A Mechanical Translation of the Book of Exodus
A Mechanical Translation of the Book of Exodus

The Hebrew text literally translated word for word

Jeff A. Benner
Cover design by Jeff A. Benner.

“A Mechanical Translation of the Book of Exodus,” by Jeff A. Benner.

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Manufactured in the United States of America.
This book is dedicated to our many readers who have encouraged and supported us in our work.

To all of you, my wife Denise and I, thank you from the bottom of our heart.
# Table of Contents

**ACKNOWLEDGMENTS** ................................................................. XII

**PHILOSOPHY AND METHODOLOGY** ........................................... 1

- **PERSONAL AND RELIGIOUS BIAS** ........................................ 1
- **A WORD FOR WORD TRANSLATION** ..................................... 2
- **EASILY READ AND UNDERSTOOD** ...................................... 2
- **A DICTIONARY AND CONCORDANCE** ................................. 3
- **CONCRETE MEANING OF HEBREW WORDS** ....................... 3
- **A TOOL FOR LEARNING HEBREW** ...................................... 3

**CONTENTS** .................................................................................. 5

- **THE BOOK OF EXODUS** ..................................................... 5
- **DICTIONARY** .......................................................................... 10
- **APPENDICES** .......................................................................... 11
- **BIBLIOGRAPHY** ..................................................................... 12

**THE MECHANICAL TRANSLATION OF THE BOOK OF EXODUS** 13

- CHAPTER 1 ............................................................................... 13
- CHAPTER 2 ............................................................................... 18
- CHAPTER 3 ............................................................................... 24
- CHAPTER 4 ............................................................................... 31
- CHAPTER 5 ............................................................................... 39
- CHAPTER 6 ............................................................................... 44
- CHAPTER 7 ............................................................................... 52
- CHAPTER 8 ............................................................................... 59
- CHAPTER 9 ............................................................................... 67
- CHAPTER 10 ............................................................................. 75
- CHAPTER 11 ............................................................................. 83
- CHAPTER 12 ............................................................................. 86
- CHAPTER 13 ............................................................................. 99
- CHAPTER 14 .......................................................................... 105
- CHAPTER 15 .......................................................................... 113
- CHAPTER 16 .......................................................................... 120
- CHAPTER 17 .......................................................................... 129
- CHAPTER 18 .......................................................................... 134
- CHAPTER 19 .......................................................................... 141
- CHAPTER 20 .......................................................................... 147
<table>
<thead>
<tr>
<th>Chapter</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chapter 21</td>
<td>153</td>
</tr>
<tr>
<td>Chapter 22</td>
<td>161</td>
</tr>
<tr>
<td>Chapter 23</td>
<td>168</td>
</tr>
<tr>
<td>Chapter 24</td>
<td>176</td>
</tr>
<tr>
<td>Chapter 25</td>
<td>181</td>
</tr>
<tr>
<td>Chapter 26</td>
<td>189</td>
</tr>
<tr>
<td>Chapter 27</td>
<td>197</td>
</tr>
<tr>
<td>Chapter 28</td>
<td>202</td>
</tr>
<tr>
<td>Chapter 29</td>
<td>213</td>
</tr>
<tr>
<td>Chapter 30</td>
<td>224</td>
</tr>
<tr>
<td>Chapter 31</td>
<td>233</td>
</tr>
<tr>
<td>Chapter 32</td>
<td>237</td>
</tr>
<tr>
<td>Chapter 33</td>
<td>247</td>
</tr>
<tr>
<td>Chapter 34</td>
<td>253</td>
</tr>
<tr>
<td>Chapter 35</td>
<td>263</td>
</tr>
<tr>
<td>Chapter 36</td>
<td>271</td>
</tr>
<tr>
<td>Chapter 37</td>
<td>280</td>
</tr>
<tr>
<td>Chapter 38</td>
<td>286</td>
</tr>
<tr>
<td>Chapter 39</td>
<td>293</td>
</tr>
<tr>
<td>Chapter 40</td>
<td>303</td>
</tr>
</tbody>
</table>

**Dictionary**

- Nouns and Verbs ................................................................. 311
- Prefixes and Suffixes ......................................................... 401
- Verb Conjugations ............................................................... 403
- Names .................................................................................. 404

**Appendix A - Alternate Translations**................................. 411

**Appendix B – Compound Phrases** ........................................ 413

**Appendix C – Verb Forms** .................................................. 415

**Appendix D – Plural Forms** ................................................ 417

**Appendix E – Pronunciation Guide** .................................... 419

**Appendix F – Changes from Genesis to Exodus**.................. 421
- Genesis to Exodus .............................................................. 421
- Exodus to Genesis ............................................................. 422

**Bibliography** ...................................................................... 425
- Hebrew Language, Culture and Thought ........................... 425
- Bibles ................................................................................. 426
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Philosophy and Methodology

The *Mechanical Translation of the Hebrew Bible* project* began in 2005 with the publication of the *Ancient Hebrew Lexicon of the Bible*. This lexicon laid the foundation for a mechanical translation of the Hebrew Bible, where each Hebrew word would be translated faithfully and consistently according to its original linguistic and cultural perspective. The Mechanical Translation uses a new and unique methodology and philosophy that revolutionizes how we read the Bible.

1. The Mechanical Translation eliminates personal and religious bias on the part of the translator.
2. The Mechanical Translation translates each Hebrew word, prefix and suffix, exactly the same way, in every occurrence within the Hebrew text.
3. The Mechanical Translation can be read and understood by the average person who has no prior knowledge of the Hebrew language.
4. The Mechanical Translation includes a dictionary and concordance of each word used in the translation.
5. The Mechanical Translation reflects the original concrete meaning of Hebrew words and phrases.
6. The Mechanical Translation can be used as a tool by those who are learning to read Biblical Hebrew.

Personal and Religious Bias

It has been argued that it is impossible to eliminate bias into any translation, especially one of a religious nature. However, the Mechanical Translation incorporates a method that almost completely removes the possibility of any personal or religious bias within the translation through a two-fold process.

The first part of the process is through the Lexicon. Each translation and definition of each Hebrew word in the lexicon is chosen based primarily on its etymology (what the meaning of a word is based on its relationship to other words and roots), context (how the word is used throughout the Bible) and culture (what the word meant to those who lived within that culture).

* http://www.mechanical-translation.org
The second part of the process simply involves replacing the Hebrew word, prefix or suffix with its corresponding English word from the Lexicon. This method of translation also has the unique quality that a reader, who disagrees with the translation of a given word, may simply replace that word with one of his own choosing. As the translation is accompanied with a concordance, finding the location of each occurrence of that word in the book of Exodus is fairly simple.

**A word for word translation**

Every translation to date, including interlinears and literal translations, translates the Hebrew text according to context. The problem with this is that the context can be interpreted differently based upon the translator’s personal opinions of what that context is. In contrast, a word for word, prefix for prefix and suffix for suffix translation is very mechanical and prevents the translator from inserting his own opinion into the text.

One advantage to this method of translation is that the reader is able to see the text in its pure and original Hebrew format. However, there is one major drawback to this method of translation. Hebrew syntax (sentence structure and style) is very different from English syntax and a reader that has no background in Hebrew syntax would be completely lost in the translation. To alleviate this problem, the “Mechanical Translation” is accompanied with a “Revised Mechanical Translation.”

**Easily read and understood**

The Revised Mechanical Translation re-arranges the words of the Mechanical Translation into a more readable and understandable format for the English reader. This method of translation is common among other translations, but those changes are invisible to the reader. With the Mechanical and Revised Mechanical Translations side by side, the reader is able to see all the changes that are made within the Revised Mechanical Translation.

There are times when the Revised Mechanical Translation is difficult to read and may not make perfect sense, but this is due to the fact that the Hebrew structure of a given sentence is sometimes difficult to read itself. While most other translations “fix” the text so that it will always be read easily, this translation preserves the difficulties. It is the opinion of the author of this translation, that those who will be interested in this
A Mechanical Translation of the Book of Exodus

translation will be willing to put in the extra effort to examine these difficulties with more detail.

A dictionary and concordance

No one English word can fully convey the meaning of one Hebrew word. For this reason, the translation will include a dictionary that will more finely define each word within its linguistic, contextual and cultural setting. In addition, for an in-depth study of the words in the Book of Exodus, a concordance will be included that will identify the location of each word within the text.

Concrete meaning of Hebrew words

The Hebrew language of the Bible is a concrete language, where each word is related to an image of action. In contrast, our own English language, as well as most all other modern languages, relies heavily on abstract ideas. The English translations of the Hebrew words in this translation will reflect the concrete nature of the original Hebrew.

A tool for learning Hebrew

Learning Hebrew is much more than memorizing the meaning of Hebrew words. It involves learning to recognize prefixes and suffixes attached to a word (very common in Hebrew, much more so than English), verb conjugations (which include subject, tense, gender, number, mood, voice and sometimes the object of the verb) and syntax. When reading the Hebrew text of the Bible, the reader will come across words which will be difficult to decipher. The reader can check the Mechanical Translation to help assist with deciphering the word. The reader is also able to check the “revised mechanical” translation if he is unable to determine the meaning of the sentence itself.
A Mechanical Translation of the Book of Exodus
A Mechanical Translation of the Book of Exodus

Contents

The Book of Exodus

Hebrew

Each verse includes the Hebrew text as well as a transliteration of the Hebrew. Appendix F is a pronunciation guide for pronouncing the transliterations of the Hebrew text.

Mechanical Translation

The Mechanical Translation translates each Hebrew word, prefix and suffix exactly the same way each time it occurs and in the same order as they appear in the Hebrew text. This translation demonstrates the Hebrew syntax of the verse and is very useful for anyone learning to read and understand Hebrew. This translation includes special codes for identifying specific parts of speech.

Words

Hebrew words, including nouns, adjectives, prepositions, etc., are written in all upper case letters. If two English words are used to translate a single Hebrew word, a dash (-) will be placed between the two words. Each Hebrew word translation is listed in the dictionary which follows the book of Exodus. Hebrew words will frequently include one or two prefixes. Prefixes are written in all lower case letters and are followed by the tilde (~). Some words will include a suffix, which is also written in all lower case letters, and is preceded by the tilde (~). The dictionary also includes a list of all the prefixes and suffixes found in the Mechanical Translation. Below are examples of words with prefixes and suffixes, which appear in the Mechanical Translation.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>יבשה</td>
<td>the~</td>
<td>DRY-GROUND</td>
<td></td>
<td>the~DRY-GROUND</td>
</tr>
<tr>
<td>Kashe</td>
<td>like~</td>
<td>WHICH</td>
<td></td>
<td>like~WHICH</td>
</tr>
<tr>
<td>יזר</td>
<td></td>
<td>HAND</td>
<td>~you(ms)</td>
<td>HAND~you(ms)</td>
</tr>
<tr>
<td>דנימ</td>
<td>and~</td>
<td>SON</td>
<td>~s</td>
<td>and<del>SON</del>s</td>
</tr>
</tbody>
</table>
Verbs

Hebrew Verbs are written in all upper case letters and are underlined for easy identification. Each Hebrew verb translation is listed in the dictionary, which follows the book of Exodus, and is also underlined. Verbs may also include a prefix as well as a suffix. Hebrew verb conjugations identify such aspects as the gender and number of the subject (he, she, they, etc), gender and number of the object (him, her, you, etc.), the tense (did, will), and verb form (make, be, etc.). The translations of these aspects are written in all lower case and in italics. The dictionary also includes a list of all the conjugations and their meanings. Below are examples of verbs with prefixes, suffixes and conjugations, which appear in the Mechanical Translation.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>יאמר</td>
<td>he<del>will</del></td>
<td>SAY</td>
<td>he<del>will</del></td>
<td>SAY</td>
<td></td>
</tr>
<tr>
<td>ושםור</td>
<td>and~you(ms)<del>did</del></td>
<td>SAFE-GUARD</td>
<td>and<del>you(ms)</del></td>
<td>SAFE-GUARD</td>
<td></td>
</tr>
<tr>
<td>דברך</td>
<td>&gt;<del>much</del></td>
<td>SPEAK</td>
<td>&gt;<del>much</del></td>
<td>you(ms)</td>
<td></td>
</tr>
</tbody>
</table>

Names

Each name in the Mechanical Translation is a transliteration of the Hebrew and begins with an upper case letter. The Mechanical Translation of the name appears in brackets and written in superscript. Each Hebrew name is listed in the dictionary following the book of Exodus. Names may also include prefixes and suffixes such as can be seen in the examples below.

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>Prefix</th>
<th>Name</th>
<th>Meaning</th>
<th>Suffix</th>
<th>Mech. Trans.</th>
</tr>
</thead>
<tbody>
<tr>
<td>במצרים</td>
<td>in~</td>
<td>Mits'rayim</td>
<td>STRAIT~s2</td>
<td>in~“Mits'rayim STRAIT~ s2~</td>
<td></td>
</tr>
<tr>
<td>סכתה</td>
<td>Sukhot</td>
<td>BOOTH~s</td>
<td>unto</td>
<td>Sukhot BOOTH~ s~ unto</td>
<td></td>
</tr>
</tbody>
</table>

Revised Mechanical Translation

The Revised Mechanical Translation re-arranges the words of the Mechanical Translation to more closely reflect English syntax, making the translation understood by all. At times, it is necessary to make some changes between the Mechanical
Translation and the Revised Mechanical Translation. For this reason, different styles of brackets are added to show these various changes.

**Alternate Translations - (...)**
Where the Mechanical Translation of a given Hebrew word will make no sense in English, it will be necessary to change the translation of that Hebrew word. As an example, the Hebrew word ב י ת (bayit) is always translated as “house” in the Mechanical Translation, but in the phrase מ ב י ת ו מ ח ת (from the house and from the outside) the translation “house” does not make any sense in English. Therefore, the word “house” is changed to “inside” (another meaning of the Hebrew word ב י ת, but written as “(inside)” in the Revised Mechanical Translation. Appendix A is a complete list of these alternate translations followed by how they are translated in the Mechanical Translation.

**Compound Phrases - <...>**
Certain combinations of Hebrew words have a specific meaning. For example, the Hebrew phrase על ק י נ (al keyn) would literally be translated as “upon so” but means “therefore.” This phrase is then translated in the Revised Mechanical Translation as “<therefore>.” Another example is the word כ א ש ר (k’asher), which literally means “like which,” but is translated as “<just as>” in the Revised Mechanical Translation. Appendix B is a complete list of these compound phrases followed by how they are translated in the Mechanical Translation.

**Verb Forms - [...]**
Different verb forms can change the meaning of a verb. For instance, the Hebrew verb א מ נ (aman) means “secure,” but when this verb is written in the hiphil form (identified as make~SECURE in the Mechanical Translation), it literally means “to cause to be secure” meaning “support.” Therefore, this verb will be written as “[support]” in the Revised Mechanical Translation. Appendix C is a complete list of these verb forms followed by how they are translated in the Mechanical Translation.

**Plural Forms - \.../**
The Hebrew word א פ (aph) means “nose,” but when it is written in the plural form, א פ י מ (aphiym), it means “nostrils.” Therefore, this plural form will appear in the Revised Mechanical Translation as “\nostrils/.” Appendix D is a complete list of these plural forms followed by how they are translated in the Mechanical Translation.
Intensifying Infinitive Absolute - :....:
The Hebrew language uses the unique style of doubling the use of a verb to show intensity. As an example, the phrase ראה ראתי (ra'oh ra'iyyiy) includes the Hebrew verb ראה (R.A.H), meaning “see,” twice and is translated in the Revised Mechanical Translation as “I :surely: saw.”

Past Perfect Verbs - |....|
In Hebrew Syntax, the subject of the verb follows the verb. For instance, we would say in English, “Mosheh walked,” but in Hebrew it would be, “walked Mosheh.” However, there are times when the subject of the verb precedes the verb. In this case, the structure is identifying the verb as a past perfect. As an example, the Hebrew phrase היה משה (hayah mosheh) would be translated in the Revised Mechanical Translation as “Mosheh existed,” but when this phrase is written as משה היה (mosheh hayah), it is translated as “Mosheh |had| existed.”

Added Words - {...}
It is frequently required to add words in the Revised Mechanical Translation that do not exist within the Hebrew text in order to have the translation make sense in English. A common example in the Hebrew text is the phrase בני ישראל (b'ney yisra'el), which is translated in the Mechanical Translation as “SON~s Yisra'el,” but appears in the Revised Mechanical Translation as “{the} sons {of} Yisra'el,” where the words “the” and “of” have been added to the text.

Changes not identified by codes
Pronouns are changed without any identifying codes. For instance, the Mechanical Translation may have the pronoun “you” but may be translated as “your” in the Revised Mechanical Translation.

Most plural forms of nouns are simply the singular form with the letter “s” suffixed to the noun. Examples from the Mechanical Translation are the plural HAND~s and HOUSE~s, which simply appear as “hands” and “houses” in the Revised Mechanical Translation. However, the plural words MAN~s and FOOT~s will be translated in the Revised Mechanical Translation as “men” and “feet,” but are not identified by any codes.

The Hebrew verb אמר (amar) is translated as “he~did~SAY” in the Mechanical Translation, where the word “he” identifies the gender (masculine) and number (singular) of the subject of the verb and the word “did” identifies the tense (perfect, similar to the English past tense) of the verb. This word is translated as “he said” in the
Revised Mechanical Translation. The dropping of the word “did” and the change from “say” to “said” are not identified by any code. When the prefix “and~” is attached to a verb, the tense of the verb is reversed. So, the verb וַאֲמַר (wa'omar) would be translated in the Mechanical Translation as “and~he~did~SAY,” but as “and he will say” in the Revised Mechanical Translation. The word “did” is changed to “will” because of the prefixed letter meaning “and,” but is not identified by any code. Below are a few examples of how a verb and its subject would be translated in the Mechanical Translation and the Revised Mechanical Translation.

<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>he<del>did</del>HELP Elohiym</td>
<td>Elohiym helped</td>
</tr>
<tr>
<td>and<del>he</del>did~HELP Elohiym</td>
<td>and Elohiym will help</td>
</tr>
<tr>
<td>Elohiym he<del>did</del>HELP</td>
<td>Elohiym</td>
</tr>
<tr>
<td>he<del>will</del>HELP Elohiym</td>
<td>Elohiym will help</td>
</tr>
<tr>
<td>and<del>he</del>will~HELP Elohiym</td>
<td>and Elohiym helped</td>
</tr>
</tbody>
</table>

**Punctuation**

The original Hebrew text does not include any punctuation. However, it is necessary to add commas in the Revised Mechanical Translation in order to show breaks in the sentences which are implied through the grammar of the Hebrew. In addition, the question mark (?) is added for sentences that are constructed in the interrogative form.

**Names**

As previously discussed, Hebrew names are written in the Mechanical Translation as “Yisra'el he~will~TURN-ASIDE~+~MIGHTY-ONE”. The only change between the Mechanical Translation and the Revised Mechanical is the Revised Mechanical Translation of the meaning of the name, which will appear as “Yisra'el He turns El aside”.

9
Dictionary

Words and Verbs

Translation
Each word and verb translation found in the Mechanical Translation is listed alphabetically. As an example, the phrase “in~HAND~you(ms)” appears in the Mechanical Translation and only the word “HAND” is included in this list. For the words “in~” and “~you(mp) see “Prefixes and Suffixes” below. Note, only the words of the Mechanical Translation appear in the dictionary and not those found in the Revised Mechanical Translation.

Hebrew
Each entry includes Hebrew spelling of the word (in Ancient and Modern Hebrew) along with a transliteration of the Hebrew word. All Hebrew nouns are gender specific and the words gender will also be identified. Some Hebrew words have alternate spellings, which are also included.

Definition
Because each Hebrew word has a specific meaning within its etymological and cultural background, one or two English words cannot completely convey its meaning. Therefore, a more detailed definition of each word is provided.

References
Each Hebrew word is cross-referenced, by number, with the Ancient Hebrew Lexicon of the Bible and Strong's Dictionary.

Concordance
Each verse in the book of Exodus, in which a word appears, is identified. If the word appears more than once in a given verse, the number of times it appears in that verse is written in brackets - { }.

Names
Each Hebrew name is listed alphabetically, followed by the Hebrew spelling (in Ancient and Modern Hebrew), transliteration, gender, meaning, Strong’s number and the verses of each occurrence in the book of Exodus.
Prefixes and Suffixes
Each prefix and suffix found within the Mechanical Translation is listed alphabetically followed by its Hebrew spelling (in Ancient and Modern Hebrew) and its meaning.

Verb Conjugations
Each word used in the Mechanical Translation representing the verb conjugations is listed alphabetically followed by its meaning.

Appendices

Appendix A - Alternate Translations
This is an alphabetical list of all the alternate translations used in the Revised Mechanical Translation for words found in the Mechanical Translation.

Appendix B - Compound Phrases
This is an alphabetical list of all the words used in the Revised Mechanical Translation for translating compound phrases found in the Mechanical Translation.

Appendix C - Verb Forms
This is an alphabetical list of all the words used in the Revised Mechanical Translation for translating complex verb forms found in the Mechanical Translation.

Appendix D - Plural Forms
This is an alphabetical list of all the words used in the Revised Mechanical Translation for translating specific plural forms found in the Mechanical Translation.

Appendix E - Pronunciation Guide
The chart included in this appendix provides the pronunciation for the transliterations of the Hebrew used in the book of Exodus and in the dictionary.
Appendix F - Changes since the Mechanical Translation of Genesis

As the Mechanical Translation is a work in progress, some changes have occurred since the publishing of *A Mechanical Translation of the Book of Genesis*, specifically, the translation of some Hebrew words. This is an alphabetical list of translations used in the book of Genesis and their revised translation used in the book of Exodus.

Bibliography

This is a list of resources that have been helpful with translating and defining Hebrew words found in the book of Exodus, as well as a list of Bible translations consulted for the translational process.
The Mechanical Translation of the Book of Exodus

Chapter 1

1:1

וָאוּ וּבֵיתוֹ אִישׁ יַעֲקֹב אֵת מִצְרָיְמָה הַבָּאִים יִשְׂרָאֵל בְּנֵי שְׁמוֹת וְאֵלֶּה

and THESE TITLE's SON's "Yisra'el He will TURN-ASIDE" the "COME"ing/er(mp) "Mits'rayim STRAIT~s2" unto AT "Ya'aqov he will RESTRAIN" MAN and"HOUSE~him they~did~

COME□

1:2

וִיהוּדָה לֵוִי שִׁמְעוֹן רְאוּבֵן

"Re'u'veyn SEE~s~l(ms)-"SON~s "Shimon HEARER", "Lewi JOINING~me", "Yehudah THANKSGIVING"□

1:3

וּבִנְיָמִן זְבוּלֻן יִשָּׂשכָר

"Yis'sas'khar THERE-IS~ WAGE" "Zevulun RESIDENT" and~"Binyamin SON~s~RIGHT-HAND"□

1:4

וְאָשֵׁר גָּד וְנַפְתָּלִי דָּן

"Dan MODERATOR" and~"Naphtali WRESTLING~me", "Gad FORTUNE" and~"Asher HAPPY"□

1:5

בְּמִצְרָיִם הָיָה וְיוֹסֵף נָפֶשׁ שִׁבְעִים יַעֲקֹב יֶרֶךְ יֹצְאֵי נֶפֶשׁ כָּל וַיְהִי

and* these {are the} titles {of the} sons {of} "Yisra'el He turns El aside", the {one}s coming unto "Mits'rayim Two straits" (with) "Ya'aqov He restrains", (each) and his house |had| come,□

* The first verse of the book of Exodus begins with "and," indicating that this is a continuation of the final verse of Genesis.
A Mechanical Translation of the Book of Exodus

1:6

wai'ya'mat yo'seyph we'khol e'haw wa'khol ha'dor ha'hu

and "he" did "DIE" "Yoseph ADD" and ~ "Yoseph Adding" died and all his brothers

ALL BROTHER's'him and ~ ALL the ~

GENERATION the ~ HEO

1:7

uv'ney yis'ra'eyl pa'ru wai'ya'ats'mu bim'od wa'ti'ma'ley

and "SON's "Yisra'el he will "TURN-ASIDE"+ "MIGHTY-ONE", they "did" "REPRODUCE" and ~"they(m)" "will" "SWARM" and ~"they(m)" "will" "INCREASE" and ~"they(m)" "will" "BE-ABUNDANT" in ~ "MANY MANY and ~ she "will "BE "FILL" the ~ LAND AT ~

them(m)

1:8

wai'ya'qam me'lek bays'me'nu wai'ya'ats'mu bays'me'nu

and ~ SON's "Yisra'el he will "RISE" KING NEW UPON" "Mits'rayim STRAIGHT's2" WHICH NOT he "did" ~

KNOW at ~ "Yoseph ADD"+ "ing/er(m)"

1:9

wai'yo'mer el a'mo hin'neyh am be'ney yis'ra'eyl rav we'a'tsum mi'ime'nu

and ~ "he" "will" "SAY TO PEOPLE" him LOOK ~

and he said to his people, look, ~ the people FROM ~ us ~

1:10

ha'vah nit'hhak'mah lo pen yir'beh we'hai'yah ki tiq're'nah mi'l'hha'mah we'no'seyph

gam hu al shon'ey'nu we'nil'hham ba'nu we'a'lah min ha'a'rets

l(ms) "PROVIDE~^" we "will~" self "BE-SKILLED~^" to ~ him OTHERWISE he "will~"

(come), we will (act) skill{fully} to{ward} him*, otherwise he will increase, and (it) will (come

* Referring to the "people" (of verse 9) a masculine singular word in Hebrew.

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Mechanical Translation Codes

WORD – Verb  WORD – Noun  Word – Name  word – Pre/Suff  word – Conj.

~ 14 ~
INCREASE and~he~did~EXIST GIVEN-THAT they(f)~will~MEET BATTLE and~he~did~ADD ALSO HE UPON HATE~ing/er(mp)~us and~he~did~BE~FIGHT in~us and~he~did~GO-UP FROM the~LAND

1:11

wai'ya'si'mu a law sa'rey mi'sim le'ma'an an'no'to be'siv'lo'tam wai'yi'ven a'rey mis'ke'not le'phar'oh et pi'tom we'et ra'am'seys

and~they(m)~will~PLACE UPON~him NOBLE~s TASK-WORK~s to~THAT ~much~ AFFLICT~him in~BURDEN~s~them(m) and~he~will~BUILD CITY~s STOREHOUSE~s to~ “Paroh GREAT-HOUSE” AT “Pitom” CITY-OF-JUSTICE, and at “Ra'meses CHILD-OF-THE-SUN”,

1:12

we'kha'a'asher ye'a'nu o'to keyn yir'beh we'kheyyn yiph'rots wai'ya'qu'tsu mip'ney be'ney yis'ra'eyl

and~like~WHICH they(m)~will~AFFLICT AT~ him SO he~will~INCREASE and~SO he~will~BREAK-OUT and~they(m)~will~LOATHE from~FACE~s SON~s “Yisra'el He will TURN-ASIDE~“MIGHTY-ONE” in~WHIP

1:13

wai'ya'a'vi'du mits'ra'yi'm et be'ney yis'ra'eyl be'pha'rek

and~they(m)~will~make~SERVE “Mits'rayim STRAIT~s” AT SON~s “Yisra'el He will TURN-ASIDE~“MIGHTY-ONE” in~WHIP

1:14

wai'mar'ru et hai'yey'him ba'a'vo'dah qa'shah be'hho'mer u'vil'vey'nim uv'khol a'vo'dah

* The phrase תִּקְרֶאנָה מִלְחָמָה is grammatically incorrect. The subject of the verb is the word מִלְחָמָה (Battle), which is a feminine singular noun. However, the verb identifies the subject of the verb as a feminine plural. If the final letters of the verb were originally נוּ (meaning “us,” the object of the verb) instead of נָה (meaning “she,” the subject of the verb), then this would read “a battle will meet us,” which makes more contextual and grammatical sense.

† Referring to the “people” (of verse 9) a masculine singular word in Hebrew.

‡ Referring to the “people” (of verse 9) a masculine singular word in Hebrew.
A Mechanical Translation of the Book of Exodus

and~they(m)~will~*much*~BE-BITTER AT LIVING~s~them(m) in~the~SERVICE HARD in~MORTAR and~in~BRICK~s and~in~ALL SERVICE in~the~FIELD AT ALL SERVICE~ them(m) WHICH they~did~SERVE in~

and their \life/ was (very) bitter (with) the hard service, (with) mortar and (with) bricks and (with) all (the) service in the field, all their service which they served in them (with) (the) whip,

and~he~will~**SAY** KING “Mits’rayim STRAIT~s2” to~the~“*much*~BRING-FORTH~ing/er(f) the~“Ever OTHER-SIDE”~s WHICH TITLE the~UNIT “Shiphrah BRIGHTNESS” and~TITLE the~SECOND “Pu’ah SPLENDID”

and the king (of) “Mits’rayim Two straits”, said to the [midwives] [of] “Ever Other side”, [of] (whom) {the} title {of} the (one) {is} “Shiphrah Brightness” and (the) title {of} the second {is} “Pu’ah Splendid”,

and he said (with) the {one}s {of} “Ever Other side” {acting as a} [midwife], if you see upon the stone stool {that} he {is a} son, (then) you will [kill] him, and if she {is a} daughter, (then) she will live,

and~they(f)~will~**FEAR** the~“*much*~BRING-FORTH~ing/er(f) AT the~“Elohiym POWER~s” and~NOT they~did~DO like~WHICH he~did~

and the [midwives] feared the “Elohiym Powers” and they did not do <just as> (the) king {of} “Mits’rayim Two straits”, spoke to them, and they [kept alive] the boys,

and~they(f)~will~*much*~**SPEAK** TO~them(f) KING “Mits’rayim STRAIT~s2” and~they(f)~will~*much*~**LIVE** AT the~“BOY”

and they {of} Elohiym spoke to them and they [kept alive] the boys,

and~they~did~NOT speak to~them~“Mits’rayim STRAIT~s2”

and they did not speak to them,

and~they(f)~will~**LIVE** AT the~“BOY”

and they [kept alive] the boys,

and~they~did~NOT SPEAK TO~them~“Mits’rayim STRAIT~s2”

and they did not speak to them,

and~they(f)~will~**SAY** KING “Mits’rayim STRAIT~s2” to~the~“*much*~BRING-FORTH~ing/er(f) the~“Ever OTHER-SIDE”~s WHICH TITLE the~UNIT “Shiphrah BRIGHTNESS” and~TITLE the~SECOND “Pu’ah SPLENDID”

and the (one) {of} “Ever Other side” {acting as a} [midwife], if you see upon the stone stool {that} he {is a} son, (then) you will [kill] him, and if she {is a} daughter, (then) she will live,

and~he~will~**SAY** in~“*much*~BRING-FORTH~ing/er(f) at~the~“Ever OTHER-SIDE”~s and~you(f)~did~SEE UPON the~STONE-STOOL IF SON HE and~

and the king (of) “Mits’rayim Two straits”, said to the [midwives] of “Ever Other side”, {of} (whom) {the} title {of} the (one) {is} “Shiphrah Brightness” and (the) title {of} the second {is} “Pu’ah Splendid”,

and you (fp) ~did~SEE UPON the~stone stool {that} he {is a} son, (then) you will [kill] him, and if she {is a} daughter, (then) she will live,

and~they~did~NOT~SPEAK TO~them~KING “Mits’rayim STRAIT~s2” and~they~did~**LIVE** AT the~“BOY”

and they did not speak to them and they [kept alive] the boys,

and~they~did~NOT~**SAY** to~them~KING “Mits’rayim STRAIT~s2” and~they~did~NOT~**LIVE** AT the~“BOY”

and they did not speak to them and they did not [keep alive] the boys,
and~he~will~CALL-OUT KING "Mits'rayim STRAIT~s2" to~"the~much~BRING-FORTH~ing/er(fp) and~he~will~SAY to~"them(f) WHY you(fp)~did~DO the~WORD the~"THIS and~you(fp)~will~"much~LIVE AT the~"BOY~s□

and the~king~{of}~"Mits'rayim Two straits" called out to the~[midwives] and he said to them, why did you do this (matter) and [kept alive] the boys?□

1:19

וַתִּהְוָא הָעִבְרִיֹּת אֶל פַּרְעֹה כֹּנָנָשִׁים לֹא כִּי פַּרְעֹה אֶל הַמְיַלְּדֹת וַתֹּאמַרְןָ וְיָלָדוּ חַיָּי הַמְיַלֶּדֶת אֲלֵהֶן תָּבוֹא בְּטֶרֶם הֵנָּה וֹת

and~they(f)~will~SAY the~"much~BRING-FORTH~ing/er(fp) TO~"Paroh GREAT-HOUSE~GIVEN-THE~NOT like~"the~"WOMAN~s the~"Mits'rayim STRAIT~s2"~s the~"Ever OTHER-SIDE~s~s GIVEN-THE~LIVELY~s~ THEY(f) in~"BEFORE she~will~COME TO~"them(f) the~"much~BRING-FORTH~ing/er/fs and~they~did~BRING-FORTH□

and the~[midwives] said to "Paroh Great house", (because) the~women~{of}~"Mits'rayim Two straits"~s~{are}~not like~the~{one}s~{of}~"Ever Other side~s", (because) they~{are}~lively~before~the~[midwife]~comes~to~them, and they~bring forth,□

1:20

וַיַּעַצְמוּ הָעָם וַיִּרֶב לַמְיַלְּדֹת אֱלֹהִים

and~he~will~MAKE~DO-WELL "Elohiym POWER~s" to~"the~"much~BRING-FORTH~ing/er(fp) and~he~will~"INCREASE the~PEOPLE and~"they(m)~will~"BE-ABUNDANT MANY□

and "Elohiym Powers"~made~{it}~[go well]~(for)~the~[midwives]~and~the~people~increased~and~they~became~{greatly}~abundant,□

1:21

וַיְהִי כִּי נָרָא המְיַלְּדֹת אֱלֹהִים נוּשָּׁת לָהֶם

and~(it)~(came~to~pass)~that~the~[midwives] feared~the~"Elohiym Powers"~and~he~made~houses~(for)~them,□

and "Paroh Great house~s" directed~all~his~people~say{ing},~you~will~throw~all~the~birthed~son{~s}~out~unto~the~stream~and~you~must~[keep~alive]~all~the~daughter{~s},□

1:22

וְכָל תַּשְׁלִיכֻוּ הַיְאֹרָה הַיִּלּוֹד הַבֵּן כָּל לְכָל פַּרְעֹה

and~"he~will~EXIST GIVEN-THE~THAT~they~did~FEAR the~"much~BRING-FORTH~ing/er(fp) AT~the~"Elohiym POWER~s~ and~"he~will~DO to~them(m) HOUSE~s□

and~(it)~(came~to~pass)~that~the~[midwives] feared~the~"Elohiym Powers" and~he~made~houses~(for)~them,□

1:23

וְכָל תַּשְׁלִיכֻוּ הַיְאֹרָה הַיִּלּוֹד הַבֵּן כָּל לְכָל פַּרְעֹה וַיְצַו תְּחַיּוּן הַבַּת

and~(he)~king~{of}~"Mits'rayim Two straits" called out~to~the~[midwives] and he~said~to~them, why did you~do~this~(matter)~and~[kept~alive]~the~boys?□

and~"he~will~"much~DIRECT "Paroh GREAT-HOUSE~s~ to~"ALL~PEOPLE~him~to~"SAY ALL the~"SON~the~"BIRTHED~the~"STREAM~unto you(mp)~will~"MAKE~THROW-OUT~him~and~ALL~the~"DAUGHTER~you(mp)~will~"much~

and ~Paroh Great house~s~ directed~all~his~people~say{ing},~you~will~throw~all~the~birthed~son{~s}~out~unto~the~stream~and~you~must~[keep~alive]~all~the~daughter{~s},□

Revised Mechanical Translation Codes

(... Alt Trans/App A  <..> Comp Phrase/App B  ... Verb Form/App C  ... Plural Form/App D ... Int Inf Abs  ... Past Perf Verb  ... Added Word

~ 17 ~
Chapter 2

2:1 וַיִּקַּח לֵוִי מִבֵּית אִישׁ וַיֵּלֶכֶת וַיֶּלֶךְ}

and a man from the house of Lewi and he took a daughter of "Lewi My joining", and {a} man from {the} house {of} "Lewi My joining" walked* and he took {a} daughter {of} “Lewi My joining”,

2:2 וַתִּצְפְּנֵהוּ הוּא טוֹב כִּי אֹתוֹ וַתֵּרֶא בֵּן וַתֵּלֶד הָאִשָּׁה וַתַּהַר יְרָחִים

and she will CONCEIVE the WOMAN and she saw that he {was} functional and she concealed him {for} three moons,

2:3 וּבַזָּפֶת בַחֵמָר וַתַּחְמְרָה גֹּמֶא תֵּבַת לוֹ וַתִּקַּח הַצְּפִינוֹ עוֹד יָכְלָה וְלֹא הַיְאֹר שְׂפַת עַל בַּסּוּף וַתָּשֶׂם הַיֶּלֶד אֶת בָּהּ וַתָּשֶׂם הַיֶּלֶד אֶת בָּהּ

and she was not able to (continue) {to} make him concealed and she took {for} him {a} vessel {of} bulrush and she pasted {it} (with) the tar and (with) the pitch and she placed the boy in her† and she placed {it} in the reeds {upon} {the} lip {of} the stream,

2:4 וְלֹא יֵּעָשֶׁה מַה לְדֵעָה מֵרָחֹק אֲחֹתוֹ וַתֵּתַצַּב

and his sister stationed {her}self (at) {a} distance to know what will be done to him,

* Or “went.”
† Referring to the vessel, a feminine word in Hebrew.
2:5

and~ she~ will~ GO-DOWN DAUGHTER

and (the) daughter {of} “Paroh Great house,” went
down to bathe upon the stream, and her

young women {were} walking upon {the}

hand* {of} the stream, and she saw the vessel in {the} midst of {the} reeds and she sent her
bondwoman, and she took her†,

† Referring to the vessel, a feminine word in Hebrew.

2:6

and~ she~ will~ OPEN and~ she~ will~ SEE him

and she opened {it} and she saw the boy, and

look, {a} young man {was} weeping and she
showed pity upon him, and she said, this {is}
from {the} boys {of} the {one}s {of} “Ever Other
side”,

† Referring to the vessel, a feminine word in Hebrew.

2:7

and~ she~ will~ SAY SISTER~ him TO

and his sister said to (the) daughter {of}

“Paroh Great house,” {should} I walk and {should} I
call out (for) you {a} woman, {a} [nurse] from
the {one}s {of} “Ever Other side”, and {should} she
[nurse] the boy (for) you?

2:8

and~ she~ will~ SAY to~ her DAUGHTER

and (the) daughter {of} “Paroh Great house,” said
to her, walk, and the young maiden walked

and she called out (to) {the} mother {of} the
boy,
2:9  and the boy magnified, and she [brought] him to her (for) {a} son, and she called out his title “Mosheh Plucked out”, and she said, given that from the waters I plucked him out,

2:11  and (it) (came to pass) in (those) days (that) “Mosheh Plucked out” magnified, and he went out to his brothers and he saw {them} (with) their burdens, and he saw {a} man of “Mits’rayim Two straits” hitting {a} man of “Ever Other side”, {one} from his brothers,

2:12  and he turned this way and (that way), and he saw that {there was} (no) man, and he hit the {one} of “Mits’rayim Two straits”, hitting {a} man of “Ever Other side”, and he submerged him in the sand,
2:13

and he went out in the second day, and look, two men {of} “Ever Other side” were struggling, and he said to the lost {one}*, why would you hit your companion?

2:14

and he said, who placed you (as) {a} noble man and decider (over) us? {are you} saying you {will} kill me <just as> you killed the {one} of “Mits'rayim Two straits”? and “Mosheh Plucked out” feared, and he said, surely the (matter) is known,

2:15

and “Paroh Great house” heard {of} this (matter), and he searched out to kill “Mosheh Plucked out”, and “Mosheh Plucked out” fled away from {the} face {of} “Paroh Great house”, and he settled up in the {land} {of} “Mid'yan Quarrel” and he settled upon the well,

2:16

The “lost one” is the one who is in the wrong.

† That is, a judge.
and to the administrator (of) “Mid’yan Quarrel,” (were) seven daughters, and they came and they drew up and they filled the troughs to make (the) flocks (of) their father drink,

and the feeders* came and they cast them out, and “Mosheh Plucked out,” rose and he rescued them and he made their flocks drink,

and they said, (a) man of “Mits’rayim Two straits,” had delivered us from {the} hand {of} the feeders‡, and also, he surely: drew {it} up (for) us and he made the flocks drink,

and he said to his daughters, and where {is}

* That is “shepherds.”
† The word כֵּן appears to be missing the prefix “to.”
‡ That is “shepherds.”
2:21

תָּלְדָה מִזְרַעְתָּא וְאַתָּא שְׁמַיָּא וְיִתֵּן אַתָּא עֲבֵד בּוֹ לַמּוֹשֶׁה

and~WHERE~him to~WHAT THIS you(fp)~ did~LEAVE AT the~MAN (fp)~CALL-OUT to~ him and~he~will~EAT BREAD

2:22

וַתְּלַד בּוֹ יַעֲקֹב אַתָּא שְׁמַיָּא גַּם נַפְשֵׂש כֶּפֶר מְדוּבָּא יִשָּׂרָאֵל וְנַפְשֵׂש מְדוּבָּא נַפְשֵׂש מְדוּבָּא

and~he~will~MAKE~TAKE-UPON “Mosheh Plucked out” to~>~SETTLE AT the~MAN and~ he~will~GIVE AT “Tsiporah Bird” DAUGHTER~ him to~“Mosheh Plucked out

2:23

וַיִּשְׁמַע יַעֲקֹב וַיַּעֲמַד יִצְחָק אֶת יִשָּׂרָאֵל בְּמִצְרַיִם וַיהִי הָעֲבֹדָה מִן הָאֱלֹהִים אֶל שַׁוְעָתָם וַתַּעַל וַיִּזְעָקְו הָעֲבֹדָה

and~he~will~HEAR “Elohiym Powers” AT GROANING~them(m) and~he~will~REMEMBER “Elohiym Powers” AT COVENANT~him AT “Avraham Father” ~“LIFTED”, and~“Ya’aqov He restrains”

Revised Mechanical Translation Codes

(..<.) Alt Trans/App A  <..> Comp Phrase/App B  […] Verb Form/App C  \.. Plural Form/App D  

:..: Int Inf Abs  […] Past Perf Verb  […] Added Word

~ 23 ~
2:25

and ~ he ~ will ~ see "Elohiym Powers AT SON ~ s" and ~ Elohiym Powers saw (the) sons (of) "Yisra'el" and ~ Elohiym ~ "Yisra'el He turns El aside" and ~ "Elohiym Powers" knew,

Chapter 3

3:1

u'mo'sheh hai'yah ro'eh et tson yit'ro hhot'no mid'yan wai'yon'hag et ha'tson a'hhar ha'mid'bar wai'ya'vo el har ha'e'lo'him hhor'vah

and ~ "Mosheh Plucked out" [had] (been) feeding (the) flocks (of) "Yitro His remainder", his in-law, (the) administrator (of) "Mid'yan Quarrel", and he drove the flocks (behind) the wilderness and he came to (the) hill (of) the "Elohiym Powers", unto "Hhorev Parching heat",

3:2

wai'yey'ra mal'akh YHWH ey'law be'la'bat eysh mi'tokh has'neh wai'yar we'hin'neyn has'neh bo'eyr ba'eysh we'has'nehn ey'ne'nu u'kal

and ~ "Mosheh Plucked out" he ~ did ~ EXIST FEED ~ ing/er(ms) AT FLOCKS "Yitro REMAINDER ~ be AN-IN-LAW ~ ing/er(ms) ~ him ADMINISTRATOR "Mid'yan QUARREL ~ and ~ "he ~ will ~ DRIVE AT the ~ FLOCKS AFTER the ~ WILDERNESS and ~ "he ~ will ~ COME TO HILL the ~ "Elohiym POWERS ~ "Hhorev PARCHING-HEAT ~ unto □

3:3

wai'yo'mer mo'sheh a'su'rah na we'er'eh et ha'mar'eh ha'ga'dol ha'zeh ma'du'a lo yiv'ar has'neh

and ~ "Mosheh Plucked out" l ~ will ~ TURN-ASIDE PLEASE and ~ l ~ will ~ SEE AT the ~ APPEARANCE the ~ "GREAT the ~ THIS WHY NOT he ~ will ~ BURN the ~ "THORN-BUSH □

Mechanical Translation Codes

WORD – Verb WORD – Noun Word – Name word – Pre/Suff word – Conj.

~ 24 ~
3:4

and he~will~SEE "Yhwh" saw that he turned aside to see, and "Elohiym Powers~s" called out to him from {the} midst {of} the thorn bush, and he said, "Mosheh Plucked out" "Mosheh Plucked out," and he said, (here) I {am}, □

3:5

and he said, do not come near to this point, cast off your sandals from upon your feet, given that the area which you {are} standing upon {is the} ground {of a} special* {place}, □

3:6

and he said, I {am} "Elohiym Powers~s" {of} your father, "Elohiym Powers~s" {of} "Avraham Father lifted" "Elohiym Powers~s" {of} "Yits'hhaq He laughs" and "Elohiym Powers~s" {of} "Ya'aqov He restrains", and "Mosheh Plucked out" hid his face, given that he feared from staring to{ward} the "Elohiym Powers", □

* The Hebrew word קֹדֶשׁ (qodesh) is translated as “holy,” an adjective, in all other translations. While this word can be used as an adjective, it cannot here and in many other occurrences of this word. The reason being, the word קֹדֶשׁ is a masculine word while the word for ground, אַדְמַה (adamah), is a feminine word and in Hebrew, the adjective and the noun it modifies must match in gender. In addition, the word קֹדֶשׁ is written as אַדְמַת קֹדֶשׁ, indicating the phrase אַדְמַת קֹדֶשׁ is in the construct state and should be translated as “ground of a special place.”

Revised Mechanical Translation Codes

([..] Alt Trans/App A <..> Comp Phrase/App B [...] Verb Form/App C \./ Plural Form/App D ...
Int Inf Abs [...] Past Perf Verb [...] Added Word

~ 25 ~
A Mechanical Translation of the Book of Exodus

and~ he~ will~ say~ "Yhwh~ He~ is~" said, I :surely: saw {the} affliction {of} my people (who) {are} in "Mits'rayim Strait{s}_2" and~ AT CRY~ at~ faces~ them(m) I~ did~ hear~ from~ "Mits'rayim Strait{s}_2" and~ AT CRY~ at~ faces~ them(m) I~ did~ know~ his~ miseries,

and~ I~ will~ go~ down~ to~ make~ DELIVER~ him~ from~ hand~ "Mits'rayim Strait{s}_2" and~ TO~ make~ his~ go~ up~ FROM~ that~ land~ to~ Functional~ and~ wide~ land, to~ fat~ and~ honey~ to~ area~ of~ and~ the~ "Kena'an Lowered" and~ the~ "Hhet Trembling-in-Fear" and~ the~ "Emor Sayer" and~ the~ "Perez Peasant" and~ the~ "Hhiw Town" and~ the~ "Yevus He~ will~ trample~ down~".

and~ "he~ will~ turn~ aside~" MIGHTY-ONE~ she~ did~ come~ to~ me~ and~ also~ I~ did~ see~ at~ the~ SQUEEZING~ WHICH~ "Mits'rayim Strait{s}_2" SQUEEZE~ "Mits'rayim Strait{s}_2" {is} squeezing them,

* The Hebrew word צעֲקָתוֹ (his cry) should be written as צַעֲקָתָם (their cry) as the pronoun is referring to עם (people), a masculine singular noun. This is also evident in the fact that the pronoun "his" is used with the following words.
† Or “oppressors.”
‡ Or “milk.”
§ The Hebrew word דבש means a “sticky mass” and can also mean “dates” from the palm tree.

Mechanical Translation Codes

WORD – Verb
WORD – Noun
Word – Name
word – Pre/Suff
word – Conj.

~ 26 ~
and~NOW (ms)~WALK~^ and~I~will~SEND~
you(ms) TO “Paroh GREAT-HOUSE” and~>~make~
GO-OUT AT PEOPLE~’s {Yisra’el he}~
from~“Mits’rayim STRAIT~s2”
and now walk, and I will send you to “Paroh
Great house”, and make {the} sons {of}
“Yisra’el He turns El aside”, go out from “Mits’rayim
Two straits”,

3:11
wai’yo’mer mo’sheh el ha’e’lo’him mi a’no’khi ki ey’leykh el par’oh we’khi o’tsi et
be’ney yis’ra’eyl mi’mits’ra’eym
and~he~will~say “Mosheh Plucked out” TO
the~“Elohiym Powers” WHO I GIVEN-THAT I~
will~WALK TO “Paroh GREAT-HOUSE” and~
GIVEN-THAT I~will~make~GO-OUT AT SON~’s
“Yisra’el he”~will~TURN-ASIDE~“MIGHTY-ONE” from~
“Mits’rayim STRAIT~s2”
and “Mosheh Plucked out” said to the “Elohiym
Powers”, who {am} I that I should walk to “Paroh
and that I will make {the} sons {of}
“Yisra’el He turns El aside”, go out from “Mits’rayim
Two straits”?

3:12
wai’yo’mer ki eh’yeh i’makh we’zeh le’kha ha’ot ki a’no’khi she’lah’ti’kha be’ho’tsi’a’kha
et ha’am mi’mits’ra’eym ta’av’dun et ha’e’lo’him al ha’har ha’zeh
and~he~will~say GIVEN-THAT I~will~EXIST
WITH~you(fs) and~THIS to~you(ms) the~
SIGN GIVEN-THAT I~did~SEND~you(ms) in~
>~make~GO-OUT~you(ms) AT the~PEOPLE
from~“Mits’rayim STRAIT~s2”
you(mp)~will~
SERVE~must AT the~“Elohiym Powers” UPON
the~HILL the~THIS
and he said, given that I will exist with you,
and this {is} the sign (for) you that I |had| sent
you, in your making the people go out from
“Mits’rayim Two straits”, you must serve the
“Elohiym Powers” upon this hill,

3:13
wai’yo’mer mo’sheh el ha’e’lo’him hin’neyh a’no’khi va el be’ney yis’ra’eyl we’a’ma’r’i
la’hem e’lo’hey a’vo’tey’khem she’la’ha’ni a’ley’khem we’am’ru li mah she’mo mah
o’mar al’ley’hem
and~he~will~say “Mosheh Plucked out” TO
the~“Elohiym Powers” LOOK I COME~
ing/er(ms) TO SON~’s {Yisra’el he}~will~TURN-ASIDE~
“Elohiym Powers”~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YOU~YO
3:14
רָאַתֶּֽךְ אֶלְוֹ הַיָּמִ֥ים אֲשֶׁר אַבְרָהָ֖ם אָשָּׁר אֲנָחָ֣י נִאְמַרְתָּ֤וּ עֲלֵֽיָּ֙ם לָבְּנִ֔ים
bearded ones is a euphemism for "elders."

3:15
Gather all of Israel to me for a generation and a generation, for all time.

Note: “For a generation and a generation” is an idiom meaning “throughout the generations,” or “for all time.”

Mechanical Translation Codes

WORD – Verb WORD – Noun Word – Name word – Pre/Suff word – Conj.

~ 28 ~
A Mechanical Translation of the Book of Exodus

Revised Mechanical Translation Codes

(--) Alt Trans/App A  (<>.>) Comp Phrase/App B  [..] Verb Form/App C  \./ Plural Form/App D

... Int Inf Abs  [..] Past Perf Verb  [..] Added Word

~ 29 ~

3:17

you(mp) he~did~be~SEE TO~me “Elohiym Power~s” of “Avraham Father~lifted”, “Yits’hqaq he laughter~d,” and “Ya’aqov he restrain~d,” say(ing), I: surely: registered you and (what) was done to you in “Mits’rayim Two straits,”

and I will~say I will~make~GO-UP AT~ you(mp) from~AFFLICTION “Mits’rayim Two straits” TO LAND the~ “Kena’an Lowered”~ of and~ the~ “Hhet Trembling-in-fear”~ of and~ the~ “Emor Sayer”~ of and~ the~ “Perez Peasant”~ of and~ the~ “Hhiw Town”~ of and~ the~ “Yevus He will trample down”, TO LAND ISSUE~ing er(fs)

FAT and~ HONEY

3:18

and they heard your voice, and you will come, you and the bearded{ed one}s ➔ of “Yisra’el He turns El aside”, TO KING “Mits’rayim Two straits” and you will say to him, “Yhwh He is” ➔ of “Elohiym Power~s” ➔ of {the} {one}s {of} “Ever Other-side” had (with) us, and now, please, we will walk {the} road {for} three days in the wilderness and we will sacrifice to “Yhwh He is” our “Elohiym Power~s”.

3:19

and~they~did~hear to~VOICE~you(ms) and~ “Yisra’el he~will~turn-aside” ➔ of “Mighty-One” TO KING “Mits’rayim Two straits,” and you(mp)~ did~SAY TO~him “Yhwh he~will~be” ➔ of “Elohiym Power~s” ➔ of “Ever Other-side,” ➔ of “he~did~be” MEET UPON~us and~ NOW we~will~WALK~^ PLEASE ROAD THREE DAY~s in~ the~ WILDERNESS and~ we~will~SACRIFICE~^ to~ “Yhwh he~will~be” ➔ of “Elohiym Power~s”~ us

and~I~will~SAY I~will~make~GO-UP AT~ you(mp) from~AFFLICTION “Mits’rayim Two straits” TO LAND the~ “Kena’an Lowered”~ of and~ the~ “Hhet Trembling-in-fear”~ of and~ the~ “Emor Sayer”~ of and~ the~ “Perez Peasant”~ of and~ the~ “Hhiw Town”~ of and~ the~ “Yevus He will trample down”, TO LAND ISSUE~ing fat* and honey†.

3:19

and~I~will~SAY I~will~make~GO-UP AT~ you(mp) from~AFFLICTION “Mits’rayim Two straits” TO LAND the~ “Kena’an Lowered”~ of and~ the~ “Hhet Trembling-in-fear”~ of and~ the~ “Emor Sayer”~ of and~ the~ “Perez Peasant”~ of and~ the~ “Hhiw Town”~ of and~ the~ “Yevus He will trample down”, TO LAND ISSUE~ing er(fs)

FAT and~ HONEY

3:18

and~they~did~hear to~VOICE~you(ms) and~ “Yisra’el he~will~turn-aside” ➔ of “Mighty-One” TO KING “Mits’rayim Two straits” and you(mp)~ did~SAY TO~him “Yhwh he~will~be” ➔ of “Elohiym Power~s” ➔ of “Ever Other-side,” ➔ of “he~did~be” MEET UPON~us and~ NOW we~will~WALK~^ PLEASE ROAD THREE DAY~s in~ the~ WILDERNESS and~ we~will~SACRIFICE~^ to~ “Yhwh he~will~be” ➔ of “Elohiym Power~s”~ us

and~I~will~SAY I~will~make~GO-UP AT~ you(mp) from~AFFLICTION “Mits’rayim Two straits” TO LAND the~ “Kena’an Lowered”~ of and~ the~ “Hhet Trembling-in-fear”~ of and~ the~ “Emor Sayer”~ of and~ the~ “Perez Peasant”~ of and~ the~ “Hhiw Town”~ of and~ the~ “Yevus He will trample down”, TO LAND ISSUE~ing fat* and honey†.

3:19

and~I~will~SAY I~will~make~GO-UP AT~ you(mp) from~AFFLICTION “Mits’rayim Two straits” TO LAND the~ “Kena’an Lowered”~ of and~ the~ “Hhet Trembling-in-fear”~ of and~ the~ “Emor Sayer”~ of and~ the~ “Perez Peasant”~ of and~ the~ “Hhiw Town”~ of and~ the~ “Yevus He will trample down”, TO LAND ISSUE~ing fat* and honey†.

and~I~will~SAY I~will~make~GO-UP AT~ you(mp) from~AFFLICTION “Mits’rayim Two straits” TO LAND the~ “Kena’an Lowered”~ of and~ the~ “Hhet Trembling-in-fear”~ of and~ the~ “Emor Sayer”~ of and~ the~ “Perez Peasant”~ of and~ the~ “Hhiw Town”~ of and~ the~ “Yevus He will trample down”, TO LAND ISSUE~ing er(fs)

FAT and~ HONEY

3:18

and~they~did~hear to~VOICE~you(ms) and~ “Yisra’el he~will~turn-aside” ➔ of “Mighty-One” TO KING “Mits’rayim Two straits” and you(mp)~ did~SAY TO~him “Yhwh he~will~be” ➔ of “Elohiym Power~s” ➔ of “Ever Other-side,” ➔ of “he~did~be” MEET UPON~us and~ NOW we~will~WALK~^ PLEASE ROAD THREE DAY~s in~ the~ WILDERNESS and~ we~will~SACRIFICE~^ to~ “Yhwh he~will~be” ➔ of “Elohiym Power~s”~ us

and~I~will~SAY I~will~make~GO-UP AT~ you(mp) from~AFFLICTION “Mits’rayim Two straits” TO LAND the~ “Kena’an Lowered”~ of and~ the~ “Hhet Trembling-in-fear”~ of and~ the~ “Emor Sayer”~ of and~ the~ “Perez Peasant”~ of and~ the~ “Hhiw Town”~ of and~ the~ “Yevus He will trample down”, TO LAND ISSUE~ing fat* and honey†.

3:19

and~I~will~SAY I~will~make~GO-UP AT~ you(mp) from~AFFLICTION “Mits’rayim Two straits” TO LAND the~ “Kena’an Lowered”~ of and~ the~ “Hhet Trembling-in-fear”~ of and~ the~ “Emor Sayer”~ of and~ the~ “Perez Peasant”~ of and~ the~ “Hhiw Town”~ of and~ the~ “Yevus He will trample down”, TO LAND ISSUE~ing er(fs)

FAT and~ HONEY

* Or “milk.”

† The Hebrew word דבש means a “sticky mass” and can also mean “dates” from the palm tree.

‡ “Bearded ones” is a euphemism for “elders.”

Revised Mechanical Translation Codes

(--) Alt Trans/App A  (<>.>) Comp Phrase/App B  [..] Verb Form/App C  \./ Plural Form/App D

... Int Inf Abs  [..] Past Perf Verb  [..] Added Word

~ 29 ~
we'sha'lahh'ti et ya'di we'hi'key'ti et mits'ra'y'im be'khöl nip'hle'o'tai a'sher e'e'seh be'qir'bo we'a'hhā'rey kheyn ye'sha'lahh et'khem

and~I~did~SEND AT HAND~me and~I~did~
make~HIT AT~"Mits'rayim STRAIT~s2" in~ALL
be~PERFORM~ing/er(fpp)~me WHICH I~will~
DO in~WITHIN~him and~AFTER SO he~will~
much~SEND AT~you(mp)☐

and~I~did~SEND AT~you(mp)☐

we'na'ta'ti et hheyn ha'am ha'zeh be'ey'ney mits'ra'y'im we'hai'yah ki tey'ley'khun lo tey'le'y'khun lo 

tel'khu rey'qam

and~I~did~GIVE AT BEAUTY the~PEOPLE
the~THIS in~EYE~s2 "Mits'rayim STRAIT~s2", and
and~he~did~EXIST GIVEN-THAT you(mp)~
will~WALK~must NOT you(mp)~will~WALK
EMPTINESS☐

and~she~did~ENQUIRE WOMAN from~
DWELLER~her and~from~SOJOURN~
ing/er(fs) HOUSE~her ITEM~s SILVER and~
ITEM~s GOLD and~APPAREL~s and~
you(mp)~did~PLACE UPON SON~s~you(mp)
and~UPON DAUGHTER~s~you(mp) and~
you(mp)~did~much~DELIVER AT~"Mits'rayim STRAIT~s2",☐

she~sha'a'lahh 'ishah mish'khe'ne'tah umi'ga'rat bey'tah ke'lye'ke'seph uk'hle'y za'hav
us'ma'lot we'sam'tem al be'ney'khem we'al be'nō'tey'khem we'nī'tsal'tem et mits'ra'y'im

and~she~did~ENQUIRE WOMAN from~
DWELLER~her and~from~SOJOURN~
ing/er(fs) HOUSE~her ITEM~s SILVER and~
ITEM~s GOLD and~APPAREL~s and~
you(mp)~did~PLACE UPON SON~s~you(mp)
and~UPON DAUGHTER~s~you(mp) and~
you(mp)~did~much~DELIVER AT~"Mits'rayim STRAIT~s2",☐

"Place the beauty" means to “make accepted.”

"To the eyes of” is an idiom meaning “in the sight of.”
Chapter 4

4:1

לֹא יֹאמְרוּ כִּי בְּקֹלִי יִשְׁמְעוּ וְלֹא לִי יַאֲמִינוּ

and "Mosheh Plucked out" answered and he said, and "Mosheh Plucked out" answered and he said, <but> they will not [support] me, and they will not hear my voice given that they will say, "Yhwh He is" did not [appear] to you, □

4:2

וַיֹּאמֶר מֹשֶׁה וַיַּעַן יְהוָה אֵלֶיךָ נִרְאָה

and "Mosheh Plucked out" answered and he said, and "Mosheh Plucked out" answered and he said, what {is} this in your hand? and he said, {a} branch, □

4:3

וַיַּחֲזֶק יָדוֹ וַיִּשְׁלַח בִּזְנָבוֹ וֶאֱחֹז יָדְךָ שְׁלַח מֹשֶׁה אֶל יְהוָה

and he said, throw him out unto {the} land, and he threw him out unto {the} land, and he existed (as) {a} serpent, and "Mosheh Plucked out" fled from his face, □

4:4

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה יַהֲנֶה יְבֹנָה יִשְׂרָאֵל וַיִּתֵּן יְגִיעָה

and "Yhwh He is" said to "Mosheh Plucked out", send your hand and take hold (by) his tail, and he sent his hand and he seized him, and he existed (as) {a} branch in his palm, □

* The Hebrew word מַזֶּה is written defectively and should be written as מַהְזֶה, meaning “what is this.”
4:5

YHWH e’lo’hey e’lo’hey ave’rah’am e’lo’hey yi’sh’haq we’y’lo’hey ya’a’qov

to~THAT he(m)~will~make~SECURE
GIVEN-THAT he~did~be~SEE TO~you(ms)
“Yhwh he~will~be” Elohiym {Powers~s} of their fathers,
them(m) Elohiym {Powers~s} of Avraham Father lifted,
and~“Elohiym {Powers~s} of Yits’hhaq He laughs” and
“Elohiym {Powers~s} of Ya’aqov He restrains”

4:6

and~he~will~SAY “Yhwh he~will~be” to~him
YET-AGAIN ! (ms)~make~COME PLEASE
HAND~you(ms) in~BOSOM~you(ms) and~
he~will~make~COME HAND~him in~
BOSOM~him and~he~will~make~GO-OUT~
her and~LOOK HAND~him be~much~
INFECT~ing/er(fs) like~the~SNOW

4:7

and~he~will~SAY ! (ms)~make~TURN-BACK
HAND~you(ms) TO BOSOM~you(ms) and~
he~will~make~TURN-BACK HAND~him TO
BOSOM~him and~he~will~make~GO-OUT~
her from~BOSOM~him and~LOOK she~did~
TURN-BACK like~FLESH~him

4:8

we’hai’yah im lo ya’a’mi’nuk lakh we’lo yish’me’u le’qol ha’ot ha’ri’shon we’he’emi’nun le’qol ha’ot ha’a’hha’ron

* referring to the “hand,” a feminine word in Hebrew.
† referring to the “hand,” a feminine word in Hebrew.

Mechanical Translation Codes

<table>
<thead>
<tr>
<th>WORD – Verb</th>
<th>WORD – Noun</th>
<th>Word – Name</th>
<th>word – Pre/Suff</th>
<th>word – Conj.</th>
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<td>~ 32 ~</td>
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4:9

and~he~did~EXIST IF NOT they(m)~will~make~SECURE to~you(fs) and~NOT they(m)~will~HEAR to~VOICE the~SIGN the~FIRST and~they~did~make~SECURE to~VOICE the~SIGN the~LAST

and~he~did~EXIST IF NOT they(m)~will~make~SECURE ALSO to~TWO the~SIGN~s the~THese and~NOT they(m)~will~HEAR must to~VOICE you(ms) and~you(ms)~did~TAKE from~WATER~s2 the~STREAM and~you(ms)~did~POUR-OUT the~DRY-GROUND and~they~did~EXIST the~WATER~s2 WHICH you~ms~will~TAKE FROM the~STREAM and~they~did~EXIST to~BLOOD in~the~DRY-LAND

4:10

and~he~w~ill~SAY ~Mosheh~PLUCKED-OUT~ TO~“Yhwh~he~will~be”~EXCUSE-ME~“Adonai~me”~NOT MAN WORD~s I ALSO from~YESTERDAY ALSO from~THREE-DAYS-AGO ALSO from~AT-THAT-TIME >~“much”~SPEAK~you~ms~TO~SERVANT~you~ms~GIVEN-THAT~HEAVY MOUTH and~HEAVY TONGUE

* The first word may be in error and might have originally been the word וַיֹּאמֶר (and he said) as the following words are the words of Yhwh to Mosheh. Because the first four words of this verse are the same as the next verse, the scribe may have mistakenly used the word וַיֹּאמֶר from the next verse.
† In context, the phrase “hear the voice” means “heed the message.”
‡ The word לַיַּבָּשָׁה (the dry ground) is grammatically incorrect and should be written as לַיַּבָּשׁה (to the dry ground).
4:11

Yā'mor yīahu ā'lu ma'shān pēh ā'lamā yā mi yīshām ā'lamā yā dārā ʾām
tepāk ŋā' ur ēlā ya'nēh ʾīahu

and "Yhwh He is" said to him, who placed the mouth (of) the human? or who placed (the) mute or (the) silent or (the) seeing or (the) blind? {is it} not I, "Yhwh He is"?

4:12

wai'yo'mer YHWH iy'law mi sham peh la'adam o mi ya'sum i'ley hhe'yreysh o phi'qey'ah o i'weyr ha'lo a'no'khi YHWH

and he said, excuse me "Adonai My lords", please send (by) {the} hand, can send,*

4:13

wai'yo'mer bi a'do'nai she'lahh na be'yalad tish'lahh

and he said, excuse me "Adonai My lords", please send (by) {the} hand, can send,*

4:14

wai'yihhar aph YHWH be'mo'sheh wai'yo'mer ha'lo a'hā'ron a'hhi'kha ha'ley'wi ya'da'ti ki da'beyr ye'da'bey ru hu we'gām hin'neyh hu yo'tsey liq'ra'te'kha we'ra'a'kha we'sa'mahh be'li'bo

and "Yhwh He is" flared up {the} nose† (with) "Mosheh Plucked out" and he said, {is} not "Aharon Light bringer" your brother, the {one} of "Lewi My joining"? I know that he will :surely: speak well, also look, he {is} going out to meet you and he will see you and he will rejoice in his heart,

4:15

wai'yo'mer YHWH ey'law mi sham peh la'adam o mi ya'sum i'ley hhe'yreysh o phi'qey'ah o i'weyr ha'lo a'no'khi YHWH

and "Yhwh He is" said to him, who placed the mouth (of) the human? or who placed (the) mute or (the) silent or (the) seeing or (the) blind? {is it} not I, "Yhwh He is"?

* The Hebrew text appears to be missing text. The Septuagint, which may preserve the original wording, reads, “please send another by the hand that you can send.”

† The “flaring of the nose” is an idiom for a fierce anger.
A Mechanical Translation of the Book of Exodus

4:16

we’di’ber hu le’kha el ha’am we’hai’yah hu yih’yeh le’phee haw’a’tah ti’h’yeh lo leyi’lo’him

and~you(ms)~did~much~SPEAK TO~him and~you(ms)~did~PLACE at~the~WORD~s in~MOUTH~him and~I~will~EXIST WITH MOUTH~you(ms) and~WITH MOUTH~him and~I~did~make~THROW AT~you(mp) AT WHICH you(ms)~will~DO~must

4:17

we’et ha’mateh ha’zeh ti’qahh be’ya’de’kha a’sher ta’a’seh bo et ha’ot’ot

and~AT the~BRANCH the~THIS you(ms)~ which is what you will do the signs (with),

4:18

wai’yeylek’h mo’she’eh wa’li’ya’shav el ye’ter hot’no wai’yo’mer lo eyl’khah na we’a’shu’vah el a’hhai a’sher be’mits’ra’yim we’er’eh ha’o’dam hai’yim wai’yo’mer yit’ro le’mo’she’eh leykh le’sha’lom

and~he~will~WALK ~Mosheh Plucked-out, and~he~will~TURN-BACK to “Yeter Remainder,” his in-law, and he said to him, please, I will walk and I will turn back to my brothers (who) {are} in “Mits’rayim Two straits,” and I will see, {are} they (still) living? and “Yitro His remainder” said to “Mosheh Plucked-out,” walk to completeness,

* Mosheh’s father-in-law is identified by two different names in this text, ייטרו (yiter) and ייטר (yitro).
4:19

WALK to~COMPLETENESS

4:20

and~"he~will~TAKE~"Mosheh~AT~WOMAN~him~and~AT~SON~s~him~and~"he~will~MAKE~"RIDE~them(m)~UPON~the~DONKEY~and~"he~will~TURN-BACK~LAND~unto~Mits'rayim~STRAIT~s~2~and~"he~will~TAKE~"Mosheh~AT~BRANCH~the~"Elohiym~POWER~s~in~HAND~him~

4:21

and~"he~will~TAKE~"Mosheh~in~"Mid'yan~QUARREL~l~(ms)~WALK~l~(ms)~TURN-BACK~"Mits'rayim~STRAIT~s~2~GIVEN-THAT~they~did~All~the~MAN~s~searching~out~your~being~

4:22

and~"he~will~TAKE~"Mosheh~in~your~walking~to~turn~back~unto~"Mits'rayim~Two~straits~unto~all~the~wonders~which~I~placed~in~your~hand~and~you~will~do~them~in~front~of~"Paroh~Great~house~and~I~will~seize~his~heart~and~he~will~not~send~the~people~

*The~word~Mits'rayim~appears~to~be~missing~the~suffix~"unto,~"the~prefix~"to~"or~the~word~"To."
A Mechanical Translation of the Book of Exodus

we’a’mar’ta el par’oh koh a’mar YHWH be’ni be’khi’ri yis’ra’ey’l

and~you(ms)~did~SAY TO “Paroh Great-house” and you will say to “Paroh Great House” in this way, “Yhwh he is” said, my firstborn son {is} “Yisra’el He turns El aside”.

[..] Alt Trans/App A <[..> Comp Phrase/App B [..] Verb Form/App C \[../ Plural Form/App D \[..: Int Inf Abs [..| Past Perf Verb [..] Added Word

~ 37 ~
and he will say, "Yhwh will be to you, and "Aharon Light bringer, walk unto the wilderness to meet "Mosheh Plucked out, and he walked and he encountered him in {the} hill {of} the "Elohiym Powers, and he kissed him,

and "Mosheh Plucked out" [told] "Aharon Light bringer, all {the} words {of} "Yhwh He is, which he sent him and all the signs which he directed him,†

and "Aharon Light bringer, spoke all the words which "Yhwh He is, spoke to "Mosheh Plucked out, and he did the signs to {the} eyes {of} the people,

* "Bearded ones" is a euphemism for "elders."
and he will make SECURE the people and they(m) will HEAR GIVEN-THAT he did REGISTER Yhwh he will be at son's "Yisra'el" he will TURN-ASIDE + MIGHTY-ONE and GIVEN-THAT he did SEE AT AFFLICTION them(m) and they(m) will BOW-THE-HEAD and they(m) will self BEND-DOWN

and the people supported, and they heard that Yhwh He is registered (the) sons (of) "Yisra'el" He turns El aside, and that he saw their affliction, and they bowed the head and they bent (them)selves down,□

Chapter 5

5:1

and after(ward), "Mosheh Plucked out" and "Aharon Light bringer" came, and they said to "Paroh Great house", in this way "Yhwh He is" {the} "Elohiym Powers" {of} "Yisra'el He turns El aside" said, send my people and they will hold a feast to me in the wilderness,□

5:2

and "Paroh Great house" said, who {is} "Yhwh He is" (that) I should listen (to) his voice to send "Yisra'el He turns El aside", and also, I will not send "Yisra'el He turns El aside", □

5:3

and they said, "Elohiym Powers" {of} the {one}s {of} "Ever Other side" has met (with) us, please,

Revised Mechanical Translation Codes

(Alt Trans/App A) <..> Comp Phrase/App B 

[..] Verb Form/App C 

\. Plural Form/App D 

..: Int Inf Abs 

[..] Past Perf Verb 

{ Added Word

~ 39 ~
wai'yo'mer a'ley'hem me'l'ekh mits'ra'yi'm la'mah mos'sheh we'a'ha'ro'n taph'ri'u et ha'am mi'ma'a'saw le'khu le'vi's/lo'tey'khem

and~he~will~say~to~them(m)~king
“Mits'rayim~strait~s2”~to~what~“Mosheh~plucked~out”~and~“Aharon~light~bringer~
you(mp)~will~make~loose~at~the~people
from~work~him~(mp)~walk~to~
burden~s~you(mp)

wai'yo'mer par'o'h heyn r'a'bir a'tah am ha'a'rets we'hish'ba'tem o'tam mi'siv'lo'tam

and~he~will~say~“Paroh~great~house”
though~abundant~s~now~people~the~land~and~you(mp)~did~make~cease~at~them(m)~from~burden~s~them(m)

wai'tsaw par'o'h ba'yom ha'am et ha'no'g'sim ba'am we'et shot'raw ley'mor

and~he~will~much~direct~“Paroh~great~house”~in~the~day~the~he~at~the~pusher~
ing/er(mp)~in~the~people~and~at~dominator~say(ing)

Lo~to'si'phun~la'teyt~te'ven~la'am~lil'bon~hal'be'y'ni'm~kit'mol~shil'shom~heym~ye'y'khu
we'qosh'shu~la'hem~te'ven

NOT~you(mp)~will~make~add~must~to~
“give~straw~to~the~people~to~>~make~bricks~the~brick~s~like~yesterday~three~days~ago~they(m)~they(m)~will~walk~
and~they~did~much~collect~to~them(m)~straw~

**Mechanical Translation Codes**

<table>
<thead>
<tr>
<th>WORD</th>
<th>Verb</th>
<th>WORD – Noun</th>
<th>Word – Name</th>
<th>word – Pre/Suff</th>
<th>word – Conj.</th>
</tr>
</thead>
<tbody>
<tr>
<td>UPON~us</td>
<td>we<del>will</del>walk<del>please</del>road</td>
<td>THREE<del>day</del>s<del>in</del>the<del>wilderness</del>and<del>we</del>will<del>sacrifice</del>to~“Yhwh<del>he</del>is<del>our</del>Elohiym<del>powers,”<del>otherwise,<del>he</del>will</del>reach</del>us~(with)<del>the</del>epidemic<del>or</del>(with)<del>the</del>sword,</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
A Mechanical Translation of the Book of Exodus

Revised Mechanical Translation Codes

(..<>. Alt Trans/App A <..<>. Comp Phrase/App B <..<> Verb Form/App C \..<> Plural Form/App D

... Int Inf Abs ... Past Perf Verb ... Added Word

~ 41 ~

5:8

עֲלֵיהֶם תָּשִׂימוּ שִׁלְשֹׁם תְּמוֹל עֹשִׂים הֵם אֲשֶׁר הַלְּבֵנִים מַתְכֹּנֶת וְאֶת תיָגְרוּ לא נִזְבְּחָה נֵלְכָה לֵאמֹר צֹעֲקִים הֵם כֵּן עַל הֵם נִרְפִּים כִּי מֶנּוּ לֵאלֹהֵינוּ

we'et mat'ko'net hal'bey'nim a'sher heym o'sim  te'mol  shil'shom  ta'si'mu  a'ley'hem  lo  tig're'u  mi'me'nu  ki  nir'pim  heym  al  keyn  heym  tso'a'qim  ley'mor  neyl'khah  niz'be'hhah  ley'lo'hey'nu

and ~ AT SUM the ~ BRICK~s WHICH THEY(m) DO ~ ing/er(mp) YESTERDAY THREE-DAYS-AGO you(mp) ~ will~ PLACE UPON~ them(m) NOT you(mp) ~ will~ TAKE-AWAY FROM~ him GIVEN~THAT be~ SINK-DOWN~ ing/er(mp) THEY(m) UPON SO THEY(m) CRY~OUT~ ing/er(mp) to~ > SAY we~ will~ WALK~ & we~ will~ SACRIFICE~ & to~ Elohiym POWERS~ us~

5:9
tikkh'bad ha'a'vo'dah al ha'a'na'shim we'ya'a'su vah we'al yish'u be'div'rey sha'qer

she~ will~ BE-HEAVY the~ SERVICE UPON the~ MAN~s and~ they(m)~ will~ DO in~ her~ and~ DO~ NOT they(m)~ will~ DO in~ WORD~s false(ness), □

5:10

אַגְנֵי נָמִי קְצֹרַיָּהּ לְהָאֲנָשִׁים עַל הָעֲבֹדָה

wai'yeyts'u nog'sey ha'am we'ash'traw wai'yom'ru el ha'am ley'mor koh a'mar par'oh ey'ne'ni no'teyn la'khem te'ven

and~ they(m)~ will~ GO~OUT PUSH~ ing/er(mp) the~ PEOPLE and~ DOMINATE~s~ him and~ they(m)~ will~ SAY to~ the~ PEOPLE to~ > SAY IN~THIS~WAY he~ did~ SAY "paroh GREAT~HOUSE~ WITHOUT~ me GIVE~ ing/er(ms)

to~ you(mp) STRAW □

5:11

אַתָּם לְכָּל חַזֵּי לְכָּלִים מְגַנְשָׁר הָעֲבֹדַתְכֶם כִּי אַיִן וְגוֹאִלְךָ מְפַרְדִּיָּם

a'tem le'khu qe'hhu la'khem te'ven mey'a'asher tim'tsu'a' ki eyn nig'ra mey'a'vo'dat'khem da'var

YOU(mp) !(mp) ~ WALK !(mp) ~ TAKE to~ you(mp) STRAW from~ WHICH you(mp) ~ will~ FIND GIVEN~THAT WITHOUT be~ TAKE~AWAY~ ing/er(ms) from~ SERVICE~ you(mp)

WORD □

* Referring to the “service,” a feminine word in Hebrew.
5:12

וַיְאִישׁ עַמָּם בֶּלֶן אֵלֶּה מִצְרָיִם לֶקַשׁ לְקֹשֵׁשׁ מִצְרָיִם

and they scattered abroad in all (the) land of “Mitz'rayim Two straits” to collect stubble (for) straw,\

5:13

וַיִּפְצֵץ הָעָם בְּכָל הָאָרֶץ בְּמִצְרָיִם

and the people scattered abroad in all {the} land {of} “Mitz'rayim Two straits” to collect stubble (for) straw,

5:14

וַיִּשָּׁאוּ שֹׁטְרֵי בֵּן יִשְׂרָאֵל אֲשֶׁר שָׂמוּ עֲלֵהֶם שָׂם פַּרְעֹה לֹא מַדּוּעַ

and {the} dominators {of the} sons {of} “Yisra'el He turns El aside” which {the} pushers {of} “Paroh Great house” placed upon them, were hit,

5:15

וַיֵּבָאוּ לַעֲבָדֶיךָ וַיִּצְעֲקוּ יִשְׂרָאֵל בְּנֵי שֹׁטְרֵי

and {the} dominators {of the} sons {of} “Yisra'el He turns El aside”, which {the} pushers {of} “Paroh Great house” placed upon them, were hit,

* “Matter of the day in his day” is an idiom meaning a “daily matter.”
A Mechanical Translation of the Book of Exodus

5:16

te'ven eyn ni'tan la'a'va'dey'kha ul'vey'nim om'rim la'nu a'su we'hin'neyh a'va'dey'kha mu'kim we'hha'tat a'me'kha

STRAW WITHOUT be~GIVE~ing/er(ms) to~
SERVANT~s~you(ms) and~BRICK~s SAY~

and~NOW !mp~WALK !mp~SERVE and~
STRAW NOT he~will~BE SINK-DOWN~

and now, walk, serve, and straw will not be
given to you, and you will give {the} measured
amount {of} bricks,

5:17

wai'yo'mer nir'pim a'tem nir'pim al keyn a'tem om'rim ney'lkah la'YHWH

and~he~will~SAY be~SINK-DOWN~

and he said, you {are} very: [lazy],

ing/er(mp) YOU(mp) be~SINK-DOWN~

<therefore>, you {are} say{ing}, we will walk,

and~ERROR PEOPLE~you(mp)

we will sacrifice to "Yhwh He is",

5:18

wai'yo'mer le'khu iv'du we'te'ven lo yi'na'teyn la'khem we'to'khen le'vey'nim ti'tey'nu

and~NOW !mp~WALK !mp~

and now, walk, serve, and straw will not be
given to you, and you will give {the} measured
amount {of} bricks,

5:19

wai'yir'u shot'rey ve'ney yis'ra'eyl o'tam be'ra le'y'mor lo tig're'u mi'liv'ney'khem de'var yom be'yo'mo

and~they(m)~will~REACH AT "Mosheh PLUCKED-OUT" and~AT "Aharon LIGHT-BRINGER"

and they reached "Mosheh Plucked out", and

5:20

wai'yiph'ge'u et mosheh we'et a'ha'ron ni'tsa'vim liq'ra'tam be'tsey'tam mey'eyt par'oh

and~they(m)~will~REACH AT "Mosheh PLUCKED-OUT", and~"Aharon LIGHT-BRINGER" be~

and they reached "Mosheh Plucked out", and

* "Matter of the day in his day" is an idiom meaning a “daily matter.”

Revised Mechanical Translation Codes

(.). Alt Trans/App A  <..> Comp Phrase/App B  [...] Verb Form/App C  \./ Plural Form/App D

...: Int Inf Abs  [...] Past Perf Verb  [...] Added Word

~ 43 ~
5:21
ונוש מנה אל חוה יאמר אנדרים ל>window her to~ MEET them(m)
and~ they(m)~ will~ SAY to~ them(m) he~ will~
will~ DECIDE WHICH you(mp)~ did~ make~
STINK AT AROMA~ us in~ EYE~s2 “Paroh GREAT-
and~ in~ EYE~s2 SERVANT~s~ him to~
>~ GIVE SWORD in~ HAND~ them(m) to~
>~ KILL~ us~

5:22
ומיא באת אל פרעה אל פרעה אל פרעה אל פרעה
and~ he~ will~ TURN-BACK “Mosheh Plucked-
TO “Yhwh He~ will~ BE~” and~ he~ will~ SAY
“Adonai LORD~s~” to~ “WHAT you(ms)~ did~
make~ BE-DYSFUNCTIONAL~” to~ the~
PEOPLE the~ THIS to~ “WHAT THIS you(ms)~
did~ SEND~ me~

5:23
ואת עמק
and~ from~ AT-THAT-TIME I~ did~ COME TO
“Paroh Great house~” to~ “much”~ SPEAK in~
TITLE you(ms) he~ did~ make~ BE-
DYSFUNCTIONAL to~ the~ PEOPLE the~ THIS
and~ “make~ DELIVER NOT you(ms)~ did~
make~ DELIVER AT PEOPLE~ you(ms)~

Chapter 6

6:1
ויאמר חוה אל משה תראה עשה אשה אשראי פرعا כל בניה חקק
and~ they~ said~ to~ them(m) he~ saw~
and~ he~ saw~ the~ people the~ THIS
and~ “make~ DELIVER NOT you(ms)~ did~
make~ DELIVER AT PEOPLE~ you(ms)~

Mechanical Translation Codes
WORD – Verb WORD – Noun Word – Name word – Pre/Suff word – Conj.
and "he" will say "Yhwh He is," said to "Mosheh Plucked out," now you will see (what) I will do to "Paroh Great house," given that (with) {a} forceful hand he will send them, and (with) {a} forceful hand he will cast them out from his land,

6:2

וַיֹּאמֶר מֹשֶׁה אֶל אֱלֹהִים הַיְּדַבֵּר יְהוָה וְיִשְׁמַע אֹתוֹ

and "Elohiym Powers" spoke to "Mosheh Plucked-out," and he said to him, I {am} "Yhwh He is,"

6:3

לֹא יְהוָה וּשְׁמִי שַׁדָּי בְּאֵל יַעֲקֹב וְאֶל יִצְחָק אֶל אַבְרָהָם אֶל וָאֵרָא לָהֶם

and I [appeared] to "Avraham Father lifted," to "Yits'hhaq He laughs," and to "Ya'aqov He restrains," in {the} mighty one, {of} "Shaddai My breasts." and my title {is} "Yhwh He is," I was not known to them,

6:4

וְגַם הֲקִימֹתִי וְאֵת הֲקִימֹתִי אֶת לָהֶם בְּרִיתִי אֶת הֲקִימֹתִי וְגַם אֶרֶץ בָּהּ גָּרוּ אֲשֶׁר מְגֻרֵיהֶם

and also, I made my covenant rise (with) them, to give to them {the} land {of} "Kena'an Lowered," {the} land {of} their pilgrimage which they sojourned in,

6:5

שָׁאֲנִי וַאֲנִי שְׁמַעְתִּי אֶת נַאֲקַת בֵּינֵי יִשְׂרָאֵל אֲשֶׁר מְגֻרֵיהֶם וְגַם אֵשׁ נְאָעֲרָה

and also, I |had| heard the groaning {of the}
SON’s “Yisra’el”He will TURN-ASIDE + MIGHTY-ONE,

WHICH “Mits’rayim” STRAIT=s2, make SERVE

ing/er(mp) AT them(m) and “I” will

REMEMBER AT COVENANT “me”

---

6:6

<table>
<thead>
<tr>
<th>פִּסְלֹת</th>
<th>מִתַּחַת</th>
<th>קבוֹלֵל</th>
<th>מִצְרַיִם</th>
</tr>
</thead>
</table>
| “Yisra’el” He will turn aside El, (because)

WHOSONs “Yisra’el” He turns El aside”, (because)

“Mits’rayim” Two straits, {was} making them serve,

and I remembered my covenant,

---

6:7

<table>
<thead>
<tr>
<th>יְהוָה</th>
<th>אֲנִי</th>
<th>כִּי</th>
<th>וִידַעְתֶּם</th>
<th>לֵאלֹהִים</th>
</tr>
</thead>
</table>
| “Yhwh He is”, and I will make you go out from under {the}

service {of} “Mits’rayim straits” into {you}

and I will redeem you (with) {an} extended arm, and

(with) great judgments,

---

6:8

<table>
<thead>
<tr>
<th>לְאַבְרָהָם</th>
<th>אֹתָהּ</th>
<th>לָתֵת</th>
<th>יָדִי</th>
<th>אֲשֶׁר</th>
<th>הָאָרֶץ</th>
</tr>
</thead>
</table>
| “Avraham Father + “Yits’hhaq He laughs”, and to “Ya’aqov He

restrains”, and I gave her to you {for} a

possession, I {am} “Yhwh He is”,

---

* Referring to the “land,” a feminine word in Hebrew.

† The word “Possession” appears to be missing the prefix “to,” which would then be translated as “for a possession,”
6:9

Mosheh PLUCKED-OUT spoke to the sons of Yisra'el He turns El aside, and they did not hear Mosheh from the shortness of wind* and from the hard service.

6:10

and "Mosheh Plucked out" spoke to {the} sons {of} "Yisra'el He is" say{ing}, (since) {the} sons {of} "Yisra'el He turns El aside" |had| not heard me, (then) how will "Paroh Great house" hear me and I {am of} uncircumcised lips?

6:11

The phrase "shortness of wind," being paralleled with "hard service," means "shortness of breath."
A Mechanical Translation of the Book of Exodus

Mechanical Translation Codes

WORD – Verb             WORD – Noun             Word – Name             word – Pre/Suff word – Conj.

par‘oh me’lekh mits’ra’yim le’ho’tsi et be’ney yis’ra’eyl mey’e’rets mits’ra’yim

and “Yhwh He is” spoke to “Mosheh Plucked out,” and to “Aharon Light bringer,” and he directed them to (the) sons (of) “Yisra’el He turns El aside,” and to “Paroh Great house,” king (of) “Mits’rayim Two straits” to make (the) sons (of) “Yisra’el He turns El aside” go out from (the) land (of) “Mits’rayim Two straits,”

6:14

THESE HEAD~s HOUSE FATHER~s~ them(m) SON~s “Re’uven See a son”, firstborn (of) “Yisra’el He turns El aside”, “Hhanokh Devoted” and “Palu Performing”, “Hhetsron Surrounded by a wall” and “Karmi My vineyard”, these (are the) families (of) “Re’uven See a son”,†

6:15

and these (are the) heads (of the) house (of) their fathers, (the) sons (of) “Re’uven See a son”, firstborn (of) “Yisra’el He turns El aside”, “Hhanokh Devoted” and “Palu Performing”, “Hhetsron Surrounded by a wall” and “Karmi My vineyard”, these (are the) families (of) “Re’uven See a son”,†

6:16

and (the) sons (of) “Shimon Hearer”, “Yemu’el Day of El” and “Yamin Right-hand”, and “Ohad Shouting” and “Yakhin He will prepare” and “Tsohhar Reddish-gray” and “Sha’ul Enquired”, (a) son (of) the (one)s (of) “Kena’an Lowered”, these (are the) families (of) “Shimon Hearer”,

6:17

and these (are the) titles (of the) sons (of) “Lewi My joining”, to their birthings, “Gershon Evicted” and “Qehat Allied” and “Merari My bitterness”, and (the) years (of the) life/ (of) “Lewi My joining”, (is) seven and (thirty/ and (a) hundred year(s),

Mechanical Translation Codes

WORD – Verb             WORD – Noun             Word – Name             word – Pre/Suff word – Conj.

~ 48 ~
A Mechanical Translation of the Book of Exodus

Revised Mechanical Translation Codes

(... Alt Trans/App A : ..: Int Inf Abs
.<..> Comp Phrase/App B ).. Verb Form/App C binary_family
|..| Past Perf Verb ../ Plural Form/App D <..> added Word

~ 49 ~

6:18

be'ney ger'shon liv'ni we'shim'i le'mish'pe'hho'tam

SON~s "Gershon EVICTED" "Liynviy WHITE~
and~"Shliymiy REPORT~me to~FAMILY~s~

and~"Shliymiy, My report", to their families,

6:19

uv'ney qe'hat am'ram we'yits'har we'hhev'ron we'u'zi'e'yl u'sh'ne'y qe'hat sha'losh u'sh'lo'sh im'at sha'nah

and~SON~s "Qehat ALLIED", "Amram People~
RAISED", and~"Yits'har He presses out oil, and~
"Hhevron Association", and~"Uziy'eyl BOLDNESS~
me~"MIGHTY-ONE" and~YEAR~s LIVING~s "Qehat
ALLIED", THREE and~THREE~s and~HUNDRED
YEAR

6:20

uv'ney me'ra'ri mahh'li u'mush'i ey'leh mish'pe'hhot ha'ley'wi le'tol'do'tam

and~SON~s "Merari BITTERNESS~
"Mahh'liy SICKNESS~
and~"Mushiy MOVING~, THESE
FAMILY~s the~"Lewi JOINING~me to~
BIRTHING~s~them(m)

6:21

uv'ney yits'har qo'rahh wa'ne'pheg we'zikh'ri

and~SON~s "Yits'har He presses out oil", "Qorahh BALDING"
and~"Nepheg SPROUT-UP" and~"Zikh'riy MEMORIAL~

and~the~Qorahh, Nepheg, and Zikh'riy

6:22

Rev...
6:23 [Mechanical Translation]

Word: "u'v'ney u'zi'eyl mi'sha'eyl we'el'tsa'phon we'sit'ri"

and~SON~'s "Uziy'eyl BOLDNESS~ me~" + MIGHTY-ONE, and~ "Miysha'eyl Who enquired me~" + MIGHTY-ONE, and~ "Eliytsaphan and~ "Sitriy PROTECTION me~"

and the~ sons~ of~ "Uziy'eyl My boldness is El", "Miysha'eyl WHO~ he~ did~ ENQUIRE" and~ "Eliytsaphan CONCEAL~ and~ "Sitriy My hiding~"

and~ "Amiynadav PEOPLE~ woman~ she~ did~ SWEAR", daughter~ of~ "Amiynadav My people offered willingly", sister~ of~ "Nahhshon Diviner~", (for) him~ (for) {a} woman, and~ she~ brought forth~ (for) him~ "Nadav He offered willingly", and~ "Aviyhu Island of the date palm~"

and~ "Aharon Light bringer~ took~ "Eliysheva MIGHTY-ONE~ woman~ he~ did~ SWEAR", son~ of~ "Amiynadav My El swears", daughter~ of~ "Amiynadav My people offered willingly", and~ "Aviyasaph LIGHT-BRINGER~ father~ he~ did~ PURCHASE", son~ of~ "Aharon Light bringer~

and~ "Elazar MIGHTY-ONE~ father~ he~ did~ HELP~ and~ "Iytamar ISLAND~ populate~" these~ {are the} families~ of~ the~ {one} of~ "Qorahh Balding~".

6:24 [Mechanical Translation]

Word: "wai'yi'qahh a'ha'ron  et  na'dav  we'et  a'vi'hu  et  el'a'zar  et  el'a'zar  et  a'hhot  nahh'shon  lo  le'i'shah  wa'tey'led"

and~ "Aharon LIGHT-BRINGER~ took~ "Eliysheva MIGHTY-ONE~ woman~ he~ did~ SWEAR", daughter~ of~ "Amiynadav My El swears", sister~ of~ "Nahhshon Diviner~", (for) him~ (for) {a} woman, and~ she~ brought forth~ (for) him~ "Nadav He offered willingly", and~ "Aviyhu Island of the date palm~"

and~ "Aharon Light bringer~ took~ "Eliysheva MIGHTY-ONE~ woman~ he~ did~ SWEAR", daughter~ of~ "Amiynadav My El swears", sister~ of~ "Nahhshon Diviner~", (for) him~ (for) {a} woman, and~ she~ brought forth~ (for) him~ "Nadav He offered willingly", and~ "Aviyhu Island of the date palm~"

and~ "Aharon Light bringer~ took~ "Eliysheva MIGHTY-ONE~ woman~ he~ did~ SWEAR", daughter~ of~ "Amiynadav My El swears", sister~ of~ "Nahhshon Diviner~", (for) him~ (for) {a} woman, and~ she~ brought forth~ (for) him~ "Nadav He offered willingly", and~ "Aviyhu Island of the date palm~"

and~ "Aharon Light bringer~ took~ "Eliysheva MIGHTY-ONE~ woman~ he~ did~ SWEAR", daughter~ of~ "Amiynadav My El swears", sister~ of~ "Nahhshon Diviner~", (for) him~ (for) {a} woman, and~ she~ brought forth~ (for) him~ "Nadav He offered willingly", and~ "Aviyhu Island of the date palm~"

and~ "Aharon Light bringer~ took~ "Eliysheva MIGHTY-ONE~ woman~ he~ did~ SWEAR", daughter~ of~ "Amiynadav My El swears", sister~ of~ "Nahhshon Diviner~", (for) him~ (for) {a} woman, and~ she~ brought forth~ (for) him~ "Nadav He offered willingly", and~ "Aviyhu Island of the date palm~"

and~ "Aharon Light bringer~ took~ "Eliysheva MIGHTY-ONE~ woman~ he~ did~ SWEAR", daughter~ of~ "Amiynadav My El swears", sister~ of~ "Nahhshon Diviner~", (for) him~ (for) {a} woman, and~ she~ brought forth~ (for) him~ "Nadav He offered willingly", and~ "Aviyhu Island of the date palm~"

and~ "Aharon Light bringer~ took~ "Eliysheva MIGHTY-ONE~ woman~ he~ did~ SWEAR", daughter~ of~ "Amiynadav My El swears", sister~ of~ "Nahhshon Diviner~", (for) him~ (for) {a} woman, and~ she~ brought forth~ (for) him~ "Nadav He offered willingly", and~ "Aviyhu Island of the date palm~"
A Mechanical Translation of the Book of Exodus

Revised Mechanical Translation Codes

HE “Aharon LIGHT-BRINGER” and~ “Mosheh PLUCKED-OUT” WHICH he~ did~ SAY “Yhwh he~ will” BE~ to~ them(m) l(mp)~ make~ GO-OUT AT SON~s “Yisra’el” he~ will~ TURN-ASIDE~”+~MIGHTY-ONE”, from~ LAND “Mits’rayim STRAIT~s2” UPON ARMY~s~ them(m)

6:27

 Mits’rayim al tsv’o’tam

heym ham’dab’e’rim el par’oh me’lekh mits’ra’yim le’ho’tsi et be’ney yis’ra’eyl

they, the {one}s speaking to “Paroh GREAT-HOUSE” king {of} “Mits’rayim Two straits”, {are} to make {the} sons {of} “Yisra’el He turns El aside” go out from “Mits’rayim Two straits” upon their armies,

6:28

to~ >~ make~ GO-OUT AT SON~s “Yisra’el” he~ will~ TURN-ASIDE~”+~MIGHTY-ONE”, from~ “Mits’rayim STRAIT~s2” HE “Mosheh PLUCKED-OUT” and~ “Aharon LIGHT-BRINGER”

to~ >~ make~ GO-OUT AT SON~s “Yisra’el” he~ turns El aside, go out from “Mits’rayim Two straits”, (this) {is} “Mosheh Plucked out” and “Aharon Light bringer”,

6:29

they, the {one}s speaking to “Paroh GREAT-HOUSE” king {of} “Mits’rayim Two straits”, {are} to make {the} sons {of} “Yisra’el He turns El aside” go out from “Mits’rayim Two straits”, (this) {is} “Mosheh Plucked out” and “Aharon Light bringer”,

6:30

and~ “Aharon LIGHT-BRINGER”

and~ “Aharon LIGHT-BRINGER”

Revised Mechanical Translation Codes

(..) Alt Trans/App A <..> Comp Phrase/App B [..] Verb Form/App C \../ Plural Form/App D

...: Int Inf Abs [..] Past Perf Verb ...: Added Word
Chapter 7

7:1 וְאַהֲלְיְוֹמֵר YHWH el mo'sheh re'eyh ne'ta'ti'kha e'l'ohim le'phar'oh we'a'ha'ron a'hhi'kha yih'ye ne'vi'e'kha

and~ he~ will~ SAY "Yhwh he~ will~ BE TO "Mosheh PLUCKED-out, "Mosheh Plucked-out" {ms}~ SEE "L did~ GIVE~ you(ms) "Elohiym {ms}~ Plucked-out~ "Mosheh Plucked-out" to~ "Paroh GREAT-house," and~ "Aharon LIGHT-BRINGER" BROTHER~ you(ms) he~ will~ EXIST PROPHET~ you(ms)

and~"Yhwh He is" said to "Mosheh Plucked out", See, I gave you "Elohiym Powers" (for) "Paroh Great house", and "Aharon Light bringer", your brother, he exists {as} your prophet,

7:2 מִצְרָיִם מֵאֶרֶץ יִשְׂרָאֵל בְּנֵי אֵת תְדַבֵּר a'tah te'da'beyr eyt kol a'sher a'tsa'we'kha we'a'ha'ron a'hhi'kha ye'da'beyr el par'oh we'shi'lahh et be'ney yis'ra'eyl mey'ar'tso

YOU(ms) you(ms)~ will~ much~ SPEAK AT ALL WHICH P will~ much~ DIRECT~ you(ms) and~ "Aharon LIGHT-BRINGER," and~ "Aharon LIGHT-BRINGER~ you(ms) he~ will~ much~ SPEAK TO "Paroh GREAT-HOUSE," and~ he~ did~ much~ SEND AT SON~s "Yisra'el He turns El aside" from~ LAND~him

and~ I P will~ make~ BE-HARD AT HEART "Paroh Great house" and~ I P did~ make~ "Paroh GREAT-HOUSE~ and~ I P did~ make~ INCREASE AT SIGN~s~ me and~ AT WONDER~s~ me in~ LAND "Mits'rayim Two straits~" and I will make {the} heart {of} "Paroh Great house" be hard, and I will make my signs and my wonders increase in {the} land {of} "Mits'rayim Two straits~"

7:3 מִצְרָיִם מֵאֶרֶץ יִשְׂרָאֵל בְּנֵי שְׁפָטִים מִצְרַיִם מֵאֶרֶץ יִשְׂרָאֵל יִשְׂרָאֵל בְּנֵי צִבְאֹתַי

and~ NOT he~ will~ HEAR TO~ you(mp) "Paroh GREAT-HOUSE~ and~ I P did~ GIVE AT HAND~ me in~ "Mits'rayim Two straits~" and I will make my hand in "Mits'rayim Two straits~" from~ "Mits'rayim Two straits~" and I will give my hand in "Mits'rayim Two straits~", and I will make my armies, my people, {the} sons {of} "Yisra'el He turns El asidey" go out from {the}

Mechanical Translation Codes

WORD – Verb  WORD – Noun  Word – Name  word – Pre/Suff  word – Conj.  ~ 52 ~
A Mechanical Translation of the Book of Exodus

7:5

“Yisra’el he will TURN-ASIDE + MIGHTY-ONE” from LAND “Mits’rayim Two straits” (with) great judgments,

and “Mits’rayim Two straits” will know that I {am} "Yhwh He is" (with) my extending {of} my hand upon "Mits’rayim Two straits", and I will make {the} sons {of} “Yisra’el He turns El aside” go out from {the} midst {of} them,

7:6

wai’ya’as mo’sheh we’a’ha’ron ka’asheyr tsi’wah YHWH o’tam keyn a’su

and “Mosheh PLUCKED-OUT” and “Aharon LIGHT-BRINGER” <just as> “Yhwh He is” directed them, so they did,

7:7

u’mo’sheh ben she’mo’nim sha’nah we’a’ha’ron ben sha’losh u’she’mo’nim sha’nah be’da’be’ram el par’oh

and “Mosheh Plucked out” {was a} son {of} eighth/year(s) and “Aharon Light bringer” {was a} son {of} three and eighth/year(s) in their speaking to “Paroh Great house”,

7:8

wai’yo’mer YHWH el mo’sheh we’e’l a’ha’ron ley’mor

and “Mosheh Plucked out” TO “Paroh GREAT-HOUSE”,

7:9

ki ye’dabeyr a’ley’khem par’oh ley’mor te’nun la’khem mo’pheyt we’a’mar’ta el a’ha’ron

* “A son of...” is an idiom for the age of a person.

Revised Mechanical Translation Codes

([..]) Alt Trans/App A
<..> Comp Phrase/App B
[.../] Verb Form/App C
\./ Plural Form/App D

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<th>Added Word</th>
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~ 53 ~
given that “Paroh Great house,” will speak to you say(ing), give (for) you (a) wonder, and you will say to “Aharon Light bringer,” take your branch and throw (it) out <in front of> “Paroh Great house,” he will exist (as) {a} taniyn*. □

7:10 ניבא מעשה אבןור על פעתה ופשוע כל נשיא אנשה חוה נשלט אחיה
wai’ya’vo mo’sheh el par’oh wai’ya’asu kheyn ka’a’sheyr tsi’wah YHWH wai’yash’leykh a’ha’ron et ma’tey’hu liph’ney phar’oh a’va’daw wai’hi le’ta’nin
and~“Mosheh Plucked out,” and~“Aharon Light-bringer,” TO “Paroh Great-house,” and~“they(m) will” DO SO like~“WHICH
he~did~much” DIRECT “Yhwh he~will” BE
and~he~will~make~THROW-OUT “Aharon Light-bringer,” AT BRANCH~him to~FACE~s “Paroh Great-house,” and~to~FACE~’s SERVANT~’s~him
and~“he~will~COME” “Mosheh Plucked out,” and~“Aharon Light-bringer,” and~“they(m) will” DO SO like~“WHICH
he~did~much” DIRECT “Yhwh he~will” BE
and~he~will~make~THROW-OUT “Aharon Light-bringer,” AT BRANCH~him to~FACE~s “Paroh Great-house,” and~to~FACE~’s SERVANT~’s~him
and~“he~will~COME” “Mosheh Plucked out,” and~“Aharon Light-bringer,” TO “Paroh Great-house,” and~“they(m) will” DO SO like~“WHICH
he~did~much” DIRECT “Yhwh he~will” BE
and~he~will~make~THROW-OUT “Aharon Light-bringer,” AT BRANCH~him to~FACE~s “Paroh Great-house,” and~to~FACE~’s SERVANT~’s~him

7:11 היקרא גים פרעה להכמים להכמשים במשוע כים חסרי מטרים
wai’yiq’ra gam par’oh la’ha’ka’mim we’lam’khash’phim wai’ya’asu gam heym hhar’tu’me yim be’la’ha’tey’hem keyn
and~“he~will~CALL-OUT” ALSO “Paroh Great-house,” to~“SKILLED-ONE~’s and to~“much~SORCERY~’ing/er(mp) and~“they(m) will” DO ALSO THEY(m) MAGICIAN~’s “Mits’rayim Two straits,” in~“BLAZING”~’s~them(m) SO

7:12 נישלכו איש פשוש נجمهورية להכמס נשלטו מצפה אחורי ואת מצפה
wai’yash’li’khu ish ma’tey’hu wai’yih’yu le’ta’ni’nim wai’yiv’la ma’tey’ a’ha’ron et ma’to’tam

* This Hebrew word is translated in various ways including; whale, sea-monster, dragon, serpent, asp and jackal (see Genesis 1:21, Deuteronomy 32:33, Nehemiah 2:13, Job 7:12), but its original meaning is unknown.
† The original meaning of this word is unknown (see Footnote in 7:9).
‡ The word “blazing” is the same word used (for) the sword of the Keruv (cherub in most other translations) in Genesis 3:24, but the meaning of its use in this verse is obscure.
and~they(m)~will~make~THROW-OUT MAN
BRANCH~him and~they(m)~will~EXIST to~
TANIYN's and~he~will~SWALLOW BRANCH
"Aharon LIGHT-BRINGER" AT BRANCH~s~
them(m)☐

and~he~will~SEIZE HEART "Paroh GREAT-HOUSE" and he seized {the} heart{ of} "Paroh Great house", and he did not hear them, <just as>
"Yhwh He is spoke,☐

and~he~did~<much~SPEAK "Yhwh he~will~>

and~he~did~<much~REFUSE to~

walk to "Paroh Great house" in the morning, look, {he}§ is going out unto the waters, and you will be standing up to meet him upon {the} lip of the stream, and the branch, (which) was overturned to {a} serpent, you will take in your hand,☐

The verb שְׁלִיךוּוֹיָה (and they threw out) identifies the subject of the verb (they) as masculine plural. However, the word אישׁ (man or each, the subject of the verb) is a masculine singular word. Therefore, the verb should be written as וַיַּשְׁלִיך (and he threw out).

The original meaning of this word is unknown (see Footnote in 7:9).

The phrase וַיֶּחֱזַק לֵב פַּרְעֹה can also be translated as "and the heart seized Paroh" but compare with Exodus 4:21 and 9:12.

The Hebrew literally reads, "look, going out," and appears to be missing the word "he."

