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INTRODUCTION

As teachers of the biblical languages, it has been our observation that less than 20 percent of students who study Hebrew in college or seminary actually maintain a functional use of the language. The percentage that remains functional in Aramaic is, sadly, miniscule. Although Bible software has made tremendous strides in making the original languages accessible, we believe there is still great need for a tool to aid students in gaining and retaining knowledge of biblical Hebrew and Aramaic inductively. Apart from teaching the biblical languages, there is no better way to maintain a functional knowledge of Hebrew and Aramaic than to read the text of the Hebrew Bible regularly.

Purpose

A Reader’s Hebrew Bible (RHB) is designed to facilitate the regular reading of the Scriptures in Hebrew and Aramaic.\(^1\) This volume provides glosses for all Hebrew vocabulary occurring less than 100 times and all Aramaic vocabulary occurring less than 25 times.\(^2\)

For students of biblical Hebrew and Aramaic, RHB provides many advantages. It eliminates the waste of precious study time occasioned by thumbing through a lexicon. It removes the inconvenience of using a second volume of glosses. It acquaints them with the glosses of the foremost Hebrew lexicons in English. It also allows students to focus on learning Hebrew and Aramaic vocabulary in its literary context rather than in isolated word lists. And RHB removes the biggest hindrance to reading the Hebrew Bible devotionally—unknown vocabulary.

For instructors of Hebrew and Aramaic, RHB removes the necessity of creating new gloss lists when one wants to have students

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\(^1\) Biblical Aramaic occurs only in the following locations: Gen. 31:47; Jer. 10:11; Dan. 2:4-7:28; and Ezra 4:8-6:18; 7:12-26.

\(^2\) See Appendix A for a short glossary of all Hebrew words that occur 100 times or more.
read different sections of the Old Testament, and it increases the likelihood that students will be motivated to continue their Hebrew/Aramaic study through reading the Scriptures.

For those no longer in the classroom, RHB offers an accessible way to read the Hebrew Bible regularly. We especially hope that ministers and former seminarians whose ability in Hebrew and Aramaic has deteriorated will find that RHB helps them recover their skill.

**The Hebrew Text**

The text of *A Reader’s Hebrew Bible* is the version of the Leningrad Codex (L) maintained by the J. Alan Groves Center for Advanced Biblical Research, formerly known as the Westminster Hebrew Institute. It is virtually identical to the text found in *Biblia Hebraica Stuttgartensia* (BHS) and *Biblia Hebraica Quinta* (BHQ) with a few minor differences where its editors read the Leningrad Codex differently than the editors of BHS. RHB does not attempt to make textual critical determinations. The Leningrad Codex is the oldest complete codex of the Hebrew Bible extant. The choice to use it as opposed to the Aleppo Codex (where extant) or other masoretic manuscripts was entirely pragmatic: it was the most readily available in electronic format, and it is the standard text used in seminaries and colleges the world over.

**Text Format**

RHB has been designed to make a student’s shift to or from using BHS or BHQ relatively smooth. In prose sections the text is justified and runs continuously without line breaks between verses. The editorial paragraph breaks added by BHS’s editors have, in the majority of cases, been followed with permission. As in BHS and BHQ, the Westminster Leningrad Codex identifies closed paragraphs in L with

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3 Specifically, RHB reflects version 4.4 of the Westminster Leningrad Codex as found in BibleWorks 7.0. Just before this volume went to press, the Groves Center released version 4.8, which incorporated numerous accent corrections. We regret that the release appeared too late to be used in RHB.

4 For a list of the locations where the editors of the WLC read L differently than the editors of BHS, see Appendix B.

5 The few instances where BHS starts a new paragraph in the middle of a verse have been omitted (e.g., Ezra 2:2; Neh. 7:7; 11:4).
a ס and open paragraphs in L with a ס. In poetic sections each verse begins on a new line. If poetic text occurs within a prose section, the poetic text is indented from the right margin to distinguish it from the surrounding prose. RHB does not use editorial indentation and stichometric spacing such as found in BHS and BHQ.

Distinguishing prose from poetry, especially in the prophets, is difficult at times. As a general rule, RHB follows the majority agreement among BHS and modern English translations that mark poetic text.

Footnote Placement and Numbering

Every Hebrew word that is not a proper noun and occurs less than 100 times has a superscripted footnote placed at the end of the word. The same is true for every Aramaic word that is not a proper noun and occurs less than 25 times. Each footnote in the text has a corresponding footnote at the bottom of the page, after which is given the lexical and semantic information for the footnoted form.

As a general rule, footnotes occur before masoretic punctuation such as the maqṣeph and the sopḥ pasuq, but after any post-position masoretic accents. Thus, for example, if two words are joined by a maqṣeph and the first word occurs less than 100 times, the footnote will precede the maqṣeph (e.g., נֶפֶל). If the same lemmas occur with the same sense on the same page, the second and any following occurrences of the lemma on that page receive the same footnote number as the first. This policy is not followed, however, when a chapter break occurs within a page. Footnote numbering restarts with each new chapter.

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6 A “closed paragraph” or setumah, hence ס from סה as a marker, is a blank space of ¼ to ½ inch in length left between the end of one verse and the beginning of the next verse in L. An “open paragraph” or petuḥah, hence ס from סה as a marker, is the equivalent of a modern paragraph break. We made no attempt to proof or correct Westminster’s placement of the setumot and petuḥot.

7 In a lexicon, a “lemma” is the form of a word that serves as the headword under which its meaning is discussed.

8 The Aramaic section of Daniel is the one exception to footnote number restarting only at the beginning of a chapter. In this section, the footnotes restart on each page.
Proper Nouns

There are over 3000 Hebrew and Aramaic proper nouns that occur, respectively, less than 100 and 25 times each. Many a beginning student has puzzled long over an apparently inscrutable form in the Hebrew Bible only to discover with frustration that it was a proper noun. Since the total occurrences of such proper nouns number over 16,000, they have been excluded from the footnotes. Rather than ignore them entirely, RHB distinguishes such proper nouns from the normal text by screening them in gray. This helps the reader locate proper nouns, while requiring him or her to determine their identity through pronunciation. Genesis 2:8a provides an example:

In this example, סָנֶנֶן is screened in gray because it occurs less than 100 times. The proper name הַיְָהְוָה, however, is not screened in gray because it occurs over 100 times.

When morphemes such as the conjunction and inseparable prepositions are prefixed to proper nouns that occur less than 100 times, they are not screened in gray. The adverbial suffix known alternately as the hey locative or the directional hey is not distinguished from the proper nouns to which it is suffixed and is, therefore, screened in gray.

Kethib-Qere Readings

The J. Alan Groves Center for Advanced Biblical Research does not display Kethib-Qere readings in the same fashion as the Leningrad Codex. In L (and BHS) the Kethib consonants have the Qere vowels beneath them, creating a hybrid form of Kethib consonants with Qere vowels. The marginal masorah provides the Qere consonants.

The Groves Center’s practice at the time of this writing is to include the consonants for both the Kethib and the Qere in the text.

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9 The masoretes called the consonantal text of words that they considered incorrect Kethib, i.e., what is “written.” The corrected consonants and vowels which they believed should be read instead of the written form, they called Qere, i.e., what should be “read.”
Kethib consonants are vowelless; whereas the masoretic pointings for the Qere are included with the Qere consonants.

In RHB, Kethib readings are marked by a superscripted ק before the Kethib form. Qere readings are marked by a superscripted ק before the Qere form. Psalm 24:6, for example, appears as follows:

In cases where there is a Qere reading with no Kethib (or vice versa), only the form that occurs in the text is preceded by the appropriate super-scripted letter. For example, the Kethib with no Qere in Ruth 3:12 appears as follows:

WLC-BHS Differences

Version 4.4 of the Westminster Leningrad Codex offered a list of around 500 instances where the editors of WLC read L differently than the editors of BHS (1983). All these instances were checked against the latest edition of BHS (1997), and around only 100 instances of actual difference, most of which related to matters of accentuation, were found. All known instances in which the editors of WLC, and thus RHB, read the text (consonants and pointing) of L differently than the editors of BHS are marked with a raised black circle centered, where possible, above the letter or syllable in which the difference occurs. For example, in Gen. 14:2 the Qere reading in RHB is בֵּית בָּלָק, The raised black circle above the yod indicates that RHB differs from BHS with regard to this letter. The interested reader can check Appendix B at Gen. 14:2 to learn that the Qere form in BHS is בֵּית בָּלָק.
Reading Hebrew with Glosses

Many students of Hebrew (and we were among them) are surprised to be told that they are not translating Hebrew; they are reading Hebrew. Translating, in its technical sense, is a complicated science as well as an art. In translation, one seeks to express the message of the original in a natural form that enables modern readers to achieve the same understanding as the original audience. Producing such a rendering requires great skill in both the original and receptor languages. Reading, on the other hand, seeks to achieve a relatively literal understanding of the original without the translator’s concern for naturalness of style and syntax.

