

The *Far Above All* Translation of the Bible

2026 Edition

Volume 2

The Old Testament Part 2

Based on the Masoretic Text

(Westminster Leningrad Codex)

as provided by The J. Alan Groves Center

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Introduction

Please refer to Volume 1 for the Introduction.

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The *Far Above All* Translation of the Old Testament

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Volume 2: Leviticus, Numbers, Deuteronomy

VERSE AV numbering	HEBREW/ARAMAIC	ENGLISH	NOTES
Lev 1:1	וַיִּקְרָא אֶל־מֹשֶׁה וַיְדַבֵּר יְהוָה אֵלָיו מֵאֹהֶל מוֹעֵד לֵאמֹר:	And the LORD called out to Moses and spoke to him from <u>the tent of contact</u> and said,	the tent of contact: see Ex 27:21.
Lev 1:2	דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אָדָם כִּי־יִקְרִיב מִכֶּם קֶרְבָּן לַיהוָה מִן־הַבְּהֵמָה מִן־הַבֶּקָר וּמִן־הַצֹּאן תִּקְרִיבוּ אֶת־קֶרְבַּנְכֶּם:	“Speak to the sons of Israel and say to them, ‘If <u>any</u> of you bring an oblation to the LORD, you <u>can</u> bring your oblation from <i>your</i> cattle, from <i>your</i> oxen, or from <i>your</i> flock.	If <i>any</i> of you ← <i>A man if he offers from you.</i> bring (2x) ← <i>bring near.</i> The reader may prefer <i>brings</i> for the first instance.
Lev 1:3	אִם־עֹלָה קֶרְבָּנוֹ מִן־הַבֶּקָר זָכָר תָּמִים יִקְרִיבֵנוּ אֶל־פֶּתַח אֹהֶל מוֹעֵד יִקְרִיב אֹתוֹ לְרֹצְנוֹ לִפְנֵי יְהוָה:	If a <i>man's</i> oblation <i>is</i> a burnt offering from the oxen, <u>he will offer</u> a male <u>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	וַשְׁחַט אֶת־בֶּן הַבָּקָר לִפְנֵי יְהוָה וְהִקְרִיבוּ בְנֵי אַהֲרֹן 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	וְהַפְשִׁיט אֶת־הָעֹלָה וְנָתַח אֹתָהּ לְנִתְחֶיהָ:	Then he will skin the burnt offering and cut it in pieces.	pieces ← <i>its pieces</i>.
Lev 1:7	וְנָתְנוּ בְנֵי אַהֲרֹן הַכֹּהֵן 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 אַהֲרֹן הַכֹּהֲנִים אֶת הַנִּתְחִים 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	וְקָרְבוּ וּכְרָעוּ יְרֵחַן בִּמְיָם וְהִקְטִיר הַכֹּהֵן אֶת־הַכֹּל הַמִּזְבֵּחַהּ עֹלָה אִשָּׁה רֵיח־נִיחֹחַ לִיהוָה: ס	And he will wash the innards and the legs with water, and the priest will <u>burn</u> the whole <u>on the altar</u>, <i>as</i> a burnt offering, a fire- offering of a sweet fragrance to the LORD.	burn ← “<i>incense-burn</i>”. Also in Lev 1:13, Lev 1:15 etc. See Ex 29:13. on the altar ← <i>to the altar</i>. Also in Lev 1:13, Lev 1:15 etc. See Ex 29:13.
Lev 1:10	וְאִם־מִן־הַצֹּאן קָרְבָּנוֹ מִן־הַכְּשָׂבִים אוֹ מִן־הָעִזִּים לְעֹלָה זָכָר תָּמִים יִקְרִיבוּ:	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)</i> <i>a male</i>. without blemish ← <i>perfect</i>.

Lev 1:11	וַשַּׁחֵט אֹתוֹ עַל יָרֵךְ הַמִּזְבֵּחַ צִפְנָה לִפְנֵי יְהוָה וְזָרְקוּ בְנֵי אֹהֶל הַכֹּהֲנִים אֶת־דָּמּוֹ 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	וַנִּתַּח אֹתוֹ לְנִתְחָיו וְאֶת־רֹאשׁוֹ וְאֶת־פִּדְדּוֹ וְעֶרֶךְ 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	וְהִקְרִב וְהִפְרָעִים יִרְחַץ בַּמַּיִם וְהִקְרִיב הַכֹּהֵן אֶת־הַכֹּל וְהִקְטִיר הַמִּזְבֵּחַ עֲלָה הוּא אֲשֶׁר רִיחַ נִיחֹחַ לַיהוָה: פ	And he will wash the innards and the legs with water, and the priest will offer the whole, and he will burn <i>it</i> on the altar. It <i>is</i> a burnt offering – a fire- offering of a sweet fragrance to the LORD.	
Lev 1:14	וְאִם מִן־הָעוֹף עֲלָה קָרְבָּנוֹ לַיהוָה וְהִקְרִיב מִן־הַתּוֹרִים 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 וְהִקְטִיר הַמִּזְבֵּחַ וְנִמְצָה דָּמּוֹ עַל קִיר הַמִּזְבֵּחַ:	And the priest <u>will</u> bring 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 בְּנֹצָתָהּ וְהִשְׁלִיךְ אֹתָהּ אַצֵּל הַמִּזְבֵּחַ קִדְמָה אֶל־מְקוֹם הַדָּשָׁן׃	And he will remove its crop 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׃ וְהִקְטִיר אֹתוֹ הַכֹּהֵן הַמִּזְבֵּחַה עַל־הָעֵצִים אֲשֶׁר עַל־הָאֵשׁ עֹלָה הוּא אִשֶּׁה רֵיחַ נִיחֹחַ לַיהוָה׃ ס	And he will split it at its wings, <i>but</i> he will not separate <i>the parts</i> , and the priest will burn it on the altar, on the wood which <i>is</i> on the fire. It <i>is</i> a burnt offering – a fire-offering of a sweet fragrance to the LORD.	
Lev 2:1	וְנִפֶּשׁ כִּי־תִקְרִיב קֶרֶבֶן מִנְחָה לַיהוָה סֶלֶת יִהְיֶה קֶרְבָּנוֹ וַיִּצֶק עָלָיָה שֶׁמֶן וַנִּתֵּן עָלָיָה לְבָנָה׃	And if <u>anyone</u> brings an oblation of a meal-offering to the LORD, his oblation shall be <i>of</i> fine flour, and he shall pour oil on it, and he shall put frankincense on it.	anyone ← <i>a soul</i> .
Lev 2:2	וְהֵבִיֵּאָה אֶל־בְּנֵי אַהֲרֹן הַכֹּהֲנִים וְקִמָּץ מִשֶּׁם מִלֵּא קִמְצוֹ מִסֶּלֶתָהּ וּמִשֶּׁמֶנָּה עַל כָּל־לִבְנָתָהּ וְהִקְטִיר הַכֹּהֵן אֶת־אֲזִכָּרְתָּהּ הַמִּזְבֵּחַה אִשֶּׁה רֵיחַ 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</i> <i>his handful</i> .
Lev 2:3	וְהֵנֹתְתָּרֶת 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 תִקְרַב קֶרְבֵּן מִנְחָה מֵאִפֶּה תִנּוֹר סֶלֶת חֲלֹת מִצֹּת בְּלוּלָת בֶּשֶׂמֶן וְרִקִּיקֵי מִצּוֹת מִשְׁחִים בֶּשֶׂמֶן: ס	And if you bring an oblation of a meal-offering <u>baked in an oven</u>, unleavened cakes of fine flour mixed with oil, or unleavened wafers coated with oil,	baked in an oven ← <i>thing baked of an oven</i>. Wider use of the construct state. unleavened cakes of fine flour ← <i>fine flour of cakes of unleavened (things)</i>.
Lev 2:5	וְאִם־מִנְחָה עַל־הַמִּזְבֵּחַ קֶרֶבֶן סֶלֶת בְּלוּלָה בֶּשֶׂמֶן מִצָּה תִהְיֶה:	or if your oblation <i>is</i> a meal-offering on the baking tray, it shall be <i>of</i> unleavened fine flour mixed with oil.	
Lev 2:6	פָּתוֹת אֹתָהּ פָּתִים וְיִצְקֶתָ עָלֶיהָ שֶׁמֶן מִנְחָה הוּא: ס	You <u>will break</u> 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 קֶרֶבֶן סֶלֶת בֶּשֶׂמֶן תַּעֲשֶׂה:	And if your oblation <i>is</i> a meal-offering of the stewing pan, it will be made <i>from</i> fine flour with oil.	
Lev 2:8	וְהֵבֵאתָ אֶת־הַמִּנְחָה אֲשֶׁר יַעֲשֶׂה מֵאֵלֶּה לִיהוָה וְהִקְרִיבָהּ אֶל־הַבֵּיתִי וְהִגִּישָׁה אֶל־הַמִּזְבֵּחַ:	And you will bring the meal-offering which is made from these <i>things</i> to the LORD, and <u>you will bring it</u> to the priest, and he will bring it up to the altar.	<i>you</i> 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־אֲזִכְרָתָהּ וְהִקְטִיר הַמִּזְבֵּחַ אֵשָׁה רֵיחַ נִיחֹחַ לִיהוָה:	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	וְהַנּוֹתֵרֶת מִן־הַמִּנְחָה לְאַהֲרֹן וּלְבָנָיו קֹדֶשׁ קֹדָשִׁים מֵאֲשֵׁי יְהוָה:	And the residue of the meal-offering <i>is</i> for Aaron and his sons. <i>It is</i> a holy of holies of the LORD's fire-offerings.	

Lev 2:11	כֹּל־הַמִּנְחָה אֲשֶׁר תִּקְרִיבוּ לַיהוָה לֹא תַעֲשֶׂה חֲמֵץ בִּי כֹל־שָׂאֵר וְכֹל־דָּבֵשׁ לֹא־תִקְטְרוּ מִמֶּנּוּ אֲשֶׁה לַיהוָה:	No meal-offering which you offer to the LORD may be made leavened, for you will not burn <i>any</i> fire- offering to the LORD with any leaven or any honey.	with ← <i>from it</i> , referring to the leaven and honey.
Lev 2:12	קִרְבֵּן רֵאשִׁית תִּקְרִיבוּ אֹתָם לַיהוָה וְאֶל־הַמִּזְבֵּחַ לֹא־יַעֲלוּ לְרִיחַ נִיחֹחַ:	As regards 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 תִּמְלַח וְלֹא תִשְׁבִּית מֶלַח בְּרִית אֱלֹהֶיךָ מֵעַל מִנְחָתְךָ עַל כֹּל־קִרְבָּנְךָ תִּקְרִיב מֶלַח: ס	And every oblation of your meal-offering will be <u>seasoned</u> with salt. For you <u>shall 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 מִנְחָה בִּכּוּרִים לַיהוָה אֲבִיב קִלּוֹי בָּאֵשׁ גֵּרֶשׁ כֶּרֶם תִּקְרִיב אֶת מִנְחָתְךָ 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 לְבִנְיָה מִנְחָה הוּא:	And you will put oil on it, and you will put frankincense on it; <i>it is</i> a meal-offering.	
Lev 2:16	וְהִקְטִיר הַכֹּהֵן אֶת־אֲזִכְרָתָהּ מִגֵּרֶשׁ וּמִשְׁמֶנָּה עַל כֹּל־לִבְנָתָהּ אֲשֶׁה לַיהוָה: 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־זֶבַח שְׁלָמִים קָרְבָּנוֹ אִם מִן־הַבָּקָר הוּא מִקְרִיב אִם־זָכָר אִם־נִקְבָּה 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, he <u>will offer a specimen</u> without blemish before the LORD.	he will offer a <i>specimen</i> without blemish ← <i>perfect</i> he will offer it.
Lev 3:2	וְסָמַךְ יָדוֹ עַל־רֹאשׁ קָרְבָּנוֹ וּשְׁחָטוֹ פֶּתַח אֹהֶל מוֹעֵד וְזָרְקוּ בְּנֵי אֹהֶלן הַכֹּהֲנִים אֶת־הַדָּם עַל־הַמִּזְבֵּחַ סָבִיב:	And he will lay 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 מִזֶּבַח הַשְּׁלָמִים אֲשֶׁה לַיהוָה אֶת־הַחֹלֶב הַמְכַסֶּה אֶת־הַקָּרֶב וְאֵת כָּל־הַחֹלֶב אֲשֶׁר עַל־הַקָּרֶב:	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 הַכִּלָּיִת וְאֶת־הַחֹלֶב אֲשֶׁר עֲלֶיהֶן אֲשֶׁר עַל־הַפְּסָלִים וְאֶת־הַיִּתְּרֹת עַל־הַכִּבְדַּ עַל־הַכִּלָּיִת יְסִירָנָה:	and the two kidneys, and the fat which <i>is</i> on them, which <i>is</i> at the loins, and the caul <i>which 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 בְּנֵי־אֹהֶלן הַמִּזְבֵּחַה 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־הָעֶזְאֵן קָרְבָּנוֹ לְזֶבַח שְׁלָמִים לַיהוָה זָכָר אֹ נִקְבָּה תָּמִים יִקְרִיבֵנוּ:	And if his oblation <i>is</i> from the flock, as a peace-sacrifice to the LORD, he will offer 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־קִרְבָּנוֹ וְהִקְרִיב אֹתוֹ לִפְנֵי יְהוָה:	If it <i>is</i> a lamb <i>that</i> he offers as his oblation, he shall offer it before the LORD.	
Lev 3:8	וְסָמַךְ אֶת־יָדוֹ עַל־רֹאשׁ קִרְבָּנוֹ וְשָׁחַט אֹתוֹ לִפְנֵי אֹהֶל מוֹעֵד וְזָרְקוּ בְנֵי אֹהֶלן אֶת־דָּמֹו עַל־הַמִּזְבֵּחַ סָבִיב:	And he will lay his hand on the head of his oblation, and he will slaughter it in front of the tent of contact, and Aaron's sons will sprinkle its blood on the altar round about.	lay ← <i>lean</i> .
Lev 3:9	וְהִקְרִיב מִזֵּבַח הַשְּׁלָמִים אִשָּׁה לַיהוָה חֶלְבֹו הָאֵלִיָּה תְּמִימָה לְעֹמֶת הָעֵצָה יִסִּירָנָה וְאֶת־הַחֹלֶב הַמִּכְסָּה 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 הַכְּלָיֹת וְאֶת־הַחֹלֶב אֲשֶׁר עָלֵהֶן אֲשֶׁר עַל־הַכְּסָלִים וְאֶת־הַיִּתְּרֹת עַל־הַכֶּבֶד עַל־הַכְּלָיֹת 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	וְהִקְטִירוֹ הַכֹּהֵן הַמִּזְבֵּחַ לַחֶם אִשָּׁה לַיהוָה: פ	And the priest will burn it on the altar – the bread 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 עֹז קִרְבָּנוֹ וְהִקְרִיבֹו לִפְנֵי יְהוָה:	And if his oblation <i>is</i> a goat, he will offer it before the LORD.	

Lev 3:13	וְסִמָּךְ אֶת־יָדוֹ עַל־רֹאשׁוֹ וְשַׁחֲט אֹתוֹ לִפְנֵי אֹהֶל מוֹעֵד וְזָרְקוּ בְנֵי אֹהֶל אֶת־דָּמֹו עַל־הַמִּזְבֵּחַ סָבִיב:	And he will <u>lay</u> his hand on its head and slaughter it before the tent of contact, and Aaron's sons will sprinkle its blood on the altar round about.	lay ← <i>lean</i> .
Lev 3:14	וְהִקְרִיב מִמֶּנּוּ קָרְבָּנוֹ אֲשֶׁה לַיהוָה אֶת־הַחֵלֶב הַמְכֶסֶה אֶת־הַקָּרֶב וְאֵת כָּל־הַחֵלֶב אֲשֶׁר עַל־הַקָּרֶב:	And he will offer his oblation from it – a fire- offering to the LORD. <i>As</i> for the fat covering the innards, and all the fat that <i>is</i> on the innards,	
Lev 3:15	וְאֵת שְׁתֵּי הַכִּלְיֹת וְאֶת־הַחֵלֶב אֲשֶׁר עֲלֵהֶן אֲשֶׁר עַל־הַפְּסָלִים וְאֶת־הַיִּתְּרֹת עַל־הַכִּבְד עַל־הַכִּלְיֹת יִסְרָנָה:	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	וְהִקְטִירֵם הַכֹּהֵן הַמִּזְבֵּחַ לַחֵם אֲשֶׁה לְרִיחַ נִיחֹחַ כָּל־חֵלֶב לַיהוָה:	And the priest will burn them <u>on</u> the altar – the bread 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. bread: standing for <i>food</i> in general. See 1 Sam 28:22-24.
Lev 3:17	חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם בְּכֹל מוֹשְׁבֹתֵיכֶם כָּל־חֵלֶב וְכָל־דָּם לֹא תֹאכְלוּ: פ	<i>It is</i> an age-abiding statute for your generations, in all your dwellings; you shall not eat <u>any</u> fat or <u>any</u> blood.' ”	any (2x) ← <i>all</i> .
Lev 4:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	And the LORD spoke to Moses and said,	

Lev 4:2	דִּבֶּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר נֶפֶשׁ כִּי־תַחֲטָא בְּשִׁגָּגָה מִכָּל מִצְוֹת יְהוָה אֲשֶׁר לֹא תַעֲשֶׂינָהּ וַעֲשֶׂה מֵאֲחַת מֵהֵנָּה:	“Speak to the sons of Israel and say, ‘<u>Anyone</u> who commits sin in a sin of ignorance in <u>any</u> of the LORD’s commandments which <u>are prohibitions</u>, but he does <i>it</i>, in <i>respect</i> of <i>any</i> one of them,	Anyone ← <i>A soul</i>. any ← <i>all</i>. are prohibitions ← <i>are not</i> (<i>to be</i>) <i>done</i>.
Lev 4:3	אִם הִכֹּהֵן הַמִּשְׁיחַ יַחֲטָא לְאַשְׁמַת הָעָם וְהִקְרִיב עַל חַטָּאתוֹ אֲשֶׁר חָטָא פֶּר בֶּן־בָּקָר תָּמִים לַיהוָה לְחַטָּאת:	or 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>. committed ← <i>sinned</i>. without blemish ← <i>perfect</i>.
Lev 4:4	וְהֵבִיא אֶת־הַפָּר אֶל־פֶּתַח אֹהֶל מוֹעֵד לִפְנֵי יְהוָה וְסָמַךְ אֶת־יָדוֹ עַל־רֹאשׁ הַפָּר וְשָׁחַט 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 הַמִּשְׁיחַ מִדָּם הַפָּר וְהֵבִיא אוֹתוֹ 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 וְהָזָה מִן־הַדָּם שִׁבְעַ פְּעָמִים לִפְנֵי יְהוָה אֶת־פָּנֵי פֶרֶכַת 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־קַרְנוֹת מִזְבֵּחַ קְטֹרֶת הַסַּמִּים לִפְנֵי יְהוָה אֲשֶׁר בְּאֹהֶל מוֹעֵד וְאֵת כָּל־דָּם הַפָּר יִשְׁפֹךְ אֶל־יְסוֹד 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 פֶּרֶם הַחֹטְאֹת יָרִים מִמֶּנּוּ אֶת־הַחֵלֶב הַמָּכֶסֶה עַל־הַקֶּרֶב וְאֶת 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	וְאֶת שְׁתֵּי הַכִּלָּיִת וְאֶת־הַחֵלֶב אֲשֶׁר עָלֵיהֶן אֲשֶׁר עַל־הַכְּסָלִים וְאֶת־הַיֶּתֶרֶת עַל־הַכִּבְד עַל־הַכִּלָּיִת 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>.	it: i.e. <i>all these things</i>. Feminine singular, generalizing.
Lev 4:10	כַּאֲשֶׁר יוֹרֵם מִשּׁוֹר זָבַח הַשְּׁלָמִים וְהַקְטִירֵם הַכֹּהֵן עַל מִזְבַּח 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־עֹר הַפֶּרֶם וְאֶת־כָּל־בְּשָׂרוֹ עַל־רֹאשׁוֹ וְעַל־כַּרְעָיו וְקִרְבּוֹ וּפִרְשׁוֹ:	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־שֹׂפַד הַדָּשֵׁן וְשָׂרָף אֹתוֹ עַל־עֵצִים בָּאֵשׁ עַל־שֹׂפַד הַדָּשֵׁן וְשָׂרָף: פ	<i>he will bring</i> 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 bring</i>.

Lev 4:13	וְאִם כָּל־עֵדֶת יִשְׂרָאֵל יִשְׁגּוּ וְנִעְלַם דְּבַר מֵעֵינַי הַקֹּהֵל וְעָשׂוּ 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 <i>any</i> one of all the <u>prohibited acts</u> of the LORD – <i>things</i> which are not <i>to be done</i> – and <u>they become guilty</u> ,	prohibited acts ← <i>commandments</i> . they become guilty: perhaps <i>they realize their guilt</i> . Not <i>they are made aware of their guilt</i> , as that is given as a separate alternative in similar circumstances in Lev 4:23, Lev 4:28.
Lev 4:14	וְנוֹדְעָה הַחֹטְאָת אֲשֶׁר חָטְאוּ עָלֶיהָ וְהִקְרִיבוּ הַקֹּהֵל פֶּרֶבְיָבָקָר לְחֹטְאָת וְהֵבִיאוּ אֹתוֹ לִפְנֵי אֹהֶל מוֹעֵד:	and the sin by which they have sinned becomes known, then the convocation will offer a bull-calf of the oxen as a sin-offering, and they will bring it before the tent of contact.	
Lev 4:15	וְסִמְכוּ זָקְנֵי הָעֵדָה אֶת־יְדֵיהֶם עַל־רֹאשׁ הַפֶּר לִפְנֵי יְהוָה וְשַׁחַט אֶת־הַפֶּר לִפְנֵי יְהוָה:	And the elders of the congregation will <u>lay</u> 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	וְהֵבִיא הַכֹּהֵן הַמָּשִׁיחַ מִדָּם הַפֶּר 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 שִׁבְעַ פְּעָמִים לִפְנֵי יְהוָה אֵת פָּנֵי 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 יִתֵּן עַל־קִרְנֹת הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי יְהוָה אֲשֶׁר בְּאֹהֶל מוֹעֵד וְאֵת כָּל־הַדָּם יִשְׁפֹךְ אֶל־יְסוֹד 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 יִרִים מִמֶּנּוּ וְהִקְטִיר הַמִּזְבֵּחַ:	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 הַחֲטָאת כֵּן יַעֲשֶׂה־לּוֹ וְכִפֹּר עֲלֵהֶם הַכֹּהֵן וְנִסְלַח לָהֶם:	And he will deal with the bull. As he deals with the bull of the sin-offering, so he will deal with it. And the priest will atone for them, and it will be forgiven them.	
Lev 4:21	וְהוֹצִיא אֶת־הַפָּר אֶל־מִחוּץ לַמִּחֲנֶה וְשָׂרַף אֹתוֹ כַּאֲשֶׁר שָׂרַף אֵת הַפָּר הָרִאשׁוֹן חֲטָאת הַקֹּהֵל הוּא: פ	And he will take the bull outside the camp, and he will burn it as he burns the first bull. It <i>is</i> the sin- offering for the convocation.	
Lev 4:22	אֲשֶׁר נָשִׂיא יַחֲטָא וַעֲשֵׂה אֶחָת מִכָּל־מִצְוֹת יְהוָה אֱלֹהָיו אֲשֶׁר לֹא־תַעֲשֶׂינָהּ בְּשִׁגְגָה וְאִשָּׁם:	If a leading man sins through ignorance and commits <i>any</i> one of all the prohibited acts of the LORD his God – <i>things</i> which are not <i>to be</i> done – and he becomes guilty,	prohibited acts ← <i>commandments</i> . he becomes guilty: see Lev 4:13.
Lev 4:23	אוֹ־הוֹדַע אֵלָיו חֲטָאתוֹ אֲשֶׁר חָטָא בָּהּ וְהֵבִיא אֶת־קֶרְבָּנוֹ שְׂעִיר עִזִּים זָכָר תָּמִים:	or his sin <u>which he</u> <u>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</u> <u>blemish</u> ,	which he committed ← <i>by</i> <i>which he sinned</i> . without blemish ← <i>perfect</i> .
Lev 4:24	וְסָמַךְ יָדוֹ עַל־רֹאשׁ הַשְּׂעִיר וְשָׁחַט אֹתוֹ בַּמָּקוֹם אֲשֶׁר־יִשְׁחַט אֶת־הָעֹלָה לִפְנֵי יְהוָה חֲטָאת הוּא:	and he will lay 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	וּלְקַח הַכֹּהֵן מִדָּם הַחֲטָאתָ בְּאֶצְבָּעוֹ וַיָּתֵן עַל-קִרְנֹת מִזְבֵּחַ הָעֹלָה וְאֶת-דָּמָו 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-חֲלָבֹו יִקְטִיר הַמִּזְבֵּחַ כְּחֶלֶב זֶבַח הַשְּׁלָמִים וְכִפֹּר עָלָיו הַכֹּהֵן מִחֲטָאתוֹ וְנִסְלַח לּוֹ: פ	And he will burn all its fat <u>on</u> the altar like the fat of the peace-sacrifice, and the priest will atone for <i>it</i> – for his sin – and it will be forgiven him.	on ← <i>to</i>. Pregnant use of the locative of motion towards.
Lev 4:27	וְאִם-נֶפֶשׁ אַחַת תַּחֲטָא בְּשִׁגְגָה מֵעַם הָאָרֶץ בְּעִשְׂתָּהּ אַחַת מִמִּצְוֹת יְהוָה אֲשֶׁר לֹא-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</i> done – and <u>he becomes</u> guilty,	anyone ... him ← <i>one soul ... it (fem.)</i>. prohibited acts ← <i>commandments</i>. he becomes guilty: see Lev 4:13.
Lev 4:28	אֹו הוֹדַע אֵלָיו חֲטָאתוֹ אֲשֶׁר חָטָא וְהֵבִיא קִרְבָּנוֹ 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	וְסָמַל אֶת-יָדוֹ עַל רֹאשׁ הַחֲטָאתָ וְשָׁחַט אֶת-הַחֲטָאתָ בַּמָּקוֹם הָעֹלָה:	and he will lay 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	וּלְקַח הַכֹּהֵן מִדָּמָהּ בְּאֶצְבָּעוֹ וַיָּתֵן עַל-קִרְנֹת 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־חֲלֵבָה יָסִיר בְּאִשֶּׁר הוֹסֵר חֶלֶב מֵעַל זֶבַח הַשְּׁלָמִים וְהִקְטִיר הַכֹּהֵן הַמִּזְבֵּחַ לַרִיחַ נִיחֹחַ לַיהוָה וְכָפַר 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> on 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 קִרְבָּנוֹ לְחֹטָאת נִקְבָּה תְּמִימָה יְבִיאָנָה:	And if he brings a lamb <i>as</i> his oblation, as a sin-offering, he will bring a female without blemish.	bring ← <i>bring it</i>. without blemish ← <i>perfect</i>.
Lev 4:33	וְסָמַךְ אֶת־יָדוֹ עַל רֹאשׁ הַחֹטָאת וְשַׁחַט אֹתָהּ לְחֹטָאת בַּמָּקוֹם אֲשֶׁר יִשַּׁחַט אֶת־הָעֹלָה:	And he will lay 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 הַחֹטָאת בְּאֶצְבָּעוֹ וְנָתַן עַל־קִרְנֹת מִזְבֵּחַ הָעֹלָה וְאֶת־כָּל־דָּמָה יִשְׁפֹּךְ אֶל־יְסוֹד הַמִּזְבֵּחַ:	And the priest will take <i>some</i> of the blood of the sin-offering on his finger, and he will put <i>it</i> on the horns of the burnt offering altar, and he will pour all its blood onto the base of the altar.	
Lev 4:35	וְאֶת־כָּל־חֲלֵבָה יָסִיר בְּאִשֶּׁר יוֹסֵר חֲלֵב־הַכֶּשֶׂב מִזְבַּח הַשְּׁלָמִים וְהִקְטִיר הַכֹּהֵן אֹתָם הַמִּזְבֵּחַ עַל אֲשֵׁי יְהוָה וְכָפַר עָלָיו הַכֹּהֵן עַל־חֹטָאתוֹ 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> on the altar with the LORD's fire-offerings. So the priest will atone for him – for his sin which he committed – and it will be forgiven him.	it ← <i>them</i>. on ← <i>to</i>. Pregnant use of the locative of motion towards. committed ← <i>sinned</i>.

Lev 5:1	וְנִפְשׁ כִּי־תִחָטֵּא וְשָׁמְעָה קוֹל אֱלֹהִים וְהוּא לֹא רָאָה אוֹ יָדַע אִם־לֹא יָגִיד וְנִשְׁאַ עֲוֹנוֹ:	And a <u>person</u> who sins in that he hears the sound of cursing, and he <i>is</i> a witness, or he sees <i>it</i>, or he <u>learns of it</u>, if he does not report <i>it</i>, he shall bear his iniquity.	a person ← <i>a soul</i>. in that ← <i>and</i>. learns ← <i>knows, or comes</i> <i>to know</i>.
Lev 5:2	אוֹ נֶפֶשׁ אֲשֶׁר תִּגַּעַ בְּכָל־דָּבָר טָמֵא אוֹ בְּגִבְלַת חַיָּה טָמְאָה אוֹ בְּגִבְלַת בְּהֵמָה טָמְאָה אוֹ בְּגִבְלַת שָׂרֵץ טָמֵא וְנִעְלַם מִמֶּנּוּ וְהוּא טָמֵא וְאָשָׁם:	Or a <u>person</u> who touches any unclean thing, either a carcase of an unclean animal, or a carcase of unclean cattle, or the carcase of an unclean reptile, and it <u>has escaped</u> <u>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	אוֹ כִּי יַגַּע בְּטִמְאַת אָדָם לְכָל טִמְאַתּוֹ אֲשֶׁר יִטְמָא בָּהּ וְנִעְלַם מִמֶּנּוּ וְהוּא יָדַע וְאָשָׁם:	or if he touches a man's uncleanness, in <u>any</u> uncleanness of his by which he is defiled, and it <u>has escaped his notice</u>, then he comes to know <u>that</u> <u>he is guilty</u>,	any ← <i>every</i>. it has escaped his notice ← <i>it is hidden from him</i>. that he is guilty ← <i>and he</i> <i>is guilty</i>.
Lev 5:4	אוֹ נֶפֶשׁ כִּי תִשָּׁבַע לְבִטָּא בְּשִׁפְתָּיִם לְהָרַע אוֹ לְהִיטִיב לְכָל אֲשֶׁר יִבְטֵא הָאָדָם בְּשִׁבְעָה וְנִעְלַם מִמֶּנּוּ וְהוּא־יָדַע וְאָשָׁם לְאַחַת מֵאלֹהִים:	or if a <u>person</u> who swears by <u>speaking rashly</u> with <i>his</i> lips about doing wrong or doing good, according to everything man rashly speaks with an oath, and he is <u>unaware of it</u>, then he comes to know <u>that he is</u> <u>guilty of any one of these</u> <i>offences</i>,	a person ← <i>a soul</i>. by speaking rashly: gerundial use of the infinitive. is unaware of it ← <i>it is</i> <i>hidden from him</i>. that he is guilty ← <i>and he</i> <i>is guilty</i>.
Lev 5:5	וְהָיָה כִּי־יֵאָשָׁם לְאַחַת מֵאלֹהִים וְהִתְוַדָּה אֲשֶׁר חָטָא עָלֶיהָ:	then it shall come to pass when he is <i>consciously</i> guilty of one of these <i>things</i> and confesses that he has sinned against it,	

Lev 5:6	וְהֵבִיא אֶת־אֲשָׁמוֹ לַיהוָה עַל חַטָּאתוֹ אֲשֶׁר חָטָא נִקְבָּה מִן־הֶצֶאן בְּשֹׁבֶה אוֹ־שְׁעִירַת עֲזִים לְחַטָּאת וּכְפָר עָלָיו הִכְהֵן מִחַטָּאתוֹ:	that he shall bring his guilt-offering to the LORD for his sin whereby he sinned: a female from the flock, a ewe or a she-goat kid, as a sin-offering, and the priest will make atonement for him <u>regarding</u> his sin.	regarding ← <i>from</i> .
Lev 5:7	וְאִם־לֹא תִגֵּעַ יָדוֹ דֵּי שֶׁה' וְהֵבִיא אֶת־אֲשָׁמוֹ אֲשֶׁר חָטָא שְׁתֵּי תָרִים אוֹ־שְׁנֵי בְנֵי־יוֹנָה לַיהוָה אֶחָד לְחַטָּאת וְאֶחָד לְעֹלָה:	And if <u>the expense of a lamb is out of his reach</u> , then he shall bring <i>for</i> his guilt which he <u>incurred</u> two turtle-doves or two young pigeons to the LORD: one for a sin-offering and one for a burnt offering.	the expense of a lamb is out of his reach ← <i>his hand does not reach the sufficiency of a lamb</i> . incurred ← <i>sinned</i> .
Lev 5:8	וְהֵבִיא אֹתָם אֶל־הַכֹּהֵן וְהִקְרִיב אֶת־אֲשֶׁר לְחַטָּאת רֹאשׁוֹנָה וּמָלַק אֶת־רֹאשׁוֹ מִמּוֹל עֶרְפוֹ וְלֹא יַבְדִּיל:	And he will bring them to the priest, and he will offer <i>the one</i> which is a sin-offering first, and he will wring its head <u>at</u> its neck, and he will not divide <i>it</i> .	at ← <i>opposite</i> .
Lev 5:9	וְהִזָּה מִדָּם הַחַטָּאת עַל־קִיר הַמִּזְבֵּחַ וְהִנָּשָׂא רֶבֶד־בָּדָם יִמָּצֶה אֶל־יְסוֹד הַמִּזְבֵּחַ חַטָּאת הוּא:	He will then sprinkle <i>some</i> of the blood of the sin-offering on the wall of the altar, and the remainder of the blood will be wrung out onto the base of the altar. <i>It is</i> a sin-offering.	
Lev 5:10	וְאֶת־הַשְּׁנֵי יַעֲשֶׂה עֹלָה בְּמִשְׁפַּט וּכְפָר עָלָיו הִכְהֵן מִחַטָּאתוֹ אֲשֶׁר־חָטָא וְנִסְלַח לוֹ: ס	And he will perform the burnt offering with the second <i>one</i> according to the prescribed way, and the priest will make atonement for him, for his sin which he <u>committed</u> , and it will be forgiven him.	committed ← <i>sinned</i> .

Lev 5:11	וְאִם-לֹא תִשָּׂיג יָדוֹ לְשְׁתֵּי תֹרִים אוֹ לְשְׁנֵי בְּנֵי-יוֹנָה וְהָבִיא אֶת-קֶרְבָּנוֹ אֲשֶׁר חֲטָא עֲשִׂירֶת הָאֶפֶה סֶלֶת לְחֹטֵאת לֹא-יִשִּׂים עָלֶיהָ שֶׁמֶן וְלֹא-יִתֵּן עָלֶיהָ לִבְנָה כִּי חֲטֹאת הִיא:	And if <u>his means do not extend</u> to two turtle-doves or to two young pigeons, then <i>he</i> that sinned will bring as his oblation a tenth of an <u>ephah</u> of fine flour, as a sin-offering. He shall not put oil on it, and he shall not put frankincense on it, for it <i>is</i> a sin-offering.	his means do not extend ← <i>his hand does not reach.</i> ephah: about 6 imperial gallons or 27 litres.
Lev 5:12	וְהָבִיאהּ אֶל-הַכֹּהֵן וְקִמַּץ הַכֹּהֵן מִמֶּנָּה מְלֹא קֶמֶץ אֶת-אֲזִכְרֹתָהּ וְהִקְטִיר הַמִּזְבֵּחַ עַל אֲשֵׁי יְהוָה חֲטֹאת הוּא:	And he will bring it to the priest, and the priest will take a <u>handful</u> of it, <i>as a memorial of it</i>, and he will burn <i>it on</i> 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	וְכִפֹּר עָלָיו הַכֹּהֵן עַל-חֲטֹאתָיו אֲשֶׁר-חֲטָא מֵאֶחַת מֵאֵלֶּה וְנִסְלַח לוֹ וְהִיְתָה לִכְהֵן כַּמִּנְחָה: 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 לֵאמֹר:	And the LORD spoke to Moses and said,	
Lev 5:15	נֶפֶשׁ כִּי-תִמְעַל מִמֶּעַל וְחֲטָאָהּ בְּשִׁגְגָה מִקְדָּשִׁי יְהוָה וְהָבִיא אֶת-אֲשָׁמוֹ לִיהוָה אֵיל תָּמִים מִן-הַצֹּאן בְּעֶרְכָּךְ כֶּסֶף-שֶׁקֶלִים בְּשֶׁקֶל-הַקֹּדֶשׁ לְאִשָּׁם:	“If <u>anyone 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 חָטָא מִן־הַקֹּדֶשׁ יִשְׁלֹם וְאֶת־חֲמִישְׁתּוֹ יוֹסֵף עָלָיו וְנָתַן אֹתוֹ לַכֹּהֵן וְהִכְהִין יִכְפֹּר 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 <i>respect of</i> ← <i>from</i>.
Lev 5:17	וְאִם־נִפְשׁ כִּי תַחֲטָא וַעֲשֶׂתָה אַחַת מִכָּל־מִצְוֹת יְהוָה אֲשֶׁר לֹא תַעֲשֶׂינָהּ וְלֹא־יָדַע וְאִשָּׁם וְנִשְׂא עֹנּוֹ: וְנִסְלַח לוֹ:	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 to be done – and he did not know, and he <u>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	וְהָבִיא אֵיל תָּמִים מִן־הֶעָצֹן בְּעֶרְכָּךְ לְאִשָּׁם אֶל־הַכֹּהֵן וְכִפֹּר עָלָיו הַכֹּהֵן עַל שְׁגָגָתוֹ אֲשֶׁר־שָׁגָג וְהוּא לֹא־יָדַע וְנִסְלַח לוֹ:	And he will bring a ram <i>without blemish</i> from the flock, according to your valuation for a guilt- offering, to the priest, and the priest will make atonement for him, for his sin of ignorance which he committed in ignorance, and he was not aware <i>of it</i>, and it will be forgiven him.	without blemish ← <i>perfect</i>.
Lev 5:19	אִשָּׁם הוּא אִשָּׁם אֲשֶׁם לִיהוָה: פ	It is a guilt-offering <i>for</i> <i>whoever</i> has <i>in any way</i> <i>incurred guilt</i> 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	נִפְשׁ כִּי תַחֲטָא וּמַעַלָּה מַעַל בִּיהוָה וְכַחַשׁ בַּעֲמִיתוֹ בְּפִקְדוֹן אוֹ־בִתְשׁוּמַת יָד אוֹ בְּגִזְלָה אוֹ עֲשָׂק אֶת־עַמִּיתוֹ:	“If a <u>person</u> sins and <u>commits</u> a trespass against the LORD, and he lies <i>about</i> <i>something</i> to his neighbour in a <i>matter of</i> safe deposit or safe keeping with a pledge, 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	או־מֵצָא אֲבֵדָה וְכָחַשׁ בָּהּ וְנִשְׁבַּע עַל־שֶׁקֶר עַל־אַחַת מִכָּל אֲשֶׁר־יַעֲשֶׂה הָאָדָם לְחַטָּא בִּהְנֶה:	or <i>if he</i> finds a lost item and lies about it, or <i>if he</i> swears falsely about <i>any</i> one of all <i>the things</i> that a man does, so as to sin in them,	
Lev 6:4	וְהָיָה כִּי־יִחַטָּא וְאָשָׁם וְהָשִׁיב אֶת־הַגְּזֻלָּה אֲשֶׁר גָּזַל אֹו אֶת־הָעֶשֶׂק אֲשֶׁר עָשָׂק אֹו אֶת־הַפְּקָדֹון אֲשֶׁר הִפְקִיד אֹתוֹ אֹו אֶת־הָאֲבֵדָה אֲשֶׁר מֵצָא:	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	אֹו מִכָּל אֲשֶׁר־יִשְׁבַּע עָלָיו לְשֶׁקֶר וְשָׁלַם אֹתוֹ בְּרֹאשׁוֹ וְחִמְשָׁתָיו יִסֵּף עָלָיו לְאֲשֶׁר הוּא לוֹ יִתְּנֶנּוּ בְיוֹם אֲשַׁמְתּוֹ:	Or in <i>any matter</i> where he swore falsely, he will repay it, the <u>original sum</u>, adding a fifth to it, and he will give it to him whose it <i>is</i>, on the day of his guilt- offering.	any ← <i>every</i>. original sum ← <i>in its head</i>.
Lev 6:6	וְאֶת־אֲשָׁמוֹ יָבִיא לַיהוָה אֵיל תָּמִים מִן־הַצֹּאן בְּעֶרְכְּךָ לְאָשָׁם 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־אַחַת מִכָּל אֲשֶׁר־יַעֲשֶׂה לְאֲשָׁמָה בָּהּ: פ	And the priest will make atonement for him before the LORD, and it will be forgiven him, for <u>anything</u> <u>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	עו אֶת־אֶהָרָן וְאֶת־בָּנָיו לֵאמֹר זֹאת תֹּרֶת הָעֹלָה הִוא הָעֹלָה עַל־ מִזְבֵּחַ עַל־הַמִּזְבֵּחַ כָּל־הַלַּיְלָה עַד־הַבֹּקֶר וְאֵשׁ הַמִּזְבֵּחַ תִּוָּקֵד בּוֹ:	“Command Aaron and his sons, and say, ‘This is the procedure for the burnt offering. It is the burnt offering on the hearth of the altar, kept alight all night until the morning, as the fire of the altar burns on it.	procedure for ← law of. on the hearth: AV differs (because of the burning). of the altar ← on the altar. as the fire ← and the fire.
Lev 6:10	וְלִבְשׁ הַכֹּהֵן מְדוּ בֹד וּמְכַנְסֵי־בֹד יִלְבֹּשׁ עַל־בָּשָׂרוֹ וְהָרִים אֶת־הַדָּשֵׁן אֲשֶׁר תֹּאכַל הָאֵשׁ אֶת־הָעֹלָה עַל־הַמִּזְבֵּחַ וְשָׂמוּ אֵצֶל הַמִּזְבֵּחַ:	And the priest will wear a fine linen garment, and he will wear fine linen trousers on his flesh. And he will take up the ashes produced when the fire consumes the burnt offering on the altar, and he will put them alongside the altar.	a fine linen garment ← his garment fine linen.
Lev 6:11	וּפָשַׁט אֶת־בְּגָדָיו וְלִבְשׁ בְּגָדִים אֲחֵרִים וְהוֹצִיא אֶת־הַדָּשֵׁן אֶל־מַחוּץ לַמַּחֲנֶה אֶל־מָקוֹם טָהוֹר:	Then he will take his clothes off and put other clothes on, and he will take the ashes outside the camp to a clean place.	
Lev 6:12	וְהָאֵשׁ עַל־הַמִּזְבֵּחַ תִּוָּקֵד־בּוֹ לֹא תִכָּבֶּה וּבֹכֵר עָלֶיהָ הַכֹּהֵן עֲצִים בִּבְקָר בִּבְקָר וְעֵרֶךְ עָלֶיהָ הָעֹלָה וְהַקְטִיר עָלֶיהָ חֲלָבֵי הַשְּׁלָמִים:	And the fire of the altar will be kept 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 fat of the peace-offering on it.	fat ← fats.
Lev 6:13	אֵשׁ תָּמִיד תִּוָּקֵד עַל־הַמִּזְבֵּחַ לֹא תִכָּבֶּה: ס	A continual fire will burn on the altar; it shall not be extinguished.	

Lev 6:14	וְזֹאת תֹּרַת הַמִּנְחָה הַקָּרֵב אֹתָהּ בְּנֵי־אֶהֱרֹן לִפְנֵי יְהוָה אֶל־פְּנֵי הַמִּזְבֵּחַ:	And this <i>is</i> the <u>procedure</u> for the meal-offering: <i>that</i> Aaron's sons should offer it before the LORD, in front of the altar.	procedure for ← <i>law of</i> .
Lev 6:15	וְהָרִים מִמֶּנּוּ בְּקַמָּצוֹ מִסֶּלֶת הַמִּנְחָה וּמִשְׁמֶנֶה וְאֵת כָּל־הַלֶּבֶנָּה אֲשֶׁר עַל־הַמִּנְחָה וְהִקְטִיר הַמִּזְבֵּחַ רֵיחַ נִיחֹחַ אִזְכָּרְתָּהּ לַיהוָה:	And he will take up a <u>handful</u> of it – of the fine flour of the meal-offering including its oil – and all the frankincense, which <i>are</i> <i>to go</i> with the meal- offering, and he will burn <i>them</i> on the altar, a sweet fragrance, a memorial of it, to the LORD.	a handful ← <i>with his</i> <i>handful</i> .
Lev 6:16	וְהִנּוֹתֶרְתָּ מִמֶּנָּה יֹאכְלוּ אֶהֱרֹן וּבָנָיו מִצֹּת תֹּאכְלִי בְּמָקוֹם קֹדֶשׁ בְּחֶצֶר אֹהֶל־מוֹעֵד יֹאכְלוּהָ:	And Aaron and his sons will eat the remainder of it. It will be eaten <i>as</i> unleavened loaves in a holy place; they will eat it in the courtyard of the tent of contact.	
Lev 6:17	לֹא תֵאָפֶה חֶמֶץ חֲלָקִים נָתַתִּי אֹתָהּ מֵאֲשֵׁי קֹדֶשׁ קֹדָשִׁים הִוא בַּחֲטָאֵת וּכְאֲשֶׁם:	It will not be baked leavened. I have given it <i>as</i> their portion of my fire- offerings. It <i>is</i> a holy of holies like the sin-offering and the guilt-offering.	
Lev 6:18	כָּל־זָכָר בְּבֶנִי אֶהֱרֹן יֹאכְלֶנָּה חֶק־עוֹלָם לְדֹרֹתֵיכֶם מֵאֲשֵׁי יְהוָה כָּל אֲשֶׁר־יִגֵּעַ בָּהֶם יִקְדָּשׁ: פ	Every male among Aaron's <u>children</u> will eat it. <i>It is</i> an age-abiding statute for your generations concerning the LORD's fire- offerings. Everyone who touches them shall be holy.’ ”	children ← <i>sons</i> .
Lev 6:19	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	And the LORD spoke to Moses and said,	

Lev 6:20	זֶה קֹרְבַּן אֱהֲרֹן וּבָנָיו אֲשֶׁר־יִקְרִיבוּ לַיהוָה בַּיּוֹם הַמָּשָׁח אֹתוֹ עֲשִׂילֹת הָאֹפֶה סֹלֶת מִנְחָה תָּמִיד 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 תִּפְיֵל מִנְחַת פָּתִים תִּקְרִיב רִיח־נִיחֹחַ לַיהוָה:	It will be made on a baking tray with oil; you will bring it when it has been <u>mixed</u> . You will offer baked items of the meal-offering <u>baked in pieces</u> as a sweet fragrance to the LORD.	mixed: AV differs (<i>baken</i>). <i>baked in pieces</i> ← <i>of pieces</i> .
Lev 6:22	וְהִכֹּהֵן הַמָּשִׁיחַ תַּחְתּוֹ 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 תֹאכַל: 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־אֱהֲרֹן וְאֶל־בָּנָיו לֵאמֹר זֹאת תֹּזְרֹת הַחֲטָאת בַּמָּקוֹם אֲשֶׁר תִּשְׁחַט הָעֹלָה תִּשְׁחַט הַחֲטָאת לִפְנֵי יְהוָה קֹדֶשׁ קִדְשִׁים הוּא:	“Speak to Aaron and his sons and say, ‘This <i>is</i> the <u>procedure for</u> 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 יֹאכְלָנָה בַּמָּקוֹם קֹדֶשׁ תֹּאכַל בַּחֲצֵר אֹהֶל מוֹעֵד:	The priest who offers it as a sin-offering will eat it. It will be eaten in a holy place, in the courtyard of the tent of contact.	

Lev 6:27	כָּל אֲשֶׁר-יִגֹּעַ בְּבָשָׂרָהּ יִקְדָּשׁ וְאֲשֶׁר יִזֶּה מִדָּמָהּ עַל-הַבֶּגֶד אֲשֶׁל יִזֶּה עָלֶיהָ תִכְבֵּס בַּמָּקוֹם קֹדֶשׁ:	Everyone who touches its flesh will be holy. And when <i>any</i> of its blood is splashed on the garment, you will wash <i>that</i> which was splashed on in a <u>holy</u> place.	Everyone: AV differs (<i>Whatsoever</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	וּכְלִי-חֶרֶשׁ אֲשֶׁר תִּבְשַׁל-בּוֹ יִשָּׁבֵר וְאִם-בְּכֵלִי נִחֲשָׁת בַּשֻּׁלָּה וּמֵרַק וּשְׁטָף בַּמִּים:	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 בִּפְהֵגִים יֹאכֵל אֹתָהּ קֹדֶשׁ קִדְּשִׁים הוּא:	Every male among the priests will eat it. It <i>is</i> a holy of holies.	
Lev 6:30	וְכֹל-חֲטָאֹת אֲשֶׁר יוֹבֵא מִדָּמָהּ אֶל-אֹהֶל מוֹעֵד לְכַפֵּר בַּקֹּדֶשׁ לֹא תֹאכְלֶה 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	וְזֹאת תּוֹרַת הָאֲשָׁם קֹדֶשׁ קִדְּשִׁים הוּא:	And this <i>is</i> the <u>procedure</u> <u>for</u> the guilt-offering. It <i>is</i> a holy of holies.	procedure for ← <i>law of</i> .
Lev 7:2	בַּמָּקוֹם אֲשֶׁר יִשְׁחָטוּ אֶת-הָעֹלָה יִשְׁחָטוּ 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-חִלְבּוֹ יִקְרִיב מִמֶּנּוּ אֶת הָאֵלֶּיָּה וְאֶת-הַחֵלֶב הַמְכֻסָּה אֶת-הַקָּרֵב:	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 הַכְּלָיֹת וְאֶת־הַחֹלֶב אֲשֶׁר עָלֵיהֶן אֲשֶׁר עַל־הַכֹּסֶלִים וְאֶת־הִיתָרֹת עַל־הַכִּבְד עַל־הַכְּלָיֹת יְסִירָנָה:	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	וְהַקְטִיר אֹתָם הַכֹּהֵן הַמִּזְבֵּחַ אִשָּׁה לַיהוָה אֲשֶׁם הוּא:	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 בִּכְהֹנִים יֹאכְלֶנּוּ בְּמָקוֹם קָדוֹשׁ יֹאכֹל קֹדֶשׁ קִדְשִׁים הוּא:	Every male among the priests will eat it. It will be eaten in a <u>holy place</u>. It <i>is</i> a holy of holies.	a holy place: perhaps read <i>as the holy place</i>.
Lev 7:7	כַּחֲטָאת כַּאֲשֶׁם תֹּרָה אַחַת לָהֶם הַכֹּהֵן אֲשֶׁר יְכַפֵּר־בּוֹ לֹו יִהְיֶה:	As the sin-offering <i>is</i>, so <i>is</i> the guilt-offering. They <i>have</i> one <u>procedure</u>. The priest who makes atonement with it will have it.	procedure ← <i>law</i>.
Lev 7:8	וְהַכֹּהֵן הַמִּקְרִיב אֶת־עֹלֹת אִישׁ עֹזֵר הָעֹלָה אֲשֶׁר הִקְרִיב לִפְנֵי לֹו יִהְיֶה:	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 תֵּאָפֶה בַּתָּנוּר וְכָל־נֶעֱשָׂה בַּמִּרְחָשֶׁת וְעַל־מִחְבַּת לִפְנֵי הַמִּקְרִיב אֹתָהּ לֹו תִּהְיֶה:	And every meal-offering that is baked in an oven, and everything prepared in a stewing 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 <i>vav</i>. 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	וְזֹאת תֹרַת זֶבֶח הַשְּׁלָמִים אֲשֶׁר יִקְרִיב לַיהוָה:	And this <i>is</i> the <u>procedure</u> 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־זֶבֶח הַתּוֹדָה חֲלֹת מִצּוֹת בָּלוּלֹת בַּשֶּׁמֶן וְרִקִּיקֵי מִצּוֹת מְשֻׁחִים בַּשֶּׁמֶן וְסֹלֶת מֵרֶבֶכֶת חֲלֹת בָּלוּלֹת בַּשֶּׁמֶן:	If he offers it as a thank- offering, he will offer with the thank-sacrifice unleavened cakes mixed with oil, and unleavened wafers <u>coated</u> with oil, and fine flour <u>well stirred</u> for cakes mixed with oil.	coated ← <i>anointed</i> . well stirred: AV differs (<i>fried</i>).
Lev 7:13	עַל־חֲלֹת לֶחֶם חֲמֵץ יִקְרִיב קֶרְבָּנוֹ עַל־זֶבֶח תּוֹדַת 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</i>) <i>thank (offering) of</i> <i>his peace (offering)</i> .
Lev 7:14	וְהִקְרִיב מִמֶּנּוּ אֶחָד מִכָּל־קֶרְבָּן תְּרוּמָה לַיהוָה לַכֹּהֵן הַזֶּה אֶת־דָּם הַשְּׁלָמִים לוֹ יִהְיֶה:	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 זֶבֶח תּוֹדַת שְׁלָמָיו בְּיוֹם קֶרְבָּנוֹ יֹאכַל לֹא־יִנִּיחַ 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</u> <i>any</i> of it until the morning.	save ← <i>deposit</i> .
Lev 7:16	וְאִם־נֶדֶר אֹז נִדְבָה זֶבֶח קֶרְבָּנוֹ בְּיוֹם הִקְרִיבוֹ אֶת־זִבְחוֹ יֹאכַל וּמִמָּחֳרָת 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 <i>vav</i> .
Lev 7:17	וְהַנּוֹתֵר מִבֶּשֶׂר הַזֶּבֶח בְּיוֹם 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 מִבְּשַׂר-זֶבַח שְׁלָמִיו בַּיּוֹם הַשְּׁלִישִׁי לֹא יִרְצֶה הַמִּקְרִיב אֹתוֹ לֹא יִחָשֵׁב לֹו פְּגוּל יִהְיֶה וְהִנֵּפֶשׁ הָאֲכָלָת מִמֶּנּוּ עֲוֹנָה תִּשָּׂא:	And if <i>any</i> of the meat of his sacrifice of a peace-offering is <u>eaten at all</u> on the third day, it will not be accepted. It will not be imputed to the one offering it – it will be an abomination, and <i>any</i> <u>person</u> eating <i>any</i> of it will bear <u>his</u> iniquity.	is eaten at all: infinitive absolute. person ... his ← <i>soul</i> ... <i>its</i>.
Lev 7:19	וְהַבֶּשֶׂר אֲשֶׁר-יִגַּע בְּכָל-טָמֵא לֹא יֹאכַל בָּאֵשׁ יִשְׂרָף וְהַבֶּשֶׂר כָּל-טָהוֹר יֹאכַל 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> <u>may eat</u> 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 מִזֶּבַח הַשְּׁלָמִים אֲשֶׁר לַיהוָה וְטִמְאַתּוֹ עָלָיו וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא מֵעַמִּיהָ:	But <i>as for anyone</i> who eats <i>any of</i> the meat of the peace-sacrifice which is the LORD's, <u>while in a state of uncleanness</u>, <u>that person</u> will be cut off from <u>his</u> 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 אוֹ בְּבִהֵמָה טִמְאָה אוֹ בְּכָל-שֶׁקֶץ טִמָּא וְאָכַל מִבְּשַׂר-זֶבַח הַשְּׁלָמִים אֲשֶׁר לַיהוָה וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא 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 of</i> the meat of the peace-sacrifice which is the LORD's, <u>that person</u> will be cut off from <u>his</u> 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 וְעִז לֹא תֹאכְלוּ:	“Speak to the sons of Israel and say, ‘You shall not eat <i>any</i> fat of an ox or a lamb or a goat.	any ← <i>all</i>.

Lev 7:24	וְחֵלֶב גְּבִלָה וְחֵלֶב טֶרֶף יַעֲשֶׂה לְכָל־מִלְאכָה וְאָכַל לֹא תֹאכְלוּהוּ:	But the fat of a carcass and the fat of a savaged <i>animal</i> <i>can</i> be used for <i>any</i> purpose, but you <i>certainly</i> will <i>not</i> 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 <i>as</i> a fire-offering to the LORD – <i>that</i> person 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... its peoples</i> .
Lev 7:26	וְכָל־דָּם לֹא תֹאכְלוּ בָּכֶם מוֹשְׁבֵיכֶם לָעוֹף וּלְבְּהֵמָה:	And you will not eat <i>any</i> blood in <i>any</i> of your dwellings, <i>either</i> of birds or of cattle.	any (2x) ← <i>all</i> .
Lev 7:27	כָּל־נֶפֶשׁ אֲשֶׁר־תֹּאכַל כָּל־דָּם וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא מֵעַמִּיהָ: פ	<i>As for any person</i> who eats <i>any</i> blood – <i>that</i> person will be cut off from <i>his</i> people.’ ”	any person ← <i>every soul</i> . any blood ← <i>all blood</i> . that person ← <i>that soul</i> . his people ← <i>its peoples</i> .
Lev 7:28	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	And the LORD spoke to Moses and said,	
Lev 7:29	דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר הַמִּקְרִיב אֶת־זֶבַח שְׁלָמֹו לַיהוָה יָבִיא אֶת־קָרְבָּנוֹ לַיהוָה מִזֶּבַח שְׁלָמֹו:	“Speak to the sons of Israel and say, ‘He who offers his peace-sacrifice to the LORD shall bring his oblation to the LORD from his peace- sacrifice <i>animal stock</i> .	
Lev 7:30	יָדָיו תְּבִיאֶינָה אֶת אֲשֵׁי יְהוָה אֶת־הַחֶלֶב עַל־הַחֹזֶה יְבִיאֵנוּ 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 <i>as</i> a wave- offering before the LORD.	

Lev 7:31	וְהִקְטִיר הַכֹּהֵן אֶת־הַחֶלֶב הַמִּזְבֵּחַ וְהָיָה הַחֻזָּה לְאַהֲרֹן וּלְבָנָיו:	And the priest will burn the fat <u>on</u> the altar, and the breast will be for Aaron and his sons.	on ← <i>to</i> . Pregnant use of the preposition.
Lev 7:32	וְאַתָּה שׁוֹק הַיָּמִין תִּתֶּנּוּ תְּרוּמָה לִכְהֵן מִזִּבְחִי שְׁלֵמִיכֶם:	And you will give the right leg to the priest <i>as</i> a heave-offering from your <u>peace-sacrifices</u> .	peace-sacrifices: or <i>peace-sacrifice</i> , but the <i>you</i> is plural here.
Lev 7:33	הַמִּקְרִיב אֶת־דָּם הַשְּׁלָמִים וְאֶת־הַחֶלֶב מִבְּנֵי אַהֲרֹן לוֹ תִּהְיֶה שׁוֹק הַיָּמִין לְמִנָּה:	He of the sons of Aaron who offers the blood of the <i>peace-sacrifice</i> and the fat will have the right leg <i>as</i> a portion.	
Lev 7:34	כִּי אֶת־חֻזָּה הַתְּנוּפָה וְאַתָּה שׁוֹק הַתְּרוּמָה לְקַחְתִּי מֵאֵת בְּנֵי־יִשְׂרָאֵל מִזִּבְחִי שְׁלֵמִיָּהֶם וְאַתָּן אֹתָם לְאַהֲרֹן הַכֹּהֵן וּלְבָנָיו לְחֶק־עוֹלָם מֵאֵת בְּנֵי יִשְׂרָאֵל:	For <i>as regards</i> the breast of the wave-offering and the leg of the heave-offering, from the peace-sacrifices, I have <u>made an election</u> from the sons of Israel and given <u>these things</u> to Aaron the priest and his sons, as an age-abiding statute <u>with</u> the sons of Israel.	made an election ← <i>taken</i> , i.e. <i>taken out</i> . these <i>things</i> ← <i>them</i> , i.e. <i>the offerings</i> . with ← <i>from with</i> .
Lev 7:35	זֹאת מִשְׁחַת אַהֲרֹן וּמִשְׁחַת בָּנָיו מֵאִשִּׁי יְהוָה בְּיוֹם הַקָּרִיב אֹתָם לִכְהֵן לַיהוָה:	That <i>is</i> the anointing of Aaron and the anointing of his sons, by the LORD's fire-offerings on the day when he had them approach, to serve as priests to the LORD,	
Lev 7:36	אֲשֶׁר צֻוָּה יְהוָה לַתֵּת לָהֶם בְּיוֹם מִשְׁחוֹ אֹתָם מֵאֵת בְּנֵי יִשְׂרָאֵל חֶקֶת עוֹלָם לְדֹרֹתָם:	which the LORD commanded, that <u>they</u> <u>should be given</u> an age-abiding statute for their generations, on the day when he anointed them, <i>chosen</i> from the sons of Israel.	they should be given ← <i>to give them</i> .

Lev 7:37	זֹאת הַתּוֹרָה לַעֲלֹה לַמִּנְחָה וְלַחֹטֶאֶת וְלֵאשֶׁם וְלַמִּלּוּאִים וְלִזְבַּח הַשְּׁלָמִים:	That <i>is</i> the procedure 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 בַּמִּדְבָּר 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 פֶּרֶךְ הַחֹטֶאֶת וְאֵת שְׁנֵי הָאִילִים וְאֵת סֹל הַמִּצּוֹת:	“Take Aaron and his sons with him, and the clothes, and the anointing oil, and a bull for the sin-offering, and two rams, and the basket of unleavened bread,	
Lev 8:3	וְאֵת כָּל־הָעֵדָה הַקְהֵל אֶל־פֶּתַח אֹהֶל מוֹעֵד:	and assemble the whole congregation at the entrance to the tent of contact.”	at ← <i>to.</i>
Lev 8:4	וַיַּעַשׂ מֹשֶׁה כַּאֲשֶׁר צִוָּה יְהוָה אֹתוֹ וַתִּקְהַל הָעֵדָה אֶל־פֶּתַח אֹהֶל מוֹעֵד:	And Moses did as the LORD had commanded him, and the congregation was assembled at the entrance to the tent of contact.	at ← <i>to.</i>
Lev 8:5	וַיֹּאמֶר מֹשֶׁה אֶל־הָעֵדָה זֶה 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 אוֹתוֹ בְּאַבְנֵט וַיִּלְבַּשׁ אוֹתוֹ אֶת־הַמְּעִיל וַיִּתֵּן עָלָיו אֶת־הָאֵפֹד וַיַּחְגֹּר אוֹתוֹ בְּחֹשֶׁב הָאֵפֹד וַיֹּאפֶד 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</u> <u>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 the <u>Urim</u> and the <u>Thummim</u> on the breastplate.	the Urim and the Thummim: see Ex 28:30.
Lev 8:9	וַיִּשֶׂם אֶת־הַמִּצְנֶפֶת עַל־רֹאשׁוֹ וַיִּשֶׂם עַל־הַמִּצְנֶפֶת אֶל־מוֹל פָּנָיו אֶת צִיץ הַזָּהָב גִּזְרֵה 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 וַיִּמְשַׁח 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</u> <u>things</u> .	those <i>things</i> ← <i>them</i> .
Lev 8:11	וַיִּזְמַן מִמֶּנּוּ עַל־הַמִּזְבֵּחַ שֶׁבַע פְּעָמִים וַיִּמְשַׁח אֶת־הַמִּזְבֵּחַ וְאֶת־כָּל־כֵּלָיו וְאֶת־הַכִּיֹּר וְאֶת־כָּנּוֹ לְקַדְּשָׁם:	And he sprinkled <i>some</i> of it on the altar, seven times, and he anointed the altar and all its equipment, and the laver, and its pedestal, so as to sanctify them.	

Lev 8:12	וַיִּצֹק מִשְׁמֵן הַמִּשְׁחָה עַל רֹאשׁ אַהֲרֹן וַיְמַשֵּׁחַ אֹתוֹ לְקֹדֶשׁוֹ:	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	וַיָּקֵרֵב מֹשֶׁה אֶת־בָּנָיו אַהֲרֹן וַיַּלְבִּשֵׁם כִּתְנֹת וַיַּחְגֹּר אֹתָם אֲבִזֹת וַיַּחֲבֹשׁ 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 each</i> .
Lev 8:14	וַיָּגִשׁ אֵת פֶּרֶ הַחֹטֵאת וַיִּסְמְךְ אַהֲרֹן וּבָנָיו אֶת־יְדֵיהֶם עַל־רֹאשׁ פֶּרֶ הַחֹטֵאת:	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	וַיִּשְׁחָט וַיִּקַּח מֹשֶׁה אֶת־הַדָּם וַיִּתֵּן עַל־קַרְנוֹת הַמִּזְבֵּחַ סָבִיב בָּאֶצְבָּעוֹ וַיַּחֲטֵא אֶת־הַמִּזְבֵּחַ וְאֶת־הָדָם יִצֹק אֶל־יְסוֹד הַמִּזְבֵּחַ וַיִּקְדָּשֶׁהוּ 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־הַחֵלֶב אֲשֶׁר עַל־הַקֶּרֶב וְאֵת יִתְרַת הַכִּבְדָּה וְאֶת־שְׁתֵּי הַכִּלְיֹת וְאֶת־חִלְבֵּיהֶן וַיִּקְטֹר מֹשֶׁה הַמִּזְבֵּחַ:	And he took all the fat which <i>is</i> on the innards, and the caul of the liver, and the two kidneys, and their fat, and Moses burnt <i>it</i> on the altar.	

Lev 8:17	וְאֶת־הַפֶּר וְאֶת־עֹרֹ וְאֶת־בָּשָׂרוֹ וְאֶת־פִּרְשׁוֹ שָׂרָף בָּאֵשׁ מִחוּץ לַמִּחָנֶה 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	וַיִּקְרֹב אֶת אֵיל הָעֹלָה וַיִּסְמְכוּ אֹהֶלֶן 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 מִשֶּׁה אֶת־הַדָּם עַל־הַמִּזְבֵּחַ סָבִיב׃	And Moses slaughtered <i>it</i> and sprinkled <i>its</i> blood on the altar round about.	
Lev 8:20	וְאֶת־הָאֵיל נָתַח לְנִתְחָיו וַיִּקְטֹר מִשֶּׁה אֶת־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־הַכְּרָעִים רָחַץ בַּמַּיִם וַיִּקְטֹר מִשֶּׁה 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	וַיִּקְרֹב אֶת־הָאֵיל הַשֵּׁנִי אֵיל הַמְּלָאִים וַיִּסְמְכוּ אֹהֶלֶן 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> . laid ← <i>leant</i> .

Lev 8:23	וַיִּשְׁחֹט וַיִּקַּח מִשָּׁה מִדָּמּוֹ וַיִּתֵּן עַל־תְּנוּדָה אֶזְנו־אֹהֶרֶן הַיְּמָנִית וְעַל־בָּהֶן יָדוֹ הַיְּמָנִית וְעַל־בָּהֶן רַגְלוֹ הַיְּמָנִית:	And Moses slaughtered <i>it</i> and took <i>some</i> of its blood and put <i>it</i> on the lobe of Aaron's right ear and on his right thumb and on his right <i>hand</i> big toe.	
Lev 8:24	וַיִּקְרַב אֶת־בָּנֵי אֹהֶרֶן וַיִּתֵּן מִשָּׁה מִן־הַדָּם עַל־תְּנוּדָה אֶזְנוֹם הַיְּמָנִית וְעַל־בָּהֶן יָדָם הַיְּמָנִית וְעַל־בָּהֶן רַגְלָם הַיְּמָנִית 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> big <u>toes</u>, and Moses sprinkled the blood on the altar round about.	forward ← <i>near</i>. right ears ... thumbs ... big toes ← <i>right ear</i> ... <i>thumb</i> ... <i>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 וְאֵת יִתְרָת הַכֹּבֵד וְאֶת־שְׁתֵּי הַכְּלִית וְאֶת־חִלְבֵּהֶן וְאֵת שׁוֹק הַיְּמִין:	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 front</i> leg.	
Lev 8:26	וּמִסַּל הַמִּצּוֹת אֲשֶׁר לִפְנֵי יְהוָה לֶקַח חֲלֹת מִצָּה אַחַת וְחֲלֹת לֶחֶם שֶׁמֶן אַחַת וְרִיקִיק אֶחָד וַיִּשֶׂם עַל־הַחֲלָבִים וְעַל שׁוֹק הַיְּמִין:	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 אֹהֶרֶן וְעַל כַּפֵּי בָנָיו וַיַּנֵּף אֹתָם תְּנוּפָה לִפְנֵי יְהוָה:	and he put it all <u>in</u> Aaron's hands, and <u>in</u> his sons' hands, and he waved them <i>as</i> a wave-offering before the LORD.	in (2x) ← <i>on</i>.

Lev 8:28	וַיִּקַּח מֹשֶׁה אֹתָם מֵעַל כַּפֵּיהֶם וַיִּקְטֹר הַמִּזְבֵּחַ עַל־הָעֹלָה מִלֵּאִים הֵם לְרִיחַ נִיחֹחַ אֲשֶׁה הוּא לַיהוָה:	And Moses took them from their hands and burnt <i>them</i> on the altar with the burnt offering. They <i>were</i> a consecration as a sweet fragrance. It <i>was</i> a fire- offering to the LORD.	on ← <i>to</i>. Pregnant use of the locative of motion towards. with: or <i>on</i>.
Lev 8:29	וַיִּקַּח מֹשֶׁה אֶת־הַחֹזֶה וַיִּנִּיפֶהוּ תְנוּפָה לִפְנֵי יְהוָה מֵאֵיל הַמִּלֵּאִים לְמֹשֶׁה הָיָה לְמִנְחָה כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה:	And Moses took the breast, and he waved it <i>as</i> a wave- offering before the LORD. Moses' portion was from the ram of consecration, as the LORD had commanded Moses.	
Lev 8:30	וַיִּקַּח מֹשֶׁה מִשְׁמֶן הַמִּשְׁחָה וּמִן־הַדָּם אֲשֶׁר עַל־הַמִּזְבֵּחַ וַיִּז עַל־אַהֲרֹן עַל־בְּגָדָיו וְעַל־בְּנָיו וְעַל־בְּגָדֵי בְנָיו אֹתָם וַיִּקְדֹּשׁ אֶת־אַהֲרֹן אֶת־בְּגָדָיו וְאֶת־בְּנָיו וְאֶת־בְּגָדֵי בְנָיו 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־בְּנָיו בִּשְׁלֹ אֶת־הַבָּשָׂר פָּתַח אֹהֶל מוֹעֵד וְשֵׁם תֹּאכְלוּ אֹתוֹ וְאֶת־הַלֶּחֶם אֲשֶׁר בַּסֵּל הַמִּלֵּאִים כַּאֲשֶׁר צִוִּיתִי לֵאמֹר אֲהָרֹן וּבְנָיו יֹאכְלוּהוּ:	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 <i>will</i> <i>eat</i> 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 מְלֹאֵיכֶם כִּי שִׁבְעַת יָמִים יִמְלֹא 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</u> you.”	consecrate you ← <i>fill your hand</i> . Compare Ex 32:29.
Lev 8:34	כַּאֲשֶׁר עָשָׂה בַּיּוֹם הַזֶּה צִוָּה יְהוָה לַעֲשׂוֹת לְכַפֵּר עֲלֵיכֶם:	The way he acted on this day <u>was</u> what the LORD had commanded to <u>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 וּשְׁמֶרְתֶּם 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 אֹהֶלֶן 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־לְךָ עֵגֶל בֶּן־בָּקָר לְחֹטְאָת וְאַיִל לְעֹלָה תְּמִימִם וְהִקְרַב לִפְנֵי יְהוָה:	And he said to Aaron, “Get 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	וְאֶל־בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר קַחוּ שְׁעִיר־עִזִּים לְחֹטְאָת 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 לְשַׁלָּמִים לִזְבֹּחַ לִפְנֵי יְהוָה וּמִנְחָה בִּלְוִלָה בַשֶּׁמֶן כִּי הַיּוֹם יִהְיֶה נִרְאָה אֲלֵיכֶם:	and an ox and a ram as a <u>peace-offering</u> to sacrifice before the LORD, and a meal-offering, mixed with oil. For today the LORD will appear to you.”	a peace-offering ← <i>peace- offerings</i>, but elsewhere (e.g. Lev 7:11) often constructed with the singular <i>sacrifice-of</i>.
Lev 9:5	וַיִּקְחוּ אֶת אֲשֶׁר צִוָּה מֹשֶׁה אֶל-פְּנֵי אֹהֶל מוֹעֵד וַיִּקְרְבוּ כָּל-הָעֵדָה וַיַּעֲמְדוּ לִפְנֵי יְהוָה:	And they took what Moses commanded to the front of the tent of contact, and the whole congregation drew near and stood before the LORD.	
Lev 9:6	וַיֹּאמֶר מֹשֶׁה זֶה הַדָּבָר אֲשֶׁר-צִוָּה יְהוָה תַּעֲשׂוּ וַיֵּרָא אֲלֵיכֶם כְּבוֹד יְהוָה:	And Moses said, “This <i>is</i> the thing that the LORD has commanded <u>you to do</u>. 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 קִרְבְּ אֶל-הַמִּזְבֵּחַ וַעֲשֵׂה אֶת-חַטָּאתְךָ וְאֶת-עֹלֹתֶךָ וּכְפַר בְּעַדָּךָ וּבְעַד הָעָם וַעֲשֵׂה אֶת-קִרְבָּן הָעָם וּכְפַר בְּעֵדָם כְּאֲשֶׁר 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 וַיִּשְׁחֵט אֶת-עֹגֶל הַחַטָּאת אֲשֶׁר-לֹו:	And Aaron drew near to the altar, and he slaughtered the calf of the sin-offering which <i>was</i> for himself.	
Lev 9:9	וַיִּקְרְבוּ בְנֵי אַהֲרֹן אֶת-הַדָּם אֵלָיו וַיִּטְבֹּל אֶצְבְּעוֹ בַּדָּם וַיִּתֵּן עַל-קַרְנוֹת הַמִּזְבֵּחַ וְאֶת-הַדָּם יָצַק אֶל-יִסּוֹד 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־הַכִּלְיֹת וְאֶת־הַיִּתְּרֹת מִן־הַכֶּבֶד מִן־הַחֲטָאֹת הַקָּטִיר הַמִּזְבֵּחַ בְּאֵשׁ צֹהֶה יְהוָה אֶת־מֹשֶׁה׃	And he burned the fat and the kidneys and the caul from the liver from the sin- offering <u>on</u> the altar, as the LORD had commanded Moses.	on ← <i>to</i> . Pregnant use of the locative of motion towards.
Lev 9:11	וְאֶת־הַבָּשָׂר וְאֶת־הָעוֹר שָׂרָף בְּאֵשׁ מִחוּץ לַמִּחָנֶה׃	And he burned the flesh and the skin with fire outside the camp.	
Lev 9:12	וַיִּשְׁחַט אֶת־הָעֹלָה וַיִּמְצְאוּ בָנֵי אֶהֱרֹן אֵלָיו אֶת־הַדָּם וַיִּזְרְקוּהוּ עַל־הַמִּזְבֵּחַ סָבִיב׃	And he slaughtered the burnt offering, and Aaron's sons presented the blood to him, and he sprinkled it on the altar round about.	
Lev 9:13	וְאֶת־הָעֹלָה הִמְצִיאוּ אֵלָיו לִנְתָחֶיהָ וְאֶת־הָרֹאשׁ וַיִּקְטֹּר 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	וַיֵּרַחַץ אֶת־הַקֶּרֶב וְאֶת־הַכִּרְעִים וַיִּקְטֹּר עַל־הָעֹלָה הַמִּזְבֵּחַ׃	And he washed the innards and the legs, and he burned <i>them with</i> the burnt offering <u>on</u> the altar.	with: or <i>on</i> . on ← <i>to</i> . Pregnant use of the locative of motion towards.
Lev 9:15	וַיִּקְרֹב אֶת קָרְבַּן הָעָם וַיִּקַּח אֶת־שְׂעִיר הַחֲטָאֹת אֲשֶׁר לָעָם וַיִּשְׁחָטוּהוּ וַיַּחֲטִיאוּהוּ כְּרִאשֹׁן׃	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	וַיִּקְרֹב 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 כַּף מִמֶּנָּה וַיִּקְטֹר עַל־הַמִּזְבֵּחַ מִלֶּבֶד עַל־תְּתֵיבָהּ:	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 זָבַח הַשְּׁלָמִים אֲשֶׁר לָעָם וַיִּמְצְאוּ בְנֵי אֹהֶל 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 הָאֲלִיָּה וְהַמְכֶסֶה וְהַכְּלִיָּת וַיִּתֵּרֶת 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 innards in Lev 7:3.
Lev 9:20	וַיִּשִׂימוּ אֶת־הַחֲלָבִים עַל־הַחֲזוֹת וַיִּקְטֹר הַחֲלָבִים הַמִּזְבֵּחַ:	And he put the <u>fatty parts</u> on the breasts, and he burnt the <u>fatty parts</u> on the altar.	fatty parts (2x) ← <i>fats</i> . on ← <i>to</i> . Pregnant use of the locative of motion towards.
Lev 9:21	וְאֵת הַחֲזוֹת וְאֵת שׁוֹק הַיָּמִין הִנִּיף אֹהֶל 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 אֹהֶל אֶת־יָדָיו וַיְבָרֵכֵם וַיֵּרֶד מֵעֹשֶׂת 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 the <u>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 וַיַּצְאוּ וַיְבָרְכוּ אֶת-הָעָם וַיֵּרָא כְּבוֹד-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-הָעֵלָה וְאֶת-הַחֲלָבִים וַיֵּרָא כָּל-הָעָם וַיִּרְנוּ וַיִּפְּלוּ עַל-פְּנֵיהֶם:	And fire went out <u>from</u> the LORD and consumed the burnt offering and the fatty parts on the altar, and all the people saw <i>it</i>, and they shouted, and they fell <u>face</u> <u>down</u>.	from ← <i>from before</i>, or <i>from the face of</i>. fatty parts ← <i>fats</i>. face down ← <i>on their</i> <i>faces</i>.
Lev 10:1	וַיִּקְחוּ בְנֵי-אֶהֱרֹן נָדָב וַאֲבִיהוּא אִישׁ מַחֲתָתוֹ וַיִּתְּנוּ בָּהֶן אֵשׁ וַיִּשְׂמוּ עָלֶיהָ קֶטֶרֶת וַיִּקְרְבוּ לִפְנֵי יְהוָה אֵשׁ זָרָה אֲשֶׁר לֹא צִוָּה אֹתָם:	Subsequently, Aaron's sons <u>Nadab and Abihu</u> each took their censer, and they put fire in them, and they put incense on it, and they offered strange fire before the LORD, which he had not commanded them.	Nadab and Abihu: Aaron has two more sons, Eleazar and Ithamar; see Ex 28:1.
Lev 10:2	וַתֵּצֵא אֵשׁ מִלִּפְנֵי יְהוָה וַתֹּאכַל אוֹתָם וַיָּמָתוּ לִפְנֵי יְהוָה:	<u>At this</u> fire went out <u>from</u> the LORD and consumed them, and they died before the LORD.	At this: wider use of the <i>vav</i>. from ← <i>from before</i>.
Lev 10:3	וַיֹּאמֶר מֹשֶׁה אֶל-אֶהֱרֹן הוּא אֲשֶׁר-דִּבֶּר יְהוָה לֵאמֹר בְּקִרְבִּי אֶקְדֹּשׁ וְעַל-פְּנֵי כָל-הָעָם אֶכָּבֵד וַיֵּדָם אֶהֱרֹן:	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 עֲזִיזֶל דָּד אֹהֶרֶן וַיֹּאמֶר אֲלֵהֶם קִרְבוּ שָׂאוּ אֶת־אֲחֵיכֶם מֵאֵת פְּנֵי־הַקֹּדֶשׁ אֶל־מִחוּץ לַמִּחֲנֶה:	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 brothers from the front of the holy <i>place</i> to outside the camp.”	brothers: standing for <i>second nephews</i>.
Lev 10:5	וַיִּקְרְבוּ וַיִּשָּׂאֻם בְּכִתְנֹתָם אֶל־מִחוּץ לַמִּחֲנֶה כַּאֲשֶׁר דִּבֶּר מֹשֶׁה:	So they came near and carried them in their tunics to outside the camp as Moses had told <i>them</i>.	
Lev 10:6	וַיֹּאמֶר מֹשֶׁה אֶל־אֹהֶרֶן וְלֶאֱלֶעָזָר וְלֵאִיתָמָר בְּנָיו רָאשֵׁיכֶם אֶל־תִּפְרְעוּ וּבִגְדֵיכֶם לֹא־תִפְרְמוּ וְלֹא תָמְתוּ וְעַל כָּל־הָעֵדָה יִקְצֹף וְאֲחֵיכֶם כָּל־בֵּית יִשְׂרָאֵל יִבְכוּ אֶת־הַשְּׂרָפָה אֲשֶׁר שָׂרַף יְהוָה:	Then Moses said to Aaron, and to Eleazar and to Ithamar his sons, “Do not <u>shave</u> your heads, and do not <u>rip the seam of</u> your clothes, so that you do not die, and he becomes angry with the whole congregation. And <i>as for</i> your brothers, let the whole house of Israel bewail the conflagration <i>with which</i> the LORD burned <i>them</i>.	Eleazar: see Ex 6:23. shave ← <i>make bare</i>. rip <i>the seam of</i>: not the usual word for ripping קרע, and probably implying <i>at</i> <i>the seam</i>.
Lev 10:7	וּמִפֶּתַח אֹהֶל מוֹעֵד לֹא תֵצְאוּ פֶן־תָּמְתוּ כִּי־שָׁמֹן מִשְׁחַת יְהוָה עֲלֵיכֶם וַיַּעֲשׂוּ כַּדְּבַר 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־אֹהֶרֶן לֵאמֹר:	Then the LORD spoke to Aaron and said,	

Lev 10:9	יִין וְשָׁכָר אֶל־תִּשְׁתֶּה אֶתָּה וּבְנֶיךָ אִתָּךְ בְּבֹאֲכֶם אֶל־אֹהֶל מוֹעֵד וְלֹא תָמֹתוּ 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	וְלַהֲבָדִיל בֵּין הַקֹּדֶשׁ וּבֵין הַחֹל וּבֵין הַטָּמֵא וּבֵין הַטָּהוֹר:	and to make a distinction between what <i>is</i> holy and what <i>is</i> profane, and between what <i>is</i> unclean and what <i>is</i> clean,	
Lev 10:11	וְלַהּוֹרֹת אֶת־בְּנֵי יִשְׂרָאֵל אֵת כָּל־הַחֻקִּים אֲשֶׁר דִּבֶּר יְהוָה אֵלָיוֹ בְּיַד־מֹשֶׁה: פ	and to teach the sons of Israel all the statutes which the LORD has spoken to them through the <u>intermediacy</u> of Moses.”	intermediacy ← <i>hand</i> .
Lev 10:12	וַיְדַבֵּר מֹשֶׁה אֶל־אַהֲרֹן וְאֶל־אֶלְעָזָר וְאֶל־אִיתָמָר בְּנָיו הַנּוֹתָרִים קָחוּ אֶת־הַמִּנְחָה הַנּוֹתֶרֶת מֵאֲשֵׁי יְהוָה וְאָכְלוּהָ מִצּוֹת אֵצֶל הַמִּזְבֵּחַ כִּי קֹדֶשׁ קִדָּשִׁים 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	וְאָכַלְתֶּם אֹתָהּ בְּמָקוֹם קֹדֶשׁ כִּי חֻקָּךְ וְחֻק־בְּנֶיךָ הוּא מֵאֲשֵׁי יְהוָה כִּי־כֵן צֻוֵּיתִי:	And you will eat it in a holy place, for it <i>is</i> a statute for you and a statute for your sons – <i>one</i> of the fire-offerings of the LORD – for so I have been commanded.	

Lev 10:14	וְאֵת חֵזֶה הַתְּנוּפָה וְאֵת שׁוֹק הַתְּרוּמָה תֹאכְלוּ בְּמָקוֹם טָהוֹר אֹתָהּ וּבְנִיךָ וּבְנֹתֶיךָ אִתָּךְ כִּי־חֻקָּךְ 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 וְחֵזֶה הַתְּנוּפָה עַל אֲשֵׁי הַחֲלָבִים יָבִיאוּ לְהִנִּיף תְּנוּפָה לִפְנֵי יְהוָה וְהִיא לְךָ וּלְבְנֶיךָ אִתָּךְ לְחֻק־עוֹלָם כַּאֲשֶׁר צֻוָּה יְהוָה:	They will bring the <i>front</i> leg of the heave-offering and the breast of the wave- offering, with the fire- offerings of <u>fatty parts</u>, to wave <i>as</i> a wave-offering before the LORD, and <u>it</u> will be an age-abiding statute for you and for your sons, as the LORD has commanded.”	fatty parts ← <i>fats</i>. it will be an age-abiding statute for you: AV differs (<i>it shall be ... by a statute for ever</i>).
Lev 10:16	וְאֵת שְׁעִיר הַחֲטָאת דָּרַשׁ דָּרַשׁ מֹשֶׁה וְהִנֵּה שָׂרָף וְיִקְצֹף עַל־אֶלְעָזָר וְעַל־אִיתָמָר בְּנֵי אֶהֱרֹן הַנּוֹתָרִם לֵאמֹר:	And Moses <u>carefully</u> sought the goat for the sin- offering, but he <u>found out</u> 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	מִדּוּעַ לֹא־אָכַלְתֶּם אֶת־הַחֲטָאת בְּמָקוֹם הַקֹּדֶשׁ כִּי קָדֹשׁ קְדָשִׁים הוּא וְאֹתָהּ נָתַן לָכֶם לְשֹׂאת אֶת־עוֹן הָעֵדָה לְכַפֵּר עֲלֵיהֶם לִפְנֵי יְהוָה:	“Why did you not eat the sin-offering in the holy place? For it <i>is</i> a holy of holies. And he gave it to you to bear the iniquity of the congregation, to atone for them before the LORD.	

Lev 10:18	הֵן לֹא־הוּבָא אֶת־דָּמָהּ אֶל־הַקֹּדֶשׁ פְּגִימָה אָכֹל תֹּאכְלוּ אֹתָהּ בַּקֹּדֶשׁ כַּאֲשֶׁר צֻוֵּיתִי:	Look, its blood has not been brought to within the holy <i>place</i> ; <u>you must definitely eat</u> it in the holy <i>place</i> as I commanded.”	you must definitely eat: infinitive absolute.
Lev 10:19	וַיֹּדֶבֶר אֶהֱרֹן אֶל־מֹשֶׁה הֵן הַיּוֹם הַקָּרִיבוּ אֶת־חַטָּאתָם וְאֶת־עֹלֹתָם לִפְנֵי יְהוָה וַתִּקְרָאנָה אֹתִי כֹאֲלָהּ וְאִכְלָתִי חַטָּאת הַיּוֹם הֲיִיטֵב בְּעֵינֵי יְהוָה:	And Aaron said to Moses, “Look, they offered their sin-offering and their burnt offering before the LORD today, and <i>things</i> like this have befallen me. <u>If</u> I had eaten the sin-offering today, would it have been acceptable in the LORD's eyes?”	If ← <i>and</i> . Conditional use of the <i>vav</i> .
Lev 10:20	וַיִּשְׁמַע מֹשֶׁה וַיִּיטֵב בְּעֵינָיו: פ	And Moses heard <i>it</i> , and it was accepted in his sight.	
Lev 11:1	וַיֹּדֶבֶר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר אֱלֹהִים:	Then the LORD spoke to Moses and to Aaron and said to them,	
Lev 11:2	דַּבְּרוּ אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר זֹאת הַחַיָּה אֲשֶׁר תֹּאכְלוּ מִכָּל־הַבְּהֵמָה אֲשֶׁר עַל־הָאָרֶץ:	“Speak to the sons of Israel and say, ‘ <u>These are the animals</u> which you may eat of all the fauna which <i>is</i> on the earth.	These <i>are</i> the animals ← <i>This (is) the animal-life</i> .
Lev 11:3	כָּל מִפְרָסֶת פְּרָסָה וְשִׁסְעַת שֹׁסֵעַ פְּרָסֶת מֵעֹלֹת גֵּרָה בַּבְּהֵמָה אֹתָהּ תֹּאכְלוּ:	Everything among fauna <i>that</i> divides the hoof and <u>is cloven-footed and</u> chews the cud, <u>you may eat</u> .	is cloven-footed ← <i>cleaves a cleft of the hooves</i> . you may eat ← <i>you may eat it</i> .

Lev 11:4	אֲךְ אֶת־זֶה לֹא תֹאכְלוּ מִמַּעֲלֵי הַגֶּרֶה וּמִמִּפְרִי־הַפֶּרָסָה אֶת־הַגִּמְלָה כִּי־מַעֲלָה גֶּרֶה הִוא וּפֶרָסָה אֵינָנוּ מִפְרִי־סִמָּא הִוא לָכֵם׃	But <u>these are</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.	these are ← <i>this (is)</i> . or: disjunctive use of the vav. but: adversative use of the vav.
Lev 11:5	וְאֶת־הַשָּׁפָן כִּי־מַעֲלָה גֶּרֶה הִוא וּפֶרָסָה לֹא יִפְרִי־סִמָּא הִוא לָכֵם׃	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.	rock hyrax: or <i>rabbit</i> . chewer of the cud: the process may also refer to refecation.
Lev 11:6	וְאֶת־הָאֲרֻנְבַּת כִּי־מַעֲלָה גֶּרֶה הִוא וּפֶרָסָה לֹא הַפֶּרִיסָה סִמָּאָה הִוא לָכֵם׃	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־מִפְרִי־ פֶּרָסָה הִוא וְשִׁסַּע שִׁסַּע פֶּרָסָה וְהִוא גֶּרֶה לֹא־יִגֵּר סִמָּא הִוא לָכֵם׃	And the pig, for it divides the hoof and is cloven-footed, but it does not chew the cud; it is unclean to you.	
Lev 11:8	מִבְשָׂרָם לֹא תֹאכְלוּ וּבְנִבְלָתָם לֹא תִגְעוּ סִמָּאִים הֵם לָכֵם׃	You shall not eat of their flesh, and you shall not touch their carcasses; they are unclean to you.	
Lev 11:9	אֶת־זֶה תֹאכְלוּ מִכָּל אֲשֶׁר בַּמַּיִם כָּל אֲשֶׁר־לֹֹ סָנַפִּיר וְקַשְׂקֶשֶׂת בַּמַּיִם בַּיָּמִים וּבַנְּחָלִים אַתֶּם תֹאכְלוּ׃	This <i>is what</i> you may eat of everything that <i>is</i> in the water: everything that <i>has fins and scales</i> 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־לּוֹ סִנְפִּיר וְקִשְׁקֹשֶׁת בַּיָּמִים וּבְנַחְלָיִם מִכָּל־שָׂרָץ הַיָּם וּמִכָּל־נֶפֶשׁ הַחַיָּה אֲשֶׁר בַּיָּם שָׂקָז הֵם לָכֶם:	But <i>as for</i> everything that <i>does not have fins and scales</i> in the seas and in the rivers, both everything that teems <i>in</i> the water, and every living being that <i>is</i> in the water, they <i>are</i> an abomination to you.	fins and scales: see Lev 11:9. rivers ← <i>brooks</i> . both ... and ← <i>from ... from</i> . being ← <i>soul</i> .
Lev 11:11	וְשָׂקָז יִהְיוּ לָכֶם מִבְּשָׂרָם 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־לּוֹ סִנְפִּיר וְקִשְׁקֹשֶׁת בַּיָּם שָׂקָז הוּא לָכֶם:	Everything that <i>does not have fins and scales</i> 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 שָׂקָז הֵם אֶת־הַנֶּשֶׁר וְאֶת־הַפֶּרֶס וְאֶת־ הָעֶזְנִיָּה:	And you will abhor the following from the bird kingdom; they <i>must</i> not be eaten – they <i>are</i> an abomination: the eagle, the ossifrage 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 γρόψ= <i>griffin</i> . osprey: AV= <i>ospray</i> , [AnLx]= <i>osprey</i> , [BDB]= (some) <i>vulture</i> , NH= <i>black vulture</i> , LXX= ὁ ἀλαιοτός= <i>sea-eagle</i> .
Lev 11:14	וְאֶת־הַדָּאָה וְאֶת־הָאִיָּה לְמִינָהּ:	and the <i>vulture</i> , and the <i>kite</i> , after its kind,	<i>vulture</i> : AV= <i>vulture</i> , [AnLx]= <i>kite</i> , <i>glede</i> , [BDB]= <i>kite</i> , NH= n/a, LXX= ὁ γύψ= <i>vulture</i> . <i>kite</i> : AV= <i>kite</i> , [AnLx]= <i>some bird of prey</i> , [BDB]= <i>hawk, falcon</i> , NH= n/a, LXX (in Deut 14:13)= ὁ ἰκτίως= <i>kite</i> .
Lev 11:15	אֵת כָּל־עֹרֵב לְמִינוֹ:	and every raven after its kind,	

Lev 11:16	וְאֵת בֵּית הַיַּעֲנָה וְאֵת־הַתְּחִמָּס וְאֵת־הַשְּׁחִף וְאֵת־הַנֶּץ לְמִינֵהוּ:	and the ostrich, and the nightjar, 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־הַשִּׁלְךְ וְאֵת־הַיִּנְשׁוּף:	and the little owl, and the cormorant, and the great owl,	little owl: AV= <i>little owl</i> , [AnLx]= <i>pelican</i> , [BDB]= <i>a kind of owl</i> , NH= owl, LXX= ὁ νυκτιγόραξ = <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־הַתְּנִשְׁמַת וְאֵת־הַקָּאֵת וְאֵת־הָרָחַם:	and the common owl, and the pelican, and the black vulture,	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>carion vulture</i> , NH= n/a, LXX= ὁ κύκνος= <i>swan</i> . So AV differs somewhat.
Lev 11:19	וְאֵת הַחֲסִידָה הָאֲנָפָה לְמִינָהּ וְאֵת־הַדּוֹכִיפֶת וְאֵת־הָעֵטְלָף:	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 creature which goes on four feet is an abomination to you.	teeming flying creature: 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 לוֹ כַרְעִים מִמַּעַל** לְרַגְלָיו לְנִתֵּר בָּהֶן עַל־הָאָרֶץ:	But this <i>is</i> what 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 <i>ground</i> .	On the <i>ketiv</i> , see Ex 21:8. eat ← <i>eat of</i> . ground ← <i>land</i> .
Lev 11:22	אֶת־אֵלֶּה מֵהֶם תֹאכְלוּ אֶת־הָאֲרָבָה לְמִינֹו וְאֶת־הַסִּלְעָם לְמִינֵהוּ וְאֶת־הַחֲרָגָל לְמִינֵהוּ וְאֶת־הַחֲגָב לְמִינֵהוּ:	The following of them you may eat: the <i>locust</i> after its kind, and the <i>migratory</i> <i>locust</i> after its kind, and the <i>short-horned</i> <i>grasshopper</i> after its kind and the <i>long-horned</i> <i>grasshopper</i> after its kind.	The following ← <i>These</i> . locust: AV= <i>locust</i> , [AnLx]= <i>a species of</i> <i>locust</i> , [BDB]= <i>locust</i> , NH= <i>locust</i> , LXX= ὁ βροῦχος= <i>caterpillar</i> . migratory locust: AV= <i>bald</i> <i>locust</i> , [AnLx]= <i>a species</i> <i>of locust</i> , [BDB]= <i>locust</i> , NH= n/a, LXX= ὁ ἄττάκης= <i>attacus (a moth)</i> . So AV differs somewhat. ↗
Lev 11:23	וְכָל־שָׂרֵץ הָעוֹף אֲשֶׁר־לוֹ אַרְבַּע רַגְלִים שֶׁקֶץ הוּא לָכֶם:	And every <i>other</i> teeming flying <i>creature</i> which <i>has</i> four legs <i>is</i> an abomination to you,	↳ short-horned grasshopper: AV= <i>beetle</i> , [AnLx]= <i>locust</i> , [BDB]= <i>a</i> <i>kind of locust</i> , NH= <i>grasshopper</i> , LXX= ὁ ὀφιομάχης= <i>beetle</i> . So AV differs somewhat. long-horned grasshopper: AV= <i>grasshopper</i> , [AnLx]= <i>locust</i> , [BDB]= <i>locust, grasshopper</i> , NH= <i>grasshopper</i> , LXX= ἡ ἄκρίς= <i>grasshopper</i> .
Lev 11:24	וְלֹא־אֵלֶּה תִּטְמָאוּ כָּל־הַנִּגָּע בְּנִבְלָתָם יִטְמָא עַד־הָעֶרֶב:	and you would make yourself unclean with those; <i>anyone</i> who touches their carcase becomes unclean until the evening.	anyone ← <i>everyone</i> .
Lev 11:25	וְכָל־הַנֶּשֶׂא מִנִּבְלָתָם יִכְבֵּס בַּגָּדָיו וְיִטְמָא עַד־הָעֶרֶב:	And <i>anyone</i> who carries <i>any</i> carcase of theirs will wash his clothes, and he will be unclean until the evening.	anyone ← <i>everyone</i> .

Lev 11:26	לְכֹל־הַבְּהֵמָה אֲשֶׁר הוּא מִפְּרֹסֶת פְּרֹסָה וְשֹׁסֵעַ אֵינָנָה שֹׁסֶעֶת וְגִרָה אֵינָנָה מַעֲלָה טְמֵאִים הֵם לָכֶם כָּל־הַנֹּגַע בָּהֶם יִטְמָא:	<i>This applies</i> to all cattle dividing the hoof <i>yet</i> not cloven-footed, <i>or</i> not chewing the cud. They are unclean to you; <i>anyone</i> touching them is unclean.	yet: adversative use of the <i>vav</i>. Perhaps there is a subtle distinction between <i>dividing the hoof</i> and <i>being cloven-footed</i>, not made elsewhere. <i>or</i>: disjunctive use of the <i>vav</i>. anyone ← <i>everyone</i>.
Lev 11:27	וְכָל הוֹלֵךְ עַל־כַּפָּיו בְּכָל־הַחַיָּה הַהֹלֶכֶת עַל־אַרְבַּע טְמֵאִים הֵם לָכֶם כָּל־הַנֹּגַע בְּנִבְלָתָם יִטְמָא עַד־הָעֶרֶב:	And every <i>animal</i> that walks on its <i>paws</i> of all animals walking on four <i>feet</i> will be unclean to you. <i>Anyone</i> who touches their carcass will be unclean until the evening.	paws ← <i>palms</i>. Anyone ← <i>Everyone</i>.
Lev 11:28	וְהַנֹּשֵׂא אֶת־נִבְלָתָם יִכְבֹּס בְּגָדָיו וְטִמָּא עַד־הָעֶרֶב טְמֵאִים 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 ← <i>bears</i> or <i>lifts</i>.
Lev 11:29	זֶה לָכֶם הַטְּמֵא בַּשָּׂרָץ הַשָּׂרֵץ עַל־הָאָרֶץ הַחֹלֵד וְהַעֲכָבֵר וְהָצָב לְמִינֵהוּ:	And these are the unclean to you among creeping <i>creatures</i> which creep on the ground: the <i>mole</i>, the mouse, the tortoise after its kind.	ground ← <i>land</i>. mole: AV= <i>weasel</i>, [AnLx]= <i>mole</i>, [BDB]= <i>weasel</i>, NH= <i>mole</i>, LXX= ὁ γαλή= <i>weasel</i>. So AV differs.
Lev 11:30	וְהָאֲנָקָה וְהַכֹּחַ וְהַלְטָאָה וְהַחֲמָט וְהַתְּנַשְׁמָת:	The <i>lesser lizard</i>, the <i>chameleon</i>, the <i>greater lizard</i>, and the <i>mole rat</i>, the <i>shrew</i>.	lesser lizard: AV= <i>ferret</i>, [AnLx]= <i>lizard</i>, [BDB]= <i>ferret</i>, <i>shrew-mouse</i>, NH= n/a, LXX= ὁ χερσαῖος= <i>ferret</i>. So AV differs. chameleon: AV= <i>chameleon</i>, [AnLx] + [BDB]= <i>lizard</i>, NH= n/a, LXX= χαμαιλέον= <i>chameleon</i>. greater lizard: AV + [AnLx] + [BDB] + NH= <i>lizard</i>, LXX= ὁ χαλαβώτης= <i>evet</i> (=newt). ㊞

Lev 11:31	אֵלֶּה הַטְּמֵאִים לָכֶם בְּכָל־הַשָּׂרָץ כָּל־הַנֶּנְעֶה בָּהֶם בְּמָתָם יִטְמָא עַד־הָעֶרֶב:	They are unclean to you among every creeping <i>animal</i>. <u>Anyone</u> who touches them when they are dead will be unclean until the evening.	ל 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 בָּגֶד אוֹ־עוֹר אוֹ שֶׁק כָּל־כְּלִי אֲשֶׁר־יַעֲשֶׂה מִלֶּאכָה בָּהֶם בַּמַּיִם יוֹבֵא וְיִטְמָא עַד־הָעֶרֶב וְטָהַר:	And <i>as for anything</i> on which <i>any</i> of them fall when they are dead, it will become unclean, <u>whether it is</u> any wooden utensil or item of clothing or skin or sackcloth <i>or any</i> item that <u>is used for work</u>. It will be brought to water, and it will be unclean until evening, then it will be clean.	anything ← <i>everything</i>. whether <i>it is</i> any ← <i>from every</i>. any ← <i>every</i>. is used for work ← <i>work is done by them</i>.
Lev 11:33	וְכָל־כְּלִי־חָרָשׁ אֲשֶׁר־יִפֹּל מֵהֶם אֶל־תּוֹכּוֹ כָּל אֲשֶׁר בְּתוֹכּוֹ יִטְמָא וְאַתּוֹ תִּשְׁבְּרוּ:	And <u>any</u> earthenware vessel into which <i>any</i> of them fall – everything that <i>has them</i> inside it – will be unclean, and you will break it.	any ← <i>every</i>.
Lev 11:34	מִכָּל־הָאֵכֹל אֲשֶׁר יֹאכֵל אֲשֶׁר יִבּוֹא עָלָיו מִיֵּם יִטְמָא וְכָל־מִשְׁקָה אֲשֶׁר יִשְׁתֶּה בְּכָל־כְּלִי יִטְמָא:	<u>Any</u> food which is eaten on which <u>water comes</u> will be unclean, and <u>any</u> drink which is drunk from <u>any</u> <i>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 מִנְּבִלָתָם עָלָיו יִטְמָא תֵּנוּר וְכִירִים יִתֵּן טְמֵאִים הֵם וְטְמֵאִים יִהְיוּ לָכֶם:	And <u>anything</u> on which <i>any</i> of their <u>carcasses</u> <u>fall</u> will become unclean. <i>Whether</i> an oven or a stove, it <i>must</i> be broken up. They are unclean, and they will be unclean to you.	anything ← <i>everything</i>. carcasses fall ← <i>carcase falls</i>.

Lev 11:36	אֶךְ מַעֵין וּבֹר מְקוֹה־מַיִם יִהְיֶה טָהוֹר וְנִגְעַת בְּנִבְלָתָם יִטְמָא:	But a fount and a cistern – a storage area for water – is clean. But <i>any</i> <i>who</i> touches their carcass will be unclean.	
Lev 11:37	וְכִי יִפֹּל מִנִּבְלָתָם עַל־כָּל־זֶרַע זֵרוּעַ 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 is clean.	carcasses fall ← <i>carcase</i> <i>falls</i> . any (<i>second occurrence in</i> <i>verse</i>) ← <i>every</i> .
Lev 11:38	וְכִי יִתֵּן מַיִם עַל־זֶרַע וְנִפֹּל מִנִּבְלָתָם עָלָיו טָמֵא 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 <i>are</i> food for you dies, <i>any</i> <i>who</i> touches its carcass will be unclean until the evening.	
Lev 11:40	וְהָאִכַּל מִנִּבְלָתָהּ יִכְבֶּס בְּגָדָיו וְטָמֵא עַד־הָעֶרֶב וְהַנִּשָּׂא אֶת־נִבְלָתָהּ יִכְבֶּס בְּגָדָיו וְטָמֵא עַד־הָעֶרֶב:	And whoever eats from its carcass will wash his clothes, and he will be unclean until the evening, and whoever carries its carcass 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</i> <i>be</i> eaten.	
Lev 11:42	כָּל־הוֹלֵךְ עַל־גָּחֹן וְכָל־ הוֹלֵךְ עַל־אַרְבַּע עַד כָּל־מְרַבֵּה רַגְלִים לְכָל־הַשֹּׁרֵץ הַשֹּׁרֵץ עַל־הָאָרֶץ לֹא תֹאכְלוּם בִּי־שֶׁקֶץ הֵם:	As for everything that goes on its belly, and everything <i>that</i> goes on four legs, and 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-תִּשְׁקָצוּ אֶת-נִפְשֹׁתֵיכֶם בְּכָל-הַשָּׂרֵץ הַשָּׂרֵץ וְלֹא תִטְמְאוּ בָהֶם וְנִטְמַתֶּם בָּם:	Do not make yourselves 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 וְהִתְקַדְשְׁתֶּם וְהִיִּיתֶם קְדוֹשִׁים כִּי קְדוֹשׁ אֲנִי וְלֹא תִטְמְאוּ אֶת-נִפְשֹׁתֵיכֶם בְּכָל-הַשָּׂרֵץ הָרֹמֵשׁ עַל-הָאָרֶץ:	For I <i>am</i> the LORD your God, and you will sanctify yourselves, and you shall be holy, for I am holy , and you will not <u>make</u> <u>yourselves unclean</u> with <u>any</u> creeping thing that crawls on the earth.	1 Pet 1:16. make yourselves unclean ← <i>pollute your souls</i> . any ← <i>every</i> .
Lev 11:45	כִּי אֲנִי יְהוָה הַמַּעֲלֶה אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לֵהִיט 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 you shall be holy, for I am holy.	1 Pet 1:16. brought ← <i>brings</i> .
Lev 11:46	זֹאת תּוֹרַת הַבְּהֵמָה וְהָעוֹף וְכָל-נֶפֶשׁ הַחַיָּה הָרֹמֶשֶׁת בַּמַּיִם וְלִכְלֵל-נֶפֶשׁ הַשָּׂרֶצַת 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 תֹאכֵל: 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 וּטְמֵאָה שִׁבְעַת יָמִים כִּימֵי נִדָּת 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 <u>the sickness of her menstrual impurity</u>.	the sickness of her menstrual impurity ← <i>the menstrual impurity of her sickness</i>.
Lev 12:3	וּבְיוֹם הַשְּׁמִינִי יִמּוֹל בָּשָׂר עֶרְלָתוֹ:	And on the eighth day, the flesh of his foreskin shall be circumcised.	
Lev 12:4	וּשְׁלֹשִׁים יוֹם וּשְׁלֹשָׁת יָמִים תֵּשֵׁב בַּדָּמִי טְהָרָה בְּכָל־קֹדֶשׁ לֹא־תִגַּע וְאֶל־הַמִּקְדָּשׁ לֹא תָבֹא עַד־מְלֵאת יְמֵי טְהָרָה:	Then she shall remain for thirty-three days in the blood of <i>her</i> purification. She shall not touch <u>any</u> holy thing, and she shall not go to the sanctuary until the completion of the days of her purification.	any ← <i>every</i>.
Lev 12:5	וְאִם־נִקְבָּה תֵּלֵד וּטְמֵאָה שִׁבְעִים כְּנִדְתָּהּ וּשְׁשִׁים יוֹם וּשְׁשָׁת יָמִים תֵּשֵׁב עַל־דָּמִי טְהָרָה:	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	וּבְמֵלֵאת יְמֵי טְהָרָה לְבֶן־אֹרְלָבָת תָּבִיא כֶּבֶשׂ בֶּן־שָׁנָתוֹ לְעֹלָה וּבֶן־יוֹנָה אוֹתָר 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 young pigeon or a turtle-dove, as a sin-offering, at the entrance to the tent of contact.	Luke 2:24.
Lev 12:7	וְהִקְרִיבֹו לִפְנֵי יְהוָה וַיִּכַּפֵּר עָלֶיהָ וּטְהָרָה מִמָּקַר דָּמֶיהָ זֹאת תּוֹרַת הַיִּלָּדָת לְזָכָר אוֹ לְנִקְבָּה:	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 דֵּי שֶׁהַ וְלִקְחָהּ שְׁתֵּי-תֹרִים אוֹ שְׁנֵי בָנִי יוֹנָה אֶחָד לְעֹלָה וְאֶחָד לַחֲטָאת וְכִפֶּר עָלֶיהָ הִכָּהֵן וְטָהְרָה: פ	And if <u>she cannot afford</u> 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-יְהִיָּה בְּעוֹר-בְּשָׁרוֹ שְׂאֵת אוֹ-סִפְחַת אוֹ בַּהֶרֶת וְהָיָה בְּעוֹר-בְּשָׁרוֹ לִנְגַע צִרְעָת וְהוֹבֵא אֶל-אַהֲרֹן 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 <i>vav</i> .
Lev 13:3	וּרְאָה הַכֹּהֵן אֶת-הַנֶּגַע בְּעוֹר-הַבָּשָׂר וְשַׁעַר בִּנְגַע הַפֶּדָּה לָבָן וּמִרְאֵה הַנֶּגַע עֲמֹק מִעוֹר בְּשָׁרוֹ נֶגַע צִרְעָת הוּא וּרְאָהוּ 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 is</i> deeper than the skin of his flesh, <i>then it is</i> an affliction of leprosy, and the priest will look at him and pronounce him unclean.	profile ← <i>appearance.</i>
Lev 13:4	וְאִם-בִּפְהֶרֶת לְבָנָה הוּא בְּעוֹר בְּשָׁרוֹ וְעֲמֹק אִין-מִרְאֵה מִן-הָעוֹר וְשַׁעֲרָה לֹא-הָפַד 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 will <u>close the afflicted area up</u> for seven days.	profile ← <i>appearance.</i> will close the afflicted <i>area</i> up: meaning <i>seal up with a bandage</i> ? AV differs, translating <i>shut up him that hath the plague</i> , and similarly in the rest of the chapter. The “affliction” is also the direct ַ

Lev 13:5	וְרָאָהּ הִכְלֵן בַּיּוֹם הַשְּׁבִיעִי וְהָיָה הַנֶּגַע עָמַד בְּעֵינָיו לֹא־פָשָׁה הַנֶּגַע בָּעוֹר וְהִסְגִּירוֹ הִכְלֵן שְׁבַעַת יָמִים שְׁנִית:	Then on the seventh day the priest will examine him, and <i>if</i> the affliction is stable in his view, <i>and</i> the affliction has not spread in the skin, then the priest will close it up for a second <i>period</i> of seven days.	↳ object of <i>shut up</i> in Lev 13:31; elsewhere the object is a pronoun, admitting <i>him</i> or <i>it</i>. if ← <i>behold</i>, i.e. <i>if one</i> <i>beholds</i>.
Lev 13:6	וְרָאָהּ הִכְלֵן אֹתוֹ בַּיּוֹם הַשְּׁבִיעִי שְׁנִית וְהָיָה כִּהְיָה הַנֶּגַע וְלֹא־פָשָׁה הַנֶּגַע בָּעוֹר וְטָהֲרֹ הִכְלֵן מִסְפַּחַת הִיא וּכְבֹּס בְּגָדָיו וְטָהֲרָ:	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 תִּפְשָׁה הַמִּסְפַּחַת בָּעוֹר אַחֲרֵי הָרֵאָתוֹ אֶל־הִכְלֵן לְטָהֲרָתוֹ וְנִרְאָה שְׁנִית אֶל־הִכְלֵן:	But if the scurvy <u>area</u> <u>has</u> a <u>definite spread</u> in the skin after it has been examined by the priest <i>as to whether</i> <i>it is clean</i>, 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	וְרָאָהּ הִכְלֵן וְהָיָה פִּשְׁתָּהּ הַמִּסְפַּחַת בָּעוֹר וְטִמְאוֹ הִכְלֵן 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	נִגַּע צָרַעַת כִּי תִהְיֶה בְּאָדָם וְהוּבָא אֶל־הִכְלֵן:	If there is an affliction of leprosy with a man, he shall be brought to the priest.	
Lev 13:10	וְרָאָהּ הִכְלֵן וְהָיָה שְׂאֵת־לִבְנָה בָּעוֹר וְהִיא הַפִּכָה שְׁעָר לָבָן וּמַחִית בְּשָׂר חַי בַּשְּׂאֵת:	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	צִרְעַת נֹשֶׁנֶת הוּא בְּעוֹר בְּשָׂרוֹ וְטָמֵא הִכְהֵן לֹא יִסְגְּרוּ כִּי טָמֵא הוּא:	<i>then it is 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.</i>	
Lev 13:12	וְאִם-פָּרוּחַ תִּפְרַח הַצִּרְעַת בְּעוֹר וְכִסְתָּהּ הַצִּרְעַת אֶת כָּל-עוֹר הַנֶּגַע מֵרֹאשׁוֹ וְעַד-רַגְלָיו לְכָל-מֵרְאָה עֵינֵי הִכְהֵן:	And if the leprosy <u>spreads</u> <u>extensively</u> in the skin, and the leprosy covers all the <u>skin with an affliction</u> , 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 הִכְהֵן וְהָיָה כִּסְתָּהּ הַצִּרְעַת אֶת-כָּל-בְּשָׂרוֹ וְטָהָר אֶת-הַנֶּגַע כִּלּוֹ הַפֶּךָ לָבָן טָהוֹר הוּא:	then the priest will look, and if 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 הֵרְאוֹתָ בּוֹ בֶּשֶׂר חֵי יִטָּמָא:	But on the day when raw flesh is seen on him, he will be unclean.	
Lev 13:15	וְרָאָה הִכְהֵן אֶת-הַבֶּשֶׂר הַחֵי וְטָמֵא הַבֶּשֶׂר הַחֵי טָמֵא הוּא צִרְעַת 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	אֹו כִּי יָשׁוּב הַבֶּשֶׂר הַחֵי וְנִהְפָּךְ לְלָבָן וּבָא אֶל-הִכְהֵן:	Or if the raw flesh <u>changes</u> <u>back</u> 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	וְרָאָהּ הִכְהֵן וְהָיָה נִהְפָּךְ הַנֶּגַע לְלָבָן וְטָהָר הִכְהֵן אֶת-הַנֶּגַע טָהוֹר הוּא: פ	And the priest will examine him, and if 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	וּבֶשֶׂר כִּי-יִהְיֶה בּוֹ-בָעוּר שָׁחִין וְנִרְפָּא:	And if there is <i>any</i> ulcer in the skin of <i>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 הַשְּׁחִין שְׂאֵת לְבָנָה אוֹ בְּהֶרֶת 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 וְהָנָה מֵרָאֵה שֶׁפֶל מִן־הָעוֹר וְשַׁעֲרָה הַפֶּדֶל לָבָן וְטִמְאָו הַכֹּהֵן נִגַּע־צָרַעַת הוּא בַּשְּׁחִין פֶּרַחָה:	And the priest will examine <i>it</i> , and <i>if</i> its profile <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 יִרְאָנָה הַכֹּהֵן וְהָנָה אֵין־בָּהּ שַׁעַר לָבָן וְשִׁפְלָה אֵינָנָה מִן־הָעוֹר וְהִיא כֹהֶה וְהִסְגִּירוֹ הַכֹּהֵן שִׁבְעַת יָמִים:	And if the priest examines it, and <i>if 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 בְּעוֹר וְטִמְאָה הַכֹּהֵן אֹתוֹ נִגַּע הוּא:	And if it <i>spreads</i> <i>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־תַּחֲתִיָּהּ תִּעֲמֹד הַבְּהֶרֶת לֹא פָשָׂתָה צָרַבַת הַשְּׁחִין הוּא וְטִהְרוּ הַכֹּהֵן: ס	But <i>if</i> the bright spot remains <i>in its 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	אוֹ בָשָׂר כִּי־יִהְיֶה בְּעוֹר מִכּוֹת־אֵשׁ וְהָיְתָה מַחִית הַמִּכּוֹה בְּהֶרֶת לְבָנָה אֲדַמְדָּמֶת אוֹ לְבָנָה:	Or if there is a fiery burn <i>in the skin of his 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 his / its skin</i> .

Lev 13:25	וַיִּרְאֶה אֶת־הַכְּהֵן וְהִנֵּה נֶהְפֵךְ שְׁעָרָ לָבָן בִּבְהֶרֶת וּמִרְאֵה עֲמֻק מִן־הָעוֹר צָרַעַת הִוא בַּמָּכוּה פָּרַחָה וְטִמָּא אֹתוֹ הַכְּהֵן נִגַּע צָרַעַת הִוא:	then the priest will examine it, and if the hair has turned white at the bright spot, and its <u>profile</u> <i>is</i> deeper than the skin, <i>then</i> it <i>is</i> leprosy; it has flared up at the burn. And the priest will pronounce him unclean. It <i>is</i> an affliction of leprosy.	if ← <i>behold</i>. See Lev 13:5. profile ← <i>appearance</i>.
Lev 13:26	וְאִם יִרְאֶנָּה הַכְּהֵן וְהִנֵּה אֵין־בִּבְהֶרֶת שְׁעָר לָבָן וְשֹׁפְלָה אֵינָנָה מִן־הָעוֹר וְהִוא כֹּהָה וְהִסְגִּירוּ הַכְּהֵן שִׁבְעַת יָמִים:	But if the priest examines it and if <u>there is</u> 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	וַיִּרְאֶהוּ הַכְּהֵן בַּיּוֹם הַשְּׁבִיעִי אִם־פָּשָׁה תִּפְשָׁה בָּעוֹר וְטִמָּא הַכְּהֵן אֹתוֹ נִגַּע צָרַעַת הִוא:	Then the priest will examine it on the seventh day. If <u>it has spread at all</u> in the skin then the priest will pronounce him unclean; it <i>is</i> an affliction of leprosy.	it has spread at all: infinitive absolute.
Lev 13:28	וְאִם־תִּחְתִּיָּה תַעֲמֹד הַבְּהֶרֶת לֹא־פָשְׁתָּה בָּעוֹר וְהִוא כֹּהָה שְׂאֵת הַמָּכוּה הִוא וְטָהֵר הַכְּהֵן כִּי־צָרַבֶּת הַמָּכוּה הִוא: 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 אֹו אִשָּׁה כִּי־יִהְיֶה בּוֹ נִגַּע בְּרֹאשׁ אֹו בְּזָקֵן:	Now if a man or woman has an affliction on the head or the chin,	

Lev 13:30	וְרָאָה הַכֹּהֵן אֶת־הַנֶּגַע וְהִנֵּה מִרְאֵהוּ עֲמֹק מִן־הָעוֹר וּבֹ שֵׁעַר צָהָב דָּק וְטָמֵא אֹתוֹ הַכֹּהֵן נִתֵּק הוּא צִרְעַת הָרֹאשׁ אֹ הַזָּקֵן הוּא:	then the priest <u>will</u> <u>examine</u> the afflicted <u>area</u>, and <u>if</u> its <u>profile</u> <u>is</u> deeper than the skin, and <u>there is</u> thin yellow hair in it, then the priest <u>will pronounce</u> him unclean; it <u>is</u> scall, a <u>leprosy</u> 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. a leprosy ← <i>it (is) a</i> <i>leprosy</i>.
Lev 13:31	וְכִי־יִרְאֶה הַכֹּהֵן אֶת־נֶגַע הַנֶּתֶק וְהִנֵּה אֵין־מִרְאֵהוּ עֲמֹק מִן־הָעוֹר וְשֵׁעַר שָׁחַר אֵין בּוֹ וְהִסְגִּיר הַכֹּהֵן אֶת־נֶגַע הַנֶּתֶק שִׁבְעַת יָמִים:	But if the priest looks at the affliction of the scall, and <u>if</u> its <u>profile</u> <u>is</u> 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־הַנֶּגַע בַּיּוֹם הַשְּׁבִיעִי וְהִנֵּה לֹא־פָשַׁח הַנֶּתֶק וְלֹא־הָיָה בּוֹ שֵׁעַר צָהָב וּמִרְאֵה הַנֶּתֶק אֵין עֲמֹק מִן־הָעוֹר:	Then the priest will examine the afflicted <u>area</u> 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 <u>is</u> 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	וְרָאָה הַכֹּהֵן אֶת־הַנֶּתֶק בַּיּוֹם הַשְּׁבִיעִי וְהִנֵּה לֹא־פָשָׁה הַנֶּתֶק בְּעוֹר וּמֵרֹאֵהוּ אֵינֶנּוּ עִמָּק מִן־הָעוֹר וְטָהַר אָתּוֹ הַכֹּהֵן וְכִבֵּס בַּגָּדָיו 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 <u>the man</u> 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</i> <i>washing</i> with <i>being clean</i>.
Lev 13:35	וְאִם־פָּשָׁה יִפְשָׁה הַנֶּתֶק בְּעוֹר אַחֲרֵי טְהָרָתוֹ:	But if the scall <u>has spread</u> at <u>all</u> in the skin after his cleansing,	has spread at all: infinitive absolute.
Lev 13:36	וְרָאָהוּ הַכֹּהֵן וְהִנֵּה פָשָׁה הַנֶּתֶק בְּעוֹר לֹא־יִבְקֹר הַכֹּהֵן לְשַׁעַר הַצֹּהֵב טָמֵא 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 in sense (<i>examine him</i>), also possible. if ← <i>behold</i>. See Lev 13:5.
Lev 13:37	וְאִם־בְּעֵינָיו עֹמֵד הַנֶּתֶק וְשַׁעַר שָׁחַר צִמְחָבוּ נִרְפָּא הַנֶּתֶק טָהוֹר הוּא וְטָהַרוּ 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 אִוְ-אִשָּׁה כִּי־יִהְיֶה בְּעוֹר־בָּשָׂרָם בְּהֵרֶת בְּהֵרֶת לְבִנְתָּ:	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 בְּהֵרֶת כְּהוֹת לְבִנְתָּ בְּהֶק הוּא פָּרַח בְּעוֹר טָהוֹר הוּא: ס	then the priest will examine <i>them</i>, and <u>if there</u> <u>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 <i>there are</i> ← <i>behold</i>.
Lev 13:40	וְאִישׁ כִּי יִמְרֹט רֹאשׁוֹ קָרַח 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 מִפֶּאֱת פָּנָיו יִמְרֹט רֹאשׁוֹ גִבַּח הוּא טָהוֹר הוּא:	And if his <u>head</u> <u>loses</u> <u>hair</u> <u>from the part of his head</u> <u>towards the front</u> , he <i>is</i> front-receding bald; he <i>is</i> clean.	if his head loses hair from the part of his head towards the front ← <i>and if from the</i> <i>part of his face he loses</i> <i>hair (on) the head.</i>
Lev 13:42	וְכִי־יְהִי בַקֶּרֶחַת אֹ בְגִבַּחַת נֹגַע לְבָן אֲדָמָדָם צֹרַעַת פֶּרֶחַת הוּא בַקֶּרֶחַתוֹ אֹ בְגִבַּחַתוֹ:	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 וְהִגָּה שְׂאֵת־הַנֶּגַע לְבָנָה אֲדָמָדָם בַּקֶּרֶחַתוֹ אֹ בְגִבַּחַתוֹ כְּמֵרָאָה צֹרַעַת עוֹר בָּשָׂר:	And the priest will examine him, and if <u>there</u> <i>is</i> a reddish white swelling of an affliction on his bald <i>area</i> or his front-receding <i>area</i> , with the <u>profile</u> of leprosy of the skin of the flesh,	if there <i>is</i> ← <i>behold.</i> profile ← <i>appearance.</i>
Lev 13:44	אִישׁ־צָרוּעַ הוּא טָמֵא הוּא טָמֵא יִטְמָאֵנוּ הַכֹּהֵן בְּרֹאשׁוֹ נֹגְעוֹ:	<i>then</i> he <i>is</i> a leprous man; he <i>is</i> unclean. The priest <u>will certainly pronounce</u> him unclean; his affliction <i>is</i> on his head.	will certainly pronounce: infinitive absolute.
Lev 13:45	וְהִצְרוּעַ אֲשֶׁר־בּוֹ הַנֶּגַע בִּגְדָיו יִהְיוּ פְרָמִים וְרֹאשׁוֹ יִהְיֶה פָרוּעַ וְעַל־שָׂפָם יִעֲטָה וְטָמֵא טָמֵא יִקְרָא:	The clothes of him who <i>is</i> leprous – who <i>has</i> an affliction – will be <u>ripped</u> <u>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 <i>moustache.</i>
Lev 13:46	כָּל־יְמֵי אֲשֶׁר הִנֵּגַע בּוֹ יִטְמָא טָמֵא הוּא בֶדֶד יֵשֵׁב מִחוּץ לַמַּחֲנֶה מִזְבּוֹ: 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 ← <i>days.</i>
Lev 13:47	וְהַבֶּגֶד כִּי־יְהִי בּוֹ נֹגַע צֹרַעַת בִּבְגָד לְצֹמֵר אֹ בִבְגָד 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	אֹד בְּשֵׁתִי א֥וּ בְעֶרֶב לְפָשִׁתִּים וְלִצְמָר א֥וּ בְעֹזֹר א֥וּ בְכָל־מְלֹאכֶת עֹזֹר: 	whether in the warp or the woof of the flax or the wool or in hide or in <u>any</u> <u>processed hide</u> ,	any ← <i>every</i> . processed hide ← <i>(skilled)</i> <i>work of hide</i> .
Lev 13:49	וְהָיָה הַנֶּגַע יֶרֶקֶק א֥וּ אֲדָמָדִם בִּבְגָד א֥וּ בְעֹזֹר א֥וּ בְשֵׁתִי א֥וּ בְעֶרֶב א֥וּ בְכָל־כְּלִי־עֹזֹר נִגַּע צִרְעָתָהּ הִוא וְהִרְאָהָ 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	וּרְאָה הַכֹּהֵן אֶת־הַנֶּגַע וְהִסְגִּיר אֶת־הַנֶּגַע 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	וּרְאָה אֶת־הַנֶּגַע בַּיּוֹם הַשְּׁבִיעִי כִּי־פָשָׁה הַנֶּגַע בִּבְגָד א֥וּ בְשֵׁתִי א֥וּ בְעֶרֶב א֥וּ בְעֹזֹר לְכָל אֲשֶׁר־יַעֲשֶׂה הָעֹזֹר לְמֹלֶאכֶת צִרְעָתָהּ מִמֶּאֱרַת הַנֶּגַע טָמֵא הִוא: 	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	וּשְׂרָף אֶת־הַבֶּגֶד א֥וּ אֶת־הַשֵּׁתִי א֥וּ אֶת־הָעֶרֶב בַּצֹּמֶר א֥וּ בְפָשִׁתִּים א֥וּ אֶת־כָּל־כְּלִי הָעֹזֹר אֲשֶׁר־יִהְיֶה בּוֹ הַנֶּגַע כִּי־צִרְעָתָהּ מִמֶּאֱרַת הִוא בְּאֵשׁ 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 <u>affliction is</u> , for it <i>is</i> rankling leprosy; it will be burned by fire.	any ← <i>every</i> . affliction is ← <i>affliction is</i> <i>in it</i> .

Lev 13:53	וְאִם יֵרָאֶה הַכֹּהֵן וְהִנֵּה לֹא־פָשָׁה הַנִּגַּע בַּבֶּגֶד אוֹ בַּשִּׁטִּי אוֹ בַּעֲרֵב אוֹ בְּכָל־כְּלִי־עוֹר:	And if when the priest looks, if 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 וְכָבְסוּ אֶת אֲשֶׁר־בּוֹ הַנִּגַּע וְהִסְגִּירוּ שִׁבְעַת־יָמִים שְׁנִית:	then the priest will command that they wash <i>the thing</i> which has the affliction in it, and <i>that</i> they shut it up for seven days a second time.	
Lev 13:55	וְרָאֶה הַכֹּהֵן אַחֲרֵי הַכִּבֵּס אֶת־הַנִּגַּע וְהִנֵּה לֹא־הִפָּךְ הַנִּגַּע אֶת־עֵינוֹ וְהַנִּגַּע לֹא־פָשָׁה טָמֵא הוּא בְּאֵשׁ תִּשְׂרָפֶנּוּ פָּחַתָּת הוּא בְּקִרְחָתוֹ אוֹ בְּגִבְחָתוֹ:	Then the priest will examine <i>it</i> after the afflicted <i>item</i> has been washed, and if the affliction has not changed its <u>profile</u> and the affliction has not spread, it is unclean. You will burn it with fire. It <i>is</i> inward ravaging as it <u>becomes</u> <u>worn thin or threadbare</u> .	if ← <i>behold</i> . See Lev 13:5. profile ← <i>eye, appearance</i> . becomes worn thin or threadbare ← <i>balds or</i> <i>recedes bare</i> .
Lev 13:56	וְאִם רָאָה הַכֹּהֵן וְהִנֵּה כֹּהֵה הַנִּגַּע אַחֲרֵי הַכִּבֵּס אֹתוֹ וְקָרַע אֹתוֹ מִן־הַבֶּגֶד אוֹ מִן־הָעוֹר אוֹ מִן־הַשִּׁטִּי אוֹ מִן־הָעֵרֶב:	And if when the priest examines it, <u>it is seen that</u> the afflicted <i>area</i> <i>is</i> 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.	it <i>is</i> seen that ← <i>and</i> <i>behold</i> .
Lev 13:57	וְאִם־תִּרְאֶה עוֹד בַּבֶּגֶד אוֹ־בַשִּׁטִּי אוֹ־בַעֲרֵב אוֹ בְּכָל־כְּלִי־עוֹר פָּרַחַת הוּא בְּאֵשׁ תִּשְׂרָפֶנּוּ אֶת אֲשֶׁר־בּוֹ הַנִּגַּע:	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.	any ← <i>every</i> . burn the <i>thing</i> ← <i>burn it</i> .