Revised Mechanical Translation Codes
(.:. Alt Trans/App A <.> Comp Phrase/App B [..:] Verb Form/App C \./ Plural Form/App D
.: Int Inf Abs [..] Past Perf Verb [..:] Added Word
~ 55 ~
7:17

and~you(ms)~did~SAY TO~him “Yhwh he~will~BE” “Elohiym POWER~s” the~ “Ever OTHER-SIDE~s” he~did~SEND~me TO~you(ms) to~>~SAY !~much~SEND~AT PEOPLE~ me and~ they(m)~will~SERVE~me in~the~ WILDERNESS and~LOOK NOT you(ms)~did~

7:18

and~FISH WHICH in~the~STREAM she~ will~DIE and~he~did~STINK the~STREAM and~they~did~be~OVERTURN to~BLOOD

7:19

and~he~will~SAY “Yhwh he~will~BE” TO “Mosheh PLUCKED-OUT”! AND “Aharon LIGHT-BRINGER”! and~you~will~say~to~him, “Yhwh He~is~{the} “Elohiym Power~s” {of} the~ {one}s {of} “Ever Other side~” sent me to you saying, send my people and they will serve me in the wilderness, and look, you <still> did not hear,

Mechanical Translation Codes

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<th>Word – Name</th>
<th>word – Pre/Suff</th>
<th>word – Conj.</th>
<th>~ 56 ~</th>
</tr>
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</table>
them(m) and~ UPON POOL~s~ them(m) and~ UPON ALL COLLECTION WATER~s~ them(m) and~ they(m)~ will~ EXIST BLOOD and~ he~ did~ EXIST BLOOD in~ ALL LAND “Mits’rayim Two straits” and~ in~ the~ TREE~s and~ in~ the~ STONE~s2
can exist {as} blood, and blood will exist in all {the} land {of} “Mits’rayim Two straits” and in the wood/ and in the stones*

~ 57 ~
and~he~will~SEIZE HEART~“Paroh GREAT-HOUSE”~heart~of~“Paroh Great house”~and~he~did~not
hear~them~<just~as>~“Yhwh He is”~spoke,

WHICH~he~did~much~SPEAK~“Yhwh he~will~BE”

7:23

and~“Paroh GREAT-HOUSE”~and~
he~will~TURN~“Paroh GREAT-HOUSE”~and~
he~will~COME~TO~HOUSE~him~and~NOT~he~
did~SET-DOWN~HEART~him~ALSO~to~THIS

and~“Paroh Great house” turned and he came to
his~house~and~he~also~did~not~set~his~heart
down~(by)~this,

7:24

and~“Mits’rayim Two straits”~dug~out~all
around~the~stream~{of}~waters~to~gulp~given
that~they~were~not~able~to~gulp~from~{the}
waters~{of}~the~stream,

7:25

and~seven~days~were~filled~after~“Yhwh He is”
hit~the~stream,

7:26(1)

and~“Mosheh PLUCKED-OUT”~TO
“Mosheh GREAT-HOUSE”~and~you~(ms)~did~SAY~TO~him
IN-THIS-WAY~he~did~SAY~“Yhwh he~will~BE”
l(ms)~much~SEND~AT~PEOPLE~me~and~
they(ms)~will~SERVE~me

* The phrase ~וַיֶּחֱזַק לֵב פַּרְעֹה can also be translated as “and the heart seized Paroh” but compare with Exodus 4:21 and 9:12.
† This verse is the first verse of chapter 8 in Christian Bibles. For the remainder of chapter 7 and all of chapter 8, the verse numbers in Christian Bibles will be four numbers higher.

Mechanical Translation Codes

WORD – Verb  WORD – Noun  Word – Name  word – Pre/Suff  word – Conj.
~ 58 ~
A Mechanical Translation of the Book of Exodus

7:27(2)

and~ IF REFUSING YOU(ms) to~ >~ much ~
SEND LOOK I SMITE~(ing/er)(ms) AT ALL
{am} smiting all your border(s) (with) the
frogs,

7:28(3)

and~ he~ did~ SWARM the~ STREAM FROG~s
and~ they~ did~ GO-UP and~ they~ did~ COME
in~ HOUSE~ you(ms) and~ in~ CHAMBER
LAYING-PLACE~ you(ms) and~ UPON BED~
you(ms) and~ in~ HOUSE SERVANT~s~
you(ms) and~ in~ PEOPLE~ you(ms) and~ in~
OVEN~s~ you(ms) and~ in~ KNEADING-
BOWL~s~ you(ms)

Chapter 8

8:1(5)

wai'yo'mer YHWH el mo'sheh e'mor el a'ha'ron ne'tey eh and yad'kha be'ma'te'kha al
han'ha'rot al hai'o'rim we'al ha'aa'ga'im we'ha'al et ha'tse'phar'de'im al e'rets
mits'ra'yim

and~ he~ will~ SAY~ Yhwh
and~ he~ will~ BE~ TO
"Mosheh Plucked out~"(ms)~ SAY~ TO~ "Aharon
LIGHT-BRINGER~"(ms)~ EXTEND AT HAND~
you(ms) in~ BRANCH~ you(ms) UPON the~
RIVER~s UPON the~ STREAM~s and~ UPON
the~ POOL~s and~ (ms)~ make~ GO-UP AT
the~ FROG~s UPON LAND~ "Mits'rayim"
A Mechanical Translation of the Book of Exodus

8:2(6)

וַיֵּט אַהֲרֹן אֶת יָדוֹ עַל פְּעִמָּיו מִツִּרְיָן וּתְכַס הַצְּפַרְדֵּעַ וַתַּעַל מִツִּרְיָן וַתְּכַסֶּת אֶת מִツִּרְיָן

wai'ye'yt a'ha'ron et yado al mey'mey mits'rayim ve'tak'sh h'zophar'dey'a wa'tak'shet et mits'rayim

and~“he~will~EXTEND~"Aharon~Light~bringer,~extended~his~hand~AT~HAND~him~UPON~WATER~s2~"Mits'rayim~Two~straits,~and~she~‘will~GO-UP~the~FROG~and~she~‘will~much~COVER-OVER~AT~LAND~"Mits'rayim~Two~straits,~

8:3(7)

וַיַּעֲלוּ בְּלָטֵיהֶם הַחַרְטֻמִּים כֵּן וַיַּעֲשׂוּ

wai'ya'a'lu be'la'tey'hem h'har'tum'im kheyn wai'ya'a'su  kheyn  ha'hhar'tu'mim  be'la'tey'hem  wai'ya'a'lu  et  ha'tse'phar'de'im  al  e'rets  mits'rayim

and~they~(m)~will~DO~SO~the~MAGICIAN~s~in~SECRET~s~them~(m)~and~they~(m)~will~make~GO-UP~AT~the~FROG~s~UPON~LAND~"Mits'rayim~Two~straits,~

8:4(8)

וְיָסֵר יְהוָה אֶל הַעְתִּירוּ וַיֹּאמֶר וּלְאַהֲרֹן לְמֹשֶׁה פַּרְעֹה וַיִּקְרָא לַיהוָה וְיִזְבְּחוּ הָעָם אֶת וַאֲשַׁלְּחָה וּמֵעַמִּי מִמֶּנִּי הַצְפַרְדְּעִים

wai'yi q're' p'ha'ro'h le'mo'she'h  u'l'a'ha'ron  wai'yo'mer  ha'ti'tru  e'l  YHWH  we'ya'seyr  ha'tse'phar'de'im  mi'me'ni  u'mey'a'mi  wai'a'shal'hhah  et  ha'am  we'yiz'be'hhu  la'YHWH

and~“he~will~CALL-OUT~"Paroh~Great~house,~called~out~to~“Mosheh~Plucked~out~and~to~“Aharon~Light~bringer,~he~said,~intercede~to~“Yhwh~He~is~and~he~will~make~the~frogs~turn~aside~from~me~and~from~my~people,~and~I~will~send~the~people~and~they~will~sacrifice~to~“Yhwh~He~is,~

8:5(9)

וּלְעַמְּךָ וְלַעֲבָדֶיךָ לְךָ אַעְתִּיר לְמָתַי עָלַי הִתְפָּאֵר לְפַרְעֹה מֹשֶׁה וַיֹּאמֶר תִּשָּׁאַרְנָה בַּיְאֹר רַק וּמִבָּתֶּךָ מִמְּךָ הַצְפַרְדְּעִים לְהַכְרִית

wai'ya'yu'mer  mo'she'h le'phar'oh le'mo'she'h  u'l'a'ha'ron  wai'yo'mer  ha'ti'tru el  YHWH we'ya'seyr  ha'tse'phar'de'im  mi'me'ni  u'mi'ba'tey'kha  raq  bai'or  ti'sha'ar'nah

and~“he~will~CALL-OUT~“Paroh~Great~house,~called~out~to~“Mosheh~Plucked~out~and~to~“Aharon~Light~bringer,~and~he~said,~intercede~to~“Yhwh~He~is~and~he~will~make~the~frogs~turn~aside~from~me~and~from~my~people,~and~I~will~send~the~people~and~they~will~sacrifice~to~“Yhwh~He~is,~

* Referring to the “frogs,” a feminine word in Hebrew.
† The meaning of the phrase “decorate yourself upon me” is uncertain.
you(ms) and to PEOPLE you(ms) to make the FROG’s FROM you(ms) and from HOUSE’s you(ms) only in the STREAM they(f) will be REMAIN

and he will SAY to TOMORROW and he will SAY like WORD you(ms) to THAT you(ms) will KNOW GIVEN THAT without like “Yhwh he will be” “Elohiym Powers”,

and he said tomorrow, and he said, it will be like your word (so) that you will know that there is (none) like “Yhwh He is” our “Elohiym Powers”,

and the frogs will turn aside from you and from your houses and from your servants and from your people, only in the stream will they remain,

and “Yhwh He is” did like the word {of} the frogs which he placed (for) “Paroh Great house”,

and “Mosheh Plucked out” went out, and “Aharon Light bringer”, <away from> “Paroh Great house”, and Mosheh Plucked out, cried out to “Yhwh He is”, (with) {the} {matter} {of} the frogs which he placed (for) “Paroh Great house”,

and the frogs cut from you and from your houses, only in the streams will they remain,□

and “Mosheh Plucked out” and “Aharon Light bringer” from WITH “Paroh Great house”, and “Mosheh Plucked out” TO “Yhwh he will be” UPON WORD the FROG’s WHICH he did PLACE to “Paroh Great-house”,□

and “Yhwh he will be” like WORD “Mosheh Plucked out”, and “they(m) will” DIE the FROG’s FROM the HOUSE’s FROM the YARD’s and FROM the FIELD’s□

and “Yhwh He is” did (just) like {the} word {of} “Mosheh Plucked out”, and the frogs died, from the houses, from the yards, and from the fields,□

and “Mosheh Plucked out” went out, and “Aharon Light bringer”, <away from> “Paroh Great house”, and “Mosheh Plucked out” cried out to “Yhwh He is”, (with) {the} {matter} {of} the frogs which he placed (for) “Paroh Great house”,□

and he said, tomorrow, and he said, it will be like your word (so) that you will know that there is (none) like “Yhwh He is” our “Elohiym Powers”,

and the frogs will turn aside from you and from your houses and from your servants and from your people, only in the stream will they remain,

and “Yhwh He is” did like the word {of} the frogs which he placed (for) “Paroh Great house”,

and “Mosheh Plucked out” went out, and “Aharon Light bringer”, <away from> “Paroh Great house”, and “Mosheh Plucked out” cried out to “Yhwh He is”, (with) {the} {matter} {of} the frogs which he placed (for) “Paroh Great house”,□

and “Mosheh Plucked out” went out, and “Aharon Light bringer”, <away from> “Paroh Great house”, and “Mosheh Plucked out” cried out to “Yhwh He is”, (with) {the} {matter} {of} the frogs which he placed (for) “Paroh Great house”,□

and the frogs will turn aside from you and from your houses and from your servants and from your people, only in the stream will they remain,

and “Yhwh He is” did like the word {of} the frogs which he placed (for) “Paroh Great house”,

and “Mosheh Plucked out” went out, and “Aharon Light bringer”, <away from> “Paroh Great house”, and “Mosheh Plucked out” cried out to “Yhwh He is”, (with) {the} {matter} {of} the frogs which he placed (for) “Paroh Great house”,□

and “Mosheh Plucked out” went out, and “Aharon Light bringer”, <away from> “Paroh Great house”, and “Mosheh Plucked out” cried out to “Yhwh He is”, (with) {the} {matter} {of} the frogs which he placed (for) “Paroh Great house”,□

and the frogs will turn aside from you and from your houses and from your servants and from your people, only in the stream will they remain,

and “Yhwh He is” did like the word {of} the frogs which he placed (for) “Paroh Great house”,

and “Mosheh Plucked out” went out, and “Aharon Light bringer”, <away from> “Paroh Great house”, and “Mosheh Plucked out” cried out to “Yhwh He is”, (with) {the} {matter} {of} the frogs which he placed (for) “Paroh Great house”,□

and the frogs will turn aside from you and from your houses and from your servants and from your people, only in the stream will they remain,

and “Yhwh He is” did like the word {of} the frogs which he placed (for) “Paroh Great house”,

and “Mosheh Plucked out” went out, and “Aharon Light bringer”, <away from> “Paroh Great house”, and “Mosheh Plucked out” cried out to “Yhwh He is”, (with) {the} {matter} {of} the frogs which he placed (for) “Paroh Great house”,□

and he said, tomorrow, and he said, it will be like your word (so) that you will know that there is (none) like “Yhwh He is” our “Elohiym Powers”,

and the frogs will turn aside from you and from your houses and from your servants and from your people, only in the stream will they remain,

and “Yhwh He is” did like the word {of} the frogs which he placed (for) “Paroh Great house”,

and “Mosheh Plucked out” went out, and “Aharon Light bringer”, <away from> “Paroh Great house”, and “Mosheh Plucked out” cried out to “Yhwh He is”, (with) {the} {matter} {of} the frogs which he placed (for) “Paroh Great house”,□

and the frogs will turn aside from you and from your houses and from your servants and from your people, only in the stream will they remain,

and “Yhwh He is” did like the word {of} the frogs which he placed (for) “Paroh Great house”,

and “Mosheh Plucked out” went out, and “Aharon Light bringer”, <away from> “Paroh Great house”, and “Mosheh Plucked out” cried out to “Yhwh He is”, (with) {the} {matter} {of} the frogs which he placed (for) “Paroh Great house”,□

and he said, tomorrow, and he said, it will be like your word (so) that you will know that there is (none) like “Yhwh He is” our “Elohiym Powers”,

and the frogs will turn aside from you and from your houses and from your servants and from your people, only in the stream will they remain,

and “Yhwh He is” did like the word {of} the frogs which he placed (for) “Paroh Great house”,

and “Mosheh Plucked out” went out, and “Aharon Light bringer”, <away from> “Paroh Great house”, and “Mosheh Plucked out” cried out to “Yhwh He is”, (with) {the} {matter} {of} the frogs which he placed (for) “Paroh Great house”,□

and he said, tomorrow, and he said, it will be like your word (so) that you will know that there is (none) like “Yhwh He is” our “Elohiym Powers”,

and the frogs will turn aside from you and from your houses and from your servants and from your people, only in the stream will they remain,

and “Yhwh He is” did like the word {of} the frogs which he placed (for) “Paroh Great house”,

and “Mosheh Plucked out” went out, and “Aharon Light bringer”, <away from> “Paroh Great house”, and “Mosheh Plucked out” cried out to “Yhwh He is”, (with) {the} {matter} {of} the frogs which he placed (for) “Paroh Great house”,□

and the frogs will turn aside from you and from your houses and from your servants and from your people, only in the stream will they remain,

and “Yhwh He is” did like the word {of} the frogs which he placed (for) “Paroh Great house”,

and “Mosheh Plucked out” went out, and “Aharon Light bringer”, <away from> “Paroh Great house”, and “Mosheh Plucked out” cried out to “Yhwh He is”, (with) {the} {matter} {of} the frogs which he placed (for) “Paroh Great house”,□

and he said, tomorrow, and he said, it will be like your word (so) that you will know that there is (none) like “Yhwh He is” our “Elohiym Powers”,

and the frogs will turn aside from you and from your houses and from your servants and from your people, only in the stream will they remain,

and “Yhwh He is” did like the word {of} the frogs which he placed (for) “Paroh Great house”,

and “Mosheh Plucked out” went out, and “Aharon Light bringer”, <away from> “Paroh Great house”, and “Mosheh Plucked out” cried out to “Yhwh He is”, (with) {the} {matter} {of} the frogs which he placed (for) “Paroh Great house”,□

and he said, tomorrow, and he said, it will be like your word (so) that you will know that there is (none) like “Yhwh He is” our “Elohiym Powers”,

and the frogs will turn aside from you and from your houses and from your servants and from your people, only in the stream will they remain,

and “Yhwh He is” did like the word {of} the frogs which he placed (for) “Paroh Great house”,

and “Mosheh Plucked out” went out, and “Aharon Light bringer”, <away from> “Paroh Great house”, and “Mosheh Plucked out” cried out to “Yhwh He is”, (with) {the} {matter} {of} the frogs which he placed (for) “Paroh Great house”,□

and he said, tomorrow, and he said, it will be like your word (so) that you will know that there is (none) like “Yhwh He is” our “Elohiym Powers”,

and the frogs will turn aside from you and from your houses and from your servants and from your people, only in the stream will they remain,
A Mechanical Translation of the Book of Exodus

8:11(15)

and they piled them up (like) tar, and the land stank.

8:12(16)

and “Yhwh He is” said to “Mosheh Plucked out”, say to “Aharon Light bringer”, extend your branch and hit {the} powder {of} the land and he will exist (as) gnats in all {the} land {of} “Mits’rayim Two straits”,

8:13(17)

and they did so, and “Aharon Light bringer,” extended his hand, (with) his branch, and he hit {the} powder {of} the land and the gnats existed in the human and in the beast, all {the} powder {of} the land {had} existed {as} gnats in all {the} land {of} “Mits’rayim Two straits”,

* The grammar of the first part of this verse would literally be translated as, “and tars of tars piled them up” and appears to be written defectively. A possible correction is that the second occurrence of the word “Tars” is a duplication by scribal error and the first occurrence is missing the prefix “like.”

† Referring to the “powder,” a masculine word in Hebrew.

‡ The word מִצְרָיִם is probably written defectively and should be מִצְרַיִם.
and they(m) will DO the MAGICIAN's
in SECRET's them(m) to make GO-OUT
AT the GNAT's and NOT they did BE-ABLE
and she will EXIST the GNAT's in the
HUMAN and in the BEAST

and the magicians did so (with) their secrets,
to make the gnats go out, and they were not
able, and the gnats* existed in the human and
in the beast,□

and the magicians said to “Paroh Great house”,
(this) {is the} finger {of} “Elohiym Powers”, and
he seized {the} heart {of} “Paroh Great house”
and he did not hear them, <just as> “Yhwh He
is” spoke,

and “Yhwh He is” said to “Mosheh Plucked out”,
depart early in the morning and stand
{your}self up <in front of> “Paroh Great house”,
look, {he is} going out unto the waters, and
you will say to him in this way, “Yhwh He
is” spoke,

and “Yhwh He is” said to “Mosheh Plucked out”,
depart early in the morning and stand
{your}self up <in front of> “Paroh Great house”,
look, {he is} going out unto the waters, and
you will say to him in this way, “Yhwh He
is” spoke,

and “Yhwh He is” said to “Mosheh Plucked out”,
depart early in the morning and stand
{your}self up <in front of> “Paroh Great house”,
look, {he is} going out unto the waters, and
you will say to him in this way, “Yhwh He
is” spoke,

and “Yhwh He is” said to “Mosheh Plucked out”,
depart early in the morning and stand
{your}self up <in front of> “Paroh Great house”,
look, {he is} going out unto the waters, and
you will say to him in this way, “Yhwh He
is” spoke,

and “Yhwh He is” said to “Mosheh Plucked out”,
depart early in the morning and stand
{your}self up <in front of> “Paroh Great house”,
look, {he is} going out unto the waters, and
you will say to him in this way, “Yhwh He
is” spoke,
ki im eyn'kha me'sha'ley'ahh et a'mi hin'ni mash'li'ahh be'kha u'va'a'va'dey'kha
uv'am'kha uv'va'tey'kha et he'a'rov u'mal'u ba'tey mits'ra'yim et he'a'rov we'gam
ha'a'da'mah a'sher heym a'ley'ah

GIVEN-THAT IF WITHOUT~you(ms) much~SEND~ing/er(ms) AT PEOPLE~me LOOK~me
make~SEND~ing/er(ms) in~you(ms) and~in~SERVANT~s~you(ms) and~in~PEOPLE~you(ms) and~in~HOUSE~s~you(ms) AT the~HORDE and~they~did~FILL HOUSE~s
"Mits'rayim STRAIT~s2" AT the~HORDE and~also the~GROUND WHICH THEY(m) UPON~her
to~EXCEPT >~EXIST THERE
and~I~did~PLACE RANSOM BETWEEN PEOPLE~me and~BETWEEN PEOPLE~you(ms) to~TOMORROW
he~will~EXIST the~LAND

we'hish'ley'ti vai'yom ha'hu et e'rets go'shen a'sher a'mi o'meyd a'ley'ah le'vil'ti he'yot
sham a'rov le'ma'an te'y'da ka a'ni YHWH be'qe'rev ha'a'rets

and~I~did~MAKE~BE-DISTINCT in~the~DAY the~"Goshen DRAWING-NEAR" WHICH PEOPLE~me STAND~ing/er(ms) UPON~her TO~EXCEPT "GOSHEN DRAWING-NEAR", my people (are) standing upon, be
distinct in (this) day, <by not> (letting the) horde exist there, so that you will know that I
{am} "Yhwh he is" within the land,

we'sam'ti phe'dut beyn a'mi u'veyn a'me'kha le'ma'an te'y'da ki a'ni YHWH be'qe'rev ha'a'rets

and~I~did~PLACE RANSOM BETWEEN PEOPLE~me and~BETWEEN PEOPLE~you(ms) to~TOMORROW he~will~EXIST the~LAND

wai'ya'as YHWH keyn wai'ya'vo a'rov ka'veyd phar'oh u'veyt a'va'daw uv'khol
e'rets mits'ra'yim t'isha'heyt ha'a'rets mit'ni he'a'rov

and~he~will~DO "Yhwh he~will~BE~SO and~he~will~COME HORDE HEAVY HOUSE~unto
"Paroh GREAT-HOUSE~" and~"HOUSE SERVANT~s~him and~in~ALL LAND "Mits'rayim STRAIT~s2" she~will~BE~DAMAGE the~LAND from~FACE~s the~HORDE

**Mechanical Translation Codes**

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<th>Description</th>
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<td>WORD – Noun</td>
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<tr>
<td>word – Conj.</td>
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</tbody>
</table>
and he\textsuperscript{3} will say \textit{“Mosheh Great house”} called out to \textit{“Mosheh Plucked out”}, and to \textit{“Aharon Light bringer”}, and he said, walk, sacrifice to your \textit{“Elohiym Powers”} in the land.

\begin{enumerate}
\item \textit{“Paroh Great house”} called out to \textit{“Mosheh Plucked out”}, and to \textit{“Aharon Light bringer”}, and he said, walk, sacrifice to your \textit{“Elohiym Powers”} in the land.
\item \textit{“Paroh Great house”} called out to \textit{“Mosheh Plucked out”}, and to \textit{“Aharon Light bringer”}, and he said, walk, sacrifice to your \textit{“Elohiym Powers”} in the land.
\item \textit{“Mosheh Plucked out”} said, (it is) not being prepared to do so, given that we will sacrifice to \textit{“Yhwh He is”} our \textit{“Elohiym Powers”}, (it is a) disgusting (thing to) \textit{“Mits’rayim Two straits”}, (since) we sacrifice (a) disgusting (thing to) \textit{“Mits’rayim Two straits”} to their eyes, (then) will they not stone us?
\end{enumerate}
8:26(30)

and Mosheh Plucked out went out <away from> you, and I (am) going out <away from> you, and I will intercede to “Yhwh He is”, and he will turn aside the horde from “Paroh Great house”, from his servants, and from his people tomorrow, only do not {let} “Paroh Great house” [again] deal deceitfully, {by not} sending the people to sacrifice to “Yhwh He is”,

8:27(31)

and “Yhwh He is” did {just} like {the} word {of} “Mosheh Plucked out”, and he made the horde turn aside from “Paroh Great house”, also in this footstep*, and he did not send the people,

8:28(32)

and “Paroh Great house” made his heart heavy, also in this footstep*, and he did not send the people,
Chapter 9

9:1

וַיֹּאמֶר יְהוָה אֲלֵהוּ אֶל פַּרְעֹה
וַיֹּאמֶר וַיַּעַבְדֻנִי את עַמִּי

9:2

קִי אִם וְדִבַּרְתָּ פַּרְעֹה אֶל מֹשֶׁה:

9:3

הָיוּ יְהוָה יְדָיו מָאָרָה בַּגְּמַלִּים בַּחֲמֹרִים בַּשָּׂדֶה

9:4

וַיֹּאמֶר יְהוָה אֲלֵהוּ בֵּין יִשְׂרָאֵל וּבֵין מִצְרָיִם

Revised Mechanical Translation Codes

(Alt Trans/App A) <..> Comp Phrase/App B 
[.] Verb Form/App C \./ Plural Form/App D

~ 67 ~
9:5

וַיָּשֶׂם יְהוָה יָמֵּ֥ר לֵ֪אמֹר יִשְׂרָאֵ֣ל לֵ֮אמֹר יִשְׂרָאֵ֑ל

and `Yhwh `he will` BE appointed to~ >~SAY TOMORROW he~will~DO `Yhwh `he will` BE

will DO the~WORD the~THIS in~ the~LAND

9:6

וַיֹּאמֶ֥ר יְהוָ֖ה בָּאָרֶ֑ץ וַיָּשֶׂ֥ם הַזֶּ֖ה דָּבָ֑ר

and `Yhwh `he will` BE placed {an} appointed (time) <the next day>, and all {the} livestock {of} "Mits'rayim Two straits" died, and from {the} livestock {of the} sons {of} "Yisra'el He turns El aside", not (one) died,

9:7

וַיִּשְׁלַֽח פַּרְעֹ֣ה לֵב וַלֹּ֑א וַיִּכְבַּד אֶחָֽד עַד יִשְׂרָאֵ֗ל נֵה הָעָ֖ם אֶת שִׁלַּח וְלֹ֣א

and `Paroh `he did` BE-HEAVY HEART "Paroh Great house" and~ NOT he~did~much~SEND AT the~PEOPLE

9:8

כִּבְשָׁן פִּיחַ חָפְנֵיכֶם מְלֹא לָכֶם קְחוּ אַהֲרֹן וְאֶל מֹשֶׁ֑ה אֶל יְהוָ֖ה וַיֹּאמֶ֥ר מֹשֶׁה פַּרְעֹוה֖זְרָקוֹ לְעֵינֵ֑י הַשָּׁמַֽיְמָה

and `Mosheh PLUCKED-OUT" and~ TO "Aharon LIGHT-BRINGER"!

(m)p~TAKE to~you(mp) FILLING CUPPED-HAND~s2~you(mp) SOOT FURNACE and~`he did`SPRINKLE him "Mosheh PLUCKED-OUT" the~SKY~s2~unto to~EYE~s2 "Paroh GREAT-HOUSE"

9:9

ַיְהוָ֣ה לֹ֑א בָּאְקַ֥שׁ עָלֶ֖יֶךָ לְאַרְרֵ֣י מַעְרֵ֑ץ וַיֶּשֶׁ֣חַ הַמַּטַּ֗ר עַל הָאָ֖רץ וַעֲלָֽהָ֑ו וַיָּרֵֽאָה לֵ֖אמֹר יִשְׂרָאֵֽל

"Yhwh He is" did this (matter) <the next day>, and all {the} livestock {of} "Mits'rayim Two straits" died, and from {the} livestock {of the} sons {of} "Yisra'el He turns El aside", not (one) died,

* “To the eyes of” is an idiom meaning “in the sight of.”
and he will exist (as) dust upon all {the} land

\[\text{“Mits’rayim Two straits”, and he will exist}\]

upon the human and upon the beast (as) boils,
bursting out blisters in all {the} land {of}

\[\text{“Mits’rayim Two straits”,} \]

\[\text{†}\]

and he will exist (as) dust upon all {the} land

\[\text{“Mits’rayim Two straits”, and he will exist}\]

upon the human and upon the beast (as) boils,
bursting out blisters in all {the} land {of}

\[\text{“Mits’rayim Two straits”,} \]

\[\text{†}\]

and they took {the} soot {of} the furnace and
they stood <in front of> “Paroh Great house”, and
“Mosheh Plucked out” sprinkled him* unto the
skies and boils existed, blisters bursting out in
the human and in the beast,

\[\text{†}\]

and the magicians were not able to stand <in
front of> “Mosheh Plucked out” (at) {the} face {of}
the boils given that the boils existed in the
magicians and in all “Mits’rayim Two straits”,

\[\text{†}\]

and “Yhwh He is” seized {the} heart {of} “Paroh
Great house” and he did not hear them, <just as>
“Yhwh He is” spoke to “Mosheh Plucked out”,

\[\text{†}\]

Referring to the “soot” a masculine word in Hebrew.
9:13

וְאָמַרְתָּ פַרְעֹה לִפְנֵי וְהִתְיַצֵּב בַּבֹּקֶר הַשְׁכֵּם מֹשֶׁה אֶל יְהוָה וַיֹּאמֶר אָמַכֹּהוּ עַמִּי אֶת שַׁלַּח הָעִבְרִים אֱלֹהֵי יְהוָה רָע וַיֹּאמֶר הָאָרֶץ בְּכָל כָּמֹנִי אֵין כִּי תֵּדַע בַּעֲבוּר.

and he will say to Pharaoh, "Get up early in the morning and pluck out Moses from my presence, and say to him, ‘Yhwh will be to you the Elohiym of the Hebrews; and you will say to him, 'Yhwh will be to all your people, and they will serve me, for I am Yhwh.'"

9:14

וּבְעַמֶּךָ וּבַעֲבָדֶיךָ לִבְּךָ אֶל מַגֵּפֹתַי כָּל אֶת שֹׁלֵחַ אֲנִי הַזֹּאת בַּפַּעַם כִּי הָאָרֶץ בְּכָל כָּמֹנִי אֵין כִּי תֵּדַע בַּעֲבוּר.

given that in this footstep*, I (am) sending all my pestilences to your heart and in your servants and in your people, (with) {the} intention, you will know that (there is) (not) one like me in all the land,

9:15

וְאַיֵּדַי אֶת שָׁלַחְתִּי הָאָרֶץ כִּי מִן וַתִּכָּחֵד בַּדָּבֶר עַמְּךָ וְאֶת אוֹתְךָ כְ שָׁלַחְתִּי בַּעֲבוּר הָאָרֶץ בְּכָל שְׁמִי.

given that now I sent my hand, and I hit you and your people (with) the epidemic, and you will be kept secret from the land,

9:16

הֶעֱמַדְתִּיךָ זֹאת בַּעֲבוּר וּוּלָם סַפֵּר וּלְמַעַן כֹּחִי אֶת הַרְאֹתְךָ בַּעֲבוּר הָאָרֶץ בְּכָל שְׁמִי.

but, (with) this intention, I made you stand, (with) the intention (to) [show] you my power.

* The phrase “in this footstep” means “at this time.”
SEE you(ms) AT STRENGTH~ me and~ to~
THAT >"much~ COUNT TITLE~ me in~ ALL the~
LAND~

9:17
YET-AGAIN~you(ms) self~BUILD-UP~
ing/er(ms) in~PEOPLE~me to~EXCEPT
>"much~SEND~them(m)~

9:18
look~me make~PRECIPITATE~ing/er(ms)
lake~the~APPOINTED-TIME TOMORROW
HAILSTONES HEAVY MANY which not
did~EXIST like~THAT-ONE~him in~
"Mits'rayim ~TVo\{s stra\{ts\},<before> the day she
>"be~FOUND~her and~UNTIL NOW~

9:19
and~NOW l(m)~SEND l(m)~make~BE-
BOLD AT LIVESTOCK~you(m) and~AT ALL
WHICH to~you(m) in~the~FIELD ALL the~
HUMAN and~the~BEAST which he~will~
be~FIND in~the~FIELD and~NOT he~will~be~
GATHER the~HOUSE~unto and~he~did~GO-
DOWN UPON~them(m) the~HAILSTONES
and~they~did~DIE~

9:20
the~FEAR~ing/er(m) AT WORD "Yhwh he~will~
BE~" from~SERVANT~s "Paroh GREAT-HOUSE~ he~
did~make~FLEE AT SERVANT~s~him and~AT

Revised Mechanical Translation Codes
([..] Alt Trans/App A <..> Comp Phrase/App B [..] Verb Form/App C \../ Plural Form/App D
 ::= Int Inf Abs |..| Past Perf Verb {..} Added Word
~ 71 ~
A Mechanical Translation of the Book of Exodus

LIVESTOCK~him TO the~

HOUSE~s

the houses,

9:21

and WHICH NOT he~did~PLACE HEART~him

TO

LEAVE AT SERVANT~s~ him

and (who) does not place his heart to{ward

the} word {of} “Yhwh He is”, (then) he will leave

his servants and his livestock in the field,

9:22

and WHICH NOT

he~did~PLACE HEART~him

TO

LEAVE AT SERVANT~s~ him

and (who) does not place his heart to{ward

the} word {of} “Yhwh He is”, (then) he will leave

his servants and his livestock in the field,

9:23

EXTEND

AT BRANCH~ him

UPON the~ SKY~s2

and (who) does not place his heart to{ward

the} word {of} “Yhwh He is”, (then) he will leave

his servants and his livestock in the field,

9:24

and (who) does not place his heart to{ward

the} word {of} “Yhwh He is”, (then) he will leave

his servants and his livestock in the field,
“Mits’rayim STRAIT~s2 from~AT-THAT-TIME she~did=EXIST to~NATION~

9:25


and the hailstones hit in all {the} land {of} “Mits’rayim STRAIT~s2” AT ALL WHICH in~the~FIELD from~HUMAN and~ UNTIL BEAST and~AT ALL HERB the FIELD he~did=make~HAILSTONES and~AT ALL TREE the~FIELD he~did=make~HAILSTONES in~

9:26

ONLY in~LAND “Goshen DRAWING-NEAR” WHICH THERE SON’s “Yisra’el He turns El MEY’adar” NOT he~did=EXIST HAILSTONES~

9:27

and~he~will=SEND “Paroh GREAT-HOUSE” and~he~will=CALL-OUT to~“Mosheh PLUCKED-OUT” and~to~“Aharon LIGHT-BRINGER” and~he~will~SAY TO~them(m) I~did=ERR the~FOOTSTEP “Yhwh he~will=BE” the~CORRECT and~I and~PEOPLE~me the~LOST~s~

9:28

and~Paroh sent and he called out to “Mosheh Plucked out” and “Aharon Light bringer”, and he said to them, I erred <this time>, “Yhwh He is” {is} the correct {one} and I and my people{are} the lost {one}s, only in {the} land {of} “Goshen Drawing near”, which there {is the} sons {of} “Yisra’el He turns El MEY’adar”, {the} hailstones did not exist,\[shattered,\]

Referring to the “land,” a feminine word in Hebrew.

Referring to the “hailstones” a masculine word in Hebrew.
you(mp)~ will~ make~ must to~

and~ he~ will~ say to~ him ~ Mosheh~ Plucked-out~ like~ >~ go-out~ me~ at~ the~ city~ I~ will~ spread-out~ at~ palm-s~ me~ to ~ Yhw~ He~ is~ the~ voice-s~ they(m)~ will~ terminate~ must~ and~ ~ hailstones~ not~ he~ will~ exist~ yet-again~ to~ ~ that~ you~ will~ know~ given-that~ to~~ ~ Yhw~ He~ is~ "elohiym~ powers~"~

* The word  כְּצֵאתִי (like my going out) appears to be written defectively and may have originally been written as בְּצֵאתִי (with my going out).

Mechanical Translation Codes

<table>
<thead>
<tr>
<th>WORD – Verb</th>
<th>WORD – Noun</th>
<th>Word – Name</th>
<th>word – Pre/Suff</th>
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</tr>
</thead>
<tbody>
<tr>
<td>~ 74 ~</td>
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</tbody>
</table>
and he will spread out his palms to “Yhwh He is,” and the thunder/terminated, and the hailstones and precipitation did not drop down unto {the} land,

\text{9:34}

wai’yar par’oh ki hha’dal ha’mam’tar we’ha’ba’rad we’ha’qo’lot la’hha’to wai’yakh’beyd li’bo hu wa’a’va’daw

\text{9:35}

wai’ye’hhe’zaq leyw par’oh we’lo shil’lahh et be’ney yis’ra’eyl ka’a’sheyr di’ber YHWH be’yad mo’sheh

\text{Chapter 10}

\textbf{10:1}

wai’yo’mer YHWH el mo’sheh bo el par’oh ki a’ni hikh’bad’ti et li’bo we’et leyw a’va’daw le’ma’an shi’ti o’tot’ai ey’lehe be’qir’bo

\text{\* The phrase \textit{וַיֶּחֱזַק לֵב פַּרְעֹה} can also be translated as “and the heart seized Paroh” but compare with Exodus 4:21 and 9:12.}
A Mechanical Translation of the Book of Exodus

Mechanical Translation Codes

WORD – Verb
WORD – Noun
Word – Name
word – Pre/Suff
word – Conj.

~ 76 ~

10:2

ulanous tosev baro fini bani bok benk at ash er hakeshalim bmezerim ohat

ahetini ash er shamit bimities ci min yohad

ul'maan tesapyr be'az'ney vin'kha u'ven bin'kha eyt a'sher hit'a'lal'ti be'mits'ra'yim

we'et o'totai a'sher sam'ti vam wi'da'tem ki a'ni YHWH

and~to~THAT you(ms)"did"much~COUNT

in~EAR~s2 SON~you(ms) and~SON~

you(ms) AT WHICH I"did" self~WORK-OVER

in~"Mits'rayim STRAIT~s2" and~AT SIGN~s~me

WHICH I"did"PLACE in~them(m) and~

you(mp)"did"KNOW GIVEN-THAT I "Yhwh he"

will~BEGE

10:3

waiya'vo mosheh we'a'ha'ron el par'oh waiyom'ru ey'law koh a'mar YHWH e'lo'hey

ha'iv'rim ad ma'tai me'yan'ta ley'a'not mi'pa'ni sha'lahh a'mi we'ya'av'du'ni

and~he~will~COME "Mosheh PLUCKED-OUT," and~"Aharon LIGHT-BRINGER" TO "Paroh GREAT-

HOUSE," and~"they(m)"will~SAY TO~him IN-

THIS-WAY he"did"SAY "Yhwh he"

will~BE, "Elohiym POWER~s" the~"Ever OTHER-SIDE~s~

UNTIL HOW-LONG you(ms)"did"much~AFFLICT~FACE~s~

me !(ms)"much~SEND PEOPLE~me and~

they(m)"will~SERVE~meø

10:4

ki im ma'eyn a'tah le'sha'ley'ahh et a'mi hin'ni me'vi ma'hhar ar'beh big'vu'le'kha

GIVEN-THAT IF REFUSING YOU(ms) to~

<instead> you {are} refusing to send my

>"much"SEND~PEOPLE~me LOOK~me

make~COME~ing/er(ms) TOMORROW

LOCUST in~BORDER~you(ms)ø

10:5

weskha ati hinenah vala yokel lurav ati hekhar (nekhal) ati

kiphal'lo hesheret lemos me tekud (nekhal) ati kul heym atzamot lemos min

keshad

we'khi'sah et eyn ha'a'rets we'lo yu'khal lir'ot et ha'a'rets we'a'khal et ye'ter hap'ley'tah

ha'nish'e'ret la'khem min ha'ba'rad we'a'khal et kol ha'eyts ha'tso'ne'y'ahh la'khem min

ha'sa'deh

Mechanical Translation Codes

WORD – Verb
WORD – Noun
Word – Name
word – Pre/Suff
word – Conj.

~ 76 ~
10:6 and he will cover over {the} eye {of} the land, and he will not be able to see the land, and he will eat {the} remainder {of} the {ones} escaping, the {ones} remaining to you from the hailstones, and he will eat all the springing up tree(s that belong) to you from the field,

10:7 and {the} servants {of} "Paroh Great house" said to him, (for) how long will this exist to us (as) {a} snare? send the men and they will serve "Yhwh He is" their "Elohiym Powers", {do} you (not yet) know that "Mits'rayim Two straits" {is} perished?

* Referring to the “locust,” a masculine singular word in Hebrew.
† Grammatically, this is referring to the locust, but contextually it is referring to the people.
YHWH e'lo'hey'khem mi wa'mi ha'hol'khim

and~he~will~be~make~TURN-BACK AT
“Mosheh Plucked-out” and~AT “Aharon Light-bringer” TO “Paroh Great-house” and~he~will~
SAY TO~them(m) ~(mp)~WALK ~(mp)~SERVE
AT “Yhwh he~will~BE~ Elohiym Power~s” you(mp) WHO and~WHO the~WALK~ing~er(mp)

10:9

wai'yo'mer mosheh bin'a'rey'nu u'viz'qey'ney'nu ney'leykh be'va'ney'nu u'viv'no'tey'nu be'tso'ney'nu u'viv'qa'rey'nu ney'leykh ki hhag YHWH la'nu

and~he~will~SAY “Mosheh Plucked-out” in~
YOUNG-MAN~s~us and~in~BEARD~us we~
will~WALK in~SON~s~us and~in~
DAUGHTER~s~us in~FLOCKS~us and~in~
CATTLE~us we~will~WALK GIVEN-THAT
FEAST “Yhwh he~will~BE~” to~us

10:10

wai'yo'mer a'ley'hem ye'hi kheyn YHWH i'ma'khem ka'asheyr a'sha'lahh et'khem we'et
tap'khem re'u ki ra'ah ne'ged pe'ney'khem

and~he~will~SAY TO~them(m) he~will~EXIST
SO “Yhwh he~will~BE~” WITH~you(mp) like~
WHICH I~will~much~SEND AT~you(mp) and~
AT CHILDREN~you(mp) !(mp)~SEE GIVEN-
THAT DYSFUNCTIONAL OPPOSITE FACE~s~

10:11

lo kheyn le'khu na hag'va'rim we'iv'du et YHWH ki o'tah a'tem me'vaq'shim wai'ga'resh
o'tam me'ey't pe'ney phar'oh

NOT SO !(mp)~WALK PLEASE the~
WARRIOR~s and~!(mp)~SERVE AT “Yhwh he~
will~BE~” GIVEN-THAT AT~her YOU(mp) much~
SEARCH-OUT~ing/er(mp) and~he~will~
much~CAST-OUT AT~them(m) from~AT

* “Who and who are the ones walking” means “who all are going.”
† “Bearded ones” is a euphemism for “elders.”
10:12

וְיַעַל בָּאַרְבֶּה מִצְרַיִם אֶרֶץ עַל יָדְךָ נְטֵה מֹשֶׁה אֶל יְהוָה וַיֹּאמֶר עַל הַבָּרָד הִשְׁאִיר אֲשֶׁר כָּל אֵת הָאָרֶץ עֵשֶׂב כָּל וְיֹאכַל מִצְרָיִם אֶרֶץ

and he will say “Yhwh spoke to {the} land {of} ‘Mits’rayim Two straits’ and he will go up upon {the} land {of} ‘Mits’rayim Two straits’, and he will eat all {the} herb{s of} the land, all which the hailstones left, and “Yhwh He is” said to “Mosheh Plucked out”, extend your hand upon {the} land {of} “Mits’rayim Two straits” (with) the locust, and he did much to drive {a} wind {of the} east wind in the land all (that) day and all the night, the morning |had| existed and {the} wind {of} the east wind |had| lifted up the locust.

10:13

כָּל בָּאָרֶץ קָדִים רוּחַ נִהַג וַיהוָה מִצְרַיִם אֶרֶץ עַל מַטֵּהוּ אֶת מֹשֶׁה וַיֵּט הָאַרְבֶּה אֶת נָשָׂא הַקָּדִים וְרוּחַ הָיָה הַבֹּקֶר הַלָּיְלָה וְכָל הַהוּא הַיּוֹם

and he will extend “Mosheh Plucked out” him UPON LAND “Mits’rayim STRAIT~s2” and~ he will BE he did much to drive WIND EAST-WIND in~ the~ LAND ALL the~ DAY the~ HE and~ ALL the~ NIGHT the~ MORNING he|did| EXIST and~ WIND the~ EAST-WIND he|did| LIFT-UP at the~

10:14

זֶה הַאַרְבֶּה עַל כָּל אֶרֶץ מִצְרָיִם וְיֹאכַל הָהַרְבֶּה וְתֶחְשַׁךְ הָהַרְבֶּה כָּל עֵין אֵת יְכַס הַשָּׂדֶה וּבְעֵשֶׂב בָּעֵץ יֶרֶק כָּל נוֹתַר וְלֹא הַבָּרָד הוֹתִיר אֲשֶׁר הָעֵץ פְּרִי כָּל מִצְרָיִם אֶרֶץ בְּכָל

and the locust went up upon all {the} land {of} “Mits’rayim Two straits”, and he* rested in all {the} border{s of} “Mits’rayim Two straits”, (very) heavy <in front of> him, locust like <this> did not exist so, and after he will not exist so,

10:15

וַיֵּכָּס הָאַרְבֶּה עַל כָּל אֶרֶץ מִצְרָיִם וְיֹאכַל הָהַרְבֶּה וְתֶחְשַׁךְ הָהַרְבֶּה כָּל עֵין אֵת יְכַס הַשָּׂדֶה וּבְעֵשֶׂב בָּעֵץ יֶרֶק כָּל נוֹתַר וְלֹא הַבָּרָד הוֹתִיר אֲשֶׁר הָעֵץ פְּרִי כָּל מִצְרָיִם אֶרֶץ בְּכָל

and the locust went up upon all {the} land {of} “Mits’rayim Two straits”, and he* rested in all {the} border{s of} “Mits’rayim Two straits”, (very) heavy <in front of> him, locust like <this> did not exist so, and after he will not exist so,

* Referring to the “locust,” a masculine singular word in Hebrew.
and "he" will much COVER-OVER AT EYE all the \textit{LAND} and she will DARKEN the \textit{LAND} and "he" will EAT AT ALL HERB the \textit{LAND} and AT ALL PRODUCE the \textit{TREE WHICH he} did make LEAVE-BEHIND the \textit{HAILSTONES} and NOT he did be LEAVE-BEHIND ALL GREEN \textit{in} the \textit{TREE} and \textit{in HERB} the \textit{FIELD} \textit{in ALL LAND} "Mits'rayim STRAIT".

10:16

and he covered over \{the\} eye \{of\} all the \textit{land}, and \textit{the land} was darkened, and \textit{he ate \all \{the\} herb{s of} \textit{the land} and \all \{the\} produce \{of\} \textit{the tree{s} which the hailstones left behind, and not \any\} \{of the\} green in the \textit{tree{s} left behind \{or\ in \{the\} herb{s of\} \field\, in \all \{the\} land \{of\} "Mits'rayim Two straits",}.

10:17

and "Paroh Great house" hurried to call out to \textit{"Mosheh Plucked out" and \textit{to \"Aharon Light bringer\} and \textit{he said, I erred to \"Yhwh He is\} your \"Elohiym Powers\} and \textit{to you,}.

10:18

and he went out \<away from> \"Paroh Great house\} and \textit{he interceded to \"Yhwh He is\} your \"Elohiym Powers\} and \textit{he will turn aside this death from upon me only,}.

10:19

* Referring to the "locust," a masculine singular word in Hebrew.
and he will overturn "Yhwh He is" very forceful wind and he lifted up {the} locust, and he thrust him unto {the} sea of reeds, not {one} locust was remaining in all {the} borders of "Mits'rayim Two straits." 10:20

and "Yhwh He is" seized {the} heart {of} "Paroh Great house", and he did not send {the} sons {of} "Yisra'el He turns aside", 10:21

and "Yhwh He is" said to "Mosheh Plucked out", extend your hand upon the skies and darkness will exist upon {the} land {of} "Mits'rayim Two straits", and {the} darkness will make {one} grope, 10:22

Meaning the "west." Referring to the "locust," a masculine singular word in Hebrew. "Sea of reeds," or "Yam Suph," is usually mistranslated as "red sea."

Revised Mechanical Translation Codes

(... Alt Trans/App A <..> Comp Phrase/App B ... Verb Form/App C \./ Plural Form/App D ... Int Inf Abs ... Past Perf Verb ... Added Word ~ 81 ~

* 10:20

† 10:21

‡ 10:22

— 11:23

~ 
lo ra'u ish et a'hhiw we'lo qa'mu ish mi'tahh'taw she'lo'shet ya'mim ul'khol be'ney yis'ra'eyl hai'yah or be'mosh'vo'tam

NOT they~*

~did~**SEE** MAN AT BROTHER~him
and~NOT they~*

~did~**RISE** MAN from~
UNDER~*~him THREE DAY~s and~to~ALL
SONs ~*~"Yisra'el
he~*

~did~**EXIST** LIGHT in~**SETTLING**~them(m) □

(not) could not see his brother, and (each)
could not rise from \(\text{underneath} / \text{him} \) * (for)
three days, and to all \{the\} sons \{of\} "Yisra'el He

~\text{turns El aside}~" light existed in their settling

10:24

\[\text{wai'yiq'ra  phar'oh  el  mo'sheh  wai'yo'mer  le'khu  iv'du  et  YHWH  raq  tson'khem} \]

uv'qar'khem yu'tsag gam \text{tap'khem} yey'leykh i'ma'khem

\(\text{and } \) \text{called out to } \text{"Mosheh Plucked out"} and he said, \text{walk, serve "Yhwh He is"},

\(\text{only your flocks and your cattle will be left in place, also your children will walk with you,} □\)

10:25

\[\text{and "Paroh Great house" called out to "Mosheh Plucked out" and he said, walk, serve "Yhwh He is",} \]

\(\text{also you, you will } \) \text{place in our hand \{the\} sacrifices and rising \{sacrifice\}s, and we will do \{them\} \{for\} "Yhwh He is" our "Elohiym Powers"}, □

10:26

\[\text{and also our livestock will walk with us, \{a\}} \]

\(\text{split hoof will not remain, given that from him}
\text{we will take to serve "Yhwh He is" our "Elohiym Powers"}, \text{and we will not know what we will serve "Yhwh He is" until we come unto there,} □\)

10:27

\[\text{\* Referring to the "darkness" in verse 22, a masculine word in Hebrew.} \]

<table>
<thead>
<tr>
<th>Mechanical Translation Codes</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>WORD</strong> ~ Verb</td>
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</tr>
</tbody>
</table>

~ 82 ~
wai'hha'zeyq YHWH et leyv par'oh we'lo a'vah le'shal'hham

and "he will much SEIZE" “Yhwh he will BE” AT and “Yhwh He is” seized (the) heart (of) “Paroh GREAT-HOUSE” and he did not consent to send

CONSENT to~>~"much SEND~them(m)□"

10:28

wai'yo'mer lo phar'oh leykh mey'alai hi'sha'mer le'kha al to'seph re'ot pa'nai ki be'ynom re'ot'kha pha'nai ta'mut

and "he will SAY to~him “Paroh GREAT-HOUSE”

l(ms)~"WALK from~UPON~me l(ms)~"be~"

SAFEGUARD to~you(ms) DO-NOT you(ms)~"will~make~ADD~>~"SEE~FACE~s~me GIVEN-THAT in~"DAY~>~"SEE~you(ms) FACE~s~me you(ms)~"will~DIE□"

10:29

wai'yo'mer mo'sheh keyn di'bar'ta lo o'siph od re'ot pa'ney'kha

and "he will SAY "Mosheh PLUCKED-OUT" SO you(ms)~"did~much~SPEAK NOT l~"will~"make~"ADD~YET-AGAIN~>~"SEE~FACE~s~"you(ms)□"

and "Paroh Great house" said to him, walk from upon me, safeguard your(selves), do not [again] see my face, given that in {the} day you see my face, you will die,□

11:1

wai'yo'mer YHWH el mo'sheh od ne'ga e'hhad al par'oh we'al mits'ra'yim a'hha'rey kheyne ye'sha'lah et'khem mi'zeh ke'shal'hho kal'ah ga'reysh ye'ga'reysh et'khem mi'zeh

and "he will SAY "Yhwh he will BE" TO "Mosheh PLUCKED-OUT" YET-AGAIN PLAGUE UNIT l~"will~make~COME UPON "Paroh GREAT-HOUSE" and~UPON "Mits'rayim STRAIT=s2" AFTER SO he~"will~much~SEND AT~you(mp) from~"THIS like~>~"much~SEND~him COMPLETION >~"much~CAST-OUT he~"will~much~CAST-OUT AT~you(mp) from~"THIS□

11:2
da'ber na be'a'z'ney ha'am we'yish'a'lu ish me'yeyt rey'ey'hu we'i'shah mey'eyt re'u'tah

Chapter 11
please speak in (the) ears (of) the people and (each) will enquire, from his companion and (each) from her friend, items (of) silver and items (of) gold.

and "much" "SPEAK PLEASE in" "EARS" "people and" "they(m)" "will" "ENQUIRE MAN from" "companion and" "woman from" "friend" "her" "ITEMS" "silver and" "ITEMS" "gold" □

and "He" "will" "GIVE" "Yhwh BEAUTY the" "PEOPLE in" "EYES" "Mits'reayim" also the "MAN Mosheh PLUCKED-OUT GREAT MANY in" "LAND" "Mits'reayim" "EYES" "SERVANTS" "Paroh GREAT-HOUSE" and "EYES" "the" "PEOPLE" □

and "Yhwh He is" (placed) "beauty" (of) the people in "EYES Two straits", also the man "Mosheh Plucked out" "very" great (in) "the" "eyes (of) the servants (of) Paroh Great house", and in "the" "eyes (of) the people", □

and "Mosheh Plucked out" said, in this way "Yhwh He is" (about) "center (of) the night" I "going out in" "midst Two straits", □

and all {the} firstborn in {the} land (of) "Mits'rayim Two straits", will die, from {the} firstborn {of} "Paroh Great house", the {one} settling upon his seat, (unto) {the} firstborn {of} the maid which {is} (behind) the millstones, and all {the} firstborn beast(s), □

* "Place the beauty" means to "make accepted."
† "Center of the night" is midnight.
and~ she~ did~ EXIST CRY GREAT in~ ALL LAND “Mits’rayim STRAIT s2” WHICH like~ THAT-ONE~ him NOT she~ did~ EXIST and~“Mits’rayim STRAIT s2” WHICH like~ THAT-ONE~ him NOT she~ will~ make~ ADD

and~ all~ of~ the~ sons~ of~ “Yisra’el He turns El aside~”, {the} dog will not cut his tongue sharply*, from {the} man and {even} {the} beast, so that you must know that “Yhwh He is”, will make {a} distinct{ion} between “Mits’rayim Two straits”, and “Yisra’el He turns El aside~”,

and~ all~ these, {your} servants, will go down to me and they will bend {them}selves down to me say[ing], go out, you and all the people which {are} {with} your feet†, and <afterward> I will go out, and he went out <away from> “Paroh Great house” (with) the flaming nose‡,

and~“Yisra’el He turns El aside~”, to~ ALL SON~s “Yisra’el He turns El aside~”, {the} dog will not cut his tongue sharply*, from {the} man and {even} {the} beast, so that you must know that “Yhwh He is”, will make {a} distinct{ion} between “Mits’rayim Two straits”, and “Yisra’el He turns El aside~”,

and~ the~ dog will not cut his tongue sharply*” is probably an idiom, but of unknown meaning.
† “With your feet” is an idiom meaning “following after you.”
‡ “Flaming nose” is an idiom for “fierce anger.”
Mechanical Translation of the Book of Exodus

Mechanical Translation Codes

WORD – Verb             WORD – Noun             Word – Name             word – Pre/Suff             word – Conj.

~ 86 ~

11:10

u’mo’sheh we’a’ha’ron a’su et kol ha’moph’tim ha’e’y’leh liph’ney wai’ha’zeyq
YHWH et lyev par’oh wo’le shi’lah le’be’ney yis’ra’e’yl mey’ar’tso

and “Mosheh Plucked out” and “Aharon Light bringer”
did all these wonders <in front of> “Paroh Great house”, and “Yhwh He is” said to “Mosheh Plucked out” and to “Aharon Light bringer” in {the} land {of} “Mits’rayim Two straits”, and he did not send {the} sons {of} “Yisra’el He turns El aside” from his land,

†

Chapter 12

12:1

wai’yo’mer YHWH el mo’sheh we’e’l a’ha’ron be’e’rets mits’ra’im ley’mor

and “he will SAY “Yhwh he will BE” TO “Mosheh Plucked out” and “Aharon Light bringer”
in {the} land {of} “Mits’rayim STRAITs2” to “Mosheh Plucked out” and “Aharon Light bringer”

†

12:2

ha’hho’desh ha’zeh la’khem rosh hha’da’shim ri’shon hu la’khem le’hhad’shey ha’sha’nah

the “NEW-MOON the THIS to” you(mp)
HEAD NEW-MOON’s FIRST HE to you(mp)
to “NEW-MOON’s the YEAR”

this new moon (is) (for) you (the) head (of) the new moons, he (is the) first (for) you (for) the new moons (of) the year,

†

12:3

da’be’ru el kol a’dat yis’ra’e’yl ley’mor be’a’zor la’hho’deh ha’zeh we’yiq’hhu la’h’em

speak to all {the} company {of} “Yisra’el He turns El aside” say(ing), in the tenth one* to this new moon, (each) will take (for) them{elves a}

†

* Meaning “the tenth day.”
them(m) MAN RAM to~HOUSE FATHER~s ram to{the} house {of the} fathers, {a} ram to the house,

12:4

and~IF he~will~BE-LESS the~HOUSE from~ and if the house will be less {than what is needed} from {a} ram, (then) he and his

12:5

seh ta'mim za'khar ben sha'nah yih'yeh la'khem min hak'va'sim u'min ha'i'zim ti'qa'hhu

12:6

we'huiyah la'khem le'mish'me'ret ad ar'ba'ah a'sar yom la'hho'desh ha'zeh we'sha'ha'tu o'to kol qe'hal a'dat yis'ra'eyl beyn ha'ar'ba'yim

12:7

and~they~did~TAKE FROM the~BLOOD and~ and they will take from the blood, and they

A Mechanical Translation of the Book of Exodus

12:8

the~HOUSE~s WHICH they(m)~will~EAT AT~ him in~them(m)κρυπτούσα

and~they~did~EAT AT the~FLESH in~the~NIGHT the~THIS ROAST FIRE and~bitter herbs they will eat him,□

12:9

unleavened bread~s they(m)~will~EAT~ him in~them(m)†

and~they~will~EAT~him, {a} roast {of} fire, and unleavened bread, upon bitter herbs they will eat him,

12:10

DO-NOT you(mp)~will~EAT FROM~him RAW and~BOILED from~be~much~BOIL~ing/er(ms) in~the~WATER~s2 GIVEN-THAT IF ROAST FIRE HEAD~him UNTIL MORNING in~the~FIRE you(mp)~will~CREMATE □

12:11

and~like~IN-THIS-WAY you(mp)~will~EAT AT~him WAIST~s~you(mp) GIRD-UP~ed(mp) SANDAL~s~you(mp) in~FOOT~s~you(mp) and~ROD~you(mp) in~HAND~you(mp) and~you(mp)~did~EAT AT~him IN~HASTE “Pesahh hopping” (for) “Yhwh He is”,□

12:12

The word “withins” mean the “insides.”

Mechanical Translation Codes

WORD – Verb WORD – Noun Word – Name word – Pre/Suff word – Conj.

~ 88 ~
we’a’var’ti be’e’rets mits’ra’yim ba’lai’lah ha’zeh we’hi’key’ti kho’l be’khor be’e’rets mits’ra’yim mey’a’dam we’ad be’hey’mah vu’khol e’lo’hey mits’ra’yim e’e’seh sh’ha’tim a’ni YHWH

and~“l” did~CROSS-OVER in~LAND “Mits’ra’yim {Two straits}” in~“NIGHT the~THIS and~“l” did~make~HIT ALL FIRSTBORN in~LAND “Mits’ra’yim {Two straits}” from~“HUMAN and~UNTIL BEAST and~in~ALL “Elohiym {Power}s” “Mits’ra’yim {Two straits}” I~will~DO JUDGMENT~s I “Yhwh he~will~be”

12:13

we’hai’yah ha’dam la’khem le’ot al ha’ba’tim a’sher a’tem sham we’ra’iti et ha’dam u’pha’sahh’ti a’ley’khem we’lo yi’h’ye ya’khem ne’geph le’mash’hhit be’ha’ko’ti be’e’rets mits’ra’yim

and~“he~did~EXIST the~BLOOD to~you(mp) to~SIGN UPON the~Houses WHICH YOU(mp) THERE and~“l” did~SEE AT the~BLOOD and~“l” did~HOP UPON~you(mp) and~NOT he~will~EXIST in~you(mp) STRIKING to~DESTRUCTION in~“make~HIT” me in~LAND “Mits’ra’yim {Two straits}”

12:14

we’hai’yah hai’yom ha’zeh la’khem le’zi’ka’ron we’ha’go’tem o’to hha’YHWH le’do’ro’tey’khem hhu’qat o’lam te’ha’gu’hu

and~“he~did~EXIST the~DAY the~THIS to~you(mp) to~REMEMBRANCE and~“you(mp)~did~HOLD-A-FEAST AT~him FEAST to~“Yhwh he~will~be”~to~GENERATION~s~you(mp) RITUAL DISTANT you(mp)~will~“HOLD-A—FEAST”

12:15

Shiv’at ya’mim ma’tsot to’khey’lu akh ba’yom ha’ri’shon tash’bi’tu she’or mi’ba’tey’khem ki kol o’kheyl hha’meyts we’nikh’re’tah ha’ne’phesh ha’hi mi’yis’ra’eyl mi’yom ha’ri’shon ad yom hash’vi’i

* “Upon you” may also be translated as “over you.”
† Referring to “this day.”

Revised Mechanical Translation Codes

(…) Alt Trans/App A <..> Comp Phrase/App B [..] Verb Form/App C \./ Plural Form/App D

…: Int Inf Abs [..] Past Perf Verb (…) Added Word

~ 89 ~
you will eat unleavened bread (for) seven days, in the first day you will surely make leaven cease from your houses, given that (any) (one) eating leavened bread from the first (day) until the seventh day, (that) being will be cut from "Yisra'el He turns El aside",".

12:16 u'vea'ynom ha'ri'shon miq'ra qo'desh u'va'ynom hash'vi'i la'khem kol me'la'khah lo yey'a'seh va'hem akh a'sher yey'a'kheyl le'khol ne'phesh hu le'va'do yey'a'seh la'khem

and in the first day {a} meeting {of a} special {time}* , and in the seventh day {a} meeting {of a} special {time} will exist (for) you, no business will be done in them, (only) (what) <everyone> will be eat{ing}, <that alone> will be done (for) you,□

12:17 u'sh'mar'tem et ha'ma'tsot ki be'et'sem hai'ym ha'zeh ho'tsey'ti et tsiv'o'tey'khem mey'e'rets mits'ra'yim strait's two la'khem hhu'qat o'lam

and you will safeguard the unleavened bread, given that in (the) bone {of} this day I will make your armies go out from {the} land {of} "Mits'rayim Two straits", and you will safeguard this day (for) your generations, {it is a} ritual {of a} distant {time}‡,□

12:18 ba'ri'shon be'ar'ba'ah a'sar yom la'hho'desh ba'e'rev tokh'lu ma'tsot ad yom ha'e'hhad we'es'rim la'hho'desh ba'a'rev

* the words לא יאה (will exist for you) appears to be missing here (compare with the next phrase).
† The “bone of the day” is an idiom, probably meaning “noon.”
‡ See Footnote at Exodus 12:14.
in the first {month}, in the <fourteen>{th} day to* the new moon in the evening, you will eat unleavened bread until {the} day {of} the (one) and 	wenty/ to† the new moon in the evening,□

12:19 שָׁבַตְתָּ יָמִים שְׁאָר לָא מַחְמֶץ בְּבֵיתֵיכֶם כִּי כָּל אֲכָל מַחְמֶץ וְצָכְרָהוּ מַחְמֶץ מֵעָדַת יִשְׂרָאֵל בְּאֶזְרַח הָאָרֶץ שָׁבַת בַּגֵּר יִשְׂרָאֵל מֵעֲדַת הַהִוא הָאָרֶץ

{for} seven days leaven will not be found in your houses, given that (any) {one} eating [leaven], (that) being will be cut from {the} company {of} “Yisra’el He turns El aside,” (with) the stranger and (with) {the} native {of} the land,□

12:20 כִּל מַחְמֶץ לָא תָּאכְלוּ בְּכֹל תֹאכֵלוּ לֹא מַחְמֶצֶת מַצּוֹתכָּל אכְלוּ

ALL make~BE-SOUR~ing/er(fs) NOT you(mp)~will~EAT in~ALL SETTLING~s~ you(mp) you(mp)~will~EAT UNLEAVENED~BREAD~s□

12:21 נִיקָם אֲנָחָנוּ לְכָל צֹאן יִשְׂרָאֵל לְקָם לְמִשְׁפָּחֹתֵיכֶם וְשַחֲטוּ לְמִשְׁפָּחֹתֵיכֶם

and~he~will~CALL-OUT “Mosheh Plucked-out” to~ALL BEARD~s “Yisra’el He turns El aside,” and~he~will~SAY TO~them(m) l(mp)~“DRAW and~l(mp)~TAKE to~you(mp) FLOCKs to~FAMILY~s~you(mp) and~l(mp)~SLAY the~“Pesahh HOPPING”□

* Or “after.”
† Or “after.”
‡ “Bearded ones” is a euphemism for “elders.”
§ The Hebrew phrase וּקְחוּ לָכֶם צֹאן should grammatically be translated as “and take for yourself the flock.” However, as the Pesahh is “one” from the flock, the prefix “from” may be missing from the word “flocks.”

Revised Mechanical Translation Codes

(.,) Alt Trans/App A  <..> Comp Phrase/App B  […] Verb Form/App C  \../ Plural Form/App D  
:: Int Inf Abs  […] Past Perf Verb  […] Added Word

~ 91 ~
12:22

and you will take (a) bunch (of) hyssop, and you will dip (it) in the blood which (is) in the tub, and you will smite (it) (on) the lintel and (on) the two doorposts, from the blood which (is) in the tub, you will not go out, (each) from (the) opening (of) his house until morning.

12:23

and "Yhwh He is" will cross over to smite "Mits'rayim Two straits", and he will see the blood upon the lintel and upon the two doorposts, and "Yhwh He is" will hop upon the opening, and he will not (allow) the damager to come to your houses to smite,

12:24

and you will safeguard this word (for) (a) custom (for) you, and (for) your generations until† (a) distant (time),

12:25

and the word "upon" may also be translated as "over."

† Or "unto."

Mechanical Translation Codes

WORD – Verb         WORD – Noun         Word – Name         word – Pre/Suff       word – Conj.
we’hai’yah ki ta’vo’u el ha’arets a’sher yi’teyn YHWH la’khem ka’a’sheyr di’beyr ush’mar’tem et ha’avo’da ha’zot

and~he~did~EXIST GIVEN-THAT you(mp)~ and (it) will (come to pass), you will come to will~COME TO the~LAND WHICH he~will~ the land, which “Yhwh He is” will give to you give~Yhwh he~will~BE to~you(mp) like~ <just as> he spoke, and you will safeguard this WHICH he~did~much~SPEAK and~you(mp)~ service,□
did~SAFEGUARD at~the~SERVICE the~THIS
did~you(mp)~say to you, what (is) this service to you?

12:26

and (it) will (come to pass), you will come to the land, which “Yhwh He is” will give to you WHAT the~SERVICE the~THIS to~you(mp)

12:27

and (it) will (come to pass) that your sons will say to you, what (is) this service to you?□

12:28

and~you(mp)~said~SACRIFICE “Pesahh hopping” he~to~Yhwh he~will~BE, WHICH he~
did~HOP UPON HOUSE~s SON~s “Yisra’el he~will~TURN-ASIDE + MIGHTY-ONE, in~“Mits’rayim Strait~s2, in~>SMITE him AT “Mits’rayim Strait~s2, and~AT HOUSE~s~us he~did~make” DELIVER and~he~will~BOW-THE-HEAD the~PEOPLE and~they(m)~will~self~BEND- DOWN□

12:29

and~they(m)~will~WALK and~they(m)~will~DO SON~s “Yisra’el he~will~TURN-ASIDE + MIGHTY- ONE, like~WHICH he~did~much~DIRECT “Yhwh he~will~BE, AT “Mosheh PLUCKED-OUT, and~“Aharon LIGHT-BRINGER” SO they~did~DO□

* The word “upon” may also be translated as “over.”
† “Bending oneself down” means to prostrate oneself down to the ground in respect to another.

Revised Mechanical Translation Codes

(... altitude) alt trans/app a (<...) comp phrase/app b [,...] verb form/app c \,.../ plural form/app d

... int inf abs [,...] past perf verb [,...] added word

~ 93 ~
A Mechanical Translation of the Book of Exodus

The “house of the cistern” is probably a prison.
† The word “night” is missing the prefix “in.”

12:30

and (it) (came to pass) in {the} (middle) {of} the night and “Yhwh He is” |had| hit all {the} firstborn in {the} land {of} “Mits'rayim Two straits”, from {the} firstborn {of} “Paroh Great house”, the {one} settling upon his seat, (unto) {the} firstborn {of} the captive{s}, which {are} in {the} house {of} the cistern*, and all {the} firstborn {of} the beast{s},

12:31

and he called out to “Mosheh Plucked out”, and to “Aharon Light bringer” {in the}† Night and he said, rise, go out from {the} midst {of} my people, (both) you, (and) {the} sons {of} “Yisra'el He turns aside” and walk, serve “Yhwh He is” (as) you spoke,□

12:32

gam tson'khem gam be'qar'khem ge'hhu ka'a'sheyr de'bar'tem wa'ley'khu u'vey'rakh'tem gam o'ti
also your flocks (and) your cattle, take {them} <just as> you spoke, and walk, and you will [respect] me also,□

12:33

also the flocks and cattle of you(mp) of you(mp)

and~ she~ will~ SEIZE "Mits'rayim STRAIT`s2" upon the~ people to~ > "much~ HURRY to~ > "much~ SEND them(m) FROM the~ land given that they~ did~ SAY ALL~ us DIE~

12:34

and "Mits'rayim Two straits" seized upon the people to hurry to send them from the land, given that they said, all {of} us {are} dying,□

12:35

and the people lifted up his* dough before he was soured, their kneading bowls {were} pressed in (with) their apparel upon their shoulder,□

12:36

and {the} sons {of} "Yisra'el He turns El aside" |had| (placed) {the} beauty

* The Hebrew word for “people” is a masculine singular word.
† “Place the beauty” means to “make accepted.”

Revised Mechanical Translation Codes

(.|) Alt Trans/App A  <.|> Comp Phrase/App B  [...] Verb Form/App C  \./ Plural Form/App D
...: Int Inf Abs  |.| Past Perf Verb  [...] Added Word
~ 95 ~
and they will make ENQUIRE them (and) they will much DELIVER the people in (the) eyes (of) “Mits’rayim Two straits,” and they [granted] (it to) them and they delivered “Mits’rayim Two straits.”

12:37

工商联 be two straits, and they will make ENQUIRE them(m) and they will much DELIVER the people in (the) eyes (of) “Mits’rayim Two straits,” and they [granted] (it to) them and they delivered “Mits’rayim Two straits.”

12:38

and also (an) abundant mixture |had| gone up (with) them, and flocks and cattle, {the} livestock {was} (very) heavy,

12:39

and they will bake the dough which they made go out from “Mits’rayim Two straits”, {these are} bread cakes {of} unleavened bread, given that he† was not soured, given that they were cast out from “Mits’rayim Two straits,” and they were not able to linger, and also, they did not do provisions (for) them(selves),

12:40

and (the) settling [of the] sons [of] “Yisra’el He turns El aside”, who settled in “Mits’rayim Two straits”, {was} thirty/ and four hundred year{s},

* “Very heavy” means a great abundance.
† Referring to the “dough,” a masculine word.
FOUR HUNDRED~s YEAR

12:41 ONE HUNDRED~s YEAR

wai'hi mi'qeyts she'lo'shim sha'nah we'ar'ba mey'ot sha'nah wai'hi be'etsem hai'yon ha'zeh yats'u kol tsiv'ot YHWH mey'e'rets mits'ra'yim

and~he~will~EXIST~from~CONCLUSION
THREE~s~YEAR~and~“FOUR~HUNDRED~”~s~YEAR
and~he~will~EXIST~in~“BONE~the~DAY”~the~
THIS~they~did~“GO-OUT~ALL~ARMY~s”~“Yhwh
he~will~BE
from~“LAND”~“Mits'rayim STRAIT~s~2”

and~(it)~(came~to~pass),~(at)~{the}~(the~conclusion
{of~the}~\{thirty/ and~four~hundred~year(s),~and
(it)~(came~to~pass)~in~the~bone~{of}~this~day*,
all~the~armies~{of}~“Yhwh~He~IS”,~went~out~from
{the}~land~{of}~“Mits'rayim Two~strait{s},”

12:42

le'yel~sh'i'mu'rim~hu~la'YHWH~le'ho'tsi'am~mey'e'rets~mits'ra'yim~hu~ha'lai'lah~ha'zeh
la'YHWH~sh'i'mu'rim~le'khol~be'ney~vis'a'reyl
le'do'ro'tam

NIGHT~SAFEGUARDING~“HE~to~“Yhwh~he~
will~BE
to~”“make”~“GO-OUT”~them(m)~from~
LAND~“Mits'rayim STRAIT~s~2”~HE~the~“NIGHT
the~“THIS~to~“Yhwh~he~will~BE
SAFEGUARDING~“s~to~“ALL~SON~s”~“Yisra'el~he~
will~“TURN-ASIDE”~+~“MIGHTY-ONE”~to~“GENERATION~s~”

them(m)☐

12:43

wai'yo'mer~YHWH~el~mo'sheh~we'a'ha'ron~zot~hu'hu'qat~ha'pa'sahh~kol~ben~ney'khar~lo
yo'khal~bo

and~“Mosheh~PLUCKED-OUT”~and~“Aharon~LIGHT-
BRINGER”~THIS~RITUAL~the~“Pesahh~HOPPING”~ALL
SON~FOREIGNER~NOT~he~“will~EAT~in~him”☐

and~“Yhwh~He~IS”,~said~to~“Mosheh~Plucked~out”~and
“Aharon~Light~bringer”,~this~{is}~the~ritual~{of}~the
“Pesahh~hopping”,~not~{one}~son~{of}~a~foreigner
will~eat~him,☐

12:44

we'khol~e'ved~ish~miq'nat~ka'sepheh~u'mal'tah~o'to~az~yo'khal~bo

and~“ALL~SERVANT~MAN~ACQUIRED~SILVER
and~“you~{ms}~did~“CIRCUMCISE~AT~“him~AT-
THAT-TIME~he~“will~“EAT~in~him”☐

and~you~will~circumcise~(every)~man~servant
acquired~(by)~silver,~at~that~time~he~will~eat
him,☐

* The “bone of the day” is an idiom, probably meaning “noon.”

Revised Mechanical Translation Codes

(··) Alt Trans/App A  <··> Comp Phrase/App B  [··] Verb Form/App C  \· / Plural Form/App D
...: Int Inf Abs  [··] Past Perf Verb  {··} Added Word
~ 97 ~
12:45 to'shav we'sa'khir lo yo'khal bo

SOJOURNER and~ HIRELING NOT he~ will~ EAT (a) sojourner (or) (a) hireling will not eat in~ him

12:46 be'va'yit e'hhad yey'a'kheylo to'tsi min ha'ba'yit min ha'ba'zar hhu'tsah we'e'tsem lo tish'be'ru bo

SOJOURNER and~ HIRELING NOT (a) sojourner (or) (a) hireling will not eat him,

12:47 kol a'dat yis'ra'eyl ya'asou o'to

ALL COMPANY (a) company (of) Yisra'el He turns El aside will do him,

12:48 we'khi ya'gur it'kha gevra phe'sahh la'YHWH hi'mol lo khol za'khar we'az yiq'ra'v la'a'so'to we'ha'i'yah ke'ez'rahh ha'a'rets we'khal a'reyl lo yo'khal bo

and~ GIVEN-THAT he~ will~ TURN-ASIDE to~ him ALL MALE and~ AT~ THAT-TIME he~ will~ COME-NEAR to~※ DO~ him and~ he~ did~ EXIST like~ NATIVE the~ LAND and~ ALL UNCIRCUMCISED NOT he~ will~ EAT in~ him

12:49 to'rav a'hhah yih'ye la'ay'zevidh ha'la'geyr ha'ga'gar be'tokh'khem

TEACHING UNIT he~ will~ EXIST to~ NATIVE (one) teaching will exist to (the) native and to {the} stranger, the sojourner in {the} midst {of} you,

12:50 wai'ya'asu kol be'ney yis'ra'eyl ka'a'sheyr tsi'wah YHWH et mo'sheh we'et a'ha'ron keyn a'su

Mechanical Translation Codes

WORD – Verb  WORD – Noun  Word – Name  word – Pre/Suff  word – Conj.
~ 98 ~
12:51

and~they(m)~will~DO ALL SON~s “Yisra’el he” like~WHICH he~did~
much~DIRECT “Yhwh he~will~BE” AT “Mosheh Plucked-OUT” and~AT “Aharon Light-BRINGER” SO

they~did~DO

13:1

wai’da’beyr YHWH el mo’sheh ley’mor

and~he~will~much~SPEAK “Yhwh he~will~BE” TO “Mosheh Plucked-OUT” to~>~SAY and “Yhwh He is” spoke to “Mosheh Plucked out” set apart (for) me ALL FIRSTBORN BURSTING ALL BOWELS in~

13:2

qa’desh li khol be’khor pe’ter kol re’hhem biv’ney yis’ra’eyl ba’a’dam u’va’be’hey’mah li hu

l{(ms)}~much~SET-APART to~>~me ALL FIRSTBORN BURSTING all {bowels}† in~

13:3

wai’yo’mer mo’sheh el ha’am za’khor et hai’yom ha’zeh a’sher ye’tsa’tem mi’mits’rayim mi’beyt a’va’dim ki be’hho’zeq yad ho’tsi YHWH et’khem mi’zeh we’lo yey’a’kheyl hha’meysts

* The “bone of the day” is an idiom, probably meaning “noon.”
† “Bursting of all the bowels” is an idiom for “births.”

Revised Mechanical Translation Codes

(. ) Alt Trans/App A <. > Comp Phrase/App B [ ] Verb Form/App C \./ Plural Form/App D
::: Int Inf Abs [ ] Past Perf Verb [ ] Added Word

~ 99 ~
and he will say "Mosheh Plucked-out" to the people, remember this day, (which is when) you went out from "Mits'rayim Two straits" from the house of servants, given that (with) a grasp of the hand "Yhwh He is" made you go out from this, and leavened bread will not be eaten.

13:4

and "Mosheh Plucked-out" said to the people, remember this day, (which is when) you went out from "Mits'rayim Two straits" from the house of servants, given that (with) a grasp of the hand "Yhwh He is" made you go out from this, and leavened bread will not be eaten.

13:5

and (it) will (come to pass) that "Yhwh He is" will [bring] you to {the} land {of} the {one} of "Kena'an Lowered" and the {one} of "Hhet Trembling-in-fear" and the {one} of "Emor Sayer" and the {one} of "Hhiw Town" and the {one} of "Yevus He will trample down", which was sworn to your fathers to give to you, {a} land issuing fat* and honey†, and you will serve this service in this new moon.

13:6

seven {of the} days you will eat unleavened bread, and in the seventh day {is the} feast to "Yhwh He is", □

* Or "milk."
† The Hebrew word דבש means a “sticky mass” and can also mean “dates” from the palm tree.
And the Lord said to Moses, *'And you shall say in the day of this commandment, “This is the garment of the Lord”’,*

you will (for) your son (for) {a} sign upon your hand, and (for) {a} remembrance between your eyes, (so) that {the} teaching {of} “Yhwh He is” will exist in your mouth, given that (with) {a} forceful hand “Yhwh He is” made you go out from “Mits’rayim Two straits”.

* Referring to “ritual,” a feminine word in Hebrew.
† “From days unto days” is a Hebrew idiom meaning “continually.”

Revised Mechanical Translation Codes
([..] Alt Trans/App A  <..> Comp Phrase/App B  [...] Verb Form/App C  \/. Plural Form/App D  
::: Int Inf Abs  |[..] Past Perf Verb  […] Added Word
~ 101 ~
and he did EXIST GIVEN-THAT he will make COME you (ms) “Yhwh he will BE” TO LAND the “Kena’an LOWERED” of like WHICH he did BE SWEAR to you (ms) and to FATHER’s you (ms) and he did GIVE her to you (fs)*

and (it) will (come to pass), that “Yhwh He is” will [bring] you to (the) land (of) the (one) of “Kena’an LOWERED”, <just as> he swore to you and to your fathers, and he will give her* to you.

and you will make all {the} bursting{s of the} bowels† cross over to “Yhwh He is”, and all {the} bursting{s of the} birth{s of the} beast{s} will exist (for) you, the males {belong} to “Yhwh He is”,†

and you will ransom all {the} bursting{s of the} donkey{s} (with) {a} ram, and if you will not ransom {it}, then you will behead‡ him, and all {the} firstborn {of the} human{s} (among) your sons, you will ransom,†

and (it) will (come to pass) tomorrow§, that your son will enquire {of} you saying, what {is} this, and you will say to him, (with) {the} grasp {of the} hand, “Yhwh He is” made us go out from “Mits’rayim Two straits”, from {the}
from ~ "Mits'rayim STRAIT~s2" from ~ "HOUSE" house {of} servants,□

13:15

וַיִּהְיוּ כֵּלָכֶם בְּאֶרֶץ בְּכוֹר כָּל יְהוָה וַיַּהֲרֹג לְשַׁלְּחֵנוּ פַּרְעֹה קְשָׁה רֶחֶם פֶּטֶר כָּל לַיהוָה זֹבֵחַ אֲנִי כֵּן עַל בְּהֵמָה בְּכוֹר וְעַד אָדָם מִבְּכֹר אֶפְדֶּה בָּנַי בְּכוֹר וְכָל הַזְּכָרִים

and~he~will~EXIST GIVEN-THAT he~did~make~BE-HARD "Paroh GREAT-HOUSE" to~>~much~SEND~us and~he~will~KILL "Yhwh He is" ALL FIRSTBORN in~LAND "Mits'rayim STRAIT~s2", from~FIRSTBORN HUMAN and~UNTIL FIRSTBORN BEAST UPON SO I SACRIFICE~ing/er(ms) to~"Yhwh He is" ALL BURSTING BOWELS the~ MALE~s and~ALL FIRSTBORN SON~s~me l~ will~RANSOM□

13:16

וַתְּהִי לֶאָל וּלְכֶם לְתוֹלֵג וְיָנֵינֵכֶם כֵּי בְּחֹזֶק בֵּין עֵינֶיךָ בֵּין לְלוֹטֶפֶת יָדְכָה עַל לְאוֹת וְהָיָה יְהוָה הוֹצִיאָנוּ מִמִּצְרָיִם

and~he~did~EXIST to~SIGN UPON HAND~you(ms) and~to~MARKER~s BETWEEN EYE~s2~you(ms) GIVEN in~GRASP HAND he~did~make~GO-OUT~us "Yhwh he~will~BE" from~"Mits'rayim STRAIT~s2",□

13:17

וַיִּהְיוּ פְּלִשְׁתִּים אֶרֶץ דֶּרֶךְ אֱלֹהִים נָחָם וְלֹא הָעָם אֶת פַּרְעֹה בְּשַׁלַּח וַיְהִי וַשָּבוּ מִלְחָמָה בִּרְאֹתָם הָעָם יִנָּחֵם פֶּן אֱלֹהִים אָמַר כִּי הוּא קָרוֹב מִצְרָיְמָה

and~he~will~EXIST in~"much" SEND "Paroh Great house", at~"the"PEOPLE and~NOT he~did~GUIDE~them(m) "Elohiym Powers" ROAD LAND "Peleshet IMMIGRANT",~GIVEN-THAT NEAR HE GIVEN-THAT he~did~SAY "Elohiym and~(it) (came to pass), (with) "Paroh Great house", sending the people, and "Elohiym Powers" did not guide them {on the} road {to the} land {of the one}s {of} "Peleshet IMMIGRANT", (when) he~† {was} near, given that "Elohiym Powers" said,

* "Bursting of the bowels" is an idiom meaning "births."
† That is, "the people," a masculine singular word in Hebrew.
otherwise, the people will [repent] in their seeing {the} battle, and they will turn back unto “Mits'rayim Two straits”.

Otherwise, he will be COMFORT the PEOPLE in “Mits'rayim Two straits” unto "Elohiym Powers" made the people go around {the} road {of} the wilderness {of the} sea {of} reeds, and armed for battle, {the} sons {of} “Yisra’el He turns El aside” went up from {the} land {of} “Mits'rayim Two straits”, and “Elohiym Powers” will :surely: register (with) you, and you will make my bones go up from this {place} (with) you.

and “Mosheh Plucked out” took {the} bones {of} “Yoseph Adding” with him, given that he :surely: made {the} sons {of} “Yisra’el He turns El aside” swear, say{ing}, “Elohiym Powers” will :surely: register (with) you, and you will make my bones go up from this {place} (with) you.

and they journeyed from “Sukhot Booths”, and they camped in “Eytam Their plowshare”, in {the} extremity {of} the wilderness.

otherwise, the people will be REPENT in their seeing {the} battle, and they will turn back unto “Mits'rayim Two straits”.

Otherwise, he will be COMFORT the PEOPLE in “Mits'rayim Two straits” unto "Elohiym Powers" made the people go around {the} road {of} the wilderness {of the} sea {of} reeds, and armed for battle, {the} sons {of} “Yisra’el He turns El aside” went up from {the} land {of} “Mits'rayim Two straits”, and “Elohiym Powers” will :surely: register (with) you, and you will make my bones go up from this {place} (with) you.

and “Mosheh Plucked out” took {the} bones {of} “Yoseph Adding” with him, given that he :surely: made {the} sons {of} “Yisra’el He turns El aside” swear, say{ing}, “Elohiym Powers” will :surely: register (with) you, and you will make my bones go up from this {place} (with) you.

and “Mosheh Plucked out” took {the} bones {of} “Yoseph Adding” with him, given that he :surely: made {the} sons {of} “Yisra’el He turns El aside” swear, say{ing}, “Elohiym Powers” will :surely: register (with) you, and you will make my bones go up from this {place} (with) you.

and “Elohiym Powers” made the people go around {the} road {of} the wilderness {of the} sea {of} reeds, and armed for battle, {the} sons {of} “Yisra’el He turns El aside” went up from {the} land {of} “Mits'rayim Two straits”, and “Elohiym Powers” will :surely: register (with) you, and you will make my bones go up from this {place} (with) you.

and “Mosheh Plucked out” took {the} bones {of} “Yoseph Adding” with him, given that he :surely: made {the} sons {of} “Yisra’el He turns El aside” swear, say{ing}, “Elohiym Powers” will :surely: register (with) you, and you will make my bones go up from this {place} (with) you.

and “Elohiym Powers” made the people go around {the} road {of} the wilderness {of the} sea {of} reeds, and armed for battle, {the} sons {of} “Yisra’el He turns El aside” went up from {the} land {of} “Mits'rayim Two straits”, and “Elohiym Powers” will :surely: register (with) you, and you will make my bones go up from this {place} (with) you.

and “Mosheh Plucked out” took {the} bones {of} “Yoseph Adding” with him, given that he :surely: made {the} sons {of} “Yisra’el He turns El aside” swear, say{ing}, “Elohiym Powers” will :surely: register (with) you, and you will make my bones go up from this {place} (with) you.

and “Elohiym Powers” made the people go around {the} road {of} the wilderness {of the} sea {of} reeds, and armed for battle, {the} sons {of} “Yisra’el He turns El aside” went up from {the} land {of} “Mits'rayim Two straits”, and “Elohiym Powers” will :surely: register (with) you, and you will make my bones go up from this {place} (with) you.

and “Mosheh Plucked out” took {the} bones {of} “Yoseph Adding” with him, given that he :surely: made {the} sons {of} “Yisra’el He turns El aside” swear, say{ing}, “Elohiym Powers” will :surely: register (with) you, and you will make my bones go up from this {place} (with) you.

and “Elohiym Powers” made the people go around {the} road {of} the wilderness {of the} sea {of} reeds, and armed for battle, {the} sons {of} “Yisra’el He turns El aside” went up from {the} land {of} “Mits'rayim Two straits”, and “Elohiym Powers” will :surely: register (with) you, and you will make my bones go up from this {place} (with) you.

and “Mosheh Plucked out” took {the} bones {of} “Yoseph Adding” with him, given that he :surely: made {the} sons {of} “Yisra’el He turns El aside” swear, say{ing}, “Elohiym Powers” will :surely: register (with) you, and you will make my bones go up from this {place} (with) you.

and “Elohiym Powers” made the people go around {the} road {of} the wilderness {of the} sea {of} reeds, and armed for battle, {the} sons {of} “Yisra’el He turns El aside” went up from {the} land {of} “Mits'rayim Two straits”, and “Elohiym Powers” will :surely: register (with) you, and you will make my bones go up from this {place} (with) you.

and “Mosheh Plucked out” took {the} bones {of} “Yoseph Adding” with him, given that he :surely: made {the} sons {of} “Yisra’el He turns El aside” swear, say{ing}, “Elohiym Powers” will :surely: register (with) you, and you will make my bones go up from this {place} (with) you.

and “Elohiym Powers” made the people go around {the} road {of} the wilderness {of the} sea {of} reeds, and armed for battle, {the} sons {of} “Yisra’el He turns El aside” went up from {the} land {of} “Mits'rayim Two straits”, and “Elohiym Powers” will :surely: register (with) you, and you will make my bones go up from this {place} (with) you.

and “Mosheh Plucked out” took {the} bones {of} “Yoseph Adding” with him, given that he :surely: made {the} sons {of} “Yisra’el He turns El aside” swear, say{ing}, “Elohiym Powers” will :surely: register (with) you, and you will make my bones go up from this {place} (with) you.

and “Elohiym Powers” made the people go around {the} road {of} the wilderness {of the} sea {of} reeds, and armed for battle, {the} sons {of} “Yisra’el He turns El aside” went up from {the} land {of} “Mits'rayim Two straits”, and “Elohiym Powers” will :surely: register (with) you, and you will make my bones go up from this {place} (with) you.
and "Yhwh he will be > WALK in/er (ms) to~ FACE~s them(m) DAYTIME in~ PILLAR CLOUD to~ > make~ GUIDE~ them(m) the~ ROAD and~ NIGHT in~ PILLAR FIRE to~ > make~ LIGHT to~ them(m) to~ > WALK DAYTIME and~ NIGHT

13:22

לָא יִמִּשׁ עָמָדְךָ עָמָדְךָ לֶפִּי לַיְלָה פְּלִילָנִי לַפְּלִילָנִי לַՏֶּלֶת

lo ya'mish a'mud he'a'nan yo'mam we'a'mud ha'eysh lai'lah liph'ney ha'am

NOT he~will~make~MOVE-AWAY PILLAR the~CLOUD DAYTIME and~PILLAR the~FIRE NIGHT to~FACE~s the~PEOPLE

he will not make {the} pillar {of} the cloud {of} the daytime and {the} pillar {of} the fire {of} the night move away {from} <in front of> the people.

Chapter 14

14:1

נִבְרָר יְהוָה לֵאמֹר יְהוָה יִשְׂרָאֵל

wai'da'beyr YHWH el mo'sheh ley'mor

and~he~will~much~SPEAK ~Yhwh~ he~will~be~ u and ~Yhwh~ He~is~ spoke to ~Mosheh~ Plucked-out~ TO ~Mosheh~ Plucked-out~ to~>~SAY

14:2

דָּבֶר אֲלֵי הַיָּם וּבֵין מִגְדֹּל בֵּין הַחִירֹת פִּי לִפְנֵי וְיַחֲנוּ וְיָשֻׁבוּ יִשְׂרָאֵל בְּנֵי אֶל דַּבֵּר

da'beyr el be'ney yis'ra'eyl we'ya'shu'vu we'ya'h'nu liph'ney pi ha'hhiyrot beyn mig'dol u'veyn hai'yam liph'ney ba'al tse'phon nikh'hho ta'hha'nu al hai'yam

l(ms)~much~SPEAK TO SON~s "Yisra'el he~will~ TURN-ASIDE~ to~MIGHTY-ONE~ and~they(m)~will~ TURN-BACK and~they(m)~will~CAMP to~ FACE~s "Piy-Hahhiyrot MOUTH~+~the~CISTERN~s" BETWEEN ~"Migdol TOWER~r~ and~"BE TWEEN the~SEA to~FACE~s "Ba'al-Tsephon MASTER~+~NORTH~r~ IN-FRONT~him you(mp)~will~CAMP UPON the~SEA

14:3

אֶמְרָה פֶּקֶעַ הַלְבִּין יַעֲרָאֵל בֵּבְכֵים הָה בֹּאָרֶץ שֶׁנִּכְחָה צְפֹן

we'a'mar par'oh liv'ney yis'ra'eyl ne'vu'kh'im heyym ba'a'rets sa'gar a'ley'hem ha'mid'bar

* "To their face" is an idiom meaning “in front of them.”
14:4

and he did say to the sons of "Yisra'el He turns El aside", they are being entangled in the land, the wilderness shut upon them.

14:5

and I will seize (the) heart of "Paroh Great house", and he will pursue after them, and I will be heavy in "Paroh Great house", and in all his force(s), and "Mits'rayim Two straits" will know that I (am) "Yhwh He is", and they will do so.

14:6

and he will tie up his vehicle and his servants, were overturned to the people, and they said, what {is} this we did, given that we sent "Yisra'el He turns El aside" from serving us.

14:7

and he tied up† his vehicle, and he took his people with him.

* The word “to” may be interpreted as “concerning.”
† Meaning “harnessed.”
and~he~will~TAKE SIX HUNDRED~s VEHICLE
and he took six hundred chosen vehicle{s},
CHOOS{ed}~ms) and~ALL VEHICLE
and all {the} vehicle{s of} “Mits'rayim Two straits”,
“Mits'rayim” STRAIT~s2,} and~LIEUTENANT~s
and (the) lieutenants (over) all {of} them*,□
UPON ALL~him□

14:8

וַיִּקְחוּ הַיָּהָה את לְפִשָּׁעַ מָלֵךְ מִצְרַיִם היַעַרָבְנֶה

wai'hha'zeyq YHWH et leyv par'oh me'lekheh mits'ra'yim wai'yir'doph a'ha'rey be'ney
yis'ra'eyl u'v'ney yis'ra'eyl yots'im be'yad ra'mah

and~“he~will~”much~SEIZE ~“Yhwh He is” seized {the} heart {of} “Paroh
HEART “Paroh GREAT-HOUSE”, KING “Mits'rayim
and~“he~will~”PURSUE AFTER SON~s
“Yisra'el He turns El aside”, and {the} sons {of} “Yisra'el He turns El
SON~s “Yisra'el, and~“he~will~”TURN-ASIDE~”MIGHTY-ONE,”
GO-OUT~ing{er}~mp) in~HAND RAISE~
ing{er}~fs)†

14:9

וַיֵּשְׁאלוּ הָיוֹתָם מִצְרַיִם וַיֵּאָסְפוּ הַקְּרִיב וּפַרְעֹה יְהוָה אֶל יִשְׂרָאֵל

u'phar'oh hiq'riv mits'ra'yim a'ha'rey'hem wai'ya'si'gu o'tam hho'nim al hai'yam kol sus re'khhev par'oh u'pha'ra'shaw we'hhey'lo al pi ha'hhi'rot liph'ney ba'al tse'phon

and~“they(m)~will~”PURSUE “Mits'rayim
“Mits'rayim Two straits”, and (the) horse{s of the} vehicle{s of}
“Paroh GREAT-HOUSE,” and (the) horsemens, and his
force{s} overtook them {camping} upon the sea,
ing{er}~mp) UPON the~SEA ALL HORSE
“Paroh GREAT-HOUSE,” and
HORSEMAN~s~”himm and~“FORCE~him UPON
“Piy-Hahhiyrot MOUTH~of the cisterns”, <in front
“Ba'al-Tsephon MASTER~of the north”, □

14:10

וַיְנָסְעוּ מִצְרַיִם וַיִּנְהָרָם עֵינֵיהֶם אֶת יִשְׂרָאֵל וַיָּשִׂימוּ הַמִּשְׂמָרָה וַיַּטְפִּימוּ אֲלֵוהֵיהֶם

u'phar'oh hiq'riv wai'yish'u ve'ney yis'ra'eyl et ay'ney'hem we'hhin'neyh mits'ra'yim
no'sey'a a'ha'rey'hem wai'yir'u me'od wai'yits'a'qu ve'ney yis'ra'eyl el YHWH

and~“Paroh GREAT-HOUSE, he~did make~
COME-NEAR and~“they(m)~will~”LIFT-UP
SON~s “Yisra'el He turns El aside”, and (the) sons {of} “Yisra'el He turns El
EYE~s2~them(m) and~“LOOK~“Mits'rayim
“Mits'rayim Two straits”, and (the) sons {of} “Yisra'el He turns El
JOURNEY~ing{er}~ms) AFTER~
them(m) and~“they(m)~will~”FEAR MANY
and~“they(m)~will~”CRY-OUT SON~s “Yisra'el

* Literally “him,” as the word “vehicle” is a singular word in Hebrew.
† “The hand raising” is an idiom meaning “boldly.”

Revised Mechanical Translation Codes

(. . ) Alt Trans/App A <. . > Comp Phrase/App B [ . . ] Verb Form/App C \ . ~/ Plural Form/App D
...: Int Inf Abs ...: Past Perf Verb ...: Added Word

~ 107 ~
14:11 and they said to “Mosheh Plucked out”, {is it} from {a} <lack of> graves in “Mits'rayim Two straits” {that} you took us to die in the wilderness? what {is} this you did to us, to make us go out from “Mits'rayim Two straits”?

14:12 and “Mosheh Plucked-out” said to the “people” they {are} not to fear (for) them {are} given (to) stand {in} the wilderness, {and} you {are} to serve “Mosheh Plucked-out” {in} “Mits'rayim Two straits” {given} (for) them {are} {in} the wilderness, {and} the “people” do {not} think {of} “Yhwh He is” {wage war} (for) you, and you

14:13 and “Mosheh Plucked-out” said to the people, do not fear, station {your}self and see (the) relief {of} “Yhwh He is” which he will do (for) you <today>, <even though> you saw “Mits'rayim Two straits” <today>, you will not [again] see them, (even) (unto) {a} distant {time}, □

14:14 YHWH yi'la'heym la'khem we'a'tem ta'hha'ri'shun “Yhwh he'will" FIGHT to<you(mp)> “Yhwh He is” will [wage war] (for) you, and you
14:15 שירד אל מתה את יד איש השם ידיה את וגו ויאמר יהוה אל משה מה מיהו אלי תיצק אתה אל בית יהוה ויאמר יהוה אל משה שירד אל מתה ואל משה שירד אל מתה ויאמרוmosheh plucked-out, what will you cry out to me?* speak to (the) sons {of} “Yisra’el He turns El aside” and they will journey,

14:16 ויאמרוmosheh plucked-out and they will journey,† and “Yhwh He is” said to “Mosheh Plucked out”, what will you cry out to me?* speak to {the} sons {of} “Yisra’el He turns El aside” and they will journey,

14:17 ויאמרוmosheh plucked-out, what will you cry out to me?* speak to {the} sons {of} “Yisra’el He turns El aside” and they will journey,† and “Yhwh He is” said to “Mosheh Plucked out”, what will you cry out to me?* speak to (the) sons {of} “Yisra’el He turns El aside” and they will journey,

14:18 ויאמרmosheh plucked-out, what will you cry out to me?* speak to (the) sons {of} “Yisra’el He turns El aside” and they will journey,† and “Yhwh He is” said to “Mosheh Plucked out”, what will you cry out to me?* speak to (the) sons {of} “Yisra’el He turns El aside” and they will journey,
and they knew the Egyptian straits were narrow, and they knew the Egyptians were heavy.

14:19

_and the messenger of the "Elohiym Powers", the one walking in front of {the} campsite of "Yisra'el He turns aside", journeyed, and he walked behind them, and {the} pillar of the cloud journeyed from their face, and he stood behind them,† and he came between {the} campsite {of} "Mits'rayim Two straits" and {the} campsite {of} "Yisra'el He turns El aside", and the cloud existed, and the darkness, and he made the night light, and this {one} did not come near (that) {one} all the night,‡

14:20

_and the (one) walking <in front of> {the} campsite {of} "Yisra'el He turns El aside", journeyed, and he walked <behind> them, and {the} pillar {of} {this} one did not come near {this} one all the night,‡

14:21

_and he extended "Mosheh Plucked-out" at hand upon the sea and he extended his hand upon the sea, and "Yhwh He is" made the sea walk {with} {a} strong east wind all the night, and he placed the sea (for) a wasteland, and the waters were cleaved,§

* "Being heavy" means that YHWH will bring his power on Mits'rayim to show his might.
† Referring to the "pillar," a masculine word in Hebrew.
‡ Referring to the "pillar" in verse 19, a masculine word in Hebrew.
§ This verb, שָׁם, appears to be out of context and may be an error. A possible correction may be the verb שָׁם meaning "to make."

**Mechanical Translation Codes**

<table>
<thead>
<tr>
<th>WORD – Verb</th>
<th>WORD – Noun</th>
<th>Word – Name</th>
<th>word – Pre/Suff</th>
<th>word – Conj.</th>
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<td>~ 110 ~</td>
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</tbody>
</table>
WASTELAND and "they(m)~will~be~CLEAVE the~WATER~s2□

14:22

וַאֲפִא יָסְרָאֵל בְּתוֹךְ הָיוּ בְּכָבָּשָׁה יִשְׂרָאֵל משָׁמָּה לָהֶם חָוַת שׁוּם מִימֵיהּ
asparah Ancient Hebrew

wai'ya'vo'u ve'ney yis'ra'eyl be'tokh hai'yam ba'ya'ba'shah we'ha'ma'ym la'hem hho'mah mi'mi'nam u'mis'mo'lam

and~"they(m)~will~COME SON~s "Yisra'el he~will~TURN-ASIDE ~MIGHTY-ONE~ in~MIDST the~SEA in~the~DRY-GROUND and~the~WATER~s2 to~them(m) RAMPART from~RIGHT-HAND~ them(m) and~from~LEFT-HAND~ them(m)□

14:23

נְדַמֵּד מִצְרָיִם נַפְאֵל אַתָּה אָחתֵיָם כָּל הָאָנָּה רֹקָק וַעֲנָן אַתָּה הָאָחתֵי מִצְרָיִם

wai'yir'de'phu mits'ra'yim wai'ya'vo'u a'hha're'yhem kol sus par'oh rikh'bo u'pha'ra'shaw el tokh hai'yam

and~"they(m)~will~PURSUE "Mits'rayim Two straits~s2 and~"they(m)~will~COME AFTER~ them(m) ALL HORSE ~Paroh GREAT-HOUSE~ chariot{s} and his vehicle, came after them to {the} midst {of} the sea,□

14:24

וַיָּהָיָה בְּעַמּוּד מִצְרַיִם מַחֲנֵה אֵל יְהוָה וַיְהִי בְּאַשְׁמֹרֶת וַיְהִי וַיָּהָ מִצְרָיִם וְעָנָן מַחֲנֵה אֹת מִצְרָיִם

wai'hi be'ash'mo'ret ha'bo'qer wai'yash'qeyph YHWH el ma'hha'neyh mits'ra'yim be'a'mud eysh we'a'nan wai'ya'ham eyt ma'hha'neyh mits'ra'yim

and~"he~will~EXIST in~NIGHT-WATCH the~MORNING and~"he~will~make~LOOK-DOWN "Ywhw he~will~stand~ TO CAMPSITE "Mits'rayim Two straits~s2 in~PILLAR FIRE and~CLOUD and~"he~will~CONFUSE AT CAMPSITE "Mits'rayim Two straits~s2□

14:25

וַיָּסַר כִּבְּמִצְרָיִם בִּכְבֵדֻת וַיְנַהֲגֵהוּ מַרְכְּבֹתָיו אֹפַּן אֵת וַיָּסַר כִּבְּמִצְרָיִם לָהֶם נִלְחָם יְהוָה י

wai'ya'sar eyt o'phan mar'ke've'taw wai'na'ha'gey'hu bikh'vey'dut wai'yo'mer mits'ra'yim a'nu'sah mip'ney yis'ra'eyl ki YHWH nil'hham la'hem be'mits'ra'yim

and~"he~will~make~TURN-ASIDE AT WHEEL CHARIOT~s~him and~"he~will~much~DRIVE~ and he made {the} wheel{s of} his chariots turn aside*, and he* drove him† (with)

* Probably meaning to “turn heavily.” Some translations have “fell off,” but see Footnote for the pronoun “him.”