A Reader’s Hebrew Bible is not designed as a tool for the production of translations in the technical sense. It is meant to aid the user in reading the Hebrew Bible. Therefore, it provides glosses, not definitions. Definitions express with increasing specificity the classes to which a word belongs. A word’s definition is often complicated because many words have multiple meanings or senses. A gloss, on the other hand, is a brief approximation or summary of a word’s meaning. Because of their brevity, glosses cannot convey the full range of a word’s senses. They offer a modern language equivalent for the particular sense that seems to be employed in a given context.

There are at least two benefits to reading with glosses. First, it forces the reader to think through the grammar of a passage. Second, by aiding the reader to produce a relatively literal rendering, RHB enables him or her to become familiar with and appreciate Hebrew and Aramaic manners of expression. This familiarity and appreciation become the foundation for sound exegesis as well as accurate and useful translations.

Caveat lector! Many users of RHB will be tempted to conclude that since they know how it glosses a word in one passage or book, they know what that word means. Such an assumption would be false and, often, exegetically misleading. To understand a Hebrew word requires that one carefully read the context of each of its occurrences. It also requires that the reader become thoroughly familiar with the standard lexica. Although RHB seeks to facilitate reading by providing glosses, it cannot serve as a replacement for the standard lexica. Read-
ing the text—even in its original languages—is not the same as exegetical study. RHB is designed to aid in the former. Examining entries in a standard lexicon is an important part of the latter. RHB’s glosses should be viewed as appetizers signaling the rich store of information contained in HALOT, BDB, and other major lexical resources.

The reader should also be aware RHB does not replace the need for critical editions of the Hebrew text such as BHS. In fact, we anticipate that RHB will heighten the reader’s appreciation of the need for such resources. For example, in Deut. 2:9a the text of RHB reads, בָּאָמִיתֶּם. The phrase בָּאָמִיתֶּם makes no sense in this verse. Upon consulting BHS’s critical apparatus the reader will find that the Leningrad Codex does indeed have the preposition לָא, but many other manuscripts and editions have the negative particle לא, which is what one would expect in this context. We recommend having a critical edition close at hand for access to its textual apparatus when textual difficulties are encountered in RHB.

The English Glosses

Sources

RHB’s English glosses were determined primarily by consulting two lexical resources: The Hebrew-Aramaic Lexicon of the Old Testament (HALOT) and the Brown-Driver-Briggs Hebrew-English Lexicon of the Old Testament (BDB). HALOT is currently considered the most significant Hebrew and Aramaic lexicon in English; therefore, it is the primary source for the glosses. Readers for whom Holladay’s A Concise Hebrew and Aramaic Lexicon of the Old Testament has been their most frequent lexical resource should be aware of the substantial differences that exist between HALOT and Holladay. Among the most promi-

tent differences are differences in lemma spellings, homonym numbers, and glosses.

Despite BDB’s age, it continues to be widely regarded as an authoritative lexical source and, accordingly, was given second place. If, on occasion, we felt that the glosses offered by HALOT and BDB were inadequate or of sufficient uncertainty, alternative lexical sources were consulted, including Holladay’s *A Concise Hebrew and Aramaic Lexicon of the Old Testament, The Dictionary of Classical Hebrew, vols. 1-5*, edited by D. J. A. Clines,\(^\text{13}\) and other scholarly literature that addresses lexicographic difficulties.

*Layout of the Gloses*

**Verb lemmas**

<table>
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<th>^\text{1}HOMONYM# LEMMA STEM: HALOT; BDB; ALTERNATE.</th>
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<tbody>
<tr>
<td>Example:</td>
<td>^\text{1} II מַשָּׁה QAL: cease; recede; DCH: depart.</td>
</tr>
</tbody>
</table>

The above example reflects the model used in footnote glosses for verbs. Following the footnote number, the Hebrew lemma occurs along with its homonym number, if the homonym number is II or greater. The homonym number precedes the lemma as in the standard lexica. Following HALOT, verb lemmas are listed without any pointing. Since the senses of Hebrew verbs are stem-dependent, the stem\(^\text{14}\) is listed immediately following the lemma. The stem abbreviations are those used in HALOT. If HALOT and BDB disagree on the stem of a particular form, HALOT has generally been followed.\(^\text{15}\) For example, we follow HALOT’s parsing of מַלָּה as a Piel infinitive from מָלָה, rather

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\(^\text{14}\) The “stems” of the Hebrew verb (qal, niphal, piel, pual, hiphil, hophal, hitpael, etc.) are denoted, in various grammars, as binyanim, conjugations, themes, verbal patterns, modifications, stirpes, and so on.

\(^\text{15}\) Where HALOT exhibits some inconsistency in its stem abbreviations, we have sought to be consistent. For example, whereas HALOT uses both hitpo. and hitpol. for hitpolel, we consistently abbreviate hitpolel as hitpol.
than BDB’s view that it is an adverb. After the stem the glosses offered by HALOT, BDB, and alternate lexical sources are listed, separated by semicolons. HALOT is listed first, BDB second, and if an alternative gloss is offered, it follows BDB’s gloss. If no abbreviation or author name is listed before an alternate gloss, we supplied the gloss.

Non-verb lemmas

| Pattern: | #HOMONYM# LEMMA HALOT; BDB; ALTERNATE. |
| Example: | 1|II שבלת שבלת uncert., flood of water; flowing stream; HOLL: torrent, undulation. |

The example above reflects the model used in footnote glosses for non-verbs. The pattern used is the same as that used for verbs except, of course, that there is no verb stem information for non-verbs. In this example, the alternate gloss was taken from Holladay’s *A Concise Hebrew and Aramaic Lexicon of the Old Testament.*

Abbreviations in the Glosses

All the abbreviations in RHB’s glosses either reflect the exact text of the lexical entry or are implied by the lexical entry. RHB distinguishes abbreviations that are not part of a lemma’s gloss from those that are. When an abbreviation is not part of the gloss, it is printed in italic type. If an abbreviation is part of the gloss, it is printed in regular, non-italic type along with the gloss and should be read as part of the gloss. For example, the footnote for כְּלָשֶׁהーコ reads, “uncert., poss. raising the voice to a higher pitch, abbr. for כְּלָשֶׁהーコ sign to change the voice or כְּלָשֶׁהーコ ‘da capo,’ always, pause; indicates interruption or change in rendering.” In this entry, the abbreviations “uncert., poss.” and “abbr. for” are in italic type, indicating that they are not part of the gloss for כְּלָשֶׁהーコ.

Glossing Methodology

Each book of the Hebrew Bible was glossed verse-by-verse and lemma-by-lemma. If the lexica offered only one sense for a given lemma, that sense was written to every occurrence of the lemma in the
database used for this project. Although this eliminated some redundancy of effort, the preponderance of the 60,600+ occurrences of lemmas were glossed individually.

Spelling of Lemmas

In a solid majority of instances, the lexica agree on the spelling of the lemmas. Where they disagree, HALOT has been followed. In the case of Aramaic, HALOT consistently spells lemmas with a final hey, which BDB spells with a final aleph (e.g., יָנִיש מַדָּן vs. יָנִיש מַדָּן). Following HALOT, RHB spells these with a final hey.

Context-Specific Glosses

RHB’s glosses are context-specific. In other words, the glosses are the English words HALOT and BDB offer as a gloss or rendering for the specific text under consideration. BibleWorks 7.0, the workhorse for this project, provided immediate access to the exact location where each verse is cited in HALOT and BDB. This ease of access allowed us to list the precise gloss HALOT or BDB offers for each lemma in its context. Although HALOT and BDB do not cite every verse for lemmas that occur under 100 times, they do cite the majority of them. As a result, RHB offers the reader the opportunity to read the Hebrew Bible with HALOT and BDB, seeing how these leading lexicographers understood the listed words in each of their specific contexts.

The reader should be aware that there are cases where the lexica do not offer a context-specific gloss and instead list a series of glosses under which they cite a set of references. All of the glosses listed do not necessarily apply to all of the references cited. RHB lists the glosses as they occur in the lexica, and the reader must discern which gloss is contextually appropriate. For example, HALOT glosses מְלוּחַ as “procession, round dance, festival.” It should be apparent to the reader of Leviticus 23 that the hag sukkot was neither a procession nor a round dance.

Avoidance of Gloss Redundancy

In order to avoid redundancy in RHB’s glosses, we adhered to the following method for determining the glosses. HALOT was con-
A Reader’s Hebrew Bible

One drawback to this method is that at times BDB’s gloss(es) is only a subset of the glosses given by HALOT. However, RHB’s purpose is not to provide the user with a comprehensive means of comparing BDB and HALOT.

First, if HALOT’s entry cited the current Scripture reference, then HALOT’s gloss for that specific reference was given. If HALOT did not cite the reference, then its sense(s) that fits the context was listed.

Second, BDB was consulted. If BDB’s entry contained the current Scripture reference and its gloss differed from HALOT’s, then its gloss was listed following a semicolon. If its gloss did not differ from HALOT’s, it was not repeated.16 The one exception to this rule was if HALOT indicated that it was uncertain about the gloss(es) it offered. In such cases, all of the glosses BDB lists were included, even if one or more of them were identical to HALOT’s glosses. If BDB did not cite the current Scripture reference in its entry, then its contextually relevant glosses were listed, provided that they differed from HALOT’s glosses.