Lev 13:58	וְהַבְּגָד אוֹ-הַשְּׂתִי אוֹ-הָעֶרֶב אוֹ-כָל-כְּלִי הָעוֹל אֲשֶׁר תִּכְבֵּס וְסָר מֵהֶם הַנִּגַּע וְכַבֵּס שְׁנִית וְטָהַר:	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.	any ... it ← <i>every ... them</i> .
Lev 13:59	זֹאת תּוֹרַת נִגַע-צָרְעַת בְּבֶגֶד הָעֹמֶר אוֹ הַפְּשָׁתִים אוֹ הַשְּׂתִי אוֹ הָעֶרֶב אוֹ כָל-כְּלִי-עוֹר לְטָהָרוֹ אוֹ לְטַמְּאוֹ: פ	This <i>is</i> the <u>procedure</u> for the affliction of leprosy <i>in</i> a garment of wool or flax, either <i>in</i> the warp or <i>in</i> the woof or <i>in</i> <u>any</u> product from hide, for it being pronounced clean or unclean.”	procedure for ← <i>law of</i> . any ← <i>every</i> .
Lev 14:1	וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Lev 14:2	זֹאת תִּהְיֶה תּוֹרַת הַמִּצְוָה בְּיוֹם טְהֻרָתוֹ וְהוּבָא אֶל-הַכֹּהֵן:	“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,	the procedure ← <i>law</i> .
Lev 14:3	וַיֵּצֵא הַכֹּהֵן אֶל-מַחוּץ לְמַחֲנֶה וַיִּרְאֶה הַכֹּהֵן וְהִנֵּה נִרְפָּא נִגַע-הַצָּרְעַת מִן-הָעֲרוּעַ:	and the priest will go outside the camp, and the priest will examine <i>him</i> , and <i>if</i> the affliction of leprosy has healed <i>in</i> the leper,	if ← <i>behold</i> . See Lev 13:5. in the leper ← <i>from the leper</i> .
Lev 14:4	וַצִּוֶה הַכֹּהֵן וּלְקַח לְמַטְהַר שְׁתֵּי-צִפְּרִים חַיִּים טְהוֹרִים וְעֵץ אֶרֶז וּשְׁנֵי תוֹלַעַת וְאַזְבִּי:	then the priest will command that two birds <u>are taken</u> for him that <i>is</i> <u>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	וַצִּוֶה הַכֹּהֵן וּשְׁחַט אֶת-הַצִּפּוֹר הָאֶחָת אֶל-כָּל-יִחְרָשׁ עַל-מַיִם 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־הַצֹּפֶר הַחַיָּה יִקַּח אֹתָהּ וְאֶת־עֵץ הָאָרֶז וְאֶת־שְׁנֵי הַתּוֹלְעֹת וְאֶת־הָאֵזֹב וְטָבַל אוֹתָם וְאֵת הַצֹּפֶר הַחַיָּה בְּדָם הַצֹּפֶר הַשֹּׁחֵטָה עַל הַמַּיִם הַחַיִּים:	As for 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 <u>is</u> 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 הַמְטָהָר מִן־הַצֹּרֶעֶת שֶׁבַע פְּעָמִים וְטָהָרוֹ וְשִׁלְח אֶת־הַצֹּפֶר הַחַיָּה עַל־פְּנֵי הַשָּׂדֶה:	And he will sprinkle <i>it</i> seven times on him who <u>is</u> <u>having himself</u> cleansed from the leprosy, and he will pronounce him clean, and he will release the bird that <u>is</u> alive <u>into</u> <u>the</u> <u>open</u> <u>field</u>.	is having himself cleansed: see Lev 14:4. into the open field ← <i>on the surface of the field</i>.
Lev 14:8	וְכַבֵּס הַמְטָהָר אֶת־בְּגָדָיו וְגִלְח אֶת־כָּל־שְׁעָרוֹ וְרָחַץ בַּמַּיִם וְטָהָר וְאַחֵר יָבוֹא אֶל־הַמַּחֲנֶה וְיָשָׁב מְחוּץ לְאֹהֲלוֹ שִׁבְעַת יָמִים:	And he that <u>is</u> <u>having</u> <u>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־זָקְנוֹ וְאֵת גְּבַת עֵינָיו וְאֶת־כָּל־שְׁעָרוֹ יִגְלַח וְכַבֵּס אֶת־בְּגָדָיו וְרָחַץ אֶת־בְּשָׂרוֹ בַּמַּיִם וְטָהָר:	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 אַחַת בִּתְּשֻׁנָּה תְּמִימָה וְשִׁלְשָׁה עֶשְׂרֹנִים סֶלֶת מִנָּחָה בָּלוּלָה בַשֶּׁמֶן וְלֹג אֶחָד שֶׁמֶן:	Then on the eighth day he will take two young lambs <u>without 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 הַמְטִיָּה אֶת הָאִישׁ הַמְטִיָּה 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 לְאַשֵׁם וְאֶת־לֹג הַשֶּׁמֶן וְהִנִּיף אֹתָם תְּנוּפָה לִפְנֵי יְהוָה:	And the priest will take one lamb, and he will offer it as a guilt-offering, and the <u>log</u> of oil, and he will wave them <i>as</i> a wave-offering before the LORD.	log: about 0.7 pints or 0.4 litres.
Lev 14:13	וְשַׁחַט אֶת־הַכֶּבֶשׂ בַּמָּקוֹם אֲשֶׁר יִשְׁחַט אֶת־הַחֲטָאֹת וְאֶת־הָעֹלָה בַּמָּקוֹם הַקָּדֵשׁ כִּי כַחֲטָאֹת הָאֲשָׁם הוּא לַכֹּהֵן קָדֵשׁ קִדְּשִׁים 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־תְּנוּדָאָזְן הַמְטִיָּה הַיְמָנִית וְעַל־בִּהֶן יָדוֹ הַיְמָנִית וְעַל־בִּהֶן 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 מִלֵּג הַשֶּׁמֶן וַיִּצֹק עַל-כַּף הַכֹּהֵן הַשְּׂמָאלִית:	and the priest will take <i>some</i> of the <i>log</i> 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 שִׁבְעַת פְּעָמִים לִפְנֵי יְהוָה:	And the priest will dip his right finger <i>in</i> 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	וּמִיתֵּר הַשֶּׁמֶן אֲשֶׁר עַל-כַּפוֹ יִתֵּן הַכֹּהֵן עַל-תְּנוּדָאָזְנוֹ הַמִּטָּהֵר הַיְמָנִית וְעַל-בָּהֶן יָדוֹ הַיְמָנִית וְעַל-בָּהֶן רַגְלוֹ הַיְמָנִית עַל דָּם הָאִשָּׁם:	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 <i>is</i> having <i>himself</i> cleansed, 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	וְהִנּוֹתָר בַּשֶּׁמֶן אֲשֶׁר עַל-כַּף הַכֹּהֵן יִתֵּן עַל-רֹאשׁ הַמִּטָּהֵר וּכְפָר 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 <i>is</i> having <i>himself</i> cleansed, and the priest will atone for him before the LORD.	is having himself cleansed: see Lev 14:4.
Lev 14:19	וַעֲשֵׂה הַכֹּהֵן אֶת-הַחֲטָאת וּכְפָר עַל-הַמִּטָּהֵר מִטְּמֵאתוֹ וְאַחֵר יִשְׁחַט אֶת-הָעֹלָה:	And the priest will perform the sin-offering, and he will atone for him who <i>is</i> <i>having himself</i> cleansed 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 הַמִּזְבֵּחַה וּכְפָר עָלָיו הַכֹּהֵן וְטָהֵר: ס	And the priest will <i>perform</i> the burnt offering and the meal-offering <i>on</i> the altar, and the priest will atone for him, and he will become clean.	perform ← <i>raise, offer</i> . on the altar ← <i>to the altar</i> . Pregnant use of the locative of motion towards.

Lev 14:21	וְאִם־דָּל הוּא וְאִין יָדוֹ מִשְׁגָּת וְלָקַח בֶּבֶשׂ אֶחָד אֲשֶׁם לְתִנּוּפָה לְכַפֵּר עָלָיו וְעֶשְׂרוֹן סֹלֶת אֶחָד בִּלּוֹל בַּשֶּׁמֶן לְמִנְחָה וְלֹג שֶׁמֶן:	But if he <i>is</i> poor and he <i>cannot</i> afford it, 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 תֹרִים אֹז שְׁנֵי בָנִי יוֹנָה אֲשֶׁר תִּשָּׂא יָדוֹ וְהִיא אֶחָד חֲטָאֵת וְהָאֶחָד עֹלָה:	and two turtle-doves or two young pigeons <u>as he is able to afford</u> , and one will be a sin-offering and the other a burnt offering.	as ← <i>which</i> . is able to afford ← <i>his hand reaches</i> .
Lev 14:23	וְהֵבִיא אֹתָם בַּיּוֹם הַשְּׁמִינִי לְטֹהָרָתוֹ אֶל־הַכֹּהֵן אֶל־פֶּתַח אֹהֶל־מוֹעֵד לִפְנֵי יְהוָה:	And he will bring them on the eighth day of his cleansing to the priest at the entrance to the tent of contact before the LORD.	at ← <i>to</i> .
Lev 14:24	וְלָקַח הַכֹּהֵן אֶת־בֶּבֶשׂ הָאֲשֶׁם וְאֶת־לֹג הַשֶּׁמֶן וְהִנִּיף אֹתָם הַכֹּהֵן תִּנּוּפָה 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	וּשְׁחַט אֶת־בֶּבֶשׂ הָאֲשֶׁם וְלָקַח הַכֹּהֵן מִדָּמָם הָאֲשֶׁם וְנָתַן עַל־תִּנּוּד אֶזְנוֹ־הַמִּטְהָר הַיְּמָנִית וְעַל־בֶּהֱן יָדוֹ הַיְּמָנִית וְעַל־בֶּהֱן רַגְלוֹ 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 is <u>having himself cleansed</u> , and on his right thumb, and on his right <i>hand</i> big toe.	is having himself cleansed: see Lev 14:4.
Lev 14:26	וּמִן־הַשֶּׁמֶן יִצַק הַכֹּהֵן עַל־כַּף הַכֹּהֵן הַשְּׂמָאלִית:	And the priest will pour <i>some</i> of the oil into the priest's left palm.	

Lev 14:27	וְהִזָּה הַכֹּהֵן בְּאֶצְבָּעוֹ הַיְמָנִית מִן־הַשֶּׁמֶן אֲשֶׁר עַל־כַּפּוֹ הַשְּׂמָאלִית שִׁבַּע פְּעָמִים לִפְנֵי יְהוָה:	And the priest will with his right finger sprinkle <i>some</i> of the oil which <i>is</i> in his left palm seven times before the LORD.	
Lev 14:28	וְנָתַן הַכֹּהֵן מִן־הַשֶּׁמֶן אֲשֶׁר עַל־כַּפּוֹ עַל־תֵּלְנוֹד אֶזְן הַמִּטְהָר הַיְמָנִית וְעַל־בֶּהֶן יָדוֹ הַיְמָנִית וְעַל־בֶּהֶן רִגְלוֹ הַיְמָנִית עַל־מָקוֹם דָּם הָאֵשׁ:	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 is <u>having himself</u> cleansed, and on his right thumb, and on his right <i>hand</i> big toe, at the place of the blood of the guilt-offering.	is having himself cleansed: see Lev 14:4.
Lev 14:29	וְהַנּוֹתֵר מִן־הַשֶּׁמֶן אֲשֶׁר עַל־כַּף הַכֹּהֵן יִתֵּן עַל־רֹאשׁ הַמִּטְהָר לְכַפֵּר עָלָיו לִפְנֵי יְהוָה:	And <i>as for</i> the remainder of the oil which <i>is</i> in the priest's palm, he will put <i>it</i> on the head of him who is <u>having himself</u> cleansed, to atone for him before the LORD.	is having himself cleansed: see Lev 14:4.
Lev 14:30	וַעֲשֵׂה אֶת־הָאֶחָד מִן־הַתּוֹרִים אֹו מִן־בְּנֵי הַיּוֹנָה מֵאֲשֶׁר תִּשְׁיֹג יָדוֹ:	And he will perform <i>the</i> <i>offering of</i> one of the turtle-doves or young pigeons, whatever he <u>can</u> afford.	he <i>can</i> afford ← <i>from what</i> <i>his hand reaches</i> .
Lev 14:31	אֶת אֲשֶׁר־תִּשְׁיֹג יָדוֹ אֶת־הָאֶחָד חֲטָאֵת וְאֶת־הָאֶחָד עֹלָה עַל־הַמִּנְחָה וְכַפֵּר הַכֹּהֵן עַל הַמִּטְהָר לִפְנֵי יְהוָה:	<i>He will offer</i> whatever he <u>can</u> afford, 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 is <u>having himself</u> cleansed before the LORD.	he <i>can</i> afford ← <i>what his</i> <i>hand reaches</i> . is having himself cleansed: see Lev 14:4.
Lev 14:32	זֹאת תּוֹרַת אֲשֶׁר־בּוֹ נִגַּע צִרְעַת אֲשֶׁר לֹא־תִשְׁיֹג יָדוֹ בְּטַהֲרָתוֹ: פ	This <i>is</i> the <u>procedure for</u> him who <i>has</i> the affliction of leprosy <u>who cannot</u> <u>afford the animals of his</u> <u>cleansing procedure.</u> "	procedure for ← <i>law of</i> . who <i>cannot</i> afford ← <i>whose hand does not</i> <i>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 תֵבֹאוּ אֶל־אֶרֶץ כְּנָעַן אֲשֶׁר אֲנִי נֹתֵן לָכֶם לְאַחֲזָהּ וְנִתְּתִי נֶגַע צֹרַעַת בְּבֵית אֶרֶץ אֲחֻזַּתְכֶם:	“When you go into the land of Canaan which I am giving you as a possession, if I inflict an affliction of leprosy on a house in the land of your possession,	if ← <i>and</i> . Conditional use of the <i>vav</i> . in the land ← <i>of the land</i> .
Lev 14:35	וּבֹא אֲשֶׁר־לּוֹ הַבֵּית וְהֵגִיד לַכֹּהֵן לֵאמֹר כִּנְגַע נִרְאָה לִי בַּבַּיִת:	then he whose house <i>it is</i> will go and tell the priest and say, ‘An affliction seems to have appeared on my house.’	An affliction seems to have appeared on my house ← <i>Like an affliction has appeared to me in the house.</i>
Lev 14:36	וְצִוָּה הַכֹּהֵן וּפָנּוּ אֶת־הַבֵּית בְּטָרֶם יָבֹא הַכֹּהֵן לִרְאוֹת אֶת־הַנֶּגַע וְלֹא יִטְמָא כָּל־אֲשֶׁר בַּבֵּית וְאַחֵר כֵּן יָבֹא הַכֹּהֵן לִרְאוֹת אֶת־הַבֵּית:	And the priest will command that they empty the house before the priest comes to examine the affliction, so that nothing in the house becomes unclean, and after that the priest will come and examine the house.	that: purposive use of the <i>vav</i> , introducing a noun clause representing a command. nothing ... becomes ← <i>everything ... does not become.</i>
Lev 14:37	וְרָאָה אֶת־הַנֶּגַע וְהִנֵּה הַנֶּגַע בְּקִירַת הַבֵּית שְׁקֵעֵרוֹת יִרְקַרְקֹת אוֹ אֲדָמָדִמָּת וּמִרְאִיָּהוּ שָׁפַל מִן־הַקִּיר:	And he will examine the affliction, and if the affliction <i>is</i> in the walls of the house, in greenish or reddish hollows, and its profile <i>is</i> recessed in the wall,	if ← <i>behold</i> . See Lev 13:5. profile ← <i>appearance</i> . recessed in ← <i>lower than</i> .
Lev 14:38	וַיֵּצֵא הַכֹּהֵן מִן־הַבֵּית אֶל־פֶּתַח הַבַּיִת וְהִסְגִּיר אֶת־הַבֵּית 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 פָּשָׁה הַנֶּגַע בְּקִירַת הַבֵּית:	Then the priest will return on the seventh day, and he will examine <i>it</i> , and if the affliction has spread in the walls of the house,	if ← <i>behold</i> .

Lev 14:40	וְצִוָּה הַכֹּהֵן וְחָלְצוּ אֶת־הָאֲבָנִים אֲשֶׁר בָּהֶן הַנִּגַּע וְהִשְׁלִיכוּ אֹתָהֶן אֶל־מְחוּץ לָעִיר אֶל־מְקוֹם טָמֵא:	then the priest will command <u>that</u> 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 מִבַּיִת סָבִיב וְשָׁפְכוּ אֶת־הָעֶפֶר אֲשֶׁר הִקְצֹוּ אֶל־מְחוּץ לָעִיר אֶל־מְקוֹם טָמֵא:	And he will have the house scraped <i>inside all</i> around, and they will pour out the dust which they scrape off outside the city <u>in</u> an unclean place.	in ← <i>into</i> .
Lev 14:42	וְלָקְחוּ אֲבָנִים אֲחֵרוֹת וְהִבִּיאוּ אֶל־תַּחַת הָאֲבָנִים וְעֶפֶר אֲחֵר יִקַּח וְטַח אֶת־הַבַּיִת:	And they will take other stones, and they will bring <i>them</i> in place of <i>those</i> stones, and he will take other <u>powder</u> , and he will plaster the house.	powder ← <i>dust</i> , apparently including plastering powder, such as gypsum plaster.
Lev 14:43	וְאִם־יָשׁוּב הַנִּגַּע וּפָרַח בַּבַּיִת אַחֵר חֵלֶץ אֶת־הָאֲבָנִים וְאַחֲרֵי הַקְּצוֹת אֶת־הַבַּיִת וְאַחֲרֵי הַטּוּחַ:	And if the affliction returns, and it flares up in the house after he has removed the stones, and after the scraping of the house and after <u>application</u> <u>of</u> the plaster,	<u>application of</u> the plaster ← <i>being plastered</i> .
Lev 14:44	וּבֹא הַכֹּהֵן וְרָאָה וְהִנֵּה פֶּשַׁע הַנִּגַּע בַּבַּיִת צֹרֶעַת מִמֶּאֱרַת הוּא בַּבַּיִת טָמֵא הוּא:	then the priest will come, and he will examine <i>it</i> , and <u>if</u> the affliction has spread in the house, it <i>is</i> a rankling leprosy in the house. It is unclean.	if ← <i>behold</i> . See Lev 13:5.
Lev 14:45	וְנָתַן אֶת־הַבַּיִת אֶת־אֲבָנָיו וְאֶת־עֵצָיו וְאֶת כָּל־עֶפֶר הַבַּיִת וְהוֹצִיא אֶל־מְחוּץ לָעִיר אֶל־מְקוֹם טָמֵא:	Then he will demolish the house, its stones and its beams, and all the <u>plaster</u> of the house, and he will take <i>it</i> outside the city to an unclean place.	plaster ← <i>dust</i> . See Lev 14:42.

Lev 14:46	וְהָבֵא אֶל־הַבַּיִת כָּל־יְמֵי הַסִּגִּיר אֹתוֹ יִטְמָא עַד־הָעֶרֶב:	And whoever goes into the house all the <u>time</u> <i>that</i> he shut it up will be unclean until the evening.	time ← <i>days</i> .
Lev 14:47	וְהִשְׁכָּב 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 וַיִּרְאֶה וְהָיָה לֹא־פָשָׁה הַנֶּגַע בַּבַּיִת אַחֲרֵי הַטָּח אֶת־הַבַּיִת וְטָהַר הַכֹּהֵן אֶת־הַבַּיִת כִּי נִרְפָּא הַנֶּגַע:	But if the priest <u>comes</u> , <u>as</u> <u>he must</u> , and he examines <i>it</i> , and <u>if</u> 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 (<i>second occurrence in</i> <i>verse</i>) ← <i>behold</i> . See Lev 13:5.
Lev 14:49	וְלָקַח לְחַטָּא אֶת־הַבַּיִת שְׁתֵּי צִפְרִים וְעֵץ אֲרֹז וְשָׁנִי תוֹלַעַת וְאַזָּב:	And to expiate the house he will take two birds and cedar wood, and <u>scarlet dye</u> , and hyssop.	scarlet <i>dye</i> : see Lev 14:4.
Lev 14:50	וְשָׁחַט אֶת־הַצִּפֹּר הָאֶחָד אֶל־כָּל־יַחֲרוֹשׁ עַל־מַיִם חַיִּים:	And he will <u>kill</u> one bird <u>in</u> an earthenware vessel over <u>running</u> water.	kill ← <i>slaughter</i> . in ← <i>to</i> . Pregnant use of the preposition. running ← <i>living</i> .
Lev 14:51	וְלָקַח אֶת־עֵץ־הָאֲרֹז וְאֶת־הָאַזָּב וְאֶת־ שָׁנִי הַתּוֹלַעַת וְאֶת־הַצִּפֹּר הַחַיָּה וְטָבַל אֹתָם בְּדַם הַצִּפֹּר הַשְּׁחוּטָה וּבַמַּיִם הַחַיִּים וְהִזָּה אֶל־הַבַּיִת שִׁבְעַת פְּעָמִים:	And he will take the cedar wood and the hyssop and the <u>scarlet dye</u> and the bird that <i>is</i> alive, and he will dip them in the blood of the bird that was <u>killed</u> , and in the <u>running</u> water, and he will sprinkle <i>it</i> on the house seven times.	scarlet <i>dye</i> : see Lev 14:4. killed ← <i>slaughtered</i> . running ← <i>living</i> .

Lev 14:52	וַחֲטֹא אֶת־הַבַּיִת בַּדָּם הַצִּפּוֹר וּבַמַּיִם הַחַיִּים וּבַצֹּפֶר הַחַיָּה וּבַעֵץ הָאֵרֶז וּבְאֵזָב וּבִשְׁנֵי הַתּוֹלְעֹת:	And he will expiate the house with the blood of the bird, and with the <u>running</u> water, and with the living bird, and with the cedar wood, and with the hyssop and with the <u>scarlet dye</u> .	running ← <i>living</i> . scarlet <i>dye</i> : see Lev 14:4.
Lev 14:53	וְשָׁלַח אֶת־הַצֹּפֶר הַחַיָּה אֶל־מְחוּץ לָעִיר אֶל־פְּנֵי הַשָּׂדֶה וּכְפָר 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־נֹגַע הַצֹּרֶעַת וּלְנִתָּק:	This <i>is</i> the <u>procedure</u> for every affliction of leprosy and of scall,	procedure for ← <i>law of</i> .
Lev 14:55	וּלְצֹרֶעַת הַבֶּגֶד וּלְבַיִת:	and of leprosy of a <u>garment</u> and of a <u>house</u> ,	a garment ... a house ← <i>the garment ... the house</i> .
Lev 14:56	וּלְשֹׂאֵת וּלְסַפְחַת וּלְבִהָרֶת:	and of a swelling, and of scurf and of a bright spot,	
Lev 14:57	לְהוֹרֹת בַּיּוֹם הַטָּמֵא וּבַיּוֹם הַטָּהוֹר זֹאת תּוֹרַת הַצֹּרֶעַת: ס	to teach <u>when a thing is</u> unclean and <u>when a thing is</u> clean. This <i>is</i> the <u>procedure for</u> leprosy.”	when ... when ← <i>on a day ... on a day</i> . procedure for ← <i>law of</i> .
Lev 15:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר:	And the LORD spoke to Moses and to Aaron and said,	
Lev 15:2	דַּבְּרוּ אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתֶּם אֲלֵהֶם אִישׁ אִישׁ כִּי יִהְיֶה זָב מִבִּשְׁרוֹ זוּבּוֹ טָמֵא הוּא:	“Speak to the sons of Israel and say to them, ‘As for <u>every man</u> who has a discharge from his flesh, his discharge <i>means</i> he is unclean.	every man ← <i>a man, a man</i> .
Lev 15:3	וְזֹאת תִּהְיֶה טְמֵאתוֹ בְּזוּבוֹ רֹר בִּשְׁרוֹ אֶת־זוּבוֹ אוֹרֶה־חֲתָיִם בִּשְׁרוֹ מְזוּבּוֹ טְמֵאתוֹ הוּא:	And this will be his uncleanness in his discharge, <i>whether</i> his flesh emits his discharge or his flesh seals up his discharge, it <i>is</i> his uncleanness.	

Lev 15:4	כֹּל־הַמִּשְׁכָּב אֲשֶׁר יִשְׁכַּב עָלָיו הִזָּב יִטְמָא וְכֹל־הַכֵּלִי אֲשֶׁר־יֵשֵׁב עָלָיו יִטְמָא:	Every bed on which he who has the discharge lies will be unclean, and every item <i>of furniture</i> on which he sits will be unclean.	
Lev 15:5	וְאִישׁ אֲשֶׁר יִגַּע בַּמִּשְׁכָּבוֹ יִכְבֶּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָמֵא עַד־הָעֶרֶב:	And <i>anyone</i> 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 הִזָּב 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 הִזָּב 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־יִרְק הִזָּב בְּטָהוֹר וְכִבֶּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָמֵא עַד־הָעֶרֶב:	And if he who has the discharge spits on <i>someone</i> clean, <u>the latter</u> will wash his clothes and wash <i>himself</i> with water, and he will be unclean until the evening.	the latter ← <i>he</i> .
Lev 15:9	וְכֹל־הַמְּרֻכָּב אֲשֶׁר יֵרֶכֶב עָלָיו הִזָּב יִטְמָא:	And every carriage- <i>seat</i> on which he who has a discharge rides will be unclean.	
Lev 15:10	וְכֹל־הַנֹּגֵעַ בְּכֹל אֲשֶׁר יְהִי תַּחְתָּיו יִטְמָא עַד־הָעֶרֶב וְהַנוֹשֵׂא אוֹתָם יִכְבֶּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָמֵא עַד־הָעֶרֶב:	And <i>anyone</i> 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> . anything ← <i>everything</i> .

Lev 15:11	וְכָל אֲשֶׁר יַגְעֶבּוּ הַזֵּב וַיְדִיּוּ לֹא־שֹׁטֵף בַּמַּיִם וַיִּכְבֶּס 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־יִתְרֹשׁ אֲשֶׁר־יַגְעֶבּוּ הַזֵּב יִשָּׁבֵר וְכָל־כְּלִי־עֵץ יִשְׁטֹף 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 הַזֵּב מִזּוּבּוֹ וְסָפַר לוֹ שִׁבְעַת יָמִים לְטַהֲרָתוֹ וַיִּכְבֶּס בְּגָדָיו וּרְחַץ בְּשָׂרוֹ 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־לוֹ שְׁתֵּי תֹרִים אَوْ שְׁנֵי בָנִי יוֹנָה וּבָא לִפְנֵי יְהוָה אֶל־פֶּתַח אֹהֶל מוֹעֵד וַיִּתְּנֵם אֶל־הַכֹּהֵן:	And on the eighth day he will <u>get himself</u> two turtle- doves or two young pigeons, and he will come before the LORD <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 אִתָּם הַכֹּהֵן אֶחָד חַטָּאת וְהָאֶחָד עֹלָה וַיִּכָּפֹר עָלָיו הַכֹּהֵן לִפְנֵי יְהוָה מִזּוּבּוֹ: ס	And <u>the priest will make</u> <u>offerings with them</u> , one <i>as</i> 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־יִתְצֵא מִמֶּנּוּ שִׁכְבַּת־זֶרַע וּרְחַץ בַּמַּיִם אֶת־כָּל־בְּשָׂרוֹ 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> , i.e. <i>seed through lying with someone carnally</i> . body ← <i>flesh</i> .

Lev 15:17	וְכָל־בְּגָד וְכָל־עוֹר אֲשֶׁר־יְהִיָּה עָלָיו שִׁכְבַּת־זָרַע וְכִבֵּס 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־זָרַע וּרְחֲצוּ 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 בְּבָשָׂרָהּ שִׁבְעַת יָמִים תִּהְיֶה בְּנִדְתָּהּ וְכָל־הַנֹּגֵעַ בָּהּ יִטְמָא עַד־הָעֶרֶב:	And if a woman has a discharge, <i>and</i> her discharge is <i>of</i> blood, in her flesh, she shall be in her menstrual separation for seven days, and <u>anyone</u> touching her will be unclean until the evening.	anyone ← <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־הַנֹּגֵעַ בְּמִשְׁכַּבָּהּ יִכְבֹּס בְּגָדָיו וּרְחַץ בַּמַּיִם וְטָמֵא 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־הַנֹּגֵעַ בְּכָל־כְּלִי אֲשֶׁר־תֵּשֵׁב עָלָיו יִכְבֹּס בְּגָדָיו וּרְחַץ בַּמַּיִם וְטָמֵא 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 אוֹ עַל־הַכְּלִי אֲשֶׁר־הוּא יִשְׁבַּת־עָלָיו בְּנִגְעוֹ־בּוֹ יִטְמָא עַד־הָעֶרֶב:	And if it <i>is</i> <u>the bed</u> or <u>the item of furniture</u> 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 ... on the item</i> , pleonastically to English ears, since we have <i>on which</i> following. the item ← <i>it</i> .

Lev 15:24	וְאִם שָׁכַב יִשְׁכַּב אִישׁ אֶתָּהּ וְתָהִי נִדְתָּהּ עָלָיו וְטָמֵא שִׁבְעַת יָמִים וְכָל-הַמִּשְׁכָּב אֲשֶׁר-יִשְׁכַּב עָלָיו יְטַמֵּא: פ	And if a man <u>actually</u> <u>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</u> <u>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-יֵצֵא זֶבֶד דָּמָהּ יָמִים רַבִּים בְּלֹא עֵת-נִדְתָּהּ אוֹ כִּי-תִזְוֹב עַל-נִדְתָּהּ כָּל-יְמֵי זֶבֶד טָמְאָתָה כִּימֵי נִדְתָּהּ תִּהְיֶה טָמְאָה הִוא:	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</i> of 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 discharge of her</i> <i>uncleanness</i>, a Hebraic genitive.
Lev 15:26	כָּל-הַמִּשְׁכָּב אֲשֶׁר-תִּשְׁכַּב עָלָיו כָּל-יְמֵי זִזְבָּהּ כַּמִּשְׁכָּב נִדְתָּהּ יִהְיֶה-לָּהּ וְכָל-הַכֵּלִי אֲשֶׁר תֵּשֵׁב עָלָיו טָמֵא יִהְיֶה בְּטָמְאֹת נִדְתָּהּ:	<u>Any</u> bed that she lies on <i>on</i> any of the days of her discharge will be as the bed of her menstrual separation to her, and every item <i>of</i> <i>furniture</i> on which she sits will be unclean, as <i>with</i> the uncleanness of her menstrual separation.	Any ... any ← <i>Every ...</i> <i>every</i>.
Lev 15:27	וְכָל-הַנּוֹגֵעַ בָּם יְטַמֵּא וְכִבֵּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָמֵא עַד-הָעֶרֶב:	And <u>anyone</u> who touches them will become unclean, and he will wash his clothes and he will wash <u>himself</u> with water, and he will be unclean until the evening.	anyone ← <i>everyone</i>.
Lev 15:28	וְאִם-טָהְרָה מִזִּזְבָּהּ וְסִפְרָה לָּהּ שִׁבְעַת יָמִים וְאַחֲרֵי תִטְהָר:	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 תְרִים 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 חַטָּאת וְאֶת-הָאֶחָד עֹלָה וְכָפַר עָלֶיהָ הַכֹּהֵן לִפְנֵי יְהוָה מִזֹּב טִמְאַתָּה:	And the priest will offer <u>one of them</u> as a sin-offering and <u>the other</u> as a burnt offering. And the priest will atone for her before the LORD, for her <u>unclean discharge</u>.	offer ← <i>do</i>. one ... the other ← <i>the one ... the one</i>. unclean discharge ← <i>the discharge of her uncleanness</i>, a Hebraic genitive.
Lev 15:31	וְהִזַּרְתֶּם אֶת-בְּנֵי-יִשְׂרָאֵל מִטִּמְאַתָּם וְלֹא יָמָתוּ בְּטִמְאַתָּם בְּטִמְאָם אֶת-מִשְׁכְּנִי אֲשֶׁר בְּתוֹכָם:	And you will separate the sons of Israel from their uncleanness <u>so that</u> they do not die in their uncleanness, by <u>them</u> <u>making</u> my tabernacle, which <i>is</i> 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 שִׁכְבַּת-זֶרַע לְטִמְאַה-בָּהּ:	This <i>is</i> the procedure for him who has a discharge and <i>for</i> him from whom <u>semen</u> is emitted, so as to become unclean by it,	procedure for ← <i>law of</i>. semen: see Lev 15:16.
Lev 15:33	וְהַדָּוָה בְּנִדְתָּהּ וְהַזֵּב אֶת-זִוְבוֹ לְזָכָר וּלְנִקְבָּהּ וְלְאִישׁ אֲשֶׁר יִשְׁכַּב עִם-טִמְאַה: פ	and of her that <i>is</i> sick in her period, and of him who <u>has a discharge</u>, for male or female, and for the man who lies with an unclean <i>woman</i>.’ ”	has a discharge ← <i>discharges his discharge</i>.
Lev 16:1	וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה 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 אָחִידְךָ וְאֵל־יֵבֶא בְּכָל־עֵת אֶל־הַקֹּדֶשׁ מִבֵּית לְפָרֶכֶת אֶל־פְּנֵי הַכַּפֹּרֶת אֲשֶׁר עַל־הָאָרֶץ וְלֹא יָמוּת כִּי בַעֲנָן אֲרָאָה עַל־הַכַּפֹּרֶת:	and the LORD said to Moses, “Speak to Aaron your brother, and don't let him come at <i>just any</i> time to the <u>holy place</u> inside the veil, into the presence of the atonement cover which <i>is</i> over the ark, <u>so that</u> he does not die, for I will appear over the atonement cover in the cloud.	any ← <i>every</i>. holy <i>place</i>: as noted by [CB], the “holy <i>place</i>” in this chapter is the <i>holy of holies</i>, being inside the veil. so that: purposive use of the <i>vav</i>.
Lev 16:3	בְּזֹאת יָבֹא אַהֲרֹן אֶל־הַקֹּדֶשׁ בֶּפֶר בֶּן־בֶּקָר לְחֹטֵאת וְאֵיל לְעֹלָה:	Aaron will come to the sanctuary with this: with a bull-calf of the oxen for a sin-offering, and a ram for a burnt offering.	
Lev 16:4	כְּתֹנֶת־בִּד קָדֹשׁ יִלְבָּשׁ וּמְכַנְסֵי־בִד יִהְיוּ עַל־בְּשָׁרוֹ וּבִגְדֵי־בִד יַחְגֹּר וּבִמְצַנֶּפֶת בִּד יַצְנֹף בְּגָדֵי־קֹדֶשׁ הֵם וְרָחַץ בַּמַּיִם אֶת־בְּשָׁרוֹ וְלִבְשָׁם:	He will wear a holy fine linen tunic, and fine linen trousers will be over his <u>body</u>, and he will gird <i>himself</i> with a fine linen girdle, and he will wear a fine linen turban. They <i>are</i> holy garments, and he will wash his <u>body</u> with water, and he will put them on.	body (2x) ← <i>flesh</i>. wear: the word specific to, and cognate with, <i>turban</i>.
Lev 16:5	וּמֵאֵת עֵדֻת בְּנֵי יִשְׂרָאֵל יִקַּח שְׁנֵי־שְׁעִירֵי עִזִּים לְחֹטֵאת וְאֵיל אֶחָד לְעֹלָה:	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.	
Lev 16:6	וְהִקְרִיב אַהֲרֹן אֶת־פֶּר הַחֹטֵאת אֲשֶׁר־לּוֹ וּכְפַר בְּעֹדוֹ וּבְעֹד בֵּיתוֹ:	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,	
Lev 16:7	וְלָקַח אֶת־שְׁנֵי הַשְּׁעִירִים וְהֶעָמִיד אֹתָם לִפְנֵי יְהוָה פֶּתַח אֹהֶל מוֹעֵד:	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.	

Lev 16:8	וַנִּתֵּן אֶהָרָן עַל־שְׁנֵי הַשְּׁעִירִים גּוֹרָלוֹת גּוֹרֵל אֶחָד לַיהוָה וְגּוֹרֵל אֶחָד לְעִזָּאזֹל:	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 <u>scapegoat</u> .	scapegoat ← <i>departure- goat</i> .
Lev 16:9	וְהִקְרִיב אֶהָרָן אֶת־הַשְּׁעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרֵל לַיהוָה וַעֲשֶׂהוּ חַטָּאת:	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 <i>as</i> a sin-offering.	
Lev 16:10	וְהַשְּׁעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרֵל לְעִזָּאזֹל יַעֲמִד־חַי לִפְנֵי יְהוָה לְכַפֵּר עָלָיו לְשַׁלַּח אֹתוֹ לְעִזָּאזֹל הַמִּדְבָּרָה:	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 <u>himself</u> , by <u>dismissing</u> it as a scapegoat into the desert.	atone for himself: <i>atone for</i> as in Ex 30:15, or <i>atone on</i> , as in Ex 29:37. by dismissing: gerundial use of the infinitive.
Lev 16:11	וְהִקְרִיב אֶהָרָן אֶת־פָּר הַחַטָּאת אֲשֶׁר־לוֹ וּכְפָר בְּעֵדוֹ וּבְעֵד בֵּיתוֹ וְשַׁחַט אֶת־פָּר הַחַטָּאת אֲשֶׁר־לוֹ:	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.	
Lev 16:12	וְלָקַח מִלֹּא־הַמִּחֻתָּה גִּחְלִי־אֵשׁ מֵעַל הַמִּזְבֵּחַ מִלִּפְנֵי יְהוָה וּמִלֹּא חֲפָנָיו קִטְרֶת סָמִים דָּקָה וְהֵבִיא מִבֵּית לְפָרֹכֶת:	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,	burning coals ← <i>burning coals of fire</i> . with his hands full ← <i>and fulness of his dual-fists</i> .
Lev 16:13	וַנִּתֵּן אֶת־הַקִּטְרֶת עַל־הָאֵשׁ לִפְנֵי יְהוָה וּכְסָה עֲנַן הַקִּטְרֶת אֶת־הַכִּפָּרֶת 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</u> <u>that</u> he does not die.	so that: purposive use of the vav.

Lev 16:14	וְלָקַח מִדָּם הַפָּר וְהִזָּה בְּאֶצְבָּעוֹ עַל־פָּנָי הַכִּפֹּרֶת קִדְמָה וּלְפָנָי הַכִּפֹּרֶת יִזָּה שִׁבְעַ־פְּעָמִים מִן־הַדָּם בְּאֶצְבָּעוֹ:	And he will take <i>some</i> of the blood of the bull, and he will sprinkle <i>it</i> with his finger on the surface of the atonement cover towards the east, and he will sprinkle <i>some</i> of the blood in front of the atonement cover with his finger seven times.	
Lev 16:15	וְשָׁחַט אֶת־שְׂעִיר הַחֲטָאת אֲשֶׁר לָעָם וְהֵבִיא אֶת־דָּמּוֹ אֶל־מִבֵּית לַפָּרֹכֶת וַעֲשֵׂה אֶת־דָּמּוֹ כַּאֲשֶׁר עָשָׂה לְדָם הַפָּר וְהִזָּה אֹתוֹ עַל־הַכִּפֹּרֶת וּלְפָנָי הַכִּפֹּרֶת:	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	וְכִפֹּר עַל־הַקֹּדֶשׁ מִטְּמֵאת בְּנֵי יִשְׂרָאֵל וּמִפְשְׁעֵיהֶם לְכָל־חַטָּאתָם וְכֵן יַעֲשֶׂה לְאֹהֶל מוֹעֵד הַשֹּׁכֵן אַתָּם בְּתוֹךְ טְמֵאתָם:	And he will atone for the holy <i>place</i> because of the uncleanness of the sons of Israel, and because of their transgressions with all their sins, and he will do likewise for the tent of contact which remains with them in the midst of their <u>uncleanness</u>.	uncleanness ← <i>uncleannesses</i>.
Lev 16:17	וְכָל־אָדָם לֹא־יִהְיֶה בְּאֹהֶל מוֹעֵד בְּבָאוֹ לְכַפֹּר בַּקֹּדֶשׁ עַד־צֵאתוֹ וְכִפֹּר 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 וַיְכַפֵּר עָלָיו וַלָּקַח מִדָּם הַפָּר וּמִדָּם הַשְּׂעִיר וַנָּתֵן עַל־קַרְנוֹת הַמִּזְבֵּחַ סָבִיב:	And he will go out to the altar which <i>is</i> before the LORD, and he will atone <i>for</i> 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 שֶׁבַע פְּעָמִים וְטִהַרְוּ וּקְדָשׁוּ מִטְּמֵאֹת בְּנֵי יִשְׂרָאֵל:	And he will sprinkle <i>some</i> of the blood on it with his finger seven times, and he will cleanse it and sanctify it from the uncleanness of the sons of Israel.	
Lev 16:20	וְכֹלָה מִכִּפּוּר אֶת־הַקֹּדֶשׁ וְאֶת־אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ וְהַקָּרִיב אֶת־הַשְּׂעִיר הַחַי:	And he will finish atoning for the holy <i>place</i> and the tent of contact and the altar, and he will <i>bring up</i> 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	וּסְמַךְ אֹהֶרָן אֶת־שְׁתֵּי יָדָיו *עַל רֹאשׁ* הַשְּׂעִיר הַחַי וְהִתְוַדָּה עָלָיו אֶת־כָּל־עֲוֹנוֹת בְּנֵי יִשְׂרָאֵל וְאֶת־כָּל־פְּשָׁעֵיהֶם לְכָל־חַטָּאתָם וַנָּתֵן אֹתָם עַל־רֹאשׁ הַשְּׂעִיר וְשָׁלַח בְּיַד־אִישׁ עֲתִי הַמִּדְבָּרָה:	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</i> <i>it</i> into the desert.	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> .
Lev 16:22	וְנִשָּׂא הַשְּׂעִיר עָלָיו אֶת־כָּל־עֲוֹנוֹתָם אֶל־אֶרֶץ גִּזְרָה וְשָׁלַח אֶת־הַשְּׂעִיר בַּמִּדְבָּר:	And the goat buck will bear on itself all their iniquities to an isolated land. So he will release the goat buck <i>into the desert</i> .	into the desert ← <i>in the</i> <i>desert</i> . [AnLx] admits, but “rarely”, <i>into</i> .

Lev 16:23	וּבֹא אֶהְרֹן אֶל־אֹהֶל מוֹעֵד וּפָשַׁט אֶת־בְּגָדָיו הַבָּד אֲשֶׁר לָבֹשׁ בְּבָאוֹ אֶל־הַקֹּדֶשׁ וְהִנִּיחָם שָׁם:	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.	
Lev 16:24	וְרָחַץ אֶת־בְּשָׁרוֹ בַּמַּיִם בְּמָקוֹם קָדוֹשׁ וְלָבֹשׁ אֶת־בְּגָדָיו וַיֵּצֵא וַעֲשֵׂה אֶת־עֹלֹתוֹ וְאֶת־עֹלֹת הָעָם וְכִפֹּר בַּעֲדוֹ וּבַעֲדֵי הָעָם:	And he will wash his body with water in a holy place, and he will put his clothes on, then he will go out, and he will perform <i>the</i> <i>sacrifice</i> of his burnt offering and the burnt offering <u>for</u> the people, and he will atone for himself and for the people.	body ← <i>flesh</i> . for ← <i>of</i> . Wider use of the construct state.
Lev 16:25	וְאֵת חֵלֶב הַחֲטָאֹת יִקְטִיר הַמִּזְבֵּחַ:	And he will burn the fat of the sin-offering <u>on</u> the altar.	on ← <i>onto</i> .
Lev 16:26	וְהַמְשִׁיחַ אֶת־הַשְּׂעִיר לְעִזָּאִיל יִכְבֹּס בַּגָּדָיו וְרָחַץ אֶת־בְּשָׁרוֹ בַּמַּיִם וְאַחֲרֵי־כֵן יָבוֹא אֶל־הַמַּחֲנֶה:	And he who releases the goat buck as a scapegoat will wash his clothes and wash his body with water, and after that he will come to the camp,	body ← <i>flesh</i> .
Lev 16:27	וְאֵת פֶּרֶ הַחֲטָאֹת וְאֵת שְׂעִיר הַחֲטָאֹת אֲשֶׁר הוּבָא אֶת־דָּמָם לְכַפֹּר בַּקֹּדֶשׁ יוֹצִיא אֶל־מִחוּץ לַמַּחֲנֶה וְשָׂרְפוּ בָאֵשׁ אֶת־עֹרֹתָם וְאֶת־בְּשָׂרָם וְאֶת־פְּרָשָׁם:	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.	
Lev 16:28	וְהַשְּׂרֹף אֹתָם יִכְבֹּס בַּגָּדָיו וְרָחַץ אֶת־בְּשָׁרוֹ בַּמַּיִם וְאַחֲרֵי־כֵן יָבוֹא אֶל־הַמַּחֲנֶה:	And he who burns them will wash his clothes, and he will wash his body with water, and after that he will come to the camp.	body ← <i>flesh</i> .

Lev 16:29	וְהִיְתָה לָכֶם לְחֻקַּת עוֹלָם בַּחֹדֶשׁ הַשְּׁבִיעִי בַּעֲשׂוֹר לַחֹדֶשׁ תַּעֲנִנוּ אֶת־נַפְשֵׁיכֶם וְכָל־מְלֹאכָה לֹא תַעֲשׂוּ הָאֶזְרוֹחַ וְהַגֵּר הַגֵּר בְּתוֹכְכֶם:	And it will be an age- abiding statute to you in the seventh month, on the tenth day of the month. You will humble yourselves, and you will not do any work – neither a native nor the foreigner who is living among you.	the seventh month, on the tenth day: this is the day of atonement. humble yourselves ← afflict your souls. any ← every.
Lev 16:30	כִּי־בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטָהָר אֶתְכֶם מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְהוָה תִּטְהָרוּ:	For on this day the priest 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 humble yourselves. It is an age-abiding statute.	Sabbath: a high Sabbath, not necessarily a Saturday. humble yourselves ← afflict your souls.
Lev 16:32	וְכַפֵּר הַכֹּהֵן אֲשֶׁר־יִמָּשַׁח אֹתוֹ וְאֲשֶׁר יִמְלֹא אֶת־יָדוֹ לְכַהֵן תַּחַת אָבִיו וְלָבַשׁ אֶת־בְּגָדֵי הַבֵּד בְּגָדֵי הַקֹּדֶשׁ:	And the priest, whom he shall anoint, and whom he shall install to officiate as priest in place of his father, will make atonement, and he will put the fine linen garments on – the holy garments.	install ← fill the hand of.
Lev 16:33	וְכַפֵּר אֶת־מִקְדָּשׁ הַקֹּדֶשׁ וְאֶת־אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ יִכַּפֵּר וְעַל הַכֹּהֲנִים וְעַל־כָּל־עַם הַקָּהָל יִכַּפֵּר:	And he will atone for the holy sanctuary, and he will atone for the tent of contact and the altar, and he will atone for the priests, and for all the people of the convocation.	

Lev 16:34	וְהִיְתָה־זֹאת לָכֶם לְחֻקַּת עוֹלָם לְכַפֵּר עַל־בְּנֵי יִשְׂרָאֵל מִכָּל־חַטָּאתָם אַחַת בַּשָּׁנָה וְיַעַשׂ כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: פ	And this will be an age- abiding statute to you, to atone for the sons of Israel – for all their sins – once a year.” And he did as the LORD commanded Moses.	
Lev 17:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	And the LORD spoke to Moses and said,	
Lev 17:2	דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו וְאֶל כָּל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם זֶה הַדְּבָר אֲשֶׁר־צִוָּה יְהוָה לֵאמֹר:	“Speak to Aaron and to his sons and to all the sons of Israel and say to them, ‘This <i>is</i> the word which the LORD commanded when he said,	
Lev 17:3	אִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל אֲשֶׁר יִשְׁחַט שׁוֹר אוֹ־כֶשֶׂב אוֹ־עֵז בַּמִּחֲנֶה אוֹ אֲשֶׁר יִשְׁחַט מִחוּץ לַמִּחֲנֶה:	« <i>As for any man</i> of the house of Israel who slaughters an ox or lamb or goat in the camp, or who slaughters <i>one</i> outside the camp,	any man ← a man, a man. 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 הֵבִיאוֹ לְהִקְרִיב קָרְבָן לַיהוָה לִפְנֵי מִשְׁכַּן יהוָה 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 as</i> an oblation to the LORD before the LORD's tabernacle, blood will be imputed to that man; he has shed blood, and that man will be cut off from the midst of his people,	

Lev 17:5	לְמַעַן אֲשֶׁר יָבִיאוּ בְנֵי יִשְׂרָאֵל אֶת־זִבְחֵיהֶם אֲשֶׁר הֵם זִבְחִים עַל־פְּנֵי הַשֹּׁדֶה וְהֵבִיִּאם 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 <i>as</i> peace-sacrifices to the LORD.	in the open field ← <i>on the surface of the field.</i>
Lev 17:6	וְזָרַק הַכֹּהֵן אֶת־הַדָּם עַל־מִזְבֵּחַ יְהוָה פֶּתַח אֹהֶל מוֹעֵד וְהִקְטִיר הַחֵלֶב לְרִיחַ נִיחֹחַ לַיהוָה:	Then the priest will sprinkle the blood on the LORD's altar <i>at</i> the entrance to the tent of contact, and he will burn the fat as a sweet fragrance to the LORD.	
Lev 17:7	וְלֹא־יִזְבְּחוּ עוֹד אֶת־זִבְחֵיהֶם לַשְּׁעִירִים אֲשֶׁר הֵם זִנִּים אַחֲרֵיהֶם חֻקַּת עוֹלָם תִּהְיֶה־זֹאת לָהֶם לְדֹרֹתָם:	And they will no longer <u>make</u> their sacrifices to the <u>demons</u> which they go whoring after. This will be an age-abiding statute to them in their generations.»	make ← <i>sacrifice.</i> demons: the word can also mean <i>goats</i> and <i>hairy</i>.
Lev 17:8	וְאַלֶּהֶם תֹּאמַר אִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל וּמִן־הַגֵּר אֲשֶׁר־יָגוּר בְּתוֹכְכֶם אֲשֶׁר־יַעֲלֶה עֹלָה אוֹ־זֶבַח:	And you will say to them, 'Any <u>man</u> from the house of Israel, and from the <u>foreigners</u> who dwell in their midst, who offers a burnt offering or a sacrifice,	Any man ← <i>A man, a man.</i> foreigners ← <i>foreigner.</i>
Lev 17:9	וְאֶל־פֶּתַח אֹהֶל מוֹעֵד לֹא יָבִיֵּאוּ לַעֲשׂוֹת אֹתוֹ לַיהוָה וְנִכְרַת הָאִישׁ הַהוּא מֵעַמּוֹ:	but <i>who</i> does not bring it to the entrance of the tent of contact, for <u>it to be made</u> to the LORD, that man will be cut off from his <u>people</u>.	it to be made ← <i>to make it.</i> people ← <i>peoples.</i>

Lev 17:10	וְאִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל וּמִן־הַגֵּר הֹגֵר בְּתוֹכְכֶם אֲשֶׁר יֹאכַל כָּל־דָּם וְנָתַתִּי פָנַי בְּנַפְשׁ הָאֹכֵלֶת אֶת־הָדָם וְהִכֹּרְתִי אֹתָהּ מִקֶּרֶב עַמָּהּ:	And <i>as for any man</i> from the house of Israel, or from the <u>foreigners</u> who dwell in their midst, who consumes <u>any</u> blood, I will <u>oppose</u> that <u>person</u> who consumes blood, and I will cut <u>him</u> off from the midst of <u>his</u> people.	any man ← <i>a man, a man.</i> foreigners ← <i>foreigner.</i> any ← <i>all.</i> oppose ← <i>put my face to.</i> person ... him ... his ← <i>soul ... it ... its.</i>
Lev 17:11	כִּי נַפֶּשׁ הַבָּשָׂר בַּדָּם הוּא וְאֲנִי נֹתַתִּיו לָכֶם עַל־הַמִּזְבֵּחַ לְכַפֵּר עַל־נַפְשֹׁתֵיכֶם כִּי־הָדָם הוּא בְּנַפֶּשׁ יִכַּפֵּר:	For the <u>life</u> of the flesh <i>is</i> in the blood, and I have appointed it for you on the altar, to atone for your <u>lives</u>, for it <i>is</i> the blood which atones for the <u>life</u>.'	life ... lives ... life ← <i>soul ... souls ... soul.</i>
Lev 17:12	עַל־כֵּן אִמַּרְתִּי לִבְנֵי יִשְׂרָאֵל כָּל־נַפֶּשׁ מִכֶּם לֹא־תֹאכַל דָּם וְהֹגֵר הֹגֵר בְּתוֹכְכֶם לֹא־יֹאכַל דָּם: ס	That <i>is</i> why I have said to the sons of Israel, 'None of you will consume blood, nor will the foreigner who dwells among you consume blood.'	None ← <i>Every soul ... not.</i>
Lev 17:13	וְאִישׁ אִישׁ מִבְּנֵי יִשְׂרָאֵל וּמִן־הַגֵּר הֹגֵר בְּתוֹכְכֶם אֲשֶׁר יִצֹד צִיד חַיָּה אוֹ-עוֹף אֲשֶׁר יֹאכַל וְשִׁפָּךְ אֶת־דָּמּוֹ וְכִסָּהוּ בְּעָפָר:	So <i>as for any man</i> of the sons of Israel and of the <u>foreigners</u> who dwell in their midst, who hunts for a <u>live catch</u>, or birds which are eaten, he will pour out its blood and cover it with dust.	any man ← <i>a man, a man.</i> foreigners ← <i>foreigner.</i> live catch ← <i>hunting of an animal.</i>
Lev 17:14	כִּי־נַפֶּשׁ כָּל־בָּשָׂר דָּמּוֹ בְּנַפְשׁוֹ הוּא וְאִמַּר לִבְנֵי יִשְׂרָאֵל דָּם כָּל־בָּשָׂר לֹא תֹאכְלוּ כִּי נַפֶּשׁ כָּל־בָּשָׂר דָּמּוֹ הוּא כָּל־אֹכְלֹיו יִכָּרֵת:	For the <u>life</u> of all flesh <i>is</i> its blood <i>which is</i> for its <u>life</u>. So I said to the sons of Israel, 'You will not consume the blood of <u>any</u> flesh, for the <u>life</u> of all flesh <i>is</i> its blood; <u>anyone</u> who consumes it will be cut off.'	life ... life ... life ← <i>soul ... soul ... soul.</i> any ← <i>all.</i> anyone ← <i>everyone.</i>

Lev 17:15	וְכָל־נֶפֶשׁ אֲשֶׁר תֹּאכַל נְבִלָה וְטֶרֶף בְּאֶרֶץ וּבְגֵר וּבְכֶסֶם בְּגִדָיו וְרֹחַץ בַּמַּיִם וְטָמֵא עַד־הָעֶרֶב וְטָהָר:	And <i>as for anyone</i> who eats a carcass <i>of natural</i> <i>death</i> <i>or</i> a savaged carcass, among native <i>people</i> <i>or</i> foreigners, he will wash his clothes and wash <i>himself</i> with water, and he will be unclean until the evening. Then he will be clean.	anyone ← <i>every soul</i>. <i>or (2x):</i> disjunctive use of the vav. foreigners ← <i>the foreigner</i>.
Lev 17:16	וְאִם לֹא יִכְבֹּס וּבִשְׁרָו לֹא יִרְחֹץ וְנִשְׂא עֲוֹנוֹ: פ	But if he does not wash <i>his</i> <i>clothes</i> or does not wash his <i>body</i>, then he will bear his iniquity.”	body ← <i>flesh</i>.
Lev 18:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	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	כְּמַעֲשֵׂה אֶרֶץ־מִצְרַיִם אֲשֶׁר יִשְׁבֹּתֶם־בָּהּ לֹא תַעֲשׂוּ וּכְמַעֲשֵׂה אֶרֶץ־כְּנָעַן אֲשֶׁר אָנֹכִי מְבִיא אֲתֶכֶם שָׁמָּה לֹא תַעֲשׂוּ וּבַחֲקֹתֵיהֶם לֹא תֵלְכוּ:	You will not act according to the <i>practices</i> of the land of Egypt in which you lived, and you will not act according to the <i>practices</i> of the land of Canaan to which I am bringing you. And you shall not walk in their statutes.	practices (2x) ← <i>doing</i>.
Lev 18:4	אֶת־מִשְׁפָּטֵי תַעֲשׂוּ וְאֶת־חֻקֹּתַי תִּשְׁמְרוּ לֵלֶכֶת בָּהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם:	You will <i>act in accordance</i> <i>with</i> my regulations, and you will keep my statutes, <i>by walking</i> in them. I <i>am</i> the LORD your God.	act in accordance with ← <i>do</i>. by walking: gerundial use of the infinitive.
Lev 18:5	וּשְׁמֹרְתֶם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטֵי אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וְחִי בָהֶם אֲנִי יְהוָה: ס	And you will keep my statutes and my regulations, which a man shall do and live by. I <i>am</i> the LORD.	Rom 10:5, Gal 3:12.

Lev 18:6	אִישׁ אִישׁ אֶל-כָּל-שָׂאֵר בְּשָׂרוֹ לֹא תִקְרְבוּ לְגִלּוֹת עֲרוּהָ אֲנִי יְהוָה: ס	No man will approach any kinsman of the flesh to uncover nakedness. I am 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 אֲחוֹתְךָ בִּתְ-אָבִיךָ אוֹ בִּתְ-אִמְךָ מוֹלֶדֶת בֵּית אוֹ מוֹלֶדֶת חוּץ לֹא תִגְלֶה עֲרוֹתָן: ס	<i>As for</i> the nakedness of your sister, the daughter of your father or the daughter of your mother, <i>whether</i> born at home or born away <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 בִּתְ-בְנֶךָ אוֹ בִּתְ-בִּתְךָ לֹא תִגְלֶה עֲרוֹתָן כִּי עֲרוֹתֶיהֶן הֵנָּה: ס	<i>As for</i> the nakedness of your son's daughter or your daughter's daughter, you shall not uncover <u>their</u> nakedness, for <i>they are</i> 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 בִּתְ-אִשְׁת־אָבִיךָ מוֹלֶדֶת אָבִיךָ אֲחוֹתְךָ 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 אָחִי־אֲבִיךָ לֹא תִגְלֶה אֶל־אִשְׁתּוֹ לֹא תִקְרָב דִּדְתָךְ הוּא: ס	You shall not uncover the nakedness of your father's brother; you shall not approach his wife: <i>she is</i> your aunt.	
Lev 18:15	עֲרוֹת כַּלְתֶּךָ לֹא תִגְלֶה אִשֶּׁת בְּנֶךָ הוּא לֹא תִגְלֶה עֲרוֹתָהּ: ס	You shall not uncover the nakedness of your daughter-in-law: <i>she is</i> your son's wife; you shall not uncover her nakedness.	
Lev 18:16	עֲרוֹת אִשְׁת־אֲחִיךָ לֹא תִגְלֶה עֲרוֹת אֲחִיךָ הוּא: ס	You shall not uncover the nakedness of your brother's wife: <i>it is</i> your brother's nakedness.	
Lev 18:17	עֲרוֹת אִשָּׁה וּבִתָּהּ לֹא תִגְלֶה אֶת־בִּתְּבִנָּהּ וְאֶת־בִּתְּבִתָּהּ לֹא תִקַּח לְגִלּוֹת עֲרוֹתָהּ שְׂאֵרָה הֵנָּה זִמָּה הוּא	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: <i>they are her kin; it is</i> lewdness.	or: disjunctive use of the vav.
Lev 18:18	וְאִשָּׁה אֶל־אֲחֹתָהּ לֹא תִקַּח לְצִרָר לְגִלּוֹת עֲרוֹתָהּ עָלֶיהָ בְּחַיֶּיהָ:	And you will not take a woman <i>to wife</i> in addition to her sister, <i>which</i> would cause strife <u>in uncovering</u> her nakedness as well as the <i>first</i> one's, while <i>she is</i> <i>still</i> alive.	in uncovering: gerundial use of the infinitive.
Lev 18:19	וְאֶל־אִשָּׁה בְּנִדָּת טָמְאָתָהּ לֹא תִקְרָב לְגִלּוֹת עֲרוֹתָהּ:	And you will not approach a woman in her <i>time of</i> being set apart for her menstrual impurity, <u>uncovering</u> her nakedness.	uncovering ← <i>to uncover</i> .
Lev 18:20	וְאֶל־אִשֶּׁת עַמִּיתְךָ לֹא־תִתֵּן שְׂכַבְתָּךְ לְזָרַע לְטָמְאָהָ־בָהּ:	And you shall not <u>lie in</u> <u>intercourse with</u> 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 לַמֶּלֶךְ וְלֹא תַחֲלִיל אֶת-שֵׁם אֱלֹהֶיךָ אֲנִי יְהוָה:	And you shall not let <i>any</i> of your seed <u>impregnate</u> <u>prostitutes</u> of <u>Molech</u> , 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). AV translates <i>pass through (the fire)</i> , which is possible, but out of context here and in Lev 20:5. So AV differs.
Lev 18:22	וְאֶת-זִכְרֵךְ לֹא תִשָּׁבֵב מִשְׁכְּבֵי אִשָּׁה תוֹעֵבָה הוּא:	You shall not lie with a male <i>as in</i> the <u>act</u> of lying with a woman. It <i>is</i> an abomination.	act ← <i>acts</i> .
Lev 18:23	וּבְכָל-בְּהֵמָה לֹא-תִתֵּן שְׁכִבְתְּךָ לְטִמְאַתָּהּ וְאִשָּׁה לֹא-תַעֲמֹד לְפָנַי בְּהֵמָה לְרִבְעָה תִבֹּל הוּא:	And you shall not let your <u>intercourse</u> be with <i>any</i> animal, so defiling <i>yourself</i> with it, and a woman shall not stand before an animal so that it copulates with her; it <i>is</i> a <u>perversion</u> .	intercourse ← <i>lying</i> . any ← <i>every</i> . perversion ← <i>mixture, confusion</i> .
Lev 18:24	אֲלֹ-תִטְמְאוּ בְכָל-אֱלֹה כִּי בְכָל-אֱלֹה נְטִמְאוּ הַגּוֹיִם אֲשֶׁר-אַנִּי מַשְׁלֵחַ 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	וְטִמְאַ הָאָרֶץ וְאַפְקַד עֲוֹנָהּ עָלֶיהָ וְתִקָּא הָאָרֶץ אֶת-יִשְׁבֵּיהָ:	And the land is defiled, and I <u>will visit it for its</u> <u>iniquity</u> , and the land will vomit up its inhabitants.	I will visit it for its iniquity ← <i>I will visit its iniquity on it</i> .
Lev 18:26	וּשְׁמִרְתֶּם אֹתָם אֶת-חֻקֹּתַי וְאֶת-מִשְׁפָּטַי וְלֹא תַעֲשׂוּ מִכֹּל הַתּוֹעֵבֹת הָאֵלֶּה הָאֲזֻרָה וְהַגֵּר הַגֵּר בְּתוֹכְכֶם:	And you will keep my statutes and my regulations, and you will not commit <i>any</i> 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 committed all these abominations, and the land has become defiled,	committed: in a Hebrew “OVS” (object-verb- subject) sentence.
Lev 18:28	וְלֹא־תִקְיָא הָאָרֶץ אֶתְכֶם בְּטִמְאַכֶּם אֹתָהּ כַּאֲשֶׁר קָאָה אֶת־הַגּוֹי אֲשֶׁר לִפְנֵיכֶם:	so that the land does not vomit you up for <u>your</u> defiling of it, as it vomited up the nation which <i>was</i> before you.	your defiling: gerundial use of the infinitive.
Lev 18:29	כִּי כָל־אִשָּׁר יַעֲשֶׂה 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	דִּבֶּר אֶל־כָּל־עֵדֻת בְּנֵי־יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדוֹשִׁים תִּהְיוּ כִּי קְדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם:	“Speak to the whole congregation of the sons of Israel and say to them, ‘ You will be holy, for I, the LORD your God, <i>am</i> holy.	1 Pet 1:16.
Lev 19:3	אִישׁ אָמוּ וְאָבִיו תִּירָאוּ וְאֶת־שַׁבְּתִי תִשְׁמְרוּ אֲנִי יְהוָה אֱלֹהֵיכֶם:	<u>Every man</u> 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 וְאֱלֹהֵי מַסֵּכָה לֹא תַעֲשׂוּ לָכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם:	Do not turn to idols, nor make yourselves cast gods. <i>I am</i> the LORD your God.	
Lev 19:5	וְכִי תִזְבְּחוּ זֶבַח שְׁלָמִים לַיהוָה לְרֹצְנֵכֶם תִּזְבַּחְהוּ:	And if you <u>offer</u> a <u>peace-</u> <u>sacrifice</u> to the LORD, you will <u>offer</u> it <u>for your</u> <u>acceptance</u> .	offer (2x) ← <i>sacrifice</i> . a peace-sacrifice ← <i>a</i> <i>sacrifice of "peaces"</i> . for your acceptance: objective, with [CB], <i>for</i> <i>acceptance of you</i> ; or subjective, with AV, <i>at your</i> <i>own will</i> . So AV differs.
Lev 19:6	בְּיוֹם זִבְחֲכֶם יֹאכַל וּמִמָּחֳרָת וְהַנּוֹתָר עַד-יוֹם הַשְּׁלִישִׁי בָאֵשׁ יִשָּׂרֵף:	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 פְגוּל הוּא לֹא יִרְצָה:	And if it is <u>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	וְאֹכְלוֹ עֲוֹנוֹ יִשָּׂא כִּי-אֶת-קֹדֶשׁ יְהוָה חָלַל וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא 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> <u>people</u> .	it ← <i>them</i> , referring to <i>peace-sacrifice(s)</i> . person ... his ← <i>soul ... its</i> . people ← <i>peoples</i> .
Lev 19:9	וּבִקְצֹרְכֶם אֶת-קְצִיר אֲרָצְכֶם לֹא תִכְלֶה פֶּאֶת שְׂדֵךְ לְקַצֹּר וּלְקַט קְצִירְךָ לֹא תִלְקֹט:	And when you reap the harvest of your land, you will not <u>completely reap</u> <u>the corners of your field</u> , and you will not glean gleanings of your harvest.	completely reap the corners of your field ← <i>complete</i> <i>the corner of your field in</i> <i>reaping</i> .
Lev 19:10	וְכִרְמְךָ לֹא תַעֲזֹל וּפֶרֶט כִּרְמֶךָ לֹא תִלְקֹט לְעַנִּי וְלִגֵּר תַּעֲזֹב אֹתָם אֲנִי יְהוָה אֱלֹהֵיכֶם:	And you will not re-harvest your vineyard, and you will not glean fallen fruit of your vineyard; you will leave them for the poor and for the foreigner. <i>I am</i> the LORD your God.	

Lev 19:11	לֹא תִגְנֹבוּ וְלֹא תִכְחָשׁוּ וְלֹא תִשְׁקְרוּ אִישׁ בְּעֵמִיתוֹ:	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 you will not swear in my name falsely , so profaning the name of your God. I <i>am</i> the LORD.	Matt 5:33. so profaning ← <i>and you (would) profane</i> . AV differs (<i>neither shalt thou profane</i>), introducing another prohibition.
Lev 19:13	לֹא־תַעֲשֶׂק אֶת־רֵעֶךָ וְלֹא תִגְזֹל לֹא־תִלֵּן פְּעֹלַת שְׂכִיר אִתָּךְ 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 אִתָּךְ 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 וְלֹפִי עוֹזֵר 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־תַעֲשׂוּ עוֹל בְּמִשְׁפָּט לֹא־תִשָּׂא פָנֶי־דָל וְלֹא תִהְדָּר פָּנֵי גָדוֹל בְּצִדִּיק תִּשְׁפֹּט עַמִּיתֶךָ:	You shall not commit injustice in judgment; you shall not <u>show partiality</u> <u>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־תִלְךָ רֹכִיל בְּעַמֶּיךָ לֹא תַעֲמֹד עַל־דַּם רֵעֶךָ אֲנִי יְהוָה:	You shall not go <i>around</i> slandering among your people. You shall not <u>threaten to draw your</u> <u>neighbour's blood</u> . I <i>am</i> the LORD.	people ← <i>peoples</i> . threaten <i>to draw</i> your neighbour's blood ← <i>take a stand against the blood of your neighbour</i> .
Lev 19:17	לֹא־תִשְׁנֵא אֶת־אָחִיךָ בְּלִבְבְּךָ הוֹכַח תּוֹכִיחַ אֶת־עַמִּיתֶךָ וְלֹא־תִשָּׂא עִלּוֹ חֶטְא:	You shall not hate your brother in your heart, you will <u>certainly reprove</u> your fellow citizen, and you will not countenance him <i>in</i> sin.	certainly reprove: infinitive absolute.

Lev 19:18	לֹא־תִקֶּם וְלֹא־תִטּוֹר אֶת־בְּנֵי עֲמֻךְ וְאֶהְבֵּת לְרֵעֶךָ כַּמִּוֶּדֶךָ אֲנִי יְהוָה:	You will not take revenge, and you will not <u>bear a</u> <u>grudge</u> against the sons of your people, and you shall love your neighbour as yourself . I <i>am</i> the LORD.	Matt 5:43, Matt 19:19, Matt 22:39, Mark 12:31, Mark 12:33, Luke 10:27, Rom 13:9, Gal 5:14, James 2:8. bear a <i>grudge</i> against ← <i>keep</i> (<i>anger</i> implied), as in Ps 103:9, Jer 3:5.
Lev 19:19	אֶת־חֻקֹּתַי תִּשְׁמְרוּ בְּהִמָּתְךָ לֹא־תִרְבִּיעַ כְּלָאִים שָׂדֶךְ לֹא־תִזְרַע כְּלָאִים וּבִגְדֵי כְלָאִים שֶׁעֵטְנוֹ 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 שְׂכֵב־זָרָה וְהוּא שִׁפְחָה נְחֻרָפֶת לְאִישׁ וְהַפְּדָהּ לֹא נִפְדָּתָה אוֹ חֲפָשָׁה לֹא נִתְּנָהּ בְּקֶרֶת תְּהִיָּה לֹא יוֹמָתוֹ כִּי־לֹא חֲפָשָׁה:	And if a man <u>lies in</u> <u>intercourse</u> with a woman who <i>is</i> a bondmaid <u>acquired</u> <u>for</u> a man, and she has not <u>been redeemed</u> <u>at</u> <u>all</u> and no freedom has been granted to her, <i>then</i> <i>they will be scourged</i> . They shall not be put to death, for she has not been made free.	lies in intercourse ← <i>lies a</i> <i>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</i> <i>scourging will come to</i> <i>pass</i> .
Lev 19:21	וְהָבִיא אֶת־אַשְׁמוֹ לִיהוָה 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 וְעֵרְלֹתָם עֲרֹלָתוֹ אֶת־פְּרִיּוֹ שְׁלֹשׁ שָׁנִים יְהִיָּה לָכֶם עֲרֵלִים לֹא יֵאָכֵל:	And when you go into the land, you will plant all <i>kinds of trees</i> for food, but you will regard <i>their</i> fruit as <i>uncircumcised</i> – you will wait three years <i>during which</i> they will be 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	וּבִשְׁנָה הָרְבִיעִית יְהִיָּה כָּל־פְּרִיּוֹ קֹדֶשׁ הַלֹּלִים לַיהוָה:	But in the fourth year all <i>their</i> fruit will be a <i>holy object of praise</i> to the LORD.	their ← <i>its</i>. holy <i>object of praise</i> ← <i>holiness of praises</i>, a Hebrew genitive.
Lev 19:25	וּבִשְׁנָה הַחֲמִישִׁת תֹּאכְלוּ אֶת־פְּרִיּוֹ לְהוֹסִיף לָכֶם תְּבוּאָתוֹ אֲנִי יְהוָה אֱלֹהֵיכֶם:	And in the fifth year you will eat its fruit, <i>and it will increase</i> 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 <i>divine by clouds</i>.	divine by clouds: AV differs somewhat (<i>observe times</i>), missing the lexical connection with <i>clouds</i>.
Lev 19:27	לֹא תִקְפוּ פֶּאת רֹאשְׁכֶם וְלֹא תִשְׁחִית אֵת פֶּאת זָקְנְךָ:	You shall not <i>cut round</i> the <i>sides</i> of your head, and you shall not spoil the <i>sides</i> of your beard.	cut round ← <i>go round</i>. sides (2x) ← <i>side</i>.
Lev 19:28	וְשָׂרֵט לִנְפֶשׁ לֹא תַתֵּנוּ בְּבִשְׂרֹכֶם וּכְתַבַּת קַעֲקַע לֹא תַתֵּנוּ בָּכֶם אֲנִי יְהוָה:	And you shall not make a cutting in your flesh for <i>the soul</i>, and you shall not put an <i>incised mark</i> on yourselves. <i>I am</i> the LORD.	the soul: AV differs (<i>for the dead</i>), expanded on by [CB], which interprets as <i>a dead soul</i>. incised mark ← <i>engraving of a mark cut into the skin</i>. NH קַעֲקַע = <i>tattoo</i>.
Lev 19:29	אֲל־תַּחֲלִל אֶת־בִּתְּךָ לְהִזְנוּתָהּ וְלֹא־תִזְנֶה הָאָרֶץ וּמִלֹּאָה הָאָרֶץ זִמָּה:	Do not profane your daughter by <i>letting</i> 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־שַׁבָּתִי תִשְׁמְרוּ וּמִקְדָּשִׁי תִירָאוּ אֲנִי יְהוָה:	Keep my Sabbaths, and fear my sanctuary. I <i>am</i> the LORD.	
Lev 19:31	אֶל־תִּפְּנוּ אֶל־הָאֲבֹת וְאֶל־הַיִּדְּעֹנִים אֶל־תִּבְקְשׁוּ לְטִמְאַה בָּהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם:	Do not turn to the soothsayers, and do not seek wizards, <i>whereby you</i> <i>would be</i> defiled by them. I <i>am</i> the LORD your God.	
Lev 19:32	מִפְּנֵי שִׁיבָה תִקּוּם וְהִדְרַת פָּנֶי זָקֵן וִירֵאתָ מֵאֱלֹהֶיךָ אֲנִי יְהוָה: פ	You shall rise before the aged, and respect 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</i> <i>of</i> .
Lev 19:33	וְכִי־יִגֹּר אִתְּךָ גֵר בְּאַרְצְכֶם לֹא תוֹנוּ אוֹתוֹ:	And if a foreigner is resident in your land, you shall not oppress him.	
Lev 19:34	כַּאֲזָרְחָ מִכֶּם יִהְיֶה לָכֶם הַגֵּר הַגֵּר אִתְּכֶם וְאָהַבְתָּ לוֹ כְּמוֹךָ כִּי־גֵרִים הֵייתֶם בְּאֶרֶץ מִצְרַיִם אֲנִי יְהוָה אֱלֹהֵיכֶם:	The foreigner resident among you will be as a native among you, and you shall love him as yourself, for you were foreigners in the land of Egypt. I <i>am</i> the LORD your God.	among ← <i>from</i> .
Lev 19:35	לֹא־תַעֲשׂוּ עוֹל בַּמִּשְׁפָּט 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	מֵאֲזֵי צֶדֶק אֲבִי־צֶדֶק אִיפֹת צֶדֶק וְהֵינּוּ צֶדֶק יִהְיֶה 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	וּשְׁמַרְתֶּם אֶת־כָּל־חֻקְתִּי וְאֶת־כָּל־מִשְׁפָּטֵי וַעֲשִׂיתֶם אֹתָם אֲנִי יְהוָה: פ	And you will keep all my statutes and all my regulations, and you will do them. I <i>am</i> the LORD.’ ”	
Lev 20:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	And the LORD spoke to Moses and said,	
Lev 20:2	וְאֶל־בְּנֵי יִשְׂרָאֵל תֹּאמַר אִישׁ אִישׁ מִבְּנֵי יִשְׂרָאֵל וּמִן־הַגֵּר הַגֵּר בְּיִשְׂרָאֵל אֲשֶׁר יִתֵּן מִזֶּרְעוֹ לַמֶּלֶךְ מוֹת יוֹמָת עַם הָאָרֶץ יִרְגְּמֵהוּ בָּאֶבֶן:	“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</u> <u>put to death</u> . The people of the land will <u>stone 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 with stone</i> . Not the same word as in Deut 13:9.
Lev 20:3	וְאֲנִי אֶתֵּן אֶת־פָּנַי בְּאִישׁ הַהוּא וְהִכֵּיתִי אֹתוֹ מִקֶּרֶב עַמּוֹ כִּי מִזֶּרְעוֹ נָתַן לַמֶּלֶךְ לְמַעַן טַמֵּא אֶת־מִקְדָּשִׁי וְלַחֲלֹל 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</i> <i>of my holiness</i> , a Hebraic genitive.
Lev 20:4	וְאִם הָעָם יַעֲלִימוּ עִם הָאָרֶץ אֶת־עֵינֵיהֶם מִן־הָאִישׁ הַהוּא בְּתַתּוֹ מִזֶּרְעוֹ לַמֶּלֶךְ לְבַלְתִּי הַמִּית 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 their eyes from</i> , with an infinitive absolute.

Lev 20:5	וּשְׂמֹתִי אֲנִי אֶת־פָּנַי בְּאִישׁ הַהוּא וּבְמִשְׁפַּחְתּוֹ וְהִכְרַתִּי אֹתוֹ וְאֵת כָּל־הַזֹּנִים אֲחֲרָיו לְזִנוּת אַחֲרֵי הַמִּלָּךְ 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 תִּפְנֶה אֶל־הָאֵבֶל וְאֶל־הַיִּדְעֹנִים לְזִנוּת אַחֲרֵיהֶם וְנִתַּתִּי אֶת־פָּנַי בִּנְפֶשׁ הַהוּא וְהִכְרַתִּי אֹתוֹ מִקֶּרֶב עַמּוֹ:	And <i>as for</i> any person who turns to the soothsayers or the wizards, to go whoring after them, I will set my face against that person, and I will cut him off from the midst of his people.	person (2x) ← <i>soul</i>. or: disjunctive use of the <i>vav</i>.
Lev 20:7	וְהִתְקַדְשְׁתֶּם וְהִיִּיתֶם קְדָשִׁים 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 אֹתָם אֲנִי יְהוָה מְקַדְשְׁכֶם:	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 יִקְלָל אֶת־אָבִיו וְאֶת־אִמּוֹ מוֹת יוּמָת אָבִיו וְאִמּוֹ קָלַל דָּמּוֹ בּוֹ:	For any <u>man</u> who curses his father <u>or</u> his mother <u>will certainly be put to</u> <u>death</u>. He has cursed his father <u>or</u> his mother; his <u>blood will be</u> upon him.	any man ← <i>a man, a man</i>. or (2x): disjunctive use of the <i>vav</i>. will certainly be put to death: infinitive absolute. blood ← <i>bloods</i>.
Lev 20:10	וְאִישׁ אֲשֶׁר יִנְאֹף אֶת־אִשְׁתּוֹ אִישׁ אֲשֶׁר יִנְאֹף אֶת־אִשְׁתּוֹ רֵעֵהוּ מֹת־יוּמָת הַנָּאֹף וְהַנָּאֶפֶת:	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 certainly be put to</u> <u>death</u>.	will certainly be put to death: infinitive absolute.

Lev 20:11	וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת־אִשְׁתּוֹ אֲבִיו עֶרְוַת אָבִיו גִּלָּה מוֹת־יוֹמָתוֹ 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</u> <u>to 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 יוֹמָתוֹ שְׁנֵיהֶם תָּבֵל עֵשׂוֹ דְּמִיהֶם בָּם:	And <i>as for</i> a man who <u>sleeps</u> with his daughter-in- law, the two of them <u>will</u> <u>certainly be put 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 מִשְׁכְּבֵי אִשָּׁה תוֹעֵבָה עֲשׂוֹ שְׁנֵיהֶם מוֹת יוֹמָתוֹ 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. They <u>will</u> <u>certainly be put to 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 זָמָה הוּא בְּאֵשׁ יִשְׂרָפוּ אֹתוֹ וְאֶתָּהּ וְלֹא־תִהְיֶה זָמָה 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 בְּבִהֵמָה מוֹת יוֹמָת וְאֶת־הַבְּהֵמָה תִּהְרֹגוּ:	A man who <u>lies with</u> an animal <u>will certainly be put</u> <u>to death</u> , and you will kill the animal.	lies with ← <i>gives / puts his</i> <i>lying with</i> . will certainly be put to death: infinitive absolute.
Lev 20:16	וְאִשָּׁה אֲשֶׁר תִּקְרַב אֶל־כָּל־בְּהֵמָה לְרִבְעָה אֹתָהּ וְהִרְגֹתָ אֶת־הָאִשָּׁה וְאֶת־הַבְּהֵמָה מוֹת יוֹמָתוֹ 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. They <u>will certainly be put</u> <u>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-אֲחֹתוֹ בִּתְּאֲבִיו אֹ בִתְּאֹמוֹ וְרָאָה אֶת-עֲרוּתָהּ וְהִיא-תִּרְאֶה אֶת-עֲרוּתוֹ חֶסֶד הוּא וְנִכְרְתוּ לְעֵינַי בְּנֵי עַמָּם עֲרוֹת אֲחֹתוֹ גָּלָה 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 דָּוָה וְגִלָּה אֶת-עֲרוּתָהּ אֶת-מְקוֹרָהּ הָעֶרְה וְהִיא גִלָּתָהּ 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 אֲחֹת אִמְךָ וְאֲחֹת אָבִיךָ לֹא תִגְלֶה כִּי אֶת-שְׂאֲרוֹ הָעֶרְה עֲוֹנָם יִשָּׂאוּ:	And you will not uncover the nakedness of your mother's sister or your father's sister, for he would be making his kin bare; they will bear their iniquity.	
Lev 20:20	וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת-דֹּדָתוֹ עֲרוֹת דָּדוֹ גָּלָה חֲטָאִם יִשָּׂאוּ עֲרִירִים יִמָּתוּ:	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-אִשְׁתֹּת אָחִיו נָדָה הוּא עֲרוֹת אָחִיו גָּלָה 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 מְבִיא אֶתְכֶם שָׁמָּה לְשֹׁבֶת בָּהּ:	And you shall keep all my statutes and all my regulations, and you will do them, <u>so that</u> the land, which I am bringing you to, to inhabit it, does not vomit you up.	so that: purposive use of the <i>vav</i>.
Lev 20:23	וְלֹא תֵלְכוּ בְּחֻקֹּת הַגּוֹי אֲשֶׁר־אֲנִי מִשְׁלַח מִפְּנֵיכֶם כִּי אֶת־כָּל־אֱלֹהִים עֲשׂוּ וְאֶקְזָן בָּם:	And do not walk in the statutes of the people whom I am <u>driving out</u> before you, for they do all these <i>things</i>, and I abhor them.	driving out ← <i>sending, dismissing</i>, but also <i>casting out</i>.
Lev 20:24	וְאָמַר לָכֶם אֲתֶם תִּירְשׁוּ אֶת־אֲדָמָתָם וְאֲנִי אֶתְּנֶנָּה לָכֶם לְרֵשֶׁת אֹתָהּ אֶרֶץ זִבְתַּח לְבָב וְדָבַשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר־הִבְדַּלְתִּי אֶתְכֶם מִן־הָעַמִּים:	And I said to you, «You will inherit their <u>land</u>, and I will give it to you, to inherit it, a land <u>flowing</u> with milk and honey.» I am the LORD your God, who separated you from the <i>various</i> peoples.	land ← <i>ground</i>. flowing with ← <i>flowing of</i>. Wider use of the construct state.
Lev 20:25	וְהִבְדַּלְתֶּם בֵּין־הַבְּהֵמָה הַטְּהוֹרָה לַטְּמֵאָה וּבֵין־הָעוֹף הַטָּמֵא לַטְּהוֹר וְלֹא־תִשְׁקָצוּ אֶת־נַפְשֹׁתֵיכֶם בַּבְּהֵמָה וּבָעוֹף וּבְכָל־אֲשֶׁר תֵּרַמַּשׁ הָאֲדָמָה אֲשֶׁר־הִבְדַּלְתִּי לָכֶם לַטְּמֵא:	And you will <u>make a distinction</u> between clean animals and unclean <i>ones</i>, and between unclean birds and clean <i>ones</i>, and you will not make <u>yourselves</u> 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</u> <u>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	וְהִיִּיתֶם לִי קְדוֹשִׁים כִּי קְדוֹשׁ אֲנִי יְהוָה וְאֲבָדְלָה 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 אִוְ-אִשָּׁה כִּי־יְהִיֶּה בֵּהֶם אֹב אוֹ יִדְעֲנִי מוֹת יִוָּמְתוּ בָּאֶבֶן יִרְגְּמוּ אֹתָם דְּמֵיהֶם בָּס: פ	And <i>any</i> man or woman among them who is a soothsayer or wizard <u>will</u> <u>certainly be put to 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 בְּעַמּוֹ:	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 person</i> among his <i>people</i> ,	<i>dead person</i> ← <i>soul</i> . <i>people</i> ← <i>peoples</i> .
Lev 21:2	כִּי אִם־לְשָׂאָרוֹ הַקָּרֵב אֵלָיו לְאִמּוֹ וּלְאָבִיו וּלְבָנוֹ 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	וּלְאִחָתּוֹ הַבְּתוּלָה הַקְרוּבָה אֵלָיו אֲשֶׁר לֹא־הִיתָה לְאִישׁ לָהּ יִטְמָא:	and by his virgin sister, closely related to him, who has not had a <i>husband</i> ; by her he may be defiled.	husband ← <i>man</i> .
Lev 21:4	לֹא יִטְמָא בַּעַל בְּעַמּוֹ לְהַחֲלוֹ:	A master of his <i>people</i> shall not defile himself, so as to profane himself.	people ← <i>peoples</i> .
Lev 21:5	לֹא־יִקְרַחַה **יִקְרָחוּ קְרָחַה בְּרֹאשָׁם וּפֹאֶת זָקָנָם לֹא יִגְלָחוּ וּבְבִשְׂרָם לֹא יִשְׂרְטוּ שִׂרְטָת:	{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	קִדְּשִׁים יִהְיוּ לֵאלֹהֵיהֶם וְלֹא יַחֲלֹלוּ שֵׁם אֱלֹהֵיהֶם כִּי אֶת־אֲשֵׁי יְהוָה לֶחֶם אֱלֹהֵיהֶם הֵם מִקְרִיְבָם וְהָיוּ קִדְּשׁ:	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 וַחֲלָלָה לֹא יִקְחוּ וְאִשָּׁה גְרוּשָׁה מֵאִישָׁה לֹא יִקְחוּ כִּי־קִדְּשׁ 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	וְקִדְּשָׁתוּ כִּי־אֶת־לֶחֶם אֱלֹהֶיךָ הוּא מִקְרִיב קִדְּשׁ יִהְיֶה־לְךָ כִּי קִדּוֹשׁ אֲנִי יְהוָה מְקַדְּשֶׁכֶּם:	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	וּבֵת אִישׁ כֹּהֵן כִּי תַחֲלֶה לְזִנוּת אֶת־אֲבִיהָ הִיא מִחֲלָלַת בָּאֵשׁ תִּשְׂרָף: ס	And <i>as for</i> the daughter of a man <i>who is</i> a priest, if she profanes <i>herself</i> by committing whoredom, she is profaning her father; she will be burned by fire.	by committing whoredom: gerundial use of the infinitive.
Lev 21:10	וְהַכֹּהֵן הַגָּדוֹל מֵאֲחָיו אֲשֶׁר־יוֹצֵק עַל־רֹאשׁוֹ שֶׁמֶן הַמִּשְׁחָה וּמִלֵּא אֶת־יָדוֹ לְלִבָּשׁ אֶת־הַבְּגָדִים אֶת־רֹאשׁוֹ לֹא יִפְרָע וּבִגְדָיו לֹא יִפְרָם:	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> . consecrated ← <i>filled his hand</i> .
Lev 21:11	וְעַל כָּל־נִפְשֹׁת מֵת לֹא יֵבֵא לְאָבִיו וּלְאִמּוֹ לֹא יִטְמֵא:	And he will not go to <u>any</u> dead person. He shall not defile himself with his father or mother.	any ← <i>every</i> . dead person ← <i>souls of (one) dead or dying</i> .

Lev 21:12	וּמִן־הַמִּקְדָּשׁ לֹא יֵצֵא וְלֹא יַחֲלִיל אֶת־מִקְדָּשׁ אֱלֹהָיו כִּי נִזְרָה שְׁמֹן 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 consecration of the anointing oil of his God is 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	וְהָיָא אִשָּׁה בְּתוּלָה יָקָח:	And he shall take a wife <i>who is</i> in her virginity.	
Lev 21:14	אִלְמָנָה וְגֵרוּשָׁה וַחֲלָלָה זֹנָה אֶת־אִלָּה לֹא יָקָח כִּי אִם־בְּתוּלָה מִעַמּוּ יָקָח אִשָּׁה:	As for a widow, or a divorced woman or a profane prostitute, he will not take <i>any of</i> these, but he will take <i>to</i> wife a virgin from his <u>people</u> .	divorced: as in Lev 21:7. people ← <i>peoples</i> .
Lev 21:15	וְלֹא־יַחֲלִיל זְרַעוֹ בְּעַמּוּ כִּי אֲנִי יְהוָה מְקַדְּשׁוֹ: פ	And he will not profane his seed among his <u>people</u> , for I <i>am</i> the LORD <i>who</i> sanctifies him.' ”	people ← <i>peoples</i> .
Lev 21:16	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	And the LORD spoke to Moses and said,	
Lev 21:17	דַּבֵּר אֶל־אַהֲרֹן לֵאמֹר אִישׁ מִזֶּרְעֲךָ לְדֹרֹתָם אֲשֶׁר יִהְיֶה בּוֹ מוֹם לֹא יִקְרָב לְהִקְרִיב לַחֶם אֱלֹהָיו:	“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 עִוֵּר אוֹ פֶסֶחַ אוֹ חֲרָם אוֹ שְׂרוּעַ:	For <u>no man</u> who <i>has</i> a blemish shall approach, <i>neither</i> a blind man, nor a lame man, nor a man mutilated in the nose, nor with an overgrown <i>body</i> <i>part</i> ,	no man ← <i>every man ...</i> (<i>shall</i>) <i>not</i> .
Lev 21:19	אוֹ אִישׁ אֲשֶׁר־יְהִי בּוֹ שִׁבְרֵ רֶגֶל אוֹ שִׁבְרֵ יָד:	nor a man who has a fracture in the foot or a fracture in the hand,	

Lev 21:20	אִישׁ אֶזְבֵּחַ אֶזְבֵּחַ אֶזְבֵּחַ בְּעֵינָיו אֶזְבֵּחַ אֶזְבֵּחַ אֶזְבֵּחַ אֶזְבֵּחַ:	nor <i>any</i> one hunchbacked, or emaciated, or with cataracts in his eye, or scurvy or scabby or with crushed testicles.	emaciated: AV differs somewhat (<i>a dwarf</i>).
Lev 21:21	כָּל־אִישׁ אֶזְבֵּחַ מִן מִזְרַע אֶהְרֹן הַכֹּהֵן לֹא יִגַּשׁ לְהַקְרִיב אֶת־אֲשֵׁי יְהוָה מִן בֹּזֵאת לֶחֶם אֱלֹהֵינוּ לֹא יִגַּשׁ לְהַקְרִיב:	No man of the seed of Aaron the priest who <i>has</i> a blemish shall approach to offer the LORD's fire- offerings: he <i>has</i> a blemish; he shall not approach to offer the bread of his God.	No ← <i>Every ... not.</i>
Lev 21:22	לֶחֶם אֱלֹהֵינוּ מִקְדָּשִׁי הַקְּדָשִׁים וּמִן־הַקְּדָשִׁים 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־הַפֶּרֶזֶת לֹא יֵבֵא וְאֶל־הַמִּזְבֵּחַ לֹא יִגַּשׁ כִּי־מִן בֹּזֵאת וְלֹא יַחְלִל אֶת־מִקְדָּשִׁי כִּי אֲנִי יְהוָה מִקְדָּשִׁים:	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 <i>who</i> sanctifies them.' ”	
Lev 21:24	וַיְדַבֵּר מֹשֶׁה אֶל־אֶהְרֹן וְאֶל־בָּנָיו וְאֶל־כָּל־בְּנֵי יִשְׂרָאֵל: פ	Then Moses spoke to Aaron and to his sons and to all the sons of Israel.	
Lev 22:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Lev 22:2	דַּבֵּר אֶל־אֶהְרֹן וְאֶל־בָּנָיו וַיִּנָּזְרוּ מִקְדָּשִׁי בְּנֵי־יִשְׂרָאֵל וְלֹא יַחְלִלוּ אֶת־שֵׁם קָדְשִׁי 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	אָמַר אֲלֵהֶם לְדֹרֹתֵיכֶם כָּל־אִישׁ אֲשֶׁר־יִקְרַב מִכָּל־זֶרַעְכֶם אֶל־הַקֹּדְשִׁים אֲשֶׁר יִקְדִּישׁוּ בְנֵי־יִשְׂרָאֵל לַיהוָה וְטִמְאַתּוּ עָלָיו וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא מִלִּפְנֵי אֲנִי יְהוָה:	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 <i>things</i> which the sons of Israel are sanctifying to the LORD, that <u>person</u> will be cut off from my presence. I <i>am</i> the LORD.	any ← <i>all</i>. who <i>is</i> in an unclean state ← <i>and his uncleanness (is) upon him</i>. person ← <i>soul</i>.
Lev 22:4	אִישׁ אִישׁ מִזֶּרַע אַהֲרֹן וְהוּא צָרוּעַ אוֹ זָב בַּקֹּדְשִׁים לֹא יֹאכַל עַד אֲשֶׁר יִטְהַר וְהִנֵּגַע בְּכָל־טִמְאַנְפֶּשׁ אוֹ אִישׁ אֲשֶׁר־תֵּצֵא מִמֶּנּוּ שִׁכְבַּת־זֶרַע:	<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 who is unclean</u>, or a man from whom <u>semen</u> is emitted,	Any man ← <i>A man, a man</i>. any ← <i>every</i>. person who is unclean ← <i>is unclean of soul</i>. AV differs (<i>thing ... unclean (by) the dead</i>), also possible. semen ← <i>lying of seed</i>.
Lev 22:5	אוֹ-אִישׁ אֲשֶׁר יַגֵּעַ בְּכָל־שֶׁרֶץ אֲשֶׁר יִטְמָא־לוֹ אוֹ בְּאָדָם אֲשֶׁר יִטְמָא־לוֹ לְכָל טִמְאַתּוֹ:	or a man who touches <u>any</u> reptile by which one is defiled, or a man by whom he is defiled – by <u>any</u> uncleanness of his –	any (2x) ← <i>every</i>.
Lev 22:6	נֶפֶשׁ אֲשֶׁר תִּגַּע־בּוֹ וְטִמְאַה עַד־הָעֶרֶב וְלֹא יֹאכַל מִן־הַקֹּדְשִׁים כִּי אִם־רָחַץ בְּשָׁרוֹ בַּמַּיִם:	the person who has touched him will be unclean until the evening, and he will not eat of the holy <i>things</i>, <u>but</u> he will wash his <u>body</u> with water.	the person ← <i>a soul</i>. but ← <i>but rather</i>. AV differs (<i>unless</i>), but inappropriate here; see next verse. body ← <i>flesh</i>.
Lev 22:7	וּבֹא הַשֶּׁמֶשׁ וְטָהַר וְאַחֵר יֹאכַל מִן־הַקֹּדְשִׁים כִּי לַחֲמֹ הוּא:	And when the sun has set, he will be clean, and after <i>that</i> he will <u>partake of</u> the holy <i>things</i>, for it <i>is</i> his <u>bread</u>.	partake of ← <i>eat from</i>. bread: standing for <i>food</i> in general. See 1 Sam 28:22-24. This applies throughout the chapter and more widely.

Lev 22:8	נִבְלָה וטֶרֶף לֹא יֵאָכֵל לְטִמְאַה־בָּהּ אֲנִי יְהוָה:	He shall not eat from a carcase or savaged <i>animal</i> , which <i>would</i> defile him. I <i>am</i> the LORD.	
Lev 22:9	וְשָׁמְרוּ אֶת־מִשְׁמְרָתִי וְלֹא־יִשָּׂאוּ עָלָיו חֵטָא וּמִתּוּ בּוֹ כִּי יַחְלִלֶהוּ אֲנִי יְהוָה מְקַדָּשִׁים:	And they will keep my charge, so as not to bear sin on its account, and they will die in it if they have profaned it. I <i>am</i> the LORD <i>who</i> sanctifies them.	
Lev 22:10	וְכֹל־זָר לֹא־יֵאָכֵל קֹדֶשׁ תּוֹשֵׁב כֹּהֵן וְשָׂכִיר לֹא־יֵאָכֵל קֹדֶשׁ:	And <u>no</u> foreigner <u>will</u> eat <i>any</i> holy <i>thing</i> ; no resident with the priest, nor a hired labourer will eat <i>any</i> holy <i>thing</i> .	no ... will eat ← <i>every</i> ... <i>will not</i> . with ← <i>of</i> . Wider use of the construct state. holy <i>thing</i> ← <i>holiness</i> . Also in the rest of this chapter.
Lev 22:11	וְכֹהֵן כִּי־יִקְנֶה נֶפֶשׁ קִנְיָן בְּסָפוֹ הוּא יֵאָכֵל בּוֹ וְיֵלִיד בֵּיתוֹ הֵם יֵאָכְלוּ בְּלַחְמָו:	But if a priest buys a <u>person</u> as a purchase with his <i>own</i> money, <u>that</u> <i>person</i> may eat of it, as <i>may</i> <i>anyone</i> born in his house; they may partake of his bread.	a person ← <i>soul</i> . that <i>person</i> ← <i>he</i> .
Lev 22:12	וּבִת־כֹּהֵן כִּי תִהְיֶה לְאִישׁ זָר הִוא בְּתֵרוֹמַת הַקֹּדָשִׁים לֹא תֵאָכֵל:	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 וְגֵרוּשָׁה וְזָרָעָא אִין לָהּ וְשִׁבָּה אֶל־בֵּית אָבִיהָ בְּנַעֲוִיָּהּ מִלֶּחֶם אָבִיהָ תֵאָכֵל וְכֹל־זָר לֹא־יֵאָכֵל בּוֹ: ס	And <i>as for</i> the daughter of a priest who becomes a widow or <u>is divorced</u> , and <i>has</i> no <u>offspring</u> , 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</i> ... <i>will</i> .
Lev 22:14	וְאִישׁ כִּי־יֵאָכֵל קֹדֶשׁ בְּשֹׁגְגָה וְיֹסֵף חֲמִשִּׁיתוֹ עָלָיו וְנָתַן לַכֹּהֵן 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</u> <i>thing</i> to the priest.	give the holy <i>thing</i> : AV differs (<i>give it with the holy</i> <i>thing</i>).

Lev 22:15	וְלֹא יִחַלְלוּ אֶת־קֳדָשִׁי בְּנֵי 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 אֲשֶׁמָּה בְּאֲכָלָם אֶת־קֳדָשֵׁיהֶם כִּי אֲנִי יְהוָה מְקַדֵּשׁם: פ	Nor shall they cause them to bear iniquity, <u>entailing</u> guilt, <i>which they would</i> <i>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 <i>vav</i> , as in Deut 33:6. entailing ← <i>of</i> . Wider use of the construct state.
Lev 22:17	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Lev 22:18	דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו וְאֶל כָּל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אִישׁ אִשׁ מִבֵּית יִשְׂרָאֵל וּמִן־הַגֵּר בְּיִשְׂרָאֵל אֲשֶׁר יִקְרִיב קָרְבָּנוֹ לְכָל־נִדְרֵיהֶם וּלְכָל־נִדְבֹתָם 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	לְרִצְוֹנְכֶם תָּמִים זָכָר בְּבָקָר בְּכֶשֶׁבִים וּבְעִזִּים:	<i>let him offer for your</i> <u>acceptance</u> , a male <u>without</u> <u>blemish</u> , 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 <i>vav</i> .
Lev 22:20	כָּל אֲשֶׁר־בּוֹ מוֹם לֹא תִקְרִיבוּ כִּי־לֹא לְרִצּוֹן יְהִיָּה לָכֶם:	You shall not offer any 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</i> <i>acceptance</i> .

Lev 22:21	וְאִישׁ כִּי־יִקְרִיב זֶבַח־שְׁלָמִים לַיהוָה לִפְלֹא־נֶדֶר אוֹ לְנִדְבָה בַּבֶּקֶר אוֹ בַּצֹּאן תָּמִים יְהִי לְרִצּוֹן כָּל־מוֹם לֹא יְהִי־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 <u>animal without</u> <u>blemish</u> from the oxen or the sheep <i>offered</i> for acceptance; there will not be <u>any</u> blemish in it.	without blemish ← <i>perfect</i> . any ← <i>every</i> .
Lev 22:22	עֹרֹת אוֹ שָׁבוֹר אוֹ־חֲרוּץ אוֹ־יִפְלֹת אוֹ גֶּרֶב אוֹ יִלְפֶת לֹא־תִקְרִיבוּ אֵלָה לַיהוָה וְאִשָּׁה לֹא־תִתְּנוּ מֵהֶם עַל־הַמִּזְבֵּחַ לַיהוָה:	As for animals suffering blindness, or which are fractured or lacerated, or which have a festering sore, or scurvy, or scabs – you will not offer these to the LORD, and you will not make a fire-offering of <i>any</i> of them to the LORD on the altar.	
Lev 22:23	וְשׁוֹר וְשֶׂה שָׂרוּעַ וְקִלוֹט נִדְבָה תַעֲשֶׂה אֹתוֹ וּלְנֶדֶר לֹא יִרְצָה:	A bull or a lamb with <i>anything</i> overgrown or undergrown you may <u>offer</u> as 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 וּבְאַרְצְכֶם לֹא תַעֲשׂוּ:	And you will not offer to the LORD <i>any animal that</i> <i>is</i> bruised or crushed or castrated or <i>with anything</i> cut off, and you shall not <u>offer it</u> in your land.	offer ← <i>do</i> .
Lev 22:25	וּמִיד בֶּן־נָכָר לֹא תִקְרִיבוּ אֶת־לֶחֶם אֱלֹהֵיכֶם מִכָּל־אַלֶּה כִּי מִשְׁחָתָם 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 <i>offerings</i> , for <u>they are inherently defiled</u> – <i>there is</i> a blemish in them. They will not be accepted for you.’ ”	any ← <i>all</i> . they <i>are</i> 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	שׁוֹר אוֹכֶשֶׁב אוֹעֵז כִּי יֵלֵד וְהָיָה שְׁבַעַת יָמִים תַּחַת אִמּוֹ וּמִיּוֹם הַשְּׁמִינִי וְהָלָאָה יִרְצֶה לְקָרְבָן אֲשֶׁה 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	וְשׁוֹר אוֹשֶׁה אֶתּוֹ וְאֶת־בָּנָו לֹא תִשְׁחָטוּ בְּיוֹם אֶחָד:	And you shall not kill <i>both</i> a bull or a sheep and its young in one day.	
Lev 22:29	וְכִי־תִזְבְּחוּ זִבְח־תּוֹדָה לַיהוָה לְרִצְנֹכֶם תִּזְבְּחוּ: לְקָרְבָן אֲשֶׁה לַיהוָה:	And when you <i>offer</i> the sacrifice of a thank- offering to the LORD, you will make the sacrifice <i>for</i> <i>your acceptance</i> .	offer ← <i>sacrifice</i> . for your acceptance: see Lev 19:5.
Lev 22:30	בְּיוֹם 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	וּשְׁמִרְתֶּם 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 תַחֲלִלּוּ אֶת־שֵׁם קִדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי יְהוָה מְקַדְּשֵׁכֶם:	And you will not profane <i>my holy name</i> , and I will be sanctified among the sons of Israel. I <i>am</i> the LORD <i>who</i> sanctifies you,	my holy name ← <i>the name</i> <i>of my holiness</i> , a Hebraic genitive.
Lev 22:33	הַמוֹצִיא אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה: פ	who brought you out from the land of Egypt, to be God to you. I <i>am</i> the LORD.”	
Lev 23:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	

Lev 23:2	דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם מוֹעֲדֵי יְהוָה אֲשֶׁר־תִּקְרָאוּ אֹתָם מִקְרָאֵי קֹדֶשׁ אֵלֶּה הֵם מוֹעֲדֵי:	“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>. <u>You 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 בְּאַרְבַּעַת עָשָׂר לַחֹדֶשׁ בֵּין הָעֶרְבִים פֶּסַח לַיהוָה:	In the first month, on the fourteenth <u>day</u> 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־מְלָאכֶת 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 אֹשֶׁה לַיהוָה שִׁבְעַת יָמִים בֵּינֹם הַשְּׁבִיעִי מִקְרָא־קֹדֶשׁ כָּל־מְלָאכָת עֲבֹדָה 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</u> <u>kind</u> of <u>work</u> . ”	any ← <i>every</i> . kind of work: see Lev 23:7.
Lev 23:9	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Lev 23:10	דִּבֹּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי־תָבֹאוּ אֶל־הָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן לָכֶם וּקְצַרְתֶּם אֶת־קְצִירָהּ וְהִבֵּאתֶם אֶת־עֹמֶר רֵאשִׁית קִצְרְכֶם 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, בפֹּרִים, 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 בַּיּוֹם הַנִּיפְכֶם אֶת־הָעֹמֶר בֶּבֶשׁ תָּמִים בֶּן־שָׁנָתוֹ לְעֹלָה לַיהוָה:	And on the day when you wave the sheaf, you will carry out <i>the sacrifice of</i> 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 עֶשְׂרִים סֹלֶת בָּלוּלָה בְּשֶׁמֶן אֹשֶׁה לַיהוָה רֵיחַ נִיחָח וְנִסְכָּה יֵין רְבִיעִית הֶהֱיִין:	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</u> wine <u>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 וְכֶרֶם לֹא תֹאכְלוּ עַד-עֹלָצָם הַיּוֹם הַזֶּה עַד הֵבִיאְכֶם אֶת-קֶרְבֶּן אֱלֹהֵיכֶם חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם בְּכָל מִשְׁבְּתֵיכֶם: ס	But you will not eat bread or parched corn, or <u>fresh</u> grain, until this very day – until you have brought the oblation 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</i> <i>yourselves</i> .
Lev 23:16	עַד מִמַּחֲרַת הַשַּׁבָּת הַשְּׁבִיעִית תִּסְפְּרוּ חֲמִשִּׁים יוֹם וְהִקְרַבְתֶּם מִנְחָה חֲדָשָׁה לַיהוָה:	Up to the day after the seventh Sabbath you will count fifty days, then you will offer a <u>new meal-</u> offering to the LORD.	new meal-offering: this is Pentecost / Shavuot.
Lev 23:17	מִמּוֹשְׁבֵיכֶם תָּבִיאוּ לֶחֶם תְּנוּפָה שְׁתֵּים שְׁנֵי עֶשְׂרִים סֹלֶת תִּהְיֶינָה חֶמֶץ תֹּאפֶינָה בִּכּוּרִים לַיהוָה:	You will bring from your dwelling places bread for the wave-offering – two <i>loaves</i> – two <u>tenths of an</u> ephah. 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-הֶלֶחֶם שִׁבְעַת כְּבָשִׂים תְּמִימִם בְּנֵי שָׁנָה וּפָר בֶּן-בָּקָר אֶחָד וְאַיִלִם שְׁנָיִם יִהְיוּ עֹלָה לַיהוָה וּמִנְחָתָם וְנִסְכֵיהֶם אִשָּׁה רִיח־נִיחֹחַ לַיהוָה:	And you will offer with the bread seven lambs <u>without</u> <u>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 meal- libations. <i>It is</i> a fire- offering of a sweet fragrance to the LORD.	without blemish ← <i>perfect</i> .

Lev 23:19	וַעֲשִׂיתֶם שְׁעִיר־עִזִּים אֶחָד לְחַטָּאת וּשְׁנֵי כִבְשִׂים בְּנֵי שָׁנָה לַזֶּבַח שְׁלָמִים:	And you will perform <i>the sacrifice</i> of one buck of the goats as a sin-offering, and two one-year-old lambs as a peace-sacrifice.	
Lev 23:20	וְהִנִּיף הַכֹּהֵן אֹתָם עַל לֶחֶם הַבְּכֹרִים תְּנוּפָה לִפְנֵי יְהוָה עַל-שְׁנֵי כִבְשִׂים קָדֵשׁ יִהְיוּ לַיהוָה לִכְהֵן:	And the priest will wave them with the bread of the <i>firstfruits</i> as a wave-offering before the LORD, with the two lambs. They will be <i>holy</i> to the LORD for the priest.	firstfruits: here, “ <i>firstgrains</i> ”. holy ← <i>holiness</i> .
Lev 23:21	וּקְרַאתֶם בַּעֲצָם הַיּוֹם הַזֶּה מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל-מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ חֻקַּת עוֹלָם בְּכָל-מוֹשְׁבֵיכֶם לְדֹרֹתֵיכֶם:	And on this same day you will convoke <i>the festival</i> ; you will have a holy convocation. You will do <i>no kind of work</i> . It is an age-abiding statute in all your dwelling places for your generations.	no ← <i>not ... every</i> . kind of work: see Lev 23:7.
Lev 23:22	וּבְקַצְרְכֶם אֶת-קִצִּיר אֲרָצְכֶם לֹא-תִכְלֶה פֶּאֶת שִׂדְדֵי בְּקַצְרְךָ וְלִקֵּט קִצִּירְךָ לֹא תִלְקֹט לְעָנִי וְלִגֵּר תַּעֲזֹב אֹתָם אֲנִי יְהוָה אֱלֹהֵיכֶם: ס	And when you reap the harvest of your land, you will not completely reap the <i>corners</i> 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־קֹדֶשׁ:	“Speak to the sons of Israel and say, ‘In the seventh month, on the first <i>day</i> of the month, you will have a high Sabbath – a memorial of <i>trumpet</i> blowing – a holy convocation.	

Lev 23:25	כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ וְהִקְרַבְתֶּם אֹשֶׁה לַיהוָה: ס	You will do <u>no kind of</u> <u>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 וַעֲנִיתֶם אֶת־נַפְשֵׁיכֶם וְהִקְרַבְתֶּם אֹשֶׁה 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 <u>yourself</u> s, 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־מְלֶאכֶה לֹא תַעֲשׂוּ בַעֲצֵם הַיּוֹם הַזֶּה כִּי יוֹם כִּפּוּרִים הוּא לְכַפֵּר עֲלֵיכֶם לִפְנֵי יְהוָה אֱלֹהֵיכֶם:	And you will not do <u>any</u> work on this <u>particular day</u> , 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־תִעַנֶּה בַעֲצֵם הַיּוֹם הַזֶּה וְנִכְרְתָה מֵעַמּוּהָ:	For <u>any person</u> who is not humbled on this <u>particular</u> 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־מְלֶאכֶה בַעֲצֵם הַיּוֹם הַזֶּה וְהָאֲבֹדָתִי אֶת־הַנֶּפֶשׁ הַהוּא מִקְרָב עִמָּה:	And <i>as for</i> <u>any person</u> who does <u>any</u> work on this <u>particular day</u> , 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־מְלֶאכֶה לֹא תַעֲשׂוּ חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם בְּכָל מִשְׁבְּתֵיכֶם:	You shall not do <u>any</u> work. <i>It is</i> an age-abiding statute for your generations in all your dwelling places.	any ← <i>all</i> .

Lev 23:32	שַׁבַּת שַׁבְּתוֹן הוּא לָכֶם וְעֲנִיתֶם אֶת־נַפְשֵׁיכֶם בַּתְּשֻׁעָה לַחֹדֶשׁ בָּעֶרֶב מֵעֶרֶב עַד־עֶרֶב תִּשְׁבְּתוּ שַׁבְּתֶכֶם: פ	It is a Sabbath of sabbatic observance for you, and you will humble yourselves. On the ninth day of the month, in the evening, from evening to evening you will celebrate your Sabbath.”	yourselves ← <i>your souls</i> . you will celebrate your Sabbath ← <i>you will “sabbath” your Sabbath</i> .
Lev 23:33	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Lev 23:34	דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה חַג הַסֻּכּוֹת שִׁבְעַת יָמִים לִיהוָה:	“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 tabernacle</i> .
Lev 23:35	בְּיוֹם הָרִאשׁוֹן מִקְרָא־קֹדֶשׁ כָּל־מְלָאכָת עֲבֹדָה לֹא תַעֲשׂוּ:	On the first day <i>there will be</i> a holy convocation. You shall not do <u>any kind of work</u> .	any ← <i>every</i> . kind of work: see Lev 23:7.
Lev 23:36	שִׁבְעַת יָמִים תִּקְרְבוּ אֲשֶׁה לַיהוָה בַּיּוֹם הַשְּׁמִינִי מִקְרָא־קֹדֶשׁ יְהִי לָכֶם וְהִקְרַבְתֶּם אֲשֶׁה לַיהוָה עֲצֹרַת הוּא כָּל־מְלָאכָת עֲבֹדָה לֹא תַעֲשׂוּ:	For seven days you will make a fire-offering to the LORD. On the eighth day you will hold a holy convocation, and you will offer a fire-offering to the LORD. It is a solemn assembly; you shall do <u>no kind of work</u> .	no ← <i>not every</i> . kind of work: see Lev 23:7.
Lev 23:37	אֵלֶּה מוֹעֲדֵי יְהוָה אֲשֶׁר־תִּקְרְאוּ אֹתָם מִקְרָאֵי קֹדֶשׁ לְהִקְרִיב אֲשֶׁה לַיהוָה עֹלָה וּמִנְחָה זֶבַח וְנֹסָכִים דְּבַר־יוֹם בְּיוֹמוֹ:	These <i>are</i> the LORD's festival times which you will convoke – holy convocations – to offer a fire-offering to the LORD: a burnt offering and a meal-offering, a sacrifice and libations, the duty of a day on its day,	

Lev 23:38	מִלֵּבַד שַׁבָּתַת יְהוָה וּמִלֵּבַד מִתְּנוּתֵיכֶם וּמִלֵּבַד כָּל־נִדְרֵיכֶם וּמִלֵּבַד כָּל־נִדְבֹתֵיכֶם אֲשֶׁר תִּתְּנוּ לַיהוָה:	besides the LORD's Sabbaths, and besides your gifts, and besides all your vows, and besides all your freewill-offerings which you give to the LORD.	
Lev 23:39	אֲדָבָה בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי בְּאַסְפְּכֶם אֶת־תְּבוּאֹת הָאָרֶץ תַּחֲגּוּ אֶת־חַג־יְהוָה שִׁבְעַת יָמִים בַּיּוֹם הָרִאשׁוֹן שַׁבָּתוֹן וּבַיּוֹם הַשְּׁמִינִי שַׁבָּתוֹן:	But on the fifteenth day of the seventh month, when you gather the produce of the land, you will celebrate the LORD's festival for seven days; on the first day <i>there will be</i> a high Sabbath and on the eighth day <i>there will be</i> a high Sabbath.	
Lev 23:40	וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן פְּרֵי עֵץ הָדָר כַּפַּת תְּמָרִים וְעֵנָף עֵץ־עַבְת וְעֵרְבֵי־נַחַל וּשְׂמַחְתֶּם לִפְנֵי יְהוָה אֱלֹהֵיכֶם שִׁבְעַת יָמִים:	And on the first day, you will take for yourselves the <u>firstfruit growth</u> of a <u>tree of</u> <u>honour</u> : palm-branches, and a bough of a thick tree, and willows of the stream, and you will rejoice before the LORD your God for seven days.	firstfruit <i>growth</i> ← <i>fruit</i> . Not necessarily literal edible fruit, but standing for healthy growth. AV differs (<i>boughs</i>), perhaps reading a word from root פֶּאֶר. tree of honour: NH= <i>citrus</i> <i>tree</i> .
Lev 23:41	וְחִגַּגְתֶּם אֹתוֹ חַג לַיהוָה שִׁבְעַת יָמִים בַּשָּׁנָה חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם בַּחֹדֶשׁ הַשְּׁבִיעִי תַחֲגּוּ אֹתוֹ:	And you will celebrate it <i>as</i> a festival to the LORD for seven days <u>of the year</u> . <i>It is</i> an age-abiding statute for your generations; you will celebrate it in the seventh month.	of the year ← <i>in the year</i> .
Lev 23:42	בִּסֻּכֹּת תֵּשְׁבוּ שִׁבְעַת יָמִים כָּל־הָאֲזָרָח בְּיִשְׂרָאֵל יֵשְׁבוּ בִּסֻּכֹּת:	You will dwell in tabernacles for seven days; every native in Israel will dwell in tabernacles,	tabernacles: see Lev 23:34.

Lev 23:43	לְמַעַן יֵדְעוּ דֹרֹתֵיכֶם כִּי בְּסֻכּוֹת הוֹשַׁבְתִּי אֶת־בְּנֵי יִשְׂרָאֵל בְּהוֹצִיאִי אוֹתָם מֵאֶרֶץ מִצְרַיִם אֲנִי יְהוָה אֱלֹהֵיכֶם:	so that your generations know that I made the sons of Israel dwell in tabernacles when I brought them out of the land of Egypt. I <i>am</i> the LORD your God.’ ”	
Lev 23:44	וַיְדַבֵּר מֹשֶׁה אֶת־מַעֲדֵי יְהוָה אֶל־בְּנֵי יִשְׂרָאֵל: פ	And Moses related the festival times of the LORD to the sons of Israel.	
Lev 24:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Lev 24:2	צֻוּ אֶת־בְּנֵי יִשְׂרָאֵל וַיָּקִחוּ אֵלַיִךְ שֶׁמֶן זַיִת וְנָד בָּתִּית לִמְאֹזֶר לְהַעֲלֹת נֵר תָּמִיד:	“Command the sons of Israel to bring to you pure beaten olive oil for the lamp, to have a lamp burn continually,	lamp ... lamp ← (<i>the integral compound</i>) lamp ... a lamp (<i>burner</i>).
Lev 24:3	מִחוּץ לַפָּרֹכֶת הָעֵדוּת בְּאֹהֶל מוֹעֵד יַעֲרֹךְ אֹתוֹ אֶהְיֶה מִעֶרֶב עַד־בֹּקֶר לִפְנֵי יְהוָה תָּמִיד חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם:	outside the veil of the testimony in the tent of contact. Aaron will set it up, <i>to be</i> from evening to morning before the LORD continually. <i>It is</i> an age- abiding statute for your generations.	
Lev 24:4	עַל הַמִּנְרָה הַטְּהֵרָה 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	וּלְקַחְתָּ סֹלֶת וְאִפִּיתָ אֹתָהּ שִׁתִּים עֲשָׂרָה חִלּוֹת שְׁנֵי עֶשְׂרִינִים יְהִי הַחִלָּה הָאֶחָת:	And you will take fine flour, and you will bake it <i>making</i> twelve cakes. <i>Each</i> cake will <i>consist</i> of two tenths of an ephah.	Each ← <i>One</i> . — consist ← <i>be</i> . — tenths of an ephah: see Lev 14:10.
Lev 24:6	וּשְׂמַתָּ אוֹתָם שִׁשִּׁים מַעֲרָכוֹת שֵׁשׁ הַמַּעֲרָכָה 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־הַמַּעֲרֹכֶת לִבְנֵה זֶכֶה וְהִיְתָה לִלְחָם לְאַזְכָּרָה 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 יַעֲרֹכְנוּ לִפְנֵי יְהוָה תָּמִיד מֵאֵת בְּנֵי־יִשְׂרָאֵל בְּרִית עוֹלָם:	On <u>every Sabbath day</u> he will set it up before the LORD perpetually; <i>it is</i> an age-abiding covenant <u>with</u> the sons of Israel.	On every Sabbath day ← <i>On the Sabbath day, on the Sabbath day.</i> with ← <i>from</i> . See Lev 10:14, Lev 19:34, Lev 21:10 for similar usage. AV differs (<i>being taken from</i>).
Lev 24:9	וְהִיְתָה לְאַהֲרֹן וּלְבָנָיו וְאָכְלָהּ בַּמִּקְדָּשׁ כִּי קֹדֶשׁ קִדְשִׁים הוּא לֹא 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 <i>is</i> a holy of holies to him <u>among</u> the LORD's fire- offerings. <i>It is</i> an age- abiding statute.”	among ← <i>from</i> .
Lev 24:10	וַיֵּצֵא בֶן־אִשָּׁה יִשְׂרָאֵלִית וְהוּא בֶן־אִישׁ מִצְרַיִ בְּתוֹךְ בְּנֵי יִשְׂרָאֵל וַיִּנָּצוּ בַּמַּחֲנֶה בֵּן 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 וַיִּקְלָל וַיְבִיאוּ אֹתוֹ אֶל־מֹשֶׁה וְשֵׁם אִמּוֹ שְׁלֹמִית בַּת־דִּבְרִי לְמַטֵּה־דָן:	And the son of the Israelite woman blasphemed <u>the</u> <u>name</u> and cursed <i>it</i> , and they brought him to Moses. Now the name of his mother <i>was</i> Shelomith, the daughter of Dibri of the tribe of Dan.	the name: i.e. <i>the name of the LORD</i> . See Lev 24:16.
Lev 24:12	וַיִּנְיְחוּהוּ בַּמִּשְׁמֶר לִפְרֹשׁ לָהֶם עַל־פִּי יְהוָה: פ	And they kept him in a guarded room, for <i>a verdict</i> <u>to be determined</u> 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־הַמְקַלֵּל אֶל־מַחוּץ לַמִּחֲנֶה וְסָמְכוּ כָל־הַשְּׂמָעִים אֶת־יָדֵיהֶם עַל־רֹאשׁוֹ וְרָגְמוּ אֹתוֹ כָּל־הָעֵדָה:	“Bring him who <u>cursed</u> to outside the camp, and let all those who <u>heard</u> place their hands on his head. And the whole congregation will stone him.	cursed ... heard ← curses ... hear.
Lev 24:15	וְאַל־בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר אִישׁ אִישׁ כִּי־יִקְלֹל אֱלֹהִיו וְנָשָׂא חֲטָאוֹ:	And you will speak to the sons of Israel and say, ‘Any <u>man</u> who curses his God will bear his sin.	Any man ← <i>A man, a man.</i>
Lev 24:16	וְנָקַב שֵׁם־יְהוָה מוֹת יוֹמָת רָגוּם יִרְגְּמוּ־בּוֹ כָּל־הָעֵדָה כִּגְר כְּאֶזְרָח בְּנִקְבוֹ־שֵׁם יוֹמָת:	And <i>any</i> blasphemer of the name of the LORD <u>will</u> <u>certainly be put to death</u> . The whole congregation <u>will certainly stone him</u> . <i>It</i> <i>is the same</i> for a foreigner as for a native: <u>if he</u> <u>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 כִּי + infinitive.
Lev 24:17	וְאִישׁ כִּי יִכֶּה כָּל־נַפְשׁ אָדָם מוֹת יוֹמָת:	And <i>any</i> man who <u>takes</u> <u>the life</u> of <u>any</u> man <u>will</u> <u>certainly be put to death</u> .	takes the life ← <i>strikes the</i> <i>soul</i> . any ← <i>every</i> . will certainly be put to death: infinitive absolute.
Lev 24:18	וּמִכֶּה נַפֶּשׁ־בְּהֵמָה יִשְׁלַמְנָה נַפֶּשׁ תַּחַת נַפֶּשׁ:	And <i>anyone who</i> 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 מֹום בְּעַמִּיתוֹ כַּאֲשֶׁר עָשָׂה בּוֹ 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 בְּאָדָם כֵּן יִנָּתֵן בּוֹ:	A fracture for a fracture, an eye for an eye, a tooth for a tooth. As he <u>inflicts</u> <u>physical harm</u> on a man, so <u>it will be inflicted</u> on him.	inflicts physical harm ... it will be inflicted: see Lev 24:19.
Lev 24:21	וּמִכָּה בְּהֶמָּה יִשְׁלֹמָנָה וּמִכָּה אָדָם יוּמָת:	And he <i>who</i> strikes a <i>farm</i> animal will repay it, and he <i>who fatally</i> strikes a man will be put to death.	
Lev 24:22	מִשְׁפָּט אֶחָד יִהְיֶה לָכֶם כַּגֵּר כַּאֲזָרָח 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-הַמְקַלֵּל אֶל-מִחוּץ לַמַּחֲנֶה וַיִּרְגְּמוּ אֹתוֹ אֲבָן וּבְנֵי-יִשְׂרָאֵל עָשׂוּ כַּאֲשֶׁר צֻוָּה יְהוָה אֶת-מֹשֶׁה: פ	So Moses spoke to the sons of Israel, and they brought him who had cursed to outside the camp, and they <u>stoned him</u> . And the sons of Israel did as the LORD had commanded Moses.	stoned him ← “bouldered” him (with) stone.
Lev 25:1	וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה בְּהַר סִינַי לֵאמֹר:	And the LORD spoke to Moses at Mount Sinai and said,	
Lev 25:2	דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תֵבְאוּ אֶל-הָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן לָכֶם וּשְׁבַתָּה הָאָרֶץ שִׁבְתָּ לַיהוָה:	“Speak to the sons of Israel and say to them, ‘When <u>you</u> go to the land which I am giving <u>you</u> , the land <u>will rest</u> for a Sabbath for the LORD.	you (2x): plural. will rest ← will “sabbath”.
Lev 25:3	שֵׁשׁ שָׁנִים תִּזְרַע שָׂדֶךְ וּשֵׁשׁ שָׁנִים תִּזְמַר כֶּרֶמְךָ 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	וּבִשְׁנָה הַשְּׁבִיעִית שַׁבַּת שַׁבְּתוֹן יִהְיֶה לָאָרֶץ שַׁבַּת לַיהוָה שְׂדֶךְ לֹא תִזְרַע וְכִרְמֶךָ 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 סִפְיֵיחַ קִצִּירָךְ לֹא תִקְצֹר וְאֶת־עֲנָבֵי נִזְיָרָךְ לֹא תִבְצֹר שְׁנַת שַׁבְּתוֹן 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 לְאֹכְלָהּ לָךְ וּלְעַבְדְּךָ וּלְאִמָּתְךָ וּלְשִׁכְיָרְךָ וּלְתוֹשֶׁבֶיךָ הַגֵּרִים עִמָּךְ:	And the Sabbath of the land will be <i>the means of</i> food for you – for you and for your servant and for your maidservant and for your hired servant and for your <u>lodger</u> who dwell with you.	lodger ← <i>inhabitant</i>.
Lev 25:7	וּלְבֶהֱמֹתֶיךָ וּלְחִיָּה אֲשֶׁר בְּאֶרְצֶךָ תִּהְיֶה כָּל־תְּבוּאָתָהּ לֶאֱכֹל: 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 לָךְ שִׁבְעַת שַׁבְּתוֹת שָׁנִים שִׁבְעַת שָׁנִים שִׁבְעַת פְּעָמִים וְהָיוּ לָךְ יָמֵי שִׁבְעַת שַׁבְּתוֹת 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 הַשְּׁבַעִי בְּעָשׂוֹר לַחֹדֶשׁ בְּיוֹם הַכִּפּוּרִים תַּעֲבִירוּ שׁוֹפָר בְּכָל־אֶרְצְכֶם:	Then you will make proclamation <i>with</i> a ramshorn <i>as a rallying</i> sound in the seventh month on the tenth <i>day</i> of the month on the day of <u>atonement</u>. You will make a proclamation <i>with</i> a ramshorn in all your land.	atonement ← <i>atonements</i>. There is no word for <i>jubilee</i> in this verse (as introduced by AV, [CB]). So AV differs.

Lev 25:10	וְקִדְשְׁתֶּם אֶת שָׁנָה הַחֲמִשִּׁים שָׁנָה וּקְרַאתֶם דְּרוֹר בָּאָרֶץ לְכָל-יֹשְׁבֶיהָ יוֹבֵל הוּא תִּהְיֶה לָכֶם וְשְׁבֹתָם 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</i> <i>return</i> to his family.	<i>among you will return (2x)</i> ← <i>you will return.</i>
Lev 25:11	יוֹבֵל הוּא שָׁנָה הַחֲמִשִּׁים שָׁנָה תִּהְיֶה לָכֶם לֹא תִזְרְעוּ וְלֹא תִקְצְרוּ אֶת-סִפְיָהּ וְלֹא תִבְצְרוּ אֶת-נִזְרֶיהָ:	It <i>is</i> Jubilee; it will be <i>in</i> the fiftieth year for you. You will not sow, you will not reap the produce of <u>spilt grain in it</u>, nor will you harvest <u>the unpruned</u> <u>vines in it</u>.	spilt grain in it ← <i>its spilt</i> <i>grain.</i> the unpruned vines in it ← <i>its unpruned vines.</i>
Lev 25:12	כִּי יוֹבֵל הוּא קֹדֶשׁ תִּהְיֶה לָכֶם מִן-הַשָּׂדֶה תֹּאכְלוּ 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</i> <i>produce</i>, referring to <i>the</i> <i>produce of the Jubilee</i> <i>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</i> ← <i>you will return</i> (intransitive).
Lev 25:14	וְכִי-תִמְכְּרוּ מִמֶּכֶר לְעַמִּיתְךָ אוֹ קָנָה מִיָּד עַמִּיתְךָ אֶל-תּוֹנוֹ אִישׁ אֶת-אֲחִיו:	And if you sell an <u>item</u> to your fellow citizen or <u>buy</u> <u>from</u> your fellow citizen, let no man extort his brother.	item ← <i>sale.</i> buy: infinitive absolute in the role of a finite verb. from ← <i>from the hand of.</i>
Lev 25:15	בְּמִסְפַּר שָׁנִים אַחֵר הַיּוֹבֵל תִּקְנֶה מֵאֵת עַמִּיתְךָ בְּמִסְפַּר שָׁנֵי-תְבוּאָת יִמְכְּר-לָךְ:	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</i> <i>proportion</i> to the number of years of income <i>to run</i>.	

