its villages, Gaza, its satellites and its villages, as far as the Brook of Egypt and {K: the sea – the border} [Q: the Great Sea] – as a natural border;	Brook of Egypt: see Num 34:5. <hr/> as a <i>natural</i> border: see Josh 13:23.
Josh 15:48	וּבִהָר שָׁמִיר וַיִּתִּיר וְשׁוֹכָה:	and in the mountain area: Shamir and Jattir and Sochoh,	Sochoh: AV= <i>Socoh</i> here. See 1 Sam 17:1.
Josh 15:49	וַדְּנָה וְקִרְיַת־סָנָה הִיא דְּבִיר:	and Dannah and Kiriath-Sannah, which is Debir,	Kiriath-Sannah: AV= <i>Kirjath-sannah</i> , but sometimes with an “i” in <i>Kiriathaim</i> .
Josh 15:50	וְעַנָּב וְאַשְׁתֵּמֹה וְעָנִים:	and Anab and Eshtemoh and Anim,	
Josh 15:51	וְגֹשֶׁן וְחִלּוֹן וְגִלּוֹה עָרִים אַחַת־עָשָׂרָה וְחֲצַרְיָהּ:	and Goshen and Holon and Giloh – eleven cities with their villages;	
Josh 15:52	אַרָּב וְרוּמָה וְאַשְׁשָׁן:	Arab and Rumah and Eshan,	Rumah: AV= <i>Dumah</i> . <hr/> 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 *וַיִּנּוּם וּבֵית־תַּפּוּחַ וְאַפְּקָה:	{K: Janim} [Q: Janum] and Beth-Tappuah and Aphekah,	

Josh 15:54	וְחֻמְטָה וְקִרְיַת אַרְבַּע הֵיא חֶבְרוֹן וְצִיּוֹר עָרִים תְּשַׁע וְחֻצְרֵיהֶן: ס	and Humtah and Kiriath-Arba, which <i>is</i> Hebron, and Zior – nine cities with their villages;	Kiriath-Arba: see Gen 23:2.
Josh 15:55	מַעֲוֹן   כַּרְמֶל וְזִיף וְיוֹטָה:	Maon, Carmel and Ziph and Juttah,	
Josh 15:56	וְיִזְרְעֵאל וְיִקְדֵּעַם וְזָנוּחַ:	and Jezreel and Jokdeam and Zanoah,	Jezreel ← <i>Jizreel</i> , but we retain the conventional spelling.
Josh 15:57	הַקֵּין גִּבְעָה וְתִמְנָה עָרִים עָשָׂר וְחֻצְרֵיהֶן:	Cain, Gibeah and Timnah – 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	חֶלְחֹל בֵּית-צֹר וְגִדּוֹר:	Halhul, Beth-Zur and Gedor,	
Josh 15:59	וּמַעֲרַת וּבֵית-עֲנֹת וְאֶלְתֶּקֶן עָרִים שֵׁשׁ וְחֻצְרֵיהֶן:	and Maarath and Beth-Anoth and Eltekon – six cities with their villages;	
Josh 15:60	קִרְיַת-בַּעַל הֵיא קִרְיַת יַעֲרִים וְהַרְבָּה עָרִים שְׁתֵּים וְחֻצְרֵיהֶן: ס	Kiriath-Baal which <i>is</i> Kiriath- Jearim and Rabbah – 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 בֵּית הָעֲרָבָה מִדִּין וּסְכָכָה:	in the desert: Beth-Arabah, Middin and Sechachah,	Beth-Arabah ← <i>the Beth- Arabah</i> .  Sechachah: AV= <i>Secacah</i> , but we follow →
Josh 15:62	וְהַנִּבְשָׁן וְעִיר-הַמֶּלַח וְעֵין גִּדִּי עָרִים שֵׁשׁ וְחֻצְרֵיהֶן:	and Nibshan and the City of Salt and En-Gedi – 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-יִיכָלוּ *יִכָּלוּ 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: <i>are not able</i> } [Q: <i>were not able</i> ] 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 לְבִנְיָמִן יוֹסֵף מִיַּרְדֵּן יְרִיחוֹ לְמִי יְרִיחוֹ מִזְרַחָה הַמִּדְבָּר עַל־הָהָר מִיְּרִיחוֹ בָּהָר 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 הָאֲרָצִי עֲטָרוֹת:	And it came out <i>as</i> from Beth-El to Luz, and it crossed over to the border of Archi, to Ataroth.	Archi ← <i>the Archi</i> .



Josh 16:3	וַיֵּרֶד יָמָּה אֶל־גְּבוּל הַיַּפְלֵטִי עַד גְּבוּל בֵּית־חֹרֶן תַּחְתָּן וְעַד־גֶּזֶר וְהֵיוּ *תְּצֵאֲתוּ **תְּצֵאֲתֵי 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, of Manasseh and Ephraim, inherited <i>it</i> .	
Josh 16:5	וַיְהִי גְבוּל בְּנֵי־אֶפְרַיִם לְמִשְׁפַּחְתָּם וַיְהִי גְבוּל נַחֲלָתָם מִזְרָחָה עֲטָרוֹת אַדָּר עַד־בֵּית חֹרֶן עֲלִיּוֹן:	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</i> <u>Ataroth-Addar</u> as far as Upper Beth-Horon.	Ataroth-Addar ← <i>Atroth-Addar</i> . See Num 32:34.
Josh 16:6	וַיֵּצֵא הַגְּבוּל הַיָּמָּה הַמְּכַמְתָּת מִצְפֹּן וְנָסַב הַגְּבוּל מִזְרָחָה תְּאֵנָת שִׁלֹּה וְעָבַר אוֹתוֹ מִמִּזְרָח יְנוּחָה:	And the border went out westwards <i>to</i> <u>Michmethath</u> in the north, and the border went round to the east <i>to</i> Taanath-Shiloh, and it passed it on the east, <i>proceeding to</i> Janohah.	Michmethath: AV= <i>Michmethah</i> .
Josh 16:7	וַיֵּרֶד מִיְנוּחָה עֲטָרוֹת וְנָעֲרָתָה וּפָגַע בִּירִיחוֹ וַיֵּצֵא הַיַּרְדֵּן:	And it went down from Janohah <i>to</i> Ataroth and <i>to</i> Naarath, and it reached Jericho, and it went out <i>to</i> the Jordan.	
Josh 16:8	מִתַּפְּוִחַ יֵלֵךְ הַגְּבוּל לְמָה נַחַל קָנָה וְהֵיוּ תְּצֵאֲתֵי הַיָּמָּה זֹאת נַחֲלַת מְטֵה בְנֵי־אֶפְרַיִם לְמִשְׁפַּחְתָּם:	The border goes from Tappuah westwards <i>to</i> the Kanah Brook, and its limits are at the sea. This <i>was</i> 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 <i>were</i> among the inheritance of the sons of Manasseh – all the cities with their villages.	
Josh 16:10	וְלֹא הִזְרִישׁוּ אֶת־הַכְּנַעֲנִי הַיּוֹשֵׁב בְּגֶזֶר וַיָּשֶׁב הַכְּנַעֲנִי בְּקֶרֶב אֶפְרַיִם עַד־הַיּוֹם הַזֶּה וַיְהִי לְמַס־עֶבֶד: פ	But they did not dispossess the Canaanite who was living in Gezer, and the Canaanite lived in the midst of Ephraim, <i>as it is</i> up to this day, and they were under tribute service.	Judg 1:29.
Josh 17:1	וַיְהִי הַגִּלְעָד לְמַטֵּה מְנַשֶּׁה כִּי־הוּא בְּכֹר יוֹסֵף לְמַכִּיר בְּכֹר מְנַשֶּׁה אָבִי הַגִּלְעָד כִּי הוּא הָיָה אִישׁ מִלְחָמָה וַיְהִי־לוֹ הַגִּלְעָד וְהַבָּשָׁן:	And there was the lot for the tribe of Manasseh, because he <i>was</i> Joseph's firstborn, <i>the lot</i> for Machir Manasseh's firstborn, the father of <u>Gilead</u> , for he was a man of war, and he had <u>Gilead</u> and <u>Bashan</u> .	Gilead (2x): see Gen 31:21.  Bashan ← <i>the Bashan</i> .

Josh 17:2	וַיְהִי לְבְנֵי מְנַשֶּׁה הַנּוֹתָרִים לְמִשְׁפַּחְתָּם לְבְנֵי אַבִּיעֶזֶר וּלְבְנֵי־חֶלֶק וּלְבְנֵי אֲשֵׁרָאֵל וּלְבְנֵי־שָׁכֶם וּלְבְנֵי־חֶפֶר וּלְבְנֵי שְׁמִידָע אֵלֶּה בְנֵי מְנַשֶּׁה בְּנוֹתָיו הַזְּכָרִים לְמִשְׁפַּחְתָּם:	And the sons of Manasseh who remained had <i>a lot</i> according to their families: for the sons of Abiezer and for the sons of Helek, and for the sons of Asriel, and for the sons of Shechem, and for the sons of Hephher, and for the sons of Shemida. These <i>were</i> the sons of Manasseh the son of Joseph – the males – according to their families.	
Josh 17:3	וּלְזֶלּוֹפֶחָד בֶּן־חֶפֶר בֶּן־גִּלְעָד בֶּן־מַכִּיר בֶּן־מְנַשֶּׁה לֹא־הָיוּ לּוֹ בָנִים כִּי אִם־בָּנוֹת וְאֵלֶּה שְׁמוֹת בָּנוֹתָיו מַחֲלָה וְנוֹחַ חִגְלָה מִלְכָּה וְתִרְצָח:	But Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, did not have <i>any</i> sons, but <i>only</i> daughters, and these <i>are</i> the names of his daughters: Mahlah and Noah, Hoglah, Milcah and Tirzah.	Zelophehad: see Num 26:33. Gilead: see Gen 31:21.
Josh 17:4	וַתָּקֻרְבְּנָה לִפְנֵי אֶלְעָזָר הַכֹּהֵן וּלְפָנָי   יְהוֹשֻׁעַ בֶּן־נּוּן וּלְפָנָי הַנָּשִׂאִים לֵאמֹר יְהוָה צִוָּה אֶת־מֹשֶׁה לָתֶת־לָנוּ נַחֲלָה בְּתוֹךְ אֶחָיו וַיֵּתֶן לָהֶם אֶל־פִּי יְהוָה נַחֲלָה בְּתוֹךְ אֶחָי אֲבִיהֶן:	And they came into the presence of Eleazar the priest and of Joshua the son of Nun, and of the leaders, and they said, “The LORD commanded Moses to give us an inheritance among our brothers.” And he gave them an inheritance according to the pronouncement of the LORD, among their father's brothers.	Eleazar: see Ex 6:23. pronouncement ← <i>mouth</i> .
Josh 17:5	וַיִּפְּלוּ חֲבֵלֵי־מְנַשֶּׁה עֶשְׂרֵה לְבָד מֵאֶרֶץ הַגִּלְעָד וְהַבָּשָׁן אֲשֶׁר מֵעֵבֶר לַיַּרְדֵּן:	And the portions of Manasseh fell, ten <i>of them in number</i> , apart from the land of Gilead and Bashan which <i>are</i> across the Jordan.	Gilead: see Gen 31:21. Bashan ← <i>the Bashan</i> .
Josh 17:6	כִּי בָנוֹת מְנַשֶּׁה נָחֲלוּ נַחֲלָה בְּתוֹךְ בָּנָיו וְאֶרֶץ הַגִּלְעָד הִיְתָה לְבְנֵי־מְנַשֶּׁה הַנּוֹתָרִים:	For the daughters of Manasseh received an inheritance among his sons, and the land of Gilead was for the remaining sons of Manasseh.	Gilead: see Gen 31:21.
Josh 17:7	וַיְהִי גְבוּל־מְנַשֶּׁה מֵאֲשֶׁר הַמְּכַמֶּתֶת אֲשֶׁר עַל־פָּנָי שָׁכֶם וְהַלָּךְ הַגְּבוּל אֶל־הַיָּמִין אֶל־יֹשְׁבֵי עֵין תַּפּוּחַ:	And the border of Manasseh was from Asher <i>to Michmethath</i> , which <i>is</i> in front of Shechem, and the border went to the right, to the inhabitants of En-Tappuah.	Michmethath: AV= <i>Michmethah</i> .
Josh 17:8	לְמְנַשֶּׁה הִיְתָה אֶרֶץ תַּפּוּחַ וְתַפּוּחַ אֶל־גְּבוּל מְנַשֶּׁה לְבְנֵי אֶפְרַיִם:	Manasseh had the land of Tappuah, but Tappuah <i>itself</i> up to Manasseh's border <i>was</i> for the sons of Ephraim.	

Josh 17:9	וַיֵּרֶד הַגְּבוּל לְנַחַל קָנָה נֹגֶבָה לְנַחַל עָרִים הָאֵלֶּה לְאַפְרַיִם בְּתוֹךְ עָרֵי מְנַשֶּׁה וּגְבוּל מְנַשֶּׁה מִצְפּוֹן לְנַחַל וַיְהִי תְּצֹאָתוֹ הַיָּמָה:	And the border went down <i>to</i> the Kanah Brook southwards – towards the brook. These cities <i>were</i> for Ephraim in the midst of the cities of Manasseh, and Manasseh's 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 לְאַפְרַיִם וּצְפֹנָה לְמְנַשֶּׁה וַיְהִי הַיָּם גְּבוּלוֹ וּבְאַשֶּׁר יִפְגְּעוּן מִצְפּוֹן וּבִישָׁשָׁר מִמִּזְרָח:	To the south <i>it was</i> Ephraim's and to the north <i>it was</i> Manasseh's. And the sea was its border, and they met with <i>the territory of</i> Asher in the north, and with <i>that of</i> Issachar in the east.	
Josh 17:11	וַיְהִי לְמְנַשֶּׁה בִּישָׁשָׁר וּבְאַשֶּׁר בֵּית-שֵׁאֵן וּבְנוֹתֶיהָ וּיְבִלְעָם וּבְנוֹתֶיהָ וְאֶת־יִשְׁבִּי דֹר וּבְנוֹתֶיהָ וְיִשְׁבִּי עֵין-דֹר וּבְנַתְיָה וְיִשְׁבִּי תַעְנָד וּבְנַתְיָה וְיִשְׁבִּי מִגְדוֹ וּבְנוֹתֶיהָ שְׁלֹשָׁת הַנָּפְתִּים:	And Manasseh had in Issachar's <i>territory</i> and in Asher's <i>territory</i> : Beth-Shean and its <i>satellites</i> , and Ibleam and its <i>satellites</i> , and the inhabitants of Dor and its <i>satellites</i> , and the inhabitants of En-Dor and its <i>satellites</i> , and the inhabitants of Taanach and its <i>satellites</i> , and the inhabitants of Megiddo and its <i>satellites</i> – the three highlands.	Judg 1:27. satellites (6x) ← <i>daughters</i> . Taanach ← <i>Ta'nach</i> , but we retain the AV / traditional English name.
Josh 17:12	וְלֹא יָכְלוּ בְנֵי מְנַשֶּׁה לְהוֹרִישׁ אֶת־הָעָרִים הָאֵלֶּה וַיֹּאמְרוּ הַכְּנַעֲנִי לְשִׁבְתָּ בָּאָרֶץ הַזֹּאת:	But the sons of Manasseh could not dispossess these cities, and the Canaanites <i>resolved</i> to dwell in this land.	Judg 1:27. resolved: or <i>were willing</i> , or, as in Gen 18:27, <i>undertook</i> .
Josh 17:13	וַיְהִי כִּי חֲזָקוּ בְנֵי יִשְׂרָאֵל וַיִּתְּנוּ אֶת־הַכְּנַעֲנִי לָמָס וְהוֹרֵשׁ 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 <i>dispossess them</i> at all.	Judg 1:28. dispossess <i>them</i> at all: infinitive absolute.
Josh 17:14	וַיְדַבְּרוּ בְנֵי יוֹסֵף אֶת־יְהוֹשֻׁעַ לֵאמֹר מִדּוּעַ נָתַתָּה לִּי נַחֲלָה גּוֹרֵל אֶחָד וַחֲבֵל אֶחָד וְאֲנִי עַם־רַב עַד אֲשֶׁר־עַד־כֹּה בִּרְכַּנִּי 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־עַם־רַב אַתָּה עָלָה לָךְ הַיַּעְרָה וּבִירְאָתָה לָךְ שָׁם בְּאֶרֶץ הַפְּרִזִּי וְהַרְפָּאִים כִּי־אֵץ לָךְ הַר־אֶפְרַיִם:	And Joshua said to them, “If you <i>are</i> a numerous people, get <i>moving up</i> into the woodland and reclaim <i>land</i> for yourself there, in the land of the Perizzite and the Rephaim, for Mount Ephraim is <i>too</i> confined for you.”	get moving up ← <i>go up for yourself</i> . Idiomatic. Rephaim: see [CB] App. 25. AV differs ( <i>giants</i> ).

Josh 17:16	וַיֹּאמְרוּ בְנֵי יוֹסֵף לֹא־יִמָּצֵא לָנוּ הָהָר וּרְכָב בְּרֹזֶל בְּכָל־הַפְּנֵנִי הַיֵּשֵׁב בְּאֶרֶץ־הָעֵמֶק לְאִשֵּׁר בְּבֵית־שָׁאן וּבְנוֹתֶיהָ וּלְאִשֵּׁר 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 Jezreel.”	sufficient: or <i>at hand</i> .  Jezreel: see Josh 15:56.
Josh 17:17	וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־בֵּית יוֹסֵף לְאֶפְרַיִם וּלְמָנַשֶּׁה לֵאמֹר עַם־רַב אַתָּה וְכַח גָּדוֹל לָךְ לֹא־יְהִיָּה 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־לָּךְ כִּי־יַעַר הוּא וּבִרְאֲתוֹ וְהָיָה לָךְ תְּצַאֲתוֹ כִּי־תוֹרִישׁ אֶת־הַפְּנֵנִי כִּי רְכָב בְּרֹזֶל לוֹ 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 שִׁלֹּה וַיִּשְׁכְּנוּ 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	וַיִּתְּרוּ בְּבָנֵי יִשְׂרָאֵל אֲשֶׁר לֹא־חָלְקוּ אֶת־נַחֲלָתָם שְׁבַע שְׁבָטִים:	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־אַנָּה אַתֶּם מְתַרְפִּים לְבֹא לָרֶשֶׁת 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	הָבוּ לָכֶם שְׁלֹשָׁה אַנְשִׁים לְשֹׁבֵט וְאֶשְׁלַחֵם וַיָּקֻמוּ וַיֵּתְּהֻלְכוּ בְּאֶרֶץ 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</u> it according to their inheritance, and <i>then</i> they will come to me.	document ← <i>write</i> .
Josh 18:5	וַהֲתַחֲלִקוּ אֹתָהּ לְשִׁבְעָה חֻלְקִים יְהוּדָה יַעֲמֹד עַל־גְּבוּלָהּ מִזֶּנֶב וּבֵית יוֹסֵף יַעֲמֹדוּ 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 שִׁבְעָה חֲלָקִים וְהִבֵּאתֶם אֵלַי הֵנָּה וִירִיתִי לָכֶם גּוֹרֵל פֹּה 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 אֵין־חֶלֶק לְלוֹיִם בְּקִרְבְּכֶם כִּי־כֹהֲנֵת יְהוָה נַחֲלָתוֹ וְגַד וְרֵאוּבֵן וַחֲצִי שִׁבְט הַמְנַשֶּׁה לָקְחוּ נַחֲלָתָם מֵעֵבֶר לַיַּרְדֵּן מִזְרָחָה 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</u> <u>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 וַיֵּצֵאוּ יְהוֹשֻׁעַ אֶת־הַלְכִּים לְכַתֵּב אֶת־הָאָרֶץ לֵאמֹר לָכוּ וְהִתְהַלְכוּ בָּאָרֶץ וְכַתְּבוּ אוֹתָהּ וְשׁוּבוּ אֵלַי וְפֹה אֲשַׁלֵּיךְ לָכֶם גּוֹרֵל לִפְנֵי יְהוָה בְּשִׁלֹּה:	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) ← <i>write</i> .
Josh 18:9	וַיֵּלְכוּ הָאֲנָשִׁים וַיַּעֲבְרוּ בָּאָרֶץ וַיַּכְתְּבוּהָ לְעִטְרִים לְשִׁבְעָה חֲלָקִים עַל־סֵפֶר וַיָּבֹאוּ אֶל־יְהוֹשֻׁעַ אֶל־הַמַּחֲנֶה שִׁלֹּה:	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 ← <i>wrote</i> .
Josh 18:10	וַיִּשְׁלַךְ לָהֶם יְהוֹשֻׁעַ גּוֹרֵל בְּשִׁלֹּה לִפְנֵי יְהוָה וַיַּחֲלֶק־שָׁם יְהוֹשֻׁעַ אֶת־הָאָרֶץ לִבְנֵי יִשְׂרָאֵל כַּמְחֻלָּקָתָם: 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 גּוֹרֵל מַטֵּה בְנֵי־בִנְיָמִן לְמִשְׁפַּחָתָם וַיֵּצֵא גְבוּל גּוֹרָלָם 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 ← <i>border</i> .
Josh 18:12	וַיְהִי לָהֶם הַגְּבוּל לַפָּאֵת צָפוֹנָה מִן־הַיַּרְדֵּן וְעָלָה הַגְּבוּל אֶל־כְּפָתָף יְרִיחוֹ מִצָּפוֹן וְעָלָה בְּהָר יָמָה *וְהִיא **וְהָיוּ תְּצַאֲתֶיהָ מִדְּבָרָה בֵּית אָוֶן:	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	וְעָבַר מִשָּׁם הַגְּבוּל לִזְזָה אֶל-כֶּתֶף לִזְזָה נִגְבָּה הִיא בֵּית-אֵל וַיֵּרֶד הַגְּבוּל עֶטְרוֹת אֲדָר עַל-הָהָר אֲשֶׁר מִנְּגֵב לְבֵית-חֶרֶוֹן תַּחְתּוֹן:	The border then crossed over from there to Luz, to the slope of Luz, going south, that <i>is</i> to Beth-El, then the border went down to Ataroth-Addar at the mountain which <i>is</i> south of Lower Beth-Horon.	slope ← <i>shoulder</i> .  Ataroth-Addar ← <i>Atroth-Addar</i> . AV= <i>Ataroth-adar</i> . See Josh 15:3, Num 32:34.
Josh 18:14	וְתָאָר הַגְּבוּל וְנֹסֵב לַפְּאֲתַיִם נִגְבָּה מִן-הָהָר אֲשֶׁר עַל-פְּנֵי בֵּית-חֶרֶוֹן נִגְבָּה *וְהָיָה **וְהָיוּ תְּצִאֲתָיו אֶל-קִרְיַת-בַּעַל הִיא קִרְיַת יְעָרִים עִיר בְּנֵי יְהוּדָה זֹאת פְּאֲתַיִם:	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</i> that its limits were] at Kiriath-Baal, that <i>is</i> Kiriath-Jearim, 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	וּפְאֲתַת-נִגְבָּה מִקְצֵה קִרְיַת יְעָרִים וַיֵּצֵא הַגְּבוּל יָמָה וַיֵּצֵא אֶל-מַעֲיָן מִי נַפְתּוֹחַ:	And the southern quarter was from the end of Kiriath-Jearim, and the border went out westwards, and it went out to the water-source of Nephtoah.	Kiriath-Jearim: see Josh 9:17.
Josh 18:16	וַיֵּרֶד הַגְּבוּל אֶל-קִצְעָה הָהָר אֲשֶׁר עַל-פְּנֵי גֵי בֶן-הַנֶּם אֲשֶׁר בְּעֶמֶק רְפָאִים צְפֹנָה וַיֵּרֶד גֵּי הַנֶּם אֶל-כֶּתֶף הַיְּבוּסִי נִגְבָּה וַיֵּרֶד עַיִן רֹגֵל:	And the border went down to the end of the mountain range which <i>is</i> by the Valley of the Son of Hinnom, which <i>is</i> in the Valley of the Rephaim to the north. And it went down the Valley of Hinnom to the side of Jebusi on the south, and it went down to En-Rogel.	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	וְתָאָר מִצְפּוֹן וַיֵּצֵא עַיִן שֶׁמֶשׁ וַיֵּצֵא אֶל-גִּלְלוֹת אֲשֶׁר-נֹכַח מַעְלֵה אַדְמִים וַיֵּרֶד אֶבֶן בְּהֵן בֶּן-רְאוּבֵן:	And it was drawn from the north, and it went out to En-Shemesh, and it went out to Geliloth, which <i>is</i> opposite the ascent to Adummim, then it went down to the stone of Bohan the son of Reuben.	
Josh 18:18	וְעָבַר אֶל-כֶּתֶף מוֹלֵה-עֶרְבָה צְפֹנָה וַיֵּרֶד הָעֶרְבָתָה:	And it crossed over to the side opposite Arabah to the north, and <i>then</i> descended to Arabah itself.	Arabah (2x) ← <i>the Arabah</i> , or <i>the arid tract</i> .
Josh 18:19	וְעָבַר הַגְּבוּל אֶל-כֶּתֶף בֵּית-חֻגְלָה צְפֹנָה *וְהָיָה **וְהָיוּ   *תְּצִאֲתָיו **תְּצִאֲתוֹת הַגְּבוּל אֶל-לְשׁוֹן יַם-הַמֶּלַח צְפֹנָה אֶל-קִצְעָה הַיַּרְדֵּן נִגְבָּה זֶה גְּבוּל נִגְבָּה:	And the border crossed the side of Beth-Hoglah northwards, and {Q: the limits of the border were} [K: it was <i>the case</i> that its limits – the border – were] at the inlet of the Dead Sea to the north and at the southern end of the Jordan. 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	וְהִירְדֵן יִגְבֵּל־אֶתֹּ לְפָאת־קְדָמָה זֹאת נַחֲלַת בְּנֵי בְנִימֵן לְגְבוּלֵיהֶם סָבִיב לְמִשְׁפַּחָתָם:	And the Jordan formed its border in the eastern quarter. This <i>was</i> the inheritance of the sons of Benjamin according to their enclosing borders, according to their families.	enclosing ← <i>round about</i> .
Josh 18:21	וְהָיוּ הָעָרִים לְמִטָּה בְּנֵי בְנִימֵן לְמִשְׁפַּחוֹתֵיהֶם יְרִיחוֹ וּבֵית־חֲגִלָּה וְעֶמֶק קִצִּיז:	And the cities <i>which belonged</i> to the tribe of the sons of Benjamin according to their families were: Jericho and Beth-Hoglah and the Valley of Keziz,	
Josh 18:22	וּבֵית הָעֲרָבָה וְצִמְרַיִם וּבֵית־אֵל:	and Beth-Arabah and Zemaraim and Beth-El,	Beth-Arabah ← <i>the Beth- Arabah</i> .
Josh 18:23	וְהָעִיִּים וְהַפָּרָה וְעֹפְרָה:	and Avim and Parah and Ophrah,	Avim ... Parah ← <i>the Avim ... the Parah</i> .
Josh 18:24	וּכְפָר *הַעֲמֹנִי *הָעֲמֹנָה וְהָעֲפְנִי וְגִבְעָה עָרִים שְׁתֵּים־עָשָׂר וַחֲצִירֵיהֶן:	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 וְהַמֹּצָה:	and Mizpeh and Chephirah and Mozah,	Mizpeh ... Chephirah ... Mozah ← <i>the Mizpeh ... the Chephirah ... the Mozah</i> .
Josh 18:27	וְרֶקֶם וִירְפָאֵל וְתַרְאֵלָה:	and Rekem and Irpeel and Tarah,	
Josh 18:28	וְצֵלַע הָאֵלֶף וְהַיְבוּסִי הִיא יְרוּשָׁלַם גְּבַעַת קִרְיַת עָרִים אַרְבַּע־עָשָׂר וַחֲצִירֵיהֶן זֹאת נַחֲלַת בְּנֵי־בְנִימֵן לְמִשְׁפַּחָתָם: פ	and Zela, Eleph and Jebusi – that <i>is</i> Jerusalem – Gibeath, Kiriath – fourteen cities with their villages. This <i>was</i> the inheritance of the sons of Benjamin according to their families.	Zela: AV= <i>Zelah</i> .  Eleph ... Jebusi ← <i>the Eleph ... 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 ק
Josh 19:1	וַיֵּצֵא הַגּוֹרֵל הַשְּׁנִי לְשִׁמְעוֹן לְמִטָּה בְּנֵי־שִׁמְעוֹן לְמִשְׁפַּחוֹתָם 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 “i” in <i>Kiriathaim</i> .
Josh 19:2	וַיְהִי לָהֶם בְּנַחֲלָתָם בְּאֶרֶשֶׁבַע וְשִׁבְעָה וּמוֹלָדָה:	And they had <i>as their</i> inheritance Beersheba and Sheba and Moladah,	as their inheritance ← <i>in their 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	וְחֶזֶר שׁוּעַל וּבְלָה וְעֶזֶם:	and Hazar-Shual and Balah and <u>Ezem</u> ,	Ezem: AV= <i>Azem</i> . See Josh 15:29.
Josh 19:4	וְאֶלְתּוֹלַד וּבֶתוּל וְחֶרְמָה:	and Eltolad and Bethul and Hormah,	
Josh 19:5	וְזִיקְלָג וּבֵית־הַמַּרְכָּבוֹת וְחֶזֶר סוּסָה:	and Ziklag and Beth-Marcaboth and Hazar-Susah,	
Josh 19:6	וּבֵית לְבָאוֹת וְשָׂרוּחֵן עָרִים שְׁלֹשׁ־עֶשְׂרֵה וְחֶזְרֵיהֶן:	and Beth-Lebaoth and Sharuhēn – thirteen cities with their villages;	
Josh 19:7	עֵין   רִמּוֹן וְעֶתֶר וְעָשָׁן עָרִים אַרְבַּע וְחֶזְרֵיהֶן:	and Ain, <u>Rimmon</u> , and Ether and Ashan – four cities with their villages;	Rimmon: AV= <i>Remmon</i> .
Josh 19:8	וְכָל־הַחֲצִירִים אֲשֶׁר סְבִיבוֹת הָעָרִים הָאֵלֶּה עַד־בְּעֵלְת בְּאֵר רָאמַת נֶגֶב זֹאת נַחֲלַת מִטֵּה בְנֵי־שִׁמְעוֹן לְמִשְׁפַּחָתָם:	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	מִחֶבְלֵ בְנֵי יְהוּדָה נַחֲלַת בְּנֵי שִׁמְעוֹן כִּי־הָיָה חֶלֶק בְּנֵי־יְהוּדָה רַב מֵהֶם וַיִּנָּחֲלוּ 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 הַגּוֹזֵרֶל הַשְּׁלִישִׁי לְבְנֵי זְבוּלֹן לְמִשְׁפַּחָתָם 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 וּמַרְעֵלָה וּפְגַע בְּדַבְּשֶׁת וּפְגַע אֶל־הַנָּחַל אֲשֶׁר עַל־פְּנֵי יוֹקְנֵאִם:	And their border went up to the west, and <i>to</i> Maralah, and it reached <u>Dabbesheth</u> , 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 מִזְרָח הַשָּׁמֶשׁ עַל־גְּבוּל כְּסִלּוֹת תְּבוֹר וַיֵּצֵא אֶל־הַדְּבָרָת וְעֵלָה יָפִיעַ:	And it came back from Sarid eastwards, <i>towards</i> the sunrise, to the border of Chisloth-Tabor, and it went out to <u>Daberath</u> , and it went up <i>to</i> Japhia.	Daberath ← <i>the Daberath</i> .
Josh 19:13	וּמִשָּׁם עָבַר קִדְמָה מִזְרָחָה גִּתָּה חֶפֶר עֵתָה קָצִין וַיֵּצֵא רִמּוֹן הַמֶּתְאָר הַנֶּעְמָה:	And from there it crossed eastwards, <i>towards</i> the sunrise, <i>to</i> Gittah-Hepher <i>and</i> Ittah-Kazin, and it went out <i>to</i> <u>Rimmon-Methoar</u> , <i>and to</i> <u>Neah</u> .	Rimmon-Methoar: AV= <i>Remmon-methoar</i> .  Neah ← <i>the Neah</i> .
Josh 19:14	וַיָּסֹב אֶתֹּל הַגְּבוּל מִצָּפוֹן חֲנָתָן וְהָיוּ תְּצִאֲתָיו גִּי יַפְתָּח־אֵל:	And the border went round it to the north <i>at</i> Hannathon and its limits were at the Valley of <u>Jiphtah-El</u> ,	Jiphtah-El: AV= <i>Jiphtah-el</i> , not recognizing the <i>dagesh lene</i> .



Josh 19:15	וְקָטָת וְנַהֲלָל וְשִׁמְרוֹן וִידָאָלָה וּבֵית לָחֶם עָרִים שְׁתֵּים-עָשָׂרָה וְחֻצְרֵיהֶן:	and Kattath and <u>Nahallal</u> and Shimron, and Idalah, and <u>Bethlehem</u> – 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 וְחֻצְרֵיהֶן: פ	This <i>was</i> the inheritance of the sons of Zebulun according to their families – these cities with their villages.	
Josh 19:17	לִישָׁשָׁכָר 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	וְהָיָה גְבוּלָם יִזְרְעֵאלָה וְהַכְּסוּלָת וְשׁוֹנָם:	And their border was towards <u>Jezreel</u> and <u>Chesuloth</u> and Shunem,	Jezreel: see Josh 15:56.  Chesuloth ← <i>the Chesuloth</i> (with one el). AV= <i>Chesulloth</i> .
Josh 19:19	וְחַפְרַיִם וְשִׁיאֹן וְאַנְחָרָת:	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 Kishion 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 חֲדָה וּבֵית פַּצֶּז:	and Remeth and En-Gannim and En-Haddah and Beth-Pazzez.	
Josh 19:22	וּפָגַעַ הַגְּבוּל בְּתַבּוֹר *וּשְׁחָצוּמָה *וְשִׁחְצִימָה וּבֵית שֶׁמֶשׁ וְהָיוּ תְּצָאוֹת גְּבוּלָם הַיַּרְדֵּן עָרִים שִׁשְׁ-עָשָׂרָה וְחֻצְרֵיהֶן:	And the border reached Tabor and {K: Shahazumah} [Q: Shahazimah] and Beth-Shemesh, and the limits of their border were <i>at</i> the Jordan – sixteen cities with their villages.	
Josh 19:23	זֹאת נַחֲלַת מִטֵּה בְנֵי-יִשָּׁשָׁכָר לְמִשְׁפְּחוֹתָם 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 לְמִטֵּה בְּנֵי-אָשֶׁר לְמִשְׁפְּחוֹתָם:	Then the fifth lot came out, for the tribe of the sons of Asher, according to their families.	
Josh 19:25	וְהָיָה גְבוּלָם חֶלְקַת וְחָלִי וּבֶטָן וְאַכְשָׁף:	And their border was <i>at</i> Helkath and Hali and Beten and Achshaph,	
Josh 19:26	וְאַלְמֶלֶךְ וְעַמְמֶד וּמִשָּׁאֵל וּפָגַעַ בְּכַרְמֵל הַיָּמָה וּבְשִׁיחֹר לְבָנָת:	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 מִזֶּרֶחַ הַשֶּׁמֶשׁ בֵּית דָּגוֹן וּפָגַע בְּזִבְלוֹן וּבְגִי יִפְתָּח־אֵל צְפוֹנָה בֵּית הָעֵמֶק וְנִיעַל וַיֵּצֵא אֶל־כַּבּוּל מִשְׁמָאל:	And it came back eastwards to Beth-Dagon, and it reached the territory of Zebulun and the Valley of Jiphtah-El to the north of Beth-Emek and Neiel, and it went out to Cabul on the left hand side,	eastwards ← the rising of the sun.  Jiphtah-El: see Josh 19:14.
Josh 19:28	וְעִבְרוֹן וְרֶחֹב וְחִמּוֹן וְקָנָה עַד צִידוֹן רַבָּה:	and Ebron and Rehob and Hammon and Kanah, as far as Great Sidon.	Ebron: AV= Hebron. Not the same Hebrew spelling as Hebron of Josh 20:7.  Sidon: see Gen 10:15. Here, AV= Zidon.
Josh 19:29	וְשָׁב הַגְּבוּל הָרָמָה וְעַד־עִיר מִבְּצֵר־צָר וְשָׁב הַגְּבוּל חֲסָה *וַיְהִי *וַהֲיוּ תְּצַאֲתִיו הַיָּמָה מִחֶבֶל אַחְזִיבָה:	And the border returned to Ramah and to the fortified city of Tyre, then the border returned to 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 ← the Ramah.  Tyre ← Zor, but we retain the AV / traditional English name.
Josh 19:30	וְעֵמָה וְאַפֶּק וְרֶחֹב עָרִים עֲשָׂרִים וּשְׁתַּיִם וְחִצְרֵיהֶן:	And Umah and Aphek and Rehob – twenty-two cities with their villages.	Umah ← 'Umah. AV= Ummah.
Josh 19:31	זֹאת נַחֲלַת מֹטֶה 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 יֵצֵא הַגּוֹרֵל הַשְּׁשִׁי 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 מֶאֱלֹן בְּצַעֲנָנִים וְאַדְמִי הַנֶּקֶב וַיִּבְנְאֵל עַד־לָקוּם וַיְהִי תְּצַאֲתִיו הַיַּרְדֵּן:	And their border was from Heleph and from Elon at Zaanannim and Adami, Nekeb and Jabneel, up to Lakkum. And its limits were at the Jordan.	Elon: AV= Allon.  Nekeb ← the Nekeb.  Lakkum: AV= Lakum.  were ← was. See Josh 17:9.
Josh 19:34	וְשָׁב הַגְּבוּל לִמָּה אֲזִנוֹת תָּבוֹר וַיֵּצֵא מִשָּׁם חוּקָקָה וּפָגַע בְּזִבְלוֹן מִנֶּגֶב וּבְאֶשֶׁר פָּגַע מִיָּם וּבִיהוּדָה הַיַּרְדֵּן מִזֶּרֶחַ הַשֶּׁמֶשׁ:	And the border returned westwards to Aznoth-Tabor, and it went out from there to Hukok, 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= Hukkok here, but Hukok in 1 Chr 6:75.  east ← rising of the sun.
Josh 19:35	וְעָרֵי מִבְּצָר הַצְּדִים צָר וְחִמָּת רֶקֶת וְכִנְרֶת:	And it took in the fortified cities of Ziddim, Zer and Hammath, Rakkath and Kinnereth,	Ziddim ← the Ziddim.  Hammath: distinguished from Hamath in [LWG].  Kinnereth: see Num 34:11.
Josh 19:36	וְאַדְמָה וְהָרָמָה וְחָצוֹר:	and Adamah and Ramah and Hazor,	Ramah ← the Ramah.
Josh 19:37	וְקֶדֶשׁ וְאֶדְרַעִי וְעֵין חָצוֹר:	and Kedesh and Edrei and En-Hazor,	

Josh 19:38	וִירָאֹן וּמִגְדַּל־אֵל חֲרֹם וּבֵית־עֲנַת וּבֵית שֹׁמֶשׁ עָרִים תְּשַׁע־עָשָׂרָה וְחֲצֵרֵיהֶן:	and Iron and Migdal-El, Horem and Beth-Anath and Beth- Shemesh – nineteen cities with their villages.	
Josh 19:39	זֹאת נַחֲלַת מַטֵּה בְנֵי־נַפְתָּלִי לְמִשְׁפַּחְתָּם הָעָרִים וְחֲצֵרֵיהֶן: פ	This <i>was</i> the inheritance of the tribe of the sons of Naphtali according to their families – the cities with their villages.	
Josh 19:40	לְמַטֵּה בְנֵי־דָן לְמִשְׁפַּחְתָּם יֵצֵא הַגּוֹרֵל הַשְּׁבִיעִי:	The seventh lot came out for the tribe of the sons of Dan according to their families,	
Josh 19:41	וְהִי גְבוּל נַחֲלָתָם צָרְעָה וְאַשְׁתָּאוֹל וְעִיר שֹׁמֶשׁ:	and the territory of their inheritance was Zorah and Eshtaol and Ir-Shemesh,	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 Zor'ah. See Gen 31:21.
Josh 19:42	וְשַׁעֲלָבִין וְאַיָּלוֹן וִיתְלָה:	and Shaalabbin and Aijalon and Jithlah,	Aijalon: AV= <i>Ajalon</i> here and Josh 10:12; elsewhere <i>Aijalon</i> .  Jithlah: AV= <i>Jethlah</i> .
Josh 19:43	וְאַיָּלוֹן וְתַמְנָתָה וְעֶקְרוֹן:	and Elon and Timnah 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	וְאַלְתֵּקָה וְגִבְתֹּן וּבַעֲלָת:	and Eltekeh and Gibbethon and Baalath,	
Josh 19:45	וְיָהֹד וּבְנֵי־בֶרֶק וְגַת־רִמּוֹן:	and Jehud and Bene-Berak and Gath-Rimmon,	
Josh 19:46	וּמִי הִירְקוֹן וְהִרְקוֹן עַם־הַגְּבוּל מִן מוֹל יָפוֹ:	and Me-Jarkon and Rakkon 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 עַם־לֶשֶׁם וַיִּלְכְּדוּ אוֹתָהּ   וַיִּכּוּ אוֹתָהּ לְפִי־חֶרֶב וַיִּרְשׁוּ אוֹתָהּ וַיֵּשְׁבוּ בָּהּ וַיִּקְרְאוּ לָלֶשֶׁם דָּן כְּשֵׁם דָּן אֲבִיהֶם:	And the border of the sons of Dan went out from them, and the sons of Dan went up and fought against 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 לְמִשְׁפַּחְתָּם הָעָרִים הָאֵלֶּה וְחֲצֵרֵיהֶן: 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 לְגְבוּלֶיהָ 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־תַּמְנַת־סֶרַח בִּהַר אֶפְרַיִם וַיִּבְנֶה אֶת־הָעִיר וַיֵּשֶׁב בָּהּ:	They gave him the city which he had asked for, according to the pronouncement 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   וַיהוֹשֻׁעַ בְּ־נֹזֶן וְרֹאשֵׁי הָאָבוֹת לְמִטּוֹת בְּנֵי־יִשְׂרָאֵל   בְּגֹרָל   בְּשִׁלָּה לִפְנֵי יְהוָה פָּתַח אֹהֶל מוֹעֵד וַיִּכְלוּ מִחֶלֶק אֶת־הָאָרֶץ: פ	These <i>were</i> the inheritances which Eleazar the priest and Joshua the son of Nun, and the chief <i>men</i> of the <i>fathers</i> caused the <i>tribes</i> of the sons of Israel to inherit by lot in Shiloh before the LORD at 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, נָחַל in <i>qal</i> and <i>piel</i> can have prepositional linkage with לְ [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 תִּנּוּ לָכֶם אֶת־עָרֵי הַמִּקְלָט אֲשֶׁר־דִּבַּרְתִּי אֲלֵיכֶם בִּיד־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 intermediacy of Moses,	intermediacy ← <i>hand</i> .
Josh 20:3	לָנוֹס שָׁמָּה רוֹצֵחַ מִבְּהֶנְפֶּשׁ בְּשִׁגָּגָה בְּבִלִּי־דַעַת וְהָיוּ לָכֶם לְמִקְלָט מִגֹּאֲלֵי הַדָּם:	so that a manslayer <i>can</i> flee there – one who strikes a <i>person</i> by accident, <i>unintentionally</i> – and they will be a refuge for you from the avenger of blood.	person ← <i>soul</i> .  <i>unintentionally</i> ← <i>not to know</i> .
Josh 20:4	וְאִם אֶל־אַחַת   מִהָעָרִים הָאֵלֶּה וְעָמַד פֶּתַח שַׁעַר הָעִיר וַדָּבָר בְּאָזְנֵי זִקְנֵי־הָעִיר הָהִיא אֶת־דִּבְרֵיךָ וְאָסְפוּ אֹתוֹ הָעִירָה אֲלֵיהֶם וְנָתְנוּ־לוֹ מָקוֹם 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 <i>in</i> the city 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 גֹּאֲלֵי הַדָּם אַחֲרָיו וְלֹא־יִסְגְּרוּ אֶת־הָרֹצֵחַ בְּיָדוֹ כִּי בְבִלִּי־דַעַת הִכָּה אֶת־רֵעֵהוּ וְלֹא־שָׂנָא הוּא לוֹ מִתְמוּל שְׁלֹשׁוֹם:	And if the avenger of blood pursues him, they will not deliver the manslayer into his hand, because he struck his neighbour <i>unintentionally</i> not having hated him <i>in the past</i> .	<i>unintentionally</i> : see Josh 20:3.  <i>in the past</i> ← <i>from yesterday (and) the day before yesterday</i> .

Josh 20:6	וַיָּשֶׁב   בְּעִיר הַהִיא עַד-עֲמֻדוֹ לִפְנֵי הָעֵדָה לְמִשְׁפַּט עַד-מוֹת הַכֹּהֵן הַגָּדוֹל אֲשֶׁר יִהְיֶה בַּיָּמִים הָהֵם אַזְ   יָשׁוּב הָרוּצֵחַ 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-קֹדֶשׁ בְּגִלִּיל בְּהַר נַפְתָּלִי וְאֶת-שֹׁכֶם בְּהַר אֶפְרַיִם וְאֶת-קִרְיַת אַרְבַּע הִיא חֶבְרוֹן בְּהַר יְהוּדָה:	So they sanctified Kedesh in Galilee at Mount Naphtali, and Shechem at Mount Ephraim, and Kiriath-Arba – that is 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	וּמַעֲבַר לִירֵדֹן יְרִיחוֹ מִזְרְחָה נָתַנוּ אֶת-בֶּצֶר בַּמִּדְבָּר בְּמִישֹׁר מִמֶּטֶה רְאוּבֵן וְאֶת-רָאמֹת בְּגִלְעָד מִמֶּטֶה-גָּד וְאֶת-גִּלּוֹן* גִּלּוֹן* בְּבָשָׁן מִמֶּטֶה 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 הַמוֹעֵדָה לְכָל   בְּנֵי יִשְׂרָאֵל וְלִגֵּר הַגֵּר בְּתוֹכָם לָנוֹס שָׁמָּה כָּל-מִכְּהַנֶּפֶשׁ בְּשִׁגְגָה וְלֹא יָמוּת בְּיַד גֵּאֵל 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 – <i>anyone</i> striking a person 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> .  person ← <i>soul</i> .
Josh 21:1	וַיִּגָּשׁוּ רָאשֵׁי אֲבוֹת הַלְוִיִּם אֶל-אַלְעָזָר הַכֹּהֵן וְאֶל-יְהוֹשֻׁעַ בֶּן-נּוּן וְאֶל-רָאשֵׁי אֲבוֹת הַמִּטּוֹת לְבִנֵי 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 אֲלֵיהֶם בְּשִׁלָּה בְּאֶרֶץ כְּנָעַן לֵאמֹר יְהוָה צִוָּה בְּיַד-מֹשֶׁה לָתֶת-לָנוּ עָרִים לְשִׁבְתָּ וּמִגְרִשֵׁיהֶן לִבְהֶמְתָּנוּ:	And they spoke to them in Shiloh in the land of Canaan, and they said, “The LORD gave commandment through the intermediacy of Moses to give us cities to inhabit with their pasture lands for our cattle.”	intermediacy ← <i>hand</i> .
Josh 21:3	וַיִּתְּנוּ בְנֵי-יִשְׂרָאֵל לְלוֹוִיִּם מִנַּחֲלָתָם אֶל-פִּי יְהוָה אֶת-הָעָרִים הָאֵלֶּה וְאֶת-מִגְרִשֵׁיהֶן:	So the sons of Israel gave the Levites <i>their due</i> from their <i>own</i> inheritance, according to the instruction of the LORD – these cities with their pasture lands.	instruction ← <i>mouth</i> .

Josh 21:4	וַיֵּצֵא הַגּוֹרֵל לְמִשְׁפַּחַת הַקֹּהֲנִים וְיְהִי לְבְנֵי אֶהֱרֹן הַכֹּהֵן מִן־הַלְוִיִּם מִמִּטֵּה יְהוּדָה וּמִמִּטֵּה הַשִּׁמְעוֹנִי וּמִמִּטֵּה בִנְיָמִן בַּגּוֹרֵל 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 קָהַת הַנוֹתָרִים מִמִּשְׁפַּחַת מִטֵּה־אֶפְרַיִם וּמִמִּטֵּה־דָן וּמִחֲצִי מִטֵּה מְנַשֶּׁשֶׁה בַּגּוֹרֵל 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. Kohath: see Gen 46:11.
Josh 21:6	וּלְבְנֵי גֵרְשׁוֹן מִמִּשְׁפַּחֹת מִטֵּה־יִשָּׁשְׁכָר וּמִמִּטֵּה־אָשֵׁר וּמִמִּטֵּה נַפְתָּלִי וּמִחֲצִי מִטֵּה מְנַשֶּׁשֶׁה בְּבָשָׁן בַּגּוֹרֵל 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. Bashan ← <i>the Bashan</i> , also in the rest of the chapter, and often elsewhere.
Josh 21:7	לְבְנֵי מֵרָרִי לְמִשְׁפַּחָתָם מִמִּטֵּה רְאוּבֵן וּמִמִּטֵּה־גָד וּמִמִּטֵּה זְבֻלֹן עָרִים שְׁתַּיִם עָשָׂרָה:	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 לַלְוִיִּם אֶת־הָעָרִים הָאֵלֶּה וְאֶת־מִגְרָשֵׁיהֶן כַּאֲשֶׁר צִוָּה יְהוָה בְּיַד־מֹשֶׁה בַּגּוֹרֵל: 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 מִמִּטֵּה בְנֵי יְהוּדָה וּמִמִּטֵּה בְנֵי שִׁמְעוֹן אֶת הָעָרִים הָאֵלֶּה אֲשֶׁר־יִקְרָא אֶתֶּהֶן 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 לְבְנֵי אֶהֱרֹן מִמִּשְׁפַּחֹת הַקֹּהֲנִים מִבְּנֵי לֵוִי כִּי לָהֶם הָיָה הַגּוֹרֵל רִאשׁוֹנָה:	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 הָעֵנֹק הִיא חִבְרוֹן בְּהַר יְהוּדָה וְאֶת־מִגְרָשָׁהּ סְבִיבֹתֶיהָ:	and they <u>were given</u> Kiriath-Arba ( <i>Arba being</i> the father of <u>Anak</u> ), 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 בְּאֶחָזָתוֹ: 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	וּלְבָנָי   אֶהְרֹן הַכֹּהֵן נָתַנוּ אֶת־עִיר מְקַלֵּט הָרָצַח 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־יֹתֵר וְאֶת־מִגְרָשָׁהּ וְאֶת־אֶשְׁתֵּמוֹא 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־דִּבְרִי וְאֶת־מִגְרָשָׁהּ:	and Holon and its pasture lands, and Debir and its pasture lands,	1 Chr 6:58.
Josh 21:16	וְאֶת־עֵין וְאֶת־מִגְרָשָׁהּ וְאֶת־יִטָּה וְאֶת־מִגְרָשָׁהּ אֶת־בֵּית שֶׁמֶשׁ וְאֶת־מִגְרָשָׁהּ עָרִים תְּשַׁע מֵאֹת שְׁנַיִ הַשְּׁבִטִים הָאֵלֶּה: פ	and Ain and its pasture lands, and Juttah and its pasture lands, <i>and</i> Beth-Shemesh and its pasture lands – nine cities from these two tribes.	1 Chr 6:59.
Josh 21:17	וּמִמִּטֵּה בִנְיָמִן אֶת־גִּבְעֹן וְאֶת־מִגְרָשָׁהּ אֶת־גִּבְעָה וְאֶת־מִגְרָשָׁהּ:	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־מִגְרָשָׁהּ וְאֶת־עֲלֹמוֹן וְאֶת־מִגְרָשָׁהּ עָרִים אַרְבָּע:	Anathoth and its pasture lands and Almon and its pasture lands – four cities.	1 Chr 6:60.
Josh 21:19	כָּל־עָרֵי בְנֵי־אֶהְרֹן הַכֹּהֲנִים שְׁלֹש־עֶשְׂרֵה עָרִים וּמִגְרָשֵׁיהֶן: 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	וּלְמִשְׁפְּחוֹת בְּנֵי־קָהָת הַלְוִיִּם הַנּוֹתָרִים מִבְּנֵי קָהָת וַיְהִי עָרֵי גֹרְלָם מִמִּטֵּה אֶפְרַיִם:	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 מְקַלֵּט הָרָצַח אֶת־שֶׁחֶם וְאֶת־מִגְרָשָׁהּ בְּהַר אֶפְרַיִם וְאֶת־גֶּזֶר וְאֶת־מִגְרָשָׁהּ:	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־מִגְרָשָׁהּ וְאֶת־בֵּית חֹרֹן וְאֶת־מִגְרָשָׁהּ עָרִים אַרְבָּע: ס	and Kibzaim and its pasture lands, and Beth-Horon and its pasture lands – four cities.	1 Chr 6:68.

Josh 21:23	וּמִמֶּטֶה דָּן אֶת־אֶלְתֶּקָּא וְאֶת־מִגְרָשָׁהּ אֶת־גִּבְתֹּן וְאֶת־מִגְרָשָׁהּ:	And from the tribe of Dan: <u>Eltekeh</u> and its pasture lands, <u>Gibbethon</u> and its pasture lands,	Eltekeh ← <i>Elteké</i> here, <i>Eltekeh</i> in Josh 19:44.
Josh 21:24	אֶת־אֵילֹן וְאֶת־מִגְרָשָׁהּ אֶת־גַּת־רִמּוֹן וְאֶת־מִגְרָשָׁהּ עָרִים אַרְבַּע: ס	Aijalon and its pasture lands, and Gath-Rimmon and its pasture lands – four cities.	1 Chr 6:69.
Josh 21:25	וּמִמַּחֲצִית מְטֵה מְנַשֶּׁה אֶת־תַּעֲנָךְ וְאֶת־מִגְרָשָׁהּ וְאֶת־גַּת־רִמּוֹן וְאֶת־מִגְרָשָׁהּ עָרִים שְׁתֵּים:	And from the half-tribe of Manasseh: <u>Taanach</u> 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 עֶשֶׂר וּמִגְרָשֵׁיהֶן לְמִשְׁפְּחוֹת בְּנֵי־קָהָת 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.  Kohath: see Gen 46:11.
Josh 21:27	וּלְבְנֵי גֵרְשׁוֹן מִמִּשְׁפַּחַת הַלְוִיִּם מִחֲצִי מְטֵה מְנַשֶּׁה אֶת־עִיר מִקְלַט הָרֹצֵחַ אֶת־גָּלוֹן** גּוֹלָן בְּבָשָׁן וְאֶת־מִגְרָשָׁהּ וְאֶת־בְּעִשְׁתֶּרָה וְאֶת־מִגְרָשָׁהּ עָרִים שְׁתֵּים: 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	וּמִמֶּטֶה יִשָּׂשכָר אֶת־קִישִׁיֹן וְאֶת־מִגְרָשָׁהּ אֶת־דָּבֶרֶת 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.  Kishion: AV= <i>Kishon</i> . The brook, <i>Kishon</i> , has a different Hebrew spelling.  Daberath: AV= <i>Dabareh</i> .
Josh 21:29	אֶת־יִרְמוּת וְאֶת־מִגְרָשָׁהּ אֶת־עֵין 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	וּמִמֶּטֶה אָשֶׁר אֶת־מִשָּׁאֵל וְאֶת־מִגְרָשָׁהּ אֶת־עַבְדֹּן 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־חֶלְקָת 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	וּמִמֶּטֶה נִפְתָּלִי אֶת־עִיר   מִקְלַט הָרֹצֵחַ אֶת־קִדְשׁ בְּגִלָּל וְאֶת־מִגְרָשָׁהּ וְאֶת־חֲמַת דֹּאֵל וְאֶת־מִגְרָשָׁהּ וְאֶת־קָרְתָּן 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.  Galilee ← <i>Galil</i> .
Josh 21:33	כָּל־עָרֵי הַגֵּרְשֹׁנִי 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	וּלְמִשְׁפַּחֹת בְּנֵי־מֶרָרִי הַלְוִיִּם הַנּוֹתָרִים מֵאֵת מִטֵּה זְבוּלֹן אֶת־יֻקְנֵעַם וְאֶת־מִגְרָשָׁהּ אֶת־קָרְתָּהּ 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־מִגְרָשָׁהּ אֶת־נַהֲלָל וְאֶת־מִגְרָשָׁהּ עָרִים אַרְבָּע:	Dimnah and its pasture lands, Nahalal and its pasture lands – four cities.	
Josh 21:36	וּמִמֶּטֶה רְאוּבֵן אֶת־בֶּצֶר וְאֶת־מִגְרָשָׁהּ וְאֶת־יָהֲצָה וְאֶת־מִגְרָשָׁהּ:	And from the tribe of Reuben: Bezer and its pasture lands, and <u>Jahzah</u> 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־מִגְרָשָׁהּ וְאֶת־מִיפְעֵת וְאֶת־מִגְרָשָׁהּ עָרִים אַרְבָּע: 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	וּמִמֶּטֶה־גָּד אֶת־עִיר מִקְלַט הָרֹצֵחַ אֶת־רָמֹת בְּגִלְעָד וְאֶת־מִגְרָשָׁהּ וְאֶת־מַחֲנֵי וְאֶת־מִגְרָשָׁהּ:	And from the tribe of Gad, <i>as</i> a city of refuge for the manslayer: Ramoth in <u>Gilead</u> 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־מִגְרָשָׁהּ אֶת־יַעְזֹר וְאֶת־מִגְרָשָׁהּ כָּל־עָרִים אַרְבָּע:	Heshbon and its pasture lands, <u>Jazer</u> 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 מֶרָרִי לְמִשְׁפַּחְתָּם הַנּוֹתָרִים מִמִּשְׁפַּחֹת הַלְוִיִּם וַיְהִי גֹזְרָלָם 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 אַרְבַּעַיִם וּשְׁמֹנֶה וּמִגְרָשֵׁיהֶן:	All the cities of the Levites among the <u>possessions</u> of the sons of Israel <i>amounted to</i> forty- eight cities with their pasture lands.	possessions ← <i>possession</i> .
Josh 21:42	תְּהִינָה הָעָרִים הָאֵלֶּה עִיר לְעִיר וּמִגְרָשֶׁיהָ 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	וַיֵּתֶן 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	וַיֵּנַח יְהוָה לָהֶם מִסָּבִיב כָּל־ אֲשֶׁר־נִשְׁבַּע לְאֲבוֹתָם וְלֹא־עָמַד אִישׁ בְּפָנֵיהֶם מִכָּל־אֹיְבֵיהֶם אֵת 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 <i>any</i> of their enemies; the LORD delivered all their enemies into their hand.	any ← <i>all</i> .
Josh 21:45	לֹא־נָפַל דְּבַר מִכָּל הַדְּבָר הַטּוֹב אֲשֶׁר־דִּבֶּר יְהוָה אֶל־בֵּית יִשְׂרָאֵל הַכֹּל בָּא: פ	And <u>not a word failed</u> of all the good <u>words</u> 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	אִזּוּ יִקְרָא יְהוֹשֻׁעַ לְרֵאוּבֵנִי וּלְגָדִי וּלְחֻצֵי מַטֵּה 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</i> <i>Manasseh</i> . Josh 22:7 shows when this sense is intended.
Josh 22:2	וַיֹּאמֶר אֲלֵיהֶם אַתֶּם שְׁמַרְתֶּם אֵת כָּל־אֲשֶׁר צִוָּה אֶתְכֶם מֹשֶׁה עֶבֶד יְהוָה וַתִּשְׁמָעוּ בְּקוֹלִי לְכָל אֲשֶׁר־צִוִּיתִי אֶתְכֶם:	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־מִשְׁמַרְתִּי 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</u> <u>commandments</u> of the LORD your God.	body of commandments ← <i>commandment</i> . Collective usage.
Josh 22:4	וַעֲתָה הִנֵּחַ יְהוָה אֱלֹהֵיכֶם לְאֲחֵיכֶם כַּאֲשֶׁר דִּבֶּר לָהֶם וַעֲתָה פָּנוּ וּלְכוּ לָכֶם לְאֶהְלֵיכֶם אֶל־אֶרֶץ אֲחֻזַּתְכֶם 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	<p>רַק   שְׁמְרוּ מְאֹד לַעֲשׂוֹת אֶת־הַמִּצְוָה וְאֶת־הַתּוֹרָה אֲשֶׁר צִוָּה אֶתְכֶם מֹשֶׁה עַבְד־יְהוָה לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְלַכֵּת בְּכָל־דַּרְכָּיו וּלְשָׁמֵר מִצְוֹתָיו וּלְדַבְּקָה־בּוֹ וּלְעַבְדּוֹ בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם:</p>	<p>But be <i>very</i> much on your guard to carry out the <u>body of commandments</u> and the law 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.”</p>	<p>body of commandments ← <i>commandment</i>. Collective usage.</p>
Josh 22:6	<p>וַיְבָרֶכֶם יְהוֹשֻׁעַ וַיִּשְׁלַחֵם וַיֵּלְכוּ אֶל־אֹהֲלֵיהֶם: ס</p>	<p>And Joshua blessed them and dismissed them, and they went to their tents.</p>	
Josh 22:7	<p>וְלַחֲצִי   שִׁבְט הַמְנַשֶּׁה נָתַן מֹשֶׁה בְּבָשָׁן וְלַחֲצִיּוֹ נָתַן יְהוֹשֻׁעַ עִם־אֲחֵיהֶם *מֵעֵבֶר *בְּעֵבֶר הַיַּרְדֵּן יָמָה וְגַם כִּי שִׁלַּחֵם יְהוֹשֻׁעַ אֶל־אֹהֲלֵיהֶם 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, <u>across</u> 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 רַבִּים שׁוּבוּ אֶל־אֹהֲלֵיכֶם וּבַמִּקְנֶה רַב־מְאֹד בְּכֶסֶף וּבַזָּהָב וּבַנְחֹשֶׁת וּבַבְּרָזָל וּבַשְּׁלֵמוֹת הַרְבֵּה מְאֹד חֲלֻקוּ שְׁלַל־אֵיבֵיכֶם עִם־אֲחֵיכֶם: 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>וַיָּשֻׁבוּ וַיֵּלְכוּ בְּנֵי־רְאוּבֵן וּבְנֵי־גָד וַחֲצִי   שִׁבְט הַמְנַשֶּׁה מֵאֵת בְּנֵי יִשְׂרָאֵל מִשְׁלָה אֲשֶׁר בְּאֶרֶץ־כְּנָעַן לְלָכֶת אֶל־אֶרֶץ הַגִּלְעָד אֶל־אֶרֶץ אֲחֻזַּתָם 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 <u>Gilead</u>, 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־גְּלִילוֹת הַיַּרְדֵּן אֲשֶׁר בְּאֶרֶץ כְּנָעַן וַיִּבְנוּ בְּנֵי־רְאוּבֵן וּבְנֵי־גָד וַחֲצִי שִׁבְט הַמְנַשֶּׁה שֵׁם מִזְבֵּחַ עַל־הַיַּרְדֵּן מִזְבֵּחַ גָּדוֹל לְמַרְאָה:</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	וַיִּשְׁמְעוּ בְנֵי־יִשְׂרָאֵל לֵאמֹר הִנֵּה בָנוּ בְנֵי־רְאוּבֵן וּבְנֵי־גָד וַחֲצִי שִׁבְט הַמְּנַשֶּׁה אֶת־הַמִּזְבֵּחַ אֶל־מִוֶּלֶךְ אֶרֶץ כְּנָעַן אֶל־גִּלְיָלוֹת הַיַּרְדֵּן אֶל־עֵבֶר בְּנֵי יִשְׂרָאֵל:	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.”	an altar ← <i>the altar</i> .
Josh 22:12	וַיִּשְׁמְעוּ בְנֵי יִשְׂרָאֵל וַיִּקְהָלוּ כָּל־עֵדֻת בְּנֵי־יִשְׂרָאֵל שְׁלֹה לְעֹלוֹת עֲלֵיהֶם לְצָבָא: פ	And when the sons of Israel heard <i>it</i> , the whole congregation of the sons of Israel assembled <i>at Shiloh</i> to go up against them in battle.	
Josh 22:13	וַיִּשְׁלְחוּ בְנֵי־יִשְׂרָאֵל אֶל־בְּנֵי־רְאוּבֵן וְאֶל־בְּנֵי־גָד וְאֶל־חֲצִי שִׁבְט־מְנַשֶּׁה אֶל־אֶרֶץ הַגִּלְעָד אֶת־פִּינָחָס בֶּן־אֱלֶעָזָר 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. Eleazar: see Ex 6:23. Gilead: see Gen 31:21.
Josh 22:14	וַעֲשָׂרָה נָשָׁאִים עִמּוֹ נָשִׂיא אֶחָד נָשִׂיא אֶחָד לְבֵית אָב לְכָל מִטּוֹת יִשְׂרָאֵל וְאִישׁ רֹאשׁ בֵּית־אֲבוֹתָם הָמָּה לְאַלְפֵי יִשְׂרָאֵל:	and ten leading people with him – one leading person individually per paternal house – for <i>each</i> of the tribes of Israel, and each <i>was</i> a head of their paternal house, which the thousands of Israel <i>have</i> .	each ( <i>first occurrence in verse</i> ) ← <i>every</i> .
Josh 22:15	וַיָּבֹאוּ אֶל־בְּנֵי־רְאוּבֵן וְאֶל־בְּנֵי־גָד וְאֶל־חֲצִי 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, <i>the Gilead</i> .
Josh 22:16	כֹּה אָמְרוּ כָל   עֵדֻת יְהוָה מִה־הַמַּעַל הַזֶּה אֲשֶׁר מַעַלְתֶּם בָּאלֹהֵי יִשְׂרָאֵל לָשׁוּב הַיּוֹם מֵאַחֲרֵי יְהוָה בַּבְּנוֹתְכֶם לָכֶם מִזְבֵּחַ לְמַרְדְּכֶם הַיּוֹם בִּיהוָה:	“ <u>This is what</u> the whole congregation of the LORD says: ‘What <i>is</i> this treacherous thing that you have treacherously done against the God of Israel, in turning away today from following the LORD, <u>in building</u> yourselves an altar – <u>in rebelling</u> today against the LORD?’	this <i>is what</i> ← <i>thus</i> . in building ... in rebelling: gerundial use of the infinitive.
Josh 22:17	הַמַּעַט־לָנוּ אֶת־עוֹן פְּעֹר אֲשֶׁר לֹא־הִטְהַרְנוּ מִמֶּנּוּ עַד הַיּוֹם הַזֶּה וַיְהִי הַנֶּגֶף בַּעֲדַת יְהוָה:	Is the iniquity of Peor a small <i>matter</i> 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 תִּשְׁבוּ הַיּוֹם מֵאַחֲרֵי יְהוָה וְהָיָה אַתֶּם תִּמְרְדוּ הַיּוֹם בִּיהוָה וּמָחָר אֶל-כָּל-עֵדַת יִשְׂרָאֵל יִקְצֹף:	But you have turned away today from following the LORD, and it has come about <i>that</i> you are rebelling against the LORD today, and tomorrow he will become angry with the whole congregation of Israel.	
Josh 22:19	וְאִם אִם-טִמְאָה אֶרֶץ אֲחֻזַּתְכֶם עָבְרוּ לָכֶם אֶל-אֶרֶץ אֲחֻזַּת יְהוָה אֲשֶׁר שָׁכַן-שָׁם מִשְׁכַּן יְהוָה וְהָאֲחֻזָּה בְּתוֹכֵנוּ וּבִיהוָה אֶל-תִּמְרְדוּ וְאַתָּנוּ אֶל-תִּמְרְדוּ בְּבִנְיַתְכֶם לָכֶם מִזְבֵּחַ מִבְּלַעַד־י מִזְבֵּחַ יְהוָה אֱלֹהֵינוּ:	And even if the land of your possession is unclean, <u>do cross over</u> 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, <u>by building</u> yourselves an altar other than the altar to the LORD our God.	do cross over ← <i>cross over for yourselves</i> .  by building ← <i>by your building</i> . Gerundial use of the infinitive.
Josh 22:20	הֲלוֹא   עָבָן בֶּן-זֵרַח מַעַל מַעַל בַּחֶרֶם וְעַל-כָּל-עֵדַת יִשְׂרָאֵל הָיָה קָצָף וְהוּא אִישׁ אֶחָד לֹא גֹועַ בְּעֻנּוֹ: 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.  so that: consecutive (result) use of the vav.  on his own ← <i>one man</i> .
Josh 22:21	וַיַּעֲנוּ בְנֵי-רְאוּבֵן וּבְנֵי-גָד וְחֻצֵי שִׁבְט הַמְּנַשֶּׁה וַיִּדְבְּרוּ אֶת-רָאשֵׁי אֲלֹפֵי 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 וְיִשְׂרָאֵל הוּא יֵדַע אִם-בְּמֶרֶד וְאִם-בְּמַעַל בִּיהוָה אֶל-תּוֹשִׁיעֵנוּ 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 לְשׁוֹב מֵאַחֲרֵי יְהוָה וְאִם-לְהַעֲלוֹת עָלָיו עֹלָה וּמִנְחָה וְאִם-לַעֲשׂוֹת עָלָיו זִבְחֵי שְׁלָמִים יְהוָה הוּא יִבְקֹשׁ:	<u>in building</u> ourselves an altar, <u>in 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 מִדְּאָגָהּ מִדְּבָר עָשִׂינוּ אֶת-זֹאת לֹאמַר מָחָר יֹאמְרוּ בְּנֵיכֶם לְבָנֵינוּ לֹאמַר מַה-לָּכֶם וְלִיהוָה אֱלֹהֵי יִשְׂרָאֵל:	or whether <i>it is</i> not out of concern, for a <u>reason</u> , <u>that</u> 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).  in the future ← <i>tomorrow</i> .

Josh 22:25	<p>וַגְּבֹל גִּתְּנִיָּהוּהָ בֵּינֵנוּ וּבִינֵיכֶם בְּנֵי־רְאוּבֵן וּבְנֵי־גָד אֶת־הַיַּרְדֵּן אֵין־לָכֶם חֶלֶק בִּיהוָה וְהַשְׁבִּיתוּ בְּנֵיכֶם אֶת־בָּנֵינוּ לִבְלֹתִי יִרְאָה אֶת־יְהוָה:</p>	<p>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</u> fearing the LORD.</p>	<p>from fearing: gerundial use of the infinitive.</p>
Josh 22:26	<p>וַנֹּאמֶר נַעֲשֶׂה־נָּא לָנוּ לְבָנוֹת אֶת־הַמִּזְבֵּחַ לֹא לְעֹלָה וְלֹא לְזָבַח:</p>	<p>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.</p>	<p>an altar ← <i>the altar</i>.</p>
Josh 22:27	<p>כִּי יָד הוּא בֵּינֵנוּ וּבִינֵיכֶם וּבֵין דְּרוֹתֵינוּ אַחֲרֵינוּ לְעַבֵּד אֶת־עֲבֹדַת יְהוָה לִפְנֵיו בְּעֹלוֹתֵינוּ וּבְזִבְחֵינוּ וּבְשָׁלְמֵינוּ וְלֹא־יֹאמְרוּ בְּנֵיכֶם מָחָר לְבָנֵינוּ אֵין־לָכֶם חֶלֶק בִּיהוָה:</p>	<p>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.» ' </p>	<p>so that: consecutive (result) use of the <i>vav</i>.</p> <hr/> <p>in the future ← <i>tomorrow</i>.</p>
Josh 22:28	<p>וַנֹּאמֶר וְהָיָה כִּי־יֹאמְרוּ אֵלֵינוּ וְאֶל־דְּרוֹתֵינוּ מָחָר וְאָמְרוּ רְאוּ אֶת־תִּבְנִית מִזְבֵּחַ יְהוָה אֲשֶׁר־עָשׂוּ אֲבוֹתֵינוּ לֹא לְעֹלָה וְלֹא לְזָבַח כִּי־עַד הוּא בֵּינֵנוּ וּבִינֵיכֶם:</p>	<p>So we said, 'It will be <i>the case</i> that when they speak to us and to our generations <u>in the future</u>, 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>חֲלִילָה לָנוּ מִמֶּנּוּ לְמַרְד בִּיהוָה וּלְשׁוּב הַיּוֹם מֵאַחֲרַי יְהוָה לְבָנוֹת מִזְבֵּחַ לְעֹלָה לְמִנְחָה וּלְזָבַח מִלֶּבֶד מִזְבֵּחַ יְהוָה אֱלֹהֵינוּ אֲשֶׁר לִפְנֵי מִשְׁכָּנוֹ: 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 <u>in building</u> an altar for a burnt offering <u>or</u> 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 for us from us</i>.</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>וַיִּשְׂמַע פִּינְחָס הַכֹּהֵן וּנְשֵׂאֵי הָעֵדָה וְרָאשֵׁי אֲלָפֵי יִשְׂרָאֵל אֲשֶׁר אִתּוֹ אֶת־הַדְּבָרִים אֲשֶׁר דִּבְּרוּ בְּנֵי־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 <u>they were</u> 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 in their eyes</i>.</p>

Josh 22:31	<p>וַיֹּאמֶר פִּינְחָס בֶּן־אֱלֶעָזָר הַכֹּהֵן אֶל־בְּנֵי־רְאוּבֵן וְאֶל־בְּנֵי־גָד וְאֶל־בְּנֵי מְנַשֶּׁה הַיּוֹם   יָדַעְנוּ כִּי־בְתוֹכֵנוּ יְהוָה אֲשֶׁר לֹא־מַעַלְתֶּם בִּיהוָה הַמַּעַל הַזֶּה אֲנִי הַצַּלְתֶּם אֶת־בְּנֵי יִשְׂרָאֵל מִיַּד יְהוָה:</p>	<p>Then <u>Phinehas</u> the son of <u>Eleazar</u> 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>” this <i>treachery</i>.</p>
Josh 22:32	<p>וַיָּשָׁב פִּינְחָס בֶּן־אֱלֶעָזָר הַכֹּהֵן   וְהַנְּשִׂאִים מֵאֵת בְּנֵי־רְאוּבֵן וּמֵאֵת בְּנֵי־גָד מֵאֶרֶץ הַגִּלְעָד אֶל־אֶרֶץ כְּנָעַן אֶל־בְּנֵי יִשְׂרָאֵל וַיֹּשְׁבוּ אוֹתָם דְּבַר:</p>	<p>Then <u>Phinehas</u> the son of <u>Eleazar</u> 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 לַעְלוֹת עֲלֵיהֶם לַצָּבָא לְשַׁחֵת אֶת־הָאָרֶץ אֲשֶׁר בְּנֵי־רְאוּבֵן וּבְנֵי־גָד יֹשְׁבִים בָּהּ:</p>	<p>And the sons of Israel <u>were happy with</u> the matter, and the sons of Israel <u>blessed God</u>, 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 in their eyes</i>.</p> <hr/> <p>the sons of Israel blessed God: in a Hebrew “VOS” (verb-object-subject) sentence.</p>
Josh 22:34	<p>וַיִּקְרְאוּ בְנֵי־רְאוּבֵן וּבְנֵי־גָד לְמִזְבֵּחַ כִּי עֵד הוּא בֵּינֵינוּ כִּי יְהוָה הָאֱלֹהִים: פ</p>	<p>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.</p>	<p><i>Testimony</i>: AV differs, transliterating (<i>Ed</i>).</p>
Josh 23:1	<p>וַיְהִי מִיָּמִים רַבִּים אַחֲרֵי אֲשֶׁר־הִנִּיחַ יְהוָה לְיִשְׂרָאֵל מִכָּל־אִיְבֵיהֶם מִסָּבִיב וַיְהִי־שָׁנָה זָקֵן בָּא בַיָּמִים:</p>	<p>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,</p>	<p>years ← <i>days</i>.</p>
Josh 23:2	<p>וַיִּקְרָא יְהוֹשֻׁעַ לְכָל־יִשְׂרָאֵל לְזִקְנָיו וּלְרָאשָׁיו וּלְשֹׁפְטָיו וּלְשֹׁטְרָיו וַיֹּאמֶר אֲלֵהֶם אֲנִי זָקֵן־נָתִי בָּאֵתִי בַיָּמִים:</p>	<p>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,</p>	<p>years ← <i>days</i>.</p>
Josh 23:3	<p>וְאַתֶּם רְאִיתֶם אֵת כָּל־אֲשֶׁר עָשָׂה יְהוָה אֱלֹהֵיכֶם לְכָל־הַגּוֹיִם הָאֵלֶּה מִפְּנֵיכֶם כִּי יְהוָה אֱלֹהֵיכֶם הוּא הַנִּלְחָם לָכֶם:</p>	<p>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.</p>	

Josh 23:4	<p>רְאוּ הַפְּלֹתִי לָכֶם אֶת־הַגּוֹיִם הַנִּשְׁאָרִים הָאֵלֶּה בְּנַחֲלָה לְשִׁבְטֵיכֶם מִן־הַיַּרְדֵּן וְכָל־הַגּוֹיִם אֲשֶׁר הִכֹּתִי וְהֵיטָם הַגָּדוֹל מִבּוֹא הַשָּׁמֶשׁ:</p>	<p>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>.</p>	<p>with (<i>second occurrence in verse</i>) ← <i>and</i>.</p> <hr/> <p>the Great Sea: i.e. <i>the Mediterranean</i>.</p> <hr/> <p>west ← <i>setting of the sun</i>.</p>
Josh 23:5	<p>וַיְהִי וְאֱלֹהֵיכֶם הוּא יְהוָה מִפְּנֵיכֶם וְהוֹרִישׁ אֹתָם מִלִּפְנֵיכֶם וַיִּרְשָׁתֶם אֶת־אֲרָצָם כְּאֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵיכֶם לָכֶם:</p>	<p>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, <u>so that</u> you inherit their land as the LORD your God has said to you.</p>	<p>so that: consecutive (result) or purposive use of the vav.</p>
Josh 23:6	<p>וַחֲזַקְתֶּם מְאֹד לְשֹׁמֵר וְלַעֲשׂוֹת אֵת כָּל־הַכְּתוּב בְּסֵפֶר תּוֹרַת מֹשֶׁה לְבִלְתִּי סוּר־מִמֶּנּוּ יָמִין וּשְׂמָאוֹל:</p>	<p>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 the right</i> or <i>to the left</i>,</p>	
Josh 23:7	<p>לְבִלְתִּי־בּוֹא בְּגוֹיִם הָאֵלֶּה הַנִּשְׁאָרִים הָאֵלֶּה אִתְּכֶם וּבְשֵׁם אֱלֹהֵיהֶם לֹא־תִזְכְּרוּ וְלֹא תִשָּׁבְעוּ וְלֹא תַעֲבֹדוּם וְלֹא תִשְׁתַּחֲוּוּ לָהֶם:</p>	<p><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.</p>	
Josh 23:8	<p>כִּי אִם־בִּיהוָה אֱלֹהֵיכֶם תִּדְבְּקוּ כְּאֲשֶׁר עָשִׂיתֶם עַד הַיּוֹם הַזֶּה:</p>	<p>But rather, cling to the LORD your God, as you have done <u>so far</u>.</p>	<p>so far ← <i>up to this day</i>.</p>
Josh 23:9	<p>וַיֹּרֶשׁ יְהוָה מִפְּנֵיכֶם גּוֹיִם גְּדֹלִים וְעֲצוּמִים וְאַתֶּם לֹא־עָמַד אִישׁ בְּפָנֵיכֶם עַד הַיּוֹם הַזֶּה:</p>	<p>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.</p>	<p>withstood ← <i>stood at before you</i>.</p>
Josh 23:10	<p>אִישׁ־אֶחָד מִכֶּם יִרְדֹּף־אֶלֶף כִּי   יְהוָה אֱלֹהֵיכֶם הוּא הַנִּלְחָם לָכֶם כְּאֲשֶׁר דִּבֶּר לָכֶם:</p>	<p>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.</p>	
Josh 23:11	<p>וְנִשְׁמַרְתֶּם מְאֹד לְנַפְשֵׁיכֶם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם:</p>	<p>So be very much on your guard for your <u>lives</u> to love the LORD your God.</p>	<p>lives ← <i>souls</i>.</p>



Josh 23:12	<p>כִּי   אִם־שׁוּב תָּשׁוּבוּ וְדַבַּקְתֶּם בְּיִתְרֵי הַגּוֹיִם הָאֵלֶּה הַנִּשְׁאָרִים הָאֵלֶּה אִתְּכֶם וְהִתְחַתַּנְתֶּם בָּהֶם וּבְאֵתָם בָּהֶם וְהֵם בָּכֶם:</p>	<p>For if you <u>turn back at 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,</p>	<p>you turn back at all: infinitive absolute.</p>
Josh 23:13	<p>יָדוּעַ תִּדְעוּ כִּי לֹא יוֹסִיף יְהוָה אֱלֹהֵיכֶם לְהוֹרִישׁ אֶת־הַגּוֹיִם הָאֵלֶּה מִלְּפָנֵיכֶם וְהָיוּ לָכֶם לִפְחַ וּלְמוֹקֵשׁ וּלְשֹׁטֶט בְּצַדֵּיכֶם וּלְצִנְנִים בְּעֵינֵיכֶם עַד־אֲבַדְכֶם מֵעַל הָאֲדָמָה הַטּוֹבָה הַזֹּאת אֲשֶׁר נָתַן לָכֶם יְהוָה אֱלֹהֵיכֶם:</p>	<p><i>then know for certain</i> 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.</p>	<p>know for certain: infinitive absolute.</p>
Josh 23:14	<p>וְהִנֵּה אֲנִי הוֹלֵךְ הַיּוֹם בְּדֶרֶךְ כָּל־הָאָרֶץ וַיִּדְעַתֶּם בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם כִּי לֹא־נִפְלָ דְבַר אֶחָד מִכָּל   הַדְּבָרִים הַטּוֹבִים אֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵיכֶם עֲלֵיכֶם הִכָּל בָּאוּ לָכֶם לֹא־נִפְל מִמֶּנּוּ דְבַר אֶחָד:</p>	<p>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,</p>	<p>going the way of the whole of the earth: i.e. <i>dying</i>.</p> <hr/> <p>not one word has failed (etc.): compare Josh 21:45 and 1 Ki 8:56.</p>
Josh 23:15	<p>וְהָיָה כֹּאֲשֶׁר־בָּא עֲלֵיכֶם כָּל־הַדְּבַר הַטּוֹב אֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵיכֶם אֲלֵיכֶם כֵּן יָבִיא יְהוָה עֲלֵיכֶם אֶת כָּל־הַדְּבַר הָרָע עַד־הַשְׁמִידוֹ אוֹתְכֶם מֵעַל הָאֲדָמָה הַטּוֹבָה הַזֹּאת אֲשֶׁר נָתַן לָכֶם יְהוָה אֱלֹהֵיכֶם:</p>	<p>and it will come to pass, <i>that</i> <i>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 <u>in this good land</u> 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>בְּעִבְרֹכֶם אֶת־בְּרִית יְהוָה אֱלֹהֵיכֶם אֲשֶׁר צִוָּה אִתְּכֶם וְהִלַּכְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אַחֲרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם וַחֲרָה אִף־יְהוָה בָּכֶם וְאַבְדְּתֶם 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>.</p> <hr/> <p>so that: consecutive (result) use of the <i>vav</i>.</p>

Josh 24:1	וַיִּאָסֶף יְהוֹשֻׁעַ אֶת־כָּל־שִׁבְטֵי יִשְׂרָאֵל שְׂכֵמָה וַיִּקְרָא לְזִקְנֵי יִשְׂרָאֵל וּלְרָאשָׁיו וּלְשֹׁפְטָיו וּלְשֹׁטְרָיו וַיִּתְּצֻבּוּ לִפְנֵי הָאֱלֹהִים:	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.	in Shechem ← to Shechem.  stood ← set themselves.
Josh 24:2	וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־כָּל־הָעָם כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל בַּעֲבַר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם תֶּרַח אֲבִי אַבְרָהָם וְאֲבִי נָחוֹר וַיַּעֲבֹדוּ אֱלֹהִים אַחֲרִים:	And Joshua said to all the people, “This <i>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,	this is what ← thus.  the river: i.e. the Euphrates [CB].  in time past ← from an age.  Nahor: AV= Nachor, distinguishing him from נ
Josh 24:3	וָאָקַח אֶת־אֲבִיכֶם אֶת־אַבְרָהָם מֵעֵבֶר הַנָּהָר וְאוֹלָךְ אוֹתוֹ בְּכָל־אֶרֶץ כְּנָעַן *וְאָרַב *וְאָרְבָּה אֶת־זֶרְעוֹ וְאֶתָּן לוֹ אֶת־יִצְחָק:	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.	↳ Terah's father here, but no distinction in Gen 11:24, Gen 11:27. MT= נחור everywhere.  I multiplied: the <i>ketiv</i> is an apocopated form of the <i>qeré</i> , with no difference in meaning.
Josh 24:4	וְאֶתָּן לְיִצְחָק אֶת־יַעֲקֹב וְאֶת־עֵשָׂו וְאֶתָּן לְעֵשָׂו אֶת־הָר שְׁעִיר לְרֶשֶׁת אוֹתוֹ וַיַּעֲקֹב וּבָנָיו יָרְדוּ מִצְרָיִם:	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.	
Josh 24:5	וָאֲשַׁלַּח אֶת־מֹשֶׁה וְאֶת־אַהֲרֹן וְאֶגְּף אֶת־מִצְרָיִם בְּאֲשֶׁר עָשִׂיתִי בְּקִרְבּוֹ וְאַחֲרַי הוֹצֵאתִי אֶתְכֶם:	And I sent Moses and Aaron, and I plagued Egypt with what I did in their midst, and afterwards I brought you out.	with ← (according) as.
Josh 24:6	וְאוֹצִיא אֶת־אֲבוֹתֵיכֶם מִמִּצְרַיִם וַתָּבֹאוּ הַיָּמָה וַיִּרְדְּפוּ מִצְרַיִם אַחֲרַי אֲבוֹתֵיכֶם בְּרֶכֶב וּבַפָּרָשִׁים יָם־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 vav.
Josh 24:7	וַיִּצְעֲקוּ אֶל־יְהוָה וַיִּשֶׁם מִאֲפֵל בֵּינֵיכֶם   וּבֵין הַמִּצְרָיִם וַיָּבֹא עָלָיו אֶת־הַיָּם וַיִּכְסֶּהוּ וַתִּרְאֶינָה עֵינֵיכֶם אֶת אֲשֶׁר־עָשִׂיתִי בְּמִצְרָיִם וַתֵּשְׁבוּ בַּמִּדְבָּר 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	<p>*וּאֲבֵאָה *וְאָבִיא אֶתְכֶם  אֶל-אֶרֶץ הָאֲמֹרִי הַיּוֹשֵׁב  בְּעֶבֶר הַיַּרְדֵּן וַיִּלָּחֲמוּ אִתְּכֶם  וְאַתֶּן אוֹתָם בְּיָדְכֶם וַתִּירְשׁוּ  אֶת-אֶרְצָם וְאֲשֶׁמִּידָם  מִפְּנֵיכֶם:</p>	<p>And I brought you to the land of the <u>Amorite</u> 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.</p>	<p>I brought: the <i>ketiv</i> is a <i>scriptio defectiva</i> spelling of the <i>qeré</i>, and it also has a paragogic <i>hé</i>.</p> <hr/> <p>Amorite: see Gen 10:16.</p>
Josh 24:9	<p>וַיָּקָם בָּלָק בֶּן-צִפּוֹר מֶלֶךְ  מוֹאָב וַיִּלָּחֶם בְּיִשְׂרָאֵל  וַיִּשְׁלַח וַיִּקְרָא לְבָלָעַם  בֶּן-בְּעוֹר לְקַלֵּל אֶתְכֶם:</p>	<p>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 <u>Balaam</u> the son of Beor to curse you.</p>	<p>Balaam: see Num 22:5.</p>
Josh 24:10	<p>וְלֹא אָבִיתִי לִשְׁמַע לְבָלָעַם  וַיְבָרֶךְ בְּרוּךְ אֶתְכֶם וְאַעֲלֶה  אֶתְכֶם מִיָּדוֹ:</p>	<p>But I was not willing to hear <u>Balaam</u>, and he <u>thoroughly</u> blessed you, and I delivered you out of his hand.</p>	<p>Balaam: see Num 22:5.</p> <hr/> <p>he thoroughly blessed: with an infinitive absolute, with mixed stem-formations (<i>qal</i> and <i>piel</i>).</p>
Josh 24:11	<p>וַתַּעֲבְרוּ אֶת-הַיַּרְדֵּן וַתָּבֹאוּ  אֶל-יְרִיחוֹ וַיִּלָּחֲמוּ בָכֶם  בְּעַל־יְרִיחוֹ הָאֲמֹרִי וְהַפְּרִזִּי  וְהַכְנַעֲנִי וְהַחִתִּי וְהַגִּרְגָּשִׁי  הַחִוִּי וְהַיְבוּסִי וְאַתֶּן אוֹתָם  בְּיָדְכֶם:</p>	<p>Then you crossed the Jordan and went to Jericho, and the lords of Jericho fought against you – the <u>Amorites</u> 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.</p>	<p>Amorites: see Gen 10:16.</p>
Josh 24:12	<p>וְאַשְׁלַח לְפָנֵיכֶם אֶת-הַצְּרָעָה  וַתִּגְרָשׁ אוֹתָם מִפְּנֵיכֶם שְׁנֵי  מַלְכֵי הָאֲמֹרִי לֹא בַחֲרֶבֶךָ  וְלֹא בַקֶּשֶׁתְּךָ:</p>	<p>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.</p>	<p>Amorites: see Gen 10:16.</p>
Josh 24:13	<p>וְאַתֶּן לָכֶם אֶרֶץ   אֲשֶׁר  לֹא-יָגַעְתָּ בָּהּ וְעָרִים אֲשֶׁר  לֹא-בְנִיתָם וַתֵּשְׁבוּ בָהֶם  כְּרָמִים וְזֵיתִים אֲשֶׁר  לֹא-נִטְעַתֶם אִתָּם אֲכָלִים:</p>	<p>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.'</p>	
Josh 24:14	<p>וְעַתָּה יֵרָאוּ אֶת-יְהוָה וְעָבְדוּ  אֹתוֹ בְּתָמִים וּבִאֱמֻנָה וְהִסִּירוּ  אֶת-אֱלֹהֵים אֲשֶׁר עָבְדוּ  אֲבוֹתֵיכֶם בְּעֶבֶר הַנָּהָר  וּבְמִצְרַיִם וְעָבְדוּ אֶת-יְהוָה:</p>	<p>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.</p>	

Josh 24:15	<p>וְאִם רָע בְּעֵינֵיכֶם לַעֲבֹד  אֶת־יְהוָה בַּחֲרוּ לָכֶם הַיּוֹם  אֶת־מִי תַעֲבֹדוּן אִם  אֶת־אֱלֹהִים אֲשֶׁר־עֲבָדוּ  אֲבוֹתֵיכֶם אֲשֶׁל *בַּעֲבֹר  **מֵעַבְר הַנָּהָר וְאִם  אֶת־אֱלֹהֵי הָאֻמִּי אֲשֶׁר אַתֶּם  יֹשְׁבִים בְּאֶרֶץ וְאֲנִי וּבֵיתִי  נַעֲבֹד אֶת־יְהוָה: פ</p>	<p>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 Amorites in whose land you are dwelling, but <i>as for</i> me and my household, we will serve the LORD.”</p>	<p>on the other side of: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning.</p> <hr/> <p>the river: i.e. <i>the Euphrates</i>, as in Josh 24:2.</p> <hr/> <p>Amorites: see Gen 10:16.</p>
Josh 24:16	<p>וַיַּעַן הָעָם וַיֹּאמְרוּ חֲלִילָה לָנוּ  מֵעֹזֵב אֶת־יְהוָה לַעֲבֹד  אֱלֹהִים אֲחֵרִים:</p>	<p>And the people answered and said, “Far <i>be it</i> from us to forsake the LORD, to serve other gods.</p>	
Josh 24:17	<p>כִּי יְהוָה אֱלֹהֵינוּ הוּא הַמַּעֲלֶה  אֶתָּנוּ וְאֶת־אֲבוֹתֵינוּ מֵאֶרֶץ  מִצְרַיִם מִבֵּית עֲבָדִים וְאֲשֶׁר  עָשָׂה לְעֵינֵינוּ אֶת־הָאֲתֹת  הַגְּדֹלוֹת הָאֵלֶּה וַיִּשְׁמְרֵנוּ  בְּכָל־הַדֶּרֶךְ אֲשֶׁר הָלַכְנוּ בָּהּ  וּבְכָל־הָעַמִּים אֲשֶׁר עָבְרָנוּ  בְּקִרְבָּם:</p>	<p>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 slavery, 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.</p>	<p>slavery ← <i>slaves</i>, or <i>servants</i>.</p>
Josh 24:18	<p>וַיִּגְרֹשׁ יְהוָה אֶת־כָּל־הָעַמִּים  וְאֶת־הָאֻמִּי יֹשֵׁב הָאֶרֶץ  מִפְּנֵינוּ גַם־אֲנַחְנוּ נַעֲבֹד  אֶת־יְהוָה כִּי־הוּא אֱלֹהֵינוּ: ס</p>	<p>And the LORD drove out all the nations before us, <i>including</i> the Amorites inhabiting the land, <i>so</i> we <i>in turn</i> will serve the LORD, for he <i>is</i> our God.”</p>	<p>including ← <i>and</i>.</p> <hr/> <p>Amorites: see Gen 10:16.</p> <hr/> <p>in turn ← <i>also</i>, but with wider scope.</p>
Josh 24:19	<p>וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־הָעָם לֹא  תּוּכְלוּ לַעֲבֹד אֶת־יְהוָה  כִּי־אֱלֹהִים קְדוֹשִׁים הוּא  אֵל־קַנּוּא הוּא לֹא־יִשָּׂא  לְפִשְׁעֵכֶם וּלְחַטֹּאוֹתֵיכֶם:</p>	<p>Then Joshua said to the people, “You are not able to serve the LORD, for he <i>is</i> a holy God, <i>and</i> he <i>is</i> a jealous GOD; he will not endure your transgressions or your sins.</p>	<p>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.</p> <hr/> <p>transgressions ← <i>transgression</i>.</p> <hr/> <p>or: disjunctive use of the <i>vav</i>.</p>
Josh 24:20	<p>כִּי תַעֲזֹבוּ אֶת־יְהוָה וְעִבַּדְתֶּם  אֱלֹהֵי נָכַר וְשָׁב וְהָרַע לָכֶם  וְכָלָה אֶתְכֶם אַחֲרַי  אֲשֶׁר־הֵיטִיב לָכֶם:</p>	<p>If you forsake the LORD and serve <i>strange gods</i>, he will turn and do you harm and make an end of you, after doing you good.”</p>	<p>strange gods ← <i>gods of strangeness</i>, a Hebraic genitive.</p>
Josh 24:21	<p>וַיֹּאמֶר הָעָם אֶל־יְהוֹשֻׁעַ לֹא  כִּי אֶת־יְהוָה נַעֲבֹד:</p>	<p>Then the people said to Joshua, “Not <i>that</i>, for we will serve the LORD.”</p>	

Josh 24:22	וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־הָעָם עֵדִים אַתֶּם בְּכֶם כִּי־אַתֶּם בְּחַרְתֶּם לָכֶם אֶת־יְהוָה לְעַבְדָּ אוֹתוֹ וַיֹּאמְרוּ עֵדִים:	Then Joshua said to the people, “You <i>are</i> witnesses to yourselves, for you have <i>chosen</i> 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 הַנֹּכַח אֲשֶׁר בְּקִרְבְּכֶם וְהָטוּ אֶת־לְבַבְכֶם אֶל־יְהוָה אֱלֹהֵי יִשְׂרָאֵל:	Joshua said, “And now, put away the <i>strange gods</i> 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 <i>obey him</i> .”	obey him ← <i>hear his voice</i> .
Josh 24:25	וַיַּכְלֵת יְהוֹשֻׁעַ בְּרִית לָעָם בַּיּוֹם הַהוּא וַיָּשֶׂם 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־בָנוּ לְעֵדָה כִּי־הִיא שָׁמְעָה אֶת כָּל־אֲמָרֵי יְהוָה אֲשֶׁר דִּבֶּר עִמָּנוּ וְהָיְתָה 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 <i>away</i> – each <i>one</i> to his inheritance.	Judg 2:6.
Josh 24:29	וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיָּמָת יְהוֹשֻׁעַ בֶּן־נֹון עֶבֶד יְהוָה בֶּן־מֵאָה וָעֶשֶׂר שָׁנִים:	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 אוֹתוֹ בְּגִבּוֹל נַחֲלָתוֹ בְּתִמְנַת־סֶרַח אֲשֶׁר בְּהַר־אֶפְרַיִם מִצָּפוֹן 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 הַזִּקְנִים אֲשֶׁר הָאֲרִיכוּ יָמִים אַחֲרָי יְהוֹשֻׁעַ וְאֲשֶׁר יָדְעוּ אֵת 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</i> after.
Josh 24:32	וְאֶת־עַצְמוֹת יוֹסֵף אֲשֶׁר־הָעֵלּוּ בְנֵי־יִשְׂרָאֵל   מִמִּצְרַיִם קָבְרוּ בְשָׂכֶם בְּחֶלְקֵת הַשָּׂדֶה אֲשֶׁר קָנָה יַעֲקֹב מֵאֵת בְּנֵי־חָמוֹר אֲבֵי־שָׂכֶם בְּמֵאָה קֶשֶׁטָּה וַיְהִי לִבְנֵי־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 מֵת וַיִּקְבְּרוּ אֹתוֹ בְּגִבְעַת פִּינְחָס בְּנוֹ אֲשֶׁר נָתַן־לּוֹ בְּהַר אֶפְרָאִים:	Then <u>Eleazar</u> 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 וַיִּשְׁאַלּוּ 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 of the LORD</u> 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</i> <i>the LORD</i> .  the Canaanite: i.e. <i>the</i> <i>Canaanites</i> . Collective usage.
Judg 1:2	וַיֹּאמֶר יְהוָה יְהוּדָה יַעֲלֶה הִנֵּה נֹתַתִּי 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 עֲלֶה אִתִּי בְּגוֹרָלִי וְנִלְחַמָּה בַּכְּנַעֲנִי וְהִלְכָתִי גַם־אֲנִי אִתְּךָ בְּגוֹרָלְךָ וַיֵּלֶךְ אִתּוֹ שִׁמְעוֹן:	Then <u>Judah</u> said to <u>Simeon</u> his brother, “Go up with me into my lot, and we will fight against the Canaanite, and I <u>in turn</u> will go with you into your lot.” And Simeon went with him.	Judah ... Simeon: i.e. <i>the tribe of</i> <i>Judah ... the tribe of Simeon</i> . Collective usage.  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	וַיִּמָּצְאוּ אֶת־אַדֹּנִי בֶזֶק בְּבֶזֶק וַיִּלָּחֲמוּ בּוֹ וַיַּכּוּ אֶת־הַכְּנַעֲנִי וְאֶת־הַפְּרִזִּי:	And they found Adoni-Bezok in Bezok, and they fought against him, and they struck the Canaanites and the Perizzites down.	

Judg 1:6	וַיֵּנֶס אֲדֹנִי בֶזֶק וַיִּרְדְּפוּ אַחֲרָיו וַיֹּאחֲזוּ אוֹתוֹ וַיִּקְצְצוּ אֶת־בְּהִנּוֹת 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 אֲדֹנִי־בֶזֶק שְׁבַעִים   מְלָכִים בְּהִנּוֹת יָדֵיהֶם וְרַגְלֵיהֶם מִקְצָצִים הָיוּ מִלִּקְטִים תַּחַת שְׁלֹחַנִי כַּאֲשֶׁר עָשִׂיתִי כֵן שְׁלֹם־לִי אֱלֹהִים וַיָּבִיאוּהוּ 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 <i>to</i> Jerusalem, and he died there.	
Judg 1:8	וַיִּלָּחֲמוּ בְנֵי־יְהוּדָה בִּירוּשָׁלַם וַיִּלְכְּדוּ אוֹתָהּ וַיַּכּוּהָ לְפִי־חָרֶב 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	וְאַחֲרַיִם יָרְדוּ בְנֵי יְהוּדָה לְהִלָּחֵם בַּכְּנַעֲנִי יוֹשֵׁב הָהָר 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 בְּחֶבְרֹון וְשֵׁם־חֶבְרֹון לְפָנִים קָרִית אַרְבַּע וַיַּכּוּ אֶת־שֵׁשַׁי וְאֶת־אַחִימָן וְאֶת־תַּלְמַי:	And Judah went against the Canaanite who was living in Hebron (now the name of Hebron <i>was</i> previously Kiriath-Arba) and <i>they</i> struck down Sheshai and Ahiman and Talmai.	Judah ... they ← Judah ... <i>he</i> , i.e. <i>the tribe of Judah</i> . Collective usage. Kiriath-Arba: see Gen 23:2.
Judg 1:11	וַיֵּלֶךְ מִשָּׁם אֶל־יוֹשְׁבֵי דִבְרִי וְשֵׁם־דִּבְרִי לְפָנִים קָרִית־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־יָכָה אֶת־קָרִית־סֶפֶר וַיִּלְכְּדָהּ וַנִּתְּנָהּ 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 עֹתְנִיָּאל בֶּן־קִנָּז אֲחִי כָלֵב הַקָּטָן מִמֶּנּוּ וַיִּתֵּן־לָהּ אֶת־עַכְסָה בְּתֻלָּהּ לְאִשָּׁה:	Then Othniel the son of Kenaz, Caleb's <i>younger brother</i> , captured it, and he gave him Achsah his daughter as a wife.	Josh 15:17, 1 Chr 4:13. <i>younger brother</i> ← <i>brother younger than he</i> .

Judg 1:14	וַיְהִי בְּבוֹאָהּ וַתְּסִיתֶהוּ לְשֹׂאֵל מֵאֵת־אָבִיהָ הַשָּׂדֶה וַתַּצְנַח מֵעַל הַחֲמֹר וַיֹּאמֶר־לָהּ כָּלֵב מִה־לָּךְ:	And it came to pass, when she came <i>to him</i> , that <i>she</i> persuaded <i>him to ask</i> for a field from her father. So she dismounted from <i>her</i> 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 לוֹ הִבֵּה־לִּי בְרָכָה כִּי אֶרֶץ הַנֶּגֶב נָתַתָּנִי וְנָתַתָּה לִּי גִלְתַּי מִיָּם וַיִּתֶּן־לָהּ כָּלֵב אֶת גִּלְתַּי עֲלִית וְאֶת 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 בְּנֶגֶב עָרֵד וַיֵּלֶךְ וַיָּשֶׁב אֶת־הָעָם:	And the sons of the Kenite, Moses' father-in-law, went up from the <u>City of Palm Trees</u> with the sons of Judah <i>to</i> 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 וַיִּכּוּ אֶת־הַכְּנַעֲנִי יוֹשֵׁב צֶפַת וַיַּחְרִימוּ אוֹתָהּ וַיִּקְרָא אֶת־שֵׁם־הָעִיר חֲרָמָה:	Then Judah went with Simeon his brother, and they struck the Canaanite who dwelt <i>in</i> Zephath, which they obliterated, and they called the city Hormah.	
Judg 1:18	וַיִּלְכְּדוּ יְהוּדָה אֶת־עֵזָה וְאֶת־גְּבוּלָהּ וְאֶת־אַשְׁקְלוֹן 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 וַיִּרֶשׁ אֶת־הָהָר כִּי לֹא לְהוֹרִישׁ אֶת־יֹשְׁבֵי הָעֵמֶק כִּי־רָכָב 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 וַיִּירֶשׁ מִשָּׁם אֶת־שְׁלֹשָׁה בְנֵי הָעֵנָק:	And they gave Caleb Hebron, as Moses had said, and they dispossessed the three sons of Anak <i>of that place</i> .	Josh 15:13, Josh 15:14.  of that place ← <i>of there</i> .
Judg 1:21	וְאֶת־הַיְבוּסִי יֹשֵׁב יְרוּשָׁלַם לֹא הוֹרִישׁוּ בְנֵי בִנְיָמִן וַיֹּשֶׁב הַיְבוּסִי אֶת־בְּנֵי בִנְיָמִן 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 בֵּית־יוֹסֵף גַּם־הֵם בֵּית־אֵל וַיְהִיָּה 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 בֵּית־יוֹסֵף בְּבֵית־אֵל וַשִּׁם־הָעִיר לְפָנִים לוֹז:	And the house of Joseph spied out Beth-El. Now the name of the city <i>was</i> previously Luz.	
Judg 1:24	וַיֵּרְאוּ הַשֹּׂמְרִים 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	וַיֵּרְאֵם אֶת־מַבּוֹא הָעִיר וַיִּכּוּ אֶת־הָעִיר לְפִי־חֶרֶב וְאֶת־הָאִישׁ וְאֶת־כָּל־מִשְׁפַּחְתּוֹ שָׁלְחוּ:	And he showed them the entrance to the city, <i>whereupon</i> 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 וַיְבַן 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־שָׁאֵן וְאֶת־בְּנוֹתֶיהָ וְאֶת־תַּעֲנָךְ וְאֶת־בְּנוֹתֶיהָ וְאֶת־יֹשֵׁב דּוֹר וְאֶת־בְּנוֹתֶיהָ וְאֶת־יֹשְׁבֵי יְבִלְעָם וְאֶת־בְּנוֹתֶיהָ וְאֶת־יֹשְׁבֵי מְגִדּוֹ וְאֶת־בְּנוֹתֶיהָ וַיּוֹאֶל הַכְּנַעֲנִי לִשְׁבֹּת בָּאֶרֶץ הַזֹּאת:	And Manasseh did not dispossess Beth-Shean and its <i>satellites</i> , or Taanach and its <i>satellites</i> , or the <i>inhabitants</i> of Dor and its <i>satellites</i> , or the inhabitants of Ibleam and its <i>satellites</i> , or the inhabitants of Megiddo and its <i>satellites</i> . And the Canaanites <i>resolved</i> to dwell in this land.	inhabitants: the <i>ketiv</i> reads <i>inhabitant</i> (collective usage).     Josh 17:11, Josh 17:12, 1 Chr 7:29.  <i>satellites</i> (5x) ← <i>daughters</i> .  Taanach: see Josh 17:11.  <i>resolved</i> : see Josh 17:12.
Judg 1:28	וַיְהִי כִּי־חֲזַק יִשְׂרָאֵל וַיִּשֶׁם אֶת־הַכְּנַעֲנִי לָמָּס וְהוֹרִישׁ לֹא הוֹרִישׁוּ: ס	And it came about that, when Israel became strong, they put the Canaanite under tribute, but they <i>did not dispossess them</i> at all.	Josh 17:13.  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	וְאַפְרַיִם 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־יֹשְׁבֵי קֶטְרוֹן וְאֶת־יֹשְׁבֵי נַהֲלָל וַיֵּשֶׁב הַכְּנַעֲנִי בְּקִרְבּוֹ וַיְהִי לָמָּס: ס	Zebulun did not dispossess the inhabitants of Kitron or the inhabitants of <i>Nahalal</i> , and the Canaanite dwelt in their midst, and they <i>came</i> 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.  <i>came</i> ← <i>became</i> .

Judg 1:31	אֲשֶׁר לֹא הוֹרִישׁ אֶת־יֹשְׁבֵי עֵזְרוֹ וְאֶת־יֹשְׁבֵי צִדּוֹן וְאֶת־אֲחֻלָּב וְאֶת־אֲחִיזָב וְאֶת־חֶלְבָּה וְאֶת־אֶפֶיק וְאֶת־רְחֹב:	Asher did not dispossess the inhabitants of <u>Akko</u> or the inhabitants of <u>Sidon</u> , or <i>of</i> Ahlab or <i>of</i> Achzib or <i>of</i> Helbah, or <i>of</i> Aphik or <i>of</i> Rehob.	Akko: AV= <i>Accho</i> , now also known as <i>Acre</i> or <i>Acco</i> .  Sidon: see Gen 10:15. Here, AV= <i>Zidon</i> .
Judg 1:32	וַיֵּשְׁבּוּ הָאֲשֵׁרִי בְּקֶרֶב הַכְּנַעֲנִי יֹשְׁבֵי הָאָרֶץ כִּי לֹא הוֹרִישׁוּ:	And the Asherites dwelt among the Canaanites – inhabitants of the land – because they did not dispossess them.	
Judg 1:33	נַפְתָּלִי לֹא־הוֹרִישׁ אֶת־יֹשְׁבֵי בֵּית־שֶׁמֶשׁ וְאֶת־יֹשְׁבֵי בֵּית־עֲנָת וַיֵּשְׁבוּ בְּקֶרֶב הַכְּנַעֲנִי יֹשְׁבֵי הָאָרֶץ וַיֵּשְׁבוּ בֵּית־שֶׁמֶשׁ וּבֵית עֲנָת הָיוּ לָהֶם לְמָס: 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 came under tribute to them.	came ← <i>became</i> .
Judg 1:34	וַיִּלְחֲצוּ הָאֲמֹרִי אֶת־בְּנוֹי־דָן הַהֵרָה כִּי־לֹא נָתְנוּ לָרֶדֶת לְעַמָּק:	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	וַיֹּאמְרוּ הָאֲמֹרִי לְשֶׁבֶת בְּהֶרֶחֱרָס בְּאֵי־לֹן וּבְשַׁעֲלָבִים וּתְכַבֵּד יָד בֵּית־יוֹסֵף וַיְהִיו לְמָס:	And the Amorites resolved to dwell on Mount Heres, in Aijalon and in Shaalbim, but the power of the house of Joseph was greater, and they came under tribute.	Amorites: see Gen 10:16.  power ← <i>hand</i> .  came ← <i>became</i> .
Judg 1:36	וּגְבוּל הָאֲמֹרִי מִמַּעַלָּה עַקְרָבִים מִהַסֵּלַע וּמִמַּעַלָּה: פ	And the border of the Amorites was from the ascent of Akrabbim, from the rock and above.	Amorites: see Gen 10:16.
Judg 2:1	וַיַּעַל מַלְאֲכֵי־יְהוָה מִן־הַגִּלְגָּל אֶל־הַבְּכִים פ וַיֹּאמֶר אֲעֹלָה אִתְּכֶם מִמִּצְרַיִם וְאָבִיא אִתְּכֶם אֶל־הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לַאֲבֹתֵיכֶם וְאָמַר לֹא־אֶפְרָר בְּרִיתִי אִתְּכֶם 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 <i>the LORD</i> .  Gilgal ← <i>the Gilgal</i> .  and said: repeating the נ  never ← <i>not ... to the age</i> .
Judg 2:2	וְאַתֶּם לֹא־תַכְרֶתוּ בְּרִית לְיוֹשְׁבֵי הָאָרֶץ הַזֹּאת מִזְבְּחוֹתֵיהֶם תִּתְּצוּן וְלֹא־שְׁמַעְתֶּם בְּקוֹלִי מִהֲזֹאת 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 אֹתָם מִפְּנֵיכֶם וְהָיוּ לָכֶם לְצִדִּים וְאֱלֹהֵיהֶם יִהְיוּ לָכֶם לְמוֹקֵשׁ׃	So I also said, ‘I shall not drive them out before you, and they will be <u>snares</u> 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 כַּדְּבַר מֵלֶאדָּי יְהוָה אֶת־הַדְּבָרִים הָאֵלֶּה אֶל־כָּל־בְּנֵי יִשְׂרָאֵל וַיִּשְׁאוּ 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 בְנֵי־יִשְׂרָאֵל אִישׁ לְנַחֲלָתוֹ לָרֶשֶׁת 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	וַיַּעֲבֹדוּ הָעָם אֶת־יְהוָה כָּל יְמֵי יְהוֹשֻׁעַ וְכָל ׀ יְמֵי הַזִּקְנִים אֲשֶׁר הָאָרִיכוּ יָמִים אַחֲרָי יְהוֹשֻׁעַ אֲשֶׁר רָאוּ אֵת כָּל־מַעֲשֵׂה יְהוָה הַגָּדוֹל אֲשֶׁר עָשָׂה לְיִשְׂרָאֵל׃	And the people served the LORD all the days of Joshua, and all the days of the elders who <u>outlived</u> Joshua, who had seen all the great work of the LORD which he had done for Israel.	Josh 24:31.  outlived ← <i>prolonged days</i> after.
Judg 2:8	וַיָּמָת יְהוֹשֻׁעַ בֶּן־נוּן עֶבֶד יְהוָה בֶּן־מֵאָה וָעֶשֶׂר שָׁנִים׃	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 בְּתִמְנַת־חֶרֶס בְּהַר אֶפְרַיִם מִצְפֹּן לְהַר־גַּעַשׁ׃	And they buried him in the <u>territory</u> 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 הַהוּא נֶאֱסָפוּ אֶל־אֲבוֹתָיו וַיָּקֶם דּוֹר אַחֵר אַחֲרֵיהֶם 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 אַחֲרֵי   אֱלֹהִים אֲחֵרִים מֵאֱלֹהֵי הָעַמִּים אֲשֶׁל סְבִיבוֹתֵיהֶם 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 וַיַּעֲבְדוּ לְבַעַל וְלַעֲשֻׁתָּרוֹת:	And they forsook the LORD, and they served Baal and <i>images of</i> <i>Astarte</i> .	<i>images of Astarte</i> ← <i>Ashtaroth</i> , i.e. <i>Venuses</i> .
Judg 2:14	וַיַּחַר־אַף יְהוָה בְּיִשְׂרָאֵל וַיִּתֵּן בְּיַד־שָׂסִים 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	בְּכָל   אֲשֶׁר יָצְאוּ יַד־יְהוָה הַיְתָה־בָּם לְרָעָה כַּאֲשֶׁל דִּבֶּר יְהוָה וּכַאֲשֶׁר נִשְׁבַּע יְהוָה לָהֶם וַיַּצַּר 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	וַיָּקָם יְהוָה שֹׁפְטִים וַיִּנְשִׁיעוּם מִיַּד שִׁסִּיהֶם:	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 אַחֲרֵי אֱלֹהִים אֲחֵרִים וַיִּשְׁתַּחֲווּ לָהֶם סָרוּ מִהָרַ מִן־הַדֶּרֶךְ אֲשֶׁר הָלְכוּ אֲבוֹתָם לִשְׁמֹעַ 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</u> <u>those obeyed</u> the LORD's commandments, <i>but these</i> did not do so.	obey ← <i>hear</i> . in that those obeyed ← <i>to hear</i> . these ← <i>they</i> .
Judg 2:18	וּכְיִהְיֶה יְהוָה   לָהֶם שֹׁפֵטִים וְהָיָה יְהוָה עִם־הַשֹּׁפֵט וְהוֹשִׁיעַם מִיַּד אֹיְבֵיהֶם כָּל יְמֵי הַשּׁוֹפֵט כִּי־יִנָּחֶם יְהוָה מִנְּאֻקָּתָם מִפְּנֵי לַחֲצִיָּהֶם וּדְחִיקָהֶם:	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.	

Judg 2:19	וְהָיָה   בְּמוֹת הַשּׁוֹפֵט יֵשְׁבוּ וְהִשְׁחִיתוּ מֵאֲבוֹתָם לִלְכֹת אַחֲרֵי אֱלֹהִים אֲחֵרִים לְעַבְדָם וּלְהִשְׁתַּחֲוֹת לָהֶם לֹא הָפִילוּ מִמַּעַלְלֵיהֶם וּמִדֶּרֶכָם הַקָּשָׁה:	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,	from <i>the way of their fathers</i> : 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.  in following ... in serving ... in bowing down: gerundial use of the infinitive.  stubborn ← <i>hard, unyielding</i> , →
Judg 2:20	וַיַּחֲרֹאֲף יְהוָה בְּיִשְׂרָאֵל וַיֹּאמֶר יְעֹן אֲשֶׁר עָבְרוּ הַגִּזִּי הַזֶּה אֶת־בְּרִיתִי אֲשֶׁר צִוִּיתִי אֶת־אֲבוֹתָם וְלֹא שָׁמְעוּ לְקוּלִי:	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 obeyed me,	↳ <i>grievous</i> . With <i>neck</i> the words mean <i>stiff-necked</i> , i.e. <i>stubborn</i> .  obeyed me ← <i>heard my voice</i> .
Judg 2:21	גַּם־אֲנִי לֹא אוֹסִיף לְהוֹרִישׁ אִישׁ מִפְּנֵיהֶם מִן־הַגִּזִּים אֲשֶׁר־עָזַב יְהוֹשֻׁעַ וַיָּמָת:	I in turn will not continue to dispossess anyone before them, from the nations which Joshua left <u>when</u> he died,	in turn ← <i>also</i> , but with wider scope.  when: wider use of the vav.
Judg 2:22	לְמַעַן נִסּוֹת בָּם אֶת־יִשְׂרָאֵל הַשֹּׁמְרִים הֵם אֶת־דֶּרֶךְ יְהוָה לִלְכֹת בָּם כַּאֲשֶׁר שָׁמְרוּ אֲבוֹתָם אִם־לֹא:	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 ways as their fathers kept <i>them</i> , or not."	by walking: gerundial use of the infinitive.
Judg 2:23	וַיַּנֵּחַ יְהוָה אֶת־הַגִּזִּים הָאֵלֶּה לְבַלְתִּי הוֹרִישָׁם מִהָרָ וְלֹא נָתַן בְּיַד־יְהוֹשֻׁעַ פ:	For the LORD had left those nations alone, not quickly dispossessing them. And he had not delivered them into Joshua's hand.	for: causal use of the vav.
Judg 3:1	וְאֵלֶּה הַגִּזִּים אֲשֶׁר הֵנִיחַ יְהוָה לְנִסּוֹת בָּם אֶת־יִשְׂרָאֵל אֵת כָּל־אֲשֶׁר לֹא־יָדְעוּ אֵת כָּל־מִלְחָמוֹת כְּנָעַן:	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 –	
Judg 3:2	רַק לְמַעַן יָדַעַת דְּרוֹת בְּנֵי־יִשְׂרָאֵל לְלַמֶּדֶם מִלְחָמָה רַק אֲשֶׁר־לִפְנֵים לֹא יָדְעוּם:	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> :	them: i.e. <i>the adversaries in past wars</i> .
Judg 3:3	חֲמִשָּׁת   סִרְיֵי פְלִשְׁתִּים וְכָל־הַכְּנַעֲנִי וְהַצִּידֹנִי וְהַחִיטִי יֹשְׁבֵי הַר הַלְּבָנוֹן מִהָרַ בְּעַל 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 range of Lebanon, from Mount Baal-Hermon to the approach to Hamath.	Sidonians: see Gen 10:15. AV= <i>Sidonians</i> , but often <i>Zidonians</i> in this book.