In those relatively few instances where HALOT and BDB offer the same gloss, but we felt an alternate gloss should be considered, an em-dash (—) was placed in the BDB gloss-slot. For example, in Proverbs 1:8 בַּעַל־יָד is glossed as “wasteland, void, underworld; —; grave.” HALOT and BDB both offer underworld as the gloss for בַּעַל־יָד. We, however, regard grave as a legitimate gloss in this context.

The fact that we normally list HALOT and BDB’s glosses without an alternate gloss should not be construed to indicate our agreement with their glosses. On more than one occasion, we found reason to question the accuracy or adequacy of the glosses given by one or other of the lexicons. We did not, however, necessarily offer an alternate gloss in such instances. Long-time users of BDB and Holladay should expect to be surprised at times by the glosses offered by HALOT.

Phrase and Idiom Glosses

In glossing words that were part of phrases or idioms, we found that the lexica were inconsistent in their handling of these words. Often, they would not gloss the word, only the entire phrase.

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16 One drawback to this method is that at times BDB’s gloss(es) is only a subset of the glosses given by HALOT. However, RHB’s purpose is not to provide the user with a comprehensive means of comparing BDB and HALOT.
RHB, however, attempts to provide a gloss only for the lemma that is footnoted. For example, HALOT glosses יְלָעַשׁ, when it occurs in the phrase לְפַלַּעַשׁ יִשְׂרָאֵל, as “indulgent.” A perusal of HALOT’s entry makes it clear that “indulgent” is a gloss for the idiom לְפַלַּעַשׁ יִשְׂרָאֵל, and not a sense or gloss of יְלָעַשׁ. Therefore, יְלָעַשׁ is glossed simply as “long.” Making sense of biblical idioms, one of the enjoyable challenges of reading the Hebrew Bible, is left to the reader.

Parsing Differences in the Lexica

In addition to disagreeing regarding the parsing of verb stems, HALOT and BDB sometimes disagree regarding a word’s part of speech. In some instances, HALOT may parse a form as an adjective whereas BDB parses it as a noun. Or more severely, BDB may regard a word as a verb that HALOT regards as a noun. The glosses each lexicon gives are retained. Thus, the glosses will reflect the parsing of their respective lexicons. In cases where parsing differences result in grammatically divergent English glosses, we have generally listed separate lemmas for HALOT and BDB. For example, in Psalm 112:1 the form יְנִשְׁתַּנּ occurs. HALOT parses it as a noun meaning “in fear of.” BDB parses it as a verb from יָנָשׁ. The gloss entry for this form reads as follows: יְנִשְׁתַּנּ in fear of; יָנָשׁ QAL: fear, reverence, honor.

If HALOT and BDB disagree regarding the lemma of a verb but parse the verb’s stem identically, then the stem is listed only after the initial lemma. For example, since both HALOT and BDB parse the stem of יָנָשׁ in 1 Sam. 14:32 as Qal, the footnote reads as follows: IV יָנָשׁ QAL: turn towards; I יָנָשׁ do, make.

If HALOT and BDB disagree regarding a verb’s lemma and stem parsing, then a separate lemma and stem are listed for BDB. For example, since HALOT and BDB disagree about both the lemma and the stem of יִונְיָדָה in Deut. 32:11, the footnote reads as follows: IV יִונְיָדָה QAL: protect, keep; I יִונְיָדָה HIF: rouse, stir up.

Uncertainty in the Lexica

Occasionally the lexica will indicate that they are uncertain regarding the sense(s) they offer for a lemma. HALOT and BDB both mark uncertainty in various ways, the most common being a question
mark. *RHB* consistently reflects the lexica’s uncertainty by prefixing such glosses with the abbreviation “uncert.”

When *HALOT* or BDB are uncertain regarding the correct sense or contextual gloss of a term, they will often list a number of options and then indicate which of the options is preferred. In such instances, *RHB* lists all of the options cited and places the lexicon’s stated preference, if it indicates one, at the head of the list.

**Lexical Oddities and Indeterminacy**

In a number of instances *HALOT* and BDB gloss the participial form of a verb with an English noun and list the nominal gloss as a distinct sense of the verb. In such cases, the verbal lemma and stem are given. However, no change has been made to the gloss. As a result, some verbs will appear to be glossed as nouns. This is, however, what readers would find in the lexica were they to look up the Scripture reference under the verb stem. For example, the footnote for rxs in Proverbs 31:14 reads as follows: \( \text{QAL: trader, dealer; trafficker} \).

At times the lexica gloss plural forms of a lemma with a separate sense. If the lexica listed the lemma as plural, the plural gloss was given. If, however, the lexica listed the lemma as singular, the plural glosses were made singular where possible. The reader is expected to recognize that the Hebrew form is plural and pluralize the gloss. For example, the footnote for the plural form frnhmt in Psalm 78:44 reads as follows: frnhmt branch and canal of the Lower Nile; Nile-arm, Nile-canal. The reader should read frnhmt as “their branches and canals of the Lower Nile.”

Where *HALOT* or BDB parse a verb as Qal passive and provide a passive gloss, we change the gloss to active since the passive form of the verb is not given in the footnotes. When the lexica cite a reference under multiple senses of a word, all senses where the reference is cited were listed.

**Lexical silence on Hapax Legomena**

In cases of lexical or grammatical *hapax legomena* where *HALOT* or BDB or both do not offer a gloss for a lemma or form, we placed an em-dash in the gloss-slot to indicate the lexicon’s silence. For
example, in Joshua 9:4 the form רִכְּנָה is parsed by all as the Hitpael of כִּנָּה, but none of the lexica offer a gloss for this root, and there is no other occurrence of the root. All regard it as a copyist error for כִּנָּה. In this case Marten H. Woudstra, in his NICOT commentary on Joshua, rejects the emendation (which occurs in several MSS and LXX) and offers the gloss “act as ambassadors.”

Trent C. Butler, in his WBC commentary, proposes the gloss “disguise oneself as a messenger.”

The RHB footnote for this form reads as follows: רִכְּנָה HITP: —; —; NICOT: act as an ambassador, WBC: disguise oneself as a messenger. The two em-dashes indicate that neither HALOT nor BDB offer a gloss for this lemma, and the proposals by Woudstra and Butler are listed in the alternate gloss-slot following the abbreviations for the series in which their commentaries appear.

There are twenty instances in which the reader will encounter a lemma followed by two em-dashes and no alternative gloss. In each of these instances, all lexical sources consulted regarded the form as corrupt or misspelled.

Conjectural Emendations in the Lexica

For various reasons, all the consulted lexica offer conjectural emendations to the masoretic text at various points. In keeping with the purpose of this volume to be a reader’s Hebrew Bible, no conjectural emendations have been made to the text or to the lemmas listed in the footnotes. In the case of lemmas for Kethib readings, the vowel pointing offered by HALOT has been used.

In cases where both HALOT and BDB list a form under a known lemma but regard the form as “impossible” or otherwise incoherent, RHB lists the senses of the lemma under which the form in question is cited. At times this yields a contextually nonsensical gloss. However, from a reader’s standpoint it is precisely the nonsensical nature of the textual form that must be appreciated since that is (usually) what prompted the lexica to offer a conjectural emendation.

18 Trent C. Butler, Joshua (WBC 7; Waco, TX: Word, 1983), 97.
For example, in Proverbs 22:20 the form שְׁלָלֶשׁ occurs. Neither HALOT nor BDB offer a gloss for this word. Both suggest the form should be read as שְׁלֶלֶשׁ. Both lexica, however, list this form under שְׁלֶלֶשׁ, which means “fighting charioteer,” or “adjutant.” Therefore, the gloss for this form reads: III שְׁלֶלֶשׁ fighting charioteer; adjutant.

**Conclusion**

God has given his Word in written form, not merely to be read, studied, and memorized. He gave it to us so that we might come to know and love him. Our prayer is that the Lord will use A Reader’s Hebrew Bible to cause his people’s love for him to increase and abound in knowledge and discernment so that their lives might overflow with the fruit of righteousness to the glory and praise of God.
# Abbreviations & Sigla