Revised Mechanical Translation Codes

( .. ) Alt Trans/App A <..> Comp Phrase/App B [ .. ] Verb Form/App C \../ Plural Form/App D
=: Int Inf Abs [ .. ] Past Perf Verb [ .. ] Added Word

~ 111 ~
him in ~ HEAVINESS and ~ he ~ will ~ SAY
“Mits’rayim STRAIT~s2” I ~ will ~ FLEE from ~
FACE ~ s “Yisra’el” he ~ will ~ TURN-ASIDE ~ + ~ MIGHTY-ONE ~
GIVEN-THAT “Yhwh he ~ will ~ BE” be ~ FIGHT ~
ing/er(m)s to ~ them(m) in ~ “Mits’rayim STRAIT~s2”

and ~ he ~ will ~ SAY “Yhwh he ~ will ~ BE” to
“Mosheh PLUCKED-OUT” (m) ~ EXTEND AT
HAND ~ you(m) UPON the ~ SEA and ~
they(m) ~ will ~ TURN-BACK the ~ WATER ~ s2
UPON “Mits’rayim STRAIT~s2” UPON VEHICLE ~
and ~ UPON HORSEMAN ~ s ~ him

and ~ he ~ will ~ EXTEND “Mosheh PLUCKED-OUT”
AT HAND ~ him UPON the ~ SEA and ~ he ~ will ~
TURN-BACK the ~ SEA to ~ TURN MORNING
CONSISTENCY ~ him and ~ “Mits’rayim STRAIT~s2”
FLEE ~ ing/er(mp) to ~ MEET ~ him
and ~ he ~ will ~ much ~ SHAKE-OFF “Yhwh he ~ will ~
BE” AT “Mits’rayim STRAIT~s2” IN ~ MIDST the ~
SEA ~

and ~ they(m) ~ will ~ TURN-BACK the ~
WATER ~ s2 and ~ they(m) ~ will ~ much ~ COVER ~
OVER AT the ~ VEHICLE and ~ AT the ~
and the waters turned back and they covered
over the vehicle(s), and the horsemen, (and) §
all the force(s of) “Paroh Great house”, the (ones)

* Probably referring to Mits’rayim.
† This pronoun cannot be referring to the chariots as the word is feminine in Hebrew.
Therefore, this pronoun must be referring to the wheels.
‡ "Heaviness" in this context means "with difficulty."
§ The word לְכֹל (to all) may be written defectively and may originally have been written as
all or לְכַּל (all).
HORSEMAN’s to ALL FORCE “Paroh GREAT-HOUSE,” the COME~ing/er(mp) AFTER~ them(m) in the~SEA NOT he~did~be~ REMAIN in~them(m) UNTIL UNIT

14:29

uwayne yis’ra’eyl hal’khu vai’ya’ba’shah be’tokh hai’yam we’ha’ma’yim la’hem hho’mah mi’mi’nam u’mis’mo’lam

and~SON~s “Yisra’el he~will~TURN-ASIDE~4*~MIGHTY-ONE,” the~did~WALK in~the~DRY-GROUND in~MIDST the~SEA and~the~WATER~s2 to~ them(m) RAMPART from~RIGHT-HAND~ and~from~LEFT-HAND~ them(m)

14:30

wai’yo’sha YHWH ba’yom hai’yam wai’yar yis’ra’eyl et mits’ra’yim wai’yar yis’ra’eyl et mits’ra’yim meyt al she’phat hai’yam

and~“he~will~make~RESCUE “Yhwh he~will~do~” in~the~DAY the~HE AT “Yisra’el he~will~TURN: ASIDE~4*~MIGHTY-ONE,” the~see~“Yisra’el he~will~see~” AT “Mits’rayim he~will~see~” DIES, in~the~SEA

14:31

wai’yar yis’ra’eyl et hai’yad hag’do’lah a’sher a’sah YHWH be’mits’ra’yim wai’yir’u ha’am et YHWH wai’ya’am’nu ba’YHWH u’v’mo’sheh av’do

and~“he~will~see~” Yisra’el he~will~TURN-ASIDE~4* AT the~HAND the~GREAT WHICH he~did~do “Yhwh he~will~be~” in~“Mits’rayim he~will~be~” and~they(m)~will~FEAR the~PEOPLE AT “Yhwh he~will~be~” and~they(m)~will~make~ SECURE in~“Yhwh he~will~be~” and~in~“Mosheh Plucked-Out” SERVANT~him

* Or “edge.”
† A "great hand" is a "powerful action."

Revised Mechanical Translation Codes

(... Alt Trans/App A.<> Comp Phrase/App B. [...] Verb Form/App C. \./ Plural Form/App D.
\: Int Inf Abs |. | Past Perf Verb | {...} Added Word ~ 113 ~
Chapter 15

15:1

at that time, Mosheh, Plucked out, and (the) sons of "Yisra'el He turns El aside, will sing this song to "Yhwh He is, and they said say(ing), I will sing to "Yhwh He is, given that he surely: rose up, (the) horse and his rider, he threw down in the sea,

15:2

my boldness and music {is} "Yah Existing", and he will exist (to) me (for) {a} relief, this {is} my mighty one, and I will make him abide, "Elohiym Powers" {of} my father, and I will raise him,

15:3

they will much {sink} in the sea REEDS,

15:4

he threw {the} chariots {of} "Paroh Great house" and his force{s} in the sea, and his chosen lieutenants had sunk in the sea {of} reeds,

15:5

the deep seas will cover them over, they will

* "Sea of reeds," or "Yam Suph," is usually mistranslated as "red sea."
OVER~them(m) they~will~GO-DOWN in~ go down in {the} depths like {a} stone,□
DEPTH~s like~THAT-ONE STONE□

15:6

_implntחוה נאדורת בַּעֲלֹת נקְטָת תַּוְּקִית אֲנוּב
ye'min'kha YHWH ne'da'ri ba'ko'ahh ye'min'kha YHWH tir'ats o'yeyv

RIGHT-HAND~you(ms) “Yhwh he~will~BE~ be~ Yhwh [He is], your right hand [is] being
BE-EMINENT~ing/er(ms) in~“STRENGTH hand “Yhwh he~is~ing, she~ will dash to pieces
RIGHT-HAND~you(ms) “Yhwh he~will~BE~ she~ will* dash to pieces
will~DASH-TO-PIECES ATTACK~ing/er(ms)□ {the} attacker,□

15:7

נברב אָנוּפֶךָ קָפֶרְתָּ קִצְּוֵאת חַרְבִּךְ יָאִלֶם מַכֶּשׁ
uv'rov ge'on'kha ta'ha'ros qa'mey'kha te'sha'lahh hha'ron'kha yokh'ley'mo ka'qash

and~in~ABUNDANCE MAJESTY~you(ms) and (with) {the} abundance {of} your majesty,
you(ms)*will~CAST-DOWN RISE~ing/er(mp)~ you will demolish {the} rising {one}, you will
you(ms)~will~much~SEND
BURNING-WRATH~you(ms) he~will~EAT~ send your burning wrath, he† will eat them
them(m) like~the~STUMBLE□

15:8

 bumper אָפוּקְנִי צַלְלָה יָבִיבֵךְ זְכַרְתָּ קְפָרְתָּ מַכֶּשׁ
uv'ru'ahh a'pey'kha ne'ermu ma'yim nits'vu khe'mo neyd noz'lim qaph'u te'ho'mot
be'lev yam

and~in~WIND NOSE~s~you(ms) they~did~ and (with) {the} wind {of} your nose, {the}
be~PILE WATER~s2 they~did~be~STAND-UP waters were piled, they were stood up like {a}
like~THAT-ONE HEAP FLOW~ing/er(mp)~ flowing heap, the depths curdled in {the}
they~did~CURDLE DEPTH~s in~HEART SEA□

15:9

a'mar o'yeyv er'doph a'sig a'hha'leyq
sha'la'l tim'la'e'y'mo naph'shi a'riq har'bi
tori'shey'mo ya'di
ttorished you

he~did~SAY ATTACK~ing/er(ms) l~will~ {the} attacker said, I will pursue, I will
PURSUE l~will~make~OVERTAKE l~will~ overtake, I will apportion {the} spoil, my being
much~APPORTION SPOIL she~will~be~FILL~ will be filled$ {with} them, I will make my
them(m) BEING~me l~will~make~DRAW-
OUT SWORD~me she~will~make~POSSESS~ sword drawn out, my hand will [dispossess]
them(m) HAND~me□

15:10

נשָּׁפַת בְּרָוְעַת กָּשִֹמֶת יֵם זֶלַת קְעִיפֲּתָה בּוֹמִים אֲדוֹרִים

* Referring to the “hand,” a feminine word in Hebrew.
† Referring to “wrath,” a masculine word in Hebrew.
‡ “Be filled” probably means “outraged,” in the sense of being filled with anger.

Revised Mechanical Translation Codes
(…) Alt Trans/App A  <..> Comp Phrase/App B  […] Verb Form/App C  \../ Plural Form/App D
…: Int Inf Abs  [….] Past Perf Verb  […] Added Word

~ 115 ~
A Mechanical Translation of the Book of Exodus

15:11

mil kha'mo'khah ba'ey'lim YHWH mi ka'mo'khah ne'dar ba'qo'desh no'ra te'hi'lot o'seyh phe'le

you blew (with) your wind, {the} sea covered them over, they were overshadowed* like lead in {the} eminent waters,□

15:12

na'ti'ta ye'min'kha tiv'la'ey'mo a'rets

you extended your right hand and {the} land swallowed them,□

15:13

na'hhi'ta ve'hhas'de'kha am zu ga'al'ata ney'hal'ta ve'az'kha el ne'weyh qad'she'kha

you guided {the} people (with) your kindness, wherein you redeemed, you lead (with) your boldness to {the} abode {of} your special {place},□

15:14

sham'u a'mim yir'ga'zun hhil a'hha'z yosh'vey pe'la'shet

the people heard, they [trembled], agony had| taken hold {of the} settlers {of} "Peleshet Immigrant",□

15:15

az niv'ha'lu a'lu'phey e'dom ey'ley mo'av yo'hha'zey'mo ra'ad na'mo'gu kol yosh'vey khe'na'an

Meaning “they dropped to the dark depths.”

* Mechanical Translation Codes

WORD – Verb             WORD – Noun             Word – Name             word – Pre/Suff             word – Conj.

~ 116 ~
at that time, {the} chiefs {of} “Edom Red” were stirred, {the} bucks {of} “Mo’av That one is father” {a} shaking in fear will take hold {of} them, all {the} settlers {of} “Kena’an Lowered” were dissolved, □

15:16

ti’pol a'ley'hem ey' ma'tah wa'pha' hhad big’ dol ze' ro'a' kha yid' mu ka’ a' ven ad ya' a' vor am' kha YHWH ad ya’ a' vor am zu qa' ni’ta

she’ will ^ FALL UPON ^ {them} TERROR and ^ your great arm will be silent like {a} stone, until your people “Yhwh He is”, will cross over, until {the} people wherein you purchased, cross over, □

15:17

te’vi’ ey’ mo we’ ti’ ta’ ey’ mo be’ har na’ hha’ lat’ kha ma’ khon le’ shiv’ te’ kha pa’ al’ ta YHWH miq’ dash a’ do’ nai kon’ nu ya’ dey’ kha

you (ms)’ will ^ MAKE ^ COME ^ {them} (m) and ^ you (ms)’ will ^ PLANT ^ {them} (m) in ^ HILL INHERITANCE ^ you (ms) PEDESTAL to ^ ^ "Yhwh he’ will ^ SE” ^ SANCTUARY ^ “Adonai LORD’s” ^ they’ did ^ much ^ PREPARE HAND’s 2 ^ you (ms) □

15:18

YHWH yim’ lokh le’ o’ lam wa’ ed

"Yhwh he’ will ^ SE” ^ he’ will ^ REIGN to ^ DISTANT and ^ UNTIL □

15:19

ci’ ba’ sos’ par’ oh be’ rikh’ bo uv’ pha’ ra’ shaw ba’ yam wai’ ya’ shev YHWH a’ ley’ he m et mey hai’ yam uv’ ney yis’ ta’ e’ y hal’ khu vai’ ya’ ba’ shah be’ tokh hai’ yam

GIVEN-THAT he’ did ^ COME HORSE ^ “Paroh Great house,” in ^ VEHICLE ^ “him” and ^ in’ ^ HORSEMAN ^ “him” in ^ the ^ S E A and ^ he’ given that {the} horse {of} “Paroh Great house,” {with} his vehicle and {with} his horsemen, came in the sea, and “Yhwh He is”, made {the}
A Mechanical Translation of the Book of Exodus

15:20

waters (of) the sea turn back upon them, and (the) sons (of) “Yisra’el” had walked (on) the dry ground in (the) midst (of) the sea,□

15:21

and “Mir’yam” answered them, sing to “Yhwh He is”, given that he :surely: rose up, {the} horse and his rider, he threw down in the sea,□

15:22

and “Mosheh Plucked out” journeyed “Yisra’el He turns El aside” from (the) sea (of) reeds*, and they went out to (the) wilderness (of) “Shur Rock wall”, and they walked three days in the wilderness, and they did not find water,□

15:23

and they came unto “Marah Bitter”, and they

* “Sea of reeds,” or “Yam Suph,” is usually mistranslated as “red sea.”

Mechanical Translation Codes

WORD – Verb             WORD – Noun             Word – Name             word – Pre/Suff             word – Conj.

~ 118 ~
Until they did not be able to gulp water from “Marah Bitter”, given that they {were} bitter, therefore, he called out her title “Marah Bitter”,


Nayiru m’mus al mash'a la’emor ma’qashatu

wai’yil’o’nu ha’am al mo’sheh ley’mor mah nish’teh

and~“they(m)~will~be~MURMUR the”

and the people were murmur(ing) upon

PEOPLE UPON “Mosheh Plucked-Out” to~“SAY

WHAT we~“will~GULP”

and~“will~CRY-OUT TO ~“Yhwh ~Yhwh ~is~ [pointed] {to} him {a} tree, and he threw {it} out to the waters and the waters tasted

and~“will~make~THROW-OUT TO the~WATER~s2 and~“they(m)~will~TASTE-SWEET the~WATER~”s2 THERE he~did~PLACE to~him CUSTOM and~DECISION and~“much~TEST”~him

and he cried out to “Yhwh He is”, and “Yhwh He is” {pointed} {to} him {a} tree, and he threw {it} out to the waters and the waters tasted

and~“will~SAY IF ~“HEAR you(ms)~will~HEAR to~VOICE “Yhwh Elohiym Elohiym Powers”~you(ms) and~“STRAIGHT in~EYE~s2~him you(ms)~will~DO and~“you(ms)~did~make~GIVE-AN-EAR to~DIRECTIVE~s~him and~“you(ms)~did~SAFEGUARD ALL CUSTOM~s~him ALL~“SICKNESS WHICH I~did~PLACE in~“Mits’rayim Two straits~ NOT I~will~PLACE UPON”~you(ms) GIVEN-THAT I

and he said, if you {surely: hear} (the) voice {of} “Yhwh He is”, your “Elohiym Powers”, and you will do {what is} straight in his eyes, and you will give an ear to his directives, and you will safeguard all his customs, all the sickness which I placed in “Mits’rayim Two straits”, I will not place upon you, given that I {am} “Yhwh He is”, your healer,

Chapter 16

16:1

and~they(m)~will~COME~Eyliym BUCK~s, and there were~{twelve}~eyes* {of} water, and seventy/ date palms, and they camped there upon the waters, and they came unto “Eyliym Bucks”, and there {were} <twelve> eyes* {of} water, and seventy/ date palms, and they camped there upon the waters,

16:2

and~all~{the}~company~{of}~the~sons~{of}~“Yisra’el He turns El aside” journeyed from “Eyliym Bucks” and they came to {the} wilderness {of} “Sin Sharp thorn”, which {is} between “Eyliym Bucks” and “Sinai My sharp thorns”, (on) the <fifteen>{th} day to the second new moon {of} their go{ing} out from {the} land {of} “Mits’rayim Two straits”,

16:3

לְהָמִית הַמִּדְבָּר

and~all~{the}~company~{of}~the~sons~{of}~“Yisra’el He turns El aside” were murmuring~{up}~upon “Mosheh Plucked out” and upon “Aharon Light bringer” in~the~wilderness,

* That is, a spring.
† The Hebrew word וַיִּלִּינוּ, meaning “and they stayed the night,” is written defectively and should be written as יִלּוֹנוּוַ, meaning “and they were murmuring.”
and the sons (of) “Yisra’el” He turns El aside, said, who will (allow) us {to} die (by) {the} hand {of} “Yhwh” He is, in {the} land {of} “Mits’rayim” {Two straits}? (with) our settling upon {the} pot {of} flesh (with) us eating bread to satisfaction, given that you made us go out to this wilderness to [kill] this assembly (with) hunger.

16:4

wai’yo’mer YHWH el mo’sheh hin’ni mam’tir la’khem le’hhem min ha’sha’mayim we’ya’tsa ha’am we’laq’tu de’var yom be’yo’mo le’ma’an a’na’se’nu ha’ye’yelykh be’to’ra’ti im lo

and “he” will “SAY” “Yhwh” he “will” BE, TO PRECIPITATE ing/er (ms) to you(mp) BREAD FROM the “SKY” s2 and “he” will “GO-OUT” the “PEOPLE” and “they” did “PICK-UP” WORD DAY in~DAY “him” to THAT I “will” TEST “him”? “he” will “WALK” in~TEACHING “me” IF NOT

16:5

we’hai’yah ba’yom ha’shi’shi we’hey’khí’nu eyt a’sher ya’vi’u we’hai’yah mish’neh al a’sher yil’qe’tu yom yom and “he” did “EXIST” in~the~DAY the~SIXTH and “they” did “PREPARE” AT WHICH they(m) “will” make “COME” and “he” did “EXIST” DOUBLE UPON WHICH they(m) “will” “PICK-UP” DAY DAY

16:6

wai’yo’mer mo’sheh we’a’ha’ron el kol be’ney yis’ra’e’yl e’rev wi’da’tem ki YHWH ho’tsi et’khem mey’e’rets mits’ra’yi’m and “he” will “SAY” “Mosheh PLUCKED-OUT” and “Mosheh Plucked out”, and “Mosheh Light bringer”, “Aharon LIGHT-BRINGER”, TO ALL SON’s “Yisra’el” and “Aharon Light bringer”, said to all {the} sons {of} “Yisra’el” He turns El aside,

* “It is a matter of the day in his day” is an idiom meaning a “daily matter.”
A Mechanical Translation of the Book of Exodus

Mechanical Translation Codes

WORD – Verb             WORD – Noun             Word – Name             word – Pre/Suff             word – Conj.  
~ 122 ~

16:7

and~ MORNING and~ you(mp)~ did~ SEE AT ARMAMENT "Yhwh He is" hearing {of} your murmurings upon "Yhwh He is", and what are we? your murmurings are not upon us?

16:8

and~ he~ will~ SAY "Mosheh Plucked out" in~ GIVE "Yhwh He is" to~ you(mp) in~ the~ EVENING FLESH to~ EAT and~ BREAD in~ the~ MORNING to~ BE-SATISFIED in~ HEAR "Yhwh He is" AT MURMURING~s~ you(mp) WHICH YOU(mp) make~ MURMURING~er(mp) UPON~ him and~ WE WHAT GIVEN-THAT you(mp)~ will~ be~ MURMURING UPON~ us?

16:9

and~ he~ will~ SAY "Mosheh Plucked out" TO "Aharon Light-bringer" {ms} to~ say TO ALL sons {of} company {the} {k} saying to all {the} company {of the} sons

* The passage does not make sense contextually and appears to be written defectively. A possible solution is that the passage originally read, “and in the evening you will eat flesh” (compare with verse 8 and 12).
† The passage does not make sense contextually and appears to be written defectively. A possible solution is that the passage originally read, “and in the morning you will eat bread” (compare with verse 8 and 12).
‡ The Hebrew word תַלּוֹנוּ is written defectively and should be written as תַלִּינוּ.

The Hebrew word תַלִּינוּ is written defectively and should be written as תַלִּינוּ.
Yehezq'el son of Qeizon, he will turn aside El, and he will become one of the mighty ones!

He will come near <in front of> El, and he will turn aside, and he will hear your murmurings,

and <it> will exist like much to speak "El is" and they will turn to the wilderness, and look, the armament of "El is" appeared in the cloud,

I heard the murmurings of the sons of "Yisra'el He turns El aside", and they speak to them say{ing}, between the evenings you will eat flesh and in the morning you will be satisfied with bread, and you will know that I "El is" your "Elohiym Powers",

and <it> (came to pass) in the evening, and the quail went up and she covered over the camp.

* The phrase "between the evenings" is of uncertain meaning, but may be the time between sunset and dark.
16:14

much~COVER-OVER AT the~CAMPSITE and~campsite, and in the morning the lying down
in~the~MORNING she~did~EXIST LYING-DOWN the~DEW ALL-AROUND to~the~CAMPSITE

16:15

and~she~will~GO-UP LYING-DOWN the~DEW and~LOOK UPON FACE~s the~WILDERNESS SCRAWNY
be~much~FLAKE-OFF~ing/er(ms) SCRAWNY like~HOARFROST
UPON the~LAND

16:16

and~they(m)~will~SEE SON~s “Yisra’el he~will~TURN-ASIDE~”+~MIGHTY-ONE and~they(m)~will~SAY
MAN TO BROTHER~him “Mahn SHARE, HE GIVEN-THAT NOT they~did~KNOW WHAT HE
and~he~will~SAY “Mosheh PLUCKED-OUT” TO~them(m) HE~THE BREAD WHICH he~did~GIVE “Yhwh he~will~directed,
and~(the)~sons~of~“Yisra’el he turns El aside” saw, and they said (each) to his brother, he {is}
“Mahn share”, given that they did not know
what he {was}, and “Mosheh Plucked out” said to
them, he {is} the bread which “Yhwh He is” gave
to you (for) food,

* The phrase מָן echo (mahn hu) means, “Mahn is he” or “he is Mahn” (where Mahn is the bread-like substance). However, if the text originally read, מָה echo (mah hu), then this would be translated as “What is he,” which explains the next phrase which states, “given that they did not know what he was,” where “what he was” is מָה echo in Hebrew.
† Referring to the “mahn,” a masculine word in Hebrew.
‡ “According to the mouth of his eating” means that each person was to gather only what was needed for their meals.
§ “Skull” is a euphemism for a “person.”
you(mp)~will~TAKE□

16:17

and~they(m)~will~DO SO SON~s “Yisra’el he~TURNS ASIDE~MIGHTY-ONE” and~they(m)~will~PICK-UP the~make~INCREASE~ing/er(ms)
and~the~make~BE-LESS~ing/er(ms)

16:18

and~the~make~BE-LESS~ing/er(ms)

16:19

and~NOT he~did~make~EXCEED the~make~INCREASE~ing/er(ms) and~the~make~BE-LESS~ing/er(ms) NOT he~did~make~DIMINISH MAN to~MOUTH >~EAT~him
they~did~PICK-UP□

16:20

and~NOT they~did~HEAR TO “Mosheh PLUCKED-OUT” and~they(m)~will~make~LEAVE-BEHIND MAN~s FROM~him UNTIL MORNING

* “According to the mouth of his eating” means that each person gathered what was needed for their meals.
† Referring to the “mahn,” a masculine word in Hebrew.
‡ Referring to the “mahn,” a masculine word in Hebrew.
§ Kermes, a species of worms, were found on the mahn (compare with verse 24).
16:21

and they picked him up morning (by) morning, (each) {according} to {the} mouth (of) his eating, † and the sun will be warm and he will be melted away.

16:22

and (it) (came to pass) in the sixth day, they picked up double {the} bread, two {of} the omer{s} (for) {a} unit, and all {the} captains {of} the company came, and they [told] {this} to “Mosheh Plucked out”, † and he said to them, (that) {is} (what) “Yhwh He is” said, tomorrow {is a} rest day, {a} ceasing, {a} special {time} (for) “Yhwh He is”, bake (what) you will bake, boil (what) you will boil, and [leave] (for) your{self} all the exceeding (for) a charge until the morning.

16:23

and~he~will~SAY TO~them(m) HE WHICH he~did~much~SPEAK “Yhwh he~will~be~REST-DAY CEASING SPECIAL to” “Yhwh he~will~be~tomorrow at which you(mp)~will~BAKE l(mp)~BAKE and~AT WHICH you(mp)~will~much~BOIL l(mp)~BOIL and~AT ALL the~EXCEED~ing/er(ms) l(mp)~make~REST to~you(mp) to~CHARGE UNTIL the~MORNING

16:24

and~they(m)~will~PICK-UP AT~him in~the~MORNING in~the~MORNING MAN like~MOUTH >~EAT~ him and~he~did~BE-WARM the~SUN and~he~did~BE~MELT-AWAY the~SUN and~he~did~BE~MELT-AWAY the~SUN

16:21

and~they(m)~will~PICK-UP AT~him in~the~MORNING in~the~MORNING MAN like~MOUTH >~EAT~ him and~he~did~BE-WARM the~SUN and~he~did~BE~MELT-AWAY the~SUN and~he~did~BE~MELT-AWAY the~SUN

16:22

and~he~will~EXIST in~the~DAY the~SIXTH they~did~PICK-UP BREAD DOUBLE TWO the~OMER to~UNIT and~they(m)~will~COME ALL CAPTAIN~s the~COMPANY and~they(m)~will~MAKE~BE-FACE-TO-FACE to~“Mosheh PLUCKED-OUT,”

16:23

and~he~will~SAY TO~them(m) HE WHICH he~did~much~SPEAK “Yhwh he~will~be~REST-DAY CEASING SPECIAL to” “Yhwh he~will~be~tomorrow at which you(mp)~will~BAKE l(mp)~BAKE and~AT WHICH you(mp)~will~much~BOIL l(mp)~BOIL and~AT ALL the~EXCEED~ing/er(ms) l(mp)~make~REST to~you(mp) to~CHARGE UNTIL the~MORNING

16:24

and~they(m)~will~PICK-UP AT~him in~the~MORNING in~the~MORNING MAN like~MOUTH >~EAT~ him and~he~did~BE-WARM the~SUN and~he~did~BE~MELT-AWAY the~SUN and~he~did~BE~MELT-AWAY the~SUN

* Referring to the “mahn,” a masculine word in Hebrew.
† “According to the mouth of his eating” means that each person gathered what was needed for their meals.
and they [left] him* until the morning, <just as> “Mosheh Plucked out, directed, and he did not stink and maggot(s) did not exist in him,□

16:25

[wai'yo'mer mo'sheh ikh'lu'hu hai'yom ki sha'bat hai'yom la'YHWH hai'yom lo tim'tsa'u'hu ba'sa'deh]

and “Mosheh Plucked out," given that <today> (is a) ceasing (for) “Yhwh He is," <today> you will not find him† in the field,□

16:26

[shy'shet ya'mim til'qe'tu'hu u'va'yom hash'vi'i la yih'yeh bo]

six days you will pick him‡ up, and in the seventh day {is a} ceasing, he will not exist in him,□

16:27

[wai'hi ba'yom hash'vi'i yats'u min ha'am lil'qot we'lo ma'tsa'u]

and (it) (came to pass) in the seventh day, they went out from the people to pick {it} up and they did not find {it},□

16:28

[wai'yo'mer YHWH el mo'sheh ad a'nah mey'an'tem lish'mor mits'o'tai we'to'ro'tai]

and “Yhwh He is," said to “Mosheh Plucked out," <how long> will$ you refuse to safeguard my directives and my teachings?□

* Referring to the “mahn,” a masculine word in Hebrew.
† Referring to the “mahn,” a masculine word in Hebrew.
‡ Referring to the “mahn,” a masculine word in Hebrew.
§ The verb is written in the perfect tense but contextually it appears that this verb should have been written in the imperfect tense.
16:29 see, given that "Yhwh He is," had given to you the ceasing, <therefore> he (is) giving to you in the sixth day (the) bread (of) two days, (each) will settle \underneath/*, (each) will not go out from his area in the seventh day,

16:30 and the people will cease in the seventh day, □

16:31 and (the) house (of) “Yisra’el He turns El aside” called out his title “Mahn share”, and he (was) like (the) seed (of a) coriander, {it was} white, and his flavor {was} like {a} wafer in honey, □

16:32 and “Mosheh Plucked out” said, this (is) the word which “Yhwh He is,” directed, {make a} filling {of} the omer from him to {a} charge to {your generations} (so) that they will see the bread which I made you eat in the wilderness (with) my making you go out from the land {of} “Mits’rayim Two straits”, □

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* Probably meaning “underneath his tent.”
† Referring to the “mahn,” a masculine word in Hebrew.

**Mechanical Translation Codes**

<table>
<thead>
<tr>
<th>WORD – Verb</th>
<th>WORD – Noun</th>
<th>Word – Name</th>
<th>word – Pre/Suff</th>
<th>word – Conj.</th>
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<tbody>
<tr>
<td>~ 128 ~</td>
<td></td>
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</tbody>
</table>
16:33

וַיֵאמְרוּ מָן הָעֹמֶר מְלֹא שָׁמָּה וְתֶן אַחַת צִנְצֶנֶת קַח אַהֲרֹן אֶל מֹשֶׁה וַיֹּאמֶר לְדֹרֹתֵיכֶם לְמִשְׁמֶרֶת יְהוָה לִפְנֵי אֹתוֹ וְהַנַּח כָּה

and~he~will~say~“Mosheh PLUCKED-OUT” TO “Aharon LIGHT-BRINGER,” take (one) woven basket and (place) unto there {the} filling {of} the Omer {of the} “Mahn share,” and make him rest <in front of> “Yhwh He is” (for) {a} charge (for) your generations,

you(mp)

16:34

בְּכָא שַׁיְחַר יֵחָד מֵשָּׁה נַפּוֹלָה נְגִיתָה אַהֲרֹן לְמִשְׁמֶרֶת לִפְנֵי אַהֲרֹן יִשְׂרָאֵל

like~WHICH he~did~much~DIRECT ~“Yhwh he~will BE” TO “Mosheh PLUCKED-OUT,” and~“he~will~make~REST~him~to~FACE~s~“Yhwh he~will~BE~” to~CHARGE~to~GENERATION~s~<just as~“Yhwh He is” directed to~“Mosheh Plucked out,” and~“Aharon Light bringer” <left> him*

<in front of> the evidence (for) {a} charge,

16:35

בֹּזְנִי יִשְׂרָאֵל אֵלְכֶם אֵלְכֶם אֵלְכֶם אֵלְכֶם בְּנֵי כְּנָעַן אֶרֶץ שִׁנֵּנָה אֶל בֹּאָם עַד שָׁנָה אַרְבָּעִים הַמָּן אֶת יִשְׂרָאֵל בְּנֵי קוֹרָן

and~SON~~“Yisra’el he~will~TURN-ASIDE~+~MIGHTY-ONE~they~did~EAT AT the~Mahn SHARE~FOUR~s YEAR UNTIL >~COME~them(m) TO LAND be~SETTLE~ing/er(fs) AT the~“Mahn SHARE~they~did~EAT UNTIL >~COME~them(m) TO EXTREMITY LAND “Kena’an LOWERED”,

16:36

וְהוּא הָאֵיפָה עֲשִׂרִית וְהָעֹמֶר

and~the~OMER TENTH the~EYPHAH HE and~the~omer {is a} tenth {of} the eyphah,
Chapter 17

17:1

וַיִּסְעוּ וַיַּחֲנוּ הוָה הָעָם לִשְׁתֹּת מַיִם וְאֵין בִּרְפִידִים

and~they(m)~will~JOURNEY ALL COMPANY and all {the} company {of the} sons {of}
SON~s “Visra’el”~ will~ TURN-ASIDE turn Aside {the} MIGHTY-ONE,~
from~ WILDERNESS “Sin” SHARP-THORN to~
BREAKING-CAMP~s~”them(m)~UPON MOUTH their breaking camps (by) {the} mouth {of} {a}
“Yhwh”~ He~ will~ BE “Yisra’el”~ He~ turns El aside {the} company ~
to~ WATER~s2 to~ GULP the~ PEOPLE in~
and~ “Yhwh”~ He~ is~ and~ they~ camped in~

17:2

וַיֹּאמְרוּ מֹשֶׁה עִם הָעָם וַיָּרֶב יְהוָה את תְּנַסּוּן וְרִיבּוּן

and~he~will~DISPUTE the~PEOPLE WITH and~the~people~disputed~with~“Mosheh”~plucked~
out~ and~they(m)~will~SAY~ and~they~ said, give us water and we will
GULP and~ “Mosheh”~ plucked~ out~ to~ us WATER~s2 and~we~will~
TEST~must~BY~me~WHAT you(mp)~will~
and~he~will~BE~

17:3

וַיִּצְמָא הֶעֱלִיתָנוּזֶּה לָמָּה וַיֹּאמֶר מֹשֶׁה על עָם בַּצָּמָא מִקְנַי וְאֶת בָּנַי וְאֶת אֹתִי לְהָמִית מִמִּצְרַיִם

and~he~will~make~GO-UP~~ us~ from~ “Mits’rayim” STRAIT~s2~ to~ make~US die~
and~AT~SON~s~me and~ AT ACQUIRED~s~ me in~ the~ THIRST~
and~he~will~GO-UP~~ us~ from~ “Mits’rayim” STRAIT~s2~ to~ make~US die~
and~AT~SON~s~me and~ AT ACQUIRED~s~ me in~ the~ THIRST~

17:4

וַיִּרְבּוּ מֶּה תְּנַסּוּן וְרִיבּוּן מַה עִמָּדִי תְּרִיבוּן מַה

and~the~people~disputed~with~“Mosheh”~plucked~out~ and~ they~ said, give us water and we will
GULP, and~ “Mosheh”~ plucked~ out~ to~ them,~
(why) must you dispute (with) me? (why) must you test “Yhwh”~ He~ is~?

* Referring to the “people,” a masculine singular word in Hebrew.
NOTES

TO “Yhwh he-will-BE” to>>“SAY WHAT l-will” DO to~“the~PEOPLE the~THIS YET-AGAIN SMALL-AMOUNT and~“they~did~STONE” me☐

Yisra’el He turns El aside”, and your branch, which hit the stream (with), take {it} in your hand and you will walk,☐

and~“he-will”~SAY “Yhwh he-will-BE” TO “Mosheh Plucked-out,” CROSS-OVER to~FACE~s the~PEOPLE and~“l(ms)”~TAKE AT~you(ms) from~BEARD~s “Yisra’el” he-will~TURN-ASIDE~↓“MIGHTY-ONEs” and~BRANCH~you(ms) WHICH you(ms)~did~MAKE~HIT in~“him AT the~STREAM l(ms)~TAKE in~HAND~you(ms) and~“you(ms)~did~WALK”

and~“Yhwh He is~saying, what will I do (for) this people, <in a moment> they will stone me,☐

and “Yisra’el He turns El aside”, and your branch, which hit the stream (with), take {it} in your hand and you will walk,☐

and~“he-will”~SAY “Yhwh he-will-BE” TO “Mosheh Plucked-out,” CROSS-OVER to~FACE~s the~PEOPLE and~“l(ms)”~TAKE AT~you(ms) from~BEARD~s “Yisra’el” he-will~TURN-ASIDE~↓“MIGHTY-ONEs” and~BRANCH~you(ms) WHICH you(ms)~did~MAKE~HIT in~“him AT the~STREAM l(ms)~TAKE in~HAND~you(ms) and~“you(ms)~did~WALK”

and “Yhwh He is~saying, what will I do (for) this people, <in a moment> they will stone me,☐

and~“he-will”~SAY “Yhwh he-will-BE” TO “Mosheh Plucked-out,” CROSS-OVER to~FACE~s the~PEOPLE and~“l(ms)”~TAKE AT~you(ms) from~BEARD~s “Yisra’el” he-will~TURN-ASIDE~↓“MIGHTY-ONEs” and~BRANCH~you(ms) WHICH you(ms)~did~MAKE~HIT in~“him AT the~STREAM l(ms)~TAKE in~HAND~you(ms) and~“you(ms)~did~WALK”

and~“he-will”~SAY “Yhwh he-will-BE” TO “Mosheh Plucked-out,” CROSS-OVER to~FACE~s the~PEOPLE and~“l(ms)”~TAKE AT~you(ms) from~BEARD~s “Yisra’el” he-will~TURN-ASIDE~↓“MIGHTY-ONEs” and~BRANCH~you(ms) WHICH you(ms)~did~MAKE~HIT in~“him AT the~STREAM l(ms)~TAKE in~HAND~you(ms) and~“you(ms)~did~WALK”

hinni o’meyd le’pha’ney’kha sham al ha’tsur be’hho’reyv we’hi’ki’ta va’tsur we’yats’u mi’me’n’u ma’yim we’sha’tah ha’am wai’ya’as keyn mo’sheh le’ey’ney ziq’ney yis’ra’eyl

LOOK~“me STAND”~ing/er(ms) to~“FACE~s~ you(ms) THERE UPON the~“BOULDER in~“Hhorev PARCHING-HEAT,” and~“you(ms)”~did~make~“HIT in~the~‘BOULDER and~“they~did~GO-OUT FROM~him WATER~s2 and~“he~ did~GULP the~PEOPLE and~“he~will~DO SO “Mosheh Plucked-out,”~“to~EYE~s2~BEARD~s “Yisra’el He turns El aside,”☐

(here), I {am} standing <in front of> you, there upon the boulder in “Hhorev Parching heat,” and you will hit the boulder and waters will go out from him, and the people will gulp, and “Mosheh Plucked-out,” did so to {the} eyes {of the} beard(ed one)s† {of} “Yisra’el He turns El aside,”☐

and~“he-will”~CALL-OUT TITLE the~AREA “Masah TRIAL,” and~“Meriyvah CONTENTION,” UPON DISPUTE SON’s “Yisra’el He-will~TURN-ASIDE~↓“MIGHTY-ONEs” and~UPON >~“much~TEST~them(m) AT “Yhwh he-will-BE” to>>“SAY ?? THERE-IS “Yhwh he-will-BE” in~“WITHIN~us IF

and he called out {the} title {of} the area, “Masah TRIAL,” and “Meriyvah CONTENTION,” (because) {of} the dispute {of} the sons {of} “Yisra’el He turns El aside,” and (because) {of} their testing “Yhwh He is~saying, {is} “Yhwh He is~you” <among> us <or not>?☐

* “Bearded ones” is a euphemism for “elders.”
† “Bearded ones” is a euphemism for “elders.”

Revised Mechanical Translation Codes
(…) Alt Trans/App A << Comp Phrase/App B […] Verb Form/App C \./ Plural Form/App D… Int Inf Abs [..| Past Perf Verb […] Added Word

~ 131 ~
17:8

and "he will COME" "Amaleq People gathered up" and "Amaleq People gathered up" came and he [waged war] with "Yisra'el El turns aside" in "Rephiydiym Bottom",

17:9

and "Amaleq People gathered up" came and he [waged war] with "Yisra'el He turns El aside" in "Rephiydiym Bottom",

17:10

and (it) (came to pass), <just as> "Mosheh Plucked out" did <just as> "Yehoshu'a Yah will rescue" did <just as> "Mosheh Plucked out" said to "Yehoshu'a Yah will rescue", choose (for) us men and go out, [wage war] (with) the "Amaleq People gathered up", tomorrow I will be standing up upon (the) head (of) the knoll, and (the) branch (of) the "Elohiym Power" (will be) in my hand,

17:11

and (it) (came to pass), <just as> "Mosheh Plucked out" made his hand rise, (then) "Yisra'el He turns El aside" will overcome, and <just as> he made his hand rest, then "Amaleq People gathered up" will overcome,
17:12

and the hands (of) Mosheh Plucked out, {were} heavy, and they took {a} stone and they placed (it) \underneath/ him, and he settled upon her, and “Aharon Light bringer” and “Hhur Cistern” upheld his hands, from this (one) and from that (one)*, and his hands (were) firm until {the} coming† of the sun,

17:13

and “Yhwh He is” said to “Mosheh Plucked out”, write this remembrance in the scroll and place {it} in {the} ears‡ {of} “Yehoshu’a Yah will rescue”, given that I will :surely: wipe away {the} memorial {of} “Amaleq People gathered up” from under the skies,

17:14

wai’yo’mer YHWH el mo’sheh ke’tov zot zi’ka’ron ba’se’ypher we’sim be’az’ney ye’ho’shu’a kì ma’hhoh em’heh et zey’kher a’ma’leyq mi’ta’hhat ha’sha’ma’yim

17:15

wai’yi’ven mo’sheh miz’be’y’ahh wai’yiq’ra she’mo YHWH ni’si

* The phrase “from this one and from that one” means “one on this side and one on the other side.”
† The Hebrew verb may mean “come” or “go” and probably refers to the “going down” of the sun.
‡ “Place it in the ears” is an idiom meaning to “speak.”

Revised Mechanical Translation Codes
(... Alternate Trans/App A ...) <..> (.Comp Phrase/App B) [... Verb Form/App C] \../ Plural Form/App D ...
... Int Inf Abs [... Past Perf Verb] (...) Added Word
17:16

and he said, given that (a) hand (is) upon (the) stool (of) “Yah Existing,” {the} battle (is) (for) “Yhwh He is” (with) the {ones of} “Amaleq People gathered up,” from (a) generation {and a} generation.

Chapter 18

18:1

and “Yitro His remainder”, administrator {of} “Mid’yan Quarrel”, in-law {of} “Mosheh Plucked out”, heard all which “Elohiym Powers” did (for) “Mosheh Plucked out” and (for) “Yisra’el He turns El aside” his people, given that “Yhwh He is” made “Yisra’el He turns El aside” go out from “Mits’rayim Two straits”, †

18:2

and “Yitro REMAINDER of him”, “Yitro His remainder”, administrator {of} “Mid’yan Quarrel”, BE-AN-IN-LAW “Mosheh Plucked-out” AT ALL WHICH he~did~DO “Elohiym POWERs” to “Mosheh Plucked-out” and “Yisra’el he~will~BE~TURN-ASIDE~+~MIGHTY-ONE PEOPLE~him GIVEN-THAT he~did~make~GO-OUT “Yhwh ~will~BE~MIGHTY-ONE” from “Mits’rayim STRAITs2”

18:3

we’eyt she’ney’ah a’sher sheym ha’e’hhad ger’shom ki a’mor geyr hai’yiti

* The phrase “a hand is upon the stool (or throne) of Yah” is of uncertain meaning.

† “For a generation and a generation” is an idiom meaning “throughout the generations,” or “for all time.”
and (at) two sons, which (the) title (of) the (one) is “Gershom EVICTED”, given that he said, I existed (as a) stranger in (a) foreign land,

18:4

and (the) title (of) the (other) one is “Eli’ezer MIGHTY-ONE~me~” given that “Elohiym Powers” (of) my father (is) in my help, he will deliver me from {the} sword {of} “Paroh Great house”,

18:5

and “Yitro His remainder”, in-law {of} “Mosheh Plucked out”, coming to you, and your woman and her two sons with her,
ENQUIRE MAN to~COMPANION~him to~

and they came unto the tent,

18:8 and~he~will~BE-AMAZED “Yitro REMAINDER~him, to~

5 נַעֲרֵי מִיַּד הָעָם אֶת כָּל אֱשֶׂר Üִּשְׁעַה יִשְׂרָאֵל אַלָּכָרָה לֶמַּאִיר עַל

A Mechanical Translation of the Book of Exodus

WORD – Verb WORD – Noun Word – Name word – Pre/Suff word – Conj.

~ 136 ~
“Yhwh will BE given that in the word which they did simmer upon them (and) all the “Elohiym powers”, (because) {of} the (matter) which they simmered* upon them,

ینסה חיה והתחפשה על בניה ובהלים אלוהים ונהlegg חיה מברך כלאל

wai’yi’qahh yit’ro hho’teyn mo’sheh o’lah uz’va’hhim wai’ya’vo a’ha’ron we’khol ziq’ney ah’la’ron we’khol ‘amim we’khol ah’la’ron

and “Yitro” in-law (of) “Mosheh Plucked out”, took a rising (sacrifice) and sacrifices (for) “Elohiym Powers”, and “Aharon Light bringer” came, and all (the) beard{ed one}s† (of) “Yisra’el” “Bearded one” (or, to judge).

wai’yar hho’teyn mo’sheh eyt kol a’sher hu o’seh la’am wai’yo’mer mah ha’da’var ha’zeh a’sher a’tah o’seh la’am ma’du’a a’tah yo’sheyv le’va’de’kha we’khol ha’am ni’tsav a’ley’kha min bo’qer ad a’rev

and (it) (came to pass) (on) (the) morrow, and “Mosheh Plucked out,” settled to decide† the people, and the people stood upon “Mosheh Plucked out” from the morning until the evening,

and “he” will TAKE “Yitro REMAINDER” him BE-IN-LAWing/er (ms) “Mosheh Plucked out,” took a rising (sacrifice) and sacrifices (for) “Elohiym Powers”, and “Aharon Light bringer” came, and all (the) beard{ed one}s† (of) “Yisra’el” “Bearded one” (or, to judge).

wai’hi mi’ma’ha’rat wai’yey’shev mo’sheh lish’pot et ha’am wai’ya’vo a’ha’ron,

and “he” will EXIST from MORROW and “he” will SETTLE “Mosheh PLUCKED-OUT” to>DECIDE AT the PEOPLE and “he” will STAND the PEOPLE UPON “Mosheh PLUCKED-OUT” FROM the MORNING UNTIL the EVENING

and “he” will SEE BE-IN-LAWING/er (ms) “Mosheh PLUCKED-OUT” AT ALL WHICH HE DOING/er (ms) to the PEOPLE and “he” will SAY WHAT the WORD the THIS WHICH YOU (ms) DOING/er (ms) to the PEOPLE WHY YOU (ms) SETTLE/ing/er (ms) to STICK~

and the in-law (of) “Mosheh Plucked out” saw all which he (was) doing (for) the people, and he said, what is this (matter) which you are doing (for) the people? why are you settling (by) your<self>, and all the people (are) standing upon you from morning until

* Probably referring to the hard labor forced on the people.
† “Bearded ones” is a euphemism for “elders.”
‡ Or, to judge.

Revised Mechanical Translation Codes

(../) Alt Trans/App A  
<..<> Comp Phrase/App B  
[...] Verb Form/App C  
\./ Plural Form/App D

::: Int Inf Abs  
[.]| Past Perf Verb  
[...] Added Word

~ 137 ~
18:15

A mechanical translation of the Book of Exodus

וַיִּמָּשֶׁה לְחֹתְנוּ כִּי יָאָוָא הָעָם לְכָלָּרֶשׁ אֲלֹהִים

18:16

Ki yih'yeh la'hem da'var ba'aylaphat'ti beyn ish u'veyn re'yey'hu we'ho'da'ti et hhu'qey ha'elo'him we'et ro'taw

18:17

וַיִּמָּשֶׁה הַחֵן מַשֵּׁה אֲלֵי לְעֹמֶקֶת אָשֶׁר אָאתָ אָתְתָה

18:18

נְבָל הָבִיל בְּגַם הָעָם גַּם אֵלָיו מִמְּךָ כִּי בֵּין מִמְּךָ לֹא

18:19

עָתָה שְׁמַע בִּכְלָלֶהֶנָּא בְּגֵין אוֹלוֹהִים עֵם חַכָּם אֲתָתָה לֶבֶן מֻגָּלָּרֶשׁ אֲלֵי אוֹלוֹהִים

Mechanical Translation Codes

WORD – Verb             WORD – Noun             Word – Name             word – Pre/Suff  word – Conj.
~ 138 ~
now, hear my voice, I will give you advice, and "Elohiym Powers" will exist with you, you (will) exist (for) the people, (in place) {of} "Elohiym Powers", and you will [bring] the (matters) to the "Elohiym Powers",

18:20 he'hi'hiz'har'tah et'hem et ha'hhu'qim we'et ha'to'rot we'ho'da'ta la'hem et ha'de'rekh yeyl'khu vah we'et ha'ma'a'seh a'sher ya'a'sun

and~you(ms)~did~make~WARN AT~ them(m) AT the~CUSTOM~s and~AT the~ TEACHING~s and~you(ms)~did~make~ KNOW to~them(m) AT the~ROAD they(m)~ will~WALK in~her and~AT the~WORK WHICH they(m)~will~DO~must

18:21 we'a'tah te'hhe'zeh mi'kol ha'am an'shey hha'yil yir'ey elo'him an'shey e'met yir'ey va'tsa we'sam'ta a'ley'hem sa'rey al'aphim sa'rey mey'ot sa'rey hha'mi'shim we'sa'rey a'sa'rot

and~YOU(ms)~you(ms)~will~PERCEIVE from~ ALL the~PEOPLE MAN~s FORCE FEARFUL~s "Elohiym Powers"~ MAN~s TRUTH HATE~ ing/er(mp) PROFIT and~you(ms)~did~PLACE UPON~them(m) NOBLE~s THOUSAND~s NOBLE~s HUNDRED~s NOBLE~s FIVE~s and~ NOBLE~s TEN~s

and you, you will perceive (out of) all the people, men (of) force, fearful (of) "Elohiym Powers", men (of) truth, hating profit, and you will place upon them nobles (of) thousands, nobles (of) hundreds, nobles (of) fifties† and nobles (of) tens,

18:22 we'shaph'tu et ha'am be'khol eyt we'hai'yah kol ha'da'var ha'ga'dol ya'vi'u ey'ley'kha we'khol ha'da'var ha'qa'ton yish'pe'tu heym we'ha'qeyl mey'a'lee'ykha we'na'su i'takh

and~they~did~DECIDE AT the~PEOPLE in~ ALL APPOINTED-TIME and~he~did~EXIST ALL the~WORD the~GREAT they(m)~will~make~ and they will decide (for) the people <at all times>, and (it) will (come to pass), {of} all the great (matter){s} they will [bring] to you, and

* The word Elohiym may refer to the judges, but the Hebrew word for judges is usually שופטים (shoftim).
† The Hebrew word חמשים, the plural form of חמש, means fifty. However, the context of the word חמשים in this verse means fifties.

Revised Mechanical Translation Codes
(../) Alt Trans/App A          <..> Comp Phrase/App B                   [...Verb Form/App C   \=./ Plural Form/App D
\:..: Int Inf Abs       \:|] Past Perf Verb                \...Added Word
~ 139 ~
COME TO~you(ms) and~ALL the~WORD the~SMALL they(m)~will~DECIDE THEY(m) (l/ms)~ make~BE-LITTLE from~UPON~you(ms) and~they~did~LIFT-UP AT~you(ms) □

[18:23]
im et ha’davar ha’zeh ta’a’seh we’tsiw’kha el’o’him we’ya’khal’ta a’mod we’gam kol ha’am ha’zeh al me’qo’mo ya’vo ve’sha’lom

IF AT~the~WORD the~THIS~you(ms)~will~DO and~he~did~much~DIRECT~you(ms) “Elohiym POWER~s” and~you(ms)~did~BE-ABLE >~STAND and~ALSO ALL the~PEOPLE the~THIS UPON AREA~him he~will~COME in~

[18:24]
wai’yish’m’a mo’sheh le’qol hhot’no wai’ya’as kol a’sher a’mar

and~he~will~HEAR “Mosheh PLUCKED-OUT” to~VOICE BE-AN-IN-LAW/~ing/er(ms)~him and~he~will~DO ALL WHICH he~did~SAY □

[18:25]
and~he~will~CHOOSE “Mosheh PLUCKED-OUT” MAN~s FORCE from~ALL “Yisra’el” he~will~TURN-ASIDE~“MIGHTY-ONE” and~he~will~GIVE AT~them(m) HEAD~s UPON the~PEOPLE NOBLE~s THOUSAND~s NOBLE~s HUNDRED~s NOBLE~s FIVE~s and~NOBLE~s TEN~s □

[18:26]
we’shaph’tu et ha’am be’khol eyt et ha’davar ha’qa’sheh ye’vi’un el mo’sheh we’khol ha’davar ha’qa’ton yish’pu’tu heym

and~they~did~DECIDE AT the~PEOPLE in~ALL APPOINTED-TIME AT the~WORD the~ and they will decide {for} the people <at all times>, they must [bring] the hard (matter){s}

* The “his” is “the people,” a masculine singular word in Hebrew.
† The Hebrew word חמשים, the plural form of חמיש, means fifty. However, the context of the word חמיש in this verse means fifties.
they\textsuperscript{m} will make COME must TO “Mosheh Plucked-out” and ALL the WORD the SMALL they\textsuperscript{m} did DECIDE THEY\textsuperscript{m}\Box

\textit{18:27}

wai\textquotesingle{}sha\textquotesingle{}lahh mo\textquotesingle{}sheh et hhot\textquotesingle{}no wai\textquotesingle{}yey\textquotesingle{}lekh lo el art\textquotesingle{}so

\begin{itemize}
\item and \textasciitilde{}he\textasciitilde{} will \textasciitilde{}much \textasciitilde{}SEND \textasciitilde{}Mosheh Plucked-out \textasciitilde{}AT BE-AN-IN-LAW \textasciitilde{}ing\textasciitilde{}er(m)s\textasciitilde{}him and \textasciitilde{}he\textasciitilde{} will \textasciitilde{}WALK to\textasciitilde{}him TO LAND\textasciitilde{}him\Box
\end{itemize}

\textbf{Chapter 19}

\begin{itemize}
\item \textit{19:1}

\begin{itemize}
\item\textit{ba\textquotesingle{}hho\textquotesingle{}desh hash\textquotesingle{}li\textquotesingle{}shi le\textquotesingle{}tseyt be\textquotesingle{}ney yis\textquotesingle{}ra\textquotesingle{}eyl mey\textquotesingle{}e\textquotesingle{}rets mits\textquotesingle{}ra\textquotesingle{}yim ba\textquotesingle{}yom ha\textquotesingle{}zeh ba\textquotesingle{}u mid\textquotesingle{}bar si\textquotesingle{}nai in\textquotesingle{}the\textquotesingle{}NEW-MOON the\textquotesingle{}THIRD to\textasciitilde{}GO-OUT SON\textasciitilde{}s “Yisra\textquotesingle{}el he\textasciitilde{}will\textasciitilde{}TURN-ASIDE”\textasciitilde{}+MIGHTY-ONE\textasciitilde{}from\textasciitilde{}LAND “Mits\textquotesingle{}rayim STRAIT\textasciitilde{}s2\textasciitilde{}in\textasciitilde{}the\textasciitilde{}DAY the\textasciitilde{}THIS they\textasciitilde{}did\textasciitilde{}COME WILDERNESS “Sinai SHARP-THORN\textasciitilde{}s”\textasciitilde{}me\Box
\end{itemize}

\item\textit{19:2}

\begin{itemize}
\item wai\textasciitilde{}yis\textasciitilde{}u meyr\textasciitilde{}phi\textasciitilde{}dim wai\textasciitilde{}ya\textasciitilde{}vo\textasciitilde{}u mid\textasciitilde{}bar si\textasciitilde{}nai wai\textasciitilde{}ya\textasciitilde{}hha\textasciitilde{}nu ba\textasciitilde{}mid\textasciitilde{}bar wai\textasciitilde{}yi\textasciitilde{}hhan sham yis\textasciitilde{}ra\textasciitilde{}eyl ne\textasciitilde{}ged ha\textasciitilde{}har

\item and \textasciitilde{}they\textasciitilde{}(m)\textasciitilde{}will\textasciitilde{}JOURNEY from \textasciitilde{}“Rephiydiym Bottom\textasciitilde{}” and \textasciitilde{}they\textasciitilde{}(m)\textasciitilde{}will\textasciitilde{}COME WILDERNESS “Sinai SHARP-THORN\textasciitilde{}s”\textasciitilde{}me\Box

\item and \textasciitilde{}they\textasciitilde{}(m)\textasciitilde{}will\textasciitilde{}CAMP in\textasciitilde{}the\textasciitilde{}WILDERNESS and \textasciitilde{}he\textasciitilde{}will\textasciitilde{}CAMP THERE “Yisra\textasciitilde{}el he\textasciitilde{}will\textasciitilde{}TURN-ASIDE”\textasciitilde{}+MIGHTY-ONE\textasciitilde{}OPPOSITE the\textasciitilde{}HILL\Box
\end{itemize}

\item\textit{19:3}

\begin{itemize}
\item u\textasciitilde{}mo\textasciitilde{}sheh a\textasciitilde{}lah el ha\textasciitilde{}e\textasciitilde{}lo\textasciitilde{}him wai\textasciitilde{}yiq\textasciitilde{}ra ey\textasciitilde{}law YHWH min ha\textasciitilde{}har ley\textasciitilde{}mor koh to\textasciitilde{}mar le\textasciitilde{}veyt ya\textasciitilde{}a\textasciitilde{}gov we\textasciitilde{}ta\textasciitilde{}geyd liv\textasciitilde{}ney yis\textasciitilde{}ra\textasciitilde{}eyl

\item and \textasciitilde{}Mosheh Plucked-out he\textasciitilde{}did\textasciitilde{}GO-UP TO and “Mosheh Plucked out\textasciitilde{}” had\textasciitilde{}gone up to the the\textasciitilde{}“Elohiym Power\textasciitilde{}s” and \textasciitilde{}he\textasciitilde{}will\textasciitilde{}CALL-OUT TO him “Yhwh he\textasciitilde{}will\textasciitilde{}BE” FROM the\textasciitilde{}HILL
\end{itemize}

\textbf{Revised Mechanical Translation Codes}

(\ldots) Alt Trans/App A \quad <..> Comp Phrase/App B \quad […] Verb Form/App C \quad \ldots/ Plural Form/App D

\ldots/ Int Inf Abs \quad […] Past Perf Verb \quad […] Added Word

\textasciitilde{}141 \textasciitilde{~}
A Mechanical Translation of the Book of Exodus

to~>
SAY IN-THIS-WAY you(ms)~will~SAY
you~HOUSe ~“Ya’aqov he~will~RESTRAIN~” and~
you~SOn~s ~“Yisra’el he~will~TURN-ASIDE~+~MIGHTY-ONE~”

say to (the) house {of} “Ya’aqov He restrains”, and
you will [tell] to (the) sons {of} “Yisra’el He turns El aside”,

19:4

אַתָּם רְאִיתֶם אָשֹּׁר עַשָּׂתִית לַמִּצְרָיִם וַיֶּאֶה֖וּ אֹתָּם עַל כְּפֵי נְשָׁרִים

YOU(mp) you(mp)~did~SEE WHICH l~did~DO
and~I~will~LIFT-UP
AT~you(mp) UPON WING~s NESHER~s and~
I~will~make~COME AT~you(mp) TO~me

you saw (what) I did to “Mits’rayim Two straits”, and I will lift you up upon {the} wings {of the}
nesher*, and I will [bring] you to me,*

19:5

וְהָאָרֶץ כָּל לִי כִּי הָעַמִּים מִכָּל

and~NOW IF >~HEAR you(mp)~will~HEAR
in~VOICE~me and~you(mp)~did~
SAFEGUARD AT COVENANT~me and~
you(mp)~did~EXIST to~me JEWEL from~ALL
the~PEOPLE~s GIVEN-THAT to~me ALL the~LAND

and now, if you will :carefully: hear my voice,
you will exist (for) me {as a} jewel (more than)
all the peoples, given that all the land{s
belong} to me,*

19:6

אֲלֵלַי לְמַמְלֶכֶת כֹּהֲנִים וְגוֹ

YOU(mp) you(mp)~will~EXIST to~me
KINGDOM ADMINISTRATOR~s and~NATION
UNIQUE THESE the~WORD~s WHICH
you~will~much~SPEAK TO SON~s
“Yisra’el he~will~TURN-ASIDE~+~MIGHTY-ONE~”

and you will exist (for) me {as a} kingdom {of}
administrators and {a} unique nation, these
{are} the words which you will speak to {the}
sons {of} “Yisra’el He turns El aside”,*

19:7

נִבְּאוּ מֵאָתָּהּ וַיִּקְרָא חֵם לִפְנֵי לְזִקְנֵי לְבָאָר יִשְׂרָאֵל

and “Mosheh PLUCKED-OUT” came and he called out

to {the} beard{ed one}s

* An unknown bird, but probably a hawk or eagle.
† “Bearded ones” is a euphemism for “elders.”
PEOPLE and~he~will~PLACE to~FACE~s~them(m) AT ALL the~WORD~s the~THESE
WHICH he~did~much~DIRECT~him "Yhwh he"
will~BE~□

he placed all these words, which "Yhwh He is"
directed him, <in front of> them,□

~ 143 ~

PEOPLE and~he~will~PLACE to~FACE~s~them(m) AT ALL the~WORD~s the~THESE
WHICH he~did~much~DIRECT~him "Yhwh he"
will~BE~□

and all the people answered together, and
they said, all which "Yhwh He is" spoke, we will
do, and "Mosheh Plucked out" [returned] {the}
words {of} the people to "Yhwh He is",□

~ 143 ~

PEOPLE and~he~will~PLACE to~FACE~s~them(m) AT ALL the~WORD~s the~THESE
WHICH he~did~much~DIRECT~him "Yhwh he"
will~BE~□

19:8

and~they(m)~will~ANSWER ALL the~PEOPLE
TOGETHER and~they(m)~will~SAY ALL
WHICH he~did~much~SPEAK "Yhwh he" will~BE~
we~will~DO and~he~will~make~TURN-BACK
"Mosheh Plucked-out" AT WORD~s the~
PEOPLE TO "Yhwh he" will~BE~□

and "Yhwh He is" said to "Mosheh Plucked out",
look, I {am} coming to you in {the} thick {of
the} cloud, (with) {the} intention {that} the
people will hear me speak{ing} with you, and
also, they will [support] you (for) {a} distant
{time}, and "Mosheh Plucked out" [told] {the}
words {of} the people to "Yhwh He is",□

19:9

and~he~will~SAY "Yhwh he" will~BE~ TO
"Mosheh Plucked-out", LOOK I COME~
-ing/er(ms) TO~you(ms) in~THICK the~CLOUD
in~INTENTION he~will~HEAR the~PEOPLE
in~much~SPEAK me WITH~you(fs) and~
ALSO in~you(ms) they(m)~will~make~
SECURE to~DISTANT and~he~will~make~BE-
FACE-TO-FACE "Mosheh Plucked-out" AT
WORD~s the~PEOPLE TO "Yhwh he" will~BE~□

and "Yhwh He is" said to "Mosheh Plucked out",
walk to the people and you will set them apart
<today> and tomorrow, and they will wash
their apparel,□

19:10

and~he~will~SAY "Yhwh he" will~BE~ TO
"Mosheh Plucked-out", (ms)~WALK TO the~
PEOPLE and~you(ms)~did~much~SET-
APART~them(m) the~DAY and~TOMORROW
and~they~did~much~WASH APPAREL~s~
them(m)□

and "Yhwh He is" said to "Mosheh Plucked out",
walk to the people and you will set them apart
<today> and tomorrow, and they will wash
their apparel,□

19:11

and~he~will~SAY "Yhwh he" will~BE~ TO
"Mosheh Plucked-out", (ms)~WALK TO the~
PEOPLE and~you(ms)~did~much~SET-
APART~them(m) the~DAY and~TOMORROW
and~they~did~much~WASH APPAREL~s~
them(m)□

and "Yhwh He is" said to "Mosheh Plucked out",
walk to the people and you will set them apart
<today> and tomorrow, and they will wash
their apparel,□
The passage written as is, is a contradiction. It appears the word לֹא (not) is missing and should read “do not go up in the hill...”
wai'yo'mer el ha'am he'yu ne'kho'nim lish'lo'shet ya'mim al tig'shu el i'shah
and~he~will~SAY to the~PEOPLE (mp)
and he said to the people, <be ready> (for)
EXIST be~PREPARE~ing/er(mp) to~THREE
day~s DO-NOT you(mp)~will~DRAW-NEAR
TO WOMAN

19:16
wai'hi vai'yom hash'li'shi bih'yot ha'bo'qer wai'hi qo'lot uv'ra'qim we'a'nan ka'veyd el ha'har we'qol sho'phar hha'zaq me'od wai'ye'hhe'rad kol ha'am a'sher ba'ma'ha'neh
and~he~will~EXIST in~the~DAY the~THIRD
and (it) (came to pass) in the third day, in {the}
in~EXIST the~MORNING and~he~will
exist{ing of} the morning, and (it) (came to pass), \thunder/ and flashes and {a} heavy
HEAVY UPON the~HILL and~VOICE RAM-HORN FORCEFUL MANY and~he~will
TREMBLE all the~PEOPLE WHICH in~the~
CAMPSITE

19:17
wai'yo'tsey mo'sheh et ha'am liq'rat ha'e'lo'him min ha'ma'ha'neh wai'yt'yats'vu
be'tahh'tit ha'har
and~he~will~make~GO-OUT "Mosheh PLUCKED-OUT" AT the~PEOPLE to~>~MEET the~
"Elohiym POWER's" FROM the~CAMPSITE and~they(m)~will~be~make~STAND-UP in~
LOWER-PART the~HILL

19:18
we'har si'nai a'shan ku'lo mip'ney a'sher ya'rad a'law YHWH ba'eysh wai'ya'al a'sha'no
ke'e'shen ha'kiv'shan wai'ye'hhe'rad kol ha'har me'od
and~HILL "Sain My sharp thorns" he'~did~
and all {of the} hill {of} "Sain I had smoked, all his face*, (because) "Yhwh He is" went down upon him in the fire, and his
SMOKE ALL~him from~FACE~s WHICH he~
had smoked, all his face*, (because) "Yhwh He is"
did~GO-DOWN UPON him "Yhwh he'~will~BE~in~the~FIRE and~he~will~GO-DOWN SMOKE~
him like~SMOKE the~FURNACE and~he~
will~TREMBLE all the~HILL MANY

19:19
wai'hi qol ha'sho'phar ho'leykh we'ha'zaeyq me'od mo'sheh ye'da'beyr we'ha'e'lo'him

* "All his face" means the entire surface.

Revised Mechanical Translation Codes
([..] Alt Trans/App A <..> Comp Phrase/App B [.../ Verb Form/App C \.. Plural Form/App D
... Int Inf Abs [.../ Past Perf Verb [...] Added Word
~ 145 ~
and “he will” EXIST VOICE the “RAM-HORN walking* and {was} (very) forceful, “Mosheh Plucked out, he will” much “SPEAK will speak and the “Elohiym Powers” will answer him (with) {the} voice.

and “he will” GO-DOWN “Yhwh he will” BE TO HEAD the “HILL and “he will” CALL-OUT “Yhwh he will” BE TO “Mosheh Plucked-out, TO HEAD the” HILL and “he will” GO-UP “Mosheh Plucked-out

and “Yhwh He is” went down upon {the} hill {of} “Sinai My sharp thorns”, to {the} head {of} the hill, and “Mosheh Plucked out” went up,†

and “Yhwh He is” said to “Mosheh Plucked out”, go down, [warn] the people, otherwise, they will cast down† to “Yhwh He is” to see, and many will fall from him,†
19:24

הַנַּאֲמַר אֶלָּהָלֹהַ לָךְ דֶּרֶךְ הַנָּעֲלֵת אֲנָהִי אֲנָכֵּנִי עֵקֵל וְעֵקֵלִים וּוָה


= 147 =
20:2

a’no’khi  YHWH  he’will BE  Elohiym  who  made you go out from  the  land  of  “Mits’rayim  Two straits”, from  "House servants,
†

20:3

lo  yih’yeh  le’kha  Elohiym  POWER~s  OTHER~s UPON FACE~s me
†

20:4

lo  ta’a’seh  le’kha  SCULPTURE and~ ALL RESEMBLANCE WHICH  in~ the~ SKY~s2 from~ UPWARD and~ WHICH  in~ the~ LAND from~ UNDER and~ WHICH in~ the~ WATER~s2 from~ UNDER to~ the~ LAND
†

20:5

lo  tish’ta’ha’weh  la’hem  we’lo  ta’av’deym  ki  a’no’khi  YHWH  e’lo’hey’kha  eyl  qa’na  po’qeyd  a’won  a’vot  al  ba’nim  al  shi’ley’shim  we’al  ri’bey’im  le’shon’ai
†

20:6

we’o’seh  hhe’sed  la’ala’phim  le’o’ha’vai  ul’sh’om’rey  mits’otai
and~ DO~ing/er(mp)~ KINDNESS to~ the~ THOUSAND~s  to~ LOVE~ing/er(mp)~ me and~ to~  SAFEGUARD~ing/er(mp)~ DIRECTIVE~s~
and doing kindness to the thousands, to (the one)s loving me, and to (the one)s safeguarding my directives,
†

* "Upon my face" means “in my presence.”
20:7

lo ti'sa et sheym YHWH e'lo'hey'kha la'sha'we ki lo ye'na'qeh YHWH eyt a'sher yi'sa et she'mo lo'sha'we

NOT you(to)(ms)~will~LIFT-UP AT TITLE "Yhwh he'is~Elohiym powers~you to~the~falseness GIVEN-THAT NOT he'will~much~ACQUIT "Yhwh he'is~AT WHICH he'will~LIFT-UP AT TITLE~him to~the~falseness~

you will not lift up {the} title {of} "Yhwh He is" your "Elohiym Powers" (for) the falseness, given that "Yhwh He is" will not acquit {one} (who) will lift up his title (for) the falseness,

20:8

za'khor et yom ha'sha'bat le'qad'sho

>~REMEMBER AT DAY the~CEASING to~
>~much~SET-APART~him

>~REMEMBER AT DAY the~CEASING to~
>~much~SET-APART~him

remember {the} day {of} ceasing, to set him apart,

20:9

shey'shet ya'mim ta'a'vod we'a'si'ta kol me'lakh'te'kha

SIX DAY{S} you(to)(ms)~will~SERVE and~
you(to)(ms)~did~DO ALL BUSINESS~you(to)(ms)

six days you will serve, and you will do all your business,

20:10

we'yom hash'vi'i sha'bat la'YHWH e'lo'hey'kha lo ta'a'seh khol me'la'khah a'tah u'vin'kha u'vi'te'kha av'dec'kha uv'hem'te'kha we'ger'kha a'sher bish'a'are'y'kha

and~DAY the~SEVENTH CEASING to~"Yhwh he'is~Elohiym powers~you NOT you(to)(ms)~will~DO ALL BUSINESS YOU(to)(ms) and~SON~you(to)(ms) and~DAUGHTER~you(to)(ms) SERVANT~you(to)(ms) and~BONDWOMAN~you(to)(ms) and~BEAST~you(to)(ms) and~STRANGER~you(to)(ms) WHICH in~GATE~s~you(to)(ms)

and the seventh day {is a} ceasing to "Yhwh He is" your "Elohiym powers" you will not do (any) business, you and your son and your daughter, your servant and your bondwoman, and your beast, and your stranger which {is} in your gates,

20:11

ki shey'shet ya'mim a'sah YHWH et ha'sha'ma'yim we'et ha'a'rets et hai'yam we'et kol a'sher bam wai'ya'nahh ba'yom hash'vi'i~al keyn bey'ra'kh YHWH et yom ha'sha'bat

Referring to the “day,” a masculine word in Hebrew.

Revised Mechanical Translation Codes

(..) Alt Trans/App A ".." Comp Phrase/App B [..] Verb Form/App C ./ Plural Form/App D
":..: Int Inf Abs [..] Past Perf Verb [..] Added Word

~ 149 ~
wai’qad’shey’hu

GIVEN-THAT SIX DAY~s he~did~DO “Yhwh he”~will~BE AT the~SKY~s2 and~AT the~LAND AT the~SEA and~AT ALL WHICH in~them(m) and~he~will~REST in~the~DAY the~SEVENTH UPON SO he~did~much~KNEEL “Yhwh he”~will~BE AT DAY the~CEASING and~he~will~much~SET-APART~him

20:12 הקד את אביך ואת אמא Lê משו יאקהו נוקי על האדמה אשר יזהה  אלוהים נמי כל עולם

ka’beyd et a’vi’kha we’et i’mekha le’mam'an ya’ari’khun ya’mey’kha al ha’ada’mah a’sher YHWH e’lo’hey’kha no’teyn lakhir

l!(ms)~much~BE-HEAVY AT FATHER~you(ms) and~AT MOTHER~you(ms) to~THAT they(m)~will~make~PROLONG~must DAY~s~you(ms) UPON the~GROUND WHICH “Yhwh he”~will~BE~ “Elohiym POWER~s~you(ms) GIVE~ing/er(ms) to~you(fs)"

20:13 לא תרצח

lo tir’tsahh

NOT you(ms)~will~MURDER you will not murder,☐

20:14 לא תנאף

lo tin’aph

NOT you(ms)~will~COMMIT-ADULTERY you will not commit adultery,☐

20:15 לא תלבנב

lo tig’nov

NOT you(ms)~will~STEAL you will not steal,☐

20:16 לא תמעה בצע עי שקר

lo ta’aneh ve’rey’a’kha eyd sha’qer

NOT you(ms)~will~AFFLICT in~COMPANION~you(ms) WITNESS FALSE you will not afflict your companion (with) {a} witness {of} false{ness},☐

20:17 לא תמכודי ביתך ענץ לא תמכודי אשתך ענץ עבדיך ועבדתיך אשר ישור

 MGMORU هل אושר לוןך

* Referring to the “day,” a masculine word in Hebrew.

Mechanical Translation Codes

WORD – Verb                WORD – Noun                Word – Name                word – Pre/Suff                word – Conj.~ 150 ~
lo tahh‘mod beyt rey’e’kha lo tahh‘mod ey’shet rey’e’kha we’av‘do wa’a’ma‘to we’sho’ro wa’hha’mo’ro we’khol a’sher le’rey’e’kha

NOT you(ms)~will~CRAVE HOUSE
COMPANION~you(ms) NOT you(ms)~will~companion, you will not crave {the} woman
CRAVE WOMAN COMPANION~you(ms) and~bondwoman, and his ox, and his donkey, and
SERVANT~him and~BONDWOMAN~him and~ALL
WHICH to~COMPANION~you(ms)

NOT you(ms)~will~CRAVE HOUSE
COMPANION~you(ms) NOT you(ms)~will~companion, you will not crave {the} woman
CRAVE WOMAN COMPANION~you(ms) and~bondwoman, and his ox, and his donkey, and
SERVANT~him and~BONDWOMAN~him and~ALL
WHICH to~COMPANION~you(ms)

20:18

and~ALL the~PEOPLE SEE~ing/er(mp) AT
the~VOICE~s and~AT the~TORCH~s and~AT
VOICE the~RAM-HORN and~AT the~HILL
SMOKE and~he~will~SEE the~PEOPLE and~they(m)~will~STAGGER and~they(m)~will~STAND
from~DISTANCE

and~ALL the~PEOPLE SEE~ing/er(mp) AT
the~VOICE~s and~AT the~TORCH~s and~AT
VOICE the~RAM-HORN and~AT the~HILL
SMOKE and~he~will~SEE the~PEOPLE and~they(m)~will~STAGGER and~they(m)~will~STAND
from~DISTANCE

20:19

and~they(m)~will~SAY to ~Mosheh~Plucked-out
I~much~SPEAK YOU(ms) WITH~us
and~he~will~HEAR~^ and~DO-NOT he~will~much~SPEAK WITH~us ~Elohiym~Power~s
OTHERWISE we~will~DIE

and~they(m)~will~SAY to ~Mosheh~Plucked-out
I~much~SPEAK YOU(ms) WITH~us
and~he~will~HEAR~^ and~DO-NOT he~will~much~SPEAK WITH~us ~Elohiym~Power~s
OTHERWISE we~will~DIE

20:20

and~he~will~SAY ~Mosheh~Plucked-out~TO
the~PEOPLE DO-NOT you(mp)~will~FEAR
GIVEN-THAT to~in~INTENTION >~much~
TEST AT~you(mp) he~did~COME the~
“Elohiym~Power~s” and~in~INTENTION she~
will~EXIST FEARFULNESS~him UPON
FACE~s~you(mp) to~EXCEPT you(mp)~will~ERR

and~he~will~SAY ~Mosheh~Plucked-out~TO
the~PEOPLE DO-NOT you(mp)~will~FEAR
GIVEN-THAT to~in~INTENTION >~much~
TEST AT~you(mp) he~did~COME the~
“Elohiym~Power~s” and~in~INTENTION she~
will~EXIST FEARFULNESS~him UPON
FACE~s~you(mp) to~EXCEPT you(mp)~will~ERR

Revised Mechanical Translation Codes

(.). Alt Trans/App A  <=.>. Comp Phrase/App B  [...] Verb Form/App C  \/. Plural Form/App D
...: Int Inf Abs  |.:. Past Perf Verb  {...}: Added Word

~ 151 ~
20:21 and the people stood from a distance, and "Mosheh Plucked out" |had| been drawn near to the thick darkness which there, {is} the "Elohiym Power~s",† and the people stood from a distance, and

20:22 and “Yhwh He is” said to “Mosheh Plucked out”, in this way you will say to {the} sons {of} "Yisra'el He turns El aside", you saw that I spoke with you from the skies,

20:23 and~ you(ms)~ will~ must AT~ me “Elohiym Power~s" SILVER and~ “Elohiym Power~s" GOLD NOT you(mp)~ will~ DO to~ you(mp) □

20:24 you will (make) {an} altar {of} ground (for) me, and you will sacrifice upon him your rising {sacrifice}s and your complete {sacrifice}s, your flocks and your cattle, in all the area (where) I will make my title remembered, I will come to you and I will [respect] you,

20:25 you must not (make) me {a} “Elohiym Power~s", you will not (make) {them} (for) your{selves},† you will (make) {an} altar {of} ground (for) me, and you will sacrifice upon him your rising {sacrifice}s and your complete {sacrifice}s, your flocks and your cattle, in all the area (where) I will make my title remembered, I will come to you and I will [respect] you,
we'lo ta'aleh ve'ma'a'lot al miz'be'hhi a'sher lo ti'ga'leh er'wat'kha a'law

and~ NOT you(ms)~will~GO-UP in~STEP~s
UPON ALTAR~me WHICH NOT you(ms)~will~be~REMOVE-THE-COVER NAKEDNESS~
you(ms) UPON~him

Chapter 21

21:1

we'ey'leh ha'mish'pa'tim a'sher ta'sim liph'ney'hem

and~ THESE the~DECISION~s WHICH
you(ms)~will~PLACE to~FACE~s~them(m)

21:2

ki tiq'neh e'ved iv'ri sheysh sha'nim ya'a'vod u'vesh'bi'it yey'tsey la'hhaph'shi hhi'nam

GIVEN-THAT you(ms)~will~PURCHASE SERVANT~Ever~OTHER-SIDE~of SIX YEAR~s~he~
will~SERVE and~in~the~SEVENTH~he~will~
GO-OUT to~FREE FREELY

21:3

im be'ga'po ya'vo be'ga'po yey'tsey im ba'al i'shah hu we'yats'ah ish'to i'mo

IF in~ARCH~him he~will~COME in~ARCH~
he~will~GO-OUT IF MASTER WOMAN
HE and~she~did~GO-OUT WOMAN~him
WITH~him

* Probably meaning any sharp instrument used for shaping stone.
† Referring to the “hewn stone,” a feminine word in Hebrew.
‡ Referring to the “altar,” a masculine word in Hebrew.

Revised Mechanical Translation Codes

(....) Alt Trans/App A     <..> Comp Phrase/App B     [...] Verb Form/App C     \../ Plural Form/App D
...: Int Inf Abs     [...] Past Perf Verb     {...} Added Word

~ 153 ~
A Mechanical Translation of the Book of Exodus

21:4

IF LORD~s~ him will give to him woman and she did bring forth (for) him sons or daughters, the woman and her boys will exist (for) her lord, and he, he will go out (by) <himself>,

21:5

and IF >~say he will~say the~SERVANT I~ did~love at LORD~me at WOMAN~me and~at SON~s~me not I~will~GO-OUT in~ARCH~

21:6

(then) his lord will make him draw near to the "Elohiym Powers", and he will make him draw near to the door, or to the doorpost, and his lord will bore through his ear (with) the awl and he will serve him to a distant {time},

21:7

and (if) {a} man will sell his daughter (as) {a} bondwoman, she will not go out like {the} going {out} {of} the servants,
21:8

if she is dysfunctional in the eyes of her lord, which he did not appoint, then he will ransom her, he will not regulate to sell her in his treacherous act (with) her.

21:9

and if he will appoint her to his son, he will do to her {just} like {the} decision of the daughters.

21:10

if he will take {an}other, he will not take away her remains, her raiment and her habitation.

21:11

and she will go out freely without silver.

21:12

(anyone) hitting {a} man, and dies, he will be killed.

* The Hebrew word לא (pronounced “lo” and meaning “no”) in the phrase, “which he did not appoint,” may be written defectively for לו (also pronounced “lo,” but meaning “to himself”) and would then be translated as “who appointed her to himself.”

† That is to “rule” or “decide.”

‡ Or “manner.”

§ Probably referring to her relatives.
A Mechanical Translation of the Book of Exodus

21:13

וַאֲשֶׁר לְךָ מָקוֹם לְיָדוֹ אִנָּה וְהָאֱלֹהִים צָדָה לֹא וַאֲשֶׁר שָׁם

waʼasher lo ts̱a’dah weʼha’e’lo’him i’nah le’ya’do we’sam’ti le’kha ma’qom a’sher ya’nu’s

and~ WHICH NOT he~ did~ LAY-IN-WAIT and~ the~ “Elohiym” POWER~s~ he~ did~ much~ APPROACH to~ HAND~ him and~ “I” did~ PLACE to~ you(ms) AREA WHICH he~ will~ FLEE THERE~ unto

and~he~ did not lay in wait, and the

and~(when) he did not lay in wait, and the

“Elohiym” Powers~ {delivers} {him} to his hand,

(them) I will place {an} area (for) you (where)

he will flee unto,

and~ WHICH NOT he~ did~ LAY-IN-WAIT and~ the~ “Elohiym” POWER~s~ he~ did~ much~ APPROACH to~ HAND~ him and~ “I” did~ PLACE to~ you(ms) AREA WHICH he~ will~ FLEE THERE~ unto

21:14

וַאֲשֶׁר לְךָ מָקוֹם לְיָדוֹ אִנָּה וְהָאֱלֹהִים צָדָה לֹא וַאֲשֶׁר שָׁם

and~ WHICH NOT he~ did~ LAY-IN-WAIT and~ the~ “Elohiym” POWER~s~ he~ did~ much~ APPROACH to~ HAND~ him and~ “I” did~ PLACE to~ you(ms) AREA WHICH he~ will~ FLEE THERE~ unto

and~he~ did not lay in wait, and the

“Elohiym” Powers~ {delivers} {him} to his hand,

(them) I will place {an} area (for) you (where)

he will flee unto,

and~ WHICH NOT he~ did~ LAY-IN-WAIT and~ the~ “Elohiym” POWER~s~ he~ did~ much~ APPROACH to~ HAND~ him and~ “I” did~ PLACE to~ you(ms) AREA WHICH he~ will~ FLEE THERE~ unto

21:15

וַאֲשֶׁר לְךָ מָקוֹם לְיָדוֹ אִנָּה וְהָאֱלֹהִים צָדָה לֹא וַאֲשֶׁר שָׁם

and~ WHICH NOT he~ did~ LAY-IN-WAIT and~ the~ “Elohiym” POWER~s~ he~ did~ much~ APPROACH to~ HAND~ him and~ “I” did~ PLACE to~ you(ms) AREA WHICH he~ will~ FLEE THERE~ unto

and~he~ did not lay in wait, and the

“Elohiym” Powers~ {delivers} {him} to his hand,

(them) I will place {an} area (for) you (where)

he will flee unto,

and~ WHICH NOT he~ did~ LAY-IN-WAIT and~ the~ “Elohiym” POWER~s~ he~ did~ much~ APPROACH to~ HAND~ him and~ “I” did~ PLACE to~ you(ms) AREA WHICH he~ will~ FLEE THERE~ unto

21:16

וַאֲשֶׁר לְךָ מָקוֹם לְיָדוֹ אִנָּה וְהָאֱלֹהִים צָדָה לֹא וַאֲשֶׁר שָׁם

and~ WHICH NOT he~ did~ LAY-IN-WAIT and~ the~ “Elohiym” POWER~s~ he~ did~ much~ APPROACH to~ HAND~ him and~ “I” did~ PLACE to~ you(ms) AREA WHICH he~ will~ FLEE THERE~ unto

and~he~ did not lay in wait, and the

“Elohiym” Powers~ {delivers} {him} to his hand,

(them) I will place {an} area (for) you (where)

he will flee unto,

and~ WHICH NOT he~ did~ LAY-IN-WAIT and~ the~ “Elohiym” POWER~s~ he~ did~ much~ APPROACH to~ HAND~ him and~ “I” did~ PLACE to~ you(ms) AREA WHICH he~ will~ FLEE THERE~ unto

21:17

וַאֲשֶׁר לְךָ מָקוֹם לְיָדוֹ אִנָּה וְהָאֱלֹהִים צָדָה לֹא וַאֲשֶׁר שָׁם

and~ WHICH NOT he~ did~ LAY-IN-WAIT and~ the~ “Elohiym” POWER~s~ he~ did~ much~ APPROACH to~ HAND~ him and~ “I” did~ PLACE to~ you(ms) AREA WHICH he~ will~ FLEE THERE~ unto

and~he~ did not lay in wait, and the

“Elohiym” Powers~ {delivers} {him} to his hand,

(them) I will place {an} area (for) you (where)

he will flee unto,

and~ WHICH NOT he~ did~ LAY-IN-WAIT and~ the~ “Elohiym” POWER~s~ he~ did~ much~ APPROACH to~ HAND~ him and~ “I” did~ PLACE to~ you(ms) AREA WHICH he~ will~ FLEE THERE~ unto

21:18

וַאֲשֶׁר לְךָ מָקוֹם לְיָדוֹ אִנָּה וְהָאֱלֹהִים צָדָה לֹא וַאֲשֶׁר שָׁם

and~ WHICH NOT he~ did~ LAY-IN-WAIT and~ the~ “Elohiym” POWER~s~ he~ did~ much~ APPROACH to~ HAND~ him and~ “I” did~ PLACE to~ you(ms) AREA WHICH he~ will~ FLEE THERE~ unto

and~he~ did not lay in wait, and the

“Elohiym” Powers~ {delivers} {him} to his hand,

(them) I will place {an} area (for) you (where)

he will flee unto,

and~ WHICH NOT he~ did~ LAY-IN-WAIT and~ the~ “Elohiym” POWER~s~ he~ did~ much~ APPROACH to~ HAND~ him and~ “I” did~ PLACE to~ you(ms) AREA WHICH he~ will~ FLEE THERE~ unto

* The word Elohiym may refer to the judges, but the Hebrew word for judges is usually שופטים (shoftim).
† Possibly meaning a premeditated action.
‡ Meaning “in his possession.”

Mechanical Translation Codes

<table>
<thead>
<tr>
<th>WORD – Verb</th>
<th>WORD – Noun</th>
<th>Word – Name</th>
<th>word – Pre/Suff</th>
<th>word – Conj.</th>
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<tr>
<td>~ 156 ~</td>
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</tbody>
</table>
we'khi ye'ri'vun a'na'shim we'hi'kah ish et rey'ey'hu be'e'ven o ve'eg'roph we'lo ya'mut we'na'pha'le'mish'k'av

and~ GIVEN-THAT they(m) ~ will ~ DISPUTE ~ and (if) men must dispute, and a man will hit
must MAN's and ~ he ~ did ~ make ~ HIT MAN
AT COMPANION ~ him in ~ STONE OR in ~ FIST
and ~ NOT he ~ will ~ DIE and ~ he ~ did ~ FALL to ~
LAYING-PLACE □

and~ GIVEN-THAT they
m~ will~ DISPUTE
~ and a man will hit his companion (with) {a} stone, or (with) {a}
fist, and he does not die, (then) he will fall to
{the} laying place, □

im ya'qum we'hit'ha'leykh ba'hhuts al mish'a'ne'to we'ni'qah ha'ma'keh raq shiv'to
yi'teyn we'ra'po ye'ra'pey

IF he ~ will ~ RISE and ~ he ~ did ~ self ~ WALK in ~ the ~ OUTSIDE UPON STAVE ~ him and ~ he ~
did ~ be ~ ACQUIT make ~ HIT ~ ing/er(ms) ONLY
CEASING ~ him he ~ will ~ GIVE and ~> > > > > much ~
HEAL he ~ will ~ much ~ HEAL □

and ~ GIVEN-THAT he ~ will ~ make ~ HIT MAN
AT SERVANT ~ him OR AT BONDWOMAN ~ him
in ~ the ~ BRANCH and ~ he ~ did ~ DIE UNDER
HAND ~ him AVENGE he ~ will ~ be ~ AVENGE □

SURELY IF DAY OR DAY ~ s 2 he ~ will ~ STAND
NOT he ~ will ~ be ~ make ~ AVENGE GIVEN -
THAT SILVER ~ him HE □

(However), if he will stand $ (for a) day or two
days, he will not be avenged, given that he {is}
his silver, □

The phrase “only his ceasing he will give” is probably an idiom for compensating the injured
person for his time lost.

The injured is physically healed as well financially compensated.

Literally meaning “to be able to stand,” but figuratively “to continue.”

Revised Mechanical Translation Codes

(. ) Alt Trans/App A ◄ > Comp Phrase/App B [...] Verb Form/App C \../ Plural Form/App D
... Int Inf Abs [. ] Past Perf Verb [...] Added Word

~ 157 ~
and~ GIVEN-THAT they(m)~ will~ be~ pregnant woman, and her boys* go out, (but) harm did not exist, he will :surely: be fined
<just as> {the} master {of} the woman will set
down upon him, and he will give {the}
judg(ment)s,

21:23

and~ GIVEN-THAT they(m)~ will~ be~ pregnant woman, and her boys* go out, (but) harm did not exist, he will :surely: be fined
<just as> {the} master {of} the woman will set
down upon him, and he will give {the}
judg(ment)s,

21:24

and~ GIVEN-THAT they(m)~ will~ be~ pregnant woman, and her boys* go out, (but) harm did not exist, he will :surely: be fined
<just as> {the} master {of} the woman will set
down upon him, and he will give {the}
judg(ment)s,

21:25

and~ GIVEN-THAT they(m)~ will~ be~ pregnant woman, and her boys* go out, (but) harm did not exist, he will :surely: be fined
<just as> {the} master {of} the woman will set
down upon him, and he will give {the}
judg(ment)s,
we'khi yi'gahh shor et ish o et i'shah wa'meyt sa'qol yi'sa'qeyl ha'shor et be'asaro u'va'al ha'shor na'qi
and (if) {an} ox {was a} gorer <previously>, and his master was [warned], and he does not safeguard him, and he [kills] {a} man or {a} woman, the ox will be stoned, and also his master will be [killed], □
21:32

im e'ved yi'gahh ha'shor o a'mah ke'seph she'lo'shim she'qa'lim yi'teyn la'donaw we'ha'shor yi'sa'qeyl

IF SERVANT he~will~GORE the~OX OR BONDWOMAN SILVER THREE's SHEQEL's he~will~GIVE to the~LORD's~him and the~OX he~will~be~STONE

21:33

we'khi yiphtahh ish bor o ki yikh'reh ish bor we'lo ye'kha'se'nu we'na'phal sham'mah shor o hha'mor

and~GIVEN-THAT he~will~OPEN MAN CISTERN OR GIVEN-THAT he~will~DIG MAN CISTERN and~NOT he~will~much~COVER~OVER him and~he~did~FALL THERE~unto OR DONKEY

21:34

ba'al ha'bor ye'sha'leym ke'seph ya'shiv liv'a'law we'ha'meyt yih'yeh lo

MASTER the~CISTERN he~will~much~MAKE~RESTITUTION SILVER he~will~make~TURN~BACK to~MASTER's~him and~the~DIE~{ing/er(ms) he~will~EXIST to~him}

21:35

we'khi yig'oph shor ish et shor rey'ey'hu wa'meyt u'makh'ru et ha'shor ha'hhai we'hha'tsu et kas'po we'gam et ha'meyt ye'hhe'tsun

and~GIVEN-THAT he~will~SMITE OX MAN AT OX COMPANION~him and~he~did~DIE and~they~did~SELL at the~OX the~LIVING and~they~did~DIVIDE AT SILVER him and~ALSO AT the~DIE~{ing/er(ms) they(m)~will~DIVIDE~must}

21:36

o no'da ki shor na'gahh hu mit'mol shil'shom we'lo yish'me're'nu be'a'law sha'leym ye'sha'leym shor ta'hhat ha'shor we'ha'meyt yih'yeh lo

OR he~did~be~KNOW GIVEN-THAT OX or {if it} was known that (that) ox {was a}
A Mechanical Translation of the Book of Exodus

Chapter 22

22:1(2)

 الأمريكية之城 מalsex חנס בֵּיתוֹ פָּקַד עליו פָּקַד לְבֵיתוֹ

im ba'mahh'te'ret yi'ma'tsey ha'ga'nav we'hu'kah wa'meyt eyn lo da'mim

IF in the SEARCHING he will be FIND the

THIEF and he did= make= HIT and he

did=DIE WITHOUT to=him BLOOD=’s

22:2(3)

أم רוחה השמש עליו בֵּיתוֹ פָּקַד עליו בֵּיתוֹ לְבֵיתוֹ

im zar'hhah ha'she'mesh al'aw da'mim lo sha'leym ye'sha'leym im eyn lo we'nim'kar big'ney'va' to

IF she did= COME-UP the SUN UPON=him

BLOOD=’s to=him > mucho=MAKE-

RESTITUTION he=will= much=MAKE-

RESTITUTION IF WITHOUT to=him and= he

did= be= SELL in=THEFT= him

22:3(4)

אם כמיאת מִפָּקַד בֵּיתוֹ מְגָבָּה מְגָבָּה יְהוָה כַּיְodox יְהוָה

im hi'ma'tsey ti'ma'tsey be'ya'do hag'ney'vah mi'shor ad hha'mor ad seh hai'yim

* This verse is the first verse of chapter 22 in Christian Bibles. In all of chapter 22, the verse numbers in Christian Bibles will be one number higher.

Revised Mechanical Translation Codes

(.). Alt Trans/App A <..<> Comp Phrase/App B [...] Verb Form/App C \./ Plural Form/App D

.: Int Inf Abs |.| Past Perf Verb |.| Added Word

~ 161 ~
she'na'yim ye'sha'leym

IF >~be~>FIND she~will~>BE~FIND in~HAND~
him the~THEFT from~OX UNTIL DONKEY
UNTIL RAM LIVING~s TWO he~will~>much~
MAKE-RESTITUTION

if the theft is :surely: found in his hand, from {the} ox, (even) (the) donkey, (even) {a} ram,
he will make restitution {with} (double) {the} \life/,□

22:4(5)
ki yav'er ish sa'deh o khe'rem we'shi'lahh et be'i'roh u'vi'eyr bis'deyh a'hheyr mey'tav
sa'dey'hu u'ley'tav kar'mo ye'sha'leym

GIVEN-THAT he~will~>make~>BURN MAN
FIELD OR VINEYARD and~he~did~>much~
SEND at CATTLE~her and~he~did~>much~
BURN in~FIELD OTHER BEST FIELD~him and~
BEST VINEYARD~him he~will~>much~MAKE-
RESTITUTION

(if) {a} man (causes) {a} field or vineyard {to}
burn*, and he sends his† cattle, and they‡
[ignite]§ {an}other field, he will make
restitution {with} his best field and his best
vineyard,□

22:5(6)
ki tey'tsey eysh u'mats'ah qa'ot'sim we'ne'e'khal ga'dish o ha'qa'mah o ha'sa'deh sha'leym
ye'sha'leym ha'mav'ir et ha'be'ey'rah

GIVEN-THAT she~will~>GO-OUT FIRE and~
she~did~>FIND BRAMBLE~s and~he~did~>be~
EAT STACK OR the~GRAIN-STALK OR the~
FIELD ~much~>MAKE-RESTITUTION he~will~
>much~MAKE-RESTITUTION the~make~
BURN~ing/er(ms) AT the~BURNING

(if) {a} fire will go out**, and she†† finds
brambles, and stack{s}, or grain stalk{s}, or {a}
field is eaten‡‡, the {one} making the burning
will make :full: restitution,□

22:6(7)
ki yi'teyn ish el rey'ey'hu ke'seph o khe'y'lim lish'mor we'gu'nav mi'be'yit ha'ish im
y'la'tsey ha'ga'nav ye'sha'leym she'na'yim

* The “burning” in this context implies that the field or vineyard is completely devoured.
† The word בְּעִירֹה (her cattle) is grammatically incorrect and should be written as בְּעִירוֹ (his cattle).
‡ The Hebrew reads “he,” referring to the “cattle,” as the Hebrew word for “cattle” is a masculine singular noun. Since the English word “cattle” is plural, the translation uses the pronoun “they” instead.
§ The “igniting” in this context implies that the field or vineyard is being eaten.
** Referring to the “fire,” a feminine word in Hebrew.
†† Meaning to “spread,” not in the sense of being extinguished.
‡‡ This Hebrew word means to eat, but also to devour or destroy.

Mechanical Translation Codes

WORD – Verb        WORD – Noun
Word – Name        word – Pre/Suff
word – Conj.

~ 162 ~
To a mechanical translation of the book of exodus

Revised mechanical translation codes

(Alt Trans/App A)        <..> Comp Phrase/App B
[..] Verb Form/App C   \./ Plural Form/App D
\.: Int Inf Abs   [..] Past Perf Verb   [..] Added Word

GIVEN-THAT he~will~GIVE MAN TO
COMPANION~him SILVER OR ITEM~s to~
>~SAFEGUARD and~he~did~be~much~STEAL
from~HOUSE the~MAN IF he~will~be~FIND
the~THIEF he~will~much~MAKE-
RESTITUTION TWO

IF NOT he~will~be~FIND the~THIEF and~he~
did~be~COME-NEAR MASTER the~HOUSE
TO the~"Elohiym" POWER~s IF NOT he~did~
SEND HAND~him in~BUSINESS
COMPANION~him

22:7(8)

לֹא יָדוֹ שָׁלַח לֹא אִם הָאֱלֹהִים אֶל הַבַּיִת וְנִקְרַב הַגַּנָּב יִמָּצֵא لֹא אִם רֵעֵהוּ בִּמְלֶאכֶת

GIVEN-THAT he~will~not GIVE MAN TO
COMPANION~him SILVER OR ITEM~s to~
>~SAFEGUARD and~he~did~not~BE~STEAL
from~HOUSE the~MAN IF he~will~be~FIND
the~THIEF he~will~much~MAKE-
RESTITUTION TWO

IF NOT he~will~be~FIND the~THIEF and~he~
did~not~BE~COME-NEAR MASTER the~HOUSE
TO the~"Elohiym" POWER~s IF NOT he~did~
SEND HAND~him in~BUSINESS
COMPANION~him

22:8(9)

עַל שַׂלְמָה עַל שֶׂה עַל חֲמוֹר עַל שׁוֹר עַל פֶּשַׁע דְּבַר כָּל עַל אֲבֵדָה כָּל יַרְשִׁיעֻן אֲשֶׁר שְׁנֵיהֶם דְּבַר יָבֹא הָאֱלֹהִים עד זה היא~Elohiym" (the) one

UPON ALL WORD TRANSGRESSION UPON OX
UPON DONKEY UPON RAM UPON OUTER-
GARMENT UPON ALL LOST-THING WHICH
he~will~SAY GIVEN-THAT HE THIS UNTIL
he~will~COME WORD TWO~them(m) WHICH he~will~make~
DEPART~must "Elohiym" POWER~s he~will~much~MAKE-RESTITUTION TWO to~
COMPANION~him

(over) all (manner){s of} transgression, (over)
{an} ox, (over) {a} donkey, (over) {a} ram,
(over) {an} outer garment, (over) all lost
thing{s}, {of} which (it) is said, that (one) {is}
this, {the} (manner) {of the} two {of} them will
come unto the "Elohiym" POWER~s, {the one}
which "Elohiym" POWER~s must [convict], he will
make :full: restitution {of} two {times} to his
companion,

* Referring to the silver or items.
† The word Elohiym may refer to the judges, but the Hebrew word for judges is usually שופטים (shoftim).
‡ The text appears to be missing text at this point and may have originally included “to see,” or “to determine.”
§ The word Elohiym may refer to the judges, but the Hebrew word for judges is usually שופטים (shoftim). Unlike the other uses of this word in this section, the verb associated with Elohiym is singular (he).

Revised mechanical translation codes

(Alt Trans/App A)        <..> Comp Phrase/App B
[..] Verb Form/App C   \./ Plural Form/App D
\.: Int Inf Abs   [..] Past Perf Verb   [..] Added Word

~ 163 ~
22:9(10)

Given that he will give a man to his companion, donkey, or ox, or ram (or any) beast for safeguarding, and he dies, or he is cracked, or he is captured, without being seen, if a man will give to his companion donkey, or ox, or ram (or) (any) beast for safeguarding, and he dies, or he is cracked, or he is captured, without being seen, (if) a man will give to his companion donkey, or ox, or ram (or) (any) beast for safeguarding, and he dies, or he is cracked, or he is captured, without being seen, (if) {a} man will give to his companion {a} donkey, or {an} ox, or {a} ram (or) (any) beast (for) safeguarding, and he dies, or he is cracked, or he is captured, without being seen, †

22:10(11)

She'vu'at YHWH he is will exist between two of them, if not he did send his hand into the business of his companion, (then) his master will take it, and he will not make restitution,

22:11(12)

We'im ga'nov yi'ga'neyv mey'i'mo ye'sha'leym liv'a'law (but) if he was surely stolen away from him, he will make restitution to his master,

22:12(13)

Im ta'rph yi'ta'reyph ye'vi'ey'hu eyd hat'rey'phah lo ye'sha'leym

IF >~Tear-into-pieces he~will~be~Tear-into-pieces he~will~make~come~him if he was: surely torn into pieces, he will [bring] him (as a) witness, he will not make restitution (of the) torn (thing),

22:13(14)

We'khi yish'al ish mey'im rey'ey'hu we'nish'bar o meyt be'a'law eyn i'mo sha'leym ye'sha'leym

* “His master” is the owner of the beast.
† Meaning “accept.”
‡ “His master” is the owner of the beast.
and ~ GIVEN-THAT he ~ will ~ ENQUIRE MAN
from ~ WITH COMPANION ~ him and he ~ did ~
be ~ CRACK OR he ~ did ~ DIE MASTER ~ s ~ him
WITHOUT WITH ~ him ~ much ~ MAKE-
RESTITUTION he ~ will ~ much ~ MAKE-
RESTITUTION □

and (if) {a} man will enquire < away from > * his
companion, and he is cracked, or he dies,
{and} his master {is} not with him, he will
make : full : restitution , □

22:14(15)
ימלך ימים לא ישלו אום שבך והב באבך
im be'la'aw i'mo lo ye'sha'leym im sa'khir hu ba bis'ka'ro
IF MASTER ~ s ~ him NOT he ~ will ~
much ~ MAKE-RESTITUTION IF HIRELING HE
he ~ did ~ COME in ~ WAGE ~ him □

and ~ GIVEN-THAT he ~ will ~ much ~ SPREAD-
WIDE MAN VIRGIN WHICH NOT she ~ did ~ be ~
much ~ BETROTH and he ~ did ~ LAY-DOWN
WITH ~ her ~ much ~ HURRY he ~ will ~ HURRY ~ her to ~
him to ~ WOMAN □

im be'a'law i'mo lo ye'sha'leym im sa'khir hu ba bis'ka'ro
IF MASTER ~ s ~ him NOT he ~ will ~
much ~ MAKE-RESTITUTION IF HIRELING HE
he ~ did ~ COME in ~ WAGE ~ him □

and (if) {a} man will enquire < away from > * his
companion, and he is cracked, or he dies,
{and} his master {is} not with him, he will
make : full : restitution , □

22:15(16)
וכי יתנה איש בתוולת יאשר לא ארעה ושכבה אמה וmah יתנה גוריהו ולכי
we'khi ye'pha'teh ish be'tu'lah a'sher lo o'ra'sah we'sha'khav i'mah ma'hore'nah
lo le'i'isha

and ~ GIVEN-THAT he ~ will ~ much ~ SPREAD-
WIDE MAN VIRGIN WHICH NOT she ~ did ~ be ~
much ~ BETROTH and he ~ did ~ LAY-DOWN
WITH ~ her ~ much ~ HURRY he ~ will ~ HURRY ~ her to ~
him to ~ WOMAN □

22:16(17)
וכם ומאין אבינה להקהול לכש לשכבל כمرافق בטוחות
im ma'e'in ye'ma'e'in a'vi'ah le'ti'tah lo ke'seph yish'qol ke'mo'har ha'be'tu'lot
IF > ~ much ~ REFUSE he ~ will ~ much ~ REFUSE
FATHER ~ her to ~ > ~ GIVE ~ her to ~ him SILVER
he ~ will ~ WEIGH like ~ BRIDE-PRICE the ~
VIRGIN □

and (if) {a} man will [ persuade ] {a} virgin who
has not been betrothed, and he lays down
with her, he will : quickly : hurry her to { be a }
woman ( for ) him { self } , □

22:17(18)
מכשפה לא תיהיה
me'kha'shey'phah lo te'hha'yeh
much ~ SORCERY ~ ing / er ( fs ) NOT you ( ms ) ~
will ~ much ~ LIVE □

you will not [ keep alive ] {a} sorceress , □

22:18(19)
כל שכב אום בצקה゠מהות ימות
kol sho'kheyv im be'hey'mah mot yu'mat
ALL LAY-DOWN ~ ing / er ( ms ) WITH BEAST
> ~ DIE he ~ will ~ be ~ make ~ DIE □

all laying down with {a} beast will : surely : be
[killed], □
22:19(20)

เลย לְבַדּוֹ לַיהוָה בִּלְתִּי יָחֳרָם לָאֱלֹהִים זֹבֵחַ

SACRIFICE~ing/er(ms) to~the~“Elohiym Powers”

EXCEPT to~“Yhwh He is” <himself>, will be [destroyed].

22:20(21)

וֹרֵא תַעֲנֹת לֶא תַעֲנֹת בְּאֶרֶץ הֱיִיתֶם גֵרִים

해'גי'임해'יין'야'흐'ראම해'אלוה'ימ'

and~STRANGER NOT you(ms)~will~make~SUPPRESS and~NOT you(ms)~will~SQUEEZE~him GIVEN-THE STRANGER~s you(mp)~did~EXIST in~LAND “Mits’rayim STRAIT”s

and you will not suppress {a} stranger, and you will not squeeze* him, given that you existed {as} strangers in {the} land {of} “Mits’rayim Two straits”,

22:21(22)

כָּל בְּאֶרֶץ הֱיִיתֶם גֵרִים

огралазатаплазатапла

ALL WIDOW and~ORPHAN NOT you(ms)~will~much~AFFLICT~must

you must not afflict (any) widow (or) orphan,

22:22(23)

אַתָּה תַעֲנֹת כָּל אֲנָחָה לְמָנָה

if~you:greatly: afflict him <instead>, he will:greatly: cry out to me, I will:surely: hear his cry,

22:23(24)

אַתָּה תַעֲנֹת כָּל אֲנָחָה לְמָנָה

and~my nose will flare up¶, and I will kill you

and~did~KILL WOMAN~s you(mp)~WIDOW~s and~SON~s~you(mp) ORPHAN~s

¶ Meaning “oppresss.”

¶ “My nose will flare up” is an idiom meaning “I will be fiercely angry.”
IF SILVER you(ms)~will~make~JOIN AT PEOPLE~me AT the~AFFLICTION WITH~
you(fs) NOT you(ms)~will~EXIST to~him like~
DECEIVE~ing/er(ms) NOT you(ms)~will~PLACE~must UPON~him USURY

\[ \text{\`...` Alt Trans/App A} \quad <\ldots> \text{Comp Phrase/App B} \quad \ldots \quad \text{Verb Form/App C} \quad \ldots \quad \text{Plural Form/App D} \]
\[ \ldots \text{Int Inf Abs} \quad \ldots \quad \text{Past Perf Verb} \quad \ldots \quad \text{Added Word} \]

\[ \text{\~167~} \]

A Mechanical Translation of the Book of Exodus

22:25(26)

im hha'vol tahl'hbo sal'mat rey'e'kha ad bo ha'shem te'shi've'nu lo

IF >~TAKE-AS-A-PLEDGE you(ms)~will~TAKE-AS-A-PLEDGE OUTER-GARMENT
COMPANION~you(ms) UNTIL >~COME the~
SUN you(ms)~will~make~TURN-BACK~him to~him

22:26(27)

ci hj a c'c'so'thla lb'qet ha'a sh'qel'la la'or ba'meh yish'kav we'haj'yah ki yits'aq ey'lai we'sha'ma'ti ki hha'nun a'ni

GIVEN-THAT she RAIMENT~her to~STICK~
her she APPAREL~him to~SKIN~him in~
WHAT he~will~LAY-DOWN and~he~did~
EXIST GIVEN-THAT he~will~CRY-OUT TO~me and~he~did~HEAR GIVEN-THAT GRACIOUS

22:27(28)

"Elohiym POWER~s" NOT you(ms)~will~much~
BELITTLE and~CAPTAIN in~PEOPLE~you(ms)
NOT you(ms)~will~SPIT-UPON

22:28(29)

me'ley'at'kha we'dim'a'kha lo te'a'hheyr be'khor ba'ney'kha ti'ten li

RIPE-FRUIT~you(ms) and~JUICE~you(ms)

* Referring to the “outer garment,” which is a feminine word in Hebrew. However, the Hebrew pronoun is written defectively as masculine.
† The Hebrew verb may mean “come” or “go” and contextually must be referring to the “going down” of the sun.
‡ Referring to the “outer garment,” a feminine word in Hebrew.
§ The word כְּסוּתוֹ (her raiment) is grammatically incorrect and should be written as כְּסוּתוֹ (his raiment).
** Context suggests this may be the judges, but the Hebrew word for judges is usually שופטים (shoftim).