Judg 3:4	וַיִּהְיוּ לְנִסּוֹת בָּם אֶת־יִשְׂרָאֵל לְדַעַת הִישְׁמָעוּ 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 <i>obey</i> the LORD's commandments which he commanded their fathers through the <i>intermediacy</i> of Moses.	obey ← <i>hear</i> .  intermediacy ← <i>hand</i> .
Judg 3:5	וּבְנֵי יִשְׂרָאֵל יָשְׁבוּ בְּקֶרֶב הַכְּנַעֲנִי הַחִתִּי וְהָאֹמֹרִי 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 נָתַנוּ לְבָנֵיהֶם וַיַּעֲבָדוּ 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 וַיַּעֲבָדוּ אֶת־הַבַּעַלִּים 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	וַיַּחֲרֹאֲף יְהוָה בִּישְׂרָאֵל וַיִּמְכְּרֵם בְּיַד כּוּשָׁן רִשְׁתַּיִם מֶלֶךְ אֲרָם נֶהְרִים וַיַּעֲבָדוּ 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 <i>eight</i> 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 וַיִּקֶּם יְהוָה מוֹשִׁיעַ לְבָנֵי יִשְׂרָאֵל וַיּוֹשִׁיעֵם אֶת עֹתְנִיָּאל בֶּן־קַנְזִי אֹחִי כָלֵב הַקָּטָן מִמֶּנּוּ:	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 לַמִּלְחָמָה וַיִּתֵּן יְהוָה בְּיָדוֹ אֶת־כּוּשָׁן רִשְׁתַּיִם מֶלֶךְ אֲרָם וַתַּעַז יָדוֹ עַל כּוּשָׁן רִשְׁתַּיִם:	And the spirit of the LORD <i>came</i> 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	וַתִּשְׁקֹט הָאָרֶץ אַרְבָּעִים שָׁנָה וַיָּמָת עֹתְנִיָּאל בֶּן־קַנְזִי: 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 וְעַמְלֶק וַיֵּלֶךְ וַיַּךְ אֶת־יִשְׂרָאֵל וַיִּירָשׁוּ 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 עֶשְׂרֵה 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 וַיִּקֶּם יְהוָה לָהֶם מוֹשִׁיעַ אֶת־אֶהוּד בֶּן־גֵּרָא בֶן־הִימִינִי אִישׁ אֱטֵר יְדִימִינוּ וַיִּשְׁלְחוּ בְנֵי־יִשְׂרָאֵל בִּידּוֹ מִנְּחָה 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 פִּיּוֹת גִּמָּד אַרְבֵּה וַיַּחְגֹּר אוֹתָהּ מִתַּחַת לְמַדְיוֹ עַל יָרֵךְ יְמִינוֹ:	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־הַמִּנְחָה 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־הַמִּנְחָה וַיִּשְׁלַח אֶת־הָעָם נָשָׁאֵי הַמִּנְחָה:	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־הָעַמָּדִים 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	וַיֵּהוּד   בָּא אֵלָיו וְהוּא יֹשֵׁב בְּעִלִּית הַמְּקָרָה אֲשֶׁר-לוֹ לְבַדּוֹ וַיֹּאמֶר אֵהוּד דְּבַר-אֱלֹהִים לִי אֵלֶיךָ וַיָּקָם מֵעַל הַכִּסֵּא:	Then Ehud went to him. Now he was sitting in an <u>upper cool room</u> which was for himself only, and Ehud said, “I have a message from God to you.” And he got up from <i>his</i> seat.	upper cool room ← <i>upper room of coolness</i> .  message ← <i>word</i> .
Judg 3:21	וַיִּשְׁלַח אֵהוּד אֶת-יָד שְׁמָאלוֹ וַיִּקַּח אֶת-הַחֶרֶב מֵעַל יָרֵךְ יְמִינוֹ וַיִּתְקַעָּהּ 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-הַנֶּצֶב אַחֲרֵי הַלֶּהָב וַיִּסְגָּר הַחֵלֶב 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 rectum</i> .	at <i>his rectum</i> : AV differs, or it is euphemistic ( <i>dirt</i> ).
Judg 3:23	וַיֵּצֵא אֵהוּד הַמַּסְדְּרוֹנָה וַיִּסְגָּר דְּלֹתוֹת הָעֲלִיָּה בְּעֹדוֹ 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 יֵצֵא וְעַבְדָּיו בָּאוּ וַיִּרְאוּ וְהִנֵּה דְלֹתוֹת הָעֲלִיָּה נִעְלוֹת וַיֹּאמְרוּ אִךְ מִסִּיד הוּא אֶת-רַגְלָיו בַּחֲדָר הַמְּקָרָה:	And when he had gone out, his servants came and looked, and they found 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> .  upper cool room: AV differs slightly, <i>summer chamber</i> , losing the root meaning <i>cool</i> .
Judg 3:25	וַיַּחֲלוּ עַד-בֹּשׁ וְהִנֵּה אֵינָנו פָּתַח דְּלֹתוֹת הָעֲלִיָּה וַיִּקְחוּ אֶת-הַמִּפתָח וַיִּפְתְּחוּ וְהִנֵּה אֲדֹנֵיהֶם נָפַל אַרְצָה 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 that</u> their master had fallen to the ground dead.	contrary to expectation ← <i>behold</i> .  what <i>they saw was that</i> ← <i>behold</i> .
Judg 3:26	וַאֲהוּד נִמְלֹט עַד הַתְּמַהֲמָהּ וְהוּא עָבַר אֶת-הַפְּסִילִים וַיִּמְלֹט הַשְּׁעִירָתָה:	And Ehud escaped while they delayed, and he crossed over the quarry and escaped to Seirah.	quarry: or <i>carved images</i> .  Seirah: AV= <i>Seirath</i> , taking part of the locative ending as belonging to the name.
Judg 3:27	וַיְהִי כַּבּוֹאוֹ וַיִּתְקַע בְּשׁוֹפָר בְּהָר אֶפְרַיִם וַיֵּרְדּוּ עִמּוֹ בְּנֵי-יִשְׂרָאֵל מִן-הָהָר 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 בְּיָדְכֶם וַיֵּרְדּוּ אַחֲרָיו וַיִּלְכְּדוּ אֶת־מַעְבְּרוֹת הַיַּרְדֵּן לְמוֹאָב וְלֹא־נָתְנוּ אִישׁ לְעָבֹר:	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 בַּעֲת הַהִיא כַּעֲשֶׂרֶת אֲלָפִים אִישׁ כָּל־שָׁמָן וְכָל־אִישׁ חָיִל וְלֹא נִמְלָט 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 וַתִּשְׁקֹט 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 subdued.  power ← hand.
Judg 3:31	וְאַחֲרָיו הָיָה שָׁמְגָר בֶּן־עֲנָת וַיִּדּוּ אֶת־פְּלִשְׁתִּים שֵׁשׁ־מֵאוֹת אִישׁ בַּמִּלְחָמָה הַבִּקְרָה 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	וַיִּסְפּוּ בְנֵי יִשְׂרָאֵל לַעֲשׂוֹת הָרָע בְּעֵינֵי יְהוָה וְאַהוּד 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 בַּחְצוֹר וְשַׂר־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	וַיַּעֲזֶקוּ בְנֵי־יִשְׂרָאֵל אֶל־יְהוָה כִּי תִשַׁע מֵאוֹת רֶכֶב־בְּרִזְלָא לּוֹ וְהוּא לָחָץ 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	וְדִבּוֹרָה אִשָּׁה נְבִיאָה אֲשֶׁת לְפִידוֹת הִיא שֹׁפְטָה אֶת־יִשְׂרָאֵל בַּעֲת הַהִיא:	Now Deborah was a prophetess, the wife of Lappidoth, and she was judging Israel at that time,	a prophetess ← a prophetess lady.  Lappidoth: AV= Lapidoth.
Judg 4:5	וְהִיא יוֹשֶׁבֶת תַּחַת־תְּמָר דִּבּוֹרָה בֵּין הָרָמָה וּבֵין בֵּית־אֵל בְּהַר אֶפְרַיִם וַיַּעֲלוּ אֵלֶיהָ בְּנֵי יִשְׂרָאֵל לִמְשָׁפֵט:	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>וַתִּשְׁלַח וַתִּקְרָא לְבָרַק בֶּן-אֲבִינֵעַם מִקְדֵּשׁ נַפְתָּלִי וַתֹּאמֶר אֵלָיו הֲלֹא צִוָּה   יְהוָה אֱלֹהֵי-יִשְׂרָאֵל לֵאמֹר וּמִשְׁכַּתְּ בְּהַר תָּבוֹר וּלְקַחְתָּ עִמָּךְ עֶשְׂרֵת אֲלָפִים אִישׁ מִבְנֵי נַפְתָּלִי וּמִבְנֵי זְבֻלֹן:</p>	<p>And she sent for and called for Barak the son of Abinoam <u>in Kedesht-Naphtali</u>, 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 Kedesht-Naphtali ← <i>from Kedesht-Naphtali</i>.</p> <hr/> <p>AV differs as to where the question ends.</p>
Judg 4:7	<p>וּמִשְׁכַּתִּי אֶלֶּיךָ אֶל-נָחַל קִישׁוֹן אֶת-סִיסְרָא שׂוֹר־צָבָא יָבִין וְאֶת-רֶכְבּוֹ וְאֶת-הַמוֹנֶה וְנִתַּתִּיהוּ בְיָדְךָ:</p>	<p>And I will draw Sisera, the commander of Jabin's army, to you <u>at the Kishon Brook</u>, 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 אֵלֶיךָ:</p>	<p>Then Barak said to her, “If you go with me, <u>I will go</u>, but if you don't go with me, <u>I won't go</u>.”</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>וַתֹּאמֶר הֲלֹךְ אִלֶּיךָ עִמָּךְ אָפֶס כִּי לֹא תִהְיֶה תַפְאֲרֹתְךָ עַל-הַדֶּרֶךְ אֲשֶׁר אַתָּה הוֹלֵךְ כִּי בִיד-אִשָּׁה יִמָּכֶר יְהוָה אֶת-סִיסְרָא וְתָקַם דְּבוֹרָה וַתֵּלֶךְ עִם-בָּרַק קְדֻשָּׁה:</p>	<p>Then she said, “<u>I will willingly go</u> with you, but <u>you will not have the honour</u> 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 Kedesht.</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-זְבֻלֹן וְאֶת-נַפְתָּלִי קְדֻשָּׁה וַיַּעַל בְּרַגְלָיו עֶשְׂרֵת אֲלָפֵי אִישׁ וַתַּעַל עִמּוֹ דְּבוֹרָה:</p>	<p>Then Barak called Zebulun and Naphtali together <u>in Kedesht</u>, and ten thousand men went up <u>in his footsteps</u>, and Deborah went up with him.</p>	<p>in Kedesht ← <i>to Kadesht</i>.</p> <hr/> <p>in his footsteps ← <i>at his feet</i>.</p>
Judg 4:11	<p>וַחֲבֵר הַקֵּנִי נִפְרָד מִקֵּין מִבְנֵי חֻבָּב חֶתֶן מֹשֶׁה וַיֵּט אָהֳלוֹ עַד-אֵלֶּון *בְּצַעֲנִים **בְּצַעֲנָנִים אֲשֶׁר אֶת-קְדֻשָּׁה:</p>	<p>And Heber the Kenite, <i>who had parted from the Kenites</i>, one of the sons of Hobab, Moses' father-in-law, pitched his tent at the oak at {Q: <u>Zaanannim</u>} [K: <u>Zaanaim</u>] which <i>is next to</i> Kedesht.</p>	<p>Zaanannim (<i>qeré</i>) ... Zaanaim (<i>ketiv</i>): in Josh 19:33 <i>Zaanannim</i>.</p> <hr/> <p>next to ← <i>with</i>.</p>
Judg 4:12	<p>וַיִּגְדּוּ לְסִיסְרָא כִּי עָלָה בָרַק בֶּן-אֲבִינֵעַם הַר-תָּבוֹר: ס</p>	<p>And <u>it was reported</u> to Sisera that Barak the son of Abinoam had gone up <i>to</i> Mount Tabor.</p>	<p>it was reported ← <i>they reported</i>. Avoidance of the passive.</p>
Judg 4:13	<p>וַיִּזְעַק סִיסְרָא אֶת-כָּל-רֶכְבּוֹ תִּשְׁעַת מֵאוֹת רֶכֶב בְּרֹזָל וְאֶת-כָּל-הָעָם אֲשֶׁר אִתּוֹ מִחֶרֶשֶׁת הַגּוֹיִם אֶל-נָחַל קִישׁוֹן:</p>	<p>So Sisera called up the whole of his chariot <i>fleet</i> – nine hundred iron chariots – and all the people who <i>were</i> 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 בְיָדְךָ הֲלֹא יְהוָה יֵצֵא לְפָנֶיךָ וַיֵּרֶד בָּרַק מֵהָר תְּבוֹר וַעֲשֶׂרֶת 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>וַיְהִים יְהוָה אֶת־סִיסְרָא וְאֶת־כָּל־הָרֶכֶב וְאֶת־כָּל־הַמַּחֲנֶה לְפִי־חֶרֶב לְפָנֵי בָרַק וַיֵּרֶד סִיסְרָא מֵעַל הַמָּרְכָבָה וַיָּנֶס 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 רָדָף אַחֲרֵי הָרֶכֶב וְאַחֲרֵי הַמַּחֲנֶה עַד חֲרֹשֶׁת 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 <i>even</i> one remained.</p>	<p>even ← <i>up to</i>.</p>
Judg 4:17	<p>וּסִיסְרָא נָס בְּרַגְלָיו אֶל־אֶהֱל יַעַל אִשְׁתׁ חֶבֶר הַקֵּינִי כִּי שָׁלוֹם בֵּין יַבִּין מֶלֶךְ־חֲצוֹר 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 was</i> peace between Jabin king of Hazor and the house of Heber the Kenite.</p>	
Judg 4:18	<p>וַתֵּצֵא יַעַל לִקְרֹאת סִיסְרָא וַתֹּאמֶר אֵלָיו סוּרָה אֲדֹנָי סוּרָה אֵלַי אֶל־תִּירָא וַיָּסֵר אֵלָיָהּ הָאֶהֱלָה וַתְּכַסֶּהוּ 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 <i>a blanket</i>.</p>	<p>a blanket ← <i>the blanket</i>. An unexpected definite article. See Gen 22:9.</p>
Judg 4:19	<p>וַיֹּאמֶר אֵלָיָהּ הֲשָׁקִינִי־נָא מִעֵט־מַיִם כִּי צָמְאֹתִי וַתִּפְתָּח אֶת־נְאוֹד הַחֶלֶב וַתְּשָׁקֶהוּ וַתְּכַסֶּהוּ:</p>	<p>And he said, “Please give me a little water to drink, for I am thirsty.” And she opened <i>a flask</i> 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 הָאֶהֱלָ וְהָיָה אִם־אִישׁ יָבוֹא וְשָׁאַלְךָ וְאָמַר הִישָׁפָה אִישׁ וְאָמַרְתָּ אֵין:</p>	<p>And he said to her, “Stand <i>at</i> the entrance to the tent, and <i>make</i> <i>sure</i> 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	וַתִּקַּח יַעֲלֵל אִשְׁת־חֶבֶר אֶת־יִתְד הָאֹהֶל וַתִּשֶׂם אֶת־הַמַּקְבֵּת בִּידָהּ וַתָּבוֹא אֵלָיו בְּלֵאט וַתַּתְקַע אֶת־הַיִּתְד בְּרִקְתּוֹ וַתָּצַח בְּאַרְץ וְהוּא־נֹרֵדִים וַיָּעָף וַיָּמָת:	Then Jael Heber's wife took a tent peg, and she took a <u>mallet</u> in her hand, and she went to him <u>stealthily</u> , and she drove the peg into his temple, and it penetrated the ground, while he was slumbering and was weary. And he died.	a tent peg ... a mallet ← <i>the tent peg ... the mallet</i> . Unexpected definite articles. See Gen 22:9.  stealthily: or <i>softly</i> .
Judg 4:22	וְהָיָה בָּרֶק רֹדֵף אֶת־סִיסְרָא וַתֵּצֵא יַעֲלֵל לִקְרֹאתוֹ וַתֹּאמֶר לֹא לְךָ וְאֶרְאֶךָ אֶת־הָאִישׁ אֲשֶׁר־אַתָּה מְבַקֵּשׁ וַיָּבֹא אֵלֶיהָ וְהָיָה סִיסְרָא נָפֵל מִת וְהַיִּתְד בְּרִקְתּוֹ:	And what <i>happened</i> was that 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.	what <i>happened</i> was that ← <i>behold</i> .  there was ← <i>behold</i> .
Judg 4:23	וַיִּכְנַע אֱלֹהִים בַּיּוֹם הַהוּא אֶת יָבִין מֶלֶךְ־כְּנָעַן לִפְנֵי בְנֵי יִשְׂרָאֵל:	So God humiliated Jabin king of Canaan on that day before the sons of Israel.	
Judg 4:24	וַתִּלָּךְ יַד בְּנֵי־יִשְׂרָאֵל הַלּוֹד וַקְשָׁה עַל יָבִין מֶלֶךְ־כְּנָעַן עַד אֲשֶׁר הִכְרִיתוּ אֶת יָבִין מֶלֶךְ־כְּנָעַן: פ	And the <u>force</u> of the sons of Israel was ongoing and severe against Jabin king of Canaan, until they had destroyed Jabin king of Canaan.	force ← <i>hand</i> .  was ongoing and severe ← <i>went going and (being) hard</i> , with infinitive absolute. AV differs somewhat ( <i>prospered and prevailed</i> ).
Judg 5:1	וַתִּשֶׁר דְּבוּרָה וּבָרַק בֶּן־אֲבִינֵעָם בַּיּוֹם הַהוּא לֵאמֹר:	And Deborah and Barak the son of Abinoam sang on that day, and they said,	
Judg 5:2	בִּפְרַע פְּרָעוֹת בְּיִשְׂרָאֵל בְּהַתְנַדֵּב עִם בָּרַךְ יְהוָה:	"For the effecting of deliverance in Israel, When the people were willing, Bless the LORD.	for the effecting: gerundial use of the infinitive. AV differs ( <i>for the avenging</i> ), from the Chaldee meaning.
Judg 5:3	שִׁמְעוּ מְלָכִים הֶאֱזִינוּ רִזְנִים אֲנֹכִי לַיהוָה אֲנֹכִי אֲשִׁירָה אֲזַמֵּר לַיהוָה אֱלֹהֵי יִשְׂרָאֵל:	Hear, O kings; Give ear, O princes. I myself shall sing to the LORD; I shall sing psalms to the LORD God of Israel.	
Judg 5:4	יְהוָה בָּצֵאתָ מִשְׁעִיר בְּצִעְדְךָ מִשְׁדֵּה אֲדוֹם אֶרֶץ רָעָשָׁה גַם־שָׁמַיִם נָטְפוּ גַם־עָבִים נָטְפוּ מַיִם:	LORD, when you went out from Seir, When you marched from the open country of Edom, The earth trembled, And <u>not only</u> did the heavens <u>drip</u> , <u>But</u> the thick clouds <u>also</u> <u>precipitated</u> water.	drip ... precipitated ← <i>drip ... dripped</i> . So-called otiose usage, but perhaps elegant in Hebrew. Compare Gen 12:5.  not only ... but ... also ← <i>also ... also</i> .

Judg 5:5	הָרִים נָזְלוּ מִפְּנֵי יְהוָה זֶה סִינֵי 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	בִּימֵי שָׁמְגָר בֶּן-עֲנַת בִּימֵי יַעַל חִדְלוּ אַרְחוֹת וְהַלְכִי נְתִיבוֹת יִלְכוּ אַרְחוֹת עַקְלָקְלוֹת:	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 travels 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	חִדְלוּ פְּרוֹזוֹן בְּיִשְׂרָאֵל חִדְלוּ עַד שֶׁקָּמְתִי דְבוֹרָה שֶׁקָּמְתִי אִם בְּיִשְׂרָאֵל:	Leadership 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 לָחֶם שְׁעָרִים מִגֵּן אֶם-יִרְאֶה וְרֶמַח בְּאַרְבָּעִים אֶלֶף בְּיִשְׂרָאֵל:	It chose new gods, Then <i>there was</i> war at 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	לִבִּי לְחוֹקְקֵי יִשְׂרָאֵל הִמְתַּנְדְּבִים בָּעָם 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 צָחֳרוֹת יִשְׁבִּי עַל-מִדְּיָן וְהַלְכִי עַל-דֶּרֶךְ שִׁיחוֹ:	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 מִדָּה, translating <i>carpet</i> (for sitting on).
Judg 5:11	מִקּוֹל מַחֲצִצִּים בֵּין מִשְׁאָבִים שָׁם יִתְּנוּ צִדְקוֹת יְהוָה צִדְקַת פְּרוֹזְנוֹ בְּיִשְׂרָאֵל אֲזַ יֵרְדוּ לְשַׁעְרִים עִם-יְהוָה:	At the sound of archers, Between water troughs, There they celebrate The righteous deeds of the LORD – The righteous deeds Of his leadership 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 דְּבָרִי-שִׁיר קוֹם בָּרַק וְשִׁבְהָ שְׁבִיךְ בֶּן-אֲבִינוֹם:	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	אֲזִי יָרַד שָׂרִיד לְאֲדִירִים עִם יְהוָה יֵרֶד-לִי בַגְבוּרִים:	At that time <u>he</u> gave <u>dominion</u> Over the nobility of the people <i>To</i> a survivor. The LORD gave me dominion Over warriors.	he gave dominion: an apocopated <i>piel</i> future from יָרַד rather than the <i>qal</i> imperative of יָרַד.
Judg 5:14	מִנִּי אֶפְרַיִם שָׂרֶשׁם בְּעַמְלֶק אַחֲרָיֶךָ בְּנִימִין בְּעַמְמִידָה מִנִּי מָכִיר יֵרְדּוּ מִתְקַקִּים וּמִזְבוּלָן מִשְׁכֵּים בְּשִׁבְט סֹפֵר:	From Ephraim <i>came</i> their root Against Amalek. And after you <i>came</i> Benjamin, Among your people. From Machir, legislators came down, And from Zebulun, They <i>that</i> hold out the <u>rod</u> of the <i>recording</i> 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-דִּבְרָה וְיִשָּׁשְׁכָר בֶּן בָּרָק בְּעַמֶּק שָׁלַח בְּרַגְלָיו בַּפְּלָגוֹת רְאוּבֵן גְּדֹלִים חֻקֵּי-לֵב:	But my princes among Issachar <i>were</i> with Deborah. And <i>as was</i> Issachar, so <i>was</i> Barak. He was sent to the valley on foot. Among the divisions of Reuben, Great <i>were</i> the <u>impressions</u> <u>on the heart</u> .	impressions on the heart: (objective genitive), or <i>imaginings of the heart</i> (subjective genitive).
Judg 5:16	לָמָּה יִשְׁבֶּתָּ בֵּין הַמִּשְׁפָּתִים לִשְׁמֹעַ שְׂרָקוֹת עֲדָרִים לַפְּלָגוֹת רְאוּבֵן גְּדֹלִים חֻקֵּי-לֵב:	Why did you dwell between the sheepfolds, So as to hear the bleating of the flocks? Among the divisions of Reuben, Great <i>were</i> the <u>searchings of</u> <u>the heart</u> .	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 בָּעֵבֶר הֵירְדֵן שָׁכַן וְדָן לָמָּה יָגוּר אֲנִיּוֹת אֲשֶׁר יֹשֵׁב לְחוּף יַמִּים וְעַל מִפְּרָצָיו יִשְׁכֹּן:	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 חֶרֶף נִפְשׁוּ לָמוֹת וְנִפְתָּלִי עַל מְרוֹמֵי שָׂדֶה:	Zebulun <i>is</i> a people <i>Who</i> despised mortal danger. <u>Naphtali likewise</u> In the heights of the open countryside.	<i>who</i> despised mortal danger ← <i>despised its soul for dying</i> .  Naphtali likewise ← <i>and</i> <i>Naphtali</i> .
Judg 5:19	בָּאוּ מְלָכִים נִלְחָמוּ אֲזִי נִלְחָמוּ מִלְכֵי כְנָעַן בְּתַעֲנָךְ עַל-מִי מִגִּדּוֹ בָּצַע בָּסָף לֹא לְקַחוּ:	Kings came <i>and</i> fought, Then the kings of Canaan fought In Taanach by the water of Megiddo. They did not take <i>any</i> 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	נָחַל קִישׁוֹן גָּרַפָם נָחַל קְדוּמִים נָחַל קִישׁוֹן תְּדַרְכִּי נַפְשִׁי עֹז:	The Kishon Brook swept them away – The brook of the ancients, The Kishon Brook. My <i>own</i> self was to tread there <i>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	אִז הָלְמוּ עֲקֵב־סוּס מִדְּהָרוֹת דְּהָרוֹת אֲבִירָיו:	Then the tracks of cavalry were imprinted at the prancing – The prancing of his mighty ones.	tracks of cavalry ... imprinted: AV differs ( <i>horsehoofs broken</i> ).
Judg 5:23	אֹרֻזֵּי מְרוֹז אָמַל מִלֶּאֱדָן יְהוָה אֹרֻזֵּי אֲרֹזֵר יִשְׁבִּיָּה כִּי לֹא־בָאוּ לְעֹזֶרֶת יְהוָה לְעֹזֶרֶת 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 מִנְּשִׁים יֵלֵל אִשָּׁת תְּחַבֵּר הַקֵּינִי מִנְּשִׁים בָּאֵהָל 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 שָׁאַל חֶלֶב נָתַנָּה בְּסִפֵּל אֲדִירִים הִקְרִיבָה חֲמָאָה:	He asked for water; She gave <i>him</i> milk. In a bowl for the nobility, She offered buttermilk.	
Judg 5:26	יָדָהּ לִיָּתֵד תִּשְׁלַחְנָה וַיְמִינָה לְהַלְמוֹת עַמְלִים וְהָלְמָה סִיסְרָא מַחֲקָה רֹאשׁוֹ וּמַחְצָה 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 בְּאֶשֶׁר כָּרַע שָׁם נָפַל שָׁדוּד:	He sank down <i>and</i> fell And lay between her feet. He sank down <i>and</i> fell between her feet. Where he sank down, There he fell, <u>Slain</u> .	slain ← <i>plundered, spoiled</i> , but also <i>destroyed, dead</i> .

Judg 5:28	<p>בְּעֵד הַחֲלוֹן נִשְׁקָפָה וַתִּיבֹב אִם סִיסְרָא בְּעֵד הָאֲשָׁנָב מִדּוּעַ בָּשָׁשׁ רָכֵב לָבוֹא מִדּוּעַ אַחֲרוֹ פִּעֲמִי מִרְכָּבוֹתָיו:</p>	<p>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?'</p>	<p>in coming: gerundial use of the infinitive.</p>
Judg 5:29	<p>חֲכָמוֹת שְׁרוּתֶיהָ תַעֲנִינָה אֶרְהֶיא תִשֵּׁב אֲמָרֶיהָ לָהּ:</p>	<p>Her princesses <i>in their</i> wisdom answered; She even responded <i>in her own words</i>,</p>	<p><i>in her own words</i>: AV differs somewhat (<i>to herself</i>).</p>
Judg 5:30	<p>הֲלֹא יִמְצְאוּ יַחֲלֹקוּ שָׁלָל רַחֵם רַחֲמָתִים לְרֹאשׁ גִּבּוֹר שָׁלָל צְבָעִים לְסִיסְרָא שָׁלָל צְבָעִים רִקְמָה צָבַע רִקְמָתִים לְצִוְאָרֵי שָׁלָל:</p>	<p>'Have they not found, And are they <i>not</i> dividing, the spoil? A <i>maiden</i> 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-takers.'</p>	<p>maiden: or <i>womb</i>, from which [BDB] derives <i>womb-man</i>, <i>woman</i>, as a slave.</p>
Judg 5:31	<p>כֹּן יִאבְדּוּ כָּל-אֹיְבָיֶיךָ יְהוָה וְאַהֲבָיו כָּצֵאת הַשֶּׁמֶשׁ בַּגְּבֻרָתוֹ וַתִּשְׁקֹט הָאָרֶץ אַרְבָּעִים שָׁנָה: פ</p>	<p>May all your enemies perish that way, O LORD, But <i>let</i> those who love him Be like the rising of the sun In its strength." And the land was quiet for forty years.</p>	
Judg 6:1	<p>וַיַּעֲשׂוּ בְנֵי-יִשְׂרָאֵל הָרַע בְּעֵינֵי יְהוָה וַיִּתְּנֵם יְהוָה בְּיַד-מִדְיָן שֶׁבַע שָׁנִים:</p>	<p>Then the sons of Israel did wrong in the sight of the LORD, and the LORD delivered them into the hand of Midian for <u>seven years</u>.</p>	<p>Midian: i.e. <i>the Midianites</i>. Collective usage.  seven years: part of the 93 years where Israel is <i>lo-ammi</i>. See Judg 3:8.</p>
Judg 6:2	<p>וַתִּצֵּץ יַד-מִדְיָן עַל-יִשְׂרָאֵל מִפְּנֵי מִדְיָן עָשׂוּ לָהֶם   בְּנֵי יִשְׂרָאֵל אֶת-הַמְּנַהֲרוֹת אֲשֶׁר בַּהָרִים וְאֶת-הַמְּעָרוֹת וְאֶת-הַמְּצָדוֹת:</p>	<p>And Midian's grip on Israel tightened. Because of Midian, the sons of Israel made themselves tunnels in the mountains, and caves, and fortresses.</p>	
Judg 6:3	<p>וְהָיָה אִם-זָרַע יִשְׂרָאֵל וְעָלָה מִדְיָן וַעֲמָלֵק וּבְנֵי-קֵדָם וְעָלוּ עָלָיו:</p>	<p>And it came to pass, when Israel had sown <i>seed</i>, that Midian came up, as <i>did</i> Amalek and the easterners, and they came up against <u>them</u>.</p>	<p>easterners ← <i>sons of the east</i>.  them ← <i>him</i>, i.e. <i>Israel</i>. Collective usage.</p>



Judg 6:4	<p>וַיִּחַנו עֲלֵיהֶם וַיִּשְׁחִיתוּ אֶת־יְבוֹל הָאָרֶץ עַד־בּוֹאָךְ עֲזָה וְלֹא־יִשְׁאֲרוּ מִחֵיה בְּיִשְׂרָאֵל וְשָׂה וְשׂוֹר וְחֻמּוֹר:</p>	<p>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.</p>	<p>not ... neither ... nor ... nor: negatory use of the <i>vav</i>, from one negation in the Hebrew. Compare Deut 33:6.</p>
Judg 6:5	<p>כִּי הֵם וּמִקְנֵיהֶם יַעֲלוּ וְאֶהְיֶיהֶם *יִבְאוּ *וּבָאוּ כְּדִי־אַרְבֶּה לָרֹב וְלֵהֶם וְלִגְמֻלֵיהֶם אֵין מִסְפָּר וַיָּבֹאוּ בָּאָרֶץ לְשַׁחֲתָהּ:</p>	<p>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.</p>	
Judg 6:6	<p>וַיִּדָּל יִשְׂרָאֵל מְאֹד מִפְּנֵי מִדְיָן וַיִּזְעֻקוּ בְנֵי־יִשְׂרָאֵל אֶל־יְהוָה: פ</p>	<p>And Israel was brought very low on account of Midian, and the sons of Israel cried out to the LORD.</p>	
Judg 6:7	<p>וַיְהִי כִי־זָעַקוּ בְנֵי־יִשְׂרָאֵל אֶל־יְהוָה עַל אֲדוֹת מִדְיָן:</p>	<p>And it came to pass, when the sons of Israel cried out to the LORD because of Midian,</p>	
Judg 6:8	<p>וַיִּשְׁלַח יְהוָה אִישׁ נָבִיא אֶל־בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר לָהֶם כֹּה־אָמַר יְהוָה   אֱלֹהֵי יִשְׂרָאֵל אֲנֹכִי הֶעֱלִיתִי אֶתְכֶם מִמִּצְרַיִם וְאֶצִּיא אֶתְכֶם מִבֵּית עֲבָדִים:</p>	<p>that the LORD sent a <u>prophet</u> to the sons of Israel, and he said to them, “<u>This <i>is what</i></u> the LORD God of Israel says: ‘I brought you up out of Egypt, and I brought you out of a house of <u>slavery</u>.’ ”</p>	<p>a prophet ← <i>a prophet man</i>. this <i>is what</i> ← <i>thus</i>. slavery ← <i>slaves, or servants</i>.</p>
Judg 6:9	<p>וָאֶצֹּל אֶתְכֶם מִיַּד מִצְרַיִם וּמִיַּד כָּל־לֹחֲצִיכֶם וְאֶגְרַשׁ אוֹתָם מִפְּנֵיכֶם וְאֶתְּנָה לָכֶם אֶת־אֲרָצָם:</p>	<p>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.</p>	<p>grip (2x) ← <i>hand</i>.</p>
Judg 6:10	<p>וָאֹמַרְהָ לָכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם לֹא תִירָאוּ אֶת־אֱלֹהֵי הָאֲמֹרִי אֲשֶׁר אַתֶּם יוֹשְׁבִים בָּאֲרָצָם וְלֹא שָׁמַעְתֶּם בְּקוֹלִי: פ</p>	<p>And I said to you, «I <i>am</i> the LORD your God. Do not fear the gods of the <u>Amorites</u> in whose land you are living», but you did not <u>obey me</u>.’ ”</p>	<p>Amorites: see Gen 10:16. obey me ← <i>hear my voice</i>.</p>
Judg 6:11	<p>וַיָּבֹא מַלְאָךְ יְהוָה וַיֵּשֶׁב תַּחַת הָאֵלֶּה אֲשֶׁר בְּעֹפְרָה אֲשֶׁר לְיוֹאֵשׁ אֲבִי הָעֶזְרִי וְגִדְעוֹן בְּנוֹ חָבֵט חִטִּים בַּגֶּת לְהַגִּיס מִפְּנֵי מִדְיָן:</p>	<p>Then the <u>angel of the LORD</u> came and sat under the terebinth tree which <i>was</i> in Ophrah, which <i>belonged</i> to Joash the Abi-Ezrite, while Gideon his son was threshing wheat in the wine press, to hide <i>it</i> from the <u>Midianites</u>.</p>	<p>the angel of the LORD: see Judg 2:1. Gideon: see Num 1:11. Midianites ← <i>Midian</i>. Collective usage.</p>

Judg 6:12	וַיֵּרָא אֵלָיו מַלְאָךְ יְהוָה וַיֹּאמֶר אֵלָיו יְהוָה עִמָּךְ גִּבּוֹר הַחֵיל:	And the angel of the LORD appeared to him and said to him, “The LORD <i>is</i> with you, <i>you</i> 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 הֵעֲלָנוּ יְהוָה וְעַתָּה נִטְשָׁנוּ יְהוָה וַיַּתֵּנָּנוּ בְּכַף־מָדִין:	And Gideon said to him, “O my Lord, please, if the LORD is present with us, then why has all this <u>befallen</u> us? And where <i>are</i> 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.  befallen ← <i>found</i> .
Judg 6:14	וַיִּפֶן אֵלָיו יְהוָה וַיֹּאמֶר לֵךְ בְּכַחַךְ זֶה וְהוֹשַׁעְתָּ אֶת־יִשְׂרָאֵל מִכַּף מָדִין הֲלֹא שָׁלַחְתִּידָ:	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 הַנֶּה אֶלְפִי הַדָּל בַּמִּנְשָׁה וְאֲנֹכִי הַצָּעִיר בְּבֵית אָבִי:	Then he said to him, “Please, LORD*, by what <i>means</i> shall I save Israel? Look, my family <i>is</i> the most reduced in <i>the tribe of</i> Manasseh, and I <i>am</i> 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 כִּי אֶהְיֶה עִמָּךְ וְהִכִּיתָ אֶת־מָדִין כְּאִישׁ אֶחָד:	And the LORD said to him, “When I am with you, you will <i>be able to</i> strike Midian as one man.”	
Judg 6:17	וַיֹּאמֶר אֵלָיו אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ וַעֲשִׂיתָ 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, <i>to</i> <i>show</i> that <i>it is</i> you talking to me.	
Judg 6:18	אֶל־נָא תִמָּשׁ מִזֶּה עַד־בָּאִי אֵלֶיךָ וְהִצַּאתִי אֶת־מִנְחָתִי וְהִנַּחְתִּי לְפָנֶיךָ וַיֹּאמֶר אָנֹכִי אֲשֻׁב עַד שׁוֹבֶךָ:	Please do not depart from here until I come to you and bring out my meal-offering, and I deposit <i>it</i> before you.” And he said, “I will stay until you return.”	
Judg 6:19	וַגִּדְעוֹן בָּא וַיַּעַשׂ גְּדִי־עִזִּים וַאִי־פֶתֶק־מַח מִצּוֹת הַבָּשָׂר שֵׁם בַּסֵּל וְהִמָּרַק שֵׁם בַּפָּרוֹר וַיּוֹצֵא אֵלָיו אֶל־תַּחַת הָאֵלֶּה וַיִּגָּשׁ: ס	Then Gideon departed and prepared a kid of the goats and an ephah of flour's <i>worth of</i> unleavened loaves. He put the meat in a basket, and he put the broth in a pot, and he brought <i>it</i> out to him under the terebinth tree, and he offered <i>it</i> .	Gideon: see Num 1:11.  ephah: about 6 imperial gallons or 27 litres.  a pot ← <i>the pot</i> . An unexpected definite article. See Gen 22:9.

Judg 6:20	וַיֹּאמֶר אֵלָיו מֶלֶאךָּ הָאֱלֹהִים קַח אֶת־הַבָּשָׂר וְאֶת־הַמִּצּוֹת וְהִנֵּחַ אֶל־הַסֵּלַע הַלֵּז וְאֶת־הַמֶּרְק שִׁפּוֹךְ וַיַּעַשׂ כֵּן:	Then the angel of God said to him, “Take the meat and the unleavened loaves, and deposit <i>them</i> on this rock, and <u>pour out</u> the broth.” And he did so.	pour out: or <i>spill</i> . Pouring into something is a different word (יָצַק).
Judg 6:21	וַיִּשְׁלַח מֶלֶאךָּ יְהוָה אֶת־קֶצֶה הַמִּשְׁעָנָה אֲשֶׁר בְּיָדוֹ וַיַּגֵּעַ בַּבָּשָׂר וּבַמִּצּוֹת וַתֵּעַל הָאֵשׁ מִן־הַצּוּר וַתֹּאכַל אֶת־הַבָּשָׂר וְאֶת־הַמִּצּוֹת וּמֶלֶאךָּ יְהוָה הָלַךְ 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־מֶלֶאךָּ יְהוָה הוא ס וַיֹּאמֶר גִּדְעוֹן אֵהָא אֲדָנִי יְהוָה כִּי־עַל־כֵּן רָאִיתִי מֶלֶאךָּ 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. the angel of the LORD (2x): see Judg 2:1.
Judg 6:23	וַיֹּאמֶר לוֹ יְהוָה שָׁלוֹם 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 וַיִּקְרָאֵלּוּ יְהוָה שָׁלוֹם עַד הַיּוֹם הַזֶּה עוֹדָנוּ בַּעֲפָרַת אַבִּי הָעִזְרִי: פ	Then Gideon built an altar to the LORD there, and he called it Jehovah-Shalom, <i>as it is</i> up to this day, still <i>there</i> in Ophrah of the Abi-Ezrites.	Gideon: see Num 1:11. 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 וּפֶרֶה שְׁנֵי שָׁבַע שָׁנִים וְהָרַסְתָּ אֶת־מִזְבֵּחַ 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	וּבִנִיתָ מִזְבֵּחַ לַיהוָה אֱלֹהֶיךָ עַל רֹאשׁ הַמְּעוֹז הַזֶּה בְּמַעֲרֹכָה וּלְקַחְתָּ אֶת־הַפֶּרֶה הַשְׁנִי וְהַעֲלִיתָ עוֹלָה בַּעֲצֵי הָאֲשֵׁרָה אֲשֶׁר תִּכְרֹת:	And build an altar to the LORD your God on the top of this fortress at <u>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 arrangement, order, 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 rubble.

Judg 6:27	וַיִּקַּח גִּדְעֹן עֶשְׂרֵה אַנְשִׁים מִעֲבָדָיו וַיַּעַשׂ כְּאֲשֶׁר דִּבֶּר אֱלֹהֵי יְהוָה וַיְהִי כְּאֲשֶׁר יִרְאֶה אֶת-בֵּית אָבִיו וְאֶת-אֲנָשָׁיו 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 – <i>of doing it</i> by day – that he did <i>it</i> by night.	Gideon: see Num 1:11.  of doing: gerundial use of the infinitive.
Judg 6:28	וַיִּשְׁכְּמוּ אַנְשֵׁי הָעִיר בַּבֹּקֶר וְהִנֵּה נִתָּן מִזְבֵּחַ הַבָּעַל וְהָאֲשֵׁרָה אֲשֶׁר-עָלָיו כְּרָתָהּ וְאֵת הַפָּר הַשְּׁנִי הָעֹלָה עַל-הַמִּזְבֵּחַ הַבְּנוּי:	Then when the men of the city got up early in the morning, <i>what they saw was that</i> 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 <i>was</i> ← <i>behold</i> .
Judg 6:29	וַיֹּאמְרוּ אִישׁ אֶל-רֵעֵהוּ מִי עָשָׂה הַדָּבָר הַזֶּה וַיִּדְרְשׁוּ וַיִּבְקְשׁוּ וַיֹּאמְרוּ גִדְעֹן 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, “Gideon the son of Joash has done this thing.”	Gideon: see Num 1:11.
Judg 6:30	וַיֹּאמְרוּ אַנְשֵׁי הָעִיר אֶל-יֹאָשׁ הוֹצֵא אֶת-בִּנְךָ וְיָמָת כִּי נִתָּן אֶת-מִזְבֵּחַ הַבָּעַל 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 לְכָל אֲשֶׁר-עִמָּדוֹ עָלָיו הָאֲתָם   תִּרְיִבֹן לַבָּעַל אִם-אַתֶּם תּוֹשִׁיעִים אוֹתוֹ אֲשֶׁר יִרְיֵב לוֹ יוֹמָת עַד-הַבֹּקֶר אִם-אֱלֹהִים הוּא יָרֵב לוֹ כִּי נִתָּן 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 <i>while it is morning</i> . 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 בַּיּוֹם-הַהוּא יִרְבָּעַל לֵאמֹר יָרֵב בּוֹ הַבָּעַל כִּי נִתָּן אֶת-מִזְבְּחוֹ: פ	And he 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-קֶדָם נֶאֱסָפוּ יַחְדָּו וַיַּעֲבְרוּ וַיַּחֲנוּ בְּעֵמֶק יִזְרְעֵאל:	Then all the Midianites and Amalekites and the <i>easterners</i> 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 לָבָשָׁה אֶת-גִּדְעֹן וַיִּתְקַע בְּשׁוֹפָר וַיִּזְעַק אֲבִיעֶזֶר אַחֲרָיו:	And the spirit of the LORD clothed Gideon, and he sounded the ramshorn, and Abiezer was called <i>to assembly</i> after him.	Gideon: see Num 1:11.

Judg 6:35	<p>וּמְלָאכִים שָׁלַח בְּכָל־מִנְשֵׁה וַיִּזְעַק גַּם־הוּא אַחֲרָיו וּמְלָאכִים שָׁלַח בְּאַשֵּׁר וּבְזִבְלוֹן וּבְנַפְתָּלִי וַיַּעֲלוּ לִקְרֹאתָם:</p>	<p>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.</p>	<p>they ← <i>he</i>, i.e. <i>the tribe</i>.</p>
Judg 6:36	<p>וַיֹּאמֶר גִּדְעֹן אֶל־הָאֱלֹהִים אִם־יִשְׁׁ מוֹשִׁיעַ בְּיָדִי אֶת־יִשְׂרָאֵל כַּאֲשֶׁר דִּבַּרְתָּ:</p>	<p>Then Gideon said to God, “If you are about to save Israel through my <i>intermediacy</i>, as you have said,</p>	<p>Gideon: see Num 1:11.  intermediacy ← <i>hand</i>.</p>
Judg 6:37	<p>הִנֵּה אֲנִכִּי מַצִּיג אֶת־גִּזְתִּי הַצֶּמֶר בַּגֶּרֶן אִם טֹל יִהְיֶה עַל־הַגִּזָּה לְבִדָּה וְעַל־כָּל־הָאָרֶץ חֹרֵב וַיֵּדַעְתִּי כִּי־תוֹשִׁיעַ בְּיָדִי אֶת־יִשְׂרָאֵל כַּאֲשֶׁר דִּבַּרְתָּ:</p>	<p>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 <i>intermediacy</i> that you will save Israel, as you have said.”</p>	<p>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>.</p>
Judg 6:38	<p>וַיְהִי־כֵן וַיִּשְׁכֶּם מִמָּחָרֶת וַיִּזֶר אֶת־הַגִּזָּה וַיִּמָּץ טֹל מִן־הַגִּזָּה מְלֹא הַסֶּפֶל מַיִם:</p>	<p>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.</p>	
Judg 6:39	<p>וַיֹּאמֶר גִּדְעֹן אֶל־הָאֱלֹהִים אַל־יִחַר אַפִּי בִּי וְאִדְבָּרָה אֶךְ הַפֶּעַם אֲנִסָּה נְאֻד־קֶה־פֶּעַם בַּגִּזָּה יִהְיֶה־נָּא חֹרֵב אֶל־הַגִּזָּה לְבִדָּה וְעַל־כָּל־הָאָרֶץ יִהְיֶה־טֹל:</p>	<p>Then Gideon 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 <i>ground</i>.”</p>	<p>Gideon: see Num 1:11.  ground ← <i>land</i>.</p>
Judg 6:40	<p>וַיַּעַשׂ אֱלֹהִים כֵּן בַּלַּיְלָה הַהוּא וַיְהִי־חֹרֵב אֶל־הַגִּזָּה לְבִדָּה וְעַל־כָּל־הָאָרֶץ הָיָה טֹל: פ</p>	<p>And God did so on that night, and there was dryness for the fleece only, and on all the <i>ground</i> there was dew.</p>	<p>ground ← <i>land</i>.</p>
Judg 7:1	<p>וַיִּשְׁכֶּם יִרְבֵּעֵל הוּא גִדְעֹן וְכָל־הָעָם אֲשֶׁר אִתּוֹ וַיַּחֲנוּ עַל־עֵין חָרֹד וּמִחֲנֶה מְדִין הָיָה־לּוֹ מִצָּפוֹן מִגְּבַעַת הַמִּזְרָה בְּעֵמֶק:</p>	<p>Then Jerubbaal – that <i>is</i> Gideon – 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.</p>	<p>Gideon: see Num 1:11.</p>

Judg 7:2	וַיֹּאמֶר יְהוָה אֶל־גִּדְעֹון רַב הָעָם אֲשֶׁר אִתָּךְ מִתַּתִּי אֶת־מִדְיָן בְּיָדָם פֶּן־יִתְפָּאֵר עָלַי יִשְׂרָאֵל לֵאמֹר יָדִי הוֹשִׁיעָה לִּי:	And the LORD said to Gideon, “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> <i>ability</i> saved me.’	Gideon: see Num 1:11.  ability ← <i>hand</i> .
Judg 7:3	וַעֲתָה קְרֹא נָא בְּאָזְנֵי הָעָם לֵאמֹר מִי־יִרָא וְחָרַד יָשָׁב וַיִּצְפֹּר מִהָר הַגִּלְעָד וַיָּשָׁב מִן־הָעָם עֶשְׂרִים וּשְׁנַיִם אֲלֵף וַעֲשָׂרַת אֲלָפִים נִשְׁאַרוּ: ס	So now, please proclaim in the audience of the people and say, ‘Whoever is fearful or trembling should return and go back quickly from Mount Gilead.’ ” And twenty-two thousand of the people returned, but ten thousand remained.	audience ← <i>ears</i> .  Gilead: see Gen 31:21.
Judg 7:4	וַיֹּאמֶר יְהוָה אֶל־גִּדְעֹון עוֹד־ הָעָם רַב הוֹרֵד אוֹתָם אֶל־הַמַּיִם וְאַצְרִפְנוּ לָךְ שָׁם וְהָיָה אֲשֶׁר אֹמַר אֵלֶיךָ זֶה   יֵלֶךְ אִתָּךְ הוּא יֵלֶךְ אִתָּךְ וְכָל אֲשֶׁר־אֹמַר אֵלֶיךָ זֶה לֹא־יֵלֶךְ עִמָּךְ הוּא לֹא יֵלֶךְ:	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 them out</u> for you there. And it will be <i>the case</i> <i>that 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.”	Gideon: see Num 1:11.  filter them out ← <i>refine it</i> , i.e. <i>the people</i> , collectively.
Judg 7:5	וַיּוֹרֵד אֶת־הָעָם אֶל־הַמַּיִם ס וַיֹּאמֶר יְהוָה אֶל־גִּדְעֹון כָּל־ אֲשֶׁר־יִלֹּק בְּלִשְׁוֹנוֹ מִן־הַמַּיִם כַּאֲשֶׁר יִלֹּק הַכֶּלֶב תִּצְיֵג אוֹתוֹ לִבָּד וְכָל אֲשֶׁר־יִכְרַע עַל־בִּרְכָּיו לִשְׁתּוֹת:	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 <i>aside</i> , and <i>also</i> everyone who kneels down to drink.”	Gideon: see Num 1:11.  aside ← <i>alone</i> .
Judg 7:6	וַיְהִי מִסְפַּר הַמִּלֻּקִּים בְּיָדָם אֶל־פִּיהֶם שְׁלֹשׁ מֵאוֹת אִישׁ וְכָל־יֵתֶר הָעָם כָּרְעוּ עַל־בִּרְכֵיהֶם לִשְׁתּוֹת מַיִם: ס	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.	
Judg 7:7	וַיֹּאמֶר יְהוָה אֶל־גִּדְעֹון בְּשֹׁלֶשׁ מֵאוֹת הָאִישׁ הַמִּלֻּקִּים אוֹשִׁיעַ אֶתְכֶם וְנָתַתִּי אֶת־מִדְיָן בְּיָדְךָ וְכָל־הָעָם יִלְכוּ אִישׁ לְמִקְמוֹ:	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.”	Gideon: see Num 1:11.

Judg 7:8	<p>וַיִּקְחוּ אֶת־צֹדָהּ הָעָם בְּיָדָם וְאֵת שׁוֹפְרֵתֵיהֶם וְאֵת כָּל־אִישׁ יִשְׂרָאֵל שָׁלַח אִישׁ לְאַהֲלָיו וּבְשָׁלֹשׁ־מֵאוֹת הָאִישׁ הַחֲזִיק וּמַחֲנֶה מִדִּין הָיָה לוֹ מִתַּחַת בְּעֶמֶק: 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 <u>his</u> 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 בְּמַחֲנֶה 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 אַתָּה לָרֶדֶת רֵד אַתָּה וּפְרָה נַעֲרֶךָ אֶל־הַמַּחֲנֶה:</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־יְדִבְרוּ וְאַחֲרַי תְּחַזְקֶנָּה יָדֶיךָ וִירֵדְתָּ בְּמַחֲנֶה וַיֵּרֶד הוּא וּפְרָה נַעֲרֹ אֶל־קֶצֶה הַחֲמִשִּׁים אֲשֶׁר בְּמַחֲנֶה:</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 <u>Purah</u> 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 וְעַמְלָק וְכָל־בְּנֵי־קְדָם נִפְלִים בְּעֶמֶק כְּאַרְבֶּה לָרֹב וְלִגְמָלֵיהֶם אֵין מִסְפָּר כְּחוֹל שְׁעַל־שֹׁפַת 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 וְהָיָה־אִישׁ מְסֹפֵר לְרֵעֵהוּ חֲלוֹם וַיֹּאמֶר הִנֵּה חֲלוֹם חֲלַמְתִּי וְהִנֵּה *צִלּוֹל *צִלִּיל לֶחֶם שְׁעָרִים מִתְהַפֵּל בְּמַחֲנֶה מִדִּין וַיָּבֹא עַד־הָאֹהֶל וַיִּבֶהוּ וַיִּפֹּל וַיִּהְיֶה לְמַעַלָּה וְנִפְל הָאֹהֶל:</p>	<p>Then <u>Gideon</u> came, and <u>what he heard</u> <i>was</i> a man telling his colleague a dream, and he said, “Look, I have had a dream, and <u>what I saw</u> <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>qeré</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 בֶּן־יֹאשׁ אִישׁ יִשְׂרָאֵל נָתַן הָאֱלֹהִים בְּיָדוֹ אֶת־מִדְיָן וְאֶת־כָּל־הַמַּחֲנֶה: פ</p>	<p>And his colleague answered and said, “This <i>is</i> nothing other than the sword of <u>Gideon</u> 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	וַיְהִי כְשִׁמְעַע גִּדְעֹון אֶת־מִסְפָּר הַחֲלוֹם וְאֶת־שִׁבְרוֹ וַיִּשְׁתַּחֲוֶה וַיָּשָׁב אֶל־מַחֲנֵה יִשְׂרָאֵל וַיֹּאמֶר קוּמוּ כִּי־נָתַן יְהוָה בְּיָדְכֶם אֶת־מַחֲנֵה מִדְיָן:	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."	Gideon: see Num 1:11.
Judg 7:16	וַיַּחֲצֵן אֶת־שְׁלֹשׁ־מֵאוֹת הָאִישׁ שְׁלֹשָׁה רָאשִׁים וַיִּתֵּן שׁוֹפְרוֹת בְּיַד־כָּלֶם וּכְדִים רָקִים וּלְפָדִים בְּתוֹךְ הַפָּדִים:	Then he divided the three hundred men into three contingents, and he put ramshorns in each one's hand, and empty jars, with lamps inside the jars,	contingents ← <i>heads</i> , but also <i>companies</i> [AnLx].  each ← <i>every</i> .
Judg 7:17	וַיֹּאמֶר אֲלֵיהֶם מִמֶּנִּי תִּרְאוּ וְכֵן תַּעֲשׂוּ וְהָיָה אֲנֹכִי בָא בְּקִצָּה הַמַּחֲנֶה וְהָיָה כְּאִשֶּׁר־אֶעֱשֶׂה בֵּן תַּעֲשׂוּן:	and he said to them, "Look at me and act accordingly, and when I come to the edge of the camp, whatever I do, so you do.	at me ← <i>from me</i> . Idiomatic.  when ← <i>behold</i> .  whatever ← <i>it shall be (the case that) whatever</i> .
Judg 7:18	וְתִקְעֹתִי בְּשׁוֹפָר אֲנֹכִי וְכָל־אֲשֶׁר אִתִּי וְתִקְעֹתֶם בְּשׁוֹפְרוֹת גַּם־אַתֶּם סְבִיבוֹת כָּל־הַמַּחֲנֶה וְאָמַרְתֶּם לַיהוָה וּלְגִדְעֹון: 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 Gideon.' "	Gideon: see Num 1:11.
Judg 7:19	וַיָּבֹא גִדְעֹון וּמֵאָה־אִישׁ אֲשֶׁר־אָתּוֹ בְּקִצָּה הַמַּחֲנֶה רֹאשׁ הָאֲשֻׁמֶרֶת הַתִּיכּוֹנָה אֲדָהְקֵם הִקִּימוּ אֶת־הַשְּׁמֶרִים וַיִּתְּקֻעוּ בְּשׁוֹפְרוֹת וּנְפוּץ הַפָּדִים אֲשֶׁר בְּיָדָם:	Then Gideon 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 just put the watchmen <i>on duty</i> – and they sounded the ramshorns and broke 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	וַיִּתְּקֻעוּ שְׁלֹשֶׁת הָרָאשִׁים בְּשׁוֹפְרוֹת וַיִּשְׁבְּרוּ הַפָּדִים וַיַּחֲזִיקוּ בְּיַד־שְׂמֹאלָם בְּלַפְדִּים וּבְיַד־יְמִינָם הַשׁוֹפְרוֹת לְתִקְוָע וַיִּקְרְאוּ חֶרֶב לַיהוָה וּלְגִדְעֹון:	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 Gideon."	Gideon: see Num 1:11.
Judg 7:21	וַיַּעֲמֵדוּ אִישׁ תַּחְתָּיו סָבִיב לְמַחֲנֵה וַיִּרָץ כָּל־הַמַּחֲנֶה וַיִּרְעוּ *וַיִּנִּסּוּ *וַיָּנוּסוּ:	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 שְׁלֹשׁ־מֵאוֹת הַשּׁוֹפְרוֹת וַיִּשֶׁם יְהוָה אֶת חֶרֶב אִישׁ בְּרֵעֵהוּ וּבְכָל־הַמַּחֲנֶה וַיָּנֶס הַמַּחֲנֶה עַד־בֵּית הַשָּׂטָה צִרְתָּה עַד שַׁפְת־אַבְל מְחוֹלָה 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> throughout the camp, and the camp fled to Beth-Shittah of Zererah, 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 מִנִּפְתָּלִי וּמִן־אַשֵּׁר 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 אֶפְרַיִם לֵאמֹר רְדּוּ לִקְרַאת מִדְיָן וְלַכְדוּ לָהֶם אֶת־הַמַּיִם עַד בֵּית בָּרָה וְאֶת־הַיַּרְדֵּן וַיִּצְעַק כָּל־אִישׁ אֶפְרַיִם וְלַכְדוּ אֶת־הַמַּיִם עַד בֵּית בָּרָה וְאֶת־הַיַּרְדֵּן:	Then Gideon sent messengers throughout Mount Ephraim, who said, “Go down against Midian, and capture their water- rich area as far as Beth-Barah and the Jordan.” Then every man of Ephraim was <u>drawn together</u> , and they captured the water-rich area 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־זַאב וַיַּהַרְגוּ אֶת־עֹרֵב בְּצוּר־עֹרֵב וְאֶת־זַאב הָרְגוּ בִּקְבֻצָּא וַיִּרְדְּפוּ אֶל־מִדְיָן וְרֹאשׁ־עֹרֵב וּזַאב הֵבִיאוּ אֶל־גִּדְעוֹן מֵעֵבֶר לַיַּרְדֵּן:	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־הַדָּבָר הַזֶּה עָשִׂיתָ לָּנוּ לְבַלְתִּי קְרָאוֹת לָנוּ כִּי הִלַּכְתָּ לְהִלָּחֵם בְּמִדְיָן וַיִּרְיבוּ אִתּוֹ בְּחִזָּקָה:	And the men of Ephraim said to him, “What <i>is</i> this thing you have done to us <u>in not calling</u> us, 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 עֲלִילוֹת אֶפְרַיִם מִבָּצִיר אֲבִיעֶזֶר:	And he said to them, “What have I done now <u>compared to</u> you? <i>Are</i> not the gleanings of Ephraim better than the <i>whole</i> wine crop of Abiezer?”	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	בִּידְכֶם נָתַן אֱלֹהִים אֶת־שָׂרֵי מִדְיָן אֶת־עֹרֵב וְאֶת־זַאב וּמִה־יָכַלְתִּי עֲשׂוֹת כִּכֶּם אֲזִי רַפְתָּה רוּחַם מֵעָלָיו בְּדַבְּרוֹ הַדָּבָר הַזֶּה:	God delivered Midian's commanders into your hands – Oreb and Zeeb – and what was I able to do <u>compared to</u> you?” Then <u>their temper against him</u> <u>subsided</u> , when he said <u>these</u> <u>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 גִדְעֹן הַיִּרְדְּנָה עִבְרִי הוּא וּשְׁלֹשׁ-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 <i>but</i> pursuing.	Gideon: see Num 1:11.  but: adversative use of the <i>vav</i> .
Judg 8:5	וַיֹּאמֶר לְאֲנָשֵׁי סֻכּוֹת תְּנוּ-נָא כִּכְרוֹת לֶחֶם לָעָם אֲשֶׁר בְּרַגְלֵי כִי-עֵיפִים הֵם וְאֲנֹכִי רֹדֵף אַחֲרֵי זִבָּח וְזַלְמוּנָא מְלָכֵי 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	וַיֹּאמֶר שָׂרֵי סֻכּוֹת הֲכֹף זִבָּח וְזַלְמוּנָע עֲתָה בְיָדְךָ כִּי-נִתְּנָן לְצַבָּאָךָ 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 גִּדְעֹן לָכֵן בָּתַת יְהוָה אֶת-זִבָּח וְאֶת-זַלְמוּנָע בְּיָדִי וְדִשְׁתִּי אֶת-בָּשָׂרְכֶם אֶת-קוֹצֵי הַמִּדְבָּר וְאֶת-הַבְּרִיקָנִים:	Then Gideon said, "That <i>presumption</i> is why, when the LORD delivers Zebah and Zalmunna into my hand, I will <i>thrash</i> your flesh with the desert thorn bushes and with the <i>briars</i> ."	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 סֻכּוֹת:	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 בְּשָׁלוֹם אֶתֶּן אֶת-הַמִּגְדָּל 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	וְזִבָּח וְזַלְמוּנָע בְּקָרְקֹר וּמַחֲנֵיהֶם עִמָּם כֶּחֱמִשָּׁת עָשָׂר אֲלֹף כָּל הַנּוֹתָרִים מִכָּל מַחֲנֵה בְנֵי-קֶדֶם וְהַנָּפְלִים מֵאָה וְעֶשְׂרִים אֲלֹף אִישׁ שָׁלַף חֶרֶב:	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 גִּדְעֹן דֶּרֶךְ הַשְּׁכוּנִי בְּאֵהָלִים מִקֶּדֶם לְנָבַח וַיַּגִּבְהָה וַיִּלֹּךְ אֶת-הַמַּחֲנֶה וְהַמַּחֲנֶה הָיָה בֶטֶח:	And Gideon went up the road to the tent-dwellers to the east of Nobah and Jogbehah, and he attacked the camp, although the camp <i>was</i> secure.	Gideon: see Num 1:11.  Jogbehah ← <i>Jogbohah</i> , but we retain the AV / traditional English name.  although: concessive use of the <i>vav</i> .

Judg 8:12	וַיִּנָּסוּ זָבָח וְזַלְמוּנָה וַיִּרְדֹּף אַחֲרֵיהֶם וַיִּלְכְּדֵם אֶת־שְׁנֵי מַלְכֵי מִדְיָן אֶת־זָבָח וְאֶת־זַלְמוּנָה וְכָל־הַמַּחֲנֶה הִחָרִיד:	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 גִּדְעֹן בֶּן־יוֹאָשׁ מִן־הַמִּלְחָמָה מִלְּמַעְלָה הַחֶרֶס:	Then Gideon the son of Joash returned from the battle before sunrise.	Gideon: see Num 1:11.
Judg 8:14	וַיִּלְכְּדֵם נָעַר מֵאֲנָשֵׁי סֻכּוֹת וַיִּשְׁאַלְהוּ וַיִּכְתֹּב אֵלָיו אֶת־שְׂרֵי סֻכּוֹת וְאֶת־זִקְנֶיהָ שִׁבְעִים וְשִׁבְעָה אִישׁ:	And he took a boy-servant 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</i> , <i>him</i> , <i>his</i> ), see the note to Gen 41:13.
Judg 8:15	וַיָּבֹא אֶל־אֲנָשֵׁי סֻכּוֹת וַיֹּאמֶר הִנֵּה זָבָח וְזַלְמוּנָה אֲשֶׁר חִרְפִּיתֶם אוֹתִי לֵאמֹר הִבֵּךְ זָבָח וְזַלְמוּנָה עַתָּה בְיָדְךָ כִּי נָתַן לְאֲנָשֶׁיךָ הַיְעִיפִים לֶחֶם:	Then Gideon went to the men of Succoth, and he said, “Here <i>are</i> 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</i> , <i>him</i> , <i>his</i> ), see the note to Gen 41:13. On Gideon, see Num 1:11.  here <i>are</i> ← <i>behold</i> .
Judg 8:16	וַיִּקַּח אֶת־זִקְנֵי הָעִיר וְאֶת־קוֹצֵי הַמִּדְבָּר וְאֶת־הַבְּרִיקָנִים וַיֵּדַע בָּהֶם אֶת אֲנָשֵׁי סֻכּוֹת:	And he took the elders of the city, and the desert thorn bushes, and the <u>briars</u> , <u>with which</u> he gave the men of Succoth a lesson.	briars: see Judg 8:7.  with which ← <i>and with them</i> .
Judg 8:17	וְאֶת־מִגְדַּל פְּנוּאֵל נָתַן וַיַּהַרֵּג אֶת־אֲנָשֵׁי הָעִיר:	And he demolished the tower of Penuel, and he killed the men of the city.	
Judg 8:18	וַיֹּאמֶר אֶל־זָבָח וְאֶל־זַלְמוּנָה אֵיפֹה הָאֲנָשִׁים אֲשֶׁר הִרְגִּיתֶם בְּתַבּוֹר וַיֹּאמְרוּ כָמוֹךָ כְּמוֹהֶם אֶחָד כְּתָאֵר 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</i> one <i>had</i> the appearance of the king's sons.”	
Judg 8:19	וַיֹּאמֶר אֶחָד בְּנֵי־אִמִּי הֵם חַי־יְהוָה לֹא הִחַיִּיתֶם אוֹתָם לֹא הִרְגִּיתִי 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 לִיְתֵר בְּכוֹרוֹ קוּם הֲרֹג אוֹתָם וְלֹא־שָׁלַף הַנָּעַר חֶרְבּוֹ כִּי יָרָא כִּי עוֹדָנוּ נָעַר:	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 זִבְחַ וְצַלְמֻנָּע קוּם אֶתָּה וּפְגַע-בָּנוּ כִּי כָאִישׁ גְּבוּרָתוֹ וַיִּקָּם גִּדְעֹון וַיַּהַרֵג אֶת-זִבְחַ וְאֶת-צַלְמֻנָּע וַיִּקַּח אֶת-הַשְּׁהָרָנִים אֲשֶׁר בְּצוּאֵרֵי גְמְלֵיהֶם:	Then Zebah and Zalmunna said, “You arise and fall on us. For as a man <i>is</i> , <i>so is</i> his valour.” Then Gideon 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-גִּדְעֹון מְשַׁל־בָּנוּ גַם-אַתָּה גַּם-בִּנְךָ גַּם בֶּן-בְּנֶךָ כִּי הוֹשַׁעְתָּנוּ מִיַּד מִדְיָן:	And the men of Israel said to Gideon, “You rule over us – <i>in</i> <i>turn</i> you and your son and your grandson – for you have saved us from the hand of Midian.”	Gideon: see Num 1:11.  in turn ← <i>also ... also ... also</i> , but the semantic scope is wider.
Judg 8:23	וַיֹּאמֶר אֱלֹהִים גִּדְעֹון לֹא-אֶמְשָׁל אֲנִי בָכֶם וְלֹא-יִמְשָׁל בְּנִי בָכֶם יְהוָה יִמְשָׁל בָּכֶם:	But Gideon 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 גִּדְעֹון אֶשְׂאֶלָּה מִכֶּם שְׂאֶלָּה וּתְנוּ-לִי אִישׁ נָזֶם שְׁלָלוֹ כִּי-נִזְמִי זָהָב לָהֶם כִּי יִשְׁמַעְאֵלִים הֵם:	And Gideon said to them, “Let me ask you a request. Give me every man's earring <i>which he</i> <i>has as</i> his spoil.” For they <i>had</i> golden earrings, for <i>the</i> <i>Midianites were Ishmaelites</i> .	Gideon: see Num 1:11.  earring ... earrings: perhaps, <i>noserings</i> . See Gen 24:47.  the <i>Midianites</i> ← <i>they</i> .  Ishmaelites: see Gen 37:25.
Judg 8:25	וַיֹּאמְרוּ נָתַן נָתַן וַיִּפְרְשׁוּ אֶת-הַשְּׂמָלָה וַיִּשְׁלִיכוּ שָׂמָה אִישׁ נָזֶם שְׁלָלוֹ:	And they said, “ <i>We will</i> <i>certainly give them</i> .” And they spread out a garment, and each <i>man</i> cast there his earring <i>which</i> <i>he had as</i> his spoil.	we will certainly give: infinitive absolute.  a garment ← <i>the garment</i> . An unexpected definite article. See Gen 22:9.
Judg 8:26	וַיְהִי מִשְׁקַל נְזָמֵי הַזָּהָב אֲשֶׁר שָׂאֵל אֵלָּף וּשְׁבַע-מֵאוֹת זָהָב לְבַד מִן-הַשְּׁהָרָנִים וְהַנְּטָפוֹת וּבִגְדֵי הָאֲרָגְמָן שְׁעַל 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</i> gold, 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 גִּדְעֹון לְאַפֹּד וַיִּצָּג אוֹתוֹ בְּעִירוֹ בְּעֹפְרָה וַיִּזְנוּ כָּל-יִשְׂרָאֵל אַחֲרָיו שָׁם וַיְהִי לְגִדְעֹון וּלְבֵיתוֹ לְמוֹקֵשׁ:	And Gideon made <i>these things</i> 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.  these <i>things</i> ← <i>it</i> .

Judg 8:28	וַיִּכְנַע מִדְיָן לִפְנֵי בְנֵי יִשְׂרָאֵל וְלֹא יִסְפּוּ לְשֹׂאת רֹאשׁם וַתִּשְׁקֹט הָאָרֶץ אַרְבָּעִים שָׁנָה בִּימֵי גִדְעֹן: 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> . Gideon: see Num 1:11.
Judg 8:29	וַיֵּלֶךְ יִרְבָּעֵל בֶּן־יֹאשׁ וַיָּשָׁב 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	וּלְגִדְעֹן הָיוּ שִׁבְעִים בָּנִים יֵצְאֵי יֶרְכּוֹ כִּי־נָשִׁים רַבּוֹת הָיוּ לּוֹ:	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 בְּשֶׁכֶם יָלְדָה־לּוֹ 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 גִּדְעֹן בֶּן־יֹאשׁ בְּשִׁיבָה טוֹבָה וַיִּקָּבֶר בְּקִבְרֵי יֹאשׁ אָבִיו בְּעַפְרָה אֲבִי הָעֶזְרָי: 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 Abi-Ezrite, in Ophrah.	Gideon: see Num 1:11.  old age ← <i>grey hair</i> .  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 כִּאֲשֶׁר מָת גִּדְעֹן וַיָּשׁוּבוּ בְנֵי יִשְׂרָאֵל וַיִּזְנוּ אַחֲרָי הַבָּעִלִּים וַיַּשְׁמִימוּ לָהֶם בַּעַל בְּרִית לֵאלֹהִים:	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־אֲבִיבֵיהֶם 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 חֶסֶד עִם־בֵּית יִרְבָּעֵל גִּדְעֹן 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־יִרְבָּעֵל שָׁכְמָה אֶל־אֶחָי אִמּוֹ וַיְדַבֵּר אֲלֵיהֶם וְאֶל־כָּל־מִשְׁפַּחַת בֵּית־אָבִי אִמּוֹ 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	<p>דְּבָרוּ־נָא בְּאָזְנֵי כָּל־בְּעָלֵי שְׁכֶם מִה־טוֹב לָכֶם הַמִּשְׁלַל בְּכֶם שִׁבְעִים אִישׁ כָּל בְּנֵי יֶרֶבְעֵל אִם־מִשְׁלַל בְּכֶם אִישׁ אֶחָד וְזָכַרְתֶּם כִּי־עַצְמְכֶם וּבְשָׁרְכֶם אָנִי:</p>	<p>“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.’ ”</p>	<p>audience ← ears.</p> <hr/> <p>your bone and your flesh: in the English idiom, <i>your flesh and blood</i>.</p>
Judg 9:3	<p>וַיְדַבְּרוּ אַחֲי־אִמּוֹ עָלָיו בְּאָזְנֵי כָּל־בְּעָלֵי שְׁכֶם אֵת כָּל־הַדְּבָרִים הָאֵלֶּה וַיֵּט לָבָם אַחֲרֵי אֲבִימֶלֶךְ כִּי אָמְרוּ אֲחִינוּ הוּא:</p>	<p>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.”</p>	<p>audience ← ears.</p>
Judg 9:4	<p>וַיִּתְּנוּ־לּוֹ שִׁבְעִים כֶּסֶף מִבֵּית בַּעַל בְּרִית וַיִּשְׁכֹּר בָּהֶם אֲבִימֶלֶךְ אַנְשִׁים רִיקִים וּפְחָזִים וַיֵּלְכוּ אַחֲרָיו:</p>	<p>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.</p>	
Judg 9:5	<p>וַיָּבֹא בֵּית־אָבִיו עֹפְרָתָה וַיַּהַרֵּג אֶת־אָחָיו בְּנֵי־יֶרֶבְעֵל שִׁבְעִים אִישׁ עַל־אֶבֶן אֶחָת וַיּוֹתֵר יוֹתָם בֶּן־יֶרֶבְעֵל הַקָּטָן כִּי נִחְבָּא: ס</p>	<p>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.</p>	<p>brothers: standing for <i>half-brothers</i>, having Gideon as their father.</p> <hr/> <p>hid himself: or <i>was hidden</i>, but <i>niphal</i> can be reflexive, and [AnLx] gives <i>conceal oneself</i>.</p>
Judg 9:6	<p>וַיֵּאסְפוּ כָּל־בְּעָלֵי שְׁכֶם וְכָל־בֵּית מִלּוֹא וַיֵּלְכוּ וַיִּמְלִיכוּ אֶת־אֲבִימֶלֶךְ לַמֶּלֶךְ עַם־אֱלֹון מִצֵּב אֲשֶׁר בָּשָׁכֶם:</p>	<p>And all the lords of Shechem, and the whole house of Millo gathered together, and they departed and made Abimelech king by the oak which <i>had been</i> set up in Shechem.</p>	<p>by ← <i>with</i>.</p> <hr/> <p>oak ... set up: AV differs somewhat (<i>plain of the pillar</i>). Compare Judg 9:37.</p>
Judg 9:7	<p>וַיִּגְדוּ לְיוֹתָם וַיֵּלֶךְ וַיַּעֲמֵד בְּרֶאֶשׁ הַר־גְּרִזִּים וַיִּשָּׂא קוֹלוֹ וַיִּקְרָא וַיֹּאמֶר לָהֶם שְׁמָעוּ אֵלַי בְּעָלֵי שְׁכֶם וַיִּשְׁמַע אֲלֵיכֶם אֱלֹהִים:</p>	<p>And <i>it was reported</i> 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, <i>so that</i> God may listen to you.</p>	<p>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>).</p> <hr/> <p>so that: purposive use of the vav.</p>
Judg 9:8	<p>הָלוֹךְ הָלְכוּ הָעֵצִים לְמַשַּׁח עֲלֵיהֶם מֶלֶךְ וַיֹּאמְרוּ לָזֵית *מְלוּכָה *מְלִיכָה עָלֵינוּ:</p>	<p>The trees <i>went purposefully</i> to anoint a king over them, and they said to the olive tree, ‘Reign over us.’</p>	<p>reign: the <i>ketiv</i> and <i>qeré</i> are similar forms of the same verb, with the same meaning.</p> <hr/> <p>went purposefully: infinitive absolute. Alternatively, the infinitive absolute is a formula for introducing the parable: <i>Once upon a time the trees went</i> ....</p>

Judg 9:9	וַיֹּאמֶר לָהֶם הַיָּזִית הַחֲדָלְתִּי אֶת־דִּשְׁנִי 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 לַתְּאֵנָה לְכִי־אַתְּ מֶלְכִי עָלֵינוּ:	Then the trees said to the fig tree, 'You come <i>and</i> reign over us.'	
Judg 9:11	וַתֹּאמֶר לָהֶם הַתְּאֵנָה הַחֲדָלְתִּי אֶת־מִתְקִי וְאֶת־תְּנוּבָתִי הַטֹּבָה 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 לַגֶּפֶן לְכִי־אַתְּ *מְלוּכִי *מֶלְכִי עָלֵינוּ:	Then the trees said to the vine, 'You come <i>and</i> <u>reign</u> over us.'	reign: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning.
Judg 9:13	וַתֹּאמֶר לָהֶם הַגֶּפֶן הַחֲדָלְתִּי אֶת־תִּירוֹשֵׁי הַמְשִׁימָה 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 כָל־הָעֵצִים אֶל־הָאֶטֶד לֵךְ אַתָּה מִלְד־עָלֵינוּ:	Then all the trees said to the blackthorn, 'You come <i>and</i> reign over us.'	
Judg 9:15	וַיֹּאמֶר הָאֶטֶד אֶל־הָעֵצִים אֲם בְּאַמֶּת אַתֶּם מְשִׁחִים אֹתִי לְמֶלֶךְ עָלֵיכֶם בָּאוּ חֶסֶד בְּצִלִּי וְאִם־אֵין תֵּצֵא אֵשׁ מִן־הָאֶטֶד וְתֹאכַל אֶת־אַרְצִי הַלְבָנוֹן:	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</i> not, let fire come out of the blackthorn and devour the cedars of Lebanon.'	
Judg 9:16	וְעַתָּה אִם־בְּאַמֶּת וּבְתָמִים עָשִׂיתֶם וּתְמָלִיכוּ אֶת־אַבִּימֶלֶךְ וְאִם־טוֹבָה עָשִׂיתֶם עִם־יִרְבָּעֵל 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 עָלֵיכֶם וַיִּשְׁלַךְ אֶת־נַפְשׁוֹ מִנֶּגֶד וַיַּצֵּל אֶתְכֶם מִיַּד מִדְיָן:	in that my father fought for you, and he put his <u>life</u> in jeopardy 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	וְאַתָּם קָמְתֶם עַל־בֵּית אָבִי הַיּוֹם וַתְּהַרְגוּ אֶת־בָּנָיו שִׁבְעִים אִישׁ עַל־אֶבֶן אַחַת וַתַּמְלִיכוּ אֶת־אַבִּימֶלֶךְ בֶּן־אִמָּתוֹ עַל־בְּעָלֵי שָׁכֶם 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־בִּצְדָקָה וּבְתָמִים עָשִׂיתֶם עִם־יִרְבָּעֵל וְעִם־בֵּיתוֹ הַיּוֹם הַזֶּה שִׂמְחוּ בְּאַבִּימֶלֶךְ וְיִשְׂמַח גַּם־הוּא בָכֶם:	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 מֵאַבִּימֶלֶךְ וְתֹאכַל אֶת־בְּעָלֵי שָׁכֶם וְאֶת־בֵּית מִלּוֹא וְתֵצֵא אֵשׁ מִבְּעָלֵי שָׁכֶם וּמִבֵּית מִלּוֹא וְתֹאכַל אֶת־אַבִּימֶלֶךְ:	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	וַיָּנֶס יוֹתָם וַיִּבָּרַח וַיֵּלֶךְ בְּאֶרֶז וַיֵּשֶׁב שָׁם מִפְּנֵי אַבִּימֶלֶךְ אֲחִיו: פ	Then Jotham fled and bolted, and he went to Beer, and he lived there because of Abimelech his brother.	
Judg 9:22	וַיֵּשֶׁר אַבִּימֶלֶךְ עַל־יִשְׂרָאֵל שָׁלֹשׁ שָׁנִים:	And Abimelech was prince over Israel for three years.	
Judg 9:23	וַיִּשְׁלַח אֱלֹהִים רוּחַ רָעָה בֵּין אַבִּימֶלֶךְ וּבֵין בְּעָלֵי שָׁכֶם וַיִּבְגְּדוּ בְּעַל־יִשְׁכֶּם בְּאַבִּימֶלֶךְ:	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	לְבֹא חֲמָס שִׁבְעִים בְּנֵי־יִרְבָּעֵל וּדְמָם לָשׂוּם עַל־אַבִּימֶלֶךְ אֲחִיהֶם אֲשֶׁר הָרַג אוֹתָם וְעַל בְּעָלֵי שָׁכֶם אֲשֶׁר־חִזְקוּ אֶת־יָדָיו לַהֲרֹג אֶת־אֲחִיו:	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 <u>abetted him</u> in <u>killing</u> his brothers.	abetted him ← <i>strengthened his hands</i> .  in killing: gerundial use of the infinitive.
Judg 9:25	וַיִּשְׁימוּ לוֹ בְּעָלֵי שָׁכֶם מְאָרְבִּים עַל רְאשֵׁי הַהָרִים וַיִּגְזְלוּ אֶת כָּל־אֲשֶׁר־יַעֲבֹר עֲלֵיהֶם בַּדֶּרֶךְ וַיֹּגֵד לְאַבִּימֶלֶךְ: פ	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.	



Judg 9:26	וַיָּבֹא גָעַל בֶּן־עֶבֶד וְאָחָיו וַיַּעֲבְרוּ בְּשֶׁכֶם וַיִּבְטְחוּ־בּוֹ בְּעַלֵי שֶׁכֶם:	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.	
Judg 9:27	וַיֵּצְאוּ הַשָּׂדֶה וַיִּבְצְרוּ אֶת־פְּרִמְיָהֶם וַיִּדְרְכוּ וַיַּעֲשׂוּ הַלִּילִים וַיָּבֹאוּ בֵּית אֱלֹהֵיהֶם וַיֹּאכְלוּ וַיִּשְׁתּוּ וַיִּקְלְלוּ אֶת־אֲבִימֶלֶךְ:	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.	fields ← <i>field</i> , but also <i>countryside, fields</i> .
Judg 9:28	וַיֹּאמֶר   גָּעַל בֶּן־עֶבֶד מִי־אֲבִימֶלֶךְ וּמִי־שֶׁכֶם כִּי נַעֲבֹדְנוּ הֲלֹא בֶן־יִרְבָּעֵל זֶבּוּל פָּקִידוֹ עֲבָדוּ אֶת־אֲנָשֵׁי חָמּוֹר אָבִי שֶׁכֶם וּמִדּוּעַ נַעֲבֹדְנוּ אֲנַחְנוּ:	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> ?”	this one ← <i>him</i> .
Judg 9:29	וּמִי יִתֵּן אֶת־הָעָם הַזֶּה בְּיָדִי וְאֶסִּירָה אֶת־אֲבִימֶלֶךְ וַיֹּאמֶר לְאֲבִימֶלֶךְ רַבָּה צָבָאָךְ וְצֵאָה:	And if <u>only</u> this people was in my power! Then I would remove Abimelech.” And <u>he</u> said to Abimelech, “Increase your army and come out!”	if only ← <i>who will give?</i>  And he said to Abimelech: perhaps said ironically as if calling from a distance, knowing that he will not actually be heard.
Judg 9:30	וַיִּשְׁמַע זֶבּוּל שַׂר־הָעִיר אֶת־דִּבְרֵי גָעַל בֶּן־עֶבֶד וַיַּחַר אָפוֹ:	And when Zebul the chief officer of the city heard the words of Gaal the son of Ebed, his anger was kindled.	
Judg 9:31	וַיִּשְׁלַח מַלְאָכִים אֶל־אֲבִימֶלֶךְ בְּתַרְמָה לֵאמֹר הִנֵּה גָעַל בֶּן־עֶבֶד וְאָחָיו בָּאִים שָׁכְמָה וְהֵנָּם צָרִים אֶת־הָעִיר עָלֶיךָ:	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 is</u> stirring up the city against you.	clandestinely: rather than <i>craftily</i> , because the craft is against Gaal.  look ← <i>behold</i> .  what they are doing <i>is</i> ← <i>behold them</i> .
Judg 9:32	וַעֲתָה קוּם לַיְלָה אַתָּה וְהָעָם אֲשֶׁר־אִתָּךְ וְאַרְבַּב בַּשָּׂדֶה:	So now, arise <i>by night</i> , you and the people who <i>are</i> with you, and set an ambush in the countryside.	
Judg 9:33	וְהָיָה בִּבְקֹר כְּזֹרַח הַשֶּׁמֶשׁ תִּשְׁכְּבוּ וּפִשְׁטֹתָ עַל־הָעִיר וְהִנֵּה־הוּא וְהָעָם אֲשֶׁר־אִתּוֹ יֵצְאִים אֵלֶיךָ וַעֲשִׂיתָ לוֹ כְּאֲשֶׁר תִּמְצָא יָדְךָ: ס	So <u>what you should do is</u> , in the morning, when the sun rises, get up early and invade the city, and <u>when he</u> and the people with <u>him</u> come out against you, do to him <u>whatever is fitting</u> .”	so what you should do is ← <i>and it will be</i> . Idiomatic.  when ← <i>behold</i> .  he ... him: i.e. <i>Gaal</i> .  whatever is fitting ← <i>as your hand finds</i> .
Judg 9:34	וַיָּקָם אֲבִימֶלֶךְ וְכָל־הָעָם אֲשֶׁר־עִמּוֹ לַיְלָה וַיִּאָּרְבוּ עַל־שֶׁכֶם אַרְבַּעַת רָאשִׁים:	So Abimelech and all the people who <i>were</i> with him arose <i>at night</i> 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 וַיֵּמָד פָּתַח שַׁעַר הָעִיר וַיָּקָם אַבִּימֶלֶךְ וְהָעָם אֲשֶׁר-אִתּוֹ מִן-הַמָּאֲרָב:	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	וַיֵּרָא-גָעַל אֶת-הָעָם וַיֹּאמֶר אֶל-זִבְלִי הִנֵּה-עָם יוֹרֵד מִרְאשֵׁי הַהָרִים וַיֹּאמֶר אֵלָיו זִבְלִי אַתָּה צֵל הַהָרִים אַתָּה רָאָה בְּאֲנָשִׁים: 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	וַיֹּסֶף עוֹד גָּעַל לְדַבֵּר וַיֹּאמֶר הִנֵּה-עָם יוֹרְדִים מֵעַם טְבוֹר הָאָרֶץ וְרֹאשׁ-אֶחָד בָּא מִדֶּרֶךְ אֱלֹזָן 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 זִבְלִי אֵימָה אֶפּוֹא לְיָדְךָ אֲשֶׁר תֹּאמַר מִי אַבִּימֶלֶךְ כִּי נַעֲבֹדְנוּ הֲלֹא זֶה הָעָם אֲשֶׁר מָאֲסָתָהּ בּוֹ יֹצֵאנָא עִתָּה וְהִלָּחֵם בּוֹ: ס	Then Zebul said to him, "Where <u>is</u> your mouth now, with which you might say, 'Who <u>is</u> 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 בַעְלֵי שָׁכֶם וַיִּלָּחֶם בְּאַבִּימֶלֶךְ:	Then Gaal came out in the presence of the lords of Shechem, and he fought against Abimelech.	
Judg 9:40	וַיִּרְדְּפֵהוּ אַבִּימֶלֶךְ וַיֵּנָס מִפָּנָיו 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 בְּאַרְוֵמָה וַיִּגְרֹשׁ זִבְלִי אֶת-גָּעַל וְאֶת-אֶחָיו מִשְׁכַּת בְּשָׁכֶם:	And Abimelech lived in Arumah, and Zebul drove out Gaal and his brothers, <i>stopping them from living</i> in Shechem.	from living: gerundial use of the infinitive.
Judg 9:42	וַיְהִי מִמָּחָרָת וַיֵּצֵא הָעָם הַשָּׂדֶה וַיִּגְדּוּ לְאַבִּימֶלֶךְ:	And it came to pass on the next day when the people went out <i>into</i> the <u>fields</u> that <u>it was reported to</u> 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 לְשָׁלֹשָׁה רִאשִׁים וַיִּאָּרֵב בְּשָׂדֶה וַיֵּרָא וְהִנֵּה הָעָם יֹצֵא מִן-הָעִיר וַיָּקָם עֲלֵיהֶם וַיַּכֵּם:	And he took <i>his</i> people and divided them into three <u>contingents</u> , and he lay in ambush in the <u>fields</u> , and he looked, and <u>what he saw was</u> 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> .  what <i>he saw was</i> ← <i>behold</i> .

Judg 9:44	<p>וַאֲבִימֶלֶךְ וְהָרָאשִׁים אֲשֶׁר עִמּוֹ פָּשְׁטוּ וַיַּעֲמְדוּ פֶתַח שַׁעַר הָעִיר וּשְׁנֵי הָרָאשִׁים פָּשְׁטוּ עַל-כָּל-אֲשֶׁר בַּשָּׂדֶה וַיָּכּוּם:</p>	<p>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.</p>	<p>contingents: AV differs somewhat (<i>company</i>), singular. The AV also supplies <i>other</i> with the two “companies” mentioned.</p>
Judg 9:45	<p>וַאֲבִימֶלֶךְ נִלָּחַם בָּעִיר כָּל הַיּוֹם הַהוּא וַיִּלְכֹּד אֶת-הָעִיר וְאֶת-הָעָם אֲשֶׁר-בָּהּ הָרָג וַיִּתֵּן אֶת-הָעִיר וַיִּזְרַעָהּ מֶלַח: פ</p>	<p>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.</p>	
Judg 9:46	<p>וַיִּשְׁמְעוּ כָּל-בְּעֵלֵי מִגְדַּל-שָׁכֶם וַיָּבֹאוּ אֶל-צִרְיָח בֵּית אֵל בְּרִית:</p>	<p>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.</p>	<p>El-Berith: AV differs (<i>the god Berith</i>), which is also possible.</p>
Judg 9:47	<p>וַיִּגַּד לְאֲבִימֶלֶךְ כִּי הִתְקַבְּצוּ כָּל-בְּעֵלֵי מִגְדַּל-שָׁכֶם:</p>	<p>And it was reported to Abimelech that all the lords of the tower of Shechem had gathered together.</p>	
Judg 9:48	<p>וַיַּעַל אֲבִימֶלֶךְ הַר-צִלְמוֹן הוּא וְכָל-הָעָם אֲשֶׁר-אִתּוֹ וַיִּקַּח אֲבִימֶלֶךְ אֶת-הַקֶּרְדָּמוֹת בְּיָדוֹ וַיְכַרֵּת שׁוֹכֶת עֵצִים וַיִּשְׁאָהָ וַיֵּשֶׁם עַל-שִׁכְמוֹ וַיֹּאמֶר אֶל-הָעָם אֲשֶׁר-עִמּוֹ מָה רָאִיתֶם עֲשִׂיתִי מִהֲרֹו עֲשׂוּ כְמוֹנִי:</p>	<p>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> <i>me</i>.”</p>	<p>as me: or, if the reader prefers, <i>as I</i>.</p>
Judg 9:49	<p>וַיְכַרְתּוּ גַם-כָּל-הָעָם אִישׁ שׁוֹכֶה וַיִּלְכוּ אַחֲרֵי אֲבִימֶלֶךְ וַיַּעֲשִׂימוּ עַל-הַצִּרְיָח וַיִּצִּיתוּ עֲלֵיהֶם אֶת-הַצִּרְיָח בָּאֵשׁ וַיָּמָתוּ גַם כָּל-אֲנָשֵׁי מִגְדַּל-שָׁכֶם כְּאֶלֶף אִישׁ וְאִשָּׁה: פ</p>	<p>So all the people also each cut off <u>a bough</u>, 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 שׁוֹכֶה, <i>sochah</i>; compare the previous verse.</p>
Judg 9:50	<p>וַיֵּלֶךְ אֲבִימֶלֶךְ אֶל-תֵּבֶז וַיִּחַן בְּתֵבֶז 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	וּמִגְדֹּל-עֹז הָיָה בְּתוֹךְ-הָעִיר וַיָּנֻסוּ שָׁמָּה כָּל-הָאָנָשִׁים וְהַנָּשִׁים וְכָל בְּעָלֵי הָעִיר וַיִּסָּגְרוּ בַעֲדָם וַיַּעֲלוּ עַל-גֹּג הַמִּגְדָּל:	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.	
Judg 9:52	וַיָּבֹא אַבִּימֶלֶךְ עַד-הַמִּגְדָּל וַיִּלָּחֶם בּוֹ וַיִּגֶשׁ עַד-פֶּתַח הַמִּגְדָּל לְשַׂרְפוֹ בָּאֵשׁ:	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> .	set it on fire ← <i>burn it with fire</i> .
Judg 9:53	וַתִּשְׁלֹךְ אִשָּׁה אַחַת פֶּלֶח רֶכֶב עַל-רֹאשׁ אַבִּימֶלֶךְ וַתִּרְץ אֶת-גִּלְגָּלְתּוֹ:	And a certain woman threw an upper millstone on Abimelech's head, and it crushed his skull.	
Judg 9:54	וַיִּקְרָא מְהֵרָה אֶל-הַנָּעַר   נָשָׂא כִלְיוֹ וַיֹּאמֶר לוֹ שְׁלֵף חֶרֶבְךָ וּמוֹתֵנִי פֶן-יֹאמְרוּ לִי אִשָּׁה הִרְגָתָהוּ וַיִּדְקְרָהוּ נָעַר וַיָּמָת:	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.	
Judg 9:55	וַיֵּרְאוּ אִישׁ-יִשְׂרָאֵל כִּי מָת אַבִּימֶלֶךְ וַיֵּלְכוּ אִישׁ לְמִקְמוֹ:	And when the men of Israel saw that Abimelech was dead, each <i>man</i> went to his place.	
Judg 9:56	וַיֵּשֶׁב אֱלֹהִים אֶת רָעַת אַבִּימֶלֶךְ אֲשֶׁר עָשָׂה לְאָבִיו לְהַרְגֹת אֶת-שִׁבְעֵים אָחָיו:	So God requited Abimelech's wickedness which he committed against his father, <u>in killing</u> his seventy brothers.	in killing: gerundial use of the infinitive.
Judg 9:57	וְאֵת כָּל-רָעַת אַנְשֵׁי שִׁכְם הַשֵּׁיב אֱלֹהִים בְּרֹאשָׁם וַתָּבֹא אֲלֵיהֶם קָלֶלֶת יוֹתָם בֶּן-יִרְבָּעֵל: פ	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.	
Judg 10:1	וַיָּקָם אַחֲרָי אַבִּימֶלֶךְ לְהוֹשִׁיעַ אֶת-יִשְׂרָאֵל תּוֹלַע בֶּן-פּוּאָה בֶּן-דּוֹדוֹ אִישׁ יִשָּׁשָׁר וְהוּא-יָשָׁב בְּשָׁמִיר בְּהָר אֶפְרַיִם:	Then after Abimelech <i>was gone</i> , 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 <i>was gone</i> : 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־לֹו שְׁלֹשִׁים בָּנִים רָכָבִים עַל־שְׁלֹשִׁים עִירִים וּשְׁלֹשִׁים עִירִים לָהֶם לָהֶם יְקָרָאוּ   חֹזֶת 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 Gilead.	Gilead: see Gen 31:21.
Judg 10:5	וַיָּמָת יָאִיר וַיִּקָּבֶר בְּקָמּוֹן: 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 פְלִשְׁתִּים וַיַּעֲזְבוּ אֶת־יְהוָה וְלֹא עָבְדוּהוּ:	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	וַיַּחֲרֹ־אֵף יְהוָה בְּיִשְׂרָאֵל וַיִּמְכְּרֵם 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 בַּשָּׁנָה הַהִיא שְׁמֹנֶה עָשָׂר שָׁנָה אֶת־כָּל־בְּנֵי יִשְׂרָאֵל אֲשֶׁר בְּעֶבֶר 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 Gilead.	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־בְּיהוּדָה וּבְבִנְיָמִן וּבְבֵית אֶפְרַיִם וַתֵּצֵר 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 וְנָעַבְדָּ 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	וַיִּצְדֹּנִים וַעֲמֹלֵק וּמַעֲזַן לְחָצוֹ אֶתְכֶם וַתִּצְעַקוּ אֵלַי וְאֹשִׁיעָה 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	וְאַתָּם עֲזַבְתֶּם אוֹתִי וַתַּעֲבֹדוּ אֱלֹהִים אֲחֵרִים לְבָנִי 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 וְזַעֲקוּ אֶל-הָאֱלֹהִים אֲשֶׁר בְּחַרְתֶּם בָּם הַמָּה יוֹשִׁיעוּ לָכֶם בְּעֵת צָרְתְּכֶם:	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-אַתָּה לָנוּ כְּכֹל-הַטּוֹב בְּעֵינֶיךָ אֲדָּ הַצִּילֵנוּ נָא הַיּוֹם הַזֶּה:	Then the sons of Israel said to the LORD, “We have sinned. Deal with us <u>in 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	וַיִּסְּרוּ אֶת-אֱלֹהֵי הַנֹּכַח מִקֶּרְבָּם וַיַּעֲבֹדוּ אֶת-יְהוָה וַתִּקְצַר נַפְשׁוֹ בַּעֲמַל יִשְׂרָאֵל: פ	Then they removed the <u>foreign</u> gods from their midst, and they served the LORD, and <u>he became</u> <u>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 וַיִּחָנוּ בְּגִלְעָד וַיֵּאסְפוּ בְנֵי יִשְׂרָאֵל וַיִּחָנוּ 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 בְּבָנֵי 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 Gilead.”	Gilead (2x): see Gen 31:21.
Judg 11:1	וַיִּפְתַּח הַגִּלְעָדִי הָיָה גִבּוֹר חֵיל וְהוּא בֶן-אִשָּׁה זוֹנָה וַיּוֹלֵד גִּלְעָד אֶת-יִפְתָּח:	Now Jephthah the Gileadite was a valiant warrior, and he <i>was</i> the son of a harlot woman, and <i>it was</i> Gilead who begot Jephthah.	Jephthah ← <i>Jiphtah</i> , but we retain the AV / traditional English name. Gileadite ... Gilead: see Gen 31:21.
Judg 11:2	וַתֵּלֶד אִשְׁת-גִּלְעָד לוֹ בָּנִים וַיִּגְדְּלוּ בְנֵי-הָאִשָּׁה וַיִּגְרְשׁוּ אֶת-יִפְתָּח וַיֹּאמְרוּ לוֹ לֹא-תִנָּחַל בְּבֵית-אֲבִינוּ כִּי בֶן-אִשָּׁה אַחֲרַת אָתָּה:	And Gilead's wife bore him sons, and <i>his</i> wife's sons grew up and drove Jephthah 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. Jephthah: see Judg 11:1.

Judg 11:3	וַיִּבְרַח יִפְתָּח מִפָּנָיו אָחָיו וַיָּשָׁב בְּאֶרֶץ טוֹב וַיִּתְּלַקְטוּ אֶל-יִפְתָּח אַנְשֵׁי רִיקִים וַיֵּצְאוּ עִמּוֹ: פ	At this Jephthah fled from his brothers, and he dwelt in the land of Tob, and some idle men gathered around Jephthah and went out with him.	at this: wider use of the vav.  Jephthah (2x): see Judg 11:1.
Judg 11:4	וַיְהִי מִיָּמִים וַיִּלַּחֲמוּ 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-נִלְחָמוּ בְנֵי-עַמּוֹן עַם-יִשְׂרָאֵל וַיָּלְכוּ זִקְנֵי גִלְעָד לִקְחַת אֶת-יִפְתָּח מֵאֶרֶץ טוֹב:	And it <i>so</i> happened as the sons of Ammon were fighting against Israel, that the elders of Gilead went to fetch Jephthah from the land of Tob.	fighting against ← <i>fighting with</i> . See Gen 14:8.  Gilead: see Gen 31:21.  Jephthah: see Judg 11:1.
Judg 11:6	וַיֹּאמְרוּ לִיִּפְתָּח לָכֵה וְהָיִיתָה לָנוּ לְקָצִין וְנִלְחָמָה בְּבָנָיו עַמּוֹן:	And they said to Jephthah, “Come and be our leader, and let us fight against the sons of Ammon.”	Jephthah: see Judg 11:1.
Judg 11:7	וַיֹּאמֶר יִפְתָּח לְזִקְנֵי גִלְעָד הֲלֹא אַתֶּם שָׂנֵאתֶם אוֹתִי וַתִּגְרְשׁוּנִי מִבֵּית אָבִי וּמָדוּעַ בָּאתֶם אֵלַי עַתָּה כַּאֲשֶׁר צָר לָכֶם:	Then Jephthah said to the elders of Gilead, “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.  Gilead: see Gen 31:21.
Judg 11:8	וַיֹּאמְרוּ זִקְנֵי גִלְעָד אֶל-יִפְתָּח לָכֵן עָתָה שָׁבָנוּ אֵלֶיךָ וְהִלָּכְתָּ עִמָּנוּ וְנִלְחָמְתָּ בְּבָנֵי עַמּוֹן וְהָיִיתָ לָנוּ לְרֹאשׁ לְכָל יִשְׂבֵּי גִלְעָד:	And the elders of Gilead said to Jephthah, “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 Gilead.”	Gilead (2x): see Gen 31:21.  Jephthah: see Judg 11:1.
Judg 11:9	וַיֹּאמֶר יִפְתָּח אֶל-זִקְנֵי גִלְעָד אִם-מְשִׁיבִים אַתֶּם אוֹתִי לְהִלָּחֵם בְּבָנֵי עַמּוֹן וְנָתַן יְהוָה אוֹתָם לִפְנֵי אֲנֹכִי אֶהְיֶה לָכֶם לְרֹאשׁ:	Then Jephthah said to the elders of Gilead, “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.  Gilead: see Gen 31:21.
Judg 11:10	וַיֹּאמְרוּ זִקְנֵי-גִלְעָד אֶל-יִפְתָּח יְהוָה יְהִי שְׁמֵעַ בֵּינוֹתֵינוּ אִם-לֹא כַּדְבָּרְךָ כִּן נַעֲשֶׂה:	Then the elders of Gilead said to Jephthah, “May the LORD <u>hold us to account</u> if we do not act according to your words.”	Gilead: see Gen 31:21.  Jephthah: see Judg 11:1.  hold us to account ← <i>hear between us</i> .  words ← <i>word</i> .

Judg 11:11	וַיֵּלֶךְ יִפְתָּח עִם־זִקְנֵי גִלְעָד וַיְשִׁימוּהָם אוֹתוֹ עַל־יְהוָה לְרֹאשׁ וּלְקָצִין וַיְדַבֵּר יִפְתָּח אֶת־כָּל־דִּבְרָיו לִפְנֵי יְהוָה בְּמִצְפָּה: פ	Then Jephthah went with the elders of Gilead, and the people appointed him to be head over them and a leader, and Jephthah spoke all his words before the LORD in Mizpah.	Jephthah (2x): see Judg 11:1.  Gilead: see Gen 31:21.  Mizpah: AV differs ( <i>Mizpeh</i> ). See Josh 11:3.
Judg 11:12	וַיִּשְׁלַח יִפְתָּח מְלָאכִים אֶל־מֶלֶךְ בְּנֵי־עַמּוֹן לֵאמֹר מַה־לִּי וְלָךְ כִּי־בָאתָ אֵלַי לְהִלָּחֵם בְּאֶרְצִי:	Then Jephthah sent messengers to the king of the sons of Ammon and said, “What <i>is the</i> issue between me and you that you should come to me to fight in my land?”	Jephthah: see Judg 11:1.
Judg 11:13	וַיֹּאמֶר מֶלֶךְ בְּנֵי־עַמּוֹן אֶל־מְלָאכֵי יִפְתָּח כִּי־לָקַח יִשְׂרָאֵל אֶת־אֶרֶץ בְּעֻלּוֹתָיו מִמִּצְרַיִם מֵאֲרֻנּוֹן וְעַד־הַיַּבֵּק וְעַד־הַיַּרְדֵּן וְעַתָּה הִשְׁיבָה אֶתָּה בְּשָׁלוֹם:	And the king of the sons of Ammon said to Jephthah's messengers, “Because Israel took <u>my land</u> when it came up from Egypt, from the Arnon to the Jabbok and up to the Jordan. So now, give <u>it</u> back in peace.”	my land: this could be re-pointed to <i>my lands</i> ; see below.  Jephthah: see Judg 11:1.  it ← <i>them</i> , referring to <i>land</i> , which could be re-pointed to <i>lands</i> .
Judg 11:14	וַיִּסַּף עוֹד יִפְתָּח וַיִּשְׁלַח מְלָאכִים אֶל־מֶלֶךְ בְּנֵי עַמּוֹן:	Then Jephthah sent messengers again to the king of the sons of Ammon,	Jephthah: see Judg 11:1.
Judg 11:15	וַיֹּאמֶר לוֹ כֹּה אָמַר יִפְתָּח לֹא־לָקַח יִשְׂרָאֵל אֶת־אֶרֶץ מוֹאָב וְאֶת־אֶרֶץ בְּנֵי עַמּוֹן:	and he said to him, “ <i>This is what</i> Jephthah says: ‘Israel did not take the land of Moab or the land of the sons of Ammon,	<i>this is what</i> ← <i>thus</i> .  Jephthah: see Judg 11:1.
Judg 11:16	כִּי בְעֻלּוֹתָם מִמִּצְרַיִם וַיֵּלֶךְ יִשְׂרָאֵל בְּמִדְבַּר עַד־יַם־סוּף וַיָּבֹא קָדֶשָׁה:	for when it came up from Egypt, Israel went into the desert, to the Red Sea, and it came to Kadesh.	
Judg 11:17	וַיִּשְׁלַח יִשְׂרָאֵל מְלָאכִים   אֶל־מֶלֶךְ אֱדוֹם   לֵאמֹר אֶעֱבְרָה־נָּא בְּאֶרְצְךָ וְלֹא שָׁמַע מֶלֶךְ אֱדוֹם וְגַם אֶל־מֶלֶךְ מוֹאָב שָׁלַח וְלֹא אָבָה וַיֵּשֶׁב יִשְׂרָאֵל בְּקָדֶשׁ:	Then Israel sent messengers to the king of Edom and said, «Please let me cross your land.» But the king of Edom did not <u>consent</u> . And it also sent <i>messengers</i> to the king of Moab, but he was not willing, and Israel stayed in Kadesh.	consent ← <i>hear</i> .
Judg 11:18	וַיֵּלֶךְ בְּמִדְבַּר וַיִּסֹּב אֶת־אֶרֶץ אֱדוֹם וְאֶת־אֶרֶץ מוֹאָב וַיָּבֹא מִמִּזְרַח־שֶׁמֶשׁ לְאֶרֶץ מוֹאָב וַיַּחֲנוּ בְּעֵבֶר אֲרֻנּוֹן וְלֹא־בָאוּ בְּגִבּוֹל מוֹאָב כִּי אֲרֻנּוֹן 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 מַלְאָכִים אֶל-סִיחֹון מֶלֶךְ-הָאֲמֹרִי מֶלֶךְ חֶשְׁבֹּן וַיֹּאמֶר לוֹ יִשְׂרָאֵל נַעֲבְרָה-נָא בָאֲרָצְךָ 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.  our place ← <i>my place</i> .
Judg 11:20	וְלֹא-הֶאֱמִין סִיחֹון אֶת-יִשְׂרָאֵל עָבַר בְּגִבְלוֹ וַיֹּאסֶף סִיחֹון אֶת-כָּל-עַמּוֹ וַיַּחֲנוּ בִיהֲצָה 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> .  at Jahaz ← <i>to Jahaz</i> , or ( <i>at</i> ) <i>Jahzah</i> . See Josh 13:18.
Judg 11:21	וַיֵּתֶן יְהוָה אֱלֹהֵי-יִשְׂרָאֵל אֶת-סִיחֹון וְאֶת-כָּל-עַמּוֹ בְּיַד יִשְׂרָאֵל וַיִּכּוּם וַיִּירֶשׁ יִשְׂרָאֵל אֶת כָּל-אֶרֶץ הָאֲמֹרִי 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-גִּבּוֹל הָאֲמֹרִי מֵאֲרֹנוֹן 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> .  Amorites: see Gen 10:16.
Judg 11:23	וְעַתָּה יְהוָה   אֱלֹהֵי יִשְׂרָאֵל הוֹרִישׁ אֶת-הָאֲמֹרִי מִפְּנֵי עַמּוֹ יִשְׂרָאֵל וְאַתָּה תִירָשֶׁנּוּ:	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 תִירֶשׁ וְאַתָּה כָּל-אֲשֶׁר הוֹרִישׁ יְהוָה אֱלֹהֵינוּ מִפְּנֵינוּ אוֹתוֹ נִירֶשׁ:	<i>Is it not so, that</i> whatever <u>Chemosh</u> 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 מִבָּלַק בֶּן-צִפּוֹר מֶלֶךְ מוֹאָב הָרוֹב רַב עִם-יִשְׂרָאֵל אִם-נִלָּחֶם נִלָּחֶם בָּם:	So now, are you really <u>any better</u> than Balak the son of Zippor, the king of Moab? Did he strive vehemently with Israel, or did he fight fiercely 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	בְּשֵׁבֶת יִשְׂרָאֵל בְּחֶשְׁבֹּן וּבְבִנְיָתָהּ וּבְעֶרְעוֹר וּבְבִנְיָתָהּ וּבְכָל-הָעָרִים אֲשֶׁר עַל-יַדִּי אֲרָנוֹן שְׁלֹשׁ מֵאוֹת שָׁנָה וּמָדוּעַ לֹא-הֲצַלַתָּם 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	וְאֶנְכִי לֹא־חָטָאתִי לָךְ וְאַתָּה עֹשֶׂה אִתִּי רָעָה לְהִלָּחֵם בִּי יִשְׁפֹּט יְהוָה הַשֹּׁפֵט 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 <i>in fighting</i> 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־דְּבָרֵי יִפְתָּח אֲשֶׁר שָׁלַח אֵלָיו: פ	But the king of the sons of Ammon did not <i>favourably</i> receive the words of Jephthah which he had sent to him.	favourably receive ← <i>hear</i> ; <i>hearken to</i> . Jephthah: see Judg 11:1.
Judg 11:29	וַתְּהִי עַל־יִפְתָּח רוּחַ יְהוָה וַיַּעֲבֹר אֶת־הַגִּלְעָד וַיַּעֲבֹר אֶת־מִנְשֶׁה וַיַּעֲבֹר אֶת־מִצְפָּה גִלְעָד וּמִמִּצְפָּה גִלְעָד עָבַר בְּנֵי עַמּוֹן:	Then the spirit of the LORD <i>came</i> on Jephthah, and he crossed Gilead and Manasseh, and he crossed Mizpeh of Gilead, and from Mizpeh of Gilead 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	וַיִּדְרֹךְ יִפְתָּח נֶדֶר לַיהוָה וַיֹּאמֶר אִם־נָתַתּוֹן תָּתֶן אֶת־בְּנִי עַמּוֹן בְּיָדִי:	Then Jephthah made a vow to the LORD, and he said, “If you will <i>make a point of</i> delivering 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 מִדִּלְתֵי בֵיתִי לִקְרָאתִי בְּשׁוּבִי בְּשָׁלוֹם מִבְּנֵי עַמּוֹן וְהָיָה לַיהוָה וְהָעֲלִיתָהּ עֹלָה: פ	then it will be <i>the case that</i> <i>whatever</i> 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, or 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 vav. We ↗
Judg 11:32	וַיַּעֲבֹר יִפְתָּח אֶל־בְּנֵי עַמּוֹן לְהִלָּחֵם בָּם וַיִּתְּנֵם יְהוָה בְּיָדוֹ:	Then Jephthah 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 מַעְרוֹעֵר וְעַד־בּוֹאֲךָ מִנֵּי עֶשְׂרִים עִיר וְעַד אָבֶל כְּרָמִים מָכָה גְדוֹלָה מְאֹד וַיִּכְנְעוּ בְּנֵי עַמּוֹן מִפְּנֵי בְּנֵי יִשְׂרָאֵל: פ	And he struck them from Aroer to where one approaches Minnith – twenty cities – and as far as Abel-Keramim, <i>with</i> a very great blow, and the sons of Ammon were <i>humiliated</i> 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 הַמִּצְפָּה אֶל־בֵּיתוֹ וְהִנֵּה בָתּוּ יֹצֵאת לִקְרָאתוֹ בַּתִּפְּסִים וּבִמְחִלּוֹת וְרֶקֶל הִיא יְחִידָה אֵין־לָּהּ מִמֶּנּוּ בֶן אוֹ־בַת:	Then Jephthah went <i>to</i> Mizpah, to his house, and <i>what should</i> happen 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 כִּרְאוֹתָיו אוֹתָהּ וַיִּקְרַע אֶת־בְּגָדָיו וַיֹּאמֶר אֵלֶּהָ בְּתִי הַכְרַע הַכְרַעְתָּנִי וְאַתָּה הֵייתָ בְּעַכְרִי וְאַנְכִי פָצִיתִי־פִי אֶל־יְהוָה וְלֹא אוּכַל לְשׁוּב:	And it came to pass when he saw her that he tore his clothes, and he said, “Alas, my daughter, you have brought me very low, and you have joined those who cause me sorrow, for I have opened my mouth to the LORD, and I cannot reverse it.”	you have brought me very low: infinitive absolute.  joined ← become at.
Judg 11:36	וַתֹּאמֶר אֵלָיו אָבִי פָצִיתָה אֶת־פִּיךָ אֶל־יְהוָה עֲשֵׂה לִּי כְּאֲשֶׁר יֵצֵא מִפִּיךָ אַחֲרָי אֲשֶׁר עָשָׂה לְךָ יְהוָה נִקְמוֹת מֵאִיבֶיךָ 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	וַתֹּאמֶר אֶל־אָבִיהָ יַעֲשֵׂה לִּי הַדָּבָר הַזֶּה הֲרִפָּה מְמָנִי שָׁנִים חֲדָשִׁים וְאַלְכָּה וְיִרְדָּתִי עַל־הָהָרִים וְאֶבְכֶּה עַל־בְּתוּלִי אֲנִי *וְרַעִיתִי **וְרַעוּתִי:	And she said to her father, “Let this thing be done for me – leave me alone for two months, and I will go up and down on the mountains and bewail my virginity, I and my {Q: companions} [K: companionship].”	The sense of the <i>ketiv</i> is the companions collectively, so it is equivalent to the <i>qere</i> .
Judg 11:38	וַיֹּאמֶר לָכֵי וַיִּשְׁלַח אוֹתָהּ שְׁנֵי חֲדָשִׁים וַתֵּלֶךְ הִיא וְרַעוּתֶיהָ וַתִּבְדֹּךְ עַל־בְּתוּלֶיהָ עַל־הָהָרִים:	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 חֲדָשִׁים וַתָּשָׁב אֶל־אָבִיהָ וַיַּעַשׂ לָהּ 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 he performed with her his vow 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 לְחַזֹּת לְבַת־יִפְתָּח הַגִּלְעָדִי אַרְבַּעַת יָמִים בְּשָׁנָה: ס	On these days, as they recur, the daughters of Israel go to commemorate 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	וַיֵּצְעֻק אִישׁ אֶפְרַיִם וַיַּעֲבֹר צָפוֹנָה וַיֹּאמְרוּ לְיִפְתָּח מַדּוּעַ   עָבַרְתָּ   לְהִלָּחֵם בְּבָנֵי־עַמּוֹן וְלָנוּ לֹא קָרָאתָ לָלֶכֶת עִמָּךְ בֵּיתְךָ נִשְׂרָף עָלֶיךָ בָּאֵשׁ:	Then the men of Ephraim were called together, and they crossed over to the north, and they said to Jephthah, “Why did you cross over to fight the sons of Ammon, without calling us to go with you? We will burn your house with fire on you.”	men ← man.  Jephthah: see Judg 11:1.  without calling us ← but you did not call us.

Judg 12:2	וַיֹּאמֶר יִפְתָּח אֲלֵיהֶם אִישׁ רִיב הָיִיתִי אֲנִי וְעַמִּי וּבְנֵי-עַמּוֹן מְאֹד וָאֶזְעַק אֶתְכֶם וְלֹא-הוֹשַׁעְתֶּם אוֹתִי מִיָּדָם:	Then Jephthah 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 בִּי-אֵינֶךָ מוֹשִׁיעַ וְאֲשִׁימָה נַפְשִׁי בְּכַפִּי וְאֶעְבְּרָה אֶל-בְּנֵי עַמּוֹן וַיִּתְּנִם יְהוָה בְּיָדִי וְלָמָּה עָלִיתָם אֵלַי הַיּוֹם הַזֶּה לְהִלָּחֵם בִּי:	And when I saw that you were not delivering <i>me</i> , I <i>risked by life</i> , 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 Jephthah gathered all the men of Gilead and fought against Ephraim, and the men of Gilead struck Ephraim down, for the <i>latter</i> had said, “You are fugitives of Ephraim, Gilead within Ephraim and 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 אֶעְבְּרָה וַיֹּאמְרוּ לוֹ אֲנָשֵׁי-גִלְעָד הָאֶפְרַתִּי אַתָּה וַיֹּאמֶר   לֹא:	And Gilead 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 Gilead said, “Are you an Ephraimite?” If he said, “No”,	Gilead (2x): see Gen 31:21. if: conditional use of the vav.
Judg 12:6	וַיֹּאמְרוּ לוֹ אֶמְרָנָא שְׂבֻלַת וַיֹּאמֶר סְבֻלַת וְלֹא יָכִין לְדַבֵּר כֵּן וַיֹּאחֲזוּ אוֹתוֹ וַיִּשְׁחָטוּהוּ אֶל-מַעְבְּרוֹת הַיַּרְדֵּן וַיִּפְּלוּ בַּעַת הַהִיא מֵאֶפְרַיִם אַרְבַּעַם וּשְׁנַיִם אָלָף:	then they said to him, “Kindly say, ‘Shibboleth’ ”, and if he said, “Sibboleth”, and he did not articulate to pronounce <i>it</i> correctly, then they took him and killed him at the fords of the Jordan. And at that time <i>forty-two thousand</i> men of Ephraim fell.	if: conditional use of the vav. 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 Jephthah judged Israel for six years, then Jephthah the Gileadite died, and he was buried in the cities of Gilead.	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־לּוֹ שְׁלֹשִׁים בָּנִים וּשְׁלֹשִׁים בָּנוֹת שֶׁלַח הַחוּצָה וּשְׁלֹשִׁים בָּנוֹת הֵבִיא לְבָנָיו מִן־הַחוּץ וַיִּשְׁפֹּט אֶת־יִשְׂרָאֵל שִׁבְעַ 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 אֲבִצָן וַיִּקָּבֶר בְּבֵית לָחֶם: פ	Then Ibzan died, and he was buried in <u>Bethlehem</u> .	Bethlehem: see Gen 35:19.
Judg 12:11	וַיִּשְׁפֹּט אַחֲרָיו אֶת־יִשְׂרָאֵל אֵילָן הַזְּבוּלֹנִי וַיִּשְׁפֹּט אֶת־יִשְׂרָאֵל עֶשֶׂר שָׁנִים:	And after him Elon the Zebulonite judged Israel, and he judged Israel for ten years.	
Judg 12:12	וַיָּמָת אֵילָן הַזְּבוּלֹנִי וַיִּקָּבֶר בְּאֵילָן בְּאֶרֶץ זְבוּלֹן: פ	Then Elon the Zebulonite died, and he was buried in Aijalon in the land of Zebulun.	
Judg 12:13	וַיִּשְׁפֹּט אַחֲרָיו אֶת־יִשְׂרָאֵל עַבְדּוֹן בֶּן־הִלֵּל הַפְּרָעְתוֹנִי:	Then after him Abdon the son of Hillel the Pirathonite judged Israel.	
Judg 12:14	וַיְהִי־לּוֹ אַרְבָּעִים בָּנִים וּשְׁלֹשִׁים בָּנֵי בָנִים רֶכֶבִּים עַל־שִׁבְעִים עֵיָרִם 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 עַבְדּוֹן בֶּן־הִלֵּל הַפְּרָעְתוֹנִי וַיִּקָּבֶר בְּפְרָעְתוֹן בְּאֶרֶץ אֶפְרַיִם בְּהַר הָעִמְלָקִי: 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	וַיִּסְפּוּ בָנֵי יִשְׂרָאֵל לַעֲשׂוֹת הָרָע 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 מִצֹּרָה מִמִּשְׁפַּחַת הַדָּנִי וּשְׁמוֹ מָנוּחַ וְאִשְׁתּוֹ עֲקָרָה וְלֹא יָלְדָה:	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 הִנֵּה־נָא אַתְּ־עֲקָרָה וְלֹא יָלַדְתְּ וְהָרִית וַיִּלְדִּיתְ 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	וַעֲתָה הִשְׁמְרִי נָא וְאַל־תִּשְׁתִּי יַיִן וְשִׁכָּר וְאַל־תֹּאכְלִי כָּל־טָמֵא:	So now, please be on your guard, and do not drink wine <u>or</u> strong drink, and do not eat <u>anything</u> unclean.	or: disjunctive use of the <i>vav</i> . anything ← <i>everything</i> .

Judg 13:5	<p>כִּי הֵנָּךְ הָרָה וְיִלְדֶּתָ בֶּן וּמוֹרָה לֹא־יַעֲלֶה עַל־רֹאשׁוֹ כִּי־נָזִיר אֱלֹהִים יִהְיֶה הַנֶּעַר מִן־הַבֶּטֶן וְהוּא יַחֲלֶה לְהוֹשִׁיעַ אֶת־יִשְׂרָאֵל מִיַּד פְּלִשְׁתִּים:</p>	<p>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.”</p>	<p>you are about to conceive ← <i>behold you pregnant</i>. Perhaps better pointed as a participle (הָרָה), as a participle commonly follows הֵנָּה, denoting the near future.</p> <hr/> <p>Nazarite: i.e. <i>separated</i>. Not connected נ</p>
Judg 13:6	<p>וַתָּבֹא הָאִשָּׁה וַתֹּאמֶר לְאִישָׁהּ לֵאמֹר אִישׁ הָאֱלֹהִים בָּא אֵלַי וּמְרָאֵהוּ כַּמְרָאָה מִלְאָךְ הָאֱלֹהִים נֹרָא מְאֹד וְלֹא שָׁאֵלְתִּיהוּ אֵי־מִזֶּה הוּא וְאֶת־שְׁמוֹ לֹא־הֶגִיד לִי:</p>	<p>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.</p>	<p>↳ 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>.</p>
Judg 13:7	<p>וַיֹּאמֶר לִי הֵנָּךְ הָרָה וְיִלְדֶּתָ בֶּן וְעַתָּה אַל־תִּשְׁתֵּי יַיִן וְשִׁכָר וְאַל־תֹּאכְלִי כָּל־טְמֵאָה כִּי־נָזִיר אֱלֹהִים יִהְיֶה הַנֶּעַר מִן־הַבֶּטֶן עַד־יוֹם מוֹתוֹ: פ</p>	<p>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.’ ”</p>	<p>you are about to conceive ← <i>behold you pregnant</i>. See Judg 13:5.</p> <hr/> <p>anything ← <i>everything</i>.</p>
Judg 13:8	<p>וַיַּעֲתָר מָנוּחַ אֶל־יְהוָה וַיֹּאמֶר בִּי אֲדֹנָי אִישׁ הָאֱלֹהִים אֲשֶׁר שָׁלַחְתָּ יְבוֹאֲנָא עִוָל אֵלֵינוּ וַיֹּרְנוּ מִה־נַּעֲשֶׂה לַנֶּעַר הַיּוֹלֵד:</p>	<p>Then Manoah entreated the LORD and said, “O <u>LORD*</u>, 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.”</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>
Judg 13:9	<p>וַיִּשְׁמַע הָאֱלֹהִים בְּקוֹל מָנוּחַ וַיָּבֹא מִלְאָךְ הָאֱלֹהִים עוֹד אֶל־הָאִשָּׁה וְהִיא יוֹשֶׁבֶת בְּשָׂדֶה וּמָנוּחַ אִישָׁהּ אֵין עִמָּה:</p>	<p>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.</p>	<p>heeded Manoah ← <i>heard Manoah's voice</i>.</p>
Judg 13:10	<p>וַתַּמְהֵל הָאִשָּׁה וַתָּרָץ וַתִּגֵּד לְאִישָׁהּ וַתֹּאמֶר אֵלָיו הִנֵּה נִרְאָה אֵלַי הָאִישׁ אֲשֶׁר־בָּא בְּיוֹם 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>וַיָּקָם וַיֵּלֶךְ מָנוּחַ אַחֲרָי 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	וַיֹּאמֶר מָנוּחַ עֲתָה יָבֹא דְּבָרֶיךָ מֵה־יְהוָה מִשְׁפָּט־הַנֶּעַר וּמַעֲשָׂהוּ:	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> ”	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> ).
Judg 13:13	וַיֹּאמֶר מְלָאֲךָ יְהוָה אֶל־מָנוּחַ מְכַל אֲשֶׁר־אֶמְרָתִי אֶל־הָאִשָּׁה תִּשְׁמָר:	And the angel of the LORD said to Manoah, “Let her be on her guard about everything I have said <u>to her</u> .”	to her ← <i>to the woman</i> .
Judg 13:14	מְכַל אֲשֶׁר־יֵצֵא מִגֶּפֶן הֵיזֵן לֹא תֹאכַל וַיִּזֶן וְשָׁכַר אֶל־תִּשְׁתָּ וְכָל־טִמְאָה אֶל־תֹּאכַל כָּל אֲשֶׁר־צִוִּיתִיהָ תִּשְׁמָר:	She shall not consume <u>anything</u> that comes from the grape <u>vine</u> , nor drink any wine or strong drink, nor eat <u>anything</u> unclean. Let her keep everything I have commanded her.”	anything (2x) ← <i>everything</i> . grape vine ← <i>wine vine</i> .
Judg 13:15	וַיֹּאמֶר מָנוּחַ אֶל־מְלָאֲךָ יְהוָה נִעְצָרְהָ־נָא אוֹתְךָ וְנַעֲשֶׂה לְפָנֶיךָ גְּדִי עֲזִים:	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 you</u> .”	for ← <i>before</i> , with the idea of <i>serving it to (him)</i> .
Judg 13:16	וַיֹּאמֶר מְלָאֲךָ יְהוָה אֶל־מָנוּחַ אִם־תַּעֲצֹלְנִי לֹא־אֲכַל בְּלַחְמְךָ וְאִם־תַּעֲשֶׂה עֲלָה לַיהוָה תַּעֲלֶנָּה בִּי לֹא־יָדַע מָנוּחַ כִּי־מְלָאֲךָ יְהוָה הוּא:	But the angel of the LORD said to Manoah, “If you detain me, I shall not eat your <u>food</u> , 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> .	food ← <i>bread</i> , standing for <i>food</i> in general. See 1 Sam 28:22-24. the angel of the LORD ( <i>second occurrence in verse</i> ): see Judg 2:1.
Judg 13:17	וַיֹּאמֶר מָנוּחַ אֶל־מְלָאֲךָ יְהוָה מִי שְׁמֶךָ כִּי־יָבֹא *דְּבָרֶיךָ **דְּבָרְךָ וְכִבְדְּנוּךָ:	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.”	words: the <i>qeré</i> is <i>word</i> , standing for the whole speech.
Judg 13:18	וַיֹּאמֶר לוֹ מְלָאֲךָ יְהוָה לָמָּה זֶה תִּשְׁאַל לְשִׁמִּי וְהוּא־פָּלְאִי: ס	Then the angel of the LORD said to him, “Why do you ask me my name, when it <i>is</i> <u>Wonderful</u> ?”	Wonderful: AV differs ( <i>secret</i> ). See Isa 9:6.
Judg 13:19	וַיִּקַּח מָנוּחַ אֶת־גְּדִי הָעֲזִים וְאֶת־הַמִּנְחָה וַיַּעַל עַל־הַצּוּר לַיהוָה וּמִפְּלֹא לַעֲשׂוֹת וּמָנוּחַ 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 <u>wondrous thing was done</u> while Manoah and his wife were watching.	a wondrous <i>thing</i> was done ← <i>acting wondrously to do</i> .
Judg 13:20	וַיְהִי בְעֹלֹת הַלֶּהָב מֵעַל הַמִּזְבֵּחַ הַשָּׁמַיְמָה וַיַּעַל מְלָאֲךָ־יְהוָה בְּלֶהָב הַמִּזְבֵּחַ וּמָנוּחַ 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 <u>face down</u> to the ground.	face down ← <i>on their faces</i> .

Judg 13:21	וְלֹא־יֵסֹף עוֹד מִלֵּאֹד יְהוָה לְהִרְאֶה אֶל־מָנוּחַ וְאֶל־אִשְׁתּוֹ אִזְ יָדַע מָנוּחַ כִּי־מִלֵּאֹד יְהוָה הוּא:	And the angel of the LORD did not appear again to Manoah or to his wife, so Manoah knew that he <u>was the angel of the LORD</u> .	or: disjunctive use of the vav.  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 <u>certainly die</u> , for we have seen God.”	certainly die: infinitive absolute.
Judg 13:23	וַתֹּאמֶר לוֹ אִשְׁתּוֹ לוֹ חָפֵץ יְהוָה לְהַמִּיתָנוּ לֹא־לֶקַח מִיָּדָנוּ עֹלָה וּמִנְחָה וְלֹא הִרְאָנוּ אֶת־כָּל־אַלֶּה וּבִכְתָּת לֹא הִשְׁמִיעָנוּ כִּזֹּאת:	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 שַׁמְשׁוֹן וַיִּגְדַּל הַנַּעַר וַיְבָרְכֵהוּ יְהוָה:	And the woman bore a son, and she called him <u>Samson</u> , and the boy grew up, and the LORD blessed him.	Samson ← <i>Shimshon</i> .
Judg 13:25	וַתַּחֲלֵ רוּחַ יְהוָה לִפְעָמּוֹ בְּמַחֲנֵה־דָן בֵּין צֹרְעָה וּבֵין אֶשְׁתָּאֹל: פ	And the spirit of the LORD began to motivate him in the camp of Dan, between Zorah and Eshtaol.	
Judg 14:1	וַיֵּרֶד שַׁמְשׁוֹן תַּמְנָתָהּ וַיֵּרָא אִשָּׁה בְּתַמְנָתָהּ מִבְּנוֹת פְּלִשְׁתִּים:	Then Samson went down to <u>Timnah</u> , and he saw a woman in <u>Timnah</u> , <i>one</i> of the daughters of the Philistines.	Timnah (2x): AV= <i>Timnath</i> . See Gen 38:12.
Judg 14:2	וַיַּעַל וַיִּגֵּד לְאָבִיו וּלְאִמּוֹ וַיֹּאמֶר אִשָּׁה רָאִיתִי בְּתַמְנָתָהּ מִבְּנוֹת פְּלִשְׁתִּים וְעַתָּה קְחוּ־אוֹתָהּ לִי לְאִשָּׁה:	And he went up and told his father and his mother, and he said, “I have seen a woman in <u>Timnah</u> , <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> ← <i>for a wife</i> .
Judg 14:3	וַיֹּאמֶר לוֹ אָבִיו וְאִמּוֹ הֲאִין בְּבָנוֹת אַחֶיךָ וּבְכָל־עַמִּי אִשָּׁה כִּי־אַתָּה הוֹלֵךְ לִקְחַת אִשָּׁה מִפְּלִשְׁתִּים הָעִרְלִים וַיֹּאמֶר שַׁמְשׁוֹן אֶל־אָבִיו אוֹתָהּ קַח־לִי כִּי־הִיא יְשָׁרָה בְּעֵינַי:	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־מְבַקֵּשׁ מִפְּלִשְׁתִּים וּבָעִת 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	וַיֵּרֶד שִׁמְשׁוֹן וְאָבִיו וְאִמּוֹ תִּמְנָתָה וַיָּבֹאוּ עַד־כְּרָמִי תִּמְנָתָה וְהִנֵּה כְּפִיר אֲרִיזֹת שָׁאֵג לִקְרָאתוֹ:	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 בְּשֶׁסַּע הַגָּדִי 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 tears</u> a kid of the goats apart, yet <i>there was</i> 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	וַיֵּרֶד וַיְדַבֵּר לָאִשָּׁה וּתִישָׁר בְּעֵינֵי שִׁמְשׁוֹן:	Then he went down and spoke to the woman, and she was right in Samson's eyes.	
Judg 14:8	וַיָּשָׁב מִיָּמִים לִקְחָתָהּ וַיָּסֶר לִרְאוֹת אֵת מַפְלַת הָאֲרִיָּה וְהִנֵּה עֵדֶת דְּבוּרִים בַּגּוֹיֹת 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	וַיִּרְדֵּהוּ אֶל־כַּפְּיוֹ וַיִּלְךְ הַלּוֹךְ וְאָכַל וַיִּלְךְ אֶל־אָבִיו וְאֶל־אִמּוֹ וַיִּתֵּן לָהֶם וַיֹּאכְלוּ וְלֹא־הִגִּיד לָהֶם כִּי מִגּוֹיֹת 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	וַיֵּרֶד אָבִיהוּ אֶל־הָאִשָּׁה וַיַּעַשׂ שָׁם שִׁמְשׁוֹן מִשְׁתֶּה כִּי בָן 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 מֵרֵעִים 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 ← and they were with him.