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Meaning</th>
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<tr>
<td>abbr.</td>
<td>abbreviation</td>
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<tr>
<td>alt.</td>
<td>alternatively</td>
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<td>appar.</td>
<td>apparently</td>
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<tr>
<td>archt.</td>
<td>architectural</td>
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<tr>
<td>BDB</td>
<td><em>The Brown-Driver-Briggs Hebrew and English Lexicon</em>, by Francis Brown, S. R. Driver, and C. A. Briggs</td>
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<tr>
<td>BHS</td>
<td><em>Biblia Hebraica Stuttgartensia</em></td>
</tr>
<tr>
<td>BHQ</td>
<td><em>Biblia Hebraica Quinta</em></td>
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<tr>
<td>c.</td>
<td><em>circa (= about)</em></td>
</tr>
<tr>
<td>DCH</td>
<td><em>The Dictionary of Classical Hebrew</em>, vols. 1-5, edited by D. J. A. Clines</td>
</tr>
<tr>
<td>exclam.</td>
<td>exclamation</td>
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<tr>
<td>HALOT</td>
<td><em>The Hebrew and Aramaic Lexicon of the Old Testament</em>, by Ludwig Koehler and Walter Baumgartner</td>
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<tr>
<td>HOLL</td>
<td><em>A Concise Hebrew and Aramaic Lexicon of the Old Testament</em> by William L. Holladay</td>
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<tr>
<td>inf.</td>
<td>infinitive</td>
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<td>instr.</td>
<td>instrument</td>
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<td>L</td>
<td>Leningrad Codex</td>
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<tr>
<td>n.</td>
<td>noun</td>
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<tr>
<td>n. loc.</td>
<td>noun of location or proper name</td>
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<tr>
<td>NICOT</td>
<td><em>New International Commentary on the Old Testament</em></td>
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<tr>
<td>perh.</td>
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<td>poss.</td>
<td>possibly</td>
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<td>prob.</td>
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<td>pron.</td>
<td>pronoun</td>
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<tr>
<td>RHB</td>
<td><em>A Reader’s Hebrew Bible</em></td>
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<tr>
<td>rel.</td>
<td>relative</td>
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<tr>
<td>t.t.</td>
<td>technical term</td>
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<tr>
<td>trad.</td>
<td>traditionally understood as</td>
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<td>uncert.</td>
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<td>usu.</td>
<td>usually</td>
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### Hebrew Verb Stem Abbreviations

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<thead>
<tr>
<th>Verb Stem</th>
<th>Aramaic Verb Stem Abbreviations</th>
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<td>hifil</td>
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<td>hitp</td>
<td>hitpael</td>
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<td>hitpalp</td>
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<td>hitpo</td>
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<td>hitpol</td>
<td>hitpoelal</td>
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<td>hof</td>
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<td>pal</td>
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<td>pi</td>
<td>piel</td>
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<td>pual</td>
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<td>pul</td>
<td>pulal</td>
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<tr>
<td>pulp</td>
<td>pulpal (=polpal)</td>
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### Sigla

- marks words where WLC and RHB read L differently than BHS. See Appendix B for a list of all known instances of difference.
genesis

בראשית

ויתו היה רוח אלהים בראשת השמיים...

1:17–31

17 And God created the firmament and separated the waters that were above the firmament from the waters that were under the firmament. And God called the firmament Heaven.

18 And God said, “Let the waters under the heavens be gathered together into one place, and let the dry land appear.” And it was so.

19 God called the dry land Earth, and the gathering of the waters He called Seas. And God saw that it was good.

20 God said, “Let the light shine on the face of the heavens.” And there was light.

21 God called the light Day, and the darkness He called Night. And there was evening and there was morning, one day.

22 And God said, “Let the waters under the heavens be brought upon the land, and let dry land appear.” And it was so.

23 And God said, “Let the waters bring forth swarms of living creatures, and let birds fly over the waters.” And it was so.

24 And God created the great sea monsters and every living creature that moves, and so the birds were created, in the heavens above the earth.

25 God blessed them and said, “Be fruitful, multiply, and fill the waters of the sea, and let birds multiply on the earth.”

26 There was evening and there was morning, the third day.

27 And God said, “Let the earth bring forth living creatures according to their kinds — domestic cattle, all kinds of living creatures that creep on the ground, and wild beasts, according to their kinds.” And it was so.

28 God blessed them and said, “Be fruitful and multiply. Fill the earth and subdue it.”

29 God said, “I have given you every seed-bearing plant on the face of the whole earth and every tree with seed-bearing fruit that is on the face of the earth by the way of its kind. And it was so.

30 To all the beasts of the earth and all the birds of the air and every creature that moves on the earth, and every kind of wild beast—these are the creatures that were under heaven’s dominion.

31 And God said, “Let us make man in our image, after our likeness. And let them rule over the fish of the sea, and over the birds of the heavens, and over the beasts that crawl on the ground, and over all the earth.”

32 And God made man in His image; in the image of God He made Him; male and female He made them.

33 God blessed them and said, “Be fruitful, multiply, and fill the earth. And subdue it; and rule over the fish of the sea, and over the birds of the heavens, and over all the beasts that crawl on the ground, and over all the earth.”

34 And God said, “See, I have given you every seed-bearing plant on the face of the whole earth and every tree with seed-bearing fruit that is on the face of the earth by the way of its kind. And it was so.

35 And it was evening and there was morning, the sixth day.

36 And God said, “Let the earth bring forth living creatures according to their kinds—cattle, and all the beasts of the earth, and every creeping thing that creeps on the earth, and all the birds of the heavens according to their kinds.” And it was so.

37 And God blessed them and said, “Be fruitful, multiply, and fill the earth, and subdue it. And rule over the fish of the sea and over the birds of the heavens and over all the beasts that crawl on the ground, and over all the earth.”

38 And God said, “I give you every seed-bearing plant on the face of the whole earth and every tree that has seed-bearing fruit. To you it shall be for food.

39 And to every beast of the earth and to every bird of the heavens and to every creature that creeps on the earth, I give every green plant for food.” And it was so.

40 And God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

41 Thus the heavens and the earth were finished, and all the host of them.

42 And on the seventh day God finished the work that He had done. And He rested on the seventh day from all His work which He had done.

43 And God blessed the seventh day and sanctified it, because on it He rested from all His work that He had done in creation.

44 And God called the seventh day Sabbath, because on it He rested from all His work of creation.

45 And God rested from all His work which He had done in creation.

46 These are the generations of the heavens and the earth when they were created, in the day that the Lord God made earth and heaven.

47 When the Lord God had finished creating them, behold, there were great multitudes of beasts and great multitudes of birds of the air, and there were great multitudes of fish in the sea that swarmed on the face of the sea.

48 This is the account of the heavens and the earth when they were created, in the day that the Lord God made earth and heaven.

49 When the Lord God saw that it was good. And the Lord God said, “It is not good for man to be alone.” And the Lord God took from his side and made a helpmate for him.

50 And the Lord God said, “It is not good for the man to be alone; I will make him a helpmate like him.”

51 And the Lord God caused a deep sleep to fall on the man, and he slept; and He took one of his ribs and closed up the flesh in its place.

52 Then the Lord God caused the man to fall into a deep sleep; and He took one of his ribs and closed up the flesh in its place. And the Lord God made a helpmate for the man, and He gave her to him.
21:6 sixth.
21:7 seventh.
21:8 QAL: cease, stop; desist, rest.
21:9 הָיָה הָיָה הָיָה Hiphil: be created.
21:10 יִשָּׁב יִשָּׁב יִשָּׁב Hiphil: sit.
21:11 הָלַךְ הָלַךְ הָלַךְ Qal: go; go forth.
21:12 הָיָה הָיָה הָיָה Qal: be.
21:13 הָיָה הָיָה הָיָה Hiphil: be.
21:14 הָיָה הָיָה Hiphil: be.
21:15 הָיָה הָיָה Hiphil: be.
21:16 הָיָה הָיָה Hiphil: be.
21:17 הָיָה הָיָה Hiphil: be.

21:6 sixth.
21:7 seventh.
21:8 QAL: create; shape, fashion.
21:10 QAL: sprout; spring up.
21:11 Hiphil: subterranean stream of fresh water, groundwater; mist.
21:12 QAL: create; form; fashion.
21:13 Hiphil: blow, breathe.
21:14 QAL: plant; garden.
21:15 הָיָה הָיָה Hiphil: be desirable.
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21:17 הָיָה Hiphil: be desirable.
the garden. 29 knowledge. 30 help, assistance; one who helps. 31 qal: create, form; fashion. 32 qal: all kinds of animals; wild animals. 33 qal: flying creatures; fowl, birds. 34 qal: deep sleep, lethargy. 35 qal: fall asleep; sleep, be asleep. 36 qal: rib. 37 qal: close. 38 qal: cling, cleave to. 39 qal: naked.

30th snake; serpent. 32th cunning; crafty. 36th all kinds of animals; wild animals. 41th garden. 50th be opened. 65th food, nourishment. 77th delight; thing desirable. 84th be desirable. 92th make wise, insightful; look at. 100th naked, bare. 111th qal: stitch together, tack; sew together.
3:8–22

12 גַּלְגַּלְתָּה יִנָּשֶׁה לָאָלָלִים. 13 גַּלְגַּלְתָּה יִנָּשֶׁה לָאָלָלִים.
14 גַּלְגַּלְתָּה יִנָּשֶׁה לָאָלָלִים.
15 גַּלְגַּלְתָּה יִנָּשֶׁה לָאָלָלִים.
16 גַּלְגַּלְתָּה יִנָּשֶׁה לָאָלָלִים.
17 גַּלְגַּלְתָּה יִנָּשֶׁה לָאָלָלִים.
18 גַּלְגַּלְתָּה יִנָּשֶׁה לָאָלָלִים.
19 גַּלְגַּלְתָּה יִנָּשֶׁה לָאָלָלִים.
20 גַּלְגַּלְתָּה יִנָּשֶׁה לָאָלָלִים.
21 גַּלְגַּלְתָּה יִנָּשֶׁה לָאָלָלִים.
22 גַּלְגַּלְתָּה יִנָּשֶׁה לָאָלָלִים.