Revised Mechanical Translation Codes

\[ \ldots \text{Alt Trans/App A} \quad <\ldots> \text{Comp Phrase/App B} \quad \ldots \quad \text{Verb Form/App C} \quad \ldots \quad \text{Plural Form/App D} \]
\[ \ldots \text{Int Inf Abs} \quad \ldots \quad \text{Past Perf Verb} \quad \ldots \quad \text{Added Word} \]

\[ \sim 167 \sim \]
NOT you(ms)~will~much~DELAY FIRSTBORN
SON~s~you(ms)~you(ms)~will~GIVE to~me

汁, you will give to me your firstborn sons.

22:29(30)

keyn ta'aleh le'shor'kha le'tso'ne'kha shiv'at ya'mim yih'yeh im i'mo ba'yom hash'mini

SO you(ms)~will~DO to~OX~you(ms) to~
FLOCKS~you(ms) SEVEN DAY~s he~will~
EXIST WITH MOTHER~him in~the~DAY the~
EIGHTH you(ms)~will~GIVE him to~me

(thus) you will do to your ox, to your flocks, he
will exist with his mother (for) seven days, in
the eighth day you will give him to me.

22:30(31)

we'an'shey qo'desh tash'mini
tash'li'khun o'to

and~MAN~s SPECIAL you(mp)~will~EXIST~
must to~me and~FLESH in~the~FIELD TORN
NOT you(mp)~will~EAT to~the~DOG
you(mp)~will~make~THROW-OUT~must AT~

and you must exist {as} men {of} special{ness}
(for) me, and you will not eat torn flesh in the
field, you must throw {it} to the dog.

Chapter 23

23:1

lo ti'sa shey'ma sha'we al ta'shet yad'kha im ra'sha lih'yet eyd hha'mas

NOT you(ms)~will~LIFT-UP REPORT
FALSENESS DO-NOT you(ms)~will~SET-
DOWN HAND~you(ms) WITH LOST to~

you will not lift up {a} report {of} falseness,
you will not set your hand down with {the}
lost to (be) {a} witness {of} violence.

23:2

lo tih'yeh a'hha'rey ra'bin le'ra'ot we'lta'a'neh al riv lin'tot a'hha'rey ra'bin le'ha'tot

NOT you(ms)~will~EXIST AFTER
ABUNDANT~s to~DYSFUNCTIONAL~s and~
NOT you(ms)~will~ANSWER UPON DISPUTE
to~>~EXTEND AFTER ABUNDANT~s to~

you will not [follow] {the} abundant* to
dysfunction, and you will not answer upon {a}
dispute, extend{ing} after {the} abundant†
(by) [turn{ing} away from] {it},

* That is, a “crowd,” as a great multitude, the majority.
† That is, a “crowd,” as a great multitude, the majority.
23:3

we'dal lo teh'dar be'ri'vo
and~WEAK NOT you(ms)~will~SWELL in~ and you will not swell {the} weak in his
DISPUTE~him☐
dispute,☐

23:4

ci teph'ga shor et'evkha o hha'mo'ro to'eh ha'she'yv te'shi've'nu lo
given-that you(ms)~will~REACH ox
attack~ing/er(ms)~you(ms) or donkey~
him wander~ing/er(ms) >~make~TURN~
back you(ms)~will~make~TURN-BACK~him
to~him☐

23:5

ci tira'eh hha'mor so'na'a'kha ro'veyts ta'hha'tat ma'sa'o we'hha'dal'ta me'y'a'zov lo a'zov
ta'a'zov i'mo
given-that you(ms)~will~SEE donkey
hate~ing/er(ms)~you(ms) STRETCH-OUT~
ing/er(ms) under load~him and~you(ms)~
did~TERMINATE from~>~LEAVE to~him
>~LEAVE you(ms)~will~LEAVE WITH~him☐

23:6

lo ta'teh mish'pat ev'yon'kha be'ri'vo
not you(ms)~will~make~EXTEND decision
needy~you(ms) in~dispute~him☐
you will not [turn away from] [a] decision [of] your needy in his dispute,☐

23:7

mid'var she'qer we'n'a'qi we'tsa'tiq al ta'ha'rog ki lo at's'diq ra'sha
from~word false you(ms)~will~BE-FAR
and~INNOCENT and~CORRECT DO-NOT
you(ms)~will~KILL given-that not l~will~
make~BE-CORRECT lost☐
you will be far from [a] false word, and you
will not kill [the] innocent (or) [the] correct,
given that I will not correct [the] lost,☐

* “Stretching out under his load” means “laying down from the heavy load.”
† Or “for.”
‡ The second part of this passage is ambiguous. One possible interpretation is, “you will not leave the donkey to struggle with its load, but will help it with its load.” Another interpretation is, “you will not release the load from the donkey and leave it behind, but will help it up to carry its load.”

Revised Mechanical Translation Codes

(. ) Alt Trans/App A  <.- > Comp Phrase/App B  [ ] Verb Form/App C  \_/ Plural Form/App D
.: Int Inf Abs  |.| Past Perf Verb  { } Added Word

~ 169 ~
23:8

and~ BRIBE NOT you(ms)~ will~ TAKE GIVEN-THAT the~ BRIBE he~ will~ much~ BLIND SEEING~ s and~ he~ will~ much~ TWIST- BACKWARDS WORD~ s CORRECT~ s

23:9

and you will not take {a} bribe, given that the bribe will blind {the} seeing {one}s, and he will twist correct words backwards.

23:10

and~ STRANGER NOT you(ms)~ will~ SQUEEZE and~ YOU(mp) you(mp)~ did~ KNOW AT BEING the~ STRANGER GIVEN-THAT STRANGER~ s you(mp)~ did~ EXIST in~ LAND "Mits'rayim STRAIT~ s2"

23:11

and in the seventh you will release her*, and you will let her alone, and {the} needy {one}s {of} your people will eat, and {the} living {ones} of the field will eat their remainder§, so you will do to your vineyard, {and} to your olive{grove},

* Referring to the “land,” a feminine word in Hebrew.
† Referring to the “land,” a feminine word in Hebrew.
‡ “The living ones of the field” is an idiom meaning “wild animals.”
§ What the needy ones leave behind.
A Mechanical Translation of the Book of Exodus

Revised Mechanical Translation Codes

[..] Alt Trans/App A        <..> Comp Phrase/App B        [...] Verb Form/App C        \./ Plural Form/App D
...: Int Inf Abs         […] Past Perf Verb        […] Added Word
~ 171 ~

shor'kha wa'ha'ha'mo're'kha we'yi'na'pheysh ben a'mat'kha we'ha'geyr

SIX DAY~s you(ms)~ will~ DO WORK~s~ six days you will do your work, and in the
you(ms) and~ in~ the~ DAY the~ SEVENTH
you(ms)~ will~ CEASE to~ THAT he~ will~ REST
OX~you(ms) and~DONKEY~you(ms) and~ he~
will~ BREATHE-DEEPLY SON BONDWOMAN~
you(ms) and~ the~ the~ STRANGER

23:13

ﻻ שמעון על פכן
uv'khol a'sher a'mar'ti a'ley'khem ti'sha'mey'ru we'sheym e'lo'him a'hhey'rim lo taz'ki'ru
lo yi'sha'ma al pi'kha

and~ in~ ALL WHICH I~ did~ SAY TO~ you(mp)
you(mp)~ will~ be~ SAFEGUARD and~ TITLE “Elohiym POWER~s” AFTER~s NOT you(mp)~
will~ make~ REMEMBER NOT he~ will~ be~
HEAR UPON MOUTH~you(ms)

23:14

שתים גבליות תחון ל بشקת
sha'losh re'ga'lim ta'hhog li ba'sha'nah

THREE FOOT~s you(ms)~ will~ HOLD-A-FEAST
to~ me in~ the~ YEAR

23:15

לא תשל בהמות תишמרו שבעה ימים תишמרו הַמַּצּוֹת חַג תרֵיקָם פָנַי יֵרָאוּ וְלֹא מִמִּצְרָיִם יָצָאתָ בו כִּי האבִיב חַג לְמוֹעֵד
et hhag ha'ma'tsot tish'mor shiv'at ya'mim to'khal ma'tsot ka'a'sheyr tsi'wi'tkha le'mo'eyd hho'desh ha'a'viv ki bo ya'tsa'ta mi'mits'ra'yim we'lo yey'ra'u pha'nai re'yqam

AT FEAST the~ UNLEAVENED-BREAD~s
you(ms)~ will~ SAFEGUARD SEVEN DAY~s
you(ms)~ will~ EAT UNLEAVENED-BREAD~s
like~ WHICH I~ did~ much~ DIRECT~ you(ms)
to~ APPOINTED NEW-MOON the~ GREEN-
GRAIN GIVEN-THAT in~ him you(ms)~ did~
GO-OUT from~ “Mits'rayim STRAIT~s” and~ NOT they(m)~ will~ be~ SEE FACE~s~ me

EMPINESS

* “Breathe deeply” means to take a break, to refresh oneself.
† Referring to the “title,” a masculine word in Hebrew.
‡ Referring to the “month,” a masculine word in Hebrew.
§ The word פָנַי (my face) appears to be missing the prefix “to.” As it is written, the sentence could be translated as “and my face will not appear empty.”

Revised Mechanical Translation Codes
23:16

וֹחֵטַמְתָּן בְּצוֹאֵתָן אֲשֶׁר וְחַגּוֹ בַּשָּׂדֶה תִּזְרַע אֲשֶׁר מַעֲשֶׂיךָ בִּכּוּרֵי

be'tseyt ha'sha'nah be'as'pe'kha et ma'a'sey'kha min ha'sa'deh

and~ FEAST the~ HARVEST FIRSTFRUIT~s

and~ GO-OUT the~ YEAR in~

and {the} feast {of} the harvest, {the} firstfruits

23:17

שָׁלֹשׁ פְּעָמִי בַּשָּׂדֶה תִּזְרַע אֲשֶׁר מַעֲשֶׂיךָ בִּכּוּרֵי

sha'losh pe'a'mim ha'qa'tsir  bi'ku'rey  ma'a'sey'kha  a'sher  tiz'ra  ba'sa'deh

three footsteps‡ in the year, your men will [appear] to {the} face {of} the lord "Yhwh He is",

23:18

לֹא תֵצַבֵּא עַד חַגִּי חֵלֶב יָלִין וְלֹא זִבְחִי דַּם חָמֵץ

lo  tiz'bahh al hha'leyv hhey'lev  hha'gi  ad bo'qer

you will not sacrifice {the} blood {of} my sacrifice upon leavened bread, and {the} fat

23:19

וְלַהֲבִיאֲךָ בַּדָּרֶךְ לְפָנֶיךָ מַלְאָךְ שֹׁלֵחַ אָנֹכִי

ba'da'rekh le'pha'ney'kha  mal'akh  le'no'khi

you will [bring] {the} summit {of the} firstfruits {of} your ground to {the} house {of} "Yhwh He is"

23:20

וּנֵזְקֵק נְזֵקֶק לָמַיֶּשׁ לַשָּׂדֶה לִשְׁמִיר לָבָאָבְנָא נְזֵקֶק

hin'neyh a'no'khi sho'ley'ahh mal'akh le'pha'ney'kha lish'mar'kha ba' da'rekh

you will not stay the night until morning,

"In the going out of the year" meaning “at the end of the year.”

† Or “times.”

‡ "The summit of the firstfruits” may mean the “first” or the “best” of the firstfruits.

§ The word “house” appears to be missing the prefix “to” or the suffix “unto.”

** Or “milk.”

Mechanical Translation Codes

WORD – Verb       WORD – Noun       Word – Name       word – Pre/Suff       word – Conj.

~ 172 ~
23:21

we’la’ha’vi’akha el ha’mamo’qem a’sher ha’khi’no’ti

LOOK I SEND<ing/er(ms) MESSENGER to~
FACE<s~you(ms) to~>SAFEGUARD~you(ms)
in~the~ROAD and~to~make~COME
you(ms) TO the~AREA WHICH I~did~make~
PREPARE

23:22

ki im sha’mo’a tish’ma be’qo’lo we’a’si’ta kol a’sher a’da’beyr we’a’yav’ti et oi’vey’kha we’tsar’ti et tsor’rey’kha

GIVEN-THAT IF >~HEAR you(ms)~will~HEAR in~VOICE~him and~you(ms)~did~DO ALL WHICH I~will~much~SPEAK and~I~did~ATTACK AT ATTACK~ing/er(mp)~you(ms) and~I~did~SMACK AT PRESS-IN~ing/er(mp)~you(ms)☐

23:23

ki yey’leykh mal’a’khi le’pha’ney’kha we’he’vi’akha el ha’e’mo’ri we’ha’hi’ti we’ha’pe’ri’zi we’ha’ka’ani ha’hi’wi we’hai’vu’si we’hihk’had’tiw

GIVEN-THAT he~will~WALK MESSENGER~me to~FACE<s~you(ms) and~he~did~make~COME~you(ms) TO the~“Emor SAYER”~of and~the~“Hhet TREMBLING IN FEAR”~of and~the~“Perez PEASANT”~of and~the~“Kena’an LOWERED”~of and~the~“Yevus”~he~will~TRAMPLE DOWN~of and~I~did~
make~KEEP-SECRET~him☐

* Meaning to “remove” or “forgive.”
† In context, probably meaning to remove these people from the land.
23:24

lo tish’ta’ha’wah le’y lo’hey’hem we’lo ta’av’deym we’lo ta’a’seh ke’ma’a’sey’hem ki ha’reys te’har’seym we’se’ha’beyr te’sha’beyr ma’tsey’vo’tey’hem

NOT you(ms)~”will”~self~BEND-DOWN~to~”Elohiym Power~s”~them(m) and~NOT you(ms)~”will”~be~make~SERVE~them(m) and~”will”~do~like~”work”~them(m) GIVEN-THAT ~>”much”~CAST-DOWN you(ms)~”will”~much~CAST-DOWN~them(m) and~”much”~CRACK~you(ms)~”will”~much~CRACK MONUMENT~s~them(m)□

23:25

wa’a’vad’tem eyt YHWH e’lo’hey’khem u’vey’rakh et lahh’me’kha we’et mey’me’y’hka wa’ha’si’ro’ta mi’ha’lah mi’qi’r’be’kha

and~you(mp)~”will”~SERVE~AT “Yhwh he~”will~be”~”Elohiym Power~s”~you(mp) and~”he”~did~”much”~KNEEL  AT BREAD~you(ms) and~AT WATER~s 2~you(ms) and~”I”~did~”make”~TURN-ASIDE SICKNESS~FROM~WITHIN~you(ms)□

23:26

lo tih’yeh me’sha’key’lah wa’a’qa’rah be’ar’tse’kha et mis’par ya’me’y’hka a’ma’ley

NOT you(ms)~”will”~EXIST~much~BE-CHILDLESS~”ing”~er(fs) and~”be”~sterile~in~land~you(ms) AT NUMBER~DAY~s~you(ms) I~”will”~much~FILL□

23:27

et ey’ma’ti a’sha’lahh le’pha’ney’kha we’ha’mo’ti et kol ha’am a’sher ta’vo ba’hem we’na’ta’ti et kol oi’vey’kha ey’ley’kha o’reph

AT TERROR~i~”will”~much~SEND to~ I will send my terror <in front of> you, and I FACE~s~you(ms) and~”I”~did~”CONFUSE AT all the~PEOPLE WHICH you(ms)~”will”~COME in~them(m) and~”I”~did~”GIVE AT ALL attackers to you*,□

* “Give the neck of all your attackers to you” is an idiom meaning “all your enemies will be defeated.” In the Ancient Near East, the victorious king would place his foot on the neck of his enemy as a sign of victory over the defeated.
23:28

and I will send the hornet <in front of> you, and she will cast out the (one) of “Hhiw Town”, the (one) of “Kena’an Lowered” and the (one) of “Hhet Trembling in fear”, from <in front of> you,

you(ms)

23:29

I will not cast him out from your face* in (one)

year, otherwise, the land will (be) desolate and {the} living {ones of} the field† will increase in number upon you,

you(ms) LIVING the~FIELD

23:30

I will cast him out <little by little> from your face‡, until you reproduce and you inherit the

land,

you(ms) REPRODUCE and~you(ms) did~INHERIT AT the~LAND

23:31

and I will set down your border from {the} sea {of} reeds § and unto {the} sea {of the} one(s

of) reeds§ and unto {the} sea (of the) one(s

you(ms) SET-DOWN AT BORDER~you(ms)

**“From your face” is an idiom meaning “from your presence.”

† “The living ones of the field” is an idiom meaning “wild animals.”

‡ “From your face” is an idiom meaning “from your presence.”

§ “Sea of reeds,” or “Yam Suph,” is usually mistranslated as “red sea.”
A Mechanical Translation of the Book of Exodus

IMMIGRANT's and from WILDERNESS UNTIL the RIVER GIVEN-THAT I will GIVE in~ HAND~you(mp) AT SETTLE~ing/er(mp) the~ LAND and~you(ms)~did~much~CAST-OUT~ them(m) from~FACE~s~you(ms)☐

23:32

lo tikh'rot la'hem we'ley'lo'hey'hem be'rit

you will not cut (a) covenant (with) them (or) (with) their "Elohiym Power~s", given that he will exist (for) you (for) (a) snare,☐

23:33

lo yeysh'vu be'arts'kha pen ya'hha'ti'iu ot'kha li ki ta'a'vod et e'lo'hey'hem ki yih'yeh le'kha le'mo'qeys

they will not settle in your land, otherwise, they will make you err to me, given that you will serve their "Elohiym Power~s", given that he will exist (for) you (for) (a) snare,☐

Chapter 24

24:1

we'el mo'sheh a'mar 'aleh el YHWH a'tah we'a'ha'ron na'adav wa'a'vi'hu we'shiv'im mi'ziq'ney yis'ra'eyl we'hish'ta'hha'wi'tem mey'ra'hhoq and~TO "Mosheh Plucked-out" his~did~SAY l(ms)~GO-UP TO "Yhwh He~is~" YOU(ms) and~"Aharon Light-bringer~" "Nadav he~did~OFFER~ WILLINGLY~" and~"Aviyhu He~is~my father~" and~"seventy~s from~BEARD~s "Yisra'el He~turns~El aside~" and~"you(mp)~did~"self~ BEND-DOWN from~DISTANCE☐

and to "Mosheh Plucked out, he said, go up to "Yhwh He~is~", you and "Aharon Light bringer~", "Nadav He offered willingly~", and "Aviyhu He is my father~", and ~seventy~ from (the) beard(ed one)s (of) "Yisra'el He turns El aside~", and you will bend (your)self down (at) (a) distance,☐

24:2

we'nigash mo'sheh le'va'do el YHWH we'shiv'im lo yi'ga'shu we'ha'am lo ya'alu i'mo and~he~did~be~DRAw~N~EAr "Mosheh and "Mosheh Plucked out, <alone> will be drawn

* "From your face" is an idiom meaning “from your presence.”
† "Bearded ones" is a euphemism for “elders.”
and "he will" COME "Mosheh PLUCKED-OUT" and "Mosheh PLUCKED out" came and he [recounted] to the people all (the) words (of) "Yhwh He is", and he departed early in the morning, and he built {an} altar under {the} hill, and <twelve> monument{s} (for) {the} <twelve> staffs ‡ {of} "Yisra'el He turns El aside", † and "Mosheh Plucked out" wrote all {the} words {of} "Yhwh He is", and {he} 

and "he will" WRITE "Mosheh PLUCKED-OUT" AT ALL WORD's {of} "Yhwh he will be", and "he will" ANSWER ALL the {PEOPLE VOICE UNIT and "they(m)" will "SAY all the WORD's WHICH he did much" SPEAK "Yhwh he will be", will DO"}
A Mechanical Translation of the Book of Exodus

and "he" will TAKE "Mosheh Plucked-out" HALF the "BLOOD and "he" will PLACE in the "GOBLET"s and "he" will SPRINKLE UPON the "ALTAR" and "Mosheh Plucked-out" took half (of) the blood and he placed (it) in the goblets, and half (of) the blood he sprinkled upon the altar.

24:7

And "Mosheh Plucked-out" took half {of} the blood and he placed {it} in the goblets, and half {of} the blood he sprinkled upon the altar,† and "Mosheh Plucked-out"  sey'pher  ha'be'rit  wai'yiq'ra  be'az'ney  ha'am  wai'yom'ru  kol  a'sher  di'ber  YHWH  na'a'seh  we'nish'ma

24:8

and "he" will TAKE SCROLL the COVENANT and "he" will CALL-OUT in EAR~s2 the PEOPLE and "they(m)" will SAY ALL WHICH "Yhwh He is" spoke, we will DO and we will HEAR and "he" will BE" WITH~ you(mp) UPON ALL the WORD~s the THESE†

24:9

and "he" will GO-UP "Mosheh Plucked-out" and "Aharon Light-bringer" "Nadav He offered willingly" and "Aviyhu He is my father", and \seventy/ from {the} beard{ed one}s† {of} "Yisra'el He turns El aside",† and "Mosheh Plucked-out" went up, and "Aharon Light-bringer", "Nadav He offered willingly", and "Aviyhu He is my father", and \seventy/ from (the) beard(ed one)† {of} "Yisra'el He turns El aside",†

24:10

and "they(m)" will SEE AT "Elohiym Power~s" and they saw "Elohiym Power~s" {of} "Yisra'el He

* Or "read it."
† "Bearded ones" is a euphemism for "elders."

Mechanical Translation Codes

WORD – Verb  WORD – Noun  Word – Name  word – Pre/Suff  word – Conj.

~ 178 ~
24:11

Yisra'el he~will~TURN-ASIDE~+~MIGHTY-ONE, and~ turns El aside", and under his feet {was} like {a}
work {of} brick* {of} the lapis-lazuli, and like
{a} bone {of} the skies {for} cleanliness†,□

24:12

24:13

24:14

This Hebrew word may also mean a "poplar" or the "moon."
† The meaning of the phrase “like a bone of the skies for cleanliness” is uncertain.
‡ “He did not send his hand” probably means that “he did not strike” them.
and~TO the~BEARD~s he~did~SAY (mp)~
SETTLE to~us in~THIS UNTIL WHICH we~will~
TURN-BACK TO~you(mp) and~LOOK “Aharon LIGHT-bringer”
and~“Hhur CISTERN” WITH~
you(mp) WHO MASTER WORD~s he~will~
DRAW-NEAR TO~them(m)[]

and~he~will~GO-UP “Mosheh PLUCKED-OUT” TO
the~HILL and~he~will~much~COVER-OVER
the~CLOUD AT the~HILL[]

and~he~will~Dwell ARMAMENT “Yhwh he~
will BE~UPON HILL “Sinai SHARP-thorn~s” and~
he~will~much~COVER-OVER~him the~
CLOUD SIX DAY~s and~he~will~CALL-OUT TO
“Mosheh PLUCKED-OUT” in~the~DAY the~
SEVENTH from~MIDST the~CLOUD[]

and {the} armament {of} “Yhwh He is” {was} like {a} fire eating in {the} head {of} the hill
§{for} six days, and he called out to “Mosheh Plucked out” in the seventh
day from {the} midst {of} the cloud,[]

and the beard(ed one)s* he said, settle
(for) us <here>, until we turn back to you, and
look, “Aharon Light bringer” and “Hhur Cistern” {are}
with you, who{ever is a} master {of} words†
will draw near to them,[]

* “Bearded ones” is a euphemism for “elders.”
† The phrase “master of words” apparently means “one with a dispute.”
‡ Referring to the “hill,” a masculine word in Hebrew.
§ The phrase “like a fire eating in the head of the hill” means “like a fire devouring everything
on top of the hill.”

Mechanical Translation Codes

<table>
<thead>
<tr>
<th>WORD – Verb</th>
<th>WORD – Noun</th>
<th>Word – Name</th>
<th>word – Pre/Suff</th>
<th>word – Conj.</th>
</tr>
</thead>
<tbody>
<tr>
<td>~ 180 ~</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Chapter 25

25:1

יוֹנֵבֵר גִּחֹתֶל מֵשָׁה לַאֲנָמוֹר

wai' da'beyr YHWH el mo'sheh ley'mor

and "he will much SPEAK "Yhwh he will BE" and "Yhwh He is" spoke to "Mosheh Plucked out" TO "Mosheh PLUCKED-OUT" to ~ SAY say{ing},

25:2

דֶּבֶר אֲלֵי בָּנֵי יִשְׂרָאֵל יִקְחוּ לְתַרְוָמָה מַאתֶל כָּל אֵשֶׁר דַּבֵּר

da'beyr el be'ney yis'ra'eyl we'yiq'hhu li te'ru'mah mey'eyt kol a'sher yid'Ve'nu li'bo tiq'hhu et te'ru'mat{i

{(ms)m}~much~SPEAK TO SON~s "Yisra'el he will" speak to {the} sons {of} "Yisra'el He turns El aside," and "they(m)"~will~TAKE to~me OFFERING from~AT ALL MAN WHICH he~will~OFFER-WILLINGLY~him HEART~him you(mp)~will~TAKE AT OFFERING~me

25:3

לָאָבַת הַתְּרוּמָה אַשֶּר יִקְחוּ מַאתֶל גֵּפֶּבֶת וּכֶסֶף

we'zot hat'ru'mah a'sher tiq'hhu mey'i'tam za'ha'v wa'ke'seph un'hho'shet

and "THIS the~OFFERING WHICH you(mp)~ will~TAKE from~AT~them(m) GOLD and~ SILVER and~COPPER

25:4

עִזִּים וְשֵׁשִׁים וְתוֹלַעַת וְאַרְגָּמָן וּתְכֵלֶת

ut'khey'let we'ar'ga'man we'to'la'at sha'ni we'sheysh we'i'zim

and "BLUE and~PURPLE and~KERMES and~SCARLET and~LINEN and~SHE-GOAT~s and~SKIN~s TAHHASH~s and~TREE~s ACACIA~s

25:5

שִׁטִּים וַעֲצֵי תְּחָשִׁים וּעֹרֹת מְאָדָּמִים אֵילִים וּעֹרֹת

we'o'rot ey'lim me'a'da'mim we'o'rot te'hha'sim wa'a'tsey shi'tim

and "SKIN~s BUCK~s be~much~BE-RED~ and skins {of} bucks being red, and {the} skins ing'er(mp) and~SKIN~s TAHHASH~s and~ (of the) tahhashes*, and \wood/ {of} acacia,

* The Tahhash is an unknown species of animal.
25:6

she'men la'ma'or be'sa'mim le'she'men ha'mish'hah we'lilq'to'ret ha'sa'mim

OIL to~the~LUMINARY SWEET-SPICE~s to~
OIL the~OINTMENT and~to~INCENSE the~
AROMATIC-SPICE~s

25:7

av'ney sho'ham we'av'ney mi'l'u'im la'ey'phod we'lah'h'shen

STONE~s ONYX and~STONE~s
INSTALLATION~s to~the~EPHOD and~to~
the~BREASTPLATE

25:8

we'a'su li miq'dash we'sha'khan'ti be'to'kham

and~they~did~DO to~me SANCTUARY and~
I~did~DWELL in~MIDST~them(m)□

25:9

ke'khol a'sher a'ni mar'e'h ot'kha eyt tav'nit ha'mish'k'an we'e'yt tav'nit kol key'l'aw we'kheyn ta'a'su

like~ALL WHICH I make~SEE~ing/er(ms) AT~
you(ms) AT PATTERN the~DWELLING and~
AT PATTERN ALL ITEM~s~him and~SO
you(mp)~will~DO□

25:10

we'a'su a'ron a'tsey shi'tim a'ma'ta'yim wa'hhe'y'tsi ar'ko we'a'mah wa'hhe'y'tsi rah'h'bo

and~they~did~DO BOX TREE~s ACACIA~s
FOREARM~s2 and~HALF LENGTH~him and~
FOREARM and~HALF WIDTH~him and~
FOREARM and~HALF HEIGHT~him□

25:11

we'tsi'pi'ta o'to za'hav ta'hor mi'ba'yit u'mi'hhuts te'tsa'pe'nu we'a'si'ta a'law zeyr za'hav sa'viv

* The “shoham” is unknown stone.
and you will overlay him* (with) pure gold, from (the) (inside) and (the) outside you will overlay him, and you will (make) upon him {a} molding {of} gold all around.

\[25:12\]

and you will pour down† (for) him four rings of gold, and you will (place) upon {it} his four footsteps‡, and two rings upon his (one) rib, and two rings upon his second rib.

\[25:13\]

and you will (make) sticks {of} wood {of} acacia, and you will overlay them {with} gold,

\[25:14\]

and you will [bring] the sticks in the rings upon {the} ribs {of} the box to lift up the box (with) them,

\[25:15\]

the sticks will exist in {the} rings {of} the box, they will not turn aside from him,

\[25:16\]

and you will (place) (by) the box, the evidence which I will give to you,
25:17

וְאָשֶׁר הָעֵדֻת אֶת תִּתֵּן הָאָרֹן וְאֶל מִלְמָעְלָה הָאָרֹן עַל הַכַּפֹּרֶת אֶת וְנָתַת אֵלֵי כָּאֶתֵּן

We'a'si'ta she'na'yim ke'ruv'im le'ma'lah sokh'khim be'khan'phey'hem al ha'ka'po'ret ta'a'su et hak'ru'vim al she'ney qe'tso'taw

and~'(ms)~*DO KERUV UNIT from~ and (make) (one) keruv (at) this extremity, EXTREMITY from~THIS and~KERUV UNIT and (one) keruv (at) (that) extremity, from the from~EXTREMITY from~THIS FROM the~LID you will (make) the keruvs upon two {of} his extremities,□

25:18

וְאַרְכָּהּ וָחֵצִי אַמָּתַיִם טָהוֹר זָהָב כַּפֹּרֶת וְעָשִׂית

we'a'si'ta kha'po'ret za'hav ta'hor a'mah ta'a'mah we'a'mah ta'hor rakh'bah hen~you~ms~did~DO LID GOLD PURE FOREARM~s2 and~HALF LENGTH~her and~forearms and (a) half (is) her length, and (a) FOREARM and~HALF WIDTH~her□ forearm and (a) half (is) her width,□

25:19

הַכַּפֹּרֶת מִן מִזֶּה מִקָּצָה אֶחָד וּכְרוּב מִזֶּה מִקָּצָה כְּרוּב וַעֲשֵׂה קְצוֹתָיו שְׁנֵי עַל הַכְּרֻבִים אֶת תַּעֲשׂו

wa'a'seyh ke'ruv e'hhad mi'qa'tsah mi'zeh ukh'ruv e'hhad mi'zeh khe'na'pha'yim le'ma'lah sokh'khim be'khan'phey'hem al ha'ka'po'ret ta'a'su et hak'ru'vim mim'she'leh ta'a'seh o'tam mish'ney qe'tsot ha'ka'po'ret

and~'(ms)~*DO TWO KERUV~s GOLD BEATEN-WORK you~ms~*will~DO AT~ them(m) from~TWO EXTREMITY~s the~LID□ and you will (make) two keruvs {of} gold {of} beaten work, you will (make) them (at) {the} two extremities {of} the lid,*□

25:20

וֹאָנְיָה הָכַּפֹּרֶת כְּפִי הָעֵדֻת לְקֹלֲוָה כְּכִפֵּים בְּכַנְפֵיהֶם לְמַעְלָה כְּנָפַיִם פֹּרְשֵׂי הַכְּרֻבִים וַהֲיוּ הַכַּפֹּרֶת אֶל אָחִיו אֶל איש הַכְּרֻבִים וְפְנֵיהֶם פְּנֵי יִהְיוּ רֶת

we'hai'u hak'ru'vim por'sey ke'ruv'im le'ma'lah sokh'khim be'khan'phey'hem al ha'ka'po'ret uph'ney'hem ish el a'hhiw el ha'ka'po'ret yih'yu pe'ney hak'ru'vim

and~'(ms)~*did~EXIST the~KERUV~s SPREAD-OUT~ing/er(mp) WING~s2 to~UPWARD~ unto FENCE-AROUND~ing/er(mp) in~ and the keruvs will (be) spreading out {the} wings <above>, fencing around (with) their wings upon the lid, and their faces (each) to his brother, {the} faces {of} the keruvs will exist to{ward} the lid,□

25:21

וְאַמָּתַיִם טָהוֹר זָהָב כַּפֹּרֶת וְעָשִׂית

we'na'ta'ta et ha'ka'po'ret al ha'a'ron mil'ma'lah we'el ha'a'ron ti'teyn et ha'ey'dut

A Mechanical Translation of the Book of Exodus

Mechanical Translation Codes

WORD – Verb WORD – Noun Word – Name word – Pre/Suff word – Conj.

~ 184 ~

* This verse may also be translated as, “and you will make two keruvs of gold, of beaten work you will make them, at the two ends of the lid.”
and you will (place) the lid upon (the) box, and (by) the box you will (place) the evidence which I will give to you.

and I was appointed to you there, and from upon the lid, from between (the) two keruvs, which (are) upon the box (of the) evidence, I will speak (with) you (of) {all} which I will direct you (for) {the} sons {of} Yisra'el He turns El aside.

and you will overlay him* (with) pure gold, and you will (make) (for) him {a} molding {of} gold all around,

and you will (make) {a} table {of} wood, and you will (make) (for) him {a} molding {of} gold all around,

and you will (make) {a} molding {of} gold (for) his rim all around,

and you will (make) (for) him {a} rim {of a} hand span all around, and you will (make) {a} molding {of} gold (for) his rim all around,
and you will (make) (for) him four rings {of} gold, and you will (place) the rings upon the four edges which {belong} to his four feet,

25:27

and you will (make) the sticks {of} wood {of} acacia, and you will overlay them {with} gold, and the table will be lifted up (with) them,

25:28

and you will (place) upon the table {the} bread {of the} face, <in front of> me continually,

25:29

and you will (place) upon the table {the} bread face~s to~ face~s~ me

25:30

* Or “housings.”
† The Hebrew word for the “palms” can also mean “palm” shaped and here refers to “spoons” or “shovels.”
25:31

we'a'si'ta me'no'rat za'hav ta'hor miq'shah tey'la'seh ham'no'rah ye'rey'khah we'qa'nah ge'vi'ey'ah kaph'to'rey'ah uhph'ra'hhey'ah mi'me'nah yih'yu

and~you(ms)~did~DO LAMPSTAND GOLD PURBEATEN-WORK she~will~be~DO the~LAMPSTAND MIDSECTION~her and~STALK~her BOWL~s~her KNOB~s~her and~BUD~s~her FROM~her they(m)~will~EXIST

25:32

we'shi'shah qa'nim yots'im mi'tsi'dey'ah she'lo'shah qe'ney me'no'rah mi'tsi'dah ha'e'hhad ush'lo'shah qe'ney me'no'rah mi'tsi'dah ha'she'y'ni

and~SIX STALK~s~GO-OUT~ing/er(mp) from~SIDE~s~her THREE STALK~s~LAMPSTAND from~SIDE~s~her the~UNIT and~THREE STALK~s~LAMPSTAND from~SIDE~her the~SECOND

25:33

she'lo'shah ge'vi'im me'shu'qa'dim ba'qa'neh ha'e'hhad kaph'tor wa'pha'rah ush'lo'shah ge'vi'im me'shu'qa'dim ba'qa'neh ha'e'hhad kaph'tor wa'pha'rah keyn le'shey'shet ha'qa'nim hai'yots'im min ham'no'rah

THREE BOWL~s~be~much~BE-ALMOND-SHAPED~ing/er(mp) in~the~STALK the~UNIT KNOB and~BUD and~THREE BOWL~s~be~much~BE-ALMOND-SHAPED~ing/er(mp) in~the~STALK the~UNIT KNOB and~BUD so~to~SIX the~STALK~s~the~GO-OUT~ing/er(mp) FROM~the~LAMPSTAND

25:34

u'vam'no'rah ar'ba'ah ge'vi'im me'shu'qa'dim kaph'to'rey'ah uhph'ra'hhey'ah

and~in~the~LAMPSTAND FOUR BOWL~s~be~much~BE-ALMOND-SHAPED~ing/er(mp) in~the lampstand (are) four bowls being almond shaped (with) her knobs and her

* “out of her” means that each of these parts is beaten (molded) out of the one piece.

† “out of her” means that each of these parts is beaten (molded) out of the one piece.

Revised Mechanical Translation Codes

(..<) Alt Trans/App A  <..> Comp Phrase/App B  [..] Verb Form/App C  \./ Plural Form/App D  
~ 187 ~
A Mechanical Translation of the Book of Exodus

25:35

KNOB~s~ her and~ BUD~s~ her

25:36

capera'mim koqetim m'ma'ah heh 'ekha qetim m'ma'ah

25:37

25:38

25:39

* “out of her” means that each of these parts is beaten (molded) out of the one piece.

† “out of her” means that each of these parts is beaten (molded) out of the one piece.

‡ “Make her lamps go up” means to light the wicks.

Mechanical Translation Codes

WORD – Verb WORD – Noun Word – Name word – Pre/Suff word – Conj.

~ 188 ~
Chapter 26

26:1

וְתֹלַעַת וְאַרְגָּמָן וּתְכֵלֶת מָשְׁזָר שֵׁשׁ יְרִיעֹת עֶשֶׂר תַּעֲשֶׂה הַמִּשְׁכָּן וְאֶת אֹתָם תַּעֲשֶׂה חֹשֵׁב מַעֲשֵׂה כְּרֻבִים שָׁנִי

we't ha'mish'kan ta'a'seh e'ser ye'ri'ot sheysh mash'zar ut'khey'let we'ar'ga'man we'ta'la'at sha'ni ke'ru'v'im ma'a'seyh hho'sheyv ta'a'seh o'tam

and~ AT the~ DWELLING you(ms)~ will~ DO TEN TENT-WALL~s LINEN be~make~ TWIST-TOGETHER~ing/er(ms) and~ BLUE and~ PURPLE and~ KERMES SCARLET KERUV~s WORK THINK~ing/er(ms) you(ms)~ will~ DO AT~ them(m)

26:2

אַ וְרֹחַב בָּאַמָּה וְעֶשְׂרִים שְׁמֹנֶה הָאַחַת הָיְרִיעָה אֹרֶךְ בָּאַמָּה רְבַּע הָיְרִיעֹת לְכָל אַחַת מִדָּה הָאֶחָת הָיְרִיעָה

o'rekh hai'ri'ah ha'a'hhat she'mo'neh we'es'rim ba'a'mah we'ro'hhav ar'ba ba'a'mah hai'ri'ah ha'e'hhat mi'dah a'hhat le'khol hai'ri'ot

LENGTH the~ TENT-WALL~s~ UNIT EIGHT and~ TENS in~ the~ FOREARM and~ WIDTH FOUR in~ the~ FOREARM the~ TENT-WALL~s~ UNIT MEASUREMENT UNIT to~ ALL the~ TENT-WALL~s

26:3

חֹבְרֹת יְרִיעֹת וְחָמֵשׁ אֲחֹתָהּ אֶל אִשָּׁה חֹבְרֹת תִּהְיֶיןָ הַיְרִיעֹת חֲמֵשׁ אֲחֹתָהּ אֶל אִשָּׁה

hha'meysh hai'ri'ot tih'yey'na hhov'rot i'shah el a'hho'tah we'ha'meysh ye'ri'ot hhov'rot i'shah el a'hho'tah

FIVE the~ TENT-WALL~s they(f)~will~ EXIST COUPLE~ing/er(fp) WOMAN TO SISTER~ her and~ FIVE TENT-WALL~s COUPLE~ing/er(fp)

ash'ah an'ahah

* This may be a work of an intricate design or made by “a thinker” in the sense of a designer.
WOMAN TO SISTER~her□

**26:4**

וְכֵן בַּחֹבָרֶת מִקָּצָה הָאֶחָת הַיְרִיעָה שְׂפַת עַל תְּכֵלֶת לֻלוּת וְעָשִׂיתָ הַשֵּׁנִית בַּמַּחְבֶּרֶת הַקִּיצוֹנוּת הַיְרִיעָה בִּשְׂפַת תַּעֲשֶׂה

we'a'si'ta lul'o't te'khey'let al she'phat hai'ri'ah ha'e'hhah mi'qa'tsah ba'ho'va'ret we'kheyn ta'a'seh bis'phat hai'ri'ah ha'q'i'lsah ba'mahh'be'ret ha'sheyn'it

and~you(md)~did~DO LOOP~s BLUE UPON LIP the~TENT-WALL the~UNIT from~ lip (of) the (one) tent wall from (the) EXTREMITY in~the~COUPLING and~SO extremity (in) the coupling, and so you will you~(ms)~will~DO in~LIP the~TENT-WALL (make) in {the} lip (of) the outer tent wall in the~OUTER in~the~JOINT the~SECOND the~LOOP~s WOMAN TO SISTER~her□

**26:5**

וְהָאֵחָת הַיְרִיעָה תַּעֲשֶׂה לֻלוּאֹת חֲמִשִּׁים בִּקְצֵה תַּעֲשֶׂה לֻלוּאֹת וַחֲמִשִּׁים הָאֶחָת אֲחֹתָה אֶל אִשָּׁה הַלֻּלָאֹת מַקְבִּילֹת הַשֵּׁנִית בַּמַּחְבֶּרֶת אֲשֶׁר הַיְרִיעָה

FIVE~s LOOP~s you~(ms)~will~DO in~the~ FIFTY/ loops in (the) tent wall, and you will (make) {fifty/} loops in {the} EXTREMITY the~TENT-WALL WHICH IN~the~JOINT the~SECOND RECEIVING~ing/er(fp) the~LOOP~s TO SISTER~her□

**26:6**

וְעָשִׂיתָ אֲחֹתָה אֶל אִשָּׁה הַיְרִיעֹת אֶת וְחִבַּרְתָּ הָב אֶחָד הַמִּשְׁכָּן וְהָיָה בַּקְּרָסִים

and~you~(ms)~did~DO FIVE~s HOOK~s GOLD and~you~(ms)~did~DO much~COUPLE AT the~ many (of) the hooks (in) the dwelling, and you will (make) {fifty/} hooks {of} gold, and you will couple the tent walls each to her sister in the hooks, and the dwelling will exist {as a} unit□

**26:7**

וְעָשִׂיתָ יְרִיעֹת עֶשְׂרֵה עַשְׁתֵּי הַמִּשְׁכָּן עַל לְאֹהֶל עִזִּים יְרִיעֹת וְעָשִׂיתָ אֹתָם

and~you~(ms)~did~DO FIVE~s HOOK~s TO~ TENT UPON the~DWELLING ONE TENT TENT~WALL~s you~(ms)~will~DO AT~ she-goats* (for) {the} tent upon the dwelling, {eleven} tent walls you will (make),□

---

* Specifically, the hair of the she-goats.

**Mechanical Translation Codes**

<table>
<thead>
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<th>WORD</th>
<th>Verb</th>
<th>WORD</th>
<th>Noun</th>
<th>Word – Name</th>
<th>word – Pre/Suff</th>
<th>word – Conj.</th>
</tr>
</thead>
<tbody>
<tr>
<td>~ 190 ~</td>
<td></td>
<td>~</td>
<td></td>
<td></td>
<td></td>
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</tbody>
</table>
26:8

LENGTH the~ TENT WALL the~ UNIT THREE~s (the) length {of} the (one) tent wall {is} \(\frac{1}{30}\) [\(\frac{1}{30}\) ~thirty/~thirty] in~ the~ FOREARM and~ WIDTH FOUR in~ the~ FOREARM the~ TENT WALL the~ UNIT (by) the forearm, and {the} width {is} four (by) the forearm, the (one) tent wall measurement {is} (one) (for) {the} <eleven> tent walls,

26:9

and~you{ms}~did~much~COUPLE AT FIVE and you will couple five (of) the tent walls
the~TENT-WALL~s to~STICK and~AT SIX the~ TENT-WALL~s to~STICK and~YOU{ms}~did~
and~you will double over the sixth tent wall to
DOUBLE-OVER at the~TENT-WALL the~ SIXTH TO FOREFRONT FACE~s the~ TENT

26:10

and~you{ms}~did~DO FIVE~s LOOP~s UPON LIP the~TENT-WALL the~ UNIT the~ OUTER in~the~COUPLING and~FIVE~s LOOP~s UPON LIP the~TENT-WALL the~ COUPLING the~SECOND

26:11

wea'si'ta qar'sey ne'hho'shet hha'mi'shim weh'hey'vey'ta et haq'ra'sim ba'lu'la'ot we'hhi'bar'ta et ha'o'hele we'hai'yah e'hhad

26:12

we'se'rah hah'o'deyph bi'ri'ot ha'o'hele hha'tsi hai'ri'ah ha'o'de'phet tis'rah 'al a'ho'rey
26:13

we'ha'a'mah mi'zeh we'ha'a'mah ba'o'deyph be'o'rekh ye'ri'ot ha'o'hel yih'yeh sa'ru'ahh al tsi'dey ha'mish'kan mi'zeh u'mi'zeh le'kha'so'to

and~ the~ FOREARM from~ THIS and~ the~ FOREARM from~ THIS in~ the~ EXCEED~ ing/er(ms) in~ LENGTH TENT-WALL~s the~ TENT he~ will~ EXIST OVERHANG~ ed(ms) the~ tent, will (be) overhung upon {the} sides of the dwelling, from this {side} and from (that) {side} to cover him over, □

26:14

we'a'si'ta mikh'seh la'o'hel o'rot ey'lim me'a'da'mim u'mikh'seyh o'rot te'hha'sim mil'ma'lah

and~ you~(ms)~ did~ DO ROOF-COVERING to~ the~ TENT SKIN~ s BUCK~ s be~ much~ BE-RED~ ing/er(mp) and~ ROOF-COVERING SKIN~ s TAHHASH~ s from~ to~ UPWARD~ unto □

26:15

we'a'si'ta et haq'ra'shim la'mish'kan a'tsey shi'tim om'dim

and~ you~(ms)~ did~ DO AT the~ BOARD~ s to~ the~ DWELLING TREE~ s ACACIA~ s STAND~ ing/er(mp) □ and you will (make) the boards (for) the dwelling {of} wood/ {of} acacia standing {up}, □

26:16

e'ser a'mot o'rekh ha'qa'resh we'a'mah wa'hha'tsi ha'a'mah ro'hhav ha'qe'resh ha'e'hhad

TEN FOREARM~ s LENGTH the~ BOARD and~ FOREARM and~ HALF the~ FOREARM WIDTH the~ BOARD the~ UNIT □ ten forearms {is the} length {of} the board, and (a) forearm and (a) half {of} the one) board, □

26:17

šeti yidrot lekhaš mishapeth ashah al' yahveh nef tashahu lell

* The Tahhash is an unknown species of animal.
she’tey ya’dot la’qe’resh ha’e’hhad me’shu’la’vot i’shah el a’hho’tah keyn ta’a’seh le’khok qar’she’y ha’mish’kan

TWO HAND~s to~the~BOARD the~UNIT be~ two hands* (for) the (one) board {for} being
much~JOINED-TOGETHER~ing/er(fp) joined together, (each) to her sister, so you
WOMAN TO SISTER~her SO you(ms)~will~ will (make) (for) all {the} boards {of} the
DO to~ALL BOARD~s the~DWELLING□ dwelling,□

26:18

ניִשְׂיָר אַתָּה בְּכֶרֶשׁ לְמַשְׁכָּנָהּ עַשֵּׂרִים קָוֹת לְפָאָתָהּ נְגָעָת

we’a’si’ta et haq’ra’shim la’mish’kan es’rim qe’resh liph’at neg’bah tey’ma’nah

and~you(ms)~did~DO AT the~BOARD~s to~ and you will (make) the boards (for) the
the~DWELLING TEN~s BOARD to~EDGE dwelling, \twenty/ boards (for) {the} edge
“Negev PARCHED~ unto SOUTH~ unto the “Negev Parched, unto {the} south,□

26:19

לְאָרְבָּעִים אַחַדְנֵי בָּשָׂרִים הַקָּרֶשׁ שֶלָּהְוָה בָּשָׂרִים הַקָּרֶשׁ שֶל רَاָּבָּה

we’ar’ba’im ad’ney ke’seph ta’a’seh ta’hhat es’rim ha’qa’resh she’ney a’da’nim ta’hhat ha’qe’resh ha’e’hhad lish’tey ye’do’taw ush’ney a’da’nim ta’hhat ha’qe’resh ha’e’hhad

and~FOUR~s FOOTING~s SILVER you(ms)~ and you will (make) \forty/ footings {of} silver
will~DO UNDER TEN~s the~BOARD TWO under \twenty/ {of} the board(s), two footings
FOOTING~s UNDER the~BOARD the~UNIT under the (one) board (for) his two hands†,
to~TWO HAND~s~him and~TWO FOOTING~s and two footings under the (other) board (for)
UNDER the~BOARD the~UNIT to~TWO his two hands,□
HAND~s~him□

26:20

לְכָלַל הַמָּשַׁרְקָה הַשֵּׁנִית לְפָאָתָהּ שֶׁפֶכַּת יָשָׂרִים כּוֹרְשׁ

ul’tse’la ha’mish’kan ha’shey’nit liph’at ts’a’phon es’rim qa’resh

and~to~RIB the~DWELLING the~SECOND to~ and (for) {the} second rib {of} the dwelling, to
EDGE NORTH TEN~s BOARD□ {the} north edge, {is} \twenty/ board(s),□

26:21

לְאָרְבָּעִים אַחַדְנֵי בָּשָׂרִים הַקָּרֶשׁ שֶל רَاָּבָּה בָּשָׂרִים הַקָּרֶשׁ שֶל וָאָּכָּלַל הַמָּשַׁרְקָה

we’ar’ba’im ad’ney’hem ka’seph she’ney a’da’nim ta’hhat ha’qe’resh ha’e’hhad ush’ney a’da’nim ta’hhat ha’qe’resh ha’e’hhad

and~FOUR~s FOOTING~s~them(m) SILVER and their \forty/ footings {of} silver, two
TWO FOOTING~s UNDER the~BOARD the~footings under the (one) board, and two
UNIT and~TWO FOOTING~s UNDER the~footings under the (other) board,□

* These “hands” are probably notched tenons which are cut into the board to join the boards together.
† These “hands” are probably notched tenons which are made to join the boards together.

Revised Mechanical Translation Codes

(\) Alt Trans/App A <..> Comp Phrase/App B […] Verb Form/App C \../ Plural Form/App D
\:: Int Inf Abs […] Past Perf Verb […] Added Word

~ 193 ~
A Mechanical Translation of the Book of Exodus

BOARD the~UNIT

26:22

k'rashe'mo sixe yaa'seh sha'ke'ra'shim

and~to~FLANK~s2 the~DWELLING SEA~unto you~ms~will~DO SIX BOARD~s

and (for) {the} flanks* {of} the dwelling, unto the sea†, you will (make) six boards,□

26:23

ush'ney qa'ra'shim ta'a'seh li'miq'uts'ot ha'amish'kan bai'yar'kha'tayim

and~TWO BOARD~s you~ms~will~DO to~CORNER-POST~s the~DWELLING in~the~FLANK~s2

and you will (make) two boards (for) {the} corner posts (of) the dwelling in the flanks,□

26:24

we'yish'yu to'amim mi'l'ma'tah we'yah'daw yi'h'yu ta' mim al ro'sho el ha'ta'ba'at ha'e'hhat keyn yi'h' ye hlish'ney'hem lish'ney ha'miq'tso'ot yi'h'yu

and~they~ms~will~EXIST BE-Doubles~ing/er~mp from~to~BENEATH and~TOGETHER they~ms~will~EXIST WHOLE UPON HEAD~him TO the~RING the~UNIT SO he~will~EXIST to~TWO~them~ms to~TWO the~BUTTRESS~s they~ms~will~EXIST

and they will exist being double beneath, and together they will exist whole upon his head (for) the (one) ring, so he will exist (for) {the} two {of} them, (for) two {of} the buttresses they will exist,□

26:25

we'hai'u she'mo'nah qa'ra'shim we'a'dne'y'hem ke'se'eph shi'shah a'sar a'da'nim she'ne'y a'da' nim ta'hhat ha'qe'resh ha'e'h had us'h' ney a'da'nim ta'hhat ha'qe'resh ha'e'h had

and~they~mp~did~EXIST EIGHT BOARD~s and~FOOTING~s~them~ms SILVER SIX TEN

and eight boards will exist, and their footings {of} silver {are} <sixteen> footings, two footings under the (one) board and two footings under the (other) board,□

26:26

we'a'si'ta ve'ri'hhim a'tsey shi'tim ha' mi'shah le'qar'she'y tse'la ha'amish'kan ha'e'h had

and~you~ms~did~DO WOOD-BAR~s TREE~s

and you will (make) wood bars (of) \wood/

* That is, "sides."

† Meaning "the west."

Mechanical Translation Codes

WORD – Verb
WORD – Noun
Word – Name
word – Pre/Suff
word – Conj.

~ 194 ~
ACACIA’s FIVE to BOARD’s RIB the
DWELLING the UNIT

26:27
and~ FIVE WOOD-BAR’s to BOARD’s RIB the
the DWELLING the SECOND and FIVE
WOOD-BAR’s to BOARD’s RIB the
DWELLING to the FLANK’s 2 SEA unto

26:28
and five wood bars (for) {the} boards {of the}
second rib {of} the dwelling, and five wood
bars (for) {the} boards {of the} rib {for} the
flanks {of} the dwelling unto the sea*

26:29
and you will overlay the boards {with} gold,
and their rings you will (make) {with} gold,
houses† (for) the wood bars, and you will
overlay the wood bars {with} gold,†

26:30
and you will make the dwelling rise, like his
decision‡, which you were [shown] in the
hill,‡

26:31
"Like his decision” means “according to the manner.”

* Meaning “the west.”
† Or “housings.”
‡ “Like his decision” means “according to the manner.”

Revised Mechanical Translation Codes

(*..) Alt Trans/App A  (<..> Comp Phrase/App B  ([..] Verb Form/App C  \./ Plural Form/App D
*:..: Int Inf Abs  |..| Past Perf Verb  (..) Added Word

~ 195 ~
and you will (make) [a] tent curtain [of] blue and purple and kermes [of] scarlet and [twisted] linen, [a] work [of a] thinking*, he will (make) her [with] keruvs,□

and you will (place) the tent curtain under the hooks, and you will [bring] unto there, (inside) the tent curtain, {the} box [of] the evidence, and the tent curtain will make [a] separation (for) you, between the special {place} and the special {place of} special {place}s,□

and you will (place) the lid upon {the} box {of} the evidence in the special {place of} special {place}s,

* This may be a work of an intricate design or made by “a thinker” in the sense of a designer.

Mechanical Translation Codes

WORD – Verb
WORD – Noun
Word – Name
word – Pre/Suff
word – Conj.

~ 196 ~
al tse'la ha'mish'kan tey'ma'nah we'ha'shu'llhhan ti'teyn al tse'la ts'a'phon

and~you(ms)~did~PLACE AT the~TABLE
from~OUTSIDE to~the~TENT-CURTAIN and~
AT the~LAMPSTAND IN-FRONT the~TABLE
UPON RIB the~DWELLING SOUTH~unto and~
the~TABLE you(ms)~will~GIVE UPON RIB
NORTH

and you will place the table outside the tent
curtain, and the lampstand in front [of] the
table upon [the] rib [of] the dwelling unto
{the} south, and the table you will (place)
upon [the] rib [of] the north,

26:36

we'a'si'ta ma'sakh le'phe'tahh ha'o'hel
te'khey'let we'ar'ga'man we'to'la'at sha'ni
we'sheysh mash'zar ma'a'seyh ro'qeym

and~you(ms)~did~DO CANOPY to~OPENING
the~TENT BLUE and~PURPLE and~KERMES
SCARLET and~LINEN be~make~TWIST-
TOGETHER ing/er(ms) WORK EMBROIDER~

and you will (make) {a} canopy (for) {an}
opening [of] the tent [of] blue and purple and
kermes [of] scarlet and [twisted] linen, {a}
work {of} embroidering*,

26:37

we'a'si'ta la'ma'sakh hha'mi'shah a'mu'dey
shi'tim we'tsi'pi'ta o'tam za'hav wa'wey'hem
za'hav we'ya'tsaq'ta la'hem hha'mi'shah ad'ney
ne'hho'shet

and~you(ms)~did~DO to~the~CANOPY FIVE
PILLAR~s ACACIA~s and~you(ms)~did~
much~OVERLAY AT~them(m) GOLD PEG~s~
them(m) GOLD and~you(ms)~did~POUR-
DOWN~to~them(m) FIVE FOOTING~s
COPPER

and you will (make) (for) the canopy five
pillars [of] acacia, and you will overlay them
{with} gold, their pegs [of] gold, and you will
pour down† (for) them five footings [of]
copper,

Chapter 27

27:1

we'a'si'ta et ha'miz'be'yahh a'tsey shi'tim hha'meys'h a'mot o'rekh
we'ha'meys'h a'mot ro'hav ra'vu'a yih'yeh ha'miz'be'yahh we'sha'losh a'mot qo'ma'to

and~you(ms)~did~DO AT the~ALTAR TREE~s
ACACIA~s FIVE FOREARM~s LENGTH and~
acacia, five forearms [is the] length and five

* This word may also mean “an embroiderer.”
† In this context, to “pour down” means to “cast” an object from a molten metal.
A Mechanical Translation of the Book of Exodus

FIVE FOREARM~s WIDTH BE-SQUARE~

forearms {is the} width, the altar will exist

ed(ms) he~*will~EXIST the~**ALTAR and~**THREE

squared, and three forearms {is} his height,

FOREARM~s HEIGHT~him

†

27:2

we'a'si'ta qar'no'taw al ar'ba pi'no'taw mi'ne'nu tih'ye'y'na qar'no'taw we'tsi'pi'ta o'to

ne'hho'shet

and~*you(ms)~*did~*DO HORN~s~*him UPON

and you will (make) his* horns upon {the} four

FOUR CORNER~s~*him FROM~*him they(f)~

{of} his corners, from him his horns will exist,

will~*EXIST HORN~s~*him and~*you(ms)~*did~

and you will overlay him {with} copper,

much~OVERLAY AT~*him COPPER

†

27:3

we'a'si'ta si'ro'taw le'dash'no we ya'a'aw umiz're'qo'taw u'miz'le'go'qo'taw u'mahh'to'taw

le'khol key'la'w ta'a'seh ne'hho'shet

and~*you(ms)~*did~*DO POT~s~*him to~

and you will (make) his† pots (for) [removing

>~*much~*MAKE-FAT~*him and~*SHOVEL~s~

fat residue], and his shovels, and his sprinkling

him and~*SPRINKLING-BASIN~s~*him and~

basins, and his forks, and his fire pans, you will

FORK~s~*him and~*FIRE-PAN~s~*him to~*ALL

(make) all his items {with} copper,

ITEM~s~*him you(ms)~*will~*DO COPPER

†

27:4

we'a'si'ta lo mikh'bar ma'a'seyh re'shet ne'hho'shet we'a'si'ta al ha're'shet ar'ba ta'be'o't

ne'hho'shet al ar'ba qe'tso'taw

and~*you(ms)~*did~*DO to~*him GRATE WORK

and you will (make) (for) him‡ {a} grate work

NETTING COPPER and~*you(ms)~*did~*DO

NETTING FOUR RING~s COPPER

upon the~NETTING FOUR RING~s COPPER

UPON the~EXTREMITY~s~*him

upon the netting four rings {of} copper upon

his four extremities,

†

27:5

we'na'ta'tah o'tah ta'hhat kar'kov ha'miz'bey'ahh mil'ma'tah we'hai'tah ha're'shet ad

hha'tsi ha'miz'bey'ahh

* Referring to the “altar,” a masculine word in Hebrew.
† Referring to the “altar,” a masculine word in Hebrew.
‡ Referring to the “altar,” a masculine word in Hebrew.

Mechanical Translation Codes

WORD – Verb WORD – Noun Word – Name word – Pre/Suff word – Conj.

~ 198 ~
27:6 (וְנִשְׂתָּ֣תָּ בְּדִֽים לְמַצָּבֶֽת בָּֽאֲרֵֽי שִׁטִּ֣ים) וְקָצִּ֣יתָ שִׁטִּ֔ים בָּֽאֲרֵֽי אַֽעֲבּוֹת אַֽדָּמִּֽים נַחֲשֹׁת

and you will (place) her* under {the} outer rim of the altar beneath, and the netting will exist <in the middle> {of} the altar,□

HALF the~ALTAR□

27:7 (וְהָבַֽוּ אֵֽת בַּדִּים בָּֽאֲרֵֽי בַּדֵּֽים עֲצֵֽי עֲצֵֽי נְֽוָאֶֽוֶם אֲלֵֽוֹת גּוֹתָֽתְּ)

and you will (make) sticks (for) the altar, sticks {of} wood/ {of} acacia, and you will overlay them {with} copper,

†

27:8 (וַעֲשִׂ֤וּ כָּֽכָּנֶּֽנָּנְּה֤ בֵּֽהַר אֶֽתְכֵּֽהַ הֶרְאָֽה כַּאֲֽשֶׁר אֹתוֹ תַּעֲשֶׂה֣ לֻחֹת נְֽוָבָּֽוּ)

and his sticks will be [brought] in the rings, and the sticks will exist upon the acacia ribs {of} the altar in lift{ing} him† up,

†

27:9 (וַיַּעֲש֖וּ כִּֽכְּנָֽנְּנֵֽוּ לְחֵֽרְכּוֹת אַֽדָּמִּֽים לָשָֽׁנֶּֽנְּנֵֽוּ לְחֵֽרְכּוֹת אַֽדָּמִּֽים)

and you will (make) {a} yard {of} the dwelling to {the} edge unto the “Negev Parched”, slings (for) the yard {of} [twisted] linen, {a} hundred (by) the forearm {is the} length (for) the (one) edge,

†

* Referring to the “netting,” a feminine word in Hebrew.
† Referring to the “altar,” a masculine word in Hebrew.
‡ That is the “south.”
27:10

כָּסֶף
וַחֲשֻׁקֵיהֶם
הָעַמֻּדִים
וָוֵי
נְחֹשֶׁת
עֶשְׂרִים
ואַדְנֵיהֶם
עֶשְׂרִים
וְעַמֻּדָיו

we'a'mu'daw
es'rim
we'ad'ney'hem
es'rim
ne'hho'shet
wa'wey
ha'a'mu'dim
wa'hha'shu'qey'hem
ka'seph

and~PILLAR~s~him~TEN~s~and~FOOTING~s~
and~BINDER~s~them(m)~SILVER

and his \twenty/ pillars, and their \twenty/
footings {are of} copper, (the) pegs {of} the
pillars and their binders {are of} silver,

27:11

וכָּסֶף
וַחֲשֻׁקֵיהֶם
הָעַמֻּדִים
וָוֵי
נְחֹשֶׁת
עֶשְׂרִים
ואַדְנֵיהֶם
עֶשְׂרִים
וְעַמֻּדָיו

we'kheyn
liph'at
tsa'phon
ba'o'rekh
qe'la'im
mey'ah
o'rekh
we'a'mu'daw
es'rim
we'ad'ney'hem
es'rim
ne'hho'shet
wa'wey
ha'a'mu'dim
wa'hha'shu'qey'hem
ka'seph

and~SO~to~EDGE~NORTH~in~the~LENGTH
and so, (for) {the} edge {of the} north in the
SLING~s~HUNDRED~LENGTH~and~PILLAR~s~
him~TEN~s~and~FOOTING~s~them(m)~TEN~s
COPPER~PEG~s~the~PILLAR~s~and~
BINDER~s~them(m)~SILVER

and {the} slings {are a} hundred {in} length,
and his \twenty/ pillars and their \twenty/
footings {are of} copper, (the) pegs {of} the
pillars and their binders {are of} silver,

27:12

לִפְאַ
הֶחָצֵר
וְרֹחַב
עֲשָׂרָה
עַמֻּדֵיהֶם
אַמָּה
חֲמִשִּׁים
קְלָעִים
יָם
ת
עֲשָׂרָה
וְאַדְנֵיהֶם

we'ro'hhav
he'hha'tseyr
liph'at
yam
qe'la'im
hha'mi'shim
a'mah
a'mu'dey'hem
a'sa'rah
we'ad'ney'hem
a'sa'rah

and~WIDTH~the~YARD~to~EDGE~SEA
and {the} width {of} the yard {for} the edge {of}
SLING~s~FIVE~s~FOREARM~PILLAR~s~
them(m)~TEN~and~FOOTING~s~them(m)

forearm(s), their ten pillars and their ten
footings,

27:13

ורָחַב הֶחָצֵר לִפְאַת
יָמָה
מָהוְרֹחַב
עֲשָׂרָה
וְאַדְנֵיהֶם

we'ro'hhav
he'hha'tseyr
liph'at
qeyd'mah
miz'ra'hhah
hha'mi'shim
a'mah
we'ad'ney'hem
a'sa'rah

and~WIDTH~the~YARD~to~EDGE~EAST~unto
and {the} width {of} the yard {for} unto {the}
SUNRISE~unto~FIVE~s~FOREARM
edge {of the} east, unto {the} sunrise, {is}
\fifty/~forearm(s),

27:14

אַחַת
שְׁלֹשָׁה
עַמֻּדֵיהֶם
קְלָעִים
עֶשְׂרֵה
חֲמֵשׁ
הַשֵּׁנִית
שְׁלֹשָׁהוְלַכָּתֵף
וְאַדְנֵיהֶם

wa'hha'meysh
es'reyeh
a'mah
qe'la'im
la'ka'teyph
a'mu'dey'hem
she'lo'shah
we'ad'ney'hem
she'lo'shah

and~FIVE~TEN~FOREARM~SLING~s~to~the~
and <fifteen> forearm(s are the) slings {for}
SHOULDER-PIECE~PILLAR~s~them(m)~THREE

the shoulder piece, their three pillars and their
three footings,

27:15

לַכָּתֵף
וְאַדְנֵיהֶם
שְׁלֹשָׁה
עַמֻּדֵיהֶם
קְלָעִים
עֶשְׂרֵה
חֲמֵשׁ
הַשֵּׁנִית
שְׁלֹשָׁהוְלַכָּתֵף
וְאַדְנֵיהֶם

wa'hha'meysh
es'reyeh
a'mah
qe'la'im
la'ka'teyph
a'mu'dey'hem
she'lo'shah
we'ad'ney'hem
she'lo'shah

and~FIVE~TEN~FOREARM~SLING~s~to~the~
and <fifteen> forearm(s are the) slings {for}
SHOULDER-PIECE~PILLAR~s~them(m)~THREE

the shoulder piece, their three pillars and their
three footings,

* Meaning “the west.”
we'la'ka'teyph ha'shey'nit hha'meysh es'reyh qe'la'im a'mu'dey'hem she'lo'shah
we'ad'ney'hem she'lo'shah

and~ to~ the~ SHOULDER-PIECE the~ SECOND <..> Comp Phrase/App B <..>
and~ the~ SECOND shoulder piece {are} <\fifteen> slings, their three pillars and their
three footings,□

27:16

and (for) the second shoulder piece {are} fifteen slings, their three pillars and their
three footings,

†

27:17

and (for) {the} gate {of} the yard {is a} canopy {of} twenty forearm{s of} blue and purple
and kermes {of} scarlet and [twisted] linen, {a} work {of} embroidering*, their four pillars and their
four footings,□

†

27:18

all {the} pillars {of} the yard all around {it},
being attached {with} silver, their pegs {of}
silver and their footings {of} copper,□

27:19

and~ to~ the~ SHOULDER-PIECE the~ SECOND <..> Comp Phrase/App B <..>
and~ the~ SECOND shoulder piece {are} fifteen slings, their three pillars and their
three footings,□

†

This word may also mean “an embroiderer.”
† The word לְכָּל הַיּוֹרוֹת (in fifty) is probably a scribal error and may originally have been written
as לְכָּל הַנְּחֹשֶׁת (by the forearms).

Revised Mechanical Translation Codes

(\.) Alt Trans/App A \(\) Comp Phrase/App B \[\] Verb Form/App C \_.\./ Plural Form/App D
\_: Int Inf Abs \[\.] Past Perf Verb \[\] Added Word

~ 201 ~
A Mechanical Translation of the Book of Exodus

to~ALL ITEM~s the~DWELLING in~ALL
SERVICE~him and~ALL TENT-PEG~s~him
and~ALL TENT-PEG~s the~YARD COPPER

27:20

and you, you will direct {the} sons {of} "Yisra'el
and they will take to you {the}
refined (and) crushed oil {of} the olive (for)
the luminary, to make {the} lamp go up*
continually,**

27:21

in {the} tent {of the} appointed {place},
outside the tent curtain, which is upon the
evidence, "Aharon Light bringer", and his sons, will
arrange him, from {the} evening until {the}
morning <in front of> "Yhwh He is", {a} ritual {of
a} distant {time} (for) their generations,
from {the} sons {of} "Yisra'el He turns El aside",
†

Chapter 28

28:1

and you, [bring near] to you "Aharon Light
bringer", your brother, and his sons (with) him,
from {the} midst {of the} sons {of} "Yisra'el He
turns El aside", to adorn him (for) me, "Nadav He
offered willingly" and "Aviyhu He is my father", "Elazar El
helps" and "Iytamar Island of the date palm", {the} sons
{of} "Aharon Light bringer",
†

* The word "go up" is referring to the rising flame of the lamp.

Mechanical Translation Codes

WORD – Verb             WORD – Noun             Word – Name             word – Pre/Suff             word – Conj.
~ 202 ~
28:2

MIGHTY-ONE~"he~did~HELP"~and~"lytamar~ISLAND~"~
DATE-PALM~SON~"s~"Aharon~LIGHT-BRINGER~"~

and~"you~(ms)~"do~"GARMENT~s~"SPECIAL
and~you~will~(make)~garments~{of}~
"Aharon~LIGHT-bringer~"~your
brother~{for}~armament~and~{for}~
decoration~{for}~"Aharon~Light~bringer"~{of}~him~for~me~

28:3

and~"you~(ms)~"will~"much~SPEAK~TO
ALL~SKILLED-ONE~"s~"HEART~WHICH~"i~did~"
{of}~heart~{(whom)~I~filled~(with~the)~wind}~{of}~
skill~and~they~will~(make)~{the}~garments~{of}~
"Aharon~Light~bringer~"~{for}~him~{me}~

28:4

and~"these~the~"GARMENT~s~"WHICH
they~(m)~"do~"BREASTPLATE~and~"EPHOD
and~"CLOAK~and~"TUNIC~WOVEN-MATERIAL
TURBAN~and~"SASH~and~"they~"did~"DO
GARMENT~s~"SPECIAL~to~"Aharon~LIGHT-BRINGER~"~
brother~(for)~his~sons~to~adorn~him~{for}~me~

28:5

and~"they~(m)~"will~"TAKE~AT~the~
GOLD~and~"AT~the~"BLUE~and~"AT~the~
PURPLE~and~"AT~KERMES~the~"SCARLET~and~

* The wind, or breath, of an individual is his character.
and they will (make) the ephod {with} gold, blue and purple, kermes {of} scarlet and 
[twisted] linen, [a] work {of} a thinking*,□
* This may be a work of an intricate design or made by “a thinker” in the sense of a designer.
† Referring to the “Ephod,” a masculine word in Hebrew.
‡ The “shoham” is unknown stone.
SIX from "TITLE"s "them(m)" UPON the "STONE" the "UNIT" and "AT TITLE"s the "SIX" the "be" "LEAVE-BEHIND" "ing/er(mp)" UPON the "STONE" the "SECOND" like "BIRTHING"s "them(m)"

28:11

six from their titles upon the (one) stone and the six titles being left behind* upon the second stone, like† their birthings,

* "six titles being left behind" means “the other six titles.”
† Or “according to.”

Revised Mechanical Translation Codes

(../) Alt Trans/App A  <..> Comp Phrase/App B  […] Verb Form/App C  \../ Plural Form/App D
…: Int Inf Abs  […] Past Perf Verb  […] Added Word
~ 205 ~
28:15

and you will (make) {a} breastplate {of} gold, blue and purple and kermes {of} scarlet and {twisted} linen you will (make) him,

28:16

he will exist squared, doubled over, {a} finger span {is} his length, and {a} finger span {is} his width,

28:17

and you will [set] in him setting{s of} stone

28:18

and the second row {is} turquoise, lapis-lazuli and flint,
we'ha'tur hash'li'shi le'shem she'vo we'ahh'la'mah
and~ the~ ROW the~ THIRD OPAL AGATE and~
AMETHYST
and the third row (is) opal, agate and
AMETHYST

28:20
we'ha'tur har'vi'i tar'shish we'sho'ham we'yash'pheyh me'shu'ba'tsim za'hav yih'yu be'mi'lu'o'tam
and~ the~ ROW the~ FOURTH TOPAZ and~
ONYX and~ JASPER be~ "much~ WEAVE~
 SETTING~s~ them(m)
and the fourth row (is) topaz and onyx and
jasper, being woven (with) gold they will exist
in their settings,

28:21
we'a'va'nim tih'yey'na al she'mot be'ney yis'ra'eyl es'reyh al she'mo'tam pi'tu'hhey hho'tam ish al she'mo tih'yey'na lish'ney a'sar sha'vet
and~ the~ STONE~s they(f)~ will~ "EXIST UPON~
title~s son~s "Yisra'el~
MIGHTY-ONE~
 CARVING~s SEAL MAN UPON TITLE~him
they(f)~ will~ "EXIST to~ TWO TEN STAFF
and the stones will exist (according to) {the}
titles (of the) sons (of) "Yisra'el He turns El aside",
(according to) their titles, carvings
{of the} seal (of) (each) (according to) his title,
they will exist (for) {the} (twelve) staff{s}*

28:22
we'a'si'ta al ha'hho'shen shar'shot gav'lut ma'a'seyh a'vot za'hav ta'hor
and~ you(ms)~ did~ "DO UPON the~
BREASTPLATE CHAIN~s EDGING WORK
THICK-CORD GOLD PURE
and you will (make) upon the breastplate
chains, {the} edging (is a) work (of a) thick
cord {of} pure gold,

28:23
we'a'si'ta al ha'hho'shen she'tey ta'be'ot za'hav we'na'ta'ta et she'tey ha'ta'ba'ot al she'ney qe'tsot ha'hho'shen
and~ you(ms)~ did~ "DO UPON the~
BREASTPLATE TWO RING~s GOLD and~
you(ms)~ did~ "GIVE AT TWO the~ RING~s
UPON TWO EXTREMITY~s the~
and you will (make) upon the breastplate two
rings (of) gold, and you will (place) the two
rings upon {the} two extremities (of) the
breastplate,

28:24
* Or “tribes.”
we'na'ta'tah et she'tey a'vo'tot ha'zah'av al she'tey ha'ta'ba'ot el qe tsot ha'ha'ho'shen

and~you(ms)~did~GIVE~^ AT TWO THICK-
CORD~'s the~GOLD UPON TWO the~RING~'s
to EXTREMIT~'y's the~BREASTPLATE

and you will (place) (the) two thick cords (of) gold upon (the) two rings (at) (the) extremities (of) the breastplate,

28:25

we'eyt she'tey qe tsot she'tey ta'be'ot ti'teyn al she'tey ha'mish'be'etsot we'na'ta'tah al kit'phot ha'ey'phod el mul pa'na'aw

and~AT TWO EXTREMIT~'y's TWO the~THICK-
CORD~'s you(ms)~will~GIVE UPON TWO the~
PLAIT~'s and~you(ms)~did~GIVE~^ UPON
SHOULDER-PIECE~'s the~EPHOD TO
FOREFRONT FACE~'s~him

and (the) two extremities (of) the two thick cords you will (place) upon the two plaits, and you will (place) upon (the) shoulder pieces (of) the ephod to (the) forefront (of) his face,

28:26

we'a'si'ta she'tey ta'be'ot za'hav we'sam'ta o'tam al she'ney qe tsot ha'ha'ho'shen al se'pha'to a'sher el ey'ver ha'ey'phod bai'tah

and~you(ms)~did~DO TWO RING~'s GOLD
and~you(ms)~did~PLACE AT them(m) UPON
TWO EXTREMIT~'y's the~BREASTPLATE UPON
LIP~'him WHICH TO OTHER-SIDE the~EPHOD
HOUSE~unto

and you will (make) two rings (of) gold, and you will place them upon (the) two extremities (of) the breastplate upon his lip, which (is) (on) (the) other side (of) the ephod, unto (the) (inside),

28:27

we'a'si'ta she'tey ta'be'ot za'hav we'sam'ta o'tam al she'ney khit'phot ha'ey'phod mi'lma'tah mi'mul pa'na'aw le'u'mat mahh'bar'to mi'ma'al le'hhey'shev ha'ey'phod

and~you(ms)~did~DO TWO RING~'s GOLD
and~you(ms)~did~GIVE~^ AT them(m)
UPON TWO SHOULDER-PIECE~'s the~EPHOD
from~to~BENEATH from~FOREFRONT
FACE~'s~him to~ALONGSIDE JOINT~'him
from~UPWARD to~DECORATIVE-BAND the~
EPHOD

and you will (make) two rings (of) gold, and you will (place) them upon (the) two shoulder pieces (of) the ephod, beneath (the) forehead (of) his face, alongside his joint, <above> (the) decorative band (of) the ephod,

28:28

we'yr'ke'su et ha'ha'ho'shen mi'ta'be'o'taw el ta'be'ot ha'ae'y'phod bi'p'il te'khey'let lih'yo't al he'y'shev ha'ae'y'phod we'lo yiz'ahh ha'ha'ho'shen mey'al ha'ae'y'phod

and~they(m)~will~TIE-ON AT the~
BREASTPLATE RING~'s~him TO RING~'s the~
EPHOD in~CORD BLUE to~>~EXIST UPON
cord (of) blue, to exist upon (the) decorative

Mechanical Translation Codes

WORD – Verb 
WORD – Noun 
Word – Name 
word – Pre/Suff 
word – Conj. 

~ 208 ~
28:29

we'na'sa a'ha'ron et she'mot be'ney yis'ra'eyl be'hho'shen ha'mish'pat al li'bo be'vo'o el ha'qo'desh le'zi'ka'ron liph'ney YHWH ta'mid

and "Aharon Light bringer" lifted up {the} titles {of} the {s}on{s} {of} "Yisra'el He turns El aside" in {the} breastplate {of} the decision upon his heart, in his coming to the special {place} garments {of} special {place} (for) {a} remembrance <in front of> "Yhwh He is" continually,

28:30

we'na'ta'ta el hho'shen ha'mish'pat et ha'u'rim we'et ha'tu'mim we'hai'u al leyv a'ha'ron be'vo'o liph'ney YHWH we'na'sa a'ha'ron et mish'pat be'ney yis'ra'eyl he

and you will (place) the "Uriym Lights" and the "Tumiym Full strengths" (on) {the} breastplate {of} the decision, and they will exist upon {the} heart {of} "Aharon Light bringer" in his coming <in front of> "Yhwh He is", and "Aharon Light bringer" will lift up {the} decision {of the} sons {of} "Yisra'el He turns El aside" upon {his} heart <in front of> "Yhwh He is" continually,

28:31

we'a'si'ta et me'il ha'ey'phod ke'li'l te'khey'let

and you will (make) {the} cloak {of} the ephod entirely {of} blue,

28:32

we'hai'yah phi ro'sho be'to'kho sa'phah yih'ye le'phiw sa' viv ma'a'seyh o'reyg ke'phi tahh'ra yih'ye lo lo yiq'a'rey'a

and you will (make) {the} cloak {of} the ephod entirely {of} blue,
and he did exist upon him in midst, a mouth for his head will exist in his midst, a lip will exist (for) his mouth all around, a work of braiding, he will exist (for) him like the mouth of a collar, he will not be torn.

28:33

and {a} mouth* (for) his head will exist in his midst, {a} lip† will exist (for) his mouth all around, {a} work of braiding‡, he will exist (for) him like {the} mouth {of} a collar, he will not be torn,

28:34

and you will (make) upon his hems.pomegranates {of} blue and purple and kermes {of} scarlet, upon his hems all around, and bells {of} gold in their midst all around,

28:35

and you will (en[grave]{

28:36

and you will (make) [a] blossom {of} pure gold, and you will engrav{e] upon him carvings {of

* That is an “opening.”
† That is an “edge” or a “border.”
‡ May also be translated as a “braider.”
§ The phrase “bells of gold and pomegranates” is written twice showing that they are to be placed on the garment in series.
** Meaning the sound of the bells.
A Mechanical Translation of the Book of Exodus

CARVING~s SEAL SPECIAL to~“Yhwh he~will~” a) seal, {a} special {thing} (for) “Yhwh He~is~", □

28:37

וְשַׂמְתָּ יִהְיֶה

we'sam'ta o'to al pe't'il te'khey'let we'hai'yah al ha'mits'na'phet el mul pe'ney ha'mits'ne'phet yih'yeh

and~you(ms)~did~“PLACE AT~him UPON CORD BLUE and~he~did~“EXIST UPON the~ TURBAN TO FOREFRONT FACE~s the~ TURBAN he~will~“EXIST Square

28:38

והַמִּצְנֶפֶת פְּנֵי מול אל הַמִּצְנָפֶת עַל וְהָיָה תְּכֵלֶת פְּתִיל עַל אֹתוֹ וְשַׂמְתָּ יִהְיֶה

we'hai'yah al mey'tsahh a'ha'ron we'na'sa a'ha'ron et a'won ha'qa'da'sham a'sher yaq'di'shu be'ney yis'ra'eyl le'khol mat'not qad'she'yhem we'hai'yah al mits'ho ta'mid le'ra'tson la'hem liph'ney YHWH

and~he~did~“EXIST UPON FOREHEAD “Aharon ~LIGHT-BRINGER, and~he~did~“LIFT-UP “Aharon ~LIGHT-BRINGER, and~he~did~“MAKE~SET-APART SON~s WHICH they(m)~will~“MAKE~SET-APART SON~s “Yisra'el he~will~“TURN-ASIDE~+~MIGHTY-ONE~ to~“ALL CONTRIBUTION SPECIAL~s” them(m) and~he~did~“EXIST UPON FOREHEAD~him CONTINUALLY to~“SELF-WILL to~them(m) to~“FACE~s” “Yhwh he~will~“RE

28:39

לָהֶם תַּעֲשֶׂה וּמִגְבָּעוֹת אַבְנֵט לָהֶם וְעָשִׂיתָ כֻתֳּנֹת תַּעֲשֶׂה אַהֲרֹן וּלְתִפְאָרֶת לְכָבוֹד

we'liv'ney a'ha'ron ta'a'seh khu'ta'not we'a'si'ta la'hem av'ney'tim u'mig'ba'ot ta'a'seh ma'a'seyh ro'qeym

and~you(ms)~did~“much~“WEAVE the~“TUNIC and~you(ms)~did~“DO TURBAN LINEN and~SASH you(ms)~will~“DO WORK EMBROIDER~“ing/er(ms)□

28:40

לְבָנָי אַהֲרֹן תַּעֲשֶׂה כֵּתְנָה וֹעִשֵּׂיתָ לָהֶם אֶברָיָים וּמִנָּבְעָתָם תַּעֲשֶׂה לָהֶם

we'liv'ney a'ha'ron ta'a'seh khu'ta'not we'a'si'ta la'hem av'ney'tim u'mig'ba'ot ta'a'seh

* The phrase “for the self-will for them” means “that they will be accepted.”

† This word may also mean “an embroiderer.”

Revised Mechanical Translation Codes

([..] Alt Trans/App A <..> Comp Phrase/App B [...] Verb Form/App C \../ Plural Form/App D ...

~ 211 ~
A Mechanical Translation of the Book of Exodus

WORD – Verb             WORD – Noun             Word – Name             word – Pre/Suff             word – Conj.             ~ 212 ~

28:41 ~la'hem le'kha'vod ul'tipha'aret~ and~to~SON~s~“Aharon Light-BRINGER” you
you~(ms)~will~DO~TUNIC~s~and~you~(ms)~will~DO~to~them(m) SASH~s~and~
HEADRESS~s~you~(ms)~will~DO~to~them(m) to~ARMAMENT~and~to~DECORATION~
and~(for)~the~sons~(of)~“Aharon Light bringer” you
will~(make)~(for)~them~(for)~armament~and~(for)~
decoration,~

28:42 ~and~(make)~them,~“Aharon Light bringer” your brother and his sons (with) him, and you
will smear them, and you will fill their hand*, and you will set them apart, and they will (be)~

28:43 ~and~(for)~them~undergarments~(of)~linen~to~cover~over~(the)~flesh~(of)~nakedness~
from~(the)~waists,~and~(unto)~(the)~midsection~they~will~exist,~

* to “fill the hand” is an idiom of uncertain meaning, but the same phrase is used in Akkadian
to mean the placing of a scepter (either literally or figuratively) in the hand of one being
installed in a high office.

Mechanical Translation Codes
Chapter 29

29:1

and~THIS the~WORD WHICH you(ms)~will~DO to~them(m) to~>~much~SET-APART AT~them(m) to~>~much~ADORN to~me (l(ms)~TAKE BULL UNIT SON CATTLE and~BUCK~s TWO WHOLE~s

29:2

and~unleavened bread and unleavened PIERCED-BREAD~s and~unleavened thin bread smeared in the oil, and {from the} flour {of} wheat you will (make) them,□

29:3

and you will make “Aharon Light bringer” and his sons come near {the} opening {of the} tent {of the} appointed {place}, and you will bathe

29:4

and~AT “Aharon LIGHT-BRINGER,” and~AT SON~s~ and you will make “Aharon Light bringer,” and his sons come near {the} opening {of the} tent {of the} appointed {place}, and you will bathe

Revised Mechanical Translation Codes

(../) Alt Trans/App A  <..<> Comp Phrase/App B  [... Verb Form/App C  \./ Plural Form/App D  

...: Int Inf Abs  ../| Past Perf Verb  {...} Added Word

~ 213 ~
29:5

\[\text{did} \text{~BATHE AT~them(m) in~the~} \text{them in the waters,}\]

29:6

\[\text{we'la'qahh'ta et ha'be'ga'dim we'hi'l'bash'ta et a'ha'ron et ha'ku'to'net we'eyt me'il}\]

29:7

\[\text{we'la'qahh'ta et she'men ha'mish'hhah we'ya'tsaq'ta al ro'sho u'ma'shahh'ta o'to}\]

29:8

\[\text{we'et ba'naw taq'riv we'hi'l'bash'tam ku'ta'not}\]

29:9

\[\text{we'ha'gar'ta o'tam av'neyt a'ha'ron u'va'na'w we'ha'vash'ta la'hem mig'ba'ot we'hai'tah}\]

Mechanical Translation Codes

\begin{array}{llllll}
\text{WORD} & \text{– Verb} & \text{WORD} & \text{– Noun} & \text{Word} & \text{Name}\end{array}

\begin{array}{llllll}
\text{word} & \text{– Pre/Suff} & \text{word} & \text{– Conj.}\end{array}

\sim 214 \sim
them(m) ADMINISTRATION to~RITUAL (of a) distant (time), and you will fill (the) hand* (of) “Aharon light bringer” and (the) hand of his sons,□

HAN D“Aha ron LIGHT-BRINGER,” and~HAND
SON’s~him□

29:10

הַקָּכְבֹּת יַאֲטַסְּפַר לְפָרִים אֲוֹלֵים מְעָדָה יָשֵׁרְמוּ לאָוָרִים וּנְבָנָיָו א לְיַדְיֵהֶם

weʼhiqʼravʼta et haʼpar liphʼney oʼhel moʼeyd weʼsaʼmakh aʼhaʼron uʼvaʼnaw et yeʼdeyʼhem al rosh haʼpar

and~you(ms)ʼ~did~make~COME-NEAR AT the~BULL to~FACE~s TENT APPOINTED and~he~did~SUPPORT “Aharon LIGHT-BRINGER,” and~SONʼs~him AT HAND~s2~them(m) UPON HEAD~s the~BULL

and~you~(ms)ʼ~did~SLAY AT the~BULL to~FACE~s “Yhwh heʼwill be” OPENING TENT APPOINTED□

and~you~(ms)ʼ~did~TAKE from~BLOOD the~BULL and~you~(ms)ʼ~did~GIVE~UPON HORN~s the~ALTAR in~FINGER~you~(ms) and~AT ALL the~BLOOD you~(ms)ʼ~will~POUR-OUT TO FOUNDATION the~ALTAR□

29:12

לֵכְחַת מִדֵּס מֵפֶר עַל הַקְּרֵב אֶת הַמְּכַסֶּה הַחֵלֶב כָּל הַמֵּזְבֵּחַ יְסוֹד אֶל תִּשְׁפֹּך

weʼlaʼqahhʼta miʼdam haʼpar weʼnaʼtaʼtah al qarʼnot haʼmizʼbeyʼahh beʼetsʼbaʼeʼkha weʼet kol haʼdam tishʼpokh el yeʼsod haʼmizʼbeyʼahh

and~you~(ms)ʼ~did~TAKE from~BLOOD the~BULL and~you~(ms)ʼ~did~GIVE~UPON the altar (with) your finger, and you will pour out all the blood (at) {the} foundation {of} the altar,

* to “fill the hand” is an idiom of uncertain meaning, but the same phrase is used in Akkadian to mean the placing of a scepter (either literally or figuratively) in the hand of one being installed in a high office.

† The word “withins” mean the “insides.”
WITHIN and~AT the~LOBE UPON the~HEAVY and~AT TWO the~KIDNEY~s and~AT the~FAT WHICH UPON~them(f) and~you(ms)~did~make~BURN-INCENSE the~ALTAR~unto

{one}*, and the two kidneys, and the fat which is upon them, and you will burn incense† unto the altar,□

29:14 נאות בשר כפור ואת ער ואות פרשו השורך كانوا מוחל למחלה מחאת

we'et be'sar ha'par we'et o'ro we'et pir'sho tis'roph ba'eysh mi'hhuts la'ma'ha'neh hha'tat hu

and~AT FLESH the~BULL and~AT SKIN~him and~AT DUNG~him you(ms)~will~CREMATE in~the~FIRE~from~OUTSIDE~to~the~

and you will cremate (the) flesh (of) the bull, and his skin, and his dung, in the fire outside the campsite, he {is an} error {offering),□

CAMPSITE ERROR HE□

29:15 נאות זַעַלָה הנְחָתָה תְּמַכְּתָה יְהוּדֶרֶם בּוֹנֵי יַהוּדֶרֶםUCH יָאִית

we'et ha'a'yil ha'e'hhad ti'qahh we'sam'khu a'ha'ron u'va'naw et ye'dey'hem al rosh ha'a'yil

and~AT the~BUCK the~UNIT you(ms)~will~TAKE and~they~did~SUPPORT “Aharon LIGHT-BRINGER,” and~SON~s~him AT HAND~s2~

and you will take the (one) buck, and “Aharon Light bringer,” and his sons will support their hands upon {the} head (of) the buck,□

them(m) UPON HEAD the~BUCK□

29:16 וְעַל נְתָחָיו וְנָתַתָּ וּכְרָעָיו קִרְבּוֹ וְרָחַצְתָּ לִנְתָחָיו תְּנַתֵּחַ הָאָיִל וְאֶת רֹאשׁוֹ

we'sha'hhat'ta et ha'a'yil we'la'qahh'ta et da'mo we'za'raq'ta al ha'miz'be'yahh sa'viv

and~you(ms)~did~SLAY AT the~BUCK and~you(ms)~did~TAKE AT BLOOD~him and~you(ms)~did~SPRINKLE UPON the~ALTAR

and you will slay the buck, and you will take his blood and you will sprinkle {it} upon the altar all around,□

ALL-AROUND□

29:17 וְעַל נְתָחָיו וְנָתַתָּ וּכְרָעָיו קִרְבּוֹ וְרָחַצְתָּ לִנְתָחָיו תְּנַתֵּחַ הָאָיִל וְאֶת רֹאשׁוֹ

we'et ha'a'yil te'na'tey'ahh lin'ta'hhaw we'ra'hhat'sta qir'bo ukh'ra'aw we'na'ta'ta al ne'ta'hhaw we'al ro'sho

and~AT the~BUCK you(ms)~will~much~DIVIDE-INTO-PIECES to~PIECE~s~him and~

and you will divide the buck into pieces {according} to his pieces‡, and you will bathe

* “The heavy one” is the “liver,” the heaviest organ of the body.
† The phrase “and you will burn incense” may also be interpreted as “and you will burn them as incense.”
‡ “According to his pieces” means that the animal would be divided (cut) at each section (piece, joint).

Mechanical Translation Codes

WORD – Verb WORD – Noun Word – Name word – Pre/Suff word – Conj.

~ 216 ~
you (ms) "did" BATHE WITHIN "him and~ his within(s)* and his legs, and you will (place) {them} upon his pieces and upon his head,☐
LEG "s~ "him and you (ms) "did" GIVE UPON PIECE "s~ "him and "UPON HEAD "him☐

29:18

เทคนתק את כל העיניים הפונות לעל גולה כיLiverpool אשת

we'hiq'tar'ta et kol ha'a'yl ha'miz'be'y'hah o'lah hu la'YHWH rey'ahh ni'hho'ahh i'sheh la'YHWH hu

and~you (ms) "did" make "BURN-INCENSE AT ALL the~ "BUCK and you will burn (as) incense all {of} the buck to~ "Yhwh he "will" BE" AROMA SWEET FIRE-OFFERING to~ "Yhwh he "will" BE" H☐

29:19

 TREKH את כל האrxjs_thresh והפסים את אישה ואחת לעראש את אישה

we'la'qahh'ta eyt ha'a'yl ha'shey'ni we'sa'makh a'ha'ron u'va'naw et ye'dey'hem al rosh ha'a'yl

and~you (ms) "did" TAKE AT the~ "BUCK the~ SECOND and "he "did" SUPPORT "Aharon LIGHT-BRINGER" and SON "s~ "him AT HAND "s2~ them(m) UPON HEAD the~ "BUCK☐

29:20

שתחת את האrxjs_thresh והפסים על התנוק ארוֹת ואתר되었י על מתנוק

we'sha'hhat'ta et ha'a'yl we'la'qahh'ta mi'da'mo we'na'ta'tah al te'nukh o'zen a'ha'ron we'al te'nukh o'zen ba'naw hai'ma'nit we'al bo'hen ya'dam hai'ma'nit we'al bo'hen rag'lam hai'ma'nit we'za'raq'ta et ha'dam al ha'miz'be'y'ahh sa'viv

and~you (ms) "did" SLAY AT the~ "BUCK and~ you (ms) "did" TAKE from~ "BLOOD~ him and~ you (ms) "did" GIVE~ UPON TIP EAR "Aharon LIGHT-BRINGER" and~ UPON TIP EAR SON "s~ "him the~ "RIGHT and~ UPON THUMB HAND~ them(m) the~ "RIGHT and~ UPON THUMB FOOT~ them(m) the~ "RIGHT and~ you (ms) "did" SPRINKLE AT the~ "BLOOD UPON the~ ALTAR ALL-AROUND☐

29:21

לקחה מי חמש אישה על הפינות והשם שהשחיה היחס לעאָה

we'la'qahh'ta min ha'dam a'sher al ha'miz'be'y'ahh u'mi'she'men ha'mish'hhah

* The word “withins” mean the “insides.”

Revised Mechanical Translation Codes
(. ) Alt Trans/App A ☐<. > Comp Phrase/App B ☐[ ] Verb Form/App C ☐\./ Plural Form/App D ☐...
Int Inf Abs ☐[ ] Past Perf Verb ☐[ ] Added Word
~ 217 ~
29:22 we'la'qahh'ta min ha'a'yil ha'hhey'lev we'ha'al'yah we'et ha'hhey'lev ham'kha'seh et ha'qerev we'eyt yo'te'ret ha'ka'veyd we'eyt she'tey hak'la'yot we'et ha'hhey'lev a'sher a'ley'hen we'eyt shoq hai'ya'min k eyl mi'lu'im hu
and~you(ms)~did~TAKE FROM the~BUCK the~FAT and~the~FAT-TAIL and~AT the~FAT the~much~COVER-OVER~ing/er(ms)~AT the~WITHIN and~AT LOBE the~HEAVY and~AT TWO the~KIDNEY~s and~AT the~FAT WHICH UPON~them(f) and~AT THIGH the~RIGHT-HAND GIVEN-THAT BUCK INSTALLATION~s
HE

29:23 we'khi'kar le'hhem a'hhat we'ha'lat le'hhem she'men a'hhat we'raqiq e'hhad mi'sal ha'ma'tsot a'sher liph'ney YHWH
and~ROUNDNESS BREAD UNIT and~(one) round bread and (one) pierced PIERCED-BREAD BREAD OIL UNIT and~THIN-BREAD UNIT from~BASKET the~basket {of} the unleavened bread, which {is} UNLEAVENED-BREAD~s WHICH to~FACE~s in front of> “Yhwh He is”,

29:24 we'sam'ta ha'kol al ka'pey a'ha'ron we'al ka'pey va'naw we'hey'naph'ta o'tam te'nu'phah liph'ney YHWH

* Referring to the “blood,” a masculine word in Hebrew.
† The word “within” means the “insides.”
‡ “The heavy one” is the “liver,” the heaviest organ of the body.
A Mechanical Translation of the Book of Exodus

and you will place all (of it) upon (the) palms of "Aharon Light bringer, and upon (the) palms of his sons, and you will wave them (for a) wave offering <in front of> "Yhwh He is".

29:25

וְלִפְנֵי נִיחוֹחַ לְרֵיחַ הָעֹלָה עַל הַמִּזְבֵּחָה וְהִקְטַרְתָּ מִיָּדָם אֹתָם וְלָקַחְתָּ לַאִשֶּׁה יְהוָהיְהוָה

and you will take them from their hand, and you will burn {them as} incense unto the altar, upon the rising {sacrifice} (for) {a} sweet aroma <in front of> "Yhwh He is", he {is a} fire offering (for) "Yhwh He is".

29:26

וְקִדַּשְׁתָּ הוּרָם וַאֲשֶׁר הֵנַפְתָּ אֲשֶׁר הַתְּרוּמָה שׁוֹק וְאֵת הַתְּנוּפָה חֲזֵה לְבָנָיו וּמֵאֲשֶׁר לְאַהֲרֹן מֵאֲשֶׁר הַמִּלֻּאִים מֵאֵיל

and you will set apart {the} chest {of} the wave offering and {the} thigh {of} the offering, which was waved and which was raised from {the} buck {of} the installation, (out of) which {is} (for) "Aharon Light bringer, and (out of) which {is} (for) his sons.

29:27

זְרֵעַ אֲשֶׁר תְּרוּמָה יִשְׂרָאֵל בְּנֵי מֵאֵת עוֹלָם לְחָק וּלְבָנָיו לְאַהֲרֹן וְהָיָה לַיהוָה תְּרוּמָתָם שַׁלְמֵיהֶם מִזִּבְחֵי יִשְׂרָאֵל בְּנֵי מֵאֵת יִהְיֶה וְתְרוּמָה

and you will take the chest from {the} buck of the installation, which {is} (for) "Aharon Light bringer, and you will wave him (for a) wave offering (for) "Yhwh He is", and he will exist (for) you (for) {a} share, and you will burn {them as} incense unto UPON the altar, upon the rising {sacrifice} (for) {a} sweet aroma <in front of> "Yhwh He is", he {is a} fire offering (for) "Yhwh He is".

29:28

וְהָיָה לָאָהָרִון וּלְבָנָיו לִפְנֵי יִשְׂרָאֵל וְאֵת יִשְׂרָאֵל מֵאֵת שָׁלְמֵי הָעֹלָה וְהָיָה לְאַהֲרֹן לְמָנָה לְךָ וְלָקַחְתָּ לַאִשֶּׁה יְהוָהיְהוָה

and~you(ms)~did~PLACE the~ALL UPON PALM’s2 “Aharon LIGHT-BRINGER,” and~UPON PALM’s2 SON’s~him and~you(ms)~did~make~WAVE AT~them(m) WAVING to~FACE’s “Yhwh he’ll~BE”

29:25

וְלִפְנֵי נִיחוֹחַ לְרֵיחַ הָעֹלָה עַל הַמִּזְבֵּחָה וְהִקְטַרְתָּ מִיָּדָם אֹתָם וְלָקַחְתָּ לַאִשֶּׁה יְהוָהיְהוָה

and you will place all (of it) upon (the) palms of "Aharon Light bringer, and upon (the) palms of his sons, and you will wave them (for a) wave offering <in front of> "Yhwh He is".

29:26

וְקִדַּשְׁתָּ הוּרָם וַאֲשֶׁר הֵנַפְתָּ אֲשֶׁר הַתְּרוּמָה שׁוֹק וְאֵת הַתְּנוּפָה חֲזֵה לְבָנָיו וּמֵאֲשֶׁר לְאַהֲרֹן מֵאֲשֶׁר הַמִּלֻּאִים מֵאֵיל

and you will set apart {the} chest {of} the wave offering and {the} thigh {of} the offering, which was waved and which was raised from {the} buck {of} the installation, (out of) which {is} (for) "Aharon Light bringer, and (out of) which {is} (for) his sons.
A Mechanical Translation of the Book of Exodus

and ~ he ~ did ~ EXIST to ~ “Aharon LIGHT-BRINGER,”
and ~ to ~ SON ~ s ~ him to ~ CUSTOM DISTANT
from ~ AT SON ~ s ~ “Yisra’el MIGHTY-ONE”
GIVEN ~ THAT OFFERING HE and ~
OFFERING he ~ will ~ EXIST from ~ AT SON ~ s
“Yisra’el MIGHTY-ONE,”
SACRIFICE ~ s COMPLETE ~ s ~ them(m)
OFFERING ~ them(m) to ~ “Yhwh
he ~ will ~ BE”

29:29

u’vig’dey ha’qo’desh a’sher le’a’ha’ron yih’yu le’va’na’w a’ha’raw le’mash’hhah va’hem ul’ma’ley vam et ya’dam

and ~ GARMENT ~ s ~ the ~ SPECIAL WHICH to ~
“Aharon LIGHT-BRINGER,”
they(m) will ~ EXIST to ~
SON ~ s ~ him AFTER ~ him to ~ > ~ SMEAR in ~
them(m) and ~ to ~ s ~ much ~ FILL in ~ them(m)
AT HAND ~ them(m)

29:30

shiv’at ya’mim yil’ba’sham ha’ko’heyn tah’h’taw mi’ba’naw a’sher ya’vo el o’hel mo’eyd le’sha’reyt ba’qo’desh

SEVEN DAY ~ s he ~ will ~ WEAR ~ them(m) the ~
ADMINISTRATOR UNDER ~ him from ~ SON ~ s ~
him WHICH he ~ will ~ COME TO TENT
APPOINTED to ~ > ~ much ~ MINISTER in ~ the ~
SPECIAL

29:31

we’eyt eyl ha’mi’lu’im ti’qahh u’vi’shal’ta et be’sar’o be’ma’qom qa’dosh

and ~ AT BUCK the ~ INSTALLATION ~ s
you(ms) ~ will ~ TAKE and ~ you(ms) ~ did ~
much ~ BOIL AT FLESH ~ him in ~ AREA
UNIQUE

29:32

* to “fill the hand” is an idiom of uncertain meaning, but the same phrase is used in Akkadian to mean the placing of a scepter (either literally or figuratively) in the hand of one being installed in a high office.
† “That is in place of him” may be translated as “that takes his place.”
we'akh'lu o'tam a'sher ku'par ba'hem le'ma'ley et ya'dam le'qa'deysh o'tam we'zar lo yo'khal ki qo'desh heyym

and "they did eat AT them(m) WHICH he did be much COVER in them(m) to > "much" set apart AT them(m) and BE STRANGE "ing/er(ms) NOT he will eat GIVEN THAT SPECIAL THEY(m)"

and if (any) thing is left behind from the flesh the installation's and FROM the bread until the morning and you(m)s did cremate AT the FIRE NOT he will eat GIVEN THAT SPECIAL HE

and you will do (for) "Aharon Light bringer" and (for) his sons <just like this>, {just} like all (that) I directed you, {for} seven days you will fill their hand*.

* to "fill the hand" is an idiom of uncertain meaning, but the same phrase is used in Akkadian to mean the placing of a scepter (either literally or figuratively) in the hand of one being installed in a high office.
29:36

u'phar hha'tat ta'a'seh la'yom al ha'ki'pu'rim we'hhi'tey'ta al ha'miz'be'y'ahh
be'kha'per'kha a'law u'ma'shahh'ta o'to le'qad'sho

and~ BULL ERROR you(ms)~ will~ DO to~ the~ DAY UPON the~ ATONEMENT~s and~
you(ms)~ did~ much~ ERR UPON the~ ALTAR in~ >~ much~ COVER~ you(ms) UPON~ him
and~ you(ms)~ did~ SMEAR AT~ him to~ >~ much~ SET-APART~ him

29:37

shiv'at ya'mim te'kha'peyr al ha'miz'be'y'ahh we'qi'dash'ta o'to we'hai'yah ha'miz'be'y'ahh
qo'desh qa'da'shim kol ha'no'gey'a ba'miz'be'y'ahh yiq'dash

SEVEN DAY~s you(ms)~ will~ much~ COVER UPON the~ ALTAR and~ you(ms)~ did~ much~
SET-APART AT~ him and~ he~ did~ EXIST the~ ALTAR SPECIAL SPECIAL~s ALL the~ TOUCH~
ing/er(ms) in~ the~ ALTAR he~ will~ SET-APART

29:38

we'zeh a'sher ta'a'seh al ha'miz'be'y'ahh ke'va'sim be'ney sha'nah she'na'yim la'yom ta'mid

and~ THIS WHICH you(ms)~ will~ DO UPON the~ ALTAR SHEEP~s SON~s YEAR TWO to~
the~ DAY CONTINUALLY

29:39

et ha'ke'ves ha'e'hhad ta'a'seh va'bo'qer we'eyt ha'ke'ves ha'shey'ni ta'a'seh beyn ha'ar'ba'yim

AT the~ SHEEP the~ UNIT you(ms)~ will~ DO in~ the~ MORNING and~ AT the~ SHEEP the~
SECOND you(ms)~ will~ DO BETWEEN the~ EVENING~s

* to “fill the hand” is an idiom of uncertain meaning, but the same phrase is used in Akkadian to mean the placing of a scepter (either literally or figuratively) in the hand of one being installed in a high office.