Judg 14:12	<p>וַיֹּאמֶר לָהֶם שְׁמֹשׁוֹן אֲחֻדָּה־נָּא לָכֶם חִידָה אִם־הִגִּד תִּגִּידוּ אוֹתָהּ לִי שְׁבַעַת יְמֵי הַמִּשְׁתָּה וּמִצָּאתֶם וְנָתַתִּי לָכֶם שְׁלֹשִׁים סָדִינִים וּשְׁלֹשִׁים חֲלָפֹת בְּגָדִים:</p>	<p>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 solve it, then I will give you thirty linen undergarments and thirty suits of clothing.</p>	<p>plainly tell: infinitive absolute.</p> <hr/> <p>the <i>solution</i> ← <i>it</i>.</p> <hr/> <p>solve ← <i>find</i>.</p> <hr/> <p>suits ← <i>changes</i>.</p>
Judg 14:13	<p>וְאִם־לֹא תוּכְלוּ לְהַגִּיד לִי וְנָתַתֶּם אֲתָם לִי שְׁלֹשִׁים סָדִינִים וּשְׁלֹשִׁים חֲלִיפֹת בְּגָדִים וַיֹּאמְרוּ לוֹ חֻדָּה חִידָתְךָ וְנִשְׁמָעָנָה:</p>	<p>But if you cannot tell me, then you <i>must</i> give me thirty linen undergarments and thirty suits of clothing.” And they said to him, “Pose your riddle, and we will listen to it.”</p>	<p>suits ← <i>changes</i>.</p>
Judg 14:14	<p>וַיֹּאמֶר לָהֶם מֵהָאֵכֶל יֵצֵא מֵאֵכֶל וּמֵעַז יֵצֵא מִתּוֹק וְלֹא יָכְלוּ לְהַגִּיד הַחִידָה שְׁלֹשֶׁת יָמִים:</p>	<p>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 solve the riddle for three days.</p>	<p>solve ← <i>tell</i>.</p>
Judg 14:15	<p>וַיְהִי   בַּיּוֹם הַשְּׁבִיעִי וַיֹּאמְרוּ לְאִשְׁת־שְׁמֹשׁוֹן פָּתִי אֶת־אִישְׁךָ וַיַּגִּד־לָנוּ אֶת־הַחִידָה פֶּן־נִשְׂרֹף אוֹתְךָ וְאֶת־בֵּית אָבִיךָ בָּאֵשׁ הַלִּירֵשָׁנוּ קְרֹאתָם לָנוּ הֲלֹא:</p>	<p>Then it came to pass on the seventh 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?”</p>	<p>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).</p> <hr/> <p>you invite ← <i>you (plural) call</i>. Presumably the reference is to Samson and ↗</p>
Judg 14:16	<p>וַתִּבְדֹּךְ אִשְׁת־שְׁמֹשׁוֹן עָלָיו וַתֹּאמֶר רַק־שָׂנֵאתָנִי וְלֹא אַהֲבָתָנִי הַחִידָה חֲדָתָ לְבָנִי עָמִי וְלִי לֹא הִגַּדְתָּה וַיֹּאמֶר לָהּ הִנֵּה לְאָבִי וּלְאִמִּי לֹא הִגַּדְתִּי וְלָךְ אֲגִיד:</p>	<p>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, so am I <i>supposed</i> to tell you?”</p>	<p>↳ his wife inviting the Philistines to the wedding feast.</p> <hr/> <p>so: consecutive use of the <i>vav</i>.</p>
Judg 14:17	<p>וַתִּבְדֹּךְ עָלָיו שְׁבַעַת הַיָּמִים אֲשֶׁר־הָיָה לָהֶם הַמִּשְׁתָּה וַיְהִי   בַּיּוֹם הַשְּׁבִיעִי וַיַּגִּד־לָהּ כִּי הִצִּילָתָהּ וַתַּגֵּד הַחִידָה לְבָנֵי עַמָּהּ:</p>	<p>Then she wept at him in the <i>week</i> 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.</p>	<p>week ← <i>seven days</i>.</p>

Judg 14:18	וַיֹּאמְרוּ לוֹ אַנְשֵׁי הָעִיר בַּיּוֹם הַשְּׁבִיעִי בְּטָרֶם יָבֹא הַחֶרֶסָה מִה־מְתוֹק מִדְּבַשׁ וּמָה עַז מֵאָרִי וַיֹּאמֶר לָהֶם לוֹלֵא חֲרַשְׁתֶּם בְּעַגְלָתִי לֹא מִצַּאתֶם 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 ploughed my heifer, you would not have solved my riddle.”	ploughed my heifer: i.e. <i>nagged at my lady-love</i> .  solved ← <i>found</i> .
Judg 14:19	וַתֵּצֵלֶח עָלָיו רוּחַ יְהוָה וַיֵּרֶד אֶשְׁקֵלוֹן וַיִּךְ מֵהֶם   שְׁלֹשִׁים אִישׁ וַיִּקַּח אֶת־חֲלִיצוֹתָם וַיִּתֵּן הַחֲלִיצוֹת לַמְּגִידֵי הַחִידָה וַיַּחֲר אָפוֹ וַיַּעַל בֵּית אָבִיהוּ: פ	Then the spirit of the LORD descended on him, and he went down to 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 to his father's house.	thirty of its men ← <i>thirty men of them</i> .  suits ← <i>changes</i> .
Judg 14:20	וַתְּהִי אִשָּׁת שִׁמְשׁוֹן לְמַרְעָהוּ אֲשֶׁר רָעָה לוֹ:	And a friend of his, who had befriended him, had Samson's wife.	
Judg 15:1	וַיְהִי מִיָּמִים בִּימֵי קְצִיר־חֹטִים וַיִּפְקֹד שִׁמְשׁוֹן אֶת־אִשְׁתּוֹ בְּגִדֵי עֲזִים וַיֹּאמֶר אָבָא 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־שָׁנָא שָׂנְאָתָהּ וְאַתָּנָנָהּ לְמַרְעֶךָ הֲלֹא אָחִתָּה הַקְטָנָה טוֹבָה מִמָּנָה תְּהִי־נָא לָךְ תַּחֲתֶיהָ:	And her father said, “I have solemnly declared that you definitely hated 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 שִׁמְשׁוֹן נִקִּיתִי הַפַּעַם מִפְּלִשְׁתִּים כִּי־עָשָׂה אֲנִי עִמָּם רָעָה:	Then Samson said concerning 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 שִׁמְשׁוֹן וַיִּלְכֹּד שְׁלֹש־מֵאוֹת שׁוּעָלִים וַיִּקַּח לִפְדִּים וַיִּפֶּן זָנָב אֶל־זָנָב וַיִּשֶׂם לִפֶּיד אֶחָד בֵּין־שְׁנֵי הַזָּנָבוֹת בִּתְוֹךְ:	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	וַיִּבְעֶר-אֵשׁ בַּלְפִּידִּים וַיִּשְׁלַח בְּקִמּוֹת פְּלִשְׁתִּים וַיִּבְעֶר מִגְדִּישׁ וְעֵד-קָמָה וְעֵד-כָּרֶם זֹאת:	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</i> and olives).
Judg 15:6	וַיֹּאמְרוּ פְּלִשְׁתִּים מִי עָשָׂה זֹאת וַיֹּאמְרוּ שְׁמִשׁוֹן חֲתָן הַתִּמְנִי כִי לָקַח אֶת-אִשְׁתּוֹ וַיִּתְּנָה לְמִרְעָהּ 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 <u>he took his wife and</u> <u>gave her to his friend</u> .” 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-</i> <i>in-law took Samson's wife and</i> <i>gave her to Samson's friend</i> .
Judg 15:7	וַיֹּאמֶר לָהֶם שְׁמִשׁוֹן אֲסִתַּעֲשׂוּן כְּזֹאת כִּי אֲסִנְקַמְתִּי בָכֶם וְאַחֵר אֶחָדִל:	And Samson said to them, “ <u>As</u> 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-יֶרֶךְ מִכָּה גְּדוֹלָה וַיֵּרֶד וַיָּשֶׁב בְּסַעֲרִי סַלַע עֵיטָם: 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 <u>sat</u> in a <u>cleft</u> in the rock of Etam.	sat: or <i>dwelt</i> .  cleft: AV differs ( <i>top</i> ).
Judg 15:9	וַיַּעֲלוּ פְּלִשְׁתִּים וַיַּחֲנוּ בִיהוּדָה וַיִּנְטְשׁוּ בְּלַחִי:	And the Philistines came up and encamped in Judah and spread out in Lehi.	Judah: i.e. <i>the territory of the</i> <i>tribe of Judah</i> .
Judg 15:10	וַיֹּאמְרוּ אִישׁ יְהוּדָה לָמָּה עָלִיתֶם עָלֵינוּ וַיֹּאמְרוּ לְאַסּוֹר אֶת-שְׁמִשׁוֹן 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	וַיֵּרְדּוּ שְׁלֹשָׁת אַלְפִּים אִישׁ מִיהוּדָה אֶל-סַעֲרִי סַלַע עֵיטָם וַיֹּאמְרוּ לְשְׁמִשׁוֹן הֲלֹא יָדַעְתָּ כִּי-מִשְׁלִים בָּנּוּ פְּלִשְׁתִּים וּמִה-זֹּאת עָשִׂיתָ לָנוּ וַיֹּאמֶר לָהֶם כַּאֲשֶׁר עָשׂוּ לִי כֵן עָשִׂיתִי לָהֶם:	Then three thousand men from Judah went down to the <u>cleft</u> <u>in</u> 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 לְאַסּוֹרְךָ יֵרֵדְנוּ לְתַתְּךָ בְּיַד-פְּלִשְׁתִּים וַיֹּאמֶר לָהֶם שְׁמִשׁוֹן הֲשָׁבְעוּ לִי פֶן-תִּפְגְּעוּן 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 אִמָּר לָא כִּי־אֶסֶר נֶאֱסָרְךָ וְנִתְּנוּךָ בְּיָדָם וְהָמָת לָא נִמְיָתְךָ וַיֹּאסְרוּהוּ בְּשָׁנִים עֲבֹתִים חֲדָשִׁים וַיַּעֲלוּהוּ מִן־הַסֶּלַע:	But they spoke to him and said, “No, rather we will <u>certainly</u> <u>bind you</u> up and deliver you into their hand, but we will <u>certainly</u> not <u>kill you</u> .” And they bound him with two new ropes, and they brought him up out of the rock.	certainly bind you up: infinitive absolute.  certainly ... kill you: infinitive absolute.
Judg 15:14	הוּא־בָּא עַד־לְחִי וּפְלִשְׁתִּים הִרְיֵעוּ לִקְרֹאתוֹ וַתִּצְלַח עָלָיו רוּחַ יְהוָה וַתִּהְיֶינָה הָעֲבֹתִים אֲשֶׁר עַל־זְרוּעוֹתָיו כַּפְּשָׁתִים אֲשֶׁר בָּעָרוּ בָאֵשׁ 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־חֲמוֹר טְרִיָּה וַיִּשְׁלַח יָדוֹ וַיִּקְחָהּ וַיִּדְבֶּקָהּ אֶלָּף 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 שְׁמִשׁוֹן בְּלַחִי הַחֲמוֹר חֲמוֹר חֲמֻרָתִים בְּלַחִי הַחֲמוֹר הַכִּיתִי אֶלָּף 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 כִכְלָתוֹ לְדַבֵּר וַיִּשְׁלַךְ הַלְחִי מִיָּדוֹ וַיִּקְרָא לַמָּקוֹם הַהוּא רָמַת לַחִי:	And then, when he had finished speaking, <u>he threw the jawbone</u> <u>away</u> , and he called that place <u>Ramath-Lehi</u> .	he threw the jawbone away ← <i>cast from his hand</i> .  Ramath-Lehi: i.e. <i>Height of the</i> <i>jawbone</i> .
Judg 15:18	וַיִּצְמָא מְאֹד וַיִּקְרָא אֶל־יְהוָה וַיֹּאמֶר אֶתָּה נָתַתָּ בְּיָד־עַבְדְּךָ אֶת־הַתְּשׁוּעָה הַגְּדֹלָה הַזֹּאת וְעַתָּה אָמוּת בַּצָּמָא וְנִפְלֹתִי בְּיַד הָעֶרְלִים:	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> <i>I die etc.</i> ).
Judg 15:19	וַיִּבְלַע אֱלֹהִים אֶת־הַמִּכְתָּשׁ אֲשֶׁר־בְּלַחִי וַיֵּצְאוּ מִמֶּנּוּ מַיִם וַיִּשֶׁת וַתָּשָׁב רוּחוֹ וַיְחִי עַל־כֵּן   קָרָא שְׁמָהּ עֵין הַקּוֹרָא אֲשֶׁר בְּלַחִי 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 שְׁמִשׁוֹן עֲזַתָּה וַיִּרְא־שָׁם אִשָּׁה זֹוֹנָה וַיָּבֹא אֵלֶיהָ:	Then Samson went to Gaza, and he saw a <u>harlot</u> there, and he went in to her.	harlot ← <i>harlot woman</i> .

Judg 16:2	<p>לַעֲזָתִים   לֵאמֹר בָּא שָׁמָּשׁוֹן הִנֵּה וַיִּסְבּוּ וַיִּאָּרְבוּ-לוֹ כָּל-הַלַּיְלָה בְּשַׁעַר הָעִיר וַיִּתְחַרְשׁוּ כָל-הַלַּיְלָה לֵאמֹר עַד-אֹר הַבֹּקֶר וְהִרְגָּנָהוּ:</p>	<p><i>It was reported to the Gazans as follows: "Samson has come here." Then they surrounded and ambushed him all night at the city gate, and they kept quiet all night and said, "At morning light we will kill him."</i></p>	<p>as follows ← <i>to say</i>, or more loosely, <i>saying</i>.</p> <hr/> <p>kept quiet: or <i>plotted</i>.</p>
Judg 16:3	<p>וַיִּשְׁכַּב שָׁמָּשׁוֹן עַד-חֲצִי הַלַּיְלָה וַיָּקָם   בַּחֲצִי הַלַּיְלָה וַיֹּאחֲזֵ בַדְּלֹתוֹת שַׁעַר-הָעִיר וּבִשְׁתֵּי הַמְּזוּזוֹת וַיִּסָּעֵם עַם-הַבְּרִיחַ וַיֵּשֶׁם עַל-כַּתְּפוֹ וַיַּעֲלֵם אֶל-רֹאשׁ הָהָר אֲשֶׁר עַל-פְּנֵי חֶבְרוֹן: פ</p>	<p>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.</p>	
Judg 16:4	<p>וַיְהִי אַחֲרֵי-כֵן וַיֵּאָהֵב אִשָּׁה בְּנַחַל שֹׁרֵק וּשְׁמָהּ דִּלִּילָה:</p>	<p>And it came to pass after that, that he fell in love with a woman at the Brook of Sorek, and her name <i>was</i> Delilah.</p>	
Judg 16:5	<p>וַיַּעֲלוּ אֵלֶיהָ סֹרְנֵי פְּלִשְׁתִּים וַיֹּאמְרוּ לָהּ פְּתִי אוֹתוֹ וְרֹאִי בַמָּה כָּחוֹ גָּדוֹל וּבַמָּה נוֹכַח לוֹ וְאַסְרֵנָהוּ לְעַנְתּוֹ וְאֶנְחֵנוּ נִתֵּן-לָךְ אִישׁ אֶלֶף וּמֵאָה כֶּסֶף:</p>	<p>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</i> of silver."</p>	
Judg 16:6	<p>וַתֹּאמֶר דִּלִּילָה אֶל-שָׁמָּשׁוֹן הַגִּידָה-נָא לִּי בַמָּה כָּחוֹךְ גָּדוֹל וּבַמָּה תֵּאָסֵר לְעַנּוֹתִי:</p>	<p>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."</p>	
Judg 16:7	<p>וַיֹּאמֶר אֵלֶיהָ שָׁמָּשׁוֹן אִם-יֹאסְרֵנִי בְּשִׁבְעָה יְתָרִים לַחִים אֲשֶׁר לֹא-חָרְבוּ וְחִלִּיתִי וְהָיִיתִי כְּאַחַד הָאָדָם:</p>	<p>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 <i>any other man</i>."</p>	<p>any <i>other</i> man ← <i>one of man / mankind</i>.</p>
Judg 16:8	<p>וַיַּעֲלוּ-לָהּ סֹרְנֵי פְּלִשְׁתִּים שִׁבְעָה יְתָרִים לַחִים אֲשֶׁר לֹא-חָרְבוּ וַתֹּאסְרֵהוּ בָּהֶם:</p>	<p>Then the barons of the Philistines brought up to her seven fresh cords which had not dried, and she bound him with them.</p>	
Judg 16:9	<p>וְהָאֵרֵב יָשָׁב לָהּ בַּחֲדָר וַתֹּאמֶר אֵלָיו פְּלִשְׁתִּים עָלֶיךָ שָׁמָּשׁוֹן וַיִּנְתֵּק אֶת-הַיְתָרִים כְּאִשֶּׁר יִנְתֵּק פְּתִיל-הַנְּעֹרֶת בְּהִרְיָחוֹ אֵשׁ וְלֹא נֹדַע כָּחוֹ:</p>	<p>And an ambush was <i>present in collusion</i> 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 <i>touch</i> fire, and <i>the cause of</i> his strength was not known.</p>	<p>present ← <i>sitting</i>.</p> <hr/> <p>touch ← <i>smell</i>, but also, with [AnLx], <i>touch</i>.</p>

Judg 16:10	<p>וַתֹּאמֶר דִּלִּילָה אֶל-שֹׁמְשׁוֹן הִנֵּה הִתְלַת בִּי וַתְּדַבֵּר אֵלַי כְּזָבִים עַתָּה הִגִּידָה-נָא לִי בַמָּה תִאָּסֵר:</p>	<p>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.”</p>	
Judg 16:11	<p>וַיֹּאמֶר אֵלֶיהָ אִם-אֶסְרוּ יֶאֱסֻרוּנִי בַעֲבֻתִים חֲדָשִׁים אֲשֶׁר לֹא-נַעֲשֶׂה בָהֶם מִלֵּאכָה וַחֲלִיתִי וְהִיתִי כְּאַחַד הָאָדָם:</p>	<p>Then he said to her, “If <u>indeed</u> <u>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</u> <u>man</u>.”</p>	<p>indeed they bind: infinitive absolute.</p> <hr/> <p>any <i>other</i> man: see Judg 16:7.</p>
Judg 16:12	<p>וַתִּקַּח דִּלִּילָה עֲבֻתִים חֲדָשִׁים וַתִּאָּסְרֵהוּ בָהֶם וַתֹּאמֶר אֵלָיו פְּלִשְׁתִּים עָלֶיךָ שֹׁמְשׁוֹן וְהָאָרֶב יֵשֵׁב בַּחֲדָר וַיִּנְתָּקֵם מֵעַל זִרְעֹתָיו כַּחוּט:</p>	<p>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</u> in the room, but he broke them from around his arms like a <u>thread</u>.</p>	<p>present ← <i>sitting</i>.</p> <hr/> <p>a thread ← <i>the thread</i>. An unexpected definite article. See Gen 22:9.</p>
Judg 16:13	<p>וַתֹּאמֶר דִּלִּילָה אֶל-שֹׁמְשׁוֹן עַד-הֵנָּה הִתְלַת בִּי וַתְּדַבֵּר אֵלַי כְּזָבִים הִגִּידָה לִי בַמָּה תִּאָּסֵר וַיֹּאמֶר אֵלֶיהָ אִם-תִּאָּרְגִי אֶת-שֵׁבַע מַחְלְפוֹת רֹאשִׁי עִם-הַמַּסְכָּת:</p>	<p>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>.”</p>	<p>a web ← <i>the web</i>. An unexpected definite article. See Gen 22:9.</p>
Judg 16:14	<p>וַתִּתְּקֵה בִיתָד וַתֹּאמֶר אֵלָיו פְּלִשְׁתִּים עָלֶיךָ שֹׁמְשׁוֹן וַיִּקַּץ מִשְׁנָתוֹ וַיִּסַּע אֶת-הַיִּתָּד הָאָרֶג וְאֶת-הַמַּסְכָּת:</p>	<p><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.</p>	
Judg 16:15	<p>וַתֹּאמֶר אֵלָיו אֵיךְ תֹּאמַר אֶהְבֶּתִּיךָ וּלְבָבְךָ אֵין אֵתִי זֶה שְׁלֹשׁ פְּעָמִים הִתְלַת בִּי וְלֹא-הִגַּדְתָּ לִי בַמָּה כֹחַךָ גָּדוֹל:</p>	<p>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.”</p>	
Judg 16:16	<p>וַיְהִי כִי-הָצִיקָה לוֹ בַּדְּבָרֶיהָ כָּל-הַיָּמִים וַתִּאָּלְצֵהוּ וַתִּקְצֹר נַפְשׁוֹ לָמוֹת:</p>	<p>And it came to pass that she distressed him with her words every day, and she urged him, <u>so</u> <u>that he was inwardly grieved to</u> <u>death</u>.</p>	<p>so that he was inwardly grieved ← <i>and his soul was cut short</i>. Purposive use of the <i>vav</i>.</p> <hr/> <p>to death ← <i>to die</i>.</p>

Judg 16:17	וַיֹּגֵד־לָהּ אֶת־כָּל־לְבוֹ וַיֹּאמֶר לָהּ מוֹרָה לֹא־עָלָה עַל־רֹאשִׁי כִּי־נָזִיר אֱלֹהִים אֲנִי מִבֶּטֶן אִמִּי אִם־גָּלַחְתִּי וְסָר מִמֶּנִּי כֹּחִי וְחַלְיִתִּי 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 any <i>other</i> man.”	any ← <i>every</i> .
Judg 16:18	וַתֵּרָא דְלִילָה כִּי־הֶגִיד לָהּ אֶת־כָּל־לְבוֹ וַתִּשְׁלַח וַתִּקְרָא לְסַרְנֵי פְלִשְׁתִּים לֵאמֹר עֲלוּ הַפֶּעַם כִּי־הֶגִיד *לָהּ **לִי אֶת־כָּל־לְבוֹ וְעָלוּ אֵלֶיהָ סַרְנֵי פְלִשְׁתִּים 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 <i>hands</i> .	hands ← <i>hand</i> .
Judg 16:19	וַתִּשְׁנֶהוּ עַל־בְּרָכֶיהָ וַתִּקְרָא לְאִישׁ וַתְּגַלַּח אֶת־שִׁבְעַת מַחְלָפוֹת רֹאשׁוֹ וַתַּחֲלֵ לְעֲנוּתוֹ וַיִּסָּר 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 שָׁמַשׁוֹן וַיִּקֶּץ מִשְׁנָתוֹ וַיֹּאמֶר אֵצָא כְּפָעַם בְּפָעַם וְאֶנְעֹר 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	וַיֹּאחֲזוּהוּ פְלִשְׁתִּים וַיִּנְקְרוּ אֶת־עֵינָיו וַיּוֹרִידוּ אוֹתוֹ עֲזָתָה וַיֹּאסְרוּהוּ בַּנְּחָשְׁתִּים וַיְהִי טוֹחֵן 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 <i>millstone worker</i> in the <i>prison</i> .	prison: the <i>ketiv</i> is <i>house of prisoners</i> ; the <i>qeré</i> is <i>house of imprisoned (ones)</i> .  millstone worker ← <i>grinder</i> .
Judg 16:22	וַיַּחֲל שְׁעַר־רֹאשׁוֹ לְצֹמַח כַּאֲשֶׁר גָּלַח: פ	And the hair of his head began to grow after he had been shaven.	
Judg 16:23	וְסַרְנֵי פְלִשְׁתִּים נֶאֱסָפוּ לְזִבְחַ זֶבַח־גָּדוֹל לְדָגוֹן אֱלֹהֵיהֶם וּלְשִׂמְחָה וַיֹּאמְרוּ נָתַן אֱלֹהֵינוּ בְּיָדֵנוּ אֶת שָׁמַשׁוֹן אוֹיְבֵינוּ:	Then the barons of the Philistines gathered to <i>offer</i> a great sacrifice to Dagon their god, and for rejoicing, and they said, “Our god has delivered Samson our enemy into our <i>hands</i> .”	offer ← <i>sacrifice</i> .  hands ← <i>hand</i> .



Judg 16:24	<p>וַיֵּרְאוּ אֹתוֹ הָעָם וַיְהַלְלוּ אֶת־אֱלֹהֵיהֶם כִּי אָמְרוּ נָתַן אֱלֹהֵינוּ בְּיָדֵנוּ אֶת־אֹיְבֵינוּ וְאֵת מַחֲרִיב אֶרְצֵנוּ וְאֲשֶׁר 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 כִי *טוב *כָּטוּב לָבָם וַיֹּאמְרוּ קִרְאוּ לְשִׁמְשׁוֹן וַיִּשְׁחַק־לָנוּ וַיִּקְרָאוּ לְשִׁמְשׁוֹן מִבֵּית *הַאֲסִירִים **הָאֲסוּרִים וַיִּצְחַק לִפְנֵיהֶם וַיַּעֲמִידוּ 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 <u>be 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.  be sport ... was sport: different but similar sounding verbs.</p>
Judg 16:26	<p>וַיֹּאמֶר שִׁמְשׁוֹן אֶל־הַנָּעַר הַמַּחֲזִיק בְּיָדוֹ הַנִּיחָה אוֹתִי *וְהִימִשְׁנִי *וְהִמְשִׁנִּי אֶת־הָעַמּוּדִים אֲשֶׁר הִבִּית נָכוֹן 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>qeré</i>.</p>
Judg 16:27	<p>וְהַבַּיִת מָלֵא הָאֲנָשִׁים וְהַנָּשִׁים וְשָׂמָה כָּל סַרְנֵי פְּלִשְׁתִּים וְעַל־הַגֹּג כְּשִׁלְשֹׁת אַלְפִים אִישׁ וְאִשָּׁה הָרְאִים בְּשִׁחוּק שִׁמְשׁוֹן:</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 שִׁמְשׁוֹן אֶל־יְהוָה וַיֹּאמֶר אֲדֹנָי יְהוִה זְכֹרְנִי נָא וַחֲזִקְנִי נָא אֲךָ הַפַּעַם הַזֶּה הָאֱלֹהִים וְאֲנַקְמָה נִקֵּם־אֶחָת מִשְׁתִּי עֵינִי 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 שִׁמְשׁוֹן אֶת־שְׁנֵי   עַמּוּדֵי הַתֹּדָא אֲשֶׁר הִבִּית נָכוֹן עֲלֵיהֶם וַיִּסְמָךְ עֲלֵיהֶם אֶחָד בְּיָמִינוּ וְאֶחָד בְּשִׁמְאָלוֹ:</p>	<p>And Samson <u>took hold round</u> the two central columns to which the building fixed, and <u>he exerted force</u> against them, 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.  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 שִׁמְשׁוֹן תָּמוּת נַפְשִׁי עִם־פְּלִשְׁתִּים וַיֵּט בְּכַח וַיִּפֹּל הַבַּיִת עַל־הַסָּרְנִים 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	וַיֵּרְדּוּ אָחָיו וְכָל־בֵּית אָבִיהוּ וַיִּשְׂאוּ אֹתוֹ וַיַּעֲלֵוּ   וַיִּקְבְּרוּ אוֹתוֹ בֵּין צֹרְעָה וּבֵין אֶשְׁתָּאֵל בְּקֶבֶר מְנוּחַ 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 <i>was</i> <u>Micah</u> .	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־לָךְ *וְאֵתִי **וְאֵת אֵלִית וְגַם אִמְרַת בְּאָזְנִי הִנֵּה־הַכֶּסֶף אֵתִי אָנִי לָקַחְתִּיו וְתֹאמַר אִמּוֹ בְּרוּךְ בְּנִי 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 you <i>then</i> cursed and also spoke in my ears: <i>here is</i> the silver; <i>I have it</i> with me – 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	וַיֵּשֶׁב אֶת־אֵלָּהּ וּמֵאָה הַכֶּסֶף לְאִמּוֹ וְתֹאמַר אִמּוֹ הַקֹּדֶשׁ הַקֹּדֶשְׁתִּי אֶת־הַכֶּסֶף לַיהוָה מִיָּדִי לְבָנִי לַעֲשׂוֹת פֶּסֶל וּמִסְכָּה וְעַתָּה אֲשִׁיבֶנּוּ לָךְ:	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> <u>dedicated</u> the silver to the LORD from my <i>own</i> <i>resources</i> 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	וַיֵּשֶׁב אֶת־הַכֶּסֶף לְאִמּוֹ וַתִּקַּח אִמּוֹ מֵאֹתִים כֶּסֶף וַתִּתְּנֶנָּהוּ לְצֹרָר וַיַּעֲשֶׂהוּ פֶּסֶל וּמִסְכָּה וַיְהִי בְּבֵית 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 לוֹ בַּיִת אֱלֹהִים וַיַּעַשׂ אֶפֹּד וּתְרָפִים וַיִּמְלֵא אֶת־יָד אֶחָד מִבָּנָיו וַיְהִי־לוֹ 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 הֵיטֵר בְּעֵינָיו יַעֲשֶׂה: פ	In those days <i>there was</i> no king in Israel – <i>each man did what was right in his own eyes</i> .	each <i>man</i> did what was 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־נַעַר מִבֵּית לָחֶם יְהוּדָה מִמִּשְׁפַּחַת יְהוּדָה וְהוּא לֵוִי 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 וַיָּבֹא הָר־אֶפְרַיִם עַד־בֵּית מִיכָה לַעֲשׂוֹת דֶּרֶכּוֹ:	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 to Mount Ephraim, to Micah's house, <i>in making</i> 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־לּוֹ מִיכָה מֵאֵין תָּבוֹא וַיֹּאמֶר אֵלָיו לֵוִי אֲנֹכִי מִבֵּית לָחֶם יְהוּדָה וְאֲנֹכִי הֵלֵךְ לָגוֹר בְּאֶשֶׁר אִמְצָא:	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 שְׁבָה עִמָּדִי וְהָיָה־לִּי לְאָב וּלְכֹהֵן וְאֲנֹכִי אֶתֶּן־לְךָ עֶשְׂרֵת כֶּסֶף לַיָּמִים וְעֶרֶךְ בְּגָדִים וּמַחֲיִתָּךְ וַיֵּלֶךְ הַלֵּוִי:	Then Micah said to him, “Stay with me and be a <i>father</i> and a priest to me, and I will give you ten <i>pieces of silver</i> per year 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	וַיֹּזַל הַלֵּוִי לְשִׁבְתָּ אֶת־הָאִישׁ וַיְהִי הַנַּעַר לוֹ כְּאֶחָד מִבָּנָיו:	And the Levite was willing to stay with the man, and the lad became to him like one of his sons.	
Judg 17:12	וַיִּמְלֹא מִיכָה אֶת־יַד הַלֵּוִי וַיְהִי־לוֹ הַנַּעַר לְכֹהֵן וַיְהִי בְּבֵית מִיכָה:	And Micah <i>appointed</i> 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 לִי כִּי הָיָה־לִּי הַלֵּוִי 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 מִבְּקֶשְׁ־לוֹ נַחֲלָה לְשִׁבְתָּ כִּי לֹא־נָפְלָה לוֹ עַד־הַיּוֹם הַהוּא בְּתוֹךְ־שְׁבֹטֵי יִשְׂרָאֵל בְּנַחֲלָה: 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 <i>time no inheritance</i> 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 מִקְצֹתָם אַנְשִׁים בְּנֵי־חִיל מִצֹּרָה וּמֵאֶשְׁתָּאֵל לְרַגֵּל אֶת־הָאָרֶץ וּלְחַקְרָהּ וַיֹּאמְרוּ אִלֵּיהֶם לָכוּ חֲקְרוּ אֶת־הָאָרֶץ וַיָּבֹאוּ הָר־אֶפְרַיִם עַד־בֵּית מִיכָה וַיִּלְּנוּ 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 עִם־בֵּית מִיכָה וְהֵמָּה הִכִּירוּ אֶת־קוֹל הַנַּעַר הַלֵּוִי וַיִּסּוּרוּ שָׁם וַיֹּאמְרוּ לוֹ מִי־הֵבִיאָךְ הֵלֵם וּמִה־אַתָּה עוֹשֶׂה בָּזֶה וּמִה־לְךָ פֶּה:</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 אֲלֵיהֶם כֹּזֶה וְכֹזֶה עָשָׂה לִי מִיכָה וַיִּשְׁכְּרֵנִי וַאֲהִי־לוֹ לִכְהֵן:</p>	<p>And he said to them, “Micah <u>offered me this and that</u> 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 בִּאלֹהִים וְנִדְעָה הַתְּצָלִיחַ דְּרַכָּנוּ 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 הִכְהֵן לָכוּ לְשָׁלוֹם נֵכַח יְהוָה דְּרַכְּכֶם 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 לִישָׁה וַיֵּרְאוּ אֶת־הָעָם אֲשֶׁר־בְּקִרְבָּהּ יוֹשְׁבֵת־לְבֶטֶחַ כְּמִשְׁפַּט צְדִיקִים שָׁקֵט   וּבְטִחַ וְאִין־מְכָלִים דָּבָר בָּאָרֶץ יוֹרֵשׁ עֹצֵר וּרְחֻקִים הָמָּה מֵצַדִּיקִים וְדָבָר 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</i> of 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 צֹרָה וְאֶשְׁתָּאֵל וַיֹּאמְרוּ לָהֶם אַחֵיהֶם מָה אַתֶּם:</p>	<p>Then they <u>went back</u> to their brothers <i>in</i> Zorah and Eshtaol, and their brothers said to them, “What <i>news</i> have you?”</p>	<p>went ← <i>came</i>.</p>

Judg 18:9	וַיֹּאמְרוּ קוֹמָה וְנִעְלָה עֲלֵיהֶם כִּי רָאִינוּ אֶת־הָאָרֶץ וְהִנֵּה טוֹבָה מְאֹד וְאַתֶּם מְחֹשִׁים אֶל־תַּעֲצָלוֹ לָלֶכֶת לְבָא לְרִשֵּׁת אֶת־הָאָרֶץ:	And they said, “Arise, and let us go up against them, for we have seen the land, and <u>we have seen</u> <i>that it is</i> very good. But you are silent. Do not be slack <u>in</u> going to enter in <i>and</i> to take possession of the land.	we have seen that ← <i>behold</i> .  in going: gerundial use of the infinitive.
Judg 18:10	כְּבָאֲכֶם תָּבֹאוּ   אֶל־עַם בְּטֹחַ וְהָאָרֶץ רַחֲבַת יָדַיִם כִּי־נִתְּנָה אֱלֹהִים בְּיַדְכֶם מָקוֹם 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> <u>very wide</u> , for God has delivered it into your <u>hands</u> – a place where <i>there is</i> no lack of anything in the land.”	very wide ← <i>wide of hands</i> .  hands ← <i>hand</i> .  anything ← <i>everything</i> .
Judg 18:11	וַיִּסְעוּ מִשָּׁם מִמִּשְׁפַּחַת הַדָּנִי מִצֹּרָעָה וּמֵאֶשְׁתָּאֹל שְׁש־מֵאוֹת אִישׁ חָגוּר כֶּלִי 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 בְּקִרְיַת יַעֲרִים בִּיהוּדָה עַל־כֵּן קָרְאוּ לַמָּקוֹם הַהוּא מַחֲנֵה־דָן עַד הַיּוֹם הַזֶּה הִנֵּה אַחֲרֵי קִרְיַת יַעֲרִים:	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.  Mahaneh-Dan: i.e. <i>Camp of Dan</i> .  <i>its</i> location <i>is</i> ← <i>behold</i> .
Judg 18:13	וַיַּעֲבְרוּ מִשָּׁם הַר־אֶפְרַיִם וַיָּבֹאוּ עַד־בֵּית 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 הַהֲלָכִים לְרַגֵּל אֶת־הָאָרֶץ לֵישׁ וַיֹּאמְרוּ אֶל־אֲחֵיהֶם הִידַעְתֶּם כִּי יֵשׁ בְּבָתִּים הָאֵלֶּה אֶפֹּד וּתְרָפִים וּפָסָל וּמִסֵּכָה 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 <u>amulets</u> in these houses, and an engraved image and a cast image? So now, <u>decide</u> what you are going to do.”	spoke ← <i>answered</i> , but no question asked. Compare Gen 18:27, Gen 31:36.  amulets: see Gen 31:19.  decide ← <i>know</i> .
Judg 18:15	וַיִּסּוּרוּ שָׁמָּה וַיָּבֹאוּ אֶל־בֵּית־הַנַּעַר הַלֵּוִי 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 <u>how he was</u> .	how <i>he was</i> ← <i>about peace</i> .
Judg 18:16	וּשְׁש־מֵאוֹת אִישׁ חָגוּרִים כֶּלִי מִלְחָמָתָם נֹצְצִים 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 חֲמִשָּׁתָּה הָאֲנָשִׁים הַהֲלֹכִים לְרַגֵּל אֶת־הָאָרֶץ בָּאוּ שָׁמָּה לָקְחוּ אֶת־הַפֶּסֶל וְאֶת־הָאֵפוֹד וְאֶת־הַתְּרָפִים וְאֶת־הַמִּסְכָּה וְהַכֹּהֵן נֹצֵב פֶּתַח הַשַּׁעַר וְשֵׁשׁ־מֵאוֹת הָאִישׁ הַחֲגֹר כֶּלִי 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 <u>amulets</u> 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־הַמִּסְכָּה וַיֹּאמֶר אֵלֵיהֶם הַכֹּהֵן 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</u> and the cast image. 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. <hr/> amulets: see Gen 31:19.
Judg 18:19	וַיֹּאמְרוּ לוֹ הַחֲרֹשׁ שִׁים־יָדְךָ עַל־פִּיךָ וְלֵךְ עִמָּנוּ וְהִיָּה־לָנוּ לֵאב וּלְכֹהֵן הַטּוֹב   הֲיִיְתָדְךָ כֹּהֵן לְבֵית אִישׁ אֶחָד אֹו הֲיִיְתָדְךָ 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 better</i> 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 וַיָּבֹא בִקְרֹב הָעָם:	Then the priest's heart was glad, and he took the ephod and the <u>amulets</u> and the engraved image, and <u>he went among</u> the people.	amulets: see Gen 31:19. <hr/> he went among ← <i>he entered into the midst of</i> .
Judg 18:21	וַיִּפְּנוּ וַיֵּלְכוּ וַיִּשְׁימוּ אֶת־הַטֶּף וְאֶת־הַמִּקְנֶה וְאֶת־הַכְּבוֹדָה לִפְנֵיהֶם:	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	הֲמָה הִרְחִיקוּ מִבֵּית מִיכָה וְהָאֲנָשִׁים אֲשֶׁר בְּבָתִּים אֲשֶׁר עִם־בֵּית מִיכָה נִזְעְקוּ וַיִּדְּבִיקוּ 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</u> and caught up with the sons of Dan.	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 וַיִּסְבּוּ פָּנֵיהֶם וַיֹּאמְרוּ לְמִיכָה מַה־לָּךְ כִּי נִזְעַקְתָּ:	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</u> like this?"	turned round ← <i>turned their faces</i> . <hr/> mobilize yourself: see Judg 18:22.

Judg 18:24	וַיֹּאמֶר אֶת־אֱלֹהֵי אֲשֶׁר־עָשִׂיתִי לְקַחְתֶּם וְאֶת־הַכֹּהֵן וְתַלְכוּ וּמַה־לִּי עוֹד וּמַה־זֶּה תֹאמְרוּ 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, ‘ <u>What is the matter</u> with you?’”	remains ← <i>(is) still</i> .  what ... what: two questions asked, nested. Compare Judg 9:38.
Judg 18:25	וַיֹּאמְרוּ אֵלָיו בְּנֵי־דָן אֶל־תִּשְׁמַע קוֹלְךָ עִמָּנוּ פֶּן־יִפְגְּעוּ בָכֶם אַנְשִׁים מִרִי זָפֹשׁ וְאַסְפֹּתָה נַפְשֶׁךָ וְנַפְשׁ בֵּיתְךָ:	And the sons of Dan said to him, “Do not let your voice be heard with us in case <u>any embittered</u> men attack you and <u>you gather</u> yourself and the people of your household ← <u>you gather</u> yourself and the people of your household <u>with the dead</u> .”	embittered ← <i>bitter of soul</i> .  you gather yourself and the people of your household ← <i>you gather your soul and the soul of your household</i> .
Judg 18:26	וַיֵּלְכוּ בְנֵי־דָן לְדֶרֶכָם וַיֵּרָא מִיכָה בֶּן־חֲזָקִים הַמֶּלֶךְ מִמֶּנּוּ וַיָּפֹן וַיָּשָׁב אֶל־בֵּיתוֹ:	Then the sons of Dan went their way and Micah saw that they <u>were</u> stronger than he, so he turned round and went back to his house.	
Judg 18:27	וְהָמָּה לָקְחוּ אֶת אֲשֶׁר־עָשָׂה מִיכָה וְאֶת־הַכֹּהֵן אֲשֶׁר הָיָה־לּוֹ וַיָּבֹאוּ עַל־לִישׁ עַל־עַם שִׁקָּט וּבִטָּח וַיַּכּוּ אוֹתָם לְפִי־חֶרֶב וְאֶת־הָעִיר שָׂרְפוּ בָאֵשׁ:	So they took what Micah <u>had had made</u> , 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.	had had made ← <i>had made</i> . Causative use; compare Ex 32:4, Ex 32:35. Num 19:3.
Judg 18:28	וְאֵין מַצִּיל כִּי רְחוֹקָה־הָיָא מִצִּידוֹן וְדָבָר אֵין־לָהֶם עִם־אָדָם וְהָיָא בְּעַמְּךָ אֲשֶׁר לְבֵית־רְחוֹב וַיִּבְנוּ אֶת־הָעִיר וַיֵּשְׁבוּ בָּהּ:	And <i>there was</i> no deliverer, because it was far from <u>Sidon</u> , 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.	Sidon: see Gen 10:15.
Judg 18:29	וַיִּקְרְאוּ שֵׁם־הָעִיר דָּן בְּשֵׁם דָּן אֲבִיהֶם אֲשֶׁר יוֹלָד לְיִשְׂרָאֵל וְאוֹלָם לִישׁ שֵׁם־הָעִיר לְרֵאשֹׁנָה:	And they called the city Dan <u>after</u> their father Dan who was born to Israel, but the name of the city at first <i>was</i> Laish.	after ← <i>in the name of</i> .
Judg 18:30	וַיִּקְיֻמוּ לָהֶם בְּנֵי־דָן אֶת־הַפֶּסֶל וַיְהִינֶנּוּ בְּנֵי־גֶרְשֹׁם בֶּן־מְנַשֶּׁה הוּא וּבָנָיו הָיוּ כַּהֲנִים לְשִׁבְט הַדָּנִי עַד־יוֹם גְּלוֹת הָאָרֶץ:	And the sons of Dan set up the engraved image for themselves, whilst <u>Jonathan</u> , 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.	Jonathan ← <i>Jehonathan</i> , but elsewhere it is often just <i>Jonathan</i> .
Judg 18:31	וַיַּעֲשִׂימוּ לָהֶם אֶת־פֶּסֶל מִיכָה אֲשֶׁר עָשָׂה כָּל־יְמֵי הָיוֹת בֵּית־הָאֱלֹהִים בְּשִׁלֹּה: פ	And they set up for themselves Micah's engraved image which <u>he had had made for</u> all the <u>time</u> when the house of God was in Shiloh.	he had had made ← <i>he made</i> . Causative sense, and pluperfect tense, inferred.  time ← <i>days</i> .

Judg 19:1	וַיְהִי בַיָּמִים הָהֵם וּמֶלֶךְ אֵין בְּיִשְׂרָאֵל וַיְהִי   אִישׁ לְוִי גָר בִּירְכַתִּי הַר־אֶפְרַיִם וַיִּקַּח־לוֹ אִשָּׁה פִילָגֶשׁ מִבֵּית לָחֶם יְהוּדָה:	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.	Bethlehem-Judah: see Gen 35:19.
Judg 19:2	וַתִּזְנֶה עָלָיו פִּילָגְשׁוֹ וַתֵּלֶךְ מֵאִתּוֹ אֶל־בֵּית אָבִיהָ אֶל־בֵּית לָחֶם יְהוּדָה וַתְּהִי־שָׁם יָמִים אַרְבַּעַה חֳדָשִׁים:	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 <i>and</i> four months.	Bethlehem-Judah: see Gen 35:19.  a year <i>and</i> four months ← <i>days, four months</i> . Compare Judg 17:10 where we take <i>days</i> to mean a year, and 1 Sam 27:7, which reads <i>days and four months</i> . Alternatively, the sense here ↪
Judg 19:3	וַיָּקָם אִשָּׁה וַיֵּלֶךְ אַחֲרֶיהָ לְדַבֵּר עַל־לִבָּהּ *לְהַשִּׁיבוּ *לְהַשִּׁיבָהּ וְנָעְרוּ עִמּוֹ וַצֻּמְד חֲמֹרִים וַתְּבִיאֶהוּ בֵּית אָבִיהָ וַיֵּרְאֶהוּ אָבִי הַנְּעֹרָה וַיִּשְׂמַח לְקִרְאָתוֹ:	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 <i>servant-lad</i> was with him, with a pair of donkeys. And she brought him <i>into</i> her father's house, and when the young lady's father saw him, he was pleased at meeting him.	↳ is a period of four months, as AV. So AV differs.  The <i>ketiv</i> could be an older usage where the masculine pronoun does duty for both genders.  to speak kindly to her ← <i>to speak on her heart</i> .
Judg 19:4	וַיַּחֲזִק־בּוֹ חֹתֵנוֹ אָבִי הַנְּעֹרָה וַיָּשָׁב אִתּוֹ שְׁלֹשֶׁת יָמִים וַיֹּאכְלוּ וַיִּשְׁתּוּ וַיֵּלִינוּ שָׁם:	And his father-in-law <i>as it were</i> – 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.	
Judg 19:5	וַיְהִי בַיּוֹם הָרְבִיעִי וַיִּשְׁכְּמוּ בִּבְקָר וַיָּקָם לָלֶכֶת וַיֹּאמֶר אָבִי הַנְּעֹרָה אֶל־חֹתֵנוֹ סַעֲד לִבְךָ פַת־לֶחֶם וְאַחַר תֵּלְכוּ:	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 <i>can</i> go.”	food ← <i>bread</i> , standing for <i>food</i> in general. See 1 Sam 28:22-24.
Judg 19:6	וַיֵּשְׁבוּ וַיֹּאכְלוּ שְׁנֵיהֶם יַחְדָּו וַיִּשְׁתּוּ וַיֹּאמֶר אָבִי הַנְּעֹרָה אֶל־הָאִישׁ הַזֶּה וַיֹּאמֶר וְלֵן וַיִּטֵּב לִבְךָ:	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.”	
Judg 19:7	וַיָּקָם הָאִישׁ לָלֶכֶת וַיִּפְצַר־בּוֹ חֹתֵנוֹ וַיָּשָׁב וַיֵּלֶן שָׁם:	But the man got up to go, but his father-in-law put pressure on him, and he lodged there again.	
Judg 19:8	וַיִּשְׁלַם בִּבְקָר בַּיּוֹם הַחֲמִישִׁי לָלֶכֶת וַיֹּאמֶר   אָבִי הַנְּעֹרָה סַעֲד־נָא לִבְבְּךָ וְהִתְמַהֲמְהוּ עַד־נֹטוֹת הַיּוֹם וַיֹּאכְלוּ שְׁנֵיהֶם:	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.	the day turned noon ← <i>the declining of the day</i> .



Judg 19:9	וַיָּקָם הָאִישׁ לָלֶכֶת הוּא וּפִילָגְשׁוֹ וְנַעֲרֹ וַיֹּאמֶר לוֹ חֲתָנִי אָבִי הַנְּעָרָה הִנֵּה נָא רָפָה הַיּוֹם לַעֲרֹב לִינוּנָא הִנֵּה חֲנֹת הַיּוֹם לִין פֹּה וַיֵּטֵב לְבָבָּךְ וְהִשְׁפַּמְתָּם מִחֵר לְדַרְכְּכֶם וְהִלַּכְתָּ לְאֵהָלְךָ:	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.”	look ← <i>look, please.</i>
Judg 19:10	וְלֹא־אָבָה הָאִישׁ לָלוֹן וַיָּקָם וַיֵּלֶךְ וַיָּבֹא עַד־נֹכַח יְבוֹס הִיא יְרוּשָׁלַם וְעִמּוֹ צֶמֶד חֲמוֹרִים חֲבוּשִׁים וּפִילָגְשׁוֹ עִמּוֹ:	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.	
Judg 19:11	הֵם עַם־יְבוֹס וְהַיּוֹם רַד מְאֹד וַיֹּאמֶר הַנָּעַר אֶל־אֲדֹנָיו לִכְה־נָּא וְנִסּוּרָה אֶל־עִיר־הַיְבוּסִי הַזֹּאת וְנִלְּין בָּהּ:	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.”	near ← <i>with.</i>
Judg 19:12	וַיֹּאמֶר אֵלָיו אֲדֹנָיו לֹא נִסּוּר אֶל־עִיר נֹכְרִי אֲשֶׁר לֹא־מִבְּנֵי יִשְׂרָאֵל הִנֵּה וְעָבְרָנוּ עַד־גִּבְעָה:	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> .”	Gibeah: see Josh 15:57.
Judg 19:13	וַיֹּאמֶר לַנָּעַר לֵךְ וְנִקְרְבָה בְּאַחַד הַמְּקוֹמוֹת וְלִנּוּ בַּגִּבְעָה אוֹ בְּרָמָה:	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 Ramah.”	Gibeah: see Josh 15:57.
Judg 19:14	וַיַּעֲבְרוּ וַיֵּלְכוּ וַתֵּבֵא לָהֶם הַשֶּׁמֶשׁ אֶצֶל הַגִּבְעָה אֲשֶׁר לְבִנְיָמִן:	Then they crossed over, and they proceeded, and the sun set on them beside <u>Gibeah</u> , which <i>is</i> Benjamin’s.	Gibeah: see Josh 15:57. Here, <i>the Gibeah</i> .
Judg 19:15	וַיִּסְרוּ שָׁם לָבוֹא לָלוֹן בַּגִּבְעָה וַיָּבֹא וַיֵּשֶׁב בְּרֹחוֹב הָעִיר וְאִין אִישׁ מֵאֶסְפִּי־אוֹתָם הַבֵּיתָה לָלוֹן:	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.	Gibeah: see Josh 15:57.
Judg 19:16	וְהִנֵּה   אִישׁ זָקֵן בָּא מִן־מַעֲשָׂהוּ מִן־הַשָּׂדֶה בָּעֶרֶב וְהָאִישׁ מֵהָר אֶפְרַיִם וְהוּא־גָּר בַּגִּבְעָה וְאֲנָשֵׁי הַמָּקוֹם בְּנֵי יְמִינִי:	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.	there <i>was</i> : behold. Gibeah: see Josh 15:57.

Judg 19:17	וַיִּשָּׂא עֵינָיו וַיֵּרָא אֶת־הָאִישׁ הָאֶרֶח בִּרְחֹב הָעִיר וַיֹּאמֶר הָאִישׁ הַזֶּה אָנָּה 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 אֲנִחנוּ מִבֵּית־לָחֶם יְהוּדָה עַד־יֶרֶכְתִּי הָר־אֶפְרַיִם מִשָּׁם אֲנִכי וְאֵלֶיךָ עַד־בֵּית לָחֶם יְהוּדָה וְאֶת־בֵּית יְהוָה אֲנִי הֵלֵךְ וְאִין אִישׁ מֵאֶסְף אוֹתִי הַבֵּיתָה:	And he said to him, “We are crossing from <u>Bethlehem-Judah</u> to the far side of Mount Ephraim. I <i>am</i> from there. And I went to <u>Bethlehem-Judah</u> , 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־תָּבֶן גַּם־מִסְפּוֹא יֵשׁ לְחִמּוֹרֵינוּ וְגַם לֶחֶם וַיֵּין יֶשׁ־לִי וְלֹא־מִתְּךָ וְלִנְעָר עַם־עַבְדֶּיךָ אִין מַחְסוֹר 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 with your servants</i> . <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־מַחְסוֹרְךָ עָלַי רַק בִּרְחוֹב אֶל־תֵּלֵן:	And the old man said, “Peace to you. Only <i>let</i> all your needs <i>be</i> my responsibility, <i>and</i> do not lodge in the street.”	my responsibility ← <i>on me</i> .  and ← <i>only</i> .
Judg 19:21	וַיְבִיאוּהוּ לְבֵיתוֹ וַיָּבֹל לְחִמּוֹרִים וַיְרַחְצוּ רַגְלֵיהֶם וַיֹּאכְלוּ וַיִּשְׁתּוּ:	And he brought him into his house, and he <u>fed</u> the donkeys, and they washed their feet, and they ate and drank.	fed: other editions have <i>ketiv</i> = וַיָּבֹל, <i>qeré</i> = וַיָּבֹל, from בָּלל, 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 אַנְשֵׁי הָעִיר אַנְשֵׁי בְנֵי־בְלִיעֵל נָסְבוּ אֶת־הַבַּיִת מִתְדַּפְּקִים עַל־הַדֶּלֶת וַיֹּאמְרוּ אֶל־הָאִישׁ בְּעַל הַבַּיִת הַזֶּה לֹא־מָר הוֹצֵא אֶת־הָאִישׁ אֲשֶׁר־בָּא אֶל־בֵּיתְךָ וְנִדְעֶנּוּ:	<i>While</i> they were making their hearts merry, <i>what happened</i> <i>was</i> 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 happened 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 אֲלֵיהֶם הָאִישׁ בְּעַל הַבַּיִת וַיֹּאמֶר אֲלֵיהֶם אֶל־אֲחֵי אֶל־תִּרְעוּ נָא אֶחָדִי אֲשֶׁר־בָּא הָאִישׁ הַזֶּה אֶל־בֵּיתִי 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	<p>הִנֵּה בְּתִי הַבְּתוּלָה וּפִילִגְשָׁהּ  אֹצִי־אֶהְיֶה אוֹתָם וְעָנּוּ  אוֹתָם וַעֲשׂוּ לָהֶם הַטּוֹב  בְּעֵינֵיכֶם וְלֹאִישׁ הַזֶּה לֹא  תַעֲשׂוּ דְבַר הַנְּבִלָה הַזֹּאת:</p>	<p>Here <i>is</i> my virgin daughter, and  <u>this man's</u> 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  immoral <u>thing</u> to this man.”</p>	<p>here <i>is</i> ← <i>behold</i>.</p> <hr/> <p>this man's ← <i>his</i>.</p> <hr/> <p>immoral thing ← <i>thing of</i>  immorality, a Hebraic genitive.</p>
Judg 19:25	<p>וְלֹא־אָבּוּ הָאֲנָשִׁים לְשָׁמֹעַ לוֹ  וַיִּחְזַק הָאִישׁ בְּפִילִגְשׁוֹ וַיֵּצֵא  אֵלֵיהֶם הַחוּץ וַיִּדְעוּ אוֹתָהּ  וַיַּעֲלֵלוּ-בָּהּ כָּל-הַלַּיְלָה  עַד-הַבֹּקֶר וַיִּשְׁלְחוּהָ *בַּעֲלוֹת  **כַּבְּעֲלוֹת הַשָּׁחַר:</p>	<p>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].</p>	
Judg 19:26	<p>וַתָּבֹא הָאִשָּׁה לַפְּנוֹת הַבֹּקֶר  וַתִּפֹּל פֶּתַח בֵּית-הָאִישׁ  אֲשֶׁר-אֲדוֹנֶיהָ שָׁם עַד-הָאֹר:  דְּאוֹרִי</p>	<p>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  daylight.</p>	
Judg 19:27	<p>וַיָּקָם אֲדֹנֶיהָ בַּבֹּקֶר וַיִּפְתַּח  דְּלָתוֹת הַבַּיִת וַיֵּצֵא לָלֶכֶת  לְדַרְכּוֹ וְהִנֵּה הָאִשָּׁה פָּלְגָשׁוּ  נִפְלָת פֶּתַח הַבַּיִת וַיְדִיחַ  עַל-הַסֶּף:</p>	<p>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.</p>	<p>what <i>he</i> saw <i>was</i> ← <i>behold</i>.</p>
Judg 19:28	<p>וַיֹּאמֶר אֵלֶיהָ קוּמִי וְנִלְכֵה  וְאִין עֲנָה וַיִּקְחָהּ עַל-הַחֲמֹר  וַיָּקָם הָאִישׁ וַיֵּלֶךְ לְמִקְמוֹ:</p>	<p>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 <u>home</u>.</p>	<p>back home ← <i>to his place</i>.</p>
Judg 19:29	<p>וַיָּבֹא אֶל-בֵּיתוֹ וַיִּקַּח  אֶת-הַמֶּאֱכָלֶת וַיִּחְזַק  בְּפִילִגְשׁוֹ וַיִּנְתְּחָהּ לַעֲצָמֶיהָ  לְשִׁנָּיִם עָשָׂר נִתְחָהּ וַיִּשְׁלְחָהּ  בְּכָל גְּבוּל יִשְׂרָאֵל:</p>	<p>And when he came to his house,  he took a <u>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.</p>	<p>a knife ← <i>the knife</i>. An  unexpected definite article. See  Gen 22:9.</p> <hr/> <p>dispersed ← <i>sent</i>.</p> <hr/> <p>territory ← <i>border</i>.</p>
Judg 19:30	<p>וְהָיָה כָּל-הָרָאָה וַאֲמַר  לֹא-נִהְיָתָה וְלֹא-נִרְאָתָה  כְּזֹאת לְמִיּוֹם עֲלוֹת  בְּנֵי-יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם  עַד הַיּוֹם הַזֶּה שִׁימוּ-לָכֶם  עֲלֶיהָ עֲצוֹ וּדְבְרוּ: פ</p>	<p>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>.”</p>	

Judg 20:1	וַיֵּצְאוּ כָּל־בְּנֵי יִשְׂרָאֵל וַתִּקְהָל 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 Mizpah.	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	וַיִּתְּצוּ פְּנֹת כָּל־הָעָם כָּל שִׁבְטֵי יִשְׂרָאֵל בִּקְהָל עַם הָאֱלֹהִים אַרְבַּע מֵאוֹת אָלֶף אִישׁ רֶגֶלִי שֶׁלֶף חֶרֶב: 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 בְנֵי בִנְיָמִן כִּי־עָלוּ בְנֵי־יִשְׂרָאֵל הַמִּצְפָּה וַיֹּאמְרוּ בְנֵי יִשְׂרָאֵל דַּבְּרוּ אִיכָּה נְהִיְתָה הָרָעָה הַזֹּאת:	Now the sons of Benjamin heard that the sons of Israel had gone up to Mizpah. 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 הַלֵּוִי אִישׁ הָאִשָּׁה הַנִּרְצָחָה וַיֹּאמֶר הַגִּבְעֹנִיתָ אֲשֶׁר לְבִנְיָמִן בָּאתִי אֲנִי וּפִילְגֶשֶׁי לָלוֹן:	And the <u>Levite</u> , the husband of the murdered woman, answered and said, “I and my concubine arrived in Gibeah, 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 בַּעֲלֵי הַגִּבְעָה וַיִּסְבּוּ עָלַי אֶת־הַבַּיִת לַלַּיְלָה אוֹתִי דָמוֹ לְהָרֹג וְאֶת־פִּילְגֶשֶׁי עָנּוּ וַתָּמָת:	And the <u>inhabitants</u> of Gibeah 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	וָאֲחֹז בְּפִילְגֶשֶׁי וְאֶנְתָּחָהּ וְאַשְׁלַחָהּ בְּכָל־שְׂדֵה נִחְלָת יִשְׂרָאֵל כִּי עָשׂוּ זִמָּה וּנְבָלָה 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 כָלְכֶם בְּנֵי יִשְׂרָאֵל הָבוּ לָכֶם דָּבָר 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	וַיָּקָם כָּל־הָעָם כָּאִישׁ אֶחָד לֵאמֹר לֹא נֵלֵךְ אִישׁ לְאָהָלוֹ וְלֹא נָסֹר 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	וַעֲתָה זֶה הַדָּבָר אֲשֶׁר נַעֲשֶׂה לְגִבְעָה עָלֶיהָ בְּגֹרֶל:	For now this <i>is</i> the thing which we will do to Gibeah, against it, by lot:	Gibeah: see Josh 15:57.

Judg 20:10	וְלָקַחְנוּ עֶשְׂרֵה אַנְשִׁים לְמֵאָה לְכָל   שְׁבִטֵי יִשְׂרָאֵל וּמֵאָה לְאַלְפֵי וְאַלְפֵי לָרִבְבָּה לְקַחַת צֹדָה לָעָם לַעֲשׂוֹת לְבוֹאֵם לִגְבַע בְּנִימֵן בְּכָל־הַנִּבְלָה אֲשֶׁר עָשָׂה בְּיִשְׂרָאֵל:	we will take ten men per hundred <u>from</u> 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 <u>Geba</u> 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	וַיֵּאסֹף כָּל־אִישׁ יִשְׂרָאֵל אֶל־הָעִיר בְּאִישׁ אֶחָד חֲבֵרִים: פ	So every man of Israel gathered against the city, <u>unanimously</u> , in league.	unanimously ← <i>as one man</i> .  in league ← ( <i>as</i> ) <i>associates</i> .
Judg 20:12	וַיִּשְׁלְחוּ שְׁבִטֵי יִשְׂרָאֵל אֲנָשִׁים בְּכָל־שְׁבִטֵי בְנִימֵן לֵאמֹר מָה הָרָעָה הַזֹּאת אֲשֶׁר נָהִיתָה בָּכֶם:	And the tribes of Israel sent men throughout all the <u>tribes of Benjamin</u> , 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 תִּנּוּ אֶת־הָאֲנָשִׁים בְּנִי־בְלִיעַל אֲשֶׁר בְּגִבְעָה וּנְמִיתֶם וּנְבַעֲרָה רָעָה מִיִּשְׂרָאֵל וְלֹא אָבוּ** בְּנֵי בְנִימֵן לִשְׁמָע בְּקוֹל אֲחֵיהֶם בְּנֵי־יִשְׂרָאֵל:	So now, hand over the good-for-nothing men who <i>are</i> in <u>Gibeah</u> so <u>that</u> we <i>can</i> put them to death and <u>eradicate</u> 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	וַיֵּאסְפוּ בְנֵי־בְנִימֵן מִן־הָעָרִים הַגְּבֻעָתָה לָצֵאת לְמִלְחָמָה עִם־בְּנֵי יִשְׂרָאֵל:	Then the sons of Benjamin gathered together in <u>Gibeah</u> 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 בְנִימֵן בַּיּוֹם הַהוּא מִהָעָרִים עֶשְׂרִים וְשֵׁשָׁה אָלֶף אִישׁ שֶׁלֶף חֶרֶב לְבַד מִיִּשְׁבֵי הַגְּבֻעָה הַתְּפֻקְדוֹ שֶׁבַע מֵאוֹת אִישׁ בְּחֹר:	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 <u>Gibeah</u> <i>who</i> were counted: seven hundred choice men.	Gibeah: see Josh 15:57.
Judg 20:16	מִכָּל   הָעָם הַזֶּה שֶׁבַע מֵאוֹת אִישׁ בְּחֹר אֲטֵר יַד־יְמִינוֹ כָּל־זֶה קָלַע בָּאָבֶן אֶל־הַשַּׁעֲרָה וְלֹא יַחֲטֵא: פ	From all this people <i>there were</i> seven hundred choice men <i>who were left-handed</i> . 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 הַתְּפֻקְדוֹ לְבַד מִבְּנֵימֵן אַרְבַּע מֵאוֹת אָלֶף אִישׁ שֶׁלֶף 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	וַיָּקֻמוּ וַיַּעֲלוּ בֵּית־אֵל וַיִּשְׁאַלּוּ בֵּאלֹהִים וַיֹּאמְרוּ בְנֵי יִשְׂרָאֵל מִי יַעֲלֶה־לָּנוּ בַּתְּחִלָּה לְמַלְחָמָה עִם־בְּנֵי בְנִימִן וַיֹּאמֶר יְהוָה יְהוּדָה בַּתְּחִלָּה:	And they arose and went up <i>to Beth-El</i> , 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	וַיָּקֻמוּ 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 לְמַלְחָמָה עִם־בְּנֵימִן וַיַּעֲרֹכוּ אִתָּם 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.
Judg 20:21	וַיֵּצְאוּ בְנֵי־בְנִימִן מִן־הַגְּבֵעָה וַיִּשְׁחִיתוּ בִּישְׂרָאֵל בַּיּוֹם הַהוּא שְׁנַיִם וָעֶשְׂרִים 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	וַיִּתְחַזַּק הָעָם אִישׁ יִשְׂרָאֵל וַיִּסְפּוּ לַעֲרֹךְ מִלְחָמָה בַּמָּקוֹם אֲשֶׁר־עָרְכוּ שָׁם בַּיּוֹם הָרִאשׁוֹן:	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 וַיִּשְׁאַלּוּ בִּיהוָה לֵאמֹר הֲאֻסִּיף לָגֶשֶׁת לְמַלְחָמָה עִם־בְּנֵי בְנִימִן אָחִי 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 בְנִימִן בַּיּוֹם הַשֵּׁנִי:	And the sons of Israel engaged the sons of Benjamin on the second day.	
Judg 20:25	וַיֵּצֵא בְנִימִן   לִקְרָאתָם   מִן־הַגְּבֵעָה בַּיּוֹם הַשֵּׁנִי וַיִּשְׁחִיתוּ בְּבָנֵי יִשְׂרָאֵל עוֹד שְׁמֹנֶת עָשָׂר אָלֶף אִישׁ אֶרְצָה כָּל־אֵלֶּה שְׁלָפֵי 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 כָל־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 Beth-El</i> , 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	וַיִּשְׁאַלּוּ בְנֵי־יִשְׂרָאֵל בַּיהוָה וְשֵׁם אֲרוֹן בְּרִית הָאֱלֹהִים בַּיָּמִים הָהֵם:	Then the sons of Israel inquired of the LORD, <u>for</u> 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	וּפִינָחָס בֶּן־אֶלְעָזָר בֶּן־אֶהֱרֹן עֹמֵד   לִפְנֵיו בַּיָּמִים הָהֵם לֵאמֹר הָאֻסֹּף עוֹד לִצָּאת לְמִלְחָמָה עִם־בְּנֵי־בִנְיָמִן אָחִי אִם־אֶחָדֹל וַיֹּאמֶר יְהוָה עָלוּ כִּי מָחָר אֶתְנֶנּוּ 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 <u>against</u> 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	וַיֵּשֶׁם יִשְׂרָאֵל אֲרָבִים אֶל־הַגִּבְעָה 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־הַגִּבְעָה כָּפֶעַם בְּפֶעַם:	And the sons of Israel went up against the sons of Benjamin on the third day, and they drew up against Gibeah <u>as on previous occasions</u> .	Gibeah: see Josh 15:57. as on previous occasions ← <i>as time on time</i> .
Judg 20:31	וַיֵּצְאוּ בְנֵי־בִנְיָמִן לְקִרְאָת הָעָם הַנִּתְקָו מִן־הָעִיר וַיִּחָלּוּ לְהַכּוֹת מֵהָעָם חֲלָלִים כָּפֶעַם   בְּפֶעַם בְּמַסְלֹת אֲשֶׁר אָחַת עָלָה בֵּית־אֵל וְאָחַת גִּבְעָתָהּ בְּשָׂדֶה כְּשֹׁלְשִׁים אִישׁ בִּישְׂרָאֵל:	And the sons of Benjamin came out to confront the people, <i>and</i> they were drawn away from the city, and they began to strike down <i>some</i> of the people dead <u>as on previous occasions</u> , on the highways, one <i>of</i> 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 נִגָּפִים הָם לִפְנֵינוּ כְּבָרָאשְׁנָה וּבְנֵי יִשְׂרָאֵל אָמְרוּ נָנוּסָה וְנִתְקַנְהוּ מִן־הָעִיר אֶל־הַמַּסְלֹת:	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 <u>them</u> 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 מִגִּיחַ מִמְּקוֹמוֹ מִמַּעֲרֵה־גִבְעָה:	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 Gēba.	Geba: AV differs ( <i>Gibeah</i> ). See Josh 18:24, Judg 20:10.

Judg 20:34	וַיָּבֹאוּ מֵאֶלֶף מֵאֶלֶף לַגִּבְעָה עֹשֶׂרֶת אֲלָפִים אִישׁ בַּחֹר מִכָּל־יִשְׂרָאֵל וְהַמִּלְחָמָה כְּבִדָּה וְהֵם לֹא יָדְעוּ כִּי־נִגְעַת עָלֵיהֶם 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.  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 עֹשְׂרִים 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	וַיֵּרְאוּ בְנֵי־בְנֵימִן כִּי נִגְפוּ וַיִּתְּנוּ אִישׁ־יִשְׂרָאֵל מָקוֹם לְבְנֵימִן כִּי בָטְחוּ אֶל־הָאֲרֵב אֲשֶׁר שָׂמוּ אֶל־הַגִּבְעָה:	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 הֵחִישׁוּ וַיַּפְשְׁטוּ אֶל־הַגִּבְעָה וַיִּמְשְׁדוּ הָאֲרֵב וַיַּךְ 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 עִם־הָאֲרֵב הָרֵב לְהַעֲלוֹתָם מִשָּׂאת הָעֵשֶׁן 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 בַּמִּלְחָמָה וּבְנֵימִן הִחֵל לְהַכּוֹת חֲלָלִים בְּאִישׁ־יִשְׂרָאֵל כְּשֹׁלֵשִׁים אִישׁ כִּי אָמְרוּ אִךְ נִגְזַף נִגַּף הוּא לְפָנֵינוּ בַּמִּלְחָמָה הָרִאשׁוֹנָה:	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 before us</u> , as in the first battle.”	surely he has been defeated: infinitive absolute, strengthened by a particle.
Judg 20:40	וְהַמִּשָּׂאת הַחֲלָה לַעֲלוֹת מִן־הָעִיר עָמּוֹד עָשָׂן וַיִּפֹּן בְּנֵימִן אַחֲרָיו וְהִנֵּה עָלָה כָּל־יִלְהָעִיר 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</i> saw was that ← <i>behold</i> .
Judg 20:41	וְאִישׁ יִשְׂרָאֵל הִפָּךְ וַיִּבְהַל אִישׁ בְּנֵימִן כִּי רָאָה כִּי־נִגְעָה עָלָיו הָרָעָה:	Then the <u>men</u> of Israel turned round, and the <u>men</u> of Benjamin <u>were</u> terrified, because <u>they</u> saw 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 וְהַמִּלְחָמָה הַדְּבִיקָתָהּ וְאִשָּׁל מֵהָעָרִים מִשְׁחִיתִים אוֹתָוּ בְּתוֹכָוּ:	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</i> , <i>him</i> , <i>his</i> ), see the note to Gen 41:13.
Judg 20:43	כָּתְרוּ אֶת-בְּנֵימִן הַרְדִּיפָהּ מִנוּחָה הַדְּרִיבָהּ עַד נָכַח הַגְּבֵעָה מִמְּזֹרַח-שָׁמֶשׁ:	They surrounded Benjamin, they pursued <u>them</u> , they trod <u>them</u> down <i>with ease</i> all the way to just outside <u>Gibeah</u> on the east.	them (2x): <i>him</i> .  <i>ease</i> ← <i>rest, quiet</i> .  Gibeah: see Josh 15:57.
Judg 20:44	וַיִּפְּלוּ מִבְּנֵימִן שְׁמֹנֶה-עָשָׂר אָלֶף אִישׁ אֶת-כָּל-אֵלֶּה אֲנָשֵׁי-חֵיל:	And eighteen thousand men of Benjamin fell – all of these <i>being</i> valiant men.	
Judg 20:45	וַיִּפְּנוּ וַיֵּנָסוּ הַמִּדְבָּרָה אֶל-סֵלַע הַרְמוֹן וַיַּעֲלֶהוּ בְּמַסְלֹת חֲמֶשֶׁת אֲלָפִים אִישׁ וַיִּדְּבִיקוּ אַחֲרָיו עַד-גִּדּוֹם 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 כָל-הַנָּפְלִים מִבְּנֵימִן עֹשְׂרִים וַחֲמֶשֶׁה אָלֶף אִישׁ שֶׁלֶף חָרֵב בַּיּוֹם הַהוּא אֶת-כָּל-אֵלֶּה אֲנָשֵׁי-חֵיל:	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 וַיֵּנָסוּ הַמִּדְבָּרָה אֶל-סֵלַע הַרְמוֹן שָׁשׁ מֵאוֹת אִישׁ וַיֵּשְׁבוּ בְּסֵלַע רְמוֹן אַרְבַּעַת 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-בְּהֶמָּה עַד כָּל-הַנִּמְצָא גַם כָּל-הָעֵרִים 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> . And 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</i> <i>unscathed</i> ), Isa 1:6 ( <i>health</i> ).
Judg 21:1	וְאִישׁ יִשְׂרָאֵל נִשְׁבַּע בַּמִּצְפָּה לֵאמֹר אִישׁ מִמֶּנּוּ לֹא-יִתֵּן בָּתּוֹ לְבִנְיָמִן 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 הִיתָה זֹאת בְּיִשְׂרָאֵל לְהִפָּקֵד הַיּוֹם מִיִּשְׂרָאֵל שִׁבְט 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 מִמָּחָרָת וַיִּשְׁכְּמוּ הָעָם וַיִּבְנוּ-שֵׁם 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 בְקָהֶל מְכַל-שִׁבְטֵי יִשְׂרָאֵל אֶל-יְהוָה כִּי הַשְּׁבוּעָה הַגְּדוֹלָה הִיתָה לְאֲשֶׁר לֹא-עָלָה אֶל-יְהוָה הַמִּצְפָּה לֵאמֹר 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 Mizpah, 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	וַיִּנָּחֲמוּ בְנֵי יִשְׂרָאֵל אֶל-בְּנֵימִן אָחִיו וַיֹּאמְרוּ נִגְדַע הַיּוֹם שִׁבְט 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	מִה-נַּעֲשֶׂה לָהֶם לְנוֹתָרִים לְנָשִׁים וְאֲנַחְנוּ 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 בָא-אִישׁ אֶל-הַמַּחֲנֶה מִיַּבֶּשׁ גִּלְעָד אֶל-הַקָּהֵל:	And they said, “What single <i>person is there</i> in the tribes of Israel who did not come up to the LORD in Mizpah?” And <u>they</u> ascertained that <u>no-one</u> had come up to the camp from Jabesh-Gilead 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	וַיִּתְּפָקֵד הָעָם וְהִנֵּה אֵין-שָׁם אִישׁ מִיּוֹשְׁבֵי יַבֶּשׁ גִּלְעָד:	<u>For</u> the people had been counted, and <u>it was seen that</u> <i>there was</i> no man there of the inhabitants of Jabesh-Gilead.	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 שְׁנֵים-עָשָׂר אֲלָף אִישׁ מִבְּנֵי הַחִיל וַיִּצְווּ אוֹתָם לֵאמֹר לְכוּ וְהַכִּיתֶם אֶת-יּוֹשְׁבֵי יַבֶּשׁ גִּלְעָד לְפִי-חֶרֶב 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 Jabesh- Gilead with the edge of the sword, including the women and little ones.	Jabesh-Gilead: see Gen 31:21.

Judg 21:11	וְזֶה הַדָּבָר אֲשֶׁר תַּעֲשׂוּ כָּל-זָכָר וְכָל-אִשָּׁה יָדַעַת מִשְׁכַּב-זָכָר תַּחֲרִימוּ:	And this <i>is</i> what you will do: you will destroy every male and every woman who has known intercourse with a male.”	what you will do ← <i>the thing which you will do.</i>  intercourse ← <i>lying.</i>
Judg 21:12	וַיִּמְצְאוּ מִיּוֹשֶׁבֵי   יָבִישׁ גִּלְעָד אַרְבַּע מֵאוֹת נַעֲרָה בְּתוּלָה אֲשֶׁר לֹא-יָדְעָה אִישׁ לְמִשְׁכָּב זָכָר וַיְבִיאוּ אוֹתָם אֶל-הַמַּחֲנֶה שֶׁלָּהּ אֲשֶׁר בְּאֶרֶץ כְּנָעַן: ס	And of the inhabitants of Jabesh-Gilead they found four hundred virgin girls who had not known a man by intercourse 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.  intercourse ← <i>lying.</i>
Judg 21:13	וַיִּשְׁלְחוּ כָּל-הָעֵדָה וַיְדַבְּרוּ אֶל-בְּנֵי בִנְיָמִן אֲשֶׁר בְּסֹלַע רִמּוֹן וַיְקַרְאוּ לָהֶם שָׁלוֹם:	And the whole congregation sent word 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 בָּעֵת הַהִיא וַיִּתְּנוּ לָהֶם הַנָּשִׁים אֲשֶׁר חִיו מִנְּשֵׁי יָבִישׁ גִּלְעָד וְלֹא-מִצְאוּ לָהֶם כֵּן:	And Benjamin returned at that time, and they gave them the women whom they had let live from the women of Jabesh- Gilead, but that was not sufficient for them.	Jabesh-Gilead: see Gen 31:21.  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 מִה-נַּעֲשֶׂה לְנוֹתָרִים 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</i> <i>have</i> an inheritance for the escaped remnant so that a tribe is not wiped out from Israel.	so that: purposive use of the vav.
Judg 21:18	וַאֲנַחְנוּ לֹא נוּכַל לָתֵת-לָהֶם נָשִׁים מִבְּנוֹתֵינוּ כִּי-נִשְׁבָּעוּ בְּנֵי-יִשְׂרָאֵל לֵאמֹר אֲרוֹר נָתַן אִשָּׁה לְבִנְיָמִן: ס	But we cannot give them wives from our daughters, because the sons of Israel have sworn and said, ‘Cursed <i>is</i> he <i>who</i> gives a wife to Benjamin.’ ”	
Judg 21:19	וַיֹּאמְרוּ הִנֵּה חֲגִי'הוּהָ בְּשִׁלֹּ מִיָּמִים   יְמִימָה אֲשֶׁר מִצְפֹּנָה לְבֵית-אֵל מִזְרָחָה הַשָּׁמֶשׁ לְמַסְלָה הָעֹלָה מִבֵּית-אֵל שְׁכֵמָה וּמִנֶּגֶב לְלִבְנָה:	And they said, “Look, <i>there is</i> a festival to the LORD on these days when they occur, 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	<p>*וַיִּצְוּ *וַיִּצְווּ אֶת־בְּנֵי בִנְיָמִן לֵאמֹר לָכוּ וְאַרְבַּתְּם בַּכְּרָמִים:</p>	<p>And {Q: they} [K: he] commanded the sons of Benjamin and said, “Go and set an ambush in the vineyards.</p>	
Judg 21:21	<p>וּרְאִיתֶם וְהִנֵּה אִם־לִצְאוֹ בָּנוֹת־שִׁילוֹ לְחֹל בַּמַּחְלוֹת וַיֵּצְאתֶם מִן־הַכְּרָמִים וַחֲטַפְתֶּם לָכֶם אִישׁ אִשְׁתּוֹ מִבָּנוֹת שִׁילוֹ וְהִלַּכְתֶּם אַרְץ בִּנְיָמִן:</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 <i>is</i> the plan ← <i>behold</i>.</p>
Judg 21:22	<p>וְהָיָה כִּי־יָבֹאוּ אֲבוֹתָם אֹ אֲחֵיהֶם *לְרוֹב *לְרִיב   אֵלֵינוּ וְאָמְרָנוּ אֲלֵיהֶם חֲנוּנוֹ אוֹתָם כִּי לֹא לָקַחְנוּ אִישׁ אִשְׁתּוֹ בַּמִּלְחָמָה כִּי לֹא אַתֶּם נָתַתֶּם לָהֶם כָּעֵת תֹּאשָׁמוּ: ס</p>	<p>And it will come to pass <i>that</i> if their fathers or their brothers come to <u>contest</u> <i>this</i> with us, we will say to them, ‘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</i> no <i>means</i> giving <i>them</i> to them now, <i>whereby</i> you <u>would incur</u> <u>guilt</u>.’ ”</p>	<p>contest: the <i>ketiv</i> and <i>qeré</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 בִנְיָמִן וַיִּשְׂאוּ נָשִׁים לְמִסְפָּרָם מִן־הַמַּחְלָלוֹת אֲשֶׁר גָּזְלוּ וַיָּלְכוּ וַיֵּשׁוּבוּ אֶל־נַחֲלָתָם וַיִּבְנוּ אֶת־הָעָרִים וַיֵּשְׁבוּ בָּהֶם:</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 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>וַיִּתְּהָלְכוּ מִשָּׁם בְּנֵי־יִשְׂרָאֵל בָּעֵת 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 בִּימֵי שָׁפָט הַשְּׁפָטִים וַיְהִי רָעַב בְּאֶרֶץ וִילָד אִישׁ מִבֵּית יְהוּדָה לָגוֹר 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	וְשֵׁם הָאִישׁ אֱלִימֶלֶךְ וְשֵׁם אִשְׁתּוֹ נָעֳמִי וְשֵׁם שְׁנֵי-בָנָיו   מַחֲלֹן וְכִלְיוֹן אֶפְרַתִּים מִבֵּית לָחֶם יְהוּדָה וַיָּבֹאוּ שְׂדֵי-מוֹאָב וַיְהִיו-שָׁם:	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 <u>Bethlehem-Judah</u> . And they came <i>to</i> the plains of Moab and <u>stayed</u> there.	Bethlehem-Judah: see Gen 35:19.  stayed ← <i>were</i> .
Ruth 1:3	וַיָּמָת אֱלִימֶלֶךְ אִישׁ נָעֳמִי וַתֵּשָׂאֵר הִיא וְשְׁנֵי בָנֶיהָ:	Then Elimelech the husband of Naomi died, and she was left <u>with</u> her two sons.	with ← <i>and</i> .
Ruth 1:4	וַיִּשְׂאוּ לָהֶם נָשִׁים מֵאֲבוֹת שֵׁם הָאֶחָת עֹרְפָּה וְשֵׁם הַשֵּׁנִית רוּת וַיֵּשְׁבוּ 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> <u>Ruth</u> , 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 מַחֲלֹן וְכִלְיוֹן וַתֵּשָׂאֵר הָאִשָּׁה מִשְׁנֵי יְלָדֶיהָ וּמְאִישָׁהּ:	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 וּכְלִיתֶיהָ וַתָּשָׁב מִשְׂדֵּי מוֹאָב כִּי שָׁמְעָה בְּשָׂדֵה מוֹאָב כִּי-פָקַד יְהוָה אֶת-עַמּוֹ לָתֵת 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 כְלִיתֶיהָ עִמָּהּ וַתֵּלְכֶנָּה בְּדֶרֶךְ לָשׁוּב אֶל-אֶרֶץ יְהוּדָה:	And she departed from the place where she had been, <i>together with</i> 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 נָעֳמִי לְשְׁתֵּי כְלִיתֶיהָ לָכֶנָּה שִׁבְנָה אִשָּׁה לְבֵית אִמָּה *יַעֲשֶׂה *יַעֲשֶׂה יְהוָה עִמָּכֶם חֶסֶד כַּאֲשֶׁר עָשִׂיתֶם 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 וּמִצָּאֻן 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-אֵתָּךְ נָשׁוּב לְעַמֶּךָ:	But they said to her, “ <i>It is with</i> you <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 כִּי, <i>ki</i> . Alternatively, <i>ki</i> is simply כִּי

Ruth 1:11	וַתֹּאמֶר נָעֲמִי שׁוּבָנָה בְּנֹתַי לָמָּה תִּלְכְּנָה עִמִּי הָעוֹד־לִי בָּנִים בְּמִעִי וְהָיוּ לָכֶם לְאֻנָּשִׁים:	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	שׁוּבָנָה בְּנֹתַי לָכֵן כִּי זָקַנְתִּי מִהֵינֹת לְאִישׁ כִּי אָמַרְתִּי יִשְׁלִי תְקוּהָ גַם הַיֵּיתִי הַלֵּילָה לְאִישׁ וְגַם יִלְדָּתִי 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   תִּשְׁפְּרָנָה עַד אֲשֶׁר יִגְדְּלוּ הֲלֹהֶן תַּעֲגֹנָה לְבִלְתִּי הֵינֹת לְאִישׁ אֶל בְּנֹתַי כִּי־מֵרֶלִי מְאֹד מִכֶּם כִּי־יֵצֵאָה בִּי יַד־יְהוָה:	would you wait for <u>them</u> until they grew up? Would you refrain from belonging to <i>another</i> husband for <u>them</u> ?” 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 וַתִּבְכֶּינָה עוֹד וַתִּשָּׁק עֲרֹפָהּ לַחֲמוּתָהּ וְרוֹת דָּבָקָה 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 יְבִמְתִּךָ אֶל־עַמָּהּ וְאֶל־אֱלֹהֶיהָ שׁוּבִי אַחֲרַי יְבִמְתִּךָ:	Then she said, “Look, your <i>sister-in-law</i> has returned to her people, and to her gods. Go back after your <i>sister-in-law</i> .”	<i>sister-in-law</i> ← <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 רוּת אֶל־תִּפְגַּעֵי־בִי לְעֻזְבְּךָ לָשׁוּב מֵאַחֲרַיִךְ כִּי אֶל־אֲשֶׁר תֵּלְכִי אֵלַי וּבֵאֲשֶׁר תִּלְיִנִי אֵלַיִן 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	בֵּאֲשֶׁר תָּמוּתִי אָמוּת וְשָׁם אֶקְבֹּר כֹּה יַעֲשֶׂה יְהוָה לִי וְכֹה יִסִּיף כִּי הַמָּוֶת יַפְרִיד בֵּינִי וּבֵינֶךָ:	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	וַתֵּרָא כִּי־מֵתְאַמְצָת הִיא לָלֶכֶת אִתָּהּ וַתַּחֲדֹל לְדַבֵּר אֵלֶיהָ:	And she saw that she had resolved to go with her, and she stopped speaking to her.	
Ruth 1:19	וַתִּלְכְּנָה שְׁתֵּיהֶם עַד־בִּאָנָה בֵּית לָחֶם וַיְהִי כְּבִאָנָה בֵּית לָחֶם וַתָּהֶם כָּל־הָעִיר עֲלֵיהֶן וַתֹּאמְרָנָה הֲזֹאת נָעֲמִי:	And the two of them journeyed until they had come <i>to</i> Bethlehem, and it came to pass when they came <i>to</i> Bethlehem 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 אֲלֵיהֶן אֶל־תִּקְרָאנָה לִי נַעֲמִי קְרָאן לִי מָרָא כִּי־הֵמָּר שָׂדֵי לִי מָאֵד:	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	אֲנִי מְלֵאָה הֵלַכְתִּי וְרִיקִם הָשִׁיבֵנִי יְהוָה לָמָּה תִּקְרָאנָה לִי נַעֲמִי וַיְהוּה עָנָה בִּי וְשָׂדֵי הָרַע 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 נַעֲמִי וְרוּת הַמּוֹאֲבִיָּה כֹּלְתָהּ עִמָּהּ הַשָּׁבָה מִשְׂדֵּי מוֹאָב וְהָמָּה בָּאוּ בֵּית לָחֶם בְּתַחֲלַת קִצִּיר 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 Bethlehem</i> at the start of the barley harvest.	Bethlehem: see Gen 35:19.
Ruth 2:1	וּלְנַעֲמִי *מִידַע *מִדָּע לְאִשָּׁה אִישׁ גִּבּוֹר חֵיל מִמִּשְׁפַּחַת אֲלִימֶלֶךְ וּשְׁמוֹ בֹּעָז:	Now Naomi <i>had</i> a <u>kinsman 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>qeré</i> are similar words with the same meaning. <hr/> through ← <i>of</i> .
Ruth 2:2	וַתֹּאמֶר רוּת הַמּוֹאֲבִיָּה אֶל־נַעֲמִי אֵלְכֶ־נָּא הַשָּׂדֶה וְאֶלְקֹטָה בַּשִּׁבָּלִים אַחֲרֵי אִשֶּׁר אֶמְצָאֲחֹן 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 וַתָּבוֹא וַתִּלְקֹט בַּשָּׂדֶה אַחֲרֵי הַקֹּצְרִים וַיָּקָר מִקְרָהָ חֶלְקַת הַשָּׂדֶה לְבֹעָז אִשֶּׁר מִמִּשְׁפַּחַת אֲלִימֶלֶךְ:	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 <u>the field belonging to</u> 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	וְהָיָה־בָּעֵז בָּא מִבֵּית לָחֶם וַיֹּאמֶר לְקוֹצְרִים יְהוָה עִמָּכֶם וַיֹּאמְרוּ לוֹ יְבָרְכֶךָ יְהוָה:	<u>And what should happen but</u> Boaz came from <u>Bethlehem</u> 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 בֹּעָז לְנַעֲרֹ הַנֹּעֵב עַל־הַקּוֹצְרִים לָמִי הַנֹּעֲרָה 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 נִעְרָה מוֹאֲבִיָּה הִיא הַשָּׁבָה עִם־נַעֲמִי מִשָּׂדֶה 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	<p>וַתֹּאמֶר אֶלְקָטָה-נָא וְאֶסְפֹּתִי  בְּעִמְרֵים אַחֲרֵי הַקּוֹצְרִים  וַתָּבוֹא וַתַּעֲמֹד מֵאֶז הַבֹּקֶר  וְעַד-עֶתָּה זֶה שְׁבֵתָהּ הַבַּיִת  מְעַט:</p>	<p>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. <i>That leaves little rest</i> for her at home.”</p>	<p>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>).</p>
Ruth 2:8	<p>וַיֹּאמֶר בָּעֵז אֶל-רוּת הֲלוֹא  שָׁמַעְתְּ בָּתִּי אֶל-תִּלְכִּי לִלְקֹט  בְּשָׂדֶה אֲחֵר וְגַם לֹא תַעֲבוּרִי  מִזֶּה וְכֵן תִּדְבָּקִין עִם-נַעֲרָתִי:</p>	<p>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 <i>you will stay attached</i> to my maidservants.</p>	<p>you will stay attached: in an Aramaic form.</p>
Ruth 2:9	<p>עֵינֶיךָ בְּשָׂדֶה אֲשֶׁר-יִקְצְרוּן  וְהִלַכְתְּ אַחֲרֵיהֶן הֲלוֹא צִוִּיתִי  אֶת-הַנַּעֲרִים לְבִלְתִּי נִגְעֶךָ  וְצִמְתְּ וְהִלַכְתְּ אֶל-הַבָּלַיִם  וּשְׁתִּית מֵאֲשֶׁר יִשְׁאֲבוּן  הַנַּעֲרִים:</p>	<p>Your eyes <i>will be</i> on the field that they are reaping, and you will follow the <i>maidservants</i>. Have I not ordered my menservants not to touch you? <i>If</i> you are thirsty, go to the pots and drink from what the servants draw.”</p>	<p>the <i>maidservants</i> ← <i>them</i>, in a feminine form.  <hr/> if: conditional use of the vav.</p>
Ruth 2:10	<p>וַתִּפֹּל עַל-פָּנֶיהָ וַתִּשְׁתַּחֲוֶה  אַרְצָה וַתֹּאמֶר אֵלָיו מִדּוּעַ  מָצָאתִי חֵן בְּעֵינֶיךָ לְהַכִּירָנִי  וְאַנְכִי נָכְרִיָּה:</p>	<p>Then she fell <i>face down</i> 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?”</p>	<p>face down ← <i>on her face</i>.</p>
Ruth 2:11	<p>וַיַּעַן בָּעֵז וַיֹּאמֶר לָהּ הֲגֵד הֲגֵד  לִי כָל אֲשֶׁר-עָשִׂית  אֶת-חֲמוּתְךָ אַחֲרֵי מוֹת  אִישֶׁךָ וַתַּעֲזָבִי אָבִיךָ וְאִמְךָ  וְאֶרֶץ מוֹלְדֹתְךָ וַתֵּלְכִי אֶל-עַם  אֲשֶׁר לֹא-יָדַעְתָּ תְּמוֹל  שְׁלֹשׁוֹם:</p>	<p>Then Boaz answered and said to her, “It <i>has been told me in full</i> – 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 <i>in times past</i>.</p>	<p>it has been told me in full: a rare <i>hophal</i> infinitive absolute.  <hr/> in times past ← <i>yesterday (and) the day before yesterday</i>.</p>
Ruth 2:12	<p>יְשׁוּלִם יְהוָה פְּעֻלָּךְ וְתָהִי  מְשֻׁכְּרֶתָּה שְׁלָמָה מֵעַם יְהוָה  אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר-בָּאת  לְחַסּוֹת תַּחַת-כְּנָפָיו:</p>	<p>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.”</p>	
Ruth 2:13	<p>וַתֹּאמֶר אֶמְצָא-חֵן בְּעֵינֶיךָ  אֲדֹנָי כִּי נִחַמְתָּנִי וְכִי דִבַּרְתָּ  עַל-לֵב שִׁפְחָתְךָ וְאַנְכִּי לֹא  אֶהְיֶה כָּאֲחֵת שִׁפְחָתֶיךָ:</p>	<p>And she said, “Let me find grace in your eyes, my lord, for you have shown compassion on me, and because you have spoken <i>kindly</i> to your maidservant, while I am not like any of your maidservants.”</p>	<p>kindly ← <i>to or at the heart</i>.</p>



Ruth 2:14	וַיֹּאמֶר לָהּ בָּעֵז לֵעֵת הָאֵכַל גְּשִׁי הֶלֶם וְאָכַלְתָּ מִן־הַלֶּחֶם וְטַבַּלְתָּ פָתָךְ בַּחֲמֶץ וְתֵשֶׁב מֵצֵד הַקּוֹצִים וַיַּצְבֵּט־לָהּ קָלִי וְתָאכַל וְתִשְׂבַּע וְתִתֵּר:	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 Boaz). So AV differs.
Ruth 2:15	וַתָּקָם לְלָקֵט וַיֵּצֵא בָּעֵז אֶת־נַעֲרָיו לֵאמֹר גַּם בֵּין הָעֹמְרִים תִּלְקֹט וְלֹא תִכְלִימוּהָ:	Then she got up to go glean, 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 וְעִזְבֹתֶם וְלִקְטָהּ וְלֹא תִגְעֲרוּ־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־לָקְטָהּ וַיְהִי כִּאִיפָה 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 חֲמוּתָהּ אֶת אֲשֶׁר־לָקְטָהּ וַתּוֹצֵא וַתִּתֵּן־לָהּ אֵת אֲשֶׁר־הוֹתִירָה מִשְׂבַּעָהּ:	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 חֲמוּתָהּ אֵיפָה לָקַטְתָּ הַיּוֹם וְאַנָּה עָשִׂיתָ יְהִי מִכִּירְךָ בָּרוּךְ וַתִּגַּד לַחֲמוּתָהּ אֶת אֲשֶׁר־עָשְׂתָה עִמּוֹ וַתֹּאמֶר שֵׁם הָאִישׁ אֲשֶׁר עָשִׂיתִי עִמּוֹ הַיּוֹם בָּעֵז:	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 נַעֲמִי לְכַלְתָּהּ בָּרוּךְ הוּא לַיהוָה אֲשֶׁר לֹא־עָזַב חֶסְדּוֹ אֶת־הַחַיִּים וְאֶת־הַמֵּתִים וַתֹּאמֶר לָהּ נַעֲמִי קָרוֹב לָנוּ הָאִישׁ מִגְאֻלָּנוּ 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 רוּת הַמּוֹאֲבִיָּה גַם   כִּי־אָמַר אֵלַי עִם־הַנְּעָרִים אֲשֶׁר־לִי תִדְבְּקִין עַד אִם־כָּלּוּ אֶת כָּל־הַקָּצִיר 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 נָעֲמִי אֶל־רוּת כֹּלְתָהּ טוֹב בְּתִי כִי תֵצֵאִי עִם־נַעֲרוֹתָיו וְלֹא יִפְגְּעוּ־בְךָ בַּשָּׂדֶה אֲחֵר׃	Then Naomi said to Ruth her daughter-in-law, “ <i>It is a good thing</i> , my daughter, that you go out with his maidservants, so that no-one will molest you in another field.”	
Ruth 2:23	וַתִּדְבֹּק בְּנַעֲרוֹת בָּעֵז לְלֶקֶט עַד־כָּלוֹת קִצִּיר־הַשְּׂעִירִים וּקִצִּיר הַחֲטָיִם וַתָּשָׁב אֶת־חֲמוּתָהּ׃	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.	
Ruth 3:1	וַתֹּאמֶר לָהּ נָעֲמִי חֲמוּתָהּ בְּתִי הֲלֹא אֲבַקֵּשׁ־לְךָ מָנוּחַ אֲשֶׁר יִיטֵב־לְךָ׃	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?”	
Ruth 3:2	וַעֲתָה הֲלֹא בָּעֵז מְדַעְתָּנוּ אֲשֶׁר הִיִּית אֶת־נַעֲרוֹתָיו הַיֵּה־הוּא זֶרָה אֶת־גֶּרְנוֹ הַשְּׂעִירִים הַלַּיְלָה׃	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.	in ← <i>with, by</i> , or perhaps an accusative marker, with the object, <i>threshing floor</i> , standing for what is threshed.
Ruth 3:3	וְרַחֲצֵת   וְסָכַת וְשָׁמַת *שְׁמַלְתֵךְ *שְׁמַלְתֵךְ עָלֶיךָ *וִירַדְתִּי *וִירַדְתָּ הַגֶּרְנוֹ אֶל־תּוֹדְעֵי לְאִישׁ עַד כֹּלְתוֹ לֶאֱכֹל וּלְשָׁתוֹת׃	Now wash and anoint <i>yourself</i> and put your <u>dress</u> on and go <u>down to</u> the threshing floor. Do not make yourself known to the man until he has finished eating and drinking.	dress: the <i>qeré</i> has a plural or dual (שְׁמַלְתֵךְ) form whereas the <i>ketiv</i> is singular, perhaps indicating a two-piece or one-piece garment respectively.  go down: the <i>ketiv</i> is an Aramaic form. Compare Ruth 1:13.
Ruth 3:4	וַיְהִי בְשָׁכְבוֹ וַיִּדְעַת אֶת־הַמָּקוֹם אֲשֶׁר יִשְׁכַּב־שָׁם וּבָאת וּגְלִית מִרְגְּלָתוֹ *וּשְׁכַבְתִּי *וּשְׁכַבְתָּ וְהוּא יַגִּיד לְךָ אֵת אֲשֶׁר תַּעֲשֶׂינ׃	And it will come to pass when he lies down that you <i>must</i> <u>note</u> the place where he lies, then go in and uncover his feet-end and <u>lie down</u> , and he will tell you what <u>you must</u> do.”	lie down: the <i>ketiv</i> is an Aramaic form. Compare Ruth 1:13.  note ← <i>know</i> .  you <i>must</i> do: in an Aramaic form.
Ruth 3:5	וַתֹּאמֶר אֵלֶיהָ כֹּל אֲשֶׁר־תֹּאמַרְי *אֵלַי אֶעֱשֶׂה׃	And she said to her, “I will do everything you say {K: - } [Q: to me].”	
Ruth 3:6	וַתֵּרֶד הַגֶּרְנוֹ וַתַּעַשׂ כְּכֹל אֲשֶׁר־צִוְתָהּ חֲמוּתָהּ׃	And she went down <i>to</i> the threshing floor, and she acted according to everything her mother-in-law had instructed her.	
Ruth 3:7	וַיֹּאכַל בָּעֵז וַיִּשְׂתַּי וַיִּיטֵב לְבָבוֹ וַיָּבֹא לְשָׁכַב בְּקֶצֶה הָעֵרְמָה וַתָּבֹא בַלָּט וַתִּגַּל מִרְגְּלָתוֹ וַתִּשְׁכַּב׃	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.	

Ruth 3:8	וַיְהִי בַּחֲצִי הַלַּיְלָה וַיִּחְרַד הָאִישׁ וַיִּלְפָּת וְהָיָה אִשָּׁה שֹׁכֶבֶת מִרְגְּלָתוֹ:	And it came to pass at midnight that the man had a shock and turned round, and <u>what he saw was that</u> a woman was lying at his feet-end.	what <i>he</i> saw was that ← <i>behold</i> .
Ruth 3:9	וַיֹּאמֶר מִי־אַתְּ וַתֹּאמֶר אֲנֹכִי רוּת אֲמָתְךָ וּפְרַשְׁתָּ כְנָפֶךָ עַל־אַמָּתְךָ כִּי גֹאֵל אַתָּה:	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 <i>kinsman</i> redeemer.”	
Ruth 3:10	וַיֹּאמֶר בְּרוּכָה אַתְּ לַיהוָה בְּתִי הֵיטַבְתָּ חֲסִידְךָ הָאֲחֵרוֹן מִן־הָרֵאשׁוֹן לְבִלְתִּי־לָכֶת אַחֲרֵי הַבָּחוּרִים אֲסֹדֶל וְאִם־עָשִׂיר:	Then he said, “ <i>May you be</i> blessed by the LORD, my daughter. You have shown <i>even</i> more kindness of late than <i>in</i> the beginning, <i>in not going</i> after the young lads, whether poor or rich.	in not going: gerundial use of the infinitive.
Ruth 3:11	וְעַתָּה בְּתִי אֲלִיתִּירְאִי כָל אֲשֶׁר־תֹּאמְרִי אֶעֱשֶׂה־לָּךְ כִּי יֹדֵעַ כָּל־שַׁעַר עַמִּי כִּי אִשָּׁה 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 אֲמַנֶּם כִּי *אִם גֹּאֵל אֲנֹכִי וְגַם יֵשׁ גֹּאֵל קָרוֹב מִמֶּנִּי:	And now although <i>it 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 <u>than</u> <u>me</u> .	than me: or, if the reader prefers, <i>than I</i> .
Ruth 3:13	לִינִי   הַלַּיְלָה וְהָיָה בַּבֹּקֶר אִם־יִגְאָלְךָ טוֹב יִגְאָל וְאִם־לֹא יַחְפֹּץ לִגְאָלְךָ וְגִאֲלִתִּיךָ אֲנֹכִי חֲיֵיהוָה שֹׁכְבִי 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 *מִרְגְּלָתוֹ **מִרְגְּלוֹתָיו עַד־הַבֹּקֶר וַתִּתְקַם *בִּטְרוֹם **בְּטֶרֶם יִכִּיר אִישׁ אֶת־רַעְיוֹ וַיֹּאמֶר אֶל־יֹדֵעַ כִּי־בָאָה הָאִשָּׁה הַגֵּרָא:	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 <u>a woman</u> came <i>into</i> the threshing floor.”	feet-end: the <i>ketiv</i> is, strictly speaking, <i>foot-end</i> .  before: the <i>ketiv</i> has to be regarded as a variant form of the <i>qeré</i> .  a woman ← <i>the woman</i> . An unexpected definite article. See Gen 22:9 and Ruth 2:3.
Ruth 3:15	וַיֹּאמֶר הָבִי הַמְּטָפַחַת אֲשֶׁר־עָלֶיךָ וְאַחֲזִיבֶיהָ וַתֹּאחֶז בָּהּ וַיִּמַּד שֵׁשׁ־שְׁעָרִים וַיִּשֶׁת עָלֶיהָ וַיָּבֹא 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 it</u> , then <u>he went</u> to the city.	take ← <i>give; set</i> .  in it: i.e. <i>in the gown</i> . AV differs ( <i>on her</i> ).  he went: AV differs ( <i>she went</i> ), not supported by the Hebrew.

Ruth 3:16	וַתָּבֹא אֶל-חֲמוּתָהּ וַתֹּאמֶר מִי-אַתָּה בִּתִּי 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 שֵׁשֶׁת-שְׁעָרִים הָאֵלֶּה נָתַן לִי בִּי אָמַר *אֵלַי אֶל-תָּבֹאִי 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	וַתֹּאמֶר שְׁבִי בִּתִּי עַד אֲשֶׁר תֵּדָעַן אֵיךְ יִפְּל דְּבַר בִּי לֹא יִשְׁקֹט הָאִישׁ כִּי-אִם-כֹּלָה הַדְּבַר הַיּוֹם:	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.”	
Ruth 4:1	וַיַּעַז עָלֶיהָ הַשֹּׁעֵר וַיֵּשֶׁב שָׁם וְהִנֵּה הַגָּאֵל עֹבֵר אֲשֶׁר דְּבַר-בָּעִז וַיֹּאמֶר סוּרָה שְׁבֵה-פָּה פִלְגִי אֶלְמִנִי וַיֹּסֶר וַיֵּשֶׁב:	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.	and what should happen but ← <i>behold</i> .  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 ↗
Ruth 4:2	וַיִּקָּח עֶשְׂרֵה אַנְשִׁים מִזִּקְנֵי הָעִיר וַיֹּאמֶר שְׁבוּ-פָּה וַיֵּשְׁבוּ:	And he took ten men from the elders of the city and said, “Sit down here.” And they sat down.	↳ direct speech which did name the man. Compare Ezra 4:11.
Ruth 4:3	וַיֹּאמֶר לְגֵאֵל חֲלֹקֶת הַשָּׂדֶה אֲשֶׁר לְאַחִינוּ לְאֵלִימֶלֶךְ מִכְרָה נַעֲמִי הַשְּׁבֵה מִשְׁדֶּה מוֹאָב:	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 <i>belonged</i> to our brother, Elimelech.	
Ruth 4:4	וְאֲנִי אֲמַרְתִּי אֲגִלָּה אֲזַנְךָ לֵאמֹר קִנְיָה נִגַּד הַיֹּשְׁבִים וְנִגַּד זִקְנֵי עַמִּי אִם-תִּגְאָל גָּאֵל וְאִם-לֹא יִגְאָל הַגִּידָה לִּי *וְאָדַע *וְאִדְעָה כִּי אֲנִי זוֹלָתְךָ לְגֵאֹל וְאֲנִי אַחֲרֶיךָ וַיֹּאמֶר אָנֹכִי אֲגִאֵל:	And I <i>hereby</i> declare, I <i>notify</i> you as follows: <i>you can</i> 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 <i>know</i> , for <i>there is</i> no-one except you <i>first in line</i> to redeem it, and I <i>am</i> after you.” And he said, “I will redeem it.”	I know: the <i>qeré</i> is nominally cohortative, but it acts simply as a mood for a purposive subordinate clause here.  I notify you as follows ← <i>I will uncover your ear to say</i> .  but if you ← <i>but if he</i> . Change of grammatical person; compare Lev 1:3, Num 15:9.
Ruth 4:5	וַיֹּאמֶר בָּעִז בְּיוֹם-קִנּוּתְךָ הַשָּׂדֶה מִיַּד נַעֲמִי וּמֵאֵת רֹות הַמוֹאבִּיָּה אֲשֶׁת-הַמֵּת *קִנִּיתִי *קִנִּיתָהּ לְהָקִים שֵׁם-הַמֵּת עַל-נַחֲלָתוֹ:	Then Boaz said, “On the day you purchase the field from Naomi, and from Ruth the Moabitess, the wife of the dead, you <i>also</i> buy to raise up the name of the deceased in his inheritance.”	you ... buy: the <i>ketiv</i> is an Aramaic form. Compare Ruth 1:13.  from Naomi ... from Ruth ← <i>from the hand of Naomi ... from with Ruth</i> .  AV differs in word association ( <i>thou must buy it also of Ruth the Moabitess</i> ).

Ruth 4:6	וַיֹּאמֶר הַגַּאֵל לֹא אוּכַל *לְגַאֹל-**לְגַאֲלִי פֶּן-אַשְׁחִית אֶת-נַחֲלָתִי גַּאֲלִי-לָךְ אֶתָּה אֶת-גַּאֲלָתִי כִּי לֹא-אוּכַל לְגַאֵל:	At this the <i>kinsman</i> redeemer said, “I cannot <u>take this redemption</u> on myself lest I spoil my <i>own</i> inheritance. You redeem my inheritance, for I cannot redeem <i>it</i> .”	take ... redemption: the <i>ketiv</i> and <i>qeré</i> are different spellings of the same word.
Ruth 4:7	וְזֹאת לִפְנֵים בִּישְׂרָאֵל עַל-הַגְּאֹלָה וְעַל-הַתְּמוּנָה לְקַיֵּם כָּל-דְּבַר שְׁלֹף אִישׁ נִעְלָו וְנָתַן לְרֵעֵהוּ וְזֹאת הַתְּעוּדָה בִּישְׂרָאֵל:	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 counterpart</i> , and this <i>was</i> a testimony in Israel.	take off his shoe: see Deut 25:9.  <i>contracting counterpart</i> ← <i>friend; neighbour</i> .
Ruth 4:8	וַיֹּאמֶר הַגַּאֵל לְבִעֹז קָנָה-לָךְ וַיִּשְׁלֹף נִעְלָו:	And the <i>kinsman</i> redeemer said to Boaz, “You <u>buy it</u> .” And <u>he took off his shoe</u> .	buy ← <i>buy for yourself</i> .  he took off his shoe: by analogy with Deut 25:9-10, Boaz took the <i>kinsman</i> ↗
Ruth 4:9	וַיֹּאמֶר בְּעֹז לְזִקְנִים וְכָל-הָעָם עֲדִים אִתָּם הַיּוֹם כִּי קָנִיתִי אֶת-כָּל-אֲשֶׁר לְאֵלִמֶלֶךְ וְאֶת כָּל-אֲשֶׁר לְכִלְיוֹן וּמַחֲלוֹן מִיַּד נַעֲמִי:	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> .”	↳ redeemer's shoe off. But here, apparently, the <i>kinsman</i> redeemer takes his shoe off, because he gives it to Boaz.  from Naomi ← <i>from the hand of Naomi</i> .
Ruth 4:10	וְגַם אֶת-רוּת הַמֹּאבִּיָּה אֲשֶׁת מַחֲלוֹן קָנִיתִי לִי לְאִשָּׁה לְהַקִּים שֵׁם-הַמֵּת עַל-נַחֲלָתוֹ וְלֹא-יִכָּרֵת שֵׁם-הַמֵּת מֵעַם אָחִיו וּמִשְׁעַר מְקוֹמוֹ עֲדִים אִתָּם הַיּוֹם:	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.”	
Ruth 4:11	וַיֹּאמְרוּ כָל-הָעָם אֲשֶׁר-בְּשַׁעַר וְהַזְּקֵנִים עֲדִים יִתְּן יְהוָה אֶת-הָאִשָּׁה הַבָּאָה אֶל-בֵּיתְךָ כְּרָחֵל   וְכִלְאָה אֲשֶׁר בָּנוּ שְׂתִיָּהִם אֶת-בֵּית יִשְׂרָאֵל וְעָשָׂה-חֵיל בְּאַפְרָתָה וּקְרָא-שֵׁם בְּבֵית לָחֶם:	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 <i>Ephrathah</i> , and <u>proclaim fame</u> in <i>Bethlehem</i> .”	Ephrathah: AV= <i>Ephratah</i> , but elsewhere mostly <i>Ephrath</i> , <i>Ephrathite</i> .  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.  Bethlehem: see Gen 35:19.
Ruth 4:12	וַיְהִי בֵיתְךָ כְּבֵית פֶּרֶץ אֲשֶׁר-יָלְדָה תָמָר לַיהוּדָה מִן-הַזֶּרַע אֲשֶׁר יִתְּן יְהוָה לָךְ מִן-הַנְּעָרָה הַזֹּאת:	And may your house be like the house of <i>Perez</i> whom Tamar bore to Judah, from the seed which the LORD will give you, <i>the house being built</i> from this young woman.”	Perez: see Gen 38:29.

Ruth 4:13	וַיִּקַּח בֹּאֵז אֶת־רוּת וַתְּהִי־לּוֹ לְאִשָּׁה וַיָּבֹא אֵלֶיהָ וַיִּתֵּן יְהוָה לָּהּ הַרְיוֹן וַתֵּלֶד בֶּן׃	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.	
Ruth 4:14	וַתֹּאמְרֶנָּה הַנָּשִׁים אֶל־נָעֳמִי בְּרוּךְ יְהוָה אֲשֶׁר לֹא הִשְׁבִּית לָךְ גָּאֹל הַיּוֹם וַיִּקְרָא שְׁמוֹ בִּישְׂרָאֵל׃	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.	his fame: we take this as <i>the LORD's fame</i> . AV differs ( <i>his</i> not capitalized).
Ruth 4:15	וְהָיָה לָךְ לְמַשִּׁיב נָפֶשׁ וּלְכֹלֵכֶל אֶת־שִׁיבְתְּךָ כִּי כְלַתְךָ אֲשֶׁר־אֶהְבֶּתְךָ יִלְדְתּוּ אֲשֶׁר־הִיא טוֹבָה לָךְ מִשִּׁבְעָה בָּנִים׃	And he will be a restorer of your <i>well-being</i> , and <i>one who</i> sustains <i>you</i> in your old age, for your daughter-in-law, who loves you, who <i>is</i> better for you than seven sons, has borne him.”	<i>well-being</i> ← <i>soul</i> .
Ruth 4:16	וַתִּקַּח נָעֳמִי אֶת־הַיֶּלֶד וַתִּשְׁתְּנוֹ בְּחִיקָהּ וַתְּהִי־לּוֹ לְאִמָּנָת׃	And Naomi took the child and placed him in her bosom, and she became a nurse to him.	
Ruth 4:17	וַתִּקְרָאנָהּ לֵאמֹר יֶלֶד־בֶּן לְנָעֳמִי וַתִּקְרָאנָה שְׁמוֹ עֹבֵד הוּא אֲבִי־יֵשׁוּ אֲבִי־דָוִד׃ פ	And the neighbouring <i>women</i> proclaimed his fame and said, “A <i>son</i> has been born to Naomi.” And they called him Obed. He <i>was</i> the father of <b>Jesse, the father of David</b> .	<b>Acts 13:22.</b> <hr/> 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. <hr/> Jesse ← <i>Jishai</i> , but we retain the AV / traditional English name.
Ruth 4:18	וְאֵלֶּה תּוֹלְדוֹת פֶּרֶץ פְּרָץ הוֹלִיד אֶת־חֶצְרוֹן׃	This <i>is</i> the genealogy of Perez: Perez begot Hezron,	Gen 46:12, 1 Chr 2:5. <hr/> Perez (2x): see Gen 38:29.
Ruth 4:19	וְחֶצְרוֹן הוֹלִיד אֶת־רָם וְרָם הוֹלִיד אֶת־עֲמִינָדָב׃	and Hezron begot Ram, and Ram begot Amminadab,	1 Chr 2:9, 1 Chr 2:10.
Ruth 4:20	וְעֲמִינָדָב הוֹלִיד אֶת־נַחֲשֹׁן וְנַחֲשֹׁן הוֹלִיד אֶת־שַׁלְמוֹן׃	and Amminadab begot Nahshon, and Nahshon begot Salmon,	1 Chr 2:10, 1 Chr 2:11. <hr/> Salmon ← <i>Salmah</i> here, but we, as AV, align it with the next verse.
Ruth 4:21	וְשַׁלְמוֹן הוֹלִיד אֶת־בֹּאֵז וּבֹאֵז הוֹלִיד אֶת־עֹבֵד׃	and Salmon begot Boaz, and Boaz begot Obed,	1 Chr 2:11, 1 Chr 2:12.
Ruth 4:22	וְעֹבֵד הוֹלִיד אֶת־יֵשׁוּ וְיֵשׁוּ הוֹלִיד אֶת־דָּוִד׃	and Obed begot Jesse, and Jesse begot David.	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.

1 Sam 1:1	וַיְהִי אִישׁ אֶחָד מִן־הֶרְמָתִים צוֹפִים מֵהַר אֶפְרַיִם וּשְׁמוֹ אֶלְקָנָה בֶן־יֵרוּחַם בֶּן־אֵלִיהוּא בֶּן־תָּחוּ בֶן־צוּף אֶפְרָתִי:	Now there was a certain man from <u>Ramathaim-Zophim</u> , from Mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite,	Ramathaim-Zophim ← <i>the Ramathaim-Zophim</i> .
1 Sam 1:2	וּלּוֹ שְׁתֵּי נָשִׁים שֵׁם אַחַת חַנָּה וְשֵׁם הַשֵּׁנִית פְּנִינָה וַיְהִי לפְנִינָה יִלְדִים וּלְחַנָּה אֵין יִלְדִים:	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</i> not <i>have</i> any children.	of the first ← <i>of one</i> .
1 Sam 1:3	וַעֲלֶה הָאִישׁ הַהוּא מֵעִירוֹ מִיָּמִים   יְמִימָה לְהִשְׁתַּחֲוֹת וּלְזָבַח לַיהוָה צְבָאוֹת בְּשִׁלֹּה וְשָׁם שְׁנֵי בְנֵי־עֲלִי חֲפְנִי וּפְנִיחָס כֹּהֲנִים לַיהוָה:	And this <u>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 לפְנִינָה אֲשֶׁתּוֹ וּלְכָל־בְּנֵיהָ וּבְנוֹתֶיהָ מִנּוֹת:	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 מִנָּה אַחַת אַפִּים כִּי אֶת־חַנָּה אָהָב וַיְהוֶה סָגֹר 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	וַכַּעֲסֶתָה צָרָתָהּ גַּם־כָּעַס בַּעֲבוּר הָרַעְמָה כִּי־סָגֹר יְהוָה בְּעַד רַחְמָה:	And her rival <u>provoked her dreadfully</u> , so as to <u>torment</u> 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 תִּכְעֶסְנָה וּתִבְכֶּה וְלֹא תֹאכַל:	And <i>just</i> as he did <i>this from</i> year to year, 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</i> not eat.	
1 Sam 1:8	וַיֹּאמֶר לָהּ אֶלְקָנָה אִשָּׁה חַנָּה לָמָּה תִּבְכִּי וְלָמָּה לֹא תֹאכְלִי וְלָמָּה יָרַע לְבָבְךָ הַלּוֹא אֲנִכִּי טוֹב לָךְ מֵעֶשְׂרָה 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> I not better to you than ten sons?”	
1 Sam 1:9	וַתִּקַּם חַנָּה אַחֲרַי אָכְלָה בְּשִׁלֹּה וְאַחֲרַי שָׁתָה וַעֲלִי הַכֹּהֵן יָשֵׁב עַל־הַכְּפֹא עַל־מְזוֹזַת הַיֵּכָל יְהוָה:	Then Hannah got up after <i>they</i> had eaten in Shiloh and after <i>they had drunk</i> . 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	וְהָיָא מָרַת נַפֶּשׁ וּתְתַפְּלַל עַל־יְהוָה וּבָכָה תְּבִכָּה:	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	וַתִּדְרֹךְ נֶדֶר וַתֹּאמֶר יְהוָה צְבָאוֹת אֱסֹרָא תִרְאֶה   בְּעֵינַי אֲמַתְךָ וּזְכַרְתִּנִּי וְלֹא־תִשְׁכַּח אֶת־אֲמַתְךָ וְנָתַתָּה לְאֲמַתְךָ זֶרַע אֲנָשִׁים וְנָתַתִּיו לַיהוָה כָּל־יְמֵי חַיָּיו וּמִזְרָה לֹא־יַעֲלֶה עַל־רֹאשׁוֹ:	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.”	made ← <i>vowed</i> .  would make a point of attending ← <i>to see would see</i> . Infinitive absolute.  progeny ← <i>seed of men</i> .
1 Sam 1:12	וְהָיָה כִּי הִרְבָּתָה לְהִתְפַּלֵּל לִפְנֵי יְהוָה וְעַלִּי שִׁמְר אֶת־פִּיהָ:	And it came to pass that she was praying intensively before the LORD when Eli observed her mouth.	
1 Sam 1:13	וַחֲנָה הָיָא מְדַבֶּרֶת עַל־לִבָּהּ רַק שִׁפְתֶיהָ נָעוֹת וְקוֹלָהּ לֹא יִשְׁמַע וַיַּחֲשֹבֶה עָלֶי לְשֹׁכְרָה:	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.	
1 Sam 1:14	וַיֹּאמֶר אֵלֶיהָ עַלִּי עַד־מָתַי תִּשְׁתַּכְּרִין הַסִּירִי אֶת־יַיִנְךָ מֵעַלֶיךָ:	And Eli said to her, “ <u>How much longer</u> will you <u>keep getting drunk</u> ? Put your wine <u>well away</u> from you.”	how much longer ← <i>until when</i> .  keep getting drunk ← <i>act like one drunken</i> .  put your wine <i>well</i> away from you: more idiomatically, <i>keep off your wine</i> .
1 Sam 1:15	וַתַּעַן חֲנָה וַתֹּאמֶר לֹא אֲדֹנָי אִשָּׁה קִשְׁת־רוּחַ אֲנִכִּי וַיֵּן וְשֹׁכֵר לֹא שְׁתִּיתִי וְאִשְׁפֹּךְ אֶת־נַפְשִׁי לִפְנֵי יְהוָה:	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.	hard-pressed ← <i>hard of spirit</i> .  heart ← <i>soul</i> .
1 Sam 1:16	אַל־תִּתֵּן אֶת־אֲמַתְךָ לִפְנֵי בִתְּבָלִיעַל כִּי־מְרֹב שִׁיחִי וּכְעָסִי דִּבַּרְתִּי עַד־הַנֶּה:	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.”	good-for-nothing girl ← <i>daughter of Belial</i> ← <i>daughter of without use</i> .
1 Sam 1:17	וַיַּעַן עָלַי וַיֹּאמֶר לְכִי לְשָׁלוֹם וְאֱלֹהֵי יִשְׂרָאֵל יִתְּן אֶת־שְׁלָתְךָ אֲשֶׁר שָׁאַלְתָּ מִעַמּוֹ:	Then Eli answered and said, “Go in peace, and may the God of Israel grant your request which you have asked him for.”	
1 Sam 1:18	וַתֹּאמֶר תִּמְצָא שְׁפָחַתְךָ חֵן בְּעֵינֶיךָ וַתֵּלֶךְ הָאִשָּׁה לְדֶרֶכָהּ וַתֹּאכַל וּפָנֶיהָ לֹא־הָיוּ־לָהּ עוֹד:	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> .	expression ← <i>face</i> .



1 Sam 1:19	וַיִּשְׁכְּמוּ בַבֶּקֶר וַיִּשְׁתַּחֲוּוּ לַפָּנִי יְהוָה וַיָּשֻׁבוּ וַיָּבֹאוּ אֶל-בֵּיתָם הָרַמָּתָה וַיַּדַּע אֶלְקָנָה אֶת-חַנָּה אִשְׁתּוֹ וַיִּזְכְּרָהּ 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 לְתַקְפֹּת הַיָּמִים וַתַּהַר חַנָּה וַתֵּלֶד בֶּן וַתִּקְרָא אֶת-שְׁמוֹ שְׁמוּאֵל כִּי מִיְהוָה שְׁאַלְתִּיו:	And it came to pass in the course of time that Hannah conceived and bore a son, and she called him Samuel, “Because”, <i>she said</i> , “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 אֶלְקָנָה וְכָל-בֵּיתוֹ לִזְבֹּחַ לַיהוָה אֶת-זֶבַח 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 כִּי-אָמְרָה לְאִשָּׁה עַד יִגְמַל הַנָּעַר וְהִבֵּאתִיו וְנִרְאָה אֶת-פָּנָי יְהוָה וַיֵּשֶׁב שָׁם עַד-עוֹלָם:	But Hannah did not go up, for she said to her husband, “ <i>Not</i> until the young boy is weaned, and <i>then</i> 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 אֶלְקָנָה אִשָּׁה עֲשֵׂי הַטּוֹב בְּעֵינֶיךָ שְׁבִי עַד-גְּמֻלָּךְ אֲתוֹ אֲדָ יָקָם יְהוָה אֶת-דְּבָרוֹ וְתֵשֶׁב הָאִשָּׁה וְתִינֶק אֶת-בְּנָהּ עַד-גְּמֻלָּהּ אֲתוֹ:	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 גְּמָלְתָּהּ בְּפָרִים שְׁלֹשָׁה וְאֵיפָה אֶחָת קֶמַח וְנֹבֵל יַיִן וַתְּבִאֶהוּ בֵּית-יְהוָה שְׁלוֹ וְהַנָּעַר 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-הַנָּעַר אֶל-עֲלִי:	And they slaughtered the bull, and they brought the boy to Eli.	
1 Sam 1:26	וַתֹּאמֶר בִּי אֲדֹנָי חַי נַפְשֶׁךָ אֲדֹנָי אֲנִי הָאִשָּׁה הַנֹּצֶבֶת עִמָּכָה בָּזָה לְהִתְפַּלֵּל 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-הַנָּעַר הַזֶּה הִתְפַּלַּלְתִּי וַיֵּתֶן יְהוָה לִי אֶת-שְׁאַלְתִּי אֲשֶׁר שְׁאַלְתִּי 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 <u>all his days</u> . He was a <u>request made</u> to the 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 קִרְנִי בִיהוָה רָחַב פִּי עַל־אֹיְבֵי כִי שִׁמְחֵתִי בִישׁוּעָתֶךָ:	And Hannah prayed and said, “My heart exults in the LORD, My horn <u>has been raised</u> by the LORD, My <u>mouth has become</u> <u>broad</u> 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 בְּלִתֶּךָ וְאֵין צוּר כַּאֲלֹהֵינוּ:	<i>There is no-one</i> holy like the LORD, For <i>there is no-one</i> besides you, Nor <i>is there any</i> rock like our God.	
1 Sam 2:3	אַל־תִּרְבּוּ תִדְבְּרוּ גְבוּהָה גְבוּהָה יֵצֵא עֵתָק מִפִּיכֶם כִּי אֵל דַּעוֹת יְהוָה *וּלֹא *וְלֹא נִתְּכֶנּוּ עַל־לֹוֹת:	Do not speak profusely <i>in</i> <i>lofty words</i> , 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	קָשֶׁת גִּבּוֹרִים חֲתָיִם וְנִכְשָׁלִים אָזְרוּ חֵיִל:	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 בִּלְחָם נִשְׁכָּרוּ וְרַעֲבִים חִדְּלוּ עַד־עֶקְרָה יִלְדָה שְׁבָעָה 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 מָמִית וּמַחְיֶה מוֹרִיד שָׁאוֹל וַיַּעַל:	The LORD kills and makes alive; He brings down <i>to</i> the grave and raises up.	
1 Sam 2:7	יְהוָה מוֹרִישׁ וּמַעֲשִׂיר מַשְׁפִּיל אֶרְמוֹמָם:	The LORD disinherits and enriches; He abases as well as exalts.	