23 וְהָאָלָלִים לֹא לָאָלָלִים כְּכַלָּמִים כִּלְמָמִים.
24 וְהָאָלָלִים לֹא לָאָלָלִים כְּכַלָּמִים כִּלְמָמִים.
25 וְהָאָלָלִים לֹא לָאָלָלִים כְּכַלָּמִים כִּלְמָמִים.
26 וְהָאָלָלִים לֹא לָאָלָלִים כְּכַלָּמִים כִּלְמָמִים.
27 וְהָאָלָלִים לֹא לָאָלָלִים כְּכַלָּמִים כִּלְמָמִים.
28 וְהָאָלָלִים לֹא לָאָלָלִים כְּכַלָּמִים כִּלְמָמִים.
29 וְהָאָלָלִים לֹא לָאָלָלִים כְּכַלָּמִים כִּלְמָמִים.
30 וְהָאָלָלִים לֹא לָאָלָלִים כְּכַלָּמִים כִּלְמָמִים.
31 וְהָאָלָלִים לֹא לָאָלָלִים כְּכַלָּמִים כִּלְמָמִים.

32 אֶתְוַהֲהַ אֲנַיָּהָה אָלָלִים.
33 אֶתְוַהֲהַ אֲנַיָּהָה אָלָלִים.
34 אֶתְוַהֲהַ אֲנַיָּהָה אָלָלִים.
35 אֶתְוַהֲהַ אֲנַיָּהָה אָלָלִים.
36 אֶתְוַהֲהַ אֲנַיָּהָה אָלָלִים.
37 אֶתְוַהֲהַ אֲנַיָּהָה אָלָלִים.
38 אֶתְוַהֲהַ אֲנַיָּהָה אָלָלִים.
39 אֶתְוַהֲהַ אֲנַיָּהָה אָלָלִים.
40 אֶתְוַהֲהַ אֲנַיָּהָה אָלָלִים.

41 אֶתְוַהֲהַ אֲנַיָּהָה אָלָלִים.
42 אֶתְוַהֲהַ אֲנַיָּהָה אָלָלִים.
Gen. 3:23–4:15

3:23-4:15

םייחפ אלוהים וגו בabee אבר המדע היעש לרשם צפוי단 ותעה. אדם
ינשב, וגו בabee הטון יגאל וראית מבית ולא לועה: 23-24

4:4

ב”ב, פ”ב: היעש רשק אבר המדע悬浮 והיה:
4-24

5:1-3

כם אבר המדע, ינשב בabee היעש רשק אבר המדע悬浮 והיה:
5-3

6:1-24

שם אבר המדע, ינשב בabee היעש רשק אבר המדע悬浮 והיה:
6-24

10:18-23

שם אבר המדע, ינשב בabee היעש רשק אבר המדע悬浮 והיה:
10-23

13:16-23

שם אבר המדע, ינשב בabee היעש רשק אבר המדע悬浮 והיה:
13-23

14:15-20

שם אבר המדע, ינשב בabee היעש רשק אבר המדע悬浮 והיה:
14-20

15:16-20

שם אבר המדע, ינשב בabee היעש רשק אבר המדע悬浮 והיה:
15-20

16:1-15

שם אבר המדע, ינשב בabee היעש רשק אבר המדע悬浮 והיה:
16-15

18:1-5

שם אבר המדע, ינשב בabee היעש רשק אבר המדע悬浮 והיה:
18-5

19:1-30

שם אבר המדע, ינשב בabee היעש רשק אבר המדע悬浮 והיה:
19-30

43-46

garden. 44-45: drive out; drive away. 46-47: cherub. 47: flame, blade. 48-49: HAB: turn round and round, flash; turn this way and that.

41-42: QAL: conceive; become pregnant. 42: QAL: auncert., obtain or create; get, acquire.

3-4: QAL: first-born. 5: fat portion. 8: QAL: gaze, look at; regard (with favor).

7: QAL: be or become hot, become angry; burn with anger. 8: QAL: lie, lurk.

9: desire, longing. 10: QAL: rule; have dominion over. 11: where? 12: QAL: cry; cry out (for help).

13: QAL: bind with a curse; curse. 14: QAL: open the mouth wide; swallow. 15: QAL: roam around; totter, go tottering.

16: QAL: be aimless, homeless; move to and fro, wander. 17: QAL: drive out. 18: HAB: hide oneself; be hid, concealed.

under a curse; curse.

9 ten. 10 group of ten; ten. 11 anxious toil, hardship; toil.

12 ראת; lay under a curse; curse.
and made the ark of boards, and made it a cubit thick. And this is how he made the ark:

6:1-17

...}
18 The floodwaters spread over the earth.

19 They covered the high hills and valleys, so that no part of the earth’s surface was left exposed. Everything on earth—men, animals, birds, and reptiles—died.

20 But Noah was righteous in his generation. He did what was acceptable in the sight of the LORD.

21 Noah built an ark for himself and his family. He instructed everyone to bring to the ark all the animals:

22 every living creature of its kind: 

23 male and female of birds, of animals, of wild animals, 

24 every kind of creeping thing that crawls on the ground, and every kind of fish in the water under the earth.

25 These creatures entered the ark, male and female of every kind.

26 The LORD looked at the earth and was disenchanted. All the soil had become morally corrupt.

27 In Noah’s day, 

28 Noah was eighty-five years old. He was a righteous man—pure and blameless in the sight of God.

29 This is the reason he was found blameless in the eyes of God.

30 Noah married a wife in those days—

31 And he named his son Shem, Ham, and Japheth. He built three creeds: 

32 the one for Shem, the one for Ham, and the one for Japheth. 

33 Shem was the ancestor of the Canaanites, 

34 Ham was the ancestor of the Cushites, 

35 Japheth was the ancestor of the Assyrines.

36 Noah’s sons were Shem, Ham, and Japheth.

37 Noah was 350 years old when he became the father of Shem, Ham, and Japheth. 28:17, 22
swarming things.
abate.

all kinds of animals; wild animals.
8:4–21

12 Now the earth was a wild waste and barren
13 and darkness was over the face of the deep; and the
14 Spirit of God was moving over the face of the
15 waters. 16 And God said, “Let there be a
17 division between the waters below and above the
18 heavens!” 19 So God made the division between the
20 waters and the waters. Now the earth had no
21 form or open space. 22 And God said, “Let the
23 waters come together to one place, so that the
24 dry land may appear.” And it was so. 25 God
26 called the dry land “Shelah.” 27 And God said,
28 “Let the waters bring forth swarms of living
29 things, all kinds of fish, and every sort of wild
30 animal that moves about.” And it was so.
31 32 Then God said, “Let the earth sprout
33 plants, all kinds of grain and fruit trees that
34 yield seed after their kind. And it was so.
35 36 God said, “Let the heavens be filled with
37 birds of every kind and fish of the waters.
38” And it was so. 39 God said, “Let there be a
40 man formed for the ground, made from the
dust of the ground. 41 And God gave to him
42 breath of life when he breathed into his nostrils;
and the man became a living soul. 21

12 שֵׁם suł-m: seventh. 13 הַנָּשָׁה הֹמַלְקֶה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה הָבָה H: see below. 14 הִזָּה hiz-£: decrease, lessen; diminish. 15 שָׁם sôm: tenth. 16 וַיַּדְגֹּהוּ וַיַּדְגֹּהוּ יִתְנַה הָבָה הָבָה הָבָה H: see below. 17 מַהֲלָה ma-lôa: hole in the wall for air and light, window. 18 יִתְנַה hîtnô: raven. 19 יִתְנַה hîtnô: raven. 20 יִתְנַה hîtnô: raven. 21 יִתְנַה hîtnô: raven. 22 יִתְנַה hîtnô: raven. 23 יִתְנַה hîtnô: raven. 24 יִתְנַה hîtnô: raven. 25 יִתְנַה hîtnô: raven. 26 יִתְנַה hîtnô: raven. 27 יִתְנַה hîtnô: raven. 28 יִתְנַה hîtnô: raven. 29 יִתְנַה hîtnô: raven. 30 יִתְנַה hîtnô: raven. 31 יִתְנַה hîtnô: raven. 32 יִתְנַה hîtnô: raven. 33 יִתְנַה hîtnô: raven. 34 יִתְנַה hîtnô: raven. 35 יִתְנַה hîtnô: raven. 36 יִתְנַה hîtnô: raven. 37 יִתְנַה hîtnô: raven. 38 יִתְנַה hîtnô: raven. 39 יִתְנַה hîtnô: raven. 40 יִתְנַה hîtnô: raven. 41 יִתְנַה hîtnô: raven. 42 יִתְנַה hîtnô: raven.
8:22–9:13

The purpose.