† The phrase “son of a year” is an idiom meaning “a year old.”
29:40

we'i'sa'ron so'let ba'lu'l be'she'men ka'tit re'va ha'ha'hin we'ne'y'sekh re'vi'it ha'ha'hin ya'yin la'ke'ves ha'a'eh'had

and~ONE-TENTH FLOUR MIX~ed(ms) in~OIL CRUSHED QUARTER the~HIYN and~POURING FOURTH the~HIYN WINE to~the~SHEEP the~UNIT

29:41

we'eyt ha'ke'ves ha'she'y ni ta'a'seh beyn ha'a'ar'ba'yi'm ke'min'nh at ha'bo'qer ukh'ni's'kah ta'a'seh lah le're'y'ahh ni'h'ho'ahh i'sheh la'YHWH

and~AT the~SHEEP the~SECOND you(ms)~will~DO BETWEEN the~EVENING~s like~DONATION the~MORNING and~like~POURING~her you(ms)~will~DO to~her to~AROMA SWEET FIRE-OFFERING to~“Yhwh he” will~BE

29:42

o'lat ta'mid le'do'ro'tey'khem pe'tahh o'hel mo'eyd liph'ne'y YHWH a'sher i'wa'eyd la'khem sham'mah le'da'beyr ey'ley'kha sham

RISING CONTINUALLY to~GENERATION~s~you(mp) OPENING TENT APPOINTED to~FACE~s “Yhwh he” will~BE WHICH I will~be~APPOINT to~you(mp) THERE~unto to~>~“much”~SPEAK TO~you(ms) THERE

29:43

we'no'ad'ti sham'mah liv'ne'y yis'ra'eyl we'niq'dash bikh'vo'di

and~“I~did~be~APPOINT THERE~unto to~SON~s “Yisra'el he will~TURN-ASIDE~”~MIGHTY-ONE~”and~he~did~be~SET-APART in~ARMAMENT~me

* The phrase “between the evenings” is of uncertain meaning but may be the time between sunset and dark.
† The phrase “between the evenings” is of uncertain meaning but may be the time between sunset and dark.
‡ Referring to the “donation,” a feminine word in Hebrew.
29:44 กั่วอัศษ์ี้เควอ อัคเีย่ล มุ่ยเควอ แควต่อ อัคเีย่ล อัตเีย่ล อัตเีย่ล แควต่ใจ อัคเีย่ล

we'qi'dash'ti et o'hel mo'eyd we'et ha'miz'bey'ahh we'et a'ha'ron we'et ba'naw a'qa'deysh le'kha'heyn li

and~"I"~did~"much"~SET-APART~AT~TENT

APPOINTED~and~AT~the~ALTAR~and~AT

"Aharon~Light-bringer~"~and~AT~SON~s~him~I~

will~"much"~SET-APART~to~"much"~ADORN

to~me☐

29:45 ลุ่สเซนที่ บุตร์ บิน เยรั่ได้ ที่ริ่ง ลัก แคลิฟิค

we'sha'khan'ti be'tokh be'ney yis'ra'eyl we'hai'yi'ti la'hem ley'lo'him

and~"I"~did~"Dwell~in~MIDST~SON~s~"Yisra'el

he~will~"TURN-ASIDE~"~MIGHTY-ONE~"~and~"I"~did~"EXIST

to~them(m)~to~"Elohiym~Powers~"~(for)~"Elohiym~Powers~"☐☐

29:46 นิษิตี้ เคี่ยม โยรั่ได้ อะelahี้ เอช โจอาตี้ อัตม์ มาเรียล มานิม

we'ya'du ki a'ni YHWH e'lo'hey'hem a'sher ho'tsey'ti o'tam mey'ere'ts mits'ra'yim le'shakh'ni ve'to'kham a'ni YHWH e'lo'hey'hem

and~"they"~did~"KNOW~GIVEN-THAT~I~"Yhw

he~will~"Elohiym~Powers~"~them(m)~WHICH

I~"did~"make~"GO-OUT~AT~them(m)~from~LAND~"Mits'rayim~Two~strait~s~"~to~"Dwell~me

in~MIDST~them(m)~I~"Yhwh~"Elohiym

"Elohiym~Powers~"~them(m)☐☐

Chapter 30

30:1 ณุษิสึะ มอวิย์ มิซเบย์'าห์ มิคตาร์ ควิทีร์ ซิ่น เธึ้ษ ทิ้ง อาที่

we'a'si'ta miz'bey'ahh miq'tar qe'to'ret a'tsey shi'tim ta'a'seh o'to

and~"you~ms"~did~"DO~ALTAR~PLACE-TO-

BURN~INCENSE~TREE~s~ACACIA~s~you~ms~

will~"DO~AT~him☐

30:2 อัมทร์ อาร์กอย์ อาร์กอย์ ร้อบคอมิทิ้ี ซิ่น เธึ้ษ มุโวน ควิทีร์ กิริภิวี่

a'mah ar'ko we'a'mah rahh'bo ra'vu'a yih'yeh we'a'ma'ta'yim qo'ma'to mi'me'nu qar'no'taw

FOREARM~LENGTH~him~and~FOREARM~

(a)~forearm~is~his~length~and~(a)~forearm~is

Mechanical Translation Codes

WORD – Verb  WORD – Noun  Word – Name  word – Pre/Suff  word – Conj.
~ 224 ~


30:3

A Mechanical Translation of the Book of Exodus

we'si'pi'ta o'to za'hav ta'hor et ga'go we'et qi'ro'taw sa'viv we'et qar'no'taw we'a'si'ta lo zeyr za'hav sa'viv

and~you(ms)~did~much~OVERLAY~him GOLD~PURE~AT~ROOF~him~AND~AT~WALL~him~ALL-AROUND~and~AT~HORN~him~and~you(ms)~did~DO~to~him MOLDING GOLD~ALL-AROUND

and~you~will~overlay~him~(with)~pure~gold,~his~roof~and~his~walls~all~around~and~his~horns,~and~you~will~(make)~(for)~him~{a}~molding~{of}~gold~all~around,

30:4

ush'tey~ta'be'ot~za'hav~ta'al'seh~lo~mi'ta'hhat~le'zey'ro~al~she'tey~tsal'o'taw~ta'a'seh~al~she'ney~tsi'daw~we'hai'yah~le'va'tim~le'va'dim~la'se'yt~o'to~ba'he'y'mah

and~TWO~RING~gold~you(ms)~will~DO~to~him~from~UNDER~to~MOLDING~him~UPON~TWO~RIB~him~you(ms)~will~DO~UPON~TWO~SIDE~him~and~he~did~EXIST~to~HOUSE~him~sticks~to~LIFT-UP~AT~him~in~THEY(m)

and~you~will~(make)~two~rings~{of}~gold~(for)~him~under~his~molding~upon~his~two~ribs,~you~will~(make)~{them}~upon~his~two~sides,~and~he~will~exist~(for)~houses*~{for}~{the}~sticks~to~lift~him~up~in~them,

30:5

we'a'si'ta~et~ha'ba'dim~a'tsey~shi'tim~we'tsi'pi'ta~o'tam~za'hav

and~you~ms~did~DO~AT~the~STICK~acacia,~and~you~will~overlay~them~{with}~gold,

30:6

we'na'ta'tah~o'to~liph'ney~ha'pa'ro'khet~a'sher~al~a'ron~ha'ey'dut~liph'ney~ha'ka'po'ret~a'sher~al~ha'ey'dut~a'sher~i'wa'eyd~le'kha~sham'mah

and~you~ms~did~GIVE~up~AT~him~to~FACE~the~TENT-CURTAIN~WHICH~UPON~BOX~the~EVIDENCE~to~FACE~the~LID~WHICH~UPON~the~EVIDENCE~I~will~be~APPOINT~to~you(ms)~ THERE~unto

and~you~will~(place)~him~<in~front~of>~the~tent~curtain,~which~{is}~upon~{the}~box~{of}~the~evidence,~<in~front~of>~the~lid,~which~{is}~upon~the~evidence,~(where)~I~will~be~appointed~(for)~you~there,

* Or “housings.”

Revised Mechanical Translation Codes

(...).~Alt~Trans/App~A
<..>.~Comp~Phrase/App~B
[...].~Verb~Form/App~C
\.~Plural~Form/App~D

:.~Int~Inf~Abs
[.].~Past~Perf~Verb
[...].~Added~Word

~225~
30:7

we'hiq'tir a'law a'ha'ron qe'to'ret sa'mim ba'bo'qer ba'bo'qer be'hey'ti'vo et ha'ne'y'rot yaq'ti're'nah

and "Aharon Light bringer" will burn incense upon him, {an} incense {of} aromatic spices, morning (by) morning, in his mak(ing) the lamps do well* he will make her burn incense,

30:8

uv'ha'a'lot a'ha'ron et ha'ne'y'rot beyn ha'ar'ba'yiym yaq'ti're'nah qe'to'ret ta'mid liph'ney YHWH le'do'ro'tey'khem

and (with) "Aharon Light bringer," mak(ing) the lamp go up between the evenings†, he will make her burn incense, {a} continual incense <in front of> "Yhwh He is" (for) your generations,

30:9

lo ta'a'lu a'law qe'to'ret za'rah we'o'lah u'min'h'hah we'ney'sekh lo tis'khu a'law

you will not make {a} rising {sacrifice} and {a} donation and {a} pouring,

30:10

we'khi'per a'ha'ron al qar'no'taw a'hat ba'sha'nah mi'dam ha'tat ha'ki'pu'rim a'hat ba'sha'nah ye'kha'peyr a'law le'do'ro'tey'khem qo'desh qa'da'shim hu la'YHWH

and "Aharon Light bringer," will [make reconciliation] upon his horns (one) {time} in the year from {the} blood {of} error {of} the atonement, (one) {time} in the year he will [make reconciliation] upon him (for) your generations, he {is a} special {thing of} special

* “Making the lamps do well” is probably referring to trimming the wicks so that they burn properly.
† The phrase “between the evenings” is of uncertain meaning but may be the time between sunset and dark.
‡ The phrase “incense of a stranger” could also be translated as “strange incense.”
HE to "Yhwh
he will" בָּשָׁל

{thing}s (for) "Yhwh He is",□

30:11
נִבְדֶּר יִהוּדָא מִשְׁמַה לָאָמֵר
wai'da'beyr YHWH el mo'sheh ley'mor
and "he will" much SPEAK "Yhwh he will" בָּשָׁל
TO "Mosheh PLUCKED-OUT" to > "SAY□

30:12
כִּי תְּשַׁא אֶת רֹאשׁ בְּנֵי רֹאשׁ אֶת תִּשָּׂא
 GIVEN-THAT you(pls) ~ will LIFT-UP AT HEAD
SON ~s "Yisra'el he ~ will TURN-ASIDE ~
GIVE MAN COVERING BEING~ him to ~
"Yhwh he will" בָּשָׁל in ~ > "REGISTER AT them(m)
and ~ NOT he ~ will EXIST in ~ them(m)
STRIKING in ~ > "REGISTER AT them(m)□

30:13
זֶה יִתְּנוּ כָּל הָעֹבֵר על הָעֹבֵר לַיהוָה תְּרוּמָה
 THIS they(m) ~ will GIVE ALL the ~ CROSS-
OVER ing/er(mp) ~ UPON the ~ REGISTER~
ed(mp) ~them(m) and ~ they~
did ~ GIVE MAN COVERING being~ him to ~
"Yhwh he will" בָּשָׁל in ~ > "REGISTER AT them(m)
and ~ NOT he ~ will EXIST in ~ them(m)
STRIKING in ~ > "REGISTER AT them(m)□

30:14
כָּל הָעֹבֵר על הָעֹבֵר על הָעֹבֵר לַיהוָה תְּרוּמָה
 kol ha'o'veyr al hap'qu'dim ma'h'a'tsit ha'she'qel be'she'qel ha'qo'desh es'rim
guy'rah ha'she'qel ma'h'a'tsit ha'she'qel te'ru'mah lal YHWH

30:15
קְצֶרָה לָא נְרֵחַ הַזֶּה לָא יִמְשָׁא מְפֻתָּחֵי מְשַׁקֵּר לָא תְּרוּמָה יִתְּכָה

* "Lift up the head" means to "count."
† That is a pestilence, plague or other disaster.
‡ "A son of twenty years" is an idiom meaning "twenty years old."

Revised Mechanical Translation Codes
(..) Alt Trans/App A <..> Comp Phrase/App B [... Verb Form/App C \/. Plural Form/App D
:..: Int Inf Abs [...] Past Perf Verb [... ] Added Word

~ 227 ~
A Mechanical Translation of the Book of Exodus

The rich will not make an increase and the weak will not make a decrease from one-half the sheqel, {it is} (for) giving an offering {of} "Yhwh He is" (for) making {reconciliation} upon your beings,

30:16

we'lla'qhah'ta et ke'seph ha'ki'pu'rim me'y'eyt be'ney yis'ra'eyl le'naph'sho'tey'khem

and you will take {the} silver {of} the atonement from {the} sons {of} "Yisra'el He turns El aside", and you will give him* upon {the} service {of the} tent {of the} appointed {place}, and he will exist (for) {the} sons {of} "Yisra'el He turns El aside" (for) {a} remembrance <in front of> "Yhwh He is" (for) mak{ing} [reconciliation] upon your beings,

30:17

we'la'si'ta ki'or ne'hho'shet we'ka'nu ne'hho'shet le'rah'h'tsah we'nata'ta o'to beyn o'hel mo'eyd u'veeyn ha'miz'be'y'ahh we'nata'ta sham'mah ma'yim

and you will (make) {a} cauldron {of} copper, and his base {of} copper, {it is} (for) bath{ing}, and you will (place) him between {the} tent {of the} appointed {place} and the altar, and you will (place) unto there {the} waters,

30:19

we'ra'hha'tsu a'ha'ron u'va'nav mi'me'nu et ye'dey'hem we'et rag'ley'hem

* Referring to the “silver,” a masculine word in Hebrew.

Mechanical Translation Codes

<table>
<thead>
<tr>
<th>WORD – Verb</th>
<th>WORD – Noun</th>
<th>Word – Name</th>
<th>Word – Pre/Suff</th>
<th>word – Conj.</th>
</tr>
</thead>
<tbody>
<tr>
<td>~ 228 ~</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
and they did BATHE "Aharon LIGHT-BRINGER" and his sons will bathe from him, their hands and their feet, and they will bathe their hands and their feet and they will not die, and she* will exist (for) them as a custom {of a} distant {time}, (for) him and (for) his seed, (for) their generations, and~they~did~BATHE~HAND~s2~them(m) and~FOOT~s2~them(m) and~NOT~they(m)~will~DIE~or~in~>~DRAW-NEAR~them(m) TO~ALTAR~to~>~"much"~MINISTER~to~>~"make"~BURN-INCENSE~FIRE-OFFERING~to~"Yhwh he~will~BE~" and~YOU~ms~{take}~to~you~ms~SWEET-SPICE~s~HEAD~MYRRH~FREE-FLOWING~FIVE~HUNDRED~s~and~"CINNAMON~SWEET-SPICE~ONE-HALF~him~FIVE~s~and~HUNDRED~s2~and~"STALK~SWEET-SPICE~FIVE~s~and~HUNDRED~s2~

* Referring to the “custom,” a feminine word in Hebrew.
† Meaning “chief” or “principle.”

Revised Mechanical Translation Codes

([..] Alt Trans/App A  <..> Comp Phrase/App B  [...] Verb Form/App C  \./ Plural Form/App D  
...: Int Inf Abs  |..| Past Perf Verb  {..} Added Word

~ 229 ~
30:24

וְהִינָן זַיִת וְשֶׁמֶן הַקֹּדֶשׁ בְּשֶׁקֶל מֵאוֹת חֲמֵשׁ וְקִדָּה

and~CASSIA FIVE HUNDRED~s in~SHEQEL

and cassia {will be} five hundred, (by) the

sheqel {of the} special {place}, and olive oil

{will be a} hiyn,□

30:25

וְאוֹתָם יִקְדָּשׁוּ בָּהֶם הַנֹּגֵעַ כָּל קָדָשִׁים דֶשׁ

and~you(ms)~did~DO AT~him OIL

OINTMENT SPECIAL SPICE-MIXTURE

OINTMENT-MIXTURE WORK COMPOUND~
ing/er(ms) OIL OINTMENT SPECIAL he~will~

EXIST□

and you will (make) him {an} oil {of} ointment

{of} special{ness}, {a} spice mixture, {an}

ointment mixture, {a} work {of}

compounding*, he will exist {as an} oil {of}

ointment {of} special{ness},□

30:26

וְעֵדֻת אֲרוֹן וְאֵית מָשַׁחְתָּ

and~ AT the~TABLE and~AT ALL ITEM~s~ him

and the table and all his items, and the

lampstand and her items, and {the} altar {of}

the incense,□

30:27

וְהָיוּ אֹתָם יִקְדָּשׁוּ בָּהֶם הַנֹּגֵעַ בָּהֶם כָּל קָדָשִׁים דֶשׁ

and~AT the~ALTERNATE and~AT ALL ITEM~s~him

and the altar of the rising {sacrifice} and all

his items, and {the} cauldron and his base,

†

30:28

וְהָיוּ אֹתָם יִקְדָּשׁוּ בָּהֶם הַנֹּגֵעַ בָּהֶם כָּל קָדָשִׁים דֶשׁ

and~AT the~ALTERNATE and~AT ALL ITEM~s~him

and the altar of the rising {sacrifice} and all

his items, and {the} cauldron and his base,

†

30:29

This may be a work of compounding, in the sense of a mixture, or made by a “compounder” in the sense of a mixer.

† The “him” is the oil in verse 24, a masculine word in Hebrew.
30:30

A Mechanical Translation of the Book of Exodus

we'et a'ha'ron we'et ba'naw tim'shahh we'qi'dash'ta o'tam le'kha'heyn li

and~ AT "Aharon LIGHT-BRINGER," and~ AT SON~s~ and you will smear "Aharon light bringer," and his
him you(ms)~will~SMEAR and~you(ms) did~ sons, and you will set them apart to {be}
much~SET-APART AT~them(m) to~>~much~ ADORN to~me not

30:31

الأبل بنين يسرائيل لماكن شمعة كنعان كنعان كنان

and~ AT "Yisra'el he turns El aside" you
you)(ms)~will~much~SPEAK to~ will speak say{ing}, this oil {of} ointment {of}
>~SAY OIL OINTMENT SPECIAL he~will~EXIST special{ness} will exist (for) me (for) your
THIS to~me to~GENERATION~s~ you(mp) not

30:32

على أصلات يا إسرائيل لبكم وسماكم مكونة على مفتوح كنعان كنان

and~ UPON FLESH HUMAN NOT he~will~POUR-DOWN and~in~SUM NOT you(mp)~will~DO like~THAT-ONE~him SPECIAL HE SPECIAL he~
will~EXIST to~you(mp) on

30:33

אש ביאר הקצאה וסמים ננו את מסופי על בכורות שבטים

MAN WHICH he~will~COMPOUND like~ a man (who) will compound like that one,
THAT-ONE~him and~WHICH he~will~GIVE FROM~him UPON BE-STRANGE~ing/er(ms)
and~he~did~be~CUT from~PEOPLE~s~him to

30:34

לאמר י שגם אל כשָׁיָה קדם ומפעה על כל שבטים ותגלו שמות שם

and you will set them apart, and they will exist {as a} special {thing of the} special {thing}s, all
the {ones} touching them is set apart, not

* Meaning the proportions mentioned in the previous verses.

Revised Mechanical Translation Codes

([..] Alt Trans/App A <..> Comp Phrase/App B [...] Verb Form/App C \./ Plural Form/App D
.: Int Inf Abs [...] Past Perf Verb [...] Added Word

~ 231 ~
A Mechanical Translation of the Book of Exodus

30:35

and he will say, "Yhwh, he will be" to "Mosheh Plucked out", take (for) you aromatic spices, nataph and onycha and galbanum, aromatic spices and refined frankincense, he will exist (part) in (part)*.

30:36

and you will (make) her {an} incense, {a} spice mixture, {a} work {of} compounding†, {a} pure seasoning {of} special{ness},‡ and you will pulverize (some of) her {into} pieces, and you will (place) (some of) her <in front of> the evidence in {the} tent {of the} appointed {place}, (where) I will be appointed (for) you there, she will exist (for) you {as a} special {thing of} special {thing}s,

30:37

and the incense which you will (make) (with) her sum‡, you will not (make) (for) you, {it is} a special {thing}, she will exist (for) you (for) "Yhwh He is",†

30:38

ish a'asher ya'a'seh kha'mo'ah le'ha'ri'ahh bah we'nikh'rat mey'a'maw

* "Part in part" means an equal portion of each.
† This may be a work of compounding, in the sense of a mixture, or made by a "compounder" in the sense of a mixer.
‡ Meaning the proportions mentioned in the previous verses.
Chapter 31

31:1

A man (who) will (make) {it} like that one, to smell (with) her, then he will be cut from his peoples,

31:2

see, I called out (by) title {of} "Betsaleyl in the shadow of El", son {of} "Uriy My light", son {of} "Hhur Cistern" {belonging} to {the} branch {of} "Yehudah Thanksgiving", {and} I filled him {with the} wind {of} "Elohiym Powers", (with) skill and (with) intelligence and (with) discernment and (with) all {kinds of} business,

31:3

to think {of} inventions, to (make) {things} (with) the gold and (with) the silver and (with) the copper,

31:4

probably meaning “the same as.”

† The phrase “I called out by title Betsaleyl” can mean, “I called Betsaleyl by name,” but can also be translated as “I met with the title (meaning character or person) of Betsaleyl,” as the Hebrew verb קרא may mean to “call out” or to “meet.”

‡ The wind, or breath, of an individual is his character.
A Mechanical Translation of the Book of Exodus

and~in~the~ENGRAVING STONE to~
>~much~FILL and~in~the~ENGRAVING TREE
to~>~DO in~ALL BUSINESS□

31:6

and~I LOOK I~did~GIVE AT~him AT “Ahaliyav Tent of father”, son of “Ahhiysamahh My brother supports”, {belonging} to {the} branch {of} “Dan Moderator”, and in {the} heart {of} all {the} skilled one{s of} heart I gave skill, and they will (make) all {that} I directed you,□

31:7

eYT o'hel mo'eyd we'et ha'a'ron la'ey'dut we'et ha'ka'po'ret a'sher a'law we'eyt kol ke'ley ha'o'hel

AT TENT APPOINTED and~AT the~BOX to~
the~EVIDENCE and~AT the~LID WHICH
UPON~him and~AT ALL ITEM~s the~TENT□

31:8

we'et ha'shul'hhan we'et key'law we'et ham'no'rah hat'ho'rah we'et kol key'ley'ah we'eyt miz'bahh haq'to'ret

and~AT the~TABLE and~AT ITEM~s~him
and~AT the~LAMPSTAND the~PURE and~AT
ALL ITEM~s~her and~AT ALTAR the~INCENSE□

31:9

we'et miz'bahh ha'o'lah we'et kol key'law we'et ha'ki'yor we'et ka'no

and~AT ALTAR the~RISING and~AT ALL
ITEM~s~him and~AT the~CAULDRON and~
AT BASE~him□

* When the Hebrew word עץ is written in the singular, as it is here, it always means tree or trees. When it is written in the plural form, it always means “wood.” If the original text read עץ, the plural form, then this would be translated as wood.

Mechanical Translation Codes

WORD – Verb WORD – Noun Word – Name word – Pre/Suff word – Conj.

~ 234 ~
31:10

A Mechanical Translation of the Book of Exodus

Revised Mechanical Translation Codes

(Alt Trans/App A) <..> (Comp Phrase/App B) [...] (Verb Form/App C) \/. (Plural Form/App D)

[..] (Int Inf Abs) [...] (Past Perf Verb) [...] (Added Word)

we’eyt big’dey has’rad we’et big’dey ha’qo’desh le’a’ha’ron ha’ko’heyn we’et big’dey va’naw le’kha’heyn

and~AT GARMENT~s the~BRAIDED-WORK and~AT GARMENT~s the~SPECIAL to~ “Aharon LIGHT-BRINGER~r the~ADMINISTRATOR and~AT GARMENT~s SON~s him to~ >~“much” ADORN

and {the} garments {of} the braided work, and {the} garments {of} special{ness} (for) “Aharon Light bringer” the administrator, and {the} garments {of} his sons, {for them} to {be} adorn{ed},

31:11

and~AT GARMENT~s the~BRAIDED-WORK and~AT GARMENT~s the~SPECIAL to~ “Aharon LIGHT-BRINGER~r the~ADMINISTRATOR and~AT GARMENT~s SON~s him to~ >~“much” ADORN

and {the} garments {of} the braided work, and {the} garments {of} special{ness} (for) “Aharon Light bringer” the administrator, and {the} garments {of} his sons, {for them} to {be} adorn{ed},

31:12

and~AT OIL the~OINTMENT and~AT INCENSE the~AROMATIC-SPICE~s to~ the~ SPECIAL like~ALL WHICH I~“did”~much~ DIRECT~you(ms) they(m)~“will”~DO

and the oil {of} ointment, and the incense {of} aromatic spices (for) the special {place}, {just} like all (that) I directed you, they will do,

31:13

and~you~speak TO the~sons {of} “Yisra’el He~is”~said to “Mosheh Plucked out” say{ing}, surely you will safeguard

and you, speak to (the) sons {of} “Yisra’el He turns El aside” say{ing}, surely you will safeguard

31:14

ush’mar’tem et ha’sha’bat ki qo’desh hi la’khem me’hhal’ley’ah mot yu’mat ki kol ha’o’seh vah me’la’khah we’nikh’re’tah ha’ne’phesh ha’hi mi’qe’rev a’mey’ah

* Referring to the “ceasing,” a feminine word in Hebrew.

* Referring to the “ceasing,” a feminine word in Hebrew.

Revised Mechanical Translation Codes

(Alt Trans/App A) <..> (Comp Phrase/App B) [...] (Verb Form/App C) \/. (Plural Form/App D)

[..] (Int Inf Abs) [...] (Past Perf Verb) [...] (Added Word)

~ 235 ~
and you will safeguard the ceasing given that she* {is a} special {time} (for) you, {anyone} (mak)ing her {common} will :surely: be [killed] given that all the {ones} doing {a} business in her, (that) being will be cut from within her† peoples,

31:15

and you{mp} did~ SAFEGUARD AT the~ CEASING GIVEN-THAT SPECIAL she to~ you(mp) much~ PIERCE ing/er(mp)~ her >~ DIE he~ will~ be~ make~ DIE GIVEN-THAT all the~ DO~ ing/er(ms) in~ her BUSINESS and~ she~ did~ be~ CUT the~ BEING the~ she from~ WITHIN PEOPLE~s~ her□

31:16

and~you(mp)~did~SAFEGUARD AT the~ CEASING GIVEN-THAT SPECIAL she to~ you(mp) much~ PIERCE ing/er(mp)~ her >~ DIE he~ will~ be~ make~ DIE GIVEN-THAT all the~ DO~ ing/er(ms) in~ her BUSINESS and~ she~ did~ be~ CUT the~ BEING the~ she from~ WITHIN PEOPLE~s~ her□

31:17

and the~ceasing~ she~ will~ CEASE and~ he~ will~ BREATHE-DEEPLY□

* Referring to the “ceasing,” a feminine word in Hebrew.
† Referring to the “being,” a feminine word in Hebrew.
‡ It appears the word נשות is written defectively. The verb נשות identifies the subject of the verb as a masculine singular (he). However, the word “business,” the subject of the verb, is a feminine singular word.
§ Referring to the “ceasing,” a feminine word in Hebrew.
** “Breathed deeply” means to take a break, to refresh oneself.

Mechanical Translation Codes

WORD – Verb WORD – Noun Word – Name word – Pre/Suff word – Conj.
~ 236 ~
A Mechanical Translation of the Book of Exodus

Chapter 32

32:1  וַיִּבָּשֶׁם הָעָם כִּי הוּא רָאָה אַהֲרֹן עַל הָעָם וַיַּרְא אֲשֶׁר אֱלֹהִים לָנוּ עֲשִׂה קוּם אֵלָיו וַיֹּאמְרוُ לוֹ הָיָה מֶה יָדַעְנוּ לֹא מִצְרַיִם מֵאֶרֶץ הָעִלָּנוּ אֲשֶׁר הָאִישׁ זֶה כִּי לְפָנֵינוּ יֵלְכוּ אֲשֶׁר אֱלֹהִים עֲשֵׂה קוּם אֵלָיו וַיֹּאמְרוּ לוֹ הָיָה מֶה יָדַעְנוּ לֹא מִצְרַיִם מֵאֶרֶץ הָעִלָּנוּ אֲשֶׁר הָאִישׁ זֶה כִּי לְפָנֵינוּ יֵלְכוּ אֲשֶׁר אֱלֹהִים עֲשֵׂה קוּם אֵלָיו וַיֹּאמְרוּ לוֹ הָיָה מֶה יָדַעְנוּ לֹא מִצְרַיִם מֵאֶרֶץ הָעִלָּנוּ אֲשֶׁר הָאִישׁ זֶה כִּי לְפָנֵינוּ יֵלְכוּ אֲשֶׁר אֱלֹהִים עֲשֵׂה קוּם אֵלָיו וַיֹּאמְרוُ לוֹ הָיָה מֶה יָדַעְנוּ לֹא מִצְרַיִם מֵאֶרֶץ הָעִלָּנוּ אֲשֶׁר הָאִישׁ זֶה כִּי לְפָנֵינוּ יֵלְכוּ אֲשֶׁר אֱלֹהִים עֲשֵׂה קוּם אֵלָיו וַיֹּאמְרוُ לוֹ הָיָה מֶה יָדַעְנוּ לֹא מִצְרַיִם מֵאֶרֶץ הָעִלָּנוּ אֲשֶׁר הָאִישׁ זֶה כִּי לְפָנֵינוּ יֵלְכוּ אֲשֶׁר אֱלֹהִים עֲשֵׂה קוּם אֵלָיו וַיֹּאמְרוُ לוֹ הָיָה מֶה יָדַעְנוּ לֹא מִצְרַיִם מֵאֶרֶץ הָעִלָּנוּ אֲשֶׁר H

and he gave to “Mosheh Plucked-out,” (as) he finished speaking (with) him in (the) hill (of) “Sinai: My sharp thorns,” (the) two slabs (of) the evidence, (the) slabs (of) stone written (with) {the} finger (of) “Elohiym Powers,”† and the people saw that “Mosheh Plucked out,” [refrained] to go down from the hill, and the people were rounded up upon “Aharon Light-bringer,” and they said to him, rise, (make) (for) us “Elohiym Powers,”* which will walk <in front of> us, given that this “Mosheh Plucked out,” the man which made us go up from {the} land {of} “Mits’rayim Two straits,” we do not know what (came to pass) to him,□

32:2  וַיַּרְא אַהֲרֹן עַל הָעָם וַיִּקָּהֵל הָהָר מִן ת מֹשֶׁהזֶה כִּי לְפָנֵינוּ יֵלְכוּ אֲשֶׁר אֱלֹהִים לָנוּ עֲשֵׂה קוּם אֵלָיו וַיֹּאמְרוُ לוֹ הָיָה מֶה יָדַעְנוּ לֹא מִצְרַיִם מֵאֶרֶץ הָעִלָּנוּ אֲשֶׁר הָאִישׁ זֶה כִּי לְפָנֵינוּ יֵלְכוּ אֲשֶׁר אֱלֹהִים עֲשֵׂה קוּם אֵלָיו וַיֹּאמְרוُ לוֹ הָיָה מֶה יָדַעְנוּ לֹא מִצְרַיִם מֵאֶרֶץ H

* When the word “Elohiym,” a plural word, is used as the subject of a verb, the verb normally identifies the subject as a masculine singular. Therefore, the word “Elohiym” is being used in a singular sense. However, in this verse, the verb “walk” identifies the subject of the verb, “Elohiym,” as a masculine plural noun. This may simply be an alternate grammatical verb and noun construct, or the word Elohiym is meant to be understood as a plural in this verse. (Compare with Exodus 32:4, 32:5 and 32:8.)

Revised Mechanical Translation Codes

(…) Alt Trans/App A  <..> Comp Phrase/App B  […] Verb Form/App C  \./ Plural Form/App D

…: Int Inf Abs  […] Past Perf Verb  […] Added Word

~ 237 ~
wai'yo'mer  a'ley'hem  a'ha'ron  par'qu  niz'mey  ha'za'hav  a'sher  be'az'ney  ne'shey'khem  be'ney'khem  uv'no'tey'khem  we'ha'vi'u  ey'lai

and~he~will~SAY  TO~them(m)  “Aharon  LIGHT-BRINGER,”  l(mp)~much~TEAR-OFF
ORNAMENTAL-RING’s  the~GOLD  WHICH  in~EAR’s2~you(mp)  SON’s~you(mp)  and~DAUGHTER’s~you(mp)  and~l(mp)~make~COME  TO~me,

and~“Aharon  Light bringer”  said  to  them,  tear  off  {the}  ornamental  rings  {of}  gold  which  {are}  in  {the}  ears  {of}  your  women,  your  sons  and  your  daughters  and  [bring]  {them}  to  me,

and~“Aharon  Light bringer”  saw  (it)  and  he  built  {an}  altar  <in  front  of>  him,  and  “Aharon  Light bringer”  called  out  and  he  said,  tomorrow  {is}  a  feast  to  “Yhwh  He  is”,

* The word “Elohiym” is being used as a masculine plural noun in this verse, as it is modified with the masculine plural pronoun “these.” However, the image representing the “Elohiym” is a single bullock. (Compare with Exodus 32:1, 32:5 and 32:8.)
† In this verse the “Elohiym” is being identified with a masculine singular pronoun. (Compare with Exodus 32:1, 32:4 and 32:8.)
32:6

וְשָׁתוֹ לֶאֱכֹל הָעָם

and they departed early <the next day>, and they made (a) rising {sacrifice} go up, and they made complete {sacrifice}s draw near, and the people settled to eat and gulp, and they rose to [mock].

32:7

שִׁחֵת כִּי רֵד לֶךְ מֹשֶׁה אֶל יְהוָה

and "Yhwh He is" spoke to "Mosheh Plucked out", walk, go down, given that your people, which you made go up from {the} land {of} "Mits'rayim Two straits", {are} damaged,

32:8

לוֹ נַחֲחוּ מַסֵּכָה עֵגֶל לָהֶם עָשׂוּ צִווּיתִם מִן מַהֵר סָרוּ מִצְרָיִם מֵאֶרֶץ הֶעֱלוּךָ אֲשֶׁר יִשְׂרָאֵל אֵלֶּה

they quickly turned aside from the road which I directed them, they (made) (for) them{selves} a cast image {of a} bullock, and they bent {them}selves down to him and they sacrificed to him, and they said, "Yisra'el He turns El aside", these {are} your "Elohiym Powers", which made you go up from {the} land {of} "Mits'rayim Two straits",*

* The pronoun “him,” identifies the word “Elohiym” as a masculine singular noun. In addition, the image representing the “Elohiym” is a single bullock. (Compare with Exodus 32:1, 32:4 and 32:5 and the following Footnote.)

† The word “Elohiym” is identified as a masculine plural noun, as it is modified with the masculine plural pronoun “these.” (Compare with the previous Footnote and Exodus 32:1, 32:4 and 32:5.)
A Mechanical Translation of the Book of Exodus

32:9

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה רָאִיתִי אֶת עֹרֶף קְשֵׁה עַם וְהִנֵּה הָעָם אֶת רָאִיתִי מֹשֶׁה אֶל יְהוָה

and he said to Mosheh Plucked out, I saw this people and look, he (is a) hard neck(ed) people,

32:10

גָּדוֹל לְגוֹי אוֹתְךָ וַאֲכַלֵּם בָּהֶם אַפִּי וְיִחַר לִּי הַנִּיחָה וְעַתָּה

and now I will make REST to me and he will FLARE-UP NOSE~ me in~ them(m) and~ I will FLARE-UP NOSE~ AT~ you(ms) to~ NATION GREAT

32:11

גָּדוֹל לְגוֹי אוֹתְךָ וַאֲכַלֵּם בָּהֶם אַפִּי וְיִחַר לִּי הַנִּיחָה וְעַתָּה

and now [leave] me, and my nose will flare up† in them, and I will finish‡ them, and I will make you {in}to {a} great nation,† and “Mosheh Plucked out” twisted§ the face {of} “Yhwh He is” his “Elohiym Powers”, and he said, “Yhwh He is,” <why> is your nose flared up** (with) your people, which you made go out from {the} land {of} “Mits’rayim Two straits”, (with) great strength and (with) {a} forceful hand?☐

32:12

לָמָּה יָמָה יָמָה מִצְרַיִם פְּנֵי אַפֶּךָ מֵחֲרוֹן שׁוּב הָאֲדָמָה פְּנֵי מֵעַל וּלְכַלֹּתָם

and “Mits’rayim STRAIT~s2” in~ STRENGTH GREAT and~in~HAND FORCEFUL

and referring to the “people,” a masculine singular word in Hebrew.
† The “flaring of the nose” is an idiom for a fierce anger.
‡ The context implies that the word “finish” means to “destroy.”
§ The root of the Hebrew word ויחל may be חוּל (to twist), חָלָל (to pierce) or חָלַּה (to be sick).
** The “flaring of the nose” is an idiom for a fierce anger.

Mechanical Translation Codes

WORD – Verb  WORD – Noun  Word – Name  word – Pre/Suff  word – Conj.
~ 240 ~
them(m) in~HILL~s and~to~"much~FINISH~them(m) from~UPON FACE~s the~GROUND
l~(ms)~TURN~BACK from~BURNING~WRATH
NOSE~you~(ms) and~l~(ms)~"COMFORT
UPON the~DYSFUNCTIONAL to~PEOPLE~you~(ms)☐

upon~(the)~face~(of)~the~ground*? turn~
back~from~(the)~burning~wrath~(of)~your~nose,~and
[repent~(concerning)~the~dysfunction~(for)~your~people,☐

32:13

bec~let~to~them~in~HILL~s~and~to~(the)~finish~them~from~UPON~FACE~s~the~GROUND~s
A Mechanical Translation of the Book of Exodus

Revised Mechanical Translation Codes

(. .) Alt Trans/App A   < . > Comp Phrase/App B   [ . . ] Verb Form/App C   \ . / Plural Form/App D
...: Int Inf Abs   . . .: Past Perf Verb   ( . . .) Added Word

~ 241 ~
A Mechanical Translation of the Book of Exodus

32:16
we'ha'lu'hhot ma'a'seyh e'lo'him hey'mah we'ha'mikh'tav e'lo'him hu hha'rut al ha'lu'hhot
and~the~SLAB~s WORK “Elohiym POWERS" and the slabs, they {are the} work {of}
THEY(m) and~the~THING-WRITTEN THING-WRITTEN “Elohiym POWERS" HE ENGRAVE~thing written {of} “Elohiym POWERS", he
ed(ms) UPON the~SLAB~s♦
engraved upon the slabs,

32:17
wai'yish'ma ye'ho'shu'a et qol ha'am be'rey'oh wai'yo'mer el mo'sheh qol mil'hha'mah ba'ma'ha'neh
and~“he~will~HEAR “Yehoshu'a" EXISTING~+~“he~" AT VOICE the~PEOPLE in~LOUD-NOISE and~“he~will~SAY TO “Mosheh PLUCKED-OUT, VOICE BATTLE in~the~CAMPSITE
and “Yehoshu'a" Yah will rescue, heard {the} voice {of} the people (with) {a} loud noise, and he said to “Mosheh Plucked out", {it is the} voice {of} battle in the campsite,

32:18
wai'yo'mer eyn qol a'not ge'vu'rah we'eyn qol a'not hha'lu'shah qol a'not a'no'khi sho'mey'a
and~“he~will~SAY WITHOUT VOICE >>~ANSWER BRAVERY and~WITHOUT VOICE >>~ANSWER I HEAR~ing/er(ms)□
and he said, {it is} not {a} voice {in} answer {of} bravery, {it is} not {a} voice {in} answer {of} defeat, {it is a} voice {in} answer {of wine}†{that} I {am} hearing,

32:19
wai'hi ka'a'sheyr qa'arav el ha'ma'hha'neh wai'yar et ha'ye'gol um'hho'lot wai'yi'hhar aph mo'sheh wai'yash'leykh mi'ya'daw et ha'lu'hhot wai'sha'beyr o'tam ta'hhat ha'har
and~“he~will~EXIST like~WHICH he~did" COME-NEAR TO the~CAMPSITE and~“he~" will~SEE AT the~BULLOCK and~DANCE~s and~“he~will~FLARE-UP NOSE “Mosheh PLUCKED-OUT”, and~“he~will~MAKE~THROW-OUT from~HAND~him AT the~SLAB~s and~“he~" will~CRACK AT~them(m) UNDER the~HILL□
and (it) (came to pass) <just as> he came near to the campsite, and he saw the bullock and {the} dances, and {the} nose {of} “Mosheh Plucked out" flared up†, and he threw out the slabs from his hand, and he cracked them under‡ the hill,

* The text appears to be missing a word, possibly “rejoicing, but the Septuagint has “wine."
† The “flaring of the nose” is an idiom for a fierce anger.
‡ “Under the hill” meaning “at the bottom of the hill.”

Mechanical Translation Codes
<table>
<thead>
<tr>
<th>WORD – Verb</th>
<th>WORD – Noun</th>
<th>Word – Name</th>
<th>word – Pre/Suff</th>
<th>word – Conj.</th>
</tr>
</thead>
</table>
| ~ 242 ~
32:20

and he took the bullock which they (made)
and he cremated (it) in the fire, and he ground
( it) until he was beat in pieces, and he
dispersed (it) upon (the) face (of) the waters,
and he made (the) sons (of) “Yisra’el
He turns El
aside” drink (it),

32:21

and “Mosheh Plucked out” said to “Aharon Light
bringer”, what did this people do to you? given
that you brought upon him* (a) great error,

32:22

and “Aharon Light bringer”, said, do not (let the)
nose {of} my lord flare up†, you, you know the
people given that he‡ {is} in dysfunction,

32:23

and they said to me, (make) (for) us “Elohiym
Powers” which will walk <in front of> us, given
that this “Mosheh Plucked out”, the man which
made us go up from {the} land {of}

* Referring to the “people,” a masculine singular word in Hebrew.
† The“flaring of the nose” is an idiom for a fierce anger.
‡ Referring to the “people,” a masculine singular word in Hebrew.
§ See Exodus 32:1
did~make~GO-UP~us from~LAND "Mits'rayim Two straits, we do not know what (came to pass) to him,"
WHAT he~did~EXIST to~him

32:24

A'omar la'hem le'khol ha'sha'ar la'hem le'khol ha'sha'ar la'hem le'khol ha'sha'ar la'hem le'khol ha'sha'ar la'hem le'khol ha'sha'ar la'hem le'khol ha'sha'ar

32:25

wa'i'yar mo'sheh et ha'am ki pha'ru'a hu ki phe'ra'oh a'ha'ron le'shim'tsah be'qa'mey'hem

32:26

wai'ye'yas'phu ey'law kol be'ney le'i'vi

32:27

wai'yo'mer la'hem koh a'mar YHWH e'lo'hey yis'ra'e'ly si'lu ish hhar'bo al ye'rey'kho iv'ru wa'shu'vu mi'sha'ar la'sha'ar ba'ma'ha'ne'h we'hir'gu ish et a'hhiw we'ish et rey'ey'hu we'ish et qe'ro'vo

* Referring to the “people,” a masculine singular word in Hebrew.
† Probably referring to the peoples loosening of their clothes and, or, inhibitions.
‡ The meaning of the phrase “to whisper in their risers” is uncertain.

Mechanical Translation Codes

WORD – Verb       WORD – Noun       Word – Name       word – Pre/Suff       word – Conj.
~ 244 ~
he~did~SAY “Yhwh he~will~BE, “Elohiym POWER”“ יְהֹוָה ָבָיְתָא יִשְׂרָאֵל, “יִשְׂרָאֵל ‘|phrase~| Past Perf Verb{...} Added Word
l(mp)~PLACE MAN SWORD~him UPON MIDSECTION~him !mp~CROSS-OVER and~ l(mp)~TURN-BACK from~GATE to~GATE in~ the~CAMPSITE and~l(mp)~KILL MAN AT BROTHER~him and~MAN AT COMPANION~ him and~MAN AT NEAR~him

{the} “Elohiym Powers” (of) “Yisra’el He turns El aside, said, (each) {will} place his sword upon his midsection*, cross over and turn back from (one) gate to (the other) gate in the campsite, and kill (each) his brother, and (each) his companion, and (each) his near (one),

32:28
wai’ya’asu ve’ney leyi kid’var mo’sheh wai’yi’pol min ha’am ba’ym ha’hu kish’lo’shet al’phey ish
and~they(m)~will~DO SON’s “Lewi JOINING~ me,~ like~WORD “Mosheh PLUCKED-OUT, and~he~ will~FALL FROM the~PEOPLE in~the~DAY the~HE like~THREE THOUSAND’s MAN
and (the) sons {of} “Lewi My joining” did {just} like (the) word {of} “Mosheh Plucked out”, and (about) three thousand men fell from the people in (that) day,

32:29
wai’yo’mer mo’seh mil’u yed’khem hai’ym la’YHWH ki isiv’no uv’a’hihiw we’la’teyt a’ley’khem hai’yom be’rak’ha
and~he~will~SAY “Mosheh PLUCKED-OUT, l(mp)~FILL HAND~you(mp) the~DAY to~“Yhwh he~will~BE, GIVEN-THAT MAN in~SON~him and~in~BROTHER~him and~to~>~GIVE UPON~you(mp) the~DAY PRESENT
and “Mosheh Plucked out” said, fill your hand† <today> (for) “Yhwh He is”,

32:30
wai’hi mi’ma’ha’rat wai’yo’mer mo’seh el ha’am a’tem hha’ta’em hha’ta’ah ge’dol’ah we’a’tah e’lelh el YHWH ul’ai akh’p’rah be’ad hha’ta’te’khem
and~he~will~EXIST from~MORROW and~he~will~SAY “Mosheh PLUCKED-OUT, TO the~ PEOPLE YOU(mp) you(mp)~did~ERR ERROR GREAT and~NOW I~will~GO-UP TO “Yhwh he~will~BE, POSSIBLY I~will~much~COVER~
and (it) (came to pass) <the next day>, and “Mosheh Plucked out” said to the people, you, you erred {a} great error, and now I will go up to “Yhwh He is”, possibly I will cover {it} (concerning) your error,

* “Place his sword upon his midsection” means to “strap a sword onto the waist.”
† to “fill the hand” is an idiom of uncertain meaning, but the same phrase is used in Akkadian to mean the placing of a scepter (either literally or figuratively) in the hand of one being installed in a high office.

Revised Mechanical Translation Codes
(.). Alt Trans/App A <..> Comp Phrase/App B [...] Verb Form/App C \./ Plural Form/App D :..: Int Inf Abs [...] Past Perf Verb [...] Added Word
~ 245 ~

* "Place his sword upon his midsection" means to "strap a sword onto the waist."
† to "fill the hand" is an idiom of uncertain meaning, but the same phrase is used in Akkadian to mean the placing of a scepter (either literally or figuratively) in the hand of one being installed in a high office.
and he will TURN-BACK "Mosheh Plucked out" TO "Yhwh He is," and he said, please, this people erred (a) great error, and they (made) (for) them(selves) "Elohiym Powers" (of) gold,

and now, if you will lift up their error, (but) if (not), please wipe me away from your scroll which you wrote,

and "Yhwh He is" said to "Mosheh Plucked out", who {is it} (that) erred to me? I will wipe him away from my scroll,

and "Yhwh He is" smote the people (according to) (who) (made) the bullock, which "Aharon Light bringer" (made),

and now, walk, guide the people to (where) I spoke to you, look, my messenger will walk <in front of> you, and in (the) day {of} my register{ing}, (then) I will register upon them their error,

and "Yhwh He is," and he said, please, this people erred (a) great error, and they (made) (for) them(selves) "Elohiym Powers" (of) gold,
Chapter 33

33:1

וַיְדַבֵּר יְهوָה אֵל מְשֹׁא בְּלִיל מֵאֶרֶץ הַמִּצְרָיִם אֲשֶׁר וְהָעָם אַתָּה מִזֶּה עֲלֵה לֵךְ מֹשֶׁה אֶל YHVH He is, spoke to Mosheh Plucked out, walk, go up from this place, you and the people which you made go up from (the) land of Mits'rayim Two straits, which I swore to Avraham Father lifted, to Yits'hhaq He laughs, and to Ya'aqov He restrains, say(ing), I will give her* to your seed,□

33:2

וְהַפְּרִזִּי וְהַחִתִּי הָאֱמֹרִי הַכְּנַעֲנִי אֶת וְגֵרַשְׁתִּי מַלְאָךְ לְפָנֶיךָ וְשָׁלַחְתִּי וְהַיְבוּסִי הַחִוִּי נִשְׁבַּעְתִּי אֲשֶׁר מְשֹׁא בְּלִיל מֵאֶרֶץ אֲשֶׁר אַתָּה מִזֶּה עֲלֵה לֵךְ וַיְדַבֵּר לֵאמֹר וּלְיַעֲקֹב לְיִצְחָק לְאַבְרָהָם נִשְׁבַּעְתִּי אֲשֶׁר הָאָרֶץ אֶל מִצְרָיִם אֶת Yehow he is, spoke to Mosheh Plucked out, walk, go up from this {place}, you and the people which you made go up from {the} land of "Mits'rayim Two straits" TO the land "Kena'an Lowered" OF and the "Hhet Trembling in fear" OF and the "Perez Peasant" OF the "Hhiw Town" OF and the "Yevus He will trample down" say{ing}, I will give her* TO your seed,□

33:3

אַתָּה עֹרֶף קְשֵׁה עַם כִּי בְּקִרְבְּךָ אֶעֱלֶה Lest you be a hard necked people, otherwise, I will

TO LAND ISSUEING FAT and HONEY GIVEN-THAT NOT I will not go up <among> you, given that you are a hard neck(ed) people, otherwise, I will

* Referring to the “land,” a feminine word in Hebrew.
† Or “milk.”
‡ The Hebrew word ₫ € means a “sticky mass” and can also mean “dates” from the palm tree.
A Mechanical Translation of the Book of Exodus

Mechanical Translation Codes

WORD – Verb            WORD – Noun            Word – Name            word – Pre/Suff            word – Conj.

~ 248 ~

33:4

Wai’yish’ma ha’am et ha’davar ha’ra ha’zeh wai’yit’a’ba’lu we’lo sha’tu ish ed’yo a’law

and “he will” HEAR the “people” at the 

word the “dysfunctional” this and

they(m) will self “mourn” and “not they” did “set-down” man trappings upon him

upon” him

33:5

Wai’yo’mer YHWH el mo’sheh e’mor el be’ney yis’ra’eyl a’tem am qe’sheyh o’reph re’ga

e’hhad e’e’leh ve’qir’be’kha we’khi’li’to’kha we’a’tah ho’reyd ed’ye’kha mey’a’ley’kha

and “he” will “say” “Yhwh He is” said to “mosheh Plucked out”, say to {the} sons {of} “yisra’el He turns El aside”, you {are a} hard neck(ed) people, I will go up <among> you (one) moment, and I will finish you, and now, make your trappings go down from upon you, and I will know what I will do to you,

33:6

Wai’yit’nats’lu ve’ney yis’ra’eyl et ed’yam me’har hho’reyv

and “they(m)” will self “deliver” son’s

“yis’ra’el He turns aside” + “mighty-one” you(mp)

people hard neck moment unit I “will”

go-up in “within” you(ms) and “I” “will”

much “finish” you(ms) and “now I” “will”

make “go-down” trappings upon you(ms)

dom “upon” you(ms) and “I” “will” know

WHAT I “will” do to you(fs)

33:7

U’mo’sheh yi’qahh et ha’o’hel we’na’tah lo mi’hhuts la’ma’ha’neh har’hhe’yq min ha’ma’ha’neh we’qa’ra lo o’hel mo’eyd we’hai’yah kol me’va’qeysh YHWH yey’tsey el

* The context implies that the word “finish” means to “destroy.”
† “Set down” in this context means to “put on.”
‡ The context implies that the word “finish” means to “destroy.”
§ “Make your trappings go down” in this context means to “take off your trappings.”
** The context implies that the word “delivered” means “removed.”
33:8

וַהֲקַנְתָּכֶם מִשָּׁה הַלֹּא חָלָל בָּךְ הָעָם כָּל הַעֲמָדָה אֲשֶׁר הִשְׁתַּחֲחוּ פֶּתַח אֵישׁ

and he will extend* him outside [of] the campsite, far from the campsite, and he will call out to him {at the} tent {of the} appointed {place},† and (it) will {come to pass}, {the ones} searching out "Yhwh He is" will go out to {the} tent {of the} appointed {place}, {which} is outside {of} the campsite,‡

* That is, stretch out, to set up.
† The phrase “and he will call out to him at the tent of the appointed place” could also be translated as “and he called him the tent of the appointed place.”
‡ Referring to the “pillar,” a masculine word in Hebrew.

Revised Mechanical Translation Codes

(•) Alt Trans/App A  <..> Comp Phrase/App B  […] Verb Form/App C  \./ Plural Form/App D
:: Int Inf Abs  |. | Past Perf Verb  […] Added Word

~ 249 ~
33:11

and all the people rose, and they bent {of} his tent

33:12

and "Yhwh He is," spoke to "Mosheh Plucked out," face to face,

33:13

and "Mosheh Plucked out," said to "Yhwh He is," see, you {are} saying to me, make this people go up, and you did not make me know (who) you will send with me, and you, you said, I know you (by) title, and also you found beauty† in my eyes.

* “I know you by title” is an idiom meaning “I know your character,” or “I know all about you.”

† “Find beauty” means to “be accepted.”
and~NOW IF PLEASE t^did^ F ind BEAUTY in~ EYE^s^2~you(ms) / (ms)^make~ KNOW^me PLEASE AT ROAD~you(ms) and~t^will^ KNOW~you(ms) to~THAT t^will^ FIND BEAUTY in~EYE^s^2~you(ms) and~l^/ (ms)^SEE GIVEN~THAT PEOPLE~you(ms) the~ NATION the~THIS

and~NOW IF PLEASE t^did^ F ind BEAUTY in~ EYE^s^2~you(ms) / (ms)^make~ KNOW^me PLEASE AT ROAD~you(ms) and~t^will^ KNOW~you(ms) to~THAT t^will^ FIND BEAUTY in~EYE^s^2~you(ms) and~l^/ (ms)^SEE GIVEN~THAT PEOPLE~you(ms) the~ NATION the~THIS

33:14

wai'yo'mar pa'nai yey'ley'khu wa'ha'ni'hho'ti lakhir

and~he^will^SAY FACE^s^me they(m)^will^ WALK and~t^did^make~REST to~you(fs)

and~he^will^SAY TO~him IF WITHOUT FACE^s^you(ms) WALK~ing/er(mp) DO-NOT

and he said, my face will walk§, and I will make (a) rest (for) you**,□

33:15

wai'yo'mer ey'law im eyn pa'ney'kha hol'khim al ta'a'ley'nu mi'zeh

and~he^will^SAY TO~him IF WITHOUT FACE^s^you(ms) WALK~ing/er(mp) DO-NOT walking, do not make us go up from this {place},□

and he said to him, if your face {is} (not) walking, do not make us go up from this {place},□

33:16

bemah tenía apoma ci manehatim or beini'im aniy imun halalim بكلمة

and~in~WHAT he^will^be~KNOW THEN and how will (it) be known then that I, and your people, found beauty†† in your eyes? (is it) not (with) your walk{ing} with us? (then) I and your people will be distinct (out of) all the people which {are} upon {the} face {of} the ground,□

and~in~WHAT he^will^be~KNOW THEN and how will (it) be known then that I, and your people, found beauty†† in your eyes? (is it) not (with) your walk{ing} with us? (then) I and your people will be distinct (out of) all the people which {are} upon {the} face {of} the ground,□

33:17

wai'yo'mer YHWH el mo'sheh gam et ha'da'var ha'zeh a'sher di'bar'ta e'e'seh ki

* “Find beauty” means to “be accepted.”
† “Know your road” is an idiom meaning “teach me your ways.”
‡ “Find beauty” means to “be accepted.”
§ “My face will walk” means “my presence will go.”
** “Make a rest for you” may be translated as “give you rest.”
†† “Find beauty” means to “be accepted.”

Revised Mechanical Translation Codes

(. .) Alt Trans/App A <..> Comp Phrase/App B [ . .] Verb Form/App C \ ./ Plural Form/App D

:.: Int Inf Abs | . .| Past Perf Verb | . . | Added Word

~ 251 ~
ma’tsa’ta hheyn be’ey’nai wa’ey’da’kha be’sheym

and “he will say” “Yhwh he will be” TO “Mosheh Plucked-out” ALSO AT the “WORD” THIS WHICH you “did” much “speak” I “will” DO GIVEN-THAT you “did” “find” BEAUTY in “EYE” s “me” and “I will” “know” you (by) title†, □

33:18

wai’yo’mar har’ey’ni na et ke’vo’de’kha

and “he will say” “(ms)” “make” “see” “me” PLEASE AT ARMAMENT “you(ms)” □ and he said, please make me see your armament, □

33:19

wai’yo’mar a’ni a’l’vir kol tu’vi al pa’ney’kha we’qa’ra’ti ve’sheym YHWH le’pha’ney’kha we’hha’nooti et a’sher a’hhon we’ri’hham’ti et a’sher a’ra’hheym

and “he will say” I “will” “make” “cross- OVER ALL FUNCTIONAL” “me” UPON FACE “s” “you(ms)” and “I” “did” “call-out” in “TITLE” “Yhwh he will be” TO “FACE” “s” “you(ms)” and “I” “did” “show-beauty” AT WHICH “I” “will” “show-beauty” and “I” “did” much “have-compassion” AT WHICH “I” “will” “much” “have-compassion” □

33:20

wai’yo’mer lo tu’khal lir’ot et pa’nai ki lo yir’a’ni ha’a’dam wa’hhai

and “he will say” NOT “you(ms)” “will” “be-able” to “see” AT FACE “s” “me” GIVEN-THAT NOT “he will” “see” “me” the “HUMAN” AND “he will” “live” □

33:21

and “Yhwh He is” said to “Mosheh Plucked out”, also this word which you spoke, I will do, given that you found beauty* in my eyes, and I know you (by) title†, □

33:18

and he said, please make me see your armament, □

33:19

and he said, I will make all my function cross over upon your face, and I will call out “Yhwh He is” (by) title‡ <in front of> you, and I will show beauty§ (to) (who) I will show beauty**, and I will have compassion (to) (who) I will have compassion, □

33:20

and he said, you will not be able to see my face, given that the human will not see me and live, □

33:21

“Find beauty” means to “be accepted.”

† “I know you by title” is an idiom meaning “I know your character,” or “I know all about you.”

‡ The phrase “I will call out Yhwh by title” can mean, “I will call Yhwh by name,” but can also be translated as “and I will meet with the title (meaning character or person) of Yhwh,” as the Hebrew verb קרא may mean to “call out” or to “meet.”

§ To “show beauty” means to “show acceptance.”

** To “show beauty” means to “show acceptance.”

Mechanical Translation Codes

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<thead>
<tr>
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<th>word – Conj.</th>
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<td>~ 252 ~</td>
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</table>
wai'yo'mer YHWH hin'neyh ma'qom i'ti we'nitsav'ta al ha'tsur

and~he~will~SAY "Yhwh he~will~BE" LOOK
AREA AT~me and~you(ms)~did~be~STAND-UP UPON the~BOULDER
and "Yhwh He~is~a~look, (an) area {is} (by) me, and you will be stand(ing) up upon the boulder,

33:22

והיה ה' יסח ע訓 את נשא ה' כי ל situé לפני ימין זה הפך אל צבירה

we'hai'yah ba'a'vor ke'vo'di we'sam'ti'kha be'niq'rat ha'tsur we'sa'ko'ti kha'pi a'ley'kha ad av'ri

and~he~did~EXIST in~>~CROSS-OVER
ARMAMENT~me and~"I~did~PLACE~you(ms)
in~FISSURE the~BOULDER and~"I~did~
FENCE-AROUND PALM~me UPON~you(ms)
UNTIL >~CROSS-OVER~me

33:23

 nostro את הפך אויאית את אחוריך זיפי לא יקרים

wa'ha'si'ro'ti et ka'pi we'rai'tta et a'hho'rai u'phanaw lo yey'ra'u

and~"I~did~make~TURN-ASIDE AT PALM~me
and~you(ms)~did~SEE AT BACK~s~me and~
FACE~s~me NOT they(m)~will~be~SEE

and I will make my palm* turn aside and you will see my backs‡, (but) my face will not [appear],

Chapter 34

34:1

Neilמך את מקשה פסק כל שתי לוחות אתנימי כראָנים זכרים

wai'yo'mer YHWH el mo'sheh pe'sal le'kha she'ney lu'hhot av'a'nim ka'ri'sho'nim
we'kha'tav'ti al ha'lu'hhot et had'va'rim a'sher hai'u al ha'lu'hhot ha'ri'sho'nim a'sher shi'bar'ta

and~he~will~SAY "Yhwh he~will~BE" TO
"Mosheh PLUCKED-OUT, l[ms]~SCULPT to~
you(ms) TWO SLAB~s STONE~s like~FIRST~s
and~"I~did~WRITE UPON the~SLAB~s AT the~
WORD~s WHICH they~did~EXIST UPON the~
SLAB~s like~FIRST~s WHICH you(ms)~did~
CRACK

and "Yhwh He~is~a~plucked out, sculpt (for) your{self} two slabs {of} stone like {the} first {one}s, and I will write upon the slabs the words, which existed upon the slabs, like {the} first {one}s, which you cracked,

* This may be the palm of a hand, a palm tree or anything that is palm-shaped.

† This may be the palm of a hand, a palm tree or anything that is palm-shaped.

‡ The phrase “my backs” may also be translated as “behind me.”

Revised Mechanical Translation Codes
([..] Alt Trans/App A  <..> Comp Phrase/App B  [...] Verb Form/App C  \../ Plural Form/App D  
...: Int Inf Abs  ...| Past Perf Verb  ...| Added Word

~ 253 ~
34:2

and <be ready> (for) the morning, and you will go up in the morning to {the} hill {of} “Sinai My sharp thorns”, and you will stand up to me there upon the head {of} the hill.

34:3

and (no) man will go up with you, and also, do not {let a} man [appear] in all the hill, also do not {let} the flocks and the cattle feed (on) {the} forefront {of} (that) hill,

34:4

and he sculpted two slabs {of} stone like {the} first {one}s, and “Mosheh Plucked out” departed early in the morning, and he went up to {the} hill {of} “Sinai My sharp thorns”, <just ass> “Yhwh He is” directed him, and he took in his hand {the} two slabs {of} stone,

34:5

and he sculpted two slabs {of} stone like {the} first {one}s, and “Mosheh Plucked out” departed early in the morning, and he went up to {the} hill {of} “Sinai My sharp thorns”, <just ass> “Yhwh He is” directed him, and he took in his hand {the} two slabs {of} stone,
and “he will GO-DOWN ‘Yhwh he will BE’ in CLOUD and “he will SELF*STATION WITH him THERE and “he will CALL-OUT in TITLE “Yhwh he is” went down in (the) cloud, and he stationed (him)self with him there, and he called out “Yhwh he is” (by) title*, □

34:6 נָעַר יְהוָה עֹלָה פּוֹכֵד יְהוָה יְהוָה אַפַּיִם אֶרֶךְ וְחַנּוּן רַחוּם אֵל יְהוָה יְהוָה וַיִּקְרָא פָּנָיו עַל יְהוָה וַיַּעֲבֹר וֶאֱמֶת חֶסֶד וְרַב וַיִּשְׁתָּחוּ אַרְצָה וַיִּקֹּד מֹשֶׁה וַיְמַהֵר

and “Yhwh He is” went down in {the} cloud, and “Yhwh He is” crossed over upon his face, and he called out, “Yhwh He is,” “Yhwh He is,” {the} mighty one†, compassionate and gracious, slow {of} nostrils/‡, and abundant {in} kindness and truth, □

34:7 נֶגֶר חָסֵד לְאֶלֶף זוֹרַות וַחֶסֶד נֶצֶר וַפֶּשֶׁנ וַפֹּקֵד יְנַקֶּה לֹא וְנַקֵּה וְחַטָּאָה שַׁע הֹן רִבֵּעִים וְעַל שלשִׁים עַל בנים בְּנֵי וְעַל בנים עַל אָבֹת

preserving kindness to the thousands, lifting iniquity and transgression and error, (but) he will not :completely: acquit**, registering {the} iniquity {of the} fathers upon {the} sons and upon {the} sons {of the} sons, upon {the} third generations and upon {the} fourth generation, □

34:8 וַיִּשְׁתָּחוּ אַרְצָה וַיִּקֹּד מֹשֶׁה וַיְמַהֵר

and “Mosheh Plucked out” hurried and he bowed

* The phrase “he called out Yhwh by title” can mean, “he called Yhwh by name,” but can also be translated as “and he met with the title (meaning character or person) of Yhwh,” as the Hebrew verb קרא may mean to “call out” or to “meet.”
† The phrase קרא ים יְהוָה יְהוָה אֵל may also be translated as “and Yhwh called out, Yhwh is a mighty one” or “and Yhwh called out Yhwh the mighty one.”
‡ “Slow of nostrils” is an idiom meaning “patient.”
§ “lifting up” means “forgiving.”
** Another possible translation for “but he will not completely acquit” is “but he will not acquit the guilty,” where the word “guilty” comes from the Septuagint and assumes this word is missing from the Hebrew text.
34:9

and he said, please, if I found beauty* in your eyes "Adonai My lords", please, "Adonai My lords~s~ will walk <among> us, given that he† {is a} hard neck{ed} people, and you will forgive our iniquity and our error, and you will inherit us,

34:10

and he said, look, I {am} cutting {a} covenant (before) all your people, I will do [performances], which {has} not been fattened‡ in all the land and in all the nations, and all the people, which you {are} <among>, will see {the} work {of} "Yhwh He is", given that (what) I {am} doing with you, {is to} be fear{ed},

34:11

* “Find beauty” means to “be accepted.”
† Referring to the “people,” a masculine word in Hebrew.
‡ “Has not been fattened “means that it has not been done before.”
§ “From your face” is an idiom meaning “from your presence.”
A Mechanical Translation of the Book of Exodus

Revised Mechanical Translation Codes

FACE~s~you(ms) AT the~“Emor Sayer” of and~the~“Kena’an Lowered” of and~the~“Hhet Trembling-in-fear” of and~the~“Perez Peasant” of and~the~“Hhiw Town” of and~the~“Yevus Peasant” of and~the~“Emor Sayer” and the {one} of “Kena’an Lowered” and the {one} of “Hhet Trembling-in-fear” and the {one} of “Perez Peasant” and the {one} of “Hhiw Town” and the {one} of “Yevus He will trample down”,

34:12

hi’sha’mer le’kha pen tikh’rot be’rit le’yo’shevy ha’a’rets a’sher a’tah ba a’ley’ah pen yih’yeh le’mo’qeysh be’qir’be’kha

34:13

ci et miz’be’hho’tam ti’to’tsun we’et ma’tsey’vo’tam te’sha’bey’run we’et a’shey’raw tikh’ro’tun

34:14

ki lo tish’ta’ha’weh le’eyl a’hyeyr ki YHWH qa’na she’mo eyl qa’na hu

34:15

pen tikh’rot be’rit le’yo’shevy ha’a’rets we’za’nu a’ha’rey e’lo’hey’hem we’zav’hhu le’yo’le’he’yhem we’qa’ra le’kha we’a’khalt’a mi’ziv’hho

34:16

OTHERWISE you(ms)~will~CUT COVENANT to~SETTLE~ing/er(ms) the~LAND and~they~did~BE-A-WHORE AFTER “Elohiym Powers”~them(m) and~they~did~SACRIFICE to~“Elohiym Power”~them(m) and~he~did~CALL-OUT to~you(ms) and~you(ms)~did~

Revised Mechanical Translation Codes

(.). Alt Trans/App A .>. Comp Phrase/App B .|. Verb Form/App C ./. Plural Form/App D

~ 257 ~
EAT ALTAR~him

34:16

and you will take from his daughters (for) your sons, and his daughters will be a whore after their "Elohiym Powers", and they will make your sons be a whore after their "Elohiym Powers",

34:17

you will not (make) (for) you {an} "Elohiym Powers" {of a} cast image,

34:18

you will safeguard {the} feast {of} the unleavened bread, seven days you will eat {the} unleavened bread which I directed you (for) {an} appointed {time in the} (month) {of} the green grain, given that in {the} (month) {of} the green grain you went out from "Mits'rayim Two straits",

34:19

all {the} bursting {of the} bowels

34:20

all the bursting (of the) bowels* (is) (for) me,

* The “bursting of the bowels” is the childbirths.

† The Hebrew word נכר means “you will be remembered,” but the context implies that this word may have originally been written as נכר meaning “the male.”
u'phe'ter hha'mor tiph'deh ve'sheh we'im lo tiph'deh wa'a'raph'to kol be'khor ba'ney'kha tiph'deh we'lo yey'ra'u pha'na'i re'y'qam

and (the) bursting(s of the) donkey you will ransom with (a) ram, and if you will not ransom (it) (then) you will behead* him, all (the) firstborn (of) your sons you will ransom and they will not [appear] (in front of)† me empty, □

34:21

34:22

34:23

34:24

* This Hebrew verb can mean to “behead” or “break the neck.”
† The word פָנַי appears to be missing the prefix לו (to). As it is written, the sentence could be translated as “and my face will not appear empty.”
‡ Or “end.”
§ Or “times.”

Revised Mechanical Translation Codes

(~) Alt Trans/App A      (<..> Comp Phrase/App B     [. . ] Verb Form/App C    \/. Plural Form/App D

:..: Int Inf Abs          [ . . ] Past Perf Verb       [ . . ] Added Word

~ 259 ~
ki o’rish go’yim mi’pa’ney’kha we’hir’hav’ti et ge’vu’le’kha we’lo yahh’mod ish et ar’tse’kha ba’al’ot’kha ley’ra’ot et pe’ney YHWH e’lo’hey’kha sha’losh pe’a’mim ba’sha’nah

GIVEN-THAT I~will~make~POSSESS NATION~s from~FACE~s~you(ms) and~I~
did~make~WIDEN AT BORDER~you(ms) and~NOT he~will~CRAVE MAN AT LAND~
you(ms) in~>~GO-UP~you(ms) to~>~be~SEE AT FACE~s ~Yhwh he~will~BE ~“Elohiym POWER~s~you(ms) THREE FOOTSTEP~s in~the~YEAR

given that I will [dispossess] {the} nations from your face, and I will widen your border(s), and {a} man will not crave your land (with) you go[ing] up to [appear] at (the) face “Yhwh He is”, your “Elohiym” power three footsteps* in the year,□

34:25

לָא תִּשְׁחַט עַל תִּשְׁחַט הַפָּסַח הָחָג הַזֶּבַח לְבֹקֶר יָלִין וְלֹא זִבְחִי דַּם חָמֵץ

lo tish’hhat al hha’meyts dam ziv’hhi we’lo ya’lin la’bo’qer ze’vahh hag ha’pa’sahh

NOT you(ms)~will~SLAY UPON LEAVENED-BREAD BLOOD SACRIFICE~me and~NOT he~
will~STAY-THE-NIGHT to~the~MORNING SACRIFICE FEAST the~“Pesahh HOPPING”,□

you will not slay {the} blood {of} my sacrifice upon (the) leavened bread, and (the) sacrifice {of the} feast {of} the “Pesahh hopping”, will not stay the night to the morning,□

34:26

אַשִּׁיַת בָּכוּרָי אֲדֹנָיָךְ בֵּית הַפָּסַח הָזֶבַח הַחָג

re’y’shit bi’ku’rey ad’mat’kha ta’vi beyt YHWH e’lo’hey’kha lo te’va’asheyl ge’di ba’hha’leyv i’mo

SUMMIT FIRSTFRUIT~s GROUND~you(ms) you(ms)~will~make~COME HOUSE “Yhwh he~
will~BE ~“Elohiym POWER~s~you(ms) NOT
you(ms)~will~much~BOIL MALE-KID in~the~
FAT MOTHER~him□

you will [bring] {the} summit† {of the} firstfruits {of} your ground {to the} house {of} “Yhwh He is” your “Elohiym” power, you will not boil {a} male kid in the fat† {of} his mother,□

34:27

וְאָמַר יִשְׂרָאֵל בְּרֵי יְהוָה צְבָאֹת אֲדֹנָיָךְ לְךָ אוֹת דְּבָרִים הָאֵלֶּה כָּרַתִּי הָאֵלֶּה

wai’yo’mer YHWH el mo’sheh ke’tav le’kha et had’va’rim ha’ey’leh ki al pi had’va’rim ha’ey’leh ka’ra’ti it’kha be’rit we’et yis’ra’e’y

and~he~will~SAY “Yhwh he~will~BE” TO “Mosheh PLUCKED-OUT”,□ (ms)~WRITE to~
you(ms) AT the~“WORD”~s~the~“THESE GIVEN-THAT UPON MOUTH the~“WORD”~s~the~
THESE ~did~WRITE AT~you(ms) COVENANT

and “Yhwh He is”, said to “Mosheh Plucked out”, write (for) your{self} these words, given that (according to) {the} mouth {of} these words, I wrote you and “Yisra’el He turns El aside” {a} covenant,□

* Or “times.”
† “The summit of the firstfruits” may mean the “first” or the “best” of the firstfruits.
‡ Or “milk.

Mechanical Translation Codes

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<tbody>
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<td>~ 260 ~</td>
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34:28 and he existed there with “YHWH He is” \fourty day[s] and \forty/ night[s], he did not eat bread and he did not gulp water, and he wrote upon the slabs {the} words {of} the covenant, ten {of} the words*

34:29 and “Aharon Light bringer\†, and all {the} sons {of} “Yisra’el He turns El aside”, saw “Mosheh Plucked out”, and look, {the} skin {of} his face had horns† (with) his speak{ing} (with) him,\‡

34:30 wai’yar a’ha’ron we’khol be’ney yis’ra’eyl et mo’sheh we’hin’neyh qa’ran or pa’naw wai’yir’u mi’ge’shet ey’law

and “Aharon Light bringer\†, and all {the} sons {of} “Yisra’el He turns El aside\†, saw “Mosheh Plucked out\†, and they feared (to) draw near to him,\‡
34:31

and "Mosheh Plucked out" called out to them, and "Aharon Light bringer" and all the captains in the company turned back to him, and "Mosheh Plucked out" spoke to them.

34:32

and <afterward> all {the} sons {of} "Yisra'el He is" spoke (with) him in {the} hill {of} "Sinai My sharp thorns", {me}.

34:33

and (with) "Mosheh Plucked out" coming to {the} face {of} "Yhwh He is" to speak (with) him, he turned aside the hood until his going out, and he went out and he spoke to {the} sons {of} "Yisra'el He turns El aside" (with) (what) he directed,
A Mechanical Translation of the Book of Exodus

and~they~**did**~SEE ~SON~s~ **Yisra'el** he~**will**~**TURN-ASIDE**~**MIGHTY-ONE** ~AT ~FACE~s~ **Mosheh** ~GIVEN-THAT he~**did**~**HAVE-HORNS** ~SKIN ~FACE~s~ **Mosheh** ~and~**he**~**did**~**make**~**TURN-BACK** ~**Mosheh** ~AT the**~**HOOD** ~UPON ~FACE~s~ him ~UNTIL ~**COME**~him to~**much**~**SPEAK** ~AT~him

and~**the**~SON~s~ **Yisra'el** **He turns** El~aside~ ~**Mosheh**~**Plucked out**, ~given~that~ **the**~skin~~of~the~**Mosheh**~**Plucked out** ~had horns*, ~and~ **Mosheh**~**Plucked out** ~turned back~ the~hoood~upon~his~face~until~his~com{ing} ~to~**speak** ~with~him,

Chapter 35

35:1

wai'yaq'heyl~mo'sheh~et~kol~a'dat~be'ney~yis'ra'eyl~wai'yo'mer~a'ley'hem~ey'le'h~had'va'rim~a'sher~tsi'wah~YHWH~la'a'shot~o'tam

and~**he**~**will**~**ROUND-UP** ~**Mosheh**~**Plucked out**, ~AT~ALL~COMPANY~SON~s~**Yisra'el**~he~**will**~**TURN-ASIDE**~**MIGHTY-ONE**,~and~**he**~**will**~**SAY TO**~them(m)~**THESE**~the~**WORD**~s~**WHICH**~he~**did**~**much**~**DIRECT**~**Yhwh**~he~**will**~**be**~**business**~to~**DO**~AT~them(m)☐

35:2

shey'shet~ya'mim~tey'a'seh~me'la'kakh~u'va'yom~hash'vi'i~yih'yeh~la'khem~qo'desh~sha'bat~sha'ba'ton~la'YHWH~kol~ha'o'seh~bo~me'la'kakh~yu'mat

SIX~DAY~s~she~**will**~**be**~**DO**~BUSINESS~and~ ~in~**the**~**DAY**~the~SEVENTH~he~**will**~**EXIST**~to~ ~you~(mp)~**SPECIAL CEASING**~REST-DAY~to~ ~**Yhwh**~he~**will**~**be**~ ~**ALL**~the~**DO**~ing/er~(ms)~in~ ~him~BUSINESS~he~**will**~**be**~**make**~**die**☐

* The Hebrew phrase קָרַן עוֹר פְּנֵי מֹשֶׁה literally means “the skin of the face of Mosheh had horns,” but many interpret this figuratively to mean that “rays of light” came from his face. An amazing sight in either case.

† Context implies that the pronoun “them” is in error and should be “you.”

‡ Referring to the “day,” a masculine word in Hebrew.

Revised Mechanical Translation Codes

(...). Alt Trans/App A <..> Comp Phrase/App B [...]. Verb Form/App C \/. Plural Form/App D ...

~ 263 ~
35:3
lo te'va'aru eysh be'khul mosh'vet'khem be'yom ha'sha'bat
NOT you(mp)~will~much~BURN FIRE in~ALL you will not [ignite] {a} fire in (any) {of} your
SETTLING~s~you(mp) in~DAY the~CEASING~ you will not [ignite] {a} fire in (any) {of} your
settling~s~you(mp) in {the} day {of} the ceasing,□

35:4
 lagi'mer me'shav al kol yad be'ni yish'a'el l'amor 'a'hem ha tbo'ar 'aysh 'eyn yah
THOU shalt not [ignite] {a} fire in (any) {of} your settlings in {the} day {of} the ceasing,

35:5
qe'hhu me'yit'khem te'ru'mah la'YHWH kol ne'div li'bo ye'vi'e'ah eyt te'ru'mat YHWH
THOU shalt take from {an} offering (for) {the} YHWH all willing heart~ him

35:6
ut'khey'let we'ar'ga'man we'to'la'at sha'ni we'sheysh we'i'zim
THOU shalt take {the} skins {of} bucks being red, and skins {of} tahhashs†, and acacia\wood/,□

35:7
we'o'rot ey'lim me'a'da'mim we'o'rot te'hha'sim wa'a'tsey shi'itim
and skins {of} bucks being red, and skins {of} tAHHASH \wood/,□

35:8
* Specifically, the hair of the she-goats.
† The Tahhash is an unknown species of animal.

Mechanical Translation Codes
WORD – Verb
WORD – Noun
Word – Name
word – Pre/Suff
word – Conj.
~ 264 ~
we'she'men la'ma'or uv'sha'mim le'she'men ha'mish'hah we'liq'to'ret ha'sa'mim

and~OIL to~the~LUMINARY and~in~SWEET-SPICE's~to~OIL the~OINTMENT and~to~
in~incense~of~aromatic~spices,□

INCENSE the~AROMATIC-SPICE~s□

35:9

we'av'ney sho'ham we'av'ney mi'lu'im la'ey'phod we'lahh'shen

and~STONE's~ONYX and~STONE's~INSTALLATION's~to~the~EPHOD and~to~

the~BREASTPLATE□

and stones (of the) onyx*, and stones (of the) installations (for) the ephod and (for) the breastplate,□

35:10

we'khol hha'kham leyv ba'khem ya'vo'ou we'ya'a'su eyt kol a'sher tsi'wah YHWH

and~ALL SKILLED-ONE HEART in~you(mp) and all {the} skilled one{s of} heart (with) you

they(m)~will~COME and~they(m)~will~DO

AT ALL WHICH he~did~much~DIRECT "Yhwh he~will~be~" directed,□

35:11

et ha'mish'kan et a'ha'lo we'et mikh'sey'hu et qa'ra'saw we'et qa'ra'shaw et be'ri'hhaw et a'nu'daw we'et a'la'naw

AT the~DWELLING AT TENT~him and~AT ROOF-COVERING~him AT HOOK~s~him and~

hooks and his boards, his wood bars, his pillars

and~AT WOOD-BAR~s~him AT PILLAR~s~him and~AT FOOTING~s~him

the dwelling, his tent, his roof covering, his

35:12

et ha'a'ron we'et ba'daw et ha'ka'po'ret we'eyt pa'ro'khet ha'ma'sakh

AT the~BOX and~AT STICK~s~him AT the~ the box and his sticks, the lid, and (the) tent

LID and~AT TENT-CURTAIN the~CANOPY□

curtain {of} the canopy,□

35:13

et ha'shul'hhan we'et ba'daw we'et kol key'law we'eyt le'hhem ha'pa'nim

AT the~TABLE and~AT STICK~s~him and~AT ALL ITEM~s~him and~AT BREAD the~

the table and his sticks and all his items, and

FACE~s□

{the} bread {of} the face,□

* The “shoham” is unknown stone.

Revised Mechanical Translation Codes

(..) Alt Trans/App A  <..> Comp Phrase/App B  [...] Verb Form/App C  \.. Plural Form/App D

...: Int Inf Abs  [...] Past Perf Verb  [...] Added Word

~ 265 ~
35:14

we'et me'no'rat ha'ma'or we'et key'ley'ah we'et ney'ro'te'yah we'eyt she'men ha'ma'or
and~ AT LAMPSTAND the~ LUMINARY and~ (the) lampstand {of} the luminary and all
AT ITEM~s~ her and~ AT LAMP~s~ her and~ AT OIL the~ LUMINARY and
and~ AT OIL the~ LUMINARY

35:15

we'et miz'bahh haq'to'ret we'et ba'daw we'eyt she'men ha'mish'hhah we'eyt qe'to'ret
and~ AT ALTAR the~ INCENSE and~ AT STICK~s~ him and~ AT OIL the~ OINTMENT
and~ AT INCENSE the~ AROMATIC-SPICE~s
and~ AT CANOPY the~ OPENING to~ OPENING

35:16

we'et miz'bahh ha'o'lah we'et mikh'bar han'hho'shet a'sher lo et ba'daw we'et kol key'law
and~ AT ALTAR the~ RISING and~ AT GRATE the~ COPPER WHICH to~ him AT STICK~s~ him
and~ AT ALL ITEM~s~ him AT the~ CAULDRON
and~ AT BASE~ him

35:17

we'et miz'bahh ha'o'lah we'et mikh'bar han'hho'shet a'sher lo et ba'daw we'et kol key'law
and~ AT ALTAR the~ RISING and~ AT GRATE the~ COPPER WHICH to~ him AT STICK~s~ him
and~ AT ALL ITEM~s~ him AT the~ CAULDRON
and~ AT BASE~ him

35:18

we'et miz'bahh ha'o'lah we'et mikh'bar han'hho'shet a'sher lo et ba'daw we'et kol key'law
and~ AT ALTAR the~ RISING and~ AT GRATE the~ COPPER WHICH to~ him AT STICK~s~ him
and~ AT ALL ITEM~s~ him AT the~ CAULDRON
and~ AT BASE~ him

35:19

we'et miz'bahh ha'o'lah we'et mikh'bar han'hho'shet a'sher lo et ba'daw we'et kol key'law
and~ AT ALTAR the~ RISING and~ AT GRATE the~ COPPER WHICH to~ him AT STICK~s~ him
and~ AT ALL ITEM~s~ him AT the~ CAULDRON
and~ AT BASE~ him

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Mechanical Translation Codes

WORD – Verb
WORD – Noun
Word – Name
word – Pre/Suff
word – Conj.

~ 266 ~
35:20

{the} garments {of} the braided work to minister in the special {place}, the garments {of} special{ness} (for) “Aharon Light bringer” the administrator, and {the} garments {of} his sons to be adorn(ed),

35:21

and they will come, (every) man which lifted up his heart and all (whose) wind willingly offered him, they {brought} {the} offering {of} “Yhwh He is” (for) {the} business {of the} tent {of the} appointed {place}, and (for) all his service, and (for) the garments {of} special{ness},

35:22

and they will come, the men (also) the women, all willing {of} heart |had| 

* The wind, or breath, of an individual is his character.

Revised Mechanical Translation Codes

(.) Alt Trans/App A  <..> Comp Phrase/App B  [...] Verb Form/App C  \/. Plural Form/App D  

.: Int Inf Abs  [...] Past Perf Verb  {...} Added Word

~ 267 ~
and ALL MAN WHICH he did be FIND AT him BLUE and PURPLE and KERMES SCARLET and LINEN and SHE-GOAT’s and SKIN’s be much BE-RED ing/er(mp) and SKIN’s TAHHASH’s they did make COME

35:24
כל מורי תורموت כשק ותורموت הביאה את תורموت יהוה وكل איש נקראה את צבע שיש לכל מלipop תברכה binaries
kol mey’rim te’ru’mat ke’seph un’hho’shet ye’vi’u eyt te’ru’mat YHWH we’khol a’sher nim’tsa i’to a’tsey shi’tim le’khøt ha’avo’dah he’yvi’u

35:25
 הכל אשכה מחמת לב ונביאי בני הנשים את התכלתizational
we’khol i’shah hhakh’mat leyv be’ya’dey’ah ta’wu wai’ya’vi’u mat’weh et hat’khey’let we’et ha’ar’gà’màn et to’la’at ha’sha’ni we’et ha’shey’sh

35:26
כל הנשים נשאם ينبغي לבן את התכלתizational
we’khol ha’na’shim a’sher na’sa li’ba’n o’ta’nah be’hhakh’mah ta’wu et ha’i’zim

35:27
(ה Pública השכירים את אבני השכן ואת אבני המפלסים לאפורד להשתה
we’han’si’im ye’vi’u eyt av’ney ha’sho’ham we’eyt av’ney ha’mi’l’û’im la’ey’phod we’lah’h’shen

and the CAPTAIN’s they did make COME and the captains brought the stones of

* Specifically, the hair of the she-goats.
† The Tahhash is an unknown species of animal.
‡ Specifically, the hair of the she-goats.
A Mechanical Translation of the Book of Exodus

35:28

we'et ha'bo'sem we'et ha'sha'men le'ma'or ul'she'men ha'mish'hhah we'liq'to'ret ha'sa'mim

and~AT the~SWEET-SPICE and~AT the~OIL to~the~LUMINARY and~to~OIL the~OINTMENT and~to~INCENSE the~AROMATIC-SPICE~s

35:29

kol ish we'i'shah a'sher na'dav li'bam ham'la'khah a'sher tsi'wah YHWH la'a'shot be'ya'd mo'sheh hey'vi'u ve'ney yis'ra'eyl ne'da'veh la'YHWH

ALL MAN and~WOMAN WHICH he~did~OFFER-WILLINGLY HEART~them(m) AT~them(m) to~>~make~COME to~ALL the~BUSINESS WHICH he~did~much~DIRECT "Yhwh he~will~BE" to~>~DO in~HAND "Mosheh PLUCKED-OUT, they~did~make~COME SON~s of~Yisra'el He turns El aside", see, "Yhwh He is" called out (by) {the} hand {of} "Mosheh Plucked out", {the} sons {of} "Yisra'el He turns El aside", {belonging} to {the} branch {of} "Yehudah Thanksgiving", [brought]

35:30

wai'yo'mer mo'sheh el be'ney yis'ra'eyl re'u qa'ra YHWH be'sheym be'tsal'eyl ben u'ri ven hhu' le'ma' teyh ye'hu'dah

and~he~will~SAY "Mosheh PLUCKED-OUT" TO SON~s "Yisra'el he~will~BE" in~TITLE "Betsaleyl in~SHADOW~+~MIGHTY-ONE, Uriy LIGHT~+~MIGHTY-ONE, Son~Hhu' CISTERNY to~BRANCH "Yehudah THANKS", [brought]

35:31

wai'ma'ley o'to ru'ahh e'lo'him be'hhakh'mah bit'vu'nah uv'da'at uv'khol me'la'khah

* The “shoham” is unknown stone.
† The phrase “Yhwh called out by title Betsaleyl “ can mean, “I called Betsaleyl by name,” but can also be translated as “I met with the title (meaning character or person) of Betsaleyl,” as the Hebrew verb קרא may mean to “call out” or to “meet.”

Revised Mechanical Translation Codes

[..] Alt Trans/App A  <..> Comp Phrase/App B  [...] Verb Form/App C  \.. Plural Form/App D
...: Int Inf Abs  [...] Past Perf Verb  [...] Added Word

~ 269 ~
and he filled him {with the} wind* {of}

“Elohiym Power”, (with) skill, (with) intelligence, and (with) discernment, and (with) all business, □

35:32

וּבַנְּחֹשֶׁת וּבַכֶּסֶף בַּזָּהָב לַעֲשֹׂת מַחֲשָׁבֹת וְלַחְשֹׁב

and to think inventions to make {things} (with) the gold and (with) the silver and (with) the copper,

35:33

כָּל לַעֲשׂוֹת עֵץ וּבַחֲרֹשֶׁת לְמַלֹּאת אֶבֶן וּבַחֲרֹשֶׁת

and (with) the engraving {of} stone to fill {things}, and (with) the engraving {of} tree{s} to (make) {things} (with) all {the} business {of} invention,

35:34

וּלְחֹשֶׁת מַחֲשָׁבֹת לְמַטֵּה אֲחִיסָמָךְ בֶּן וְאָהֳלִיאָב הוּא וֹ

and he (placed) in his heart to [teach], he and “Ahaliyav Tent of father”, son {of} “Ahhiysamahh My brother supports”, belonging to {the} branch {of} “Dan Moderator",

35:35

לַעֲלֵב חָכְמַת אֹתָם מִלֵּא בַּתְּכֵלֶת וְרֹקֵם וְחֹשֵׁב חָרָשׁ מְלֶאכֶת כָּל שׂוֹת מַחֲשָׁבֹת וְחֹשְׁבֵי מְלָאכָה כָּל עֹשֵׂי וְאֹרֵג וּבַשֵּׁשׁ הַשָּׁנִי בְּתוֹלַעַת וּבָאַרְגָּמָן

he filled them {with the} skill {of} heart to do all {the} business {of the} engraver and thinking‡, and embroidering* (with) blue, and

* The wind, or breath, of an individual is his character.
† When the Hebrew word עץ is written in the singular, as it is here, it always means tree or trees. When it is written in the plural form, it always means “wood.” If the original text read עצי, the plural form, then this would be translated as wood.
‡ This may be a work of an intricate design or made by “a thinker” in the sense of a designer.
ing/er(ms) in~the~BLUE and~in~the~PURPLE
in~KERMES the~SCARLET and~in~the~LINEN
and~BRAID~ing/er(ms) DO~ing/er(mp) ALL
BUSINESS THINK~ing/er(mp) INVENTION~s
embroidering* (with) blue, and (with) purple,
(with) kermes {of} the scarlet, and (with) the
linen, and {the} braider, {for} doing all {the}
business {of} thinking† {of} inventions,

Chapter 36

36:1

and~he~did~DO “Betsaleyl in~SHADOW~to+MIGHTY-
ONE” and~“Ahaliyav Tent of father” and~ALL
MAN SKILLED-ONE HEART WHICH he~did~GIVE “Yhwh
he~will~BE~SKILL and~INTELLIGENCE in~THEY(m) to~>KNOW to~>
>DO AT ALL BUSINESS SERVICE the~SPECIAL
to~ALL WHICH he~did~much~DIRECT “Yhwh
he~will~BE~”

and~“Betsaleyl In the shadow of El”, and “Ahaliyav Tent
of father”, and all {the} men skilled {of} heart,
which “Yhwh He is” gave skill and intelligence in
them, to know {how} to (make) all {the}
business {of} the service {of the} special {place},
to (make) {things} {for} all which “Yhwh He is”
directed,

36:2

and~he~will~CALL-OUT “Mosheh Plucked-out”
TO “Betsaleyl in~SHADOW~to+MIGHTY-ONE” and~TO
“Ahaliyav Tent of father” and~TO ALL MAN
SKILLED-ONE HEART WHICH he~did~GIVE
“Yhwh he~will~BE~” SKILL in~HEART~him ALL
WHICH he~did~LIFT-UP~him HEART~him to~>
COME-NEAR TO the~BUSINESS to~>DO
AT~her

and “Mosheh Plucked out” called out to “Betsaleyl
In the shadow of El”, and “Ahaliyav Tent of father”, and all
{the} men skilled {of} heart, which “Yhwh He is”
gave skill in his heart, all (whose) heart lifted
him up, to come near to the business to do
her‡,

* This word may also mean “an embroiderer.”
† This may be a work of an intricate design or made by “a thinker” in the sense of a designer.
‡ Referring to the “business,” a feminine word in Hebrew.

Revised Mechanical Translation Codes
(...)(Alt Trans/App A <..> Comp Phrase/App B [..] Verb Form/App C \../ Plural Form/App D
...: Int Inf Abs [..] Past Perf Verb [..] Added Word
~ 271 ~
36:3

and they took from <in front of> “Mosheh Plucked out” all the offering(s) which {the} sons {of} “Yisra’el He turns El aside” brought (for) {the} business (of the) service (of the) special (place), to do her*, and they, they {brought} to him (more) freewill offering(s), morning (by) morning,†

36:4

and all the skilled ones, the {one}s doing all the business {of the} special {place}, came, (each) man from his business which they {were} doing,

36:5

and they said to “Mosheh Plucked out” say{ing}, the people {are} making {an} increase in number to [bring] (more than) {is} sufficient {for} the service {for} the business, which “Yhwh He is” directed to do her†,

36:6

and “Mosheh Plucked out” directed, and they made {the} voice cross over in the campsite

* Referring to the “business,” a feminine word in Hebrew.
† Referring to the “business,” a feminine word in Hebrew.
VOICE in the CAMPSITE to SAY MAN and WOMAN DO NOT they(m) will DO YET-AGAIN BUSINESS to OFFERING the SPECIAL and he will be RESTRICT the PEOPLE from make COME

36:7

we'ham'la'khah hai'tah da'lyam le'khol ham'la'khah la'a'shot o'tah we'ho'teyr

and the BUSINESS she did EXIST and the business was sufficient (for) all the SUFFICIENT them(m) to ALL the BUSINESS to DO AT her and make LEAVE-BEHIND

36:8

wai'ya'asu khol hha'kham le'vy be'o'shey ham'la'khah et ha'mish'kan e'ser ye'ri'ot sheysh mash'zar ut'khey'let we'ar'ga'man we'to'la'at sha'ni ke'ru'vim ma'a'seyh hho'sheyv a'sah o'tam

and they will DO ALL SKILLED-ONE HEART in DO ing er(mp) the BUSINESS AT the DWELLING TEN TENT-WALL's LINEN be make TWIST-TOGETHER ing er(ms) and BLUE and PURPLE and KERMES SCARLET KERUV's WORK THINK ing er(ms) he did DO AT them(m)

36:9

o'rekh hai'ri'ah ha'a'hhat she'mo'neh we'es'rim ba'a'mah we'ro'hav ar'ba ba'a'mah hai'ri'ah ha'e'hhat mi'dah a'hhat le'khol hai'ri'ot

LENGTH the TENT-WALL the UNIT EIGHT and TEN's in the FOREARM and WIDTH FOUR in the FOREARM the TENT-WALL the UNIT MEASUREMENT UNIT to ALL the TENT-WALL's

36:10

wai'hha'be'yrt hha'meysh hai'ri'ot a'hhat el e'hhat we'ha'meysh ye'ri'ot hhi'bar a'hhat

Referring to the “business,” a feminine word in Hebrew.

This may be a work of an intricate design or made by “a thinker” in the sense of a designer.
and he will couple five {of} the tent walls unit to unit, and five tent walls he will couple unit to
unit,□

36:11 נִצְּחֵלָתּ הַכֹּל חֵלָת עַל שְׂפַת הֵרִיעָה שְׂפַת בְּמוֹרָם בְּפִיךְ בְּפִיךְ בְּפִיךְ
wai'ya'as lul'ot te'khey'let al she'phat hai'ri'ah ha'e'hhat mi'qa'tsah ba'mahh'ba'ret keyn a'sah bis'phat hai'ri'ah ha'qi'tso'nah ba'mahh'be'ret ha'shey'nit

and he (made) five loops {of} gold, and he existed {as} (one) dwelling,
□

36:12 תֵמְשִׁים לְאַלְּלָתּ שְׁעֵר בְּשֵׁר הֵרִיעָה הַמְּפִיסֵים לְאַלְּלָתּ שְׁעֵר בְּשֵׁר
ha'mi'shim lu'la'ot a'sah bai'ri'ah ha'e'hhat wa'hha'mi'shim lu'la'ot a'sah biq'tseyh hai'ri'ah a'sher ba'mahh'be'ret ha'shey'nit maq'bi'lot ha'lu'la'ot a'hhat el e'hhat

and he (made) five hooks {of} gold, and he existed {as} (one) dwelling,
□

36:13 נִצְּחֵלָתּ הַמִּשְּכָּן עַל לְאֹהֶל עִזִּים יְרִיעֹת wai'ya'as hha'mi'shim qar'sey za'hav wai'hha'beyr et hai'ri'ot a'hhat el a'hhat baq'ra'sim wai'hi ha'mish'kan e'hhad

and he (made) five loops {of} gold, and he existed {as} (one) dwelling,
□

36:14 נִצְּחֵלָתּ עַיִּם לְאַלְּלָתּ לְמִשְּפִּיסֵם עַיִּם עַיִּם עַיִּם עַיִּם wai'ya'as ye'ri'ot i'zim le'o'hel al ha'mish'kan ash'tey es'reyh ye'ri'ot a'sah o'tam

and he (made) (the) tent walls {of} she-goats{ for} (a) tent upon the dwelling, he (made)
□

* Specifically, the hair of the she-goats.
36:15
וַיְרִיעָה רֹחַב אַמּוֹת وְאַרְבַּע בָּאַמָּה שְׁלֹשִׁים הָאַחַת הַיְרִיעָה אֹרֶךְ יְרִיעֹת עֶשְׂרֵה לְעַשְׁתֵּי אַחַת מִדָּה

LENGTH the~ TENT-WALL the~ UNIT THREE~s and~ FOUR FOREARM~s width, the (one) tent wall measurement (is) (one) (for) {the} <eleven> tent walls,

36:16
וַוְיָשֶׁהָלִית הַיְרִיעֹת שֵׁשׁ שְׁפַת עַל חֲמִשִּׁים לֻלָאֹת וַיַּעַשׂ הַשֵּׁנִית הַחֹבֶרֶת

and~ he~ will~ much~ COUPLE AT FIVE the~ TENT-WALL~s to~ STICK and~ AT SIX the~ TENT-WALL~s to~ STICK

36:17
וַוְיָשֶׁהָלִית הַיְרִיעֹת שֵׁשׁ שְׁפַת עַל חֲמִשִּׁים לֻלָאֹת וַיַּעַשׂ הַשֵּׁנִית הַחֹבֶרֶת

and~ he~ will~ DO LOOP~s FIVE~s UPON LIP the~ TENT-WALL the~ OUTER in~ the~ JOINT and~ FIVE~s LOOP~s he~ did~ DO UPON LIP the~ TENT-WALL the~ COUPLING the~

SECOND

36:18
וַוְיָשֶׁהָלִית הַיְרִיעֹת שֵׁשׁ שְׁפַת עַל חֲמִשִּׁים לֻלָאֹת וַיַּעַשׂ הַשֵּׁנִית הַחֹבֶרֶת

and~ he~ will~ DO HOOK~s COPPER FIVE~s to~ >~ MUCH~ COUPLE AT the~ TENT to~ >~ EXIST UNIT

36:19
וַוְיָשֶׁהָלִית הַיְרִיעֹת שֵׁשׁ שְׁפַת עַל חֲמִשִּׁים לֻלָאֹת וַיַּעַשׂ הַשֵּׁנִית הַחֹבֶרֶת

and~ he~ will~ DO ROOF-COVERING to~ the~ TENT SKIN~s BUCK~s be~ much~ BE-RED~ and~ he~ made~ a~ roof covering~ (for) the~ tent {from} skins {of} bucks being red, and~ a~ roof

Revised Mechanical Translation Codes

... Alt Trans/App A <..> Comp Phrase/App B [...] Verb Form/App C \./ Plural Form/App D
... Int Inf Abs [...] Past Perf Verb [...] Added Word

~ 275 ~
A Mechanical Translation of the Book of Exodus

36:20

wai'ya'as et haq'ra' shim la'mish'kan a'tsey shi'tim om'dim

and "he" will DO at the "BOARD"s to "the" DwellIng TREE"s acacia"s STAND~

36:21

e'ser a'mot o'rekh ha'q'a'resh we'a'mah wa'ha'hta'si ha'a'mah ro'h'hafta ha'qe'resh ha'e'h'had

TEN FOREARM"s LENGTH the "BOARD and~

FOREARM and "HALF the "FOREARM WIDTH

36:22

she'tey ya'dot la'q're'sh ha'e'h'had me'shu'la'vot a'h'hat el e'h'hat keyn a'sah le'khol qar'she'y ha'mish'kan

TWO HAND~s to "the" BOARD the "UNIT be~

much "JOINED-TOGETHER~ing/er(fp) UNIT TO UNIT so he "did" DO to "ALL BOARD"s the "DWELLING"

36:23

wai'ya'as et haq'ra' shim la'mish'kan es'rim qe'ra'sh' i'm lim'hat ne'gev tey'ma'nah

and "he" will DO at the "BOARD"s to "the" DwellIng TEN"s BOARD"s to "EDGE "Negev parched" SOUTH~unto □

36:24

we'ar'ba'im ad'ney ke'seph a'sah ta'h'hat es'rim haq'ra'sh' i'm sh'e'ney a'da'nim ta'h'hat ha'qe'resh ha'e'h'had lish'tey ye'do'taw ush'ney a'da'nim ta'h'hat ha'qe'resh ha'e'h'had

* The Tahhash is an unknown species of animal.
† The contextual meaning of this word is uncertain. It may mean “standing acacia wood” or “acacia wood standing up.”
‡ These “hands” are probably notched tenons which are cut into the board to join the boards together.
§ That is the “south.”

Mechanical Translation Codes

- WORD – Verb
- WORD – Noun
- Word – Name
- word – Pre/Suff
- word – Conj.

~ 276 ~
lish'tey ye'do'taw
and~FOUR~s FOOTING~s SILVER he~did~DO UNDER TEN~s the~BOARD~s TWO FOOTING~s UNDER the~BOARD the~UNIT to~TWO HAND~s~him and~TWO FOOTING~s UNDER the~BOARD the~UNIT to~TWO HAND~s~him

and \fifty/ footings (of) silver he (made) under the \twenty/ boards, two footings under the (one) board (for) his two hands* and two footings under the (other) board (for) his two hands,□

36:25
ולְכָלַלְּסֵפֶּרֶפֶּר יָפָאָה לָפָאָה לָפָאָה לָפָאָה יָפָאָה קָרָשִׁים
ul'tse'la ha'mish'kan ha'shey'nit liph'at ts'a'phon a'sah es'rim qe'ra'shim
and~to~RIB the~DWELLING the~SECOND to~ EDGE NORTH he~did~DO TEN~s BOARD~s □ and (for) {the} second rib (of) the dwelling, (at) {the} north edge, he (made) \twenty/ boards,□

36:26
לִאֱרָבְנִים אֶתְנִימוּ קָסֶף שֵׁנֵי אֲדָנִים תַּחַת אֲדָנִים יָשָׂה אֲדָנִים שֵׁנֵי הָאֶחָד הַקֶּרֶשׁ
we'ar'ba'im ad'ney'hem ka'seph she'ney a'da'nim ta'hhat ha'qe'resh ha'e'hhad u'sh'ney a'da'nim ta'hhat ha'qe'resh ha'e'hhad
and~FOUR~s FOOTING~s~them(m) SILVER and their \fifty/ footings (of) silver, two footings under the (one) board and two footings under the (other) board,□

36:27
ולְכָלַלְּסֵפֶּרֶפֶּר יָפָאָה לָפָאָה לָפָאָה לָפָאָה יָפָאָה קָרָשִׁים
ul'yar'ke'tey ha'mish'kan ya'mah a'sah shi'shah qe'ra'shim
and~to~FLANK~s2 the~DWELLING SEA~unto he~did~DO SIX BOARD~s □ and (for) {the} two flanks (of) the dwelling unto the sea† he (made) six boards,□

36:28
וְשִׁים קָרָשִׁים יָפָאָה לָפָאָה לָפָאָה לָפָאָה יָפָאָה קָרָשִׁים
ush'ney qe'ra'shim a'sah lim'quts'ot ha'mish'kan bai'yar'kha'ta'yim
and~TWO BOARD~s he~did~DO to~CORNER-POST~s the~DWELLING in~the~FLANK~s □ and two boards he (made) (for) (the) corner posts (of) the dwelling in the two flanks,□

36:29
וְשִׁים קָרָשִׁים יָפָאָה לָפָאָה לָפָאָה לָפָאָה יָפָאָה קָרָשִׁים
we'hai'u to'a'mim mi'l'ma'tah we'yah'h'daw yih'yu ta'mim el ro'sho el ha'ta'ba'at ha'eo'hhat keyn a'sah lish'ney'hem lish'ney ha'miq'tso'ot and~they~did~EXIST BE-DOUBLE~ing/er (mp)
and they existed being double beneath, and

* These “hands” are probably notched tenons which are cut into the board to join the boards together.
† Meaning “the west.”
from to beneath and together him they(m) will exist whole to head him to the ring the unit so he did do to two them(m) to two buttress's

36:30

and eight boards and their footings {of} silver existed, <sixteen> footings, two footings {under} the one board, and two footings under the {other} board,

36:31

and five wood bars (for) {the} boards {of} the second rib {of} the dwelling, and five wood bars (for) {the} flanks {of} the dwelling unto {the} sea,

36:33

and he (made) the middlemost wood bar to flee away in {the} midst {of} the boards from the extremity to the {other} extremity,

36:34

The Hebrew text appears to be missing this phrase (compare with Exodus 36:26).

† Meaning "the west."

‡ "Flee away" probably means "pass through."