1 Sam 2:8	מְקִים מֵעֹפָר דָּל מֵאַשְׁפָּת יָרִים אֲבִיוֹן לְהוֹשִׁיב עַם־נְדִיבִים וְכֶסֶּא כְבוֹד יִנְחֲלֵם כִּי לַיהוָה מִצְקֵי אֶרֶץ וַיֵּשֶׁת עֲלֵיהֶם תִּבְלָה:	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 יִשְׁמָר וְרָשָׁעִים בַּחֲשָׁךְ יִדְמּוּ 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 *מְרִיבּוֹ **מְרִיבָיו *עֵלּוֹ **עָלָיו בְּשָׁמַיִם יִרְעֹם יְהוָה יִדִּין אֶפְסֵי־אֶרֶץ וַיִּתֶּן־עֹז לְמַלְכּוֹ וַיִּרָם קֶרֶן מְשִׁיחוֹ: פ	<i>As for</i> the LORD, his {Q: adversaries} [K: adversary] will be broken; He will thunder against <i>them</i> in heaven. The LORD will judge the ends of the earth And give strength to his king And raise the horn of his <i>messiah</i> .”	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 וְהַנְעֹר הָיָה מְשָׁרֵת אֶת־יְהוָה אֶת־פָּנָיו עַל־הַכֹּהֵן:	Then Elkanah went to <i>Ramah</i> , to his house. And the boy was serving the LORD before Eli the priest.	Ramah ← <i>the Ramah</i> .
1 Sam 2:12	וּבְנֵי עֲלֵי בְנֵי בְלִיעֵל לֹא יָדְעוּ אֶת־יְהוָה:	But Eli's sons were <i>good-for-nothing</i> – they did not know the LORD.	good-for-nothing ← <i>sons of without use</i> .
1 Sam 2:13	וּמִשְׁפַּט הַכֹּהֲנִים אֶת־הָעָם כָּל־אִישׁ זִבְחָה זִבַּח וּבָא נָעַר הַכֹּהֵן כְּבָשָׂל הַבָּשָׂר וְהַמִּזְלֵג שְׁלֹש־הַשָּׁנִים בְּיָדוֹ:	And <i>it was</i> the custom of the priests with the people that <i>when</i> any man offered 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	וְהָכָה בַּבִּיזָר אוֹ בַדּוֹד אוֹ בַקְלָחַת אוֹ בַפָּרוֹר כֹּל אֲשֶׁר יַעֲלֶה הַמִּזְלֵג יִקַּח הַכֹּהֵן בּוֹ כִּכְהָ יַעֲשׂוּ לְכָל־יִשְׂרָאֵל הַבָּאִים שָׁם בְּשִׁילָה:	And he would <i>plunge 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	<p>גַּם בְּטָרִם יִקְטְרוּן אֶת־הַחֶלֶב וּבָא   נָעַר הַכֹּהֵן וְאָמַר לְאִישׁ הַזֹּבֵחַ תִּנֶּה בָשָׂר לְצִלוֹת לִכְהֵן וְלֹא־יִקַּח מִמֶּנּוּ בָשָׂר מִבָּשָׂל כִּי אִם־חַי:</p>	<p>Also, before they burned the fat, the priest's <i>servant</i>-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, <i>raw</i>."</p>	<p>priest's: [CB] differs (<i>priests</i>).  raw ← <i>alive</i>, but also <i>raw</i>.</p>
1 Sam 2:16	<p>וַיֹּאמֶר אֵלָיו הָאִישׁ קֹטֵר יִקְטִירוּן כִּי־וּם הַחֶלֶב וְקַח־לָךְ כַּאֲשֶׁר תֵּאָוֶה נַפְשְׁךָ וְאָמַר   *לו *לֹא כִי עֲתָה תִתֶּן וְאִם־לֹא לְקַחְתִּי בְחֹזֶקָה:</p>	<p>And <i>if</i> the man said to him, "Be <u>sure</u> <u>they burn</u> the fat straightaway, then take for yourself whatever your <u>heart</u> desires", then he would say {K: to him, "<i>No</i>,"} [Q: "<i>No</i>,"] for you <i>must</i> give <i>it</i> now, and if <i>you do</i> not, I will take <i>it</i> by force."</p>	<p>be sure they burn: infinitive absolute.  heart ← <i>soul</i>.</p>
1 Sam 2:17	<p>וַתְּהִי חַטָּאת הַנְּעָרִים גְּדוֹלָה מְאֹד אֶת־פְּנֵי יְהוָה כִּי נֶאֱצַו הַנְּאֻשִׁים אֶת מִנְחַת יְהוָה:</p>	<p>And the young men's sin was very great before the LORD, for the men despised the LORD's offering.</p>	
1 Sam 2:18	<p>וּשְׁמוּאֵל מְשָׁרַת אֶת־פְּנֵי יְהוָה נָעַר חָגוּר אֶפֹּד בָּד:</p>	<p>But Samuel served before the LORD – a boy girded <i>with</i> an ephod of fine linen.</p>	
1 Sam 2:19	<p>וּמַעֲלִיל קֹטֵן תַּעֲשֶׂה־לּוֹ אִמּוֹ וְהַעֲלִתָהּ לוֹ מִיָּמִים   יְמִימָה בְּעֹלוֹתֶיהָ אֶת־אִשָּׁה לְזִבְחַ אֶת־זִבְחַ הַיָּמִים:</p>	<p>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.</p>	<p>each year ← <i>from days to days</i>.  offer ← <i>sacrifice</i>.  yearly ← <i>of days</i>.</p>
1 Sam 2:20	<p>וּבִרְךָ עָלַי אֶת־אֱלֹקָנָה וְאֶת־אִשְׁתִּי וְאָמַר יֵשׁׁם יְהוָה לִּי זֶרַע מִן־הָאִשָּׁה הַזֹּאת תַּחַת הַשְּׂאֵלָה אֲשֶׁר שָׂאֵל לִיהוָה וְהִלְכּוּ לְמִקְמוֹ:</p>	<p>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>.</p>	<p>has been made over ← <i>he has asked</i>, but here as passive of <i>hiphil</i>; see [BDB].  home ← <i>to his place</i>.</p>
1 Sam 2:21	<p>כִּי־פָקַד יְהוָה אֶת־חַנָּה וַתֵּהָר וַתֵּלֶד שְׁלֹשָׁה־בָנִים וּשְׁתֵּי בָנוֹת וַיִּגְדַּל הַנָּעַר שְׁמוּאֵל עִם־יְהוָה: ס</p>	<p>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.</p>	
1 Sam 2:22	<p>וְעָלִי זָקֵן מְאֹד וּשְׁמַע אֶת כָּל־אֲשֶׁר יַעֲשׂוּן בָּנָיו לְכָל־יִשְׂרָאֵל וְאֵת אֲשֶׁר־יִשְׁכְּבוּן אֶת־הַנְּשִׁים הַצְּבָאוֹת פֶּתַח אֹהֶל מוֹעֵד:</p>	<p>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 the <u>tent of contact</u>.</p>	<p>the tent of contact: see Ex 27:21.</p>

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 הַשְׁמָעָה 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 וְאָם 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> consequently 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> . and consequently ← <i>when, →</i>
1 Sam 2:26	וְהַנֶּעֱר שְׁמוּאֵל הִלָּךְ וַיִּגְדַּל 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 הַנִּגְלָה נִגְלִיתִי אֶל־בֵּית אָבִיךָ בְּהִיוֹתָם בְּמִצְרַיִם לְבֵית פְּרַעֲה:	And a man of God came to Eli and said to him, “ <u>This is what</u> the LORD says: ‘ <u>Was I not clearly revealed</u> to the house of your father when they were in Egypt in Pharaoh's house?’	this is what ← <i>thus</i> . was I not clearly revealed: infinitive absolute.
1 Sam 2:28	וּבָחַר אֹתוֹ מִכָּל־שִׁבְטֵי יִשְׂרָאֵל לִי לְכֹהֵן לַעֲלֹת עַל־מִזְבְּחִי לְהַקְטִיר קֹטֶרֶת לְשֵׁאת אֹפֹד לִפְנֵי וְאֶתְנָה לְבֵית אָבִיךָ אֶת־כָּל־אֲשֵׁי בְנֵי יִשְׂרָאֵל:	And did <i>I not choose</i> 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 allocate</i> 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 תִּבְעֲטוּ בְּזִבְחִי וּבִמְנַחְתִּי אֲשֶׁר צִוִּיתִי מַעֲוֹן וּתְכַבֵּד אֶת־בְּנֵיךָ מִמֶּנִּי לְהַבְרִיאֲכֶם מֵרֵאשִׁית כָּל־מְנַחַת 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 <i>by making yourselves fat</i> 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 חֲלִילָה לִּי כִּי־מִכְבֹּדִי אֲכַבֵּד וּבֹזִי יִקְלוּ:	Therefore the LORD God of Israel says, 'I have explicitly said to your house and to the house of your father <i>that</i> 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 וְגִדַּעְתִּי אֶת־זֶרְעֶךָ וְאֶת־זֶרַע בֵּית אָבִיךָ מֵהָיֹת זָקֵן בְּבֵיתְךָ:	Behold, the days are coming when I will cut off your <u>arm</u> and the <u>arm</u> of the house of your father, so that there will not be an old <i>man</i> in your house.	arm (2x): with different pointing, seed.
1 Sam 2:32	וְהַבִּטְתָּ צַר מְעוֹן בְּכָל אֲשֶׁר־יֵיטִיב אֶת־יִשְׂרָאֵל וְלֹא־יִהְיֶה זָקֵן בְּבֵיתְךָ כָּל־הַיָּמִים:	And you will see <u>distress</u> in my dwelling place, in everything <i>regarding</i> which it has been treating Israel well, and there will not be an old <i>man</i> in your house <u>at any time</u> .	distress in: or an adversary of. at any time ← all the days.
1 Sam 2:33	וְאִישׁ לֹא־אֲכַרִּית לְךָ מַעַם מִזִּבְחִי לְכָלֹת אֶת־עֵינֶיךָ וְלֹאֲדִיב אֶת־נַפְשְׁךָ 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 <u>heart</u> down, and <i>at every</i> increase in your house, men will die.	heart ← soul.
1 Sam 2:34	וְזֶה־לְךָ הָאוֹת אֲשֶׁר יְבֹא אֶל־שְׁנֵי בָנֶיךָ אֶל־חֹפְנִי וּפִינְחָס בְּיוֹם אֶחָד יָמוּתוּ שְׁנֵיהֶם:	And this <i>will be</i> 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 כֹהֵן נֹאמָן כַּאֲשֶׁר בְּלִבִּי וּבְנַפְשִׁי יַעֲשֶׂה וּבִגְיֹתִי לֹא בֵּית נֹאמָן וְהִתְהַלֵּךְ לִפְנֵי־מִשְׁיַחִי כָּל־הַיָּמִים:	And I will raise up a faithful priest to myself, who will act according to what <i>is</i> in my heart and in my soul, and I will build a faithful house for him, and he will walk before my <u>anointed</u> at <u>all times</u> .	anointed: or messiah. at all times ← all the days.
1 Sam 2:36	וְהָיָה כָּל־הַנּוֹתָר בְּבֵיתְךָ יָבֹא לְהִשְׁתַּחֲוֹת לֹא לְאַגֹּרֹת כֶּסֶף וְכֶבֶד־לֶחֶם וְאָמַר סָפַחְנִי נָא אֶל־אַחַת הַכֹּהֲנֹת לֶאֱכֹל פֶּת־לֶחֶם: ס	And it will come to pass <i>that</i> everyone who remains in your house will come to bow down before him for an <u>agorah</u> 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	וְהַנֶּעַר שְׁמוּאֵל מִשְׁרַת אֶת־יְהוָה לִפְנֵי עָלִי וּדְבַר־יְהוָה הָיָה יָקָר בַּיָּמִים הָהֵם אֵין חֲזוֹן נִפְרָץ: ס	And Samuel the boy served the LORD before Eli, and the word of the LORD was precious in those days, <i>and visions were</i> infrequent.	visions were infrequent ← there was no vision bursting forth / common.

1 Sam 3:2	וַיְהִי בַיּוֹם הַהוּא וְעַלִּי שָׁכַב בַּמָּקוֹמוֹ *וְעֵינָיו *וְעֵינָיו הִחְלוּ כִּהְיוֹת 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 <i>to become</i> 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. <hr/> at that time ← <i>on that day</i> .
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 הִנְנִי:	that the LORD called out to Samuel. And he said, “ <u>Here I am</u> ”,	here I <i>am</i> ← <i>behold me</i> .
1 Sam 3:5	וַיָּרַץ אֶל-עֲלִי וַיֹּאמֶר הִנְנִי כִּי-קָרָאתָ לִּי וַיֹּאמֶר לֹא-קָרָאתִי שׁוּב שָׁכַב וַיֵּלֶךְ וַיִּשְׁכַּב: ס	and he ran to Eli and said, “ <u>Here I am</u> , for you have called me.” But he said, “I didn't call <i>you</i> . Lie down again.” So he went back and lay down.	here I <i>am</i> ← <i>behold me</i> .
1 Sam 3:6	וַיִּסֶּף יְהוָה קְרָא עוֹד שְׁמוּאֵל וַיָּקָם שְׁמוּאֵל וַיֵּלֶךְ אֶל-עֲלִי וַיֹּאמֶר הִנְנִי כִּי קָרָאתָ לִּי וַיֹּאמֶר לֹא-קָרָאתִי בְנִי שׁוּב שָׁכַב:	Then the LORD called <i>him</i> again: “Samuel.” And Samuel got up and went to Eli and said, “ <u>Here I am</u> , for you have called me.” But he said, “I did not call <i>you</i> , my son. Lie down again.”	again ← <i>yet again</i> . The words reinforce each other, but they do not add <i>a time</i> . The third time is in 1 Sam 3:8. <hr/> here I <i>am</i> ← <i>behold me</i> .
1 Sam 3:7	וּשְׁמוּאֵל טָרַם יָדַע אֶת-יְהוָה וְטָרַם יְגִלָּה אֵלָיו דְּבַר-יְהוָה:	Now Samuel did not yet know the LORD, and <i>it was</i> before the word of the LORD had been revealed to him.	
1 Sam 3:8	וַיִּסֶּף יְהוָה קְרָא-שְׁמוּאֵל בְּשִׁלְשִׁית וַיָּקָם וַיֵּלֶךְ אֶל-עֲלִי וַיֹּאמֶר הִנְנִי כִּי קָרָאתָ לִּי וַיִּבֶן עֲלִי כִּי יְהוָה קָרָא לְנָעַר:	And the LORD called Samuel again – a third time. And he got up and went to Eli and said, “ <u>Here I am</u> , for you have called me.” And Eli understood that the LORD had been calling the boy.	here I <i>am</i> ← <i>behold me</i> .
1 Sam 3:9	וַיֹּאמֶר עֲלִי לְשְׁמוּאֵל לֵךְ שָׁכַב וְהָיָה אִם-יִקְרָא אֵלָיְךָ וְאָמַרְתָּ דְּבַר יְהוָה כִּי שָׁמַע עֲבָדְךָ וַיֵּלֶךְ שְׁמוּאֵל וַיִּשְׁכַּב בַּמָּקוֹמוֹ:	And Eli said to Samuel, “Go and lie down, and it will be <i>the case</i> 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 וַיִּתְיָצֵב וַיִּקְרָא כַּפְעַם-בְּכַפְעַם שְׁמוּאֵל   שְׁמוּאֵל וַיֹּאמֶר שְׁמוּאֵל דְּבַר כִּי שָׁמַע עֲבָדְךָ: פ	And the LORD came and stood <i>there</i> and called <i>as the previous times</i> , “Samuel, Samuel.” And Samuel said, “Speak, for your servant is listening.”	as the previous times ← <i>as time on time</i> .

1 Sam 3:11	וַיֹּאמֶר יְהוָה אֶל-שְׁמוּאֵל הִנֵּה אֲנִי עֹשֶׂה דָבָר בְּיִשְׂרָאֵל אֲשֶׁר כָּל-שֹׁמְעֵו תִצְלִינָה שְׁתִּי אֲזִנִּיו:	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 ← <i>behold me</i> .
1 Sam 3:12	בַּיּוֹם הַהוּא אֶקִּים אֶל-עֲלִי אֶת כָּל-אֲשֶׁר דִּבַּרְתִּי אֶל-בֵּיתוֹ הַחֹל וְכֻלָּה:	On that day I will fulfil everything against Eli which I have spoken against his house. I will make a start and I will bring it to its conclusion.	against (2x): taking עַל = אֶל, which is common. AV differs in the second case ( <i>concerning</i> ).  I will make a start and I will bring it to its conclusion: infinitives absolute →
1 Sam 3:13	וְהִגַּדְתִּי לוֹ כִּי-שִׁפֹּט אֲנִי אֶת-בֵּיתוֹ עַד-עוֹלָם בַּעֲוֹן אֲשֶׁר-יָדַע כִּי-מְקַלְלִים לָהֶם בָּנָיו 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 about, 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 לְבֵית עֲלִי אֲסִיתִּכְפֹּר עוֹן בֵּית-עֲלִי בְּזֹבַח וּבִמְנַחָה עַד-עוֹלָם:	Therefore I have sworn to the house of Eli that the iniquity of the house of Eli will certainly not be expiated 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 בֵּית-יְהוָה וּשְׁמוּאֵל יָרָא מִהֲגִיד אֶת-הַמְּרָאָה אֶל-עֲלִי:	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 עֲלִי אֶת-שְׁמוּאֵל וַיֹּאמֶר שְׁמוּאֵל בְּנִי וַיֹּאמֶר הִנְנִי:	And Eli called Samuel and said, “Samuel, my son”, and he said, “Here I am.”	here I am ← <i>behold me</i> .
1 Sam 3:17	וַיֹּאמֶר מָה הַדָּבָר אֲשֶׁר דִּבַּר אֵלַיךָ אֶל-נָא תַכְחַד מִמֶּנִּי כֹה יַעֲשֶׂה-לְךָ אֱלֹהִים וְכֹה יוֹסִיף אֲסִיתִּכְחַד 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	וַיַּגִּדְלוֹ שְׁמוּאֵל אֶת-כָּל-הַדְּבָרִים וְלֹא כָחַד 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 אָרְצָה:	And Samuel grew up, and the LORD was with him, and he did not let any of his 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> <hr/> any ← <i>of every</i> .
1 Sam 3:20	וַיֵּדַע כָּל־יִשְׂרָאֵל מִדָּן וְעַד־בְּאֵר שֶׁבַע כִּי נָאֲמַן 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	וַיֹּסֶף יְהוָה לְהִרְאֶה בְּשִׁלָּה כִּי־נִגְלָה יְהוָה אֶל־שְׁמוּאֵל בְּשִׁלּוֹ בְּדִבְרֵי 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 <sup>א</sup> לְקִרְיַת פְּלִשְׁתִּים לַמִּלְחָמָה וַיַּחֲנוּ עַל־הָאֲבֵן הָעֶזֶר וּפְלִשְׁתִּים חָנוּ בְּאַפֶּק:	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 ← <i>became</i> .
1 Sam 4:2	וַיַּעֲרֹכוּ פְּלִשְׁתִּים לְקִרְיַת יִשְׂרָאֵל וַתִּטֵּשׂ הַמִּלְחָמָה וַיִּנָּגֶף יִשְׂרָאֵל לִפְנֵי פְּלִשְׁתִּים וַיָּכּוּ בַּמַּעֲרָכָה בִּשְׂדֵה כְּאַרְבַּעַת אֲלָפִים אִישׁ:	And the Philistines lined themselves up against Israel, and the war spread, and Israel was defeated <i>when</i> 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 נִגַּפְנוּ יְהוָה הַיּוֹם לִפְנֵי פְּלִשְׁתִּים נִקְחָה אֶלֵינוּ מִשְׁלָה אֶת־אָרוֹן בְּרִית יְהוָה וַיָּבֹא בְּקִרְבָּנוּ וַיִּשְׁעֵנוּ מִכַּף אֹיְבֵינוּ:	And the people went to the camp, and the elders of Israel asked, “Why has the LORD defeated us today <i>when</i> confronting the Philistines? Let us <i>fetch</i> the ark of the covenant of the LORD from Shiloh, so that it comes <i>right in among us</i> and saves us from the hand of our enemies.”	fetch ← <i>take to us</i> . <hr/> right in among us ← <i>into our midst</i> .
1 Sam 4:4	וַיִּשְׁלַח הָעָם שְׁלָה וַיִּשְׁאוּ מִשָּׁם אֶת אָרוֹן בְּרִית־יְהוָה צְבָאוֹת יֹשֵׁב הַכְּרֻבִּים וְשֵׁם שְׁנֵי בְנֵי־עֲלִי עִם־אָרוֹן בְּרִית הָאֱלֹהִים חִפְנִי וּפִינְחָס:	So the people sent <i>men to</i> Shiloh, and they brought from there the ark of the covenant of the LORD of hosts – <i>with him</i> dwelling <i>between</i> the cherubim – and Eli's two sons <i>were</i> there with the ark of the covenant of God, Hophni and <i>Phinehas</i> .	Phinehas: see Ex 6:25.
1 Sam 4:5	וַיְהִי כְּבֹוא אָרוֹן בְּרִית־יְהוָה אֶל־הַמַּחֲנֶה וַיִּרְעוּ כָּל־יִשְׂרָאֵל תְּרוּעָה גְדוֹלָה וַתִּהְיֶה הָאָרֶץ:	And it came to pass when the ark of the covenant of the LORD came to the camp that all Israel <i>raised</i> a loud shout, and the land <i>was in commotion</i> .	raised ← <i>shouted</i> . <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 פְּלִשְׁתִּים אֶת־קוֹל הַתְּרוּעָה וַיֹּאמְרוּ מָה קוֹל הַתְּרוּעָה הַגְּדוֹלָה הַזֹּאת בְּמַחֲנֵה הָעִבְרִים וַיֵּדְעוּ כִּי אֲרוֹן יְהוָה בָּא אֶל־הַמַּחֲנֶה:	And the Philistines heard the sound of the shouting, and they said, “What <i>is</i> 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	וַיִּירָאוּ 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 יַעֲלֵנוּ מִיַּד הָאֱלֹהִים הָאֲדִירִים הָאֵלֶּה אֵלֶּה הֵם הָאֱלֹהִים הַמְכִּים 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 תַּעֲבֹדוּ לַעֲבָדִים כַּאֲשֶׁר עָבְדוּ לָכֶם וְהִיִּיתֶם לְאֲנָשִׁים וְנִלַּחַמְתֶּם:	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	וַיִּלַּחֲמוּ פְּלִשְׁתִּים וַיִּנָּגֶף יִשְׂרָאֵל וַיִּנָּסוּ אִישׁ לְאֹהֲלָיו וַתְּהִי הַמַּכָּה גְּדוֹלָה מְאֹד וַיִּפֹּל מִיִּשְׂרָאֵל שְׁלֹשִׁים אָלֶף רֶגֶל:	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> .  heavy ← <i>great</i> .
1 Sam 4:11	וְאֲרוֹן אֱלֹהִים נִלְקַח וּשְׁנֵי בְנֵי־עֲלִי מָתוּ חֲפָנִי וּפִינֶחָס:	And the ark of God was taken, and Eli's two sons died – Hophni and Phinehas.	Phinehas: see Ex 6:25.
1 Sam 4:12	וַיָּרָץ אִישׁ־בְּנִימִן מִהַמַּעֲרָכָה וַיָּבֹא שָׁלֵה בַּיּוֹם הַהוּא וּמָדָיו קָרְעִים וְאֶדְמָה עַל־רָאשָׁיו:	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 וְהָנָה עָלָיו יֵשֵׁב עַל־הַכִּסֵּא *יָד *יָד דָּרָךְ מִצְפָּה כִּי־הָיָה לְבֹ חָרָד 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 of</i> } [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> .  he saw ← <i>behold</i> .

1 Sam 4:14	וַיִּשְׁמַע עֲלֵי אֶת-קוֹל הַצֹּעֲקָה וַיֹּאמֶר מָה קוֹל הַהֶמּוֹן הַזֶּה וְהָאִישׁ מָה־רַח וַיָּבֹא וַיֹּגֵד לְעֲלִי:	And Eli heard the sound of the shouting, and he said, “What <i>is</i> this sound of commotion?” And the man quickly came and told Eli.	quickly came ← <i>hastened and came</i> .
1 Sam 4:15	וְעֲלִי בֶן-תְּשַׁעִּים וּשְׁמֹנֶה שָׁנָה וְעֵינָיו קָמָה וְלֹא יָכוֹל לִרְאוֹת:	Now Eli <i>was</i> ninety-eight years old, and his eyes were <u>unable to focus</u> , and he could not see.	unable to focus ← <i>fixed</i> .
1 Sam 4:16	וַיֹּאמֶר הָאִישׁ אֶל-עֲלִי אֲנֹכִי הֵבֵא מִן-הַמַּעֲרָכָה וְאַנִּי מִן-הַמַּעֲרָכָה נִסִּיתִי 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 לִפְנֵי פְלִשְׁתִּים וְגַם מַגֵּפָה גְדוֹלָה הָיְתָה בָּעָם וְגַם-שְׁנֵי בָנָיָד מָתוּ חֲפָנִי וּפִינֶחָס וְאַרְוֹן 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-אַרְוֹן הָאֱלֹהִים וַיִּפֹּל מֵעַל-הַכֶּסֶּא אַחֲרָנִית בְּעַד   יַד הַשַּׁעַר וַתִּשָּׁבֵר מִפְּרָקָתוֹ וַיָּמָת כִּי-זָקֵן הָאִישׁ וְכָבֵד וְהוּא שָׁפַט אֶת-יִשְׂרָאֵל אַרְבַּעַיִם 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	וַיָּבֹאוּ אֶת-פִּינֶחָס הָרֹחַ לָלֶת וַתִּשְׁמַע אֶת-הַשְּׂמֵמָה אֶל-הַלֵּקֶחַ אַרְוֹן הָאֱלֹהִים וַיָּמָת חָמִיָּה וְאִשָּׁהּ וַתִּכְרַע וַתֵּלֶד כִּי-נִגְהַפְּכוּ 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 <u>ark of God being captured</u> , 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	וַכַּעֲת מוֹתָהּ וַתְּדַבְּרָנָה הַנֹּצְבוֹת עָלֶיהָ אֶל-תִּירְאֵי כִי בֶן יִלְדָּתָהּ וְלֹא עָנְתָה וְלֹא-שָׂתָה 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 heart</i> .	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.  <u>to heart</u> ← <i>(to) her heart</i> .

1 Sam 4:21	וַתִּקְרָא לְנֶעֱר אֵי-כָבוֹד לֵאמֹר גָּלָה כְּבוֹד מִיִּשְׂרָאֵל אֶל-הַלָּקַח אֲרוֹן הָאֱלֹהִים וְאֶל-חֲמִיהָ וְאִשָּׁהּ:	And she called the boy I-Chabod, for she said, “The glory <u>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 גָּלָה כְּבוֹד מִיִּשְׂרָאֵל כִּי נִלְקַח אֲרוֹן הָאֱלֹהִים: פ	And she said, “The glory <u>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	וּפְלִשְׁתִּים לָקְחוּ אֶת אֲרוֹן הָאֱלֹהִים וּבָאָהוּ מֵאֲבֵן הָעֶזֶר אֲשֶׁדּוֹדָה:	So the Philistines captured the ark of God, and they brought it from Eben-Ezer to Ashdod.	Eben-Ezer ← <i>Eben-Haezer, the Eben-Ezer, the stone of help.</i>
1 Sam 5:2	וַיִּקְחוּ פְלִשְׁתִּים אֶת-אֲרוֹן הָאֱלֹהִים וַיָּבִיאוּ אֹתוֹ בֵּית דָּגוֹן וַיַּעֲיָגוּ אֹתוֹ אֶצֶל דָּגוֹן:	And the Philistines took the ark of God and brought it to the house of Dagon, and they set it up next to Dagon.	
1 Sam 5:3	וַיִּשְׁכְּמוּ אֲשֶׁדּוֹדִים מִמַּחֲרַת וַהֲנִה דָּגוֹן נָפֵל לִפְנֵי אֶרְצָה לִפְנֵי אֲרוֹן יְהוָה וַיִּקְחוּ אֶת-דָּגוֹן וַיִּשְׁבּוּ אֹתוֹ לְמָקוֹמוֹ:	But when the Ashdodites got up early next day, <u>what they saw</u> <u>was that</u> Dagon had fallen <u>face down</u> to the ground before the ark of the LORD. And they took Dagon and restored him to his position.	what <i>they</i> saw was that ← <i>behold.</i>  face down ← <i>to his face.</i>
1 Sam 5:4	וַיִּשְׁכְּמוּ בַבֹּקֶר מִמַּחֲרַת וַהֲנִה דָּגוֹן נָפֵל לִפְנֵי אֶרְצָה לִפְנֵי אֲרוֹן יְהוָה וְרֹאשׁ דָּגוֹן וּשְׁתֵּי כַפּוֹת יָדָיו כָּרְתוֹת אֶל-הַמִּפְתָּן רַק דָּגוֹן נִשְׁאָר עָלָיו:	Then they got up early on the next day and <u>saw that</u> Dagon had fallen <u>face down</u> to the ground before the ark of the LORD, and Dagon's head and the two palms of his hands had been cut off at the threshold – only <i>the trunk of</i> Dagon was left to him.	saw that ← <i>behold.</i>  face down ← <i>to his face.</i>
1 Sam 5:5	עַל-כֵּן לֹא-יִדְרְכוּ כְּהֵנִי דָּגוֹן וְכָל-הַבָּאִים בֵּית-דָּגוֹן עַל-מִפְתָּן דָּגוֹן בְּאֲשֶׁדּוֹד עַד הַיּוֹם הַזֶּה: ס	For this <i>reason</i> the priests of Dagon and all those who come to the house of Dagon have not been treading on the threshold of Dagon in Ashdod up to this day.	
1 Sam 5:6	וַתִּכְבֵּד יַד-יְהוָה אֶל-הָאֲשֶׁדּוֹדִים וַיִּשְׁמֶם וַיַּךְ אֹתָם *בַּעֲפָלִים **בַּטְחָרִים אֶת-אֲשֶׁדּוֹד וְאֶת-גְּבוּלֶיהָ:	And the hand of the LORD became very heavy on the Ashdodites, and he devastated them, and he struck them – <i>the people of</i> Ashdod and its <u>outskirts</u> – with {K: haemorrhoids} [Q: tumours].	On the <i>ketiv</i> / <i>qeré</i> , see Deut 28:27.  outskirts ← <i>borders.</i>
1 Sam 5:7	וַיֵּרְאוּ אַנְשֵׁי-אֲשֶׁדּוֹד כִּי-כֵן וַאֲמָרוּ לֹא-יֵשֵׁב אֲרוֹן אֱלֹהֵי יִשְׂרָאֵל עִמָּנוּ כִּי-קָשָׁתָהּ יָדוֹ עָלֵינוּ וְעַל דָּגוֹן אֱלֹהֵינוּ:	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.”	

1 Sam 5:8	<p>וַיִּשְׁלְחוּ וַיֹּאסְפוּ אֶת־כָּל־סִרְיָי פִּלְשְׁתִּים אֲלֵיהֶם וַיֹּאמְרוּ מִה־נַּעֲשֶׂה לְאָרוֹן אֱלֹהֵי יִשְׂרָאֵל וַיֹּאמְרוּ גַּת יֹסֵב אָרוֹן אֱלֹהֵי יִשְׂרָאֵל וַיִּסְּבוּ אֶת־אָרוֹן 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</u> of the God of Israel?” 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>.</p> <hr/> <p>with the ark ← <i>to the ark</i>.</p> <hr/> <p>be transferred ← <i>transfer</i> (intransitive). <i>Qal</i> for passive of <i>hiphil</i>. Compare Isa 10:34.</p>
1 Sam 5:9	<p>וַיְהִי אַחֲרָי   הִסָּבוּ אֹתוֹ וַתְּהִי יַד־יְהוָה   בְּעִיר מְהוֹמָה גְּדוֹלָה מְאֹד וַיִּדּוּ אֶת־אֲנָשֵׁי הָעִיר מִקָּטָן וְעַד־גְּדוֹל וַיִּשְׁתְּרוּ לָהֶם *עֲפָלִים **טַחֲרִים:</p>	<p>Then it came to pass, after they had transferred it, that the hand of the LORD <u>came</u> on the city <i>with</i> very great turmoil, and he struck the men of the city, both great and small, and {K: haemorrhoids} [Q: tumours] broke out <u>on them</u>.</p>	<p>On the <i>ketiv</i> / <i>qeré</i>, see Deut 28:27.</p> <hr/> <p>came ← <i>became</i>.</p> <hr/> <p>on them ← <i>to them</i>.</p>
1 Sam 5:10	<p>וַיִּשְׁלְחוּ אֶת־אָרוֹן הָאֱלֹהִים עֶקְרוֹן וַיְהִי כְּבֹוא אָרוֹן הָאֱלֹהִים עֶקְרוֹן וַיִּזְעֻקוּ הָעֶקְרוֹנִים לֵאמֹר הִסָּבוּ אֵלַי אֶת־אָרוֹן אֱלֹהֵי יִשְׂרָאֵל לְהַמִּיתֵנִי וְאֶת־עַמִּי:</p>	<p>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.”</p>	
1 Sam 5:11	<p>וַיִּשְׁלְחוּ וַיֹּאסְפוּ אֶת־כָּל־סִרְיָי פִּלְשְׁתִּים וַיֹּאמְרוּ שְׁלַחוּ אֶת־אָרוֹן אֱלֹהֵי יִשְׂרָאֵל וַיָּשָׁב לְמָקוֹמוֹ וְלֹא־יָמִית אֹתִי וְאֶת־עַמִּי כִּי־הָיְתָה מְהוֹמַת־מָוֶת בְּכָל־הָעִיר כִּבְדָּה מְאֹד יַד הָאֱלֹהִים שָׁם:</p>	<p>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.</p>	
1 Sam 5:12	<p>וְהָאֲנָשִׁים אֲשֶׁר לֹא־מָתוּ הָבּוּ *בַּעֲפָלִים **בְּטַחֲרִים וַתַּעַל שׁוֹעַת הָעִיר הַשָּׁמַיִם:</p>	<p>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.</p>	<p>On the <i>ketiv</i> / <i>qeré</i>, see Deut 28:27.</p>
1 Sam 6:1	<p>וַיְהִי אָרוֹן־יְהוָה בְּשָׂדֶה פִּלְשְׁתִּים שְׁבַע־חֳדָשִׁים:</p>	<p>And the ark of the LORD was in the Philistines' country for seven months.</p>	
1 Sam 6:2	<p>וַיִּקְרְאוּ פִּלְשְׁתִּים לַכֹּהֲנִים וְלַקְּסָמִים לֵאמֹר מִה־נַּעֲשֶׂה לְאָרוֹן יְהוָה הַזֶּה הַיּוֹדְעָנוּ בְּמָה נִשְׁלַחְנוּ לְמָקוֹמוֹ:</p>	<p>Then the Philistines called for the priests and the diviners, and they said, “What should we do <u>with the ark</u> of the LORD? Tell us in what <i>way</i> we should send it to its place.”</p>	<p>with the ark ← <i>to the ark</i>.</p>

1 Sam 6:3	וַיֹּאמְרוּ אֲס־מִשְׁלָחִים אֶת־אֲרוֹן אֱלֹהֵי יִשְׂרָאֵל אֶל־תְּשַׁלְּחוּ אֹתוֹ רִיקָם כִּי־הֵשֵׁב תֵּשִׁיבוּ לוֹ אֲשֶׁם אֲז תִּרְפְּאוּ וְנִדְּעַ לָכֶם לָמָּה לֹא־תִסּוּר 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 <i>empty</i> , but <i>certainly return</i> a guilt-offering <i>to him</i> , 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> .  certainly return: infinitive absolute.  to him: or <i>for it</i> , but only <i>to him</i> fits well in 1 Sam 6:8.
1 Sam 6:4	וַיֹּאמְרוּ מָה הָאֲשֶׁם אֲשֶׁר נָשִׁיב לוֹ וַיֹּאמְרוּ מִסְפֵּר סַרְנֵי פְּלִשְׁתִּים חֲמֵשָׁה *עֲפָלִי **טַחֲרֵי זָהָב וְחֲמֵשָׁה עֲכָבְרֵי זָהָב כִּי־מִגָּפָה אַחַת לְכֻלָּם וּלְסַרְנֵיכֶם:	And they said, “What <i>is</i> the guilt-offering which we should render <i>to him</i> ?” 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 <i>them</i> all, including your barons.	On the <i>ketiv</i> / <i>qeré</i> , see Deut 28:27.  to him: see 1 Sam 6:3.  them all: AV differs ( <i>all of you</i> ), perhaps reading לְכֻלָּם.
1 Sam 6:5	וַעֲשִׂיתֶם צִלְמֵי *עֲפָלִיכֶם **טַחֲרֵיכֶם וְצִלְמֵי עֲכָבְרֵיכֶם הַמְשַׁחִיתִם אֶת־הָאָרֶץ וְנָתַתֶּם לֵאלֹהֵי יִשְׂרָאֵל כְּבוֹד אוּלִי יִקַּל אֶת־יָדוֹ מֵעַלְיֶכֶם וּמַעַל אֱלֹהֵיכֶם וּמַעַל אֲרָצְכֶם:	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 relax <i>his</i> grip <i>on you</i> and on your god and on your land.	On the <i>ketiv</i> / <i>qeré</i> , see Deut 28:27.  relax ← <i>lighten</i> .  his grip on you ← <i>his hand from on you</i> .  god: perhaps <i>gods</i> , but the god of the Philistines was Dagon (Judg 16:23, 1 Sam 5:2).
1 Sam 6:6	וְלָמָּה תִּכְבְּדוּ אֶת־לִבְבְּכֶם כַּאֲשֶׁר כִּבְּדוּ מִצְרַיִם וּפַרְעֹה אֶת־לִבָּם הֲלוֹא כַּאֲשֶׁר הִתְעַלֵּל בָּהֶם וַיִּשְׁלְחוּם וַיֵּלְכוּ:	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?	
1 Sam 6:7	וַעֲתָה קָחוּ וַעֲשׂוּ עֲגֻלָּה חֲדָשָׁה אַחַת וּשְׁתֵּי פָרוֹת עֲלֹזֹת אֲשֶׁר לֹא־עֲלָה עֲלֵיהֶם עַל וְאַסְרֹתֶם אֶת־הַפָּרוֹת בַּעֲגֻלָּה וְהִשִּׁיבְתֶּם בְּנֵיהֶם מֵאַחֲרֵיהֶם הַבֵּיתָה:	So now, make one new wagon, and take two dairy cows on which no yoke <i>has been</i> put, and you will attach the cows to the wagon and have their calves remain at home, <i>leaving them behind</i> .	has been put ← <i>has gone up</i> . <i>Qal</i> for passive of <i>hiphil</i> .  leaving them behind ← <i>behind them</i> .
1 Sam 6:8	וְלִקַּחְתֶּם אֶת־אֲרוֹן יְהוָה וְנָתַתֶּם אֹתוֹ אֶל־הָעֲגֻלָּה וְאֵת כָּל־הַזָּהָב אֲשֶׁר הִשְׁבַּתֶּם לוֹ אֲשֶׁם תִּשְׁיִמוּ בְּאַרְגֹּן מִצָּדוֹ וְשִׁלַּחְתֶּם אֹתוֹ וְהָלַךְ:	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 <i>be dispatched</i> .	be dispatched ← <i>go</i> . <i>Qal</i> for passive of <i>hiphil</i> .

1 Sam 6:9	<p>וְרֵאִיתֶם אֶם־דָּרָךְ גָּבֹלָו  יַעֲלֶה בֵּית שְׁמֶשׁ הוּא עָשָׂה  לָנוּ אֶת־הָרָעָה הַגְּדוֹלָה  הַזֹּאת וְאִם־לֹא וַיִּדְעֵנוּ כִּי לֹא  יָדוּ נִגְעָה בָּנוּ מִקְרָה הוּא  הָיָה לָנוּ:</p>	<p>And you will see whether it goes  up <i>by the way of</i> his border <i>to</i>  Beth-Shemesh, <i>because then it</i>  was <i>him</i> who 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, <i>and that</i> it was  a coincidence <i>that happened to</i>  us.”</p>	<p>him: or, if the reader prefers, <i>he</i>.</p>
1 Sam 6:10	<p>וַיַּעֲשׂוּ הָאֲנָשִׁים כֵּן וַיִּקְחוּ  שְׁתֵּי פָרוֹת עֲלֹת וַיֹּאסְרוּם  בַּעֲגָלָה וְאֶת־בְּנֵיהֶם כָּלוּ  בבֵּית:</p>	<p>And the men did <i>this</i>, and they  took two dairy cows, and they  attached them to the wagon, and  they confined their calves at  home.</p>	<p>this ← <i>thus</i>.</p>
1 Sam 6:11	<p>וַיִּשְׂמוּ אֶת־אָרוֹן יְהוָה  אֶל־הָעֲגָלָה וְאֶת הָאֲרָגֹז וְאֶת  עֲכָבְרֵי הַזָּהָב וְאֶת צִלְמֵי  טַחֲרִיהֶם:</p>	<p>And they put the ark of the  LORD and the box and the  golden mice and the images of  their tumours on the wagon.</p>	
1 Sam 6:12	<p>וַיִּשְׁרְנָה הַפָּרוֹת בַּדֶּרֶךְ  עַל־דָּרָךְ בֵּית שְׁמֶשׁ בְּמַסְלָה  אַחַת הֵלְכוּ הַלָּךְ וּגְעֹו  וְלֹא־סָרוּ יָמִין וּשְׂמָאוֹל וְסָרְנִי  פְּלִשְׁתִּים הַלֹּכִים אַחֲרֵיהֶם  עַד־גְּבוּל בֵּית שָׁמֶשׁ:</p>	<p>And the cows went straight  down the road, on the road <i>to</i>  Beth-Shemesh, and they went on  the one highway, <i>lowing as they</i>  <i>went</i>, 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.</p>	<p>lowing <i>as</i> they went: infinitive  absolute of each verb.</p>
1 Sam 6:13	<p>וּבֵית שְׁמֶשׁ קִצְרִים  קִצְר־חֲטִים בַּעֲמָק וַיִּשְׂאוּ  אֶת־עֵינֵיהֶם וַיִּרְאוּ אֶת־הָאָרוֹן  וַיִּשְׂמְחוּ לִרְאוֹת:</p>	<p>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>.</p>	
1 Sam 6:14	<p>וְהָעֲגָלָה בָּאָה אֶל־שִׂדֵּה  יְהוֹשֻׁעַ בֵּית־הַשְּׁמֶשִׁי וַתַּעֲמֵד  שָׁם וְשָׁם אָבֵן גְּדוֹלָה וַיִּבְקְעוּ  אֶת־עֲצֵי הָעֲגָלָה וְאֶת־הַפָּרוֹת  הָעֹלֹו עֹלָה לַיהוָה: ס</p>	<p>And the wagon came to the field  of Joshua the Beth-Shemeshite,  and it <i>stopped</i> there, where <i>there</i>  is 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.</p>	<p>stopped ← <i>stood</i>.</p>
1 Sam 6:15	<p>וְהַלְוִיִּם הוֹרִידוּ   אֶת־אָרוֹן  יְהוָה וְאֶת־הָאֲרָגֹז אֲשֶׁר־אִתּוֹ  אֲשֶׁר־בּוֹ כְּלֵי־זָהָב וַיִּשְׂמוּ  אֶל־הָאָבֵן הַגְּדוֹלָה וְאֲנָשִׁי  בֵּית־שְׁמֶשׁ הָעֹלֹו עֲלֹת  וַיִּזְבְּחוּ זִבְחִים בַּיּוֹם הַהוּא  לַיהוָה:</p>	<p>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  <i>offered</i> sacrifices to the LORD on  that day.</p>	<p>offered (<i>second occurrence in</i>  <i>verse</i>) ← <i>sacrificed</i>.</p>

1 Sam 6:16	וַחֲמֵשָׁה סַרְנֵי־פְּלִשְׁתִּים רָאוּ וַיָּשֻׁבוּ עֶקְרוֹן בַּיּוֹם הַהוּא: ס	And the five barons of the Philistines saw <i>it</i> and went back to Ekron on that day.	
1 Sam 6:17	וְאֵלֶּה טַחְרֵי הַזֹּהָב אֲשֶׁר הָשִׁיבוּ פְּלִשְׁתִּים אֲשֶׁם לַיהוָה לְאַשְׁדּוֹד אֶחָד לְעָזָה אֶחָד לְאַשְׁקֶלֶן 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	וַעֲבָבְרֵי הַזֹּהָב מִסְפָּר כָּל־עָרֵי פְּלִשְׁתִּים לַחֲמִשָּׁת הַסָּרְנִים מֵעִיר מִבְצָר וְעַד כְּפָר הַפְּרָזִי וְעַד   אֲבָל הַגְּדוֹלָה אֲשֶׁר הִנִּיחוּ עָלֶיהָ אֶת אֲרוֹן 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 unwallled village, <i>including</i> 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 בְּאַנְשֵׁי בֵּית־שֹׁמֶשׁ כִּי רָאוּ בְּאֲרוֹן יְהוָה וַיִּדָּב בָּעָם שִׁבְעִים אִישׁ חֲמִשִּׁים אֶלֶף אִישׁ וַיִּתְאַבְּלוּ הָעָם כִּי־הִכָּה יְהוָה בָּעָם מַכָּה גְדוֹלָה	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 אַנְשֵׁי בֵּית־שֹׁמֶשׁ מִי יֹכֵל לַעֲמֹד לִפְנֵי יְהוָה הָאֱלֹהִים הַקָּדוֹשׁ הַזֶּה וְאַל־מִי יַעֲלֶה מֵעַלֵּינוּ: ס	And the men of Beth-Shemesh said, “Who can stand before this holy LORD God, and to whom will <i>it</i> go up 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־יֹזָבָב קִרְיַת־יְעָרִים לֵאמֹר הִשְׁבוּ פְּלִשְׁתִּים אֶת־אֲרוֹן יְהוָה רְדּוּ הָעָלּוּ 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 אַנְשֵׁי   קִרְיַת יְעָרִים וַיַּעֲלוּ אֶת־אֲרוֹן יְהוָה וַיָּבֹאוּ אֹתוֹ אֶל־בֵּית אֲבִינָדָב בְּגִבְעָה וְאֶת־אֶלְעָזָר בֶּנּוֹ קִדְּשׁוּ לְשֹׁמֵר אֶת־אֲרוֹן 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 <i>on the hill</i> , 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 שֶׁבַת הָאָרוֹן בְּקִרְיַת יַעֲרִים וַיֵּרְבוּ הַיָּמִים וַיְהִיו עֲשָׂרִים שָׁנָה וַיָּנָהוּ 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 <u>went</u> by, and the whole house of Israel <u>lamented</u> 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	וַיֹּאמֶר שְׁמוּאֵל אֶל־כָּל־בֵּית יִשְׂרָאֵל לֵאמֹר אִם־כָּל־לִבְבְּכֶם אַתֶּם שְׁבִים אֶל־יְהוָה הִסִּירוּ אֶת־אֱלֹהֵי הַנֶּכֶר מִתּוֹכֶם וְהַעֲשִׂתֶם רוֹת וְהָלִינוּ לִבְבְּכֶם אֶל־יְהוָה וְעַבְדֵּהוּ לְבָדוּ וַיֹּצֵל אֶתְכֶם מִיַּד פְּלִשְׁתִּים:	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.”	<i>images of Astarte</i> ← <i>Ashtaroth</i> , i.e. <i>Venuses</i> .
1 Sam 7:4	וַיִּסְרוּ בְנֵי יִשְׂרָאֵל אֶת־הַבַּעַלִּים וְאֶת־הָעִשְׂתָּרוֹת וַיַּעֲבֹדוּ אֶת־יְהוָה לְבָדוּ: פ	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.	<i>images of Astarte</i> ← <i>Ashtaroth</i> , i.e. <i>Venuses</i> .
1 Sam 7:5	וַיֹּאמֶר שְׁמוּאֵל קִבְּצוּ אֶת־כָּל־יִשְׂרָאֵל הַמִּצְפָּתָה וְאֶתְפַּלֵּל בַּעֲדְכֶם אֶל־יְהוָה:	Then Samuel said, “Assemble all of Israel <u>in Mizpah</u> , and I will pray to the LORD for you.”	in Mizpah ← <i>to Mizpah</i> . Pregnant use of locative of motion towards. AV differs ( <i>to Mizpeh</i> ). See Josh 11:3.
1 Sam 7:6	וַיִּקְבְּצוּ הַמִּצְפָּתָה וַיִּשְׁאֲבוּ־מַיִם וַיִּשְׁפְּכוּ   לִפְנֵי יְהוָה וַיִּצְוּמוּ בַּיּוֹם הַהוּא וַיֹּאמְרוּ שֵׁם חֲטֵאנוּ לַיהוָה וַיִּשְׁפֹּט שְׁמוּאֵל אֶת־בְּנֵי יִשְׂרָאֵל בַּמִּצְפָּה:	So they assembled <u>in Mizpah</u> , 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 <u>in Mizpah</u> .	in Mizpah ... Mizpah ← <i>to Mizpah ... Mizpah</i> . Pregnant use of locative of motion towards. AV differs ( <i>to Mizpeh ... in Mizpeh</i> ). See Josh 11:3.
1 Sam 7:7	וַיִּשְׁמְעוּ פְּלִשְׁתִּים כִּי־הִתְקַבְּצוּ בְּנֵי־יִשְׂרָאֵל הַמִּצְפָּתָה וַיַּעֲלוּ סָרְגֵי־פְלִשְׁתִּים אֶל־יִשְׂרָאֵל וַיִּשְׁמְעוּ בְנֵי יִשְׂרָאֵל וַיִּרְאוּ מִפָּנֵי פְּלִשְׁתִּים:	And the Philistines heard that the sons of Israel had assembled <u>in Mizpah</u> , and the barons of the Philistines went up <u>against</u> Israel, and when the sons of Israel heard <i>it</i> , they were afraid of the Philistines.	in Mizpah ← <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> .
1 Sam 7:8	וַיֹּאמְרוּ בְּנֵי־יִשְׂרָאֵל אֶל־שְׁמוּאֵל אַל־תִּתְּחַרֵּשׁ מִמֶּנּוּ מִזְעַק אֶל־יְהוָה אֱלֹהֵינוּ וַיִּשְׁעֵנוּ מִיַּד פְּלִשְׁתִּים:	And the sons of Israel said to Samuel, “Do not refrain in silence <u>from crying out</u> to the LORD our God on behalf of us, <u>so that</u> he saves us from the hand of the Philistines.”	from crying out: gerundial use of the infinitive.  so that: purposive use of the <i>vav</i> .

1 Sam 7:9	וַיִּקַּח שְׁמוּאֵל טֶלֶא חֶלֶב אֶחָד *וַיַּעֲלֶה *וַיַּעֲלֶהוּ עֹלָה כָּלִיל לַיהוָה וַיִּזְעַק שְׁמוּאֵל אֶל־יְהוָה בְּעַד יִשְׂרָאֵל וַיַּעֲנֵהוּ יְהוָה:	Then Samuel took a <u>suckling</u> <u>lamb</u> {K: and offered <i>it</i> } [Q: and offered it] <i>as</i> a complete burnt offering to the LORD, and Samuel cried out to the LORD on behalf of Israel, and the LORD answered him.	a suckling lamb ← <i>one lamb of milk</i> .
1 Sam 7:10	וַיְהִי שְׁמוּאֵל מַעֲלֶה הָעֹלָה וּפְלִשְׁתִּים נִגְּשׁוּ לְמַלְחָמָה בְּיִשְׂרָאֵל וַיִּרְעַם יְהוָה   בְּקוֹל־גָּדוֹל בַּיּוֹם הַהוּא עַל־פְּלִשְׁתִּים וַיַּהֲרֹם וַיִּגְּפוּ 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 מִן־הַמִּצְפָּה וַיִּרְדְּפוּ אֶת־פְּלִשְׁתִּים וַיָּכּוּם עַד־מִתַּחַת לְבֵית 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 שְׁמוּאֵל אֶבֶן אֶחָת וַיִּשֶׂם בֵּין־הַמִּצְפָּה וּבֵין הַשָּׁן וַיִּקְרָא אֶת־שְׁמָהּ אֶבֶן הָעֶזֶר וַיֹּאמֶר עַד־הֵנָּה עֲזָרְנוּ 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 בְּגִבּוֹל יִשְׂרָאֵל וַתְּהִי יַד־יְהוָה בְּפְלִשְׁתִּים כָּל יְמֵי שְׁמוּאֵל:	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	וַתֵּשְׁבֶנָּה הָעָרִים אֲשֶׁר לָקְחוּ־פְלִשְׁתִּים מֵאֶת יִשְׂרָאֵל   לְיִשְׂרָאֵל מֵעֶקְרוֹן וְעַד־גֹּת וְאֶת־גִּבּוֹלֵן הָצִיל 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 שְׁמוּאֵל אֶת־יִשְׂרָאֵל כָּל יְמֵי חַיָּיו:	And Samuel judged Israel all the days of his life.	
1 Sam 7:16	וְהָלַךְ מִדֵּי שָׁנָה בְּשָׁנָה וּסְבַב בֵּית־אֵל וְהַגִּלְגָּל וְהַמִּצְפָּה וַשֹּׁפֵט אֶת־יִשְׂרָאֵל אֶת 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	וּתְשַׁבֵּתוּ הָרִמָּתָה כִּי־שָׁם בֵּיתוֹ וְשָׁם שָׁפֵט אֶת־יִשְׂרָאֵל וַיִּבְנוּ־שָׁם מִזְבֵּחַ לַיהוָה: פ	And his <u>final</u> stop was to Ramah, 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 זָקֵן שְׁמוּאֵל וַיֵּשֶׁם אֶת־בָּנָיו שְׁפָטִים 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 אֲבִיָּה שְׁפָטִים בְּבֶאֱר שִׁבְעַ:	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 בָנָיו *בְּדַרְכּוֹ **בְּדַרְכָּיו וַיִּטּוּ אַחֲרֵי הַבָּצַע 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 <i>the course of</i> justice.	↳ have one English spelling for the one Hebrew spelling. 1 Kings has <i>Abijam</i> for the king of Judah.  bribes ← <i>a bribe</i> , but also collective usage, <i>bribery</i> .
1 Sam 8:4	וַיִּתְקַבְּצוּ כָל זִקְנֵי יִשְׂרָאֵל וַיָּבֹאוּ אֶל־שְׁמוּאֵל הָרִמָּתָה:	And all the elders of Israel gathered and came to Samuel in Ramah.	in Ramah ← <i>to Ramah</i> .
1 Sam 8:5	וַיֹּאמְרוּ אֵלָיו הִנֵּה אַתָּה זָקֵן וּבְנֶיךָ לֹא הִלְכוּ בְּדַרְכֶּיךָ עַתָּה שִׁימָה־לָּנוּ מֶלֶךְ לְשַׁפְּטֵנוּ כְּכָל־הַגּוֹיִם:	And they said to him, “Look, you are old, <i>but</i> your sons don't walk in your ways. Now <i>then</i> , 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 תִּנְהַלְנוּ מֶלֶךְ לְשַׁפְּטֵנוּ 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 לְכָל אֲשֶׁר־יֹאמְרוּ אֵלֶיךָ כִּי לֹא אֶתָּךְ מָאֶסוּ כִּי־אֶתִּי מָאֶסוּ מִמֶּלֶךְ עָלֵיהֶם:	And the LORD said to Samuel, “ <u>H</u> eed the people – everything they say to you – for they have not rejected you, but they have rejected me reigning over them,	heed ← <i>hear the voice of</i> .
1 Sam 8:8	כְּכָל־הַמַּעֲשִׂים אֲשֶׁר־עָשׂוּ מִיּוֹם הָעֲלֵיתִי אֶתָּם מִמִּצְרַיִם וְעַד־הַיּוֹם הַזֶּה וַיַּעֲזְבוּנִי וַיַּעֲבֹדוּ אֱלֹהִים אֲחֵרִים כֵּן הֵמָּה עוֹשִׂים 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, <i>and</i> so they are doing to you too.	

1 Sam 8:9	וְעַתָּה שְׁמַע בְּקוֹלִם אֲדָךְ כִּי־הֶעֱד תַּעֲדִל בָּהֶם וְהַגְדַּת לָהֶם מִשְׁפָּט הַמֶּלֶךְ אֲשֶׁר יִמְלֹךְ עֲלֵיהֶם: ס	So now, <u>heed</u> them, but nevertheless <u>testify solemnly</u> against them, and tell them <i>about</i> the <u>administration</u> of the king who will reign over them.”	heed ← <i>hear the voice of</i> .  testify solemnly: infinitive absolute.  administration: or <i>justice</i> , or <i>customs, practices</i> .
1 Sam 8:10	וַיֹּאמֶר שְׁמוּאֵל אֶת כָּל־דְּבָרֵי יְהוָה אֲלֵהֶם הַשְׂאֵלִים מֵאֲתוֹ 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 מִשְׁפָּט הַמֶּלֶךְ אֲשֶׁר יִמְלֹךְ עֲלֵיכֶם אֶת־בְּנֵיכֶם יִקַּח וְשֵׁם לוֹ בְּמִרְכַּבְתּוֹ וּבַפָּרָשָׁיו וְרָצוּ לִפְנֵי מִרְכַּבְתּוֹ:	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	וְלָשׁוֹם לוֹ שָׂרֵי אֲלָפִים וְשָׂרֵי חֲמִשָּׁים וְלַחֲרָשׁ חֲרִישׁוֹ וְלִקְצָר קְצִירֹו וְלַעֲשׂוֹת כְּלִי־מִלְחָמָתוֹ וְכָלִי רֶכֶב:	And he will appoint himself commanders of a thousand and commanders of fifty, and <u>men</u> to <u>plough his fields</u> 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 וּלְאִפּוֹת:	And he will take your daughters to <i>be</i> perfumers and cooks and bakers.	
1 Sam 8:14	וְאֶת־שְׂדוֹתֵיכֶם וְאֶת־כַּרְמֵיכֶם וְזִיתֵיכֶם 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	וְזֶרְעֵיכֶם וְכַרְמֵיכֶם יַעֲשֶׂר וְנָתַן לְסָרִיסָיו וְלְעַבְדָּיו:	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־בָּחֳרֵיכֶם 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	צֹאנְכֶם יַעֲשֶׂר וְאַתֶּם תִּהְיוּ־לוֹ לְעַבָדִים:	He will tithe your sheep, and you will become his servants.	
1 Sam 8:18	וְזַעֲקְתֶם בַּיּוֹם הַהוּא מִלִּפְנֵי מִלְכְּכֶם אֲשֶׁר בָּחַרְתֶּם לָכֶם וְלֹא־יַעֲנֶה יְהוָה אֶתְכֶם 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 לִשְׁמַע בְּקוֹל שְׁמוּאֵל 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	וְהֵיינו גַּם-אֲנַחְנוּ כְּכָל-הַגּוֹיִם וּשְׁפָטֵנוּ מִלְכָּנוּ וַיֵּצֵא לִפְנֵינוּ וְנִלְחַם אֶת-מִלְחַמָּתָנוּ:	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 שְׁמוּאֵל אֶת כָּל-דִּבְרֵי הָעָם וַיְדַבֵּר בְּאָזְנוֹ יְהוָה: פ	And Samuel heard all the words of the people, and he spoke them in the <u>audience</u> of the LORD.	audience ← <i>ears</i> .
1 Sam 8:22	וַיֹּאמֶר יְהוָה אֶל-שְׁמוּאֵל שְׁמַע בְּקוֹלִים וְהַמְלִכְתָּ לָהֶם מֶלֶךְ וַיֹּאמֶר שְׁמוּאֵל אֶל-אֲנָשֵׁי יִשְׂרָאֵל לָכוּ אִישׁ לְעִירוֹ: פ	And the LORD said to Samuel, “ <u>Heed them</u> and appoint them a king.” Then Samuel said to the men of Israel, “Depart, each <i>of</i> <i>you</i> , to <u>your city</u> .”	heed them ← <i>hear their voice</i> . your city ← <i>his city</i> .
1 Sam 9:1	וַיְהִי-אִישׁ *מִבֶּן-יִמִּין **מִבְּנֵימִין וְשֵׁמוֹ קִישׁ בֶּן-אֲבִיָּאל בֶּן-צֹרֹר בֶּן-בְּכוֹרֶת בֶּן-אֶפְיָח בֶּן-אִישׁ יְמִינִי גִבּוֹר חָיִל:	Now there was a <u>Benjaminite</u> whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjaminite, <i>who was</i> a valiant warrior.	Benjaminite ( <i>first occurrence in</i> <i>verse</i> ): the <i>ketiv</i> spells this as two words; the <i>qeré</i> as one.
1 Sam 9:2	וְלֹא-הָיָה בֶן וְשֵׁמוֹ שָׁאוּל בְּחֹר וְטוֹב וְאִין אִישׁ מִבְּנֵי יִשְׂרָאֵל טוֹב מִמֶּנּוּ מִשְׁכָּמוֹ וּמֵעֵלָה גְּבָה מִכָּל-הָעָם:	And he had a son, whose name was <u>Saul</u> , a <u>fine young man</u> , and <i>there was</i> no man among the sons of Israel <i>who was</i> better <u>than him</u> . <i>He was</i> taller than <u>any</u> of the people from his shoulders upwards.	Saul ← <i>Shaul</i> , or better <i>Sha'ul</i> , but we retain the AV / traditional name. fine young man ← <i>choice youth</i> <i>and good</i> . than him: or, if the reader prefers, <i>than he</i> . any ← <i>all</i> .
1 Sam 9:3	וַתֵּאבֹדְנָה הָאֲתָנוֹת לְקִישׁ אָבִי שָׁאוּל וַיֹּאמֶר קִישׁ אֶל-שָׁאוּל בְּנוֹ קַח-נָא אֶתְךָ אֶת-אֶחָד מֵהַנְּעָרִים וְקוּם לֵךְ בִּקֵּשׁ אֶת-הָאֲתָנוֹת:	And the <u>donkeys</u> of Kish, Saul's father, got lost, and Kish said to Saul his son, “ <u>Take</u> one of the <i>servant-lads</i> with you, and get up <i>and go and look</i> for the <u>donkeys</u> .”	donkeys (2x) ← <i>she-asses</i> , and likewise throughout this episode. take ← <i>take, please</i> , but without emphatic entreaty.
1 Sam 9:4	וַיַּעֲבֹר בְּהַר-אֶפְרַיִם וַיַּעֲבֹר בְּאֶרֶץ-שָׁלִישָׁה וְלֹא מָצְאוּ וַיַּעֲבְרוּ בְּאֶרֶץ-שַׁעֲלִים וְאִין וַיַּעֲבֹר בְּאֶרֶץ-יְמִינִי וְלֹא מָצְאוּ:	And he crossed over at Mount Ephraim, and he crossed into the land of <u>Shalishah</u> , but they did not find <i>them</i> , and they crossed into the land of <u>Shaalim</u> , but <i>they were</i> not <i>there</i> . Then he crossed into the land of the Benjaminites, but they did not find <i>them</i> .	Shalishah: AV= <i>Shalisha</i> . Shaalim ← <i>Sha'alim</i> . AV= <i>Shalim</i> .

1 Sam 9:5	<p>הָמָּהּ בָּאוּ בְּאֶרֶץ צוּף וְשָׂאוּל אָמַר לְנִעְרֹו אֲשֶׁר-עִמּוֹ לֵכָה וְנִשׁוּבָה פְּרִיחֲדָל אָבִי מִן-הָאֲתָנֹות וְדָאָג לָנוּ:</p>	<p>And they came into the land of Zuph, and Saul said to his <i>servant</i>-lad who <i>was</i> with him, “Come, let us return in case my father stops <i>worrying</i> about the donkeys and worries about us.”</p>	
1 Sam 9:6	<p>וַיֹּאמֶר לוֹ הִנֵּה-נָא אִישׁ-אֱלֹהִים בְּעִיר הַזֹּאת וְהָאִישׁ נִכְבָּד כָּל אֲשֶׁר-יְדַבֵּר בּוֹא יָבוֹא עִתָּה גִלְכָּה שָׁם אוּלִי יֵגִיד לָנוּ אֶת-דֶּרֶכְנוּ אֲשֶׁר-הֵלַכְנוּ 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 <i>absolutely comes to pass</i>. Now let's go there; maybe he <i>can</i> tell us <i>the way</i> 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 לְנִעְרֹו וְהִנֵּה גִלְדָּהּ וּמַה-נִּבְיָא לָאִישׁ כִּי הֵלַח אֲזַל מִכְּלִינוּ וּתְשׁוּרָה אֵין-לָהּבִיא לָאִישׁ הָאֱלֹהִים מָה אֶתָּנוּ:</p>	<p>Then Saul said to his <i>servant</i>-lad, “Well look, we will go, but what shall we bring for the man, for <i>we have run out of bread</i>, 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>וַיֹּסֶף הַנֶּעַר לַעֲנוֹת אֶת-שָׂאוּל וַיֹּאמֶר הִנֵּה נִמְצָא בְיָדִי רִבֵּעַ שֶׁקֶל כֶּסֶף וְנִתַּתִּי לָאִישׁ הָאֱלֹהִים וְהִגִּיד לָנוּ אֶת-דֶּרֶכְנוּ:</p>	<p>And the <i>servant</i>-lad answered Saul again, and he said, “Look, <i>here is</i> 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>לְפָנִים   בִּישְׂרָאֵל כֹּה-אָמַר הָאִישׁ בִּלְכָתוֹ לְדָרוֹשׁ אֱלֹהִים לָכוּ וְנִלְכָּה עַד-הָרֹאָה כִּי לְנִבְיָא הַיּוֹם יִקְרָא לְפָנִים הָרֹאָה:</p>	<p>Previously in Israel, <i>this is what</i> 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 is what ← <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 לְנִעְרֹו טוֹב דְּבַרְךָ לָכָה   גִּלְכָּה וַיֵּלְכוּ אֶל-הָעִיר אֲשֶׁר-שָׁם אִישׁ הָאֱלֹהִים:</p>	<p>And Saul said to his <i>servant</i>-lad, “Your <i>proposal 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>הָמָּה עֲלִים בְּמַעְלָה הָעִיר וְהִמָּה מִצְאוּ נְעוּרוֹת יִצְאוֹת לְשֹׂאֵב מַיִם וַיֹּאמְרוּ לָהֶן הֲיֵשׁ בְּזֶה הָרֹאָה:</p>	<p>As they <i>went</i> 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	וַתַּעֲנִינָה אוֹתָם וַתֹּאמְרָנָה יֵשׁ הִנֵּה לְפָנֶיךָ מֵהֵרָא   עֲתָה כִּי הַיּוֹם בָּא לָעִיר כִּי זֶבַח הַיּוֹם לָעָם בַּבַּמָּה:	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</i> is a sacrifice today for the people, on the raised site.	here ← <i>behold</i> .
1 Sam 9:13	כַּבֹּאֲכֶם הָעִיר בֵּין תִּמְצְאוּן אֹתוֹ בְּטָרֶם יַעֲלֶה הַבִּמְתָּה לֶאֱכֹל כִּי לֹא-יֵאֱכַל הָעָם עַד-בָּאוֹ כִּי-הוּא יְבָרֵךְ הַזֶּבֶחַ אַחֲרֵי-כֵן יֵאֱכְלוּ הַקָּרָאִים וְעַתָּה עָלוּ כִּי-אֵתוֹ כְּהַיּוֹם תִּמְצְאוּן אֹתוֹ:	As <u>soon as</u> 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 <u>at this time of</u> day you will find him.”	as soon as ← <i>as (you go) ... so (you will find)</i> .  at this time of ← <i>the same as</i> .
1 Sam 9:14	וַיַּעֲלוּ הָעִיר הֵמָּה בָּאִים בְּתוֹךְ הָעִיר וְהִנֵּה שְׁמוּאֵל יֵצֵא לִקְרֹאתָם לַעֲלוֹת הַבָּמָה: ס	So they went up <i>to</i> the city, <i>and</i> as they went into the city, <u>it so happened</u> that Samuel was coming out towards them to go up <i>to</i> the raised site.	it so <i>happened</i> that ← <i>and behold</i> .
1 Sam 9:15	וַיְהִיָּה גַלְיָה אֶת-אָזֶן שְׁמוּאֵל יוֹם אֶחָד לִפְנֵי בּוֹא-שָׁאוֹל לֵאמֹר:	Now the LORD had <u>informed</u> Samuel <u>privately</u> one day before Saul came, and he had said,	informed Samuel privately ← <i>uncovered Samuel's ear</i> .
1 Sam 9:16	כָּעֵת   מִחֹר אֶשְׁלַח אֵלֶיךָ אִישׁ מִמָּאֲרָץ בִּנְיָמִן וּמִשְׁחָתוֹ לְנָגִיד עַל-עַמִּי יִשְׂרָאֵל וְהוֹשִׁיעַ אֶת-עַמִּי מִיַּד פְּלִשְׁתִּים כִּי רָאִיתִי אֶת-עַמִּי כִּי בָאָה צַעֲקָתוֹ אֵלַי:	“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.”	their cry ← <i>its cry</i> .
1 Sam 9:17	וַשְׁמוּאֵל רָאָה אֶת-שָׁאוֹל וַיְהִיָּה עֲנָהוּ הִנֵּה הָאִישׁ אֲשֶׁר אָמַרְתִּי אֵלֶיךָ זֶה יַעֲצֹר בְּעַמִּי:	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.’”	affirmed ← <i>answered</i> , but the usage is wider, e.g. when no question asked.  here is ← <i>behold</i> .  rule ← <i>restrain</i> , but also <i>rule, have authority</i> .
1 Sam 9:18	וַיִּגַּשׁ שָׁאוֹל אֶת-שְׁמוּאֵל בְּתוֹךְ הַשָּׁעַר וַיֹּאמֶר הַגִּידָה-נָא לִּי אֵי-זֶה בֵּית הָרֹאֶה:	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?”	gated area ← <i>gate</i> .

1 Sam 9:19	<p>וַיַּעַן שְׁמוּאֵל אֶת-שָׁאוּל וַיֹּאמֶר אֲנִכִּי הָרָאָה עָלָה לִפְנֵי הַבָּמָה וְאָכַלְתֶּם עִמִּי הַיּוֹם וְשִׁלַּחְתִּיךָ בִּבֹקֶר 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>וְלֹאֲתַנּוֹת הָאֲבָדוֹת לָךְ הַיּוֹם שְׁלֹשֶׁת הַיָּמִים אֶל-תִּשָּׁשׁ אֶת-לִבְּךָ לָהֶם כִּי נִמְצְאוּ וְלָמִי כָּל-חֲמַדַּת 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 <u>concern yourself with them</u>, 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 שָׁאוּל וַיֹּאמֶר הֲלוֹא בְּנֵי-יְמִינִי אֲנִכִּי מִקְטָנֵי שְׁבִטֵי יִשְׂרָאֵל וּמִשְׁפַּחְתִּי הַצָּעִירָה מִכָּל-מִשְׁפָּחוֹת שְׁבִטֵי בְנֵימִן וְלָמָּה דִּבַּרְתָּ אֵלַי כַּדָּבָר הַזֶּה: ס</p>	<p>And Saul answered and said, “<i>Am</i> 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 <u>in this way</u>?”</p>	<p>in this way ← <i>as this word</i>.</p>
1 Sam 9:22	<p>וַיִּקַּח שְׁמוּאֵל אֶת-שָׁאוּל וְאֶת-נָעִרָו וַיְבִיֵּאֵם לְשֹׁכֶתָה וַיִּתֵּן לָהֶם מָקוֹם בְּרֹאשׁ הַקְּרוּאִים וְהָמָּה כְּשָׁלְשִׁים 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</i> were about <u>thirty</u>.</p>	<p>thirty ← <i>thirty men</i>.</p>
1 Sam 9:23	<p>וַיֹּאמֶר שְׁמוּאֵל לְטַבַּח תִּנָּה אֶת-הַמִּנְּה אֲשֶׁר נָתַתִּי לָךְ אֲשֶׁל אֶמְרָתִי אֵלֶיךָ שִׁים אֹתָה עִמָּךְ:</p>	<p>And Samuel said to the cook, “<u>Serve</u> the portion which I gave to you, <i>about</i> which I said to you, ‘<u>Keep it aside</u>.’ ”</p>	<p>serve ← <i>give; put</i>. keep it aside ← <i>put it with you</i>.</p>
1 Sam 9:24	<p>וַיֵּרָם הַטַּבַּח אֶת-הַשּׁוֹק וְהָעֹלִיָּה וַיִּשֶׂם   לִפְנֵי שָׁאוּל וַיֹּאמֶר הִנֵּה הַנֶּשֶׂאֱל שִׁים-לִפְנֵיךָ אֲכָל כִּי לַמֹּעֵד שָׁמֹר-לָךְ לֵאמֹר הֵעָם   קִרְאתִי וַיֹּאכַל שָׁאוּל עִם-שְׁמוּאֵל 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, “<u>Here is</u> 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 occasion</i> when 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 is ← <i>behold</i>. occasion ← <i>set time, season</i>.</p>
1 Sam 9:25	<p>וַיֵּרְדּוּ מִהַבָּמָה הָעִיר וַיְדַבֵּר עִם-שָׁאוּל 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 בַעֲלוֹת הַשַּׁחַר וַיִּקְרָא שְׁמוּאֵל אֶל-שָׁאוּל *הִגְגָּה *הִגְגָּה לְאֹמֶר קוֹמָה וַאֲשַׁלְּחֶךָ וַיָּקָם שָׁאוּל וַיֵּצְאוּ שְׁנֵיהֶם הוּא וּשְׁמוּאֵל הַחוּצָה:</p>	<p>And they got up early, and as it was dawning, Samuel called to Saul {K: <i>on</i>} [Q: <i>on</i>] the rooftop 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 dawning ← <i>dawn was arising</i>.</p> <hr/> <p>on (<i>qeré</i>) ← <i>onto</i>.</p> <hr/> <p>see you off ← <i>send you</i>.</p>
1 Sam 9:27	<p>הָמָּה יוֹרְדִים בְּקֶצֶה הָעִיר וּשְׁמוּאֵל אָמַר אֶל-שָׁאוּל אָמַר לְנָעַר וַיַּעֲבֵר לִפְנֵינוּ וַיַּעֲבֵר וְאַתָּה עֹמֵד כְּיוֹם וַאֲשַׁמִּיעֶךָ אֶת-דְּבַר אֱלֹהִים: פ</p>	<p>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.”</p>	<p>now ← <i>about the day</i>, but also <i>now</i>.</p>
1 Sam 10:1	<p>וַיִּקַּח שְׁמוּאֵל אֶת-פֶּדֶךְ הַשֶּׁמֶן וַיַּצֵּק עַל-רֹאשׁוֹ וַיִּשְׁקָהוּ וַיֹּאמֶר הֲלוֹא כִּי-מָשַׁחְךָ יְהוָה עַל-נַחֲלָתוֹ לְנָגִיד:</p>	<p>And Samuel took the flask of oil and poured it 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?”</p>	<p>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.</p>
1 Sam 10:2	<p>בְּלִכְתְּךָ הַיּוֹם מֵעַמָּדִי וּמִצֻּאתִי שְׁנֵי אַנְשִׁים עִם-קִבְרַת רָחֵל בְּגִבּוֹל בְּנִימֵן בְּצִלְצַח וְאָמְרוּ אֵלֶיךָ נִמְצְאוּ הָאֲתָנוֹת אֲשֶׁר הָלַכְתָּ לְבַקֵּשׁ וְהִנֵּה נָטַשׁ אָבִיךָ אֶת-דְּבַרִּי הָאֲתָנוֹת וְדָאָג לָכֶם לֵאמֹר מָה אֶעֱשֶׂה לְבָנִי:</p>	<p>When you depart from me today, you will find two men at Rachel's tomb, at the border of Benjamin's territory 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?»’</p>	
1 Sam 10:3	<p>וְחָלַפְתָּ מִשָּׁם וְהָלָאָה וּבָאתָ עַד-אֵלֶּזָּר תַּבּוֹר וּמִצְאֹודָּ שָׁם שְׁלֹשָׁה אַנְשִׁים עָלֶיךָ אֶל-הָאֱלֹהִים בֵּית-אֵל אֶחָד נִשְׂא   שְׁלֹשָׁה גִּדִּים וְאֶחָד נִשְׂא שְׁלֹשֶׁת כַּפְרוֹת לֶחֶם וְאֶחָד נִשְׂא גִבְלִיִּין:</p>	<p>And you will pass on from there and go further on, and when you arrive at the oak tree of Tabor, there three men will meet you, going up to God in Beth-El, one leading three goat-kids, and one carrying three loaves of bread, and one carrying a skin-bottle of wine.</p>	<p>leading: the same word as <i>carrying</i> elsewhere in the sentence. [AnLx] III has <i>to lead</i>.</p>
1 Sam 10:4	<p>וְשָׁאוּלוֹ לָךְ לְשָׁלוֹם וְנָתַנּוּ לָךְ שְׁתֵּי-לֶחֶם וְלָקַחְתָּ מִיָּדָם:</p>	<p>And they will ask you <u>how you are</u>, and they will give you two loaves of bread, and you will take <u>them from them</u>.</p>	<p>how you are ← <i>about (your) peace</i>.</p> <hr/> <p>from them ← <i>from their hand</i>.</p>

1 Sam 10:5	<p>אַחַר כֵּן תָּבוֹא גְּבַעַת הָאֱלֹהִים אֲשֶׁר-שָׁם נִצְבִי פְּלִשְׁתִּים וְיְהִי כְּבָאֲדָךְ שָׁם הָעִיר וּפְגַעְתָּ חֶבֶל נְבִיאִים יֹרְדִים מִהַבְּמָה וּלְפָנֵיהֶם גִּבֹּל וְתָה וְחָלִיל וְכִנּוֹר וְהָמָה מִתְנַבְּאִים:</p>	<p>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.</p>	
1 Sam 10:6	<p>וְצִלְחָה עָלֶיךָ רוּחַ יְהוָה וְהִתְנַבֵּיתָ עִמָּם וְנִהְפַכְתָּ לְאִישׁ אֲחֵר:</p>	<p>And the spirit of the LORD will come over you, and you will prophesy with them, and you will be turned into another man.</p>	
1 Sam 10:7	<p>וְהָיָה כִּי *תְּבֹאִינָה **תְּבֹאֲנָה הָאֵתוֹת הָאֵלֹהִים לָךְ עֲשֵׂה לָךְ אֲשֶׁר תִּמְצָא יָדְךָ כִּי הָאֱלֹהִים עִמָּךְ:</p>	<p>And it will come to pass, when these signs <u>come</u> on you, <i>that</i> you will do whatever <u>presents itself to you</u>, for God <i>is</i> with you.</p>	<p>come: the <i>ketiv</i> and <i>qere</i> are different spellings of the same word.</p> <hr/> <p>presents itself to you ← <i>your hand finds</i>.</p>
1 Sam 10:8	<p>וַיֵּרֶדְתָּ לִפְנֵי הַגִּלְגָל וְהִנֵּה אֲנֹכִי יֹרֵד אֵלֶיךָ לַהֲעֵלֹת עֹלֹת לְזִבְחַת זִבְחֵי שְׁלָמִים שִׁבְעַת יָמִים תֵּוָּחַל עַד-בּוֹאִי אֵלֶיךָ וְהוֹדַעְתִּי לָךְ אֵת אֲשֶׁר תַּעֲשֶׂה:</p>	<p>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.”</p>	<p>Gilgal ← <i>the Gilgal</i>.</p> <hr/> <p>offer ← <i>sacrifice</i>.</p>
1 Sam 10:9	<p>וְהָיָה כִּהְפַנְתּוֹ שִׁכְמוֹ לָלֶכֶת מֵעַם שְׁמוּאֵל וַיִּהְפֹּד-לוֹ אֱלֹהִים לֵב אֲחֵר וַיָּבֹאוּ כָּל-הָאֵתוֹת הָאֵלֹהִים בַּיּוֹם הַהוּא: ס</p>	<p>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 <u>these signs</u> came about on that day.</p>	<p>back ← <i>shoulder</i>.</p> <hr/> <p>replaced his heart by a different one ← <i>changed for him another heart</i>.</p> <hr/> <p>these signs ← <i>those signs</i>.</p>
1 Sam 10:10	<p>וַיָּבֹאוּ שָׁם הַגְּבַעַתָּה וְהִנֵּה חֶבֶל-נְבִאִים לִקְרֹאתוֹ וַתִּצְלַח עָלָיו רוּחַ אֱלֹהִים וַיִּתְנַבֵּא בְּתוֹכָם:</p>	<p>And when they came there – to the hill – it <i>so happened</i> that a group of prophets <i>came</i> towards him, and the spirit of God descended on him, and he prophesied <u>among them</u>.</p>	<p>the hill: or <i>Gibeah</i>, as in Josh 15:57. We take it as the hill of 1 Sam 10:5.</p> <hr/> <p>it <i>so happened</i> that ← <i>and behold</i>.</p> <hr/> <p>among them ← <i>in their midst</i>.</p>
1 Sam 10:11	<p>וְיְהִי כִּלְ-יוֹדְעוֹ מֵאֲתָמּוּל שְׁלֹשׁוֹם וַיִּרְאוּ וְהִנֵּה עַם-נְבִאִים נִבָּא וַיֹּאמֶר הָעָם אִישׁ אֶל-רֵעֵהוּ מִהֲזֶה הִיָּה לְבֶן-קִישׁ הֲגַם שָׁאוּל בְּנִבְיָאִים:</p>	<p>And it came to pass that everyone who had known him for <u>some time</u> looked and <u>saw</u> that 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?”</p>	<p>for some time ← <i>from yesterday (and) the day before yesterday</i>.</p> <hr/> <p>saw that ← <i>behold</i>.</p>

1 Sam 10:12	וַיַּעַן אִישׁ מִשָּׁם וַיֹּאמֶר וּמִי אֲבִיהֶם עַל־כֵּן הִיָּתָה לְמִשְׁלַ הַגָּם שָׁאוּל בְּנִבְאִים:	And a man from there answered and said, “ <u>And who is their</u> <u>father?</u> ” Because of that it became a saying: “ <i>Is Saul also</i> <i>among the prophets?</i> ”	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	וַיְכַל מְהִתְנַבֹּת וַיָּבֹא הַבָּמָה:	Then he finished prophesying, and he went <i>to</i> the raised site.	
1 Sam 10:14	וַיֹּאמֶר דָּוִד שָׁאוּל אֵלָיו וְאַל־נִעְרָו אֲנִי הֲלֹכְתֶם וַיֹּאמֶר לְבַקֵּשׁ אֶת־הָאֲתָנֹת וַנִּרְאֶה כִּי־אֵין וַנָּבֹא אֶל־שְׁמוּאֵל:	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 שָׁאוּל הֲגִידָה־נָּא לִי מַה־אָמַר לָכֶם שְׁמוּאֵל:	And Saul's uncle said, “Please tell me, what did Samuel say to you?”	
1 Sam 10:16	וַיֹּאמֶר שָׁאוּל אֶל־דָּוִד הֲגִד הַגִּיד לָנוּ כִּי נִמְצְאוּ הָאֲתָנֹת וְאֶת־דָּבָר הַמְּלוּכָה לֹא־הֲגִיד לֹא אֲשֶׁר אָמַר שְׁמוּאֵל: 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 שְׁמוּאֵל אֶת־הָעָם אֶל־יְהוָה הַמִּצְפָּה:	Meanwhile Samuel called the people together to the LORD in <u>Mizpah</u> .	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 אֲנֹכִי הֵעֲלִיתִי אֶת־יִשְׂרָאֵל מִמִּצְרַיִם וְאֶצִּיל אֶתְכֶם מִיַּד מִצְרַיִם וּמִיַּד כָּל־הַמְּמַלְכֹת הַלְחָצִים אֶתְכֶם:	And he said to the sons of Israel, “The LORD God of Israel says <u>this</u> : ‘I brought Israel up from Egypt, and I delivered you from the grip of Egypt and the grip of all the kingdoms which were oppressing you.	this ← <i>thus</i> . <hr/> grip (2x) ← <i>hand</i> .
1 Sam 10:19	וְאַתֶּם הַיּוֹם מֵאֲסַתֶּם אֶת־אֱלֹהֵיכֶם אֲשֶׁר־הוּא מוֹשִׁיעַ לָכֶם מִכָּל־רָעוּתֵיכֶם וְצִרְתִּיכֶם וְתֹאמְרוּ לֹא כִי־מֶלֶךְ תָּשִׂים עָלֵינוּ וְעַתָּה הִתְיַצְבוּ לִפְנֵי יְהוָה לְשִׁבְטֵיכֶם וּלְאֻלֵּיכֶם:	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</i> <i>of your tribes</i> .
1 Sam 10:20	וַיִּקְרַב שְׁמוּאֵל אֶת כָּל־שִׁבְטֵי יִשְׂרָאֵל וַיִּלְכֹּד שִׁבְט 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	וַיִּקְרָב אֶת־שִׁבְט בְּנִימִן *לְמַשְׁפַּחְתּוֹ *לְמַשְׁפַּחְתּוֹ וַתִּלָּכֵד מִשְׁפַּחַת הַמָּטְרִי וַיִּלָּכֵד שָׁאוּל 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 selected, and Saul the son of Kish was selected. And they looked for him, <u>but</u> he was not found.	selected (2x) ← taken.  but: adversative use of the vav.
1 Sam 10:22	וַיִּשְׁאַלּוּ־עוֹד בַּיהוָה הֲבֵא עוֹד הַלֵּם אִישׁ ס וַיֹּאמֶר יְהוָה הִנֵּה־הוּא נִחְבֵּא אֶל־הַכֵּלִים׃	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 וַיִּקְחֻהוּ מִשָּׁם וַיִּתְּיֹצֵב בְּתוֹךְ הָעָם וַיִּגְבֶּה מִכָּל־הָעָם מִשְׁכְּמוֹ וּמֵעֵלָה׃	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 ← in the midst of.  any ← all.
1 Sam 10:24	וַיֹּאמֶר שְׁמוּאֵל אֶל־כָּל־הָעָם הֲרֵאִיתֶם אֲשֶׁר בָּחַרְבוּ יְהוָה כִּי אֵין כָּמֹהוּ בְּכָל־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> .  may the king live: AV differs (God save the king).
1 Sam 10:25	וַיְדַבֵּר שְׁמוּאֵל אֶל־הָעָם אֵת מִשְׁפַּט הַמֶּלְכָּה 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 ← judgment.
1 Sam 10:26	וְגַם־שָׁאוּל הָלַךְ לְבֵיתוֹ וַגְּבַעְתָּהּ וַיֵּלְכוּ עִמּוֹ הַחִיל אֲשֶׁר־נָגַע אֱלֹהִים בְּלִבָּם׃	And Saul went home to Gibeah, 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 בְלִיעֵל אָמְרוּ מֶה־יִשְׁעֲנוּ זֶה וַיְבֹאֶהוּ וְלֹא־הֵבִיאוּ לוֹ מִנְחָה וַיְהִי בְּמַחְרִישׁ׃ פ	But the riff-raff 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 ← sons of Belial ← sons of without use.  silent ← as (one) silent.
1 Sam 11:1	וַיַּעַל נָחָשׁ הָעַמּוֹנִי וַיַּחֵן עַל־יָבֶשׁ גִּלְעָד וַיֹּאמְרוּ כָּל־אֲנָשֵׁי יָבֶשׁ אֶל־נָחָשׁ כָּרַת־לָנוּ בְרִית וְנַעֲבֹדְךָ׃	Then Nahash the Ammonite went up and encamped against Jabbesh-Gilead. And all the men of Jabbesh said to Nahash, “Make a covenant with us, and we will serve you.”	Jabbesh-Gilead: see Gen 31:21.
1 Sam 11:2	וַיֹּאמֶר אֲלֵיהֶם נָחָשׁ הָעַמּוֹנִי בְּזֹאת אֶכְרַת לָכֶם בְּנִקּוֹר לָכֶם כָּל־עֵין יְמִין וְשִׁמְתִּיהָ חֶרֶף עַל־כָּל־יִשְׂרָאֵל׃	And Nahash the Ammonite said to them, “On this <i>condition</i> I will make a covenant 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 זְקֵנֵי יָבִישׁ הַרְפֵּה לָנוּ שִׁבְעַת יָמִים וְנִשְׁלַחְהָ מִלְאָכִים בְּכָל גְּבוּל יִשְׂרָאֵל וְאִם־אֵין מוֹשִׁיעַ אֶתָּנוּ וַיֵּצְאֵנוּ אֵלֶיךָ:	And the elders of Jabesh said to him, “Give us seven days, and we will send envoys to every territory of Israel, and if we don’t have anyone to save us, we will come out to you.”	give ← <i>desist, leave alone</i> . territory ← <i>border</i> .
1 Sam 11:4	וַיָּבֹאוּ הַמִּלְאָכִים גִּבְעָת שְׁאוּל וַיְדַבְּרוּ הַדְּבָרִים בְּאָזְנֵי הָעָם וַיִּשְׁאוּ כָל־הָעָם אֶת־קוֹלָם וַיִּבְכּוּ:	And the envoys came to Gibeah of Saul, and they spoke the words in the audience of the people. And all the people raised their voice and wept.	Gibeah: see Josh 15:57. audience ← <i>ears</i> .
1 Sam 11:5	וַהֲנֶה שְׁאוּל בָּא אַחֲרֵי הַבָּקָר מִן־הַשָּׂדֶה וַיֹּאמֶר שְׁאוּל מִה־לָּעָם כִּי יָבֹכּוּ וַיִּסְפְּרוּ־לּוֹ אֶת־דְּבָרֵי אַנְשֵׁי יָבִישׁ:	And it so happened that Saul came following the cattle from the field, and Saul said, “What is the matter with the people making them weep?” And they told him the words of the men of Jabesh.	it so happened that ← <i>behold</i> . making them weep ← <i>that they weep</i> .
1 Sam 11:6	וַתֵּצֵלַח רוּחַ־אֱלֹהִים עַל־שְׁאוּל *בְּשִׁמְעוֹ **כְּשִׁמְעוֹ אֶת־הַדְּבָרִים הָאֵלֶּה וַיַּחַר אָפוֹ מְאֹד:	Then the spirit of God came on Saul {K: when} [Q: as] he heard these words, and his anger was very much kindled.	
1 Sam 11:7	וַיִּקַּח צֶמֶד בָּקָר וַיִּנְתְּחֵהוּ וַיִּשְׁלַח בְּכָל־גְּבוּל יִשְׂרָאֵל בְּיַד הַמִּלְאָכִים   לֵאמֹר אֲשֶׁר אֵינָנו יֵצֵא אַחֲרֵי שְׁאוּל וְאַחֲרֵי שְׁמוּאֵל כֹּה יַעֲשֶׂה לְבָקָרוֹ וַיִּפֹּל פַּחַד־יְהוָה עַל־הָעָם וַיֵּצְאוּ כְּאִישׁ אֶחָד:	And he took a yoke of oxen and divided them in pieces and sent them to every territory of Israel by the hand of envoys and said, “As for anyone 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 in unison.	territory ← <i>border</i> . in unison ← <i>as one man</i> .
1 Sam 11:8	וַיִּפְקְדֵם בְּבֶזֶק וַיְהִי בְנֵי־יִשְׂרָאֵל שְׁלֹשׁ מֵאוֹת אָלֶף וְאִישׁ יְהוּדָה שְׁלֹשִׁים אָלֶף:	And he counted them in Bezek, and the sons of Israel were three hundred thousand in number, and the men of Judah came to thirty thousand.	
1 Sam 11:9	וַיֹּאמְרוּ לַמִּלְאָכִים הַבָּאִים כֹּה תֹאמְרוּן לְאִישׁ יָבִישׁ גִּלְעָד מִחֹר תִּהְיֶה־לָּכֶם תְּשׁוּעָה *בָּחַם **כָּתָם הַשֹּׁמֵשׁ וַיָּבֹאוּ הַמִּלְאָכִים וַיִּגִּידוּ לְאַנְשֵׁי יָבִישׁ וַיִּשְׂמְחוּ:	And they said to the envoys who came, “This is what you will say to the men of Jabesh-Gilead: ‘Tomorrow {K: in} [Q: at the time of] the heat of the sun, you will have salvation.’ ” So the envoys went back and reported it to the men of Jabesh, and they rejoiced at it.	this is what ← <i>thus</i> . Jabesh-Gilead: see Gen 31:21.
1 Sam 11:10	וַיֹּאמְרוּ אַנְשֵׁי יָבִישׁ מִחֹר 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 is right in your sight.”	

1 Sam 11:11	וַיְהִי מִמָּחֳרָת וַיֵּשֶׁם שָׁאוּל אֶת־הָעָם שְׁלֹשָׁה רָאשִׁים וַיָּבֹאוּ בְּתוֹךְ־הַמַּחֲנֶה בַּאֲשֶׁמֶרֶת הַבֹּקֶר וַיִּכּוּ אֶת־עֲמּוֹן עַד־חֹם הַיּוֹם וַיְהִי הַנִּשְׁאָרִים וַיִּפְּצוּ וְלֹא נִשְׁאָרוּ־בָם שְׁנַיִם יַחַד:	And it came to pass on the next day that Saul arranged the people in three contingents, and they went into the camp during the morning-watch, and they struck the Ammonites 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	וַיֹּאמֶר הָעָם אֶל־שְׁמוּאֵל מִי הָאִמָּר שָׁאוּל יִמְלֹךְ עָלֵינוּ תֵּנוּ הָאֲנָשִׁים וְנָמִיתָם:	And the people said to Samuel, “Who <i>is it</i> that said, ‘Shall Saul reign over us?’ Give <i>us</i> the men <i>so</i> we <i>can</i> put them to death.”	so: purposive use of the vav.
1 Sam 11:13	וַיֹּאמֶר שָׁאוּל לֹא־יוֹמֶת 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 to Gilgal and renew the kingship there.”	Gilgal ← <i>the Gilgal</i> .
1 Sam 11:15	וַיֵּלְכוּ כָּל־הָעָם הַגִּלְגָּל וַיַּמְלִכוּ שָׁם אֶת־שָׁאוּל לִפְנֵי יְהוָה בַּגִּלְגָּל וַיִּזְבְּחוּ־שָׁם זִבְחִים שְׁלָמִים לִפְנֵי יְהוָה וַיִּשְׂמַח שָׁם שָׁאוּל וְכָל־אֲנָשֵׁי יִשְׂרָאֵל עַד־מְאֹד: פ	So all the people went to 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 לִי וָאִמָּלִיךְ עֲלֵיכֶם 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	וַעֲתָה הִנֵּה הַמֶּלֶךְ   מִתְהַלֵּךְ לִפְנֵיכֶם וְאֲנִי זָקֵן וְשִׁבְתִּי וּבְנֵי הַנֶּם 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	הִנְנִי עֲנֹ בִּי לְגַד יְהוָה וְנִגַּד מְשִׁיחוֹ אֶת־שׁוֹר   מִי לָקַחְתִּי וְחִמּוֹר מִי לָקַחְתִּי וְאֶת־מִי עָשִׂקְתִּי אֶת־מִי רַצוֹתִי וּמִיד־מִי לָקַחְתִּי כֹפֶר וְאֲעֲלִים עֵינַי בּוֹ וְאָשִׁיב לָכֶם:	Here I <u>am</u> – testify against me in the presence of the LORD and in the presence of his anointed. Whose ox have I taken? Or whose <u>donkey</u> have I taken? Or whom have I oppressed? Whom have I maltreated? Or from whose hand have I received a bribe <u>to turn a blind eye with it?</u> – and I will restore <u>it</u> 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 עָשִׂקְתָּנוּ וְלֹא רַצוֹתָנוּ וְלֹא־לָקַחְתָּ מִי־אִישׁ מֵאוֹמָה:	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 בָּכֶם וְעַד מְשִׁיחוֹ הַיּוֹם הַזֶּה כִּי לֹא מָצַאתֶם בְּיָדִי מֵאוֹמָה וַיֹּאמֶר עַד: פ	And he said to them, “The LORD <i>is</i> a <u>witness</u> to you, and his anointed <i>is</i> a witness <i>on</i> this day that you have not found anything in my hand.” And <i>each</i> said, “ <i>He is</i> 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־אֲבוֹתֵיכֶם מֵאֶרֶץ מִצְרַיִם:	Then Samuel said to the people, “ <i>It is</i> the LORD who <u>made</u> 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 הִתִּיצְבוּ וְאִשְׁפֹּטָה אֹתְכֶם לִפְנֵי יְהוָה אֵת כָּל־צִדְקוֹת יְהוָה אֲשֶׁר־עָשָׂה אֹתְכֶם וְאֶת־אֲבוֹתֵיכֶם:	And now, stand <i>there</i> and let me <u>join issue</u> 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 מִצְרַיִם וַיִּזְעֻקוּ אֲבוֹתֵיכֶם אֶל־יְהוָה וַיִּשְׁלַח יְהוָה אֶת־מֹשֶׁה וְאֶת־אַהֲרֹן וַיּוֹצִיאוּ אֶת־אֲבוֹתֵיכֶם מִמִּצְרַיִם וַיִּשְׁבּוּם בַּמָּקוֹם הַזֶּה:	when Jacob went <i>to</i> 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	וַיִּשְׁכַּחוּ אֶת־יְהוָה אֱלֹהֵיהֶם וַיִּמְכְּרוּ אֹתָם בְּיַד סִיסְרָא שַׂר־צָבָא חֲצוֹר וּבְיַד־פְּלִשְׁתִּים וּבְיַד מֶלֶךְ מוֹאָב וַיִּלָּחֲמוּ בָּם:	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 חָטְאוּנוּ כִּי עָזַבְנוּ אֶת־יְהוָה וְנָעַבְדָּ אֶת־הַבַּעַלִּים וְאֶת־הָעֲשָׁתְרוֹת וְעַתָּה הַצִּילֵנוּ מִיַּד אֹיְבֵינוּ וְנַעֲבֹדָּךְ:	Then they cried out to the LORD, and {K: <i>each</i> 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> <i>Astarte</i> , 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.  <i>images of Astarte</i> ← <i>Ashtaroth</i> , i.e. <i>Venuses</i> .
1 Sam 12:11	וַיִּשְׁלַח יְהוָה אֶת־יִרְבָּעֵל וְאֶת־בֶּדָן וְאֶת־יִפְתָּח וְאֶת־שִׁמְוֹאֵל וַיִּצֵּל אֶתְכֶם מִיַּד אֹיְבֵיכֶם מִסָּבִיב וַתֵּשְׁבוּ 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.  Bedan: it is hard to not suspect a scribal error for <i>Barak</i> . <i>Bedan</i> , בֶּדָן, is similar to בָּרַךְ, which could →  Jephthah: see Judg 11:1.
1 Sam 12:12	וַתֵּרְאוּ כִּי־נָחַשׁ מֶלֶךְ בְּנֵי־עַמּוֹן בָּא עֲלֵיכֶם וַתֹּאמְרוּ לֵי לֹא כִּי־מֶלֶךְ יִמְלֹךְ עָלֵינוּ וַיְהִי הָאֱלֹהִים מֶלֶכְכֶם:	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’, although the LORD your God <i>is</i> your king.	↳ be misscribed from בָּרַךְ, <i>Barak</i> , as the pronunciation is similar; note the softened <i>qoph</i> in Matt 27:46 (σαβαχθαυ from Aramaic שָׁבַק).  although: concessive use of the <i>vav</i> .
1 Sam 12:13	וְעַתָּה הִנֵּה הַמֶּלֶךְ אֲשֶׁר בְּחַרְתֶּם אֲשֶׁר שָׁאַלְתֶּם וְהִנֵּה נָתַן יְהוָה עֲלֵיכֶם מֶלֶךְ:	And now <u>here is</u> the king whom you chose, whom you asked for, and you <u>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 בְּקוֹלוֹ וְלֹא תִמְרוּ אֶת־פִּי יְהוָה וְהִיתֶם גַּם־אַתֶּם וְגַם־הַמֶּלֶךְ אֲשֶׁר מֶלֶךְ עֲלֵיכֶם אַחֵר 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 of</u> the LORD your God.	instructions ← <i>mouth</i> .  in the wake of ← <i>after</i> .
1 Sam 12:15	וְאִם־לֹא תִשְׁמָעוּ בְּקוֹל יְהוָה וּמִרִיתֶם אֶת־פִּי יְהוָה וְהִיתָה יַד־יְהוָה בָּכֶם וּבְאַבְתֵּיכֶם:	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</i> <i>against your fathers)</i> .
1 Sam 12:16	גַּם־עַתָּה הִתְיַצְבוּ וּרְאוּ אֶת־הַדָּבָר הַגָּדוֹל הַזֶּה אֲשֶׁר יְהוָה 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 קִצִּיר־חֹטִים הַיּוֹם אֶקְרָא אֶל־יְהוָה וַיִּתֵּן קִלּוֹת וּמָטָר וַיִּדְעוּ וַיֵּרְאוּ כִּי־רָעַתְכֶם רַבָּה אֲשֶׁר עָשִׂיתֶם בְּעֵינֵי יְהוָה לְשָׂאוֹל לָכֶם מֶלֶךְ: ס	Is it not the wheat-harvest today? I will call out to the LORD, and he will <u>produce</u> <u>rolls</u> <i>of thunder</i> 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</u> <u>asking</u> for a king for yourselves.”	produce ← <i>give, emit</i> .  rolls <i>of thunder</i> ← <i>voices,</i> <i>sounds</i> .  in asking: gerundial use of the infinitive.
1 Sam 12:18	וַיִּקְרָא שְׁמוּאֵל אֶל־יְהוָה וַיִּתֵּן יְהוָה קִלּוֹת וּמָטָר בַּיּוֹם הַהוּא וַיִּירָא כָל־הָעָם מְאֹד אֶת־יְהוָה וְאֶת־שְׁמוּאֵל:	Then Samuel called out to the LORD, and the LORD <u>produced</u> <u>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 <i>of thunder</i> : see 1 Sam 12:17.
1 Sam 12:19	וַיֹּאמְרוּ כָל־הָעָם אֶל־שְׁמוּאֵל הִתְפַּלֵּל בְּעַד־עַבְדֶּיךָ אֶל־יְהוָה אֱלֹהֶיךָ וְאַל־נַמּוֹת כִּי־יִסָּפְנוּ עַל־כָּל־חַטֹּאתֵינוּ רָעָה לְשָׂאֵל 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 וְאַתֶּם עָשִׂיתֶם אֵת כָּל־הָרָעָה הַזֹּאת אֵיךְ אֲלֹתֵיכֶם וְאַתֶּם מֵאֲחֵרֵי יְהוָה וְעַבַּדְתֶּם אֶת־יְהוָה בְּכָל־לִבְבְּכֶם:	And Samuel said to the people, “Do not fear – you have all done this wrong, but do not depart <u>from following</u> the LORD, and serve the LORD with all your heart.	from following ← <i>from behind</i> .
1 Sam 12:21	וְלֹא תִסּוּרוּ כִּי   אַחֲרֵי הַתְּהוֹ אֲשֶׁר לֹא־יִזְעִילוּ וְלֹא יִצִּילוּ כִּי־תֵהוּ הַמָּה:	And you shall not depart, for <i>that would be to follow</i> <u>vain</u> things which will not be of benefit and will not save <i>you</i> , for they <i>are</i> <u>vain</u> things.	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 הוֹאִיל יְהוָה לַעֲשׂוֹת אִתְּכֶם לוֹ לָעַם:	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 מִחַטָּא לִיהוָה מִחְדֹּל לְהִתְפַּלֵּל בְּעַדְכֶם וְהוֹרִיתִי אֶתְכֶם בְּדֶרֶךְ הַטּוֹבָה וְהִישָׁרָה:	Also <i>as for</i> me, far <i>be it</i> from me that <i>I</i> should sin against the LORD <u>by stopping</u> praying on your behalf. And I will teach you <u>the</u> right and upright way.	by stopping: gerundial use of the infinitive.  the ... way ← <i>in the way</i> .
1 Sam 12:24	אֵךְ   יֵרְאוּ אֶת־יְהוָה וְעַבַּדְתֶּם אֹתוֹ בְּאֵמֶת בְּכָל־לִבְבְּכֶם כִּי רָאוּ אֵת אֲשֶׁר־הִגְדֵּל עִמָּכֶם:	But fear the LORD and serve him in truth with all your heart, for <u>see how</u> he has done great <i>things</i> with you.	see how ← <i>see that which</i> .

1 Sam 12:25	וְאִם־הִרְעַתְּרֵם גַּם־אַתֶּם גַּם־מֶלֶכְכֶּם תִּסָּפוּ: פ	But if you for your part decidedly act wickedly, both you and your king will perish.”	decidedly act wickedly: infinitive absolute.
1 Sam 13:1	בֶּן־שָׁנָה שְׁאוּל בְּמָלְכוֹ וְשָׁנִים שְׁנַיִם מָלָךְ עַל־יִשְׂרָאֵל:	Saul <i>was</i> one year old when he <i>started to</i> reign, 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> ).  when he <i>started to</i> reign: the same construction as in 2 Sam 5:4.
1 Sam 13:2	וַיִּבְחַר־לּוֹ שְׁאוּל שְׁלֹשֶׁת אַלְפִים מִיִּשְׂרָאֵל וַיְהִיו עִם־שְׁאוּל אַלְפִים בְּמִכְמָשׁ וּבְהָרַ בֵּית־אֵל וְאַלְף הָיוּ 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> .	<i>Michmas</i> : AV= <i>Michmash</i> . Spelled with a <i>samech</i> in Neh 7:31.  <i>Gibeah</i> : see Josh 15:57.  his tent ← <i>his tents</i> , the plural attracted by <i>each</i> .
1 Sam 13:3	וַיִּדְּ יוֹנָתָן אֶת נֹצִיב פְּלִשְׁתִּים אֲשֶׁר בְּגִבְעָה וַיִּשְׁמְעוּ פְּלִשְׁתִּים וְשְׁאוּל תָּקַע בַּשּׁוֹפָר בְּכָל־הָאָרֶץ לֵאמֹר יִשְׁמְעוּ הָעִבְרִים:	And Jonathan attacked the Philistines' garrison which <i>was</i> 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 לֵאמֹר הִכָּה שְׁאוּל אֶת־נֹצִיב פְּלִשְׁתִּים וְגַם־נִבְאָשׁ יִשְׂרָאֵל בַּפְּלִשְׁתִּים וַיִּצְעֲקוּ הָעָם אַחֲרֵי שְׁאוּל 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 <i>in Gilgal</i> .	<i>Gilgal</i> ← <i>the Gilgal</i> .
1 Sam 13:5	וּפְלִשְׁתִּים נֶאֱסָפוּ   לְהִלָּחֵם עִם־יִשְׂרָאֵל שְׁלֹשִׁים אָלֶף רֶכֶב וְשֵׁשֶׁת אַלְפִים פָּרָשִׁים וְעַם כָּחוֹל אֲשֶׁר עַל־שְׂפַת־הַיָּם לָרֹב וַיַּעֲלוּ וַיַּחֲנוּ בְּמִכְמָשׁ קִדְמַת בֵּית אֲוֹן:	And the Philistines gathered to fight against 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 <i>Michmas</i> , to the east of Beth-Aven.	against ← <i>with</i> . See Gen 14:8.  <i>Michmas</i> : see 1 Sam 13:2.

1 Sam 13:6	וַאִישׁ יִשְׂרָאֵל רָאוּ כִּי צָרָלוּ כִּי נִגְשׁ הָעָם וַיִּתְחַבְּאוּ הָעָם בַּמְעָרוֹת וּבַחֲוֹחִים וּבִסְלָעִים וּבְצֻרִים וּבְבִרְיוֹת:	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	וַעֲבָרִים עָבְרוּ אֶת־הַיַּרְדֵּן אֶרֶץ גָּד וְגִלְגָּד וְשָׁאוֹל עֹדְנָו בְּגִלְגָּל וְכָל־הָעָם חָרְדּוּ אַחֲרָיו:	And the Hebrews crossed the Jordan, <i>to</i> the land of Gad and Gilead, whereas Saul <i>was</i> 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־בָא שָׁמוּאֵל הַגִּלְגָּל וַיִּפֹּץ הָעָם מֵעָלָיו:	And he <u>waited</u> seven days, for the time which Samuel <i>had said</i> , but Samuel did not come <i>to</i> Gilgal, and the people dispersed <i>away</i> from him.	waited: the <i>ketiv</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. <hr/> Gilgal ← <i>the Gilgal</i> .
1 Sam 13:9	וַיֹּאמֶר שָׁאוֹל הִגֵּשׁוּ 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 כְּבָלְתּוֹ לְהַעֲלוֹת הָעֵלָה וְהִנֵּה שָׁמוּאֵל בָּא וַיֵּצֵא שָׁאוֹל לִקְרֹאתוֹ לְבָרְכוֹ:	And it came to pass when he had finished offering the burnt offering that <u>he saw</u> Samuel coming, and Saul went out to meet him to bless him.	he saw ← <i>behold</i> .
1 Sam 13:11	וַיֹּאמֶר שָׁמוּאֵל מַה עָשִׂיתָ וַיֹּאמֶר שָׁאוֹל כִּי־רָאִיתִי כִּי־נִפֹּץ הָעָם מֵעָלַי וְאַתָּה לֹא־בָאתָ לְמוֹעֵד הַיָּמִים וּפְלִשְׁתִּים נֶאֱסָפִים מִכְמָשׁ:	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</i> days, and that the Philistines <i>were</i> assembled <i>in</i> Michmas,	Michmas: see 1 Sam 13:2.
1 Sam 13:12	וַאֲמַר עַתָּה יֵרְדּוּ פְּלִשְׁתִּים אֵלַי הַגִּלְגָּל וּפָנִי יְהוָה לֹא חָלִיתִי וְאַתָּה אֶפֶק וְאַעֲלֶה הָעֵלָה: ס	I then said, ‘Now the Philistines will descend on me <i>in</i> Gilgal, and I have not <u>entreated</u> the LORD.’ Then I constrained myself and offered a burnt offering.”	Gilgal ← <i>the Gilgal</i> . <hr/> entreated ← <i>appeased the face of</i> .
1 Sam 13:13	וַיֹּאמֶר שָׁמוּאֵל אֶל־שָׁאוֹל נִסְכַּלְתָּ לֹא שָׁמַרְתָּ אֶת־מִצְוֹת יְהוָה אֱלֹהֶיךָ אֲשֶׁר צִוְּךָ כִּי עַתָּה הִכִּין יְהוָה אֶת־מַמְלַכְתְּךָ אֶל־יִשְׂרָאֵל עַד־עוֹלָם:	At this Samuel said to Saul, “You have acted foolishly. You have not kept the <u>commandments</u> of the LORD your God which he commanded you, for the LORD would have now <u>appointed</u> your kingdom over Israel age-abidingly.	commandments ← <i>commandment</i> , standing for <i>body of commandments</i> . <hr/> appointed ← <i>prepared, directed</i> .

1 Sam 13:14	וְעַתָּה מִמְּלִכְתְּךָ לֹא־תִקּוּם בִּקְשׁ יְהוָה לוֹ אִישׁ כְּלָבְבוֹ וַיִּצְוֵהוּ יְהוָה לְנָגִיד עַל־עַמּוֹ כִּי לֹא שָׁמַרְתָּ אֶת אֲשֶׁר־צִוָּךְ יְהוָה: פ	But now your kingdom will not stand. <b>The LORD has sought a man for himself according to his heart</b> , and the LORD will command him <i>as</i> leader of his people, for you have not kept what the LORD commanded you.”	<b>Acts 13:22.</b>
1 Sam 13:15	וַיָּקָם שָׁמוּאֵל וַיַּעַל מִן־הַגִּלְגָּל גִּבְעַת בִּנְיָמִן וַיִּפְקֹד שָׂאוּל אֶת־הָעָם הַנִּמְצָאִים עִמּוֹ כֶּשֶׁשׁ מֵאוֹת אִישׁ:	Then Samuel arose and went up from Gilgal <i>to</i> Gibeah 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 וַיּוֹנְתָן בָּנוֹ וְהָעָם הַנִּמְצָא עִמָּם יֹשְׁבִים בְּגֶבֶע בִּנְיָמִן 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 Michmas.	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 הַמְּשִׁחִית מִמַּחֲנֶה פְּלִשְׁתִּים שְׁלֹשָׁה רֵאשִׁים הָרֹאשׁ אֶחָד יָפְנָה אֶל־דֶּרֶךְ עֶפְרָה אֶל־אֶרֶץ שׁוּעַל:	And the <u>fighting force</u> came out from the Philistines' camp <i>in</i> three contingents. 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	וְהָרֹאשׁ אֶחָד יָפְנָה דֶּרֶךְ בֵּית חֶרֶזֶן וְהָרֹאשׁ אֶחָד יָפְנָה דֶּרֶךְ הַגְּבוּל הַנֹּשֵׁקֶף עַל־גִּי הַצְּבָעִים הַמַּדְבָּרָה: 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	וַחֲרָשׁ לֹא יִמָּצֵא בְּכָל אֶרֶץ יִשְׂרָאֵל כִּי־אָמַר *אֲמָרוּ 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 <u>had said</u> , “ <i>Prevent them</i> , in case the Hebrews make <u>swords or spears</u> .”	had said: the <i>ketiv</i> is singular, perhaps indicating <i>each said</i> . swords or spears ← <i>a sword or a spear</i> .
1 Sam 13:20	וַיֵּרְדּוּ כָּל־יִשְׂרָאֵל הַפְּלִשְׁתִּים לְלַטּוֹשׁ אִישׁ אֶת־מַחְרָשְׁתּוֹ וְאֶת־אֲתוֹ וְאֶת־קֶרְדֻּמּוֹ וְאֶת מַחְרָשְׁתּוֹ:	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 לְמַחְרֶשֶׁת וּלְאֵתִים וּלְשֵׁלֶשׁ קִלְשׁוֹן וּלְהַקְרִידָמִים וּלְהַצִּיב הַדֶּרֶבּוֹ:	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> . sharpen ← <i>set up, prepare</i> . But the context requires <i>sharpen</i> , or perhaps <i>shape</i> .

1 Sam 13:22	וְהָיָה בַּיּוֹם מִלְחָמָתָא וְלֹא נִמְצָא חֶרֶב וְחִנִּית בְּיָד כָּל־הָעָם אֲשֶׁר אֶת־שָׁאוּל וְאֶת־יוֹנָתָן וְתַמְצָא לְשָׁאוּל וְלְיוֹנָתָן בָּנָו:	And it came to pass on the day of war that no sword or spear was <i>to be</i> found in the hand of any of the people who <i>were</i> with Saul and Jonathan, <i>but</i> with Saul and Jonathan his son <i>themselves</i> <i>each item</i> was <i>to be</i> found.	any of ← <i>all</i> .  but: adversative use of the vav.
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־שָׁאוּל אֶל־הַנֶּעֱר לְנִשָּׂא כָּלְיוּ לָכֶה וְנַעֲבְרָה אֶל־מִצֵּב פְּלִשְׁתִּים אֲשֶׁר מַעְבַּר הַלָּז וְלֹא־בִּי לֹא הִגִּיד:	Then it came to pass <i>on a</i> <i>certain</i> day that Jonathan the son of Saul said to his <i>servant</i> -lad 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	וּשָׁאוּל יוֹשֵׁב בְּקֶצֶה הַגְּבֵעָה תַּחַת הָרִמּוֹן 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</u> <u>hundred</u> <i>in number</i> .	Gibeah ← <i>the Gibeah</i> . See Josh 15:57.  six hundred ← <i>six hundred men</i> .
1 Sam 14:3	וְאַחִיָּה בֶן־אַחִטוֹב אֹחִי אִיכָבֹד   בֶּן־פִּינְחָס בֶּן־עֵלִי כֹהֵן   יְהוָה בָּשָׁלוּ נִשָּׂא אֶפֹד 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</i> <i>there</i> , and the people did not know that Jonathan had gone.	Phinehas: see Ex 6:25.
1 Sam 14:4	וּבֵין הַמַּעְבְּרוֹת אֲשֶׁר בִּקְשׁ יוֹנָתָן לַעֲבֹר עַל־מִצֵּב פְּלִשְׁתִּים שְׁנֵי־הַסָּלַע מֵהָעֵבֶר מִזֶּה וְשְׁנֵי־הַסָּלַע מֵהָעֵבֶר מִזֶּה וְשֵׁם הָאֶחָד בּוֹצֵץ וְשֵׁם הָאֶחָד סֶנֶה:	Now <i>among</i> the passes which Jonathan <i>undertook</i> to cross to the Philistines' garrison <i>was one</i> <i>with a precipice on each side</i> of the pass, and the name of one <i>side</i> was Bozez, and the name of the other <i>side</i> was <u>Senneh</u> .	among ← <i>between</i> .  undertook ← tried ← <i>sought</i> .  precipice ← <i>tooth of rock</i> .  on each side ← <i>from this side</i> <i>and from this side</i> .  Senneh: AV= <i>Seneh</i> .
1 Sam 14:5	הַשֵּׁן הָאֶחָד מְצוּק מְצָפוֹן מִן־מִכְמָשׁ וְהָאֶחָד מִנֶּגֶב מִן־גִּבְעָה: ס	And one precipice <i>was</i> a sheer edge to the north, facing <u>Michmas</u> , and the other <i>was</i> to the south, facing <u>Geba</u> .	Michmas: see 1 Sam 13:2.  Geba: AV differs ( <i>Gibeah</i> ). See Josh 18:24, Judg 20:10.
1 Sam 14:6	וַיֹּאמֶר יְהוֹנָתָן אֶל־הַנֶּעֱר   נִשָּׂא כָלְיוּ לָכֶה וְנַעֲבְרָה אֶל־מִצֵּב הָעֲרִלִים הָאֵלֶּה אוּלִי יַעֲשֶׂה יְהוָה לָנוּ כִּי אִין לִיהוָה מַעְצוֹר לְהוֹשִׁיעַ בָּרַב אוּ בְּמִעוֹט:	And Jonathan said to the <i>servant</i> -lad who was carrying his arms, "Come, and let us cross to the garrison of these uncircumcised <i>men</i> . Perhaps the LORD will act for us, for the LORD <i>is</i> not <i>under any</i> constraint to save by <i>means of</i> many or few."	

1 Sam 14:7	וַיֹּאמֶר לוֹ נִשָּׂא כָלֹו עֲשֵׂה כָּל־אֲשֶׁר בִּלְבָבְךָ נָטָה לָּךְ הִנְנִי עִמָּךְ כְּלָבְבְּךָ: ס	And his arms-bearer said to him, “Do everything that is in your heart. <u>Be resolute</u> – <u>here</u> . I <u>am</u> with you according to your intention.”	be resolute ← <i>incline your</i> (heart).  here I am ← <i>behold me</i> .  intention ← <i>heart</i> .
1 Sam 14:8	וַיֹּאמֶר יְהוֹנָתָן הִנֵּה אֲנַחְנוּ עֹבְרִים אֶל־הָאֲנָשִׁים וְנִגְלִינוּ אֲלֵיהֶם:	And Jonathan said, “Look, we will cross over to the men and reveal ourselves to them.	
1 Sam 14:9	אִם־כֹּה יֹאמְרוּ אֵלֵינוּ דִּמּוּ עַד־הִגִּיעֵנוּ אֲלֵיכֶם וְעַמְדִּנוּ תַּחְתֵּינוּ וְלֹא נַעֲלֶה אֲלֵיהֶם:	If they say <u>this</u> to us: ‘Wait until we have <u>come</u> to you’, then we will stay <u>on the spot</u> , and we will not go up to them.	this ← <i>thus</i> .  wait ← <i>stop</i> . Also <i>be silent</i> .  come ← <i>arrived</i> .  on the spot ← <i>on our spot</i> ← <i>under us</i> .
1 Sam 14:10	וְאִם־כֹּה יֹאמְרוּ עָלֵינוּ עָלֵינוּ וְעָלֵינוּ כִּי־נִתְּנָם יְהוָה בְּיָדֵנוּ וְזֶה־לָּנוּ הָאוֹת:	But if they say <u>this</u> : ‘Come up to us’, then we will go up, for <i>then</i> the LORD will have delivered them into our hand, and this <i>will</i> <i>be</i> a sign to us.”	this ← <i>thus</i> .
1 Sam 14:11	וַיִּגְלוּ שְׁנֵיהֶם אֶל־מַצֵּב פְּלִשְׁתִּים וַיֹּאמְרוּ פְּלִשְׁתִּים הִנֵּה עֹבְרִים יֵצְאִים מִן־הַחֲרִים אֲשֶׁר הִתְחַבְּאוּ־שָׁם:	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.”	
1 Sam 14:12	וַיַּעֲנוּ אַנְשֵׁי הַמַּצָּבָה אֶת־יוֹנָתָן   וְאֶת־נִשְׂא כָלֹו וַיֹּאמְרוּ עָלֵינוּ וְנֹדִיעָה אֲתֶכֶם דָּבָר פּ וַיֹּאמֶר יוֹנָתָן אֶל־נִשְׂא כָלֹו עָלֶה אַחֲרַי כִּי־נִתְּנָם 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 וְנִשְׂא כָלֹו אַחֲרָיו וַיִּפְּלוּ לִפְנֵי יוֹנָתָן וְנִשְׂא כָלֹו מִמּוֹתַת 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	וַתְּהִי הַמַּכָּה הָרִאשׁוֹנָה אֲשֶׁר הִכָּה יוֹנָתָן וְנִשְׂא כָלֹו בְּעֶשְׂרִים אִישׁ כְּבַחְצֵי מַעֲנָה צֶמֶד שָׂדֶה:	And the first attack which Jonathan and his arms-bearer made was <i>on</i> about twenty men <i>in the narrow space</i> of about half a furrow <i>which</i> a yoke of oxen would plough in a field.	

1 Sam 14:15	וַתְּהִי חֲרָדָה בַּמַּחֲנֶה בַשָּׂדֶה וּבְכָל־הָעָם הַמֵּצֵב וְהַמְשִׁחִית חֲרָדוֹ גַּם־הָמָּה וַתִּרְגַּז הָאָרֶץ וַתְּהִי לַחֲרָדַת 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 הַצָּפִים לְשָׂאוֹל בְּגִבְעַת בְּנִימִן וְהִנֵּה הָהָמוֹן נִמְוָג וַיֵּלֶךְ וְהָלָם: פ	And Saul's watchmen in Gibeah of Benjamin looked and <u>saw</u> a crowd melt away <u>this way and that way</u> .	Gibeah: see Josh 15:57.  saw ← <i>behold</i> .  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 פְּקֻדוֹ־נָא וּרְאוּ מִי הָלַךְ מֵעִמָּנוּ וַיִּפְקְדוּ וְהִנֵּה אֵין יוֹנָתָן וְנִשְׂא כָלָיו:	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> .  absent ← <i>not (there)</i> .
1 Sam 14:18	וַיֹּאמֶר שָׂאוֹל לְאַחִיָּה הַגִּישָׁה אֲרוֹן הָאֱלֹהִים כִּי־הִיא אֲרוֹן הָאֱלֹהִים בַּיּוֹם הַהוּא 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> .  at that time ← <i>on that day</i> .  with ← <i>and</i> .
1 Sam 14:19	וַיְהִי עַד דְּבַר שָׂאוֹל אֶל־הַכֹּהֵן וְהָהָמוֹן אֲשֶׁר בַּמַּחֲנֶה פִּלְשְׁתִּים וַיֵּלֶךְ הַלּוֹךְ וּרַב פ וַיֹּאמֶר שָׂאוֹל אֶל־הַכֹּהֵן אֶסֶף 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, "Stay your <u>hand</u> ."	while ← <i>up to (when)</i> .  stay your hand: or <i>withdraw your hand</i> , i.e., [CB], from the ephod.
1 Sam 14:20	וַיִּזְעַק שָׂאוֹל וְכָל־הָעָם אֲשֶׁר אִתּוֹ וַיָּבֹאוּ עַד־הַמִּלְחָמָה וְהִנֵּה הָיְתָה חִרְבַּי אִישׁ בְּרֵעֵהוּ מִהוּמָה גְדוֹלָה מְאֹד:	And Saul and all the people with him assembled and went to the battle, and <u>it ensued that</u> each <i>man's</i> sword was against his neighbour, <i>and there was</i> very great confusion.	it ensued that ← <i>behold</i> .
1 Sam 14:21	וְהַעֲבָרִים הָיוּ לַפְּלִשְׁתִּים כְּאֶתְמוֹל שְׁלֹשׁוֹם אֲשֶׁר עָלוּ עִמָּם בַּמַּחֲנֶה סָבִיב וְגַם־הָמָּה לְהִיּוֹת עִם־יִשְׂרָאֵל אֲשֶׁר עִם־שָׂאוֹל וַיּוֹנְתָן:	And <u>moreover</u> the Hebrews <i>who</i> had been <i>in favour</i> with the Philistines <u>for some time</u> , who had gone up with them in the camp, in the surroundings, <u>re-joined</u> Israel, which was with Saul and Jonathan.	moreover: this comes from גַּם in 14:21b.  for some time ← <i>as (of) yesterday (and) the day before yesterday</i> .  re-joined ← <i>(assembled) to be with</i> .
1 Sam 14:22	וְכָל־אִישׁ יִשְׂרָאֵל הַמִּתְחַבְּאִים בְּהַר־אֶפְרַיִם שָׁמְעוּ כִּי־נָסוּ פִלְשְׁתִּים וַיִּדְבְּקוּ גַם־הָמָּה אַחֲרֵיהֶם בַּמִּלְחָמָה:	And when every man of Israel who had been hiding in Mount Ephraim heard that the Philistines had fled, they too joined <u>in pursuing</u> them in the battle.	in pursuing ← <i>after</i> .