"... fearing fear; terror.
... the Deluge; flood in time of Noah.
... nature; image.
... clouds; cloud-mass, cloud.
... fruit; terror.
... all kinds of animals; wild animals.
... everything that moves and lives; moving things.
... fish.
... everything that flies; fowl, birds.
... warmth; heat.
... cutting, grain harvest.
... the sake of.
... declare cursed, accursed.
... time of youth; early life.
... cease, stop.
... harvest-time, autumn.
... summer.
... the Deluge; flood in time of Noah.
... sign; pledge.
... bow, rainbow.
... clouds; cloud-mass, cloud.
Genesis 9:14–10:5

in the Deluge; flood in time of Noah. 21 sign, pledge. 22 chest, ark. 23 gen.则מ. dispense; be scattered. 24 qal plant. 25 qal: rainbows, clouds; cloud-mass, cloud. 26 qal: bow, rainbow. 27 the Deluge; flood in time of Noah. 28 qal: become drunk. 29 qal: outer garment, cloak, mantle; covering. 30 shoulders. 31 qal: backwards. 32 qal: awake. 33 qal: young, younger, youngest. 34 qal: bind with a curse; curse. 35 qal: to, for him. 36 qal: make spacious; make wide. 37 qal: nine.

successive generations in the general history of a family; account of men and their descendants; offspring, descendants. 22 the Deluge; flood in time of Noah. 23 be scattered, separated; be divided. 24 coast, island; border, region.
1
shepherd, sheep-breeder; sheep-raiser, -dealer, or -tender.  2גאל see as a seer; see as a seer in the ecstatic state.  3גאל roar.  4גאל dry up; mourn, lament.  5גאל grazing place; pasture, meadow.  6גאל wither; be dry; dried up without moisture.  7גאל crime, offence; transgression.  8גאל trample down, destroy; tread on, trample.  9גאל threshing board, threshing sledge.  10גאל iron.  11גאל (fortified) palace; citadel, castle, stronghold.  12גאל bar.  13גאל hold; wield.  14גאל entire, complete, perfect; full.  15גאל remnant, remains.
crime, offence; transgression.  

19 a feeling of love, loving sensation, mercy; compassion.  

20 oal: tear, rend; pluck.  

21 a lasting future time; of continuous existence.  

22 oal: arm.  

23 anger, rage; overflowing rage, fury.  

24 oal: for ever; everlastingness.  

25 (fortified) palace; citadel, castle, stronghold.  

26 oal: rip open; cleave.  

27 pregnant.  

28 hiv: enlarge.  

29 hiv: set fire to; kindle, set on fire.  

30 oal: war cry; alarm.  

31 oal: storm, gale; storm-wind.  

32 deportation, exile.  

33 together.

21 crime, offence; transgression.  

22 lime.  

23 (fortified) palace; citadel, castle, stronghold.  

24 oal: panic, noise; din, crash.  

25 oal: war cry; alarm.  

26 horn.  

27 oal: refuse, reject.  

28 hiv: cause to err; mislead.  

29 lie; falsehood.
6. in the land of Israel. 

7. for the sake of.

8. reduce, make weak.

9. for the sake of; for the price of; for the sake of.

10. and will be threshed. a

11. and will be threshed. b

12. as a pledge.

13. as a pledge.

14. as a pledge.

15. as a pledge.

16. as a pledge.

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39. as a pledge.

40. as a pledge.

41. as a pledge.

42. as a pledge.

43. as a pledge.

44. as a pledge.
16. strong; mighty. 46. lightly dressed; naked.

3. together. 4. roar.

lion. 5. thicket, undergrowth. 6. greeting. 7. young lion.

8. meeting place, lair; den. 9. trapping net; bird-trap.

10. be blown. 11. horn. 12. tremble; be startled.

13. secret, scheme; counsel. 14. (fortified) palace; citadel, castle, stronghold.

15. dismay, consternation; panic; tumult. 16. oppression; extortion.

17. straightforwardness; honesty. 18. store up.

19. violence, wrong. 20. enemy; adversary, foe.

21. fortifications of a town, ramparts; strength, might. 22. to plunder; be spoiled.
12 Share your manna with the lowly and the sojourner in your land.

13 Do not offer the Lord your God burnt offerings or sacrifices that are out of the ordinary.

14 The Lord is the Maker of the land, the wealth of the world, and all that is in it.

15 The Lord allotted it to Jacob for ever, to Israel as his heritage.

26 The north wind compasses me with its power, and a tempest from the south.

27 The Lord, the everlasting God, the creator of the ends of the earth, does not wear out.

29 The Lord is my strength; he will perfect his cause, he will vindicate me.

30 The Lord will vindicate my life from the pride of those who say, ‘We have eaten and had enough; we will not pay the temple tax.’

31 Let the temple tax be paid to the Lord of Sabaoth, the God of Israel.

32 He who offers sacrifices to the idols, bless himself to the extent he doubles them.

33 Let him vessels of gold destroy, and let vessels of silver fall to the ground.

34 The Lord has sworn that he will bring again upon Edom the year of their mourning; they will be lost forever.

35 The ink will not be rubbed out from the tablets of the covenant of the temple tax.

36 The Lord will not put off from the earth anything that has been promised by his holy servant Jacob.

37 For the Lord loves justice; he will not forget the law of his holy one.

38 The Lord is close to the brokenhearted; he will save those who are crushed in spirit.

39 Many, many are the words of the Lord, but the sum of them all is to do justice.

40 They are wise and skilled in speaking; the word of the Lord is just and right, more than that of men.
עַבְדֵּךְ מַעֲנֵהַתָּהָ שָׁלֹשָׁה מָלְכֵּי ָאֵל הַתֵּימֶן
וְאָלֹא שָׁלֹשָׁה בִּנְיָמִין שָׁלֹשָׁה חוּרֵיהֶם
וֹקֵצָה תֵּימֶן אֵל הַתֵּימֶן אָלֹא שָׁלֹשָׁה בִּנְיָמִין שָׁלֹשָׁה חוּרֵיהֶם
וְאָלֹא שָׁלֹשָׁה בִּנְיָמִין שָׁלֹשָׁה חוּרֵיהֶם
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vo: withold, refuse. 20טבש: rain; shower. 21מִנָּה: harvest. 22נֶמֶה: cause it to rain; send rain, rain. 23מִנָּה: plot of land; portion of ground. 24טבש: be reained upon. 25טבש: tremble; totter, go tottering. 26טבש: drink one’s fill; have enough. 27טבש: scorching, burning; blight. 28טבש: disease of grain; mildew. 29טבש: garden. 30טבש: vineyard. 31טבש: fig-tree. 32טבש: olive tree, olive. 33טבש: locust, caterpillar; locusts. 34טבש: bubonic plague; plague, pestilence. 35טבש: young (fully-grown, vigorous, unmarried) man. 36טבש: booty, captivity. 37טבש: stench. 38בש: bring about destruction; overturn, overthrow. 39טבש: log; brand, fire-brand. 40טבש: fire, incineration; burning. 41טבש: for the reason; as a consequence of, because. 42טבש: create, form; fashion. 43בש: create; shape, fashion. 44טבש: thinking, disposition; thought. 45טבש: dawn, grayness of the morning, morning twilight. 46טבש: darkness. 48טבש: tread; tread upon. 51טבש: funeral song, dirge; elegy. 52טבש: virgin.
amorah mema sh'Emor veha ha'lakah ha'shara.

1: They cast a crime, a transgression, a fault, and a sin.

2: They cast a crime, a transgression, a fault, and a sin.

3: They cast a crime, a transgression, a fault, and a sin.

4: They cast a crime, a transgression, a fault, and a sin.

5: They cast a crime, a transgression, a fault, and a sin.

6: They cast a crime, a transgression, a fault, and a sin.

7: They cast a crime, a transgression, a fault, and a sin.

8: They cast a crime, a transgression, a fault, and a sin.

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15: They cast a crime, a transgression, a fault, and a sin.

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19: They cast a crime, a transgression, a fault, and a sin.

20: They cast a crime, a transgression, a fault, and a sin.

21: They cast a crime, a transgression, a fault, and a sin.

22: They cast a crime, a transgression, a fault, and a sin.

23: They cast a crime, a transgression, a fault, and a sin.

24: They cast a crime, a transgression, a fault, and a sin.

25: They cast a crime, a transgression, a fault, and a sin.

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29: They cast a crime, a transgression, a fault, and a sin.

30: They cast a crime, a transgression, a fault, and a sin.

31: They cast a crime, a transgression, a fault, and a sin.

32: They cast a crime, a transgression, a fault, and a sin.

33: They cast a crime, a transgression, a fault, and a sin.

34: They cast a crime, a transgression, a fault, and a sin.

35: They cast a crime, a transgression, a fault, and a sin.

36: They cast a crime, a transgression, a fault, and a sin.

37: They cast a crime, a transgression, a fault, and a sin.
wish for; desire, long for, lust after.

cept with pleasure; accept.

regard, show regard to.

mony, mourning rites; wailing.

brightness.

one, assault someone; meet, light upon.

always filled with running water; ever-flowing.

there, thither, further; beyond.
Amos 6:1–11

There were no exalted in heart, no princes by counsel, no nobility by council of the people.

Ah! alas! I doze, I dream! I have dined and drunk and I have had my share of holy things. I have adorned the sanctuary of my God with my war spoils.

Couches (for my kinsmen) and beds (for my lusts) I have spread for my cupbearers, together with my sacrifices.

And the rock under my feet became a pit, and the place of my meeting became a overthrow.

The priests kept no bounds in their ways; they sacrificed on the high places; they burned incense upon the mountains, in the open country.

And the people sat on vile things, and the priests were occupied with blood; and I gave them up into the hand of the sword, and sought vengeance for a people. 6

I burned up the vineyard of the poor, and the sector of the widow. I made even the bought field a desolation, for me the buyers became strangers.