Mechanical Translation Codes

WORD – Verb
WORD – Noun
Word – Name
word – Pre/Suff
word – Conj.
~ 278 ~
and~AT the~BOARD~s he~did~much~ OVERLAY GOLD and~AT RING~s~them(m) he~did~DO GOLD HOUSE~s to~the~WOOD-BAR~s and~he~will~much~OVERLAY AT the~ WOOD-BAR~s GOLD

and he overlaid the boards {with} gold, and he (made) their rings {with} gold, houses* (for) the wood bars, and he overlaid the wood bars {with} gold,□

and~he~will~DO AT the~TENT-CURTAIN and he (made) the tent curtain {with} blue, and purple, and kermes {of} scarlet, and [twisted] linen, {with} keruvs {of a} work {of} thinking†, he (made) her‡,†

and~he~will~DO to~her FOUR PILLAR~s and he (made) (for) her four pillars {of} acacia, and he overlaid them {with} gold, their pegs {with} gold, and he poured down§ (for) them four footings {of} silver,□

and~he~will~DO CANOPY to~OPENING the~ and he (made) {a} canopy (for) {the} opening TENT BLUE and~PURPLE and~KERMES SCARLET and~LINEN be~make~TWIST-TOGETHER~ing/er(ms) WORK EMBROIDER~ing/er(ms)□

and~he~will~DO to~the~TENT-CURTAIN and he (made) {a} canopy (for) {the} opening TENT BLUE and~PURPLE and~KERMES SCARLET and~LINEN be~make~TWIST-TOGETHER~ing/er(ms) WORK EMBROIDER~ing/er(ms)□

* Or “housings.”
† This may be a work of an intricate design or made by “a thinker” in the sense of a designer.
‡ Referring to the “tent curtain,” a feminine word in Hebrew.
§ In this context, to “pour down” means to “cast” an object from a molten metal.
** This word may also mean “an embroiderer.”
36:38

we'et a'mu'daw hha'mi'shah
we'et wa'wey'hem we'tsi'pah ra'shey'hem
wa'hha'shu'qey'hem za'hav we'ad'ney'hem
hha'mi'shah ne'hho'shet

and~ AT PILLAR~s~ him FIVE and~ AT PEG~s~
and his five pillars and their pegs, and he overlaid their heads and their binders (with)
gold, and their five footings (with) copper,

Chapter 37

37:1

wai'ya'as be'tsal'eyl et ha'a'ron a'tsey shi'tim a'ma'ta'yim wa'hhe'y'tsi ar'ko we'a'mah
wa'hhe'y'tsi rahh'bo we'a'mah wa'hhe'y'tsi qo'ma'to

and~ he~will~DO "Betsaleyl in~SHADOW~++~MIGHTY~ONE~ AT
the~BOX~TREE~s ACACIA~s
Betsaleyl in the shadow of El (made) the box
{of} acacia wood/, two forearms and (a) half
{is} his length, and (a) forearm and (a) half {is}
his width, and (a) forearm and (a) half {is} his
height,

37:2

wai'tsa'pey'hu za'hav ta'hor mi'ba'ayit u'mi'hhuts wai'ya'as lo zeyr za'hav sa'viv

and~ he~will~DO "Betsaleyl in~SHADOW~++~MIGHTY~ONE~ AT
the~BOX~TREE~s ACACIA~s
Betsaleyl in the shadow of El (made) the box
{of} acacia wood/, two forearms and (a) half
{is} his length, and (a) forearm and (a) half {is}
his width, and (a) forearm and (a) half {is} his
height,

37:3

wai'yi'tsoq lo ar'ba ta'be'ot za'hav al ar'ba pa'a'mo'taw ush'tey ta'ba'ot al tsal'o
ha'e'hhat ush'tey ta'ba'ot al tsal'o ha'shey'nit

and~ he~will~POUR-DOWN to~ him FOUR
RING~s GOLD UPON FOUR FOOTSTEP~s~ him
and~ TWO RING~s UPON RIB~ him the~UNIT
and~ TWO RING~s UPON RIB~ him the~SECOND

* In this context, to “pour down” means to “cast” an object from a molten metal.
† Or “feet.”
37:4

זָהָב

וַיְצַף שִׁטִּים

וַיַּעַשׂ עֲצֵי בַּדֵּי

וַיִּהְיוּ קִצְוָיו

~ 281 ~
37:10


wai'ya'as et ha'shul'hhan a'tsey shi'tim a'ma'ta'yiym ar'ko we'a'mah rahh'bo we'a'mah wa'hhey'tsi qo'ma'to

and~he~will~DO AT the~TABLE TREE~s
ACACIA~s FOREARM~s TWO LENGTH~s him and~
FOREARM WIDTH~s him and~ FOREARM and~
HALF HEIGHT~s him

and he (made) the table (of) acacia wood, two forearms (is) his length, and (a) forearm (is) his width, and (a) forearm and (a) half (is) his height,

37:11


wai'tsaph o'to za'hav ta'hor wai'ya'as lo zeyr za'hav sa'viv

and~he~will~much~OVERLAY AT~him GOLD
PURE and~he~will~DO to~him MOLDING
GOLD ALL-AROUND

and he overlaid him (with) pure gold, and he (made) (for) him (a) molding (of) gold all around,

37:12


wai'ya'as lo mis'ge'ret to'phahh sa'viv wai'ya'as zeyr za'hav le'mis'gar'to sa'viv

and~he~will~DO to~him RIM HAND-SPAN
ALL-AROUND and~he~will~DO MOLDING
GOLD to~RIM~him ALL-AROUND

and he (made) (for) him (a) rim (a) hand span all around, and he made (a) molding (of) gold (for) him all around,

37:13


wai'yi'tsoq lo ar'ba ta'be'ot za'hav wai'y'i'teyn et ha'ta'ba'ot al ar'ba ha'pey'ot a'sher le'ar'ba rag'law

and~he~will~POUR-DOWN to~him FOUR
RING~s GOLD and~he~will~GIVE AT the~
RING~s UPON FOUR the~EDGE~s WHICH to~
FOUR FOOT~s2~him

and he poured down (for) him four rings (of) gold, and he (placed) the rings upon the four edges which (is) (for) his four feet,

37:14


le'u'mat ha'mis'ge'ret hai'u ha'ta'ba'ot ba'tim la'ba'dim la'seyt et ha'shul'hhan

to~ALONGSIDE the~RIM they~did~EXIST

the rings existed alongside the rim, houses*

---

* In this context, to “pour down” means to “cast” an object from a molten metal.
the~RING~s HOUSE~s to~the~STICK~s to~ (for) the sticks to lift up the table,□
>~LIFT-UP AT the~TABLE□

37:15

wai'ya'as et ha'ba'dim a'tsey shi'tim wai'tsaph o'tam za'hav la'seyt et ha'shu'l'hhan
and~he~wil~DO AT the~STICK~s TREE~s

ACACIA~s and~he~wil~mu~ch~OVERLAY AT~

them(m) GOLD to~>~LIFT-UP AT the~

TABLE□

37:16

wai'ya'as et ha'key'lim a'sher al ha'shu'l'hhan et qa'aro'taw we'et ka'po'taw we'eyt
and~he~wil~DO AT the~ITEM~s WHICH

UPON the~TABLE AT PLATTER~s~him and~

AT PALM~s~him and~AT SACRIFICAL-

BOWL~s~him and~AT the~JUG~s WHICH he~

wil~be~make~POUR in~them(f) GOLD

PURE☐

37:17

wai'ya'as et ham'no'rah za'hav ta'hor miq'shah a'sah et ham'no'rah ye'rey'khah
and~he~wil~DO AT the~LAMPSTAND GOLD

PURE BEATEN-WORK he~wil~DO AT the~

LAMPSTAND MIDSECTION~her and~STALK~

her BOWL~s~her KNOB~s~her and~BUD~s~

her FROM~her they~wil~DO EXIST☐

37:18

we'shi'shah qa'nim yots'im mi'tsi'dey'ah she'lo'shah qa'ne'y me'no'rah mi'tsi'dah
and~SIX STALK~s GO~OUT~ing er(mp) from~

SIDE~s~her THREE STALK~s LAMPSTAND

from~SIDE~s~her the~UNIT and~THREE

* Or “housings.”
† That is, “spoons.”
‡ The end of this verse appears to be missing “he made them” (compare with Exodus 25:29).
§ “out of her” means that each of these parts is beaten (molded) out of the one piece.

Revised Mechanical Translation Codes

(../) Alt Trans/App A  <..> Comp Phrase/App B  […] Verb Form/App C  \./ Plural Form/App D
…: Int Inf Abs  […] Past Perf Verb  […] Added Word

~ 283 ~
she’lo’shah ge’vi’im me’shu’qa’dim ba’qa’neh ha’e’hhad kaph’tor wa’phe’rah rah ush’lo’shah
ge’vi’im me’shu’qa’dim be’qa’neh e’hhad kaph’tor wa’pha’rah rah keyn le’shey’shet
ha’qa’nim hai’yots’im min ham’no’rah

THREE BOWL~s be~much~BE-ALMOND-SHAPED~ing/er(mp) in~the~STALK the~UNIT
KNOB and~BUD and~THREE BOWL~s be~much~BE-ALMOND-SHAPED~ing/er(mp) in~
STALK UNIT KNOB and~BUD SO to~SIX the~
STALK~s the~GO-OUT~ing/er(mp) FROM
the~LAMPSTAND

u’vam’no’rah ar’ba’ah ge’vi’im me’shu’qa’dim kaph’to’rey’ah uph’ra’hhay’ah

and~in~the~LAMPSTAND FOUR BOWL~s be~
much~BE-ALMOND-SHAPED~ing/er(mp) in~
KNOB~s~her and~BUD~s~her

and~KNOB UNDER TWO the~STALK~s
FROM~her and~KNOB UNDER TWO the~
STALK~s FROM~her and~KNOB UNDER TWO
the~STALK~s FROM~her to~SIX the~STALK~s
the~GO-OUT~ing/er(mp) FROM~her

kaph’tor ta’hhat she’ney ha’qa’nim mi’me’nah we’khaph’tor ta’hhat she’ney
ha’qa’nim mi’me’nah we’khaph’tor ta’hhat she’ney ha’qa’nim mi’me’nah le’shey’shet
ha’qa’nim hai’yots’im mi’me’nah

and~{a} knob under two {of} the stalks (out of) her, and {a} knob under two {of} the stalks
(out of) her, and {a} knob under two {of} the stalks (out of) her, (for) the six stalks going out
from her,

kaph’tor him~uq’no’tam mi’me’nah hai’u ku’lah miq’shah a’hhat za’hav ta’hor

their knobs and their stalks (out of) her, all {of} her will exist {as} (one) beaten work {of} pure
gold,

wai’ya’as et ney’ro’tey’ah shiv’ah u’mal’qa’ah’hej u’mah’h’to’tey’ah za’hav ta’hor

Mechanical Translation Codes

WORD – Verb  WORD – Noun  Word – Name  word – Pre/Suff  word – Conj.

~ 284 ~
and he (made) her seven lamps, and her tongs, and her fire pans, {with} pure gold.

37:24

and~he~will~DO AT LAMP~s~her SEVEN and~TONG~s~her and~FIRE-PAN~s~her GOLD PURE

KIKAR GOLD PURE he~did~DO AT~her and~ AT ALL ITEM~s~her

37:25

wai'ya'as et miz'bahh haq'to'ret a'tsey shi'tim a'mah ar'ko we'a'mah rahh'bo ra'vu'a we'a'ma'ta'yim qo'ma'to mi'me'nu hai'u qar'no'taw

and he (made) the altar {of} incense {of} acacia wood/, {a} forearm {is} his length, and {a} forearm {is} his width, {it is} squared, and two forearms {is} his height, (out of) him existed his horns,

37:26

wai'tsaph o'to za'hav ta'hor et ga'go we'et qi'ro'taw sa' viv we'et qar' no'taw wai'ya'as lo zeyr za'hav sa' viv

and he (made) the altar {of} incense {of} acacia wood/, {a} forearm {is} his length, and {a} forearm {is} his width, {it is} squared, and two forearms {is} his height, (out of) him existed his horns,

37:27

ush'tey ta'be'ot za'hav a'sah lo mi'ta'hhat le'zey'ro al she'tey tsal'o'taw al she'ney tsi'daw le'va'tim le'va'dim la'seyt o'to ba'hem

and he (made) two rings {of} gold (for) him under his molding upon his two ribs, upon his two sides, (for) houses* {for} {the} sticks to lift him up (with) them,

37:28

wai'sh at he'bidi m'vezi she'mi zi'af a'tem zeb

* Or “housings.”

Revised Mechanical Translation Codes

(../) Alt Trans/App A  <..> Comp Phrase/App B  [...] Verb Form/App C  \../ Plural Form/App D  
... Int Inf Abs  [...] Past Perf Verb  [...] Added Word

~ 285 ~
Mechanical Translation Codes

WORD – Verb             WORD – Noun             Word – Name             word – Pre/Suff             word – Conj.
~ 286 ~

Chapter 38

38:1

wai'ya'as et miz'bahh ha'o'lah a'tsey sh'i'tim hha'meysh a'mot ar'ko we'hha'meysh a'mot rahh'bo ra'vu'a we'sha'losh a'mot qo'ma'to

and~he~will~DO AT OIL the~OINTMENT SPECIAL and~AT INCENSE the~AROMATIC-SPICE~s PURE WORK COMPOUND~

38:2

wai'ya'as qar'no'taw al ar'ba pi'no'taw mi'ime'nu hai'u qar'no'taw wai'tsaph o'to ne'hho'shet

and~he~will~DO HORN~s~him UPON FOUR CORNER~s~him FROM~him they~did~EXIST HORN~s~him and~he~will~much~OVERLAY AT~him COPPER□

38:3

wai'ya'as at kol ke'ley ha'miz'be'yahh et ha'si'rot we'et hai'ya'im we'et ha'miz'ra'qot et ha'miz'la'got we'et ha'mahh'tot kol key'law a'sah ne'hho'shet

and~he~will~DO AT ALL ITEM~s the~ALTAR □

* This may be a work of compounding, in the sense of a mixture, or made by a “compounder” in the sense of a mixer.
AT the~ POT~s and~ AT the~ SHOVEL~s and~
pots, and the shovels, and the sprinkling
AT the~ SPRINKLING-BASIN~s AT the~ FORK~s
and~ AT the~ FIRE-PAN~s ALL ITEM~s~ him
and he~ did~ DO COPPER

38:4
wai'ya'as la'miz'be'yahh mikh'bar ma'a'seyh re'shet ne'hho'shet ta'hat kar'ku'bo mil'ma'ah ad hhets'yo
and he~ will~ DO to~ the~ ALTAR GRATE
and he (made) (for) the altar {a} grate work
WORK NETTING COPPER UNDER OUTER-RIM~ him from~ to~ BENEATH UNTIL HALF~ him
and he~ will~ POUR-DOWN FOUR RING~s in~
and he poured down* four rings in four
FOUR the~ EXTREMITY~s to~ GRATE the~
extremities (for) the copper grate, houses†
COPPER HOUSE~s to~ the~ STICK~s
(for) the sticks,□

38:5
wai'yi'tsoq ar'ba ta'ba'ot be'ar'ba haq'tsa'ot le'mikh'bar ha'nhho'shet ba'tim la'ba'dim
and he~ will~ DO AT the~ STICK~s TREE~s
and he (made) the sticks {of} acacia \wood/, ACACIA~s and~ he~ will~ much~ OVERLAY AT~
them(m) COPPER P

38:6
wai'ya'as et ha'ba'dim a'tsey shi'tim wai'lsaph o'tam ne'hho'shet
and he~ will~ make~ COME AT the~ STICK~s
and he [brought] the sticks in the rings upon
in~ the~ RING~s UPON RIB~s the~ ALTAR to~
{the} ribs {of} the altar to lift him up (with)
>~LIFT-UP AT him in~ them(m) HOLLOW-OUT~ ed(ms) SLAB~s he~ did~ DO AT~ him□

38:7
wai'ya'vey et ha'ba'dim ba'ta'ba'ot al tsal'ot ha'miz'be'yahh la'seyt o'to ba'hem ne'vev
lu'hhot a'sah o'to
and he~ will~ make~ COME AT the~ STICK~s
and he [brought] the sticks in the rings upon
in~ the~ RING~s UPON RIB~s the~ ALTAR to~
{the} ribs {of} the altar to lift him up (with)
>~LIFT-UP AT him in~ them(m) HOLLOW-OUT~ ed(ms) SLAB~s he~ did~ DO AT~ him□

38:8
wai'ya'as eyt ha'ki'yor ne'hho'shet we'eyt ka'no ne'hho'shet be'mar'ot ha'tsov'ot a'sher
tsav'u pe'tahh o'hel mo'eyd

* In this context, to “pour down” means to “cast” an object from a molten metal.
† Or “housings.”

Revised Mechanical Translation Codes

(..) Alt Trans/App A .......... <..> Comp Phrase/App B ........ [...] Verb Form/App C \\./ Plural Form/App D
...: Int Inf Abs .......... |..| Past Perf Verb .......... [...] Added Word

~ 287 ~
and he will DO at the CAULDRON COPPER and his base (with) copper, (with) reflections of the mustermasters (who) muster (at the) opening (of the) tent (of the) appointed place.

38:9

wai'ya'as et he'hha'tseyr liph'at ne'gev te'y ma'nah qal'e'y he'hha'tseyr sheysh mash'zar mey'ah ba'a'mah

and he will DO at the YARD to EDGE "Negev PARCHED" SOUTH unto SLING's the YARD LINEN be make TWIST-TOGETHER (are of) [twisted] linen, (a) hundred (by) the forearm.

38:10

a'mu'dey'hem es'rim we'a'd'ney'hem es'rim ne'hho'shet wa'wey' hem ha'am'udim wa'hha'shu'qey'hem ka'seph

and to the north edge, (a) hundred (by) the forearm, their ten pillars and their ten footings, {the} pegs {of} the pillars and their binders {of} silver.

38:11

we'liph'at ts'a'phon mey'ah va'a'mah a'mu'dey'hem es'rim we'a'd'ney'hem es'rim ne'hho'shet wa'wey' hem ha'am'udim wa'hha'shu'qey'hem ka'seph

and to the edge {of the} sea* {fifty}/ slings (by) the forearm, their ten pillars and their ten footings, {the} pegs {of} the pillars and their silver binders.

38:12

wai'ya'as et ha'mi'shim ba'a'mah a'mu'dey'hem a'sa'rah we'a'd'ney'hem a'sa'rah wa'wey' hem ha'a'mu'dim wa'hha'shu'qey'hem ka'seph

and to the edge (of the) sea, {fifty}/ slings (by) the forearm, their ten pillars and their ten footings, {the} pegs {of} the pillars and their silver binders.

* Meaning “the west.”

Mechanical Translation Codes

WORD – Verb  WORD – Noun  Word – Name  word – Pre/Suff  word – Conj.

~ 288 ~
38:13

and to EDGE EAST unto SUNRISE unto FIVE's FOREARM

38:14

THE slings are FIFTEEN forearm{s} (for) the shoulder piece, their three pillars and their three footings, all {the} pillars of the yard are being attached {with} silver.

38:15

and the footings (for) the pillars {of} copper, {the} pegs {of} the pillars and their binders {of} silver, and {the} metal plating {of} their heads {are} being attached {with} silver, all {the} pillars of the yard are being attached {with} silver.

38:16

all {the} slings of the yard all around {are} twisted linen.

38:17

the tinsel {of} the second gate, the tinsel {of} the pillar press, the {of} copper, the {of} metal plating, the {of} silver, and all {the} pillars of the yard are being attached {with} silver, all {the} pillars of the yard are being attached {with} silver.

38:18

nitsa't she'er ha'tzer mish'a rishim tak'lim va'netsa'm ve'orok.
u'ma'sakh sha'ar he'hha'tseyr ma'a'seyh ro'qeym te'khey'let we'ar'ga'man we'to'la'at sha'ni we'she'ysh mash'zar we'es'rim a'mah o'rekh we'qol ve'ro'hhav hha'meysh a'mot le'u'mat qal'ey he'hha'tseyr

and~ CANOPY GATE the~ YARD WORK
EMBROIDER~ing/er(ms) BLUE and~ PURPLE
and~ KERMES SCARLET and~ LINEN be~ make~
TWIST-TOGETHER~ing/er(ms) and~ TEN~s
FOREARM LENGTH and~ HEIGHT in~ WIDTH
FIVE FOREARM~s to~ ALONGSIDE SLING~s
the~ YARD

38:19

and the canopy (of the) gate (of the) yard (is) a work (of) embroidering* (with) blue, and purple, and kermes (of) scarlet, and [twisted] linen, and \twenty/ forearm(s is the) length, and (the) height (with) (the) width (is) five forearms alongside (the) slings (of) the yard,

38:20

and their four pillars and their four footings (of) copper, their pegs (of) silver, and the metal plating (of) their heads and their binders (of) silver,

38:21

these {are} registered (of) the dwelling, (the) service (of) the one(s) {of} "Lewi My joining", (by) (the) hand (of) "Iytamar Island of the date palm", son (of) "Aharon Light bringer", the administrator,

38:22

* This word may also mean “an embroiderer.”

Mechanical Translation Codes

WORD – Verb WORD – Noun Word – Name word – Pre/Suff word – Conj.
~ 290 ~
38:23
and "Betsaleyl in the shadow of El", {the} son {of} "Uriy My light", {the} son {of} "Hhur Cistern", {belonging} to {the} branch {of} "Yehudah Thanksgiving", |had| (made) all which "Yhwh He is" directed "Mosheh Plucked out", †

38:24
all the gold (used) (for) the business in all the business {of the} special {place}, {the} gold {of} the wave {offer}ing (was) nine and twenty kikar{s}, and seven hundred and thirty sheqel{s} (by) the sheqel {of the} special {place}, †

38:25
and (with) him (is) "Ahaliyav Tent of father", {the} son {of} "Ahhiysamahh My brother supports", {belonging} to {the} branch {of} "Dan Moderator", {an} engraver, and {a} thinker, and {an} embroiderer (with) the blue, and (with) the purple, and (with) the kermes {of} the scarlet, and (with) the linen,

38:26
and {the} silver registered {of} the company, {a} hundred kikar, and {a} thousand and seven hundred and five and seventy sheqel{s} (by) the sheqel {of the} special {place},

38:23
A Mechanical Translation of the Book of Exodus

A Revised Mechanical Translation

Revised Mechanical Translation Codes

(. ..) Alt Trans/App A        < ..> Comp Phrase/App B       [...] Verb Form/App C    \ .. Plural Form/App D

...: Int Inf Abs           ...: Past Perf Verb          ...: Added Word

~ 291 ~
38:27

ויוֹה הַמֵּאָה כְּבֵרֹת לְצַקֶּת אֶלֶף הַקֹּדֶשׁ אֶלֶף לָצֶקֶת הַכֶּסֶף כִּכַּר מְאַת

be’qa la’gul’go’let ma’hha’tsit ha’she’qel be’she’qel ha’qo’desh le’khol ha’o’veyr al hap’qu’dim mi’ben es’rim wa’mal’ah le’sheysh me’yot e’leph u’she’qel la’a’phim wa’ha’meys h’teqet wa’ha’mi’shim

BEQA to~the~SKULL ONE-HALF the~SHEQEL in~SHEQEL the~SPECIAL to~ALL the~CROSS- OVER~ing/er(ms) UPON the~REGISTER~
ed(mp) from~SON TEN~s YEAR and~
UPWARD~unto to~SIX HUNDRED~s THOUSAND and~THREE THOUSAND~s and~
FIVE HUNDRED~s and~FIVE~s

and~he~will~EXIST HUNDRED KIKAR the~SILVER to~POUR-DOWN AT FOOTING~s the~SPECIAL and~AT FOOTING~s the~TENT-CURTAIN HUNDRED FOOTING~s to~HUNDRED the~KIKAR KIKAR to~the~FOOTING

and~(a) hundred kikar{s of} silver existed (for) pouring down‡ the footings {of the} special {place}, and {the} footings {of the} tent curtain, {a} hundred footings (for) the hundred kikar{s}, {a} kikar (for) {a} footing.

38:28

וְאֵת הַמֵּאָה כְּבֵרֹת לְצַקֶּת אֶלֶף הָאֶלֶף

we’et ha’e’leph u’she’qel la’tse’qet eyt ad’ney ha’qo’desh ha’qo’desh

and~AT the~THOUSAND and~SEVEN the~HUNDRED~s and~FIVE and~SEVEN~s he~did~DO PEG~s to~the~PILLAR~s and~he~did~much~OVERLAY HEAD~s~them(m) and~he~did~much~ATTACH AT~them(m)

and (with) the thousand and seven hundred and five and seventy/ {sheqels}$ he (made) {the} pegs (for) the pillars, and he overlaid their heads and he attached them,

38:29

הַמֵּאָה כְּבֵרֹת לְצַקֶּת אֶלֶף

un’hho’shet hat’n’u’phah shiv’im ki’kar we’al’pa’yim we’ar’ba mey’ot sha’qel

and~COPPER the~WAVING SEVEN~s KIKAR and~THOUSAND~s2 and~FOUR HUNDRED~s SHEQEL

and {the} copper {of} the wave {offer}ing {was} seventy/ kikar{s and two thousand and four hundred sheqel(s),

* Meaning “individual.”
† “A son of twenty years” is an idiom meaning “twenty years old.”
‡ In this context, to “pour down” means to “cast” an object from a molten metal.
§ The text appears to be missing this word.
38:30

and he (made) in her {the} footings {of} the altar, and the copper altar, and the copper grate which {belongs} to him and all {the} items {of} the altar,

38:31

and {the} footings {of} the yard all around, and {the} footings {of} the gate {of} the yard, and all {the} tent pegs {of} the dwelling, and all {the} tent pegs {of} the yard all around,

Chapter 39

39:1

and from the blue, and the purple, and {the} kermes {of} the scarlet they (made) {the} garments {of} braided work, to minister in the special {place}, and they (made) the garments {of} special{ness} which {are} (for) “Aharon Light bringer”, <just as> “Yhwh He is” directed “Mosheh Plucked out”,

39:2

and he (made) the ephod {of} gold, blue, and purple, and kermes {of} scarlet, and [twisted]
39:3

wai'raq'u et pa'hheyy ha'za'hav we'qi'tse'yt pe'ti'lim la'a'shot be'tokh ha'khey'let uv'tokh ha'ar'ga'man uv'tokh to'la'at ha'sha'ni uv'tokh ha'sheysh ma'a'seyh hho'sheyv

and~they(m)~will~HAMMER AT WIRE~s the~GOLD and~he~SEVER CORD~s to~DO in~MIDST the~BLUE and~in~MIDST the~PURPLE and~in~MIDST KERMES the~SCARLET and~in~MIDST the~LINEN WORK THINK~ing/er(ms)□

and they hammered {the} wires {of} gold, and he severed {the} cords to {use} in {the} midst {of} blue, and in {the} midst {of} purple, and in {the} midst {of} the kermes {of} the scarlet, and in {the} midst {of} the linen, {a} work {of} thinking*,□

39:4

ke'tey'phot a'su lo hho'v'rot al she'ne'y qits'wo'to hhu'bar

SHOULDER-PIECE~s they~did~DO to~him COUPLE~ing/er(fp) UPON TWO EXTREMITY~s~him COUPLE~ed(ms)□

they (made) {the} shoulder pieces (for) him, {a} coupling, upon his two extremities† {it is} coupled,□

39:5

we'hheyy'shev a'phu'da'to a'sher a'law mi'me'nu hu ke'ma'a'sey'hu ha'za'hav te'khey'let we'ar'ga'man we'to'la'at sha'ni we'she'yysh mash'zar ka'a'sheyr tsi'wah YHWH et mo'sheh

and~DECORATIVE-BAND EPHOD~him WHICH UPON~him FROM~him HE like~WORK~him GOLD BLUE and~PURPLE and~KERMES SCARLET and~LINEN be~make~TWIST-TOGETHER~ing/er(ms) like~WHICH he~did~much~DIRECT "Yhwh he~will~is" AT "Mosheh PLUCKED OUT",□

and {the} decorative band {of} his ephod, which {is} upon him, he {is just} like his work, {of} gold, blue, and purple, and kermes {of} scarlet, and {twisted} linen, <just as> “Yhwh He is” directed “Mosheh Plucked out”,□

39:6

wai'ya'a'su et av'ne'y ha'sho'ham mu'sa'bot mish'be'tso't sa'ha've me'phu'ta'hhot pi'tu'hheyy hho'tam al she'mot be'ne'y yis'ra'eyl

and~they(m)~will~DO AT STONE~s the~ONYX be~make~GO-AROUND~ing/er(fp) PLAIT~s GOLD be~much~OPEN~ing/er(fp) CARVING~s SEAL UPON TITLE~s SON~s

and they (made) {the} stones {of} the onyx‡, [enclosed in] plaits {of} gold, being [engraved] {as} carvings {of a} seal (according to) {the} titles {of the} sons {of} “Yisra'el He turns El aside”,□

* This may be a work of an intricate design or made by “a thinker” in the sense of a designer.
† The Hebrew word קִצְיוֹתוֹ is written defectively and should be written as קְציוֹתָיו.
‡ The “shoham” is unknown stone.

Mechanical Translation Codes

- WORD – Verb
- WORD – Noun
- Word – Name
- word – Pre/Suff
- word – Conj.

~ 294 ~
39:7

וַיָּשֶׂם צִוָּה כָּפוּל הָאֵפֹד כִּתְפֹת עַל אֹתָם וַיָּשֶׂם צִוָּה כַּאֲשֶׁר יִשְׂרָאֵל לִבְנֵי זִכָּרוֹן אַבְנֵי מֹשֶׁה אֶת יְהוָה:

and he placed them upon {the} shoulder pieces {of} the ephod, stones {of} remembrance (for) {the} sons {of} “Yisra’el He is” directed “Mosheh Plucked out”, †

39:8

וְאַרְגוֹמָן תְכֵלֶת זָהָב אֵפֹד כְּמַעֲשֵׂה חֹשֵׁן מִעֲשֶׂה הַחֹשֶׁן אֶת וַיַּעַשָּׂה מָשְׁזָר וְשֵׁשֶׁת שָׁנִי וְתוֹלַעַת:

and he (made) the breastplate, {a} work {of} thinking* like {the} work {of the} ephod {of} gold, blue, and purple, and kermes {of} scarlet, and [twisted] linen,

39:9

כְּפֻל הָאֵפֹד זֶרֶת הַחֹשֶׁן אֶת עָשָׂה כָּפוּל הָיָה כָּפוּל רָבוּעַ רָחְבּוֹ זֶרֶת אָרְכּוֹ:

he existed squared, doubled over they (made) the breastplate, {a} finger span {is} his length, and {a} finger span {is} his width, doubled over,

39:10

וּבָרֶקֶ פִּטְדָה אֹדֶם טוּר אָבֶן טוּרֵי אַרְבָּעָה בו הַאֶחָדוַי מַלְאוּ הַטּוּר ת:

and they [set] in him four rows {of} stone, {a} row {of} carnelian, olivine and emerald {is} the (one) row,
39:11

and the second row {is} turquoise, lapiz-lazuli and flint,

39:12

and the third row {is} opal, agate and amethyst,

39:13

and the fourth row {is} topaz and onyx and jasper, being woven {with} gold they will exist in their settings.

39:14

and the stones {were} (according to) {the} titles {of the} sons {of} "Yisra'el He turns El aside", (according to) their titles, carvings {of the} seal {of} (each) (according to) his title, they will exist (for) {the} {twelve} staff{s}.

39:15

and they (made) upon the breastplate chains, {the} edging {is a} work {of a} thick cord {of} pure gold,

39:16

and she'tey Mish'be'tsot za'hav ush'tey ta'be'ot za'hav wai'yet nu et she'tey ha'ta'ba'ot al she'ney qe'tsot ha'ho'shen

* Or “tribes.”
and~they(m)~will~DO TWO PLAIT~s GOLD and~they(m)~will~GIVE TWO RING~s GOLD and~they(m)~will~PLACE UPON TWO EXTREMITY~s the~BREASTPLATE

and they (made) two plaits {of} gold, and two rings {of} gold, and they (placed) the two rings upon (the) two extremities {of} the breastplate.

39:17

and~they(m)~will~GIVE TWO the~THICK-CORD~s the~GOLD UPON TWO the~RING~s UPON EXTREMITY~s the~BREASTPLATE

and they (made) two thick cords {of} gold, and they (placed) two rings {of} gold, upon {the} two extremities {of} the breastplate.

39:18

and~they(m)~will~PLACE UPON TWO SHOULDER-PIECE~s the~EPHOD TO FOREFRONT FACE~s~him

and they (placed) two rings {of} gold, upon {the} two extremities {of} the breastplate, upon {the} shoulder pieces {of} the ephod, to {the} forefront {of} his face.

39:19

and~they(m)~will~DO TWO RING~s GOLD and~they(m)~will~GIVE~them(m) UPON TWO SHOULDER-PIECE~s the~EPHOD from~TO ALONGSIDE JOINT~him from~UPWARD to~DECORATIVE-BAND the~EPHOD

and they (made) two rings {of} gold, and they (placed) upon {the} two shoulder pieces {of} the ephod, beneath {the} forefront {of} his face, alongside his joint, {above} {the} decorative band {of} the ephod.

39:20

and~they(m)~will~DO TWO RING~s GOLD and~they(m)~will~PLACE UPON TWO EXTREMITY~s the~BREASTPLATE UPON LIP~him WHICH TO OTHER-SIDE the~EPHOD TO FOREFRONT FACE~s~him

and they (made) two rings {of} gold, and they placed {them} upon {the} two extremities {of} the breastplate upon his lip, which {is} (on) {the} other side {of} the ephod, to {the} forefront {of} his face.

39:21

and~they(m)~will~DO TWO PLAIT~s GOLD and~they(m)~will~GIVE TWO the~RING~s GOLD and~they(m)~will~PLACE UPON TWO EXTREMITY~s the~BREASTPLATE

and they (made) two plaits {of} gold, and two rings {of} gold, and they (placed) the two rings upon {the} two extremities {of} the breastplate.

Revised Mechanical Translation Codes

([..] Alt Trans/App A  <[..] Comp Phrase/App B  [...] Verb Form/App C  \=./ Plural Form/App D

:..: Int Inf Abs  |[..] Past Perf Verb  |[..] Added Word

~ 297 ~
and they tied on the breastplate (by) his rings to {the} rings (of) the ephod (with) {a} cord {of} blue, to exist upon {the} decorative band {of} the ephod, and the breastplate will not be loosened from upon the ephod, <just as> “Yhwh He is” directed “Mosheh Plucked out”,

39:22

u’phi ham’il be’to’ko he’phi tah’hra sa’phah le’phiw sa’viv lo yi’qa’rey’ya

and {the} mouth {of} the collar, {a} lip {(for) his} mouth all around, he will not be torn,

39:23

wai’ya’asu al shu’ley ham’il ri’mo’ney te’khey’let we’ar’ga’men we’to’la’at sha’ni mash’zar

and they (made) bell{s of} pure gold and they (placed) the bells in {the} midst {of} the

39:24

wai’ya’asu pha’a’mo’ney za’hav ta’hor wai’yit’nu et ha’pa’a’mo’nim be’tokh ha’ri’mo’nim al shu’ley ham’il sa’viv be’tokh ha’ri’mo’nim

and they (made) bell{s of} pure gold and they (placed) the bells in {the} midst {of} the

39:25

* May also be translated as a “braider.”
† Or “opening.”
‡ Or “edge.”
§ This word appears to be missing from the text.

Mechanical Translation Codes

<table>
<thead>
<tr>
<th>WORD – Verb</th>
<th>WORD – Noun</th>
<th>Word – Name</th>
<th>word – Pre/Suff</th>
<th>word – Conj.</th>
</tr>
</thead>
<tbody>
<tr>
<td>~ 298 ~</td>
<td></td>
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</tr>
</tbody>
</table>
MIDST the~ POMEGRANATE~s UPON HEM~s the~ CLOAK ALL-AROUND in~ MIDST the~ POMEGRANATE~s

39:26 פַּ צִוָּה כַּאֲשֶׁר לְשָׁרֵת סָבִיב הַמְּעִיל שׁוּלֵי עַל וְרִמֹּן פַּעֲמֹן וְרִמֹּן עֲמֹן מֹשֶּׁה אֶת יְהוָה

pa'a'mon we'ri'mon pa'a'mon we'ri'mon al shu'ley ham'il sa'viv le'sha'reyt ka'a'sheyr tsi'wah YHWH et mo'sheh

BELL and~ POMEGRANATE BELL and~ POMEGRANATE UPON HEM~s the~ CLOAK ALL-AROUND to~ much~ MINISTER like~ WHICH he~ did~ much~ DIRECT Yhwh he~ will~ BE AT "Mosheh Plucked-out"

39:27 וּלְבָנָיו לְאַהֲרֹן אֹרֵג מַעֲשֵׂה שֵׁשׁ הַכָּתְנֹת אֶת וַיַּעֲשׂוּ

and~ they(m)~ will~ DO AT the~ TUNIC~s LINEN WORK BRAID~ ing/er(ms) to~ "Aharon LIGHT-BRINGER" and~ to~ SON~s~ him

39:28 נָתַן וְתוֹלַעַת וְאַרְגָּמָן וּתְכֵלֶת מָשְׁזָר שֵׁשׁ הָאַבְנֵט וְאֶת רֹקֵם מַעֲשֵׂה יMo'sheh אֶת YHWH צִוָּה כַּאֲשֶׁר

we'et ha'mits'ne'phet sheysh we'et pa'a'rey ha'mig'ba'ot sheysh we'et mikh'ne'sey ha'bad sheysh mash'zar

and~ AT the~ TURBAN LINEN and~ AT BONNET~s the~ HEADDRESS LINEN and~ AT UNDERGARMENT~s the~ STICK LINEN be~ make~ TWIST-TOGETHER~ ing/er(ms)

39:29 נָתַן וּתְכֵלֶת וְאַרְגָּמָן וּתְכֵלֶת מָשְׁזָר שֵׁשׁ הָאַבְנֵט וְאֶת רֹקֵם מַעֲשֵׂה יMo'sheh אֶת YHWH צִוָּה כַּאֲשֶׁר

we'et ha'av'neyt sheysh mash'zar ut'khe'y'let we'ar'ga'man we'to'la'at sha'ni ma'a'seyh ro'qeym ka'a'sheyr tsi'wah YHWH et mo'sheh

and~ AT the~ SASH LINEN be~ make~ TWIST-TOGETHER~ ing/er(ms) and~ BLUE and~ PURPLE and~ KERMES SCARLET WORK EMBROIDER~ ing/er(ms) like~ WHICH he~ did~ much~ DIRECT Yhwh he~ will~ BE AT "Mosheh Plucked-out"

* The phrase "bells and pomegranate" is written twice showing that they are to be placed on the garment in series.
† May also be translated as a "braider."
‡ This word may also mean "an embroiderer."

Revised Mechanical Translation Codes
( .. ) Alt Trans/App A < > Comp Phrase/App B [ .. ] Verb Form/App C \ ./ Plural Form/App D :: : Int Inf Abs [ .. ] Past Perf Verb { .. } Added Word
~ 299 ~
39:30

and~they(m)~will~DO AT BLOSSOM CROWN
the~SPECIAL GOLD PURE and~they(m)~will~WRITE UPON~him THING-WRITTEN
CARVING~s SEAL SPECIAL to~"Yhwh he~will~BE"  

wai'ya'a'su et tsits ney'zer ha'qo'desh za'h a'law mikh'tav pi'tu'hhey hho'tam qo'desh la'yHWH

and~they~(made) the blossom {of the} crown
{of} special{ness of} pure gold, and they wrote
upon him {a} thing written, carvings {of a} seal, {a} special {thing} {for} "Yhwh He is",

39:31

and they (placed) upon him {a} cord {of} blue,
to (place) upon {the} top {of} the turban from <above>, <just as> "Yhwh He is" directed
"Mosheh Plucked out", so they (made),

39:32

and all {the} service {of the} dwelling {of the}
tent and {the} sons {of} "Yisra'el He turns El aside"

wai'ya'vi'u el mo'sheh keyn a'su be'ney yis'ra'eyl ke'khkol a'sher tsi'wah YHWH et mo'sheh

and {the} service {of the} dwelling {of the}
tent {of the} appointed {place was} finished,
and {the} sons {of} "Yisra'el He turns El aside"

39:33

and they [brought] the dwelling to "Mosheh Plucked out", the tent and all his items, his hooks, his boards, his wood bars, and his pillars, and his footings,

wai'ya'vi'u et ha'mish'kan el mo'sheh et ha'o'hel we'et kol key'law qe'ra'saw qe'ra'shaw be'ri'hhash we'as'me'ad we'as'da'na'aw

and~they(m)~will~MAKE~COME AT the~
DWELLING TO "Mosheh Plucked out" At the~
TENT and~AT ALL ITEM~s~him HOOK~s~him BOARD~s~him WOOD-BAR~s~him and~
PILLAR~s~him and~FOOTING~s~him

Mechanical Translation Codes

WORD – Verb    WORD – Noun    Word – Name    word – Pre/Suff    word – Conj.
~ 300 ~
39:34

The Tahhash is an unknown species of animal.

† “The lamp of rank” means “the row of lamps.”
eyt miz'bahh han'hho'shet we'et mikh'bar han'hho'shet a'sher lo et ba'daw we'et kol key'law et ha'ki'yor we'et ka'no

AT ALTAR the~ COPPER and~ AT GRATE the~ the altar {of} copper, and the grate {of} copper
COPPER WHICH to~him AT STICK~s~him which {is} (for) him, his sticks, and all his
and~AT ALL ITEM~s~him AT the~ CAULDRON items, the cauldron and his base,□
and~AT BASE~him□

39:40 eyt qal'ey he'hha'tseyr et a'mudey'ah we'et a'da'ney'ah le'sha'a'ar
he'hha'tseyr et mey'ta'raw wi'tey'do'tey'ah we'eyt kol ke'ley a'vo'dat ha'mish'kan le'o'heyl mo'eyd

AT SLING~s the~ YARD AT PILLAR~s~her and~
AT FOOTING~s~her and~AT the~ CANOPY to~
GATE the~ YARD AT STRING~s~him and~
TENT-PEG~s~her and~AT ALL ITEM~s~
SERVICE the~ DWELLING to~ TENT
APPOINTED□

39:41 et big'dey has'rad le'sha'reyt ba'qo'desh et big'dey he'qo'desh le'a'ha'ron ha'ko'heyn
we'et big'dey va'naw le'kha'heyn

AT GARMENT~s the~ BRAIDED-WORK to~
>~much~ MINISTER in~the~ SPECIAL AT
GARMENT~s the~ SPECIAL to~ "Aharon LIGHT-
BRINGER" the~ ADMINISTRATOR and~AT
GARMENT~s SON~s~him to~"much~
ADORN□

39:42 ke'khol a'sher ts'i'wah YHWH et mo'sheh keyn a'su be'ney yis'ra'eyl eyt kol ha'a'vo'dah
like~ALL WHICH he~did~much~DIRECT
"Yhwh he~will~be'" AT "Mosheh PLUCKED-OUT" SO
they~did~DO SON~s~"Yisra'el he~will~TURN-ASIDE"
AT+"MIGHTY-ONE" AT ALL the~ SERVICE□

39:43 wai'yar mo'sheh et kol ham'la'akhah we'hin'neyy a'su o'tah ka'a'sheyr ts'i'wah YHWH
keyn a'su wai'va'rekh o'tam mo'sheh

Mechanical Translation Codes

<table>
<thead>
<tr>
<th>WORD – Verb</th>
<th>WORD – Noun</th>
<th>Word – Name</th>
<th>word – Pre/Suff</th>
<th>word – Conj.</th>
</tr>
</thead>
<tbody>
<tr>
<td>~ 302 ~</td>
<td></td>
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<td></td>
<td></td>
</tr>
</tbody>
</table>
and he saw all the business, and look, they (made) her* "Yhwh He is" directed, so they (made) (it), and “Mosheh Plucked out, [respected] them,†

Referring to the “business,” a feminine word in Hebrew.
† The phrase בְּאֶחָד לַחֹדֶשׁ always means “the first day of the new moon” (compare with Exodus 40:17). Therefore, it appears that the phrase בְּיוֹם הַחֹדֶשׁ הָרִאשׁוֹן is written defectively and should be written as בְּחֹדֶשׁ הָרִאשׁוֹן (in the first new moon).
40:5

and you will (place) the altar {of} gold (for) {the} incense (for) {the} face {of the} box {of} the evidence, and you will place {the} canopy {of} the opening (for) the dwelling,

40:6

and you will place the yard all around, and you will (place) the canopy {of the} gate {of the} yard,

40:7

and you will take the oil {of} ointment, and you will smear the dwelling and all which {is} in him, and you will set him, and all his items, apart, and he will exist {as a} special {thing},

40:8

and you will will the yard all around, and you will (place) the canopy {of the} gate {of the}-yard,

40:9

and you will take the oil {of} ointment, and you will smear the dwelling and all which {is} in him, and you will set him, and all his items, apart, and he will exist {as a} special {thing},

Mechanical Translation Codes

WORD – Verb      WORD – Noun      Word – Name      word – Pre/Suff      word – Conj.
~ 304 ~
40:10

and you will smear the altar (of the) rising sacrifice and all his items, and you will set the altar apart, and the altar, (a) special {thing}s, will exist,

40:11

and you will [bring near] “Aharon Light bringer” (with) the garments {of} special{ness}, and you will smear him, and you will set him apart, and he will {be} adorned (for) me,

40:12

and you will [clothe] “Aharon Light bringer” (with) the water~s2
40:15
and~you~(ms)~did~SMEAR AT~them(m)~like~
WHICH you~(ms)~did~SMEAR AT FATHER~
them(m) and~they~did~much~ADORN to~
me and~she~did~EXIST to~>
ADMINISTRATION DISTANT to~
and~you~will~smear~them~<just~as~>you
smeared~their~father,~and~they~will~(be)
dressed~(for)~me,~and~their~smearing~will
exist~<just~as~>for~them,~<for~an~>
generation~

40:16
and~(it)~(came~to~pass),~in~the~first~new~moon,
and~he~(placed)~his~footings,~and~he~(placed)
his~boards,~and~he~(placed)~his~wood~bars,~and
he~made~his~pillars~rise,

40:17
and~he~will~GIVE~AT~FOOTING~s~him~
and~he~will~GIVE~AT~BOARD~s~him~
and~he~will~GIVE~AT~WOOD~BAR~s~him~
and~he~will~make~RISE~AT~PILLAR~s~him~

40:18
and~he~will~make~RISE~Mosheh~
and~Mosheh~made~the~dwelling~rise,~
and~he~(placed)~his~footings,~and~he~(placed)
his~boards,~and~he~(placed)~his~wood~bars,~and
he~made~his~pillars~rise,

40:19
and~he~will~PLACE~AT~BOARD~s~him~
and~he~will~PLACE~AT~WOOD~BAR~s~him~
and~he~will~make~RISE~AT~PILLAR~s~him~
and~he~(placed)~his~footings,~and~he~(placed)
his~boards,~and~he~(placed)~his~wood~bars,~and
he~made~his~pillars~rise,
and he spread out the tent upon the dwelling and he placed {the} roof covering {of} the tent upon (the) <top> {of} him, <just as> “Yhwh He is” directed “Mosheh Plucked out”.

40:20

and he took, and he (placed) the evidence to* the box, and he placed the sticks upon the box, and he (placed) the lid upon {the} <top> {of} the box.

40:21

and he (placed) the table in {the} tent {of the} appointed {place}, upon the midsection {of} the dwelling, unto the north, outside the tent curtain.

40:22

and he [brought] the box to the dwelling, and he (placed) the tent curtain {of} the canopy, and he fenced around upon {the} box {of} the evidence, <just as> “Yhwh He is” directed “Mosheh Plucked out”.

40:23

and he arranged upon him {the} bread (for)
A Mechanical Translation of the Book of Exodus

ARRANGEMENT BREAD to~FACE~s "Yhwh he~ will~" like~ WHICH he~ did~ "much~" DIRECT "Yhwh he~ will~" AT "Mosheh PLUCKED-OUT" □

40:24

"Yhwh he~ will~ BE like~ WHICH he~ did~ much~ DIRECT "Yhwh he~ will~ BE AT "Mosheh PLUCKED-OUT"

40:25

"Yhwh he~ will~ PLACE AT the~ LAMPSTAND in~ TENT APPOINTED IN-FRONT the~ TABLE UPON MIDSECTION the~ DWELLING "Negev PARCHED~ unto

40:26

"Yhwh he~ will~ PLACE AT ALTAR the~ GOLD in~ TENT APPOINTED to~ FACE~s the~ TENT-CURTAIN

40:27

"Yhwh he~ will~ make~ "BURN-INCENSE UPON~ him INCENSE AROMATIC-SPICE~s like~ WHICH he~ did~ "much~" DIRECT "Yhwh he~ will~" AT "Mosheh PLUCKED-OUT" □

40:28

"Yhwh he~ will~ PLACE AT CANOPY the~ OPENING to~ the~ DWELLING

40:29

"Yhwh he~ will~ PLACE AT the~ CANOPY the~ OPENING to~ the~ DWELLING

* That is the “south.”
† “Made her lamps go up” means to light the wicks.

**Mechanical Translation Codes**

WORD – Verb  WORD – Noun  Word – Name  word – Pre/Suff  word – Conj.

~ 308 ~
A Mechanical Translation of the Book of Exodus

and he placed the cauldron between (the) tent (of the) appointed place, and he made the rising (sacrifice) and the donation go up

and they will bathe from him*, “Mosheh Plucked out” and “Aharon Light bringer” and his sons, their hands and their feet,

and made the yard all around rise to the dwelling, and he made the yard all around rise to the dwelling,

* Referring to the “cauldron,” a masculine word in Hebrew.
and he will much COVER-OVER the CLOUD AT the TENT APPOINTED and the armament of “Yhwh He is” filled the dwelling.

he did not BE-ABLE to Mosheh PLUCKED-out to COME to TENT APPOINTED GIVEN-THAT he did DWELL UPON him the CLOUD and the armament of “Yhwh He is” had filled the dwelling.

and if the cloud will not go up, (then) they will not journey until {the} day {of} his go{ing} up, * they are not ‘looked out’ by {the} eyes {of} all {the} house {of} “Yisra’el He turns El aside” in all their breaking camps, †

given that the cloud (of) “Yhwh He is” is upon the dwelling {in the} daytime, and fire will exist in him {in the} night to {the} eyes {of} all {the} house {of} “Yisra’el He turns El aside” in all their breaking camps. * In all their breaking camps “whenever they break camp.” † In all their breaking camps “whenever they break camp.”
### Dictionary

**Nouns and Verbs**

<table>
<thead>
<tr>
<th>Word</th>
<th>Ancient Hebrew</th>
<th>Modern Hebrew</th>
<th>Definition</th>
<th>AH LIB Code</th>
<th>Strong's Code</th>
<th>Concordance</th>
</tr>
</thead>
<tbody>
<tr>
<td>ABIDE</td>
<td>נָה / nu-ah</td>
<td></td>
<td>To dwell restfully and peacefully.</td>
<td>1305-J (V)</td>
<td>5115</td>
<td>15:2</td>
</tr>
<tr>
<td>ABODE</td>
<td>נֶאֶה / na-neh</td>
<td></td>
<td>The dwelling place of man (home), god (mountain) or animal (pasture or stable).</td>
<td>1305-J (N)</td>
<td>5116</td>
<td>15:13</td>
</tr>
<tr>
<td>ABUNDANCE</td>
<td>רְו / rov mas</td>
<td></td>
<td>An ample quantity of number (many) or plentiful supply of strength (great).</td>
<td>1439-J (N)</td>
<td>7230</td>
<td>15:7</td>
</tr>
<tr>
<td>ABUNDANT</td>
<td>רַו / rav mas</td>
<td></td>
<td>Great plenty or supply of numbers (many) or strength (great). One who is abundant in authority such as a master or teacher. Also, an archer as one abundant with arrows.</td>
<td>1439-A (N)</td>
<td>7227, 7228, 7229</td>
<td>1:9 2:23 5:5 9:28 12:38 19:21 23:2(2) 34:6</td>
</tr>
<tr>
<td>ACQUIRED</td>
<td>מִמְנַה / miq-nah fem</td>
<td></td>
<td>What is accumulated in the sense of gathering to build a nest. What is obtained as one's own. Often used in the context of purchasing.</td>
<td>1428-H (h¹)</td>
<td>4736</td>
<td>12:44 17:3</td>
</tr>
<tr>
<td>ACQUIT</td>
<td>נָה / na-qah</td>
<td></td>
<td>To declare one innocent of a crime or oath.</td>
<td>1318-H (V)</td>
<td>5343, 5352</td>
<td>20:7 21:19 34:7(2)</td>
</tr>
<tr>
<td>ACT-TREACHEROUSLY</td>
<td>בָּגָד / ba-gad</td>
<td></td>
<td>To perform an action covertly or with the intent to deceive.</td>
<td>2004 (V)</td>
<td>898</td>
<td>21:8</td>
</tr>
<tr>
<td>ADD</td>
<td>יָסָף / ya-saph</td>
<td></td>
<td>To augment something by increasing it in amount or supply. The hiphil (causative) form means &quot;again.&quot;</td>
<td>1339-L (V)</td>
<td>3254, 3255</td>
<td>1:10 5:7 8:25 9:28 9:34 10:28 10:29 11:6 14:13</td>
</tr>
<tr>
<td>ADMINISTRATION</td>
<td>Ка-ה-נָה / ke-hu-nah fem</td>
<td></td>
<td>The collective members from the tribe of Levi who administrate over the tent of meeting or the temple.</td>
<td>1244-G (d¹)</td>
<td>3550</td>
<td>29:9 40:15</td>
</tr>
<tr>
<td>ADMINISTRATOR</td>
<td>קֹה-יֶם / ko-heyn (mas)</td>
<td></td>
<td>One who manages the affairs and activities of an organization. The administrators (often translated as &quot;priest&quot;) of Israel are Levites who manage the Tent of Meeting, and later the Temple, as well as teach the people the teachings and directions of YHWH, and perform other duties, such as the inspection of people and structures for disease.</td>
<td>1244-G (g)</td>
<td>3548, 3549</td>
<td>2:16 3:1 18:1 19:6 19:22 19:24 29:30 31:10 35:19 38:21 39:41</td>
</tr>
<tr>
<td>ADORATION</td>
<td>תְּהִלָּה / te-hi-lah fem</td>
<td></td>
<td>To praise or to be boastful.</td>
<td>1104-A (ie¹)</td>
<td>8416</td>
<td>15:11</td>
</tr>
</tbody>
</table>
ADORN: Anc Heb: נק Mod Heb: כהן / ka-han; **Definition:** To put on special ornaments or garments for a special office or event. (see Isaiah 61:10). [AHLB: 1244-G (V) / Strong’s: 3547]

AFFLICT: Anc Heb: נק Mod Heb: קיה / a-nah; **Definition:** To oppress severely so as to cause persistent suffering or anguish in the sense of making dark. [AHLB: 1359-H (V) / Strong’s: 6031, 6033]

AFFLICTION: Anc Heb: קי Mod Heb: קי / a-ni (mas); **Definition:** The cause of persistent suffering, pain or distress. [AHLB: 1359-A (f) / Strong’s: 6040, 6041]

AFTER: Anc Heb: ה然是 Mod Heb: הרן / a-hhar-i (mas); Alt Sp: רה **Definition:** A time to come beyond another event. [AHLB: 1181-C (N) / Strong’s: 310, 311]

AGATE: Anc Heb: פבס Mod Heb: פביס / she-vo (fem); **Definition:** Probably the Agate, a variety of quartz that may be gray, light blue, orange, red or black in color. The Septuagint uses achates meaning Agate. [AHLB: 1462-A (q) / Strong’s: 7618]

AGONY: Anc Heb: הילל Mod Heb: הילל / hhil (mas); elil / hhi-lah (fem); **Definition:** A state of being in emotional or physical turmoil or pain. [AHLB: 1173-M (N) / Strong’s: 2427]

ALL: Anc Heb: כל Mod Heb: כל / kol (mas); **Definition:** The whole of a group. [AHLB: 1242-J (N) / Strong’s: 3605, 3606]

ALL-AROUND: Anc Heb: כבסק Mod Heb: כבסק / sa-viv (mas); se-vi-vah (fem); **Definition:** On all sides; enclose so as to surround; in rotation or succession. A circling or bordering about the edge. [AHLB: 1324-B (b) / Strong’s: 5439]

ALLIED: Anc Heb: תק Mod Heb: תקא / qe-hat (mas); **Definition:** To be a part of. [AHLB: 1439-G (V) / Strong’s: n/a]

ALONGSIDE: Anc Heb: גמא Mod Heb: גמא / u-mat (fem); **Definition:** To stand with, or next to, someone or something. [AHLB: 1358-J (N) / Strong’s: 5980]

~ 312 ~


APPEARANCE: Anc Heb: מָרֵא / mar-e (mas); Definition: What is seen or is in sight. [AHLB: 1438-H (a) / Strong’s: 4758] Concordance: 3:3 24:17


APPOINTED-TIME: Anc Heb: יֵעֵט / eyt (fem); Definition: A fixed or officially set event, occasion or date. [AHLB: 1367-A (N) / Strong’s: 6256] Concordance: 9:18 18:22 18:26

APPORTION: Anc Heb: קָהָלָה / hha-laq; Definition: To divide and mete out according to a plan among the appropriate recipients. [AHLB: 2167 (V) / Strong’s: 2505] Concordance: 15:9

APPROACH: Anc Heb: אָנָה / a-nah; Definition: To come near or nearer to. [AHLB: 1014-H (V) / Strong’s: 579] Concordance: 21:13

ARCH: Anc Heb: גָּו / gav (com); Alt Sp: ג מ Definition: A curved object. The bowing of the back as when digging. Also any high arched or convex thing such as the eyebrow or the rim of a wheel. [AHLB: 1048-A (N) / Strong’s: 1354, 1355, 1458, 1460, 1610] Concordance: 21:3(2) 21:4


ARM: Anc Heb: זָרְוָה / ze-ro-a (fem); Definition: The human upper limb as representing power. [AHLB: 2139 (c) / Strong’s: 2220] Concordance: 6:6 15:16

ARMAMENT: Anc Heb: כְּבֵד / ka-vod (mas); Definition: The arms and equipment of a soldier or military unit. From a root meaning "heavy" and often paralleled
ARM-BAND: Anc Heb: כַּפָּרָה Mod Heb: כַּפָּרָה; Definition: An insignia or emblem showing loyalty or ownership. [AHLB: 2263 (o) / Strong’s: 3558] Concordance: 6:26 7:4 12:17 12:41 12:51
ARM-FOR-BATTLE: Anc Heb: סְחָם Mod Heb: סְחָם; Definition: To grab weapons in preparation for battle. [AHLB: 2176 (d) / Strong’s: 2571] Concordance: 35:22
ARRANGE: Anc Heb: קְרוֹן Mod Heb: קְרוֹן; Definition: To set something in order or into a correct or suitable configuration, sequence or adjustment. [AHLB: 2576 (V) / Strong’s: 6186] Concordance: 27:21 40:4 40:23
ASSEMBLY: Anc Heb: לֶקַח Mod Heb: לֶקַח; Definition: A large group, as a gathering of the flock of sheep to the shepherd. [AHLB: 1426-G (N) / Strong’s: 6951] Concordance: 12:6 16:3
ASSOCIATION: Anc Heb: נְבִרָה Mod Heb: נְבִרָה; Definition: A relationship between two persons, places or objects that connects them together. [AHLB: n/a / Strong’s: n/a] Concordance: Used in names only.
ATONEMENT: Anc Heb: קי-�� / ki-pur (mas); Definition: An act of paying the price to release the debt or person. A covering over of transgression. [AHLB: 2283 (ed) / Strong's: 3725] Concordance: 29:36 30:10 30:16

ATTACH: Anc Heb: חַש / hha-shaq; Definition: To bring one’s self into an association with another. To have an attachment to another. [AHLB: 2219 (V) / Strong’s: 2836] Concordance: 27:17 38:17 38:28


AT-THIS-POINT: Anc Heb: הלא-ומ / ha-lom (mas); Definition: To indicate a specific moment or place in time. [AHLB: 1104-K (p) / Strong’s: 1988] Concordance: 3:5

AUNT: Anc Heb: דוד / do-dah (fem); Definition: The sister of one’s father or mother. One who is loved. [AHLB: 1073-J (N¹) / Strong’s: 1733] Concordance: 6:20

AVENGE: Anc Heb: נק / na-qam; Definition: To take vengeance for or on behalf of another; to gain satisfaction for a wrong by punishing the wrongdoer; to pursue
and kill one who has murdered. [AHLB: 2433 (V) / Strong's: 5358] Concordance: 21:20(2) 21:21


**AWL**: Anc Heb: מְרַצָּת / mar-tsey-a (mas); Definition: A sharp pointed tool for piercing holes in leather or the skin. [AHLB: 2791 (N) / Strong's: 4836] Concordance: 21:6

**BACK**: Anc Heb: מִצְרַיִם / a-hhor (mas); Definition: The part of the body that is behind. To be in the rear of or behind something. [AHLB: 1181-C (c) / Strong's: 268] Concordance: 26:12 33:23

**BAKE**: Anc Heb: בָּקַע / a-phah; Definition: To cook using dry heat, especially in an oven. [AHLB: 1017-H (V) / Strong's: 644] Concordance: 12:39 16:23(2)

**BALDING**: Anc Heb: מִצְרַיִם / qo-rahh (mas); Definition: The top of the head void of any hair. [AHLB: n/a / Strong's: n/a] Concordance: Used in names only.

**BARLEY**: Anc Heb: תִּירַס / se-o-rah (fem); Definition: A crop used as food, and for determining the month of Aviv. [AHLB: 2494 (c 1) / Strong's: 8184] Concordance: 9:31(2)

**BASE**: Anc Heb: בָּאָר / keyn (mas); Definition: The bottom or foundation which provides support. A person's home or family as being a base. A species of gnat. [AHLB: 1244-A (N) / Strong's: 3653] Concordance: 30:18 30:28 31:9 35:16 38:8 39:39 40:11

**BASKET**: Anc Heb: מִלְּחַמָּה / sal (mas); Definition: A receptacle made of interwoven materials such as reeds. [AHLB: 1334-A (N) / Strong's: 5536] Concordance: 29:3(2) 29:23 29:32


**BE**: Anc Heb: בָּאָה / ha-wah; Definition: To exist or have breath. That which exists has breath. In Hebrew thought the breath is the character of someone or something. Just as a man has character, so do objects. [AHLB: 1097-J (V) / Strong's: 1933, 1934]


**BE-ABUNDANT**: Anc Heb: מְלָשָׁה / a-tsam; Definition: To be strong in might or numbers. From the abundant number of bones in the body. [AHLB: 2569 (V) / Strong's: 6105] Concordance: 1:7 1:20

**BE-ALMOND-SHAPED**: Anc Heb: מְלָשָׁה / sha-qad; Definition: An object that is in the form of an almond. [AHLB: 2872 (V) / Strong's: 8246] Concordance: 25:33(2) 25:34 37:19(2) 37:20

**BE-AMAZED**: Anc Heb: חֲדָה / hha-dah; Definition: To be overwhelmed with surprise or sudden wonder; astonished greatly. [AHLB: 1165-H (V) / Strong's: 2302] Concordance: 18:9


BEATEN-WORK: Anc Heb: מצוה / miq-shah (fem); Definition: To be shaped into a specific form by an outside force such as a hammer. [AHLB: 1435-H (h1) / Strong's: 4749] Concordance: 25:18 25:31 25:36 37:7 37:17 37:22

BEAT-IN-PIECES: Anc Heb: רכש / da-qaq; Definition: To crush or beat something into thin or small pieces. [AHLB: 1080-B (V) / Strong's: 1854, 1855] Concordance: 30:36 32:20

BEAUTY: Anc Heb: יפה / hheyn (mas); Definition: The qualities in a person or thing that give pleasure to the senses. Someone or something that is desired, approved, favored or in agreement by another. [AHLB: 1175-A (N) / Strong's: 2580] Concordance: 3:21 11:3 12:36 33:12 33:13 33:17 34:9


BE-BOLD: Anc Heb: בצל / uz; Definition: To be fearless and daring; courageous. [AHLB: 1352-J (V) / Strong's: 5756] Concordance: 9:19

BE-CHILDLESS: Anc Heb: ללא / sha-khal; Definition: To be without children through miscarriage, barrenness or loss of children. [AHLB: 2836 (V) / Strong's: 7921] Concordance: 23:26

BE-CORRECT: Anc Heb: כדק / tsa-daq; Definition: To walk on the right path without losing the way. [AHLB: 2658 (V) / Strong's: 6663] Concordance: 23:7


BE-DISTINCT: Anc Heb: ברור / pa-lah; Definition: To be clearly distinguished. To have a marked difference. To be prominent; separated out completely. [AHLB: 1380-H (V) / Strong's: 4296] Concordance: 8:7 10:21 23:29

BE-DYING: Anc Heb: מת / t'am; Definition: To have two identical pieces placed together. Also to bear twins as doubles. [AHLB: 1496-D (V) / Strong's: 8382] Concordance: 26:24 36:29

BE-DYSFUNCTIONAL: Anc Heb: רעה / ra-a; Definition: Impaired or abnormal filling of purpose; to act wrongly by injuring or doing an evil action. [AHLB: 1460-B (V) / Strong's: 4827, 7489] Concordance: 5:22 5:23

BE-EMINENT: Anc Heb: גדול / a-dar; Definition: To be large in size or stature. [AHLB: 1089-C (V) / Strong's: 142] Concordance: 15:6 15:11
### Dictionary ~ Nouns and Verbs

**BE-FACE-TO-FACE**: Anc Heb: נָּבַשׁ Mod Heb: נָּבָשׁ / na-gad; **Definition**: To face another. The hiphil (causative) form means "tell" in the sense of speaking face to face. [AHLB: 2372 (V) / Strong’s: 5046, 5047] **Concordance**: 4:28 13:8 14:5 16:22 19:3 19:9

**BE-FAR**: Anc Heb: רָדְרֶה Mod Heb: רָדֵד / ra-hqa; **Definition**: To be distant, a long way off. [AHLB: 2765 (V) / Strong’s: 7368] **Concordance**: 8:24 23:7 19:9

**BEFORE**: Anc Heb: מְרַע Mod Heb: מְרַע / te-rem (mas); **Definition**: What precedes another event. [AHLB: 2244 (N) / Strong’s: 2962] **Concordance**: 1:19 9:30 10:7 12:34

**BE-HARD**: Anc Heb: אֲסִיק Mod Heb: אֲסִיק / qa-shah; **Definition**: To be difficult; not easily penetrated; not easily yielding to pressure. [AHLB: 1435-H (V) / Strong’s: 7185] **Concordance**: 7:3 13:15

**BEHEAD**: Anc Heb: בָּרָק Mod Heb: בָּרָק / a-raph; **Definition**: To sever the neck from the body. Also, to break the neck. [AHLB: 2580 (V) / Strong’s: 6202] **Concordance**: 13:13 34:20

**BE-HEAVY**: Anc Heb: דְּבָק Mod Heb: דְּבָק / ka-vad; **Definition**: To be great in weight, wealth or importance. The piel (intensive) form means "honor." [AHLB: 2246 (V) / Strong’s: 3513] **Concordance**: 5:9 8:11 8:28 9:7 10:1 14:4 14:17 14:18 20:12


**BELESS**: Anc Heb: לְאִם Mod Heb: לְאִם / ma-at; **Definition**: To be fewer or diminished in size or amount. [AHLB: 2347 (V) / Strong’s: 4591] **Concordance**: 12:4 16:17 16:18 30:15

**BELITTLE**: Anc Heb: לָלַח Mod Heb: לָלַח / qa-lal; **Definition**: To regard or portray as less impressive or important; to be light in weight; to curse or despise in the sense of making light. [AHLB: 1426-B (V) / Strong’s: 7043] **Concordance**: 18:22 21:17 22:27

**BELL**: Anc Heb: נִמְפָּר Mod Heb: נִמְפָּר / pa-a-mon (mas); **Definition**: An instrument used to call to attention or to a warning. From its rhythmic ringing. [AHLB: 2623 (m) / Strong’s: 6472] **Concordance**: 28:33 28:34 39:25 39:26

**BELONGING**: Anc Heb: עֵפְּה Mod Heb: עֵפְּה / put (mas); **Definition**: To acquire ownership or authority over, something or someone owned by another. [AHLB: n/a / Strong’s: n/a] **Concordance**: Used in names only.

**BEND-DOWN**: Anc Heb: חָשָׂה Mod Heb: חָשָׂה / sha-hhah; **Definition**: To pay homage to another one by bowing low or getting on the knees with the face to the ground. [AHLB: 1468-H (V) / Strong’s: 7812] **Concordance**: 4:31 11:8 12:27 18:17 20:5 23:24 24:1 32:8 33:10 34:8 34:14

**BENEATH**: Anc Heb: מְרַע Mod Heb: מְרַע / mat-tah (mas); **Definition**: Below; in a lower place, position or state. As under a stretched out sheet. [AHLB: 1308-H (a) / Strong’s: 4295] **Concordance**: 26:24 27:5 28:27 36:29 38:4 39:20

**BE-OVERSHADOWED**: Anc Heb: לֵטָל Mod Heb: לֵטָל / tsa-lal; **Definition**: To be sunk down into a dark depth. [AHLB: 1403-B (V) / Strong’s: 6749, 6675] **Concordance**: 15:10

**BEQA**: Anc Heb: בָּקָב Mod Heb: בָּקָב / be-qa (mas); **Definition**: A dry weight measure equal to one-half shekel weight. [AHLB: 2034 (N) / Strong’s: 1235] **Concordance**: 38:26

**BE-RED**: Anc Heb: מַדַּה Mod Heb: מַדַּה / a-dam; **Definition**: To be ruddy. To have a dark reddish color. [AHLB: 1082-C (V) / Strong’s: 119] **Concordance**: 25:5 26:14 35:7 35:23 36:19 39:34

~ 318 ~
BE-SATISFIED: Anc Heb: אֵֽלָי Mod Heb: יָֽשָׁב / sa-va; Definition: To be filled full or to overflowing; to have a complete amount. [AHLB: 2461 (V) / Strong’s: 7646] Concordance: 16:8 16:12

BE-SILENT: Anc Heb: מִֽכְהַ֣בָּהּ Mod Heb: דָּמֶֽן (mas); Definition: To come to a standstill in speech or deed. To be quiet; refrain from speech or action. [AHLB: 1082-B (N) / Strong’s: 1826] Concordance: 15:16

BE-SKILLED: Anc Heb: אֶֽמֶנֶּנָּה Mod Heb: הַחֲמָֽן; Definition: To be able to decide or discern between good and bad, right and wrong; to act correctly in thought and action. [AHLB: 2159 (V) / Strong’s: 2449] Concordance: 1:10

BE-SOUR: Anc Heb: מִֽכְהַ֣בָּהּ Mod Heb: הַחֲמָֽן / hha-mats; Definition: To be fermented by adding leaven to bread. Also, sour in taste, thought or action. [AHLB: 2173 (V) / Strong’s: 2556] Concordance: 12:19 12:20 12:34 12:39


BEST: Anc Heb: מַעָֽיִם Mod Heb: מִֽכְהַ֣בָּהּ / may-tav (mas); Definition: Excelling all others; most, largest; most productive or good, utility or satisfaction. [AHLB: 1186-L (k) / Strong’s: 4315] Concordance: 22:24(2)

BE-STRANGE: Anc Heb: יִֽשָּׁרָ֥הּ Mod Heb: צְרָֽי / zur; Definition: To be separated out from others; to be scattered abroad. [AHLB: 1158-J (V) / Strong’s: 2114] Concordance: 29:33 30:9 30:33

BETROTH: Anc Heb: נַֽכְלַ֣בָּהּ Mod Heb: שָׁנָֽה / a-ras; Definition: A promise or contract of impending marriage. To request a woman for marriage. [AHLB: 1458-C (V) / Strong’s: 781] Concordance: 22:15


BE-WARM: Anc Heb: מַעָֽיִם Mod Heb: הָֽמָּם; Definition: To glow; project extreme heat. To be heated, either internally or externally, such as from the sun or a fire. [AHLB: 1174-B (V) / Strong’s: 2552] Concordance: 16:21


BIRD: Anc Heb: נַֽכְלַ֣בָּהּ Mod Heb: מַֽכְעֵבָּר / tsi-por (fem); Definition: A creature distinguished by a body covering of feathers and wings as forelimbs. [AHLB: 2685 (c) / Strong’s: 6833]

BIRTH: Anc Heb: נַֽכְלַ֣בָּהּ Mod Heb: לְשָׁנָֽה / she-ger (fem); Definition: What is brought forth from the womb. [AHLB: 2816 (N) / Strong’s: 7698] Concordance: 13:12

BIRTHED: Anc Heb: נַֽכְלַ֣בָּהּ Mod Heb: לְשָׁנָֽה / yi-lud (mas); Definition: What is given birth to; a baby human or animal that is brought from the womb into the open world. [AHLB: 1257-L (c) / Strong’s: 3209] Concordance: 1:22

BIRTHING: Anc Heb: נַֽכְלַ֣בָּהּ Mod Heb: לְשָׁנָֽה / tol-dah (fem); Definition: The act or process of bringing forth offspring from the womb. Total of the children born within an era. [AHLB: 1257-L (i3) / Strong’s: 8435] Concordance: 6:16 6:19 28:10

BITTER: Anc Heb: מַעְּבָּר Mod Heb: מַעְּבָּר / mar (mas); Definition: A difficult taste or experience. [AHLB: 1296-A (N) / Strong’s: 4751, 4752] Concordance: 15:23
BITTER-HERBS: Anc Heb: עופרים / mam-ror (mas); **Definition**: Edible plants, that when eaten brings tears to the eyes. [AHLB: 1296-B (ac) / Strong’s: 4472] **Concordance**: 12:8

BITTERNESS: Anc Heb: אכד / ma-rar (mas); **Definition**: Having a harsh, disagreeably acrid taste. [AHLB: n/a / Strong’s: n/a] **Concordance**: Used in names only.

BLAZING: Anc Heb: נבל / la-hat (mas); **Definition**: To burn, flash or shine brightly. Also used for the magic of magicians. [AHLB: 1262-G (N) / Strong’s: 3858] **Concordance**: 7:11

BLIND: Anc Heb: כה / i-weyr (mas); **Definition**: A darkness of the eye. [AHLB: 1526-J (N) / Strong’s: 5787] **Concordance**: 4:11

BLIND: Anc Heb: כה / a-war; **Definition**: To become dark of site through blindness or the putting out of the eyes. [AHLB: 1526-J (V) / Strong’s: 5786] **Concordance**: 23:8

BLISTER: Anc Heb: אבובות / a-va-bu-ah (fem); **Definition**: A swelling irritation that festers on the skin. An inflammatory pustule as an eruption. [AHLB: 1039-C (ld1) / Strong’s: 76] **Concordance**: 9:9 9:10


BLOOM: Anc Heb: יריה / tsits (mas); **Definition**: To sprout a flower on a tree or plant that will produce edible fruit. [AHLB: 1409-M (N) / Strong’s: 6731] **Concordance**: 28:36 39:30

BLOW: Anc Heb: נשף / na-shaph; **Definition**: To expel air from the mouth. [AHLB: 2444 (V) / Strong’s: 5398] **Concordance**: 15:10


BOIL: Anc Heb: של / ba-shal; **Definition**: To generate bubbles of vapor when heated; to cook a meat in water. The hiphil (causative) form means "ripen." [AHLB: 2043 (V) / Strong’s: 1310] **Concordance**: 12:9 16:23(2) 23:19 29:31 34:26

BOILED: Anc Heb: בושל / ba-sheyl (mas); **Definition**: Meat or other edible that is cooked in water over a fire. [AHLB: 2043 (N) / Strong’s: 1311] **Concordance**: 12:9

BOILS: Anc Heb: בושל / she-hhin (mas); **Definition**: A festering under the skin. Pits in the skin from disease. [AHLB: 1468-A (s) / Strong’s: 7822] **Concordance**: 9:9 9:10 9:11(2)

BOLDNESS: Anc Heb: עז / oz (mas); **Definition**: Knowing one's position or authority and standing in it. Strengthened and protected from danger. [AHLB: 1352-J (N) / Strong’s: 5797] **Concordance**: 15:2 15:13

BONE: Anc Heb: חֲלֹם / e-tséem (mas); Definition: The hard tissue of which the skeleton is chiefly composed. As a numerous amount. [AHLB: 2569 (N)] / Strong’s: 6106] Concordance: 12:17 12:41 12:46 12:51 13:19(2) 24:10

BONNET: Anc Heb: כִּיסָא / pe-ýr (mas); Definition: A piece of cloth that is wound around the head as a decoration. [AHLB: 1388-D (N)] / Strong’s: 6287] Concordance: 39:28

BOOTH: Anc Heb: קָפָה / su-kah (fem); Definition: A temporary shelter; a small enclosure; dwelling place. [AHLB: 1333-J (N)] / Strong’s: 5521] Concordance: 19:12 19:23


BOSOM: Anc Heb:の中に / hheyq (mas); Alt Sp: qh, qf Definition: The human chest, especially the front side. [AHLB: 1163-M (N)] / Strong’s: 2436] Concordance: 4:6(2) 4:7(3)

BOTTOM: Anc Heb: אַרְגָּד / re-phid (mas); Definition: The lowest or deepest part of anything. [AHLB: 2785 (b)] / Strong’s: n/a]

BOULDER: Anc Heb: נָרֹץ / tsur (mas); Definition: A large rock used as a weapon or a rock cliff used as a place of defense. Also flint, a very hard rock that when fractured forms a razor sharp edge and used for knives, spears or arrowheads. [AHLB: 1411-J (N)] / Strong’s: 6697] Concordance: 17:6(2) 33:21 33:22

BOUND: Anc Heb: עוֹז / na-val; Definition: To be defined by a border. [AHLB: 2049 (V)] / Strong’s: 1379] Concordance: 19:12 19:23

BOUNDARY: Anc Heb: נַפְלָל / mig-be-let (fem); Definition: Marks the outer edge, the end, of a definite area or region. Idiomatically used for an entire region. [AHLB: 2049 (h)] / Strong’s: 4020] Concordance: 28:14

BOWELS: Anc Heb: כְּנָה / re-hhem (mas); Definition: The large intestines as encompassed about by the torso. Compassion as coming from the bowels. [AHLB: 2762 (N)] / Strong’s: 7356, 7358, 7359] Concordance: 13:2 13:12 13:15 34:19


BRAID: Anc Heb: נָעַ֫֔ר | Mod Heb: נָעַ֫ר / a-rag; **Definition:** To twist, entwine or weave several pieces together in parallel to become one. [AHLB: 1440-C (V) / Strong’s: 707] **Concordance:** 28:32 35:35 39:22 39:27

BRAIDED-WORK: Anc Heb: נָעַ֫֔ר | Mod Heb: נָעַ֫֔ר | **Definition:** Finely made articles of clothing made by weaving together fibers. [AHLB: 2506 (N) / Strong’s: 8278, 8279] **Concordance:** 31:10 35:19 39:1 39:41

BRAMBLE: Anc Heb: יַגּוֹר | Mod Heb: יַגּוֹר / qots (mas); **Definition:** A rough, prickly vine or shrub. Thorn. [AHLB: 1432-J (N) / Strong’s: 6975] **Concordance:** 22:5


BRAVERY: Anc Heb: גֶּהוֹרָ֖֫א | Mod Heb: גֶּהוֹרָ֖֫א | ge-vo-rah (fem); **Definition:** An act of defending one’s property, convictions or beliefs. Control through physical strength. [AHLB: 2052 (d) / Strong’s: 1369, 1370] **Concordance:** 32:18


BREAD-CAKE: Anc Heb: יַצְוָ֖֫א | Mod Heb: יַצְוָ֖֫א / u-gah (fem); **Definition:** Cakes baked on hot stones. [AHLB: 1348-A (N1) / Strong’s: 5692] **Concordance:** 12:39

BREAK-DOWN: Anc Heb: יָמַ֖֫א | Mod Heb: יָמַ֖֫א | na-tats; **Definition:** To demolish an elevated object; to tear down. [AHLB: 2454 (V) / Strong’s: 5422] **Concordance:** 34:13

BREAKING-CAMP: Anc Heb: חוֹמָ֖֫ש | Mod Heb: חוֹמָ֖֫ש | mas-sah (mas); **Definition:** The packing up of camp for the purpose of beginning a journey. [AHLB: 2413 (a) / Strong’s: 4550, 4551] **Concordance:** 17:1 40:36 40:38

BREAK-OUT: Anc Heb: יָמַ֖֫א | Mod Heb: יָמַ֖֫א | pa-rats; **Definition:** To be spread out wide or widespread. [AHLB: 2642 (V) / Strong’s: 6555] **Concordance:** 1:12 19:22 19:24

BREAST: Anc Heb: דִ֖֫ש | Mod Heb: דִ֖֫ש / shad (mas); **Definition:** Milk-producing glandular organs situated on the front part of the chest in the female; the fore part of the body between the neck and the abdomen. Also a goat-idol from the teats of the goat. [AHLB: 1464-A (N) / Strong’s: 7699, 7700]


BREATHE-DEEPLY: Anc Heb: נָפָ֖֫ש | Mod Heb: נָפָ֖֫ש / na-phash; **Definition:** To relax and breath in deeply to refresh oneself. To take a breather. [AHLB: 2424 (V) / Strong’s: 5314] **Concordance:** 23:12 31:17

BRIBE: Anc Heb: שָ֖֫חָד | Mod Heb: שָ֖֫חָד / sha-hhad (mas); **Definition:** To buy a favor or service that would be otherwise out of reach. [AHLB: 2822 (N) / Strong’s: 7810] **Concordance:** 23:8(2)

BRICK: Anc Heb: לֶבֶ֖֫נ | Mod Heb: לֶבֶ֖֫נ | le-vey-nah (fem); **Definition:** A building material typically rectangular and of moist clay hardened by heat. [AHLB: 2303 (N) / Strong’s: 3840, 3843] **Concordance:** 1:14 5:7 5:8 5:16 5:18 5:19 24:10
BRIDE-PRICE: Anc Heb: נָקָם / mo-har (mas); Definition: A payment given by or in behalf of a prospective husband to the bride's family. [AHLB: 1296-G (g) / Strong's: 4119] Concordance: 22:16

BRIGHTNESS: Anc Heb: נָחַם / shiph-rah (fem); Definition: Harmonized and in balance. Cheerful. [AHLB: 2869 (e) / Strong's: 8235]


BRUISE: Anc Heb: פּוּשַׁה / pe-tsah (mas); Definition: An injury involving rupture of small blood vessels and discoloration without a skin break. The dark coloring of the skin caused by being hit or smashed. [AHLB: 2628 (N) / Strong's: 6482] Concordance: 21:25(2)


BUDDING: Anc Heb: לְפִיקָב / giv-ol (mas); Definition: To sprout flowers or blooms. To come into a fullness. [AHLB: 3006] Concordance: 9:31


BUILD-UP: Anc Heb: בָלָל / sa-lal; Definition: To raise the elevation of the bank of a river or a highway. To raise one up higher than others. [AHLB: 1334-B (V) / Strong's: 5549] Concordance: 9:17


BULRUSH: Anc Heb: יָרָק / go-me (mas); Definition: A reed that grows in, or on the edge of, a pond or river. [AHLB: 1059-E (N) / Strong's: 1573] Concordance: 2:3

BUNCH: Anc Heb: גֻלָּה / a-gu-dah (fem); Definition: A group of men or things bound together. [AHLB: 1050-J (n) / Strong's: 92] Concordance: 12:22


BURN: Anc Heb: מְרָה / ba-ar; Definition: To undergo rapid combustion or consume fuel in such a way as to give off heat, gases, and, usually, light; be on fire. [AHLB: 2028 (V) / Strong's: 1197] Concordance: 3:2 3:3 22:4(2) 22:5 35:3
Dictionary ~ Nouns and Verbs


BURNING: Anc Heb: רָכָר / qa-tar; Definition: Something that is aflame with fire. [AHLB: 2028 (N1) / Strong's: 1200] Concordance: 22:5


BURST-OUT: Anc Heb: הָרָה / pa-rahh; Definition: To be larger, fuller, or more crowded; to break out or break forth as a blooming flower or the wings of a bird. [AHLB: 2636 (V) / Strong's: 6524] Concordance: 9:9 9:10


BUTCHER: Anc Heb: הָבוֹ / ta-vahh; Definition: One who slaughters animals or dresses their flesh. [AHLB: 2227 (V) / Strong's: 2873] Concordance: 21:37

BUTTRESS: Anc Heb: מִקְטַס / miq-tso-a (mas); Definition: A support or prop. Wall or abutment built to support another wall on the outside, when very high or loaded with a heavy structure. [AHLB: 2725 (hc) / Strong's: 4740] Concordance: 26:24 36:29

BY: Anc Heb: מֵאָד / i-mad (mas); Definition: In proximity to. The sense of standing with another. [AHLB: 2550 (e) / Strong's: 5978] Concordance: 17:2


CAMEL: Anc Heb: מָלָא / ga-mal (com); Definition: Either of two ruminant mammals used as draft animals in the desert. The produce of the fields were tied in large bundles and transported on camels. [AHLB: 2070 (N) / Strong's: 1581] Concordance: 9:3

CAMP: Anc Heb: מֵאָד / i-mad; Definition: To erect temporary shelters (as tents) together; to stop for the night and pitch the tents. [AHLB: 1175-H (V) / Strong's: 2583] Concordance: 13:20 14:2(2) 14:9 15:27 17:1 18:5 19:2(2)


CAPTAIN: Anc Heb: מַלָא / na-si (mas); Definition: A military leader; the commander of a unit or a body of troops. The leader of a family, tribe or people as one who


CAPTURE: Anc Heb: נָצַף / sha-vah; Definition: The act of catching, winning, or gaining control by force, stratagem, or guile; to take one away from his homeland as an involuntary prisoner. [AHLB: 1462-H (V) / Strong’s: 7617] Concordance: 12:29

CARNELIAN: Anc Heb: כַּרְנֵל / o-dem (fem); Definition: Probably the Carnelian, a reddish brown gemstone. The Hebrew word is from a root meaning red or reddish. Another possible translation is Jasper. [AHLB: 1082-C (g) / Strong’s: 124] Concordance: 28:17 39:10

CARVING: Anc Heb: חֹקֵע / pi-tu-ahh (mas); Definition: A cutting into a solid material, such as wood or stone, to engrave a design or writing. [AHLB: 2649 (ed) / Strong’s: 6603] Concordance: 15:7 21:19 23:24(2)

CAST-DOWN: Anc Heb: מַנַּשֵׁה / ha-ras; Definition: To ruin or break into pieces by throwing or pulling down. [AHLB: 1452-F (V) / Strong’s: 2040] Concordance: 15:7 21:19 23:24(2)

CAST-IMAGE: Anc Heb: מַסֵּיה / ma-sey-khah (fem); Definition: A molten metal that is poured in a cast to form images. [AHLB: 2412 (a1) / Strong’s: 4541] Concordance: 32:4 32:8 34:17

CAST-OFF: Anc Heb: מַנַּשֵׁה / na-shal; Definition: To remove with force and intention. [AHLB: 2442 (V) / Strong’s: 5394] Concordance: 3:5


CAULDRON: Anc Heb: כּוֹר / ki-or (mas); Definition: A large kettle or boiler, of copper or other metal. A smelting pot. [AHLB: 1250-J (e) / Strong’s: 3595] Concordance: 30:18 30:28 31:9 35:16 38:8 39:39 40:7 40:11 40:30

CEASE: Anc Heb: בָּשַּׁת / sha-vat; Definition: To come to an end; to die out; to stop an activity for the purpose of rest or celebration. [AHLB: 2812 (V) / Strong’s: 7673] Concordance: 5:5 12:15 16:30 23:12 31:17 34:21(2)


CENTER: Anc Heb: בְּטֵיִים / hha-tsot (fem); Definition: The middle of something. [AHLB: 1179-A (N3) / Strong’s: 2676] Concordance: 11:4

CHAMBER: Anc Heb: רהדר / h-he-der (mas); Definition: A bedroom; a natural or artificial enclosed space or cavity. Place surrounded by walls. An inner place as hidden or secret. [AHLB: 2150 (N) / Strong’s: 2315] Concordance: 7:28

CHARGE: Anc Heb: מְמַסֶּם Mod Heb: Mish-mes / mish-me-ret (fem); Definition: A person or thing committed to the care of another. What is given to be watched over and protected. [AHLB: 2853 (h2) / Strong’s: 4931] Concordance: 12:6 16:23 16:32 16:33 16:34

CHARIOT: Anc Heb: מֶרֶק / mer-ka-vah (fem); Definition: A light, two-wheeled battle vehicle for one or two persons, usually drawn by two horses and driven from a standing position. [AHLB: 2769 (k1) / Strong’s: 4818] Concordance: 14:25 15:4


CHIEF: Anc Heb: לַעֲפֹר / a-luph (mas); Definition: Accorded highest rank or office; of greatest importance, significance, or influence. One who is yoked to another to lead and teach. [AHLB: 2001 (d) / Strong’s: 441] Concordance: 15:15

CHILD-OF-THE-SUN: Anc Heb: שם ה-מייס / ra-me-seys (mas); Definition: A word of Egyptian origins. [AHLB: 4018 / Strong’s: n/a] OF-THE-SUN:


CHOSEN: Anc Heb: מִבְּחָר / miv-hhar (mas); Definition: One who is the object of choice or of divine favor. [AHLB: 2012 (h) / Strong’s: 4005] Concordance: 15:4

CINNAMON: Anc Heb: קִנָּם / qi-na-mon (mas); Definition: A spice from the bark of a small evergreen tree. The essential oil is of great price. [AHLB: 2716 (j) / Strong’s: 7076] Concordance: 30:23

CIRCUIT: Anc Heb: תָּפָא / te-qu-phah (fem); Definition: A going around in a circle. To return to a starting point in the sense of going full circle. [AHLB: 1431-J (i) / Strong’s: 8622] Concordance: 34:22

CIRCUMCISE: Anc Heb: לִמּד / mul; Definition: To cut off the foreskin of a male. [AHLB: 1288-J (V) / Strong’s: 4135] Concordance: 12:44 12:48

CIRCUMCISION: Anc Heb: לִמְד / mulah (fem); Definition: The removal of the front part of the male sexual organ. [AHLB: 1288-J (N) / Strong’s: 4139] Concordance: 4:26


CITY: Anc Heb: עִיר / ir (mas); Definition: An inhabited place of greater size, population, or importance than a town or village. Usually protected by a wall. [AHLB: 1526-M (N) / Strong’s: 5892] Concordance: 1:11 9:29 9:33

CITY-OF-JUSTICE: Anc Heb: עִיר תָּפָה / pi-tom (mas); Definition: A word of Egyptian origins. [AHLB: 4015 / Strong’s: n/a] OF-JUSTICE:

CLEANLINESS: Anc Heb: טוֹם / to-har (mas); Definition: The act of being free from dirt or immorality. Free from foreign elements. [AHLB: 1204-G (g) / Strong’s: 2892] Concordance: 24:10
CLEAVE: Anc Heb: מָשֵׁל Mod Heb: בָּא-קָּ כָּ; Definition: To divide by or as if by a cutting blow; to separate into distinct parts; to break, cut or divide something in half. [AHLB: 2034 (V) / Strong’s: 1234] Concordance: 14:16 14:21
COLLECT: Anc Heb: מָשָׁל Mod Heb: קַשָּׁ מָשָׁ, נָהָ מַ; Definition: To gather up straw, stubble or sticks. [AHLB: 1435-B (V) / Strong’s: 7197] Concordance: 5:7 5:12
COLLECTION: Anc Heb: מָשָׁל Mod Heb: מְשָׁ נַ, מְשָׁ נַ; Definition: An accumulation of objects or material. A collection of water (a pool, pond or sea) or horses (herd). [AHLB: 1419-J (h) / Strong’s: 4723] Concordance: 7:19
COME-UP: Anc Heb: מָשֶׁל Mod Heb: בֹּ אוֹ; Definition: To rise up, as the sun does at the horizon. [AHLB: 2135 (V) / Strong’s: 2224] Concordance: 22:2
COMFORT: Anc Heb: מָשֶׁל Mod Heb: בֹּ אוֹ; Definition: Consolation in time of trouble or worry; to give solace in time of difficulty or sorrow. The niphal (passive) form means "repent." [AHLB: 2392 (V) / Strong’s: 5162] Concordance: 13:17 32:12 32:14
COMPANY: Anc Heb: מָשֶׁל Mod Heb: נָהָ מַ; Definition: A group of persons or things for carrying on a project or undertaking; a group with a common testimony. May also mean a witness or testimony. [AHLB: 1349-A (N^1) / Strong’s: 5712, 5713] Concordance: 12:3 12:6 12:19 12:47 16:1 16:2 16:9 16:10 16:22 17:1 34:31 35:1 35:4 35:20 38:25
COMPASSIONATE: Anc Heb: רחום Mod Heb: רה-חומ / ra-hhum (mas); Definition: Being sympathetic, and understanding. A protecting from harm. [AHLB: 2762 (d) / Strong’s: 7349] Concordance: 34:6

COMPEL: Anc Heb: מחרת Mod Heb: מחרת / ra-hmet (mas); Definition: To drive or urge forcefully or irresistibly. A pressing into an action or narrow place. [AHLB: 1018-J (V) / Strong’s: 213] Concordance: 5:13

COMPLETE: Anc Heb: שלם Mod Heb: שלל / sh-elem (mas); Definition: Having all necessary parts, elements or steps. A state of being whole or full. Left unaltered and whole in its original functional state without removing or adding to it. To finish. A sacrifice or offering given to bring about peace. [AHLB: 2845 (N) / Strong’s: 8001, 8002, 8003] Concordance: 20:24 24:5 29:28 32:6

COMPLETENESS: Anc Heb: שלם Mod Heb: שלום / sha-lom (mas); Definition: Something that has been finished or made whole. A state of being complete. [AHLB: 2845 (c) / Strong’s: 7965] Concordance: 4:18 18:7 18:23

COMPLETION: Anc Heb: שלם Mod Heb: שלל / ka-lah (fem); Definition: The act or process of completing. This can be in a positive sense or negative, such as in a failure. [AHLB: 1242-A (N1) / Strong’s: 3617] Concordance: 11:1


CONCEAL: Anc Heb: נפל Mod Heb: נפל / tsa-phan; Definition: To hide to prevent discovery. [AHLB: 2683 (V) / Strong’s: 6845] Concordance: 2:2 2:3

CONCEIVE: Anc Heb: ערה Mod Heb: ערה / a-rah; Definition: To become pregnant with young. [AHLB: 1112-H (V) / Strong’s: 2029] Concordance: 2:2

CONCERNING: Anc Heb: תдолג Mod Heb: תדולג / o-dot (fem); Definition: Regarding. Marked interest or regard usually arising through a personal tie or relationship. A turning over and bringing together of a thought. [AHLB: 1004-J (N3) / Strong’s: 182] Concordance: 18:8

CONCLUSION: Anc Heb: קץ Mod Heb: קץ / qeyts (mas); Definition: To come to an end. The end of a time period or place or the end of something. The border of a country as its edges. [AHLB: 1432-A (N) / Strong’s: 7093] Concordance: 12:41

CONFUSE: Anc Heb: חוזר Mod Heb: חזר / ha-mam; Definition: To cause trouble and confusion through a great noise such as with trumpets. [AHLB: 1105-B (V) / Strong’s: 2000] Concordance: 14:24 23:27

CONSENT: Anc Heb: אבה Mod Heb: אבה / a-vah; Definition: To give approval; to be in concord in opinion or sentiment; agreement as to action or opinion; to be willing to go somewhere or do something. [AHLB: 1028-C (V) / Strong’s: 14] Concordance: 10:27

CONSISTENCY: Anc Heb: אינון Mod Heb: אינון / ey-tan (mas); Definition: Agreement or harmony of parts or features; showing steady conformity to character, profession, belief, or custom. [AHLB: 1497-C (e) / Strong’s: 386] Concordance: 14:27

CONTENTION: Anc Heb: מירוב Mod Heb: מירב / me-ri-vah (fem); Definition: An act or instance of striving or struggling against great difficulty or opposition. [AHLB: 1439-M (k1) / Strong’s: 4808]


CONTINUE: Anc Heb: נון Mod Heb: נון / nun (mas); Definition: Maintain the action, to forge ahead with intention. [AHLB: n/a / Strong’s: n/a] Concordance: Used in names only.
CONTRIBUTION: Anc Heb: mat-nah (fem); Mod Heb: מַתְנָה / Definition: What is given or supplied in common with others. [AHLB: 2451 (a) / Strong’s: 4978, 4979] Concordance: 28:38


CORIANDER: Anc Heb: gad (mas); Mod Heb:German / Definition: A class of plants with seeds which are in the form of the size of a peppercorn. They are used medicinally and as a spice. Likened to the manna in its form and color. [AHLB: 1050-A (N) / Strong’s: 1407] Concordance: 16:31


CORNER-POST: Anc Heb: me-quts-ah (fem); Mod Heb: מְקָצָתָה / Definition: The strongest point from where the rest of the structure is built from. As scraped out with a plane. [AHLB: 2725 (ko) / Strong’s: 4742] Concordance: 26:23 36:28

CORRECT: Anc Heb: ts-a-diq (mas); Mod Heb: צַדִּיק / Definition: To make or set right. Conforming to fact, standard or truth. [AHLB: 2658 (b) / Strong’s: 6662] Concordance: 9:27 23:7 23:8

COUNT: Anc Heb: sa-phar; Mod Heb: סַפָּר / Definition: To find the total number of units involved by naming the numbers in order up to and including. The piel (intensive) form means "recount." [AHLB: 2500 (V) / Strong’s: 5608] Concordance: 9:16 10:2 18:8 24:3


COUPLING: Anc Heb: hho-be-ret (fem); Mod Heb: חָבֵרָה / Definition: To bring together as a unit. [AHLB: 2143 (g) / Strong’s: 2279] Concordance: 26:4 26:10(2) 36:17


COVER: Anc Heb: ka-phar; Mod Heb: כָּפָר / Definition: To afford protection or security; to hide from sight or knowledge; to cover over as with a lid. [AHLB: 2283 (V) / Strong’s: 3722] Concordance: 29:33 29:36 29:37 30:10(2) 30:15 30:16 32:30

COVERING: Anc Heb: ko-pher (mas); Mod Heb: כֹּפֶר / Definition: Something that covers or conceals. A covering such as pitch or a monetary covering such as a bribe or ransom. A "village" as a covering. [AHLB: 2283 (g) / Strong’s: 3723, 3724] Concordance: 21:30 30:12

CRAVE: Anc Heb: דמא / hha-mad; Definition: To have a strong or inward desire for something. [AHLB: 2169 (V) / Strong’s: 5674, 5675] Concordance: 20:17(2) 34:24
CREMATE: Anc Heb: ממא / sa-raph; Alt Sp: ממא Definition: To reduce a dead body, or other object, to ashes by burning. [AHLB: 2512 (V) / Strong’s: 5635, 8313] Concordance: 12:10 29:14 29:34 32:20
CROSS-OVER: Anc Heb: עב / a-var; Definition: To pass from one side to the other; to go across a river or through a land; to transgress in the sense of crossing over. [AHLB: 2520 (V) / Strong’s: 5674, 5675] Concordance: 12:12 12:23 13:12 15:16(2) 17:5 30:13 30:14 32:27 33:19 33:22(2) 34:6 36:6 38:26
CROWN: Anc Heb: חצר / ne-zer (mas); Definition: An object showing Kingship or authority. Also, a sign upon the head as a sign of dedication. [AHLB: 2390 (N) / Strong’s: 5145] Concordance: 29:6 39:30
CRUSHED: Anc Heb: קית / ka-tit (mas); Definition: The pressing of the olive to extract the oil. [AHLB: 1252-B (b) / Strong’s: 3795] Concordance: 27:20 29:40
CRY: Anc Heb: קוח / tse-a-qah (fem); Definition: To utter loudly; to shout; to shed tears, often noisily. A loud crying or calling out. [AHLB: 2679 (N 1) / Strong’s: 6818] Concordance: 3:7 3:9 11:6 12:30 22:22
CUPPED-HAND: Anc Heb: ראב / hho-phen (mas); Definition: The cup shape of the palm. [AHLB: 2190 (g) / Strong’s: 2651] Concordance: 9:8
CURdle: Anc Heb: הבנה / qa-pha; Definition: To change into curd; coagulate; congeal. To spoil; turn sour. [AHLB: 1431-E (V) / Strong’s: 7087] Concordance: 15:8
CUSTOM: Anc Heb: קלח / hhuq (mas); Definition: A usage or practice common to many or to a particular place or class or habitual with an individual. [AHLB: 1180-J (N) / Strong’s: 2706] Concordance: 5:14 12:24 15:25 15:26 18:16 18:20 29:28 30:21
CUT-SHARPLY: Anc Heb: ערה / hha-rats; Definition: To divide or slice with a sharp instrument. To make a decision in the sense of dividing between two choices. [AHLB: 2209 (V) / Strong’s: 2782] Concordance: 11:7
DAMAGE: Anc Heb: תשק / sha-hhat; Definition: To bring to ruin by destruction; to destroy through disfigurement or corruption. [AHLB: 2830 (V) / Strong’s: 7843, 7844] Concordance: 8:20 12:23 21:26 32:7
DANCE: Anc Heb: שחל / me-hho-lah (fem); Definition: Twisting, skipping, or leaping with joy. To rejoice in expression of thanksgiving for religious worship or festivity. [AHLB: 1173-J (k 1) / Strong’s: 4246] Concordance: 15:20 32:19
DARKEN: Anc Heb: חשק / hha-shak; Definition: To be deprived of light. To be dark as night. [AHLB: 2215 (V) / Strong’s: 2821] Concordance: 10:15
DARKNESS: Anc Heb: חשק / hho-shekh (mas); Definition: The state of being dark. As the darkness of a moonless night. [AHLB: 2215 (g) / Strong’s: 2822] Concordance: 10:21(2) 10:22 14:20
DASH-TO-PIECES: Anc Heb: רָאָת Mod Heb: רָאָת / ra-ats; Definition: To shatter into pieces by force. [AHLB: 2783 (V) / Strong’s: 7492] Concordance: 15:6

DATE-PALM: Anc Heb: מַעֲרָה Mod Heb: מַעֲרָה / ta-mar (mas); Definition: The tree that produces the date. An erect tree as a pillar. [AHLB: 1037-A (N 2) / Strong’s: 1323] Concordance: 15:27

DAUGHTER: Anc Heb: בָּתָּה Mod Heb: בָּתָּה / bat (fem); Definition: A female having the relation of a child to parent. A village that resides outside of the city walls; as "the daughter of the city." [AHLB: 1037-A (N 2) / Strong’s: 1323] Concordance: 15:27

DAY: Anc Heb: יָומָה Mod Heb: יָומָה / yom (mas); Definition: The time of light between one night and the next one. Usually in the context of daylight hours but may also refer to the entire day or even a season. [AHLB: 1230-J (N) / Strong’s: 3117, 3118] Concordance: 15:27

DAYTIME: Anc Heb: יָומָה Mod Heb: יָומָה / yo-mam (mas); Definition: The time of the day when the sun is shining. [AHLB: 1230-J (p) / Strong’s: 3119] Concordance: 15:27

DEAL-DECEITFULLY: Anc Heb: הָיָרָה Mod Heb: הָיָרָה / ha-tal; Definition: To give as one's portion by a false impression. [AHLB: 1495-F (V) / Strong’s: 2048] Concordance: 15:6

DEATH: Anc Heb: מוֹת Mod Heb: מוֹת / mot (mas); Definition: A permanent cessation of all vital functions; the end of life. [AHLB: 1298-J (N) / Strong’s: 4192, 4193, 4194] Concordance: 15:6

DECEIVE: Anc Heb: נָשָׁה Mod Heb: נָשָׁה / na-sha; Alt Sp: נָשָׁה Definition: To cause to accept as true or valid what is false or invalid. Can also mean usury in the sense of a deception. In the participle form can mean creditor in the sense of imposition. [AHLB: 1320-E (V) / Strong’s: 5377, 5378, 5383] Concordance: 15:6

DECIDE: Anc Heb: פַּשְׁת Mod Heb: פַּשְׁת / sha-phat; Definition: To make a determination in a dispute or wrong doing. [AHLB: 2864 (V) / Strong’s: 8199, 8200] Concordance: 15:6

DECISION: Anc Heb: פַּשְׁת Mod Heb: פַּשְׁת / mish-pat (mas); Definition: A pronounced opinion. [AHLB: 2864 (h) / Strong’s: 4941] Concordance: 15:6

DECOARATE: Anc Heb: רָאָת Mod Heb: רָאָת / pa-ar; Definition: To apply ornamentation to show distinguishement or distinction. To stand out; being seen in a good light. To boast, in the sense of decorating the self with words. [AHLB: 1388-D (V) / Strong’s: 6286] Concordance: 15:6

DECORATION: Anc Heb: הָיָרָה Mod Heb: הָיָרָה / tiph-a-rah (fem); Alt Sp: הָיָרָה Definition: Ornamentation that shows position, distinguishement or distinction. [AHLB: 1388-D (i) / Strong’s: 8597] Concordance: 15:6

DECORATIVE-BAND: Anc Heb: הָיָרָה Mod Heb: הָיָרָה / hhy-shev (mas); Definition: An adornment with designs used to decorate or tie an article of clothing. [AHLB: 2213 (N) / Strong’s: 2805] Concordance: 15:6

DEEP-SEA: Anc Heb: דֶּפֶּה Mod Heb: דֶּפֶּה / te-hom (fem); Definition: Extending far from some surface or area; in difficulty or distress. Deep and tumultuous water. A subterranean body of water. [AHLB: 1105-J (i) / Strong’s: 8415] Concordance: 15:6
DEFEAT: Anc Heb: יָשָׁם Mod Heb: חלושה / hha-lu-shah (fem); Definition: Overcome or weakened by an outside force. [AHLB: 2168 (d) / Strong’s: 2476] Concordance: 32:18

DELAY: Anc Heb: נַעֲרָה Mod Heb: a-hhar; Definition: To stop, detain or hinder for a time. [AHLB: 309] Concordance: 22:28


DEPART: Anc Heb: מַפְלָל Mod Heb: גָּור / ra-sha; Definition: To go astray from the correct path and become lost; to act against a law or teaching as one who has gone astray. The hiphil (causative) form means "convict." [AHLB: 7561] Concordance: 22:8


DEATH: Anc Heb: מָשָׁה Mod Heb: מַשָּׁה (mas); Definition: To completely destroy with force. To tear or bring down. [AHLB: 4889] Concordance: 12:13

DECOMPOSE: Anc Heb: מְפָלָל Mod Heb: מְפָלָל / me-tso-lah (fem); Definition: The bottom of a deep body of water. [AHLB: 4688] Concordance: 15:5 15:8

DESOLATE: Anc Heb: מְפָלָל Mod Heb: שמאמה (fem); Definition: Vacant or void of required sources for life. [AHLB: 8077] Concordance: 23:29

DESTRUCTION: Anc Heb: מַשָּׁהת Mod Heb: מַשָּׁהת / mash-hhit (mas); Definition: To completely destroy with force. To tear or bring down. [AHLB: 4889] Concordance: 12:13

DEVOTED: Anc Heb: מְפָלָל Mod Heb: הָנָח / hha-nokh (mas); Definition: Immersed in activity for a specific task. [AHLB: n/a] Concordance: Used in names only.