Lev 25:16	לְפִי רַב הַשָּׁנִים תִּרְבֶּה מִקְנָתוֹ וּלְפִי מְעַט הַשָּׁנִים תִּמְעִיט מִקְנָתוֹ כִּי מִסְפַּר תְּבוּאָת הוּא מִכָּר לָדָּ:	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 תִזְנוּ אִישׁ אֶת-עֲמִיתוֹ וִירָאֵת מֵאֱלֹהֶיךָ כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם:	And no-one may extort his fellow citizen, and <u>you</u> will fear <u>your</u> God, for I <i>am</i> the LORD <u>your</u> God.	you ... your ... your: singular ... singular ... plural.
Lev 25:18	וַעֲשִׂיתֶם אֶת-חֻקֹּתַי וְאֶת-מִשְׁפָּטַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אִתְּכֶם וּשְׁבִתֶם 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 לְשָׁבַע 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 מֵה־נֹּאכַל בַּשָּׁנָה הַשְּׁבִיעִת הֵן לֹא נִזְרַע וְלֹא נֶאֱסַף 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־בְּרָכְתִּי לָכֶם בַּשָּׁנָה הַשְּׁשִׁית וְעָשְׂתָה 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	וְזָרַעְתֶּם אֶת הַשָּׂנָה הַשְּׁמִינִת וְאָכַלְתֶּם מִן־הַתְּבוּאָה יִשֹּׁן עַד הַשָּׂנָה הַתְּשִׁיעִת עַד־בּוֹא תְּבוּאָתָהּ תֹאכְלוּ יִשֹּׁן:	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 תִמָּכַר לְעַמֻּמֹּת כִּי־לִי הָאָרֶץ כִּי־גֵרִים וְתוֹשְׁבִים אַתֶּם עַמְדִּי:	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 גֹּאֲלָהּ תִּתְּנוּ לָאָרֶץ: ס	And in all the land of your possession, you will <u>exercise redemption</u> of the land.	exercise ← <i>give</i> . redemption: [CB] explains as <i>repurchase</i> .
Lev 25:25	כִּי־יִמְוֹךְ אָחִיךָ וּמָכַר מֵאֲחֻזּוֹ וּבָא גֹאֲלֹ הַקָּרֵב אֵלָיו וּגֹאֲלֵ אֶת מִמָּכָר 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 וְהִשְׁיֹגָה יָדוֹ וּמָצָא כֹּדִי גֹאֲלָתוֹ:	And if a man does not have a redeemer, but he <u>can afford it</u> , and he finds enough <i>money</i> for <u>the redemption</u> ,	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־שְׁנֵי מִמָּכָרוֹ וְהָשִׁיב אֶת־הָעֶדֶף לְאִישׁ אֲשֶׁר מָכַר־לּוֹ וְשָׁב לְאֲחֻזָּתוֹ:	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 יֵי הָשִׁיב לּוֹ וְהָיָה מִמָּכָרוֹ בְּיַד הַקֹּנֶה אֹתוֹ עַד שְׁנַת הַיּוֹבֵל וַיָּצֵא בְיָבֵל וְשָׁב לְאֲחֻזָּתוֹ:	And if he <u>cannot afford</u> 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 <u>it will</u> return 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־יִמְכַר בֵּית־מוֹשָׁב עִיר חוֹמָה וְהִיְתָה גְּאֻלָּתוֹ עַד־תֶּם שְׁנַת מִמְכָּרוֹ יָמִים תִּהְיֶה גְּאֻלָּתוֹ:	And if a man sells a residential <u>house</u> in a walled city, then the <i>right</i> <i>of</i> redemption of it will be for a <u>complete year</u> from its sale. The <i>right of</i> redemption of it will be for <i>those</i> days.	house in ← <i>house of</i> . for a complete year ← <i>until</i> <i>the completion of a year</i> .
Lev 25:30	וְאִם לֹא־יִגְאָל עַד־מָלְאֵת לוֹ שָׁנָה תְּמִימָה וְקָם הַבַּיִת אֲשֶׁר־בְּעִיר אֲשֶׁר־לֹא לוֹ חֹמָה לַצִּמְיֹתָ* לִקְנָה אֹתוֹ לְדֹרֹתָיו לֹא יֵצֵא בִּיבֹל:	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</i> <i>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־שָׂדֵה הָאָרֶץ יִחָשָׁב גְּאֻלָּה תִּהְיֶה־לּוֹ וּבִיבֹל 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 be subject to redemption and will <u>expire</u> in the Jubilee.	villages ← <i>courtyards</i> . be subject to ← <i>there will</i> <i>be to it</i> . expire ← <i>go out</i> .
Lev 25:32	וְעָרֵי הַלְוִיִּם בְּתֵי עָרֵי אֲחֻזָּתָם גְּאֻלָּת עוֹלָם תִּהְיֶה לַלְוִיִּם:	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 יִגְאָל מִן־הַלְוִיִּם וַיֵּצֵא מִמִּכְר־בֵּית וְעִיר אֲחֻזָּתוֹ בִּיבֹל כִּי בְתֵי עָרֵי הַלְוִיִּם הוּא 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	וּשְׂדֵה מִגְרָשׁ עָרֵיהֶם לֹא יִמָּכַר כִּי־אֲחֻזַּת עוֹלָם הוּא לָהֶם: ס	And the pasture <u>fields</u> of their cities will not be sold, for <u>they are</u> their age- abiding possession.	fields ... they are ← <i>field ...</i> <i>it is.</i>
Lev 25:35	וְכִי־יִמּוֹד אָחִיךָ וּמָטָה יָדוֹ עִמָּךְ וְהִחַזְקָתָ בּוֹ גֵר וְתוֹשֵׁב וְחִי עִמָּךְ:	And if your brother becomes poor, and <u>loses</u> <u>his wealth</u> , <i>being</i> of your <i>community</i> , then you will support him: foreigner or lodger, he will live with you.	loses his wealth ← <i>his</i> <i>hand has tottered.</i> support ← <i>strengthen.</i>
Lev 25:36	אֲל־תִּקַּח מֵאִתּוֹ נֶשֶׁךְ וְתִרְבִּית וִירֹאֶת מֵאֱלֹהֶיךָ וְחִי אִתְּךָ עִמָּךְ:	Do not take interest or profit from him, and fear your God, and <u>your brother</u> <u>will live among you</u> .	your brother will live among you ← <i>the life of</i> <i>your brother (is) with you.</i>
Lev 25:37	אֶת־כֶּסֶףךָ לֹא־תִתֵּן לוֹ בְּנֶשֶׁךְ וּבִמְרִבִּית 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 לְהִיּוֹת 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 עֲבַדְתָּ 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־שְׁנַת הַיָּבֵל 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 הוּא 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 יִמְכְּרוּ מִמִּכְרַת עֶבֶד:	For they <i>are</i> my servants, whom I brought out from the land of Egypt. They will not be sold <u>as</u> a <u>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 וִירֵאתָ מֵאלֹהֶיךָ:	You shall not rule over him with rigour, and you will fear your God.	
Lev 25:44	וְעֲבָדְךָ וְאִמָּתְךָ אֲשֶׁר יְהִיוּ־לְךָ מֵאֶת הַגּוֹיִם אֲשֶׁר סְבִיבֹתֶיכֶם מֵהֶם תִּקְנוּ עֶבֶד וְאִמָּה:	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 תִּקְנוּ וּמִמִּשְׁפַּחְתָּם אֲשֶׁר עִמָּכֶם אֲשֶׁר הוֹלִידוּ בְּאֶרְצְכֶם וְהָיוּ 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	וְהִתְנַחֲלֹתֶם אֹתָם לְבָנֵיכֶם אַחֲרֵיכֶם לְרִשְׁתָּ אֻחָזָה לְעֹלָם בְּהֶם תַּעֲבֹדוּ וּבְאֻחֵיכֶם בְּנֵי־יִשְׂרָאֵל אִישׁ בְּאֻחוֹ לֹא־תִרְדֶּה בּוֹ בַּפֶּרֶךְ: ס	And you <u>will receive them</u> as an inheritance, for your sons after you, to inherit <i>them as</i> a possession. <u>You</u> <u>will put them to work</u> 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. You will put them to work: a similar usage of <i>qal</i> of עבד in Ezek 34:27 (<i>exploit</i>). AV differs (<i>they</i> <i>shall be your bondmen</i>).
Lev 25:47	וְכִי תִשָּׂג יָד גֵּר וְתוֹשָׁב עִמָּךְ וּמָדָּ אִחִיד עִמּוֹ וְנִמְכַּר לַגֵּר תוֹשָׁב עִמָּךְ אוֹ לְעֶקֶר מִשְׁפַּחַת גֵּר:	And if a foreigner – a <i>temporary</i> resident with you – <u>becomes wealthy</u> , 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</i> <i>hand reaches</i> . household ← <i>stock</i> .

Lev 25:48	אַחֲרֵי נִמְכַּר גֵּאֻלָּה תְּהִי־לּוֹ אֶחָד מֵאָחָיו יִגְאֹלֵנוּ:	after he has sold himself, he will have a right of redemption: one of his brothers may redeem him.	
Lev 25:49	אוֹדְדּוֹ אוֹ בֶן־דָּדוֹ יִגְאֹלֵנוּ אוֹ־מִשְׁאֵר בְּשָׂרוֹ מִמִּשְׁפַּחְתּוֹ יִגְאֹלֵנוּ אוֹ־הַשִּׁיגָה יָדוֹ וְנִגְאָל:	Alternatively his uncle or his cousin may redeem him, or <i>anyone</i> of his kin <u>in blood 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 flesh</i> . he <i>can</i> afford it ← <i>his hand</i> <i>reaches</i> .
Lev 25:50	וְחָשַׁב עִם־קֹנֵהוּ מִשְׁנֵת הַמֶּכְרוֹ לּוֹ עַד שְׁנַת הַיָּבֵל וְהָיָה כֶּסֶף מִמֶּכְרוֹ 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</i> days of a hired servant.	price ← <i>silver / money</i> .
Lev 25:51	אִם־עוֹד רַבּוֹת בִּשְׁנִים לִפְנֵיהֶן יָשִׁיב גֵּאֻלָּתוֹ מִכֶּסֶף מִקְנָתוֹ:	If there are still many years <i>to run</i> , he will repay according to them <i>for</i> his redemption <i>a large part</i> of the <u>sum for which he was</u> <u>bought</u> .	the sum for which he was bought ← <i>his purchase</i> or ← <i>his price of purchase</i> .
Lev 25:52	וְאִם־מָעֻט נִשְׁאַר בִּשְׁנִים עַד־שְׁנַת הַיָּבֵל וְחָשַׁב־לּוֹ כִּפְּי שָׁנָיו יָשִׁיב אֶת־גֵּאֻלָּתוֹ:	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	כְּשָׂכִיר שָׁנָה בְּשָׁנָה יִהְיֶה עִמּוֹ לֹא־יִרְדָּנוּ בְּפֶרֶךְ 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 יִגְאָל בְּאַלָּה וַיֵּצֵא בְּשְׁנַת 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 אֱלִילִם וּפֶסֶל וּמַצֵּבָה לֹא־תִקְיִמוּ לָכֶם וְאֲבָן מִשְׁפִּית לֹא תִתְּנוּ בְּאֶרֶצְכֶם לְהִשְׁתַּחֲוֹת עֲלֶיהָ 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 וּמִקְדָּשִׁי תִירָאוּ 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 בְּעִתָּם וְנָתְנָה הָאֲרֶזְלָה יְבוּלָהּ וְעֵץ הַשָּׂדֶה יִתֵּן פְּרִיֹו:	then I will give <i>you</i> your rain in its seasons, 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 לֶחְמְכֶם לְשָׂבַע וַיִּשְׁבַּתֶּם לְבֶטַח בְּאֶרֶצְכֶם:	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 בְּאַרְץ וּשְׁכַבְתֶּם וְאֵין מִחֲרִיד וְהִשְׁבַּתִּי חַיָּה רָעָה מִזֶּה־הָאָרֶץ וְחָרֵב 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 <u>rid the land of</u> <u>evil beasts</u> , and the sword will not pass through your land.	rid the land of evil beasts ← <i>make an evil animal</i> <i>cease from the land.</i> Compare this verse with Job 11:19, Isa 17:2, Mic 4:4, Zeph 3:13, Ezek 34:28.
Lev 26:7	וְרָדַפְתֶּם אֶת־אֹיְבֵיכֶם וְנָפְלוּ לִפְנֵיכֶם לַחֲרֵב	And you will pursue your enemies, and they will fall to the sword before you.	
Lev 26:8	וְרָדְפוּ מֵכֶם חֲמֵשָׁה מֵאָה וּמֵאָה מֵכֶם רִבְבָה יִרְדְּפוּ וְנָפְלוּ אֹיְבֵיכֶם לִפְנֵיכֶם לַחֲרֵב:	And five of you will pursue a hundred <i>of them</i> , and a hundred of you will pursue ten thousand <i>of</i> <i>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 יִשְׁן נֹוֶשֶׁן וְיִשְׁן מִפְּנֵי חֲדָשׁ תּוֹצִיאוּ:	And you will eat old <i>produce of a previous</i> <i>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:	And I will walk around in <i>your midst</i> , and I will be <i>your God</i> , and you will be <i>my people</i> .	2 Cor 6:16.
Lev 26:13	אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם מִהָיִית לָהֶם עֲבָדִים וְאֲשַׁבֵּל מִטַּת עַלְכֶם וְאוֹלָךְ אֶתְכֶם קוֹמְמִיּוֹת: פ	I <i>am</i> the LORD your God, who brought you out of the land of Egypt, <i>saving you</i> from being their slaves, and I broke the bars of your yoke, and I <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 לְבִלְתִּי עֲשׂוֹת אֶת-כָּל-מִצְוֹתַי לְהַפְרֹכֶם אֶת-בְּרִיתִי:	and if you reject my statutes, or if your <u>being</u> <u>loathes</u> my regulations, so as not to carry out all my commandments, so that you break my covenant,	being ← <i>soul</i> . loathes: in a Hebrew “OVS” (object-verb- subject) sentence.
Lev 26:16	אֲף-אַנִּי אֶעֱשֶׂה-נֹאֵת לָכֶם וְהִפְקַדְתִּי עֲלֵיכֶם בִּהְלֵל אֶת-הַשַּׁחֲפַת וְאֶת-הַקְדַּחַת מְכֻלֹּת עֵינַיִם וּמְדִיבַת נֶפֶשׁ וְזִרְעָתֶם לָרִיק וְזִרְעֹכֶם וְאָכְלָהּ אֹיְבֵיכֶם:	then I for my part will do this to you: I will <u>visit you</u> <u>with dread</u> , with tuberculosis, and with burning fever, consuming the eyes and wasting the <u>body</u> , and you will sow your seed in vain, and your enemies will eat it.	visit you with dread ← <i>visit dread upon you</i> . body ← <i>soul</i> . Perhaps referring to a person's spirits.
Lev 26:17	וְנִתַּתִּי פָנַי בָּכֶם וְנִגַּפְתֶּם לִפְנֵי אֹיְבֵיכֶם וְרָדוּ בָכֶם שְׂנְאֵיכֶם וְנִסְתָּם וְאִין-רָדָף 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 וְיִסַּפְתִּי לִיְסָרָה אֶתְכֶם שִׁבְעַ עַל-חַטֹּאתֵיכֶם:	And if you will not hear me even <u>after</u> these <i>things</i> , then I will <u>punish</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-גִּאֲזוֹן עֲזָכֶם וְנִתַּתִּי אֶת-שְׁמִיכֶם כַּבְרִזָּל וְאֶת-אֲרָצְכֶם כִּנְחָשָׁה:	And I will break your <u>stiff</u> <u>pride</u> , and I will make your sky as iron and your earth as copper.	stiff pride ← <i>pride of</i> <i>strength</i> , a Hebraic genitive.

Lev 26:20	וְתִסָּרֶיךָ כֹחֲךָ וְלֹא־תִתֵּן אֲרָצְךָ אֶת־יְבוּלָהּ וְעֵץ הָאָרֶץ לֹא יִתֵּן פֵּרוֹתָיו:	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 <u>its</u> fruit.	tree ... its: standing for <i>trees ... their</i> . Collective usage.
Lev 26:21	וְאִם־תֵּלְכוּ עִמִּי קָרִי וְלֹא תֹאבְדוּ לְשִׁמְעִי לִי וְיִסְפַּתִּי עָלֵיכֶם מַכָּה שֶׁבַע כַּחַטֹּאתֵיכֶם:	And if you walk <i>in</i> opposition to me, and you are not willing to hear me, then I will add a blow to you, seven <i>times</i> , according to your sins.	
Lev 26:22	וְהִשְׁלַחְתִּי בָכֶם אֶת־חַיַּת הַשָּׂדֶה וְשִׁבְלָהּ אֶתְכֶם וְהִכְרִיתָהּ אֶת־בְּהֶמְתְּכֶם וְהִמְעִיטָהּ אֶתְכֶם וְנִשְׁמֹו דְרָכֵיכֶם:	And I will send the wild animals on to you, and they will bereave you of children, and they will destroy your cattle and reduce you, and your roads will be desolate.	
Lev 26:23	וְאִם־בְּאַלֶּה לֹא תִּוָּסְרוּ לִי וְהִלַּכְתֶּם עִמִּי קָרִי:	And if despite these <i>things</i> you will not be corrected by me, and you walk <i>in</i> opposition to me,	
Lev 26:24	וְהִלַּכְתִּי אַף־אֲנִי עִמָּכֶם בִּקְרִי וְהִפֵּיתִי אֶתְכֶם גַּם־אֲנִי שֶׁבַע עַל־חַטֹּאתֵיכֶם:	then I too will walk in opposition to you, and I <u>for</u> <u>my 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 וְנִאֲסַפְתֶּם 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־לֶחֶם וְאִפּוֹ עֶשֶׂר נָשִׁים לַחֲמֶכֶם בְּתֹנּוֹר אֶחָד וְהִשִּׁיבוּ לַחֲמֶכֶם בַּמֶּשְׁקָל וְאָכְלֹתֶם וְלֹא תִשְׂבְּעוּ: ס	When I break your <u>supply</u> of bread, and ten women bake your bread in one oven, and they <u>dispense</u> your bread by weight, you will eat, but you will not be satisfied.	supply ← <i>staff</i> . dispense ← <i>return, render</i> .
Lev 26:27	וְאִם־בְּזֹאת לֹא תִשְׁמָעוּ לִי וְהִלַּכְתֶּם עִמִּי בְּקָרִי:	And if despite this you will not hear me, and you walk in opposition to me,	
Lev 26:28	וְהִלַּכְתִּי עִמָּכֶם בַּחֲמַת־קָרִי וְיִסְרֹתַי אֶתְכֶם אֶךְ־אֲנִי שִׁבַּע עַל־חַטֹּאתֵיכֶם:	then I will walk in angry opposition to you, and I <u>for</u> <u>my part</u> will punish you seven <i>times</i> for your sins.	I for my part ← <i>indeed I</i> .
Lev 26:29	וְאָכְלֹתֶם בֶּשֶׂר בְּנֵיכֶם וּבֶשֶׂר בְּנֹתֵיכֶם תֹּאכְלוּ:	And you will eat the flesh of your sons, and you <u>will</u> <u>eat</u> the flesh of your daughters,	you will eat (<i>second</i> <i>occurrence 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 וְנָתַתִּי אֶת־פְּגְרֵיכֶם עַל־פְּגְרֵי גִלּוּלֵיכֶם וּגְעַלָּה 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 carcases on the carcasses of your idols, and my <u>being</u> will abhor you.	ִ it is contemporaneous with the previous occurrence. being ← <i>soul</i> .
Lev 26:31	וְנָתַתִּי אֶת־עָרֵיכֶם חֲרָבָה וְהִשְׁמֹתִי אֶת־מִקְדָּשֵׁיכֶם וְלֹא אֶרְיַח בְּרִיחַ נִיחַחְכֶם:	And I will make your cities a desolation, and I will devastate your sanctuaries, and I will not <u>smell</u> your sweet fragrance.	smell: standing for <i>acknowledge the smell of</i> .
Lev 26:32	וְהִשְׁמַתִּי אֲנִי אֶת־הָאָרֶץ וְשָׂמְמוּ עָלֶיהָ אֹיְבֵיכֶם הַיֹּשְׁבִים בָּהּ:	And I will devastate the land, and your enemies who inhabit it will <u>be</u> <u>astonished</u> at it,	be astonished ← <i>be</i> <i>desolated</i> , but also <i>astonished</i> .

Lev 26:33	וְאַתְכֶם אֲזַרָה בַּגּוֹיִם וְהִרִיקְתִּי אַחֲרֵיכֶם חֶרֶב וְהִיְתָה אֶרְצְכֶם שְׂמָמָה וְעִרְיֶכֶם 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	אֲזִ תִּרְצֶה הָאָרֶץ אֶת־שַׁבְּתֹתֶיהָ כָּל יְמֵי הַשָּׁמָה וְאַתֶּם בָּאָרֶץ אֵיבֵיכֶם אֲזִ תִּשְׁבֹּת הָאָרֶץ וְהִרְצֹת אֶת־שַׁבְּתֹתֶיהָ:	Then the land will take pleasure in its Sabbaths, all the days of its <u>devastation</u> , and you <i>will be</i> in a land of your enemies. Then the land will rest and <u>take</u> pleasure <u>in</u> its Sabbaths.	its devastation ← <i>its</i> <i>having been devastated</i> , a suffixed <i>hophal</i> infinitive. take pleasure in: in an Aramaic form.
Lev 26:35	כָּל־יְמֵי הַשָּׁמָה תִּשְׁבֹּת אֶת אֲשֶׁר לֹא־שַׁבְּתָהָ בְּשַׁבְּתֵיכֶם בְּשַׁבְּתֶכֶם עָלֶיהָ:	It will rest for all the days of its <u>devastation</u> – the <i>time</i> <i>for which</i> it didn't rest on your Sabbaths when you were dwelling in it.	its devastation: see Lev 26:34, though here pointed slightly differently. the <i>time for which</i> : AV differs (<i>because</i>), but militating against this is the particle אֶת.
Lev 26:36	וְהִנְשָׂאֲרִים בָּכֶם וְהִבֵּאתִי מִרְדָּ בְּלִבְכֶם בְּאֶרְצֹת אֵיבֵיהֶם וְרִדְף אַתֶּם קוֹל עָלָה 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	וְכָשְׁלוּ אִישׁ־בְּאֶחָיו כַּמִּפְנֵי־חֶרֶב וְרִדְף אִין וְלֹא־תִהְיֶה לָכֶם תְּקוּמָה לִפְנֵי אֵיבֵיכֶם:	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	וְאִבַּדְתֶּם בַּגּוֹיִם וְאָכְלָה אֶתְכֶם אֶרֶץ אֵיבֵיכֶם:	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	וְהַנִּשְׁאָרִים בְּכֶם יִמְקֹוּ בְּעֹנֶם בְּאַרְצֹת אִיְבֵיכֶם וְאִףּ בְּעֹנֹת אֲבֹתָם אַתֶּם יִמְקֹוּ:	And those of you who remain will waste away in their iniquity in the lands of your enemies, and they will also waste away in the iniquities of their fathers with them.	
Lev 26:40	וְהִתְוֹדוּ אֶת־עֹנֶם וְאֶת־עֹן אֲבֹתָם בְּמַעַלְם אֲשֶׁר מָעִלוּ־בִי וְאִףּ אֲשֶׁר־הִלְכּוּ עִמִּי בִקְרִי:	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	אֲף־אֲנִי אֵלֶךְ עִמָּם בִּקְרִי וְהִבֵּאתִי אֹתָם בְּאַרֶץ אִיְבֵיהֶם אוֹ־אֲזִי יִכְנַע לְבָבָם הָעָרֹל וְאֲזִי יִרְצֹו אֶת־עֹנָם:	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	וְזָכַרְתִּי אֶת־בְּרִיתִי יַעֲקֹוב וְאִףּ אֶת־בְּרִיתִי יִצְחָק וְאִףּ אֶת־בְּרִיתִי אַבְרָהָם אֲזָכֹר וְהָאָרֶץ אֲזָכֹר:	But I will remember my covenant <i>with</i> Jacob, and also my covenant <i>with</i> Isaac, and I will also remember my covenant <i>with</i> Abraham, and I will remember the land.	
Lev 26:43	וְהָאָרֶץ תִּעְזֹב מֵהֶם וְתִרֶץ אֶת־שַׁבְּתֹתֶיהָ בְּהִשְׁמָהּ מֵהֶם וְהֵם יִרְצֹו אֶת־עֹנָם יַעַן וּבִיַּעַן בְּמִשְׁפָּטֵי מֶלֶךְ וְאֶת־חֻקְתִּי גָעִלָה נַפְשָׁם:	So the land will be forsaken by them, and it will take pleasure in its Sabbaths, <u>while it is desolate</u> because of them, and they will accept their <u>iniquity</u> , because and for the reason that they rejected my regulations, and their <u>inner self</u> loathed my statutes.	while it is desolate: a rare <i>hophal</i> infinitive construct. iniquity: perhaps standing for <i>punishment for iniquity</i> . inner self ← <i>soul</i> .

Lev 26:44	וְאַף־גַּם־זֹאת בְּהִיּוֹתָם בְּאֶרֶץ אֹיְבֵיהֶם לֹא־מֵאַסְתִּים וְלֹא־גַעַלְתִּים לְכַלֹּתָם לְהַפֵּר בְּרִיתִי אִתָּם כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם:	But despite even this, when they are in the land of their enemies, I will not reject them, and I will not loathe them to <i>the point of</i> making an end of them, so breaking my covenant with them, for I <i>am</i> the LORD their God.	
Lev 26:45	וְזָכַרְתִּי לָהֶם בְּרִית רֵאשֻׁנִים אֲשֶׁר הוֹצֵאתִי־אֹתָם מֵאֶרֶץ מִצְרַיִם לְעֵינֵי הַגּוֹיִם לְהִיֵּת 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 וְהַתּוֹרוֹת אֲשֶׁר נָתַן יְהוָה בֵּינוֹ וּבֵין בְּנֵי יִשְׂרָאֵל בְּהַר סִינַי בְּיַד־מֹשֶׁה:	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 ← gave, appointed. intermediacy ← hand.
Lev 27:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Lev 27:2	דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם אִישׁ כִּי יִפְּלֵא נֶדֶר בְּעֶרְכּוֹ נַפְשָׁתוֹ לַיהוָה:	“Speak to the sons of Israel and say to them, ‘Concerning anyone who <u>makes a special vow</u>, when you <u>value</u> people <i>dedicated</i> to the LORD,	makes a special vow ← makes wonderful a vow. value: for a sum paid as redemption to make the person acceptable to the LORD. Compare the redemption of the firstborn, Ex 13:15. people ← souls.

Lev 27:3	וְהָיָה עֶרְכּוֹ הַזָּכָר מִבֶּן עֶשְׂרִים שָׁנָה וְעַד בֶּן-שִׁשִּׁים שָׁנָה וְהָיָה עֶרְכּוֹ חֲמִשִּׁים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ:	then <i>as regards</i> 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 עֶרְכּוֹ שְׁלֹשִׁים שֶׁקֶל:	And if it <i>is for</i> a female, your valuation will be thirty shekels.	
Lev 27:5	וְאִם מִבֶּן-חֲמִשׁ שָׁנִים וְעַד בֶּן-עֶשְׂרִים שָׁנָה וְהָיָה עֶרְכּוֹ הַזָּכָר עֶשְׂרִים שֶׁקֶלִים וְלַנְּקִיבָה 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 עֶרְכּוֹ הַזָּכָר חֲמִשָּׁה שֶׁקֶלִים בְּסֹף וְלַנְּקִיבָה עֶרְכּוֹ שְׁלֹשָׁת שֶׁקֶלִים בְּסֹף:	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-שִׁשִּׁים שָׁנָה וְמַעְלָה אִם-זָכָר וְהָיָה עֶרְכּוֹ חֲמִשָּׁה עָשָׂר שֶׁקֶל וְלַנְּקִיבָה 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-מָדָּה הִוא מֵעֶרְכּוֹ וְהָעֵמִידוֹ לִפְנֵי הַכֹּהֵן וְהָעֵרִיד אֹתוֹ הַכֹּהֵן עַל-פִּי אֲשֶׁר תִּשְׁגִּי יָד הַנֹּדֵד יַעֲרִיכֵנּוּ הַכֹּהֵן: ס	Now if he is too poor for your valuation, then <u>he will</u> <u>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</i> <i>will present him.</i> what the vower <i>can</i> afford ← <i>what the vower's hand</i> <i>reaches.</i>

Lev 27:9	וְאִם־בְּהֶמָּה אֲשֶׁר יִקְרִיבוּ מִמֶּנָּה קֶרְבָּן 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 יַחֲלִיפֵנּוּ וְלֹא־יִמָּר אֹתוֹ טוֹב בְּרָע אוֹרֶע בְּטוֹב וְאִם־הֶמָּר יִמָּר בְּהֶמָּה בְּבִהֶמָּה וְהִי־הוּא וּתְמוֹרָתוֹ 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</u> <u>does after all exchange</u> cattle for cattle, <u>the</u> <u>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 כֹּל־בְּהֶמָּה טְמֵאָה אֲשֶׁר לֹא־יִקְרִיבוּ מִמֶּנָּה קֶרְבָּן לַיהוָה וְהָעֵמִיד אֶת־הַבְּהֶמָּה לִפְנֵי הַכֹּהֵן:	And if <i>it is</i> <u>any</u> unclean cattle from which <u>no</u> <u>oblation is made</u> to the LORD, then he will <u>place</u> the cattle before the priest,	any ← <i>every</i> . no oblation is made ← <i>they</i> <i>do not offer an oblation</i> . place ← <i>stand</i> .
Lev 27:12	וְהָעֹרִיד הַכֹּהֵן אֹתָהּ בֵּין טוֹב וּבֵין רָע כְּעֶרְכָּךְ 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 וְיִסַּף חֲמִישְׁתּוֹ עַל־עֶרְכָּךְ:	And if he <u>redeems it at all</u> , then he will add a <u>fifth</u> to your valuation.	redeems it at all: infinitive absolute. a fifth ← <i>its fifth</i> .
Lev 27:14	וְאִישׁ כִּי־יִקְדֹּשׁ אֶת־בֵּיתוֹ קֹדֶשׁ לַיהוָה וְהָעֹרִיכוֹ הַכֹּהֵן בֵּין טוֹב וּבֵין רָע כַּאֲשֶׁר יַעֲרִיד אֹתוֹ הַכֹּהֵן כֵּן יָקוּם:	And if a man consecrates his house <i>to be</i> <u>holy</u> 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־הַמִּקְדָּישׁ יִגְאֹל אֶת־בֵּיתוֹ וְיִסַּף חֲמִישִׁית בְּסֶף־עֶרְכָּךְ עָלָיו וְהִיא לּוֹ:	And if he who <u>consecrates</u> <i>it</i> redeems his house, then he will add a <u>fifth</u> to the <u>sum</u> of your <u>valuation</u> , and it will be his.	consecrates: in a Hebrew “SVO” (subject-verb- object) sentence, the common order in English. a fifth to the sum of your valuation ← <i>a fifth of the silver / money of your valuation to it.</i>
Lev 27:16	וְאִם מְשֻׁדָּה אֲחֻזָּתוֹ יִקְדָּשׁ אִישׁ לַיהוָה וְהִיא עֶרְכָּךְ לְפִי זֶרַע זֶרַע חֶמֶר שְׁעָרִים בַּחֲמִשִּׁים שֶׁקֶל בְּסֶף:	And if a man consecrates <u>land</u> he <u>owns</u> to the LORD, then your valuation will be according to the seed <i>it</i> <i>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־מְשֻׁנָּת הַיָּבֵל יִקְדָּשׁ שְׁדָּהוּ בְּעֶרְכָּךְ 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 יִקְדָּשׁ שְׁדָּהוֹ וְחִשַּׁב־לּוֹ הַכֹּהֵן אֶת־הַכֶּסֶף עַל־פִּי הַשָּׁנִים הַנּוֹתָרֹת עַד שָׁנַת הַיָּבֵל וְנִגְרַע מִעֶרְכָּךְ:	But if he consecrates his land after the Jubilee, then the priest will calculate for him the <u>sum</u> according to the remaining years up to the Jubilee year, and there will be a deduction from your valuation.	sum ← <i>silver; money.</i>
Lev 27:19	וְאִם־גְּאֹל יִגְאֹל אֶת־הַשְּׂדֵה הַמִּקְדָּשׁ אָתוֹ וְיִסַּף חֲמִשִּׁית בְּסֶף־עֶרְכָּךְ עָלָיו וְקָם לּוֹ:	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־הַשְּׂדֵה וְאִם־מָכַר אֶת־הַשְּׂדֵה 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 בְּצִאתוֹ בִּיבּוֹל קֹדֶשׁ לַיהוָה כְּשִׂדָּה הַחֹרֶם לַכֹּהֵן תִּהְיֶה אֲחֻזָּתוֹ:	And the land will be <u>holy</u> to the LORD when it goes out in the Jubilee, as <u>dedicated land</u> : his possession will belong to the priest.	holy ← <i>holiness</i> . dedicated land ← <i>field of dedication</i> (to the sanctuary, [BDB]).
Lev 27:22	וְאִם אֶת־שָׂדֶה מִקְנָתוֹ אֲשֶׁר לֹא מִשָּׂדֶה אֲחֻזָּתוֹ יִקְדֹּשׁ לַיהוָה:	And if <i>anyone</i> consecrates to the LORD a <u>purchased field</u> which is not <u>land originally owned by him</u> ,	a purchased field ← <i>a field of his purchase</i> . land <i>originally</i> owned by him ← <i>of a field of his possession</i> .
Lev 27:23	וְחֹשֶׁב־לוֹ הַכֹּהֵן אֶת מִכְסַּת הָעֶרְכָּךְ עַד שָׁנַת הַיִּבּוֹל וְנָתַן אֶת־הָעֶרְכָּךְ בַּיּוֹם הַהוּא קֹדֶשׁ 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 as a holy thing to the LORD.	he <i>who consecrates it</i> : on the liberal use of the third person pronouns (<i>he, him, his</i>) – here implicit in the verbal form, <i>he will give</i> – see the note to Gen 41:13.
Lev 27:24	בְּשָׁנַת הַיִּבּוֹל יָשׁוּב הַשָּׂדֶה לְאִשֶּׁר קָנָהוּ מֵאֵתוֹ לְאִשֶּׁר־לוֹ אֲחֻזָּת 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	אֶדְ-בְּכוֹר אֲשֶׁר־יִבְכֹּר לַיהוָה בְּבִהֶמָּה לֹא־יִקְדֹּשׁ אִישׁ אֹתוֹ אִם־שׂוֹר אִם־שֶׂה לַיהוָה הוּא:	But <i>as for</i> a firstling that is <u>born</u> to the LORD among the cattle, no man will consecrate it, whether <i>it is</i> an ox or a lamb, <i>it is</i> the LORD'S.	born ← <i>born (specifically as a firstborn)</i> .
Lev 27:27	וְאִם בְּבִהֶמָּה הַטְּמֵאָה וּפְדָה בְּעֶרְכָּךְ וִיֶסֶף חֲמִשְׁתּוֹ עָלָיו וְאִם־לֹא יִגְאָל 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	אֲדָכֶּל־חֶרֶם אֲשֶׁר יִחָרֵם אִישׁ לַיהוָה מִכָּל־אֲשֶׁר־לוֹ מֵאָדָם וּבְהֶמָּה וּמִשְׁדֵּה אֲחֻזָּתוֹ לֹא יִמָּכַר וְלֹא יִגָּאֵל כָּל־חֶרֶם קֹדֶשׁ־קִדְשִׁים 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 in <u>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־חֶרֶם אֲשֶׁר יִחָרֵם מִן־הָאָדָם לֹא יִפְדֶּה מוֹת יוֹמָת:	No dedication which is dedicated by man will be redeemed, <i>under penalty of</i> <u>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 יוֹסֶף עָלָיו:	And if a man <u>redeems anything at 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 לְרָע וְלֹא יִמְרְנוּ וְאִם־הִמָּר 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 בְּאֹהֶל מוֹעֵד בְּאַחַד לַחֹדֶשׁ הַשְּׁנִי בַשָּׁנָה הַשְּׁנִית לְצֵאתָם מֵאֶרֶץ מִצְרָיִם לֵאמֹר:	And the LORD spoke to Moses in the Sinai Desert in the tent of contact on the first <i>day</i> of the second month in the second year since they came out of the land of Egypt, and he said,	the tent of contact: see Ex 27:21.
Num 1:2	שָׂאוּ אֶת־רֹאשׁ כָּל־עֵדֹת בְּנֵי־יִשְׂרָאֵל לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפָּר שְׁמוֹת כָּל־זָכָר לְגִלְגָּלָתָם:	“Hold a census 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 headcount.	Hold a census ← <i>Take the head / sum.</i> headcount ← <i>skulls.</i>
Num 1:3	מִבֶּן עֶשְׂרִים שָׁנָה וּמֵעַלָּה כָּל־יֵצֵא צָבָא בְּיִשְׂרָאֵל תִּפְקְדוּ אֹתָם לְצִבְאָתָם אֹתָהּ וְאֶהְרֹן:	From twenty years old and above – everyone <i>who could serve in</i> the army in Israel – you and Aaron will count them according to their armies.	<i>who could serve in</i> the army ← <i>who goes out army.</i> Perhaps <i>workforce</i> rather than <i>army</i> in the context of this chapter. See also Num 8:25.
Num 1:4	וְאִתְּכֶם יִהְיוּ אִישׁ אִישׁ לְמִטָּה אִישׁ רֹאשׁ לְבֵית־אֲבֹתָיו הוּא:	And <i>one man per tribe</i> 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 אֶלִּיזוּר 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 שְׁלֹמִיאֵל בֶּן־צוּרִישַׁדַּי:	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	לְיִשָּׁשָׁכָר נֶתַנְאֵל בֶּן־צוּעָר:	For Issachar, Nethaneel 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 אֱלִישָׁמָע בֶּן־עַמִּיהוּד לְמִנַּשֶּׁה 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 אֲבִידָן בֶּן־גִּדְעוֹנִי:	For Benjamin, Abidan the son of <u>Gideoni</u> .	Gideoni ← <i>Gid'oni</i> , the first syllable being closed, but we retain the AV / traditional English name. The same applies to <i>Gideon</i> . See Gen 31:21.
Num 1:12	לְדָן אַחִיעֶזֶר בֶּן־עַמִּישַׁדָּי:	For Dan, Ahiezer the son of Ammishaddai.	
Num 1:13	לְאַשֶׁר פַּגְעִיאֵל בֶּן־עֶכְרָן:	For Asher, Pagiēl 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 אֱלִיסָפ 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 רָאשֵׁי אֲלֵפֵי יִשְׂרָאֵל הֵם:	These <u>are those called out</u> from the congregation, the leading <i>men</i> from the tribes of their fathers. They <u>are</u> 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. 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 וַיִּתְּלְדוּ עַל־מִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפָּר שְׁמוֹת מִבְּנֵי עֶשְׂרִים שָׁנָה וּמַעְלָה לְגַלְגֻּלָּתָם:	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 בַּמִּדְבָּר 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 בְּמִסְפָּר שְׁמוֹת לְגַלְגֻּלָּתָם כָּל־זָכָר מִבְּנֵי עֶשְׂרִים 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</i> <i>could serve in the army</i> –	headcount ← <i>skulls</i> . serve <i>in</i> the army ← <i>go out</i> <i>army</i> .
Num 1:21	פָּקְדֵיהֶם לְמִטָּה רְאוּבֵן שֵׁשָׁה וָאַרְבָּעִים אָלֶף וַחֲמִשׁ מֵאוֹת: פ	those of them counted in the tribe of Reuben <u>came</u> <u>to</u> forty-six thousand five hundred.	came to ← <i>were</i> (the first word of the previous verse).
Num 1:22	לְבְנֵי שִׁמְעוֹן תּוֹלְדֹתָם לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם פְּקֻדָּיו בְּמִסְפָּר שְׁמוֹת לְגַלְגֻּלָּתָם כָּל־זָכָר מִבְּנֵי עֶשְׂרִים 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</i> <i>serve in the army</i> –	headcount ← <i>skulls</i> . serve <i>in</i> the army ← <i>go out</i> <i>army</i> .
Num 1:23	פָּקְדֵיהֶם לְמִטָּה שִׁמְעוֹן תְּשַׁעָּה וַחֲמִשִּׁים אָלֶף וּשְׁלֹשׁ מֵאוֹת: פ	those of them counted in the tribe of Simeon <i>came</i> <i>to</i> fifty-nine thousand three hundred.	

Num 1:24	לְבִנֵי גָד תּוֹלְדֹתָם לְמִשְׁפַּחְתָּם 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 the army</i> ← go out army.
Num 1:25	פָּקְדֵיהֶם לְמִטָּה גָד חֲמֵשֶׁה וְאַרְבָּעִים אֶלֶף וְשֵׁשׁ 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	לְבִנֵי יְהוּדָה תּוֹלְדֹתָם לְמִשְׁפַּחְתָּם לְבֵית אֲבֹתָם בְּמִסְפַּר שְׁמוֹת מִבֶּן עָשָׂרִים שָׁנָה וּמַעְלָה כָּל יֵצֵא צָבָא:	For the sons of Judah, <i>in</i> their genealogy according to their families, according to their paternal house, by the number of <i>their</i> names from twenty years old and above – everyone <i>who could serve in the army</i> –	serve <i>in the army</i> ← go out army.
Num 1:27	פָּקְדֵיהֶם לְמִטָּה יְהוּדָה אַרְבָּעָה וּשְׁבַעִים אֶלֶף וְשֵׁשׁ מֵאוֹת: פ	those of them counted in the tribe of Judah <i>came to</i> seventy-four thousand six hundred.	
Num 1:28	לְבִנֵי יִשָּׂשכָר תּוֹלְדֹתָם לְמִשְׁפַּחְתָּם לְבֵית אֲבֹתָם בְּמִסְפַּר שְׁמוֹת מִבֶּן עָשָׂרִים שָׁנָה וּמַעְלָה כָּל יֵצֵא צָבָא:	For the sons of Issachar, <i>in</i> their genealogy according to their families, according to their paternal house, by the number of <i>their</i> names from twenty years old and above – everyone <i>who could serve in the army</i> –	serve <i>in the army</i> ← go out army.
Num 1:29	פָּקְדֵיהֶם לְמִטָּה יִשָּׂשכָר אַרְבָּעָה וַחֲמִשִּׁים אֶלֶף וְאַרְבַּע מֵאוֹת: פ	those of them counted in the tribe of Issachar <i>came to</i> fifty-four thousand four hundred.	
Num 1:30	לְבִנֵי זְבוּלֹן תּוֹלְדֹתָם לְמִשְׁפַּחְתָּם לְבֵית אֲבֹתָם בְּמִסְפַּר שְׁמוֹת מִבֶּן עָשָׂרִים שָׁנָה וּמַעְלָה כָּל יֵצֵא צָבָא:	For the sons of Zebulun, <i>in</i> their genealogy according to their families, according to their paternal house, by the number of <i>their</i> names from twenty years old and above – everyone <i>who could serve in the army</i> –	serve <i>in the army</i> ← go out army.

Num 1:31	פְּקֻדֵיהֶם לְמִטָּה זְבוּלֹן שִׁבְעָה וַחֲמִשִּׁים אֶלֶף וָאַרְבַּע מֵאוֹת: פ	those of them counted in the tribe of Zebulun <i>came</i> to fifty-seven thousand four hundred.	
Num 1:32	לְבָנֵי יוֹסֵף לְבָנֵי אֶפְרַיִם תּוֹלְדֹתָם לְמִשְׁפַּחָתָם לְבֵית אֲבֹתָם בְּמִסְפַּר שְׁמַת מִבֶּן עֶשְׂרִים שָׁנָה וּמַעֲלָה כָּל יֵצֵא צָבָא:	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> <u>could serve in the army</u> –	serve <i>in</i> the army ← <i>go out</i> army.
Num 1:33	פְּקֻדֵיהֶם לְמִטָּה אֶפְרַיִם אַרְבָּעִים אֶלֶף וַחֲמִשׁ מֵאוֹת: פ	those of them counted in the tribe of Ephraim <i>came</i> to forty thousand five hundred.	
Num 1:34	לְבָנֵי מְנַשֶּׁה תּוֹלְדֹתָם לְמִשְׁפַּחָתָם לְבֵית אֲבֹתָם בְּמִסְפַּר שְׁמוֹת מִבֶּן עֶשְׂרִים שָׁנָה וּמַעֲלָה כָּל יֵצֵא צָבָא:	For the sons of Manasseh, <i>in</i> their genealogy according to their families, according to their paternal house, by the number of <i>their</i> names from twenty years old and above – everyone <i>who could serve</i> <u>in the army</u> –	serve <i>in</i> the army ← <i>go out</i> army.
Num 1:35	פְּקֻדֵיהֶם לְמִטָּה מְנַשֶּׁה שְׁנַיִם וּשְׁלֹשִׁים אֶלֶף וּמֵאוֹתָיִם: פ	those of them counted in the tribe of Manasseh <i>came</i> to thirty-two thousand two hundred.	
Num 1:36	לְבָנֵי בִנְיָמִן תּוֹלְדֹתָם לְמִשְׁפַּחָתָם לְבֵית אֲבֹתָם בְּמִסְפַּר שְׁמַת מִבֶּן עֶשְׂרִים שָׁנָה וּמַעֲלָה 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</i> <u>in the army</u> –	serve <i>in</i> the army ← <i>go out</i> army.
Num 1:37	פְּקֻדֵיהֶם לְמִטָּה בִנְיָמִן חָמֵשׁ וּשְׁלֹשִׁים אֶלֶף וָאַרְבַּע מֵאוֹת: פ	those of them counted in the tribe of Benjamin <i>came</i> to thirty-five thousand four hundred.	

Num 1:38	לְבִנֵי דָן תּוֹלְדֹתָם לְמִשְׁפַּחְתָּם לְבֵית אֲבֹתָם בְּמִסְפַּר שְׁמֹת מִבֶּן עָשָׂרִים 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 the army</i> ← <i>go out army</i> .
Num 1:39	פְּקֻדֵיהֶם לְמִטָּה דָן שְׁנַיִם וְשִׁשִּׁים אָלֶף וּשְׁבַע מֵאוֹת: פ	those of them counted in the tribe of Dan <i>came to</i> sixty-two thousand seven hundred.	
Num 1:40	לְבִנֵי אָשֶׁר תּוֹלְדֹתָם לְמִשְׁפַּחְתָּם לְבֵית אֲבֹתָם בְּמִסְפַּר שְׁמֹת מִבֶּן עָשָׂרִים 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 the army</i> ← <i>go out army</i> .
Num 1:41	פְּקֻדֵיהֶם לְמִטָּה אָשֶׁר אַחַד וְאַרְבָּעִים אָלֶף וּחֲמֵשׁ מֵאוֹת: פ	those of them counted in the tribe of Asher <i>came to</i> forty-one thousand five hundred.	
Num 1:42	בְּנֵי נַפְתָּלִי תּוֹלְדֹתָם לְמִשְׁפַּחְתָּם לְבֵית אֲבֹתָם בְּמִסְפַּר שְׁמֹת מִבֶּן עָשָׂרִים 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 the army</i> ← <i>go out army</i> .
Num 1:43	פְּקֻדֵיהֶם לְמִטָּה נַפְתָּלִי שְׁלֹשָׁה וּחֲמִשִּׁים אָלֶף 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 הַפְּקֻדִים אֲשֶׁר פָּקַד מֹשֶׁה וְאַהֲרֹן וּנְשֵׂאֵי 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 וּמַעְלָה כָּל־יָצֵא עֲבָד 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 שֵׁשׁ־מֵאוֹת אָלֶף וּשְׁלֹשָׁת אֲלָפִים וַחֲמִשָּׁה מֵאוֹת וַחֲמִשִּׁים:	and all those counted <i>came</i> to six hundred and three thousand five hundred and fifty.	came to ← <i>were</i> .
Num 1:47	וְהַלְוִיִּם לְמִטָּה אֲבֹתָם לֹא הִתְפַּקְּדוּ בְּתוֹכָם: פ	But the Levites, according to the tribe of their fathers, were not counted among them.	
Num 1:48	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Num 1:49	אַךְ אֶת־מִטָּה לְוִי לֹא תִפְקֹד וְאֶת־רֹאשֵׁם לֹא תִשָּׂא בְּתוֹךְ בְּנֵי יִשְׂרָאֵל:	“Now you shall not count the tribe of Levi, and you shall not <u>hold a census</u> of them among the sons of Israel.	hold a census ← <i>take the</i> <i>head / sum</i> .
Num 1:50	וְאַתָּה תִּפְקֹד אֶת־הַלְוִיִּם עַל־מִשְׁכַּן הָעֵדוּת וְעַל כָּל־כֵּלָיו וְעַל כָּל־אֲשֶׁר־לוֹ הִמָּה יִשָּׂאוּ אֶת־הַמִּשְׁכָּן וְאֶת־כָּל־כֵּלָיו וְהֵם יִשְׁרְתֻהוּ וְסָבִיב לַמִּשְׁכָּן יִחַנּוּ:	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	וּבִנְסַע הַמִּשְׁכָּן יוֹרִידוּ אֹתוֹ הַלְוִיִּם וּבִחֲנַת הַמִּשְׁכָּן יָקִימוּ אֹתוֹ הַלְוִיִּם וְהַזֵּר הַקָּרֵב יוּמָת:	And when the tabernacle is <u>m</u> oved, 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	וְחָנוּ בְּנֵי יִשְׂרָאֵל אִישׁ עַל־מַחֲנֵהוּ וְאִישׁ עַל־דָּגְלוֹ לְצַבָּאתָם:	And the sons of Israel will pitch their camp, <u>e</u> ach <i>one</i> at his <i>own</i> encampment, and <u>e</u> ach <i>one</i> 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 יֶחָנוּ סָבִיב לְמִשְׁכַּן הָעֵדֻת וְלֹא־יִהְיֶה קֶצֶף עַל־עֲדַת בְּנֵי יִשְׂרָאֵל וּשְׁמֵרוּ 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 of</u> 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 בֶּן עָשׂוֹ: פ	And the sons of Israel did <u>it</u> . 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־דָּגְלוֹ בָּאתָת לְבֵית אָבִתָם יֶחָנוּ בְּנֵי יִשְׂרָאֵל מִנֶּגֶד סָבִיב לְאַהֲל־מוֹעֵד יֶחָנוּ:	“The sons of Israel will encamp each at his <i>own</i> ensign, at the insignia of their paternal house. They shall encamp <u>at a distance</u> around the tent of contact.	at a distance ← <i>from opposite</i> , but also, [AnLx], <i>aloof from</i> .
Num 2:3	וְהַחֲנִים קִדְמָה מִזְרְחָה דָּגֹל מַחֲנֵה יְהוּדָה לְצַבָּאתָם וְנָשִׂיא לְבְנֵי יְהוּדָה נַחֲשֹׁן בֶּן־עַמִּינָדָב:	And those encamping towards the east, towards sunrise, <i>will be those of</i> the ensign of the camp of Judah, according to their armies, and the leader of the sons of Judah <i>will be</i> Nahshon the son of Amminadab.”	

Num 2:4	וּצְבָאוֹ וּפְקֻדֵיהֶם אַרְבַּעַה וְשִׁבְעִים אֶלֶף וְיָשׁ 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 מִטָּה יִשָּׁשְׁכַר וְנִשְׂיָא לִבְנֵי יִשָּׁשְׁכָר נֶתְנָאֵל 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> Nethaneel the son of Zuar.”	Nethaneel: see Num 1:8.
Num 2:6	וּצְבָאוֹ וּפְקֻדָּיו אַרְבַּעַה וַחֲמִשִּׁים 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	מִטָּה זְבוּלֹן וְנִשְׂיָא לִבְנֵי זְבוּלֹן אֱלִיאָב בֶּן־חֵלֹן:	“ <i>As for</i> the tribe of Zebulun, now the leader of the sons of Zebulun <i>will be</i> Eliab the son of Helon.”	
Num 2:8	וּצְבָאוֹ וּפְקֻדָּיו שִׁבְעָה וַחֲמִשִּׁים אֶלֶף וְאַרְבַּע מֵאוֹת:	And his army and his <i>men</i> who <i>were</i> counted <i>came to</i> fifty-seven thousand four hundred.	
Num 2:9	כָּל־הַפְּקֻדִים לְמַחֲנֵה יְהוּדָה מֵאֵת אֶלֶף וּשְׁמֹנִים אֶלֶף וּשְׁשֵׁת־אֲלָפִים וְאַרְבַּע־מֵאוֹת לְצְבָאתָם רֹאשְׁנָה 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 תִּימְנָה לְצְבָאתָם וְנִשְׂיָא לִבְנֵי רְאוּבֵן אֶלִּיצוּר בֶּן־שִׂדְיָאוּר:	The ensign of the camp of Reuben <i>will be</i> to the south, according to their armies, and the leader of the sons of Reuben <i>will be</i> Elizur the son of Shedeur.”	
Num 2:11	וּצְבָאוֹ וּפְקֻדָּיו שְׁשָׁה וְאַרְבַּעִים אֶלֶף וַחֲמִשׁ 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	וְהַחֹנֵם עָלָיו מִטָּה שְׁמֵעוֹן וְנֹשִׂיא לְבִנִּי שְׁמֵעוֹן שְׁלִמְיֵאל בֶּן-צֹרִי-שָׁדַי:	“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 וּחֲמִשִּׁים אָלֶף וּשְׁלָשׁ 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 גָד וְנֹשִׂיא לְבִנִּי גָד אֱלִיסָף בֶּן-רְעוּאֵל:	“As <u>for</u> 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 וָאַרְבַּעִים אָלֶף וּשְׁשׁ מֵאוֹת וּחֲמִשִּׁים:	And his army and those of them who <i>were</i> counted <i>came to</i> forty-five thousand six hundred and fifty.	
Num 2:16	כָּל-הַפְּקָדִים לְמַחֲנֵה רְאוּבֵן מֵאֵת אָלֶף וְאַחַד וּחֲמִשִּׁים אָלֶף וָאַרְבַּע-מֵאוֹת וּחֲמִשִּׁים לְצִבְאָתָם וּשְׁנַיִם יִסָּעוּ: 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 הַמַּחֲנֶה כַּאֲשֶׁר יַחֲנוּ כֵן יִסָּעוּ אִישׁ עַל-יָדוֹ לְדִגְלֵיהֶם: 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 each man</i> in his <i>place</i> according to their ensigns.	that <i>is how</i> ← <i>thus</i> . place ← <i>hand</i> , but also, [AnLx] № VI, <i>place</i> .
Num 2:18	דִּגְלֵי מַחֲנֵה אֶפְרַיִם לְצִבְאָתָם יָמָה וְנֹשִׂיא לְבִנִּי אֶפְרַיִם אֵלִישָׁמָה בֶּן-עַמִּיהוּד:	The ensign of the camp of Ephraim according to their armies <i>will be</i> to the west, and the leader of the sons of Ephraim <i>will be</i> Elishama the son of Ammihud.”	

Num 2:19	וּצְבָאוֹ וּפְקֻדֵיהֶם אַרְבָּעִים אֶלֶף וַחֲמִשָּׁה 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 מִטֵּה מְנַשֶּׁה וְנָשִׂיא לְבִנֵי מְנַשֶּׁה גַּמְלִיאֵל בֶּן־פְּדָחְצוּר:	“And next to him <i>will be</i> the tribe of Manasseh, and the leader of the sons of Manasseh <i>will be</i> <u>Gamaliel</u> the son of Pedahzur.”	Gamaliel: see Num 1:10.
Num 2:21	וּצְבָאוֹ וּפְקֻדֵיהֶם שְׁנַיִם וּשְׁלָשִׁים אֶלֶף 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	וּמִטֵּה בְנִימִן וְנָשִׂיא לְבִנֵי בְנִימִן אַבִּידָן בֶּן־גִּדְעֹנִי:	“As for the tribe of Benjamin, now the leader of the sons of Benjamin <i>will be</i> Abidan the son of <u>Gideoni</u> .”	Gideoni: see Num 1:11.
Num 2:23	וּצְבָאוֹ וּפְקֻדֵיהֶם חֲמִשָּׁה וּשְׁלָשִׁים אֶלֶף וְאַרְבַּע מֵאוֹת:	And his army and those of them who <i>were</i> counted <i>came to</i> thirty-five thousand four hundred.	
Num 2:24	כָּל־הַפְּקֻדִים לְמַחֲנֵה אֶפְרַיִם מֵאֵת אֶלֶף וּשְׁמֹנֶת־אֲלָפִים וּמֵאָה לְצַבָּאתָם וּשְׁלָשִׁים יָסֻעוּ: ס	All those counted from the camp of Ephraim <i>came to</i> one hundred and eight thousand one hundred, according to their armies. “And they will move third <i>in line</i> .”	
Num 2:25	דָּגַל מַחֲנֵה דָן צָפֹנָה לְצַבָּאתָם וְנָשִׂיא לְבִנֵי דָן אַחִיעֶזֶר בֶּן־עַמִּישַׁדַּי:	The ensign of the camp of Dan <i>will be</i> to the north, according to their armies, and the leader of the sons of Dan <i>will be</i> Ahiezer the son of Ammishaddai.”	
Num 2:26	וּצְבָאוֹ וּפְקֻדֵיהֶם שְׁנַיִם וּשְׁשִׁים אֶלֶף 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 לְבִנֵי אָשֶׁר פַּגִּיעַל בֶּן־עֲכָרָן:	“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 <u>Ocran</u> .”	Ocran: see Num 1:13.

Num 2:28	וּצְבָאוֹ וּפְקֻדֵיהֶם אֶחָד וָאַרְבַּעִים אֶלֶף 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 וְנִשִּׂיא לְבָנָיו 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 וַחֲמִשִּׁים אֶלֶף 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-הַפְּקָדִים לְמַחֲנֵה דָן מֵאֵת אֶלֶף וְשִׁבְעָה וַחֲמִשִּׁים אֶלֶף 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 לְצְבָאָתָם שֵׁשׁ-מֵאוֹת אֶלֶף וְשָׁלֹשׁת אֲלָפִים וַחֲמֵשׁ מֵאוֹת וַחֲמִשִּׁים:	These <i>are the 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 כִּאֲשֶׁר 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 בְּנִחְנֹךְ לְדֹגְלֵיהֶם וּבִן 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 <i>camp</i> , 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 אֶהֱרֹן וּמֹשֶׁה בְּיוֹם דִּבֶּר יְהוָה אֶת-מֹשֶׁה בְּהַר סִינַי:	Now this <i>is</i> the genealogy of Aaron and Moses, on the day when the LORD spoke with Moses on Mount Sinai.	
Num 3:2	וְאֵלֶּה שְׁמוֹת בְּנֵי-אֶהֱרֹן הַבְּכוֹר נָדָב וַאֲבִיהוּא 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 אֶהֱרֹן הַכֹּהֲנִים הַמְּשֻׁחִים אֲשֶׁר-מִלֵּא יָדָם לְכַהֵן:	These <i>are</i> the names of the sons of Aaron, the priests who <i>are</i> anointed, whom he appointed to serve as priests.	appointed ← <i>filled their hand</i> .
Num 3:4	וַיָּמָת נָדָב וַאֲבִיהוּא לִפְנֵי יְהוָה בְּהִקְרִבָם אֵשׁ זָרָה לִפְנֵי יְהוָה בְּמִדְבַּר סִינַי וּבָנִים לֹא-הָיוּ לָהֶם וַיִּכְהֶן אֶלְעָזָר וְאִיתָמָר עַל-פְּנֵי אֶהֱרֹן אֲבִיהֶם: פ	But Nadab and Abihu died before the LORD when they offered strange fire before the LORD in the Sinai Desert, and they had no sons, and Eleazar and Ithamar served as priests alongside Aaron their father.	Eleazar: see Ex 6:23. alongside ← <i>at the face of</i> .
Num 3:5	וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר:	And the LORD spoke to Moses and said,	
Num 3:6	הִקְרֵב אֶת-מִטֵּה לֵוִי וְהַעֲמַדְתָּ אֹתוֹ לִפְנֵי אֶהֱרֹן הַכֹּהֵן וְשָׂרְתּוּ אֹתוֹ:	“Bring the tribe of Levi near, and set them before Aaron the priest so that they serve him.	them ← <i>it</i> , i.e. <i>the tribe</i> . so that: purposive use of the <i>vav</i> .

Num 3:7	וְשָׁמְרוּ אֶת־מִשְׁמֶרֶתוֹ וְאֶת־מִשְׁמֶרֶת כָּל־הָעֵדָה לִפְנֵי אֹהֶל מוֹעֵד לַעֲבֹד אֶת־עֲבֹדַת הַמִּשְׁכָּן:	And they will discharge the duty he <i>imposes</i>, and the duty towards the whole congregation before the tent of contact, in 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	וְשָׁמְרוּ 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 נְתוּנִם נְתוּנִם הֵמָּה לֹא מֵאֵת בְּנֵי יִשְׂרָאֵל:	And you will give the Levites to Aaron and to his sons. They <i>are</i> <u>absolutely given</u> to him from the sons of Israel.	absolutely given ← <i>given, given</i>.
Num 3:10	וְאֶת־אַהֲרֹן וְאֶת־בָּנָיו תִּפְקֹד וְשָׁמְרוּ אֶת־כְּהֻנָּתָם וְהַזָּר הַקָּרֵב יוֹמָת: פ	And you shall appoint Aaron and his sons, and they will <u>be diligent in</u> 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 I</u> 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 הִקְדַּשְׁתִּי לִי כָל־בְּכוֹר בְּיִשְׂרָאֵל מֵאָדָם עַד־בְּהֵמָה לִי יְהִיו אֲנִי יְהוָה: ס	For every firstborn <i>is</i> mine. On the day when I struck every firstborn in the land of Egypt, I sanctified to myself every firstborn in Israel, <u>both man and beast</u> . They will be mine. I <i>am</i> the LORD.”	both man and beast ← <i>from man to beast</i> . See 1 Sam 15:3.
Num 3:14	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בְּמִדְבַּר סִינַי לֵאמֹר:	And the LORD spoke to Moses in the Sinai Desert and said,	
Num 3:15	פָּקֹד אֶת־בְּנֵי לֵוִי לְבֵית אֲבֹתָם לְמִשְׁפַּחָתָם כָּל־זָכָר מִבֶּן־חֹדֶשׁ וּמַעְלָה תִּפְקְדֵם:	“Count the sons of Levi according to their paternal house, according to their families. <u>You shall count</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 כֹּאֲשֶׁר צֻוָּה:	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 בְּשֵׁמֹתָם גִּרְשׁוֹן 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־גִרְשׁוֹן לְמִשְׁפַּחָתָם לְבָנֵי וּשְׁמֵעִי:	And these <i>were</i> the sons of Gershon according to their families: Libni and <u>Shimei</u> .	Shimei: AV= <i>Shimei</i> here, <i>Shimi</i> in Ex 6:17.
Num 3:19	וּבְנֵי קָהַת לְמִשְׁפַּחָתָם עַמְרָם וִיצְהָר חֶבְרוֹן וְעֻזִּיאֵל:	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>Izhear</i> , not recognizing that the first syllable is closed.
Num 3:20	וּבְנֵי מֶרָרִי לְמִשְׁפַּחָתָם מַחְלִי וּמוּשִׁי אֵלֶּה הֵם מִשְׁפַּחַת הַלֵּוִי לְבֵית אֲבֹתָם:	And the sons of Merari according to their families <i>were</i> Mahli and Mushi. These <i>were</i> of the families of Levi according to their paternal house.	

Num 3:21	לְגֵרְשׁוֹן מִשְׁפַּחַת הַלִּבְנִי וּמִשְׁפַּחַת הַשִּׁמְעִי אֵלֶּה הֵם מִשְׁפַּחַת הַגֵּרְשׁוֹנִי:	Gershon <i>had</i> a family <i>branch</i> of Libni and a family <i>branch</i> of Shimei. These <i>are</i> those of the Gershonite families.	Shimei: see Num 3:18.
Num 3:22	פְּקֻדֵיהֶם בְּמִסְפָּר כָּל־זָכָר מִבֶּן־חֹדֶשׁ וּמַעֲלָה פְּקֻדֵיהֶם שִׁבְעַת אַלְפִים 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 הַגֵּרְשׁוֹנִי אַחֲרֵי הַמִּשְׁכָּן יַחֲנוּ יָמָה:	The Gershonite families will encamp behind the tabernacle to the west.	
Num 3:24	וְנָשִׂיא בֵּית־אָב לְגֵרְשׁוֹן אֱלִיסָפָה בֶּן־לֵאל:	And the leader of the paternal house of the Gershonites <i>was</i> Eliasaph the son of Lael.	
Num 3:25	וּמִשְׁמֶרֶת בְּנֵי־גֵרְשׁוֹן בְּאֹהֶל מוֹעֵד הַמִּשְׁכָּן וְהָאֹהֶל מְכֻסָּהוּ וּמִסְדָּ 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> <u>at</u> the entrance to the tent of contact,	screen at ← <i>screen of</i> .
Num 3:26	וּקְלָעֵי הַחֲצֵר וְאֶת־מִסְדָּ פֶּתַח הַחֲצֵר אֲשֶׁר עַל־הַמִּשְׁכָּן וְעַל־הַמִּזְבֵּחַ סָבִיב וְאֵת מִיתָרָיו לְכָל עֲבֹדָתוֹ:	and the drapes of the courtyard, and the <u>screen</u> <u>at</u> 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	וּלְקָהָת מִשְׁפַּחַת הָעַמְרָמִי וּמִשְׁפַּחַת הִיֶּזְהָרִי וּמִשְׁפַּחַת הַחֲבֵרֹנִי וּמִשְׁפַּחַת הָעֲזִיזֵאלִי אֵלֶּה הֵם מִשְׁפַּחַת הַקֹּהָתִי:	And <u>from</u> <u>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	בְּמִסְפָּר כָּל־זָכָר מִבֶּן־חֹדֶשׁ וּמַעֲלָה שְׁמֹנֶת אֲלָפִים וּשְׁשׁ מֵאוֹת שְׁמֵרֵי 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</u> <u>stewards</u> of the <u>operations</u> of the holy <i>place</i> .	entrusted <i>stewards</i> of the operations of ← <i>keepers of</i> the “ <i>keeping</i> ” / <i>guard of</i> . Similar to Num 1:53.
Num 3:29	מִשְׁפַּחַת בְּנֵי־קֹהַת יַחְגּוּ עַל יַרֵּךְ הַמִּשְׁכָּן תִּימָנָה:	“The families of the sons of Kōhath 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 הַקֹּהַתִּי אֶלִּיצָפָן בֶּן־עֻזִּיאֵל:	And the leader of the paternal house of the Kohathite families <i>was</i> Elizaphan the son of Uzziel.	Kohathite: see Gen 46:11.
Num 3:31	וּמִשְׁמֶרֶתָם הָאָרֹן וְהַשְּׁלָחַן וְהַמִּנְרָה וְהַמִּזְבֵּחַת וְכָלִי הַקֹּדֶשׁ אֲשֶׁר יִשְׁרְתוּ בָהֶם 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 <i>place</i> , with which they serve, and the screen and all its service.”	
Num 3:32	וְנָשִׂיא נְשִׂאֵי הַלְוִי אֶלְעָזָר בֶּן־אַהֲרֹן הַכֹּהֵן פְּקֻדֹת שְׁמֵרֵי מִשְׁמֶרֶת הַקֹּדֶשׁ:	And the leader of the leaders of the Levites, Eleazar the son of Aaron the priest, <i>had</i> oversight of the <u>entrusted</u> <u>stewards</u> of the <u>operations</u> of the holy <i>place</i> .	Eleazar: see Ex 6:23. entrusted <i>stewards</i> of the operations of: see Num 3:28.
Num 3:33	לְמִרְרֵי מִשְׁפַּחַת הַמַּחֲלִי וּמִשְׁפַּחַת הַמוּשִׁי אֵלֶּה הֵם מִשְׁפַּחַת מְרָרִי:	And <u>from</u> Merari <i>was</i> the Mahlite family and the Mushite family. These <i>were</i> the families of Merari.	from ← (<i>belonging</i>) <i>to</i> , because descended <i>from</i> , Num 3:20.
Num 3:34	וּפְקֻדֵיהֶם בְּמִסְפָּר כָּל־זָכָר מִבֶּן־חֹדֶשׁ וּמַעֲלָה שְׁשַׁת אֲלָפִים וּמֵאוֹתֵים:	And those of them counted, <u>the number</u> of all males, from a month old and above, <i>came to</i> six thousand two hundred.	the number ← <i>by number</i> .

Num 3:35	וְנָשִׂיא בֵּית־אָב לְמִשְׁפַּחַת מֶרָרִי צוּרִיאֵל בֶּן־אֲבִיחַיִל עַל יֶרֶד הַמִּשְׁכָּן יַחֲנוּ צָפֹנָה:	And the leader of the paternal house of the families of Merari <i>was</i> Zuriel the son of Abihail. “They will encamp on the northern <u>side</u> of the tabernacle.	side ← <i>thigh</i> .
Num 3:36	וּפְקֻדַּת מִשְׁמֶרֶת בָּנֵי מֶרָרִי קְרָשֵׁי 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 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	וְהַחֲנִיּוֹת לִפְנֵי הַמִּשְׁכָּן קִדְמָה לִפְנֵי אֹהֶל־מוֹעֵד מִזְרָחָה מֹשֶׁה וְאַהֲרֹן וּבְנֵי שֹׁמְרֵי מִשְׁמֶרֶת הַמִּקְדָּשׁ לְמִשְׁמֶרֶת בָּנֵי 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 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 of</i> .
Num 3:39	כָּל־פְּקוּדֵי הַלְוִיִּם אֲשֶׁר פָּקַד מֹשֶׁה וְאַהֲרֹן עַל־פִּי יְהוָה לְמִשְׁפַּחָתָם כָּל־זָכָר מִבֶּן־חֹדֶשׁ וְמִעַלָּה שְׁנָיִם וְעֶשְׂרִים אַלְף: 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. instruction ← <i>mouth</i> .
Num 3:40	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה פָּקַד כָּל־בְּכֹר זָכָר לְבְנֵי יִשְׂרָאֵל מִבֶּן־חֹדֶשׁ וּמִעַלָּה 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	וּלְקַחְתָּ אֶת־הַלְוִיִּם לִי אֲנִי יְהוָה תַּחַת כָּל־בְּכוֹר בְּבִנֵי יִשְׂרָאֵל וְאֵת בְּהֶמַת הַלְוִיִּם תַּחַת כָּל־בְּכוֹר בְּבֶהֱמַת 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 כְּאֲשֶׁר 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 בְּמִסְפַּר שְׁמוֹת מִבֶּן־חֹדֶשׁ וּמַעְלָה לִפְקֻדֵיהֶם שְׁנַיִם וָעֶשְׂרִים אָלֶף שְׁלֹשָׁה וּשְׁבַעִים וּמֵאָתַיִם פ	And all the male firstborn, by the number of the names, from one month old and above of those of them counted, <u>came to</u> twenty- two thousand two hundred and seventy-three.	came to ← <i>were</i> .
Num 3:44	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Num 3:45	קַח אֶת־הַלְוִיִּם תַּחַת כָּל־בְּכוֹר בְּבִנֵי יִשְׂרָאֵל וְאֶת־בְּהֶמַת הַלְוִיִּם תַּחַת בְּהֶמַתָּם וְהִיו־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 הַשְּׁלֵשָׁה וְהַשְּׁבַעִים וְהַמֵּאָתַיִם 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	וּלְקַחְתָּ חֲמִשָּׁת חֲמִשָּׁת שֶׁקֶלִים לַגִּלְגָּלֶת בַּשֶּׁקֶל הַקֹּדֶשׁ תִּקַּח עֶשְׂרִים גֵּרָה הַשֶּׁקֶל:	you will take <u>five shekels</u> for each in the <u>headcount</u> . According to the holy shekel you will take <i>them</i> . <i>There are twenty gerahs to</i> the shekel.	five shekels for each in the headcount ← <i>five, five</i> <i>shekels for a skull</i> .
Num 3:48	וְנָתַתָּה הַכֶּסֶף לְאַהֲרֹן וּלְבָנָיו פְּדוּיֵי הָעֲדֻפִּים בָּהֶם:	And you will give the <u>money</u> to Aaron and to his sons, <i>for those to be</i> redeemed who are in excess.”	money: or <i>silver</i> .
Num 3:49	וַיִּקַּח מֹשֶׁה אֶת כֶּסֶף הַפְּדִיּוֹם מֵאֵת הָעֲדֻפִּים 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 וּשְׁשִׁים וּשְׁלֹשׁ מֵאוֹת וְאַלְף בַּשֶּׁקֶל הַקֹּדֶשׁ:	He took the money from the firstborn of the sons of Israel – one thousand three hundred and sixty-five <i>shekels</i> according to the holy shekel.	
Num 3:51	וַיִּתֵּן מֹשֶׁה אֶת־כֶּסֶף הַפְּדִים לְאַהֲרֹן וּלְבָנָיו עַל־פִּי יְהוָה כַּאֲשֶׁר צֻוָּה 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	נָשֹׂא אֶת־רֹאשׁ בְּנֵי קֹהַת מִתּוֹךְ בְּנֵי לֵוִי לְמִשְׁפַּחְתָּם לְבֵית אַבְתָּם:	“Hold a <u>census</u> of the sons of <u>Kohath</u> 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	מִבְּן שְׁלֹשִׁים שָׁנָה וּמֵעֵלָּה וְעַד בֶּן־חֲמִשִּׁים שָׁנָה כָּל־בָּא לַעֲבֹד לַעֲשׂוֹת מְלָאכָה בְּאֹהֶל מוֹעֵד:	<i>of those</i> from thirty years old and above up to fifty years old – everyone <i>who</i> <u>could serve in the army</u> – to do work in the tent of contact.	<i>could serve in the army</i> ← <i>comes to the army</i> . Different wording to Num 1:3; based on, but apocopated from, Num 4:23.

Num 4:4	זֹאת עֲבֹדַת בְּנֵי־קֹהַת בְּאֹהֶל מוֹעֵד קָדֹשׁ הַקִּדְּשִׁים:	This is the work of the sons of <u>Kohath</u> in the tent of contact: <i>to do work concerning</i> the holy of holies.	Kohath: see Gen 46:11.
Num 4:5	וּבֹא אֶהְרֹן וּבָנָיו בְּנֻסַּע הַמַּחֲנֶה וְהוֹרְדוּ אֶת פָּרֹכֶת הַמָּסָךְ וְכִסּוּ־בָהּ אֶת אֹרֶן הָעֵדֻת:	And Aaron and his sons will come when the camp is <u>moved</u> , and they will take down the <u>screening veil</u> , and they will cover the ark of the testimony with it.	is moved ← <i>moves</i> . screening veil ← <i>veil of the screen</i> .
Num 4:6	וְנָתְנוּ עָלָיו כִּסּוּי עֹר תַּחֲשׁ וּפָרָשׁוֹ בְּגַד־כָּלִיל תְּכֵלֶת מְלֻמָּעָה וְשָׂמוּ בִדְיוֹ:	And they will put on it a covering of <u>badgers' skins</u> , and they will spread out a cloth <u>made entirely from blue material</u> on top of it, and they will put its poles in position.	badgers' skins ← <i>badger's skin</i> (collective usage), and so throughout Numbers, but <i>badgers' skins</i> in Exodus. <i>made entirely from blue material</i> : compare Ex 28:31, Ex 39:22.
Num 4:7	וְעַל שִׁלְחַן הַפָּנִים יִפְרָשׁוּ בְּגַד תְּכֵלֶת וְנָתְנוּ עָלָיו אֶת־הַקְּעֻרֹת וְאֶת־הַכַּפֹּת וְאֶת־הַמְּנֻקִּיֹּת וְאֶת קְשׂוֹת הַנֶּסֶךְ וְלֶחֶם הַתָּמִיד עָלָיו יִהְיֶה:	And on the display table they will spread out a cloth of blue <i>material</i> , and they will put on it the dishes and spoons and vials and <u>bowls for libations</u> , and there will be the perpetual bread on it.	bowls for libations ← <i>bowls for the libation</i> . AV differs (<i>covers to cover</i>), as in Ex 25:29.
Num 4:8	וּפָרָשׁוֹ עָלֵיהֶם בְּגַד תּוֹלַעַת שָׁנִי וְכִסּוּ אֹתוֹ בְּמִכְסֵּה עֹר תַּחֲשׁ וְשָׂמוּ אֶת־בִּדְיוֹ:	And they will spread out over them a cloth of scarlet <i>material</i> , and <i>then</i> cover it with a cover of badgers' skins, and they will put its poles in position.	

Num 4:9	וּלְקָחוּ בִּגְדֵי תְכֵלֶת וְכָסּוּ אֶת־מִנְרֶתֶת הַמָּאוֹר וְאֶת־נֵרֹתֶיהָ וְאֶת־מִלְקָחֶיהָ וְאֶת־מַחְתֵּתֶיהָ וְאֵת כָּל־כְּלֵי שִׁמְנָהּ אֲשֶׁר יִשְׁרְתוּ־לָהּ בָּהֶם:	And they will take a cloth of blue <i>material</i>, and they will cover the lampstand for illumination, and its lamps and its snuffing- tongs and its snuff-dishes, and all the equipment for its oil with which they serve it.	
Num 4:10	וְנָתְנוּ אֹתָהּ וְאֶת־כָּל־כְּלֵיהָ אֶל־מִכְסֵּה עוֹר תַּחֲשׁ וְנָתְנוּ עַל־הַמּוֹט:	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 מִזְבַּח הַזֹּהֵב יִפְרְשׁוּ בִּגְדֵי תְכֵלֶת וְכָסּוּ אֹתוֹ בְּמִכְסֵּה עוֹר תַּחֲשׁ וְשָׂמוּ אֶת־בַּדָּיו:	And they will spread out a cloth of blue <i>material</i> on the golden altar, and they will cover it with a covering of badgers' skins, and they will put its poles <i>in position</i>.	
Num 4:12	וּלְקָחוּ אֶת־כָּל־כְּלֵי הַשֵּׁרֶת אֲשֶׁר יִשְׁרְתוּ־בָם בְּקֹדֶשׁ וְנָתְנוּ אֶל־בִּגְדֵי תְכֵלֶת וְכָסּוּ אוֹתָם בְּמִכְסֵּה עוֹר תַּחֲשׁ וְנָתְנוּ עַל־הַמּוֹט:	And they will take all the equipment for the service with which they officiate in the holy <i>place</i>, and they will put <i>it</i> in a cloth of blue <i>material</i>, and they will cover it in a covering of badgers' skins, and they will put <i>it</i> on a pole.	
Num 4:13	וּדְשְׁנוּ אֶת־הַמִּזְבֵּחַ וּפְרְשׁוּ עָלָיו בִּגְדֵי 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	וַנִּתֵּן עָלָיו אֶת־כָּל־כֵּלָיו אֲשֶׁר יִשְׁרְתוּ עָלָיו בָּהֶם אֶת־הַמִּחָתָת אֶת־הַמִּזְלָגָת וְאֶת־הַיָּעִים וְאֶת־הַמְּזֻרְקֹת כָּל כֵּלֵי הַמִּזְבֵּחַ וּפָרְשׁוּ עָלָיו כְּסוּי עֹר תַּחֲשׁ וְשָׂמוּ בִדְיוֹ:	And they will put on it all the equipment with which they officiate for it – the firepans, the forks, the shovels, the basins – all the equipment of the altar – and they will spread out a covering of badgers' skins over it and put its poles <i>in position</i>.	
Num 4:15	וְכִלָּה אֶהְרֹן וּבָנָיו לְכַסֹּת אֶת־הַקֹּדֶשׁ וְאֶת־כָּל־כֵּלֵי הַקֹּדֶשׁ בְּנִסְעַת הַמִּחָנֶּה וְאַחֲרֵי־כֵן יָבֹאוּ בְּנִי־קֹהֵת לְשֹׂאת וְלֹא־יָגֻעוּ אֶל־הַקֹּדֶשׁ וּמָתוּ אֵלֶּה מִשָּׂא בְּנִי־קֹהֵת בְּאֹהֶל 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 is <u>moved</u>. And after that the sons of <u>Kohath</u> will come to carry <i>it</i>. Then they will not touch the holy <i>things</i>, <u>otherwise</u> they will die. These <i>charges</i> are the burden of the sons of <u>Kohath</u> in the tent of contact.	is moved ← <i>moves</i>. otherwise: wider use of the <i>vav</i>. Kohath (2x): see Gen 46:11.
Num 4:16	וּפְקֻדַּת אֱלֶעָזָר בֶּן־אֶהְרֹן הַכֹּהֵן שֶׁמֶן הַמָּאֹר וְקִטְרֵת הַסַּמִּים וּמִנְחַת הַתָּמִיד וְשֶׁמֶן הַמִּשְׁחָה פְּקֻדַּת כָּל־הַמִּשְׁכָּן וְכָל־אֲשֶׁר־בּוֹ בְּקֹדֶשׁ וּבְכָלֵיו: ס	And the duty of <u>Eleazar</u> 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־אַהֲרֹן 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 בְּגִשְׁתָּם אֶת־קֹדֶשׁ הַקִּדְשִׁים אֶהְרֹן וּבָנָיו 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 <i>vav</i> .
Num 4:20	וְלֹא־יָבֹאוּ לִרְאוֹת כְּבֹלַע אֶת־הַקֹּדֶשׁ וּמָתוּ: כֹּ	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 לֵאמֹר:	Then the LORD spoke to Moses and said,	
Num 4:22	נָשֹׂא 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	מִבְּן שְׁלֹשִׁים שָׁנָה וּמֵעֵלָה 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</u> <u>in the army</u> – to perform service in the tent of contact.	who <i>could serve in</i> the army ← <i>who comes to</i> <i>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</i> <i>them</i> to perform, and as a burden:	

Num 4:25	וְנָשְׂאוּ אֶת־יְרִיעֹת הַמִּשְׁכָּן וְאֶת־אֹהֶל מוֹעֵד מִכְסֵּהוּ וּמִכְסֵּה הַתְּחָשׁ אֲשֶׁר־עָלָיו מִלְמַעְלָה וְאֶת־מִסְדֵּךְ 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</u> at the entrance to the tent of contact,	screen at ← <i>screen of</i> .
Num 4:26	וְאֵת קַלְעֵי הַחֲצָר וְאֶת־מִסְדֵּךְ פֶּתַח שַׁעַר הַחֲצָר אֲשֶׁר עַל־הַמִּשְׁכָּן וְעַל־הַמִּזְבֵּחַ סָבִיב וְאֵת מִיתְרֵיהֶם וְאֶת־כָּל־כְּלֵי עֲבֹדָתָם וְאֵת כָּל־אֲשֶׁר יַעֲשֶׂה לָהֶם וְעַבְדּוֹ:	and the drapes of the courtyard, and the <u>screen</u> at the entrance of the gate of the courtyard which <i>is</i> around the tabernacle and the altar, and their guylines, and all the equipment for their service, and everything that is made for them, so they <i>can</i> perform <i>it</i> .	screen at ← <i>screen of</i> . equipment for ← <i>equipment of</i> .
Num 4:27	עַל־פִּי אֶהְיֶה וּבִנְיֹו תְהִיָּה כָּל־עֲבֹדַת בְּנֵי הַגֵּרְשֹׁנִי לְכָל־מִשְׁאָם וּלְכָל עֲבֹדָתָם וּפְקֻדָּתָם עֲלֵהֶם בְּמִשְׁמֶרֶת אֵת כָּל־מִשְׁאָם:	All the work of the sons of the Gershonites will be according to the <u>instructions</u> of Aaron and his sons. <i>It will be</i> according to all their burdens and according to all their service, and you will oversee them in the <u>discharging</u> of all their burdens.	instructions ← <i>mouth</i> . discharging ← <i>keeping</i> , <i>guarding</i> .
Num 4:28	זֹאת עֲבֹדַת מִשְׁפַּחַת בְּנֵי הַגֵּרְשֹׁנִי בְּאֹהֶל מוֹעֵד וּמִשְׁמֶרֶתָם בִּיד אִיתָמָר בֶּן־אֶהֱרֹן 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</i> <i>hand</i> .
Num 4:29	בְּנֵי מֶרָרִי לְמִשְׁפַּחַתָּם לְבֵית־אֲבֹתָם תִּפְקֹד אֹתָם:	<i>As 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 וְמֵעַלָּה וְעַד בֶּן־חֲמִשִּׁים שָׁנָה תִּפְקְדֵם כָּל־הַבָּא לְעֹבֵד אֶת־עֲבֹדַת אֹהֶל מוֹעֵד:	You will count them from thirty years old and above up to fifty years old – all who <u>could</u> serve in the army – 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	וְזֹאת מִשְׁמֶרֶת מִשָּׂאֵם לְכָל־עֲבֹדָתָם בְּאֹהֶל מוֹעֵד קַרְשֵׁי הַמִּשְׁכָּן וּבְרִיחָיו וְעַמּוּדָיו וְאַדְנָיו:	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	וְעַמּוּדֵי הַחֹצֵר סָבִיב וְאַדְנֵיהֶם וַיִּתְּדֵתָם וּמִיתְרֵיהֶם לְכָל־כְּלֵיהֶם וּלְכָל עֲבֹדָתָם וּבִשְׂמַת תִּפְקְדוּ אֶת־כָּלִי מִשְׁמֶרֶת מִשָּׂאֵם:	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	זֹאת עֲבֹדַת מִשְׁפַּחַת בְּנֵי מֵרָרִי לְכָל־עֲבֹדָתָם בְּאֹהֶל מוֹעֵד בֵּיד 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 <u>Kohathites</u> according to their families and according to their paternal house,	Kohathites: see Gen 46:11.
Num 4:35	מִבֶּן שְׁלֹשִׁים שָׁנָה וְמֵעַלָּה וְעַד בֶּן־חֲמִשִּׁים שָׁנָה כָּל־הַבָּא לְעֹבֵד אֹהֶל מוֹעֵד:	from thirty years old and above up to fifty years old – everyone who <u>could</u> serve in the army – for service in the tent of contact.	who <i>could</i> serve in the army: see Num 4:30.

Num 4:36	וַיְהִיו פְּקֻדֵיהֶם לְמִשְׁפְּחֹתָם אֲלֵפִים שִׁבְעַת מֵאוֹת וַחֲמִשִּׁים:	And those of them counted according to their families <u>came to</u> two thousand seven hundred and fifty.	came to ← <i>were</i> .
Num 4:37	אֵלֶּה פְּקוּדֵי מִשְׁפַּחַת הַקֹּהֲנִי כָּל־הָעֶבֶד בְּאֶהֱל מוֹעֵד אֲשֶׁר פָּקַד מֹשֶׁה וְאַהֲרֹן עַל־פִּי יְהוָה בְּיַד־מֹשֶׁה: ס	These <i>are</i> those who <i>were</i> counted from the families of the <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 לְמִשְׁפְּחוֹתָם 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	מִבְּנֵי שְׁלֹשִׁים שָׁנָה וְעַד־חֲמִשִּׁים וְעַד שִׁנָּה כָּל־הַבָּא לְעֹבֵד לְעֶבֶדָה בְּאֶהֱל מוֹעֵד:	from thirty years old and above up to fifty years old – everyone who <u>could</u> <u>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	וַיְהִיו פְּקֻדֵיהֶם לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם אֲלֵפִים וְשָׁשׁ 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־הָעֶבֶד בְּאֶהֱל 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 לְמִשְׁפְּחֹתָם 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 וְמֵעַלָּה וְעַד בֶּן־חֲמִשִּׁים שָׁנָה כָּל־הַבָּא לַעֲבֹד לְעִבְדָּה בְּאֹהֶל מוֹעֵד:	from thirty years old and above up to fifty years old – everyone who <i>could</i> serve in the army – for service in the tent of contact –	who <i>could</i> serve in the army: see Num 4:30.
Num 4:44	וַיְהִיו פְּקֻדֵיהֶם לְמִשְׁפַּחְתָּם שְׁלֹשָׁת אַלְפִים וּמֵאתַיִם:	those of them counted according to their families came to three thousand two hundred.	came to ← <i>were</i> .
Num 4:45	אֵלֶּה פְּקוּדֵי מִשְׁפַּחַת בְּנֵי מֶרָרִי אֲשֶׁר פָּקַד מֹשֶׁה וְאַהֲרֹן עַל־פִּי יְהוָה בְּיַד־מֹשֶׁה:	These <i>are</i> those counted from the families of the sons of Merari, whom Moses and Aaron counted, according to the <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־הַפְּקֻדִים אֲשֶׁר פָּקַד מֹשֶׁה וְאַהֲרֹן וּנְשֵׂאֵי 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 וְמֵעַלָּה וְעַד בֶּן־חֲמִשִּׁים שָׁנָה כָּל־הַבָּא לְעִבֹד עֲבֹדַת עֲבָדָה וְעִבְדַּת מִשָּׂא בְּאֹהֶל מוֹעֵד:	from thirty years old and above up to fifty years old, everyone who <i>could</i> go to perform the service of the work, and the work of the burden in the tent of contact –	
Num 4:48	וַיְהִיו פְּקֻדֵיהֶם שְׁמֹנֶת אַלְפִים וַחֲמִשׁ מֵאוֹת וּשְׁמֹנִים:	those of them counted came to 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־מִשְׁאֹו וּפְקָדָיו 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	צוּ 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 שָׁכֵן 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 עָשׂוֹ בְּנֵי יִשְׂרָאֵל: פ	And the sons of Israel did so, and they cast <i>them 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	דִּבֶּר אֶל-בְּנֵי יִשְׂרָאֵל אִישׁ אוֹ-אִשָּׁה כִּי יַעֲשֶׂוּ מִכָּל-חַטָּאת הָאֵדָם לְמַעַל מַעַל בַּיהוָה וְאִשְׁמָה הִנָּפֵשׁ הֵהוּא:	“Speak to the sons of Israel and say, ‘When a man or woman commits <u>any</u> of mankind’s sins, <u>in acting</u> <u>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	וְהִתְוָדוּ אֶת-חַטָּאתָם אֲשֶׁר עָשׂוּ וְהָשִׁיב אֶת-אֲשָׁמוֹ בְּרֹאשׁוֹ וְחִמִּישְׁתּוֹ יִסֹּף עָלָיו וְנָתַן לְאִשֶּׁר אָשָׁם לוֹ:	and they confess their sin which they committed, then he shall compensate for the <u>damages he caused</u> <u>to its full value</u>, and he will add a fifth to it and give it to him whom he has offended.	The sentence switches number (plural to singular), which is not unusual in Hebrew. the damages he <i>caused</i> ← <i>his guilt</i>. to its full value ← <i>at its</i> <i>sum / head</i>.
Num 5:8	וְאִם-אֵין לָאִישׁ גֹּאֵל לְהָשִׁיב הָאֲשָׁם אֵלָיו הָאֲשָׁם הַמוֹשֵׁב לִיהוָה לִפְהֶן מִלְּבַד אֵיל הַכֹּפָרִים אֲשֶׁר יִכְפֹּר-בּוֹ עָלָיו:	And if an <i>offended</i> man <i>does not have a kinsman</i> <i>redeemer</i> to whom <u>compensation</u> for the damages <u>can be made</u>, <u>the</u> <u>damages will be</u> <u>compensated</u> 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 ← <i>to return</i> (i.e. <i>to</i> <i>repay</i>) the guilt. the damages <i>will be</i> compensated ← <i>the</i> <i>returned guilt (will be</i> <i>paid)</i>.
Num 5:9	וְכָל-תְּרוּמָה לְכָל-קֹדֶשִׁי בְּנֵי-יִשְׂרָאֵל אֲשֶׁר-יִקְרִיבוּ לִפְהֶן לוֹ יִהְיֶה:	And every heave-offering, <u>as with</u> all the holy <i>things</i> of the sons of Israel which they <u>present</u> to the priest, will be his.	as with ← <i>for</i>. present: or <i>offer</i>.
Num 5:10	וְאִישׁ אֶת-קֹדֶשִׁיו לוֹ יִהְיֶה אִישׁ אֲשֶׁר-יִתֵּן לִפְהֶן לוֹ יִהְיֶה: פ	And the holy <i>things</i> of each <i>man</i> will be his <i>own</i>, <i>but</i> when a man gives <i>anything</i> to the priest, <u>it</u> <u>will be the priest’s.</u>”	it will be <i>the priest’s</i> ← <i>it</i> <i>will be his</i>. See notes to Gen 41:13-14.
Num 5:11	וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	

Num 5:12	דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אִישׁ אִישׁ כִּי-תִשָּׁטֵה אִשְׁתּוֹ וּמַעַלָּה בּוֹ מַעַל:	“Speak to the sons of Israel and say to them, ‘ <u>Anyone</u> <u>at all</u> whose wife turns aside and <u>is unfaithful</u> to him,	Anyone at all ← <i>A man, a man.</i> is unfaithful ← “treachers” a treachery.
Num 5:13	וּשְׁכַב אִישׁ אִתָּהּ שְׁכַבְתָּ-זָרַע וְנִגְלָם מֵעֵינֵי אִישָׁהּ וְנִסְתָּרָה וְהִיא נִטְמָאָה וְעַד אֵין בָּהּ וְהוּא לֹא נִתְפָּשָׂה:	whereby a man lies with her in <u>sexual intercourse</u> , and it is hidden from the sight of her husband, and it is concealed, and she is defiled, and <i>there is</i> no witness against her, and she is not caught,	sexual intercourse ← <i>lying of seed.</i>
Num 5:14	וְעָבַר עָלָיו רוּחַ-קִנְאָה וְקָנָא אֶת-אִשְׁתּוֹ וְהוּא נִטְמָאָה אוֹ-עָבַר עָלָיו רוּחַ-קִנְאָה וְקָנָא 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	וְהָבִיא הָאִישׁ אֶת-אִשְׁתּוֹ אֶל-הַכֹּהֵן וְהָבִיא אֶת-קֶרְבָּנָהּ עָלֶיהָ עֲשִׂירֵת הָאִיפָה קֶמַח שְׁעָרִים לֹא-יִצָּק 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 <u>ephah</u> 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 וְהֶעֱמְדָה לִפְנֵי יְהוָה:	And the priest will bring <u>her near</u> , and he will <u>have</u> <u>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	וּלְקַח הַכֹּהֵן מִיֵּם קֹדְשִׁים בְּכֵל־חֶרֶשׁ וּמִן־הָעֹפָר אֲשֶׁר יִהְיֶה בְּקֶרֶקַע הַמִּשְׁכָּן יִקַּח הַכֹּהֵן וְנָתַן אֶל־הַמֵּיִם:	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 וּפָרַעַ אֶת־רֹאשׁ הָאִשָּׁה וְנָתַן עַל־כַּפֶּיהָ אֶת מִנְחַת הַזִּכְרוֹן מִנְחַת קִנְאָת הָהוּא וּבִיד הַכֹּהֵן יִהְיוּ מֵי הַמָּרִים הַמְאָרְרִים:	And the priest will set the woman before the LORD, and he will <u>uncover</u> the woman's head, and he will put the remembrance- offering in her hands – it is a jealousy-offering – and the priest will have in his hand the bitter water which causes a curse.	uncover: [AnLx] has a meaning of <i>to make bare</i> (especially by cutting off the hair).
Num 5:19	וְהִשְׁבִּיעַ אֹתָהּ הַכֹּהֵן וְאָמַר אֶל־הָאִשָּׁה אִם־לֹא שָׁכַב אִישׁ אִתָּךְ וְאִם־לֹא שָׁטִית טְמֵאָה תַּחַת אִישׁךְ הַנָּקִי מִמֵּי הַמָּרִים הַמְאָרְרִים הָאֵלֶּה:	And the priest <u>will</u> <u>adjure</u> her and say to the woman, «If no man has lain with you, and you have not turned aside <i>to</i> defilement instead of <i>being faithful to</i> your husband, <i>then</i> be innocent of this bitter water which causes a curse.	will adjure: in a Hebrew “VOS” (verb-object- subject) sentence.
Num 5:20	וְאִתָּ כִּי שָׁטִית תַּחַת אִישׁךְ וְכִי נְטַמְאָת וַיִּתֶּן אִישׁ בְּךָ אֶת־שִׁכְבָּתוֹ מִבְּלַעַדִּי אִישׁךְ:	But if you have turned aside instead of <i>being</i> <i>faithful to</i> your husband, and if you have become defiled, and some man <u>has</u> <u>lain with you</u>, other than your husband»,	has lain with you ← <i>given</i> <i>his lying on you</i>.

Num 5:21	וְהִשְׁבִּיעַ הַכֹּהֵן אֶת־הָאִשָּׁה בְּשִׁבְעַת הָאֱלֹהִים וְאָמַר הַכֹּהֵן לָאִשָּׁה יִתֵּן יְהוָה אוֹתָךְ לָאֵלָהּ וְלִשְׁבַּעַה בְּתוֹךְ עֲמֶךָ בֵּית יְהוָה אֶת־יָרֵכְךָ נִפְלֹת וְאֶת־בִּטְנְךָ צָבָה:	then the priest will adjure the woman with an imprecation of a curse, and the priest will say to the woman, «May the LORD put you under a curse and an imprecation among your people, when the LORD makes your thigh waste away and your belly swell,	put you under: or <i>make</i> <i>you</i> . waste away ← <i>falling</i> .
Num 5:22	וּבָאוּ הַמַּיִם הַמְאָרְרִים הָאֱלֹהִים בִּמְעֵיךָ לְצָבוֹת בֶּטֶן וְלִנְפֹל יֶרֶךְ וְאָמְרָה הָאִשָּׁה אָמֵן אָמֵן:	and this water which causes a curse will go into your bowels to swell the belly and to cause the thigh to waste away.» And the woman will say, «Amen, amen.»	to cause ... to waste away ← <i>to make fall</i> .
Num 5:23	וְכָתַב אֶת־הָאֱלֹת הָאֱלֹהִים הַכֹּהֵן בַּסֵּפֶר וּמָחָה אֶל־מֵי הַמָּרִים:	And the priest will write these curses in a book , and he will blot <i>them</i> out with the bitter water.	Compare John 8:6 , where <i>Jesus ... inscribed on the</i> <i>ground</i> .
Num 5:24	וְהִשָּׁקָה אֶת־הָאִשָּׁה אֶת־מֵי הַמָּרִים הַמְאָרְרִים וּבָאוּ בָּהּ הַמַּיִם הַמְאָרְרִים לְמָרִים:	And he will give the bitter water which causes a curse to the woman to drink, and the water which causes a curse will go into her <i>and</i> <i>become</i> bitter.	
Num 5:25	וְלָקַח הַכֹּהֵן מִיַּד הָאִשָּׁה אֶת מִנְחַת הַקִּנְאָה וְהִנִּיף אֶת־הַמִּנְחָה לִפְנֵי יְהוָה וְהִקְרִיב אֹתָהּ אֶל־הַמִּזְבֵּחַ:	Then the priest will take the jealousy-offering from the hand of the woman, and he will wave the offering before the LORD, and he will offer it on the altar.	
Num 5:26	וְקִמַּץ הַכֹּהֵן מִן־הַמִּנְחָה אֶת־אֶזְכָּרְתָּהּ וְהִקְטִיר הַמִּזְבֵּחַ וְאַחֵר יִשָּׁקָה אֶת־הָאִשָּׁה אֶת־הַמַּיִם:	Then the priest will take a handful of the offering – her remembrance-offering – and burn <i>it on the altar</i> , and afterwards he will give the woman the water to drink.	on the altar ← <i>to the altar</i> . Pregnant use of the locative of motion towards.

Num 5:27	וְהִשָּׁקָה אֶת־הַמַּיִם וְהִיתָה אִם־נִטְמָאָה וְתִמְעַל מֵעַל בְּאִשָּׁהּ וּבָאוּ בָּהּ הַמַּיִם הַמְאָרְרִים לְמִרְיָם וּצְבָתָהּ בִּטְנָהּ וְנִפְלָהּ יָרֵכָהּ וְהִיתָה הָאִשָּׁה לְאֵלָהּ בְּקֶרֶב עַמָּהּ:	And he will give her the water to drink, and <u>it will be the case that</u> if she is defiled and has <u>dealt 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.	it will be ← <i>she will be</i> . dealt unfaithfully ← “treachered” a treachery. waste away ← <i>fall</i> .
Num 5:28	וְאִם־לֹא נִטְמָאָה הָאִשָּׁה וְנִהְיָה הִוא וְנִקְיָהָ וְנִזְרְעָה זֶרַע:	But if the woman is not defiled, and she <i>is</i> clean, she will be pronounced innocent, and she will <u>conceive offspring</u> .	conceive offspring ← <i>be sown (with) seed</i> .
Num 5:29	זֹאת תֹּרַת הַקְּנָאָה אֲשֶׁר תִּשְׁטֶה אִשָּׁה תַּחַת אִשָּׁהּ וְנִטְמָאָה:	This <i>is</i> the law of <i>matters of jealousy</i> , when a woman turns aside instead of <i>being faithful</i> to her husband, and she becomes defiled,	
Num 5:30	אִזְ אִישׁ אֲשֶׁר תֵּעֶבֶר עָלָיו רוּחַ קְנָאָה וְקָנָא אֶת־אִשְׁתּוֹ וְהָעֶמִיד אֶת־הָאִשָּׁה לִפְנֵי יְהוָה וַעֲשֵׂה לָּהּ הַכֹּהֵן אֵת כָּל־הַתּוֹרָה הַזֹּאת:	or when a spirit of jealousy comes over a man, and he is jealous of his wife, and he sets <i>his</i> wife before the LORD, and the priest deals with her according to all this law.	
Num 5:31	וְנִקָּה הָאִישׁ מֵעוֹן וְהָאִשָּׁה הִלְוָה תִּשָּׂא אֶת־עוֹנָהּ: פ	And the man will be pronounced innocent of iniquity, but <u>the woman in question</u> 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	דִּבֹּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אִישׁ אִזְ־אִשָּׁה כִּי יִפְלֹא לְנָדָר נָדָר נָזִיר לְהִזִּיר לַיהוָה:	“Speak to the sons of Israel and say to them, ‘If a man or woman <u>commits</u> to making the <u>special</u> vow of a <u>Nazarite</u> – to separate <i>himself</i> to the LORD –	commits ... special ← <i>acts wonderfully</i> . Nazarite ← <i>one separated and consecrated to God [AnLx]</i> .

Num 6:3	מִיַּיִן וְשִׁכָּר יִזְרֹךְ חֲמֶזֶן יַיִן וְחֲמֶזֶן שִׁכָּר לֹא יִשְׁתֶּה וְכָל־מִשְׁרַת עֲנָבִים לֹא יִשְׁתֶּה וְעֲנָבִים לֶחִים וַיִּבְשִׁים לֹא יֹאכַל:	he will abstain from wine and strong drink, and he will not drink wine vinegar or strong drink vinegar, nor will he drink <u>any</u> mashed grape <i>juice</i> , nor will he eat any fresh <u>or</u> dried grapes.	any ← <i>every</i> . or: disjunctive use of the vav.
Num 6:4	כָּל יְמֵי נִזְרוֹ מִכָּל אֲשֶׁר יַעֲשֶׂה מִגֶּפֶן הַיַּיִן מִחֲרָצִים וְעַד־זֶג לֹא יֹאכַל:	All the days of his separation, he will not eat <u>anything</u> that is made from the <u>grape vine</u> , from the pips to the skin.	anything ← <i>from</i> <i>everything</i> . grape vine ← <i>vine of wine</i> .
Num 6:5	כָּל־יְמֵי נֶדֶר נִזְרוֹ תֵּעַר לֹא־יַעֲבֹר עַל־רֹאשׁוֹ עַד־מְלֵאת הַיָּמִם אֲשֶׁר־יִזְרֹךְ לַיהוָה קֹדֶשׁ יִהְיֶה גִדּוֹל פָּרַע שְׂעָר 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 will let</i> the locks of the hair of his head <u>grow</u> .	<i>he will let ... grow</i> ← <i>let</i> <i>him let grow</i> . Infinitive absolute in the role of a jussive.
Num 6:6	כָּל־יְמֵי הַזִּירוֹ לַיהוָה עַל־נַפֶּשׁ מֵת לֹא יָבֹא:	All the days of <u>his</u> separation to the LORD he will not go to <i>any</i> dead <u>body</u> .	his separation ← <i>to</i> <i>separate him</i> . body ← <i>soul</i> .
Num 6:7	לֹא־יִבְּיוּ וְלֹא־יִמָּוּ לְאָחִיו וְלֹא־יִחַתּוּ לֹא־יִטְמָא לָהֶם בְּמָתָם כִּי נִזְרֹךְ אֱלֹהָיו 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 <i>is</i> on his head.	separation to ← <i>separation</i> <i>of</i> . Wider use of the construct state.
Num 6:8	כָּל יְמֵי נִזְרוֹ קֹדֶשׁ הוּא לַיהוָה:	All the days of his separation, he <i>is</i> holy to the LORD.	
Num 6:9	וְכִי־יָמוּת מֵת עָלָיו בְּפִתְעָת פְּתָאִם וְטִמָּא רֹאשׁ נִזְרוֹ וְגִלַּח רֹאשׁוֹ בְּיוֹם טְהֻרָתוֹ בְּיוֹם הַשְּׁבִיעִי יִגְלַח־נּוּ:	And if a dying <i>man</i> very suddenly dies in contact with him and defiles <u>his</u> <u>dedicated head</u> , then he will shave his head on the day of his cleansing: on the seventh day he will shave it.	his dedicated head ← <i>the</i> <i>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	וַעֲשֶׂה הַכֹּהֵן אֶחָד לְחֹטֵאת וְאֶחָד לְעֹלָה וּכְפָר עָלָיו מֵאֲשֶׁר חָטָא עַל־הַנֶּפֶשׁ וּקְדַשׁ אֶת־רֹאשׁוֹ בַּיּוֹם הַהוּא:	And the priest will <u>offer</u> one as a sin-offering and one as a burnt offering, and he will make atonement for him, because he sinned by the <i>dead</i> person, and he will sanctify his head on that day.	offer ← <i>do</i> . person ← <i>soul</i> .
Num 6:12	וְהִזִּיר לַיהוָה אֶת־יָמָיו נִזְרוֹ וְהֵבִיא כֶּבֶשׂ בֶּן־שָׁנָתוֹ לְאִשֶּׁם וְהִימִים הָרֹאשָׁנִים יִפְּלוּ כִּי טָמֵא נִזְרוֹ:	And he will <u>recommit</u> the days of his separation to the LORD, and he will bring a one-year-old lamb as a guilt-offering, and the prior days <u>will be forfeited</u> , for he has defiled his separation.	recommit ← <i>separate</i> . Hebrew often does not require an indication of repetition, such as the English <i>re-</i> . See examples of <i>rebuild</i> . will be forfeited ← <i>will</i> <i>fall</i> .
Num 6:13	וְזֹאת תּוֹרַת הַנָּזִיר בַּיּוֹם מְלֵאת יָמָיו נִזְרוֹ יָבִיא אֹתוֹ אֶל־פֶּתַח אֹהֶל מוֹעֵד:	And this <i>is</i> the law of the Nazarite: on the day of fulfilling the days of his separation he will <u>betake</u> <u>himself</u> to the entrance of the tent of contact.	betake himself ← <i>bring</i> <i>him</i> .
Num 6:14	וְהִקְרִיב אֶת־קֶרְבָּנוֹ לַיהוָה כֶּבֶשׂ בֶּן־שָׁנָתוֹ תָּמִים אֶחָד לְעֹלָה וּכְבִּשָּׂה אֶחָת בֶּת־שָׁנָתָהּ תְּמִימָה לְחֹטֵאת וְאֵיל־אֶחָד תָּמִים לְשִׁלְמִים:	And he will offer his oblation to the LORD, one one-year-old lamb <u>without</u> <u>blemish</u> as a burnt offering, and one one-year-old ewe- lamb <u>without</u> <u>blemish</u> as a sin-offering, and one ram <u>without</u> <u>blemish</u> as a peace-offering,	without blemish (3x) ← <i>perfect</i> .
Num 6:15	וְסֹל מִצּוֹת סֶלֶת חֲלֹת בָּלוּלֹת בְּשֶׁמֶן וּרְקִיקֵי מִצּוֹת מְשֻׁחִים בְּשֶׁמֶן וּמִנְחָתָם וְנִסְכֵּיהֶם:	and a basket of unleavened bread <i>from fine flour in</i> cakes mixed with oil, and wafers of unleavened bread <u>coated</u> with oil, and their meal-offering, and their libations.	fine flour <i>in</i> ← <i>fine flour</i> <i>of</i> . Wider use of the construct state. coated ← <i>anointed</i> .

Num 6:16	וְהִקְרִיב הַכֹּהֵן לִפְנֵי יְהוָה וַעֲשֵׂה אֶת־חַטָּאתוֹ וְאֶת־עֹלֹתוֹ:	And the priest will make the offering before the LORD, and he will perform his sin-offering and his burnt offering.	
Num 6:17	וְאֶת־הָאֵיל יַעֲשֶׂה זֶבַח שְׁלָמִים לַיהוָה עַל סֵל הַמִּצּוֹת וַעֲשֵׂה הַכֹּהֵן אֶת־מִנְחָתוֹ וְאֶת־נִסְכּוֹ:	And he will offer the ram <i>as</i> a peace-sacrifice to the LORD, with the basket of unleavened bread, and the priest will perform his meal-offering and his libation.	
Num 6:18	וַיִּגְלַח הַנָּזִיר פָּתַח אֹהֶל מוֹעֵד אֶת־רֹאשׁ נִזְרוֹ וְלָקַח אֶת־שֵׁער רֹאשׁ נִזְרוֹ וַיִּנְתֵּן עַל־הָאֵשׁ אֲשֶׁר־תַּחַת זֶבַח הַשְּׁלָמִים:	And the Nazarite will shave <u>his</u> <u>dedicated</u> <u>head</u> <i>at</i> 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 head of separation.</i>
Num 6:19	וְלָקַח הַכֹּהֵן אֶת־הַזֵּרֶעַ בְּשֵׁלָה מִן־הָאֵיל וְחֹלֶת מִצָּה אַחַת מִן־הַסֵּל וּרְקִיק מִצָּה אֶחָד וַיִּנְתֵּן 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</u> <u>hair</u> .	shoulder ← (<i>upper</i>) arm or <i>a 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</u> <u>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 תֹּרַת הַנָּזִיר אֲשֶׁר יִדְרֹ קָרְבָּנוֹ לַיהוָה עַל־נִזְרוֹ מִלֶּבֶד אֲשֶׁר־תִּשְׁגֶּיךָ יָדוֹ כִּפִּי נִדְרֹ אֲשֶׁר יִדְרֹ כֵּן יַעֲשֶׂה עַל תֹּרַת נִזְרוֹ: פ	This is the law of the Nazarite who vows his oblation to the LORD, concerning his separation, apart from <u>whatever else</u> <u>he can afford</u> . 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</i> <i>reach</i> . statement ← <i>mouth</i> .
Num 6:22	וַיִּדְבֹר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Num 6:23	דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר כֹּה תְבַרְכוּ 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 וְיִשְׁמְרֶךָ: ס	«May the LORD bless you and keep you.	
Num 6:25	יֵאָר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶנֶךָ: ס	May the LORD cause his face to shine on you, And may he be merciful to you.	
Num 6:26	יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שָׁלוֹם: ס	May the LORD lift up his face towards you And <u>give</u> you peace.» ’	give ← <i>appoint</i> , but also, [AnLx] XII, <i>give</i> .
Num 6:27	וְשָׂמוּ אֶת־שְׁמִי עַל־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 בָּלוֹת מֹשֶׁה לְהַקִּים אֶת־הַמִּשְׁכָּן וַיִּמְשַׁח אֹתוֹ וַיְקַדֵּשׁ אֹתוֹ וְאֶת־כָּל־כֵּלָיו וְאֶת־הַמִּזְבֵּחַ וְאֶת־כָּל־כֵּלָיו וַיִּמְשַׁחֵם וַיְקַדֵּשׁ אֹתָם:	And it came to pass on the day when Moses had finished setting up the tabernacle and had anointed it and sanctified it and all its equipment, including the altar and all its equipment, having anointed and sanctified them,	

Num 7:2	וַיִּקְרִיבוּ נְשִׂאֵי יִשְׂרָאֵל רָאשֵׁי בֵּית אֲבֹתָם הֵם נְשִׂאֵי הַמִּטֹּת הֵם הָעֹמְדִים עַל-הַפִּקְדִּים:	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-קֶרְבָּנָם לִפְנֵי יְהוָה שֵׁשׁ-עֶגְלֹת צֹב וּשְׁנֵי עֹשֶׂר בָּקָר עֲגֻלָּה עַל-שְׁנֵי הַנְּשָׂאִים וְשֹׁר לְאֶחָד וַיִּקְרִיבוּ אוֹתָם לִפְנֵי הַמִּשְׁכָּן:	and they brought their oblation before the LORD: six <u>covered 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 וְהָיוּ 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-הָעֲגֻלֹת 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 הָעֲגֻלֹת וְאֵת אַרְבַּעַת הַבָּקָר נָתַן לְבָנֵי גֵרְשֹׁן כְּפִי עֲבֹדָתָם:	He gave two wagons and four oxen to the sons of Gershon according to their work,	
Num 7:8	וְאֵת אַרְבַּע הָעֲגֻלֹת וְאֵת שְׁמֹנֶת הַבָּקָר נָתַן לְבָנֵי מֵרָרִי כְּפִי עֲבֹדָתָם בְּיַד אֵיתָמָר בֶּן-אַהֲרֹן הַכֹּהֵן:	and he gave four wagons and eight oxen to the sons of Merari according to their work, <u>under the</u> <u>authority</u> of Ithamar the son of Aaron the priest.	under the authority ← <i>by</i> <i>the hand</i> .

Num 7:9	וּלְבָנֵי קֹהַת לֹא נָתַן כִּי־עֲבַדְתָּ הַקֹּדֶשׁ עֲלֵהֶם בַּכֹּתֶף יִשְׂאוּ:	But he did not give <i>any of these</i> to the sons of Kohath, because the work of the holy place was charged to them, <i>that</i> they should bear it on <i>their</i> shoulders.	But: adversative use of the vav. Kohath: see Gen 46:11.
Num 7:10	וַיִּקְרִיבוּ הַנְּשָׂאִים 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 נָשִׂיא אֶחָד לַיּוֹם נָשִׂיא אֶחָד לַיּוֹם יִקְרִיבוּ אֶת־קָרְבָּנָם לַחֲנֻכַּת 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 נַחֲשֹׁן 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	וּקָרְבָּנוֹ קַעֲרַת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזֶּרֶק אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם מִלֵּאִים סֶלֶת בָּלוּלָה בְּשֶׁמֶן לְמִנְחָה:	And 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 <i>being</i> full of fine flour mixed with oil, as a meal-offering,	
Num 7:14	כֶּף אַחַת עֶשְׂרֵה זָהָב מִלֵּאָה קְטֹרֶת:	one spoon weighing ten shekels of gold, filled with incense,	

Num 7:15	פֶּרֶךְ אֶחָד בֶּן־בָּקָר אֵיל אֶחָד בֶּבֶשׂ־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 לְחֹטֵאת:	one goat buck for a sin- offering,	
Num 7:17	וּלְזֶבַח הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עֲתוּדִים חֲמִשָּׁה בֶּבֶשִׁים בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קֶרְבֵּן נֶחֱשֹׁן 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 הִקְרִיב נִתְנָאֵל בֶּן־צֹעֶר נָשִׂיא יִשָּׁשְׂכָר:	On the second day, Nethaneel the son of Zuar, the leader of <i>the sons of</i> Issachar, made <i>his</i> offering.	Nethaneel: see Num 1:8.
Num 7:19	הִקְרִיב אֶת־קֶרְבָּנוֹ קַעֲרֶת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרֶק אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל בִּשְׁקָל הַקֹּדֶשׁ שְׁנֵיהֶם מִלֵּאִים סֹלֶת בָּלוּלָה בַשֶּׁמֶן לְמִנְחָה:	<i>For</i> his oblation he offered one silver dish whose weight <i>was</i> one hundred and thirty <i>shekels</i> , one silver basin <i>of</i> seventy shekels according to the holy shekel, both of them <i>being</i> full of fine flour mixed with oil, as a meal- offering,	
Num 7:20	כַּף אַחַת עֲשָׂרָה זָהָב מִלֵּאָה קְטֹרֶת:	one spoon <i>weighing</i> ten <i>shekels of</i> gold, filled <i>with</i> incense,	
Num 7:21	פֶּרֶךְ אֶחָד בֶּן־בָּקָר אֵיל אֶחָד בֶּבֶשׂ־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 לְחֹטֵאת:	one goat buck for a sin- offering,	

Num 7:23	וּלְזֶבֶחַ הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עֲתוּדִים חֲמִשָּׁה כִּבְשִׁים בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קָרְבַּן נֹתָנָאֵל בֶּן־צוּר: פ	and for the peace-sacrifice, two oxen, five rams, five he-goats, and five one- year-old lambs. This was the oblation of Nethaneel 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 לְבִנִי זְבוּלֹן אֱלִיאָב בֶּן־חֵלֹן:	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 מִשְׁקָלָהּ מִזֶּרֶק אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם מְלֵאִים סֵלֶת בָּלוּלָה בַּשֶּׁמֶן לְמִנְחָה:	His oblation was one silver dish whose weight was one hundred and thirty <i>shekels</i>, one silver basin of seventy shekels according to the holy shekel, both of them <i>being</i> full of fine flour mixed with oil, as a meal- offering,	
Num 7:26	כֶּף אַחַת עֶשְׂרֵה זָהָב מְלֵאָה קְטֹרֶת:	one spoon weighing ten <i>shekels</i> of gold, filled with incense,	
Num 7:27	פָּר אֶחָד בֶּן־בָּקָר אֵיל אֶחָד כִּבְשִׁ־אֶחָד בֶּן־שָׁנָה לְעֹלָה:	one bull-calf of the oxen, one ram, one one-year-old lamb for a burnt offering,	
Num 7:28	שְׂעִיר־עִזִּים אֶחָד לְחַטָּאת:	one goat buck for a sin- offering,	
Num 7:29	וּלְזֶבֶחַ הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עֲתוּדִים חֲמִשָּׁה כִּבְשִׁים בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קָרְבַּן אֱלִיאָב בֶּן־חֵלֹן: פ	and for the peace-sacrifice, two oxen, five rams, five he-goats, and five one- year-old lambs. This was the oblation of Eliab the son of Helon.	

Num 7:30	בַּיּוֹם הָרְבִּיעִי נָשִׂיא לְבִנֵּי רְאוּבֵן אֶלִּיצֹר בֶּן־שִׂדְיָאוֹר:	On the fourth day the leader of the sons of Reuben, Elizur the son of Shedeur, <i>made his offering</i> .	
Num 7:31	קֶרְבָּנוֹ קֶעֱרֶת־כֶּסֶף אַחַת שְׁלִשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרֶק אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל בִּשְׁקָל הַקֹּדֶשׁ שְׁנֵיהֶם מִלֵּאִים סֵלֶת בְּלוּלָה בַּשֶּׁמֶן 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 7:32	כֶּף אַחַת עֶשְׂרֵה זָהָב מִלֵּאָה קְטֹרֶת	one spoon <i>weighing</i> ten <i>shekels 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־שְׁנָתוֹ לְעֹלָה:	one bull-calf of the oxen, one ram, one one-year-old lamb for a burnt offering,	
Num 7:34	שְׂעִיר־עִזִּים אֶחָד לְחֹטֵאת:	one goat buck for a sin- offering,	
Num 7:35	וּלְזִבְחַ הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עֲתֻדִּים חֲמִשָּׁה כֶּבֶשִׁים בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קֶרְבֵּן אֶלִּיצֹר בֶּן־שִׂדְיָאוֹר: 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 לְבִנֵּי שִׁמְעוֹן שְׁלֻמִּיאֵל בֶּן־צוּרִישַׁדָּי:	On the fifth day, the leader of the sons of Simeon, Shelumiel the son of <i>Zurishaddai</i> , <i>made his</i> <i>offering</i> .	Zurishaddai: see Num 2:12.

Num 7:37	קִרְבָּנוֹ קֶעֱרֶת־כֶּסֶף אֶחָת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזֶּרֶק אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם מִלֵּאִים סֵלֶת 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	כֶּף אֶחָת עֲשָׂרָה זָהָב מִלֵּאָה קְטֹרֶת:	one spoon <i>weighing</i> ten <i>shekels of</i> gold, filled <i>with</i> incense,	
Num 7:39	פֶּר אֶחָד בֶּן־בָּקָר אֶיִל אֶחָד כֶּבֶשׂ־אֶחָד בֶּן־שְׁנָתוֹ לְעֹלָה:	one bull-calf of the oxen, one ram, one one-year-old lamb for a burnt offering,	
Num 7:40	שְׁעִיר־עִזִּים אֶחָד לְחַטָּאת	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 עֲתֻדִּים חֲמִשָּׁה כֶּבֶשִׁים בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קִרְבֵּן שְׁלֵמִיאל בֶּן־צֹרִישַׁדַּי 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 לְבָנֵי גָד אֱלִיסָף 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	קִרְבָּנוֹ קֶעֱרֶת־כֶּסֶף אֶחָת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזֶּרֶק אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם מִלֵּאִים סֵלֶת 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 7:44	כַּף אַחַת עֶשְׂרֵה זָהָב מְלֵאָה קְטֹרֶת:	one spoon <i>weighing</i> ten <i>shekels of gold</i> , filled with incense,	
Num 7:45	פָּר אֶחָד בֶּן־בָּקָר אֵיל אֶחָד בֶּבְשֵׁ־אֶחָד בֶּן־שָׁנָתוֹ לְעֹלָה:	one bull-calf of the oxen, one ram, one one-year-old lamb for a burnt offering,	
Num 7:46	שְׂעִיר־עִזִּים אֶחָד לְחַטָּאת:	one goat buck for a sin- offering,	
Num 7:47	וּלְזִבְחַ הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עֹתִידִים חֲמִשָּׁה כְּבָשִׂים בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קֶרְבֵּן אֱלִישָׁף בֶּן־דְּעוּאֵל: 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 Eliasaph the son of Deuel.	
Num 7:48	בַּיּוֹם הַשְּׁבִיעִי נָשִׂיא לְבָנֵי אֶפְרַיִם אֱלִישָׁמָה בֶּן־עַמִּיהוּד:	On the seventh day, the leader of the sons of Ephraim, Elishama the son of Ammihud, <i>made his</i> <i>offering</i> .	
Num 7:49	קֶרְבֵּנוֹ קַעֲרֹת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרָק אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵינֵהֶם מִלֵּאִים סֶלֶת בָּלוּלָה 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 7:50	כַּף אַחַת עֶשְׂרֵה זָהָב מְלֵאָה קְטֹרֶת:	one spoon <i>weighing</i> ten <i>shekels of gold</i> , filled with incense,	
Num 7:51	פָּר אֶחָד בֶּן־בָּקָר אֵיל אֶחָד בֶּבְשֵׁ־אֶחָד בֶּן־שָׁנָתוֹ לְעֹלָה:	one bull-calf of the oxen, one ram, one one-year-old lamb for a burnt offering,	

Num 7:52	שְׁעִיר־עִזִּים אֶחָד לְחַטָּאת:	one goat buck for a sin-offering,	
Num 7:53	וּלְזֶבַח הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עֹתָדִים חֲמִשָּׁה כִּבְשִׁים בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קָרְבַּן אֱלִישָׁמָה בֶּן־עַמִּיהוּד: 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 Elishama the son of Ammihud.	
Num 7:54	בְּיוֹם הַשְּׁמִינִי נָשִׂיא לְבָנִי מִנִּשָּׁה 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	קָרְבָּנוֹ קַעֲרֵת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזֶּרֶק אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם מִלֵּאִים סֵלֶת בָּלוּלָה בִּשְׁמֶן 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	כֶּף אַחַת עֶשְׂרֵה זָהָב מְלֵאָה קְטֹרֶת:	one spoon <i>weighing</i> ten <i>shekels of</i> gold, filled <i>with</i> incense,	
Num 7:57	פָּר אֶחָד בֶּן־בָּקָר אֵיל אֶחָד כִּבְשִׁ־אֶחָד בֶּן־שָׁנָה לְעֹלָה:	one bull-calf of the oxen, one ram, one one-year-old lamb for a burnt offering,	
Num 7:58	שְׁעִיר־עִזִּים אֶחָד לְחַטָּאת:	one goat buck for a sin-offering,	

Num 7:59	וּלְזֶבַח הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עֲתִידִים חֲמִשָּׁה כְּבָשִׂים בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קָרְבַּן גַּמְלִיאֵל בֶּן־פִּדְהָ 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 Gamaliel the son of Pedahzur.	Gamaliel: see Num 1:10. Pedahzur ← <i>Pedah-Zur</i>, but we align it with Num 1:10.
Num 7:60	בַּיּוֹם הַתְּשִׁיעִי נָשִׂיא לְבָנִי בְנִימָן אֲבִידֹן בֶּן־גִּדְעֹנִי:	On the ninth day, the leader of the sons of Benjamin, Abidan the son of Gideoni, <i>made his offering.</i>	Gideoni: see Num 1:11.
Num 7:61	קָרְבָּנוֹ קֶעֱרֶת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזֶּרֶק אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל בַּשֶּׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם מִלֵּאִים סֵלֶת בְּלוּלָה בַּשֶּׁמֶן 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 7:62	כַּף אַחַת עֶשְׂרֵה זָהָב מְלֵאָה קְטֹרֶת:	one spoon <i>weighing</i> ten <i>shekels of</i> gold, filled <i>with</i> incense,	
Num 7:63	פָּר אֶחָד בֶּן־בָּקָר אֵיל אֶחָד כְּבֶשֶׂאֶחָד בֶּן־שָׁנָתוֹ לְעֹלָה:	one bull-calf of the oxen, one ram, one one-year-old lamb for a burnt offering,	
Num 7:64	שְׁעִיר־עִזִּים אֶחָד לְחַטָּאת:	one goat buck for a sin- offering,	
Num 7:65	וּלְזֶבַח הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עֲתִידִים חֲמִשָּׁה כְּבָשִׂים בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קָרְבַּן 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 לְבִנִי דָן אֲחִיעֶזֶר בֶּן-עַמִּישַׁדַּי:	On the tenth day, the leader of the sons of Dan, Ahiezer the son of Ammishaddai, <i>made his offering.</i>	
Num 7:67	קֶרְבָּנוֹ קֶעֱרֶת-כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזֶּרֶק אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל בִּשְׁקָל 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 7:68	כֶּף אַחַת עֶשְׂרֵה זָהָב מְלֵאָה קְטֹרֶת	one spoon <i>weighing</i> ten <i>shekels of</i> 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 בֶּבֶשׂ-אֶחָד בֶּן-שְׁנָתוֹ לְעֹלָה:	one bull-calf of the oxen, one ram, one one-year-old lamb for a burnt offering,	
Num 7:70	שְׂעִיר-עִזִּים אֶחָד לְחֹטֵאת:	one goat buck for a sin- offering,	
Num 7:71	וּלְזֶבַח הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עֲתֻדִים חֲמִשָּׁה כִּבְשִׁים בְּנֵי-שָׁנָה חֲמִשָּׁה זֶה קֶרְבֵּן אֲחִיעֶזֶר בֶּן-עַמִּישַׁדַּי: 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 עֲשֵׂתִי עָשָׂר יוֹם נָשִׂיא לְבִנִי אָשֵׁר פָּגִיעַל 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	קָרְבָּנוֹ קֶעֱרֶת־כֶּסֶף אֶחָת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזֶּרֶק אֶחָד כֶּסֶף שְׁבַעִים שֶׁקֶל בַּשֶּׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם מִלֵּאִים סֵלֶת בָּלוּלָה בַּשֶּׁמֶן לַמִּנְחָה:	His oblation was one silver dish whose weight was one hundred and thirty <i>shekels</i>, one silver basin of seventy shekels according to the holy shekel, both of them being full of fine flour mixed with oil, as a meal-offering,	
Num 7:74	כֶּף אֶחָת עֲשָׂרָה זָהָב מִלֵּאָה קִטְרֶת:	one spoon weighing ten <i>shekels</i> of gold, filled with incense,	
Num 7:75	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 7:76	שְׁעִיר־עִזִּים אֶחָד לְחַטָּאת:	one goat buck for a sin-offering,	
Num 7:77	וּלְזִבַּח הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עִתְדִים חֲמִשָּׁה כֶּבֶשִׁים בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קֶרְבֵּן פִּגְעִיאל בֶּן־עֶכְרָן: פ	and for the peace-sacrifice, two oxen, five rams, five he-goats, and five one-year-old lambs. This was the oblation of Pagiel the son of 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 קֶעֱרֶת־כֶּסֶף אֶחָת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזֶּרֶק 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 7:80	כֶּף אֶחָת עֲשָׂרָה זָהָב מִלֵּאָה קְטֹרֶת:	one spoon <i>weighing</i> ten <i>shekels of</i> gold, filled <i>with</i> incense,	
Num 7:81	פֶּר אֶחָד בֶּן־בָּקָר אֵיל אֶחָד כֶּבֶשׂ־אֶחָד בֶּן־שְׁנָתוֹ 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	וּלְזִבְחַ הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עֲתֻדִּים חֲמִשָּׁה כֶּבֶשִׁים בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קִרְבֵּן אַחִירֵעַ בֶּן־עֵינָן: 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 Ahira the son of Enan.	
Num 7:84	זֹאת חֲנֻכַּת הַמִּזְבֵּחַ בְּיוֹם הַמָּשָׁח אֹתוֹ מֵאֵת נְשֵׂאֵי יִשְׂרָאֵל קֶעֱרֶת כֶּסֶף שְׁתֵּים עָשָׂרָה מִזֶּרְקֵי־כֶסֶף שְׁנַיִם עָשָׂר כַּפּוֹת זָהָב שְׁתֵּים עָשָׂרָה:	This <i>was</i> the dedication of the altar on the day it was anointed by the leaders of Israel, <i>with</i> twelve silver dishes, twelve silver basins <i>and</i> twelve golden spoons.	