1 Sam 14:23	וַיִּשַׁע יְהוָה בַּיּוֹם הַהוּא אֶת־יִשְׂרָאֵל וְהַמִּלְחָמָה עָבְרָה אֶת־בֵּית אָוֶן:	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 וַיֹּאֲלֶׁ שְׂאוּל אֶת־הָעָם לֵאמֹר אֲרוּר הָאִישׁ אֲשֶׁר־יֹאכֵל לֶחֶם עַד־הָעֶרֶב וְנִקְמַתִּי מֵאִיְבִי 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 <u>bread</u> before <i>this</i> evening, so that I may be avenged of my enemies.” So none of the people tasted <u>any</u> 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 בֵיעָר וַיְהִי דָבֶשׁ עַל־פְּנֵי הַשָּׂדֶה:	And the whole country went to a wood, and there was honey <u>throughout</u> the <u>terrain</u> .	throughout ← <i>on the surface of</i> .  terrain ← <i>field</i> , but also <i>countryside</i> .
1 Sam 14:26	וַיָּבֹא הָעָם אֶל־הַיַּעַר וַהֲגָה הַלֵּךְ דָּבֶשׁ וְאִין־מִשְׁיָג יָדוֹ אֶל־פִּיו כִּי־יָרָא הָעָם אֶת־הַשְּׁבָעָה:	And when the people came to the wood, they saw that <u>there</u> <i>was</i> a <u>supply</u> of honey, but no- one brought his hand to his mouth, for the people feared the oath.	there <i>was</i> ← <i>behold</i> .  supply ← <i>flow</i> .
1 Sam 14:27	וַיִּזְנֹתֶן לֹא־שָׁמַע בְּהַשְׁבִּיעַ אָבִיו אֶת־הָעָם וַיִּשְׁלַח אֶת־קֶצֶה הַמֶּטֶה אֲשֶׁר בְּיָדוֹ וַיִּטְבֵּל אוֹתָהּ בִּיעֶרְתַּ הַדָּבֶשׁ וַיֵּשֶׁב 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 <u>put</u> his hand to his mouth, and his eyes {K: saw a <i>vision</i> } [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 הַשְּׁבַע הַשְּׁבִיעַ אָבִיךָ אֶת־הָעָם לֵאמֹר אֲרוּר הָאִישׁ אֲשֶׁר־יֹאכֵל לֶחֶם הַיּוֹם וַיַּעַף הָעָם:	And a man from the people <u>reacted</u> and said, “Your father <u>solemnly</u> 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 יִזְנֹתֶן עָכָר אָבִי אֶת־הָאָרֶץ רְאוּנָא כִּי־אָרוּ עֵינַי כִּי טַעַמְתִּי מִעֵט דָּבֶשׁ 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	אֵף כִּי לוֹא אָכַל אָכַל הַיּוֹם הָעָם מִשָּׁלַל אֲבִיו אֲשֶׁר מָצָא כִּי עָתָה לֹא־רַבָּתָהּ מִכָּה בַּפְּלִשְׁתִּים:	How much <i>better it would have been</i> if only the people had <u>eaten</u> 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	וַיָּכּוּ בַּיּוֹם הַהוּא בַּפְּלִשְׁתִּים מִמֶּכְמֶשׁ אֵילָנָה וַיַּעַף הָעָם מְאֹד:	And they struck the Philistines down on that day from <u>Michmas</u> to Aijalon, but the people were very faint.	Michmas: see 1 Sam 13:2.
1 Sam 14:32	*וַיַּעַשׂ *וַיַּעַט הָעָם אֶל-שָׁלַל *הַשָּׁלָל וַיִּקְחוּ צֹאן וּבָקָר וּבָגִי בָקָר וַיִּשְׁחֲטוּ-אֶרְצָה וַיֹּאכְלֵם 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 עָטָה, fitting with spoil being clothing, which was very expensive in antiquity. Alternatively, read <i>swooped</i> , from עוֹט.  on ← <i>onto</i> . Pregnant usage of the preposition.
1 Sam 14:33	וַיַּגִּידוּ לְשָׁאוֹל לֵאמֹר הִנֵּה הָעָם חָטְאוּ לַיהוָה לֹאכְלֵם עַל-הַדָּם וַיֹּאמֶר בְּגִדְתֶּם גְּלוּ-אֵלַי הַיּוֹם אֲבֹן גְּדוֹלָה:	And they reported <i>it</i> to Saul, and they said, “Look, the people are sinning against the LORD <i>by</i> 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 שָׁאוֹל פָּצוּ בָעֵם וְאָמַרְתֶּם לָהֶם הִגִּישׁוּ אֵלַי אִישׁ שׁוֹרוֹ וְאִישׁ שְׂיָהוּ וַיִּשְׁחַטְתֶּם בֹּזֶה וְאָכְלֶתֶם וְלֹא-תַחַטְּאוּ לַיהוָה לֹאכְלֵם אֶל-הַדָּם וַיִּגִּישׁוּ כָל-הָעָם אִישׁ שׁוֹרוֹ בַּיָּד הַלַּיְלָה וַיִּשְׁחֲטוּ-שָׁם:	And Saul said, “Disperse among the people and say to them, ‘Let each <i>man</i> bring to me his ox, <i>or</i> <i>let</i> 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 <i>by</i> eating with the blood.’ ” So all the people brought <i>their</i> ox in <i>their</i> hand <i>that</i> night, 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 שָׁאוֹל מִזְבֵּחַ לַיהוָה אֲתָו הַחֹל לִבְנוֹת מִזְבֵּחַ 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 שָׁאוֹל נֵרְדָה אַחֲרַי פְּלִשְׁתִּים   לַיְלָה וְנִבְזָה בָהֶם   עַד-אֲזֹר הַבֹּקֶר וְלֹא-נִשְׁאַר בָּהֶם אִישׁ וַיֹּאמְרוּ כָל-הַטּוֹב בְּעֵינַיִךְ 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 שָׁאוֹל בָּאֱלֹהִים הָאֲרֵר אַחֲרַי פְּלִשְׁתִּים הֲתִתֶנֶם בְּיַד יִשְׂרָאֵל וְלֹא עָנָהוּ 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 הָלֵם כָּל פְּנֹת הָעָם וּדְעוּ וּרְאוּ בְמָה הִיְתָה הַחֲטָאת הַזֹּאת הַיּוֹם:	Then Saul said, “Come over here, all <i>you</i> <u>princes</u> of the people, and know and see <u>what</u> this <u>sin</u> 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־יִהְיֶה הַמּוֹשִׁיעַ אֶת־יִשְׂרָאֵל כִּי אִם־יָשָׁן בְּיוֹנָתָן בֶּן־יָמֹת יָמוּת וְאִין עָנָהוּ מִכָּל־הָעָם:	For <i>as</i> the LORD, the saviour of Israel, lives, even if <u>it is</u> Jonathan my son <u>who committed it</u> , he will surely die.” But <i>there</i> was 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 תִּהְיוּ לְעֵבֶר אֶחָד וְאֲנִי וַיּוֹנָתָן בְּנֵי נָהִיָּה לְעֵבֶר אֶחָד וַיֹּאמְרוּ הָעָם אֶל־שָׁאוּל הַטּוֹב בְּעֵינֶיךָ עֲשֵׂה: ס	And he said to the whole of Israel, “You be on <u>one side</u> , and Jonathan and I will be on <u>the other side</u> .” 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 תָמִים וַיִּלְכְּד יוֹנָתָן וְשָׁאוּל וְהָעָם יֵצְאוּ:	Then Saul said to the LORD God of Israel, “Give <i>the verdict</i> of the Thummim.” And Jonathan and Saul were <u>indicted</u> , whereas the people were <u>exonerated</u> .	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 הִפְּלִיז בֵּינִי וּבֵין יוֹנָתָן בְּנֵי וַיִּלְכְּד יוֹנָתָן:	Then Saul said, “Draw <i>the lot</i> between me and Jonathan my son.” And Jonathan was <u>indicted</u> .	indicted ← <i>taken</i> .
1 Sam 14:43	וַיֹּאמֶר שָׁאוּל אֶל־יוֹנָתָן הִגִּידָה לִּי מָה עָשִׂיתָה וַיַּגִּד־לוֹ יוֹנָתָן וַיֹּאמֶר טַעַם טַעַמְתִּי בִקְצֵה הַמָּטֶה אֲשֶׁר־בְּיָדִי מֵעַט דָּבַשׁ הִנֵּנִי אָמוֹת:	Then Saul said to Jonathan, “Tell me what you have done.” And Jonathan told him and said, “I <u>did indeed taste</u> 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.  in consequence ← <i>behold me</i> .
1 Sam 14:44	וַיֹּאמֶר שָׁאוּל כֹּה־יַעֲשֶׂה אֱלֹהִים וְכֹה יוֹסֵף כִּי־יָמוּת תָּמוֹת יוֹנָתָן:	And Saul said, “May God do <u>this</u> and add <u>more</u> <i>otherwise</i> , for you will surely die, Jonathan.”	This is the oath formula as in 2 Sam 19:13.  this ... more ← <i>thus ... thus</i> .
1 Sam 14:45	וַיֹּאמֶר הָעָם אֶל־שָׁאוּל הֲיוֹנָתָן   יָמוּת אֲשֶׁר עָשָׂה הַיְשׁוּעָה הַגְּדוֹלָה הַזֹּאת בְּיִשְׂרָאֵל חָלִילָה חִי־יִהְיֶה אִם־יִפֹּל מִשְׁעֶרֶת רֹאשׁוֹ אֲרָצָה כִּי־עַם־אֱלֹהִים עָשָׂה הַיּוֹם הַזֶּה וַיִּפְּדוּ 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</i> – <i>as</i> the LORD lives – <u>no hair</u> from his head <u>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.  delivered ← <i>redeemed</i> .

1 Sam 14:46	וַיַּעַל שָׁאוּל מֵאַחֲרֵי פְּלִשְׁתִּים וּפְלִשְׁתִּים הָלְכוּ לְמָקוֹמָם:	Then Saul <u>withdrew</u> after <i>the encounter with</i> 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, retreat</i> .
1 Sam 14:47	וּשָׁאוּל לָכַד הַמְּלוּכָה עַל־יִשְׂרָאֵל וַיִּלָּחֶם סָבִיב   בְּכָל־אֹיְבָיו בְּמוֹאָב   וּבְבָנֵי־עַמּוֹן וּבְאַדּוֹם וּבַמִּלְכִּי צוּבָה וּבְפְּלִשְׁתִּים וּבְכָל אֲשֶׁר־יָפְנָה יִרְשָׁע:	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 חָיִל וַיַּךְ אֶת־עַמְלֶק וַיַּצֵּל אֶת־יִשְׂרָאֵל מִיַּד שָׁסָהוּ: ס	And he acted valiantly, and he struck Amalek down, and he delivered Israel from the hand of <u>those who</u> plundered it.	those who ← <i>him who</i> .
1 Sam 14:49	וַיְהִיו בְּנֵי שָׁאוּל יוֹנָתָן וַיִּשׁוּי וּמַלְכִּי־שׁוּעַ וְשֵׁם שְׁתֵּי בָנָתָיו שֵׁם הַבְּכִירָה מֶרַב וְשֵׁם הַקְּטָנָה 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 <i>was</i> Merab and the name of the younger <i>was</i> Michal.	1 Chr 8:33, 1 Chr 9:39. Jishvi: AV= Ishui. Malchi-Shua: AV= <i>Melchi-shua</i> here, but elsewhere <i>Malchi-Shua</i> .
1 Sam 14:50	וְשֵׁם אִשְׁת׃ שָׁאוּל אַחִינֹעַם בִּת־אַחִימֶעַץ וְשֵׁם שָׂר־צָבָאוּ אַבְיָנָר בֶּן־נֶר דּוֹד שָׁאוּל:	And the name of Saul's wife <i>was</i> Ahinoam the daughter of Ahimaaz, and the name of the commander of his army <i>was</i> Abner the son of Ner, Saul's uncle.	Abner ← <i>Abiner</i> , here, but elsewhere <i>Abner</i> .
1 Sam 14:51	וַקִּישׁ אָבִי־שָׁאוּל וְנֶר אָבִי־אַבְנֶר בֶּן־אַבְיָאֵל: ס	And Kish <i>was</i> Saul's father, and Ner the father of Abner <i>was</i> the son of Abiel.	
1 Sam 14:52	וַתְּהִי הַמִּלְחָמָה חֲזָקָה עַל־פְּלִשְׁתִּים כָּל יְמֵי שָׁאוּל וְרָאָה שָׁאוּל כָּל־אִישׁ גִּבּוֹר וְכָל־בֶּן־חַיִל וַיֹּאסְפֵהוּ אֵלָיו: ס	And the war against the Philistines was <u>fierce</u> , for all Saul's days, and when Saul saw <u>any</u> heroic man or <u>any</u> <u>valiant</u> <u>man</u> , he recruited <u>him</u> .	fierce ← <i>strong</i> . any (2x) ← <i>every</i> . valiant man ← <i>son of valiance</i> . recruited him ← <i>gathered him to himself</i> .
1 Sam 15:1	וַיֹּאמֶר שְׁמוּאֵל אֶל־שָׁאוּל אֲתִי שָׁלַח יְהוָה לְמַשְׁחוֹךְ לְמֶלֶךְ עַל־עַמּוֹ עַל־יִשְׂרָאֵל וַעֲתָה שְׁמָע לְקוֹל דְּבָרִי 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 עַמְלֶק לְיִשְׂרָאֵל אֲשֶׁר־שָׁם לֹז בְּדֶרֶךְ בְּעֶלְתּוֹ מִמִּצְרַיִם:	The LORD of hosts says <u>this</u> : ‘I have examined what Amalek did to Israel, <u>how</u> he took <u>a position</u> on the way when <i>Israel</i> came up out of Egypt.	this ← <i>thus</i> . how ← <i>that</i> . took a position ← <i>set himself</i> .

1 Sam 15:3	עָתָה לֵךְ וְהָכִיתָה אֶת־עַמְלֵק וְהַחְרַמְתָּם אֶת־כָּל־אֲשֶׁר־לּוֹ וְלֹא תַחֲמֹל עָלָיו וְהַמָּתָה מֵאִישׁ עַד־אִשָּׁה מִעֵלֶל וְעַד־יוֹנָק מִשּׁוֹר וְעַד־שֶׁה מִגָּמֶל וְעַד־חֲמֹר: 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 <i>both ... and</i> is literally <i>from ... to</i> , 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 מֵאַתָּים אַלֶּף 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־עִיר עַמְלֵק וַיִּרָב בְּנַחֲל:	And Saul came to the city of Amalek, and he contended <i>with him</i> in the ravine.	contended: AV differs ( <i>laid wait</i> ), apparently reading וַיִּצָּרֵב for וַיִּרָב. ravine ← <i>stream</i> , or <i>wadi</i> .
1 Sam 15:6	וַיֹּאמֶר שָׁאוּל אֶל־הַקִּינִי לְכוּ סֵרוּ רָדוּ מִתּוֹךְ עַמְלָקִי פֶּן־אֶסְפְּדָם עִמּוֹ וְאַתָּה עָשִׂיתָה חֶסֶד עִם־כָּל־בְּנֵי יִשְׂרָאֵל בְּעֻזָּתָם מִמִּצְרָיִם וַיֵּסֶר קִינִי מִתּוֹךְ עַמְלָק:	And Saul said to the Kenites, “Go, depart, go down away from the Amalekites, so that I don't destroy you with them, <i>for</i> you acted kindly towards all the sons of Israel when they came up out of Egypt.” And the Kenites departed <i>and went away from</i> Amalek.	for: causal use of the <i>vav</i> . from ← <i>from inside / among</i> .
1 Sam 15:7	וַיִּד שָׁאוּל אֶת־עַמְלֵק מִחוּלָה בּוֹאֵךְ שׁוֹר אֲשֶׁר עַל־פְּנֵי מִצְרָיִם:	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	וַיִּתְּפֹשׂ אֶת־אַגָּג מֶלֶךְ־עַמְלָק חַי וְאֶת־כָּל־הָעָם 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	וַיַּחֲמֹל שָׁאוּל וְהָעָם עַל־אַגָּג וְעַל־מִיטֵב הַצֹּאן וְהַבָּקָר וְהַמְּשָׁנִים וְעַל־הַכָּרִים וְעַל־כָּל־הַטּוֹב וְלֹא אָבּוּ הַחֲרִימָם וְכָל־הַמְּלָאכָה נִמְבָּזָה וְנִמְסָה אֹתָהּ הַחֲרִימוּ: פ	But Saul and the people spared Agag and the best of the sheep, and the cattle, and the <i>second best of them</i> , and the fatted lambs, and all the goods, <i>for</i> 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 וְהַמְּשָׁנִים for וְהַמִּשְׁנִים. for: causal use of the <i>vav</i> .
1 Sam 15:10	וַיְהִי דְבַר־יְהוָה אֶל־שְׁמוּאֵל לֵאמֹר:	Then the word of the LORD came to Samuel and said,	came ← <i>became</i> .

1 Sam 15:11	נַחֲמָתִי בִּיהִמָּלְכָתִי אֶת־שָׁאוֹל לְמַלְךְ בִּי־שָׁב מֵאַחֲרַי וְאֶת־דְּבָרִי לֹא הֵקִים וַיֵּחָר לְשִׁמוּאֵל 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	וַיִּשָּׂם שִׁמוּאֵל לְקֶרֶת שָׁאוֹל בְּבֹקֶר וַיֵּגֵד לְשִׁמוּאֵל לֵאמֹר בָּא־שָׁאוֹל הַכְּרַמְלָה וְהִנֵּה מַצִּיב לוֹ יָד וַיִּסֵּב וַיַּעֲבֹר וַיֵּרֶד הַגִּלְגָּל:	And Samuel rose early to meet Saul in the morning, and <i>the matter</i> was reported to Samuel with the words, "Saul came to Carmel, and behold, he set up a landmark 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 שִׁמוּאֵל אֶל־שָׁאוֹל וַיֹּאמֶר לוֹ שָׁאוֹל בְּרוּךְ אַתָּה לִיהוָה הֵקִימְתִּי אֶת־דְּבָרִי יְהוָה:	Then Samuel went to Saul, and Saul said to him, " <i>Be blessed by the LORD</i> . I have fulfilled the word of the LORD."	
1 Sam 15:14	וַיֹּאמֶר שִׁמוּאֵל וַיֹּמַר קוֹל־הַצֹּאן הַזֶּה בְּאָזְנִי וְקוֹל הַבֶּקֶר 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 שָׁאוֹל מֵעַמְלֵקִי הֵבִיאוּם אֲשֶׁר חָמַל הָעָם עַל־מִיטֵב הַצֹּאן וְהַבֶּקֶר לְמַעַן זָבַח לַיהוָה אֱלֹהֵיהֶם וְאֶת־הַיֹּתֵר הִחָרְמָנוּ: 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 שִׁמוּאֵל אֶל־שָׁאוֹל הֲרָף וְאֶגִּידָה 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 שִׁמוּאֵל הֲלוֹא אִם־קִטְּנָה אֶתָּה בְּעֵינֶיךָ רֹאשׁ שְׁבֵטֵי יִשְׂרָאֵל אֶתָּה וַיִּמְשַׁח יְהוָה לְמַלְךְ 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	וַיִּשְׁלַח יְהוָה בְּדֶרֶךְ וַיֹּאמֶר לְךָ וְהִחָרַמְתָּה אֶת־הַחֲטָאִים אֶת־עַמְלֵק וְנִלְחַמְתָּ בּוֹ עַד כְּלוֹתֶם אֹתָם:	And the LORD sent you on an expedition and said, 'Go and obliterate the sinners – <i>the Amalekites</i> – and fight <i>them</i> until <i>you</i> have finished them off.'	expedition ← <i>road</i> .  the Amalekites ... them ← <i>Amalek ... him</i> .  <i>you</i> have finished ← <i>their (= your men's) finishing of them</i> .

1 Sam 15:19	וְלָמָּה לֹא־שָׁמַעְתָּ בְּקוֹל יְהוָה וַתַּעַט אֶל־הַשָּׁלָל וַתַּעַשׂ הָרַע בְּעֵינֵי יְהוָה: ס	So why did you not <u>obey</u> the LORD, <u>for</u> 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 וְאַלֹּךְ בְּדֶרֶךְ אֲשֶׁר־שְׁלַחְנִי יְהוָה וְאַבִּיא אֶת־אֲגַג מֶלֶךְ עַמְלֶק וְאֶת־עַמְלֶק הַחֲרַמְתִּי:	And Saul said to Samuel, “ <i>I maintain</i> that I have <u>obeyed</u> the LORD, and I went on the way which the LORD sent me, and I led Agag king of the <u>Amalekites captive</u> , and I obliterated the <u>Amalekites</u> .”	obeyed ← <i>heard the voice of</i> .  the Amalekites (2x) ← <i>Amalek</i> .
1 Sam 15:21	וַיִּקַּח הָעָם מֵהַשָּׁלָל צֹאן וּבָקָר רֵאשִׁית הַחֶרֶם לְזִבְחַ לַיהוָה אֱלֹהֵיךְ בְּגִלְגָּל:	But the people took sheep and oxen from the spoil – the firstlings of the condemned <i>animals</i> to sacrifice to the LORD your God in <u>Gilgal</u> .”	Gilgal ← <i>the Gilgal</i> .
1 Sam 15:22	וַיֹּאמֶר שְׁמוּאֵל הֲחִפֵּץ לַיהוָה בַּעֲלֹת וּזְבָחִים כְּשָׁמַע בְּקוֹל יְהוָה הִנֵּה שְׁמַע מְזַבֵּחַ טוֹב לְהִקְשִׁיב מִחֶלֶב אֵילִים:	Then Samuel said, “The LORD's pleasure in the offering of sacrifices <i>Is as that of</i> <u>obeying</u> the LORD's voice. Look, <b>to obey is better than a sacrifice,</b> <b>And heeding him is better than the fat of rams.</b> ”	<b>Mark 12:33</b> (allusion).  obeying: gerundial use of the infinitive.
1 Sam 15:23	כִּי חֲטֵאתָ־קֶסֶם מְרִי וְאֹזֶן וּתְרָפִים הִפָּצַר יַעֲזֹר מֵאַסְתָּ אֶת־דְּבַר יְהוָה וַיִּמָּאֶסֶךְ 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־שְׁמוּאֵל חָטָאתִי כִּי־עֲבַרְתִּי אֶת־פִּי־יְהוָה וְאֶת־דְּבָרֶיךָ כִּי יֵרָאֵתִי 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> them.	I obeyed them ← <i>I listened to their voice</i> .
1 Sam 15:25	וְעַתָּה שָׂא נָא אֶת־חַטָּאתִי וְשׁוּב עִמִּי וְאַשְׁתַּחֲוֶה לַיהוָה:	So now, please forgive my sin, and turn back with me, and I will worship the LORD.”	
1 Sam 15:26	וַיֹּאמֶר שְׁמוּאֵל אֶל־שָׁאוּל לֹא אָשׁוּב עִמָּךְ כִּי מָאֲסָתָה אֶת־דְּבַר יְהוָה וַיִּמָּאֶסֶךְ יְהוָה מִהְיוֹת 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 שְׁמוּאֵל לָלֶכֶת וַיִּחַזַּק בְּכַנָּף־מְעִילוֹ וַיִּקְרַע:	Then when Samuel turned to depart, <u>he grasped</u> the hem of <u>his coat</u> , and it tore.	he grasped ... his coat: i.e. <i>Saul grasped ... Samuel's coat</i> .

1 Sam 15:28	וַיֹּאמֶר אֵלָיו שְׁמוּאֵל קְרַע יְהוָה אֶת־מַמְלָכֹת יִשְׂרָאֵל מֵעַלֶיךָ הַיּוֹם וּנְתַנָּה לְרֵעֶךָ הַטּוֹב מִמֶּךָ:	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 גִּצַּח 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 חֲטָאתִי עָתָה כַּבִּדְנִי נָא נִגַּד זִקְנֵי־עַמִּי וְנִגַּד יִשְׂרָאֵל וְשׁוּב עִמָּי 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 שְׁמוּאֵל אַחֲרֵי שְׁאוּל וַיִּשְׁתַּחֲוֶה שְׁאוּל לַיהוָה: ס	Then Samuel turned back <u>to</u> Saul, and Saul worshipped the LORD.	to ← <i>after</i> .
1 Sam 15:32	וַיֹּאמֶר שְׁמוּאֵל הֲגִישׁוּ אֵלַי אֶת־אַגָּג מֶלֶךְ עַמְלָק וַיֵּלֶךְ אֵלָיו אַגָּג מַעֲדָנָת וַיֹּאמֶר אַגָּג אֲכֵן סָר מִרְ־הַמָּוֶת: ס	And Samuel said, “Bring me Agag king of the Amalekites.” 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 בְּאִשֶּׁר שְׂכָלָהּ נָשִׁים חֲרָבָה בְּנִתְשָׁבָל מִנָּשִׁים אִמָּךְ וַיִּשְׁפֹּף שְׁמוּאֵל אֶת־אַגָּג לִפְנֵי יְהוָה בְּגִלְגָּל: ס	But Samuel said, “As your sword <u>has</u> <u>bereaved</u> women, So your mother will be bereaved <u>among</u> <u>women</u> .” 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 הָרְמָתָה וּשְׁאוּל עָלָה אֶל־בֵּיתוֹ גִּבְעַת שְׁאוּל:	Then Samuel went to <u>Ramah</u> , and Saul went up to his house <i>in</i> Gibeah of Saul.	Ramah ← <i>the Ramah</i> . Gibeah: see Josh 15:57.
1 Sam 15:35	וְלֹא־יָסֹף שְׁמוּאֵל לְרָאוֹת אֶת־שְׁאוּל עַד־יוֹם מוֹתוֹ כִּי־הִתְאַבֵּל שְׁמוּאֵל אֶל־שְׁאוּל וַיהוָה נָחָם כִּי־הִמְלִיךְ אֶת־שְׁאוּל 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	<p>וַיֹּאמֶר יְהוָה אֶל-שְׁמוּאֵל עַד-מָתַי אֶתָּה מֵתֹאבֵל אֶל-שָׂאוּל וְאֲנִי מֵאַסְתִּיו מִמֶּלֶךְ עַל-יִשְׂרָאֵל מֵלֵא קֶרֶןֶךָ שֶׁמֶן וְלֶךְ אֶשְׁלַחֲךָ אֶל-יֹשֵׁי בֵית-הַלְחָמִי כִּי-רָאִיתִי בְּבָנָיו לִי מֶלֶךְ:</p>	<p>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.”</p>	<p>Jesse ← <i>Jishai</i>, but we retain the AV / traditional English name.</p> <hr/> <p>Bethlehemite: see Gen 35:19.</p>
1 Sam 16:2	<p>וַיֹּאמֶר שְׁמוּאֵל אֵיךְ אֵלֶיךָ וְשָׁמַע שָׂאוּל וְהִרְגָנִי ס וַיֹּאמֶר יְהוָה עֲגֹלֶת בָּקָר תִּקַּח בְּיָדְךָ וְאָמַרְתָּ לְזִבְחָ לַיהוָה בָּאתִי:</p>	<p>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.’”</p>	<p>calf ← <i>calf of the oxen</i>.</p> <hr/> <p>with you ← <i>in your hand</i>.</p>
1 Sam 16:3	<p>וְקִרְאתָ לְיֹשֵׁי בֵזְבַח וְאֲנֹכִי אוֹדִיעֶךָ אֶת אֲשֶׁר-תַּעֲשֶׂה וּמִשְׁחַתְּ לִי אֶת אֲשֶׁר-אֹמַר אֵלֶיךָ:</p>	<p>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.”</p>	
1 Sam 16:4	<p>וַיַּעַשׂ שְׁמוּאֵל אֶת אֲשֶׁר דִּבֶּר יְהוָה וַיָּבֹא בֵּית לָחֶם וַיַּחְרְדּוּ זִקְנֵי הָעִיר לִקְרָאתוֹ וַיֹּאמֶר שָׁלֹם בּוֹאֵךְ:</p>	<p>And Samuel did what the LORD had told <i>him</i>, and he went <i>to</i> Bethlehem. And the elders of the city trembled at meeting him, and <i>they said</i>, “<i>Is it in</i> <i>peace that you have come?</i>”</p>	<p>Bethlehem: see Gen 35:19.</p> <hr/> <p>they said ← <i>he, or one said</i>.</p>
1 Sam 16:5	<p>וַיֹּאמֶר   שָׁלוֹם לְזִבְחָ לַיהוָה בָּאתִי הַתְּקַדְּשׁוּ וּבֵאתֶם אִתִּי בִּזְבַּח וּיְקַדֵּשׁ אֶת-יֹשֵׁי וְאֶת-בָּנָיו וַיִּקְרָא לָהֶם לְזִבְחָ:</p>	<p>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.</p>	
1 Sam 16:6	<p>וַיְהִי בְּבוֹאֹם וַיֵּרָא אֶת-אֱלִיאָב וַיֹּאמֶר אַךְ נָגִיד יְהוָה מְשִׁיחוֹ:</p>	<p>And it came to pass, when they came, that he saw Eliab, and he said, “Surely his anointed <i>is</i> before the LORD.”</p>	<p>   1 Chr 2:13.</p>
1 Sam 16:7	<p>וַיֹּאמֶר יְהוָה אֶל-שְׁמוּאֵל אַל-תִּבְטֵ אֶל-מְרֹאֶהוּ וְאֶל-גְּבוּהַ קוֹמָתוֹ כִּי מֵאַסְתִּיהוּ כִּי   לֹא אֲשֶׁר יֵרָאֵה הָאָדָם כִּי הָאָדָם יֵרָאֵה לְעֵינָיִם וַיְהוָה יֵרָאֵה לְלִבָּב:</p>	<p>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</i> <i>a matter of</i> how man sees <i>it</i>, for man sees with his eyes, but <b>the</b> <b>LORD looks at the heart.</b>”</p>	<p>Rev 2:23.</p>
1 Sam 16:8	<p>וַיִּקְרָא יֹשִׁי אֶל-אֲבִינָדָב וַיַּעֲבֵרְהוּ לִפְנֵי שְׁמוּאֵל וַיֹּאמֶר גַּם-זֶה לֹא-בָחַר יְהוָה:</p>	<p>Then Jesse called for Abinadab, and they <u>brought him for review</u> before Samuel, but he said, “The LORD has not chosen this <i>one</i> either.”</p>	<p>   1 Chr 2:13.</p> <hr/> <p>brought him for review ← <i>made</i> <i>him pass</i>.</p>



1 Sam 16:9	וַיַּעֲבֹר יִשִּׁי שֶׁמָּה וַיֹּאמֶר גַּם-בְּזֶה 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	וַיַּעֲבֹר יִשִּׁי שִׁבְעַת בָּנָיו לִפְנֵי שְׁמוּאֵל וַיֹּאמֶר שְׁמוּאֵל אֶל-יִשִּׁי לֹא-בָחַר יְהוָה בְּאַלֶּה:	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-יִשִּׁי הֲתָמּוּ הַנְּעָרִים וַיֹּאמֶר עוֹד שָׂאֵר הַקֶּטָן וְהִנֵּה רֹעֶה בַּצֹּאן וַיֹּאמֶר שְׁמוּאֵל אֶל-יִשִּׁי שְׁלַחָה וְקָחְנוּ כִּי לֹא-נִסָּב עַד-בָּאוּ פֹה:	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 wend <i>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 וַיְבִיאָהוּ וְהוּא אֲדָמוֹנִי עַם-יִפֶּה עֵינָיִם וְטוֹב רֹאִי פ וַיֹּאמֶר יְהוָה קוּם מִשְׁחָהוּ 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 him</i> .”	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 אָחָיו וַתֵּצֵאֵל רוּחַ-יְהוָה אֶל-דָּוִד מֵהַיּוֹם הַהוּא וּמָעַלָּה וַיֵּקֶם שְׁמוּאֵל וַיֵּלֶךְ הָרָמָתָה: 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 וּבִעֲתָתוֹ 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-שָׁאוּל אֵלָיו הִנֵּה-נָא רוּחַ-אֱלֹהִים רָעָה מִבַּעֲתָד:	And Saul's servants said to him, “It <i>is</i> apparent that an evil spirit of God is alarming you.	it <i>is</i> apparent that ← <i>behold, please</i> .
1 Sam 16:16	יֹאמְרוּ-נָא אֲדֹנָנוּ עַבְדֵיךָ לִפְנֶיךָ יִבְקֹשׁוּ אִישׁ יָדַע מְנַגֵּן בַּכִּנּוֹר וְהָיָה בְּהִיּוֹת עָלֶיךָ רוּחַ-אֱלֹהִים רָעָה וְנָגַן בְּיָדוֹ טוֹב 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 <i>will feel</i> better ← <i>good to you</i> .
1 Sam 16:17	וַיֹּאמֶר שָׁאוּל אֶל-עַבְדָּיו רְאוּ-נָא לִי אִישׁ מִיֵּטִיב לְנַגֵּן וְהִבִּיאֹתָם 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 לְיִשִּׁי בֵּית הַלַּחְמִי יָדַע נֶגֶן וְגִבּוֹר חֵלִי וְאִישׁ מִלְחָמָה וְנָבוֹן דָּבָר וְאִישׁ תָּאֵר וַיהוָה עִמּוֹ:	And one of the <i>servant</i> -lads answered and said, “Look, I have seen a son of Jesse the <i>Bethlehemite who is skilled in</i> playing music and <i>who is</i> a valiant warrior and a man of war, and <i>with common sense</i> and <i>who 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 שָׂאוּל מַלְאָכִים אֶל-יִשְׁי וַיֹּאמֶר שְׁלַח אֵלַי 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 יִשִּׁי חֲמֹר לָחֶם וְנָאֵד יֶזֶן וְגָדֵי עֲזִים אֶחָד וַיִּשְׁלַח בְּיַד-דָּוִד בְּנֵו אֶל-שָׂאוּל:	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> <i>under the charge</i> of David his son to Saul.	under the charge ← <i>by the hand</i> .
1 Sam 16:21	וַיָּבֹא דָוִד אֶל-שָׂאוּל וַיַּעֲמֵד לִפְנָיו וַיֶּאֱהָבֵהוּ מְאֹד וַיְהִי-לֹו נָשָׂא כֵלִים:	And David came to Saul and stood before him, and <i>Saul</i> liked <i>David</i> a lot, and he became his arms-bearer.	<i>Saul</i> liked <i>David</i> ← <i>he</i> liked <i>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 שָׂאוּל אֶל-יִשְׁי לֵאמֹר יַעֲמַד-נָא דָוִד לִפְנָי כִּי-מִצָּא חֵן 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 eyes</i> .
1 Sam 16:23	וַהֲיָה בְּהִיּוֹת רוּחַ-אֱלֹהִים אֶל-שָׂאוּל וְלָקַח דָּוִד אֶת-הַכִּנּוֹר וַיִּנְגֵן בִּידּוֹ וְרוּחַ לְשָׂאוּל יָטוּב לוֹ וְסָרָה מֵעָלָיו רוּחַ הָרָעָה: פ	And it came to pass, when the <i>spirit from God</i> 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 him</i> .
1 Sam 17:1	וַיִּאֲסְפוּ פְּלִשְׁתִּים אֶת-מַחֲנֵיהֶם לַמִּלְחָמָה וַיִּאֲסְפוּ שָׂכָה אֲשֶׁר לִיהוּדָה וַיַּחֲנוּ בֵין-שׂוֹכָה וּבֵין-עֶזְקָה בְּאַפֶּס דָּמִים:	Then the Philistines <i>mobilized</i> their <i>battalions</i> for war, and they were assembled <i>in Sochoh</i> which <i>is</i> in Judah, and they encamped between <i>Sochoh</i> and Azekah in Ephes-Dammim.	mobilized ← <i>gathered</i> .  battalions ← <i>camps</i> .  Sochoh (2x): AV= <i>Shochoh</i> . Sometimes AV= <i>Socoh</i> , once <i>Shocho</i> (2 Chr 28:18). MT does not always have the final <i>hé</i> , reflected in AV, but we harmonize the English.
1 Sam 17:2	וַשָּׂאוּל וְאִישׁ-יִשְׂרָאֵל נֶאֱסְפוּ וַיַּחֲנוּ בְּעֵמֶק הָאֵלָה וַיַּעֲרְכוּ מִלְחָמָה לְקִרְאָת פְּלִשְׁתִּים:	And Saul and the men of Israel assembled and encamped in the Valley of Elah, and they drew up <i>for</i> war against the Philistines.	
1 Sam 17:3	וּפְּלִשְׁתִּים עֲמָדִים אֶל-הָהָר מִזֶּה וְיִשְׂרָאֵל עֲמָדִים אֶל-הָהָר מִזֶּה וְהָיָא בֵּינֵיהֶם:	Now the Philistines were <i>stationed on one side</i> of the mountain, and Israel was <i>stationed on the other side</i> of the mountain, and <i>there was</i> a valley between them.	stationed (2x) ← <i>standing</i> .  on one side ... on the other side ← <i>from this ... from this</i> .

1 Sam 17:4	וַיֵּצֵא אִישׁ־הַבְּנִים מִמַּחֲנֹת פְּלִשְׁתִּים גָּלִית שְׁמוֹ מִגַּת גְּבֻהוֹ שֵׁשׁ אַמּוֹת וְזֶרֶת:	And a duellist went out from the Philistines' camps, whose name was Goliath, from Gath, and his height <i>was</i> six cubits and a span.	cubit: about 18 inches or 45 cm.  span: see Ex 28:16.
1 Sam 17:5	וְכֹזֶבַע נְחֹשֶׁת עַל־רֹאשׁוֹ וְשָׂרִיזֹן קְשָׁשִׁים הָיָה לְבוּשׁ וּמִשְׁקַל הַשָּׂרִיזֹן חֲמִשָּׁת־אַלְפִים שֶׁקֶלִים נְחֹשֶׁת:	And <i>there was</i> a copper helmet on his head, and he <u>wore</u> scaled armour, and the weight of <i>his</i> armour <i>was</i> five thousand shekels of copper.	wore ← (was) clothed in.
1 Sam 17:6	וּמִצָּחַת נְחֹשֶׁת עַל־רַגְלָיו וּכְיָדוֹן נְחֹשֶׁת בֵּין כַּתְּפָיו:	And <i>he had</i> copper leg-armour on his legs, and a copper javelin between his shoulders.	javelin: AV differs ( <i>target</i> ), in the old sense of a <i>shield</i> .  between his shoulders: probably on his back; perhaps across his shoulders.
1 Sam 17:7	*וַחֵץ *וְעֵץ חֲנִיתוֹ כְּמִנְזֹר אַרְגָּלִים וְלַהֲבַת חֲנִיתוֹ שֵׁשׁ־מֵאוֹת שֶׁקֶלִים בְּרֹזָל וְנִשְׂא הַצֹּנָה הַלֵּךְ לִפְנָיו:	And his spear <i>was</i> {K: an arrow} [Q: of wood] like a weaver's beam, and the head of his spear weighed six hundred iron shekels, and <i>his</i> shield- bearer went in front of him.	weaver's beam ← <i>beam of</i> <i>weavers</i> .
1 Sam 17:8	וַיַּעֲמֵד וַיִּקְרָא אֶל־מַעֲרֻכַת יִשְׂרָאֵל וַיֹּאמֶר לָהֶם לָמָּה תֵּצְאוּ לַעֲרֹךְ מִלְחָמָה הַלֹּא אֲנֹכִי הַפְּלִשְׁתִּי וְאַתֶּם עֲבָדִים לְשָׂאוֹל בְּרוּ־לָכֶם אִישׁ וַיֵּרֶד אֵלָי:	And he stood and called to the regiments of Israel, and he said to them, "Why have you come out to draw up <i>for</i> war? <i>Am</i> I not a Philistine, and you Saul's servants? Choose a man for yourselves, and let him come down <u>against</u> me.	against: or <i>to</i> .
1 Sam 17:9	אִם־יֹכֵל לְהִלָּחֵם אִתִּי וְהָפְנִי וְהָיִינוּ לְכֶם לְעֲבָדִים וְאִם־אֲנִי אֹכֵל־לּוֹ וְהִכִּיתִיו וְהָיִיתֶם לָנוּ לְעֲבָדִים וְעֲבַדְתֶּם 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־מַעֲרֻכֹת יִשְׂרָאֵל הַיּוֹם הַזֶּה תִּנּוּ־לִי אִישׁ וְנִלְחָמָה 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 שָׂאוֹל וְכָל־יִשְׂרָאֵל אֶת־דְּבָרֵי הַפְּלִשְׁתִּי הָאֵלֶּה וַיִּחַתּוּ וַיִּירָאוּ 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 שָׂאוֹל זָקֵן בָּא בְּאַנְשֵׁים:	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 <i>was</i> 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 שְׁלֹשָׁת בְּנֵי־יֵשׁוּ הַגְּדֹלִים הָלְכוּ אַחֲרֵי־שָׂאוֹל לְמַלְחָמָה וְשֵׁם   שְׁלֹשָׁת בָּנָיו אֲשֶׁר הָלְכוּ בְּמַלְחָמָה אֶלְיָאָב הַבְּכוֹר וּמִשְׁנֵהוּ אַבִּינָדָב וְהַשְּׁלִישִׁי שִׁמָּה:	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 הָלְכוּ אַחֲרֵי שָׂאוֹל: ס	And David <i>was</i> the youngest, and the three eldest went behind Saul.	
1 Sam 17:15	וְדָוִד הָלַךְ וַיָּשָׁב מֵעַל שָׂאוֹל 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	וַיָּגֶשׁ הַפִּלִּשְׁתִּי הַשָּׂכֶם וְהָעֶרֶב וַיִּתְּיָצֵב אַרְבָּעִים יוֹם: פ	And the Philistine approached <u>early in the morning</u> and <u>in the evening</u> , 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 בְּנוֹ קַח־נָא לְאַחִיךָ אֵיפֹת הַקָּלִיא הַזֶּה וַעֲשֵׂרָה לֶחֶם הַזֶּה וְהֵרָץ הַמַּחֲנֶה לְאַחִיךָ:	<u>Meanwhile</u> 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 to the 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 עֶשְׂרֵת חֲרָצֵי הַחֶלֶב הָאֵלֶּה תָּבִיא לְשֵׁר־הָאֱלֹף וְאֶת־אַחִיךָ תַּפְקֹד לְשָׁלוֹם וְאֶת־עֲרֵבְתָם תִּקַּח:	And bring these ten slices of <u>cheese</u> to the commander of a thousand, and bid your brothers <u>good fortune</u> , 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	וּשָׂאוֹל וְהָמָּה וְכָל־אִישׁ יִשְׂרָאֵל בְּעֵמֶק הָאֵלָּה נִלְחָמִים עִם־פִּלִּשְׁתִּים:	And Saul and they and every man of Israel <i>were</i> in the Valley of Elah, fighting <u>against</u> the Philistines.	against ← <i>with</i> . See Gen 14:8.
1 Sam 17:20	וַיִּשְׁכֵּם דָּוִד בַּבֹּקֶר וַיֵּטֶשׁ אֶת־הַצֹּאן עַל־שֹׁמֵר וַיֵּשָׁא וַיֵּלֶךְ כְּאִשֶּׁר צִוָּהוּ יֵשׁוּ וַיָּבֹא הַמַּעֲגָלָה וְהַחִיל הַיָּצֵא אֶל־הַמַּעֲרָכָה וְהִרְעוּ בְּמַלְחָמָה:	And David rose early in the morning and left the sheep to a guardian, and he <u>loaded up</u> and departed as Jesse had commanded him, and he arrived at the entrenchment, and the army was going out to the <i>opposing</i> regiment, and they sounded <i>a call</i> to battle.	loaded up ← <i>lifted, carried</i> .

1 Sam 17:21	וַתַּעֲרֹךְ יִשְׂרָאֵל וּפְלִשְׁתִּים מִמַּעֲרָכָה לְקִרְאָת מִמַּעֲרָכָה:	And Israel drew up <i>its lines</i> , as <i>did</i> the Philistines – regiment against regiment.	
1 Sam 17:22	וַיֵּטֶשׂ דָּוִד אֶת־הַכֵּלִים מֵעָלָיו עַל־יַד שׁוֹמֵר הַכֵּלִים וַיָּרָץ הַמִּמַּעֲרָכָה וַיָּבֹא וַיִּשְׁאַל לְאָחִיו לְשָׁלוֹם:	And David left <i>his</i> equipment behind him in the hands of his equipment-guardian, and he ran <i>to</i> the regiment, and when he arrived, he asked his brothers how <i>they were</i> faring.	how <i>they were</i> faring ← <i>about peace</i> .
1 Sam 17:23	וְהוּא   מְדַבֵּר עִמָּם וְהִנֵּה אִישׁ הַבְּנִים עֹלֶה גָלִית הַפְּלִשְׁתִּי שְׁמוֹ מִגַּת *מִמַּעֲרוֹת *מִמַּעֲרָכוֹת פְּלִשְׁתִּים וַיְדַבֵּר בְּדִבְרֵים הָאֵלֶּה וַיִּשְׁמַע דָּוִד:	And <u>just</u> as he was speaking with them, the duellist came up, whose name <i>was</i> Goliath the Philistine from Gath, {K: from the caves} [Q: from the regiments] of the Philistines, and he spoke <u>similar words to the previous ones</u> , and David heard <i>them</i> .	just ← <i>behold</i> , in the next clause. <hr/> similar words <i>to the previous ones</i> ← <i>as these words</i> .
1 Sam 17:24	וְכָל אִישׁ יִשְׂרָאֵל בִּרְאוֹתָם אֶת־הָאִישׁ וַיִּנָּסוּ מִפָּנָיו וַיִּירָאוּ מְאֹד:	And when they saw the man, all the men of Israel fled <u>from him</u> and were very afraid.	from him ← <i>from his presence</i> .
1 Sam 17:25	וַיֹּאמֶר   אִישׁ יִשְׂרָאֵל הֲרֵאִיתֶם הָאִישׁ הָעֹלֶה הַזֶּה כִּי לַחֲרֹף אֶת־יִשְׂרָאֵל עָלָה וְהָיָה הָאִישׁ אֲשֶׁר־יִכְנוּ יַעֲשֶׂרְנוּ הַמֶּלֶךְ   עֹשֶׂר גָּדוֹל 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 <u>the king would make</u> the man who <i>could</i> 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־יַּעֲשֶׂה לָאִישׁ אֲשֶׁר יִכֶּה אֶת־הַפְּלִשְׁתִּי הַלֵּז וְהַקִּיר חֶרֶף מֵעַל יִשְׂרָאֵל כִּי מִי הַפְּלִשְׁתִּי הָעֶרְלֵז הַזֶּה כִּי חֲרֹף מִמַּעֲרָכוֹת 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 בְּדִבְרֵי הַזֶּה לֵאמֹר כֹּה יַעֲשֶׂה לָאִישׁ 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	<p>וַיִּשְׁמַע אֱלִיאָב אָחִיו הַגָּדוֹל בְּדַבְרוֹ אֶל-הָאֲנָשִׁים וַיַּחַר-אַף אֱלִיאָב בְּדָוִד וַיֹּאמֶר   לָמָּה-זֶּה יֵרֶדְתָּ וְעַל-מִי נָטַשְׁתָּ מֵעֵט הַצֹּאן הַהֵנָּה בַּמִּדְבָּר אֲנִי יָדַעְתִּי אֶת-זִדְדְּךָ וְאֵת רָע לְבָבְךָ כִּי לְמַעַן רָאוֹת הַמִּלְחָמָה יֵרֶדְתָּ:</p>	<p>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.”</p>	<p>eldest ← <i>biggest / greatest</i>.</p>
1 Sam 17:29	<p>וַיֹּאמֶר דָּוִד מָה עָשִׂיתִי עִתָּה הֲלוֹא דָּבָר הוּא:</p>	<p>Then David said, “What have I done now? <u>Isn't there business to attend to?</u>”</p>	<p><i>isn't there business to attend to:</i> AV differs (<i>is there not a cause</i>), which is also possible.</p>
1 Sam 17:30	<p>וַיִּסַּב מֵאַצְלוֹ אֶל-מֹול אַחֵר וַיֹּאמֶר כַּדָּבָר הַזֶּה וַיִּשְׁבְּהוּ הָעָם דָּבָר כַּדָּבָר הָרִאשׁוֹן:</p>	<p>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>.</p>	<p>answered him ← <i>returned him word</i>.</p> <p>in a similar way to the first time ← <i>as the first word</i>.</p>
1 Sam 17:31	<p>וַיִּשְׁמְעוּ הַדְּבָרִים אֲשֶׁר דָּבָר דָּוִד וַיִּגִּדוּ לַפְּנֵי-שָׂאוֹל וַיִּקְחֵהוּ:</p>	<p>And when the words which David spoke were heard, they reported <i>them</i> in Saul's presence, and he fetched him.</p>	
1 Sam 17:32	<p>וַיֹּאמֶר דָּוִד אֶל-שָׂאוֹל אֶל-יָפֹל לִב-אָדָם עָלָיו עֲבֹדְךָ יֵלֵךְ וְנִלְחַם עִם-הַפִּלִּשְׁתִּי הַזֶּה:</p>	<p>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.”</p>	<p>against ← <i>with</i>. See Gen 14:8.</p>
1 Sam 17:33	<p>וַיֹּאמֶר שָׂאוֹל אֶל-דָּוִד לֹא תֹכֵל לִלְכֹּת אֶל-הַפִּלִּשְׁתִּי הַזֶּה לְהִלָּחֵם עִמּוֹ כִּי-נָעַר אַתָּה וְהוּא אִישׁ מִלְחָמָה מִנְעָרָיו: ס</p>	<p>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.”</p>	<p>against ← <i>with</i>. See Gen 14:8.</p>
1 Sam 17:34	<p>וַיֹּאמֶר דָּוִד אֶל-שָׂאוֹל רָעָה הָיָה עֲבֹדְךָ לְאָבִיו בְּצֹאן וּבֶאֱ הָאֲרִי וְאֶת-הַדּוֹב וְנִשְׂאָ שֶׁה מִהָעֶדֶר:</p>	<p>Then David said to Saul, “Your servant was a shepherd among the sheep for his father, and a <u>lion</u> came, and a <u>bear</u>, and it took a sheep from the flock.</p>	<p>a lion ... a bear ← <i>the lion ... the bear</i>. An unexpected definite article. See Gen 22:9.</p>
1 Sam 17:35	<p>וַיֵּצֵאתִי אַחֲרָיו וְהִכֵּיתִי וְהִצַּלְתִּי מִפִּיו וַיָּקָם עָלַי וְהִחֲזִקְתִּי בְּזִקְנֹו וְהִכֵּיתִי וְהָמִיתִי:</p>	<p>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 <u>beard</u> and struck it down and killed it.</p>	<p>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).</p>

1 Sam 17:36	גַּם אֶת־הָאֲרִי גַם־הַדּוֹב הִכָּה עַבְדְּךָ וְהָיָה הַפְּלִשְׁתִּי הָעָרֶל הַזֶּה כְּאַחַד מֵהֶם כִּי חָרַף מֵעֲרֹכֶת 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 הֲצִלָּנִי מִיַּד הָאֲרִי וּמִיַּד הַדּוֹב הוּא יַצִּילָנִי מִיַּד הַפְּלִשְׁתִּי הַזֶּה ס וַיֹּאמֶר שָׁאוּל אֶל־דָּוִד לֵךְ וַיהוָה יְהִי 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	וַיַּלְבֵּשׁ שָׁאוּל אֶת־דָּוִד מִדְּיוֹ וַנָּתֵן קִוְבַּע נְחֹשֶׁת עַל־רֹאשׁוֹ וַיַּלְבֵּשׁ אֹתוֹ שָׂרְיוֹן:	Then Saul clothed David <i>with</i> his <i>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	וַיַּחְזֵר דָּוִד אֶת־חֶרְבוֹ מֵעַל לְמִדְּיוֹ וַיֹּאֲל לָלֶכֶת כִּי לֹא־נִסָּה וַיֹּאמֶר דָּוִד אֶל־שָׁאוּל לֹא אוּכַל לָלֶכֶת בָּאֵלֶּה כִּי לֹא נִסִּיתִי וַיִּסְרֶם דָּוִד מֵעָלָיו:	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 off.	practised <i>with it</i> ... practised <i>with them</i> : or tried ( <i>it out</i> ) ... tried ( <i>them out</i> ). <hr/> off ← <i>from on him</i> .
1 Sam 17:40	וַיִּקַּח מִקְלוֹ בְּיָדוֹ וַיַּבְחֵר־לּוֹ חֲמִשָּׁה חִלְקֵי־אֲבָנִים   מִן־הַנָּחַל וַיִּשֶׂם אֹתָם בַּבִּלְי הָרַעִים אֲשֶׁר־לּוֹ וּבִילְקוּט וַקְלָעוּ בְּיָדוֹ וַיִּגַּשׁ אֶל־הַפְּלִשְׁתִּי:	And he took his staff in his hand, and he chose five <u>smooth</u> <u>stones</u> from the brook and put them in the shepherd's <u>bag</u> 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 הֵלֶךְ וַקְרַב אֶל־דָּוִד וְהָאִישׁ נֹשֵׂא הַצָּנָה לִפְנָיו:	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 וַיַּבְזֶהוּ כִּי־הָיָה נָעַר וְאֲדָמְנִי עִם־יָפָה מְרָאָה:	And the Philistine looked and saw David, and he despised him, because he was a lad, and <u>red</u> ־ <u>haired</u> , and with an elegant appearance.	red-haired: compare Gen 25:25.
1 Sam 17:43	וַיֹּאמֶר הַפְּלִשְׁתִּי אֶל־דָּוִד הֲכִלָּב אֲנֹכִי כִי־אַתָּה בָּא־אֵלַי בַּמִּקְלוֹת וַיִּקְלַל הַפְּלִשְׁתִּי אֶת־דָּוִד בְּאֱלֹהָיו:	And the Philistine said to David, “ <i>Am</i> I a dog, in that you come to me with sticks?” And the Philistine cursed David by his gods.	

1 Sam 17:44	וַיֹּאמֶר הַפִּלִּשְׁתִּי אֶל־דָּוִד לֵבָה אֵלַי וְאֶתְנַה 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 <u>wild</u> animals.”	wild ← <i>of the countryside / field.</i>
1 Sam 17:45	וַיֹּאמֶר דָּוִד אֶל־הַפִּלִּשְׁתִּי אַתָּה בָּא אֵלַי בַּחֶרֶב וּבַחֲנִית וּבַכִּידּוֹן וְאֲנִי בְּאֶלְיָד בְּשֵׁם יְהוָה צְבָאוֹת אֱלֹהֵי מִעְרֹכֹת 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, <u>but</u> 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 vav.
1 Sam 17:46	הַיּוֹם הַזֶּה יִסְגְּרֶךָ יְהוָה בְּיָדִי וְהִכִּיתֶךָ וְהִסְרֹתִי אֶת־רֹאשְׁךָ מֵעַלְיָד וְנָתַתִּי פָגֶר מַחֲנֶה 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 <u>corpses</u> of the Philistines' camp this day to the birds of the sky and to the <i>wild</i> animals of the <u>land</u> , and all the <u>land</u> 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־הַקָּהָל הַזֶּה כִּי־לֹא בַּחֶרֶב וּבַחֲנִית יְהוֹשִׁיעַ יְהוָה כִּי לַיהוָה הַמַּלְחָמָה וְנָתַן אֶתְכֶם בְּיָדָנוּ:	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 הַפִּלִּשְׁתִּי וַיֵּלֶךְ וַיִּקְרַב לְקִרְאֵת דָּוִד וַיִּמָּהַר דָּוִד וַיָּרָץ הַמַּעְרָכָה לְקִרְאֵת הַפִּלִּשְׁתִּי:	And it came to pass that the Philistine arose and walked and <u>approached</u> David, and David hastened and ran <i>to</i> the ranks towards the Philistine.	approached ← <i>approached</i> <i>towards</i> .
1 Sam 17:49	וַיִּשְׁלַח דָּוִד אֶת־יָדוֹ אֶל־הַכֶּלִּי וַיִּקַּח מִשָּׁם אֶבֶן וַיִּקְלַע וַיִּךְ אֶת־הַפִּלִּשְׁתִּי אֶל־מִצְחוֹ וַתִּטְבַּע הָאֶבֶן בְּמִצְחוֹ וַיִּפֹּל עַל־פָּנָיו אֶרְצָה:	And David put his hand in his <u>bag</u> and took a stone from there, and he slung <i>it</i> , and he struck the Philistine on his forehead, and the stone penetrated into his forehead, and he fell to the ground <u>face down</u> .	bag ← <i>vessel; equipment</i> .  face down ← <i>on his face</i> .
1 Sam 17:50	וַיַּחֲזֵק דָּוִד מִן־הַפִּלִּשְׁתִּי בִּקְלַע וּבְאֶבֶן וַיִּךְ אֶת־הַפִּלִּשְׁתִּי וַיָּמִיתָהוּ וְחֶרֶב 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	וַיִּרַץ דָּוִד וַיַּעֲמֵד אֶל־הַפְּלִשְׁתִּי וַיִּקַּח אֶת־חֶרְבוֹ וַיִּשְׁלֹפֶה מִתַּעְרָה וַיִּמָּתְתֵהוּ וַיִּכְרַת־בָּהּ אֶת־רֹאשׁוֹ וַיִּרְאוּ הַפְּלִשְׁתִּים כִּי־מֵת גִּבּוֹרָם וַיִּגְסּוּ׃	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 גִּיא וְעַד שַׁעֲרֵי עֶקְרוֹן וַיִּפְּלוּ חֲלָלִי פְּלִשְׁתִּים בְּדֶרֶךְ שַׁעֲרַיִם וְעַד־גַּת וְעַד־עֶקְרוֹן׃	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	וַיָּשֻׁבוּ בְנֵי יִשְׂרָאֵל מִדָּלֶק אֲחֵרֵי פְּלִשְׁתִּים וַיִּשְׁסּוּ אֶת־מַחֲנֵיהֶם׃	Then the sons of Israel returned from <u>ardently pursuing</u> the Philistines, and they pillaged their camps.	ardently pursuing ← <i>burning</i> <i>after</i> .
1 Sam 17:54	וַיִּקַּח דָּוִד אֶת־רֹאשׁ הַפְּלִשְׁתִּי וַיִּבְאֵהוּ יְרוּשָׁלַם וְאֶת־כְּלָיו שֵׁם בָּאֵהָלוֹ׃ 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	וְכִרְאוֹת שָׂאוֹל אֶת־דָּוִד יָצָא לִקְרֹאת הַפְּלִשְׁתִּי אָמַר אֶל־אַבְנֵר שֶׁר הַצָּבָא בֶּן־מִי־זֶה הַנָּעַר אַבְנֵר וַיֹּאמֶר אַבְנֵר חֵי־נַפְשֶׁךָ הַמֶּלֶךְ אִם־יֵדְעָתִי׃	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, “ <i>I</i> <u>swear</u> by your <u>own</u> <u>life</u> , O king, <u>I do not know</u> .”	life ← <i>soul</i> .  I do not know ← <i>if I know</i> , standing for <i>if I know, may God</i> <i>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</i> <i>damned if I know</i> .
1 Sam 17:56	וַיֹּאמֶר הַמֶּלֶךְ שְׂאֵל אֹתָהּ בֶּן־מִי־זֶה הָעֹלָם׃ 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 שָׂאוֹל וְרֹאשׁ הַפְּלִשְׁתִּי בְּיָדוֹ׃	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 שָׂאוֹל בֶּן־מִי אֹתָהּ הַנָּעַר וַיֹּאמֶר דָּוִד בֶּן־עֲבֹדָךְ יֵשִׁי בֵּית הַלְחָמִי׃	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 כְּכֹלְתּוֹ לְדַבֵּר אֶל-שָׁאוֹל וְנַפְשׁ יְהוֹנָתָן נִקְשְׁרָה 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	וַיִּקַּחְהוּ שָׁאוֹל בַּיּוֹם הַהוּא וְלֹא נָתַנּוּ 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	וַיִּתְּפֹשֶׁט יְהוֹנָתָן אֶת-הַמָּעִיל אֲשֶׁר עָלָיו וַיִּתְּנֵהוּ לְדָוִד וּמִדָּיו וְעַד-חֲרָבּוֹ וְעַד-קֶשֶׁתוֹ 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 בְּכָל־אֲשֶׁר יִשְׁלַחֲנוּ שָׁאוֹל יִשְׁכִּיל וַיִּשְׁמָהוּ שָׁאוֹל עַל אַנְשֵׁי הַמִּלְחָמָה וַיֵּיטֵב בְּעֵינֵי כָל-הָעָם וְגַם בְּעֵינֵי עַבְדֵי שָׁאוֹל: 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 בְּבֹאֵם בָּשׁוּב דָּוִד מִהַכּוֹת אֶת-הַפְּלִשְׁתִּי וַתֵּצֵאנָה הַנָּשִׁים מִכָּל-עָרֵי יִשְׂרָאֵל *לְשׁוֹר *לְשִׁיר וְהַמַּחֲלוֹת לְקִרְאֵת שָׁאוֹל הַמֶּלֶךְ בַּתָּפִים בְּשִׂמְחָה וּבְשָׁלִשִׁים:	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 הַנָּשִׁים הַמְּשַׁחֲקוֹת וַתֹּאמְרֶנּה הִכָּה שָׁאוֹל *בְּאַלְפּוֹ *בְּאַלְפָּיו וְדָוִד בְּרַבְּבָתָיו:	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 לְשָׁאוֹל מְאֹד וַיֵּרַע בְּעֵינָיו הַדָּבָר הַזֶּה וַיֹּאמֶר נָתַנּוּ לְדָוִד רַבְּבוֹת וְלִי נָתַנּוּ הָאֲלָפִים וְעוֹד לוֹ אֵד 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 שָׁאוּל *עוֹן *עוֹן אֶת־דָּוִד מֵהַיּוֹם הַהוּא וְהָלָאָה: ס	And Saul {Q: viewed David <i>with envy</i> } [K: <i>viewed David malevolently</i> ] from that day on.	We have taken the <i>ketiv</i> as from root עוה, giving עוֹן, literally ( <i>was</i> ) <i>with David iniquity</i> . The <i>qeré</i> is from the denominative verb עוץ.  malevolently: or <i>iniquitously</i> .
1 Sam 18:10	וַיְהִי מִמָּחָרָת וַתַּצְלַח רוּחַ אֱלֹהִים   רָעָה   אֶל־שָׁאוּל וַיִּתְנַבֵּא בַתּוֹד־הַבַּיִת וְדָוִד מִנְגֵּן בִּידּוֹ כַּיּוֹם   בַּיּוֹם וְהַחֲנִית בִּיד־שָׁאוּל:	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 <u>on other days</u> , 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 שָׁאוּל אֶת־הַחֲנִית וַיֹּאמֶר אָכֶּה בְּדוֹד וּבִקְרִי וַיִּסָּב דָּוִד מִפָּנָיו פַּעַמַּיִם:	And Saul threw the spear and said, “I will strike David down against the wall.” But David <u>dodged him</u> twice.	dodged him ← <i>turned from his presence</i> .
1 Sam 18:12	וַיִּירָא שָׁאוּל מִלִּפְנֵי דָוִד כִּי־הָיָה יְהוָה עִמּוֹ וּמֵעַם שָׁאוּל סָר:	And Saul feared David, for the LORD was with him, <u>but</u> from Saul he had departed.	but: adversative use of the <i>vav</i> .
1 Sam 18:13	וַיִּסְרֶהוּ שָׁאוּל מֵעַמּוֹ וַיִּשְׁמְהוּ לֹא שַׂר־אֶלָּף וַיֵּצֵא וַיָּבֵא לִפְנֵי הָעָם: פ	Then Saul removed him <u>from his presence</u> , 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־דָּרָכָיו מְשָׁכִיל וַיְהוֶה עִמּוֹ:	And David was prudent in all his <u>ways</u> , 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 שָׁאוּל אֲשֶׁר־הוּא מְשָׁכִיל מְאֹד וַיִּגַּר מִפָּנָיו:	And Saul saw that he was very prudent, and he was afraid of him.	
1 Sam 18:16	וְכָל־יִשְׂרָאֵל וַיְהוּדָה אֲהָב אֶת־דָּוִד כִּי־הוּא יוֹצֵא וּבָא לִפְנֵיהֶם: פ	And all Israel and Judah loved David, for <u>he went out and came in</u> 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 שָׁאוּל אֶל־דָּוִד הִנֵּה בְּתִי הַגְּדוֹלָה מֵרַב אֲתָה אֶתְּנֶלְךָ לְאִשָּׁה אֲךָ הִי־לִי לְבֶן־חַיִּיל וְהִלָּחֵם מִלְחָמוֹת יְהוָה וְשָׁאוּל אָמַר אֶל־תְּהִי יָדִי בּוֹ וְתִהְיֶיבוּ יַד־פְּלִשְׁתִּים: ס	And Saul said to David, “Here <i>is</i> my <u>elder</u> daughter Merab. I will give her to you as a wife, but be a <u>warrior</u> to me and fight the LORD's wars.” And Saul said <i>to himself</i> , “Don't let my hand be on him, <u>but</u> 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-שָׁאוֹל מִי אַנְכִי וּמִי חַיִּי מִשְׁפַּחַת אָבִי בְּיִשְׂרָאֵל כִּי-אֶהְיֶה חֹתֵן לְמִלָּד:	Then David said to Saul, “Who <i>am</i> I, and what <i>is</i> my life, or my father's family in Israel, that I should be the king's son-in-law?”	
1 Sam 18:19	וַיְהִי בַּעֲת תֵּת אֶת-מֶרֶב בִּת-שָׁאוֹל לְדָוִד וְהִיא נְתָנָה לְעֹדְרִיאֵל הַמְּחֹלָתִי 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.	was to be given ← <i>to give</i> .
1 Sam 18:20	וַתֹּאמֶר מִיכָל בִּת-שָׁאוֹל אֶת-דָּוִד וַיִּגְדּוּ לְשָׁאוֹל 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 שָׁאוֹל אֶתְנַנָּה לוֹ וְתִהְיֶה לוֹ לְמוֹקֵשׁ וְתִהְיֶיבּוּ יַד-פְּלִשְׁתִּים וַיֹּאמֶר שָׁאוֹל אֶל-דָּוִד בְּשֵׁתִים תִּתְּחַתֶּן 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	וַיֵּצֵא שָׁאוֹל אֶת-עֲבָדָיו דֹּבְרוּ אֶל-דָּוִד בִּלְטֹל לֵאמֹר הִנֵּה חֶפֶץ בְּךָ הַמֶּלֶךְ וְכָל-עֲבָדָיו אֹהֲבִיךָ וְעַתָּה הִתְחַתֵּן בְּמִלָּד:	And Saul commanded <u>his servants</u> and said, “Speak to David secretly and say, ‘ <u>It is</u> apparent <u>that</u> 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 is apparent that ← <i>behold</i> .
1 Sam 18:23	וַיְדַבְּרוּ עֲבָדֵי שָׁאוֹל בְּאָזְנֵי דָּוִד אֶת-הַדְּבָרִים הָאֵלֶּה וַיֹּאמֶר דָּוִד הִנֵּקְלָה בְּעֵינֵיכֶם הַתְּחַתֵּן בְּמִלָּד וְאֲנִכִּי אִישׁ-רָשׁ וְנִקְלָה:	So Saul's servants spoke these words to <u>David privately</u> , to which David said, “Is it a light <i>matter</i> in your sight to marry into the king's family, <u>seeing</u> I <i>am</i> a poor and insignificant man?”	to David privately ← <i>in David's ears</i> .  seeing: wider use of the vav.
1 Sam 18:24	וַיִּגְדּוּ עֲבָדֵי שָׁאוֹל לוֹ לֵאמֹר כַּדְּבָרִים הָאֵלֶּה דִּבֶּר דָּוִד: פ	And Saul's servants reported <i>back</i> to him and said, “David said <u>such and such</u> .”	such and such ← <i>according to these things / words</i> .
1 Sam 18:25	וַיֹּאמֶר שָׁאוֹל כֹּה-תֹאמְרוּ לְדָוִד אִין-חֶפֶץ לְמִלָּד בְּמַהֵר כִּי בְמֵאָה עֶרְלוֹת פְּלִשְׁתִּים לְהִנָּקֵם בְּאִיבֵי הַמֶּלֶךְ וְשָׁאוֹל חָשַׁב לְהַפִּיל אֶת-דָּוִד בְּיַד-פְּלִשְׁתִּים:	Then Saul said, “ <u>This is</u> 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 <u>intended</u> 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 וַיִּשֶׁר הַדְּבָר בְּעֵינֵי דָוִד לְהִתְחַתֵּן בְּמִלָּד וְלֹא מָלְאוּ הַיָּמִים:	And his servants told David these things, and <u>David approved of the matter</u> , to marry into the king's family. And <u>before</u> 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 וְאַנְשָׁיו וַיִּךְ בַּפִּלְשְׁתִּים מֵאַתֵּים אִישׁ וַיָּבֵא דָוִד אֶת־עֲרֻלְתֵיהֶם וַיִּמְלֹאם לַמֶּלֶךְ לְהַתְחַתֵּן בַּמֶּלֶךְ וַיִּתֵּן־לּוֹ שָׁאוּל אֶת־מִיכָל בָּתּוֹ 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 <i>to be his</i> wife.	presented ← <i>fulfilled</i> , or <i>consecrated</i> .
1 Sam 18:28	וַיֵּרָא שָׁאוּל וַיָּדַע כִּי יְהוָה עִם־דָּוִד וּמִיכָל בַּת־שָׁאוּל אַהֲבָתָהּ:	And Saul saw and knew that the LORD <i>was</i> with David, and <i>that</i> Michal, Saul's daughter, loved him.	
1 Sam 18:29	וַיֵּאסֶף שָׁאוּל לֵרְא 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 <i>day by day</i> .	day by day ← <i>all the days</i> .
1 Sam 18:30	וַיֵּצְאוּ שְׂרֵי פִלְשְׁתִּים וַיְהִי   מִדֵּי צֵאתָם שָׁכַל דָּוִד מִכָּל עַבְדֵי שָׁאוּל וַיִּיקָר שָׁמוֹ 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 <i>any</i> of Saul's servants, and <i>he</i> was greatly esteemed.	any ← <i>all</i> . he ← <i>his name</i> .
1 Sam 19:1	וַיְדַבֵּר שָׁאוּל אֶל־יוֹנָתָן בְּנוֹ וְאֶל־כָּל־עַבְדָּיו לְהַמִּית אֶת־דָּוִד וַיְהוֹנָתָן בֶּן־שָׁאוּל חֶפֶץ 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.	¶ <b>Verse division:</b> the AV has part of this verse in 1 Sam 19:2.
1 Sam 19:2	וַיַּגֵּד יְהוֹנָתָן לְדָוִד לֵאמֹר מִבְקֵשׁ שָׁאוּל אָבִי לְהַמִּיתָךְ וְעַתָּה הִשְׁמֵר־נָא בְּבֹקֶר וַיִּשְׁבֶּת בַּסֶּתֶר וַנְּחַבֵּאתָ:	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.	<b>Verse division:</b> the AV has part of 1 Sam 19:1 in this verse.
1 Sam 19:3	וְאֲנִי אֵצֵא וְעִמָּדְתִּי לִיד־אָבִי בַּשָּׂדֶה אֲשֶׁר אַתָּה שָׁם וְאֲנִי אֲדַבֵּר בְּךָ אֶל־אָבִי וְרָאִיתִי מָה וְהִגַּדְתִּי לָךְ: ס	<u>Meanwhile</u> 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 vav.
1 Sam 19:4	וַיְדַבֵּר יְהוֹנָתָן בְּדָוִד טוֹב אֶל־שָׁאוּל אָבִיו וַיֹּאמֶר אֵלָיו אֶל־יַחֲטֵא הַמֶּלֶךְ בְּעַבְדּוֹ בְּדָוִד כִּי לֹא חָטָא לָךְ וְכִי מַעֲשָׂיו טוֹב־לָךְ 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	וַיִּשֶׁם אֶת־נַפְשׁוֹ בְּכַפּוֹ וַיִּךְ אֶת־הַפְּלִשְׁתִּי וַיַּעַשׂ יְהוָה תְּשׁוּעָה גְדוֹלָה לְכָל־יִשְׂרָאֵל רָאִיתָ וַתִּשְׂמַח וְלָמָּה תַּחֲטֹא בְּדָם נָקִי לְהַמִּית אֶת־דָּוִד חֲנָם:	and he put his <u>life</u> in his hand and struck the Philistines, and the LORD performed a great <i>act</i> <i>of</i> 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 שָׂאוֹל בְּקוֹל יְהוֹנָתָן וַיִּשְׁבַּע שָׂאוֹל חֵי־יְהוָה אִם־יוּמָת:	And Saul <u>heeded</u> Jonathan, and Saul swore, " <u>As the LORD lives,</u> <u>he will certainly not be put to</u> <u>death.</u> "	heeded ← <i>heard the voice of</i> . <hr/> he will certainly not be put to death: standing for <i>if he is ...</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 19:7	וַיִּקְרָא יְהוֹנָתָן לְדָוִד וַיֵּגֶד־לּוֹ יְהוֹנָתָן אֵת כָּל־הַדְּבָרִים הָאֵלֶּה וַיָּבֵא יְהוֹנָתָן אֶת־דָּוִד אֶל־שָׂאוֹל וַיְהִי לִפְנֵי כְּאֶתְמוֹל שְׁלֹשׁ: 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)</i> <i>the day before yesterday</i> .
1 Sam 19:8	וַתֹּסֶף הַמִּלְחָמָה לִהְיוֹת וַיֵּצֵא דָּוִד וַיִּלָּחֶם בַּפְּלִשְׁתִּים וַיִּךְ בָּהֶם מַכָּה גְדוֹלָה וַיִּנָּסוּ 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־שָׂאוֹל וְהוּא בְּבֵיתוֹ יוֹשֵׁב וַחֲנִיתוֹ בְּיָדוֹ וְדָוִד מִנְּגֵן 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 שָׂאוֹל לְהַכּוֹת בַּחֲנִית בְּדָוִד וּבִקְרִיר וַיִּפְטַל מִפְּנֵי שָׂאוֹל וַיִּךְ אֶת־הַחֲנִית בְּקִיר וַדָּוִד 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</i> <i>+ from the face of</i> . Not the same word as <i>dodged</i> in 1 Sam 18:11.
1 Sam 19:11	וַיִּשְׁלַח שָׂאוֹל מַלְאָכִים אֶל־בֵּית דָּוִד לְשָׂמְרוֹ וְלִהְיוֹתוֹ בַּבֹּקֶר וַתֵּגֶד לְדָוִד מִיכָל אִשְׁתּוֹ לֵאמֹר אִם־אֵינְךָ מִמָּלֵט אֶת־נַפְשְׁךָ הַלַּיְלָה מֵחֶר אַתָּה מוּמָת:	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 מִיכָל אֶת־דָּוִד בַּעַד הַחֲלוֹן וַיֵּלֶךְ וַיִּבָּרַח וַיִּמָּלֵט:	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 מִיָּכָל אֶת־הַתְּרָפִים וַתִּשֶׂם אֶל־הַמֶּטֶה וְאֶת כְּבִיר הָעֵזִים שָׂמָּה מִרְאֲשָׁתוֹ וַתִּכְסּ בַּבִּגְדִּים ס	And Michal took the <i>amulets</i> 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 שָׁאוּל מַלְאָכִים לִקְחַת אֶת־דָּוִד וַתֹּאמֶר חֲלָה הוא: פ	Now Saul had sent <i>agents</i> to seize David, and she said, “He is ill.”	agents: or <i>messengers</i> .
1 Sam 19:15	וַיִּשְׁלַח שָׁאוּל אֶת־הַמַּלְאָכִים לִרְאוֹת אֶת־דָּוִד לֵאמֹר הֲעָלוּ אֹתוֹ בַּמֶּטֶה אֵלַי לְהַמָּתוֹ:	Then Saul sent <i>agents</i> 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 הַמַּלְאָכִים וְהִנֵּה הַתְּרָפִים אֶל־הַמֶּטֶה וְכְבִיר הָעֵזִים מִרְאֲשָׁתוֹ:	When the agents came, <i>what</i> <i>they saw was</i> the <i>amulets</i> on the bed and the goat's <i>hair</i> pillow at his head-end.	what <i>they</i> saw was ← <i>behold</i> .  amulets: see Gen 31:19 and 1 Sam 19:13.
1 Sam 19:17	וַיֹּאמֶר שָׁאוּל אֶל־מִיכָל לָמָּה כָּכָה רָמִיתִנִּי וַתִּשְׁלַחֲנִי אֶת־אִיבִי וַיִּמָּלֵט וַתֹּאמֶר מִיכָל אֶל־שָׁאוּל הוּא־אָמַר אֵלַי שְׁלַחֲנִי לָמָּה אֶמָּיתֶד:	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 וַיִּמָּלֵט וַיָּבֹא אֶל־שְׁמוּאֵל הַרְמָתָה וַיַּגֵּד־לּוֹ אֵת כָּל־אֲשֶׁר עָשָׂה־לּוֹ שָׁאוּל וַיֵּלֶךְ הוּא וּשְׁמוּאֵל וַיֵּשְׁבוּ *בְּנוֹת **בְּרָמָה:	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	וַיַּגֵּד לְשָׁאוּל לֵאמֹר הִנֵּה דָּוִד *בְּנוֹת **בְּרָמָה:	And it was reported to Saul <i>as</i> <i>follows</i> : “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.  as follows ← <i>to say</i> , or more loosely, <i>saying</i> .
1 Sam 19:20	וַיִּשְׁלַח שָׁאוּל מַלְאָכִים לִקְחַת אֶת־דָּוִד וַיֵּרָא אֶת־לְהֻקֵּת הַנְּבִיאִים נִבְּאִים וּשְׁמוּאֵל עֹמֵד נֹצֵב עֲלֵיהֶם וַתְּהִי עַל־מַלְאָכֵי שָׁאוּל רוּחַ אֱלֹהִים וַיִּתְּנֻבָּאוּ גַם־הֵמָּה:	Then Saul sent agents to seize David, and <i>they saw</i> the company of prophets prophesying, with Samuel standing <i>by</i> , having been appointed over them, and the spirit of God <i>came</i> on Saul's agents, and they also prophesied.	they saw ← <i>he / it saw</i> .  came ← <i>became</i> .
1 Sam 19:21	וַיַּגִּדוּ לְשָׁאוּל וַיִּשְׁלַח מַלְאָכִים אַחֲרָיִם וַיִּתְּנֻבָּאוּ גַם־הֵמָּה וַיִּסָּף שָׁאוּל וַיִּשְׁלַח מַלְאָכִים שְׁלִשִׁים וַיִּתְּנֻבָּאוּ גַם־הֵמָּה:	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.	

1 Sam 19:22	וַיֵּלֶךְ גַּם־הוּא הָרָמָה וַיָּבֹא עַד־בּוֹר הַגָּדוֹל אֲשֶׁר בְּשֶׁכוֹ וַיִּשְׁאַל וַיֹּאמֶר אֵיפָה שְׁמוּאֵל וַדָּוִד וַיֹּאמֶר הִנֵּה *בְּנוֹת *בְּנוֹת בְּרָמָה:	Then he also went to Ramah, and he came to the big cistern which <i>is</i> in Sechu, and he inquired and <u>asked</u> , “Where <i>are</i> Samuel and David?” And <i>the</i> <i>person</i> said, “He <i>is</i> in {Q: Naioth} [K: Novith] in Ramah.”	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</i> <i>your information</i> , he <i>is</i> ....
1 Sam 19:23	וַיֵּלֶךְ שָׁם אֶל־נוֹיֹת *בְּנוֹת בְּרָמָה וַתְּהִי עָלָיו גַּם־הוּא רוּחַ אֱלֹהִים וַיֵּלֶךְ הַלּוֹךְ וַיִּתְנַבֵּא עַד־בָּאוּ *בְּנוֹת *בְּנוֹת בְּרָמָה:	So he went there, to {Q: Naioth} [K: Novith] in Ramah, and the spirit of God came on him too, and he prophesied <u>as he went</u> , until he came to {Q: Naioth} [K: Novith] in Ramah.	On the <i>ketiv</i> and <i>qeré</i> , see 1 Sam 19:18.  as he went: with an infinitive absolute.
1 Sam 19:24	וַיִּפְשֹׁט גַּם־הוּא בְּגָדָיו וַיִּתְנַבֵּא גַם־הוּא לִפְנֵי שְׁמוּאֵל וַיִּפֹּל עָרִם כָּל־הַיּוֹם הַהוּא וְכָל־הַלַּיְלָה עַל־כֵּן יֹאמְרוּ הַגָּם שָׂאוֹל בְּנָבִיאִם: פ	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?”	
1 Sam 20:1	וַיִּבְרַח דָּוִד *מִנוּת *בְּנוֹת בְּרָמָה וַיָּבֹא וַיֹּאמֶר   לִפְנֵי יְהוֹנָתָן מָה עָשִׂיתִי מָה־עֹנִי וּמָה־חָטָאתִי לִפְנֵי אָבִיךָ כִּי מִבְקֶשׁ אֶת־נַפְשִׁי:	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 life?”	On the <i>ketiv</i> and <i>qeré</i> , see 1 Sam 19:18.  life ← <i>soul</i> .
1 Sam 20:2	וַיֹּאמֶר לוֹ חֲלִילָה לֹא תָמוּת הִנֵּה *לוֹ־עֹשֶׂה *לֹא־*יַעֲשֶׂה אָבִי דָבָר גָּדוֹל אֹד דָּבָר קָטָן וְלֹא יִגְלֶה אֶת־אָזְנִי וּמִדֹּעַ יִסְתִּיר אָבִי מִמֶּנִּי אֶת־הַדָּבָר הַזֶּה אֲנִי זֹאת:	And he said to him, “Far <i>be</i> it – 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? <i>It is not the</i> <i>case</i> .”	On the <i>ketiv</i> , see Ex 21:8.  without informing me ← <i>and</i> <i>will not uncover my ear</i> .  it ← <i>this</i> .
1 Sam 20:3	וַיִּשָּׁבַע עוֹד דָּוִד וַיֹּאמֶר יָדַע יָדַע אָבִיךָ כִּי־מֵצָאתִי חַן בְּעֵינֶיךָ וַיֹּאמֶר אֶל־דָּע־זֹאת יְהוֹנָתָן פֶּן־יַעֲצֹב וְאוֹלָם חַי־יְהוָה וְחַי נַפְשֶׁךָ כִּי כִפְשָׁע בֵּינִי וּבֵין הַמָּוֶת:	And David swore again and said, “Your father <u>certainly</u> <u>knows</u> that you <u>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</i> the LORD lives and <i>as you yourself</i> live, <i>there is</i> just a step between me and death.”	certainly knows: infinitive absolute.  you like me ← <i>I have found</i> <i>grace in your eyes</i> .  you yourself ← <i>your soul</i> .
1 Sam 20:4	וַיֹּאמֶר יְהוֹנָתָן אֶל־דָּוִד מִה־תֹּאמַר נַפְשֶׁךָ וְאֶעֱשֶׂה־לָּךְ: פ	And Jonathan said to David, “Whatever <u>your inclination</u> <u>dictates</u> , I will do for you.”	your inclination dictates ← <i>your</i> <i>soul says</i> .



1 Sam 20:5	וַיֹּאמֶר דָּוִד אֶל־יְהוֹנָתָן הֲגַה־חֹדֶשׁ מָחָר וְאַנֹכִי יֹשֵׁב־אִשָּׁב עִם־הַמֶּלֶךְ לֶאֱכֹל וְשִׁלַּחְתָּנִי 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</u> <u>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 נִשְׁאֹל נִשְׁאֹל מִמֶּנִּי דָּוִד לָרוּץ בֵּית־לָחֶם עִירוֹ כִּי זָבַח הַיָּמִים שָׁם לְכָל־הַמִּשְׁפָּחָה:	If your father <u>misses me at all</u> , say, ‘David <u>made a point of</u> <u>asking me for leave to dash off</u> <u>to Bethlehem</u> his city, because <i>there is</i> an annual sacrifice there for all the family.’	misses me at all ... made a point of asking me for leave: both infinitive absolute.  dash off ← <i>run</i> .  Bethlehem: see Gen 35:19.
1 Sam 20:7	אִם־כֹּה יֹאמַר טוֹב שְׁלוֹם לְעַבְדְּךָ וְאִם־חָרָה יַחְרֶה לוֹ דָּע כִּי־כָלְתָה הָרָעָה מֵעַמּוֹ:	If he <u>replies with this</u> , ‘ <i>That’s all</i> <i>right</i> ’, <i>then</i> your servant <i>will</i> <i>have</i> peace, but if <u>it infuriates</u> <u>him at all</u> , know that <u>he intends</u> <u>evil</u> .	replies with this ← <i>says thus</i> .  it infuriates him at all: infinitive absolute.  he intends evil ← <i>evil has been</i> <i>determined</i> (← <i>concluded</i> ) <i>from</i> <i>with him</i> .
1 Sam 20:8	וַעֲשִׂיתָ חֶסֶד עַל־עַבְדְּךָ כִּי בְבִרְיֹת יְהוָה הִבֵּאתָ אֶת־עַבְדְּךָ עִמָּךְ וְאִם־יִשְׁכְּבִי עוֹן הַמִּיתָנִי אֲתָהּ 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   אִם־יָדַע אִדַּע כִּי־כָלְתָה הָרָעָה מֵעַם אָבִי לְבֹאֵ עָלֶיךָ וְלֹא אֲתָה אֲגִיד לָּךְ: ס	Then Jonathan said, “Far <i>be it</i> from you, for if <u>I were at all</u> <u>aware</u> that my father <u>intended</u> <u>evil</u> 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 יַגִּיד לִי אִזּוֹ מִה־יַּעֲנֶנְךָ אָבִיךָ קָשָׁה: ס	Then David said to Jonathan, “Who will tell me <i>about it</i> if <u>your father answers you</u> <u>harshly</u> ?”	your father answers you harshly ← <i>what your father answers you</i> <i>(is) harsh</i> .
1 Sam 20:11	וַיֹּאמֶר יְהוֹנָתָן אֶל־דָּוִד לָכֵה וְנִצָּא 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־אֶחָקֵר אֶת־אָבִי בַעֲת   מָחָר הַשְּׁלִישִׁית וְהִנֵּה־טוֹב אֶל־דָּוִד וְלֹא־אֶזְשַׁלְּחָ אֵלֶיךָ וְגַלִּיתִי אֶת־אָזְנְךָ:	And Jonathan said to David, “By <u>the LORD</u> God of Israel, when I investigate my father at <i>this time tomorrow and up to</i> the third <i>evening</i> , if <u>he is</u> well- disposed to David, and I <u>do not</u> then send <i>a report</i> to you and <u>inform you</u> ,	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	כִּהְיֵעֲשֶׂה יְהוָה לִיהוֹנָתָן וְכֵן יִסְיף כִּי־יֵיטֵב אֶל־אָבִי אֶת־הָרָעָה עָלָיְךָ וְגַלִּיתִי אֶת־אֲזָנְךָ 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 אֶם־עוֹדֵנִי חִי וְלֹא־תַעֲשֶׂה עִמָּדִי 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־תִכְרַת אֶת־חֶסֶדְךָ מֵעַם בֵּיתִי עַד־עוֹלָם וְלֹא בַּהֲכָרְתָּ יְהוָה אֶת־אֵיבֵי דָּוִד אִישׁ מֵעַל פָּנֵי הָאָדָמָה:	And do not ever cut your kindness off from my house, nor when the LORD cuts David's enemies off, each one from the face of the earth."	ever ← <i>up to the age</i> .
1 Sam 20:16	וַיַּכְרֹת יְהוֹנָתָן עִם־בֵּית דָּוִד וַיִּבְקֹשׁ יְהוָה מִיַּד אֵיבֵי דָּוִד:	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־אַהֲבֵת נַפְשׁוֹ אָהָבוֹ: 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	וַיֹּאמְרֵלּוּ יְהוֹנָתָן מָחָר חֹדֶשׁ וְנִפְקְדָתָ כִּי יִפְקֹד מוֹשְׁבֶךָ:	And Jonathan said to him, "Tomorrow is the new moon. You will be missed, because your seat will be unoccupied.	unoccupied ← <i>missed</i> .
1 Sam 20:19	וְשִׁלַּשְׁתָּ תֵּרֶד מָאֵד וּבֹאֲתָ אֶל־הַמָּקוֹם אֲשֶׁר־נִסְתַּרְתָּ שָׁם בַּיּוֹם הַמַּעֲשֶׂה וַיִּשְׁבֹּתָ אֶצֶּל הָאֶבֶן הָאֵזֶל:	And when you have spent three days over there, come down quickly and come to the place where you hid on the previous occasion of intrigue, and remain at the stone of Ezel,	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 שְׁלַשְׁתָּ הַחֲצִים צֶדֶה אוֹרָה לְשַׁלַּח־לִי לְמִטְרָה:	and I will shoot three arrows to the side of it, as if I were practising shooting at a target.	as if I were practising shooting ← <i>to shoot for myself</i> .
1 Sam 20:21	וְהִנֵּה אֶשְׁלַח אֶת־הַנָּעַר לָךְ מִצָּא אֶת־הַחֲצִים אִם־אָמַרְ אָמַר לְנָעַר הִנֵּה הַחֲצִים   מִמֶּנֶּךָ וְהִנֵּה קָחְנוּ   וּבֹאֲהָ כִי־שָׁלוֹם לָךְ וְאִין דְּבָר חִי־יְהוָה:	And look, I will send a lad, and say, 'Go and find the arrows.' If I specifically say to the lad, 'Look, the arrows are short of you; take them', then come, for you have peace, and there is no issue, 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 לְעֹלָם הִנֵּה הַחֲצִיצִים מִמֶּנִּי וְהִלָּאָה לִי כִּי שָׁלַחַךְ יְהוָה:	But if I say <u>this</u> to the youth: 'Look, the arrows <u>are beyond</u> you', <u>then</u> go, for the LORD will have sent you <u>away</u> .	this ← <i>thus</i> .  beyond you ← <i>from you and</i> <i>beyond</i> .
1 Sam 20:23	וְהִדְבַּר אֲשֶׁר דִּבַּרְנוּ אֲנִי 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 בְּשָׂדֶה וַיְהִי הַחֹדֶשׁ וַיָּשֶׁב הַמֶּלֶךְ *עַל־*אֶל־הַלֶּחֶם לֶאֱכֹל:	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	וַיָּשֶׁב הַמֶּלֶךְ עַל־מוֹשְׁבֹו כַּפְּעִים   בַּפֶּעַם אֶל־מוֹשֵׁב הַקִּיר וַיָּקָם יְהוֹנָתָן וַיָּשֶׁב אֲבִנֵּר מִצַּד שְׂאוּל וַיִּפְקֹד מְקוֹם דָּוִד:	And the king sat in his seat <u>as on</u> <u>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</i> <i>time on time</i> .  unoccupied ← <i>missing</i> .
1 Sam 20:26	וְלֹא־דִבֶּר שְׂאוּל מְאוֹמָה בַּיּוֹם הַהוּא כִּי אָמַר מְקֵרָה 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</i> incident – he <i>is</i> unclean – <i>it is</i> that <i>he is</i> not clean."	
1 Sam 20:27	וַיְהִי מִמַּחֲרַת הַחֹדֶשׁ הַשֵּׁנִי וַיִּפְקֹד מְקוֹם דָּוִד ס וַיֹּאמֶר שְׂאוּל אֶל־יְהוֹנָתָן בְּנוֹ מִדּוֹעַ לֹא־בָא בֶן־יִשְׁעִי 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־שְׂאוּל נִשְׂאָל נִשְׂאָל דָּוִד מֵעַמְדִי עַד־בֵּית 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 שְׁלַחֲנִי נָא כִּי זָבַח מִשְׁפָּחָה לָנוּ בָעִיר וְהוּא צִוָּה־לִּי אָחִי וְעַתָּה אִם־מָצָאתִי חֵן בְּעֵינֶיךָ אִמְלֹטָה נָא וְאָרָאָה 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</u> <u>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	וַיִּחַר־אַף שָׁאוֹל בִּיהוֹנָתָן וַיֹּאמֶר לוֹ בְּנֵנֶעוֹת הַמִּרְדּוֹת הֲלוֹא יָדַעְתִּי כִּי־בָחַר אֶתָּה לְבֶן־יִשְׁי לְבִשְׁתֶּךָ וּלְבִשֵּׁת עֲרוֹת אִמִּי:	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 בֶּן־יִשְׁי חַי עַל־הָאָדָמָה לֹא תִכּוֹן אַתָּה וּמַלְכוּתְךָ וְעַתָּה שְׁלַח וְקַח אִתּוֹ אֵלַי כִּי בֶן־מוֹת הוא: ס	For as <u>long as</u> 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 bring him to me, for he <u>is 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־שָׁאוֹל אָבִיו וַיֹּאמֶר אֵלָיו לָמָּה יוֹמַת 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 שָׁאוֹל אֶת־הַחֲנִית עָלָיו לְהַכּוֹתוֹ וַיֵּדַע יְהוֹנָתָן כִּי־כָלָה 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 <u>it had been determined on the part of his father</u> to kill David.	<i>it had been determined</i> ← <i>it (was) a determined (thing)</i> .  on the part of ← <i>from with</i> .
1 Sam 20:34	וַיָּקָם יְהוֹנָתָן מֵעַם הַשֻּׁלְחָן בַּחֲרִי־אַף וְלֹא־אָכַל בְּיוֹם־הַחֲדָשׁ הַשְּׁנִי לַחֹם כִּי נִעְצַב אֶל־דָּוִד כִּי הִכְלִמוֹ 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 הַשָּׂדֶה לְמוֹעֵד דָּוִד וְנֶעַר קָטָן עִמּוֹ:	And it came to pass in the morning that Jonathan went out <u>into the field, to the place agreed with David</u> , and a little lad <u>was</u> with him.	to the <i>place</i> agreed: or <i>at the (time) agreed</i> .  with David ← <i>of David</i> .
1 Sam 20:36	וַיֹּאמֶר לְנַעֲרוֹ רֵץ מֵצֵא נָא אֶת־הַחֲצִים אֲשֶׁר אֲנִי מוֹרֶה הַנֶּעַר רֵץ וְהוֹאֲיֶרָה הַחֲצִי לְהַעֲבֹרוֹ:	And he said to his <i>servant</i> -lad, “Run <u>and find me</u> the arrows which I shoot.” So the lad ran, and he shot an arrow <u>beyond him</u> .	me ← <i>please</i> , a particle which tones down commands.  beyond him ← <i>to go across him</i> .
1 Sam 20:37	וַיָּבֹא הַנֶּעַר עַד־מְקוֹם הַחֲצִי אֲשֶׁר יָרָה יְהוֹנָתָן וַיִּקְרָא יְהוֹנָתָן אַחֲרֵי הַנֶּעַר וַיֹּאמֶר הֲלוֹא הַחֲצִי מִמָּוֶה וְהִלָּאָה:	And the lad came to the place of the arrow which Jonathan had shot, and Jonathan <u>called to</u> the lad and said, “Isn't the arrow further on from you?”	called to ← <i>called after</i> .

1 Sam 20:38	וַיִּקְרָא יְהוֹנָתָן אַחֲרֵי הַנֶּעֱר מְהֵרָה חֹשֶׁה אֶל-תַּעֲמֹד וַיִּלְקֹט נֶעֱר יְהוֹנָתָן אֶת-הַחֲצִי**הַחֲצִים וַיָּבֵא אֶל-אֲדֹנָיו:	And Jonathan <u>called to</u> the lad, “Quick, hurry, don't stand <i>around</i> .” So Jonathan's <i>servant-</i> lad picked up {K: the arrow} [Q: the arrows] and came <i>back</i> to his master.	called to ← <i>called after</i> .
1 Sam 20:39	וְהַנֶּעֱר לֹא-יָדַע מְאוּמָּה אֵךְ יְהוֹנָתָן וְדָוִד יָדְעוּ אֶת-הַדְּבָר:	And the lad wasn't aware of anything, but Jonathan and David knew the <i>purpose</i> .	purpose ← <i>word, thing</i> .
1 Sam 20:40	וַיִּתֵּן יְהוֹנָתָן אֶת-כָּלָיו אֶל-הַנֶּעֱר אֲשֶׁר-לוֹ וַיֹּאמֶר לוֹ לֵךְ הִבֵּיָה עִיר:	Then Jonathan gave his equipment to his <i>servant-</i> lad and said to him, “Go <i>and</i> take <i>it to</i> the city.”	
1 Sam 20:41	הַנֶּעֱר בָּא וְדָוִד קָם מֵאֲפֶל הַנֶּגֶב וַיִּפֹּל לְאַפּוֹ אֶרְצָה וַיִּשְׁתַּחוּ שְׁלֹשׁ פְּעָמִים וַיִּשְׁקוּ   אִישׁ אֶת-רֵעֵהוּ וַיִּבְכּוּ אִישׁ אֶת-רֵעֵהוּ עַד-דָּוִד הִגְדִּיל:	The lad departed, and David came up from the southern side, and he fell <u>face down</u> to the ground, and he bowed three times, and they kissed each other, and they wept with one another, <u>with David <i>doing it</i></u> <u>profusely</u> .	face down ← <i>to his face</i> .  with David <i>doing it</i> profusely ← <i>up to David magnifying</i> .
1 Sam 20:42a	וַיֹּאמֶר יְהוֹנָתָן לְדָוִד לֵךְ לְשָׁלוֹם אֲשֶׁר נִשְׁבַּעְנוּ שְׁנֵינוּ אֲנִי וְהוּא בְּשֵׁם יְהוָה לֵאמֹר יְהוָה יִהְיֶה   בֵּינִי וּבֵינְךָ וּבֵין זֶרְעִי וּבֵין זֶרְעֶךָ 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	וַיָּקָם וַיֵּלֶךְ וַיְהוֹנָתָן בָּא הָעִיר:	And he got up and departed, and Jonathan went <i>to</i> the city.	The AV incorporates this verse in 1 Sam 20:42.
1 Sam 21:1	וַיָּבֹא דָוִד נֹבָה אֶל-אַחִימֶלֶךְ הַכֹּהֵן וַיַּחְרֹד אַחִימֶלֶךְ לִקְרַאת דָּוִד וַיֹּאמֶר לוֹ מַדּוּעַ אַתָּה לְבַדְּךָ וְאִישׁ אֵין אִתְּךָ:	And David arrived <i>in Nob</i> , and <i>he went</i> 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 צִוָּנִי דְּבַר וַיֹּאמֶר אֵלַי אִישׁ אֶל-יָדַע מְאוּמָּה אֶת-הַדְּבָר אֲשֶׁר-אֲנִי שֹׁלְחָךְ וְאֲשֶׁר צִוִּיתָךְ וְאֶת-הַנֶּעֱרִים יֹדְעֵתִי אֶל-מְקוֹם פְּלָנִי אַלְמוֹנִי:	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 מִה־יֵּשׁ תַּחַת-יָדְךָ חֲמִשָּׁה-לֶחֶם תִּנֶּה בְיָדִי אוֹ הַנִּמָּצָא:	And now, what is <u>at your</u> <u>disposal</u> ? <u>Hand me</u> five loaves or whatever <i>is available</i> .”	at your disposal ← <i>under your</i> <i>hand</i> .  hand me ← <i>give in my hand</i> .  available ← <i>found</i> .

1 Sam 21:4	וַיַּעַן הַכֹּהֵן אֶת־דָּוִד וַיֹּאמֶר אֵין־לָחֶם חֵל אֶל־תַּחַת יָדִי כִּי־אִם־לָחֶם קָדֵשׁ יֵשׁ אִם־נִשְׁמְרוּ הַנְּעָרִים אַךְ מֵאִשָּׁה: פ	And the priest answered David and said, “ <i>There is no ordinary bread at my disposal</i> . There is only holy bread, <i>which you can have if your servant-lads really have kept themselves from women</i> .”	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 כַּתְמוֹל שְׁלֹשׁ בָּצָאֲתִי וַיְהִי כְּלִי־הַנְּעָרִים קָדֵשׁ וְהוּא דֶּרֶךְ חֵל וְאֵף כִּי הַיּוֹם יִקְדָּשׁ בְּכָלִי:	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 was 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	וַיִּתֵּן־לוֹ הַכֹּהֵן קָדֵשׁ כִּי לֹא־הָיָה שָׁם לָחֶם כִּי־אִם־לָחֶם הַפָּנִים הַמוֹסְרִים מִלִּפְנֵי יְהוָה לְשׁוֹם לָחֶם חֵם בַּיּוֹם הַלֵּקְחוֹ:	Then the priest gave him the holy <i>bread</i> , 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 מֵעַבְדֵי שָׂאוֹל בַּיּוֹם הַהוּא נֶעְצָר לִפְנֵי יְהוָה וְשִׁמּוֹ דֹּעַג הָאֲדָמִי אֲבִיר הָרָעִים אֲשֶׁר לְשָׂאוֹל:	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	וַיֹּאמֶר דָּוִד לְאַחִימֶלֶךְ וְאֵין יִשְׁפָּה תַּחַת־יָדְךָ חֲנִית אוֹ־חֶרֶב כִּי גַם־חֶרֶבִי וְגַם־כָּלִי לֹא־לִקְחָתִי בְיָדִי כִּי־הָיָה דְּבַר־הַמֶּלֶךְ נְחוּץ: ס	And David said to Ahimelech, “And is there no spear or sword at <u>your disposal</u> here? For I took neither my sword nor my equipment in my hand, for it was an urgent matter of the king's.”	at your disposal ← <i>under your hand</i> .
1 Sam 21:9	וַיֹּאמֶר הַכֹּהֵן חֶרֶב גִּלְיָת הַפְּלִשְׁתִּי אֲשֶׁר־הִכֵּיתִי   בְּעֵמֶק הָאֵלָה הַנֶּהֱחִיָּא לוֹטָה בְּשִׁמְלָה אַחֲרֵי הָאֵפוֹד אִם־אֵתָהּ תִּקְחֶ־לָךְ קָח כִּי אֵין אַחֲרֶת זֹלָתָהּ בָּזָה וַיֹּאמֶר דָּוִד אֵין כָּמוֹהָ תִּנְגַּה לִי:	Then the priest said, “ <u>Here is</u> the sword of Goliath the Philistine whom you struck down in the Valley of Elah, wrapped in a garment behind the ephod. If you <u>want to take</u> it for yourself, take <i>it</i> , for <i>there is</i> nothing other than that here.” And David said, “ <i>There is</i> nothing like it. Give it to me.”	here is ← <i>behold</i> .  want to take ← <i>will take</i> .
1 Sam 21:10	וַיָּקָם דָּוִד וַיִּבָּרַח בַּיּוֹם־הַהוּא מִפְּנֵי שָׂאוֹל וַיָּבֹא אֶל־אֲכִישׁ מֶלֶךְ גֹּת:	So David arose and fled from Saul on that day. Then he went to Achish king of Gath.	

1 Sam 21:11	וַיֹּאמְרוּ עֲבָדֵי אָכִישׁ אֵלָיו הֲלוֹא־זֶה דָּוִד מֶלֶךְ הָאָרֶץ הֲלוֹא לָזֶה יַעֲנוּ בַּמַּחֲלוֹת לְאֹמֶר הִכָּה שָׂאוֹל* בְּאַלְפּוֹ **בַּאֲלָפָיו וְדָוִד* בְּרַבְּבָתוֹ **בְּרַבְּבָתָיו:	And Achish's servants said to him, "Isn't this David, the king of the land? <i>Wasn't it</i> to him <i>that</i> 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].'"	On the <i>ketiv</i> and <i>qeré</i> , see 1 Sam 18:7.
1 Sam 21:12	וַיֵּשֶׁם דָּוִד אֶת־הַדְּבָרִים הָאֵלֶּה בְּלִבּוֹ וַיִּירָא מְאֹד מִפְּנֵי אָכִישׁ מֶלֶךְ־גֹּת:	And David laid these things to heart, and he was very afraid of Achish king of Gath.	to heart ← <i>in his heart</i> .
1 Sam 21:13	וַיִּשְׁנֶה אֶת־טַעְמוֹ בְּעֵינֵיהֶם וַיִּתְּהַלֵּל בִּידֵם* וַיִּתֵּנוּ* וַיִּתֵּנוּ עַל־דִּלְתוֹת הַשַּׁעַר וַיִּוֹרֶד רִירוֹ אֶל־זִקְנוֹ:	And he changed his character in their sight, and he <i>pretended to be mad</i> under their charge, and he <i>scratched</i> on the doors of the gate, and he let his spittle run down onto his beard.	he scratched: the <i>ketiv</i> (וַיִּתֵּנוּ) is the regular apocopated form ( <i>piel</i> of תָּנָה).  character ← <i>flavour</i> .  <i>pretended to be mad</i> : as pointed, <i>hithpolel</i> for feigning.  under their charge ← <i>in their hand</i> .
1 Sam 21:14	וַיֹּאמֶר אָכִישׁ אֶל־עֲבָדָיו הִנֵּה תָּרָאוּ אִישׁ מִשְׁתַּגֵּעַ לִמָּה תָּבִיאוּ אֹתוֹ אֵלַי:	And Achish said to his servants, "Look, you <i>can</i> see <i>that</i> the man is mad. Why are you bringing him to me?	
1 Sam 21:15	חָסֵר מְשֻׁגְעִים אָנִי כִּי־הִבֵּאתֶם אֶת־זֶה לְהִשְׁתַּגֵּעַ עָלַי הֲזֶה יָבוֹא אֶל־בֵּיתִי: ס	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	וַיֵּלֶךְ דָּוִד מִשָּׁם וַיִּמְלֹט אֶל־מְעֵרַת עֲדֻלָּם וַיֵּשְׁמְעוּ אָחָיו וְכָל־בֵּית אָבִיו וַיֵּרְדּוּ אֵלָיו שָׁמָּה:	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	וַיִּתְקַבְּצוּ אֵלָיו כָּל־אִישׁ מִצֹּק וְכָל־אִישׁ אֲשֶׁר־לוֹ נֶשֶׂא וְכָל־אִישׁ מֵרֶנֶץ וַיְהִי עֲלֵיהֶם לָשָׁר וַיְהִיו עִמּוֹ כְּאַרְבַּע מֵאוֹת אִישׁ:	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.	debt ← <i>creditor</i> [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 גָּמָא.  embittered ← <i>bitter of soul</i> .  around ← <i>to</i> .
1 Sam 22:3	וַיֵּלֶךְ דָּוִד מִשָּׁם מִצְפֶּה מוֹאָב וַיֹּאמֶר   אֶל־מֶלֶךְ מוֹאָב יֵצֵא־נָא אָבִי וְאִמִּי אֵתְכֶם עַד אֲשֶׁר אֵדַע מַה־יַּעֲשֶׂה־לִּי אֱלֹהִים:	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> ."	in Moab ← <i>of Moab</i> .  with me ← <i>to / for me</i> .

1 Sam 22:4	וַיִּנְחֵם אֶת־פָּנָיו מֶלֶךְ מוֹאָב וַיָּשְׁבוּ עִמּוֹ כָּל־יְמֵי הַיּוֹת־דָּוִד בַּמְצוּדָה: ס	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	וַיֹּאמֶר גָּד הַנָּבִיא אֶל־דָּוִד לֵאמֹר תָּשֶׁב בַּמְצוּדָה לָךְ וּבֵאתָ־לָךְ אֶרֶץ יְהוּדָה וַיֵּלֶךְ דָּוִד וַיָּבֹא יַעַר חֶרֶת: ס	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 <u>Hereth</u> .	Hereth: AV= <i>Hareth</i> , the pausal form.
1 Sam 22:6	וַיִּשְׁמַע שָׂאוּל בִּי נֹדַע דָּוִד וְאֲנָשִׁים אֲשֶׁר אִתּוֹ וּשְׂאוּל יוֹשֵׁב בַּגִּבְעָה תַּחַת־הָאֶשָׁל בְּרָמָה וַחֲנִיתוֹ בְּיָדוֹ וְכָל־עַבְדָּיו נֹצְבִים עָלָיו:	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 <u>Gibeah</u> under the tamarisk tree in Ramah. And his spear <i>was</i> in his hand, and all his servants were standing <u>around</u> him.	Gibeah: see Josh 15:57.  around ← <i>at</i> .
1 Sam 22:7	וַיֹּאמֶר שָׂאוּל לְעַבְדָּיו הַנֹּצְבִים עָלָיו שְׁמַעוּנָא בְנֵי יְמִינִי גַם־לְכַלְכֶּם יִתֶּן בֶּן־יִשִׁי שָׂדוֹת וְכַרְמִים לְכַלְכֶּם יְשִׁים שָׂרֵי אֲלָפִים וְשָׂרֵי מֵאוֹת:	And Saul said to his servants who were standing <u>around</u> him, “Now listen, <i>you</i> Benjaminites. Will the son of Jesse <u>really</u> give all of you the fields and vineyards? Will he make you all commanders of a thousand and commanders of a hundred?”	around ← <i>at</i> .  really ← <i>also</i> , but with wider usage.
1 Sam 22:8	כִּי קָשְׁרִיתֶם כָּלְכֶם עָלַי וְאִין־גִּלָּה אֶת־אָזְנִי בְּכֶרֶת־בְּנֵי עַם־בֶּן־יִשִׁי וְאִין־חִלָּה מִכֶּם עָלַי וְגִלָּה אֶת־אָזְנִי בִּי הַקִּים בְּנֵי אֶת־עַבְדִּי עָלַי לְאַרְב כִּיּוֹם הַזֶּה: ס	For you have all conspired against me, and no-one <u>informed me</u> about my son <u>allying himself</u> with the son of Jesse, and none of you is grieving for me or has been <u>informing me</u> that my son has incited my <u>servant</u> against me, setting an ambush <u>on this day</u> .”	informed me ... informing me ← <i>uncovered my ear ... uncovering my ear</i> .  allying himself ← <i>cutting</i> (= <i>making a covenant</i> ). Gerundial use of the infinitive.  servant: perhaps standing for <i>body of servants</i> .  on this day ← <i>as this day</i> .
1 Sam 22:9	וַיַּעַן דּוֹעַג הָאֲדָמִי וְהוּא נָצַב עַל־עַבְדֵי־שָׂאוּל וַיֹּאמֶר רָאִיתִי אֶת־בֶּן־יִשִׁי בָּא נֹבָה אֶל־אֲחִימֶלֶךְ בֶּן־אֲחִיטוּב:	And Doeg the Edomite, who had been appointed over Saul's servants, answered and said, “I have seen the son of Jesse going <i>to</i> Nob, to Ahimelech the son of Ahitub.	
1 Sam 22:10	וַיִּשְׁאַל־לוֹ בַּיהוָה וַיְצִידָה נָתָן לוֹ וְאֵת חֶרֶב גִּלְיָת הַפְּלִשְׁתִּי נָתַן לוֹ:	And <i>Ahimelech</i> inquired of him from the LORD, and he gave him provisions, and he gave him the sword of Goliath the Philistine.”	



1 Sam 22:11	וַיִּשְׁלַח הַמֶּלֶךְ לְקַרְאֹת אֶת־אֲחִימֶלֶךְ בֶּן־אֲחִיטוּב הַכֹּהֵן וְאֵת כָּל־בֵּית אָבִיו הַכֹּהֲנִים אֲשֶׁר בְּנֹב וַיָּבֹאוּ כֻלָּם אֶל־הַמֶּלֶךְ: ס	Then the king sent <i>an envoy</i> to call for Ahimelech the son of Ahitub, the priest, and all his father's household – the priests who <i>were</i> in Nob – and they all came to the king.	
1 Sam 22:12	וַיֹּאמֶר שָׂאוֹל שְׁמַע־נָא בֶּן־אֲחִיטוּב וַיֹּאמֶר הֲנִנִי אֲדָנִי:	And Saul said, “Now listen, son of Ahitub.” And he said, “ <u>Here I am</u> , my lord.”	here I <i>am</i> ← <i>behold me</i> .
1 Sam 22:13	וַיֹּאמֶר *אלו *אליו שָׂאוֹל לָמָּה קִשְׁרַתֶּם עָלַי אַתָּה וּבֶן־יִשְׁי בְּתַתְּךָ לוֹ לֶחֶם וְחֶרֶב וְשָׂאוֹל לוֹ בְּאַלֹהִים לָקוּם אֵלַי לְאַרְבֵּי כַּיּוֹם הַזֶּה: ס	And Saul said <u>to him</u> , “Why have you conspired against me, you and the son of Jesse, <u>by you</u> giving him bread and a sword, and <u>in inquiring</u> for him of God, <u>for him</u> to rise up against me, ambushing <i>me on this day</i> ?”	to him: the <i>ketiv</i> is an irregular spelling of the <i>qeré</i> .  by you giving ... in inquiring: gerundial use of the infinitive (construct ... absolute).  on this day ← <i>as this day</i> .
1 Sam 22:14	וַיַּעַן אֲחִימֶלֶךְ אֶת־הַמֶּלֶךְ וַיֹּאמֶר וּמִי בְּכָל־עַבְדֶּיךָ כְּדוֹד נֶאֱמָן וַחֲתָן הַמֶּלֶךְ וְסֹר אֶל־מִשְׁמַעְתְּךָ וְנִכְבָּד בְּבֵיתְךָ:	And Ahimelech answered the king and said, “ <u>Rather</u> , who among all your servants <i>is</i> faithful like David, who <i>is</i> the king's son-in-law, who goes at your bidding and <i>is</i> honoured in your house?	rather: wider use of the vav.
1 Sam 22:15	הַיּוֹם הַחֲלָתִי *לשאל- *לשאל-לוֹ בְּאַלֹהִים חֲלִילָה לִי אֱלֹהִים הַמֶּלֶךְ בְּעַבְדּוֹ דָּבָר בְּכָל־בֵּית אָבִי כִּי לֹא־יָדַע עַבְדְּךָ בְּכָל־זֹאת דָּבָר קָטָן אוֹ גָּדוֹל:	<i>Is it</i> today <i>that</i> I began to <u>inquire</u> of God for him? Far <i>be it</i> from me. May the king not lay anything <i>to the charge</i> of his servant <i>or</i> of <u>anyone</u> of my father's house, for your servant is not aware of <u>any</u> of this, <i>in a big or small way</i> .”	to inquire: the <i>ketiv</i> and <i>qeré</i> are different spellings of the same word.  anyone ← <i>everyone</i> .  any ← <i>all</i> .  big or small ← <i>small or big</i> .
1 Sam 22:16	וַיֹּאמֶר הַמֶּלֶךְ מוֹת תָּמוּת אֲחִימֶלֶךְ אַתָּה 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 לַרְצִים הַנֹּצְצִים עָלֵיו סִבּוּ וְהָמִיתוּ   כֹּהֲנֵי יְהוָה כִּי גַם־יָדָם עִם־דָּוִד וְכִי יָדְעוּ כִּי־בָרַח הוּא וְלֹא גָלוּ אֶת־*אֲזָנוֹ *אֲזָנִי וְלֹא־אָבִו עַבְדֵי הַמֶּלֶךְ לְשַׁלַּח אֶת־יָדָם לִפְגֹּעַ בְּכֹהֲנֵי יְהוָה: ס	Then the king said to the runners who were standing <u>around</u> him, “Turn <i>on them</i> and kill the LORD's priests, for their hand <i>is</i> also with David, and because they knew that he had fled, but they did not <u>inform</u> {Q: me} [K: him].” But the king's servants were not willing to <u>stretch out</u> 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>qeré</i> .  around ← <i>at</i> .  inform ← <i>uncover the ear</i> .  stretch out ← <i>send</i> .