DEW: Anc Heb: מְפָלָל Mod Heb: טָל / tal (mas); Definition: Moisture condensed on the surfaces of cool bodies or objects, especially at night. [AHLB: 2919, 2920] Concordance: 16:13 16:14


DIG: Anc Heb: מְפָלָל Mod Heb: כָּרָה / ka-rah; Definition: To break or loosen earth with an instrument or tool. To bargain in the sense of digging. [AHLB: 3735, 3738, 3739] Concordance: 21:33

DIG-OUT: Anc Heb: מְפָלָל Mod Heb: מְפָלָל / hha-phar; Definition: To dig something out of the ground. To dig into something as if searching. To confuse in the sense of being dug out. [AHLB: 2658, 2659] Concordance: 7:24

DIMINISH: Anc Heb: מְפָלָל Mod Heb: מְפָלָל / hha-sar; Definition: To make less or cause to appear less; to lessen the authority, dignity, or reputation of. Be lacking or to decrease. [AHLB: 2637] Concordance: 16:18

DIP: Anc Heb: מְפָלָל Mod Heb: מְפָלָל / ta-val; Definition: To plunge or immerse momentarily or partially, as under the surface of a liquid, to moisten, cool, or coat. [AHLB: 2881] Concordance: 12:22


DIRECTIVE: Anc Heb: מַסְתָּחַ הָ (fem); Definition: Serving or intended to guide, govern, or influence; serving to point direction. [AHLB: 1397-H (h1) / Strong's: 4687] Concordance: 15:26 16:28 20:6 24:12

DISCERNMENT: Anc Heb: דַּעַ (fem); Definition: The quality of being able to grasp and comprehend what is obscure. An intimacy with a person, idea or concept. [AHLB: 1085-A (N2) / Strong's: 1847] Concordance: 31:3 35:1

DISGUSTING: Anc Heb: תֹּאֵב (fem); Definition: Something highly distasteful that arouses marked aversion in one. [AHLB: 2897 (g1) / Strong's: 8441] Concordance: 8:22

DISPERSE: Anc Heb: זָרָה; Definition: To separate or remove to a distance apart from each other; to diffuse or cause to break into different parts. [AHLB: 1158-H (V) / Strong's: 2219] Concordance: 32:20


DIVIDE: Anc Heb: חָתַּה; Definition: To separate into two or more parts, areas or groups. To divide in half. [AHLB: 1179-H (V) / Strong's: 2673] Concordance: 21:35

DIVIDE-INTO-PIECES: Anc Heb: נָתָה (mas); Definition: To sever or part into sections To distribute or to bestow in parts or shares. [AHLB: 2449 (V) / Strong's: 5408] Concordance: 29:17

DOG: Anc Heb: כל / ke-lev (mas); **Definition:** An unclean four-footed animal. Also meaning contempt or reproach. [AHLB: 2259 (N) / Strong's: 3611] **Concordance:** 11:7 22:30

DOMINATE: Anc Heb: שלט / sha-tar; **Definition:** To govern or prevail over as a magistrate; to be in ultimate control; to establish order. [AHLB: 2833 (V) / Strong's: 7860] **Concordance:** 5:6 5:10 5:14 5:15 5:19

DONATION: Anc Heb: מתנה / min-hhah (fem); **Definition:** The act of making a gift or a free contribution. What is brought to another as a gift. [AHLB: 1307-A (h 1) / Strong's: 4503, 4504] **Concordance:** 29:41 30:9 40:29


DOOR: Anc Heb: דלת / de-let (fem); **Definition:** A means of access; usually a swinging or sliding barrier by which an entry is closed and opened. [AHLB: 1081-A (N 2) / Strong's: 1817] **Concordance:** 21:6

DOORPOST: Anc Heb: נפתול / me-zu-zah (fem); **Definition:** The supporting frame or single post around a door or gate. [AHLB: 1145-J (k1) / Strong's: 4201] **Concordance:** 12:7 12:22 12:23 21:6

DOUBLE: Anc Heb: עשר / mish-neh (mas); **Definition:** To make twice as great or as many. As a second or a multiple of two. [AHLB: 1474-H (h) / Strong's: 4932] **Concordance:** 16:5 16:22

DOUBLE-OVER: Anc Heb: משכה / ka-phał; **Definition:** To bend at the waist or middle. [AHLB: 2280 (V) / Strong's: 3717] **Concordance:** 26:9 28:16 39:9(2)

DOUGH: Anc Heb: הבשה / ba-tseyq (mas); **Definition:** A mass of flour and water that rises when yeast is added and is then baked into bread or cakes. [AHLB: 2032 (N) / Strong's: 1217] **Concordance:** 12:34 12:39

DO-WELL: Anc Heb: טוב / ya-tav; **Definition:** To do something necessary; to be good, in the sense of being "functional." [AHLB: 1186-L (V) / Strong's: 3190, 3191] **Concordance:** 1:20 30:7

DRAW: Anc Heb: מ นาย / ma-shakh; **Definition:** To pull up or out of a receptacle or place; to draw or pull something out; to prolong in the sense of drawing out time; to draw out a sound from a horn. [AHLB: 2358 (V) / Strong's: 4900] **Concordance:** 12:21 19:13

DRAWING-NEAR: Anc Heb:блиיק / go-shen (mas); **Definition:** To come or be brought close. [AHLB: n/a / Strong's: n/a] **Concordance:** Used in names only.

DRAW-OUT: Anc Heb: רֹעַ / ruq; Definition: To empty. To arm oneself by unsheathing a sword in the sense of emptying the scabbard. Acting in vain; empty-handed. [AHLB: 1456-J (V) / Strong’s: 7324] Concordance: 15:9


DRINK: Anc Heb: שָׂקַח / sha-qah; Definition: To swallow liquid, whether of man or of the land. [AHLB: 1042-C (N) / Strong’s: 80] Concordance: 9:9

DYSFUNCTIONAL: Anc Heb: רַע / ra (com); Definition: Impaired or abnormal action other than that for which a person or thing is intended. Something that does not function within its intended purpose. [AHLB: 1460-A (N) / Strong’s: 7451, 7455] Concordance: 5:19 10:10 23:2 32:12(2) 32:14 32:22 33:4

Dictionary ~ Nouns and Verbs

EAST:  Ancient Hebrew: מָרָע / qe-dem (mas); **Definition:** The general direction of sunrise. As in front when facing the rising sun. Also, the ancient past. [AHLB: 2698 (N) / Strong's: 6924] **Concordance:** 27:13 38:13

EAST-WIND:  Ancient Hebrew: מָרָע / qa-dim (mas); **Definition:** The wind that comes from the east. Toward the east as the origin of the east wind. [AHLB: 2698 (b) / Strong's: 6921] **Concordance:** 10:13 14:21


EDGING:  Ancient Hebrew: בֵּינַלִּים / gav-lut (fem); **Definition:** Furnished with a border or trim. Added to a garment for ornamentation. [AHLB: 2049 (N 3) / Strong's: 1383] **Concordance:** 28:22 39:15

EIGHT:  Ancient Hebrew: שָׁמוֹנָה / she-mo-nah (mas); **Definition:** The cardinal number eight. May represent fullness from its connection to root meaning fat or rich. [AHLB: 2850 (c) / Strong's: 8083, 8084] **Concordance:** 7:7 26:2 26:25 36:9 36:30

EIGHTH:  Ancient Hebrew: שָׁמוֹנָה / she-mi-ni (mas); **Definition:** A cardinal number. [AHLB: 2850 (bf) / Strong's: 8066] **Concordance:** 22:29


EMERALD:  Ancient Hebrew: בִּירְדָּן / ba-re-qet (fem); **Definition:** Possibly the Emerald, a green variety of Beryl. The Hebrew word is from a root meaning to flash or shimmer, while the Septuagint uses Smaragdos meaning a green stone. Other possible translations are Beryl or Quartz. [AHLB: 2041 (N2) / Strong's: 1304] **Concordance:** 28:17 39:10

EMINENT:  Ancient Hebrew: מִדֶּה / a-dir (mas); **Definition:** What exerts power and status. Someone or something that is wide in authority or majesty. [AHLB: 1089-C (b) / Strong's: 117] **Concordance:** 15:10

EMPTINESS:  Ancient Hebrew: רֵעָה / rey-qam (mas); **Definition:** Lack of contents which should be present. Void of contents or purpose. [AHLB: 1456-M (p) / Strong's: 7387] **Concordance:** 3:21 23:15 34:20

ENCOUNTER:  Ancient Hebrew: פַּגַּשׁ / pa-gash; **Definition:** To meet or come in contact with another person. A meeting between two hostile factions; to engage in conflict with. [AHLB: 2594 (V) / Strong's: 6298] **Concordance:** 4:24 4:27

ENGRAVE:  Ancient Hebrew: הָרָת / hha-rat; **Definition:** To mark, scratch, or scrape. To chisel or cut figures, letters, or devices on stone or metal. [AHLB: 2212 (V) / Strong's: 2801] **Concordance:** 32:16

ENGRAVER:  Ancient Hebrew: הָרָת / hhe-resh (mas); **Definition:** A sculptor or carver who engraves wood, stone or metal. [AHLB: 2211 (N) / Strong's: 2791, 2796] **Concordance:** 28:11 35:35 38:23

ENGRAVING-TOOL: Anc Heb: הָרֶת Mod Heb: הָרֶת / hhe-ret (mas); Definition: A tool making markings or inscriptions by carving on stone, metal or wood. A stylus for inscribing a clay tablet. [AHLB: 2203 (N) / Strong’s: 2747]


ENTANGLED: Anc Heb: נָקָב Mod Heb: נָקָב / buk; Definition: Twisted together or interwoven in a confused manner. Involved. [AHLB: 1034-J (V) / Strong’s: 943]

ENTIRELY: Anc Heb: כָּלָל Mod Heb: כָּלָל / ka-lil (mas); Definition: A state of being complete. All of it. No missing parts; complete by including everything. [AHLB: 1242-B (b) / Strong’s: 3632] Concordance: 28:31 39:22


EPIDEMIC: Anc Heb: רְבוּ אָרָם Mod Heb: רְבוּ אָרָם / de-ver (mas); Definition: A wide spread disease effecting man or animal. A pestilence. [AHLB: 2093 (N) / Strong’s: 1698]


ESCAPE: Anc Heb: עָלָיָה Mod Heb: עָלָיָה / pe-ley-tah (fem) Definition: To get away, especially from confinement. [AHLB: 2609 (b1) / Strong’s: 6413] Concordance: 10:5

ESTIMATE: Anc Heb: קָסָה Mod Heb: קָסָה / ka-sas; Definition: To make an approximate count or reckoning. [AHLB: 1245-B (V) / Strong’s: 3699] Concordance: 12:4


EVICTED: Anc Heb: בְּרִיָּה Mod Heb: בְּרִיָּה / ger-shon (mas); Definition: To be removed or thrown from with force. To dispossess, exile, dismiss. [AHLB: n/a / Strong’s: n/a] Concordance: Used in names only.


EXCEED: Anc Heb: הָרָפָה Mod Heb: הָרָפָה / a-raph; Definition: Running over, filled beyond capacity. [AHLB: 2529 (V) / Strong’s: 5736] Concordance: 16:18 16:23 26:12(2) 26:13
Dictionary ~ Nouns and Verbs

EXCEPT: Anc Heb: יִלְחוּ / bil-ti (mas); Definition: With the exclusion of from the whole. The whole with the exception of one or more. [AHLB: 2021 (ef) / Strong’s: 1115] Concordance: 8:18 8:25 9:17 20:20 22:19

EXCUSE-ME: Anc Heb: יִבֶפ / bi (mas); Definition: To exact neither punishment nor redress for one's self and interrupting. Used as an introduction for an entreaty or request. [AHLB: 1033-A (N) / Strong’s: 994] Concordance: 4:10 4:13


EXISTING: Anc Heb: יָנָח / yah (mas); Definition: Set in place. To be fixed with permanence or continuance. To continue in being. [AHLB: n/a / Strong’s: n/a] Concordance: Used in names only.


EYPHAH: Anc Heb: עֵפָה / ey-phah (fem); Definition: A dry standard of measure equal to 3 se’ahs or 10 omers. The same as the liquid measure bath which is about 9 imperial gallons or 40 liters. [AHLB: 1017-M (N1) / Strong’s: 374] Concordance: 16:36

FADE: Anc Heb: נָאַל Mod Heb: נָאַל / na-val; Definition: To degrade a person, action or object. To droop or pass away. To wither away as a leaf. To wear out of strength. To act unproductively. [AHLB: 2369 (V) / Strong’s: 5034] Concordance: 18:18(2)


FAVELNESS: Anc Heb: שְׁפַע Mod Heb: שְׁפַע / sha-peh (com); Definition: Words or actions that are not true or are empty. A Deception. Lacking value and content. [AHLB: 1461-J (N) / Strong’s: 7723] Concordance: 20:7(2) 23:1


FAT: Anc Heb: בָּלָה Mod Heb: בָּלָה / hhe-lev (mas); Definition: Animal tissue consisting of cells distended with greasy or oily matter; adipose tissue. The fat of an animal as the choicest part. Also milk; A white fatty liquid secreted by cows, sheep and goats, and used for food or as a source of butter, cheeses, yogurt, etc. [AHLB: 2160 (N) / Strong’s: 2459, 2461] Concordance: 3:8 3:17 13:5 23:18 23:19 29:13(2) 29:22(3) 33:3 34:26


FAT-TAIL: Anc Heb: כָּלַע Mod Heb: כָּלַע / al-yah (fem); Definition: The fat part of a sheep's rump considered an Eastern delicacy. [AHLB: 1012-A (b) / Strong’s: 451] Concordance: 29:22

FATTEN: Anc Heb: בָּרָה Mod Heb: בָּרָה / ba-ra; Definition: To make more substantial, fleshy or plump; to fill up. The filling of the earth in Genesis 1 with the sun, moon, plants and animals. The filling of man with breath and the image of God. [AHLB: 1043-E (V) / Strong’s: 1254] Concordance: 34:10

FEAR: Anc Heb: יָרָה Mod Heb: יָרָה / ya-ra; Definition: To be afraid of; to have a strong emotion caused by anticipation or awareness of danger; to dread what is terrible or revere what is respected. [AHLB: 1227-E (V) / Strong’s: 3372] Concordance: 1:17 1:21 2:14 3:6 9:20 9:30 14:10 14:13 14:31 15:11 20:20 34:10 34:30

FEARFUL: Anc Heb: יָרָה Mod Heb: יָרָה / ya-rey (mas); Definition: Full of fear or dread. [AHLB: 1227-E (N) / Strong’s: 3373] Concordance: 18:21

FEARFULNESS: Anc Heb: יָרָה Mod Heb: יָרָה / yi-rah (fem); Definition: Inclined to be afraid. [AHLB: 1227-E (N) / Strong’s: 3374] Concordance: 20:20


~ 339 ~
FEED: Anc Heb: רָאָה / ra-ah; **Definition:** To give food to; to provide feed or pasture to the flock. Commonly used in the participle form meaning a feeder or shepherd. [AHLB: 1453-H (V) / Strong's: 7462] **Concordance:** 2:17 2:19 3:1 34:3

FENCE-AROUND: Anc Heb: שָׁקָח / sa-khak; **Definition:** To surround with a wall of protection or covering. To encompass completely. [AHLB: 1333-B (V) / Strong’s: 5526] **Concordance:** 25:20 33:22 37:9 40:3 40:21


FIGHT: Anc Heb: לִמְדֶה / la-hham; **Definition:** To make war; to battle as to destruction; to attempt to defeat, subdue, or destroy an enemy by blows or weapons. A struggle for victory. [AHLB: 2305 (V) / Strong's: 3898] **Concordance:** 1:10 14:14 14:25 17:8 17:9 17:10


FILLING: Anc Heb: מֶלָת / me-lo (mas); Alt Sp: מַלְאַת; **Definition:** An act or instance of filling; something used to fill a cavity, container, or depression. [AHLB: 1288-E (c) / Strong's: 4393] **Concordance:** 9:8 16:32 16:33


FINE: Anc Heb: נָשָׁה / a-nash; **Definition:** A financial penalty made for an offense or damages. [AHLB: 2560 (V) / Strong's: 6064] **Concordance:** 21:22(2)

FINGER: Anc Heb: אֵתָבָה / ets-ba (fem); **Definition:** The extension of the hand. Can be used to point. [AHLB: 2655 (n) / Strong's: 676, 677] **Concordance:** 8:15 29:12 31:18

FINGER-SPAN: Anc Heb: זָרְט / ze-ret (fem); **Definition:** The span of the fingers, often used as a measurement. [AHLB: 1158-A (N 2) / Strong's: 2239] **Concordance:** 28:16(2) 39:9(2)

FINISH: Anc Heb: קָלָה / ka-lah; **Definition:** To bring to an end; terminate; to complete an action, event. [AHLB: 1242-H (V) / Strong’s: 3615] **Concordance:** 5:13 5:14 31:18 32:10 32:12 33:3 33:5 34:33 39:32 40:33


FIRE-OFFERING: Anc Heb: אֵשָׁה / i-sheh (mas); **Definition:** A sacrifice that is placed in a fire as an offering. [AHLB: 1021-H (e) / Strong’s: 801] **Concordance:** 29:18 29:25 29:41 30:20

FIRE-PAN: Anc Heb: מַהֲתָה / mahh-tah (fem); **Definition:** A tray for carrying hot coals. [AHLB: 1183-A (a1) / Strong's: 4289] **Concordance:** 25:38 27:3 37:23 38:3

FIRMNESS: Anc Heb: נָמָה / e-mu-nah (fem); **Definition:** Securely fixed in place. [AHLB: 1290-C (d1) / Strong's: 530] **Concordance:** 17:12


FISH: Anc Heb: דָּג / dag (mas); דָּגָה / da-gah (fem); Alt Sp: cad Definition: An aquatic animal. Only fish with scales and fins are considered fit for food (clean). [AHLB: 1072-A (N) / Strong's: 1709, 1710] Concordance: 7:18 7:21

FISSURE: Anc Heb: ניקָר / nik-rah (fem); Definition: A division, causing to become two pieces instead of one. A cleft or narrow chasm. [AHLB: 2436 (N 1) / Strong's: 5366] Concordance: 33:22

FIST: Anc Heb: אֶגְרוֹפָה / eg-rop (mas); Definition: Clenched fingers into the palm of the hand. [AHLB: 2088 (nc) / Strong's: 106] Concordance: 21:18


FLAKE-OFF: Anc Heb: לְחֶסֶף / hhas-phas; Definition: To scale off particles from an object. [AHLB: 3017] Concordance: 16:14

FLAMING: Anc Heb: הָרֵי / hha-ri (mas); Definition: A visible fire, usually used in the sense of a fierce anger. [AHLB: 1181-A (f) / Strong's: 2750] Concordance: 11:8


FLASH: Anc Heb: בָּרָק / ba-raq (mas); Definition: The bright light shining off the edge of a sword. The bright light of lightning. [AHLB: 2041 (N) / Strong's: 1300] Concordance: 19:16

FLAVOR: Anc Heb: טָעָם / ta-am (mas); Definition: The taste of a food or the perception of a person’s behavior. [AHLB: 2236 (N) / Strong's: 2940, 2941, 2942] Concordance: 16:31

FLAX: Anc Heb: פִּשְׁט / pish-teh (fem); Definition: A plant in which its fibers are used in manufacturing articles of clothing. Also used to make wicks, cords, and bands. Linseed, linseed oil, and oilcake are useful products of the same plant. [AHLB: 2648 (N 1) / Strong's: 6593, 6594] Concordance: 9:31(2)

FLEE: Anc Heb: נָשׁ / nus; Definition: To run away, often from danger or evil; to hurry toward a place of safety; to flee to any safe place such as a city or mountain. [AHLB: 1314-J (V) / Strong's: 5127] Concordance: 4:3 9:20 14:25 14:27 21:13


FLINT: Anc Heb: יָדוֹלָה / Mod Heb: יָדוֹלָה / ya-ha-lom (mas); Definition: Possibly the flint, a form of quartz of a brown, gray or black color. Other possible translations are onyx and diamond. [AHLB: 1104-L (qp) / Strong's: 3095] Concordance: 28:18 39:11


FLOUR: Anc Heb: טַלְפָּס / Mod Heb: טַלְפָּס / so-let (fem); Definition: Finely ground meal of grain used for making bread. [AHLB: 1334-J (N2) / Strong's: 5560] Concordance: 29:2 29:40

FLOW: Anc Heb: לֶצֶן / Mod Heb: לֶצֶן / na-zal; Definition: To stream or gush a liquid substance. To run like water. [AHLB: 2387 (V) / Strong's: 5140] Concordance: 15:8

FOOD: Anc Heb: אֲלָכָה / Mod Heb: אֲלָכָה / akh-lah (fem); Definition: Something that nourishes, sustains, or supplies. For giving sustenance and making one whole. [AHLB: 1242-C (N 1) / Strong's: 402] Concordance: 16:15


FOREHEAD: Anc Heb: נֵזְכָה / Mod Heb: נֵזְכָה / mey-tsahh (mas); Definition: The part of the face which extends from the hair on the top of the head to the eyes. Impudence, confidence, or
assurance. The seat of boldness of speech and actions. [AHLB: 2350 (N) / Strong’s: 4696]

Concordance: 28:38[2]

FOREIGN: Anc Heb: אָרְנָן Mod Heb: נָאָר / na-khri (mas); Definition: Situated outside one’s own country. Alien in character. A strange person, place or thing as being unrecognized. [AHLB: 2406 (f) / Strong’s: 5237] Concordance: 2:22 18:3 21:8

FOREIGNER: Anc Heb: פֶּרְנָא Mod Heb: נָאָר / nē-khar (mas); Definition: A person belonging to or owing allegiance to a foreign country. [AHLB: 2406 (N) / Strong’s: 5235, 5236] Concordance: 12:43

FORESKIN: Anc Heb: אַלְרָו Mod Heb: נָאָר / ar-lah (fem); Definition: A fold of skin that covers the end of the penis. [AHLB: 2577 (N1) / Strong’s: 6190] Concordance: 4:25

FORGET: Anc Heb: נָאָר Mod Heb: ya-sad; Definition: To lay a foundation of a house, place or plan. [AHLB: 1326-L (V) / Strong’s: 3245] Concordance: 9:18

FOUNDATION: Anc Heb: סֶד Mod Heb: ya-sad; Definition: A store of material possessions. [AHLB: 1050-A (N) / Strong’s: 1409]


FOURTH-GENERATION: Anc Heb: יבְּסֹד Mod Heb: ri-va (mas); Definition: A great-great grandchild, as a descendant of the fourth generation. [AHLB: 2744 (e) / Strong’s: 7256] Concordance: 20:5 34:7

FRANKINCENSE: Anc Heb: הֶשְּמָנָה Mod Heb: le-vo-nah (fem); Definition: A resin or gum that is a residue from the bark of a particular ash or fir tree. Used as incense, perfume, or with an offering. [AHLB: 2303 (c1) / Strong’s: 3828] Concordance: 30:34


FREE-FLOWING: Anc Heb: רֵבֵיעַ Mod Heb: de-ror (fem); Definition: To flow without hindrances. [AHLB: 1089-B (c) / Strong’s: 1865] Concordance: 30:23

FREELY: Anc Heb: יָפַה Mod Heb: hhi-nam (mas); Definition: Having no restrictions. A work or action that is performed without wages or without cause. [AHLB: 1175-A (p) / Strong’s: 2600] Concordance: 21:2 21:11

FREEWILL-OFFERING: Anc Heb: פֶּרְנָא Mod Heb: ne-da-vah (fem); Definition: A voluntary or spontaneous gift as an offering out of respect or devotion. [AHLB: 2380 (N1) / Strong’s: 5071] Concordance: 35:29 36:3
FRIEND: Anc Heb: תRotor Mod Heb: תושיה / re-ut (fem); Definition: A female companion as one who is close. [AHLB: 1453-A (N)] / Strong’s: 7468] Concordance: 11:2

FROG: Anc Heb: יִפְתוֹר Mod Heb: sephar-dey-a (mas); Definition: A four-legged amphibious animal. [AHLB: n/a / Strong’s: 6854] Concordance: 7:27 7:28 7:29 8:1 8:2 8:3 8:4 8:5 8:7 8:8 8:9

FROM: Anc Heb: נְמ

FULL-STRENGTH: Anc Heb: מופך
cMod Heb: מוחך / tom (mas); Definition: Someone or something that is whole or complete. Full in power or force. One who is mature. [AHLB: 1496-J (N) / Strong’s: 8537] STRENGTH:

FUNCTIONAL: Anc Heb: וְתַחֲנו
cMod Heb: וְתַחָנ / tov (com); Definition: Fulfiling the action for which a person or thing is specially fitted or used, or for which a thing exists. Something that functions within its intended purpose. Also goods as Items, produce or other essentials needed for survival. [AHLB: 1186-J (N) / Strong’s: 2896, 2898] Concordance: 2:2 3:8 14:12 18:9 18:17 33:19

FURNACE: Anc Heb: בֶּשֶׁת
cMod Heb: בֶּשֶׁת / kiv-shan (mas); Definition: An enclosed structure in which heat is produced. [AHLB: 2251 (em) / Strong’s: 3536] Concordance: 9:8 9:10 19:18

GALBANUM: Anc Heb: גַּלְבַּנְע
cMod Heb: גַּלְבַּנָה / hhel-be-nah (fem); Definition: An odoriferous resin used in incense. A choice ingredient used in the Temple incense or oil. [AHLB: 2160 (m1) / Strong’s: 2464] Concordance: 30:34

GARMENT: Anc Heb: בָּגֶד

GATE: Anc Heb: שֵׁר
cMod Heb: שֵׁר / sha-ar (mas); Definition: The opening in a wall or fence through which livestock or people pass. Can be the gatekeeper. Also sha'ar, a unit of measurement. [AHLB: 2862 (N) / Strong’s: 8179, 8651, 8652] Concordance: 20:10 27:16 32:26 32:27(2) 35:17 38:15 38:18 38:31 39:40 40:8 40:33

GATHER: Anc Heb: סָף
cMod Heb: סָף / a-saph; Definition: To bring together; to accumulate and place in readiness. [AHLB: 1339-C (V) / Strong’s: 622] Concordance: 3:16 4:29 9:19 23:10 23:16 32:26

GATHERED-UP: Anc Heb: לִק
cMod Heb: לִק / laq (mas); Definition: To bring together. Acquire. [AHLB: n/a / Strong’s: n/a] Concordance: Used in names only.

GATHERING: Anc Heb: סְפָּר
cMod Heb: סְפָּר / a-siph (mas); Definition: That which has been brought together. [AHLB: 1339-C (b) / Strong’s: 614] Concordance: 23:16 34:22

GENERATION: Anc Heb: דָּרו

GERAH: Anc Heb: גֵּרָה
cMod Heb: גֵּרָה / ge-rah (fem); Definition: A dry weight measure equal to a 20th part of a shekel. [AHLB: 1066-A (N1) / Strong’s: 1626] Concordance: 30:13

~ 344 ~

Dictionary ~ Nouns and Verbs
GIRD: Anc Hebr: יָרֹד / a-phad; **Definition**: To pull in closely to the body. To wrap around. To tie on the ephod. [AHLB: 1372-C (V) / Strong’s: 640] **Concordance**: 29:5

GIRD-UP: Anc Hebr: חַגָּר / hha-gar; **Definition**: To bind the loose portions of clothing into a belt or sash to prepare to go to war; to be bound with arms for war. [AHLB: 2147 (V) / Strong’s: 2296] **Concordance**: 12:11 29:9


GIVE-ADVICE: Anc Hebr: יָדַע / ya-ats; **Definition**: To assist another by providing wise counsel. [AHLB: 1363-L (V) / Strong’s: 3272, 3289] **Concordance**: 18:19

GIVE-AN-EAR: Anc Hebr: לִשּׁוֹן / a-zan; **Definition**: To pay attention to a voice or sound; to hear with thoughtful attention and obedience. [AHLB: 1152-C (V) / Strong’s: 238, 239] **Concordance**: 15:26


GLIMMERING: Anc Hebr: לָהֳלָה, לָהֳלָה / leh-ha-vah (fem); Alt Sp: לָהֳלָה, לָהֳלָה **Definition**: The flash of light from a fire or metal. [AHLB: 1255-G (N 1) / Strong’s: 3827, 3852] **Concordance**: 3:2

GNAT: Anc Hebr: נֵק / keyn (mas); **Definition**: A small flying insect. [AHLB: 1244-A (N) / Strong’s: 3654] **Concordance**: 3:2


GOBLET: Anc Hebr: נָנוֹ / a-nan (mas); **Definition**: A cup for containing liquids. [AHLB: 1060-C (N) / Strong’s: 101] **Concordance**: 24:6


GORER: Anc Heb: חָּפִּ֫י Mod Heb: חָּפִּ֫י / na-gahh (mas); Definition: An ox that is known to gore with the horns. [AHLB: 2373 (N) / Strong's: 5056] Concordance: 21:29 21:36


GRACIOUS: Anc Heb: הַּהֲנַּ֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫֫
GREEN-GRAIN: Anc Heb: אֲגָרִי / "agri Mod Heb: אֲגָרִי / agri (mas); Definition: Fresh young stalks of standing grain. Also the name of a month in the Hebrew calendar. [AHLB: 1002-B (b) / Strong’s: 24] Concordance: 9:31 13:4 23:15 34:18(2)

GRIND: Anc Heb: מַחְמָד Mod Heb: מַחְמָד / ma-hhad; Definition: To reduce to fine particles through abrasion. [AHLB: 2231 (V) / Strong’s: 2912] Concordance: 32:20

GROANING: Anc Heb: נָהַגְי Mod Heb: נָהַגְי / na-ghah (fem); Definition: To voice a deep, inarticulate sound, as of pain, grief, or displeasure. [AHLB: 1318-D (N 1) / Strong’s: 5009] Concordance: 2:24 6:5

GROPE: Anc Heb: חֲזָקָה Mod Heb: חֲזָקָה / ha-tsah; Definition: To feel about blindly or uncertainly in search of something. A groping around in the darkness to find something. [AHLB: 1297-B (V) / Strong’s: 4184, 4959] Concordance: 10:21


HAPPY: Anc Heb: חַּמָּה Mod Heb: חַּמָּה / a-sheyr (mas); Definition: A feeling of joy or satisfaction. [AHLB: 1480-C (N) / Strong’s: 835]

HARM: Anc Heb:ANC Heb: לודא / a-son (mas); Definition: Physical or mental damage; injury. The pain from the thorn. [AHLB: 1336-C (C) / Strong’s: 611] Concordance: 21:22 21:23

HARVEST: Anc Heb:ANC Heb: פצאר / qa-tsir (mas); Definition: The season for gathering agricultural crops. Time when the plants are severed from their roots to be used for seed or food. [AHLB: 2727 (b) / Strong’s: 7105] Concordance: 23:16 34:21 34:22


HAVE-COMPASSION: Anc Heb:ANC Heb: רחמ / ra-hham; Definition: To have a feeling of deep sympathy and sorrow for another who is stricken by misfortune, accompanied by a strong desire to alleviate the suffering. [AHLB: 2762 (V) / Strong’s: 7355] Concordance: 33:19[2]

HAVE-HORNS: Anc Heb:ANC Heb: קרן / qa-ran; Definition: One of a pair of bony processes that arise from the head of many animals, sometimes used as a wind instrument. The horn-shaped protrusions of the altar or a musical instrument. [AHLB: 2732 (V) / Strong’s: 7160] Concordance: 34:29 34:30 34:35


HEAP: Anc Heb:ANC Heb: נד / neyd (mas); Definition: A large pile dirt or rubbish. [AHLB: 1303-A (N) / Strong’s: 5067] Concordance: 15:8


HEARING: Anc Heb:ANC Heb: שומע / shi-mon (mas); Definition: One who listens. The one who acts upon what he has heard. [AHLB: n/a / Strong’s: n/a] Concordance: Used in names only.

~ 348 ~

HEAVINESS: Anc Heb: נַפְשׁוֹת / ke-vey-dut (fem); Definition: A physical or spiritual weight. A sadness or burden. [AHLB: 2246 (N3) / Strong's: 3517] Concordance: 14:25

HEAVY: Anc Heb: נְפָשׁוֹת / ka-ved (fem); Definition: Having great weight. Something that is weighty. May also be grief or sadness in the sense of heaviness. Also, the liver as the heaviest of the organs. [AHLB: 2246 (N) / Strong's: 3515, 3516] Concordance: 4:10(2) 7:14 8:20 9:3 9:18 9:24 10:14 12:38 17:12 18:18 19:16 29:13 29:22

HEIGHT: Anc Heb: נַפָשׁוֹת / qo-mah (fem); Definition: The highest part or most advanced point; the condition of being tall or high. In the sense of being raised up. [AHLB: 1427-J (N 1) / Strong's: 6967] Concordance: 25:10 25:23 27:1 27:18 30:2 37:1 37:10 37:25 38:1 38:18

HELP: Anc Heb: מְנַפָּשׁוֹת / e-zer (mas); Definition: One that helps. Who comes to assist with a trouble or burden. [AHLB: 2535 (N) / Strong's: 5828] Concordance: 18:4

HELP: Anc Heb: מְנַפָּשׁוֹת / a-zar; Definition: To give assistance or support to. [AHLB: 2535 (V) / Strong's: 5826]


HERB: Anc Heb: נַפָּשׁוֹת / ey-sev (fem); Definition: The grasses and plants of the field used for their medicinal, savory, or aromatic qualities. [AHLB: 2561 (N) / Strong's: 6211, 6212] Concordance: 9:22 9:25 10:12 10:15(2)

HEWN-STONE: Anc Heb: נַפָּשׁוֹת / ga-zit (fem); Definition: Stones that are sheered or chipped to form flat sides or an object. [AHLB: 1053-A (N3) / Strong's: 1496] Concordance: 20:25

HIDE: Anc Heb: תַּנּוֹת / sa-tar; Alt Sp: רְכָש Definition: To put out of sight; to conceal from view; to keep secret. Hide or conceal. [AHLB: 2516 (V) / Strong's: 5641, 5642, 8368] Concordance: 3:6


HIRE: Anc Heb: נָפָּשׁוֹת / sha-khar; Definition: Payment for labor or personal services; to engage the personal service of another. [AHLB: 2479 (V) / Strong's: 7936]

HIRELING: Anc Heb: נָפָּשׁוֹת / se-khir (mas); Definition: One who is hired for service and receives compensation. [AHLB: 2479 (b) / Strong's: 7916] Concordance: 12:45 22:14


HOARFROST: Anc Heb: קֵפְרָה Mod Heb: כֶּפְרָה / ke-phor (mas); Definition: A covering of small ice crystals, formed from frozen water vapor. [AHLB: 2283 (c) / Strong's: 3713] Concordance: 16:14


HONEY: Anc Heb: סָבִד Mod Heb: de-vash (mas); Definition: A sweet material elaborated out of the nectar of flowers in the honey sac of various bees. Also, dates as a thick, sticky and sweet food. [AHLB: 2094 (N) / Strong's: 1706] Concordance: 3:8 3:17 13:5 16:31 33:3

HOOD: Anc Heb: יָשָרָה Mod Heb: יָשָרָה / mas-weh (mas); Definition: A covering of the entire head and face. [AHLB: 1327-J (a) / Strong's: 4533] Concordance: 34:33 34:34 34:35

HOOK: Anc Heb: קָרָך Mod Heb: קָרָך / qe-res (mas); Definition: A straight piece of wood or metal that is bent at one end. [AHLB: 2733 (N) / Strong's: 7165] Concordance: 26:6(2) 26:11(2) 26:33 35:11 36:13(2) 36:18 39:33

HOP: Anc Heb: הֵסֵפ Mod Heb: הֵסֵפ / pa-sahh; Definition: To jump from one position to another. Also, to be lame, as one who hops on one leg. [AHLB: 2618 (V) / Strong's: 6452] Concordance: 12:13 12:23 12:27

HOPPING: Anc Heb: הֵסֵפ Mod Heb: הֵסֵפ / pe-sahh (mas); Definition: The feast celebrating the “hopping” (usually called “Passover” but more literally means “hop over”). [AHLB: n/a / Strong's: n/a] Concordance: Used in names only.

HORDE: Anc Heb: בְּרָפ Mod Heb: בְּרָפ / a-rov (mas); Definition: A large swarm of flies in the sense of a mixture. Also used for a large group of people. [AHLB: 2573 (c) / Strong's: 6157] Concordance: 8:17(2) 8:18 8:20(2) 8:25 8:27

HORN: Anc Heb: נְרָק Mod Heb: נְרָק / qe-ren (fem); Definition: One of a pair of bony processes that arise from the head of many animals and used as a wind instrument. The horns of an animal or a musical instrument in the shape of a horn. [AHLB: 2732 (N) / Strong's: 7161, 7162] Concordance: 27:2(2) 29:12 30:2 30:3 30:10 37:25 37:26 38:2(2)

HORNET: Anc Heb: אְרֵי מֶדֶנ Mod Heb: אְרֵי מֶדֶנ / tsir-ah (fem); Definition: A flying insect with a stinger that is capable of causing serious injury or death to one that is stung. [AHLB: 2691 (e1) / Strong's: 6880] Concordance: 23:28

HORSE: Anc Heb: סֶפֶר Mod Heb: סֶפֶר / sus (mas); Definition: A domesticated animal used as a beast of burden, a draft animal or for riding. [AHLB: 1337-J (N) / Strong's: 5483] Concordance: 9:3 14:9 14:23 15:1 15:19 15:21


HUNGER: Anc Heb: רעב / ra-eyv (mas); Definition: A craving or urgent need for food. [AHLB: 2777 (N) / Strong's: 7457, 7458] Concordance: 16:3

HURRY: Anc Heb: מהר; Definition: To carry or cause to go with haste. [AHLB: 1296-G (V) / Strong's: 4116, 4117] Concordance: 2:18 10:16 12:33 22:15(2) 34:8

HYSSOP: Anc Heb: עזוב / ey-zov (mas); Definition: An aromatic herb whose twigs were used in ceremonial sprinkling. [AHLB: 1140-C (c) / Strong's: 231] Concordance: 12:22


IMMIGRANT: Anc Heb: עקף / pe-le-shet (fem); Definition: Someone from outside of the homeland. Someone who migrated from another land or country. [AHLB: n/a / Strong's: n/a] Concordance: Used in names only.


INCREASE: Anc Heb: והבר / ra-vah; Definition: To become progressively greater; to multiply by the production of young; to be abundant of number, strength or authority. [AHLB: 1439-H (V) / Strong's: 7235, 7236] Concordance: 1:7 1:10 1:12 1:20 7:3 11:9 16:17 16:18 30:15 32:13

INCREASE-IN-NUMBER: Anc Heb: והבר / ra-vav; Definition: To become progressively greater; to multiply by the production of young. Multiply. Also, meaning "to shoot" from the abundant arrows of the archer. [AHLB: 1439-B (V) / Strong's: 7231, 7232] Concordance: 23:29 36:5

INFECT: Anc Heb: טперед / tsa-ra; Definition: To taint or contaminate with something that affects quality, character, or condition unfavorably. To be infected with leprosy, mildew or mold. [AHLB: 2691 (V) / Strong’s: 6879] Concordance: 4:6

IN-FRONT: Anc Heb: נקף / no-kahh (mas); Definition: Before or opposite to something. [AHLB: 2403 (g) / Strong’s: 5227] Concordance: 14:2 26:35 40:24
INHERIT: Anc Heb: לֵֽהַ֔ל / na-hhal; Definition: A passing down of properties, wealth or blessings to the offspring. [AHLB: 2391 (V) / Strong’s: 5157] Concordance: 23:30 32:13 34:9

INHERITANCE: Anc Heb: לְּהַ֣לֹּ֔ה / na-hha-lah (fem); Definition: The acquisition of a possession from past generations. [AHLB: 2391 (N 1) / Strong’s: 5159] Concordance: 15:17

INQUITY: Anc Heb: נְּפָ֣ג / a-won (mas); Definition: Gross injustice; wickedness. The result of twisted actions. [AHLB: 1512-A (m) / Strong’s: 5771] Concordance: 20:5 28:43 34:7 34:9


INTELLIGENCE: Anc Heb: חֲבֻ֣י / ta-vun (mas); דָּבָ֖ה te-vu-nah (fem); Definition: The ability to learn, reason, plan and build. [AHLB: 1037-J (i ) / Strong’s: 8394] Concordance: 31:3 35:31 36:1

INTENTION: Anc Heb: קָ֣וֹד / a-vur (mas); Definition: As a crossing over from one idea to another. [AHLB: 2520 (d) / Strong’s: 5668] Concordance: 9:14 9:16 13:8 19:9 20:20{2}


ISLAND: Anc Heb: הָֽיֶה / iy (mas); Definition: A tract of land surrounded by water. [AHLB: 1014-A (f) / Strong’s: 336, 339]

ISSUE: Anc Heb: בַּ֥ז / zuv; Definition: To flow out; to go, pass, or flow out; emerge. [AHLB: 1140-J (V) / Strong’s: 2100] Concordance: 3:8 3:17 13:5 33:3


JASPER: Anc Heb: נַּפְּשָ֣יָֽ֑ה / yash-phey (fem); Definition: Probably the Jasper which may be red, yellow or brown in color. The Septuagint uses laspis meaning Jasper. Other possible translations are Ruby, Hyacinth and Emerald. [AHLB: 1477-L (N 1) / Strong’s: 3471] Concordance: 28:20 39:13


JOINING: Anc Heb: יָלָד Mod Heb: לָדָה; Definition: The attachment of objects through binding together. [AHLB: n/a / Strong’s: n/a] Concordance: Used in names only.


JUDGE: Anc Heb: פַלָל Mod Heb: פַלָל; Definition: One who presides over a dispute. [AHLB: 1380-B (b) / Strong’s: 6414] Concordance: 21:22


KINDNESS: Anc Heb: חַסְדָּה Mod Heb: חַסְדָּה / hhe-sed (mas); Definition: Of a sympathetic nature; quality or state of being sympathetic. In the sense of bowing the neck to another as a sign of kindness. [AHLB: 2181 (N) / Strong’s: 2617] Concordance: 15:13 20:6 34:6 34:7

KINGDOM: Anc Heb: ממלכת (fem); Mod Heb: mam-la-khah (fem); Definition: The area under the control of a king. [AHLB: 2340 (a1) / Strong's: 4467] Concordance: 19:6

KISS: Anc Heb: נשא (mas); Mod Heb: na-shaq; Definition: To touch together as when kissing with the lips or in battle with weapons. [AHLB: 2445 (V) / Strong's: 5401] Concordance: 4:27 18:7

KNEADING-BOWL: Anc Heb: מישרת (fem); Mod Heb: mish-eret (fem); Definition: The vessel used for mixing bread dough. [AHLB: 1342-D (h 2) / Strong's: 4863] Concordance: 7:28 12:34

KNEEL: Anc Heb: עבר (mas); Mod Heb: ba-rakh; Definition: To bend the knee, to kneel in homage or to drink water. The piel (intensive) form means "respect," in the sense of kneeling before another. [AHLB: 2039 (V) / Strong's: 1288, 1289] Concordance: 12:32 18:10 20:11 20:24 23:25 39:43


LAPIS LAZULI: Anc Heb: ספיר (mas); Mod Heb: sa-phir (mas); Definition: Probably the Lapis Lazuli which is similar to the color of the Sapphire. While the Hebrew word is saphiyr, the origin of the word Sapphire, the Sapphire was unknown until the Roman period. [AHLB: 2500 (b) / Strong's: 5601] Concordance: 24:10 28:18 39:11
LAST: Anc Heb: נַחֲרָם / a-hha-ron (mas); **Definition:** In, to or toward the back. To be in back of, at the rear or following after something. [AHLB: 1181-C (j) / Strong’s: 314] **Concordance:** 4:8

LATE: Anc Heb: לָמִי / a-phil (mas); **Definition:** The latter part of the day, in the sense of night as being dark. The latter part of a season. At or near the end. [AHLB: 1380-C (b) / Strong’s: 648] **Concordance:** 9:32

LAUGH: Anc Heb: קָהַע / tsa-hhaq; **Definition:** To show mirth, joy, or scorn with a smile and chuckle or explosive sound. [AHLB: 2660 (V) / Strong’s: 6711] **Concordance:** 32:6

LAY-DOWN: Anc Heb: שַׁחַב / sha-khav; **Definition:** To give up; to lie down for copulation, rest or sleep. [AHLB: 2834 (V) / Strong’s: 7901] **Concordance:** 22:15 22:18 22:26

LAYING-PLACE: Anc Heb: מְשַׁכָּב / mish-kav (mas); **Definition:** The location one lays for rest or sleep. [AHLB: 2834 (h) / Strong’s: 4903, 4904] **Concordance:** 7:28 21:18

LAY-IN-WAIT: Anc Heb: תַּסַּד / tsa-dah; **Definition:** To hide in ambush. [AHLB: 1395-H (V) / Strong’s: 6658] **Concordance:** 21:13

LEAD: Anc Heb: מֵדְנָא / na-hal; **Definition:** To guide on a way, especially by going in advance. The flock directed to the pasture at the end of the journey. [AHLB: 1311-G (V) / Strong’s: 5095] **Concordance:** 15:10

LEADER: Anc Heb: לְיָה / a-tsil (fem); **Definition:** One who is in charge or in command of others. [AHLB: 1403-C (b) / Strong’s: 678] **Concordance:** 24:11

LEAVE: Anc Heb: אָזַב / a-zav; **Definition:** To go away from; to neglect. [AHLB: 2532 (V) / Strong’s: 5800] **Concordance:** 10:15{2} 12:10{2} 16:19 16:20 28:10 29:34{2} 36:7

LEAVE-BEHIND: Anc Heb: יָטַר / ya-tar; **Definition:** To set aside; to retain or hold over to a future time or place; to leave a remainder. [AHLB: 1480-L (V) / Strong’s: 3498] **Concordance:** 10:15{2} 12:10{2} 16:19 16:20 28:10 29:34{2} 36:7

LEAVE-IN-PLACE: Anc Heb: הָהַמִּשְׁג / ya-tseg; **Definition:** To put something in a place. [AHLB: 1394-L (V) / Strong’s: 3322] **Concordance:** 10:24

LEAVENED-BREAD: Anc Heb: מֵאָהִmetros / hha-mets (mas); **Definition:** Dough that has had leaven added to make a sour bread. [AHLB: 1342-D (c) / Strong’s: 7603] **Concordance:** 12:15 12:19 13:7

LEFT-HAND: Anc Heb: יָמֶלָנ / se-mol (mas); **Definition:** The left hand, side or direction. [AHLB: 3036 / Strong’s: 8040] **Concordance:** 14:22 14:29


LET-ALONE: Anc Heb: נַחֲנָנ / na-tash; **Definition:** To be left behind by those who leave. [AHLB: 2401 (V) / Strong’s: 5203] **Concordance:** 23:11

~ 355 ~

LIEUTENANT: Anc Heb: נַחַלָּם Mod Heb: נַחֲלָה Mod Heb: נַחֲלָה / sha-lish (mas); Alt Sp: שלוש **Definition:** A leader who is responsible for a group of thirty. [AHLB: 2847 (b) / Strong’s: 7991] **Concordance:** 14:7 15:4

LIFTED: Anc Heb: רָאִים Mod Heb: רָאִים / ra-ham (mas); **Definition:** Raised up in position or in exaltation. [AHLB: n/a / Strong’s: n/a] **Concordance:** Used in names only.


LIGHT: Anc Heb: רַחַץ Mod Heb: רַחַץ / or (com); **Definition:** The illumination from the sun, moon, stars, fire, candle or other source. [AHLB: 1020-J (N) / Strong’s: 216, 217] **Concordance:** 10:23

LIGHT: Anc Heb: רַחַץ Mod Heb: רַחַץ / or; **Definition:** To shine with an intense light; be or give off light; to be bright. [AHLB: 1020-J (V) / Strong’s: 215] **Concordance:** 13:21 14:20 25:37

LIGHT-BRINGER: Anc Heb: נְפָרָא Mod Heb: נְפָרָא / a-ha-ron (mas); **Definition:** One who carries light into the darkness. [AHLB: n/a / Strong’s: n/a] **Concordance:** Used in names only.


LINGER: Anc Heb: מַלִּיק Mod Heb: מַלִּיק / ma-hah (mas); **Definition:** To be slow in parting or in quitting something. [AHLB: 1281-B (N) / Strong’s: 4102] **Concordance:** 12:39

LINTEL: Anc Heb: פֶּסֶמְלָם Mod Heb: פֶּסֶמְלָם / mash-qoph (mas); **Definition:** A horizontal architectural member supporting the weight above an opening, as a window or a door. [AHLB: 2877 (ac) / Strong’s: 4947] **Concordance:** 12:7 12:22 12:23

LIP: Anc Heb: שֵׁפֹה Mod Heb: שֵׁפֹה / sa-phah (fem); **Definition:** The rim or edge of the mouth or other opening. Language, as spoken from the lips. [AHLB: 1339-A (N 1) / Strong’s: 8193] **Concordance:** 2:3 6:12 6:30 7:15 14:30 26:4(2) 26:10(2) 26:28 28:32 36:11(2) 36:17(2) 39:19 39:23

LIVE: Anc Heb: חַיָּה Mod Heb: חַיָּה / hhay-yah; **Definition:** To be alive and continue alive. Have life within. The revival of life gained from food or other necessity. The piel (intensive) form means "keep alive." [AHLB: 1171-H (V) / Strong’s: 2418, 2421, 2425] **Concordance:** 1:16 1:17 1:18 1:22 19:13 22:17 33:20

LIVELY: Anc Heb: חַיָּה Mod Heb: חַיָּה / or; **Definition:** Having the vigor of life. [AHLB: 1171-H (N) / Strong’s: 4102] **Concordance:** 12:39

LIVESTOCK: Anc Heb: בֵּיתֵנָה Mod Heb: בֵּיתֵנָה / miq-neh (mas); **Definition:** Animals kept or raised for use or pleasure. What is purchased or possessed. [AHLB: 1428-H (h) / Strong’s: 4735] **Concordance:** 9:3 9:4(2) 9:6(2) 9:7 9:19 9:20 9:21 10:26 12:38 34:19

LIVING: Anc Heb: חָיָּיָה Mod Heb: חָיָּיָה / hhai (mas); חָיָּיָה / hhai-yah (fem); **Definition:** The quality that distinguishes a vital and functional being from a dead body. Literally the stomach. Also, used idiomatically of living creatures, especially in conjunction with land, ground or field.
LOAD: Anc Heb: יָנָשׁ Ma Haš / ma-sa (mas); Definition: Something that is lifted up and carried. The lifting up of the voice in song. [AHLB: 1314-E (a) / Strong’s: 4853] Concordance: 23:5

LOATHE: Anc Heb: יָכַפְּק Ma Qats / quts; Definition: To dislike greatly and often with disgust. To be sickened as if pierced by a thorn. [AHLB: 1432-J (V) / Strong’s: 6973] Concordance: 1:12

LOBE: Anc Heb: יָיֵנָה Ma Hé / hi-ney (mas); Definition: The extended point of the liver. [AHLB: 1503-L (g2) / Strong’s: 3508] Concordance: 29:13 29:22

LOCUST: Anc Heb: עָבָר Ma Behem / ar-beh (mas); Definition: A six legged insect having short antennae and commonly migrating in swarms that strip the vegetation from large areas. [AHLB: 1439-H (n) / Strong’s: 697] Concordance: 10:4 10:12 10:13 10:14{2} 10:19{2}


LOOK-DOWN: Anc Heb: מִפוֹת Ma Shaqaph / sha-qaph; Definition: To look out and down as through a window. [AHLB: 2877 (V) / Strong’s: 8259] Concordance: 14:24

LOOP: Anc Heb: אֹלֶל Ma Lu-lah / lu-lah (fem); Definition: A circular object that is open in the middle. [AHLB: 1265-E (o 1) / Strong’s: 3924] Concordance: 26:4 26:5{3} 26:10{2} 26:11 36:11 36:12{3} 36:17{2}

LOOSE: Anc Heb: עָרָפָה Ma Pa-ra / pa-ra; Definition: To uncover, remove or let go. Such as to make naked by removing clothing. To uncover the head. [AHLB: 2641 (V) / Strong’s: 6544] Concordance: 5:4 32:25{2}

LOOSEN: Anc Heb: עָרָפָה Ma Pa-ra / pa-ra; Definition: To uncover, remove or let go. Such as to make naked by removing clothing. To uncover the head. [AHLB: 2641 (V) / Strong’s: 6544] Concordance: 5:4 32:25{2}


LUMINARY: Anc Heb: נְפָר Ma Ma-or / ma-or (mas); Definition: That which gives off light. [AHLB: 1020-J (a) / Strong’s: 3974] Concordance: 25:6 27:20 35:8 35:14(2) 35:28 39:37
MAGNIFY: Anc Heb: זרה / ga-dal; Definition: To increase in size or one's position of honor. [AHLB: 2054 (V) / Strong’s: 1431] Concordance: 2:10 2:11
MAID: Anc Heb: שד / shiph-hhah (fem); Definition: An unmarried young woman. [AHLB: 2863 (e1) / Strong’s: 8198] Concordance: 11:5
MAJESTY: Anc Heb: נ’ét / ga-on (mas); Definition: Elevated to a higher position. Supreme greatness or authority. [AHLB: 1047-A (j) / Strong’s: 1347] Concordance: 15:7
MAKE: Anc Heb: ביצים / pa-al; Definition: To perform a task of physical labor. [AHLB: 2622 (V) / Strong’s: 6466] Concordance: 15:17
MALE-KID: Anc Heb: גדי / ge-di (mas); Definition: A young goat. [AHLB: 1510-A (f) / Strong’s: 1423] Concordance: 23:19 34:26
MARKER: Anc Heb: שפחת / to-ta-phah (fem); Definition: A mark or emblem used to identify a purpose. [AHLB: 2233 (g¹) / Strong’s: 2903] Concordance: 13:16
MEASURE: Anc Heb: שְׁמַם Mod Heb: הָעָם; Definition: To determine the length of something by comparing it to a standard of measure. [AHLB: 1280-B (V) / Strong’s: 4058] Concordance: 16:18
MEASUREMENT: Anc Heb: מִדָּה (fem); Definition: A size or distance that is determined by comparing to a standard of measure. [AHLB: 1280-A (N 1) / Strong’s: 4060, 4061] Concordance: 26:2 26:8 36:9 36:15
MEETING: Anc Heb: אֶרֶק Mod Heb: כָּעָה; miq-rah (mas); Definition: A planned or accidental coming together. An encounter. [AHLB: 1434-H (h) / Strong’s: 4744, 4745] Concordance: 12:16(2)
MELT-AWAY: Anc Heb: יֵבָשֵׁס Mod Heb: מַסָּס; Definition: To become liquefied by warmth or heat. Also, the dissolving of the heart through fear or discouragement. [AHLB: 1291-B (V) / Strong’s: 4549] Concordance: 16:21
MEMORIAL: Anc Heb: זֶרֶךְ Mod Heb: זֶרֶךְ; הָעָם Definition: A remembering based on a past event often through an annual festival. [AHLB: 2121 (N) / Strong’s: 2143] Concordance: 3:15 17:14
MEN: Anc Heb: בָּנִים Mod Heb: זָכָּר (mas); Definition: Male persons. [AHLB: 2121 (d) / Strong’s: 2138] Concordance: 23:17 34:23
METAL-PLATING: Anc Heb: מִסְפָּיו Mod Heb: מִסְפָּיו; Definition: Thin layers of metals used to cover materials to give the look of metal. A hammered out sheet of gold used to overlay something. [AHLB: 1155-A (rf) / Strong’s: 6826] Concordance: 38:17 38:19
MIGHTY-ONE: Anc Heb: נַפֵּשׁ Mod Heb: נַפֵּשׁ / el (mas); Definition: One who holds authority over others, such as a judge, chief or god. In the sense of being yoked to one another. [AHLB: 1012-A (N) / Strong’s: 410] Concordance: 6:3 15:2 15:11 20:5 34:6 34:14(2)
MILLSTONE: Anc Heb: יַמְדִיד בָּדָד Mod Heb: רָדָד / re-hheh (mas); Definition: A large circular stone that is revolved on top of another stone to grind grain into flour. [AHLB: 1445-H (N) / Strong’s: 7347] Concordance: 11:5
MIND: Anc Heb: מַעַם / Mod Heb: לֶבֶן / ley-vav (mas); **Definition:** Literally, the vital organ which pumps blood, but, also seen as the seat of thought; the mind. [AHLB: 1255-B (N) / Strong’s: 3824, 3825] **Concordance:** 14:5

MINISTER: Anc Heb: סַרְוֵל / Mod Heb: שֶׁרֶץ / sha-rat; **Definition:** To give aid or service; to be in service to another. [AHLB: 2884 (V) / Strong’s: 8334] **Concordance:** 24:13 28:35 28:43 29:30 30:20 33:11 35:19 39:1 39:26 39:41

MISERY: Anc Heb: דַּמְעַם / Mod Heb: דַּמְעַם / mak-hov (mas); **Definition:** An agony of the heart. [AHLB: 1232-D (ac) / Strong’s: 4341] **Concordance:** 3:7

MIX: Anc Heb: בַּלִּל / Mod Heb: בַּלִּל / ba-lal; **Definition:** To combine in one mass; to mingle together. [AHLB: 1035-B (V) / Strong’s: 1101] **Concordance:** 12:2 29:2

MIXTURE: Anc Heb: מַעְלָמֶשׂ / Mod Heb: מַעְלָמֶשׂ / ey-rev (mas); **Definition:** Two or more elements to create one new element. Also the woof in weaving from its mixing of colors. [AHLB: 2573 (N) / Strong’s: 6154] **Concordance:** 12:38

MODERATOR: Anc Heb: נֵד / Mod Heb: נֵד / dan (mas); **Definition:** A judge. One who presides over a dispute. [AHLB: n/a / Strong’s: n/a] **Concordance:** Used in names only.

MOLDING: Anc Heb: צַל / Mod Heb: צַל / zeyr (mas); **Definition:** Material used to encompass an area or to enhance or beautify. Spread or scattered over a large area. [AHLB: 1158-A (N) / Strong’s: 2213] **Concordance:** 25:11 25:24 25:25 30:3 30:4 37:2 37:11 37:12 37:26 37:27

MOMENT: Anc Heb: אוֹר / Mod Heb: אוֹר / re-ga (mas); **Definition:** A single point in time. A wink of the eye. [AHLB: 2752 (N) / Strong’s: 7281, 7282] **Concordance:** 33:5

MONUMENT: Anc Heb: יִתְמָא־אָבָב / Mod Heb: יִתְמָא־אָבָב / ma-tsey-vah (fem); **Definition:** A lasting evidence, reminder, or example of someone or something. As standing tall and firm. [AHLB: 2426 (a1) / Strong’s: 4676] **Concordance:** 23:24 24:4 34:13

MOON: Anc Heb: הַרְיֹה / Mod Heb: הַרְיֹה / ye-rey-ahh (mas); **Definition:** The second brightest object in the sky which reflects the sun’s light. Also, a month by counting its cycles. [AHLB: 2035 (g) / Strong’s: 3391, 3393, 3394] **Concordance:** 2:2


MORROW: Anc Heb: תַּאָב / Mod Heb: תַּאָב / ha-ha-ret (fem); **Definition:** The next day. At a time following. [AHLB: 1181-A (a3) / Strong’s: 4283] **Concordance:** 9:6 18:13 32:6 32:30

MORTAR: Anc Heb: רֶמֶה / Mod Heb: רֶמֶה / hho-mer (mas); **Definition:** A thick and slimy soil used to join bricks or for making bricks. [AHLB: 2175 (g) / Strong’s: 2563] **Concordance:** 1:14


MOURN: Anc Heb: עָבֵד / Mod Heb: עָבֵד / a-val; **Definition:** To feel or express grief or sorrow. [AHLB: 1035-C (V) / Strong’s: 56] **Concordance:** 33:4


MOVE-AWAY: Anc Heb: מָכַּשׁ / Mod Heb: מָכַּשׁ / mush; **Definition:** To pass from one place or position to another. [AHLB: 1297-J (V) / Strong’s: 4185] **Concordance:** 13:22 33:11

MOVING: Anc Heb: מָכַּשׁ / Mod Heb: מָכַּשׁ / mush (mas); **Definition:** What has passed from one place to another. [AHLB: n/a / Strong’s: n/a] **Concordance:** Used in names only.
**MURDER**: Anc Heb: רַגַּל / ra-tshahh; **Definition**: A killing committed with malice aforesight, characterized by deliberation or premeditation. [AHLB: 2790 (V) / Strong’s: 7523] **Concordance**: 20:13

**MURMUR**: Anc Heb: נֶר / lun; **Definition**: To make a low or indistinct sound, esp. to complain in a low tone, usually in private. [AHLB: 1451-J (V) / Strong’s: 3885] **Concordance**: 15:24 16:2 16:7 16:8 16:12

**MURMURING**: Anc Heb: נֶרֶד / te-lu-nah (fem); **Definition**: A continuously low or indistinct sound. A complaining in low tones, usually in private. [AHLB: 1451-J (1) / Strong’s: 8519] **Concordance**: 16:7 16:8 16:9 16:12

**MUSIC**: Anc Heb: שְׁמוֹנָה / zim-rat (fem); **Definition**: An art of sound in time that expresses ideas and emotions in significant forms through the elements of rhythm, melody, harmony, and color. [AHLB: 2124 (e2) / Strong’s: 2176] **Concordance**: 15:2

**MUSTER**: Anc Heb: אֲבָא / tsa-va; **Definition**: To gather together a group for service, work or war. [AHLB: 1393-E (V) / Strong’s: 6633] **Concordance**: 38:8(2)

**MUTE**: Anc Heb: אָבְא / i-leym (mas); **Definition**: Inability to speak. A bound up tongue. [AHLB: 1266-C (e) / Strong’s: 483] **Concordance**: 4:11

**MYRRH**: Anc Heb: בָּרָה / mor (mas); **Definition**: A sweet smelling spice. Used as an exchange due to its monetary value. [AHLB: 1296-J (N) / Strong’s: 4753] **Concordance**: 30:23

**NAKEDNESS**: Anc Heb: עֵירָה / er-wah (fem); **Definition**: The state of being without clothing. Idiomatic for sexual relations. [AHLB: 1365-K (N 1) / Strong’s: 6172, 6173] **Concordance**: 20:26 28:42

**NATAPH**: Anc Heb: כֶּפֶר / na-taph (mas); **Definition**: An unknown precious stone. [AHLB: 2399 (N) / Strong’s: 5198] **Concordance**: 30:34

**NATION**: Anc Heb: אָבְא / goy (mas); **Definition**: A community of people of one or more nationalities and having a more or less defined territory and government. The people as the back, or body of the nation. [AHLB: 1052-A (f) / Strong’s: 1471] **Concordance**: 9:24 19:6 32:10 33:13 34:10 34:24

**NATIVE**: Anc Heb: עֵירָה / ez-rahh (mas); **Definition**: Born and raised in the Land. [AHLB: 2135 (n) / Strong’s: 249] **Concordance**: 12:19 12:48 12:49

**NEAR**: Anc Heb: קָרָב / qa-rov (mas); **Definition**: Close to; at or within a short distance from. Also, a kin, as a near relative. [AHLB: 2729 (c) / Strong’s: 7138] **Concordance**: 12:4 13:17 32:27

**NECK**: Anc Heb: עֵירָה / o-reph (mas); **Definition**: The part of a person that connects the head with the body. [AHLB: 2580 (N) / Strong’s: 6203] **Concordance**: 23:27 32:9 33:3 33:5 34:9

**NEEDY**: Anc Heb: חֲזַמֵּֽא / ev-yon (mas); **Definition**: In a condition of need or want. [AHLB: 1033-C (j) / Strong’s: 34] **Concordance**: 23:6 23:11

**NESHER**: Anc Heb: רַגַּל / ne-sher (mas); **Definition**: An unknown bird, but probably a hawk or eagle. [AHLB: 2446 (N) / Strong’s: 5403, 5404] **Concordance**: 19:4

**NETTING**: Anc Heb: שָׁמִים / re-shet (fem); **Definition**: A sheet of meshed fabric, cord or metal. [AHLB: 1458-A (N) / Strong’s: 7568] **Concordance**: 27:4(2) 27:5 38:4

**NEW**: Anc Heb: יָדָמ / hha-dash (mas); **Definition**: Something that is new, renewed, restored or repaired. [AHLB: 2151 (N) / Strong’s: 2319, 2323] **Concordance**: 1:8

**NEW-MOON**: Anc Heb: יָדָמ / hho-desh (mas); **Definition**: The moon phase when the thin crescent first appears and is perceived as the renewal of the moon. The first
Dictionary ~ Nouns and Verbs

day of the month. Also, a month as the interval between crescents. [AHLB: 2151 (g) / Strong’s: 2320] **Concordance:** 12:2(3) 12:3 12:6 12:18(2) 13:4 13:5 16:1 19:1 23:15 34:18(2) 40:2(2) 40:17(2)

**NIGHT:** Anc Heb: ליל / la-yil (mas); Alt Sp: Elil; **Definition:** The time from dusk to dawn. The hours associated with darkness and sleep. [AHLB: 1265-M (N) / Strong’s: 3915] **Concordance:** 10:13 11:4 12:8 12:12 12:29 12:30 12:31 12:42(2) 13:21(2) 13:22 14:20(2) 14:21 24:18 34:28 40:38

**NIGHT-WATCH:** Anc Heb: אשלמה / ash-mu-rah (fem); **Definition:** An increment of time during the night when guards watch the area. [AHLB: 2853 (nd1) / Strong’s: 821] **Concordance:** 14:24

**NINE:** Anc Heb: Ost / ti-sha (mas); Ost / tey-sha (fem); **Definition:** An ordinal number. The total number of hours in an ancient day or night. [AHLB: 1476-A (i) / Strong’s: 8672, 8673] **Concordance:** 38:24

**NORTH:** Anc Heb: נפרא / tsa-phon (fem); **Definition:** From the North Star which is watched for direction. [AHLB: 1408-A (j) / Strong’s: 6828] **Concordance:** 26:20 26:35 27:11 36:25 38:11 40:22


**NOW:** Anc Heb:玛ז / a-tah (mas); **Definition:** At the present time or moment. [AHLB: 1367-H (N) / Strong’s: 6258] **Concordance:** 3:9 3:10 3:18 4:12 5:5 5:18 6:1 9:15 9:18 9:19 10:17 18:11 18:19 19:5 32:10 32:30 32:32 33:5 33:13

~ 362 ~

NUMEROUS: Anc Heb: מ呼和 / a-tsum (mas); Definition: Involving more than one. [AHLB: 2569 (d) / Strong's: 6099] Concordance: 1:9

OFFERED-WILLINGLY: Anc Heb: נדיב / na-dav (mas); Definition: Given of one's free will without recompense. [AHLB: n/a / Strong's: n/a] Concordance: 25:2 35:21 35:29


OINTMENT-MIXTURE: Anc Heb: מחרחת / mir-qa-hhat (fem); Definition: A mixture of spices for an ointment or perfume. [AHLB: 2795 (h)] / Strong's: 4842] Concordance: 30:25

OLIVE: Anc Heb: זית / za-yit (mas); Definition: The fruit or the tree. The fruit of the olive is used for food and as a source of oil. [AHLB: 1160-M (N) / Strong's: 2132] Concordance: 23:11 27:20 30:24

OLIVINE: Anc Heb: אדופ / pit-dah (fem); Definition: Probably the Olivine, a green gemstone. The Septuagint uses the word topazios, but the Topaz was unknown at the time of the Exodus. Another possible meaning of this word is Chrysolite. [AHLB: 2603 (e)] / Strong's: 6357] Concordance: 28:17 39:10


ONE: Anc Heb: אחד / ash-tey (com); Definition: Existing, acting, or considered as a single unit, entity, or individual. [AHLB: 2586 (f) / Strong's: 6249] Concordance: 26:7 26:8 36:14 36:15

ONE-HALF: Anc Heb: חצי / ma-hha-tsit (fem); Definition: A portion that is equal to the remainder. [AHLB: 1179-A (a)] / Strong's: 4276] Concordance: 30:13(2) 30:15 30:23 38:26

ONE-TENTH: Anc Heb:igmat / i-sa-ron (mas); Definition: An equal part of something divided into ten parts. [AHLB: 2563 (j) / Strong's: 6241] Concordance: 29:40

ON-FOOT: Anc Heb: רגל / rag-li (mas); Definition: A soldier, messenger or traveler who moves on foot. [AHLB: 2749 (f) / Strong's: 7273] Concordance: 12:37

ONLY: Anc Heb: יחず / raq (mas); Definition: A single instance or thing and nothing more or different. [AHLB: 1456-A (N) / Strong's: 7535] Concordance: 8:5 8:7 8:24 8:25 9:26 10:17 10:24 21:19
ONYCHA: Anc Heb: יונחא Mod Heb: יונחא / she-hhey-let (fem); Definition: An unknown precious stone. [AHLB: 2824 (N) / Strong’s: 7827] Concordance: 30:34

ONYX: Anc Heb: יונס Mod Heb: יונס / sho-ham (mas); Definition: Probably the Onyx, a form of quartz that may be of any color. The Septuagint uses beryllios (Beryl). Another possible translation is the Malachite. [AHLB: 1473-G (g) / Strong’s: 7718] Concordance: 25:7 28:9 28:20 35:9 35:27 39:6 39:13

OPAL: Anc Heb: יופל Mod Heb: יופל / le-shem (mas); Definition: Possibly the Opal, which may be found in a wide variety of colors. Other possible translates are Amber, Jacinth, Agate or Amethyst. [AHLB: 2324 (N) / Strong’s: 3958] Concordance: 28:19 39:12


OPPOSITE: Anc Heb: לפני Mod Heb: לפני / ne-ged (mas); Definition: Something in front of; on the other side; in the presence of. [AHLB: 2372 (N) / Strong’s: 5048, 5049] Concordance: 10:19 19:2 34:10


ORPHAN: Anc Heb: מחט Mod Heb: מחט / ya-tom (mas); Definition: Having no mother or father. [AHLB: 1496-L (c) / Strong’s: 3490] Concordance: 22:21 22:23

OTHER: Anc Heb: אחר Mod Heb: אחר / a-hhar (mas); Definition: One that remains of two or more. A time, person or thing that follows after. [AHLB: 1181-C (N) / Strong’s: 312, 317] Concordance: 20:3 21:10 22:4 34:14


OUTCRY: Anc Heb: ר iphone Mod Heb: ר iphone / shaw-ah (fem); Definition: An expression of need, or help or injustice. A loud wail from distress. [AHLB: 1476-J (N) / Strong’s: 7775] Concordance: 2:23


OUTER-RIM: Anc Heb: צלתת Mod Heb: צלתת / kar-kov (mas); Definition: The out edge of something. [AHLB: 3027 / Strong’s: 3749] Concordance: 27:5 38:4

OVEN: Anc Heb:EntityType/Mod Heb:תַא•נָר / ta-nur (mas); **Definition:** A chamber used for baking, heating or drying. As a lamp for cooking. [AHLB: 1319-J (i) / Strong’s: 8574] **Concordance:** 7:28

OVERCOME: Anc Heb:EntityType/Mod Heb:רְבִּך / ga-var; **Definition:** To get the better of. Be successful in strength or authority. [AHLB: 2052 (V) / Strong’s: 1396] **Concordance:** 17:11[2]

OVERHANG: Anc Heb:EntityType/Mod Heb:שֵׁרַח / sa-rah; **Definition:** To proceed beyond any given or supposed limit or measure. To extend beyond proper bounds. To be superfluous. [AHLB: 2507 (V) / Strong’s: 5628] **Concordance:** 26:12 26:13


OVERTAKE: Anc Heb:EntityType/Mod Heb:נָסָג / na-sag; **Definition:** To catch up with; to remove in the sense of taking over. [AHLB: 2410 (V) / Strong’s: 5253, 5381] **Concordance:** 14:9 15:9

OVERTURN: Anc Heb:EntityType/Mod Heb:חַפָּק / hha-phak; **Definition:** To turn something over or upside down, as if pouring out its contents. [AHLB: 1379-F (V) / Strong’s: 2015] **Concordance:** 7:15 7:17 7:20 10:19 14:5


PARCHED: Anc Heb:EntityType/Mod Heb:ণgnev / ne-gev (mas); **Definition:** A dry and arid region, a desert. [AHLB: 2371 (N) / Strong’s: n/a]

PARCHING-HEAT: Anc Heb:EntityType/Mod Heb:חֲרֵב / hho-rev (mas); **Definition:** To shrivel or toast with intense heat. [AHLB: 2199 (g) / Strong’s: 2721] **HEAT:**

PASTE: Anc Heb:EntityType/Mod Heb:חֹמֵר / hha-mar; **Definition:** To smear a paste such as mortar on bricks or tar on a boat. [AHLB: 2175 (V) / Strong’s: 2560] **Concordance:** 2:3

PATTERN: Anc Heb:EntityType/Mod Heb:תָּבְנִית / tav-nit (fem); **Definition:** A model or instructions detailing a construction. [AHLB: 1037-H (if2) / Strong’s: 8403] **Concordance:** 25:9[2] 25:40

PEASANT: Anc Heb:EntityType/Mod Heb:פָּדֵר / pa-raz (mas); **Definition:** One of lower rank, or value, usually dwelling in a town without walls. [AHLB: 2635 (N) / Strong’s: 6518]

PEDESTAL: Anc Heb:EntityType/Mod Heb:מֵיהָנָה / me-kho-nah (fem); **Definition:** A base that is firm and functions as a supports. [AHLB: 1244-A (kc) / Strong’s: 4350] **Concordance:** 15:17

PEG: Anc Heb: EntityType/Mod Heb:ו / waw (mas); **Definition:** A peg, nail or hook as used for attaching one thing to another. [AHLB: 1121-A (N) / Strong’s: 2053] **Concordance:** 26:32 26:37 27:10 27:11 27:17 36:36 36:38 38:10 38:11 38:12 38:17 38:19 38:28

PEOPLE: Anc Heb:EntityType/Mod Heb:םְני / am (mas); **Definition:** A large group of men or women. [AHLB: 1358-A (N) / Strong’s: 5971, 5972] **Concordance:** 1:9[2] 1:20 1:22 3:7 3:10 3:12 3:21
PERCEIVE: Anc Heb: פָּקַד, Mod Heb: חז; / hha-zah; Definition: To be able to understand on a higher level; to see something that is not physically present. [AHLB: 1168-H (V) / Strong's: 1957, 2370, 2372] Concordance: 18:21 24:11

PERFORATE: Anc Heb: מַרְחֵה, Mod Heb: מַרְחֵה; / hha-ram; Definition: To fill with holes. To make holes. [AHLB: 2206 (V) / Strong's: 2763] Concordance: 22:19

PERFORM: Anc Heb: אֶלְפ, Mod Heb: אֶלְפָּ; / pa-la; Definition: To do a wondrous action that shows ones might. [AHLB: 1380-E (V) / Strong's: 6381] Concordance: 3:20 34:10

PERFORMANCE: Anc Heb: אֶלְפ, Mod Heb: בְּלַ-; / pe-le (mas); Definition: A wondrous action. [AHLB: 1380-E (N) / Strong's: 6382] Concordance: 15:11

PERFORMING: Anc Heb: אֶלְפ, Mod Heb: בְּלַ-; / pa-lu (mas); Definition: The act of doing, displaying, or creating. [AHLB: n/a / Strong's: n/a] Concordance: Used in names only.

PERISH: Anc Heb: אָבָד, Mod Heb: אָבָד; / a-vad; Definition: To be separated from the whole, life or functionality. [AHLB: 1027-C (V) / Strong's: 6, 7] Concordance: 10:7

PESTILENCE: Anc Heb: נְפַת, Mod Heb: נְפַת; / ma-gey-phah (fem); Definition: A plague or other disaster that smites people or beasts. [AHLB: 2377 (k^1) / Strong's: 4046] Concordance: 9:14


PIECE: Anc Heb: קֶתָה, Mod Heb: קֶתָה; / ney-tahh (mas); Definition: A part of the original. What has been cut from the whole. [AHLB: 2449 (N) / Strong's: 5409] Concordance: 29:17[2]

PIERCED-BREAD: Anc Heb: לָהַ, Mod Heb: לָהַ; / hha-lah (fem); Definition: Bread that has many holes, as perforated. [AHLB: 1173-A (N^1) / Strong's: 2471] Concordance: 29:2 29:23

PILE: Anc Heb: מַרְחֵה, Mod Heb: מַרְחֵה; / a-ram; Definition: To mound up in a heap. [AHLB: 2578 (V) / Strong's: 6192] Concordance: 15:8

PILE-UP: Anc Heb: מַרְחֵה, Mod Heb: מַרְחֵה; / tsa-var; Definition: To heap something up in a mound. [AHLB: 2656 (V) / Strong's: 6651] Concordance: 8:10

PILGRIMAGE: Anc Heb: מִגְרָע, Mod Heb: מִגְרָע; / ma-gur (mas); Definition: A journey of a pilgrim; the course of life on earth. One who travels in a strange land. The pilgrimage or the dwelling place of a stranger. [AHLB: 1066-J (d) / Strong's: 4033] Concordance: 6:4


~ 366 ~
PITCH: Anc Heb: שפיח / ze-phet (fem); Definition: A sticky substance used to seal wood from water leakage. [AHLB: 1155-A (N) / Strong’s: 2203] Concordance: 2:3


PLACE-OF-LODGING: Anc Heb: מיק / ma-lon (mas); Mod Heb: מיק; Definition: An establishment for lodging and entertaining travelers. A place for spending the night. [AHLB: 1267-J (a) / Strong’s: 4411] Concordance: 4:24

PLACE-TO-BURN: Anc Heb: מיק / miq-tar (mas); Mod Heb: מיק; Definition: A specific location used for burning incense. [AHLB: 2705 (h) / Strong’s: 4729] Concordance: 30:1

PLAGUE: Anc Heb: נג / ne-ga (mas); Mod Heb: נג; Definition: An epidemic disease causing high mortality. An epidemic or other sore or illness as a touch from God. [AHLB: 2376 (N) / Strong’s: 5061] Concordance: 11:1


PLANT: Anc Heb: נטש / na-ta; Mod Heb: נטש; Definition: To put or set into the ground for growth; to establish plants in the sense of setting into place in the soil. [AHLB: 2398 (V) / Strong’s: 5193] Concordance: 15:17

PLATTER: Anc Heb: מקר / qe-a-rah (fem); Mod Heb: מקר; Definition: A large plate, serving dish. [AHLB: 2719 (N1) / Strong’s: 7086] Concordance: 25:29 37:16


PLOWING: Anc Heb: חרב / hha-rish (mas); Mod Heb: חרב; Definition: Breaking up the ground in order to plant a crop. The time of plowing. [AHLB: 2211 (b) / Strong’s: 2758] Concordance: 34:21

PLOWSHARE: Anc Heb: יט / yet (mas); Mod Heb: יט; Definition: The cutting point of a plow. [AHLB: 1022-A (N) / Strong’s: 855]

PLUCKED-OUT: Anc Heb: פנט / mo-sheh (mas); Mod Heb: פנט; Definition: What is drawn or pulled out. [AHLB: n/a / Strong’s: n/a] Concordance: Used in names only.

PLUCK-OUT: Anc Heb: פנט / ma-shah; Mod Heb: פנט; Definition: To draw or pull out. [AHLB: 1297-H (V) / Strong’s: 4871] Concordance: 2:10


POOL: Anc Heb: מים / a-gam (mas); Mod Heb: מים; Definition: A collection of water, either natural or manmade. Once (Jeremiah 51:32) used for the reeds which line the pond. [AHLB: 1059-C (N) / Strong’s: 98, 99] Concordance: 7:19 8:1

POSSESS: Anc Heb:גבר / ya-rash; Mod Heb: גבר; Definition: To come into possession of or receive especially as a right or divine portion; to receive from an ancestor at his death; to take possession, either by seizing or through inheritance. [AHLB: 1458-L (V) / Strong’s: 3423] Concordance: 15:9 34:24
POSSESSION: Anc Heb: מִיּוֹן / mo-ra-shah (fem); Definition: Something that is personally owned. [AHLB: 1458-L (a1) / Strong’s: 4181] Concordance: 6:8

POSSIBLY: Anc Heb: עָכַב / u-lai (com); Definition: Being within the limits of ability, capacity, or realization. A possible outcome. To desire what you are without in the sense of joining. [AHLB: 1254-J (f) / Strong’s: 194] Concordance: 32:30

POT: Anc Heb: קַנ / sir (mas); Definition: A vessel used for cooking or storing. [AHLB: 1342-M (N) / Strong’s: 5518] Concordance: 16:3 27:3 38:3

POUR: Anc Heb: נָסָח / na-sakh; Definition: To cause to flow in a stream; to give full expression to. [AHLB: 2412 (V) / Strong’s: 5258, 5259, 5260] Concordance: 25:29 30:9 37:16

POUR-DOWN: Anc Heb: מִתָּסָק / ya-tsaq; Alt Sp: מִתָּסָק Definition: To send a liquid from a container into another container or onto a person or object; to pour molten metal into a cast. [AHLB: 1410-L (V) / Strong’s: 3251, 3332] Concordance: 25:12 26:37 29:7 30:32 36:36 37:3 37:13 38:5 38:27

POURING: Anc Heb: נָסָק / ne-sak (mas); Definition: A liquid poured out as an offering or the pouring of a molten metal to form images. [AHLB: 2412 (N) / Strong’s: 5261, 5262] Concordance: 29:40 29:41 30:9

POUR-OUT: Anc Heb: מִשְׁפָּח / sha-phakh; Definition: To let flow a liquid, often the blood of an animal in sacrifice or a man. [AHLB: 2865 (V) / Strong’s: 8210] Concordance: 4:9 29:12

POWDER: Anc Heb: אָפָר / a-phar (mas); Definition: Matter in a fine particulate state. An abundant amount of powdery substance as dust or ash. [AHLB: 2565 (N) / Strong’s: 6083] Concordance: 9:18 9:23 16:4

POWER: Anc Heb: עָלָה / e-lo-ah (mas); Definition: Possession of control, authority, or influence over others; physical might. The power or might of one who rules or teaches. One who yokes with another. Often applies to rulers or a god. The plural form is used for the name Elohiym, meaning "powers." [AHLB: 1012-H (c) / Strong’s: 430, 433] Concordance: 1012-H (c) / Strong’s: 430, 433

PRECIPITATE: Anc Heb: רֻם / ma-tar; Definition: To rain or snow. [AHLB: 2336 (V) / Strong’s: 4305] Concordance: 9:18 9:23 16:4

PRECIPITATION: Anc Heb: רֻם / ma-tar (mas); Definition: A rain, snow or exceptionally heavy dew. [AHLB: 2336 (N) / Strong’s: 4306] Concordance: 9:33 9:34

PREGNANT: Anc Heb: עֹרֵב / ha-reh (fem); Alt Sp: עֹרֵב; Definition: Containing unborn young within the body. [AHLB: 1112-H (N1) / Strong’s: 2030] Concordance: 21:22


PRESENT: Anc Heb: מְלֹא / ma-tar; Definition: To send a liquid from a container into another container or onto a person or object; to pour molten metal into a cast. [AHLB: 1410-L (V) / Strong’s: 3251, 3332] Concordance: 25:12 26:37 29:7 30:32 36:36 37:3 37:13 38:5 38:27

PREPARE: Anc Heb: מְלֹא / ma-tar (mas); Definition: A gift given to another in respect as if on bended knee. Also, a pool of water as a place where one kneels down to drink from. [AHLB: 2039 (N1) / Strong’s: 1293, 1295] Concordance: 32:29

PRESERVE: Anc Heb: מְלֹא / ma-tar; Definition: To watch over or guard for protection. [AHLB: 2429 (V) / Strong’s: 5341] Concordance: 34:7

PRESS-IN: Anc Heb: מֵלֶא / tsara; Definition: To confine or restrict in a tight place. [AHLB: 1411-B (V) / Strong’s: 6887] Concordance: 12:34 23:22

PRESS-OUT-OIL: Anc Heb: מֵלֶא / tsara; Definition: Extracting the fluids from the olive. [AHLB: 1411-G (V) / Strong’s: 6671] OUT-OIL:
PRISONER: Anc Heb: רֵחָנָי / a-sir (mas); Definition: One who is bound or confined. [AHLB: 1342-C (b) / Strong’s: 615, 616]

PRODUCE: Anc Heb: יָרֵה / pe-ri (mas); Definition: Agricultural products, especially fresh fruits and vegetables. The harvested product of a crop. [AHLB: 1388-H (f) / Strong’s: 6529] Concordance: 10:15

PRODUCTION: Anc Heb: יָרֵה / te-vu-ah (fem); Definition: Total output of a commodity or an industry. An increase of produce, usually of fruit. [AHLB: 1024-J (i 1) / Strong’s: 8393] Concordance: 23:10

PROFIT: Anc Heb: בֵּאת / be-tsa (mas); Definition: A valuable return; to derive benefit. The taking of money or something of value through force in the sense of cutting. [AHLB: 2031 (N) / Strong’s: 1215] Concordance: 18:21

PROLONG: Anc Heb: מָאָס / a-rak; Definition: To lengthen or delay. [AHLB: 1448-C (V) / Strong’s: 748, 749] Concordance: 20:12

PROPHET: Anc Heb: נָביא / na-vi (mas); Definition: One who utters the words or instructions of Elohiym that are received through a vision or dream. [AHLB: 1301-E (b) / Strong’s: 5029, 5030] Concordance: 7:1

PROPHETESS: Anc Heb: נָבִיאָה / na-vi-ah (fem); Definition: One gifted with more than ordinary spiritual and moral insight. Who brings forth the inner fruit. [AHLB: 1301-E (b1) / Strong’s: 5031] Concordance: 15:20

PROTECTION: Anc Heb: מְגַרְרָה / si-tar (mas); Definition: Shielded from harm or destruction, in the sense of being hidden. [AHLB: n/a / Strong’s: n/a] Concordance: Used in names only.

PROVIDE: Anc Heb: יָבִב / ya-hav; Definition: To give what is due; to grant or allow permission. [AHLB: 1094-L (V) / Strong’s: 3051, 3052] Concordance: 1:10

PROVISIONS: Anc Heb: כִּדָּבַר / tsi-dah (fem); Definition: A stock of needed materials. The produce of the hunt. Also, used for "food" in general. [AHLB: 1395-M (N 1) / Strong’s: 6720] Concordance: 12:39

PULVERIZE: Anc Heb: מִשְּׁחָה / sha-hhaq; Definition: To continually beat something to make it small or turn to powder. [AHLB: 3028 (V) / Strong’s: 7833] Concordance: 30:36

PURCHASE: Anc Heb: רָכָּב / qa-nah; Definition: To acquire ownership or occupation through an exchange. [AHLB: 1428-H (V) / Strong’s: 7066, 7069] Concordance: 15:16 24:21


PURSUE: Anc Heb: נָכַּב / ra-daph; Definition: To follow in order to overtake, capture, kill, or defeat; to pursue in chase or persecution. [AHLB: 2755 (V) / Strong’s: 7291] Concordance: 14:4 14:8 14:9 14:23 15:9

**QUAIL:** Anc Heb: דְּבֵל הַשָּׁלֹם / se-law (fem); Alt Sp: بَجَرُ Definition: A small bird used as a food. [AHLB: 1334-K (N) / Strong’s: 7958] **Concordance:** 16:13

**QUARREL:** Anc Heb: עַרְבָּה / mid-yam (mas); Definition: A rather loud verbal disagreement. [AHLB: 1083-A (hb) / Strong’s: 4079]

**QUARTER:** Anc Heb: אֱרָב / re-va (mas); Definition: One portion from the whole that has been divided into four equal parts. One side of a four sided square. A fourth. [AHLB: 274 (N) / Strong’s: 7252, 7253] **Concordance:** 29:40

**QUICKLY:** Anc Heb: רָמֶנֶה / ma-heyr (mas); Definition: To act on a matter as soon as possible. [AHLB: 1296-G (N) / Strong’s: 4118] **Concordance:** 32:8

**QUIETNESS:** Anc Heb:宁静 / na-hhat (fem); Definition: Without noise, without making a sound. [AHLB: 1307-A (N2) / Strong’s: 5183]

**RAIMENT:** Anc Heb: חַל / ke-sut (fem); Definition: Clothing; garments. [AHLB: 1245-A (N3) / Strong’s: 3682] **Concordance:** 21:10 22:26

**RAISE:** Anc Heb: מָאָס / rum; Definition: To lift something up. [AHLB: 1450-J (V) / Strong’s: 7311, 7313] **Concordance:** 7:20 14:8 14:16 15:2 16:20 17:11 29:27 35:24

**RAISED:** Anc Heb: מֵאֲשָׁר / ram (mas); Definition: Lifted up in position or in exaltation. [AHLB: n/a / Strong’s: n/a] **Concordance:** Used in names only.

**RAM-HORN:** Anc Heb: כְּפָלִי / sho-phar (mas); Definition: The horn of ram made into a trumpet that emits a bright and beautiful sound. [AHLB: 2869 (g) / Strong’s: 7782] **Concordance:** 19:16 19:19 20:18

**RAMPART:** Anc Heb: חָלָה / hho-mah (fem); Definition: A fortified enclosure. [AHLB: 1174-J (N1) / Strong’s: 2346] **Concordance:** 14:22 14:29

**RANK:** Anc Heb: אֶקְרֵמ / ma-a-ra-khah (fem); Definition: A row, line, or series of things or persons. [AHLB: 2576 (a1) / Strong’s: 4634] **Concordance:** 39:37

**RANSOM:** Anc Heb: לָדַּבְּרָה / pe-dut (fem); Definition: The act of requiring, or paying, a price for something that was stolen or wrongfully taken. [AHLB: 1372-A (N3) / Strong’s: 6304] **Concordance:** 8:19

**RANSOM:** Anc Heb: לָדַּבְּרָה / pa-dah; Definition: To Pay the price stipulated, to retrieve what has been stolen or wrongfully taken. [AHLB: 1372-H (V) / Strong’s: 6299] **Concordance:** 13:13[3] 13:15 21:8 34:20[3]

**RANSOM-PRICE:** Anc Heb: לָדַּבְּרָה / pid-yon (mas); Alt Sp: מְדִינְי Definition: A stipulated amount given to retrieve what has been stolen or wrongfully taken. [AHLB: 1372-A (fj) / Strong’s: 6306] **Concordance:** 21:30

**RAW:** Anc Heb: כַּל / na (mas); Definition: Uncooked meat. Meat that is not fit for consumption. [AHLB: 1300-A (N) / Strong’s: 4995] **Concordance:** 12:9

**REACH:** Anc Heb: בָּרָא / pa-ga; Definition: To touch or grasp; to get up to or as far as; to come together in meeting by chance; to give or place in the sense of a meeting. [AHLB: 2592 (V) / Strong’s: 6293] **Concordance:** 5:3 5:20 23:4

**RECEIVE:** Anc Heb: נִתָּנָה / qa-val; Definition: To take or accept what has been given. [AHLB: 2693 (V) / Strong’s: 6901, 6902] **Concordance:** 26:5 36:12

**RED:** Anc Heb: אֲדַרְדָּר / a-dom (mas); Definition: Of the color red. Ruddy; florid. [AHLB: 1082-C (c) / Strong’s: 122]
REDDISH-GRAY: Anc Heb: צָהָרֹן / tso-hhar (mas); Definition: A dark grayish ruddy color. [AHLB: n/a / Strong’s: n/a] Concordance: Used in names only.

REDEEM: Anc Heb: גַּאֲלָה / ga-al; Mod Heb: גאַל / tso-hhar (mas); Definition: To buy back. Restore one to his original position or avenge his death. In the participle form this verb means "avenger," as it is the role of the nearest relative to buy back one in slavery or avenge his murder. [AHLB: 1058-D (V) / Strong’s: 1350] Concordance: 6:6 15:13

REEDS: Anc Heb: כְּפֶל / suph (mas); Mod Heb: קָפֶל / suph (mas); Definition: The plants that grow at the edge, or lip, of a river or pond. This word can also mean the edge or conclusion of something. [AHLB: 1339-J (N) / Strong’s: 5488, 5490, 5491] Concordance: 2:3 2:5 10:19 13:18 15:4 15:22 23:31

REFINED: Anc Heb: צָמָי / zak (mas); Mod Heb: צָמָי / zak (mas); Definition: An oil or other substance that is free of impurities. Also, a person without impurities. [AHLB: 1149-A (N) / Strong’s: 2134] Concordance: 27:20 30:34

REFLECTION: Anc Heb: מַרְאָה / mar-ah (fem); Mod Heb: מַרְאָה / mar-ah (fem); Definition: The return of light or sound waves from a surface; production of an image as by a mirror. [AHLB: 1438-A (a1) / Strong’s: 4759] Concordance: 38:8

REFUSE: Anc Heb: מָנָה / ma-an; Mod Heb: מָנָה / ma-an; Definition: To express one’s self as being unwilling to accept. [AHLB: 1290-D (V) / Strong’s: 3985] Concordance: 4:23 7:14 10:3 16:28 22:16(2)

REFUSING: Anc Heb: מָנָה / ma-ein (mas); Mod Heb: מָנָה / ma-ein (mas); Definition: Rejection of a proposal, denial. [AHLB: 1290-D (N) / Strong’s: 3986, 3987] Concordance: 7:27 9:2 10:4

REGISTER: Anc Heb: קָדֵד / pa-qad; Mod Heb: קָדֵד / pa-qad; Definition: To indicate or show acknowledgement of someone or something; to document or count another. [AHLB: 2630 (V) / Strong’s: 6485] Concordance: 3:16(2) 4:31 13:19(2) 20:5 30:12(3) 30:13 30:14 32:34(2) 34:7 38:21(2) 38:25 38:26

REGULATE: Anc Heb: מָשָׁל / ma-shal; Mod Heb: מָשָׁל / ma-shal; Definition: To govern or correct according to rule; to bring order, method, or uniformity to; to compare one thing to another in the sense of a rule of measurement, often as a proverb or parable. [AHLB: 2359 (V) / Strong’s: 4910, 4911] Concordance: 21:8

REIGN: Anc Heb: מֶלֶךְ / ma-lakh; Mod Heb: מֶלֶךְ / ma-lakh; Definition: To rule over a kingdom as king or queen. [AHLB: 2340 (V) / Strong’s: 4427] Concordance: 15:18


RELEASE: Anc Heb: שָׁמַת / sa-mat; Mod Heb: שָׁמַת / sa-mat; Definition: To let go by dropping or shaking loose. [AHLB: 2849 (V) / Strong’s: 8058] Concordance: 23:11

RELIEF: Anc Heb: יָשָׁע / ye-shu-ah (fem); Mod Heb: יָשָׁע / ye-shu-ah (fem); Definition: A deliverance or freedom from a trouble, burden or danger. [AHLB: 1476-L (d1) / Strong’s: 3444] Concordance: 14:13 15:2

REMAIN: Anc Heb: שָׁאֵר / sha-ar; Mod Heb: שָׁאֵר / sha-ar; Definition: To continue unchanged; to stay behind. [AHLB: 1480-D (V) / Strong’s: 7604] Concordance: 8:5 8:7 8:27 10:5 10:12 10:19 10:26 14:28

REMAINDER: Anc Heb: שָׁאֵר / ye-ter (mas); Mod Heb: שָׁאֵר / ye-ter (mas); Definition: A remaining group, part or trace. [AHLB: 1480-L (N) / Strong’s: 3499] Concordance: 10:5 23:11

REMAINS: Anc Heb: שָׁאֵר / she-ar (mas); Mod Heb: שָׁאֵר / she-ar (mas); Definition: What is left behind, a residue. A relative as a remnant. Flesh as what remains after death. [AHLB: 1480-D (N) / Strong’s: 7605, 7606, 7607] Concordance: 21:10
REMEMBER: Anc Heb: כָּרָה / za-khar; Definition: To bring to mind or think of again; to act or speak on behalf of another. Remember in thought as a memorial or mention through speech. The hiphil (causative) form means "mention." [AHLB: 2121 (V) / Strong's: 2142] Concordance: 2:24 6:5 13:3 20:8 20:24 23:13 32:13 34:19


REPORT: Anc Heb: שָׁמַע / shey-ma (mas); Definition: An account or statement of an event or happening. What is heard. [AHLB: 2851 (N) / Strong's: 8088] Concordance: 23:1

REPRODUCE: Anc Heb: הָרָה / pa-rah; Definition: To produce new individuals of the same kind; to be abundant in fruit. [AHLB: 1388-H (V) / Strong's: 6509] Concordance: 1:7 23:30

RESCUE: Anc Heb: יָשָׁה / ya-sha; Definition: To free or deliver from a trouble, burden or danger. [AHLB: 1476-L (V) / Strong's: 3467] Concordance: 2:17 14:30

RESEMBLANCE: Anc Heb: תָּמוּנָה / te-mu-nah (fem); Definition: To be of like kind. Having attributes that are similar in shape, size or value. [AHLB: 1290-J (i 1) / Strong's: 8544] Concordance: 20:4

RESIDENT: Anc Heb: זֶבֶל / ze-vu-lan (mas); Definition: One who abides or dwells in a place or area. [AHLB: n/a / Strong's: n/a] Concordance: Used in names only.

RESPITE: Anc Heb: רְוָה / re-va-hhah (fem); Definition: A relief from labor, punishment or trouble. [AHLB: 1445-J (N1) / Strong's: 7309] Concordance: 8:11


REST-DAY: Anc Heb: סָבָת / sha-ba-ton (mas); Definition: A day when work and normal activities are halted. [AHLB: 2812 (j) / Strong's: 7677] Concordance: 16:23 31:15 35:2

RESTRAIN: Anc Heb: אָקָב / a-qav; Definition: To prevent from doing. Hold back, in the sense of grabbing the heel. [AHLB: 2571 (V) / Strong's: 6117]

RESTRICT: Anc Heb: קָל / ka-la; Definition: To confine within bounds. Hold back or prevent someone or something. [AHLB: 1242-E (V) / Strong's: 3607] Concordance: 36:6


RICH: Anc Heb: צַעָר / a-shir (mas); Definition: Having wealth or great possessions; abundantly supplied with resources, means, or funds. [AHLB: 2585 (b) / Strong's: 6223] Concordance: 30:15

RIDE: Anc Heb: בָּלָע / ra-khav; Definition: To sit and travel in any conveyance; to sit astride an animal, wagon or chariot. [AHLB: 2769 (V) / Strong's: 7392] Concordance: 4:20 15:1 15:21
RIGHT: Anc Heb: ימימה / ye-ma-ni (mas); **Definition:** A direction as in to the right. [AHLB: 1290-L (f) / Strong's: 3233] **Concordance:** 29:20(3)

RIGHT-HAND: Anc Heb: ימימה / ye-ma-ni (fem); **Definition:** The hand on the right side of a person. Also, a direction as in to the right. [AHLB: 1290-L (b) / Strong's: 3225] **Concordance:** 14:22 14:29 15:6(2) 15:12 29:22

RIM: Anc Heb: שער / mis-ge-ret (fem); **Definition:** The edge of a region, hole, etc., in the sense of enclosing. [AHLB: 2467 (h 2) / Strong's: 4526] **Concordance:** 25:25(2) 25:27 37:12(2) 37:14


RIPE-FRUIT: Anc Heb: מlesen / me-ley-ah (fem); **Definition:** Fruit that has come to full maturity and fit for eating. [AHLB: 1288-E (N 1) / Strong's: 4395] **Concordance:** 22:28

RISE: Anc Heb: עלי / qum; **Definition:** To assume an upright position; to raise or rise up; to continue or establish. [AHLB: 1427-J (V) / Strong's: 6965, 6966] **Concordance:** 1:8 2:17 6:4 10:23 12:30 12:31 15:7 21:19 24:13 26:30 32:1 32:6 32:25 33:8 33:10 40:2 40:17 40:18(2) 40:33

RISE-UP: Anc Heb: עלי / ga-ah; **Definition:** To lift or grow up high. [AHLB: 1051-D (V) / Strong's: 1342] **Concordance:** 15:1(2) 15:21(2)


ROAD: Anc Heb: דרך / de-rek (mas); **Definition:** A route or path for traveled or walked. The path or manner of life. [AHLB: 2112 (N) / Strong's: 1870] **Concordance:** 3:18 4:24 5:3 8:23 13:17 13:18 13:21 18:8 18:20 23:20 32:8 33:3 33:13

ROAST: Anc Heb: בשר / tsa-li (mas); **Definition:** A meat that is cooked over a fire. [AHLB: 1403-H (f) / Strong's: 6748] **Concordance:** 12:8 12:9

ROCK-WALL: Anc Heb: צור / shur (mas); **Definition:** A wall made of rocks or stones for protection. [AHLB: 1480-J (N) / Strong's: 7790, 7791, 7792] **Concordance:** 7:19 8:1 23:31

ROD: Anc Heb: עץ / מקל / ma-qeyl (mas); **Definition:** A long and slender bar of wood. A staff for walking. [AHLB: 1426-A (a) / Strong's: 4731] **Concordance:** 12:11

ROOF: Anc Heb: גג / gag (mas); **Definition:** The covering of a dwelling place. [AHLB: 1049-A (N) / Strong's: 1406] **Concordance:** 30:3 37:26

ROOF-COVERING: Anc Heb: כיסוי / mikh-seh (mas); **Definition:** Material used for a top or covering of a building. What covers something. [AHLB: 1245-H (h) / Strong's: 4372] **Concordance:** 26:14(2) 35:11 36:19(2) 39:34(2) 40:19

~ 373 ~
ROUND-ABOUT: Anc Heb: כבש Mod Heb: הַבָּאָד (mas); **Definition:** A circuitous way or route. [AHLB: 1349-A (N) / Strong’s: 1157] **Concordance:** 8:24 32:30

ROUNDNESS: Anc Heb: יְדֵי Mod Heb: הַבָּאָד (fem); **Definition:** Cylindrical; something as a circle, globe or ring that is round. A round thing or place. A round loaf of bread. The plain, as a round piece of land. [AHLB: 2258 (e) / Strong’s: 3603] **Concordance:** 8:24 32:30

ROUND-UP: Anc Heb: יָדָע Mod Heb: הַכַּל (mas); **Definition:** To gather together a flock, herd or group of people. [AHLB: 1204-J (N) / Strong’s: 2905, 2906] **Concordance:** 10:25 12:27 18:12 23:18 24:5 29:28 34:25{2}

ROW: Anc Heb: יָדָע Mod Heb: הַכַּל (mas); **Definition:** Set or placed in a line. A mountain range as a row. [AHLB: 1204-J (N) / Strong’s: 2905, 2906] **Concordance:** 10:25 12:27 18:12 23:18 24:5 29:28 34:25{2}

SACRIFICE: Anc Heb: חַבָּר Mod Heb: הָבָר (mas); **Definition:** An animal killed for an offering. [AHLB: 2117 (N) / Strong’s: 1685, 2077] **Concordance:** 10:25 12:27 18:12 23:18 24:5 29:28 34:25{2}

SACRIFICE: Anc Heb: חַבָּר Mod Heb: הָבָר (fem); **Definition:** An act of offering to deity something precious; to kill an animal for an offering. [AHLB: 2117 (N) / Strong’s: 1684, 2076] **Concordance:** 3:18 5:3 5:8 5:17 8:4 8:21 8:22{2} 8:23 8:24 8:25 10:24 22:19 23:18 24:5 32:8 34:15

SACRIFICIAL-BOWL: Anc Heb: מְנַקֵּח Mod Heb: מְנַקֵּח (fem); **Definition:** A vessel used to hold the required sacrifice. From the shape of a bowl that holds liquids like a breast that holds milk. [AHLB: 1318-A (k4) / Strong’s: 4518] **Concordance:** 25:29 37:16

SADDLE: Anc Heb: בוֹסָר Mod Heb: בָּשָׁר (fem); **Definition:** A shaped mounted support on which an object can travel; to bind up with a saddle. [AHLB: 2144 (V) / Strong’s: 2280] **Concordance:** 29:9


SAFEGUARDING: Anc Heb: מַעְנֵי Mod Heb: מַעְנֵי (fem); **Definition:** To keep safe. To protect. [AHLB: 2853 (d) / Strong’s: 8107] **Concordance:** 12:42{2}

SANCTUARY: Anc Heb: בָּדָאָד Mod Heb: בָּדָאָד (mas); **Definition:** A place set apart for a special purpose. [AHLB: 2700 (h) / Strong’s: 4720] **Concordance:** 15:17 25:8

SAND: Anc Heb: לְבָר Mod Heb: לְבָר (mas); **Definition:** Loose granular material from the disintegration of rocks and consisting of particles not as fine as silt and used in mortar. Sand is used as an abrasive ingredient for drilling by placing it in the hole being drilled. [AHLB: 1173-J (N) / Strong’s: 2344] **Concordance:** 12:42{2}

SANDAL: Anc Heb: לְבָר Mod Heb: לְבָר (fem); **Definition:** A shoe consisting of a sole strapped to the foot. [AHLB: 2415 (N) / Strong’s: 5275] **Concordance:** 3:5 12:11

SASH: Anc Heb: ענִית Mod Heb: עַנִית (mas); **Definition:** A waistband worn around the waist. [AHLB: 2022 (n) / Strong’s: 73] **Concordance:** 24:8 28:39 28:40 29:9 39:29

SATISFACTION: Anc Heb: בָּרֵא Mod Heb: בָּרֵא (mas); **Definition:** The state of being content. [AHLB: 7648] **Concordance:** 16:3


SAYER: Anc Heb: לבר / e-mor (mas); Definition: One who speaks words. Possibly a prophet or psalmist. [AHLB: n/a / Strong’s: n/a] Concordance: Used in names only.