Num 7:85	שְׁלֹשִׁים וּמֵאָה הֶקְעָרָה הָאֶחָת פָּסָף וְשִׁבְעִים הַמִּזְרָק הָאֶחָד כָּל בָּסָף הַכֵּלִים אֲלָפִים וְאַרְבַּע־מֵאוֹת בְּשֶׁקֶל הַקֹּדֶשׁ:	The weight of <u>each</u> silver dish was one hundred and thirty <i>shekels</i>, and <u>each</u> basin weighed seventy <i>shekels</i>. All the silver of the objects came to two thousand four hundred <i>shekels</i> according to the holy shekel.	each (2x) ← one.
Num 7:86	כַּפֹּת זָהָב שְׁתֵּים־עָשָׂרָה מְלֵאֹת קִטְרֶת עֲשָׂרָה עֲשָׂרָה הֶכֶף בְּשֶׁקֶל הַקֹּדֶשׁ כָּל־זָהָב הַכַּפֹּת עֲשָׂרִים וּמֵאָה:	As for the twelve golden spoons full of incense, <u>each spoon weighed ten shekels</u> according to the holy shekel. All the gold of the spoons came to one hundred and twenty <i>shekels</i>.	each spoon weighed ten <i>shekels</i> ← ten, ten, the spoon.
Num 7:87	כָּל־הַבָּקָר לְעֹלָה שְׁנַיִם עֶשֶׂר פָּרִים אֵילִם שְׁנַיִם־עָשָׂר כְּבָשִׂים בְּנֵי־שָׁנָה שְׁנַיִם עֶשֶׂר וּמִנְחָתָם וּשְׁעִירֵי עֲזִים שְׁנַיִם עֶשֶׂר לַחֲטָאת:	All the oxen for the burnt offering came to twelve bulls. There were twelve rams, twelve one-year-old lambs, with their meal-offering, and twelve goat bucks as a sin-offering.	
Num 7:88	וְכָל־בָּקָר זָבַח הַשְּׁלָמִים עֲשָׂרִים וְאַרְבַּעַּה פָּרִים אֵילִם שְׁשִׁים עֲתֻדִּים שְׁשִׁים כְּבָשִׂים בְּנֵי־שָׁנָה שְׁשִׁים זֹאת חֲנֻכַּת הַמִּזְבֵּחַ אַחֲרֵי הַמָּשַׁח אֹתוֹ:	And all the oxen of the peace-sacrifice came to twenty-four bulls, sixty rams, sixty he-goats, sixty one-year-old lambs. This was the dedication of the altar after it was anointed.	

Num 7:89	וּבָבֹא מֹשֶׁה אֶל-אַהֲלֵ מוֹעֵד לְדַבֵּר אִתּוֹ וַיִּשְׁמַע אֶת-הַקּוֹל מִדִּבְרֵי אֱלֹהִים מֵעַל הַכַּפֹּרֶת אֲשֶׁר עַל-אֲרֹן הָעֵדֻת מִבֵּין שְׁנֵי הַכְּרֻבִּים וַיְדַבֵּר אֵלָיו: 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 לֵאמֹר:	Then the LORD spoke to Moses and said,	
Num 8:2	דַּבֵּר אֶל-אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהִעָלְתָּךְ אֶת-הַנִּזֹּת אֶל-מוֹל פְּנֵי הַמְּנוֹרָה יֵאֲירוּ שִׁבְעַת הַנִּזֹּת:	“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 בֶּן אֶהֱרֹן אֶל-מוֹל פְּנֵי הַמְּנוֹרָה הָעֵלָה נִרְתִּיחָה 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 הַמְּנֹרָה מְקֻשָּׁה זָהָב עַד-יִרְכָּה עַד-פְּרֻחָהּ מְקֻשָּׁה הִוא כַּמְרָאָה אֲשֶׁר הִרְאָה יְהוָה אֶת-מֹשֶׁה בֶּן עָשָׂה אֶת-הַמְּנֹרָה: 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 לֵאמֹר:	Then the LORD spoke to Moses and said,	
Num 8:6	קַח אֶת-הַלְוִיִּם מִתּוֹךְ בְּנֵי יִשְׂרָאֵל וְטַהַרְתָּ אֹתָם:	“Take the Levites from among the sons of Israel and cleanse them.	

Num 8:7	וְכִה־תַּעֲשֶׂה לָהֶם לְטַהֲרֵם הַזֶּה עָלֵיהֶם מִי חֲטָאת וְהַעֲבִירוּ תֵּעַל עַל-כָּל-בְּשָׂרָם וּכְבִּסּוּ בַגְדֵיהֶם וְהִטְהָרוּ:	And <u>this is how</u> you will act towards them to cleanse them: sprinkle sin-offering water over them, and they shall pass a razor over all their <u>body</u> , and they shall wash their clothes, and they shall cleanse themselves.	this is how ← thus. body ← flesh.
Num 8:8	וּלְקַחוּ פָּר בֶּן-בָּקָר וּמִנְחָתוֹ סֵלֶת בָּלוּלָה בְּשֶׁמֶן וּפֶרֶשֶׁנִי בֶן-בָּקָר תִּקַּח לַחֲטָאת:	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-עֵדֻת בְּנֵי יִשְׂרָאֵל:	And you will have the Levites approach the tent of contact, and you will assemble the whole congregation of the sons of Israel.	
Num 8:10	וְהִקְרַבְתָּ אֶת-הַלְוִיִּם לִפְנֵי יְהוָה וְסִמְכוּ בְּנֵי-יִשְׂרָאֵל אֶת-יְדֵיהֶם עַל-הַלְוִיִּם:	And you will have the Levites come near before the LORD, and the sons of Israel will lay their hands on the Levites,	
Num 8:11	וְהִנִּיף אֹהֶרֶן אֶת-הַלְוִיִּם תְּנוּפָה לִפְנֵי יְהוָה מֵאֵת בְּנֵי יִשְׂרָאֵל וְהָיוּ לַעֲבֹד אֶת-עֲבֹדַת יְהוָה:	and Aaron will <u>wave</u> the Levites from the sons of Israel <u>as</u> a wave-offering before the LORD, and <u>their</u> <u>task will be</u> to do the LORD's service.	wave: AV differs somewhat (offer). their task will be ← they will be.
Num 8:12	וְהַלְוִיִּם יִסְמְכוּ אֶת-יְדֵיהֶם עַל רֹאשׁ הַפָּרִים וְעָשָׂה אֶת-הָאֵחָד חֲטָאת וְאֶת-הָאֵחָד עֹלָה לַיהוָה לְכַפֵּר עַל-הַלְוִיִּם:	And the Levites will lay their hands on the head of the bulls, and <u>you shall</u> <u>offer</u> one <u>as</u> a sin-offering and one <u>as</u> 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</i> <i>shall offer</i> .

Num 8:13	וְהַעֲמַדְתָּ אֶת־הַלְוִיִּם לִפְנֵי אֶהֱרֹן 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	וְהִבַּדְלַתָּ 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 לְעִבְדָּךְ אֶת־אֹהֶל מוֹעֵד וְטִהַרְתָּ אֹתָם וְהִנַּפְתָּ אֹתָם תְּנוּפָה:	And after that the Levites will come to serve the tent of contact, and you will cleans ^e them and wave them <i>as</i> a wave-offering,	
Num 8:16	כִּי נְתָנִים נְתָנִים הֵמָּה לִי מִתּוֹךְ בְּנֵי יִשְׂרָאֵל תַּחַת פְּטֹרֹת כָּל־רֶחֶם בְּכוֹר כֹּל מִבְּנֵי יִשְׂרָאֵל לִקְחָתִי אֹתָם לִי:	for they <u>are wholly given</u> 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</i> wholly given ← <i>given</i> , <i>given</i> .
Num 8:17	כִּי לִי כָל־בְּכוֹר בְּבֶנִי יִשְׂרָאֵל בְּאָדָם וּבַבְּהֵמָה בְּיוֹם הִכָּתִי 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	וְאָקַח אֶת־הַלְוִיִּם תַּחַת כָּל־בְּכוֹר בְּבֶנִי יִשְׂרָאֵל:	So I have taken the Levites instead of every firstborn among the sons of Israel,	

Num 8:19	וְאֶתְנָה אֶת־הַלְוִיִּם נְתַנִּים לְאַהֲרֹן וּלְבָנָיו מִתּוֹךְ בְּנֵי יִשְׂרָאֵל לַעֲבֹד אֶת־עֲבֹדַת בְּנֵי־יִשְׂרָאֵל בְּאֹהֶל מוֹעֵד וּלְכַפֵּר עַל־בְּנֵי יִשְׂרָאֵל וְלֹא יְהִי בְּבִנֵי יִשְׂרָאֵל נֶגֶף בְּגִשָּׁת בְּנֵי־יִשְׂרָאֵל אֶל־הַקֹּדֶשׁ:	and I have given the Levites <i>as people</i> given to Aaron and to his sons from among the sons of Israel, to do the work of the sons of Israel in the tent of contact, and to atone for the sons of Israel, <u>so that</u> there will be no plague among the sons of Israel when the sons of Israel approach the holy <i>place</i>.”	so that: purposive use of the vav.
Num 8:20	וַיַּעַשׂ מֹשֶׁה וְאַהֲרֹן וְכָל־עֲדַת בְּנֵי־יִשְׂרָאֵל לְלוּיִם כְּכֹל אֲשֶׁר־צִוָּה יְהוָה אֶת־מֹשֶׁה לְלוּיִם 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	וַיִּתְחַטְּאוּ הַלְוִיִּם וַיִּכְבְּסוּ בְּגָדֵיהֶם וַיִּגְף אֹהֶרֶן אֹתָם תְּנוּפָה לִפְנֵי יְהוָה וַיַּכְפֹּר עֲלֵיהֶם אֹהֶרֶן לְטַהֲרָם:	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 באו הַלְוִיִּם לַעֲבֹד אֶת־עֲבֹדָתָם בְּאֹהֶל מוֹעֵד לִפְנֵי אֹהֶרֶן וּלִפְנֵי בָנָיו כַּאֲשֶׁר 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, <u>so they acted</u> <u>towards them</u>.	they acted towards them: i.e. <i>so Aaron and his sons acted with respect to the Levites</i> (?). Perhaps reflexive, <i>so the Levites set themselves up</i>.
Num 8:23	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	

Num 8:24	זֹאת אֲשֶׁר לְלוֹיִם מִבֶּן חֲמִשָּׁה וְעֶשְׂרִים שָׁנָה וּמַעֲלָה יָבוֹא לְעֵבֶדָה צָבָא בְּעִבְדַּת אֹהֶל מוֹעֵד:	“This <i>is</i> what the Levites <i>have to do</i> : from twenty- five years and above, <i>each</i> will go to engage in <u>service</u> , in the work of the tent of contact.	service ← <i>army</i> , or <i>workforce</i> .
Num 8:25	וּמִבֶּן חֲמִשִּׁים שָׁנָה יָשׁוּב מִצָּבָא הָעִבְדָּה וְלֹא יַעֲבֹד עוֹד:	But from fifty years he will <u>retire</u> from the <u>workforce</u> , and he will not perform <i>the</i> <i>service</i> any more,	retire ← <i>return</i> . workforce ← <i>army of</i> <i>work</i> .
Num 8:26	וְשֵׁרֶת אֶת-אָחִיו בְּאֹהֶל מוֹעֵד לְשֹׁמֵר מִשְׁמֶרֶת וְעִבְדָּה לֹא יַעֲבֹד כִּכָּה תַּעֲשֶׂה לְלוֹיִם בְּמִשְׁמֶרֶתָם: פ	but he will serve with his brothers at the tent of contact, <u>to keep guard</u> , but he will not do any work. So you will act towards the Levites in their duties.”	to keep guard: elsewhere we translate <i>to keep the</i> <i>observance</i> , but perhaps here of <i>guarding</i> .
Num 9:1	וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה בְּמִדְבַּר-סִינַי בַּשָּׁנָה הַשְּׁנִיָּה 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 בְּמוֹעֵדוֹ:	“And let the sons of Israel hold the <i>Passover festival</i> in its season.	
Num 9:3	בְּאַרְבַּעַה עָשָׂר-יוֹם בַּחֹדֶשׁ הַזֶּה בֵּין הָעֶרְבִים תַּעֲשׂוּ אֹתוֹ בְּמוֹעֵדוֹ כְּכָל-חֻקֹּתָיו 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</i> <i>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 בְּרֵאשׁוֹן בְּאַרְבַּעָה עָשָׂר יוֹם לַחֹדֶשׁ בֵּין הָעֶרְבִים בַּמִּדְבָּר סִינַי כְּכֹל אֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה בֶּן עֲשׂוֹ 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 אֲנָשִׁים אֲשֶׁר הָיוּ טְמֵאִים לְנֶפֶשׁ אָדָם וְלֹא־יָכְלוּ לַעֲשׂת־הַפֶּסַח בַּיּוֹם הַהוּא וַיִּקְרְבוּ לִפְנֵי מֹשֶׁה וְלִפְנֵי אֶהֱרֹן בַּיּוֹם הַהוּא:	But there were men who were unclean by the <i>dead body</i> 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 body</i> ← <i>soul</i> .
Num 9:7	וַיֹּאמְרוּ הָאֲנָשִׁים הָהֵמָּה אֵלָיו אֲנַחְנוּ טְמֵאִים לְנֶפֶשׁ אָדָם לָמָּה נִגָּרַע לְבַלְתִּי הַקָּרֵב אֶת־קִרְבֹּן יְהוָה בְּמַעַדוֹ בְּתוֹךְ בְּנֵי יִשְׂרָאֵל:	and those men said to him, “We are unclean by the <i>dead body</i> of a man. Why are we prevented from offering the LORD's oblation in its season among the sons of Israel?”	<i>dead body</i> ← <i>soul</i> .
Num 9:8	וַיֹּאמֶר אֲלֵהֶם מֹשֶׁה עֲמִדוּ וְאֶשְׁמָעָה מִה־יִּצְוֶה 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	דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר אִישׁ אִישׁ כִּי־יְהִי־טֵמֵא לְנֶפֶשׁ אוֹ בְּדֶרֶךְ רַחֲקָה לָכֶם אוֹ לְדֶרֶךְ יָמִים וְעָשָׂה פֶּסַח לַיהוָה:	“Speak to the sons of Israel and say, ‘If any man of your <i>company</i> or of your posterity is unclean by a <i>dead body</i> or <i>is</i> on <i>distant travels</i> , then he will keep the LORD's Passover, <i>but</i>	your ... distant: with supralinear dots. See [CB] App. 31. [CB] says it indicates that the words are to be omitted, so <i>all</i> not just <i>distant</i> travels. <i>dead body</i> ← <i>soul</i> . <i>distant travels</i> ← <i>a remote road</i> .

Num 9:11	בַּחֹדֶשׁ הַשֵּׁנִי בְּאַרְבַּעָה 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</u> <u>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 וְעֶצֶם לֹא יִשְׁבְּרוּבוּ בְּכָל־חֻקַּת הַפֶּסַח יַעֲשׂוּ אֹתוֹ:	They will not leave <i>any</i> of it until the morning, and they will not break a bone of it . They will keep it according to every statute of the Passover.	John 19:36. of it ← <i>in it</i> .
Num 9:13	וְהָאִישׁ אֲשֶׁר־הוּא טָהוֹר וּבִדְרֹךְ לֹא־הָיָה וְחָדַל לַעֲשׂוֹת הַפֶּסַח וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא מֵעַמִּיָּה בִּי קָרְבָן יִהְיֶה לָא הַקָּרִיב בְּמַעֲדוֹ חֲטָאוֹ יִשָּׂא הָאִישׁ הַהוּא:	But <i>as for</i> any man who is 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־יִגֹּר אִתְּכֶם גֵּר וַעֲשֵׂה פֶסַח לִיהוָה בְּחֻקַּת הַפֶּסַח וּכְמִשְׁפָּטוֹ כִּן יַעֲשֵׂה חֻקָּה אַחַת יִהְיֶה לָכֶם וּלְגֵר וּלְאֶזְרַח 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 כֶּסֶה הָעֲנַן אֶת־הַמִּשְׁכָּן לְאַהֲלֵ הָעֵדֻת וּבָעֶרֶב יִהְיֶה עַל־הַמִּשְׁכָּן כְּמֵרָאֵה־אֵשׁ עַד־בֹּקֶר:	And on the day of setting up the tabernacle, <u>a cloud</u> covered the tabernacle, at 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	כִּן יִהְיֶה תָמִיד הָעֲנַן יִכְסֶּנוּ וּמֵרָאֵה־אֵשׁ לַיְלָה:	So it was all the time – the cloud covered it, and <i>at</i> night <i>there was</i> an appearance of fire.	

Num 9:17	וּלְפִי הָעֲלֹת הָעֶנָן מֵעַל הָאֹהֶל וְאַחֲרֵי־כֵן יִסְעוּ בְּנֵי יִשְׂרָאֵל וּבִמְקוֹם אֲשֶׁר יִשְׁכֹּן־שָׁם הָעֶנָן שָׁם יַחֲנוּ בְנֵי יִשְׂרָאֵל:	And when the cloud was taken up from the tent, then after that the sons of Israel would move, and in the place where the cloud settled, there the sons of Israel would encamp.	
Num 9:18	עַל־פִּי יְהוָה יִסְעוּ בְנֵי יִשְׂרָאֵל וְעַל־פִּי יְהוָה יַחֲנוּ כָּל־יְמֵי אֲשֶׁר יִשְׁכֹּן הָעֶנָן עַל־הַמִּשְׁכָּן יַחֲנוּ:	At the <u>command</u> of the LORD the sons of Israel would move, and at the <u>command</u> of the LORD they would encamp. For all the days that the cloud settled on the tabernacle, they would be encamped.	command (2x) ← <i>mouth</i>.
Num 9:19	וּבִהְאָרִיד הָעֶנָן עַל־הַמִּשְׁכָּן יָמִים רַבִּים וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־מִשְׁמֶרֶת יְהוָה וְלֹא יִסְעוּ:	And if the cloud <u>stayed</u> <u>many days</u> on the tabernacle, then the sons of Israel kept the LORD's charge and did not move.	stayed many days ← <i>prolonged many days</i>.
Num 9:20	וַיֵּשׁ אֲשֶׁר יִהְיֶה הָעֶנָן יָמִים מְסָפָר עַל־הַמִּשְׁכָּן עַל־פִּי יְהוָה יַחֲנוּ וְעַל־פִּי יְהוָה יִסְעוּ:	And there were <i>occasions</i> when the cloud was on the tabernacle <u>for few 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. command (2x) ← <i>mouth</i>.
Num 9:21	וַיֵּשׁ אֲשֶׁר־יִהְיֶה הָעֶנָן מֵעֶרֶב עַד־בֹּקֶר וְנִעְלָה הָעֶנָן בִּבְקֹר וְנִסְעוּ אוֹ יוֹמָם וּלְיָלָה וְנִעְלָה הָעֶנָן וְנִסְעוּ:	And there were <i>occasions</i> when the cloud was <i>there</i> from evening until morning. When the cloud was taken up in the morning, they would move. Whether <i>it was</i> by day or <i>by</i> night that the cloud was taken up, they would move.	

Num 9:22	אִו־יָמִים או־חֹדֶשׁ אִו־יָמִים בְּהָאָרֶץ הָעֲנָן עַל־הַמִּשְׁכָּן לִשְׁכֹּן עָלָיו יִחַנוּ בְּנֵי־יִשְׂרָאֵל וְלֹא יִסְעוּ וּבִהְעֲלָתוֹ יִסְעוּ׃	Whether <i>it was</i> two days or a month or <u>days on end</u> that the cloud <u>stayed</u> on the tabernacle, remaining on it, the sons of Israel would be encamped and would not move, and when it was taken up, they would move.	days <i>on end</i> that ... stayed ← <i>days in prolonging</i> . AV differs somewhat (<i>tarried a year</i>), which is also possible.
Num 9:23	עַל־פִּי יְהוָה יִחַנוּ וְעַל־פִּי יְהוָה יִסְעוּ אֶת־מִשְׁמֶרֶת יְהוָה שְׁמָרוּ 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> . intermediacy ← <i>hand</i> .
Num 10:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃	Then the LORD spoke to Moses and said,	
Num 10:2	עֲשֵׂה לָךְ שְׁתֵּי חֲצוֹצְרוֹת כַּסֹּף מְקֻשָּׁה תַעֲשֶׂה אַתָּם וְהֵיוּ לָךְ לְמִקְרָא הָעֵדָה וּלְמַסַּע אֶת־הַמַּחֲנֹת׃	“Make two silver trumpets for yourself. You will make them <i>as</i> beaten work, and they will be for you for convoking the congregation and for moving the camps.	
Num 10:3	וַתִּקְעוּ בָהֶן וְנוֹעְדוּ אֵלַיִךְ כָּל־הָעֵדָה אֶל־פֶּתַח אֹהֶל מוֹעֵד׃	And when they blow them, all the congregation will <u>gather round you</u> at the entrance to the tent of contact.	gather round you at ← <i>gather you to</i> .
Num 10:4	וְאִם־בְּאַחַת יִתְקַעוּ וְנוֹעְדוּ אֵלַיִךְ הַנְּשִׂאִים רֹאשֵׁי אֲלָפֵי יִשְׂרָאֵל׃	And if they blow <i>just</i> one <i>trumpet</i> , then the leaders will <u>gather round you</u> – the heads of the thousands of Israel.	round ← <i>to</i> .
Num 10:5	וַתִּקְעֻם תְּרוּעָה וְנוֹסְעוּ הַמַּחֲנֹת הַחֲנִיָּים קִדְמָה׃	And when you sound a <u>signal to move</u> , the camps encamped on the east will move.	signal <i>to move</i> ← <i>blast</i> ; elsewhere, <i>alarm</i> .

Num 10:6	וּתְקַעְתֶּם תְּרוּעָה שְׁנִית וְנָסְעוּ הַמַּחֲנֹת הַחֲנִים תִּימָנָה תְּרוּעָה יִתְקְעוּ לְמַסְעֵיהֶם:	And when you sound a second <u>signal to move</u> , then the camps encamped to the south will move. They will sound a <u>signal to move</u> for their journeys.	signal to move (2x): see Num 10:5.
Num 10:7	וּבְהִקְהִיל אֶת־הַקָּהָל תִּתְקְעוּ וְלֹא תִרְעִי:	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 אֶהֱרֹן הַכֹּהֲנִים יִתְקְעוּ 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 to your</i> descendants.	to your descendants ← <i>for</i> <i>your generations</i> .
Num 10:9	וְכִי־תֵבֹאוּ מִלְחָמָה בְּאֹרְצְכֶם עַל־הָעֵר הָעִיר אֲתֹכֶם 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 שִׂמְחַתְכֶם וּבְמוֹעֲדֵיכֶם וּבִרְאֵשֵׁי חֳדָשֵׁיכֶם וּתְקַעְתֶּם בַּחֲצָצְרוֹת עַל עֹלֹתֵיכֶם וְעַל זִבְחֵי שְׁלָמֵיכֶם וְהָיוּ לָכֶם לְזִכָּרוֹן לִפְנֵי אֱלֹהֵיכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם: פ	And on a <u>joyous day of</u> yours, 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</i> <i>day of your joy</i> , a Hebraic genitive. first day ← <i>first</i> s.
Num 10:11	וַיְהִי בַשָּׁנָה הַשְּׁנִית בַּחֹדֶשׁ הַשְּׁנִי בֶּעָשְׂרִים בַּחֹדֶשׁ נִעְלָה הָעָנָן 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 וַיִּשְׁכְּנוּ הָעֵנָן 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 בְּרֹאשׁוֹנָה 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־צִבְאֹו נַחֲשֹׁן בֶּן־עַמִּינָדָב:	And the ensign of the camp of the sons of Judah moved first in their armies, and in charge of its army <i>was</i> Nahshon the son of Amminadab.	
Num 10:15	וְעַל־צִבְאָ מַטֵּה בְנֵי יִשָּׁשָׁכָר נְתַנְאֵל בֶּן־צוּעַר:	And in charge of the army of the tribe of the sons of Issachar <i>was</i> <u>Nethaneel</u> the son of Zuar.	Nethaneel: see Num 1:8.
Num 10:16	וְעַל־צִבְאָ מַטֵּה בְנֵי זְבֻלֹן אֱלִיאָב בֶּן־חֶלּוֹן:	And in charge of the army of the tribe of the sons of Zebulun <i>was</i> Eliab the son of Helon.	
Num 10:17	וַהֲוֹרֵד הַמִּשְׁכָּן וְנָסְעוּ בְנֵי־גֵרְשׁוֹן וּבְנֵי מֶרָרִי 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	וְנָסַע דָּגֹל מַחֲנֵה רְאוּבֵן לְצִבְאָתָם וְעַל־צִבְאֹו אֱלִיצוּר בֶּן־שִׁדְיָאוּר:	And the ensign of the camp of Reuben moved according to their armies, and in charge of its army <i>was</i> Elizur the son of Shedeur.	
Num 10:19	וְעַל־צִבְאָ מַטֵּה בְנֵי שִׁמְעוֹן שְׁלֹמִיאֵל בֶּן־צוּרִי שְׁדַי:	And in charge of the army of the tribe of the sons of Simeon <i>was</i> Shelumiel the son of <u>Zurishaddai</u> .	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 מַטֵּה בְנֵי־גָד אֱלִיסָפ בֶּן־דְּעוּאֵל:	And in charge of the army of the tribe of the sons of Gad <i>was</i> Eliasaph the son of Deuel.	

Num 10:21	וְנָסְעוּ הַקֹּהָתִים נֹשְׂאֵי הַמִּקְדָּשׁ וְהַקִּימוּ אֶת־הַמִּשְׁכָּן עַד־בָּאָם: ס	And the <u>Kohathites</u> moved – the bearers of the sanctuary – and <u>they</u> set the tabernacle up <u>before the rest arrived</u> .	Kohathites: see Gen 46:11. they: i.e. <i>the Kohathites, the Gershonites and the Merarites</i> , Num 10:17. [CB] interprets somewhat differently. before <i>the rest</i> arrived ← <i>up to their coming</i> .
Num 10:22	וְנֹסֶעַ דָּגֹל מַחֲנֶה בְּנֵי־אֶפְרַיִם לְצִבְאָתָם וְעַל־צִבְאוֹ אֵלִישָׁמָע בֶּן־עַמִּיהוּד:	And the ensign of the camp of the sons of Ephraim moved according to their armies, and in charge of its army <i>was</i> Elishama the son of Ammihud.	
Num 10:23	וְעַל־צִבְאָ מַטֵּה בְנֵי מְנַשֶּׁה גַּמְלִיאֵל בֶּן־פְּדָה־צוּר:	And in charge of the army of the tribe of the sons of Manasse <i>was</i> Gamaliel the son of Pedahzur.	Gamaliel: see Num 1:10. Pedahzur ← <i>Pedah-Zur</i> , but we align it with Num 1:10.
Num 10:24	וְעַל־צִבְאָ מַטֵּה בְנֵי בִנְיָמִן אַבִּידָן בֶּן־גִּדְעוֹנִי: ס	And in charge of the army of the tribe of the sons of Benjamin <i>was</i> Abidan the son of Gideon.	Gideoni: see Num 1:11.
Num 10:25	וְנֹסֶעַ דָּגֹל מַחֲנֶה בְנֵי־דָן מֵאַסָּף לְכָל־הַמַּחֲנֶה לְצִבְאָתָם וְעַל־צִבְאוֹ אַחִיעֶזֶר בֶּן־עַמִּישַׁדָּי:	And the ensign of the camp of the sons of Dan moved, keeping the rearguard of all the camps according to their armies. And in charge of his army <i>was</i> Ahiezer the son of Ammishaddai.	
Num 10:26	וְעַל־צִבְאָ מַטֵּה בְנֵי אָשֶׁר פַּגְעִיאל בֶּן־עֲכָרָן:	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־צִבְאָ מַטֵּה 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 מַסְעֵי בְנֵי־יִשְׂרָאֵל לְצִבְאָתָם וַיִּסָּעוּ: ס	These <i>were</i> the removal <i>operations</i> of the sons of Israel according to their armies <u>when</u> they moved.	when: temporal use of the <i>vav</i> .

Num 10:29	וַיֹּאמֶר מֹשֶׁה לְחֹבָב בֶּן־רְעוּאֵל הַמִּדְיָנִי חָתָן מֹשֶׁה נֹסְעִים אֲנַחְנוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר יְהוָה אֵתוּ אֶתָּן לָכֶם לֶכָּה אִתָּנוּ 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 אֵלָךְ כִּי אִם־אֶל־אֶרֶצִי וְאֶל־מִוֹלְדֹתַי אֵלָךְ:	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 אִתָּנוּ כִּי עַל־כֵּן יִדְעָתָּ חֲנִיתֶנּוּ בַּמִּדְבָּר וְהָיִיתָ לָנוּ לְעֵינָיִם:	Then he said, “Please do not leave us, for you know <u>how we should 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 we</u> will treat you well <u>with the</u> <u>same goodness with which</u> the LORD treats us well.”	that ← <i>and it will be / will</i> <i>come to pass</i>. — the same goodness ← <i>that</i> <i>goodness</i>.
Num 10:33	וַיִּסְעוּ מִהָר יְהוָה דֶּרֶךְ שְׁלֹשֶׁת יָמִים וְאָרוֹן בְּרִית־יְהוָה נֹסֵעַ לִפְנֵיהֶם דֶּרֶךְ שְׁלֹשֶׁת יָמִים לְתוֹר לָהֶם מְנוּחָה:	And they moved from the mountain of the LORD, three days' <u>journey</u>, and the ark of the covenant of the LORD travelled in front of them for the three days' <u>journey</u>, to search out a resting place for them.	journey (2x) ← <i>way, road</i>.
Num 10:34	וַעֲנָן יְהוָה עָלֵיהֶם יוֹמָם בְּנֹסְעֵם 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 בִּנְסֻעַ הָאָרֶץ וַיֹּאמֶר מֹשֶׁה קוּמָה יְהוָה וַיִּפְּצוּ אֹיְבֵיךָ וַיִּנָּסוּ מִשְׁנְאִיךָ מִפְּנֶיךָ:	And it came to pass, as the ark was travelling, that Moses said, “Arise, O LORD, And let <u>your</u> <u>enemies</u> <u>be scattered</u> , And let those who hate you Flee from your <u>presence</u> .”	let your enemies be scattered (etc.): compare Ps 68:1. presence ← <i>face</i> .
Num 10:36	וּבִנְחָה יֹאמֶר שׁוּבָה יְהוָה רַבְבוֹת אֲלֶיךָ יִשְׂרָאֵל: זֶס	And when it rested, he said, “Return, O LORD, To the <u>very many</u> 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 רָע בְּאָזְנֵי יְהוָה וַיִּשְׁמַע יְהוָה וַיַּחַר אָפוֹ וַתִּבְעַר בָּם אֵשׁ יְהוָה וַתֹּאכַל בִּקְצֵה הַמַּחֲנֶה:	Then the people <u>started to</u> <u>murmur</u> <u>bad things</u> in the ears of the LORD, and the LORD heard <i>them</i> , 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 הָעַם 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 תִּבְעָרָה כִּי־בָעֲרָה בָם אֵשׁ יְהוָה:	And he called that place Taberah, because the LORD's fire had burned among them <i>there</i> .	
Num 11:4	וְהָאִסְפָּסָף אֲשֶׁר בְּקִרְבּוֹ הִתְאוּ תָאוֹה וַיֵּשְׁבוּ וַיִּבְכוּ גַם בְּנֵי יִשְׂרָאֵל וַיֹּאמְרוּ מִי יֵאָכְלֵנוּ בָּשָׂר:	Then the mixed camp followers who were in their midst <u>had a strong craving</u> , 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 חֲנָם אֶת הַקִּשְׁאִים וְאֶת 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	וַעֲתָה נִפְשֵׁנוּ יִבֶּשֶׁה אֵין כָּל בִּלְתִּי אֶל־הֶמָּן עֵינֵינוּ:	And now our soul is dried up, and <i>there is</i> nothing but the manna <i>before</i> our eyes.”	
Num 11:7	וְהֶמָּן כְּזֶרַע־גֵּד הוּא וַעֲיֵנו כְּעֵין הַבְּדֵלָח:	Now the manna <i>was</i> like coriander seed, and its <u>appearance</u> <i>was</i> like the <u>appearance</u> of bdellium.	appearance (2x) ← <i>eye</i>. Compare Dan 10:6. bdellium: a semi-transparent brown tree-resin.
Num 11:8	שָׁטוּ הָעָם וּלְקָטוּ וּטְחֲנוּ בִּרְחִים אֹז דָּכוּ בַמִּדְכָּה וּבִשְׁלוּ בַפָּרוֹר וַעֲשׂוּ אֹתוֹ עֲגֹת וְהָיָה טַעְמוֹ כְּטַעַם לֶשֶׁד הַשָּׁמֶן:	The people went to and fro and gleaned <i>it</i>, and they ground <i>it</i> with a <i>handmill</i> or crushed <i>it</i> in a mortar and boiled <i>it</i> in a <i>pan</i> and made <i>it into</i> cakes, and its taste was like the taste of <u>oil cake</u>.	a pan ← <i>the pan</i>. An unexpected definite article. See Gen 22:9. oil cake: AV differs (<i>fresh oil</i>).
Num 11:9	וּבִרְדַּת הַטֵּל עַל־הַמַּחֲנֶה לַיְלָה יָרַד הֶמָּן עֲלָיו:	And when the dew came down on the camp <i>at</i> night, the manna came down onto it.	
Num 11:10	וַיִּשְׁמַע מֹשֶׁה אֶת־הָעָם בֹּכֶה לְמִשְׁפַּחְתּוֹ אִישׁ לְפֶתַח אֹהֶלוֹ וַיַּחֲרֹאֲף יְהוָה מְאֹד וַיְבִיעֵינִי מֹשֶׁה רַע:	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</i> also an evil <i>matter</i> in Moses' eyes.	

Num 11:11	וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה לָמָּה הִרְעַתָּ לְעַבְדְּךָ וּלְמָה לֹא־מָצַתִּי חֵן בְּעֵינֶיךָ לָשׂוּם 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 הָרִיתִי אֶת כָּל־הָעָם הַזֶּה אִם־אֵנֹכִי יִלְדֵתִיהוּ בִּיתְאֹמֶר אֵלַי שְׂאֵהוּ בְּחִיקְךָ כְּאִשָּׁר יִשָּׂא הָאָמֶן אֶת־הַיֶּלֶק עַל הָאָדָמָה אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְתָּיו:	Did I conceive all this people, or did I give birth to them? For you say to me, ‘Bear them in your bosom as a nursing father bears a baby’, to the land about 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 בָּשָׂר וְנֹאכְלָה:	For where should I <i>get</i> meat to give to all this people? For they weep to me and say, ‘Give us meat to eat.’	
Num 11:14	לֹא־אוּכַל אֲנֹכִי לִבְדִּי לִשְׂאת אֶת־כָּל־הָעָם הַזֶּה כִּי כִבֵּד מִמֶּנִּי:	I cannot bear all of this people on my own, for <i>it is</i> too heavy for me.	
Num 11:15	וְאִם־כִּכָּה אֶת־עֲשֵׂה לִי הִרְגֵנִי נָא הָרֹג אִם־מָצַאתִי חֵן בְּעֵינֶיךָ וְאֶל־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 אֲסַפְּה־לִּי שִׁבְעִים אִישׁ מִזִּקְנֵי יִשְׂרָאֵל אֲשֶׁר יָדַעְתָּ כִּי־הֵם זִקְנֵי הָעָם וְשִׁטְרֵיו וְלָקַחְתָּ אִתָּם אֶל־אֹהֶל מוֹעֵד וְהִתְיַצְּבוּ שָׁם עִמָּךְ:	Then the LORD said to Moses, “Gather for me seventy men from the elders of Israel whom you know <i>to be</i> elders of the people, and <u>thei</u>r 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	וִירְדֹּתִי וְדִבַּרְתִּי עִמָּךְ שָׁם וְאַצְלֹתִי מִן־הָרוּחַ אֲשֶׁר עָלֶיךָ וְשִׁמַּתִּי עֲלֵיהֶם וְנִשְׂאוּ אִתָּךְ בְּמִשְׁאֵל הָעָם וְלֹא־תִשָּׂא אֶתָּה לְבַדְּךָ:	And I will descend and speak with you there, and I will take back <i>some</i> of the spirit which <i>is</i> on you, and I will put <i>it</i> on them, and they will bear the burden of the people with you, and you will not bear <i>it</i> on your own.	
Num 11:18	וְאֶל־הָעָם תֹּאמַר הִתְקַדְּשׁוּ לְמָחָר וְאֲכַלְתֶּם בָּשָׂר כִּי בְּכִיתֶם בְּאָזְנֵי יְהוָה לֵאמֹר מִי יֶאֱכִלְנָו בָּשָׂר כִּי־טוֹב לָנוּ בְּמִצְרַיִם וְנָתַן יְהוָה לָכֶם בָּשָׂר וְאֲכַלְתֶּם:	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>fa</i>red 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 מֵאַפְכֶם וְהָיָה לָכֶם לְזָרָא יָעַן כִּי-מָאַסְתֶּם אֶת-יְהוָה אֲשֶׁר בְּקִרְבְּכֶם וַתִּבְכּוּ לִפְנֵי לֵאמֹר לָמָּה זֶה יֵצְאוּנוּ מִמִּצְרַיִם:	but for <u>as much as</u> a month of days, until it comes out of your nose, and it will be a loathsome thing to you, for you have rejected the LORD, who <i>is</i> in your midst, and you have wept to his face, saying, «Why ever did we come out of Egypt?» ’ ”	as much as ← <i>up to</i>.
Num 11:21	וַיֹּאמֶר מֹשֶׁה שְׁש־מֵאוֹת אַלְפֵי רַגְלֵי הָעָם אֲשֶׁר אֲנִי בְקִרְבּוֹ וְאַתָּה אֹמֶרֶת בָּשָׂר אֶתֶּן לָהֶם וַאֲכָלוּ 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	הֲצֹאֹן וּבָקָר יִשְׁחַט לָהֶם וּמִצֵּא לָהֶם אֵם אֶת-כָּל-דִּגְיֵי הַיָּם יֵאסֹף לָהֶם וּמִצֵּא לָהֶם: פ	Should sheep and oxen be slaughtered for them, to <u>suffice</u> for them, or should all the fish of the sea be gathered for them, to suffice for them?”	suffice ← <i>find, reach</i>, but also <i>suffice</i>.
Num 11:23	וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה הֲיָד יְהוָה תִּקְצֹר עֲתָה תִּרְאֶה הִיקָרֵךְ 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 אֶת דְּבָרֵי יְהוָה וַיֹּאסֹף שִׁבְעִים אִישׁ מִזִּקְנֵי הָעָם וַיַּעֲמֵד אֹתָם סְבִיבֹת הָאֹהֶל:	Then Moses went out and told the people the words of the LORD, and he gathered seventy men from the elders of the people and stood them round the tent.	

Num 11:25	וַיֵּרֶד יְהוָה בְּעָנָן וַיְדַבֵּר אֵלָיו וַיֹּאצֵּל מִן־הָרוּחַ אֲשֶׁר עָלָיו וַיִּתֵּן עַל־שִׁבְעִים אִישׁ הַזִּקְנִים וַיְהִי כֵּן עָלֵיהֶם הָרוּחַ וַיִּתְנַבְּאוּ וְלֹא יָסִפוּ:	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 they did not repeat <i>it</i>.	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, <i>to come to an end</i>, the cognate Chaldee verb specifically applying to the context of prophecy, Dan 4:33. AV differs, taking the alternative.
Num 11:26	וַיִּשָּׂאֲרוּ שְׁנֵי־אֲנָשִׁים בַּמַּחֲנֶה שֵׁם הָאֶחָד אֶלְדָּד וְשֵׁם הַשֵּׁנִי מֵדָד וַתָּנַח עָלֵיהֶם הָרוּחַ וְהֵמָּה בִּכְתָבִים וְלֹא יֵצְאוּ הָאֵהָלָה וַיִּתְנַבְּאוּ בַּמַּחֲנֶה:	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 <i>records</i>, 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	וַיָּרֶץ הַנֶּעֱר וַיֹּגֵד לְמֹשֶׁה וַיֹּאמֶר אֶלְדָּד וּמֵדָד מִתְנַבְּאִים בַּמַּחֲנֶה:	And a <i>young boy</i> 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 כָּל־אִם:	Then Joshua the son of Nun, a servant of Moses, <i>one</i> of his young men, answered and said, “My lord Moses, <i>forbid</i> them.”	forbid ← <i>restrain</i>.
Num 11:29	וַיֹּאמֶר לוֹ מֹשֶׁה הַמִּקְנָא אֶתָּה לִי וְגַם יִתֵּן כָּל־עַם יְהוָה נְבִיאִים כִּי־יִתֵּן יְהוָה אֶת־רוּחוֹ עָלֵיהֶם:	And Moses said to him, “Are you envious on my behalf? <i>If only</i> 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	וַיֵּאסֹף מֹשֶׁה אֶל־הַמַּחֲנֶה הוּא וְזִקְנֵי יִשְׂרָאֵל:	Then Moses <i>joined</i> the camp gathering – he and the elders of Israel.	joined the camp gathering ← <i>was gathered to the camp</i>.

Num 11:31	וְרוּחַ נִסֶּעַ מֵאֵת יְהוָה וַיִּגְזַר שְׁלֹיִם מִן־הַיָּם וַיִּטֹּשׁ עַל־הַמַּחֲנֶה בְּדֶרֶךְ יוֹם כֹּה וּבְדֶרֶךְ יוֹם כֹּה סְבִיבוֹת הַמַּחֲנֶה וּכְאֻמָּתַיִם עַל־פְּנֵי הָאָרֶץ:	Then a wind <u>was brought into motion</u> by the LORD, and it brought quails from the sea, and it released <u>them</u> 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	וַיָּקָם הָעָם כָּל־הַיּוֹם הַהוּא וְכָל־הַלַּיְלָה וְכָל יוֹם הַמָּחָרֶת וַיֵּאֱסְפוּ אֶת־הַשְּׁלֹיִם הַמִּמָּעִיט אֲסָף עֲשָׂרָה חֲמֹרִים 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 <u>spread them out</u> <u>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 ד
Num 11:33	הַבָּשָׂר עוֹדֶנּוּ בֵּין שִׁנֵּיהֶם טָרַם יִכְרַת וְאָף יְהוָה חָרָה בָּעָם וַיִּדֹּךְ יְהוָה בָּעָם מַכָּה רַבָּה מְאֹד:	The meat <i>was</i> already between their teeth before it was cut <i>up</i>, and the LORD's anger was kindled against the people, and the LORD struck <u>the people</u> <u>with a very great blow</u>.	ל 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 הַתַּאֲוָה כִּי־שָׁם קָבְרוּ אֶת־הָעָם הַמִּתְאָוִים:	And he named that place Kibroth-Hattaavah, for there they buried the people who had a craving.	
Num 11:35	מִקִּבְרוֹת הַתַּאֲוָה נָסְעוּ הָעָם חֲצֵרוֹת וַיְהִי בְּחֲצֵרוֹת: פ	From Kibroth-Hattaavah the people moved on <i>to</i> Hazeroth, and <u>in Hazeroth</u> <u>they stayed</u>.	in Hazeroth they stayed ← <i>they were in Hazeroth</i>. Otiose, but compare Gen 12:5.

Num 12:1	וַתְּדַבֵּר מִרְיָם וְאַהֲרֹן בְּמֹשֶׁה עַל-אֲדֹתָיִם הָאִשָּׁה הַכְּשִׁית אֲשֶׁר לָקַח בִּי-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 אֲדָבְמֹשֶׁה דְּבַר יְהוָה הֲלֹא גַם-בָּנוּ דְּבַר 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 *עֲנוּ עֲנִיו מֵאֵד מִכָּל * הָאָדָם אֲשֶׁר עַל-פְּנֵי הָאֲדָמָה: ס	Now the man Moses <i>was</i> very meek, more <i>so</i> than any man on the face of the earth.	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 פְּתָאֵם אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן וְאֶל-מִרְיָם צֵאוּ שְׁלֹשְׁתֵּיכֶם אֶל-אֹהֶל מוֹעֵד וַיֵּצְאוּ שְׁלֹשָׁתָם:	Then the LORD said all of a sudden to Moses and to Aaron and to Miriam, “Go out, the three of you, to the tent of contact.” And the three of them went out.	Then: wider use of the <i>vav</i> .
Num 12:5	וַיֵּרֶד יְהוָה בְּעַמּוּד עָנָן וַיַּעֲמֵד פֶּתַח אֹהֶל וַיִּקְרָא אֶהֱרֹן וּמִרְיָם וַיֵּצְאוּ שְׁנֵיהֶם:	Then the LORD came down in a column of cloud and stood <i>at</i> the entrance to the tent, and he called Aaron and Miriam, and they both came out.	Then: wider use of the <i>vav</i> .
Num 12:6	וַיֹּאמֶר שְׁמַעוּנָא דְּבָרִי אֲסִיְהִיָּה נְבִיאֵכֶם יְהוָה בְּמִרְאָה אֵלָיו אֶתְדַּוֵּעַ בְּחִלּוֹם 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:	<i>But</i> not so <i>with</i> my servant Moses. He <i>is</i> faithful over all my house.	

Num 12:8	כֹּה אֶל־פֶּה אֲדַבֵּר־בּוֹ וּמִרְאָה וְלֹא בְחִידֹת וְתִמְנַת יְהוָה יִבִּיט וּמִדּוֹעַ לֹא יֵרָאֶתָם לְדַבֵּר בְּעַבְדִּי בְּמֹשֶׁה:	I will speak with him mouth to mouth, And <i>in</i> an appearance, and not in riddles, And he will behold the likeness of the LORD. <u>Now</u> why were you not afraid To speak against my servant Moses?"	Now: wider use of the <i>vav</i>.
Num 12:9	וַיַּחַר אַף יְהוָה בָּם וַיֵּלֶךְ:	And the LORD's anger was kindled against them, and he departed.	
Num 12:10	וְהָעֶנָן סָר מֵעַל הָאֹהֶל וְהָיָה מִרְיָם מִצְרַעַת כַּשֵּׁלֶג וַיִּפֹּן אַהֲרֹן אֶל־מִרְיָם וְהָיָה מִצְרַעַת:	And the cloud departed from the tent, and <u>the next</u> <u>thing that happened was</u> that Miriam became as 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 was</i> 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 אֵלֵינוּ תִּשָּׂא עֲלֵינוּ חַטָּאת אֲשֶׁר נִוְאלְנוּ 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	אֶל־נָא תְהִי בְּמֹת אִשָּׁר בַּצֵּאתוֹ מִרְחֻם אִמּוֹ וַיֹּאכַל חֲצִי בִשְׂרוֹ:	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] <i>flesh</i> was consumed.”	An amendment by the Sopherim. We reverse the change. See [CB] App. 33. P= אִמּוֹ ... בִּשְׂרֵנוּ AV differs. flesh: standing for <i>generation of 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 וְאַבְיֵה יָרֵק יָרֵק בְּפָנֶיהָ הֲלֹא תִכְלֵם שִׁבְעַת יָמִים תִּסָּגֵר שִׁבְעַת יָמִים מִחוּץ לַמַּחֲנֶה וְאַחֵר תֵּאָסֵף:	Then the LORD said to Moses, "If her father had just spat 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 assimilated again."	If: conditional use of the vav. just spat: infinitive absolute. assimilated ← gathered.
Num 12:15	וַתִּסָּגֵר מִרְיָם מִחוּץ לַמַּחֲנֶה שִׁבְעַת יָמִים וְהָעָם לֹא נָסַע עַד-הָאֲסָף מִרְיָם:	So Miriam was shut away outside the camp for seven days, and the people did not move on until Miriam was assimilated again.	assimilated ← gathered.
Num 12:16	וְאַחֵר נָסְעוּ הָעָם מִחֲצֵרוֹת 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-אֶרֶץ כְּנָעַן אֲשֶׁר-אֲנִי נֹתֵן לְבְנֵי יִשְׂרָאֵל אִישׁ אֶחָד אִישׁ אֶחָד לְמִטָּה אֲבִתּוֹ תִּשְׁלָחוּ כָּל נָשִׁיא בָּהֶם:	"Send men on your behalf to spy out the land of Canaan, which I am giving to the sons of Israel. They will send one man per tribe of his fathers. They will each be a leader in that company."	one man ← one man, one man. each ← all. in that company ← among them.
Num 13:3	וַיִּשְׁלַח אֹתָם מֹשֶׁה מִמִּדְבַּר פָּאֲרָן עַל-פִּי יְהוָה כָּלם אַנְשִׁים רָאשֵׁי בְנֵי-יִשְׂרָאֵל הֵמָּה:	So Moses sent them from the Desert of Paran at the command of the LORD. All of them were men who were heads of the sons of Israel.	command ← mouth.
Num 13:4	וְאֵלֶּה שְׁמוֹתָם לְמִטָּה רְאוּבֵן שְׁמוּעַ בֶּן-זַכּוּר:	And these are their names. For the tribe of Reuben, Shammua the son of Zaccur.	

Num 13:5	לְמִטֵּה שִׁמְעוֹן שִׁפְט בֶּן־חֹרִי:	For the tribe of Simeon, Shaphat the son of Hori.	
Num 13:6	לְמִטֵּה יְהוּדָה כָּלֵב בֶּן־יִפְנֶה:	For the tribe of Judah, Caleb the son of Jephunneh.	
Num 13:7	לְמִטֵּה יִשָּׂשכָר יִגָּל בֶּן־יוֹסֵף:	For the tribe of Issachar, Igal the son of Joseph.	
Num 13:8	לְמִטֵּה אֶפְרַיִם הוֹשֵׁעַ בֶּן־נֹון:	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	לְמִטֵּה בִנְיָמִן פִּלְטִי בֶּן־רָפּוּא:	For the tribe of Benjamin, Palti the son of Raphu.	
Num 13:10	לְמִטֵּה זְבֻלֹן גַּדִּיֵּל בֶּן־סוּדִי:	For the tribe of Zebulun, Gaddiel the son of Sodi.	
Num 13:11	לְמִטֵּה יוֹסֵף לְמִטֵּה מְנַשֶּׁשֶׁה גַּדִּי בֶּן־סוּסִי:	For the tribe of Joseph, for the tribe of Manasseh, Gaddi the son of Susi.	
Num 13:12	לְמִטֵּה דָן עַמִּיֵּאל בֶּן־גַּמְלִי:	For the tribe of Dan, Ammiel the son of Gemalli.	
Num 13:13	לְמִטֵּה 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	לְמִטֵּה נַפְתָּלִי נַחְבִּי בֶּן־וּפְסִי:	For the tribe of Naphtali, Nahbi the son of Vophsi.	
Num 13:15	לְמִטֵּה גָד גְּאוּאֵל בֶּן־מָכִי:	For the tribe of Gad, Geuel the son of Machi.	
Num 13:16	אֵלֶּה שְׁמוֹת הָאֲנָשִׁים אֲשֶׁר־שָׁלַח מֹשֶׁה לְתוֹר אֶת־הָאָרֶץ וַיִּקְרָא מֹשֶׁה לְהוֹשֵׁעַ בֶּן־נֹון 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	וְרִאיתֶם אֶת־הָאָרֶץ מִה־הִוא וְאֶת־הָעָם הַיֹּשֵׁב עָלֶיהָ הַחֲזָק הִוא הַרְפָּה הַמְעַט הִוא אִם־רַב:	and see what the land <i>is</i> <i>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	וּמִה־הָאָרֶץ אֲשֶׁר־הִוא יֹשֵׁב בָּהּ הַטּוֹבָה הִוא אִם־רָעָה וּמִה־הָעָרִים אֲשֶׁר־הִוא יֹשֵׁב בָּהֶנָּה הַבְּמַחֲנִים 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	וּמִה־הָאָרֶץ הַשְׂמִינָה הִוא אִם־רָזָה הַיֹּשֵׁבָה עַל אִם־אֵין וְהִתְחַזְקֹתָם וּלְקַחְתָּם מִפְּרִי הָאָרֶץ וְהַיָּמִים יְמֵי בְּבוּרֵי עֲנָבִים:	and what the land <i>is like as</i> <i>to</i> whether it <i>is</i> fertile <i>or</i> barren, 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</i> <i>lean</i>.
Num 13:21	וַיַּעֲלוּ וַיִּתְּרוּ אֶת־הָאָרֶץ מִמִּדְבַּר־צִין 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 בְנֵגֶב וַיָּבֹאוּ עַד-חֶבְרוֹן וְשֵׁם אַחִימָן שִׁשַׁי וְתַלְמִי יְלִידֵי הָעֵנָק וַחֲבֵרוֹן שִׁבַּע שָׁנִים נִבְנְתָה לִפְנֵי צֶעַן מִצְרַיִם:	And they went up in the south and came to Hebron, where Ahiman, Sheshai and Talmai <i>are</i> – <i>Anak's</i> offspring. And Hebron was built seven years before Zoan in Egypt.	Anak ← <i>the Anak</i> . in Egypt ← <i>of Egypt</i> . Wider use of the construct state.
Num 13:23	וַיָּבֹאוּ עַד-נַחַל אֶשְׁכּוֹל וַיַּכְרֹתוּ מִשָּׁם זִמּוֹרָה וְאֶשְׁכּוֹל עֲנָבִים אֶחָד וַיִּשְׂאֶהוּ בַמּוֹט בִּשְׁנַיִם וּמִן-הָרִמָּנִים 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 them</i> , <i>with</i> some pomegranates and some figs.	with ← <i>and</i> . Wider use of the vav.
Num 13:24	לַמָּקוֹם הַהוּא קָרָא נַחַל 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 <i>there</i> .	there ← <i>from there</i> .
Num 13:25	וַיָּשׁוּבוּ מִתּוֹר הָאָרֶץ 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 קִדְשָׁה וַיִּשִּׁיבוּ אוֹתָם דָּבָר וְאֶת-כָּל-הָעֵדָה וַיִּרְאוּם אֶת-פְּרִי 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-לוֹ וַיֹּאמְרוּ בָּאֲנִי אֶל-הָאָרֶץ אֲשֶׁר שָׁלַחְתָּנוּ וְגַם זָבַת חֶלֶב וְדִבַּשׁ הִוא זֶה-פְּרִיָּהּ:	And they related <i>it</i> to him and said, “We came to the land to which you sent us, and indeed it is <i>flowing</i> <i>with</i> 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 בְּצֻרֹת גְּדֹלַת מְאֹד וְגַם־יִלְדֵי הָעֵנָק 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 וְהַיְבוֹסִי וְהָאֱמֹרִי יוֹשֵׁב בְּהָר וְהַכְּנַעֲנִי יֹשֵׁב עַל־הַיָּם וְעַל יַד הַיַּרְדֵּן:	Amalek lives in the land to the south, and the Hittite and the Jebusite and the Amorite live in the mountainous <i>area</i> , and the Canaanite lives by the sea and by the side of the Jordan.”	Amorite: see Gen 10:16.
Num 13:30	וַיֵּהָס כָּלֵב אֶת־הָעָם אֶל־מֹשֶׁה וַיֹּאמֶר עָלָה נַעֲלָה וִירָשָׁנוּ אֹתָהּ כִּי־יָכוֹל נוֹכַל לָהּ:	Then Caleb silenced the people before Moses, and he said, “ <u>We can certainly go up and inherit it</u> , for <u>we will certainly 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 נוֹכַל לַעֲלוֹת אֶל־הָעָם כִּי־חָזָק הוּא מִמֶּנּוּ:	But the men who went up with him said, “We cannot go up to the people, for <i>they are</i> stronger <i>than us</i> .”	than us: or, if the reader prefers, <i>than we</i> .
Num 13:32	וַיֹּצִיאוּ דְבַת הָאָרֶץ אֲשֶׁר תָּרוּ אֹתָהּ אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבְרָנוּ בָּהּ לְתוֹר אֹתָהּ אֶרֶץ אֲכָלָת יֹשְׁבֶיהָ הִוא וְכָל־הָעָם אֲשֶׁר־רָאִינוּ בְּתוֹכָהּ אֲנָשִׁי מְדֹדֹת:	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 stature</i> .”	slander ... concerning ← <i>slander of</i> . Wider use of the construct state. stature ← <i>measure</i> .
Num 13:33	וְשָׁם רָאִינוּ אֶת־הַנְּפִלִים בְּנֵי עֲנָק מִן־הַנְּפִלִים וְנָהִי בְעֵינֵינוּ כְּחַגְגִּים וְכֵן הָיִינוּ בְּעֵינֵיהֶם:	And we saw the Nephilim – the sons of Anak <i>who spring</i> from the Nephilim – and in our sight we were like grasshoppers, and so we were in their sight.”	Nephilim (2x): see Gen 6:4, and in the NT 1 Pet 3:20, 2 Pet 2:10, 1 John 4:1, Jude 1:6.

Num 14:1	וַתָּשָׂא כָּל־הָעֵדָה וַיִּתְּנוּ אֶת־קוֹלָם וַיִּבְכוּ הָעָם בַּלַּיְלָה הַהוּא:	Then the whole congregation <u>raised their</u> <u>voice and gave vent to it</u> , and the people wept that night.	raised their voice and gave vent ← <i>raised and gave</i> <i>their voice</i> .
Num 14:2	וַיִּלְנוּ עַל־מֹשֶׁה וְעַל־אַהֲרֹן כָּל בְּנֵי יִשְׂרָאֵל וַיֹּאמְרוּ אֲלֵהֶם כָּל־הָעֵדָה לוֹ־מִתְּנוּ בָּאָרֶץ מִצְרַיִם אוֹ בַּמִּדְבָּר הַזֶּה לוֹ־מִתְּנוּ:	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	וְלֹמָה יְהוָה מְבִיא אֹתָנוּ אֶל־הָאָרֶץ הַזֹּאת לְנָפֹל בְּחֶרֶב נַשִּׁינוּ וְטַפְנוּ יְהִיוּ לְבָז הָלֹא טוֹב לָנוּ שׁוּב מִצְרַיִם:	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 מִצְרַיִם:	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</i> <i>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 <u>this</u> Moses and Aaron fell <u>face down</u> before the <u>whole</u> assembly of the congregation of the sons of Israel.	At this: wider use of the vav. face down ← <i>on their</i> <i>faces</i> . whole ... Israel: in a chain of four construct states.
Num 14:6	וַיהוֹשֻׁעַ בֶּן־נֹון וְכָלֵב בֶּן־יִפְנֶה מִן־הַתָּרִים אֶת־הָאָרֶץ קָרְעוּ בְּגָדֵיהֶם:	And Joshua the son of Nun and Caleb the son of Jephunneh, <i>who were</i> of those who spied out the land, tore their clothes,	

Num 14:7	וַיֹּאמְרוּ אֶל-כָּל-עֵדֶת בְּנֵי-יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבַרְנוּ בָּהּ לְתוֹר אֹתָהּ 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 וְהֵבִיא אֹתָנוּ אֶל-הָאָרֶץ הַזֹּאת וּנְתַנָּהּ לָנוּ אֶרֶץ אֲשֶׁר-הִיא זֹבַת חֶלֶב וְדִבֵּשׁ:	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	אֲךָ בִּיהוָה אֶל-תִּמְרְדוּ וְאַתֶּם אֶל-תִּירְאוּ אֶת-עַם הָאָרֶץ כִּי לְחֻמְנוּ הֵם סָר צֶלֶם מַעֲלֵיהֶם וַיְהִי אֹתָנוּ אֶל-תִּירָאֵם:	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 כָל-הָעֵדָה לְרִגּוֹם אֹתָם בְּאֲבָנִים וּכְבוֹד יְהוָה נִרְאָה בְּאַהֲלֵ מוֹעֵד אֶל-כָּל-בְּנֵי יִשְׂרָאֵל: פ	Then all the congregation spoke for stoning them, when the glory of the LORD appeared in the tent of contact to all the sons of Israel.	stoning: the expression is as in Lev 24:23.
Num 14:11	וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה עַד-אַנְהָ יִנְאַצְנִי הָעָם הַזֶּה וְעַד-אַנְהָ לֹא-יֶאֱמִינוּ בִּי בְּכָל הָאֹתוֹת אֲשֶׁר עָשִׂיתִי בְּקִרְבּוֹ:	And the LORD said to Moses, “How long will this people <i>despise</i> me? And how long will they not believe in me, despite all the signs which I have performed in <i>their</i> midst?	despise: AV differs (<i>provoke</i>), not supported by [AnLx]. Similarly in Num 14:23, Num 16:30. their ← <i>its</i>, referring to <i>this people</i>. Similarly in the next verse.

Num 14:12	אֶכְנוּ בַדָּבָר וְאוֹרְשָׁנוּ וְאַעֲשֶׂה אֹתָךְ לְגוֹי־גָדוֹל וְעֲצוּם מִמֶּנּוּ:	I will strike them with a plague, and I will disinherit them, and I will make <i>just</i> you 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־הָעֲלִיתָ בְּכַחֲךָ אֶת־הָעָם הַזֶּה מִקֶּרְבוֹ:	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	וְאָמְרוּ אֶל־יוֹשְׁבֵי הָאָרֶץ הַזֹּאת שָׁמְעוּ כִי־אַתָּה יְהוָה בְּקֶרֶב הָעָם הַזֶּה אֲשֶׁר־עֵינִי בְּעֵינִי נִרְאָה אַתָּה יְהוָה וְעַנְנְךָ עִמָּךְ עֲלֵהֶם וּבַעֲמֹד עֲנֵן אַתָּה הַלֵּךְ 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 you <u>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 נִרְאָה אַתָּה as an uncontracted form of נִרְאִיתָ.
Num 14:15	וְהִמַּתָּה אֶת־הָעָם הַזֶּה כְּאִישׁ אֶחָד וְאָמְרוּ 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	מִבְּלֹתִי יָכַלְתָּ יְהוָה לְהָבִיא 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 יַגְדֵּל־נָא כֹחַ אֲדֹנָי כְּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:	So now, please let <i>your</i> power be great, O LORD*, 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 אַרְךְּ אַפַּיִם וּרְב־חֶסֶד נִשְׂא עֹן וּפִשֵׁעַ וְנִקָּה לֹא יִנָּקֶה פֶּקֶד עֹן אָבוֹת עַל-בָּנִים עַל-שְׁלֹשִׁים וְעַל-רִבְעִים:	‘The LORD is longsuffering and great in <u>mercy</u> , bearing iniquity and transgression, but he <u>certainly will not</u> declare <u>them</u> <u>innocent</u> , visiting the iniquity of the fathers on sons, on the third generation, and on the fourth generation.’	in mercy ← <i>of mercy</i> . Wider use of the construct state. he certainly will not declare <i>them</i> innocent: infinitive absolute.
Num 14:19	סְלַח-נָא לַעֲוֹן הָעָם הַזֶּה כַּגִּדֹל חֶסְדְּךָ וְכֹאֲשֶׁר נִשְׂאתָה לָעָם הַזֶּה מִמִּצְרַיִם וְעַד-הֵנָּה:	Please forgive the iniquity of this people according to your <u>great kindness</u> , 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 סְלַחְתִּי כְּדִבְרְךָ:	Then the LORD said, “I have forgiven <i>them</i> in accordance with your <u>request</u> .”	request ← <i>word</i> .
Num 14:21	וְאוֹלָם חִי-אַנִּי וַיִּמְלֵא כְבוֹד-יְהוָה אֶת-כָּל-הָאָרֶץ:	But, <i>as</i> I live, the <u>whole earth will be filled with the glory of the LORD</u> .	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 וַיִּנְסּוּ אֹתִי זֶה עָשָׂר פְּעָמִים וְלֹא שָׁמְעוּ בְּקוֹלִי:	Nevertheless, all the men who, seeing my glory and my signs which I performed in Egypt and in the desert, <u>still</u> tempted me these ten times and did not <u>heed me</u>	still ← <i>and</i> . Wider use of the vav, in conjunction with <i>nevertheless</i> . heed me ← <i>hear my voice</i> .
Num 14:23	אִם-יִרְאוּ אֶת-הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְאֲבֹתָם וְכָל-מְנַאֲצִי לֹא יִרְאוּהָ:	<u>will certainly not see</u> the land <i>about</i> which I swore to their fathers, and all those who <u>despise</u> 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 כָלֵב עֲקֵב הִיָּה רוּחַ אַחֲרֵת עִמּוֹ וַיִּמְלֵא אַחֲרֵי וַהֲבִיאֲתִיו אֶל־הָאָרֶץ אֲשֶׁר־בָּא שְׁמָהּ וְזָרְעוֹ יוֹרֶשְׁנָה:	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 וְהַכְנַעֲנִי יוֹשְׁבֵי בְּעֵמֶק מִזְרָח פְּנֵי וְסָעוּ לָכֶם הַמִּדְבָּר דֶּרֶךְ יַם־סוּף: פ	Yet the Amalekite and the Canaanite are living in the valley. Tomorrow turn and <u>move on</u> to the desert in the <u>direction</u> of the <u>Red Sea</u>.”	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־מָתַי לָעֵדָה הָרָעָה הַזֹּאת אֲשֶׁר הִמָּה מְלִינִים עָלַי אֶת־תַּלְלוֹת בְּנֵי יִשְׂרָאֵל אֲשֶׁר הִמָּה מְלִינִים עָלַי שְׁמַעְתִּי:	“How long <i>shall I suffer</i> this wicked congregation, who murmur against me? I have heard the murmurings of the sons of Israel <i>with</i> which they <u>murmur</u> against me.	murmur: partly in an Aramaic form. Compare Ex 16:8.
Num 14:28	אָמַר אֱלֹהִים חַי־אֲנִי נֶאֱמַר־יְהוָה אִם־לֹא כְּאֲשֶׁר דִּבַּרְתֶּם בְּאָזְנִי כֵּן אַעֲשֶׂה 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 פְּגִרְיָכֶם 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־אַתֶּם תָּבֹאוּ אֶל־הָאָרֶץ אֲשֶׁר נִשְׁאַתִּי אֶת־יָדִי לְשָׂכֵן אֶתְכֶם בָּהּ כִּי אִם־כָּלֵב בֶּן־יִפְנֶה וַיְהוֹשֻׁעַ בֶּן־נֹון׃	<i>I swear that you will not</i> go to the land which I swore to settle you in, except Caleb the son of Jephunneh and Joshua the son of Nun.	<i>I swear that you will not</i> ← <i>If, standing for if you ...</i> <i>may God do this to me.</i> Asseveration using an abbreviation of the oath formula of 2 Sam 19:13. <i>I swore ← I lifted my hand.</i>
Num 14:31	וְטַפְכֶּם אֲשֶׁר אָמַרְתֶּם לִבְזֵי יְהוָה וְהִבִּיאתִי אֹתָם וַיֵּדְעוּ אֶת־הָאָרֶץ אֲשֶׁר מָאָסְתֶם בָּהּ׃	Now <i>as for</i> your children, whom you said would be a spoil, I will bring them in, and they will know the land which you rejected.	
Num 14:32	וּפְגִרְיֶכֶם אֹתָם 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־זִנוּיֹתֵיכֶם עַד־תֵּם פְּגִרְיֶכֶם 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־תִּרְתָּם אֶת־הָאָרֶץ אַרְבָּעִים יוֹם יוֹם לְשָׁנָה יוֹם לְשָׁנָה תִּשְׂאוּ אֶת־עֲוֹנוֹתֵיכֶם אַרְבָּעִים שָׁנָה וַיֵּדְעֻם אֶת־תְּנוּאַתִּי׃	according with the number of days you spied out the land – for forty days. <u>At a</u> <u>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</i> <i>to a year; a day to a year.</i> <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 הָרֹעָה הַזֹּאת הַנוֹעֲדִים עָלַי בַּמִּדְבָּר הַזֶּה יָתֵמוּ וְשָׁם יָמָתוּ׃	I, the LORD, have said, 'I <u>will 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 ...</i> <i>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 וַיָּשׁוּבוּ *וַיֹּלֻנוּ *וַיִּלְיִנוּ עָלָיו אֶת־כָּל־הָעֵדָה לְהוֹצִיא דְבָהּ עַל־הָאָרֶץ:	as <i>will</i> the men whom Moses sent to spy out the land who, when they returned, murmured against him with all the congregation by propounding a slander about the land.’ ”	murmured against him with all the congregation: the <i>ketiv</i> has the same meaning as the <i>qeré</i> . by propounding: gerundial use of the infinitive.
Num 14:37	וַיָּמָתוּ הָאֲנָשִׁים מוֹצְאֵי דְבַת־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 חָיוּ 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 הִנֵּנוּ וְעָלִינוּ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר יְהוָה כִּי חַטָּאנוּ:	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 <i>are</i> ← Behold us.
Num 14:41	וַיֹּאמֶר מֹשֶׁה לָּמָּה זֶה אַתֶּם עֹבְרִים אֶת־פִּי יְהוָה וְהוּא לֹא תִצְלַח:	Then Moses said, “Why ever are you transgressing the LORD’s <u>command</u> ? So this will not succeed.	command ← <i>mouth</i> .
Num 14:42	אַל־תַּעֲלוּ כִּי אֵין יְהוָה בְּקִרְבְּכֶם וְלֹא תִנָּגְפוּ לִפְנֵי אִיְבֵיכֶם:	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 וְהַכְנַעֲנִי שָׁם לִפְנֵיכֶם וּנְפַלְתֶּם בַּחֶרֶב כִּי־עַל־כֵּן שְׁבַתְתֶּם 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</u> following the LORD, and the LORD will not be with you.”	because ← <i>because at thus</i> , a reinforced <i>because</i> . Compare Num 10:31. from following ← <i>from after</i> .
Num 14:44	וַיַּעֲפְלוּ לַעֲלוֹת אֶל־רֹאשׁ הָהָר וְאַרְזֹן בְּרִית־יְהוָה וּמֹשֶׁה לֹא־מָשָׁו מִקָּרֵב 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 וְהַכְנַעֲנִי הַיֹּשֵׁב בְּהַר הַהוּא וַיַּכּוּם וַיִּכְתּוּם 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	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Num 15:2	דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תָבֹאוּ אֶל־אֶרֶץ 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 אֲשֶׁה לַיהוָה עֹלָה אוֹ־זֶבַח לְפֶלֶא־נֶדֶר אוֹ בְּנִדְבָה אוֹ בְּמַעֲדֵיכֶם לַעֲשׂוֹת רֵיחַ נִיחֹחַ לַיהוָה מִן־הַבָּקָר אוֹ מִן־הַצֹּאן:	you will perform a fire-offering to the LORD, a burnt offering, or a sacrifice, <u>by committing yourself</u> to a vow, or in a freewill-offering, or in your festivals <u>by making</u> 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 קִרְבָּנוֹ לַיהוָה מִנְחָה סֵלֶת עֶשְׂרוֹן בָּלוּל בְּרִבְעִית הֵהִין 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 לְנֶסֶד רְבִיעִית הַהֵין תַּעֲשֶׂה עַל־הָעֹלָה אוֹ לְזֶבַח לִכְבָּשׁ 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 סֹלֶת שְׁנֵי עֲשָׂרִים בָּלוּלָה בְּשֶׁמֶן שְׁלִשִׁית הַהֵין:	Or for a ram you will make a meal-offering of two <u>tenth measures</u> 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 לְנֶסֶד 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 בֹזֶבֶק עֹלָה אוֹ־זֶבַח לְפֶלֶא־נֶדֶר אוֹ־שְׁלָמִים לַיהוָה:	And when you perform the burnt offering of a bull- calf, or a sacrifice, by committing <i>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 סֹלֶת שְׁלֹשָׁה עֲשָׂרִים בָּלוּל בְּשֶׁמֶן 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 לְנֶסֶד חֲצִי הַהֵין אֲשֶׁה 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	כֹּכָה יַעֲשֶׂה לְשׂוֹר הָאֶחָד אוֹ לְאֵיל הָאֶחָד אוֹ־לֶשֶׁה בִּכְבָּשִׁים אוֹ בְּעִזִּים:	That <i>is how</i> it will be performed for one ox or for one ram or for a small cattle animal <u>from</u> the lambs or goats.	That <i>is how</i> ← <i>Thus</i> . from ← <i>among</i> .

Num 15:12	בְּמִסְפַּר אֲשֶׁר תַּעֲשׂוּ כִּכָּה תַעֲשׂוּ לְאֶחָד בְּמִסְפָּרם:	For whatever number you carry out, <i>that is how</i> you will perform <i>the offering</i> for each one – according to their number.	For whatever number ← <i>According to the number.</i> that is how ← <i>thus.</i>
Num 15:13	כָּל־הָאֶזְרָח יַעֲשֶׂה־כִּכָּה אֶת־אַלֹּהִים לְהִקְרִיב אִשָּׁה רִיח־נִיחֹחַ לַיהוָה:	Every native citizen will perform these <i>things</i> this way by offering a fire- offering as a sweet fragrance to the LORD.	by offering: gerundial use of the infinitive.
Num 15:14	וְכִי־יִגוֹר אֶתְכֶם גֵּר אֹ אֲשֶׁר־בְּתוֹכְכֶם לְדֹרֹתֵיכֶם וַעֲשֵׂה אִשָּׁה רִיח־נִיחֹחַ לַיהוָה כַּאֲשֶׁר תַּעֲשׂוּ בְּן־יִשְׂרָאֵל:	And if a foreigner is dwelling with you, or whoever <i>is</i> in your midst, throughout your generations, he will perform a fire-offering as a sweet fragrance to the LORD. As you do, so shall he do.	
Num 15:15	הַקֹּהֵל חֻקָּה אֶחָת לָכֶם וְלַגֵּר הַגֵּר חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם כַּכֵּם בְּגֵר יְהִי 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</i> <i>for</i> you, so <i>for</i> the foreigner shall it be before the LORD.	
Num 15:16	תּוֹרָה אֶחָת וּמִשְׁפָּט אֶחָד יְהִי לָכֶם וְלַגֵּר הַגֵּר אֶתְכֶם: פ	It will be one law and one regulation, for you and for the foreigner dwelling with you.”	
Num 15:17	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Num 15:18	דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם בְּבֹאֲכֶם אֶל־הָאָרֶץ אֲשֶׁר אָנִי מְבִיא אֶתְכֶם שָׁמָּה:	“Speak to the sons of Israel and say to them, ‘When you come to the land to which I am bringing you,	
Num 15:19	וְהָיָה בְּאֲכָלְכֶם מִלֶּחֶם הָאָרֶץ תְּרִימוּ תְרוּמָה לַיהוָה:	it will come to pass <i>that</i> when you partake of the <i>bread</i> 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	רִאשִׁית עֲרֹסֹתְכֶם חֶלֶה תָּרִימוּ תְרוּמָה בְּתֵרוֹמַת גֶּרֶן 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	מִרִאשִׁית עֲרֹסֹתֵיכֶם תִּתְּנוּ לַיהוָה תְרוּמָה לְדֹרֹתֵיכֶם: ס	You will give the LORD a heave-offering of the first of your groats throughout your generations.	
Num 15:22	וְכִי תִשָּׁגוּ וְלֹא תַעֲשׂוּ אֶת כָּל־הַמִּצְוֹת הָאֵלֶּה אֲשֶׁר־דִּבֶּר יְהוָה אֶל־מֹשֶׁה:	And if you go astray and do not carry out all these commandments which the LORD has spoken to Moses,	
Num 15:23	אֵת כָּל־אֲשֶׁר צִוָּה יְהוָה אֲלֵיכֶם בְּיַד־מֹשֶׁה מִן־הַיּוֹם אֲשֶׁר צִוָּה יְהוָה וְהָלַא לְדֹרֹתֵיכֶם:	everything that the LORD commanded you through the <u>intermediacy</u> of Moses from the day when the LORD gave commandment and <u>since then</u> for your generations,	intermediacy ← <i>hand</i> . since then ← <i>onwards</i> .
Num 15:24	וְהָיָה אִם מַעֲיַנִּי הָעֵדָה נַעֲשֶׂתָה לְשִׁגְגָה וַעֲשׂוּ כָל־הָעֵדָה פֶּר בֶּן־בָּקָר אֶחָד לְעֹלָה לְרִיחַ נִיחֹחַ לַיהוָה וּמִנְחָתוֹ וְנִסְכוֹ כַּמִּשְׁפֵּט וּשְׁעִיר־עִזִּים אֶחָד לַחֲטָט:	then it will come to pass, if it was done <i>hidden</i> from the eyes of the congregation in a sin through ignorance, then the whole congregation will carry out a burnt offering of one bull-calf of the oxen as a sweet fragrance to the LORD, <u>with its meal-offering</u> and its libation according to the regulation, and one kid of the goats as a sin-offering.	with its meal-offering ← and its meal-offering.
Num 15:25	וְכַפֵּר הַכֹּהֵן עַל־כָּל־עֲדַת בְּנֵי יִשְׂרָאֵל וְנִסְלַח לָהֶם כִּי־שִׁגְגָה הוּא וְהֵם הֵבִיאוּ אֶת־קִרְבָּנָם אֲשֶׁה לַיהוָה וַחֲטָאתָם לִפְנֵי יְהוָה עַל־שִׁגְגָתָם:	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.	

Num 15:26	וְנִסְלַח לְכָל־עֵדֶת בְּנֵי יִשְׂרָאֵל וְלִגֵּר הַגֵּר בְּתוֹכְכֶם כִּי לְכָל־הָעָם בְּשִׁגְגָה: ס	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.	
Num 15:27	וְאִם־נִפְשׁ אַחַת תַּחֲטָא בְּשִׁגְגָה וְהִקְרִיבָה עֹז בֶּת־שָׁנָתָה לַחֲטָאתָ:	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.	person ← <i>soul</i> .
Num 15:28	וְכֹפֵר הַכֹּהֵן עַל־הַנֶּפֶשׁ הַשֹּׁגְגָת בַּחֲטָאָה בְּשִׁגְגָה לִפְנֵי יְהוָה לְכַפֵּר עָלָיו וְנִסְלַח לוֹ:	And the priest will atone for the <u>person</u> who has sinned through ignorance, in a sin, in a sin of ignorance before the LORD, <u>by atoning</u> for him, and it will be forgiven him.	person ← <i>soul</i> . by atoning: gerundial use of the infinitive.
Num 15:29	הָאִזְרָח בְּבִנֵי יִשְׂרָאֵל וְלִגֵּר הַגֵּר בְּתוֹכְכֶם תוֹרָה אַחַת יִהְיֶה לָכֶם לַעֲשׂוֹת בְּשִׁגְגָה:	There will be one law for you, <i>both for</i> the native of the sons of Israel and for the foreigner who is temporarily resident in their midst – for him who <u>commits a sin of</u> <u>ignorance</u> .	commits a sin of ignorance ← <i>acts in a sin of</i> <i>ignorance</i> .
Num 15:30	וְהַנֶּפֶשׁ אֲשֶׁר־תַּעֲשֶׂה בְּיַד רָמָה מִן־הָאִזְרָח וּמִן־הַגֵּר אֶת־יְהוָה הוּא מְגִדֵּף וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא מִקֶּרֶב עַמּוֹ:	But <i>as for</i> any <u>person</u> who acts <u>presumptuously</u> , <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.	person (2x) ← <i>soul</i> . presumptuously ← <i>in a</i> <i>high / haughty hand</i> .
Num 15:31	כִּי דִבֶּר־יְהוָה בָּזָה וְאֶת־מִצְוָתוֹ הֵפַךְ הִפְרֹת תִּפְרֹת הַנֶּפֶשׁ הַהוּא עֹנֶה בָּהּ: פ	For he has despised the word of the LORD, and he has broken his commandment. That <u>person</u> <u>will certainly be cut</u> <u>off</u> – his iniquity <i>is</i> on him.”	person ← <i>soul</i> . will certainly be cut off: infinitive absolute.
Num 15:32	וַיְהִיו בְּנֵי־יִשְׂרָאֵל בַּמִּדְבָּר וַיִּמְצְאוּ אִישׁ מְקַשֵּׁשׁ עֵצִים בַּיּוֹם 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 הַמַּצֵּאִים אֹתוֹ מִקְשֵׁשׁ 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	וַיִּנְיְחוּ אֹתוֹ בַּמִּשְׁמֶר כִּי לֹא פָרַשׁ 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 מֹת יוֹמָת הָאִישׁ רָגוּם אֹתוֹ בָּאֲבָנִים כָּל-הָעֵדָה מִחוּץ לַמַּחֲנֶה:	And the LORD said to Moses, “The man will <u>certainly be put to death</u> . The whole congregation will <u>stone him</u> outside the camp.”	certainly be put to death: infinitive absolute. stone him ← “boulder” him with stones. Infinitive absolute in the role of a finite verb.
Num 15:36	וַיֵּצִיאוּ אֹתוֹ כָּל-הָעֵדָה אֶל-מִחוּץ לַמַּחֲנֶה וַיִּרְגְּמוּ אֹתוֹ בָּאֲבָנִים וַיָּמָת כְּאֲשֶׁר צִוָּה יְהוָה אֶת-מֹשֶׁה: פ	So the whole congregation brought him outside the camp and <u>stoned</u> him, and he died, according to what the LORD had commanded Moses.	stoned: see Num 15:35.
Num 15:37	וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Num 15:38	דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִת עַל-כַּנְּפֵי בְּגֵדֵיהֶם לְדֹרֹתָם וְנָתַנוּ עַל-צִיצִת הַכַּנָּף פְּתִיל תְּכֵלֶת:	“Speak to the sons of Israel and say to them that they are to make fringes on the edges of their clothes throughout their generations, and they are to put a cord of blue <i>material</i> on the <u>fringes</u> , on the edge.	fringes: see Matt 23:5.

Num 15:39	וְהָיָה לָכֶם לְצִיצֵת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא־תִתְּרוּ אַחֲרָי לְבַבְכֶם 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־מִצְוֹתֵי וְהִייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:	so that you remember to carry out all my commandments, and you will be holy to your God.	
Num 15:41	אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם 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־יִצְהָר בֶּן־קֹהַת בֶּן־לֵוִי וְדָתָן וְאַבִּירָם בְּנֵי אֱלִיאָב וְאוֹן בֶּן־פֹּלֵת בְּנֵי רְאוּבֵן:	Then <u>Korah</u> , the son of <u>Izhar</u> , the son of <u>Kohath</u> , the son of Levi, and Dathan and Abiram the sons of Eliab, and On the son of Peleth, sons of Reuben, took <i>matters into their own hands</i>	Korah: mentioned in Jude 1:11 . Izhar: see Num 3:19, but AV= <i>Izhar</i> here. Kohath: see Gen 46:11. The prefixed copula (ו) to Dathan militates ↴
Num 16:2	וַיִּקְמוּ לִפְנֵי מֹשֶׁה וְאַנְשֵׁים מִבְּנֵי־יִשְׂרָאֵל חֲמִשִּׁים וּמֵאָתַיִם נָשִׂאִי עֵדָה קְרָאִי מוֹעֵד אֲנָשֵׁי־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 אֱלֹהִים רַב־לָכֶם כִּי כָל־הָעֵדָה כֻּלָּם קֳדָשִׁים 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</i> much for you, <i>seeing</i> that the whole congregation is all holy, and the LORD <i>is</i> in their midst, so why do you elevate yourselves above the LORD's convocation?”	
Num 16:4	וַיִּשְׁמַע מֹשֶׁה וַיִּפֹּל עַל־פָּנָיו:	And when Moses heard <i>it</i> , he fell <u>face down</u> .	face down ← <i>on his face</i> .
Num 16:5	וַיְדַבֵּר אֶל־קֹרַח וְאֶל־כָּל־עֵדָתוֹ לֵאמֹר בֹּקֶר וַיָּדַע יְהוָה אֶת־אֲשֶׁר־לוֹ וְאֶת־הַקָּדוֹשׁ וְהַקָּרִיב אֵלָיו וְאֵת אֲשֶׁר יִבְחַר־בּוֹ יִקְרִיב אֵלָיו:	And he spoke to Korah and to the whole of his <u>company</u> and said, “ <i>In the morning, let the LORD make known who are his</i> , and who <i>is</i> holy, and he will bring <i>them</i> near to him. So he will bring near to himself <u>him whom</u> he has chosen for himself.	2 Tim 2:19. 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 קְחוּ־לָכֶם מַחְתֹּת קָרַח וְכָל־עֵדָתוֹ:	Do this: take your censers, Korah and all his <u>company</u> ,	company ← <i>congregation</i> .
Num 16:7	וַתִּנּוּ בָהֶן אֵשׁ וְשִׁימוּ עָלֵיהֶן קִטְרֶת לִפְנֵי יְהוָה מִחֵר וְהָיָה הָאֵשׁ אֲשֶׁר־יִבְחַר יְהוָה הוּא הַקָּדוֹשׁ רַב־לָכֶם בְּנֵי לֵוִי:	and put fire in them, and put incense in them before the LORD tomorrow, and it will come to pass <i>that</i> the man whom the LORD chooses <i>will be</i> the <i>one</i> who <i>is</i> holy. <i>It is too</i> much for you, <u>you sons of Levi</u> .”	<i>It is too</i> much for you, <i>you</i> sons of Levi: perhaps Moses is telling Korah (who was a Levite) and the other Levites with him, who were not authorized to burn incense, that it is they who are taking too much on themselves – more than ↯
Num 16:8	וַיֹּאמֶר מֹשֶׁה אֶל־קֹרַח שִׁמְעוּ־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־הִבְדִּילִי אֱלֹהֵי יִשְׂרָאֵל אֶתְכֶם מֵעֵדַת יִשְׂרָאֵל לְהִקְרִיב אֶתְכֶם אֵלָיו לְעֹבֵד אֶת־עֲבֹדַת מִשְׁכַּן יְהוָה וְלַעֲמֹד לִפְנֵי הָעֵדָה לְשִׁרְתָּם:	<i>Is it a small matter 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?</i>	
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־עֲדַתְךָ הַנִּצָּעֲדִים עַל־יְהוָה וְאַהֲרֹן מִה־הוּא כִּי *תִּלְוּנוּ תִּלְוֵנוּ עָלָיו: **	Therefore, you and all your <u>company</u> which <i>is</i> gathered against the LORD – as regards Aaron, what <i>is</i> he that <u>you should murmur</u> against him?”	you should murmur: the <i>ketiv</i> and <i>qeré</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 וּלְאַבִּירָם 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 זֶבֶת חָלָב וּדְבַשׁ לְהִמִּיתָנוּ בַּמִּדְבָּר כִּי־תִשְׁתָּרֵר עָלֵינוּ גַּם־הִשְׁתָּרֵר:	<i>Is it a small matter that you have brought us up from a land flowing with milk and honey to kill us in the desert? For <u>you have most definitely set yourself up</u> as a <u>ruler</u> over us.</i>	you have most definitely set yourself up as a ruler: infinitive absolute, strengthened by the particle / adverb <i>גַּם</i>, <i>gam</i>.

Num 16:14	אָף לֹא אֶל-אֶרֶץ זָבֶת חֶלֶב וּדְבַשׁ הִבִּיאֲתָנוּ וְתִתֵּן-לָנוּ נַחֲלַת שָׂדֶה וְכָרֶם הָעֵינִי הָאֲנָשִׁים הֵהֱם תִּנְקֹר לֹא נַעֲלֶה:	But you have not brought us to a land flowing with milk and honey, <u>nor</u> have you given us an inheritance of a field <u>or</u> a vineyard. Will you <u>poke out</u> the eyes of these men? We will not come up.”	nor: negatory use of the vav, after a preceding negation. or: disjunctive use of the vav. poke out ← <i>bore, pierce</i> .
Num 16:15	וַיַּחַר לְמֹשֶׁה מְאֹד וַיֹּאמֶר אֶל-יְהוָה אֶל-תִּפֶּן אֶל-מִנְחָתָם לֹא חָמֹר אֶחָד מֵהֶם נִשְׂאֵתִי וְלֹא הִרְעֵתִי 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-קֹרֶחַ אֲתָהּ וְכָל-עֲדַתְךָ הֵיוּ לִפְנֵי יְהוָה אֲתָהּ 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	וַיִּקְחוּ אִישׁ מִחֲתָתוֹ וַנִּתֵּן עֲלֵיהֶם קִטְרֶת וְהִקְרַבְתָּם לִפְנֵי יְהוָה אִישׁ מִחֲתָתוֹ חֲמִשִּׁים וּמֵאֲתָיִם מִחֲתָת וְאַתָּה וְאַהֲרֹן אִישׁ מִחֲתָתוֹ:	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 with</i> his censer.”	
Num 16:18	וַיִּקְחוּ אִישׁ מִחֲתָתוֹ וַיִּתְּנוּ עֲלֵיהֶם אֵשׁ וַיִּשְׂימוּ עֲלֵיהֶם קִטְרֶת וַיַּעֲמְדוּ 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 עָלֵיהֶם קֹרַח אֶת-כָּל-הָעֵדָה אֶל-פֶּתַח אֹהֶל מוֹעֵד וַיֵּרָא כְּבוֹד-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> .	<u>company</u> ← <i>congregation</i> . <u>congregation</u> : perhaps more than Korah's company here.
Num 16:20	וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן לֵאמֹר:	Then the LORD spoke to Moses and Aaron and said,	
Num 16:21	הַבְדִּילוּ מִתּוֹךְ הָעֵדָה הַזֹּאת וְאַכְלָה אֹתָם בְּרִגָעַ: פ	“Be separated from the midst of this <u>company</u> , and I will <u>destroy</u> them in an instant.”	<u>company</u> ← <i>congregation</i> . <u>destroy</u> ← <i>make an end of</i> .
Num 16:22	וַיִּפְּלוּ עַל-פְּנֵיהֶם וַיֹּאמְרוּ אֵל אֱלֹהֵי הָרוּחוֹת לְכָל-בָּשָׂר הָאִישׁ אֶחָד יַחֲטֵא וְעַל כָּל-הָעֵדָה תִּקְצֹף: 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?”	<u>face down</u> ← <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 הָעֵלוּ מִסָּבִיב לְמִשְׁכַּן-קֹרַח דָּתָן וְאַבִּירָם:	“Speak to the congregation and say, ‘ <u>Get away</u> from the vicinity of the tabernacle of Korah, Dathan and Abiram.’ ”	<u>Get away</u> ← <i>Get up</i> .
Num 16:25	וַיָּקָם מֹשֶׁה וַיֵּלֶךְ אֶל-דָּתָן וְאַבִּירָם וַיִּלְכוּ אַחֲרָיו וְקִנְיֵי יִשְׂרָאֵל:	Then Moses got up and went to Dathan and Abiram, and the elders of Israel followed him.	

Num 16:26	וַיִּדְבֹּר אֶל־הָעֵדָה לֵאמֹר סֹרוּ נָא מֵעַל אֹהֲלֵי הָאֲנָשִׁים הָרָשָׁעִים הָאֵלֶּה וְאַל־תִּגְעוּ בְּכָל־אֲשֶׁר לָהֶם פֶּן־תִּסָּפּוּ בְּכָל־חַטָּאתָם:	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	וַיַּעֲלוּ מֵעַל מִשְׁכַּן־קָרַח דָּתָן וְאַבִּירָם מִסָּבִיב וְדָתָן וְאַבִּירָם יָצְאוּ נֹצְבִים פֶּתַח אֹהֲלֵיהֶם וּנְשֵׁיהֶם וּבְנֵיהֶם וְטַפָּם:	So they <u>withdrew</u> from the vicinity of the tabernacle of Korah, Dathan and Abiram, while Dathan and Abiram went out and stood <i>at</i> the entrance of their tents with their wives and their sons and their little ones.	withdrew ← <i>were led up / away</i> .
Num 16:28	וַיֹּאמֶר מֹשֶׁה בְּזֹאת תִּדְעוּן כִּי־יְהוָה שְׁלָחְנִי 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 יָמָתוֹן אֵלֶּה וּפִקְדָת כָּל־הָאָדָם יִפְקַד עָלֵיהֶם לֹא יְהוָה שְׁלָחְנִי:	if these <i>men</i> die as all men <i>ordinarily</i> die, and <u>death</u> is <u>visited on them as on all men</u> , then the LORD did not send me.	<i>death</i> is visited on them <i>as on</i> all men ← <i>the visitation of all men is visited on them</i> .
Num 16:30	וְאִם־בְּרִיאָה יִבְרָא יְהוָה וּפִצְתָהּ הָאָדָמָה אֶת־פִּיהָ וּבִלְעָה אֹתָם וְאֶת־כָּל־אֲשֶׁר לָהֶם וַיֵּרְדּוּ חַיִּים שְׂאֵלָה וַיִּדְעֻתָם כִּי נִאֲצוּ הָאֲנָשִׁים הָאֵלֶּה אֶת־יְהוָה:	But if the LORD <u>produces</u> something entirely new, and the ground opens its mouth and swallows them up with <u>everything</u> 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 כִכְלֹתוֹ לְדַבֵּר אֵת כָּל־הַדְּבָרִים הָאֵלֶּה וַתִּבְקַע 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	וַתִּפְתָּח הָאָרֶץ אֶת־פִּיהָ וַתִּבְלַע אֹתָם וְאֶת־בֵּיתֵיהֶם וְאֵת כָּל־הָאָדָם אֲשֶׁר לְקֶרַח וְאֵת כָּל־הָרֶכֶשׁ:	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 לִהֵם חַיִּים שָׂאלָה וַתִּכֶּס עֲלֵיהֶם הָאָרֶץ וַיֵּאבְדּוּ מִתּוֹד הַקָּהָל:	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 סְבִיבֹתֵיהֶם נָסּוּ לְקָלָם כִּי אָמְרוּ פֶן־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 אֵת 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 וְיָרָם אֶת־הַמִּחָתָת מִבֵּין הַשְּׂרָפָה וְאֶת־הָאֵשׁ זֶרְה־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 <u>holy</u> . 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.	Eleazar: see Ex 6:23.

Num 16:38	אֵת מַחֲתוֹת הַחֹטָאִים הָאֵלֶּה בְּנִפְשָׁתָם וַעֲשׂוּ אֹתָם רִקְעֵי פָחִים צָפוּי לְמִזְבֵּחַ בְּיַהֲקֵרֵיבָם לִפְנֵי־יְהוָה וַיִּקְדָּשׁוּ וַיְהִי לְאוֹת לִבְנֵי יִשְׂרָאֵל׃	<i>As for the censers of these sinners against themselves, let them be made into beaten-out plates as an overlay for the altar, for they offered them before the LORD, so they have become holy, and they will serve as a sign to the sons of Israel."</i>	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	וַיִּקַּח אֶלְעָזָר הַכֹּהֵן אֶת מַחֲתוֹת הַנִּחֲשָׁת אֲשֶׁר הִקְרִיבוּ הַשָּׂרָפִים וַיִּרְקְעוּם צָפוּי לְמִזְבֵּחַ׃	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	זָכָרוֹן לִבְנֵי יִשְׂרָאֵל לְמַעַן אֲשֶׁר לֹא־יִקְרַב אִישׁ זָר אֲשֶׁר לֹא מִזֶּרַע אַהֲרֹן הוא לְהִקְטִיר קֶטֶרֶת לִפְנֵי יְהוָה וְלֹא־יִהְיֶה כְּקֶרַח וּכְעֹדֹתָיו כְּאֲשֶׁר דִּבֶּר יְהוָה בְּיַד־מֹשֶׁה לֵאמֹר׃	<i>and as a reminder to the sons of Israel that a foreigner who is not of the seed of Aaron must not approach to burn incense before the LORD, and he must not be like Korah and his company, as the LORD had said to him through the intermediacy of Moses.</i>	company ← <i>congregation</i> . intermediacy ← <i>hand</i> .
Num 16:41	וַיֵּלֶנוּ 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 בַּהֲקָהֶל הָעֵדָה עַל־מֹשֶׁה וְעַל־אַהֲרֹן וַיִּפְּנוּ אֶל־אַהֲלֵ מוֹעֵד וַהֲגָה כְּסֹהוּ הָעֶנָּן וַיֵּרָא כְּבוֹד יְהוָה׃	And it came to pass, when the congregation was convened against Moses and against Aaron, that they <u>looked at</u> the tent of contact, and <u>what they saw</u> <i>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 <i>was</i> that ← <i>behold</i> .

Num 16:43	וַיָּבֹא מֹשֶׁה וְאַהֲרֹן אֶל־פְּנֵי אֹהֶל 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	הֲרֹמוּ 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 קַח אֶת־הַמִּחָתָה וְתֵן־עָלֶיהָ אֵשׁ מַעַל הַמִּזְבֵּחַ וְשִׂים קֹטֶרֶת וְהוֹלֵךְ מִהֵרָה אֶל־הָעֵדָה וְכִפֵּר עֲלֵיהֶם כִּי־יֵצֵא הַקֶּצֶף מִלִּפְנֵי יְהוָה הַחֵל 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. <i>An onslaught has begun.</i> ”	An onslaught ← <i>The onslaught / striking / plague.</i>
Num 16:47	וַיִּקַּח אַהֲרֹן כַּאֲשֶׁר דִּבֶּר מֹשֶׁה וַיֵּרָץ אֶל־תּוֹךְ הַקָּהָל וְהִנֵּה הַחֵל הַנֶּגֶף בָּעָם וַיִּתֵּן אֶת־הַקֹּטֶרֶת וַיִּכָּפֶר 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.	he saw that ← <i>behold.</i>
Num 16:48	וַיַּעֲמֵד בֵּין־הַמֵּתִים וּבֵין הַחַיִּים וַתֵּעָצֵר הַמַּגֵּפָה:	And he stood between the dead and the living, and the onslaught stopped.	
Num 16:49	וַיְהִיו הַמֵּתִים בַּמַּגֵּפָה אַרְבַּעַת עָשָׂר אֶלֶף וּשְׁבַע מֵאוֹת מִלֶּבֶד הַמֵּתִים עַל־דִּבְרֵי־קֹרַח:	And those who died in the onslaught came to fourteen thousand seven hundred, excluding those who died in the incident with Korah.	came to ← <i>were.</i> incident with ← <i>incident of.</i>
Num 16:50	וַיָּשָׁב אַהֲרֹן אֶל־מֹשֶׁה אֶל־פֶּתַח אֹהֶל מוֹעֵד וְהַמַּגֵּפָה נִעְצְרָה: פ	Then Aaron returned to Moses at the entrance of the tent of contact, and the onslaught stopped.	

Num 17:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Num 17:2	דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְקַח מֵאֵתָם מִטָּה מִטָּה לְבֵית אָב מֵאֵת כָּל־נְשִׂיאָהֶם לְבֵית אֲבֹתָם שְׁנַיִם עָשָׂר מִטּוֹת אִישׁ אֶת־שְׁמוֹ תִּכְתֹּב עַל־מִטָּהוּ:	“Speak to the sons of Israel, and take <u>from each</u> <u>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 אֶהֱרֹן תִּכְתֹּב עַל־מִטָּה לְוִי בִּי מִטָּה 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 אוֹעֵד לָכֶם שָׁמָּה:	And <u>you</u> will deposit them in the tent of contact in front of the testimony, where I will meet with <u>you</u> .	you ... you: singular ... plural.
Num 17:5	וְהָיָה הָאִישׁ אֲשֶׁר אֶבְחַר־בּוֹ מִטָּהוּ יִפְרָח וְהִשְׁכַּחְתִּי מִעָלַי אֶת־תִּלְנוּת בְּנֵי יִשְׂרָאֵל אֲשֶׁר הֵם מְלִינִם עֲלֵיכֶם:	And it will come to pass <i>that</i> the rod of the man whom I choose will sprout, and I will put a stop to the murmurings <u>against me</u> of the sons of Israel, which they murmur against <u>you</u> .”	against me ← <i>from against</i> <i>me</i> . you: plural.

Num 17:6	וַיְדַבֵּר מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל וַיִּתְּנוּ אֵלָיו כָּל־נִשְׂיָאֵיהֶם מִטֶּה לְנִשְׂיָא אֶחָד מִטֶּה לְנִשְׂיָא אֶחָד לְבֵית אֲבֹתָם שְׁנַיִם עָשָׂר מִטּוֹת וּמִטֶּה אֶהְרֹן בְּתוֹךְ מִטּוֹתָם:	And Moses spoke to the sons of Israel, and <u>each</u> of their leaders gave him a rod – for <u>each leader</u>, a rod for <u>that leader</u> – according to their paternal house, twelve rods, and Aaron's rod <i>was</i> among their rods.	each ← <i>all</i>. each leader ... that leader ← <i>one leader ... one leader</i>.
Num 17:7	וַיִּנַּח מֹשֶׁה אֶת־הַמִּטּוֹת לִפְנֵי יְהוָה בְּאֹהֶל הָעֵדֻת:	And Moses deposited the rods before the LORD at the tent of the testimony.	
Num 17:8	וַיְהִי מִמָּחָרֹת וַיָּבֹא מֹשֶׁה אֶל־אֹהֶל הָעֵדֻת וַהֲנֶה פָּרַח מִטֶּה־אֶהְרֹן לְבֵית לֵוִי וַיֵּצֵא פֶּרֶחַ וַיֵּצֵץ צִיץ וַיִּגְמַל שְׁקָדִים:	And it came to pass on the next day that Moses went to the tent of the testimony, and <u>what he saw was that</u> Aaron's rod had sprouted, for the house of Levi, and it had produced a sprout, and it had blossomed <i>with</i> a flower, and it had <u>yielded</u> almonds.	what <i>he</i> saw was that ← <i>behold</i>. yielded ← <i>ripened</i>.
Num 17:9	וַיֵּצֵא מֹשֶׁה אֶת־כָּל־הַמִּטּוֹת מִלִּפְנֵי יְהוָה אֶל־כָּל־בְּנֵי יִשְׂרָאֵל וַיֵּרְאוּ וַיִּקְחוּ אִישׁ מִטָּהוּ: ס	And Moses brought out all the rods from before the LORD to all the sons of Israel, and they each saw and took <u>their own</u> rod.	their ← <i>his</i>, but the verbs <i>saw</i> and <i>took</i> are plural.
Num 17:10	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה הָשֵׁב אֶת־מִטֶּה אֶהְרֹן לִפְנֵי הָעֵדֻת לְמַשְׁמַרְתָּ לְאַוֹת לְבָנֵי־מִרִי וְתָכַל תְּלוֹנֹתָם מֵעַלִי 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</u> <u>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 כֵּן עָשָׂה: 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 גּוֹעֲנֵנוּ אַבְדָּנוּ כָּלֵנוּ אַבְדָּנוּ:	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 הַקֶּרֶב הַקֶּרֶב אֶל-מִשְׁכַּן יְהוָה יָמוּת הָאִם תִּמְנֹנוּ לָגוֹעַ: ס	Anyone who approaches – who approaches the tabernacle of the LORD – will die. Will we <i>ever</i> cease from expiring?”	Anyone ← Everyone. cease from: AV differs (<i>be consumed with</i>), also possible.
Num 18:1	וַיֹּאמֶר יְהוָה אֶל-אַהֲרֹן אַתָּה וּבְנֵיךָ וּבֵית-אָבִיךָ אֲתָךְ תִּשָּׂאוּ אֶת-עֹנֶן הַמִּקְדָּשׁ וְאַתָּה וּבְנֵיךָ אֲתָךְ תִּשָּׂאוּ אֶת-עֹנֶן כֹּהֲנֵתְכֶם:	Then the LORD said to Aaron, “You and your sons and your paternal house with you will bear the iniquity of the sanctuary, and you and your sons with you will bear the iniquity of your priesthood.	
Num 18:2	וְגַם אֶת-אַחֶיךָ מִטֵּה לְוִי שִׁבְט אָבִיךָ הַקֶּרֶב אֲתָךְ וַיִּלּוּ עֲלֶיךָ וַיִּשְׁרְתוּךָ וְאַתָּה וּבְנֵיךָ אֲתָךְ לִפְנֵי אַהֲל הָעֵדֻת:	And <u>bring</u> your brothers <u>up</u> 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.	bring ... up ← <i>bring near</i> . as: wider use of the vav.
Num 18:3	וְשִׂמְרוּ מִשְׁמֶרֶתְךָ וּמִשְׁמֶרֶת כָּל-הָאֹהֶל אֲךָ אֶל-כָּלִי הַקֹּדֶשׁ וְאֶל-הַמִּזְבֵּחַ לֹא יָקֻרְבוּ וְלֹא-יָמָתוּ גַם-הֵם גַּם-אַתָּם:	And they will discharge the <u>duties you give them</u> , and the duties of the whole tent, but they will not approach the <u>holy</u> <u>equipment</u> or the altar, so that neither they nor you die.	the duties you give them ← <i>your charge</i> , a subjective genitive. holy equipment: or <i>equipment of the holy</i> <i>(place)</i> . so that: purposive use of the vav.

Num 18:4	וַנִּלְוֶה עִלְיָךְ וְשָׁמְרוּ אֶת־מִשְׁמֶרֶת אֹהֶל מוֹעֵד לְכָל עֲבֹדַת הָאֹהֶל וְזָר לֹא־יִקְרַב אֲלֵיכֶם:	So they will join with you and discharge the duties of the tent of contact, in respect of all the work of the tent, and no foreigner will approach you.	
Num 18:5	וְשָׁמְרֶתֶם אֶת מִשְׁמֶרֶת הַקֹּדֶשׁ וְאֶת מִשְׁמֶרֶת הַמִּזְבֵּחַ וְלֹא־יִהְיֶה עוֹד קֶצֶף עַל־בְּנֵי יִשְׂרָאֵל:	And you will discharge the duties of the holy <i>place</i>, and the duties of the altar, so that there will not be anger any more at the sons of Israel.	
Num 18:6	וְאַנִּי הִנֵּה לְקַחְתִּי אֶת־אֲחֵיכֶם הַלְוִיִּם מִתּוֹךְ בְּנֵי יִשְׂרָאֵל לָכֶם מִתְּנָה נְתִנִּים לַיהוָה לְעֹבֵד אֶת־עֲבֹדַת אֹהֶל מוֹעֵד:	And <i>as for</i> me, look, I have taken your brothers the Levites from among the sons of Israel. <i>They are</i> for you a gift given to the LORD to do the work of the tent of contact.	a gift given to the LORD: perhaps <i>a gift given by the LORD</i>, as the preposition לְ, <i>le</i>, can be the agent of the passive (Ezek 14:3, Ezek 20:3).
Num 18:7	וְאַתָּה וּבְנֶיךָ אִתָּךְ תִּשְׁמְרוּ אֶת־כֹּהֲנֻתְכֶם לְכָל־דְּבַר הַמִּזְבֵּחַ וּלְמִבֵּית לַפָּרֹכֶת וְעַבְדְּתֶם עֲבֹדַת מִתְּנָה אֲתָן אֶת־כֹּהֲנֻתְכֶם וְהָזָר הַקָּרֵב יוּמָת: ס	And you and your sons with you will keep your priesthood in every matter of the altar and of the inside of the veil, and you will perform <i>it</i>. I <u>am giving you the work – your priesthood – as a gift</u>. And <i>any</i> foreigner who approaches will be put to death.”	I am giving you the work – your priesthood – <i>as a gift</i> ← <i>I am giving your priesthood (as) a work of a gift</i>.
Num 18:8	וַיְדַבֵּר יְהוָה אֶל־אַהֲרֹן וְאַנִּי הִנֵּה נֹתַתִּי לָךְ אֶת־מִשְׁמֶרֶת תְּרוּמָתִי לְכָל־קֹדֶשִׁי בְּנֵי־יִשְׂרָאֵל לָךְ נְתָתִים לְמִשְׁחָה וּלְבְנֶיךָ לְחֻק־עוֹלָם:	Then the LORD spoke to Aaron <i>and said</i>, “And <u>for my part</u> look, I have given you the duties of my heave-offerings. Regarding all the holy matters of the sons of Israel, I have given them as an anointing to you and your sons, as an age-abiding statute.	for my part: an emphatic <i>I</i>.

Num 18:9	זֶה־יְהִיָּה לָךְ מִקֹּדֶשׁ הַקֹּדָשִׁים מִן־הָאֵשׁ כָּל־קָרְבָּנָם לְכָל־מִנְחָתָם וּלְכָל־חַטָּאתָם וּלְכָל־אַשְׁמֵם אֲשֶׁר יָשִׁיבוּ לִי קֹדֶשׁ קֹדָשִׁים לָךְ הוּא וּלְבָנֶיךָ:	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	בִּקְדֹשׁ הַקֹּדָשִׁים תֹּאכְלֶנּוּ כָּל־זָכָר יֹאכֵל אֹתוֹ קֹדֶשׁ יִהְיֶה־לָּךְ:	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	זֶה־לָּךְ תְּרוֹמַת מִתְּנָם לְכָל־תְּנוּפֹת בְּנֵי יִשְׂרָאֵל לָךְ נִתְּנִים וּלְבָנֶיךָ וּלְבָנֹתֶיךָ אִתָּךְ לְחֶק־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 רֵאשִׁיתָם אֲשֶׁר־יִתְּנוּ לַיהוָה לָךְ נִתְּנִים:	All the <u>best</u> of the new oil, and all the <u>best</u> of the new wine and corn – the <i>firstfruits</i> of them which they give to the LORD – I have given to you.	the best (2x) ← <i>the fat</i>.
Num 18:13	בְּכוֹרֵי כָּל־אֲשֶׁר בְּאֶרֶץ אֲשֶׁר־יִבְיֹאוּ לַיהוָה לָךְ יִהְיֶה 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 יִהְיֶה:	And every dedicated thing in Israel will be yours.	

Num 18:15	כָּל־פֶּטֶר רֶחֶם לְכָל־בֶּשָׂר אֲשֶׁר־יִקְרִיבוּ לִיהוָה בָּאָדָם וּבַבְּהֵמָה יִהְיֶה־לָּךְ אֵךְ פָּדָה תְּפַדֶּה אֶת בְּכוֹר הָאָדָם וְאֶת בְּכוֹר־הַבְּהֵמָה הַטְּמֵאָה תְּפַדֶּה:	Everything <i>that</i> opens the womb of all flesh which they offer to the LORD, <i>whether</i> of men or cattle, will be yours, but you will <u>most definitely redeem</u> the firstborn of man, and you will redeem the firstborn of unclean cattle.	most definitely redeem: infinitive absolute.
Num 18:16	וּפְדוּיוֹ מִבֶּן־חֹדֶשׁ תְּפַדֶּה בְּעֶרְכָּךְ בְּסוֹף חֲמִשָּׁת שֶׁקֶלִים בְּשֶׁקֶל הַקֹּדֶשׁ עֶשְׂרִים גֵּרָה הוּא:	And you will redeem those from one month old <u>who are to be redeemed to him</u> according to your valuation – money <i>to the value of</i> five shekels according to the holy shekel: <i>it is</i> twenty gerahs.	who <i>are to be</i> redeemed to him ← <i>his redeemed</i>. Gerundive (to be distinguished from gerundial) use of the passive participle, “needing to be ...”. AV differs, lacking to him.
Num 18:17	אֵךְ בְּכוֹר־שׁוֹר אוֹ־בְכוֹר כֶּשֶׁב אוֹ־בְכוֹר עֵז לֹא תְּפַדֶּה קֹדֶשׁ הֵם אֶת־דָּמָם תִּזְרֹק עַל־הַמִּזְבֵּחַ וְאֶת־חֵלְבָם תִּקְטִיר אֵשָׁה לְרִיחַ נִיחֹחַ לִיהוָה:	But you will not redeem the firstborn ox or the firstborn lamb or the firstborn goat – they <i>are</i> <u>holy</u>. You will sprinkle their blood on the altar, and you will burn their fat <i>as a</i> fire-offering as a sweet fragrance to the LORD.	holy ← <i>holiness</i>.
Num 18:18	וּבִשְׂרָם יִהְיֶה־לָּךְ כַּחֲזֵה הַתְּנוּפָה וּכְשׁוֹק הַיָּמִין לָּךְ יִהְיֶה:	And their meat will be yours. <i>Just</i> like the breast of the wave-offering and the <u>right leg</u>, it will be yours.	yours (2x): singular. right leg: see Lev 7:32.
Num 18:19	כָּל תְּרוּמַת הַקֹּדָשִׁים אֲשֶׁר יָרִימוּ בְנֵי־יִשְׂרָאֵל לִיהוָה נָתַתִּי לָּךְ וּלְבָנֶיךָ וּלְבָנֹתֶיךָ אֶתֶּךָ לְחֶק־עוֹלָם בְּרִית מֶלֶח עוֹלָם הוּא לִפְנֵי יְהוָה לָּךְ וּלְזֶרְעֶךָ אֶתֶּךָ:	All heave-offerings of <u>holy things</u> which the sons of Israel heave to the LORD I have given you and your sons and your daughters with you, as an age-abiding statute. <i>It is</i> an age-abiding covenant of salt before the LORD for you and your seed with you.”	

Num 18:20	וַיֹּאמֶר יְהוָה אֶל-אַהֲרֹן בְּאַרְצָם לֹא תִנְחֹל וְחֵלֶק לֹא-יִהְיֶה לָּךְ בְּתוֹכָם אֲנִי חֶלְקִי וְנִחְלַתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל: ס	Then the LORD said to Aaron, “You will not have an inheritance in their land, and you will have no portion in their midst – I <i>am</i> your portion and your inheritance among the sons of Israel.	
Num 18:21	וּלְבְנֵי לֵוִי הִנֵּה נָתַתִּי כָּל-מַעֲשֵׂר בְּיִשְׂרָאֵל לְנַחֲלָה חֶלְף עֲבֹדָתָם אֲשֶׁר-הֵם עֹבְדִים אֶת-עֲבֹדַת אֱהֵל מוֹעֵד:	And look, I have given every tithe in Israel to the sons of Levi as an inheritance, in exchange for their work which they do – the work of the tent of contact.	
Num 18:22	וְלֹא-יִקְרְבוּ עוֹד בְּנֵי יִשְׂרָאֵל אֶל-אֱהֵל מוֹעֵד לִשְׂאֵת חֲטָא לָמוֹת:	And the sons of Israel will <u>no longer</u> approach the tent of contact, <i>which would</i> <i>mean that they would bear</i> <u>mortal sin</u> .	no longer: unlike the situation in Ex 33:7. would bear mortal sin ← <i>to</i> <i>bear sin to die</i> .
Num 18:23	וְעֹבֵד הַלֵּוִי הוּא אֶת-עֲבֹדַת אֱהֵל מוֹעֵד וְהֵם יֵשְׂאוּ עֹנֶם חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם וּבְתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנְחֹלוּ נַחֲלָה:	And the <u>Levites</u> will do the work of the tent of contact, and they will bear their iniquity. <i>It is an age-</i> <i>abiding statute for their</i> <i>generations, but they will</i> <i>not inherit any inheritance</i> 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 לְלוֹיִם לְנַחֲלָה עַל-כֵּן אִמַּרְתִּי לָהֶם בְּתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנְחֹלוּ 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</u> <u>an inheritance</u> among the sons of Israel.’ ”	have an inheritance ← <i>inherit an inheritance</i> .
Num 18:25	וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	

Num 18:26	וְאֶל־הַלְוִיִּם תְּדַבֵּר וְאָמַרְתָּ אֲלֵהֶם כִּי־תִקְחוּ מֵאֵת בְּנֵי־יִשְׂרָאֵל אֶת־הַמַּעֲשֹׂר אֲשֶׁר נָתַתִּי לָכֶם מֵאֲתָם בְּנַחֲלַתְכֶם וְהִרְמַתֶם מִמֶּנּוּ תְרוּמַת יְהוָה מַעֲשֹׂר מִן־הַמַּעֲשֹׂר:	“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-offering of</i>.
Num 18:27	וְנִחְשַׁב לָכֶם תְּרוּמַתְכֶם כַּדָּגָן מִן־הַגֶּרֶן וְכַמְּלֵאָה 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 הַמַּעֲשֹׂרֵיכֶם 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 מִתְּנִיתֶיךָ תָּרִימוּ אֶת כָּל־תְּרוּמַת יְהוָה מִכָּל־חֶלְבּוֹ אֶת־מִקְדָּשׁוֹ מִמֶּנּוּ:	You will offer all the LORD's heave-offering from all your gifts, from all the best of it – the <u>sacred part</u> of it.	best ← <i>fat</i>. the sacred <i>part</i> of it ← <i>its sanctuary from it</i>.
Num 18:30	וְאָמַרְתָּ אֲלֵהֶם בְּהִרְיַמְכֶם אֶת־חֶלְבּוֹ מִמֶּנּוּ וְנִחְשַׁב לְלוֹיִם כַּתְּבוּאָת גֶּרֶן וְכַתְּבוּאָת יֶקֶב:	And you will say to them, «When you offer the <u>best part</u> of it, it will be counted for the Levites as the produce of the threshing floor and as the produce of the wine vat.	the best <i>part</i> of it ← <i>its fat from it</i>.

Num 18:31	וְאִכְלֹתֶם אֹתוֹ בְּכָל־מְקוֹם אֲתֶם וּבֵיתְכֶם כִּי־שָׂכָר הוּא לָכֶם חֶלֶף עֲבַדְתֶּם בְּאֹהֶל מוֹעֵד:	And you will eat it in every place, you and your household, for it <i>is</i> your wages in exchange for your work in the tent of contact.	
Num 18:32	וְלֹא־תִשְׂאוּ עָלֶיךָ חֵטָא בַּהֲרִימְכֶם אֶת־חִלּוֹ מִמֶּנּוּ וְאֶת־קִדְשֵׁי בְנֵי־יִשְׂרָאֵל לֹא תַחֲלִלּוּ וְלֹא תָמוּתוּ: פ	And you will bear no sin on account of it, when you heave up the <u>best part</u> of it, and you will not profane the holy <i>things</i> of the sons of Israel, so that you do not die.» ’ ”	the best <i>part</i> of it ← <i>its fat</i> from it.
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 אֵלָיָהּ פָּרָה אֲדָמָה תְּמִימָה אֲשֶׁר אֵין־בָּהּ מוֹם אֲשֶׁר לֹא־עִלָּה עָלֶיהָ עַל:	“This <i>is</i> the statute of the law which the LORD has commanded, saying, ‘Tell the sons of Israel to bring to you a perfect red heifer, which <i>has</i> no blemish, on which no yoke has gone,	bring ← <i>take</i> .
Num 19:3	וְנָתַתָּם אֹתָהּ אֶל־אֱלֶעָזָר הַכֹּהֵן וְהוֹצִיא אֹתָהּ אֶל־מַחֲוֵץ לַמִּחֲנֶה וְשָׁחַט 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</u> slaughtered in his presence.	Eleazar: see Ex 6:23. have it slaughtered ← <i>slaughter it</i> . For the causative sense, compare Ex 32:4, Ex 32:35.
Num 19:4	וְלָקַח אֱלֶעָזָר הַכֹּהֵן מִדָּמָהּ בְּאֶצְבָּעוֹ וְהִזָּה אֶל־זִנְיֹת פְּנֵי אֹהֶל־מוֹעֵד מִדָּמָהּ שִׁבְעַת 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־עֲרֹהָ 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	וְלָקַח הַכֹּהֵן עֵץ אָרְזוֹ וְאַזְזֹב וְשֵׁנִי 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	וְכָבֵס בְּגָדָיו הַכֹּהֵן וְרִחָץ בְּשָׂרוֹ בַּמַּיִם וְאַחֵר יָבוֹא אֶל־הַמִּחֲנֶה 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	וְהִשְׂרָף אֹתָהּ יְכַבֵּס בְּגָדָיו בַּמַּיִם וְרִחָץ בְּשָׂרוֹ בַּמַּיִם וְטָמֵא עַד־הָעֶרֶב:	So he who burns it <u>will</u> <u>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	וְאִסָּף אִישׁ טָהוֹר אֶת אֶפְרַת הַפָּרָה וְהִנִּיחַ מִחוּץ לַמִּחֲנֶה בְּמָקוֹם טָהוֹר וְהִיטָה לַעֲדַת בְּנֵי־יִשְׂרָאֵל לַמִּשְׁמֶרֶת לְמִי נֹדֶה חֲטָאת 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 <u>it will be</u> a thing kept for the congregation of the sons of Israel, for water of <u>impurity</u> . It <i>is</i> 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	וְכָבֵס הָאִסָּף אֶת־אֶפְרַת הַפָּרָה אֶת־בְּגָדָיו וְטָמֵא עַד־הָעֶרֶב וְהִיטָה לְבִנֵּי יִשְׂרָאֵל וּלְגֵר הַגֵּר בְּתוֹכְכֶם לַחֲקֵת 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 בְּמַת לְכָל־נֶפֶשׁ אָדָם וְטָמֵא שִׁבְעַת יָמִים:	He who touches the dead <i>body</i> of <i>any</i> <i>person</i> will be unclean for seven days.	any ← <i>every</i> . person ← <i>soul of a man</i> .
Num 19:12	הוא יִתְחַטֵּא־בּוֹ בַיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי יִטָּהַר וְאִם־לֹא יִתְחַטֵּא בַּיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי לֹא יִטָּהַר:	He will have himself propitiated <i>by 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</i> <i>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 בְּמַת בְּנֶפֶשׁ הָאָדָם אֲשֶׁר־יָמוּת וְלֹא יִתְחַטֵּא אֶת־מִשְׁכַּן יְהוָה טָמֵא וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא מִיִּשְׂרָאֵל כִּי מִי נָדָה לֹא־זָרַק עָלָיו טָמֵא יִהְיֶה עוֹד טָמֵאֲתוֹ 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 אָדָם כִּי־יָמוּת בָּאֹהֶל כָּל־הַבָּא אֶל־הָאֹהֶל וְכָל־אֲשֶׁר בָּאֹהֶל 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 כְּלִי פְתוּחַ אֲשֶׁר אֵין־צִמִּיד פְּתִיל עָלָיו טָמֵא הוּא:	And every vessel <i>that is</i> open, which <i>does not have</i> a <i>lid</i> <i>screwed</i> on to it, is unclean.	lid screwed ← <i>lid of</i> <i>twisting</i> , in a simple way, with locking lugs. AV differs (<i>covering bound</i>), also possible.
Num 19:16	וְכָל אֲשֶׁר־יָנַע עַל־פָּנָיו הַשֵּׂדֶה בַּחֲלָל־חֶרֶב אוֹ בְּמַת אוֹ־בַעֲצָם אָדָם אוֹ בִקְבֹר יִטָּמֵא שִׁבְעַת יָמִים:	And <i>anyone</i> in an open field who touches <i>anyone</i> <i>fallen</i> 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</i> or <i>profaned</i> .

Num 19:17	וּלְקַחְוּ לְטָמֵא מֵעֹפָר שְׂרֶפֶת הַחַטָּאת וְנָתַן עָלָיו מֵי־חַיִּים אֶל־כֵּלָיִ:	And they will take for him who is unclean <u>some dust</u> from the <u>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	וּלְקַח אִזּוֹב וְטָבַל בַּמִּים אִישׁ טָהוֹר וְהִזָּה עַל־הָאֵהָל וְעַל־כָּל־הַכֵּלִים וְעַל־הַנֶּפֶשׁוֹת אֲשֶׁר הָיוּ־שָׁם וְעַל־הַנֶּגֶעַ בְּעֹצֶם אֹז בַּחֲלָל אֹז בַּמָּת אֹז 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 <u>people</u> who were there, and on him who touched the bone or the fallen <i>man</i> or the dead or the grave.	furnishings ← <i>vessels, or equipment</i>. people ← <i>souls</i>.
Num 19:19	וְהִזָּה הַטָּהוֹר עַל־הַטָּמֵא בַּיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי וְחָטְאוֹ בַּיּוֹם הַשְּׁבִיעִי וּכְבָּס בְּגָדָיו וּרְחַץ בַּמִּים וְטָהַר בָּעֶרֶב:	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 הַקָּהָל כִּי אֶת־מִקְדָּשׁ יְהוָה טָמֵא מִי נִדָּה לֹא־זֹרֵק 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	וְהִיְתָה לָהֶם לְחֻקַּת עוֹלָם וּמִזֶּה מִי־הַנֶּדָּה יִכְבֹּס בְּגָדָיו וְהַנֶּגֶעַ בְּמִי הַנֶּדָּה 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־יַגְעֹבוּ הַטָּמֵא יִטְמָא וְהַנֶּפֶשׁ הַנִּגְעָת תִּטְמָא עַד־הָעֶרֶב: פ	And <u>anyone</u> whom he who is unclean touches will become unclean, and <i>any</i> <u>person</u> 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 מִדְּבַר־צִן בַּחֹדֶשׁ הָרִאשׁוֹן וַיָּשָׁב הָעָם בְּקֹדֶשׁ וַתָּמָת שָׁם מִרְיָם וַתִּקָּבֶר 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 לֵאמֹר וְלוֹ גִּנָּעְנוּ בַּגּוֹעַ אֲחִינוּ 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־קֹהֶל יְהוָה אֶל־הַמִּדְבָּר הַזֶּה לָמוֹת שָׁם אֲנַחְנוּ וּבְעֵירָנוּ:	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. here ← <i>there</i>.
Num 20:5	וְלָמָּה הֵעָלִיתֵנוּ מִמִּצְרַיִם לְהָבִיא אֲתָנוּ אֶל־הַמָּקוֹם הָרָע הַזֶּה לֹא מָקוֹם זֶרַע וְתֹאנָה וְגֶפֶן וְרִמּוֹן וּמַיִם אֵין לִשְׁתּוֹת:	And why have <u>you</u> brought us up from Egypt to bring us to this bad place? <i>There</i> <i>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	וַיָּבֹא מֹשֶׁה וְאַהֲרֹן מִפְּנֵי הַקֹּהֶל אֶל־פֶּתַח אֹהֶל מוֹעֵד וַיִּפְּלוּ עַל־פְּנֵיהֶם וַיֵּרָא כְבוֹד־יְהוָה אֲלֵיהֶם: פ	Then Moses and Aaron went <u>from</u> the convocation to the entrance to the tent of contact, and they fell <u>face down</u>, and the glory of the LORD appeared to them.	from ← <i>from before</i>. face down ← <i>on their</i> <i>faces</i>.

Num 20:7	וַיִּדְבֹּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	And the LORD spoke to Moses and said,	
Num 20:8	קַח אֶת־הַמִּטֶּה וְהִקְהֵל אֶת־הָעֵדָה אֹתָהּ וְאַהֲרֹן אָחִיךָ וְדַבְּרֶתֶם אֶל־הַסֵּלַע לְעֵינֵיהֶם וְנָתַן מִיָּמִיו 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־הַמִּטֶּה 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	וַיִּקְהֲלוּ מֹשֶׁה וְאַהֲרֹן אֶת־הֶקְהָל אֶל־פְּנֵי הַסֵּלַע וַיֹּאמֶר לָהֶם שְׁמַעוּ־נָא הַמַּיִם הַמִּן־הַסֵּלַע הַזֶּה נֹוצֵיא 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	וַיִּרָם מֹשֶׁה אֶת־יָדוֹ וַיִּךְ אֶת־הַסֵּלַע בְּמִטָּהוּ פַּעַמַּיִם וַיֵּצְאוּ מִן־הַמַּיִם רַבִּים וַתִּשְׁתַּה 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	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן יֵעַן לֹא־הֶאֱמַנְתֶּם בִּי לְהַקְדִּישְׁנִי לְעֵינֵי בְנֵי יִשְׂרָאֵל לָכֵן לֹא תָבִיאוּ אֶת־הַקֹּהֶל הַזֶּה אֶל־הָאָרֶץ אֲשֶׁר־נָתַתִּי לָהֶם:	Then the LORD said to Moses and Aaron, "Because you did not believe me, by sanctifying me in the eyes of the sons of Israel, you will not bring this convocation into the land which I have given them."	by sanctifying: gerundial use of the infinitive.
Num 20:13	הִמָּה מִי מְרִיבָה אֲשֶׁר־רָבוּ בְנֵי־יִשְׂרָאֵל אֶת־יְהוָה וַיִּקְדֹּשׁ בָּם: ס	This <i>is</i> the water of Meribah because the sons of Israel contended with the LORD, and he was sanctified <i>by it</i>.	Meribah: <i>contention</i>. 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>.
Num 20:14	וַיִּשְׁלַח מֹשֶׁה מַלְאָכִים מִקְדָּשׁ אֶל־מֶלֶךְ אֱדוֹם כֹּה אָמַר אַחִיד יִשְׂרָאֵל אֵתָּה יָדַעְתָּ אֵת כָּל־הַתְּלָאָה אֲשֶׁר מִצָּאתָנוּ:	Then Moses sent messengers from Kadesh to the king of Edom, saying, "This <i>is what</i> your brother Israel says: 'You know all the trouble which has come our way,	This <i>is what</i> ← Thus. 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 trouble, [CB]'s Bible text= travel for AV's ↴
Num 20:15	וַיֵּרְדוּ אֲבֹתֵינוּ מִצְרָיִמָּה וַיָּנֻשׁוּ בְּמִצְרַיִם יָמִים רַבִּים וַיִּרְעוּ לָנוּ מִצְרַיִם וְלֹא־בָתִּינוּ:	<i>how</i> our fathers went down to Egypt and how we dwelt in Egypt for many days, and <i>how</i> Egypt afflicted us and our fathers,	↳ <i>travail</i>, from <i>travaile</i> in the 1611 edition. how ... and how ← <i>and ... and</i>. Wider use of the <i>vav</i>, but the English idiom is not a relative conjunction of manner here.
Num 20:16	וַנִּצְעַק אֶל־יְהוָה וַיִּשְׁמַע קוֹלָנוּ וַיִּשְׁלַח מַלְאָךְ וַיֹּצֵאֵנוּ מִמִּצְרַיִם וְהִנֵּה אֲנַחְנוּ בְּקֶדֶשׁ עִיר קִצְהַ גְּבוּלָךְ:	and how we cried out to the LORD and how he heeded us and sent an angel and led us out of Egypt, and so here <i>we are</i> in Kadesh, a town at the end of your territory.	and how (2x): see previous verse. he heeded us ← <i>he heard our voice</i>. here we are ← <i>behold us</i>. territory ← <i>border</i>.