But I intended to plant good seed, but it became thorns and briers.

I expected to see justice and righteousness; but they only turned away and became perverse.

Therefore the curse of the Lord is upon you, the curse and the curse of the Father of the天空.

I will send the famine in the land: there shall not be bread in the place of或多, nor shall there be victual in the place of many.

The prophets prophesied lying and the priests multiplied iniquity and said, "Thus saith the Lord of Hosts: It shall be so." and I did not turn back and say, "No, let not the prophecy be fulfilled," for I know they are the prophesying.

Therefore I will send wasting to the prophets and make the priests a curse among my people and cause them to groan who prophesied.

Also I will bring into the temple of my glory a song of judgment for all the nations that have not worshipped me; for my glory I have esteemed holy.

Israel, go out of Egypt; Amos, prophesy as a prophet and drink your wine when you are thirsty; and all the juice of your wine will go to your head.
12 NIV

13 HCSB

14 TLV

15 CEV

16 NET

17 ASV

18 KOJEN

19 WEB

20 RSV

21 NIV

22 HCSB

23 TLV

24 CEV

25 KOJEN

26 WEB

27 RSV

28 NIV

29 HCSB

30 TLV

31 CEV

32 KOJEN

33 WEB

34 RSV

35 NIV

36 HCSB

37 TLV

38 CEV

39 KOJEN

40 WEB

41 RSV

42 NIV

43 HCSB

44 TLV

45 CEV

46 KOJEN

47 WEB

48 RSV

49 NIV

50 HCSB

51 TLV

52 CEV

53 KOJEN

54 WEB

55 RSV

56 NIV

57 HCSB

58 TLV

59 CEV

60 KOJEN

61 WEB

62 RSV

63 NIV

64 HCSB

65 TLV

66 CEV

67 KOJEN

68 WEB

69 RSV

70 NIV

71 HCSB

72 TLV

73 CEV

74 KOJEN

75 WEB

76 RSV

77 NIV

78 HCSB

79 TLV

80 CEV

81 KOJEN

82 WEB

83 RSV

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106 HCSB

107 TLV

108 CEV

109 KOJEN

110 WEB

111 RSV

112 NIV

113 HCSB

114 TLV

115 CEV

116 KOJEN

117 WEB

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119 NIV

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148 HCSB

149 TLV

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151 KOJEN

152 WEB

153 RSV

154 NIV

155 HCSB

156 TLV

157 CEV

158 KOJEN

159 WEB

160 RSV

161 NIV

162 HCSB

163 TLV

164 CEV

165 KOJEN

166 WEB

167 RSV

168 NIV

169 HCSB

170 TLV

171 CEV

172 KOJEN

173 WEB

174 RSV

175 NIV

176 HCSB

177 TLV

178 CEV

179 KOJEN

180 WEB

181 RSV

182 NIV

183 HCSB

184 TLV

185 CEV

186 KOJEN

187 WEB

188 RSV

189 NIV

190 HCSB

191 TLV

192 CEV

193 KOJEN

194 WEB

195 RSV

196 NIV

197 HCSB

198 TLV

199 CEV

200 KOJEN

201 WEB
10. bow; poor and weak.
11. summer fruit.
12. length of rope; measuring-cord, line.
13. be divided.
14. without property; poor and weak.
15. offer grain for sale; sell grain.
16. grain; corn.
17. grain; corn.
18. be in league, conspire; league together.
19. endure, bear; sustain.
20. see.
21. run away, flee.
22. holy place, sanctuary; sacred place.
23. herdsman.
24. scar the unripe sycamore figs in order to promote ripening; gather figs, tend fig-trees, sycamores.
25. sycamore fig tree; sycamore tree.
26. driven, foam at the mouth, prophesy ecstatically; drip.
27. become involved with another man, commit fornication; be or act as a harlot.
28. length of rope; measuring-cord, line.
29. unclean.
30. basket.
The text in the image appears to be a page from a commentary or study on a biblical passage. It contains Hebrew text with English translations and notes. The page likely discusses the meanings of various Hebrew words and phrases, possibly within the context of a specific verse or passage. The text includes terms such as "confronted," "nostril," "be captured," "hasten," "in how many," "confront," "how many," and "be captured." The page seems to aim at elucidating the language and concepts of the Hebrew text for a more thorough understanding.
of the sea, sea-bed; floor.

waver; melt.

howbeit.

pillar.

away captive, booty; captivity.

remnant, residue.

track down; search for.

upward, step, stair; story.

quake; shake.

be positioned, stand; station oneself, take one's stand.

be shaken around; be tossed about.

capital of pillar.

threshold, stone under the door-frame; sill.

sever, break away; cut off, break off.

following period, rest, remainder; posterity, remnant, residue.

flee to safety; escape.

survivor; escaped one, fugitive.

dig into.

wasteland, void, underworld.

hide oneself.

track down; search for.

be hid, concealed.

bottom of the sea, sea-bed; floor.

snake; serpent.

what has been taken away captive, booty; captivity.

goodness, happiness, prosperity; welfare.

waver; melt.

mourn; lament.

subside; sink, sink down.

upward, step, stair; story.

vaults.

found, establish.

fallible, sinful.

exterminate; annihilate.

notwithstanding; save, howbeit.

shaker; toss about.

be shaken around; be tossed about.

sieve.

pebble; bundle, pouch.
Go up to someone, meet; come in front of.

hut; booth.

wall up;

breach, gap.

ruins.

remnant.

plow.

reap.

press; tread.

wine-berry; grapes.

sow; trail.

cause to drip, cause to flow.

grape juice; sweet wine.

hill; height, elevation.

begin to move, come apart; flow.  

uncert., captivity, imprisonment for debt, fortune; captivity.

be made uninhabited, become deserted; be desolated.

plant.

vineyard.

garden.
Ezra Nehemiah

1

Hebrew text.

11 Ur. hr, excite, put into motion, start to work; rouse, stir up.
12 עברה; kingdom; kingdom.
13 יָפָה; writing.
14 יָפָה; dwell as alien and dependent; sojourn.
15 property, goods.
16 voluntary offering; free-will offering.
17 מִנַּה, precious gift; choice or excellent thing.
18 hr; make a voluntary contribution; offer free-will offerings.
19 נְאֵר; treasurer.
20 trad. basket, alt. leather bag, metal bowl; uncert., a kind of vessel, basin, or basket.
21 מָכַך; —; uncert., knife; voc: knife (l), censer (ll).
22 מַכֶּך; nine.
23 small metal bowl; bowl.
24 מַכֶּך; —; voc: uncert., duplicate.
25 מַכֶּך; deported ones, exiles; exile.
Ezra 2:1–38

The list includes the names of the exiles who returned to Jerusalem from Babylon. The context suggests a focus on the restoration and rebuilding of the temple and the community. The text mentions the names of various groups of exiles, each with their own families and families of three to four hundred individuals. The mention of Babylon indicates the historical context of the Babylonian captivity and subsequent return of exiles.

province, district. "what has been taken away captive, booty; captivity." deported ones, exiles; exile. "nine."
ילוּם נָעַר.

34. נַעַרְתָּם וְשַׁבָּעָתָה: 6 נַנְפִּ֣יָּה אָלָ֖ף וַשַּׁבָּעָ֑תָה אֲלֵֽֽהֶ֑ם. 40. הָלָּוֹם בִּנְיָֽמִין וּזְדוֹמִית אֲלֵֽֽהֶ֑ם לְפָנֵי הַקְּהִלָּהּ שׁבוּבָהּ֔וּ. 42. בִּנְיָמִין בְּנֵי נָעַרְתָּם וּזְדוֹמִית בְּנֵי הָנָעַרְתָּם בְּנֵי שָׁבָעָתָ֑הַם בְּנֵי שָׁבָעָתָ֑הַם נַנְפִּ֣יָּה אֲלֵֽֽהֶ֑ם. 43. הָלָוֹם שְׁלֵשִׁים וּשְׁבֵיmakeshift.com

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Ezra 2:67–3:8

3:1 Nethinim, those given (to the service of the sanctuary).
3:2 those given as a gift.
3:3 temple slave; temple-singer; sing.
3:4 temple-singer; sing.
3:5 camel.
3:6 temple-singer; sing.
3:7 gatekeeper; porter.
3:8 shirt-like tunic; tunic.
3:9 for: be founded; be laid.
3:10 temple-singer; sing.
3:11 craftsman; graver, artificer.
3:12 food, nourishment.
3:13 consumption of drink; drink.
3:14 authorization; permission.
...sing, utterly tunefully. haggle, buy, bribe; hire.

foundations, found.

counselor; act as overseer, superintendent, director.

happily; gladness.