SCATTER-ABROAD: Anc Heb: Outcome / puts; Definition: To sow, cast or fling widely. [AHLB: 1386-J (V) / Strong’s: 6327]

SCRAWNY: Anc Heb: כז / daq (mas); Definition: Wasted away physically. [AHLB: 1088-A (N) / Strong’s: 1851]

SCROLL: Anc Heb: כספר / se-pher (mas); Definition: A document or record written on sheets of papyrus, leather or parchment and rolled up for storage. [AHLB: 2500 (N) / Strong’s: 5609, 5612, 5613] Concordance: 17:14 24:7 32:32 32:33

SCULPT: Anc Heb: Lp-s / pa-sal; Definition: To carve or chisel out a figure from wood or stone. [AHLB: 2619 (V) / Strong’s: 6458] Concordance: 34:1 34:4

SCULPTURE: Anc Heb: Lp-s / pe-sel (mas); Definition: A figurine that is formed and shaped from stone, wood or clay. [AHLB: 2619 (N) / Strong’s: 6459] Concordance: 20:4


SEAL: Anc Heb: חותם / hho-tam (mas); Definition: A seal used officially to give personal authority to a document. A signature ring or cylinder with the owner’s seal that is pressed into clay to show ownership. [AHLB: 2223 (g) / Strong’s: 2368] Concordance: 28:11 28:21 28:36 39:6 39:14 39:30

SEARCHING: Anc Heb: מחתרת / mahh-te-ret (fem); Definition: A digging up to uncover something hidden. [AHLB: 2226 (a³) / Strong’s: 4290] Concordance: 22:1

SEARCH-OUT: Anc Heb: בקוש / ba-qash; Definition: To intently look for someone or something until the object of the search is found. [AHLB: 2036 (V) / Strong’s: 1245] Concordance: 2:15 4:19 4:24 10:11 33:7

SEASON: Anc Heb: חנן / ma-lahh; Definition: To season with salt to enhance the flavor. [AHLB: 2338 (V) / Strong’s: 4414, 4415] Concordance: 30:35
**SEAT:** Anc Heb: ע restrain; Mod Heb: בע{

**Definition:** A special chair of one in eminence. Usually a throne or seat of authority. [AHLB: 1245-E (e) / Strong’s: 3678, 3764] **Concordance:** 11:5 12:29

**SECOND:** Anc Heb:-hideh; Mod Heb: יאה; Definition: A cardinal number. [AHLB: 1474-H (f) / Strong’s: 8145] **Concordance:** 11:5 12:29

**SECRET:** Anc Heb: ע restrain; Mod Heb: בע{

**Definition:** That which is unknown or hidden. [AHLB: 1262-A (N) / Strong’s: 3909] **Concordance:** 7:22 8:3 8:14

**SECURE:** Anc Heb: אַיִּים; Mod Heb: אַיִּים; Definition: Solidly fixed in place; to stand firm in the sense of a support. Not subject to change or revision. The hiphil (causative) form means "support." [AHLB: 1290-C (V) / Strong’s: 539, 540] **Concordance:** 4:1 4:5 4:8 4:9 4:31 14:31 19:9


**SEED:** Anc Heb: הַלָּח; Mod Heb: הַלָּח; Definition: The grains or ripened ovules of plants used for sowing. Scattered in the field to produce a crop. The singular word can be used for one or more. Also, the descendants of an individual, either male or female. [AHLB: 2137 (N) / Strong’s: 2233, 2234] **Concordance:** 16:31 28:43 30:21 32:13(2) 33:1

**SEEING:** Anc Heb: הָאָד; Mod Heb: הָאָד; Definition: One who is able to see with the eyes. [AHLB: 2631 (N) / Strong’s: 6493] **Concordance:** 4:11 23:8

**SEEK:** Anc Heb: אַיִּים; Mod Heb: אַיִּים; Definition: To look for or search for something or for answers. The niphal (passive) form means "require." [AHLB: 2114 (V) / Strong’s: 1875] **Concordance:** 18:15

**SEIZE:** Anc Heb: אַיִּים; Mod Heb: אַיִּים; Definition: To possess or take by force; grab hold tightly; to refrain or support by grabbing hold. [AHLB: 2152 (V) / Strong’s: 2388] **Concordance:** 4:4 4:21 7:13 7:22 8:15 9:2 9:12 9:35 10:20 10:27 11:10 12:33 14:4 14:8 14:17

**SELF-WILL:** Anc Heb: הָאָד; Mod Heb: הָאָד; Definition: Used to express determination, insistence, persistence, or willfulness. One’s desire. [AHLB: 1455-H (j) / Strong’s: 7522] **Concordance:** 28:38

**SELL:** Anc Heb: יָכַר; Mod Heb: יָכַר; Definition: To give up property to another for money or another valuable compensation. [AHLB: 2337 (V) / Strong’s: 4376] **Concordance:** 21:7 21:8 21:16 21:35 21:37 22:2


**SEND-OFF:** Anc Heb: הָעָלַה; Mod Heb: הָעָלַה; Definition: To send away a person or gift. [AHLB: 2842 (ed) / Strong’s: 7964] **Concordance:** 18:2

~ 376 ~
<table>
<thead>
<tr>
<th>Word</th>
<th>Ancient Hebrew</th>
<th>Modern Hebrew</th>
<th>Definition</th>
<th>Concordance</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>SEPARATE</strong></td>
<td>נָפקָד</td>
<td>בָּדַל</td>
<td>To set or keep apart. [AHLB: 2005 (V) / Strong's: 914]</td>
<td>Concordance: 26:33</td>
</tr>
<tr>
<td><strong>SERPENT</strong></td>
<td>נחש</td>
<td>נֶחֱשָׁב</td>
<td>A poisonous snake that hisses, creeps and bites. [AHLB: 2395 (N) / Strong's: 5175]</td>
<td>Concordance: 4:3 7:15</td>
</tr>
<tr>
<td><strong>SERVANT</strong></td>
<td>עַבָּד</td>
<td>עַבָּד</td>
<td>One who provides a service to another, as a slave, bondservant or hired hand. [AHLB: 2518 (N) / Strong's: 5649, 5650, 5652]</td>
<td>Concordance: 26:33</td>
</tr>
<tr>
<td><strong>SERVE</strong></td>
<td>עַבָּד</td>
<td>רוּבָד</td>
<td>To provide a service to another, as a servant or slave or to work at a profession. [AHLB: 2518 (V) / Strong's: 5647, 5648]</td>
<td>Concordance: 26:33</td>
</tr>
<tr>
<td><strong>SERVICE</strong></td>
<td>מִלְּעָה</td>
<td>מִילָעָה</td>
<td>Labor provided by a servant or slave. [AHLB: 2518 (c1) / Strong's: 5656]</td>
<td>Concordance: 26:33</td>
</tr>
<tr>
<td><strong>SET-APART</strong></td>
<td>נָפַק</td>
<td>קַדָּשׁ</td>
<td>To move or place someone or something separate from the whole for a special purpose. [AHLB: 2700 (V) / Strong's: 6942]</td>
<td>Concordance: 26:33</td>
</tr>
<tr>
<td><strong>SET-DOWN</strong></td>
<td>נַסָּר</td>
<td>שִׂיח</td>
<td>To cause to sit down; to lay down. [AHLB: 1482-M (V) / Strong's: 7896]</td>
<td>Concordance: 26:33</td>
</tr>
<tr>
<td><strong>SETTING</strong></td>
<td>מִלְּעָה</td>
<td>מִילָעָה</td>
<td>A recess for filling with a stone or other ornament. [AHLB: 1288-E (ed1) / Strong's: 4396]</td>
<td>Concordance: 26:33</td>
</tr>
<tr>
<td><strong>SETTLE</strong></td>
<td>לְשָׁב</td>
<td>לְשָׁב</td>
<td>To stay in a dwelling place for the night or for long periods of time; to sit down. [AHLB: 1462-L (V) / Strong's: 3427, 3488]</td>
<td>Concordance: 26:33</td>
</tr>
<tr>
<td><strong>SETTLING</strong></td>
<td>מַשָּׁב</td>
<td>מַשָּׁב</td>
<td>The place of sitting, resting or dwelling, usually temporarily. [AHLB: 1462-L (a) / Strong's: 4186]</td>
<td>Concordance: 26:33</td>
</tr>
<tr>
<td><strong>SEVEN</strong></td>
<td>חַּמֵשׁ</td>
<td>שִׁבָּה</td>
<td>An ordinal number. [AHLB: 2808 (N) / Strong's: 7651, 7657, 7655]</td>
<td>Concordance: 26:33</td>
</tr>
<tr>
<td><strong>SEVENTH</strong></td>
<td>חַמֵשָׁה</td>
<td>שִׁבָּה</td>
<td>A cardinal number. [AHLB: 2808 (bf) / Strong's: 7637]</td>
<td>Concordance: 26:33</td>
</tr>
<tr>
<td><strong>SEVER</strong></td>
<td>בָּדוּסָה</td>
<td>בָּדוּסָה</td>
<td>To make an end of something by cutting it off. [AHLB: 1432-B (V) / Strong's: 7082, 7112, 7113]</td>
<td>Concordance: 26:33</td>
</tr>
<tr>
<td><strong>SHADOW</strong></td>
<td>עַמָּם</td>
<td>עִמָּם</td>
<td>The dark figure cast on a surface by a body intercepting the rays from a light source. [AHLB: 1403-A (N) / Strong's: 6738]</td>
<td>Concordance: 26:33</td>
</tr>
<tr>
<td><strong>SHAKE</strong></td>
<td>רָגָז</td>
<td>רָגָז</td>
<td>To tremble in fear or anger. [AHLB: 2748 (V) / Strong's: 7264, 7265]</td>
<td>Concordance: 26:33</td>
</tr>
</tbody>
</table>
SHAKE-OFF: Anc Heb: יָזִים / na-ar; Definition: To violently shake back and forth to throw something off. To overthrow. [AHLB: 2458 (V) / Strong’s: 5286, 5287] Concordance: 14:27

SHAKING-IN-FEAR: Anc Heb: ולְשׁוֹנָה / ra-ad (mas); re-a-dah (fem); Definition: Being physically effected by shivering or shaking from a dreadful event. [AHLB: 2778 (N) / Strong’s: 7461] Concordance: 15:15

SHARE: Anc Heb: מֶנֶס / mahn (mas); ma-nah (fem); Definition: A portion that is provided to a group or person to meet their needs. [AHLB: 1290-A (N) / Strong’s: 4490] Concordance: 29:26

SHARP-STONE: Anc Heb: תַּשָׁר / tsor (mas); Definition: A piece of stone from obsidian, flint or chert that forms a narrow and sharp edge when flaked off. [AHLB: 1411-J (N) / Strong’s: 6864] Concordance: 4:25

SHARP-THORN: Anc Heb: נֵצַר / tseyn (mas); Definition: A pointed, piercing object. [AHLB: 1336-A (N) / Strong’s: 6791]


SHORTNESS: Anc Heb: קַוָּטֶר / qo-tser (mas); Definition: Short in patience. [AHLB: 2727 (g) / Strong’s: 7115] Concordance: 6:9

SHOULDER: Anc Heb: שֶׁקֶם / she-khem (mas); Definition: Capacity for bearing a task or blame. The shoulders as the place where loads are placed. [AHLB: 2837 (N) / Strong’s: 7926] Concordance: 12:34


SHOUTING: Anc Heb: קֹהֲד / o-had (mas); Definition: Raising of the voice to show authority, anger or gladness. [AHLB: n/a / Strong’s: n/a] Concordance: Used in names only.

SHOVEL: Anc Heb: יָד / ya (mas); Definition: A flat tray attached to a handle for scooping up hot coals. [AHLB: 1223-A (N) / Strong’s: 3257] Concordance: 27:3 38:3

SHOW-BEAUTY: Anc Heb: מָנָן / hha-nan; Definition: To give or show beauty, grace or mercy to another. The hitpael (reflexive) form means "beseech." [AHLB: 1175-B (V) / Strong’s: 2589, 2603, 2604] Concordance: 33:19

SHOW-PITY: Anc Heb: מָלָה / hha-mal; Definition: To have compassion; to sympathize. [AHLB: 2171 (V) / Strong’s: 2550] Concordance: 2:6

SHUT: Anc Heb: סַגָר / sa-gar; Alt Sp: סַג ר Definition: To close or block an opening. [AHLB: 2467 (V) / Strong’s: 5462, 5463, 5534] Concordance: 14:3
SICKNESS: Anc Heb: פָּגַי Mod Heb: פָּגַי / ma-hha-leh (mas); פָּגַי / ma-hha-laḥ (fem); 
 Definition: A physical or emotional illness. Weakened. [AHLB: 1173-H (a) / Strong’s: 4245] 
Concordance: 15:26 23:25


SIGH: Anc Heb: קָנָה Mod Heb: קָנָה / a-nah; Definition: Exhaling of breath as in relief. To 
breath out as a desire for rest. [AHLB: 1395-A (N) / Strong’s: 6654, 6655] Concordance: 26:9

SILVER: Anc Heb: פַּכֵּס Mod Heb: פַּכֵּס / ke-seph (mas); Definition: A soft metal capable of a 
high degree of polish used for coinage, implements and ornaments. A desired and precious 

SING: Anc Heb: רוֹס Mod Heb: רוֹס / shir; Alt Sp: רוֹס Definition: To express one’s voice in a 
melody or to music. [AHLB: 1480-M (V) / Strong’s: 7891] Concordance: 15:1(2) 15:21

SIX: Anc Heb: סִישׁ Mod Heb: שְׁשָׁים / shi-shah (mas); שְׁשָׁים / sheysh (fem); Definition: An ordinal 


SINK-DOWN: Anc Heb: יֶרֶם Mod Heb: יֶרֶם / ra-phah; Definition: To drop down; to be slack or 
idle due to weakness, illness or laziness. The niphal (passive) form means “lazy.” [AHLB: 1454-H (V) / Strong’s: 7503] Concordance: 4:26 5:8 5:17(2)

SISTER: Anc Heb: נָפָרָה Mod Heb: נָפָרָה / a-hhot (fem); Definition: A female person having the 
same parents or parent as another person. [AHLB: 1008-A (N 3) / Strong’s: 269] Concordance: 2:4 2:7 6:23 15:20 26:3(2) 26:5 26:6 26:17

SINK: Anc Heb: מַעֲרַט Mod Heb: מַעֲרַט / ta-va; Definition: To fall, drop, or descend down to a lower level. [AHLB: 2229 (V) / Strong’s: 2883] Concordance: 15:4


SKILLED-ONE: Anc Heb: חָכֵי Mod Heb: חָכֵי / hha-kham (mas); Definition: A person 

~ 379 ~
**SKIN**: Anc Heb: אֹזָן Mod Heb: כֹּל or (mas); **Definition**: The integument covering men or animals, as well as leather made from animal skins. The husk of a seed. [AHLB: 1365-J (N) / Strong’s: 5784, 5785] **Concordance**: 22:26 25:5(2) 26:14(2) 29:14 34:29 34:30 34:35 35:7(2) 35:23(2) 36:19(2) 39:34(2)

**SKULL**: Anc Heb: לְאִי Mod Heb: מַגָּד / gul-go-let (fem); **Definition**: The bones of the head. The roundness of the head or skull. Also a census by the counting of heads. [AHLB: 1058-A (I) / Strong’s: 1538] **Concordance**: 16:16 38:26


**SLAB**: Anc Heb: מַלְכָּד Mod Heb: מַלְכָּד / lu-ahh (mas); **Definition**: A wood or stone tablet or plank. Often used for writing. [AHLB: 1261-J (N) / Strong’s: 3871] **Concordance**: 24:12 27:8 31:18(2) 32:15(2) 32:16(2) 32:19 34:4(2) 34:28 34:29 38:7

**SLAY**: Anc Heb: קָרָך Mod Heb: קָרָך / sha-hhat; **Definition**: To strike, beat or kill. [AHLB: 2823 (V) / Strong’s: 7819, 7820] **Concordance**: 12:6 12:21 29:11 29:16 29:20 34:25

**SLING**: Anc Heb: בֶּלֶק Mod Heb: בֶּלֶק / qe-la (mas); **Definition**: A weapon made of a pouch that is attached to two long cords and used for throwing stones. Also something that hangs like a sling. [AHLB: 2709 (N) / Strong’s: 7050, 7051] **Concordance**: 27:9 27:11 27:12 27:14 27:15 35:17 38:9 38:12 38:14 38:15 38:16 38:18 39:40

**SLOW**: Anc Heb: יָאָרָך Mod Heb: יָאָרָך / a-reykh (mas); **Definition**: Capable of calmly awaiting an outcome or result. [AHLB: 1448-C (N) / Strong’s: 750] **Concordance**: 34:6

**SMACK**: Anc Heb: רָפַי Mod Heb: רָפַי / tsur; Alt Sp: רָפָה Definition: To strike or push as an attack. [AHLB: 1411-J (V) / Strong’s: 2115, 6696] **Concordance**: 23:22 32:4

**SMALL**: Anc Heb: נַעֲק Mod Heb: נַעֲק / qa-tan (mas); **Definition**: Someone or something that is not very large in size, importance, age or significance. [AHLB: 2703 (N) / Strong’s: 6996] **Concordance**: 18:22 18:26

**SMALL-AMOUNT**: Anc Heb: נְמַכֵּל Mod Heb: נְמַכֵּל / me-at (mas); **Definition**: Something that is few or small in size or amount. [AHLB: 2347 (N) / Strong’s: 4592] **Concordance**: 17:4 23:30(2)


**SMELL**: Anc Heb: רָפָה Mod Heb: רָפָה / ra-wahh; **Definition**: The odor or scent of a thing. As carried on the wind. To be "refreshed", as when taking in a deep breath. [AHLB: 1445-J (V) / Strong’s: 7304, 7306] **Concordance**: 30:12

**SMITE**: Anc Heb: נֶסֶס Mod Heb: נֶסֶס / na-gaph; **Definition**: To deliver a hit with the intent to harm; to bring a plague in the sense of a striking. [AHLB: 2377 (V) / Strong’s: 5062] **Concordance**: 7:27 12:22 12:23(2) 12:27 21:22 21:35 32:35

**SMOKE**: Anc Heb: נֶשָּׁה Mod Heb: נֶשָּׁה / a-sheyn (mas); **Definition**: The gaseous products of combustion. [AHLB: 2583 (N) / Strong’s: 6226, 6227] **Concordance**: 19:18(2) 20:18

**SMOKE**: Anc Heb: נֶשָּׁה Mod Heb: נֶשָּׁה / a-shan; **Definition**: To emit a gaseous cloud when burning. [AHLB: 2583 (V) / Strong’s: 6225] **Concordance**: 19:18

**SNAP**: Anc Heb: תִּצְפָּף Mod Heb: תִּצְפָּף / qa-tsaph; **Definition**: To make a sudden closing; to break suddenly with a sharp sound; to splinter a piece of wood; to lash out in anger as a splintering. [AHLB: 2726 (V) / Strong’s: 7107, 7108] **Concordance**: 16:20
SNARE: Anc Heb: מִטְנָה / mo-qeysh (mas); Definition: A trap laid with bait to capture an animal or person. An entrapment. [AHLB: 1435-L (a) / Strong’s: 4170] Concordance: 10:7 23:33 34:12

SNORTING: Anc Heb: קָסַר / na-hhor (mas); Definition: A forcing of the breath violently through the nostrils with a loud, harsh sound. [AHLB: n/a / Strong’s: n/a] Concordance: Used in names only.

SNOW: Anc Heb: שלג / she-leg (mas); Definition: A precipitation of water in the form of ice crystals. [AHLB: 2841 (N) / Strong’s: 7950, 8517] Concordance: 4:6


SOJOURN: Anc Heb: עַסֵּר / gur; Definition: To stay as a temporary resident. Travel in a strange land. Also, the extended meaning of "to be afraid" of a stranger. [AHLB: 1066-J (V) / Strong’s: 1481] Concordance: 3:22 6:4 12:48 12:49

SOJOURNER: Anc Heb: בָּשָׂר / to-shav (mas); Definition: One who stays temporarily. Travels from place to place. [AHLB: 1462-L (i) / Strong’s: 8453] Concordance: 12:45


SONG: Anc Heb: שִירָה / shir (mas) / eris / shi-rah (fem); Definition: The act or art of singing. [AHLB: 1480-M (N) / Strong’s: 7892] Concordance: 15:1

SOOT: Anc Heb: הָאֲשָׂר / pi-ahh (mas); Definition: Residue left after burning. [AHLB: 1376-M (N) / Strong’s: 6368] Concordance: 9:8 9:10


SOUTH: Anc Heb: מַרְאֶה / tey-man (fem); Definition: To the right of one when facing the east, the rising sun. [AHLB: 1290-L (i) / Strong’s: 8486] Concordance: 26:18 26:35 27:9 36:23 38:9

SOW: Anc Heb: זָרָה / za-ra; Definition: To spread seeds on the ground; to plant a crop. [AHLB: 2137 (V) / Strong’s: 2232] Concordance: 23:10 23:16
Dictionary ~ Nouns and Verbs

SPATTER: Anc Heb: נָחָשׁ Mod Heb: נָחָשׁ / na-zah; Definition: To ceremonially sprinkle water or oil on something that is being dedicated. [AHLB: 1306-H (V) / Strong’s: 5137] Concordance: 29:21


SPICE-MIXTURE: Anc Heb: רֻפִּיק Mod Heb: רֻפִּיק / ro-qahh (mas); Definition: A mixture of spices for an ointment or perfume. [AHLB: 2795 (g) / Strong's: 7545] Concordance: 30:25 30:35


SPIT-UPON: Anc Heb: רְעָר Mod Heb: רְעָר / a-rar; Definition: To eject saliva, usually on another in spite or disrespect. [AHLB: 1457-C (V) / Strong's: 779] Concordance: 22:27

SPLENDID: Anc Heb: פֶּעַה Mod Heb: פֶּעַה / pu-ah (fem); Definition: Someone or something that is exceptional. A wonder. [AHLB: n/a / Strong's: n/a] Concordance: Used in names only.

SPLIT-HOOF: Anc Heb: פַּרְסָח Mod Heb: פַּרְסָח / par-sah (fem); Definition: The hard covering of a clean animals foot that is divided into two parts. [AHLB: 2640 (N 1) / Strong’s: 6541] Concordance: 10:26

SPOIL: Anc Heb: לַלֵּד Mod Heb: לַלֵּד / sha-lal (mas); Definition: Plunder taken from an enemy in war or robbery. To impair the quality or effect of. [AHLB: 1472-B (N) / Strong’s: 7998] Concordance: 15:9

SPREAD-OUT: Anc Heb: פַּרְשָׁד Mod Heb: פַּרְשָׁד / pa-rash; Definition: To expand beyond a starting point; to be easily and plainly understood in the sense of being spread out to see. [AHLB: 2644 (V) / Strong’s: 6566, 6567, 6568] Concordance: 9:29 9:33 25:20 37:9 40:19


SPRING-UP: Anc Heb: מְמַה Mod Heb: מְמַה / tsa-mahh; Definition: To grow up as a plant. [AHLB: 2666 (V) / Strong’s: 6779] Concordance: 10:5


SPRINKLING-BASIN: Anc Heb: מִזְרָאָק Mod Heb: מִזְרָאָק / miz-raaq (mas); Definition: A container of liquid that is used to drip the liquid. [AHLB: 2138 (h) / Strong’s: 4219] Concordance: 27:3 38:3
SPROUT-UP: Anc Heb: נֵפֶג / Mod Heb: נֵפֶג / ne-pheg (mas); Definition: A word of unknown meaning. [AHLB: n/a / Strong’s: n/a] Concordance: Used in names only.

SQUEEZE: Anc Heb: לָחַט / Mod Heb: לָחַט / la-hhats; Definition: To exert pressure either physically or emotionally. [AHLB: 2307 (V) / Strong’s: 3905] Concordance: 3:9 22:20 23:9

SQUEEZING: Anc Heb: לָחַט / Mod Heb: לָחַט / la-hhats (mas); Definition: Pressure being exerted, either physically or emotionally. [AHLB: 2307 (N) / Strong’s: 3906] Concordance: 3:9

STACK: Anc Heb: יַד-שֵׁס / Mod Heb: יַד-שֵׁס / ga-dish (mas); Definition: A pile of grain or dirt. [AHLB: 2058 (b) / Strong’s: 1430] Concordance: 22:5

STAFF: Anc Heb: נֶפֶך / Mod Heb: נֶפֶך / she-vet (mas); Definition: A walking stick made from the branch of a tree. Also, a tribe as a branch of the family. [AHLB: 2805 (N) / Strong’s: 7625, 7626] Concordance: 24:4 28:21 39:14

STAGGER: Anc Heb: נָפַח / Mod Heb: נָפַח / nu-a; Definition: To reel from side to side; to wag or shake back and forth or up and down; to wander as staggering about. [AHLB: 1322-J (V) / Strong’s: 5128] Concordance: 20:18


STANDARD: Anc Heb: נֵס / Mod Heb: נֵס / neys (mas); Definition: A flag that hangs from a pole with the insignia of a tribe or army. Also, a sail. [AHLB: 1314-A (N) / Strong’s: 5251]


STARE: Anc Heb: מַצָּב / Mod Heb: מַצָּב / na-vat; Definition: To carefully look; to make a close inspection. [AHLB: 2367 (V) / Strong’s: 5027] Concordance: 3:6 33:8

STATION: Anc Heb: יִתְסָב / Mod Heb: יִתְסָב / ya-tsav; Definition: To stand firm and in place. [AHLB: 1393-L (V) / Strong’s: 3320, 3321] Concordance: 2:4 14:13 34:5

STAVE: Anc Heb: אוֹטָה / Mod Heb: אוֹטָה / mish-ey-nah (fem); Definition: A staff made from a sapling or branch. A support for walking. [AHLB: 2861 (h 1) / Strong’s: 4938] Concordance: 21:19


STEP: Anc Heb: מַעֲלָה / Mod Heb: מַעֲלָה / ma-a-la-h (fem); Definition: A straight or stepped incline for ascending and descending. [AHLB: 1357-A (a 1) / Strong’s: 4609] Concordance: 20:26

STERILE: Anc Heb: לְקַר / Mod Heb: לְקַר / a-qar (mas); Definition: Failing to produce or incapable of producing offspring, fruit or spores. Being without children in the sense of being plucked of fruit. [AHLB: 2905 (N) / Strong’s: 6135] Concordance: 23:26

STINK: Anc Heb: מָאָשַׁל / ba-ash; Definition: To emit a bad odor or be loathsome. [AHLB: 1044-D (V) / Strong’s: 887, 888] Concordance: 5:21 7:18 7:21 8:10 16:20

STIR: Anc Heb: לֶב / ba-hal; Definition: To disturb the quiet of; agitate. [AHLB: 1035-G (V) / Strong’s: 926, 927] Concordance: 15:15


STONED-FOOT: Anc Heb: נֵבָזָה / o-ven (mas); Definition: To gather stones for stoning. The act of throwing rocks with the intention of killing. To remove stones from a road or field. [AHLB: 2502 (V) / Strong’s: 5619] Concordance: 8:22 17:4 19:13(2) 21:28(2) 21:29 21:32

STONE-STOOL: Anc Heb: נבָּזָת / keys (mas); Definition: A platform made of stone and used by a potter or a midwife. [AHLB: 1245-A (N) / Strong’s: 3676] Concordance: 1:16

STOREHOUSE: Anc Heb: בֵּית נְאָמִים / mis-ke-nah (fem); Definition: Places for storing foods or other items for future benefit. [AHLB: 2478 (h 1) / Strong’s: 4543] Concordance: 1:11

STRAIGHT: Anc Heb: רֶשֶׁר / ya-shar (mas); Definition: Without a bend, angle, or curve. A straight line, path or thought. The cord of the bow as stretched taught. [AHLB: 1480-L (N) / Strong’s: 3477] Concordance: 15:26

STRAIGHTEN: Anc Heb: מְנַשֵּׁה / o-ven (mas); Definition: A platform made of stone and used by a potter or a midwife. [AHLB: 1037-C (N) / Strong’s: 70] Concordance: 1:16


STRAW: Anc Heb: נָבָה / te-ven (mas); Definition: Stalks of grain after threshing; dry, stalky plant residue. When more permanent structures were built, they were constructed of stones and bricks made of clay and straw; replacing the tent panels as the main component of construction for dwellings. [AHLB: 1037-A (i) / Strong’s: 8401] Concordance: 5:7(2) 5:10 5:11 5:12 5:13 5:16 5:18

STREAM: Anc Heb: נֹכָר / ye-or (mas); Definition: A body of running water; any body of flowing water. [AHLB: 1227-D (N) / Strong’s: 2975] Concordance: 1:22 2:3 2:5(2) 4:9(2) 7:15 7:17 7:18(3) 7:19 7:20(2) 7:21(3) 7:24(2) 7:25 7:28 8:1 8:5 8:7 17:5

STRENGTH: Anc Heb: כֹּֽוָּל / ko-ahh (mas); Definition: The quality or state of being strong. [AHLB: 1238-J (N) / Strong’s: 3581] Concordance: 9:16 15:6 32:11

STRETCH-OUT: Anc Heb: לֶב / ra-vats; Definition: To lie or stretch out as to rest; to crouch down to hide for an ambush. [AHLB: 2745 (V) / Strong’s: 7257] Concordance: 23:5

STRING: Anc Heb: ביטחון Mod Heb: יִטְפָּח / mey-shar (mas); Definition: A cord or rope, as straight. Also a straight line, path or thought. [AHLB: 1480 (k) / Strong’s: 4339, 4340] Concordance: 35:18 39:40

STRIPED-BRUISE: Anc Heb: הֶהָבָרָה / hha-bu-rah (fem); Definition: Marks made by ropes binding the wrist or lashes with a rope. [AHLB: 2143 (d) / Strong’s: 2250] Concordance: 21:25

STRONG: Anc Heb: חזק / az (mas); Definition: Having or marked by great physical strength. [AHLB: 1352-A (N) / Strong’s: 5794] Concordance: 14:21


STUBBLE: Anc Heb: קַשׁ / qash (mas); Definition: What is left after the stalk has been removed. [AHLB: 1435-A (N) / Strong’s: 7179] Concordance: 5:12 15:7

SUBMERGE: Anc Heb: נָמַע / ta-man; Definition: To hide by burying or to cover. [AHLB: 2234 (V) / Strong’s: 2934] Concordance: 2:12

SUBLTLY: Anc Heb: אֹמֶר / ar-mah (fem); Definition: Performance that calls no attention to its self. To act in craftiness or prudence. [AHLB: 2908 (N) / Strong’s: 6195] Concordance: 21:14

SUCKLE: Anc Heb: נָאַק / ya-naq; Definition: To give milk to from the breast or udder. The hiphil (ver b) (causative) form means "nurse." [AHLB: 1318-L (V) / Strong’s: 3243] Concordance: 2:7 2:9

SUFFICIENT: Anc Heb: דָּא / dai (mas); Definition: An amount that is not lacking. What is enough. [AHLB: 1079-A (N) / Strong’s: 1767] Concordance: 36:5 36:7


SUMMIT: Anc Heb: רֵיָה / rey-shit (fem); Definition: The head, top or beginning of a place, such as a river or mountain, or a time, such as an event. The point at which something starts; origin, source. [AHLB: 1458-D (N) / Strong’s: 7225] Concordance: 23:19 34:26

SUN: Anc Heb: שָׁמֶשׁ / she-mesh (fem); Definition: The luminous body around which the earth revolves and from which it receives heat and light. [AHLB: 2854 (N) / Strong’s: 8121, 8122] Concordance: 16:21 17:12 22:2 22:25

SUNRISE: Anc Heb: מֵרְאָה / miz-rah (mas); Definition: When the first light of the sun comes over the horizon. An eastward direction as the place of the rising sun. [AHLB: 2135 (h) / Strong’s: 4217] Concordance: 27:13 38:13

SUPPORT: Anc Heb: מַסַּמֵּק / sa-makh; Definition: To uphold or defend; to hold up or serve as a foundation or prop for. [AHLB: 2488 (V) / Strong’s: 5564] Concordance: 29:10 29:15 29:19

SUPPRESS: Anc Heb: מִנְנָה / ya-nah; Definition: To cause to be brought low by force, hindered. [AHLB: 1304-L (V) / Strong’s: 3238] Concordance: 22:20

SURROUNDED-BY-A-WALL: Anc Heb: צל | Mod Heb: נִפְרָה / hhets-ron (mas); **Definition:** To be surrounded, encompassed, by a wall of stone or thorns for protection. [AHLB: n/a / Strong’s: n/a] **Concordance:** Used in names only.

SWALLOW: Anc Heb: הצר | Mod Heb: הָלוֹל / ba-la; **Definition:** To pass through the mouth and move into the esophagus to the stomach. [AHLB: 2020 (V) / Strong’s: 1104] **Concordance:** 7:12 15:12

SWARM: Anc Heb: צַרְמָה | Mod Heb: צרמ | / sha-rats; **Definition:** To move, as a large mass of creatures. [AHLB: 2881 (V) / Strong’s: 8317] **Concordance:** 1:7 7:28

SWEAR: Anc Heb: בָּשָׂם | Mod Heb: בָּשָׁם / sha-va; **Definition:** To completely submit to a promise or oath with words and spoken seven times. [AHLB: 2808 (V) / Strong’s: 7650] **Concordance:** 13:5 13:11 13:19[2] 32:13 33:1

SWEARING: Anc Heb: עֵבֶר | Mod Heb: עֵבֶר | / she-vu-ah (fem); **Definition:** The act of taking an oath. [AHLB: 2808 (d1) / Strong’s: 7621] **Concordance:** 22:10

SWEET: Anc Heb: מִּזְבִּיחַ | Mod Heb: מִזְבִּיח | / ni-hho-ahh (mas); **Definition:** Pleasing to the taste. Not sour, bitter or salty. Something that smells pleasing. [AHLB: 1310-B (bc) / Strong’s: 5207, 5208] **Concordance:** 29:18 29:25 29:41

SWEET-SPICE: Anc Heb: מִשְׁפָּט | Mod Heb: מִשְׁפָּט | / bo-sem (mas); **Definition:** An aromatic spice that is pleasing to the nose. [AHLB: 2024 (g) / Strong’s: 1314] **Concordance:** 25:6 30:23[3] 35:8 35:28

SWELL: Anc Heb: הָרָדֶה | Mod Heb: הָרָד | / ha-dar; **Definition:** Someone or something that is wide in size or majesty. To honor. To puff up. [AHLB: 1089-F (V) / Strong’s: 1921, 1922] **Concordance:** 23:3

SWORD: Anc Heb: בָּרוֹק | Mod Heb: בָּרוֹק | / hhe-rev (fem); **Definition:** A weapon with a long blade for cutting or thrusting. [AHLB: 2199 (N) / Strong’s: 2719] **Concordance:** 5:3 5:21 15:9 17:13 18:4 20:25 22:23 32:27


TAHHASH: Anc Heb: שֵׁט | Mod Heb: שֵׁט | / ta-hhash (mas); **Definition:** An unknown species of animal. [AHLB: 2891 (N) / Strong’s: 8476] **Concordance:** 25:26 35:7 35:23 36:19 39:34

TAIL: Anc Heb: בָּנָן | Mod Heb: בָּנָן | / na-nav (mas); **Definition:** The hindmost flexible appendage of an animal. [AHLB: 2125 (N) / Strong’s: 2180] **Concordance:** 4:4


TAKE-AWAY: Anc Heb: כָּרָה | Mod Heb: כָּרָה | / ga-ra; **Definition:** To scrape off or clip. To impair or degrade. [AHLB: 2087 (V) / Strong’s: 1639] **Concordance:** 5:8 5:11 5:19 21:10

TAKE-HOLD: Anc Heb: מִזָּכַר | Mod Heb: מִזָּכַר | / a-hhaaz; **Definition:** To have possession or ownership of; to keep in restraint; to have or maintain in one’s grasp; to grab something and keep hold of it. [AHLB: 1168-C (V) / Strong’s: 270] **Concordance:** 4:4 15:14 15:15

~ 386 ~
TAKE-UPON: Anc Heb: הָבָר/ ya-al; Definition: The placing of a yoke on the shoulders to perform work or undertake a task. [AHLB: 1012-L (V) / Strong’s: 2974] Concordance: 2:21

TAMBOURINE: Anc Heb: תַּפּוֹת/ toph (mas); Definition: A shallow, one-headed drum with loose disks at the sides played by shaking, striking with the hand, or rubbing with the thumb. [AHLB: 1500-J (N) / Strong’s: 8596] Concordance: 2:21


TAR: Anc Heb: הֶהַר/ hhey-mar (mas); Definition: A dark and thick liquid that floats to the surface of water and is used as a waterproof covering for boats. [AHLB: 2175 (N) / Strong’s: 2561, 2562, 2564] Concordance: 2:3 8:10

TASK-WORK: Anc Heb: נְדָב/ mas (mas); Definition: A forced labor or service. [AHLB: 1291-A (N) / Strong’s: 4522, 4523] Concordance: 1:11

TASTE-SWEET: Anc Heb: מְטָא/ ma-taq; Definition: To have a pleasant taste to the mouth. [AHLB: 2364 (V) / Strong’s: 4985, 4988] Concordance: 15:25

TEACHING: Anc Heb: 태-ר/ to-rah (fem); Definition: Acquired knowledge or skills that mark the direction one is to take in life. A straight direction. Knowledge passed from one person to another. [AHLB: 1227-H (i 1) / Strong’s: 8451] Concordance: 12:49 13:9 16:4 16:18 18:16 18:20 24:12


TEAR-INTO-PIECES: Anc Heb: קָרַף/ ta-raph; Definition: To tear into pieces as a predator does to its prey; to rip a cloth into pieces. [AHLB: 2643 (V) / Strong’s: 6561, 6562] Concordance: 32:2 32:3 32:24


TENTH: Anc Heb: מְדָמָא/ a-si-ri (mas); Definition: A cardinal number. [AHLB: 2563 (bf) / Strong’s: 6224] Concordance: 16:36

TENTH-ONE: Anc Heb: מְדָמַא/ a-sor (mas); Definition: That which occupies the tenth position in a sequence. [AHLB: 2563 (c) / Strong’s: 6218] Concordance: 12:3
TENT-PEG: Anc Heb: פֶּגֶע Mod Heb: פֶּגֶע / ya-teyd (fem); Definition: An instrument used to secure the corners and sides of the tent to the ground. [AHLB: 1487-L (N) / Strong’s: 3489] Concordance: 27:19(2) 35:18(2) 38:20 38:31(2) 39:40

TENT-WALL: Anc Heb: רִיֵּד Mod Heb: רִיֵּד / ye-ri-a (fem); Definition: The goat hair curtain that forms the walls of the tent. [AHLB: 1440-L (N) / Strong’s: 3407] Concordance: 26:1 26:2(3) 26:3(2) 26:4(2) 26:5(2) 26:6 26:7(2) 26:8(3) 26:9(3) 26:10(2) 26:12(2) 26:13 36:8 36:9(3) 36:10(2) 36:11(2) 36:12(2) 36:13 36:14(2) 36:15(3) 36:16(2) 36:17(2)

TERMINATE: Anc Heb: מַחלק Mod Heb: מַחלק / hha-dal; Definition: To stop or refrain from continuing an action. [AHLB: 2148 (V) / Strong’s: 2308] Concordance: 9:29 9:33 9:34 14:12


THANKSGIVING: Anc Heb: חָגָא Mod Heb: חָגָא / ye-hu-dah (mas); Definition: An expression of thanks through shouting. [AHLB: n/a / Strong’s: n/a] Concordance: Used in names only.


THEN: Anc Heb: פֵּה Mod Heb: פֵּה / ey-pho (mas); Definition: An inquiry of a time or place. [AHLB: 1374-C (N) / Strong’s: 645] Concordance: 33:16


THESE: Anc Heb: לְאָדָמ Mo...
THICK: Anc Heb: והק / Mod Heb: נל / Definition: Heavily compacted material, such as a cloud, forest or thicket, and is filled with darkness. [AHLB: 1508-A (N) / Strong’s: 5645] Concordance: 19:9


THICK-GLOOMINESS: Anc Heb: והק Mod Heb: נל / Definition: A heavy darkness that brings about sadness or depression. [AHLB: 1380-C (N 1) / Strong’s: 653] Concordance: 10:22


THIN-BREAD: Anc Heb: והק Mod Heb: נל / Definition: Dough that has been spread thin before baked. [AHLB: 1456-B (b) / Strong’s: 7550] Concordance: 29:2, 29:23

THING-WRITTEN: Anc Heb: והק Mod Heb: נל / Definition: A composition that has been recorded by the written words. [AHLB: 2295 (h) / Strong’s: 4385] Concordance: 32:16, 39:30


~ 389 ~


THREE-DAYS-AGO: Anc Heb: שלום / shil-shom (mas); Definition: Literally the day before yesterday, but used as an idiom for the past. [AHLB: 2847 (eqp) / Strong’s: 8032]

THROW: Anc Heb: יָרָה / ya-rah; Alt Sp: אוֹרָה Definition: To propel through the air by a forward motion; to drizzle as a throwing down of water; to teach in the sense of throwing or pointing a finger in a straight line as the direction one is to walk. The hiphil (causative) form means “teach.” [AHLB: 1227-H (V) / Strong’s: 3384] Concordance: 4:12 4:15

THROW-DOWN: Anc Heb: רָמָה Definition: To lead astray; to deliver to an enemy by treachery; to reveal unintentionally. [AHLB: 1450-H (V) / Strong’s: 7411, 7412]

THROW-OUT: Anc Heb: שָׁלָק Definition: To remove from a place, usually in a sudden or unexpected manner; to cast out, down or away. [AHLB: 2844 (V) / Strong’s: 7993] Concordance: 1:22 4:3(2) 7:9 7:10 7:12 15:25 22:30 32:19

THRUST: Anc Heb: תָּקַּח / ta-qa; Definition: To push or drive with force a pole into the ground, such as when setting up the tent; to blow the trumpet in the sense of throwing out the sound. [AHLB: 2902 (V) / Strong’s: 8628] Concordance: 10:19

THUMB: Anc Heb: בּוֹהֵן Definition: The opposable digit of the hand. Also the big toe of the foot. Perceived as the builder because of its unique abilities. [AHLB: 1037-G (N) / Strong’s: 931]

TIE-ON: Anc Heb: רַּחַס Definition: To attach or bind one object to another by tying them together. [AHLB: 2771 (V) / Strong’s: 631] Concordance: 14:6


~ 390 ~
| **TRAMPLE-DOWN**: Anc Heb: כבוש Mod Heb: בוש / *bus*; **Definition**: To purposely destroy by stomping upon to break or smash. [AHLB: 1038-J (V) / Strong's: 947] |
| **TRANSGRESSION**: Anc Heb: להבicion Mod Heb: חプリン / pe-sha (mas); **Definition**: The exceeding of due bounds or limits. [AHLB: 2647 (N) / Strong's: 6588] **Concordance**: 22:8 23:21 34:7 |
| **TRAPPINGS**: Anc Heb: כובש Mod Heb: כובש / a-di (mas); **Definition**: Articles of dress or adornment that often witness to a person's position or rank. [AHLB: 1349-A (f) / Strong's: 5716] **Concordance**: 33:4 33:5 33:6 |
| **TREMBLE**: Anc Heb: דרחל Mod Heb: חחל / hha-rad; **Definition**: To shake involuntarily; shiver. [AHLB: 2201 (V) / Strong's: 2729] **Concordance**: 19:16 19:18 |
| **TREMIBLE-IN-FEAR**: Anc Heb: חחל Mod Heb: חחל / hhet (mas); **Definition**: A physical reaction, such as shivering, in fear or dread. [AHLB: 1183-A (N) / Strong's: 2844] |
| **TRIAL**: Anc Heb: מנסה Mod Heb: עזה / ma-sah (fem); **Definition**: The act of trying, testing, or putting to the proof. [AHLB: 1314-A (a1) / Strong's: 4531] |
| **TROUBLE**: Anc Heb: 따른ת Mod Heb: תנת / ra-hat (mas); **Definition**: A difficulty that brings about weariness. [AHLB: 1258-D (i) / Strong's: 8513] **Concordance**: 18:8 |
| **TROUPE**: Anc Heb: נוה Mod Heb: נוה / *yets* (mas); **Definition**: A long, shallow often V-shaped receptacle for the drinking water or food of domestic animals. [AHLB: 1446-G (N) / Strong's: 7298] **Concordance**: 2:16 |
| **TRUMPET**: Anc Heb: צוחק Mod Heb: צוחק / yo-vel (mas); **Definition**: An instrument of flowing air to make a sound. Also, the horn of a ram as used as a trumpet. [AHLB: 1035-L (g) / Strong's: 3104] **Concordance**: 19:13 |
| **TRUTH**: Anc Heb: אמת Mod Heb: אמת / e-met (fem); **Definition**: The state of being the case. Fact. What is firm. Accurately so. [AHLB: 1290-C (N 2) / Strong's: 571] **Concordance**: 18:21 34:6 |
| **TUB**: Anc Heb: עין Mod Heb: עין / saph (mas); **Definition**: A container with a lip. The lip of the door. [AHLB: 1339-A (N) / Strong's: 5592] **Concordance**: 12:22(2) |
| **TUNIC**: Anc Heb: תוניק Mod Heb: תוניק / ke-to-net (fem); **Definition**: A simple slip-on garment with or without sleeves. [AHLB: 2298 (c 2) / Strong's: 3801] **Concordance**: 28:4 28:39 28:40 29:5 29:8 39:27 40:14 |
| **TURBAN**: Anc Heb: כובש Mod Heb: נזפת / mits-ne-phet (fem); **Definition**: A cloth that is wrapped around the head. [AHLB: 2673 (h 2) / Strong's: 4701] **Concordance**: 28:4 28:37(2) 28:39 29:6(2) 39:28 39:31 |
| **TURN**: Anc Heb: נס Mod Heb: נס / pa-nah; **Definition**: To rotate or revolve; to face another direction; to turn the face; to turn directions; to turn something back or away. [AHLB: 1382-H (V) / Strong's: 6437] **Concordance**: 2:12 7:23 10:6 14:27 16:10 32:15 |
| **TURN-ASIDE**: Anc Heb: סַדָּל Mod Heb: סַדָּל / sur; Alt Sp: סדיל **Definition**: To change the location, position, station, or residence; to remove. The hiphil (causative) form means "remove." [AHLB: 1342-J (V) / Strong's: 5493, 7787] **Concordance**: 3:3 3:4 8:4 8:7 8:25 8:27 10:17 14:25 23:25 25:15 32:8 33:23 34:34 |
| **TURN-BACK**: Anc Heb: סָרָל Mod Heb: סָרָל / shuv; **Definition**: To return to a previous place or state. [AHLB: 1462-J (V) / Strong's: 7725, 8421] **Concordance**: 4:7(3) 4:18(2) 4:19 4:20 4:21 |

TURQUOISE: Anc Heb: יָּדָּ הָּרֶד / no-phek (mas); Definition: Possibly the Turquoise, a blue to green stone that was commonly mined in the Near East. The Septuagint has Anthrax meaning coal. Other possible translations are Carbuncle, Garnet, Emerald and Malachite. [AHLB: 2420 (g) / Strong’s: 5306] Concordance: 28:18 39:11

TWIST: Anc Heb: יָּדָּ מָמָל / hlul; Alt Sp: יָּדָּ מָמָל Definition: A winding or wrapping together; entwined in pain or joy. [AHLB: 1173-J (V) / Strong’s: 2342] Concordance: 32:11

TWIST-BACKWARDS: Anc Heb: יָּדָּ מָמָל / sa-laph; Definition: A path that winds back on itself. To twist words or actions away from their proper context. [AHLB: 2485 (V) / Strong’s: 5557] Concordance: 23:8


UNAWARE: Anc Heb: יָּדָּ מָמָל / be-li (mas); Definition: Without design, attention, preparation, or premeditation. [AHLB: 1035-A (f) / Strong’s: 1097] Concordance: 14:11


UNIQUE: Anc Heb: יָּדָּ מָמָל / qa-dosh (mas); Definition: Someone or something that has, or has been given the quality of specialness, and has been separated from the rest for a special purpose. [AHLB: 2700 (c) / Strong’s: 6918] Concordance: 19:6 29:31

UNIT: Anc Heb: יָּדָּ מָמָל / e-hhad (mas); יָּדָּ מָמָל / e-hhat (fem); Definition: A unit within the whole, a unified group. A single quantity. [AHLB: 2700 (c) / Strong’s: 6918] Concordance: 19:6 29:31


UPHOLD: Anc Heb: נַעֲשֶׂה / ta-makh; Definition: To give support or to steady. [AHLB: 2895 (V) / Strong’s: 8551] Concordance: 17:12


USURY: Anc Heb: זְמֵן / ne-shek (mas); Definition: The lending or practice of lending money at an exorbitant interest. [AHLB: 2441 (N) / Strong’s: 5392] Concordance: 22:24

VALUE: Anc Heb: מַעֲשֶׂה / mikh-sah (fem); Definition: The number assigned according to its amount, importance or need. [AHLB: 1245-A (h) / Strong’s: 4373] Concordance: 12:4

VEHICLE: Anc Heb: בַּעַר / re-khev (mas); Definition: A wheeled transport such as a wagon or chariot used for transportation. Also, the top millstone as a wheel that rides on top of the lower millstone. [AHLB: 2769 (N) / Strong’s: 7393, 7395] Concordance: 14:6 14:7(2) 14:9 14:17 14:18 14:23 14:26 14:28 15:19

~ 394 ~
VESSEL: Ancient Hebrew: פָּלֶג / tey-vah (fem); **Definition:** A floating container for holding items. Used for the basket that carried Mosheh down the Nile river and the boat made by Noah. [AHLB: 1028-A (i) / Strong's: 8392] **Concordance:** 2:3 2:5

VINEYARD: Ancient Hebrew: אֵינְיוּד / ke-rem (mas); **Definition:** A planting of grapevines. [AHLB: 2288 (N) / Strong's: 3754] **Concordance:** 22:4(2) 23:11

VIOLENCE: Ancient Hebrew: חֹזֶל / hha-mas (mas); **Definition:** Exertion of physical force so as to injure or abuse. A violent shaking. [AHLB: 2172 (N) / Strong's: 2555] **Concordance:** 23:1

VIRGIN: Ancient Hebrew: בּוֹתַל / be-tu-lah (fem); **Definition:** An unmarried young woman who is absolutely chaste. [AHLB: 2045 (d1) / Strong's: 1330] **Concordance:** 22:15 22:16


WAFFER: Ancient Hebrew: פָּלֶג / tey-vah; **Definition:** Small thinly baked bread. [AHLB: 2682 (b4) / Strong's: 6838] **Concordance:** 16:31

WAGE: Ancient Hebrew: שְׂכָר / se-kher (mas); **Definition:** The reward or price paid for one's labor. [AHLB: 2479 (N) / Strong's: 7938, 7939] **Concordance:** 2:9 22:14

WAIST: Ancient Hebrew: מָעָן / ma-ten (mas); **Definition:** The slender part of the body above the hips. [AHLB: 2363 (N) / Strong's: 4975] **Concordance:** 12:11 28:42


WALL: Ancient Hebrew: קִרְי / qir (mas); **Definition:** A permanent upright construction having a length much greater than the thickness and presenting a continuous surface, may be constructed of a curtain, earth, rocks or hewed stones. Used for shelter, protection, or privacy, or to subdivide interior space. [AHLB: 1434-M (N) / Strong's: 2426, 7023] **Concordance:** 30:3 37:26

WANDER: Ancient Hebrew: תָּאָה / ta-ah; **Definition:** To go astray due to deception or influence. [AHLB: 1499-H (V) / Strong's: 8582] **Concordance:** 23:4

WARN: Ancient Hebrew: צָהָר / za-har; **Definition:** To urge or advise to be careful. To caution. [AHLB: 1158-G (V) / Strong's: 2094, 2095] **Concordance:** 18:20

WARRIOR: Ancient Hebrew: גֶּרֶב / ge-ver (mas); **Definition:** One of great strength in battle, such as a warrior. One who is strong in authority, such as a master. [AHLB: 2052 (N) / Strong's: 1397, 1399, 1400] **Concordance:** 10:11 12:37

WASH: Ancient Hebrew: כָּבָש / ka-vas; **Definition:** To immerse articles of clothing into a cleaning solution and agitate them, usually by treading upon them, to clean them; to clean the body. [AHLB: 2249 (V) / Strong's: 3526] **Concordance:** 19:10 19:14

WASTELAND: Ancient Hebrew: הָרָב / hhar-bah (fem); **Definition:** Barren or uncultivated land. Also a dry land. [AHLB: 2199 (N) / Strong's: 2723, 2724] **Concordance:** 14:21

WAVE: Anc Heb: נפוע / nuph; **Definition:** To move an object, such as hammer or a sacrifice, back and forth. [AHLB: 1316-J (V) / Strong’s: 5130] **Concordance:** 20:25 29:24 29:26 29:27 38:24 38:29

WAVING: Anc Heb: נפועות / te-nu-phah (fem); **Definition:** The action of moving an object, such as hammer or a sacrifice, back and forth. [AHLB: 1316-J (i 1) / Strong’s: 8573] **Concordance:** 29:24 29:26 29:27 35:22 35:23 38:24 38:29 38:30

WE: Anc Heb: אל / a-nu (com); Alt Sp: Fnhna, Fnhn; **Definition:** I and the rest of a group. [AHLB: n/a / Strong’s: 580, 586, 587, 5168] **Concordance:** 10:26 16:7 16:8

WEAK: Anc Heb: דל / dal (mas); **Definition:** One who dangles the head in poverty or hunger. [AHLB: 1081-A (N) / Strong’s: 1800] **Concordance:** 23:3 30:15

WEAKEN: Anc Heb: חלש / hha-lash; **Definition:** To reduce in strength. [AHLB: 2168 (V) / Strong’s: 2522] **Concordance:** 17:13

WEAR: Anc Heb: לובש / la-vash; **Definition:** To cover with cloth or clothing; to provide with clothing; put on clothing. The hiphil (causative) form means "clothe." [AHLB: 2304 (V) / Strong’s: 3847, 3848] **Concordance:** 28:41 29:5 29:8 29:30 40:13 40:14

WEARY: Anc Heb: לאה / la-ah; **Definition:** Exhausted in strength, endurance, vigor or freshness. [AHLB: 1258-D (V) / Strong’s: 3811] **Concordance:** 7:18

WEAVE: Anc Heb: יהב / sha-vats; **Definition:** To interlace (threads, yarns, strips, fibrous material, etc.) so as to form a fabric or material. [AHLB: 2809 (V) / Strong’s: 7660] **Concordance:** 28:20 28:39

WEEK: Anc Heb: שבת / sha-vu-a (mas); **Definition:** A period of time consisting of seven days or seven years. [AHLB: 2808 (d) / Strong’s: 7620] **Concordance:** 34:22

WHEAT: Anc Heb: יין / hhi-tah (fem); **Definition:** A cereal grain that yields a fine white flour, the chief ingredient of bread. [AHLB: 2177 (e 1) / Strong’s: 2406, 2591] **Concordance:** 3:12 29:2 34:22

WHEEL: Anc Heb: חרב / ba-khah; **Definition:** To express deep sorrow, especially by shedding tears. [AHLB: 1034-H (V) / Strong’s: 1058] **Concordance:** 2:6

WEIGHT: Anc Heb: משקל / sha-qal; **Definition:** To ascertain the heaviness of by a balance or scale. Weigh out, usually of silver for payment. [AHLB: 2874 (V) / Strong’s: 8254] **Concordance:** 22:16

WELL: Anc Heb: באר / be-eyr (fem); **Definition:** A dug-out hole, usually a well or cistern. [AHLB: 1250-D (N) / Strong’s: 875] **Concordance:** 2:15


WHEAT: Anc Heb: יין / hhi-tah (fem); **Definition:** A cereal grain that yields a fine white flour, the chief ingredient of bread. [AHLB: 2177 (e 1) / Strong’s: 2406, 2591] **Concordance:** 9:32 29:2 34:22

WHEEL: Anc Heb: חרב / ba-khah; **Definition:** A circular frame or disk arranged to revolve on an axis, as on a wagon or chariot. [AHLB: 1382-C (g) / Strong’s: 212] **Concordance:** 14:25
| WHERE: Anc Heb: יִישָר | Mod Heb: יִישָר / ey (mas); Alt Sp: יִשָּׁר, יִשָּׁר | Definition: At, in, or to what place. [AHLB: 1010-A (N) / Strong’s: 335, 346, 351, 375] Concordance: 2:20 |
| WHEREIN: Anc Heb: יִישָּׁר | Mod Heb: יִישָּׁר / zu (com); Definition: A person, thing, or idea present or near in place, time, or thought or just mentioned. [AHLB: 1143-A (N) / Strong’s: 2098] Concordance: 15:13 15:16 |
| WHEREVER: Anc Heb: יִישָּׁר | Mod Heb: יִישָּׁר / an (mas); Alt Sp: יִשָּׁר | Definition: Anywhere at all. A search for a person, place or time. [AHLB: 1014-A (N) / Strong’s: 575] Concordance: |
| WHIP: Anc Heb: עַל | Mod Heb: עַל / pe-rek (mas); Definition: To strike, in punishment or anger with a rope or cord. [AHLB: 2638 (N) / Strong’s: 6531] Concordance: 1:13 1:14 |
| WHISPER: Anc Heb: עַל | Mod Heb: עַל / shim-tsah (fem); Definition: To talk in a low quiet voice. [AHLB: 2852 (e1) / Strong’s: 8103] Concordance: 32:25 |
| WHITE: Anc Heb: עִנָּה | Mod Heb: עִנָּה / la-van (com); Definition: Free from color. [AHLB: 2303 (N) / Strong’s: 3836] Concordance: 16:31 |
| WHOLE: Anc Heb: עַל | Mod Heb: עַל / ta-mim (mas); Definition: Free of wound or injury; free of defect or impairment; having all its proper parts or components. [AHLB: 1496-B (b) / Strong’s: 8549] Concordance: 12:5 26:24 29:1 36:29 |
| WHY: Anc Heb: עַל | Mod Heb: עַל / ma-du-a (mas); Definition: For what cause, purpose or reason for which. [AHLB: 1085-J (a) / Strong’s: 4069] Concordance: 1:18 2:18 3:3 5:14 18:14 |
| WIDE: Anc Heb: עַל | Mod Heb: עַל / ra-hhav (com); Definition: Having great extent or breadth. [AHLB: 2759 (N) / Strong’s: 7338, 7342] Concordance: 3:8 |
| WIDEN: Anc Heb: עַל | Mod Heb: עַל / ra-hhav; Definition: To increase the size of an area wide; large; roomy. [AHLB: 2759 (V) / Strong’s: 7337] Concordance: 34:24 |
**WIDOW:** Anc Heb: אִשָּׁה / Mod Heb: אִשָּׁה (fem); **Definition:** A woman who has lost her husband by death. As bound in grief. [AHLB: 1266-C (m 1) / Strong’s: 490] **Concordance:** 22:21 22:23


**WILDERNESS:** Anc Heb: מִדֶּרֶן / Mod Heb: מִדֶּרֶן (mas); **Definition:** A tract or region uncultivated and uninhabited by human beings. Place of order, a sanctuary. [AHLB: 2093 (h) / Strong’s: 4057] **Concordance:** 3:1 3:18 4:27 5:1 5:3 7:16 8:23 8:24 13:18 13:20 14:3 14:11 14:12 15:22(2) 16:1 16:2 16:3 16:10 16:16 16:32 17:1 18:5 19:1 19:2(2) 23:31

**WILLING:** Anc Heb: מְכַל / Mod Heb: מְכַל (mas); **Definition:** To give honor or offering out of one’s own free will. [AHLB: 2380 (b) / Strong’s: 5081] **Concordance:** 35:5 35:22

**WIND:** Anc Heb: רָעָה / Mod Heb: רָעָה (fem); **Definition:** A natural movement of air; breath. The breath of man, animal or God. The character. A space in between. [AHLB: 1445-J (N) / Strong’s: 7305, 7307] **Concordance:** 6:9 10:13(2) 10:19 14:21 15:8 15:10 28:3 31:3 35:21 35:31

**WINE:** Anc Heb: יָין / Mod Heb: יָין (mas); **Definition:** Fermented juice of fresh grapes. From the mire in the wine. [AHLB: 1221-M (N) / Strong’s: 3196] **Concordance:** 29:40

**WING:** Anc Heb: כַּנָּפִים / Mod Heb: כַּנָּפִים (fem); **Definition:** An appendage that allows an animal, bird or insect to fly. Also, the wings of a garment. [AHLB: 2269 (N) / Strong’s: 3671] **Concordance:** 19:4 25:20(2) 37:9(2)

**WIPE-AWAY:** Anc Heb: מַהֲחָה / Mod Heb: מַהֲחָה; **Definition:** To remove by drying or sweeping away through rubbing; to polish in the sense of a vigorous rubbing; erase. [AHLB: 1284-H (V) / Strong’s: 4229] **Concordance:** 17:14(2) 32:32 32:33

**WIRE:** Anc Heb: תמָן / Mod Heb: תמָן (mas); **Definition:** A slender, string-like piece or filament of relatively rigid or flexible metal often used for snares. [AHLB: 1376-A (N) / Strong’s: 6341] **Concordance:** 39:3


**WITHIN:** Anc Heb: מִי / Mod Heb: מִי (mas); **Definition:** In the sense of being close or in the interior of. An approaching. [AHLB: 2729 (N) / Strong’s: 7130, 7131] **Concordance:** 3:20 8:18 10:1 12:9 17:7 23:21 23:25 29:13 29:17 29:22 31:14 33:3 33:5 34:9 34:10 34:12

**WITHOUT:** Anc Heb: מַי / Mod Heb: מַי (mas); **Definition:** A lacking of something or the inability to do or have something. The search for a place of unknown origin. [AHLB: 1014-M (N) / Strong’s: 369, 370, 371] **Concordance:** 2:12 3:2 5:10 5:11 5:16 8:6 8:17 9:14 12:30(2) 14:11 17:1 21:11 22:1 22:2 22:9 22:13 32:18(2) 32:32 33:15

**WITNESS:** Anc Heb: יָד / Mod Heb: יָד (fem); **Definition:** Attestation of a fact or event. An object, person or group that affords evidence. [AHLB: 1349-A (N) / Strong’s: 5707] **Concordance:** 20:16 22:12 23:1

WONDER: Anc Heb: מַיִּפֵּת / mo-phet (mas); Definition: An amazing sight or event that causes one to be dismayed. Something out of the ordinary. [AHLB: 1390-L (a) / Strong's: 4159] Concordance: 4:21 7:3 7:9 11:9 11:10


WORK-OVER: Anc Heb: לְלָל / a-lal; Definition: To carefully and thoroughly perform a task such as gleaning a field. Also, to mock or abuse in the sense of walking over another. [AHLB: 1357-B (V) / Strong's: 5953, 5954] Concordance: 10:2

WOVEN-BASKET: Anc Heb: קְנֵת נִי / tsin-tse-net (fem); Definition: A container made from multiple pieces of material entwined together into one unit. [AHLB: 1198-A (el2) / Strong's: 6803] Concordance: 16:33

WOVEN-MATERIAL: Anc Heb: אֶפֶם / tash-beyts (mas); Definition: Material made from weaving threads of fibers together to become a solid piece. [AHLB: 2809 (i) / Strong's: 8665] Concordance: 28:4

WRAP-AROUND: Anc Heb: בּד / ud; Definition: To enclose; to repeat or do again what has been said or done. The hiphil (causative) form means "warn." [AHLB: 1349-J (V) / Strong's: 5749] Concordance: 19:21 19:23 21:29


WRITE: Anc Heb: כָּתַב / ka-tav; Definition: To describe one's thoughts or instruction in a form that is readable. [AHLB: 2295 (V) / Strong's: 3789, 3790] Concordance: 17:14 24:4 24:12 31:18 32:15(2) 32:32 34:1 34:27(2) 34:28 39:30


YARN: Anc Heb: מַטָּה / mat-weh (mas); Definition: Fibers that are spun together to form one strand. [AHLB: 1189-J (a) / Strong's: 4299] Concordance: 35:25


~ 399 ~
Dictionary ~ Nouns and Verbs

**YELL-OUT:** Anc Heb: ﺪﱢ ﻲ ﺭ / za-aq; **Definition:** To call out in a louder than normal voice; to declare; to cry out for help. [AHLB: 2131 (V) / Strong’s: 2199, 2200] **Concordance:** 2:23

**YESTERDAY:** Anc Heb: ﺪﱢ ﻲ ﻲ ﺭ / te-mul (mas); **Definition:** On the day last past. Idiomatic for a time past. [AHLB: 1288-J (i) / Strong’s: 8543] **Concordance:** 4:10 5:7 5:8 5:14 21:29 21:36

**YET-AGAIN:** Anc Heb: ﺪﱢ ﻲ ﺭ / od (mas); **Definition:** A repeating of something. [AHLB: 1349-J (N) / Strong’s: 5750, 5751] **Concordance:** 2:3 2:15 5:6 4:18 9:2 9:17 9:29 10:29 11:1 14:13 17:4 36:3 36:6


**YOUNG-MAIDEN:** Anc Heb: ﺪﱢ ﻲ ﺭ / al-mah (fem); **Definition:** A young female of marriageable age or newly married as at the prime age for work. [AHLB: 1357-A (p1) / Strong’s: 5959] **Concordance:** 2:8

**YOUNG-MAN:** Anc Heb: ﺪﱢ ﻲ ﺭ / na-ar (mas); **Definition:** A male that has moved from youth to young adulthood. [AHLB: 2418 (N) / Strong’s: 5288, 5289] **Concordance:** 2:6 10:9 24:5 33:11

**YOUNG-WOMAN:** Anc Heb: ﺪﱢ ﻲ ﺭ / na-a-rah (fem); **Definition:** A female that has moved from youth to young adulthood. [AHLB: 2418 (N1) / Strong’s: 5291] **Concordance:** 2:5

**ZEALOUS:** Anc Heb: ﺪﱢ ﻲ ﺭ / qa-nah (mas); **Definition:** Someone who is insistent on reaching the desired outcome. Single minded. One who is protective over someone or something. [AHLB: 1428-E (N) / Strong’s: 7067] **Concordance:** 20:5 34:14(2)
Prefixes and Suffixes

?~: Anc Heb: א/ Mod Heb: א / ah **Definition:** The interrogative hey converting the sentence into a question.

and~: Anc Heb: י Mod Heb: י / we **Definition:** The conjunction meaning and. Often used as the vav consecutive meaning that when prefixed to a verb it will usually reverse the tense of the verb.

from~: Anc Heb: מ/ Mod Heb: ה / me **Definition:** A preposition meaning from.

in~: Anc Heb: ב Mod Heb: ב / be **Definition:** A preposition meaning in or with.

like~: Anc Heb: כ/ Mod Heb: כ / ke **Definition:** A preposition meaning like.

the~: Anc Heb: ה Mod Heb: ה / ha **Definition:** The definite article meaning "the".

to~: Anc Heb: ל/ Mod Heb: ל / le **Definition:** A preposition meaning to or for.

which~: Anc Heb: whom Mod Heb: מ / she **Definition:** A preposition meaning which or who.

~^: Anc Heb: א/ Mod Heb: א / h **Definition:** Paragogic Hey; added to the ordinary forms of words, to express additional emphasis, or some change in the sense.

~her: Anc Heb: א/ Mod Heb: א / ah **Definition:** Third person feminine singular pronoun (her) also used as a possessive pronoun (of him or his).

~him: Anc Heb: י/ Mod Heb: י / o **Definition:** Third person masculine singular pronoun (him) also used as a possessive pronoun (of him or his).

~me: Anc Heb: נ/ Mod Heb: נ / i **Definition:** First person common singular pronoun (me), also used as a possessive pronoun (of me or my).

~must: Anc Heb: נ/ Mod Heb: נ / n **Definition:** Paragogic Nun; emphasises the intensity of action of the verb.

~of: Anc Heb: מ/ Mod Heb: נ / l **Definition:** Identifies the noun as possessive.

~s: Anc Heb: מ/ Mod Heb: מ / o **Definition:** Identifies the noun as a quantitative or qualitative plural.

~s2: Anc Heb: מ/ Mod Heb: מ / yim **Definition:** Identifies the noun as a dual plural.

~them(f): Anc Heb: מ/ Mod Heb: מ / hen **Definition:** Third person feminine plural pronoun (them) also used as a possessive pronoun (of them or their).

~them(m): Anc Heb: מ/ Mod Heb: מ / hem **Definition:** Third person masculine plural pronoun (them) also used as a possessive pronoun (of them or their).

~unto: Anc Heb: מ/ Mod Heb: מ / ah **Definition:** Directional Hey; implies movement toward the location identified in the word this suffix is attached to.

~us: Anc Heb: מ/ Mod Heb: מ / nu **Definition:** First person common plural pronoun (we), also used as a possessive pronoun (of us or our).

~you(fp): Anc Heb: מ/ Mod Heb: מ / khen **Definition:** Second person feminine plural pronoun (you), also used as a possessive pronoun (of you or your).

~you(fs): Anc Heb: מ/ Mod Heb: מ / ek **Definition:** Second person feminine singular pronoun (you), also used as a possessive pronoun (of you or your).

~you(mp): Anc Heb: מ/ Mod Heb: מ / khem **Definition:** Second person masculine plural pronoun (you), also used as a possessive pronoun (of you or your).
Dictionary ~ Prefixes and Suffixes

~you(ms): Anc Heb: יִפְקָד Mod Heb: ת / kha Definition: Second person masculine singular pronoun (you), also used as a possessive pronoun (of you or your).
Verb Conjugations

~+~: Identifies a compound name (used in the translation of names only).

!(fp)~: Identifies the verb as a feminine plural imperative.

!(fs)~: Identifies the verb as a feminine singular imperative.

!(mp)~: Identifies the verb as a masculine plural imperative.

!(ms)~: Identifies the verb as a masculine singular imperative.

>~: Identifies the verb form as infinitive.

be~: Identifies the voice of the verb as passive.

did~: Identifies the tense of the verb as perfect.

he~: Identifies the subject of the verb as third person masculine singular.

I~: Identifies the subject of the verb as first person common singular.

make~: Identifies the the mood of the verb as causative.

much~: Identifies the the mood of the verb as intensive.

self~: Identifies the voice of the verb as reflexive.

she~: Identifies the subject of the verb as third person feminine singular.

they(f)~: Identifies the subject of the verb as third person feminine plural.

they(m)~: Identifies the subject of the verb as third person masculine plural.

they~: Identifies the subject of the verb as third person common plural.

we~: Identifies the subject of the verb as first person common plural.

will~: Identifies the tense of the verb as imperfect.

you(fp)~: Identifies the subject of the verb as second person feminine plural.

you(fs)~: Identifies the subject of the verb as second person feminine singular.

you(mp)~: Identifies the subject of the verb as second person masculine plural.

you(ms)~: Identifies the subject of the verb as second person masculine singular.

~ed(fp): Feminine plural verb passive participle denoting an action.

~ed(fs): Feminine singular verb passive participle denoting an action.

~ed(mp): Masculine plural verb passive participle denoting an action.

~ed(ms): Masculine singular verb passive participle denoting an action.

~ing/er(fp): Feminine plural verb participle denoting an action or one of action.

~ing/er(fs): Feminine singular verb participle denoting an action or one of action.

~ing/er(mp): Masculine plural verb participle denoting an action or one of action.

~ing/er(ms): Masculine singular verb participle denoting an action or one of action.
Names


Ahhiysamahh: Anc Heb: אֶחְיִיָּסָמָה / a-hhi-sa-mak (mas); Meaning: My brother supports; May also mean "My brother of support." [Strong’s: 294] Concordance: 31:6 35:34 38:23

Amaleq: Anc Heb: עָמָלֶק / a-me-leq (mas); Meaning: People gathered up [Strong’s: 6002, 6003] Concordance: 17:8 17:9 17:10 17:11 17:13 17:14 17:16


Amram: Anc Heb: אָמְרָם / am-ram (mas); Meaning: People raised [Strong’s: 6019] Concordance: 6:18 6:20(2)

Asher: Anc Heb: אָשֶׁר / a-sher (mas); Meaning: Happy [Strong’s: 836] Concordance: 1:4


Betsaley: Anc Heb: בֵּטְסָלֵי / be-tsa-leyl (mas); Meaning: In the shadow of El [Strong’s: 1212] Concordance: 31:2 35:30 36:1 36:2 37:1 38:22

Binyamin: Anc Heb: בִּנְיָמִין / bin-ya-min (mas); Meaning: Son of the right hand [Strong’s: 1144] Concordance: 1:3


Edom: Anc Heb: אֲדוֹמ / e-dom (mas); Meaning: Red [Strong’s: 123] Concordance: 15:15
### Ehyeh

**Anc Heb:** יְהִי / ehyeh (mas); **Meaning:** I exist; Used only once (Exodus 3:14) where it is used as a proper name. [Strong’s: n/a]  
**Concordance:** 3:14

### Elazar

**Anc Heb:** אלעזר / el-a-zar (mas); **Meaning:** El helps [Strong’s: 499]  
**Concordance:** 6:23 6:25 28:1

### Eli'ezer

**Anc Heb:** אלעזר / e-li-e-zer (mas); **Meaning:** My El helps; Can also mean "Mighty one of help." [Strong’s: 461]  
**Concordance:** 18:4

### Eliysheva

**Anc Heb:** אלישבע / e-li-she-va (fem); **Meaning:** My El swears [Strong’s: 472]  
**Concordance:** 6:23

### Eliytsaphan

**Anc Heb:** אלישפạn / e-li-tsa-phan (mas); **Meaning:** My El conceals [Strong’s: 469]  
**Concordance:** 6:22

### Elohiym

**Anc Heb:** אלהים / e-lo-him (mas); **Meaning:** Powers [Strong’s: 430]  

### Elqanah

**Anc Heb:** אלקנאה / el-qa-nah (mas); **Meaning:** El purchased [Strong’s: 511]  
**Concordance:** 6:24

### Emor

**Anc Heb:** אלמר / e-mor (mas); **Meaning:** Sayer [Strong’s: 567]  
**Concordance:** 3:8 3:17 13:5 23:23 33:2 34:11

### EVER

**Anc Heb:** אחרון / e-ver (mas); **Meaning:** Other side [Strong’s: 5677, 5680, 5681, 5682]  

### Eytam

**Anc Heb:** אֶתָם / ey-tam (mas); **Meaning:** Their plowshare. [Strong’s: 864]  
**Concordance:** 13:20

### Gad

**Anc Heb:** גָּד / gad (mas); **Meaning:** Fortune [Strong’s: 1410]  
**Concordance:** 1:4

### Gershom

**Anc Heb:** גֶּרֶשְׁם / ger-shom (mas); **Meaning:** Evicted [Strong’s: 1647]  
**Concordance:** 2:22 18:3

### Gershon

**Anc Heb:** גֶּרֶשׁ / ger-shon (mas); **Meaning:** Evicted [Strong’s: 1648]  
**Concordance:** 6:16 6:17

### Goshen

**Anc Heb:** גֹּשֵׁן / go-shen (mas); **Meaning:** Drawing near [Strong’s: 1657]  
**Concordance:** 8:18 9:26

### Hhanokh

**Anc Heb:** הָנֹךְ / hha-nokh (mas); **Meaning:** Devoted [Strong’s: 2585]  
**Concordance:** 6:14

### Hhet

**Anc Heb:** חֵיתָה / hhet (mas); **Meaning:** Trembling in fear [Strong’s: 2845, 2850]  
**Concordance:** 3:8 3:17 13:5 23:23 23:28 33:2 34:11

### Hhetsron

**Anc Heb:** חֵטְסָרְנ / hhets-ron (mas); **Meaning:** Surrounded by a wall [Strong’s: 2696]  
**Concordance:** 6:14

### Hhevron

**Anc Heb:** חֵוֶרְוָן / hhev-ron (mas); **Meaning:** Association [Strong’s: 2275, 2276]  
**Concordance:** 6:18


Mahn: Anc Heb: מָן / man (mas); Meaning: Share; The bread-like substance provided to the Israelites while in the wilderness. The actual meaning of this word is uncertain but can mean "stringed instrument," "from," or "portion." [Strong's: 4478] Concordance: 16:15 16:31 16:33 16:35(2)

Marah: Anc Heb: מָרָה / ma-rah (fem); Meaning: Bitter [Strong's: 4785] Concordance: 15:23(3)

Masah: Anc Heb: מָסָה / ma-sah (fem); Meaning: Trial [Strong's: 4532] Concordance: 17:7


Meriyvah: Anc Heb: מְרֵיְוָה / me-ri-vah (fem); Meaning: Contention [Strong's: 4809] Concordance: 17:7


Migdol: Anc Heb: מִגְדֻּל / mig-dol (mas); Meaning: Tower [Strong's: 4024] Concordance: 14:2

Mir'yan: Anc Heb: מִרְיָם / mir-yam (fem); Meaning: Bitter sea; Can also mean "rebellion." [Strong's: 4813] Concordance: 15:20 15:21


Mo'av: Anc Heb: מֹאָב MOD Heb: Mo-av (mas); Meaning: That one is father [Strong’s: 4124] Concordance: 15:15


Mushiy: Anc Heb: מֻשִּׁי MOD Heb: Mu-shi (mas); Meaning: My moving [Strong’s: 4187] Concordance: 6:19


Naphthali: Anc Heb: נָפְתָלִי MOD Heb: Na-phtal (mas); Meaning: My wrestling [Strong’s: 5321] Concordance: 1:4


Nun: Anc Heb: נון MOD Heb: Nu-n (mas); Meaning: Continue [Strong’s: 5126] Concordance: 33:11

Ohad: Anc Heb: אוֹחָד MOD Heb: O-had (mas); Meaning: Shouting [Strong’s: 161] Concordance: 6:15

Palu: Anc Heb: פַּלו MOD Heb: Pa-lu (mas); Meaning: Performing [Strong’s: 6396] Concordance: 6:14


~ 407 ~


Pesahh: Anc Heb: פְּסָחִית - Mod Heb: פְּסָחִית (mas); Meaning: Hopping; The day of deliverance from Egypt. Also the feast remembering this day and the lamb that is sacrificed for this feast. [Strong's: 6453] Concordance: 12:11 12:21 12:27 12:43 12:48 34:25

Pitom: Anc Heb: פִּתּוֹם - Mod Heb: פִּתּוֹם (mas); Meaning: City of justice [Strong's: 6619] Concordance: 1:11


Pu'ah: Anc Heb: פֻּעָה - Mod Heb: פֻּעָה (fem); Meaning: Splendid [Strong's: 6326] Concordance: 1:15


Ra'meses: Anc Heb: ראֵמְסֵס - Mod Heb: רַעְמִסְס (mas); Meaning: Child of the sun [Strong's: 7486] Concordance: 1:11 12:37


Re'u'el: Anc Heb: רֶעֲוָאֵל - Mod Heb: רֶעֲוָאֵל (mas); Meaning: Companion of El [Strong's: 7467] Concordance: 2:18

Re'uve'n: Anc Heb: רְבֵעֵן - Mod Heb: רְבֵעֵן (mas); Meaning: See a son [Strong's: 7205] Concordance: 1:2 6:14(2)

Shaddai: Anc Heb: שָׁדָּי - Mod Heb: שָׁדָּי (mas); Meaning: My breasts [Strong's: 7706] Concordance: 6:3

Sha'ul: Anc Heb: שַׂועַל - Mod Heb: שַׂועַל (mas); Meaning: Enquired [Strong's: 7586] Concordance: 6:15


Shiphrah: Anc Heb: שִׁפְרָה - Mod Heb: שִׁפְרָה (fem); Meaning: Brightness [Strong's: 8236] Concordance: 1:15


Sin: Anc Heb: שֵׁן / sin (mas); Meaning: Sharpt thorn [Strong’s: 5513]
Concordance: 16:1 17:1

Sinai: Anc Heb: סֵינָא Mod Heb: סֵינָא / si-nai (mas); Meaning: My sharp thorns [Strong’s: 5514]

Sitriy: Anc Heb: סִיטִּרי Mod Heb: סִיטִּרי / sit-ri (mas); Meaning: My protection [Strong’s: 5644]
Concordance: 6:22

Sukhot: Anc Heb: סֻכֹּת Mod Heb: סֻכֹּת / su-khot (mas); Meaning: Booths [Strong’s: 5523]
Concordance: 12:37 13:20

Tsiporah: Anc Heb: צִפְרוּת Mod Heb: צִפְרוּת / tsi-po-rah (fem); Meaning: Bird [Strong’s: 6855]
Concordance: 2:21 4:25 18:2

Tsohhar: Anc Heb: צָהֶחר Mod Heb: צָהֶחר / tso-hhar (mas); Meaning: Reddish gray [Strong’s: 6714]
Concordance: 6:15

Tumiym: Anc Heb: תּוּמיִים Mod Heb: תּוּמיִים / tu-mim (mas); Meaning: Full strengths [Strong’s: 8550]
Concordance: 28:30

Uriy: Anc Heb: וּרְי Mod Heb: וּרְי / u-ri (mas); Meaning: My light [Strong’s: 221]
Concordance: 31:2 35:30 38:22

Uriym: Anc Heb: וּרְיֻם Mod Heb: וּרְיֻם / u-rim (mas); Meaning: Lights [Strong’s: 224]
Concordance: 28:30

Uzy'eyl: Anc Heb: עֵזְיוֹ יֵל Mod Heb: עֵזְיוֹ יֵל / u-zi-eyl (mas); Meaning: My boldness is El [Strong’s: 5816]
Concordance: 6:18 6:22

Ya'aqov: Anc Heb: יָעָקָב Mod Heb: יָעָקָב / ya-a-qov (mas); Meaning: He restrains [Strong’s: 3290]

Yah: Anc Heb: יה Mod Heb: יה / yah (mas); Meaning: Existing; The actual pronunciation of this name is not certain but probably "Yah." [Strong’s: 3050]
Concordance: 15:2 17:16

Yakhin: Anc Heb: יָחִין Mod Heb: יָחִין / ya-khin (mas); Meaning: He will prepare [Strong’s: 3199]
Concordance: 6:15

Yamin: Anc Heb: יָמִין Mod Heb: יָמִין / ya-min (mas); Meaning: Right hand [Strong’s: 3226]
Concordance: 6:15

Yehoshu'a: Anc Heb: יוֹשֵׁה יְהוָעָע Mod Heb: יוֹשֵׁה יְהוָעָע / ye-ho-shu-a (mas); Meaning: Yah will rescue [Strong’s: 3091]
Concordance: 17:9 17:10 17:13 17:14 24:13 32:17 33:11

Yehudah: Anc Heb: יֶהוּדָה Mod Heb: יֶהוּדָה / ye-hu-dah (mas); Meaning: Thanksgiving [Strong’s: 3063]
Concordance: 1:2 31:2 35:30 38:22

Yem'el: Anc Heb: יֶמֶל Mod Heb: יֶמֶל / ye-mu-eyl (mas); Meaning: Day of El [Strong’s: 3223]
Concordance: 6:15

Yeter: Anc Heb: יֶטֶר Mod Heb: יֶטֶר / ye-ter (mas); Meaning: Remainder; Only used once (Exodus 4:18) and may be a misspelling or alternative for the name Yitro. [Strong’s: n/a]
Concordance: 4:18

Yevus: Anc Heb: יֵוֶס Mod Heb: יֵוֶס / ye-vus (mas); Meaning: He will trample down [Strong’s: 2982, 2983]

Yhwh: Anc Heb: יהֶהָוָה / Yhwh (mas); Meaning: He is; The actual pronunciation of this name is not certain. [Strong’s: 3068]
A Mechanical Translation of the Book of Exodus


Concordance:

Yhwh-Nisy: Anc Heb: ידוע, יוהו-נסי (mas); Meaning: Yhwh is my standard [Strong’s: 3071] Concordance: 17:15


Yis’sas’khar: Anc Heb: יששכר, יששה (mas); Meaning: There is a wage [Strong’s: 3485] Concordance: 1:3


Yits’har: Anc Heb: ייתחר (mas); Meaning: He presses out oil [Strong’s: 3324] Concordance: 6:18 6:21


Yokheved: Anc Heb: יוקהבד (fem); Meaning: Yah is heavy [Strong’s: 3115] Concordance: 6:20


Zevulun: Anc Heb: זבולון (mas); Meaning: Resident [Strong’s: 2074] Concordance: 1:3

Zikh’riy: Anc Heb: זיקרי (mas); Meaning: My memorial [Strong’s: 2147] Concordance: 6:21

~ 410 ~
Appendix A - Alternate translations

(about) - like~
(according to) - UPON
(act) - self~
(allow) - GIVE
(also) - UPON
(among) - in~
(and) - ALSO
(any) - ALL
(any) - he~
(as) - like~
(as) - and~
(as) - to~
(at) - from~
(at) - TO
(be) - EXIST
(because) - UPON
(because) - GIVEN-THAT
(because) - WHICH
(before) - OPPOSITE
(behind) - AFTER
(beyond) - UNTIL
(both) - ALSO
(but) - and~
(but) - GIVEN-THAT
(by) - UPON
(by) - in~
(by) - to~
(by) - from~
(by) - UNTIL
(by) - UNDER
(by) - AT
(came to pass) - EXIST
(causes) - make~
(come to pass) - EXIST
(come) - PROVIDE

(concerning) - UPON
(concerning) - ROUND-ABOUT
(continue) - YET-AGAIN
(each) - WOMAN
(each) - MAN
(even) - UNTIL
(even) - YET-AGAIN
(ever) - YET-AGAIN
(every) - ALL
(first) - UNIT
(for) - to~
(for) - TO
(for) - UNTIL
(give) - make~
(great) - MANY
(greatly) - MANY
(have) - EXIST
(here) - LOOK
(however) - SURELY
(if) - GIVEN-THAT
(in place of) - UNDER
(in place) - FOREFRONT
(in) - THERE
(inside) - HOUSE
(it) - he~
(linen) - STICK
(look) - SEE
(made) - GIVE
(make) - GIVE
(make) - DO
(matter) - WORD
(middle) - HALF
(month) - NEW-MOON
(more than) - from~
(more) - YET-AGAIN
| (more) - MANY                  | (that) - WHICH                 |
| (no) - WITHOUT                | (that) - SHE                   |
| (not yet) - BEFORE            | (that) - THIS                  |
| (not) - WITHOUT               | (that) - HE                    |
| (not) - EXCEPT                | (then) - and~                 |
| (nothing) - WITHOUT           | (thing) - WORD                 |
| (on) - in~                    | (this) - HE                    |
| (on) - from~                  | (those) - THEY(m)              |
| (on) - TO                     | (thus) - SO                    |
| (one) - MAN                   | (times) - FOOT~s2              |
| (one) - UNIT                  | (to) - in~                    |
| (only) - SURELY               | (to) - AT                     |
| (or) - and~                   | (unto) - UNTIL                 |
| (or) - IF                     | (use) - DO                    |
| (other) - UNIT                | (used) - DO                   |
| (out of) - from~              | (very) - MANY                  |
| (over) - UPON                 | (was) - EXIST                  |
| (over) - in~                  | (were) - EXIST                 |
| (part) - STICK                | (when) - GIVEN-TAHT            |
| (place) - GIVE                | (when) - WHICH                 |
| (placed) - GIVE               | (where) - WHICH                |
| (rather than) - from~         | (which is when) - WHICH        |
| (saw) - LOOK                  | (who) - WHICH                  |
| (since) - THOUGH              | (whom) - WHICH                 |
| (so) - to~                    | (why) - WHAT                   |
| (some of) - from~             | (with) - UPON                  |
| (still) - YET-AGAIN           | (with) - in~                   |
| (take) - make~                | (with) - to~                   |
| (that way) - IN-THIS-WAY      | (with) - AT                    |
| (that) - GIVEN-TAHT           | (with) - BY                    |
## Appendix B – Compound Phrases

<table>
<thead>
<tr>
<th>Phrase</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>&lt;above&gt; - from<del>to</del>UPWARD</td>
<td>&lt;in the middle&gt; - UNTIL HALF</td>
</tr>
<tr>
<td>&lt;above&gt; - to<del>UPWARD</del>unto</td>
<td>&lt;instead&gt; - GIVEN-THAT IF</td>
</tr>
<tr>
<td>&lt;afterward&gt; - AFTER SO</td>
<td>&lt;just as&gt; - like~WHICH</td>
</tr>
<tr>
<td>&lt;alone&gt; - to~STICK</td>
<td>&lt;just like this&gt; - like~IN-THIS-WAY</td>
</tr>
<tr>
<td>&lt;among&gt; - ALL to~</td>
<td>&lt;lack of&gt; - UNAWARE WITHOUT</td>
</tr>
<tr>
<td>&lt;among&gt; - in~WITHIN</td>
<td>&lt;little by little&gt; - SMALL-AMOUNT</td>
</tr>
<tr>
<td>&lt;aside&gt; - to~STICK</td>
<td></td>
</tr>
<tr>
<td>&lt;at all times&gt; - in~ALL APPOINTED-TIME</td>
<td>&lt;on account of&gt; - UPON</td>
</tr>
<tr>
<td>&lt;away from&gt; - from~WITH</td>
<td>&lt;only&gt; - to~STICK</td>
</tr>
<tr>
<td>&lt;be ready&gt; - EXIST</td>
<td>&lt;or not&gt; - IF WITHOUT</td>
</tr>
<tr>
<td></td>
<td></td>
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<tr>
<td></td>
<td></td>
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<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>&lt;because of this&gt; - to~SO</td>
<td>&lt;previously&gt; - YESTERDAY THREE-DAYS-AGO</td>
</tr>
<tr>
<td>&lt;before&gt; - like<del>from</del></td>
<td>&lt;self&gt; - to~STICK</td>
</tr>
<tr>
<td>&lt;before&gt; - to~FROM</td>
<td>&lt;since&gt; - ALSO from~</td>
</tr>
<tr>
<td>&lt;behind&gt; - from~AFTER</td>
<td>&lt;single one&gt; - UNTIL UNIT</td>
</tr>
<tr>
<td>&lt;below&gt; - from~UNDER</td>
<td>&lt;sixteen&gt; - SIX TEN</td>
</tr>
<tr>
<td>&lt;but&gt; - and~THOUGH</td>
<td>&lt;still&gt; - UNTIL IN-THIS-WAY</td>
</tr>
<tr>
<td>&lt;by not&gt; - to~EXCEPT</td>
<td>&lt;than what is needed&gt; - from~&gt;~EXIST</td>
</tr>
<tr>
<td>&lt;daily&gt; - DAY DAY</td>
<td>&lt;that alone&gt; - to~STICK</td>
</tr>
<tr>
<td>&lt;daily&gt; - to<del>the</del>DAY</td>
<td>&lt;that&gt; - to~WHICH</td>
</tr>
<tr>
<td>&lt;eleven&gt; - ONE TEN</td>
<td>&lt;the next day&gt; - from~MORROW</td>
</tr>
<tr>
<td>&lt;even though&gt; - GIVEN-THAT WHICH</td>
<td>&lt;there is enough&gt; - and~ABUNDANT</td>
</tr>
<tr>
<td>&lt;everyone&gt; - to~ALL BEING</td>
<td></td>
</tr>
<tr>
<td>&lt;fifteen&gt; - FIVE TEN</td>
<td>&lt;therefore&gt; - UPON SO</td>
</tr>
<tr>
<td>&lt;fourteen&gt; - FOUR TEN</td>
<td>&lt;this time&gt; - the~FOOTSTEP</td>
</tr>
<tr>
<td>&lt;here&gt; - in~THIS</td>
<td>&lt;this&gt; - THAT-ONE~him</td>
</tr>
<tr>
<td>&lt;himself&gt; - ARCH~him</td>
<td>&lt;today&gt; - the~DAY</td>
</tr>
<tr>
<td>&lt;how long&gt; - UNTIL WHEREVER</td>
<td>&lt;top&gt; - from<del>to</del>UPWARD~unto</td>
</tr>
<tr>
<td>&lt;how&gt; - in~WHAT</td>
<td>&lt;twelve&gt; - TWO TEN</td>
</tr>
<tr>
<td>&lt;in a moment&gt; - YET-AGAIN SMALL-AMOUNT</td>
<td>&lt;what is the reason&gt; - to~WHAT THIS</td>
</tr>
<tr>
<td>&lt;in front of&gt; - to<del>FACE</del>s</td>
<td>&lt;why&gt; - to~WHAT</td>
</tr>
<tr>
<td></td>
<td>&lt;without&gt; - and<del>NOT in</del></td>
</tr>
</tbody>
</table>
A Mechanical Translation of the Book of Exodus
### Appendix C – Verb Forms

<table>
<thead>
<tr>
<th>Verb Form</th>
<th>Synonym</th>
</tr>
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<tbody>
<tr>
<td>abused</td>
<td>self~WORK-OVER</td>
</tr>
<tr>
<td>again</td>
<td>make~ADD</td>
</tr>
<tr>
<td>agree</td>
<td>make~TAKE-UPON</td>
</tr>
<tr>
<td>appear</td>
<td>be~SEE</td>
</tr>
<tr>
<td>appeared</td>
<td>be~SEE</td>
</tr>
<tr>
<td>be brought near</td>
<td>be~COME-NEAR</td>
</tr>
<tr>
<td>bring near</td>
<td>make~COME-NEAR</td>
</tr>
<tr>
<td>bring out</td>
<td>make~GO-OUT</td>
</tr>
<tr>
<td>bring up</td>
<td>make~GO-UP</td>
</tr>
<tr>
<td>bring</td>
<td>make~COME</td>
</tr>
<tr>
<td>brought up</td>
<td>make~GO-UP</td>
</tr>
<tr>
<td>brought</td>
<td>make~COME</td>
</tr>
<tr>
<td>clothe</td>
<td>make~WEAR</td>
</tr>
<tr>
<td>common</td>
<td>much~PIERCE</td>
</tr>
<tr>
<td>convict</td>
<td>make~DEPART</td>
</tr>
<tr>
<td>delivers</td>
<td>much~APPROACH</td>
</tr>
<tr>
<td>destroy</td>
<td>make~PERFORATE</td>
</tr>
<tr>
<td>dispossess</td>
<td>make~POSSESS</td>
</tr>
<tr>
<td>enclosed in</td>
<td>be<del>make</del>GO-AROUND~ing/er(fp)</td>
</tr>
<tr>
<td>engrave</td>
<td>much~OPEN</td>
</tr>
<tr>
<td>engraved</td>
<td>much~OPEN</td>
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<tr>
<td>follow</td>
<td>EXIST AFTER</td>
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<tr>
<td>fulfill</td>
<td>much~FILL</td>
</tr>
<tr>
<td>go well</td>
<td>make~DO-WELL</td>
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<tr>
<td>grant</td>
<td>make~ENQUIRE</td>
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<tr>
<td>hide</td>
<td>make~KEEP-SECRET</td>
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<tr>
<td>honor</td>
<td>much~BE-HEAVY</td>
</tr>
<tr>
<td>ignite</td>
<td>much~BURN</td>
</tr>
<tr>
<td>keep alive</td>
<td>much~LIVE</td>
</tr>
<tr>
<td>kept alive</td>
<td>much~LIVE</td>
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<tr>
<td>kill</td>
<td>make~DIE</td>
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<td>kills</td>
<td>make~DIE</td>
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<tr>
<td>lazy</td>
<td>be~SINK-DOWN</td>
</tr>
<tr>
<td>leave</td>
<td>make~REST</td>
</tr>
<tr>
<td>leaven</td>
<td>make<del>BE-SOUR</del>ing/er(fs)</td>
</tr>
<tr>
<td>left</td>
<td>make~REST</td>
</tr>
<tr>
<td>left</td>
<td>make~REMAIN</td>
</tr>
<tr>
<td>loan</td>
<td>make~JOIN</td>
</tr>
<tr>
<td>make reconciliation</td>
<td>much~COVER</td>
</tr>
<tr>
<td>midwife</td>
<td>much<del>BRING-FORTH</del>ing/er(fs)</td>
</tr>
<tr>
<td>midwives</td>
<td>much<del>BRING-FORTH</del>ing/er(fp)</td>
</tr>
<tr>
<td>miscarry</td>
<td>much<del>BE-CHILDLESS</del>ing/er(fs)</td>
</tr>
<tr>
<td>mock</td>
<td>much~LAUGH</td>
</tr>
<tr>
<td>nurse</td>
<td>make<del>SUCKLE</del>ing/er(fs)</td>
</tr>
<tr>
<td>nurse</td>
<td>make~SUCKLE</td>
</tr>
<tr>
<td>nursed</td>
<td>make~SUCKLE</td>
</tr>
<tr>
<td>performances</td>
<td>be<del>PERFORM</del>ing/er(fp)</td>
</tr>
<tr>
<td>persuade</td>
<td>much~SPREAD-WIDE</td>
</tr>
<tr>
<td>point</td>
<td>make~THROW</td>
</tr>
<tr>
<td>prepare</td>
<td>be~PREPARE</td>
</tr>
<tr>
<td>provoke</td>
<td>make~BE-BITTER</td>
</tr>
<tr>
<td>purge</td>
<td>much~ERR</td>
</tr>
<tr>
<td>reach</td>
<td>make<del>FLEE-AWAY</del>ing/er(ms)</td>
</tr>
<tr>
<td>recount</td>
<td>much~COUNT</td>
</tr>
<tr>
<td>recounted</td>
<td>much~COUNT</td>
</tr>
<tr>
<td>refrained</td>
<td>much~BE-ASHAMED</td>
</tr>
<tr>
<td>remove</td>
<td>make~TURN-ASIDE</td>
</tr>
<tr>
<td>removing fat residue</td>
<td>&gt;<del>much</del>MAKE-FAT</td>
</tr>
<tr>
<td>repent</td>
<td>be~COMFORT</td>
</tr>
<tr>
<td>repented</td>
<td>be~COMFORT</td>
</tr>
<tr>
<td>respect</td>
<td>much~KNEEL</td>
</tr>
<tr>
<td>respected</td>
<td>KNEEL~ed(ms)</td>
</tr>
<tr>
<td>return</td>
<td>make~TURN-BACK</td>
</tr>
</tbody>
</table>
Appendix C - Verb Forms

[returned] - make~TURN-BACK
[seek refuge] - make~BE-BOLD
[set] - much~FILL
[shatter] - much~CRACK
[shattered] - much~CRACK
[show] - make~SEE
[showed] - make~SEE
[shown] - make~SEE
[support] - make~SECURE
[supported] - make~BE-FIRM
[take] - make~WALK
[teach] - make~THROW
[tell] - make~BE-FACE-TO-FACE
[told] - make~BE-FACE-TO-FACE
[tremble] - SHAKE~must
[trembled] - SHAKE~must
[turn away from] - make~EXTEND
[twisted] - be~make~TWIST-TOGETHER~ing/er(ms)
[uncover] - be~REMOVE-THE-COVER
[wage war] - be~FIGHT
[waged war] - be~FIGHT
[warn] - make~WRAP-AROUND
[warned] - make~WRAP-AROUND
Appendix D – Plural Forms

\bloodshed/ - BLOOD~s
\eighty/ - EIGHT~s
\fifty/ - FIVE~s
\forty/ - FOUR~s
\life/ - LIVING~s
\nostrils/ - NOSE~s2
\seventy/ - SEVEN~s
\thirty/ - THREE~s
\thunder/ - VOICE~s
\twenty/ - TEN~s
\underneath/ - UNDER~s
\wood/ - TREE~s
### Appendix E – Pronunciation Guide

<table>
<thead>
<tr>
<th>Letter</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>like the &quot;a&quot; in father</td>
</tr>
<tr>
<td>ai</td>
<td>like the &quot;ai&quot; in aisle</td>
</tr>
<tr>
<td>b</td>
<td>like the &quot;b&quot; in boy</td>
</tr>
<tr>
<td>d</td>
<td>like the &quot;d&quot; in dog</td>
</tr>
<tr>
<td>e</td>
<td>like the &quot;e&quot; in egg</td>
</tr>
<tr>
<td>ey</td>
<td>like the &quot;ey&quot; in grey</td>
</tr>
<tr>
<td>g</td>
<td>like the &quot;g&quot; in go</td>
</tr>
<tr>
<td>h</td>
<td>like the &quot;h&quot; in hello</td>
</tr>
<tr>
<td>hh</td>
<td>like the &quot;ch&quot; in the name Bach</td>
</tr>
<tr>
<td>i</td>
<td>like the &quot;i&quot; in machine</td>
</tr>
<tr>
<td>k</td>
<td>like the &quot;k&quot; in kite</td>
</tr>
<tr>
<td>kh</td>
<td>like the &quot;ch&quot; in the name Bach</td>
</tr>
<tr>
<td>l</td>
<td>like the &quot;l&quot; in lake</td>
</tr>
<tr>
<td>m</td>
<td>like the &quot;m&quot; in me</td>
</tr>
<tr>
<td>n</td>
<td>like the &quot;n&quot; in no</td>
</tr>
<tr>
<td>o</td>
<td>like the &quot;o&quot; in cold</td>
</tr>
<tr>
<td>p</td>
<td>like the &quot;p&quot; in pie</td>
</tr>
<tr>
<td>ph</td>
<td>like the &quot;ph&quot; in phone</td>
</tr>
<tr>
<td>q</td>
<td>like the &quot;k&quot; in kite</td>
</tr>
<tr>
<td>r</td>
<td>like the &quot;r&quot; in road</td>
</tr>
<tr>
<td>s</td>
<td>like the &quot;s&quot; in sit</td>
</tr>
<tr>
<td>sh</td>
<td>like the &quot;sh&quot; in shine</td>
</tr>
<tr>
<td>t</td>
<td>like the &quot;t&quot; in tie</td>
</tr>
<tr>
<td>u</td>
<td>like the &quot;u&quot; in tune</td>
</tr>
<tr>
<td>v</td>
<td>like the &quot;v&quot; in vine</td>
</tr>
<tr>
<td>w</td>
<td>like the &quot;w&quot; in wood*</td>
</tr>
<tr>
<td>y</td>
<td>like the &quot;y&quot; in yellow</td>
</tr>
<tr>
<td>z</td>
<td>like the &quot;z&quot; in zebra</td>
</tr>
</tbody>
</table>

* In the Modern Hebrew language the sixth letter of the Hebrew alphabet, the letter “vav,” is pronounced as a “v.” However, linguistic, textual and historical evidence suggests that this letter was originally pronounced as a “w.”
Appendix F – Changes from Genesis to Exodus

Genesis to Exodus

The words following “Gen” are the translation of words used in the Mechanical Translation in A Mechanical Translation of the Book of Genesis that have been revised since its publication. The new translation, which is used in the Mechanical Translation of this book, follows “Ex.”

Gen: Account-of → Ex: Sake-of
Gen: Around → Ex: All-around
Gen: Ashamed → Ex: Be-ashamed
Gen: Assembled-flock → Ex: Assembly
Gen: Barley → Ex: Grain-seeds
Gen: Behind → Ex: Last
Gen: Be-firm → Ex: Secure
Gen: Be-insubstantial → Ex: Belittle
Gen: Betray → Ex: Throw-down
Gen: Blossom → Ex: Grape-blossom
Gen: Branch → Ex: Twig
Gen: Bronze → Ex: Copper
Gen: Burst → Ex: Crack
Gen: Chan → Ex: Necklace
Gen: Clothe → Ex: Wear
Gen: Compassionate → Ex: Pitiful
Gen: Conceal → Ex: Cover-over
Gen: Counsel → Ex: Confidence
Gen: Distant → Ex: Further
Gen: Emaciated → Ex: Scrawny
Gen: Feast → Ex: Banquet
Gen: Fixed → Ex: Prepare
Gen: Foolish → Ex: Confident
Gen: Glow → Ex: Light
Gen: Guard → Ex: Safeguard
Gen: Hold → Ex: Take-hold
Gen: Hollow → Ex: Depression
Gen: Honor → Ex: Armament
Gen: Hostile → Ex: Attack
Gen: Inherit → Ex: Possess
Gen: Instrument → Ex: Item
Gen: Judge → Ex: Decide
Gen: Judgment → Ex: Decision
Gen: Kingdom-place → Ex: Kingdom
Gen: Later → Ex: Tomorrow
Gen: Lie → Ex: Deal-falsely
Gen: Life → Ex: Living
Gen: Listen → Ex: Give-an-ear
Gen: Loin-covering → Ex: Loin-wrap
Gen: Magnificence → Ex: Great
Gen: Multiple → Ex: Numerous
Gen: Myrrh → Ex: Ladanum
Gen: Nothing → Ex: Anything
Gen: Occupation → Ex: Business
Gen: On-account-of → Ex: Intention
Gen: Outcry → Ex: Yell
Gen: Possession → Ex: Material
Gen: Prepare → Ex: Be-ready
Gen: Priest → Ex: Administrator
Gen: Quarrel → Ex: Strive
Gen: Ram → Ex: Ram
Gen: Relate → Ex: Be-an-in-law
Gen: Rescue → Ex: Relief
Gen: Resting-place → Ex: Oasis
Gen: Revolution → Ex: Transgression
Gen: Rider → Ex: Vehicle
Gen: Ring → Ex: Ornamental-ring
Gen: Seethe → Ex: Simmer
Appendix F ~ Changes made from Genesis to Exodus

Gen: Set --> Ex: Leave-in-place
Gen: Sheaf --> Ex: Bound-sheaf
Gen: Signet --> Ex: Seal
Gen: Stand-erect --> Ex: Stand-up
Gen: Stave --> Ex: Branch
Gen: Stretch --> Ex: Extend
Gen: Strive --> Ex: Dispute
Gen: Stroke-of-time --> Ex: Footstep
Gen: Strong-one --> Ex: Buck
Gen: Tear-away --> Ex: Tear-off

Gen: Thing-of-sacrifice --> Ex: Sacrifice
Gen: Tomorrow --> Ex: Morrow
Gen: Tread-upon --> Ex: Wash
Gen: Trouble --> Ex: Persecution
Gen: Visit --> Ex: Register
Gen: Wash --> Ex: Bathe
Gen: Will --> Ex: Self-will
Gen: Wise --> Ex: Skilled-one
Gen: Wrestle --> Ex: Wrestling

Exodus to Genesis

Ex: Administrator --> Gen: Priest
Ex: All-around --> Gen: Around
Ex: Anything --> Gen: Nothing
Ex: Armament --> Gen: Honor
Ex: Assembly --> Gen: Assembled-flock
Ex: Attack --> Gen: Hostile
Ex: Banquet --> Gen: Feast
Ex: Bathe --> Gen: Wash
Ex: Be-an-in-law --> Gen: Relate
Ex: Be-ashamed --> Gen: Ashamed
Ex: Belittle --> Gen: Be-insubstantial
Ex: Be-ready --> Gen: Prepare
Ex: Bound-sheaf --> Gen: Sheaf
Ex: Branch --> Gen: Stave
Ex: Buck --> Gen: Strong-one
Ex: Business --> Gen: Occupation
Ex: Confidence --> Gen: Counsel
Ex: Confident --> Gen: Foolish
Ex: Copper --> Gen: Bronze
Ex: Cover-over --> Gen: Conceal
Ex: Crack --> Gen: Burst
Ex: Deal-falsely --> Gen: Lie
Ex: Decide --> Gen: Judge
Ex: Decision --> Gen: Judgment

Ex: Depression --> Gen: Hollow
Ex: Dispute --> Gen: Strife
Ex: Extend --> Gen: Stretch
Ex: Footstep --> Gen: Stroke-of-time
Ex: Further --> Gen: Distant
Ex: Give-an-ear --> Gen: Listen
Ex: Grain-seeds --> Gen: Barley
Ex: Grape-blossom --> Gen: Blossom
Ex: Great --> Gen: Magnificence
Ex: Intention --> Gen: On-account-of
Ex: Item --> Gen: Instrument
Ex: Kingdom --> Gen: Kingdom-place
Ex: Ladanum --> Gen: Myrrh
Ex: Last --> Gen: Behind
Ex: Leave-in-place --> Gen: Set
Ex: Light --> Gen: Glow
Ex: Living --> Gen: Life
Ex: Loin-wrap --> Gen: Loin-covering
Ex: Material --> Gen: Possession
Ex: Morrow --> Gen: Tomorrow
Ex: Necklace --> Gen: Chan
Ex: Numerous --> Gen: Multiple
Ex: Oasis --> Gen: Resting-place
Ex: Ornamental-ring --> Gen: Ring

~ 422 ~
Ex: Persecution --> Gen: Trouble
Ex: Pitiful --> Gen: Compassionate
Ex: Possess --> Gen: Inherit
Ex: Prepare --> Gen: Fixed
Ex: Ram --> Gen: Ram
Ex: Register --> Gen: Visit
Ex: Relief --> Gen: Rescue
Ex: Sacrifice --> Gen: Thing-of-sacrifice
Ex: Safeguard --> Gen: Guard
Ex: Sake-of --> Gen: Account-of
Ex: Scrawny --> Gen: Emaciated
Ex: Seal --> Gen: Signet
Ex: Self-will --> Gen: Will
Ex: Simmer --> Gen: Seethe
Ex: Skilled-one --> Gen: Wise
Ex: Stand-up --> Gen: Stand-erect
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Ex: Twig --> Gen: Branch
Ex: Vehicle --> Gen: Rider
Ex: Wash --> Gen: Tread-upon
Ex: Wear --> Gen: Clothe
Ex: Wrestling --> Gen: Wrestle
Ex: Yell --> Gen: Outcry
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