Num 20:17	נַעֲבֹרָה־נָא בְּאַרְצֶךָ לֹא נַעֲבֹר בְּשָׂדֶה וּבְכָרֶם וְלֹא נִשְׁתֶּה מִי בְּאֵר דֶּרֶךְ הַמִּלָּךְ גֵּלְךָ לֹא נֹטֶה יָמִין וּשְׂמָאוֹל עַד אֲשֶׁר־נַעֲבֹר גְּבוּלֶךָ:	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 the right</i> or <i>to the left</i> until we have crossed your <u>territory</u> .”	wells ← <i>well</i> . territory ← <i>border</i> .
Num 20:18	וַיֹּאמֶר אֵלָיו אָדָם לֹא תַעֲבֹר בִּי פֶן־בַּחֶרֶב אֵצֶא לִקְרַאתְךָ:	But Edom said to him, “You may not <u>cross my</u> <u>country</u> , otherwise I will come out against you with the sword.”	cross my <i>country</i> ← <i>cross</i> <i>by / through me</i> .
Num 20:19	וַיֹּאמְרוּ אֵלָיו בְּנֵי־יִשְׂרָאֵל בְּמִסְלָה נַעֲלָה וְאִם־מִימִיךָ נִשְׁתֶּה אָנֹכִי וּמִקְנִי וְנִתְּתִי מִכְרָם רַק אִין־דָּבָר בְּרַגְלִי אֶעֱבֹרָה:	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 <i>there is no</i> <i>alternative</i> : I will cross <u>on</u> <u>foot</u> .”	<i>there is no alternative</i> ← <i>just there (is) no thing /</i> <i>word (else)</i> . AV differs (<i>without doing any thing</i> <i>else</i>). [CB] proposes <i>without (saying) a word</i> . on foot ← <i>by my feet</i> .
Num 20:20	וַיֹּאמֶר לֹא תַעֲבֹר וַיֵּצֵא אָדָם לִקְרַאתוֹ בְּעָם כָּבֵד וּבְיָד חֲזָקָה:	Then he said, “You may not cross.” And Edom came out against him with a <u>considerable number of</u> people and with a strong hand.	considerable ← <i>weighty</i> .
Num 20:21	וַיִּמָּאֵן אָדָם נָתַן אֶת־יִשְׂרָאֵל עֹבֵר בְּגִבּוֹלוֹ וַיֹּט ישראל מֵעָלָיו: פ	And Edom refused to give Israel passage through his <u>territory</u> , and Israel turned away <u>from it</u> .	territory ← <i>border</i> . from it: AV differs (<i>from</i> <i>him</i>), also possible.
Num 20:22	וַיִּסְעוּ מִקֶּדֶשׁ וַיָּבֹאוּ בְּנֵי־יִשְׂרָאֵל כָּל־הָעֵדָה הָרֹהֵר:	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־גְּבוּל אֶרֶץ־אָדָם 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	יֹאסֵף אֶהְיֶה אֶל־עַמּוֹ בִּי לֹא יָבֹא אֶל־הָאָרֶץ אֲשֶׁר נָתַתִּי לִבְנֵי יִשְׂרָאֵל עַל אֲשֶׁר־מְרִיתָם אֶת־פִּי לְמִי מְרִיבָה:	“Aaron will be gathered to his people, for he will not go into the land which I have given to the sons of Israel, because <u>you</u> rebelled against my word at the water of Meribah.	people ← <i>peoples</i> . you: plural. word ← <i>mouth</i> .
Num 20:25	קַח אֶת־אֶהֱרֹן וְאֶת־אֶלְעָזָר בְּנָו וְהַעַל אֹתָם הָר הָהָר:	Take Aaron and Eleazar his son and bring them up 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	וְהַפָּשַׁט אֶת־אֶהֱרֹן אֶת־בְּגָדָיו וְהַלְבִּשְׁתָּם אֶת־אֶלְעָזָר בְּנָו וְאֶהֱרֹן יֹאסֵף 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־הָר הָהָר לְעֵינֵי כָל־הָעֵדָה:	And Moses did as the LORD had commanded, and they went up into Mount Hor <u>in the sight</u> of the whole of the congregation.	in the sight ← <i>before the eyes</i> .
Num 20:28	וַיִּפְשַׁט מֹשֶׁה אֶת־אֶהֱרֹן אֶת־בְּגָדָיו וַיַּלְבִּשׁ אֹתָם אֶת־אֶלְעָזָר בְּנָו וַיָּמָת אֶהֱרֹן 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 כָל־הָעֵדָה כִּי גָוַע אֶהֱרֹן וַיִּבְכוּ אֶת־אֶהֱרֹן שְׁלָשִׁים 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	וַיִּשְׁמַע הַכְּנַעֲנִי מֶלֶךְ-עָרָד יֹשֵׁב הַנֶּגֶב כִּי בָא יִשְׂרָאֵל דֶּרֶךְ הָאֲתָרִים וּלְחֹם בְּיִשְׂרָאֵל וַיִּשְׁבּוּ מִמֶּנּוּ שָׁבִי:	Now King Arad the Canaanite, who lived <i>in</i> the south, heard that Israel was coming <i>by</i> the route of Atharim, and he waged war against Israel, and he took <i>some</i> of them prisoner.	Atharim: a place name ([AnLx], [ST], [BDB], LXX). AV differs (<i>spies</i>) (Syriac, Targum). As a Chaldee word, it means <i>places, sites</i>.
Num 21:2	וַיַּדַּר יִשְׂרָאֵל נָדָר לַיהוָה וַיֹּאמֶר אֶסְנֹתָן תִּתֶּן אֶת־הָעָם הַזֶּה בְּיָדִי וְהִחַרְמֹתִי אֶת־עָרֵיהֶם:	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</u> we will destroy their cities.”	decisively deliver: infinitive absolute. our hands, then we ← <i>my hand, then I</i>. Collective usage of <i>Israel</i>.
Num 21:3	וַיִּשְׁמַע יְהוָה בְּקוֹל יִשְׂרָאֵל וַיִּתֵּן אֶת־הַכְּנַעֲנִי וַיַּחַרֶם אֹתָהֶם וְאֶת־עָרֵיהֶם וַיִּקְרָא שֵׁם־הַמָּקוֹם חֶרְמָה: פ	And the LORD <u>heeded</u> Israel, and he delivered up the Canaanites, and <u>they</u> destroyed them and their cities, and <u>they</u> named the place Hormah.	heeded Israel ← <i>heard Israel's voice</i>. Canaanites ← <i>Canaanite</i>. Collective usage. they (2x) ← <i>he</i>. Collective usage of <i>Israel</i>.
Num 21:4	וַיִּסְעוּ מֵהַר הָהָר דֶּרֶךְ יַם־סוּף לְסָבֵב אֶת־אֶרֶץ אֱדוֹם וַתִּקְצַר נַפְשֵׁהֶם בַּדֶּרֶךְ:	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.	the people became impatient ← <i>the soul of the people became short</i>.
Num 21:5	וַיְדַבֵּר הָעָם בְּאֱלֹהִים וּבַמֹּשֶׁה לֵּמָּה הֵעֵלִיתָנוּ מִמִּצְרַיִם לָמוֹת בַּמִּדְבָּר כִּי אֵין לָחֶם וְאֵין מַיִם וּנְפִשָׁנוּ קָצָה בַּלֶּחֶם הַקֶּלֶקֶל:	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.”	being ← <i>soul</i>.
Num 21:6	וַיִּשְׁלַח יְהוָה בָּעָם אֶת הַנְּחָשִׁים הַשֶּׂרָפִים וַיִּנְשְׁכוּ אֶת־הָעָם וַיָּמָת עִם־רַב מִיִּשְׂרָאֵל:	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.	At this: wider use of the <i>vav</i>. fiery serpents ← <i>the fiery serpents</i>.

Num 21:7	וַיָּבֹא הָעָם אֶל-מֹשֶׁה וַיֹּאמְרוּ חֲטֵאנוּ כִּי-דִבַּרְנוּ בַּיהוָה וּבָדָד הַתַּפְּלִל אֶל-יְהוָה וַיִּסֶּר מֵעָלֵינוּ אֶת-הַנָּחָשׁ וַיִּתְּפֹלֵל מֹשֶׁה בְּעַד הָעָם:	Then the people came to Moses and said, “We have sinned, for we have spoken against the LORD and against you. Pray to the LORD that he removes the <u>serpents</u> from us.” And Moses prayed for the people.	serpents ← <i>serpent</i>. Collective usage.
Num 21:8	וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה עֲשֵׂה לָךְ שָׂרָף וְשִׂים אֹתוֹ עַל-גֵּזֶס וְהָיָה כָּל-הַנִּשְׁוֹד וְרָאָה אֹתוֹ וְחָיָה:	Then the LORD said to Moses, “Make yourself a fiery <i>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.”	
Num 21:9	וַיַּעַשׂ מֹשֶׁה נָחָשׁ נְחֹשֶׁת וַיִּשְׁמְהוּ עַל-הַגֵּזֶס וְהָיָה אִם-נִשְׁךְ הַנָּחָשׁ אֶת-אִישׁ וְהִבִּיט אֶל-נָחָשׁ הַנְּחֹשֶׁת וְחָיָה:	So Moses made a copper serpent and put it on the standard, and it came to pass <i>that</i> if a serpent had bitten a man, and he beheld the copper serpent, he lived.	John 3:14. copper serpent: the two words are from the same root, נחש, or from two homonymic roots.
Num 21:10	וַיִּסְעוּ בְּנֵי יִשְׂרָאֵל וַיַּחֲנוּ בְּאַבְתָּ:	Then the sons of Israel moved on and encamped at Oboth.	
Num 21:11	וַיִּסְעוּ מֵאַבְתָּ וַיַּחֲנוּ בְּעֵי הָעֲבָרִים בְּמִדְבַּר אֲשֶׁר עַל-פְּנֵי מוֹאָב מִמְזָרְחַ הַשֶּׁמֶשׁ:	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>). the sunrise: i.e. <i>the east</i>.
Num 21:12	מִשָּׁם נָסְעוּ וַיַּחֲנוּ בְּנָחַל 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 אֶרְנוֹן אֲשֶׁר בְּמִדְבָּר הַיָּצֵא מִגְּבֹול הָאֱמֹרִי כִּי אֶרְנוֹן גְּבֹול מוֹאָב בֵּין מוֹאָב וּבֵין הָאֱמֹרִי:	From there they moved on and encamped at the other side of the Arnon, which <i>is</i> in the desert, which comes out of the territory of the <u>A</u> morites, for the Arnon <i>is</i> the border of Moab, between Moab and the <u>A</u> morites.	territory ← <i>border</i> . Amorites (2x): see Gen 10:16.
Num 21:14	עַל־כֵּן יֹאמַר בְּסֵפֶר מִלְחֻמֹּת יְהוָה אֶת־זֶה בְּסוּפָה וְאֶת־הַנַּחֲלִים אֶרְנוֹן:	This <i>is</i> why it relates in the Book of the Wars of the LORD, “ <u>Va</u> heb in the <u>whirlwind</u> And the brooks of Arnon,	Vaheb: AV differs (<i>what He did</i>). whirlwind: AV differs (<i>Red Sea</i>), which is <i>suph</i> , not <i>suphah</i> .
Num 21:15	וְאֵשֶׁל הַנַּחֲלִים אֲשֶׁר נָטָה לְשֵׁבֶת עַר וְנִשְׁעַן לְגְבֹול 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 אֶסֶף אֶת־הָעָם וְאֶתְנָה לָהֶם מַיִם: ס	And from there <i>they moved</i> to Beer, which <i>is</i> the well where the LORD said to Moses, “Gather the people and I will give them water.”	
Num 21:17	אִזּוֹ יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת עָלֶי בְּאֵר עֵנוּלָה:	Then Israel sang this song: “Spring up, <i>O</i> well; Sing in response to it.	
Num 21:18	בְּאֵר חֲפְרוּהָ שָׁרִים כְּרוּיָה נְדִיבֵי הָעָם בְּמַחֲקָק בְּמִשְׁעֲנָתָם וּמִמִּדְבָּר מַתָּנָה:	<i>As for</i> the well, princes dug it; The nobles of the people excavated it, With lawgivers with their staffs.” And <i>they moved</i> from the desert to Mattanah.	
Num 21:19	וּמִמַּתָּנָה נַחֲלִיאֵל וּמִנַּחֲלִיאֵל בָּמוֹת:	Then <i>they moved</i> from Mattanah to Nahaliel, and from Nahaliel to Bamoth,	

Num 21:20	וּמִבְּמוֹת הַנִּיאַ אֲשֶׁר בְּשֵׂדָה מוֹאָב רֹאשׁ הַפִּסְגָּה וְנִשְׁקָפָה עַל-פְּנֵי הַיְּשִׁימֹן: 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 מְלָאכִים 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 נִטֶּה בְּשֵׂדָה וּבְכֶרֶם לֹא נִשְׁתֶּה מִי בְּאֵר בְּדֶרֶךְ הַמֶּלֶךְ גֵּלָךְ עַד אֲשֶׁר-נֹעֲבֹר גְּבֻלְךָ:	“We would <i>like to</i> 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. territory ← <i>border</i> .
Num 21:23	וְלֹא-נָתַן סִיחֹן אֶת-יִשְׂרָאֵל עֹבֵר בְּגְבֻלֹךְ וַיֵּאסֹף סִיחֹן אֶת-כָּל-עַמּוֹ וַיֵּצֵא לִקְרֹאת יִשְׂרָאֵל הַמִּדְבָּרָה וַיִּבֹּא יְהֲצָה 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 מֵאֲרֹנָן עַד-יַבֹּק עַד-בְּנֵי עַמּוֹן כִּי עַז 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 <i>was</i> strongly <i>held</i> .	territory ← <i>border</i> .
Num 21:25	וַיִּקַּח יִשְׂרָאֵל אֵת כָּל-הָעָרִים הָאֵלֶּה וַיֵּשֶׁב יִשְׂרָאֵל בְּכָל-עָרֵי הָאֱמֹרִי בְּחֶשְׁבֹּן וּבְכָל-בְּנֵי-תֵיהָ:	So Israel took all these cities, and Israel lived in all the cities of the <u>Amorites</u> , in Heshbon and all its <u>satellite towns</u> .	Amorites: see Gen 10:16. satellite towns ← <i>daughters</i> .

Num 21:26	כִּי חֶשְׁבֹן עִיר סִיחֹן מֶלֶךְ הָאֱמֹרִי הוּא וְהוּא נִלָּחַם בְּמֶלֶךְ מוֹאָב הָרָאשׁוֹן וַיִּקַּח אֶת־כָּל־אֲרָצוֹ מִיַּד עַד־אֲרָנֹן:	For Heshbon <i>is</i> the city of Sihon king of the Amorites, and he had fought against the first king of Moab, and he had taken all his land from his <u>control</u> as far as the Arnon.	Amorites: see Gen 10:16. control ← <i>hand</i>.
Num 21:27	עַל־כֵּן יֹאמְרוּ הַמְשָׁלִים בָּאוּ חֶשְׁבֹן תִּבְנֶה וְתִכּוֹנֶנָּה עִיר סִיחֹן:	This <i>is</i> why those who speak in proverbs say, “Come <i>to</i> Heshbon; The city of Sihon Will be built up and established.	
Num 21:28	כִּי־אֵשׁ יֵצְאָה מִחֶשְׁבֹן לְהִבָּה מִקִּרְיַת סִיחֹן אָכְלָה עַר מוֹאָב בַּעֲלֵי בְּמוֹת אֲרָנֹן:	For fire went out from Heshbon; A flame from the town of Sihon. It consumed Ar of Moab <i>And</i> the lords of the heights of Arnon.	Jer 48:45.
Num 21:29	אֹי־לְךָ מוֹאָב אֲבִדָּה עַם־כְּמוֹשׁ נָתַן בָּנָיו פְּלִיטִים וּבְנֹתָיו בַּשָּׁבִית לְמֶלֶךְ אֱמֹרִי סִיחֹן:	Woe to you, Moab; You have been ruined, O people of Chemosh. He has made its sons fugitives <i>And 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	וַנִּירֶם אֶבְדַּ חֶשְׁבֹן עַד־דִּיבּוֹן וַנָּשִׁים עַד־נֹפַח אָשָׁר 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 הָאֱמֹרִי:	Then Israel dwelt in the land of the <u>Amorites</u>.	Amorites: see Gen 10:16.

Num 21:32	וַיִּשְׁלַח מֹשֶׁה לְרַגֵּל אֶת־יַעֲזָר וַיִּלְכְּדוּ בְּנֹתֶיהָ וַיִּירֶשׁ *וַיֹּרֶשׁ* אֶת־הָאֲמֹרִי אֲשֶׁר־שָׁם:	Then Moses sent <i>spies</i> to spy out Jazer, and they captured its <u>satellite towns</u>, and he <u>dispossessed</u> the <u>Amorites</u> who <i>were</i> 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 לִמְלַחְמָה אֶדְרֵי:	Then they turned and went up the road to Bashan, and Og king of Bashan came out against them – he and all his people – to the battle at Edrei.	Bashan (2x) ← <i>the Bashan</i>.
Num 21:34	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה אַל־תִּירָא אֹתוֹ כִּי בִיָּדִי נִתַּתִּי אֹתוֹ וְאֶת־כָּל־עַמּוֹ וְאֶת־אֶרְצוֹ וְעָשִׂיתָ לוֹ כַּאֲשֶׁר עָשִׂיתָ לְסִיחֹן מֶלֶךְ הָאֲמֹרִי אֲשֶׁר יוֹשֵׁב בְּחֶשְׁבֹן:	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	וַיִּכּוּ אֹתוֹ וְאֶת־בָּנָיו וְאֶת־כָּל־עַמּוֹ עַד־בְּלֹתִי הַשְּׂאִיר־לוֹ שְׂרִיד וַיִּירְשׁוּ אֶת־אֶרְצוֹ:	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 בְּנֵי יִשְׂרָאֵל וַיַּחֲנוּ בְּעֶרְבֹת מוֹאָב מֵעֵבֶר לְיַרְדֵּן יְרֵחוֹ: 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?) ד

Num 22:2	וַיֵּרָא בָלָק בֶּן־צִפּוֹר אֵת כָּל־אֲשֶׁר־עָשָׂה יִשְׂרָאֵל לְאֹמְרִי:	And Balak the son of Zippor saw everything that Israel had done to the <u>Amorites</u> ,	לְ <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 וַיִּקַּן 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 עַתָּה יִלְחֲכוּ הַקְּהָל אֶת־כָּל־סְבִיבֹתֵינוּ בְּלֶחֶף הַשּׁוֹר אֵת 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־בְּעֹוֹר פְּתוּרָה אֲשֶׁר עַל־הַנָּהָר אֶרֶץ בְּנֵי־עַמּוֹ לְקִרְאָתוֹ לֵאמֹר הִנֵּה עָם יֵצֵא מִמִּצְרַיִם הִנֵּה כֹסֶה אֶת־עֵינֵי הָאָרֶץ וְהוּא יָשֵׁב מִמֶּלִּי:	and he sent messengers to Balaam the son of Beor, to Pethor, which <i>is</i> on the river of the land of the sons of his people, to call for him, and they said, “Look, a people has come out of Egypt, <i>and</i> look, it has covered the <u>surface</u> of the land, and <u>they are living</u> opposite me.	Balaam ← <i>Bil'am</i> , the first syllable being closed, but we retain the AV / traditional English name. See Gen 31:21. 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	וַעַתָּה לְכֵה־נָּא אֲרֵה־לִּי אֶת־הָעָם הַזֶּה כִּי־עָצוּם הוּא מִמֶּנִּי אוֹכֵל נֶכְה־בּוֹ וְאֶגְרֹשְׁנוּ מִן־הָאָרֶץ כִּי יִדְעָתִי אֵת אֲשֶׁר־תְּבָרֵךְ מְבֹרָךְ 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 <i>is</i> cursed.”	than me: or, if the reader prefers, <i>than I</i> .

Num 22:7	וַיֵּלְכוּ זִקְנֵי מוֹאָב וְזִקְנֵי מִדְיָן וְקִסְמִים בְּיָדָם וַיָּבֹאוּ אֶל־בָּלָעַם וַיְדַבְּרוּ אֵלָיו דְּבָרֵי בָלָק:	So the elders of Moab and the elders of Midian went with divining <i>payment</i> in their hand, and they came to Balaam and quoted Balak's words to him.	Balaam: see Num 22:5.
Num 22:8	וַיֹּאמֶר אֲלֵיהֶם לֵינוּ פֹה הַלֵּילָה וְהִשְׁבַּתִּי אִתְּכֶם דָּבָר כַּאֲשֶׁר יִדְבֹּר יְהוָה אֵלַי וַיָּשְׁבוּ 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־צֶפֶר מֶלֶךְ מוֹאָב שָׁלַח אֵלָי:	And Balaam said to God, “Balak the son of Zippor, the king of Moab, sent <i>them</i> to me <i>and they said</i> ,	Balaam: see Num 22:5.
Num 22:11	הִנֵּה הָעָם הֵיכָא מִמִּצְרַיִם וַיִּכֶּסּוּ אֶת־עֵין הָאָרֶץ עֲתִידָה לָכֶּה קָבַח־לִי אֹתָם אוֹלֵי אוֹכְלֵי לֶחֶם בּוֹ וְגִרְשָׁתִיו:	“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 תָאָר 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 בִּלְעָם בַּבֹּקֶר וַיֹּאמֶר אֶל־שָׂרֵי בָלָק לָכוּ אֶל־אַרְצְכֶם כִּי מֵאֵן יְהוָה לִתְּתִי לְהֵלֶךְ 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 שָׂרֵי מוֹאָב וַיָּבֹאוּ אֶל־בָּלָק וַיֹּאמְרוּ מֵאֵן בִּלְעָם הֵלֶךְ 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 שְׂלַח שָׂרִים רַבִּים וְנִכְבָּדִים מֵאֵלָּה:	Then Balak sent dignitaries <i>again</i> , 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־בִּלְעָם וַיֹּאמְרוּ לֹא כֹה אָמַר בָּלָק בֶּן־צִפּוֹר אֶל־נָא תִמְנַע מֵהֵלֶךְ אֵלַי:	And they came to Balaam, and they said to him, "This <i>is what</i> Balak the son of Zippor says: 'Do not, please, refrain from coming to me.'	Balaam: see Num 22:5. This <i>is what</i> ← <i>Thus</i> .
Num 22:17	כִּי־כַבֵּד אֲכַבֵּדְךָ מְאֹד וְכָל אֲשֶׁר־תֹּאמַר אֵלַי אֶעֱשֶׂה וּלְכֵה־נָּא קִבֵּה־לִּי אֶת הָעָם הַזֶּה:	For I <u>will certainly honour</u> 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־עֲבָדֵי בָלָק אִם־יִתֶּן־לִי בָלָק מָלֵא בֵּיתוֹ כֶּסֶף וְזָהָב לֹא אוּכַל לַעֲבֹל אֶת־פִּי יְהוָה אֱלֹהֵי לַעֲשׂוֹת קִטְנָה אוֹ גְּדוֹלָה:	Then Balaam answered and said to Balak's servants, "Even if Balak gives me his house full of silver and gold, I cannot transgress the <u>word</u> of the LORD my God, <u>by doing</u> anything 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 בֹזֶה גַּם־אַתֶּם הַלַּיְלָה וְאִדְעָה מִה־יִּסַּף יְהוָה דְּבַר עִמִּי:	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 לֹא אֶם-לִקְרָא לְךָ בָּאוּ הָאֲנָשִׁים קוֹם לֵךְ אִתָּם וְאָדָּךְ 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, <u>arise</u> and <u>go</u> with them, but you will surely carry out the <u>words</u> which I will speak to you.”	Balaam: see Num 22:5. 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 ← word, speech, thing.
Num 22:21	וַיָּקָם בִּלְעָם בַּבֹּקֶר וַיַּחְבֹּשׁ אֶת-אַתָּנּוֹ וַיֵּלֶךְ עִם-שְׂרֵי מוֹאָב:	So Balaam arose in the morning, and he saddled his <u>she-ass</u>, and he went with Moab's dignitaries.	Balaam: see Num 22:5. she-ass: Balaam's ass is specifically a jenny, but we translate as <i>ass</i> further on.
Num 22:22	וַיַּחַר-אַף אֱלֹהִים כִּי-הוֹלֵךְ הוּא וַיִּתְּצֵב מִלֶּאדָּךְ יְהוָה בַּדֶּרֶךְ לְשַׂטָּן לוֹ וְהוּא רֹכֵב עַל-אַתָּנּוֹ וּשְׁנֵי נְעָרָיו עִמּוֹ:	Then God's anger was kindled because he went, and the angel of the LORD stationed himself on the road, <u>in opposition</u> to him, while he was riding on his ass, and his two servant-lads 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. in opposition ← for an opponent.
Num 22:23	וַתֵּרָא הָאֲתוֹן אֶת-מִלֶּאדָּךְ יְהוָה נֹצֵב בַּדֶּרֶךְ וְחֶרֶבּוֹ שְׁלֹפָה בְּיָדוֹ וַתֵּט הָאֲתוֹן מִן-הַדֶּרֶךְ וַתֵּלֶךְ בְּשָׂדֶה וַיֵּךְ בִּלְעָם אֶת-הָאֲתוֹן לְהַטָּתָהּ הַדֶּרֶךְ:	And the ass saw the angel of the LORD standing in the way, with his sword drawn in his hand, and the ass turned aside from the way and went into the field. Then Balaam struck the ass to turn it <i>to</i> the road.	Balaam: see Num 22:5.
Num 22:24	וַיַּעֲמֵד מִלֶּאדָּךְ יְהוָה בְּמִשְׁעוֹל הַכְּרָמִים גָּדָר מִזָּה וּגְדָר מִזָּה:	But the angel of the LORD stood on the track of the vineyards, <i>there being</i> a fence on each side.	a fence on each side ← a fence from here and a fence from here.

Num 22:25	וַתֵּרָא הָאֲתוֹן אֶת־מִלְאָךְ יְהוָה וַתִּלְחֹץ אֶל־הַקִּיר וַתִּלְחֹץ אֶת־רֶגֶל בָּלָעַם 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	וַיֵּצֵא מִלְאָךְ־יְהוָה עֲבוּר וַיַּעֲמֵד בְּמָקוֹם צָר אֲשֶׁר אֵין־דֶּרֶךְ לְנִטּוֹת יָמִין וּשְׂמֹאל:	Then the angel of the LORD came across again and stood in a narrow spot where <i>there</i> was no room to turn <i>to</i> the right or <i>to</i> the left.	
Num 22:27	וַתֵּרָא הָאֲתוֹן אֶת־מִלְאָךְ יְהוָה וַתִּרְבֹּץ תַּחַת בָּלָעַם וַיַּחֲרֵאֲף בָּלָעַם וַיִּדֹּךְ אֶת־הָאֲתוֹן בַּמִּקְלָהּ:	And the ass saw the angel of the LORD, and it lay down under Balaam, and Balaam's anger was kindled, and he struck the ass with <i>his</i> stick.	Balaam (2x): see Num 22:5.
Num 22:28	וַיִּפְתַּח יְהוָה אֶת־פִּי הָאֲתוֹן וַתֹּאמֶר לְבָלָעַם מָה־עָשִׂיתִי לָךְ כִּי הִבִּיתִנִי זֶה שָׁלַשׁ רְגָלִים:	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 בָּלָעַם לָאֲתוֹן כִּי הִתְעַלְלָתָּ בִּי לֹא יִשְׁחָרֵב בְּיָדִי כִי עָתָה הִרְגָתִיךָ:	And Balaam said to the ass, "Because you are fooling around with me. If only I had a sword in my hand, then I would kill you now."	Balaam: see Num 22:5.
Num 22:30	וַתֹּאמֶר הָאֲתוֹן אֶל־בָּלָעַם הֲלוֹא אֲנִי אֲתִנָּךְ אֲשֶׁר־רִכַּבְתָּ עָלַי מֵעוֹדֶךָ עַד־הַיּוֹם הַזֶּה הֲהִסָּכֵן הִסְכַּנְתִּי לַעֲשׂוֹת לָךְ כֹּה וַיֹּאמֶר לֹא:	Then the ass said to Balaam, " <i>Am</i> I not your ass upon which you have ridden for as long as you have existed up to this day? <i>Am</i> I in any way accustomed to behave this way to you?" And he said, "No."	Balaam: see Num 22:5. upon which ← <i>which upon</i> <i>me</i> . Am I in any way accustomed: infinitive absolute.

Num 22:31	וַיִּגַּל יְהוָה אֶת־עֵינָיו בְּלֹעַם וַיֵּרָא אֶת־מַלְאָךְ יְהוָה נֹצֵב בְּדֶרֶךְ וְחֶרֶבוֹ שְׁלֹפָה בְּיָדוֹ וַיִּקַּד וַיִּשְׁתַּחוּ לְאַפָּיו:	Then the LORD unveiled Balaam's eyes, and he saw the angel of the LORD standing in the way with his sword drawn in his hand. And he bowed down and prostrated himself <u>face down</u>.	Balaam: see Num 22:5. face down ← <i>to his face</i>.
Num 22:32	וַיֹּאמֶר אֵלָיו מַלְאָךְ יְהוָה עַל־מָה הִכִּיתָ אֶת־אַתְּנָךְ זֶה שְׁלוֹשׁ רְגָלִים הִנֵּה אֲנֹכִי יֹצֵאתִי לְשֹׁטֶן כִּי־יִרְט 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 לְפָנַי זֶה שְׁלֹשׁ רְגָלִים אוּלִי נִטְתָּה מִפְּנֵי כִי עָתָה גַם־אֶתְּכָה הָרִגְתִּי וְאוֹתָהּ הַחַיִּיתִי:	And the ass saw me and turned aside before me those three times. Unless it had turned aside <u>from me</u>, <i>it's</i> you I would have killed by now, but I would have preserved it alive.”	from me ← <i>from before me</i>. <i>it's</i> you: the emphasis is brought out by the object first word order and the adverb גם, which is the equivalent of the Modern Hebrew דווקא here.
Num 22:34	וַיֹּאמֶר בְּלֹעַם אֶל־מַלְאָךְ יְהוָה חָטָאתִי כִי לֹא יָדַעְתִּי כִי אַתָּה נֹצֵב לִקְרָאתִי בְּדֶרֶךְ וְעָתָה אֶסְרֶע בְּעֵינַי אֲשׁוּבָה לִי:	Then Balaam said to the angel of the LORD, “I have sinned, for I did not know that you were standing facing me on the road. So now, if <i>this matter</i> is wrong in your sight, I <u>had better</u> go <u>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 מַלְאָךְ יְהוָה אֶל־בְּלֹעַם לֵךְ עִם־הָאֲנָשִׁים וְאַפֶּס אֶת־הַדָּבָר אֲשֶׁר־אָדְבָר אֵלֶיךָ אַתָּה תְּדַבֵּר וַיֵּלֶךְ בְּלֹעַם 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 בָא בָּלָעַם וַיֵּצֵא לִקְרֹאתוֹ אֶל-עֵיר מוֹאָב אֲשֶׁר עַל-גְּבוּל אֶרֶץ אֲשֶׁר בְּקֶצֶה הַגְּבוּל:	Then when Balak heard that Balaam was coming, he went out to meet him at the City of Moab, which is on the border at the Arnon, which is at the end of his territory.	Balaam: see Num 22:5. at the City ← to the City. territory ← border.
Num 22:37	וַיֹּאמֶר בָּלָק אֶל-בָּלָעַם הֲלֹא שָׁלַח שְׁלַחַתִּי אֵלֶיךָ לִקְרֹא-לָךְ לָמָּה לֹא-הֵלַכְתָּ אֵלַי הֲאִמְנָם לֹא אוּכַל כְּבִדָּךְ:	Then Balak said to Balaam, “Did I not specifically send men to you to call for you? Why did you not come to me? Is it credible that I should be unable to honour you?”	Balaam: see Num 22:5. specifically send: infinitive absolute. credible ← in truth.
Num 22:38	וַיֹּאמֶר בָּלָעַם אֶל-בָּלָק הִנֵּה-בָאתִי אֵלֶיךָ עַתָּה הֵיכֹל אוּכַל דְּבַר מֵאוֹמָה הַדִּבֶּר אֲשֶׁר יֵשׁים אֱלֹהִים בְּפִי אֶתֹּ אֲדַבֵּר:	Then Balaam said to Balak, “Look, I have come to you now. Am I at all able to say anything of my own? The word which God puts in my mouth, that I will say.”	Balaam: see Num 22:5. Am I at all able: infinitive absolute. word: see Num 22:20.
Num 22:39	וַיֵּלֶךְ בָּלָעַם עִם-בָּלָק וַיָּבֹאוּ קִרְיַת חֻצוֹת:	Then Balaam went with Balak, and they came to Kiriath-Huzoth.	Balaam: see Num 22:5. Kiriath-Huzoth: AV= Kirjath-huzoth, but sometimes with an “i” in Kiriathaim.
Num 22:40	וַיִּזְבַּח בָּלָק בָּקָר וְצֹאן וַיִּשְׁלַח לְבָלָעַם וּלְשָׂרִים אֲשֶׁר אִתּוֹ:	And Balak sacrificed oxen and sheep, and he sent for Balaam and for the dignitaries who were with him.	Balaam: see Num 22:5.
Num 22:41	וַיְהִי בִבְקָר וַיִּקַּח בָּלָק אֶת-בָּלָעַם וַיַּעֲלֵהוּ בְּמֹת בַּעַל וַיִּרְא מִשָּׁם קֶצֶה הָעָם:	And it came to pass in the morning that Balak took Balaam and brought him up to the heights of Baal, and from there he showed him the extent of the people.	Balaam: see Num 22:5. he showed him: or he saw. extent ← end.

Num 23:1	וַיֹּאמֶר בָּלַעַם אֶל-בָּלָק בְּנֵה-לִי בֹזֶה שִׁבְעָה מִזְבְּחֹת וְהִכֵּן לִי בִזָּה שִׁבְעָה פָּרִים וְשִׁבְעָה אִילִים:	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 בָּלַעַם וַיַּעַל בָּלָק וּבָלַעַם פָּר וְאֵיל בְּמִזְבֵּחַ:	And Balak did what Balaam said, and Balak and Balaam offered up a bull and a ram <u>on each</u> altar.	Balaam (2x): see Num 22:5. on <i>each</i> altar ← <i>on the altar</i> .
Num 23:3	וַיֹּאמֶר בָּלַעַם לְבָלָק הֲתֵיצֵב עַל-עֹלֹתָיִךְ וְאַלְכָה אוֹלִי יְקָרָה יְהוָה לְקִרְאָתִי וְדִבֶּר מִה-יֵרְאֵנִי 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 to a high place.	Balaam: see Num 22:5. whatever ← <i>a thing of which</i> .
Num 23:4	וַיִּקַּר אֱלֹהִים אֶל-בָּלַעַם וַיֹּאמֶר אֵלָיו אֶת-שִׁבְעַת הַמִּזְבְּחוֹת עָרֹכְתִּי וְאֵעַל פָּר וְאֵיל 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. <i>Balaam</i> ← <i>he</i> . On the liberal use of the third person pronouns (<i>he, him, his</i>), see the note to Gen 41:13.
Num 23:5	וַיֵּשֶׁם יְהוָה דָּבָר בְּפִי בָּלַעַם וַיֹּאמֶר שׁוּב אֶל-בָּלָק וְכֹה תִדְבֹּר:	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 נֹצֵב עַל-עֹלֹתוֹ הוּא וְכָל-שָׂרָיו מוֹאָב:	So he returned to him, and <u>what he saw was that</u> he was standing at his burnt offering – he and all the dignitaries of Moab.	and what <i>he</i> saw was that ← <i>and behold</i> .

Num 23:7	וַיֹּאמֶר מֶלֶךְ אֲרָמָא מִן־אֲרָם יִנְחֵנִי בָלָק מֶלֶךְ־מוֹאָב מִהַרְרֵי־קָדֶם לָכֶּה אֶרְהֶ־לִּי יַעֲקֹב וּלְכֶה 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	מַה אֶקְבֹּל לֹא קָבָה אֵל וּמַה אֶזְעַם לֹא זָעַם יְהוָה:	How <i>can</i> I curse <i>him</i> <i>Whom</i> GOD has not cursed? And how <i>can</i> I be insolent <i>To him to whom</i> the LORD Has not been insolent?	
Num 23:9	כִּי־מֵרָאשׁ צִרִים אֶרְאֶנּוּ וּמִגְּבוּעוֹת אֲשׁוּרָנוּ הֵן־עַם לְבַדָּד יִשְׁכֹּן וּבְגוֹיִם לֹא יִתְחַשֵּׁב:	For from the summit of the rocks I saw him, And from the hills I beheld him. Behold, a people will dwell on its own, And it will not be reckoned among the nations.	be reckoned: <i>hithpael</i> for passive, as often in Modern Hebrew.
Num 23:10	מִי מִנֵּה עֲפָר יַעֲקֹב וּמִסֹּפֶר אֶת־רִבְעֵי יִשְׂרָאֵל תָּמַת נַפְשִׁי מוֹת יִשְׁלִים וְתֵהִי אַחֲרֵיתִי כְּמֵהוּ:	Who has counted the dust of Jacob, Or the <u>number</u> of a quarter of Israel? May my <u>soul</u> die the death of the upright, And may my end be like him.”	Or the number: the particle מִי militates for Ginsburg's contention that this is an abbreviation of מִי סֹפֵר, <i>who has numbered?</i>; see [CB]. soul: i.e. <i>my being, my self</i>.
Num 23:11	וַיֹּאמֶר בָּלָק אֶל־בִּלְעָם מַה עֹשִׂיתָ לִּי לְקַבֵּל אֵיבִי לְקַח־תִּיד וְהִנֵּה בִּרְכָתְךָ בְּרֹךְ:	Then Balak said to Balaam, “What are you doing to me? I took you to curse my enemies, <u>and what you have done is</u> you have thoroughly blessed them.”	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, “<u>Am I not constrained</u> to say what the LORD puts in my mouth?”	Am I not constrained ← <i>Shall I not keep / have charge</i>. [BDB] includes <i>restrain</i> (but active).

Num 23:13	וַיֹּאמֶר אֵלָיו בָּלָק לֵךְ-**לָכֶה-נָא אִתִּי* אֶל-מָקוֹם אֲחֵר אֲשֶׁר תֵּרְאֶנּוּ מִשָּׁם אַפֶּס קִצְּהוּ תִרְאֶה וְכִלּוֹ 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 וְאֵיל בַּמִּזְבֵּחַ:	And he took him <i>to</i> the area of the <u>look-out men</u> , 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 הִתִּיצֵב כֹּה עַל-עֹלֹתֶיךָ 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-בָּלָעָם וַיִּשֶׂם דְּבַר בְּפִיו וַיֹּאמֶר שׁוּב אֶל-בָּלָק וְכֹה תִּדְבֹּר:	And the LORD met with Balaam, and he put a word in his mouth, and he said, “Go back to Balak, and you will speak accordingly.”	Balaam: see Num 22:5.
Num 23:17	וַיָּבֹא אֵלָיו וְהָנֹו נֹצֵב עַל-עֹלֹתוֹ וְשָׂרֵי מוֹאָב אִתּוֹ וַיֹּאמֶר לוֹ בָּלָק מַה-דְּבַר 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</i> <i>him</i> .
Num 23:18	וַיֵּשֶׂא מִשְׁלוֹ וַיֹּאמֶר קוּם בָּלָק וּשְׁמַע הָאֲזִינוּהָ עָדִי בְּנֹו צִפּוֹר:	And he delivered his discourse and said, “Arise, Balak, and listen; Give ear to me, O son of Zippor.	

Num 23:19	לֹא אִישׁ אֵל וְיֹכֵזֵב וּבֶן-אָדָם וְיִתְנַחֵם הֵהוּא אָמַר וְלֹא יַעֲשֶׂה וְדָבָר וְלֹא יְקִימֶנָה:	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 בִרְךָ לִקְחָתִי וּבִרְךָ וְלֹא אֲשִׁיבֶנָה:	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 אָוֶן בִּיעֶקֶב וְלֹא-רָאָה עֲמַל בִּישְׂרָאֵל יְהוָה אֱלֹהָיו עִמּוֹ וּתְרוּעַת מֶלֶךְ בּוֹ:	He does not observe wickedness in Jacob, And he does not see <u>injustice</u> in Israel. The LORD his God <i>is</i> with him, And the shout of the king <i>is</i> among them.	injustice: the word more commonly means <i>toil</i> .
Num 23:22	אֵל מוֹצִיאֵם מִמִּצְרַיִם כְּתוּעַפַת רֶאֶם לוֹ:	The GOD <i>who</i> brought them out of Egypt <i>Has strength</i> like that of a buffalo.	strength: with [BDB], [ST], AV, or <i>swiftness</i> , with [AnLx].
Num 23:23	כִּי לֹא-נִחַשׁ בִּיעֶקֶב וְלֹא-קָסַם בִּישְׂרָאֵל כָּעַת יֹאמַר לִיעֶקֶב וּלִישְׂרָאֵל מֶה-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	הֵן-עַם כְּלָבִיא יָקוּם וּכְאֹרִי יִתְנַשֵּׂא לֹא יִשְׁכַּב עַד-יֵאכֹל טֶרֶף וְדַם-חָלָלִים 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-קֵב לֹא תִקְבְּנוּ גַּם-בִּרְךָ לֹא תִבְרַכְנוּ:	Then Balak said to Balaam, “Neither <u>curse</u> <u>them at all</u> nor <u>bless them</u> <u>at all</u> .”	Balaam: see Num 22:5. curse them at all ... bless them at all: both infinitive absolute.

Num 23:26	וַיַּעַן בָּלָעַם וַיֹּאמֶר אֶל-בָּלָק הֲלֹא דִבַּרְתִּי אֵלַיךָ לֵאמֹר כָּל אֲשֶׁר-יְדַבֵּר 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-בָּלָעַם לֵכֶה-נָּא אֶקְחֶךָ אֶל-מָקוֹם אֲחֵר אוֹלִי יִישַׁר בְּעֵינֵי הָאֱלֹהִים וְקִבַּתוּ לִי מַשָּׁם:	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-בָּלָעַם רֹאשׁ הַפְּעֹזֹר הַנִּשְׁקָף עַל-פְּנֵי הַיְּשִׁימוֹן:	So Balak took Balaam to the summit of Peor, which overlooks the landscape of Jeshimon.	Balaam: see Num 22:5.
Num 23:29	וַיֹּאמֶר בָּלָעַם אֶל-בָּלָק בְּנֶה-לִּי בָזָה שְׁבָעָה מִזְבְּחֹת וְהֵכֵן לִי בָזָה שְׁבָעָה פָּרִים וְשְׁבָעָה 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 כַּאֲשֶׁר אָמַר בָּלָעַם וַיַּעַל פָּר וְאַיִל 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 בָלָעַם כִּי טוֹב בְּעֵינֵי יְהוָה לְבָרֵךְ אֶת-יִשְׂרָאֵל וְלֹא-הִלָּךְ כְּפַעַם-בְּפַעַם לִקְרֹאת נַחְשִׁים וַיִּשָּׂת אֶל-הַמִּדְבָּר פָּנָיו:	And Balaam saw that <i>it</i> was 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 ← go to meet. enchantments: the same word as for <i>serpents</i> .

Num 24:2	וַיִּשָּׂא בָלַעַם אֶת-עֵינָיו וַיִּרְא אֶת-יִשְׂרָאֵל שֹׁכֵן לְשִׁבְטָיו וְתָהִי עָלָיו רוּחַ אֱלֹהִים:	And Balaam raised his eyes and saw Israel dwelling according to <u>their</u> tribes, and the spirit of God came upon him.	Balaam: see Num 22:5. their tribes ← <i>his</i> tribes. Collective usage of <i>Israel</i> . came ← <i>became</i> .
Num 24:3	וַיִּשָּׂא מִשְׁלוֹ וַיֹּאמֶר נֹאם בָּלַעַם בְּנוֹ בְּעֵר וְנֹאם הַגִּבֹּר שְׂתֵם הָעִיִּן:	And he delivered his discourse and said, “Balaam the son of Beor speaks, And the man <i>who has</i> an open eye declares,	Balaam: see Num 22:5. declares: same word as <i>speaks</i> above. Otiose, but see Gen 12:5.
Num 24:4	נֹאם שִׁמְעַתְּ אִמְרֵי-אֵל אֲשֶׁר מִחֻזָּה שְׂדֵי יַחֲזֶה נָפַל וּגְלוּי עֵינָיו:	<i>And he who</i> heard the sayings of GOD, Who saw a vision from the ALMIGHTY, <i>Who</i> fell down and became of unveiled eyes, Pronounces,	Pronounces: as <i>declares</i> in the previous verse.
Num 24:5	מִה-טֹּבוֹ אֹהֲלֶיךָ יַעֲקֹב מִשְׁכְּנֶיךָ יִשְׂרָאֵל:	‘How fair are your tents, Jacob! Your dwellings, Israel!	dwellings ← <i>tabernacles</i> .
Num 24:6	כִּנְחָלִים נָטְיוּ כִּגְזֵת עָלֵי נְהָר כְּאֹהֲלִים נָטַע יְהוָה כְּאַרְזִים עָלֵי-מַיִם:	They are spread out like brooks, Like gardens at the river, Like aloes <i>which</i> the LORD planted, Like cedars at water.	
Num 24:7	יִזְל־מַיִם מִדִּלְיוֹ וְזָרְעוּ בְּמַיִם רַבִּים וַיֵּרֶם מֵאֲגָג מִלְכּוֹ וְתִנְשֵׂא מַלְכֻתוֹ:	He will distil water from his <u>buckets</u> , 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 מוֹצִיאֹ מִמִּצְרַיִם כְּתוֹעֶפֶת רֶאֶם לוֹ יֹאכֹל גּוֹיִם צָרָיו וְעֲצַמֹתֵיהֶם יִגְרֶם וְחֲצִיו יִמְחֹק:	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 שֹׁכֵב בְּאֶרֶץ וּכְלָבִיא מִי יְקִימֵנוּ מִבְּרִכְיָךְ בְּרוּךְ וְאֶרְיָךְ אָרוּר:	He <u>crouches</u> and lies down Like a young lion, And like a great lion, Who would arouse him? <u>Those who bless you</u> <u>are blessed</u>, But those who curse you <u>are</u> cursed.' ”	He crouches (etc.): compare Gen 49:9. Those who bless you (etc.): compare Gen 27:29.
Num 24:10	וַיַּחַר-אַף בָּלָק אֶל-בָּלְעָם וַיִּסְפֹּק אֶת-כַּפָּיו וַיֹּאמֶר בָּלָק אֶל-בָּלְעָם לֵקֵב אֵיבִי קִרְאתִיךָ וְהִנֵּה בִּרְכָתָךְ בְּרוּךְ זֶה שְׁלֹשׁ פְּעָמִים:	At <u>this</u> 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 <u>what you have done</u> <i>is</i> you <u>have thoroughly blessed</u> <u>them</u> these three times.	At this: wider use of the <i>vav</i>. Balaam (2x): see Num 22:5. and what you have done <i>is</i> ← <i>and behold</i>. you have thoroughly blessed: infinitive absolute.
Num 24:11	וַעֲתָה בָּרַח-לְךָ אֶל-מְקוֹמְךָ אֲמַרְתִּי כִּבֹּד אֲכַבְּדֶךָ וְהִנֵּה מִנְעָךָ יְהוָה מִכְּבוֹד:	So now, get away to your place. I said I would <u>honour you greatly</u>, and look, the LORD has <u>held</u> <u>honour back from you</u>.”	honour you greatly: infinitive absolute. held honour back from you ← <i>held you back from</i> <i>honour</i>.
Num 24:12	וַיֹּאמֶר בָּלְעָם אֶל-בָּלָק הֲלֹא גַם אֶל-מַלְאָכֶיךָ אֲשֶׁר-שָׁלַחְתָּ אֵלַי דִּבַּרְתִּי לֵאמֹר:	Then Balaam said to Balak, “Did I not <u>expressly</u> 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-יִתֵּן-לִי בָלָק מָלֵא בֵּיתוֹ כֶּסֶף וְזָהָב לֹא אוּכַל לַעֲבֹל אֶת-פִּי יְהוָה לַעֲשׂוֹת טוֹבָה אוֹ רָעָה מִלְּבִי אֲשֶׁר-יִדְבֹּר יְהוָה אֹתוֹ אֲדַבֵּר:	‘<i>Even</i> if Balak gives me his house full of silver and gold, I cannot transgress the <u>word</u> of the LORD – by <u>doing</u> 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 הולֵךְ לְעַמִּי לָכֵה אֵיעֶצְךָ אֲשֶׁר יַעֲשֶׂה הָעָם הַזֶּה לְעַמְּךָ בְּאַחֲרֵית הַיָּמִים:	And now, <u>here I am</u> , I am going to my people. Come, and 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 נָא בְלִעַם בֶּנוֹ בָּעַר וְנָא הַגִּבֹּר שְׁתַּם הָעֵינַי:	And he delivered his discourse and said, “Balaam the son of Beor speaks, And the man <i>who has</i> an open eye declares,	Balaam: see Num 22:5.
Num 24:16	נָא שְׁמַע אֲמַר־אֵל וְיָדַע דַּעַת עֲלִיּוֹן מַחֲזֶה שְׁדֵי יַחֲזֶה נָפַל וּגְלוּי עֵינָיו:	And he <i>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	אֲרָאֵנּוּ וְלֹא עַתָּה אֲשׁוּרֵנּוּ וְלֹא קָרוֹב דֶּרֶךְ בּוֹכֵב מֵיעֶקֶב וְקָם שִׁבְט מִיִּשְׂרָאֵל וּמַחֲזֵן פְּאֵתִי 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 קִיר) in the role of a finite verb. Seth: see Gen 4:25. But here, AV= <i>Sheth</i> .
Num 24:18	וְהָיָה אֲדָוָם יִרְשָׁה וְהָיָה יִרְשָׁה שְׁעִיר אֵיבָיו וְיִשְׂרָאֵל עָשָׂה 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	וִירֵד מֵיעֶקֶב וְהָאֲבִיד שָׂרִיד 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־עַמְלֹק וַיֹּשֶׁא מִשְׁלוֹ וַיֹּאמֶר רֵאשִׁית גּוֹיִם עַמְלֹק וְאַחֲרֵיתוֹ עַדִּי אָבֵד:	And when he saw Amalek, he delivered his discourse and said, “Amalek is the foremost of the nations, But his final <i>state</i> is to perish.”	to perish ← <i>up to perishing</i> .
Num 24:21	וַיֵּרָא אֶת־הַקֵּינִי וַיֹּשֶׁא מִשְׁלוֹ וַיֹּאמֶר אֵיתָן מוֹשָׁבֶךָ וְשִׁים בַּסֶּלֶעַ קִנְיָךְ:	And when he saw the Kenite, he delivered his discourse and said, “Your habitation is firm, And you have situated your nest on the rock.	
Num 24:22	כִּי אִם־יִהְיֶה לְבָעֵר קִינ עַד־מָה אֲשׁוּר תִּשְׁבֶּכָּךְ:	Yet the <u>Kenite</u> is <i>destined to be burnt</i> up Until Assyria takes you captive.”	Kenite ← <i>Cain</i> . to be burnt up ← <i>to burn up</i> .
Num 24:23	וַיֹּשֶׁא מִשְׁלוֹ וַיֹּאמֶר אֹי מִי יַחֲיֶה מִשְׁמוֹ אֵל:	And he delivered his discourse and said, “Woe to him <i>who</i> is living When GOD brings it about.	
Num 24:24	וְצִיִּים מִיַּד כְּתִיִּים וְעַנּוּ אֲשׁוּר וְעַנּוּ־עֵבֶר וְגַם־הוּא עַדִּי אָבֵד:	And ships <i>will come</i> <i>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 <i>destined to</i> <i>perish</i> .”	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 בָּלָעָם וַיִּלָּךְ וַיָּשָׁב לְמִקְוֵמוֹ וְגַם־בָּלָק הִלָּךְ 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	וַיָּשָׁב יִשְׂרָאֵל בְּשִׁטִּים וַיַּחֲלֵ 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	וַתִּקְרְאוּ לָעַם לְזִבְחֵי אֱלֹהֵיהֶן וַיֹּאכְלֵם הָעָם וַיִּשְׁתַּחֲווּ לֵאלֹהֵיהֶן:	and these <i>women</i> called the people to the sacrifices to their gods, and the people ate <i>them</i> , and they worshipped their gods.	these <i>women</i> ← <i>they</i> (feminine verbal form). to their gods ← <i>of their</i> <i>gods</i> . Wider use of the construct state.
Num 25:3	וַיַּעֲמֵד יִשְׂרָאֵל לְבַעַל פְּעֹר וַיַּחֲרֹאֲף יְהוָה בְּיִשְׂרָאֵל:	Then Israel adhered to Baal-Peor, and the LORD's anger was kindled against Israel.	
Num 25:4	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה קַח אֶת־כָּל־רָאשֵׁי הָעָם וְהוֹקֵעַ אוֹתָם לִיהוָה נֶגֶד הַשָּׁמֶשׁ וְיֹשֵׁב חֲרוֹן אֲף־יְהוָה מִיִּשְׂרָאֵל:	And the LORD said to Moses, "Take all the leaders 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 הַנִּצָּמְדִים לְבַעַל פְּעֹר:	Then Moses said to the judges of Israel, "Let each <i>one</i> execute the <i>men under</i> <i>his jurisdiction</i> who adhered to Baal-Peor."	the men <i>under</i> his <i>jurisdiction</i> ← <i>his men</i> .
Num 25:6	וְהִנֵּה אִישׁ מִבְּנֵי יִשְׂרָאֵל בָּא וַיִּקְרַב אֶל־אָחִיו אֶת־הַמְּדִינִית לְעֵינָיו מֹשֶׁה וּלְעֵינֵי כָל־עֵדֻת בְּנֵי־יִשְׂרָאֵל וְהָמָּה בָכִים פְּתַח אֹהֶל מוֹעֵד:	And <i>there was</i> a man of the sons of Israel <i>who</i> came and brought a Midianite <i>woman</i> to his brothers, in the sight of Moses and in the sight of the whole congregation of the sons of Israel, who were weeping <i>at</i> the entrance to the tent of contact.	there <i>was</i> ← <i>behold</i> .
Num 25:7	וַיֵּרָא פִּינְחָס בֶּן־אֶלְעָזָר בֶּן־אַהֲרֹן הַכֹּהֵן 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 אַחֲרַיִשׁ־יִשְׂרָאֵל אֶל־הַקֶּבֶה וַיִּדְקֹר אֶת־שְׁנֵיהֶם אֶת אִישׁ יִשְׂרָאֵל וְאֶת־הָאִשָּׁה אֶל־קִבְתָּהּ וַתַּעֲצֹר הַמַּגֵּפָה מֵעַל בְּנֵי יִשְׂרָאֵל:	and he went after the man of Israel into the vaulted tent and thrust both of them through – the man of Israel, and the woman, in her belly – and the plague on the sons of Israel ceased.	on the sons of Israel ceased ← was stopped from on the sons of Israel.
Num 25:9	וַיְהִיו הַמֵּתִים בַּמַּגֵּפָה אַרְבַּעַה וְעֶשְׂרִים אָלֶף: פ	Now those who died in the plague came to twenty-four thousand.	came to ← were.
Num 25:10	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	Then the LORD spoke to Moses and said,	
Num 25:11	פִּינְחָס בֶּן־אֶלְעָזָר בֶּן־אַהֲרֹן הַכֹּהֵן הַשִּׁיב אֶת־חַמְתִּי מֵעַל בְּנֵי־יִשְׂרָאֵל בְּקִנְאוֹ אֶת־קִנְאָתִי בְּתוֹכָם וְלֹא־כִלִּיתִי אֶת־בְּנֵי־יִשְׂרָאֵל בְּקִנְאָתִי:	“Phinehas, the son of Eleazar, the son of Aaron the priest, turned my fury back from the sons of Israel, when he was zealous with my zeal in their midst, so that I did not make an end of the sons of Israel in my zeal.	Phinehas: see Ex 6:25. Eleazar: see Ex 6:23. so that: purposive use of the vav.
Num 25:12	לִכֹּן אֹמַר הַנְּנִי נָתַן לוֹ אֶת־בְּרִיתִי שְׁלוֹם:	Therefore say, ‘Behold, I am giving him my covenant of peace.	
Num 25:13	וְהָיְתָה לוֹ וּלְזֶרְעוֹ אַחֲרָיו בְּרִית כְּהֵנָת עוֹלָם תַּחַת אֲשֶׁר קָנָא לֵאלֹהֵיו וַיַּכְפֹּר עַל־בְּנֵי יִשְׂרָאֵל:	And he and his seed after him will have the covenant of an age-abiding priesthood, because he was zealous for his God, and he made atonement for the sons of Israel.”	atonement for ← atonement on.

Num 25:14	וּשְׁם־אִישׁ יִשְׂרָאֵל הַמָּכָה אֲשֶׁר הָכָה אֶת־הַמִּדְיָנִית זִמְרִי בֶן־סִלּוּא נְשִׂיא בֵּית־אָב לְשֹׁמְעֹנִי:	And the name of the man of Israel who <i>was</i> struck down – who was struck down with the Midianite <i>woman</i> – <i>was</i> Zimri the son of Salu, a leader of the Simeonite paternal house.	
Num 25:15	וּשְׁם הָאִשָּׁה הַמָּכָה הַמִּדְיָנִית כּוֹזְבִי בַת־צֹר רֹאשׁ אֲמֹת 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 לֵאמֹר:	Then the LORD spoke to Moses and said,	
Num 25:17	צֹרֹר אֶת־הַמִּדְיָנִים וְהִכִּיתֶם אוֹתָם:	“Be hostile to the Midianites and strike them down,	Be hostile: infinitive absolute in the role of an imperative.
Num 25:18	כִּי צָרִים הֵם לָכֶם בְּנִכְלִיָּהֶם אֲשֶׁר־נָפְלוּ לָכֶם עַל־דְּבַר־פְּעֹר וְעַל־דְּבַר כּוֹזְבִי בַת־נְשִׂיא מִדְיָן אֲחֹתָם הַמָּכָה בְּיוֹם־הַמַּגֶּפֶה עַל־דְּבַר־פְּעֹר:	for they are hostile to you, in their deceit with which they were deceitful to you in the matter of Peor and in the matter of Cozbi the daughter of the leader of Midian, their sister who was struck down on the day of the plague in the matter of Peor.”	deceit ← <i>deceits</i> .
Num 26:1a	וַיְהִי אַחֲרֵי הַמַּגֶּפֶה 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 Eleazar the son of Aaron the priest, and he said,	Eleazar: see Ex 6:23.

Num 26:2	שָׂאוּ אֶת־רֹאשׁ כָּל־עֵדֶת בְּנֵי־יִשְׂרָאֵל מִבֶּן עֶשְׂרִים שָׁנָה וּמַעֲלָה 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 <u>who could serve in the army</u> 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	וַיֹּדְבֵר מֹשֶׁה וְאַלְעָזָר הַכֹּהֵן אֹתָם בְּעֶרְבַת מוֹאָב עַל־יַרְדֵּן יֶרִיחוֹ לֵאמֹר:	So Moses and Eleazar the priest addressed them in the arid tracts of Moab, near the <u>Jordan at Jericho</u> , and he said,	Eleazar: see Ex 6:23. <i>Jordan at</i> ← <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 וּמַעֲלָה כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל הַיֹּצְאִים מֵאֶרֶץ מִצְרַיִם:	“From twenty years old and above, as the LORD commanded Moses and the sons of Israel who came out of the land of Egypt.”	
Num 26:5	רְאוּבֵן בְּכֹר יִשְׂרָאֵל בְּנֵי רְאוּבֵן חֲנוּךְ מִשְׁפַּחַת הַחֲנֹכִי לְפָלּוּא מִשְׁפַּחַת הַפְּלֹאִי:	<i>For</i> Reuben the firstborn of Israel: the sons of Reuben <i>were</i> <u>Hanoch</u> with the family of the <u>Hanochites</u> , and <i>belonging</i> to Pallu, the family of the Palluites,	Hanoch ... Hanochites ← <i>Hanochite</i> . Collective usage, and so throughout the chapter. On the name itself, see Gen 25:4.
Num 26:6	לְחֶצְרֹן מִשְׁפַּחַת הַחֲצִירוֹנִי לְכַרְמִי מִשְׁפַּחַת הַכַּרְמִי:	<i>and belonging</i> to Hezron, the family of the Hezronites, <i>and belonging</i> to Carmi, the family of the Carmites.	
Num 26:7	אֵלֶּה מִשְׁפַּחַת הָרְאוּבִינִי וַיְהִיו פְּקֻדֵיהֶם שְׁלֹשָׁה וְאַרְבָּעִים אֶלֶף וּשְׁבַע מֵאוֹת וּשְׁלֹשִׁים:	Those <i>were</i> the families of the Reubenites, and those of them counted <u>came to</u> forty-three thousand seven hundred and thirty.	came to ← <i>were</i> .
Num 26:8	וּבְנֵי פָלּוּא 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	וּבְנֵי אֱלִיאָב נְמוּאֵל וְדָתָן וְאַבִּירָם הוּא־דָּתָן וְאַבִּירָם *קְרוּאִי קְרִיאֵי הָעֵדָה אֲשֶׁר** הָצוּ עַל־מֹשֶׁה וְעַל־אַהֲרֹן בְּעֵדַת־קָרַח בְּהִצָּתָם עַל־יְהוָה:	And the sons of Eliab <i>were</i> Nemuel and Dathan and Abiram. These <i>were</i> Dathan and Abiram who <i>were</i> recruited to the <u>company</u> which contended with Moses and Aaron, in the <u>company</u> of Korah, when they contended with the LORD,	recruited to ← <i>called of</i>. The <i>ketiv</i> and <i>qere</i> are similar words with the same meaning. company (2x) ← <i>congregation</i>.
Num 26:10	וַתִּפְתָּח הָאָרֶץ אֶת־פִּיהָ וַתִּבְלַע אֹתָם וְאֶת־קָרַח בְּמֹות הָעֵדָה בְּאֶכָל הָאֵשׁ אֶת חֲמִשִּׁים וּמֵאֲתַיִם אִישׁ וַיְהִיו לְגִם:	and the earth opened its mouth and swallowed them up, with Korah in the death of the <u>company</u>, when the fire consumed the two hundred and fifty men, and they became a <i>warning</i> sign.	company ← <i>congregation</i>.
Num 26:11	וּבְנֵי־קָרַח לֹא־מָתוּ: ס	But the sons of Korah did not die.	
Num 26:12	בְּנֵי שִׁמְעוֹן לְמִשְׁפַּחָתָם לְנְמוּאֵל מִשְׁפַּחַת הַנְּמוּאֵלִי לְיָמִין מִשְׁפַּחַת הַיָּמִינִי לְיָכִין מִשְׁפַּחַת הַיָּכִינִי:	The sons of Simeon according to their families <i>were</i>: <i>belonging</i> to Nemuel <i>was</i> the family of the Nemuelites, <i>belonging</i> to Jamin <i>was</i> the family of the Jaminites, <i>belonging</i> to Jachin <i>was</i> the family of the Jachinites,	
Num 26:13	לְזָרַח מִשְׁפַּחַת הַזָּרְחִי לְשָׁאוּל מִשְׁפַּחַת הַשָּׁאוּלִי:	<i>belonging</i> to Zerah <i>was</i> the family of the Zarhites, and <i>belonging</i> to Šaul <i>was</i> the family of the Šaulites.	Saul ... Saulites ← <i>Shaul ... Shaulites</i>, or better <i>Sha'ul ... Sha'ulites</i>. AV= <i>Shaul ... Shaulites</i>. See Gen 46:10.
Num 26:14	אֵלֶּה מִשְׁפַּחַת הַשִּׁמְעֹנִי שְׁנַיִם וְעֶשְׂרִים אָלֶף וּמֵאֲתַיִם: ס	Those <i>were</i> the families of the Simeonites; <i>they came</i> to twenty-two thousand two hundred.	
Num 26:15	בְּנֵי גָד לְמִשְׁפַּחָתָם לְצִפּוֹן מִשְׁפַּחַת הַצִּפּוֹנִי לְחַגִּי מִשְׁפַּחַת הַחֲגִי לְשׁוּנִי מִשְׁפַּחַת הַשׁוּנִי:	The sons of Gad according to their families <i>were</i>: <i>belonging</i> to Zephon <i>was</i> the family of the Zephonites, <i>belonging</i> to Haggi <i>was</i> the family of the Haggites, <i>belonging</i> to Shuni <i>was</i> the family of the Shunites,	

Num 26:16	לְאֹזְנֵי מִשְׁפַּחַת הָאֹזְנִי לְעֵרִי מִשְׁפַּחַת הָעֵרִי:	<i>belonging to Ozni was the family of the Oznites, belonging to Eri was the family of the Erites,</i>	
Num 26:17	לְאֶרֹד מִשְׁפַּחַת הָאֶרֹדִי לְאַרְאֵלִי מִשְׁפַּחַת הָאֶרְאֵלִי:	<i>belonging to Arod was the family of the Arodites, and belonging to Areli was the family of the Arelites.</i>	
Num 26:18	אֵלֶּה מִשְׁפַּחַת בְּנֵי-גָד לְפָקְדֵיהֶם אֲלֵף וַחֲמֵשׁ מֵאוֹת: ס	Those <i>were</i> the families of the sons of Gad according to those of them counted; <i>they came to</i> forty thousand five hundred.	
Num 26:19	בְּנֵי יְהוּדָה עֵר וְאֹנָן וַיָּמָת עֵר וְאֹנָן בְּאֶרֶץ כְּנָעַן:	The sons of Judah <i>were</i> Er and Onan, but Er and Onan died in the land of Canaan.	
Num 26:20	וַיְהִיו בְּנֵי-יְהוּדָה לְמִשְׁפַּחָתָם לְשֵׁלָה מִשְׁפַּחַת הַשְּׁלָנִי לְפֶרֶץ מִשְׁפַּחַת הַפָּרְצִי לְזֶרַח מִשְׁפַּחַת הַזְּרָחִי:	And the sons of Judah according to their families were: <i>belonging to</i> Shelah <i>was</i> the family of the Shelanites, <i>belonging to</i> Perez <i>was</i> the family of the Parzites, and <i>belonging to</i> Zerah <i>was</i> the family of the Zarhites.	Perez: see Gen 38:29. Parzites: AV= <i>Pharzites</i> .
Num 26:21	וַיְהִיו בְּנֵי-פֶרֶץ לְחֶצְרֹן מִשְׁפַּחַת הַחֶצְרֹנִי לְחָמוּל מִשְׁפַּחַת הַחֲמוּלִי:	And the sons of Perez were: <i>belonging to</i> Hezron <i>was</i> the family of the Hezronites, and <i>belonging to</i> Hamul <i>was</i> the family of the Hamulites.	Perez: see Gen 38:29.
Num 26:22	אֵלֶּה מִשְׁפַּחַת יְהוּדָה לְפָקְדֵיהֶם שֵׁשׁ וּשְׁבַעִים אֲלֵף 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 לְמִשְׁפַּחָתָם תּוֹלַע מִשְׁפַּחַת הַתּוֹלָעִי לְפֻּוֹה מִשְׁפַּחַת הַפּוּנִי:	The sons of Issachar according to their families were: <i>belonging to</i> Tola <i>was</i> the family of the Tolaites, <i>belonging to</i> 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 הַשְּׁמֶרֹנִי:	<i>belonging to Jashub was the family of the Jashubites, and belonging to Shimron was the family of the Shimronites.</i>	
Num 26:25	אֵלֶּה מִשְׁפַּחַת יִשָּׁשָׁכָר לְפָקְדֵיהֶם אַרְבָּעָה וּשְׁשִׁים אָלֶף וּשְׁלֹשׁ מֵאוֹת: ס	<i>Those were the families of Issachar according to those of them counted; they came to sixty-four thousand three hundred.</i>	
Num 26:26	בְּנֵי זְבוּלֹן לְמִשְׁפַּחָתָם לְסֶרֶד מִשְׁפַּחַת הַסַּרְדִּי לְאֵלֹן מִשְׁפַּחַת הָאֵלֹנִי לְיַחֲלֵאל מִשְׁפַּחַת הַיַּחֲלֵאֲלִי:	<i>The sons of Zebulun according to their families were: belonging to Sered was the family of the Sardites, belonging to Elon was the family of the Elonites, and belonging to Jahleel was the family of the Jahleelites.</i>	
Num 26:27	אֵלֶּה מִשְׁפַּחַת הַזְּבוּלָנִי לְפָקְדֵיהֶם שְׁשִׁים אָלֶף וַחֲמֵשׁ מֵאוֹת: ס	<i>Those were the families of the Zebulunites according to those of them counted; they came to sixty thousand five hundred.</i>	
Num 26:28	בְּנֵי יוֹסֵף לְמִשְׁפַּחָתָם מְנַשֶּׁה וְאֶפְרַיִם:	<i>The sons of Joseph according to their families were Manasseh and Ephraim.</i>	
Num 26:29	בְּנֵי מְנַשֶּׁה לְמַכִּיר מִשְׁפַּחַת הַמַּכִּירִי וּמַכִּיר הוֹלִיד אֶת־גִּלְעָד לְגִלְעָד מִשְׁפַּחַת הַגִּלְעָדִי:	<i>The sons of Manasseh were: belonging to Machir was the family of the Machirites, and Machir begot Gilead, and belonging to Gilead was the family of the Gileadites.</i>	1 Chr 2:23. Gilead ... Gilead ... Gileadites: see Gen 31:21.
Num 26:30	אֵלֶּה בְּנֵי גִלְעָד אִיעֶזֶר מִשְׁפַּחַת הָאִיעֶזְרִי לְחֶלֶק מִשְׁפַּחַת הַחֶלְקִי:	<i>These were the sons of Gilead: belonging to Jiezer was the family of the Jiezerites, belonging to Helek was the family of the Helekites,</i>	Gilead: see Gen 31:21. Jiezer ... Jiezerites: AV= Jeezer ... Jeezerites not recognizing the hireq.

Num 26:31	וְאַשְׂרִיֶּאל מִשְׁפַּחַת הָאֲשֵׁרָאִלִּי וְשֵׁכֶם מִשְׁפַּחַת הַשִּׁכְמִי:	<i>belonging to Asriel was the family of the Asrielites, belonging to Shechem was the family of the Shichmites,</i>	Shichmites: AV= <i>Shechemites</i> , which conforms the demonym to the progenitor and toponym, but which is not AV's usual practice; see Num 26:49.
Num 26:32	וְשִׁמְדָּע מִשְׁפַּחַת הַשְּׁמִידָעִי וְחֶפֶר מִשְׁפַּחַת הַחֶפְרִי:	<i>belonging to Shemida was the family of the Shemidaites, and belonging to Hephher was the family of the Hephherites.</i>	
Num 26:33	וְצִלְפָּחַד בֶּן־חֶפֶר לֹא־הָיוּ לוֹ בָּנִים כִּי אִם־בָּנוֹת וְשֵׁם בָּנוֹת צִלְפָּחַד מַחֲלָה וְנֹחַ חֲגִלָּה מִלְכָּה וְתִרְצָה:	Now <i>Zelophehad</i> the son of Hephher did not have <i>any</i> sons – only daughters – and the names of the daughters of <i>Zelophehad</i> were Mahlah and <i>Noah</i> , Hoglah, Milcah and Tirzah.	1 Chr 7:15. <i>Zelophehad</i> (2x) ← <i>Zelopphad</i> , but we retain the AV / traditional English name. Noah: a very different Hebrew spelling to the Noah of Noah's ark (Gen 5:29).
Num 26:34	אֵלֶּה מִשְׁפַּחַת מְנַשֶּׁה וּפְקֻדֵיהֶם שְׁנַיִם וַחֲמִשִּׁים אָלֶף 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 בְנֵי־אֶפְרַיִם לְמִשְׁפַּחָתָם לְשׁוּתֵלַח מִשְׁפַּחַת הַשְּׁתַּלְחִי לְבָכֵר מִשְׁפַּחַת הַבַּחְרִי לְתַחַן מִשְׁפַּחַת הַתַּחְנִי:	These <i>were</i> the sons of Ephraim according to their families: <i>belonging to</i> Shuthelah <i>was</i> the family of the Shuthalhites, <i>belonging to</i> Becher <i>was</i> the family of the Bachrites, <i>and belonging to</i> Tahan <i>was</i> the family of the Tahanites.	1 Chr 7:20.
Num 26:36	וְאֵלֶּה בְנֵי שׁוּתֵלַח לְעֵרָן מִשְׁפַּחַת הָעֵרָנִי:	These <i>were</i> the sons of Shuthelah: <i>belonging to</i> Eran <i>was</i> the family of the Eranites.	

Num 26:37	אֵלֶּה מִשְׁפְּחֹת בְּנֵי־אֶפְרַיִם לְפִקְדֵיהֶם שָׁנִים וּשְׁלָשִׁים אָלֶף וְחָמֵשׁ מֵאוֹת אֵלֶּה בְּנֵי־יוֹסֵף לְמִשְׁפְּחֹתָם: 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 בִנְיָמִן לְמִשְׁפְּחֹתָם לְבֵלַע מִשְׁפַּחַת הַבְּלָעִי לְאַשְׁבֵּל מִשְׁפַּחַת הָאֲשֶׁבֶלִי לְאַחִירָם מִשְׁפַּחַת הָאֲחִירָמִי:	The sons of Benjamin according to their families <i>were: belonging to Bela</i> <i>was the family of the</i> <i>Belaïtes, belonging to</i> <i>Ashbel was the family of</i> <i>the Ashbelites, belonging</i> <i>to Ahiram was the family</i> <i>of the Ahiramites,</i>	1 Chr 8:1.
Num 26:39	לְשֹׁפְחָם מִשְׁפַּחַת הַשּׁוֹפָמִי לְחוֹפָם מִשְׁפַּחַת הַחוֹפָמִי:	<i>belonging to Shephupham</i> <i>was the family of the</i> <i>Shuphamites, and</i> <i>belonging to Hupham was</i> <i>the family of the</i> <i>Huphamites.</i>	Shephupham: AV= <i>Shupham</i> , with LXX, Vulgate, Syriac, Targum, but not MT [BHS-CA].
Num 26:40	וַיְהִיו בְּנֵי־בֵלַע אַרְדֹּ וְנַעֲמָן מִשְׁפַּחַת הָאֲרָדִי לְנַעֲמָן מִשְׁפַּחַת הַנַּעֲמָי:	And the sons of Bela were Ard and Naaman. <i>Belonging to Ard was the</i> <i>family of the Ardites, and</i> <i>belonging to Naaman was</i> <i>the family of the</i> <i>Naamanites.</i>	
Num 26:41	אֵלֶּה בְּנֵי־בִנְיָמִן לְמִשְׁפְּחֹתָם וּפְקֻדֵיהֶם חֲמֵשֶׁה וָאַרְבָּעִים אָלֶף וּשְׁשׁ מֵאוֹת: ס	Those <i>were</i> the sons of Benjamin according to their families, and those of them counted <i>came to</i> forty-five thousand six hundred.	
Num 26:42	אֵלֶּה בְּנֵי־דָן לְמִשְׁפְּחֹתָם לְשׁוּחָם מִשְׁפַּחַת הַשּׁוּחָמִי אֵלֶּה מִשְׁפַּחַת דָּן לְמִשְׁפְּחֹתָם:	These <i>were</i> the sons of Dan according to their families: <i>belonging to Shuham was</i> <i>the family of the</i> <i>Shuhamites. Those were</i> <i>the families of Dan</i> <i>according to their families.</i>	

Num 26:43	כָּל־מִשְׁפַּחַת הַשּׁוּחָמִי לִפְקֻדֵיהֶם אַרְבַּעַה וּשְׁשִׁים אָלֶף וְאַרְבַּע מֵאוֹת: ס	All the families of the Shuhamites according to those of them counted <i>came to</i> sixty-four thousand four hundred.	
Num 26:44	בְּנֵי אָשֶׁר לְמִשְׁפַּחָתָם לִיִּמְנָה מִשְׁפַּחַת הַיִּמְנָה לִישְׁוִי מִשְׁפַּחַת הַיִּשְׁוִי לְבִרְיָעָה 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	לְבְנֵי בְרִיעָה לְחֶבֶר מִשְׁפַּחַת הַחֶבְרִי לְמַלְכִּיָּאל מִשְׁפַּחַת הַמְּלִכִּיָּאֵלִי:	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 בֵּת־אָשֶׁר 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 לִפְקֻדֵיהֶם שְׁלֹשָׁה וַחֲמִשִּׁים אָלֶף וְאַרְבַּע מֵאוֹת: ס	Those <i>were</i> the families of the sons of Asher according to those of them counted; <i>they came to</i> fifty-three thousand four hundred.	
Num 26:48	בְּנֵי נַפְתָּלִי לְמִשְׁפַּחָתָם לִיִּחְצִיָּאל מִשְׁפַּחַת הַיִּחְצִיָּאֵלִי 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	לִיָּזְרִי מִשְׁפַּחַת הַיִּזְרִי לְשֵׁלֶם 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, Sardites, Shuthalhites, Bachrites</i>).
Num 26:50	אֵלֶּה מִשְׁפַּחַת נַפְתָּלִי לְמִשְׁפַּחָתָם 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 וָאַלְף שִׁבְעַת 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	לְאַלֶּה 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 תַּרְבֵּה נִחְלָתוֹ וְלִמְעַט תִּמְעִיט נִחְלָתוֹ אִישׁ לְפִי פְקֻדָּיו יִתֵּן נִחְלָתוֹ:	To a large number you will give them a large inheritance, and to a small number you will give them a small inheritance. Each tribe 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	אֲדָ־בְּגוּרָל יִחְלַק אֶת־הָאָרֶץ לְשֵׁמוֹת מִטּוֹת־אֲבֹתָם יִנְחֹלוּ:	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 הַגּוּרָל תִּחְלַק נִחְלָתוֹ בֵּין רַב לְמְעַט: ס	According to lot their inheritance will be apportioned, between the many and the few.”	According to lot ← <i>According to the lot</i> . apportioned ← <i>divided</i> .

Num 26:57	וְאֵלֶּה פְּקוּדֵי הַלְוִי לְמִשְׁפַּחְתָּם לְגֵרְשׁוֹן מִשְׁפַּחַת הַגֵּרְשֹׁנִי לְקַהַת מִשְׁפַּחַת הַקֹּהֲתִי לְמֶרָרִי מִשְׁפַּחַת הַמֶּרָרִי:	And these <i>were</i> those counted of the Levites according to their families: <i>belonging</i> to Gershon was the family of the Gershonites, <i>belonging</i> to <u>Kohath</u> was the family of the <u>Kohathites</u> , and <i>belonging</i> to Merari was the family of the Merarites.	Kohath ... Kohathites: see Gen 46:11.
Num 26:58	אֵלֶּה מִשְׁפַּחַת לְוִי מִשְׁפַּחַת הַלִּבְנִי מִשְׁפַּחַת הַחֶבְרֹנִי מִשְׁפַּחַת הַמֹּחִלִּי מִשְׁפַּחַת הַמוֹשִׁי מִשְׁפַּחַת הַקָּרְחִי וְקַהַת הוֹלֵד אֶת־עֲמֶרָם:	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 <u>Korhites</u> . And <u>Kohath</u> 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 עֲמֶרָם יֹכְבֵּד בַּת־לְוִי אִשָּׁר יָלְדָה אֹתָהּ לְלֵוִי בְּמִצְרַיִם וַתֵּלֶד לְעֲמָרָם אֶת־אַהֲרֹן וְאֶת־מֹשֶׁה וְאֵת 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	וַיֻּלְּדוּ לְאַהֲרֹן אֶת־נָדָב וְאֶת־אֲבִיהוּא אֶת־אֱלֶעָזָר וְאֶת־אִיתָמָר:	And there were born to Aaron Nadab, Abihu, <u>Eleazar</u> and Ithamar,	Eleazar: see Ex 6:23.
Num 26:61	וַיָּמָת נָדָב וְאֲבִיהוּא בְּהַקְרִיבֵם אֵשׁ־זָרָה לִפְנֵי יְהוָה:	but Nadab and Abihu died when they offered strange fire before the LORD.	

Num 26:62	וַיְהִיו פְּקֻדֵיהֶם שְׁלֹשָׁה וּעֶשְׂרִים אֶלֶף כָּל-זָכָר מִבֶּן-חֹדֶשׁ וּמַעְלָה בִּי לֹא הִתְפַּקְדּוּ בְּתוֹךְ בְּנֵי יִשְׂרָאֵל כִּי לֹא-נָתַן לָהֶם נַחֲלָה בְּתוֹךְ בְּנֵי יִשְׂרָאֵל:	And those of them counted came to twenty-three thousand – all the males from one month old and above – for they are not counted among the sons of Israel, for no inheritance was given to them among the sons of Israel.	came to ← <i>were</i> .
Num 26:63	אֵלֶּה פְּקוּדֵי מֹשֶׁה וְאַלְעָזָר הַכֹּהֵן אֲשֶׁר פָּקְדוּ אֶת-בְּנֵי יִשְׂרָאֵל בְּעֶרְבַת מוֹאָב עַל יַרְדֵּן יְרֵחוֹ:	These <i>were</i> those counted by Moses and Eleazar the priest, who counted the sons of Israel in the arid tracts of Moab, near the Jordan at Jericho.	Eleazar: see Ex 6:23. Jordan at ← <i>Jordan of</i> . Jericho: sometimes this seems to apply to a place east of the Jordan. See 1 Chr 6:78.
Num 26:64	וּבְאֵלֶּה לֹא-הָיָה אִישׁ מִפְּקוּדֵי מֹשֶׁה וְאַהֲרֹן הַכֹּהֵן אֲשֶׁר פָּקְדוּ אֶת-בְּנֵי יִשְׂרָאֵל בְּמִדְבָּר סִינִי:	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 וִיהוֹשֻׁעַ בֶּן-נּוּן: ס	For the LORD had said of them, “ <u>They will certainly</u> <u>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 צִלְפָּחָד בֶּן-חֹפֶר בֶּן-גִּלְעָד בֶּן-מָכִיר בֶּן-מְנַשֶּׁה לְמִשְׁפַּחַת מְנַשֶּׁה בְּנֵי-יוֹסֵף וְאַלֶּה שְׁמוֹת בָּנֹתָיו מַחֲלָה נֹחַ וְחִגְלָה וּמִלְכָּה וְתִרְצָה:	Then the daughters of Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh – <i>so</i> of the families of Manasseh the son of Joseph – approached, and these <i>are</i> the names of his daughters: Mahlah, Noah and Hoglah and Milcah and Tirzah.	Zelophehad: see Num 26:33. Gilead: see Gen 31:21.

Num 27:2	וַתַּעֲמִדְנָה לִפְנֵי מֹשֶׁה וּלְפְנֵי אֶלְעָזָר הַכֹּהֵן וּלְפְנֵי הַנְּשִׂאִים וְכָל־הָעֵדָה פָּתַח אֶהֱל־מוֹעֵד לֵאמֹר:	And they stood before Moses and Eleazar the priest, and before the officials and the whole congregation <i>at</i> the entrance to the tent of contact, and they said,	Eleazar: see Ex 6:23.
Num 27:3	אָבִינוּ מָת בַּמִּדְבָּר וְהוּא לֹא־הָיָה בְּתוֹךְ הָעֵדָה הַנוֹעֲדִים עַל־יְהוָה בְּעֵדַת־קָרַח כִּי־בַחֲטָאוֹ מָת וּבָנִים לֹא־הָיוּ לוֹ:	“Our father died in the desert, but he was not among the <u>company</u> which gathered against the LORD in Korah's <u>company</u> , for he died in his <i>own</i> sin, and he had no sons.	company (2x): or <i>congregation</i> .
Num 27:4	לָמָּה יִגְרַע שֵׁם־אָבִינוּ מִתּוֹךְ מִשְׁפַּחְתּוֹ כִּי אֵין לוֹ בֶּן תְּנֶה־לָּנוּ אֲחִיָּה בְּתוֹךְ אֶחָי 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 צִלְפַּחַד דְּבַרְתִּי נָתַן תָּתֵן לָהֶם אֲחֻזָּה נַחֲלָה בְּתוֹךְ אֶחָי אֲבֵיהֶם וְהִעֲבַרְתָּ אֶת־נַחֲלַת אֲבֵיהֶן לָהֶן:	“Zelophehad's daughters speak rightly. You <u>must</u> <u>certainly give them</u> a <u>possession as</u> 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	וְאַל־בְּנֵי יִשְׂרָאֵל תִּדְבֹּר 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 לְאָחָיו:	And if he <i>has</i> no daughter, then you will give his inheritance to his brothers.	
Num 27:10	וְאִם־אֵין לוֹ אָחִים וְנָתַתֶּם אֶת־נַחֲלָתוֹ לְאֶחִי אָבִיו:	And if he <i>has</i> no brothers, you will give his inheritance to his father's brothers.	
Num 27:11	וְאִם־אֵין אָחִים לְאָבִיו וְנָתַתֶּם אֶת־נַחֲלָתוֹ לְשֹׂאֲרוֹ הַקָּרֵב אֵלָיו מִמִּשְׁפַּחְתּוֹ וִירַשׁ 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 לְבִנֵי יִשְׂרָאֵל:	And the LORD said to Moses, “Go up into this Mount Abarim, and look at the land which I have given to the sons of Israel,	
Num 27:13	וּרְאִיתָהּ אֹתָהּ וְנֶאֱסַפְתָּ אֶל־עַמִּיךָ גַּם־אֹתָהּ כַּאֲשֶׁר נֶאֱסַף אֶהֱרֹן אָחִיךָ:	and you will see it, and <i>then</i> you will be gathered to your <u>people</u> – you too – as Aaron your brother was gathered,	people ← <i>peoples</i> .
Num 27:14	כַּאֲשֶׁר מָרִיתֶם פִּי בְּמִדְבַר־זִן בְּמִרְיַת הָעֵדָה לְהַקְדִּישְׁנִי בַּמִּים לְעֵינֵיהֶם הֵם מִי־מִרְיַת קָדֵשׁ מִדְבַר־צִן: פ	because you rebelled against my <u>word</u> in the Desert of Zin, in the rebellion of the congregation, <i>my word</i> <i>being</i> to sanctify <u>me</u> at the water before their eyes – that <i>is</i> the water of <u>Meribah</u> in Kadesh in the Desert of Zin.”	word ← <i>mouth</i> . to sanctify me: rather than <i>by sanctifying me</i> , whence the preceding ellipsis supplied. Compare Deut 32:51. Meribah in ← <i>Meribah of</i> .
Num 27:15	וַיְדַבֵּר מֹשֶׁה אֶל־יְהוָה לֵאמֹר:	Then Moses spoke to the LORD and said,	

Num 27:16	יִפְקֹד יְהוָה אֱלֹהֵי 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 יָבִיאֵם וְלֹא תִהְיֶה עֵדֹת יְהוָה בְּצֵאֵן אֲשֶׁר אִין־לֵהֶם רֹעֵה:	who will go out before them, and who will come in before them, and who will lead them out, and who will lead them in, so that the congregation of the LORD will not be like sheep who <i>have</i> no shepherd.”	so that: purposive use of the vav.
Num 27:18	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה קַח־לְךָ אֶת־יְהוֹשֻׁעַ בֶּן־נֹון אִישׁ אֲשֶׁר־רוּחַ בּוֹ וְסָמַכְתָּ אֶת־יָדְךָ עָלָיו:	And the LORD said to Moses, “Then take Joshua the son of Nun, a man with spirit in him, and lay your hand on him,	Then take ← <i>Take for yourself</i> . Perhaps an ethic dative; see Num 22:34.
Num 27:19	וְהִעֲמַדְתָּ אֹתוֹ לִפְנֵי אֱלֶעָזָר הַכֹּהֵן וּלִפְנֵי כָל־הָעֵדָה וְצִוִּיתָה אֹתוֹ לְעִינֵיהֶם:	and set him before Eleazar the priest, and before the whole congregation, and command him in their sight.	Eleazar: see Ex 6:23.
Num 27:20	וְנָתַתָּה מִהוֹדְךָ עָלָיו לְמַעַן יִשְׁמְעוּ כָל־עֵדֹת בְּנֵי יִשְׂרָאֵל:	And confer on him <i>a share</i> of your honour so that the whole congregation of the sons of Israel will obey <i>him</i> .	obey ← <i>heed</i> .
Num 27:21	וּלִפְנֵי אֱלֶעָזָר 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 decision 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 כְּאֲשֶׁר צִוָּה יְהוָה אֹתוֹ וַיִּקַּח אֶת־יְהוֹשֻׁעַ וַיַּעֲמֵדְהוּ לִפְנֵי אֱלֹעָזָר הַכֹּהֵן וּלִפְנֵי כָּל־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 וַיִּצְוֵהוּ כְּאֲשֶׁר 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 intermediacy 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	צֹו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם: אֶת־קִרְבָּנִי לַחֲמִי לְאִשִּׁי רִיחַ נִיחָחִי תִשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ:	“Command the sons of Israel and say to them, ‘You <i>must</i> ensure to offer my oblation to me in its season – my bread for my fire-offerings as my sweet fragrance.’	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 כִּבְשִׂים 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 without blemish per day as a perpetual burnt offering.	without blemish ← <i>perfect</i> .
Num 28:4	אֶת־הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בִּבְקָר וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֶרְבִים:	You will offer one lamb in the morning, and you will offer the second lamb in the evening,	offer (2x) ← <i>do, make</i> . in the evening ← <i>between the two evenings</i> . See Ex 12:6.
Num 28:5	וְעִשִּׂירִית הָאֵיפָה סֹלֶת לְמִנְחָה בָּלוּלָה בְּשֶׁמֶן כֶּתִית רְבִיעֵת הֶהָיִן:	with a tenth of an ephah of fine flour as a meal- offering, mixed with a quarter of a hin of beaten oil.	ephah: about 6 imperial gallons or 27 litres. hin: about 1 imperial gallon or 4.5 litres.

Num 28:6	עֲלֹת תָמִיד הָעֹשִׂיָהּ בְּהַר סִינַי לְרִיחַ נִיחָח אֲשֶׁה לַיהוָה:	<i>You will make a perpetual burnt offering as <u>ordained</u> at Mount Sinai as a sweet fragrance of a fire-offering to the LORD,</i>	ordained ← <i>made</i> .
Num 28:7	וְנִסְכּוֹ רְבִיעֶת הַחֵין לִכְבֹּשׁ הָאֶחָד בִּקְדֹשׁ הַסֵּד נִסְדֹּשׁ שֶׁכֶר לַיהוָה:	<i>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 place.</i>	hin: about 1 imperial gallon or 4.5 litres.
Num 28:8	וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֶרְבִים כַּמִּנְחַת הַבֹּקֶר וּכְנִסְכּוֹ תַעֲשֶׂה אֲשֶׁה רִיחַ נִיחָח לַיהוָה: פ	<i>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.</i>	offer (2x) ← <i>do</i> . in the evening ← <i>between the two evenings</i> . See Ex 12:6.
Num 28:9	וּבְיוֹם הַשַּׁבָּת שְׁנֵי־כִבְשִׁים בְּנֵי־שָׁנָה תְּמִימִם וּשְׁנֵי עֶשְׂרֹנִים סֹלֶת מִנְחָה בָּלוּלָה בְּשֶׁמֶן וְנִסְכּוֹ:	<i>And on the Sabbath day <u>offer</u> two one-year-old lambs <u>without blemish</u> and two <u>tenth measures</u> of fine flour <i>as</i> a meal-offering, mixed with oil, and its libation –</i>	without blemish ← <i>perfect</i> . tenth measure: about 5 pints or 2.7 litres.
Num 28:10	עֲלֹת שַׁבָּת בְּשַׁבָּתוֹ עַל־עֲלֹת הַתָּמִיד וְנִסְכָּהּ: ס	<i>a burnt offering <u>on every Sabbath</u>, besides the perpetual burnt offering and its libation.</i>	on every Sabbath ← <i>a Sabbath on its Sabbath</i> .
Num 28:11	וּבִרְאשֵׁי חֳדָשֶׁיְכֶם תִּקְרִיבוּ עֹלָה לַיהוָה פָּרִים בְּנֵי־בָקָר שְׁנַיִם וְאַיִל אֶחָד כֶּבֶשֶׂים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם:	<i>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 blemish</u>,</i>	start ← <i>starts, heads</i> . without blemish ← <i>perfect</i> .

Num 28:12	וּשְׁלֹשָׁה עֶשְׂרִינָם סֵלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן לִפְרֵי הָאֶחָד וּשְׁנֵי עֶשְׂרִינָם סֵלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן 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 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	וְעֶשְׂרֵן עֶשְׂרוֹן סֵלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן לִכְבֹּשׁ הָאֶחָד עָלֶיהָ רִיחַ נִיחָח 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	וְנִסְבִּיהֶם חֲצִי הַהֵין יְהִי לִפְרֵי וּשְׁלִישֵׁת הַהֵין לְאֵיל וּרְבִיעֵת הַהֵין לִכְבֹּשׁ יוֹן זֹאת עָלֶת חֹדֶשׁ בְּחֹדֶשׁוֹ לְחֹדֶשִׁי 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 לְחֻטָּאת לַיהוָה עַל-עֹלֹת הַתָּמִיד יַעֲשֶׂה וְנִסְכּוֹ: ס	And one buck of the goats will be offered as a sin-offering to the LORD besides the perpetual burnt offering and its libation.	
Num 28:16	וּבַחֹדֶשׁ הָרִאשׁוֹן בְּאַרְבַּעָה עָשָׂר יוֹם לְחֹדֶשׁ פֶּסַח לַיהוָה:	And in the first month, on the fourteenth day of the month, <i>it is</i> the LORD's Passover.	
Num 28:17	וּבַחֲמִשָּׁה עָשָׂר יוֹם לְחֹדֶשׁ הַזֶּה חֹג שִׁבְעַת יָמִים 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 עֲבָדָה 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	וְהִקְרַבְתָּם אִשָּׁה עֹלָה לַיהוָה פָּרִים בְּנֵי־בָקָר שְׁנַיִם וְאַיִל אֶחָד וּשְׁבַע כִּבְשִׁים בְּנֵי שָׁנָה תְּמִימִם יִהְיוּ לָכֶם:	And you will offer a fire-offering – a burnt offering to the LORD. You will use two bull-calves of the oxen, and one ram, and seven one-year-old lambs without blemish.	You will use ← <i>There will be to you.</i> without blemish ← <i>perfect.</i>
Num 28:20	וּמִנְחָתָם סֶלֶת בָּלוּלָה בַּשֶּׁמֶן שְׁלֹשָׁה עֶשְׂרֹנִים לִפָּר וּשְׁנֵי עֶשְׂרֹנִים לְאֵיל תַּעֲשׂוּ:	And their meal-offering will be fine flour mixed with oil. You will offer three tenth measures per bull and two tenth measures per ram.	tenth measure (2x): about 5 pints or 2.7 litres.
Num 28:21	עֶשְׂרֹן עֶשְׂרֹן תַּעֲשֶׂה לְכֶבֶשׂ הָאֶחָד לְשִׁבְעַת הַכִּבְשִׁים:	You will offer a tenth measure each time per lamb, for the seven lambs,	tenth measure: about 5 pints or 2.7 litres. each time: see Num 28:13.
Num 28:22	וְשִׁעִיר חֲטָאת אֶחָד לְכֹפֵר עֲלֵיכֶם:	and one goat as a sin-offering, to atone for you.	as: wider use of the construct state.
Num 28:23	מִלֵּבַד עֲלֵת הַבֹּקֶר אֲשֶׁר לְעֹלֵת הַתָּמִיד תַּעֲשׂוּ 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	כָּאֵלֶּה תַּעֲשׂוּ לְיוֹם שִׁבְעַת יָמִים לֶחֶם אִשָּׁה רִיח־נִיחֹחַ לַיהוָה עַל־עֹלֹת הַתָּמִיד יַעֲשֶׂה וְנִסְכּוֹ:	You will act according to these instructions 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	וּבְיוֹם הַשְּׁבִיעִי מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלָאכַת עֲבָדָה לֹא תַעֲשׂוּ: ס	And on the seventh day you will hold a holy convocation, and you will not engage in any kind of work.	any ← <i>every.</i> kind ← <i>craft.</i>

Num 28:26	וּבְיוֹם הַבְּכוּרִים בְּהַקְרִיבְכֶם מִנְחָה חֲדָשָׁה לַיהוָה בְּשִׁבְעֵתֵיכֶם מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלָאכֶת עֲבֹדָה לֹא תַעֲשׂוּ:	And on the day of the firstfruits, when you offer a new meal-offering to the LORD, on your <i>Festival of</i> Weeks, you will hold a holy convocation, <i>and</i> you will not engage in <u>any</u> <u>kind</u> of work.	any ← <i>every</i>. kind ← <i>craft</i>.
Num 28:27	וְהִקְרַבְתֶּם עֹלָה לַרִיחַ נִיחֹחַ לַיהוָה פָּרִים בְּנֵי־בָקָר שְׁנָיִם אֵיל אֶחָד שְׁבַע־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, <i>and</i> seven one- year-old lambs,	
Num 28:28	וּמִנְחָתָם סֶלֶת בָּלוּלָה בְּשֶׁמֶן שְׁלֹשָׁה עֶשְׂרֹנִים לְפָרָהּ אֶחָד שְׁנֵי עֶשְׂרֹנִים לְאֵילֵי הָאֶחָד:	with their meal-offering <i>of</i> fine flour mixed with oil: three <u>tenth measures</u> per bull, two <u>tenth measures</u> per ram,	tenth measure (2x): about 5 pints or 2.7 litres.
Num 28:29	עֶשְׂרוֹן עֶשְׂרוֹן לַכֶּבֶשׂ הָאֶחָד לְשִׁבְעַת הַכִּבְשִׁים:	and one <u>tenth measure</u> <u>each</u> <u>time</u> per lamb for <i>each of</i> the seven lambs,	tenth measure: about 5 pints or 2.7 litres. each time: see Num 28:13.
Num 28:30	שְׂעִיר עִזִּים אֶחָד לְכַפֵּר עֲלֵיכֶם:	<i>and</i> one buck of the goats to atone for you.	
Num 28:31	מִלֵּבַד עֹלֹת הַתָּמִיד וּמִנְחָתוֹ תַעֲשׂוּ תָּמִימִם יְהִיוּ־לָכֶם וְנִסְפִּיהֶם: פ	You will do <i>this</i> apart from the perpetual burnt offering and its meal-offering. You will use <i>animals</i> <u>without</u> <u>blemish</u> with their libations.	You will use ← <i>There will</i> <i>be to you</i>. without blemish ← <i>perfect</i>.
Num 29:1	וּבַחֹדֶשׁ הַשְּׁבִיעִי בְּאֶחָד לַחֹדֶשׁ מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלָאכֶת עֲבֹדָה לֹא תַעֲשׂוּ יוֹם תְּרוּעָה יִהְיֶה לָכֶם:	And in the seventh month, on the first <i>day</i> of the month, you will hold a holy convocation. You will not engage in <u>any</u> <u>kind</u> of work; it will be a day of blowing <i>of ramshorns</i> to you.	any ← <i>every</i>. kind ← <i>craft</i>.

Num 29:2	וַעֲשִׂיתֶם עֹלָה לְרִיחַ נִיחֹחַ לַיהוָה פֶּר בֶּן־בָּקָר אֶחָד אֵיל אֶחָד כְּבָשִׂים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם:	And you will perform a burnt offering as a sweet fragrance to the LORD: one bull-calf of the oxen, one ram, <i>and</i> seven one-year- old lambs <u>without blemish</u> ,	without blemish ← <i>perfect</i> .
Num 29:3	וּמִנְחָתָם סֵלֶת בָּלוּלָה בַּשֶּׁמֶן שְׁלֹשָׁה עֲשָׂרִים לֶפֶר שְׁנֵי עֲשָׂרִים לְאֵיל:	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 29:4	וְעֶשְׂרֹן אֶחָד לְכֶבֶשׂ הָאֶחָד לְשִׁבְעַת הַכְּבָשִׂים:	and one <u>tenth measure</u> per lamb for <i>each</i> of the seven lambs,	tenth measure: about 5 pints or 2.7 litres.
Num 29:5	וְשְׂעִיר־עִזִּים אֶחָד חֲטָאת לְכַפֵּר עֲלֵיכֶם:	and one buck of the goats <i>as</i> a sin-offering to atone for you,	
Num 29:6	מִלְבָּד עֹלֹת הַחֹדֶשׁ וּמִנְחָתָהּ וְעֹלֹת הַתָּמִיד וּמִנְחָתָהּ וְנִסְכֵיהֶם כַּמִּשְׁפָּט לְרִיחַ נִיחֹחַ אֲשֶׁה לַיהוָה: ס	apart from the burnt offering of the month and its meal-offering and the perpetual burnt offering and its meal-offering and their libations according to their regulation, as a sweet fragrance – a fire-offering to the LORD.	
Num 29:7	וּבַעֲשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם וְעֲנִיתֶם אֶת־נַפְשֵׁיכֶם כֹּל־מְלָאכָה לֹא תַעֲשׂוּ:	And on the tenth <i>day</i> of this seventh month you will hold a holy convocation, and you will afflict <u>yourselves</u> , <i>and</i> you will not do <u>any</u> work.	yourselves ← <i>your souls</i> . any ← <i>every</i> .
Num 29:8	וְהִקְרַבְתֶּם עֹלָה לַיהוָה רִיחַ נִיחֹחַ פֶּר בֶּן־בָּקָר אֶחָד אֵיל אֶחָד כְּבָשִׂים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם יִהְיוּ לָכֶם:	And you will offer a burnt offering to the LORD, a sweet fragrance: one bull- calf of the oxen, one ram, <i>and</i> seven one-year-old lambs. <u>You will use</u> <u>animals without blemish</u> .	You will use ← <i>There will</i> <i>be to you</i> . without blemish ← <i>perfect</i> .

Num 29:9	וּמִנְחָתָם סֵלֶת בָּלוּלָה בְּשֶׁמֶן שְׁלֹשָׁה עֶשְׂרִים לֶפֶר שְׁנֵי עֶשְׂרִים לְאֵיל הָאֶחָד:	And their meal-offering <i>will be</i> fine flour mixed with oil: three <u>tenth</u> <u>measures</u> per bull, two <u>tenth measures</u> per ram,	tenth measure (2x): about 5 pints or 2.7 litres.
Num 29:10	עֶשְׂרוֹן עֶשְׂרוֹן לֶכֶבֶשׁ הָאֶחָד לְשִׁבְעַת הַכִּבָּשִׁים:	<i>and</i> one <u>tenth measure</u> for <u>each</u> lamb for <i>each of</i> the seven lambs,	tenth measure: about 5 pints or 2.7 litres. each lamb ← <i>one lamb</i> , the distributive sense being reinforced in Hebrew by the repetition of “tenth measure”.
Num 29:11	שְׁעִיר-עֲזִים אֶחָד חֲטָאת מִלֶּבֶד חֲטָאת הַכֹּפָרִים וְעֹלֹת הַתָּמִיד וּמִנְחָתָהּ וְנִסְכֵּיהֶם: פ	<i>and</i> 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-מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ וַחֲגֻתָם חֹג 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 אִשָּׁה רִיחַ נִיחֹחַ לַיהוָה פָּרִים בְּנֵי-בָקָר שְׁלֹשָׁה עֶשְׂרִי אֵילִם שְׁנָיִם כִּבָּשִׁים בְּנֵי-שָׁנָה אַרְבַּעַה עֶשְׂרִי 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 blemish</u> ,	without blemish ← <i>perfect</i> .

Num 29:14	וּמִנְחָתָם סֵלֶת בְּלוּלָה בְּשֶׁמֶן שְׁלֹשָׁה עֶשְׂרֹנִים לִפְרֵי הָאֶחָד לְשֹׁלֶשָׁה עֹשֶׂר פָּרִים שְׁנֵי עֶשְׂרֹנִים לְאֵיל הָאֶחָד לְשְׁנֵי הָאֵילִם:	and their meal-offering: fine flour mixed with oil, three <u>tenth measures</u> per bull for the thirteen bulls, two <u>tenth measures</u> per ram for <i>each</i> of the two rams,	tenth measure (2x): about 5 pints or 2.7 litres.
Num 29:15	וְעֶשְׂרוֹן עֶשְׂרוֹן לִכְבֹּשׁ הָאֶחָד לְאַרְבַּעַה עֹשֶׂר כִּבְשִׁים:	and a tenth measure 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	וְשְׁעִיר־עִזִּים אֶחָד חֲטָאת מְלִבְדַּ עֹלֹת הַתָּמִיד מִנְחָתָהּ וְנֹסֶכֶהּ: 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 עֹשֶׂר אֵילִם שְׁנַיִם כִּבְשִׁים בְּנֵי־שָׁנָה אַרְבַּעַה עֹשֶׂר תְּמִימִם:	And on the <u>second day</u>, <i>you will offer</i> twelve bull- calves of the oxen, two rams, <i>and</i> fourteen one- year-old lambs <u>without</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 וְנֹסְכֵיהֶם לְפָרִים לְאֵילִם וְלִכְבָּשִׁים בְּמִסְפָּרָם כַּמְשָׁפֵט:	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	וְשְׁעִיר־עִזִּים אֶחָד חֲטָאת מְלִבְדַּ עֹלֹת הַתָּמִיד וּמִנְחָתָהּ וְנֹסְכֵיהֶם: 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־עֶשְׂרָאֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי־שָׁנָה אַרְבַּעַה עֶשְׂרָתְּמִימִם:	And on the third day, <i>you</i> <i>will offer</i> eleven bulls, two rams, <i>and</i> fourteen one- year-old lambs <u>wi</u> <u>tho</u> <u>ut</u> <u>ble</u> <u>mi</u> <u>sh</u> ,	without blemish ← <i>perfect</i> .
Num 29:21	וּמִנְחָתָם וְנִסְכֵּיהֶם לְפָרִים לְאֵילִם וּלְכִבָּשִׂים 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	וְשִׁעִיר חַטָּאת אֶחָד מִלֶּבֶד עֹלֶת 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 כְּבָשִׂים בְּנֵי־שָׁנָה אַרְבַּעַה עֶשְׂרָתְּמִימִם:	And on the fourth day, <i>you</i> <i>will offer</i> ten bulls, two rams, <i>and</i> fourteen one- year-old lambs <u>wi</u> <u>tho</u> <u>ut</u> <u>ble</u> <u>mi</u> <u>sh</u> ,	without blemish ← <i>perfect</i> .
Num 29:24	מִנְחָתָם וְנִסְכֵּיהֶם לְפָרִים לְאֵילִם וּלְכִבָּשִׂים 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	וְשִׁעִיר־עִזִּים אֶחָד חַטָּאת מִלֶּבֶד עֹלֶת הַתָּמִיד מִנְחָתָהּ וְנִסְכָּהּ: ס	and one buck of the goats <i>as</i> a sin-offering, apart from the perpetual burnt offering, <i>and</i> its meal- offering and its libation.	
Num 29:26	וּבַיּוֹם הַחֲמִישִׁי פָּרִים תִּשְׁעָה אֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי־שָׁנָה אַרְבַּעַה עֶשְׂרָתְּמִימִם:	And on the fifth day, <i>you</i> <i>will offer</i> nine bulls, two rams, <i>and</i> fourteen one- year-old lambs <u>wi</u> <u>tho</u> <u>ut</u> <u>ble</u> <u>mi</u> <u>sh</u> ,	without blemish ← <i>perfect</i> .

Num 29:27	וּמִנְחָתָם וְנִסְכֵּיהֶם לִפְרִים לְאֵילָם וּלְכִבְשִׁים 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	וְשֹׁעִיר חַטָּאת אֶחָד מִלֵּבֶד עֹלֶת הַתָּמִיד וּמִנְחָתָהּ וְנִסְכָּיהָ: 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 הַשְּׁשִׁי פָרִים שְׁמֹנֶה אֵילָם שְׁנַיִם כִּבְשִׁים בְּנֵי-שָׁנָה אַרְבַּעַה עֶשֶׂר תְּמִימִם:	And on the sixth day, <i>you</i> <i>will offer</i> eight bulls, two rams, <i>and</i> fourteen one- year-old lambs <u>wi</u> <u>tho</u> <u>ut</u> <u>ble</u> <u>mi</u> <u>sh</u> ,	without blemish ← <i>perfect</i> .
Num 29:30	וּמִנְחָתָם וְנִסְכֵּיהֶם לִפְרִים לְאֵילָם וּלְכִבְשִׁים 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	וְשֹׁעִיר חַטָּאת אֶחָד מִלֵּבֶד עֹלֶת 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</i> <i>offering</i>), singular.
Num 29:32	וּבַיּוֹם הַשְּׁבִיעִי פָרִים שִׁבְעָה אֵילָם שְׁנַיִם כִּבְשִׁים בְּנֵי-שָׁנָה אַרְבַּעַה עֶשֶׂר תְּמִימִם:	And on the seventh day, <i>you will offer</i> seven bulls, two rams, <i>and</i> fourteen one-year-old lambs <u>wi</u> <u>tho</u> <u>ut</u> <u>ble</u> <u>mi</u> <u>sh</u> ,	without blemish ← <i>perfect</i> .
Num 29:33	וּמִנְחָתָם וְנִסְכֵּיהֶם לִפְרִים לְאֵילָם וּלְכִבְשִׁים 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	וְשֹׁעִיר חַטָּאת אֶחָד מִלֵּבֶד עֹלֶת 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 libation.	

Num 29:35	בְּיוֹם הַשְּׁמִינִי עֲצַרְתָּ תִּהְיֶה לָכֶם כָּל־מִלְאכָתָ עֲבֹדָה לֹא תַעֲשׂוּ:	And on the eighth day you will hold a solemn assembly. You will not engage in <u>any kind</u> of work.	any ← <i>every</i> . kind ← <i>craft</i> .
Num 29:36	וְהִקְרַבְתָּם עֹלָה אִשָּׁה רִיחַ נִיחֹחַ לַיהוָה פֶּרֶךְ אֶחָד אֵיל אֶחָד כִּבְשִׁים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם:	And you will offer a burnt offering, a fire-offering of a sweet fragrance to the LORD: one bull, one ram, and seven one-year-old lambs <u>without blemish</u> ,	without blemish ← <i>perfect</i> .
Num 29:37	מִנְחָתָם וְנִסְכֵּיהֶם לֶפָרֶךְ לְאֵיל וְלִכְבָּשִׁים בְּמִסְפָּרָם כַּמִּשְׁפָּט:	and their meal-offering and their libations <i>to go</i> with the bull, with the ram and with the lambs, by their number, according to the regulation,	
Num 29:38	וְשִׁעִיר חַטָּאת אֶחָד מִלְּבַד עֹלֶת הַתָּמִיד וּמִנְחָתָהּ וְנִסְכָּיהָ:	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 וְנִדְבֹתֵיכֶם לְעֹלֹתֵיכֶם וּלְמִנְחֹתֵיכֶם וְלִנְסֻכֵיכֶם 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 Moses.	everything ← <i>according to everything</i> . Moses (<i>second occurrence in verse</i>): the repetition of א
Num 30:1	וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמִּטּוֹת לְבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר 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.	ל, the name (rather than using a pronoun) is otiose, but it is not necessarily inelegant in Hebrew. Compare Gen 12:5.

Num 30:2	אִישׁ כִּי־יָדָר נָדָר לַיהוָה אוֹהֶשֶׁבֶע שְׁבַע לְאָסֵר אֶסֶר עַל־נַפְשׁוֹ לֹא יַחַל דְּבָרוֹ בְּכָל־הִיצָא מִפִּיו יַעֲשֶׂה:	If a man <u>makes a vow</u> to the LORD or swears an oath, <i>so</i> imposing an obligation on <u>himself</u> , he shall not break his word – he shall act according to everything that comes out of his mouth.	Matt 5:33. makes a vow ← <i>vows a vow.</i> himself ← <i>his soul.</i>
Num 30:3	וְאִשָּׁה כִּי־תָדָר נָדָר לַיהוָה וְאָסְרָה אֶסֶר בְּבֵית אָבִיהָ בְּנַעֲרִיהָ:	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	וְשָׁמַע אָבִיהָ אֶת־נִדְרָהּ וְאָסְרָה אֲשֶׁר אָסְרָה עַל־נַפְשָׁהּ וְהִחְרִישׁ לָהּ אָבִיהָ וְקָמוּ כָל־נִדְרֶיהָ וְכָל־אֶסֶר 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־הָיָא אָבִיהָ אֹתָהּ בַּיּוֹם שָׁמְעוֹ כָּל־נִדְרֶיהָ וְאָסְרֶיהָ אֲשֶׁר־אָסְרָה עַל־נַפְשָׁהּ לֹא יָקוּם וַיהוָה יִסְלַח־לָהּ כִּי־הָיָא אָבִיהָ אֹתָהּ:	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־הָיָא תְּהִיָּהּ לְאִישׁ וְנִדְרֶיהָ עָלֶיהָ אוֹ מִבֶּטָא שִׁפְתֶיהָ אֲשֶׁר אָסְרָה עַל־נַפְשָׁהּ:	And if <u>it is the case that</u> <u>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 be.</i> herself ← <i>her soul.</i>
Num 30:7	וְשָׁמַע אִישָׁהּ בַּיּוֹם שָׁמְעוֹ וְהִחְרִישׁ לָהּ וְקָמוּ נִדְרֶיהָ וְאָסְרָה אֲשֶׁר־אָסְרָה עַל־נַפְשָׁהּ יָקוּמוּ:	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 בַּיּוֹם שָׁמַע אִישׁוֹ יִנָּא אוֹתָהּ וְהִפָּר אֶת־נִדְרָהּ אֲשֶׁר עָלֶיהָ וְאֵת מִבְטָא 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 אֱלֻמְנָה וְגֵרוּשָׁה כָּל אֲשֶׁר־אָסְרָה עַל־נַפְשָׁהּ יִקּוּם עָלֶיהָ:	And <i>as for</i> the vow of a widow or a divorcee, everything that she has imposed on <u>herself</u> will stand <i>imposed</i> on her.	herself ← <i>her soul</i>.
Num 30:10	וְאִם־בֵּית אִישָׁה נִדְרָה אוֹ־אָסְרָה אָסַר עַל־נַפְשָׁהּ בְּשֹׁבַעַה:	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 אִישָׁה וְהִחֲרַשׁ לָהּ לֹא הִנָּיָא אֹתָהּ וְקָמוּ כָּל־נִדְרֶיהָ וְכָל־אָסַר 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־הִפָּר יָפָר אֹתָם אִישָׁה בַּיּוֹם שָׁמַעוּ כָּל־מוֹצֵא שְׁפָתֶיהָ לְנִדְרֶיהָ וּלְאָסַר נַפְשָׁהּ לֹא יִקּוּם אִישָׁה הַפָּרִם וַיְהוּה יִסְלַח־לָהּ:	But if <i>it is the case that</i> 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־נָדָר וְכָל־שְׁבַעַת אָסַר לְעֹנֵת נַפְשָׁהּ אִישָׁה יְקִימוּ וְאִישָׁה יִפְרְנוּ:	<i>As regards</i> every vow and every oath of an obligation to afflict <u>oneself</u>, her husband may let it stand <i>or</i> her husband may abrogate it.	oneself ← <i>a soul</i>. or: disjunctive use of the <i>vav</i>.

Num 30:14	וְאִם־הֶחְרַשׁ יַחְרִישׁ לָהּ אִישָׁהּ מִיּוֹם אֶל־יוֹם וְהִקִּים אֶת־כָּל־נִדְבָרֶיהָ אוֹ אֶת־כָּל־אֲסָרֶיהָ אֲשֶׁר עָלֶיהָ הִקִּים אֹתָם כִּי־הֶחְרַשׁ לָהּ בְּיוֹם שָׁמָעוּ:	But if <u>it is the case</u> that 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־הִפָּר יִפָּר אֹתָם אַחֲרֵי שָׁמָעוּ וְנָשָׂא אֶת־עוֹנָהּ:	But if <u>on the contrary</u> he <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 צִוָּה 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 תֹאסֹף אֶל־עַמִּיךָ:	“Take <u>vengeance</u> for the sons of Israel on the Midianites, <i>and</i> afterwards you will be gathered to your people.”	Take vengeance for ← <i>Avenge vengeance of</i>. Wider use of the construct state. Similarly in the next verse.
Num 31:3	וַיְדַבֵּר מֹשֶׁה אֶל־הָעָם לֵאמֹר הִחָלְצוּ מֵאִתְּכֶם אֲנָשִׁים לְצָבָא וְהָיוּ עַל־מִדְיָן לִתְּת נִקְמַת־יְהוָה בְּמִדְיָן:	So Moses spoke to the people and said, “Let <i>a group of your men</i> be armed for war, and <u>confront</u> Midian, to take the LORD's vengeance on Midian.	<i>a group of your men</i> ← <i>men from with you</i>. confront ← <i>be at / against</i>.
Num 31:4	אֶלֶף לַמָּטָה אֶלֶף לַמָּטָה לְכָל מִטּוֹת יִשְׂרָאֵל תִּשְׁלָחוּ לְצָבָא:	You will send a thousand <u>men for each tribe</u> – for all the tribes of Israel – to war.”	for each tribe ← <i>for the tribe ... for the tribe</i>.

Num 31:5	וַיִּמְסְרוּ מֵאֲלֵפֵי יִשְׂרָאֵל אֶלֶף לַמָּטָה שְׁנַיִם-עָשָׂר אֶלֶף 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 אַתָּם מֹשֶׁה אֶלֶף לַמָּטָה לַצָּבָא אַתָּם וְאֶת־פִּינְחָס בֶּן־אֶלְעָזָר הַכֹּהֵן לַצָּבָא וְכָל־ הַקֹּדֶשׁ וְחֻצְצֹרוֹת הַתְּרוּעָה בְּיָדוֹ:	And Moses sent them to war – a thousand per tribe, with Phinehas the son of Eleazar the priest, to war. And <i>he</i> had the holy instruments and the trumpets for 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 וַיַּהַרְגוּ כָל־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־רִקֵּם וְאֶת־זֹור וְאֶת־חֹור וְאֶת־רַבֵּעַ חֲמִשָּׁת מַלְכֵי מִדְיָן וְאֵת בָּלַעַם בֶּן־בְּעֹור 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 Balaam 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־עֲרֵיהֶם בְּמוֹשְׁבֹתָם וְאֵת כָּל־טִירֹתָם 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 בְּאָדָם וּבַבְּהֵמָה:	And they took all the spoil and all the booty by <i>way of</i> people and cattle.	
Num 31:12	וַיָּבֹאוּ אֶל־מֹשֶׁה וְאֶל־אֱלֶעָזָר הַכֹּהֵן וְאֶל־עֵדֻת בְּנֵי־יִשְׂרָאֵל אֶת־הַשְּׂבִי וְאֶת־הַמִּלְקוֹחַ וְאֶת־הַשָּׁלָל אֶל־הַמַּחֲנֶה אֶל־עֵרֶבֶת מוֹאָב אֲשֶׁר עַל־יַרְדֵּן יֶרִיחוֹ: 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 <u>the camp</u> in the arid tracts of Moab, which <i>were</i> near the <u>Jordan</u> at Jericho.	Eleazar: see Ex 6:23. at the camp in the arid tracts ← <i>to the camp to the</i> <i>arid tracts.</i> Jordan at ← <i>Jordan of.</i> Jericho: see 1 Chr 6:78.
Num 31:13	וַיֵּצְאוּ מֹשֶׁה וְאֱלֶעָזָר 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, <u>outside</u> the camp.	Eleazar: see Ex 6:23. outside ← <i>to outside.</i>
Num 31:14	וַיִּקְצֹף מֹשֶׁה עַל פְּקוּדֵי הַחִיל שָׂרֵי הָאֲלָפִים וְשָׂרֵי הַמֵּאוֹת הַבָּאִים מִצֶּבֶא הַמִּלְחָמָה:	But Moses was angry with the <u>officers in the army</u> – the commanders of a thousand and the commanders of a hundred – who came from the <u>army</u> <i>which fought the war.</i>	officers in the army ← <i>officers of the army.</i> army <i>which fought the war</i> ← <i>army of the war.</i>
Num 31:15	וַיֹּאמֶר אֲלֵיהֶם מֹשֶׁה הֲחִייתֶם כָּל־נָקְבָה:	And Moses said to them, “Have you kept all the females alive?”	
Num 31:16	הֵן הִנֵּה הֵיוּ לִבְנֵי יִשְׂרָאֵל בְּדָבָר בְּלָעָם לְמִסְר־מַעַל בִּיהוָה עַל־דְּבַר־פְּעֹז וְתָהִי הַמִּגָּפָה בְּעֵדֻת יְהוָה:	Look, they <u>came</u> to the sons of Israel in the incident with Balaam, to stir up treachery against the LORD in the affair of Peor, and there was a plague in the LORD's congregation.	came ← <i>were, became.</i> Balaam: see Num 22:5.
Num 31:17	וַעֲתָה הָרְגוּ כָל־זָכָר בִּטָּף 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 <u>lying with</u> a male.	lying with ← <i>lying of.</i>

Num 31:18	וְכָל־הַטָּף בְּנֹשִׁים אֲשֶׁר לֹא־יָדְעוּ מִשְׁכַּב זָכָר הִחְיּוּ לָכֶם:	But keep all the <u>female</u> <u>children</u> who have not known lying with a male, alive, for yourselves.	female children ← <i>children</i> <i>among the women</i>.
Num 31:19	וְאַתֶּם חָנוּ מִחוּץ לַמַּחֲנֶה שִׁבְעַת יָמִים כָּל־ הַגִּזְּ נֶפֶשׁ וְכָל־ נִגַּע בַּחֲלָל תִּתְחַטָּאוּ בַּיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי אַתֶּם וּשְׂבִיכֵיכֶם:	And encamp outside the camp for seven days, everyone <i>who</i> kills a <u>person</u> and everyone <i>who</i> touches those slain. Have yourselves propitiated, you and your captives, on the third day and on the seventh day.	person ← <i>soul</i>.
Num 31:20	וְכָל־בִּגְד וְכָל־כְּלִי־עוֹר וְכָל־מַעֲשֵׂה עֲזִים וְכָל־כְּלִי־עֵץ תִּתְחַטָּאוּ: ס	And have every garment and every <u>leather item</u>, and every product of goats and every wooden article propitiated.”	leather item ← <i>skin, hide</i>.
Num 31:21	וַיֹּאמֶר אֶלְעָזָר הַכֹּהֵן אֶל־אֲנָשֵׁי הַצָּבָא הַבָּאִים לְמַלְחָמָה זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר־צִוָּה יְהוָה אֶת־מֹשֶׁה:	Then Eleazar the priest said to the men of the army who went to war, “This <i>is</i> the statute of the law which the LORD commanded Moses.	Eleazar: see Ex 6:23.
Num 31:22	אֶךְ אֶת־הַזָּהָב וְאֶת־הַכֶּסֶף אֶת־הַנְּחֹשֶׁת אֶת־הַבַּרְזֵל אֶת־הַבְּדִיל 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 בָּאֵשׁ תַּעֲבִירוּ בָּאֵשׁ וְטָהַר אֵךְ בְּמֵי נֹדָה יִתְחַטָּא וְכָל־אֲשֶׁר לֹא־יָבֹא בָּאֵשׁ 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 <u>impurity</u>, and pass everything that <i>cannot</i> go through fire through the water.	impurity: see Num 19:9.

Num 31:24	וּכְבַּסְתֶּם בְּגְדֵיכֶם בַּיּוֹם הַשְּׁבִיעִי וְטָהַרְתֶּם וְאַחַר 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 מִלְּקוּחַ הַשְּׁבִי בָאָדָם וּבַבְּהֵמָה אֹתָהּ וְאַלְעָזָר הַכֹּהֵן וְרֹאשֵׁי אָבוֹת הָעֵדָה:	“Hold a <u>census</u> of the <u>captives taken</u> – of the people and the cattle – you and Eleazar the priest, and the paternal heads of the congregation,	Hold a census ← <i>Take the head / sum.</i> captives taken ← <i>taking of captivity.</i> people: Hebrew <i>adam</i> , but here <i>women</i> . See Num 31:35. Eleazar: see Ex 6:23.
Num 31:27	וַחֲצִיתִי אֶת־הַמִּלְקוּחַ בֵּין תַּפְּשֵׁי הַמִּלְחָמָה הַיִּצְאִים לָצֶבָא 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	וְהִרַמְתָּ מִכֶּסֶּ לַיהוָה מֵאֵת אַנְשֵׁי הַמִּלְחָמָה הַיִּצְאִים לָצֶבָא אֶחָד נֶפֶשׁ מִחֲמֵשׁ הַמֵּאוֹת מִן־הָאָדָם וּמִן־הַבָּקָר וּמִן־הַחֲמֹרִים וּמִן־הָעֶזְאוֹן:	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 people and from the oxen, and from the donkeys and from the sheep.	individual ← <i>soul.</i> people: see Num 31:26.
Num 31:29	מִמֶּחֶצִיתָם תִּקְחוּ וְנָתַתָּה לְאַלְעָזָר 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	וּמִמַּחֲצֵת בְּנֵי־יִשְׂרָאֵל תִּקַּח אֶחָד אֶחָד מִן־הַחֲמִשִּׁים מִן־הָאָדָם מִן־הַבָּקָר מִן־הַחֲמֹרִים וּמִן־הַצֹּאן מִכָּל־הַבְּהֵמָה וְנָתַתָּה אֹתָם לְלוֹיִם שְׁמֹרֵי מִשְׁמֶרֶת מִשְׁכַּן יְהוָה:	And from the half for the sons of Israel you will take one part in fifty from the people, from the oxen, from the donkeys and from the sheep – from all the cattle – and give them to the Levites, who keep the observance of the LORD's tabernacle.”	part ← 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 יֵתֶר הַבָּז אֲשֶׁר בָּזְזוּ עַם הַצָּבָא צֹאן שֵׁש־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־נַפְשׁ שָׁנִים וְשָׁלִשִׁים 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	וְהָיָה הַמִּחְצָה חֶלֶק הַיִּצָּאִים בְּצִבָּא מִסִּפְרֵ הַצֹּאֵן שְׁלֹש־מֵאוֹת אֶלֶף וּשְׁלֹשִׁים אֶלֶף וּשְׁבַעַת אַלְפִים וְחֲמֵשׁ מֵאוֹת:	And <i>of</i> the half for the part which went out to battle, the number of sheep <u>amounted to</u> three hundred and thirty-seven thousand five hundred.	337,500 = 675,000 ÷ 2. amounted to ← <i>was</i> .
Num 31:37	וַיְהִי הַמֶּכֶס לַיהוָה מִן־הַצֹּאֵן שֵׁשׁ מֵאוֹת חֲמֵשׁ וּשְׁבַעִים:	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 וּמֵכֶסֶס לַיהוָה שְׁנַיִם וּשְׁבַעִים:	And the oxen <i>amounted to</i> thirty-six thousand, and their levy for the LORD <i>was</i> seventy-two.	36,000 = 72,000 ÷ 2. 72 = 36,000 ÷ 500.
Num 31:39	וְחֲמֹרִים שְׁלֹשִׁים אֶלֶף וְחֲמֵשׁ מֵאוֹת וּמֵכֶסֶס לַיהוָה אֶחָד וּשְׁשִׁים:	And the donkeys <i>amounted</i> <i>to</i> thirty thousand five hundred, and their levy for the LORD <i>was</i> sixty-one.	30,500 = 61,000 ÷ 2. 61 = 30,500 ÷ 500.
Num 31:40	וְנַפְשׁ אָדָם שֵׁשָׁה עָשָׂר אֶלֶף וּמֵכֶסֶס לַיהוָה שְׁנַיִם וּשְׁלֹשִׁים נַפְשׁ:	And the <u>people</u> <i>amounted</i> <i>to</i> sixteen thousand, and their levy for the LORD <i>was</i> thirty-two <u>people</u> .	people ... people ← <i>soul of</i> <i>man (Hebrew adam) ...</i> <i>soul</i> . 16,000 = 32,000 ÷ 2. 32 = 16,000 ÷ 500.
Num 31:41	וַיִּתֵּן מֹשֶׁה אֶת־מֶכֶס תְּרוֹמַת יְהוָה לְאַלְעָזָר הַכֹּהֵן כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה:	And Moses gave the levy <i>as</i> a heave-offering for the LORD to Eleazar the priest, as the LORD had commanded Moses.	Eleazar: see Ex 6:23.
Num 31:42	וּמִמִּחְצֵית בְּנֵי יִשְׂרָאֵל אֲשֶׁר חָצָה מֹשֶׁה מִן־הָאֲנָשִׁים הַצִּבָּאִים:	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	וְתִהְיֶה מִחֶצֶת הָעֵדָה מִן־הָצֹאן שְׁלֹש־מֵאוֹת אַלְף וּשְׁלֹשִׁים אֶלֶף שִׁבְעַת אֲלָפִים וַחֲמֵשׁ מֵאוֹת:	the half for the congregation: of the sheep <i>the number amounted to</i> 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	וַחֲמֹרִים שְׁלֹשִׁים אֶלֶף וַחֲמֵשׁ מֵאוֹת:	and the donkeys <i>amounted to</i> thirty thousand five hundred,	30,500 as in v.39.
Num 31:46	וְנַפֶּשׁ אָדָם שְׁשֶׁה עָשָׂר אֶלֶף:	and the people <i>amounted to</i> sixteen thousand.	people ← <i>soul of man</i> (Hebrew <i>adam</i>). 16,000 as in v.40.
Num 31:47	וַיִּקַּח מֹשֶׁה מִמֶּחֶצֶת בְּנֵי־יִשְׂרָאֵל אֶת־הָאֶחָז אֶחָד מִן־הַחֲמִשִּׁים מִן־הָאָדָם וּמִן־הַבְּהֵמָה וַיִּתֵּן אֹתָם לְלוֹזִים שְׁמֹרֵי 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 הַצָּבָא 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 עַבְדֶּיךָ נִשְׂאוּ אֶת־רֹאשׁ אֲנָשֵׁי הַמִּלְחָמָה אֲשֶׁר בִּידָנֹנוּ 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</i> <i>sum</i> . authority ← <i>hand</i> .