terrible; dismay.
13 plan; design, purpose. 14 regnal period, reign. 15 beginning. 16 uncertain. accusation, combative objection; accusation. 17 remainder, excess; rest, residue. 18 companion; associate, colleague. 19 writing, document; mode of writing, character. 20 letter. 21 be translated; be interpreted. 22 owner, lord. 23 scribe, clerk, secretary. 24 PE. write. 25 letter; letter-missive. 26 one; a. 27 thus, so; accordingly. 28 rest, remains; remainder. 29 associate, colleague. 30 uncertain. Persian official title; perh. ambassador, “top official,” or pr. n.; uncertain, official title; perh. general, lesser ruler, trad., pr. n. 31 uncertain, an official of the Persian chancellery of Ebrnari in Tripolis, “class of officials,” “official title,” a resident of Tripolis; uncertain, trad. pr. n. 32 uncertain, an official title, the name of a people; pr. n. 33 an inhabitant of Uruk; people of Erech. 34 Babylonian. 35 resident of Susa; Susians, people of Susa. 36 that is, trad. pr. n. 37 Elamites. 38 nation. 39 HAP. lead off into exile; take into exile. great. 40HAP. honorable. 41HAP. all to dwell, allow to settle; cause to dwell. 42 they. 43 village, town; city. 44 the opposite bank; region across, beyond. stream, river. 45 now. 46 copy. 47 PE. send. 48 servant, slave. 49 someone coming from Judea, a Jew. 50 PE. go up, come up. 51 near, beside; to, at. 52 PE. come. 53 rebellious. 54 evil, wicked; bad. 55 PE. build. 56 wall. 57 finish. 58 PE. join together, repair, lay, mark out, stake out, raise; repair. 59 now. 60 if. 61 that; this. 62 PE. be built.
שַׁמְבָּלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָלָл
121 by
122 be built. 122 cautious; 123 negligence; neglect, remissness. 124 least; why? 125 become great; grow great. 126 damage; hurt, injury. 127 damage, suffer harm; injure. 128 official document, decree; letter. 129 read; read out, aloud. 130 scribe, clerk, secretary. 131 associate, colleague. 132 go; go off. 133 haste. 134 someone coming from Judea, a Jew. 135 stop, bring to an end; make to cease. 136 they. 137 they. 138 arm, force. 139 strength; power. 140 cease, be discontinued. 141 work. 142 year.

5 are two.

5 act as a prophet, prophesy. 2 a prophet. 31 grandson; son. 4 someone coming from Judea, a Jew. 5 name. 6 son. 7 commence; begin. 8 build. 9 together with. 10 aid; support; sustain. 11 time. 12 come. 13 governor. 14 the opposite bank; region across, beyond. 15 stream, river. 16 associate, colleague. 17 thus, so; as follows. 18 who?

19 shrine; 20 ancert., wall, sanctuary; roll: ancert., some kind of wooden structure, perh. outfit, timber or paneling; roof scaffolding. 21 finish. 22 thus, so; as follows. 23 they. 24 man. 25 building, construction work. 26 eye. 27 someone with gray hair, elder. 28 be hoary. 29 stop, bring to an end; make to cease. 29 they.

30 reach; go. 30 (h)af: send back; return.
Let's have success.

gray hair, elder; however; only, nevertheless.

the opposite bank; region across, beyond.

uncert., an official title, name of a people; pr. n.

interior, inner part; midst.

welfare, health, hail; prosperity!

go off.

satrapy; (judicial) district, province.

great.

he.

be built.

large, block; rolling.

beam; timber.

wall.

work.

that; this.

completely, exactly; thoroughly.

proceed; have success.

hand.

ask; inquire about, for.

someone with gray hair, elder; be hoary.

those; these.

as follows.

who?

shrine; uncert., wall, sanctuary; hall: uncert., some kind of wooden structure, perm. outfit, timber or paneling; roof scaffolding.

finish.

also.

name.

head; chief.

word.

send back; return.

we.

they.

servant, slave.

earth.

formerly; former time.

year.

much, many.

but, yet; however.

HAF: irritate; enrage.

ancestor; father.

might, power.

Chaldean, one who comes from Chaldea.

PE: destroy, demolish.

nation, people.

HAF: lead off into exile; take into exile.

except what, yet, but, however; only, nevertheless.

one, first.

receptacle, vessel.

gold.

silver.

HAF: take out; bring forth.
And assemblies in the governor's palace to be investigated; be sought.

109 From there, whether.

122 will, decision; good pleasure.

132 the name of the governor.

142 the name of the king.

153 the name of the court.

163 the name of the district.

173 the name of the province.

183 the name of the place.

193 their names.

203 their names.

213 the name of the writer.

223 the name.

233 the name.

243 the name.

253 the name.

263 the name.

273 the name.

283 the name.

293 the name.

303 the name.

313 the name.

323 the name.

333 the name.

343 the name.

353 the name.

363 the name.

373 the name.
100 stop, bring to an end; make to cease.
95 remissness.
92 beyond.
88 give back, bring back; restore.
86 take out; bring forth.
81 deposit.
77 beyond.
75 beam.
73 burnt-offering.
71 ox, bull; bullock.
70 son. 71 ram. 73 lamb. 74 grain of wheat; wheat.
69 salt. 77 wine. 78 oil for anointing; oil.
69 priest. 81 day. 82 neg. 83 remissness.
80 word, command. 89 imp. be pulled out; be pulled away.
89 beam. 91 impale; raise, lift up.
92 dump; refuse-heap. 94 cause to dwell.
93 name. 96 nation, people.
98 send. 99 hand. 100 destroy; hurt.
101 destroy; change, alter.
 Después de cruzar, fue sobre.

La inoportunidad; inoportunidad.

Pasó.

Llevó al hijo de.

Al que eternizaba.

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7:1–14

and entreaty; process, round dance, festival; feast. 13 consummation, return, ascension. 14 priest; scribe, secretary, conversant with the scriptures; learned man. 15 skillful, experienced; quick, prompt, ready, skilled. 16 wish, request; entreaty. 17 temple-singer; sing. 18 gatekeeper; porter. 19 "given as a gift," temple slave; Nethinim, those given (to the service of the sanctuary). 20 fifth. 21 seventh. 22 foundation, beginning. 23 returning; ascent. 24 teach. 25 copy. 26 official document, decree; letter. 27 secretary for Jewish affairs; secretary, scribe. 28 scribe, clerk, secretary. 29 law. 30 complete, finish, ready. 31 be brought. 32 seven. 33 PE: counselor. 34 PE: send. 35 PA: set up an inquiry; inquire.
ful devotion, faithful in heart; correctly, exactly.

anointing; oil.

sure.

freewill giving.

for; be (good), pleasing.

may, power; possession.

distribute; give freely.

provide funds, defray costs; give, pay.

service, ritual observance; worship.

bring; bear along, carry.

gold.

city; district, province.

with.

give; offer freely.

city; district, province.

completely, exactly; thoroughly.

ox, bull; bullock.

meal-offering; grain-offering.

libation; drink-offering.

what.

brother.

it is pleasing, it is wished for; be (good), pleasing.

rest, remains; remainder.

will, decision; good pleasure.

receptacle, vessel.

make complete, deliver completely; render in full.

need; things needed, requirement.

fall to, be incumbent on; give.

provide funds, defray costs; give, pay.

treasure.

the opposite bank; region across, beyond.

stream, river.

require; ask for, request.

scribe, clerk, secretary.

talent.

hundred.

measure of capacity, set; a measure of wheat.

oil for anointing; oil.

salt.

instruction, rule; written requirement.

careful devotion, faithful in heart; correctly, exactly.

son.

musician, singer.
אֲלַלִיָּה אֲבָדָתוֹ יָהַדְדוּתָם. 1 עֵמִּיּוֹת. 2 3 מְבָנִי יִשְׂרָאֵל: 4 5 מְבָנִי שְׁכָנִי: 6 7 מְבָנִי יָלְמִית שְׁכָנִי: 8 9 מְבָנִי יוֹבָרָר שְׁכָנִי: 10

87 בָּרָבָא gate-keeper; porter, door keeper. 88 נַפִּיל slave of the temple; servant of sanctuary. 89 פָּטָה servant. 90 יִקָּר contribution, tax; tribute. 91 לָדַּי tax paid in kind, produce tax; tribute. 92 לָדַּי field-tax, produce tax; toll. 93 כַּנְיָה being permissible; having authority. 94 אִמָּה: impose; throw. 95 חַכָּה wisdom. 96 מִלְּיָה might, power; possession. 97 מִלְּיָה: install, appoint. 98 בָּאָב: judge. 99 יֵשִׁי make a judgment; judge. 100 בָּאָב: nation, people. 101 רַבָּה: the opposite bank; region across, beyond. 102 מִלְּיָה stream, river. 103 מִלְּיָה completely, exactly; thoroughly. 104 מִלְּיָה judgment. 105 מִלְּיָה whether. 106 מִלְּיָה death. 107 מִלְּיָה or. 111 יֵשִׁיuprooting, banishment; exclusion. 112 מִלְּיָה: penalty, fine; amercing, confiscation. 113 נְכָבָד treasure, riches. 114 ריִסְדָּה: custody, imprisonment; bond. 115 יֵשִׁי glory; beautify. 116 יֵשִׁי: counselor; יֵשִׁי: Qal: adviser.

8 פָּטָה: registration, genealogy; be enrolled by genealogy. 9 פָּטָה: regnal period, reign. 3 פָּטָה: have oneself enrolled in the genealogical list; be enrolled by genealogy. 4 פָּטָה man, male person; male.