1 Sam 22:18	וַיֹּאמֶר הַמֶּלֶךְ *לְדוּיג **לְדוּאֵג סָב אֶתָּה וּפָגַע בַּכֹּהֲנִים וַיִּסָּב *דוּיג **דוּאֵג הָאֲדָמִי וַיַּפְגַּע־הוּא בַּכֹּהֲנִים וַיָּמָת   בַּיּוֹם הַהוּא שָׁמְנִים וַחֲמִשָּׁה אִישׁ נָשָׂא אֶפֶוד בָּד:	Then the king said to {Q: Doeg} [K: Dojeg], “You turn <i>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 זָב עִיר־הַכֹּהֲנִים הַכָּה לְפִי־חֶרֶב מֵאִישׁ וְעַד־אִשָּׁה מֵעוֹלָל וְעַד־יוֹנָק וְשׁוֹר וַחֲמֹר וְשֵׂה לְפִי־חֶרֶב:	And he struck Nob, the city of the priests, with the edge of the sword, <u>both men and women</u> , <u>both children and babies</u> , and oxen and donkeys and sheep, with the edge of the sword.	both men and women, both children and babies ← <i>from man to woman, from child to baby</i> .
1 Sam 22:20	וַיִּמָּלֵט בֶּן־אֲחִיזֶכְיָא בֶּן־אֲחִיזֶכְיָא וְשֵׁמוֹ אַבִּיחָר וַיִּבְרַח אַחֲרֵי דָוִד:	But one of the sons of Ahimelech the son of Ahitub escaped, whose name <i>was</i> <u>Abiathar</u> , and he fled to join <u>David</u> .	Abiathar ← <i>Ebiathar</i> , but we retain the AV / traditional English name.  to join David ← <i>after David</i> .
1 Sam 22:21	וַיַּגֵּד אַבִּיחָר 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 לְאַבִּיחָר יָדַעְתִּי בַּיּוֹם הַהוּא כִּי־שָׁם *דוּיג **דוּאֵג הָאֲדָמִי כִּי־הִגֵּד יָגִיד לְשָׂאוּל אֲנֹכִי סִבֵּיתִי בְּכָל־נַפְשׁ בֵּית אָבִי:	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</u> <u>certainly tell</u> Saul. I have <u>been</u> <u>involved</u> in all the <i>loss of life</i> in your father's house.	Abiathar: see 1 Sam 22:20.  would certainly tell: infinitive absolute.  been involved ← <i>gone round</i> . Parallel etymology (Hebrew סָבַב, involve ← Latin <i>volvo</i> ).  life ← <i>soul</i> .
1 Sam 22:23	שְׁבָה אִתִּי אֶל־תֵּימָה כִּי אֲשֶׁר־יִבְקֹשׁ אֶת־נַפְשִׁי יִבְקֹשׁ אֶת־נַפְשֶׁךָ כִּי־מִשְׁמֶרֶת אֲתָה עַמָּדִי:	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> .  guard ← <i>guarding</i> . The office rather than the individual.
1 Sam 23:1	וַיַּגִּדוּ לְדָוִד לֵאמֹר הִנֵּה פְּלִשְׁתִּים נֹלְחָמִים בְּקַעֲיִלָּה וְהָמָּה שָׁסִים אֶת־הַגִּרְנוֹת:	And they reported to David and said, “Look, the Philistines are fighting in Keilah, and they are plundering the <u>threshing floors</u> .”	threshing floors: perhaps <i>market areas</i> here.
1 Sam 23:2	וַיִּשְׁאַל דָּוִד בַּיהוָה לֵאמֹר הֲאֵלֶךְ וְהִכִּיתִי בַּפְּלִשְׁתִּים הָאֵלֶּה ס וַיֹּאמֶר יְהוָה אֶל־דָּוִד לֵךְ וְהִכִּיתָ בַּפְּלִשְׁתִּים וְהוֹשַׁעְתָּ אֶת־קַעֲיִלָּה:	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 הֲנִה אֲנַחְנוּ כֹּה בִיהוּדָה יִרְאִים וְאִם כִּי־נִלְכְּדָה קַעֲלָה אֶל־מַעֲרֻכֹת פְּלִשְׁתִּים: ס	Then David's men said to him, “Look, we here in Judah are afraid, and how much more so if we go <i>to</i> Keilah, to the ranks of the Philistines.”	
1 Sam 23:4	וַיֹּסֶף עוֹד דָּוִד לִשְׁאֹל בַּיהוָה ס וַיַּעֲנֵהוּ יְהוָה וַיֹּאמֶר קוּם רֵד קַעֲלָה כִּי־אֲנִי נֹתֵן אֶת־פְּלִשְׁתִּים בְּיָדְךָ:	So David inquired <u>again</u> of the LORD, and the LORD answered him and said, “Arise, go down <i>to</i> Keilah, for I am delivering the Philistines into your hand.”	again ← <i>yet again</i> ← <i>added yet</i> ( <i>to inquire</i> ).  of ← <i>at</i> .
1 Sam 23:5	וַיֵּלֶךְ דָּוִד *וְאִנְשׁוֹ *וַיִּנְלְשׁוּ קַעֲלָה וַיִּלְחֶם בַּפְּלִשְׁתִּים וַיִּנְהַג אֶת־מִקְנֵיהֶם וַיַּךְ בָּהֶם מַכָּה גְדוֹלָה וַיִּשַׁע דָּוִד אֶת יֶשְׁבֵי קַעֲלָה: ס	Then David and <u>his men</u> went <i>to</i> 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>qeré</i> .
1 Sam 23:6	וַיְהִי בְּבֹרַח אַבִּי־תָר בֶּן־אֲחִימֶלֶךְ אֶל־דָּוִד קַעֲלָה אֶפֹּד יָרַד בְּיָדוֹ:	Now it had come to pass when <u>Abiathar</u> the son of Ahimelech fled to David <i>in</i> Keilah, <i>that</i> he came down <i>with</i> the ephod in his hand.	Abiathar: see 1 Sam 22:20.
1 Sam 23:7	וַיִּגַּד לְשָׂאוֹל כִּי־בָא דָּוִד קַעֲלָה וַיֹּאמֶר שָׂאוֹל גִּבּוֹר אֲתוֹ אֱלֹהִים בְּיָדִי כִּי נִסְגַּר לְבֹא בַּעִיר דְּלָתַיִם וּבִרְיָח:	And it was reported to Saul that David had arrived <i>in</i> Keilah, and Saul said, “God has <u>consigned</u> him to my hand, for he has shut himself in by <u>entering</u> a town with <u>gates</u> and a bolt.”	consigned ← <i>estranged</i> .  by entering: gerundial use of the infinitive.  gates ← <i>doors</i> .
1 Sam 23:8	וַיִּשְׁמַע שָׂאוֹל אֶת־כָּל־הָעָם לְמַלְחָמָה לָרֶדֶת קַעֲלָה לְצוּר אֶל־דָּוִד וְאֶל־אֲנָשָׁיו:	And Saul <u>called</u> all the people <u>up</u> to war, to go down <i>to</i> Keilah, to besiege David and his men.	called ... up ← <i>summoned</i> .
1 Sam 23:9	וַיֵּדַע דָּוִד כִּי עָלָיו שָׂאוֹל מִחֲרִישׁ הָרָעָה וַיֹּאמֶר אֶל־אַבִּי־תָר הַכֹּהֵן הַגִּישָׁה הָאֶפֹּד: ס	Now David knew that Saul was devising evil against him, and he said to <u>Abiathar</u> the priest, “Bring the ephod <u>here</u> .”	Abiathar: see 1 Sam 22:20.  here ← <i>near</i> .
1 Sam 23:10	וַיֹּאמֶר דָּוִד יְהוָה אֱלֹהֵי יִשְׂרָאֵל שָׁמַע שְׁמַע עֲבָדְךָ כִּי־מִבְקֵשׁ שָׂאוֹל לְבֹא אֶל־קַעֲלָה לְשַׁחַת לְעִיר בְּעִבּוּרִי:	And David said, “O LORD God of Israel, your servant <u>has</u> <u>reliably heard</u> that Saul is <u>attempting</u> 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	הִסְגַּרְנִי בְּעִלְיָה קְעִילָה בְּיָדוֹ הֵיכַד שָׁאוּל כְּאֲשֶׁר שָׁמַע עֲבָדְךָ יְהוָה אֱלֹהֵי יִשְׂרָאֵל הִגְדֵּנָא לְעֲבָדְךָ 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 הִסְגְּרוּ בְּעִלְיָה קְעִילָה אֹתִי וְאֶת־אֲנָשָׁי בְּיַד־שָׁאוּל 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 כְּשֶׁשׁ־מֵאוֹת אִישׁ וַיֵּצְאוּ מִקְעִלָה וַיִּתְהַלְכוּ בְּאֲשֶׁר יִתְהַלְכוּ וּלְשָׁאוּל הִגִּד כִּי־נִמְלָט דָּוִד מִקְעִלָה וַיַּחְדֹּל לֵצֵאת:	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 בַּמִּדְבָּר בַּמְצָדוֹת וַיֵּשֶׁב בְּהָר בַּמִּדְבַּר־זִיף וַיִּבְקְשֵׁהוּ שָׁאוּל כָּל־הַיָּמִים וְלֹא־נָתַנּוּ 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 שָׁאוּל לְבַקֵּשׁ אֶת־נַפְשׁוֹ וְדָוִד בַּמִּדְבַר־זִיף בַּחֲרָשָׁה: 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־שָׁאוּל וַיֵּלֶךְ אֶל־דָּוִד חֲרָשָׁה וַיַּחֲזֶק 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 אֶל־תִּירָא כִּי לֹא תִמְצָאֲךָ יַד שָׁאוּל אָבִי וְאַתָּה תִּמְלֹךְ עַל־יִשְׂרָאֵל וְאֲנִכִּי אֶהְיֶה־לְךָ לְמִשְׁנָה וְגַם־שָׁאוּל אָבִי יָדַע בֵּן:	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	וַיַּכְרֹתוּ שְׁנֵיהֶם בְּרִית לִפְנֵי יְהוָה וַיֵּשֶׁב דָּוִד בַּחֲרָשָׁה וַיְהוֹנָתָן 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 זָפִים אֶל-שָׁאוֹל הַגִּבְעָתָה לֵאמֹר הֲלוֹא דָּוִד מִסֵּתֶתָר עִמָּנוּ בַּמִּצְדֹּת בְּחֶרֶשׁ בְּגִבְעַת הַחֲכִילָה אֲשֶׁר מִימִין הַיְּשִׁימוֹן:	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 רֶד וְלָנוּ הַסְּגִירוֹ בְּיַד 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 שָׁאוֹל 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 הִכֵּינוּ עוֹד וּדְעוּ וּרְאוּ אֶת-מְקוֹמוֹ אֲשֶׁר תִּהְיֶה רַגְלוֹ מִי רָאָהוּ שָׁם כִּי אָמַר אֵלַי עָרֹם יַעֲרֵם הוּא:	Go now <i>and</i> keep preparing, and find out and observe his whereabouts <i>and</i> where he treks, and 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 מְכָל הַמְּחַבְּאִים אֲשֶׁר יִתְחַבֵּא שָׁם וּשְׁבִתֶם אֵלַי אֶל-נֶכֶזֶן וְהִלַכְתִּי אִתְּכֶם וְהָיָה אִם-יִשְׁנֶנּוּ בָאָרֶץ וַחֲפַשְׁתִּי אֹתוֹ בְּכָל אֶלְפֵי יְהוּדָה:	So observe and find out about all the hiding places where he hides, and come back to me with 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	וַיָּקוּמוּ וַיֵּלְכוּ זִיפָה לִפְנֵי שָׁאוֹל וְדָוִד וְאֲנָשָׁיו בְּמִדְבַּר מַעֲוֹן בְּעֶרְבָה אֶל יָמִין הַיְּשִׁימוֹן:	So they arose and went to Ziph in front of Saul, <i>whereas</i> 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 שָׁאוֹל וְאֲנָשָׁיו לְבִקֵּשׁ וַיִּגְדּוּ לְדָוִד וַיֵּרֶד הַסֹּלֶעַ וַיֵּשֶׁב בְּמִדְבַּר מַעֲוֹן וַיִּשְׁמַע שָׁאוֹל וַיִּרְדֵּף אַחֲרֵי-דָוִד מִדְבַּר מַעֲוֹן:	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 שָׁאוֹל מִצֵּד הָהָר מִזֶּה וְדָוִד וְאֲנָשָׁיו מִצֵּד הָהָר מִזֶּה וַיְהִי דָוִד נֶחֱפָז לָלֶכֶת מִפְּנֵי שָׁאוֹל וְשָׁאוֹל וְאֲנָשָׁיו עֹטְרִים אֶל-דָּוִד וְאֶל-אֲנָשָׁיו לְתַפְּשָׁם:	And Saul went to <i>one side</i> of the mountain, <i>whereas</i> David and his men <i>were</i> on <i>the other side</i> 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	וּמַלְאָךְ בָּא אֶל-שָׁאוֹל לֵאמֹר מָה־רָה וְלָכָה 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 שָׁאוֹל מִרְדֹּף אַחֲרֵי דָוִד וַיֵּלֶךְ לִקְרֹאת פְּלִשְׁתִּים עַל-כֵּן קָרְאוּ לַמָּקוֹם הַהוּא סֵלַע הַמַּחְלָקוֹת:	So Saul returned from pursuing David, and he went to confront the Philistines, which <i>is</i> why they call that place <u>Sela-</u> <u>Hammahlekoth</u> .	Sela-Hammahlekoth: i.e. <i>Rock of</i> <i>smoothness or divisions</i> .
1 Sam 23:29	וַיַּעַל דָּוִד מִשָּׁם וַיָּשָׁב בְּמַצְדּוֹת עֵין-גִּדִּי:	Then David went up from there and stayed in the strongholds of En-Gedi.	
1 Sam 24:1	וַיְהִי כַּאֲשֶׁר שָׁב שָׁאוֹל מֵאַחֲרֵי פְלִשְׁתִּים וַיִּגְדּוּ לוֹ לֵאמֹר הִנֵּה דָוִד בַּמִּדְבָּר עֵין גִּדִּי: 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 שָׁאוֹל שְׁלֹשֶׁת אֲלָפִים אִישׁ בַּחֲזֹר מִכָּל-יִשְׂרָאֵל וַיֵּלֶךְ לְבַקֵּשׁ אֶת-דָּוִד וְאֶנְשָׁיו 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</i> <i>of</i> .
1 Sam 24:3	וַיָּבֹאוּ אֶל-גְּדֵרוֹת הַצֹּאן עַל-הַדֶּרֶךְ וַשֵּׁם מְעָרָה וַיָּבֹא שָׁאוֹל לְהִסְדֹּף אֶת-רַגְלָיו וְדָוִד וְאֶנְשָׁיו בִּירְכֹתֵי 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 /</i> <i>staying</i> .
1 Sam 24:4	וַיֹּאמְרוּ אַנְשֵׁי דָוִד אֵלָיו הִנֵּה הַיּוֹם אֲשֶׁר-אָמַר יְהוָה אֵלֶיךָ הִנֵּה אֲנִכִּי נָתַן אֶת- <sup>*</sup> אִיבֶיךָ <sup>*</sup> אִיבֶיךָ בְּיָדְךָ וְעָשִׂיתָ לוֹ כַּאֲשֶׁר יִטֵּב בְּעֵינֶיךָ וַיִּקֶּם דָּוִד וַיִּכְרֹת אֶת-כְּנָף-הַמַּעֲלִיל אֲשֶׁר-לְשָׁאוֹל בַּלָּט:	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 וַיִּךְ לִב-דָּוִד אֹתוֹ עַל אֲשֶׁר כָּרַת אֶת-כְּנָף אֲשֶׁר לְשָׁאוֹל: 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 חֲלִילָה לִי מִיְהוָה אֲסֹאֲעֶשֶׂה אֶת־הַדָּבָר הַזֶּה לְאֹדְנִי לְמֹשִׁיחַ יְהוָה לְשַׁלַּח יָדַי בּוֹ בִּי־מֹשִׁיחַ יְהוָה הוּא:	And he said to his men, “Far <i>be</i> it from me with the LORD that I should do this thing to my lord, to the LORD's anointed, to <u>lay my hand on</u> him, for he <i>is</i> the LORD's anointed.”	lay my hand on ← <i>send my hand on / against</i> .
1 Sam 24:7	וַיִּשְׁעֶה דָּוִד אֶת־אַנְשָׁיו בַּדְּבָרִים וְלֹא נִתְּנָם לְקוֹם אֶל־שָׁאוּל וְשָׁאוּל קָם מִהַמְּעָרָה 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	וַיָּקָם דָּוִד אַחֲרֵי־כֵן וַיֵּצֵא *מִן־*הַמְּעָרָה **מִהַמְּעָרָה וַיִּקְרָא אַחֲרֵי־שָׁאוּל לֵאמֹר אֲדֹנָי הַמֶּלֶךְ וַיִּבֹט שָׁאוּל אֲחֵרָיו וַיִּקְדּוּ דָּוִד אַפָּיִם אֶרְצָה וַיִּשְׁתַּחוּ: ס	Then David arose after that, and he came out of <u>the 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>qeré</i> involve the same preposition in its separable and inseparable forms.
1 Sam 24:9	וַיֹּאמֶר דָּוִד לְשָׁאוּל לָמָּה תִּשְׁמַע אֶת־דְּבָרֵי אָדָם לֵאמֹר הִנֵּה דָוִד מְבַקֵּשׁ 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	הִנֵּה הַיּוֹם הַזֶּה רָאוּ עֵינֶיךָ אֶת אֲשֶׁר־נָתַנְךָ יְהוָה   הַיּוֹם   בְּיָדִי בַמְּעָרָה וָאֹמַר לְהַרְגֶּךָ וַתַּחַס עָלַיָּךְ וָאֹמַר לֹא־אֲשַׁלַּח יָדִי בְּאֹדְנִי בִי־מֹשִׁיחַ יְהוָה הוּא:	Look, this day your eyes have seen that the LORD <u>handed you 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 on</u> my lord, for he <i>is</i> the LORD's anointed.’	handed you over to me ← <i>gave you into my hand</i> .  lay my hand on ← <i>send my hand on / against</i> .
1 Sam 24:11	וָאֲבִי רֹאֶה גַם רֹאֶה אֶת־כְּנָף מְעִילְךָ בְּיָדִי כִּי בִכְרַתִּי אֶת־כְּנָף מְעִילְךָ וְלֹא הִרְגָתִיךָ דַּע וּרְאֵה כִּי אֵין בְּיָדִי רָעָה וּפָשַׁע וְלֹא־חָטָאתִי לָךְ וְאַתָּה צָדִיק אֶת־נַפְשִׁי לְקַחְתָּהּ:	And, my <u>father</u> , just <u>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 down to take my life</u> .	father: standing for <i>father-in-law</i> .  just look, and see ← <i>see, also 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 וְנִקְמְנִי יְהוָה מִמֶּךָ וְיָדִי לֹא תִהְיֶה־בְּךָ:	May the LORD judge between me and you, and may the LORD <u>avenge me on you</u> , but my hand will not be on you.	
1 Sam 24:13	כַּאֲשֶׁר יֹאמַר מִשְׁלֵי הַקְּדָמִנִּי מִרְשָׁעִים יֵצֵא רָשָׁע וְיָדִי לֹא תִהְיֶה־בְּךָ:	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	אַחֲרֵי מִי יֵצֵא מֶלֶךְ יִשְׂרָאֵל אַחֲרֵי מִי אַתָּה רֹדֵף אַחֲרֵי כָּלֵב מֵת אַחֲרֵי פֶרַעַשׁ 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 לִדָּן וּשְׁפֹט בֵּינִי וּבֵינֶךָ וַיֵּרָא וַיִּרְבּ אֶת־רִיבִי וַיִּשְׁפֹּטֵנִי מִיָּדְךָ: 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>acquit me from your charge</u> .”	acquit me from your charge ← <i>judge me from your hand</i> .
1 Sam 24:16	וַיְהִי   כְּכַלּוֹת דָּוִד לִדְבָר אֶת־הַדְּבָרִים הָאֵלֶּה אֶל־שָׁאוּל וַיֹּאמֶר שָׁאוּל הַקֶּלֶךְ זֶה בְּנִי דָּוִד וַיִּשָּׂא שָׁאוּל קֶלֶו 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 David?</i> ” And Saul raised his voice and wept.	son: standing for <i>son-in-law</i> .
1 Sam 24:17	וַיֹּאמֶר אֶל־דָּוִד צִדִּיק אַתָּה מִמֶּנִּי כִי אַתָּה גָּמַלְתָּנִי הַטּוֹבָה וָאֲנִי גָמַלְתִּידָּ 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 אֲתָּ אֲשֶׁר סָגַרְנִי יְהוָה בְּיָדְךָ וְלֹא הִרְגָתָנִי:	And you 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־יִמָּצֵא אִישׁ אֶת־אֹיְבּוֹ וְשִׁלְחוֹ בְּדֶרֶךְ טוֹבָה וַיְהוֶה 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 תְּמָלוֹךְ וְקָמָה בְּיָדְךָ מַמְלָכֶת 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. <hr/> will be established under your authority ← <i>will rise in your hand</i> .
1 Sam 24:21	וְעַתָּה הִשְׁבַּעָה לִּי בַיהוָה אֶם־תִּכְרִית אֶת־זִרְעִי אַחֲרַי וְאֶם־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. <hr/> obliterate ← <i>destroy</i> .
1 Sam 24:22	וַיִּשָּׁבַע דָּוִד לְשָׁאוּל וַיֵּלֶךְ שָׁאוּל אֶל־בֵּיתוֹ וְדָוִד וְאֶנְשָׁיו 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 וַיֵּרֶד אֶל־מִדְבַּר פָּאֲרָן: 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 בְּמַעֲזֹן וּמַעֲשָׂהוּ בְּכֶרְמֶל וְהָאִישׁ גָּדוֹל מְאֹד וְלוֹ צֹאן שְׁלֹשֶׁת־אַלְפִים וְאַלְף עֲזִים וַיְהִי בִגְזֹז אֶת־צֹאֲנוֹ בְּכֶרְמֶל:</p>	<p>Now a man in Maon, whose business <i>was</i> at Carmel, a man who <i>was</i> very wealthy, who <i>had</i> three thousand sheep and one thousand goats, was <i>busy with</i> the shearing of his sheep at Carmel.</p>	<p>Carmel (2x) ← <i>the Carmel</i>.</p> <hr/> <p>wealthy ← <i>great</i>.</p> <hr/> <p>with the shearing: gerundial use of the infinitive.</p>
1 Sam 25:3	<p>וְשֵׁם הָאִישׁ נָבָל וְשֵׁם אִשְׁתּוֹ אֲבִיגַיִל וְהָאִשָּׁה טוֹבַת־שֵׁכַל וַיִּפֹּת תָּאֵר וְהָאִישׁ קָשָׁה וָרַע מַעֲלָלִים וְהוּא *כָּלְבִי **כָּלְבִי:</p>	<p>And the man's name <i>was</i> Nabal, and the name of his wife <i>was</i> Abigail, and the woman <i>was</i> very intelligent and attractive in appearance, but the man <i>was</i> harsh and evil <i>in</i> his actions, and he <i>was</i> a Calebite.</p>	<p>Calebite: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning.</p> <hr/> <p>very intelligent ← <i>good of intelligence</i>.</p>
1 Sam 25:4	<p>וַיִּשְׁמַע דָּוִד בְּמִדְבַּר כִּי־גִזַּז 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 עָלֹו כְּרִמְלָה וּבְאֵתָם אֶל־נָבָל וּשְׁאַלְתֶּם־לוֹ בְּשֵׁמי לְשָׁלוֹם:</p>	<p>and David sent ten <i>servant</i>-lads, and David said to the <i>servant</i>-lads, “Go up to Carmel and go to Nabal, and ask him <i>how he is</i> in my name.</p>	<p>how he <i>is</i> ← <i>about peace</i>.</p>
1 Sam 25:6	<p>וַאֲמַרְתֶּם כֹּה לַחֵי וְאֵתָהּ שָׁלוֹם וּבֵיתָךְ שָׁלוֹם וְכָל אֲשֶׁר־לְךָ שָׁלוֹם:</p>	<p>And say <i>this</i> to the <i>man</i> who lives <i>well</i>: ‘Peace <i>to</i> you and peace <i>to</i> your household, and peace <i>to</i> all of yours.</p>	<p>this ← <i>thus</i>.</p>
1 Sam 25:7	<p>וַעֲתָה שָׁמַעְתִּי כִי גִזְזִים לְךָ עֲתָה הָרַעִים אֲשֶׁר־לְךָ הִיוּ עִמָּנוּ לֹא הִכְלַמְנוּם וְלֹא־נִפְקַד לָהֶם מְאוֹמָה כָּל־יְמֵי הַיּוֹתָם בְּכֶרְמֶל:</p>	<p>Well now, I have heard that you <i>have</i> shearers, and now <i>as for</i> your shepherds <i>who</i> were with us, we have not put them to shame, and they didn't lack anything all the <i>time</i> they were at Carmel.</p>	<p>well: wider use of the <i>vav</i>.</p> <hr/> <p>time ← <i>days</i>.</p> <hr/> <p>Carmel ← <i>the Carmel</i>.</p>
1 Sam 25:8	<p>שְׂאֵל אֶת־נְעָרֶיךָ וַיִּגִּידוּ לְךָ וַיִּמְצְאוּ הַנְּעָרִים חֵן בְּעֵינֶיךָ כִּי־עָלִיזִים טוֹב בָּנוּ תְּנֶהֱנָא אֵת אֲשֶׁר תִּמְצָא יָדְךָ לְעַבְדֶּיךָ וּלְבִנְךָ לְדָוִד:</p>	<p>Ask your <i>servant</i>-lads, and they will tell you, and may the <i>servant</i>-lads find favour in your sight, for <i>we have come on</i> a good day. Please give <i>what you can afford</i> to your servants and to your son David.’ ”</p>	<p>we have come on a good day: we take בָּנוּ, strictly <i>at / among us</i>, as a <i>scriptio defectiva</i> spelling for בָּאֵנוּ, <i>we have come</i>. A “good day”, also in modern times, means a festive day.</p> <hr/> <p>what you can afford ← <i>what your hand will find</i>.</p>
1 Sam 25:9	<p>וַיֵּבְאוּ נְעָרֵי דָוִד וַיְדַבְּרוּ אֶל־נָבָל כְּכֹל־הַדְּבָרִים הָאֵלֶּה בְּשֵׁם דָּוִד וַיִּנּוּחוּ:</p>	<p>So David's <i>servant</i>-lads went <i>there</i>, and they spoke to Nabal in line with all these words in David's name, then they paused.</p>	

1 Sam 25:10	וַיַּעַן נָבָל אֶת־עֲבָדֵי דָוִד וַיֹּאמֶר מִי דָוִד וּמִי בֶן־יִשָּׁי הַיּוֹם רַבּוֹ עֲבָדִים הַמֵּתְפָרְצִים 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 <u>who</u> break away from <u>their</u> master.	who ← <i>who each</i> .  their master ← <i>his master</i> .
1 Sam 25:11	וְלִקְחֹתִי אֶת־לֶחְמִי וְאֶת־מִיָּמִי וְאֵת טִבְחֹתִי אֲשֶׁר טִבַּחְתִּי לַגִּזְזִי וְנָתַתִּי לְאֲנָשִׁים אֲשֶׁר לֹא יָדַעְתִּי אִי מִזֶּה הֵמָּה:	So should I take my bread and my water, and my <u>meat</u> which I have slaughtered for my shearers, and give <i>it</i> to men <u>when</u> I don't know where they <i>are</i> from?"	meat ← <i>slaughter</i> .  when ← <i>(for) whom</i> .
1 Sam 25:12	וַיִּהְפְּכוּ נַעֲרֵי־דָוִד לְדֶרֶכָם וַיָּשֻׁבוּ וַיָּבֹאוּ וַיִּגְדּוּ 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 <u>about</u> all these things.	about ← <i>according to</i> .
1 Sam 25:13	וַיֹּאמֶר דָּוִד לְאֲנָשָׁיו חָגְרוּ   אִישׁ אֶת־חַרְבּוֹ וַיַּחְגְּרוּ אִישׁ אֶת־חַרְבּוֹ וַיַּחְגֵּר גַּם־דָּוִד אֶת־חַרְבּוֹ וַיַּעֲלוּ   אַחֲרֵי דָוִד כְּאַרְבַּע מֵאוֹת אִישׁ וּמֵאֲתָיִם יָשְׁבוּ עַל־הַפָּלִים:	At <u>this</u> 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 <u>with</u> the equipment.	at this: wider use of the vav.  with ← <i>at</i> .
1 Sam 25:14	וְלֹא־בִיגַיִל אִשְׁתׁ נָבָל הֶגִיד נַעֲר־אֶחָד מֵהַנְּעָרִים לֵאמֹר הִנֵּה שָׁלַח דָּוִד מַלְאָכִים   מִהַמִּדְבָּר לְבָרֵךְ אֶת־אֲדֹנָיו וַיַּעַט בָּהֶם:	But <u>one of the</u> <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 טָבִים לָנוּ מְאֹד וְלֹא הִכְלַמְנוּ וְלֹא־פָקַדְנוּ מֵאוֹמָה כָּל־יְמֵי הַתְּהַלֵּכְנוּ אִתָּם בְּהִיּוֹתָנוּ בַּשָּׂדֶה:	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 <u>countryside</u> .	countryside ← <i>field</i> .
1 Sam 25:16	חוֹמָה הָיוּ עָלֵינוּ גַם־לַיְלָה גַם־יוֹמָם כָּל־יְמֵי הִיּוֹתָנוּ עִמָּם רָעִים הָצֵאָן:	They were a wall to us, both night and day, all the <u>time</u> when we were with them tending the sheep.	time ← <i>days</i> .
1 Sam 25:17	וַעֲתָה דַּעִי וְרֹאִי מַה־תַּעֲשִׂי כִּי־כָלְתָה הָרָעָה אֶל־אֲדֹנָיו וְעַל כָּל־בֵּיתוֹ וְהוּא בֶן־בְּלִיעַל מִדְבָּר אֵלָיו:	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	וַתִּמְהָר *אֲבוּגַיִל **אֲבִיגַיִל וַתִּקַּח מֵאֲתִים לֶחֶם וְשָׁנִים נְבִלִי־יִין וְחֲמֵשׁ צֶאֱן *עֲשׂוֹת **עֲשׂוֹת וְחֲמֵשׁ סָאִים קָלִי וּמֵאָה צִמְקִים וּמֵאֲתִים דְּבָלִים וַתִּשֶׂם עַל־הַחֲמֹרִים:	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 pressed</i> figs, and she put <i>them</i> on the donkeys.	prepared: the <i>ketiv</i> could be regarded as a variant spelling of the <i>qeré</i> . <hr/> seah: about 2 imperial gallons or 9 litres.
1 Sam 25:19	וַתֹּאמֶר לְנַעֲרֶיהָ עֲבְרוּ לִפְנֵי הַנָּנִי אַחֲרֵיכֶם בָּאָה וּלְאִישָׁהּ נָבָל לֹא הִגִּידָה:	And she said to her <i>servant</i> -lads, “Go across in front of me, <i>and</i> you <u>will see me</u> coming behind you.” But she did not tell Nabal her husband.	you will see me ← <i>behold me</i> .
1 Sam 25:20	וְהָיָה הִיא   רֹכֶבֶת עַל־הַחֲמֹר וַיֵּרְדֹת בְּסֶתֶר הַהָר וְהִנֵּה דָוִד וְאֶנְשָׁיו יֹרְדִים לְקִרְאָתָהּ וַתִּפְגֹּשׁ אֹתָם:	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.	along came ← <i>behold</i> .
1 Sam 25:21	וַדָּוִד אָמַר אֵלָּה לְשָׁקֶר שְׁמִרְתִּי אֶת־כָּל־אֲשֶׁר לִּי בַּמִּדְבָּר וְלֹא־נִפְקַד מִכָּל־אֲשֶׁר־לוֹ מֵאֻמָּה וַיֵּשְׁב־לִי רָעָה תַּחַת טוֹבָה:	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.	
1 Sam 25:22	כֹּה־יַעֲשֶׂה אֱלֹהִים לְאֵבִי דָוִד וְכֹה יִסֹּף אִם־אֲשָׁאֵר מִכָּל־אֲשֶׁר־לוֹ עַד־הַבֹּקֶר מִשְׁתִּין בִּקְיָר:	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.”	such ... more ← <i>thus ... thus</i> . <hr/> to David's enemies: one would expect <i>to me</i> or, as in LXX, <i>to</i> <i>David</i> , but the Hebrew text is undisputed in [BHS]. This is strong denial as in the oath formula of 2 Sam 3:35.
1 Sam 25:23	וַתֵּרָא אֲבִיגַיִל אֶת־דָּוִד וַתִּמְהָר וַתִּרְדַּם מֵעַל הַחֲמֹר וַתִּפֹּל לְאַפֵּי דָוִד עַל־פָּנֶיהָ וַתִּשְׁתָּחוּ אָרְצָה:	Then when Abigail saw David, she quickly dismounted from the donkey and fell <u>face down</u> <u>before</u> David and bowed <i>to</i> the ground.	face down before ← <i>to the</i> <i>face(1) of ... on her face(2)</i> .
1 Sam 25:24	וַתִּפֹּל עַל־רַגְלָיו וַתֹּאמֶר בִּי־אֲנִי אֲדֹנָי הָעֹן וַתְּדַבֵּר־נָא אִמְתָּךְ בְּאָזְנוֹךָ וּשְׁמַע אֶת דְּבָרִי אִמְתָּךְ:	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.	ear ← <i>ears</i> .

1 Sam 25:25	<p>אֶל־נָא יְשִׁים אֲדֹנִי   אֶת־לִבִּי  אֶל־אִישׁ הַבְּלִיעַל הַזֶּה  עַל־נָבֹל כִּי כְשֵׁמוֹ כִּן־הוּא  נָבֹל שְׁמוֹ וְנָבֹלָה עִמּוֹ וְאֲנִי  אֲמַתְּךָ לֹא רָאִיתִי אֶת־נַעֲרִי  אֲדֹנִי 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  <u>who</u> did not see my lord's  <u>servant-lads</u> whom you sent.</p>	<p>pay attention ← <i>put on his heart</i>.    accompanies ← <i>(is) with</i>.</p>
1 Sam 25:26	<p>וְעַתָּה אֲדֹנִי חַי־יְהוָה  וְחַי־נַפְשְׁךָ אֲשֶׁר מִנְעָךָ יְהוָה  מִבּוֹא בְדָמִים וְהוֹשַׁע יָדְךָ לָךְ  וְעַתָּה יְהִיו כְּנָבֹל אִיבֶיךָ  וְהַמְבַקְשִׁים אֶל־אֲדֹנִי 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</u>  <u>bloodshed</u>, and <i>from your own</i>  <u>ability giving you victory</u>, 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</i>  <i>save your hand (from doing</i>  <i>wrong)</i>. See ↗</p>
1 Sam 25:27	<p>וְעַתָּה הַבְּרָכָה הַזֹּאת  אֲשֶׁר־הֵבִיא שְׁפָחָתְךָ לְאֲדֹנִי  וְנִתְּנָה לְנַעֲרִים הַמַּתְהַלְכִּים  בְּרַגְלֵי אֲדֹנִי:</p>	<p>And now, may this <u>gift</u>, which  your handmaid has brought for  my lord, be given to the <i>servant-</i>  lads 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>
1 Sam 25:28	<p>שָׂא נָא לִפְשַׁע אֲמַתְּךָ כִּי  עָשָׂה־יַעֲשֶׂה יְהוָה לְאֲדֹנִי בֵּית  נַאֲמָן כִּי־מִלְחָמוֹת יְהוָה אֲדֹנִי  נִלְחָם וְרָעָה לֹא־תִמָּצֵא בָךְ  מִיָּמֶיךָ:</p>	<p>Please forgive your handmaid's  transgression, for the LORD <u>will</u>  <u>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</u>  <u>days</u>.</p>	<p>will certainly make: infinitive  absolute.    secure: or <i>faithful</i>.    in <i>all</i> your days ← <i>from / since</i>  <i>all your days</i>.</p>
1 Sam 25:29	<p>וַיָּקָם אָדָם לְרֹדְפוֹךָ וּלְבַקֵּשׁ  אֶת־נַפְשְׁךָ וְהָיְתָה נַפְשׁ אֲדֹנִי  צְרוּרָה   בְּצִרְוֹר הַחַיִּים אֵת  יְהוָה אֱלֹהֶיךָ וְאֵת גִּפְשׁ אִיבֶיךָ  יִקְלַעְנָה בְּתוֹךְ כֶּף 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  <u>as from</u> the cradle of a sling.</p>	<p>life (3x) ← <i>soul</i>.    from ← <i>inside</i>.</p>
1 Sam 25:30	<p>וְהָיָה כִּי־יַעֲשֶׂה יְהוָה לְאֲדֹנִי  כְּכֹל אֲשֶׁר־דִּבֶּר אֶת־הַטּוֹבָה  עֲלֶיךָ וְצִוּוֹךְ 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>
1 Sam 25:31	<p>וְלֹא תִהְיֶה זֹאת   לָךְ לְפּוֹקָה  וּלְמַכְשׁוֹל לִבִּי לְאֲדֹנִי  וּלְשִׁפְדֹּד־דָּם חִנָּם וּלְהוֹשִׁיעַ  אֲדֹנִי לֹו וְהֵיטֵב יְהוָה לְאֲדֹנִי  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  giving <u>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</i>  <i>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 שָׁלַחְךָ הַיּוֹם הַזֶּה לְקָרְאֹתִי:	Then David said to Abigail, “Blessed <i>be</i> the LORD God of Israel who has sent you <i>to me</i> today.	Abigail ← Abigail here.  to me ← towards me.
1 Sam 25:33	וּבְרוּךְ טַעַמְךָ וּבְרוּכָה אַתְּ אֲשֶׁר כָּלַתְנִי הַיּוֹם הַזֶּה מִבּוֹא בַּדְּמִים 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 embarking on bloodshed, and from my <i>own</i> ability giving me victory.	conduct ← taste, flavour, and in 1 Sam 21:13, character.  embarking on ... my own ability giving me victory: see 1 Sam 25:26.
1 Sam 25:34	וְאוֹלָם חַי־יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר מִנְעָנִי מִהֲרַע אֶתְּךָ כִּי   לֹאִי מִהֲרַת *וּתְבֹאֲתִי *וּתְבֹאֲתִי לְקָרְאֹתִי כִּי אִם־נֹתֵר לְנֶבֶל 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 <i>in coming</i> 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> Nabal, 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־הֵבִיָּאהָ לָּו וְלָהּ אָמַר עָלִי לְשָׁלוֹם לְבֵיתְךָ רָאִי שָׁמַעְתִּי בְּקוֹלְךָ וְאֵשָׂא פָנַי:	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 ← heard your voice.  granted your request ← uplifted your face.
1 Sam 25:36	וּתְבֹא אַבִּיגַיִל   אֶל־נֶבֶל וְהִנֵּה־לּוֹ מִשְׁתֶּה בְּבֵיתוֹ כַּמִּשְׁתֶּה הַמֶּלֶךְ וְלֵב נֶבֶל טוֹב עָלָיו וְהוּא שָׂכַר עַד־מָאֹד וְלֹא־הִגִּידָהּ לוֹ דָּבָר קָטָן וְגָדוֹל עַד־אֹר הַבֶּקֶר:	Then Abigail went to Nabal, and she saw that he was holding a banquet in his house like the king's banquet, and Nabal's heart was merry, and he was very drunk, and she didn't tell him anything great or small until morning light.	she saw that ← behold.  merry ← good on him.
1 Sam 25:37	וַיְהִי בַּבֶּקֶר בַּצָּאת הַיּוֹם מִנֶּבֶל וַתִּגְדֹּל אֲשֶׁתוֹ אֶת־הַדְּבָרִים הָאֵלֶּה וַיָּמָת לְבוֹ בְּקִרְבּוֹ וְהוּא הָיָה לְאֶבֶן:	Then it came to pass in the morning, when the <i>effects</i> of the wine had gone from Nabal, that when his wife told him these things, his heart died within him, and he became like stone.	gone ← gone out.
1 Sam 25:38	וַיְהִי כַּעֲשָׂרַת הַיָּמִים וַיָּגָף יְהוָה אֶת־נֶבֶל וַיָּמָת:	And it came to pass after ten days that the LORD struck Nabal, and he died.	ten ← about ten, 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 נֶבֶל וַיֹּאמֶר בְּרוּךְ יְהוָה אֲשֶׁר רָב אֶת־לִיב חֲרַפְתִּי מִיַּד נֶבֶל וְאֶת־עַבְדּוֹ חָשַׁד מִרְעָה וְאֵת רַעַת נֶבֶל הִשִּׁיב יְהוָה בְּרֹאשׁוֹ וַיִּשְׁלַח דָּוִד וַיְדַבֵּר בְּאַבִּיגַיִל לְקַחְתָּהּ לָּו לְאִשָּׁה:	And David heard that Nabal had died, and he said, “Blessed <i>be</i> the LORD, who has vindicated <i>me who was held in contempt</i> from Nabal's stand, and who has saved his servant from harm, and the LORD has turned Nabal's harm back on his head.” Then David sent men to tell Abigail that he would take her to be his wife.	vindicated me who was held in contempt ← contended the contention of my contempt, with an objective genitive (he contemned me).  stand ← hand.  to tell ← and he told.

1 Sam 25:40	וַיָּבֹאוּ עֲבָדֵי דָוִד אֶל-אַבִּיגַיִל הַכַּרְמֶלָה וַיְדַבְּרוּ אֵלֶיהָ לֵאמֹר דָּוִד שְׁלַחְנוּ אֵלֶיךָ לְקַחְתֶּךָ לֹא לְאִשָּׁה:	And David's servants came to Abigail at <u>Carmel</u> , and they spoke to her and said, "David has sent us to you to take you <i>to be</i> his wife."	at Carmel ← <i>to the Carmel</i> .
1 Sam 25:41	וַתָּקָם וַתִּשְׁתַּחוּ אַפַּיִם אֶרֶצָה וַתֹּאמֶר הִנֵּה אֲמַתְךָ לְשִׁפְחָה לְרֹחֵץ רַגְלֵי עַבְדֵי אֲדֹנָי:	Then she arose and bowed <i>with her</i> face to the ground, and she said, "Here <i>I am</i> as your handmaid, <i>as</i> a servant-girl to wash the feet of my lord's servants."	here <i>I am</i> ← <i>behold</i> .
1 Sam 25:42	וַתַּמְהֵר וַתִּקַּם אַבִּיגַיִל וַתִּרְכַּב עַל-הַחֲמֹר וְחֲמֵשׁ נַעֲרֹתֶיהָ הֵלְכוֹת לְרַגְלָהּ וַתִּלְךָ אַחֲרָיו מִלֵּאכֵי דָוִד וַתְּהִי-לוֹ לְאִשָּׁה:	Then Abigail made haste and arose and rode on a <u>donkey</u> , with her five <i>servant</i> -girls walking <i>in her tracks</i> , 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 <u>Jezreel</u> , and <i>both</i> of them became his wives.	Jezreel: see Josh 15:56.  <i>both</i> ← <i>also both</i> .
1 Sam 25:44	וּשְׂאוּל נָתַן אֶת-מִיכָל בָּתּוֹ אִשָּׁת דָּוִד לַפְּלִטִי בֶן-לִישׁ אֲשֶׁר מִגָּלִים:	And Saul gave Michal his daughter, David's wife, to <u>Palti</u> the son of Laish who <i>was</i> from Gallim.	Palti: AV= <i>Phalti</i> , the lenited form ( <i>ph</i> for <i>p</i> ).
1 Sam 26:1	וַיָּבֹאוּ הַזִּפְתִּים אֶל-שְׂאוּל הַגִּבְעָתָה לֵאמֹר הֲלוֹא דָוִד מִסְתַּתֵּר בַּגִּבְעַת הַחֲכִילָה עַל פְּנֵי הַיְשִׁימוֹן:	Then the Ziphites came to Saul <i>in Gibeah</i> 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 שְׂאוּל וַיֵּרֵד אֶל-מִדְבַּר-זִיף וְאִתּוֹ שְׁלֹשֶׁת-אַלְפִים אִישׁ בַּחוּרֵי יִשְׂרָאֵל לְבַקֵּשׁ אֶת-דָּוִד בְּמִדְבַר-זִיף:	And Saul arose and went down to the Desert of Ziph, and with him <i>were</i> three thousand men – young men of Israel – to seek David in the Desert of Ziph.	
1 Sam 26:3	וַיַּחֲנֶה שְׂאוּל בַּגִּבְעַת הַחֲכִילָה אֲשֶׁר עַל-פְּנֵי הַיְשִׁימוֹן עַל-הַדֶּרֶךְ וְדָוִד יָשָׁב בְּמִדְבַּר וַיֵּרָא כִּי בָא שְׂאוּל אַחֲרָיו הַמִּדְבָּרָה:	And Saul encamped at the hill of Hachilah, which <i>is</i> opposite Jeshimon on the way <i>there</i> . Now David was living in the desert, and he saw that Saul had come after him <i>in the desert</i> .	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 שְׂאוּל אֶל-נָכוֹן:	So David sent spies, and he <u>found out</u> that Saul had indeed come.	found out ← <i>knew</i> .

1 Sam 26:5	<p>וַיָּקָם דָּוִד וַיָּבֹא אֶל־הַמָּקוֹם  אֲשֶׁר חָנָה־שָׁם שְׂאוֹל וַיֵּרָא  דָּוִד אֶת־הַמָּקוֹם אֲשֶׁר  שָׁכַב שָׁם שְׂאוֹל וְאַבְנֵר  בֶּן־נֵר שֶׁר־צָבָאוּ וְשְׂאוֹל  שָׁכַב בַּמַּעְגָּל וְהָעָם חָנִים  *סביבתו *סביבתיו:</p>	<p>Then David arose and went to the place where Saul had encamped, and David saw the place where Saul was <u>stationed</u>, 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.</p>	<p>around him: the <i>ketiv</i> could be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i>.</p> <hr/> <p>stationed ← <i>lying, lodging</i>.</p> <hr/> <p>with Abner ... with Saul ... with the people ← <i>and Abner ... and Saul ... and the people</i>.</p>
1 Sam 26:6	<p>וַיַּעַן דָּוִד וַיֹּאמֶר    אֶל־אַחִימֶלֶךְ הַחִתִּי  וְאֶל־אַבִּישַׁי בֶּן־צְרוּיָה אָחִי  יֹאב לֵאמֹר מִי־יֵרֵד אִתִּי  אֶל־שְׂאוֹל אֶל־הַמַּחֲנֶה  וַיֹּאמֶר אַבִּישַׁי אֲנִי אֵרֵד  עִמָּךְ:</p>	<p>And David <u>reacted</u> 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.”</p>	<p>reacted ← <i>answered</i>, but no question asked.</p>
1 Sam 26:7	<p>וַיָּבֹא דָוִד וְאַבִּישַׁי   אֶל־הָעָם  לִלְחָם וְהִנֵּה שְׂאוֹל שָׁכַב יָשֹׁן  בַּמַּעְגָּל וְחִנִּיתוּ מְעוֹכֶה־בָּאָרֶץ  *מראשתו *מראשתיו  וְאַבְנֵר וְהָעָם שָׁכְבִּים  *סביבתו *סביבתיו: ס</p>	<p>So David and Abishai went to the people <i>by</i> night, and they <u>saw</u> Saul lying asleep in the circular barricade of wagons, with his spear stuck in the ground <i>at</i> his <u>head-end</u> and Abner and the people lying around him.</p>	<p>head-end ... around him: the <i>ketiv</i> could be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i>.</p> <hr/> <p>they saw ← <i>behold</i>.</p>
1 Sam 26:8	<p>וַיֹּאמֶר אַבִּישַׁי אֶל־דָּוִד סֵגֶר  אֱלֹהִים הַיּוֹם אֶת־אוֹיְבֶךָ  בְּיָדְךָ וְעַתָּה אֲכַנּוּ נָא בַּחֲנִית  וּבָאָרֶץ פַּעַם אַחַת וְלֹא  אֲשַׁנֶּה לוֹ:</p>	<p>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 <u>to the ground</u>, <i>in</i> one go, and I will not <i>need</i> to do <i>it</i> to him a second time.”</p>	<p>to the ground ← <i>and the ground</i>.</p>
1 Sam 26:9	<p>וַיֹּאמֶר דָּוִד אֶל־אַבִּישַׁי  אֶל־תִּשְׁחִיתֵהוּ כִּי מִי שָׁלַח  יָדוֹ בַּמָּשִׁיחַ יְהוָה וְנָקָה: פ</p>	<p>But David said to Abishai, “Do not dispatch him, for who <i>can</i> lay his hand on the LORD's anointed and be held guiltless?”</p>	<p>lay ← <i>send</i>.</p>
1 Sam 26:10	<p>וַיֹּאמֶר דָּוִד חַי־יְהוָה כִּי  אִם־יְהוָה יִגְפֹּנֵנוּ אוֹיְנוֹמוֹ יָבֹוא  וּמָת אוֹ בַּמִּלְחָמָה יָרֵד  וְנִסְפָּה:</p>	<p>And David said, “<i>As</i> 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.</p>	
1 Sam 26:11	<p>חֲלִילָה לִי מִיְהוָה מְשַׁלַּח יָדִי  בַּמָּשִׁיחַ יְהוָה וְעַתָּה קַח־נָא  אֶת־הַחֲנִית אֲשֶׁר *מראשתו  *מראשתיו וְאֶת־צַפְחַת  הַמַּיִם וְנָלַכְהָ לָנוּ:</p>	<p>Far <i>be it</i> from me with the LORD that I should lay my hand on the LORD's anointed, so now, take, would you, the spear which <i>is</i> at his <u>head-end</u>, and the water-flask, and let us go our way.”</p>	<p>head-end: see 1 Sam 26:7.</p> <hr/> <p>with ← <i>from</i>.</p> <hr/> <p>lay ← <i>send</i>.</p>

1 Sam 26:12	וַיִּקַּח דָּוִד אֶת־הַחֲנִית וְאֶת־צִפְחַת הַמַּיִם מִרֹאשִׁי שָׁאוּל וַיֵּלְכוּ לָהֶם וְאִין רָאָה וְאִין יוֹדָע וְאִין מִקִּיץ בִּי כָלֵם יְשָׁנִים בִּי תִרְדַּמַּת יְהוָה נִפְלָה עֲלֵיהֶם:	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.	from the LORD ← <i>of the LORD</i> , perhaps standing for <i>an extremely deep (sleep)</i> ; see Gen 23:6, but the Hebrew here is <i>Yhvh</i> , not <i>Elohim</i> .
1 Sam 26:13	וַיַּעֲבֹר דָּוִד הָעֵבֶר וַיַּעֲמֵד עַל־רֹאשֵׁה־הָהָר מֵרֶחֶק רַב הַמָּקוֹם בֵּינֵיהֶם:	Then David crossed to the opposite side and stood on the peak of the mountain at a distance, the distance between them <i>being</i> large.	distance ← <i>place, space</i> .
1 Sam 26:14	וַיִּקְרָא דָּוִד אֶל־הָעָם וְאֶל־אַבְנֵר בֶּן־נֵר לֵאמֹר הֲלוֹא תַעֲנֶה אַבְנֵר וַיַּעַן אַבְנֵר וַיֹּאמֶר מִי אַתָּה קָרָאתָ אֶל־הַמֶּלֶךְ: פ	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 <i>are</i> you <i>who have called out</i> to the king?”	
1 Sam 26:15	וַיֹּאמֶר דָּוִד אֶל־אַבְנֵר הֲלוֹא־אִישׁ אַתָּה וּמִי כְמוֹךָ בְּיִשְׂרָאֵל וְלָמָּה לֹא שָׁמַרְתָּ אֶל־אֲדֹנֶיךָ הַמֶּלֶךְ כִּי־בָא אֶת־הָעָם לְהַשְׁחִית אֶת־הַמֶּלֶךְ אֲדֹנֶיךָ:	And David said to Abner, “ <i>Are</i> you not a man? And who <i>is</i> 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.	
1 Sam 26:16	לֹא־טוֹב הַדָּבָר הַזֶּה אֲשֶׁר עָשִׂיתָ חַי־יְהוָה בִּי בְנֵי־מָוֶת אַתֶּם אֲשֶׁר לֹא־שָׁמַרְתֶּם עַל־אֲדֹנֵיכֶם עַל־מָשִׁיחַ יְהוָה וְעַתָּה   רְאֵה אֵי־חֲנִית הַמֶּלֶךְ וְאֶת־צִפְחַת הַמַּיִם אֲשֶׁר *מִרְאֲשִׁיתוֹ *מִרְאֲשִׁיתוֹ:	This thing that you have done <i>is</i> not right – <i>as</i> the LORD lives – for you <u>deserve death</u> , in that you did not keep guard over your lord, over the LORD's anointed. So now, <u>look for</u> the king's spear and water-flask which <i>were at his head-end</i> .”	his head-end: see 1 Sam 26:7. <hr/> you deserve death ← <i>you (are) sons of death</i> . <hr/> look for ← <i>see where</i> .
1 Sam 26:17	וַיַּכֵּר שָׁאוּל אֶת־קוֹל דָּוִד וַיֹּאמֶר הַקוֹלֶךָ זֶה בְּנִי דָוִד וַיֹּאמֶר דָּוִד קוֹלִי אֲדֹנִי הַמֶּלֶךְ:	And Saul recognized David's voice, and he said, “ <i>Is</i> this your voice, my son David?” And David said, “ <i>It is</i> my voice, my lord the king.”	
1 Sam 26:18	וַיֹּאמֶר לָמָּה זֶה אֲדֹנִי רָדָף אַחֲרַי עֲבָדוֹ בִּי מָה עָשִׂיתִי וּמַה־בִּידִי רָעָה:	Then he said, “Why <i>is it</i> that my lord pursues his servant, because what have I done, and what wrong <i>is to my charge</i> ?”	to my charge ← <i>in my hand</i> .



1 Sam 26:19	<p>וְעַתָּה יִשְׁמַע־נָא אֲדֹנֵי הַמֶּלֶךְ  אֵת דְּבָרַי עֲבֹדוּ אִם־יְהוָה  הִסִּיתֶךָ בִּי יָרַח מִנְחָה וְאִם  בְּנֵי הָאָדָם אֲרוּרִים הֵם לִפְנֵי  יְהוָה כִּי־גִרְשׁוּנִי הַיּוֹם  מִהִסְתַּפַּח בְּנַחֲלַת יְהוָה  לֵאמֹר לָךְ עֲבֹד 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</i>  <i>from</i> the sons of <i>men</i>, 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>	men ← <i>Adam</i> .
1 Sam 26:20	<p>וְעַתָּה אֲלִי־יִפֹּל דָּמִי אֶרְצָה  מִנֶּגֶד פְּנֵי יְהוָה כִּי־יָצָא מֶלֶךְ  יִשְׂרָאֵל לִבְקֹשׁ אֶת־פִּרְעֹשׁ  אֶחָד כַּאֲשֶׁר יֵרְדֹף הַקֶּרָא  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>	
1 Sam 26:21	<p>וַיֹּאמֶר שָׂאוּל חֲטָאתִי שׁוּב  בְּנִי־דָוִד כִּי לֹא־אֲרַע לָךְ עוֹד  תַּחַת אֲשֶׁר יָקָרָה נַפְשִׁי  בְּעֵינֶיךָ הַיּוֹם הַזֶּה הִנֵּה  הַסִּבֵּלְתִי וְאִשְׁגָּה הִרְבָּה  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>	life ← <i>soul</i> .
1 Sam 26:22	<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>	here <i>is</i> ← <i>behold</i> .
1 Sam 26:23	<p>וַיְהוֶה יָשִׁיב לְאִישׁ  אֶת־צִדְקָתוֹ וְאֶת־אֱמֻנָתוֹ  אֲשֶׁר נָתַנָּךְ יְהוָה   הַיּוֹם בְּיָד  וְלֹא אָבִיתִי לְשַׁלַּח יָדִי  בְּמִשְׁיַח 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  lay my hand on the LORD's  anointed.</p>	lay ← <i>send</i> .
1 Sam 26:24	<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 <i>life</i> 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.  <hr/> valued (2x) ← <i>great</i>.</p>
1 Sam 26:25	<p>וַיֹּאמֶר שָׂאוּל אֶל־דָּוִד בְּרוּךְ  אַתָּה בְּנִי דָוִד גַּם עָשִׂה  תַּעֲשֶׂה וְגַם יָכֹל תֻּכַּל וַיֵּלֶךְ  דָּוִד לְדַרְכּוֹ וּשְׂאוּל שָׁב  לְמִקְוֵמוֹ: פ</p>	<p>Then Saul said to David,  "Blessed are you, my son David.  You will both accomplish much  and prevail strongly." 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-שָׁאוּל אִין-לִי טוֹב כִּי הַמָּלֵט אֲמַלֵּט   אֶל-אֶרֶץ פְּלִשְׁתִּים וְנֹאֵשׁ מִמֶּנִּי שָׁאוּל 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. There is 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 ← soon one day.</p> <hr/> <p>by ← by the hand of.</p> <hr/> <p>to cleanly escape: infinitive absolute.</p> <hr/> <p>territory ← border.</p> <hr/> <p>clutches ← hand.</p>
1 Sam 27:2	<p>וַיָּקָם דָּוִד וַיַּעֲבֹר הוּא וְשֵׁשׁ-מֵאוֹת אִישׁ אֲשֶׁר עִמּוֹ אֶל-אֲכִישׁ בֶּן-מַעֲוֹךְ מֶלֶךְ גָּת:</p>	<p>So David arose, and he crossed over, as <i>did</i> the six hundred men who were with him, to Achish the son of Maach, the king of Gath.</p>	
1 Sam 27:3	<p>וַיֵּשֶׁב דָּוִד עִם-אֲכִישׁ בְּגָת הוּא וְאֲנָשָׁיו אִישׁ וּבֵיתוֹ דָּוִד וּשְׁתֵּי נָשָׁיו אַחִינוֹם הַיִּזְרְעֵלִית וְאַבִּיגַיִל אִשְׁת־נָבָל הַכַּרְמֶלִית:</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 לְשָׁאוּל כִּי-בָרַח דָּוִד גָּת וְלֹא-<sup>*</sup>יֹוסֵף <sup>*</sup>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 ← add ... any more. The <i>ketiv</i> and <i>qere</i> are similar words with the same meaning.</p>
1 Sam 27:5	<p>וַיֹּאמֶר דָּוִד אֶל-אֲכִישׁ אִם-נָא מִצָּאתִי חֵן בְּעֵינֶיךָ יִתְּנוּ-לִי מְקוֹם בְּאַחַת עָרֵי הַשָּׂדֶה וְאֲשָׁבָה שָׁם וְלִמָּה יֵשֵׁב עַבְדְּךָ בְּעִיר הַמַּמְלָכָה עִמָּךְ:</p>	<p>And David said to Achish, “Would you, if I have found grace in your eyes, let me be given 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 ← let them give me. Avoidance of the passive.</p>
1 Sam 27:6	<p>וַיִּתֵּן-לּוֹ אֲכִישׁ בֵּיּוֹם הַהוּא אֶת-צִקְלָג לָכֵן הֵיְתָה צִקְלָג לְמַלְכֵי יְהוּדָה עַד הַיּוֹם הַזֶּה: פ</p>	<p>And Achish gave him Ziklag on that day, which is why Ziklag belongs to the kings of Judah as it is up to this day.</p>	<p>belongs ← became.</p>
1 Sam 27:7	<p>וַיְהִי מִסְפַּר הַיָּמִים אֲשֶׁר-יָשָׁב דָּוִד בַּשָּׂדֶה פְּלִשְׁתִּים יָמִים וָאַרְבָּעָה 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 ← days and four months. Perhaps just four months, but that does not explain the copula, and, and the term days is taken as a year in 1 Sam 1:3, 1 Sam 1:21, 1 Sam 2:19.</p>

1 Sam 27:8	<p>וַיַּעַל דָּוִד וְאֲנָשָׁיו וַיַּפְשְׁטוּ אֶל־הַגִּזְרִי *וְהַגְרִזִּי *וְהַגְזִי וְהַעֲמִלְקִי כִּי הָנָה יֹשְׁבוֹת הָאָרֶץ אֲשֶׁר מֵעוֹלָם בּוֹאֵךְ שׁוּרָה וְעַד־אֶרֶץ מִצְרַיִם:</p>	<p>Then David and his men went up and invaded the Geshurites and the {Q: <u>Gizrites</u>} [K: Girzites], and the Amalekites, for they from ancient times <i>had been</i> the inhabitants of the land as you go to Shur as far as the land of Egypt.</p>	<p>Gizrites (<i>qeré</i>): AV= Gezrites.</p>
1 Sam 27:9	<p>וַהֲכָה דָּוִד אֶת־הָאָרֶץ וְלֹא יָחִיָּה אִישׁ וְאִשָּׁה וְלֶקֶחַ צֹאן וּבָקָר וְחֻמְרִים וְגַמְלִים וּבְגָדִים וַיָּשָׁב וַיָּבֹא 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־פֶּשֶׁטָתָם הַיּוֹם וַיֹּאמֶר דָּוִד עַל־גִּב יְהוּדָה וְעַל־גִּב הַיַּרְחֵמְאֵלִי וְאֶל־גִּב הַקִּינִי:</p>	<p>And Achish said, “<i>Whom</i> did you raid today?” And David said, “The south of Judah and the south of the <u>Jerahmeelites</u>, 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 לְהָבִיא גַּת לֵאמֹר פֶּן־יִגִּדוּ עָלֵינוּ לֵאמֹר כֹּה־עָשָׂה דָּוִד וְכֵן מִשְׁפָּטוֹ כָּל־הַיָּמִים אֲשֶׁר יָשָׁב בְּשָׂדֵה פְּלִשְׁתִּים:</p>	<p>And David did not leave a man or a woman alive to bring <i>a report</i> to Gath, and he said, “<i>It is</i> in order that they do not report on us and say, ‘<u>This is what</u> David did, and <u>this has been</u> his custom all the days that he has been living in the countryside of the Philistines.’”</p>	<p>this <i>is what</i> ← <i>thus</i>. this <i>has been</i> ← <i>thus</i>.</p>
1 Sam 27:12	<p>וַיֹּאמֶן אָכִישׁ בְּדוֹד לֵאמֹר הַבָּאֵשׁ הַבְּאִישׁ בְּעַמּוֹ בִּישְׂרָאֵל 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 בִּישְׂרָאֵל וַיֹּאמֶר אָכִישׁ אֶל־דָּוִד יָדַע תִּדַּע כִּי אֲתִי תֵצֵא בַּמַּחֲנֶה 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, “<u>You will be well aware</u> 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>. you will be well aware: infinitive absolute.</p>
1 Sam 28:2	<p>וַיֹּאמֶר דָּוִד אֶל־אָכִישׁ לֵכֵן אִתָּה תִדַּע אֵת אֲשֶׁר־יַעֲשֶׂה עִבְדֶּךָ וַיֹּאמֶר אָכִישׁ אֶל־דָּוִד לֵכֵן שֹׁמֵר לְרֹאשִׁי אֲשִׁימְךָ כָּל־הַיָּמִים: פ</p>	<p>And David said to Achish, “<i>Yes</i>, for you are aware of what your servant will do.” And Achish said to David, “<i>That is why</i> I will make you <u>my bodyguard</u> permanently.”</p>	<p>my bodyguard ← <i>guardian of my head</i>. permanently ← <i>all the days</i>.</p>

1 Sam 28:3	<p>וּשְׁמוּאֵל מָתַ וַיִּסְפְּדוּ-לוֹ  כָּל-יִשְׂרָאֵל וַיִּקְבְּרוּהוּ בְרָמָה  וּבְעִירוֹ וּשְׂאוּל הֵסִיר הָאֲבוֹת  וְאֶת-הַיִּדְּעָנִים מִהָאָרֶץ:</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 <u>necromancers</u> and the wizards from the land.</p>	<p>necromancers: or <i>mediums</i>.</p>
1 Sam 28:4	<p>וַיִּקְבְּצוּ פְּלִשְׁתִּים וַיָּבֹאוּ וַיַּחֲנוּ  בְּשׁוֹנֵם וַיִּקְבֹּץ שְׂאוּל  אֶת-כָּל-יִשְׂרָאֵל וַיַּחֲנוּ  בְּגִלְבֹּעַ:</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-מַחֲנֶה  פְּלִשְׁתִּים וַיֵּרָא וַיַּחְרַד לְבוֹ  מְאֹד:</p>	<p>And Saul saw the Philistines' camp, and he became afraid and his heart <u>trembled a lot</u>.</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 בְּנְבִיאִים:</p>	<p>So Saul inquired <u>of</u> the LORD, but the LORD did not answer him, either in dreams, or by the <u>Urim</u>, or by the prophets.</p>	<p>of ← <i>at</i>.  <hr/> Urim ← <i>lights</i>. See Ex 28:30.</p>
1 Sam 28:7	<p>וַיֹּאמֶר שְׂאוּל לַעֲבָדָיו  בִּקְשׁוּ-לִי אִשָּׁת בַּעֲלַת-אוֹב  וְאֶלְכָה אֵלֶיהָ וְאֶדְרֹשָׁה-בָּהּ  וַיֹּאמְרוּ עֲבָדָיו אֵלָיו הִנֵּה  אִשָּׁת בַּעֲלַת-אוֹב בְּעֵין דּוֹר:</p>	<p>And Saul said to his servants, “<u>Find</u> me a woman necromancer, and I will go to her, and I will inquire <u>of</u> her.” Then his servants said to him, “<u>There is</u> a woman necromancer in En-Dor.”</p>	<p>find ← <i>seek</i>.  <hr/> of ← <i>at</i>.  <hr/> there is ← <i>behold</i>.</p>
1 Sam 28:8	<p>וַיַּתְחַפֵּשׂ שְׂאוּל וַיַּלְבֵּשׂ בְּגָדִים  אַחֲרִים וַיֵּלֶךְ הוּא וּשְׁנֵי  אֲנָשִׁים עִמּוֹ וַיָּבֹאוּ  אֶל-הָאִשָּׁה לַיְלָה וַיֹּאמֶר  *קְסוּמִי-**קְסָמִי-נָא לִי  בְּאוֹב וְהָעֲלֵי לִי אֵת  אֲשֶׁר-אָמַר אֱלֹהֶיךָ:</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, “<u>Divine</u> 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>qeré</i> are similar words with the same meaning.</p>
1 Sam 28:9	<p>וַתֹּאמֶר הָאִשָּׁה אֵלָיו הִנֵּה  אֶתָּה יָדַעְתָּ אֵת אֲשֶׁר-עָשָׂה  שְׂאוּל אֲשֶׁר הִכְרִית  אֶת-הָאֲבוֹת וְאֶת-הַיִּדְּעָנִי  מִן-הָאָרֶץ וְלָמָּה אֶתָּה  מִתְנַקֵּשׁ בְּנַפְשִׁי לְהַמִּיתָנִי:</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 <u>life</u>, <u>to have me killed</u>?”</p>	<p>life ← <i>soul</i>.  <hr/> to have me killed ← <i>to have me die</i>.</p>

1 Sam 28:10	וַיִּשָּׁבַע לָהּ שָׁאוּל בַּיהוָה לֵאמֹר חַי־יְהוָה אֲסִיְקְרְךָ עֹן בְּדָבָר הַזֶּה:	Then Saul swore to her by the LORD and said, “As the LORD lives, <u>no incrimination</u> will be made against you in this matter.”	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> .
1 Sam 28:11	וַתֹּאמֶר הָאִשָּׁה אֶת־מִי אֶעֱלֶה־לָּךְ וַיֹּאמֶר אֶת־שְׁמוּאֵל הֶעֱלִי־לִי:	And the woman said, “Whom shall I bring up for you?” And he said, “Bring Samuel up for me.”	
1 Sam 28:12	וַתֵּרָא הָאִשָּׁה אֶת־שְׁמוּאֵל וַתִּזְעַק בְּקוֹל גָּדוֹל וַתֹּאמֶר הָאִשָּׁה אֶל־שָׁאוּל לֵאמֹר לָמָּה רַמִּיתָנִי וְאַתָּה שָׁאוּל:	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 you are</u> Saul.”	for: causal use of the <i>vav</i> .
1 Sam 28:13	וַיֹּאמֶר לָהּ הַמֶּלֶךְ אֶל־תִּירְאִי כִּי מָה רָאִית וַתֹּאמֶר הָאִשָּׁה אֶל־שָׁאוּל 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־תֹּאדָרוּ וַתֹּאמֶר אִישׁ זָקֵן עָלָה וְהוּא עֹטָה מַעֲלֵל וַיַּדַּע שָׁאוּל כִּי־שְׁמוּאֵל הוּא וַיִּקְדַּ אֶפְּסִים אֶרְצָה וַיִּשְׁתַּחוּ: 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 שְׁמוּאֵל אֶל־שָׁאוּל לָמָּה הִרְגִּזְתָּנִי לְהַעֲלוֹת אֹתִי וַיֹּאמֶר שָׁאוּל צָר־לִי מְאֹד וּפְלִשְׁתִּים   נִלְחָמִים בִּי וְאֱלֹהִים סָר מֵעָלַי וְלֹא־עֲנֵנִי עוֹד גַּם בִּידֵּה־נְבִיאִם גַּם־בְּחִלְמוֹת וְאֶקְרָאָה לְךָ לְהוֹדִיעֵנִי מַה אַעֲשֶׂה: 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 about what I should do.”	intermediacy ← <i>hand</i> .
1 Sam 28:16	וַיֹּאמֶר שְׁמוּאֵל וְלָמָּה תִּשְׁאַלְנִי וַיְהוֶה סָר מֵעָלֶיךָ 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 בְּיָדִי וַיִּקְרַע יְהוָה אֶת־הַמַּמְלָכָה מִיָּדְךָ וַיִּתְּנָהּ לְרֵעֶךָ דָּוִד:	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־אָפוֹ בְּעַמְלֶק עַל־כֵּן הִדְבֵּר ה'זֶה 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 אַתָּה 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	וַיִּמָּהַר שָׂאוּל וַיִּפֹּל מִלֹּא־קוֹמָתוֹ אֲרָצָה וַיֵּרָא מְאֹד מְדַבְּרֵי שְׁמוּאֵל גַּם־כֹּחַ 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	וַתָּבֹא הָאִשָּׁה אֶל־שָׂאוּל וַתֵּרָא כִּי־נִבְהַל מְאֹד וַתֹּאמֶר אֵלָיו הֲנֵה שָׁמְעָה שְׁפָחְתְּךָ בְּקוֹלְךָ וְאָשִׁים נַפְשִׁי בְּכַפִּי וְאָשְׁמַע 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</u> you, and I <u>put</u> my life in my hand, 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־אֶתָּה בְּקוֹל שְׁפָחְתְּךָ וְאָשְׁמָה לִפְנֶיךָ פַת־לֶחֶם וְאָכֹל וַיְהִי כִךְ כָּח כִּי תֵלֵךְ בַּדֶּרֶךְ:	So now, please will you <u>comply</u> with your maidservant, and I will place before you a <u>piece of</u> <u>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	וַיִּמָּאֵן וַיֹּאמֶר לֹא אֲכֹל וַיִּפְרָצוּ־בּוֹ עֲבָדָיו וְגַם־הָאִשָּׁה וַיִּשְׁמַע לְקֹלָם וַיָּקָם מִהָאָרֶץ וַיֵּשֶׁב אֶל־הַמֶּטָּה:	But he refused and said, “I will not eat”, but his servants and also the woman urged him, and he <u>complied</u> with 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 עֶגְל־מִרְבֵּק בַּבַּיִת וַתִּמָּהַר וַתִּזְבְּחֶהּ וַתִּקַּח־קֶמַח וַתֵּלֶשׁ וַתִּפְּהֶה מִצּוֹת:	Now the woman <i>had</i> a <u>fatted</u> <u>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	וַתַּגִּשׁ לִפְנֵי־שָׂאוּל וּלְפָנָי 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 חָנִים בְּעֵין אֲשֶׁר בְּיֶזְרְעֵאל:	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	וּסְרָנֵי פְּלִשְׁתִּים עֲבָרִים לְמֵאוֹת וּלְאַלְפִים וְדָוִד וְאֲנָשָׁיו 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 הֲלוֹא־זֶה דָּוִד עֶבֶד   שָׂאוֹל מֶלֶךְ־יִשְׂרָאֵל אֲשֶׁר הָיָה אִתִּי זֶה יָמִים אוֹזֶה שָׁנִים וְלֹא־מָצָאתִי בּוֹ מְאֻמָּה 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, “ <i>Is this not</i> 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</u> up to this day.”	arrived ← <i>fell, alighted</i> .
1 Sam 29:4	וַיִּקְצְפוּ עָלָיו שָׂרֵי פְּלִשְׁתִּים וַיֹּאמְרוּ לוֹ שָׂרֵי פְּלִשְׁתִּים הֲשֵׁב אֶת־הָאִישׁ וַיֵּשֶׁב אֶל־מְקוֹמוֹ אֲשֶׁר הִפְקַדְתּוֹ שָׁם וְלֹא־יֵרֵד עִמָּנוּ בַּמִּלְחָמָה וְלֹא־יִהְיֶה־לָּנוּ לְשָׁטָן בַּמִּלְחָמָה וּבַמָּה יִתְרַצֶּה זֶה אֶל־אֲדֹנָיו הֲלוֹא בָּרָאשֵׁי 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</i> <u>heads</u> of those men?”	one of the heads ← <i>at the heads</i> .
1 Sam 29:5	הֲלוֹא־זֶה דָּוִד אֲשֶׁר יַעֲנוּ־לוֹ בְּמַחְלוֹת לְאֹמֶר הִנֵּה שָׂאוֹל בְּאַלְפָיו וְדָוִד *בְּרַבְּבָתוֹ **בְּרַבְּבָתָיו: ס	<i>Is this not David, whom they eulogized with dances, saying,</i> ‘Saul struck down his thousands, But David his {Q: tens of thousands} [K: <u>ten</u> <u>thousand</u> ].’ ”	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־יִשָּׁר אַתָּה וְטוֹב בְּעֵינַי צִאתְךָ וּבֹאְךָ אִתִּי בְּמַחֲנֶה כִּי לֹא־מָצָאתִי בְּךָ רָעָה מִיּוֹם בֹּאְךָ אֵלַי עַד־הַיּוֹם הַזֶּה וּבְעֵינַי הַסְּרָנִים לֹא־טוֹב אַתָּה:	Then Achish called for David, and he said to him, “ <i>As the</i> LORD lives, you <i>are</i> surely upright, and <i>it was</i> good in my sight that you should <u>associate</u> with me in the <u>battalion</u> , for I have found no <u>fault</u> in you from the day you came to me up to this day, but you <i>are</i> <u>unwelcome</u> in the sight of the barons.	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 וְלֵךְ בְּשָׁלוֹם וְלֹא־תַעֲשֶׂה רָע בְּעֵינֵי סָרְנֵי 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־מָּצָאתָ בְּעַבְדְּךָ מִיּוֹם אֲשֶׁר הָיִיתִי לְפָנֶיךָ עַד הַיּוֹם הַזֶּה כִּי לֹא אָבֹא וְנִלְחַמְתִּי בְּאִיבֵי אֲדֹנִי 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 בְּעֵינֵי כָּמֹלֶאךְ אֱלֹהִים אַךְ שָׂרֵי פְּלִשְׁתִּים 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	וְעַתָּה הִשָּׁפֶם בִּבְקָר וְעַבְדֶּיךָ אֲדִנֶּיךָ אֲשֶׁר־בָּאוּ אִתָּךְ וְהִשָּׁפְמָתֶם בִּבְקָר וְאֹזֶר לָכֶם וְלָכוּ:	So now, get up early in the morning with 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	וַיִּשָּׁם דָּוִד הוּא וְאֲנָשָׁיו לָלֶכֶת בִּבְקָר לָשׁוּב אֶל־אֶרֶץ פְּלִשְׁתִּים וּפְלִשְׁתִּים עָלוּ יְזֶרְעֵאל: ס	So David got up early – he and his men – to depart in the morning, so as to return to the land of the Philistines, and the Philistines went up to Jezreel.	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 וַעֲמָלֵקִי פָשְׁטוּ אֶל־נֶגֶב וְאֶל־צָקְלָג וַיַּכּוּ אֶת־צָקְלָג וַיִּשְׂרְפוּ אֹתָהּ בָּאֵשׁ:	Then it came to pass, as David and his men were going to Ziklag on the third day, that the Amalekites invaded the south and Ziklag, and they attacked Ziklag and burned it with fire.	invaded the south and Ziklag ← <i>spread out to the south and to</i> <i>Ziklag</i> .
1 Sam 30:2	וַיִּשְׁבּוּ אֶת־הַנָּשִׁים אֲשֶׁר־בָּהָּ מִקְטָן וְעַד־גָּדוֹל לֹא הָמִיתוּ אִישׁ וַיִּנְהָגוּ וַיֵּלְכוּ לְדַרְכָּם:	And they took the women who were in it captive, both small and great. They did not kill anyone, but they drove <i>them</i> <i>along</i> as they went their way.	both small and great ← <i>from</i> <i>small and to great</i> . See Gen 6:7.
1 Sam 30:3	וַיָּבֹא דָוִד וְאֲנָשָׁיו אֶל־הָעִיר וְהָיָה שְׂרוּפָה בָּאֵשׁ וְנָשֵׁיהֶם וּבָנֵיהֶם וּבָנֹתֵיהֶם נִשְׁבּוּ:	And David and his men came to the city, and what <i>they saw was</i> that it had been burned with fire, and their women and their sons and their daughters had been taken captive.	what <i>they saw was</i> that ← <i>behold</i> .
1 Sam 30:4	וַיִּשָּׂא דָוִד וְהָעָם אֲשֶׁר־אִתּוֹ אֶת־קוֹלָם וַיַּבְכּוּ עַד אֲשֶׁר אִין־בָּהֶם כֹּחַ לִבְכּוֹת:	And David and the people who were with him raised their voices 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 אַחִינוֹם הַיִּזְרְעֵלִית וְאַבִּיגַיִל אִשְׁתׁ נָבָל הַכַּרְמֶלִית:	Now David's two wives had been taken captive, Ahinoam the Jezreelitess and Abigail <i>who had been</i> the wife of Nabal the Carmelite,	Jezreelitess: see Josh 15:56.
1 Sam 30:6	וַתֵּצֵר לְדָוִד מְאֹד כִּי־אָמְרוּ הָעָם לְסַקְלֹו כִּי־מָרָה נָפֶשׁ כָּל־הָעָם אִישׁ עַל־*בְּנוֹ **בָּנָיו וְעַל־בָּנֹתָיו וַיִּתְחַזַּק דָּוִד בַּיהוָה אֱלֹהָיו: ס	and David was very distressed, for the people <u>intended</u> to stone him, for all the people <u>were inwardly bitter</u> – each <i>man</i> about his {K: son} [Q: sons] and about his daughters – but David gathered strength through the LORD his God.	intended ← <i>said</i> . Compare Ex 2:14.  were inwardly bitter ← <i>the soul (was) bitter</i> .
1 Sam 30:7	וַיֹּאמֶר דָּוִד אֶל־אַבִּיָּתָר הַכֹּהֵן בֶּן־אֲחִימֶלֶךְ הַגִּישָׁה־נָּא לִי הָאֵפֹד וַיָּגֶשׁ אֲבִיָּתָר אֶת־הָאֵפֹד אֶל־דָּוִד:	And David said to Abiathar the priest, the son of Ahimelech, “Please bring the ephod <u>up</u> to me”, and Abiathar brought the ephod up to David.	Abiathar (2x): see 1 Sam 22:20.  up (2x) ← <i>near</i> .
1 Sam 30:8	וַיִּשְׁאַל דָּוִד בַּיהוָה לֵאמֹר אֶרְדֹּף אַחֲרֵי הַגְּדֹד־הַזֶּה הַאֲשַׁגְּנוּ וַיֹּאמֶר לוֹ רְדֹף כִּי־הַשֵּׁג תִּשְׁיָג וְהַצֵּל תִּצָּל:	And David inquired of the LORD and said, “Should I pursue this troop? Will I catch up <u>with them</u> ?” And he said to him, “Pursue, for <u>you will certainly catch up with them</u> and <u>certainly bring deliverance</u> .”	of ← <i>at</i> .  with them ... <i>with them</i> ← <i>with it ... (with it)</i> , i.e. <i>with the troop</i> .  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 <i>were</i> 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 וַיַּעֲמֵדוּ מֵאַתִּים אִישׁ אֲשֶׁר פָּגְרוּ מֵעֲבֹר 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־מִצְרִי בַשָּׂדֶה וַיִּקְחוּ אֹתוֹ אֶל־דָּוִד וַיִּתְּנוּ־לוֹ לֶחֶם וַיֹּאכַל וַיִּשְׁקְהוּ מַיִם:	And they found an Egyptian man in the field, and they took him to David, and they gave him <u>bread</u> , and he ate, and they gave him water to drink.	bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.
1 Sam 30:12	וַיִּתְּנוּ־לוֹ פֶּלֶחַ דְּבִלָּה וּשְׁנֵי צֻמִּקִּים וַיֹּאכַל וַתָּשׁב רֹחוֹ אֵלָיו כִּי לֹא־אָכַל לֶחֶם וְלֹא־שָׁתָה מַיִם שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לַיְלֹוֹת: ס	And they gave him a slice of a <i>cake</i> of dried figs and two raisin <i>cakes</i> , 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 מִזֶּה אַתָּה וַיֹּאמֶר גֵּעַר מִצְרִי אֲנִי עֶבֶד לְאִישׁ עַמְלִיקִי וַיַּעֲזֹבֵנִי אֲדֹנִי כִּי חָלִיתִי הַיּוֹם שְׁלֹשָׁה:	And David said to him, “To whom do you <i>belong</i> ? And where <i>are</i> you from?” And he said, “I <i>am</i> 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 פָּשְׁטָנוּ נֶגֶב הַכְּרֶתִי וְעַל־אֲשֶׁר לַיהוּדָה וְעַל־נֶגֶב כָּלֵב וְאֶת־צִקְלָג שָׂרַפְנוּ בָּאֵשׁ:	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־הַגָּדוֹד הַזֶּה וַיֹּאמֶר הַשְׁבָּעָה לִּי בִּאלֹהִים אֲסַתְּמִיתֵנִי וְאֲסַתְּסַגְּרֵנִי בְּיַד־אֲדֹנִי וְאוֹרְדֶךָ אֶל־הַגָּדוֹד 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	וַיְרִדְהוּ וְהָנָה נִטְשִׁים עַל־פָּנָי כָּל־הָאָרֶץ אֲכָלִים וְשֹׂתִים וְחֹגְגִים בְּכָל־הַשָּׁלָל הַגָּדוֹל אֲשֶׁר לָקְחוּ מֵאָרֶץ פְּלִשְׁתִּים וּמֵאָרֶץ יְהוּדָה:	So he led him down, and <u>he saw</u> <u>that there 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	וַיִּכֹּם דָּוִד מִהַנֶּשֶׁף וְעַד־הָעֶרֶב לְמַחֲרָתָם וְלֹא־נִמְלָט מֵהֶם אִישׁ כִּי אֲסַתְּסַגְּרֵנִי וְאֲסַתְּמִיתֵנִי אִישׁ־נָעַר אֲשֶׁר־רָכְבוּ עַל־הַגְּמָלִים וַיָּגִסוּ:	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	וַיִּצַּל דָּוִד אֶת כָּל־אֲשֶׁר לָקְחוּ עַמְלִיק 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 נִעְדַּר־לָהֶם מִן־הַקָּטָן 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־הָעֶזָּאן וְהַבָּקָר נִהְגּוּ לִפְנֵי הַמִּקְנֶה 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> .

1 Sam 30:21	<p>וַיָּבֹא דָוִד אֶל-מֵאֲתָיִם הָאֲנָשִׁים אֲשֶׁר-פָּגְרוּ   מִלֶּכֶת   אַחֲרֵי דָוִד וַיֵּשִׁיבֵם בְּנַחַל הַבְּשׂוֹר וַיֵּצְאוּ לִקְרַאת דָּוִד וּלְקְרַאת 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>.</p> <hr/> <p>how <i>they were</i> ← <i>about peace</i>.</p>
1 Sam 30:22	<p>וַיַּעַן כָּל-אִישׁ-יָדָע וּבִלְיָעַל מִהָאֲנָשִׁים אֲשֶׁר הָלְכוּ עִם-דָּוִד וַיֹּאמְרוּ יַעַן אֲשֶׁר לֹא-הָלְכוּ עִמִּי לֹא-נָתַן לָהֶם מִהַשָּׁלָל אֲשֶׁר הִצַּלְנוּ כִּי-אִם-אִישׁ אֶת-אִשְׁתּוֹ וְאֶת-בָּנָיו וַיְנַהֲגוּ וַיֵּלְכוּ: ס</p>	<p>And every evil or 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>
1 Sam 30:23	<p>וַיֹּאמֶר דָּוִד לֹא-תַעֲשׂוּ כֵן אַחֵי אֵת אֲשֶׁר-נָתַן יְהוָה לָנוּ וַיִּשְׁמַר אֹתָנוּ וַיִּתֵּן אֶת-הַגָּדּוֹד הַבָּא עָלֵינוּ בַּיָּדָנוּ:</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>.</p> <hr/> <p>for: causal use of the <i>vav</i>.</p> <hr/> <p>hands ← <i>hand</i>.</p>
1 Sam 30:24	<p>וּמִי יִשְׁמַע לָכֶם לְדַבֵּר הַזֶּה כִּי בְּחֵלֶק   הֵיכַד בַּמִּלְחָמָה וּבְחֵלֶק הַיֹּשֵׁב עַל-הַבָּלִים יִחַדּוּ יִחְלְקוּ: 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>	
1 Sam 30:25	<p>וַיְהִי מִהַיּוֹם הַהוּא וּמָעֵלָה וַיִּשְׁמָהּ 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>	
1 Sam 30:26	<p>וַיָּבֹא דָוִד אֶל-צִקְלָג וַיִּשְׁלַח מִהַשָּׁלָל לְזִקְנֵי יְהוּדָה לְרֵעֵהוּ לֵאמֹר הִנֵּה לָכֶם בְּרָכָה מִשָּׁלָל 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 <i>is</i> ← <i>behold</i>.</p> <hr/> <p>gift ← <i>blessing</i>.</p>
1 Sam 30:27	<p>לְאִשְׁרֵי בֵּית-אֵל וּלְאִשְׁרֵי בְּרָמוֹת-נֶגֶב וּלְאִשְׁרֵי בִּיתֵּר:</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>	
1 Sam 30:28	<p>וּלְאִשְׁרֵי בַּעֲרֹעַר וּלְאִשְׁרֵי בְּשִׁפְמוֹת וּלְאִשְׁרֵי בְּאֶשְׁתֵּמֹעַ: ס</p>	<p>and to those in Aroer, and to those in Siphmoth, and to those in Eshtemoa,</p>	

1 Sam 30:29	וְלֹא־אִשֶּׁר בְּרָכָל וְלֹא־אִשֶּׁר בְּעָרֵי הַיְּרַחְמְאֵלִי וְלֹא־אִשֶּׁר בְּעָרֵי הַקִּינִי:	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 ← <i>Jerahmeelite ... Kenite</i> .
1 Sam 30:30	וְלֹא־אִשֶּׁר בְּחֶרְמָה וְלֹא־אִשֶּׁר בְּבוֹר־עֶשֶׂן וְלֹא־אִשֶּׁר בְּעֵתָדָ:	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־אִשֶּׁר בְּחֶבְרוֹן וְלִכְל־הַמִּקְמוֹת 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 מִפָּנָי פְּלִשְׁתִּים וַיִּפְּלוּ חֲלָלִים בְּהַר הַגִּלְבֹּעַ:	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־שָׁאוּל וְאֶת־בָּנָיו וַיַּכּוּ פְּלִשְׁתִּים אֶת־יְהוֹנָתָן וְאֶת־אַבִּינָדָב וְאֶת־מַלְכִי־שׁוּעַ בְּנֵי שָׁאוּל:	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־שָׁאוּל וַיִּמָּצְאוּהוּ 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    1 Chr 10:3.
1 Sam 31:4	וַיֹּאמֶר שָׁאוּל לְנִשְׂא כְלָיו שְׁלֹף חֶרֶבְךָ   וְדַקְרְנִי בָּהּ פֶּן־יָבוֹאוּ הָעֶרְלִים הָאֵלֶּה וְדַקְרְנִי וְהִתְעַלְלוּ־בִּי וְלֹא אָבָה נִשְׂא כְלָיו כִּי יִרָא מְאֹד וַיִּקַּח שָׁאוּל אֶת־הַחֶרֶב וַיִּפֹּל עָלֶיהָ:	And Saul said to his arms- bearer, “Draw your sword and thrust me through with it, so that these uncircumcised <i>men</i> 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 <i>his</i> 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 יחל.    1 Chr 10:4.
1 Sam 31:5	וַיִּרָא נִשְׂא־כְלָיו כִּי מֵת שָׁאוּל וַיִּפֹּל גַּם־הוּא עַל־חֶרְבּוֹ 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 שָׁאוּל וּשְׁלֹשֶׁת בָּנָיו וְנִשְׂא כְלָיו גַּם כָּל־אַנְשָׁיו בַּיּוֹם הַהוּא יַחְדָּו:	So Saul and his three sons died, as <i>did</i> his arms-bearer, and all his men together on that day.	1 Chr 10:6.

1 Sam 31:7	וַיֵּרְאוּ אַנְשֵׁי־יִשְׂרָאֵל אֲשֶׁר־בְּעֵבֶר הָעֵמֶק וְאֲשֶׁר   בְּעֵבֶר הַיַּרְדֵּן כִּי־נָסוּ אַנְשֵׁי יִשְׂרָאֵל וְכִי־מָתוּ שָׁאוּל וּבָנָיו וַיַּעֲזְבוּ אֶת־הָעָרִים וַיָּנֻסוּ 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־הַחֲלָלִים וַיִּמָּצְאוּ אֶת־שָׁאוּל וְאֶת־שְׁלֹשֶׁת בָּנָיו נִפְּלִים בְּהַר הַגִּלְבּוֹעַ:	And it came to pass, on the next day when the Philistines came to strip the <u>fallen</u> , that they found Saul and his three sons <i>lying</i> <u>fallen</u> at Mount Gilboa.	1 Chr 10:8. <hr/> fallen ( <i>first occurrence in verse</i> ) ← <i>pierced, covering wounded</i> and <i>killed</i> . <hr/> fallen ( <i>second occurrence in</i> <i>verse</i> ) ← <i>falling</i> , but נ
1 Sam 31:9	וַיַּכְּתוּ אֶת־רֹאשׁוֹ וַיַּפְּשִׁיטוּ אֶת־כְּלָיו וַיִּשְׁלְחוּ בְּאֶרֶץ־פְּלִשְׁתִּים סָבִיב לְבִשְׁר בֵּית עֲצִיבֵיהֶם 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 בֵּית עֲשָׂתְרוֹת וְאֶת־גּוֹיְתוֹ תָּקְעוּ בְּחוֹמַת בֵּית 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 אֱלֹיו יִשְׁבֵּי יַבִּישׁ גִּלְעָד אֵת אֲשֶׁר־עָשׂוּ פְּלִשְׁתִּים לְשָׁאוּל:	And when the inhabitants of Jabesh-Gilead 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 חֵיל וַיֵּלְכוּ כָּל־הַלַּיְלָה וַיִּקְחוּ אֶת־גּוֹיֹת שָׁאוּל וְאֵת גּוֹיֹת בָּנָיו מִחוֹמַת בֵּית שָׁן וַיָּבֹאוּ יָבֶשֶׁה 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 בְּיַבֶּשֶׁה 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 שָׁאוּל וְדָוִד שָׁב מִהַכּוֹת אֶת־הָעַמְלָק וַיֵּשֶׁב דָּוִד בְּצִקְלָג יָמִים שְׁנָיִם:	And it came to pass after Saul's death that David returned from attacking <u>the Amalekites</u> , and David stayed in Ziklag for two days.	the Amalekites ← <i>the Amalek</i> .

2 Sam 1:2	וַיְהִי   בַּיּוֹם הַשְּׁלִישִׁי וַהֲנִה אִישׁ בָּא מִן־הַמַּחֲנֶה מֵעַם שָׂאוֹל וּבִגְדָיו קְרָעִים וְאֹדָמָה עַל־רֹאשׁוֹ וַיְהִי בְּבָאוֹ אֶל־דָּוִד וַיִּפֹּל אֶרְצָה וַיִּשְׁתַּחוּ:	And it came to pass on the third day that <u>there was</u> a man who had come <u>from Saul's camp</u> , whose clothes <u>were</u> torn, and <u>there was</u> soil on his head, <u>and when</u> 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 מִמַּחֲנֶה יִשְׂרָאֵל נִמְלָטְתִּי:	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 הַגָּד־נָא לִי וַיֹּאמֶר אֲשֶׁר־נָס הָעָם מִן־הַמִּלְחָמָה וְגַם־הַרְבֵּה נָפַל מִן־הָעָם וַיָּמָתוּ וְגַם שָׂאוֹל וַיהוֹנָתָן בְּנוֹ מָתוּ:	Then David <u>asked</u> him, “ <u>What happened?</u> Do please tell me.” And he said that the people had fled from the battle and <i>that</i> many of the people had fallen and died, and <i>that</i> 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־הַנֶּעֶר הַמַּגִּיד לוֹ אֵיךְ יָדַעְתָּ כִּי־מָת שָׂאוֹל וַיהוֹנָתָן בְּנוֹ:	Then David <u>asked</u> the lad who had told him, “How did you <i>come to</i> know that Saul and Jonathan his son died?”	asked ← <i>said to</i> .
2 Sam 1:6	וַיֹּאמֶר הַנֶּעֶר   הַמַּגִּיד לוֹ נִקְרָא נִקְרִיתִי בְּהָר הַגִּלְבֹּעַ וַהֲנִה שָׂאוֹל נֹשֵׁעַן עַל־חֲנִיתוֹ וַהֲנִה הָרֶכֶב וּבַעֲלֵי הַפָּרָשִׁים הַדְּבָקָהוּ:	And the lad who was informing him said, “ <u>Completely by chance</u> I was on Mount Gilboa <u>when I saw</u> Saul leaning on his spear, <u>while</u> the chariot <i>fleet</i> 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 הִנְנִי:	And he turned <u>round</u> and saw me, and he called for me, and I said, ‘Here I <i>am</i> .’	round ← <i>behind him</i> .  here I <i>am</i> ← <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 *וַיֹּאמֶר אֵלָיו עַמְלֵקִי אֲנִי:	Then he said to me, ‘Who <i>are</i> you?’ And {Q: I said} [K: he said] to him, ‘I <i>am</i> 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 עֲמַד־נָא עָלַי וּמָתְתֵנִי כִּי אַחֲזָנִי הַשֶּׁבַע כִּי־כָל־עוֹד נַפְשִׁי בִּי:	Then he said to me, ‘Come <u>up to me</u> please and kill me, for a seizure has taken hold of me, although my <u>life is</u> still in me.’	come up to me ← <i>stand at me</i> .  life ← <i>soul</i> .

2 Sam 1:10	וַאֲנַעַמְדָּ עָלָיו וַאֲמַתְתֵּהוּ כִּי יָדַעְתִּי כִּי לֹא יִחְיֶה אַחֲרֵי נִפְלֹ וְאַקָּח הַנֶּזֶר   אֲשֶׁר עַל־רֹאשׁוֹ וְאֶצְעָדָהּ אֲשֶׁר עַל־זְרָעוֹ וְאֶבְיֵאֵם אֶל־אֲדֹנִי הִנֵּה:	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 <i>was</i> on his head and the bangle which <i>was</i> 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 *בִּבְגָדוֹ **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 <i>were</i> with him.	as <i>did</i> ← <i>and also</i> .
2 Sam 1:12	וַיִּסְפְּדוּ וַיִּבְכּוּ וַיֹּצְמוּ עַד־הָעֶרֶב עַל־שְׂאוֹל וְעַל־יְהוֹנָתָן בְּנוֹ וְעַל־עַם יִהוּדָה וְעַל־בֵּית יִשְׂרָאֵל כִּי נִפְלָו בַּחֶרֶב: 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־הַנַּעַר הַמַּגִּיד לֹא אִי מִזֶּה אַתָּה וַיֹּאמֶר בֶּן־אִישׁ גֵּר עַמְלֶקִי אָנֹכִי:	Then David <u>asked</u> the lad who was informing him, “Where <i>are</i> you from?” And he said, “I <i>am</i> 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 יָרָאתָ לְשַׁלַּח יָדְךָ לְשַׁחַת אֶת־מְשִׁיחַ יְהוָה:	And David said to him, “How <i>come</i> you did not fear to stretch out your hand to dispatch the LORD's anointed?”	
2 Sam 1:15	וַיִּקְרָא דָּוִד לְאֶחָד מִהַנְּעָרִים וַיֹּאמֶר גֶּשׁ פִּגְעֵ־בּוֹ וַיָּכֹהוּ 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 *דָּמִיד **דָּמְךָ עַל־רֹאשְׁךָ כִּי פִיךָ עָנָה בְּךָ לֵאמֹר אָנֹכִי מִתְּתִי אֶת־מְשִׁיחַ יְהוָה: ס	Then David said to him, “ <i>May</i> your {Q: blood} [K: <u>bloody deeds</u> ] <i>be</i> 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	וַיִּקְנֶן דָּוִד אֶת־הַקִּינָה הַזֹּאת עַל־שְׂאוֹל וְעַל־יְהוֹנָתָן בְּנוֹ:	And David lamented with this lamentation over Saul and over Jonathan his son,	
2 Sam 1:18	וַיֹּאמֶר לְלִמְד בְּנֵי־יְהוּדָה קִשְׁתַּת הִנֵּה כְּתוּבָה עַל־סֵפֶר הַיָּשָׁר:	and he <u>gave the order</u> to teach the sons of Judah <u>archery</u> – look, <i>it is written</i> in the Book of <u>the Upright</u> –	<u>gave the order</u> ← <i>said</i> .  <u>archery</u> ← <i>bow</i> .  the Upright ← <i>the Jashar</i> . AV differs ( <i>Jasher</i> ). Compare Josh 10:13.
2 Sam 1:19	הַצִּבִּי יִשְׂרָאֵל עַל־בְּמוֹתֶיךָ חָלַל אֵיךְ נָפְלוּ גִבּוֹרִים:	“The gazelle – Israel – <i>lies</i> slain on your heights. How the mighty have fallen!	

2 Sam 1:20	אַל־תִּגִּידוּ בְּגַת אֶל־תִּבְשָׁרוּ בְּחוּצֹת אֲשָׁקְלוֹן פֶּן־תִּשְׂמַחְנָה בְּנוֹת פְּלִשְׁתִּים פֶּן־תִּעְלֶזְנָה בְּנוֹת הָעֶרְלִים:	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 בְּגִלְבָּעַ אֶל־טַל וְאֶל־מָטָר עֲלֵיכֶם וּשְׁדֵי תְרוּמַת כִּי שֵׁם נִגְעַל מִגֵּן גִּבּוֹרִים מִגֵּן שָׂאוּל בְּלִי מִשִּׁיחַ בַּשָּׁמֶן:	<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	מִדָּם חֲלָלִים מִחֶלֶב גִּבּוֹרִים קִשְׁתְּ יְהוֹנָתָן לֹא נָשׁוּג אַחֹר וְחֶרֶב שָׂאוּל 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</u> empty.	shrink ← <i>slide, retreat</i> .  did not return: future (tense) / imperfective (aspect) / emanative (perspective) [LMcF]. Compare Gen 2:6.
2 Sam 1:23	שָׂאוּל וַיהוֹנָתָן הִנָּאֵהָבִים וְהִנְעִימָם בְּחַיֵּיהֶם וּבְמוֹתָם לֹא נִפְרְדּוּ מִנְּשָׁרִים קָלוּ מֵאַרְיוֹת גִּבּוֹרִים:	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	בְּנוֹת יִשְׂרָאֵל אֶל־שָׂאוּל בְּכִינָה הַמְּלַבֶּשְׁכֶם 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 גִבּוֹרִים 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 אָחִי 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 גִבּוֹרִים וַיֵּאבְדּוּ כָלִי 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> .  asked ← <i>said</i> .
2 Sam 2:2	וַיַּעַל שָׁם דָּוִד וְגַם שְׁתֵּי נָשָׁיו אֲחִינֹעַם הִיזְרְעֵלִית וְאַבִּיגַיִל אִשֶּׁת נָבָל הַכַּרְמֶלִית:	So David went up there, as <i>did</i> his two wives Ahinoam the Jezreelitess and Abigail <i>who had</i> <i>been</i> the wife of Nabal the Carmelite.	as <i>did</i> ← <i>and also</i> .  Jezreelitess: see Josh 15:56.
2 Sam 2:3	וַאֲנָשָׁיו אֲשֶׁר־עִמּוֹ הָעֲלָה דָּוִד אִישׁ וּבֵיתוֹ וַיֵּשְׁבוּ בְּעָרֵי חֶבְרֹן:	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 יָבִישׁ גִּלְעָד אֲשֶׁר קָבְרוּ אֶת־שָׁאוּל: 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 Jabesh-Gilead who buried Saul.”	Jabesh-Gilead: see Gen 31:21.
2 Sam 2:5	וַיִּשְׁלַח דָּוִד מַלְאָכִים אֶל־אַנְשֵׁי יָבִישׁ גִּלְעָד וַיֹּאמֶר אֲלֵיהֶם בָּרֻכִים אַתֶּם לַיהוָה אֲשֶׁר עָשִׂיתֶם הַחֲסֵד הַזֶּה עִם־אֲדֹנֵיכֶם עִם־שָׁאוּל וַתִּקְבְּרוּ אֹתוֹ:	Then David sent messengers to the men of Jabesh-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 יַעֲשֵׂי־יְהוָה עִמָּכֶם חֲסֵד וָאֱמֶת וְגַם אֲנֹכִי אַעֲשֶׂה אִתְּכֶם הַטּוֹבָה הַזֹּאת אֲשֶׁר עָשִׂיתֶם הַדָּבָר הַזֶּה:	So now, may the LORD act kindly and <i>in</i> truth with you, and I too will <i>recompense you</i> this good <i>deed</i> , because you did this thing.	recompense you ← <i>do with you</i> .
2 Sam 2:7	וַעֲתָה   תִּחַזְקֶנָּה יָדֵיכֶם וְהָיוּ לְבָנֵי־חַיִל כִּי־מָת אֲדֹנֵיכֶם שָׁאוּל וְגַם־אֹתִי מָשְׁחוּ בֵּית־יְהוּדָה לְמֶלֶךְ עֲלֵיהֶם: 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 שַׂר־צָבָא אֲשֶׁר לְשָׁאוּל לָקַח אֶת־אִישׁ בִּשְׁתֵּי בָנֵי־שָׁאוּל וַיַּעֲבֶרְהוּ מַחֲנֵים:	But Abner the son of Ner, the commander of Saul's army, took Ish-Bosheth, Saul's son, and he brought him across <i>to</i> Mahanaim.	the commander ← <i>a</i> <i>commander</i> , but Abner is in a class of his own. The Hebrew article is often omitted in similar constructions.

2 Sam 2:9	וַיַּמְלִכֵהוּ אֶל־הַגִּלְעָד וְאֶל־הָאֲשׁוּרִי וְאֶל־יִזְרְעֵאל וְעַל־אֶפְרַיִם וְעַל־בְּנִימִן 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־בִּשֶׁת בֶּן־שָׁאוּל בַּמָּלְכוֹ עַל־יִשְׂרָאֵל וּשְׁתַּיִם שָׁנִים מָלַךְ אֲדָבִית 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</i> , <i>supported</i> .
2 Sam 2:11	וַיְהִי מִסְפַּר הַיָּמִים אֲשֶׁר הָיָה דָּוִד מֶלֶךְ בְּחֶבְרוֹן עַל־בֵּית יְהוּדָה שִׁבְעַת שָׁנִים וְשִׁשָּׁה 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־בִּשֶׁת בֶּן־שָׁאוּל 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	וַיֵּצֵאוּ בְּנֵי־צְרוּיָה וְעַבְדֵי דָוִד יָצְאוּ וַיִּפְגְּשׁוּם עַל־בֵּרֶכֶת גִּבְעוֹן יַחְדָּו וַיֵּשְׁבוּ אֵלֶּה עַל־הַבֵּרֶכֶת מִזָּה וְאֵלֶּה עַל־הַבֵּרֶכֶת 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</i> <i>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־יוֹאָב וְקוֹמוּ נָא הַנְּעָרִים וַיִּשְׁחֲקוּ לִפְנֵינוּ וַיֹּאמֶר יוֹאָב יִקְמוּ:	And Abner said to Joab, "Let the lads get up and make sport 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 לְבִנְיָמִן וּלְאִישׁ בִּשֶׁת בֶּן־שָׁאוּל 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 וַיַּחֲבֹּבּוּ בְּצַד רֵעֵהוּ וַיִּפְּלוּ יַחְדָּו וַיִּקְרָא לַמָּקוֹם 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 is in Gibeon.	is called ← <i>one calls</i> . Avoidance of the passive.  Helkath-Hazzurim: i.e. <i>plot of</i> <i>land of the sword-edges</i> .  Gibeon: see Josh 9:3.
2 Sam 2:17	וַתְּהִי הַמִּלְחָמָה קָשָׁה עַד־מָאֵד בַּיּוֹם הַהוּא וַיִּגְּגַף אַבְנֵר וְאֲנָשֵׁי יִשְׂרָאֵל לִפְנֵי עַבְדֵי דָוִד:	And the war was very severe on that day, and Abner was defeated, as <i>were</i> the men of Israel, by David's servants.	by ← <i>before</i> .

2 Sam 2:18	וַיְהִיו־שָׁם שְׁלֹשָׁה בְנֵי צְרוּיָה יֹאָב וְאַבִּישַׁי וְעִשָּׂהָאֵל וְעִשָּׂהָאֵל קָל בְּרַגְלָיו כְּאַחַד הַצִּבִּים 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 עִשָּׂהָאֵל אַחֲרֵי אֲבִנֵּר וְלֹא־נָטָה לָלֶכֶת עַל־הַיְמִין וְעַל־הַשְּׂמֹאל מֵאַחֲרֵי אֲבִנֵּר:	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 אֲבִנֵּר אַחֲרָיו וַיֹּאמֶר הֲאֵתָה זֶה עִשָּׂהָאֵל וַיֹּאמֶר אֲנִי:	Then Abner turned <u>round</u> , and he said, “ <i>Is that</i> you, Asahel?” And he said, “ <i>I am</i> .”	round ← <i>behind him</i> .  that ← <i>this</i> .
2 Sam 2:21	וַיֹּאמֶר לוֹ אֲבִנֵּר נָטָה לְךָ עַל־יְמִינְךָ אוֹ עַל־שְׂמֹאלְךָ וְאַחֲזֵ לְךָ אֶחָד מֵהַנְּעָרִים וְקַח־לְךָ אֶת־חֶלְצָתוֹ וְלֹא־אָבֵה עִשָּׂהָאֵל 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 אֲבִנֵּר לֵאמֹר אֶל־עִשָּׂהָאֵל סוּר לְךָ מֵאַחֲרָי לָמָּה אֲכַכָּה אֶרְצָה וְאֵיךְ אֲשָׂא פָנַי אֶל־יֹאָב אֶחָיִךְ:	And Abner <u>went on to say</u> to Asahel, “ <u>Give up coming</u> 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	וַיִּמָּאֵן לָסוּר וַיַּכְהוּ אֲבִנֵּר בְּאַחֲרֵי הַחֲנִית אֶל־הַחֹמֶשׁ וַתֵּצֵא הַחֲנִית מֵאַחֲרָיו וַיִּפֹּל־שָׁם וַיָּמָת *תַּחַתּוֹ **תַּחַתּוֹ וַיְהִי כָל־הַבָּא אֶל־הַמָּקוֹם אֲשֶׁר־נָפַל שָׁם עִשָּׂהָאֵל וַיָּמָת וַיַּעֲמָדוּ:	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 <u>on the spot</u> . 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>qeré</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 אַחֲרָי אֲבִנֵּר וְהַשֶּׁשֶּׁשׁ בָּאָה וְהָמָּה בָּאוּ עַד־גִּבְעַת אַמָּה אֲשֶׁר עַל־פְּנֵי־גִיחַ דֶּרֶךְ מִדְבָּר 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 אַחֲרָי אֲבִנֵּר וַיְהִיו לְאַגְדָּה אַחַת וַיַּעֲמָדוּ 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	וַיִּקְרָא אַבְנֵר אֶל־יוֹאָב וַיֹּאמֶר הֲלִנְצַח תֹּאכַל חֶרֶב הַלּוֹא יִדְעָתָה כִּי־מָרָה תִּהְיֶה בְּאַחֲרוֹנָה וְעַד־מָתַי לֹא־תֹאמַר לָעַם לָשׁוּב מֵאַחֲרֵי אֲחֵיהֶם:	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?”	in the end ← <i>at the last</i> .  stop ← <i>return from</i> .
2 Sam 2:27	וַיֹּאמֶר יוֹאָב חַי הָאֱלֹהִים כִּי לֹא דִבַּרְתָּ כִּי אֲזַי מִהֲבֹקֶר נִעְלָה הָעַם אִישׁ מֵאַחֲרֵי אָחִיו:	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</i> pursuing his brother.”	if ← <i>because if</i> .  pursuing ← <i>after</i> .
2 Sam 2:28	וַיִּתְקַע יוֹאָב בַּשּׁוֹפָר וַיַּעֲמְדוּ כָּל־הָעָם וְלֹא־יָרְדּוּ עוֹד אַחֲרֵי יִשְׂרָאֵל וְלֹא־יָסֻפוּ עוֹד לְהִלָּחֵם:	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.	continue fighting ← <i>add to fight</i> .
2 Sam 2:29	וַאֲבִנֵּר וְאֲנָשָׁיו הָלְכוּ בְּעֶרְבָה כָּל הַלַּיְלָה הַהוּא וַיַּעֲבְרוּ אֶת־הַיַּרְדֵּן וַיֵּלְכוּ כָּל־הַבְּתְרוֹן וַיָּבֹאוּ מַחֲנֵי־מָהָנַיִם:	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</i> Mahanaim.	Bithron ← <i>the Bithron</i> .
2 Sam 2:30	וַיֹּאבֵב שָׁב מֵאַחֲרֵי אַבְנֵר וַיִּקְבֹּץ אֶת־כָּל־הָעָם וַיִּפְקְדוּ מֵעַבְדֵי דָוִד תִּשְׁעָה־עָשָׂר אִישׁ וַעֲשָׂה־אֵל:	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.	returned from: or <i>stopped</i> , as we have in 2 Sam 2:16.
2 Sam 2:31	וְעַבְדֵי דָוִד הָכּוּ מִבְּנֵימִן וּבְאֲנָשֵׁי אַבְנֵר שְׁלֹש־מֵאוֹת וְשֵׁשִׁים אִישׁ מָתוּ:	But David's servants had struck the Benjaminites and Abner's men, <i>and</i> three hundred and sixty men had died.	
2 Sam 2:32	וַיִּשְׂאוּ אֶת־עֲשָׂה־אֵל וַיִּקְבְּרוּהוּ בְּקֶבֶר אָבִיו אֲשֶׁר בֵּית לָחֶם וַיֵּלְכוּ כָּל־הַלַּיְלָה יוֹאָב וְאֲנָשָׁיו וַיֵּאָר לָהֶם בַּחֲבֶרֹן:	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.	Bethlehem: see Gen 35:19.  dawn broke ← <i>it became bright</i> .
2 Sam 3:1	וַתְּהִי הַמִּלְחָמָה אֶרְכָּה בֵּין בֵּית שָׁאוּל וּבֵין בֵּית דָּוִד וְדָוִד הָלַךְ וַחֲזָק וּבֵית שָׁאוּל הָלַכְם וְדָלִים: ס	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.	

2 Sam 3:2	<p>*וילדו *ויולדו לדוד בנים בְּחֶבְרוֹן וַיְהִי בְכוֹרוֹ אֲמֹנֹן לְאַחִינֹעַם הַיִּזְרְעֵלִיתָּהּ:</p>	<p>And <i>various</i> sons were born to David in Hebron, and his eldest was Amnon, by Ahinoam the Jezreelitess.</p>	<p>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>).</p> <hr/> <p>   1 Chr 3:1.</p> <hr/> <p>Jezreelitess: see Josh 15:56.</p>
2 Sam 3:3	<p>וּמִשְׁנֵהוּ כְּלָאֵב *לְאַבִּיגַיִל אִשְׁתּוֹ נָבָל *לְאַבִּיגַיִל אִשְׁתּוֹ נָבָל הַכַּרְמֶלִי וְהַשְּׁלִשִׁי אֲבִשָׁלֹם בֶּן־מַעֲכָה בַת־תַּלְמִי מֶלֶךְ גִּשְׁשׁוּר:</p>	<p>And his second eldest was <u>Chilab</u>, by {Q: Abigail} [K: Abigel] the <i>former</i> wife of Nabal the Carmelite. And the third was <u>Absalom</u> the son of <u>Maachah</u> the daughter of Talmai king of Geshur.</p>	<p>   1 Chr 3:1, 1 Chr 3:2.</p> <hr/> <p>Chilab: AV= <i>Chileab</i>. We take the first syllable as closed. See Gen 31:21.</p> <hr/> <p>Absalom ← <i>Abshalom</i>, but we retain the AV / traditional English name.</p> <hr/> <p>Maachah: AV= <i>Maacah</i> here. See Gen 22:24.</p>
2 Sam 3:4	<p>וְהָרְבִיעִי אֲדֹנִיָּה בֶן־חַגִּית וְהַחֲמִישִׁי שִׁפְטָיָה בֶן־אֲבִיטָל:</p>	<p>And the fourth was Adonijah the son of Haggith, and the fifth was Shephatiah the son of Abital.</p>	<p>   1 Chr 3:2, 1 Chr 3:3.</p>
2 Sam 3:5	<p>וְהַשְּׁשִׁי יִתְרֵעָם לְעִגְלָה אִשְׁתּוֹ דָּוִד אֵלֶּה יָלְדוּ לְדָוִד בְּחֶבְרוֹן: פ</p>	<p>And the sixth was Ithream, by Eglah David's wife. These were born to David in Hebron.</p>	<p>   1 Chr 3:3.</p>
2 Sam 3:6	<p>וַיְהִי בַּהֲיוֹזֹת הַמִּלְחָמָה בֵּין בֵּית שָׁאוּל וּבֵין בֵּית דָּוִד וְאַבְנֵר הָיָה מִתְחַזֵּק בְּבֵית שָׁאוּל:</p>	<p>Then it came to pass, while the war was going on between the house of Saul and the house of David, that Abner <u>was becoming</u> stronger in the house of Saul.</p>	<p>going on ← <i>being</i> ← <i>to be</i>.</p> <hr/> <p>was becoming stronger: or was <i>strengthening himself</i>.</p>
2 Sam 3:7	<p>וּלְשָׁאוּל פְּלֹגֶשׁ וּשְׁמָהּ רִצְפָּה בַּת־אִיָּה וַיֹּאמֶר אֶל־אַבְנֵר מִדּוּעַ בָּאתָה אֶל־פִּילֹגֶשׁ אָבִי:</p>	<p>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?”</p>	
2 Sam 3:8	<p>וַיַּחַר לְאַבְנֵר מְאֹד עַל־דְּבָרֵי אִישׁ־בָּשֶׁת וַיֹּאמֶר הֲרָאשׁ כָּלֵב אֲנֹכִי אֲשֶׁר לַיהוּדָה הַיּוֹם אֶעֱשֶׂה־חֶסֶד עִם־בֵּית   שָׁאוּל אֲבִיד אֶל־אֶחָיו וְאֶל־מֵרְעָהוּ וְלֹא הִמְצִיתָּ בְּיַד־דָּוִד וּתְפַקֵּד עָלַי עוֹן הָאִשָּׁה הַיּוֹם:</p>	<p>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.</p>	<p>friends ← <i>friend</i>. Perhaps a collective word.</p> <hr/> <p>although: concessive use of the <i>vav</i>.</p> <hr/> <p>against ← <i>of</i>. Wider use of the construct state.</p>
2 Sam 3:9	<p>כֹּה־יַעֲשֶׂה אֱלֹהִים לְאַבְנֵר וְכֵה יִסִּף לוֹ כִּי בָאֲשֶׁר נִשְׁבַּע יְהוָה לְדָוִד בֵּי־בֶן אֶעֱשֶׂה־לוֹ:</p>	<p>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,</p>	<p>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.</p>

2 Sam 3:10	לְהַעֲבִיר הַמַּמְלָכָה מִבֵּית שָׁאוּל וְלִהְיוֹת אֶת־כִּסֵּא דָוִד עַל־יִשְׂרָאֵל וְעַל־יְהוּדָה מִדָּן וְעַד־בְּאֵר שֶׁבַע:	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."	in transferring ... in setting up: gerundial uses of the infinitive.
2 Sam 3:11	וְלֹא־יָכַל עוֹד לְהַשִּׁיב אֶת־אַבְנֵר דְּבַר מִירְאָתוֹ אֹתוֹ: ס	And he could not answer Abner a word any more, for fear of him.	fear ← <i>his fear</i> , a subjective genitive, with the objective pronoun following.
2 Sam 3:12	וַיִּשְׁלַח אַבְנֵר מַלְאָכִים   אֶל־דָּוִד *תַּחַתּוֹ **תַּחַתּוֹ לֵאמֹר לְמִי־אַרְץ לֵאמֹר כְּרַתָּה בְּרִיתְךָ אִתִּי וְהִנֵּה יָדִי עֹמָד לְהִסָּב אֵלֶיךָ אֶת־כָּל־יִשְׂרָאֵל:	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."	on his behalf: the <i>ketiv</i> and <i>qere</i> are different declined forms of the same word, with the same meaning. <hr/> you will see that ← <i>behold</i> .
2 Sam 3:13	וַיֹּאמֶר טוֹב אֲנִי אֶכְרַת אִתְּךָ בְּרִית אֵךְ דְּבַר אֶחָד אֲנֹכִי שְׂאֵל מֵאַתָּה לֵאמֹר לֹא־תִרְאֶה אֶת־פָּנַי כִּי   אֶסְלַפְנִי הַבִּיאֵךְ אֶת מִיכָל בִּת־שָׁאוּל בְּבֹאֵךְ לִרְאוֹת אֶת־פָּנַי: ס	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 and until you bring Michal, Saul's daughter, when you come to see my face.' "	namely ← <i>to say</i> .
2 Sam 3:14	וַיִּשְׁלַח דָּוִד מַלְאָכִים אֶל־אִישׁ־בִּשְׁת בֶּן־שָׁאוּל לֵאמֹר תִּנֵּה אֶת־אִשְׁתִּי אֶת־מִיכָל אֲשֶׁר אָרַשְׁתִּי לִי בְּמֵאָה עֲרֻלוֹת פְּלִשְׁתִּים:	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."	
2 Sam 3:15	וַיִּשְׁלַח אִישׁ בִּשְׁת וַיִּקְחָהּ מִמֶּנּוּ אִישׁ מִמֶּנּוּ פִלְטִיאֵל בֶּן־לוֹש *לִיש:	And Ish-Bosheth sent <i>men</i> , and he had her taken from her husband Paltiel the son of {Q: Laish} [K: Lavish].	had her taken: <i>qal</i> for passive of <i>hiphil</i> , though <i>hiphil</i> of this verb not attested. <hr/> Paltiel: AV= <i>Phaltiel</i> . See 1 Sam 25:44.
2 Sam 3:16	וַיֵּלֶךְ אִתָּהּ אִשְׁהָ הַלֹּוֹד וּבָכָה אַחֲרֶיהָ עַד־בְּחָרִים וַיֹּאמֶר אֵלָיו אַבְנֵר לֵךְ שׁוּב וּשְׁב:	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.	
2 Sam 3:17	וַדְּבַר־אַבְנֵר הָיָה עִם־זִקְנֵי יִשְׂרָאֵל לֵאמֹר גַּם־תָּמוּל גַּם־שְׁלֹשׁ הַיְּיָתָם מִבְּקָשִׁים אֶת־דָּוִד לְמֶלֶךְ עָלֵיכֶם:	And Abner's position was <i>under</i> <i>consideration</i> with the elders of Israel as he had said, "In times past you were requesting David as king over you.	position ← <i>thing, word</i> . <hr/> in times past ← <i>both yesterday</i> <i>and the day before yesterday</i> .

2 Sam 3:18	וַעֲתָה עֲשׂוּ כִי יְהוָה אָמַר אֶל־דָּוִד לֵאמֹר בֵּיד   דָּוִד עֲבָדִי הוֹשִׁיעַ אֶת־עַמִּי יִשְׂרָאֵל מִיַּד פְּלִשְׁתִּים וּמִיַּד כָּל־אֹיְבֵיהֶם:	So now, act, for the LORD has spoken to David and said, ‘By the hand of my servant David <i>I</i> will <u>save</u> my people Israel from the hand of the Philistines and from the hand of all their enemies.’ ”	<i>I</i> will save ← <i>to save</i> .
2 Sam 3:19	וַיְדַבֵּר גַּם־אַבְנֵר בְּאָזְנֵי בְנֵימִן וַיֵּלֶךְ גַּם־אַבְנֵר לְדַבֵּר בְּאָזְנֵי דָּוִד בְּחֶבְרוֹן אֵת כָּל־אֲשֶׁר־טוֹב בְּעֵינֵי יִשְׂרָאֵל וּבְעֵינֵי כָל־בֵּית בְּנֵימִן:	And Abner also <u>spoke privately</u> to the tribe of Benjamin, and Abner also went to <u>speak</u> privately to David in Hebron everything that <i>was right</i> in the sight of Israel and in the sight of the whole house of Benjamin.	spoke privately to ... speak privately to ← <i>spoke in the ears of ... speak in the ears of</i> .  right ← <i>good</i> .
2 Sam 3:20	וַיָּבֹא אַבְנֵר אֶל־דָּוִד חֶבְרוֹן וְאֵתוֹ עֲשָׂרִים אָנָשִׁים וַיַּעַשׂ דָּוִד לְאַבְנֵר וּלְאָנָשָׁיו אֲשֶׁר־אִתּוֹ מִשְׁתֶּה:	So Abner came to David <i>in</i> Hebron, and twenty men <i>were</i> with him, and David <u>held</u> a feast for Abner and for the men who <i>were</i> with him.	held ← <i>made</i> .
2 Sam 3:21	וַיֹּאמֶר אַבְנֵר אֶל־דָּוִד אֶקּוּמָה   וְאֵלְכָה וְאֶקְבָּצָה אֶל־אֲדָנִי הַמֶּלֶךְ אֶת־כָּל־יִשְׂרָאֵל וַיַּכְרַתוּ אֶתְךָ בְּרִית וּמַלְכֻת בְּכָל אֲשֶׁר־תֹּאמָה נַפְשְׁךָ וַיִּשְׁלַח דָּוִד אֶת־אַבְנֵר וַיֵּלֶךְ בְּשָׁלוֹם:	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 <u>heart</u> desires.” And David let Abner go, and he went in peace.	heart ← <i>soul</i> .
2 Sam 3:22	וְהִנֵּה עֲבָדֵי דָוִד וַיֹּאבֵב בָּא מִהַגְדוּד וּשְׁלָל רַב עִמָּם הֵבִיאוּ וְאַבְנֵר אֵינָנו עִם־דָּוִד בְּחֶבְרוֹן כִּי שָׁלְחוֹ וַיֵּלֶךְ בְּשָׁלוֹם:	Then <u>along came</u> the servants of David and Joab from the troop, and they brought much spoil with them, and Abner <i>was</i> not with David in Hebron, for he had let him go, and he had gone in peace.	along came ← <i>behold ... he came</i> .
2 Sam 3:23	וַיֹּאבֵב וְכָל־הָעָבָא אֲשֶׁר־אִתּוֹ בָּאוּ וַיִּגְדּוּ לַיֹּאבֵב לֵאמֹר בֶּן־נֵר אֶל־הַמֶּלֶךְ וַיִּשְׁלַחְהוּ וַיֵּלֶךְ בְּשָׁלוֹם:	Then when Joab and the whole army which <i>was</i> 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.”	
2 Sam 3:24	וַיָּבֹא יֹאבֵב אֶל־הַמֶּלֶךְ וַיֹּאמֶר מָה עָשִׂיתָ הִנֵּה־בָא אַבְנֵר אֵלַי לְמַה־זֶּה שָׁלַחְתּוֹ וַיֵּלֶךְ הַלּוֹךְ:	Then Joab went to the king and said, “What have you done? Look, Abner came to you. Why <i>is it</i> that you have let him go, and <u>he has simply gone</u> ?”	he has simply gone: infinitive absolute.

2 Sam 3:25	יָדַעְתָּ אֶת־אַבְנֵר בֶּן־נֵר כִּי לְפָתַחְךָ בָּא וּלְדַעַת אֶת־מוֹצְאָךָ וְאֶת־*מְבוֹאֶךָ *מִמּוֹבָאֶךָ וּלְדַעַת אֵת כָּל־אֲשֶׁר אַתָּה עֹשֶׂה:	You know Abner the son of Ner – that he came to deceive you and to <i>get to</i> know your <u>comings</u> and <u>goings</u> and to <i>get to</i> know everything you are doing.”	comings: the <i>ketiv</i> and <i>qere</i> are similar words with the same meaning.  your comings and goings ← <i>your going out and your coming in.</i>
2 Sam 3:26	וַיֵּצֵא יוֹאָב מֵעַם דָּוִד וַיִּשְׁלַח מַלְאָכִים אַחֲרֵי אַבְנֵר וַיִּשְׁבּוּ אֹתוֹ מִבּוֹר הַסָּרָה וְדָוִד לֹא יָדָע:	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.	left David's <i>company</i> ← <i>went out from with David.</i>  Sirah ← <i>the Sirah.</i>  without David knowing ← <i>and David did not know.</i>
2 Sam 3:27	וַיָּשָׁב אַבְנֵר חֶבְרוֹן וַיִּטְהוּ יוֹאָב אֶל־תּוֹךְ הַשָּׁעַר לְדַבֵּר אִתּוֹ בַּשָּׁלִי וַיַּכְהוּ שָׁם הַחֹמֶשׁ וַיָּמָת בָּדָם עֲשֶׂה־אֵל אָחִיו:	So Abner returned <i>to</i> 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</i> brother.	Joab's brother ← <i>his brother.</i>
2 Sam 3:28	וַיִּשְׁמַע דָּוִד מֵאַחֲרֵי כֵן וַיֹּאמֶר נָקִי אָנֹכִי וּמִמְלַכְתִּי מֵעַם יְהוָה עַד־עוֹלָם מִדְּמֵי אַבְנֵר בֶּן־נֵר:	And afterwards, David heard <i>about it</i> , and he said, “I and my kingdom <i>are</i> age-abidingly innocent before the LORD of the <u>blood</u> of Abner the son of Ner.	blood ← <i>bloods.</i>
2 Sam 3:29	יִחַלּוּ עַל־רֹאשׁ יוֹאָב וְאֵל כָּל־בֵּית אָבִיו וְאֵל־יִפְרֹת מִבֵּית יוֹאָב זָב וּמִצָּרַע וּמִחֲזִיק בַּפֶּלֶד וְנָפַל בַּחֶרֶב וַחֲסֹר־לֶחֶם:	May it <u>fall</u> on Joab's head and on all his father's house, and may there not fail <i>to be</i> one with a <i>pathological</i> discharge, or a leper, or one holding a staff, or falling by the sword, or lacking bread <u>in the house</u> of Joab.”	it fall ← <i>they fall</i> , from <i>bloods</i> in the previous verse.  in the house ← <i>from the house.</i>
2 Sam 3:30	וַיֹּאבֹב וְאַבִּישַׁי אָחִיו הֲרָגוּ לְאַבְנֵר עַל־אֲשֶׁר הָמִית אֶת־עֲשֵׂה־אֵל אָחִיהֶם בְּגִבְעוֹן בַּמִּלְחָמָה: פ	So Joab and Abishai his brother killed Abner, because he had killed Asahel their brother in <u>Gibeon</u> in the war.	Gibeon: see Josh 9:3.
2 Sam 3:31	וַיֹּאמֶר דָּוִד אֶל־יוֹאָב וְאֶל־כָּל־הָעָם אֲשֶׁר־אִתּוֹ קִרְעוּ בְּגָדֵיכֶם וַחֲגֹרוּ שָׁקִים וּסְפְדוּ לִפְנֵי אַבְנֵר וְהַמָּלָךְ דָּוִד הָלַךְ אַחֲרֵי הַמָּטָה:	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 <u>for</u> Abner.” And King David walked behind the <i>funeral</i> bier.	for ← <i>before.</i>
2 Sam 3:32	וַיִּקְבְּרוּ אֶת־אַבְנֵר בְּחֶבְרוֹן וַיִּשָּׂא הַמָּלָךְ אֶת־קוֹלוֹ וַיִּבֶּךְ אֶל־קֶבֶר אַבְנֵר וַיִּבְכוּ כָּל־הָעָם: פ	And they buried Abner in Hebron, and the king raised his voice and wept at Abner's grave, and all the people wept.	



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 fool dies?”	a fool: or <i>Nabal</i> , 1 Sam 25:3, 1 Sam 25:25.
2 Sam 3:34	יָדָךְ לֹא־אִסְרוֹת וְרַגְלֶיךָ לֹא־לִנְחָשֵׁתִים הִגָּשׁוּ כִּנְפוֹל לִפְנֵי בְנֵי־עוֹלָה נָפְלָתָ וַיִּסְפּוּ כָּל־הָעָם לִבְכּוֹת 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 iniquitous.” 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 כָל־הָעָם לְהַבְרֹת אֶת־דָּוִד לֶחֶם בַּעֲדֵי הַיּוֹם וַיִּשְׁבַּע דָּוִד לֵאמֹר כֹּה יַעֲשֶׂה־לִּי אֱלֹהִים וְכֹה יִסִּיף כִּי אִם־לִפְנֵי בּוֹא־הַשֶּׁמֶשׁ אֶטְעַם־לֶחֶם אוֹ כָּל־מְאֻמָּה:	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 כָּל־אֲשֶׁר עָשָׂה הַמֶּלֶךְ בְּעֵינֵי כָל־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 כָל־הָעָם וְכָל־יִשְׂרָאֵל בַּיּוֹם הַהוּא כִּי לֹא הָיְתָה מִהַמֶּלֶךְ לְהַמִּית אֶת־אַבְנֵר בֶּן־נֵר: 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	וְאֲנִכִּי הַיּוֹם רָךְ וּמְשׁוּחַ מֶלֶךְ וְהָאֲנָשִׁים הָאֵלֶּה בְּנֵי צְרוּיָה קָשִׁים מִמֶּנִּי יִשְׁלַם יְהוָה לַעֲשֵׂה 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 vav.  too harsh for me: or <i>harsher than me / I</i> .
2 Sam 4:1	וַיִּשְׁמַע בֶּן־שָׂאוּל כִּי מָת אַבְנֵר בְּחִבְרוֹן 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	<p>וּשְׁנֵי אַנְשֵׁים שְׂרִי-גִדּוּדִים הָיוּ בֶן-שָׁאוּל שֵׁם הָאֶחָד בַּעֲנָה וְשֵׁם הַשֵּׁנִי רֶכָב בֶּן־רִמּוֹן הַבְּאֶרְתִּי מִבְּנֵי בִנְיָמִן כִּי גַם-בְּאֵרוֹת תַּחֲשֵׁב עַל-בְּנֵימָן:</p>	<p>Now Saul's son had two men who were commanders of troops. The name of one was Baanah and the name of the other was Rechab – the sons of Rimmon the Beerothite, of the sons of Benjamin, for Beeroth was also reckoned to Benjamin.</p>	<p>the other ← <i>the second</i>.</p>
2 Sam 4:3	<p>וַיִּבְרְחוּ הַבְּאֶרְתִּים גִּתַּיִמָּה וַיְהִיו־שָׁם גָּרִים עַד הַיּוֹם הַזֶּה: ס</p>	<p>And the Beerothites fled to Gittaim and dwelt there, <i>as they</i> are up to this day.</p>	
2 Sam 4:4	<p>וַלִּיהוֹנָתָן בֶּן-שָׁאוּל בֶּן נָכָה רִגְלִים בֶּן-חֲמֵשׁ שָׁנִים הָיָה בְּבֹא שְׂמֵעַת שָׁאוּל וַיְהוֹנָתָן מִיִּזְרְעֵאל וַתִּשְׁאַהּוּ אִמּוֹתּוֹ וַתָּנֶס וַיְהִי בַחֲפָזָה לָנוּס וַיִּפֹּל וַיִּפְסַח וּשְׁמוֹ מִפִּיבֹשֶׁת:</p>	<p>And Jonathan, Saul's son, <i>had</i> a son <i>who was lame in his</i> 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 was Mephibosheth.</p>	<p>lame in ← <i>lame of</i>.  Jezreel: see Josh 15:56.</p>
2 Sam 4:5	<p>וַיָּלְכוּ בְנֵי-רִמּוֹן הַבְּאֶרְתִּי רֶכָב וּבַעֲנָה וַיָּבֹאוּ כַּחַם הַיּוֹם אֶל-בֵּית אִישׁ בֹּשֶׁת וְהוּא שָׁכַב אֶת מִשְׁכַּב הַצֹּהֲרַיִם:</p>	<p>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.</p>	<p>on a bed ← <i>with a bed</i>.</p>
2 Sam 4:6	<p>וְהֵנָּה בָּאוּ עַד-תּוֹךְ הַבַּיִת לִקְחֵי חֲטִיִּם וַיַּכּוּ אֶל-הַחֲמֹשׁ וּרְכָב וּבַעֲנָה אֲחִיו נִמְלָטוּ:</p>	<p>And they went into the house <i>as if they were customers</i> for wheat, and they struck him in the abdomen, and Rechab and Baanah his brother escaped.</p>	<p>customers for ← <i>takers of</i>.</p>
2 Sam 4:7	<p>וַיָּבֹאוּ הַבַּיִת וְהוּא שָׁכַב עַל-מִטָּתוֹ בַּחֲדָר מִשְׁכָּבוֹ וַיַּכּוּ וַיִּמָּתְהוּ וַיִּסְרוּ אֶת-רֹאשׁוֹ וַיִּקְחוּ אֶת-רֹאשׁוֹ וַיֵּלְכוּ דֶּרֶךְ הָעֲרֵבָה כָּל-הַלַּיְלָה:</p>	<p>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.</p>	<p>while ← <i>and</i>. Temporal use of the vav.  through: or (by) the road of.</p>
2 Sam 4:8	<p>וַיָּבֹאוּ אֶת-רֹאשׁ אִישׁ-בֹּשֶׁת אֶל-דָּוִד חֶבְרוֹן וַיֹּאמְרוּ אֶל-הַמֶּלֶךְ הִנֵּה-רֹאשׁ אִישׁ-בֹּשֶׁת בֶּן-שָׁאוּל אֵיבֹךְ אֲשֶׁר בִּקַּשׁ אֶת-נַפְשְׁךָ וַיִּתֵּן יְהוָה לְאֹדֹנִי הַמֶּלֶךְ נִקְמוֹת הַיּוֹם הַזֶּה מִשָּׁאוּל וּמִזֶּרְעוֹ: ס</p>	<p>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 life, and the LORD avenged my lord the king <i>on</i> this day on Saul and his seed.”</p>	<p>here is ← <i>behold</i>.  son: standing for <i>grandson</i>.  life ← <i>soul</i>.</p>

2 Sam 4:9	וַיַּעַן דָּוִד אֶת־רֶכָב   וְאֶת־בְּעֵנָה אָחִיו בְּנֵי רִמּוֹן הַבְּאֶרְתִּי וַיֹּאמֶר לָהֶם חַי־יְהוָה אֲשֶׁר־פָּדָה אֶת־נַפְשִׁי מִכָּל־צָרָה:	But David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and he said to them, “ <i>As the LORD lives</i> , who redeemed my <i>life</i> from all adversity,	life ← <i>soul</i> .
2 Sam 4:10	כִּי הַמְּגִיד לִי לֵאמֹר הִנֵּה־מָתָ שָׁאוּל וְהוּא־הָיָה כַּמְּבֹשֵׁר בְּעֵינָיו וְאַחֲזָה בּוֹ וְאַהֲרָגָהּוּ בְּצִקְלָג אֲשֶׁר לְתַת־לִּי בְּשָׂרָה:	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> .	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. <i>a reward</i> .
2 Sam 4:11	אֵף כִּי־אֲנָשִׁים רָשָׁעִים הָרְגוּ אֶת־אִישׁ־צַדִּיק בְּבֵיתוֹ עַל־מִשְׁכְּבוֹ וְעַתָּה הֲלוֹא אַבְקֶשׁ אֶת־דַּמּוֹ מִיְּדָכֶם וּבְעַרְתִּי אֶתְכֶם מִן־הָאָרֶץ:	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 <u>eradicate</u> you from the land?”	yourselves ← <i>your hand</i> .  eradicate ← <i>consume</i> .
2 Sam 4:12	וַיִּצַּו דָּוִד אֶת־הַנְּעָרִים וַיַּהַרְגוּם וַיִּקְצְצוּ אֶת־יְדֵיהֶם וְאֶת־רַגְלֵיהֶם וַיַּתְּלוּ עַל־הַבֵּרֶכָה בְּחֶבְרוֹן וְאֵת רֹאשׁ אִישׁ־בִּשְׁתׁ לָקָחוּ וַיִּקְבְּרוּ בְּקֶבֶר־אֲבִנָּר בְּחֶבְרוֹן: פ	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.	
2 Sam 5:1	וַיָּבֹאוּ כָּל־שִׁבְטֵי יִשְׂרָאֵל אֶל־דָּוִד חֶבְרוֹנָה וַיֹּאמְרוּ לֵאמֹר הִנֵּנוּ עֲצָמֶךָ וּבָשָׂרְךָ אַנְחֵנוּ:	And all of the tribes of Israel came to David, <u>in Hebron</u> , and they spoke and said, “ <u>Here we are</u> ; we <i>are</i> your bone and your <u>flesh</u> .”	1 Chr 11:1.  in Hebron ← <i>to Hebron</i> .  here we <i>are</i> ← <i>behold us</i> .  your bone and your flesh: the English idiom is <i>your flesh and blood</i> .
2 Sam 5:2	גַּם־אֶתְמֹל גַּם־שֶׁלְשׁוֹם בְּהִיּוֹת שָׁאוּל מֶלֶךְ עָלֵינוּ אֹתָהּ *הִייתָ *הִייתָ *מוֹצִיא *הַמּוֹצִיא *וְהַמְּבִי *וְהַמְּבִיא אֶת־יִשְׂרָאֵל וַיֹּאמֶר יְהוָה לְךָ אֹתָהּ תִּרְעָה אֶת־עַמִּי אֶת־יִשְׂרָאֵל וְאֹתָהּ תִּהְיֶה לְנָגִיד עַל־יִשְׂרָאֵל:	Throughout <u>the past</u> when Saul was king over us, <u>it was you</u> {K: <i>who brought</i> } [Q: <i>who brought</i> ] Israel out and <u>led it</u> in. And the LORD said to you, ‘You will shepherd my people Israel, and you will be a leader over Israel.’ ”	it was you: the <i>ketiv</i> could be regarded as a variant spelling of the <i>qeré</i> .  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 (הַחֲטִי for הַחֲטִיָּא).     1 Chr 11:2.  throughout the past ← <i>both from yesterday and from the day before yesterday</i> .