Num 31:50	וַנִּקְרַב אֶת־קָרְבַּן יְהוָה אִישׁ אֲשֶׁר מָצָא כְּלִי־זָהָב אֶצְעָדָה וְצִמִּיד טַבַּעַת עָגִיל וְכוּמָז לְכַפֵּר עַל־נַפְשֹׁתֵינוּ לִפְנֵי יְהוָה:	And we have performed the LORD's oblation, each <i>one</i> who found an item of gold – a bangle <i>or</i> a bracelet, a ring <i>or</i> an earring <i>or</i> a brooch – to atone for ourselves before the LORD.”	or ... or: disjunctive use of the <i>vav</i> , here in an affirmative sentence. ourselves ← <i>our souls</i> .
Num 31:51	וַיִּקַּח מֹשֶׁה וְאַלְעָזָר הַכֹּהֵן אֶת־הַזָּהָב מֵאֵתָם כָּל כְּלֵי מַעֲשֵׂה:	And Moses and Eleazar the priest received the gold from them – all the items of craftsmanship.	Eleazar: see Ex 6:23. all the items ← <i>every item</i> .
Num 31:52	וַיְהִי כָּל־זָהָב הַתְּרוּמָה אֲשֶׁר הֵרִימוּ לַיהוָה שֵׁשֶׁה עָשָׂר אֶלֶף שָׁבַע־מֵאוֹת וַחֲמִשִּׁים שֶׁקֶל מֵאֵת שָׂרֵי הָאֲלָפִים וּמֵאֵת שָׂרֵי הַמֵּאוֹת:	And all the gold of the heave-offering which they heaved to the LORD amounted to 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 לֹו:	The men of the army took spoil – each for himself.	
Num 31:54	וַיִּקַּח מֹשֶׁה וְאַלְעָזָר הַכֹּהֵן אֶת־הַזָּהָב מֵאֵת שָׂרֵי הָאֲלָפִים וְהַמֵּאוֹת וַיָּבִיאוּ אוֹתוֹ אֶל־אֹהֶל מוֹעֵד וּזְכָרוֹן לְבְנֵי־יִשְׂרָאֵל לִפְנֵי יְהוָה: פ	And Moses and Eleazar the priest took the gold from the commanders of a thousand and the commanders 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	וּמִקְנֵה אֶל־רֵב הָיָה לְבָנֵי רְאוּבֵן וּלְבָנֵי־גָד עֲצוּם מְאֹד וַיֵּרְאוּ אֶת־אֶרֶץ יַעֲזָר וְאֶת־אֶרֶץ גִּלְעָד וְהִנֵּה הַמָּקוֹם מָקוֹם מִקְנֵה:	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</i> saw <u>that</u> the place <i>was</i> a place for cattle.	Jazer: see Num 21:32. Gilead: see Gen 31:21. <i>they</i> saw that ← <i>behold</i>.
Num 32:2	וַיָּבֹאוּ בְנֵי־גָד וּבְנֵי רְאוּבֵן וַיֹּאמְרוּ אֶל־מֹשֶׁה וְאֶל־אֱלֶעָזָר הַכֹּהֵן וְאֶל־נְשֵׂי־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	עַטְרוֹת וְדִבּוֹן וַיַּעֲזָר וְנִמְרָה וְחֶשְׁבּוֹן וְאֶלְעָלָה וְשֶׁבַם וְנֶבֹ וְבֵעֹן:	“Ataroth and Dibon and Jazer and Nimrah and Heshbon and Elealeh and Sebam and Nebo and Beon –	Jazer: see Num 21:32. Elealeh ← <i>El'aleh</i>, the first syllable being closed, but we retain the AV / traditional English name. See Gen 31:21. Sebam: AV= <i>Shebam</i>.
Num 32:4	הָאֶרֶץ אֲשֶׁר הִכָּה יְהוָה לִפְנֵי עֵדֹת יִשְׂרָאֵל אֶרֶץ מִקְנֵה הִוא וְלַעֲבָדָיִךְ מִקְנֵה: 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 לְאֻחֻזָּה אֶל־תַּעֲבִרְנוּ 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 לְבָנֵי־גָד וּלְבָנֵי רְאוּבֵן הֲאֵחִיכֶם יָבֹאוּ לְמִלְחָמָה וְאַתֶּם תָּשְׁבוּ פֹה:	Then Moses said to the sons of Gad and the sons of Reuben, “Should your brothers go to war, <i>while</i> you stay here?”	while: wider use of the <i>vav</i>, here contrastive.

Num 32:7	וְלִמָּה *תְּנוּאוֹן **תִּנְיָאוֹן אֶת־לֵב בְּנֵי יִשְׂרָאֵל מֵעַבֵּל 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 מִקָּדֶשׁ בְּרַנֵּעַ לְרֹאוֹת אֶת־הָאָרֶץ:	Your fathers <u>behaved the same way</u> when I sent them from Kadesh-Barnea to see the land,	behaved the same way ← <i>acted 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	וַיַּחַר־אַף 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 <i>vav</i>.
Num 32:11	אִם־יֵרְאוּ הָאֲנָשִׁים הָעֲלִים מִמִּצְרַיִם מִן עֶשְׂרִים שָׁנָה וּמַעְלָה אֶת הָאֲדָמָה אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְרָהָם לִיצְחָק וְלִיעֲקֹב 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> <u>about</u> 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 see</i>, standing for <i>if they ... may God do this to me</i>. Strong denial using an abbreviation of the oath formula of 2 Sam 3:35. land ← <i>ground</i>. fully followed ← <i>filled after</i>.
Num 32:12	בִּלְתִּי כָּלֵב בֶּן־יִפְנֶה הַקִּנְזִי וַיהוֹשֻׁעַ בֶּן־נֹון כִּי מָלְאוּ אַחֲרֵי 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	וַיִּחַר־אַף יְהוָה בְּיִשְׂרָאֵל וַיִּנְעַם בַּמִּדְבָּר אַרְבָּעִים שָׁנָה עַד־תָּלַם כָּל־הַדּוֹר הָעֹשֶׂה הָרַע בְּעֵינֵי יְהוָה:	And the LORD's wrath was kindled against Israel, and he caused them to wander in the desert for forty years, until the whole generation which had done wrong in the eyes of the LORD had come to an end.	
Num 32:14	וְהִנֵּה קָמְתָם תַּחַת אֲבֹתֵיכֶם תִּרְבּוּת אַנָּשִׁים חֲטָאִים לְסָפוֹת 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 תִשׁוּבוּ מֵאַחֲרָיו וִיִּסַּף עוֹד לְהַנִּיחוֹ בַּמִּדְבָּר וְשַׁחַתְתֶּם לְכָל־הָעָם הַזֶּה: ס	If you turn away from <u>following him</u>, then he will leave <u>them again</u> 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 גְּדַרְתָּ צֹאן נִבְנָה לְמִקְנֵנוּ פָּה וְעָרִים לְטִפְנֵנוּ:	But they approached him and said, “We will build sheepfolds for our livestock here, and cities for our little ones.	
Num 32:17	וְאַנְחֵנוּ נַחֲלֵץ חַשִּׁים לְפָנֵי 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־בְּתִינוּ עַד הַתְּנַחֵל בְּנֵי יִשְׂרָאֵל אִישׁ נַחֲלָתוֹ:	We will not return to our houses until the sons of Israel have received their inheritance – each <i>man</i> his inheritance.	

Num 32:19	כִּי לֹא נִגְחַל אֹתָם מֵעֵבֶר לַיַּרְדֵּן וְהִלָּאָה כִּי בָּאָה נִחְלָתָנוּ אֵלֵינוּ מֵעֵבֶר הַיַּרְדֵּן מִזְרָחָה: פ	For we will not inherit with them <u>on the far side of the</u> <u>Jordan</u> , for our inheritance has come to us <u>on the</u> <u>eastern side of the Jordan</u> .”	on the far side of the Jordan ← <i>across the</i> <i>Jordan and beyond</i> . on the eastern side of the Jordan ← <i>across the</i> <i>Jordan eastwards</i> .
Num 32:20	וַיֹּאמֶר אֲלֵיהֶם מֹשֶׁה אֲסִתְּעָשׂוּן אֶת־הַדָּבָר הַזֶּה אֲסִתְּחַלְצוּ לִפְנֵי יְהוָה לַמִּלְחָמָה:	Then Moses said to them, “If you do this thing, if you arm yourselves before the LORD for war,	
Num 32:21	וְעֵבֶר לָכֶם כָּל־חַלּוּץ 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 תָּשְׁבוּ וְהִייתֶם נְקִיִּים מִיהוָה וּמִיִּשְׂרָאֵל וְהִיְתָה הָאָרֶץ הַזֹּאת לָכֶם לְאֻחֻזָּה לִפְנֵי יְהוָה:	and the land is subdued before the LORD, and afterwards you return, <i>then</i> 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 חֲטֹאתֶם לַיהוָה וְיָדְעוּ חֲטֹאתְכֶם אֲשֶׁר תִּמְצָא אֶתְכֶם:	But if you were not to act this way, <i>then in that case</i> you would be sinning against the LORD. And be aware that <i>as for</i> your sin, it would find you out.	<i>then</i> in that case ← <i>behold</i> .
Num 32:24	בְּנוּ־לָכֶם עָרִים לְטַפְּכֶם וּגְדֹרֹת לְצֹאֲנֵיכֶם וְהִיָּצֵא מִפִּיכֶם תַּעֲשׂוּ:	Build yourselves cities for your little ones, and folds for your sheep, and do <u>what you have</u> <u>pronounced</u> .”	what you have pronounced ← <i>what proceeds from</i> <i>your mouth</i> .
Num 32:25	וַיֹּאמֶר בְּנֵי־גָד וּבְנֵי רְאוּבֵן אֶל־מֹשֶׁה לֵאמֹר עֲבָדֶיךָ יַעֲשׂוּ כְּאֲשֶׁר אָדָנִי מִצְוָה:	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	טַפָּנוּ 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	וְעַבְדֶּיךָ יַעֲבֹרוּ כָּל־חֲלוּץ צָבָא לִפְנֵי יְהוָה לְמַלְחָמָה כַּאֲשֶׁר אָדָנִי דִּבֶּר:	and your servants will cross, every <i>one</i> in the army, armed for battle 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 אֱלֶעָזָר הַכֹּהֵן וְאֶת יְהוֹשֻׁעַ בֶּן־נֹון וְאֶת־רָאשֵׁי אֲבוֹת הַמִּטּוֹת לִבְנֵי 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־יַעֲבֹרוּ בְּנֵי־גָד וּבְנֵי־רְאוּבֵן אֲתֶכֶם אֶת־הָאֶרֶץ כָּל־חֲלוּץ לְמַלְחָמָה לִפְנֵי יְהוָה וְנִכְבְּשָׁה הָאָרֶץ לִפְנֵיכֶם וְנָתַתֶּם לָהֶם אֶת־אֶרֶץ הַגִּלְעָד לְאֶחְזָה:	and Moses said to them, “If the sons of Gad and the sons of Reuben cross the Jordan with you – every <i>one</i> armed for war before the LORD – and the land is subdued before you, then you will give them the land of Gilead as a possession.	Gilead: see Gen 31:21.
Num 32:30	וְאִם־לֹא יַעֲבֹרוּ חֲלוּצִים אֲתֶכֶם וְנִאֲחָזוּ בְּתִכְכֶּם בָּאָרֶץ כְּנָעַן:	But if they do not cross armed with you, then they will have a possession 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 בְּנֵי־גָד וּבְנֵי רְאוּבֵן לֵאמֹר אַתָּה אֲשֶׁר דִּבֶּר יְהוָה אֶל־עַבְדֶּיךָ כִּן 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 נֵעְבֵּר חֲלוּצִים לִפְנֵי יְהוָה אֶרֶץ כְּנָעַן וְאֶתְנוּ אֶחָדָה נַחֲלָתָנוּ מֵעֵבֶר לִירְדֵן:	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</i> <i>there</i> .”	
Num 32:33	וַיִּתֵּן לָהֶם מֹשֶׁה לְבִנֵי-גָד וְלִבְנֵי רְאוּבֵן וְלִחֲצִי שִׁבְט מְנַשֶּׁה בְּ-יֹוסֵף אֶת-מַמְלַכַת סִיחֹן מֶלֶךְ הָאֲמֹרִי וְאֶת-מַמְלַכַת עֹוג מֶלֶךְ הַבָּשָׁן הָאֶרֶץ לְעֶרְיָה בְּגִבֻלֹת עֶרֶי הָאֶרֶץ סָבִיב:	And Moses gave them – the sons of Gad and the sons of Reuben and <u>half of</u> <u>the tribe of Manasseh</u> the son of Joseph – the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land with its cities, in the territories of the cities of the land round about.	half of the tribe of Manasseh: Moses could only give inheritance on the east of the Jordan. We see from Josh 22:7 that half of this tribe received an inheritance to the west of the Jordan. 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 עֲרֹעֵר:	And the sons of Gad built Dibon and Ataroth and Aroer,	Ataroth ... Ataroth- Shophan (<i>next verse</i>): AV differs, <i>Ataroth ... Atroth</i> , <i>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 וַיִּגְבְּהָה:	and Ataroth-Shophan and Jazer and Jogbehah,	׀ accent <i>merekha</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 וְגִדְרֹת 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	וַיְבַנּוּ רְאוּבֵן בְּנוֹ אֶת-חֶשְׁבוֹן וְאֶת-אֶלְעָלָא וְאֶת קִרְיַתַּיִם:	And the sons of Reuben built Heshbon and Elealeh and Kiriathaim,	Elealeh: see Num 32:3. Kiriathaim: AV= <i>Kirjathaim</i> here.

Num 32:38	וְאֶת־נִבּוֹ וְאֶת־בַּעַל מְעֹן מוֹסִבַת שֵׁם וְאֶת־שִׁבְמָה וַיִּקְרְאוּ בְשֵׁמֹת אֶת־שְׁמוֹת הָעָרִים אֲשֶׁר בָּנוּ:	and Nebo and Baal-Meon (the names being changed) and Sībmaḥ, 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 גִלְעָדָה וַיִּלְכְּדוּהָ וַיּוֹרֶשׁ אֶת־הָאֲמֹרִי אֲשֶׁר־בָּהּ:	And the sons of Machir the son of Manasseh went to Gilead and captured it and dispossessed the <u>A</u>morite who <i>was</i> in it.	Gilead: see Gen 31:21. Amorite: see Gen 10:16.
Num 32:40	וַיֵּתֶן מֹשֶׁה אֶת־הַגִּלְעָד לְמַכִּיר בֶּן־מְנַשֶּׁה וַיֵּשֶׁב בָּהּ:	And Moses gave Gilead to Machir the son of Manasseh, and he lived in it.	Deut 3:15, 1 Chr 2:21. Gilead: see Gen 31:21.
Num 32:41	וַיֵּאֵיר בֶּן־מְנַשֶּׁה הֶלֶךְ וַיִּלְכֹּד אֶת־חֻוֹתֵיהֶם וַיִּקְרָא אֹתָהֶן חֻזַּת יֵאִיר:	Then Jair the son of Manasseh went out and captured their villages and called them the <u>V</u>illages of Jair.	Villages of Jair: AV differs somewhat, transliterating (<i>Havoth-jair</i>).
Num 32:42	וַנִּבַּח הֶלֶךְ וַיִּלְכֹּד אֶת־קִנְתָּה וְאֶת־בְּנֹתֶיהָ וַיִּקְרָא לָהּ נֹבַח בְּשֵׁמוֹ: פ	And Nobah went out and captured Kenath and its <u>satellite villages</u>, and he called it Nobah after his <i>own</i> name.	satellite villages ← <i>daughters</i>.
Num 33:1	אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יֵצְאוּ מֵאֶרֶץ מִצְרַיִם לְעִבְרָתָם 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 recorded 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 מִרַעְמֶסֶס בַּחֹדֶשׁ הָרִאשׁוֹן בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הָרִאשׁוֹן מִמַּחֲרַת הַפֶּסַח יָצְאוּ בְנֵי־יִשְׂרָאֵל בְּיַד רָמָה לְעֵינֵי כָל־מִצְרַיִם:	Now they moved from Rameses in the first month on the fifteenth day of the first month. On the first day after the Passover, the sons of Israel departed with a high hand in the eyes of all Egypt.	
Num 33:4	וּמִצְרַיִם מִקְבָּרִים אֵת אֲשֶׁר הִכָּה יְהוָה בָּהֶם כָּל־בְּכוֹר וּבִאלֹהֵיהֶם 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 מִרַעְמֶסֶס וַיַּחֲנוּ בְּסֻכּוֹת:	And the sons of Israel moved from Rameses and encamped at Succoth.	
Num 33:6	וַיִּסְעוּ מִסֻּכּוֹת וַיַּחֲנוּ בְּאֵתָם אֲשֶׁר בְּקֶצֶה הַמִּדְבָּר:	Then they moved from Succoth and encamped at Etham which <i>is</i> at the <u>edge</u> of the desert.	edge ← <i>end</i> .
Num 33:7	וַיִּסְעוּ מֵאֵתָם וַיָּשֻׁב עַל־פִּי הַחִירֹת אֲשֶׁר עַל־פְּנֵי בַעַל צְפוֹן וַיַּחֲנוּ לִפְנֵי מִגְדֹּל:	Then they moved from Etham, and they <u>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 דֶרֶךְ שְׁלֹשֶׁת יָמִים בְּמִדְבָּר אֵתָם 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 אֵילָמָה וּבְאֵילִם שְׁתֵּים עָשָׂרָה עֵינֹת מַיִם וּשְׁבַע־עָשָׂר 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 בְּאַלוּשׁ:	Then they moved from Dophkah and encamped at Alush.	
Num 33:14	וַיִּסְעוּ מֵאַלוּשׁ וַיַּחֲנוּ בְּרִפְדִּים וְלֹא־הָיָה שָׁם מַיִם לָעָם לִשְׁתּוֹת:	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 בְּחִצְרֹת:	Then they moved from Kibroth-Hattaavah and encamped at Hazeroth.	
Num 33:18	וַיִּסְעוּ מִחִצְרֹת וַיַּחֲנוּ בְּרִתְמָה:	Then they moved from HazerOTH and encamped at Rithmah.	
Num 33:19	וַיִּסְעוּ מִרִּתְמָה וַיַּחֲנוּ בְּרִמּוֹן־פֶּרֶז:	Then they moved from Rithmah and encamped at Rimmon-Perez.	Rimmon-Perez: AV= <i>Rimmon-parez</i> , the pausal form.
Num 33:20	וַיִּסְעוּ מִרְמון פֶּרֶז 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־לַתָּה:	Then they moved from Rissah and encamped at Kehelathah.	

Num 33:23	וַיִּסְעוּ מִקְּהֶלֶתָּה וַיַּחֲנוּ בְּהַר־שֹׁפֵר:	Then they moved from Kehelathah and encamped at Mount <u>Shepher</u> .	Shepher: AV= <i>Shapher</i> , the pausal form. See Gen 4:2.
Num 33:24	וַיִּסְעוּ מִהַר־שֹׁפֵר וַיַּחֲנוּ בְּחָרָדָה:	Then they moved from Mount <u>Shepher</u> and encamped at Haradah.	Shepher: see Num 33:23.
Num 33:25	וַיִּסְעוּ מִחָרָדָה וַיַּחֲנוּ בְּמִקְּהֶלֶת:	Then they moved from Haradah and encamped at Makheloth.	
Num 33:26	וַיִּסְעוּ מִמִּקְּהֶלֶת 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 <u>Terah</u> .	Terah: AV= <i>Tarah</i> , the pausal form. See Gen 4:2.
Num 33:28	וַיִּסְעוּ מִתֶּרַח וַיַּחֲנוּ בְּמִתְּקָה:	Then they moved from <u>Terah</u> and encamped at Mithcah.	Terah: see Num 33:27.
Num 33:29	וַיִּסְעוּ מִמִּתְּקָה וַיַּחֲנוּ בְּחִשְׁמוֹנָה:	Then they moved from Mithcah and encamped at Hashmonah.	
Num 33:30	וַיִּסְעוּ מִחִשְׁמוֹנָה וַיַּחֲנוּ בְּמוֹסֵרוֹת:	Then they moved from Hashmonah and encamped at Moseroth.	
Num 33:31	וַיִּסְעוּ מִמוֹסֵרוֹת וַיַּחֲנוּ בְּבִנֵי יַעֲקֹן:	Then they moved from Moseroth and encamped at Bene-Jaakan.	
Num 33:32	וַיִּסְעוּ מִבְּנֵי יַעֲקֹן וַיַּחֲנוּ בְּחֹר הַגִּדְגָּד:	Then they moved from Bene-Jaakan and encamped at <u>Hor-</u> <u>Haggidgad</u> .	Hor-Haggidgad: AV= <i>Hor-</i> <i>hagidgad</i> ignoring the <i>dagesh forte</i> in the <i>gimel</i> .
Num 33:33	וַיִּסְעוּ מִחֹר הַגִּדְגָּד וַיַּחֲנוּ בִּיטְבַּתָּה:	Then they moved from <u>Hor-Haggidgad</u> and encamped at Jotbathah.	Hor-Haggidgad: see Num 33:32.
Num 33:34	וַיִּסְעוּ מִיטְבַּתָּה וַיַּחֲנוּ בְּעִבְרֹנָה:	Then they moved from Jotbathah and encamped at <u>Abronah</u> .	Abronah: AV= <i>Ebronah</i> .

Num 33:35	וַיִּסְעוּ מֵעֲבְרֹנָה וַיַּחֲנוּ בְּעִצִּיּוֹן גִּבֹּר:	Then they moved from <u>Abronah</u> and encamped at <u>Ezion-Geber</u> .	Abronah: see Num 33:34. Ezion-Geber: AV= <i>Ezion-gaber</i> , the pausal form, here and in Num 33:36 and Deut 2:8, but <i>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 מֵעִצִּיּוֹן גִּבֹּר וַיַּחֲנוּ בְּמִדְבַּר־צֵן הוּא קִדְשׁ:	Then they moved from <u>Ezion-Geber</u> and encamped in the Desert of Zin, which <i>is</i> Kadesh.	Ezion-Geber: see Num 33:35.
Num 33:37	וַיִּסְעוּ 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 אַהֲרֹן הַכֹּהֵן אֶל־הָהָר הָהָר 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־שְׁלֹשׁ וָעֶשְׂרִים וּמֵאָת 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־יֹשֵׁב בְּנֶגֶב 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 מִהָר 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 מִפּוֹנֵן וַיַּחֲנוּ בְּאַבְתָּ:	Then they moved from Punon and encamped at Oboth.	
Num 33:44	וַיִּסְעוּ מֵאַבְתָּ וַיַּחֲנוּ בְּעֵי הָעֲבָרִים בְּגְבוּל 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 בְּדִבּוֹן גָּד:	Then they moved from “The Ruins” and encamped at Dibon-Gad.	
Num 33:46	וַיִּסְעוּ מִדִּבּוֹן גָּד וַיַּחֲנוּ בְּעֲלָמֹן דִּבְלָתַיִם:	Then they moved from Dibon-Gad and encamped at Almon-Diblathaim.	
Num 33:47	וַיִּסְעוּ מֵעֲלָמֹן דִּבְלָתַיִם 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 בְּעֲרֶבְתַּת מוֹאָב עַל יְרֵדֹן יְרֵחוֹ:	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־הַיְרֵדֹן מִבֵּית הַיְשִׁמֹּת עַד אָבֵל הַשִּׁטִּים בְּעֲרֶבְתַּת 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 בְּעֲרֶבְתַּת מוֹאָב עַל־יְרֵדֹן יְרֵחוֹ 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־הַיְרֵדֹן 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	וְהוֹרַשְׁתָּם אֶת־כָּל־יֹשְׁבֵי הָאָרֶץ מִפְּנֵיכֶם וְאֶבְדֹתָם אֶת כָּל־מִשְׁכֵּיתָם וְאֵת כָּל־צִלְמֵי מַסַּכְתָּם תֹּאבְדוּ וְאֵת כָּל־בַּמֶּתָם תִּשְׁמִידוּ:	you will dispossess all the inhabitants of the land in front of you, and you will destroy all their effigies, and you will destroy all their cast images, and you will demolish all their <i>idolatrous</i> raised sites.	
Num 33:53	וְהוֹרַשְׁתָּם אֶת־הָאָרֶץ וְיִשְׁבֹּתֶם־בָּהּ כִּי לָכֶם נָתַתִּי אֶת־הָאָרֶץ לְרִשְׁתָּ אֹתָהּ:	And you will dispossess the land, and you will dwell in it, for I have given you the land, to inherit it.	
Num 33:54	וְהִתְנַחֲלֹתֶם אֶת־הָאָרֶץ בְּגֹרֶל לְמִשְׁפְּחֹתֵיכֶם לְרֹב תִּרְבּוּ אֶת־נַחֲלֹתוֹ וּלְמַעֲט תִּמְעֹט אֶת־נַחֲלֹתוֹ אֵל אֲשֶׁר־יֵצֵא לוֹ שָׁמָּה הַגֹּרֶל לוֹ יִהְיֶה לְמִטּוֹת אֲבֹתֵיכֶם תִּתְנַחֲלוּ:	And you will inherit the land by lot, according to your families. To a large <i>one</i> you will give a 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 לְשָׁכִים בְּעֵינֵיכֶם וּלְצִנִּיִּם בְּצַדֵּיכֶם וְצָרְרוּ אֹתְכֶם עַל־הָאָרֶץ אֲשֶׁר אַתֶּם יֹשְׁבִים בָּהּ:	But if you do not dispossess the <i>inhabitants</i> of the land before you, then it will come to pass that <i>those</i> of them that you let remain <i>will be</i> thorns in your eyes and spikes in your sides, and they will be hostile to you in the land in which you live.	inhabitants ← <i>inhabitant.</i>
Num 33:56	וְהָיָה כַּאֲשֶׁר דִּמְיִיתִי לַעֲשׂוֹת לָהֶם אֲעָשֶׂה 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	וַיִּדְבֹר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	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 לְגַבְלֹתֶיהָ:	“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־נֹגֵב מִמִּדְבַּר־צֶן עַל־יַדִּי אֲדוֹם וְהָיָה לָכֶם גְּבוּל נֹגֵב 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</u> <u>Sea</u> eastward.	Dead Sea ← <i>Salt Sea</i> .
Num 34:4	וְנֹסֵב לָכֶם הַגְּבוּל מִנֹּגֵב לְמַעַלָּה עַקְרָבִים וְעָבַר צָנָה *וְהָיָה *וְהָיָה תּוֹצְאָתוֹ מִנֹּגֵב לְקָדֵשׁ בְּרִנֶּעַ וַיֵּצֵא חֲצֵר־אֲדָר וְעָבַר עַצְמֹנָה:	And your border will turn from the south, to the ascent of <u>Akrabbim</u> , and it will cross to Zin, and its extremities at the south will be at Kadesh-Barnea, and it will excurse to Hazar-Addar and cross to Azmon.	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 מֵעַצְמֹן נַחֲלָה מִצְרַיִם וְהָיָה תּוֹצְאָתוֹ הַיָּמָה:	And the border will turn from Azmon to the <u>Brook</u> of Egypt, 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 your western</i> border, your border will be the <u>Great Sea</u> , as a <i>natural</i> border, and this will be your western border.	western: or <i>sea</i> . the Great Sea: i.e. <i>the</i> <i>Mediterranean</i> . as a <i>natural</i> border: see Josh 13:23.
Num 34:7	זֶה־יְהִיָּה לָכֶם גְּבוּל צִפּוֹן מִן־הַיָּם הַגָּדוֹל תִּתְּאוּ לָכֶם הָר הָהָר:	And this will be your northern border: from the Great Sea you will mark out a <i>line</i> for yourselves to Mount Hor.	

Num 34:8	מִהָר הָהָר תִּתְּאוּ לְבֹא חֶמֶת וְהִיוּ תוֹצְאֹת הַגִּבּוֹל צִדְדָּה:	From Mount Hor you will mark out the <u>route</u> to Hamath, and the extremities of the border will be to Zedad.	route ← <i>coming</i> .
Num 34:9	וַיֵּצֵא הַגִּבּוֹל זִפְרוֹנָה וְהִיוּ תוֹצְאֹתָיו חֶצֶר עֵינָן זֶה־יְהִיָּה לָכֶם גְּבוּל צָפוֹן:	And the border will excuse to Ziphron, and its extremities will be <i>at</i> Hazar-Enan. This will be your northern border.	
Num 34:10	וְהִתְּאוּיֹתֶם לָכֶם לְגְבוּל קִדְמָה מִחֶצֶר עֵינָן שֶׁפְּמָה:	And you will mark out for yourselves the border eastwards from Hazar- Enan to Shepham.	
Num 34:11	וַיֵּרֶד הַגִּבּוֹל מִשֶּׁפֶם הַרְבִּלָּה מִקֶּדֶם לְעֵין וַיֵּרֶד הַגְּבוּל וּמָחָה עַל־כֶּתֶף יַם־כִּנְרֶת קִדְמָה:	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</u> <u>Lake</u> <u>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 הַגְּבוּל הַיַּרְדֵּנָה וְהִיוּ תוֹצְאֹתָיו יַם הַמֶּלַח זֹאת תְּהִיָּה לָכֶם הָאָרֶץ לְגִבְלוֹתֶיהָ 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	וַיִּצַּו מֹשֶׁה אֶת־בְּנֵי יִשְׂרָאֵל לֵאמֹר זֹאת הָאָרֶץ אֲשֶׁר תִּתְּנַחֲלוּ אֹתָהּ בְּגוֹרָל אֲשֶׁר צִוָּה יְהוָה לָתֵת לְתִשְׁעַת הַמִּטּוֹת וְחֶצִי 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 לָקְחוּ מַטֵּה בְנֵי הֶרְאוּבֵנִי לְבֵית אֲבֹתָם וּמַטֵּה בְנֵי־גָדִי לְבֵית אֲבֹתָם וַחֲצִי מַטֵּה מְנַשֶּׁה לָקְחוּ 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 הַמַּטֹּט וַחֲצִי הַמַּטֵּה לָקְחוּ נַחֲלָתָם מֵעֵבֶר לִירְדֵן יְרֵחוֹ קִדְמָה מִזְרָחָה: פ	Two and a half tribes had received their inheritance on the other side of the Jordan <i>from the rest, from Jericho eastwards, to the sunrise.</i>	Jericho: sometimes this seems to apply to a place east of the Jordan. See 1 Chr 6:78.
Num 34:16	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	And the LORD spoke to Moses and said,	
Num 34:17	אֵלֶּה שְׁמוֹת הָאֲנָשִׁים אֲשֶׁר־יִנְחִלוּ לָכֶם אֶת־הָאָרֶץ אֱלֶעָזָר הַכֹּהֵן וַיהוֹשֻׁעַ בֶּן־נֹון:	“These <i>are</i> the names of the men who will allot the land to you as an inheritance: <u>Eleazar</u> the priest and Joshua the son of Nun.	Eleazar: see Ex 6:23.
Num 34:18	וְנָשִׂיא אֶחָד נָשִׂיא אֶחָד מִמַּטֵּה תִקְחוּ לְנָחֵל 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 לְמַטֵּה יְהוּדָה כָּלֵב בֶּן־יִפְנֶה:	And these <i>are</i> the names of the men: for the tribe of Judah, Caleb the son of Jephunneh.	
Num 34:20	וּלְמַטֵּה בְנֵי שִׁמְעוֹן שָׁמוּאֵל בֶּן־עַמִּיהוּד:	And for the tribe of the sons of Simeon: <u>Samuel</u> the son of Ammihud.	Samuel ← <i>Shemuel</i> , as AV, but we align the name with the better-known homonym <i>Samuel</i> of 1 Sam 1:20.
Num 34:21	לְמַטֵּה בְנִימִן אֱלִידָד בֶּן־בְּסִלּוֹן:	And for the tribe of Benjamin: Elidad the son of Chislon.	

Num 34:22	וּלְמַטֵּה בְנֵי־דָן נָשִׂיא בִּקְי בֶן־יֹגְלִי:	And for the tribe of the sons of Dan, the leader <i>is</i> Bukki the son of Jogli.	
Num 34:23	לְבָנֵי יוֹסֵף לְמַטֵּה בְנֵי־מְנַשֶּׁה 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	וּלְמַטֵּה בְנֵי־אֶפְרַיִם נָשִׂיא קֶמּוּאֵל בֶּן־שִׁפְטָן:	And for the tribe of the sons of Ephraim, the leader <i>is</i> Kemuel the son Shiphtan.	
Num 34:25	וּלְמַטֵּה בְנֵי־זְבוּלֹן נָשִׂיא אֵלִיצָפָן בֶּן־פֶּרְנָח:	And for the tribe of the sons of Zebulun, the leader <i>is</i> Elizaphan the son of Parnach.	
Num 34:26	וּלְמַטֵּה בְנֵי־יִשָּׁשְׁכָר נָשִׂיא פַלְטִיאל בֶּן־עֶזָן:	And for the tribe of the sons of Issachar, the leader <i>is</i> Paltiel the son of Azzan.	
Num 34:27	וּלְמַטֵּה בְנֵי־אָשֶׁר נָשִׂיא אֲחִיהוּד בֶּן־שֶׁלֹמִי:	And for the tribe of the sons of Asher, the leader <i>is</i> Ahihud the son of Shelomi.	
Num 34:28	וּלְמַטֵּה בְנֵי־נַפְתָּלִי נָשִׂיא פְּדַהֵל בֶּן־עַמִּיְהוּד:	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 יְרֵחוֹ לֵאמֹר:	And the LORD spoke to Moses in the arid tracts of Moab, near the <u>Jordan</u> at <u>Jericho</u> , 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	צֹוּ אֶת־בְּנֵי יִשְׂרָאֵל וְנָתַנוּ לְלוֹיִם מִנַּחֲלַת אֲחֻזָּתָם עָרִים לְשֹׁבֵת וּמִגֵּרָשׁ לָעָרִים סְבִיבְתֵיהֶם תִּתְּנוּ לְלוֹיִם:	“Command the sons of Israel that they <i>must</i> give to the Levites <i>a</i> <i>contribution</i> from the inheritance <i>which comes</i> <i>into</i> their possession, cities to dwell <i>in</i> , and you <i>must</i> give pasture for the cities around them to the Levites.	which <i>comes into</i> ← <i>of.</i>

Num 35:3	וְהָיוּ הָעָרִים לָהֶם לְשִׁבָּת וּמִגְרָשֵׁיהֶם יִהְיוּ לְבִהֶמָתָם וְלִרְכֻשָּׁם וּלְכָל חַיְתָּם:	And the cities will be for them to dwell <i>in</i> , and the pasture lands will be for their cattle and for their property and for all their livestock.	
Num 35:4	וּמִגְרָשֵׁי הָעָרִים אֲשֶׁר תִּתְּנוּ לַלְוִיִּם מִקִּיר הָעִיר וְחוּצָה אֵלָּה אִמָּה 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	וּמִדֹּתֶם מִחוּץ לָעִיר אֶת־פֶּאת־קִדְמָה אֲלֵפִים בְּאַמָּה וְאֶת־פֶּאת־נֶגֶב אֲלֵפִים בְּאַמָּה וְאֶת־פֶּאת־יָם אֲלֵפִים בְּאַמָּה וְאֶת פֶּאת צָפוֹן אֲלֵפִים בְּאַמָּה וְהָעִיר בִּתְּוֹךְ זֶה יִהְיֶה לָהֶם מִגְרָשֵׁי 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 לַלְוִיִּם אֶת שֵׁשׁ־עָרֵי הַמִּקְלָט אֲשֶׁר תִּתְּנוּ לְגַם שָׂמָּה הָרֹצֵחַ וְעֲלֵיהֶם תִּתְּנוּ אַרְבָּעִים וּשְׁתַּיִם עִיר:	And <i>as for</i> the cities which you will give to the Levites, <i>there are</i> six cities of refuge which you will give for the manslayer to flee to, and in addition to them you will give forty- two cities.	
Num 35:7	כָּל־הָעָרִים אֲשֶׁר תִּתְּנוּ לַלְוִיִּם אַרְבָּעִים וּשְׁמֹנֶה עִיר אֶתְהֶן וְאֶת־מִגְרָשֵׁיהֶן:	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 תִּתֶּנּוּ מֵאֲחֻזַּת בְּנֵי־יִשְׂרָאֵל מֵאֵת הָרֶבֶת תִּרְבּוּ וּמֵאֵת הַמְעַט תִּמְעָטוּ אִישׁ כְּכִי נִחְלָתוֹ אֲשֶׁר יִנְחָלוּ יִתֵּן מֵעָרָיו לְלוֹוִים: פ	And <i>as for</i> the cities which you will give from the possessions of the sons of Israel, you will give <u>more</u> from him who <i>has</i> many, and give <u>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 אֶרֶצָה 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 שְׂמַח רֹצֵחַ מִכֶּה־נֶפֶשׁ בְּשִׁגְגָה:	you will select <u>suitable</u> <u>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 מִגֹּאֲל 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 וְלַתּוֹשֵׁב בְּתוֹכָם תְּהִינָה שִׁש־הָעָרִים הָאֵלֶּה לְמִקְלָט לְנוֹס שָׁמָּה כָּל־מִכֵּה־נֶפֶשׁ 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 בְרִזָּל 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 manslayer will certainly be put to death.	manslayer (2x): here, <i>murderer</i>, but it is not a separate word in the Hebrew of this chapter. will certainly be put to death: infinitive absolute.
Num 35:17	וְאִם בְּאֶבֶן יָד אֲשֶׁר־יָמוּת בָּהּ הִכָּהוּ וַיָּמָת רֹצֵחַ הוּא מוֹת יוֹמָת הָרֹצֵחַ:	And if <i>it is</i> the throwing of a stone by which he is killed – he strikes him, and he dies – he <i>is</i> a manslayer. The manslayer will certainly be put to death.	the throwing of a stone ← <i>stone of hand</i>. is killed ← <i>dies</i>. will certainly be put to death: infinitive absolute.
Num 35:18	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 is killed – he strikes him, and he dies – then he <i>is</i> a manslayer. The manslayer will certainly be put to death.	is killed ← <i>dies</i>. will certainly be put to death: infinitive absolute.
Num 35:19	גֹּאֲלֵ הַדָּם הוּא יָמִית אֶת־הָרֹצֵחַ בִּפְגֻעוֹ־בּוֹ הוּא יָמִיתֵנּוּ:	The avenger of blood <i>is</i> the one <i>who</i> will kill the manslayer. When he meets with him, he will kill him.	
Num 35:20	וְאִם־בְּשִׁנְאָה יִהְדָּפְנוּ אוֹ־הַשְּׁלִיךְ עָלָיו בְּצַדִּיָּה וַיָּמָת:	And if he thrusts him through out of hatred or casts <i>something</i> at him <u>on</u> purpose, and he dies,	on purpose: AV differs somewhat (<i>by laying of</i> <i>wait</i>).
Num 35:21	אוֹ בְּאֵיבָה הִכָּהוּ בִידּוֹ וַיָּמָת מוֹת־יוֹמָת הַמִּכֵּה רֹצֵחַ הוּא גֹאֲלֵ הַדָּם יָמִית אֶת־הָרֹצֵחַ בִּפְגֻעוֹ־בּוֹ:	or he strikes him with his hand out of enmity, and he dies, then the striker will certainly be put to death – he <i>is</i> a manslayer. The avenger of blood will kill the manslayer when he meets with him.	certainly be put to death: infinitive absolute.

Num 35:22	וְאִם־בִּפְתָּע בְּלֹא־אִיְבָה הִדְפּוֹ אוֹ־הַשְׁלִיךְ עָלָיו כָּל־כְּלִי בְּלֹא צְדִיקָה:	But if he <u>accidentally</u> without enmity thrusts him through or casts <u>any</u> item at him not <u>on purpose</u> ,	accidentally: as [AnLx], or, as AV, <i>suddenly</i> . So AV differs. any ← <i>every</i> . on purpose: as Num 35:20.
Num 35:23	אִזּוּ בְּכָל־אֶבֶן אֲשֶׁר־יָמוּת בָּהּ בְּלֹא רָאוֹת וַיִּפֹּל עָלָיו וַיָּמָת וְהוּא לֹא־אוֹיֵב לוֹ וְלֹא מִבְּקָשׁ רָעָתוֹ:	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> ,	any ← <i>every</i> . is killed ← <i>dies</i> . mean him harm ← <i>seek his harm</i> .
Num 35:24	וַשְׁפֹּטוּ הָעֵדָה בֵּין הַמַּכֶּה וּבֵין גֹּאֵל הַדָּם עַל הַמִּשְׁפָּטִים הָאֵלֶּה:	then the congregation will judge between the striker and the avenger of blood according to these principles.	principles ← <i>judgments</i> .
Num 35:25	וְהָצִילוּ הָעֵדָה אֶת־הַרֹצֵחַ מִיַּד גֹּאֵל הַדָּם וְהִשִּׁיבוּ אֹתוֹ הָעֵדָה אֶל־עִיר מִקְלָטוֹ אֲשֶׁר־נָס שָׁמָּה וַיָּשָׁב בָּהּ עַד־מוֹת הַכֹּהֵן הַגָּדֹל אֲשֶׁר־מָשַׁח אֹתוֹ בְּשֶׁמֶן הַקֹּדֶשׁ:	And the congregation may save the manslayer from the hand of the avenger of blood, and the congregation may refer him to his city of refuge where he fled to, and he will live in it until the death of the high priest <u>who was anointed with holy oil</u> .	who was anointed ← <i>whom he / one anointed</i> . Avoidance of the passive. holy oil ← <i>oil of holiness</i> , a Hebraic genitive.
Num 35:26	וְאִם־יֵצֵא יֵצֵא הָרֹצֵחַ אֶת־גְּבוּל עִיר מִקְלָטוֹ אֲשֶׁר יָנוּס שָׁמָּה:	But if the manslayer <u>goes</u> <u>out at all</u> <i>from</i> the boundary of his city of refuge to where he fled,	goes out at all: infinitive absolute.
Num 35:27	וּמָצָא אֹתוֹ גֹּאֵל הַדָּם מִחוּץ לְגְבוּל עִיר מִקְלָטוֹ וְרָצַח גֹּאֵל הַדָּם אֶת־הָרֹצֵחַ אֵין לוֹ דָּם:	and the avenger of blood finds him, outside the boundary of his city of refuge, and the avenger of blood kills the manslayer, <i>then he will not be guilty of</i> blood.	

Num 35:28	כִּי בְעִיר מְקֻלָּטוֹ יֵשֵׁב עַד־מוֹת הַכֹּהֵן הַגָּדֹל וְאַחֲרֵי מוֹת הַכֹּהֵן הַגָּדֹל יָשׁוּב הָרֹצֵחַ אֶל־אָרֶץ 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	וְהֵיוּ אֵלֶּה לָכֶם לְחֻקַּת מִשְׁפָּט לְדֹרֹתֵיכֶם בְּכָל מוֹשְׁבֹתֵיכֶם:	And these <i>things</i> will be a statute of justice to you for your generations in all your dwelling places.	
Num 35:30	כָּל־מַכֶּה־נֶּפֶשׁ לְפִי עֵדִים יִרְצַח אֶת־הָרֹצֵחַ וְעַד אֶחָד לֹא־יַעֲנֶה בְּנֶפֶשׁ 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 <u>provide testimony</u> against a <u>person</u> for conviction for him to be put to death.	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 לְנֶפֶשׁ רֹצֵחַ אֲשֶׁר־הוּא רָשָׁע לְמוֹת בִּי־מוֹת יוֹמָת:	And you will not take a ransom for the <u>life</u> of the manslayer, who <i>is</i> punishable by death, for he will certainly be put to death.	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 בָאָרֶץ 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 as</i> to live in the land again, <u>before</u> the death of the priest.	before ← up to.
Num 35:33	וְלֹא־תַחֲנִיפוּ אֶת־הָאָרֶץ אֲשֶׁר אַתֶּם בָּהּ כִּי הַדָּם הוּא יַחֲנִיף אֶת־הָאָרֶץ וְלֹא־אָרֶץ לֹא־יִכָּפֵר לְדָם אֲשֶׁר שָׁפַךְ־בָּהּ בִּי־אָם בְּדָם שָׁפְכוּ:	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 תַטְמֵא אֶת־הָאָרֶץ אֲשֶׁר אַתֶּם יֹשְׁבִים בָּהּ אֲשֶׁר אֲנִי שֹׁכֵן בְּתוֹכָהּ כִּי אֲנִי יְהוָה שֹׁכֵן 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 הָאָבוֹת לְמִשְׁפַּחַת בְּנֵי־גִלְעָד בֶּן־מָכִיר בֶּן־מְנַשֶּׁה מִמִּשְׁפַּחַת בְּנֵי יוֹסֵף וַיִּדְבְּרוּ לִפְנֵי מֹשֶׁה וּלְפָנֵי הַנְּשָׂאִים רָאשֵׁי אָבוֹת לְבָנֵי יִשְׂרָאֵל:	Then the heads of the fathers of the family of the sons of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, approached and spoke before Moses and before the leaders – the paternal heads of the sons of Israel.	Gilead: see Gen 31:21.
Num 36:2	וַיֹּאמְרוּ אֶת־אֲדֹנָי צוּה יְהוָה לָתֵת אֶת־הָאָרֶץ בְּנַחֲלָה בְּגֹרֶל לְבָנָי יִשְׂרָאֵל וְאֲדֹנָי צוּה בִּיהוָה לָתֵת אֶת־נַחֲלַת צִלְפַּחַד אֲחִינוּ לְבָנָתָיו:	And they said, “The LORD commanded my lord to give the land as an inheritance by lot to the sons of Israel, and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother to his daughters.	commanded: in a Hebrew “OVS” (object-verb-subject) sentence. as an inheritance ← <i>in inheritance</i>. Zelophehad: see Num 26:33.
Num 36:3	וְהָיוּ לְאֶחָד מִבְּנֵי שְׁבִטֵי בְּנֵי־יִשְׂרָאֵל לְנָשִׁים וְנִגְרַעַה נַחֲלָתָן מִנַּחֲלַת אֲבֹתֵינוּ וְנוֹסֵף עַל נַחֲלַת הַמִּטָּה אֲשֶׁר תִּהְיֶינָה לָהֶם וּמִגְרַל נַחֲלָתָנוּ יִגְרַע:	And if they become wives to any of the sons of the tribes of the sons of Israel, then their inheritance is a reduction of the inheritance of our fathers, and it is added to the inheritance of the tribe of which they become <i>part</i>, and there is a reduction in the allotment of our inheritance.	any ← <i>one</i>.

Num 36:4	וְאִם־יְהִיָּה הַיָּבֵל לְבָנֵי יִשְׂרָאֵל וְנוֹסַפָּה נַחֲלָתָן עַל נַחֲלַת הַמָּטָה אֲשֶׁר תִּהְיֶינָה לָהֶם וּמִנַּחֲלַת מָטֵה אֲבֹתֵינוּ יִגָּרַע 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	וַיֹּצֵא מֹשֶׁה אֶת־בָּנֵי יִשְׂרָאֵל עַל־פִּי יְהוָה לֵאמֹר כֵּן מָטֵה בְּנֵי־יוֹסֵף דְּבָרִים:	Then Moses commanded the sons of Israel according to the <u>i</u> nstruction of the LORD, and he said, “The tribe of the sons of Joseph speaks well.	instruction ← <i>mouth</i> .
Num 36:6	זֶה הַדְּבָר אֲשֶׁר־צִוָּה יְהוָה לְבָנוֹת צִלְפָּחָד לֵאמֹר לְטוֹב בְּעֵינֵיהֶם תִּהְיֶינָה לְנָשִׁים אֵךְ לְמִשְׁפַּחַת מָטֵה אֲבִיהֶם 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 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־תָסֵב נַחֲלָה לְבָנֵי יִשְׂרָאֵל מִמָּטֵה אֶל־מָטֵה כִּי אִישׁ בְּנַחֲלַת מָטֵה אֲבֹתָיו יִדְּבָקוּ 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־בֵּת יִרְשֶׁת נַחֲלָה מִמִּטּוֹת בְּנֵי יִשְׂרָאֵל לְאֶחָד מִמִּשְׁפַּחַת מָטֵה אֲבִיהָ תִּהְיֶה לְאִשָּׁה לְמַעַן יִירָשׁוּ בְּנֵי 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 מִמֶּטָּה לְמֶטָּה אַחֵר בִּי־אִישׁ בְּנַחֲלָתוֹ יִדְבְּקוּ מִטּוֹת בְּנֵי יִשְׂרָאֵל:	And the inheritance will not go round from <i>one</i> tribe to another tribe, for each <i>member of</i> the tribes of the sons of Israel will stick to his inheritance.’ ”	
Num 36:10	כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה כִּן עָשׂוּ בָנוֹת צִלְפַּחַד:	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 וְחֻגְלָה וּמִלְכָּה וְנוֹעַה בָּנוֹת צִלְפַּחַד לְבָנֵי דֹדֵיהֶן לְנָשִׁים:	And Mahlah, Tirzah and Hoglah and Milcah and Noah, the daughters of <u>Zelophehad</u> , became wives of <u>the sons of their uncles</u> .	Zelophehad: see Num 26:33. the sons of their uncles: including distant cousins.
Num 36:12	מִמִּשְׁפַּחַת בְּנֵי־מְנַשֶּׁה בֶּן־יוֹסֵף הָיוּ לְנָשִׁים וַתְּהִי נַחֲלָתָן עַל־מֶטָּה מִשְׁפַּחַת אֲבִיהֶן:	And they became wives <i>to</i> <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 יֶרִיחוֹ:	These <i>were</i> the commandments and the injunctions which the LORD commanded the sons of Israel through the <u>intermediacy</u> of Moses in the arid tracts of Moab, near the <u>Jordan at Jericho</u> .	intermediacy ← <i>hand</i> . Jordan at ← <i>Jordan of</i> . Jericho: sometimes this seems to apply to a place east of the Jordan. See 1 Chr 6:78.
Deut 1:1	אֵלֶּה הַדְּבָרִים אֲשֶׁר דִּבֶּר מֹשֶׁה אֶל־כָּל־יִשְׂרָאֵל בְּעֶבֶר הַיַּרְדֵּן בְּמִדְבָּר בְּעֶרְבָה מִזֶּל סוּף בֵּין־פָּאָרָן וּבֵין־תֶּפֶל וְלִבְנָן וְחֻצְרֹת 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</i> <i>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	אֶחָד עָשָׂר יוֹם מִחֹרֵב דֶּרֶךְ הַר־שֵׁעִיר עַד קָדֵשׁ בַּרנֶעֱ: Horeb: also known as Sinai.
Deut 1:3	וַיְהִי בְּאַרְבָּעִים שָׁנָה בְּעֶשְׂתֵּי־עָשָׂר חֹדֶשׁ בְּאַחַד לַחֹדֶשׁ דִּבֶּר מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל כְּכֹל אֲשֶׁר צִוָּה יְהוָה אֹתוֹ אֱלֹהֵם: Now it came to pass in the fortieth year, in the eleventh month, on the first day of the month, <i>that</i> Moses spoke to the sons of Israel, according to everything that the LORD had commanded him <i>to</i> <i>pass on</i> to them,
Deut 1:4	אַחֲרֵי הַכְּתוֹ אֶת סִיחֹן מֶלֶךְ הָאֱמֹרִי אֲשֶׁר יוֹשֵׁב בְּחֶשְׁבוֹן וְאֶת עֹג מֶלֶךְ הַבָּשָׁן אֲשֶׁר־יוֹשֵׁב בְּעֶשְׂתֵּרֶת בְּאֶדְרֵעִי: 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 בְּאֶרֶץ 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 בְּחֶרֶב לֵאמֹר רַב־לָכֶם שָׁבֶת בְּהַר הַזֶּה: “The LORD our God spoke to us at Horeb and said, ‘You have dwelt <u>long</u> <u>enough</u> at this mountain. Moses' speech ends at Deut 4:40. long enough ← <i>enough /</i> <i>much for you</i> .
Deut 1:7	פָּנוּ וּסְעוּ לָכֶם וּבֹאוּ הָרָא אֱמֹרִי וְאֶל־כָּל־שְׁכֵנֵי בְּעֶרְבָה בְּהָרָא וּבְשִׁפְלָה וּבִגְבֹהַּ וּבְחוּף הַיָּם אֶרֶץ הַכְּנַעֲנִי וְהַלְבָּנוֹן עַד־הַנָּהָר הַגָּדֹל נְהַר־פָּרָת: Wend <i>your way</i> and <u>get</u> <u>yourselves moving</u> and go <i>to</i> the mount of the <u>Amorites</u> and all its neighbouring <i>areas</i> in the arid tract, on the mountain, and in the lowland, and in the south and at the coast of the sea – the land of the Canaanite, and <u>Lebanon</u> – as far as the great river, the River Euphrates. get yourselves moving ← <i>move for yourselves</i> . Amorites: see Gen 10:16. Lebanon ← <i>the Lebanon</i> ; also frequently elsewhere.

Deut 1:8	רָאָה נָתַתִּי לְפָנֶיכֶם אֶת־הָאָרֶץ בָּאוּ וּרְשׁוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְרָהָם לְאִיזָכָר וְלִיעֲקֹב לָתֵת לָהֶם וְלִזְרָעָם 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	וְאָמַר אֲלֵכֶם בְּעֵת הַהוּא לֹא־אֶמָּר לֹא־אוּכַל לְבַדִּי שָׂאת אֶתְכֶם:	And I spoke to you at that time and said, ‘I cannot bear you on my own.	
Deut 1:10	יְהוָה אֱלֹהֵיכֶם הִרְבָּה אֶתְכֶם וְהִנֵּכֶם הַיּוֹם כְּכֹכְבֵי הַשָּׁמַיִם לְרֹב:	The LORD your God has increased you, and <u>here</u> <u>you are</u> today like the stars of the sky in abundance.’	here you <i>are</i> ← <i>behold</i> <i>you</i>.
Deut 1:11	יְהוָה אֱלֹהֵי אֲבוֹתְכֶם יִסְף עֲלֵיכֶם כֶּכֶם אֶלֶף פְּעָמִים וַיְבָרֶךְ אֶתְכֶם כְּאֲשֶׁר דִּבֶּר לָכֶם:	(May the LORD, the God of your fathers, increase you <i>to be</i> a thousand times <u>what you are</u>, and may he bless you, as he has said to you.)	what you <i>are</i> ← <i>as you</i>.
Deut 1:12	אֵיכָה אֶשָּׂא לְבַדִּי טַרְחֲכֶם וּמִשְׁאָכֶם וְרִיבְכֶם:	‘How <i>can</i> I bear your vexatiousness and your burdensomeness and your strife on my own?	
Deut 1:13	הָבוּ לָכֶם אֲנָשִׁים חֲכָמִים וְנִבְנִים וַיִּדְעִים 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	וַאֲקַח אֶת־רָאשֵׁי שְׁבֵטֵיכֶם אֲנָשִׁים חֲכָמִים וַיִּדְעִים וְאַתָּן אֹתָם רָאשִׁים עָלֵיכֶם שָׂרֵי אֲלָפִים וְשָׂרֵי מֵאוֹת וְשָׂרֵי חֲמִשִּׁים וְשָׂרֵי עֶשְׂרֵת וְשֹׁטְרִים לְשִׁבְטֵיכֶם:	So I took the heads of your tribes, wise and knowledgeable men, and I appointed them <i>as</i> heads over you, commanders of a thousand and commanders of a hundred and commanders of fifty and commanders of ten, and officers, according to your tribes.	
Deut 1:16	וְאַצְוֶה אֶת־שֹׁפְטֵיכֶם בָּעֵת הַהוּא לֵאמֹר שָׁמַע בֵּין־אָחִיכֶם וּשְׁפֹטָתָם 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־תִכְרֹו פָנִים בַּמִּשְׁפָּט כְּקֹטֵן כְּגָדֹל תִּשְׁמָעוֹן לֹא תִגְוֹרוּ מִפְּנֵי־אִישׁ כִּי הַמִּשְׁפָּט לֵאלֹהִים הוּא וְהַדָּבָר אֲשֶׁר יִקְשֶׁה מִכֶּם תִּקְרְבוּן אֵלַי וּשְׁמַעְתִּיו:	You shall not <u>show partiality</u> in judgment: you shall hear the small <i>in the same way</i> as the great; you shall not be afraid of <i>any</i> man, for judgment <i>is of 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	וְאַצְוֶה 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	וַנִּסַּע מִחֶרֶב וַנֵּלֶךְ אֶת כָּל־הַמִּדְבָּר הַגָּדוֹל וְהַנּוֹרָא הַהוּא אֲשֶׁר רָאִיתֶם דֶּרֶךְ הַר הָאֱמֹרִי כֹּאֲשֶׁר צִוָּה יְהוָה אֱלֹהֵינוּ אֹתָנוּ וַנָּבֹא עַד קָדֵשׁ בַּרנֶעֶ:	Then we moved from Horeb, and we went <i>through</i> all that great and fearful desert which you have seen – the way of the mount of the <u>Amorites</u> – as the LORD our God commanded us, and we came to Kadesh-Barnea.	Amorites: see Gen 10:16.
Deut 1:20	וְאָמַר אֲלֵכֶם בָּאתֶם עַד־הַר הָאֱמֹרִי אֲשֶׁר־יְהוָה אֱלֹהֵינוּ נָתַן לָנוּ:	And I said to you, ‘You have come to the mount of the <u>Amorites</u> which the LORD our God is giving us.	Amorites: see Gen 10:16.
Deut 1:21	רְאֵה נָתַן יְהוָה אֱלֹהֶיךָ לִפְנֶיךָ אֶת־הָאָרֶץ עֲלֶיהָ יָשׁ כֹּאֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵי אֲבֹתֶיךָ לָךְ אַל־תִּירָא וְאַל־תַּחַת:	See, the LORD your God has put the land in front of <u>you</u>. Go up and take possession <i>of it</i> as the LORD God of your fathers has said to <u>you</u>. Do not fear and do not be afraid.’	you (2x): singular. The verbal forms are also singular.
Deut 1:22	וַתִּקְרְבוּן אֵלַי כְּלֵכֶם וַתֹּאמְרוּ נִשְׁלַח אַנְשִׁים לִפְנֵינוּ וַיַּחְפְּרוּ־לָנוּ אֶת־הָאָרֶץ וַיֵּשְׁבוּ אֹתָנוּ דִּבֶּר אֶת־הַדֶּרֶךְ אֲשֶׁר נַעֲלֶה־בָּהּ וְאֵת הָעָרִים אֲשֶׁר נָבֹא אֲלֵיהֶן:	And <u>you</u> all approached me and said, ‘We will send men on ahead of us, and they will investigate the land for us and report back to us <i>on</i> the way by which we should go up, and <i>on</i> the cities to which we should go.’	you: plural.
Deut 1:23	וַיִּיטֹב בְּעֵינֵי הַדָּבָר וְאָקַח מִכֶּם שְׁנַיִם עָשָׂר אַנְשִׁים 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 הָהָרָה וַיָּבֹאוּ עַד־נַחֲלֹ אֶשְׁכּוֹל וַיִּרְגְּלוּ אֹתָהּ:	And they wended <i>their</i> way, 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 וַיֵּשְׁבוּ אֵתָנוּ דְּבַר וַיֹּאמְרוּ טוֹבָה הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֵינוּ נָתַן לָנוּ:	And they took <i>some</i> of the fruit of the land in their hand, and they brought <i>it</i> down to us, and they reported back to us, and they said, 'The land which the LORD our God is giving us <i>is</i> good.'	
Deut 1:26	וְלֹא אָבִיתֶם לַעֲלֹת וַתִּמְרֹוּ אֶת־פִּי יְהוָה אֱלֹהֵיכֶם:	But you were not willing to go up, and you resisted the <u>instruction</u> of the LORD your God.	instruction ← <i>mouth</i> .
Deut 1:27	וַתִּרְגְּנוּ בְּאַהֲלֵיכֶם וַתֹּאמְרוּ בְּשִׁנְאַת יְהוָה אֲתָנוּ הוֹצִיאָנוּ מֵאֶרֶץ מִצְרַיִם לָתֵת אֶתָנוּ בְּיַד הָאֲמֹרִי 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 <u>Amorite</u> to destroy us.	Amorite: see Gen 10:16.
Deut 1:28	אָנָּה אֲנַחְנוּ עָלִים אֲחֵינוּ הִמָּסוּ אֶת־לִבָּבָנוּ לֵאמֹר עַם גָּדוֹל וָרֶם מִמֶּנּוּ עָרִים גְּדֹלֹת וּבְצֻרֹת בַּשָּׁמַיִם וְגַם־בָּנֵי עֲנָקִים רָאִינוּ שָׁם:	To where <i>can</i> we go up? Our brothers have <u>made</u> <u>us</u> <u>faint-hearted</u> , and they said, «The people <i>are</i> greater and more powerful than we <i>are</i> , the cities <i>are</i> large and fortified to the sky, and we have also seen the sons of the <u>Anakites</u> there.»	made us faint-hearted ← <i>melting our hearts</i> (so not in the English idiomatic sense of making one feel tender-hearted). Anakites: AV= <i>Anakims</i> .
Deut 1:29	וָאָמַר אֲלֵכֶם לֹא־תִתְּרָצוּן וְלֹא־תִירָאוּן מֵהֶם:	But I said to you, 'Do not be terrified and do not fear them.	

Deut 1:30	יְהוָה אֱלֹהֵיכֶם הֵלֵךְ לִפְנֵיכֶם הוּא יִלָּחֶם לָכֶם כָּכָל אֲשֶׁר עָשָׂה אֶתְכֶם בְּמִצְרַיִם לְעֵינֵיכֶם:	The LORD your God, who goes before you – he will fight for you, <i>just</i> as everything that he did with you in Egypt before your eyes,	
Deut 1:31	וּבְמִדְבָּר אֲשֶׁר רָאִיתָ אֲשֶׁר נִשְׁאַף יְהוָה אֱלֹהֶיךָ כְּאִשֶּׁר יִשְׂאֵא־אִישׁ אֶת־בְּנוֹ בְּכָל־הַדֶּרֶךְ אֲשֶׁר הִלַּכְתֶּם עַד־בְּאֵכֶם 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	וּבְדָבָר הַזֶּה אֵינְכֶם מֵאֱמִינִים בִּיהוָה אֱלֹהֵיכֶם:	Yet in this matter you do not <u>believe</u> the LORD your God,	believe ← <i>believe in</i> . They believed the LORD existed, but not his promise or his ability to deliver.
Deut 1:33	הֵלֵךְ לִפְנֵיכֶם בְּדֶרֶךְ לְתוֹר לָכֶם מָקוֹם לְחַנְתְּכֶם בָּאֵשׁ לַיְלָה לִרְאֹתְכֶם בְּדֶרֶךְ 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 הַרְעָה הִזָּה אֶת הָאָרֶץ הַטּוֹבָה אֲשֶׁר נִשְׁבַּעְתִּי לָתֵת לְאֲבֹתֵיכֶם:	‘Assuredly <u>not</u> a <u>man</u> among these men – this evil generation – <u>will</u> see the good land which I swore to give your fathers,	Assuredly not a man ... will see ← <i>If a man will see</i> , standing for <i>If a man ... may God do this to me</i> . Strong denial using an abbreviation of the oath formula of 2 Sam 3:35.

Deut 1:36	זולֹתִי כָּלֵב בֶּן־יִפְנֶה הוּא יִרְאֶנָּה וְלוֹ־אֶתֶן אֶת־הָאָרֶץ אֲשֶׁר דָּרַדְּבָה וּלְבָנָיו יָעַן אֲשֶׁר מָלֵא אַחֲרֵי 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 committed to the LORD.</u>	he has been fully committed ← <i>he has fulfilled after.</i>
Deut 1:37	גַּם־בִּי הִתְאַנֵּף יְהוָה בְּגַלְלֶכֶם לֵאמֹר גַּם־אַתָּה לֹא־תֵבֵא שָׁם:	The LORD also became angry with me, because of you, and he said, ‘Neither will you go there.’	
Deut 1:38	יְהוֹשֻׁעַ בֶּן נֹון הָעַמֵּד לְפָנָיִךְ הוּא יֵבֵא שָׁמָּה אֲתוֹ חִזֹּק כִּי־הוּא יַנְחִילֵנָה 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	וְטַפְכֶּם אֲשֶׁר אָמַרְתֶּם לָבֹז יִהְיֶה וּבְנֵיכֶם אֲשֶׁר לֹא־יָדְעוּ הַיּוֹם טוֹב וָרָע הֵמָּה יָבֹאוּ שָׁמָּה וְלָהֶם אֶתְנֶנָּה וְהֵם יִרְשׁוּהָ:	But your little ones, whom you said <u>would be spoil</u>, 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 by the way of the Red Sea.’	
Deut 1:41	וַתַּעֲנֵנוּ וַתֹּאמְרוּ אֵלַי חָטֵאנוּ לַיהוָה אֲנַחְנוּ נַעֲלֶה וְנִלְחָמֶנּוּ כְּכֹל אֲשֶׁר־צִוָּנוּ יְהוָה אֱלֹהֵינוּ וַתַּחְגְּרוּ אִישׁ אֶת־כַּלְי מִלְחָמָתוֹ וַתַּהֲיֵנוּ לַעֲלֹת הַהָרָה:	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 אָמַר לָהֶם לֹא תַעֲלוּ וְלֹא־תִלָּחֲמוּ כִּי אֲנִי בְּקִרְבְּכֶם וְלֹא תִנָּגֲפוּ 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 <i>vav</i> .
Deut 1:43	וָאֲדַבֵּר 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 הָאֲמֹרִי הַיֹּשֵׁב בְּהָר הַהוּא לִקְרֹאתְכֶם וַיִּרְדְּפוּ אֹתְכֶם כַּאֲשֶׁר תַּעֲשִׂינָה הַדְּבָרִים וַיִּכְתּוּ אֹתְכֶם בְּשִׁעִיר 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</u> you and did not hearken to you.	heed you ← <i>listen to your voice</i> .
Deut 1:46	וַתָּשָׁבוּ בְּקָדֵשׁ יָמִים רַבִּים כַּיָּמִים אֲשֶׁר יִשְׁבַּתֶּם:	And you dwelt in Kadesh for many days; such <i>were</i> the days you dwelt <i>there</i> .	
Deut 2:1	וַנִּפֶן וְנָסַע הַמִּדְבָּרָה דֶּרֶךְ יַם־סוּף כַּאֲשֶׁר דִּבֶּר יְהוָה אֵלַי וְנָסַב אֶת־הַר־שְׁעִיר 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:	‘You have gone round this mountain long enough. Take a turn northwards.	You ... long enough ← <i>Much / Enough for you.</i> Take a turn ← <i>Turn for yourselves.</i>
Deut 2:4	וְאֶת־הָעָם צִוֵּי לֵאמֹר אַתֶּם עֹבְרִים בְּגִבּוֹל אֲחֵיכֶם בְּנֵי־עִשָׂו הַיֹּשְׁבִים בְּשֵׁעִיר וַיִּירָאוּ מִכֶּם וְנִשְׁמַרְתֶּם מְאֹד:	And command the people and say, «You will be crossing the territory of your brothers – the sons of Esau who live in Seir – and they will be afraid of you, so you will be very much on your guard.	territory ← <i>border</i> , but also what is inside it, <i>the territory.</i>
Deut 2:5	אַל־תִּתְּגֶרּוּ בָם כִּי לֹא־אֶתַּן לָכֶם מֵאֶרֶץ עַד מִדְרָךְ כַּף־רֶגֶל כִּי־יִרְשֶׁה לְעִשָׂו נִתְּתִי 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 תִּשְׁבְּרוּ מֵאֲתָם בִּכְסֶּף וְאֲכַלְתֶּם וְגַם־מַיִם תִּכְרוּ מֵאֲתָם בִּכְסֶּף וּשְׁתִּיתֶם:	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 בְּכָל מַעֲשֵׂה יָדְךָ יָדַע לְכַתֹּף אֶת־הַמִּדְבָּר הַגָּדֹל הַזֶּה זֶה אַרְבָּעִים שָׁנָה יְהוָה אֱלֹהֶיךָ עִמָּךְ לֹא חָסַרְתָּ דָּבָר:	For the LORD your God has blessed you in every work of your hands. 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	וַנַּעֲבֹר מֵאֶת אֶחֱיוֹ בְּנֵי-עֵשָׂו הַיֹּשְׁבִים בְּשֵׁעִיר מִדְּרֹךְ הָעֲרָבָה מֵאִילַת וּמִעֵצִין גְּבֵר ס וַנִּפֹּל וַנַּעֲבֹר דֶּרֶךְ מִדְבָּר מוֹאָב:	And we crossed through <i>the territory of</i> our brothers – the sons of Esau – who live in Seir, by the way of the arid tract from Elath and Ezion-Geber, and we turned and crossed <i>by</i> the way of the Desert of Moab.	Ezion-Geber: see Num 33:35.
Deut 2:9	וַיֹּאמֶר יְהוָה אֵלַי אַל-תִּצְרֹר אֶת-מוֹאָב וְאַל-תִּתְגַּר בָּם מִלְחָמָה כִּי לֹא-אֶתֵּן לָךְ מֵאֶרְצוֹ יְרֵשָׁה כִּי לְבְנֵי-לוֹט נָתַתִּי אֶת-עֵר יְרֵשָׁה:	Then the LORD said to me, 'Do <u>not</u> cause distress to Moab and do not engage them <i>in</i> war, for I will not give you <i>any</i> of his land <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 we saw on biblehub.com, read אַל not [WLC]'s אַל, which is classified as “unexpected”. cause distress: we, with AV, take this as <i>hiphil</i> of צָרַר. [AnLx] takes it a <i>qal</i> of צִוֵּר, <i>assail</i> .
Deut 2:10	הָאֵמִים לִפְנֵים יֹשְׁבוּ בָהּ עַם גָּדוֹל וְרַב וְרַם כְּעֲנָקִים:	The <u>Emites</u> inhabited it in times past. <i>They were</i> as great and numerous and powerful as the <u>Anakites</u> .	Emites: AV= <i>Emims</i> . powerful: or <i>tall</i> . Anakites: AV= <i>Anakims</i> .
Deut 2:11	רִפְאִים יַחֲשָׁבוּ אֲף־הֵם כְּעֲנָקִים וְהַמֹּאבִּים יִקְרְאוּ לָהֶם אֲמִים:	They too are considered <u>Rephaim</u> , like the <u>Anakites</u> , and the Moabites call them <u>Emites</u> .	Rephaim: see [CB] App. 25. AV differs (<i>giants</i>). Anakites: AV= <i>Anakims</i> . Emites: AV= <i>Emims</i> .
Deut 2:12	וּבְשֵׁעִיר יֹשְׁבוּ הַחֲרִים לִפְנֵים וּבְנֵי עֵשָׂו יִירָשׁוּם וַיִּשְׁמִדוּם מִפְּנֵיהֶם וַיֵּשְׁבוּ תַּחְתָּם כְּאִשְׂרָאֵל עָשָׂה יִשְׂרָאֵל לְאָרֶץ יְרֵשָׁתוֹ אֲשֶׁר-נָתַן יְהוָה לָהֶם:	And the <u>Horites</u> dwelt in Seir in times past, but the sons of Esau dispossessed them and destroyed them <i>in their advance</i> , and they dwelt there instead of them, <i>just</i> as Israel did to the land of its possession which the LORD gave them.	Horites: AV= <i>Horims</i> . But in Gen 14:6 and elsewhere in Genesis, AV= <i>Horites</i> . in their advance ← <i>from</i> <i>before them</i> .
Deut 2:13	עַתָּה קִמּוּ וְעַבְרוּ לָכֶם אֶת-נַחַל זֶרֶד וַנַּעֲבֹר אֶת-נַחַל זֶרֶד:	Now get up and get <u>crossing</u> the Zered Brook.’ And we <i>duly</i> crossed the Zered Brook.	get crossing ← <i>cross for</i> <i>yourselves</i> . Idiomatic.

Deut 2:14	וְהַיָּמִים אֲשֶׁר־הִלְכְּנוּ מִקְדָּשׁ בְּרִנְעַ עַד אֲשֶׁר־עָבְרָנוּ אֶת־נַחַל זָרַד שְׁלֹשִׁים וּשְׁמֹנֶה שָׁנָה עַד־תָּם כָּל־הַדֹּר אֲנָשֵׁי הַמִּלְחָמָה מִקָּרֵב הַמַּחֲנֶה כַּאֲשֶׁר נִשְׁבַּע יְהוָה לָהֶם:	And the <u>time</u> <i>in</i> which we went from Kadesh-Barnea until we had crossed the Zered Brook – until the whole generation <i>of</i> the men of war had come to an end <i>and was not in</i> the camp, as the LORD had sworn to them.	time ← <i>days</i> . <i>and was not in</i> ← <i>from the midst of</i> .
Deut 2:15	וְגַם יַד־יְהוָה הָיְתָה בָּם לְהַמֵּס מִקָּרֵב הַמַּחֲנֶה עַד תָּמָס:	Moreover the hand of the LORD was against them, to drive them out of the midst of the camp until they had come to an end.	Moreover ← <i>And also</i> .
Deut 2:16	וַיְהִי כַּאֲשֶׁר־תָּמוּ כָּל־אֲנָשֵׁי הַמִּלְחָמָה לְמוֹת מִקָּרֵב הָעָם: ס	And it came to pass when all the men of war had come to an end, <i>by dying</i> <i>in</i> the midst of the people,	by dying: gerundial use of the infinitive. <i>in</i> ← <i>from</i> .
Deut 2:17	וַיְדַבֵּר יְהוָה אֵלַי לֵאמֹר:	that the LORD spoke to me and said,	
Deut 2:18	אַתָּה עֹבֵר הַיּוֹם אֶת־גְּבוּל מוֹאָב אֶת־עַר:	‘You are crossing the <u>territory</u> of Moab today, <i>that is</i> , Ar,	territory: see Deut 2:4.
Deut 2:19	וְקִרְבַּת מוֹל בְּנֵי עַמּוֹן אֶל־תִּצָּרֶם וְאֶל־תִּתְּגֹר בָּם כִּי לֹא־אֶתֶן מֵאֶרֶץ בְּנֵי־עַמּוֹן לְךָ יְרֵשָׁה כִּי לְבָנֵי־לוֹט נָתַתִּיהָ יְרֵשָׁה:	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.’	
Deut 2:20	אֶרֶץ־רַפָּאִים תַּחֲשֹׁב אֶף־הוּא רַפָּאִים יִשְׁבוּ־בָהּ לְפָנִים וְהָעַמּוֹנִים יִקְרְאוּ לָהֶם זִמְזֻמִּים:	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>	Rephaim (2x): see [CB] App. 25. AV differs (<i>giants</i>). Zamzummites: AV= Zamzummins.

Deut 2:21	עַם גָּדוֹל וְרַב וְרַם כְּעַנְקִים וַיִּשְׁמִדֵם יְהוָה מִפְּנֵיהֶם וַיֵּרָשׁם וַיֵּשְׁבוּ תַּחְתָּם:	– a people as great and numerous and powerful as the <u>Anakites</u> – but the LORD destroyed them at their 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 הַיִּשְׁבִּים בְּשַׁעִיר אֲשֶׁר הִשְׁמִיד אֶת־הַחֲרִי מִפְּנֵיהֶם וַיֵּרָשׁם וַיֵּשְׁבוּ תַּחְתָּם עַד הַיּוֹם הַזֶּה:	<i>just</i> as he did for the sons of Esau who dwelt in Seir, when he destroyed the <u>Horites</u> at their 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	וְהָעֵוִים הַיִּשְׁבִּים בְּחֲצֵרִים עַד־עֲזָה כַּפְּתָרִים הִצְאִים מִכַּפְּתוֹר הַשְּׁמִידִם 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> . <i>Gaza</i> ← <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 סֶעוּ וְעִבְרוּ אֶת־נַחַל אַרְנוֹן רְאֵה נָתַתִּי בְיָדְךָ אֶת־סִיחֹן מֶלֶךְ־חֶשְׁבּוֹן הָאֱמֹרִי וְאֶת־אַרְצוֹ הַחֵל רֶשׁ 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 power, 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 אֶחֱלֶה תַּת פַּחַדְךָ וַיִּרְאֲתְךָ עַל־פְּנֵי הָעַמִּים תַּחַת כָּל־הַשָּׁמַיִם אֲשֶׁר יִשְׁמְעוּן שְׁמִיעֶךָ וְרָגְזוּ וַחֲלוּ מִפָּנֶיךָ:	This day I will begin to put dread of you and fear of you 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	וַאֲשַׁלַּח מַלְאָכִים מִמִּדְבַּר קִדְמוֹת אֶל־סִיחֹן מֶלֶךְ חֶשְׁבּוֹן דִּבְרֵי שָׁלוֹם לֵאמֹר:	And I sent messengers from the Desert of Kedemoth to Sihon king of Heshbon <i>with peaceful</i> words, saying,	
Deut 2:27	אֶעְבְּרָה בְּאַרְצְךָ בְּדֶרֶךְ בְּדֶרֶךְ אֵלֶיךָ לֹא אֶסּוּר יָמִין וּשְׂמָאוֹל:	‘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 בֶּכֶסֶף תִּשְׁבְּרֵנִי וְאֶכְלֹתִי וּמִים בֶּכֶסֶף תִּתֶּן־לִי וְשָׁתִיתִי רַק אֶעְבְּרָה בְּרַגְלִי:	Sell me food for money so that I <i>can</i> eat, and <i>give</i> me water for money so that I <i>can</i> drink, but let me cross <u>on foot</u> ,	Sell ... give ← <i>You will</i> <i>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 עֵשָׂו הַיֹּשְׁבִים בְּשֵׁעִיר וְהַמּוֹאבִים הַיֹּשְׁבִים בְּעַר עַד אֲשֶׁר־אֶעְבֹּר אֶת־הַיַּרְדֵּן אֶל־הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֵינוּ נָתַן לָנוּ:	as the sons of Esau did for me, who live in Seir, and the Moabites who live in Ar, until I have crossed the Jordan into the land which the LORD our God is giving us.’	
Deut 2:30	וְלֹא אָבָה סִיחֹן מֶלֶךְ חֶשְׁבּוֹן הָעֹבְרָנוּ בּוֹ כִּי־הִקְשָׁה יְהוָה אֱלֹהֵיךָ אֶת־רוּחוֹ וְאָמַן אֶת־לִבּוֹ לְמַעַן תִּתּוּ בְיָדְךָ כִּיּוֹם הַזֶּה: ס	But Sihon king of Heshbon was not willing to let us pass <u>through 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</i> <i>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־אַרְצוֹ הֵחֵל רֶשֶׁת לָרֶשֶׁת אֶת־אַרְצוֹ:	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 לִקְרָאתָנוּ הוא וְכָל־עַמּוֹ לַמִּלְחָמָה יְהֻצֵּה:	Then Sihon came out to confront us – he and all his people – to battle at <u>Jahaz</u> .	at Jahaz ← <i>to Jahaz</i> .
Deut 2:33	וַיִּתְּנֵהוּ יְהוָה אֱלֹהֵינוּ לְפָנֵינוּ וַנֶּדָּ 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	וַנִּלְכֹּד אֶת־כָּל־עָרָיו בַּעַת הַהוּא וַנַּחֲרֵם אֶת־כָּל־עִיר מִתָּם וְהַנָּשִׁים וְהַטָּף לֹא הִשְׁאֲרָנוּ שְׂרִיד:	And we captured all his cities at that time, and we utterly destroyed the men and the women and the children in every city. We did not leave a <i>single</i> survivor,	we utterly destroyed the men and the women and the children in every city ← <i>we utterly destroyed every city of men, and the women and the children</i> .
Deut 2:35	רַק הַבְּהֵמָה בָּזְזָנוּ לָנוּ וּשְׁלָל הָעָרִים אֲשֶׁר לִבִּדְנוּ:	except that we took cattle as spoil for ourselves, and the booty of the cities which we had captured,	
Deut 2:36	מֵעֲרֹעֵר אֲשֶׁר עַל־שְׂפַת־נַחַל אַרְנוֹן וְהָעִיר אֲשֶׁר בְּנַחַל וְעַד־הַגִּלְעָד לֹא הָיְתָה קָרְיָה אֲשֶׁר שָׂגְבָה מִמֶּנּוּ אֶת־הַכָּל נָתַן יְהוָה אֱלֹהֵינוּ לְפָנֵינוּ:	from Aroer which <i>is</i> on the bank of the Arnon Brook, and the city which <i>is</i> at the brook, and as far as Gilead. There was no town that was too strong for us – the LORD our God placed everything in front of us,	Gilead: see Gen 31:21. Often, as here, <i>the Gilead</i> .
Deut 2:37	רַק אֶל־אֶרֶץ בְּנֵי־עַמּוֹן לֹא קִרְבַּתְּ כָּל־יַד נַחַל יַבֶּק וְעַרְי הָהָר וְכָל אֲשֶׁר־צִוָּה יְהוָה אֱלֹהֵינוּ:	except that you did not approach the sons of Ammon, <i>nor any place</i> on the Jabbok Brook, nor the cities of the mountain <i>range</i> , nor <i>anything</i> that the LORD our God forbade us.	any ← <i>every</i> . place ← <i>hand</i> . anything ← <i>everything</i> . forbade ← <i>commanded</i> , but also <i>commanded not to</i> . Compare Lev 4:2, Lev 4:13.

Deut 3:1	וַנִּפְּן וַנֵּעַל דֶּרֶךְ הַבָּשָׁן וַיֵּצֵא עוֹג מֶלֶךְ-הַבָּשָׁן לִקְרָאתָנוּ הוּא וְכָל-עַמּוֹ לְמַלְחָמָה אֲדָרְעִי:	Then we turned and went up <i>by</i> the way of <u>Bashan</u> , and Og king of <u>Bashan</u> came out to confront us – he and all his people – to battle <i>at</i> Edrei.	Bashan (2x) ← <i>the Bashan</i> . Also elsewhere.
Deut 3:2	וַיֹּאמֶר יְהוָה אֵלַי אַל-תִּירָא אֹתוֹ כִּי בִידִי נָתַתִּי אֹתוֹ וְאֶת-כָּל-עַמּוֹ וְאֶת-אֶרְצוֹ וְעָשִׂיתָ לוֹ כַּאֲשֶׁר עָשִׂיתָ לְסִיחֹן מֶלֶךְ הָאֱמֹרִי אֲשֶׁר יוֹשֵׁב בְּחֶשְׁבּוֹן:	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 <u>Amorites</u> who lived in Heshbon.'	Amorites: see Gen 10:16.
Deut 3:3	וַיִּתֵּן יְהוָה אֱלֹהֵינוּ בְּיָדֵנוּ גַּם אֶת-עוֹג מֶלֶךְ-הַבָּשָׁן וְאֶת-כָּל-עַמּוֹ וַנִּנְהֶה עַד-בִּלְתִּי הִשָּׂאִיר-לוֹ שָׂרִיד:	And the LORD our God also handed Og king of <u>Bashan</u> over to us, and all his people, and we defeated him to <i>the extent</i> <i>that</i> no survivor remained to him.	Bashan ← <i>the Bashan</i> .
Deut 3:4	וַנִּלְכֹּד אֶת-כָּל-עָרָיו בָּעֵת הַהוּא לֹא הָיְתָה קִרְיָה אֲשֶׁר לֹא-לָקַחְנוּ מֵאֵתָם שְׂשִׁים עִיר כָּל-חֶבֶל אַרְגָּב מִמְּלַכַת עוֹג בַּבָּשָׁן:	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 <u>Bashan</u> .	Bashan ← <i>the Bashan</i> , and in the rest the chapter (and elsewhere).
Deut 3:5	כָּל-אֵלֶּה עָרִים בְּצֻרוֹת חוֹמָה גְּבוּהָה דְּלָתִים וּבְרִיחַ לְבַד מֵעָרֵי הַפְּרָזָי הִרְבֵּה מְאֹד:	All of these <i>were</i> cities fortified <i>with</i> a high wall, gates and <u>bolts</u> , apart from the very many open rural towns,	bolts ← <i>a bolt</i> . Collective usage, “bolting”.

Deut 3:6	וַנַּחֲרֵם אוֹתָם כְּאִשֵּׁר עָשִׂינוּ לְסִיחֹן מֶלֶךְ חֶשְׁבֹן הַחֲרָם כָּל־עִיר מֵתָם הַנָּשִׁים וְהַטָּף:	and we utterly destroyed them, as we did to Sihon king of Heshbon, <u>in utterly</u> <u>destroying in</u> every city the men, the women, and the little ones.	in utterly destroying: gerundial use of the infinitive absolute.
Deut 3:7	וְכָל־הַבְּהֵמָה וְשָׁלָל הָעָרִים בְּזִזְנוּ לָנוּ:	And we took all the cattle and booty of the towns as spoil for ourselves.	
Deut 3:8	וַנִּקַּח בָּעֵת הַהוּא אֶת־הָאָרֶץ מִיַּד שְׁנֵי מְלָכֵי הָאֲמֹרִי אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן מִנַּחֲל אֲרֹנָן עַד־הַר חֶרְמוֹן:	And at that time we took the land <u>from</u> the two <u>Amorite</u> kings who <i>were</i> across the Jordan, from the Arnon Brook to Mount Hermon.	from ← <i>from the hand of</i> . Amorite: see Gen 10:16.
Deut 3:9	צִידָנִים יִקְרְאוּ לְחֶרְמוֹן שָׁרִין וְהָאֲמֹרִי יִקְרְאוּ־לָו שֶׁנִּיר:	(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־סֹלְכָה וְאֶדְרֵי עָרֵי מַמְלַכַת 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 הָרִפָּאִים הִנֵּה עָרְשׁוֹ עָרֹשׁ בְּרָזָל הָלָה הוּא בְּרַבַּת בְּנֵי עַמּוֹן תִּשְׁעַ אַמּוֹת אָרְכָּה וָאַרְבַּע אַמּוֹת רָחְבָּהּ בְּאַמַּת־אִישׁ:	For only Og king of Bashan remained of the remnant of the <u>Rephaim</u> . <u>Note 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 <u>cubits</u> , and its width <i>is</i> four <u>cubits</u> , 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</i> <i>man</i> .

Deut 3:12	וְאֶת־הָאָרֶץ הַזֹּאת יִרְשָׁנוּ בְּעֵת הַהוּא מִמֶּרְעֵר אֲשֶׁר־עַל־נַחַל אֲרֹנָן וְחֻצֵי 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 Gilead and its cities, and I gave <i>them</i> to the Reubenites and the Gadites.	Gilead: see Gen 31:21.
Deut 3:13	וְיֹתֵר הַגִּלְעָד וְכָל־הַבָּשָׁן מִמְּלַכַת עֹוג נָתַתִּי לְחֻצֵי שֵׁבֶט הַמְּנַשֶּׁה כָּל חֶבֶל הָאֲרָגֹב לְכָל־הַבָּשָׁן הַהוּא יִקְרָא אֲרָץ רִפְאִים:	And I gave the remainder of Gilead and all of Bashan, the kingdom of Og, to half of the tribe of Manasseh – all the region of Argob with all of Bashan. That is called the land of the Rephaim.	Gilead: see Gen 31:21. half of the tribe of Manasseh: rather than <i>the half-tribe of Manasseh</i> . Josh 22:7 shows when this sense is intended. Argob ← <i>the Argob</i> . Rephaim: see [CB] App. 25. AV differs (<i>giants</i>).
Deut 3:14	יֶאֱיִר בֶּן־מְנַשֶּׁה לָקַח אֶת־כָּל־חֶבֶל אֲרָגֹב עַד־גְּבוּל הַגִּשּׁוּרִי וְהַמַּעֲכָתִי וַיִּקְרָא אֹתָם עַל־שְׁמוֹ אֶת־הַבָּשָׁן חַוּת יֶאֱיִר 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 Bashan the Villages of Jair</i> , as it is up to this day.	Maachathites: AV= <i>Maachathi</i> . <i>he called Bashan the Villages of Jair</i> : or (<i>he called</i>) <i>Bashan 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 Gilead to Machir.	Num 32:40, 1 Chr 2:21. Gilead: see Gen 31:21.
Deut 3:16	וּלְרֵאוּבֵנִי וּלְגָדִי נָתַתִּי מִן־הַגִּלְעָד וְעַד־נַחַל אֲרֹנָן תּוֹךְ הַנַּחַל וּגְבֹל וְעַד יַבֶּק הַנַּחַל גְּבוּל בְּנֵי עַמּוֹן:	And I gave <i>the region</i> from Gilead 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 וְגַבֵּל מִכְנֹזֶרֶת וְעַד יַם הָעֲרֵבָה יַם הַמֶּלַח תַּחַת אֲשְׁדּוֹת הַפְּסָגָה מִזְרָחָה:	and the arid tract and the Jordan, <i>whose</i> border is 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	וְאָצוּ אֶתְכֶם בַּעַת הַהוּא לֵאמֹר יְהוָה אֱלֹהֵיכֶם נָתַן לָכֶם אֶת־הָאָרֶץ הַזֹּאת לְרִשְׁתָּהּ חֲלוּצִים תַּעֲבְרוּ לִפְנֵי אַחֵיכֶם 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</i> <i>who are</i> soldiers.	soldiers ← <i>sons of force</i> .
Deut 3:19	רַק נְשִׁיכֶם וּטְפָכֶם וּמִקְנֵיכֶם יֵדְעֵתִי כִּי־מִקְנֵה רֵב 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 לְאַחֵיכֶם כָּכֶם וַיִּרְשׁוּ גַם־הֵם אֶת־הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֵיכֶם נָתַן לָהֶם בְּעֶבֶר הַיַּרְדֵּן וּשְׁבָתָם אִישׁ לִירֻשָּׁתוֹ אֲשֶׁר נָתַתִּי לָכֶם:	until the LORD settles your brothers like you, and they too have taken possession of the land which the LORD your God is giving them across the Jordan, and each <i>man</i> will return to his possession which I will have given you.'	settles ← <i>sets down, gives rest to</i> .

Deut 3:21	וְאֶת־יְהוֹשֻׁעַ צִוִּיתִי בַּעֲת הַהוּא לֵאמֹר עֵינֶיךָ הִרְאֵת אֶת כָּל־אֲשֶׁר עָשָׂה יְהוָה אֱלֹהֵיכֶם לְשְׁנֵי הַמְּלָכִים הָאֵלֶּה בְּן־יַעֲשֶׂה יְהוָה לְכָל־הַמַּמְלָכוֹת אֲשֶׁר אַתָּה עֹבֵר שָׁמָּה:	And I commanded Joshua at that time, and I said, 'Your eyes <u>have seen</u> everything the LORD your God has done to these two kings. The LORD will do likewise to all the kingdoms to which you cross.	have seen ← <i>see</i>.
Deut 3:22	לֹא תִירָאוּם כִּי יְהוָה אֱלֹהֵיכֶם הוּא הַנִּלָּחֵם 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 בַּעֲת הַהוּא לֵאמֹר:	And I pleaded with the LORD at that time, and I said,	
Deut 3:24	אֲדַנִּי יְהוָה אַתָּה הַחֲלוּת לְהִרְאוֹת אֶת־עַבְדְּךָ אֶת־גְּדֻלָּתְךָ וְאֶת־יָדְךָ הַחֲזָקָה אֲשֶׁר מִי־אֵל בַּשָּׁמַיִם וּבָאָרֶץ אֲשֶׁר־יַעֲשֶׂה כַּמַּעֲשִׂיךָ וּכְגִבּוֹרֶתְךָ:	'My Lord the LORD, you <u>have begun</u> to show your servant your greatness and your <u>strong hand</u>, 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</i> <i>power</i>.
Deut 3:25	אֶעְבְּרָה־נָּא וְאֶרְאֶה אֶת־הָאָרֶץ הַטּוֹבָה אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן הַהוּא הַטּוֹב הַזֶּה וְהַלְבָּנוּן:	Please let me cross <u>so that</u> I may see the good land which <i>is</i> across the Jordan, this good mountain, and Lebanon.'	so that: purposive use of the vav.
Deut 3:26	וַיִּתְּעַבֵּר יְהוָה בִּי לְמַעַנְכֶם וְלֹא שָׁמַע אֵלַי וַיֹּאמֶר יְהוָה אֵלַי רַב־לְךָ אֶל־תּוֹסֵף דַּבֵּר 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 וְשֵׂא עֵינֶיךָ יָמָה וְצָפֹנָה וְתִימָנָה וּמִזְרָחָה וּרְאֵה בְּעֵינֶיךָ כִּי־לֹא תַעֲבֹר אֶת־הַיַּרְדֵּן הַזֶּה:	Go up <i>to</i> the summit of Pisgah and lift up your eyes westward and northward and southward and eastward, and see with your eyes, for you will not cross this Jordan.	
Deut 3:28	וְצַו אֶת־יְהוֹשֻׁעַ וַחֲזָקְהוּ וְאַמְּצֵהוּ 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	וְנָשַׁב בְּנֵי־אֵל 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 וּבֵאתֶם וִירְשֶׁתֶם 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 מְצַו אֶתְכֶם וְלֹא תִגְרְעוּ מִמֶּנּוּ לְשָׁמֹר אֶת־מִצְוֹת יְהוָה אֱלֹהֵיכֶם אֲשֶׁר אֲנִי מְצַו אֶתְכֶם:	You shall not add to the injunction which I am commanding you, and you shall not take anything out of it, so that <i>you</i> keep the commandments of the LORD your God <i>with</i> which I am commanding you.	Rev 22:18, Rev 22:19. injunction ← word, matter.

Deut 4:3	עֵינֶיכֶם הָרְאֹת אֵת אֲשֶׁר-עָשָׂה יְהוָה בְּבַעַל פְּעֹר כִּי כָל-הָאִישׁ אֲשֶׁר הִלֵּךְ אַחֲרָי בְּעַל-פְּעֹר הַשְׁמִידוּ יְהוָה אֱלֹהֵיךָ מִקֶּרְבְּךָ:	Your eyes have seen what the LORD has done in <u>Baal-Peor</u>, for the LORD your God eradicated from your midst every man who followed <u>Baal-Peor</u>.	Baal-Peor (2x): apparently both the god and his shrine.
Deut 4:4	וְאַתֶּם הַדְּבָקִים בִּיהוָה אֱלֹהֵיכֶם חַיִּים כְּלַכֶּם הַיּוֹם:	But you who adhere to the LORD your God <i>are</i> all alive today.	
Deut 4:5	רְאֵה לְמַדַּתִּי אֶתְכֶם חֻקִּים וּמִשְׁפָּטִים כַּאֲשֶׁר צִוֵּנִי יְהוָה אֱלֹהֵי לַעֲשׂוֹת כֹּן 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 <i>you</i> should act accordingly inside the land to which you are going, to possess it.	
Deut 4:6	וְשִׁמְרַתֶּם וַעֲשִׂיתֶם כִּי הוּא חֲכָמְתְּכֶם וּבִינַתְכֶם לְעֵינֵי הָעַמִּים אֲשֶׁר יִשְׁמְעוּן אֵת כָּל-הַחֻקִּים הָאֵלֶּה וְאָמְרוּ רַק עַם-חָכָם וְנָבוֹן הָעָוִי 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-גָוִי גָדוֹל אֲשֶׁר-לֹ 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 גִּוִי גָדוֹל אֲשֶׁר-לֹ חֻקִּים וּמִשְׁפָּטִים צִדִּיקִם כָּל־הַתּוֹרָה הַזֹּאת אֲשֶׁר אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם:	And what great nation is <i>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	רָק הִשְׁמַר לְךָ וּשְׁמַר נִפְשֶׁךָ מֵאֵד פֶּן-תִּשְׁכַּח אֶת-הַדְּבָרִים אֲשֶׁר-רָאוּ עֵינֶיךָ וּפְנֵי-סִרְוֹ מִלִּבְבְּךָ כָּל יְמֵי חַיֶּיךָ וְהוֹדַעְתָּם לְבָנֶיךָ וּלְבְנֵי בָנֶיךָ:	But be on your guard and watch out for your <u>life</u> very <i>alertly</i>, so that you do not forget the things which your eyes have seen, and so that they do not depart from your heart <u>any</u> of the days of your life. And you shall make them known to your sons and to your grandsons.	life ← <i>soul</i>. any ← <i>all</i>.
Deut 4:10	יוֹם אֲשֶׁר עָמַדְתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ בְּחָרֵב בְּאֶמֶר יְהוָה אֵלַי הִקְהַל-לִי אֶת-הָעָם וְאֲשַׁמְעֵם אֶת-דְּבָרִי אֲשֶׁר יִלְמְדוּן לִירְאָה אֹתִי כָּל-הַיָּמִים אֲשֶׁר הֵם חַיִּים עַל-הָאֲדָמָה וְאֶת-בְּנֵיהֶם יִלְמְדוּן:	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 <u>earth</u>, and to teach their sons’,	earth ← <i>ground</i>.
Deut 4:11	וַתִּקְרְבוּן וַתַּעֲמִדוּן תַּחַת הָהָר וְהָהָר בָּעֵר בָּאֵשׁ עַד-לֵב הַשָּׁמַיִם חֹשֶׁךְ עָנָן וְעָרְפָּל:	you approached and stood below the mountain while the mountain was burning with fire up to the heart of heaven – <i>it was</i> darkness and cloud and gloom.	
Deut 4:12	וַיְדַבֵּר יְהוָה אֵלֵיכֶם מִתּוֹךְ הָאֵשׁ קוֹל דְּבָרִים אַתֶּם שָׁמְעִים וּתְמוּנָה אֵינְכֶם רֹאִים זֹלָתִי קוֹל:	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 was</i> just the sound.	

Deut 4:13	וַיֹּדֶעַ לָכֶם אֶת־בְּרִיתוֹ אֲשֶׁר צִוָּה אֶתְכֶם לַעֲשׂוֹת עֲשֵׂרֶת הַדְּבָרִים וַיִּכְתֹּבם עַל־שְׁנֵי לְחוֹת אֲבָנִים:	And he told you his covenant which he commanded you to do – the ten <u>commandments</u> – and he wrote them on two stone tablets.	commandments ← <i>words</i> , but also <i>commandments</i> .
Deut 4:14	וְאֵלֵּי צִוָּה יְהוָה בָּעֵת הַהוּא לְלַמֵּד אֶתְכֶם חֻקִּים וּמִשְׁפָּטִים לַעֲשׂוֹתָם אַתֶּם בְּאֶרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ:	And at that time the LORD <u>commanded</u> me to teach you statutes and regulations, for you to carry them out, in the land to which you are crossing in order to take possession of it.	commanded: in a Hebrew “OVS” (object-verb- subject) sentence.
Deut 4:15	וְנִשְׁמַרְתֶּם מְאֹד לִנְפְשֵׁיכֶם כִּי לֹא רָאִיתֶם כָּל־תְּמוּנָה בְּיוֹם דִּבְרַי יְהוָה אֵלֵיכֶם בְּחֶרֶב מִתּוֹךְ הָאֵשׁ:	And take great care for your <u>lives</u> , for you did not see <u>any</u> image on the day when the LORD spoke to you at Horeb from the middle of the fire,	lives ← <i>souls</i> . any ← <i>every</i> .
Deut 4:16	פֶּן־תִּשְׁחָתוּן וַעֲשִׂיתֶם לָכֶם פֶּסֶל תְּמוּנַת כָּל־סִמָּל תְּבִנִית זָכָר אוֹ נְקֵבָה:	not to act corruptly or make yourselves an idol, an image of <u>any</u> figure, a likeness of <i>anything</i> male or female,	any ← <i>every</i> .
Deut 4:17	תְּבִנִית כָּל־בְּהֵמָה אֲשֶׁר בָּאֶרֶץ תְּבִנִית כָּל־צִפּוֹר כָּנָף אֲשֶׁר תִּעֹף בַּשָּׁמַיִם:	a likeness of <u>any</u> cattle that <i>is</i> on earth, a likeness of <u>any</u> winged bird which flies in the sky,	any (2x) ← <i>every</i> .
Deut 4:18	תְּבִנִית כָּל־רֶמֶשׂ בָּאֲדָמָה 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</i> <i>surface</i> of the earth.	any (2x) ← <i>every</i> .

Deut 4:19	וּפְנֵי-תֵשָׁא עֵינֶיךָ הַשָּׁמַיְמָה וְרָאִיתָ אֶת-הַשָּׁמַשׁ וְאֶת-הַיָּרֵחַ וְאֶת-הַכּוֹכָבִים כֻּלָּם צָבֵא הַשָּׁמַיִם וְנִדְחָתָם וְהַשְׁתַּחֲוִיתָ לָהֶם וְעַבַּדְתָּם 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	וְאַתְּכֶם לָקַח יְהוָה וַיּוֹצֵא אֶתְכֶם מִכּוּר הַבְּרֹזַל מִמִּצְרַיִם לַהֲיוֹת לְךָ לְעָם נַחֲלָה כִּיּוֹם 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	וַיְהִי הַתְּאַנָּף-בִּי עַל-דְּבָרֵיכֶם וַיִּשָּׁבַע לְבַלְתִּי עָבְרִי אֶת-הַיַּרְדֵּן וּלְבַלְתִּי-בֹא אֶל-הָאָרֶץ הַטּוֹבָה אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ נַחֲלָה:	But the LORD became angry with me <u>because of you</u> , and he swore that I would not cross the Jordan, and that <i>I</i> would not go to the good land which the LORD your God is giving you <i>as</i> an inheritance.	because of you: as [AnLx]. In Deut 3:26 a different wording, <i>for your sakes</i> .
Deut 4:22	כִּי אֲנֹכִי מֵת בָּאָרֶץ הַזֹּאת אֵינֶנִּי עֹבֵר אֶת-הַיַּרְדֵּן וְאַתֶּם עֹבְרִים וִירְשֶׁתֶם אֶת-הָאָרֶץ הַטּוֹבָה הַזֹּאת:	For I <i>am to die</i> in this land. I will not be crossing the Jordan, but you will be crossing, and you will take possession of <u>that good land</u> .	that good land ← <i>this good land</i> .

Deut 4:23	הַשְׁמְרוּ לָכֶם פֶּן־תִּשְׁכַּחוּ אֶת־בְּרִית יְהוָה אֱלֹהֵיכֶם אֲשֶׁר כָּרַת עִמָּכֶם וַעֲשִׂיתֶם לָכֶם פֶּסֶל תְּמוּנַת כָּל אֲשֶׁר צִוָּךְ יְהוָה אֱלֹהֶיךָ:	Take care not to forget the covenant of the LORD your God which he made with you, by you making for yourselves an idol, an image of <u>anything</u> that the LORD your God has <u>forbidden</u> you.	anything ← <i>everything</i> . forbidden ← <i>commanded</i> , but also <i>commanded not</i> . Compare Deut 2:37.
Deut 4:24	כִּי יְהוָה אֱלֹהֶיךָ אֵשׁ אֹכֵלָה הוּא אֵל קַנָּא: פ	For the LORD your God <i>is</i> a consuming fire, a jealous GOD.	
Deut 4:25	כִּי־תוֹלִיד בָּנִים וּבָנִי בָּנִים וְנוֹשְׁנָתָם בָּאָרֶץ וְהִשְׁחָתָם וַעֲשִׂיתָם פֶּסֶל תְּמוּנַת כָּל וַעֲשִׂיתָם הָרַע בְּעֵינֵי יְהוָה־אֱלֹהֶיךָ לְהַכְעִיסוֹ:	If when you have <u>begotten</u> sons and grandsons and have <u>grown old</u> in the land, you cause corruption, or you make an idol – an image of <u>anything</u> – or do wrong in the eyes of the LORD your God, so as to provoke him to anger,	begotten: includes <i>being a forefather of here</i> . grown old: AV differs somewhat (<i>remained long</i>). anything ← <i>everything</i> .
Deut 4:26	הַעֲדַתִּי בָכֶם הַיּוֹם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ כִּי־אֲבַד תֵּאבְדוּן מִהֵרָ מֵעַל הָאָרֶץ אֲשֶׁר אַתֶּם עוֹבְרִים אֶת־הַיַּרְדֵּן שָׁמָּה לְרִשְׁתָּהּ לְאֶת־אֲרִיכּוֹן יָמִים עָלֶיהָ כִּי הַשָּׁמַד תִּשְׁמְדוּן:	I call heaven and earth to witness against you <u>today</u> that <u>you will certainly perish swiftly in the 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 Luke 23:43 . 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 days</i> . be utterly destroyed: infinitive absolute.
Deut 4:27	וְהִפִּיץ יְהוָה אֶתְכֶם בְּעַמִּים וְנִשְׁאַרְתֶּם מְתֵי מִסְפָּר בַּגּוֹיִם אֲשֶׁר יְנַהֵג יְהוָה אֶתְכֶם שָׁמָּה:	And the LORD will scatter you among the nations, and you will remain few in number among the nations to which the LORD will drive you.	you (3x): plural, remaining so until verse 30.

Deut 4:28	וְעַבַּדְתֶּם-שָׁם אֱלֹהִים מַעֲשֵׂה יְדֵי אָדָם עֵץ וְאֶבֶן אֲשֶׁר לֹא יִרְאוּ וְלֹא יִשְׁמְעוּ וְלֹא יֵאָכְלוּ וְלֹא יִרְיָחוּ:	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	וּבְקַשְׁתֶּם מִשָּׁם אֶת־יְהוָה אֱלֹהֶיךָ וּמִצֵּאתָ כִּי תִדְרֹשְׁנוּ 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 בְּאַחֲרִית הַיָּמִים וְשִׁבְתָּ עַד־יְהוָה אֱלֹהֶיךָ וְשָׁמַעַתָּ בְּקוֹלוֹ:	When you are in adversity, and all these things will <u>come upon you</u> in the last days, <u>you will 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 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 אֱלֹהֶיךָ לֹא יִרְפֶּךָ 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־לִנְאֻלִּימִים רֵאשִׁינִים אֲשֶׁר־הָיוּ לִפְנֶיךָ לְמֹן־הַיּוֹם אֲשֶׁר בָּרָא אֱלֹהִים אָדָם עַל־הָאָרֶץ וּלְמִקְצָה הַשָּׁמַיִם וְעַד־קֶצֶה הַשָּׁמַיִם הִנֵּהיָה בְּדָבָר הַגָּדוֹל הַזֶּה אִוִּי הַנִּשְׁמָע בְּמָהוּ:	So ask, please, about 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 great 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 this great thing</i> .

Deut 4:33	הַשְׁמַע עִם קוֹל אֱלֹהִים מִדְבַּר מִתּוֹךְ-הָאֵשׁ כִּאֲשֶׁר-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 לוֹ גּוֹי מִקֶּרֶב גּוֹי בְּמַסָּת בְּאֹתֹת וּבִמּוֹפְתִים וּבִמְלַחְמָה וּבִיד חֲזָקָה וּבִזְרוּעַ נְטוּיָהּ וּבִמּוֹרָאִים גְּדֹלִים כָּלֵל אֲשֶׁר-עָשָׂה לָכֶם יְהוָה אֱלֹהֵיכֶם בְּמִצְרַיִם לְעֵינֶיךָ:	Or has God <u>ventured</u> to go and take to himself <i>any other</i> nation from the middle of a nation, with trials and 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 הִרְאִיתָ לְדַעַת כִּי יְהוָה הוּא הָאֱלֹהִים אֵין עוֹד מִלְּבָדּוֹ:	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 הִשְׁמִיעָךְ אֶת-קוֹלוֹ לְיִסְרָךְ וְעַל-הָאָרֶץ הִרְאָךְ 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 וַיַּבְחֵר בְּזָרְעוֹ אַחֲרָיו וַיּוֹצֵאֵם בְּפָנָיו בְּכַחוֹ הַגָּדֹל מִמִּצְרַיִם:	And because he loved your fathers, he chose <u>his seed</u> after him, 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 מְמֹד מִפְּנֶיךָ לְהַבְיֹאֲךָ לַתֵּת-לָךְ אֶת-אֲרָצָם נַחֲלָה בַּיּוֹם הַזֶּה:	so that <i>you</i> might dispossess nations greater and more powerful than yourself <u>at your advance</u>, to bring you <i>in</i>, <i>and</i> to give you their land <i>as</i> an inheritance, as <i>it is</i> this day.	at your advance ← <i>from</i> <i>before you</i>.
Deut 4:39	וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֶל-לִבְבְּךָ כִּי יְהוָה הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמֶּעַל 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-חֻקֵּי וְאֶת-מִצְוֹתָיו אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם אֲשֶׁר יִיטֵב לָךְ וּלְבָנֶיךָ אַחֲרֶיךָ וּלְמַעַן תֵּאָרִיד 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</u> <u>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 מִזְרַחָה שֶׁמֶשׁ:	Then Moses allocated three cities across the Jordan on the <u>east</u>,	east ← <i>rising of the sun</i>.
Deut 4:42	לְנֹס שָׂמָּה רוֹצֵחַ אֲשֶׁר יִרְצַח אֶת-רֵעֵהוּ בְּבִלְיָדָעַת וְהוּא לֹא-שָׁנָא לוֹ מִתְּמוֹל שְׁלֹשׁ וְנֹס אֶל-אַחַת מִן-הָעָרִים הָאֵלֶּה וַחֲיִ:	for the manslayer who has killed his neighbour unintentionally to flee to, when he had not hated him <u>in the past</u>, <u>so that</u> he may flee to one of these cities and live:	in the past ← <i>from</i> <i>yesterday (and) the day</i> <i>before yesterday</i>. so that: purposive use of the <i>vav</i>.

Deut 4:43	אֶת־בֶּצֶר בַּמִּדְבָּר בְּאֶרֶץ הַמִּישֹׁר לְרֵאוּבֵנִי וְאֶת־רָאֵמֶת בְּגִלְעָד לְגַדִּי וְאֶת־גּוֹלָן בְּבָשָׁן לְמְנַשֵּׁי:	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 מִמִּצְרַיִם:	These <i>are</i> the testimonies and the statutes and the regulations which Moses told the sons of Israel when they came out of Egypt,	
Deut 4:46	בְּעֵבֶר הַיַּרְדֵּן בְּנֵיאַ מוֹל בֵּית פְּעוֹר בְּאֶרֶץ סִיחֹן מֶלֶךְ הָאֱמֹרִי אֲשֶׁר יוֹשֵׁב בְּחֶשְׁבּוֹן אֲשֶׁר הִכָּה מֹשֶׁה וּבְנֵי יִשְׂרָאֵל בְּצֵאתָם מִמִּצְרַיִם:	across the Jordan in the valley opposite Beth-Peor in the land of Sihon king of the Amorites, who lived in Heshbon, whom Moses and the sons of Israel defeated when they came out of Egypt.	Amorites: see Gen 10:16.
Deut 4:47	וַיִּירְשׁוּ אֶת־אֲרָצוֹ וְאֶת־אֶרֶץ עֹג מֶלֶךְ־הַבָּשָׁן שְׁנֵי מַלְכֵי הָאֱמֹרִי אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן מִזְרַח שֶׁמֶשׁ:	And they took possession of his land, and of the land of Og king of Bashan – two kings of the Amorites who <i>were</i> across the Jordan on the east,	Bashan ← <i>the Bashan</i> . Amorites: see Gen 10:16. east ← <i>rising of the sun</i> .
Deut 4:48	מֵעֲרֹעֶר אֲשֶׁר עַל־שְׂפַת־נַחַל אֲרָנוֹן וְעַד־הָר שִׁיאֵן הוּא חֶרְמוֹן:	from Aroer which <i>is</i> on the bank of the Arnon Brook to Mount Sion, which <i>is</i> Hermon,	Sion: the <i>Sirion</i> of Deut 3:9. Not <i>Zion</i> , which is spelled with a <i>tsadé</i> .

Deut 4:49	וְכָל־הָעֲרָבָה עֲבַר הַיַּרְדֵּן מִזֶּרְחָה 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 AshdOTH- Pisgah.	the sea of the arid tract: i.e. <i>the Dead Sea</i> . AshdOTH-Pisgah: AV differs (<i>springs of Pisgah</i>) here, but not in Deut 3:17, Josh 12:3, Josh 13:20.
Deut 5:1	וַיִּקְרָא מֹשֶׁה אֶל־כָּל־יִשְׂרָאֵל וַיֹּאמֶר אֱלֹהִים שְׁמַע יִשְׂרָאֵל אֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אֲנִי דֹבֵר בְּאָזְנֵיכֶם הַיּוֹם וּלְמַדְתֶּם אֹתָם וּשְׁמַרְתֶּם 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 ensure 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 אֲנַחְנוּ אֵלֶּה כֹּה הַיּוֹם בְּלַנּוּ 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 מְתוֹךְ הָאֵשׁ:	The LORD spoke face to face with you, at the mountain, from the middle of the fire.	
Deut 5:5	אֲנִי עִמָּד בֵּין־יְהוָה וּבְיִנְיֹכֶם בְּעֵת הַהוּא לְהַגִּיד לָכֶם אֶת־דְּבַר יְהוָה כִּי יִרְאתֶם מִפְּנֵי הָאֵשׁ וְלֹא־עָלִיתֶם בְּהָר לֵאמֹר: ס	I was standing between the LORD and you at that time to tell 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>shew</i>), the word used in Deut 1:33, Deut 3:24, Deut 4:36, Deut 5:24, but here the word is <i>to tell</i> .

Deut 5:6	אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:	'I am the LORD your God, who brought you out of the land of Egypt, out of a house of slavery.	Ex 20:2. slavery ← <i>slaves</i> , or <i>servants</i> .
Deut 5:7	לֹא יִהְיֶה לִּי אֱלֹהִים אַחֵרִים עַל-פָּנָי:	You shall not have <i>any</i> other gods <u>besides me</u> .	Ex 20:3. Commandment 1. besides me ← <i>upon</i> / <i>alongside my face</i> .
Deut 5:8	לֹא-תַעֲשֶׂה-לָּךְ פֶּסֶל 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 <i>of</i> what <i>is</i> in heaven above or <i>of</i> what <i>is</i> on the earth below, or <i>of</i> what <i>is</i> in the water below <i>the surface of</i> the earth.	Ex 20:4. Commandment 2. any ← <i>every</i> .
Deut 5:9	לֹא-תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֵל קַנָּא פֹקֵד עֲוֹן אֲבוֹת עַל-בָּנִים וְעַל-שְׁלֹשִׁים וְעַל-רִבְעִים לְשָׂנְאֵי:	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,	Ex 20:5. serve ← <i>be made to serve</i> (<i>hophal</i>), but [ST] gives the same meaning as <i>qal</i> , <i>to serve</i> .
Deut 5:10	וְנָעֲשֶׂה חֶסֶד לְאֲלֹפִים לְאַהֲבֵי וּלְשֹׂמְרֵי *מִצְוֹתוֹ מִצְוֹתַי: 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 יִנָּקֶה יְהוָה אֵת אִשְׁר־יִשָּׂא 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. <i>vain</i> (2x): or <i>falsity</i> .

Deut 5:12	שָׁמֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ כַּאֲשֶׁר צִוָּה 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־מְלֹאכֶתֶךָ:	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 כָל־מְלָאכָה אֹתָהּ וּבִנְךָ־וּבִתְךָ וְעַבְדְּךָ־וְאִמָּתְךָ וְשׁוֹרְךָ וְחֹמְרְךָ וְכָל־בְּהֶמְתְּךָ וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ לִמְעַן יָנוּחַ עַבְדְּךָ וְאִמָּתְךָ כַּמֹּד:	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	וְזָכַרְתָּ כִּי־עַבְדַּתְּ הָיִיתָ בְּאֶרֶץ מִצְרַיִם וַיֹּצֵאֲךָ יְהוָה אֱלֹהֶיךָ מִשָּׁם בְּיָד חֲזָקָה וּבִזְרֹעַ נְטוּיָה עַל־כֵּן צִוָּה 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 <u>keep</u> the Sabbath day.	to keep ← <i>to do</i> .
Deut 5:16	כַּבֵּד אֶת־אָבִיךָ וְאֶת־אִמְךָ כַּאֲשֶׁר צִוָּה יְהוָה אֱלֹהֶיךָ לִמְעַן יֵאָרִיכוּ יָמֶיךָ וְלִמְעַן יֵיטֵב לָךְ עַל הָאֲדָמָה אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לָךְ: ס	Honour your father and your mother, according to what the LORD your God has commanded you, in order that your days may be long , and in order that it may go well with you on the land which the LORD your God is giving you.	Matt 15:4, Matt 19:19, Mark 7:10, Mark 10:19, Luke 18:20, Eph 6:2, Eph 6:3. Ex 20:12. Commandment 5. be long ← <i>lengthen</i> . land ← <i>ground</i> .

Deut 5:17	וְלֹא 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 בְּרַעְיָךְ עַד שְׂוֵא: ס	You shall not <u>give</u> 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 ← <i>testify</i> .
Deut 5:21	וְלֹא תַחְמֹד אִשְׁתִּי רַעֲיָךְ ס וְלֹא תַחְמֹד בֵּית רַעֲיָךְ שְׂדֵהוּ וְעַבְדּוֹ וְאִמָּתוֹ שׁוֹרֹו וַחֲמֹרֹו וְכָל אֲשֶׁר לְרַעֲיָךְ: ס	You shall not covet your neighbour's wife, and you shall not be <u>desirous</u> of your neighbour's house, his field or his manservant, or his maidservant, <i>or</i> his ox, or his donkey, or <u>anything</u> which <i>is</i> your neighbour's.'	Rom 7:7. Ex 20:17. Commandment 10. desirous: or <i>envious</i> . anything ← <i>everything</i> .
Deut 5:22	אֶת־הַדְּבָרִים הָאֵלֶּה דִּבֶּר יְהוָה אֶל־כָּל־קְהִלְכֶּם בְּהָר מִתּוֹךְ הָאֵשׁ הַעֲנָן וְהָעֲרָפֶל קוֹל גָּדוֹל וְלֹא יִסָּף 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, <i>with</i> a loud voice. And he did not add <i>to them</i> , and he wrote them on two tablets of stone, and he gave them to me.	

Deut 5:23	וַיְהִי בְּשִׁמְעֶכֶם אֶת־הַקּוֹל מִתּוֹךְ הַחֹשֶׁךְ וַהֲהָר בֹּעֵר בָּאֵשׁ וַתִּקְרְבוּן אֵלַי כָּל־רֹאשֵׁי שִׁבְטֵיכֶם וְזִקְנֵיכֶם:	And it came to pass, when you heard the sound from the middle of the darkness, and <i>that</i> the mountain was burning with fire, that you came near to me, all <i>you</i> <i>who are</i> heads of your tribes, and your elders.	
Deut 5:24	וַתֹּאמְרוּ הֵן הִרְאָנוּ יְהוָה אֱלֹהֵינוּ אֶת־כְּבוֹדוֹ וְאֶת־גְּדֻלּוֹ וְאֶת־קוֹלוֹ שֶׁמַּעֲנוּ מִתּוֹךְ הָאֵשׁ הַיּוֹם הַזֶּה רָאִינוּ כִּי־יְדַבֵּר אֱלֹהִים אֶת־הָאָדָם וְחַי:	And you said, ‘Behold, the LORD our God has shown us his glory and his greatness, and we have heard his voice from the middle of the fire. This day, we have seen that God speaks with man, and he lives.	
Deut 5:25	וַעֲתָה לָמָּה נָמוּת כִּי תֹאכְלֵנוּ הָאֵשׁ הַגְּדֹלָה הַזֹּאת אִם־יִסְפִּים אֲנַחְנוּ לְשִׁמַּע 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</i> <i>hear ... any more.</i>
Deut 5:26	כִּי מִי כָּל־בָּשָׂר אֲשֶׁר שָׁמַע קוֹל אֱלֹהִים חַיִּים מִדְּבַר מִתּוֹךְ־הָאֵשׁ כַּמֵּנוּ 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	קִרְבֵּה אֹתָהּ וּשְׁמָע אֵת כָּל־אֲשֶׁר יֹאמַר יְהוָה אֱלֹהֵינוּ וְאֵת תְּדַבֵּר אֵלֵינוּ אֵת כָּל־אֲשֶׁר יְדַבֵּר יְהוָה אֱלֹהֵינוּ אֵלֶיךָ וּשְׁמַעֲנוּ וַעֲשִׂינוּ:	You go <u>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 דְּבָרֶיְכֶם בְּדִבְרְכֶם אֵלַי וַיֹּאמֶר יְהוָה אֵלַי שָׁמַעְתִּי אֶת־קוֹל דְּבָרֵי הָעָם הַזֶּה אֲשֶׁר דִּבְּרוּ אֵלַיךָ הֵיטִיבוּ כָּל־אֲשֶׁר דִּבְּרוּ:	And the LORD heard the sound of your words when you spoke to me, and the LORD said to me, 'I have heard the sound of the words of this people who spoke to you. They have done well <i>in</i> all that they have spoken.	sound (2x) ← voice.
Deut 5:29	מִי־יִתֵּן וְהָיָה לְבָבָם זֶה לָהֶם לִירְאָה אֹתִי וּלְשֹׁמֵר אֶת־כָּל־מִצְוֹתֵי כָּל־הַיָּמִים לְמַעַן יֵיטֵב 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</u> <u>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	לָךְ אָמַר לָהֶם שׁוּבוּ לְכֶם לְאֹהֲלֵיכֶם:	Go <i>and</i> say to them, « <u>Now</u> <u>go back</u> to your tents.»	Now go back ← <i>Go back</i> <i>for yourselves</i> . Idiomatic, drawing attention, and perhaps toning the imperative down.
Deut 5:31	וְאַתָּה פֹּה עֹמֵד עִמָּדִי וְאֲדַבְּרָה אֵלַיךָ אֶת כָּל־הַמִּצְוָה וְהַחֲקִים וְהַמִּשְׁפָּטִים אֲשֶׁר תִּלְמָדָם וַעֲשׂוּ בָאָרֶץ אֲשֶׁר אֲנִכִּי נָתַן לָהֶם לְרִשְׁתָּהּ:	But <u>you</u> , stand here with me, and I will tell you the whole <u>body of</u> <u>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	וַשְׁמֵרְתֶּם 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 וְהֶאֱרַכְתֶּם יָמִים בָּאָרֶץ אֲשֶׁר תִּירְשׁוּ:	You shall walk in every way which the LORD your God commands you, so that you may live, and <i>it</i> <i>may go</i> well with you, and <i>you</i> may live long in the land which you will be taking possession of.	live long ← <i>prolong (your)</i> <i>days</i> .
Deut 6:1	וְזֹאת הַמִּצְוָה הַחֲקִים וְהַמְשָׁפְטִים אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵיכֶם לְלַמֵּד אֲתֶכֶם לַעֲשׂוֹת בָּאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ:	And this <i>is</i> the <u>body of</u> <u>commandments</u> , and <i>these</i> <i>are</i> the statutes and regulations which the LORD <u>your</u> God has commanded <i>me</i> to teach you, <i>for you</i> to do <i>them</i> in the land which you are crossing over to take possession of,	body of commandments ← <i>commandment</i> . Collective usage. your: plural.
Deut 6:2	לְמַעַן תִּירָא אֶת־יְהוָה אֱלֹהֶיךָ לְשֹׁמֵר אֶת־כָּל־חֻקֹּתָיו וּמִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוֶּה אֹתָהּ וּבְנֶךָ וּבִתְּךָ בְּכָל יְמֵי חַיֶּיךָ וּלְמַעַן יֶאֱרָכְךָ יָמֶיךָ:	so that you 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	וּשְׁמַעַתָּ יִשְׂרָאֵל וְשָׁמַרְתָּ לַעֲשׂוֹת אֲשֶׁר יִיטֵב לָךְ וְאֲשֶׁר תִּרְבּוֹן מְאֹד כִּי־אֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵי אַבְתֶּיךָ לָךְ אֶרֶץ זָבַת חֶלֶב וְדִבְשׁ: 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</i> a land <u>flowing with</u> milk and honey.	ensure ← <i>guard</i> . flowing with ← <i>flowing of</i> . Wider use of the construct state.
Deut 6:4	שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:	Hear, O Israel, the LORD our God <i>is</i> one LORD.	Mark 12:29, Mark 12:32.

Deut 6:5	וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:	And you shall love the LORD your God with all your heart and with all your soul and with all your might.	Matt 22:37, Mark 12:30, Mark 12:33, Luke 10:27.
Deut 6:6	וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְּךָ הַיּוֹם עַל־לִבְבְּךָ:	And these things which I am commanding you today shall be on your heart.	
Deut 6:7	וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:	And you will diligently teach 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</i> (the wits).
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 יָבִיֵאֵךְ יְהוָה אֱלֹהֶיךָ אֶל־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב 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 וְזִיתִים אֲשֶׁר לֹא־נִטְעַתָּ וְאָכַלְתָּ וְשָׂבַעְתָּ:	and houses full of all <i>kinds</i> of 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	הַשָּׁמֶר לְךָ פֶּן־תִּשְׁכַּח אֶת־יְהוָה אֲשֶׁר הוֹצִיאָךְ מֵאֶרֶץ מִצְרַיִם מִבֵּית עַבְדִּים:	Be on your guard not to forget the LORD, who brought you out of the land of Egypt – out of a house of slavery.	slavery ← <i>slaves</i> , or <i>servants</i> .
Deut 6:13	אֶת־יְהוָה אֱלֹהֶיךָ תִירָא וְאַתָּה תַעֲבֹד וּבְשֵׁמוֹ תִשָּׁבַע:	You shall fear the LORD your God and serve him, and you shall swear by his name.	Matt 4:10, Luke 4:8.
Deut 6:14	לֹא תִלְכּוּן אַחֲרֵי אֱלֹהִים אַחֲרִים 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 קִנָּא יְהוָה אֱלֹהֶיךָ בְּקִרְבְּךָ פֶּן־יִחַרָה אֶף־יְהוָה אֱלֹהֶיךָ בָּךְ וְהִשְׁמִידֶךָ 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 בְּמִסָּה:	You shall not tempt the LORD your God, as you tempted <i>him</i> in <u>Massah</u> .	Matt 4:7, Luke 4:12. Massah: i.e. <i>temptation</i> .
Deut 6:17	שָׁמֹר תִּשְׁמְרוּן אֶת־מִצְוֹת יְהוָה אֱלֹהֵיכֶם וְעִדּוֹתָיו 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 וְהַטֹּב בְּעֵינֵי יְהוָה לְמַעַן יֵיטֵב לְךָ וּבָאתָ וִירַשְׁתָּ אֶת־הָאֶרֶץ הַטֹּבָה אֲשֶׁר־נִשְׁבַּע יְהוָה לְאַבְתָּיִךְ:	And you shall do what <i>is</i> upright and good in the eyes of the LORD, so that it goes well with you, and you come and take possession of the good land which the LORD swore to your fathers,	

Deut 6:19	לְהַדִּיף אֶת־כָּל־אֹיְבֶיךָ מִפְּנֵיךָ כַּאֲשֶׁר דִּבֶּר יְהוָה: ס	driving out all your enemies before you, as the LORD has said.	
Deut 6:20	בִּי־יִשְׁאָלְךָ בֶּנְךָ מָחָר לֵאמֹר מָה הָעֵדוּת וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵינוּ אֲתָכֶם:	For your son will ask you <u>tomorrow</u> , 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</i> <i>the future</i> .
Deut 6:21	וְאָמַרְתָּ לְבֶנְךָ עֲבָדִים הָיִינוּ לְפָרְעָה בְּמִצְרַיִם וַיּוֹצֵאֵנוּ 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 וּמִפְתִּים גְּדֹלִים וְרָעִים בְּמִצְרַיִם בְּפָרְעָה וּבְכָל־בֵּיתוֹ לְעֵינֵינוּ:	And the LORD gave signs and wonders, great and noxious <i>ones</i> in Egypt, against Pharaoh and against all his house in our sight.	
Deut 6:23	וְאוֹתָנוּ הוֹצֵא 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-נִשְׁמֹר 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</u> <u>commandments</u> before the LORD our God, as he has commanded us.'	ensure ← <i>guard</i>. body of commandments: see v.1.
Deut 7:1	כִּי יְבִיאֲךָ יְהוָה אֱלֹהֶיךָ אֶל-הָאָרֶץ אֲשֶׁר-אַתָּה בֹּא-שָׁמָּה לְרִשְׁתָּהּ וְנָשְׁלוּ גוֹיִם-רַבִּים מִפְּנֵיךָ הַחִתִּי וְהַגִּרְגָּשִׁי וְהָאֲמֹרִי וְהַכְּנַעֲנִי וְהַפְּרִזִּי וְהַיְבוּסִי וְהַיְבוּסִי שְׁבַעַה גוֹיִם 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 Gergashite 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	וְנִתְּנָם יְהוָה אֱלֹהֶיךָ לִפְנֶיךָ וְהִפִּיתָם הַחֲרֵם תַּחְרִים אֹתָם לֹא-תַכְרֹת לָהֶם בְּרִית וְלֹא תַחֲנֹם:	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 תִתְּחַתֵּן בָּם בְּתוּךְ לֹא-תִתֵּן לְבָנוֹ 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-יִסֹּר אֶת-בְּנֶךָ מֵאַחֲרַי וְעָבְדוּ אֱלֹהִים אַחֲרִים וְחָרָה אַף-יְהוָה בְּכֶם וְהִשְׁמִידֶךָ מִהָרָ:	For <i>this</i> would cause your son to depart <u>from</u> <u>following me</u>, 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 וּמִצִּבְתָּם תִּשְׁבְּרוּ וְאֲשִׁירֵיהֶם תִּגְדְּעוּ וּפְסִילֵיהֶם תִּשְׂרֹפוּ בָּאֵשׁ:	But <u>you</u> 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 קָדוֹשׁ אַתָּה לַיהוָה אֱלֹהֶיךָ בָּחַר יְהוָה אֱלֹהֶיךָ לְהִיּוֹת לוֹ לְעַם סְגֻלָּה מִכָּל הָעַמִּים אֲשֶׁר עַל־פְּנֵי הָאָדָמָה: ס	For <u>you</u> <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</i> <i>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 הַמֵּעֵט 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 לְאַבְתִּיכֶם הוֹצִיא יְהוָה אֶתְכֶם בְּיָד חֲזָקָה וַיִּפְדֶּךָ מִבֵּית עַבְדִּים מִיַּד פַּרְעֹה מִלֶּךְ־מִצְרַיִם:	For <i>it was</i> because of <u>the</u> LORD's <u>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 <u>slavery</u> – 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</i> <i>of the LORD</i>, a subjective genitive. slavery ← <i>slaves</i>, or <i>servants</i>.

Deut 7:9	וידעתָּ כִּי־יְהוָה אֱלֹהֶיךָ הוא האֱלֹהִים הָאֵל הַנֶּאֱמָן שֶׁמֶר הַבְּרִית וְהַחֲסֵד לְאַהֲבָיו וְלִשְׁמֵרֵי *מִצְוֹת מִצְוֹתָיו לְאַלֶּף דָּוָר: **	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</u> <u>of commandments</u>] for a thousand generations,	body of commandments (ketiv) ← <i>commandment</i>, reading מִצְוָתוֹ. Collective usage.
Deut 7:10	וּמִשָּׁלֵם לְשׂוֹנְאָיו אֶל־פָּנָיו לְהַאֲבִידוֹ לֹא יֵאָחֵר לְשׂוֹנְאוֹ אֶל־פָּנָיו יִשְׁלֹם־לוֹ:	but requiting those who hate him to <u>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 אֶנְכִי מְצַוְךָ הַיּוֹם לַעֲשׂוֹתָם: פ	So you shall keep the <u>body</u> <u>of 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 לָךְ אֶת־הַבְּרִית וְאֶת־הַחֲסֵד אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם:	And it will come to pass, provided 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	וְאַהֲבָךְ וּבִרְכָךְ וְהַרְבֵּךְ וּבִרְךָ פְּרִי־בֶטֶןךָ וּפְרִי־אֲדָמָתְךָ דִּגְלָנְךָ וְתִירֶשֶׁךָ וְיִצְהָרְךָ שִׁגְר־אֶלְפֶיךָ וַעֲשֵׂתְךָ צֹאנְךָ עַל הָאֲדָמָה אֲשֶׁר־נִשְׁבַּע לְאַבְרָהָם לָתֶת 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	בְּרוּךְ יְהוָה מִכָּל-הָעַמִּים לֹא-יְהִי בְּךָ עֶקֶר וְעִקְרָה וּבְבִהֶמְתֶּךָ:	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-חֲלִי וְכָל-מַדּוּי מִמְּצָרִים הָרָעִים אֲשֶׁר יִדְעָתָ לֹא יִשְׂמַם בְּךָ וְנָתַנָּם בְּכָל-שְׂנְאֶיךָ:	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-תַחַס עֵינֶךָ עֲלֵיהֶם וְלֹא תַעֲבֹד אֶת-אֱלֹהֵיהֶם כִּי-מִקֶּשׁ 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 אוּכַל לְהוֹרִישָׁם:	If you say in your heart, 'These nations <i>are</i> more numerous <u>than 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 לְפָרְעֹה 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	הַמַּסֹּת הַגְּדֹלֹת אֲשֶׁר־רָאוּ עֵינֶיךָ וְהָאֹתֹת וְהַמִּפְתִּים וְהַיָּד הַחֲזָקָה וְהַזְרֹעַ הַנְּטוּיָה אֲשֶׁר הוֹצֵאתָ יְהוָה אֱלֹהֶיךָ בְּיַעֲשֵׂה יְהוָה אֱלֹהֶיךָ לְכָל־הָעַמִּים אֲשֶׁר־אַתָּה יֹרֵא מִפְּנֵיהֶם:	As with the great <u>trials</u> which your eyes saw, and the signs and the wonders, and the strong hand and the outstretched arm, when the LORD your God brought you out, so the LORD your God will do to all the people you are afraid of.	trials: i.e. occasions where the LORD's faithfulness was put to the test and miracles followed.
Deut 7:20	וְגַם אֶת־הַצְרָעָה יִשְׁלַח יְהוָה אֱלֹהֶיךָ בָּם עַד־אֲבֹד הַנִּשְׁאָרִים וְהַנִּסְתָּרִים מִפְּנֶיךָ:	And the LORD your God will also send the hornet against them, until those that remain and those that hide from you have perished.	
Deut 7:21	לֹא תִירָץ מִפְּנֵיהֶם כִּי־יְהוָה אֱלֹהֶיךָ בְּקִרְבְּךָ אֵל גָּדוֹל וְנוֹרָא:	You will not be terrified of them, for the LORD your God <i>is</i> in your midst – a great and fearsome GOD.	
Deut 7:22	וְנִשְׁלֹ יְהוָה אֱלֹהֶיךָ אֶת־הַגּוֹיִם הָאֵל מִפְּנֶיךָ מַעַט מַעַט לֹא תוּכַל כָּל־תֵּם מְהֵרָה פֶּן־תִּרְבֶּה עָלֶיךָ חַיַּת הַשָּׂדֶה:	And the LORD your God will drive out those nations before you little <i>by</i> little. You will not be able to make an end of them quickly, in case the <u>wild</u> <u>animals</u> increase against you.	wild animals ← <i>animal / fauna of the field.</i>
Deut 7:23	וְנִתְּנָם יְהוָה אֱלֹהֶיךָ לְפָנֶיךָ וְהִמָּם מְהִימָה גְּדֹלָה עַד הַשְׁמָדָם:	And the LORD your God will place them before you, and he will rout them <i>with</i> a great rout, until they have been destroyed.	
Deut 7:24	וְנָתַן מְלִכֵיהֶם בְּיָדְךָ וְהִאֲבִדְתָּ אֶת־שֵׁמָם מִתַּחַת הַשָּׁמַיִם לֹא־יִתְיָצֵב אִישׁ בְּפָנֶיךָ עַד הַשְׁמָדְךָ אֹתָם:	And he will deliver their kings into your hand, and you will obliterate their name from under heaven. No man shall stand to <u>face</u> <u>you</u> <u>until</u> you have destroyed them.	to face you ← <i>against your face.</i> until: i.e. <i>all the time leading up to when (you have destroyed them).</i>

Deut 7:25	פְּסִילֵי אֱלֹהֵיהֶם תִּשְׂרֹפוּן בָּאֵשׁ לֹא־תַחֲמֹד כֶּסֶף וְזָהָב עֲלֵיהֶם וְלִקְחָתָּ לָךְ פֶּן תִּנְקֹשׁ בּוֹ כִּי תוֹעֵבָת יְהוָה אֱלֹהֶיךָ הוּא:	You will burn the carved images of their gods <u>with</u> <u>fire</u> . You shall not desire the silver and gold on them, or take <i>it</i> for yourself, in case you are ensnared by it, for it <i>is</i> an <u>abomination to the LORD</u> your God.	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.
Deut 7:26	וְלֹא־תָבִיא תוֹעֵבָה אֶל־בֵּיתְךָ וְהָיִיתָ חֶרֶם כַּמָּהוּ שֶׁקָּן תִּשְׁקָצְנוּ וְתַעֲב תַּתְּעַבְנוּ כִּי־חֶרֶם הוּא: פ	You shall not bring an abomination into your house <u>in case</u> you become an accursed thing like it. You shall <u>utterly abhor</u> it and <u>thoroughly abominate</u> it, for it <i>is</i> an accursed thing.	in case: purposive use of the <i>vav</i> . utterly abhor ... thoroughly abominate: both infinitive absolute.
Deut 8:1	כָּל־הַמִּצְוָה אֲשֶׁר אֲנִי מְצִוֶּה הַיּוֹם תִּשְׁמְרוּן לְעֲשׂוֹת לְמַעַן תַּחְיִין וּרְבִיתֶם וּבִאתֶם וִירִשְׁתֶּם אֶת־הָאָרֶץ אֲשֶׁר־נִשְׁבַּע יְהוָה לְאֲבֹתֵיכֶם:	You shall <u>ensure</u> that you do the whole <u>body of</u> <u>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 הִלִּיכָךָ יְהוָה אֱלֹהֶיךָ זֶה אַרְבָּעִים שָׁנָה בַּמִּדְבָּר לְמַעַן עֲנִתְךָ לְנִסְתָּךְ לָדַעַת אֶת־אֲשֶׁר בְּלִבְךָ הֲתִשְׁמָר *מִצְוֹתוֹ מִצְוֹתָיו אִם־לֹא:**	And you shall remember the whole of the way the LORD your God made you go for these forty years in the desert, in order to humble you, <i>and</i> to test you, so as to know what <i>is</i> in your heart, whether you will keep his {Q: commandments} [K: body of commandments] or not.	On the <i>ketiv</i> , see Deut 7:9.

Deut 8:3	וַיַּעֲנֵךְ וַיַּרְעִבֶךָ וַיֹּאכְלֶךָ אֶת הַמָּן אֲשֶׁר לֹא יָדַעְתָּ וְלֹא יָדְעוּן אֲבֹתֶיךָ לְמַעַן הוֹדִיעֲךָ כִּי לֹא עַל-הַלֶּחֶם לִבְדּוֹ יֵחִי הָאָדָם כִּי עַל-כָּל-מוֹצֵא פִי-יְהוָה יֵחִי הָאָדָם:	And he humbled you, and he allowed you to hunger, then he fed you with manna which you did not know, nor have your fathers known <i>it</i> , so as to make <i>it</i> known to you that man shall not live by bread alone, but man shall live by every utterance of the mouth of the LORD.	Matt 4:4, Luke 4:4.
Deut 8:4	שִׁמְלֹתֶיךָ לֹא בִלְתָּה מִעֲלֹיךָ וְרַגְלֶיךָ לֹא בָצָקָה זֶה אַרְבַּעַיִם 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	וַיְדַעַתָּ עִם-לִבְבְּךָ כִּי כַּאֲשֶׁר יִסֵּר 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 לִלְכֹת בְּדַרְכָּיו וּלְיִרְאָה 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 מְבִיאֲךָ אֶל-אֶרֶץ טוֹבָה אֶרֶץ נַחֲלֵי מַיִם עֵינַת וְתַהֲמַת יִצְאִים בְּבִקְעָה וּבְהָרִ:	For the LORD your God is bringing you to a good land, a land of brooks of water, springs and <u>underground water</u> issuing in the valley and <u>mountains</u> ,	<u>underground water</u> ← <i>depths</i> . mountains ← <i>mountain</i> . Collective usage.
Deut 8:8	אֶרֶץ חִטָּה וְשֵׁעֶרָה וְגֶפֶן וְתַאֲנָה 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 <u>oil-bearing olives</u> and honey,	vines ... figs ... pomegranates ... olives: singular in Hebrew; collective usage.

Deut 8:9	אֶרֶץ אֲשֶׁר לֹא בְּמִסְכָּנָה תֹּאכְלֶנָּה לֶחֶם לֹא־תִחְסֹר כָּל בָּהּ אֶרֶץ אֲשֶׁר אֲבִנֶיהָ בְּרֹזָל וּמִהַרְרֵיהָ תִּחְצֹב נְחֹשֶׁת:	a land that <i>knows</i> no scarcity. You will eat bread in it, you will lack <u>nothing</u> in it – a land whose stones are iron- <i>bearing</i> , and from whose hills you <i>can</i> <u>mine</u> copper.	nothing ← <i>not everything</i> . mine ← <i>hew</i> . AV differs somewhat in syntactical arrangement.
Deut 8:10	וְאָכַלְתָּ וּשְׂבַעְתָּ וּבֵרַכְתָּ אֶת־יְהוָה אֱלֹהֶיךָ עַל־הָאֶרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לְךָ:	And you will eat and be satisfied, and you shall bless the LORD your God on the good land which he has given you.	
Deut 8:11	הִשָּׁמֶר לְךָ פֶּן־תִּשְׁכַּח אֶת־יְהוָה אֱלֹהֶיךָ לְבַלְתִּי שָׁמֶר מִצְוֹתָיו וּמִשְׁפָּטָיו וּחְקֹתָיו אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם:	Be on your guard not to forget the LORD your God, by <u>not keeping</u> his commandments and his regulations and his statutes which I am commanding you today,	by not keeping: gerundial use of the infinitive.
Deut 8:12	פֶּן־תֹּאכַל וּשְׂבַעְתָּ וּבְתִים טוֹבִים תִּבְנֶה וַיִּשְׁבַּת:	lest you eat and are satisfied, and you build fine houses and live <i>in</i> <i>them</i> ,	
Deut 8:13	וּבָקָרְךָ וְצֹאֲנֶךָ יִרְבּוּ וְכֶסֶף וְזָהָב יִרְבֶּה־לְךָ וְכָל אֲשֶׁר־לְךָ יִרְבֶּה:	and your cattle and flocks increase, and your silver and gold increase, and everything you <i>have</i> increases,	
Deut 8:14	וְרִם לִבְבְּךָ וְשָׁכַחְתָּ אֶת־יְהוָה אֱלֹהֶיךָ הַמוֹצִיאֲךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:	and your heart becomes haughty, and you forget the LORD your God, who brought you out of the land of Egypt – out of a house of <u>slavery</u> .	slavery ← <i>slaves</i> , or <i>servants</i> .

Deut 8:15	הַמּוֹלִיכְךָ בַּמִּדְבָּר הַגָּדֹל וְהַנּוֹרָא נָחַשׁ שָׂרָף וְעַקְרָב וְצַמָּאוֹן אֲשֶׁר אֵין-מַיִם הַמוֹצִיא לְךָ מַיִם מִצּוֹר הַחֲלָמִישׁ:	He it is who made you go in the great and fearsome desert of the fiery serpent and the scorpion, in a thirsty land where there is no water, who produced water for you from a rock of flint,	fiery serpent: perhaps two creatures (<i>the snake and the fiery serpent</i>), since נָחַשׁ and שָׂרָף are nouns in the absolute state.
Deut 8:16	הַמְאֲכִלְךָ מִן בַּמִּדְבָּר אֲשֶׁר לֹא יָדְעוּ אֲבֹתֶיךָ לִמְעַן עֲנֹתְךָ וּלְמַעַן נִסְתָּךְ לְהִיטִבְךָ בְּאַחֲרִיתְךָ:	who fed you with manna in the desert, which your fathers did not know, so as to humble you and so as to test you, to make things go well for you in your latter time.	
Deut 8:17	וְאָמַרְתָּ בְּלִבְּךָ כְּחִי וְעַצְמִי יָדִי עָשָׂה לִי אֶת-הַחֵיל הַזֶּה:	Yet you say in your heart, 'My own power and the strength of my hand made me this wealth.'	Yet: adversative / concessive use of the vav.
Deut 8:18	וְזָכַרְתָּ אֶת-יְהוָה אֱלֹהֶיךָ כִּי הוּא הֵנִיחָ לְךָ כָּח לַעֲשׂוֹת חֵיל לְמַעַן הָקִים אֶת-בְּרִיתוֹ אֲשֶׁר-נִשְׁבַּע לְאַבְרָהָם בְּיוֹם הַזֶּה: פ	But you shall remember the LORD your God. For it is he who gives you the power to generate wealth, so that he sets up his covenant which he swore to your fathers, as it stands this day.	
Deut 8:19	וְהָיָה אִם-שָׁכַח תִּשְׁכַּח אֶת-יְהוָה אֱלֹהֶיךָ וְהִלַּכְתָּ אַחֲרֵי אֱלֹהִים אֲחֵרִים וְעַבַּדְתָּם וְהִשְׁתַּחֲוִיתָ לָהֶם הֵעֵדְתִּי בָכֶם הַיּוֹם כִּי אָבָד תֵּאבְדוּן:	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> perish.	clean forget: infinitive absolute. Perhaps to be read in any way forget. today: see Deut 4:26 and Luke 23:43 . certainly perish: infinitive absolute.
Deut 8:20	כַּגּוֹיִם אֲשֶׁר יְהוָה מַאֲבִיד מִפְּנֵיכֶם כִּן תֵּאבְדוּן עַקֵּב לֹא תִשְׁמָעוּן בְּקוֹל יְהוָה אֱלֹהֵיכֶם: פ	As with 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.	heed ← <i>hear the voice of</i> .

Deut 9:1	שִׁמַּע יִשְׂרָאֵל אֶתְּהָ עֲבַר הַיּוֹם אֶת־הַיַּרְדֵּן לְבָא לָרֶשֶׁת גּוֹיִם גְּדֹלִים וְעִצְמִים מִמֶּנָּה עָרִים גְּדֹלֹת וּבְצֻרֹת בַּשָּׁמַיִם:	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.	
Deut 9:2	עַם־גְּדוֹל וָרָם בְּנֵי עֲנָקִים אֲשֶׁר אַתָּה יָדַעְתָּ וְאַתָּה שָׁמַעְתָּ מִי יְתִיצֵב לִפְנֵי בְנֵי עֲנָק:	The sons of the <u>Anakites</u> are a large and tall people whom you know, and <i>of</i> whom you have heard <i>it</i> said, ‘Who <i>can</i> stand in the face of the sons of Anak?’	Anakites: AV= <i>Anakims</i>.
Deut 9:3	וַיֵּדַעְתָּ הַיּוֹם כִּי יְהוָה אֱלֹהֶיךָ הוּא־הָעֹבֵר לִפְנֶיךָ אִשׁ אֹכֶלֶת הוּא יִשְׁמָדֶם וְהוּא יִכְנִיעֶם לִפְנֶיךָ וְהוֹרֵשֶׁתָם וְהֶאֱבִדְתָם מְהֵרָ פֶּאֶשׁ דְּבַר יְהוָה לָךְ:	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 <i>at your</i> <i>advance</i>, and you will dispossess them and destroy them quickly as the LORD has told you.	at your advance ← <i>before</i> you.
Deut 9:4	אַל־תֹּאמַר בְּלִבִּיךָ בְּהִדָּף יְהוָה אֱלֹהֶיךָ אֹתָם מִלִּפְנֶיךָ לֵאמֹר בְּצִדְקָתִי הֵבִיאָנִי יְהוָה לָרֶשֶׁת אֶת־הָאָרֶץ הַזֹּאת וּבְרָשַׁעַת הַגּוֹיִם הָאֵלֶּה יְהוָה מוֹרִישָׁם מִפְּנֶיךָ:	Do not say in your heart when the LORD your God drives them out <i>at your</i> <i>advance</i>, 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 <i>at your</i> <i>advance</i>.	at your advance (2x) ← <i>from before</i> you. rather: adversative use of the vav.

Deut 9:5	לֹא בְצִדְקָתְךָ וּבִישׁוֹר לְבַבְךָ אֶתָּה בָּא לְרִשֵּׁת אֶת־אֲרָצָם כִּי בְרִשְׁעַת הַגּוֹיִם הָאֵלֶּה יְהוָה אֱלֹהֶיךָ מוֹרִישָׁם מִפְּנֶיךָ וּלְמַעַן הָקִים אֶת־הַדְּבָר אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב:	<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>	at your advance ← <i>from before you.</i>
Deut 9:6	וַיֵּדַעְתָּ כִּי לֹא בְצִדְקָתְךָ יְהוָה אֱלֹהֶיךָ נָתַן לָךְ אֶת־הָאָרֶץ הַטּוֹבָה הַזֹּאת לְרִשְׁתָּהּ כִּי עַם־קָשָׁה־עֲרָף אֵתָּה:	And you will know that <i>it</i> is not because of your righteousness that the LORD your God is giving you this good land to possess, for you <i>are</i> a stiff- necked people.	
Deut 9:7	זְכֹר אֶל־תְּשֻׁכַּח אֵת אֲשֶׁר־הִקְצַפְתָּ אֶת־יְהוָה אֱלֹהֶיךָ בַּמִּדְבָּר לְמִן־הַיּוֹם אֲשֶׁר־יָצָאתָ מֵאֶרֶץ מִצְרַיִם עַד־בְּאֶכְסֵל עַד־הַמָּקוֹם הַזֶּה מִמֵּרִים הָיִיתָ עַם־יְהוָה:	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 your coming to this place, you have been rebellious against the LORD.	your coming: gerundial use of the infinitive.
Deut 9:8	וּבְחֹרֵב הִקְצַפְתָּם אֶת־יְהוָה וַיִּתְאַנֶּף יְהוָה בְּכֶם לְהַשְׁמִיד אֶתְכֶם:	At Horeb you provoked the LORD to anger, and the LORD became angry with you to <i>the point of</i> destroying you.	destroying: gerundial use of the infinitive.

Deut 9:9	בַּעֲלֹתִי הָהָרָה לִקְחַת לוֹחַת הָאֲבָנִים לוֹחַת הַבְּרִית אֲשֶׁר־כָּרַת יְהוָה עִמָּכֶם וְאָשַׁב בְּהָר אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה לֶחֶם לֹא אָכַלְתִּי וּמַיִם לֹא שָׁתִיתִי:	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.	
Deut 9:10	וַיֵּתֶן יְהוָה אֵלַי אֶת־שְׁנֵי לוֹחַת הָאֲבָנִים כְּתוּבִים בְּאֶצְבַּע אֱלֹהִים וְעַלֵיהֶם כָּל־הַדְּבָרִים אֲשֶׁר דִּבֶּר יְהוָה עִמָּכֶם בְּהָר מִתּוֹךְ הָאֵשׁ בַּיּוֹם הַקֶּהֱל:	And the LORD gave me the two tablets of stone, written by the finger of God, and on them <i>was</i> a record of all the words which the LORD spoke with you at the mountain from the middle of the fire on the day of the convocation.	a record of ← <i>according to</i>.
Deut 9:11	וַיְהִי מִקֵּץ אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה נָתַן יְהוָה אֵלַי אֶת־שְׁנֵי לוחֹת הָאֲבָנִים לַחוֹת הַבְּרִית:	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.	
Deut 9:12	וַיֹּאמֶר יְהוָה אֵלַי קוּם רַד מִהֵר מִזֶּה בִּי שַׁחַת עַמֶּךָ אֲשֶׁר הוֹצֵאתָ מִמִּצְרַיִם סָרוּ מִהֵר מִן־הַדֶּרֶךְ אֲשֶׁר צִוִּיתָם עֲשׂוּ לָהֶם מַסֶּכָּה:	And the LORD said to me, ‘Arise <i>and</i> go down from here quickly, for your people whom you brought out of Egypt have acted corruptly. They have quickly departed from the way which I commanded them. They have made themselves a cast image.’	
Deut 9:13	וַיֹּאמֶר יְהוָה אֵלַי לֵאמֹר רְאִיתִי אֶת־הָעָם הַזֶּה וְהִנֵּה עַם־קָשֶׁה־עֲרֹף 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	הָרַךְ מִמֶּנִּי וְאַשְׁמִידֵם וְאַמְחָה אֶת־שְׁמֵם מִתַּחַת הַשָּׁמַיִם וְאַעֲשֶׂה אוֹתָךְ לְגוֹי־עָצוּם וְרַב מֵמֶנּוּ:	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 <u>than</u> <u>them</u> .'	Leave off me ← <i>Desist from me.</i> than them ← <i>than it.</i>
Deut 9:15	וְאַפִּן וְאֵרַד מִן־הָהָר וְהָהָר בָּעֵר בָּאֵשׁ וְשָׁנִי לְחַת 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	וְאֶרָא וְהִנֵּה חֲטָאתֶם לִיהוָה אֱלֹהֵיכֶם עֲשִׂיתֶם לָכֶם עֹגֶל מַסֵּכָה סֶרֶתֶם מִהֵר מִן־הַדֶּרֶךְ אֲשֶׁר־צִוָּה יְהוָה אֶתְכֶם:	And I looked, and <u>what I</u> <u>saw</u> <u>was</u> <u>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	וְאֶתְפַּשׁ בְּשֵׁנֵי הַלֶּחֶת וְאֲשַׁלְּכֶם מֵעַל שְׁתֵּי יָדַי וְאֲשַׁבְּרֶם לְעֵינֵיכֶם:	Then I took hold of the two tablets and threw them out of my two hands and broke them in your sight,	
Deut 9:18	וְאֶתְנַפַּל לִפְנֵי יְהוָה כְּרָאשֹׁנָה אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה לֶחֶם לֹא אָכַלְתִּי וּמִים לֹא שָׁתִיתִי עַל כָּל־חֲטָאתְכֶם אֲשֶׁר חֲטַאתֶם לַעֲשׂוֹת הָרַע בְּעֵינֵי יְהוָה לְהַכְעִיסוֹ:	and I fell down before the LORD as at first, for forty days and forty nights. I did not eat bread and I did not drink water for all your sin <i>by</i> which you sinned <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 יִגְרָתִי מִפְּנֵי הָאֵף וְהַחֲמָה אֲשֶׁר קִצְף 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	וּבֹאֲהֶרֶן הִתְאַנֵּף יְהוָה מְאֹד לְהַשְׁמִידוֹ וְאֶתְפַּלֵּל גַּם־בְּעַד אֶהֱרֹן בְּעֵת הַהוּא	Nevertheless, the LORD became very angry with Aaron, to <i>the point of</i> <u>destroying</u> him, but I prayed for Aaron too at that time.	destroying: gerundial use of the infinitive.
Deut 9:21	וְאֶת־חַטֹּאתֵכֶם אֲשֶׁר־עַשִׂיתֶם אֶת־הָעֶגְלָה לְקַחְתִּי וְאֶשְׂרַף אֹתוֹ בָּאֵשׁ וְאַכַּת אֶתוֹ טְחוֹן הַיָּטֵב עַד אֲשֶׁר־דָּק לְעָפָר וְאֶשְׁלַךְ אֶת־עָפָרוֹ אֶל־הַנָּחַל הַיָּרֵד 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 ground it down</i> 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	וּבְתַבְעֵרָה וּבְמִסָּה וּבְקִבְרֹת הַתְּאוֹה מִקְצָפִים הָיִיתֶם אֶת־יְהוָה:	And in Taberah and in Massah and in Kibroth-Hattaavah you provoked the LORD to anger,	
Deut 9:23	וּבְשִׁלַּח יְהוָה אֶתְכֶם מִקְדָּשׁ בְּרַנֵּעַ לֵאמֹר עֲלוּ וּרְשׁוּ אֶת־הָאָרֶץ אֲשֶׁר נָתַתִּי לָכֶם וַתִּמְרוּ אֶת־פִּי יְהוָה אֱלֹהֵיכֶם וְלֹא הִאֲמַנְתֶּם לִּי וְלֹא שָׁמַעְתֶּם בְּקוֹלִי:	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 הָיִיתֶם עִם־יְהוָה מִיּוֹם דָּעִתִּי אֶתְכֶם:	You have been rebelling against the LORD since the day I <i>first</i> knew you.	

Deut 9:25	וַאֲתַנַּפֵּל לִפְנֵי יְהוָה אֶת אַרְבָּעִים יָמִים וְאֶת־אַרְבָּעִים הַלַּיְלָה אֲשֶׁר הִתְנַפַּלְתִּי כִּי־אֶמַר יְהוָה לְהַשְׁמִיד אֶתְכֶם:	So I fell down before the LORD for the forty days and forty nights, <i>during</i> which I was fallen down, for the LORD had said that <i>he was on the point of</i> destroying you.	during which: AV differs (as at the first). of destroying: gerundial use of the infinitive.
Deut 9:26	וַאֲתַפְּלֵל אֶל־יְהוָה וְאָמַר אֲדֹנָי יְהוָה אֶל־תִּשְׁחַת עַמֶּךָ וְנִחַלְתָּךְ אֲשֶׁר פָּדִיתָ בְּגִדְלֶךָ אֲשֶׁר־הוֹצָאתָ מִמִּצְרַיִם בְּיַד 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	זְכֹר 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	פֶּן־יֹאמְרוּ הָאָרֶץ אֲשֶׁר הוֹצָאתָנוּ מִשָּׁם מִבְּלִי יָכֹלֶת יְהוָה לְהַבִּיאָם אֶל־הָאָרֶץ אֲשֶׁר־דִּבֶּר לָהֶם וּמִשְׁנֵאתוֹ אוֹתָם הוֹצִיאָם לְהַמָּתָם בַּמִּדְבָּר:	so that <i>people</i> do not say that it is because the LORD is not able to bring them from 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 (lest the land whence thou broughtest us out say). hatred of them ← <i>hatred of it</i>. Elsewhere in this verse the pronoun is plural.
Deut 9:29	וְהֵם עַמֶּךָ וְנִחַלְתָּךְ אֲשֶׁר הוֹצָאתָ בְּכֹחַךְ הַגָּדֹל וּבְזְרָעֶךָ 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	בָּעֵת הַהוּא אָמַר יְהוָה אֵלַי פֶּסֶל-לָךְ שְׁנֵי-לִוְחֹת אֲבָנִים כְּרֹאשֵׁימִים וְעֹלָה אֵלַי הַהָרָה וְעָשִׂיתָ לָךְ אֲרוֹן עֹץ:	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-הַלְּחָת אֶת-הַדְּבָרִים אֲשֶׁר הָיוּ עַל-הַלְּחָת הָרִאשֹׁנִים אֲשֶׁר שִׁבַּרְתָּ וְשָׂמְתָם בָּאֲרוֹן:	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 אֲרוֹן עֲצֵי שִׁטִּים וְאִפְסַל שְׁנֵי-לִוְחֹת אֲבָנִים כְּרֹאשֵׁימִים וְאָעַל הַהָרָה וְשָׁנִי הַלְּחָת 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-הַלְּחָת כַּמִּכְתָּב הָרִאשׁוֹן אֵת עֲשֶׂרֶת הַדְּבָרִים אֲשֶׁר דִּבֶּר יְהוָה אֵלַיכֶם בְּהָר מִתּוֹךְ הָאֵשׁ בְּיוֹם הַקָּהָל וַיִּתֶּנִּם יְהוָה אֵלַי:	And he wrote on the tablets – as <i>was</i> 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	וַאֲפֹן וָאֵרַד מִן-הָהָר וָאָשַׁם אֶת-הַלְּחָת בָּאֲרוֹן 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 מִבְּאֵרֶת בְּנֵי־עֵקֹן מוֹסֶרָה שֵׁם מֵת אֶהֱרֹן וַיִּקְבֹּר שָׁם וַיִּכְהֶן אֶלְעָזָר בְּנוֹ תַּחְתָּיו:	Then the sons of Israel moved from Beeroth of the sons of Jaakan <u>to Moserah</u>. 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 נָסְעוּ הַגִּדְגָּדָה וּמִן־הַגִּדְגָּדָה יֻטְּבַתָּה אַרְץ נַחְלֵי מַיִם:	From there they removed to Gudgodah, and from Gudgodah to Jotbathah, a land of brooks of water.	Gudgodah (2x) ← <i>the Gudgod</i>, in recessive stress, with a locative ending, but we retain the AV / traditional English name.
Deut 10:8	בַּעַת הַהוּא הִבְדִּיל יְהוָה אֶת־שֵׁבֶט הַלְוִי לְשֵׂאת אֶת־אֲרוֹן בְּרִית־יְהוָה לְעֹמֵד לִפְנֵי יְהוָה לְשִׁרְתּוֹ וּלְבָרְךָ בְּשִׁמּוֹ 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 וְנַחֲלָה עִם־אֶחָיו יְהוָה הוּא נַחֲלָתוֹ כַּאֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֶיךָ לוֹ:	For this reason Levi did not have a share and an inheritance with his brothers – <i>it is</i> the LORD who <i>is</i> his inheritance, as the LORD your God said to him.	
Deut 10:10	וְאָנֹכִי עֹמֵדִתִּי בָהָר כַּיָּמִים הָרִאשֹׁנִים אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה וַיִּשְׁמַע יְהוָה אֵלַי גַּם בַּפֶּעַם הַהוּא לֹא־אָבָה יְהוָה הַשְׁחִיתָךְ:	Then I <u>stayed</u> on the mountain <u>for the same number of days</u> as previously – forty days and forty nights – and the LORD heard me that time too; the LORD <u>was willing not to destroy you</u>.	stayed ← <i>stood</i>. for the same <i>number of</i> days ← <i>as the days</i>. was willing not to destroy you ← <i>was not willing to destroy you</i>. A negated verb can have an unexpected sense; compare Greek οὐ φημι, <i>I deny</i>.

Deut 10:11	וַיֹּאמֶר יְהוָה אֵלַי קוּם לֵךְ לְמַסַּע לִפְנֵי הָעָם וַיְבֹאוּ וַיִּרְשׁוּ אֶת־הָאָרֶץ אֲשֶׁר־נִשְׁבַּעְתִּי לְאֲבֹתָם לָתֵת לָהֶם: פ	Then the LORD said to me, ‘Arise, go on <i>your</i> journey before the people, and they shall enter and take possession of the land <i>about</i> which I swore to their fathers that <i>I</i> would give <i>it</i> to them.’	
Deut 10:12	וַעֲתָה יִשְׂרָאֵל מָה יְהוָה אֱלֹהֶיךָ שֶׁאֵל מַעֲמִיד בִּי אִם־לִירְאָה אֶת־יְהוָה אֱלֹהֶיךָ לִלְכֹת 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 מְצִוֶּנְךָ 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 בְּאַבְרָהָם חֶשֶׁק יְהוָה לְאַהֲבָה אוֹתָם וַיִּבְחָר בְּזֶרְעָם אַחֲרֵיהֶם בְּכֹם מִכָּל־הָעַמִּים בַּיּוֹם 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	וּמִלֶּתְּם אֶת עֶרְלַת לִבְבְּכֶם וְעִרְפְּכֶם לֹא תִקְשׁוּ עוֹד:	So circumcise the foreskin of your <u>heart</u>s and no longer stiffen your <u>neck</u>s.	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 הָאֲדָנִים 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</u> partiality and does not accept a bribe,	show partiality ← <i>lift the face</i>.
Deut 10:18	עֹשֶׂה מִשְׁפָּט יְתוֹם וְאַלְמָנָה וְאֹהֵב גֵּר לִתְּת לֹו לֶחֶם וְשִׂמְלָה:	<i>who</i> executes justice for the orphan and the widow, and <i>who</i> loves the foreigner <u>in giving</u> him <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	וְאֹהַבְתֶּם אֶת־הַגֵּר כִּי־גֵרִים הָיִיתֶם 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 וּבֹו תִדְבָּק וּבְשִׁמּוֹ תִשָּׁבַע:	You shall fear the LORD your God; you shall serve him and cleave to him and swear by his name.	Luke 4:8.
Deut 10:21	הוּא תְהִלָּתְךָ וְהוּא אֱלֹהֶיךָ אֲשֶׁר־עָשָׂה אֶתְךָ אֶת־הַגְּדֹלֹת וְאֶת־הַנּוֹרָאֹת הָאֵלֶּה אֲשֶׁר רָאוּ עֵינֶיךָ:	He <i>is</i> your praise and he <i>is</i> your God, who performed these great and fearsome <i>things</i> with you <i>present</i>, which your eyes saw.	
Deut 10:22	בְּשִׁבְעִים נֶפֶשׁ יָרְדוּ אֲבֹתֶיךָ מִצְרַיִמָּה וְעַתָּה שִׁמְךָ יְהוָה אֱלֹהֶיךָ כְּכֹכְבֵי הַשָּׁמַיִם לְרֹב:	Your fathers <i>who</i> went down to Egypt <i>were</i> seventy persons, but now the LORD your God has made you like the stars of the sky in multitude.	persons ← <i>souls</i>.
Deut 11:1	וְאֹהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ וְשִׁמְרָתָהּ מִשְׁמָרְתּוֹ 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	וידעתם היום כי לא את־בְּנֵיכֶם אֲשֶׁר לֹא־יָדְעוּ וְאֲשֶׁר לֹא־רָאוּ את־מוֹסַר יְהוָה אֱלֹהֵיכֶם את־גְּדְלוֹ את־יָדוֹ הַחֲזָקָה וְזִרְעוֹ הַנְּטוּיָה:	And you shall know today that <i>it is not</i> with your sons <i>that he was active</i>, who do not know and who did not see the discipline of the LORD your God, his greatness, his strong hand and his outstretched arm,	<i>it is not</i>: the balancing clause is in verse 7.
Deut 11:3	וְאת־אֲתָתָיו וְאת־מַעֲשָׂיו אֲשֶׁר עָשָׂה בְּתוֹךְ מִצְרַיִם לְפָרְעֹה מֶלֶךְ־מִצְרַיִם וּלְכָל־אֶרֶצוֹ:	and his signs and his deeds which he did in the midst of Egypt to Pharaoh king of Egypt and to all his land,	
Deut 11:4	וְאֲשֶׁר עָשָׂה לְחֵיל מִצְרַיִם לְסוּסָיו וּלְרֶכֶבּוֹ אֲשֶׁר הֶצִיף אֶת־מַיִם יָם־סוּף עַל־פְּנֵיהֶם בְּרֹדֶפֶס אַחֲרֵיהֶם וַיֹּאבֲדֵם 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</i> <i>stands</i> up to this day,	
Deut 11:5	וְאֲשֶׁר עָשָׂה לָכֶם בְּמִדְבָּר עַד־בָּאֲכֶם עַד־הַמָּקוֹם הַזֶּה:	and what he did for you in the desert, until you came to this place,	

Deut 11:6	וַאֲשֶׁר עָשָׂה לְדָתָן וּלְאַבִּירָם בְּנֵי אֱלִיאָב בְּנִדְרָאוּבָן אֲשֶׁר פָּצְתָה הָאָרֶץ אֶת־פִּיהָ וַתִּבְלַעַם וְאֶת־בֵּיתֵיהֶם וְאֶת־אֹהֲלֵיהֶם וְאֶת כָּל־הִיקוּם אֲשֶׁר בְּרַגְלֵיהֶם בְּקֶרֶב 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 עֵינֶיכֶם הָרְאֹת אֶת־כָּל־מַעֲשֵׂה יְהוָה הַגָּדֹל אֲשֶׁר עָשָׂה:	for <i>it is</i> your eyes that have seen all the great work of the LORD which he has done.	
Deut 11:8	וּשְׁמַרְתֶּם אֶת־כָּל־הַמִּצְוָה אֲשֶׁר אֲנֹכִי מֵצִוְךָ הַיּוֹם לְמַעַן תִּחְזְקוּ וּבִאתֶם וִירִשְׁתֶּם 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 לְאַבְתִּיכֶם לֵאמֹר לָהֶם וּלְזֶרְעָם 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 אֵתָהּ בְּאֶשְׁמָהּ לְרִשְׁתָּהּ לֹא כְּאֶרֶץ מִצְרַיִם הִוא אֲשֶׁר יִצְאֲתֶם מִשָּׁם אֲשֶׁר תִּזְרַע אֶת־זֶרְעֶךָ וְהִשְׁקִיתָ בְּרִגְלֶךָ כִּגְזַן הַיֶּרֶק:	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 vegetable garden</i> . An unexpected definite article. See Gen 22:9.
Deut 11:11	וְהָאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ אֶרֶץ הָרִים וּבִקְעֹת לְמַטֵּר הַשָּׁמַיִם תִּשְׁתָּהֶם־מִמֶּי:	but the land to which you are crossing over to take possession of <i>is</i> a land of mountains and valleys. It drinks water by rain from the sky,	
Deut 11:12	אֶרֶץ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ דֹרֵשׁ אֹתָהּ 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 מְצַוֶּה 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 מִטְּר־אֶרְצְכֶם בְּעֵתוֹ יוֹרֶה וּמִלְקוֹשׁ וְאִסְפַּתְּ דָגְגָךָ וְתִירֶשְׁךָ 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 לְבִהְמֶתֶךָ וְאָכְלָתָּ וְשָׂבַעְתָּ:	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 וְסָרְתֶם וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם:	Be on your guard that your heart is not deceived, and you turn aside and serve other gods and worship them,	
Deut 11:17	וְחָרָה אַף־יְהוָה בָּכֶם וְעָצָר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וְאֲבֹדְתֶם 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 on</u> the good land which the LORD is giving you.	restrains: or <i>shuts up</i> . perish on ← <i>perish from</i> .
Deut 11:18	וְשִׁמַּתֶּם אֶת־דְּבָרֵי אֵלֹהִים עַל־לִבְבְּכֶם וְעַל־נַפְשְׁכֶם וְקִשְׁרְתֶם אֹתָם לְאוֹת עַל־יָדְכֶם וְהָיוּ לְטוֹטְפוֹת 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	וְלִמַּדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ 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	וְכָתַבְתֶּם 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 וַיְמֵי 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 אֲתֶכֶם לַעֲשׂוֹתָהּ לְאַהֲבָהּ אֶת־יְהוָה אֱלֹהֵיכֶם לָלֶכֶת בְּכָל־דַּרְכָּיו וּלְדַבְּקָהּ־בּוֹ:	For if you <u>diligently keep</u> this whole <u>body of</u> <u>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 מִלְּפָנֶיכֶם וַיִּרְשָׁתֶם גּוֹיִם גְּדֻלִּים וְעֲצָמִים מִכֶּם:	then the LORD will dispossess all these nations <u>at your advance</u>, and you will take possession of nations greater and more powerful than yourselves.	at your advance ← <i>from</i> <i>before you</i>.
Deut 11:24	כָּל־הַמָּקוֹם אֲשֶׁר תִּדְרֹךְ כַּף־רַגְלֶכֶם בּוֹ לָכֶם יְהִי מִן־הַמִּדְבָּר וְהַלְבָּנוֹן מִן־הַנָּהָר נְהַר־פָּרָת וְעַד הַיָּם הָאֲחֵרוֹן יְהִי גְבֻלְכֶם:	All the space which the sole of your foot treads on will be yours. Your border will be from the desert and Lebanon, from the river – the River Euphrates – to the <u>Western Sea</u>.	the Western Sea ← <i>the</i> <i>Hinder Sea</i>, i.e. <i>the</i> <i>Mediterranean</i>.
Deut 11:25	לֹא־יִתְעַב אִישׁ בְּפָנֶיכֶם פַּחַדְכֶם וּמִוְרָאֲכֶם יִתֵּן יְהוָה אֱלֹהֵיכֶם עַל־פָּנָי כָּל־הָאָרֶץ אֲשֶׁר תִּדְרֹכוּ־בָּהּ כַּאֲשֶׁר דִּבֶּר לָכֶם: ס	No man will <i>be able to</i> stand before you. The LORD your God <u>will put</u> <u>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	רָאָה אֲנֹכִי נָתַן לְפָנֶיכֶם 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 אֲנֹכִי מְצַוֶּה אֹתְכֶם הַיּוֹם:	the blessing provided you obey the commandments of the LORD your God, which I command you today,	obey ← <i>hear</i> .
Deut 11:28	וְהַקְלָלָה אִם־לֹא תִשְׁמְעוּ אֶל־מִצְוֹת יְהוָה אֱלֹהֵיכֶם וְסִרְתֶּם מִן־הַדֶּרֶךְ אֲשֶׁר אֲנֹכִי מְצַוֶּה אֹתְכֶם הַיּוֹם לָלֶכֶת אַחֲרַי אֱלֹהִים אַחֲרַיִם אֲשֶׁר לֹא־יָדַעְתֶּם: ס	but the curse if you do not obey the commandments of the LORD your God, and you depart from the way which I command you today, in following 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 בֹא־שָׁמָּה לְרִשְׁתָּהּ וְנָתַתָּה אֶת־הַבְּרָכָה עַל־הַר גִּרְזִים וְאֶת־הַקְלָלָה עַל־הַר עֵיבָל:	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־הִמָּה בְּעֵבֶר הַיַּרְדֵּן אַחֲרֵי דֶרֶךְ מְבוֹא הַשָּׁמֶשׁ 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 לְרִשְׁתָּ אֶת־הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֵיכֶם נָתַן לָכֶם וַיִּרְשֶׁתֶם אֹתָהּ וַיֵּשְׁבֶתֶם־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	וַשְׁמֶרְתֶּם 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 אֲבֹתֶיךָ לָךְ לְרִשְׁתָּהּ כָּל־הַיָּמִים אֲשֶׁר־אַתֶּם חַיִּים עַל־הָאֲדָמָה:	These <i>are</i> the statutes and the regulations which you <i>must ensure</i> 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	אֲבַד תֵּאֲבֹדוּן אֶת־כָּל־הַמְּקוֹמוֹת אֲשֶׁר עֲבָדוּ־שָׁם הַגּוֹיִם אֲשֶׁר אַתֶּם יֹרְשִׁים אֹתָם אֶת־אֱלֹהֵיהֶם עַל־הָהָרִים הָרָמִים וְעַל־הַגְּבְעוֹת וְתַחַת כָּל־עֵץ רֵעָנָן:	You will <u>completely</u> <u>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	וְנִצַּצְתֶּם אֶת־מִזְבְּחֹתָם וְשִׁבַּרְתֶּם אֶת־מַצֵּבֹתָם וְאֲשִׁירֵיהֶם תִּשְׂרֹפוּן בָּאֵשׁ וּפָסִילֵי אֱלֹהֵיהֶם תִּגְדְּעוּן וְאִבַּדְתֶּם אֶת־שִׁמְם 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</i> / <i>notoriety</i> , but optionally read <i>names</i> as an alternative.
Deut 12:4	לֹא־תַעֲשֶׂוּן 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 לִשְׁכֹּנוֹ תִּדְרָשׁוּ וּבֵאתָ 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 וְאֹת מַעֲשֵׂי־יְדֵיכֶם וְאֹת תְּרוּמַת יָדְכֶם וְנִדְרֵיכֶם וְנִדְבָתֵיכֶם וּבְכֹרֹת בְּקָרְכֶם וּצְאֻנְכֶם:	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־ מַשְׁלַח יָדְכֶם אַתֶּם וּבְתֵיכֶם אֲשֶׁר בִּרְכָךְ יְהוָה אֱלֹהֵיךָ:	And you will eat there before the LORD your God, and you will rejoice <u>in</u> <u>everything you turn your</u> <u>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</i> <i>of your hand</i> .
Deut 12:8	לֹא תַעֲשֶׂוּן כָּכָאֲשֶׁר אֲנַחְנוּ עֹשִׂים כֹּה הַיּוֹם אִישׁ כָּל־הַיֵּשֶׁר בְּעֵינָיו:	You shall not do <u>anything</u> that we are doing here today, each <i>man doing</i> <u>whatever</u> <i>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־הַמְנוּחָה וְאֶל־הַנַּחֲלָה אֲשֶׁר־יְהוָה אֱלֹהֵיךָ נָתַן 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 וַיֵּשְׁבֶתֶם בְּאֶרֶץ אֲשֶׁר־יְהוָה אֱלֹהֵיכֶם מִנְחִיל אֶתְכֶם וְהָנִיחַ לָכֶם מִכָּל־אֹיְבֵיכֶם מִסָּבִיב וַיֵּשְׁבֶתֶם בִּבְטָח:	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	וְהָיָה הַמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה אֱלֹהֵיכֶם בּוֹ לִשְׁכֹּן שְׁמוֹ שָׁם שַׁמָּה תָּבִיאוּ אֶת כָּל־אֲשֶׁר אָנֹכִי מִצְוֶה אֶתְכֶם עוֹלֹתֵיכֶם וְזִבְחֵיכֶם מַעֲשֵׂרְתֵיכֶם וּתְרֻמַּת יִדְּכֶם וְכֹל מִבְּחַר נְדָרֵיכֶם אֲשֶׁר תִּדְּרוּ לַיהוָה:	And it will come to pass <i>that</i> you will bring everything that I <u>command</u> you to <u>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</u> you <u>make</u> to the LORD.	command: in a Hebrew “SVO” (subject-verb- object) sentence, the common order in English. to the place ← <i>the place ... to there.</i> seated ← <i>to cause to dwell, to settle.</i> vows which you make ← <i>vows which you vow.</i>
Deut 12:12	וּשְׂמַחְתֶּם לִפְנֵי יְהוָה אֱלֹהֵיכֶם אַתֶּם וּבְנֵיכֶם וּבְנֹתֵיכֶם וְעַבְדֵיכֶם וְאִמָּהֲתֵיכֶם וְהַלְוִי אֲשֶׁר בְּשַׁעְרֵיכֶם כִּי אֵין לוֹ חֶלֶק וְנַחֲלָה אִתְּכֶם:	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.	
Deut 12:13	הִשָּׁמַר לָךְ פֶּן־תַּעֲלֶה עֲלֵיתִיךָ בְּכָל־מָקוֹם אֲשֶׁר תִּרְאֶה:	Be on your guard not to offer your burnt offerings in <u>any arbitrary</u> place you see,	any ← <i>every.</i>

Deut 12:14	כִּי אִם־בַּמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה בְּאַחַד שְׁבִטֶיךָ שֵׁם תַּעֲלֶה עֲלֵיךָ וְשָׁם תַּעֲשֶׂה כָּל אֲשֶׁר אֶנְכִּי מֻצְוֶה:	but in the place that the LORD chooses in the <i>territory</i> of one of your tribes – there you will offer your burnt offerings, and there you will perform everything that I command you.	
Deut 12:15	רַק בְּכָל־אֹת נַפְשְׁךָ תִּזְבַּח וְאָכַלְתָּ בָשָׂר כִּבְרֶפֶת יְהוָה אֱלֹהֶיךָ אֲשֶׁר נָתַן־לְךָ בְּכָל־שְׁעָרֶיךָ הַטְּמֵא וְהַטְּהוֹר יֹאכְלֻנּוּ כַּצִּבִּי וְכֹאִיל:	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 roeibuck.	any ← <i>all</i> .
Deut 12:16	רַק הַדָּם לֹא תֹאכְלוּ עַל־הָאָרֶץ תִּשְׁפְּכֻנּוּ כַּמַּיִם:	But you shall not consume the blood. You will pour it out on the <u>ground</u> like water.	ground ← <i>land</i> .
Deut 12:17	לֹא־תוּכַל לֶאֱכֹל בְּשַׁעְרֶיךָ מִעֵשֶׂר דִּגְגָנְךָ וְתִירֶשֶׁךָ וְיִצְהָרְךָ וּבְכֹרֹת בְּקֶרֶךָ וְצֹאנְךָ וְכָל־נִדְרֶיךָ אֲשֶׁר תִּדָּר וְנִדְבַתֶּיךָ וְתִרְוַמַת יָדְךָ:	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</u> <u>made</u> , or your freewill- offerings or the heave- offering of your hand.	any ← <i>all</i> . vows which you have made ← <i>vows which you</i> <i>have vowed</i> .
Deut 12:18	כִּי אִם־לִפְנֵי יְהוָה אֱלֹהֶיךָ תֹאכְלֻנּוּ בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ אֶתָּה וּבִנְךָ וּבִתְּךָ וְעַבְדְּךָ וְאַמְתֶּךָ וְהַלֵּוִי אֲשֶׁר בְּשַׁעְרֶיךָ וְשִׂמְחַת לִפְנֵי יְהוָה אֱלֹהֶיךָ בְּכָל מְשַׁלַּח 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 <i>is</i> within your gates – and you will rejoice before the LORD your God in everything you turn your hand to.	

Deut 12:19	הַשְׁמַר לְךָ פֶּן־תַּעֲזֹב אֶת־הַלֵּוִי כָל־יְמֶיךָ עַל־אַדְמָתְךָ: ס	Be on your guard not to forsake the Levite all your days on your <u>land</u> .	land ← <i>ground</i> .
Deut 12:20	כִּי־יִרְחֹב יְהוָה אֱלֹהֶיךָ אֶת־גְּבוּלְךָ בְּאִשׁוֹר דְּבַר־לְךָ וְאָמַרְתָּ אֲכַלָּה בָּשָׂר כִּי־תֵאָוֶה נַפְשְׁךָ לֶאֱכֹל בָּשָׂר בְּכָל־אוֹת נַפְשְׁךָ תֹאכַל בָּשָׂר:	When the LORD your God widens your <u>territory</u> , as he has said to you, and you say, ‘I will eat meat’ – for your <u>being</u> longs to eat meat – <i>then every time</i> your <u>being so</u> longs, you shall eat meat.	territory ← <i>border</i> . being ← <i>soul</i> . every time your being so longs ← <i>at every longing</i> <i>of your soul</i> .
Deut 12:21	כִּי־יִרְחַק מִמֶּךָ הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ לְשׁוֹם שְׁמוֹ שָׁם וְזִבְחֶתָ מִבְּקָרְךָ וּמִצֹּאֲנֶנְךָ אֲשֶׁר נָתַן יְהוָה לְךָ בְּאִשׁוֹר צוֹיִתְךָ וְאָכַלְתָּ בְּשַׁעְרֶיךָ בְּכָל 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 <u>whatever</u> your <u>being</u> desires.	whatever your being desires ← <i>in all the desire</i> <i>of your soul</i> .
Deut 12:22	אֲךָ בְּאִשׁוֹר יֹאכַל אֶת־הָעֵצִי וְאֶת־הָאֵיל בֵּן תֹּאכְלֶנּוּ הַטָּמֵא וְהַטְּהוֹר יַחֲדוֹ יֹאכְלֶנּוּ:	But as the gazelle and the roebeek are eaten, so shall you eat <u>them</u> . The unclean and the clean shall eat <u>them alike</u> .	them (2x) ← <i>it</i> . alike ← <i>together</i> . Clean and unclean people would keep their distance.
Deut 12:23	רַק חֹזֵק לְבַלְתִּי אֲכַל הַדָּם כִּי הַדָּם הוּא הַנֶּפֶשׁ וְלֹא־תֹאכַל הַנֶּפֶשׁ עִם־הַבָּשָׂר:	But <u>be steadfast</u> not to consume the blood, for the blood <i>is</i> the <u>soul</u> , and you shall not consume the <u>soul</u> with the meat.	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 לִמְעַן יִיטֵב לְךָ וּלְבִנֶיךָ אַחֲרֶיךָ כִּי־תַעֲשֶׂה הַיָּשָׁר 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 <i>is</i> upright in the eyes of the LORD.	
Deut 12:26	רַק קִדְשֶׁיךָ אֲשֶׁר־יְהוָה לְךָ וּנְדָרֶיךָ תִּשָּׂא וּבֵאת אֶל־הַמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה:	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.	
Deut 12:27	וַעֲשִׂיתָ עֲלֵתֶיךָ הַבָּשָׂר וְהַדָּם עַל־מִזְבֵּחַ יְהוָה אֱלֹהֶיךָ וְדַם־זִבְחֶיךָ יִשָּׁפַךְ עַל־מִזְבֵּחַ יְהוָה אֱלֹהֶיךָ וְהַבָּשָׂר תֹּאכְלוּ:	And you shall perform your burnt offerings – the flesh and the blood – on the altar of the LORD your God. And the blood of your sacrifices will be poured out on the altar of the LORD your God, whereas you may eat the meat.	
Deut 12:28	שָׁמַר וּשְׁמַעְתָּ אֵת כָּל־הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מֵצוּךְ לִמְעַן יִיטֵב לְךָ וּלְבִנֶיךָ אַחֲרֶיךָ עַד־עוֹלָם כִּי תַעֲשֶׂה הַטּוֹב וְהַיָּשָׁר בְּעֵינֵי יְהוָה אֱלֹהֶיךָ: ס	Ensure you obey all these things which I am commanding you, so that it goes well with you and with your sons after you, age-abidingly – that you do what <i>is</i> good and upright in the eyes of the LORD your God.	Ensure ← <i>Guard</i>.
Deut 12:29	כִּי־יִכְרִית יְהוָה אֱלֹהֶיךָ אֶת־הַגּוֹיִם אֲשֶׁר אַתָּה בֹּא־שָׁמָּה לָרֶשֶׁת אוֹתָם מִפְּנֵי וִירֶשֶׁת אֹתָם וְיִשְׁבּוּ בְּאַרְצָם:	For the LORD your God will cut off the nations to which you are going, to dispossess them at <u>your</u> <u>advance</u>, and you will dispossess them, and you will dwell in their land.	at your advance ← <i>from</i> <i>before you</i>.

Deut 12:30	הַשָּׁמֶר לְךָ פֶּן־תִּנָּקֵשׁ אֲחֵרֵיהֶם אַחֲרֵי הַשְּׁמָדָם מִפְּנֶיךָ וּפֶן־תִּדְרֹשׁ לֵאלֹהֵיהֶם לֵאמֹר אֵיכָה יַעֲבֹדוּ הַגּוֹיִם הָאֵלֶּה אֶת־אֱלֹהֵיהֶם וְאֶעֱשֶׂה־בֵּן גַּם־אֲנִי:	Be on your guard not to be ensnared into following them, after they have been destroyed in front of you, and not to seek their gods, saying, ‘How these nations served their gods! So I too will do likewise.’	
Deut 12:31	לֹא־תַעֲשֶׂה כֵן לַיהוָה אֱלֹהֶיךָ כִּי כָל־תּוֹעֵבֹת יְהוָה אֲשֶׁר שָׂנֵא עָשׂוּ לֵאלֹהֵיהֶם כִּי גַם אֶת־בָּנֵיהֶם וְאֶת־בָּנֹתֵיהֶם יִשְׂרְפוּ בָּאֵשׁ לֵאלֹהֵיהֶם:	You shall not do likewise to the LORD your God, for they did for their gods everything <i>that is an</i> <u>abomination</u> to the LORD, <i>things</i> which he hates, for they even burnt their sons and their daughters with fire for their gods.	abomination to ← <i>abomination of.</i>
Deut 12:32	אֵת כָּל־הַדְּבָר אֲשֶׁר אֲנֹכִי מֵצִוָּה אֶתְכֶם אַתּוּ תַשְׁמְרוּ לַעֲשׂוֹת לֹא־תִסֹּף עָלָיו וְלֹא תִגְרַע מִמֶּנּוּ: פ	<i>As regards</i> the whole <u>injunction</u> which I am commanding you, you will <u>ensure</u> you carry it out. You shall not add to it, and you shall not take <i>anything</i> from it.	Rev 22:18, Rev 22:19. injunction ← <i>word, matter.</i> ensure ← <i>guard.</i>
Deut 13:1	כִּי־יִקּוּם בְּקִרְבְּךָ נָבִיא אוֹ חֹלֵם חֲלוֹם וְנָתַן אֵלֶיךָ אוֹת אוֹ מוֹפֵת:	If a prophet arises in your midst, or one who <u>has</u> a <u>dream</u>, and he gives you a sign or a wonder,	Mark 13:22. has a dream ← <i>dreams a</i> <i>dream.</i>
Deut 13:2	וּבֹא הָאוֹת וְהַמוֹפֵת אֲשֶׁר־דִּבֶּר אֵלֶיךָ לֵאמֹר נִלְכָּה אַחֲרֵי אֱלֹהִים אַחֲרִים אֲשֶׁר לֹא־יָדַעְתֶּם וְנַעֲבָדָם:	and the sign or the wonder <u>takes place</u>, which he told you, when he said, ‘Let us follow other gods which you have not known, and <u>serve</u> them’,	serve ← <i>be made to serve</i> <i>(hophal)</i>, but it could be re- pointed to just <i>serve</i> (וְנַעֲבָדָם). takes place ← <i>comes (to</i> <i>pass).</i>

Deut 13:3	לֹא תִשְׁמַע אֶל־דְּבָרֵי הַנָּבִיא הַהוּא אוֹ אֶל־חֹלֵם הַחֲלֹם הַהוּא כִּי מִנִּסָּה יְהוָה אֱלֹהֵיכֶם אֶתְכֶם לִדְעַת הִישָׁכֶם אֱהָבִים 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 וְאֵתוֹ תִירָאוּ וְאֶת־מִצְוֹתָיו תִּשְׁמְרוּ וּבְקִלּוֹ תִשְׁמָעוּ וְאֵתוֹ תַעֲבֹדוּ וְבוֹ תִדְבָּקוּ:	You will follow the LORD your God, and you will fear him, and you will keep his commandments, and you will <u>obey him</u> and serve him and cleave to him.	obey him ← <i>hear his voice.</i>
Deut 13:5	וְהַנָּבִיא הַהוּא אוֹ חֹלֵם הַחֲלֹם הַהוּא יוּמָת כִּי דִבֶּר־סָרָה עַל־יְהוָה אֱלֹהֵיכֶם הַמוֹצִיא אֶתְכֶם מֵאֶרֶץ מִצְרַיִם וְהַפְדֵּךְ מִבֵּית עֲבָדִים לְהִדְיָחֶךָ מִן־הַדֶּרֶךְ אֲשֶׁר צִוָּךְ יְהוָה אֱלֹהֶיךָ לִלְכֹת בָּהּ וּבַעֲרַת הָרָע מִקִּרְבְּךָ:	And that prophet or that dreamer of the dream will be put to death, for he has <u>propounded</u> apostasy against the LORD your God, who brought you out of the land of Egypt and redeemed you from a house of <u>slavery</u>, by <u>driving</u> you from the way which the LORD your God commanded you to go on. So you will <u>eradicate</u> the evil out of your midst.	propounded ← <i>spoken.</i> slavery ← <i>slaves, or servants.</i> by driving: gerundial use of the infinitive. eradicate ← <i>burn.</i>

Deut 13:6	כִּי יִסִּיתֶךָ אֶחִיד בְּנִי אִמֶּךָ אֹבִבֶנְךָ אוֹבִתֶךָ אוֹ אִשֶּׁת חִיקֶךָ אוֹ רֵעֶךָ אֲשֶׁר כִּנְפֹשֶׁךָ בִּסְתֵר לֵאמֹר נֵלְכָה וְנַעֲבֹדָה אֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא יָדַעְתָּ אֹתָהּ וְאַבְתִּיד:	If your brother – your mother's son – or your son or your daughter, or the wife of your bosom, or a neighbour who <i>is</i> like yourself, secretly entices you, saying, 'Let us go and serve other gods', which you have not known, <i>neither</i> you nor your fathers,	yourself ← <i>your soul</i>.
Deut 13:7	מֵאֱלֹהֵי הָעַמִּים אֲשֶׁר סְבִיבֹתֶיכֶם הַקְּרֹבִים אֵלֶיךָ אוֹ הַרְחֻקִּים מִמֶּךָ מִקְצֵה הָאָרֶץ וְעַד־קְצֵה הָאָרֶץ:	– <i>any</i> of the gods of the nations which <i>are</i> around you, near to you or far from you, from <i>one</i> end of the earth to the <i>other</i> end of the earth –	
Deut 13:8	לֹא־תֹאבֶה לוֹ וְלֹא תִשְׁמַע אֵלָיו וְלֹא־תַחֲסֹם עֵינֶךָ עָלָיו וְלֹא־תַחֲמֹל וְלֹא־תִכְסֶה 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, provide him with a cover</i>.
Deut 13:9	כִּי הָרֹג תִּהְיֶנּוּ יָדְךָ תִּהְיֶה־בּוֹ בְּרֵאשׁוֹנָה לְהַמִּיתוֹ וְיָד כָּל־הָעָם בְּאַחֲרָנָה:	but you will <u>without fail</u> kill him; your hand will be the first <i>to be</i> on him, to put him to death, and the hand of all the people <i>will follow</i> afterwards.	without fail kill: infinitive absolute.
Deut 13:10	וְסָקַלְתָּ בָּאֲבָנִים וּמָת כִּי בִקֵּשׁ לְהַדְיִיחְךָ מֵעַל יְהוָה אֱלֹהֶיךָ הַמוֹצִיאֲךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:	And you will <u>stone him</u> so that he dies, for he <u>tried</u> to drive you from <i>being</i> with the LORD your God, who brought you out of the land of Egypt – out of a house of slaves.	stone him ← <i>pelt him with stones</i>. Not the same word as in Lev 20:2. so that: purposive use of the vav. tried ← <i>sought</i>.

Deut 13:11	וְכָל־יִשְׂרָאֵל יִשְׁמְעוּ וַיֵּרְאוּ וְלֹא־יִוָּסְפוּ לַעֲשׂוֹת כַּדְּבַר הָרַע 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 לְךָ לְשֹׁבֵת 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	יֵצְאוּ אָנָשִׁים בְּנֵי־בְלִיַּעַל מִקִּרְבְּךָ וַיִּדְּיחוּ אֶת־יֹשְׁבֵי עִירָם לֵאמֹר נֵלְכָה וְנַעֲבֹדָה אֱלֹהִים אַחֲרִים 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-nothing sons</i>. which you have not known: included in the direct speech by analogy with Deut 13:2.
Deut 13:14	וְדִרְשַׁת וְחִקְרַת וּשְׁאַלְתָּ הֵיטֵב וְהָנָה אֱמֶת נָכוֹן הַדָּבָר נַעֲשֵׂתָה 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> – <u>that</u> this abomination has been committed in your midst,	if <i>it is true</i> ← <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 *הַהוּא *הֵיא לְפִי־חֶרֶב הַחֶרֶס אֹתָהּ וְאֶת־כָּל־אֲשֶׁר־בָּהּ וְאֶת־בְּהֶמְתָּהּ לְפִי־חֶרֶב:	you will <u>without fail strike</u> the inhabitants of <u>that</u> city with the edge of the sword. Obliterate it and <u>everyone</u> in it, and its cattle, with the edge of the sword.	that: the <i>ketiv</i> is an explicit form of what is a <i>qeré perpetuum</i> anyway in the Pentateuch. The <i>ketiv</i> is the masculine form; the <i>qeré</i> feminine (agreeing with <i>city</i>). without fail strike: infinitive absolute. everyone: or <i>everything</i>.

Deut 13:16	וְאֶת־כָּל־שְׁלָלָהּ תִּקְבֹּץ אֶל־תּוֹךְ רְחֹבָהּ וְשָׂרַפְתָּ בָּאֵשׁ אֶת־הָעִיר וְאֶת־כָּל־שְׁלָלָהּ כָּלִיל לַיהוָה אֱלֹהֶיךָ וְהִיְתָה תֵּל עוֹלָם לֹא תִבְנֶה עוֹד:	And you will gather all its spoil onto the middle of its street and burn the city and all its spoil with fire completely, to the LORD your God, and it will be an age-abiding mound of <i>ruins</i>; it will not be built again.	
Deut 13:17	וְלֹא־יִדְבֹק בִּידְךָ מְאוֹמָה מִן־הַחֲרֹם לְמַעַן יָשׁוּב יְהוָה מִחֲרוֹן אַפּוֹ וְנָתַן־לְךָ רַחֲמִים וְרַחֲמָךְ וְהִרְבָּךְ 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 אֶנְכִי מְצַוְךָ הַיּוֹם לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֶי יְהוָה אֱלֹהֶיךָ: ס	For you shall <u>obey</u> the LORD your God, <u>by</u> <u>keeping</u> all his commandments which I am commanding you today, <u>by 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 קֶרֶחַהּ בֵּין עֵינֵיכֶם לָמֶת:	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 קָדוֹשׁ אַתָּה לַיהוָה אֱלֹהֶיךָ וּבָרָךְ בָּחַר יְהוָה לְהָיִית׀ לְעַם סְגֻלָּה מִכָּל הָעַמִּים אֲשֶׁר עַל־פְּנֵי הָאָדָמָה: ס	For you <i>are</i> a holy people to the LORD your God, and the LORD has chosen you to be a people <i>who are</i> a special acquisition for himself from all the nations which <i>are</i> on the face of the earth.	

Deut 14:3	לֹא תֹאכַל כָּל־תּוֹעֵבָה:	You shall not eat any abominable thing.	any ← <i>every</i> .
Deut 14:4	זֹאת הַבְּהֵמָה אֲשֶׁר תֹאכְלוּ שֹׁר שֶׁה כִּשְׂבִים וְשֶׁה עִזִּים:	These <i>are</i> the cattle which you may eat: the ox, the herded lamb, the herded goat,	
Deut 14:5	אֵיל וְצִבִי וַיְחָמֹר וְאֶקֹּו וְדִישֹׁן וְתֹאז 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> . dorcas gazelle: or, with [ST] but questioned, the <i>giraffe</i> .
Deut 14:6	וְכָל־בְּהֵמָה מַפְרֶסֶת פֶּרֶסָה וְשֹׁסֶעֶת שִׁסֵּעַ שְׁתֵּי פֶרְסוֹת מַעֲלַת גֵּרָה בַּבְּהֵמָה אֵתָה תֹאכְלוּ:	and all cattle that divides the hoof and is cloven-footed with two hoof divisions and which chews the cud amongst the cattle. <i>Such</i> you may eat.	Such ← <i>It</i> .
Deut 14:7	אֲךְ אֶת־זֶה לֹא תֹאכְלוּ מִמַּעֲלֵי הַגֵּרָה וּמִמִּפְרִי־סֵי הַפֶּרֶסָה הַשֹּׁסֵעָה אֶת־הַגִּמְלָה וְאֶת־הָאֲרֻנָּבֶת וְאֶת־הַשָּׁפָן כִּי־מַעֲלָה גֵּרָה הֵמָּה וּפֶרֶסָה לֹא הַפְּרִיסוּ טְמֵאִים הֵם לָכֶם:	But you shall not eat the following of those that chew the cud or of those that divide the cloven hoof: the camel and the hare and the rock hyrax, for they chew the cud, but they do not divide the hoof; they are unclean to you.	the following ← <i>this</i> . rock hyrax: see Lev 11:5.
Deut 14:8	וְאֶת־הַחֲזִיר כִּי־מַפְרִיס פֶּרֶסָה הוּא וְלֹא גֵרָה טֵמֵא הוּא לָכֶם מִבְּשָׂרָם לֹא תֹאכְלוּ וּבִגְבֻלָתָם לֹא תִגְעוּ: ס	And the pig, for it divides the hoof, but <i>it does</i> not chew 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 סִנְפִּיר וְקַשְׂקֶשֶׁת 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 סִנְפִּיר וְקַשְׂקֶשֶׁת לֹא תֹאכְלוּ טָמֵא הוּא לָכֶם: ס	But everything that <i>does</i> not <i>have</i> a fin <u>and</u> scales you shall not eat. It is unclean to you.	and: conjunctive use of the <i>vav</i> . The creature must have both a fin and scales.
Deut 14:11	כָּל־צִפּוֹר טָהוֹר תֹאכְלוּ:	You may eat every clean bird,	
Deut 14:12	זֶה אֲשֶׁר לֹא־תֹאכְלוּ מֵהֶם הַנֶּשֶׁר וְהַפֶּרֶס וְהַעֲזוּזִיָּה:	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 birds</i> .
Deut 14:13	וְהִרְאָה וְאֶת־הַאִיָּה 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</i> <i>vulture</i> .
Deut 14:14	וְאֵת כָּל־עֹרֵב לְמִינוֹ:	and every raven, according to its kind,	
Deut 14:15	וְאֵת בַּת הַיַּעֲנָה וְאֶת־הַתְּחֹמֶס וְאֶת־הַשֹּׁחַף וְאֶת־הַנֶּץ לְמִינֵהוּ:	and the ostrich, and the nightjar, and the sea-gull, and the hawk, according to its kind,	
Deut 14:16	אֶת־הַכּוֹס וְאֶת־הַיָּנִשּׁוּף וְהַתְּנִשְׁמָת:	the little owl and the great owl and the common owl,	
Deut 14:17	וְהַקָּאָת וְאֶת־הַרְחֻמָּה וְאֶת־הַשְּׁלָד:	the pelican, the <u>black</u> <u>vulture</u> and the cormorant,	black vulture: i.e. <i>cinereous vulture</i> .
Deut 14:18	וְהַחֲסִידָה וְהָאֲנָפָה לְמִינָהּ וְהַדּוּכִיפָת וְהַעֲטָלָף:	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 לִגֵּר אֲשֶׁר־בְּשַׁעְרֵיךָ תִּתְּנֶנָּה וְאָכְלָה אֹז מֹכֵר לְנִכְרִי כִּי עַם קָדוֹשׁ אַתָּה לַיהוָה אֱלֹהֶיךָ לֹא־תִבְשֹׁל גִּדִּי 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> . <i>you may sell</i> : infinitive absolute in the role of a finite verb.
Deut 14:22	עֲשֹׂר תַעֲשֹׂר אֶת כָּל־תְּבוּאָת זֶרַעְךָ הַיֵּצֵא הַשָּׂדֶה שָׁנָה שָׁנָה:	You will <u>make a point of tithing</u> 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 שֶׁם מַעֲשֵׂר דִּגְגָנְךָ תִּירְשֶׁךָ וְיִצְהָרְךָ וּבִכְרֹת בִּקְרָךָ וְצֹאנְךָ 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	וּכִי־יִרְבֶּה מִמֶּךָ הַדֶּרֶךְ כִּי לֹא תוּכַל שְׂאתָ כִּי־יִרְחַק מִמֶּךָ הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ לְשׁוֹם שְׁמוֹ שֶׁם 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 בַּכֶּסֶף וְצִרְתָּ הַכֶּסֶף בִּידְךָ וְהִלַכְתָּ אֶל־הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ:	then you will <u>exchange</u> <i>it</i> 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 אֲשֶׁר־תִּאְוָה נַפְשְׁךָ בַּבָּקָר וּבַצֹּאן וּבַיִין וּבִשְׂכָר וּבְכֹל אֲשֶׁר תִּשְׁאַלְךָ נַפְשְׁךָ וְאָכַלְתָּ שָׁם לִפְנֵי יְהוָה אֱלֹהֶיךָ וְשִׂמְחַת אַתָּה וּבֵיתְךָ:	And you will exchange the money for <u>anything</u> that your <u>being</u> desires – for oxen and sheep and wine and strong drink, and everything your <u>being</u> asks for – and you will eat <i>it</i> there before the LORD your God, and you and your house will rejoice.	anything ← <i>everything.</i> being (2x) ← <i>soul.</i>
Deut 14:27	וְהַלְוִי אֲשֶׁר־בְּשַׁעְרֶיךָ לֹא תַעֲזֹבֵנּוּ כִּי אֵין לוֹ חֶלֶק וְנַחֲלָה עִמָּךְ: ס	And <i>as for</i> the Levite who <i>is</i> within your gates, you will not desert him, for he <i>has</i> no share or inheritance with you.	
Deut 14:28	מִקְצֵה שְׁלֹשׁ שָׁנִים תּוֹצִיא אֶת־כָּל־מַעֲשֶׂיךָ תְּבוֹאָתְךָ בַּשָּׁנָה הַהִוא וְהִנַּחְתָּ בְּשַׁעְרֶיךָ:	At the end of three years you will bring out the whole tithe of your produce in that year and deposit <i>it</i> at your gates.	
Deut 14:29	וּבֹא הַלְוִי כִּי אֵין־לוֹ חֶלֶק וְנַחֲלָה עִמָּךְ וְהַגֵּר וְהִיתוֹם וְהָאֵלְמָנָה אֲשֶׁר בְּשַׁעְרֶיךָ וְאָכְלוּ וְשִׂבְּעוּ לְמַעַן יִבְרַכְךָ יְהוָה אֱלֹהֶיךָ בְּכָל־מַעֲשֶׂיךָ 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	וְזֶה דְּבַר הַשְּׁמִטָּה שְׁמוּט כָּל־בַּעַל מַשֶּׁה יָדוּ אֲשֶׁר יִשֶּׂה בְרֵעֵהוּ לֹא־יִגָּשׁ אֶת־רֵעֵהוּ וְאֶת־אָחִיו כִּי־קָרָא שְׁמִטָּה לַיהוָה:	And this <i>is</i> the <u>nature</u> of the remission. Every creditor who has lent to his neighbour will <u>cancel</u> the <u>debt</u> . He shall not exact <u>payment</u> from his neighbour or his brother, because the LORD's remission <u>has been called</u> .	nature ← <i>matter; thing,</i> <i>word</i> . cancel the debt ← <i>release</i> <i>his hand</i> , with an infinitive absolute in the role of a finite verb. has been called ← <i>(one)</i> <i>has called</i> . Avoidance the passive.
Deut 15:3	אֶת־הַנֹּכְרִי תִגָּשׁ וְאֲשֶׁר יְהִי לָךְ אֶת־אֲחִיד תִּשְׁמַט יָדְךָ:	You may exact <i>payment</i> from a foreigner, but <u>you</u> <u>shall cancel</u> the <u>debt</u> of whatever your brother has of yours,	you shall cancel the debt ← <i>you shall release your</i> <i>hand</i> , or <i>your hand shall</i> <i>release</i> .
Deut 15:4	אָפֶס כִּי לֹא יִהְיֶה־בָּךְ אֲבִיזֹן כִּי־בִרְךָ יְבָרְכֶךָ יְהוָה בָּאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן־לָךְ נַחֲלָה לְרִשְׁתָּהּ:	to the <u>end</u> that there will be no poor among you, for the LORD will <u>certainly</u> <u>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־שְׁמוּעַ תִּשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לְשֹׁמֵר לַעֲשׂוֹת אֶת־כָּל־הַמִּצְוֹת הַזֹּאת אֲשֶׁר אֲנִי מְצַוֶּךָ הַיּוֹם:	<i>but</i> only if you <u>diligently</u> <u>obey</u> the LORD your God <u>by ensuring</u> to do this whole <u>body</u> of <u>commandments</u> <i>with</i> which I am commanding you today.	diligently obey ← <i>hear the</i> <i>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 כַּאֲשֶׁר דִּבֶּר־לָךְ וְהָעַבְטָתָּ גּוֹיִם רַבִּים וְאַתָּה לֹא תֵעָבֵט וּמִשְׁלֹתָ בְּגוֹיִם רַבִּים וְבָךְ 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 אֲבִיּוֹן מֵאֶחָד אֶחָיֶךָ בְּאַחַד שְׁעָרֶיךָ בְּאַרְצֶךָ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לָךְ לֹא תֹאמַן אֶת־לִבְּךָ וְלֹא תִקְפֹּץ אֶת־יָדְךָ מֵאֶחָיֶךָ הָאֲבִיּוֹן:	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 your poor brother.</i>
Deut 15:8	כִּי־פָתַח תִּפְתָּח אֶת־יָדְךָ לוֹ וְהֶעֱבַט תַּעֲבִיטְנוּ דֵּי מַחְסָרוֹ אֲשֶׁר יַחְסֹר לוֹ:	Rather, you will <u>definitely</u> <u>open</u> your hand to him, and you will <u>definitely</u> <u>lend</u> him <u>sufficient</u> for <u>his</u> <u>need</u> <u>which he suffers</u>.	definitely open ... definitely lend: both infinitive absolute. his need which he suffers ← <i>his lack which lacks to</i> <i>him.</i>
Deut 15:9	הִשָּׁמֶר לָךְ פֶּן־יְהִי דְבָר עַם־לִבְּךָ בְּלִיעַל לֵאמֹר קָרְבָה שְׁנַת־הַשְּׁבַע שְׁנַת הַשְּׁמִטָּה וְרָעָה עֵינֶךָ בְּאֶחָיֶךָ הָאֲבִיּוֹן וְלֹא תִתֵּן לוֹ וְקָרָא עָלֶיךָ אֱלֹהִים וְהָיָה בָּךְ חַטָּא:	Be on your guard that there should be no <u>thought</u> in a <u>base-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> <i>ill-disposed</i> towards your poor brother, and you do not give him <i>anything</i>, and he calls out to the LORD against you, and a sin will be <i>counted</i> against you.	thought ← <i>word, thing.</i> base-minded ← <i>useless.</i>
Deut 15:10	נָתַן תִּתֵּן לוֹ וְלֹא־יָרַע לִבְּךָ בְּתִתְּךָ לוֹ כִּי בְגַלָּל הַדְּבָר הַזֶּה יְבָרְכֶךָ יְהוָה אֱלֹהֶיךָ בְּכָל־מַעֲשֶׂיךָ וּבְכָל מְשַׁלַּח יָדְךָ:	You will <u>definitely</u> <u>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 <u>undertaking</u>.	definitely give: infinitive absolute. your undertaking ← <i>the</i> <i>sending out of your hand.</i>

Deut 15:11	כִּי לֹא־יִחְדָּל אֲבִיּוֹן מִקְרֵב הָאָרֶץ עַל־כֵּן אֲנֹכִי מְצַוְךָ לֵאמֹר פָּתַח תְּפִתְּךָ אֶת־יָדְךָ לְאֹחֶיךָ לְעֹנֶיךָ וּלְאֲבִינֶךָ בְּאַרְצְךָ: 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־יִמָּכַר לְךָ אֹחֶיךָ הָעִבְרִי אוֹ הָעִבְרִיָּה וַעֲבַדְךָ שָׁשׁ שָׁנִים וּבִשְׁנָה הַשְּׁבִיעִת תִּשְׁלַחְנוּ 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־תִשְׁלַחְנוּ חֲפָשִׁי מֵעִמָּךְ לֹא תִשְׁלַחְנוּ רִיקִם:	and when you let him go free from you, you shall not release him empty-handed.	
Deut 15:14	הָעֹנֵק תַּעֲנִיק לוֹ מִצֹּאֲנֶךָ וּמִגִּרְנֶךָ וּמִמִּקְבְּךָ אֲשֶׁר בִּרְכָךָ יְהוָה אֱלֹהֶיךָ תִתֵּן־לוֹ:	You will <u>make a point of</u> <u>generously bestowing</u> on him <i>some</i> of your flock and your threshing floor <i>produce</i> , and your wine vat <i>produce</i> . You will give him <i>from</i> what the LORD your God has blessed you with.	make a point of generously bestowing: infinitive absolute.
Deut 15:15	וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרַיִם וַיִּפְדֶּךָ יְהוָה אֱלֹהֶיךָ עַל־כֵּן 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 אֵצֶא מֵעִמָּךְ כִּי אָהֲבָךָ 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־הַמֶּרְצֵעַ וְנָתַתָּהּ בְּאָזְנוֹ וּבִדְלֹתָ וְהָיָה לְךָ עֶבֶד עוֹלָם וְאָף לְאִמָּתְךָ תַּעֲשֶׂה־כֵן:	then you will take an <u>awl</u> , and apply <i>it</i> to his ear and to the door, and he will be your <u>permanent</u> 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 בְּשַׁלְחֶךָ אֹתוֹ חֲפָשִׁי מִמֶּנּוּ כִּי מִשְׁנֶה שְׂכָר שָׁכִיר עֲבַדְךָ שֵׁשׁ שָׁנִים וּבֵרַכְךָ יְהוָה אֱלֹהֶיךָ בְּכָל אֲשֶׁר תַּעֲשֶׂה: פ	It will not be hard in your sight when you let him go free from you, for <i>it is</i> <u>replacement wages of a</u> <u>hired servant</u> – 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</i> replacement wages of a hired servant: AV differs (<i>for he hath been worth a</i> <i>double hired servant to</i> <i>thee</i>).
Deut 15:19	כָּל־הַבְּכוֹר אֲשֶׁר יוֹלֵד בְּבָקְרְךָ וּבִצְאָנֶךָ הַזֶּזֶר תִּקְדָּשׁ לַיהוָה אֱלֹהֶיךָ לֹא תַעֲבֹד בְּבָכָר שׁוֹרְךָ וְלֹא תִגַּז בְּכוֹר צֹאנֶךָ:	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 אֹתָהּ וּבֵיתָךְ:	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־יִהְיֶה בּוֹ מוֹם פֶּסֶחַ אוֹ עִוָּר כָּל מוֹם רָע לֹא תִזְבַּחְנוּ לַיהוָה אֱלֹהֶיךָ:	If it has <i>any</i> blemish – <i>being</i> lame or blind – <i>any</i> <u>bad feature</u> , 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 וְהַטְּהוֹר יַחְדָּו בְּצִבִּי וּכְאִיל:	You – the unclean and the clean <i>person</i> alike – shall eat it within your gates, as <i>with</i> the gazelle or roebuck.	
Deut 15:23	רַק אֶת־דָּמּוֹ לֹא תֹאכַל עַל־הָאָרֶץ 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 וַעֲשֵׂיתָ 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	וּזְבַחְתָּ פֶּסַח לַיהוָה אֱלֹהֶיךָ צֹאן וּבָקָר בַּמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה לְשֵׁכֶן שְׁמוֹ שָׁם:	And you shall sacrifice the Passover to the LORD your God, sheep and oxen, in the place where the LORD chooses to seat his name.	
Deut 16:3	לֹא־תֹאכַל עָלָיו חֶמֶץ שִׁבְעַת יָמִים תֹּאכַל־עָלָיו מִצֹּת לֶחֶם עֲנִי כִּי בַחֲפָזוֹן יֵצְאתָ מֵאֶרֶץ מִצְרַיִם לְמַעַן תִּזְכֹּר אֶת־יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כֹּל 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־יֵרָאֶה לְךָ שָׂאֵר בְּכָל־גְּבֻלְךָ שִׁבְעַת יָמִים וְלֹא־יֵלִין מִן־הַבֶּשֶׂר אֲשֶׁר תִּזְבַּח בַּעֲרֵב בַּיּוֹם הָרִאשׁוֹן לַבֹּקֶר:	And no leaven will be seen by you in all your <u>territory</u> for seven days, and none of the flesh which you sacrifice in the evening on the first day will <u>remain</u> until morning.	territory ← <i>border</i> . remain: or <i>lodge, pass the</i> <i>night</i> .
Deut 16:5	לֹא תוֹכֵל לְזַבַּח אֶת־הַפֶּסַח בְּאַחַד שְׁעֶיךָ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לְךָ:	You shall <u>not</u> sacrifice the Passover in <i>any arbitrary</i> one of your gates which the LORD your God is giving you,	shall not ← <i>can not</i> .

Deut 16:6	כִּי אִם-אֶל-הַמָּקוֹם אֲשֶׁר-יִבְחַר יְהוָה אֱלֹהֶיךָ לְשֹׁכֵן שְׁמוֹ שָׁם תִּזְבַּח אֶת-הַפֶּסַח בְּעֶרֶב כְּבֹוא הַשֶּׁמֶשׁ מוֹעֵד צִאתְךָ מִמִּצְרַיִם:	but in <u>the</u> place 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	וּבִשְׁלַתְּ וְאָכַלְתָּ בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ וּפָנִיתָ בַּבֶּקֶר 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 way</i> and go to your tents.	
Deut 16:8	שֵׁשֶׁת יָמִים תֹּאכַל מִצֹּת 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</i> <i>be</i> a solemn assembly to the LORD your God. You will not carry out <i>any</i> work.	
Deut 16:9	שִׁבְעָה שָׁבָעַת תִּסְפֹּר-לָךְ מֵהַחֵל חֶרְמֶשׁ בִּקְמָה תַחֵל לִסְפֹּר שִׁבְעָה 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</i> <i>yourself</i> .
Deut 16:10	וְעָשִׂיתָ חַג שָׁבָעוֹת לַיהוָה אֱלֹהֶיךָ מִסֹּת נִדְבַת יָדְךָ אֲשֶׁר תִּתֵּן כְּאֲשֶׁר יְבָרַכְךָ 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 וְאִמָּתְךָ וְהַלְוִי אֲשֶׁר בְּשַׁעְרֶיךָ וְהַגֵּר וְהִיתוֹם וְהָאֲלֻמָּנָה אֲשֶׁר בְּקִרְבְּךָ בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ לְשֵׁכֶן 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	וּזְכַרְתָּ כִּי־עַבַּד הָיִיתָ בְּמִצְרַיִם וְשָׁמַרְתָּ 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 שִׁבְעַת יָמִים בְּאֶסְפָּךְ 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 וְאִמָּתְךָ 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	שִׁבְעַת יָמִים תַּחֲגֹ לִיהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה כִּי יְבָרְכְךָ יְהוָה אֱלֹהֶיךָ בְּכָל תְּבוּאָתְךָ וּבְכָל מַעֲשֶׂה יָדֶיךָ וְהָיִיתָ אֶדְ שִׂמַּח:	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</u> <u>respects</u>.	be joyful in all respects ← <i>be (nothing) but joyful</i>.

Deut 16:16	שְׁלוֹשׁ פְּעָמִים בַּשָּׁנָה יִרְאֶה כָּל-זְכוּרָךְ אֶת-פָּנַי יְהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחַר בַּחֹג הַמִּצּוֹת וּבַחֹג הַשָּׁבָעוֹת וּבַחֹג הַסֻּכּוֹת וְלֹא יִרְאֶה אֶת-פָּנַי יְהוָה רִיקָם:	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= יִרְאוּ etc. AV differs.
Deut 16:17	אִישׁ כַּמִּתְנַת 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 וְשֹׁפְטוֹ אֶת-הָעָם מִשִּׁפְט-צֶדֶק:	You will appoint yourselves judges and officials at all your gates, which the LORD your God is giving you by your tribes, and they will judge the people <i>with</i> righteous judgment.	
Deut 16:19	לֹא-תִטֶּה מִשְׁפָּט לֹא תִּכְבֵּר פָּנִים וְלֹא-תִקַּח שֹׁחַד כִּי הַשֹּׁחַד יְעוֹר עֵינַי חֲכָמִים וַיְסַלֵּף דְּבָרֵי צְדִיקָם:	You shall not pervert judgment, you shall not <i>show</i> 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 צֶדֶק תִּרְדֹּף לְמַעַן תִּחְיֶה וִירִשְׁתָּ אֶת-הָאָרֶץ אֲשֶׁר-יְהוָה אֱלֹהֶיךָ נָתַן לָךְ: ס	You shall pursue justice <i>and nothing but</i> justice, so that you may live and possess the land which the LORD your God is giving you.	
Deut 16:21	לֹא-תִטֵּעַ לָךְ אֲשֵׁרָה כָּל-עֵץ אֲצֵל מִזְבֵּחַ יְהוָה אֱלֹהֶיךָ אֲשֶׁר תַּעֲשֶׂה-לָּךְ: ס	You shall not plant phallic parks of <i>any</i> tree for yourself alongside the altar of the LORD your God, which you might make for yourself,	any ← every.

Deut 16:22	וְלֹא־תָקִים לָךְ מִצֵּבָה אֲשֶׁר שָׁנָא 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־תִזְבֹּחַ לַיהוָה אֱלֹהֶיךָ שֹׂזֵר וְשֵׂה אֲשֶׁר יְהִיָּה בּוֹ מוֹם כָּל דְּבַר רַע כִּי תִזְעַבְתָּ יְהוָה אֱלֹהֶיךָ הוּא: ס	You shall not sacrifice to the LORD your God an ox or a sheep which has a blemish – <u>any bad feature</u> – for that <i>is</i> an <u>abomination</u> to the LORD your God.	any ← <i>every</i> . bad feature ← <i>bad matter</i> . abomination to ← <i>abomination of</i> .
Deut 17:2	כִּי־יִמָּצֵא בְּקֶרְבְּךָ בְּאֶחָד שְׁעָרֶיךָ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לָךְ אִישׁ או־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	וְיָלַךְ וַיַּעֲבֹד אֱלֹהִים אַחֲרִים וַיִּשְׁתַּחֲוֶה לָהֶם וְלַשֶּׁמֶשׁ אוֹ לַיָּרֵחַ אוֹ לְכָל־צָבָא הַשָּׁמַיִם אֲשֶׁר לֹא־צִוִּיתִי:	and <i>if</i> he departs and serves other gods and worships them, either the sun or the moon, or <u>any</u> of the array of heaven, which I have not commanded,	any ← <i>all</i> .
Deut 17:4	וְהִגִּדְלָךְ וְשָׁמַעְתָּ וְדִרְשֶׁתָּ הַיֵּטֵב וְהָנָה אֲמַת 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> – <u>if the matter is</u> <u>established</u> – <i>that</i> this abomination has been committed in Israel,	and if <i>it is true</i> ← <i>and</i> <i>behold (it is) truth</i> . if the matter is established: or (then) the matter (is) established.

Deut 17:5	וְהוֹצֵאתָ אֶת־הָאִישׁ הַהוּא אֹו אֶת־הָאִשָּׁה הַהוּא אֲשֶׁר עָשָׂו אֶת־הַדָּבָר הָרָע הַזֶּה אֶל־שַׁעְרֵיךָ אֶת־הָאִישׁ אֹו אֶת־הָאִשָּׁה וּסְקַלְתָּם 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 stones</i> . See Deut 13:10. so that: purposive use of the vav. them ... they: Hebrew uses a plural form after two singular nouns connected by <i>or</i> . In 21 st century English, the plural pronoun is used for a gender-neutral singular – a useful coincidence here.
Deut 17:6	עַל־פִּי שְׁנַיִם עֵדִים אֹו שְׁלֹשָׁה עֵדִים יוּמָת הַמָּת לֹא יוּמָת 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 וְיַד כָּל־הָעָם בְּאַחֲרֹנָה וּבְעֶרְתָּ הָרָע מִקִּרְבֶּךָ: פ	The hand of the witnesses will be on him first, to put him to death, and the hand of all the people afterwards, and you will <u>eradicate</u> the evil out of your midst.	eradicate ← <i>burn</i> .
Deut 17:8	כִּי יִפְלֹא מִמֶּךָ דְּבָר לְמִשְׁפָּט בֵּין־דָּם לְדָם בֵּין־דָּוִן לְדָוִן וּבֵין נֹגֵעַ לְנֹגֵעַ דְּבָרֵי רִיבָת בְּשַׁעְרֵיךָ וּקְמָת וְעָלִית אֶל־הַמָּקוֹם אֲשֶׁר יִבְחָר יְהוָה אֱלֹהֶיךָ בּוֹ:	If a case is too difficult for you in judgment between <u>blood shed by the parties</u> , between <u>accusations made by the parties</u> , or between <u>violence committed 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 parties</i> ← <i>blow for blow</i> .
Deut 17:9	וּבֵאתָ אֶל־הַכֹּהֲנִים הַלְוִיִּם וְאֶל־הַשֹּׁפֵט אֲשֶׁר יִהְיֶה בַיָּמִים הָהֵם וְדִרְשָׁתָּ וְהִגִּידוּ לָךְ אֵת דְּבַר הַמִּשְׁפָּט:	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 <u>judicial verdict</u> .	judicial verdict ← <i>matter of judgment</i> .

Deut 17:10	וַעֲשִׂיתָ עַל־פִּי הַדָּבָר אֲשֶׁר יִגִּידוּ לָךְ מִן־הַמָּקוֹם הַהוּא אֲשֶׁר יִבְחַר יְהוָה וְשִׁמְרָתָּ לַעֲשׂוֹת כְּכֹל אֲשֶׁר יֹרֶדְךָ:	And you will act according to the verdict which they tell you from that place, which the LORD chooses, and you will ensure that you do everything that they instruct you.	ensure ← <i>guard</i> . everything ← <i>according to everything</i> .
Deut 17:11	עַל־פִּי הַתּוֹרָה אֲשֶׁר יֹרֶדְךָ וְעַל־הַמִּשְׁפָּט אֲשֶׁר־יֹאמְרוּ לָךְ תַּעֲשֶׂה לֹא תִסּוֹר מִן־הַדָּבָר אֲשֶׁר־יִגִּידוּ לָךְ יָמִין וּשְׂמָאל:	You shall act according to the law <i>about</i> which they instruct you, and according to the judgment which they tell you. You shall not deviate <i>either to the right or to the left</i> from the pronouncement which they tell you.	or: disjunctive use of the vav.
Deut 17:12	וְהָאִישׁ אֲשֶׁר־יַעֲשֶׂה בְּזִדּוֹן לְבַלְתִּי שְׁמַע אֶל־הַכֹּהֵן הָעֹמֵד לְשִׁרְתָּ שֵׁם אֶת־יְהוָה אֱלֹהֶיךָ אוֹ אֶל־הַשֹּׁפֵט וּמַתְּ הָאִישׁ הַהוּא וּבְעֶרְתָּ הָרָע מִיִּשְׂרָאֵל:	And <i>as for</i> the man who acts defiantly, <i>by not obeying</i> the priest who stands <i>ready</i> to serve the LORD your God there, or the judge, that man shall die, and you will eradicate the evil from Israel.	by not obeying: gerundial use of the infinitive. eradicate ← <i>burn</i> .
Deut 17:13	וְכָל־הָעָם יִשְׁמְעוּ וִירָאוּ וְלֹא יִזְדּוֹן עוֹד: ס	And all the people will hear <i>it</i> , and <i>fear</i> , and they will not act defiantly any more.	fear: see Deut 13:11.
Deut 17:14	כִּי־תָבֹא אֶל־הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ וַיְרַשְׁתָּהּ וַיֵּשְׁבָתָהּ בָּהּ וְאָמַרְתָּ אֲשִׁימָה עָלַי מֶלֶךְ כְּכָל־הַגּוֹיִם אֲשֶׁר סְבִיבְתִי:	When you come to the land which the LORD your God is giving you, and you take possession of it, and you live in it, and you say, 'Let me appoint a king over me like all the nations which <i>are</i> around me',	

Deut 17:15	שׁוֹם תָּשִׂים עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ מִקֶּרֶב אֲחֵיךָ תָּשִׂים עָלֶיךָ מֶלֶךְ לֹא תוּכַל לִתֵּת עָלֶיךָ אִישׁ נָכְרִי אֲשֶׁר לֹא־אֲחִיךָ הוּא:	you will <u>certainly</u> <u>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.	certainly appoint: infinitive absolute.
Deut 17:16	רֶק לֹא־יִרְבֶּה־לּוֹ סוּסִים וְלֹא־יֵשֵׁיב אֶת־הָעָם מִצְרַיִמָּה לְמַעַן הַרְבֹּת סוּס וַיְהוּה אָמַר לָכֶם לֹא תִסְפּוּן לָשׁוּב בַּדֶּרֶךְ הַזֶּה עוֹד:	But he shall not acquire masses of horses, and he shall not make the people return to Egypt in order to increase <i>the number of</i> horses, <u>for</u> the LORD has said to you, 'You shall not return by that way <u>any</u> <u>more</u> .'	for: causal use of the vav. any more ← <i>again any</i> <i>more</i> , which is pleonastic in English, but acceptable in Hebrew.
Deut 17:17	וְלֹא יִרְבֶּה־לּוֹ נָשִׁים וְלֹא יִסּוֹר לְבָבוֹ וַיִּכְסֹּף וַיִּזְהַב לֹא יִרְבֶּה־לּוֹ מָאֵד:	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 מַמְלַכְתּוֹ וְכָתַב לוֹ אֶת־מִשְׁנֵה הַתּוֹרָה הַזֹּאת עַל־סֵפֶר מִלְּפָנֵי 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</i> <i>the presence of</i> . AV differs somewhat (<i>out of that</i> <i>which is before</i>).
Deut 17:19	וְהָיְתָה עִמּוֹ וּקְרָא בּוֹ כָּל־יְמֵי חַיָּיו לְמַעַן יִלְמַד לִירְאָה אֶת־יְהוָה אֱלֹהָיו לְשֹׁמֵר אֶת־כָּל־דְּבָרֵי הַתּוֹרָה הַזֹּאת וְאֶת־הַחֻקִּים הָאֵלֶּה לַעֲשׂוֹתם:	And it will be with him, and he will read <u>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</u> <u>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 וּשְׂמֹאל לְמַעַן יֵאָרֶיךָ יָמִים עַל-מַמְלַכְתּוֹ הוּא וּבָנָיו בְּקֶרֶב יִשְׂרָאֵל: ס	so that his heart does not become haughtier than <i>that</i> of his brothers, and so that he does not deviate from the <u>body</u> of <u>commandments</u> <i>to</i> the right or <i>to</i> 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־שֶׁבֶט לְוֵי חֶלֶק וְנָחֳלָה עִם־יִשְׂרָאֵל אֲשֵׁי יְהוָה וְנָחֳלָתוֹ יֹאכְלוּ: ס	The Levite priests – the whole tribe of Levi – will have no share or inheritance with Israel. They will eat the LORD's fire-offerings and his inheritance.	or: disjunctive use of the vav.
Deut 18:2	וְנָחֳלָה לֹא־יִהְיֶה־לּוֹ בְּקֶרֶב אָחָיו יְהוָה הוּא נָחֳלָתוֹ 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	וְזֶה יִהְיֶה מִשְׁפָּט הַכֹּהֲנִים מֵאֵת הָעָם מֵאֵת זִבְחֵי הַזֶּבֶחַ אֶם־שׁוֹר אֶם־שֶׂה וְנָתַן לְכֹהֵן הַזֶּרַע וְהַלְחִיִּים וְהַקֶּבֶה: ס	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</i> or a <i>foreleg</i>.
Deut 18:4	רִאשִׁית דִּגְגָנְךָ תִּירֶשֶׁךָ וְיִצְהָרְךָ וְרִאשִׁית גֵּז צֹאֲנֶךָ תִּתֶּן־לוֹ: ס	You will give him the firstfruit of your corn, of your new wine, and of your new oil, and the <u>first</u> <u>fleece</u>s 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 לְעָמֹד לְשֵׁרֶת בְּשֵׁם־יְהוָה הוּא וּבָנָיו כָּל־הַיָּמִים: ס	For the LORD your God chose him of all your tribes, to stand <i>and</i> serve in the name of the LORD – him and his sons, <u>day</u> <u>after</u> <u>day</u>.	day after day ← <i>all the days</i>.

Deut 18:6	וְכִי־יָבֹא הַלֵּוִי מֵאֶחָד שְׁעָרֶיךָ מִכָּל־יִשְׂרָאֵל אֲשֶׁר־הוא גָּר שָׁם וּבָא בְּכָל־אֹת 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 with all <u>enthusiasm</u> to the place which the LORD chooses,	with all enthusiasm ← <i>with all desire of his soul.</i>
Deut 18:7	וְשָׁרַת בְּשֵׁם יְהוָה אֱלֹהָיו כְּכָל־אָחָיו הַלְוִיִּם 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 בְּחֶלֶק יֹאכְלוּ לֶבֶד מִמֶּכְרָיו עַל־הָאֲבוֹת: ס	they will eat <u>similar</u> portions, besides the proceeds of his paternal <i>property</i> .	similar portions ← <i>portion as portion.</i> proceeds ← <i>sale, value.</i>
Deut 18:9	כִּי אָתָּה בָּא אֶל־הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נֹתֵן 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 קִסֵּם קְסָמִים מַעֲוֹנִן וּמְנַחֵשׁ וּמְכַשֵּׁף:	There will not be found among you <i>anyone</i> making his son or daughter pass through fire, <i>anyone</i> practising occult arts, or a <u>fortune-teller from clouds</u> , or a 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 וְיֹדְעֵי וְדֹרָשׁ 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 אֱלֹה וּבִגְלָל הַתּוֹעֲבַת הָאֱלֹה 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 תִּהְיֶה עִם יְהוָה אֱלֹהֶיךָ: ס	You will have integrity with the LORD your God.	have integrity ← <i>be</i> <i>integrity</i> .
Deut 18:14	כִּי הַגּוֹיִם הָאֵלֶּה אֲשֶׁר אַתָּה יוֹרֵשׁ אוֹתָם אֶל-מַעֲנָנִים וְאֶל-קִסְמִים יִשְׁמְעוּ וְאַתָּה לֹא כֵן נָתַן לְךָ יְהוָה אֱלֹהֶיךָ:	For these nations which you are dispossessing heed the fortune-tellers from clouds and those who practice occult arts, but <i>as</i> for you, the LORD your God has not permitted you <i>to do so</i> .	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 תִּשְׁמָעוּן:	The LORD your God will raise up for you a prophet like me from your midst, from your brothers. Him you will hear,	John 1:21, Acts 3:22, Acts 7:37.
Deut 18:16	כְּכֹל אֲשֶׁר-שָׁאַלְתָּ מֵעַם יְהוָה אֱלֹהֶיךָ בְּחֹרֵב בְּיוֹם הַקָּהֵל לֵאמֹר לֹא אֶסֶף לִשְׁמֹעַ אֶת-קוֹל יְהוָה אֱלֹהֵי וְאַתָּה-הָאֵשׁ הַגְּדֹלָה הַזֹּאת לֹא-אֶרְאֶה עוֹד וְלֹא אָמוּת:	in accordance with everything that you asked for from the LORD your God at Horeb on the day of the convocation, when you said, ‘Let me not hear the voice of the LORD my God again, nor see this great fire any longer, <u>so that</u> I do not die’,	so that: purposive use of the <i>vav</i> .
Deut 18:17	וַיֹּאמֶר יְהוָה אֵלַי 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 <i>vav</i> .
Deut 18:18	נָבִיא אֲקִים לָהֶם מִקִּרְבִּי אֲחֵיהֶם כְּמֹדֶךָ וְנָתַתִּי דְּבָרִי בִּפְּמִו וְדִבַּר אֵלֵיהֶם 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: John 1:21, Acts 3:22, Acts 7:37 refer to this, showing that the prophet referred to is the Messiah.
Deut 18:19	וְהָיָה הָאִישׁ אֲשֶׁר לֹא-יִשְׁמַע אֶל-דְּבָרִי אֲשֶׁר יְדַבֵּר בְּשֵׁמִי אֲנֹכִי אֶדְרֹשׁ מֵעֵמוֹ:	And it will come to pass for any man who does not listen to my words which he shall speak in my name, that I will require justice from him.	Acts 3:23.

Deut 18:20	אֶךְ הַנָּבִיא אֲשֶׁר יֵזִיד לְדַבֵּר דְּבַר בְּשְׁמִי אֶת אֲשֶׁר לֹא־צִוִּיתִיו לְדַבֵּר וְאֲשֶׁר יְדַבֵּר בְּשֵׁם אֱלֹהִים אֲחֵרִים וּמֵת הַנָּבִיא הַהוּא:	But <i>as for</i> any prophet who is presumptuous by speaking 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. or: disjunctive use of the vav.
Deut 18:21	וְכִי תֹאמַר בְּלִבְבְּךָ אֵיכָה נֵדַע אֶת־הַדְּבָר אֲשֶׁר לֹא־דִבְּרוּ יְהוָה:	And if you say in your heart, ‘How shall we know <i>whether it is</i> a word which the LORD did not speak to him?’ <i>the answer is this</i> :	
Deut 18:22	אֲשֶׁר יְדַבֵּר הַנָּבִיא בְּשֵׁם יְהוָה וְלֹא־יְהִיֶּה 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 it is</i> something that the LORD did not speak, <i>and</i> the prophet spoke it in presumption, <i>and</i> you shall not fear him.	
Deut 19:1	כִּי־יַכְרִית יְהוָה אֱלֹהֶיךָ אֶת־הַגּוֹיִם אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ אֶת־אֶרֶצָם וִירֻשָּׁתָם וַיִּשְׁבֵּת בְּעָרֵיהֶם וּבְבִתְיֵיהֶם:	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 תִּבְדִּיל לָךְ בְּתוֹךְ אֶרֶצְךָ 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 וּשְׁלֹשָׁתָּ אֶת־גְּבוּל אֶרֶצְךָ אֲשֶׁר יִנְחִלְךָ יְהוָה אֱלֹהֶיךָ וְהָיָה לְנוֹס שָׁמָּה כָּל־רֹצֵחַ:	You will prepare the way for yourself, and you will divide in three parts the territory 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 הָרֹצֵחַ אֲשֶׁר־יָנוּס שָׁמָּה וְחָי אֲשֶׁר יִכֶּה אֶת־רֵעֵהוּ בְּבִלִי־דַעַת וְהוּא לֹא־שָׂנֵא לוֹ מִתְּמָל שְׁלָשִׁים:	And these <i>are</i> the circumstances when the manslayer may flee there and live: when he strikes his neighbour unintentionally, and he did not hate him in the past,	the circumstances ← <i>the word / matter of.</i> in the past ← <i>from yesterday (and) the day before yesterday.</i>
Deut 19:5	וְאִשֶּׁר יָבֹא אֶת־רֵעֵהוּ בֵּיעַר לַחֲטָב עֵצִים וְנִדְחָה יָדוֹ בַּגִּרְזֹן לִכְרֹת הָעֵץ וְנָשַׁל הַבְּרָזֶל מִן־הָעֵץ וּמָצָא אֶת־רֵעֵהוּ וּמָת הוּא יָנוּס אֶל־אַחַת הָעָרִים־הָאֵלֶּה וְחָי:	or when he goes into a forest with his neighbour to cut wood, and his hand drives the axe to cut the wood and the iron head comes off the handle and hits his neighbour, and he dies, then 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 אֶחָרֵי הָרֹצֵחַ כִּי־יַחֵם לִבּוֹ וְהִשִּׁיגוֹ כִּי־רִבָּה הַדֶּרֶךְ וְהִכָּהוּ נַפֶּשׁ וְלֹ אֵין מִשְׁפַּט־מָוֶת כִּי לֹא שָׂנֵא הוּא לוֹ מִתְּמָל שְׁלֹשִׁים:	lest the avenger of blood pursues the manslayer, because his heart has flared up, and he catches up with him, because the way is long, and he strikes him dead, whereas he deserved no sentence of death, because he had not hated him in the past.	avenger ← <i>redeemer.</i> flared up ← <i>become hot.</i> he strikes him dead ← <i>and he strikes him (in respect of the) soul.</i> in the past ← <i>from yesterday (and) the day before yesterday.</i>
Deut 19:7	עַל־כֵּן אֲנִי מְצַוֶּה לֵאמֹר שְׁלֹשׁ עָרִים תִּבְדֹּל לָךְ: ס	That is why I am commanding you, saying, 'You shall separate out three cities for yourself.'	
Deut 19:8	וְאִם־יִרְחִיב יְהוָה אֱלֹהֶיךָ אֶת־גְּבֻלְךָ כַּאֲשֶׁר נִשְׁבַּע לְאַבְתָּיִךְ וְנָתַן לְךָ אֶת־כָּל־הָאָרֶץ אֲשֶׁר דִּבֶּר לָתֵת לְאַבְתָּיִךְ:	And when the LORD your God broadens your territory 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 לַעֲשֹׂתָהּ אֲשֶׁר אֶנִּי מִצְוֶיךָ הַיּוֹם לְאַהֲבָהּ אֶת־יְהוָה אֱלֹהֶיךָ וּלְלַכֵּת בְּדַרְכָּיו כָּל־הַיָּמִים וַיִּסַּפֶּת לְךָ עוֹד שְׁלֹשׁ עָרִים עַל־הַשָּׁלֹשׁ הָאֵלֶּה:	if you keep this whole body of commandments, by carrying it out – what I am commanding you today – to love the LORD your God and to walk in his ways day after day, then you will add three more cities to these three.	body of commandments ← commandment. 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 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־יְהִי אִישׁ שֹׂנֵא לְרֵעֵהוּ וְאַרְבּ לֹו 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 strikes him lethally, and he dies, and <i>the man</i> flees to one of these cities,	strikes him lethally ← <i>strikes him (in respect of)</i> <i>the soul</i>.
Deut 19:12	וּשְׁלָחוּ זִקְנֵי עִירוֹ וּלְקַחוּ אֹתוֹ מִשָּׁם וְנִתְּנוּ 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־תַחֲסֹם עֵינֶיךָ עָלָיו וּבְעֵרַת דַּם־הַנָּקִי מִיִּשְׂרָאֵל וְטוֹב לְךָ: ס	Your eye will not show pity on him, and you will eradicate <i>the guilt of</i> innocent blood from Israel, so that <i>things</i> go well for you.	eradicate ← <i>burn</i>. so that: purposive use of the <i>vav</i>.

Deut 19:14	לֹא תִסֵּיג גְּבוּל רֵעֶךָ אֲשֶׁר גָּבְלוּ רֵאשֻׁנִים בְּנַחֲלֶתְךָ 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 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 יִקוּם עֵד אֶחָד בְּאִישׁ לְכַלְעוֹן וּלְכָל-חֲטָאתָ בְּכָל-חֲטָא אֲשֶׁר יַחֲטֵא עַל-פִּי שְׁנֵי עֵדִים א֤וֹ עַל-פִּי שְׁלֹשָׁה-עֵדִים יָקוּם דְּבַר:	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. A case will stand at the attestation of two witnesses or at the attestation of three witnesses.	Matt 18:16, John 8:17, 2 Cor 13:1. any (3x) ← <i>all</i>. attestation (2x) ← <i>mouth</i>.
Deut 19:16	כִּי-יָקוּם עֵד-חָמָס בְּאִישׁ לַעֲנוֹת בּוֹ סָרָה:	If a <u>false</u> witness against a man rises up, to testify against him <u>deviously</u>,	false ← <i>violent</i>, but here in the sense of <i>doing violence to the law</i>. deviously ← <i>turning aside, falsehood, apostasy</i>. Adverbial use of a noun, but perhaps (<i>charge him with</i>) <i>apostasy</i>.
Deut 19:17	וְעָמְדוּ שְׁנֵי-הָאֲנָשִׁים אֲשֶׁר-לֵהֶם הָרִיב לִפְנֵי יְהוָה לִפְנֵי הַכֹּהֲנִים וְהַשֹּׁפְטִים אֲשֶׁר יִהְיוּ בַּיָּמִים 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 וְהִנֵּה עַד-שִׁקְרֵה הָעֵד שִׁקְרָה עָנָה בְּאָחִיו:	and the judges will investigate thoroughly, <u>and</u> <u>if</u> the witness <i>is</i> a false witness – he has testified <u>falsely</u> 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	וַעֲשִׂיתָם לוֹ כַּאֲשֶׁר זָמַם לַעֲשׂוֹת לְאָחִיו וּבַעֲרַתָּ הָרָע מִקִּרְבְּךָ:	then you will deal with him as he planned to deal with his brother, and <i>so</i> you will <u>eradicate</u> the evil from your midst.	eradicate ← <i>burn</i> .
Deut 19:20	וְהַנִּשְׁאָרִים יִשְׁמְעוּ וַיֵּרָאוּ וְלֹא-יִסְפּוּ לַעֲשׂוֹת עוֹד בְּדָבָר הָרָע הַזֶּה בְּקִרְבְּךָ:	And those who remain will hear and <u>fear</u> , and they will not do such an evil thing as this <u>again</u> in your midst.	fear: see Deut 13:11. again ← <i>again any more</i> . Pleonastic in Hebrew.
Deut 19:21	וְלֹא תַחֲסוּ עֵינֶיךָ נַפֶּשׁ בְּנַפֶּשׁ עֵין בְּעֵין שֵׁן בְּשֵׁן יָד בְּיָד רֶגֶל בְּרֶגֶל: ס	And your eye will show no pity. <u>A life for a life</u> , an eye for an eye, a tooth for a tooth, a hand for a hand, a foot for a foot.	A life for a life ← <i>A soul for a soul</i> .
Deut 20:1	כִּי-תֵצֵא לְמִלְחָמָה עַל-אִיבֶיךָ וַיֵּרְאִיתָ סוּס וְרֶכֶב עִם רַב מִמֶּךָ לֹא תִירָא מֵהֶם כִּי-יְהוָה אֱלֹהֶיךָ עִמָּךְ הַמַּעֲלֶיךָ מֵאֶרֶץ מִצְרַיִם:	When you go out to war against your enemies, and you see <u>horses and chariots</u> – a people greater than you – you shall not fear them, for the LORD your God, who brought you up out of the land of Egypt, <i>is</i> with you.	horses and chariots ← <i>horse and chariot</i> . Collective usage.
Deut 20:2	וְהָיָה בְּקִרְבְּכֶם אֶל-הַמִּלְחָמָה 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 קָרִיבִים הַיּוֹם לְמִלְחָמָה עַל-אִיבֵיכֶם אֶל-יָרֵךְ לִבְבְּכֶם אֶל-תִּירְאוֹ וְאֶל-תַּחֲפֹזוֹ וְאֶל-תַּעֲרֹצוֹ 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	בִּי יְהוָה אֱלֹהֵיכֶם הֵהָלֵךְ עִמָּכֶם לְהִלָּחֵם לָכֶם עַם-אֹיְבֵיכֶם לְהוֹשִׁיעַ אֶתְכֶם:	For <i>it is</i> the LORD your God who goes with you, to fight for you <u>against</u> your enemies, to save you.'	against ← <i>with</i>. See Gen 14:8.
Deut 20:5	וְדִבְרוּ הַשְּׂטָרִים אֶל-הָעָם לֵאמֹר מִי-הָאִישׁ אֲשֶׁר בָּנָה בֵּית-חֲדָשׁ וְלֹא חָנָכוֹ יֵלֶךְ וְיָשֹׁב לְבֵיתוֹ פְּנִימוֹת בַּמִּלְחָמָה וְאִישׁ אַחֵר יַחְנִכֶנּוּ:	And the officers will speak to the people and say, 'What <u>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 כֶּרֶם וְלֹא חָלְלֹו יֵלֶךְ וְיָשֹׁב לְבֵיתוֹ פְּנִימוֹת בַּמִּלְחָמָה וְאִישׁ אַחֵר יַחְלִלֶנּוּ:	And what <u>man</u> plants a vineyard and does not gather <u>its vintage</u>? Let him go and return to his house, so that he does not die in battle and another man <u>gathers its vintage</u>.	what man ← <i>who (is) the man who</i>. 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-אָרַשׁ אִשָּׁה וְלֹא לָקַחָהּ יֵלֶךְ וְיָשֹׁב לְבֵיתוֹ פְּנִימוֹת בַּמִּלְחָמָה וְאִישׁ אַחֵר יִקַּחנָה:	And what man betroths a wife and does not take her <i>in marriage</i>? Let him go and return to his house, so that he does not die in battle and another man takes her <i>in marriage</i>.'	
Deut 20:8	וַיִּסְפוּ הַשְּׂטָרִים לְדַבֵּר אֶל-הָעָם וְאָמְרוּ מִי-הָאִישׁ הִירָא וְרָךְ הַלֵּבב יֵלֶךְ וְיָשֹׁב לְבֵיתוֹ וְלֹא יִמָּס אֶת-לֵבָב אֶחָיו כְּלָבָבוֹ:	And the officers will further speak to the people, and they will say, 'What <u>man</u> is fearful and faint-hearted? Let him go and return to his house, so that his brothers' <u>hearts</u> should not become faint like his heart.'	What man ← <i>Who (is) the man who</i>. hearts ← <i>heart</i>.

Deut 20:9	וְהָיָה כְּכֹלֵת הַשּׁוֹטְרִים לְדַבֵּר אֶל־הָעָם וּפְקֻדּוֹ שָׂרֵי צְבָאוֹת בְּרֹאשׁ הָעָם: ס	And it will come to pass, when the officers have finished speaking to the people, that they shall appoint the commanders of the armies at the head of the people.	
Deut 20:10	כִּי־תִקְרַב אֶל־עִיר לְהִלָּחֵם עָלֶיהָ 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 תַּעֲנֶךָ וּפָתְחָה לָּךְ וְהָיָה כָּל־הָעָם הַנִּמְצָא־בָּהּ יִהְיוּ לָּךְ לֶמֶס וְעַבְדּוֹךָ:	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 תִשָּׁלֵם עִמָּךְ וַעֲשֶׂתָה עִמָּךְ מִלְחָמָה וּצָרָתָ עָלֶיהָ:	But if it does not submit in peace to you, but wages war on you, then you will besiege it.	
Deut 20:13	וַנִּתְּנָהּ יְהוָה אֱלֹהֶיךָ בְּיָדְךָ וְהָכִיתָ 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	רַק הַנָּשִׁים וְהַטָּף וְהַבְּהֵמָה וְכָל־אֲשֶׁר יִהְיֶה בָּעִיר כָּל־שְׁלָלָהּ תִּבְזוּ לָּךְ וְאָכַלְתָּ אֶת־שְׁלָל אִיְבֶיךָ אֲשֶׁר נָתַן יְהוָה אֱלֹהֶיךָ לָּךְ:	But you will take for yourselves as booty the women and children and cattle and everything in the city – all its spoil – and you will eat the spoil of your enemies which the LORD your God has given you.	But: the Hebrew word can also be taken as restrictive (<i>only the women etc.</i>), although the list is long, or it can be taken as asseverative (<i>you will certainly take ...</i>).
Deut 20:15	כֵּן תַּעֲשֶׂה לְכָל־הָעָרִים הָרְחוֹקֹת מִמָּךְ מֵאֲדָ אֲשֶׁר לֹא־מֵעָרֵי הַגּוֹיִם־הָאֵלֶּה הֵנָּה:	You will act like this with all the cities which <i>are</i> very remote from you, which <i>are</i> not of the following peoples	the following peoples ← <i>these peoples</i> . The reference is to the peoples listed in Deut 20:17.

Deut 20:16	רַק מֵעָרֵי הָעַמִּים הָאֵלֶּה אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ נַחֲלָה לֹא תַחֲיֶה בְּלִנְשָׁמָה:	(and you will certainly not allow <u>any living thing</u> from the cities to live – <i>the cities</i> of these peoples which the LORD your God is giving you <i>as an inheritance</i>),	any ← <i>every</i>. living thing ← <i>breath</i>.
Deut 20:17	כִּי־הַחֲרָם תַּחְרִימֵם הַחִתִּי וְהָאֹמֹרִי הַכְּנַעֲנִי וְהַפְּרִזִּי הַחִוִּי וְהַיְבוּסִי כַּאֲשֶׁר צֻוֶּה יְהוָה אֱלֹהֶיךָ:	for you will <u>completely obliterate</u> them: the Hittite and the Amorite, the Canaanite and the Perizzite, the Hivite and the Jebusite, as the LORD your God has commanded you,	completely obliterate: infinitive absolute. Amorite: see Gen 10:16.
Deut 20:18	לְמַעַן אֲשֶׁר לֹא־יִלְמְדוּ אֶתְכֶם לַעֲשׂוֹת כְּכָל תּוֹעֲבֹתָם אֲשֶׁר עָשׂוּ לֵאלֹהֵיהֶם וַחֲטָאתָם לִיהוָה אֱלֹהֵיכֶם: ס	so that they do not teach you to do the same as <u>any</u> of their abominations, which they perform for their gods, whereby you would be sinning against the LORD your God.	any ← <i>all</i>.
Deut 20:19	כִּי־תָצוּר אֶל־עִיר יָמִים רַבִּים לְהִלָּחֵם עָלֶיהָ לְתַפְשָׁהּ לֹא־תִשְׁחִית אֶת־עֵצָהּ לַנִּדָּח עָלֶיהָ גִּרְזֹן כִּי מִמֶּנּוּ תֹאכַל וְאַתָּה לֹא תִכְרֹת כִּי הָאָדָם עֵץ הַשָּׂדֶה לִבָּא מִפְּנֵיךָ בַּמָּצוֹר:	For you will besiege the city for many days doing battle against it, to capture it. You will not destroy its trees <u>by applying</u> an axe to them, for you will eat from them. So you will not cut them down, <u>for is the wild tree a man who can</u> confront you in the siege?	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 ((for the tree of the field is man's life) to employ them in the siege).
Deut 20:20	רַק עֵץ אֲשֶׁר־תֵּדַע כִּי־לֹא־עֵץ מֵאֲכָל הוּא אֹתוֹ תִשְׁחִית וְכִרְתָּ וּבְנִיתָ מִצֹּר עַל־הָעִיר אֲשֶׁר־הוּא עֹשֶׂה עִמָּךְ מִלְחָמָה עַד רִדְתָּה: פ	But <i>as for</i> a tree which you know not <i>to be</i> a <u>fruit tree</u>, you may destroy it and cut <i>it</i> down, and you may build a siege <i>engine</i> against the city which is waging war with you, until its <u>fall</u>.	fruit tree ← <i>food tree</i>. fall ← <i>descent</i>. Gerundial use of the infinitive.

Deut 21:1	כִּי־יִמָּצָא חָלָל בְּאֲדָמָה אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ לְרִשְׁתָּהּ נָפֵל בַּשָּׂדֶה לֹא נֹדֵעַ מִי הִכָּהוּ:	If a slain <i>man</i> is found on the ground which the LORD your God is giving you to inherit, having fallen in the field, <i>and</i> it is not known who struck him,	
Deut 21:2	וַיֵּצְאוּ זִקְנֶיךָ וּשְׁפָטֶיךָ וּמָדְדוּ אֶל־הָעָרִים אֲשֶׁר סְבִיבַת הַחָלָל:	then your elders and your judges will come out and measure <i>the distance</i> to the cities which <i>are</i> around the slain <i>man</i> .	
Deut 21:3	וְהָיָה הָעִיר הַקְּרֹבָה אֶל־הַחָלָל וּלְקַחְוּ זִקְנֶיהָ הָעִיר הַהִוא עֶגְלַת בָּקָר אֲשֶׁר לֹא־עָבַד בָּהּ אֲשֶׁר לֹא־מִשְׁכָּה בָּעֵל:	And it will take place <i>in</i> the nearest city to the slain <i>man</i> that the elders of that city will take a calf of the oxen <u>which has not been</u> <u>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</i> <i>has not been imposed</i> .
Deut 21:4	וְהוֹרְדוּ זִקְנֵי הָעִיר הַהִוא אֶת־הָעֶגְלָה אֶל־נָחַל אֵיתָן אֲשֶׁר לֹא־יַעֲבֹד בּוֹ וְלֹא יִזְרַע וְעָרְפוּ־שֵׁם אֶת־הָעֶגְלָה בַּנָּחַל:	and the elders of that city will bring the calf down to <i>an area with a constantly</i> <i>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	וַנִּגָּשׁוּ הַכֹּהֲנִים בְּנֵי לֵוִי כִּי בָם בָּחַר יְהוָה אֱלֹהֶיךָ לְשִׁרְתּוֹ וּלְבָרָךְ בְּשֵׁם יְהוָה וְעַל־פִּיהֶם יְהִי כָל־רִיב וְכָל־נִגַּע:	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 הַהִוא הַקְּרֹבִים אֶל־הַחָלָל יִרְחֲצוּ אֶת־יְדֵיהֶם עַל־הָעֶגְלָה הָעָרוּפָה בַּנָּחַל:	And all the elders of that city who <i>are</i> closely related to the slain <i>man</i> will wash their hands over the calf which has had its neck broken at the brook,	

Deut 21:7	וְעָנוּ וְאָמְרוּ יָדֵינוּ לֹא שָׁפְכָה *שִׁפְכוּ* אֶת־הַדָּם הַזֶּה וְעֵינֵינוּ לֹא רָאוּ:	and they will testify and say, 'Our hands did not shed this blood, and our eyes did not see <i>anything</i> .	Our hands did not shed: the <i>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 לְעַמֶּךָ יִשְׂרָאֵל אֲשֶׁר־פָּדִיתָ יְהוָה וְאַל־תִּתֵּן דָּם נָקִי בְּקֶרֶב עַמֶּךָ 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- <i>guilt</i> will be atoned for for them.	will be atoned for: a rare <i>nithpael</i> stem-formation.
Deut 21:9	וְאַתָּה תִּבְעֵר הַדָּם הַנָּקִי מִקֶּרְבֶּךָ בִּי־תַעֲשֶׂה הַיָּשָׁר בְּעֵינֵי יְהוָה: ס	And you will <u>eradicate</u> the <i>shedding</i> of innocent blood from your midst, for you will do what <i>is</i> upright in the eyes of the LORD.	eradicate ← <i>burn</i> .
Deut 21:10	כִּי־תֵצֵא לְמִלְחָמָה עַל־אִיבֶיךָ וְנָתַנּוּ יְהוָה אֱלֹהֶיךָ בְּיָדְךָ וְשִׁבִּיתָ שָׁבוּ:	If you go out to war against your enemies, and the LORD your God delivers them into your hand, and you take <i>them</i> into their captivity,	
Deut 21:11	וְרָאִיתָ בַּשִּׁבְיָה אִשָּׁת יִפְת־תָּאָר וְחִשְׁקָתָּ בָּהּ וְלִקְחָתָּ לָךְ לְאִשָּׁה:	and you see in the body of captives a <i>beautiful</i> woman, and you desire her, and you <i>wish</i> to take her as your wife,	beautiful ← <i>fair of form</i> .
Deut 21:12	וְהֵבֵאתָהּ אֶל־תּוֹךְ בֵּיתְךָ וְגִלַּחְתָּ אֶת־רֹאשָׁהּ וְעָשִׂיתָהּ אֶת־צַפְרָנֶיהָ:	then you will bring her into your house, and she will shave her head and <u>attend</u> <u>to</u> her nails,	attend to ← <i>do</i> .
Deut 21:13	וְהִסִּירָהּ אֶת־שְׂמֹלֶת שִׁבְיָהּ מֵעָלֶיהָ וְיָשְׁבָה בְּבֵיתְךָ וּבִכְתָּהּ אֶת־אֲבִיהָ וְאֶת־אִמָּהּ יָרַח יָמִים וְאַחֲרַיִם תָּבוֹא אֵלֶיהָ וּבָעִלְתָּהּ וְהָיְתָה לָךְ לְאִשָּׁה:	and she will <u>take</u> her captive's garment off, 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 חֲפָצָהּ בָּהּ וּשְׁלַחְתָּהּ לִנְפִשָּׁהּ וּמָכַר לֹא-תִמְכְּרָנָהּ בַּכֶּסֶף לֹא-תִתְעַמֵּר בָּהּ תַּחַת אֲשֶׁר עֲנִיתָהּ: ס	And it will come to pass, if you are not pleased with her, that you will send her <i>away 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>) to her soul. certainly not sell: infinitive absolute. trade: an option in [ST] (<i>en faire le trafic</i>). Or <i>harbour rancour towards</i> . ravished: or <i>afflicted</i> .
Deut 21:15	כִּי-תִהְיֶיןָ לְאִישׁ שְׁתֵּי נָשִׁים הָאֶחָת אֲהוּבָה וְהָאֶחָת שְׂנוּאָה וַיֵּלְדוּ-לוֹ בָּנִים הָאֲהוּבָה וְהַשְּׂנוּאָה וְהִיא הַבֵּן הַבְּכוֹר לְשִׁנְיָאָה:	If a man has two wives, one loved and one hated , and they bare him sons – the one loved and the one hated – and the firstborn son is of the one hated,	Compare the linguistic usage with Rom 9:13 .
Deut 21:16	וְהָיָה בְיוֹם הַנִּחִילוֹ אֶת-בָּנָיו אֶת אֲשֶׁר-יִהְיֶה לוֹ לֹא יוּכַל לְבַבֵּר אֶת-בֶּן-הָאֲהוּבָה עַל-פְּנֵי בֶן-הַשְּׂנוּאָה הַבְּכוֹר:	then it shall come to pass <i>that</i> on the day when he leaves his inheritance to his sons – what he possesses – he will not be able to designate as firstborn the son of the one loved in preference to the firstborn son of the one hated,	
Deut 21:17	כִּי אֶת-הַבְּכוֹר בֶּן-הַשְּׂנוּאָה יָכִיר לְתֶת לוֹ פִּי שְׁנַיִם בְּכֹל אֲשֶׁר-יִמָּצֵא לוֹ כִּי-הוּא רִאשִׁית אָנֹו לוֹ מִשְׁפָּט הַבְּכֹרָה: ס	but he shall recognize the firstborn – the son of the <i>one</i> hated – <u>by giving</u> him a double share of whatever <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. he happens to have ← <i>is found of his</i> .
Deut 21:18	כִּי-יִהְיֶה לְאִישׁ בֶּן סוֹרֵר וּמוֹרֶה אֵינָנּוּ שְׁמַע בְּקוֹל אָבִיו וּבְקוֹל אִמּוֹ וַיִּסְרּוּ אֹתוֹ וְלֹא יִשְׁמַע אֲלֵיהֶם:	If a man has a refractory and rebellious son, <i>who</i> does not <u>obey</u> 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	וְתִפְּשׁוּ 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 וּמָרָה אֵינָנוּ שֹׁמְעֵי בְּקִלְנוּ 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 profligate and dissolute.</i> '	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 וּמָת וּבְעֵרַתָּ הָרַע מִקִּרְבְּךָ וְכָל-יִשְׂרָאֵל יִשְׁמְעוּ וִירְאוּ: ס	Then all the men of the city will <u>stone</u> him, and he will die, and you will <u>eradicate</u> the evil from your midst, and all Israel will hear and <u>fear</u> .	stone: see Lev 20:2. eradicate ← <i>burn.</i> fear: see Deut 13:11.
Deut 21:22	וְכִי-יְהִיָּה בְּאִישׁ חֲטָא מִשְׁפָּט-מוֹת וְהוּמָת וְתָלִיתָ אֹתוֹ עַל-עֵץ:	If there is a <u>conviction</u> against a man – a <u>capital</u> <u>charge</u> – and he is put to death, then you will hang him on a <u>tree</u> .	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 תִּקְבְּרֶנּוּ בַּיּוֹם הַהוּא כִּי-קָלַלְתָּ אֱלֹהִים תָּלוּי וְלֹא תִטְמֵא אֶת-אֲדָמְתְּךָ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ נַחֲלָה: ס	His corpse will not remain on the tree all night, but you will <u>make a point of</u> <u>burying</u> him on that day, for a person hanging is an object of curse to God , and you will not defile your <u>land</u> which the LORD your God is giving you <i>as</i> an inheritance.	Gal 3:13. 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 אִוּ אֶת-שֵׂיוֹ נִדְחִים וְהִתְעַלְמָתָּ מֵהֶם הָשִׁב תְּשִׁיבֵם לְאָחִיךָ:	You shall not see your brother's ox or his sheep <u>going astray</u> and ignore it. You will <u>make a point of</u> <u>returning it</u> 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 אֲלִיךָ וְלֹא יָדַעְתָּ וְאִסְפָּתוּ אֶל־תּוֹךְ בֵּיתְךָ וְהָיָה עִמָּךְ עַד דְּרֹשׁ אָחִיךָ אֹתוֹ וְהִשְׁבֹּתוּ לוֹ:	And if your brother <i>is</i> not a near relation to you, and you do not know him, then you will <u>accommodate the</u> <u>animal</u> 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 לַחֲמֹרוֹ וְכֵן תַּעֲשֶׂה לְשִׁמְלָתוֹ וְכֵן תַּעֲשֶׂה לְכָל־אֲבֵדָת אָחִיךָ אֲשֶׁר־תֵּאֲבֹד מִמֶּנּוּ וּמִצֵּאתָהּ לֹא תֹכֵל 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 <u>he has lost</u> and which you find. You <u>are</u> <u>not permitted</u> to <u>feign</u> <u>ignorance</u> .	he has lost ← <i>perishes /</i> <i>goes missing from him</i> . are not permitted ← <i>are</i> <i>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 אָחִיךָ אֹז שׁוֹרֹ נִפְלִים בַּדֶּרֶךְ וְהִתְעַלְמָתָּ מֵהֶם הִקֵּם תִּקֵּם עִמּוֹ: ס	You shall not see your brother's donkey or his ox fall by the way and ignore <u>it</u> . You will <u>make a point of</u> <u>getting it</u> 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־יִהְיֶה כְּלִי־גִבֹּר עַל־אִשָּׁה וְלֹא־יִלְבַּשׁ גִּבֹּר שִׁמְלַת אִשָּׁה כִּי תֹעֲבָבָתָהּ יְהוָה אֱלֹהֶיךָ כָּל־עֲשֵׂה אֱלֹהִים: פ	There shall be no item of men's kit on a woman, and a man shall not wear a woman's clothing, for <u>anyone</u> doing these <i>things</i> <u>is an abomination to</u> 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 קוֹץ־צִפּוֹר לְפָנֶיךָ בַּדֶּרֶךְ בְּכָל־עֵץ אוֹ עַל־הָאָרֶץ אִפְרָחִים אוֹ בִּיצִים וְהָאִם רִבְצָתָהּ עַל־הָאִפְרָחִים אוֹ עַל־הַבִּיצִים לֹא־תִקַּח הָאִם עַל־הַבָּנִים:	If, <u>when outdoors</u> , you <u>come across</u> a bird's nest in <u>any tree</u> 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</i> <i>way</i> . you come across ← <i>it</i> <i>meets before you</i> . any ← <i>every</i> .