2 Sam 5:3	<p>וַיָּבֹאוּ כָּל־זִקְנֵי יִשְׂרָאֵל  אֶל־הַמֶּלֶךְ חֶבְרֹנָה וַיַּכְרֹת  לָהֶם הַמֶּלֶךְ דָּוִד בְּרִית  בְּחֶבְרֹן לִפְנֵי יְהוָה וַיִּמָּשְׁחוּ  אֶת־דָּוִד לְמֶלֶךְ עַל־יִשְׂרָאֵל:  פ</p>	<p>And all the elders of Israel came  to the king in <u>Hebron</u>, and King  David made a covenant <u>with</u>  <u>them</u> in Hebron before the  LORD, and they anointed David  as king over Israel.</p>	<p>   1 Chr 11:3.</p> <hr/> <p>in Hebron ← <i>to Hebron</i>.</p> <hr/> <p>with them ← <i>for them</i>.</p>
2 Sam 5:4	<p>בֶּן־שְׁלֹשִׁים שָׁנָה דָּוִד בְּמָלְכוֹ  אַרְבָּעִים שָׁנָה מֶלֶךְ:</p>	<p>David <i>was</i> thirty years old when  he <i>started to</i> reign, <i>and</i> he  reigned for forty years.</p>	<p>   1 Ki 2:11, 1 Chr 29:26, 1 Chr  29:27.</p>
2 Sam 5:5	<p>בְּחֶבְרֹן מֶלֶךְ עַל־יְהוּדָה  שִׁבְעַת שָׁנִים וְשִׁשָּׁה חֳדָשִׁים  וּבִירוּשָׁלַם מֶלֶךְ שְׁלֹשִׁים  וְשָׁלֹשׁ שָׁנָה עַל כָּל־יִשְׂרָאֵל  וְיְהוּדָה:</p>	<p>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.</p>	<p>   1 Ki 2:11, 1 Chr 29:27.</p>
2 Sam 5:6	<p>וַיֵּלֶךְ הַמֶּלֶךְ וְאֲנָשָׁיו יְרוּשָׁלַם  אֶל־הַיְּבֻסִּים יוֹשְׁבֵי הָאָרֶץ  וַיֹּאמְרוּ לְדָוִד לֹא־מָלֵךְ  לֹא־תָבוֹא הֵנָּה כִּי  אִם־הִסִּירָךְ הָעֹרְמִים  וְהַפְסָחִים לֹא־מָלֵךְ לֹא־יָבוֹא  דָּוִד הֵנָּה:</p>	<p>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.”</p>	<p>   1 Chr 11:4, 1 Chr 11:5.</p>
2 Sam 5:7	<p>וַיִּלְכֹּד דָּוִד אֶת מְצֻדַת צִיּוֹן  הִיא עִיר דָּוִד:</p>	<p>But David captured the  stronghold of Zion, which <i>is</i> the  City of David.</p>	<p>   1 Chr 11:5.</p>
2 Sam 5:8	<p>וַיֹּאמֶר דָּוִד בַּיּוֹם הַהוּא  כָּל־מִבֵּה יְבֻסִּי וַיִּגַע בַּעֲזָז  וְאֶת־הַפְסָחִים וְאֶת־הָעֹרְמִים  *שָׁנְאוּ *שְׁנֵאֵי נֶפֶשׁ דָּוִד  עַל־כֵּן יֹאמְרוּ עוֹר וּפֶסֶח לֹא  יָבוֹא אֶל־הַבַּיִת:</p>	<p>And on that day, David said,  “Whoever strikes a Jebusite and  gets to the waterfall and <i>strikes</i>  the lame and the blind – {K:  <i>who</i> hate David's <i>existence</i>} [Q:  whom David's <i>being</i> hates] – ...”  For this reason they say, “The  blind and the lame shall not  enter the house.”</p>	<p>existence (<i>ketiv</i>) ← <i>soul</i>.  being (<i>qeré</i>) ← <i>soul</i>.  AV differs, reading the <i>qeré</i>.</p> <hr/> <p>   1 Chr 11:6.</p> <hr/> <p>whoever ← <i>everyone (who)</i>.</p> <hr/> <p>The sense seems to be that the  Jebusites considered  themselves ↗</p>
2 Sam 5:9	<p>וַיָּשֶׁב דָּוִד בְּמִצְדָה וַיִּקְרָאֶלָּהָ  עִיר דָּוִד וַיְבִן דָּוִד סָבִיב  מִן־הַמִּלּוֹא וּבֵיתָהּ:</p>	<p>And David resided in the  citadel, and he called it the City  of David. And David built  around <i>it</i>, from the <u>Millo</u>  inwards.</p>	<p>↳ inaccessible, so that even the  lame and blind were part of the  taunt.</p> <hr/> <p>   1 Chr 11:7, 1 Chr 11:8.</p> <hr/> <p>Millo: root meaning <i>infilling</i>.  See [CB] and [Wikipedia].</p>
2 Sam 5:10	<p>וַיֵּלֶךְ דָּוִד הַלּוֹךְ וַיִּגְדֹּל וַיִּהְיֶה  אֱלֹהֵי צְבָאוֹת עִמּוֹ: פ</p>	<p>And David <u>continued to become</u>  greater, and the LORD God of  hosts <i>was</i> with him.</p>	<p>   1 Chr 11:9.</p> <hr/> <p>continued to become greater:  infinitive absolute of <i>to go</i> and  <i>to be great</i>.</p>

2 Sam 5:11	וַיִּשְׁלַח חִירָם מֶלֶךְ-צֹר מִלְאָכִים אֶל-דָּוִד וַעֲצֵי אֲרָזִים וְחָרָשֵׁי עֵץ וְחָרָשֵׁי אֲבֹן קִיר וַיְבַנּוּ-בַיִת לַדָּוִד:	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.  stonemasons ← <i>artificers of stone of wall.</i>
2 Sam 5:12	וַיַּדַּע דָּוִד כִּי־הִכִּינוֹ יְהוָה לְמֶלֶךְ עַל-יִשְׂרָאֵל וְכִי נִשְׂא מִמַּלְכוֹתוֹ בְּעֶבֶר 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 אַחֲרֵי בָאוֹ מִחֶבְרוֹן וַיּוֹלְדוּ עוֹד לַדָּוִד 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 בִּירוּשָׁלַם 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.  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 וְנִפְגַּי וַיִּפְיַע: וַיִּבְחַר וְאֵלִישׁוּעַ וְנִפְגַּי 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	וְאֵלִישָׁמָה וְאֵלִיאָדָה וְאֵלִיפְלֵט: פ	and Elishama and Eliada and Eliphelet.	1 Chr 3:8, 1 Chr 14:7.  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 וַיֵּרֶד אֶל־הַמְּצוּדָה:	And when the Philistines heard that they had anointed David as king over Israel, all the Philistines came up to <u>seek</u> David, but David heard <i>about it</i> , and he went down into the citadel.	1 Chr 14:8.  to seek: here in a hostile sense, as in 1 Sam 26:2.
2 Sam 5:18	וּפְלִשְׁתִּים בָּאוּ וַיִּנְטְשׁוּ בְּעֶמֶק רֶפְאִים:	And the Philistines came and spread themselves out in the Valley of the Rephaim.	1 Chr 14:9.  Rephaim: see [CB] App. 25.
2 Sam 5:19	וַיִּשְׁאַל דָּוִד בַּיהוָה לֵאמֹר הֲאֶעֱלֶה אֶל־פְּלִשְׁתִּים הַתִּתְּנֵם בְּיָדִי וַיֹּאמֶר יְהוָה אֶל־דָּוִד עֲלֶה כִּי־נָתַן אֲתָן 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 deliver</u> the Philistines into your hand.”	1 Chr 14:10.  I will certainly deliver: infinitive absolute.

2 Sam 5:20	וַיָּבֹא דָוִד בְּבַעַל-פְּרָצִים וַיִּכּוּ שָׁם דָּוִד וַיֹּאמֶר פָּרַץ יְהוָה אֶת-אֹיְבֵי לִפְנֵי כְפָרֶץ מַיִם עַל-כֵּן קָרָא שְׁם-הַמָּקוֹם הַהוּא בַּעַל 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.  struck: in a Hebrew “VOS” (verb-object-subject) sentence.
2 Sam 5:21	וַיַּעֲזֹבוּ-שָׁם אֶת-עֲצֵבֵיהֶם וַיִּשְׁאֲם 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 וַיִּנָּטְשׁוּ בְּעֵמֶק רִפְאִים:	But the Philistines <u>came up yet again</u> , and they spread themselves out in the Valley of the Rephaim.	1 Chr 14:13.  came up yet again ← <i>added yet to come up</i> .  Rephaim: see [CB] App. 25.
2 Sam 5:23	וַיִּשְׁאַל דָּוִד בַּיהוָה וַיֹּאמֶר לֹא תַעֲלֶה הַסֵּב אֶל-אַחֲרֵיהֶם 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.  advance on ← <i>come to</i> .
2 Sam 5:24	וְהִי *בְּשִׁמְעַךְ **כְּשִׁמְעֶךָ אֶת-קוֹל צִעְדָה בְּרֹאשֵׁי הַבְּכָאִים אֲזִי תִּחַרֵּץ כִּי אֲזִי יֵצֵא יְהוָה לִפְנֶיךָ לְהַכּוֹת בְּמַחֲנֶה 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.  camp: or <i>battalion</i> .
2 Sam 5:25	וַיַּעַשׂ דָּוִד כִּן כַּאֲשֶׁר צִוָּהוּ יְהוָה וַיִּךְ אֶת-פְּלִשְׁתִּים מִגִּבֵּעַ עַד-בְּאֵד גִּזְרִי: 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.  this ← <i>thus</i> .  the approach to ← <i>at your going</i> .  Gezer: AV= <i>Gazer</i> , the pausal form.
2 Sam 6:1	וַיִּסָּף עוֹד דָּוִד אֶת-כָּל-בַּחֹר בְּיִשְׂרָאֵל שְׁלֹשִׁים אֲלָף:	And David again <u>gathered</u> every young man in Israel – thirty thousand <i>of them</i> .	1 Chr 13:5.  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	וַיָּקָם   וַיֵּלֶךְ דָּוִד וְכָל-הָעָם אֲשֶׁר אִתּוֹ מִבְּעַלֵּי יְהוּדָה לְהַעֲלוֹת מִשָּׁם אֶת אֲרוֹן הָאֱלֹהִים אֲשֶׁר-נִקְרָא שֵׁם שָׁם יְהוָה צְבָאוֹת יֹשֵׁב הַכְּרֻבִּים 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.  with ( <i>first occurrence in verse</i> ) ← <i>and</i> .

2 Sam 6:3	וַיִּרְכְּבוּ אֶת־אֲרוֹן הָאֱלֹהִים אֶל־עֲגֹלָה חֲדָשָׁה וַיִּשְׁאָהוּ מִבֵּית אַבִּינָדָב אֲשֶׁר בְּגִבְעָה וְעֻזָּא וַאֲחִיו 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 <i>was</i> in Gibeah. Now Uzza and Ahio, Abinadab's sons, were driving the new wagon,	1 Chr 13:7.  loaded ← <i>mounted</i> .  Gibeah: see Josh 15:57.  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	וַיִּשְׁאָהוּ מִבֵּית אַבִּינָדָב אֲשֶׁר בְּגִבְעָה עִם אֲרוֹן הָאֱלֹהִים וַאֲחִיו הַלֵּךְ לִפְנֵי הָאֲרוֹן:	and they removed <u>it</u> from Abinadab's house which <i>was</i> 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> .  Gibeah: see Josh 15:57.
2 Sam 6:5	וַדָּוִד   וְכָל־בֵּית יִשְׂרָאֵל מְשַׁחֲקִים לִפְנֵי יְהוָה בָּכָל עֲצֵי בְרוֹשִׁים וּבְכַנָּרוֹת וּבְנִבְלִים וּבַתְּפִים וּבִמְנַעֲנָעִים וּבַצִּלְצָלִים:	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.  sistrum: a hand-held shaken instrument.
2 Sam 6:6	וַיָּבֹאוּ עַד־גֶּרֶן נָכוֹן וַיִּשְׁלַח עֻזָּא אֶל־אֲרוֹן הָאֱלֹהִים וַיֹּאחֲזוּ בּוֹ כִּי שִׁמְטוּ הַבָּקָר:	when they came to Nachon's threshing floor, and Uzza 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.  Uzza: see 2 Sam 6:3.
2 Sam 6:7	וַיַּחַר־אַף יְהוָה בְּעֻזָּה וַיַּכֵּהוּ שֵׁם הָאֱלֹהִים עַל־הַשָּׁל וַיָּמָת שֵׁם עִם אֲרוֹן הָאֱלֹהִים:	At <u>this</u> the LORD's anger was kindled against Uzza, and God struck him down there for <i>his nonchalance</i> , and he died there with the ark of God.	1 Chr 13:10.  at this: wider use of the <i>vav</i> .  Uzza: see 2 Sam 6:3, but here and occasionally MT= <i>Uzzah</i> .  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 בְּעֻזָּה וַיִּקְרָא לְמָקוֹם הַהוּא פָּרַץ עֻזָּה עַד הַיּוֹם הַזֶּה:	And it <u>grieved</u> David that the LORD <u>had burst out</u> against Uzza, and he called that place Perez-Uzza, <i>as it is</i> up to this day.	1 Chr 13:11.  grieved: or <i>infuriated</i> .  had burst out ← <i>had burst a burst</i> .  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 יָבֹוא 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 לְהַסִּיר אֵלָיו אֶת־אֲרוֹן יְהוָה עַל־עִיר דָּוִד וַיִּטֶּהוּ דָּוִד בֵּית עֲבֹד־אֶדוֹם הַגִּטִּית:	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 בֵּית עֲבֵד אָדָם הַגִּתִּית 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	וַיָּגֵד לְמֶלֶךְ דָּוִד לֵאמֹר בָּרַךְ יְהוָה אֶת־בֵּית עֲבֵד אָדָם וְאֶת־כָּל־אֲשֶׁר־לוֹ בַּעֲבוּר אֲרוֹן הָאֱלֹהִים וַיֵּלֶךְ דָּוִד וַיַּעַל אֶת־אֲרוֹן הָאֱלֹהִים מִבֵּית עֲבֵד אָדָם עִיר דָּוִד בְּשִׂמְחָה:	And it was reported to King David <u>with the words</u> , “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 נֹשְׂאֵי אֲרוֹן־יְהוָה שְׁשֶׁה צָעָדִים וַיִּזְבַּח שׂוֹר וּמִרְיָא:	And it came to pass, when the bearers of the ark of the LORD <u>had 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	וַדָּוִד מְכַרְכֵּר בְּכָל־עֹז לִפְנֵי יְהוָה וַדָּוִד חָגָר אֶפֶּוד בָּד:	And David leapt with all <i>his</i> might before the LORD, and David <i>was girded with</i> an ephod of fine linen.	1 Chr 15:27.
2 Sam 6:15	וַדָּוִד וְכָל־בֵּית יִשְׂרָאֵל מַעֲלִים אֶת־אֲרוֹן יְהוָה בַּתְּרוּעָה 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־שָׁאוּל נִשְׁקָפָה   בַּעַד הַחֲלוֹן וַתֵּרָא אֶת־הַמֶּלֶךְ דָּוִד מִפְּזֹז וּמְכַרְכֵּר לִפְנֵי יְהוָה וַתִּבֹּז 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	וַיָּבִאוּ אֶת־אֲרוֹן יְהוָה וַיִּצְּגוּ אֹתוֹ בַּמִּקְוָמוֹ בַּתּוֹךְ 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 מִהַעֲלוֹת 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>וַיַּחֲלֵק לְכָל־הָעָם לְכָל־הַמִּזְבֵּחַ  יִשְׂרָאֵל לְמֵאִישׁ וְעַד־אִשָּׁה  לְאִישׁ חֶלֶת לֶחֶם אַחַת  וְאַשְׁפֹּר אֶחָד וְאַשִּׁישָׁה 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 people went home</i>.</p>	<p>   1 Chr 16:3.</p> <hr/> <p><i>a portion of</i> roast beef: the meaning is not certain. We take the etymology as אֵשׁ + פֶּרֶךְ, <i>fire + young bull</i>.</p> <hr/> <p>raisin cake: AV differs (<i>flagon of wine</i>).</p> <hr/> <p>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  לִקְרֹאת דָּוִד וַתֹּאמֶר  מַה־נִּכְבַּד הַיּוֹם מִלְּךָ יִשְׂרָאֵל  אֲשֶׁר נִגְלָה הַיּוֹם לְעֵינַי  אִמָּהוֹת עֲבָדָיו כַּהֲגִלוֹת  נִגְלוֹת אֶחָד הָרָקִים:</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 an <i>empty-headed person deliberately exposing himself</i>.”</p>	<p>   1 Chr 16:43.</p> <hr/> <p>dignified ← <i>honoured</i>. Ironic.</p> <hr/> <p>an empty-headed person ← <i>one of the empty (ones)</i>.</p> <hr/> <p>deliberately exposing himself: infinitive absolute.</p>
2 Sam 6:21	<p>וַיֹּאמֶר דָּוִד אֶל־מִיכַל לִפְנֵי  יְהוָה אֲשֶׁר בָּחַרְתִּי מִמֶּנִּי  וּמִכָּל־בֵּיתוֹ לְצֹנֹת אֹתִי נָגִיד  עַל־עַם יְהוָה עַל־יִשְׂרָאֵל  וְשַׁחֲקֵתִי 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 appointing</i> 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 וְהָיִיתִי  שָׁפֵל בְּעֵינַי וְעַם־הָאִמָּהוֹת  אֲשֶׁר אָמַרְתָּ עִמָּם אֶכְבֶּדָה:</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  וַיהוָה הִנִּיח־לוֹ מִסָּבִיב  מִכָּל־אֹיְבָיו:</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.</p> <hr/> <p>on <i>all sides</i> ← <i>from around</i>.</p>
2 Sam 7:2	<p>וַיֹּאמֶר הַמֶּלֶךְ אֶל־נָתָן הַנָּבִיא  רְאֵה נָא אֲנִכִּי יוֹשֵׁב בְּבֵית  אַרְזִים וְאָרוֹן 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.</p> <hr/> <p>behind ← <i>inside</i>.</p> <hr/> <p>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 בָּלַבְבְּךָ לַעֲשֹׂה כִּי  יְהוָה עִמָּךְ: ס</p>	<p>And Nathan said to the king, “<i>Whatever is</i> in your heart, go <i>and do</i>, for the LORD <i>is</i> with you.”</p>	<p>   1 Chr 17:2.</p> <hr/> <p>whatever ← <i>everything</i>.</p>

2 Sam 7:4	וַיְהִי בַלַּיְלָה הַהוּא וַיְהִי דְּבַר־יְהוָה אֶל־נָתָן לֵאמֹר:	And it came to pass on that night that the word of the LORD came to Nathan and said,	1 Chr 17:3. came ← became.
2 Sam 7:5	לֵךְ וְאָמַרְתָּ אֶל־עַבְדִּי אֶל־דָּוִד כֹּה אָמַר יְהוָה הֲאֵתָה תִּבְנֶה־לִּי בַּיִת 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. this is what ← thus.
2 Sam 7:6	כִּי לֹא יִשְׁבַּתִּי בְּבַיִת לְמִיּוֹם הָעֹלָתִי אֶת־בְּנֵי יִשְׂרָאֵל מִמִּצְרַיִם וְעַד הַיּוֹם הַזֶּה וְאֵהְיָה מִתְהַלֵּךְ בָּאֹהֶל 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 דִּבַּרְתִּי אֶת־אֶחָד שְׁבַטֵי יִשְׂרָאֵל אֲשֶׁר צִוִּיתִי לְרֹעוֹת אֶת־עַמִּי אֶת־יִשְׂרָאֵל לֵאמֹר לָמָּה לֹא־בִנִיתֶם לִי בַּיִת 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 לִקְחָתִיךָ מִן־הַנֶּזֶה מֵאַחֵר הַצֹּאֵן לִהְיוֹת נֹגֵיד עַל־עַמִּי עַל־יִשְׂרָאֵל:	So now, this <i>is what</i> you will say to my servant, to David: ‘This <i>is what</i> 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. this is what (2x) ← thus.
2 Sam 7:9	וְאֵהְיָה עִמָּךְ בְּכָל אֲשֶׁר הִלַּכְתָּ וְאֶכְרַתָּה אֶת־כָּל־אֹיְבֶיךָ מִפְּנֶיךָ וְעָשִׂיתִי לְךָ שֵׁם גָּדוֹל כְּשֵׁם הַגְּדֹלִים אֲשֶׁר בָּאָרֶץ:	And I was with you everywhere you went, and I cut off all your enemies at your advance, and I made your name great, like the name of the great <i>men</i> who are on the earth.	1 Chr 17:8. at your advance ← from before you. made your name great ← made for you a great name. on the earth: or in the land.
2 Sam 7:10	וְשִׁמַּתִּי מָקוֹם לְעַמִּי לְיִשְׂרָאֵל וְנִטְעֵתִיו וְשָׁכַן תַּחְתָּיו וְלֹא יִרְגָּז עוֹד וְלֹא־יִסִּיפוּ בְּגִי־עוֹלָה לְעַנּוֹתוֹ כְּאֲשֶׁר בְּרִאשׁוֹנָה:	And I will appoint a place for my people – for Israel – and I will plant them <i>there</i> , and they will dwell right <i>there</i> , and they will no longer shudder, and the unrighteous will no longer afflict them as at first.	1 Chr 17:9. right there ← under it, but also its place. unrighteous ← sons of iniquity.

2 Sam 7:11	וּלְמֶן-הַיּוֹם אֲשֶׁר צִוִּיתִי שְׁפָטִים עַל-עַמִּי יִשְׂרָאֵל וְהִנֵּחֹתִי לָךְ מִכָּל-אֹיְבֶיךָ וְהִגִּיד לְךָ יְהוָה כִּי-בֵית יַעֲשֶׂה-לְךָ יְהוָה:	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.	1 Chr 17:10.  a house: i.e. <i>a line of succession</i> [CB].
2 Sam 7:12	כִּי   יִמְלְאוּ יָמֶיךָ וּשְׁכַבְתָּ אֶת-אֲבֹתֶיךָ וְהָקִימְתִּי אֶת-זֶרְעֶךָ אַחֲרֶיךָ אֲשֶׁר יֵצֵא מִמֶּעֶיךָ וְהָכִינְתִּי אֶת-מַמְלַכְתּוֹ:	When your days are fulfilled, and you lie with your fathers, <b>I will raise up your seed after you, who will come from your loins, and I will establish his kingdom.</b>	<b>Acts 2:30.</b> Compare also this and the following two verses with John 12:34.     1 Chr 17:11.  loins ← <i>bowels</i> .
2 Sam 7:13	הוא יבנה־בית לְשִׁמִּי וְכִנְנֹתִי אֶת-כִּסֵּא מַמְלַכְתּוֹ עַד-עוֹלָם:	He will build a house for my name, and I will establish the throne of his kingdom age-abidingly.	1 Chr 17:12.
2 Sam 7:14	אֲנִי אֶהְיֶה-לּוֹ לְאָב וְהוא יִהְיֶה-לִּי לְבֵן אֲשֶׁר בְּהַעֲוֹתוֹ וְהִכַּחֲתִיו בַּשֶּׁבֶט אֲנָשִׁים וּבִגְנָעֵי בְנֵי אָדָם:	<b>I will be a father to him, and he will be a son to me.</b> When he acts iniquitously, I will chasten him with the rod of men and with the beatings of the sons of Adam.	<b>2 Cor 6:18, Heb 1:5.</b>     1 Chr 17:13.
2 Sam 7:15	וְחֶסְדִּי לֹא-יִסּוּר מִמֶּנּוּ כַּאֲשֶׁר הִסְרֹתִי מֵעַם שָׁאוּל אֲשֶׁר הִסְרֹתִי מִלְפָּנַי:	But my kindness will not depart from him, as when I withdrew <i>it</i> from Saul, whom I removed <u>from you</u> .	1 Chr 17:13.  from you ← <i>from before you</i> .
2 Sam 7:16	וְנֶאֱמַן בֵּיתְךָ וּמַמְלַכְתְּךָ עַד-עוֹלָם לִפְנֶיךָ כִּסֵּאֲךָ יִהְיֶה נִכּוֹן עַד-עוֹלָם:	And your house and your kingdom <i>will be</i> immutable age-abidingly before you. Your throne will be confirmed age-abidingly.» ’ ”	1 Chr 17:14.
2 Sam 7:17	כָּל־הַדְּבָרִים הָאֵלֶּה וְכָל־ הַחֲזִיוֹן הַזֶּה כֵּן דִּבֶּר נָתָן אֶל-דָּוִד: ס	According to all these words, and according to all of this vision, so Nathan spoke to David.	1 Chr 17:15.
2 Sam 7:18	וַיָּבֹא הַמֶּלֶךְ דָּוִד וַיֵּשֶׁב לִפְנֵי יְהוָה וַיֹּאמֶר מִי אֲנִכִּי אֲדֹנִי יְהוָה וּמִי בֵיתִי כִּי הֵבִיאֲתָנִי עַד-הֵלֶם:	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?	1 Chr 17:16.  my house: see 2 Sam 7:11.
2 Sam 7:19	וַתִּקְטֹן עוֹד זֹאת בְּעֵינַיִךְ אֲדֹנִי יְהוָה וַתְּדַבֵּר גַּם אֶל-בֵּית-עַבְדְּךָ לְמִרְחֹק וְזֹאת תּוֹרַת הָאָדָם אֲדֹנִי יְהוָה:	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 <i>is this man's right</i> , my Lord the LORD?	1 Chr 17:17.  just ← <i>yet, still</i> .  from afar: or, [AnLx], <i>long ago</i> . AV differs ( <i>for a great while to come</i> ).  man's right ← <i>the law of man</i> .

2 Sam 7:20	ומה־יוֹסִיף דָּוִד עוֹד לְדַבֵּר אֵלַיְךָ וְאַתָּה יֹדַעַת אֶת־עַבְדְּךָ אֲדֹנִי יְהוָה:	And what <u>more</u> <i>can</i> David <u>say</u> to you? For you know your servant, my Lord the LORD.	1 Chr 17:18.  more ... say ← <i>add ... to say</i> .
2 Sam 7:21	בְּעִבּוֹר דְּבָרְךָ וּכְלַבְּךָ עָשִׂיתָ אֶת כָּל־הַגְּדוּלָּה הַזֹּאת לְהוֹדִיעַ אֶת־עַבְדְּךָ:	<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 it</u> known to your servant,	1 Chr 17:19.  in making: gerundial use of the infinitive.
2 Sam 7:22	עַל־כֵּן גְּדַלְתָּ אֲדֹנִי יְהוָה כִּי־אֵין כָּמוֹךָ וְאֵין אֱלֹהִים זוֹלָתְךָ בְּכָל אֲשֶׁר־שָׁמַעְנוּ בְּאָזְנֵינוּ:	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 in <u>anything</u> which we have heard with our ears.	1 Chr 17:20.  anything ← <i>everything</i> .
2 Sam 7:23	וּמִי כַעֲמֹךָ בְּיִשְׂרָאֵל גּוֹי אֶחָד בָּאָרֶץ אֲשֶׁר הִלְכוּ־אֱלֹהִים לְפָדוֹת־לֹו לָעַם וּלְשׁוֹם לֹו שֵׁם וּלְעֲשׂוֹת לָכֶם הַגְּדוּלָּה וְנִרְאוֹת לְאֶרֶץְךָ מִפְּנֵי עֲמֹךָ אֲשֶׁר פָּדִיתָ לָךְ מִמִּצְרַיִם גּוֹיִם וְאֱלֹהֵיו:	And who <i>is</i> like your people, like Israel, one nation on the earth, which God proceeded 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 your land, on account of your people whom you redeemed to yourself from Egypt – the nations and <u>their</u> gods?	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> .
2 Sam 7:24	וּתְכַוֵּנָּן לָךְ אֶת־עַמְּךָ יִשְׂרָאֵל   לָךְ לָעַם עַד־עוֹלָם וְאַתָּה יְהוָה הָיִיתָ לָהֶם לֵאלֹהִים: ס	And you have established your people for yourself, Israel as your people age-abidingly. And you, O LORD, have become their God.	1 Chr 17:22.
2 Sam 7:25	וְעַתָּה יְהוָה אֱלֹהִים הַדָּבָר אֲשֶׁר דִּבַּרְתָּ עַל־עַבְדְּךָ וְעַל־בֵּיתוֹ הֶקֶם עַד־עוֹלָם וְעָשָׂה כַּאֲשֶׁר דִּבַּרְתָּ:	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.	1 Chr 17:23.
2 Sam 7:26	וַיִּגְדַּל שְׁמֶךָ עַד־עוֹלָם לְאֹמֶר יְהוָה צְבָאוֹת אֱלֹהִים עַל־יִשְׂרָאֵל וּבֵית עַבְדְּךָ דָּוִד יִהְיֶה נִכּוֹן לִפְנֶיךָ:	And may your name be magnified age-abidingly, <u>by</u> <i>people saying</i> , ‘O LORD of hosts, God over Israel’, and may the house of your servant David be established before you.	1 Chr 17:24.  by <i>people</i> saying: gerundial use of the infinitive.
2 Sam 7:27	כִּי־אַתָּה יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל גָּלִיתָה אֶת־אָזְנוֹ עַבְדְּךָ לְאֹמֶר בֵּית אֲבִנֶה־לָּךְ עַל־כֵּן מָצָא עַבְדְּךָ אֶת־לִבּוֹ לְהִתְפַּלֵּל אֵלַיְךָ אֶת־הַתְּפִלָּה הַזֹּאת:	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 in</i> his heart to pray this prayer to you.	1 Chr 17:25.  informed ← <i>uncovered the ear</i> <i>of</i> .  house: i.e. <i>a line of succession</i> .

2 Sam 7:28	וַעֲתָהּ   אֲדַנִּי יְהוָה אֱתָהּ-הוּא הָאֱלֹהִים וּדְבָרֶיךָ יִהְיוּ אִמְתָּ וּתְדַבֵּר אֶל-עַבְדְּךָ אֶת-הַטּוֹבָה הַזֹּאת:	So now, my Lord the LORD, you <i>are</i> God and your words will <i>come true</i> , 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	וַעֲתָה הוּאֹל וּבִרְךָ אֶת-בֵּית עַבְדְּךָ לִהְיוֹת לְעוֹלָם לְפָנֶיךָ כִּי-אַתָּה אֲדַנִּי יְהוָה דִּבַּרְתָּ וּמִבְרַכְתְּךָ יִבְרַךְ בֵּית-עַבְדְּךָ לְעוֹלָם: פ	So now, <i>be willing to bless</i> 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 וַיִּכְנִיעֵם וַיִּקַּח דָּוִד אֶת־מִתְגַּ הָאֲמָה מִיַּד פְּלִשְׁתִּים:	And it came to pass after that, that David attacked the Philistines and subdued them, and David took <i>the metropolis</i> 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 וַיִּמְדֹּם בַּחֲבֹל הַשֹּׁכֵב אוֹתָם אֶרְצָה וַיִּמְדֹּד שְׁנֵי־חֲבָלִים לְהָמִית וּמִלֹּא הַחֲבֹל לְהַחְיֹת וַתְּהִי מוֹאָב לְדָוִד לַעֲבָדִים נִשְׂאִי מִנְחָה:	And he attacked Moab, and he <i>allotted</i> them in a line, making them lie down <i>on the ground</i> , and he <i>allotted</i> two groups, <i>one</i> to be put to death and <i>one</i> <i>numerous</i> 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־הַדְּדַעְזֹר בֶּן־רְחָב מֶלֶךְ צוֹבָה בְּלִכְתּוֹ לְהַשִּׁיב יָדוֹ בְּנֶהֱר־**פָּרַת:	And David attacked Hadadezer, the son of Rehob, the king of Zobah, when he went to <i>regain control of</i> {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	וַיִּלְכֹּד דָּוִד מִמֶּנּוּ אֶלֶף וּשְׁבַע־מֵאוֹת פָּרָשִׁים וְעֹשָׂרִים אֶלֶף אִישׁ רַגְלִי וַיַּעֲקֹר דָּוִד אֶת־כָּל־הָרֶכֶב וַיֹּתֵר 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> , ן (700), but if the text is ן
2 Sam 8:5	וַתָּבֹא אֲרָם דִּמְשֶׁק לַעֲזֹר לְהַדְּדַעְזֹר מֶלֶךְ צוֹבָה וַיַּךְ דָּוִד בְּאֲרָם עֹשָׂרִים 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	וַיֵּשֶׁם דָּוִד נְצִבִים בְּאַרֶם דְּמָשֶׁק וְתָהִי אֶרֶם לְדָוִד לְעֲבָדִים נוֹשְׂאֵי מִנְחָה וַיֵּשֶׁע יְהוָה אֶת־דָּוִד בְּכָל אֲשֶׁר הָלַךְ׃	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.	1 Chr 18:6. <hr/> sustained ← <i>saved</i> .
2 Sam 8:7	וַיִּקַּח דָּוִד אֶת שְׁלֹטֵי הַזָּהָב אֲשֶׁר הָיוּ אֶל עַבְדֵי הַדְּדַעְזֹר וַיְבִיֵּאֵם יְרוּשָׁלַם׃	And David took the golden shields which Hadadezer's servants had, and he brought them <i>to</i> Jerusalem.	1 Chr 18:7.
2 Sam 8:8	וּמִבֶּטַח וּמִבֶּרְתִּי עָרֵי הַדְּדַעְזֹר לָקַח הַמֶּלֶךְ דָּוִד נְחֹשֶׁת הַרְבֵּה מְאֹד׃ ס	And King David took a very great <i>quantity of</i> copper from Betah and from Berothai, Hadadezer's cities.	1 Chr 18:8.
2 Sam 8:9	וַיִּשְׁמָע תְּעִי מֶלֶךְ חֲמַת כִּי הִכָּה דָּוִד אֶת כָּל־חֵיל הַדְּדַעְזֹר׃	And when Toi king of Hamath heard that David had defeated the whole of Hadadezer's army,	1 Chr 18:9.
2 Sam 8:10	וַיִּשְׁלַח תְּעִי אֶת־יֹורָם־בְּנוֹ אֶל־הַמֶּלֶךְ־דָּוִד לְשָׂאֵל־לּוֹ לְשָׁלוֹם וּלְבָרְכּוֹ עַל אֲשֶׁר נָלַחַם בְּהַדְּדַעְזֹר וַיִּכֶּהוּ כִּי־אִישׁ מִלַּחְמוֹת תְּעִי הָיָה הַדְּדַעְזֹר וּבִידּוֹ הָיוּ כְּלִי־כֶסֶף וּכְלִי־זָהָב וְכָלִי נְחֹשֶׁת׃	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.	1 Chr 18:10. <hr/> at war with ← <i>of wars of</i> . <hr/> his hand: i.e. <i>Joram's hand</i> .
2 Sam 8:11	גַּם־אַתָּם הִקְדִּישׁ הַמֶּלֶךְ דָּוִד לַיהוָה עֹם־הַכֶּסֶף וְהַזָּהָב אֲשֶׁר הִקְדִּישׁ מְכָל־הַגּוֹיִם אֲשֶׁר כָּבַשׁ׃	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,	1 Chr 18:11.
2 Sam 8:12	מֵאַרֶם וּמִמוֹאָב וּמִבְּנֵי עַמּוֹן וּמִפְּלִשְׁתִּים וּמִעַמְלָק וּמִשָּׁלָל הַדְּדַעְזֹר בֶּן־רְחָב מֶלֶךְ צוּבָה׃	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.	1 Chr 18:11.
2 Sam 8:13	וַיַּעַשׂ דָּוִד שֵׁם בְּשָׁבוֹ מִהַכּוֹתוֹ אֶת־אַרֶם בְּגִיא־מֶלַח שְׁמוֹנָה עָשָׂר אָלֶף׃	And David <u>gained</u> a reputation when he returned from defeating Aramaea in the Valley of Salt – eighteen thousand <i>men</i> .	1 Chr 18:12. <hr/> gained ← <i>made</i> .

2 Sam 8:14	וַיִּשֶׁם בְּאַדֹּם נֶצְבִים בְּכָל-אֲדֹם שָׁם נֶצְבִים וַיְהִי כָל-אֲדֹם עֲבָדִים לְדָוִד וַיֹּשֶׁעַ 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 sustained David everywhere he went.	1 Chr 18:13.  sustained ← <i>saved</i> .
2 Sam 8:15	וַיִּמְלֹךְ דָּוִד עַל-כָּל-יִשְׂרָאֵל וַיְהִי דָוִד עֹשֶׂה מִשְׁפָּט וַצַּדִּיקָה 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	וַיֹּאבָב בֶּן-צְרוּיָה עַל-הַצָּבָא וַיהוֹשָׁפָט בֶּן-אֲחִילוּד מִזְכִּיר:	And Joab the son of Zeruiah was in charge of the army, and Jehoshaphat the son of Ahilud was state secretary.	1 Chr 18:15.
2 Sam 8:17	וַצְדֹק בֶּן-אֲחִיטוּב וְאַחִימֶלֶךְ בְּנֵי-אֲבִיתָר כֹּהֲנִים וּשְׂרָיָה סֹפֵר:	And Zadok the son of Ahitub and Ahimelech the son of Abiathar were priests, and Seraiah was the scribe.	1 Chr 18:16.  Abiathar: see 1 Sam 22:20.  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 וְהַכֶּרֶתִי וְהַפְּלֵתִי וּבְנֵי דָוִד כֹּהֲנִים הָיוּ: פ	And Benaiah the son of Jehoiada and the Cherethites and the Pelethites and the sons of David were priests.	1 Chr 18:17.  Benaiah ← <i>Benaiahu</i> , a fuller form of the name sometimes used.  and the Cherethites and the Pelethites ... priests: many others interpolate the whole ↗
2 Sam 9:1	וַיֹּאמֶר דָּוִד הֲכִי יֵשׁ-עוֹד אֲשֶׁר נֹתַר לְבֵית שָׁאוּל וְאֶעֱשֶׂה עִמּוֹ חֶסֶד בְּעֶבֶר יְהוֹנָתָן:	And David said, “Is there still anyone who remains of the house of Saul, so I can show kindness to him on account of Jonathan?”	↳ verse from 1 Chr 18:17, but we translate the text as it stands.  show kindness to ← <i>do kindness with</i> .
2 Sam 9:2	וּלְבֵית שָׁאוּל עֶבֶד וְשָׁמוֹ צִיבָא וַיִּקְרְאוּ-לוֹ אֶל-דָּוִד וַיֹּאמֶר הַמֶּלֶךְ אֵלָיו הֲאֵתָה צִיבָא וַיֹּאמֶר עֲבָדְךָ:	Now there was a servant of the house of Saul, and his name was Ziba, and they summoned him to David. And the king asked him, “Are you Ziba?” And he said, “Your servant.”	asked him ← <i>said to him</i> .
2 Sam 9:3	וַיֹּאמֶר הַמֶּלֶךְ הֲאִפֶּס עוֹד אִישׁ לְבֵית שָׁאוּל וְאֶעֱשֶׂה עִמּוֹ חֶסֶד אֱלֹהִים וַיֹּאמֶר צִיבָא אֶל-הַמֶּלֶךְ עוֹד בֵּן לְיְהוֹנָתָן נָכָה רַגְלָיו:	And the king said, “Is there no longer a man of the house of Saul, so that I may show the kindness of God to him?” And Ziba said to the king, “There is still Jonathan's son, who is lame in the feet.”	so that: purposive use of the <i>vav</i> .  show ... kindness ... to ← <i>do ... kindness ... with</i> .

2 Sam 9:4	וַיֹּאמֶר-לוֹ הַמֶּלֶךְ אִיפֹה הוּא וַיֹּאמֶר צִיבָא אֶל-הַמֶּלֶךְ הִנֵּה-הוּא בֵּית מָכִיר בֶּן-עַמִּיאל בֶּלֹו דִּבָּר:	And the king said to him, “Where <i>is</i> he?” And Ziba said to the king, “Well <u>now</u> , 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 מָכִיר בֶּן-עַמִּיאל מִלֹּו דִּבָּר:	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-שָׁאוּל אֶל-דָּוִד וַיִּפֹּל עַל-פָּנָיו וַיִּשְׁתָּחוּ 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, “ <u>Here is</u> your servant.”	face down ← <i>on his face</i> .  here <i>is</i> ← <i>behold</i> .
2 Sam 9:7	וַיֹּאמֶר לוֹ דָּוִד אַל-תִּירָא כִּי עָשָׂה אֲעֲשֶׂה עִמָּךְ חֶסֶד בְּעָבוּר יְהוֹנָתָן אָבִיךָ וְהִשְׁבַּתִּי לְךָ אֶת-כָּל-שְׂדֵה שָׁאוּל אָבִיךָ וְאָתָּה תֹאכַל לֶחֶם עַל-שֻׁלְחָנִי תָמִיד:	And David said to him, “Don't be afraid, for I <u>will 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	וַיִּשְׁתָּחוּ וַיֹּאמֶר מֶה עַבְדְּךָ כִּי פָנִיתִי אֶל-הַכֶּלֶב 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 גֵּעַר שָׁאוּל וַיֹּאמֶר אֵלָיו כֹּל אֲשֶׁר הָיָה לְשָׁאוּל וּלְכָל-בֵּיתוֹ נָתַתִּי לְבֶן-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	וְעַבַּדְתָּ לוֹ אֶת-הָאֲדָמָה אֲתָהּ וּבְנֶיךָ וְעַבְדֶּיךָ וְהִבֵּאתָ וְהָיָה לְבֶן-אֲדֹנָיִךְ לֶחֶם וְאָכְלוּ וּמִפִּיבֹשֶׁת בֶּן-אֲדֹנָיִךְ יֹאכַל תָּמִיד לֶחֶם עַל-שֻׁלְחָנִי וְלִצִּיבָא חֲמֵשָׁה 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 כָּכִי אֲשֶׁר יֵצֵא אֲדֹנִי הַמֶּלֶךְ אֶת-עַבְדּוֹ בֶּן יַעֲשֶׂה עַבְדְּךָ וּמִפִּיבֹשֶׁת אֲכָל עַל-שֻׁלְחָנִי כְּאַחַד מִבְּנֵי הַמֶּלֶךְ:	And Ziba said to the king, “Everything that my lord the king commands his servant, your servant will do.” <i>Then</i> <i>David added</i> , “So Mephibosheth will eat at my table like one of the king's sons.”	



2 Sam 9:12	וּלְמִפְּבוֹשֶׁת בֶּן־קֵטָן וְשְׁמוֹ מִיכָא וְכָל מוֹשָׁב בֵּית־צִיבָא עֲבָדִים לְמִפְּבוֹשֶׁת:	And Mephibosheth <i>had</i> a small son whose name was <u>Micah</u> . And the whole <u>household</u> of Ziba <i>were</i> servants to Mephibosheth.	Micah: AV= <i>Micha</i> here, but not in 1 Chr 9:15 for this spelling.  household ← <i>seat / residence of the house</i> .
2 Sam 9:13	וּמִפְּבוֹשֶׁת יָשָׁב בִּירוּשָׁלַם כִּי עַל־שִׁלְחַן הַמֶּלֶךְ תָּמִיד הוּא אָכַל וְהוּא פֶסֶח 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 חֲנוּן 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־חֲנוּן בֶּן־נָחָשׁ כַּאֲשֶׁר עָשָׂה אָבִיו עִמָּדִי חֶסֶד וַיִּשְׁלַח דָּוִד לְנַחְמוֹ בְּיַד־עֲבָדָיו אֶל־אֲבִיו וַיָּבֹאוּ עֲבָדֵי דָוִד אֶרֶץ בְּנֵי עַמּוֹן:	And David said, “I will <u>show kindness</u> to Hanun the son of Nahash in the way his father <u>showed me kindness</u> .” And David sent <i>word</i> to comfort him <u>through</u> his servants about his father. And David's servants arrived <i>in</i> the land of the sons of Ammon.	1 Chr 19:2.  show kindness to ... showed me kindness ← <i>do kindness with ... did kindness with me</i> .  through ← <i>by the hand of</i> .
2 Sam 10:3	וַיֹּאמְרוּ שָׂרֵי בְנֵי־עַמּוֹן אֶל־חֲנוּן אֲדֹנֵיהֶם הֲמַכְבֵּד דָּוִד אֶת־אָבִיךָ בְּעֵינֶיךָ כִּי־שָׁלַח לְךָ מְנַחֲמִים הֲלוֹא בַּעֲבוּר חֲקוֹר אֶת־הָעִיר וּלְרָגְלָהּ וּלְהַפְכָּהּ שָׁלַח 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.  opinion ← <i>eyes</i> .
2 Sam 10:4	וַיִּקַּח חֲנוּן אֶת־עֲבָדֵי דָוִד וַיַּגְלַח אֶת־חֲצֵי זָקָנָם וַיַּכְרֹת אֶת־מְדוּיָהֶם בַּחֲצֵי עֵד שְׁתוֹתֵיהֶם וַיִּשְׁלַחם:	And Hanun seized David's servants, and he shaved off half of their beards, and he cut their garments <u>down the middle</u> as far as their buttocks, and he sent them <i>away</i> .	1 Chr 19:4.  <i>down the middle</i> ← <i>in half</i> .
2 Sam 10:5	וַיִּגְדּוּ לְדוֹד וַיִּשְׁלַח לְקִרְאָתָם כִּי־הָיוּ הָאֲנָשִׁים נִכְלָמִים מְאֹד וַיֹּאמֶר הַמֶּלֶךְ שְׁבוּ בִּירְחוֹ עַד־יֵצְמַח זָקְנְכֶם וְשָׁבְתֶם:	Then when <u>David was told</u> , he sent <i>servants</i> to meet them, for the men had been very much put to shame. And the king said, “Stay in Jericho until your <u>beards grow</u> , and <i>then</i> return.”	1 Chr 19:5.  David was told ← <i>they told David</i> . Avoidance of the passive.  beards grow ← <i>beard grows</i> .

2 Sam 10:6	וַיֵּרְאוּ בְנֵי עֲמֹן כִּי נִבְאָשׁוּ בְדָוִד וַיִּשְׁלְחוּ בְנֵי-עֲמֹן וַיִּשְׁכְּרוּ אֶת-אַרְם בֵּית-רְחוֹב וְאֶת-אַרְם צוֹבָא עֲשָׂרִים אֶלֶף רִגְלֵי וְאֶת-מֶלֶךְ מַעַכָּה 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 <u>contacted</u> and hired the Aramaeans of Beth-Rehob, and the Aramaeans of Zoba – twenty thousand infantry – and one thousand men from King <u>Maachah</u> , and twelve thousand men <i>from</i> Ish-Tob.	1 Chr 19:6, 1 Chr 19:7.  contacted ← <i>sent</i> .  Maachah: AV= <i>Maacah</i> here. See Gen 22:24.
2 Sam 10:7	וַיִּשְׁמַע דָּוִד וַיִּשְׁלַח אֶת-יֹאבָב וְאֶת כָּל-הָעָבָא הַגִּבֹּרִים:	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 עֲמֹן וַיַּעֲרְכוּ מִלְחָמָה פֶּתַח הַשָּׁעַר וְאַרְם צוֹבָא וְרְחוֹב וְאִישׁ-טוֹב וּמַעַכָּה לְבִדָּם בַּשָּׂדֶה:	And the sons of Ammon came out and drew up <i>in battle order</i> at the gate entrance, and the Aramaeans of Zoba and Rehob, and Ish-Tob and <u>Maachah</u> <i>were</i> in the field by themselves.	1 Chr 19:9. Maachah: AV= <i>Maacah</i> here. See Gen 22:24.
2 Sam 10:9	וַיֵּרָא יֹאבָב כִּי-הָיְתָה אֵלָיו פָּנִי הַמִּלְחָמָה מִפְּנִים וּמֵאַחֲזֹר וַיִּבְחַר מִכָּל בְּחוּרֵי *בִּישְׂרָאֵל **וַיִּשְׂרָאֵל וַיַּעֲרֹךְ לִקְרֹאת אַרְם:	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, or to meet</i> .
2 Sam 10:10	וְאֵת יֹתֵר הָעָם נָתַן בְּיַד אַבְשִׁי אָחִיו וַיַּעֲרֹךְ לִקְרֹאת בְּנֵי עֲמֹן:	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, or to meet</i> .
2 Sam 10:11	וַיֹּאמֶר אִם-תַּחֲזֹק אַרְם מִפְּנֵי וְהָיְתָה לִי לִישׁוּעָה וְאִם-בְּנֵי עֲמֹן 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	חֲזַק וְנִתְחַזַּק 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	וַיָּגֶשׁ יֹאבָב וְהָעָם אֲשֶׁר עִמּוֹ לְמִלְחָמָה בְּאַרְם וַיִּגָּסוּ מִפְּנֵיו:	Then Joab and the people who <i>were</i> with him <u>advanced</u> to the battle against the Aramaeans, who fled <i>from his presence</i> .	1 Chr 19:14.  advanced ← <i>approached</i> .  from his presence ← <i>from before him</i> .

2 Sam 10:14	וּבְנֵי עַמּוֹן רָאוּ כִּי־נָסוּ אֲרָם וַיָּנֻסוּ מִפָּנָיו אַבִּישַׁי וַיָּבֹאוּ הָעִיר וַיֵּשֶׁב 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 נִגַּף לִפְנֵי יִשְׂרָאֵל וַיֵּאסְפוּ יַחַד:	But when the Aramaeans saw that they had been defeated <u>by</u> Israel, they gathered themselves together.	1 Chr 19:16.  by Israel ← <i>before Israel</i> .
2 Sam 10:16	וַיִּשְׁלַח הַדְּדַעְזֹר וַיֵּצֵא אֶת־אֲרָם אֲשֶׁר מֵעֵבֶר הַנָּהָר וַיָּבֹאוּ חֵיִלָם וְשׁוֹבַךְ שַׂר־צָבָא הַדְּדַעְזֹר לִפְנֵיהֶם:	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</u> forces came, with Shobach the commander of <u>Hadadezer's</u> army at their head.	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.
2 Sam 10:17	וַיִּגַּד לְדָוִד ס וַיֵּאסֶף אֶת־כָּל־יִשְׂרָאֵל וַיַּעֲבֹר אֶת־הַיַּרְדֵּן וַיָּבֹא חֵלָאמָה וַיַּעֲרְכוּ אֲרָם לְקִרְיַת דָּוִד וַיִּלָּחֲמוּ עִמּוֹ:	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 <u>confront</u> David, and they <u>fought against him</u> .	1 Chr 19:17.  to confront: or <i>towards</i> or <i>to meet</i> .  fought against him ← <i>fought with him</i> . See Gen 14:8.
2 Sam 10:18	וַיָּנֻס אֲרָם מִפָּנָיו יִשְׂרָאֵל וַיַּהַרְג דָּוִד מֵאֲרָם שֶׁבַע מֵאוֹת רֶכֶב וְאַרְבַּעַיִם אָלֶף פָּרָשִׁים וְאֵת שׁוֹבַךְ שַׂר־צָבָאוֹ הִכָּה וַיָּמָת שָׁם:	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.	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.
2 Sam 10:19	וַיֵּרְאוּ כָּל־הַמְּלָכִים עֲבָדֵי הַדְּדַעְזֹר כִּי נִגְפוּ לִפְנֵי יִשְׂרָאֵל וַיִּשְׁלְמוּ אֶת־יִשְׂרָאֵל וַיַּעֲבְדוּם וַיֵּרְאוּ אֲרָם לְהוֹשִׁיעַ עוֹד אֶת־בְּנֵי עַמּוֹן פ	And when all the kings – servants of Hadadezer – saw that they had been defeated <u>by</u> 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.	1 Chr 19:19.  by Israel ← <i>before Israel</i> .
2 Sam 11:1	וַיְהִי לְתַשׁוּבַת הַשָּׁנָה לַעֲתָ   צָאֵת הַמְּלָאכִים וַיִּשְׁלַח דָּוִד אֶת־יֹאָב וְאֶת־עֲבָדָיו עִמּוֹ וְאֶת־כָּל־יִשְׂרָאֵל וַיִּשְׁחָתוּ אֶת־בְּנֵי עַמּוֹן וַיִּצְרוּ עַל־רַבָּה וְדָוִד יוֹשֵׁב בִּירוּשָׁלַם: ס	And it came to pass <u>in the new year</u> , 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.	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> .

2 Sam 11:2	וַיְהִי   לַעֲתָת הָעָרִב וַיָּקָם דָּוִד מֵעַל מִשְׁכְּבוֹ וַיִּתְהַלֵּךְ עַל-גֹּגֶז בֵּית-הַמֶּלֶךְ וַיֵּרָא אִשָּׁה רַחֲצָת מֵעַל הַגֹּג וְהָאִשָּׁה טוֹבַת מְרֹאֶה מְאֹד:	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</u> <u>roof</u> he saw a woman bathing, and the woman <i>was</i> very good- looking.	one evening ← <i>at the time of the</i> <i>evening</i> .  from the roof ← <i>from on the</i> <i>roof</i> .
2 Sam 11:3	וַיִּשְׁלַח דָּוִד וַיְדַרֵּשׁ לָאִשָּׁה וַיֹּאמֶר הֲלוֹא-זֹאת בֵּת-שֶׁבַע בֵּת-אֱלִיעֶזֶר אִשְׁתּוֹ אֹרִיָּה הַחִתִּי:	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 וְהָיָא מִתְקַדְּשֶׁת מִטְּמֵאָתָהּ וַתֵּשֶׁב 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 וַתַּגִּד לְדָוִד וַתֹּאמֶר הִרָה אֲנִכִּי:	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-יֹאבָב שֹׁלֵחַ אֵלַי אֶת-אֹרִיָּה הַחִתִּי וַיִּשְׁלַח יֹאבָב אֶת-אֹרִיָּה אֶל-דָּוִד:	Then David sent <i>word</i> to Joab <i>and said</i> , “Send Uriah the Hittite to me.” So Joab sent Uriah to David.	
2 Sam 11:7	וַיָּבֹא אֹרִיָּה אֵלָיו וַיִּשְׁאַל דָּוִד לְשָׁלוֹם יֹאבָב 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 וּרְחֹץ רַגְלֶיךָ וַיֵּצֵא אֹרִיָּה מִבֵּית הַמֶּלֶךְ וַתֵּצֵא אַחֲרָיו מִשְׁנַת 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 בֵּית 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 מְדַרְדָּרְךָ אַתָּה בָּא מִדָּוֶעַ לֹא-יָרַדְתָּ אֶל-בֵּיתְךָ:	And they reported <i>it</i> to David <u>as</u> <u>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 אֲוִרְיָה אֶל־דָּוִד הָאָרוֹן וְיִשְׂרָאֵל וְיְהוּדָה יֹשְׁבִים בְּסֻכּוֹת וְאֲדָנִי יוֹאָב וְעַבְדֵי אֲדָנִי עַל־פְּנֵי הַשָּׂדֶה חֲנִים 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־אֲוִרְיָה שֵׁב בְּזֶה גַם־הַיּוֹם וּמָחָר אֲשַׁלְּחֶךָ וַיֵּשֶׁב אֲוִרְיָה בִּירוּשָׁלַם 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־לּוֹ דָּוִד וַיֹּאכַל לִפְנָיו וַיִּשְׂתֵּי וַיִּשְׁכְּרֵהוּ וַיֵּצֵא בָּעֶרֶב לִשְׁכַּב בְּמִשְׁכְּבוֹ עִם־עַבְדֵי אֲדָנָיו 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־יוֹאָב וַיִּשְׁלַח בְּיַד אֲוִרְיָה:	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 בְּסֵפֶר לֵאמֹר הִבּוּ אֶת־אֲוִרְיָה אֶל־מִוֶּלֶךְ פְּנֵי הַמִּלְחָמָה הַחֲזָקָה וְשַׁבְתֶּם מֵאַחֲרָיו וְנָכַח וּמָת: ס	And he wrote in the letter as follows: “Place Uriah in the <u>front line</u> of the <u>fiercest</u> battle, and withdraw <u>behind him</u> 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 בְשָׁמוֹר יוֹאָב אֶל־הָעִיר וַיִּתֵּן אֶת־אֲוִרְיָה אֶל־הַמָּקוֹם אֲשֶׁר יָדָע כִּי אֲנָשֵׁי־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</i> were.	valiant warriors ← <i>men of valour</i> .
2 Sam 11:17	וַיֵּצְאוּ אֲנָשֵׁי הָעִיר וַיִּלָּחֲמוּ אֶת־יוֹאָב וַיִּפְּלוּ מִן־הָעָם מֵעַבְדֵי דָוִד וַיָּמָת גַּם אֲוִרְיָה הַחִתִּי:	And the men of the city came out and fought Joab, and <i>some</i> of the <u>company</u> of David’s servants fell, and Uriah the Hittite also died.	company ← <i>people</i> .
2 Sam 11:18	וַיִּשְׁלַח יוֹאָב וַיַּגֵּד לְדָוִד אֶת־כָּל־דִּבְרֵי הַמִּלְחָמָה:	And Joab sent <i>word</i> and reported all the events of the war to David.	
2 Sam 11:19	וַיִּצַּו אֶת־הַמַּלְאָךְ לֵאמֹר כְּכֹלֹתְךָ אֵת כָּל־דִּבְרֵי 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־תֵּעָלֶה חֲמַת הַמֶּלֶךְ וְאָמַר לְךָ מְדוּעַ נִגַּשְׁתָּם אֶל־הָעִיר לְהִלָּחֵם הֲלוֹא יִדְעֻתָּם אֵת אֲשֶׁר־יִרוּ 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 <u>from</u> the wall?	from ← <i>from on</i> .
2 Sam 11:21	מִי־הִכָּה אֶת־אֲבִימֶלֶךְ בְּיִרְבֶּשֶׁת הֲלוֹא־אֵשָׁה הַשְׁלִיכָה עָלָיו פֶּלֶחַ רֹכֵב מֵעַל הַחוֹמָה וַיָּמָת בְּתִבְּזָן לָמָּה נִגַּשְׁתָּם אֶל־הַחוֹמָה וְאָמַרְתָּ גַם עַבְדְּךָ אוּרִיָּה הַחֲתִי מָת:	Who struck Abimelech the son of Jerubbesheth? Didn't a woman drop an upper millstone on him <u>from</u> the wall, and <i>did he</i> not die in Thebez? Why did you approach the wall?' – then you will say, 'Your servant Uriah the Hittite is also dead.' ”	from ← <i>from on</i> .  Thebez: see Judg 9:50.
2 Sam 11:22	וַיֵּלֶךְ הַמַּלְאָךְ וַיָּבֹא וַיֹּגֵד לְדָוִד אֵת כָּל־אֲשֶׁר שָׁלַח יוֹאָב:	And the messenger departed and arrived and told David everything that Joab had sent him <i>for</i> .	
2 Sam 11:23	וַיֹּאמֶר הַמַּלְאָךְ אֶל־דָּוִד כִּי־גִבְרוּ עָלֵינוּ הָאֲנָשִׁים וַיֵּצְאוּ אֵלֵינוּ הַשָּׂדֶה וְנִהְיָה עֲלֵיהֶם עַד־פֶּתַח הַשַּׁעַר:	And the messenger <u>said to</u> 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.	said to David ← <i>said to David</i> <i>that</i> .
2 Sam 11:24	*וַיִּרְאוּ *וַיִּירוּ *הַמּוֹרָאִים *הַמּוֹרָאִים אֶל־עַבְדְּךָ מֵעַל הַחוֹמָה וַיָּמוּתוּ מֵעַבְדֵי הַמֶּלֶךְ וְגַם עַבְדְּךָ אוּרִיָּה הַחֲתִי מָת: ס	And the <u>archers shot</u> at your servant <u>from</u> the wall, and <i>some</i> of the king's servants died, and your servant Uriah the Hittite is also dead.”	the archers shot: the <i>ketiv</i> could be regarded as a variant spelling of the <i>qeré</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 (וַיֹּאסֶפֶה).  from ← <i>from on</i> .
2 Sam 11:25	וַיֹּאמֶר דָּוִד אֶל־הַמַּלְאָךְ כֹּה־תֹאמַר אֶל־יוֹאָב אֶל־יָרֵעַ בְּעֵינֶיךָ אֶת־הַדֶּבֶר הַזֶּה כִּי־כֹזֶה וְכֹזֶה תֹאכַל הַחֶרֶב הַחֲזִיק מִלְחָמָתְךָ אֶל־הָעִיר וְהִרְסָהּ וְחִזְקָהּ:	Then David said to the messenger, “ <u>This is what</u> 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.”	this is what ← <i>thus</i> .
2 Sam 11:26	וַתִּשְׁמַע אִשְׁתּוֹ אוּרִיָּה כִּי־מָת אוּרִיָּה אִישָׁהּ וַתִּסְפָּד עַל־בְּעָלָהּ:	And Uriah's wife heard that Uriah her husband had died, and she lamented for her husband.	

2 Sam 11:27	וַיַּעֲבֹר הָאֵבֶל וַיִּשְׁלַח דָּוִד וַיֹּאסֶפֶה אֶל-בֵּיתוֹ וַתְּהִי-לוֹ לְאִשָּׁה וַתֵּלֶד לּוֹ בֶּן וַיִּרַע הַדְּבָר אֲשֶׁר-עָשָׂה דָּוִד בְּעֵינֵי יְהוָה: פ	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.	added: although we translate as if from יָסַף, the verb אָסַף also admits the sense of <i>to receive to</i> <i>oneself</i> , whence <i>add</i> . See also 2 Sam 12:8.
2 Sam 12:1	וַיִּשְׁלַח יְהוָה אֶת-נָתָן אֶל-דָּוִד וַיָּבֹא אֵלָיו וַיֹּאמֶר לוֹ שְׁנֵי אָנָשִׁים הָיוּ בְּעִיר אַחַת אֶחָד עָשִׂיר וְאֶחָד רָאשׁ:	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.	a certain ← <i>one</i> .
2 Sam 12:2	לְעָשִׂיר הָיָה צֹאן וּבָקָר הִרְבֵּה מְאֹד:	The rich <i>man</i> had very many sheep and cattle,	
2 Sam 12:3	וְלָרֶשׁ אֵין-כֹּל כִּי אִם-כֶּבֶשֶׂה אֶחָת קִטְנָה אֲשֶׁר קָנָה וַיְחַיֶּהָ וַתִּגְדֵּל עִמּוֹ וְעַם-בָּנָיו יַחְדָּו מִפֶּתוֹ תֹאכֵל וּמִכֶּסֶׁן תִּשְׁתֶּה וּבְחִיקוֹ תִשְׁכָּב וַתְּהִי-לוֹ כַּבֵּת:	but the poor <i>man</i> didn't <i>have</i> <u>anything</u> except one small lamb which he had bought and <i>reared</i> , 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 הָעָשִׂיר וַיַּחְמַל לְקַחַת מִצֹּאֲנוֹ וּמִבָּקָרָו לַעֲשׂוֹת לְאָרֶחַ הַבָּא-לוֹ וַיִּקַּח אֶת-כֶּבֶשֶׂת הָאִישׁ הָרֹאשׁ וַיַּעֲשֶׂה לְאִישׁ הַבָּא אֵלָיו:	And a traveller came to the rich man, but he spared <i>taking</i> <i>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 חֲיֵי-יְהוָה כִּי בִן-מָוֶת הָאִישׁ הָעָשָׂה 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> <u>deserving of death</u> ."	deserving of death ← <i>a son of</i> <i>death</i> .
2 Sam 12:6	וְאֶת-הַכֶּבֶשֶׂה יִשְׁלֵם אַרְבַּעַתַּיִם נֶקֶב 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 לְמֶלֶךְ עַל-יִשְׂרָאֵל וְאֲנֹכִי הִצַּלְתִּיךָ מִיַּד שָׂאוּל:	Then Nathan said to David, "You <i>are</i> the man. <u>This <i>is what</i></u> 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	<p>וְאֶת־נֶחֱלָה לְךָ אֶת־בַּיִת אֲדֹנֶיךָ וְאֶת־נָשֵׁי אֲדֹנֶיךָ בְּחִיקְךָ וְאֶת־נֶחֱלָה לְךָ אֶת־בַּיִת יִשְׂרָאֵל וְיְהוּדָה וְאֶם־מַעַט וְאִסְפָּה לְךָ כֶּהֱנָה וְכֶהֱנָה:</p>	<p>And I gave your lord's house and your lord's wives into your bosom, and I gave you the house of Israel and Judah. And if <i>you had little of anything</i>, I increased <i>it</i> for you left, right and centre.</p>	<p>gave ← gave you.</p> <hr/> <p>increased ← gathered, but see 2 Sam 11:7 (added).</p> <hr/> <p>left, right and centre ← as here and as there.</p>
2 Sam 12:9	<p>מָדוּעַ בָּזִיתָ   אֶת־דְּבַר יְהוָה לַעֲשׂוֹת הָרַע *בְּעֵינֵי *בְּעֵינֵי אֶת אֲוִרְיָה הַחִתִּי הַכִּיתָ בַּחֶרֶב וְאֶת־אִשְׁתּוֹ לָקַחְתָּ לְךָ לְאִשָּׁה וְאֶתוֹ הִרְגָתָ בְּחֶרֶב בְּנֵי עַמּוֹן:</p>	<p>Why have you despised the word of the LORD in doing evil in {K: his} [Q: my] sight? You have struck Uriah the Hittite down with the sword, and you have taken his wife to be your wife. And you killed him by the sword of the sons of Ammon.</p>	<p>in doing: gerundial use of the infinitive.</p>
2 Sam 12:10	<p>וְעַתָּה לֹא־תִסּוּר חֶרֶב מִבֵּיתְךָ עַד־עוֹלָם עֲקָב כִּי בָזִיתָנִי וַתִּקַּח אֶת־אִשְׁתִּי אֲוִרְיָה הַחִתִּי לְהִיּוֹת לְךָ לְאִשָּׁה: ס</p>	<p>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.'</p>	
2 Sam 12:11	<p>כֹּה   אָמַר יְהוָה הִנְנִי מְקִים עָלֶיךָ רָעָה מִבֵּיתְךָ וְלִקְחָתִי אֶת־נָשֶׁיךָ לְעֵינֶיךָ וְנָתַתִּי לְרֵעֶיךָ וְשָׁכַב עִם־נָשֶׁיךָ לְעֵינֵי הַשֶּׁמֶשׁ הַזֶּה:</p>	<p>This <i>is what</i> the LORD says: 'I am about to stir up evil against you from your own 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.</p>	<p>this is what ← thus.</p> <hr/> <p>I am about to ← behold me.</p> <hr/> <p>stir up ← set up.</p> <hr/> <p>neighbour ← neighbours, but followed by a singular verb.</p>
2 Sam 12:12	<p>כִּי אַתָּה עָשִׂיתָ בְּסֵתֶר וְאֲנִי אֶעֱשֶׂה אֶת־הַדָּבָר הַזֶּה גִּגְד כָּל־יִשְׂרָאֵל וְנִגְדַּד הַשֶּׁמֶשׁ: ס</p>	<p>For you acted in secret, but I will do this thing in the presence of all Israel and in the presence of the sun.' "</p>	
2 Sam 12:13	<p>וַיֹּאמֶר דָּוִד אֶל־נָתָן חֲטָאתִי לִיהוָה ס וַיֹּאמֶר נָתָן אֶל־דָּוִד גַּם־יְהוָה הָעֵבִיר חֲטָאתְךָ לֹא תָמוּת:</p>	<p>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 for it,</p>	<p>however ← also, but the word can be adversative; compare Eccl 6:7.</p>
2 Sam 12:14	<p>אֲפֹס כִּי־נִאָּץ נִאָּצְתָּ אֶת־אֲבִי יְהוָה בַּדָּבָר הַזֶּה גַּם הִבֵּן הַיָּלֹד לְךָ מוֹת יָמוּת:</p>	<p>except that because you have {P: thoroughly mocked the LORD} [M: given the LORD's enemies an easy occasion to mock him] in this matter, the son born to you will certainly die."</p>	<p>An amendment by the Sopherim. We reverse the change. See [CB] App. 33. P= נִאָּצְתָּ אֶת־יְהוָה. AV differs.</p> <hr/> <p>thoroughly mocked (primitive text) / given ... an easy occasion to mock (Masoretic Text) ... will certainly die: infinitives absolute.</p> <hr/> <p>the son ← also the son, here →</p>



2 Sam 12:15	וַיֵּלֶךְ נָתָן אֶל־בֵּיתוֹ וַיִּגַּף יְהוָה אֶת־הַיֶּלֶד אֲשֶׁר יָלְדָה אִשְׁת־אוּרִיָּה לְדָוִד וַיֵּאָנֶשׁ׃	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	וַיִּבְקֹשׁ דָּוִד אֶת־הָאֱלֹהִים בְּעַד הַנָּעַר וַיֵּצֵם דָּוִד צֹם וּבָא וּלָן וַשְׁכֵּב אַרְצָה׃	And David pleaded with God about the boy, and David <u>fasted</u> , then he <u>went indoors</u> and spent the night <u>lying on the ground</u> .	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	וַיָּקֻמוּ זִקְנֵי 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 <u>eat</u> <u>bread</u> 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 וַיֵּרְאוּ עֲבָדֵי דָוִד לְהַגִּיד לּוֹ   כִּי־מָת הַיֶּלֶד כִּי אָמְרוּ הִנֵּה בַּחַיּוֹת הַיֶּלֶד חַי דְּבַרְנוּ אֵלָיו וְלֹא־שָׁמַע בְּקוֹלָנוּ וְאִידָּ נֹאמַר אֵלָיו מָת הַיֶּלֶד וַעֲשֵׂה 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 <u>heed us</u> , 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 דָּוִד כִּי עֲבָדָיו מְתַלַּחְשִׁים וַיָּבִן 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 <u>realized</u> that the child had died, and David <u>asked</u> 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	וַיָּקֻם דָּוִד מֵהָאָרֶץ וַיִּרְחַץ וַיִּסֶּד וַיַּחֲלֵף *שְׂמָלְתּוֹ **שְׂמָלָתּוֹ וַיָּבֹא בֵית־יְהוָה וַיִּשְׁתַּחֲוֶה וַיָּבֹא אֶל־בֵּיתוֹ וַיִּשְׁאַל וַיִּשְׁימוּ לוֹ לֶחֶם וַיֹּאכַל׃	Then David arose from the ground and washed and anointed <i>himself</i> , and he changed his {K: robe} [Q: clothes], and he went <i>to</i> the house of the LORD and worshipped. Then he went to his house and <u>asked for bread</u> , and <u>they served it</u> to him, and he ate.	asked for bread, and they served <i>it</i> ← <i>asked, and they served bread</i> .
2 Sam 12:21	וַיֹּאמְרוּ עֲבָדָיו אֵלָיו מִה־דָּבָר הַזֶּה אֲשֶׁר עָשִׂיתָה בְּעַבְּוֹר הַיֶּלֶד חַי צָמָת וַתִּבֶּדְךָ וְכָאֲשֶׁר מָת הַיֶּלֶד קָמָת 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 <u>bread</u> .”	bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.

2 Sam 12:22	וַיֹּאמֶר בְּעוֹד הַיֵּלֶד חַי צַמְתִּי וְאָבִיבָה בִּי אִמְרָתִי מִי יוֹדֵעַ *יַחֲנִי *וְיַחֲנֵנִי יְהוָה וְחַי הַיֵּלֶד:	And he said, “When the child was still alive, I fasted and wept, for I said, ‘Who knows whether the LORD <u>will have compassion on me</u> , and the child <u>will live</u> ?’	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   מַתְּ לָמָּה זֶה אֲנִי צֹם הָאוֹכֵל לְהַשִּׁיבּוֹ עוֹד אֲנִי הַלֹּךְ 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	וַיִּנְחֵם דָּוִד אֶת בִּתְשֶׁבַע אִשְׁתּוֹ וַיָּבֹא אֵלֶיהָ וַיִּשְׁכַּב עִמָּה וַתֵּלֶד בֵּן *וַיִּקְרָא *וַתִּקְרָא אֶת־שְׁמוֹ שְׁלֹמֹה וַיהוָה אָהָבוֹ:	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 <u>Solomon</u> . 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 בֵּיד נָתָן הַנָּבִיא וַיִּקְרָא אֶת־שְׁמוֹ יְדִידְיָה בְּעָבוּר יְהוָה: פ	And <i>David</i> sent <u>word</u> through the <u>intermediacy</u> of Nathan the prophet, and he called him <u>Jedidiah</u> , because of the LORD.	through the intermediacy of ← <i>by the hand of</i> . he called him: i.e. <i>the LORD called David's son</i> .
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 <u>royal city</u> .	1 Chr 20:1. the royal city ← <i>the city of the kingship</i> .
2 Sam 12:27	וַיִּשְׁלַח יוֹאָב מַלְאָכִים אֶל־דָּוִד וַיֹּאמֶר גָּלַחְמָתִי בְּרַבָּה גַם־לָכְדָתִי 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 <u>City of Water</u> .”	the City of Water: [CB] interprets as <i>the lower waters or town</i> .
2 Sam 12:28	וְעַתָּה אֶסָּף אֶת־יֵתֶר הָעָם וְחִנֵּה עַל־הָעִיר וְלָכְדָהּ פֶּן־אֵלְכָד אֲנִי אֶת־הָעִיר וְנִקְרָא 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 <u>me who captures</u> the city and <u>it becomes called after my name</u> .”	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	וַיִּאֲסָף דָּוִד אֶת־כָּל־הָעָם וַיִּלְכְּד רַבָּתָה 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־עֹטֶר־תְּהֵמָנִים מֵעַל רֹאשׁוֹ וּמִשְׁקָלָהּ כֶּכֶר זָהָב וְאַבְנֵי יָקָרָה וַתְּהִי עַל־רֹאשׁ דָּוִד וּשְׁלָל הָעִיר הוֹצִיא הַרְבֵּה מְאֹד:	And he took their king's crown from his head, and its weight <i>was</i> a <u>talent</u> 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 וּבַחֲרָצִי הַבְּרָזָל וּבַמְגִזְרֹת הַבְּרָזָל וְהָעֵבֶר אוֹתָם *בַּמֶּלֶךְ *בְּמַלְכָּן וְכֵן יַעֲשֶׂה לְכָל עָרֵי בְנֵי־עַמּוֹן וַיָּשָׁב דָּוִד וְכָל־הָעָם יְרוּשָׁלַם: פ	and he brought out the people who <i>were</i> in it, and he assigned <i>them</i> to work 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 בֶּן־דָּוִד אָחוֹת יָפָה וְשֵׁמָה תָּמָר וַיֹּאֲהֶבֶה אֲמִנּוֹן בֶּן־דָּוִד:	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	וַיֵּצֵר לְאַמְנוֹן לְהַתְחַלּוֹת בְּעֵבֹר תָּמָר אָחִיתּוֹ כִּי בְּתוּלָה הִיא וַיִּפְּלֵא בְּעֵינָי אֲמִנּוֹן לַעֲשׂוֹת לָהּ מְאוּמָה:	And Amnon was stressed <i>to the point of</i> making himself ill on account of Tamar his sister, for she <i>was</i> a virgin, <u>but it seemed difficult</u> in Amnon's sight to do anything with her.	but it seemed difficult: perhaps translate <i>and it would have been wonderful</i> , but against this is that מְאוּמָה would be strained in the sense of <i>something</i> .  with her ← <i>to / for her</i> .
2 Sam 13:3	וּלְאַמְנוֹן רֵעַ וְשֵׁמוֹ יוֹנָדָב בֶּן־שִׁמְעָה אֲחִי דָוִד וַיּוֹנֵדָב אִישׁ חָכָם מְאֹד:	But Amnon <i>had</i> a friend whose name <i>was</i> Jonadab the son of Shimah, David's brother, and Jonadab <i>was</i> 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 מְדוּעַ אַתָּה כֹּכָה דָּל בֶּן־הַמֶּלֶךְ בְּבֹקֶר בְּבֹקֶר הַלּוֹא תִגִּיד לִי וַיֹּאמֶר לוֹ אֲמִנּוֹן אֶת־תָּמָר אָחוֹת אַבְשָׁלוֹם אֲחִי 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 שֹׁכֵב עַל־מִשְׁכְּבְּךָ וְהִתְחַלּוּ וּבֹא אֲבִיךָ לִרְאוֹתְךָ וְאָמַרְתָּ אֵלָיו תָּבֹא נָא תָמָר אָחוֹתִי וְתִבְרַנִּי לֶחֶם וְעָשְׂתָה לְעֵינַי אֶת־הַבִּרְיָה לְמַעַן אֲשֶׁר אֶרְאֶה וְאֶכְלֹתִי מִיָּדָה:	Then Jehonadab said to him, “Lie on your bed and <u>pretend to be ill</u> , and when your father comes to see you, say to him, ‘ <u>Could</u> 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 וַיִּתְחַלּוּ וַיָּבֹא הַמֶּלֶךְ לִרְאוֹתוֹ וַיֹּאמֶר אֲמִנּוֹן אֶל־הַמֶּלֶךְ תָּבֹא־נָא תָמָר אָחִיתִי וְתִלְבֵּב לְעֵינַי שְׁתֵּי לֶבְבוֹת וְאֶכְרָה מִיָּדָה:	So Amnon lay down and pretended to be ill, and the king came to see him, and Amnon said to the king, “ <u>Could</u> 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 אֲל־תָּמָר הַבִּיתָה לֵאמֹר לְכִי נָא בֵּית אֲמֹנֹן אֲחִידָ וַעֲשֵׂי־לוֹ הַבֶּרֶה:	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 <u>meal</u> ."	a meal ← <i>food</i> .
2 Sam 13:8	וַתֵּלֶךְ תָּמָר בֵּית אֲמֹנֹן אָחִיהָ וְהוּא שָׁכַב וַתִּקַּח אֶת־הַבֶּצֶק *וּתְלוּשׁ *וּתְלַשׁ וַתִּלְבַּב לְעֵינָיו וַתִּבְשֵׁל אֶת־הַלֶּבְבוֹת:	So Tamar went <i>to</i> the home of Amnon her brother, and he was <u>laid up</u> , and she took the dough and <u>kneaded it</u> , and she made pancakes in his presence and <u>cooked</u> 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־הַמִּשְׁרֵת וַתַּצֵּק לִפְנֵיו וַיִּמָּאֵן לֶאֱכֹל וַיֹּאמֶר אֲמֹנֹן הוֹצִיאוּ כָּל־אִישׁ מֵעָלַי וַיֵּצְאוּ כָּל־אִישׁ מֵעָלָיו:	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 הַבִּי־אֵי הַבֶּרֶה הַחֲדָר וְאֶכְרָה מִיָּדְךָ וַתִּקַּח תָּמָר אֶת־הַלֶּבְבוֹת אֲשֶׁר עָשָׂתָה וַתִּבָּא לְאֲמֹנֹן אָחִיהָ הַחֲדָרָה:	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 <u>in the room</u> .	in the room ← <i>into the room</i> .
2 Sam 13:11	וַתִּגַּשׁ אֵלָיו לֶאֱכֹל וַיַּחֲזֹק־בָּהּ וַיֹּאמֶר לָהּ בּוֹאִי שִׁכְבִּי עִמִּי אֲחוֹתִי:	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־תַּעֲנֵנִי 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	וְאַנִּי אָנֹכִי אוֹלִיד אֶת־חֲרָפְתִּי 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 וַיַּחֲזֹק מִמֶּנָּה וַיַּעֲנֶה וַיִּשְׁכַּב אִתָּהּ:	But he would not <u>heed her</u> , and he was stronger <u>than her</u> , and he violated her and lay with her.	heed her ← <i>hear her voice</i> .  than her: or, if the reader prefers, <i>than she</i> .
2 Sam 13:15	וַיִּשְׁנֶאֱהָ אֲמֹנֹן שִׁנְאָה גְּדוֹלָה מֵאֲד כִּי גְּדוֹלָה הַשִּׁנְאָה אֲשֶׁר שִׁנְאָה מֵאֲהָבָה אֲשֶׁר אֲהָבָה וַיֹּאמֶר־לָהּ אֲמֹנֹן קוּמִי לְכִי:	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-אֹדֶת הָרָעָה הַגְדֹּלָה הַזֹּאת מֵאַחֶרֶת אֲשֶׁר-עָשִׂיתָ עִמִּי לְשַׁלְּחָנִי וְלֹא אָבָה לִשְׁמָעָהּ:	And she said to him, “ <i>There is</i> no reason <i>to do</i> this wicked thing, <i>in sending</i> me away, <i>which is</i> greater than the other thing which you did <i>to me</i> .” But he would not listen to her.	in sending: gerundial use of the infinitive.  to me ← with me.
2 Sam 13:17	וַיִּקְרָא אֶת-נָעֲרוֹ מִשְׁרָתּוֹ וַיֹּאמֶר שְׁלַח־נָנָא אֶת-זֹאת מֵעָלַי הַחוּצָה וְנָעַל הַדֶּלֶת אַחֲרָיָהּ:	And he called for his <i>servant-lad</i> , who served him, and he said, “ <i>Send</i> this woman 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 enjoiner here. The attitude to Tamar is harsh.
2 Sam 13:18	וְעָלֶיהָ כְּתָנֶת פָּסִים כִּי כֵן תִּלְבָּשֵׁן בְּנוֹת-הַמֶּלֶךְ הַבְּתוּלֹת מְעִילִים וַיֵּצֵא אוֹתָהּ מִשְׁרָתּוֹ הַחוּץ וְנָעַל הַדֶּלֶת אַחֲרָיָהּ:	Now she <i>was wearing</i> 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 was wearing ← on her (was).
2 Sam 13:19	וַתִּקַּח תָּמָר אֶפֶר עַל-רֹאשָׁהּ וּכְתָנֶת הַפָּסִים אֲשֶׁר עָלֶיהָ קָרָעָה וַתִּשֶׂם יָדָהּ עַל-רֹאשָׁהּ וַתֵּלֶךְ הֵלֹךְ וְזָעָקָה:	And Tamar took ash <i>and put it</i> on her head, and she tore the long striped tunic which she <i>was wearing</i> , and she put her hand on her head, and she <i>went around</i> wailing.	she was wearing ← on her (was).  went around wailing: augmented with an infinitive absolute, emphasizing the simultaneity of going and wailing.
2 Sam 13:20	וַיֹּאמֶר אֵלֶיהָ אַבְשָׁלוֹם אָחִיהָ הֲאִמְנֹן אַחִידָךְ הִיָּה עִמָּךְ וְעַתָּה אָחוּתִי הַחֲרִישִׁי אַחִידָךְ הוּא אֶל-תִּשְׁתִּי אֶת-לִבְךָ לְדַבֵּר הַזֶּה וַתֵּשֶׁב תָּמָר וְשָׁמְמָה בֵּית אַבְשָׁלוֹם אָחִיהָ:	And Absalom her brother <i>asked</i> her, “Has <i>Aminon</i> 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 in</i> 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 שְׁמָע אֵת כָּל-הַדְּבָרִים הָאֵלֶּה וַיַּחַר לוֹ מְאֹד:	And King David heard all these things, and it greatly infuriated him.	
2 Sam 13:22	וְלֹא-דִבֶּר אַבְשָׁלוֹם עִם-אַמְנֹן לְמַרְעֵ וְעַד-טוֹב כִּי-שָׁנָא אַבְשָׁלוֹם אֶת-אַמְנֹן עַל-דִּבְרֵ אֲשֶׁר עָנָה אֶת תָּמָר אָחִיתּוֹ: 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 terms ← <i>from bad and up to good</i> .
2 Sam 13:23	וַיְהִי לְשָׁנָתִים יָמִים וַיְהִי גִזְזִים לְאַבְשָׁלוֹם בִּבְעַל 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, <i>which 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 אֲבִשָּׁלוֹם אֶל־הַמֶּלֶךְ וַיֹּאמֶר הֲנֵה־נָא גִזְזִים לְעִבְדְּךָ יֵלְד־נָא הַמֶּלֶךְ וְעִבְדָּיו עִם־עִבְדְּךָ:	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־אֲבִשָּׁלוֹם אֶל־בְּנִי אֲלֵ־נָא גִלְדְּ כָלְנוּ וְלֹא נִכְבֵּד עָלֶיךָ וַיִּפְרֹץ־בּוֹ וְלֹא־אָבָה לָלֶכֶת וַיְבָרְכֵהוּ:	But the king said to Absalom, “No, 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 <i>vav</i> .  but ( <i>second occurrence in</i> <i>verse</i> ): adversative use of the <i>vav</i> , countervailing the preceding adversative clause.
2 Sam 13:26	וַיֹּאמֶר אֲבִשָּׁלוֹם וְלֹא יֵלְד־נָא אֶתְנוּ אֲמִנּוֹן אָחִי וַיֹּאמֶר לוֹ הַמֶּלֶךְ לָמָּה יֵלְד־ 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 אֲבִשָּׁלוֹם וַיִּשְׁלַח אֹתוֹ אֶת־אֲמִנּוֹן 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	וַיִּצֹו אֲבִשָּׁלוֹם אֶת־נְעָרָיו לֵאמֹר רְאוּ נָא כְּטוֹב לִב־אֲמִנּוֹן בַּיַּיִן וְאָמַרְתִּי אֲלֵיכֶם הִבּוּ אֶת־אֲמִנּוֹן וְהַמַּתֶּם אֹתוֹ אֶל־תִּירָאוֹ הֲלֹא כִי אָנֹכִי צִוִּיתִי אֶתְכֶם חֲזָקוּ וְהִיוּ לְבָנֵי־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 <i>bold</i> .”	bold ← <i>sons of valour</i> .
2 Sam 13:29	וַיַּעֲשׂוּ נְעָרֵי אֲבִשָּׁלוֹם לְאֲמִנּוֹן כַּאֲשֶׁר צִוָּה אֲבִשָּׁלוֹם וַיָּקֻמוּ   כָּל־בְּנֵי הַמֶּלֶךְ וַיִּרְכְּבוּ אִישׁ עַל־פֶּרָדּוֹ וַיָּנָסוּ:	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 בַּדֶּרֶךְ וְהַשְׁמַעָה בָּאָה אֶל־דָּוִד לֵאמֹר הִנֵּה אֲבִשָּׁלוֹם 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 <i>as</i> <i>follows</i> : “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	וַיָּקָם הַמֶּלֶךְ וַיִּקְרַע אֶת־בְּגָדָיו וַיִּשְׁכַּב אָרְצָה וְכָל־עִבְדָּיו נֹצְעִים קִרְעֵי בְּגָדִים: ס	And the king arose and tore his clothes and lay <i>on the ground</i> , and all his servants stood with torn clothes.	on the ground ← <i>onto the</i> <i>ground</i> .

2 Sam 13:32	וַיַּעַן יוֹנָדָב בֶּן־שִׁמְעָה אֲחִי־דָוִד וַיֹּאמֶר אֶל־יֹאמֶר אֲדֹנָי אֵת כָּל־הַנְּעָרִים בְּנֵי־הַמֶּלֶךְ הָמִיתוּ כִּי־אִמְנוֹן לְבַדּוֹ מֵת כִּי־עָלְפִי אֲבִשָּׁלוֹם הָיְתָה שׁוֹמְהָ מִיּוֹם עָנְתָּו אֵת תִּמְרָא אַחֲתוֹ:	But Jonadab, the son of Shimah David's brother, reacted and said, "Don't let my lord say <i>that</i> they have killed all the lads <i>who</i> are the king's sons, for only Amnon is dead, for this was plotted by Absalom from the day when Amnon 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	וְעַתָּה אֶל־יֵשֶׁם אֲדֹנָי הַמֶּלֶךְ אֶל־לְבֹב דְּבַר לֹא־מָר כָּל־בְּנֵי הַמֶּלֶךְ מָתוּ כִּי־אִם־אִמְנוֹן לְבַדּוֹ מֵת: פ	So now, don't let my lord the king take anything to heart, saying, 'All the king's sons have died', for only Amnon is dead."	to heart ← <i>to his heart</i> .
2 Sam 13:34	וַיִּבָּרַח אֲבִשָּׁלוֹם וַיֵּשֶׂא הַנָּעַר הַצֹּפֶה אֶת־*עֵינָיו וַיֵּרָא וְהִנֵּה עַם־רַב הֹלְכִים מִדֶּרֶךְ אַחֲרָיו מֵצֵד הָהָר:	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</u> of the mountain.	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 כְּדִבְרֵי עֲבָדְךָ 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   כִּכְלֹתוֹ לְדַבֵּר וְהִנֵּה בְּנֵי־הַמֶּלֶךְ בָּאוּ וַיֵּשְׂאוּ קוֹלָם וַיִּבְכּוּ וְגַם־הַמֶּלֶךְ וְכָל־עֲבָדָיו 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	וַאֲבִשָּׁלוֹם בָּרַח וַיֵּלֶךְ אֶל־תַּלְמִי בֶן־*עַמִּיחֹר *עַמִּיחֹד מֶלֶךְ גִּשּׁוּר וַיִּתְּאֵבֵל עַל־בָּנוּ כָּל־הַיָּמִים:	And Absalom fled and went to Talmai the son of {Q: Ammihud} [K: Ammihur] king of Geshur. And <i>David</i> mourned for his son every day.	
2 Sam 13:38	וַאֲבִשָּׁלוֹם בָּרַח וַיֵּלֶךְ גִּשּׁוּר 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־אֲבִשָּׁלוֹם כִּי־נָחַם עַל־אִמְנוֹן כִּי־מָת: ס	And David the king's <i>whole being</i> 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־זְרוּיָה כִּי־לֵב הַמֶּלֶךְ עַל־אַבְשָׁלוֹם:	And Joab the son of Zeruiah became aware that the king's heart <i>was against</i> 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 וַיָּקָח מִשָּׁם אִשָּׁה חַכְמָה וַיֹּאמֶר אֵלֶיהָ הִתְאַבְּלִי־נָא וּלְבַשִּׁי־נָא בְּגָדֵי־אֲבָל וְאַל־תְּסוּכִל שֶׁמֶן וְהָיִית כְּאִשָּׁה זֹה יָמִים רַבִּים מִתְאַבֶּלֶת עַל־מֵת:	And Joab sent <i>messengers</i> to Tekoa, and he brought a wise woman from there, and he said to her, “Pretend to mourn, would you, and dress <i>in</i> mourning clothes, and do not anoint <i>yourself</i> with oil, <u>so that</u> you are like a woman <i>who</i> has been mourning for one deceased for many days now.	Tekoa ← Tekoah here, but we take the <i>hé</i> as a locative ending. Elsewhere Tekoa.  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 וַיֵּשֶׁם 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 הַתְּקֹעִית אֶל־הַמֶּלֶךְ וַתִּפֹּל עַל־אַפֶּיהָ אֶרְצָה וַתִּשְׁתָּחוּ 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 אָבָל אִשָּׁה־אַלְמָנָה אֲנִי וַיָּמָת אִישִׁי:	And the king said to her, “ <u>What is the matter?</u> ” And she said, “I <i>am truly</i> a widow 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 וְאֵין מַצִּיל בֵּינֵיהֶם וַיָּכּוּ 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	וְהִנֵּה קָמָה כָּל־הַמִּשְׁפָּחָה עַל־שִׁפְחָתְךָ וַיֹּאמְרוּ תָנִי   אֶת־מִכָּה אָחִיו וְנִמְתָּהוּ בְּנַפְשׁ אָחִיו אֲשֶׁר הָרַג וְנִשְׁמִידָה גַּם אֶת־הַיֹּרֶשׁ וְכַבּוּ אֶת־גַּחְלָתִי אֲשֶׁר נִשְׁאַרָה לְבִלְתִּי *שׁוּם-שִׁים* לְאִישִׁי שֵׁם וְשִׁאֲרִית 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 <u>also</u> destroy the heir.’ And <i>so</i> they would <u>extinguish the burning coal which remains to 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 אֶצְוֶה 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 אֲדֹנֵי הַמֶּלֶךְ הָעוֹן וְעַל־בֵּית אָבִי וְהַמֶּלֶךְ וְכִסְאוֹ נָקִי: 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 הַמַּדְבֵּר אֵלָיו וְהִבֵּאתוּ אֵלַי וְלֹא־יִסְיֶף עוֹד לִגְעַת בְּךָ:	And the king said, “If <i>anyone</i> speaks to you, then <u>have him brought</u> 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 *מִהֶרְבִּית **מִהֶרְבַּת גָּאֵל הַדָּם לְשַׁחַת וְלֹא יִשְׁמִידוּ אֶת־בְּנִי וַיֹּאמֶר חִי־יְהוָה אִם־יִפֹּל מִשְׁעֶרֶת בְּנֶךָ אֶרְצָה:	And she said, “Do let the king remember the LORD your God <u>by not 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־אֲדֹנֵי הַמֶּלֶךְ דָּבַר 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	וַתֹּאמֶר הָאִשָּׁה וְלָמָּה חִשְׁבָּתָה כְּזֹאת עַל־עַם אֱלֹהִים וּמַדְבֵּר הַמֶּלֶךְ הַדָּבָר הַזֶּה כְּאִשִּׁים לְבַלְתִּי הַשִּׁיב הַמֶּלֶךְ אֶת־נַדְחוֹ:	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 guilty, in that the king has not brought his banished <i>son</i> back.	scheme ← <i>think</i> , but also in a negative sense.  not speaking ← <i>from speaking</i> . See [AnLx] under מן, VII (c) and VIII for use as a negative.  guilty ← <i>as guilty</i> .
2 Sam 14:14	כִּי־מוֹת נָמוֹת וְכַמִּים הַנִּגְרָרִים אֶרְצָה אֲשֶׁר לֹא יֵאָסְפוּ וְלֹא־יִשָּׂא אֱלֹהִים נֶפֶשׁ וְחֹשֶׁב מִחֲשָׁבוֹת לְבַלְתִּי יָדַח מִמֶּנּוּ נִדַּח:	For <u>we will certainly die</u> , and <u>we are</u> like water being poured onto the ground, which <i>cannot</i> be gathered up, and God <u>is not</u> partial, but he <u>designs ways</u> by which he <i>who is</i> banished is not banished from him.	we will certainly die: infinitive absolute.  is not partial ← <i>does not take up a soul</i> .  designs ways ← <i>thinks thoughts</i> .
2 Sam 14:15	וְעַתָּה אֲשֶׁר־בָּאתִי לְדַבֵּר אֶל־הַמֶּלֶךְ אֲדֹנִי אֶת־הַדָּבָר הַזֶּה כִּי יֵרָאֵנִי הָעָם וַתֹּאמֶר שִׁפְחָתְךָ אֲדַבְּרָה־נָא אֶל־הַמֶּלֶךְ אוֹלִי יַעֲשֶׂה הַמֶּלֶךְ אֶת־דְּבַר אֲמָתוֹ:	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 <i>on</i> the <u>case</u> of his maidservant.	these words ← <i>this word</i> .  case ← <i>word</i> .

2 Sam 14:16	כִּי יִשְׁמַע הַמֶּלֶךְ לְהַצִּיל אֶת־אִמָּתוֹ מִכַּף הָאִישׁ לְהַשְׁמִיד אֹתִי וְאֶת־בְּנִי יַחַד מִנַּחֲלַת אֱלֹהִים:	For the king will hear <i>me</i> , 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.'	from God ← <i>of God</i> . Wider use of the construct state.
2 Sam 14:17	וַתֹּאמֶר שִׁפְחַתְךָ יְהִי־נָא דְּבַר־אֲדֹנִי הַמֶּלֶךְ לְמִנוּחָה כִּי   כְּמַלְאָךְ הָאֱלֹהִים בֵּן אֲדֹנִי הַמֶּלֶךְ לְשֹׁמֵעַ הַטּוֹב וְהָרַע וַיְהִי אֱלֹהִים יְהִי עִמָּךְ: פ	Then your maidservant said, 'Let the <u>words</u> of my lord the king <u>be settled</u> , for my lord the king <i>is</i> like an angel of God in assessing good and evil.' And may the LORD your God be with you."	words ← <i>word</i> .  be settled ← <i>become rest</i> .  assessing ← <i>to hear</i> . Gerundial use of the infinitive.
2 Sam 14:18	וַיַּעַן הַמֶּלֶךְ וַיֹּאמֶר אֶל־הָאִשָּׁה אַל־נָא תִכְחַדִּי מִמֶּנִּי דְבַר אֲשֶׁר אֲנִכִּי שָׁאַל אֹתְךָ וַתֹּאמֶר הָאִשָּׁה יְדַבֵּר־נָא אֲדֹנִי הַמֶּלֶךְ:	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."	
2 Sam 14:19	וַיֹּאמֶר הַמֶּלֶךְ הֲיֵד יוֹאָב אֹתְךָ בְּכָל־זֹאת וַתַּעַן הָאִשָּׁה וַתֹּאמֶר חַי־נַפְשְׁךָ אֲדֹנִי הַמֶּלֶךְ אִם־אֵשׁ   לְהִמָּן וְלִהְשֹׁמֵל מִכָּל אֲשֶׁר־דִּבֶּר אֲדֹנִי הַמֶּלֶךְ כִּי־עֲבַדְךָ יוֹאָב הוּא צִוִּי וְהוּא שָׁם בְּפִי שִׁפְחַתְךָ אֵת כָּל־הַדְּבָרִים הָאֵלֶּה:	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</i> life, my lord the king, no-one <i>can</i> possibly <i>deviate</i> to the right or to the left from <u>anything</u> 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."	your <i>own</i> life ← <i>the life of your</i> <i>soul</i> .  <i>can</i> possibly deviate: strong denial using an abbreviation of the oath formula of 2 Sam 3:35.  anything ← <i>everything</i> .
2 Sam 14:20	לְבַעֲבוֹר סָבַל אֶת־פְּנֵי הַדָּבָר עָשָׂה עֲבֹדְךָ יוֹאָב אֶת־הַדְּבָר הַזֶּה וְאֲדֹנִי חָכָם כְּחִכְמַת מַלְאָךְ הָאֱלֹהִים לְדַעַת אֶת־כָּל־אֲשֶׁר בָּאָרֶץ: ס	Your servant Joab did this thing so as to <u>raise the issue in a</u> <u>roundabout way</u> , and my lord <i>is</i> wise as <i>if with</i> the wisdom of an angel of God <u>in knowing</u> everything on earth."	to raise the issue in a roundabout way ← <i>to encircle the face of the</i> <i>thing</i> .  in knowing: gerundial use of the infinitive.
2 Sam 14:21	וַיֹּאמֶר הַמֶּלֶךְ אֶל־יוֹאָב הִנֵּה־נָא עָשִׂיתִי אֶת־הַדְּבָר הַזֶּה וְלֹךְ הָשֵׁב אֶת־הַנָּעַר אֶת־אֲבִשָׁלוֹם:	Then the king said to Joab, "Here <i>you are</i> , I have <u>settled this</u> <u>matter</u> , so go <i>and</i> bring the lad, Absalom, back."	here <i>you are</i> ← <i>behold please</i> .  settled this matter ← <i>done this</i> <i>thing</i> .

2 Sam 14:22	וַיִּפֹּל יוֹאָב אֶל-פָּנָיו אֶרֶצָה וַיִּשְׁתַּחוּ וַיְבָרֶךְ אֶת-הַמֶּלֶךְ וַיֹּאמֶר יוֹאָב הַיּוֹם יָדַע עֲבָדְךָ כִּי-מִצָּאתִי חַן בְּעֵינֶיךָ אֲדֹנִי הַמֶּלֶךְ אֲשֶׁר-עָשָׂה הַמֶּלֶךְ אֶת-דָּבָר *עֲבָדוֹ *עֲבָדְךָ:	At this Joab fell <u>face down</u> 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 <u>acted on the concern of</u> {K: his} [Q: your] servant.”	at this: wider use of the vav.  face down ← <i>on his face</i> .  acted on the concern of ← <i>done the matter of</i> .
2 Sam 14:23	וַיָּקָם יוֹאָב וַיֵּלֶךְ גִּשּׁוּרָה וַיָּבֵא אֶת-אֲבִשְׁלוֹם יְרוּשָׁלַם: פ	Then Joab arose and went to Geshur and brought Absalom <i>to</i> Jerusalem.	
2 Sam 14:24	וַיֹּאמֶר הַמֶּלֶךְ יֹסֵב אֶל-בֵּיתוֹ וּפָנִי לֹא יֵרָאֶה וַיֹּסֵב אֲבִשְׁלוֹם אֶל-בֵּיתוֹ וּפָנִי הַמֶּלֶךְ לֹא רָאָה: ס	And the king said, “Let him <u>wend his way</u> to his house, but don't let him see my face.” So Absalom <u>wended his way</u> to his house, but he did not see the king's face.	wend <i>his way</i> ... wended <i>his way</i> ← <i>turn round</i> ... <i>turned round</i> .
2 Sam 14:25	וּכְאֲבִשְׁלוֹם לֹא-הָיָה אִישׁ-יָפָה בְּכָל-יִשְׂרָאֵל לְהֵלֵל מֵאֵד מִכָּף רִגְלוֹ וְעַד קִדְקִדּוֹ לֹא-הָיָה בּוֹ מוֹם:	Now in all Israel there wasn't a man <u>so highly celebrated for his good looks</u> as Absalom – there was no blemish on him from the sole of his foot to the crown of his head,	so highly celebrated for his good looks ← <i>fair to praise much</i> .
2 Sam 14:26	וּבְגִלְחוֹ אֶת-רֹאשׁוֹ וְהָיָה מִקֵּץ יָמִים   לַיָּמִים אֲשֶׁר יִגְלַח כִּי-כָבֵד עָלָיו וּגְלָחוֹ וּשְׁקָל אֶת-שַׁעֲרָה רֹאשׁוֹ מֵאֲתָתִים שְׁקָלִים בְּאֶבֶן הַמֶּלֶךְ:	and when he shaved his head – and it was at <u>the end of each year</u> 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].  weight ← <i>stone</i> .
2 Sam 14:27	וַיֻּלְּדוּ לְאֲבִשְׁלוֹם שְׁלוֹשָׁה בָּנִים וּבֵת אַחַת וּשְׁמָהּ תָמָר הִיא הָיְתָה אִשָּׁה יְפָת מִרְאֶה: 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 אֲבִשְׁלוֹם בִּירוּשָׁלַם שְׁנַתִּים יָמִים וּפָנִי הַמֶּלֶךְ לֹא רָאָה:	And Absalom resided in Jerusalem <u>for two full years</u> , and he did not see the king's face.	for two full years ← <i>two years (in) days</i> .
2 Sam 14:29	וַיִּשְׁלַח אֲבִשְׁלוֹם אֶל-יוֹאָב לְשַׁלֵּחַ אֹתוֹ אֶל-הַמֶּלֶךְ וְלֹא אָבָה לָבוֹא אֵלָיו וַיִּשְׁלַח עוֹד שְׁנִית וְלֹא אָבָה לָבוֹא:	And Absalom <u>contacted</u> Joab in order that <u>he might send Joab</u> to the king, but he was not willing to come to him. So he <u>contacted</u> 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.  contacted (2x) ← <i>sent to</i> .

2 Sam 14:30	וַיֹּאמֶר אֶל-עֲבָדָיו רְאוּ חֵלֶקֶת יוֹאָב אֶל-יָדִי וְלוֹ-שֵׁם שְׁעָרִים לָכֵן *וְהוֹצִיתָהּ *וְהָצִיתוּהָ בְּאֵשׁ וַיֵּצְאוּ עֲבָדֵי אֲבִשָׁלוֹם אֶת-הַחֵלֶקֶת 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</u> <u>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/> <hr/> mine ← <i>me</i> .
2 Sam 14:31	וַיָּקָם יוֹאָב וַיָּבֹא אֶל-אֲבִשָׁלוֹם הַבֵּיתָה וַיֹּאמֶר אֵלָיו לָמָּה הָצִיתוּ עֲבָדְךָ אֶת-הַחֵלֶקֶת אֲשֶׁר-לִי בְּאֵשׁ:	At <u>this</u> Joab arose and went to Absalom at <u>his house</u> , and he said to him, “Why have your servants set my estate on fire?”	at this: wider use of the vav. <hr/> at <i>his</i> house ← <i>to (his) house</i> .
2 Sam 14:32	וַיֹּאמֶר אֲבִשָׁלוֹם אֶל-יוֹאָב הִנֵּה שָׁלַחְתִּי אֵלֶיךָ   לֵאמֹר בֹּא הִנֵּה וְאֶשְׁלַחְהָ אֵתְךָ אֶל-הַמֶּלֶךְ לֵאמֹר לָמָּה בָּאתִי מִגֶּשׁוּר טוֹב לִי עַד אֲנִי-שָׁם וְעַתָּה אֶרְאֶה פָנֶי הַמֶּלֶךְ וְאִם-יִשְׁכַּח עוֹן וְהַמָּתְנִי:	And Absalom said to Joab, “Look, I <u>contacted</u> 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</i> <i>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-אֲבִשָׁלוֹם וַיָּבֹא אֶל-הַמֶּלֶךְ וַיִּשְׁתַּחוּ לּוֹ עַל-אִפְּיוֹ אֶרְצָה לִפְנֵי הַמֶּלֶךְ וַיִּשָּׁק הַמֶּלֶךְ לְאֲבִשָׁלוֹם: 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 אֲבִשָׁלוֹם מִרְכָּבָה וּסְסִים וְחַמְשִׁים 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	וְהַשָּׂכִּים אֲבִשָׁלוֹם וַעֲמָד עַל-יַד דֶּרֶךְ הַשָּׁעַר וַיְהִי כָּל-הָאִישׁ אֲשֶׁר-יְהִי-לוֹ-רִיב לָבוֹא אֶל-הַמֶּלֶךְ לִמְשָׁפֵט וַיִּקְרָא אֲבִשָׁלוֹם אֵלָיו וַיֹּאמֶר אִי-מִזֶּה עִיר אַתָּה וַיֹּאמֶר מֵאֶחָד שְׁבִטֵי-יִשְׂרָאֵל עֲבָדְךָ:	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. <hr/> ask ... reply ← <i>say ... say</i> .
2 Sam 15:3	וַיֹּאמֶר אֵלָיו אֲבִשָׁלוֹם רְאֵה דְּבָרְךָ טוֹבִים וְנִכְחִים וְשִׁמֵּעַ אִין-לְךָ מֵאֵת הַמֶּלֶךְ:	And Absalom would say to him, “Look, <u>your contentions are</u> <u>right and proper</u> , but you <i>do not</i> <i>have anyone</i> from the king to hear you.”	your contentions <i>are</i> right and proper ← <i>your words (are) good</i> <i>and right</i> .

2 Sam 15:4	וַיֹּאמֶר אֲבִשָּׁלוֹם מִיִּשְׁמִנִי שֹׁפֵט בָּאָרֶץ וְעָלִי יָבוֹא כָּל־אִישׁ אֲשֶׁר־יְהִי־לוֹ רִיב וּמִשְׁפָּט וְהִצַּדִּקְתִּיו:	And Absalom would say, “If only I were appointed a judge in the land! Then everyone who has a dispute or a lawsuit would come to me, and I would do him justice.”	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 vav.  do him justice ← <i>justify him</i> .
2 Sam 15:5	וְהָיָה בִּקְרֵב־אִישׁ לְהִשְׁתַּחֲוֹת לוֹ וְשָׁלַח אֶת־יָדוֹ וְהִחְזִיק לוֹ וְנָשַׁק לוֹ:	And it would come to pass, when a man approached to prostrate himself to him, that he would stretch out his hand and take hold of him and kiss him.	stretch out ← <i>send</i> .
2 Sam 15:6	וַיַּעַשׂ אֲבִשָּׁלוֹם כַּדָּבָר הַזֶּה לְכָל־יִשְׂרָאֵל אֲשֶׁר־יָבֹאוּ לְמִשְׁפָּט אֶל־הַמֶּלֶךְ וַיִּגְנַב אֲבִשָּׁלוֹם אֶת־לֵב אֲנָשִׁי יִשְׂרָאֵל: פ	And Absalom acted in this way 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 מִקֵּץ אַרְבַּעִים שָׁנָה וַיֹּאמֶר אֲבִשָּׁלוֹם אֶל־הַמֶּלֶךְ אֵלֶכָה נָא וְאֶשְׁלַם אֶת־נַדְרֵי אֲשֶׁר־נִדַּרְתִּי לַיהוָה בְּחֶבְרוֹן:	And it came to pass after forty years that Absalom said to the king, “Please let me go to pay my vow in Hebron which I made to the LORD.	after ← <i>at the end of</i> .  made ← <i>vowed</i> .
2 Sam 15:8	כִּי־נִדַּר נָדַר עֲבָדְךָ בְּשִׁבְתִּי בְּגֶשׁוּר בְּאֶרֶם לֵאמֹר אִם־יָשִׁיב יְיָ יְרוּשָׁלַם וְעֲבַדְתִּי אֶת־יְהוָה:	For your servant made a vow when I lived in Geshur in Aramaea and said, ‘If the LORD decidedly brings me back to Jerusalem, then I will serve the LORD.’ ”	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 (הַשֵּׁב expected), under נ  made ← <i>vowed</i> .
2 Sam 15:9	וַיֹּאמֶר־לוֹ הַמֶּלֶךְ לֵךְ בְּשָׁלוֹם וַיָּקָם וַיֵּלֶךְ חֶבְרוֹנָה: פ	And the king said to him, “Go in peace.” So he arose and went to Hebron.	ל influence of the root שֵׁב, <i>hiphil</i> = <i>to settle</i> .
2 Sam 15:10	וַיִּשְׁלַח אֲבִשָּׁלוֹם מְרַגְלִים בְּכָל־שִׁבְטֵי יִשְׂרָאֵל לֵאמֹר כַּשֶּׁמַּעֲכֶם אֶת־קוֹל הַשּׁוֹפָר וְאָמַרְתֶּם מֶלֶךְ אֲבִשָּׁלוֹם בְּחֶבְרוֹן:	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.’ ”	
2 Sam 15:11	וְאֶת־אֲבִשָּׁלוֹם הָלְכוּ מֵאֲתָיִם אִישׁ מִירוּשָׁלַם קְרָאִים וְהִלְכִים לְתַמָּם וְלֹא יָדְעוּ כָּל־דָּבָר:	And with Absalom went two hundred men from Jerusalem, who were called up, but who went in their naivety, and who didn't know anything.	anything ← <i>every thing</i> .

2 Sam 15:12	וַיִּשְׁלַח אֲבִשָּׁלֹם אֶת־אֲחִיתָפֶל הַגִּילֹנִי יוֹעֵץ דָּוִד מֵעִירוֹ מְגִלָּה בְּזָבָחוֹ אֶת־הַזִּבְחִים וַיְהִי הַקָּשָׁר אֲמֹן וְהָעָם הוֹלֵךְ וָרַב אֶת־אֲבִשָּׁלֹם:	And Absalom sent Ahithophel the Gilonite, an adviser to David, from his city – from Giloh – while he offered sacrifices. And the conspiracy was powerful, and the people who were with Absalom became more and more numerous.	offered ← <i>sacrificed</i> .
2 Sam 15:13	וַיְבֹא הַמַּגִּיד אֶל־דָּוִד לֵאמֹר הִנֵּה לִב־אִישׁ יִשְׂרָאֵל אַחֲרֵי אֲבִשָּׁלֹם:	Then an informant came to David and said, “The heart of the men of Israel is behind Absalom.”	an informant ← <i>the informant</i> . An unexpected definite article. See Gen 22:9.
2 Sam 15:14	וַיֹּאמֶר דָּוִד לְכָל־עֲבָדָיו אֲשֶׁר־אִתּוֹ בִּירוּשָׁלַם קוּמוּ וּנְבָרְחָה כִּי לֹא־תִהְיֶה־לָּנוּ פְּלִיטָה מִפְּנֵי אֲבִשָּׁלֹם מִהָרֹ לָלֶכֶת פֶּן־יַמְהַר וְהִשְׁגָּנוּ וְהִדִּיחַ עָלֵינוּ אֶת־הַרְעָה וְהִכָּה הָעִיר לְפִי־חֶרֶב:	At this David said to all his servants who were with him in Jerusalem, “Get up and let us flee, for we won't be left with a survivor in confronting Absalom. Get going quickly or he will quickly catch up with us and bring disaster on us and strike the city with the blade of the sword.”	at this: wider use of the vav. be left with a survivor ← <i>have an escaped remnant</i> . in confronting ← <i>from facing</i> . get going quickly ← <i>be quick to go</i> . bring disaster ← <i>thrust evil</i> .
2 Sam 15:15	וַיֹּאמְרוּ עֲבָדֵי־הַמֶּלֶךְ אֶל־הַמֶּלֶךְ כָּכָל אֲשֶׁר־יִבְחַר אֲדֹנֵי הַמֶּלֶךְ הִנֵּה עֲבָדֶיךָ:	And the king's servants said to the king, “Whatever my lord the king chooses to do, here we are as your servants.”	whatever ← <i>according to everything</i> . here we are ← <i>behold</i> .
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 went 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 וַיַּעֲמֵדוּ בֵּית הַמֶּרְחָק:	So the king departed with all the people in his footsteps, and they stopped at a remote house.	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 עֹבְרִים עַל־יָדוֹ וְכָל־הַכִּרְתִּי וְכָל־הַפְּלִתִי וְכָל־הַגִּתִּים שֵׁשׁ־מֵאוֹת אִישׁ אֲשֶׁר־בָּאוּ בְּרַגְלָיו מִגָּת עֹבְרִים עַל־פְּנֵי הַמֶּלֶךְ:	And all his servants crossed over next to him, as did 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־גִּלְיָה אַתָּה לְמִקְוֶמְךָ:	And the king said to Ittai the Gittite, “Why are you too going with us? Go back and stay with the king, for you are 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   בּוֹאֲדָךְ וְהָיוּ *אֲנוּעַד **אֲנִיעֲדָךְ עִמָּנוּ לְלַכֵּת וְאֲנִי הוֹלֵךְ עַל אֲשֶׁר-אֲנִי הוֹלֵךְ שׁוֹב וְהִשָּׁב אֶת-אֲחִיךָ 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 אֶתִּי אֶת-הַמֶּלֶךְ וַיֹּאמֶר חַי־יְהוָה וְחַי אֲדֹנִי הַמֶּלֶךְ כִּי אִם-בְּמָקוֹם אֲשֶׁר יִהְיֶה-שָׁם   אֲדֹנִי הַמֶּלֶךְ אִם-לְמָוֶת אִם-לְחַיִּים כִּי-שָׁם יִהְיֶה עַבְדְּךָ:	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-אֶתִּי לֵךְ וְעֵבֵר וַיַּעְבֵּר אֶתִּי 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 עֹבְרִים וְהַמֶּלֶךְ עֹבֵר בְּנַחַל קִדְרֹן וְכָל-הָעָם עֹבְרִים עַל-פְּנֵי-דָרֶךְ אֶת-הַמִּדְבָּר:	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	וְהִנֵּה גַם-צָדוֹק וְכָל-הַלְוִיִּם אִתּוֹ נֹשְׂאִים אֶת-אֲרוֹן בְּרִית הָאֱלֹהִים וַיַּצְקוּ אֶת-אֲרוֹן הָאֱלֹהִים וַיַּעַל אֲבִיָּתָר עַד-תָּם כָּל-הָעָם לַעְבּוֹר מִן-הָעִיר:	And <u>there were</u> 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 <u>Abiathar</u> 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 הַשֹּׁב אֶת-אֲרוֹן הָאֱלֹהִים הָעִיר אִם-אֶמְצָא חַן בְּעֵינֵי יְהוָה וְהִשְׁבֵּנִי וְהִרְאֵנִי אִתּוֹ וְאֶת-נְוֵהוּ:	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 חָפְצָתִי בְּךָ הִנְנִי יַעֲשֶׂה-לִּי כָאֲשֶׁר 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</u> <u>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-צִדּוֹק הַכֹּהֵן הַרֹאֶה אֶתָּה שָׁבָה הָעִיר בְּשָׁלוֹם וְאַחִימֵעַן בֶּן־ וִיהוֹנָתָן בֶּן-אֲבִיתָר שְׁנֵי בְנֵיכֶם אִתְּכֶם:	And the king said to Zadok the priest, “ <i>Are you a seer? Go back to the city in peace with Ahimaaz your son and Jonathan Abiathar's son – your two sons with you.</i> ”	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 מִתְמַהֵּמָה *בַּעֲבֻרוֹת *בְּעֶרְבוֹת הַמִּדְבָּר עַד בּוֹא דָבָר מֵעִמָּכֶם לְהַגִּיד לִי:	Look, I will wait {K: <u>at the crossings in</u> } [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	וַיָּשֶׁב צִדּוֹק וְאַבִּיתָר אֶת-אָרוֹן הָאֱלֹהִים יְרוּשָׁלַם וַיָּשְׁבוּ שָׁם:	So Zadok and Abiathar brought the ark of God back to Jerusalem, and they stayed there.	Abiathar: see 1 Sam 22:20.
2 Sam 15:30	וַדָּוִד עָלָה בַּמַּעֲלָה הַזֵּיתִים עָלָה   וּבֹזָה וְרֹאשׁ לֹו חָפוּי וְהוּא הִלְךְ יָחַף וְכָל-הָעָם אֲשֶׁר-אִתּוֹ חָפוּ אִישׁ רֹאשׁוֹ וְעָלוּ 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 <i>they went up weeping as they did so.</i>	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 לְאַמֵּר אַחִיתֶּפֶל בְּקִשְׁרִים עַם-אַבְשָׁלוֹם וַיֹּאמֶר דָּוִד סָכַל-נָא אֶת-עֲצַת אַחִיתֶּפֶל יְהוָה:	Then David received a report which said, “Ahithophel is among the conspirators with Absalom.” And David said, “O LORD, please frustrate Ahithophel's plan.”	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 דָוִד בָּא עַד-הָרֹאשׁ אֲשֶׁר-יִשְׁתַּחֲוֶה שָׁם לְאֱלֹהִים וְהָגָה לְקִרְאָתוֹ חוּשֵׁי הָאֲרָכִי קָרוּעַ כְּתָנָתוֹ וְאַדְמָה עַל-רֹאשׁוֹ:	Then when David was going to the summit where he worshipped God, <i>it so happened that</i> Hushai the Archite came towards him with his tunic torn and soil on his head.	it so happened that ← <i>behold.</i>
2 Sam 15:33	וַיֹּאמֶר לוֹ דָּוִד אִם עֲבַרְתָּ אִתִּי וְהִיָּת עָלַי לְמִשָּׁא:	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 וְאַמַּרְתָּ לְאַבְשָׁלוֹם עֲבָדְךָ אֲנִי הַמֶּלֶךְ אֶהְיֶה עֶבֶד אָבִיךָ וְאַנִּי מֵאָז וְעַתָּה וְאַנִּי עֲבָדְךָ וְהִפְרַתָּה לִי אֶת עֲצַת אַחִיתֶּפֶל:	But if you go back to 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 plan for me.	then ← <i>from then.</i>  plan ← <i>counsel.</i>



2 Sam 15:35	וְהָלֹא עִמָּךְ שָׁם צָדוֹק וְאַבְיָתָר הַכֹּהֲנִים וְהִיא כָּל־הַדָּבָר אֲשֶׁר תִּשְׁמַע מִבֵּית הַמֶּלֶךְ תִּגִּיד לְצָדוֹק וְלִאַבְיָתָר 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	הִנֵּה־שָׁם עִמָּם שְׁנֵי בָנֵיהֶם אַחִימֶעַץ לְצָדוֹק וַיהוֹנָתָן לְאַבְיָתָר וְשִׁלְחָתָם בְּיָדָם אֵלַי כָּל־דָּבָר 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> . Abiathar: see 1 Sam 22:20. intermediacy ← <i>hand</i> .
2 Sam 15:37	וַיָּבֹא חוּשֵׁי רַעַה דָּוִד הָעִיר וְאַבְשָׁלֹם יָבֹא יְרוּשָׁלַם:	So Hushai David's friend went to the city, and Absalom arrived in Jerusalem.	
2 Sam 16:1	וְדָוִד עָבַר מֵעַט מִהָרָאשׁ וְהִנֵּה צִיבָא נֹעַר מִפִּי־בִשֵּׁת לִקְרָאתוֹ וְצֹמֵד חֲמֹרִים חֲבָשִׁים וְעָלֵיהֶם מֵאֲתִים לֶחֶם וּמֵאָה צִמּוּקִים וּמֵאָה קִיץ וְנֶבֶל יַיִן:	Then when David had moved on a little from the summit, <u>he saw</u> Ziba, Mephibosheth's <i>servant-</i> <i>lad coming</i> towards him, and a pair of donkeys <i>pack-saddled</i> 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 לָרֶכֶב *וְהַלֶּחֶם *וְהַצִּמּוּקִים וְהַקִּיץ לְאֹכֹל הַנְּעָרִים וְהַיַּיִן לְשִׁתּוֹת הַיָּעַף 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	וַיֹּאמֶר הַמֶּלֶךְ וְאִיָּה בֶן־אֲדֹנָיִךְ וַיֹּאמֶר צִיבָא אֶל־הַמֶּלֶךְ הִנֵּה יוֹשֵׁב בִּירוּשָׁלַם כִּי אָמַר הַיּוֹם יָשִׁיבוּ לִי בֵּית יִשְׂרָאֵל אֶת מַמְלַכּוֹת אָבִי:	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.’ ”	your master's son: i.e. <i>Saul's</i> <i>grandson, Jonathan's son,</i> <i>Mephibosheth</i> . Ziba said: we agree with [CB] that this was slander against Mephibosheth. Mephibosheth presents his נ well now ← <i>behold</i> .
2 Sam 16:4	וַיֹּאמֶר הַמֶּלֶךְ לְצִבָּא הִנֵּה לָּךְ כָּל אֲשֶׁר לְמִפִּי־בִשֵּׁת וַיֹּאמֶר צִיבָא הִשְׁתַּחֲוִיתִי אֲמָצְאֲחֹן בְּעֵינֶיךָ אֲדֹנִי הַמֶּלֶךְ:	And the king said to Ziba, “Look, everything which <i>was</i> Mephibosheth's <i>is</i> yours.” And Ziba said, “I <u>am humbled in that</u> I find grace in your sight, my lord the king.”	↳ side of the story, which is much more credible, in 2 Sam 19:24 - 2 Sam 19:29. am humbled ← <i>prostrate myself</i> .