Deut 22:7	שִׁלַּח תְּשַׁלַּח 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 vav.
Deut 22:8	כִּי תִבְנֶה בַּיִת חָדָשׁ וַעֲשִׂיתָ מַעְקֶה לְגִגְּךָ וְלֹא־תֵשִׂים 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 vav. anyone falls ← a <i>faller</i> falls.
Deut 22:9	לֹא־תִזְרַע בְּרִמְךָ בְּלֵאִים פֶּן־תִּקְדַּשׁ הַמְּלֵאָה הַזֶּרַע אֲשֶׁר תִּזְרַע וּתְבוֹאֵת הַכֶּרֶם: ס	You shall not sow your vineyard with diverse species, so that the <i>fulness</i> 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 <i>contaminate a pure seed</i> .
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 וּפְשָׁתִים יַחְדּוֹ: ס	You shall not wear compositely threaded material – wool and flax together.	
Deut 22:12	גְּדִלִים תַּעֲשֶׂה־לָּךְ עַל־אַרְבַּע כַּנְפוֹת בְּסוּתְךָ אֲשֶׁר תִּכְסֶּה־בָּהּ: ס	You shall make yourself tassels on the four <i>sides</i> of your vesture with which you cover <i>yourself</i> .	sides ← <i>wings</i> .
Deut 22:13	כִּי־יִקַּח אִישׁ אִשָּׁה וּבָא אֵלֶיהָ וּשְׂנְאָהּ:	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 לְקַחְתִּי וְאֶקְרַב אֵלֶיהָ וְלֹא־מָצָאתִי לָהּ בְּתוּלִים:	and he fabricates pretexts against her, and publicizes a scandal against her, and says, ‘I took this wife, and I went close to her, but I found her not to be a virgin’,	fabricates pretexts ← <i>puts treatments of words.</i> publicizes a scandal ← <i>brings out a bad name.</i> a virgin ← <i>virginity.</i>
Deut 22:15	וְלָקַח אָבִי הַנָּעַר הַנִּעְרָה וְאִמָּהּ** וְהוֹצִיאוּ אֶת־בְּתוּלִי הַנָּעַר** הַנִּעְרָה* אֶל־זִקְנֵי הָעִיר הַשְּׁעָרָה:	then the father of the girl and her mother will take and bring out <i>evidence of</i> the virginity of the girl to the elders of the city at the gate.	girl (2x): the <i>ketiv</i> has a masculine word, perhaps to be regarded as neuter, like <i>Mädchen</i> in German; the <i>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 הַנָּעַר הַנִּעְרָה אֶל־הַזִּקְנִים** אֶת־בְּתִי נָתַתִּי לְאִישׁ הַזֶּה לְאִשָּׁה וַיִּשְׂנְאֶהָ:	And the father of the girl shall say to the elders, ‘I gave my daughter to this man as a wife, but he hates her.	girl: see v.15.
Deut 22:17	וְהִנֵּה־הוּא שֵׁם עָלִילַת דְּבָרִים לֵאמֹר לֹא־מָצָאתִי לְבִתִּי בְּתוּלִים וְאִלָּה בְּתוּלִי בִּתִּי וּפָרְשׁוּ הַשְּׂמָלָה לִפְנֵי זִקְנֵי הָעִיר:	And look, he has fabricated pretexts, saying, «I did not find your daughter to be a virgin, and this <i>is the evidence of</i> the virginity of my daughter.» ’ And they will spread the cloth before the elders of the city.	fabricated pretexts: see v.14. a virgin ← <i>virginity.</i> cloth ← <i>garment.</i>
Deut 22:18	וְלָקַחוּ זִקְנֵי הָעִיר־הַהוּא אֶת־הָאִישׁ וַיִּסְרוּ אוֹתוֹ:	And the elders of the city will take the man and chastise him,	

Deut 22:19	וְעִנְשׁוּ אֹתוֹ מֵאָה כֶּסֶף וְנָתְנוּ לְאָבִי הַנַּעֲרָה כִּי הוֹצִיא שֵׁם רָע עַל בְּתוּלַת יִשְׂרָאֵל וְלֹא־תִהְיֶה לְאִשָּׁה לְאִיּוֹכֵל לְשִׁלְחָהּ כָּל־יְמֵיו: 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 <i>girl</i>, for he publicized a <i>scandal</i> 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>ktiv</i> forms in this chapter. publicized a scandal: see v.14.
Deut 22:20	וְאִם־אִמְתָּ הִיא הַדָּבָר הַזֶּה לֹא־נִמְצְאוּ בְּתוּלִים לְנַעֲרָה: * לְנַעֲרָה: *	But if this matter is true – <i>the evidence of the girl's virginity</i> is not found –	girl's: see v.15.
Deut 22:21	וְהוֹצִיאוּ אֶת־הַנַּעֲרָה הַנַּעֲרָה אֶל־פֶּתַח * בֵּית־אָבִיהָ וְסָקְלוּהָ אֲנָשֵׁי עִירָהּ בָּאֲבָנִים וּמָתָה כִּי־עָשְׂתָה נְבִלָה בְּיִשְׂרָאֵל לְזָנוֹת בֵּית אָבִיהָ וּבְעֵרַת הָרָע מִקֶּרְבָּךְ: ס	then they will take the <i>girl</i> out to the door of her father's house, and the men of her city will <i>stone</i> her, and she will die, because she committed a folly in Israel by <i>fornicating in</i> her father's house, and you will <i>eradicate</i> the evil from your midst.	girl: see v.15. stone: see Deut 13:10. by fornicating: gerundial use of the infinitive. eradicate ← <i>burn</i>.
Deut 22:22	כִּי־יִמָּצֵא אִישׁ שֹׁכֵב עִם־אִשָּׁה בְּעֻלַּת־בָּעַל וּמָתוּ גַם־שְׁנֵיהֶם הָאִישׁ הַשֹּׁכֵב עִם־הָאִשָּׁה וְהָאִשָּׁה וּבְעֵרַת הָרָע מִיִּשְׂרָאֵל: ס	If a man is found lying with a woman who <i>is</i> married to a husband, then they shall die – <i>strictly</i> both of them – the man lying with the woman, and the woman, and you will <i>eradicate</i> the evil from Israel.	strictly ← <i>also</i>, but with wider, intensifying scope. eradicate ← <i>burn</i>.
Deut 22:23	כִּי יִהְיֶה *נַעֲרָה *נַעֲרָה בְּתוּלָה מְאֻרָּשָׁה לְאִישׁ וּמִצָּאָהּ אִישׁ בָּעִיר וְשָׁכַב עִמָּה:	If a virgin <i>girl</i> is betrothed to a man, and <i>another</i> man finds her in the city and lies with her,	girl: see v.15. Here the verb is masculine (or to be regarded as neuter) without emendation. The masculine noun is used with a feminine participle in vv.25,27.

Deut 22:24	וְהוֹצֵאתָם אֶת־שְׁנֵיהֶם אֶל־שַׁעַר הָעִיר הַהוּא וּסְקַלְתָם אֹתָם בְּאֲבָנִים וּמָתוּ אֶת־הַנֶּעֱרָה הַנֶּעֱרָה עַל־דְּבַר** אֲשֶׁר לֹא־צָעָקָה בְּעִיר וְאֶת־הָאִישׁ עַל־דְּבַר אֲשֶׁר־עָנָה אֶת־אִשְׁתּוֹ רָעָהּ וּבִעֲרַת הָרָע מִקִּרְבָּךְ: ס	then you will bring both of them out to the gate of that city and stone 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. John 8:5. stone: see Deut 13:10. eradicate ← <i>burn</i> .
Deut 22:25	וְאִם־בִּשְׂדֵה יִמְצָא הָאִישׁ אֶת־הַנֶּעֱרָה הַנֶּעֱרָה הַמְאֲרָשָׁה** וְהִחֲזִיקָבָה הָאִישׁ וְשָׁכַב עִמָּהּ וּמָת הָאִישׁ אֲשֶׁר־שָׁכַב 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	*וְלֹנֶעֱרָה** וְלֹנֶעֱרָה לֹא־תַעֲשֶׂה דְבַר אֵין לִנְעָר** לִנְעָרָה חֲטָא* מוֹת כִּי בְּאִשְׁרֵי יָקוּם אִישׁ עַל־רֵעֵהוּ וּרְצָחוֹ נָפֵשׁ 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</u> <u>dead</u> , so <i>is</i> this matter.	girl (2x): see v.15. strikes him dead ← <i>murders him (in respect of the) soul</i> .
Deut 22:27	כִּי בִשְׂדֵה מְצָאָהּ צָעָקָה הַנֶּעֱרָה** הַנֶּעֱרָה* הַמְאֲרָשָׁה וְאֵין מוֹשִׁיעַ לָהּ: ס	For he found her in the field, <i>and</i> the betrothed <u>girl</u> cried out, but she <i>did</i> not <i>have</i> a deliverer.	girl: see v.15.

Deut 22:28	כִּי־יִמְצָא אִישׁ *נַעַר נַעֲרָה בְּתוּלָה אֲשֶׁר** לֹא־אִרְשָׁה וּתְפֹשֶׂה וְשָׁכַב 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 לְאָבִי *הַנַּעַר **הַנַּעֲרָה חֲמִשִּׁים כֶּסֶף וְלוֹת־תְּהִיָּה לְאִשָּׁה תַּחַת אֲשֶׁר עָנָה לֹא־יִוָּכַל שְׁלַחָה כָּל־יָמָיו: ס	then the man lying with her will give the girl's father fifty <i>pieces of silver</i> , 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 his father's</u> <u>skirt</u> .	uncover his father's skirt: i.e. <i>take his father's wife</i> . See Deut 27:20.
Deut 23:1	לֹא־יָבֹא פְצוּע־דָּכָא וּכְרוֹת שִׁפְכָה בְּקָהֳל 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 בְּקָהֳל יְהוָה גַּם דּוֹר עֲשִׂירִי לֹא־יָבֹא לוֹ בְּקָהֳל יְהוָה: ס	No illegitimate offspring shall enter into the LORD's convocation. Even the tenth generation <u>shall not</u> <u>take it upon themselves to</u> <u>enter</u> into the convocation of the LORD.	shall not take it upon themselves to enter ← <i>shall not enter for itself</i> . Idiomatic.
Deut 23:3	לֹא־יָבֹא עַמּוֹנִי וּמוֹאָבִי בְּקָהֳל יְהוָה גַּם דּוֹר עֲשִׂירִי לֹא־יָבֹא לָהֶם בְּקָהֳל יְהוָה עַד־עוֹלָם:	No Ammonite or Moabite shall enter into the LORD's convocation. Even the tenth generation <u>shall not</u> <u>take it upon themselves to</u> <u>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־דָּבָר אֲשֶׁר לֹא־קִדְמוֹ אֶתְכֶם בִּלְחֶם וּבַמֵּיִם בַּדֶּרֶךְ בְּצִאתְכֶם מִמִּצְרַיִם וְאֲשֶׁר שָׂכַר עָלֶיךָ אֶת־בָּלַעַם בֶּן־בְּעוֹר מִפְתּוֹר אֲרָם נִהְרִים לְקַלֵּלְךָ:	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 לְשָׁמַע אֶל־בָּלַעַם וַיַּהֲפֹךְ יְהוָה אֱלֹהֶיךָ לְךָ אֶת־הַקְּלָלָה לְבִרְכָּה כִּי אַהֲבֶךָ 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 וְטִבְתָּם כָּל־יְמֶיךָ לְעוֹלָם: ס	You shall not seek their peace or their welfare at any time, ever.	at any time ← <i>all your</i> <i>days</i>. ever ← <i>for the age</i>.
Deut 23:7	לֹא־תִתַּעַב אֲדָמִי כִּי אֲחִיךָ הוּא ס לֹא־תִתַּעַב מִצְרִי כִּי־גֵר הָיִיתָ בְּאֶרְצוֹ:	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 דּוֹר שְׁלִישִׁי יֵבֵא לָהֶם בְּקֹהֶל יְהוָה: ס	Any sons that are born to them <i>in</i> the third generation may take it upon themselves to enter into the LORD's convocation.	take it upon themselves: see Deut 23:2.
Deut 23:9	כִּי־תֵצֵא מַחֲנֶה עַל־אִיְבֶיךָ וְנִשְׁמַרְתָּ מִכָּל דְּבַר 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־יְהִי֩ בֶן־אִישׁ אֲשֶׁר לֹא־יְהִי֩ טָהוֹר מִקֶּרֶה־לַּיִל וַיֵּצֵא אֶל־מַחֲוֶה לַמַּחֲנֶה לֹא יָבֹא אֶל־תּוֹךְ הַמַּחֲנֶה:	If there is a man among you who becomes not clean, <i>by chance at night</i> , he shall go out to the exterior of the camp; he shall not come <i>straight</i> <i>back</i> into the interior of the camp.	chance at night ← <i>chance</i> <i>of night</i> .
Deut 23:11	וְהָיָה לַפְּנוֹת־עֶרֶב יִרְחַץ בַּמַּיִם וּכְבָּא הַשֶּׁמֶשׁ יָבֹא אֶל־תּוֹךְ הַמַּחֲנֶה:	And it shall come to pass at the approach of evening <i>that</i> he shall wash <i>himself</i> with water, and when the sun sets, he may come into the interior of the camp.	approach ← <i>turning</i> .
Deut 23:12	וְיָד תְּהִיָּה לְךָ מַחֲוֶה לַמַּחֲנֶה וַיֵּצֵאתָ שָׁמָּה חֹוֶץ:	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	וְיָתֵד תְּהִיָּה לְךָ עַל־אֲזֹנְךָ וְהָיָה בְּשִׁבְתְּךָ חֹוֶץ וּחִפְרָתָהּ בָּהּ וּשְׁבַת וּכְסִיתָ אֶת־צִאֲתָהּ:	and you will have a <u>spade</u> 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 יֵהוּהָ אֱלֹהֶיךָ מֵתְהַלֵּךְ בִּקְרֵב מַחֲנֶיךָ לְהַצִּילְךָ וּלְתֵת אִיבֶיךָ לִפְנֶיךָ וְהָיָה מַחֲנֶיךָ קָדוֹשׁ וְלֹא־יִרְאֶה בֶן־עֲרֹות דְּבַר 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</u> <u>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</i> <i>himself</i> .
Deut 23:16	עַמְּךָ יֹשֵׁב בְּקִרְבְּךָ בְּמִקְוֶה אֲשֶׁר־יִבְחַר בְּאַחַד שְׁעָרֶיךָ בְּטוֹב לוֹ לֹא תוֹנְנוֹ: 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 קְדִישָׁה מִבָּנוֹת יִשְׂרָאֵל וְלֹא־יִהְיֶה קָדֵשׁ מִבְּנֵי יִשְׂרָאֵל:	There shall be no prostitute among the daughters of Israel, and there shall be no male prostitute among the sons of Israel.	
Deut 23:18	לֹא־תָבִיא אֶתְנֶן זוֹנָה וּמַחִיר כָּלֵב בֵּית יְהוָה אֱלֹהֶיךָ לְכָל־גֹּדֶר כִּי תוֹעֵבֶת יְהוָה אֱלֹהֶיךָ גַּם־שִׁנְיָהֶם:	You shall not bring a harlot's immoral earnings or the <u>proceeds of the sale</u> 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־תַשִּׁיד לְאָחִיךָ גֶּשֶׁךְ כֶּסֶף גֶּשֶׁךְ אֶכֶל גֶּשֶׁךְ כָּל־דָּבָר אֲשֶׁר יִשָּׂא:	You shall not lend to your brother at interest – interest <i>in 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	לֹנְכָרִי תַשִּׁיד וְלֹא־חֵיד לֹא תַשִּׁיד לְמַעַן יִבְרַכְךָ יְהוָה אֱלֹהֶיךָ בְּכֹל מַשְׁלַח יָדְךָ עַל־הָאָרֶץ אֲשֶׁר־אַתָּה בָּא־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 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 תֵאָחֵר לְשִׁלְמוֹ כִּי־דָרֵשׁ יִדְרָשְׁנוּ יְהוָה אֱלֹהֶיךָ מִעַמֶּךָ וְהָיָה בְּךָ חֲטָא:	When you make a vow to the LORD your God, you shall not be tardy in <u>fulfilling</u> it , for the LORD your God will <u>certainly</u> <u>claim</u> it from you, <u>otherwise</u> there will be sin in you.	Matt 5:33. in fulfilling: gerundial use of the infinitive. certainly claim: infinitive absolute. otherwise: contrastive use of the vav.
Deut 23:22	וְכִי תִחְדָּל לִנְדֹּר לֹא־יִהְיֶה בְּךָ חֲטָא:	But if you refrain from vowing, there will be no sin in you.	

Deut 23:23	מוֹצֵא שְׂפָתָיִךָ תִּשְׁמֹר וְעָשִׂיתָ כְּאֲשֶׁר נִדְרָתָ 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 כְּנַפְשְׁךָ שָׂבַעְדָּ וְאַל-כִּלְיֶךָ לֹא תִתֵּן: ס	When you go into your neighbour's vineyard, you may eat grapes <u>as you</u> <u>desire</u> – your fill – but you shall not put <i>them</i> in <i>any</i> container of yours.	as you desire ← <i>according</i> <i>to your soul</i> .
Deut 23:25	כִּי תֵבֵא בְּקִמַּת רֵעֶךָ וְקִטַּפְתָּ מְלִילַת בִּידְךָ וְחִרְמִשְׁ לֹא תִזְיף 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 וּבְעֻלָּה וְהָיָה אִם-לֹא תִמְצָא-חֵן בְּעֵינָיו כִּי-מֵצָא בָּהּ עֲרוּת דָּבָר וְכָתַב לָהּ סֵפֶר כְּרִיתוֹתָ וְנָתַן בְּיָדָהּ וְשִׁלְחָהּ מִבֵּיתוֹ:	If a man takes a wife and marries her, it will be <i>the</i> <i>case</i> that if she does not find grace in his eyes, because he finds <u>something</u> <u>shameful about her</u> , then he shall write her a deed of divorce and place <i>it</i> in her hand , and he shall dismiss her from his house.	Matt 5:31, Matt 19:7, Mark 10:4. something shameful about her ← <i>nakedness of a</i> <i>matter in her</i> . deed ← <i>book</i> .
Deut 24:2	וַיֵּצֵאָה מִבֵּיתוֹ וְהָלְכָה וְהָיְתָה 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	וְשִׁנְאָהּ הָאִישׁ הָאֲחֵרוֹן וְכָתַב לָהּ סֵפֶר כְּרִיתוֹתָ וְנָתַן בְּיָדָהּ וְשִׁלְחָהּ מִבֵּיתוֹ אוֹ כִּי יָמוּת הָאִישׁ הָאֲחֵרוֹן אֲשֶׁר-לָקְחָהּ לוֹ 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 בְּעֻלָּהּ הָרִאשׁוֹן אֲשֶׁר־שָׁלְחָהּ לָשׁוּב לְקַחְתָּהּ לְהִיּוֹת לוֹ לְאִשָּׁה אַחֲרֵי אֲשֶׁר הִטְמֵאָהּ בִּיְתוּעֶבָה הוּא לִפְנֵי יְהוָה וְלֹא תַחֲטִיֵּא אֶת־הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ נַחֲלָה: ס	then the first husband, who dismissed her, cannot take her again to be his wife, after <u>she has been defiled</u>, for that <i>is</i> an abomination before the LORD, and you shall not <u>bring sin on the</u> <u>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 בַּצָּבָא וְלֹא־יַעֲבֹר עָלָיו לְכָל־דָּבָר נָקִי יִהְיֶה לְבֵיתוֹ שָׁנָה אֶחָת וְשָׁמַח 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</u> <u>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</i> <i>over him for any matter.</i>
Deut 24:6	לֹא־יַחֲבִיל רַחִים וּרְכָב בִּי־נַפֶּשׁ 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־יִמָּצָא אִישׁ גֹּנֵב נֶפֶשׁ מֵאֶחָיו מִבְּנֵי יִשְׂרָאֵל וְהִתְעַמְרֵבּוּ וּמָכְרוּ וּמָתַ הַגֹּנֵב הַהוּא וּבִעֲרָתָּ הָרַע 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	הַשֹּׁמֵר בְּנִגְעֵה־צָרַעַת לְשֹׁמֵר מְאֹד וּלְעֹשׂוֹת כְּכֹל אֲשֶׁר־יֹרֶוּ אֶתְכֶם הַכֹּהֲנִים הַלְוִיִּם כַּאֲשֶׁר צִוִּיתֶם 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 בַּדֶּרֶךְ בְּצֵאתְכֶם מִמִּצְרַיִם: 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־תִשָּׂא בֶרֶעַךְ מִשְׁאֵת מֵאוֹמָה לֹא־תִבָּא אֶל־בֵּיתוֹ לִעֲבֹט עֲבָטוֹ:	If you lend anything to your neighbour <i>as</i> a <i>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־הָעֲבֹט 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 בְּעֲבָטוֹ:	And if he <i>is</i> a poor man, do not go to bed <i>having his</i> <i>security</i> .	<i>having his security</i> ← <i>with</i> <i>his security</i> . Explained by the next verse.
Deut 24:13	הִשָּׁב תִּשְׁיֵב לוֹ אֶת־הָעֲבֹט כִּבְּאֵ הַשֶּׁמֶשׁ וְשָׁכַב בְּשִׁלְמָתוֹ וּבִרְכָּךְ 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 וְאֶבְיוֹן מֵאַחֶיךָ אוֹ מִגֵּרְךָ אֲשֶׁר בְּאַרְצְךָ בְּשַׁעְרֶיךָ:	You shall not defraud a hired labourer, <i>who is</i> poor and needy, <i>whether he is</i> of your brothers or of your <u>foreigners</u> who <i>are</i> in your land within your gates.	foreigners ← <i>foreigner</i> , collective usage.

Deut 24:15	בְּיוֹמוֹ תִּתֵּן שְׂכָרוֹ וְלֹא־תָבוֹא עָלָיו הַשֶּׁמֶשׁ כִּי עֲנִי הוּא וְאֵלָיו הוּא נִשָּׂא אֶת־נַפְשׁוֹ וְלֹא־יִקְרָא עָלֶיךָ אֶל־יְהוָה וְהָיָה בָּךְ חֵטָא: ס	You will give <i>him</i> his wages <u>on the day due</u>, and the sun will not set on him <i>not having received them</i>, for he <i>is</i> poor, and he <u>sets 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 <i>vav</i>.
Deut 24:16	לֹא־יוֹמְתוּ אֲבוֹתַי עַל־בָּנִים וּבָנִים לֹא־יוֹמְתוּ עַל־אֲבוֹתַי אִישׁ בַּחֲטָאוֹ יוֹמְתוֹ: ס	The fathers shall not be put to death because of the sons, and the sons shall not be put to death because of the fathers. A man shall be put to death for his <i>own</i> sin.	
Deut 24:17	לֹא תִטֶּה מִשְׁפַּט גֵּר יְתוֹם וְלֹא תַחַבֵּל בְּגֶד אַלְמָנָה:	You shall not pervert the <i>course of</i> justice of the foreigner, <i>nor</i> of the orphan, and you shall not bind a widow on the security of <i>her</i> clothing.	
Deut 24:18	וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּמִצְרַיִם וַיִּפְדֶּךָ יְהוָה אֱלֹהֶיךָ מִשָּׁם עַל־כֵּן אֲנִכִּי מִצְוֶה 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 בַּשָּׂדֶה וְשָׁכַחְתָּ עֹמֶר בַּשָּׂדֶה לֹא תָשׁוּב לִקְחָתוֹ לַגֵּר לִיתוֹם וְלַאֲלֻמָּנָה יְהִי לְמַעַן יְבָרְכֶךָ יְהוָה אֱלֹהֶיךָ בְּכָל 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 <u>undertaking</u> of yours.	undertaking of yours: see Deut 15:10, but here <i>hands</i>.

Deut 24:20	כִּי תַחבֹּט זֵיתָךְ לֹא תִפְאֹר אַחֲרֶיךָ לִגְר לִיתוֹם וְלֹא־לַמָּנָה 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 בְּרִמְךָ לֹא תַעֲזוֹלֵל אַחֲרֶיךָ לִגְר לִיתוֹם וְלֹא־לַמָּנָה יִהְיֶה: ס	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 אֲנֹכִי מְצַוְךָ 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 וְשֹׁפְטִים וְהַצְדִּיקוּ אֶת־הַצְדִּיק וְהִרְשִׁיעוּ אֶת־הַרָשָׁע: ס	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־בֵּן הַכּוֹת הַרָשָׁע וְהַפִּילוֹ הַשֹּׁפֵט וְהִכָּהוּ לְפָנָיו כְּדִי רְשָׁעָתוֹ בְּמִסְפָּר: ס	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	אַרְבַּעִים יִכּוּ לֹא יִסִּיף פֶּן־יִסִּיף לְהַכְתּוֹ עַל־אַלֶּה מְכָה רַבָּה וְנִקְלָה אַחִיד 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	You shall not muzzle the ox when it is threshing.	1 Cor 9:9, 1 Tim 5:18.

Deut 25:5	כִּי־יֵשְׁבוּ אֲחִים יחדו וּמֵת אֶחָד מֵהֶם וּבֶן אֵין־לּוֹ לֹא־תִהְיֶה אִשְׁת־הַמֵּת הַחוּצָה לְאִישׁ זָר יִבְמֶה יבא עָלֶיהָ וּלְקַחְתָּהּ לוֹ לְאִשָּׁה וַיִּבְמֶה:	If <i>some</i> brothers live together and one of them dies, and he <i>has</i> no son, the wife of the deceased shall not become <i>the wife</i> of a foreigner outside. Her brother-in-law will go in to her and take her as his wife, and he will marry her in the capacity of the deceased husband's brother.	Matt 22:24, Mark 12:19, Luke 20:28. and he will marry her in the capacity of the deceased husband's brother: one word in Hebrew.
Deut 25:6	וְהָיָה הַבְּכוֹר אֲשֶׁר תֵּלֵד יָקוּם עַל־שֵׁם אָחִיו הַמֵּת וְלֹא־יִמָּחַה שְׁמוֹ מִיִּשְׂרָאֵל:	And it will be <i>the case that</i> the firstborn whom she bears <u>will be</u> raised in the name of his deceased brother, so his name shall not be blotted out from Israel.	will be raised ← <i>will rise</i> . <i>Qal</i> for passive of <i>hiphil</i> .
Deut 25:7	וְאִם־לֹא יִחַפֵּץ הָאִישׁ לְקַחַת אֶת־יְבִמְתּוֹ וְעִלָּתָהּ יְבַמְתּוּ הַשְּׂעִרָה אֶל־הַזִּקְנִים וְאָמְרָה מֵאִין יְבָמִי לְהָקִים לְאָחִיו שֵׁם בְּיִשְׂרָאֵל לֹא אָבָה יְבָמִי:	But if the man is not willing to take his sister-in- law, then let his sister-in- law go up to the <u>gate</u> , to the elders, and say, ‘My brother-in-law <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 מָאָן [BHS- CA]). Alternatively, the sense ↴ gate: standing for <i>court</i> .
Deut 25:8	וּקְרָאוּ־לוֹ זִקְנֵי־עִירוֹ וְדִבְרוּ אֵלָיו וְעָמַד וְאָמַר לֹא חָפַצְתִּי לְקַחְתָּהּ:	Then the elders of his city will call him and speak to him, and <i>if</i> he stands <i>his</i> <i>ground</i> and says, ‘I do not wish to take her’,	לֹא is for <i>lack of</i> , i.e. <i>for lack</i> <i>of my brother-in-law</i> <i>raising ... in Israel</i> , which yields essentially the same meaning.
Deut 25:9	וְנִגְשָׁה יְבַמְתּוֹ אֵלָיו לְעֵינֵי הַזִּקְנִים וְחָלְצָה נַעֲלָו מֵעַל רַגְלוֹ וַיִּרְקֶה בְּפָנָיו וְעָנְתָה וְאָמְרָה כַּכָּה 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 הַנָּעַל: ס	And his name shall be <u>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 אָנָשִׁים יַחְדָּו אִישׁ וְאָחִיו וְקִרְבָּהּ אִשֶּׁת הָאָחִיד לְהַצִּיל אֶת־אִשְׁוּהָ מִיַּד מִכָּהוּ וּשְׁלַחַה יָדָהּ וְהִחְזִיקָהּ בְּמַבְשֵׁיוֹ:	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 עֵינֶיךָ: ס	then you shall cut her hand off. Your eye shall not have pity.	
Deut 25:13	לֹא־יִהְיֶה לָּךְ בְּכִיסֶּךָ אָבֹן וְאָבֹן גְּדוֹלָהּ וְקֹטָנָה: 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 וְקֹטָנָה:	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	אָבֹן שְׁלֵמָה וְצֶדֶק יִהְיֶה־לָּךְ אֵיפָה שְׁלֵמָה וְצֶדֶק יִהְיֶה־לָּךְ לְמַעַן יֵאָרִיכוּ יָמֶיךָ עַל־ הָאָדָמָה אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לָּךְ:	You shall have a full and just weight, you shall have a full and just ephah, so that your days may be prolonged on the <u>land</u> which the LORD your God is giving you.	ephah: about 6 imperial gallons or 27 litres. land ← <i>ground</i>.
Deut 25:16	כִּי תוֹעֵבֶת יְהוָה אֱלֹהֶיךָ כָּל־עֲשֵׂה אֵלֶּה כָּל עֲשֵׂה עוֹל: פ	For everyone <i>who</i> does those <i>things</i> <u>is an abomination to</u> 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 אֵת אֲשֶׁר־עָשָׂה לָּךְ עַמְלֶק בְּדַרְדָּר בְּצֵאתְכֶם מִמִּצְרָיִם:	Remember what Amalek did to you on the way when you were coming out of Egypt,	
Deut 25:18	אֲשֶׁר קָרַךְ בְּדַרְדָּר וַיִּזְנֹב בְּךָ כָּל־הַנָּחְשִׁים אֲחֵרֶיךָ וְאֶתָּה עֵיף וְיָגַע וְלֹא יָרָא אֱלֹהִים:	<u>what befell you</u> 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 בְּהֵיכַל יְהוָה אֱלֹהֶיךָ לָךְ מִכָּל-אֹיְבֶיךָ מִסָּבִיב בְּאֶרֶץ אֲשֶׁר יְהוָה-אֱלֹהֶיךָ נָתַן לָךְ נַחֲלָה לְרִשְׁתָּהּ תִּמְחָה אֶת-זִכְרֵ עֲמָלֶק 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 לָךְ נַחֲלָה וִירִשְׁתָּהּ וְיָשַׁבְתָּ 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 מֵרֵאשִׁית כָּל-פְּרִי הָאֲדָמָה אֲשֶׁר תָּבִיא מֵאֶרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ 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 <u>land</u> which you bring in from your land which the LORD your God is giving you, and you will put <i>it</i> in a basket, and you will go to the place in which the LORD your God chooses to seat his name.	land (<i>first occurrence in verse</i>) ← ground.
Deut 26:3	וּבָאתָ אֶל-הַכֹּהֵן אֲשֶׁר יְהִי בַיָּמִים הָהֵם וְאָמַרְתָּ אֵלָיו הִגַּדְתִּי הַיּוֹם לִיהוָה 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 מִצְרַיִם וַיָּגֶר שָׁם בְּמִתֵּי מַעַט 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 הַמִּצְרִים וַיַּעֲבֹדוּנוּ וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה:	And the Egyptians treated us badly and oppressed us and imposed harsh work on us.	
Deut 26:7	וַנִּצְעַק אֶל-יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ וַיִּשְׁמַע יְהוָה אֶת-קִלְנוּ וַיֵּרָא אֶת-עֲנִינוּ וְאֶת-עַמְלָנוּ 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 וּבְזֵרַע נְטוּיָה וּבִמְרֹא גָדֹל וּבְאֹתוֹת וּבִמִּפְתִּימוֹת:	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 אֶרֶץ 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 לִּי יְהוָה וְהִנַּחְתּוּ 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	וְשִׂמְחָתָּ בְּכָל־הַטּוֹב אֲשֶׁר נָתַן־לְךָ יְהוָה אֱלֹהֶיךָ וּלְבֵיתְךָ אֹתָהּ וְהַלּוֹי 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 לֶעָשׂוֹר אֶת־כָּל־מַעֲשֶׂיךָ תְּבוֹאֲתָךְ בַּשָּׁנָה הַשְּׁלִישִׁת שָׁנָת הַמַּעֲשֶׂיךָ וְנָתַתָּה לַלּוֹי לַגֵּר לִיתוֹם וְלֹאֲלֻמָּנָה וְאָכְלוּ בְשַׁעְרֶיךָ וְשָׂבְעוּ:	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 that they can</i> eat at your gates and be satisfied,	so that: purposive use of the <i>vav</i>.
Deut 26:13	וְאָמַרְתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ בְּעֶרְתִּי הַקֹּדֶשׁ מִן־הַבַּיִת וְגַם נָתַתִּיו לַלּוֹי וְלַגֵּר לִיתוֹם וְלֹאֲלֻמָּנָה כְּכָל־מִצְוֹתֶיךָ אֲשֶׁר צִוִּיתָנִי לֹא־עֲבָרְתִּי מִמִּצְוֹתֶיךָ וְלֹא שָׁכַחְתִּי:	you shall say before the LORD your God, ‘I have <u>conveyed</u> the holy <u>requirement</u> from <u>my</u> 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</u> <u>commandments</u> which you commanded me. I have not transgressed your commandments, and I have not forgotten <i>anything</i>.	conveyed ← <i>burned</i> ← <i>removed (from my possession)</i>, with a sense of <i>utterness</i>. body of commandments ← <i>commandment</i>. Collective usage.
Deut 26:14	לֹא־אֲכַלְתִּי בְּאֲנִי מִמֶּנּוּ וְלֹא־בְעֶרְתִּי מִמֶּנּוּ בְּטִמָּא וְלֹא־נָתַתִּי מִמֶּנּוּ לְמֵת שְׁמַעְתִּי בְּקוֹל יְהוָה אֱלֹהֵי עֲשִׂיתִי כְּכָל אֲשֶׁר צִוִּיתָנִי:	I have not eaten from it in my <u>frivolity</u>, nor have I <u>conveyed</u> <i>any</i> of it in <i>a state of</i> uncleanness, nor have I appointed <i>any</i> of it for the dead. I have <u>obeyed</u> the LORD my God; I have acted according to everything you have commanded me.	frivolity: or <i>sorrow</i>, which does not fit the context very well. The ground form is אָוֵן. The root meaning is <i>lightness, nothingness</i>. conveyed: see Deut 26:13. obeyed ← <i>heard the voice of</i>.

Deut 26:15	הַשְׁקִיפָהּ מִמַּעוֹן קֹדֶשׁ מִן־הַשָּׁמַיִם וּבֵרַךְ אֶת־עַמְּךָ אֶת־יִשְׂרָאֵל וְאֵת הָאֲדָמָה אֲשֶׁר נָתַתָּה לָּנוּ כְּאֲשֶׁר נִשְׁבַּעְתָּ לְאֲבוֹתֵינוּ אֶרֶץ זֹבַת חֶלֶב וּדְבַשׁ: ס	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.’	your holy dwelling place ← <i>the dwelling place of your holiness</i>, a Hebraic genitive.
Deut 26:16	הַיּוֹם הַזֶּה יְהוָה אֱלֹהֶיךָ מִצְוָה לַעֲשׂוֹת אֶת־הַחֻקִּים הָאֵלֶּה וְאֶת־הַמִּשְׁפָּטִים וְשִׁמְרָתָם וַעֲשִׂיתָ אוֹתָם בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשְׁךָ:	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.	
Deut 26:17	אֶת־יְהוָה הָאֱמִרְתָּ הַיּוֹם לֵהְיוֹת לְךָ לֵאלֹהִים וּלְלַכֵּת בְּדַרְכָּיו וּלְשָׁמֵר חֻקָּיו וּמִצְוֹתָיו וּמִשְׁפָּטָיו וּלְשַׁמֵּעַ בְּקוֹלוֹ:	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>.	obey him ← <i>hear his voice</i>.
Deut 26:18	וַיְהוָה הָאֱמִירְךָ הַיּוֹם לֵהְיוֹת לוֹ לְעַם סִגְלָה כְּאֲשֶׁר דִּבֶּר־לְךָ וּלְשָׁמֵר כָּל־מִצְוֹתָיו:	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,	
Deut 26:19	וּלְתַתֵּךְ עָלֶיזוֹן עַל כָּל־הַגּוֹיִם אֲשֶׁר עָשָׂה לְתִהְלָה וּלְשֵׁם וּלְתַפְאֶרֶת וּלְהִיתֶךָ עַם־קֹדֶשׁ לַיהוָה אֱלֹהֶיךָ כְּאֲשֶׁר דִּבֶּר: ס	and to place you above all the nations which he has made, <u>to be</u> praise and renown and splendour, and for you to be a holy people to the LORD your God, as he has spoken.”	<i>to be</i> praise ← <i>for praise</i>. The direct speech ending here started at Deut 5:1.

Deut 27:1	וַיִּצְוּ מֹשֶׁה וְזִקְנֵי יִשְׂרָאֵל אֶת־הָעָם לֵאמֹר שָׁמַר אֶת־כָּל־הַמִּצְוֹת אֲשֶׁר אֲנִי מְצַוֶּה אֲתֶכֶם הַיּוֹם:	Then Moses and the elders of Israel commanded the people and said, “Keep the whole <u>body of</u> <u>commandments</u> which I am commanding you today.	body of commandments ← <i>commandment</i> . Collective usage.
Deut 27:2	וְהָיָה בַּיּוֹם אֲשֶׁר תַּעֲבְרוּ אֶת־הַיַּרְדֵּן אֶל־הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ וְהִקְמַתָּ לָךְ אֲבָנִים גְּדֹלוֹת וְשִׁדַּתְתָּ אֹתָם בְּשִׂיד:	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־דִּבְרֵי הַתּוֹרָה הַזֹּאת בְּעֶבְרֶךָ לְמַעַן אֲשֶׁר תָּבֹא אֶל־הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לָךְ אֶרֶץ זָבַת חֶלֶב וּדְבַשׁ כַּאֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵי־אַבְרָהָם 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 בְּעֶבְרֵכֶם אֶת־הַיַּרְדֵּן תִּקְיְמוּ אֶת־הָאֲבָנִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוֶּה אֲתֶכֶם הַיּוֹם בְּהָר עֵיבָל וְשִׁדַּתְתָּ אוֹתָם בְּשִׂיד:	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	וּבְנִיתָ שָׁם מִזְבֵּחַ לַיהוָה אֱלֹהֶיךָ מִזְבַּח אֲבָנִים לֹא־תִנֶּיךָ עָלֵיהֶם בְּרֹזֶל:	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 וְהֵעַלִיתָ 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	וּבַחַתּ שְׁלָמִים וְאָכַלְתָּ שָׁם וְשִׂמַּחְתָּ 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. Engrave <i>them</i> meticulously.”	Engrave <i>them</i> meticulously: AV differs (very plainly), omitting engrave.
Deut 27:9	וַיְדַבֵּר מֹשֶׁה וְהַכֹּהֲנִים הָלֹזִים אֶל כָּל־יִשְׂרָאֵל לֵאמֹר הַסֵּבֶת 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 (<i>Take heed</i>).
Deut 27:10	וּשְׁמַעְתָּ בְּקוֹל יְהוָה אֱלֹהֶיךָ וַעֲשִׂיתָ אֶת־מִצְוֹתָיו וְאֶת־חֻקָּיו אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם: ס	And you will obey the voice of the LORD your God, and you will carry out his <u>commandments</u> and his statutes which I am commanding you today.”	commandments: the consonantal text reads <i>commandment</i> , i.e. <i>body of commandments</i> . obey ← <i>hear</i> .
Deut 27:11	וַיֹּצֵא מֹשֶׁה אֶת־הָעָם בְּיוֹם הַהוּא לֵאמֹר:	Then Moses commanded the people, on that day, and he said,	
Deut 27:12	אֵלֶּה יַעֲמִדוּ לְבָרֵךְ אֶת־הָעָם עַל־הַר גְּרִזִּים בְּעִבְרָכֶם אֶת־הַיַּרְדֵּן שְׁמֵעוֹן וְלֹנִי וַיהוּדָה וְיִשָּׁשָׁכָר וְיוֹסֵף 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־הַקְּלָלָהּ בְּהַר עֵיבָל רְאוּבֵן גָּד וְאַשֶּׁר וְזִבְּלֹן דָּן וְנַפְתָּלִי:	And the following shall stand for the curse on Mount Ebal: Reuben, Gad and Asher and Zebulun, Dan and Naphtali.	
Deut 27:14	וְעָנוּ הַלְוִיִּם וְאָמְרוּ אֶל־כָּל־אִישׁ יִשְׂרָאֵל קוֹל רָם: ס	And the Levites shall respond and say to every man of Israel <i>in</i> a loud voice,	
Deut 27:15	אָרוּר הָאִישׁ אֲשֶׁר יַעֲשֶׂה פֶסֶל וּמַסֵּכָה תּוֹעֵבַת יְהוָה מַעֲשֵׂה יָדַי חֲרָשׁ וְשֵׁם בַּסֵּתֶר וְעָנוּ כָּל־הָעָם וְאָמְרוּ אָמֵן: ס	'Cursed <i>is</i> the man who makes an idol <u>or</u> a cast image. The work of the hands of a craftsman, which he puts in a secret <i>place</i> , is 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 מַשְׁגֶּה עֹרֵךְ בְּדֶרֶךְ 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 מַטֵּה מִשְׁפָּט גֵּר־יְתוֹם וְאַלְמָנָה וְאָמַר כָּל־הָעָם אָמֵן: ס	'Cursed <i>is</i> he <i>who</i> perverts <i>the course of justice with</i> a foreigner, an orphan <u>or</u> a widow.' And all the people shall say, 'Amen.'	justice with ← <i>justice of</i> . Wider use of the construct state. or: disjunctive use of the vav.
Deut 27:20	אָרוּר שֹׁכֵב עִם־אִשְׁתּוֹ אָבִיו כִּי גָלָה 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	אָרוּר שֹׁכֵב 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 שֹׁכֵב עִם־אָחִתּוֹ בֶּת־אָבִיו אוֹ בֶּת־אִמּוֹ וְאָמַר כָּל־הָעָם אָמֵן: ס	‘Cursed <i>is</i> he <i>who</i> lies with his sister – his father's daughter or his mother's daughter.’ And all the people shall say, ‘Amen.’	
Deut 27:23	אָרוֹר שֹׁכֵב עִם־חֵת־נָתָנוּ 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 מַכֵּה 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 לֹקֵחַ שֹׁחַד לְהַכּוֹת נַפֶּשׁ דָּם נָקִי וְאָמַר כָּל־הָעָם אָמֵן: ס	‘Cursed <i>is</i> he <i>who</i> accepts a bribe to <u>strike and shed</u> the blood of an innocent person.’ And all the people shall say, ‘Amen.’	to strike <i>and</i> shed the blood of an innocent person ← to strike the soul of innocent blood.
Deut 27:26	אָרוֹר אֲשֶׁר לֹא־יָקִים אֶת־דְּבָרֵי הַתּוֹרָה־הַזֹּאת לַעֲשׂוֹת אוֹתָם וְאָמַר כָּל־הָעָם אָמֵן: פ	‘Cursed <i>is</i> he who does not establish the words of this law, <u>by doing</u> them.’ And all the people shall say, ‘Amen.’	Gal 3:10. by doing: gerundial use of the infinitive.
Deut 28:1	וְהָיָה אִם־שָׁמַעַתְּ בְּקוֹל יְהוָה אֱלֹהֶיךָ לְשָׁמֵר לַעֲשׂוֹת אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אֲנִי מֵצִוְּךָ הַיּוֹם וּנְתַנֶּה יְהוָה אֱלֹהֶיךָ עָלֶיךָ כָּל־גּוֹי הָאָרֶץ:	And it will be <i>the case</i> , if you rigorously <u>obey</u> the voice of the LORD your God by <u>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 ← rigorously hear. Infinitive absolute. by ensuring ← by guarding. Gerundial use of the infinitive. 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 אֱלֹהֶיךָ:	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> . obey ← hear.
Deut 28:3	בְּרוּךְ אַתָּה בָּעִיר וּבָרְוּךְ אַתָּה בַּשָּׂדֶה:	Blessed you <i>will be</i> in the town, and blessed you <i>will be</i> in the country.	

Deut 28:4	בְּרוּךְ פְּרִי־בֶטֶןךָ וּפְרִי אֲדָמָתְךָ וּפְרִי בְהֶמְתָּךְ שֶׁגֶר אֱלֹפִיד וְעִשְׂתָּרוֹת צֹאֲנֶךָ:	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 וּמִשְׁאֲרֹתֶיךָ:	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 שָׁאַר, in <i>hiphil</i> = <i>to retain</i> .
Deut 28:6	בְּרוּךְ אַתָּה בָּבֹאֶךָ וּבְרוּךְ אַתָּה בְּצֵאתְךָ:	Blessed you <i>will be in your coming</i> , and blessed you <i>will be in your going</i> .	in your coming ... in your going: gerundial use of the infinitive.
Deut 28:7	יִתֵּן יְהוָה אֶת־אֹיְבֶיךָ הַקָּמִים עָלֶיךָ נִגְפִים לִפְנֶיךָ בְּדֶרֶךְ אֶחָד יֵצְאוּ אֵלֶיךָ וּבִשְׁבַעַת דְּרָכִים 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־הַבִּרְכָּה בְּאֶסְמֶיךָ וּבְכָל מַשְׁלַח יָדְךָ וּבִרְכָּךָ בָּאָרֶץ 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 קָדוֹשׁ 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	וִירְאוּ כָּל־עַמֵּי הָאָרֶץ כִּי שֵׁם יְהוָה נִקְרָא עָלֶיךָ וִירְאוּ מִמֶּךָ:	And all the <i>various</i> peoples of the earth will see that the name of the LORD <i>is what you are called after</i> , and they will be afraid of you.	<i>is what</i> you are called after ← <i>is called on over you</i> . Compare Amos 9:12, James 2:7.

Deut 28:11	וְהוֹתִירָךְ יְהוָה לְטוֹבָה בְּפִרְיִי בְטִנָּךְ וּבְפִרְיִי בְּהִמָּתֶךָ וּבְפִרְיִי אֲדָמָתְךָ עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לֹאֲבֹתֶיךָ לָתֵת לָךְ:	And the LORD will cause you to abound in good <i>things</i> – in the fruit of your womb, and in the fruit of your cattle, and in the fruit of your ground on the ground <i>about</i> which the LORD swore to your fathers that <i>he</i> would give <i>it</i> to you.	
Deut 28:12	יִפְתָּח יְהוָה לָךְ אֶת־אוֹצְרוֹ הַטּוֹב אֶת־הַשָּׁמַיִם לָתֵת מִטֶּר־אֶרְצְךָ בְּעֵתוֹ וּלְבָרְךָ אֶת כָּל־מַעֲשֵׂה יָדְךָ וְהָלִיתָ גּוֹיִם רַבִּים וְאֵתָה לֹא תִלוּהָ:	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	וְנִתַּנָּךְ יְהוָה לְרֹאשׁ וְלֹא לְזָנָב וְהִיִּיתָ רַק לְמַעַלָּה וְלֹא תִהְיֶה לְמַטָּה כִּי־תִשְׁמָע אֶל־מִצְוֹת יְהוָה אֱלֹהֶיךָ אֲשֶׁר אֲנִי מִצְוֶה הַיּוֹם לִשְׁמֹר וּלַעֲשׂוֹת:	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 אֶתְכֶם הַיּוֹם יָמִין וּשְׂמֹאל לָלֶכֶת אַחֲרֵי אֱלֹהִים אֲחֵרִים לְעַבְדָּם: ס	And you shall not depart from <u>any</u> of the words which I am commanding you today, <i>neither to</i> the right nor <i>to</i> the left, <u>in</u> <u>going</u> after other gods to serve them.	any ← <i>all</i> . in going: gerundial use of the infinitive.

Deut 28:15	וְהָיָה אִם-לֹא תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לְשׁמֹר לַעֲשׂוֹת אֶת-כָּל-מִצְוֹתַי וְחֻקֹּתַי אֲשֶׁר אֲנִי מְצַוֶּךָ הַיּוֹם וּבָאוּ עָלֶיךָ כָּל-הַקְּלָלוֹת הָאֵלֶּה וְהִשְׁיגוּךָ:	But it will come to pass, if you do not <u>obey</u> the voice of the LORD your God, <u>in</u> <u>ensuring</u> to carry out all his commandments and his statutes which I am commanding you today, then all the <u>following</u> curses will come upon you, and they will overtake you.	But: adversative use of the vav. 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</i> <i>be</i> in the country.	
Deut 28:17	אָרוּר טַנְאֶךָ וּמִשְׁאֲרֹתֶיךָ:	Cursed <i>will be</i> your basket and your <u>store</u> .	store: see Deut 28:5.
Deut 28:18	אָרוּר פְּרִי-בִטְנֶךָ וּפְרִי אֲדָמָתְךָ שֶׁגֶר אֲלֶפֶיךָ וְעִשְׂתָּרוֹת 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 בְּבֹאֶיךָ וְאָרוּר אַתָּה בְּצֵאתְךָ:	Cursed you <i>will be</i> in your coming, and cursed you <i>will be</i> in your going.	
Deut 28:20	יִשְׁלַח יְהוָה בָּךְ אֶת-הַמָּאֲרָה אֶת-הַמְּהוּמָה וְאֶת-הַמְּגִנֶּה בְּכָל-מַשְׁלַח יָדְךָ אֲשֶׁר תַּעֲשֶׂה עַד הַשְׁמִדָּה וְעַד-אֲבִדָּה מְהֵרָה מִפְּנֵי רָע מַעַלְלֶיךָ אֲשֶׁר עֲזַבְתָּנִי:	The LORD will send the curse on you – turbulence and rebuke at every <u>undertaking of yours</u> which you do, until you are destroyed and until you perish swiftly on account of the wickedness of your deeds, in that you abandoned me.	undertaking of yours: see Deut 15:10.
Deut 28:21	יִדְבֶּק יְהוָה 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 <u>until</u> it finishes you off <u>in the land</u> to which you are going, to take possession of it.	until it: or, as AV, <i>until he</i> . So AV differs. Compare the plural verb in the next verse, which militates against <i>he</i> here. in the land ← <i>from off the</i> <i>ground</i> .

Deut 28:22	יִכָּכֶה יְהוָה בַּשַּׁחֲפָת וּבִקְדָּחַת וּבִדְלִקָּת וּבַחֲרָחַל וּבַחֲרָב וּבַשִּׁדְפוֹן וּבִירְקוֹן וְרָדְפוּךָ עַד אֲבִדָּךָ:	The LORD will strike you with tuberculosis and with fever and with inflammation and with burning and with <u>dehydration</u> , and with blight and with mildew, and they will pursue you until you perish.	dehydration: AV differs (<i>sword</i>), which is also possible, but the primary root meaning is <i>dryness</i> , which fits the context of plagues rather than military battle.
Deut 28:23	וְהָיוּ שָׁמַיִךָ אֲשֶׁר עַל־רֹאשְׁךָ נְחֹשֶׁת וְהָאָרֶץ אֲשֶׁר־תַּחְתֶּיךָ בְּרֹז:	And your <u>sky</u> that <i>is</i> over your head will be <u>copper</u> , and the <u>land</u> that <i>is</i> underneath you <i>will be iron</i> .	sky ... copper ... land ... iron: i.e. <i>a bleak outlook and a daily struggle</i> .
Deut 28:24	יִתֵּן יְהוָה אֶת־מָטָר אֶרְצְךָ 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 לִפְנָיו וְהָיִיתָ לְזַעֲזָה לְכָל מַמְלָכוֹת הָאָרֶץ:	The LORD will <u>arrange</u> that you <u>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 גְבֻלַּתְךָ לְמֶאֱכָל לְכָל־עוֹף הַשָּׁמַיִם וּלְבֵהֶמַּת 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	יִכָּכֶה יְהוָה בַּשַּׁחֲחִין מִצָּרִים *וּבַעֲפָלִים וּבַטְחָרִים וּבַגָּרָב** וּבַחֲרָס אֲשֶׁר לֹא־תוּכַל לְהִרְפֹּא:	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>qeré</i> reads <i>tumours, swellings</i> [BDB], but not [AnLx]. The Masoretes considered the <i>ketiv</i> unseemly or obscene.

Deut 28:28	יִכְכֶּה יְהוָה בְּשִׁגְעוֹן וּבְעִוְרוֹן וּבְתִמְהוֹן לִבָּב: The LORD will strike you with madness and blindness and a bewildered heart.	bewildered heart ← <i>bewilderment of heart</i> , a reverse Hebraic genitive.
Deut 28:29	וְהִיִּיתְ מִמְשֵׁשׁ בַּצָּהֳרַיִם כְּאִשֶּׁר יִמְשֵׁשׁ הָעוֹר בְּאַפְלָה וְלֹא תִצְלִיחַ אֶת־דְּרָכֶיךָ וְהִיִּיתְ אֵד עֲשׂוֹק וְגִזּוּל כָּל־הַיָּמִים וְאֵין מוֹשִׁיעַ: And you will be groping around at noon, as a blind man gropes around in thick darkness, and you will not prosper in your ways, and you will be <i>nothing</i> but oppressed and spoiled every day, and <i>there will be</i> no-one to save you.	prosper in your ways ← <i>cause your ways to</i> <i>prosper</i> . every day ← <i>all the days</i> .
Deut 28:30	אִשָּׁה תֵּאָרֵשׁ וְאִישׁ אַחֵר *יִשְׁגְּלֶנָּה יִשְׁכַּבְנָהּ בֵּית תְּבִנָּה** וְלֹא־תֵשֵׁב בּוֹ כֶּרֶם תִּטֵּעַ וְלֹא תַחֲלִלָנּוּ: 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 gather its vintage.	The Masoretes considered the <i>ketiv</i> obscene [BDB]. Compare Zech 14:2. gather its vintage ← <i>treat it</i> <i>as profane</i> . [BDB] interprets as <i>by beginning</i> <i>to use its fruit</i> . Other meanings are <i>dance</i> and <i>play the flute</i> .
Deut 28:31	שׁוֹרְךָ טֶבֶחַ לְעֵינֶיךָ וְלֹא תֹאכַל מִמֶּנּוּ חֶמְרְךָ גִּזּוּל מִלִּפְנֵיךָ וְלֹא יָשׁוּב לָךְ צֹאֲנֶךָ נְתָנוֹת לְאֹיְבֶיךָ וְאֵין 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 נְתָנִים לְעַם אַחֵר וְעֵינֶיךָ רְאוּת וּכְלוּת אֲלֵיהֶם כָּל־הַיּוֹם וְאֵין לְאֵל יָדָךְ: Your sons and your daughters <i>will be</i> given to another people, and your eyes will look and pine for them all day <i>long</i> , and <i>there will be</i> nothing in the power of your hand.	
Deut 28:33	פְּרִי אֲדָמָתְךָ וְכָל־יִגְיַעְךָ יֹאכַל עִם אִשֶּׁר לֹא־יָדַעְתָּ וְהִיִּיתְ רֶק עֲשׂוֹק וְרָצוֹן כָּל־הַיָּמִים: A people whom you have not known will eat the fruit of your ground, and all your <i>toil</i> , and you will be <i>nothing</i> but oppressed and crushed every day.	your toil: i.e. <i>the produce</i> <i>of your toil</i> .

Deut 28:34	וְהָיִיתָ מְשֻׁעָה מִמַּרְאֶה עֵינֶיךָ אֲשֶׁר תִּרְאֶה:	And you will become mad at the sight <i>in front of</i> your eyes which you will see.	
Deut 28:35	יִכְלֶה יְהוָה בְּשָׁחִין רָע עַל-הַבְּרָכִים וְעַל-הַשָּׁקִים אֲשֶׁר לֹא-תוּכַל לְהִרְפּוֹא מִכָּף רַגְלֶךָ וְעַד קִדְקֹדֶךָ:	The LORD will strike you with a severe ulcer on the knees and on the legs, which you will not be able to be cured of, from the sole of your foot to the crown of your head.	
Deut 28:36	יִלְדֶּךָ יְהוָה אֶתְּךָ וְאֶת-מִלְכְּךָ אֲשֶׁר תִּקֶּים עָלֶיךָ אֶל-גִּוֵּי אֲשֶׁר לֹא-יָדַעְתָּ אֶתָּה וְאֲבֹתֶיךָ וְעַבַּדְתָּ שָׁם אֱלֹהִים אַחֲרִים עֵץ וְאֶבֶן:	The LORD will lead <i>both</i> you and the king whom you set up over you, to a people whom you and your fathers have not known, and you will serve other gods there – wood and stone.	
Deut 28:37	וְהָיִיתָ לְשִׂמְחָה לְמִשְׁלַל וּלְשִׁנְיָה בְּכָל הָעַמִּים אֲשֶׁר-יִנְהַגְךָ יְהוָה שָׂמָּה:	And you will be an <i>object</i> of 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</i> proverb and a taunt.
Deut 28:38	זָרַע רַב תּוֹצִיא הַשָּׂדֶה וּמַעַט תִּאָּסֹף בִּי יַחְסְלֶנּוּ הָאֲרָבִה:	You will take out much seed <i>to</i> the field, <i>but</i> you will gather little, because the swarming locust will devour it.	but: adversative use of the vav.
Deut 28:39	כִּרְמִים תִּטַּע וְעַבַּדְתָּ וַיֵּין לֹא תִשְׁתֶּה וְלֹא תִאָּגֵר בִּי תֹאכְלֶנּוּ הַתְּלַעֲת:	You will plant vineyards and cultivate <i>them</i> , <i>but</i> you will not drink the wine, and you will not gather <i>the</i> <i>vintage</i> , for the grub will eat it.	but: adversative use of the vav.
Deut 28:40	זֵיתִים יִהְיוּ לָךְ בְּכָל-גְּבוּלְךָ וְשֵׁמֶן לֹא תִסּוֹד בִּי יִשַּׁל זֵיתְךָ:	You will have olive trees <u>throughout</u> your territory, but you will not anoint <i>yourself with</i> the oil, for your olives will <u>fall 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 שָׁלַל, <i>be</i> <i>plundered</i> .

Deut 28:41	בָּנִים וּבָנוֹת תּוֹלִיד וְלֹא־יִהְיוּ לָךְ כִּי יִלְכוּ בַּשָּׁבִי:	You will beget sons and daughters, but <u>they will not be with you</u> , for they will go into captivity.	they will not be with you ← <i>they will not be to / for / belonging to you</i> . AV differs somewhat (<i>thou shalt not enjoy them</i>), translating very freely.
Deut 28:42	כָּל־עֵצֶךָ וּפְרֵי אֲדָמָתְךָ יִירֶשׁ הַצִּלְצָל:	The chirping locust <u>will take 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 עֲלֶיךָ מֵעַלָּה מֵעַלָּה וְאַתָּה תֵרֵד 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 תִלְוֶנָה הוא יִהְיֶה לְרֹאשׁ וְאַתָּה תִהְיֶה לְזָנָב:	He will lend to you, <u>but</u> you will not lend to him. He will become the head, and you will become the tail.	but: adversative use of the vav.
Deut 28:45	וְבָאוּ עָלֶיךָ כָּל־הַקְּלָלוֹת הָאֵלֶּה וַיִּרְדְּפוּךָ וַהֲשִׁיגוּךָ עַד הַשְׁמָדךָ כִּי־לֹא שָׁמַעְתָּ בְּקוֹל יְהוָה אֱלֹהֶיךָ לְשָׁמֵר מִצְוֹתָיו וַחֲקֹתָיו אֲשֶׁר צִוָּךְ:	And all these curses will come upon you, and they will pursue you and overtake you, until you are destroyed, because you did not <u>obey</u> the voice of the LORD your God <u>by keeping</u> his commandments and his statutes which he commanded you.	obey ← <i>hear</i> . by keeping: gerundial use of the infinitive.
Deut 28:46	וְהָיוּ 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 וּבִטְוֵב לִבָּב מְרַב כָּל:	because you did not serve the LORD your God, with joy and <u>cheerfulness</u> at the abundance of everything.	cheerfulness ← <i>goodness of heart</i> .

Deut 28:48	וְעַבַּדְתָּ אֶת־אֹיְבֶיךָ אֲשֶׁר יִשְׁלַחֲנוּ יְהוָה בְּךָ בְּרָעָב וּבְצָמָא וּבְעֵרִים וּבְחָסֶר כָּל וְנָתַן עָלֶיךָ בְּרִזָּל עַל־צוּאֶיךָ 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 he has destroyed you.	he has destroyed you ← <i>his destroying of you</i>. A suffixed subjective genitive followed by the object, <i>you</i>.
Deut 28:49	יֵשָׂא יְהוָה עָלֶיךָ גּוֹי מִרְחוֹק מִקְצֵה הָאָרֶץ כַּאֲשֶׁר יְדָאָה הַנֶּשֶׁר גּוֹי אֲשֶׁר לֹא־תִשְׁמַע לְשׁוֹנוֹ:	The LORD will mobilize a people from afar against you, from the end of the earth, as the eagle flies – 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 עֲזוּ פָּנִים אֲשֶׁר לֹא־יִשָּׂא פָּנִים לְזָקֵן וְנָעַר לֹא יַחֲזִיק:	a people of fierce appearance who do not respect the aged, nor do they show compassion to a boy.	respect ← <i>raise the face</i>.
Deut 28:51	וְאָכַל פְּרִי בְהֵמָתְךָ וּפְרִי־אֲדָמָתְךָ עַד הַשְׁמִדְךָ אֲשֶׁר לֹא־יִשְׁאִיר לָךְ דָּגָן תִּירוֹשׁ וְיִצְהָר שֶׁגֶר אֶלְפִיד וְעִשְׂתָּרֶת צֹאנֶךָ עַד הָאֲבִידוֹ אֶתְּךָ:	And they will eat the fruit of your cattle and the fruit of your land until you have been destroyed, and they will not leave you corn or new wine or new oil, offspring of your oxen or issue of your sheep, until they 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־שְׁעָרֶיךָ עַד רִדְתָּ חֲמֹתֶיךָ הַגְּבוּהוֹת וְהַבְּצֻרוֹת אֲשֶׁר אִתָּה בְּטַח בָּהֶן בְּכָל־אֲרָצְךָ וְהִצֵּר לָךְ בְּכָל־שְׁעָרֶיךָ בְּכָל־אֲרָצְךָ אֲשֶׁר נָתַן יְהוָה אֱלֹהֶיךָ לָךְ:	And they will besiege you at all your gates until your high and fortified walls come down in which you trust throughout your land, and they will besiege you at all your gates throughout 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 צָר. [AnLx] and [BDB] admit no more than <i>distress</i>, but [ST] has <i>besiege (assiéger)</i>. The noun <i>siege</i> from root צָר is admitted by all in the next verse. throughout (2x) ← <i>in all</i>.

Deut 28:53	וְאָכַלְתָּ פֶּרִי־בֶטֶןךָ בָּשָׂר בְּנֶיךָ וּבָנֹתֶיךָ אֲשֶׁר נָתַן־לְךָ יְהוָה אֱלֹהֶיךָ בְּמָצוֹר וּבְמָצוֹק אֲשֶׁר־יַצִּיק לְךָ 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 בָּךְ וְהַעֲנָג מְאֹד תֵּרַע עֵינָיו בְּאָחִיו וּבְאִשְׁתּוֹ חִיקוֹ וּבִיתֵהּ בָּנָיו אֲשֶׁר יוֹתִיר:	The tender man among you, and the very delicate <i>man</i> , will be <u>malevolently</u> <u>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</u> <u>remaining</u> ,	be malevolently disposed ← <i>have an evil eye</i> . he has remaining: or <i>he lets</i> <i>remain</i> .
Deut 28:55	מִתַּת לֹא־תֵּת מֵהֶם מִבָּשָׂר בָּנָיו אֲשֶׁר יֹאכַל מִבְּלֵי הַשָּׂאִיר־לּוֹ כֹּל בְּמָצוֹר וּבְמָצוֹק אֲשֶׁר יַצִּיק לְךָ אֹיְבֶךָ בְּכָל־שְׁעָרֶיךָ:	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	הַרַכָּה בָּךְ וְהַעֲנָנָה אֲשֶׁר לֹא־נִסְתָּה כַּף־רַגְלָהּ הֵצֵג עַל־הָאָרֶץ מֵהִתְעַנֵּג וּמִרָךְ תֵּרַע עֵינֶיהָ בְּאִישׁ חִיקָהּ וּבִבְנָהּ וּבִבְתָּהּ:	The tender <i>woman</i> among you, and the delicate <i>woman</i> who does not venture to set the sole of her foot on the ground on account of <i>her</i> being delicate <u>or</u> because of <i>her</i> softness, will be <u>malevolently disposed</u> towards the husband of her bosom and towards her son and towards her daughter,	or: we take this as a disjunctive use of the <i>vav</i> . be malevolently disposed ← <i>have an evil eye</i> .
Deut 28:57	וּבְשִׁלְיֹתֶיהָ הַיּוֹצֵת מִבֵּין רַגְלֶיהָ וּבִבְנֶיהָ אֲשֶׁר תֵּלֵד בֵּית־אֲכָלָם בְּחֶסֶר־כָּל בִּסְתָר בְּמָצוֹר וּבְמָצוֹק אֲשֶׁר יַצִּיק לְךָ אֹיְבֶךָ בְּשְׁעָרֶיךָ:	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</i> <i>one</i>).

Deut 28:58	אִם-לֹא תִשְׁמֹר לַעֲשׂוֹת אֶת-כָּל-דְּבָרֵי הַתּוֹרָה הַזֹּאת הַכְּתוּבִים בַּסֵּפֶר הַזֶּה לִירְאָה אֶת-ה'שֵׁם הַנִּכְבָּד וְהַנּוֹרָא הַזֶּה אֵת יְהוָה אֱלֹהֶיךָ:	if you do not ensure to carry out all the words of this law, which are written in this book, <u>in fearing</u> this glorious and awesome <u>name</u> , 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	וְהִפְלֵא יְהוָה אֶת-מַכְתָּךְ וְאֵת מַכּוֹת זְרַעְךָ מְכּוֹת גְּדֻלוֹת וְנֹאמָנוֹת וְחָלִים רָעִים וְנֹאמָנִים:	And the LORD <u>will go to</u> <u>extraordinary lengths in</u> <u>striking you</u> and in striking your seed – <i>with</i> great and firm striking and <i>with</i> harmful and <u>tenacious</u> diseases.	will go to extraordinary lengths in striking you ← <i>will make amazing your</i> <i>beatings</i> . tenacious ← <i>firm</i> .
Deut 28:60	וְהֵשִׁיב בָּךְ אֵת כָּל-מַדּוּה מִצְרַיִם אֲשֶׁר יִגְרָת מִפְּנֵיהֶם וְדָבְקוּ בָּךְ:	And he will <u>bring</u> on you all the <u>ailments</u> 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	גַּם כָּל-חֲלִי וְכָל-מָכָה אֲשֶׁר לֹא כָתוּב בַּסֵּפֶר הַתּוֹרָה הַזֹּאת יֵעָלֶם יְהוָה עָלֶיךָ עַד הַשְׁמָדֶךָ:	Moreover the LORD will bring on you every disease and every blow which <i>is</i> not written in <u>the book of</u> <u>this law</u> , 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	וְנִשְׁאַרְתֶּם בְּמִתֵּי מְעַט תַּחַת אֲשֶׁר הָיִיתֶם כְּכּוֹכְבֵי הַשָּׁמַיִם לְרַב כִּי-לֹא שָׁמַעְתָּ בְּקוֹל יְהוָה אֱלֹהֶיךָ:	And you will be left with few people, instead of being like the stars of the sky in multitude, because you did not <u>obey</u> the voice of the LORD your God.	obey ← <i>hear</i> .

Deut 28:63	וְהָיָה כַּאֲשֶׁר-שָׁשׂ יְהוָה עֲלֵיכֶם לְהִיטִיב אֹתְכֶם וּלְהַרְבּוֹת אֹתְכֶם כִּן יֵשִׁישׁ יְהוָה עֲלֵיכֶם לְהַאֲבִיד אֹתְכֶם וּלְהַשְׁמִיד אֹתְכֶם וּנְסַחֲתֶם מֵעַל הָאֲדָמָה אֲשֶׁר-אַתָּה בָּא-שָׁמָּה לְרִשְׁתָּהּ:	And it shall come to pass <i>that</i> as the LORD rejoices over you <u>in doing you</u> <u>good</u> and <u>in increasing</u> you, so shall the LORD rejoice over you <u>in causing</u> you <u>to perish</u> and <u>in</u> <u>destroying</u> 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	וְהַפִּיצָךָ יְהוָה בְּכָל-הָעַמִּים מְקֻצָּה הָאָרֶץ וְעַד-קֻצָּה הָאָרֶץ וּעַבַדְתָּ שָׂם אֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא-יָדַעְתָּ אֹתָהּ וְאַבְתִּידָךְ עֵץ וָאֶבֶן:	And the LORD will scatter you among all the <i>various</i> peoples, from <i>one</i> end of the earth to the <i>other</i> 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	וּבְגוֹיִם הָהֵם לֹא תִרְגָּעַ וְלֹא-יְהִיָּה מְנוּחַ לְכַף-רַגְלְךָ וְנָתַן יְהוָה לְךָ שֵׁם לֵב רָגֹז וְכְלִיזוֹן עֵינָיִם וְדֹאבוֹן נַפְשׁ:	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 מִנֶּגֶד וּפְחַדָּתָ לַיְלָה וְיוֹמָם 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־יִתֵּן עָרֵב וּבְעָרֵב תֹאמַר מִי־יִתֵּן בֹּקֶר מִפֶּחַד לִבְבִּי אֲשֶׁר תִּפְחֹד וּמִמַּרְאֵה עֵינַיִךְ אֲשֶׁר תִּרְאֶה:	In the morning you will say, ‘If <u>only it were</u> evening!’ and in the evening you will say, ‘If <u>only it were</u> 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 בְּאַנְיוֹת בְּדֶרֶךְ אֲשֶׁר אָמַרְתִּי לְךָ לֹא־תִסִּיף עוֹד לִרְאֹתָהּ וְהִתְמַכְּרֹתָם שָׁם לְאִיבֵיךְ לַעֲבָדִים 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 <i>buy you out</i>.’’	buy <i>you out</i>: [AnLx] includes a meaning of <i>redeem</i>.
Deut 29:1	אֵלֶּה דְּבָרֵי הַבְּרִית אֲשֶׁר־צִוָּה יְהוָה אֶת־מֹשֶׁה לְכַתֹּב אֶת־בְּנֵי יִשְׂרָאֵל בְּאֶרֶץ מוֹאָב מִלִּבְד הַבְּרִית אֲשֶׁר־כָּתַב אֲתָם 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 אֱלֹהִים אֲתָם רְאִיתֶם אֵת כָּל־אֲשֶׁר עָשָׂה יְהוָה לְעֵינֵיכֶם בְּאֶרֶץ מִצְרַיִם לְפָרְעֹה וּלְכָל־עַבְדָּיו וּלְכָל־אֶרֶצוֹ:	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	הַמִּסּוֹת הַגְּדֹלֹת אֲשֶׁר רָאוּ עֵינֶיךָ הָאֵתֶת וְהַמִּפְתִּים הַגְּדֹלִים הֵם:	the great trials which your eyes have seen – those great 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	וְאִלֶּכָּה אֶתְכֶם אַרְבַּעַיִם שָׁנָה בַּמִּדְבָּר לֹא־בָלוּ שַׁלְמֵיכֶם מֵעַלְיֶיכֶם וְנַעֲלָךְ לֹא־בָלְתָה מֵעַל רַגְלֶיךָ:	‘When I led you in the desert for forty years, your clothes on you did not wear out, and your sandals did not wear out on your feet.	sandals ← <i>sandal</i> , standing for <i>shoewear</i> .
Deut 29:6	לֶחֶם לֹא אָכַלְתֶּם וַיֵּין וְשִׁכָּר לֹא שָׁתִיתֶם לְמַעַן תִּדְעוּ 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 וְעֹג מֶלֶךְ־הַבָּשָׁן לִקְרָאתָנוּ לְמִלְחָמָה וַנִּכֶּם:	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 וַנִּתְּנָהּ לְנַחֲלָה לְרֵאוּבֵנִי וּלְגָדִי וּלְחֻצֵי שִׁבְט הַמְּנַשֵּׁשׁ:	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 תִּשְׁכִּילוּ 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	אַתֶּם נֹצְבִים הַיּוֹם כְּלָכֶם לִפְנֵי יְהוָה אֱלֹהֵיכֶם רָאשֵׁיכֶם שְׂבֵטֵיכֶם זְקֵנֵיכֶם וְשֹׁטְרֵיכֶם כָּל אִישׁ יִשְׂרָאֵל:	You are all standing today before the LORD your God – your heads of your tribes, your elders, and your officers, <i>and</i> every man of Israel,	
Deut 29:11	טַפְּכֶם נְשִׁיכֶם וְגֵרְךָ אֲשֶׁר בְּקֶרֶב מַחֲנֶיךָ מִחֹטֵב עֵצִיךָ עַד שֹׂאֵב מִיְּמִיךָ:	your little ones, your wives, and your foreigner who <i>is</i> in the midst of your camp, <u>both</u> the hewer of your wood <u>and</u> the drawer of your water –	both ... and ← <i>from ... to</i>. See 1 Sam 15:3.
Deut 29:12	לְעַבְרְךָ בְּבְרִית יְהוָה אֱלֹהֶיךָ וּבְאֻלָּתוֹ אֲשֶׁר יְהוָה אֱלֹהֶיךָ כֹרֵת 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 הִקִּים־אֹתְךָ הַיּוֹם לֹא לָעַם וְהוּא יִהְיֶה־לְךָ לֵאלֹהִים כַּאֲשֶׁר דִּבֶּר־לְךָ וּכְאֲשֶׁר 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 אִתְּכֶם לְבַדְכֶם אֲנֹכִי כֹרֵת אֶת־הַבְּרִית הַזֹּאת וְאֶת־הָאֱלֹהִים הַזֹּאת:	‘And <i>it is</i> not with you alone <i>that</i> I am making this covenant and this oath’,	

Deut 29:15	כִּי אֶת־אֲשֶׁר יִשְׁנוּ פֹה עִמָּנוּ עֵמֶד הַיּוֹם לִפְנֵי יְהוָה אֱלֹהֵינוּ וְאֵת אֲשֶׁר אֵינָנוּ פֹה עִמָּנוּ הַיּוֹם:	but with whoever is here with us standing today before the LORD our God, and with whoever <i>is</i> not here with us today,	
Deut 29:16	כִּי־אַתֶּם יֹדְעֵתֶם אֵת אֲשֶׁר־יִשְׁבָּנוּ בְּאֶרֶץ מִצְרַיִם וְאֵת אֲשֶׁר־עָבְרָנוּ בְּקֶרֶב הַגּוֹיִם אֲשֶׁר עָבַרְתֶּם:	for you know how we dwelt in the land of Egypt, and how we passed through the middle of the nations which you have passed through.	
Deut 29:17	וַתִּרְאוּ אֶת־שְׁקוּצֵיהֶם וְאֵת גִּלְלֵיהֶם עֵץ 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	פֹּה־יֵשׁ בְּכֶם אִישׁ אוֹ־אִשָּׁה אוֹ מִשְׁפָּחָה אוֹ־שִׁבְט אֲשֶׁר לִבּוֹ פָּנָה הַיּוֹם מֵעַם יְהוָה אֱלֹהֵינוּ לָלֶכֶת לַעֲבֹד אֶת־אֱלֹהֵי הַגּוֹיִם הָהֵם פֹּה־יֵשׁ בְּכֶם שָׂרֵשׁ פְּרִיָּה 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־דְּבָרֵי הָאֱלֹהִים הַזֵּאת וְהִתְבָּרַךְ בְּלִבָּבוֹ לֵאמֹר שָׁלוֹם יְהִי־לִי כִּי בִשְׂרָרוֹת לִבִּי אֵלֶּךְ לְמַעַן סִפּוֹת הָרָוָה אֶת־הַצִּמְאָה:	and it comes to pass, when he hears the words of this <u>curse</u> , and he blesses himself in his heart and says, ‘I will have peace, for I will walk in the <u>obstinacy</u> of my heart, so as <u>to add</u> <u>drunkenness to thirst</u> ’,	curse: or <i>oath</i> , as in Deut 29:12. obstinacy ← <i>firmness of</i> <i>heart</i> . AV differs somewhat (<i>imagination</i>). to add drunkenness to thirst ← <i>to add (or destroy)</i> <i>satiated with thirsty</i> . An א

Deut 29:20	לֹא־יִאֲבֹהַּ יְהוָה סְלַח לוֹ כִּי אֲזַיְעֲשֶׂן אֶף־יְהוָה וְקִנְאָתוֹ בְּאִישׁ הֵהוּא וּרְבֵצָה בּוֹ כָּל־הָאֱלֹהִים הַכְּתוּבָה בַּסֵּפֶר הַזֶּה וּמַחֶה יְהוָה אֶת־שְׁמוֹ מִתַּחַת הַשָּׁמַיִם:	that 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 injury</i>? curse: or <i>oath</i>, as in Deut 29:12. rest ← <i>lie</i>, as sheep do in pasture.
Deut 29:21	וַהֲבִדִּילֹו יְהוָה לְרֵעֵה מִכָּל שְׁבֵטֵי יִשְׂרָאֵל כָּכָל אֲלוֹת הַבְּרִית הַכְּתוּבָה בַּסֵּפֶר 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 <u>is written</u> in this book of the law.	<i>is</i> written: grammatically referring to <i>the covenant</i>, not <i>the oaths</i>, or as in AV <i>the curses</i>. So AV differs.
Deut 29:22	וְאָמַר הַדּוֹר הָאֲחֵרוֹן בְּנֵיכֶם אֲשֶׁר יָקוּמוּ מֵאֲחֵרֵיכֶם וְהַנֹּכְרִי אֲשֶׁר יָבֹא מֵאֶרֶץ רְחוֹקָה וְרָאוּ אֶת־מַכּוֹת הָאָרֶץ הַהוּא וְאֶת־תַּחֲלָאִיהָ אֲשֶׁר־חָלָה 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־אֶרֶצָהּ לֹא תִזְרַע וְלֹא תִצְמַח וְלֹא־יַעֲלֶה בָּהּ כָּל־עֵשֶׂב כַּמְהַפֶּכֶת סֹדֶם וְעִמְרָה אֲדָמָה וּצְבִיִּים *וּצְבוּלִים אֲשֶׁר־ הִפָּךְ יְהוָה בְּאָפּוֹ וּבְחִמָּתוֹ:	sulphur and <u>salt</u>, the <u>whole land</u> a conflagration. It shall not be sown, and it will not support growth, and <u>no grass</u> will come up in it, as <i>in</i> the overthrow of Sodom and Gomorrah, Admah and <u>Zeboim</u>, 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 בְּכָה לָאָרֶץ הַזֹּאת מִה חָרִי 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 אֲשֶׁר בָּרַת עַמָּם בְּהוֹצִיאָם אֹתָם מֵאֶרֶץ מִצְרַיִם:	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 וַיַּעֲבֹדוּ אֱלֹהִים אֲחֵרִים וַיִּשְׁתַּחֲוּוּ לָהֶם אֱלֹהִים אֲשֶׁר לֹא־יֵדְעוּם וְלֹא חֵלַק 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	וַיַּחַר־אֵף יְהוָה בָּאָרֶץ הַהוּא לְהָבִיא עָלֶיהָ אֶת־כָּל־הַקְּלָלָה הַכְּתוּבָה בְּסֵפֶר הַזֶּה:	And the anger of the LORD was kindled against that land, <u>in bringing</u> 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 וּבַחֲמָה וּבְקֶצֶף גָּדוֹל וַיִּשְׁלַכֵם אֶל־אָרֶץ אַחֶרֶת כִּיּוֹם הַזֶּה:	And the LORD uprooted them from their <u>land</u> , 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 <u>to us and to our sons</u> 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 לִפְנֶיךָ וְהִשְׁבַּתְּ אֶל־לִבְּךָ בְּכָל־הַגּוֹיִם אֲשֶׁר הִדִּיחָךְ יְהוָה אֱלֹהֶיךָ שָׁמָּה:	And it will be <i>the case</i> , when all these <u>things</u> come upon you – the blessing and the curse which I have put in front of you – that you will recall <i>them</i> in your heart, <i>being</i> among all the nations to which the LORD your God has driven you.	things: or <i>words</i> .
Deut 30:2	וּשְׁבַתְּ עַד־יְהוָה אֱלֹהֶיךָ וּשְׁמַעְתָּ בְּקוֹלִי כָּל אֲשֶׁר־אֲנֹכִי מְצַוֶּה הַיּוֹם אֹתָהּ וּבְנֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ:	And you will return to the LORD your God, and you will <u>obey</u> his voice, according to everything that I am commanding you today – you and your sons – with all your heart and with all your soul.	obey ← <i>hear</i> .
Deut 30:3	וְשָׁב יְהוָה אֱלֹהֶיךָ אֶת־שְׁבוּתֶךָ וְרַחֲמֶךָ וְשָׁב וְקִבְּצֶךָ מִכָּל־הָעַמִּים אֲשֶׁר הִפִּיצָךְ יְהוָה אֱלֹהֶיךָ שָׁמָּה:	And the LORD your God will <u>restore your fortunes</u> , and he will have mercy on you, and he will return and gather you from all the <i>various</i> peoples where the LORD your God scattered you.	restore your fortunes ← <i>turn your captivity</i> .
Deut 30:4	אִם־יְהִיָּה נִדְחָךְ בְּקֶצֶה הַשָּׁמַיִם מִשָּׁם יִקְבְּצֶךָ יְהוָה אֱלֹהֶיךָ וּמִשָּׁם יִקְחֶךָ:	If <u>one of you has been driven to the end of the sky</u> , the LORD your God will <u>gather you from there</u> , and he will fetch you from there.	Matt 24:31. one of you has been driven ← <i>your driven one</i> .
Deut 30:5	וְהִבִּיאֲךָ יְהוָה אֱלֹהֶיךָ אֶל־הָאָרֶץ אֲשֶׁר־יִרְשׁוּ אֲבֹתֶיךָ וִירְשָׁתָהּ וְהִיטִבְךָ וְהִרְבֶּךָ מֵאֲבֹתֶיךָ:	And the LORD your God will bring you to the land which your fathers took in possession, and you will inherit it, and he will treat you well, and he will increase you more than your fathers.	

Deut 30:6	וּמַל יְהוָה אֱלֹהֶיךָ אֶת-לִבְּךָ וְאֶת-לִבֵּב זַרְעֶךָ לְאַהֲבָה אֶת-יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ לְמַעַן תֵּייךְ:	And the LORD your God will circumcise your heart, and the heart of your progeny, <i>with a view</i> to you loving the LORD your God with all your heart and with all your soul, for the sake of your life.	progeny ← <i>seed</i> .
Deut 30:7	וְנָתַן יְהוָה אֱלֹהֶיךָ אֵת כָּל-הָאֱלֹות הָאֵלֶּה עַל-אֹיְבֶיךָ וְעַל-שֹׂנְאֶיךָ אֲשֶׁר רָדְפוּךָ:	And the LORD your God will place all these curses 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 וְשָׁמַעַתָּ בְּקוֹל יְהוָה וְעָשִׂיתָ אֶת-כָּל-מִצְוֹתַי אֲשֶׁר אֲנִי מֵצִוְךָ הַיּוֹם:	And you will return and obey 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	וְהוֹתִירֶךָ יְהוָה אֱלֹהֶיךָ בְּכָל מַעֲשֶׂה יָדְךָ בְּפָרִי בְּטָנְךָ וּבְפָרִי בְּהֶמְתָּךְ וּבְפָרִי אֲדָמָתְךָ לְטוֹבָה כִּי יָשׁוּב יְהוָה לְשׂוֹשׁ עֲלֶיךָ לְטוֹב כַּאֲשֶׁר-שָׂשׂ עַל-אֲבֹתֶיךָ:	And the LORD your God will cause you to abound in every work of your <u>h</u> ands, 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 מִצְוֹתַי וְחִקְתִּיו הַכְּתוּבָה בְּסֵפֶר הַתּוֹרָה הַזֶּה כִּי תָשׁוּב אֶל-יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ: פ	<u>when</u> you <u>obey</u> the voice of the LORD your God, <u>by</u> keeping 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	בִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם לֹא־נִפְלְאוֹת הוּא מִמָּוֶה וְלֹא רִחְקָה הוּא:	For this <u>body of</u> <u>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 הַשְּׁמַיְמָה וְיִקְחָהּ לָנוּ וְיִשְׁמַעֵנוּ אֹתָהּ וְנַעֲשֶׂנָּה:	It <i>is</i> not in heaven, <i>with</i> <i>you</i> saying, 'Who will go up to heaven for us and fetch it for us, and <u>proclaim it to us</u> so that we <i>can</i> carry it out?'	Rom 10:6. proclaim it to us: AV differs somewhat (<i>that we</i> <i>may hear it</i>), translating loosely.
Deut 30:13	וְלֹא־מֵעֵבֶר לַיָּם הוּא לֵאמֹר מִי יַעֲבֹר־לָנוּ אֶל־עֵבֶר הַיָּם וְיִקְחָהּ לָנוּ וְיִשְׁמַעֵנוּ אֹתָהּ וְנַעֲשֶׂנָּה:	And it <i>is</i> not across the sea, <i>with you</i> saying, 'Who will go across to the other side of the sea for us, to fetch it for us, and <u>proclaim it to</u> <u>us</u> , so that we <i>can</i> carry it out?'	Rom 10:7. proclaim it to us: as in Deut 30:12.
Deut 30:14	כִּי־קְרוֹב אֵלֶיךָ הַדָּבָר מְאֹד בְּפִיךָ וּבִלְבָבְךָ לַעֲשֹׂתוֹ: ס	For the word <i>is</i> very near you, in your mouth and in your heart , for <i>you</i> to carry it out.	Rom 10:8.
Deut 30:15	רְאֵה נָתַתִּי לְפָנֶיךָ הַיּוֹם אֶת־הַחַיִּים וְאֶת־הַטּוֹב וְאֶת־הַמּוֹת וְאֶת־הָרָע:	Look, I have put before you today life and prosperity, and death and adversity,	
Deut 30:16	אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֶיךָ לָלֶכֶת בְּדַרְכָּיו וּלְשַׁמֵּר מִצְוֹתָיו וְחֻקֹּתָיו וּמִשְׁפָּטָיו וְחַיִּיתָ וּרְבִיתָ וּבֵרַכְךָ יְהוָה אֱלֹהֶיךָ בָּאָרֶץ אֲשֶׁר־אָתָּה בְּאִשְׁמָה 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־יִפְנֶה לְבַבְךָ וְלֹא תִשְׁמַע וְנִדְחַתָּ וְהִשְׁתַּחֲוִיתָ לְאֱלֹהִים אַחֲרִים וְעַבַּדְתָּם:	But if your heart turns <i>aside</i> , and you do not <i>obey</i> , and you are <i>drawn away</i> , and you worship other gods and serve them,	obey ← <i>hear</i> . drawn away ← <i>induced</i> , <i>incited</i> , but also <i>cast out</i> .
Deut 30:18	הִגַּדְתִּי לָכֶם הַיּוֹם כִּי אֲבַד תֵּאבְדוּן לֹא־תֵאָרִיכֵן יָמִים עַל־הָאָדָמָה אֲשֶׁר אֶתָּה עֹבֵר אֶת־הַיַּרְדֵּן לָבֹא שָׁמָּה לְרִשְׁתָּהּ:	I tell you today that you will <i>certainly perish</i> – you will not prolong <i>your</i> days on the ground which you are crossing the Jordan <i>to</i> go <i>to</i> , to inherit it.	certainly perish: infinitive absolute. to go to ← <i>to come to</i> <i>there</i> .
Deut 30:19	הֵעִידְתִּי בְכֶם הַיּוֹם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ הַחַיִּים וְהַמָּוֶת נִתְּנִי לְפָנֶיךָ הַבְּרָכָה וְהַקְּלָלָה וּבַחֲרָתָּ בַּחַיִּים לְמַעַן תַּחֲיֶה אֶתָּה וְזֶרְעֶךָ:	I <i>testify</i> 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 חַיֶּיךָ וְאַרְצְךָ יְמֶיךָ לְשִׁבְתָּ עַל־הָאָדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְרָהָם לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לֵאמֹר לְהֵם: פ	by <i>loving</i> the LORD your God, by <i>obeying</i> his voice and <i>clinging</i> to him, for he <i>is</i> your life and the prolongation of your days, <i>in living</i> 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 ← <i>to</i> <i>love ... to hear ... to cling ...</i> <i>to sit / dwell</i> . 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 וְעֶשְׂרִים שָׁנָה אָנֹכִי הַיּוֹם לֹא־אוּכַל עוֹד לְצֹאת וּלְבוֹא וַיְהוּה אָמַר אֵלַי לֹא תַעֲבֹר אֶת־הַיַּרְדֵּן הַזֶּה:	and he said to them, “I <i>am</i> one hundred and twenty years old today. I cannot go out and come <i>in</i> any more, and the LORD has said to me, ‘You shall not cross this Jordan.’	
Deut 31:3	יְהוָה אֱלֹהֶיךָ הוּא עֹבֵר לִפְנֶיךָ הוּא־יִשְׁמֹד אֶת־הַגּוֹיִם הָאֵלֶּה מִלִּפְנֶיךָ וַיַּרְשֵׁתָם יְהוֹשֻׁעַ הוּא עֹבֵר לִפְנֶיךָ כַּאֲשֶׁר 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 כַּאֲשֶׁר עָשָׂה לְסִיחֹן וּלְעוֹג מְלְכֵי 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	וְנָתַנָּם יְהוָה לִפְנֵיכֶם וַעֲשִׂיתֶם לָהֶם כְּכֹל־הַמִּצְוָה אֲשֶׁר צִוִּיתִי אֲתֶכֶם:	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־תִּירְאוֹ 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. He will not desert you nor forsake you.”	Heb 13:5.

Deut 31:7	וַיִּקְרָא מֹשֶׁה לַיהוָשֻׁעַ וַיֹּאמֶר אֵלָיו לְעֵינַי כָּל־יִשְׂרָאֵל חֲזָק וְאַמֵּץ כִּי אַתָּה תָּבוֹא אֶת־הָעָם הַזֶּה אֶל־הָאָרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה לֵאמֹר לְאַבְתָּם 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 הָהוּא הַהֲלֹךְ לְפָנָיִךְ הוּא יְהִי עִמָּךְ לֹא יִרְפֶּךָ וְלֹא יַעֲזֹבֶךָ לֹא תִירָא וְלֹא תַחַת:	And <i>it is</i> the LORD who is going in front of you. He will be with you. He will not desert you nor forsake you. Do not fear and do not be afraid.”	
Deut 31:9	וַיִּכְתֹּב מֹשֶׁה אֶת־הַתּוֹרָה הַזֹּאת וַיִּתְּנָהּ אֶל־הַכֹּהֲנִים בְּנֵי לֵוִי הַנִּשְׁאָרִים אֶת־אֶרֶז בֶּרֶת 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 שְׁנַת 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	בָּבוֹא כָל־יִשְׂרָאֵל לִרְאוֹת אֶת־פְּנֵי יְהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחָר 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. with them hearing ← <i>in their ears</i>.

Deut 31:12	הַקָּהָל אֶת־הָעָם הָאֲנָשִׁים וְהַנָּשִׁים וְהַטָּף וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ לִמְעַן יִשְׁמְעוּ וּלְמַעַן יִלְמְדוּ וַיֵּרְאוּ אֶת־יְהוָה אֱלֹהֵיכֶם וּשְׁמְרוּ 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	וּבְנֵיהֶם אֲשֶׁר לֹא־יָדְעוּ יִשְׁמְעוּ וּלְמַדּוּ לִירְאָה אֶת־יְהוָה אֱלֹהֵיכֶם כָּל־הַיָּמִים אֲשֶׁר אַתֶּם חַיִּים עַל־הָאֲדָמָה אֲשֶׁר אַתֶּם עֹבְרִים אֶת־הַיַּרְדֵּן שָׁמָּה לְרִשְׁתָּהּ: פ	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 <u>to go to</u>, to take possession of it.”	to go to ← <i>to there</i>.
Deut 31:14	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה הֵן קָרְבוּ יָמֶיךָ לָמוֹת קְרָא אֶת־יְהוֹשֻׁעַ וְהִתִּיצְבוּ בְּאֵהָל מוֹעֵד וְאַצִּנּוּ וַיֵּלֶךְ מֹשֶׁה וַיְהוֹשֻׁעַ וַיִּתִּיצְבוּ בְּאֵהָל מוֹעֵד:	And the LORD said to Moses, “Look, <u>the days</u> are approaching for you to die. Call for Joshua and <u>both of you stand in the tent of contact</u>, and I will command him.” So Moses and Joshua went and stood in <u>the tent of contact</u>.	the days ... for you to die ← <i>your days ... to die</i>. <i>both of you</i> stand: the verb is plural. the tent of contact (2x): see Ex 27:21.
Deut 31:15	וַיֵּרָא יְהוָה בְּאֵהָל בְּעַמּוּד עָנָן וַיַּעֲמֵד עַמּוּד הָעָנָן עַל־פֶּתַח הָאֵהָל: ס	And the LORD appeared in the tent in a column of cloud, and the column of cloud stood at the entrance to the tent.	

Deut 31:16	וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה הִנֵּךְ שָׁכֵב עִם-אֲבֹתֶיךָ וְקָם הָעָם הַזֶּה וְזָנָה אֲחֵרֵי אֱלֹהֵי נְכַר־הָאָרֶץ אֲשֶׁר הוּא בְּאִשְׁמָה בְּקִרְבּוֹ וַעֲזָבֵנִי וְהִפֹּל אֶת-בְּרִיתִי אֲשֶׁר כָּרַתִּי אִתּוֹ:	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> .	You are about to ← <i>Behold you.</i> they ... them ← <i>he ... him</i> , referring to <i>the people</i> . Similarly in the next verses.
Deut 31:17	וַחֲרָה אַפִּי בּוֹ בַּיּוֹם־הַהוּא וַעֲזַבְתִּים וְהִסְתַּרְתִּי פָנַי מֵהֶם וְהָיָה לֵאמֹל וּמִצָּאָהוּ רַעוֹת רַבּוֹת וְצָרוֹת וְאָמַר בַּיּוֹם הַהוּא הֲלֹא עָלַי כִּי־אֵין אֱלֹהֵי בְּקִרְבִּי מִצָּאוֹנִי הָרַעוֹת הָאֵלֶּה:	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 <u>for devouring</u> , and many distressful evils will befall them, and they will say on that day, ‘ <i>Is it not because my God is not in my midst that these evils have befallen me?</i> ’	for devouring: gerundial use of the infinitive.
Deut 31:18	וְאֶנְכִּי הִסְתַּר אֶסְתִּיר פָּנַי בַּיּוֹם הַהוּא עַל כָּל־הָרָעָה אֲשֶׁר עָשָׂה כִּי פָנָה אֶל־אֱלֹהִים אַחֵרִים:	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.	definitely hide: infinitive absolute.
Deut 31:19	וְעַתָּה כְּתֹבוּ לָכֶם אֶת־הַשִּׁירָה הַזֹּאת וּלְמַדָּה אֶת־בְּנֵי־יִשְׂרָאֵל שִׁימָה בְּפִיהֶם לְמַעַן תִּהְיֶה־לִּי הַשִּׁירָה הַזֹּאת לְעֵד בְּבִנְיַי 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־אֲבִיאֲנֹו אֶל־הָאֲדָמָה אֲשֶׁר־נִשְׁבַּעְתִּי לֹא־בָתִּיזוּ זִבַּת חֶלֶב וּדְבַשׁ וְאָכַל וְשָׂבַע וְדִשְׁן וּפָנָה אֶל־אֱלֹהִים אֲחֵרִים וַעֲבָדוּם וְנִאֲצֹנִי וְהִפָּר אֶת־בְּרִיתִי:	For I will bring them into the land <i>about</i> which I swore to his 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־תִמְצָאן אֹתוֹ רָעוֹת רַבּוֹת וְצָרוֹת וְעִנְיָהּ הַשִּׁירָה הַזֹּאת לִפְנֵי לֵעָד כִּי לֹא תִשְׁכַּח מִפִּי זִרְעוֹ כִּי יִדְעֵתִי אֶת־יִצְרוֹ אֲשֶׁר הוּא עֹשֶׂה הַיּוֹם בְּטָרִם אֲבִיאֲנֹו אֶל־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 devising 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	וַיֹּצֵו אֶת־יְהוֹשֻׁעַ בֶּן־נֹון וַיֹּאמֶר חֲזַק וְאַמֵּץ כִּי אַתָּה 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־דְּבָרֵי הַתּוֹרָה־הַזֹּאת עַל־סֵפֶר עַד תָּמָּם:	And it came to pass when Moses had finished writing the words of this law in a book, in their entirety,	
Deut 31:25	וַיִּצַּו 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	לָקַח אֵת סֵפֶר הַתּוֹרָה הַזֹּה וּשְׂמַתָּם אֹתוֹ מֵצֵד 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 to you.	to you: or, ≈ as AV, <i>against</i> <i>you</i> . So AV differs.
Deut 31:27	כִּי אֲנֹכִי יָדַעְתִּי אֶת־מְרִיץְךָ וְאֶת־עֲרֻפְךָ הַקָּשָׁה הֵן בְּעוֹדְנִי 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 וּשְׂטָרֵיכֶם וְאִדְבַּרְהָ בְּאָזְנֵיהֶם אֶת הַדְּבָרִים הָאֵלֶּה וְאֶעֱיֶדָה בָּם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ:	Convene around me all the elders of your tribes, and your officers, and I will speak these words with them hearing, and I will cause heaven and earth to testify to them,	around ← <i>to</i> . with them hearing ← <i>in</i> <i>their ears</i> . to them: or <i>against them</i> .

Deut 31:29	כִּי יֵדַעְתִּי אַחֲרֵי מוֹתִי כִּי־הִשְׁחַת תִּשְׁחַתּוּן וְסִרְתֶּם מִן־הַדֶּרֶךְ אֲשֶׁר צִוִּיתִי אֶתְכֶם וְקִרְאת אֶתְכֶם הָרַעַל בְּאַחֲרִית הַיָּמִים כִּי־תַעֲשׂוּ אֶת־הָרַע בְּעֵינֵי יְהוָה לְהַכְעִיסוֹ בְּמַעֲשֵׂה יָדֵיכֶם:	for I know <i>that</i> after my death you will <u>certainly</u> <u>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 וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי:	“Give ear, O heaven, And let me speak. And hear, O earth, The words of my mouth.	
Deut 32:2	יֶעֱרַף כַּמָּטָר לִקְחֵי תִזְל כִּטְל אִמְרָתִי כְּשִׁעִירִם עַל־יֶדְשָׁא וְכִרְבִּיבִים 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 שֵׁם יְהוָה אֶקְרָא הָבוּ גִדְל לֵאלֹהֵינוּ:	For I will proclaim the name of the LORD. Attribute greatness to our God!	
Deut 32:4	הַצּוֹר תָּמִים פָּעָלוֹ כִּי כָּל־דֶּרֶכָיו מִשְׁפָּט אֵל אֱמוּנָה וְאֵין עוֹל צָדִיק וַיֵּשֶׁר הוּא:	<i>He is the rock;</i> 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 the rock: proleptic. We could translate as The rock – his work (is) perfect.</i>

Deut 32:5	שַׁחַת לוֹ לֹא בָנָיו מוֹמִים דֹּר עֲקָשׁ וּפְתִילָתָל: 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 קִנְיָךְ הוּא עָשָׂךְ 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 דֹּר-וָדֹר שְׁאֵל אָבִיךָ וַיְגִדְךָ זִקְנֶיךָ וַיֹּאמְרוּ לְךָ: 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. of old ← <i>of the age</i> . after ← <i>and</i> .
Deut 32:8	בְּהִנָּחַל עָלֵינוּ גּוֹיִם בְּהִפְרִידוֹ בְּנֵי אָדָם יַצַּב גְּבוּלֹת עַמִּים לְמִסְפָּר בְּנֵי יִשְׂרָאֵל: Of when the Most HIGH gave the nations their inheritance, Of 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 חֶלֶק 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</i> <i>measured out</i> .
Deut 32:10	יִמְצָאֵהוּ בְּאַרְץ מִדְבָּר וּבְתֵהוּ יִלֵּל יִשְׁמוֹ יִסְבְּבֵנָהוּ יְבוּנָהוּ יַצְרֵנָהוּ כְּאִישׁוֹן עֵינָיו: He found him in a desert land And in the <u>howling</u> <u>desolation of a</u> <u>wasteland</u> . 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</i> , <i>a howling of wasteland</i> . encircled: AV differs somewhat (<i>led about</i>), not sanctioned by [AnLx] or [BDB].

Deut 32:11	כְּנֶשֶׁר יַעִיר קִנּוֹ עַל-גּוֹזְלָיו יִרְחֹף יִפְרֹשׁ כְּנָפָיו 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 אֵל נָכָר:	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 וַיִּנְקֶהוּ דָּבַשׁ מִסֶּלַע וְשֶׁמֶן מִחֶלְמִישׁ צוּר:	He made him ride on <u>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>qeré</i> are different spellings of the same word. flinty outcrop ← <i>flint of rock / outcrop</i>, a reverse Hebraic genitive.
Deut 32:14	חֶמְאָת בָּקָר וְחֵלֶב צֹאן עִם-חֵלֶב כָּרִים וְאֵילִים בְּגִי-בָשָׁן וְעֵתוּדִים עִם-חֵלֶב כְּלִיֹּת חֹטָה וְדָם-עֵגֶב תִּשְׁתֶּה-חֹמֶר:	And butter from cattle, And milk from sheep, With the fat of fatted lambs, And rams of <u>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 שָׁמֵנָה עֲבִית כְּשִׁית וַיִּטֹּשׁ אֱלֹהֵהוּ עָשָׂהוּ וַיִּנְבֹּל צוּר יִשְׁעָתוֹ:	But Jeshurun became fat and <u>recalcitrant</u> – You became fat, you became <u>indifferent</u>; You became <u>apathetic</u>. And he forsook GOD 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	יִקְנָאֵהוּ בְּזָרִים בְּתוֹעֵבֹת יִכְעִיסָהוּ:	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 אֱלֹה אֱלֹהִים לֹא יִדְעוּם חֲדָשִׁים מִקֶּרֶב בָּאוּ לֹא שִׁעְרוּם אֲבֹתֵיכֶם:	They sacrificed to demons, – Not to GOD – <i>To gods that they had not known</i> – <i>New ones that had recently arrived</i> – Whom your fathers never revered.	1 Cor 10:20. never revered ← <i>did not reverence.</i>
Deut 32:18	צֹר יִלְדֶּךָ תִּשִׁי וּתִשָּׁכַח אֵל מַחֲלִלְךָ:	You became oblivious to the rock <i>That begot you,</i> And you forgot the GOD Who brought you forth.	became oblivious: the possible roots שָׂה, שָׂה and נָשָׂה 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 אֶסְתֵּירָה פָנַי מֵהֶם אֶרְאֶה מָה אַחֲרֵיתָם כִּי דֹר תִּהְיֶה כֹל הֵמָּה בָּנִים לֹא-אֱמֵן בָּם:	And he said, 'I will hide my face from them; I will see what their final state is, For they are a generation of perversities – Sons in whom <i>there</i> <i>is</i> no faithfulness.	
Deut 32:21	הֵם קִנְאוּנִי בְלֹא-אֵל כַּעֲסוּנִי בְהַבְלִיָּהֶם וְאֲנִי אֶקְנִיאֵם בְּלֹא-עֹם בְּגוֹי נָבֵל אֲכַעִיסֵם:	They have provoked me to jealousy With <i>that which</i> is not GOD. They have provoked me to anger With their idols. So I shall provoke them to jealousy With those who are not a people. By a foolish nation I will provoke them to anger.	Rom 10:19.

Deut 32:22	כִּי־אֵשׁ קִדְחָהּ בְּאַפִּי וַתִּקְדַּד עַד־שְׂאוֹל תַּחֲתִית וַתֹּאכַל אֶרֶץ וַיִּבְלָה וַתִּלְהֹט 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 אֶכְלֶה־בָּם:	I will heap evils on them; I will expend my arrows on them.	
Deut 32:24	מִזֵּי רָעַב וּלְחָמִי רָשָׁף וְקֶטֶב מְרִירִי וְשׁוֹן־בְּהֵמוֹת אֲשַׁלַּח־בָּם עַם־חֲמַת זֹחֲלֵי עֲפָר:	<u>When they are</u> 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 תִּשְׁכַּל־חֶרֶב וּמִחֲדָרִים אִימָה גַּם־בְּחוּר גַּם־בְּתוּלָה יוֹנֵק עַם־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 מֵאֲנוּשׁ זָכָרִם:	I would have said <i>That</i> I would blow them away; I would have made the memory of them Cease <u>among mankind</u>,	among mankind ← <i>from</i> <i>mankind</i>.
Deut 32:27	לֹאִי בָעַס אוֹיֵב אֲגֹר פֶּן־יִנְכָּרוּ צָרֵימוֹ פֶּן־יֹאמְרוּ יָדִינוּ רָמָה וְלֹא יִהְיֶה פָעַל כָּל־זֹאת:	Except that I feared the provocation of the enemy, That their adversaries would <u>mistake the</u> <u>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</i> <i>strangely</i>). power ← <i>hand</i>. is great ← <i>is high</i>.

Deut 32:28	כִּי־גֹי אֲבֹד 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	לֹא חֲכָמוֹ יִשְׁכִּילוּ זֹאת יְבִינֻ לְאַחֲרֵיתָם:	If only they would become wise And prudent in this <i>respect</i> , That they would understand their final state.	
Deut 32:30	אֵיכָּה יִרְדֹּף אֶחָד אֶלֶף וּשְׁנַיִם יִנִּסּוּ רַבְבָּה אִם־לֹא כִי־צוּרָם מָכַרָם 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 כְצוּרֵנוּ 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 גִּפְנִים וּמִשְׁדֵּמַת עֲמֹרָה עֲנִבְמוֹ עֲנִב־רוֹשׁ אֲשַׁכְּלֹת מִרְרַת לִמּוֹ:	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 וְרֹאשׁ פִּתְּנִים אֲכָזָר:	Their wine is venom from <u>serpents</u> And cruel poison from vipers.	serpents: not the same word as in Gen 3:1. The word may also mean <i>crocodile</i> [AnLx].
Deut 32:34	הֲלֹא־הוּא כִּמְסַ עִמָּדִי חֲתָם בְּאוֹצְרוֹתִי:	<i>Is</i> it not laid up in store with me, Sealed up in my treasuries?	
Deut 32:35	לִי נִקְם וְשָׁלֵם לָעֵת תִּמְוֹט רַגְלָם כִּי קָרוֹב יוֹם אִידָם וְחֹשׁ עֲתֹדֹת לִמּוֹ:	Vengeance and retribution <i>are</i> mine. Their foot will totter in due course, For the day of their calamity <i>is</i> near, And their future hastens on.	Rom 12:19, Heb 10:30.

Deut 32:36	בִּי־יָדִין יְהוָה עַמּוֹ וְעַל־עַבְדָּיו יִתְנַחֵם כִּי יִרְאֶה בִּי־אֲזֻלַּת יָד וְאִפְסָ עֲצוּר וְעֲזוּב:	For <u>the LORD will</u> <u>judge his people</u>, And he will have compassion on his servants, For he will see that <i>their power has gone</i>, And <i>that they are</i> <u>nothing but shut in</u> And <u>abandoned</u>.	Heb 10:30. the LORD will judge his people (etc.): compare Ps 135:14. power ← <i>hand</i>. has gone: in an Aramaic form. nothing but shut in ... And abandoned: or <i>not</i> <i>defended</i> ... And <i>protected</i>. See ↴
Deut 32:37	וְאָמַר אֵי אֱלֹהֵימוֹ צוּר חֲסִיו בּוֹ:	And he will say, 'Where <i>are</i> their gods – The rock in which they trusted –	↳ [CB] and Ex 23:5. AV differs (<i>there is none shut</i> <i>up</i>).
Deut 32:38	אֲשֶׁר חָלַב זִבְחֵימוֹ יֹאכְלוּ יִשְׁתּוּ יַיִן נְסִיכָם יִקְוֹמוּ וַיַּעֲזְרֵכֶם יְהוָה עֲלֵיכֶם סִתְרָה:	<i>Their gods</i> who consumed the fat of their sacrifices And drank the wine of their <u>libations</u>? Let them arise and help you; Let there be protection over you.'	libations ← <i>libation</i>.
Deut 32:39	רֵאוּ עַתָּה כִּי אֲנִי אֲנִי הוּא וְאֵין אֱלֹהִים עִמָּדִי אֲנִי אֶמִית וְאַחִיָּה מַחְצְתִּי וְאֲנִי אֶרְפָּא וְאֵין מִיָּדִי מַצִּיל:	See now that I myself <i>am</i> he, And <i>there is</i> no god with me. I put to death, and I give life. <u>I dash to pieces</u>, and I <u>heal</u>, And <i>there is</i> no-one <i>Who</i> delivers from my hand.	I dash to pieces, and I heal: compare with Job 5:18.
Deut 32:40	כִּי־אֶשָּׂא אֶל־שָׁמַיִם יָדִי וְאִמַּרְתִּי חֵי אֲנֹכִי לְעֹלָם:	For I have <u>raised my</u> <u>hand</u> to heaven, And I have stated <i>That</i> I live age- abidingly.	raised my hand: i.e. <i>sworn</i>.

Deut 32:41	אִם־שִׁנּוֹתַי בָּרַק חֲרָבִי וְתֹאחֲזוּ בְּמִשְׁפָּט יָדִי אֲשִׁיב נָקָם לְצָרָי וְלִמְשֹׁנָאֵי אֲשָׁלָם:	If I sharpen my glittering sword, And my hand <u>takes</u> <u>hold of it</u> in judgment, I will <u>take</u> vengeance on my adversaries, And I will repay those who hate me.	my glittering sword ← <i>the glitter / lightning of my sword</i> . A reverse Hebraic genitive. takes hold of <i>it</i> : AV differs, not supplying “it”. take ← <i>return</i> .
Deut 32:42	אֲשַׁכִּיר חֲצִי מַדָּם וְחֲרָבִי תֹאכַל בָּשָׂר מַדָּם חָלָל וְשִׁבְיָהּ מֵרֹאשׁ 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 <u>leaders</u> 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 וְנָקָם יָשִׁיב לְצָרָיו וְכַפֵּר אֶדְמָתוֹ עִמּוֹ: פ	Shout for joy, O nations and his people, For he will avenge The blood of his servants, <i>And he will retribute vengeance On his adversaries, And he will reconcile his land, And his people.”</i>	Rom 15:10, Rev 19:2. The LXX includes <i>let all the angels of God worship him</i> in this verse, which is present in Heb 1:6 .
Deut 32:44	וַיָּבֹא מֹשֶׁה וַיְדַבֵּר אֶת־כָּל־דִּבְרֵי הַשִּׁירָה־הַזֹּאת בְּאָזְנוֹ הָעָם הוּא וְהוֹשֵׁעַ בֶּן־נֹון:	Then Moses came and spoke all the words of this song <u>with the people</u> <u>hearing</u> – he and Jōshua 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	וַיֵּכֶל 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 לְבַבְכֶּם לְכָל־הַדְּבָרִים אֲשֶׁר אֲנִי מַעֲד בָּכֶם הַיּוֹם אֲשֶׁר תִּצְוּ אֶת־בְּנֵיכֶם לִשְׁמֹר לַעֲשׂוֹת אֶת־כָּל־דְּבָרֵי הַתּוֹרָה הַזֹּאת:	And he said to them, “Be <u>attentive</u> 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 מִכֶּם כִּי־הוּא חַיֵּיכֶם וּבְדָבָר הַזֶּה תֵּאָרִיכוּ 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 בְּעֵצֶם הַיּוֹם הַזֶּה לֵאמֹר:	And the LORD spoke to Moses on this same day and said,	
Deut 32:49	עֲלֵה אֶל־הָרֹ הָעֵבְרִים הַזֶּה הַר־נֹבֹו אֲשֶׁר בְּאֶרֶץ מוֹאָב אֲשֶׁר עַל־פְּנֵי יְרֵחוֹ וּרְאֵה אֶת־אֶרֶץ כְּנָעַן אֲשֶׁר אֲנִי נֹתֵן לְבְנֵי יִשְׂרָאֵל לְאֶחְזָהּ:	“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 בְּהָרֹ אֲשֶׁר אַתָּה עֹלֶה שָׁמָּה וְהֶאָסַף אֶל־עַמִּיךָ כַּאֲשֶׁר־מָת אַהֲרֹן אֶחֱיָד בְּהָרֹ הָהָר וַיֶּאָסַף אֶל־עַמּוּיוֹ:	and die on the mountain which you are going up to, and be gathered to your <u>people</u>, as Aaron your brother died on Mount Hor, and he was gathered to his <u>people</u>,	people (2x) ← <i>peoples.</i>

Deut 32:51	עַל־אֲשֶׁר מְעַלְתֶּם בִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל בְּמִי־מְרִיבַת קִדְשׁ מִדְּבַר־עֵץ עַל־אֲשֶׁר לֹא־קִדְשְׁתֶּם אוֹתִי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל:	because you dealt treacherously with me among the sons of Israel at the waters of Meribah- Kadesh, <i>in</i> the Desert of Zin, because you did not sanctify me among the sons of Israel.	you (2x): plural.
Deut 32:52	כִּי מֵנֶגֶד תִּרְאֶה אֶת־הָאָרֶץ וְשָׁמָּה לֹא תָבוֹא אֶל־הָאָרֶץ אֲשֶׁר־אֲנִי נֹתֵן לְבְנֵי 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 מִשְׁעִיר לָמוֹ הוֹפִיעַ מִהָר פָּאֵרָן וְאֶתָּה מִרְבֶּבֶת קֹדֶשׁ מִימִינוֹ אֲשַׁדַּת *אֲשׁ* **דָּת* לָמוֹ:	And he said, The LORD came from Sinai, And he arose to them from Seir. He shone from Mount Paran, And he came from tens of thousands of holy ones. On his right <i>hand side</i> <i>Was</i> a fiery mandate 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. Jude 1:14.
Deut 33:3	אֵף חֲבֵב עַמִּים כָּל־קֹדְשָׁיו בְּיָדְךָ וְהֵם תָּבוּ לְרַגְלְךָ יֵשָׁא 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 <u>feet</u>, <i>Where one is elevated by your discourses.</i>	feet ← <i>foot</i>. is elevated by: AV differs (<i>shall receive of</i>).

Deut 33:4	תֹּרָה צִוָּה-לָנוּ מֹשֶׁה מִזֶּרֶשׁ קְהֵלֶת יַעֲקֹב:	Moses commanded us a law – A legacy of the convocation of Jacob.	
Deut 33:5	וַיְהִי בִישְׁרוֹן מֶלֶךְ בְּהַתְּאַסֵּף רָאשֵׁי עָם יַחַד שְׁבֵטֵי יִשְׂרָאֵל:	And <u>he</u> 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, <u>And</u> may his men <u>not</u> be few in number.’	And ... not: negatory use of the <i>vav</i> , after a preceding negation.
Deut 33:7	וְזֹאת לַיהוּדָה וַיֹּאמֶר שְׁמַע יְהוָה קוֹל יְהוּדָה וְאַל-עֲמֹו תְּבִיאֵנוּ יָדָיו רַב לֹו 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</i> <i>great service</i> to him, And may you be a help from his <u>adversaries</u> .’	concerning: or <i>to</i> or <i>for</i> . Applicable to the other tribes in this chapter. The preposition לִ means <i>concerning / about</i> in, e.g., Judg 9:54, Ps 3:2, Ps 41:5. abilities ← <i>hands</i> . adversaries: or <i>adversities</i> .
Deut 33:8	וּלְלֵוִי אָמַר תִּמְיָד וְאוּרִיָד לְאִישׁ חֲסִידְךָ אֲשֶׁר נָסִיתוֹ בַּמֶּסָּה תִּרְיָבֵהוּ עַל-מֵי מְרִיבָה:	And concerning Levi he said, ‘ <u>May your Thummim</u> <u>and Urim be</u> with your <u>gracious man</u> Whom you tested at Massah, With whom you contended At the waters of Meribah.	Thummim and Urim: see Ex 28:30. your gracious man: i.e. <i>the</i> <i>high priest</i> [CB].
Deut 33:9	הָאֵמַר לְאָבִיו וּלְאִמּוֹ לֹא רָאִיתִיו וְאֶת-אָחָיו לֹא הִכִּיר וְאֶת-בָּנָיו בָּנָיו לֹא יָדַע כִּי שְׁמֵרוּ אֶמְרֹתֶיךָ וּבְרִיתֶיךָ יִנְצְרוּ:	And he said concerning his father and his mother, «I have not seen him», And he did not recognize his brothers, Nor know his {K: son} [Q: sons]. For they kept your word And maintained your covenant.	

Deut 33:10	יִזְרוּ מִשְׁפָּטֶיךָ לִיעֲקֹב וְתוֹרָתְךָ לְיִשְׂרָאֵל יִשְׁיִמוּ קִטּוֹרָה בְּאַפֶּךָ וּכְלִיל עַל-מִזְבִּיחֶךָ:	They will teach your judgments to Jacob And your law to Israel. They will put incense to <u>your nose</u> . And a complete <i>burnt</i> <i>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 וּפָעֻל יָדָיו תִּרְצֶה מַחֲץ מַתְנֵי־ם קִמּוּ וּמִשְׁנֵאֵיו מִן-יְקוֹמוּן: ס	Bless, O LORD, his wealth, And accept the works of his hands. Crush the loins of those Who rise up against him And those who hate him, <u>So that they cannot rise</u> <u>up.</u>	So that they <i>cannot</i> rise up ← <i>From (that) they shall</i> <i>rise up.</i>
Deut 33:12	לְבִנְיָמִן אָמַר יְדִיד יְהוָה יִשְׁכֵּן לְבֶטֶח עָלָיו חֶפֶץ עָלָיו כָּל-הַיּוֹם וּבֵין כְּתִיפָיו 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	וּלְיוֹסֵף אָמַר מְבֹרָכַת יְהוָה אֲרָצוֹ מִמֶּגֶד שָׁמַיִם מִטֹּל וּמִתְהוֹם רִבְצָת תַּחַת:	And concerning Joseph he said, ' <i>May</i> his land <i>be</i> 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 תְּבוּאָת 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	וּמֵרֹאשׁ הַר־יִקְדָּם וּמִמֶּגֶד גְּבֻעוֹת עוֹלָם:	From the peak of the mountains of <u>olden</u> <u>time</u> , And from the preciousness Of the age-old hills,	olden time: or <i>the east</i> .
Deut 33:16	וּמִמֶּגֶד אֶרֶץ וּמִלְאָה וּרְצוֹן שְׁכֵנֵי סִנֵּה תְּבוֹאָתָהּ לְרֹאשׁ יוֹסֵף וּלְקִדְקֹד נְזִיר אָחִיו:	And with the preciousness Of the earth and its fulness, And acceptance by him <i>Who dwelt in the bush.</i> Let <i>this</i> come upon <u>Joseph's 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 תְּבוֹאָתָהּ, it means (<i>Let</i>) its produce (be). 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 וְקַרְנֵי רֹאשׁ קַרְנָיו בָּהֶם עֲמִים יִנְגַּח יַחֲדוֹ אֶפְסֵי־אֶרֶץ וְהֵם רַבְבוֹת 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	וּלְזִבְלוֹן אָמַר שִׁמְח זְבוּלוֹן בְּצֵאתְךָ וַיִּשְׁשָׁכֶר בְּאֵהְלֶיךָ:	And concerning Zebulun he said, 'Rejoice, Zebulun, when you go out, And Issachar, in your tents.	
Deut 33:19	עַמִּים הֲרִי־קָרְאוּ שֵׁם יִזְבְּחוּ וּבְחִי־צֶדֶק בִּי שִׁפְעַ עֲיָמִים יִינָקוּ וּשְׁפוּנֵי טְמוּנֵי חוֹל: ס	They shall call <i>various</i> peoples <i>to</i> the mountain; There they will offer righteous sacrifices, For they will ingest the abundance of the seas, And the <u>hidden</u> <u>treasures</u> of the sand.'	offer ← <i>sacrifice</i> . ingest ← <i>suck</i> . hidden treasures ← <i>hidden</i> (<i>things</i>) of buried (<i>things</i>), where buried has connotations of treasure.

Deut 33:20	וּלְגַד אָמַר בְּרוּךְ מְרַחֵב גֹּד כְּלָבִיא שָׁכֵן וְטָרַף זְרוּעַ אֶף-קִדְקֹד: Or even: AV differs (<i>with</i>).	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, <u>Or even</u> the crown of the head.	
Deut 33:21	וַיֵּרָא רֵאשִׁית לֹא כִי-שֵׁם חֶלְקָת מַחֲקָק סָפוּן וַיֵּתֵא רֵאשִׁי עִם צִדְקָת יְהוָה עֲשֶׂה וּמִשְׁפָּטָיו עִם-יִשְׂרָאֵל: ס	And he provided the first part for himself, For there a share <u>for</u> the lawgiver <u>was</u> <u>reserved</u> . And he went <i>to</i> the heads of the people And carried out the LORD's justice And his judgments with Israel.'	for ← <i>of</i> . Wider use of the construct state. reserved: this is a similar word to <i>hidden</i> in Deut 33:19. AV differs (<i>was he</i> <i>seated</i>), avoiding a discordance, but discordance is tolerated in Hebrew. Otherwise, translate <i>a share for the</i> <i>hidden lawgiver</i> .
Deut 33:22	וּלְדָן אָמַר דָּן גּוֹר אֲרִיָּה יִזְנֹק מִן-הַבָּשָׁן: Bashan ← <i>the Bashan</i> .	And concerning Dan he said, 'Dan <i>is</i> a lion's whelp; He shall leap from <u>Bashan</u> .'	
Deut 33:23	וּלְנַפְתָּלִי אָמַר נַפְתָּלִי שִׁבְעַת רָצוֹן וּמָלֵא בְרַבָּת 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 מִבְּנֵי אֲשֶׁר יְהִי רָצוֹן אָחִיו וְטָבַל בְּשֶׁמֶן רַגְלָיו: with sons: or <i>more than</i> (<i>other</i>) sons.	And concerning Asher he said, 'Asher <i>is</i> blessed <u>with</u> <u>sons</u> . May he be favourably accepted <u>by</u> his brothers As he dips his foot in oil.	by ← <i>of</i> . Wider use of the construct state.

Deut 33:25	בְּרֹזֶל וְנְחָשֶׁת מְנַעֲלֶיךָ וְכִימִידָהּ דְּבֹאֲדָהּ:	Your bolts <i>are</i> of iron and copper, And as your days <i>are</i> , So shall your strength <i>be</i> .’	Your bolts <i>are</i> of iron and copper: AV differs (<i>Thy shoes shall be iron and brass</i>). [CB]= <i>under thy shoes</i> etc., referring to rich ores. But AV and [CB] require re-pointing to מְנַעֲלֶיךָ (dagesh in <i>nun</i>). strength: or <i>rest</i> .
Deut 33:26	אֵין כָּאֵל יִשְׁרוּן רַבָּב שָׁמַיִם בְּעֶזְרְךָ וּבִגְאוּתוֹ 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	מְעַנָּה אֱלֹהֵי קֹדֶם וּמִתַּחַת זִרְעַת עוֹלָם וַיִּגְרֹשׁ מִפְּנֵיךָ אוֹיֵב וַיֹּאמֶר הַשָּׁמַד:	The age-old God <i>is</i> a refuge, And beneath <i>are</i> age- abiding arms. And he will drive out the enemy <i>at</i> your advance, And he has said, ‘Destroy <i>them</i> .’	arms: i.e. <i>the limbs</i> , put for <i>strength and defence</i> . at your advance ← <i>from before you</i> .
Deut 33:28	וַיִּשְׁכֹּן יִשְׂרָאֵל בְּטַח בְּדֹד עֵין יַעֲקֹב אֶל-אֶרֶץ דָּגָן וְתִירוֹשׁ אֶף-שָׁמַיִם יַעֲרְפוּ טֹל:	Then Israel will dwell safely alone, The eye of Jacob <i>will be</i> on a land of corn and new wine, And his skies will also distil dew.	eye: or <i>water-source</i> .
Deut 33:29	אַשְׁרֵיךָ יִשְׂרָאֵל מִי כַמוֹדָהּ עַם נוֹשָׁע בִּיהוָה מִגֹּן עֶזְרְךָ וְאַשְׁרֵי-חֶרֶב גְּאוּתְךָ וַיִּכְחָשׁוּ אִבְיָיִךָ לָךְ וְאַתָּה עַל-בְּמוֹתֵימוֹ תִדְרֹךְ: ס	Happy <i>is</i> Israel – Who <i>is</i> like you? A people saved by the LORD, Your helping shield, Who <i>is</i> also your majestic sword. And your enemies will feign obedience to you, And you will trample on their idolatrous raised sites.”	feign obedience: <i>niphal</i> for feigning, but it could be re- pointed as <i>hithpael</i> , which is more common for feigning, וַיִּכְחָשׁוּ. See [AnLx] §12.3 for assimilation of the <i>tav</i> . See Josh 8:15 and Gen 42:7. AV differs somewhat (<i>be found liars</i>). Your helping shield ... your majestic sword ← <i>the shield of your help ... the sword of your majesty</i> . Hebraic genitives.

Deut 34:1	וַיַּעַל מֹשֶׁה מִמֶּעֶרְבֵת מוֹאָב אֶל־הָר נֹבֹ רֹאשׁ הַפְּסִגָּה אֲשֶׁר עַל־פְּנֵי יְרֵחוֹ וַיִּרְאֶהוּ 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 הָאֲחֵרִים:	and all Naphtali and the land of Ephraim and Manasseh and all the land of Judah as far as <u>the Western Sea</u>,	the Western Sea ← <i>the Hinder Sea</i>, i.e. <i>the Mediterranean Sea</i>.
Deut 34:3	וְאֶת־הַנֶּגֶב וְאֶת־הַכֶּכֶּר בְּקַעַת יְרֵחוֹ עַיִר הַתְּמָרִים עַד־צֹר:	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 לְזָרַעְךָ אֶתְנַנָּה הָרְאִיתִיךָ בְּעֵינֶיךָ וְשָׂמָה 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, <i>but</i> 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 מִן הַבַּיִת פְּעוֹר וְלֹא־יָדַע אִישׁ אֶת־קִבְרָתוֹ עַד הַיּוֹם הַזֶּה:	And <u>he</u> buried 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 לִחָה:	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</u> <u>him</u> .	deserted <i>him</i> ← <i>fled</i> .
Deut 34:8	וַיִּבְכוּ בְנֵי יִשְׂרָאֵל אֶת־מֹשֶׁה בְּעַרְבַת מוֹאָב שְׁלֹשִׁים יוֹם וַיִּתְּמּוּ יָמֵי בְכִי אֲבֵל מֹשֶׁה:	And the sons of Israel wept for Moses in the arid tracts of Moab for thirty days, and the days of weeping were completed – <i>of</i> mourning for Moses.	
Deut 34:9	וַיהוֹשֻׁעַ בֶּן־נֹון מָלֵא רוּחַ חֲכָמָה 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 בָּאָרֶץ מִצְרַיִם לְפָרְעָה וּלְכָל־עַבְדָּיו וּלְכָל־אֶרְצוֹ:	with all the signs and wonders which the LORD sent him to do in the land of Egypt, to Pharaoh and to all his servants and to all his land,	
Deut 34:12	וּלְכָל־הַיָּד הַחֲזָקָה וּלְכָל־ הַמִּזְרָא הַגָּדוֹל אֲשֶׁר עָשָׂה מֹשֶׁה לְעֵינֵי כָּל־יִשְׂרָאֵל:	and with all the <u>mighty</u> <u>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</i> <i>hand</i> .