2 Sam 16:5	<p>וּבֹא הַמֶּלֶךְ דָּוִד עַד־בְּחוּרִים וְהָגָה מִשֵּׁם אִישׁ יוֹצֵא מִמִּשְׁפַּחַת בֵּית־שָׁאוּל וְשִׁמְעִי שִׁמְעִי בֶן־גֵּרָא יֹצֵא יָצָא וּמִקְלָל:</p>	<p>Then when King David was approaching Bahurim, <u>he saw</u> a man of the family of the house of Saul coming out from there, whose name <i>was</i> Shimei the son of Gera, cursing incessantly as he came out.</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>וַיִּסְקֹל בְּאֲבָנִים אֶת־דָּוִד וְאֶת־כָּל־עַבְדֵי הַמֶּלֶךְ דָּוִד וְכָל־הָעָם וְכָל־הַגְּבֻרִים מִיְמִינוֹ וּמִשְׁמָאלוֹ:</p>	<p>And he <u>threw stones</u> at David and all King David's servants, and <i>at</i> all the people, and <i>at</i> all the warriors, to the right and to the left.</p>	<p>threw stones ← <i>pelted 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 בְּקָלְלוֹ צֵא צֵא אִישׁ הַדָּמִים וְאִישׁ הַבְּלִיעַל:</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>this <i>is what</i> ← <i>thus</i>.</p> <hr/> <p>Shimei: see 2 Sam 16:5.</p>
2 Sam 16:8	<p>הַשֵּׁיב עָלַיִךְ יְהוָה כֹּל   דָּמֵי בֵּית־שָׁאוּל אֲשֶׁר מָלַכְתָּ *תַּחְתּוֹ *תַּחְתּוֹ וַיִּתֵּן יְהוָה אֶת־הַמְּלוּכָה בְּיַד אַבְשָׁלוֹם בְּנֶךְךָ וְהִנֵּךְ בְּרַעְתָּךְ כִּי אִישׁ דָּמִים אָתָּה:</p>	<p>The LORD has requited you all the blood of the house of Saul <u>in whose place</u> you have reigned, but the LORD has put the kingdom in the house of Absalom your son, and <u>here you are</u> in your plight, because you <i>are</i> a man of blood.”</p>	<p>in whose place: the <i>ketiv</i> and <i>qeré</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 אֲבִישַׁי בֶּן־צְרוּיָה אֶל־הַמֶּלֶךְ לָמָּה יְקַלֵּל הַכֶּלֶב הַמֵּת הַזֶּה אֶת־אֲדֹנָי הַמֶּלֶךְ אֶעֱבְרֶה־נָּא וְאֶסִּירָה אֶת־רֹאשׁוֹ: ס</p>	<p><u>At this</u> Abishai the son of Zeruiah 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	<p>וַיֹּאמֶר הַמֶּלֶךְ מִה־לִּי וּלְכֶם בְּנֵי צְרוּיָה * כִּי *כֵּן יְקַלֵּל *וְכִי *כִּי יְהוָה אָמַר לוֹ קַלֵּל אֶת־דָּוִד וְמִי יֹאמֶר מְדוּעַ עָשִׂיתָ כֵּן: ס</p>	<p>But the king said, “What <i>does it matter</i> to me and to you, <i>you</i> sons of Zeruiah, {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, ‘Why have you done <i>this</i>?’?”</p>	<p>why have you: a formula for criticism. See 2 Sam 3:7 - 2 Sam 3:8.</p> <hr/> <p>this ← <i>so</i>.</p>
2 Sam 16:11	<p>וַיֹּאמֶר דָּוִד אֶל־אֲבִישַׁי וְאֶל־כָּל־עַבְדָּיו הִנֵּה בְנִי אֲשֶׁר־יֹצֵא מִמֶּנִּי מִבֶּקֶשׁ אֶת־נַפְשִׁי וְאַף כִּי־עָתָה בֶּן־הַיְמִינִי הִנָּחוּ לוֹ וַיְקַלֵּל כִּי אָמַר־לוֹ יְהוָה:</p>	<p>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.</p>	<p>inward parts ← <i>bowels</i>.</p> <hr/> <p>life ← <i>soul</i>.</p>

2 Sam 16:12	אוֹלִי יֵרָאֶה יְהוָה *בְּעוֹנִי **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, ‘oni, affliction, which is possible, but the full <i>holem</i> is exceptional.  that man's ← his.
2 Sam 16:13	וַיֵּלֶךְ דָּוִד וְאִנְשָׁיו בַּדֶּרֶךְ ס וְשִׁמְעִי הַלֵּךְ בְּצִלְע הַהָר לְעִמָּתוֹ הַלּוֹךְ וַיִּקְלֵל וַיִּסְקֵל בְּאֲבָנִים לְעִמָּתוֹ וְעָפָר בְּעָפָר: פ	And David and his men went on <i>their</i> way, while Shimei went on the mountain flank opposite him, cursing <u>as he went</u> and <u>throwing stones</u> at him, and throwing <u>soil</u> .	Shimei: see 2 Sam 16:5.  as he went: infinitive absolute.  throwing stones: see 2 Sam 16:6.  soil ← <i>dust</i> , but also <i>earth</i> .
2 Sam 16:14	וַיָּבֹא הַמֶּלֶךְ וְכָל-הָעָם אֲשֶׁר-אִתּוֹ עֵיפִים וַיִּנָּפֶשׂ שָׁם:	And the king and all the people who <i>were</i> with him arrived tired, and he refreshed himself 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 וְאַחִיתָפֹל 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 כִּאֲשֶׁר-בָּא חוּשִׁי הָאֲרָכִי רֵעֵה דָּוִד אֶל-אַבְשָׁלוֹם וַיֹּאמֶר חוּשִׁי 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-חוּשִׁי זֶה חֲסִדְךָ אֶת-רֵעֶךָ לָמָּה לֹא-הִלַּכְתָּ אֶת-רֵעֶךָ:	And Absalom said to Hushai, “ <i>That is</i> your gracious courtesy with your friend. Why have you not gone with your friend?”	that ← <i>this</i> .  gracious courtesy ← <i>graciousness</i> .
2 Sam 16:18	וַיֹּאמֶר חוּשִׁי אֶל-אַבְשָׁלוֹם לֵאמֹר כִּי אֲשֶׁר בָּחַר יְהוָה וְהָעָם הַזֶּה וְכָל-אִישׁ יִשְׂרָאֵל *לֹא **לֹא אֶהְיֶה וְאִתּוֹ אֲשָׁב:	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 לִפְנֵי בְנוֹ כִּאֲשֶׁר עָבַדְתִּי לִפְנֵי אָבִיךָ כֵּן אֶהְיֶה לִפְנֶיךָ: 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 אַבְשָׁלוֹם אֶל-אַחִיתָפֹל הֲבֹ לָכֶם עֲצָה 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-אֲבִשָׁלֹם בּוֹא אֶל-פִּלְגֵּשִׁי אֲבִיךָ אֲשֶׁר הֵנִיחַ לְשִׁמּוֹר הַבַּיִת וְשָׁמַע כָּל-יִשְׂרָאֵל כִּי-נִבְאָשְׁתָּ אֶת-אֲבִיךָ וְחִזְקוּ יָדַי כָּל-אֲשֶׁר אֲתָדָּ:	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 לְאֲבִשָׁלֹם הָאֵהָל עַל-הַגֶּג וַיָּבֹא אֲבִשָׁלֹם אֶל-פִּלְגֵּשִׁי אֲבִיו 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 כָּאֲשֶׁר יִשְׁאַל- <sup>*</sup> אִישׁ בְּדָבָר הָאֱלֹהִים בֶּן כָּל-עֲצַת אֲחִיתֹפֶל גַּם-לְדָּוִד גַּם לְאֲבִשָׁלֹם: ס	And Ahithophel's advice which he gave in those days <i>was</i> as when {K: a man} [Q: a man] asks for the word of God. So <i>was</i> all Ahithophel's advice, both to David and to Absalom.	gave ← <i>advised</i> .
2 Sam 17:1	וַיֹּאמֶר אֲחִיתֹפֶל אֶל-אֲבִשָׁלֹם אֲבַחֲרָה נָא שְׁנַיִם-עֶשְׂרֵי אֲלָף אִישׁ וְאֶקְוֶמָה וְאֶרְדָּפָה 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	וְאֲבֹא עָלָיו וְהוּא יָגֵעַ וְרַפָּה יָדָיו וְהִחַרְדָּתִי אֹתוֹ וְנָס כָּל-הָעָם אֲשֶׁר-אִתּוֹ וְהִפִּיתִי אֶת-הַמֶּלֶךְ לְבִדּוֹ:	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 אֵלַיךָ כְּשׁוֹב הַכֹּל הָאִישׁ אֲשֶׁר אַתָּה מְבַקֵּשׁ כָּל-הָעָם יִהְיֶה שָׁלוֹם:	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) according to</i> .
2 Sam 17:4	וַיִּשְׁר הַדָּבָר בְּעֵינֵי אֲבִשָׁלֹם וּבְעֵינֵי כָל-זִקְנֵי יִשְׂרָאֵל: ס	And the <u>proposal</u> <u>was sound</u> 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 אֲבִשָׁלֹם קְרָא נָא גַם לְחוּשֵׁי הָאֲרָכִי וְנִשְׁמָעָה מִה־בִּפְּוֹ גַם-הוּא:	Then Absalom said, “Please also call Hushai the Archite, and let us hear <u>what he has to say</u> as well.”	what he <i>has</i> to say ← <i>what (is) in his mouth</i> .

2 Sam 17:6	וַיָּבֹא חוּשַׁי אֶל-אַבְשָׁלוֹם וַיֹּאמֶר אַבְשָׁלוֹם אֵלָיו לֵאמֹר כְּדָבָר הַזֶּה דִּבֶּר אַחִיתֶּפֶל הַנֶּעֱשָׂה אֶת-דִּבְרוֹ אִם-אֵין אַתָּה דֹּבֵר: ס	And when Hushai came to Absalom, Absalom spoke to him and said, “Ahithophel <u>put this proposal forward</u> . Should we carry out his <u>proposal</u> ? If not, you speak <i>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 חוּשַׁי אֶל-אַבְשָׁלוֹם לֹא-טוֹבָה הָעֲצָה אֲשֶׁר-יַעַן אַחִיתֶּפֶל בַּפֶּעַם הַזֹּאת:	At <u>this</u> , Hushai said to Absalom, “The advice which Ahithophel gave <i>is</i> not good on this occasion.”	at this: wider use of the vav.  gave ← <i>advised</i> .
2 Sam 17:8	וַיֹּאמֶר חוּשַׁי אֶתָּה יָדַעְתָּ אֶת-אָבִיךָ וְאֶת-אֲנָשָׁיו כִּי גִבֹּרִים הֵמָּה וּמָרִי נָפֶשׁ הֵמָּה כְּדָב שֶׁכּוֹל בַּשָּׂדֶה וְאָבִיךָ אִישׁ מִלְחָמָה וְלֹא יִלִּין אֶת-הָעָם:	And Hushai said, “You know your father and his men – <u>how</u> valiant they <i>are</i> , and <i>how</i> embittered they <i>are</i> in <u>spirit</u> , like a bear bereaved of young in the <u>wild</u> , 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	הִנֵּה עֲתָה הוּא-נִחְבָּא בְּאַחַת הַפְּחָתִים אוֹ בְּאַחַד הַמְּקוֹמֹת וְהִיָּה כְּנָפֶל בָּהֶם בַּתְּחִלָּה וְשָׁמַע הַשֹּׁמֵעַ וְאָמַר הִיתָה מִגֵּפָה בָּעָם אֲשֶׁר אַחֲרַי אַבְשָׁלוֹם:	Look, he <i>is</i> now hidden in one of the pits or in one of the <u>hiding</u> places, and it would come to pass, when <i>some</i> of those among <u>them</u> fell at the start, that <u>one</u> <u>hearing it</u> 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-חַיִּל אֲשֶׁר לְבֹ כָלֵב הָאֲרִיָּה הִמָּס יָמָם כִּי-יָדַע כָּל-יִשְׂרָאֵל כִּי-גִבּוֹר אָבִיךָ וּבְנֵי-חַיִּל אֲשֶׁר אִתּוֹ:	And even he <i>who is</i> a <u>soldier</u> , whose heart <i>is</i> like the heart of a lion, <u>would utterly melt</u> , 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 הָאֶסֶף יֵאָסֵף עֲלֶיךָ כָּל-יִשְׂרָאֵל מִדָּן וְעַד-בְּעֹר שֹׁבַע כְּחוֹל אֲשֶׁר-עַל-הַיָּם לָרֹב וּפָנִיךָ הִלָּכִים בְּקָרֵב:	So I advise <i>that</i> all Israel <u>be solidly gathered around you</u> , from Dan to Beersheba, like the sand which <i>is</i> by the sea in abundance, and <i>that you go to battle in 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> .
2 Sam 17:12	וּבָאנוּ אֵלָיו *בֹּאחַת **בְּאַחַד הַמְּקוֹמֹת אֲשֶׁר נִמְצָא שָׁם וְנָחֲנוּ עָלָיו כַּאֲשֶׁר יִפֹּל הַטֵּל עַל-הָאֲדָמָה וְלֹא-נֹתַר בּוֹ וּבְכָל-הָאֲנָשִׁים אֲשֶׁר-אִתּוֹ גַּם-אֶחָד:	And we will come upon him in <u>one</u> 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.	one: the <i>ketiv</i> is feminine; the <i>qeré</i> , masculine.  even ← <i>also</i> , but the scope is wider.

2 Sam 17:13	וְאִם־אֶל־עִיר יֵאָסֶף וְהֵשִׂיאוּ כָּל־יִשְׂרָאֵל אֶל־הָעִיר הַהִיא חֲבָלִים וְסָחֲבֻנוּ אֹתָו עַד־הַנָּחַל עַד אֲשֶׁר־לֹא־נִמְצָא שָׁם גֶּם־צָרוּר: פ	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 is found there.”	concentrated ← <i>gathered</i> .  drag it: discordant in gender with <i>city</i> , but it can hardly be translated <i>drag him</i> .  so much as ← <i>also</i> , but the scope is wider.
2 Sam 17:14	וַיֹּאמֶר אֲבִשָׁלוֹם וְכָל־אִישׁ יִשְׂרָאֵל טוֹבָה עֲצַת חוּשִׁי הָאֲרָכִי מֵעֲצַת אַחִיתֹפֶל וַיְהִי צוּה לְהַפֵּר אֶת־עֲצַת אַחִיתֹפֶל הַטּוֹבָה לְבַעֲבוֹר הַבֵּיא יְהוָה אֶל־אֲבִשָׁלוֹם אֶת־הָרָעָה: ס	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.	at this: wider use of the <i>vav</i> .  ordained ← <i>commanded</i> .  demise ← <i>the evil</i> .
2 Sam 17:15	וַיֹּאמֶר חוּשִׁי אֶל־צָדוֹק וְאֶל־אֲבִיתָר הַכֹּהֲנִים כְּזֹאת וְכֹזֶאת יַעַץ אַחִיתֹפֶל אֶת־אֲבִשָׁלוֹם וְאֶת זִקְנֵי יִשְׂרָאֵל וְכֹזֶאת וְכֹזֶאת יַעֲצֹתִי אֲנִי:	And Hushai said to Zadok and to Abiathar the priests, “Ahithophel advised Absalom and the elders of Israel such and such, and I myself advised such and such.	Abiathar: see 1 Sam 22:20.
2 Sam 17:16	וְעַתָּה שְׁלַחוּ מְהֵרָה וְהִגִּידוּ לְדָוִד לֵאמֹר אֶל־תָּלַן הַלַּיְלָה בְּעֲרֵבוֹת הַמִּדְבָּר וְגַם עָבוֹר תִּעְבְּרוּ פֶּן יִבְלַע לַמֶּלֶךְ וְלִכְלֵ־הָעָם אֲשֶׁר אִתּוֹ:	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.’ ”	rather ← <i>also</i> , but the scope is wider.  cross right over: infinitive absolute.
2 Sam 17:17	וַיְהִינֶנּוּ וַאֲחִימֵעַץ עִמָּדִים בְּעִין־רֹגֵל וְהַלְכָה הַשִּׁפְחָה וְהִגִּידָה לָהֶם וְהֵם יָלְכוּ וְהִגִּידוּ לַמֶּלֶךְ דָּוִד כִּי לֹא יִוָּכְלוּ לְהִרְאֹת לְבֹא הָעִירָה:	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.	stationed ← <i>standing</i> .  a <i>servant-girl</i> ← <i>the servant girl</i> . An unexpected definite article. See Gen 22:9.  the others ← <i>they</i> , presumably <i>the priests</i> .
2 Sam 17:18	וַיֵּרָא אֹתָם נֶעֱר וַיַּגֵּד לְאֲבִשָׁלוֹם וַיֵּלְכוּ שְׁנֵיהֶם מִהֵרָה וַיָּבֹאוּ   אֶל־בֵּית־אִישׁ בְּבַחוּרִים וְלוֹ בְּאֵר בַּחֲצָרוֹ וַיֵּרְדּוּ שָׁם:	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> .	into it ← <i>there</i> .

2 Sam 17:19	וַתִּקַּח הָאִשָּׁה וַתִּפְרֹשׂ אֶת־הַמָּסָךְ עַל־פְּנֵי הַבְּאֵר וַתִּשְׁטַח עָלָיו הָרְפוֹת וְלֹא נֹדַע דָּבָר:	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.	a cover ← <i>the cover</i> . An unexpected definite article. See Gen 22:9.
2 Sam 17:20	וַיָּבֹאוּ עֲבָדֵי אֲבִשָּׁלוֹם אֶל־הָאִשָּׁה הַבִּיטָהּ וַיֹּאמְרוּ אִיָּה אַחִימֶלֶךְ וַיְהוֹנָתָן וַתֹּאמֶר לָהֶם הָאִשָּׁה עָבְרוּ מִיְכַל הַמַּיִם וַיִּבְקְשׁוּ וְלֹא מָצְאוּ וַיָּשֻׁבוּ יְרוּשָׁלַם: ס	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.	at the house ← <i>to the house</i> .  brook ← <i>brook of water</i> .
2 Sam 17:21	וַיְהִי   אַחֲרֵי לָכֶתֶם וַיֵּעָלוּ מִהַבְּאֵר וַיֵּלְכוּ וַיִּגְדּוּ לַמֶּלֶךְ דָּוִד וַיֹּאמְרוּ אֶל־דָּוִד קוּמוּ וְעָבְרוּ מְהֵרָה אֶת־הַמַּיִם כִּי־כָכָה יַעַץ עֲלֵיכֶם אַחִיתֶּפֶל:	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</i> <i>such</i> a way.”	against you: <i>you plural</i> .
2 Sam 17:22	וַיָּקָם דָּוִד וְכָל־הָעָם אֲשֶׁר אִתּוֹ וַיַּעֲבְרוּ אֶת־הַיַּרְדֵּן עַד־אֹר הַבֹּקֶר עַד־אֶחָד לֹא נִעְדָּר אֲשֶׁר לֹא־עָבַר אֶת־הַיַּרְדֵּן:	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</u> one <u>had</u> <u>failed to cross</u> the Jordan.	as much as ← <i>up to</i> .  had failed to cross ← <i>was</i> <i>lacking who had not crossed</i> .
2 Sam 17:23	וַאֲחִיתֶּפֶל רָאָה כִּי לֹא נִעְשְׂתָה עֲצָתוֹ וַיַּחֲבֹשׁ אֶת־הַחֲמֹר וַיָּקָם וַיֵּלֶךְ אֶל־בֵּיתוֹ אֶל־עִירֹו וַיִּצּוּ אֶל־בֵּיתוֹ וַיַּחֲנֹק וַיָּמָת וַיִּקָּבֵר בְּקֶבֶר אָבִיו: ס	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.	
2 Sam 17:24	וַדָּוִד בָּא מַחֲנֵימָה וְאַבְשָׁלוֹם עָבַר אֶת־הַיַּרְדֵּן הוּא וְכָל־אִישׁ יִשְׂרָאֵל עִמּוֹ:	Then David went to Mahanaim, and Absalom crossed the Jordan – he and every man of Israel with him.	
2 Sam 17:25	וַאֲתֵּעַמְשָׂא שֵׁם אֲבִשָּׁלוֹם תַּחַת יוֹאָב עַל־הָעֶבֶא וַעֲמֵשָׂא בֶן־אִישׁ וְשֵׁמוֹ יִתְרָא הַיִּשְׂרָאֵלִי אֲשֶׁר־בָּא אֶל־אֲבִיגַיִל בַּת־נַחֲשׁ אֲחוֹת צְרוּיָה אִם יוֹאָב:	And Absalom appointed Amasa <u>in charge of</u> the army as Joab's counterpart. Now Amasa <i>was</i> the son of a man whose name <i>was</i> Ithra, the Israelite who went in to Abigail the daughter of Nahash, the sister of Zeruiah, the mother of Joab.	1 Chr 2:17.  in charge of ← <i>over</i> .  as Joab's counterpart ← <i>in</i> <i>Joab's position</i> . Joab is still in charge of an army – see next chapter.

2 Sam 17:26	וַיִּחַן יִשְׂרָאֵל וְאַבְשָׁלֹם אֶרֶץ הַגִּלְעָד: ס	And Israel and Absalom encamped <i>in</i> the land of <u>Gilead</u> .	Gilead: see Gen 31:21.
2 Sam 17:27	וַיְהִי כְּבֹא דָוִד מִחֲנֵימָה וְשׁוּבֵי בֶן־נַחֲשׁ מִרַבָּת בְּנֵי־עַמּוֹן וּמַכִּיר בֶּן־עַמִּיאל מִלֹּא דָּבָר וּבָרְזַלִי הַגִּלְעָדִי מִרְגֵּלִים:	And it came to pass when David arrived <i>in</i> <u>Mahanaim</u> 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 <u>Gileadite</u> from Rogelim,	in Mahanaim ← <i>to Mahanaim</i> .  Gileadite: see Gen 31:21.
2 Sam 17:28	מִשֶּׁבֶט וְסִפּוֹת וְכָלִי יוֹצֵר וְחֹטִים וְשֹׁעָרִים וְקֹמַח וְקֹלֵי וּפּוֹל וְעֵדָשִׁים וְקֹלֵי:	<i>all brought</i> bedding and trays and <u>crockery</u> 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.  <u>crockery</u> ← <i>vessels of a potter</i> .
2 Sam 17:29	וּדְבַשׁ וְחֶמְאָה וְצֹאן וְשִׁפּוֹת בָּקָר הִגִּישׁוּ לְדָוִד וְלָעָם אֲשֶׁר־אִתּוֹ לֶאֱכֹל כִּי אָמְרוּ הָעָם רָעֵב וְעֵיֶף וְצָמָא בַּמִּדְבָּר:	and honey and <u>buttermilk</u> , and sheep, and cows' cheese, to David and the people who <i>were</i> with him, <u>for sustenance</u> , for they had said, “The people <i>are</i> hungry and weary and thirsty in the desert.”	buttermilk: or <i>butter</i> .  for sustenance ← <i>to eat</i> .
2 Sam 18:1	וַיִּפְקֹד דָּוִד אֶת־הָעָם אֲשֶׁר אִתּוֹ וַיִּשֶׂם עֲלֵיהֶם שָׂרֵי אַלְפִים וְשָׂרֵי מֵאוֹת:	And David took stock of the people who <i>were</i> with him, and he appointed <u>commanders of a thousand and commanders of a hundred</u> 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־יֹאָב וְהַשְּׁלִישִׁת בְּיַד אֲבִישַׁי בֶּן־צְרוּיָה אֹחִי יֹאָב וְהַשְּׁלִשִׁת בְּיַד אֶתִּי הַגִּתִּי ס וַיֹּאמֶר הַמֶּלֶךְ אֶל־הָעָם יֵצֵא אַצָּא גַם־אֲנִי עִמָּכֶם:	And David sent <i>out</i> one third of the people <u>under Joab's charge</u> , 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 <u>will certainly go out</u> with you.”	under Joab's charge ← <i>in Joab's hand</i> .  will certainly go out: infinitive absolute.
2 Sam 18:3	וַיֹּאמֶר הָעָם לֹא תֵצֵא כִּי אִם־נָס נָנוּס לֹא־יִשְׁמְעוּ אֵלֵינוּ לֵב וְאִם־יָמָתוּ חָצִינוּ לֹא־יִשְׁמְעוּ אֵלֵינוּ לֵב כִּי־עָתָה כָּמֶנּוּ עֲשָׂרָה אַלְפִים וְעָתָה טוֹב כִּי־תִהְיֶה־לָּנוּ מַעִיר *לְעִזִּיר **לְעֻזָּר: ס	But the people said, “You will not go out, for if <u>we have to flee</u> , they will not pay attention to us, and if half of us die, they will not pay attention to us, but you <i>are</i> now like ten thousand of us, and you <u>are better placed</u> now if you are <i>available</i> to us <u>to help</u> from the city.”	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.  <u>we have to flee</u> : infinitive absolute.  better placed ← <i>good</i> .



2 Sam 18:4	וַיֹּאמֶר אֲלֵיהֶם הַמֶּלֶךְ אֲשֶׁר־יֵיטֵב בְּעֵינֵיכֶם אֲעֹשֶׂה וַיַּעֲמֵד הַמֶּלֶךְ אֶל־יַד הַשַּׁעַר וְכָל־הָעָם יֵצְאוּ לְמֵאוֹת וּלְאַלְפִים:	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.	
2 Sam 18:5	וַיִּצֹו הַמֶּלֶךְ אֶת־יֹאבָב וְאֶת־אֲבִישַׁי וְאֶת־אִתַּי לֵאמֹר לֵאט־לִי לְנֹעַר לְאַבְשָׁלוֹם וְכָל־הָעָם שָׁמְעוּ בְּצֹוֹת הַמֶּלֶךְ אֶת־כָּל־הַשָּׂרִים עַל־דָּבָר אֲבָשָׁלוֹם:	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.	about ← <i>on the matter of</i> .
2 Sam 18:6	וַיֵּצֵא הָעָם הַשָּׂדֶה לְקִרְיַת יִשְׂרָאֵל וַתְּהִי הַמִּלְחָמָה בְּיַעַר אֶפְרַיִם:	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.	took place ← <i>was</i> .
2 Sam 18:7	וַיִּגְבּוּ שָׁם עִם יִשְׂרָאֵל לִפְנֵי עַבְדֵי דָוִד וַתְּהִי־שָׁם הַמִּגְפָּה גְּדוֹלָה בַּיּוֹם הַהוּא עֶשְׂרִים אַלְף:	And the people of Israel were defeated there <u>by</u> David's servants, and there was a great massacre on that day – twenty thousand <i>dead</i> .	by ← <i>before</i> .
2 Sam 18:8	וַתְּהִי־שָׁם הַמִּלְחָמָה *נִפְצִית **נִפְצַת עַל־פְּנֵי כָל־הָאָרֶץ וַיָּרֶב הַיַּעַר לֶאֱכֹל בָּעָם מֵאֲשֶׁר אָכְלָה הַחֶרֶב בַּיּוֹם הַהוּא:	And the battle there <u>was spread out</u> over the face of all the land, and the forest <u>consumed the</u> people <u>in greater numbers</u> than the sword consumed on that day.	was spread out: the <i>ketiv</i> and <i>qeré</i> are different spellings of the same word. <hr/> consumed the people in greater numbers ← <i>increased to consume among the people</i> .
2 Sam 18:9	וַיִּקְרָא אֲבָשָׁלוֹם לִפְנֵי עַבְדֵי דָּוִד וְאֲבָשָׁלוֹם רָכַב עַל־הַפָּרָד וַיָּבֹא הַפָּרָד תַּחַת שׁוֹבַן הָאֵלֶּה הַגְּדוֹלָה וַיִּחָזַק רֹאשׁוֹ בָּאֵלֶּה וַיִּתֵּן בֵּין הַשָּׁמַיִם וּבֵין הָאָרֶץ וְהַפָּרָד אֲשֶׁר־תַּחְתָּיו עָבַר:	And Absalom <u>happened to be confronted by</u> David's servants, and Absalom was riding on a <u>mule</u> , and the mule went under a thicket of large terebinth trees, and his head became <u>stuck</u> in a terebinth tree, and he was lodged between the sky and the ground, while the mule which <i>was</i> under him passed on.	happened to be confronted by ← <i>happened to meet before</i> . <hr/> a mule ← <i>the mule</i> . An unexpected definite article. See Gen 22:9. <hr/> stuck ← <i>firm</i> .
2 Sam 18:10	וַיֵּרָא אִישׁ אֶחָד וַיֵּגַד לְיֹאבָב וַיֹּאמֶר הִנֵּה רָאִיתִי אֶת־אֲבָשָׁלוֹם תָּלוּי בָּאֵלֶּה:	And a <u>certain man</u> saw <i>him</i> , and he told Joab, and he said, “Look, I have seen Absalom hanging in a <u>terebinth tree</u> .”	a certain man ← <i>one man</i> . <hr/> a terebinth tree ← <i>the terebinth tree</i> . An unexpected definite article. See Gen 22:9.

2 Sam 18:11	וַיֹּאמֶר יוֹאָב לְאִישׁ הַמַּגִּיד לוֹ וְהִנֵּה רָאִיתָ וּמָדוּעַ לֹא־הִכִּיתָ שָׁם אֶרְצָה וְעָלִי לָתֵת לָךְ עֶשְׂרֵה כֶּסֶף וַחֲגֹרָה אַחַת:	And Joab said to the man who told him, “Well, if you saw <i>him</i> , then why did you not strike him down <u>on the spot</u> to the ground? And I <i>would have been</i> obliged to give you ten <i>pieces of silver</i> and a <u>girdle</u> .”	if: the root word הִנּוּ, <i>hen</i> , means <i>behold</i> or <i>if</i> .  on the spot ← <i>there</i> .  a girdle ← <i>one girdle</i> .
2 Sam 18:12	וַיֹּאמֶר הָאִישׁ אֶל־יוֹאָב *וְלֹא *וְלֹא אֲנֹכִי שָׁקַל עַל־כַּפִּי אֶלֶף כֶּסֶף לֹא־אֶשְׁלַח יָדִי אֶל־בֶּן־הַמֶּלֶךְ כִּי בְּאָזְנוֹנוּ צָוָה הַמֶּלֶךְ אֹתָךְ וְאֶת־אַבִּישָׁי וְאֶת־אִתַּי לֵאמֹר שְׁמְרוּ־מִי בְּנֵגֶר בְּאַבְשָׁלוֹם:	Then the man said to Joab, “Even if I were to <u>feel the weight of one thousand pieces of silver</u> in my hand, I would not stretch out my hand against the king's son, because the king gave commandment, <u>with us hearing</u> , to you and Abishai and Ittai, when he said, ‘Be on your guard – let <u>no-one harm</u> the lad Absalom.’	if I were to: the <i>ketiv</i> has to be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i> .  feel the weight of ← <i>weigh</i> .  with us hearing ← <i>in our ears</i> .  no-one: the word מִי, <i>mi</i> , <i>who</i> , can express a negative [ST].
2 Sam 18:13	אִוְעֲשִׂיתִי *בִּנְפֹשׁוֹ *בְּנַפְשִׁי שָׁקֵר וְכָל־דְּבַר לֹא־יִכָּחַד מִן־הַמֶּלֶךְ וְאֵתָהּ תִּתְּצֵב מִנֶּגֶד:	Otherwise, I would have committed a dishonesty against {K: his <i>very self</i> } [Q: myself], and nothing <i>can</i> be concealed from the king, and you would have taken a stand against <i>me</i> .”	his <i>very self (ketiv)</i> ... myself ( <i>qeré</i> ) ← <i>his soul ... my soul</i> .
2 Sam 18:14	וַיֹּאמֶר יוֹאָב לֹא־בֶן אַחִילָה לְפָנֶיךָ וַיִּקַּח שְׁלֹשָׁה שִׁבְטִים בְּכַפּוֹ וַיִּתְּקֵם בְּלֵב אֲבִשָׁלוֹם עוֹדְנוּ חַי בְּלֵב הָאֵלֶּה:	Then Joab said, “I <i>can't</i> wait around <u>with you</u> like this”, and he took three spears in his hand, and he drove them into Absalom's heart while he <i>was</i> still alive in the heart of the terebinth tree.	with ← <i>in the presence of</i> .
2 Sam 18:15	וַיִּסְבּוּ עֲשָׂרָה נְעָרִים נְשָׂאֵי כָּלִי יוֹאָב וַיַּכּוּ אֶת־אַבְשָׁלוֹם וַיְמִיתֵהוּ:	And the ten youths who bore Joab's equipment <u>surrounded Absalom and struck him</u> and killed him.	surrounded Absalom and struck him ← <i>surrounded ... and struck Absalom</i> .
2 Sam 18:16	וַיִּתְּקֵעַ יוֹאָב בְּשׁוֹפָר וַיִּשָּׁב הָעָם מִרְדֹּף אַחֲרֵי יִשְׂרָאֵל כִּי־חָשַׁד יוֹאָב אֶת־הָעָם:	Then Joab sounded the ramshorn, and the people stopped pursuing Israel, for Joab <u>spared the people</u> .	spared the people: i.e. <i>spared Israel</i> , or alternatively, <i>held back (his own) people</i> .
2 Sam 18:17	וַיִּקְחוּ אֶת־אַבְשָׁלוֹם וַיִּשְׁלִיכוּ אֹתוֹ בְּיַעַר אֶל־הַפַּחַת הַגָּדוֹל וַיַּעֲצְבוּ עָלָיו גִּלְ-אַבְנִים גָּדוֹל מְאֹד וְכָל־יִשְׂרָאֵל נָסוּ אִישׁ *לֵאחֲלוֹ *לְאֶהָלוֹ: 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> .  a large pit ← <i>the large pit</i> . An unexpected definite article. See Gen 22:9.

2 Sam 18:18	<p>וְאַבְשָׁלֹם לָקַח וַיַּצֵּב-לוֹ  <b>*בַּחֲיו</b> <b>*בְּחַיּוֹ</b> אֶת־מַצֵּבֶת  אֲשֶׁר בְּעִמְק־הַמֶּלֶךְ כִּי אָמַר  אִין־לִי בֶן בַּעֲבוּר הַזִּכִּיר שְׁמִי  וַיִּקְרָא לַמַּצֵּבֶת עַל־שְׁמוֹ  וַיִּקְרָא לָהּ יַד אַבְשָׁלֹם עַד  הַיּוֹם הַזֶּה: ס</p>	<p>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 <i>to remember</i> my name.” And he called the pillar after his name, and it is called the Memorial of Absalom up to this day.</p>	<p>in his life: the <i>ketiv</i> could be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i>.</p> <hr/> <p>to remember ← <i>for the sake of to remember</i>.</p> <hr/> <p>memorial: compare Isa 56:5.</p>
2 Sam 18:19	<p>וַאֲחִימַעַץ בֶּן־צָדוֹק אָמַר  אֲרוּצָה נָא וַאֲבַשְׂרָה  אֶת־הַמֶּלֶךְ כִּי־שִׁפְטוֹ יְהוָה  מִיַּד אֹיְבָיו:</p>	<p>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.”</p>	
2 Sam 18:20	<p>וַיֹּאמֶר לוֹ יוֹאָב לֹא אִישׁ  בַּשָּׂרָה אַתָּה הַיּוֹם הַזֶּה  וּבַשָּׂרָתָ בַּיּוֹם אַחֵר וְהַיּוֹם  הַזֶּה לֹא תַבְשִׁיר כִּי־עַל  <b>*עַל־**בֶּן בֶּן־הַמֶּלֶךְ מֵת:</b></p>	<p>But Joab said to him, “You <i>will not 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, <i>because</i> the king's son is dead.”</p>	<p>because: the <i>ketiv</i> is an abbreviated formation of the <i>qeré</i>.</p> <hr/> <p><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>.</p>
2 Sam 18:21	<p>וַיֹּאמֶר יוֹאָב לַכּוֹשִׁי לֵךְ הֲגַד  לַמֶּלֶךְ אֲשֶׁר רָאִיתָה וַיִּשְׁתַּחוּ  כּוֹשִׁי לְיוֹאָב וַיֵּרָץ:</p>	<p>Then Joab said to Cushi, “Go and tell the king what you have seen.” And Cushi prostrated himself to Joab and ran.</p>	<p>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>.</p>
2 Sam 18:22	<p>וַיֹּסֶף עוֹד אֲחִימַעַץ בֶּן־צָדוֹק  וַיֹּאמֶר אֶל־יוֹאָב וַיְהִי מָה  אַרְצָה־נָּא גַם־אֲנִי אַחֲרֵי  הַכּוֹשִׁי וַיֹּאמֶר יוֹאָב לָמָּה־זֹּה  אַתָּה רָץ בְּנִי וּלְכָה  אִין־בַּשּׁוֹרָה מִצָּאָת:</p>	<p>Then Ahimaaz the son of Zadok spoke again to Joab and said, “However it may be, do let me run as well after Cushi.” And Joab said, “Why should you run, my son, when you <i>will have</i> no good news <i>coming in</i>?”</p>	<p>coming in ← <i>finding</i>, but also <i>coming in</i>.</p>
2 Sam 18:23	<p>וַיְהִי־מָה אַרְוֹן וַיֹּאמֶר לוֹ רוּץ  וַיֵּרָץ אֲחִימַעַץ דֶּרֶךְ הַכְּפָר  וַיַּעֲבֹר אֶת־הַכּוֹשִׁי:</p>	<p><i>He replied</i>, “However it may be, I <i>will certainly run</i>.” And he said to him, “Run.” Then Ahimaaz ran <i>by the route of</i> the adjacent tract, and he overtook Cushi.</p>	<p>I will certainly run: infinitive absolute.</p>
2 Sam 18:24	<p>וַדָּוִד יוֹשֵׁב בֵּין־שְׁנֵי הַשְּׁעָרִים  וַיֵּלֶךְ הַצֹּפֶה אֶל־גֹּגַג הַשָּׁעַר  אֶל־הַחוּמָה וַיִּשָּׂא אֶת־עֵינָיו  וַיֵּרָא וְהִנֵּה־אִישׁ רָץ לְבָדּוֹ:</p>	<p>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 <i>what he saw was</i> a man running on his own.</p>	<p>what <i>he saw was</i> ← <i>behold</i>.</p>
2 Sam 18:25	<p>וַיִּקְרָא הַצֹּפֶה וַיִּגֵּד לַמֶּלֶךְ  וַיֹּאמֶר הַמֶּלֶךְ אִם־לְבָדּוֹ  בַּשּׁוֹרָה בָּפוּי וַיֵּלֶךְ הָלוֹךְ  וְקָרַב:</p>	<p>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 <i>he came nearer and nearer</i>.</p>	<p>he came nearer and nearer ← <i>he went going and approaching</i>. Infinitive absolute.</p>

2 Sam 18:26	וַיֵּרָא הַצֹּפֶה אִישׁ־אַחֵר רֹץ וַיִּקְרָא הַצֹּפֶה אֶל־הַשָּׂר וַיֹּאמֶר הִנֵּה־אִישׁ רֹץ לְבָדּוּ וַיֹּאמֶר הַמֶּלֶךְ גַּם־זֶה מְבַשֵּׁר:	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 <i>too</i> is bringing good news."	there is ← <i>behold</i> .  he too ← <i>this one too</i> .
2 Sam 18:27	וַיֹּאמֶר הַצֹּפֶה אֲנִי רָאִה אֶת־מְרוּצַת הָרָאשׁוֹן כְּמִרְצַת אֲחִימֶעַץ בֶּן־צָדוֹק וַיֹּאמֶר הַמֶּלֶךְ אִישׁ־טוֹב זֶה וְאֶל־בִּשְׂוֹרָה טוֹבָה יָבוֹא:	Then the look-out said, "I <i>make</i> out 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 is ← <i>this (is)</i> .
2 Sam 18:28	וַיִּקְרָא אֲחִימֶעַץ וַיֹּאמֶר אֶל־הַמֶּלֶךְ שָׁלוֹם וַיִּשְׁתָּחוּ לַמֶּלֶךְ לְאַפְיוֹ אֶרְצָה ס וַיֹּאמֶר בָּרוּךְ יְהוָה אֱלֹהֶיךָ אֲשֶׁר סָגַר אֶת־הָאֲנָשִׁים אֲשֶׁר־נִשְׂאוּ אֶת־יָדָם בְּאֹדְנֵי 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 שָׁלוֹם לְנָעַר לְאַבְשָׁלוֹם וַיֹּאמֶר אֲחִימֶעַץ רְאִיתִי הֶהְמוֹן הַגָּדוֹל לְשִׁלַּח אֶת־עֹבֵד הַמֶּלֶךְ יוֹאָב וְאֶת־עֲבָדָיו וְלֹא יָדַעְתִּי מָה:	At <i>this</i> the king asked, " <i>Is</i> the lad Absalom <i>all</i> right?" 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 vav.  asked ← <i>said</i> .  is ... all right ← <i>(has) ... peace</i> .
2 Sam 18:30	וַיֹּאמֶר הַמֶּלֶךְ סֵב הַתִּיצֵב כֹּה וַיִּסֵּב וַיַּעֲמֵד:	Then the king said, "Stand <i>aside</i> here." So he <i>stood aside</i> .	stand aside ... stood aside ← <i>turn and station yourself ... turned and stood</i> .
2 Sam 18:31	וַהֲנֶה הַכּוּשִׁי בָּא וַיֹּאמֶר הַכּוּשִׁי יְתִבְשָׁר אֹדְנֵי הַמֶּלֶךְ כִּי־שִׁפְטָךָ יְהוָה הַיּוֹם מִיָּד כָּל־הַקָּמִים עָלֶיךָ: ס	And <i>it was</i> then that 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 לְנָעַר לְאַבְשָׁלוֹם וַיֹּאמֶר הַכּוּשִׁי יְהִי כְנַעַר אֲבִי אֹדְנֵי הַמֶּלֶךְ וְכָל אֲשֶׁר־קָמוּ עָלֶיךָ לְרָעָה: ס	Then the king said to Cushy, "How <i>is</i> the lad Absalom?" And Cushy 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 ← <i>what (is) the peace of</i> .

2 Sam 18:33	וַיִּרְגַּז הַמֶּלֶךְ וַיַּעַל עַל-עֲלִית הַשָּׁעַר וַיִּבֶדַּךְ וַיֹּכֶה   אָמַר בְּלָכְתּוֹ בְּנִי אַבְשָׁלוֹם בְּנִי בְנִי אַבְשָׁלוֹם מִי־יָתֵן מוֹתִי אֵנִי תַּחְתִּיד אַבְשָׁלוֹם בְּנִי בְנִי:	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 around: “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. <hr/> if only ← who will give?
2 Sam 19:1	וַיֵּגֶד לְיוֹאָב הִנֵּה הַמֶּלֶךְ בֹּכֶה וַיִּתְאַבֵּל עַל-אַבְשָׁלוֹם:	And it was reported to Joab as follows: “Look, the king is weeping and mourning for Absalom.”	
2 Sam 19:2	וַתְּהִי הַתְּשֻׁעָה בַּיּוֹם הַהוּא לְאַבְל לְכָל-הָעָם כִּי-שָׁמַע הָעָם בַּיּוֹם הַהוּא לֵאמֹר נִעְצַב הַמֶּלֶךְ עַל-בָּנוֹ:	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. <hr/> what was said ← to say.
2 Sam 19:3	וַיִּתְגַּנֵּב הָעָם בַּיּוֹם הַהוּא לְבֹא הָעִיר כְּאִשֶּׁר יִתְגַּנֵּב הָעָם הַנִּכְלָמִים בְּנוֹסִם 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 לָאָט אֶת-פָּנָיו וַיִּזְעַק הַמֶּלֶךְ קוֹל גָּדוֹל בְּנִי אַבְשָׁלוֹם אַבְשָׁלוֹם בְּנִי בְנִי: 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-פָּנָי כָּל-עַבְדֶּיךָ הַמְּמַלְטִים אֶת-נַפְשְׁךָ הַיּוֹם וְאֶת נַפְשׁ בָּנֶיךָ וּבְנֹתֶיךָ וְנַפְשׁ נָשֶׁיךָ וְנַפְשׁ פְּלִגְשֶׁיךָ:	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 לָךְ שָׂרִים וְעַבְדִּים כִּי   יִדְעֹתִי הַיּוֹם כִּי *לֹא **לֹא אַבְשָׁלוֹם חַי וְכָלְנוּ הַיּוֹם מֵתִים כִּי-אִזּוּ יֵשֶׁר בְּעֵינֶיךָ:	through <u>love</u> for those who hate you, and by <u>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 <u>if</u> Absalom had lived, and we had all died today, then <i>that would have been all</i> right 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> . <hr/> through love ... by hating: gerundial use of the infinitive. The former infinitive can be regarded as a noun. <hr/> learnt ← knew, came to know.

2 Sam 19:7	וַעֲתָה קוּם צֵא וּדְבַר עַל-לֵב עֲבָדֶיךָ כִּי בִיהוָה נִשְׁבַּעְתִּי כִּי-אֵינְךָ יוֹצֵא אֶם-יָלִין אִישׁ אֶתְּךָ הַלַּיְלָה וְרַעְהָ לָךְ זֹאת מִכָּל-הָרָעָה אֲשֶׁר-בָּאָה עָלֶיךָ מִנְעָרֶיךָ עַד-עֲתָה: ס	So now, arise <i>and</i> go out, and speak <i>encouragingly</i> 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.”	encouragingly ← <i>to the heart of</i> .  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.
2 Sam 19:8	וַיָּקָם הַמֶּלֶךְ וַיֵּשֶׁב בַּשָּׁעַר וְלִכְלֵה־הָעָם הִגִּידוּ לְאֹמֶר הִנֵּה הַמֶּלֶךְ יוֹשֵׁב בַּשָּׁעַר וַיָּבֹא כָּל-הָעָם לִפְנֵי הַמֶּלֶךְ וַיִּשְׂרָאֵל נָס אִישׁ לְאֹהֲלָיו: ס	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> .	his tent ← <i>his tents</i> , the plural attracted by <i>each</i> .
2 Sam 19:9	וַיְהִי כָּל-הָעָם נָדוּן בְּכָל-שִׁבְטֵי יִשְׂרָאֵל לֵאמֹר הַמֶּלֶךְ הִצִּילָנוּ   מִכַּף אֹיְבֵינוּ וְהוּא מִלְטָנוּ מִכַּף פְּלִשְׁתִּים וַעֲתָה בָּרַח מִן-הָאָרֶץ מֵעַל אֲבִשָׁלוֹם:	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.	
2 Sam 19:10	וְאֲבִשָׁלוֹם אֲשֶׁר מָשַׁחְנוּ עָלֵינוּ מֵת בַּמִּלְחָמָה וַעֲתָה לָמָּה אַתֶּם מַחְרָשִׁים לְהָשִׁיב אֶת-הַמֶּלֶךְ: ס	But Absalom whom we anointed over us has died in battle, so now, why are you silent <u>about bringing the king back?</u> ”	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.
2 Sam 19:11	וְהַמֶּלֶךְ דָּוִד שָׁלַח אֶל-צָדוֹק וְאֶל-אַבְיָתָר הַכֹּהֲנִים לֵאמֹר דַּבְּרוּ אֶל-זִקְנֵי יְהוּדָה לֵאמֹר לָמָּה תִּהְיוּ אַחֲרָנִים לְהָשִׁיב אֶת-הַמֶּלֶךְ אֶל-בֵּיתוֹ וּדְבַר כָּל-יִשְׂרָאֵל בָּא אֶל-הַמֶּלֶךְ אֶל-בֵּיתוֹ:	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> ?’	Abiathar: see 1 Sam 22:20.  as follows ... this ← <i>to say ... to say</i> .  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.
2 Sam 19:12	אֲחִי אַתֶּם עֲצָמִי וּבָשָׂרִי אַתֶּם וְלָמָּה תִּהְיוּ אַחֲרָנִים לְהָשִׁיב אֶת-הַמֶּלֶךְ:	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?’	my bone and my flesh: see 2 Sam 5:1.

2 Sam 19:13	וּלְעַמְשָׂא תִמְרוּ הֲלוֹא עֲצָמִי וּבִשְׂרִי אַתָּה כֹּה יַעֲשֶׂה-לִּי אֱלֹהִים וְכֹה יוֹסִיף אִם-לֹא שֶׁר-צָבָא תִהְיֶה לִּפְנֵי כָּל-הַיָּמִים תַּחַת יוֹאָב:	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.' ”	my bone and my flesh: see 2 Sam 5:1.  do this ... add more ← <i>do thus ... add thus</i> .  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.  time ← <i>days</i> .
2 Sam 19:14	וַיֹּט אֶת-לִבָּב כָּל-אִישׁ-יְהוּדָה כְּאִישׁ אֶחָד וַיִּשְׁלְחוּ אֶל-הַמֶּלֶךְ שׁוֹב אַתָּה וְכָל-עַבְדֶּיךָ:	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.”	unanimously ← <i>as one man</i> .
2 Sam 19:15	וַיָּשָׁב הַמֶּלֶךְ וַיָּבֹא עַד-הַיַּרְדֵּן וַיהוּדָה בָּא הַגִּלְגָּלָה לִלְכֹּת לִקְרֹאת הַמֶּלֶךְ לְהַעֲבִיר אֶת-הַמֶּלֶךְ אֶת-הַיַּרְדֵּן:	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.	Gilgal ← <i>the Gilgal</i> .
2 Sam 19:16	וַיִּמָּהֵר שִׁמְעִי בֶן-גֵּרָא בֶּן-הַיְמִינִי אֲשֶׁר מִבְּחֹרִים וַיֵּרֶד עִם-אִישׁ יְהוּדָה לִקְרֹאת הַמֶּלֶךְ דָּוִד:	And Shimeï the son of Gera, a Benjaminite, who <i>was</i> from Bahurim, quickly went down with the men of Judah to meet King David.	Shimei: see 2 Sam 16:5.
2 Sam 19:17	וְאַלְף אִישׁ עִמּוֹ מִבְּנֵימִן וְצִיָּבָא גֹעַר בֵּית שָׁאוּל וְחִמְשֵׁת עָשָׂר בָּנָיו וְעֹשָׂרִים עַבְדָּיו אִתּוֹ וַצִּלְחוּ הַיַּרְדֵּן לִפְנֵי הַמֶּלֶךְ:	And a thousand Benjaminite men <i>were</i> with him, as <i>was</i> Ziba, the <i>servant-lad</i> of Saul's household, and his fifteen sons and his twenty servants with him, and they proceeded across the Jordan before the king.	
2 Sam 19:18	וַעֲבָרָה הָעֶבְרָה לְעֵבֶר אֶת-בֵּית הַמֶּלֶךְ וְלַעֲשׂוֹת הַטּוֹב *בְּעִינו *בְּעֵינָיו וְשִׁמְעִי בֶן-גֵּרָא נָפַל לִפְנֵי הַמֶּלֶךְ בַּעֲבָרוֹ בַּיַּרְדֵּן:	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 Shimeï the son of Gera fell down before the king when he crossed the Jordan.	sight ← <i>eye (ketiv) / eyes (qeré)</i> .  a ferry ← <i>the ferry</i> . An unexpected definite article. See Gen 22:9.  Shimei: see 2 Sam 16:5.
2 Sam 19:19	וַיֹּאמֶר אֶל-הַמֶּלֶךְ אֶל-יַחֲשָׁב-לִי אֲדֹנָי עוֹן וְאֶל-תִּזְכֹּר אֶת אֲשֶׁר הָעִנָּה עַבְדְּךָ בַּיּוֹם אֲשֶׁר-יָצָא אֲדֹנִי-הַמֶּלֶךְ מִירוּשָׁלַם לָשׁוֹם הַמֶּלֶךְ אֶל-לִבּוֹ:	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> .”	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.  heart ← <i>his heart</i> .

2 Sam 19:20	כִּי יָדַע עֲבָדְךָ כִּי אֲנִי חַטָּאתִי וְהִנֵּה-בָאתִי הַיּוֹם רֹאשׁוֹן לְכָל-בֵּית יוֹסֵף לִדְרֹת לִקְרַאת אֲדֹנָי הַמֶּלֶךְ: ס	For your servant knows that I have sinned, but look, I <u>have been the first to come</u> of the whole house of Joseph, <u>in coming down</u> 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 הַתַּחַת זֹאת לֹא יוֹמַת שְׁמַעִי כִּי קָלַל אֶת-מָשִׁיחַ יְהוָה: ס	But Abishai the son of Zeruiah answered and said, “Will <u>Shimei</u> 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-תִהְיוּ-לִי הַיּוֹם לְשָׁטָן הַיּוֹם יוֹמַת אִישׁ בְּיִשְׂרָאֵל כִּי הֲלוֹא יָדַעְתִּי כִּי הַיּוֹם אֲנִי-מֶלֶךְ עַל-יִשְׂרָאֵל:	<u>However</u> , David said, “What <i>concern is it</i> to me or to you, you sons of Zeruiah, that you should be <u>an adversary</u> of mine today? Will <i>any</i> man in Israel be put to death today? For am I not aware that today I <i>am</i> 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 <i>it</i> to him.	Shimei: see 2 Sam 16:5.
2 Sam 19:24	וּמִפְּבֹשֶׁת בֶּן-שָׁאוּל יָרַד לִקְרַאת הַמֶּלֶךְ וְלֹא-עָשָׂה רְגָלָיו וְלֹא-עָשָׂה שְׁפָמוֹ וְאֶת-בְּגָדָיו לֹא כָבַס לְמוֹת-הַיּוֹם לָכֵת הַמֶּלֶךְ עַד-הַיּוֹם אֲשֶׁר-בָּא בְּשָׁלוֹם:	Then Mephibosheth, Saul's son, went down to meet the king, not having <u>attended to</u> his feet, and not having <u>attended to</u> his beard, and not having washed his clothes from the day the king departed until the day when he came <i>back</i> in peace.	attended to (2x) ← <i>done</i> .
2 Sam 19:25	וַיְהִי כִּי-בָא יְרוּשָׁלַם לִקְרַאת הַמֶּלֶךְ וַיֹּאמֶר לוֹ הַמֶּלֶךְ לָמָּה לֹא-הִלַּכְתָּ עִמִּי מִפִּיבֹשֶׁת:	And it came to pass, when he went <i>to</i> 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-אֹמַר עֲבָדְךָ אֶחָבֶשָׁה-לִּי הַחֲמֹר וְאֶרְכַּב עָלֶיהָ וְאֵלֶךְ אֶת-הַמֶּלֶךְ כִּי פֶסַח 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 <i>is</i> 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	וַיֵּרָגַל בְּעֲבָדְךָ אֶל-אֲדֹנָי הַמֶּלֶךְ וְאֲדֹנָי הַמֶּלֶךְ כַּמְלָאךְ הָאֱלֹהִים וַעֲשֵׂה הַטּוֹב בְּעֵינֶיךָ:	And he went around slandering your servant to my lord the king. But my lord the king <i>is</i> like an angel of God, so do what <i>is right</i> in your sight.	right ← <i>good</i> .



2 Sam 19:28	כִּי לֹא הָיָה כָּל־בֵּית אָבִי כִי אִם־אֲנָשִׁי־מָוֶת לֵאדֹנִי הַמֶּלֶךְ וְתָשֶׁת אֶת־עַבְדְּךָ בְּאֹכְלִי שֶׁלֶחֶנְךָ וּמִה־יָשְׁלִי עוֹד צְדָקָה וְלִזְעַק עוֹד אֶל־הַמֶּלֶךְ: פ	For all my father's household was nothing but <u>men deserving</u> <u>death</u> before my lord the king, but you placed your servant among the <u>diners</u> at your table, so what more do I have <i>by way</i> <i>of</i> justification or <u>in crying out</u> any more to the king?"	men deserving death ← <i>men of</i> <i>death</i> .  diners at ← <i>eaters of</i> .  in crying out: gerundial use of the infinitive.
2 Sam 19:29	וַיֹּאמֶר לוֹ הַמֶּלֶךְ לָמָּה תִּדְבֹּר עוֹד דְּבָרֶיךָ אֲמַרְתִּי אֵתָּה 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 <u>Ziba</u> 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 אַחֲרַי אֲשֶׁר־בָּא אֲדֹנִי 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	וּבָרְזַלִּי הַגִּלְעָדִי יָרַד מִרְגְּלִים וַיַּעֲבֹר אֶת־הַמֶּלֶךְ הַיַּרְדֵּן לְשַׁלְּחוֹ אֶת־*בִּירְדֹן **הַיַּרְדֵּן:	Now Barzillai the Gileadite <i>was</i> <i>one who</i> had gone down from Rogelim and crossed the Jordan with the king, so as to <u>escort</u> him {Q: across} [K: in] the Jordan.	Gileadite: see Gen 31:21.  escort ← <i>send</i> .
2 Sam 19:32	וּבָרְזַלִּי זָקֵן מְאֹד בֶּן־שְׁמֹנִים שָׁנָה וְהוּא־כֹּלְכֹל אֶת־הַמֶּלֶךְ בְּשִׁיבְתוֹ בְּמַחֲנֵים כִּי־אִישׁ גָּדוֹל הוּא מְאֹד:	And Barzillai <i>was</i> very old – eighty years old – and he had sustained the king <u>during his</u> <u>stay</u> in Mahanaim, for he was a very great man.	during his stay: the consonantal text reads <i>in his</i> (i.e. Barzillai's) <i>old age</i> (בְּשִׁיבְתוֹ). The MT word in the sense of <i>stay</i> , taken from root יָשַׁב, as by [AnLx] and [BDB], occurs nowhere else. There is a homonym from root שׁוּב, <i>return</i> .
2 Sam 19:33	וַיֹּאמֶר הַמֶּלֶךְ אֶל־בָּרְזַלִּי אָתָּה עֹבֵר אִתִּי וְכֹלְכַלְתִּי אֶתְךָ עַמְדִּי בִירוּשָׁלַם:	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 בָּרְזַלִּי אֶל־הַמֶּלֶךְ כַּמָּה יָמִי שָׁנִי חַיִּי כִי־אֵעָלֶה אֶת־הַמֶּלֶךְ יְרוּשָׁלַם:	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?”	

2 Sam 19:35	בֶּן־שְׁמָנִים שָׁנָה אֲנִי הַיּוֹם הַאֲדַע   בֵּין־טוֹב לְרָע אִם־יִטְעַם עֲבָדְךָ אֶת־אֲשֶׁר אֲכַל וְאֶת־אֲשֶׁר אֲשָׁתָה אִם־אֲשַׁמֵּעַ עוֹד בְּקוֹל שָׂרִים וְשָׁרוֹת וְלִמָּה יִהְיֶה עֲבָדְךָ עוֹד לַמֶּשָׂא אֶל־אֲדֹנִי הַמֶּלֶךְ:	I am eighty years old today. <i>Can</i> I distinguish between what is 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?	can I distinguish ← do I know.
2 Sam 19:36	כַּמָּעֹט יַעֲבֹר עֲבָדְךָ אֶת־הַיַּרְדֵּן אֶת־הַמֶּלֶךְ וְלִמָּה יִגְמְלֵנִי הַמֶּלֶךְ הַגְּמוּלָה הַזֹּאת:	Let your servant cross over the Jordan with the king for a short distance, but why should the king recompense me with this recompense?	
2 Sam 19:37	יֵשְׁב־נָא עֲבָדְךָ וְאַמַּת בְּעִירִי עִם קֶבֶר אָבִי וְאִמִּי וְהִנֵּה   עֲבָדְךָ כַּמָּהֶם יַעֲבֹר עִם־אֲדֹנִי הַמֶּלֶךְ וַעֲשֵׂה־לּוֹ אֵת אֲשֶׁר־טוֹב בְּעֵינֶיךָ: ס	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 Chimham. Let him cross over with my lord the king, and do for him what <i>is</i> right in your sight.”	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.
2 Sam 19:38	וַיֹּאמֶר הַמֶּלֶךְ אֵתִי יַעֲבֹר כַּמָּהֶם וְאֲנִי אַעֲשֶׂה־לּוֹ אֶת־הַטּוֹב בְּעֵינֶיךָ וְכָל אֲשֶׁר־תִּבְחַר עָלַי אַעֲשֶׂה־לָּךְ:	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 <u>request</u> of me.”	whatever ← <i>everything</i> .  request ← <i>choose</i> ; [BDB] also gives <i>lay upon</i> .
2 Sam 19:39	וַיַּעֲבֹר כָּל־הָעָם אֶת־הַיַּרְדֵּן וְהַמֶּלֶךְ עָבַר וַיִּשָּׁק הַמֶּלֶךְ לְבָרְזַלַּי וַיְבָרְכֵהוּ וַיָּשָׁב לְמָקוֹמוֹ: ס	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.	
2 Sam 19:40	וַיַּעֲבֹר הַמֶּלֶךְ הַגִּלְגָּל וְכַמָּהוּ עָבַר עִמּוֹ וְכָל־עַם יְהוּדָה *וַיַּעֲבֵרוּ *וְהָעֵבְרִיר אֶת־הַמֶּלֶךְ וְגַם חֲצִי עַם יִשְׂרָאֵל:	And the king crossed over to Gilgal, 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.	The <i>ketiv</i> is quite plausible, but the <i>qeré</i> agrees better with 2 Sam 19:41.  Gilgal ← <i>the Gilgal</i> .
2 Sam 19:41	וְהִנֵּה כָל־אִישׁ יִשְׂרָאֵל בָּאִים אֶל־הַמֶּלֶךְ וַיֹּאמְרוּ אֶל־הַמֶּלֶךְ מִדּוּעַ גָּנְבוּךָ אֶחָינוּ אִישׁ יְהוּדָה וַיַּעֲבֵרוּ אֶת־הַמֶּלֶךְ וְאֶת־בֵּיתוֹ אֶת־הַיַּרְדֵּן וְכָל־אֲנָשֵׁי דָוִד עִמּוֹ: ס	And it so <i>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?”	it so <i>happened</i> that ← <i>behold</i> .

2 Sam 19:42	וַיַּעַן כָּל־אִישׁ יְהוּדָה עַל־אִישׁ יִשְׂרָאֵל בִּי־קְרוֹב הַמֶּלֶךְ אֵלַי וְלָמָּה זֶה חָרָה לִּי עַל־הַדָּבָר הַזֶּה הָאֵכֹל אֲכַלְנוּ מִן־הַמֶּלֶךְ אִם־נִשְׂאֵת נִשָּׂא 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 <u>why should this matter anger you?</u> Have we in any way eaten at the king's <i>expense</i> , or <u>has he favoured us in any way?</u> ”	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־יְדוֹת לִי בַּמֶּלֶךְ וְגַם־בְּדָוִד אֲנִי מִמֶּךָ וּמִדָּוִד הִקְלַתְנִי וְלֹא־הָיָה דְּבָרִי רָאשׁוֹן לִי לְהַשִּׁיב אֶת־מַלְכִּי 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 associated 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	וְשָׁם נִקְרָא אִישׁ בְּלִיעֵל וְשֵׁמוֹ שֶׁבַע בֶּן־בִּכְרִי אִישׁ יְמִינִי וַיִּתְקַע בַּשֹּׁפָר וַיֹּאמֶר אֲיֵן־לָנוּ חֵלֶק בְּדָוִד וְלֹא נַחֲלֶה־לָנוּ בְּבֶן־יִשִּׁי 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־בִּכְרִי וְאִישׁ יְהוּדָה דָּבְקוֹ בַּמֶּלֶךְ מִן־הַיַּרְדֵּן וְעַד־יְרוּשָׁלַם:	And every Israelite went up after Sheba the son of Bichri, <i>turning away from David</i> . But each <i>man</i> of Judah clung to <u>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 עֲשָׂר־נָשִׁים   פְּלִגְשִׁים אֲשֶׁר הֵנִיחַ לְשֹׁמֵר הַבַּיִת וַיִּתְּנֵם בֵּית־מִשְׁמֶרֶת וַיִּכְלְכֻם וְאֵלֵיהֶם לֹא־בָּא וַתְּהִינָה צָרָרוֹת עַד־יוֹם מָתָן אֲלֻמָּנוֹת 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־עַמָּשָׂא הִזְעֵק־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 עַמָּשָׂא לְהִזְעִיק אֶת־יְהוּדָה *וַיִּיחַר *וַיֹּחֲרַח מִן־הַמוֹעֵד אֲשֶׁר יָעָדוּ: ס	So Amasa went to call Judah up, but he <u>took longer</u> than the <u>time</u> that David 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	וַיֹּאמֶר דָּוִד אֶל־אַבִּישָׁי עֲתָה יֵרַע לָנוּ שְׁבַע בֶּן־בִּכְרִי מִן־אַבְשָׁלוֹם אֲתָה קָח אֶת־עַבְדֵי אֲדֹנָיִךָ וּרְדֹף אַחֲרָיו פֶּן־מָצֵא לוֹ עָרִים בְּצֻרוֹת וְהִצִּיל עֵינָנו׃	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 elude us.”	elude us ← <i>deliver / take away our eye</i> .
2 Sam 20:7	וַיֵּצְאוּ אַחֲרָיו אֲנָשֵׁי יוֹאָב וְהַכֵּרֶתִי וְהַפִּלֶתִי וְכָל־הַגִּבֹּרִים וַיֵּצְאוּ מִירוּשָׁלַם לְרֹדֵף אַחֲרֵי שְׁבַע בֶּן־בִּכְרִי׃	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.	
2 Sam 20:8	הֵם עַם־הָאֶבֶן הַגָּדוֹלָה אֲשֶׁר בְּגִבְעֹון וַעֲמָשָׂא בָּא לִפְנֵיהֶם וַיּוֹאֲב חָגוּר ׀ מִדָּו לְבָשׁוּ *וְעָלוּ *וְעָלָיו חָגוּר חֶרֶב מִצְמַדֶּת עַל־מִתְנָיו בַּתְּעָרָה וְהוּא יָצָא וַתִּפֹּל׃ ס	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> .	on him: the <i>ketiv</i> has to be regarded as a variant form of the <i>qere</i> . <hr/> Gibeon: see Josh 9:3. <hr/> went forwards ← <i>went out</i> .
2 Sam 20:9	וַיֹּאמֶר יוֹאָב לַעֲמָשָׂא הַשָּׁלוֹם אֲתָה אַחִי וְתַחֲזֵי יְדִימִין יוֹאָב בִּזְקוֹן עַמָּשָׂא לְנִשְׁקָלָיו׃	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.	how are you ← <i>(are) you peace?</i> <hr/> brother: standing for <i>cousin</i> . Joab and Amasa are grandsons of the parents of Zeruiah and Abigail.
2 Sam 20:10	וַעֲמָשָׂא לֹא־נִשְׁמַר בַּחֲרָב ׀ אֲשֶׁר בִּיד־יוֹאָב וַיַּכּוּ בָּהּ אֶל־הַחֹמֶשׁ וַיִּשְׁפֹּךְ מַעֲוֹ אַרְצָה וְלֹא־שָׁנָה לוֹ וַיָּמָת ס וַיּוֹאֲב וְאַבִּישָׁי אַחֲיוּ רֹדֵף אַחֲרֵי שְׁבַע בֶּן־בִּכְרִי׃	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.	in Joab's hand: i.e. <i>in his left hand</i> , the sword being caught when falling out, we presume.
2 Sam 20:11	וְאִישׁ עָמַד עָלָיו מִנְעָרֵי יוֹאָב וַיֹּאמֶר מִי אֲשֶׁר חָפֵץ בְּיוֹאָב וּמִי אֲשֶׁר־לְדָוִד אַחֲרֵי יוֹאָב׃	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, follow Joab!”	in his vicinity ← <i>at him</i> . <hr/> follow ← <i>after</i> .
2 Sam 20:12	וַעֲמָשָׂא מִתְגַּלְל בַּדָּם בַּתּוֹךְ הַמַּסְלָה וַיֵּרָא הָאִישׁ כִּי־עָמַד כָּל־הָעָם וַיִּסֹּב אֶת־עַמָּשָׂא מִן־הַמַּסְלָה הַשָּׂדֶה וַיִּשְׁלֹךְ עָלָיו בִּגְד כַּאֲשֶׁר רָאָה כָּל־הָבָא עָלָיו וַעֲמַד׃	Then while Amasa was rolling in blood in the middle of the road, the man saw that all the people <i>were stopping</i> , so he <i>moved</i> Amasa from the road to the field, and he threw a garment over him when he saw <i>that</i> everyone coming to him <i>was stopping</i> .	were stopping ... was stopping ← <i>stood ... stood</i> . <hr/> moved ← <i>turned</i> ; perhaps <i>rolled</i> .

2 Sam 20:13	כַּאֲשֶׁר הִגָּה מִן־הַמַּסְלָה עָבַר כָּל־אִישׁ אַחֲרֵי יוֹאָב לְרֹדֹף אַחֲרָי שִׁבְעַת בְּנֵי־בִיחִרִי:	When he had removed <i>him</i> from the road, every man passed by, <u>following</u> Joab, to pursue Sheba the son of Bichri.	following ← <i>after</i> .
2 Sam 20:14	וַיַּעֲבֹר בְּכָל־שִׁבְטֵי יִשְׂרָאֵל אֲבֵלָה וּבֵית מַעַכָּה וְכָל־הַבְּרִיתִים *וַיִּקְלְהוּ **וַיִּקְנֶה־לוֹ וַיָּבֹאוּ אַף־אַחֲרָיו:	And he passed through all the tribes of Israel, to Abel and Beth-Maachah, and all the <u>Berites</u> . 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>qeré</i> reads. Otherwise, it has to be taken as וַיִּקְלְהוּ, <i>hiphil</i> of קָלַל, as in our translation.  Berites: [CB] equates to Berechites (from Bichri).
2 Sam 20:15	וַיָּבֹאוּ וַיִּצְּרוּ עָלָיו בְּאַבְלָה בֵּית הַמַּעַכָּה וַיִּשְׁפְּכוּ סִלְלָה אֶל־הָעִיר וַתַּעֲמֵד 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 <i>it</i> down ← ( <i>were</i> ) <i>demolishing to bring down the wall</i> .
2 Sam 20:16	וַתִּקְרָא אִשָּׁה חֲכָמָה מִן־הָעִיר שִׁמְעוֹ שִׁמְעוֹ אָמְרוּ־נָא אֶל־יוֹאָב קֵרֵב עַד־הֵנָּה וְאֶדְבָּרָה אֵלָיְךָ:	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 שִׁמְעֵ דְבָרֵי אֲמָתְךָ וַיֹּאמֶר שִׁמְעֵ אֲנֹכִי:	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 יַדְבְּרוּ בְּרֵאשֹׁנָה לֵאמֹר שְׂאֵל יִשְׁאֲלוּ בְּאַבֵּל 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	אֲנֹכִי שְׁלָמִי אֲמוּנִי יִשְׂרָאֵל אַתָּה מִבְּקֵשׁ לְהָמִית 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 לִּי אִם־אֶבְלַע וְאִם־אֶשְׁחִית:	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> .

2 Sam 20:21	<p>לֹא־כֵן הַדָּבָר כִּי אִישׁ מֵהָר אֶפְרַיִם שֶׁבַע בֶּן־בִּכְרִי שָׁמוֹ נָשָׂא יָדוֹ בַּמֶּלֶךְ בְּדָוִד תָּנוּ־אֹתוֹ לְבָדּוֹ וְאִלָּכָה מֵעַל הָעֵיר וּתְאַמֵּר הָאִשָּׁה אֶל־יֹאבָב 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 thrown</i> over the wall to you.”</p>	<p>has set himself ← <i>raised his hand</i>.</p> <hr/> <p><i>is to be thrown</i>: gerundival use of the participle.</p>
2 Sam 20:22	<p>וַתָּבֹא הָאִשָּׁה אֶל־כָּל־הָעָם בְּחִכְמָתָהּ וַיַּכְרֹתוּ אֶת־רֹאשׁ שֶׁבַע בֶּן־בִּכְרִי וַיִּשְׁלְכוּ אֶל־יֹאבָב וַיִּתְקַע בְּשׁוֹפָר וַיִּפְצְצוּ מֵעַל־הָעֵיר אִישׁ לְאֹהֲלָיו וַיֹּאבָב 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>
2 Sam 20:23	<p>וַיֹּאבָב אֶל כָּל־הַצָּבָא יִשְׂרָאֵל וּבְנֵיָה בֶן־יְהוִיָּדָע עַל־*הַכְּרִי **הַכְּרֵתִי וְעַל־הַפִּלְתִּי:</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>	
2 Sam 20:24	<p>וַאֲדָרָם עַל־הַמָּס וַיהוֹשָׁפָט בֶּן־אַחִילוּד הַמְזָכִּיר:</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 state</i>.</p>	
2 Sam 20:25	<p>*וְשִׂיא **וְשׂוּא סֹפֵר וְצָדוֹק וְאַבְיָתָר כֹּהֲנִים:</p>	<p>And {Q: Sheva} [K: Sheia] <i>was</i> the scribe, and Zadok and <u>Abiathar</u> <i>were</i> the priests.</p>	<p>Abiathar: see 1 Sam 22:20.</p>
2 Sam 20:26	<p>וְגַם עִירָא הַיֵּזְרִי הָיָה כֹהֵן לְדָוִד: ס</p>	<p>And also Ira the Jairite <i>was</i> a priest of David's.</p>	
2 Sam 21:1	<p>וַיְהִי רָעַב בִּימֵי דָוִד שְׁלֹשׁ שָׁנִים שָׁנָה אַחֲרֵי שָׁנָה וַיִּבְקֹשׁ דָּוִד אֶת־פָּנֵי יְהוָה ס וַיֹּאמֶר יְהוָה אֶל־שָׂאוֹל וְאֶל־בֵּית הַדָּמִים 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	<p>וַיִּקְרָא הַמֶּלֶךְ לַגִּבְעֹנִים וַיֹּאמֶר אֲלֵיהֶם וְהַגִּבְעֹנִים לֹא מִבְנֵי יִשְׂרָאֵל הֵמָּה כִּי אִם-מִיֵּתֵר הָאֲמֹרִי וּבְנֵי יִשְׂרָאֵל נִשְׁבְּעוּ לָהֶם וַיִּבְקֹשׁ שָׁאוּל לְהַכֹּתָם בְּקִנְאָתוֹ לִבְנֵי-יִשְׂרָאֵל וַיהוּדָה:</p>	<p>So the king called the Gibeonites and spoke to them. Now the Gibeonites <u>were not the sons</u> of Israel, but <u>the remainder</u> of the Amorites, and the sons of Israel had sworn <i>peace</i> to them, but Saul had <u>tried</u> to strike them down in his zeal for the sons of Israel and Judah.</p>	<p>Gibeonites (2x): see Josh 9:3.</p> <hr/> <p>not the sons ... the remainder ← <i>not of the sons ... of the remainder</i>.</p> <hr/> <p>Amorites: see Gen 10:16.</p> <hr/> <p>tried ← <i>sought</i>.</p>
2 Sam 21:3	<p>וַיֹּאמֶר דָּוִד אֶל-הַגִּבְעֹנִים מָה אֶעֱשֶׂה לָכֶם וּבְמָה אֲכַפֵּר וּבְרָכוּ אֶת-נַחֲלַת יְהוָה:</p>	<p>And David <u>asked</u> the Gibeonites, “What should I do for you, and by what <i>means can</i> I make atonement <u>so that you</u> bless the LORD's inheritance?”</p>	<p>asked ← <i>said to</i>.</p> <hr/> <p>Gibeonites: see Josh 9:3.</p> <hr/> <p>so that you bless ← <i>and bless</i>. See [Ges-HG] §110i.</p>
2 Sam 21:4	<p>וַיֹּאמְרוּ לוֹ הַגִּבְעֹנִים אֵין-לִי *לָנוּ כֶּסֶף וְזָהָב עִם-שָׁאוּל וְעִם-בֵּיתוֹ וְאֵין-לָנוּ אִישׁ לְהָמִית בְּיִשְׂרָאֵל וַיֹּאמֶר מִה-אַתֶּם אֹמְרִים אֶעֱשֶׂה לָכֶם:</p>	<p>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</i> any man in Israel.” And he said, “Whatever you say, I will do for you.”</p>	<p>Gibeonites: see Josh 9:3.</p> <hr/> <p><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.</p>
2 Sam 21:5	<p>וַיֹּאמְרוּ אֶל-הַמֶּלֶךְ הָאִישׁ אֲשֶׁר כָּלָנוּ וְאֲשֶׁר דָּמָה-לָנוּ נִשְׁמָדְנוּ מִהֲתִיַּצֵּב בְּכָל-גְּבֻלַּת יִשְׂרָאֵל:</p>	<p>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 <u>have a place</u> in <u>any</u> of the territory of Israel –</p>	<p>to have a place ← <i>to set ourselves</i>.</p> <hr/> <p>any ← <i>all</i>.</p> <hr/> <p>territory ← <i>border</i>.</p>
2 Sam 21:6	<p>*יִנָּתֶן-יָתֵן-לָנוּ שִׁבְעָה אָנָּשִׁים מִבְּנָיו וְהוֹקַעְנוּם לִיהוָה בְּגִבְעַת שָׁאוּל בְּחִיר יְהוָה ס וַיֹּאמֶר הַמֶּלֶךְ אָנֹכִי אֶתֵּן:</p>	<p><u>let</u> seven men from his sons <u>be given</u> to us, and we will <u>impale</u> them to the LORD in Gibeah of Saul, the LORD's chosen <i>one</i>.” And the king said, “I will give you <i>them</i>.”</p>	<p>let ... be given: the <i>ketiv</i> is <i>niphal</i> and the <i>qeré</i> is <i>pual</i> with the same meaning.</p> <hr/> <p>impale: or <i>hang</i>, but it is not the usual word for <i>hang</i>.</p> <hr/> <p>Gibeah: see Josh 15:57.</p>
2 Sam 21:7	<p>וַיַּחַמֵּל הַמֶּלֶךְ עַל-מְפִי־בִשֵּׁת בֶּן-יְהוֹנָתָן בֶּן-שָׁאוּל עַל-שְׁבַעַת יְהוָה אֲשֶׁר בֵּינָתָם בֵּין דָּוִד וּבֵין יְהוֹנָתָן בֶּן-שָׁאוּל:</p>	<p>But the king spared Mephibosheth the son of Jonathan the son of Saul, on account of the LORD's oath which <i>was</i> between them – between David and Jonathan the son of Saul.</p>	

2 Sam 21:8	<p>וַיִּקַּח הַמֶּלֶךְ אֶת־שְׁנֵי בָנֵי רִצְפָּה בַת־אִיָּה אֲשֶׁר יָלְדָה לְשָׂאוּל אֶת־אַרְמֹנִי וְאֶת־מִפְּבוֹשֶׁת וְאֶת־חֲמִשָּׁת בָּנֵי מִיכַל בַת־שָׂאוּל אֲשֶׁר יָלְדָה לְעַדְרִיאֵל בֶּן־בְּרוּזִי הַמִּחְלָתִי:</p>	<p>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.</p>	<p><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.</p>
2 Sam 21:9	<p>וַיְהִינֶם בְּיַד הַגִּבְעֹנִים וַיְקִיעֵם בְּהָר לִפְנֵי יְהוָה וַיִּפְּלוּ *שִׁבְעָתִים *וְהֵם *וְהָמָּה הִמָּתּוּ בַיּוֹם קָצִיר בְּרֹאשֵׁי *תַּחֲלַת *בְּתַחֲלַת קָצִיר שְׁעָרִים:</p>	<p>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.</p>	<p>they: the <i>ketiv</i> and <i>qeré</i> are similar words with the same meaning.</p> <hr/> <p>handed them over to ← <i>gave them in the hand of</i>.</p> <hr/> <p>Gibeonites: see Josh 9:3.</p> <hr/> <p>impaled: see 2 Sam 21:6.</p>
2 Sam 21:10	<p>וַתִּקַּח רִצְפָּה בַת־אִיָּה אֶת־הַשָּׂק וַתִּטְהוּ לָהּ אֶל־הַצּוּר מִתַּחֲלַת קָצִיר עַד נִתְדַּמִּים עֲלֵיהֶם מִן־הַשָּׁמַיִם וְלֹא־נִתְּנָה עוֹף הַשָּׁמַיִם לָנוּחַ עֲלֵיהֶם יוֹמָם וְאֶת־חַיַּת הַשָּׂדֶה לַלַּיְלָה:</p>	<p>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.</p>	<p>rock: or <i>refuge</i>.</p> <hr/> <p>wild animals ← <i>animal of the field</i>.</p>
2 Sam 21:11	<p>וַיִּגַּד לְדָוִד אֵת אֲשֶׁר־עָשְׂתָה רִצְפָּה בַת־אִיָּה פֶלַגְשׁ שָׂאוּל:</p>	<p>And it was reported to David – what Rizpah the daughter of Aiah, Saul's concubine did.</p>	
2 Sam 21:12	<p>וַיֵּלֶךְ דָּוִד וַיִּקַּח אֶת־עַצְמוֹת שָׂאוּל וְאֶת־עַצְמוֹת יְהוֹנָתָן בְּנוֹ מֵאֵת בְּעָלֵי יָבִישׁ גִּלְעָד אֲשֶׁר גָּנְבוּ אֹתָם מִרְחָב בֵּית־שָׁן אֲשֶׁר *תְּלוּם *תְּלָאוֹם *שֵׁם *הַפְּלִשְׁתִּים *שָׁמָּה *פְּלִשְׁתִּים בַּיּוֹם הַכּוֹת פְּלִשְׁתִּים אֶת־שָׂאוּל בַּגִּלְבֹּעַ:</p>	<p>And David went to get Saul's bones and the bones of Jonathan his son from the <i>inhabitants</i> 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.</p>	<p>where: the <i>qeré</i> reads <i>to where</i> (pregnant usage). The <i>ketiv</i> is without motion.</p> <hr/> <p>had hanged: the <i>ketiv</i> is an apocopated form of the <i>qeré</i>.</p> <hr/> <p>inhabitants: or <i>lords</i>.</p> <hr/> <p>Jabesh-Gilead: see Gen 31:21.</p> <hr/> <p>square: or <i>street</i>.</p>
2 Sam 21:13	<p>וַיַּעַל מִשָּׁם אֶת־עַצְמוֹת שָׂאוּל וְאֶת־עַצְמוֹת יְהוֹנָתָן בְּנוֹ וַיֹּאסְפוּ אֶת־עַצְמוֹת הַמוֹקְעִים:</p>	<p>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>.</p>	<p>impaled: see 2 Sam 21:6.</p>



2 Sam 21:14	<p>וַיִּקְבְּרוּ אֶת־עַצְמוֹת־שָׁאוּל וַיהוֹנָתָן־בְּנוֹ בְּאֶרֶץ בִּנְיָמִן בְּצֵלַע בְּקֶבֶר קִישׁ אָבִיו וַיַּעֲשׂוּ כֹל אֲשֶׁר־צִוָּה הַמֶּלֶךְ וַיֵּתֶר אֱלֹהִים לְאֶרֶץ אֲחֵר־כֵּן: פ</p>	And they buried the bones of Saul and Jonathan his son in Benjamin's land, in Zela, 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	<p>וַתְּהִי־עוֹד מִלְחָמָה לְפִלְשְׁתִּים אֶת־יִשְׂרָאֵל וַיֵּרֶד דָּוִד וַעֲבָדָיו עִמּוֹ וַיִּלָּחֲמוּ אֶת־פִּלְשְׁתִּים וַיַּעַף דָּוִד:</p>	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	<p>*וַיֵּשְׁבוּ *וַיֵּשְׁבִי בְנָב אֲשֶׁר   בִּילִידֵי הָרָפָה וּמִשְׁקַל קִינוֹ שְׁלֹשׁ מֵאוֹת מִשְׁקַל נְחֹשֶׁת וְהוּא חָגוּר חֲדָשָׁה וַיֹּאמֶר לְהַכּוֹת אֶת־דָּוִד:</p>	And {K: Ishbo-Benob} [Q: Ishbi-Benob], who <i>was</i> among the offspring of Rapha, 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	<p>וַיַּעֲזֹר־לוֹ אֲבִישַׁי בֶּן־צְרוּיָה וַיִּךְ אֶת־הַפִּלְשְׁתִּי וַיְמִיתֵהוּ אַז נִשְׁבָּעוּ אַנְשֵׁי־דָוִד לוֹ לֵאמֹר לֹא־תֵצֵא עוֹד אֶתָּנוּ לְמִלְחָמָה וְלֹא תִכְבֶּה אֶת־נֵר יִשְׂרָאֵל: פ</p>	But Abishai the son of Zeruiah 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	<p>וַיְהִי אַחֲרֵי־כֵן וַתְּהִי־עוֹד הַמִּלְחָמָה בְּגוֹב עִם־פִּלְשְׁתִּים אֲזַי הִכָּה סִבְכִּי הַחֻשָּׁתִי אֶת־סָף אֲשֶׁר בִּילִידֵי הָרָפָה: פ</p>	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 Rapha.	1 Chr 20:4.  Rapha ← <i>the Rapha</i> .
2 Sam 21:19	<p>וַתְּהִי־עוֹד הַמִּלְחָמָה בְּגוֹב עִם־פִּלְשְׁתִּים וַיִּךְ אֶלְחָנָן בֶּן־יֵעָרִי אֲרָגִים בֵּית הַלְחָמִי אֶת גִּלְיָת הַגִּתִּית וְעַץ חֲנִיתוֹ כְּמִנְזֹר אֲרָגִים: ס</p>	Then there was another war in Gob with the Philistines, and Elhanan the son of Jaare-Oregim, a <u>Bethlehemite</u> , struck <i>the brother of Goliath</i> the Gittite, the shaft of whose spear <i>was</i> like a <u>weaver's beam</u> .	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 *מָדוֹן וְאַצְבָּעַת יָדָיו וְאַצְבָּעַת רַגְלָיו שֵׁשׁ וְשֵׁשׁ עָשָׂרִים 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 <i>Rapha</i> .	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	וַיַּחַרֵּף אֶת־יִשְׂרָאֵל וַיַּכֵּהוּ יְהוֹנָתָן בֶּן־שֹׁמְעִי *שְׁמֵעָה אָחִי דָּוִד:	And when he showed contempt for Israel, Jonathan the son of {Q: <i>Shimah</i> } [K: <i>Shimei</i> ], 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	אֶת־אַרְבַּעַת אֲלֵה יִלְדוֹ לְהַרְפָּה בְּגַת וַיִּפְּלוּ בְּיַד־דָּוִד וּבְיַד עֲבָדָיו: פ	These four were born to <i>Rapha</i> 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 בַּיּוֹם הַצֵּל יְהוָה אֹתוֹ מִכָּף כָּל־אֹיְבָיו וּמִכָּף שָׂאוֹל:	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 וּמִפְּלִטִי־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 צוּרִי אֲחֻסָּה־בּוֹ מִגִּבִּי וְקִרְן יִשְׁעֵי מִשְׁגָּבִי וּמִנוֹסִי מִשְׁעֵי מַחֲמָס תִּשְׁעֵנִי:	The God of my rock; <b>I will put my trust in him</b> – 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> .  <b>Heb 2:13.</b>     Ps 18:2.
2 Sam 22:4	מְהֵלֵל אֶקְרָא יְהוָה וּמֵאֵיבֵי אוֹשֵׁעַ:	I will call <i>on</i> the <i>praiseworthy</i> LORD, And I will be saved from my enemies.	Ps 18:3.  praiseworthy: gerundival use of the participle.
2 Sam 22:5	כִּי אִפְפָּנִי מִשִּׁבְרֵי־מוֹת נַחְלִי בְּלִיעַל יִבְעַתָּנִי:	For the breaker-waves of death surrounded me, And the <i>onslaughts</i> of the <i>reprobate</i> alarmed me,	Ps 18:4.  onslaughts ← <i>torrents</i> .  reprobate ← <i>useless</i> ; often used of the rebellious.
2 Sam 22:6	חֲבָלֵי שְׂאוֹל סָבְגוּ קִדְמֹנִי מִקְשֵׁי־מוֹת:	The <i>tightening grip</i> of the grave encompassed me; <i>Deadly snares</i> 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	בְּצַר־לִי אֶקְרָא יְהוָה וְאֶל־אֱלֹהֵי אֶקְרָא וַיִּשְׁמַע מִהִיכָלֹ קוֹלִי וְשׁוֹעֲתִי בְּאֲזִנָּיו:	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	*וַתִּתְּנֶנָּה וַתִּרְעַשׁ הָאָרֶץ מוֹסְדוֹת הַשָּׁמַיִם יִרְגָּזוּ וַיִּתְּנֶנָּה כִּי־חָרָה לוֹ:	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.    Ps 18:7.
2 Sam 22:9	עָלָה עָשָׁן בְּאַפּוֹ וְאֵשׁ מִפִּיו תֹּאכַל גְּחָלִים בְּעֶרְו 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. nostrils ← <i>nostril</i> , <i>nose</i> , or <i>anger</i> . by him: or <i>by it</i> , but <i>fire</i> is feminine here.
2 Sam 22:10	וַיִּט שָׁמַיִם וַיֵּרֶד וַעֲרַפֵּל 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	וַיָּרֶכֶב עַל־כְּרוּב וַיֵּטֶף וַיֵּרָא 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 חֲשֻׁר־מַיִם עָבִי שְׁחָקִים:	And he set darkness around him <i>as canopies</i> ; <i>There were</i> accumulations of water And thick clouds of the upper skies.	Ps 18:11. canopies: or <i>booths</i> .
2 Sam 22:13	מִנְּגִינָה נִגְדָּו בְּעֶרְו גְּחָלֵי־אֵשׁ:	At the brightness ahead of him Were <u>fiery coals</u> blazing away.	Ps 18:12. fiery coals ← <i>coals of fire</i> , metonymically for <i>lightning</i> [AnLx].
2 Sam 22:14	יִרְעַם מִן־שָׁמַיִם יְהוָה וְעֲלִיוֹן יִתֵּן קוֹלוֹ:	The LORD thunders from heaven, And the MOST HIGH sounds his voice.	Ps 18:13.
2 Sam 22:15	וַיִּשְׁלַח חֲצִצִּים וַיִּפִּצֵם בָּרָק *וַיַּהַמ *וַיִּהָם:	And he sent <i>his</i> arrows, And he scattered them, And lightning, And he {K: routed them} [Q: caused rout].	Ps 18:14.
2 Sam 22:16	וַיִּרְאוּ אֲפָקֵי יָם יִגְלוּ מִסְדּוֹת תֵּבֵל בְּגַעַרְתָּ יְהוָה מִנְּשֻׁמַּת רוּחַ אָפּוֹ:	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. nostrils ← <i>nostril</i> , <i>nose</i> , or <i>anger</i> .

2 Sam 22:17	יִשְׁלַח מִמָּרוֹם יִקְחֵנִי יְמִשְׁנֵי מַמִּים 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 עָז מִשְׁנָאֵי כִי אֲמָצוּ מִמֶּנִּי:	He delivered me from my strong enemy – From those who hate me – For they were stronger than I was.	Ps 18:17.
2 Sam 22:19	יִקְדָּמֵנִי בְיוֹם אִיְדִי 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 לְמִרְחָב אֹתִי יַחֲלֹצֵנִי כִּי־חִפֶּץ 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	יְגַמְלֵנִי יְהוָה כְּצִדְקָתִי כְּבָר יְדֵי יֹשֵׁיב 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 מֵאַלְהֵי:	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 לִנְגִּדִי וְחֻקָּתָיו 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	וְאֶהְיֶה תָמִים לוֹ וְאֶשְׁתַּמְרָה מֵעוֹנִי:	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 כְּצִדְקָתִי כְּבָרִי לִנְגִּד 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־חֲסִיד תִּתְחַסֵּד עִם־גִּבּוֹר תָּמִים תִּתַּמָּם:	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 תִּתַּפֵּל:	With the pure, you will act in purity, But with the perverse, you will <u>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	וְאַתָּעֵם עֲנִי תוֹשִׁיעַ וְעֵינַיִךְ עַל־רָמִים תִּשְׁפִּיל:	And you will save an afflicted people, But your eyes <i>are</i> against those <i>who</i> are haughty; You bring <i>them</i> low.	Ps 18:27.  afflicted people ← <i>people of</i> <i>affliction</i> , an objective Hebraic genitive.
2 Sam 22:29	כִּי־אַתָּה יְיָ יְהוָה וַיְהוּה יָגִיהַ 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 בְּאַלְהֵי אֲדֹלַג־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 לְכָל 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 <b>who is GOD</b> <b>Apart from the LORD?</b> And who <i>is</i> a rock Apart from our God?	<b>Mark 12:32.</b>     Ps 18:31.
2 Sam 22:33	הָאֵל מְעוּזֵי חַיִּל וַיִּתֵּר תָּמִים *דֶּרֶכוֹ *דֶּרֶכִּי:	GOD <i>is</i> my mighty fortress, Who directs {Q: my} [K: his] perfect way,	Ps 18:32.  GOD <i>is</i> my mighty fortress ← GOD my fortress ( <i>is</i> ) might.
2 Sam 22:34	מְשֻׁנָּה *רַגְלִי *רַגְלֵי כְּאַיִלוֹת וְעַל בְּמוֹתַי יַעֲמִדֵנִי:	<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 לַמִּלְחָמָה וְנָחַת קִשְׁת־נְחוּשָׁה זִרְעֹתַי:	<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.  drawn: <i>niphal</i> (or perhaps <i>piel</i> ) of נָחַת. AV differs ( <i>broken</i> ), from חָתַת.
2 Sam 22:36	וַתִּתֵּן־לִי מִגֵּן יִשְׁעֶךָ וַעֲנִתְךָ תִּרְבִּנִי:	And you gave me the shield of your salvation, Whilst your <u>action</u> makes me great.	Ps 18:35.  action: [AnLx] analyzes this as a contraction of וַעֲנִיתְךָ, your <i>meekness</i> , but we take it as the infinitive of עָנָה, <i>to bestow</i> <i>labour</i> .
2 Sam 22:37	תָּרַחֵב צַעְדִּי תַחְתָּנִי וְלֹא מָעַדוּ קַרְסָלָי:	You enlarged my step under me, And my ankles did not slip.	Ps 18:36.
2 Sam 22:38	אֲרִדְפָּה אִבֵּי וְאַשְׁמִידֵם וְלֹא אָשׁוּב עַד־כִּלּוֹתָם:	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	וְאֶכְלֵם וְאֶמַּחֲצֵם וְלֹא יִקּוּמוּן וַיִּפְּלוּ תַחַת רַגְלִי:	And I consumed them, and I crushed them, So <u>that</u> they <i>could</i> not get up, And they fell under my feet.	Ps 18:38.  so that: consecutive (result) use of the <i>vav</i> .

2 Sam 22:40	וַתִּזְרְנִי חֵיל לַמִּלְחָמָה תִּכְרִיעַ קָמִי תַּחְתָּנִי:	And you girded <u>me</u> <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 וַתִּזְרְנִי it could read <i>besprinkled me</i> .     Ps 18:39.
2 Sam 22:41	וְאֵיבֵי תַתָּה לִי עָרַף מִשְׁנָאִי 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 וְאֵין מִשִּׁיעַ 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	וְאַשְׁחַקֵם כַּעֲפַר־אָרֶץ כְּטִיט־חוּצוֹת אֲדָקֵם אַרְקֵם:	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	וַתַּפְּלִטֵנִי מִרִיבֵי 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 לְשִׁמּוֹעַ אֲזֹן יִשְׁמְעוּ לִי:	Foreigners will <u>feign</u> obedience to me. <i>At bidding coming to their</i> ears, 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 וַיִּחָגְרוּ מִמִּסְגְּרוֹתָם:	Foreigners will fade away; They will <u>be wrenched out</u> 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 חָרַג, 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 צוּרִי וַיֵּרָם 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 הַנֶּתֵּן נִקְמָת 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	וּמוֹצִיאִי מֵאֵיבֵי וּמִקְמִי תִּרְוַמְנִי מֵאִישׁ חֲמָסִים תַּצִּילֵנִי:	And who <u>extricates</u> me from my enemies. You also raise me up <u>above</u> 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 אֲדִיךָ יְהוָה בַּגּוֹיִם וּלְשִׁמְךָ אֶזְמַר:	That is 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 *מְגִדּוֹל יְשׁוּעוֹת מִלְכּוֹ וְעֲשֵׂה־חֶסֶד לְמַשִּׁיחוֹ לְדָוִד וּלְזֶרְעוֹ עַד־עוֹלָם: פ	He {K: <u>magnifies acts of</u> } [Q: <u>is the tower of</u> ] salvation of his king, Also showing kindness to his <u>anointed</u> – To David and to his seed, Age-abidingly.”	magnifies: we read the <i>ketiv</i> as מְגִדּוֹל.     Ps 18:50.  anointed: the same word as <i>messiah</i> .
2 Sam 23:1	וְאֵלֶּה דְּבָרֵי דָוִד הָאֲחֵרִים נֶאֱמָר דָּוִד בֶּן־יִשִׁי וְנֶאֱמָר הַגִּבּוֹר הַקָּם עַל מְשִׁיחַ אֱלֹהֵי יַעֲקֹב וְנֶאֱמָר זִמְרוֹת יִשְׂרָאֵל:	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 <u>anointed</u> of the God of Jacob, Which <i>are</i> the <u>pleasantness</u> of the songs of Israel.	the pleasantness of: AV differs ( <i>said</i> ), apparently reading נֶאֱמָר.  anointed: the same word as <i>messiah</i> .
2 Sam 23:2	רוּחַ יְהוָה דִּבֶּר־בִּי וּמָלְתִּי עַל־לְשׁוֹנִי:	“The spirit of the LORD spoke through me, And its word <i>was</i> on my tongue.	
2 Sam 23:3	אָמַר אֱלֹהֵי יִשְׂרָאֵל לִי דָבָר צוּר יִשְׂרָאֵל מוֹשֵׁל בָּאֲדָם צָדִיק מוֹשֵׁל יִרְאֵת אֱלֹהִים:	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	וּכְאוּר בֹּקֶר יִזְרַח־שֶׁמֶשׁ בֹּקֶר לֹא עָבֹת מְנַגֶּה מִמָּטָר דֶּשֶׁא מֵאָרֶץ:	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	כִּי־לֹא־כֵן בֵּיתִי עִם־אֵל כִּי בְרִית עוֹלָם שָׁם לִי עֲרוּכָה בְּכָל־וְשִׁמְרָה כִּי־כָל־יִשְׁעֵי וּכְל־חֶפֶץ כִּי־לֹא יִצְמִיחַ:	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 secure, 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>וּבְלֵעַל בְּקוֹץ מִנֶּדְ בָּלֶהֶם כִּי־לֹא בִיד יִקָּחוּ:</p>	<p>But the good-for-nothing <i>is</i> like a thorn bush; All of them <i>are cast out</i>, For <i>they are not taken up in</i> a hand.</p>	<p>good-for-nothing ← <i>useless</i>.</p> <hr/> <p>cast out ← <i>driven about</i>, but cognate with <i>fleeing</i>.</p> <hr/> <p>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 יַגַּע בָּהֶם יִמְלֵא בַרְזֶל וְעֵץ חֲנִית וּבֶאֱשׁ שָׂרוֹף יִשְׂרְפוּ בַשֹּׁבֶת: פ</p>	<p>But <i>if</i> a man touches them, Let him be <i>furnished with</i> iron And the <i>shaft</i> of a spear. And they will be <i>utterly burned up</i> By the fire <i>on the spot</i>.”</p>	<p>furnished ← <i>filled</i>.</p> <hr/> <p>shaft ← <i>wood</i>.</p> <hr/> <p>be utterly burned up: infinitive absolute.</p> <hr/> <p>on the spot ← <i>at sitting</i>.</p>
2 Sam 23:8	<p>אֵלֶּה שְׁמוֹת הַגִּבּוֹרִים אֲשֶׁר לְדָוִד יָשָׁב בַּשֹּׁבֶת תַּחְכֻּמָּנִי   רֹאשׁ הַשְּׁלֹשִׁי הוּא אֲדִינו *הַעֲצָנוּ *הָעֶצְנִי עַל־שְׂמֹנֶה מֵאוֹת חָלָל בַּפֶּעַם *אֶחָד *אַחַת: ס</p>	<p>These <i>are</i> the names of David's warriors: Josheb Bashshebeth the Tahchemonite, a head of the third rank – he <i>is</i> Adino the Eznite, <i>famed</i> for the eight hundred <i>who were struck down by him</i> at <i>one</i> time.</p>	<p>Eznite: the <i>ketiv</i> has to be regarded as a variant form of the <i>qeré</i>.</p> <hr/> <p>one: the <i>ketiv</i> is masculine (<i>time</i> is feminine), so discordant.</p> <hr/> <p>   1 Chr 11:11.</p> <hr/> <p>Josheb Bashshebeth: AV differs (<i>that sat in the seat</i>), translating it.</p> <hr/> <p>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 בְּשָׁלֹשָׁה *גִּבּוֹרִים *הַגִּבּוֹרִים עִם־דָּוִד בַּחֲרָפָם בַּפְּלִשְׁתִּים נֶאֱסָפוּ־שָׁם לַמִּלְחָמָה וַיַּעֲלוּ אִישׁ יִשְׂרָאֵל:</p>	<p>And <i>after him came</i> Eleazar the son of {Q: Dodo} [K: Dodi] the Ahohite among {K: <i>the three warriors</i>} [Q: the three warriors] with David when they defied the Philistines <i>who</i> had assembled there for war, when the men of Israel had <i>gone up to battle</i>.</p>	<p>after him: the <i>ketiv</i> and <i>qeré</i> are different declined forms of the same word, with the same meaning.</p> <hr/> <p>   1 Chr 11:12, 1 Chr 11:13.</p> <hr/> <p>Eleazar: see Ex 6:23.</p> <hr/> <p>Ahohite ← <i>son of Ahohi</i>, but <i>Ahohi</i> is probably a race.</p> <hr/> <p>gone up: the verb is used ↗</p>
2 Sam 23:10	<p>הוּא קָם וַיִּדָּב בַּפְּלִשְׁתִּים עַד   כִּי־יָגַעָה יָדוֹ וַתִּדְבַּק יָדוֹ אֶל־הַחֶרֶב וַיַּעַשׂ יְהוָה תְּשׁוּעָה גְדוֹלָה בַּיּוֹם הַהוּא וְהָעָם יָשְׁבוּ אַחֲרָיו אֶדְ־לַפְשֹׁט: 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>



2 Sam 23:11	<p>וַאֲחֵרָיו שָׁמָא בֶן־אֶגֶּא הַרָרִי וַיֵּאסְפוּ פְּלִשְׁתִּים לַחֲיָה וַתְּהִי־שָׁם חֶלְקֶת הַשָּׂדֶה מִלֵּאָה עֲדָשִׁים וְהֵעָם 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.</p> <hr/> <p>Shammah ← <i>Shamma</i> here, but <i>Shammah</i> elsewhere except 1 Chr 7:37. We standardize on <i>Shammah</i>.</p> <hr/> <p>Agee ← <i>Age</i>, pronounced <i>Ag-é</i>, avoiding confusion with the English word <i>age</i>.</p>
2 Sam 23:12	<p>וַיִּתְּיָצֵב בְּתוֹךְ־הַחֶלְקָה וַיִּצִלָּהּ וַיַּךְ 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>
2 Sam 23:13	<p>וַיֵּרְדּוּ *שְׁלֹשִׁים *שְׁלֹשָׁה מִהַשְׁלָשִׁים רֹאשׁ וַיָּבֹאוּ אֶל־קִצִּיר אֶל־דָּוִד אֶל־מַעְרַת עַדְלָם וַחֲתִית פְּלִשְׁתִּים חָנָה בְּעֵמֶק רִפְאִים:</p>	<p>And {Q: three of the thirty heads} [K: <u>thirty of the thirty heads</u>] 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 מִהַשְׁלָשִׁים as מִהַשְׁלָשִׁים 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.</p> <hr/> <p>   1 Chr 11:15.</p> <hr/> <p>Rephaim: see [CB] App. 25.</p>
2 Sam 23:14	<p>וְדָוִד אָז בְּמַצּוּדָה וּמִצֵּב פְּלִשְׁתִּים אָז בֵּית לָחֶם:</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.</p> <hr/> <p>Bethlehem: see Gen 35:19.</p>
2 Sam 23:15	<p>וַיִּתְּאוּהָ דָוִד וַיֹּאמֶר מִי יִשְׁקֶנִי מִיָּם מִבְּאֵר בֵּית־לָחֶם אֲשֶׁר בַּשַּׁעַר:</p>	<p>And David had a longing, and he said, “Who will give me a drink of water from the <u>cistern</u> <u>in</u> 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>.</p> <hr/> <p>   1 Chr 11:17.</p> <hr/> <p>Bethlehem: see Gen 35:19.</p>
2 Sam 23:16	<p>וַיִּבְקְעוּ שְׁלֹשֶׁת הַגִּבּוֹרִים בְּמַחְנֶה פְּלִשְׁתִּים וַיִּשְׁאֲבוּ־מִיָּם מִבְּאֵר בֵּית־לָחֶם אֲשֶׁר בַּשַּׁעַר וַיִּשְׁאוּ וַיָּבֹאוּ אֶל־דָּוִד וְלֹא אָבָה לִשְׁתּוֹתָם וַיִּסֹּךְ אֹתָם לַיהוָה:</p>	<p>And the three warriors broke through into the Philistines' camp and drew water from the <u>cistern in</u> 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.</p> <hr/> <p>cistern in: see 2 Sam 23:15.</p> <hr/> <p>Bethlehem: see Gen 35:19.</p>
2 Sam 23:17	<p>וַיֹּאמֶר חֲלִילָה לִּי יְהוָה מֵעַשְׂתִּי זֹאת הַדָּם הָאֲנָשִׁים הַהֲלֹכִים בְּנַפְשׁוֹתָם וְלֹא אָבָה לִשְׁתּוֹתָם אֵלָּה 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 <u>lives</u>?” So he was not willing to drink it. The three warriors did these <i>things</i>.</p>	<p>   1 Chr 11:19.</p> <hr/> <p>lives ← <i>souls</i>.</p>

2 Sam 23:18	וַאֲבִישַׁי אֶתִּי   יוֹאָב בֶּן־זְרוּיָהּ הוּא רֹאשׁ *הַשְּׁלֵשִׁי *הַשְּׁלֹשָׁה וְהוּא עֹזֵר אֶת־חַנְיָתוֹ עַל־שֵׁשׁ מֵאוֹת חָלָל וְלוֹ־שֵׁם בְּשָׁלֹשָׁה:	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</i> <i>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 הֵכִי נִכְבָּד וַיְהִי לָהֶם לְשֵׁר וְעַד־הַשְּׁלֹשָׁה לֹא־בָא: ס	<i>Was</i> he more honoured than the three? Now he became their commander, but he did not <i>equal</i> the three.	1 Chr 11:21. equal ← <i>come up to</i> .
2 Sam 23:20	וּבְנֵיהוּ בֶן־יְהוֹיָדָע בֶּן־אִישׁ־חַי *חִי *חַיִּל רַב־פְּעֻלִים מִקַּבְצָאֵל הוּא הֵכָה אֶת שְׁנֵי אֲרִיאֵל מוֹאָב וְהוּא יָרַד וְהֵכָה אֶת־הָאֲרִיָּה *הָאֲרִי בְּתוֹךְ הַבָּאָר 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 <u>lion</u> 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, lion of God</i> .
2 Sam 23:21	וְהוּא־הֵכָה אֶת־אִישׁ מִצְרִי *אִשֶּׁר *אִישׁ מְרָאָה וּבִיד הַמִּצְרִי חֲנִית וַיֵּרַד אֵלָיו בְּשֶׁבֶט וַיִּגְזַל אֶת־הַחֲנִית מִיָּד הַמִּצְרִי וַיַּהַרְגֵהוּ בַּחֲנִיתוֹ:	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	אֵלֶּה עָשָׂה בְּנֵיהוּ בֶן־יְהוֹיָדָע וְלוֹ־שֵׁם בְּשָׁלֹשָׁה 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־בָא וַיִּשְׁמְהוּ דָּוִד אֶל־מִשְׁמַעְתּוֹ: ס	He was more honoured than the thirty, but he <i>was not equal</i> to the three, and David appointed him to his <u>council</u> .	1 Chr 11:25. was not equal ← <i>did not come</i> <i>to</i> . council ← <i>audience; hearing</i> . AV differs ( <i>guard</i> ), apparently reading מִשְׁמָרְתוֹ.
2 Sam 23:24	עָשָׂה־אֵל אַחֲיִי־יֹאָב בְּשָׁלֹשִׁים אֶלְחָנָן בֶּן־דָּדוֹ בֵּית לְחָם:	Asahel the brother of Joab <i>was</i> among the thirty, <i>as were</i> Elhanan the son of Dodo of Bethlehem,	1 Chr 11:26. Bethlehem: see Gen 35:19.
2 Sam 23:25	שָׁמָּה הַחֲרָדִי אֶלְיָקָא הַחֲרָדִי: ס	Shammah the Harodite, Elikah the Harodite,	1 Chr 11:27.
2 Sam 23:26	חֶלֶץ הַפְּלִטִי 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 הָעֲנָתִי מִבְּנֵי הַחֹשָׁתִי: ס	Abiezer the Anathothite, 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 ת
2 Sam 23:28	צֶלְמוֹן הָאֲחֹחִי מִהֲרֵי הַנְּטָפְתִּי: ס	Zalmon the Ahohite, <i>Mahrai</i> 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.  <i>Mahrai</i> : AV= <i>Maharai</i> .
2 Sam 23:29	חֶלֶב בֶּן־בַּעְנָה הַנְּטָפְתִּי ס אִתִּי בֶן־רִיבִי מִגִּבְעַת בֶּנִי בְּנִימִן: ס	Heleb the son of Baanah the Netophathite, Ittai the son of Ribai from <i>Gibeah</i> , of the sons of Benjamin,	1 Chr 11:30, 1 Chr 11:31.  Gibeah: see Josh 15:57.
2 Sam 23:30	בְּנֵי־הוֹ פִּרְעָתָנִי הַדִּי מִנַּחֲלֵי גַעֲשׁ: ס	Benaiah the Pirathonite, Hiddai of the brooks of Gaash,	1 Chr 11:31, 1 Chr 11:32.
2 Sam 23:31	אַבִּי־עֶלְבֹן הָעֲרָבָתִי עֲזֻמֹּת הַבְּרָחִמִי: ס	Abi-Albon the Arbathite, Azmaveth the Barhumite,	1 Chr 11:32, 1 Chr 11:33.
2 Sam 23:32	אֶלִּיהָבָא הַשְּׁעִלְבֹנִי בֶנִי יִשָּׁן יְהוֹנָתָן: ס	Eliabba the Shaalbonite, the sons of <i>Jashen</i> , 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	שָׁמָה הַהֲרָרִי אַחִיאָם בֶּן־שָׂרָר הָאֲרָרִי: ס	Shammah the Hararite, Ahiam the son of Sharar the <i>Ararite</i> ,	1 Chr 11:35.  <i>Ararite</i> : perhaps a contracted form of <i>Hararite</i> .
2 Sam 23:34	אֶלִּיפֶלֶט בֶּן־אַחֶסְבִּי בֶּן־הַמַּעֲכָתִי ס אֶלִּיעָם 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	*חֲצֹרוֹ **חֲצָרִי הַכְּרִמָּלִי פַּעְרֵי הָאֲרָבִי: ס	{K: <i>Hezro</i> } [Q: <i>Hezrai</i> ] the Carmelite, Paarai the Arbite,	1 Chr 11:37.
2 Sam 23:36	יִגָּאֵל בֶּן־נָתָן מִצֹּבָה ס בָּנִי הַגָּדִי: ס	Igal the son of Nathan of Zobah, Bani the Gadite,	1 Chr 11:38.
2 Sam 23:37	צֶלֶק הָעַמֹּנִי ס נַחֲרִי הַבְּאֲרָתִי *נִשְׂאִי **נִשְׂאָה כְּלִי יוֹאָב בֶּן־צֶרִיָּה: ס	Zelek the Ammonite, <i>Nahrai</i> the Beerothite, {K: arms-bearers} [Q: arms-bearer] of Joab the son of Zeruiah,	1 Chr 11:39.  <i>Nahrai</i> : AV= <i>Naharai</i> .
2 Sam 23:38	עִירָא הִיתְרִי גָרֵב הִיתְרִי: ס	Ira the Ithrite, Gareb the Ithrite,	1 Chr 11:40.

2 Sam 23:39	אֲוִרְיָה הַחִתִּי כָּל שְׁלֹשִׁים וּשְׁבַע־פ	Uriah the Hittite – all <u>thirty-seven</u> of them.	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 וַיִּסֹּת 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 and 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־הַחֵיל אֲשֶׁר־אִתּוֹ שׁוֹט־נָא בְּכָל־שִׁבְטֵי יִשְׂרָאֵל מִדָּן וְעַד־בְּעֹר שְׁבַע וּפְקֹדוּ אֶת־הָעָם וַיַּדְעֵתִי אֵת מִסְפָּר 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 vav.
2 Sam 24:3	וַיֹּאמֶר יוֹאָב אֶל־הַמֶּלֶךְ וַיֹּסֶף יְהוָה אֱלֹהֶיךָ אֶל־הָעָם כָּהֶם   וְכָהֶם מֵאָה פַעַמִּים וְעֵינֵי אֲדֹנֵי־הַמֶּלֶךְ רְאוֹת וְאֲדֹנֵי הַמֶּלֶךְ לָמָּה חָפֵץ בַּדְּבָר 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	וַיַּחֲזֹק דְּבַר־הַמֶּלֶךְ אֶל־יֹאבָב וְעַל שְׂרֵי הַחֵיל וַיֵּצֵא יוֹאָב וְשְׂרֵי הַחֵיל לִפְנֵי הַמֶּלֶךְ לִפְקֹד אֶת־הָעָם אֶת־יִשְׂרָאֵל:	But the king's decision was firm 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־הַנָּחַל הַגָּד וְאֶל־יַעְזֵר:	And they crossed the Jordan and encamped at Aroer, to the right of the city, this <i>being</i> in the middle of the ravine of Gad and towards Jazer.	ravine ← <i>stream</i> , or <i>wadi</i> . See 1 Sam 15:5.  Jazer: see Num 21:32.
2 Sam 24:6	וַיָּבֹאוּ הַגְּלִעָדָה וְאֶל־אֶרֶץ תַּחְתִּים חֲדָשִׁי וַיָּבֹאוּ דָּנָה יַעַן וּסְבִיב אֶל־צִידוֹן:	And they came to Gilead and to the land of Tahtim-Hodshi. Then they came to Dan-Jaan and round towards Sidon.	Gilead: see Gen 31:21.  Sidon: see Gen 10:15.
2 Sam 24:7	וַיָּבֹאוּ מִבְּצֵר־צֹר וְכָל־עָרֵי הַחֹתִי וְהַכְּנַעֲנִי וַיֵּצְאוּ אֶל־נֶגֶב יְהוּדָה בָּאֵר שָׁבַע:	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 to Beersheba.	
2 Sam 24:8	וַיֵּשְׁטוּ בְּכָל־הָאָרֶץ וַיָּבֹאוּ מִקְצֵה תְשַׁעָּה חֳדָשִׁים וְעֶשְׂרִים יוֹם יְרוּשָׁלַם:	And they went up and down in all the land, and after nine months and twenty days they came to Jerusalem.	1 Chr 21:4.  after ← <i>at the end of</i> .

2 Sam 24:9	<p>וַיֵּתֶן יוֹאָב אֶת־מִסְפַּר מִפְקַד־הָעָם אֶל־הַמֶּלֶךְ וַתְּהִי יִשְׂרָאֵל שְׁמֹנֶה מֵאוֹת אֶלֶף אִישׁ־חֵיל שְׁלֹף חֶרֶב וְאִישׁ יְהוּדָה חֲמֵשׁ־מֵאוֹת אֶלֶף אִישׁ:</p>	<p>And Joab gave the number of the census of the people to the king, and Israel <u>consisted of</u> eight hundred thousand soldiers <i>who</i> drew the sword, and <u>Judah</u> <i>consisted of</i> five hundred thousand men.</p>	<p>   1 Chr 21:5.</p> <hr/> <p>consisted of ← <i>was</i>.</p> <hr/> <p>Judah ← <i>man of Judah</i>.</p> <hr/> <p>There is a different classification in 1 Chr 21:5.</p>
2 Sam 24:10	<p>וַיִּךְ לִב־דָּוִד אֹתוֹ אַחֲרֵי־כֵן סָפַר אֶת־הָעָם ס וַיֹּאמֶר דָּוִד אֶל־יְהוָה חָטָאתִי מְאֹד אֲשֶׁר עָשִׂיתִי וְעַתָּה יְהוָה הַעֲבֵר־נָא אֶת־עֲוֹן עַבְדְּךָ כִּי נִסְכַּלְתִּי מְאֹד:</p>	<p>Then David's heart <u>cut him up</u> after he had counted the people, and David said to the LORD, "I have sinned greatly in that I did <i>this</i>. So now, O LORD, please <u>remit</u> the iniquity of your servant, for I have acted very foolishly."</p>	<p>   1 Chr 21:8.</p> <hr/> <p>cut him up ← <i>struck him</i>.</p> <hr/> <p>remit ← <i>transfer</i>.</p>
2 Sam 24:11	<p>וַיָּקָם דָּוִד בַּבֹּקֶר פ וַדְּבַר־יְהוָה הָיָה אֶל־גָּד הַנָּבִיא חֹזֶה דָּוִד לֵאמֹר:</p>	<p>And when David arose in the morning, the word of the LORD <u>came</u> to Gad the prophet, David's seer, <u>as follows</u>:</p>	<p>   1 Chr 21:9.</p> <hr/> <p>came ← <i>became</i>.</p> <hr/> <p>as follows ← <i>to say</i>.</p>
2 Sam 24:12	<p>הֲלוֹךְ וַדְּבַרְתָּ אֶל־דָּוִד כֹּה אָמַר יְהוָה שְׁלֹשׁ אֲנֹכִי נוֹטֵל עֲלֶיךָ בַּחֲרֹלֶךְ אַחַת־מֵהֶם וְאֶעֱשֶׂה־לָּךְ:</p>	<p>"Go and say to David, 'This <i>is</i> <i>what</i> the LORD says: «I have <u>three things</u> to impose on you. Choose one of them, and I will do <i>it</i> to you.» ' "</p>	<p>   1 Chr 21:10.</p> <hr/> <p>go: infinitive absolute.</p> <hr/> <p>this is what ← <i>thus</i>.</p> <hr/> <p>I have three <i>things</i> to impose ← <i>I am imposing three (things)</i>.</p>
2 Sam 24:13	<p>וַיֵּבֹא־גָד אֶל־דָּוִד וַיֹּגֵד־לּוֹ וַיֹּאמֶר לוֹ הִתְבּוֹא לָךְ שִׁבְעַ שָׁנִים   רָעַב   בְּאַרְצֶךָ אִם־שְׁלֹשָׁה חֳדָשִׁים נֹסֶף לִפְנֵי־צָרֶיךָ וְהוּא רִדְפֶךָ וְאִם־הָיִיתָ שְׁלֹשֶׁת יָמִים דֹּבֵר בְּאַרְצֶךָ עַתָּה דַּע וּרְאֵה מָה־אָשִׁיב שְׁלָחִי דְּבַר: ס</p>	<p>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 <u>they pursue</u> you, or should there be three days of pestilence in your land? Now be <i>aware of them</i> and <u>consider what</u> <u>answer I should give</u> to him who sent me."</p>	<p>   1 Chr 21:11, 1 Chr 21:12.</p> <hr/> <p>they pursue ← <i>he pursues</i>.</p> <hr/> <p>consider ← <i>see; discern</i>.</p> <hr/> <p>what answer I should give ← <i>what word I should return</i>.</p>
2 Sam 24:14	<p>וַיֹּאמֶר דָּוִד אֶל־גָּד צַר־לִי מְאֹד נִפְלְה־נָא בְיַד־יְהוָה כִּי־רַבִּים רַחֲמוֹ *רַחֲמֵי וּבְיַד־אָדָם אַל־אֶפְלָה:</p>	<p>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: <i>mercies are</i>} [K: <i>mercy is</i>] <u>great</u>, and don't let me fall into the hand of man."</p>	<p>The <i>ketiv</i> could be regarded as a <i>scriptio defectiva</i> spelling of the <i>qeré</i>.</p> <hr/> <p>   1 Chr 21:13.</p> <hr/> <p>great: or <i>many</i>.</p>
2 Sam 24:15	<p>וַיֵּתֶן יְהוָה דָּבָר בְּיִשְׂרָאֵל מִהַבֹּקֶר וְעַד־עֵת מוֹעֵד וַיָּמָת מִזֶּדֶן מִדָּן וְעַד־בְּאֵר שֶׁבַע שִׁבְעֵים אֶלֶף אִישׁ:</p>	<p>So the LORD <u>caused</u> a pestilence in Israel, from the morning to the appointed time. And from Dan to Beersheba seventy thousand <u>of the people</u> died.</p>	<p>   1 Chr 21:14.</p> <hr/> <p>caused ← <i>gave, put</i>.</p> <hr/> <p>of the people ← <i>man / person</i> <i>from the people</i>.</p>

2 Sam 24:16	<p>וַיִּשְׁלַח יְדֹ הַמַּלְאָךְ   יְרוּשָׁלַם  לְשַׁחֲתָהּ וַיִּנָּחַם יְהוָה  אֶל-הֶרְעָה וַיֹּאמֶר לַמַּלְאָךְ  הַמְשִׁיחִית בָּעַם רַב עֲתָה  הֲרַף יָדְךָ וּמַלְאָךְ יְהוָה הִלָּה  עַם-גִּרְן *הָאוֹרְנָה **הָאֲרוֹנָה  הַיְבֵסִי: ס</p>	<p>But when the angel stretched out his hand <i>over</i> Jerusalem to destroy it, the LORD grieved over the harm, and he said to the angel who was to destroy the people, “Enough now; stay 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 the <i>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>
2 Sam 24:17	<p>וַיֹּאמֶר דָּוִד אֶל-יְהוָה בְּרֹאֲתוֹ    אֶת-הַמַּלְאָךְ   הַמַּכָּה בָּעַם  וַיֹּאמֶר הִנֵּה אֲנִי חַטָּאתִי  וְאֲנִי הָעֹשִׂיתִי וְאַלֶּה הַצֹּאן  מִי עָשׂוּ תְהִי נָא יָדְךָ בִּי  וּבְבֵית אָבִי: פ</p>	<p>Then <u>when</u> David <u>saw</u> the angel who struck the people, <u>he spoke</u> to the LORD and said, “I <u>see that</u> 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>
2 Sam 24:18	<p>וַיִּבְאֶרְגָד אֶל-דָּוִד בַּיּוֹם הַהוּא  וַיֹּאמֶר לוֹ עֲלֵה הָקֵם לַיהוָה  מִזְבֵּחַ בְּגִרְן *אֲרֹנִיָּה  **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>
2 Sam 24:19	<p>וַיַּעַל דָּוִד כְּדִבְרֵ-גָד כַּאֲשֶׁר  צִוָּה יְהוָה:</p>	<p>So David went up according to Gad's <u>words</u>, as the LORD had commanded.</p>	<p>   1 Chr 21:19.</p> <hr/> <p>words ← <i>word</i>.</p>
2 Sam 24:20	<p>וַיִּשְׁקֹף אֲרוֹנָה וַיֵּרָא  אֶת-הַמֶּלֶךְ וְאֶת-עַבְדָּיו  עֹבְרִים עָלָיו וַיֵּצֵא אֲרוֹנָה  וַיִּשְׁתַּחוּ לַמֶּלֶךְ אַפְּיוֹ אֶרְצָה:</p>	<p>And when <u>Araunah</u> looked out and saw the king and his servants coming across to him, <u>Araunah</u> 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>
2 Sam 24:21	<p>וַיֹּאמֶר אֲרוֹנָה מִדּוּעַ בָּא  אֲדֹנִי-הַמֶּלֶךְ אֶל-עַבְדּוֹ וַיֹּאמֶר  דָּוִד לִקְנוֹת מַעֲמֶךָ אֶת-הַגִּרְן  לִבְנוֹת מִזְבֵּחַ לַיהוָה וְתִעָצֵר  הַמִּגָּפָה מֵעַל הָעָם:</p>	<p>And <u>Araunah</u> 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>
2 Sam 24:22	<p>וַיֹּאמֶר אֲרוֹנָה אֶל-דָּוִד יִקַּח  וַיַּעַל אֲדָנִי הַמֶּלֶךְ הַטּוֹב  *בְּעֵינָיו **בְּעֵינָיו רֹאֵה הַבָּקָר  לְעֹלָה וְהַמִּרְגָּזִים וְכָלִי הַבָּקָר  לְעֵצִים:</p>	<p>Then <u>Araunah</u> said to David, “Let my lord the king take and offer up whatever <i>is right</i> in his <u>sight</u>. 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>

2 Sam 24:23	<p>הַכֹּל נָתַן אֲרֻנָּה הַמֶּלֶךְ לַמֶּלֶךְ  ס וַיֹּאמֶר אֲרֻנָּה 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.</p> <hr/> <p>Araunah (2x): see 2 Sam 24:20.</p> <hr/> <p>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>
2 Sam 24:24	<p>וַיֹּאמֶר הַמֶּלֶךְ אֶל־אֲרֻנָּה לֹא  כִּי־קִנֹּו אֶקְנֶה מֵאוֹתֶךָ בַּמַּחִיר  וְלֹא אֶעֱלֶה לַיהוָה אֱלֹהֵי  עֹלֹת חֹנֶם וַיִּקֶּן דָּוִד  אֶת־הַגֶּרֶן וְאֶת־הַבָּקָר בַּכֶּסֶף  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.</p> <hr/> <p>   1 Chr 21:24, 1 Chr 21:25.</p> <hr/> <p>Araunah: see 2 Sam 24:20.</p> <hr/> <p>I insist on buying: infinitive absolute.</p>
2 Sam 24:25	<p>וַיְבֹנֶה שָׁם דָּוִד מִזְבֵּחַ לַיהוָה  וַיַּעַל עֹלֹת וּשְׁלָמִים וַיַּעֲתָר  יְהוָה לְאַרְץ וַתַּעֲצֹר הַמַּגֶּפֶה  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 <u>on Israel stopped</u>.</p>	<p>   1 Chr 21:26.</p> <hr/> <p>on Israel stopped ← <i>was stayed from on Israel</i>.</p>